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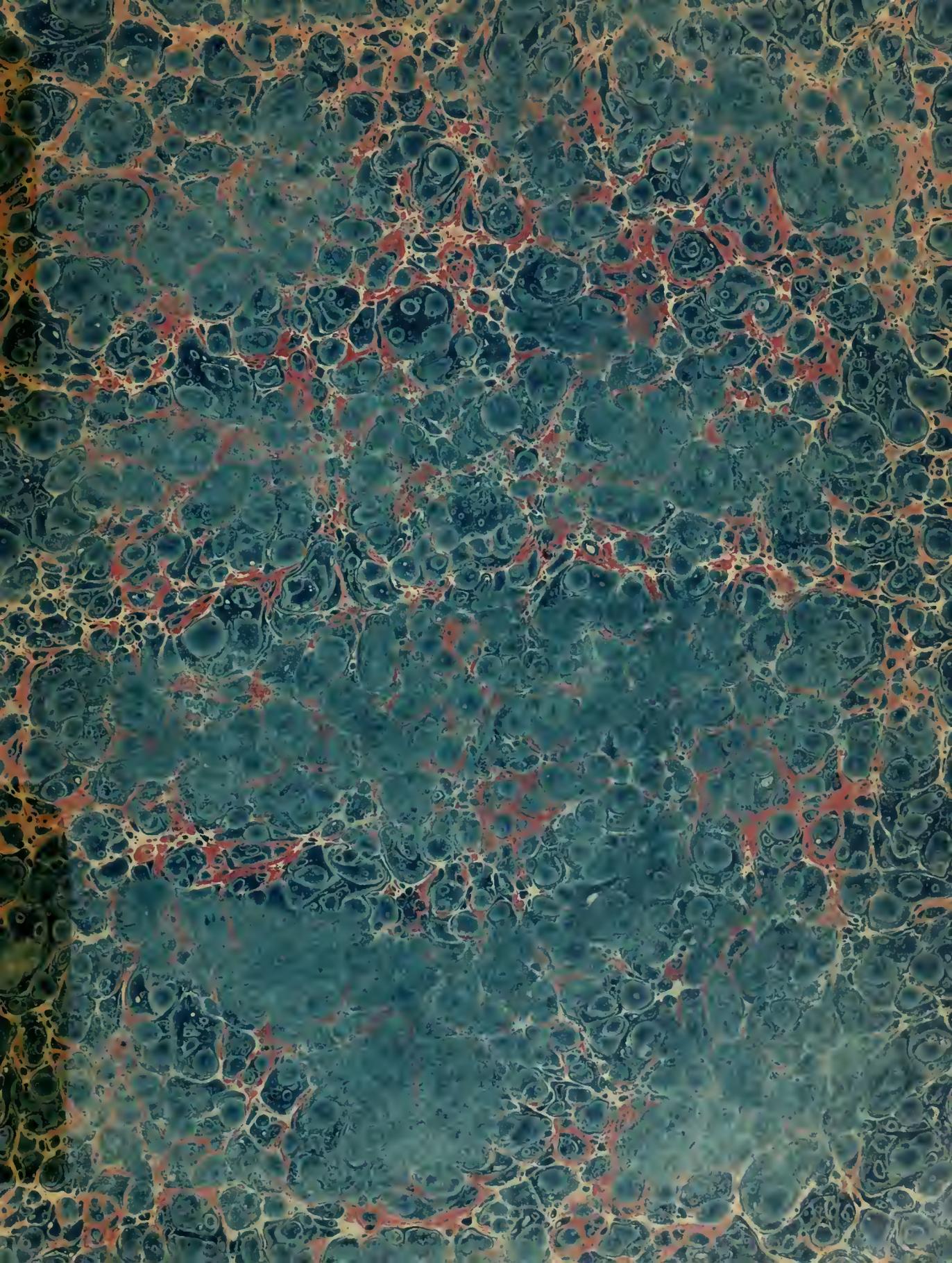


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A COURSE
OF
MANDARIN LESSONS,

BASED ON IDIOM,

BY

REV. C. W. MATEER, D.D., LL.D.

Revised Edition.

SHANGHAI:
AMERICAN PRESBYTERIAN MISSION PRESS.

—
1900.

TO
STUDENTS OF MANDARIN,
THIS EFFORT
TO REMOVE THE DIFFICULTIES AND OPEN THE WAY TO A MORE THOROUGH ACQUISITION
OF THE
CHINESE SPOKEN LANGUAGE
IS
RESPECTFULLY DEDICATED.

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PREFACE TO FIRST EDITION.

IT is now twenty-five years since I began to make lessons for beginners in Mandarin. I had at that time little thought of ever printing them, or of the extent to which they would finally grow. At first I made only twenty lessons, but subsequently added a few at a time, until the number reached fifty. The plan originally adopted was substantially that which has now been wrought out to completion. These fifty lessons were first printed for about ten years, when, upon the arrival of a

The Introductory Lessons are not yet ready. When completed they will be printed and bound separately.

not more so than the language—
a number of important advantages, of which the following are the chief:—

1. It facilitates a thoroughly progressive arrangement by which the peculiarities of the language are set forth in a natural order, proceeding from the simpler to the more complex and difficult.

2. The student instead of groping his way through a maze of bewildering idioms, explained in a hap-hazard way in notes and vocabularies, and often falling a victim to hasty and false generalizations, has given to him in each lesson an intelligible idiom, which is fully explained in the subject, and strongly impressed by the abundant illustrations contained in the lesson. These idioms thus become to him so many land marks of progress, and by their acquisition he is made master of the whole structure of the language.

3. The subjects of the lessons, which embrace all the most difficult and important features of the language, being thus singled out and made prominent, are, on this account, much more carefully explained and illustrated than would be the case on a different system.

RESPECTFULLY DEDICATED.

PREFACE TO FIRST EDITION.

IT is now twenty-five years since I began to make lessons for beginners in Mandarin. I had at that time little thought of ever printing them, or of the extent to which they would finally grow. At first I made only twenty lessons, but subsequently added a few at a time, until the number reached fifty. The plan originally adopted was substantially that which has now been wrought out to completion. These fifty lessons were copied out and used by beginners for about ten years, when, upon the arrival of a considerable number of new missionaries in Shantung, I revised the lessons already made and added others on the same plan, increasing the number to one hundred and seven. The extent to which these were copied and used, led me about five years ago, to take up the whole work with a view to preparing it for publication. I extended and perfected the plan, added new lessons and thoroughly revised and recast the lessons already made.

The plan of the course is its distinguishing feature. Each lesson is constructed to illustrate one or more idioms which constitute its "subject;" the word idiom being taken in a somewhat loose and comprehensive sense. The subjects were not evolved by the application to Chinese of Western grammatical principles and ideas, but were gathered directly from the mandarin colloquial by a careful observation of its peculiar forms and methods. They are somewhat heterogeneous, it is true, but not more so than the language they are intended to teach. The plan is believed to afford a number of important advantages, of which the following are the chief:—

1. It facilitates a thoroughly progressive arrangement by which the peculiarities of the language are set forth in a natural order, proceeding from the simpler to the more complex and difficult.

2. The student instead of groping his way through a maze of bewildering idioms, explained in a hap-hazard way in notes and vocabularies, and often falling a victim to hasty and false generalizations, has given to him in each lesson an intelligible idiom, which is fully explained in the subject, and strongly impressed by the abundant illustrations contained in the lesson. These idioms thus become to him so many land marks of progress, and by their acquisition he is made master of the whole structure of the language.

3. The subjects of the lessons, which embrace all the most difficult and important features of the language, being thus singled out and made prominent, are, on this account, much more carefully explained and illustrated than would be the case on a different system.

4. The fact that the lessons are composed of detached and independent sentences, gives opportunity for the introduction of a wider range of subject matter, of style and of idiom than could be secured on any other plan.

5. A large number of the lessons bring to view classes of particles and key words approximately synonymous, yet differing in use and in their shades of meaning. By the study of these lessons the student will acquire a range and variety of expression not easily acquired in any other way. The prime defect of many mandarin speakers is that having got hold of one such word or expression, they are content to ring the changes on it alone, all oblivious to the fact that there are various other cognate forms of similar import yet differing by varying uses and shades of meaning. The result is a monotonous style, wanting both in vigor and perspicuity.

That the plan incidentally involves some disadvantages, is freely admitted. All great gains involve minor losses. The chief disadvantages are the following:—

1. The arrangement according to idioms necessitates the keeping back of certain common and useful forms of expression for an inconveniently long time. This difficulty was frequently felt in arranging the order of the lessons. It drew from my Chinese assistant the remark, that each particular lesson seemed to be clamoring to get in first. The difficulty, however, will not be felt by the learner, and the disadvantage it might otherwise be to him, has been largely obviated by anticipating many such words and phrases, and will be further obviated by following the method of study recommended. (See Introduction: Directions to the student).

2. Lessons which introduce a considerable number of nearly synonymous words are liable to confuse the learner with distinctions for which he is not yet prepared, and which his memory cannot retain. This difficulty, which results from the richness of the language, may be largely obviated by a judicious method of study. While going over the whole lesson carefully, let the student fix in his memory one or two of the more important words for present use, not being too much disturbed that he is not able to retain the others. When subsequently they are heard in conversation or met with in books, they will seem like old acquaintances, and will in this way presently become familiar and their accurate use be acquired.

3. The sentences being disconnected, are harder to understand and more likely to be misunderstood than if they stood in connected discourse. While this is no doubt true, it is largely obviated by accurate translations and by suitable notes and explanations, and is more than compensated by the superior opportunity thus afforded for the ready introduction of every class of idiom and every style of expression.

The prevalent style is colloquial, because the object of the book is to teach the spoken language as distinguished from the language of books; nevertheless there will be found, especially in the latter half, a considerable mixture

of high Mandarin and of expressions taken from books. I shall probably be criticised for introducing too much colloquial and too many localisms. To this criticism I would reply, that there is much misconception as to the extent to which many of these so called localisms prevail. It does not follow that every expression not commonly seen in Mandarin books, is necessarily local. I have found by investigation that many such expressions are practically general. Moreover, a useful expression that prevails throughout two or three provinces and has an authorized writing, is not to be rejected as local. A man may not himself desire to use all these colloquial forms, yet it is very important to understand them when used by others, as they constantly are by the Chinese. The chief advantage which the Chinaman has in conversation over the average foreigner is his ability to use and to understand these colloquialisms. It must not be supposed, however, that every sort of colloquialism known to the author or his assistants has been introduced. Care has been taken to exclude purely local expressions, especially such as have no authorized writing, as also to exclude, to a considerable extent, that useless colloquial verbiage which characterizes all dialects to a greater or less degree, and which is unnecessary and undesirable in one who would use Chinese to the best advantage.* As far as possible local peculiarities are noted as such and are not repeated.

A more important argument for the use of colloquial is, that general Mandarin, as it is called, is too narrow in its range to answer all the ends of speech, and has constantly to be reinforced from both the colloquial and the *Wên-li*. If the speaker of it attempts to go beyond the narrow range of thought which it covers, he will find himself at a loss for words, and will be compelled to resort to round-about forms and labored explanations, in striking contrast with the straightforward and expressive language of him who commands the abundant resources of the colloquial. He may indeed call in the assistance of the *Wên-li*, if his attainments are adequate, but it will be at the expense of speaking in a pedantic and pretentious style unintelligible to the great majority.

Another point worthy of attention, especially on the part of those who desire to persuade and impress others in public address, is that labored phraseology and paraphrastic expressions are fatal to oratory, which requires not only weighty and impressive thoughts, but also vivid and expressive language which fulfils its office as the arrow flies to the mark.

On the other hand it is not unlikely that I shall be criticised for having introduced too much book language. With reference to this criticism, I would say that very few learn Mandarin who do not at the same time wish to know something of the book style. Moreover, the line of demarcation between Mandarin and *Wên-li* is but vaguely defined. They pass into each other by insensible gradations. It will be found also that the book language of these lessons consists almost entirely of those ready-made and pithy book ex-

* By useless verbiage I mean the ever-recurring and superfluous use of such words as 了, 着, 的, 個, 嗎, 呢, 來, 去, etc

pressions, with which good Mandarin speakers and writers enrich and adorn their style, and which frequent use has made generally intelligible. With these expressions every one who aims to be a good Mandarin speaker, should be familiar.

The Chinese sentences which constitute the lessons have been gathered **Materials.** from all quarters. After the subjects were made out and arranged, Mandarin literature was searched for suitable illustrations, and what were found were copied under their appropriate lessons. All extant Mandarin literature was considered a legitimate field from which to gather. Much more might have been gathered from Chinese novels but for the difficulty of finding in them any full sentence fairly representing the language of common life. The result of this search was that under most lessons, much more material was gathered than was required, thus giving a choice of the best. Many sentences also were specially constructed by a number of different teachers, particularly in the case of lessons embracing colloquial idioms not often found in books.

The sentences have been chosen not only so as to illustrate the various idioms of the lessons, but pains was also taken to have them embrace as wide a range as possible of words and ideas. In them will be found the language of domestic, social, literary and official life; of art, science, commerce, business, history and religion. It should be remarked however, that there was no intention to *teach* history, science, religion or morals, but simply to exhibit and illustrate the Chinese language. That the lessons do in fact contain much useful information about China and the Chinese people, is an incidental advantage of no mean value.

The manner of their preparation implies that the sentences are truly Chinese in thought, style and idiom. With the exception of some of the short, simple sentences in the first twenty or thirty lessons, the author has scarcely composed a single sentence in the book. Not only so, but in the sentences made to order by teachers, or in emendations made in sentences taken from books, he has left the Chinese teachers to their own spontaneous judgment, *never in any case controlling or overruling them*. Of course the Chinese will not meet the approval of every teacher, for Chinese writers criticize and find fault with each other just as Western writers do.

The translations are, in the main, literal, being however less and less **Translation.** literal as the lessons advance. But the student must not expect that every word in the English will have its corresponding word in the Chinese. The structure of the languages is too radically different to make this a possible thing. Strict conformity to the meaning of the original has been more aimed at than elegance of language. Neglect of some of the less important words of the Chinese sentence would oftentimes have greatly enhanced the elegance of the translation. It was felt however that in order to learn the language accurately, the student ought to have a thoroughly faithful and accurate translation as a guide. As far as possible, very colloquial Chinese has

been rendered into colloquial English, and more stately Chinese into more elegant English.

The statements and illustrations of the subjects have been wrought out with especial care, and contain the most useful and important matter in the **Subjects.** In them are comprised all the important idioms of the language. They should be carefully noted and studied. The English headings are but brief approximations, and must be taken with some degree of allowance. The subjects were originally worked out in Chinese, and these English headings were an after-thought. In many cases it was found very difficult to give a brief English heading that fairly represented the subject.

The definitions of words and phrases are brief, but are nevertheless **Vocabularies.** intended to include all the common *Mandarin* uses of the words. The meaning appropriate to the lesson under which the word or phrase occurs, is italicised for the convenience of the learner. This method of giving a full definition, and italicising the one needed, has a number of important advantages which make it a decided improvement over the more common method of simply giving the definition required in the given case. (1) It prevents the student from learning a secondary meaning at the first without knowing it to be such. (2) While learning the one meaning of a character the student has constantly before his mind the fact that it has other meanings, and as he refers again and again to the meaning required, he will unconsciously become more or less familiar with the others. (3) It renders the student independent of a dictionary, thus saving much time and trouble in looking for words. (4) The vocabularies will be found to contain many definitions not given in any dictionary or vocabulary extant.

The notes are somewhat miscellaneous in their character. The larger number **Notes.** are given to the explanation of unusual idioms and difficult constructions. Phrases too long for convenient definition in the vocabularies, are explained in the notes. Questions concerning the proper characters to be used in particular cases, as also the probable analysis of abnormal phrases, are discussed in the notes. In order to elucidate the meaning of sentences, numerous explanations have been given of historical, political, social, literary, educational, religious and many other matters, so that the student, while learning the language, is also learning many other useful and important things about China and the Chinese. Much time and care have been bestowed on the preparation of the notes, and it is hoped they will prove not the least useful part of the book.

In projecting and constructing the lessons the most difficult question that **Dialects.** confronted the author was that of dialect. The lessons first made were confined to the Shantung dialects, and to have carried out and finished the course on that plan, would have very greatly lightened the labor involved, but it would have limited the usefulness of the book to a single Province. On the other hand, to have rejected everything, that savored of a difference of dialect, would have compelled a style far too

high for colloquial Mandarin, and would thus have defeated the main object in view. The only practicable alternative was to compare and combine a variety of dialects, which onerous task has accordingly been attempted. In order to exhibit the practical results, the plan of parallel readings has been introduced. (See Introduction : Explanations.) The lessons have been constructed with reference to the dialects of Peking, Chinanfu, Chefoo, Nanking and Kiukiang,—all that the circumstances of the author enabled him to compass. In order to compare these dialects, the lessons have been twice revised by the aid of Peking teachers, twice by the aid of Nanking teachers, once by the aid of Chinanfu teachers, and once by the aid of a Kiukiang teacher; in addition to which they have been revised, in whole or in part, by one or more of the best foreign speakers of Chinese in these several places. Pekingese has received a larger share of attention than any other dialect, partly because it is the court dialect, but chiefly because there were more published helps by which it may be known.

In carrying out this plan, a vigorous effort has been made to construct a course of lessons free from the predominant influence of any one dialect; although it is perhaps too much to expect that the author and his Chinese assistant should be able to free themselves from all partiality to their own dialect. It should be remembered, however, that those who are acquainted with only one dialect, are not altogether competent judges in the premises, for, missing many of the peculiarities of their own dialect and finding others instead, they naturally attribute the difference to the undue influence of the author's dialect, not knowing that those who speak the dialect of the author will equally miss many of its peculiarities and find others in their stead. It is hoped that the plan pursued will not only make the book useful to all students of Mandarin, but will at the same time afford many valuable hints as to the comparison of dialects.

It was with great reluctance that I finally decided to propose **System of Spelling.** a new system of spelling. The preparation of the lessons was well advanced before this step was decided upon, and the elaboration of the system has consumed much time and materially delayed the publication of the work. The most natural thing would seem to have been to use the system already most in vogue: viz., that of Sir Thomas Wade. I found, however, that this system would not spell my own dialect, nor in fact any other dialect than Pekingese, and that unless I left all the other dialects to shift for themselves some other system must be used. It was proposed for a time to give both Wade's and William's spellings, and a specimen page was so printed, but the more the subject was canvassed the more evident it became that such a plan would greatly encumber the book and serve no adequate purpose. Several other plans were canvassed but rejected as unsatisfactory. Inasmuch as in language and idiom the book represents several different Mandarin dialects, it was strongly felt that a system of spelling ought to be provided, adapted to the spelling of these dialects and comprehensive enough to embrace them all without violating its own consistency. As no system now

extant fulfilled, or even approximated, these requirements, the author felt constrained to propose a new system. In doing this he has not, however, done what would have been much more simple as well as satisfactory to himself; viz., proposed *de novo* an original system, but has followed strictly in the line of his predecessors, making only such changes as seemed to be demanded by the exigencies of the case. If the system wins its way, it may become an important step towards a general system comprehensive of all Mandarin dialects.

The spelling given in the vocabularies is that heard in Peking. This spelling is chosen, because Pekingese is the court dialect and more popular than any other. In order, however, to afford opportunity for the insertion of a second spelling, a space has, in all cases, been left either after or underneath the Peking spelling. This has considerably increased the space required for the vocabularies, but will, it is believed, be a very valuable feature to all who use another dialect than the Pekingese.

For the convenience of the student all that concerns each lesson,—
Arrangement. Chinese, translation, subject, vocabulary and notes,—are brought together in one place. A convenient and practicable arrangement for accomplishing this end proved to be a matter of no small difficulty, especially as the lessons and their parts were not, and could not be made, of a uniform length. . . . The first twenty lessons are printed in a somewhat larger Chinese type. This was done because, at the first, students find it easier to distinguish the characters when printed in large type.

A full syllabic index has been prepared, including all the words and
Indexes. phrases defined in the vocabularies, subjects and notes. This will enable the learner to find any word or phrase at any time. It is also proposed to prepare and print as soon as practicable, indexes according to the other dialects to which the lessons are specially adapted; viz., Nanking, Kiukiang, Weihien and Têngchow, which will be furnished and bound with the book at a small additional charge. An index of the single characters by radicals, is also added, by means of which characters may be found when the Peking spelling is unknown. Having the single character the phrases under it may also be found.

My first and chiefest acknowledgments are due to my
Acknowledgments. Chinese assistant, Rev. Tso Li Wên (鄒立文), who has given fully four years of constant and diligent labor to the collection and preparation of the Chinese text. He has also investigated with me dialectic differences and has given unstinted and enthusiastic labor to the work in all its details.

Hardly less are acknowledgments due to my wife, who has contributed much in every way to the perfection of the work,—much more than her modesty will allow me to acknowledge.

Special acknowledgments are due to Rev. C. Goodrich, D.D., Rev. J. Wherry, D.D. and Rev. S. E. Meech of Peking, who kindly acted as advisers in the application of

the new system of spelling to the Peking dialect. To them every question was referred, and in accordance with their verdict every point was decided.*

I wish also to acknowledge my indebtedness to Rev. C. Goodrich, D.D. of T'ungehow, Rev. J. Wherry, D.D. and Rev. J. L. Whiting of Peking, Rev. P. D. Bergen of Chinanfu, Rev. J. C. Ferguson of Nanking, Rev. F. W. Baller of Ganking and especially to Rev. J. R. Hykes of Kiukiang, for many important criticisms and suggestions, both in general and in particular. Thanks are due to Rev. J. A. Silsby and Mr. A. Kenmure for valuable assistance in correcting and revising the proofs.

Finally, thanks are due to the Board of Missions of the Presbyterian Church and to my own mission in Shantung, for their generous kindness in affording me the time and opportunity to carry forward and complete this undertaking, and see it safely through the Press.

With thankfulness to the kind providence of God which has guided and preserved me and my assistant to the end of this work, do I now send forth the book on its mission; earnestly desiring that it may be of great service to many who are preparing themselves to preach the Gospel to the Chinese. But for the hope that such would be the case, I should not have been willing to turn aside for so long a time from the more congenial work of teaching and preaching.

* See Preface to second edition.

C. W. MATEER.

July 1st, 1892.



PREFACE TO SECOND EDITION.

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BEFORE the author was aware or had begun to make any preparation for a second edition, the announcement came that the first edition was nearly exhausted. The pressure of other engagements has rendered any extended revision impossible. The whole course, however, has been gone over very carefully, and many minor improvements made, and mistakes corrected. This is especially true of the first part of the course, which originally received less careful preparation for the press than did the latter part. The vocabularies in particular have been very carefully revised and corrected.

The system of spelling has not been changed. The author has felt more and more, however, that the application of the system to the Peking dialect did not fairly represent the system in that it was not consistently carried out. After further investigation and correspondence with various parties in the north in whose judgment I had confidence I concluded to go somewhat beyond the views of the Peking friends who gave me their advice for the first edition, and make the application of the system to Pekingese consistent with itself, and in harmony with its application to other dialects. The changes consist in putting *wei* for *ui*, *üen* for *üan*, *yiü* for *yu* and *yien* for *yen*. For discussion see remarks after the Peking sound table, page 43.

The criticism most frequently made on the lessons has been that they are too long and too difficult at the start, and that an introductory series of shorter and easier lessons is needed. In order to meet the requirements of the case a series of thirty primary lessons has been prepared embracing only three hundred characters in all. See Introduction to Primary Lessons.

The plan or order of printing the first twenty lessons has been changed so as to make them uniform with the other portion of the book. Though not wholly satisfactory no improvement on the general plan of arrangement seemed feasible.

Quite a number of additional dialogues and essays have been added in the supplement giving thereby much more exercise in reading Mandarin and introducing the student also to a wide range of special words and phrases.

C. W. MATEER,

Tungchow, April 20, 1898.

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LESSONS.

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INTRODUCTION.

MANDARIN.

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

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

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

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

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

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

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

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

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

CHARACTERS.

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

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

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

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

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

SYLLABLES.

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

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

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

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

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

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

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

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

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

SPELLING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vowels.

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

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

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

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 *u* or *ng*, it is shortened to *i* in chin, pin.

ï, Final, as *i* in chin, pin.

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

o, As *o* in go, so.

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

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

ae, As *æ* 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 *eïi*, which is a very undesirable combination. *Æ* is adopted because it is

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

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

- already in use in Soochow and Shanghai. It is often written *æ*.
- ai*, As *ai* in aisle or as *i* in mine. In some sections the two vowels are heard separately to a greater or less extent.
- ao*, As *ou* in loud, proud. Occasionally the vowels are heard slightly separated.
- au* or *ɑ*, As *a* in fall, or as *au* in haul. In Mandarin this sound is only heard in the South, where it takes the place of *a* final in the North. It is heard in Soochow and Shanghai, and is there always spelled *au*.
- ei*, As *ei* in weight, or as *ey* in grey.
- éi*, With *é* and *i* distinct, and with the powers given above. Strike out *n* from money and you have the syllable *méi*.
- éei*, With *é* and *ei* distinct and with the powers given above. Omit *nd* and *ne* from mundane and you have the sound *méi*.
- éō*, 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 *éō*.
- iū*, With *i* and *a* distinct, and with the powers given above, the accent being on *a*.
- iai*, With *i* and *ai* distinct, and with the powers given above, *ai* being accented.
- iao*, With *i* and *ao* distinct, and with the powers given above, *ao* being accented.
- ie*, As *ee* in re-enter, re-enroll. When preceded by *y* the *i* is partially occluded and *ie* approximates *e*.
- iei*, With *i* and *ei* distinct, and with the powers given above, *ei* being accented.
- io*, As *eo* in re-open.
- iū*, As *eu* in Peru when the *r* is dropped. In some dialects the accent inclines to the *i* and in some to the *u*. There is, in some dialects, much confusion between *io* and *iū* as finals. They are probably the same final modified by tone and by accidental circumstances.
- oǎ*, As *oa* in Gilboá, or in coalesce. The *a* is very short and it is to mark this fact that it is written *ǎ*. Some hear the final sound as short *ü* (*u* in hut) and it might perhaps with equal propriety be so

- written. The sounds of the two letters are not perfectly distinct, but coalesce to some extent, approximating the sound of *é*. The departure from full *oǎ* is greater or less in different places, and according to different ears. In case of doubt it is better to give the preference to *é*, leaving *oǎ* as a distinct double sound.
- ou*, With the vowels distinct, and with the powers given above, or, as *ou* in volute when the *l* is dropped, and the accent thrown on the first syllable. The sound of *u* is comparatively slight, *o* being much the stronger of the two sounds.*
- ua*, As *ua* in dual with the accent thrown on the *a*.
- uai*, With *u* and *ai* distinct, and with the powers given above, *ai* being accented.
- uei*, With *u* and *ei* distinct, and with the powers given above, *ei* being accented.
- uē*, With *u* and *é* distinct, and with the powers given above, *é* being accented.
- ui*, With the vowels distinct, and with the powers given above—the vowel sounds in gluey.
- ūa*, The *ū* as above, and the *a* flattened to *a* in man, antic. The combination only occurs in final *ūan*.
- üe*, With *ü* and *e* distinct, and with the powers given above. When used as a final the *ü* is accented, and when followed by *n* or *ng*, the *e* is accented.
- üei*, With *ü* and *ei* distinct, and with the powers given above, *ei* being accented.

Consonants.

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

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

* Sir Thos. Wade defines the sound of *ou* as, "In reality *éō*, the vowel sounds of burrow when all the consonants are withdrawn." This identifies the sound with that of *éō* 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 *éō*, or simply *é*. In this case, as in

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

- h*, Is aspirated a little more strongly than is usual in English. When followed by *i* or *ü* it includes the sound of *y*, making it equivalent to *h* in hue or hew, that is, the Greek χ . *h* final is used as the distinctive mark of the fifth or entering tone.
- hs*, Sir Thos. Wade defines: "A slight aspirate preceding and modifying the sibilant, which, however, is the stronger of the two consonants." A more accurate definition would be, a distinct sibilant preceding and modifying, or obscuring the aspirate. To pronounce it correctly requires that the teeth be somewhat more separated and the tongue brought more to the front than in pronouncing *sh*.^{*} It is *always* followed by *i* or by *ü* in the final. In Pekingese *sh* is never followed by *i* or *ü*.
- 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 *ü*, includes the sound of *y*, being like *k* in kindness, as formerly pronounced in English, viz., kyindness.
- ng*, Has the same power as in English, and is used both as a final and as an initial.
- r*, Not trilled, but as usually spoken in America.
- sh*, Is in some dialects pronounced just as in English, in others the tongue is somewhat retracted from its normal position in giving *sh* in English.
- sr*, Place the tongue as if to utter initial *r*, and then, without changing its position, say *s*, followed by the faintest possible *r*.
- tsh*, As *tsh* in potsherd,—a combination representing the transition sound from *ch* in the North to *ts* in the south, being neither *ch* nor *ts*, but an amalgamation of the two sounds.
- tsr*, Place the tongue as if to utter initial *r*, and then, without changing its position, say *ts*, followed by the faintest possible *r*.
- Both analogy and consistency would require that

the syllables 希, hi or hsi, 欣, hin or hsin, 行, hing or hsing, also 幾, ki, 斤, kin, and 經, king, should be spelled hyi or lsiyi, 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 *ü*.

Remarks.

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

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

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

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

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

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

certain margin or suppleness must be given to the spelling of each syllable, especially for the many minor modifications made by change of tone. In every dialect also, there are occasional stray sounds which may be regarded as accidental variations, and need not be provided for in a syllabary of the dialect.

SYLLABARIES.

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

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

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

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

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

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

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

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

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

Until your teacher is really able to throw away the tone-book and trust simply to his *ear*, he will be but a broken reed in the making of a syllabary. The fact that he *says* he understands the distinction between the book tone and the spoken tone, does not prove that he really does do so, or that he is in fact able to depend upon his ear and ignore the book. It is of course understood that purely *wên-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 versa*. After these corrections are made, make a careful review of the whole work, comparing and testing by means of the initials and finals, to see whether the whole work is at the same time consistent and exhaustive.

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

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

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

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

TONES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ASPIRATES.

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

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

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

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

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

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

The Chinese do not recognize the relationship

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

RHYTHM.

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

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

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

RADICALS.

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

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

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

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

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

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

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

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

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

3. If both parts be radicals, then:—

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

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

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

4. It may be observed in general:—

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

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

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

DOUBLE READINGS.

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

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

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

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

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

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

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

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

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

WRITING.

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

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

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

ADVICE TO THE STUDENT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXPLANATIONS.

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

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

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

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

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

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

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

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

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

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

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

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

GENERAL REMARKS.

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

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

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

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

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

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

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

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

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

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

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

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

TABLE OF RADICALS.

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

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

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

1 Stroke.

- 1 *I*¹ (一橫) 一 One, unity. [upright.
 2 *Kun*³ (一豎) | * to pass through, an
 3 *Chu*³ (一點) 丶 * a point, a dot.
 4 *P'ie*³ (一撇) 丿 * a stroke to the left.
 5 *I*^{1,4} 乙 * a curve, one.
 6 *Chüe*² 丿 * a barb, a crook.

