A SHORT COURSE
OF
PRIMARY LESSONS
IN
MANDARIN,

BY

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

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Preface.

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

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

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

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

In the first few lessons, a number of characters are analyzed in a way to afford help in remembering them. By no means all Chinese characters are amenable to a rational analysis. In many cases, however, the student can construct for himself an analysis which will serve as a help to the
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memory. The fact that the analysis is empirical and fanciful will not hinder its service to the memory.

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

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

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

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

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

C. W. Mateer.

Shanghai, May 27, 1901.
MANDARIN, or official language as it is called by the Chinese, is in its essential features the language of the people in all the eighteen provinces, except the coast provinces south of the Yang-tai. It may be divided into Northern, Southern and Western Mandarin; and is often further distinguished by provinces, as Honan Mandarin, Shantung Mandarin, etc. Northern Mandarin is largely dominated by Pekingese, which, being the court dialect, is the most fashionable, and is the accredited language of officials throughout the empire. Southern Mandarin is more widely used and is spoken by a larger number of people than Northern Mandarin. It is not, however, as homogeneous and includes more words and phrases which have no settled writing, being more or less allied to the non-Mandarin dialects of the South. Shantung lies between the two extremes, and its Mandarin may be approximately characterized as Central. The western part of the province is much influenced by Pekingese, with which it has its chief affinities. The eastern portion has hard initial consonants and is in other ways related to Southern Mandarin. The people of this part of the province are the descendants of a large migration from Hupeh and southern Honan.† Being quite off the track of emigration from the North, the dialect has remained comparatively unchanged, not having been affected by the tide which has been flowing from the North for several hundred years. It has fewer words and phrases which cannot be written by significant characters than any other dialect with which I am acquainted, and represents the purest hard sounds now heard in China.

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

† The term 官話, as applied by the Chinese to their own language, seems to imply that originally it sprang up when the people spoke a language different from that of the official class; that is to say, it probably took its rise when a large proportion of the people were not Chinese proper, but aborigines,—subined and governed by Chinese rulers. It is well known that the Chinese came into China from the North and West. This led to their gradually driving the aborigines southward and eastward—a process which has been going on for at least four thousand years. During this process, and especially in its earlier stages, when the aborigines were many and the Chinese few, there was much commingling of races and admixture of language, the conquered learning the language of the conquerors (which they would naturally call "officer talk"), yet at the same time modifying it to a large extent, as has ever been the case in similar circumstances. This amalgamation of language prevailed along the head of the wave of conquest, which gradually pushed its way southward and eastward, and as different aboriginal languages were encountered, gave rise to different dialects, resulting finally in what are now the non-Mandarin coast dialects of the South. In the meantime the body of the wave was behind, and being continually reinforced by fresh immigration from the North, it maintained a relatively pure Chinese. This supposition, as to the relation of the southern coast dialects to Mandarin, is strengthened by the fact that those coast dialects depart much more from the written language (which was purely Chinese) than does the Mandarin. All this is quite independent of the numerous changes which during these ages Mandarin has undergone within itself.

† It is related in the Topography of P'eng-lai that at the close of the Yüan dynasty a man named Chang Liang Pi (張良弼), then governor of Hupeh, raised a force of over thirty thousand men, having his headquarters near Peiping. Being left without support, he gathered together the families of his soldiers and gradually retreated to the promontory of Shan-tung, where he took possession of the country and maintained his independence for a time, but by and by submitted to the new dynasty. Tradition gives the whole number who came with him as about 300,000, and reports that he drove out or killed many of the original inhabitants. The general truth of these statements is attested by tradition pervading the whole people, by the use of pure, hard sounds, and by the different character of the people.
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own locality, the fact that they have passed under his eye, will broaden his knowledge of the language and give him an advantage in communicating with persons using a different dialect.

Mandarin is usually distinguished as general or t'ung-hsing, local, colloquial and book Mandarin. T'ung-hsing Mandarin consists of all such words and phrases as are everywhere current, and are capable of being written by authorized characters. Local Mandarin consists of all such words and phrases as are local in their use, not commonly found in books, nor capable of being written by authorized characters.

Colloquial Mandarin includes all the words and phrases, both t'ung-hsing and local, which are in common use in any given locality. Book Mandarin consists of words and phrases taken from the literary style, which are not ordinarily used in speaking but are found in Mandarin books, being used to supplement the deficiencies of the t'ung-hsing Mandarin, as well as to add to its dignity and elegance. There are no definite lines of demarcation between these classes of Mandarin. Every man has his own standard.

CHARACTERS.

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

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

This adaptation is, however, quite natural and has in turn given new meanings to many characters, while it has also given rise to a few new characters. The study of Mandarin serves as an invaluable introduction to the study of the literary style or Wen-li 文理.

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

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

SYLLABLES.

The most remarkable thing about Mandarin sounds is the smallness of their number. In the various Mandarin dialects there are on an average only about four hundred separate syllables or sounds. The use of tones increases these sounds to about twelve hundred. The words in use are of course many more, say three or four times as many. Hence arises the necessity of repeating the same sound in several

* T'ung-hsing (通常) means everywhere current, and is so much more expressive and convenient than any corresponding English term that I shall take the liberty of using it
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ENGLISH letters cannot be made to represent Chinese sounds perfectly, so that spelling is at best but an approximation. Its use, however, if not a necessity, is at least a very great convenience. A good system of spelling, well adapted to his own dialect, will save the learner much labor and many mistakes. For reasons given in the preface, the author has not used any of the systems of spelling now in vogue, but has constructed a modified system better adapted to the requirements of the case.

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

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

The system of the China Inland Mission is consistent with itself, and is, in many respects, an excellent one. It is, however, only a system of initials and finals adapted to Southern Mandarin—the power of particular letters being left undefined so that they may be varied according as the key characters vary in different dialects. This plan, while it serves a certain purpose, is but an approximation and is quite inadequate as a general system of spelling.

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

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

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

3. It is comprehensive. The system in its present form has a range of initials and finals sufficient to
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include at least the dialects of Peking, Weihsien, Chefoo, Nanking and Kiangking, and is capable of easy extension on the same lines.

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

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

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

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

3. ſs is changed to s, and ſz is changed to ts. ſs has simply the power of a single s and nothing more, and is therefore superfluous. ſz might do for the unaspirated sound, but ſ is by its nature incapable of combining with an aspirate, so that ſz is by necessity pronounced ts, which fact is recognized by Sir Thos. Wade when he defines ts as "like ts." Analogy also requires ts, because the difference between the two initials now in question is simply and solely in the initial letter t, and this fact should be indicated in the spelling.

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

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

6. The C. I. M. initial ſ and ſ have been replaced by w and y. It is contrary to the usage of the English letters to use ſ and ſ as initials with the consonantal powers of w and y.

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

Vowels.

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

 å, As a in ask, last, as pronounced by Americans.

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

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

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

ì, Final, as i in chin, pin.

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

ó, As o in go, so.

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

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

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

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

† Prof. Bell, the well-known author of Visible Speech or Universal Alphabets, says the final ſound in the words able, noble, etc., corresponds with this sound as he heard it from the lips of several Peking speakers in the Chinese embassy in Washington City.
already in use in Soochow and Shanghai. It is often written e.

ai, As ai in aisle or as i in mine. In some sections the two vowels are heard separately to a greater or less extent.

ao, As ou in loud, proud. Occasionally the vowels are heard slightly separated.

au or a, As a in full, or as au in hall. In Mandarin this sound is only heard in the South, where it takes the place of a final in the North. It is heard in Soochow and Shanghai, and is there always spelled au.

ei, As ei in weight, or as ey in grey.

æi, With e and i distinct, and with the powers given above. Strike out n from money and you have the syllable néi.

ééi, With é and ei distinct and with the powers given above. Omit nd and ne from mundane and you have the sound nééi.

eo, With the powers given above, o being somewhat more distinct than é; or, the vowel sounds in burrow when all the consonants are withdrawn. The circumflex is sometimes omitted on the ground that the combination sufficiently distinguishes the sound. It is better, however, to write éo.

in, With i and a distinct, and with the powers given above, the accent being on a.

iai, With i and ai distinct, and with the powers given above, ai being accentuated.

iao, With i and ao distinct, and with the powers given above, ao being accentuated.

ia, As ee in re-enter, re-enroll. When preceded by y the i is partially occluded and é approximates e.

iéi, With i and ei distinct, and with the powers given above, ei being accentuated.

io, As eo in re-open.

iu, As eu in Peru when the r is dropped. In some dialects the accent inlines to the i and in some to the a. There is, in some dialects, much confusion between iu and in as finals. They are probably the same final modified by tone and by accidental circumstances.

eh, As or in Gilboa, or in coalesce. The a is very short and it is to mark this fact that it is written ð. Some hear the final sound as short ð (u in hut) and it might perhaps with equal propriety be so written. The sounds of the two letters are not perfectly distinct, but coalesce to some extent, approximating the sound of o. The departure from full ou is greater or less in different places, and according to different ears. In case of doubt it is better to give the preference to e, leaving ou as a distinct double sound.

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

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

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

uæ, With u and ci distinct, and with the powers given above, ci being accentuated.

uï, With u and ð distinct, and with the powers given above, ð being accentuated.

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

üa, The u as above, and the a flattened to a in man, antic. The combination only occurs in final ou.

üei, With ð and e distinct, and with the powers given above. When used as a final the ð is accentuated, and when followed by n or ng, the e is accentuated.

üei, With ð and ei distinct, and with the powers given above, ei being accentuated.

Consonants.

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

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

* Sir Thos. Wade defines the sound of ou as, "In reality ðo, the vowel sounds of burrow when all the consonants are withdrawn." This identifies the sound with that of ðo in Southern Mandarin, as given above, which is certainly not correct for Pekingese, in which alone the sound is heard. Elsewhere in Northern and Central Mandarin the corresponding sound is either ðo, or simply ð. In this case, as in several others, Sir Thos. Wade seems to have been misled in his description of Peking sounds by the Nanking sounds which he had previously learned. It is a question whether after all the final w is really anything more than the imperfect w necessarily formed by the vocal organs in falling back to their normal position after a full final ð.
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$h$, is aspirated a little more strongly than is usual in English. When followed by $i$ or $u$ it includes the sound of $y$, making it equivalent to $h$ in hue or hew, that is, the Greek $\chi$. A final $h$ is used as the distinctive mark of the fifth or entering tone.

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

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

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

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

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

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

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

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

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

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

Both analogy and consistency would require that the syllables $h$, $hi$ or $hsi$, $hs$, $hui$, or $hsiu$, $hing$ or $hsing$, also $h$, $ki$, $ki$ or $k$, and $ting$, should be spelled $hsy$ or $hsyi$, $kyi$, etc., but the general custom in all systems has been to drop the $y$, assuming that it is included in the initials $h$ and $k$, as provided above. The student should take special note of this provision, with regard to the power of $h$ and $k$ before $i$ and $u$.

**Remarks.**

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

The sound of many syllables is considerably modified by the tone. Thus in Peking, words ending in $wei$ are, in the first and second tones $rei$, and in the third and fourth $wej$. In Tongchow words ending in $ien$ are, in the second and third tones $ien$, and in the first and fourth, $tan$. These tonal variations differ greatly in different dialects. It is agreed on all hands that in such cases, it is neither necessary nor desirable to have two spellings. The student will presently learn by experience to make the necessary allowance for such variations. That spelling should be chosen which analogy or history indicates as the fundamental sound.

It is a great pity that the usage in this respect is not more uniform and consistent than it is. The fifth tone makes a still more decided change on the fundamental syllable, insomuch that in many cases it is quite dissociated from it; on this account, as well as because this tone is already distinguished by a special terminal letter ($h$), it is doubtless best to conform the spelling to the sound.

No combinations of English letters can completely represent all the minor distinctions of even one dialect, much less those of a number of dialects. A
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certain margin or suppleness must be given to the spelling of each syllable, especially for the many minor modifications made by change of tone. In every dialect also, there are occasional stray sounds which may be regarded as accidental variations, and need not be provided for in a syllabary of the dialect.

SYLLABARIES.

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

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

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

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

3. Go carefully over the several initials and finals, and compare all these in the same line or column, and examine closely whether in each case they are really the same. In respect to the finals be especially careful that you are not misled by tenal variations. As far as possible compare characters in the same tone, changing the key characters for this purpose if necessary.

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

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

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

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

7. This classification of all the common characters of the dialect, will probably elicit the fact that a few rare sounds have been omitted—perhaps that some sounds which are different have been confused, or vice versd. After these corrections are made, make a careful review of the whole work, comparing and testing by means of the initials and finals, to see whether the whole work is at the same time consistent and exhaustive.
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8. Only after you have made this thorough analysis and classification of the sounds of your dialect are you ready to settle the final spelling of the several syllables. In doing this, attend to the following points: (1) Use all the English letters consistently and according to the powers given them in the table of vowels and consonants. (2) If these sounds are not enough for the emergency, then use new combinations or additional diacritic marks, defining them carefully and making them consistent with the system as it already exists. (3) In spelling words which end in n, preceded by an intermedial vowel, note that these endings have a relationship to vowel endings of the same class, thus tien, ni'en, lien, etc., are related to tie, mie, lie, etc.; yen, shien, chien, etc., are related to yie, skie, chie, etc. Now these syllables, viz., those with intermedial vowels, are the ones which chiefly develop tonal variations by changing en to an. In such cases, if there be any doubt whether the ending be en or an, the existence of the corresponding vowel endings in e or a should determine which is the normal sound and mark the other as a tonal variation. (4) The intermedial i in such sounds as lien, liu, etc., should not be dropped when y becomes the initial. It is indeed occluded by the cognate sound y, but the final is still the same as in lien, liu, etc., and should be so written, retaining the i. It will be found that the Chinese consider the final the same, whether it be preceded by y or by l or by any other initial.

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

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

TONES.

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

1. Tones are not musical notes, but are rather intonations or inflections of the voice. There is nothing in Western languages corresponding to them, and they can only be acquired by close attent
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2. It is worthy of special remark that the relationship of tones as such is not known or recognized by the mass of the Chinese people. They learn the tones as they learn the other characteristics of their sounds—by imitation of their elders; and to their apprehension the different tones of a given syllable are simply different words. Having different sounds and different meanings, and being represented by different characters, their tonal relationship is a thing not thought of. The theoretical knowledge of tones is confined to scholars, and with them it is not a knowledge based on their own spoken language, but is acquired as a theory laid down in their books.

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

1st tone or 上平声 Shang p'ing sheng 夫 Fu.
2nd " " 下平声 Hsia " 符 Fu².
3rd " " 上 聲 Shang sheng 府 Fu³.
4th " " 去声 Ch'ü " 父 Fu⁴.
5th " " 入声 Ju " 福 Fuh.

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

4. The names of the tones do not truly describe their characteristics. This is especially true of the two level tones. In a large part of Shantung the 上平 or upper level, is in fact a lower level, and the 下平, or lower level, is an upper level. In Peking the 上平, or upper level, is not properly a level tone at all, nor is the 下平, the former being an upper quick falling tone, and the latter an upper quick rising tone. The term 入, entering, is not a correct description of the fifth tone, which is an abrupt aspirated ending. Dr. Edkins says that the term 去, 上, 下, "do not in the majority of cases represent the actual effect of the sound on the ear. When first adopted they must have represented the tones of the dialect spoken by the writer who selected them, but when applied according to universal practice, to the sounds given to the same characters in other parts of the empire, they convey no idea of the actual pronunciation." This is perhaps a little strong for Mandarin. In Eastern Shantung, aside from the inversion of the upper and lower levels, the names are fairly descriptive of the fact.

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

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

 He was in fact giving the theoretical tones, including the Ju sheng, to which he gave a theoretical pronunciation, which he imagined was the Ju sheng. He was thoroughly misleading his pupil as to the real pronunciation of his dialect.
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belongs, his standard being not the actual spoken tones, but the Wu Fang Yuan Yin and sundry rhyme books based upon it. In writing poetry it is only allowed to rhyme a p'ing with a p'ing and a tsê with a tsê. This is in fact the principal, if not the only, purpose that this distinction serves.

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

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

9. The normal tone of a word is often changed by its position in a compound word or phrase, as also by its position in a sentence. Thus the words 東 tung¹ east, and 西hsi¹ west, are both in the first tone, but when combined in the word 東西, a thing, they are not spoken tung¹ hsi¹, according to the proper tones, but tung¹ hsi², the tone of hsi² changing from the first to the second. So also 慈悲, merciful, is not spoken tsê² pei¹, according to the original tones, but rather tsê² pei², the tone of pei² changing from the first to the fourth. In like manner 伶俐, ingenious, is not spoken ling² ch'iao³, according to the normal tones, but ling² ch'iao⁴, the tone of ch'iao⁴, changing from the third to the fourth. Again, take the expression 你要打我嗎. Are you going to strike me? Now 我 is normally in the third tone, but as spoken in this phrase, it changes to the fourth. If its proper tone be retained, the emphasis is thereby thrown on it, and the expression would mean, Would you [dare to] strike me? Once more, take the sentence 老有娘有不知己有. To have a thing in your father and mother's possession is not so good as to have it in your own possession. Here 娘 is normally niang² and 己 is chi¹, but as spoken in this sentence they both change to the fourth tone. In general it may be said that there are few sentences of any length spoken, in which there are not, for one cause or another, changes in the normal tone of one or more of its words. These changes are complicated and subject to no known general law. The following hints embody as much as the author has learned by experience, and will, it is hoped, be of some service to the student.

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

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

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

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

10. How may an accurate knowledge of tones be acquired, is a question which confronts every student of Chinese. Two distinct methods have been followed, and each has its advocates. One method is to learn the tone of each character as a distinct act of memory in each case, so that the tone is as certainly known as the other elements of the sound. The other method is to regard the tone as an integral part of the sound, which need not be theoretically separated from it, and so proceed to learn both words and sentences by a direct and untrammelled imitation of a teacher, as a Chinese child imitates its parents. Each method has its advantages.
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and disadvantages. The first method will give greater confidence and accuracy in the use of isolated words, but it imposes a heavy burden on the memory, and its ultimate benefit is neutralized to a considerable extent by the changes required by composition and rhythm, and by the danger that the speaker will adhere too much to the fundamental tone, to the great injury of his speaking. The second method is easier to one who has a good ear, and will make a fluent and natural speaker. There is danger, however, that such a speaker will miss his bearings when he attempts to isolate or emphasize a particular word, especially if it is not a very common one.

On the whole, I would recommend a combination of the two methods. Let the student first practice the tone exercises faithfully with his teacher, until he has caught the chime and can distinguish with certainty the tone of any single word his teacher pronounces. The foundation is now securely laid, and he can go on with confidence to learn words and phrases. In memorizing single words, let the tone always be regarded as an integral part of the sound, so that the word is not regarded as properly heard at all until the tone is heard—for in point of fact there is no Chinese word without a tone. In case of uncertainty in catching a tone from a teacher, it is not best to ask him the tone, nor to suffer him to tell you, but have him repeat the word, telling him the tone as a check if necessary. In repeating phrases or clauses after the teacher, attention should not be directed chiefly to the tones of the words, but rather to a close and accurate imitation of the sounds, both in general and in particular. If this method is faithfully carried out, the student will come to think less and less about tones, while he will speak the language with greater and greater accuracy. He will in fact acquire the ear of a native, and both hear and speak the language in blissful forgetfulness of tones.

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

ASPIRATES.

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

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

* Seeing that neither j, g, b, d and ds, nor ch, k, p, t and ts, perfectly represent the true sounds, it is a question whether in Mandarin it would not be better to write the unaspirated sounds with the former letters and simplify the system of spelling by abolishing that awkward "t. It is as easy to vary from j, g, b, d and ds, as it is to vary from ch, k, p, t and ts.
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A student of Chinese should get this distinction clearly in mind at first, which he ought readily to do by practicing the table of aspirates with a good teacher. Ridiculous and mortifying blunders sometimes result from mistakes in aspirating. I once heard the announcement made from the pulpit that there would be a rooster in the church on a certain evening instead of saying a prayer-meeting, as was intended.

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

RHYTHM.

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

In addition to listening carefully to the spoken language heard every day and striving to imitate it, the best way to acquire a proper rhythm is to practice reading closely after a good teacher. Let the teacher read a short clause in an easy, natural tone, and the student follow, imitating faithfully both the pronunciation and the rhythmical cadence of the teacher. Then let the teacher read the next clause and the student follow, and so on. The teacher should not read too far at once, lest the student be unable to retain the rhythm in his mind. Special care should also be taken that the teacher does not read in a recitative or affected style. Chinese teachers have a strong proclivity to read in that measured sing-song in which they recite their classics; and oftentimes when told that this is not what is wanted, they become impressed with the difficulty of what is required, and resort at once to a loud pompous style which upsets all proper rhythmical emphasis, and is the farthest possible from the easy natural conversational style that is wanted. If the student has not a trained teacher, he should ask the assistance of a friend who speaks Chinese to explain to his teacher what is wanted, and give him a few lessons on natural reading. Half an hour's practice in reading each day will be a relief from the severer labor of memorizing, and will work wonders in enabling the student to speak Chinese, as the Chinese speak it. It should be remembered, however, that merely reading after a teacher will be useless, if not worse, unless the rhythmical emphasis of the teacher be really and faithfully imitated. This exercise may be profitably varied by reading in concert with the teacher.

RADICALS.

The Chinese have analyzed their numerous written characters so far as to arrange them in two hundred and fourteen classes, each class having a common part called its radical. The Chinese name is 字部, character class, or 字母, character mother. Many of the more complex ones are compounded of those which are simpler. It would be a distinct advantage if the number of the radicals were considerably reduced. The radical was chosen in each case because of its relationship to the meaning of the character, to which it generally gives more or less of a clue. The other part of the character has been named the phonetic by foreign sinologues, because in most cases it determines, or at least suggests, the sound. The Chinese have no special name for it. Nearly all modern characters are made up distinctly of a radical and a phonetic, the one indicating the meaning and the other the sound. The same is true of many ancient characters, but not by any means of all.

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

These radicals are, in a sense, the Chinese alphabet—the only one, at least, that they possess. Most native dictionaries are arranged in the order of these radicals, particularly the great standard imperial dictionary of Kanghi. Most foreign dictionaries of Chinese are syllabic, but in all cases of uncertainty as to the standard spelling of a character, recourse has still to be had to a radical index. In looking up characters by radicals, it will save much time and vexation to know either the order of these radicals or the number of each one. Many, perhaps most, students of Chinese have undertaken to learn the numbers. This is no light task in the first place, and it is a rare thing that the numbers are retained permanently in the memory, save in the case of comparatively few radicals which are in constant demand. The Chinese do not learn the radicals by number, but, having them arranged in groups according to the number of their strokes, they learn the order in which they stand. This is no doubt the better and more effective way—being in fact the way we use our own alphabet in consulting a dictionary. In order to assist the memory and lighten the task of learning these radicals in their order, the Rev. J. A. Silsby of Shanghai has, at the request of the author, woven the 214 radicals into a mnemonic radical ode, which is appended at the end of the table of radicals.

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

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

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

3. If both parts be radicals, then:—
   (a) The left hand part is the radical, except in the case of 刀, 力, 丸, 乃, 且, 之, 卩, 戈, 斗, 匚, 匝, which generally stand on the right.
   (b) The lower part is the radical, except in the case of 丰, 皆, 午, 午, 丑, 子, 月, 爪, 爪, 之, which generally stand at the top.
   (c) The outer part is the radical. This class is comparatively small.

4. It may be observed in general:—
   (a) That the most prominent radical in a character is likely to be its governing radical.
   (b) Some radicals almost always govern the character in which they appear; as, 乍, 皆, 皆.

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

DOUBLE READINGS.

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

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

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

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

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

**WRITING.**

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

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

**ADVICE TO THE STUDENT.**

READ over the Introduction carefully. You will not understand it all, but it will serve to give you a useful general idea of the work you are undertaking. Reading it over once or even twice is not sufficient. It should be carefully studied and re-read from time to time until it is fully understood. Give special attention to the system of spelling and to the powers of the letters as there defined. You cannot spell words properly or consistently until you are familiar with the powers to be given to the letters.

* This is one of the perplexing things that beset the path of one who undertakes to make a vocabulary. A Chinese scholar gives a clear and evident general distinction between the two readings of a character, and all seems plain. The trouble comes when it is discovered that the distinction will not carry out consistently, but is contradicted by usage. For instance see । and ॥.
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I wish to emphasize this point strongly. I have known students who, after one or even two months' study of Chinese, did not know the powers of the letters they were attempting to use. A student who imagines that he can spell Chinese words without any special system, will soon find himself involved in confusion and inconsistency, and will presently be unable to tell what sound he meant to express by his own writing.