2 Strokes.

- 7 *Êr*⁴ (兩橫) 二 two.
 8 *T'ou*² 冫 * a cover, a hat.
 9 *Jên*² (單立人) 人 亻 a man. [a man.
 10 *Jên*² 儿 * a man, the legs of
 11 *Ju*^{3,4} 入 to enter, into.
 12 *Pa*^{1,2} 八 eight.
 13 *Chiung*³ (三道框) 凵 * a limit.
 14 *Mi*⁴ (秃寶蓋) 宀 * to cover, a cover.
 15 *Ping*¹ (兩點水) 冫 * ice, icicle.
 16 *Chi*^{1,3} 几 a bench.
 17 *K'un*³ 凵 * a receptacle, a box.
 18 *Tao*¹ (立刀) 刀 刂 a knife, a sword.
 19 *Li*⁴ 力 strength.
 20 *Pao*¹ 勹 * to wrap.
 21 *P'*³ 匕 a spoon, a ladle.
 22 *Fung*¹ (三道框) 匚 * a chest, a case.

- 23 *Hsi*³ (三道框) 匚 to conceal.
 24 *Shi*² 十 ten.
 25 *Pu*³ 卜 to divine.
 26 *Chie*² (硬耳刀) 阝 * 邑 a seal, a joint.
 27 *Han*⁴ (秃偏上) 厶 * a ledge, a cliff.
 28 *Si*¹ 厶 * selfish, perverse.
 29 *Yiu*⁴ 又 and, again.

3 Strokes.

- 30 *K'ou*³ 口 a mouth.
 31 *Wei*² (四道框) 囗 * an enclosure.
 32 *T'u*³ (土堆) 土 earth.
 33 *Shi*⁴ 士 a scholar, a sage.
 34 *Chi*³ 夕 * a step, to follow.
 35 *Ts'wei*¹ 夕 * walking slowly.
 36 *Hsi*^{1,2} 夕 evening.
 37 *Ta*⁴ 大 great.
 38 *Nü*³ 女 woman, daughter.
 39 *Tsi*³ 子 son, child.
 40 *Mien*² (寶蓋) 宀 * a roof.
 41 *Tsun*⁴ 寸 an inch.
 42 *Hsiao*³ 小 small, little.
 43 *Wang*¹ 尢 * 尢 尪 weak, lame.
 44 *Shi*¹ 尸 a corpse.
 45 *Ch'e*⁴ (半草) 艸 * a sprout.

- 46 *Shan*¹ 山 a hill, a mountain.
 47 *Ch'wan*¹ (三臥人) 川 mountain streams.
 48 *Kung*¹ 工 labor, a workman.
 49 *Chi*³ 己 self.
 50 *Chin*¹ (大巾旁) 巾 a napkin.
 51 *Kan*¹ 干 to oppose, a shield.
 52 *Yao*¹ 幺* small, tender.
 53 *Yien*³ (偏上) 广* a roof, a shelter.
 54 *Yin*³ 爻* moving on.
 55 *Kung*³ 井* joined hands.
 56 *I*⁴ 弋 a dart.
 57 *Kung*¹ 弓 a bow, archery.
 58 *Ch'i*⁴ (橫山) 彑 a pig's head, pointed.
 59 *Shan*¹ (三撇) 彡 hair, plumage.
 60 *Ch'i*⁴ (雙立人) 彳* a step.

4 Strokes.

- 61 *Hsin*¹ (豎心) 心 忄 the heart.
 62 *Ké*¹ 戈 a spear.
 63 *Hu*⁴ 戶 a door.
 64 *Shou*³ (提手) 手 the hand.
 65 *Chi*¹ 支 a branch, a prop.
 66 *P'u*¹ (反文) 攴* to rap, to tap.
 67 *Wén*² 文 literature, ornament.
 68 *Tou*³ 斗 a peck, a bushel.
 69 *Chin*¹ 斤 an axe, a catty.
 70 *Fang*¹ 方 square
 71 *Wu*² 无 旡 without, not.
 72 *Ji*⁴ 日 the sun, a day.
 73 *Yüe*^{1,4} 月 to speak.
 74 *Yüe*⁴ 月 the moon, a mouth.
 75 *Mu*⁴ 木 wood, a tree.
 76 *Ch'ien*⁴ 欠 to owe, to be deficient
 77 *Chi*³ 止 to stop.
 78 *Tai*³ 歹 𠂔 bad, vicious.
 79 *Shu*¹ 殳 a pole; to kill.
 80 *Wu*^{2,4} 毋 to deny; do not!
 81 *Pi*³ 比 to compare.
 82 *Mao*² 毛 hair, wool.
 83 *Shi*⁴ 氏 family name.
 84 *Ch'i*⁴ 气 breath, vapour.

- 85 *Shwei*³ 水 water.
 86 *Hwoü*³ (三點水) 灬 fire.
 87 *Chao*³ (四點火) 爪 爪 claws.
 88 *Fü*⁴ 父 father.
 89 *Yao*² 爻 crosswise.
 90 *Ch'iang*² 爿* a bed, a frame.
 91 *P'ien*⁴ 片 a slice, a splint.
 92 *Ya*² 牙 a tooth.
 93 *Niu*² (提牛旁) 牛 a cow, an ox.
 94 *Ch'üen*³ (反犬 or 犬猶) 犬 a dog.
 5 Strokes.

- 95 *Hsüen*² 玄 sombre, black.
 96 *Yü*⁴ 玉 a gem, a precious [stone].
 97 *Kwa*¹ (斜玉) 王 瓜 a melon, a gourd.
 98 *Wa*³ 瓦 a tile.
 99 *Kan*¹ 甘 sweet.
 100 *Shêng*¹ 生 to live, to produce.
 101 *Yung*⁴ 用 to use.
 102 *T'ien*² 田 a field.
 103 *P-i*³ 疋 a roll of cloth.
 104 *Ni*^{1,4} (病字旁) 疒* disease.
 105 *Poä*^{1,4} 𠂔* back to back.
 106 *Pai*² 白 white.
 107 *P-i*² 皮 skin, bark.
 108 *Min*³ (皿堆) 皿 a dish, a platter.
 109 *Mu*⁴ 目 目 an eye.
 110 *Mao*² 矛 a halberd, a lance.
 111 *Shi*³ 矢 an arrow, a dart.
 112 *Shi*² 石 a stone. [a revelation
 113 *Shi*⁴ 示* 示 a divine omen
 114 *Jou*³ 肉* a footprint.
 115 *Hé*² (禾木) 禾 grain of any kind.
 116 *Hsüe*^{2,4} (穴字頭) 穴 a cave, a den.
 117 *Li*⁴ 立 to set up, to erect.

6 Strokes.

- 118 *Chu*² (竹字頭) 竹 the bamboo.
 119 *Mi*³ 米 rice.
 120 *Sü*¹ (綾絲) 糸 糸 raw silk.
 121 *Fou*³ 缶 crockery.

122	Wang ⁸	网* 四 兀	a net.
123	Yang ²	羊	a sheep.
124	Yü ³	羽	wings, feathers.
125	Lao ⁸	老	old.
126	Êr ²	而	still, yet.
127	Lei ³	耒	a plow.
128	Êr ³	耳	the ear.
129	Yü ⁴	聿	a pen, a pencil.
130	Jou ⁴	肉 月	flesh, meat.
131	Ch'ên ²	臣	a statesman.
132	Tsî ⁴	自	self.
133	Chi ⁴	至	to, to arrive.
134	Chiu ⁴	臼	a mortar.
135	Shê ²	舌	the tongue.
136	Ch'wan ³	舛	to oppose, error.
137	Chou ¹	舟	a boat, a ship.
138	Kên ⁴	良	perverse, limited.
139	Sê ⁴	色	color.
140	Ts'ao ³	艸* 艸	grass, herbs.
141	Hu ¹	虍*	a tiger.
142	Ch'ung ²	虫	an insect.
143	Hsüe ^{3,4}	血	blood.
144	Hsing ²	行	to go, to travel.
145	I ¹	衣 永	clothes.
146	Hsi ¹	西	to cover, west.

7 Strokes.

147	Chien ⁴	見	to see, to perceive.
148	Chüe ³	角	a horn, a corner.
149	Yien ²	言	words, to speak.
150	Ku ^{1,3}	谷	a valley.
151	Tou ⁴	豆	beans, pulse.
152	Shî ³	豕	a pig, swine.
153	Chai ⁴	豸	a reptile.
154	Pei ⁴	貝	a shell, precious.
155	Ch'î ^{3,4}	赤	flesh color, naked.
156	Tsou ³	走	to go, to walk.
157	Tsu ²	足	the feet, enough.
158	Shên ¹	身	the body.
159	Ch'é ¹	車	a cart, a coach.
160	Hsin ¹	辛	bitter.
161	Ch'ên ²	辰	time.
162	Choi ⁴	辵*	to go, to run.

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

8 Strokes.

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

9 Strokes.

176	Mien ⁴	面	the face.
177	Ké ²	革	raw-hide.
178	Wei ²	韋	leather.
179	Chiu ³	韭	leeks.
180	Yin ¹	音	sound.
181	Yie ⁴	頁	a leaf, the head.
182	Fêng ¹	風	wind.
183	Fei ¹	飛	to fly.
184	Shî ²	食	to eat.
185	Shou ³	首	the head, first.
186	Hsiang ¹	香	incense.

10 Strokes.

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

11 Strokes.

195	Yü ²	魚	a fish.
196	Niao ³	鳥	a bird.
197	Lu ³	鹵	crude salt.
198	Lu ⁴	鹿	a deer.

199 <i>Mo</i> ⁴	麥	wheat.	14 Strokes.
200 <i>Ma</i> ²	麻	hemp.	鼻 the nose.
	12 Strokes.		齊 regular, even.
201 <i>Hwang</i> ²	黃	yellow.	15 Strokes.
202 <i>Shu</i> ³	黍	millet.	齒 front teeth.
203 <i>He</i> ⁴	黑	black.	16 Strokes.
204 <i>Chi</i> ⁴	黼	embroidery.	龍 a dragon.
	13 Strokes.		龜 a tortoise, a turtle.
205 <i>Min</i> ³	龜	frogs.	17 Strokes.
206 <i>Ting</i> ³	鼎	a tripod.	龠 a flute, a pipe.
207 <i>Ku</i> ³	鼓	a drum.	
208 <i>Shu</i> ³	鼠	a rat, a mouse.	
			209 <i>Pi</i> ²
			210 <i>Chi</i> ²
			211 <i>Chi</i> ³
			212 <i>Lung</i> ³
			213 <i>Kwei</i> ¹
			214 <i>Yoi</i> ⁴

THE RADICAL ODE.

BY REV. J. A. SILSBY.

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

HOW TO BEGIN.

One Stroke.

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

一
 丨 丶
 丿 乙 丿

A RIDDLE.

Two Strokes.

⁷ ⁸ ⁹ ¹⁰
Two hats on one man! See, that *tramp* walking fast,
¹¹ ¹² ¹³
Enters slyly at eight, ere the *limit* is passed.
¹⁴ ¹⁵ ¹⁶ ¹⁷
 A *cov'ring* of *ice* hides a *bench* and a *box*,
¹⁸ ¹⁹ ²⁰
 A *sword* of great *strength* is *wrapped up* in old socks,
²¹ ²² ²³ ²⁴
 A *spoon* in a *case* is *concealed* with *ten* knives;
²⁵
Divine what this means, and then ask the old wives,—
²⁶ ²⁷ ²⁸
 Why that *scal* on the *cliff*, made by some *selfish* hoax,
²⁹
 Should let a *conjunction* end up the two strokes.

二 亼 人 儿
 入 八 冂
 冫 冫 儿 冂
 刀 力 勹
 匕 匚 匚 十
 卜
 卩 厂 厶
 又

CONSOLATION FOR AN UNFORTUNATE WIDOW.

Three Strokes.

	30	31	30	31		
Three smacks on the <i>mouth</i> ! an <i>enclosure</i> how sweet !			口	口		
Which <i>earth's</i> greatest <i>sage</i> follows <i>slowly</i> to greet.	32	33	31	35	34	35
			土	士	夕	夕
This <i>evening</i> <i>great lady</i> , your <i>son</i> had a fall	36	37	38	39	37	38
			夕	大	女	子
From a <i>roof</i> that was forty-one <i>inches</i> too <i>small</i> .	40	41	42	40	41	42
			山	寸	小	
He is <i>lame</i> , not a <i>corpse</i> , and some <i>sprouts</i> from the <i>hill</i> ,	43	44	45	46	44	45
			九	尸	巾	山
Washed in <i>streams</i> by the <i>workmen</i> , will keep him quite still.	47	48	47	48	47	48
			川	工		
Wrap <i>self</i> in a <i>napkin</i> ; make <i>shields</i> for the <i>tender</i> ;	49	50	51	52	49	50
			己	巾	干	么
Give <i>shelter</i> to orphans ; <i>move</i> on, their <i>defender</i> !	53	54	53	54	53	54
			产	丸		
<i>Joined hands</i> follow Cupid's <i>dart</i> , shot from his <i>bow</i> :	55	56	57	55	56	57
			井	弋	弓	
Eat <i>pig's head</i> ; don <i>plumage</i> ; his <i>footsteps</i> you know.	58	59	60	58	59	60
			三	彡	彳	

SUNDRY REFLECTIONS.

Four Strokes.

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

SAD DEATH OF TWO JEWELERS.

Five Strokes.

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

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

AN ECCENTRIC OLD STATESMAN.

Six Strokes.

“ Our ¹¹⁸ *bamboo* and ¹¹⁹ *rice*, ¹²⁰ *silk* and ¹²¹ *crocks*, I am told,
 Our ¹²² *nets*, ¹²³ *sheep* and ¹²⁴ *quills* must be taxed as of ¹²⁵ *old*.
 And yet we ¹²⁶ *plow* on for this fool with long ¹²⁸ *ears* ! ”
 “ Stick a ¹²⁹ *pen* in his ¹³⁰ *flesh*, ” eried a boatman with jeers.
 The ¹³¹ *statesman himself* now ¹³² *arrived* with a ¹³³ *mortar*,
 The ¹³⁵ *tongue* that ¹³⁶ *opposed* him he'd smash and make shorter !
 The ¹³⁷ *boat's perverse* skipper, with red ¹³⁹ *colored* face,
 He tied up with ¹⁴⁰ *grass*, and dismissed in disgrace.
 But when ¹⁴¹ *tigers* and ¹⁴² *insects* drew ¹⁴³ *blood*, he thought best
 To ¹⁴⁴ *travel* for ¹⁴⁵ *clothing* and skip to the ¹⁴⁶ *west*.

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

BEWARE OF THE SERPENT.

Seven Strokes.

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

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

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

164 165 166
酉 采 里

FLEETING RICHES.

Eight Strokes.

Eight strokes ! and now ¹⁶⁷ *gold*, after ¹⁶⁸ *long* labor gained,

167 168
金 長

Doth open the ¹⁶⁹ *doorway* of ¹⁷⁰ *plenty* ¹⁷¹ *attained*.

169 170 171
門 阜 隶

But riches like ¹⁷² *birds*, when the ¹⁷³ *rain* hides the ¹⁷⁴ *blue*,

172 173 174
隹 雨 青

If I am not ¹⁷⁵ *wrong*, will fly quickly from you.

175
非

FOOLISH ANGER.

Nine Strokes.

Nine strokes on the ¹⁷⁶ *face* with a ¹⁷⁷ *raw-hide* or ¹⁷⁸ *leather*,

176 177 178
面 革 韋

Or e'en with a ¹⁷⁹ *leek*, will raise ¹⁸⁰ *sounds* in all weather.

179 180
韭 音

For ¹⁸¹ *leaves* in the ¹⁸² *wind*, when they ¹⁸³ *fly* far away,

181 182 183
頁 風 飛

Don't ¹⁸⁴ *eat* off your ¹⁸⁵ *head*, nor burn ¹⁸⁶ *incense* all day.

184 185 186
食 首 香

GOOD ADVICE.

Ten Strokes.

Ten strokes on a ¹⁸⁷ *horse*, with a ¹⁸⁸ *bone* raised on ¹⁸⁹ *high*,

187 188 189
馬 骨 高

Will wear off his ¹⁹⁰ *hair*, and soon cause him to shy.

190
髟

Don't ¹⁹¹ *fight* about ¹⁹² *essences* cooked in an ¹⁹³ *urn*,

191 192 193
鬥 鬯 鬲

Or you'll find yourself doomed with the ¹⁹⁴ *demons* to burn.

194
鬼

FISHING AND HUNTING.

Eleven Strokes.

Eleven fresh ¹⁹⁵ *fish* and a ¹⁹⁶ *bird* caught with ¹⁹⁷ *salt*.

195 196 197
魚 鳥 鹵

A ¹⁹⁸ *deer* which eats ¹⁹⁹ *wheat*, tied with ²⁰⁰ *hemp*, calls a halt.

198 199 200
鹿 麥 麻

GOING TO MARKET.

Twelve Strokes.

Twelve ²⁰¹ *yellow* ²⁰² *millet* stalks next you will see,

201 202
黃 黍

A ²⁰³ *black* silk ²⁰⁴ *emdroidery* purchased by me.

203 204
黑 黻

EXPLOIT OF SOME FROGS.

Thirteen Strokes.

Thirteen little ²⁰⁵ *frogs* on a ²⁰⁶ *tripod* once sat,

205 206
鼃 鼎

But jumped on a ²⁰⁷ *drum*, when they saw a big ²⁰⁸ *rat*.

207 208
鼓 鼠

[*Strokes.*

RESULT OF A FIGHT.

Fourteen and Fifteen

Fourteen were the ²⁰⁹ *noses* all ²¹⁰ *even* in height,

209 210
鼻 齊

Fifteen were the ²¹¹ *teeth*, which were lost in a fight.

211
齒

[*Strokes.*

THE DRAGONS END IT.

Sixteen and Seventeen

Sixteen ²¹² *dragons* sat on a ²¹³ *tortoise* last June,

212 213
龍 龜

Playing ²¹⁴ *seventeen flutes*; and that winds up my tune.

214
龠

TONE EXERCISES.

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

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

NORTHERN TABLE.

嗽渣义 彰昌招遮真琛征稱雞唧欺棲加槍交蹺嗟尖千牽知
 熬聞茶纏 嘗着哲 臣 成吉卽旗臍 墻 喬捷 錢鉗姪
 襖 諂鞫廠沼者枕糾整逞己擠起 甲槍絞巧姐剪淺遣
 傲乍杈轄丈唱兆浙震趁政秤記祭氣砌價陰叫竅借箭倩欠智

癡侵驚輕揪究抽居區捐圈噉諸檣初穿裝窗忠充 翻方非
 持秦擎 綢局渠 拳决 除雞船 牀 蟲兒罰煩房肥
 尺寢景頃酒久醜舉曲捲犬蹶煑杵楚喘樊闖腫寵爾法反紡匪
 叱噉敬慶就救臭句去眷勸屨住處畜串壯創仲銃二鏹飯放廢

紛夫咳愁蒿眼剷藹忽歡荒灰昏烘西希鰕箱香消枋些先掀星
 墳扶孩含毫痕活喉胡環皇回魂紅席翕匣詳响小曉寫癩險擲姓
 粉府海罕好很禍後戶患滉惠棍橫細戲下象向笑孝瀉線限

典須暄醫 該剛康高樞姑枯官光詭規虧空鍋蠶 撈 撩
 刑徐懸移人儒 扛 苦管廣 狂 揆 國藍狼勞梨聊
 幸序檀意刃禱蓋枉炕告叩固褲慣迓框貴愧控過爛浪澇利料

拋袍跑礮	包電飽抱	潘盤盼	般板半	疤拔把罷	挪諾糯	妞牛鈕拗	年撚念	尼你膩	鏡惱鬧	嚶囊攪囊	摸魔抹默	綿免面	眯迷米密	蒙蒙猛夢	煤美味	貓毛卯貌	顛瞞滿慢	理買賈	媽麻馬罵	龍隴弄	嚕爐櫓路	羅捋洛	遛留柳六	零領另
梳孰菽數	書熟暑恕	詩時使試	失十式	升繩省賸	身神審慎	賒舌捨赦	燒韶少邵	商賞尙	雖隨髓碎	蘇俗塑	桑噉喪	三傘散	撲葡普舖	坡婆筐破	波駁播簸	兵秉病	拼貧品牝	偏便編片	邊匾遍	飄嫖漂票	標表鏢	批皮劈庇	鼻筆敝	烹朋捧碰
簪僭攢贊	猜才彩菜	通同統痛	吞屯褪	端短斷	督毒賭鍍	偷投透	拖駝度橐	多奪朶剝	廳亭挺聽	天田恬	揜黠店	挑條眺耀	梯題體替	低敵底地	燈等橙	潛逃討套	湯糖淌燙	當黨蕩	貪談坦炭	丹瞻旦	獸歹代	踏達打大	絲死四	衰摔率
癰容永用	憂油有右	暈雲允運	冤原遠願	迂魚禹欲	英迎影硬	音銀引印	煙顏眼硯	爺野夜	腰遙咬要	央羊養樣	了牙雅軋	烏無武物	窩我臥	温文穩問	威惟委位	汪王枉旺	彎頑晚萬	齟齬趾次	宗總粽	忖村存寸	諷走奏	操槽草糙	遭早造	餐殘漸儼

SOUTHERN TABLE.

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

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

PEKING SOUND TABLE.

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

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

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

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

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

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

7. *Üan* is changed to *üen*.

See remarks at the end of the table.

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

額 È
 恩 Èn
 哼 Èng
 兒 Èr
 法 Fa
 反 Fan
 方 Fang
 非 Fei
 分 Fèn
 風 Fēng
 佛 Foǎ
 否 Fou
 夫 Fu
 哈 Ha
 害 Hai
 寒 Han
 杭 Hang
 好 Hao
 赫 Hè Hei
 很 Hèn
 恆 Hèng
 河 Hè
 後 Hou
 希 Hsi
 下 Hsia
 向 Hsiang
 孝 Hsiao
 些 Hsie
 限 Hsien
 欣 Hsin
 形 Hsing
 學 Hsioǎ
 休 Hsiu
 兄 Hsiung
 須 Hsü
 旋 Hsüen
 雪 Hsüe

訓 Hsün
 學 Hsüoǎ
 乎 Hu
 回 Hwei
 混 Hun
 紅 Hng
 花 Hwa
 懷 Hwai
 換 Hwan
 黃 Hwang
 火 Hwoǎ
 衣 I
 染 Jan
 讓 Jang
 繞 Jao
 惹 Jê
 人 Jèn
 扔 Jèng
 日 Ji
 若 Joǎ
 柔 Jon
 如 Ju
 瑞 Jwei
 潤 Jun
 絨 Jung
 輓 Jwan
 蛤 Ka
 卡 K'a
 改 Kai
 開 K'ai
 甘 Kan
 看 K'an
 剛 Kang
 炕 K'ang
 告 Kao
 考 K'ao
 給 Kei

刻 K'ei
 根 Kèn
 肯 K'èn
 更 Kèng
 坑 K'èng
 哥 Kè
 可 K'è
 狗 Kou
 口 K'ou
 古 Ku
 苦 K'u
 棍 Kun
 困 K'un
 工 Kuug
 孔 K'ung
 瓜 Kwa
 誇 K'wa
 怪 Kwai
 快 K'wai
 官 Kwan
 欸 K'wan
 光 Kwang
 况 K'wang
 規 Kwei
 魁 K'wei
 果 Kwoǎ
 闊 K'woǎ
 拉 La
 來 Lai
 懶 Lan
 浪 Lang
 老 Lao
 累 Lei
 勒 Lè
 冷 Lèng
 李 Li
 爾 Lia

兩 Liang
 了 Liao
 列 Lie
 連 Lien
 林 Lin
 另 Ling
 畧 Lioǎ
 留 Liu
 羅 Loǎ
 陋 Lon
 路 Lu
 論 Lun
 龍 Lung
 驢 Lü
 戀 Lüen
 畧 Lüe
 掄 Lün
 畧 Lüoǎ
 亂 Lwan
 馬 Ma
 買 Mai
 慢 Man
 忙 Mang
 毛 Mao
 美 Mei
 門 Mên
 夢 Mèng
 米 Mi
 苗 Miao
 滅 Mie
 面 Mien
 民 Min
 名 Ming
 謬 Miu
 摩 Moǎ
 謀 Mou
 墓 Mu

那 Na
 奶 Nai
 男 Nan
 囊 Nang
 鬧 Nao
 內 Nei
 嫩 Nèn
 能 Nèng
 你 Ni
 娘 Niang
 鳥 Niao
 捏 Nie
 念 Nien
 您 Nin
 寧 Ning
 虐 Nioǎ
 牛 Niu
 挪 Noǎ
 擣 Non
 奴 Nn
 嫩 Nnn
 濃 Nung
 女 Nü
 虐 Nüe
 虐 Nüoǎ
 媛 Nwan
 訛 Oǎ
 偶 Ou
 巴 Pa
 怕 P'a
 拜 Pai
 派 P'ai
 板 Pan
 盼 P'an
 邦 Pang
 旁 P'ang
 包 Pao

跑 P'ao
 倍 Pei
 陪 P'ei
 本 Pén
 盆 P'én
 崩 Pèng
 朋 P'éng
 比 Pi
 皮 P'i
 表 Piao
 票 P'iao
 別 Pie
 撇 P'ie
 扁 Pien
 片 P'ien
 賓 Pin
 貧 P'in
 平 Ping
 波 P'ing
 破 Poǎ
 剖 P'ou
 布 Pu
 普 P'u
 撒 Sa
 賽 Sai
 散 San
 桑 Sang
 掃 Sao
 色 Sè
 森 Sèn
 僧 Sèng
 傻 Sha
 曬 Shai
 山 Shan
 賞 Shang
 少 Shao

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

REMARKS.

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

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

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

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

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

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

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

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

5. Sir Thos. Wade's final *ih* and his final *ü* have been combined in one (viz., *î*) 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'ò* and *ho*, to *hé*, *k'é*, and *hé*, "as more accurately representing the Peking sounds." I have in this second edition followed him in making this change, albeit I have since felt that it is probably introducing a distinction where there is no real difference. The question is whether the remaining sounds of the class, viz., 摩波破 and 佛 should not follow the same rule.

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

NANKING SOUND TABLE.

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

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

See remarks at the end of the table.

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

兆	Ch'ao	分	Fèn	衣	I—h	救	Kiu	陋	Lèo	念	Nein
潮	Ch'ao	風	Fèng	改	Kai	求	K'iu	李	Li—h	能	Nèng
乍	Chau—h	否	Fèò	開	K'ai	哥	Ko—h	兩	Liang	你	Ni—h
茶	Ch'an—h	夫	Fu—h	甘	Kan	可	K'o—h	了	Liao	娘	Niang
這	Che—h	害	Hai	看	K'an	工	Kong	林	Lin	鳥	Niao
車	Ch'e—h	寒	Han	剛	Kang	孔	K'ong	另	Ling	寧	Ning
真	Chên	杭	Hang	炕	K'ang	古	Ku—h	留	Liu	牛	Niu
臣	Ch'ên	好	Hao	告	Kao	苦	K'u—h	羅	Lo—h	挪	No—h
正	Chêng	哈	Hau	考	K'ao	怪	Kuai	龍	Long	濃	Nong
成	Ch'èng	赫	Hèh	革	K'èh	快	K'uai	路	Lu—h	奴	Nu
晝	Ch'èò	很	Hên	客	K'èh	官	Kuan	亂	Luan	媛	Nuan
抽	Ch'èò	恒	Hêng	根	Kên	款	K'uan	累	Luei	女	Nü
知	Chī—h	後	Hèò	肯	K'èu	光	Kuang	論	Luèn	阿	O—h
池	Ch'ī—h	希	Hi—h	更	K'èng	况	K'uang	驢	Lü—h	翁	Ong
着	Choh	偕	Hiai	坑	K'èng	瓜	Kuan—h	買	Mai	拜	Pai
綽	Ch'oh	向	Hiang	狗	K'èò	誇	K'uan	慢	Man	派	P'ai
中	Chong	孝	Hiao	口	K'èò	規	Kuei	忙	Mang	板	Pan
充	Ch'ong	下	Hian—h	記	Ki—h	魁	K'uei	毛	Mao	盼	P'an
主	Chu—h	歇	Hieh	奇	K'í—h	國	Kuèh	馬	Ma—h	邦	Pang
除	Ch'u—h	限	Hiein	界	Kiai	闊	K'nh	滅	Meih	旁	P'ang
揣	Ch'uai	欣	Hiu	楷	K'iai	棍	Kuèn	面	Mein Meing	包	Pao
專	Chuan	形	Hing	江	Kiang	困	K'uen	美	Mèi	跑	P'ao
川	Ch'uan	學	Hioh	腔	K'iang	居	Kü—h	麥	Mèh	巴	Pau—h
壯	Chuang	兄	Hiong	交	Kiao	去	K'ü—h	門	Mèn	怕	P'an
牀	Ch'uang	休	Hiu—h	巧	K'iao	嘸	K'üei—h	夢	Mèng	別	Pei—h
抓	Chuan	火	Ho—h	家	Kiau—h	癢	K'üei—h	謀	Méò	撇	P'èih
追	Chuei	紅	Hong	茄	K'iau—h	巷	K'üein	米	Mi—h	扁	Pein Peing
吹	Ch'uei	乎	Hu—h	絮	Kieih	犬	K'nein	苗	Miao	片	P'èin P'eing
拙	Chuèh	懷	Huai	怯	K'ieih	君	Küin	民	Min	倍	P'èi
準	Chuèn	換	Huan	見	Kiein, Kieing	羣	K'üin	名	Ming	陪	P'èi
春	Ch'nen	黃	Huang	欠	K'iein, K'ieing	來	Lai	謬	Min	白	Pèh
額	Èh	花	Huan—h	金	Kin	懶	Lan	摩	Mo—h	迫	P'èh
恩	Èn, Èng	回	Huei	欽	K'in	浪	Lang	母	Mu—h	本	Pèn
偶	Èò	或	Huèh	經	King	老	Lao	奶	Nai	盆	P'èn
兒	Èr	混	Huèn	輕	K'ing	拉	Lau—h	男	Nan	崩	P'èng
反	Fau	許	Hü	脚	Kioh	列	Leih	囊	Nang	朋	P'èng
方	Fang	靴	Hüei—h	卻	K'ioh	連	Lein	鬧	Nao	褒	P'èò
法	Fauh	喧	Hüein	窘	Kiong	勒	Lèh	那	Nau—h	搭	P'èò
非	Fèci	訓	Hüin, Hüing	窮	K'iong	冷	Lèng	捏	Neih	比	Pi—h

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

REMARKS.

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

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

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

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

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

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

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

KIUKIANG SOUND TABLE.

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

女 Nü	波 Po—h	舍 Shei	湯 Tang	葬 Tsang	子 Tsi
啊 O	破 P'ò—h	善 Shein	道 Tao	倉 Ts'ang	次 Ts'í
拜 Pai	半 Poan	身 Shên	逃 T'ao	早 Tsao	坐 Tso—h
派 P'ai	盤 P'oan	手 Shéo—h	大 Tau—h	草 Ts'ao	錯 Ts'ò
板 Pan	布 Pu—h	時 Shī—h	他 T'au—h	咱 Tsau—h	鑽 Tsoan
盼 P'an	普 P'u—h	嗒 Sho—h	得 Táh	薩 Ts'an—h	竄 Ts'oan
邦 Pang	踴 Pung	書 Shū—h	特 T'áh	則 Tsáh	宗 Tsung
旁 P'ang	朋 P'ung	衰 Shwai	兌 Tei	策 Ts'áh	從 Ts'ung
包 Pao	讓 Rang	雙 Shwang	退 T'ei	罪 Tsei	冬 Tung
跑 P'ao	繞 Rao	耍 Shwan—h	敦 Tên	崔 Ts'ei	同 T'ung
巴 Pau—h	熱 Ráh	說 Shwáh	吞 T'ên	怎 Tsèn	外 Wai
怕 P'an—h	惹 Rei	瑞 Shwei	豆 T'é—h	寸 Ts'ên	萬 Wan
白 Páh	人 Rèn	順 Shwèn	頭 T'éo—h	走 Ts'è—h	王 Wang
迫 P'áh	柔 Réo—h	拴 Shwoan	地 Tí—h	湊 Ts'éo—h	瓦 Wan—h
倍 Pei	雲 Ruén	西 Sī—h	替 T'í—h	祭 Tsi—h	爲 Wei
陪 P'ei	日 Rih	相 Siang	吊 Tiao	齊 Tsi—h	文 Wên
本 Pên	弱 Roh	小 Siao	挑 T'iao	將 Tsiang	惡 Wo—h
盆 P'ên	染 Roan	些 Siei—h	爹 Tiei—h	槍 Tsiang	九 Woan
褒 P'éo	如 Rü—h	先 Sien	鐵 T'ieih	焦 Tsiao	武 Wu—h
嗒 P'éo	賽 Sai	心 Sin	店 Tien	俏 Ts'iao	翁 Wung
比 Pi—h	散 San	性 Sing	天 T'ien	姐 Tsiei—h	挨 Yai
皮 P'i—h	桑 Sang	削 Sioh	定 Ting	且 Ts'iei—h	羊 Yang
表 Piao	掃 Sao	修 Siu—h	聽 T'ing	賤 Tsien	要 Yao
票 P'iao	撒 San—h	絲 Si	丟 Tiu	錢 Ts'ien	牙 Yan—h
別 Pieih	色 Sáh	所 So—h	多 To—h	進 Tsín	液 Yei—h
撇 P'ieih	碎 Sei	算 Soan	妥 T'o—h	親 Ts'in	有 Yé—h
扁 P'ien	森 Sên	送 Sung	短 Toan	井 Tsing	言 Yien
片 P'ien	叟 S'éo—h	歹 Tai	團 T'óan	清 T's'ing	音 Yiu
賓 Pin	賞 Shang	太 T'ai	在 Tsai	爵 Tsioh	迎 Ying
貧 P'in	少 Shao	單 Tan	才 Ts'ai	雀 Ts'ioh	啣 Yo—h
兵 Ping	傻 Shan—h	炭 T'an	贊 Tsan	酒 Tsiu	用 Yung
平 P'ing	舌 Sháh	當 Tang	殘 Ts'an	秋 Ts'in	

REMARKS.

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

2. With respect to final *n* and *ng*, syllables in *an* and *ang* are generally distinguished: final *ên* is used exclusively, final *êng* 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'ing*, in particular, becomes practically *ch*, and might, with propriety, be so written.

4. Final *á*, or *áh*, is confined to the 5th tone

and is peculiar to the Kiukiang 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 Kiukiang modification of *éh*, as heard in other Southern Mandarin dialects. It is a singular fact that nearly all 5th tones in *éh* are without a fundamental syllable.

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

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

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

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

TÊNGCHOW SOUND TABLE.

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

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

REMARKS.

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

showing no tendency whatever towards *ch*; nor does *h*, when followed by *i* or *ü*, 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 *ü*, are pronounced as if a *y* intervened between the consonant and the vowel.

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

5. The termination *iu* shows a strong tend-

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

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

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

8. The syllables *chüen* and *shüin* are stray-sounds from some outside dialect, and are confined,—the former to 全 and the latter to 巡 and one or two other characters.

WEIHIEN SOUND TABLE.

阿 A	反 Fan	兄 Hiung	乎 Hwu	坑 K'eng	去 K'ü
章 Chang	方 Fang	西 Hsi	衣 I	狗 K'éo	卷 K'üan
昌 Ch'ang	非 Fei	斜 Hsia	染 Jran	口 K'éo	犬 K'üan
兆 Chao	分 Fen	斜 Hsia	纒 Jrang	記 Ki	君 K'ün
潮 Ch'ao	風 Fèng	先 Hsian	纒 Jrao	奇 K'í	羣 K'ün
眞 Chen	否 Fèu	相 Hsiang	柔 Jréu	家 Kia	脚 K'üo
臣 Ch'én	佛 Foã	小 Hsiao	惹 Jrie	恰 K'ia	却 K'üoã
晝 Ch'èu	夫 Fu	心 Hsin	人 Jrin	界 Kiai	瓜 Kwa
抽 Ch'èu	哈 Ha	性 Hsing	如 Jru	見 Kian	誇 K'wa
占 Chian	害 Hai	修 Hsin	絨 Jrung	欠 K'ian	怪 Kwai
詔 Ch'ian	寒 Han	誦 Hsiung	輓 Jrwan	江 Kiang	快 K'wai
這 Chic	杭 Hang	須 Hsü	若 Jrwoã	腔 K'iang	官 Kwan
車 Ch'ie	好 Hao	旅 Hsüan	蛤 Ka	交 Kiao	欸 K'wan
正 Ching	赫 Hei	雪 Hsüe	磕 K'a	巧 K'iao	光 Kwang
成 Ch'ing	很 Hen	巡 Hsüin	改 Kai	結 Kie	况 K'wang
知 Ch'í	恆 Hèng	紅 Hung	開 K'ai	怯 K'ie	規 Kwei
池 Ch'í	候 Hòu	許 Hü	甘 Kan	金 Kin	魁 K'wei
拙 Choa	希 Hi	喧 Hüan	看 K'au	欽 K'in	棍 Kwen
綽 Ch'oa	下 Hia	穴 Hüe	剛 Kang	經 King	困 K'wen
主 Chü	偕 Hiai	訓 Hüin	炕 K'ang	輕 K'ing	果 Kwoã
除 Ch'ü	限 Hian	花 Hwa	告 Kao	救 Kin	闊 K'woã
專 Chwan	向 Hiang	懷 Hwai	考 K'ao	求 K'iu	古 Kwu
川 Ch'wan	孝 Hiao	換 Hwan	格 Kei	窘 Kiung	苦 K'wu
準 Chwen	蝎 Hie	黃 Hwang	刻 K'ei	窮 Kiung	拉 La
春 Ch'wen	欣 Hin	回 Hwei	根 Ken	工 Kung	來 Lai
兒 Êr	形 Hing	混 Hwen	肯 K'en	孔 K'ung	懶 Lan
法 Fa	休 Hin	火 Hwoã	更 Kèng	居 Kü	浪 Lang

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

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

REMARKS.

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

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

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

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

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

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

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

CHUNGKING SOUND TABLE.

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

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

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

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

4. The final *g* of Pekingese is not sounded in syllables with the vowels *ê* and *i*, as 正 *Chên*, 成 *Ch'ên*, 兵 *Pin*, 平 *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 盾 *Tun* and 吞 *T'un* are included under *Tên* and *T'ên* as being practically the same sounds.

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

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

characters have been included under *rê* and *sê* respectively.

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

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

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

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

COMPARATIVE CHART.

THE foregoing five tables are combined in a comparative chart in colors and inserted as a frontispiece. This chart shows in detail the relation of the several dialects to each other. So

far as possible the same key characters have been retained throughout. The preparation of the chart has entailed much labor, and its printing considerable expense.



一 書中並列之句，皆係不通行者，先生可擇其行者教之，如俱不行，而另有他話與之意同，亦可隨意示明。

一 西人學習官話，原非易事，未免常有忘記與錯亂之時，爲先生者，應當耐性，屢說覩述，教示不倦，方爲善於教導者也。

一 書中既無話不說所用之字，未免有希見罕用者，雖覺生索，却經名士批過，大都憑衆人之識見而定，故有以爲非者，亦未可憑一人之識見而改也，其中亦有無心之錯字，書後業已指明，先生從而改之可也。

例言

夫人之教話，原非中國之常事，故所請之先生，未必盡得要訣，今余不揣鄙陋，畧舉數端，以誌於下。

一 當知此書，非爲人之學文而作，乃爲學話而作也，且所編之話語，亦非效法書中句法，特以工雅爲貴，乃摹倣口中句法，以自然爲貴也，爲先生者，宜詳辨之。

一 此書所記之四聲，非憑五方元音而定，乃憑北京之語音而定，蓋中國之四聲，處處不同，論及說話，各當以本地之聲氣爲準，不可拘於五方元音，亦不可拘於此書，祇當推敲本地之語音，憑己之耳韻，聽其爲何聲，卽言其爲何聲也。

一 中國書中，雖有五聲之說，然而北方祇有四聲，蓋入聲獨南方有之，而北方諸省，已將此聲混於餘四聲內，故在北方教話之先生，可將入聲之說置之不論，祇留心分辨四聲可也。

一 若學者請先生誦讀，自己隨而學之，則先生誦讀之時，務要出於自然，使其輕重快慢，各得其當，聲音不可太高，亦不可故作腔調，一如誦經讀文者然。

一 如學者吐字不清，未得字之眞音，先生則當立卽示明，使其說得恰對，蓋於初時學錯，以後雖欲改之，亦深難矣，卽於平素說話之間，亦當爲之留意，一有不對之處，卽當言明，不可聽其錯誤，而絕不理也。

官話類編序

此書之作，原爲西人學官話而作也。所謂官話者，非言盡爲官場中話，乃言通行之話也。狄公有志於此書，由來久矣。自二十年前，卽有所積蓄。近來五六年間，與僕專作此事，嘔心吐膽，不知凡幾。論此書之作法，係依話語之樣數，分作二百題目，每題一課。凡話語之種類式樣，以及如何變轉，如何接連，此二百題，俱已賅括。至若課中散語，非盡自編，更博覽聖諭廣訓，好述傳，西遊記，水滸，自邇致等書，擇其言語之佳者，按題分列。且語中所論，則甚周徧。凡農工商賈，官場日用，無不俱備。總爲發明各題之用法，而加之於諸事也。故學者如能學熟此二百課，其話語已足用矣。如能精通此二百題，而說話之妙訣，則已得矣。且此書之成，並非一人之力。曾經分發北京濟南南京九江漢口等處，批過數次。又曾親往各地，協同諸位名士，詳加批閱。終則合此諸批，一一審定。要必以通行者爲是，兼有不通行者，則並列之。其列法，北京在右，南京在左。如有三行並列，卽山東居其中也。是故用此書者，非但可得通行之益，卽不通行者，亦可確知南北終有何不同也。卽所繙之英文，以及所講所註者，亦經南北有名之西士批閱，務求與漢語適合，字義恰對，並爲南北酌定字音，使各方知其共有幾音，而各音係何聲氣。復按字音字部，將書中所用之字與話，各作一指要錄，令學者便於觀查。故此編旣成，於有志學官話者，豈特爲小補哉。時在光緒十八年，歲次壬辰，夏季中澣。

A COURSE
OF
MANDARIN LESSONS.

Suggestions to the Student.

- 1.—Begin by reading over the introduction carefully, especially the “Explanations” and “Advice to Students.” You will find there many things you ought to know when commencing the study of Chinese.
- 2.—Take especial pains to acquire at the very outset a good working knowledge of the system of spelling as applied to your own dialect. *Do not begin to spell at random.*
- 3.—Listen very carefully to your teacher, so that you may hear the sounds correctly. When you can *hear* a sound correctly you will generally be able to speak it correctly.
- 4.—Do not neglect the tones *at first*, but try to get them from the very start. If your teacher cannot distinguish the tones as such get some one to *teach* him. Practice on the tone table will be time profitably spent.
- 5.—It will pay every student of Chinese to learn the radicals, and the *best time* to learn them is at the very outset.
- 6.—Do not be afraid to use what you have learned. Get it off on all occasions, no matter who hears or who laughs.

第 一 課		TRANSLATION.	
三 ¹³ 十 ¹² 堂房九 ⁹ 七 ⁷ 師四 ⁴ 人。一 ¹	三十天是一個月。	1 One person.	2 Two men.
十二個	○ 個	3 Three women.	4 Four teachers.
十 ¹¹ 月。	○ 個	5 Five ladies.	6 Six pupils.
一	○ 個	7 Seven characters.	8 Eight doors.
個	○ 個	9 Nine months.	
是	○ 個	10 Ten school rooms (or schools).	
一	○ 個	11 Eleven cash.	
個	○ 個	12 Twelve months are one year.	
月。	○ 個	13 Thirty days are a month.	

LESSON I.

THE GENERAL CLASSIFIER.

There is in Chinese a large class of words joined with substantives as classifiers, there being some sort of affinity, real or imaginary, on which the classification is based. In general, each noun has a fixed classifier, though a few nouns have two or more. We have in the case of a few nouns in English a somewhat similar usage: thus we say, a flock of sheep, a pane of glass, a loaf of bread, a piece of work, two stalks of corn, etc. When these classifiers happen to correspond to similar forms in English, they may be translated; in all other cases they are untranslatable. Pidgin English has summed up the whole class in the one word "piece." Thus, "one piece man," is the English equivalent of 一個人, *i¹ k⁴ j²n²*.

Classifiers are only used when a definite number is spoken of, and hence have been by some called *numeratives*.* Beyond this merely negative rule, no definite directions can be given for the use of

these classifiers. The only adequate rule is usage. Most concrete nouns take a classifier; but some do not, especially such as express time, space, or quantity; such as, day, year, inch, mile, ounce, catty, etc. These classifiers will be illustrated at length in a number of future lessons.

The present lesson is limited to 個, which may be called the general classifier. It is applied to such nouns as have no special classifier, and may, upon occasion, be applied to almost any noun, as a substitute for the special classifier. The idea of 個 is that of mere individuality, and hence it is by far the most extensively used of its class. It is the only classifier that can be applied to an abstract noun. It is often written 箇, and its abbreviated form is 个.

些 may be regarded as the plural of 個. As such it is joined with 這 *ch⁴* and 那 *na⁴*, as in the next lesson. When used alone it is always used indefinitely, as in (22), (23) and (24). It is often preceded by *one*, the two words together meaning *some*.

* I prefer the term *classifier*, because these words are only adjunct to the matter of enumeration, which is still effected by the proper numerals. Their primary office is to classify.

VOCABULARY.

個 <i>K⁴</i> . One, a single one; a unit; the general classifier:—See Snb.	三 <i>San¹</i> Three; thrice. Also read <i>sa¹</i> .
些 <i>Hsie¹</i> . A little, a few; somewhat; an adjective of comparison often answering to the English termination <i>er</i> . Forms the plural of 個:—See Snb.	四 <i>Si⁴</i> Four; all around.
一 <i>I¹</i> . One; the first; the same; at once; a, an; a few; the whole. [two]	五 <i>Wu³</i> Five; a perfect number.
二 <i>Er⁴</i> Two; the second; the cardinal number	六 <i>Liu⁴</i> Six. Often read <i>lu⁴</i> by literary men.
兩 <i>Liang³</i> . Two; a couple, a few; a pair, double; an ounce, a tael of silver.	七 <i>Ch¹i¹</i> Seven.
	八 <i>Pa¹</i> Eight.
	九 <i>Chiu³</i> Nine.
	十 <i>Sh¹i²</i> Ten; complete.
	人 <i>J²n²</i> . A man; mankind; human; a person —Les. 52.

些個一些生 ○ 六 百 個 個 七¹⁴
 學些個有 十²¹ 個 四 人。 錢 是 天
 生。女 好 好 一 錢。 十 ○ 是 是
 ○ 人。些些 個 〇 十 個 一 一
 門²⁵ ○ 個 月、 一²⁰ 女 九 吊。 個 禮
 口 學²⁴ 錢。 零 年 人。 〇 一 拜。
 有 房 堂 ○ 七 天。 〇 一¹⁶
 五 有 有 門²³ 〇 一¹⁹ 錢。 百 〇
 六 一 好 口 〇 個 百 〇 五¹⁵
 個 大 些 有 先²² 月。 零 二¹⁸ 十 千

- 14 Seven days are a week.
- 15 One thousand cash are a string.
- 16 One hundred and fifty men.
- 17 Nineteen small cash.
- 18 Two hundred and forty women.
- 19 One hundred and six cash.
- 20 A year and eight months.
- 21 Eleven months and seven days.
- 22 The teacher has a good many cash (or, much money).
- 23 There are some women at the door.
- 24 There are good many scholars in the school room.
- 25 There are five or six persons at the door.

男 *Nan*². A male (of the human species); masculine; a son.
 男人. A man; a husband.
 女 *Nü*³. A woman; a girl; a wife; a lady; female (of the human species).
 女人. *Nü*³ *jèn*². A woman; a wife.
 先 *Hsien*¹. Before; former; previous; early; in front.
 生 *Shêng*¹. To bear, to produce; to beget; to be born; to excite; to live, to exist; unripe, raw; unacquainted.
 先生 A teacher. A style of address applicable to all educated men, and generally applied to any genteel stranger. It is the nearest equivalent of Mr. that the Chinese language affords.
 師 *Shi*. A leader; a model; a teacher, a master; a metropolis.
 娘 *Niang*². A girl, a young lady; a mother; a wife.
 師娘 Wife of an educated man; Mrs.
 母 *Mu*³. A mother; female.
 師母 Wife of an educated man:—Note 5.
 學 *Hsüè*² or *hsiao*². To learn; to imitate; learning, science, doctrines; a school or place of learning.
 學生 *Hsüè*² *shêng*¹. A pupil, a scholar; a disciple, a follower.
 字 *Tsi*⁴. A written character; a word; a writing; a name; a title.
 門 *Mèn*². A gate, a door; an opening; a profession; an occupation; a class.
 月 *Yüè*⁴. The moon; a month.

房 *Fang*². A room; a house; an office or bureau; a wife.
 堂 *T'ang*². A mansion, a hall; an official room; a court; a church, hospital or large shop; the persons assembled in a hall.
 學堂 *Hsüè*² *t'ang*². A school room, a school.
 學房 *Hsüè*² *fang*². Same as last:—Note 10.
 錢 *Ch'ien*². Copper cash; money; wealth; the tenth part of a tael, a mace.
 是 *Shi*⁴. The verb to be; is, am, are; it is so, yes; absolute right; this.
 年 *Nien*². A year, annual.
 天 *T'ien*¹. Heaven; the sky, the air; a day; a season; Providence; God.
 禮 *Li*³. Worship; a ceremony, a rite; propriety; offerings; ceremonial gifts.
 拜 *Pai*⁴. To reverence, to kneel to; to worship; to visit, to pay one's respects to.
 禮拜 Worship; a week; the Sabbath day.
 千 *Ch'ien*¹. A thousand; an indefinite number; many.
 吊 *Tiao*⁴. To hang; to suspend or lift,—as by a cord; a string of cash, equal in most places to a thousand, but in some places to five hundred, or even less,—as in Manchuria.
 百 *Pai*³. A hundred; the whole of a class; numerous; all.
 小 *Hsiao*³. Small; petty, mean; junior, inferior; a concubine.
 零 *Ling*³. A fraction; a remainder; a cipher showing that one place is vacant.

百 錢。	房 ³¹ 老 爺、 有 三 吊 五	老 爺、 是 個 好 人。 ○	八 九 個 學 生。 ○	錢。 ○	○ 三 ²⁸ 千 ²⁹ 零 零 五 個	有 三 百 六 十 五 天。	八 個 男 人。 ○	人。 ○ 一 ²⁶ 千 六 百 零	26 One thousand six hundred and eight men. 27 There are three hundred and sixty-five days in a year. 28 Three thousand and five cash. 29 Madam Li has eighteen or nineteen pupils. 30 Li Lao Yie is a good man. 31 Fang Lao Yie has three thousand five hundred cash.
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有 *Yiu³*. To have, to possess; to be, to exist; ... in replies,—yes.

好 *Hao³*. Good; right, proper; fit; fine, graceful; ... ful; very. Also read *hao⁴*.

好些 *Hao³ hsié¹*. A good many, a considerable number:—Note 22.

口 *K'ou³*. The mouth; an entrance or opening; ... a hole; a port for trade; speech; pronunciation. A classifier:—Les. 68.

門口 *Mén² k'ou³*. A gateway; the recess outside ... of a gate.

些個 *Hsié¹ ké¹*. ... } Some; a few:—

一些 *I¹ hsié¹*. ... } Note 22-3.

大 *Tai⁴*. Great, big; noble; chief, elder; very; ... entirely. Also read *tai⁴*.

一大些 *I¹ tai⁴ hsié¹*. A great many, a large number.

李 *Li³*. ... A plum; a common surname.

太 *Tai⁴*. Too; very, extreme:—Les. 24. A ... term of respect, mostly applied to women.

太太 Wife of an officer or of a titled gentleman, Madam. Applied by way of compliment to very old women of any rank.

老 *Lao³*. Old, aged, venerable; a term of respect, Sire; out of date; stale; in Pekingese, a long or protracted time. An intensive:—Les. 142.

爺 *Yie²*. A father; a grandfather. A title used ... in addressing divinities, officers and titled gentlemen.

老爺 Sir, Your Honor,—applied to all inferior officers, and to men of wealth who have honorary degrees; a maternal grandfather.

NOTES.

2 Chinese has two words for two; viz, 二 and 兩. The former is the regular cardinal number, is generally used when speaking of abstract numbers and takes no classifier; while the latter is used of persons and things. The appropriate place of each can only be learned from usage.

3 女人. A female man, as 男人 is a masculine man. 人 is generic for the race, though commonly used as masculine.

5 The wife of an educated man is called 師娘 in the North, and in the South 師母. In Nanking 師娘 is also used, but is considered a little less respectful than 師母, being applied to the wives of tradesmen and shop-keepers.

10 Both 學房 and 學堂 are intelligible anywhere, but the former prevails in the North and the latter in the South.

11 The Chinese has no such contracted forms as eleven, twelve, twenty, thirty, etc., but the numbers are given in full.

12 Verbs in Chinese have no modification for number; hence 是 is used alike for singular and plural.

13 The student will notice that the classifier is used with 月, but not with 年 or 天. There is no accounting for such freaks of usage.

16 The "and" is supplied. In Chinese, numerals are strung together without any connecting word.

17 "Small cash" are counterfeit cash made smaller or thinner than the legal coin, and are slipped in between the others and counted as good cash. When receiving money in small sums the receiver throws out these small cash, and demands that they be replaced with good ones. Brokers make a business of buying these small cash at a discount and paying them out a few in each hundred for good ones.

These 小錢 are also called 私錢 *Sí ch'ien²*, illicit cash.

19 The omission of a digit in the midst of a number is indicated in Chinese by the word 零. When two or more places are omitted, two *ling's* are generally used (always in mathematical language):—(28). *Ling* is also used when a lower denomination follows a higher,—as (21).

22 The use of 個 after 些 is an anomalous form current in Peking, but largely confined to Peking and its vicinity.

23 Lit.—The door mouth has some women; i.e., there are some (or several) women at the door. The verb 有, to have, is frequently used in this way for the verb 有, to be. 一些 is rarely heard in Peking, being replaced by 些個. In Southern Mandarin the 一 is often omitted and 些 used alone.

25 The "or" is understood. Whenever two digits follow each other in this way, "or" is understood between them.

29 The 十 here belongs to both 八 and 九; or in literal English ten, and eight or nine.

課 二 第

TRANSLATION.

人,用使吃說個不這⁴沒這¹
 沒○飯。官落地大些沒有個人
 有○不¹¹○話。地方好。小錢。○
 飯○要¹⁰○這¹⁰○那⁹○好。○這⁶○不³
 吃。○開○些○東○個○好。○這⁶○好⁶○個³
 ○那¹³個東西,實有這⁸字用使音問。
 個門。○在病,有個人,難○這⁵不好聽。○那²
 學○那¹²不不能會那⁷筆,○
 生,那¹²好好能會那⁷筆,○
 會些好好能會那⁷筆,○

- 1 This man has no learning.
- 2 That man has no money.
- 3 This syllable is not pleasant to hear.
- 4 These small cash are not good to use
(will not pass).
- 5 This pen is not very good.
- 6 These characters are hard to learn.
- 7 That place is not good.
- 8 This man cannot speak Mandarin.
- 9 That man is ill, and unable to eat.
- 10 These things are really not usable.
- 11 Do not open that door.
- 12 Those men have nothing to eat.

LESSON II.

DEMONSTRATIVE PRONOUNS.

這 This { These words, when not followed by
 那 That { a special classifier, are generally fol-
 lowed by 個 or 些. Sometimes the 個 and 些
 are omitted, the sense remaining approximately
 the same. When followed by 些 the meaning is

plural; viz, *these* and *those*. The 些 sometimes
 takes an 一 before it, which modifies the sense
 a little, making it equivalent to *this or that lot*
of, etc. Thus, 這些東西 means *these things*, but
 這一些東西 means rather, *this lot of things*.

VOCABULARY.

這 *Ché⁴, chei⁴*. This; here; now; this place
 or thing. The second pronun-
 ciation is colloquial, and probably a contraction
 of 這一.

那 *Na⁴, nei⁴*. That; there; that place, or thing,
 or time. The second pronun-
 ciation is colloquial, and probably a contraction
 of 那一. Also *na³*.

沒 *Mo⁴, mei²*. To die; to disappear; not yet;
 *no, not*. In Mandarin 沒 is
 always followed by 有, expressed or understood,
 and, except when 有 is used as a principal verb,
 always puts the idea in the perfect tense.

問 *Wèn⁴*. To ask; to hold responsible; to
 examine a case; to convict.

學問 *Hsüe² wèn⁴*. Learning; scholarship;
 knowledge; information.

音 *Yin¹*. A sound of any kind; a musical note,
 a tone; *the sound of a word*.

不 *Pu⁴*. Not, no; with adjectives it answers to
 the prefixes, *un, dis, etc.* The tone
 varies with the collocation.

聽 *T'ing¹*. To hear; to listen, to understand.
 Also *t'ing⁴*.

使 *Shi³*. To order; to send; to use; to cause,
 to effect; if; supposing that:—Les.
 132. An instrumental verb:—Les. 54.

用 *Yung⁴*. To use, to employ; to cause; to
 need; useful; so as to. An
 instrumental verb:—Les. 54.

筆 *Pi³*. A pen, a pencil, a style; a stroke in a
 character; an item in an account.

難 *Nan²*. Hard, difficult; irksome; to be hard on,
 to harrass, to persecute. Also *nan⁴*.

地 *Ti⁴*. The earth; a place, a spot; the ground,
 the floor.

方 *Fang¹*. A square; a place; a rule; a pre-
 scription; to compare; then,
 thereupon; a classifier:—Les. 147.

方、個 ○ 不 請¹⁹ 些 實 ○ 寫
 沒 小 這²² 聽 先 小 在 那¹⁵ 好
 有 學 個 說 生 錢 在 個 些
 好 生 地 太²¹ 先 寫 寫 個 人 字
 人 不 方 太 寫 這 個 不 會 這
 ○ 大 有 太 這 個 寫 寫 個 人
 那²⁵ 老 一 不 能 吃 那²⁰ 在 難 學 ○
 個 實 好 些 個 人 不 說
 地 大 些 個 吃 這 個 學 生 ○
 方 那²⁴ 人 這 個 飯 ○
 沒 個 那²³ 飯 ○

- 13 That scholar can write a good many characters.
- 14 This man does not speak the truth.
- 15 That man cannot write.
- 16 Truly this character is not easy to write.
- 17 That man will not take these small cash.
- 18 These words are truly hard to learn.
- 19 Will you (teacher) please write this character?
- 20 That scholar does not mind what he is told.
- 21 The lady cannot eat this food.
- 22 There are a good many people in this place.
- 23 That small pupil is not very steady.
- 24 There are no good men in that place.
- 25 There is not a good man in that place.

地方 *A place; an occasion; a situation to work or to live; a tax collector.*
 落 *Loä⁴. To descend, to fall; to let down; to enter on an account; to begin,—to write. Also lao⁴ and la⁴.*
 落地 Same as 地方, but used only in the South.
 會 *Hwei⁴. To collect; to know how; can,—used of acquired ability; a fraternity; a joint-stock company; a church; a short time.*
 能 *Nêng². Power; ability; to be able; can,—used of natural ability; competent; talented.*
 說 *Shwoä¹. To speak, to say; to narrate; to reprove; words, sayings. Also shwei⁴.*
 官 *Kwan¹. An officer of any class; official; the government.*
 話 *Hwa⁴. Words, talk; spoken as opposed to written language; to speak.*
 官話 Official language; the court dialect, Mandarin.
 病 *Ping⁴. Illness, disease; a defect; a fault; a vice.*
 喫 } *Chi¹. To eat; to drink; to suffer, to bear.*
 吃 } The second is a short form of writing in common use.
 飯 *Fan⁴. A meal; food; rice or millet (cooked).*
 東 *Tung¹. East; sunrise; the place of honor; master or owner.*

西 *Hsi¹. West; western; foreign.*
 東西 *A thing; a worthless fellow.*
 實 *Shi². Real, solid; true, honest; the results; the kernel; the multiplicand or dividend.*
 在 *Tsai⁴. To be in or at; at, in, within; present; depending upon; to be alive.*
 實在 Really; truly; verily; in fact; well!
 要 *Yao⁴. To want; to need; to require from; to dur; necessary, important; to intend; to be about to; sign of future:—Les. 13.*
 開 *K'ai¹. To open; to explain; to begin; to start; to write out; boiling hot. An auxiliary verb:—Les. 74.*
 寫 *Hsie³. To write; to compose; to disburden; to dissipate.*
 實話 *Shi² hwa⁴. The truth; the facts.*
 聽 *T'ing⁴. To hearken to; to obey; to let; to follow; to hear a cause, to await; according to, as. See t'ing¹.*
 聽說 *T'ing⁴ shwoä¹. To obey; to be obedient.*
 請 *Ch'ing³. To request; to invite; please; to engage or hire,—as a teacher, etc.*
 老實 *Lao³ shi². Honest; trustworthy; steady; gentle (of an animal).*
 窮 *Ch'ung². Exhausted; poor; to exhaust, to search out; the end.*

窮。老 個 個 有 這²⁷一 個 個
 先生 錢。學 窮 個 個 地 好 人。
 實 〇 生 人。地 好 方 人。
 在 個 要 〇 方 沒 人。〇
 六 這²⁸沒 〇 有 那²⁶

26 There is not a single good man in that place.
 27 There are no poor people in this place.
 28 This pupil wants six cash.
 29 This old teacher is exceedingly poor.

NOTES.

3 The verb *to be* is here understood. Its omission is very common.

4 使 is very common in Northern Mandarin, but not in the South, where 用 is always used.

5 不大好. *Not great good*; i.e., *not very good*.

7 地方 is everywhere current. 落地 is only used in the South.

9 飯 is added to 吃 in order to specialize the syllable *ch'i*, as that *ch'i* which has 飯 for its object, thus distinguishing it from other words of the same sound. The object combines with the verb and need not appear in the translation. This is a very common idiom. In the fifteenth sentence we have another example in 寫字. See Lesson 51.

12 沒有飯吃. Lit., *No have rice to eat*; i.e., have nothing to eat.

19 Lit., *I invite the teacher to write this character*. "Teacher" is here used instead of "you," for the sake of politeness.

20 聽說. Lit., *hear saying*; i.e., *obey orders*. Both words are here used out of their primary senses. 聽, *to hear*, is used in the sense of *listen to, to obey*; and 說, *to speak*, is used in the sense of *commands or instructions*. The former changes its tone, but the latter does not.

24 The plural is here implied, as it often is. The 25th sentence shows how the singular is expressed, and the 26th shows how the addition of an 一 emphasizes the singular.

LESSON III.

PERSONAL PRONOUNS.

我 I, or me.