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

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

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

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

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

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

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

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

7. As soon as you can put two words together, begin to talk, not only with your teacher during hours of study, but at other times, with all the Chinese about you. Be sure that the more you talk, making the best use you can of the phrases you have learned, and picking up others, the faster you will learn Chinese. Talking will take the place of exercises in translating English into Chinese, and your key will be the fact of your being understood.

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

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

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

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

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

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

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

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

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

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

EXPLANATIONS.

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

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

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

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

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

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

7. The spellings in the vocabularies are in accordance with the Peking sounds, but a space is left after or underneath each spelling for the writing in of a second spelling to suit the student's particular dialect. The student should not write in these spellings haphazard, but first master the system of spelling as applied to his own dialect and then write them in carefully, going to a syllabary in cases of doubt (if he is so fortunate as to have a syllabary of his dialect). If he has an index for his dialect, this will afford a guide in all cases. It will be found that a large proportion of Pekingese spellings apply equally to
other dialects. The best and most labor-saving plan is to underscore the Peking spellings which prove to be correct, and erase the others, writing in the correct spelling. If this is done with the learning of each lesson, it will save much time and confusion on review.

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

GENERAL REMARKS.

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

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

3. The introduction of Christianity and of Western thought into China is giving a marked stimulus to Mandarin literature; and mission schools cultivate care and correctness in speaking as well as in writing. These things are a beginning, and will certainly increase and develop in the future, and they will tend gradually to elevate and purify the Mandarin. The tendency of the times also is towards a lover and more diffusive style of Wén-li, approximating, in some measure, the model of the spoken language. There is little doubt that ultimately Mandarin, enriched, corrected and dignified, will come to be the written, as well as the spoken, language of China.

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

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

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

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

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

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

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

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

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

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

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

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

1 Stroke.

<table>
<thead>
<tr>
<th>No.</th>
<th>Radical</th>
<th>Stroke</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>陆</td>
<td>一</td>
<td>One, unity. (upright)</td>
</tr>
<tr>
<td>2</td>
<td>亅</td>
<td>*</td>
<td>to pass through, an</td>
</tr>
<tr>
<td>3</td>
<td>亅</td>
<td>*</td>
<td>a point, a dot.</td>
</tr>
<tr>
<td>4</td>
<td>倒</td>
<td></td>
<td>a stroke to the left.</td>
</tr>
<tr>
<td>5</td>
<td>丄</td>
<td></td>
<td>a barb, a crook.</td>
</tr>
<tr>
<td>6</td>
<td>車</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2 Strokes.

<table>
<thead>
<tr>
<th>No.</th>
<th>Radical</th>
<th>Stroke</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>亡</td>
<td></td>
<td>two.</td>
</tr>
<tr>
<td>8</td>
<td>布</td>
<td></td>
<td>a cover, a hat.</td>
</tr>
<tr>
<td>9</td>
<td>善</td>
<td></td>
<td>a man.</td>
</tr>
<tr>
<td>10</td>
<td>人</td>
<td></td>
<td>a man, the legs of</td>
</tr>
<tr>
<td>11</td>
<td>入</td>
<td></td>
<td>to enter, into.</td>
</tr>
<tr>
<td>12</td>
<td>步</td>
<td></td>
<td>eight.</td>
</tr>
<tr>
<td>13</td>
<td>立</td>
<td></td>
<td>a limit.</td>
</tr>
<tr>
<td>14</td>
<td>阗</td>
<td></td>
<td>to cover, a cover.</td>
</tr>
<tr>
<td>15</td>
<td>非</td>
<td></td>
<td>ice, icicle.</td>
</tr>
<tr>
<td>16</td>
<td>由</td>
<td></td>
<td>a bench.</td>
</tr>
<tr>
<td>17</td>
<td>市</td>
<td></td>
<td>a receptacle, a box.</td>
</tr>
<tr>
<td>18</td>
<td>刀</td>
<td></td>
<td>a knife, a sword.</td>
</tr>
<tr>
<td>19</td>
<td>力</td>
<td></td>
<td>strength.</td>
</tr>
<tr>
<td>20</td>
<td>辰</td>
<td></td>
<td>to wrap.</td>
</tr>
<tr>
<td>21</td>
<td>木</td>
<td></td>
<td>a spoon, a ladle.</td>
</tr>
<tr>
<td>22</td>
<td>當</td>
<td></td>
<td>a chest, a case.</td>
</tr>
</tbody>
</table>

3 Strokes.

<table>
<thead>
<tr>
<th>No.</th>
<th>Radical</th>
<th>Stroke</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>色</td>
<td></td>
<td>to conceal.</td>
</tr>
<tr>
<td>24</td>
<td>今</td>
<td></td>
<td>ten.</td>
</tr>
<tr>
<td>25</td>
<td>坐</td>
<td></td>
<td>to divine.</td>
</tr>
<tr>
<td>26</td>
<td>由</td>
<td></td>
<td>a seal, a joint.</td>
</tr>
<tr>
<td>27</td>
<td>章</td>
<td></td>
<td>a ledge, a cliff.</td>
</tr>
<tr>
<td>28</td>
<td>余</td>
<td></td>
<td>selfish, perverse.</td>
</tr>
<tr>
<td>29</td>
<td>毛</td>
<td></td>
<td>and, again.</td>
</tr>
<tr>
<td>30</td>
<td>口</td>
<td></td>
<td>a month.</td>
</tr>
<tr>
<td>31</td>
<td>郭</td>
<td></td>
<td>an enclosure.</td>
</tr>
<tr>
<td>32</td>
<td>土</td>
<td></td>
<td>earth.</td>
</tr>
<tr>
<td>33</td>
<td>子</td>
<td></td>
<td>a scholar, a sage.</td>
</tr>
<tr>
<td>34</td>
<td>女</td>
<td></td>
<td>a step, to follow.</td>
</tr>
<tr>
<td>35</td>
<td>艮</td>
<td></td>
<td>walking slowly.</td>
</tr>
<tr>
<td>36</td>
<td>禾</td>
<td></td>
<td>evening.</td>
</tr>
<tr>
<td>37</td>
<td>女</td>
<td></td>
<td>great.</td>
</tr>
<tr>
<td>38</td>
<td>卵</td>
<td></td>
<td>woman, daughter.</td>
</tr>
<tr>
<td>39</td>
<td>子</td>
<td></td>
<td>son, child.</td>
</tr>
<tr>
<td>40</td>
<td>雙</td>
<td></td>
<td>a roof.</td>
</tr>
<tr>
<td>41</td>
<td>非</td>
<td></td>
<td>an inch.</td>
</tr>
<tr>
<td>42</td>
<td>秋</td>
<td></td>
<td>small, little.</td>
</tr>
<tr>
<td>43</td>
<td>妻</td>
<td></td>
<td>weak, lame.</td>
</tr>
<tr>
<td>44</td>
<td>父</td>
<td></td>
<td>a corpse.</td>
</tr>
<tr>
<td>45</td>
<td>烏</td>
<td></td>
<td>a sprout.</td>
</tr>
</tbody>
</table>
INTRODUCTION.

46 Shan^1
47 Ch'wan^1 (三川人) 川 mountain streams.
48 Kung^1 工 labor, a workman.
49 Chi^3 之 self.
50 Chin^1 (大巾旁)巾 a napkin.
51 Kan^1 干 to oppose, a shield.
52 Yao^1 尤 small, tender.
53 Yin^3 (偏上)广* a roof, a shelter.
54 Yin^3 共 joined hands.
55 Kung^3 弓 a bow, archery.
56 Chi^1 石 a stone.
57 Chi^1 (横山)々 a pig's head, pointed.
58 Shan^1 (三撤)毛 hair, plumage.
59 Chi^4 (双立人)工* a step.

4 Strokes.

61 Hsin^1 (坚心) 心 the heart.
62 Ku^1 戈 a spear.
63 Hu^4 宇 a door.
64 Shou^3 手 the hand.
65 Chi^1 (提手)支* to rap, to tap.
66 P'u^1 (反文)文文斗斤方 a branch, a prop.
67 Wen^2 文 literature, ornament.
68 Tou^2 斧 a peck, a bushel.
69 Chun^3 斧 an axe, a catty.
70 Fang^1 方 square.
71 Wu^2 武 without, not.
72 Ji^4 吉 the sun, a day.
73 Yue^4 拾 to speak.
74 Yue^4 月 the moon, a month.
75 Mu^4 木 wood, a tree.
76 Ch'ien^6 立 to owe, to be deficient.
77 Chi^3 止 to stop.
78 Tai^3 太 bad, vicious.
79 Shu^1 夫 a pole; to kill.
80 Wu^2 斯 to deny; do not !
81 Pi^3 比 to compare.
82 Mao^2 毛 hair, wool.
83 Shi^4 气 family name.
84 Chi^4 气 breath, vapour.

85 Shuei^3 水 water.
86 Hwod^3 (三點水)水 fire.
87 Chao^2 爪 claws.
88 Wu^3 父 father.
89 Yao^8 爬 crosswise.
90 Chi'iang^2 片牙 *a bed, a frame.
91 Pien^4 片 a slice, a splint.
92 Ya^2 牙 a tooth.
93 Niu^2 (提牛旁)犭 a cow, an ox.
94 Ch'alen^2 (犬蟹)犭 a dog.

5 Strokes.

95 Hsüen^3 立 sombre, black.
96 Yü^4 玉 a gem, a precious [stone.
97 Kua^3 王 a melon, a gourd.
98 Wa^3 瓦 a tile.
99 Kan^1 甘 sweet.
100 Sheng^1 生 to live, to produce.
101 Yang^4 用 to use.
102 T'ien^2 田 a field.
103 Pi^3 步 a roll of cloth.
104 Ni^1,4 (病字旁)病* disease.
105 Pu^1 白皮 *back to back.
106 Pai^2 白 white.
107 Pi^2 皮 skin, bark.
108 Min^3 (皿皿皿皿)皿 a dish, a platter.
109 Mu^4 目 an eye.
110 Mao^2 矛 a halberd, a lance.
111 Shi^3 矛 an arrow, a dart.
112 Shi^2 矛 a stone, a revelation.
113 Shi^3 矛 an adivineomen.
114 Jou^1 粮 *a footprint.
115 He^2 (禾木)穀 grain of any kind.
116 Hsüe^6 (穴字頭)穴立 to set up, to erect.
117 Li^4 立 a cave, a den.

6 Strokes.

118 Chu^2 竹 the bamboo.
119 Mi^3 米 rice.
120 Shi^1 糙系 raw silk.
121 Fou^3 锭 crockery.
<table>
<thead>
<tr>
<th>Stroke Number</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>122</td>
<td>Wang²</td>
<td>a net.</td>
</tr>
<tr>
<td>123</td>
<td>Yang³</td>
<td>a sheep.</td>
</tr>
<tr>
<td>124</td>
<td>Yu³</td>
<td>wings, feathers.</td>
</tr>
<tr>
<td>125</td>
<td>Lao⁴</td>
<td>old.</td>
</tr>
<tr>
<td>126</td>
<td>Er³</td>
<td>still, yet.</td>
</tr>
<tr>
<td>127</td>
<td>Lei²</td>
<td>a plow.</td>
</tr>
<tr>
<td>128</td>
<td>Yü⁴</td>
<td>the ear.</td>
</tr>
<tr>
<td>129</td>
<td>Jou⁴</td>
<td>a pen, a pencil.</td>
</tr>
<tr>
<td>130</td>
<td>Ch'wan²</td>
<td>a flesh, meat.</td>
</tr>
<tr>
<td>131</td>
<td>Ch'ên²</td>
<td>a statesman.</td>
</tr>
<tr>
<td>132</td>
<td>T'ai¹</td>
<td>self.</td>
</tr>
<tr>
<td>133</td>
<td>Chi¹</td>
<td>to arrive.</td>
</tr>
<tr>
<td>134</td>
<td>Chiu⁴</td>
<td>a mortar.</td>
</tr>
<tr>
<td>135</td>
<td>Shê²</td>
<td>the tongue.</td>
</tr>
<tr>
<td>136</td>
<td>Ch'ung²</td>
<td>to oppose, error.</td>
</tr>
<tr>
<td>137</td>
<td>Chou¹</td>
<td>a boat, a ship.</td>
</tr>
<tr>
<td>138</td>
<td>Kên¹</td>
<td>perversive, limited.</td>
</tr>
<tr>
<td>139</td>
<td>Sh¹</td>
<td>color.</td>
</tr>
<tr>
<td>140</td>
<td>Ts'ao²</td>
<td>* a tiger.</td>
</tr>
<tr>
<td>141</td>
<td>Hu¹</td>
<td>an insect.</td>
</tr>
<tr>
<td>142</td>
<td>Ch'äng²</td>
<td>blood.</td>
</tr>
<tr>
<td>143</td>
<td>Hsü²</td>
<td>to go, to travel.</td>
</tr>
<tr>
<td>144</td>
<td>Hsing²</td>
<td>clothes.</td>
</tr>
<tr>
<td>145</td>
<td>I¹</td>
<td>to cover, west.</td>
</tr>
<tr>
<td>146</td>
<td>Hsii¹</td>
<td></td>
</tr>
</tbody>
</table>

**7 Strokes.**

<table>
<thead>
<tr>
<th>Stroke Number</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>147</td>
<td>Ch'ien⁴</td>
<td>to see, to perceive.</td>
</tr>
<tr>
<td>148</td>
<td>Ch'ü³</td>
<td>a horn, a corner.</td>
</tr>
<tr>
<td>149</td>
<td>Yien²</td>
<td>words, to speak.</td>
</tr>
<tr>
<td>150</td>
<td>Ku¹⁵,³</td>
<td>a valley.</td>
</tr>
<tr>
<td>151</td>
<td>Tou⁴</td>
<td>beans, pulse.</td>
</tr>
<tr>
<td>152</td>
<td>Shi³</td>
<td>a pig, swine.</td>
</tr>
<tr>
<td>153</td>
<td>Chai²</td>
<td>a reptile.</td>
</tr>
<tr>
<td>154</td>
<td>Pei³</td>
<td>a shell, precious.</td>
</tr>
<tr>
<td>155</td>
<td>Ch'ên⁴,³</td>
<td>flesh color, naked.</td>
</tr>
<tr>
<td>156</td>
<td>Tsou³</td>
<td>to go, to walk.</td>
</tr>
<tr>
<td>157</td>
<td>Tsu²</td>
<td>the feet, enough.</td>
</tr>
<tr>
<td>158</td>
<td>Shên¹</td>
<td>the body.</td>
</tr>
<tr>
<td>159</td>
<td>Chi¹</td>
<td>a cart, a coach.</td>
</tr>
<tr>
<td>160</td>
<td>Hsin¹</td>
<td>bitter.</td>
</tr>
<tr>
<td>161</td>
<td>Ch'ên³</td>
<td>time.</td>
</tr>
<tr>
<td>162</td>
<td>Ch'ou⁴</td>
<td>to go, to run.</td>
</tr>
</tbody>
</table>

**163 Strokes.**

<table>
<thead>
<tr>
<th>Stroke Number</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>163</td>
<td>H²</td>
<td>a region, a city.</td>
</tr>
<tr>
<td>164</td>
<td>Yu³</td>
<td>ripe, must, wine.</td>
</tr>
<tr>
<td>165</td>
<td>Pien⁴</td>
<td>to pluck, to sort out.</td>
</tr>
<tr>
<td>166</td>
<td>Li³</td>
<td>a Chinese mile.</td>
</tr>
</tbody>
</table>

**8 Strokes.**

<table>
<thead>
<tr>
<th>Stroke Number</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>167</td>
<td>Chin¹</td>
<td>metal, gold.</td>
</tr>
<tr>
<td>168</td>
<td>Ch'ing¹</td>
<td>long.</td>
</tr>
<tr>
<td>169</td>
<td>Men²</td>
<td>a door, gate.</td>
</tr>
<tr>
<td>170</td>
<td>Fou⁴</td>
<td>a mound, plenty.</td>
</tr>
<tr>
<td>171</td>
<td>Tai¹</td>
<td>to reach to, to attain.</td>
</tr>
<tr>
<td>172</td>
<td>Chwei¹</td>
<td>birds.</td>
</tr>
<tr>
<td>173</td>
<td>Yü³</td>
<td>rain.</td>
</tr>
<tr>
<td>174</td>
<td>Ch'ing¹</td>
<td>blue sky.</td>
</tr>
<tr>
<td>175</td>
<td>Fei¹</td>
<td>no, wrong.</td>
</tr>
</tbody>
</table>

**9 Strokes.**

<table>
<thead>
<tr>
<th>Stroke Number</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>176</td>
<td>Mien⁴</td>
<td>the face.</td>
</tr>
<tr>
<td>177</td>
<td>Ke³</td>
<td>raw-hide.</td>
</tr>
<tr>
<td>178</td>
<td>Wei¹</td>
<td>leather.</td>
</tr>
<tr>
<td>179</td>
<td>Chiu³</td>
<td>leeks.</td>
</tr>
<tr>
<td>180</td>
<td>Yin¹</td>
<td>sound.</td>
</tr>
<tr>
<td>181</td>
<td>Yie⁴</td>
<td>a leaf, the head.</td>
</tr>
<tr>
<td>182</td>
<td>Fèng¹</td>
<td>wind.</td>
</tr>
<tr>
<td>183</td>
<td>Fei¹</td>
<td>to fly.</td>
</tr>
<tr>
<td>184</td>
<td>Shi²</td>
<td>to eat.</td>
</tr>
<tr>
<td>185</td>
<td>Shou³</td>
<td>the head, first.</td>
</tr>
<tr>
<td>186</td>
<td>Hsiang¹</td>
<td>incense.</td>
</tr>
</tbody>
</table>

**10 Strokes.**

<table>
<thead>
<tr>
<th>Stroke Number</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>187</td>
<td>Ma³</td>
<td>a horse.</td>
</tr>
<tr>
<td>188</td>
<td>Ku⁵</td>
<td>a bone.</td>
</tr>
<tr>
<td>189</td>
<td>Kao¹</td>
<td>high.</td>
</tr>
<tr>
<td>190</td>
<td>Piao¹</td>
<td>hair.</td>
</tr>
<tr>
<td>191</td>
<td>Tou⁴</td>
<td>a tripod, an urn.</td>
</tr>
<tr>
<td>192</td>
<td>Ch'ang¹</td>
<td>a demon, a ghost.</td>
</tr>
</tbody>
</table>

**11 Strokes.**

<table>
<thead>
<tr>
<th>Stroke Number</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>193</td>
<td>Li¹</td>
<td>a fish.</td>
</tr>
<tr>
<td>194</td>
<td>Kwei³</td>
<td>a bird.</td>
</tr>
<tr>
<td>195</td>
<td>Yü³</td>
<td>crude salt.</td>
</tr>
<tr>
<td>196</td>
<td>Niao³</td>
<td>deer.</td>
</tr>
</tbody>
</table>
THE RADICAL ODE.

BY REV. J. A. SILSBY.

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

HOW TO BEGIN.

One Stroke.

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

A RIDDLE.

Two Strokes.

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

CONSOLATION FOR AN UNFORTUNATE WIDOW.

Three Strokes.

Three smacks on the mouth! an enclosure how sweet!
Which earth's greatest sage follows slowly to greet.
This evening great lady, your son had a fall.
From a roof that was forty-one inches too small.
He is lame, not a corpse, and some sprouts from the hill.
Washed in streams by the workmen, will keep him quite still.
Wrap self in a napkin; make shields for the tender;
Give shelter to orphans; move on, their defender!
Joined hands follow Cupid's dart, shot from his bow.
Eat pig's head; don plumage; his footsteps you know.

Sundry Reflections.

Four Strokes.

If your heart be once pierced by a spear as you stand,
Then the door of eternity's surely at hand.
When you've mastered this branch of the language, be sure
You've but tapped at the portal of literature.
Though we measure with bushels and catties and squares,
Yet without the sun's light we could not sell our wares.
Why speak of the moon with such rapture my dove?
To the shade of the wood do we owe our first love.
Stop, vicious man, kill not! Deny not my prayer.
Can life be compared with those locks of red hair?
One's family name is as dear as his breath.
Through water and fire he'll defend it till death.
The claws of a kitten, my father once said,
Should never scratch crosswise, nor climb on a bed.
And a sprint twist the teeth, puts an end to all jokes.
While an ox and a dog will end up the four strokes.
INTRODUCTION.

SAD DEATH OF TWO JEWELERS.

Five Strokes.

Two **sombre gem** merchants once ate a **cucumber**:

They slept on some **tiles**, and how **sweet** was their slumber!

But to live was no **use**; in a **field** at their ease,

In **dry goods** rolled up, they were killed by **disease**.

**Back to back** they were laid, dressed in **white**;—twas their wish,

With the **skin** of the cucumber placed in a **dish**!

Then an **eye**, lance and **durt** were engraved on a **stone**,

As an **emblem divine** of the **foot-prints** now flown;

This stone, midst the **grain** in a **cavernous den**,

Was erected to finish five strokes of the pen.

AN ECCENTRIC OLD STATESMAN.

Six Strokes.

"**Our bamboo** and **rice**, **silk** and **crock**, I am told,

Our **sheep**, **quills** must be taxed as of old.

And yet we **plow** on for this fool with long **ears**!"

"**Stick a pen** in his **flesh**," cried a boatman with jeers.

The statesman himself now arrived with a **mortar**,

The tongue that opposed him he'd smash and make shorter!

The boat's **perversive** skipper, with red **colored** face,

He tied up with **grass**, and dismissed in disgrace.

But when **tigers** and **insects** drew **blood**, he thought best

To **travel** for clothing and skip to the west.

BEWARE OF THE SERPENT.

Seven Strokes.

Seven strokes we now **see**, and a **horn**,—**fateful** word!

In the **valley** beans grow, and of **pigs** a whole herd;

**Great reptiles** their **precious** young offspring are feeding;

With legs bare and **naked** a **lad** walks unheeding;

His **foot** gets a **sting** and his **body** soon dies;

A **coach** brings his mother; how **bitter** her crics!

'Tis high **time** to **run** from a **region** so vile,
INTRODUCTION.

Where wine plucks its victims for many a mile.

FLEETING RICHES.

Eight Strokes.
Eight strokes! and now gold, after long labor gained,
Doth open the doorway of plenty attained.
But riches like birds, when the rain hides the blue,
If I am not wrong, will fly quickly from you.

FOOLISH ANGER.

Nine Strokes.
Nine strokes on the face with a raw-hide or leather,
Or e'en with a leek, will raise sounds in all weather.
For leaves in the wind, when they fly far away,
Don't eat off your head, nor burn incense all day.

GOOD ADVICE.

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

FISHING AND HUNTING.

Eleven Strokes.
Eleven fresh fish and a bird caught with salt.
A deer which eats wheat, tied with hemp, calls a halt.

GOING TO MARKET.

Twelve Strokes.
Twelve yellow millet stalks next you will see,
A black silk embroidery purchased by me.

EXPLOIT OF SOME FROGS.

Thirteen Strokes.
Thirteen little frogs on a tripod once sat,
But jumped on a drum, when they saw a big rat.

RESULT OF A FIGHT.

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

THE DRAGONS END IT.

Sixteen and Seventeen.
Sixteen dragons sat on a tortoise last June,

Playing seventeen flutes; and that winds up my tune.
INTRODUCTION.

TONE EXERCISES.

The following tone-exercises are not intended as a means of learning the tone of particular words, but as a means of acquiring the special intonation peculiar to each tone, and of learning the chime formed by these tones when given in regular order. Two tables are given, one for Northern and one for Southern Mandarin. All the syllables are not represented in the table, because in some cases it was impossible to find characters agreeing in the different dialects. Many syllables are originally deficient in one or more tones. A few of these are given, but the majority are not. The number of syllables given are abundant for the purpose for which the table is intended. Some syllables seem to be repeated, which shows that in another dialect the given syllable divides into two. The student should go over these exercises carefully with his teacher a number of times, or until he can give and distinguish each tone with certainty, and can chime them together to the satisfaction of his teacher. This will soon be accomplished if he has an average ear, and will give strict attention to the business in hand. No phrases are given in illustration of the tones of the several syllables, because this is not considered to be the most profitable method of study. The tones of particular words are best learned in connection with the characters taken separately, as they occur in the course of the lessons, and the modifications made by composition and collocation are best learned from words and phrases as they stand together in sentences. Every lesson is, in this sense, a tone exercise.

NORTHERN TABLE.

The following are the tone-exercises for the Northern Mandarin.

歕渣叉 彭昌招遮貞琛征稱蒸汽欺慣加槍交耕隕利尖千牽知
熬開茶繡 嘗着哲臣 成吉郎旗臥 增 新建 貴斌 妹
詫鞘蒸者桅短整已及起 甲箱絞巧姐剪淺造
做乍按桅丈唱兆新震趁政秤記祭氣勢價喚叫覈借箭倩欠智

編故驚輕桖究抽居區捐園瀧 時涵初穿裝貞思通
翻方非
持秦 攔
綱局渠 拳決 除鴨船 牀 蟲兒軍食房肥
尺志景頃酒 久醲舉曲捲 來炎 杖楚端 吖腫樂 阿反紡匪
叱喚敬慶就收臭句去春 勘房 佳處 番串 壯創仲銜二餉 飯 放廢

紳日 咳愁蔚眼 劉趵忽獻荒灰隕烘西希顔箱香消 標些先掀星
塡扶接舍毫確活候胡環皇回魂紅席翁匡詳降 邪 弊
粉府海罕好很火吼虎緩詬悔悔晦佩馨喜 想晌 小晓寫癘蔽 擡
忿父玄汗海恨 災後戶悲混患 横細細下象向笑孝滅線限姓

與須煬醫 该朋康高 вок姑枯官光詭規置空鍋等 栏枋
括 徐欽移人懦 艮

狂樑 國薔狼凝梨朗

以忍汝改壕沈稿口目苦查廣 謎 孔果懶則老理了
幸序延意刃賜蓋扛語告叩 因想慣住框貴愧挖過壘浪聲利料
INTRODUCTION.

ASPIRATE EXERCISES.

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

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

NORTHERN TABLE.

| 2 | 3 | 1 | 1 | 1 | 4 | 1 | 1 | 2 | 1 | 1 | 1 | 3 | 2 | 4 | 2 | 1 | 1 | 1 | 1 | 1 | 1 |

SOUTHERN TABLE.

| 1 | 3 | 3 | 1 | 4 | 1 | 3 | 4 | 3 | 4 | 1 | 1 | 1 | 1 | 3 | 2 | 3 | 1 | 1 | 1 | 1 | 1 | 1 |
INTRODUCTION.

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

The points of departure from the system of Sir Thos. Wade are briefly as follows:—
1. Final ə is changed to oə.
2. U when followed by a vowel is changed to w.
3. Final ə and final ʌ are both changed to i.
4. Ss is changed to s and tz to ts, so that ssü becomes si and tzə becomes tsi.
5. Yeh and yen and yu are changed to yie and yien and yiu.
6. Final h is discarded in all cases.
7. Ūan is changed to üen.

See remarks at the end of the table.

PEKING SOUND TABLE.

| 阿 | 哎 | 安 | 昂 | 傲 | 乍 | 茶 | 裁 | 柴 | 占 | 聶 | 章 | 昌 |
|---|---|---|---|---|---|---|---|---|---|---|---|
| påo | ngai | ngan | ang | ao | za | cha | chai | chan | chan | ch'ei | chang |

<table>
<thead>
<tr>
<th>兆</th>
<th>茗</th>
<th>江</th>
<th>桑</th>
<th>指</th>
<th>聾</th>
<th>池</th>
<th>抽</th>
<th>桐</th>
<th>除</th>
<th>首</th>
<th>既</th>
</tr>
</thead>
<tbody>
<tr>
<td>chao</td>
<td>chiu</td>
<td>chuang</td>
<td>chiang</td>
<td>chiao</td>
<td>chie</td>
<td>chie</td>
<td>chou</td>
<td>ching</td>
<td>chi</td>
<td>ch'u</td>
<td>chi'ie</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>角</th>
<th>郭</th>
<th>酒</th>
<th>切</th>
<th>充</th>
<th>聚</th>
<th>索</th>
<th>替</th>
<th>主</th>
</tr>
</thead>
<tbody>
<tr>
<td>chiao</td>
<td>ch'iao</td>
<td>chin</td>
<td>chi'ang</td>
<td>chi'ung</td>
<td>chi'en</td>
<td>chi'en</td>
<td>chi'ou</td>
<td>chi'ie</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>君</th>
<th>羣</th>
<th>吹</th>
<th>準</th>
<th>春</th>
<th>中</th>
<th>聚</th>
<th>取</th>
<th>卷</th>
</tr>
</thead>
<tbody>
<tr>
<td>chun</td>
<td>ch'un</td>
<td>chwei</td>
<td>ch'un</td>
<td>ch'un</td>
<td>ch'un</td>
<td>ch'un</td>
<td>ch'un</td>
<td>ch'un</td>
</tr>
</tbody>
</table>

See remarks at the end of the table.
INTRODUCTION.

REMARKS.

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

2. Of the final \( i \) in \( ui \) Sir Thos. Wade says "it is ei in some tones," that is to say the difference as between \( i \) and \( ei \) is tonal. Now the fact that in other cognate dialects \( ei \) prevails very largely and in some entirely, points to the conclusion that \( ei \) is the normal sound and \( i \) the tonal variation. Moreover a discriminating analysis will I think show that the final sound in (hui) \( hui^{1} \) implies \( i^{3} \) or that in (le) \( lei^{1} \) implies \( i^{2} \). So far as any difference exists it is merely a matter of less or more tonal variation between \( i \) and \( ei \). Chinese teachers also when they comprehend the idea of classifying sounds will not fail to classify these finals together. If Sir Thos. Wade had given attention to these facts he might have avoided making a distinction between Pekingese and other dialects which does not really exist.

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

The syllable \( yen \) is the only one with simple \( en \) as its final which likewise raises a suspicion that it also is misclassified. It belongs in fact
with lien, mien, tien, hsien, pien, etc., and should be spelled yien. The i is of course occluded by its union with y yet analogy shows that it is there and in some tones its presence is clearly perceived.

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

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

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

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

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

### NANKING SOUND TABLE.

The following list of syllables represents the application of the new system of spelling to the Nanking Dialect. U is retained, because it represents the sound more accurately than w. Syllables containing it are pronounced so as to bring out the vowel force of a — often making the syllable sound like a dissyllable. The addition of — k to a syllable indicates the existence of a fifth tone, spelled by the addition of k to the regular spelling. All fifth tones which modify the spelling of the fundamental syllable, together with all whose fundamental syllable is unknown, are inserted in alphabetical order.

<table>
<thead>
<tr>
<th>阿 A</th>
<th>安 An</th>
<th>傲 Ao</th>
<th>齊 Chai</th>
<th>占 Chan</th>
<th>章 Chang</th>
</tr>
</thead>
<tbody>
<tr>
<td>哥 Ai</td>
<td>昂 Aug</td>
<td>阿 An</td>
<td>柴 Ch'ai</td>
<td>謝 Ch'an</td>
<td>昌 Ch'ang</td>
</tr>
</tbody>
</table>
1. In Nanking, initial \( n \) and \( l \) are not distinguished. Some of the people say \( l \) and some say \( n \), and all are unconscious of the difference. Both syllables are given in the table according to the usage of general Mandarin. If students of Nankingese will take pains to acquire this distinction and keep it up, it will do their Nankingese no harm, and will be a very great advantage in case of removal to another dialect, or in conversing with persons from the North or West.

2. Final \( n \) and \( ng \), especially when following \( i \), are confused in the same manner as initial \( n \) and \( l \). Both syllables are given in the table according to the usage of general Mandarin, and
for the same reason as in the case of initial і and ъ.

3. There is a difference of opinion in Nanking as to whether ㄳ, ㄵ, and ㄓ should be spelled with е or ㄩ. The older spelling is ㄩ, the newer, е. Personally, I hear the sound rather е than ㄩ. All the other syllables with this final, are confined to the fifth tone and become ㄕ, save ㄫ which inclines strongly to е.

4. Final ㄫ is not so clearly е as in Pekingese, but rather a sound between ㄕ and ㄩ. The balance of opinion is in favor of writing it ㄫ.

KIUKIANG SOUND TABLE.
INTRODUCTION.

REMARKS.

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

2. With respect to final n and ng, syllables in an and ang are generally distinguished; final ch is used exclusively, final eng disappearing entirely; final in and ing are confused to some extent, especially in the native city, but the dialect, as a whole, makes the same distinction that is made in general Mandarin.

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

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

3. In the syllables 亅 and 雲 the vowel is a full clear ei, and quite different from a, chien, and others of the same class.

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

In the syllable 竏 the 亅 is quite short and cannot be represented by u. In fact the difference between 元 and 竏 is expressed by ren and rên.

**TĔNGCHOW SOUND TABLE.**
I. INTRODUCTION.

REMARKS.

1. The dialect of Téngchow is remarkable for the small number of its syllables and for the clearness with which they are distinguished. The sounds also depart less from normal English sounds than those of most Mandarin dialects—the only elementary sound in it not heard in English being ㅌ.

2. The hard sounds are all pure hard—
showing no tendency whatever towards ch; nor does k, when followed by i or ù, show any tendency to change to hs. Both ch and sh are pronounced quite as they are in English.

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

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

5. The termination iu shows a strong tendency to pass into ùo or ùa. In some tones of certain syllables the final o is quite distinct. The predominant sound, however, is ùu.

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

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

8. The syllables ch'ü and shü are stray-sounds from some outside dialect, and are confined,—the former to 金 and the latter to 翼 and one or two other characters.

<table>
<thead>
<tr>
<th>阿</th>
<th>A</th>
<th>反</th>
<th>Fan</th>
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<th>Hsüng</th>
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<tr>
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**WEIHIEN SOUND TABLE.**
INTRODUCTION.
INTRODUCTION.

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

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

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

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

CHUNGKING SOUND TABLE.

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

1. The syllables spelled ai, an, ang, ao, e, en, ou (eo) and oi (o) in Peking are preceded by ng in Chungking.

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

3. The sounds 足 chou, 族 choo, 路 shou and 育 yoo have been spelled with oo instead of u as better representing the sounds, and more readily learned by the beginner.

4. The final g of Pekingese is not sounded in syllables with the vowels e and i, as 正 chen, 成 Ch' en. Pin. Pin, etc.

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

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

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

8. The sounds 窮 T'an and 謂 T'an are included under T' an and T'en as being practically the same sounds.

9. 鬚 of Pekingese becomes Fu in Chungking.

10. In the talk of the people of Chungking such sounds as 悟 and 悟 would seem to be truly represented by 1 and 1. This is also the case with the sounds 舊 sii and 疑 sii. The difference is largely due to the tones of the two characters, and as 1 is regarded as the true sound these
characters have been included under ระ and สา respectively.

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

12. โฉ่ seems to fairly give the sounds of both อะ and วะ, therefore ว is omitted in the table. While these two characters seem to demand something more than ว, the ว is not equivalent to that in แ or โ or ว.
INTRODUCTION.

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

COMPARATIVE CHART.
EXPLANATIONS.

1. The references to pages and to lessons are to the Course of Mandarin Lessons.

2. A tone number at the side of a character signifies that it has another reading. When a character is read in either of two syllables, a spelling is added.

3. In the interlinear translation each character is rendered literally as far as possible. In the cases where Chinese particles have no equivalent in English, an empty parenthesis ( ) is inserted to indicate the fact. In the case of compound words, each part is given at first, and continued for a number of times, and then the briefer rendering of the term as a whole is substituted.

4. When dialectic variations require different readings, they are placed side by side in the Chinese text, the northern one being on the right. The interlinear translation follows the one on the right.

5. In the English Exercises, when it seems necessary, a literal guide is given in parentheses. Occasionally, also, words which need not appear in the Chinese rendering are enclosed in parentheses.

6. In a few cases, phrases are required in rendering the English Exercises, which have not been used in the Chinese text. In such cases they are defined at the end of the vocabulary.
PRIMARY LESSONS

IN

MANDARIN.

SUGGESTIONS TO THE STUDENT.

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

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

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

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

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

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

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

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

先生... Before.
先生... Born, to produce; raw.
先生... Good; well. P. 3.
请... To invite; please.
坐... To sit.
這... This. Demonstrative adjective or pronoun.
那... That. Demonstrative adjective or pronoun.
箏 or 個... The general classifier. Les. 1.
The two forms are about equally current.
叫... To call, to summon; to cause.
甚... What, any; very.
麼... Sign of an indirect question.

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

Mnemonic Analysis.

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

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

English Exercises.

1. Teacher, please be seated.
   Before born, invite sit.
2. Please teacher, what is that called?
   Please, before born, that piece call what?
3. That is a character.
   That is one piece character, or That is piece character.
   (See note under sentence 10.)
4. What character?
   What character? or Is what character?
5. This teacher is good. is he not? Ans. No
   This seat before born good, is not is? Ans. Not is.
6. That teacher is good.
   That seat before born good
Lesson I. 3

<table>
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<tr>
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<tbody>
<tr>
<td>先生好</td>
<td>一個字</td>
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<tr>
<td>Before born well?</td>
<td>One piece character.</td>
</tr>
<tr>
<td><strong>Response.</strong> I am well.</td>
<td><strong>Ans.</strong></td>
</tr>
<tr>
<td>(答) 好</td>
<td>Good.</td>
</tr>
<tr>
<td><strong>Translate.</strong></td>
<td></td>
</tr>
<tr>
<td>2. Please take a seat.</td>
<td>6. A teacher.</td>
</tr>
<tr>
<td>請坐下</td>
<td>一位先生</td>
</tr>
<tr>
<td>Please sit.</td>
<td>One seat born.</td>
</tr>
<tr>
<td><strong>Response.</strong> Please be seated.</td>
<td><strong>Ans.</strong></td>
</tr>
<tr>
<td>(答) 請</td>
<td>同意。</td>
</tr>
<tr>
<td>3. What is this called?</td>
<td>7. This particular person.</td>
</tr>
<tr>
<td>這箇叫甚麼</td>
<td>這一位</td>
</tr>
<tr>
<td>This piece call what?</td>
<td>This one seat.</td>
</tr>
<tr>
<td><strong>Translate.</strong></td>
<td></td>
</tr>
<tr>
<td>4. What is that called?</td>
<td>8. This teacher is not good.</td>
</tr>
<tr>
<td>這箇叫甚麼</td>
<td>這個先生不好</td>
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<td>10. What is this character?</td>
<td>9. That teacher is good.</td>
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<td>That seat born good.</td>
</tr>
<tr>
<td><strong>Translate.</strong></td>
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<td>12. This one is good.</td>
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<td></td>
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<tr>
<td>13. That one is not good.</td>
<td>14. How would you like that?</td>
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<td>Good. not good?</td>
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<tr>
<td><strong>Ans.</strong> 1 would like it.</td>
<td><strong>Ans.</strong></td>
</tr>
<tr>
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<td>同意。</td>
</tr>
<tr>
<td>15. Is not that so?</td>
<td>16. Is not that so?</td>
</tr>
<tr>
<td>是不是</td>
<td>不是</td>
</tr>
<tr>
<td><strong>Translate.</strong></td>
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</tbody>
</table>

Notes:

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

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

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

4. The interrogative is not indicated by any special inflection, but by the circumstances. This is generally the case in the fixed phrases of politeness. This phrase is usually followed in speaking by an indistinct prolongation of sound, like the syllable "ah," but is not usually indicated in the written language.

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

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

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

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

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

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

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

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

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

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

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

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

17. A common form where one wishes the bearer to assent to some statement just made.

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

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

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

Mnemonic Analysis.

貴 貴, middle, 一 one, and 貴 precious. One precious thing in the midst is honorable.
賤 貴 貴, precious, and 戈戈 two spears—the easiest way to get is by force.
姓 女 woman, and 生 to produce—that which a woman bears.
王 三 three, and 一 one. The one that co-ordinates the three powers—heaven, earth, and man.
我 手 a hand, and 戈 a spear. A man with a spear—the ideal of individuality in primitive times.
木 木 wood, and 日 the sun—the morning sun shining through the trees.

English Exercises.

1. This thing is not good.
   This piece east west not good.
2. That article is not cheap.
   That piece east west not cheap.
3. This way of speaking is not correct
   This manner speak not correct.
4. This way of speaking is not suitable.
   This manner speak not good.
5. That gentleman is ill.
   That seat before born not well.
6. My surname is East.
   I base surname East.
1. What is your honorable name, sir?

先生貴姓

Before born honorable name?

2. My humble name is Wang.

我姓王

I base name Wang.

3. Please take a seat, Mr. Wang.

請王先生坐一坐

Invite Wang before born sit - a - sit.

4. What is this thing called?

這箇東西叫甚麼

This piece east west called what?

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

這箇貴，那箇賤

This piece dear, that piece cheap.

6. That thing is not dear.

那箇東西不貴

That piece east west not dear.

7. Please say it, Sir.

請先生說，或說說

Invite before born say, or say, say.

8. This is a bad man.

這箇人不好

This piece man not good.

9. This is not a good thing.

這不是箇好東西

This not is piece good east west.

10. That is good.

那箇好

That piece good.

11. This is my thing.

這我的東西

This is my east west.

12. The teacher says it well.

先生說的好

Before born speaking well.


我說的對不對 答對


14. Is this manner of speaking correct?

這麼說對不對

This speak correct not correct?

15. It is not correctly spoken.

說的不對

Speaking not correct.

Notes.

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

2. 我 is more frequently omitted than used.

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

4. The title always follows the surname. This use of 一, between a verb and the same word used as a noun, is quite common, the idea being a brief performance of the action.

5. It is impossible to tell how “east-west” came to mean “my home.” Its comprehensiveness is certainly all that could be desired.

6. The difference between 說 and 說 is approximately the same as between “say it” and “say it over once.” It is a contracted form of 說 - 說.

7. In the translation “thing” must be understood of an article, not of an affair.

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

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

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

11. The connection and the circumstances must determine the tense.
Vocabulary.

問... ... To ask. P. 5.
你... ... You. Les. 3.
他... ... He, him, she, her, it. Les. 3.
有... ... To have. P. 4.
兩... ... Two; an ounce. P. 2.
沒... ... Not, no. P. 5.
錢... ... Copper cash, money; a mace.
些... ... Some. Les. 1.
師... ... A teacher; a leader. P. 3.

請問... ... May I ask, please tell me.
好些... ... A good many, a large amount.
老師... ... Madam, Mrs.
這些... ... These.
那些... ... Those.
你的... ... Yours.
他的... ... His.
不甚麼... ... Not very, not specially.

Mnemonic Analysis.

問口 mouth, and 門 door—a mouth inside the door inquiring who is within.
你人 man, and 尔 a contraction of the book pronoun 爾 thou—the man in the second person.
他人 man, and 也 also—also a man, that is, the other man, not myself.

錢金 metal, and two戈 spears—the metal I took with two spears. Or 戈 may be regarded as phonetic.
些此 this, and 二 two—this, doubled, making the plural.
娘女 woman, and 女 good—the good woman, Or 女 may be regarded as a phonetic.

English Exercises.

1. This is yours, that is mine.
   This piece is you's, that piece is my’s.
2. Yours is good, his is bad.
   You’s good, he’s bad.
3. These things are mine.
   This several east west are my’s.
4. Those things are yours.
   That several east west are you’s.
5. He does not speak well.
   He speak-ing not good.
6. Please, sir, is Mrs. Wang’s statement correct?
   Please, teacher, Wang teacher mother say-ing, correct not correct?
7. One cash for two is not dear.
   One piece cash two piece, not dear.
1. Please, sir, what is this character?

Please ask the teacher this is what character.

2. You have two cash.

You have two piece cash.

3. He has no money.

He not have money.

4. These cash are his.

This some cash is his.

5. Those cash are not his.

That some cash not is his.

6. That is his cash.

That is his cash.

7. I have not a cash.

I one piece cash not have.

8. This is your cash.

This is your cash.

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

Mrs. Sheng has good some cash.

10. Has he any money?

He have cash, not have!

11. That thing is not very good.

That piece east west not very good.

12. Two cash a piece is not dear.

Two piece cash one piece not dear.

13. Are those cash yours?

That some cash is yours not is?

14. This thing is my mother's.

This is I mother's east west.

Notes.

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

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

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

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

5. The transferring of the characters 一 箇 錢 from the predicate to the subject makes the statement of deficiency strongly emphatic.

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

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

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

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

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

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

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

| 等... ... | 等... ... | To wait; a kind or class. |
| 清... ... | 清... ... | Pure, clear. P. 23. |
| 楚... ... | 楚... ... | Plain, distinct. |
| 声... ... | 声... ... | Sound, tone. P. 31. |
| 平... ... | 平... ... | Level; peaceful; to weigh. P. 63. |
| 上... ... | 上... ... | Above, high; to ascend. P. 15. |
| 下... ... | 下... ... | Low; below; to descend. P. 15. |
| 去... ... | 去... ... | To go, to depart. Les. 10. |

| 就... ... | 就... ... | Immediately, just. Les. 13. & 44. |
| 音... ... | 音... ... | A vocal sound, a syllable. P. 5. |
| 清... ... | 清... ... | Distinct. |
| 音... ... | 音... ... | Voice, sound. |
| 這... ... | 這... ... | This kind, such. |
| 下... ... | 下... ... | Base, mean. |
| 上... ... | 上... ... | The seat of honor, the chief place. |
| 等... ... | 等... ... | Wait a little, wait. |

### Mnemonic Analysis.

清水 water, and 青 azure—water clear as the azure. Or 青 may be regarded as a  
phonetic.

聲声 tone of cymbals, and 耳 the ear—  
musical tones entering the ear. Or 耳 may be used as phonetic.

平 Rude picture of a pair of scales. The upper  
stroke is the beam, the dots are the weights.

楚林 a grove, and 正 a piece—a few trees  
that show the clear sky through them.

音立 erect, and 口 to speak—speech that is  
straight and correct

上 The — represents the ground, with some-  
thing above it.

下 The reverse of 上.

### English Exercises.

1. You do not say it correctly.  
   You saying not correct.

2. Two for three cash is cheap.  
   Three piece cash two piece, not dear.

3. The word “character” is in the vanishing tone.  
   This “character” character is vanishing tone.

4. In what tone is the word I?  
   This I character is what tone?

5. Is this syllable correct or not?  
   This sound correct not correct?

6. Is this tone correct or not?  
   This tone correct not correct?
1. Please, Sir, wait a moment and I will go.  
Please, teacher, wait a while, I just go.

2. The lady speaks distinctly.  
Teacher speaks clearly.

3. There are two level tones.  
Two tone levels.

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

5. This character “hao” has the rising tone.  
This piece “hao” character is rising tone.

6. This character “wen” has the vanishing tone.  
This piece “wen” character is departure tone.

7. What is the tone of this character?  
This piece character is what tone?

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

9. I will not invite such a base man to take the seat of honor.  
I not invite this kind low base man sit high seat.

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

11. To speak thus is correct.  
You thus speak just correct.

12. The syllable is spoken correctly; the tone is incorrect.  
Syllable correct, tone not correct.

13. The tone and the syllable are different things.  
Tone is tone, syllable is syllable.

14. His voice is not distinct.  
His tone sound not clear distinct.

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

Notes.

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


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

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

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

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

9. This qualifies 等, and both unitedly qualify 下, while the whole clause is bound together by the into an adjective clause qualifying 先.

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

10. 一旦 a verb means “as soon as,” something like our use of “once” for “at once” in English.

11. 就 does not appear in the translation, though it might be expressed by the words “and then.” It is a convenient bridge by which the speaker passes to the idea in the word 項.

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

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

15. In reading, attention should be paid not only to the sound and tone of the characters, but also to emphasis, and the proper division into clauses. In following, after the teacher, care should be taken to emphasize and divide into clauses just as he does. For instance, in this sentence, the words 等 and 好 are strongly emphatic, the tones being given with clearness, while the word 一旦 being emphatic, is passed over very lightly, and loses its tone. The first three characters form a minor clause, the next four a clause, to be separated by a slight pause from the last clause of four characters.
Vocabulary.

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

写 ... ... To write, to compose. the addition of this special word at the end of the interrogative clause. Les. 8.

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

氣 ... ... Breath; gas. P. 11.

墨 ... ... Ink.

氣 ... ... The sign of a direct question.

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

Mnemonic Analysis.

裹 衣 Clothes, and an enclosed alley—clothes hanging in the alley, indicating privacy, i.e., the inside.

書 串 A stylus, and to speak—that which speaks by means of a stylus or pen.

筆 竹 Bamboo and a stylus—a bamboo stylus. (The handle of a Chinese pen is made of bamboo.)