你 You, or thou, or thee.

他 He, she, him, her, it;—used freely of men and beasts, but sparingly of things. As in Chinese nouns have no distinction of gender or case, one pronoun answers for all.

們 The sign of the plural; usually added only to the personal pronouns, but sometimes to other

words denoting persons. It is never added to words, denoting things. The second and third personal pronouns are often used in the plural without 們. In polite language 們 is often added to 我 and 你 when only one is meant. This is especially the case in Pekingese.

The above are the regular personal pronouns. There are besides these a number of colloquial pronouns which will be introduced by and by:—Les. 84.

VOCABULARY.

我 *Woa³*. I, me, mine, we, us; the *ego*.

你 *Ni³*. You, thou, your. When formally addressing superiors 你 is generally replaced by the title of the person addressed.

他 *T'a¹*. He, she, him, her, it; that one; the other.

們 *Mên¹*. Sign of the plural:—See Sub.

早 *Tsao³*. *Early*; soon; beforehand.

朝 *Chao¹*. The dawn, the morning, early. Also *ch'ao²*.

早飯 *Tsao³ fan⁴*. Breakfast:—Note 2.

朝飯 *Chao¹ fan⁴*. Breakfast.

來 *Lai²*. *To come*; to effect; the future. An auxiliary verb:—Les. 10 and 113.

明 *Ming²*. Bright; evident; brilliant; *intelligent*; to make plain; the dawn.

白 *Poa², pai²*. White; *plain*, easy to comprehend; obvious; without rank; without price, freely; in vain. The second reading is confined to Pekingese.

明白 Evident; plain; *to understand*; satisfactory,—as a bargain; intelligent, shrewd.

課三第

不能¹管。○我¹⁵們還¹⁷沒吃^中飯。○這¹⁶個事，你
 不¹能來。○我⁴朝早^吃飯。○我²有³百^錢。○他⁵不^會寫^這個
 字。○我⁶不^明白^這個字。○先⁷生要^你說
 實話。○他⁸不^能不^告訴^你。○你⁹們可^以
 等^一等。○我¹⁰們沒^有地^方寫^字。○他¹¹不
 會^開這^個門。○那¹²個時^候，我^不能^去。
 這¹³個禮^拜，我^不能^來。○你¹⁴去^告訴^他，等
 一^等。○我¹⁵們還¹⁷沒吃^中飯。○這¹⁶個事，你
 不¹能^管。○我¹⁵們還¹⁷沒吃^中飯。○這¹⁶個事，你
 不¹能^管。○我¹⁵們還¹⁷沒吃^中飯。○這¹⁶個事，你

TRANSLATION.

- 1 He has not eaten breakfast.
- 2 I have three hundred cash.
- 3 They can not come.
- 4 I have no money.
- 5 He can not write this character.
- 6 I do not understand this character.
- 7 The teacher wants you to speak the truth.
- 8 He can not but tell you.
- 9 You may wait a little.
- 10 We have no place to write.
- 11 He can not open this door.
- 12 At that time I can not go.
- 13 This week I can not come.
- 14 You go and tell him to wait a little.
- 15 We have not yet eaten dinner.
- 16 You can not but attend to this affair.
- 17 You must not tell him of this business.

告 Kao⁴. To announce to a superior; to tell of; to accuse or impeach; to proclaim.
 訴 Su⁴. To tell, to inform; to state in reply or defense.
 告訴 To inform, to tell. In this combination su⁴ is frequently corrupted into sung⁴.
 可 K⁴é³. To be willing, to permit; to be able; may, can, might; fitting; accurate. Before a verb it forms a verbal adjective:—Les. 180. Also k⁴é.
 以 I³. To use; to take; to regard as, by; so as to; an instrumental verb:—Les. 145.
 可以 Can, may; will do, will answer the purpose; as a reply,—yes:—Les. 70.
 等 Têng³. An order or class; equal, like; to wait; to want immediately; such like, etc.; a sign of the plural:—Les. 188.
 等一等 Lit., wait one wait; i.e., wait a little, presently; hold!
 時 Shi². Time; a season; an hour; an occasion, an opportunity.
 候 Hou⁴. To wait; to expect; a time.
 時候 Time, duration; a certain time.

去 Ch'ü⁴. To go (somewhere); to go away, to leave; to separate, to reject; past, gone. An auxiliary verb:—Les. 10.
 還 Hwan². To return; to revert; to repay; still, even, furthermore, yet, also, and. As a conjunction it is often read Han² or Hai² or Ha². It sometimes merely serves to intensify, and is incapable of translation.
 晌 Shang³. Noontide, noon.
 午 Wu³. Midday, noon; the hour which begins at eleven and ends at one o'clock.
 中 Chung¹. The middle, the center; in the middle of, within; medium; to accomplish, to be sufficient. Also chung⁴.
 晌飯 Shang³ fan⁴. The noontide meal, dinner:—Note 15.
 午飯 } The noontide meal,
 中飯 } dinner:—Note 15.
 正 Chêng⁴. Correct, just, legal; upright, not awry; principal; orthodox; exactly; at the time, just; plus (+). Also chêng¹.
 事 Shi⁴. An affair; business; that which is done, an act; to serve; to manage.

拜六我們不學話。
 以告他禮拜四來。○明天是禮拜六。
 時候他們還沒吃晚飯。○你可是
 情我們不能不告訴先生。○這
 生給我一吊二吊大錢。○這
 得道。○他不明白這個道理。○請
 能給。○你。○這
 候他們正吃飯。○這
 這個飯我實在不能吃。○這
 18 I really can not eat this food.
 19 They are just now eating.
 20 I can not give you this article.
 21 This business I positively do not know.
 22 He does not understand this doctrine.
 23 Please, teacher, give me three thousand cash, (or, one thousand five hundred big cash.)
 24 We can not but tell the teacher of this affair.
 25 At this time they have not yet eaten supper.
 26 You may tell him to come on Thursday.
 27 To-morrow is Saturday, we shall not study.

情 *Ch'ing*². The seven passions taken together; viz., 喜 joy, 怒 anger, 哀 sorrow, 懼 fear, 愛 love, 惡 hatred and 欲 concupiscence; the desires; the emotions, the passions; the facts or circumstances of an affair; a case.
 事情 An affair; business; a matter.
 管 *Kwan*³. A tube; a flute; to rule, to control; to care for, to manage; a classifier:—Les. 42.
 給 *Chi*³, *kei*³. To give; to supply; sign of the dative:—Les. 25. The reading *kei*³ is confined to Pekingese; in Central Mandarin it is often, perhaps generally, read *ki*³.
 知 *Chi*⁴. To know, to be aware of; sensible of; to inform; knowledge, wisdom.
 道 *Tao*⁴. A road or path; a doctrine or principle approved by the mind; the right way, duty; to speak, to talk; Taoism.

知道 To know, to be aware of; to care.
 理 *Li*³. To govern, to regulate; to erect; reason, abstract right; a principle; to think of; to regard.
 道理 Reason; doctrine; what is right.
 曉 *Hsiao*³. Clear, luminous; the morning, the dawn; to understand, to know.
 得 *Te*². To get, to obtain; to succeed; to become, to accomplish. An auxiliary verb:—Les. 43. Also *te*³.
 曉得 To know, to comprehend.
 晚 *Wan*³. Evening, twilight; late, tardy; the latter or last.
 夜 *Yie*⁴. Night; darkness.
 晚飯 *Wan*³ *fan*⁴.
 夜飯 *Yie*⁴ *fan*⁴. } Supper.

NOTES.

2 In speaking, the 有 is very often omitted after 沒, especially in the North. When writing, however, teachers will generally insist on using it; especially is this so in the South. As often in Chinese, the practice belies the theory. When 有 is omitted, the 沒 is generally read *mei*, which is presumably a contraction for 沒有; albeit in the North *mei* is frequently heard with 有 following. 朝飯 for "breakfast" appears to be used only in Shantung.

3 We have here two negatives making a strong affirmative, which is a common Chinese idiom.

9 The "you" is emphatic; that is, the person addressed is contrasted with some one who is not required to wait; unless so used the 你們 would generally be omitted.

14 等一等 is in the infinitive by the construction of the sentence, which is the only sign the infinitive has in Chinese.

15 In Peking, 午飯 is used, and in the South, 中飯, while 晌飯 is used in Shantung. In Chinanfu, however, 晌午飯 is generally used.

16 The object is here placed before the verb, which is quite a common idiom in Chinese. It gives prominence to the object and force to the expression.

17 不可 means *must not*, and has more or less the force of a command. It is entirely *t'ung hsing* (通行); i.e., everywhere current. 不好 means, *ought not*, or

○ 李¹⁹ 先生¹⁸ 知道¹⁴ 東西¹³ 沒¹² 沒¹¹ 這¹⁰ 不是⁹ 他⁸ 的⁷ 意思⁶ 容易⁵ 明白⁴ ○ 你³ 先生² 的¹ 意思⁰ 不⁻¹ 大⁻² 合⁻³ 式⁻⁴ ○ 這²⁰ 個¹⁹ 人¹⁸ 的¹⁷ 官¹⁶ 話¹⁵ 實¹⁴ 在¹³ 好¹² ○ 李¹⁹ 先生¹⁸ 的¹⁷ 話¹⁶ 我¹⁵ 聽¹⁴ 不¹³ 明¹² 白¹¹ ○ 東¹⁰ 西⁹ 不⁸ 合⁷ 我⁶ 的⁵ 式⁴ ○ 我³ 不² 知¹ 道⁰ 這⁻¹ 個⁻² 地⁻³ 方⁻⁴ 的⁻⁵ 規⁻⁶ 矩⁻⁷ ○ 這¹⁶ 個¹⁵ 他¹⁴ 不¹³ 是¹² 他¹¹ 的¹⁰ 男⁹ 人⁸ 的⁷ 事⁶ ○ 他⁵ 的⁴ 意³ 思² 容¹ 易⁰ 明⁻¹ 白⁻² ○

12 Your teacher's idea is not quite suitable.
13 His idea is easily understood.
14 This is not her husband's business.
15 He did not understand your language.
16 This thing does not suit me.
17 I do not understand the customs of this place.
18 I do not understand what you say, [or, the teacher says.]
19 Mr. Li's school-room has no discipline.
20 This man's Mandarin is exceedingly pleasant to hear.

不是 *Pu² shi⁴*. A fault; a sin; a wrong. Note ... in this phrase 不 is read *pu²*.

隨 *Swei²*. To follow, to comply with; to permit; ... as, according to; whenever.

便 *Pien⁴*. To accord with; convenient, opportune; at hand, ready; then, so, just:—Les. 190. Also *p'ien²*.

意 *I⁴*. Thought, intention, *idea*; meaning, motive; opinion.

思 *Si¹*. To think, to consider; to desire.

意思 Intention; sentiments, opinion; *meaning*.

衣 *I¹*. Clothes, garments; a case or covering of ... any kind.

裳 *Shang¹*. Skirts, petticoats; *clothes*.

衣裳 Dress, clothes (personal, not bed-clothes).

看 *K'an⁴*. To see, to look at; to examine; to regard as, to estimate; mock, as a mock persimmon. Also *k'an¹*.

好看 *Hao³ k'an⁴*. Good to see, beautiful, admirable. 好 is joined to many other words in the same way as, 好聽 good to hear, 好吃 good to eat, etc.

對 *Twei⁴*. Parallel scrolls; to correspond, to suit; to compare, to respond; consistent with; opposite; a pair. A classifier:—Les. 140.

合 *Hé²*. To shut the mouth; to unite, to combine; suitable; according to; harmonious; together; the whole; product (math.). A classifier:—Les. 140.

式 *Shi⁴*. A form, a pattern; an example.

合式 According to pattern; suitable; appropriate.

容 *Yung², jung²*. To contain; to tolerate or bear with; to pass over, to forgive; air, manner; face, countenance.

易 *I⁴*. Easy; without care; remiss; the mutations of nature, change; to exchange.

容易 Easy, facile.

規 *Kwei¹*. A pair of compasses; a regulation, a law; a custom.

矩 *Chü⁴*. A carpenter's square; a law; a custom; a pattern.

規矩 Custom; usage; propriety; order, method.

樣 *Yang⁴*. A model, a pattern; manner, style; way, fashion; sort.

氣 *Ch'i⁴*. Vapor, steam; gas; air, breath; the vital principle; the ether; spirit, temper; any feeling that produces excitement, as anger, hatred, etc.; air, aspect.

生氣 *Shêng¹ ch'i⁴*. To get angry, to be excited by passion.

力 *Li⁴*. Strength of body or mind; energy; properties or powers of anything.

力氣 Physical strength, prowess; force.

比 *Pi³*. To compare; to assort; to equal; an illustration:—Les. 58.

國 *Kwoi²*. A state, a country, a kingdom, a nation; governmental.

中國 *Chung¹ kwoi²*. The Middle Kingdom, China.

外 *Hai⁴*. Outside; foreign; extraneous.

外國 Each and all foreign countries.

課 *K'è⁴*. A lesson, a task; a series.

多 *Toi¹*. Many, numerous; much; mostly; very, excessive:—Les. 48.

不大多。○這一課的生字，字比外國的難寫。他的○中國的大。他的○中國的大。他²³的女人的力氣，比氣，這是我²²的錯。○請老爺不要生氣。○沒有這樣的規矩。聽。○我們的老爺。

- 21 Our master has no such custom.
 22 Please, sir, do not get angry; this is my mistake.
 23 His wife's strength is greater than his.
 24 Chinese characters are more difficult to write than foreign ones.
 25 There are not very many new characters in this lesson.

NOTES.

2 Your honor, is but a make-shift translation. The 老爺 is used for the sake of etiquette, to avoid the use of the pronoun. This polite form is used in addressing officials, superiors, strangers, etc. It is, however, far from being universal custom in every day life, especially in the familiar intercourse of family and friends. As the English language does not afford any adequate means of rendering such indirect address, I shall hereafter translate simply by the pronoun "you" as the equivalent of the title, whatever it may be.

3 不要 *not want*, is a common and mild form of forbidding. The 你 is best omitted in the translation.

14 The 個 is here omitted, as it often is, especially when not followed by its noun.

16 我的 is here interjected between the parts of the compound term 合式.

20 A more elegant translation would be, *This man speaks Mandarin beautifully.*

21 The attachés of an official all speak of him as 我門的 so-and-so, meaning thereby "the official with whom we are connected."

23 Lit.—*His wife's strength compared with his is great.* This is the ordinary method of formal comparison. There are a variety of other forms of comparison, for which see Lcs. 58, 99. The term 女人 is here used for wife, as it often is when there is no occasion or desire to show any special respect.

LESSON V.

THE ENCLITICS 子 AND 兒.

子 A child, a son.

兒 An infant, a son.

Both of these characters are added to words to individualize them, and mark them as nouns. Some words take one and some take the other, while many take either at pleasure. A few nouns never take either of them. The two answer substantially the same purpose. 子 is a little more dignified than 兒. 兒 has in most cases more or less of a diminutive force. 子 is more used in Southern Mandarin, and 兒 in Northern Mandarin, especially in Pekingese.

Both 子 and 兒 are more used in spoken than in

written Mandarin. Their excessive use, especially that of the latter, marks an uneducated man, or a careless speaker. 兒 is usually spoken so as to coalesce with the word to which it is joined; thus 錢兒 is not pronounced *Ch'ien-er*, but *Ch'ier*. Many of the Chinese are scarcely conscious of the fact that they are adding this 兒 to their words. In Nanking, especially, most teachers will aver that it is not used, and will protest against writing it, while in fact it is much used, though not so much as in Peking.

兒 is also used in forming adverbs of time and place:—Les. 9 and 16.

VOCABULARY

子 *Tsi*³. A child, a son; a boy, a lad; an heir; a seed or kernel; a sage:—see Sub.

兒 *Er*². An infant; a son; a boy:—see Sub.

桌 *Choi*¹. A table, a stand.

乾 *Kan*¹. Dry; exhausted; clean. Also read *ch'ien*².

淨 *Ching*¹. Pure, undefiled; clean; only, simply; net:—See Les. 49.

乾淨 Clean, unspotted; trifling, dainty.

法 *Fa*³. A law, a statute; an art, a method; the rules or methods of any science; legal punishment:—Les. 103.

第五課

TRANSLATION.

○ 子。子。好 實 子。他的 法 這¹
 三¹⁰ ○ ○ 坐。在 一 的 子 個
 兩 他⁹ 他⁸ ○ ○ 好 在 個 樣 不 合 式 不
 銀 不 的 我⁷ 看。閨 姑 子。不 乾
 子 能 家 老 我 不要 這⁶ ○ 他⁴ ○ 你³
 該 不 裏 婆 不 這 個 些 椅 子 不
 換 過 窮 不 會 過 小 房 不
 五 窮 日 房 不 兒 兒 學
 吊 日 日 不 兒 兒 不 的
 多 子。日 小 不 兒 兒 的

- 1 This table is not clean.
- 2 His plan is not suitable.
- 3 You must not follow his example.
- 4 He has two sons and one daughter.
- 5 Those flowers are certainly beautiful.
- 6 These chairs are not fit to sit on (or, not comfortable).
- 7 I do not want this small house.
- 8 His wife can not economize.
- 9 He can not but be a poor man.
- 10 Three ounces of silver ought to sell for over five thousand cash.

- 姑 *Ku*¹. A polite name for women, especially young and unmarried women; lenient, yielding.
- 閨 *Kwei*¹. Women's apartments; unmarried girls; feminine.
- 姑娘 *Ku*¹ *niang*². A girl, an unmarried lady; Miss; a daughter:—Note 4.
- 閨女 *Kwei*¹ *nu*³. A virgin, a girl, a young lady; a daughter.
- 花 *Hwa*¹. A flower, a blossom; variegated; to spend money; pleasure; vice; raw cotton.
- 椅 *I*³. A chair, a seat.
- 坐 *T'soi*⁴. To sit, to squat; to sit in judgment, to remain; to set, to place.
- 婆 *P'oi*². An old woman; a mother.
- 老婆 *Lao*³ *p'oi*². A wife; an old woman; a woman servant:—Note 8.
- 老太 *Lao*³ *t'ai*⁴. An old woman; an old lady, (Nankingese.)
- 家 *Chia*¹. A household, a family; home; domestic; a sect; a profession. An enclitic:—Les. 72.
- 裏 or 裡 *Li*³. A lining; inside, inner, in; within. Both forms are used.
- 家裡 Home; family; wife; wife and children.
- 過 *Kwo*⁴. To pass by or over; to exceed, to surpass; to spend time; to transgress; a transgression; beyond, further; excessive; than, rather; an auxiliary verb:—Les. 41.
- 日 *Ji*⁴. The sun; a day; days, times; the day for a thing.

- 過日子 To make a living; to live; to be thrifty, to economize.
- 銀 *Yin*². Silver; money; cash.
- 換 *Hwan*⁴. To remove; to exchange, to change; to barter.
- 頭 *T'ou*². The head; front; top; chief; first; best; the beginning or entrance; the end. A classifier:—Les. 38. Also Les. 47, 143.
- 老頭 *Lao*³ *t'ou*². An old man; the old man of the house.
- 歲 *Swei*⁴. A year of one's age; years, age.
- 孩 *Hai*². A child; a youth; a boy.
- 生日 *Shêng*¹ *jī*⁴. Birthday.
- 出 *Ch'u*¹. To go out; to issue, to put forth; to surpass; to eject; to sacrifice; to beget; to be born. An auxiliary verb:—Les. 40.
- 出門 or 出門子 *Ch'u*¹ *mén*² *tsi*³. To go from home, to travel; to get married (said of the woman):—Note 16.
- 閣 *Ké*². An upper room; a balcony; female apartments; a council chamber.
- 出閣 To marry, to wed, (said of the woman.)
- 尖 *Chien*¹. Tapering, pointed; wedge-like; a point, the apex.
- 刀 *Tao*¹. A sword; a knife; a quire of paper ranging from fifty to two hundred sheets.
- 快 *K'wai*⁴. Glad, cheerful; prompt, quick, rapid; sharp, keen.
- 辮 *Pien*⁴. To plait, to braid; the queue.

子。兒、個、生的、的、的、個、那 ¹² 錢。	11 He owes me more than two thousand
○ 不 ²⁰ 大快。○ 外 ¹⁹ 國 ¹⁸ 人 ¹⁷ 沒 ¹⁶ 有 ¹⁵ 辦	cash.
門 ¹⁴ 兒。○ 小 ¹³ 刀 ¹² 這 ¹¹ 先 ¹⁰ 爺 ⁹ 他 ⁸ 這 ⁷ 個 ⁶ 老 ⁵ 婆 ⁴ 子 ³ 有 ² 七 ¹ 十 ⁰ 多 ⁻¹ 歲 ⁻² 。	12 That old man has no son.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	13 This old woman is over seventy years
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	of age.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	14 His child has no strength.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	15 To-morrow is Mr. Li's son's birthday.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	16 Mr. P's daughter is not yet married.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	17 This pen has no point.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	18 My pocket knife is not very sharp.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	19 Foreigners have no queues.
○ 我 ¹⁸ 的 ¹⁷ 小 ¹⁶ 刀 ¹⁵ 這 ¹⁴ 先 ¹³ 爺 ¹² 他 ¹¹ 這 ¹⁰ 個 ⁹ 老 ⁸ 婆 ⁷ 子 ⁶ 有 ⁵ 七 ⁴ 十 ³ 多 ² 歲 ¹ 。	20 Do not open the school-room door.

書 *Shu*¹. A book; a letter; documents; to write; the canon of History.

書房 *Shu*¹ *fang*². A school room; a study; a library.

杏 *Hsing*⁴. An apricot.

三 *Sa*¹. Three, a contraction of 三個. See *san*¹.

賣 *Mai*⁴. To sell; to betray; to make game of.

僱 *Ku*⁴. To hire; to engage the services of.

媽 *Ma*¹. An old woman; a mother; a waiting woman.

老媽 *Lao*³ *ma*¹. A servant woman; a nurse; among the Manchus, —mother.

看 *Kan*¹. To watch, to guard, to look after to tend:—See *k'an*⁴.

娃 *Wa*². A baby, an infant. Usually doubled, 娃娃:—Note 23.

叫 *Chiao*⁴. To call; to cry out; to name; to sing,—as an insect; to tell to do; to canse, to let; sign of passive:—Les. 53.

名 *Ming*². A name; the given name; a person; fame, reputation; a title.

小名 *Hsiao*³ *ming*². A small or pet name:— Note 24.

學名 *Hsue*² *ming*². A school name.

NOTES.

4 There is great diversity in Mandarin in the use of terms for girl or young lady. In Shantung the common term is 閨女. The term 姑娘 is also used of the daughters of officers and educated men. In Peking 閨女 is used when speaking of one's own daughter, while 姑娘 is used in other cases. In Southern Mandarin both terms are used with varying frequency, and besides them, as more genteel, 小姐 (little sister) is used. The terms 女兒 and 女子 are also frequently used, both in the North and in the South, especially for daughter, for which the Chinese has no distinctive word.

8 The term 老婆 is often used (generally in Shantung) by the common people for wife, but is more or less disrespectful. When thus used the accent is thrown on the 老, also 子 or 兒 is frequently added. 家裏 means properly home, but is often used for that which is most important in a home; viz., a wife. The expression 過日子 is very suggestive, in view of the hand to mouth way in which the most of the Chinese live.

12 After 老頭 the 子 and 兒 are used indifferently. When 兒 is used, the two words are often pronounced as if the *er* were in the middle of the *t'ou*²: namely, *lao t'rou*². In this case, as in other similar cases of corrupt pronunciation, it is not necessary to imitate the corruption.

13 老婆子 here means an old woman, the emphasis being on the 婆. With an odd perversity, they put the emphasis on the 老 when the woman is young, and not when she is old. 有 not 是 is generally used in speaking of ages.

15 The first birthday of a child is specially observed. Afterwards little notice is taken of birthdays, except in the case of old people and officials.

16 出門 is the more correct term, though 出門子 is much used in some places. In Kinkiang 出門子 is only applied to the marriage of a widow while in Chinanfu it is used of harlots. If 子 be omitted, or if it be replaced by 兒, the phrase means to go on a journey.

得道的	小兒	母親	個	過	錢	這	21	21	These apricots sell for three [large] cash apiece.
學名兒	看兒	要孩	生	能	一	些		22	One can learn only twenty-five or six new characters in a day.
兒	叫	娃子	字	學	個	杏		23	Mrs. Li wishes to hire an old woman (or, a nurse) to take care of her baby.
我	年	○	個	○	一	子		24	His little name is called Nien-tsï; his school name I do not know.
不	子	他	老	李	天	賣	22		
曉	知	他	的	媽	不	三	二		
				婆	個	個	一		
				師					

13 小刀兒 means a pocket knife, while 刀 or 刀子 means a large knife, or a sword.

21 三個錢一個. *Three cash [for] one.* The Chinese inserts no word answering to our word "for."

23 The prevalent term for nurse is 老媽, though 老婆兒 or 老婆子 is used in some places in this sense. In Nanking 媽媽 is also used in the same sense. In the South 娃娃 is commonly applied to little children, in the North only to babies, or (more commonly) to earthen dolls.

24 Boys at birth receive a 小名, or more elegantly, a 乳名 *ju³ ming², milk name.* When they start to school, a new name is given them by the teacher, which becomes their proper name through life. If they never go to school, a new name is usually given them by their parents before their manhood, which is called a 大名. The parents, especially the mother, often call them by their "little name" as long as they live. Besides these two names, young men usually take a 號 *hao⁴ or title,* and many of them also receive a 外號 *wai⁴ hao⁴, nickname.* It is considered the proper thing to address a grown man by his *hao⁴, especially in writing.*

LESSON VI.

THE COMMON PREPOSITION OF PLACE.

在 At, in:—it precedes the noun and is generally followed by a postposition after the noun; as if we should say in English, *to the wall-wards,*

instead of, towards the wall. The most frequent postpositions are 裏, 外, 上 and 下. 在 is sometimes omitted or understood, as in 18 and 24.

VOCABULARY.

上 *Shang⁴.* Above, upon; high, ancient; before; superior; excellent, exalted; Heaven; imperial; on, near. Also *shang³.*
 下 *Hsia⁴.* Below, underneath; low, vulgar; poor in quality; next; a time; once; to descend; to fall,—as rain.
 父 *Fu⁴.* A father; an ancestor; a senior.
 父親 *Fu⁴ ch'in¹.* Father.
 城 *Ch'eng².* A citadel; a walled city; the wall of a city.
 住 *Chu⁴.* To stop, to cease; to dwell, to live in; to endure. An auxiliary verb:—Les. 75.
 躺 *T'ang³.* To lie down; to sprawl.
 牀 *Ch'wang².* A bed; a lounge; a sled.
 樓 *Lou².* A loft; a tower; an upper floor or story; a horse of two or more stories.
 底 *Ti³.* The bottom; below, underneath; low; menial; to the end; the original draft.

底下 *Ti³ hsia⁴.* Beneath, underneath:—See Les. 120, Sub.
 鋪 *P'u¹.* To spread out; to arrange, or lay out in order; bedding.
 看書 *K'an⁴ shu¹.* To read, to study.
 打 *Ta³.* To strike, to beat; to fight; to bastinado; to do, to make; to cause; by, in, through:—See Les. 124.
 敲 *Ch'iao¹.* To pound, to tap, to rap on; to beat,—as a drum.
 打門 *Ta³ mên².* To knock at the door:—Note 10.
 敲門 *Ch'iao¹ mên².* To knock at the door.
 叫門 *Chiao⁴ mên².* To halloo; to knock at the door:—Note 10.
 炕 *K'ang⁴.* To dry, to bake; a brick bed or stove heated by a fire underneath.
 紡 *Fung³.* To spin, to twist into thread.

第六課

TRANSLATION.

在地下。○我的衣裳在樓上。○在桌子
 在院子裏看孩子。○你的帽子，不好放
 上。○大姑娘，在家裏紡棉花。○小女兒，炕
 敲門。○他不在家。○他母親有病，不用
 裏看書。○在上天，在下地。○不用
 ○李師娘在樓上鋪牀。○李先生在家
 兩個人躺在牀上。○在樓底下沒有人。
 他們在城裏住。○我住在東門外。○他
 我的父親不在家。○我的母親還在。○

- 1 My father is not at home.
- 2 My mother is still living.
- 3 They live in the city.
- 4 I live outside the east gate.
- 5 They two are lying on the bed.
- 6 There is no one down-stairs.
- 7 Mrs. Li is up-stairs making the beds.
- 8 Mr. Li is at home (or, in the house) reading.
- 9 Above is heaven, below is the earth.
- 10 You need not knock at the door; he is not at home.
- 11 His mother is lying on the *k'ang* sick.
- 12 The eldest daughter is in the house spinning.
- 13 The younger daughter is in the yard watching the baby.
- 14 You should not put your hat on the floor.
- 15 My clothes are up-stairs.
- 16 There are a good many books on the table.

線 *Hsien*⁴. Thread, either cotton, woollen, silk, or flaxen; a fine cord; a clue, a trace; a ray,—as of light; a streak or vein.

棉 *Mien*². The cotton plant.

棉花 *Mien*² *hwa*¹. Cotton, raw cotton, cotton wool.

小女兒 *Hsiao*³ *nü*³ *ér*². A little girl; a young- er daughter.

院 *Yüen*⁴. A walled enclosure; a yard; a public institution,—as a hospital, an asylum, a college, etc.

帽 *Mao*⁴. A cap, hat, or head covering of any kind.

放 *Fang*⁴. To let go, to liberate; to indulge; to lay down, to put, to open out; to send forth; to stretch, to extend.

地下 *Ti*⁴ *hsia*⁴. Below, on the ground, on the floor.

鋪 *P'u*⁴. A shop, a workshop; a store; a stage of ten *li* on official roads.

店 *Tien*⁴. A large shop; a storing and for- warding office; an inn:—Note 17.

街 *Chie*¹. A thoroughfare, a street.

買 *Mai*³. To buy, to purchase.

買賣 *Mai*³ *mai*⁴. Business, trade:—Les. 50.
 少 *Shao*³. Little, not much; few; a little while; seldom; slightly; to owe; wanting.
 Also *shao*⁴.

擱 *Ké*¹. To lay on, or down; to put or place carefully; to hinder; to run aground.

碎 *Swei*³. To break to pieces; a piece; frag- ments, bits.

零碎 *Ling*² *swei*⁴. Fragments, broken pieces; odds and ends, remnants.

窗 *Ch'wang*¹. A window; a window sash.

臺 *T'ai*². A turret; a fort; a stand; a plat- form, a pulpit; a title of respect to officers and others.

窗臺. A window-sill.

要飯 *Yao*⁴ *fan*⁴. To ask for food from door to door, to beg:—Note 23.

做 *Tsou*⁴, *tsou*⁴. To do, to act, to perform. Often interchanged with 作.

子。在 西門外 做買賣。
 兩個 在 書房裏 看書。○ 李老爺的兒
 飯。○ 院子裏的花，實在好看。○ 他們
 窗臺上。○ 有一個老頭子，在門外要
 子上。○ 這些零碎東西，你可以擱在
 一百多學學堂。○ 這些書可以擱在桌
 堂裏，有二十多個學生。○ 在城裏有
 街上。○ 東街上的買賣不少。○ 在學
 上有好些書。○ 他父親的舖子在大

- 17 His father's shop is on the great street.
 18 There is no little business on the east street.
 19 There are over twenty pupils in the school-room.
 20 There are over one hundred schools in the city.
 21 You may put these books on the table.
 22 These odds and ends you may put on the window-sill.
 23 There is an old man outside the gate begging.
 24 The flowers in the yard are truly beautiful.
 25 They two are in the school-room studying.
 26 Mr. Li's son is doing business outside the west gate.