紙 系 Silk, and 氏 a surname—a name inscribed on silk. Silk was anciently used as paper upon which to write names.

墨 黑 Black, and 土 earth—which well describes Chinese ink.

氣 气 Vapor, and 米 rice—steam ascending from rice in the kettle.

English Exercises.

1. You sit there.
   You sit at that in.

2. I say it correctly; you do not.
   I say-ing correct; you say-ing not correct.

3. What paper is this?
   This is what paper?

4. Does he aspirate this character or not?
   He says this character, out breath not out breath?

5. There is no ink here.
   This is not have ink.

6. His book is here.
   His book is this in.
1. Please madam sit here.
   請 師 娘 坐 在 這 裏
   Please madam sit at this in.

2. Please teacher, say it again.
   請 先 生 再 說
   Please teacher, again say.

3. This is his book.
   這 是 他 的 書
   This is his book.

4. Is your pen good?
   你 的 筆 好 不 好
   Your pen good not good?

5. There is no paper here.
   這 裏 沒 有 紙
   This in not have paper.

6. Is the ink here?
   墨 在 這 裏 嗎
   Ink is this in, eh?

7. The paper is here, is it not?
   紙 在 這 裏 不 是 嗎
   Paper is this io, not is, eh?

8. Please teacher, write here.
   請 先 生 寫 在 這 裏
   Please teacher write at this in.

9. Have I written it well?
   我 寫 的 好 不 好
   I writing good not good?

10. Is this character aspirated?
    這 筒 字 出 氣 不 出 氣
    This piece character out breath not out breath?

11. Where is my book (or are my books)?
    我 的 書 在 那 裏
    My book at where is?

12. I aspirate it, but he does not.
    我 嘴 的 出 氣 他 嘴 的 不 出 氣
    I speaking out breath, he speaking not out breath,

13. This is on the East, that is on the West.
    這 筒 在 東 那 筒 在 西
    This piece at East, that piece at West.

14. This character is quite difficult to write.
    這 筒 字 不 那 麼 好 寫
    This character not thus good write.

15. Is he a resident of this place?
    他 是 這 裏 的 人 嗎
    He is this in of man, eh?

Notes.

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

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

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

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

10. See Introduction, P. xxiii.

This is the regular form by which the Chinese express
the idea of aspiration. The aspiration in Chinese is much
stronger than that of aspirated sounds in English. The
clear distinction between aspirated and unaspirated sounds
can be learned only by carefully imitating a Chinese teacher,
not by giving the sound as indicated by any system of
Romanization.

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

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

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

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

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

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

再說 .... To say over again. Used when it is wished to defer a matter for future consideration.

下不去 .... Lit. not go down. Not willing to submit to.

出不去 .... Unable to go or to get out.

對字 .... To examine a copy, to read proof.

生氣 .... To grow angry.

一生一死 .... The whole life, a life-time.

生人一字 .... A raw man, i.e., a stranger.

生新一字 .... A raw character, i.e., a new or unknown one.

不在 .... Is not, that is, is dead (used only of adults).

Notes.

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

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

3. A common phrase used to defer any matter for future consideration. The 那 refers to the things or circumstances which occasion the deferment, having the force of "as to that."

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

5. Spoken with regard to one who will brook no contradiction, hence one must concede what he says. The sentence may also be used in the first person: what I say, I mean.
1. Well said!
2. What did you say?
3. In that case, we will reconsider the matter.
4. In that case it will be easily arranged.
5. As you (or he) say, so it must be.
6. Who was it who said this?
7. It will not do (lit. go down) for you to scold him in that way.
8. I cannot get out.
9. If you do not sit down, I will not sit down.
10. What teacher have you employed?
11. Please, teacher, check over these characters.
12. With ups and downs, not level.
13. As soon as I begin to reprove him, he gets angry.
14. He has not gone (to some given place) in all his life.
15. He is not a stranger.
16. This character is unfamiliar, that one is familiar.
17. If your lesson is so imperfectly prepared as this, the teacher will scold you.
18. That man's name is Wang; is it not?
19. You go and ask that man Wang, whether he is going or not.
20. If the ink and pen are poor, the writing (lit. the characters written) will be poor.
21. Yours are yours and mine are mine.
22. Is his mother living or not? Ans. She is not living.
23. One of us is at the East, and the other at the West.
25. So dear as that! Where should I get all that money?
26. The character 質 is aspirated, the character 質 is not.
27. These two characters are the same in sound, but different in tone.
28. 請 is in the upper rising tone, 請 is in the upper even tone.
29. The characters 請 and 請 are not the same.
30. 請 is the 請 used in the expression "to invite a man," while 請 is the 請 that is used in the term "clear."

7. 說, when it takes for its object a word denoting a person, refers to a particular mode of speaking, namely rebuke.
6. is the principal verb of the second clause, and is used impersonally.
8. is here used as an auxiliary. When so used, it adds to the principal verb the idea of out or away. When a negative is inserted after the principal verb, and before the auxiliary, the meaning is not that the action does not take place, but that it cannot take place, i.e., the negative applies to the auxiliary, not to the principal verb.
9. The same rule applies to this sentence.
2. The second of two clauses shows the consequence that would follow from the conditions expressed in the first, 即 always follows the subject of the second clause when the subject is expressed; or it begins the clause if the subject is understood. When thus used 請 is not often translated into English, but an "if" is supplied before the first clause.
10. One does not speak of "employing" a teacher, but of "inviting" him.
13. Anger is supposed to cause the production of gas in the body, hence the term 生氣. If the anger is repressed and the gas finds no vent, it gives rise to various diseases.
14. 生 is often used as a noun, to indicate the life-time, The 生 here refers to the whole, not to the commencement as in the preceding sentence.
15. 生 used as an adjective means rare, or unfamiliar. The transition varies with the word to which it is applied.

17. A book is said to be 生 rare, when it is unfamiliar, as an advance lesson in distinction from a review; or, as in this instance, a poorly prepared recitation in contrast to a perfectly prepared one.
13. This mode of designating any one, though quite common, is wanting in respect. It is used if the person in question has no title and his given name is not known.
19. 去 must not be considered as auxiliary, as in sentences 6 and 7, but is here the principal verb used in the affirmative-negative to mark a question.
21. An emphatic assertion of personal possession—the law of 我 and 我, the first five words form a clumsy but common way of indicating the plural. No connectives are required.
25. The first clause is used as an exclamation. 那 changes its tone to indicate an interrogative. A deficiency is often indicated by asking sarcastically where the object is, or is coming from.
27. This statement refers to the characters 請 and 請 spoken of in the next three sentences.
Vocabulary.

他們 ....... Sign of the plural of persons.  
能來三 ........ Able, can.  P. 6.  
三會 ........ To come.  P. 7 and Les. 10.  
會 ........ Three.  
官話 ........ Can, to know how; a fraternity.  P. 6.  
實 ...... Words, language.  P. 6.  
要 ...... To want; to intend. Sign of the future.  Les. 13.  
緊 ...... Urgent; tight, tense.  
他們 ...... They, them.  
我們 ...... We, us.  
官話 ...... The Mandarin language.  
實 ...... Really, truly, verily.  
要緊 ...... Important, urgent.  

English Exercises.

1. This thing is tight.  
2. They do not want these things.  
3. They really cannot come.  
4. Can you write these characters?  
5. I truly cannot speak Mandarin.  
6. I do not want you to get angry.  

Review Drill.

1. Frame sentences in which the words 好 shall occur used in as many senses as possible, none of them being exact repetitions of the models on which they are formed, but in each case slightly varied. For instance:
   (a) State the quality of each object in the room.  
   (b) Question the quality of every other object one can name, using every possible form of question.  
   (c) Inquire after the health of some one you know, and make a statement with regard to others, either of being well, or not very well, or not well.  
   (d) Name certain characters that you find easy to write, others that are not so easy, and others that are hard.  
   (e) Propose as many actions as possible, and question their desirability or fitness.  
2. Use 就 in its different senses.
   (a) Make a sentence in which it refers to the immediate future.  
   (b) Make another of two clauses in which this same character is used to turn the second clause, this clause being the result or consequence of the first clause, taking care to have the 就 follow the subject of the second clause.  
   (c) Make a sentence of two clauses, stating that if circumstances indicated in the first clause take place, it will be necessary to reconsider one’s plans.  
3. State with regard to the following characters whether or no they are aspirates: 請坐 答叫字 貴 賤束 的對他 錢等 清楚 平去在筆紙出氣
1. He does not speak the truth.

He  不 說 實 話
He not speak true words.

2. We really cannot go.

我們 實 在 不能 去
We true is not can go.

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

你 要 不 要 答 我 不 要
You want not want? Ans. I not want.

4. I cannot write these three characters.

這 三 範 字 我 不 會 寫
These three piece characters I not can write.

5. I cannot speak Mandarin.

我不 會 說 官 話
I not can speak officer talk.

6. I do not want you to come.

我 不 要 你 們 來
I not want you come.

7. Really that officer is not good.

那 範 官 實 在 不 好
That officer real is not good.

8. He cannot but be angry.

他 不能 不 生 氣
He not can not produce breath.

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

你 去 不 去 不 要 緊
You go not go not want urgent.

10. They say it is not important.

他們 說 是 不 要 緊
They say is not want urgent.

11. This is an important book.

這是 要 緊 的 書
This is piece want urgent book.

12. He cannot speak.

他 說 不 出 話 來
He speak not out words come.

13. I cannot say it, but he can.

我 說 不 上 來, 他 能 說 上 來
I say not up come, he can say up come.

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

不 是 他 不 能 是 他 不 會
Not is he not able, is he not know how.

15. He can speak, but not distinctly.

他 會 說 就 是 說 的 不 清 楚
He can speak, only is speak not clear distinct.

Notes.

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

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

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

<table>
<thead>
<tr>
<th>16</th>
<th>15</th>
<th>14</th>
<th>13</th>
<th>12</th>
<th>11</th>
<th>10</th>
<th>9</th>
<th>8</th>
<th>7</th>
<th>6</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>請先生慢慢的說</td>
<td>我不懂得你的話</td>
<td>學生都來了</td>
<td>這五個生字都學好了</td>
<td>他有四箇</td>
<td>他學的慢得很</td>
<td>他們兩個人都不能得</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>不是你不很會是你很不會</td>
<td>他再多的說他去不了</td>
<td>他很不懂得</td>
<td>他有五箇字</td>
<td>他學的慢得很</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>我慢慢的就會寫</td>
<td>五箇字都是甚麼答</td>
<td>我說不上來</td>
<td>他甚麼都沒有</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>蘭我都很會寫</td>
<td>我都會寫字</td>
<td>我都會寫字</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

| 他很不懂得 | 你有四箇 | 他學的慢得很 | 他們兩個人都不能得 |
| 不是你不很會是你很不會 | 他再多的說他去不了 | 他很不懂得 | 他有五箇字 | 他學的慢得很 |

### English Exercises.

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

### Notes.

1. Doubling an adverb intensifies it. It is followed in this case by a 的 expressed or understood. In these reduplicated adverbs, the tone of the second is modified. See Les. 19.
2. 得, though commonly an auxiliary, becomes in this collocation an integral part of the verb.
3. 都 always follows the words it qualifies, because it is essentially the summing up of what precedes. 得 is translated by the past or the perfect according to the context. When it ends a clause the sound is frequently contracted in speaking into “la,” and the tone becomes indefinite.
4. The use of 得 very after an adjective or adverb, is very common, and is slightly more forceable as an intensifier than a simple very before the word thus qualified. 得 is sometimes substituted for 得, 了
5. 不得 when used as an adverbial phrase, follows the verb or adjective which it intensifies, with 的 or 得 between as connective. In this case, the 了, being the principal verb and emphatic, retains its original sound and tone. It is here used in the sense of “to end” 得 as an auxiliary verb expresses completion under the aspect of practicability or propriety. With a negative, it strongly
1. Please, Sir, speak slowly.

2. I do not understand what you say.

3. The scholars have all come.

4. These five new characters are all learned.

5. Do you understand or not?

6. He has four, I have five.

7. He learns very slowly.

8. He is distressingly slow in learning.

9. Neither of the two can get anything.

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

11. He said repeatedly that he could not go.

12. He has nothing at all.

13. Two or three men have come.

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

15. What are the names of the five senses?

16. Can you write all the characters in the Great Learning?

17. Two or three is sometimes turned about into 三雨.

18. The word is here used for an enumeration of the senses, and excludes the idea of a general definition of them.

19. You are omitted just before the. The pronoun is often thus omitted in direct address.

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

21. The 四書 or Four Books of the Chinese classics are the 從 or Great Learning, the 中庸 or Doctrine of the Mean, the 誠語 or Confucian Analects, and 孟子 or the works of Meng". The whole body of the Chinese classics is conventionally divided into the Four Books and the Five Classics.
18 课 九 第 12 课 学 初

這箇字是甚麼字母

他娘好得了好不了 答 有人 說 他好不了

Vocabulary.

母 ...... Mother.
數 ...... A number.
幾 ...... How many? Several, some.
畫 ...... A picture; a line; a stroke; to draw or paint. P. 58.
自己 ...... Self, own. P. 53.
句 ...... A clause. P. 94, Les. 42.
親 ...... To love dearly; kin, own. P. 10.
認 ...... To recognize. P. 20.
識 ...... To know. P. 20.

字母 ...... The radical of a character.
字母 ...... A letter of the alphabet.
母親 ...... Mother.
親自 ...... In person, personally.
親筆 ...... With one's own pen.
自己 ...... Self.
認識 ...... To know, to be acquainted with.
讀 ...... To read.
識字 ...... To be able to read.
師母 ...... Wife of a teacher; a lady—used chiefly in the South.
識數 ...... To know how to count.

English Exercises.

1. My mother can read.
2. I will go in person and call him.
3. These two sentences are not correct.
4. I myself can write these characters.
5. Do you not know your own teacher? (Use 的 after 自己.)
6. These two characters have the same radical. (Lit. is one radical.)
1. What is the radical of this character?

<table>
<thead>
<tr>
<th>1. What is the radical of this character?</th>
</tr>
</thead>
<tbody>
<tr>
<td>這箇字是甚麼字母</td>
</tr>
<tr>
<td>This piece character is what character?</td>
</tr>
</tbody>
</table>

2. Please, Sir, count the number of character mother?

<table>
<thead>
<tr>
<th>2. Please, Sir, count the number of character mother?</th>
</tr>
</thead>
<tbody>
<tr>
<td>請先生數數幾畫</td>
</tr>
<tr>
<td>Please teacher count how many strokes.</td>
</tr>
</tbody>
</table>

3. I cannot count them myself.

<table>
<thead>
<tr>
<th>3. I cannot count them myself.</th>
</tr>
</thead>
<tbody>
<tr>
<td>我自己數不出來</td>
</tr>
<tr>
<td>I self own count not out come.</td>
</tr>
</tbody>
</table>

4. These two expressions may both be used.

<table>
<thead>
<tr>
<th>4. These two expressions may both be used.</th>
</tr>
</thead>
<tbody>
<tr>
<td>這兩句都好說</td>
</tr>
<tr>
<td>These two clauses all good speak.</td>
</tr>
</tbody>
</table>

5. I am acquainted with his mother.

<table>
<thead>
<tr>
<th>5. I am acquainted with his mother.</th>
</tr>
</thead>
<tbody>
<tr>
<td>我認識他的母親</td>
</tr>
<tr>
<td>I recognize his mother.</td>
</tr>
</tbody>
</table>

6. This he came and told me in person.

<table>
<thead>
<tr>
<th>6. This he came and told me in person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>這是他親自來說的</td>
</tr>
<tr>
<td>This is he own self come say-ing.</td>
</tr>
</tbody>
</table>

7. These characters were written with my own hand.

<table>
<thead>
<tr>
<th>7. These characters were written with my own hand.</th>
</tr>
</thead>
<tbody>
<tr>
<td>這些字是我親筆寫的</td>
</tr>
<tr>
<td>These some characters is own pen writing.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>8. If he cannot go, then I will go myself.</th>
</tr>
</thead>
<tbody>
<tr>
<td>他不能去我就自己去</td>
</tr>
<tr>
<td>He not able go, I then self own go.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>9. There are some good ones, and some bad ones.</th>
</tr>
</thead>
<tbody>
<tr>
<td>有幾箇好的和幾箇不好的</td>
</tr>
<tr>
<td>Have several piece good ( ) and several piece not good ( ).</td>
</tr>
</tbody>
</table>

10. Do you know this character?

<table>
<thead>
<tr>
<th>10. Do you know this character?</th>
</tr>
</thead>
<tbody>
<tr>
<td>這箇字你認得不認得</td>
</tr>
<tr>
<td>This piece character you know get know get?</td>
</tr>
</tbody>
</table>

11. He cannot say this phrase.

<table>
<thead>
<tr>
<th>11. He cannot say this phrase.</th>
</tr>
</thead>
<tbody>
<tr>
<td>他不會說這句話</td>
</tr>
<tr>
<td>He not can speak this clause word.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>12. For &quot;mother,&quot; we here say &quot;niang,&quot; what do you say?</th>
</tr>
</thead>
<tbody>
<tr>
<td>在我們這裏母親叫娘你們</td>
</tr>
<tr>
<td>At we here mother kin call &quot;niang,&quot; you</td>
</tr>
<tr>
<td>there call what?</td>
</tr>
</tbody>
</table>

13. My mother sends her compliments to you.

<table>
<thead>
<tr>
<th>13. My mother sends her compliments to you.</th>
</tr>
</thead>
<tbody>
<tr>
<td>我的母親問師母好</td>
</tr>
<tr>
<td>My mother kin ask teacher mother well.</td>
</tr>
</tbody>
</table>

14. Neither of these two men can read.

<table>
<thead>
<tr>
<th>14. Neither of these two men can read.</th>
</tr>
</thead>
<tbody>
<tr>
<td>兩箇人都不識字</td>
</tr>
<tr>
<td>Two piece men all not know characters.</td>
</tr>
</tbody>
</table>

15. This person does not know how to count.

<table>
<thead>
<tr>
<th>15. This person does not know how to count.</th>
</tr>
</thead>
<tbody>
<tr>
<td>這箇人不識數</td>
</tr>
<tr>
<td>This piece man not know numbers.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>16. Will his mother get well or not? Ans. Some say she will not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>他娘好得了好不了</td>
</tr>
<tr>
<td>His mother well get finish, well not finish!</td>
</tr>
<tr>
<td>答有人說他好不了</td>
</tr>
<tr>
<td>Ans. Have men say she well not finish.</td>
</tr>
</tbody>
</table>

**Notes.**

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

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

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

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

3. "It" is implied, as is often the case in Chinese. It here approximates the idea of "in that case."

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

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

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

7. 與 with a negative, generally becomes distributive.
Vocabulary.

男女... ... Masculine, man. P. 3.
男女... ... Feminine, woman. P. 3.
走... ... To go, to depart. P. 13.
許... ... To promise; to permit; perhaps; very (many). P. 36. Les. 130.
和... ... Peaceful; with, together. Les. 12.
往... ... To go towards, to proceed. P. 30.
光... ... Light; only. Les. 49.
誰... ... Who? Les. 34.

| 多少... ... Many; more. P. 11. |
| 少... ... Few; less. P. 16. |
| 來往... ... Intercourse. P. 30. Les. 51. |
| 來多少... ... How many? many. P. 45. Les. 48. |
| 女人... ... A woman, women; a wife. |
| 男人... ... A man, men. |
| 許多... ... A great many, very many. |
| 誰的... ... Whose? |

English Exercises.

1. I do not allow you to sit here.
2. Who went with him?
3. If you speak slowly, I will understand.
4. They two have no intercourse.
5. He says he will come himself. (Lit. He says he himself will (要) come.)
6. Whose book is this?

Notes.

1. 男女 used together make a collective plural.
2. 女人 is sometimes used for wife, but not commonly. In fact, the proper words for wife and husband are seldom heard, some circumlocution being usually employed — differing in different places.
3. We have now had three words meaning to go, viz.: 去, 走, and 往. Their difference may be briefly stated thus: 去 to go to, 走 to go from, and 往 to go towards. In their use, however, various other shades of difference will come out.
4. The subject of the second clause is understood. If expressed it would be something like the indefinite pronoun "en" in French. In Southern Mandarin 光 is generally followed by 是, which is not necessarily the case in Northern Mandarin, as in the next sentence, 光 in the sense of only is colloquial. Other and better words will occur by and by.
1. All have gone, both men and women.
    男女都走了
   Male female all depart have.

2. My wife knows a great many characters.
    我的女人識許多字
   My female man knows very many characters,

3. We and they have no intercourse.
    我們和他們沒有來往
   We with them not have come go.

4. There are none but women here, men are not allowed to come.
    這裏光有婦人，不許男人來
   Here only have female men, not allow male men come.

5. They have all gone, only I myself am here.
    他們都走了，光我自己在這裏
   They all go have, only I self own am here.

6. To whom do thesecash belong?
    這些錢是誰的
   This some cash is who-su?

7. Please count how many there are of these cash.
    請你數數這些錢有多少
   Please you count count this some cash have many few.

8. That man has not much money.
    那箇人沒有多少錢
   That man not have many few cash.

9. He always gets angry when I speak to him.
    我和他說他光是生氣
   I with him speak, he only is produce breath.

10. Where have those women gone?
    那些女人往那裏去了
   Those female men towards go have.

11. Where are you going sir?
    先生往那去
   Teacher proceed where go?

12. Of us few people, no one is acquainted with any other one.
    我們幾箇人誰都不認得誰
   We few piece men, who all not know who.

13. There are not many people here, only we three women.
    這裏沒有多少人，光有我們
   Here not have many men, only have we three women.

14. My mother does not allow me to go.
    我的母親不許我去
   My mother not allow me go.

15. He finds fault with whoever reproves him.
    誰說他，他就說誰的不是
   Who says him, he then says whose not is.

16. If you do not come down first, I cannot go up.
    你不先下來，我上不去
   You not first down come, I up not go.

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

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

10. Aside from women, there are sundry other words for which, differing in different places.

11. A common salutation when acquaintances meet in the street. It seems to Western people an impertinence, but is in fact simply a friendly greeting, and may be answered very vaguely without giving offense—as “I have a little business” or “I am going to make a call.”

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


15. 不是 not is, i.e., not so, not correct, hence not right; the combination 不是 being used substantively, meaning fault, sin.
課十

1. 我要十二簡錢
2. 王師娘有十八簡女學生
3. 四十六簡錢就彀了
4. 這七十幾簡字我都會寫
5. 我數了這些錢有四百零八簡
6. 在那裏有我的二百七十三簡錢

你學會了多少字答有一百上下

我們那裏一簡錢叫一簡

你那裏的字有多少字母答有二十六個

千簡字都寫的不對

這兩簡字都寫的不對

Vocabulary.

<table>
<thead>
<tr>
<th>Two</th>
<th>Thousand</th>
<th>P. 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six</td>
<td>Remnant, fraction</td>
<td>P. 3</td>
</tr>
<tr>
<td>Seven</td>
<td>A string of cash</td>
<td>See note 2</td>
</tr>
<tr>
<td>Eight</td>
<td>Enough</td>
<td>P. 10</td>
</tr>
<tr>
<td>Nine</td>
<td>This much, so much as this</td>
<td></td>
</tr>
<tr>
<td>Ten</td>
<td>That much, as much as that</td>
<td></td>
</tr>
<tr>
<td>Hundred</td>
<td>Above and below; more or less</td>
<td></td>
</tr>
</tbody>
</table>

ENGLISH EXERCISES.

1. This is not a full string, but only nine hundred and forty cash. (Lit. This not enough one string, only have, etc.)
2. I have not that much.
3. Ten tens make a hundred. (Lit. Ten piece ten is one hundred.)
4. Mine are not enough, I have only one hundred and one.
5. Two and eight are how many? (Lit. Two and (和) eight are (是), etc.)
6. Three times two are how many? (Lit. Three piece two, etc.)

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

NOTES.

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

2. (是) means properly a string of cash, but over the
9. How many characters have you learned?
   Ans. A hundred, more or less.
   你學會了多少字
   You learn how have many few characters?
   答有一百上下
   Ans. Have one hundred up down.

10. Those two thousand five hundred cash are my own.
    那兩千五百錢是我自己
    That two strings five hundred cash is my own
    self.

11. With you here, five hundred cash is a string.
    在你們這裏五百錢是一串
    At you here, five hundred piece cash is
    one string.

12. With us a thousand cash is a string.
    我們那裏一千錢是一串
    We there, one thousand cash is one string.

13. I have one thousand and nine of these cash.
    我有一千零九元
    I have one thousand and nine pieces cash.

14. How many letters do you have in your written language. Ans. We have twenty-
    你那裏的字有幾個
    You there of characters have many few
    letters. Ans. Have two ten six piece.

15. These two characters are both incorrectly written.
    這兩個字都寫的不對
    These two character all writing not correct.

<table>
<thead>
<tr>
<th>Lesson XI</th>
<th>23</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I want twelve cash.</td>
<td></td>
</tr>
<tr>
<td>我要十二筒錢</td>
<td></td>
</tr>
<tr>
<td>I want ten piece cash.</td>
<td></td>
</tr>
</tbody>
</table>

| 2. He has twenty thousand cash (or twenty strings). |
| 他有二十吊钱 |
| He has two ten strings cash. |

| 3. Mrs. Wang has eighteen female pupils. |
| 王師娘有十八筒女學生 |
| Wang teacher mother has ten eight piece girl pupils. |

| 4. Forty-six cash will be enough. |
| 四十六筒錢就彀了 |
| Four ten piece cash just enough ( ). |

| 5. I can write all of these seventy odd characters. |
| 這七十來字我都會寫 |
| These seven ten come piece characters I all can write. |

| 6. I have counted these cash, there are four hundred and eight. |
| 我數了這些錢有四百零八 |
| I count-ed these cash have four hundred fraction |
| 八筒 |
| eight piece. |

| 7. There are there two hundred and seventy-three cash of mine. |
| 在那裏有我的二百七十三 |
| At there have my two hundred seven three |
| 筒錢 |
| piece cash. |

| 8. My mother has not that much money. |
| 我的母親沒有那麼些錢 |
| My mother not have that much money. |

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

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

4. 要 in the affirmative, is usually followed by 了, which here is simply anitic.

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

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

下都和平
百姓就好
王好百姓就好
你光要說一句話
這兩句話那箇說的多
能彀那箇說
少有那箇說
那箇話說不得
那箇話說不得
那箇話說不得

你那麼慢我就等不得

你去不去答我先問問我的母親他叫我

Vocabulary.

四下 ........ On all sides.
和氣 ........ Mild, peaceable; courteous.
和平 ........ Peace; peaceable.
百姓 ........ The people, the masses.
有氣 ........ In the first place
能 ......... Can, able.
一箇一箇的 ........ One by one.
學問 ........ Learning; scholarships.
有零來 ........ Having an odd number.
二來 ........ In the second place.
零錢 ........ Loose cash, change.
說和 ........ To act as peacemaker.

A capital, a surname—with this

meaning the character 都 is read Tu1.
1. If you have anything to say, please say it.
2. There is peace on all sides.
3. When the king is good, the people will be good.
4. You go your way, and I will go mine.
5. I merely wish to speak a few words.
6. Of these two expressions, which is more frequently used?
7. Can one speak in that way?
8. There are but few who speak in that way.
9. It is not proper to use that expression.
10. It is not said in that way.
11. There is nothing of the kind.
12. It is no such thing.
13. You have come, eh? Ans. I have come.
14. One by one all departed.
15. Have you any small change?
16. If you are so slow, I cannot wait for you.
17. Come here, I want to ask you a question.
18. Those two people are awfully angry; is there no peace-maker? Ans. They came to a reconciliation themselves.
19. It is my fault that he is so angry; how came I to be so discourteous?
20. Seeing the article is so good, two taels four mace and two candareens is certainly not dear. Ans. That one is much dearer, it is over three ounces.
21. Are there more men, or more women in your society? Ans. There are some twenty-odd of men, and a few tens of women.
22. I do not want his book; in the first place, the paper is bad, in the second place, the characters are indistinct.
23. Money is the thing he has, rather than scholarship.
24. I am not very well acquainted with that man Tu.
25. Are you going or not? Ans. I will first ask my mother. If she lets me go, I will go.

Notes.

2. 下, the four dimensions, sides or directions—signifying the space or district adjunct to anything, large or small.
3. 姓. Originally the number of surnames probably did not exceed a hundred. Those in most common use at the present day, in fact, would not exceed one hundred. The Chinese language abounds in the use of phrases in which round numbers are used in a collective sense.
4. The word "path" or "way" is understood after the two possessives, the meaning being that the two paths differed.
5. This is a common introduction to a tedious explanation. This use of 光 is rather colloquial than elegant.
6. When 多 is used in comparison, it is translated "more" or "most," according as the objects to be compared are two, or more than two.
7. The word 力 joined to 能 is much less used in some dialects than in others, and in fact is not necessary in any.
8. 者 here refers to those who speak, a 人 being understood.
9. 不得 does not, like 不上 or 不下 mean insubordination or impropriety.
10. The noun understood does not here, as in the eighth sentence, refer to those who say, but to the phrase said.
11. This common expression serves as a vigorous denial of any statement. It may be considered as a contraction of From whence came these words.
12. This seeming question is not here used as a question, but as an informal method of greeting.
13. 用我 refers to cash unstrung; or less than a full string, or to small silver coins—small change.
14. When parties are angry, it is considered a very laudable thing to make peace, and the angry parties will nurse their wrath in the hope that some one will intervene and so give them an excuse to make peace. In this case no friend intervening, the disputants settled their own difference.
26 課三十第

Vocabulary.

現... To manifest; now. P. 41.
念... To memorize, to repeat over aloud. P. 21.
燈... A lamp; a lantern.
拿, 攪... To lay hold of; to take, to bring.
- An auxiliary verb. Les. 11.
點... To light; a dot; a little. P. 19.
給... To give. Les. 25.
明... Bright; evident. P. 7.

Heaven; a day. P. 3.
To eat; to drink. P. 6.
Cooked rice; food. P. 6.
Now, at present. Les. 16.
To study, to repeat over and over.
To-morrow.
To eat a meal.
Weather; climate; atmosphere.
Every day, daily.

ENGLISH EXERCISES.

1. The weather is fine.
2. They have all eaten enough.
3. I will come to-morrow.
4. I want to take away (拿去) this lamp.
5. I give him two hundred cash a day. (I one day give him, etc.)
6. I go every day. (Lit. I day day go.)

REVIEW DRILL.

I. Make sentences in which the subject is plural, the plural being indicated:—
1st, by two nouns joined by a connective.
2nd, by a pronoun in the plural.
3rd, by joining words of different meanings to denote a class (as men and women).
4th, by a qualifying adjective (some).
5th, by a numeral and classifier preceding a noun.
6th, by pronouns followed by a numeral and classifier.

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

ative-negative sentence questioning:—
1st, the propriety of its performance (using 得).
2nd, the ability to bring such an action to completion (using 上來 and 下去 as auxiliaries).
III. Make a similar question as to ability (using 上來 and 下去, the 上 and 下 being used as principal verbs).
IV. Add a column of figures, stating in Chinese the results of each operation.
V. Perform an example in multiplication, likewise stating the result of each operation.
1. Have you eaten, Sir?  
   吃。  
   Teacher: Eat?  
2. The weather is going to be bad.  
   天要不好  
3. At present I want to study, bring me a lamp.  
   現在我要念書, 給我拿一箇  
   Now I want to read a book, give me a lamp.  
4. I am not able to bring it.  
   我拿不了來  
5. I do not know how to light this lamp, will you please light it for me?  
   這箇燈我不會點, 請你給我點上  
6. This lamp is easy to light.  
   這箇燈好點  
7. Can he not come again to-morrow?  
   他明天還不能來嗎  
8. You tell him to bring it to me.  
   你叫他拿來給我  
9. This food is not at all palatable.  
   這箇飯一點不好吃  
10. This morsel of food is not enough for a meal.  
   這蚊蜦飯不穀哂的  
11. We (or you) have studied enough for the present, will study again to-morrow.  
   現在念穀了, 明天再念  
12. If he does not give to you, I will.  
   他不給你, 我就給你  
13. This food is uneatable, I cannot get it down.  
   這箇飯喫不得, 我喫不下去  
14. Please punctuate to-morrow’s lesson for me.  
   明天要念的書請給我  
15. This pupil comes and goes every day.  
   這箇學生是天天來天天去

Notes.

1. A very common form of greeting, as we say "Good morning." Rice, being the staple food in a large part of China, has come to be used generically for whatever is eaten at a meal, much as bread is used in English, or meat in old English. Uncooked rice is not called 種 but 米.
2. 天, a contraction for 天氣, in this and similar connections, means weather.
3. Words indicating a definite time stand in the subject, not in the predicate. (See also the seventh sentence of this exercise.)
4. Strictly speaking does not mean to read, either to oneself or aloud, though frequently so used by foreigners. There is, in fact, no word in the language that really means to read aloud.
5. 上 is here used, not as a preposition, but as an auxiliary verb.
6. 好 here practically means easy.
7. Chinese readily leaves the object to be supplied, but English requires a pronoun.
8. For the use of 給 in this sentence, differing from that in the third and fifth sentences, see Les. 25 (subject).
9. 一點 is used adverbially, meaning in the least.
10. In this sentence 一點 is used as an adjective, meaning a little.
11. 不得 meaning unfitness, see Les. 43.
12. This is a common form for distinguishing a day pupil from a boarder.
人参是要死的

這本中國人不會說外國話

他不是外國人, 他是本地人

在那箇地方中國人不少

男女老少都喫好飯

這西國紙不好墨

現在沒有錢過兩天我就給你

錢不彀, 還少一大些

他就是會說大話

我的母親還不很小

這地方的人還不算很老

有的說這大地是四方的, 有的說地

中有人

書裡甚麼書都有, 就是中國書多

就是中國書多

Vocabulary.

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

中國 ....... The Middle Kingdom, China.
外國 ....... Foreign countries.
地方 ....... Native place; native.
大 ...... A great many. See note 8.
大話 ....... Boasting.
老實 ....... Steady, well-behaved, docile; trustworthy.
大人 ....... An official title, His or Your Excellency.
老娘或老老 ....... Maternal grandmother.
多大 ....... How large?

English Exercises.

1. Is he not a native?
2. That man is not very steady.
3. What kind of food do you foreigners eat? (Lit. You West Kingdom man eat what rice?)
4. His Excellency Chang is not yet dead. (Lit. Chang great man still not [have] die.)
5. What relation is his grandmother to you? (Lit. His old-mother [or old-old] is your what?)
6. How large a lamp do you want? (Lit. You want how large [多大] of one piece lamp.)
1. All men must die.

2. This Chinaman cannot speak any foreign language.

3. He is not a foreigner; he is a native.

4. There are not a few Chinese at that place.

5. Male and female, old and young, all eat good food.

6. This foreign paper does not absorb ink.

7. I have no money at present. After a few days I will give it to you.

8. The money is insufficient; it is short by a large amount.

9. He is given to boasting.

10. My mother is not yet very old.

11. No matter; this is an honest man.

12. The people of this place have no great learning.

13. There are some who say the earth is square, while others say there are men who live in the centre of the earth.

14. What books have you here? Are they Chinese or foreign? Ans. We have all kinds of books, but the larger part are Chinese.

**Notes.**

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

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

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

4. Here 了 points to the fact that boasting is a special failing of that man.

5. 多 is here used in the comparative, meaning more.
Vocabulary.

椅... A chair, a seat.
桌子... A table, a stand.
子... A child, a son; a seed or kernel. An enclitic. Les. 5.
兒... A son, an infant. An enclitic. Les. 5.
張... To extend; a sheet. Classifier of things that have an extended surface.
把三... Classifier of things that have a handle, or that can be grasped or lifted by the hand.
把一... To grasp. Instrumental verb. Les. 28.
把... A handle.

孩... A child; a youth.
小放... Small, little; petty; junior. P. 3.
椅... To lay down, to put; to let go; to send forth. P. 16.
椅... Pure; clean; simply, only. Les. 49.
子... A chair.
椅子... A table.
椅子... A child.
子女... A son.
女孩... A girl; a daughter.
小人... A child or half grown boy—my little man; a doll.
把... A handle.

English Exercises.

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

2. On the table are two dolls and also a sheet of paper.
   桌子上有兩個小人兒還有一張紙

3. Put the chair in this place.
   把椅子放在這箇地方

4. These two children are both very docile.
   這兩個小人兒很老實

5. Mr. Chang has three children—two sons and a daughter.
   張先生有三個孩子，兩個兒子，一個女兒

6. Mrs. Wang, is your child a little boy or a little girl?
   王師奶的孩子，是箇小

7. Have the three women all come?
   三箇娘們都來了嗎？

8. These cash are not good; they are nearly all small cash.
   這些錢不好，淨小錢兒

9. Mother and son are constantly talking together in English.
   娘兒兩箇講外國話

10. The two square tables are both small.
    兩張方桌都不大

11. His younger son has gone, but the elder son has not yet gone.
    他的小兒子去了，大兒子還沒走

12. This is the study table.
    這是念書的桌子

13. No large ones, only small ones are wanted.
    不要大的，要小的

14. Children are not allowed to talk here.
    不許孩子們在這裏說話

15. How old is this child?
    他的孩子多大？

NOTES.

1 and 2. In used as a preposition, is generally followed by a
complementary word after the noun, which word may
be called a post-position. The most common ones are
上下，裏外等. SeeLes. 6. The in is sometimes omitted
and the post-position used alone, as in the second sentence.

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

3. 把 is here used as an instrumental verb. Thus used
it may sometimes be rendered by take, but for the most part
need not appear in a free translation. The use of instru-
mental verbs is a characteristic feature of the Chinese
language. See Les. 23.

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

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

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

7. In P. Chinese the expression 娘兒兩箇, though plural
in form, may be used also in the singular, a curious anomaly.

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

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

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

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

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

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

今病頭. . . . . . . Now, at present. Les 16.
病. . . . . . . Disease; illness; a defect. P. 6.
頭. . . . . . . The head; top; first. Les. 47.
A classifier of sundry animals. Les. 38.
疼. . . . . . . To pain; to love intensely. P. 21.
葯. . . . . . . Medicine, drugs. P. 38. Both forms are in common use.
看. . . . . . . To see; to regard as; to visit.
看見. . . . . . To watch, to guard, to tend.
可見. . . . . . To perceive by the senses, to see; to visit. P. 21.
以. . . . . . . . To permit; to be able, can.
白. . . . . . . White; plain; freely, for nothing; in vain.

ENGLISH EXERCISES.

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

NOTES.

2. Pekinese colloquial would here say 脑袋, brain bag, for 頭, a form which in most other places would raise a smile.
4. This sentence might with equal propriety be given 你看見了我的筆沒有.
5. This form of asking the question implies that you probably did see it, or ought to have seen it, and may give offence by hinting that the party addressed has stolen the article.
7. As to correctness it is correct. A form that always prepares the way for an adverbial or qualifying clause.
1. Are you not well to-day, Sir?
   先生今天好不好嗎
   Teacher now day not well, eh!

2. I am not seriously ill, only a headache.
   没有大病就是头疼
   Not have great disease, just is headache.

3. Wait a moment, and I will give you a little medicine.
   等一会我就给你一点
   Wait a wait, I just give you one little
   药喫 medicine eat.

4. Did you see my pen?
   我的笔你看見了沒有
   My pen you see perceived not have?

5. Did you not see my pen?
   你沒有看 見我 的筆嗎
   You not have see perceive my pen eh?

6. Look and see whether I have written it correctly or not.
   你看看我寫的對不對
   You see see I writing correct not correct.

7. It is correct, it is true, but rather unsightly.
   對是對就是不大好看
   Correct is correct, just is not good good see.

8. Do you understand medicine? Ans. I know a little about it.
   先生會看病嗎答會一點兒
   Teacher able see sickness, eh? Ans. Able one little.

9. There is an old fellow outside begging.
   外頭有一箇老頭子要飯喫
   Outside head have one piece old head child want
   飯喫 food eat.

10. Here are two cash which you may take and give him.
    這裏有兩箇錢可以拿去
    This is have two piece cash can take go
    給他 give him.

11. Will it be allowable for him to come to see you, Sir?
    叫他來見見先生可以不
    Cause him come see see teacher can not
    可以 can?

12. The lamp may be put in this place.
    燈可以放在這箇地方
    Lamp can put at this place piece.

13. I really do not know what he says.
    我實在不明白他說的是甚麼
    I true is not clear white he speak is what.

14. He is within, and I am without.
    他在裏頭, 我在外頭
    He is in head, I am out head.

15. Do you see it or not?
    你看得見 看不見
    You see attain perceive, see not perceive.

16. Is the mother of Wang the fourth getting better?
    王四他娘的病見好了沒
    Wang four his mother's sickness see good( ) not
    有 have?
這本書賣一吊二百個銅
先生看這簡價錢不算多
先生看這簡價便宜
這本書頂少也得一千一百銅
這本書頂少也要一千一百銅
先生實在要買可以算九百五六就是了
那麼着我就可以不買了
還太貴我不給你不顧銅
這本書賣不上這簡價便宜
幾幾個銅太少不夠本兒
這麼着你說頂少要賣多少銅
這麼的你說頂少要賣多少銅
這簡價兒不過是倉本銅

VOCABULARY.

買 ... To buy, to purchase.
賣 ... To sell; to betray.
價 ... Price, value.
也 ... Also, likewise. Les. 12.
值 ... To be worth; value. P. 31.
着或著 ... To effect. A common auxiliary verb. Les. 20. Both forms are in use.
頂 ... The top; to carry on the head; to be equal to; in the highest degree; very.

算 ... To count; to estimate; to regard.
花 ... A flower; variegated; to spend (money); raw cotton.
價錢 ... Price.
本錢 ... Cost; capital.
這麼着 ... Thus, then; in this case. Les. 80.
這麼的 ... Thus, then, in that case.
就是了 ... So be it.
花錢 ... To spend money.

ENGLISH EXERCISES.

1. He has a small business (Lit. has a small
buy sell).
2. He is a merchant (Lit. a buy sell man).
3. The price does not cover the original cost.
(Lit. Sall price not enough buy price).
4. This chair is not worth that much money.
5. This white flower is most beautiful (Lit. top good see).
6. This medicine is too dear; my money (is)
not enough (to) buy (it).

NOTES.

1. More literally but less elegantly, How much is this book?
2. is joined to to indicate class or quality,
according to a very common idiom already referred to.
3. from 唐, a mail and 頃, the head, means properly the top, the apex, or pinnacle of anything, and hence comes to mean superlative. In order to strengthen and intensify the meaning, the sound is frequently, though improperly, aspirated : - Les. 15. 全不. Sell not up to, that is, will not bring or sell for.
1. *What is the price of this book?*  

This volume book many few cash?

2. This book sells for one thousand two hundred cash.  

這本書賣一吊二百錢  

This volume book sell one string two hundred cash.

3. I think this price is too high.  

我看這箇價錢太多  

I see this piece price money too much.

4. The book is a very good one, and the price not over high.  

書是最好的價錢也不算多  

Book is good kind, price money also not count much.

5. The very best quality will not bring this price.  

頂好的還賣不上這箇價兒  

Best good kind still sell not up this piece price son.

6. Well, sir, how much do you think it is worth?  

先生看值多少錢  

Teacher see worth many few money?

7. I think that eight hundred cash is the utmost that it is worth.  

我看頂多值八百錢  

I see most many worth eight hundred cash.

8. That is too little. It will not cover the cost.  

這幾個錢太少不彀本也  

This several piece cash too few, not enough root son.

9. Well, then, tell me the least you will sell for.  

這麼著你說頂少要賣多少  

This case you say most few want sell many few money.

10. The very least figure for this book is eleven hundred cash.  

這本書頂少也得一吊一百  

This volume book most few also must one string one hundred cash.

11. That is still too dear. I will give you nine hundred cash to close the bargain.  

還是太貴我給你九百錢  

Still is too dear. I give you nine hundred cash just is done.

12. That will not do, nine hundred is still a little too low.  

不好九百錢還太少一點  

Not good nine hundred cash still too few one little.

13. Well then, in that case I will not buy.  

那麼着我就不肯買  

That case, I just can use not buy.

14. If you really want to buy, I will put it at nine hundred and fifty.  

先生實在要買可以算九十  

Teacher really want buy, can use reckon nine hundred five just is done.

15. All right, I'll give you fifty cash more and buy it of you.  

好多給你五十個也買你的  

Good more give you five ten piece also buy yours.

16. This price barely covers the cost.  

這個價兒不過是盤本錢  

This piece cost son not over is enough root money.

---

6. *先生看 As you see it, Sir, i.e., in your opinion.*

7. *太 Adding a dot to great (大) makes great greater than is ought to be, that is excessive.*

這箇 prices, root money, that is, capital, which gives rise to and bears the fruit of gain. Chinese salesmen are ever ready to affirm with the utmost recklessness that a given price is less than cost.

9. *這箇 prices, thus, then, in this case.* The final is the most ancient and original form, still much used in Central and Southern Mandarin. In Eastern Shantung it is used exclusively, the form not being heard at all. The is the more modern form, used in Peking and the North, and also introduced to a considerable extent in the South. The same is true of the and following那么.

10. 頂少也得 at the least it will require, also is here used in an idiomatic way for which no rule can provide. It has approximately the force of and yet; still, etc. Its place and use can only be acquired by observation and experience. The Nanking dialect rejects the (to in Peking) and substitutes which, however, does not give precisely the same sense.

11. *就是了 at the end of a clause or sentence, expresses the end or decision of a previous hesitation or doubt, and is often difficult of translation—the sense varying continually with the connection.*

15. *After all there should be a short ah sound, to set it off from what follows. There is a character for this ah and it is sometimes written. The learner will notice, if he listens carefully, that this ah sound is used frequently in speaking, and by Chinese teachers in reading, partly as an embellishment, and partly to serve the purpose of punctuation. It is not, however, usually seen in books.*

錢 is understood after 個.
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<tr>
<td>你會畫畫兒不會</td>
<td>這個東西一個大也不值</td>
<td>買紙是要白的是要花的</td>
<td>給他藥是要白白的他嚷不下去</td>
<td>他的病一天好一天</td>
<td>我一箇人兒拿不了</td>
<td>這位老太太很會花錢答可不是嗎</td>
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<td>對小孩子說話要說白話</td>
<td>這裏有甚麼看頭</td>
<td>天氣這麼好生病的就少</td>
<td>這箇老兒兒他母親疼他了不即</td>
<td>他們三個人的書我可以的是可以的他的</td>
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<td>人好白喫飯嗎</td>
<td>你的買賣好不好</td>
<td>你淨喫花生就要生病答那不要緊的病</td>
<td>這箇要飯的不是個好東西</td>
<td>他的小孩子有甚麼病答不要緊的病</td>
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<tr>
<td>我明明白白的對他說了</td>
<td>這箇賣買不上算</td>
<td>你有多了頂好的就是你的</td>
<td>好多了頂好的就是你的</td>
<td>他是出天花現在可是見好了對可了</td>
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**Vocabulary.**

| 花生 | A picture. |
| 花子 | A sight worth seeing. |
| 花生花 | Profitable. |
| 有甚麼看頭 | Simple language. |
| 他母親疼他不即 | Wife of an officer or titled gentleman. |
| 你淨喫花生就要生病答那不要緊的病 | A beggar. |
| 這些三人書我的是可以的他的 | To have or get the small-pox (better. L’s 12.) |
| 他有甚麼病答不要緊的病 | To appear or seem good or bad. |
| 他的小孩子 | Good-bye. (Lit. 1 will see you again.) |
| 他是出天花, 現在可是見好了 | But. (Pekingese.) |
1. Can you paint pictures?
2. That is of no account.
3. We'll not sell for less. Our prices are fixed.
4. Did he say that himself?
5. This article is not worth a cash.
6. I cannot bring it myself (alone).
7. He is improving (of his sickness) day by day.
8. What is there here that is worth seeing?
9. Is your business good?
10. This business does not pay.
11. He is constantly writing substitutionary characters.
12. It is quite useless to speak of it.
13. Is it right to eat without giving an equivalent?
15. In speaking to children, it is necessary to use simple language.
16. Do not take his money, just give it to him for nothing.
17. In buying paper do you want (me) to buy white or colored?

18. It is useless to give him medicine; he cannot get it down.
19. This old lady knows how to spend money. Ans. That is so!
20. I gave all my loose change to an old beggar.
21. With the weather so fine as this, but few are taken sick.
22. If you keep constantly eating peanuts, you will make yourself sick. Ans. That's no matter; if I do get sick, I will get well again.
23. This is the child of her old age; her mother is extravagantly fond of him.
24. As to the books belonging to us three, mine are passable, his are much better, but yours are the best of all.
25. This beggar is a good-for-nothing fellow.
26. What is the matter with your child? Ans. Nothing dangerous. He has the small-pox, but is now getting better. Re- sponse. The horrors! I must be off! Good bye.