NOTES.

2 在 is here used as a verb meaning *to be alive*. This is the common way of saying that any one is still alive, and 不在 of saying that he is dead.

5 I have translated this sentence as referring to present time; but for any thing that appears in the words themselves, it might with equal propriety be rendered, *they were lying on the bed*. The correct sense must be gathered from the connection. The want of tense endings in Chinese leaves a great deal of the language in this uncertain state.

6 在樓底下 Lit., *at the loft underneath*. The 底 might be omitted, and in some sections generally is omitted. 人 at the close of this sentence is equivalent to *one*. It is constantly used in this indefinite sense for, *any one, any body*, etc.:—Les. 52.

9 在上 *At the above*. The absence of a noun leaves 上 as the noun. The same is true of 下 in the next clause. This form of expression is often used to call heaven and earth

(embracing the Chinese idea of God) to witness to the sincerity of the speaker.

10 Both 打 and 敲 are used of knocking at the door. In some places one is more used, and in other places the other. 敲 is the more proper and elegant of the two words. 叫門, *to call the gate*, is also largely used in the same sense. The book term is 叩門 *k'ou⁴ mén²*.

12 Might also be translated *my eldest daughter*, etc.: which is correct, would depend on who is the speaker. In some places 棉 is omitted, and 紡花 used alone.

14 Note the difference between 底下 (6) and 地下.

17 In the South 店 is used for *shop* instead of 舖子, and an inn is called 客棧 *k'é⁴ ch'án⁴* or 客寓 *k'é⁴ yū⁴*.

23 要飯 is commonly used for begging, though 討飯 *t'ao³ fan⁴* is more accurate.

LESSON VII.

SIGN OF THE PAST TENSE.

了 is added to verbs to denote that the action is complete, and hence past. In speaking it is generally shortened into *la³*. It is also used as an auxiliary verb:—Les. 88.

已經 denotes past time, but always with a reference to the present, or to some given past or future time; thus answering to both the perfect and pluperfect tenses. It is stronger, however,

than *have* and *had*, and for this reason *already* is frequently added in translating. 已經 immediately precedes the verb, except as separated by the negative particle. When it precedes a verb 了 always follows, though 了 is often used without a preceding 已經.

The future perfect form is too complicated for this lesson.

第七課

TRANSLATION

張 ¹ 先生的錢店舖已經黃倒了。○我在街上	1 Mr. Chang's bank is already bankrupt.
買了三斤棉花。○我已經吃了飯。○大	2 I bought three catties of cotton (or, cotton wool) on the street.
老爺已經走了。○他的事情已經說明	3 I have already eaten.
白了。○我已經等了三天。○丁先生的	4 The Prefect has already gone.
母親已經死了。○他在城裏住了好些	5 His business is already satisfactorily settled.
日子。○沒有法子事情已經壞了。○他	6 I have already waited three days.
們的買賣做賠了。○張老爺的錢已經	7 Mr. Ting's mother is already dead.
花淨了。○他 ¹² 做了一年買賣賺了一百	8 He lived in the city a long time.
五十兩銀子。○做完了活你可以來告	9 There is no help for it, the business is already ruined.
	10 They have done a losing business. ✓
	11 Mr. Chang's money is already all spent.
	12 He did business one year and cleared one hundred and fifty taels.
	13 When you have finished your work, come and tell me.

VOCABULARY.

了 *Liao*³. Fixed, concluded; to bring to an end; to complete; intelligent:—See Sub., also Les. 88.

已 *I*³. Now, already, just:—See Sub. At the end of a clause,--no more, enough.

經 *Ching*¹. To pass through or by; already, then:—See Sub. To manage; laws, canons; classical books. Also *ching*⁴.

張 *Chang*¹. To extend; to increase; to proclaim; to claim; to boast, a surname. A classifier. Les. 42.

錢舖 *Ch'ien*² *p'u*⁴. . . . A bank, a broker-shop.

錢店 *Ch'ien*² *tien*⁴. A bank, a broker-shop; Southern.

黃 *Hwang*². Yellow; the imperial color; blasted; to fail in business.

倒 *Tao*³. To fall over or down; to fail in business, to empty:—Les. 91. Also *tao*⁴.

斤 *Chin*¹. An axe; a catty,—equal to one and one-third English pounds.

走 *Tsou*³. To go; to walk; to run; to travel; to go away, to depart,

大老爺 *Ta*⁴ *lao*³ *yie*². A title of respect higher than 老爺:—Note 4.

丁 *Ting*¹. A full-grown man; an individual; a surname.

死 *Si*³. To die; dangerous, mortal; urgent, intense; firm, fixed; a closed passage; an auxiliary verb:—Les. 183.

壞 *Hwai*⁴. To spoil, to injure; to perish; spoiled, rotten; dilapidated.

賠 *P'ei*². To make up a deficiency, to lose; to confess a fault and make amends.

賠 *Shé*². To lose money in trade.

賺 *Chwan*⁴. To sell at a profit; to gain; to earn; to cheat.

尋 *Hsin*², *hsün*². To seek, to investigate; commonly, usually; to gain, to make money.

完 *Wan*². To finish; finished, completed; entirely:—Les. 101.

活 *Hwoá*². Living, lively; cheerful; to be alive; open; moveable; work, livelihood.

忘 *Wang*², *4*. To forget; to neglect.

子。已經不上學了。
 當小心那個火，不要燒了房子。○他的孩
 他來了，可以請他到客客房坐一會兒。○你
 已經寫了三點鐘的工夫，還沒寫完。○等
 已經學了兩天。○我五點半鐘到了家。○他
 過了時候，先生還沒來。○這些話，我們已
 已經學熟了。○先生已經放了學。○已經
 了。○他在鄉裏住了一年。○這一課，我們
 訴我。○我已經吃穀了。○這個字我忘記

- 14 I have already eaten enough.
- 15 I have forgotten this character.
- 16 He lived in the country a year.
- 17 This lesson we have already well learned.
- 18 The teacher has already dismissed school.
- 19 It is already past the time, and the teacher has not yet come.
- 20 We have already been learning these sentences for two days.
- 21 I reached home at five and a half o'clock.
- 22 He has already been writing three hours, and has not yet finished.
- 23 When he comes you may invite him into the parlor to sit a while.
- 24 You should be careful of that fire and not burn the house.
- 25 His boy has already quit school.

記 *Chi*⁴. To remember; to record, to note down; ... a history; a mark, a sign.

忘記 To forget.

鄉 *Hsiang*¹. A village; the country; a region; ... rnde, rustic.

熟 *Shu*², *shou*². Ripe, mature; cooked, well cook- ... ed; acquainted with; intimate.

點 *Tien*³. A black spot, a speck; a dot, a com- ... ma; an hour by a foreign clock; a little, a particle; speckled; to punctuate; to erase; to nod; to light,—as a lamp; to kindle.

半 *Pan*⁴. ... To divide in two; a half.

鐘 *Chung*¹. A bell; a clock,—so called because ... it strikes.

到 *Tao*⁴. To arrive at, to reach; to go or come ... to:—Les. 76.

工 *Kung*¹. Work; skill; a workman; a job, a ... piece of work; a day's work.

夫 *Fu*¹. To assist; a husband; a man; a dis- ... tinguished man; an exalted lady.

工夫 *Time spent in doing anything; leisure; time; work; skill acquired by practice.*

客 *K'e*⁴. A guest, a visitor; a stranger; a pas- ... senger; a merchant; a dealer; a customer.

客堂 *K'e*⁴ *t'ang*². A reception room, a guest ... room, a parlor.

客房 *K'e*⁴ *fang*². A guest room, a parlor.

一會 *I* *hwei*⁴. A short space of time, a while; ... presently, after a little.

當 *Tang*¹. What is suitable or just; ought; ... adequate to bear responsibility; to act as, to be; to meet; to occur; when, at the time of; as, then:—Les. 90. Also *tang*⁴.

心 *Hsin*¹. The heart; the mind; the will; af- ... fections, desires; the middle.

小心 *Hsiao*³ *hsin*¹. To be careful, cautious, ... prudent.

火 *Hwo*². Fire, flame; excitement; anger; ... fever; inflammation.

燒 *Shao*¹. To burn; to kindle; to roast, to ... grill; hot, feverish.

上 *Shang*³. To go up, to ascend; to exalt; to ... hand up; the third tone. See *shang*⁴.

第八課

了飯嗎。答已經吃了。
 生的兄弟嗎。○先生吃
 算罪嗎。○你⁹不是張先
 子穀了嗎。○扯⁸撒⁸還
 看我怕你嗎。○這⁷些銀
 嗎。○飯⁵還不熟嗎。○你⁶
 有火嗎。○你的⁴父母好
 認得¹我嗎。○火爐³裏還
 林先生來了嗎。○你不

TRANSLATION.

- 1 Has Mr. Lin come?
- 2 Do you not know (recognize) me?
- 3 Is there still fire in the stove?
- 4 Are your father and mother well?
- 5 Is the rice not yet cooked?
- 6 Do you think I am afraid of you?
- 7 Is this silver sufficient?
- 8 And is not lying to be considered a sin?
- 9 Are you not Mr. Chang's younger brother?
- 10 Have you eaten? Aus. I have already eaten.

NOTES.

1 There is some uncertainty whether 黃 for "bankrupt" should not rather be written 荒 *huang*¹ and read *huang*². 倒 is the more widely used of the two forms.

4 The prefix 大 is not considered as properly belonging to a Hsien magistrate, though generally given to him. It is given of right to a Prefect and to sundry military officers. 大人 is given to a Tao T'ai and a Governor.

5 說明白了 means to discuss and agree upon a bargain, or a business arrangement of any kind:—See Les. 109.

7 Might with equal propriety be rendered, *has already died*.

9 The natural object of the verb here stands as its nominative, and by virtue of its position makes the verb passive.

This is a very common idiom,—more common, in fact, than the regular passive with 被:—Les. 53. There are several other examples in this lesson.

11 花淨 Lit. *spent clean*; i.e., *all spent*.

13 完 is frequently added to verbs as an auxiliary to mark the completion of the action:—Les. 101.

15 This sentence might follow the English order, and read 我忘記了這個字, but is more thoroughly Chinese as it is.

19 The translation supplies "it is" and "and," illustrating how Chinese often does without such little words as these, so frequent and so useful in English.

20 話 commonly means *words*, but in this connection should be translated *sentences*.

LESSON VIII.

THE DIRECT INTERROGATIVE PARTICLE.

嗎 The sign of a direct question; i. e., a question that may be answered by yes or no. The Chinese do not indicate a direct question, as we do, by a rising inflection, but by the addition of this special word at the end of the interrogative clause. The character 麼, *mo*, is often written instead of 嗎, and some teachers will insist on always writing 麼, but incorrectly.*

麼 is joined to other particles (see Les. 17 and 36) to ask an *indirect* question, of which it is the proper sign. In speaking, both sounds (*ma* and *mo*) are heard, *ma* being the more frequent.

* NOTE.—嗎 formerly meant to revile, but is now entirely superseded by 罵, leaving 嗎 as the proper and distinctive sign of a direct question. Pedantic teachers object to it because it is a modern and colloquial character.

VOCABULARY.

嗎 *Ma*¹. Direct interrogative particle:—See Sub.

林 *Lin*². A forest, a grove; a surname.

認 *Jên*⁴. To know well; to recognize; to acquire knowledge, to confess.

識 *Shi*⁴. To know; to recognize; to be versed in; knowledge.

認識 To know; to be acquainted with.

認得 To know, to recognize.

爐 *Lu*². Any vessel for holding fire; a stove; a furnace. A classifier:—Les. 140.

火爐 *Hwoi*³ *lu*². A stove.

怕 *P'a*⁴. To fear, to dread; lest, perhaps.

念了四年的書，還不認識
 對老板借一點嗎？
 跟東家的錢不穀，不好
 嗎？
 經賠了不是，你還要告
 了信，你不知道嗎？
 這個錢嗎？
 嗎？
 已經給了，你還來要
 你不會講這個字嗎？

- 11 Can you not explain this character ?
- 12 Having given you, do you still come and ask [for more] ?
- 13 Do you even dare to say that you do not owe me this money ?
- 14 Do you not know that a letter has come from Peking ?
- 15 I having apologized, do you still intend to bring suit ?
- 16 If your money is insufficient, why not borrow a little of your employer ?
- 17 Have you gone four years to school and yet do not know this character ?

撒 *Sa*¹. To let loose; to let go. Also *sa*³.
 扯 *Ch'*^é. To pull apart; to tear; to drag or haul.
 謊 *Hwang*³. Falsehood, lies; exaggeration.
 撒謊 To tell lies, to lie.
 扯謊 " " " " "
 算 *Swan*⁴. To count, to reckon; to estimate, to regard; a calculation, a scheme.
 罪 *Tswei*⁴. A crime, a sin, a fault; a violation of law or order; punishment; retribution; suffering.
 兄 *Hsiung*⁴. An elder brother; a senior, used after names as a term of respect.
 弟 *Ti*⁴. A younger brother; a junior; a cousin.
 兄弟 A younger brother or cousin:—Note 9.
 答 *Ta*¹. An answer; to answer; to respond to; to recoupense.
 講 *Chiang*³. To converse; to explain; to discuss, to preach; to discuss; to make a bargain.
 敢 *Kan*³. To dare, to venture; presuming, bold. With 不, in polite phrase,—I can not, I would not presume.
 從 *Ts'ung*². To follow; to comply with; from; by; through; whence.
 北 *Pei*³. The north, northern.
 北京 *Ching*¹. Great, exalted; the capital, the metropolis.
 北京 The northern capital, Peking.

信 *Hsin*⁴. Sincerity; truthfulness, faith; to believe, to trust; a letter; a message, news; to accord with, to follow.
 跟 *Kên*¹. The heel; to follow; to follow up an inquiry; to apply to. In Pekingesé, —with, together with, and.
 板 *Pan*³. A board or plank; an engraved block; a bastinado; fixed, obstinate.
 老板 *Lao*³ *pan*³. The head of a shop or business. A Southern word.
 東家 *Tung*¹ *chia*¹. The master of a household; employer; the responsible or moneyed partner of a firm:—Note 16.
 借 *Chie*⁴. To lend; to borrow; to avail of, by; supposing, for example.
 念 *Nien*⁴. To reflect, to consider; to chant, to read aloud; to memorize; thoughts.
 打算 *Ta*³ *swan*⁴. To consider; to plan; to expect, to intend.
 飽 *Pao*³. Satiated, full; satisfied.
 眼 *Yien*³. The eye; a hole, an opening; a fault; the centre. A classifier:—Les. 140.
 見 *Chien*⁴. To perceive by the senses; to see; to observe; to visit; to endure; an opinion; a mental view:—Les. 102 and 122.
 親眼 *Ch'in*¹ *yien*³. With one's own eyes.
 看見 *K'an*⁴ *chien*⁴. To see; to perceive.
 不好過 *Pu*⁴ *hao*³ *kwo*⁴. Hard to make a living; unwell, ailing; sick.
 疼 *T'eng*². To pain, to ache; to love intensely; to have a fondness for; to feel for.

疼好大這他²¹在飽明沒識
 過好樣他沒家了天有這
 嗎。說親你嗎。走。走個
 嗎。○眼你不曉張○客¹⁹字
 答。○見曉張老○客¹⁹嗎。○他¹⁸
 是。先²²見得爺爺已他
 我的先生還嗎。○不
 頭不取敢○不

- 18 Has he not yet gone? Ans. He proposes to go to-morrow.
 19 Have the guests already finished eating (eaten to the full)?
 20 Do you not know that Mr. Chang is not at home?
 21 If he had not seen with his own eyes, would he venture to speak thus?
 22 Are you not well? Ans. No, my head aches.

NOTES.

6 看 here means, *to think*. Seeing, being the chief means of acquiring knowledge and forming judgment, is put figuratively for the act of judging.

7 The plural form is used in Chinese because the silver consists of irregular pieces which are to be weighed.

8 Lying is not practically regarded by the Chinese as an offence against morals, though it is so in theory. The term 罪 comes very far short of expressing the Christian idea of sin. 還 is only approximately translated by *and*. It expresses surprise, and adds emphasis to the question.

9 兄弟 means *younger brother*, though 兄 alone means *elder brother*, and 弟 alone means *younger brother*. There is no accounting for this anomalous combination. When the order is inverted; viz., 弟兄, the phrase means *brothers*, including both older and younger.

13 還, if read without special emphasis, is intensive, and may be rendered *even*. If, however, it be emphasized,

it assumes its proper meaning, and must be rendered, *still*. "Do you *still* dare to say," etc.

16 The conditional idea is here implied, as is often done in Chinese. It is indicated, partly in the order of the sentence, and partly by the emphasis given in speaking. (21) is similar. In ancient times the eastern side of the house, or court, was occupied by the proprietor, or host, the west being given to guests; hence the meaning of 東家. For this use of 家 see Les. 72.

20 The first clause is spoken affirmatively, and the second interrogatively. *Mr. Chang is not at home; don't you know?*

22 不大好 *not very well*. 大 after a negative is often thus used as an intensive, equal to *very*. 不好過 Lit., *not passing over well*; i.e., *not in good health*. It is Southern Mandarin, and somewhat stronger than 不大好. Notice how the English idiom requires the answer to be "no," while the Chinese makes it "yes."

LESSON IX.

HERE AND THERE.

這裡 Here, in this place.

這兒 " " " "

The first is the proper and regular form, and should always be used in public discourse, or when dignity is important. The second is the short colloquial form. It is much more used in Northern than in Central and Southern Mandarin. It is not heard at all in Nanking.

那裡 There, in that place.

那兒 " " " "

These two forms correspond to those above, and the same remarks apply.

此地 In this place, here. Used chiefly in Southern Mandarin, where it largely supersedes 這裡.

VOCABULARY.

此 *Ts'z'³*. This, here; now:—Les. 63.

成 *Ch'êng²*. To finish; to become; to fulfil one's part; to terminate: complete; the results; the quality of a thing:—Les. 101.

年成 *Nien² ch'êng²*. The harvest, the crops.

說話 *Shwoá¹ hwa⁴*. To talk, to speak, to converse.

閒 *Hsien²*. Repose, leisure; at ease, unoccupied; idle, indolent; vacant.

閒話 *Hsien² hwa⁴*. *Chit chat*; gossip; conversation.

冷 *Lêng³*. Cold, chilly; indifferent; offended; lonesome; unusual.

熱 *Jé¹*. Hot; to heat; feverish; ardent, interested; zealous.

第九課

TRANSLATION.

先生可以在此寫字。○這裏的買賣
 藝。○這裏是住家。不是講書堂。○過
 以放在這裏。○此地裏的木匠沒有好
 這裏熱鬧。○這裏清靜。○你這些傢
 那兒不好說閒話。○這裏熱那裏冷。
 這裏住。○你們不要在此裏說話。○在
 規矩地方。○那裏沒有火爐。○他不在
 情。○你那裏的成年好嗎。○此地是
 請先生在此裏坐。○這裏沒有你的事

- 1 Will you please sit here?
- 2 There's nothing here that concerns you.
- 3 Is it a good year with you?
- 4 This is an orderly place.
- 5 There is no stove there.
- 6 He does not live here.
- 7 You must not talk here.
- 8 It's not proper to gossip there.
- 9 It is hot here and cold there.
- 10 It is bustling here and quiet there.
- 11 These tools of yours you may put here.
- 12 The carpenters of this place are not skillful.
- 13 This is a dwelling house; not a chapel (or, a preaching hall).
- 14 You may write here this afternoon.
- 15 The business here is large; there, it is small.

鬧 *Nao⁴*. Bustle, tumult; to scold, to rail, to ... make a disturbance.
 熱鬧 *Bustling, busy; interesting.*
 熱鬧 *The same. Southern.*
 清 *Ch'ing¹*. Pure, clear; incorruptible; clear,—as a tone; settled,—as an account.
 靜 *Ching⁴*. Still, quiet; mild, peaceable; silent; pure; impassable.
 清靜 *Quiet, undisturbed.*
 傢 *Chia¹*. Tools, furniture.
 伙 *Hwoi³*. Goods, furniture.
 傢伙 *Household furniture; utensils; tools; a bold, reckless fellow.*
 傢使 *Chia¹ shi³*. Utensils; tools. Local in Shantung.
 木 *Mu⁴*. Wood; wooden.
 匠 *Chiang⁴*. A mechanic, an artisan.
 木匠 *A carpenter; a joiner.*
 手 *Shou³*. The arm; the hand; a hand, a person; skill; actions, doings.
 藝 *I⁴*. Skill in doing; expert; a craft, an art; an accomplishment.
 手藝 *Manual skill, handicraft, workmanship.*

住家 *Chu⁴ chia¹*. A dwelling house; to be at home.
 講書堂 *Chiang³ shu¹ t'ang²*. A preaching place, a chapel, a church.
 過晌 *Kwoi⁴ shang³*. The afternoon.
 過午 *Kwoi⁴ wu³*. The afternoon.
 情理 *Ch'ing² li³*. Reason; right; common sense.—Note 17.
 纔 *Ts'ai²*. Near in time; just, just now; and then; thereupon.—Les. 65.
 害 *Hai⁴*. To injure, to hurt; to damage; fearful of; very, extremely.
 害怕 *Hai⁴ p'a⁴*. To fear; to be frightened.
 藏 *Ts'ang²*. To hide, to conceal; to store up; stores. Also *tsang⁴*.
 躲 *Toi³*. To conceal oneself, to hide; to slip away, to escape.
 好說 *Hao³ shwoi¹*. Easy to speak; proper, grammatical. In answer to a compliment,—You flatter me.
 強 *Chiang²*. Violent, headstrong; firm; relying on force; sturdy; an excess, a remainder; better than, superior to.—Les. 53. Also *ch'iang³, Chiang⁴, and Chiang¹*.

大那裏的買賣小。木匠的傢伙，不在這裏。○他在此地的人，實在不講情理。○他在這裏，坐了半天纔走了。○他害了怕，這裏藏那裏兒。○這裏的話，比那裏的話好說。○你們那裏的規矩，比我這裏好。○木匠師傅在那裏嗎？答：我沒看見。○他是這裏的。我在那裏，我一點兒不曉得。○我已經找遍了，實在不知道他放在那裏。

- 16 The carpenter's tools are not here.
- 17 The people here are very unreasonable.
- 18 He sat here half a day before he left.
- 19 He was afraid and hid himself here and there.
- 20 The language here is easier to speak than the language there.
- 21 Your customs there are better than ours here.
- 22 Is the carpenter there? Ans. I have not seen him.
- 23 Whether he is here or whether he is there I have not the least idea.
- 24 I have already searched everywhere; I have really no idea where he put it.

傅 *Fu*⁴. To superintend; a tutor, a teacher; a skilled workman; to lay on,—as colors.
 司 *Si*¹. To control, to preside over.
 務 *Wu*⁴. To bend the mind to, to strive; *business*, duty; must, by all means.
 師傅 *Shi*^{1 fu}⁴. A teacher, an instructor; one who has pupils or apprentices; a *master workman*, a head-man.

司務 *Si*^{1 wu}⁴. Same as preceding, but used only in the South.
 一點兒 *I*^{1 tien}^{3 ér}². Read *i*^{2 tier}³. A very little; in the least.
 找 *Chao*³. To supply what is deficient: *to look* for, to seek, to search for; to accuse, to hold responsible.
 徧 *Pien*⁴. *Everywhere*; the whole; entire; to pervade.

NOTES.

1 This sentence would be equally good if written 請先生坐這裏。
 3 Lit., *Is your live's year good?* The Chinese takes the liberty of putting "there" in the possessive case.
 4 規矩 is properly a noun, but is here used as an adjective. It is a very common thing for Chinese words and phrases to be used as several parts of speech. Such transitions must not surprise the learner.
 11 的 is implied after 你. This idiomatic form gives almost exactly the same force as the form of the translation. 傢伙 is used both in the North and South:—See 傢伙. 傢伙 is chiefly used in Shantung.
 12 好 drops out of the translation. It might be preserved by turning the sentence about thus: *The skill of the carpenters of this place is not good.*
 13 住家, a *live-home*; i.e., a *private residence*. This sentence would be appropriately used to visitors or strangers who were intruding into private rooms or buildings where it was not convenient to have them go, a chapel being understood to be a public place where any one may go.
 14 過午 is Southern and 過晌 Northern, though either would probably be understood in most places. 過晌午 is

also heard in some places, but the Nanking teacher rejects all these and insists on 中飯後.
 17 In this connection 講 is more widely used than 說. 情理, the affections and the reason—the humane sentiments combined with the principles of abstract right, forming the ideal "ought."
 18 "Half a day" is here, as often, used as an exaggeration, meaning a considerable time, or at least more time than befitted the circumstances. The turn of the sentence here requires 纔, then, to be translated *before*.
 19 了 is elegantly inserted between the parts of the 害怕 instead of coming after it. "Hid himself here and there;" lit., *hid here and skulked there*.
 21 There ought of right to be a 的 after 這裏 and before 強, and it would often be so said. The fact that it can be omitted and the incongruity not be noted by a Chinese teacher, shows that no proper analysis is applied to their spoken language.
 22 師傅 means properly a master or teacher in any art or profession. It is used throughout the North. Teachers along the *Yangtse* reject it, however, and substitute 司務, which would be wholly inadmissible in the North.

第十課
 兄弟帶了一百兩銀子去。○他的錢已
 來。○有一個人從西院子過來。○我的
 還沒有發去嗎。○他沒有力氣不能起
 大狗搶了。○小狗的食去。○這三個箱子
 經搬來了。○桌子上的土灰可以擲去。
 他已經搬去了。○他的衣裳箱子已
 個人來擡轎子。○這些傢伙可以撤去。
 張先生的牲口跑去了。○我的衣裳去了。
 請先生起來。○賊偷了我的衣裳去了。
 喊叫兩

TRANSLATION.

- 1 Will you please get up? (or, Will the gentleman please rise?)
- 2 A thief stole away my clothes.
- 3 Mr. Chang's animal ran away, (or, has run away.)
- 4 You may call two men to carry the chair.
- 5 You may take away these dishes.
- 6 He has already moved away.
- 7 His box of clothing has already been brought.
- 8 There is dust on the table, brush it off.
- 9 The big dog snatched away the little dog's food.
- 10 Have these three boxes not yet been forwarded?
- 11 He has no strength, he can not get up.
- 12 A man came over from the west courtyard.
- 13 My younger brother took with him a hundred taels of silver.
- 14 He has already drawn his money.

LESSON X.

THE AUXILIARY VERBS 來 AND 去.

There is in Chinese a large class of auxiliary verbs which are joined to other verbs to qualify or limit their meaning. Of these the simplest

are 來 to come, and 去 to go. They are auxiliary verbs of direction, and may be joined to any verb containing the idea of motion.

VOCABULARY.

起 *Ch'í*³. To rise, to stand up; to begin; to raise up; to open out the meaning; the origin:—Les. 29 and 126.
 賊 *Tsei*², *tsé*². A thief, a robber, a bandit; an insurgent, a rebel.
 偷 *T'ou*¹. To steal, to pilfer; underhand, secret.
 牲 *Shéng*¹. Sacrificial animals,—the horse, ox, lamb, cock, dog and hog.
 牲口 *Shéng¹ k'ou*³. Domestic animals, especially work animals,—the horse, cow, mule and donkey.
 跑 *P'ao*³. To run, to gallop; to run off, to flee; to walk; to travel.
 喊 *Han*³, *hsien*³. To call, to call to; to vociferate, to halloo.

擡 or 抬 *Tai*². To carry between two persons; to lift; to elevate; to praise.
 轎 *Chiao*⁴. A sedan chair, a palanquin.
 撤 *Ch'é*⁴. To remove from; to recall; to set aside.
 搬 *Pan*¹. To remove; to transport; to move; to bandy, to discuss.
 箱 *Hsiang*¹. A box; a trunk; a casket.
 灰 *Hwei*¹. Ashes; soot; dust; lime; ash-colored; disheartened.
 土 *T'u*³. Earth, soil, clods; dust; territory, lands; native; local.
 擲 *Tan*³. To brush off with a duster, to dust; a feather duster.
 狗 *Kou*³. A dog; petty, contemptible; vile.

來跑去，實在討厭。
 當了五百錢。○王老三的兒子，在這裏跑
 從關東寄信來了。○他借了我的大襖去，
 我的筆去，明天要送來。○丁先生的兒子，
 嗎。○這是兩個錯字，可以點去。○你借了
 告訴他母親了。○這些東西，你還沒送去
 個人，擡轎去接王大人。○生子已經跑去
 裳來。○說來說去，還是那些話。○他們四
 經支去了。○請王先生，明天帶我的綿衣

- 15 Will Mr. Wang please bring along my wadded clothes to-morrow?
 16 He talked and talked, but it was still the same thing over and over.
 17 They four went as chair-bearers to meet General Wang.
 18 Shêng-tsi has (or, had) already run off to tell his mother.
 19 Have you not yet taken these things [to their destination]?
 20 These are two erroneous characters; you may strike them out.
 21 The pen which you borrowed of me you must return to-morrow.
 22 Mr. Ting's son has sent a letter from Manchuria.
 23 He borrowed my overcoat and pawned it for five hundred cash.
 24 Wang the Third's boy is here running back and forth most provokingly.

奪 *Toa*². To take by force, to snatch; to carry
 off; to criticise.
 搶 *Chiang*³. To rob by violence; to snatch; to
 dispute and struggle for.
 食 *Shi*². To eat; food; a meal; bait; to take
 back one's word, to retract.
 發 *Fa*¹. To send forth; to dispatch; to prosper;
 to grow rich; to ferment; to show
 forth; to issue, to pay out money:—Les. 73.
 帶 *Tai*⁴. A sash, a girdle, a garter; a bandage;
 a tape; a zone; connected with; to
 take along with, to conduct:—Les. 110.
 支 *Chi*¹. A branch, to pay out; to draw money;
 to diverge; to withstand.
 捎 *Shao*⁴. To select; to take along with; to
 send by another:—Note. 15.
 綿 *Mien*². Soft, cottony; wadded; floss; drawn
 out as a thread; enduring; connected.
 綿衣裳 *Mien*² *i*¹ *shang*¹. Wadded garments.
 王 *Wang*². A king, a ruler; royal; a surname.
 Also *wang*⁴.

接 *Chie*¹. To receive; to succeed to, to take;
 to unite; to join on; to graft.
 送 *Sung*⁴. To accompany, to see a guest to the
 door; to send; to go on purpose
 to take; to make a present; to give as a free gift.
 關 *Kwan*¹. To shut,—as a gate; to bar; a cus-
 tom house or barrier; a suburb;
 to belong to, to concern; consequences, results.
 關東 *Kwan*¹ *tung*¹. East of the 山海關, or
 end of the great wall
 on the Gulf of Pechili, Manchuria.
 寄 *Chi*⁴. To lodge, to transfer; to entrust to,
 to send a letter or message.
 襖 *Ao*³. An outer garment, a robe, a coat.
 當 *Tang*⁴. To pawn, to pledge; to consider or
 regard as; instead of, for, as;
 suitable, proper:—Les. 90. See *tang*¹.
 討 *Tao*³. To manage; to search; to ask for, to
 beg; to bring upon; to provoke.
 厭 *Yien*⁴. Satiated; distasteful, hateful; to dis-
 like, to loathe.
 討厭 *Hateful, disagreeable, provoking.*

第十課

TRANSLATION.