Notes.
1. The Chinese delight in using the same word successively as verb and noun.
2. This is an expression for condoning an offense, or making light of a trouble.
3. In the Northern provinces, where one cash counts as two, 大 is frequently used alone for 大钱. This is especially the case with numbers under ten.
4. As an expletive, 儿 often has a diminutive force, See Les. 5. Added to 人, it depreciates the ability of the person.
5. 敬 is the most general word for take or bring, but is only properly applicable to things that are taken or held in the hands.
6. 天好一天 One (i.e., each) day good (i.e. better) than one day (i.e., the day before). In many districts the word 天, like, would be inserted after 好 to give the force of the “than.”
7. When 見 is joined to a transitive verb, it means something to, or worthy of—as here, something worth seeing
8. The phrase 不上算, unprofitable, corresponds to the English expression “don't pay,” and like that expression is more used in the negative than the positive.
9. The Chinese word 简 is somewhat like the English word “blank,” derived from the French “blanc” (white). It means without profit or effect, free, i.e., without price demanded or given, as a blank (white) ticket, form, or paper is without force or effect. A 本来 is a character used for the sake of its sound in lieu of another which is either unknown or non-existent in the written language. Careless or ignorant writers, who do not know, or cannot recall, the proper character, use another character of a similar sound. Colloquial words which have no corresponding character, are represented in this makeshift way.
10. Literally, even if you do speak, your speaking will amount to nothing.

11. Compound adjectives are frequently reduplicated for the sake of emphasis, each word being repeated separately. Les. 107.
12. 答 is plain simple language, wanting in literary finish, such as uneducated people speak.
13. 朋友 is fashionable to write letters on colored paper, which generally has figures of flowers, etc., on it.
14. 老太大 Any aged woman is so designated.
15. 可不是 a common form of giving an emphatic assent to a statement. The is sometimes omitted; in fact, the whole phrase is sometimes contracted into 可不.
16. A beggar is called a 花子, because his ragged garments, especially if wadded, seem like unfolding petals.
17. 生病 refers to acute attacks, not chronic ailments. The name for peanuts differs in different localities, in some places being called 落花生, in others 长生果.
18. 得病 Literally, get sick. The reverse of 好了 would be 好不了, which is the common form of saying a disease is incurable, or a patient beyond hope.
19. 疼 is analogous to our word “tender,” that is the emotion is so intense as to be allied to pain.
20. The last clause is put in inverted order for emphasis and rhetorical effect.
21. To call a man “a thing” is the height of disrespect, and when preceded by 不好, as here, amounts to reviling.
22. The 天 is frequently omitted from the name of small-pox. This disorder is said to 出 or come out as flowers do, and is regarded as one of the necessary experiences of human life, hence the use of the term 天 implying that it is ordered of Heaven. The disease is not regarded as infectious, and in its milder forms is not considered as worthy of much notice. 再見 analogous to “an renewal,” is a common form used by a guest when leaving. If one knows when the next meeting will take place, the time is added.
VOCABULARY

火... Fire; anger; fever. P. 19.
爐... Stove, furnace. P. 20.
做... To do, to act; to make. P. 16.
燒... To burn; to kindle; to roast. P. 19.
木... Coal. P. 97.
快... Wood, wooden.
為... Glad; quick; sharp. P. 13.
呢... Because; for, on account of. P. 44, Les. 77.

CONVERSATIONAL REVIEW DRILL

Doctor. Is your child better to-day? (To-day your child's sickness see good, etc.)
Mother. He never improves at all. (His sickness old good not end.)
Doctor. Did he take the medicine that I gave him the other day? (I that one day give of.)
Mother. He took (at~) just a little bit (cat did one little little son) and then did not take any more (just not cat).
Doctor. (to mother). I will give it to him myself. (I own self give him cat.)
Doctor (to child). I want you to take this medicine and eat it all up and be done with it (all eat down go, just is end).
Child. I won't eat (I not cat) that medicine; it doesn't taste a bit good (one little not good eat).

Doctor. Whether it tastes good or not (good cat not good cat) is no matter; but it is some matter whether you get well of your sickness or not. If you will take it nicely (you good son of cat) I will give you a picture.

Child. Give me the medicine. I will take it myself (self own cat).

Doctor. All right (可), but do not (可是) eat it slowly. Take it all down in one swallow (one breath all, etc.) and it will not be so bad to take (also not thus not good cat). That is a very good (top good of) child.
1. There is no fire in the stove; you may kindle a little for me.

2. You may now make a fire and get the dinner.

3. Whenever the food is ready, we will eat.

4. This stove is suitable for burning coal, but not for burning wood.

5. Truly this stove will not draw.

6. The coal is not sufficient, you may bring some more.

7. Have him come here quickly.

8. This wood is good for nothing, it is only fit to burn.

9. Why do not the scholars come to school?

10. What is he doing? Reply. He has gone to buy biscuits. He will be here directly.

11. Is it still needful for me to take medicine? Ans. It will not be necessary to take any more.

12. Do you require this little asbestos stove at present?

13. Wood is too dear, do not buy much.

14. Of what kind of wood is this chair made?

15. Gas lamps we here call "spontaneous fire lamps."

NOTES.

1. Fire is joined with stove for the purpose of defining it. Les. 51. In some places 炉子 is used in preference to 火爐, as in the fifth sentence.

2. In Peking 炊 (here read lang) is used for kindle a fire, but 生火 is the more widely used form. Southern Mandarin says 炊飯 not 炊 산.

3. In the sense of ready, is much used in Pekingese, but is not current in Central and Southern Mandarin. 煙 is sometimes used in place of 煙, as in the sentence, "He made go outside to do what? Ans. He buy fire burn went so immediately come." This is the meaning of "ready" in this context.

4. In this sentence, 煮火烧 means that the stove is adapted to burning wood. In the fifth sentence, it means that the stove burns well, that is, draws well, and in the eighth, it means that the wood is only fit to burn.

5. In this and the ninth sentence, 煮火烧 means not good (with which) to do anything, that is, useless.

9. 上學 means to go to school, either in general or in particular, the latter being the meaning here. In Southern Mandarin 進館 is used in preference to 上學.

10. 煮甚麼 is here used in quite a different way from the same words in the eighth sentence, and should be spoken in a different way, which can be best learned from a teacher. 煮甚麼 is used interrogatively, which was not the case in the eighth sentence.

11. 火燒 being baked in an oven, cannot be made in ordinary Chinese families who cook entirely in a kettle. They are made and sold by bakers.

12. A 小爐 is a small portable furnace in which charcoal is burned. They are usually made of clay and burned. The white ones are made of asbestos. They are much used to heat water for making tea, and for small cooking.

15. The proper name for gas-light is 煜油燈, but in Shanghai the people have dubbed the gas-light 自來水. The name was doubtless suggested by the name given to hydrant water 自來水 spontaneous water.
Vocabulary.

堂 ... A hall; a judgment seat. P. 3.
門 ... A door, a gate. P. 3.
開 ... A pass; to shut; to concern; a suburb. P. 26.
客 ... A guest; a stranger. P. 19.
廚 ... A cook house, a kitchen.
房 ... A house, a room; an office.
開 ... To open; boiling; to begin. P. 6.
Another auxiliary verb:—Les. 74.
別 ... Other; different.
別 ... Do not, you must not. Les. 82.
This distinction of tone is only prevalent in some places.
叫 ... Another form of writing 叫.
名 ... Given name; reputation. P. 14.

住 ... To dwell; to stop. P. 15.
會堂 ... A church building; a chapel.
客堂 ... A parlor; a drawing room.
房子 ... A kitchen.
名 ... A school room; a study.
的 ... Given name.
廚 ... A cook.
房 ... A gate keeper.
名 ... A gate house.
聲 ... Reputation, fame.
天堂 ... Heaven,—a term introduced into China by Buddhism. P. 93.

気死人 ... Dreadfully provoking.

English Exercises.

Servant. May I go out? (出去 可以, etc.)
Master. What do you want to go out for?
Servant. I want to do some shopping (buy things).
Master. What do you want to buy?

Servant. There is not enough coal for use in the kitchen (kitchen of coal not enough burn of) (and) I also want to buy some other things.
Master. You may also buy some flower-seeds (花子 兒) for me.
1. The three doors of the chapel are all shut.  
*The guest hall’s three piece doors all shut.*

2. The parlor chairs are not sufficient.  
*Guest hall’s chairs not sufficient number.*

3. In all the kitchens of foreigners, there are cooking stoves.  
*Outside country men’s cook house all have do rice’s fire stove.*

4. A guest has come, come quickly and open the door.  
*Come have guest, quick quickly go open door.*

5. They two are in the school room studying.  
*They two men at book room in study book.*

6. Has no other person come to-day?  
*Today not have other man come, eh?*

7. What is your child’s name? *Ans.* He is called Number Four.  
*Your child call what name son? *Ans.* He call four son.*

8. The man who cooks is called a cook.  
*Do food’s man call cook son.*

*See gate lives at what place? *Ans.* At gate house.*

10. Do not put it on my table.  
*You not put at my table on.*

11. Do not ask too much.  
*You not want cash too many.*

12. This house is too small; four persons cannot live in it.  
*This piece house son too small, four piece men live not open.*

13. His reputation is certainly bad.  
*His name sound certainly not good.*

14. There are no sick in Heaven.  
*At Heaven hall not have produce sick kind.*

15. This door really angers a body to death;  
*Once get it open, and it will not shut; once get it shut, and it will not open.*

**Notes.**

1. A church is not commonly called a *會堂* by the general public, but rather a *教堂* or *sect hall.*

2. 豬數 may mean as translated above, or it might with equal propriety mean that one of the chairs normally belonging in the parlor is wanting.

3. The Chinese do not cook in stoves, but in a large kettle set in brick. A family usually does its cooking in one such kettle. Their method of cooking, though inconvenient, is exceedingly economical of fuel.

4. 了 here gives the force of a perfect tense. The inversion of the first clause makes 來 the emphatic word, and also serves to indicate that the guest was unexpected.

5. 名子. Chinese teachers generally incline to write *名字* and explain that 名 and 字 are different, the first meaning name proper, and the second, style or title. In the present case, however, the idea was only to ask the name. A child, in fact, would not have any title or 字. This way of inquiring the name is suitable only in case of a child. Children are often designated by numbers (二個, 三見, 四兒, etc.) rather than by an individual name.

8. The 人 might be omitted from this sentence without detriment to style or meaning.

9. The 住 might be placed at the end of the sentence with equal propriety, and little or no change of meaning.

11. 別 is a colloquial word for expressing a strong prohibition. It is a modern term which as yet has only to a limited extent penetrated Southern Mandarin.

12. In the North 房子 commonly means a house rather than a room, while in the South the reverse is true.

14. 的 turns the preceding words into a relative clause, *—those who are sick, that is, sick people.*

15. 氣 is here used as a transitive verb, and 為 is added as an intensive—a common form of exaggeration. *Les. 183.* 人 is added to generalise the idea, a very common and important idiom. See *Les. 92.* In 開不開, the first 開 is principal verb, and the second an auxiliary.
Vocabulary.

道 ....... A road; doctrine; to speak. P. 9.
事情 ....... Affair, business.
情况 ....... Affair, business, employment. P. 8.
感情 ....... Affection; business, employment. P. 8.
理由 ....... Reason; a principle; to regard. P. 9.
到 ....... To arrive at; to go or come to. P. 21.

道 ....... To know.
事情 ....... Affair, business.
理由 ....... Reason; right; common sense.

底 ....... The bottom; beneath; the original.
時候 ....... Time, point of time.

底 ....... The bottom; beneath; the original.
時候 ....... Time, point of time.

English Exercises.

Chinaman. What did you two (你們二位) come to China for?
Foreigner. We came here to preach the doctrine (explain doctrine come of).
Chinaman. What is the doctrine of you foreigners?
Foreigner. This is not a doctrine for foreigners, (but) for all the world (is heaven beneath men of doctrine).
Chinaman. We Chinese have the doctrine of Heaven and Earth, what doctrine can there be outside of this? (這以外還有, etc.)

Foreigner. There is a being who was before heaven and earth (有一位是天地以先). All the people in the world are his children (heaven beneath men all are his sons daughters). What we preach is the doctrine of this being. (We preach of just is this one person of doctrine.)

Note: 這以外, 以, preceding a preposition of direction, place or time, as 裏, 外, 上, 下, 先, 後, etc., and following a noun or pre-noun, serves to link the direction, etc., with the object under discussion, which is used as a point of departure.
1. I saw him on the road.

2. Do you know at what time he will come?

3. There is no reason at all in this affair.

4. Why not wait till the proper time to eat?

5. There is a sheet of paper beneath the book.

6. Will you finally sell for two thousand two hundred cash?

7. No matter, if you go now it will still do.

8. The teacher is in the chapel preaching.

9. Can you not explain this character?

10. What does that signify? I will speak a word for you, and then it will be all right.

11. After all, this is a bad affair.

12. There is no solution to this affair.

13. Is there a chapel in this place?

14. Do what you say you will.

15. The chairs, tables, etc., that are burned for the dead, are not made of wood but of paper.

Notes.

1. The fact that 了 is here the sign of the past tense, is emphasized by its being placed after the verb and before the object. If placed at the end, it would serve partly as a tense particle, and partly as a euphonic ending. The position of 了 as tense ending is not fixed, but as a euphonic particle it always comes at the end of a clause.

2. To use the phrase "one little affection" is a carryover from English and is a very appropriate phrase.

3. 情, is a very different sense, which is both exhibited in this sentence. 趣 is mean to indicate a state of feeling.

4. 時候 means the regular or appointed time.

5. In...下 may be regarded as a compound preposition with its object inserted into the midst of it.

6. The sentence assumes that two thousand two hundred cash had already been spoken of and offered.

7. The person addressed evidently supposed that the opportunity had been lost.

8. The way in which 先生 is here used implies that the speaker stood in some near relation to the person referred to, such as wife or pupil. The term for chapel or church varies in different places—in some places it is 講堂, in others 講堂 and in others 祭堂.

9. 事兒 is colloquial and slightly depreciative. 不好 as here used may mean either not right or hard to manage.

10. The first 了 is used as a verb meaning to end, arrainge or settle. The second is used as an auxiliary verb. Les. 88.

11. 事兒 is colloquial and slightly depreciative. 不好 as here used may mean either not right or hard to manage.

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13. A common saying in very idiomatic Chinese. A fuller translation would be, Whatever you say you will do, that do. A briefer translation would be, Keep your word.

14. A common saying in very idiomatic Chinese. A fuller translation would be, Whatever you say you will do, that do. A briefer translation would be, Keep your word.

15. When added to nouns of material, turns them into descriptive adjectives, corresponding to the English termination en, in such words as woodven. The Chinese are accustomed to make large burnings for the dead, consisting not only of chairs and tables, but also houses, carts, sedan chairs, servants, etc. They are made of paper over a light frame work of corn-stalks.
Vocabulary.

日 ... The sun; a day; an appointed time.

後 ... After in time or place; behind; next. P. 33.

打 ... To strike, to beat; to do; to fight; to put. Les. 124.

前 ... Before, former in time or place; previous; in presence of. P. 41.

禮拜 ... Ceremony, rite; propriety. P. 3.

鐘 ... A bell; a clock.

作 ... To do; to act as; to make. P. 28.

昨 ... Yesterday. Les. 16.

半 ... Half; to divide in half.

頭 ... The sun.

頭 ... Afterwards, henceforth.

後 ... In front; previously,

後 ... Behind; afterwards.

後 ... Day after to-morrow.

後 ... Two days hence.

拜 ... Worship; a week; the Sabbath day.

算 ... To plan; to purpose.

打 ... To ring a (hung) bell.

前 ... Day before yesterday.

昨 ... Yesterday.

日 ... To-day.

現 ... Now, at present.

後 ... Afterwards.

時 ... When.

時 ... When... then.

不來 ... After a little while.

English Exercises.

One day (have one day) I saw at the west suburb (I at west suburb 西面 saw) a little child sitting on the very top of the house (sit at house top 坐 on). In a little while an old lady came out and said "Lao-erh, don't sit there, come right down (quick quick-ly down come); do you want to kill yourself?" (你要作死嗎?) (But) the child did not come down. So she said (she just said) "Dinner is ready (rice finish [or good] end); come quickly and eat your dinner." Then the child came down, and the mother and son went inside and shut the door.

Note.—老兒 is a name frequently given to a 老兒 or son of one's old age.
1. When the sun has risen, we will go.

2. The teacher first whipped me, and then whipped him also.

3. He was in front and I was behind.

4. My wife will go day after to-morrow, and I the day after that.

5. Four days hence will be the Sabbath; Mr. Chang will open the doors and preach.

6. This Wednesday school closes, and opens again next week on Tuesday.

7. I plan to go to-morrow afternoon, but do not know whether I can go or not.

8. When the bell rings, let all come for worship.

9. Do you know that a lady guest came day before yesterday?

10. I have not seen you for a long time.

11. Do you repudiate to-day what you said yesterday?

12. He is absent from home at present, filling an official position.

13. I first took sick and afterwards my wife took sick.

14. When is the chapel opened for preaching?

15. I will beat him the first time I see him.

Notes.

7. 打算 To strike a count or estimate, that is, to plan.

8. The Chinese language has no word corresponding to our word "when." It is commonly expressed in one of two ways, either by the use of 時候, as in this sentence, or by a 了 in the first clause, and a 就 near the beginning of the second clause, as in the first sentence. Large bells are rung by striking with a hammer or mallet, not by swinging in a yoke. 作禮拜 is a phrase of foreign coinage.

11. 现今 is only used of days, as its composition would indicate. The corresponding term 昔 is used, however, of years, but not of weeks or months.

12. 现在 means substantially the same as 现在, but is not as much used. It is taken here to avoid the repetition of in. 外头 does not here mean outside or out of doors, but away from home.
他看錯了我的意思。
他有沒有明天來聽道理。
我寫這篇法子很好，必能行。
我看這篇法子很好，必能行。
他意思明天來聽道理。

我去不行，必得你自己去。
不是你說錯了，是我聽錯了。
師娘叫你，你該快一點去。
他意思不錯，就是說不出來。

這篇算不得我的錯。
他這一說把我氣的了不得。

你這篇事情到底叫我忘記了。

他名兒你記得不記得。

VOCABULARY.

錯 ... A mistake; to be wrong. P. 10.
意... Meaning; idea; intention.
思... A method, an expedient.
思... To think, to consider.
法... To hear, to listen, to understand. P. 5.
必... To go; to do, to act; to answer or serve. P. 28.
行... To owe money; ought. P. 10.
必... To remember; to record. P. 19.
行... To forget; to neglect. P. 18.
行... To mistake, to be mistaken.

EXERCISES.

Son. This morning Teacher Wang gave me a very severe beating (took me whip of pain attain and not get).
Father. Served you right! (該) Why did you not mind him? (hear his words).
Son. It was not that I did not (not is I not) mind him. I only opened (whip open) my book.
Father. When he was hearing your lesson (hear your book), why did you open your book?
Son. There was a character that I had forgotten. (Have one piece character cause me forget did.)

When you were a little boy (you little of time) didn't you too sometimes forget your lesson (not is also have time forget did 了 your book)?
Father. To occasionally (有時) forget is inevitable (not possible not have of affair), but you ought not (可你是你不該) at that time to open your book and look. Hereafter (以後) you must remember not to look in your book at the wrong time (not is time period not see your book).
Son. I did wrong (I recognize my error), I will not do so again. (I again not thus do.)
1. He mistook my idea.

他看錯了我的意思
He see mistake have my meaning think.

2. He has an idea of coming to-morrow to hear the doctrine.

他有意思明天來聽道理
He has idea thought to-morrow come hear doctrine.

3. I consider this a very good plan; it will certainly answer.

我看這篇法子很好必能行
I see this piece method son very good, certainly can do.

4. I cannot get the art of writing Chinese characters.

我寫中國字一點不得法
I write Chinese characters one little not get method son.

5. For me to go will not answer; it will be necessary for you to go yourself.

我去不行必得你自己去
I go not do; certainly must you self go.

6. It was not that you spoke incorrectly, but that I misunderstood.

不是你說錯了是我聽錯
Not was you speak mistake did, was I hear mistake I did.

7. I hear that you want to buy a house.

我聽說先生要買房子
I hear say Teacher want buy house.

8. His idea is correct, only he cannot express it.

他的意思不錯就是說不出來
His idea thought not wrong, just is speak not out come.

9. When the lady calls you, you ought to move promptly.

師娘叫你你該快一點去
Lady calls you, you ought quick one little go.

10. That I owe him two thousand cash is a fact.

我該他兩吊錢是不錯的
I owe him two thousand cash is no mistake.

11. Who would have the face to go again to see him?

誰好意思再去見他呢
Who good idea thought again go see him, eh?

12. This cannot be regarded as my mistake.

這簡算不得我的錯
This piece reckon not get my mistake.

13. By speaking thus, he excited my anger to the highest pitch.

他這一說把我氣的了不得
He this one speak, take me angered end not get.

14. Do you or do you not remember his name?

他的名兒你記得不記得
His name, you remember get not remember get.

15. After all, I forgot this affair of yours.

你這件事情到底叫我忘記了
You this piece affair, at end I call me forget rember did.

16. You (naughty) child! You are too disobedient! There is no way but to whip you.

你這孩子太不聽話沒有
You this piece child, too not hear word, not have method son, certainly must whip.

Notes.

10. The form of this sentence points to a strong "but" to follow.

11. 好意思 is a very idiomatic phrase. It expresses the satisfaction of the mind in view of the action contemplated. It is generally joined with a negative to express a sense of delicacy or impropriety.

12. 必得不得 cannot be counted as.

13. 這 is elliptical for 這麼. 氣 is used as a verb.

14. 你 is possessive—as if there were a 的 after it, which might in fact be expressed, as it sometimes is. It makes a passive—was forgotten by me. See 53.

15. 你這個 expresses a strong sense of dissatisfaction. The translation will vary with the person or thing referred to.

In 法子 an 兒, would frequently be substituted for 之.
今日是幾日
說來說去還是不行
現在幾點鐘差不多的時候
要知

他的小名是太子

Vocabulary.

幾日     When, what day?
打底子   To make an outline.
說法   Mode of speech.
出門子   To get married (of the woman).
出門   To go on a journey; to go from home.
平西

平西

理會   To pay attention, to take notice.
関東   Manchuria.

叫門   To call aloud and knock at the door.
太平   Peaceful, at peace.
昨兒個

今兒個

明兒個

生日   Birth day.
幾點鐘   What o'clock?[day.
作生日   To celebrate a birthday.
客氣   Making much of the formalities of politeness.
火藥   Gunpowder.
火把   A torch.
火把日   Daytime, daylight
火藥四個火把   The greater half, for the most part.
好去火藥四個火把   To do; to act; to regard as.
要知他的行為   To consider, to regard.

作生日   Conduct. (living.

過日子   To live, to make a
1. What day of the month is to-day?
2. Say what you will, it is after all impracticable.
3. After all, the fire did burn.
4. The house is on fire!
5. Please, teacher, make me a rough draft.
6. Is there any other way of saying it?
7. When his daughter will be married is quite indefinite.
8. To leave home is one thing, to get married is another.
9. The sun is about to set, we must go at once.
10. It is not that he could not hear, but that he did not give attention.
11. I do not understand this Kuan Tung dialect of his.
12. His voice was too low; I could not hear distinctly.
13. Listen! Is not that some one knocking at the door?
14. During the reign of Tao Kuang, the Empire was not peaceful.
15. Don't speak of thirty! Even three is too many.

16. There is too much coal gas in here; it makes my head ache.
17. Yesterday was Thursday, to-day is Friday, and to-morrow will be Saturday.
18. Day after to-morrow is my birthday. Please come and dine with me.
19. What time is it now? Ans. Just now I heard it strike five.
20. His little name is T'ai Ts'i; his school name I do not know.
21. I am buying this for my mother's birthday.
22. It is all in the family, you need not put on so much style.
23. I want you to buy for me ten sheets of "touch paper," twelve ounces of gun powder, and four torches. Ans. I do not think it would be very prudent to buy this sort of things in the day-time.
24. Most people think that school girls do not know how to cook.
25. If you would know a man, you should not merely listen to what he says, but also look at his conduct.
26. His wife is an exceedingly poor manager.

Notes.