片子乾淨點錢人眼個柴拿
 子淨燈去買○紙○淚燈伙一
 去嗎○拿○拿○紙○他○來來
 請他○拿⁸○拿⁷○拿⁷○拿⁴○火
 ○可以⁹○拿¹⁰○拿¹⁰○拿¹⁰○拿¹⁰
 ○沒有¹⁰○拿¹⁰○拿¹⁰○拿¹⁰○拿¹⁰
 座座的洗不來取燈可以拿
 的洗不來取燈可以拿
 的洗不來取燈可以拿
 的洗不來取燈可以拿

1 Bring a cup (or, glass) of water.
 2 Bring a little wood and kindle the fire.
 3 You go and bring a lamp.
 4 Take your handkerchief and brush away the tears.
 5 He just deceives people by means of the truth.
 6 The paper is all used up: you may take [some] cash and go and buy [more].
 7 Bring a match and light the lamp.
 8 Can you not wash clean, even with warm water?
 9 You may take my card and go and invite him.

NOTES.

4 The translation fails to convey fully the direction, or command, implied in the Chinese. The use of 叫 implies that there are professional chair-bearers within "call." Where there are none such, the term 找 *chao³*, to seek, would most likely be used.

9 食 food, is used in Mandarin only in certain phrases.

10 In the South 隻 *chi³* is generally used as the classifier of "boxes."

15 捎 means, to bring, take or send along with, the implication being that the purpose of going is aside from the matter in question. It is not used in Southern Mandarin, where 帶 takes its place, although 帶 only serves to replace it in part.

16 說來說去 is a highly idiomatic expression, meaning to repeat over and over again, or to talk around a thing without coming to the point. There is nothing in the sentence to indicate whether the time is past or present; whether it should be translated in the third person or in the second. It defies all attempts at a literal translation.

17 When an official in travelling approaches a city over which he has jurisdiction, etiquette requires that officials of

a lower rank go outside of the city to a greater or less distance to "receive" him. A military officer entitled to be addressed as 大人 would generally be of rank corresponding to that of Brigadier General.

19 Note how the object is here placed first.

21 This sentence implies a relative clause, without formally expressing it. See Les. 46.

22 Here 帶 will not replace 捎, and 寄 is somewhat bookish.

23 It is a common practice in China to borrow clothing, or other articles, for the purpose of "making a raise" by pawning them.

24 The sons of a family are numbered according to their ages, and are frequently designated by these numbers added to the family name, either with or without an intervening 老. The eldest, however, is not called 王一 or 王老一, but 王大 or 王老大. The use of 老 does not indicate that the person in question is old, but simply that in age he is the third. A child in arms may be so called. Not only are the sons of one man thus numbered, but the sons of brothers, living together, are all counted as own brothers and numbered in the order of their ages.

LESSON XI.

THE INSTRUMENTAL VERB 挈.

挈 or 拿 to take, to bring, is much used as an instrumental verb. It nearly always takes after it either 來 or 去. It is sometimes rendered as a verb, but is often best rendered by an instru-

mental preposition. The frequent use of instrumental verbs, of which there are a number, is a characteristic feature of Chinese construction. See Les. 28, 54 and 145.

VOCABULARY.

拿 *Na²*. To lay hold of, to seize; to arrest; to ... take; to bring:—See Sub.

挈 *Na²*. Same as 拿. The two forms are used ... indiscriminately.

杯 *Pei¹*. ... A cup; a goblet; a tumbler.

水 *Shwei³*. Water; a fluid; a stream; clear ... limpid; pliant.

柴 *Ch'ai³*. ... Brush; firewood; fuel.

柴伙 *Ch'ai² hwoi³*. ... Firewood; fuel.

生火 *Sheng¹ hwoi³*. To light or kindle a fire.

- 他¹⁶可以¹⁶不行嗎。○能擦去。○掃去。○上有灰。○還有這。○你¹¹拿我的東西去送人。○位兒。○可以去拿椅子來。○
- 他¹⁶拿我的話不當話。○
- 可以¹⁶拿燈籠去接我。○
- 不行嗎。○
- 能擦去。○
- 掃去。○
- 上有灰。○
- 還有這。○
- 你¹¹拿我的東西去送人。○
- 位兒。○
- 可以去拿椅子來。○
- 10 There are no seats: go and bring some chairs.
- 11 Is it reasonable for you to take my things to make presents to other people?
- 12 There is dust on that wall, bring a broom and sweep it off.
- 13 If you write with a lead pencil, you can rub it out.
- 14 Will it not answer to strike him with your hand?
- 15 At eight o'clock you may bring a lantern to meet me.
- 16 He paid no attention to what I said.

燈 *Têng*¹. A lamp; a lantern.

巾 *Chin*¹. A napkin; a neckcloth; a cap or turban.

手巾 *Shou³ chin¹*. A handkerchief; a towel; a napkin.

擦 *Ts'a*¹. To scatter; to brush; to wipe; to rub; to scour.

揩 *Ch'ie*¹. To brush away, to wipe lightly with the hand. In Shantung read *ts'ai*¹.

淚 *Lei*⁴. Tears; to weep.

眼淚 *Fien³ lei⁴*. Tears.

盡 *Ching*⁴. Entirely, wholly; just. Also *chin*⁴.

哄 *Hung*³. The hum of a crowd; to cozen, to deceive; to coax, to soothe.

紙 *Chi*³. Paper, stationery; a document.

取 *Ch'ü*³. To lay hold of; to take, to bring, to exact; to select.

洋 *Yang*². The ocean; foreign; vast, wide.

自 *Tsi*⁴. From, commencing at; self, myself; personally:—Les. 21.

取燈 *Ch'ü³ têng¹*. Matches:—Note 7.

洋火 *Yang² hwa³*. Matches.

自來火 *Tsi² lai² hwo³*. Matches.

洗 *Hsi*³. To wash; to purify; to rinse.

片 *Pien*⁴. A leaf, a flake; a strip; a card; a section. A classifier:—Les. 125.

座 *Tso⁴*. A seat, a place to sit; a divan. A classifier:—Les. 100.

位 *Wei*⁴. A seat, a throne; position, dignity; proper. A classifier:—Les. 27.

座位 A seat, a place to sit; an honorable seat; dignity.

牆 *Ch'iang*². A wall of stone, brick or mud.

筮 *T'iao*². A coarse broom.

帚 or 帚 *Chou*³. A broom.

筮帚 A corn broom.

掃 *Sao*³. To sweep, to brush; to clean up; to clear off, to rid. Also *sao*⁴.

鉛 *Ch'ien*¹. Lead; leaden.

鉛筆 *Ch'ien¹ pi³*. A lead pencil.

行 *Hsing*². To go, to walk; to act, to do; to prevail; to be customary; to serve as. to answer. Also *hsing*⁴, and *hang*².

籠 *Lung*². A cage; an open basket; to cover; to entrap.

燈籠 *Têng¹ lung²*. A lantern.

鞭 *Pien*¹. A whip; a lash, a cut or stroke of a whip; to flog.

小人 *Hsiao³ jên²*. The mean man, a depraved and contemptible fellow,—a classical term; a boy, a child.

作 *Tso⁴*. To act, to do; to become; to behave; to make; to stimulate; work. Also *tso¹* and *tsu³*.

下作人 *Hsia⁴ tso⁴ jên²*. A worthless fellow; a blackguard.

貨 *Hwo⁴*. Goods; merchandize; stock.

常 *Ch'ang*². Constant, ordinary; ever, always; habitually; a rule, a principle.

你的活。師傅，你不要拿我的傢伙做。中國的貨，當外國貨賣。林百兩銀子來買貨。他常拿來比我。○李老三拿四千八當理說。○你不²¹好拿²⁰下作人。帽子來。○我看你¹⁹盡拿不是打他。○你¹⁸上書房去拿我的這個牲口不走，可以拿鞭子

- 17 This animal will not go; you should whip him up.
 18 Go to the school-room and bring my hat.
 19 In my opinion you are just putting wrong for right.
 20 You must not take me to be a mean fellow.
 21 Li the Third brought four thousand eight hundred taels of silver to buy goods.
 22 He constantly sells native goods for foreign goods.
 23 Mr. Lin, you must not take my tools to do your work.

NOTES.

1 In this first sentence 拿 is a principal verb. So also in the third.

4 We might with equal propriety translate, "Take a handkerchief and wipe away *your* tears." The Chinese could readily express the "your" by inserting 你的, but they would rarely do so except for the sake of special emphasis. 擦, to wipe, to scour, is not often used of tears, the more common word being 揩, to brush, or wipe away, and which in Shantung is read ts'ai¹ and in Nanking k'ai¹.

5 "Just" is only an approximate rendering of 淨 or 盡, which is much used, as here, with the general sense of *entirety*, *wholly*, etc. The 盡 suits the meaning best, and is preferred at Nanking, where also its ordinary reading is correct. The idea in the sentence is, that the speaker creates an impression in advance, which is contrary to the facts, and then states the facts in such a way that they are disbelieved.

6 The 人 at the close is used indefinitely:—Les. 52.

7 取燈 is the literary name for matches, 自來火 is the commercial name, and 洋火 the name most commonly

used by the people. Besides these names, matches are in some places called 觸燈, ts'u³ têng¹, *strike lamps*.

9 A card in the hand of a messenger is the proof that he is authorized to speak for the party whose card he bears.

10 The form of the sentence implies that more than one chair was wanted; hence, "some" is supplied in the translation.

11 人 is here used in contrast with 我, and hence means *other people*, or *another man*. 還 is used intensively.

13 The subjunctive idea is implied rather than expressed. The sentence might perhaps with equal propriety be rendered, *Writing done with a lead pencil may be rubbed out*.

15 拿燈籠去接我. We should certainly say "come" rather than go. The Chinese in such cases always speak from the standpoint of the person addressed.

16 Lit., *He took my words not as words; i.e., disregarded what I said*. For this and similar uses of 當, see Les. 90.

20 Lit., *You ought not to take a mean man to measure me; i.e., you should not liken me to a mean man*. 好 and 當 do not convey quite the same meaning; the former refers to propriety, the latter to duty.

LESSON XII.

THE COMMON CONNECTIVES.

和 With, together with, and. The Chinese language has no equivalent for "and." This word 和 is made to do duty for it, and foreigners are generally inclined to use it too much. The Chinese very often allow mere juxtaposition to suggest or imply the idea we convey by "and."

也 In *Wên-li* (文理 the literary style) a final particle marking the completion of the idea. In Mandarin it means, *also, likewise*. Before 是 it serves to strengthen the idea, but is not generally translatable:—See 17. Before 不 it implies a

doubt, or alternative, which is sometimes, though not always, equal to *whether*. When used twice in succession the first is untranslated and the second rendered *and also*.

又 Again; moreover; still. Followed by 不 it is disjunctive.

再 Again, a second time; henceforth.

This lesson only introduces the common uses of these words, without attempting to illustrate them fully. There are also a number of other words of the same class:—See Les. 110.

第十二課

TRANSLATION.

我¹ 和 他 不 合 式。² 我 已 經 再 三 和 他 說 了。³ 你 打 打 架 仗。⁴ 這 話 也 有 情 理。⁵ 我 和 他 沒 有 來 往。⁶ 他 不 還 錢 又 不 見 面。⁷ 我 和 你 一 兩 路 去 不 好 嗎。⁸ 我 的 父 親 在 家 裏 和 客 說 話。⁹ 他 嘴 裏 是 一 樣 心 裏 又 是 一 樣。¹⁰ 善 人 和 惡 人 天 生 是 仇 敵。¹¹ 拿 爐 灰 擦 也 不 能 擦 乾 淨。

- 1 He and I are not on good terms.
- 2 You must not fight with people.
- 3 I have already spoken to him repeatedly.
- 4 There is some reason in what you say.
- 5 I have no intercourse with him.
- 6 He will not pay me, nor even see me.
- 7 Wouldn't it be well for us to go together?
- 8 My father is at home talking with the guests.
- 9 In his mouth is one thing, in his heart another.
- 10 The good and evil are by nature enemies.
- 11 Ting Pê Wan has had another quarrel with his younger brother.
- 12 It cannot be scoured clean, even with ashes.

和 *Hè², hwoá²*. Harmony, agreement; to be at peace; to mix; to unite; with, etc.:—see Sub.

也 *Yie³*. Also, and, likewise:—see Sub.

又 *Yiu⁴*. Also, and; furthermore; and then; again:—see Sub:—Les. 170.

再 *Tsai⁴*. Repeated, a second time; then; again; still, henceforth; in any case; certainly.

仗 *Chang⁴*. Weapons; to fight, to come to blows; a fight; to rely on, to trust.

架 *Chia⁴*. A frame, a stand, a rack; staging; to support; to ward off. A classifier:—Les. 125.

打仗 *Ta³ chang⁴*. To fight a battle; to fight; to come to blows:—Note 2.

打架 *Ta³ chia⁴*. To fight, to fisticuff.

再三 *Tsai⁴ san¹*. Again and again, repeatedly.

往 *Wang³*. To go; to go away, to go towards; past, gone; formerly.

來往 *Lai² wang³*. To and fro; intercourse, communication, dealings.

面 *Mien⁴*. The countenance, the face; the surface; the side; the front; honor; reputation:—Les. 26 and 125.

路 *Lu⁴*. A road, a path; a way of duty or action; a sort, a class.

一路 *I¹ lu⁴*. The whole way; a sort, or kind; the same kind:—Les. 106.

嘴 *Tswei³*. A bird's bill; the lips; the snout; a mouth; a spout; an aperture.

善 *Shan⁴*. Good, virtuous; goodness, merit; meet, docile; skillful, expert.

惡 *E⁴*. Bad, vicious; evil; ugly, vile; wickedness. Also *wu⁴* and *é³*.

天生 *T'ien¹ shêng¹*. By birth, by nature; naturally, originally.

仇 *Ch'ou²*. An enemy, a competitor; hatred, enmity, revenge.

敵 *Ti²*. An opponent, a competitor; an enemy; an equal; to withstand; to fight.

仇敵 *An enemy, a foe; an antagonist.*

萬 *Wan⁴*. A myriad; ten thousand; many; every one; all:—Les. 104.

爐灰 *Lu² hwei³*. Ashes.

回 *Hwei²*. To revert; to return; to repeat, to review; to repent; a time, a turn; a chapter in a novel; Mohammedan:—Les. 41 and 64.

緊 *Chin³*. To bind fast; urgent, pressing; instant; confined, tight.

用再來，你又來了嗎。○他已經定
 值一千吊錢。○我已經告訴你
 理嗎。○他的房子和地，也不過能
 你的女人不講情理，你也不講情
 ○你和他說到天亮，也是無益。○
 交往。○和他說話，該大一點聲氣兒。
 ○他不是個好人，你再不可和他
 嗎。○這個禮拜，你不去也不要緊。
 我已經告訴你三回，你又忘記了。

- 13 I have already told you three times : have you forgotten again ?
 14 It is no matter, even if you do not go this week.
 15 He is not a good man : you must have no more dealings with him.
 16 When you speak to him you should raise your voice a little.
 17 Talk to him till daylight and it will be of no avail.
 18 Are you going to talk unreasonably as well as your wife ?
 19 His house and land are not worth over one thousand strings of cash.
 20 Have you come again, after I told you you need not come any more ?
 21 He has already made up his mind : it is useless to exhort him.

要緊 *Yao⁴ chin³*. Urgent; important.
 交 *Chiao¹*. To join; to deliver up; to communi-
 cate with; to copulate; trade; in-
 tercourse, friendship.
 交往 *Chiao¹ wang³*. The intercourse of friend-
 ship; dealings.
 聲 *Sheng¹*. A sound; a voice; accent, tone; re-
 putation; to make known.
 聲氣 *Sheng¹ chi⁴*. Sound, voice.
 亮 *Liang⁴*. Clear, bright; lustrous; open.
 無 *Wu²*. None; not having; without, want-
 ing:—Les. 121.
 益 *I²*. To increase; more; to benefit; benefi-
 cial; advantageous; full:—Les. 123.
 無益 Useless, unprofitable.
 值 *Chi²*. To meet, to be worth; to sell for;
 value, price; worth while.
 定 *Ting⁴*. To fix, to settle, to decide; really,
 certainly; at rest, fixed:—Les. 116.
 主 *Chu³*. A ruler, lord, master; a host; to rule;
 to show what is to be.

主意 *Chu³ i⁴*. Will, determination; to decide,
 to make up the mind.
 勸 *Ch'üen⁴*. To exhort; to admonish; to en-
 courage; to advise.
 同 *T'ung²*. Together; all; united; the same,
 alike; identical; to unite, to har-
 monize; and, with, etc.:—Les. 110.
 爹 *Tie¹*. Papa, daddy.
 睛 *Ching¹*. The pupil of the eye; the iris.
 眼睛 *Yien³ ching¹*. The eye; the eyes.
 耳 *Er³*. The ear; a handle, an ear.
 朵 *To³*. A cluster; a lobe; a head of flowers;
 a pendant. A classifier:—Les. 125.
 耳朵 The ear lobe; the ear.
 聾 *Lung²*. Deaf; hard of hearing.
 同窗 *T'ung² ch'wang¹*. A school-mate.
 戚 *Chi⁴*. To pity; mournful; related to, akin,
 relatives, kindred.
 親戚 *Ch'in¹ chi⁴*. Relatives not of the same
 surname.

NOTES.

2 打架 is the more general and proper term for "to fight." 打仗 is, however, largely used in Shantung and elsewhere in this sense.

4 也 is represented by some in the translation. It gives the idea of a concession on the part of the speaker that "you" also have some show of reason on your side; as if we should say, Well, yes, what you say is reasonable.

7 The addition of 兩個 is a common idiom. It conveys the idea that you and I are to be companions. The 一路, which is the Southern form, does not give quite the same sense. With it the translation should be, Wouldn't it be well for me to go along with you?

10 天生 Heaven born; i.e. by nature. The sentiment of the sentence is too strong for Chinese ethics.

以和他講一會道理。
 太太又來了，林師娘可
 窗，又是我的親戚。○王²⁶
 是。是一樣。○他是我的同
 了。○告訴他，和告訴我
 眼睛也花了，耳朵也聾
 兒同年。○他的老父親
 ○我的兒子和他的女
 了主意，勸他也是無益。

- 22 My son and his daughter were born the same year.
 23 His old father's eyes are dim and his ears deaf.
 24 To tell her is the same as to tell me.
 25 He is my schoolmate and also my relative.
 26 Old Mrs. Wang has come again. You (Mrs. Lin) may preach to her a while.

13 In the South 記 is always used with 忘; in the North it is often, perhaps generally, omitted.

16 大 is here translated as a verb. We might, however, supply a verb and translate, *When you speak to him you should speak with a little louder (greater) voice.*

18 The first clause does not affirm what is said, but assumes it as a fact.

19 也 is lost in the translation. It was introduced into the sentence by something that preceded, and with which the assertion concerning the worth of the property is brought

into comparison. Its force may be approximated by emphasizing the word worth. 能 would be omitted by many. Its presence implies a hypothesis:—"in case they were sold."

22 When speaking of age, 歲 is commonly used. In this sentence Nanking Mandarin prefers 年, which is only so used, however, when joined with 同. Notice that in this sentence the verb to be is omitted.

24 It is here assumed that the person referred to is a woman; hence 他 is rendered "her."

LESSON XIII.

COMMON FUTURE FORMS.

就 To approach; just now, forthwith.

必 Certainly; must, determined on.

要 To want, to need.

These three words are all used to express the future. The first expresses what will immediately or speedily follow;—often equal to, *just now, at once, forthwith, etc.*

The second expresses what will necessarily or certainly follow;—often equal to, *surely, must.*

The third expresses what will probably follow, or what the person intends should follow; generally rendered simply *will* or *shall*.

要 is often joined with 就 or 必, in which case it largely loses its own special signification.

These words do not always require "will" or "shall" in the translation. They are often equivalent to, *about to, going to, etc.* The future is often implied without any special word, by the mention of a future time; as, 我明天去, *I to-morrow go; i.e., I shall go to-morrow.*

VOCABULARY.

就 *Chiu⁴*. To approach; to accompany; to complete, to finish; to accommodate; then,—in time or in argument; *just now, at once*:—See Sub., also Les. 44.

必 *Pa⁴*. A strong affirmative; *certainly will*:—See Sub. Must; necessarily; positively:—Les. 104 and 116.

教 *Chiao⁴*. To instruct, to teach; to command. Also *chiao⁴*.

館 *Kwan³*. An inn; a club house; an assembly hall; an exchange; a saloon, a restaurant; a school-room; a school.

天父 *Tien¹ Fu⁴*. Heavenly Father:—a Christian term.

保 *Pao³*. To protect; to defend: to be surety for, to warrant: to keep safe; to insure.

護 *Hu⁴*. To protect; to aid; to escort.

保護 To protect, to guard; to screen from.

本 *Pen³*. The origin, root; source; cause; radical; the beginning; native; *capital, principal, proper, own, this, the present, a volume; a document.* A classifier:—Les. 42.

第三十課

TRANSLATION.

○還¹⁴沒寫完嗎。
 我必要去見他。
 本三字經不多日子就念會了。
 你說明白。○你¹⁰可以
 家去住七八天就回來。
 就要散工。○過⁷三四個禮拜我要回家。
 來。○他⁵的買賣必要賠⁶本。○不多時候木匠
 用害怕。天父必保護你。
 等¹一等我就去。○他²要到這裏來
 教⁴學。○不³

- 1 Wait a little and I will go.
- 2 He intends to come here to teach school.
- 3 You need not fear: the Heavenly Father will certainly protect you.
- 4 Mr. Li will come presently.
- 5 His business will certainly be a losing one.
- 6 In a short time the carpenters will quit work.
- 7 After three or four weeks I shall return home.
- 8 I will go home and stay seven or eight days and then return.
- 9 I want to have a clear understanding with you about this matter beforehand.
- 10 You may go ahead: I will be there presently.
- 11 I can master this Trimetrical Classic in a few days.
- 12 Wait two or three days and I will certainly go and see him.
- 13 When the guests come I will certainly come and tell you.
- 14 Have you not yet finished writing?
 Ans. I shall finish in a moment.

三字經 *San¹ Tsi⁴ Ching¹*. The Trimetrical Classic, — a primer containing an epitome of Chinese philosophy and history.

散 *San⁴*. To scatter; to dissipate; to disperse, to separate. Also *san³*.

收 *Shou¹*. To receive; to quit work; to collect, to gather; to harvest; to wind up.

後 *Hou⁴*. After, subsequent; behind in place; then, next; in future; an heir.

隨後 *Swei² hou⁴*. Forthwith, presently, at once.

念會 *Nien⁴ hwei⁴*. To memorize, to master: — Note 11.

眼看 *Yien³ k'an⁴*. About to; on the point of, on the verge of; evidently.

眼見 *Yien³ chien⁴*. The same.

電 *Tien⁴*. Lightning; electricity.

電線 *Tien⁴ hsien⁴*. A telegraph wire or line; the telegraph.

立 *Li⁴*. To stand up; to set up; to institute, to establish; to appoint; to draw up a contract; just now, soon.

立時 *Li⁴ shi²*. Instantly, at once, forthwith: — Les. 162.

傳 *Ch'wan²*. To transmit; to hand down; to promulgate, to propagate; to summon, to subpoena. Also *chwan⁴*.

好事 *Hao³ shi⁴*. Virtuous deeds; deeds of benevolence or charity; alms.

存 *Ts'un²*. To preserve; to maintain; to retain; to lay by, to keep; to file; to put on deposit; a balance to credit.

耽 or 耽 *Tan¹*. To obstruct; to prevent; to hinder.

誤 *Wu⁴*. To mistake, to be in error; to hinder; an unintentional wrong, a fault.

耽誤 To hinder, to prevent; to spend in vain; to miss an opportunity.

課 四 十 第

TRANSLATION.

有 不 他 出 你 用 人 生 若
 事 悔 不 頭 也 我 挑 知 是
 情 改 還 別 也 就 唆 道 你
 耽 死 你 人 不 給 事 他 去
 悞 後 我 還 要 你 情 他 我
 六 必 就 能 提 你 早 必 也
 天 下 就 出 〇 〇 成 要 要
 我 地 還 頭 你 了 打 去
 就 獄 你 嗎 的 若 你 若
 回 〇 罪 〇 兄 若 若 若
 來 〇 人 〇 弟 不 若 是
 了 若 若 若 先 提 等 有 先

- 1 If you go I also will go.
- 2 If the teacher knew it he would certainly whip you.
- 3 If no one had meddled, the affair would have been concluded long ago.
- 4 If you are waiting to use it, I will just give it to you.
- 5 If he does not first mention it, you need not mention it.
- 6 If your younger brother does not take the lead (or, come to the front), can any one else do so?
- 7 If he does not repay you, I will repay you.
- 8 If sinners do not repent, after death they will go to hell.
- 9 If there is nothing to prevent, I shall return in six days.

22 換 is more common in the North, 轉 in the South though both forms would probably be understood either North or South.

23 The expression 勸上, or 出上, or 拼上, has a peculiar force very near to our word *sacrifice*;—*I will sacrifice*

the whole night, etc. The three forms are not precisely equal in force, nor are they everywhere alike current. 勸 is most used in the North, 拼 in the South. In Kiukiang 破不得 also is used in the same sense, but how analyzed it is not easy to see.

LESSON XIV.

THE COMMON SIGN OF THE SUBJECTIVE.

若 If, should, supposing.

若是 If, should, supposing.

As a conjunction, 若 means the same without 是 that it does with it. Whether 是 is added or not depends chiefly on euphony.

There are a number of other words of similar meaning and use, which will be introduced by and by:—See Les. 132.

This lesson illustrates in a measure how the Chinese language expresses moods and tenses without any endings or even special forms.

VOCABULARY.

若 *Joa*⁴. Like; as; same as; *if, perhaps, supposing*;—See Sub.

挑 *Tiao*³. To provoke, *to irritate*; to tease; to mix, to stir up; to rip open; to carry,—as a lantern. Also *tiao*¹.

唆 *Sou*¹. *To incite*; to set at variance.

挑唆 To sow discord; *to incite to contention*.

提 *Ti*². To raise up; to bring to notice; *to mention*; to summon; to remit. Also *ti*¹.

出頭 *Ch'u*¹ *t'ou*². To take the lead, to put oneself forward, to take the responsibility.

別 *Pie*². To separate; to distinguish; to de- part; different from, *another*. Also *pie*⁴.

罪人 *Tswei*⁴ *jên*². A sinner:—a Christian term

悔 *Hwei*³. *To repent*; to regret.

改 *Kai*³. *To change*, to alter; to reform, to amend.

悔改 To repent and reform; *to repent*.

獄 *Yü*¹. A prison, a jail.

他¹⁷ ○ 若¹⁶ 若¹⁴ 不坐那 他 有 虧 若¹⁰
 又 應 許 二十 還 錢 若 是 到 了 日 子 若 是 天 分 好 二 年 也 能 學 會 了 若 真 窮 到 這 個 地 步 還 能 這 樣 胖 嗎 他 是 他 不 罵 我 我 還 能 打 他 嗎 他 不 坐 那 一 會 兒 這 個 時 候 早 到 了 他 實 在 沒 有 良 心 我 們 在 路 上 若 有 法 子 若 王 老 三 真 說 了 這 些 話 虧 你 來 幫 助 你 若 是 不 來 我 們 就 沒 若 是 明 天 再 不 學 我 必 要 罰 你 幸

10 If by to-morrow you still have not learned it, I shall certainly punish you.
 11 It's fortunate you came to our help: if you had not come we should have been in a dilemma.
 12 If Wang the Third really said these things, he certainly has no conscience.
 13 If we had not sat down that time on the road, we should have been there before this time.
 14 If he had not reviled me, would I have struck (or, thrashed) him?
 15 If he were really as poor as this, would he still be so fat?
 16 If his talents are good, he can learn it even in two years.
 17 He has again promised to pay by the twentieth: if at that time he still does not pay, I shall strip off his clothes.

地獄 *Ti⁴ yü⁴*. Hell:—a Buddhist term adopted by Christianity.
 悞 *Wu⁴*. To deceive; false; to hinder. Constantly interchanged with 誤.
 罰 *Fa²*. . . . A punishment; to fine; to punish.
 幸 *Hsing⁴*. . . . Fortunate, lucky; blessed.
 虧 *K'wei¹*. To wane, to be wanting; a deficiency; . . . a defect; to injure; owing to; in consequence of; happily.
 幸虧 Fortunately; luckily; a happy chance.
 幫 *Pang¹*. To help; to assist; to add on a piece; . . . a company, a set:—Les. 140.
 助 *Chu⁴*. . . . To assist, to help.
 幫助 To assist, to help, to aid.
 真 *Chên¹*. True; sincere; genuine; in reality; . . . truly, in fact.
 良 *Liang²*. Good, gentle, mild; excellent of its . . . kind; natural, instinctive.
 良心 *Liang² hsin¹*. Conscience, the moral nature; a desire to do right.
 罵 *Ma⁴*. To rail at, to scold; to call names; to . . . revile.
 分 *Fên¹*. A part, a share; rank, lot; the duties . . . of a station. Also *fên¹*.
 步 *Pu⁴*. To walk; a step, a station; a pace of . . . five Chinese feet, a way, a course. A classifier:—Les. 125.

地步 *Ti⁴ pu⁴*. Rank; position; footing; circumstances.
 胖 *Pang⁴*. . . . Fat; hearty.
 天分 *Tien¹ fên⁴*. Natural endowments, talents . . . gifts.
 應 *Ying¹*. That which is right, ought; suitable, . . . proper; to assent. Also *ying⁴*.
 許 *Hsü³*. To grant, to allow; to acquiesce; to . . . permit; to promise; to betroth; many, very:—Les. 130.
 應許 To promise; to consent.
 剝 *Po⁴, pa¹*. To skin; to peel off; to uncover; . . . to tear off; to fleece.
 肯 *K'ên³*. . . . To be willing; to assent, to allow.
 待 *Tai⁴*. To wait; to expect; to treat, to behave . . . towards.
 管保 *Kwan³ pao³*. To guarantee, to warrant; . . . you may be sure.
 府 *Fü³*. A library; a store-house; an encyclopedia; a palace; a mansion.
 府上 *Fü³ shang⁴*. A gentleman's house; your . . . residence.
 望 *Wang⁴*. To hope for, to expect; to look towards; to gaze at; hopes.
 拜望 *Pai⁴ wang⁴*. To pay one's respects to, . . . to call on.

再 不 還 我 要
 剝 他 的 衣 裳。
 ○ 若 是 有 人
 這 樣 待 你 管
 保 你 也 不
 肯 ○ 若 是 知
 道 府 上 在 這
 裏 就 早 過 來
 拜 望 了。

18 If any one should treat you in this way, I'll guarantee you also would protest.

19 If I had known your residence was here, I should have come over before this to call upon you.

NOTES.

1 Or, *If you go I also want to go.*

2 This sentence might be rendered, *If the teacher had known it he would certainly have whipped you*, or, *If the teacher finds it out he will certainly whip you*. These distinctions which the English expresses so admirably, the Chinese does not express, although it might be made to express, or at least indicate them; thus the first, by inserting 早 *tsao*,³ *early*,—若是先生早知道, etc.; and the second by inserting 後來 *hou⁴ lai*,² *afterwards*,—若是先生後來知道, etc.

6 The Chinese might with equal propriety be arranged, 若你的兄弟不出頭, etc., and this is the *grammatical* order. The Chinese, however, do not hesitate, in order to

throw emphasis on the subject, to leave the first words without any logical construction. The grammatical incongruity is something they neither understand nor appreciate.

9 The use of 了 at the close implies that the return would be within, or by the end of, the six days; without it the meaning *might* be that the party would *start* back in six days.

13 Lit., *at this time early have arrived*; i.e., *before this time*. Notice how the Chinese language attains to the idea of "should have been."

15 分兒 will not pass in the South, though 地步 is equally good in the North.

17 "Strip off his clothes;" i.e., to hold for security.

LESSON XV.

INTENSIVES.

最 Excessively, exceedingly, very. More used in the South than in the North.

頂 The top; the best or highest in character or quality,—thus making the superlative. Less used in Southern than in Northern Mandarin.

挺 To stretch, used as a kind of super-superlative in place of 頂. It is a question whether *ting* is not simply 頂, aspirated in order to strengthen it.

很 Excessive; joined to adjectives, it form an intensive, often equivalent to a superlative. It

is often preceded by 得 or 的, in which case the two words follow the adjective they qualify. The literal meaning is, *to the point of excess*, but in use the meaning is not essentially different from that of 很 alone.

至 Very; most; wholly. As an intensive it is used chiefly with adjectives of time or quantity.

誠得 Very, exceedingly. This term is much used in Central Mandarin, but not at all in the South, and but little in the North. There are sundry other intensives:—See Les. 137.

VOCABULARY.

頂 *Ting*³. The top, the summit; the crown; to carry on the head; to put one thing for another; to serve as; *very, in the highest degree*:—see Sub. A classifier:—Les. 125.

最 *Tswei*⁴. To carry to the extreme; *very, exceedingly*:—see Sub.

很 *Hên*³. Stern, harsh, etc., often used for 狠; *very, excessively*:—see Sub.

誠 *Chêng*². Sincere; real; perfect in virtue; *really, verily, certainly*.

誠得 *Chêng² tē³*. Very, exceedingly:—see Sub.

挺 *T'ing*³. To straighten; to stiffen: resolute, *decided; very, exceedingly*.

至 *Chī*⁴. To arrive at, to reach: the end, the summit; to, at, even to; respecting; *the greatest degree of, most, very*:—see Sub., also Les. 144.

利 *Lī*⁴. Sharp, acute; advantageous; fortunate; *gain, profit; interest; to benefit*.

利害 *Lī⁴ hai⁴*. Severe, stern; violent; *fierce; powerful*.

課五十第

TRANSLATION.

這¹²你¹¹ ○ 詐。要得看的身量很。他的
 些這¹⁰ ○ 三看你至多挺頂的狗頂
 藥個瘡小他⁹ 三個月至多挺頂的大師利害
 挺頂該小姑至早是禮拜四來至遲是禮拜六
 利害常用淘氣我頂不喜歡他
 至多一點鐘吃一回 ○ 還¹³ ○ 寫⁸張五的心眼兒最詭
 你的小刀子快得很 ○ 我⁶
 誠得會做飯 ○ 王老二
 這²個人最講道理公道
 的

- 1 His dog is exceedingly fierce.
- 2 This man is very reasonable;—exceedingly just.
- 3 My cook can prepare first-class food.
- 4 Wang the Second's stature is exceedingly tall.
- 5 Your pocket-knife is extremely sharp.
- 6 I take you to be, at most, thirty years old.
- 7 To write this book will take, at the very least, three months' time.
- 8 Chang the Fifth's heart is very deceitful.
- 9 At the earliest he will come on Thursday; at the latest on Saturday.
- 10 This little girl is very provoking (or, mischievous): I dislike her exceedingly.
- 11 This boil of yours you should frequently wash with water;—at least once a day.
- 12 This medicine is very powerful: at most, take it but once an hour.

論 Lun⁴. To discourse upon; to discuss; to reason, to think over; to estimate; an essay; *according to*; as to, with reference to.
 公 Kung¹. Public, common; general; just, *equitable*; the male of animals; husband; a "duke;" Sir, Mr.
 公道 Kung¹ tao⁴. Just, righteous; fair, impartial; cheap.
 大師傅 Ta⁴ shi¹ fu⁴. A head cook, a steward.
 弄 Lung⁴, nung⁴, now⁴. To do; to handle; to manage; to toy or trifle with; *to prepare or cook food*.
 身 Shen¹. The body; the main part of a thing; oneself; a lifetime:—Les. 147.
 量 Liang⁴. A measure, a limit; capacity to eat or drink; size; calibre. Also liang.²
 身量 Stature, size.
 高 Kao¹. High; tall; loud; eminent; excellent; old; high-priced; good.
 心眼 Hsin¹ yien³. Disposition, character; plans; tricks.

詭 Kwei³. To deceive, to cheat; malicious; perverse.
 詐 Cha⁴. To deceive, to impose upon; artful, cunning, false.
 詭詐 Crafty; deceitful; treacherous.
 遲 Chi². Slow, dilatory; late; to delay.
 淘 Tao². To scour; to wash in a sieve; to stir about; to clean out, *to excite*.
 淘氣 Tao² chi⁴. Provoking; troublesome; mischievous; fidgety:—Note 10.
 喜 Hsi³. Joy, delight; *to be pleased with*; to give joy to; to rejoice.
 歡 Hwan¹. Joy (in expression); glad, merry; *to rejoice*; to gladden.
 喜歡 To be pleased with, *to like*; to rejoice.
 瘡 Chwang¹. A sore, a boil, an ulcer. In some places, the itch.
 一回 P hwei². Once, one time:—Les. 64.
 藥 或 葯 Yao⁴. Medicine, physic, drngs, chemicals; gunpowder.
 大道 Ta⁴ tao⁴. The main road, a highway; fundamental truth.

好、我、也、要、去、買、他、的。
 尊、貴、最、聰、明、最、能、幹。
 夜、裏、纔、利、害。
 下、黑、纔、利、害。
 黑、下、纔、利、害。
 四、百、錢。
 有、四、十、畝、地。
 禮、物、也、很、可、以。
 書、頂、高、貴、重、你、要、小、心、用、他。
 十、五、六、到、家、至、遲、不、過、十、七、日。
 是、走、大、道、好、小、道、難、找、得、難、找、得、我、打、算。

- 13 It is better, after all, to go the main road; the small road is exceedingly hard to find.
- 14 I propose to reach home on the fifteenth or sixteenth, or, at the latest, by the seventeenth.
- 15 This book is very precious, you must be careful how you use it.
- 16 To make him these presents will answer very well.
- 17 The three brothers have, at most, but forty mow of land.
- 18 This wash-basin is worth, at the very least, four hundred cash.
- 19 Western dogs are very docile in the day-time: it is only when night comes that they are fierce.
- 20 The true God is Lord of heaven and earth, very great, very wise and very powerful.
- 21 This cloth is first-rate; I also will go and buy of him.

小道 *Hsiao³ tao⁴*. A by-road, a path.
 貴 *Kwei⁴*. Honorable; dignified; a term of respect; respectful address; dear, high priced; *precious*; to honor, to value.
 重 *Chung⁴*. Heavy; weighty; severe; heinous; grave; *to honor*; to regard as important. Also *ts'ung²*.
 貴重 *To value highly; precious; honorable; dignified.*
 高貴 *Kao¹ kwei⁴*. Highly valued, *precious*; rare:—Note 15.
 物 *Wu⁴*. A thing; matter; *an article*; goods; a creature, a being, the *non ego*.
 禮物 *Li³ wu⁴*. *Presents*; offerings.
 弟兄 *Ti⁴ hsiung¹*. Brothers, brethren.
 畝 *Mu³*. A Chinese acre,—about one-sixth of an English acre.
 臉 *Lien³*. The cheek; *the face*; the countenance; reputation; honor.
 盆 *P'en²*. A tub; a basin.
 白天 *Pai² tien¹*. Day-time, daylight.
 黑 *Hei¹*. Black; *dark*; cloudy; obscure.
 黑下 *Hei¹ hsia⁴*. At night, at dark.

下黑 *Hsia⁴ hei¹*. At night, at dark.
 神 *Shên²*. The gods; *god*—in the heathen sense, a supernatural (good) being; the human spirit; superhuman, divine. Used by many for God.
 真神 *Chên¹ Shên²*. The true God.
 宰 *Tsai³*. To rule; a steward; a minister of state; *a ruler*; to slaughter and dress.
 主宰 *Chu³ tsai³*. A ruler, the chief ruler.
 尊 *Tsun¹*. High, honorable; *eminent*; to honor; to dignify. A classifier:—Les. 140.
 尊貴 *Tsun¹ kwei⁴*. Honorable, lofty; great; *exalted*.
 聰 *Ts'ung¹*. Discriminating; *quick of apprehension* or perception.
 聰明 *Ts'ung¹ ming²*. Discriminating; clever; *intelligent*; wise.
 幹 *Kan⁴*. *Skill, capability*; to attend to; to follow a calling; affairs, business.
 能幹 *Neng² kan⁴*. Ability; *power*; might.
 布 *Pu⁴*. *Cloth* of any kind; to spread out; to diffuse; to publish.

第十六課

TRANSLATION.

○ 現⁶ 如 買 你⁴ 初 今 清 今¹
 明⁷ 在 今 五 明 三、 天 亮。 天 日
 天 兒 正 還 斤 天 日 明 好 ○ 很
 個 好 在 魚 去 去 天 兒 些。 高² 暖
 是 收 那 來。 上 趕 是 ○ 大 大 和、
 安 割 裏 ○ 市 集、 初 今³ 媽 娘 天
 息 莊 嗎。 他⁵ 可 四。 天 兒 的 氣
 日。 稼。 ○ 們 以 ○ 是 病、 也

- 1 It is very mild to-day, and the air is bracing.
- 2 Mrs. Kao's disease is somewhat better to-day.
- 3 To-day is the third, to-morrow will be the fourth.
- 4 When you go to market to-morrow you may buy five cattles of fish.
- 5 Are they, at present, still there?
- 6 It is just now time to reap the harvest.
- 7 To-morrow will be the Sabbath.

2 The second clause is in apposition with the first, and supplementary to it. The clauses should be separated by a short pause.

3 In some places, especially in the South, 弄飯 completely supplants 做飯.

7 得 as here used is read *teí*³ in Peking, but retains its normal sound in Shantung. It is never used in this way in the South, 要 being used instead.

9 晚, in the sense of late, is rarely used in the South, being nearly always replaced by 遲.

10 淘氣 Lit., *stir up anger*; i.e., *provoking, vexatious*, in which sense it is used in most places. In some places, however, notably in Peking, it is used in the sense of *mischievous, jidgety*, which leaves out of view all reference to the person affected. The "anger" excited is evidently that of the party affected by the "mischief."

11 的 is to be understood after 你, and in similar cases

is often expressed. The construction is thoroughly Chinese; viz., *your this boil, for, this boil of yours.*

13 The 還 at the beginning of this sentence implies that a mistake had been made in going by the small road, or at least a question is raised as to which road to take.

15 高貴 as used in Shantung means *precious, rare*, in the sense of being hard to get or hard to replace. In Peking it is only so used of persons. It is replaced in the South by 貴重, which adds to its ordinary meaning that of rarity or preciousness.

16 很可以 Lit., *very can do*; i.e., *will do very well.*

19 下黑 or 黑下. Both forms are used in the North, the one in some places, the other in other places. In the South 夜裡 is chiefly used, 黑下 being heard in some places.

21 頂好 is repeated for emphasis, which is a very common idiom. The 他 at the close refers to the person of whom the cloth was bought.

LESSON XVI.

COMMON TIME PARTICLES.

今日 or 今天 To-day.

明日 or 明天 To-morrow.

昨日 or 昨天 Yesterday.

The two forms are used indifferently in most places. In Nanking the forms with 日 are rarely used.

今兒 or 今兒個 To-day.

明兒 or 明兒個 To-morrow.

昨兒 or 昨兒個 Yesterday.

These are colloquial forms in constant use. The addition of 個 is peculiar to Pekingese.

前日 or 前天 Day before yesterday.

後日 or 後天 Day after to-morrow.

前兒 or 前兒個 Day before yesterday.

後兒 or 後兒個 Day after to-morrow.

The addition of 個 is peculiar to Pekingese.

現在 } Now, at present. The two forms are

如今 } substantially equivalent, which one is used being chiefly a matter of euphony. If there be any difference, it is that the first is more definitely immediate than the second.

後來 Afterwards, in future, then.

以後 Afterwards, subsequently.

There are many other ways of marking time. See Les. 117 to 120.

個若¹⁵已事情了已去天兒我⁸
 我是已經情他已經會見下晚的
 就今到了你以蒸他晚上肚子
 起身。天兒了還能再沒了。不在請天日
 ○僱候、先再沒見在¹²家。○
 王¹⁶妥我曉知道他在¹²二○
 大人了我要得道嗎。○月現¹¹前¹⁰
 有口、考書。○後¹³裏在天日兒天。
 信明書。現¹⁴來的見饅饅個○
 說,天兒○在的見饅頭我明⁹

- 8 Yesterday my belly ached the whole day.
- 9 To-morrow evening I want to invite company.
- 10 Day before yesterday I went to see him and he was not at home.
- 11 By this time the bread is sufficiently steamed.
- 12 I saw him in the second month, and I have not seen him again since.
- 13 And can you foreknow that which is future?
- 14 The time has now fully arrived; I must go and hear my class.
- 15 If I succeed in hiring animals to-day, I shall start to-morrow.
- 16 General Wang has sent word saying that he will come to see me day after to-morrow.

VOCABULARY.

今 *Chin*¹. Now, presently.
 前 *Ch'ien*². To advance; *before in time or place*;
 in the presence of; the former;
 previously; the south side.
 如 *Ju*². *As, like*; as if; according to; if, per-
 haps; to equal:—Les. 99.
 昨 *Tsoa*². Yesterday; recently.
 現 *Hsien*⁴. To manifest; *now, at present*; current;
 plain, apparent; for the occasion.
 暖 *Nwan*³. Warm; bland, mild.
 暖和 *Nwan*³ *hé*². Warm; to warm.
 天氣 *T'ien*² *ch'ü*³. *The air, the atmosphere*;
 the weather.
 清亮 *Ch'ing*¹ *liang*⁴. Refreshing, bracing, cool;
 pure.
 大娘 *Ta*⁴ *niang*². A father's elder brother's
 wife; applied at large as a
 term of respect to any elderly woman, Mrs.
 大媽 *Ta*⁴ *ma*¹. Same as 大娘. Southern.
 集 *Chi*². To flock together; to gather; to col-
 lect; to compile; a market or fair.
 趕集 *Kan*³ *chi*². To go to market:—Note 4.

 市 *Shi*⁴. A market; to trade; a crowd; vulgar.
 魚 *Yü*². A fish.
 初 *Chü*¹. To begin; *the first, the beginning*:—
 Note 3.

割 *Ké*¹. To cut; to divide; *to reap*; to deduct,
 to take off.
 收割 *Shou*¹ *ké*¹. To reap, to harvest.
 莊 *Chwang*¹. *Growing grain*; sedate, serious;
 well-behaved.
 稼 *Chia*⁴. Farming, husbandry; *standing grain*;
 a sheaf.
 莊稼 *Standing grain*; the crops; farming.
 肚 *Tu*⁴. *The belly, the abdomen*; the temper or
 mind. Also *tu*³.
 晚上 *Wan*³ *shang*⁴. The evening.
 下晚 *Hsia*⁴ *wan*³. The evening.
 饅 *Man*². Steamed bread or cakes; bread.
 饅頭 *Man*² *t'ou*². Bread,—always steamed by
 the Chinese, but in foreign
 families the term is used of baked bread.
 饅 *Moa*². Steamed cakes or rolls. In use always
 doubled.
 蒸 *Ch'eng*¹. Steam, vapor; *to cook by steaming*;
 to distil; to decoct.
 考 *K'ao*³. A deceased father, ancestors; *to exa-*
 mine a candidate or a pupil; to
 question.
 考書 *K'ao*³ *shu*¹. To hear a recitation. A
 foreign term:—Note 14.
 妥 *T'oa*³. Scenre, safe, firm; *satisfactory, all*
 right; ready:—Les. 109.

第十七課

TRANSLATION.

○ 呢。麼別爭的今 ○ ○ 他¹
 你¹¹ ○ 這¹⁰市眼、什傢傢天 你⁴ 你³ 的 爲甚
 有¹¹ 這¹⁰ 呢。是爲甚快不 們 的 爲甚
 病、爲甚麼不 爲甚麼不來告 快活、娶 大 大 打
 爲甚麼不早 爲甚麼不來告 味是爲甚 姐 姐 你
 調治呢。○ 我¹² 說 呢。○ 現⁸ 在 我 呢。○ 弄⁶ 壞 了 我 呢。○ 你⁵
 ○ 我¹² 說 呢。○ 現⁸ 在 我 呢。○ 弄⁶ 壞 了 我 呢。○ 你⁵
 ○ 我¹² 說 呢。○ 現⁸ 在 我 呢。○ 弄⁶ 壞 了 我 呢。○ 你⁵

- 1 Why did he strike you?
- 2 What [relative] is he of yours?
- 3 Why does your oldest sister not come to sew?
- 4 Here when you marry a wife, what ceremony do you have?
- 5 Why is it that you are not happy to-day?
- 6 Having spoiled my tools, why did you not come and tell me?
- 7 What is it you are wrangling about?
- 8 What is the price of silver at present?
- 9 From what place did you start to-day?
- 10 Why have you delayed till now to speak of this business?
- 11 If you were sick, why did you not seek treatment before this?

14 In this sentence 要 expresses both intention and necessity. 考書 is a term used in foreign schools; in native schools they have no occasion to use such a term; they use only 背書 *pei⁴ shu¹*,—repeat the books, and 講書 *chiang³ shu¹*,—explain the books.

15 僱妥 to hire satisfactorily; that is, in this case, to succeed in hiring.

16 The Chinese seems to say that 王大人 received a letter; nevertheless, the meaning here is that a letter has come from 王大人. In a different connection 王大人有信 might mean that Wang Ta Jen had received a letter.

22 再說 *Again speak*,—a common phrase for postponing any business, and including a promise to attend to it at some future time.

LESSON XVII.

COMPOUND RELATIVE AND INTERROGATIVE PARTICLES.

甚麼 or 什麼 What, anything, something. The second is the colloquial form. In use, the final *n* of 甚 is always elided, and 什 is in most places pronounced in the same way as 甚. The 麼 is sometimes spoken *ma* (嗎), but is never so written.

When 爲 precedes 什麼 the combination means, *because of what*; i.e., *why*. When followed by 人 the combination means *who*.

什麼 is also used indefinitely, meaning *any*, *at all*; or with a negative, *none*, *not at all*.

Colloquially, 什麼 is in many places contracted into *sha²*. In other places 麼 is used alone for 什麼. Neither of these corruptions is heard in Eastern Shantung, but they prevail in the middle and western parts of the province, as well as in many other places, both North and South.

呢 the sign of an indirect question. Theoretically every indirect question should end with 呢. Practically it is very often omitted, and there seems to be no rule governing its use. It is more used in some places than in others. It has but a limited use in Western Mandarin. See also Les. 89.

○ 你¹⁹甚好麼不好好等一等我先
 尊¹⁸敬長上不是甚麼難事。
 這¹⁷個東西不好做甚麼。
 三歲甚麼也不能管了。
 甚麼病呢。○我¹⁶今年八十
 有甚麼病嗎。○你¹⁵身上有
 來告訴我一聲。○你¹⁴身上
 ○你¹³甚麼時候要走可以
 話、你爲甚麼不留心聽呢。

- 12 Why do you not pay attention when I speak?
 13 Whenever you wish to go, come and give me word.
 14 Have you any disease?
 15 What disease have you?
 16 This year I am eighty-three, and can not attend to any thing at all.
 17 This article is not good for any thing.
 18 To show respect to your elders is not any thing difficult.
 19 Could you wait a little and allow me first to go and attend to a little something?

VOCABULARY.

甚 *Shên²*. What:—see Sub., also Les. 188.
 Also read *shên⁴*.
 什 *Shi²*. A file of ten soldiers; used as a con-
 tracted form of 甚.
 麼 *Mo², ma²*. An interrogative particle joined
 with various words in asking
 indirect questions:—see Sub.
 呢 *Ni¹*. An interrogative particle ending any
 question not answered by yes or
 no:—see Sub., also Les. 89.
 爲 *Wei⁴*. For, on account of; because, where-
 fore:—Les. 77. Also *wei²*.
 姐 *Chie³*. An elder sister.
 大姐 *Ta⁴ chie³*. Eldest sister.
 大姐姐 *Ta⁴ chie³ chie³*. Eldest sister.
 針 *Chên¹*. A needle; a pin; a stitch; to prick;
 to stab with a needle.
 針線 *Chên¹ hsiên⁴*. Needle-work, sewing.
 娶 *Chü³*. To take a wife, to marry.
 媳 *Hsi²*. A son's wife.
 婦 *Fu⁴*. A wife; a married woman; a female.
 媳婦 A daughter-in-law; a wife.
 奶 *Nai³*. The breasts, the nlder; to suckle;
 to suck; milk; a nurse.
 奶奶 A paternal grandmother; also applied to
 any elderly lady; a wife (Nankingese).
 快活 *K⁴wai⁴ hwo²*. Cheerful, in good spirits,
 happy.
 味 *Wei⁴*. Taste, flavor; a delicacy.

開味 *K'ai¹ wei⁴*. To enjoy oneself; cheerful; to
 like; to have an appetite.
 傢伙 *Chia¹ shi²*. Utensils, tools, fixtures:—
 Note 6.
 爭 *Chêng¹*. To wrangle, to contest; to strive for
 precedence.
 爭鬧 *Ch'ng¹ nao⁴*. To wrangle, to quarrel, to
 fight.
 別字眼 *Pie² ts⁴ yien³*. To altercate, to dispute,
 to quarrel.
 行 *Hang²*. A row; a series or order; a guild, a
 trade; a mercantile establishment,
 a store. See *hsing²*, from which it is often dis-
 tinguished by inserting a dot, thus—行; or by a
 small circle, thus, 一[○]行. A classifier:—Les. 42.
 行市 *Hing² shi²*. The market price, the cur-
 rent rate.
 動 *Tung⁴*. To move; to excite; to shake; to
 begin; to take action:—Les. 91.
 動身 *Tung⁴ shên¹*. To move; to start.
 調 *Tiao²*. To harmonize; to mix; to regulate;
 to stir up, to incite. Also *tiao³*.
 治 *Chi⁴*. To govern, to rule; to heal, to cure; to
 oversee; to condemn.
 調治 To treat a disease; to cure.
 留 *Liu²*. To detain,—as a guest; to keep back;
 to leave; to hold on to; to delay.
 留心 *Liu² hsin¹*. To be careful, to give good
 heed; to bear in mind.
 一聲 *I¹ shêng¹*. One sound; a call; a cry, a
 shout, etc.

課八十第

TRANSLATION.

○ 沒¹¹喜。個 大 的。以 黑 的。我¹
 有¹²再 好 的。○ 教¹⁰不 好 的。○ 先 用 那 的。○ 買 好 的、
 軟 和 的、可 以 給 我 一 個。○ 世¹³上 的 人、沒 有 再 好 的 嗎、
 沒 有 再 好 的 嗎、答 沒 有、這 還 不 算 好 的 嗎。○
 個 不 伶 俐 的。○ 你 是 甚 麼 人、答 小 的 叫 同
 大 好 生 的 多、熟 的 少。○ 他⁸一 家 人、沒 有 一
 的。○ 那⁶個 胖 的、是 他 女 兒。○ 這⁷些 冷 涼、再 要 熟
 以 先 用 那 些 零 碎 的。○ 客⁵嫌 酒 冷 涼、再 要 熟
 黑 的。○ 粗³的、細 的、不 好 合 在 一 塊 兒。○ 可⁴
 我¹要 買 好 的、不 要 壞 的。○ 他²要 白 的、不 要

- 1 I want to buy good ones; I don't want spoiled ones.
- 2 He wants the white, not the black.
- 3 It is not proper to mix the coarse and the fine together.
- 4 First use those odds and ends.
- 5 The guest complains that the wine is cold, and asks that the next be hot.
- 6 That fat one is his daughter.
- 7 These peaches are not very good: there are more green ones than ripe ones. (Lit., the green are many, the ripe are few.)
- 8 There is not one of the whole family that is not clever.
- 9 Who are you? Ans. Your servant is called T'ung-Hsi.
- 10 Nor are church members all alike;—some are true and some are false.
- 11 Have you no better ones? Ans. No: are not these to be considered good ones?
- 12 If you have any *soft* ones you may give me one.
- 13 Of men the intelligent are few, the stupid many.

19 In the first clause 甚麼 is used to modify the abruptness of the request; as if we should say, *would it be at all convenient for you*, etc. This use of 甚麼 is more or less local. Some teachers would prefer the sentence written 你等一等好不好, etc., which is neither better nor worse, save that it throws a little more stress on the *waiting*. The first means, *can you wait a little?* the second, *can you not wait a little?*

20 模樣 is separated, and 大 repeated for rhetorical effect.
 21 The proper structure of this sentence would demand the after father, but the Chinese omit it without feeling the incongruity.
 23 Note how the pronoun is omitted where the English requires it.

LESSON XVIII

的 JOINED TO ADJECTIVES.

When 的 is joined to an adjective it turns it into a noun of quality, approximating in sense to "the" joined to an adjective of quality in English;

as 好的, *the good*, 壞的, *the spoiled*, etc. The translation, however, will vary very much with the circumstances of the case.

VOCABULARY.

粗 *Ts'u*¹. Rough; large; *coarse*; vulgar; gross, vile.
 細 *Hsi*⁴. Fine; *small*; delicate; trifling; subtle; careful.
 塊 *K'wai*⁴. A lump; a piece.—Les. 27.
 一塊兒 *T'k'wai*⁴ *ér*². *All together*, all at once; together with, in company with.—Les. 105.

嫌 *Hsien*². *To dislike*; to find fault with, to have an aversion to; fastidious.
 酒 *Chiu*³. All spirituous liquors,—fermented, malted and distilled.
 涼 *Liang*². Cool, *cold*; distant, cool.
 桃 *Tao*². A peach.
 伶 *Ling*². Active; *clever*.

活 的 現 小 有 的 個 出 聰
 的 樹 成 的 短 的 那 標 門 明
 有 有 的 小 的 是 標 穿 的 的
 死 高 東 一 可 是 的 的 新 少
 的 的 西 個 不 個 母 的 的 的
 的 有 現 中 買 的 的 的 的 糊
 矮 的 做 用 的 的 的 的 的 塗
 有 的 也 的 的 的 的 的 的 的
 大 不 也 的 的 的 的 的 的 的
 的 費 沒 的 的 的 的 的 的 的
 小 事 有 一 的 的 的 的 的 的
 的 有 家 家 家 家 家 家 家 家
 的 院 裏 裏 裏 裏 裏 裏 裏 裏
 有 子 裏 裏 裏 裏 裏 裏 裏 裏

- 14 At home wear the old [clothes]: when you go abroad wear the new.
- 15 There are two daughters-in-law in that family; one pretty and one homely.
- 16 I think this one is a male and that one a female.
- 17 The long are unsuitable. If there are no short ones you need not buy.
- 18 The old are too old and the young are too young: there is not one capable person in the whole family.
- 19 There is ready material in the house: to make it when needed will be no trouble.
- 20 Of the trees in the yard some are high and some low, some large and some small, some alive and some dead

俐 *Li⁴* Clever, talented; neat.
 伶俐 *Talented, smart; shrewd, quick-witted.*
 小的 *Hsiao³ ti¹*. Your humble servant:—Note 9.
 友 *Yiu³* A companion, *an associate*; a friend.
 教 *Chiao⁴*. To cause to do:—Les. 71; a sect; a church; doctrine, tenets. See *chiao⁴*.
 教友 One who belongs to the same society or church; *church members*; membership.
 假 *Chia³*. False; feigned; to avail of, to borrow; if, supposing:—Les. 123. Also *chia⁴*.
 軟 *Jwan³*. Soft, weak, tender; yielding; limber, pliable.
 軟和 *Jwan³ h²*. Soft, pliable; tender-hearted.
 世 *Shi⁴*. An age, a generation; *the world*; mankind; times; hereditary.
 塗 *Tu¹* Dull, stupid. Also *t'u²*.
 糊 *Hu²* To paste; sticky; *foolish, stupid*.
 糊塗 Foolish, silly; *stupid*; demented.
 穿 *Ch'wan¹*. To perforate; to string, to run on or through,—as cash on a string; to put on,—as clothing, *to wear*.
 舊 *Chiu⁴*. Old; worn out, spoiled; ancient, venerable:—Les. 97.

新 *Hsin¹* To renew; *new*; fresh; recent
 俊 *Chün⁴* Superior; handsome, *pretty*.
 標 *Piao¹*. A signal, a flag; a sign-board; a ticket; a warrant; to make a signal; to display; to inscribe; fine, *beautiful*.
 緻 *Chi⁴* Fine in texture; soft, *elegant*.
 標緻 *Pretty, handsome, lovely*.
 醜 *Ch'ow³*. Ugly, deformed, *homely*; disagree- able; shameful.
 長 *Ch'ang²*. Long,—in time or distance; con- stant; to excel. See *chang³*.
 短 *Twan³*. Short in time or distance; brief; a short-coming; few; wanting.
 中 *Chung⁴*. To hit the centre; to happen accord- ing to; to fall into,—as a trap; fit, *suitable*. See *chung¹*.
 中用 *Chung⁴ yung⁴*. Capable, efficient; with a negative,—worthless.
 現成 *Hsien⁴ ch'eng²*. Ready; ready-made; ready to hand.
 費事 *Fei⁴ shi⁴*. To spend effort; to take pains; laborious, *troublesome*.
 樹 *Shu⁴* A tree; plants in general.
 矮 *Ai³* Low, squat; short, small; to lower.

課九十第

TRANSLATION.

<p>往⁹ 這 我 辦 兄 不 去。 去 地¹ 往 個 要 事 弟 是。 請 是 有 話 早 常 打 是。 他 他 圓 人 明 早 常 架。 他 來 圓 看 明 些 常 的。 這 是 暗 的。 錯 明 一 常 的。 個 暗 的。 我³ 你² 了 不 起 上 張⁶ 人 常 的 說 你 這 合 身。 當。 先 常 的 說 你 個 情 起 當。 生 常 的 說 你 事。 理。 身。 明⁷ 會 和 他 ○ 說 天 不 會 他 的 就 的</p>	<p>1 The earth is round. 2 Do you go quickly and ask him to come. 3 I shall go presently. 4 He is covertly finding fault with you. 5 This man is constantly fighting with his younger brother. 6 Mr. Chang does not know how to do business. He is constantly being cheated. 7 To-morrow I want to start early. 8 What you say is plainly contrary to reason. 9 Men frequently make a mistake in this matter.</p>
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NOTES.

5 In the South 涼 is very little used, 冷 quite taking its place. If 冷 were used in this connection in the North, it would imply that the wine was not only not hot (as it should be according to Chinese ideas), but cold—excessively cold.

7 In Peking 桃 never takes 子, and in Nanking it never takes 兒. In Chinanfu either may be used. In some places neither is used.

9 The question is supposed to be asked by a magistrate of one appearing before him. In such cases the party addressed generally speaks of himself as 小的, *the little one*, unless he is a literary man, when he calls himself 童生 *t'ung² shêng¹*, or if he has a degree, simply 生.

10 也 indicates that the sentence is in addition to some previous statement, and, combined with the negative, has the force of “nor.” The 能 does not appear in the translation. Its use intimates a difference in Christians as a *matter of course*.