15. 別說 in the first clause generally calls for a 是 in the second.
17. The terms 娘兒等 etc., are strongly colloquial, and for the most part confined to Pekingese.
20. The 小名 is a kind of child name given by the parents, and consists usually of a single character followed by a 子 or an 兒. The 學名 is given by the teacher when the boy first enters school, and afterwards becomes the generally accepted name of the man. It usually consists of two characters chosen for their meaning. The Chinese have no stereotyped set of proper names as we have, though in choosing and combining characters they observe certain rules and precedents. When single characters are chosen, as they are sometimes, no enclitic is added to them in speaking.
22. 自己 is thus used to indicate that the parties are of the same family, and have the same family name.
24. The word 他 is made to do service in a great many ways. It is here used generically, meaning people.
25. 行為, do-act, that is conduct, is a good illustration of the way in which the Chinese make abstract nouns by combining two verbs.
28. 會過日子, know how to go over the days, is a very characteristic phrase analogous to our "know how to make both ends meet." It includes ability and disposition both to plan and economize. The use of 子 suggests how the Chinese live by the day.
Vocabulary.

所 ... ... A place; that which, what. Les. 46.
家 ... ... A family; home. P. 13. An enclitic. Les. 72.
銀 ... ... Silver; money.
街 ... ... Street; the business part of a town.
市 ... ... A row; a trade; a place of business.
願 ... ... To be willing, to wish; to vow. P. 105.
塊 ... ... A piece. A common classifier.— Les. 27.
比 ... ... To compare. Les. 58.
強 ... ... Violent, relying on force; better. Les. 58.

家 ... ... In the house; home; a wife.
所 ... ... Therefore, hence. Les. 78.
以 ... ... Other people, “they.” See Note.
家 ... ... A family.
事 ... ... Ability, capacity. P. 45.
打 ... ... To inquire. P. 49.
市 ... ... Market price, rate.
願 ... ... To be willing; to like to.
清 ... ... A bank.
明 ... ... The Clear Bright Festival. See [note].

一塊兒 ... ... Together, in company.

CONVERSATIONAL REVIEW DRILL.

Chang. The compliments of the day to you! (Lit. You used 用 過 rice not have?)
Wang. The same to you. (Used.)
Chang. Where are you going?
Wang. I have heard that the bank on the East Gate Great Street is about to break, (wants soon shut) and I am going there now to enquire.
Chang. I have three hundred dollars in that bank. I will go with you (with you one piece son go). Why does this bank break?
Wang. Who knows? My wife (home in) said this morning there were crowds (have many many of men) in front of the bank (bank door before), all talking confusedly with loud voices (all great sound say this piece of, say that piece of).

Chang. What were they saying? Must the bank break?
Wang. She did not catch what they said. (They say what, she hear not out come.)
Chang. Why did she not ask some one? (Strike hear men-folk.)
Wang. There was no one there whom she knew (not have which knew of man). It was not proper for her to ask, (she not good ask).
Chang. Did she think (at she see) it was going to break (want shut)?
Wang. What talk (where of words)! Women-folk (women home) do not understand this kind (等) of matters.
1. By to-day, I have forgotten the half of what I learned the day before yesterday.

2. Mr. Wang came home the day before yesterday.

3. There is a sick person at home, therefore I cannot leave.

4. Every one says he is a capable man.

5. There is no money in the house; it will be necessary to sell some silver to-day.

6. You may go on the street and enquire the rate.

7. Silver is selling to-day for one thousand two hundred cash per tael.

8. How many pieces of silver do you wish to sell?

9. This piece is inferior; it will not sell for the current rate.

10. That piece is a little better than this one.

11. To whom do you propose to sell this piece of silver?

12. The bank on the East street offers the best price.

13. He ate all there was.

14. Your Mandarin (speech) is much better than his.

15. The pupil is (or pupils are) not willing to go home.

16. On the day of the Clear Bright Festival there are a great many who burn paper (money).

Notes:

1. Before the verb requires the after it, in order to mean that which. See Les. 46.

2. The character 家 is added to certain words for the purpose of marking the individual in the family or class, and thus generalizing them. It is added to man, woman, and to all terms denoting family relations, to various offices, to time, etc. 家 other people, really fulfills the office of a pronoun, being equivalent to they in the phrase "they say." The person takes the emphasis, family being passed over lightly.

3. The Chinese usually speak of exchanging silver, rather than of selling it, and hence would use 交 (exchange), rather than 賣.

4. The repetition of 聽 points to the repeated asking implied in making the inquiry. 上街, that is to go to the business part of the town. The same expression is used for to go shopping.

5. 塊 as applied to silver, usually means a piece of some standard size, as a "shoe" of fifty taels, or a "shoe" of ten taels. When 鉛 refers to dollars, as it generally does in or near the ports, 銀 is not added, but 鉛 is used in place of it.

6. The market rate for exchanging silver into cash is in most places fixed for pure silver. When the silver is impure, as much of it, as the price is cut accordingly.

7. The term for bank varies greatly in different places.

8. Several other terms are in use. 出 is used as a principal verb meaning to give or offer a price.

9. 家去. The verb and object are inverted, as is always the case when these words are joined.

10. 清明 is one of the most important of the Chinese festivals. It occurs on or near the fifth of April, sixteen days after the vernal equinox. On this day, men, women and children, as far as may be, go out to visit their family graves or cemetery. They "sweep" the graves, that is, clear them up and add a little fresh earth, worshiping before them with the offering of bread and wine, burning of paper money, etc.


**Vocabulary.**

| 樣        | Pattern; manner; kind, sort. |
| —         | —                             |
| 鳥        | A chicken.                    |
| 糖        | Sugar, candy.                 |
| 差        | To mistake; to differ; a discrepancy. Les. 57. |
| 完        | Finished, completed. Les. 101. |
| 斤        | A catty,—equal to about one and a third pounds. |
| 菜        | Edible vegetables.            |
| 如        | Like; equal to; as if; according to. |
| 罷        | To stop. A particle used to end a subject, emphasize a command, suggest a doubt, etc. Les. 60. |
| 鳥子很     | A hen’s egg.                  |
| 不多       | Almost, nearly. Les. 57.      |
| 白花白花   | Cabbage.                      |
| 不如       | Not equal to; it would be better. |

**English Exercises.**

**Hunter.** I wish to buy six chickens.

**Storekeeper.** How is that? (怎麼了 (或的).)

*It must be that you did not make out to shoot anything on your trip (must is you go out not strike anything) (沒有打着甚麼罷).*

**Hunter.** That’s just it (可不是.) The gun-powder you sold me that (other) day was not good for much (not great good.)

**Storekeeper.** Don’t blame the gunpowder! (don’t say gunpowder not good.) How about your own skill? (you yourself of original affair how kind.)
1. It will be necessary to go on the street to-day and buy a few things.

2. What is the price of young chickens at present?

3. Young chickens are still very dear, and there are not many in the market.

4. We will have to buy some to-day even if they are dear.

5. We also want to buy twenty or thirty eggs.

6. How much sugar is there in the house?

7. You may then buy ten catties of sugar.

8. The cabbage will soon be out, and there is little cauliflower.

9. Is there good cabbage in the market at present?

10. There is none very good, and it is not cheap; it is worth about fifteen cash per catty.

Notes.

1. It expresses the requirements of the case (as also in the fourth sentence). The words are supposed to be spoken by the servant.

2. In the North it is nearly always followed by 勺. In the South it is generally followed by 槁 without any 勺.

3. A 小 鳥, is not a small chicken, but a young chicken.

4. A chicken has a special classifier (隻), which would generally be used in such a connection as this.

5. Note how the “or” is understood and the “twenty” condensed. There is a special word for egg (殼), and hens' eggs are frequently called 壹蛋, but the more common term is 雞子, the 尾 being oftentimes omitted.

6. 物 is in the possessive.

7. 少 買 費 斤 Less buy several catties, that is, only buy a few catties. 这就意味着 at the beginning of a sentence means in this case.

8. 錢 不 買, that is, the cash on deposit in the servant’s hands.

9. The addition of 呢 makes the question less categorical, and adds a touch of surprise.
Teacher. What is the matter with you? (you how kind).

Pupil. Nothing is matter with me (not how kind). I just received a letter from home. (Home letter just come.)

Teacher. What was in your letter? (Letter in written of is what?)

Pupil. Do not we scholars all go home at New Year? (year under). The letter said next year I could not return (not can again come).

Teacher. Why is that?

Pupil. Last year (go year) when I came, my mother from the first (original come) was not very willing, and she is still of the same mind (now (如今) still is that one piece idea).

Teacher. What is the age of your old mother? (Your old mother what age record.)

Pupil. She is not so very old (not count old). She is fifty (this year fifty). Do not misunderstand me. (Don't see error my idea.) It is not that (not is that) I do not want to live at home, but that is (is etc.) I do not want to leave without finishing the course (not want not read finish have book).
1. Have you finished writing the letter?

信寫完了沒有

Letter written finished not have?

2. Take this letter to the Eastern suburb, to Mr. Wang.

你把這封信送到東關

You take this envelope letter convey East suburb,

王先生那裡

Wang Mr. there.

3. There is only an envelope, but no letter in it.

光有信封裏頭卻沒有信

Only have letter envelope, inside but not have letter.

4. I have just come this year from a foreign country.

我今年纔從外國來了

I present year just from outside country come did.

5. He has not been at home for quite a number of years.

他好幾年不在家

He good several years not at home.

6. His age is much greater than mine.

他的年紀比我大太多了

His year record compare mine great much ( ).

7. If the money is insufficient, what then?

若是錢不足怎麼樣

It is cash not enough, how kind.

8. The season this year is first rate; I wonder how it will be next year.

今年年頭頂好不知道過年

This year head top good, not know over year

怎麼樣

how kind.

9. The mail messenger has come, but there is no letter for you.

送信的來了卻沒有你的信

Carry letter (er) come have, but not have your letter.

10. He thoroughly believes in foreigners.

他很信服外國人

He very believe outside country men.

11. I dissent from this explanation of his. I will not submit he this piece explanation method.

我不服他這種講法

I not submit he this piece explanation method.

12. I do not know whence he comes, nor whither he is going.

他從那裏來往那裏去我不知

He from where come, go where go, I all not

知道

know.

13. Formerly it would perhaps have brought one hundred thousand cash, but now it will not sell for that amount.

從前還許能值一百

From before still perhaps could worth one hundred

吊如今卻買不上這箇

jia now but sell not up this piece

數了

number ( ).

14. Has the mail messenger gone? Ans. He has just gone.

送信的走了嗎信纔走了

Carry letter (er) go have eh? Ans. Just go have.

15. Wait a little, and I will escort you to pay your New Year's respects to your teacher.

等等我送你去給你先生

Wait wait, I escort you go give your teacher

拜年

worship year.

Notes.

2. 那裏 is connected with the preceding to...there, but will not bear translating. A good English translation does not need to exhibit the instrumental verb of the Chinese. 封 is the classifier of letters. See Les. 125.

3. Good English will not bear the rendering of both 光 and 卻. In Chinese, however, the use of both is all right.

5. 好幾年 A good many years.

6. In strict propriety, there ought to be a of after me, but in such cases it is generally omitted.

9. 你的信 would naturally mean your letter, but as here constrained it means a letter for you. Chinese has a remarkable suppleness about it, which, however, makes it hard to understand, and also uncertain in meaning.

In Pekinese, in speaking, 可 is often substituted for 卻.

12. There is in Chinese no specific word for "nor." It is expressed in a variety of ways by the structure of the sentence. In this case it is effected (approximately) by the use of 都, all, which sums the two adversative clauses and answers to both, as it always does in such cases—the sense being, both his coming and his going are unknown to me. The rendering might with equal propriety be, I do not know either whence he comes or whither he is going.

15. The term 拜 is not confined to the worship of the gods, but includes the prostrations, obsequies, etc., rendered to officials, parents, teachers, seniors, etc. The New Year is the special occasion on which these tokens of reverence are rendered in a formal manner, hence the term 拜年.
天不早了，快睡覺罷
他已經睡下睡了
明天要早起來打點家裏的東西
你們這裏都是甚麼時候睡覺呢
我先睡了一小覺，後來就睡不着了
他這樣打你，還覺不出疼來嗎
我買不起這麼些不能零賣嗎
門口有一個要飯的躺着睡覺
孩子睡着了，不要叫醒他，纔能睡著了
天明了，快快起來做飯罷
人睡著的時候甚麼都不知道
口音...Accent; dialect.

Inquirer. There is one thing (kind of affair) that I do not understand. When I go to church, I no sooner sit down to listen to a sermon than without meaning to (one sit down hear doctrine, not know not feel) I fall asleep. Why is that?
Teacher. Is it not because you cannot understand? (Is because you hear not out come eh?)
Inquirer. No, I understand and I want to hear.
Teacher. When you are at home, do you sleep in the day-time?
Inquirer. Of course not! (Where eh?) There is so much to do at home (home of affairs many).

口音...Accent; dialect.

English Exercises.
1. It is quite late, go quickly to sleep.

2. He has already lain down to sleep.

3. Get up early to-morrow and put the house in order.

4. There is a beggar lying asleep in the gate.

5. When one is asleep, he knows nothing at all.

6. It is daylight, get up quickly and get the breakfast.

7. The child is asleep, do not wake him.

8. At what time do you go to bed?

9. I cannot afford to buy so much, will you not sell by retail?

10. I at first slept a short nap, and afterwards I could not sleep.

11. My head aches insufferably, how can I sleep?

12. When he strikes you in this way, do you not feel any pain?

13. I fell asleep without thinking as soon as I lay down.

14. A little earlier or a little later is of no consequence.

15. I came too late yesterday, the door was already shut.

16. He speaks very well, but his accent is slightly wrong.

Notes.

9. In the third and sixth sentences, 起 is used as principal verb. In this sentence it is not so used, but as auxiliary. Thus used it may be joined to verbs indicating motion upwards, and, by accommodation, to many others. It sometimes has an inceptive force, and sometimes denotes progressive action, but is more frequently used to express the completion of the action. In this sentence, however, it is used to express the possibility of the action. The poorer Chinese, living from hand to mouth, are not able to economize by buying at wholesale prices. 零售, To sell fractionally, that is, by retail.

10. 覺 here is used as a noun, a sleep.

13. 不 is often inserted before each word of a compound for rhetorical effect,—a common idiom. The compound 知觉 means some perception, or to perceive by the senses.
Vocabulary.

水泡茶心同告訴凉假找心
Water; a fluid; a stream. [a blister.
To steep, to draw; to soak; a bubble, tea.
The heart; the mind; the middle. P.19.
To turn back, to return; to repent; a time, a turn. An auxiliary verb:—Les. 41.
To announce, to tell; to accuse. P.8.
Cold, cool.
False, counterfeit; supposing. p. 47.
To seek, to search for. P.24. [ments.
Sweetmeats; dessert; refresh-

開心訴心放半找
Boiling water.
To be careful, to be cautious.
To tell, to inform.
To set the mind at rest.
A half day, ever so long.
To find.

心口疼
Pain in the stomach; indiges-
著凍
To take cold.
著水
Plain water.

泡
Method of doing.
泡
A bubble; a blister.

ENGLISH EXERCISES.

Mistress. I have an attack of indigestion, and also have taken cold; I will not eat anything. Give me a little tea.
Servant. Here is the tea.

Mistress. This tea is just like plain water (with white water not differ anything), why is that?
Servant. I do not know. I made it just the way you told me the other day (you that one day tell me of make method, I just is thus make of).

Mistress. You tell me step by step just how you made it (you one kind one kind tell, etc.).
Servant. I put the water on the stove (I is take water sit at stove on) and when the kettle commenced to sing (water out [سع] sound of time) I drew the tea.

Mistress. You ought to pay careful heed when you are told (use heart hear). When a kettle sings, it is not necessarily boiling (out sound not count, etc.). It must have its surface covered with bubbles in order to count as boiling (water up head commence [起] bubbles just [開] count open). (In) drawing tea, it is indispensable that the water should be boiling (water not open no go).
1. A guest has arrived, heat water quickly, and draw some tea.

2. When the tea is ready, bring it and set it on the table.

3. Then go and bring the dessert.

4. There is already boiling water.

5. He spoke several times before I understood him.


7. Seeing he was so sick as this, why did you not come and tell me?

8. The tea is cold, go and draw a little more.

9. I tell you, if you write that character wrong again, I will whip you.

10. Is this water just drawn? How is it that it is not all cool?

11. Don't be anxious. He will return presently. You place heart ( ), not much one meet he just return come.

12. I think this piece of silver is counterfeit. Not as you return go tell him one sound.

13. It would be better for you to go back and give him word.

14. I have looked for it a long while and have not found it. And if you cannot find it, it is no matter.

15. I have looked for my pen several times, but somehow cannot find it. I wonder who has taken it away.

NOTES.

10. 水 not only means to draw from the well, but also includes the bringing. Both 水 and 王 are oftentimes properly translated just now. The difference between them is that 王 refers to the immediate past, and 王 to the immediate future. This sentence exhibits the distinctive use of the two interrogative particles 水 and 王, the one in a direct, the other in an indirect question.

11. The 不 might, and in many places would, be omitted.

12. The Chinese have sundry ingenious ways of making spurious ingots and pieces of silver.

13. The addition of 一 声 implies that a few words would serve the purpose.

14. The use of 半天 as a hyperbole is very common. 罷 was the common form for dismissing any subject or business.

15. 若 is a very idiomatic form, approximately equivalent to from me.
Vocabulary.

起名 To give a name.
樣子 A pattern, a sample.
來回 To go and return, the round trip.
一送 One way, the single trip.
走開 To move to either side so as to open a way.

底子 A discount on round thousands of cash.
起行 To start on a journey.
大小小凉快 Cool; to cool off.
小聲兒說話 To whisper.
看不起 To look down on.
大湯老說 To fancy, to have a passion for, to be addicted to.
好事 To be inquisitive, to love scandal.

定親 To arrange and settle a marriage alliance (said of the man).
1. We had gone less than half way, when it commenced to rain.
2. He has given his little girl the name of Silver.
3. Judging from this, he must belong to the Total Abstinence Society.
4. In the evening I could not see, and so missed the road.
5. Please give me a piece of paper suitable for drawing a pattern.
6. Did you bargain for the round trip, or only for the one way?
7. How is this medicine to be taken? Ans. Take it in plain water.
8. Tell him to come over, and I will make it plain to him.
9. Wait for me at the gate.
10. Move apart a little, will you; I cannot get past.
11. This by-road running east and west I have never travelled over.
12. After it is counted up, it will still be necessary to add on the ti-tsi.
13. That expression does not sound well. Do not speak in that way.
14. This (knife) is not sharp, and that one has no handle.
15. I hear, Sir, that you are to start on a visit to your native land after to-morrow, hence we came to-day to visit you.
16. On comparison, these two things do not differ very much in size.

17. This silver has not yet been weighed. How should one know how much it is?
18. Please. Sir, sit down, and cool off, and have a little chat before you go.
19. Cold boiled water will also answer, but not water that has not been boiled.
20. I cannot wait to eat a meal, I will just take a little refreshment and be off.
21. If you go alone, you must take care. Ans. Don't worry! That is no matter.
22. I will not look for it any more. We shall see where it will finally turn up.
23. Why did you come so early as this? The mistress is not up yet.
24. How is it that you came so late? Ans. I had a little business, and could not come earlier.
25. Speak a little more softly; the baby has not yet waked up.
26. He is supercilious; he considers himself superior to other people.
27. The passers to and fro on the street are so many that one cannot count them.
28. Your son is barely twelve. Why have you betrothed him so early as this?
29. Wang Sr. said Wang Jr. was a scandal-monger, and Wang Jr. said Wang Sr. was a meddler; this one added a word, and that one a word, until presently they came to blows. In my opinion, they were both in the wrong.

Notes.

1. Though rain (雨) is not mentioned, it is implied, as we say “It began to pour.” 起来 is used ineptly.
2. 在 機 神 A semi-religious society whose cult consists chiefly in abstinence from wine, opium, tobacco, gambling, etc.
3. 禮 is used in its higher classical sense, as including the principles of correct moral conduct. The society is more or less secret, but is not regarded as having any political aims.
4. The use of 講 for making a bargain points to the dickering involved in the process. 来回, come and return, is scarcely amenable to analysis. It seems to be a rhetorical inversion of 回來.
5. 當白水送 Use clear (white) water to escort it—somewhat analogous to our Western phraseology, the “vehicle” in which a medicine is taken.
6. 當白水送 has only been used in the term 時侯. It is here used in its primary sense as a verb. It differs from 談 in that it includes a shade of expectancy.
7. Take notice that 東 and 西 are here used in their primary sense, and that 西 retains its proper tone.
8. Chinese copper cash as strung and used do not have on each string the full number called for. Each string is short one or two or more cash, according to the custom of each particular place. This conventional shortage is called 底子. When money received in round thousands is paid out in detail, this 底子 shows a deficiency which has to be made up.
9. 不好聽 is frequently used as here, not with reference to the effect produced on the sense of hearing, but on the sense of propriety or delicacy.
10. The word “knife” is to be supplied. The classifier is put for the noun. 刀 (knife), here means sharp—analogous to our phrase a “quick edge.”
11. Nouns expressing the relations of quantity, dimensions, etc., are expressed in Chinese by omitting adjectives of opposite meanings. Thus 大大小小, the great small of a thing is its size, and 多少 the many few of a thing, is its amount (see next sentence). 不差 甚麼 does not mean, as the words would seem to indicate, that the things did not differ “any” at all, but that they did not differ much, or appreciably. No difference at all, is expressed by 一點 不差.
12. 過平 Passed over the scale, that is, been weighed. 平 is only used of things weighed in balances with weights.
13. 純, pure, is not represented in the translation. It expresses the idea that the man was in the constant habit of considering himself better than others.
<table>
<thead>
<tr>
<th>Vocabulary.</th>
<th>English Exercises.</th>
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<tr>
<td>雖然 ... Athough, even if. LeS. 94.</td>
<td>Chang. I am thinking (have idea) of buying a house (one place house). There is a man (who) promised after a few weeks to give me the money. Wang. What had you in mind (your idea how)?</td>
</tr>
<tr>
<td>然 ... Certainly; yes; but, then. P. 134.</td>
<td>Chang. Have you not a great many clocks in your house? Could you not give me one to pawn (cause me pawn, do not do)? I would (must) return (還) it to you in a few weeks.</td>
</tr>
<tr>
<td>處 ... A place; a circumstance. A classifier. LeS. 98.</td>
<td>Wang. I do not approve of (服) this custom. As I see it, to pawn one's goods is to fall into a trap (當當是上當).</td>
</tr>
<tr>
<td>他忽然把 ... Suddenly, unexpectedly.</td>
<td>Chang. I have no money at present. I came to-day for the purpose of asking you (because of is invite you) to help me plan for this (give me plan this piece), but it is a hard subject to introduce (not good open mouth).</td>
</tr>
</tbody>
</table>
1. Although it is pretty, it is not of the slightest use.

2. One moment he is this way, and the next he is that way.

3. How is this thing to be finally decided?

4. There is no truth in his mouth; people of course do not believe him.

5. You ought to be careful, or you will be deceived by him.

6. Seeing you knew, why did you not tell me at the time?

7. This is our Chinese custom.

8. Having promised, he will certainly give it to you.

9. I think this method will certainly succeed.

10. It is not certain that the price will be better tomorrow.

11. Seeing it is his, why not give it to him?

12. It is the duty of the head of the family to plan for the whole family.

13. Although there are advantages, there are also disadvantages.

14. I am not equal (to the undertaking); whom do you take me to be?

15. He suddenly took a fit of indigestion. It seemed of no importance at the time, but afterwards it was unbearably painful.

Notes.

1. In 雖然, 然然, 既然 and similar combinations, 然 is added for emphasis and euphony. When the rhythm of the sentence does not require it, the 然 may be omitted without change of meaning. 雖 in the first part of a hypothetical sentence, usually has 卻, yet, or 还, in the second part.

2. 不然 is both more elegant and more forcible than our term otherwise.

3. compasses, the pattern or guide for making things that are round. square, the pattern for making things that are square. Hence we have 規矩, an abstract noun made by combining these correlative.

4. 應, to respond, and 許, to allow, combined make promise. A promise is thus regarded as the response to a request.

5. 議 or 既然 in the first clause, usually takes 也 in the second clause, unless this second clause is turned into a question.

6. 難家, An act as family, i.e. one who stands for the family, the head of the house. A childless woman often thus designates her husband. The final 之 at the end of the sentence cannot be specifically translated. It gives the final clause a relative force, that which ought to be.
Vocabulary.

<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
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<tbody>
<tr>
<td>將 ...... To take:—Les. 28. To accommodate; presently. Sign of the future:—Les. 55.</td>
<td>就...... To make shift, to accommodate to.</td>
</tr>
<tr>
<td>要 ...... To spread out; to vibrate. P. 93.</td>
<td>要来 ...... About to be, will. —Les. 55.</td>
</tr>
<tr>
<td>箕 ...... A plate; to examine; to coil. P. 72.</td>
<td>父 ...... Father.</td>
</tr>
<tr>
<td>合式 ...... To unite; harmonious; together.</td>
<td>将父 ...... To decide, to take the responsibility.</td>
</tr>
<tr>
<td>只 ...... Only; but, nothing but. P. 117.</td>
<td>主意 ...... Decision, purpose, will.</td>
</tr>
<tr>
<td>父 ...... Father.</td>
<td>三字經 ...... The Trinitrical Classic.</td>
</tr>
<tr>
<td>主 ...... Lord, master. P. 81.</td>
<td>王 ...... Master, owner.</td>
</tr>
<tr>
<td>衆 ...... All; many. P. 83.</td>
<td>王木算 ...... Wooden shoe soles.</td>
</tr>
<tr>
<td>壞 ...... To injure; spoiled; ruined. P. 18.</td>
<td>算盤 ...... To count on the abacus.</td>
</tr>
<tr>
<td>合式 ...... Suitable; fitting, according to pattern.</td>
<td>打算盤 ...... Travelling expenses.</td>
</tr>
</tbody>
</table>

Mrs. Chang. I want to go out. Can you keep watch of the house for me (give me see house, go no go).  
Mrs. Chang. I can. Where are you going?  
Mrs. Wang. The shoe-soles I bought yesterday for my daughters are either too large or too small. I must buy more. Also, I want to buy some embroidery patterns (flower patterns).  
Mrs. Wang. In buying these do you not need to go past the dispensary (藥房)? I want you to buy half (an) ounce of quicksilver for me. I must make some medicine.  

Mrs. Chang. How is that? Quicksilver is not eatable.  
Mrs. Wang. This is not for internal but external use (not is eat of, is up [上方] of medicine). I have no small change. I will give you a dollar.  
Mrs. Chang. How much change will there be to come back (still must seek back how much money)?  
Mrs. Wang. I have not reckoned up. No matter. There can be no mistake (error not end [了]).
1. Set the table early.  
   將桌子早早擺上
   Take the table early and spread on.

2. How many plates shall I set? Ans. If you set on eight, it will be right. 
   要擺上幾箇盤子才擺上
   Want set on how many piece plate? Ans. Set on eight piece just according pattern.

3. There is not room for plates for eight. 
   八箇人的盤子擺不開
   Eight piece man's plates set not open.

4. There is no other way; we will have to do the best we can. 
   沒有別的法子只得將就算
   Not have other's method, only must take just one little.

5. The large plates are too large, and the small ones too small, there are none suitable. 
   盤子都是大的大小的小
   Plate all are large kind large, small kind small, not have according pattern kind.

6. This affair of yours will probably not succeed. 
   你這個事情將來是不能行的
   You this piece affair will come be not can do kind.

7. His father has been dead many years. 
   他的父親多年不見了
   His father kin many years not is ( ).

8. Mrs. White's parents are already aged. 
   自太太的父母已經有七十歲
   White Mrs.'s father mother already have ( ) age.

9. Seeing you all regard it as proper, so let it be.
   衆位看好也就是了
   All persons see right also just is ( ).

10. He ought to decide this affair. Ans. He is quite too wavering. 
    這個事該是他作主才他
    This piece affair ought to be do lord. Ans. He too not have master meaning.

11. In this plan of action we will be condemned by everybody. 
    這樣作法對不住衆人
    This kind do method face not stand all men.

12. To spoil a man's reputation is worse than to spoil his goods. 
    壞人的名聲比壞人的東西
    Spoil man's reputation compare spoil man's things, still not good.

13. I cannot find any owner for this copy of the Trimetrical Classic. I wonder whose it is. 
    這本三字經找不着
    This volume Three Character Classic find not attain master, not know is whose.

14. The wooden shoe soles are the right pattern, but they are too dear. Ans. You are too stingy. When any trifling expenditure of money is required you take to figuring. 
    木頭底子合式就是貴得
    Wooden bottoms according pattern, just is costly attain very Ans. You too love money. Have one little half little spend money's place, just strike reckon pints.

15. I am very willing to return, but I have no money for travelling expenses. 
    我很願意回去只是沒有盤費
    I very willing return go, only is not have coin money.

NOTES.

11. 對不起 or 對不住 unable to meet, is a very forcible form of expressing shame for the manner in which the one party has acted towards the other. The latter form is used in Shantung. The former is general.

12. 壞 is not here used as an adjective, which is its general use, but as a verb in the infinitive.

13. 三字經 a Chinese primary school book, commonly called the Trimetrical Classic. It is written in hexameter verse, each line consisting of two triplets. It contains an epitome of Chinese history and literature.

14. 木頭底子 The out and dressed wooden soles for women's shoes are commonly so called. 盜鈔 Pain (at parting from) money, that is, stingy. 打算盤 To count on the abacus, hence to figure on the profit of a bargain.

15. 盤費 This term is probably derived from the custom of travellers in carrying their money in a belt around the waist. It is often written 盤費, and sometimes spoken 盔費.
方老爷昨天又揍了家。是公用的东西大家都可以用。恐怕大老爷不明白我的话。这等不公道的事你不该吗？

他真是这样对吗？我也不怕他打。我也不怕他告公道。是不公道的事你不管吗？

也不怕东头不好，只怕东西不好。——理：—L。公道是不公道。只怕东西不好。

我买谁家的闾他什么，就鼓了。大家的事用不着你管。你管自己的事就罢了。我总是这样讲的。答：一点不错是这样讲的。

不要怕，错不了，你只管放心睡吧。

我对他说说就得了，老少管看不起我这个人。

公道不公道，只有我知道。恐是老少管看不起我这个人。

我常事这听差是好人，谁知道他手不老实？

[Vocabulary.]

老爷……A title of respect higher than Father.

公道……Just, impartial; cheap.

公共……All the company or crowd.

大伙……The proprietor. Les. 72.

大家……The hand.

听差……Ch’ai. To send (a person); to commission; one sent.

听差……An official attendant.

English Exercises.

Trump. Please, Sir, find some employment for me (give me seek an affair [or a place]).

Gentleman. What kind of employment?

Trump. Anything will do (what all do); a water-carry (strike-water-er), a letter carrier, a gate-keeper, an official attendant, a colporteur (sell-book-er), a preacher (explain-doctrine-er), — any (of these) will answer (都可).

Gentleman. If you were made (就是哗你作) the magistrate of the district (地方官) (that would) also answer, would it not (is not is)?
1. Fang Lao Yeh came home yesterday.
Fang old father yesterday come home have.

2. These things are for common use; all the family may use them.
這是公用的東西大家都可用

3. I fear your honor does not understand my language.
惟恐大老爺不明白我的話

4. Will you pay no attention to this sort of injustice?
這等不公道的事你不管嗎

5. I am not afraid either of his beating or his accusing.
我也不怕他打我也不怕他告

6. The price is reasonable, that is true, but I fear the article is not first class.
價錢公道是不錯只懼東西不好

7. Did he really speak in this way? Ans. He did, and no mistake.
他真是這麼說的嗎— He is true is thus speak of eh? Ans. One little not mistake, is thus speak of.

8. There is no occasion for you to meddle in the affairs of all (the company). If you mind your own business it will be enough.
大眾的事用不着你替你管自己的事就夠了 manage self’s affairs just enough

9. What business is it of his whose chickens I buy?
買誰家的鶏關他甚麼事

10. The proprietor motioned with his hand that his subordinates should not say anything.
東家擺手不叫底下人作聲 man make sound.

11. Don’t be afraid; it will be all right. Just set your heart at rest and go to sleep.
不要怕錯不了你只管放心睡覺罷

12. What I said at the time I do not now remember clearly.
我當日是怎麼說的現在記不清不那名 clearly

13. It is only necessary for you, Sir, to speak to the old gentleman. He said to he who spoke, just finish end.
老爺只用對他說說就得了 Old Sir only use to him speak speak, just finish end.

14. I am afraid the young gentleman will not be pleased with me.
恐怕少爺看不起我這個人

15. Just or unjust, only Heaven knows.
公道不公道只有天知道

16. I thought this official attendant was an honest man, but it turns out that he is a thief.
我當時看這個聰差好人誰知他手不老實 know he hand not sincere.

Notes.

1. 老爺 is the title given to a magistrate (知縣), the lowest civil official, but is often used in a complimentary way to others who have little or no official position.

2. 大老爺 is applied to officials having next higher rank than the 老爺. There are really no English equivalents for either of these titles.

3. 我 is repeated with a negative in consecutive clauses, it gives the force of neither . . . . . nor. When 老 is used alone, it means to accuse.

4. 公道 properly means equitable, but as used of the price of a thing, it means reasonable, cheap.

5. 一點不差 one little no mistake, is a very common and forcible expression.

9. 誰家, who family, i.e., whose. The phrase intimates how the individual is merged in the family.

10. In ancient times the owner or host occupied the east side of the house, and guests the west, hence the term 東家. In 摆手, the palm of the hand is presented and waved back and forth to signify dissent or depression. The repetition of 摆 corresponds to the act of waving to and fro.

14. 看不起 is not the equivalent of看不中. The former means to look on with disdain, the latter, with dissatisfaction.

15. 手不老實 hand not sincere, addicted to petty thieving, a very expressive term, but not everywhere current.
Vocabulary.

臉... The face, the countenance.
乾... Dry; clean. P. 12.
洗... To wash; to purify.
因... Because of, for. Les. 77.
更... More, still, again. Les. 58.
Ching... A watch of the night. See note.
共... All; altogether; to sum up.
發... To send forth; to dispatch; to grow, to become; to pay out. Les. 73.
乾淨... Clean; entirely.

因... Because, on account of.
因... In all, altogether.
法... Method of doing or making.
發... To send; to send off.
乾... An adopted son.
合... To sum or reckon up; economical.
禮... Baptism.
先... Heretofore, before, formerly.

ENGLISH EXERCISES.

Servant. My employer (cast home) sent me to say that he wants a little more medicine.

Doctor. I sent (送) him yesterday medicine enough for ten days; how is it that it is already gone (not have)?

Servant. He took the medicine all at once (one return).

Doctor. Why was that (that is because what eh)?

Servant. He said he did not want to wait ten days before getting well (好); he would rather (不如) get well to-day.

Doctor. After that (以後) how did he seem (his sickness how kind)?

Servant. Worse than before (compare formerly more not good). His face grew white and his hands cold, and he almost died.

Doctor. That was to be expected (自然的). You take this medicine to him now, and in two hours (pass [過] two points clock) come again and get some more.
1. Your face is not clean; why do you not go and wash it?

2. The reason I cannot buy is because I have no money.

3. He is angry because of what you said Sir. He is fixing old father's talk, it's time.

4. To wash the hands and face is a necessary part of each day's work.

5. I really have no face to see him.

6. If he cannot do anything much less can I.

7. It would be better for you to go over and tell him in person.

8. I have in all not over three thousand cash in hand.

9. This way of doing it is better than that.

10. If he has already gone, I will send and call him back.

11. Their two families including adults and children amount to eighteen persons.

12. His face is pale and his hands are growing cold. I fear he cannot recover.

13. That is not his own son; it is an adopted son.

14. Summing up the three items, how much do you owe in all?

15. He does not yet know the truth; how can I baptize him?

16. It is the fifth watch of the night. Get up quickly.

Notes:

11. 大人 hero, as often, means an adult, as opposed to a child. 人 is the classifier of persons as members of a family. It evidently comes from the number of mouths to feed.

12. 明白 and 冷凉 represent a large class of similar expressions, in which 冷 means to become or take on a certain state or appearance. Lev. 73.

13. 乾兒子 expresses a loose kind of adoption, much in vogue amongst the Chinese. It implies little more than a close friendship manifested in the outward performance of certain things which are due in the relationship indicated.

14. 洗禮 The wash ceremony—the term generally taken to express Christian baptism.

15. 五更 The night is divided into five watches, of which the 五更 is the last. It is very early in the morning, about five o'clock. Notice how 天 is used to express the night.
Vocabulary.

神 The gods; God. P. 39.
稱 To designate, to call; to praise. P. 49.
帝 Ruler; Emperor.
無 Without, not.
惡 Bad, wicked, evil. P. 30.
罪 A crime, sin. P. 21.
愛 To love, to delight in. P. 53.
認假 To believe what is false.
認真 To believe the truth; to be sincere.
老天爺 Colloquial term for God. Note.
天老爺 " " " "

English Exercises.

In the beginning on this earth there were only two persons, a man and a woman. They looked on the true God as their Heavenly Father, and looked on themselves as the children of the true God. These two (men) originally had no sin in their hearts; but afterwards evil desires arose in them (do not accord reason of thing) and they did what was wrong (do not accord reason of thing). All men under heaven are their descendants (後人) and among them there is not one who was good by nature. Each one was worse than the other, because each one learned the vices of the other (one piece from [從] other piece learn spoil-ed).

Men love those who love them; but the Heavenly Father loved those who did not love Him. He did not wish to condemn them, therefore He sent His Son to come to this earth, to live among men. Although He was like man (with man one kind) yet [卻] He had no sin. Afterwards this sinless being died for us sinners. At present whoever believes on Him, and confesses His sins to God, the Heavenly Father will not regard him as a sinner (不以他為罪人), but will look upon him as His child (son daughter).
1. In these times more are ready to believe lies than to believe truth.

2. The Old Heavenly Father is the true God, beside Him there is no other God.

3. This true God is called by some the Heavenly Old Father, by some the Heavenly Father, by some the Supreme Ruler, by some the Heavenly Lord, and by some the Lord Above.

4. Besides this God there is no other, if there be any, they are false.

5. The true God is the omnipotent and omniscient sovereign Lord.

6. To worship God is essentially a most excellent thing; why should you be ashamed of it?

7. In order to worship the Supreme Ruler, it is not necessary to burn paper money; only worship Him in sincerity and truth, and it is sufficient.

8. The true doctrine is what every man ought to understand.

9. All wicked men are sinners, and therefore cannot go to Heaven.

10. He who does not offend against God nor yet against man, is indeed a good man.

11. We all are the children of God, and therefore should not sin against Him.

12. The Son of the Heavenly Father is able to wash away all our sins.

13. All men ought to love the Heavenly Father, and also to love others as themselves.

Notes.

1. False and false are used in opposition to true, and true, when used alone, is generally used in the sense of sincerity.

2. The term embodies the best idea the Chinese have of a personal God, and forms the best starting point in telling them of the true God. The generic word for god, and unless limited by the connection generally means gods.

3. Father and Father are wholly Christian terms, and King is a Roman Catholic term.

4. Introducing the last clause, is emphatic, and carries it in the hypothesis of the above.

5. Without that which not can, that is, there is nothing which he cannot do. We also have not omnipresent, and not all controlling.
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<td>他在誰的門下當差。</td>
<td>他所來的信不是寫的信。</td>
<td>這藥是飯前喝，飯後喝。</td>
<td>他講道性愛是這樣。</td>
<td>他不願意說自己的好事。</td>
<td>他說話行事都是合理的。</td>
<td>你看這花多白，多好看。</td>
<td>他是認生見外人，不愛說話。</td>
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### Vocabulary

- 老手...An old hand.
- 當差...To serve an official. [ing.
- 比方...An illustration; supposed.
- 多麼...How (white, good, etc.).
- 認生...To be afraid of strangers.
- 外人...An outsider, a stranger.
- 行禮...To perform a rite, to greet.
- 法國...France.
- 日本...Japan.
- 不得已...No help for it.
- 管飯...To furnish board.
- 惡心...Nausea.
- [at once.
- 就手...While your hand is in.
- 過後...Afterwards.
- 口信...A verbal message.
- 理所當然...What ought to be.
- 今生...The present life.
- 今來...The life to come.
- 着人...To be contagious.
- 通人...To be contagious.
- 在下...To stop; to quit.
- 早晩...Sooner or later.
1. He is an experienced hand; there can be no mistake.
2. In what family has he a position?
3. I do not wish to speak of my own excellencies.
4. He is fond of using illustrations in his preaching.
5. Both his words and actions are reasonable.
6. Should this medicine be taken before eating or after?
7. See how white and how beautiful this flower is!
8. He is shy; he does not like to speak before strangers.
9. Come over quickly and make your manners to your (maternal) grandmother.
10. Benevolent old lady, please give me a cash. Ans. Go away; I have no money with me.
11. These three men are of three nationalities, one a Frenchman, one a Japanese and one a Chinaman.
12. I cross-questioned him until, unable to help himself, he told the truth.
13. At that school of yours, do they provide board?
14. Whenever I get up I am so nauseated that I cannot eat anything at all.
15. Don't make a noise! What does a little pain like that signify?
16. It would be better to give it to you while I am at it. lest afterwards it should be forgotten.
17. The letter received from him was not a written one, it was a verbal message.
18. It is the proper thing for scholars to mind their teachers.
19. I will never forget this kindness of yours, either in this life or in the life to come.
20. He kept opening and shutting his mouth, but was unable to say anything.
21. The gentleman got angry and beat his wife and son.
22. This is a contagious disease, he ought not to live with other people.
23. How many years old is this child? Ans. He has just passed his third birthday.
24. If a man cannot govern his own family, how can he govern other men?
25. I do not want to stop over night on the way; early or late I must reach home to-day.
26. He could not make up his mind, and before he knew it the time had gone by.
27. I thought he was dead, but afterwards I heard someone say that he was still breathing.
28. This house is not fit to live in, from morning till night it gets no sun; once shut the door, and one cannot see anything.

Notes.

2. 下下 means to be in a family in a subordinate capacity, a retainer—sometimes a disciple.
5. 談話行事 means speaking words and doing acts. The object is added to the verb in each case in order to indicate to the hearer which of the various characters of the same sound is meant. See Les 51. The "and" is understood, as it always is in enumerating.
6. Chinese doctors nearly always specify whether medicine is to be taken before or after meals.
7. 多麼 before an adjective of quality, has an interrogational force.
9. 娘生 to be cognizant of the fact that anyone is unfamiliar—said of children and domestic animals.
10. 老老 (sometimes written 老老) is used for maternal grandmother, and in some places 老老 is used. 行禮 means to perform any ceremony, great or small, from a coronation to a bow on the street.
11. 一個大 is confused for the most part to Chihli; in most places it would be said 一個大 is my hand, that is, on my person.
12. 不得已 Not get a finish, that is, no way out of the difficulty,—a book phrase, but in common use.
13. 理所當然的 That which accords with the requirements of reason,—a book phrase somewhat pedantic.
17. 今年 and 来生 are Buddhist terms. The latter refers rather to a future transmigration than to a future life in the Christian sense.
20. The effect of the 這 in the clause 這張一合的 is represented in the translation by the word "kept."
22. This is a foreign sentiment. The Chinese take very little account of the contagious nature of a disease.
23. This is the common form of asking the age of a very small child. The common method of reckoning the age is not from the birthday, but from the New Year.
24. 本家 means one's own family,—sometimes in a restricted sense, sometimes in a very comprehensive sense.
25. 早晚 An English translation requires the insertion of the word or between the collocation of opposites.
26. 定 here serves as an auxilliary verb. In this use it is added to such words as will take the qualifying idea of certainty or stability.
27. 屮 here used as it often is in colloquial, in the sense of suppose or think.
1. Mandarin is learned clause by clause (one clause one clause of learn of).
2. Men and women, how many are there in all?
3. This lamp is not bright; take it away.
4. Three hundred and sixty-five days make (is) one year.
5. How many sounds and tones has the character ?
6. Is this first class (head one class) or second class (is two class)?
7. Two small cash equal ( youth ) one large cash.
8. How many ounces are there in a catty (one catty have, etc. )?
9. Last week I preached; this week it is Teacher Wang's turn ( ought [该] is, etc. ) Ans. In that case I remembered wrongly ( remember error).
10. Why did you kill ( strike dead ) my chicken?
11. In writing ( want write character ) first write the top ( 上 ), then write the lower part ( 下 ).
12. He has gate gods ( 門 神 ) on his gate.
13. That is counterfeit ( false ). Why did you give so much money ( for it )?
14. Though he went suddenly, he did not forget to say " I will see you again."
15. You go and enquire his surname, name, and residence ( 住處 ).
16. I know the use of this thing ( this thing of use [用 處] ), but I cannot call the name of it ( call not up name come).
17. Do not put the plate on the floor ( 地上 ), that is no place for it ( that not is piece ground square).
18. Yesterday at the third watch I heard a noise outside. I thought ( " 畏 " ) it was a man coming to burn the house, and was awfully afraid. I listened carefully, and behold ( who knows ), it was only the watchman ( strike-watch-er).
19. Teacher Wang's preaching is interesting ( explain book good hear ), his ideas are good, his voice is loud and also distinct.
20. If I do not see the sick person, how can I know what disease he has?
21. Be careful; do not take the wrong medicine ( eat error [ ] medicine).
22. Don't lie on the ground; get up quickly.
23. Rest your heart; the child will not die.
24. What are you waiting here for?

25. The cock is crowing. Why do you not get up?
26. Take this flower and put it in water ( use water soak-ing).
27. Put these things in the sunshine ( have sun head of place).
28. Cauliflower came from abroad ( is outside kingdom come of).
29. This teacher cannot govern his scholars ( 治不住 his, etc.).
30. He is given to boasting. If he buys a chicken, that chicken is better than any one else's ( compare man home's superior).
31. Why do you do this? Ans. It is the custom ( just is thus piece custom).
32. A guest has come. Cook some dinner for him quickly. Ans. The vegetables are all eaten up, the sugar and eggs are not enough to make dessert, there is nothing but cold rice and tea, ( and ) the fire is not good ( no go ).
33. We here do not need to draw water; the water we use is hydrant water ( self-come water).
34. If wood is so dear, why not burn coal?
35. He is a king; I am only ( not over ) a gate-keeper.
36. The things you bought yesterday were not right ( 對 )
37. Books, pens, paper and ink are necessary articles in a school-room ( are school-room certainly must have, etc.).
38. He sat on the ground and counted his money.
39. It is not that he is unable to get out, but that he does not wish to go.
40. He is not so very old; his head is not yet white.
41. How many days must you travel to get to your honorable country ( want up your honorable country go, must go how many days )?
42. This road is not level.
43. I cannot plan for you; you must find a way of making your living ( seek method passdays ).
44. Piece by piece ( one piece one piece of ) he sold his land ( 地 ), and afterwards he sold his house.
45. Put down the child ( and ) go ( and ) spread the table.
46. You may shut ( 合上 ) your book.
47. You have now finished learning this small book, and should commence ( 起 ) to study the large one.
SYLLABIC INDEX OF CHARACTERS AND PHRASES.

The following index is made according to the Peking pronunciation of the characters, and the single characters under each syllable are arranged in order according to the number of strokes in each. The phrases pertaining to each character follow it in the order of the number of strokes in the second character. A tone mark to a character indicates that it has another reading. The phrases pertaining to such characters are distributed under their proper readings. The arrangement of the syllables is strictly alphabetic. Letters with diacritic marks always follow the primary letter. The larger numbers refer to the pages, and the small numbers appended indicate the notes.

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**Lien.**

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<td>西</td>
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**Ling.**

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**Sheng.**

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**Shou.**

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## Syllabic Index of Characters and Phrases

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<th>Phrases</th>
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### Characters

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### Phrases

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</table>

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### Notes

- All characters and phrases are listed in their corresponding syllables and positions in the index.
- The table format is used to organize the data for easy reference.
- The index includes characters for Shwei, Shwoāh, Si, Soā, Su, Sung, Swan, and others.
- Phrases are noted with their corresponding syllables and positions in the index.
- The table provides a comprehensive guide for identifying and locating characters and phrases within the text.
# Syllabic Index of Characters and Phrases

## Wu

- [無所不類](71) 1
- [飯](36) 3
- [的](14) 3
- [緊](32) 2
- [藥 or 薬](Also Yue) 6

## Yang

- [樣](52) 1
- [子](60) 2

## Yin

- [因](68) 1
- [為](68) 1
- [絃](68) 1

## Yie

- [也](34) 1

## Yao

- [要](14) 1

## Yiu

- [有](6) 1

## Ying

- [影](73) 1
- [的](29) 1
- [是](25) 1

## Yue

- [藥 or 薬](Also Yao) 32

## Yuen

- [願](50) 1

- [意](50) 1
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