12 *If*, is here clearly implied.

16 This sentence has reference to fowls, or to birds.

18 It would seem as if 太 (Lesson 24) ought to be joined with the second 老 and 小, and it might be so said; the correlation of the clauses, however, allows of its omission, which adds to the sprightliness of the style.

19 Note the opposite meanings which the two 現 here have.

20 Or, *there are high ones and low ones, etc.*

LESSON XIX.

ADJECTIVES REDUPLICATED FOR EMPHASIS.

Adjectives are often repeated for the sake of emphasis. This idiom is important and ever recurring. Most adjectives and some adverbs

may be so repeated. Adjectives when repeated generally become adverbs.

For the reduplication of verbs, see Les. 33.

VOCABULARY.

圓 *Yüen²*. Round, circular; spherical; to make
 round; to interpret a dream.
 慢 *Man⁴*. Remiss; slow; sluggish, dilatory; su-
 percilious.
 慢慢的 Slowly; gradually; presently; by
 and by.
 暗 *An⁴*. Dark; obscure; gloomy; secret; covert,
 stealthy; to one's self, mentally.
 辦 *Pan⁴*. To administer; to manage; to trans-
 act, to do; to provide.

上當 *Shang⁴ tang⁴*. To get cheated, to be vic-
 timized, to fall into a
 trap:—Note 6.
 往往 *Wang³ wang³*. Frequently, every little
 while:—Les. 108. Sub.
 輕 *Ch'ing¹*. Light; to think lightly of; to slight;
 frivolous; gently; young.
 笨 *Pên⁴*. Stupid; dull of apprehension; awk-
 ward, clumsy; unwieldy.
 蠢 *Ch'un³*. Simple, foolish, stupid, doltish.

人¹⁶可¹⁶ 可以¹⁶ 悄悄¹⁶ 的兒¹⁶ 來告¹⁶ 訴我¹⁶。
 過了¹⁶ 四十¹⁶ 歲身¹⁶ 子漸¹⁶ 漸¹⁶。
 殼¹⁶ 花¹⁶ 費。○ 你¹⁵ 打¹⁵ 聽¹⁵ 明¹⁵ 白¹⁵ 了。
 有¹⁶ 大¹⁶ 進¹⁶ 項。也¹⁶ 不¹⁶ 過¹⁶ 僅¹⁶ 僅¹⁶ 的。
 高¹⁶ 高¹⁶ 的。一¹⁶ 百¹⁶ 二¹⁶ 十¹⁶ 斤。○ 稱¹³ 了¹⁴。
 慢¹⁶ 慢¹⁶ 的。就¹⁶ 明¹⁶ 白¹⁶ 了。○ 稱¹³ 了¹⁴。
 是¹⁶ 白¹⁶ 白¹⁶ 兒¹⁶ 的。○ 不¹² 用¹² 着¹² 急¹²。
 ○ 這¹¹ 個¹¹ 孩¹¹ 子¹¹ 頂¹¹ 笨¹¹。上¹¹ 學¹¹ 也¹¹。
 再¹⁰ 要¹⁰ 你¹⁰ 輕¹⁰ 輕¹⁰ 的¹⁰ 關¹⁰ 這¹⁰ 個¹⁰ 門¹⁰。

10 Hereafter I want you to shut this door gently.
 11 This child is extremely stupid: it is useless for him to go to school.
 12 Don't get impatient: by and by you will understand.
 13 It weighed one hundred and twenty catties, good weight.
 14 He has no great income,—no more than barely enough to cover expenses.
 15 When you have found out clearly, come quietly and tell me.
 16 When a man has passed forty, his strength gradually declines.

着 *Chao², cho²*. To become; to attain to; to ... cause, to send, to order; to place; yes, truly, exactly so; a move in chess. Les. 20. Sub.

急 *Chi²*. Impatient, anxious; hurried; uneasy; ... in extremity.

着急 Anxious, excited; eager; impatient.

稱 *Ch'êng¹*. To style, to call; to praise, to compliment; to weigh. Also *c'êng⁴* and *ch'ên⁴*.

進 *Chin⁴*. To advance, to make progress; to enter, to go in, up, or on.

項 *Hsiang⁴*. The neck; a sort, an item, a class; a term (in algebra); money, funds.

進項 Income, receipts.

僅 *Chin³*. Barely; scarcely; only.

花費 *Hwa¹ fei⁴*. Expense, outlay.

打聽 *Ta³ t'ing⁴*. To make inquiry, to find out by inquiring.

悄悄 *Chiao³*. Secret; quiet; private; anxious.

悄悄的 Secretly; clandestinely; quietly; be quiet, keep still.

漸 *Chien⁴*. Gradually, step by step; slowly.

衰 *Shuai¹*. To wear away, to decay, to decline; to fade. Also *ts'wei¹*.

敗 *Pai⁴*. To destroy; to ruin; to suffer defeat; enfeebled; damaged.

衰敗 To decay; to fail, to grow infirm; to suffer defeat.

頹 *T'wei¹*. Broken down, ruined.

衰頹 To go to ruin; to grow infirm.

苦 *K'ü³*. Bitter; unpleasant; painful; urgent; afflictions, sufferings.

苦苦的 *Earnestly, urgently; severely.*

哀 *Ai¹*. To grieve for; to pity; to lament; to beseech; urgent, importunate; alas!

哀告 *Ai¹ kao⁴*. To beseech, to entreat; to importune.

強 *Chiang³*. To compel, to force; to constrain; to strengthen. See *ch'iang²*; also read *chiang⁴*, and *chiang¹*.

強嘴 *Chiang³ tswai³*. To deny in the face of evidence, to asseverate.

倜 *Chiang⁴*. Unsubmissive, obstreperous.

嘴倜 *Tswai³ Chiang⁴*. Unreasonable talk; contradictory.

離 *Li²*. To leave, to separate from; to be absent; to scatter; from, away from.—Les. 57.

遠 *Yüen³*. Distant; to keep away from.

逃 *T'ao²*. To abscond, to flee; to escape.

逃學 *T'ao² hsüe²*. To play truant.

應該 *Ying¹ kai¹*. Ought to, duty bound.

踏 or 遭 *Tsao¹*. To meet; to endure; to experience; a time.—Les. 64.

踏 *T'a⁴*. To stamp; to tread on.

踏踏 To destroy wantonly; to abuse; to spoil.

紛 *Fên¹*. Confused; many things at once.

紛紛不一 *Fên¹ fên¹ pu⁴ i¹*. Confused, contradictory.

悶 *Mên⁴*. Sad; melancholy, heavy-hearted; lonely; a feeling of oppression.

樂 *Loi⁴*. Joy, pleasure, fun; to rejoice, to be happy; to be pleased with. Also *yoü⁴*.

悶悶不樂 *Mên⁴ mên⁴ pu⁴ loü⁴*. Melancholy, discouraged.

樂、最容易生病。
 紛紛不一。○你常這樣悶悶不
 踏踏人的東西嗎。○街上的話、
 孩子也多的，你還能說他不
 逃學，應該重重的打他。○你的
 後要離他遠遠的。○他這樣的
 錯，你還這樣強嘴。○我勸你以
 苦的去哀告他。○明明是你的
 就衰頹了。○我的意思，還是苦

- 17 My idea is to go again and earnestly entreat him.
 18 Clearly it is your fault; and yet you asseverate in this way.
 19 I recommend you hereafter to keep far away from him.
 20 You ought to whip him severely for having played truant in this way.
 21 Your children also are quite numerous: would you venture to assert that they never abuse anybody's things?
 22 The reports on the street are contradictory.
 23 When a man is all the time so melancholy as this, it is very easy to become sick.

NOTES.

1 Peking teachers object to doubling 圓, but Southern teachers approve.

3 Both forms are in general use. If 一會兒 be used, the translation should be *presently*, instead of *by and by*.

6 上當 Some would write 檔, but the general custom of Chinese books is to write simply 當. The derivation of the meaning is not certain. Perhaps it is from the idea of a pawn or surety, implying that the party found himself suddenly placed in the power of another; or perhaps from the idea of an opening or empty space, implying that the party took for reality that which proved to be "thin air."

7 早些, properly, *a little earlier*.

13 The general custom in China, in weighing all kinds of coarse commodities, is to weigh with the end of the scale beam considerably above the level, and there is generally

some contest on the part of the purchaser to get it higher. Steelyards are nearly always made to weigh light in anticipation of this custom.

16 If the sentence were rendered, *His strength will gradually decline*, it would show more clearly the force of the 就, but it would not give the whole idea of the sentence so well.

20 We might with equal propriety render, *If he plays truant in this way, you ought to whip him severely*.

21 人 is used indefinitely for *anybody*.

22 Such expressions as 紛紛不一, and 悶悶不樂 in the next sentence, are taken from the book language. Mandarin is constantly spiced by such ready-made phrases, appropriated from the book language. By use they become familiar to the unlearned as well as the learned.

LESSON XX.

THE AUXILIARY VERBS 着 AND 之.

着 is the most important and widely used of all the auxiliary verbs. It expresses the carrying of the action of the principal verb into effect. It often gives the force of the present participle. It may be joined to almost any active verb; but is much more frequently joined to some than to others.

In Peking, when 着 immediately follows the verb, it is read *chōa²*; but when 不 or 得 intervenes, it is always read *chao²*. This distinction of reading is confined to Pekingese.

之 is a *Wên li* particle having various uses, one of which corresponds in a measure to the use of 着 as an auxiliary in Mandarin. It is used in Shantung and elsewhere as a substitute for 着, which, in Eastern Shantung, it largely replaces. It can not, however, be used with a negative, as 着 *cau*. It is probably an old form which has been superseded by 着 in most places. It is sometimes heard both in Nanking and in Kiang.

第十二課

TRANSLATION.

先生	你。	夫。	着	些	○	易。	你。	某 ¹	1 The man referred to presumes on the fact that he is strong.
覺	○	○	這	話	他 ⁶	做	○	人	2 That man has a mind to beat you.
得	他 ¹¹	你 ¹⁰	個	要	專	着	你 ³	仗	3 You ought to wait the teacher's leisure.
着	們	不	說	緊	靠	○	該	着	4 To talk is easy; to perform is difficult (or, talking is easy; performing is difficult).
我	兩	認	那	你	着	黑 ⁵	等	他	5 You ought to lock that back door at night.
待	個	得	個	該	他	夜	着	有	6 He depends entirely upon his father's money for a living.
他	在	路	○	留	父	你	先	力	7 These words are important; you should pay attention to them.
不	門	○	婦 ⁹	心	親	該	生	氣	8 Do not address this one when you are speaking of that one.
公	口	可	人	聽	的	鎖	的	○	9 A woman ought to obey her husband.
道	坐	以	該	着	錢	着	空	那 ²	10 If you are not acquainted with the road, you should get a man to guide you.
○	着	找	順	○	過	那	兒	○	11 They two are sitting at the door talking.
他 ¹³	說	個	着	你 ⁸	日	個	○	人	12 Mr. Wang feels that I treated him unjustly.
不	話	人	他	要	子	後	說 ⁴	想	
肯	○	來	的	指	○	門	着	着	
照	王 ¹²	引	丈	這 ⁷			容	打	

VOCABULARY.

之 *Chī*¹. To go, to proceed; belonging to; sign ... of possessive in *Wén li*:—see Sub. He; she; it; this; that; also used as an expletive.

某 *Mw*³, *mou*³. A certain person, so-and-so, ... used when it is not convenient to use the name.

想 *Hsiang*³. To think on; to reflect; to remember; to plan; to expect; to wish.

空 *K'ung*⁴. An empty place, a crevice; vacant, unoccupied; time, leisure; a deficiency, a defalcation. Also *k'ung*¹.

黑夜 *Hei*⁴ *yie*⁴. Night; at night.

鎖 *Soi*³. A lock; to lock.

專 *Chwan*¹. Singly, solely; bent on; special.

靠 *K'ao*⁴. To lean upon, to rely on; to trust to; to be near; adjoining.

指 *Chī*³. A finger or toe; to point at; to refer to; to direct; to rely upon.

婦人 *Fu*⁴ *jín*². A married woman, a wife.

順 *Shun*⁴. To comply, to yield to; to obey; dutiful; convenient.

丈 *Chang*⁴. A rod of ten Chinese feet; a senior; one worthy of respect.

丈夫 *Chang*⁴ *fu*¹. A husband; a man (*vir*), a knight; a brave man.

領 *Ling*³. A collar, a necktie; to receive from, to take;—Les. 79; to direct; to lead, to act as guide. A classifier:—Les. 125.

引 *Yin*³. To draw out; to lead, to guide; to induce; to introduce; to thread,—as a needle; to quote; an introduction or preface.

覺 *Chüe*², *chiao*². To perceive; to be sensible of, to feel; to awaken, to arouse. Also *chiao*⁴.

覺得 *Chüe*² *té*². To feel, to be sensible of.

照 *Chao*⁴. To enlighten, to shine; to front towards; to care for; to accord with; according to, as; a pass, a permit.

主人 *Chu*³ *jén*². Master, employer.

碰 *P'êng*⁴. To run against; to bump; to meet; to happen on.

作 *Tsu*³. To let out, to tell:—See *tsou*⁴ and *tsou*¹.

作聲 *Tsu*³ *sh'ing*¹. To tell, to divulge, to let out a secret:—Note 14.

門、有對我生財四個字，貼在牆上。
 你跟他要，也是白費工夫。○正對着
 跟着李先生念書。○他²²不想着還錢，
 慎看孩子，不要²¹跌着他²⁰的孩子，
 生看孩子，不要²¹跌着他²⁰的孩子，
 麼。○我¹⁹的小刀子，已經找着了。○²⁰好好
 不¹⁹按着規矩不行。○守着甚麼，學甚
 事。○穿着雨衣，下雨也¹⁸不¹⁷礙
 着他，不要作聲。○暫¹⁵且留着，也不礙
 着他主人的意思行。○若¹⁴在路上碰

- 13 He is not willing to act according to his master's wishes.
 14 If you meet him on the road, don't mention it.
 15 It's no matter if you do keep it for the present.
 16 When you have on rain clothes, it is no matter if it does rain.
 17 It will not do for you not to follow the rule.
 18 Men imitate those with whom they associate.
 19 My pocket knife has already been found (or, is already found).
 20 Take good care of the baby, and do not let him fall down.
 21 His son goes to school to Mr. Li.
 22 He does not intend to pay: it is a waste of time for you to dun him.
 23 Exactly opposite the door there are pasted on the wall the four characters, "May he who is opposite me make money."

暫 *Chan*⁴. A short time, briefly; for the time being, temporarily.

且 *Ch'ie*³. Moreover, also, yet; further, besides:—Les. 138.

暫且 Temporarily, for the time being.

礙 *Ai*⁴. To hinder, to impede; to embarrass; to obstruct.

妨 *Fang*⁴. To hinder, to oppose; an impediment.

礙事 *Ai⁴ shi⁴*. Matter; consequence; hindrance; generally used with a negative.

關事 *Kwan¹ shi⁴*. Same as 礙事.

妨事 *Fang¹ shi⁴*. Same:—Note 16.

按 *An*⁴. To act according to; as, according to. Also *an*⁴.

守 *Shou*³. To keep; to guard; to obey; to attend to; to protect; to associate with.

好生 *Hao³ sheng⁴*. Carefully, attentively. 生 is the form found in books, but the phrase is universally spoken *hao³ sheng⁴*.

慎 *Shen*⁴. To act carefully; cautious; attentive; considerate.

好慎 *Hao³ shen⁴*. Same as 好生.

磕 *K'ei*⁴. To strike against; to knock.

跌 *Tie*⁴. To slip and fall, to tumble; to stumble; to fall:—Les. 92.

念書 *Nien⁴ shu⁴*. To go to school; to study; to repeat over and over.

財 *Ts'ai*². Riches, wealth; property, goods.

貼 *T'ie*⁴. To attach to; to paste to, to post; to make up a loss; adjacent.

NOTES.

8 The idea is, Do not pretend to be speaking to this one when you really mean that one;—do not whip one man over another man's shoulders.

11 Or, *They two were sitting at the door talking.* See Note, Les. 6. (5.)

14 In many places 作聲 is read *tsu⁴ sheng⁴*. It is also often written 做聲, and pronounced *tsō⁴ sheng⁴*. It should be noted that 作 and 做 are both read *tsō⁴* in Peking; but in most places the latter is read *tsou⁴*. The two characters are by no means interchangeable.

15 Or, if referring to a person, *It is no matter if you do detain him for the present.*

16 妨事 is Southern Mandarin, though occasionally

heard in the North. 關事 is frequently written 管事, and 礙事 is more widely understood than either of these forms.

13 Or, *Men take to that with which they are constantly brought in contact.*

20 磕 is here used causatively, not meaning to strike, but to cause, or allow, the child to fall down and strike itself on the ground. Chinese verbs are often so used.

23 When it is desired to isolate a clause, or expression, and use it as a substantive, it is followed by a statement of the number of characters it contains. These characters are pasted up by the shopkeeper himself; but they read as if expressing the good wishes of the party on whose wall they are pasted.

課 一 十 二 第

TRANSLATION.

自 人、是 和 己 知 子。正 己 我¹
 家 是 我 他 的 己 的 應⁵ ○ 人。去、自 己 的
 要 一 自 說。毛 的 當⁵ ○ 我 不 的 錢
 留 樣 己 ○ 病。朋 友。愛 自 不 放 心。不 發
 着 的 一 各 這⁹ ○ 我⁸ ○ 人 己 打 自 先³ ○
 用 使 罪。個 兒 不 是 自 己 不 知 道 自 己 的 口 後
 喚 ○ 不¹¹ ○ 合 夥 的 好 意 思 自 己 不 知 道 自 己 的 口 後
 ○ 這¹² 能 給 你、我 殺 賣、思 自 己 不 知 道 自 己 的 口 後
 這 個 事 情、我

- 1 My own money is not sufficient.
- 2 I do not feel easy to send you alone.
- 3 Correct yourself before you correct others.
- 4 He slaps his own mouth (i.e., he talks inconsistently).
- 5 You should love others as yourself.
- 6 He is my confidential friend.
- 7 One does not know one's own faults.
- 8 I do not like to speak to him myself.
- 9 This is not a partnership business; it is my own.
- 10 To commit suicide is as great a sin as to commit murder.
- 11 I cannot give it to you; I want to keep it for my own use.
- 12 You ought to decide this thing yourself.

LESSON XXI.

THE REFLEXIVE PRONOUN.

自 Self; my own, his own, etc.

己 Self; private; selfish.

自己 Self. This term is joined with the several personal pronouns to make *myself*, *thyself*, etc. It is also used alone in these same senses, the antecedent being understood. It may sometimes also be translated, *oneself*. It is frequently

written, and more frequently spoken, 自家. Both 自 and 己 are used alone, but always in ready-made book phrases. When thus used, the 自 precedes the verb with which it is joined, while 己 follows it.

自各兒 or 自己各兒 His own, her own, etc. The second form is strongly colloquial. The Nanking equivalent is 自己一個:—Les. 66.

VOCABULARY.

- 己 *Chi³*. Self, oneself; private; special.
 各 *K²*. Each, every, all:—Les. 66.
 打發 *Ta³ fa¹*. To send, to dispatch; to satisfy, to please.
 放心 *Fang¹ hsin¹*. To set the mind at rest, to be free from anxiety.
 巴 *Pa¹*. To adhere; a crust; a clamp; *the jaw*; a tail. Also *pa¹*.
 嘴巴 *Tswei³ pa¹*. The lower jaw; *the mouth*.
 應當 *Ying¹ tang¹*. Ought, should, duty bound, under obligation.
 知己 *Chi³ chi³*. Intimate, confidential.
 愛 *Ai¹*. To love, to take delight in; to wish; to be sparing of, to grudge.
 朋 *P²eng²*. A friend, a companion.
 朋友 *P²eng² yiu³*. A friend, an associate.

- 夥 *Hwo³*. A band, a company; a comrade, a partner; numerous.
 合夥 *He² hwo³*. A partnership; to enter into a partnership.
 盡 *Chin⁴*. To exhaust; finished, ended; empty; all, entirely; to the uttermost:—Les. 101 and 158. See *ching⁴*.
 自盡 *Tsi¹ chin⁴*. To end one's own life, to commit suicide.
 殺 *Sha¹*. To kill; to murder:—Les. 153.
 殺人 *Sha¹ jèn²*. To commit murder.
 喚 *Hwan⁴*. To call, to hail, to bid, to name.
 使喚 *Shi³ hwan⁴*. To employ, to use, to utilize (C. and X.).
 掛 *Kwa¹*. To be connected with, involved in; to brush against, to jostle. Also *kwa⁴*

該 是 你 自 己 拿 主 意。○ ○ 不 關 他
 的 事 是 我 自 家 的 錯。○ 沒 有 人
 掛 着 他 是 他 自 己 跌 倒 了。○ 天 地
 不 能 自 己 造 自 己。○ 這 是 他 哥
 哥 的 眼 鏡 不 是 他 自 己 的 功 勞 不 能 得 救。○ 人
 不 用 人 送 他 他 自 己 能 去。○ 你
 若 不 親 自 去 我 怕 這 個 事 情 不
 能 辦 妥 當。○ 他 如 今 有 二 十 來
 畝 地 若 是 安 分 守 己 也 可 以 過

- 13 He is not responsible; it was my own mistake.
 14 Nobody touched him; he fell down of himself.
 15 Heaven and earth could not create themselves.
 16 These are his elder brother's spectacles, not his own.
 17 A man cannot be saved by trusting in his own merit.
 18 He does not need any one to go with him: he can go himself.
 19 If you do not go yourself, I fear this business can not be satisfactorily arranged.
 20 He now has upwards of twenty mow of land: if he is frugal and temperate he can make a living.

拐 *Kwai*³. To swindle, to decoy; to kidnap; to ... round a corner; a right angle. Read *kwaï*¹,—to brush against, to jostle (L).

造 *Tsao*⁴. To make, to build; to create; to act; ... to commence.

哥 *Ke*¹. An elder brother; used as a suffix to ... show respect.

哥哥 An elder brother:—Note 16.

鏡 *Ching*⁴. A metallic mirror; a looking-glass; ... a lens.

眼鏡 *Yien*³ *ching*⁴. Spectacles.

功 *Kung*¹. Merit; achievements; virtue.

勞 *Lao*². To toil, to labor; to trouble; wearied, ... distressed, burdened.

功勞 Meritorious deeds, merit.

救 *Chiu*⁴. To rescue, to save; to liberate.

親自 *Ch'in*¹ *tsi*⁴. Oneself; in person, in propria persona.

妥當 *T'oa*³ *tang*⁴. Satisfactory, in proper order ... or condition.

安分 *An*¹ *fen*⁴. To do one's duty; to fill one's ... proper station; to be frugal.

守己 *Shou*³ *chi*³. To restrain oneself, to be temperate.

吃虧 *Ch'i*¹ *kwei*¹. To suffer loss; to get the ... worst of the bargain.

埋 *Man*². To conceal; to lay up; to accuse. ... Also *mai*⁴.

怨 *Yuen*⁴. To hate, to feel bitter; to murmur at; ... malice; a wrong.

埋怨 To hold a grudge against; to find fault with, to murmur at.

欺 *Chi*¹. To cheat; to deceive; to insult; to ... befool; to ridicule.

欺哄 *Chi*¹ *hung*³. To deceive, to impose upon.

底細 *Ti*³ *hsi*⁴. The facts, the real state of the ... case.

底裏 *Ti*³ *li*³. The same as 底細 (w).

約 *Yü*¹, *yo*¹. To bind by contract, to agree with; ... to restrain; to estimate; a treaty; a deed; condensed; about, nearly:—Les. 96.

摸 *Mo*¹, *mu*¹. To feel after, to seek; to guess; ... to follow a pattern.

約摸 To estimate, to guess, to speak at random

表 *Piao*³. The exterior; to manifest, to make ... known; a signal; any instrument with a scale,—as a thermometer or a watch; a permit; kindred of a different name.

表明 *Piao*³ *ming*². To make known, to show; ... to tell, to publish.

表白 *Piao*³ *pai*². To show, to publish.

跟從 *Kên*¹ *ts'ung*². To follow.

克 *K'è*⁴. To be able; to subdue; to repress.

克己 *K'è*⁴ *chi*². To govern oneself, to deny oneself.

背 *Pei*¹. To carry on the back. Also *pei*⁴.

十字架 *Shi*² *tsi*⁴ *chia*⁴. The cross—from its ... resemblance to the

character 十.

着跟早自好自²³要我找日子
 十從曉己約己自嗎。着子。
 字我、得表表摸不己○吃○
 架就了。白明、着知欺你²²虧、這²¹
 跟當○好說。道哄該還、是
 從克有²⁵不○底底自小來你
 我。己、人好、不²⁴裏細己。心、埋自己
 背要人用不○不怨己

- 21 You brought this loss on yourself; and yet you come complaining against me.
- 22 You should be careful and not deceive yourself.
- 23 You should not speak at random, when you do not know the bottom facts in the case.
- 24 You need not publish it yourself; whether good or bad, people already know.
- 25 If any man will follow me, let him deny himself, and take up his cross, and follow me.

2 放心 Lit., to let down, or lay down, the heart; similar to our phrase "to set the heart at rest."

3 人 is here used for others, in opposition to self. So also in (5).

8 不好意思 is a very common phrase, which will not bear a literal analysis. It expresses a slight feeling of shame or embarrassment.

12 Lit., This thing is yours to decide.

14 是 might be omitted, but as used it adds emphasis to the clause following it.

16 哥 is not repeated as adjectives are, for emphasis, but probably for the purpose of distinguishing the word from others, or as an indication of endearment. Names of relatives show a special tendency to double in this way: thus we have, —姐姐 *chie³ chie³*, elder sister; 妹妹 *mei⁴ mei⁴*,

younger sister; also 媽媽 *ma¹ ma¹*, mother; 爹爹 *tie¹ tie¹*, father; 爺爺 *ye² ye²*, grandfather; 奶奶 *na³ na³*, grandmother, etc. 父 and 母, however, are never repeated.

20 二十來. It is hard to see how this phrase comes to mean upwards of twenty. The 來 is nearly always pronounced *la*, and 個 is often added. In Peking it means about twenty—less or more; elsewhere it always means upwards of twenty, though not usually over twenty-five.

21 吃虧 is an infinitive clause, the object of the verb 找.

23 底裏 is not used in the North, save in one or two ready-made phrases. It is used in the South, but is a little bookish.

24 Note how the subjunctive idea is implied in 好不好.

LESSON XXII.

AFFIRMATIVE-NEGATIVE QUESTION.

Besides the form with 嗎, a direct question is very often asked by putting the idea first in the affirmative, and then in the negative, implying or offering an alternative in the answer; somewhat

as we do in English when we add "or not" to a direct question.

This form of question is much used, and is somewhat less categorical than with 嗎.

VOCABULARY.

想家 *Hsiang³ chia¹*. To be homesick.
 忙 *Mang²*. Busy, occupied; hurried.
 帮忙 *Pang¹ mang²*. To help do extra work; to assist:—Note 5.
 賬 *Chang⁴*. An account; a debt; a charge.
 宜 *I²*. Right; fit, proper; suitable.
 便宜 *Pien⁴ i²*. Convenient; serviceable.
 方便 *Fang¹ pien⁴*. Convenient.
 嫁 *Chia⁴*. To marry a husband.
 出嫁 *Ch⁴u⁴ chia⁴*. To get married (of the woman).

齊 *Ch²i²*. Even, uniform; on a level; complete; to equalize; at once; all.
 陽 *Yang²*. The superior of the dual powers of nature: the sun; day; heaven; male; virility; the front; this world or life.
 太陽 *T'ai⁴ yang²*. The sun.
 封 *Feng¹*. To appoint, to constitute officially; to seal: an envelope, a sealed packet. A classifier:—Les. 125.
 信封 *Hsin⁴ feng¹*. A letter envelope.
 營 *Ying²*. To plan, to attend to; to get a living; an intrenched camp; military.

課二十二第

TRANSLATION.

喉在式。到○方便來是不紙¹
 嚨中○不客⁸便宜幫不你好。還
 今國、還¹¹能。來○忙是的○有
 天服服有○齊你⁷不你不你³沒
 好不水別這¹⁰了家能。的是。想^想有。
 了服土的個沒大○ ○ ○ 家○
 沒水不營事信沒有。姑今⁶我⁵不^想你²
 有土服生情封○娘、天明^家不^想早
 ○ ○ 沒兒、趕⁹出算天家、一
 先¹¹李¹³有。合落了賬、請○點
 生師○式太門嫁方便客、這⁴兒
 的母先¹²不陽、沒便宜你個去
 胳膊的生合能有。不不能刀好

- 1 Is there any more paper?
- 2 Would it not be better for you to go a little earlier?
- 3 Are you homesick?
- 4 Is this knife yours?
- 5 I am going to invite company tomorrow: can you come and help me?
- 6 Is it convenient to settle accounts to-day?
- 7 Is the eldest daughter of your family married yet?
- 8 Have the guests all arrived?
- 9 Can we arrive by sunset?
- 10 Is this envelope suitable or not?
- 11 Have you still any other business?
- 12 Does the climate in China agree with you?
- 13 Is Mrs. Li's throat well to-day?
- 14 Does your upper arm still pain you?

營生 *Ying² sheng¹*. To make a living; an affair, a piece of business; work.
 服 *Fu²*. Clothing; to yield to; to submit; to subdue; to agree to; to swallow.
 水土 *Shuei³ tu³*. Climate.
 服水土 Acclimated, to stand the climate.
 喉 *Hou²*. The throat, the gullet.
 嚨 *Lung²*. The throat, the oesophagus.
 喉嚨 The throat.
 胳膊 *Ke¹*. The fore-arm.
 膊 *Pou¹*. The humerus, the upper arm.
 胳膊 The upper arm; the arm. Also written 胳膊.
 脚 *Chiao³, chiao³*. The foot; the base; conveyance; freightage.
 凍 *Tung¹*. To freeze; frost-bitten; cold.
 賤 *Chien⁴*. Mean, ignoble; cheap; to depreciate, to regard lightly.
 便 *Pien²*. Advantage; cheap. See *pieu⁴*.
 便宜 *Pien² i²*. Advantage; cheap.
 米 *Mi³*. Rice or millet after being hulled.
 大米 *Tu⁴ mi³*. Rice,—as distinguished from millet (小, 米).
 乾飯 *Kan¹ fan⁴*. Rice or millet boiled dry.
 到底 *Tao⁴ ti³*. In the end; after all; finally; positively.
 火盆 *Hwoa³ p'en²*. A brazier; an earthen bowl for holding live coals.

滅 *Mie⁴*. To destroy; to exterminate; to put out or to go out,—as fire.
 鳩 *Wu³*. To smother,—as fire, to put out or to go out. Also *wu⁴*.
 保人 *Pao³ j'en²*. Bail, security, an endorser, a backer.
 商 *Shang¹*. To consult, to deliberate; to trade; a merchant.
 議 *I⁴*. To deliberate; to discuss; to criticize.
 商議 To consult with, to consider; to speak in behalf of.
 廚 *Chu²*. A kitchen, a cook-house.
 鍋 *Kwoa¹*. An iron kettle, a skillet.
 破 *P'oa⁴*. To break, to tear, to split; to destroy; to solve; to storm.—Les. 102.
 補 *Pa³*. To repair; to patch; to make up; to aid, to strengthen. Also *p'u¹*.
 小爐匠 *Hsiao³ lu² chang¹*. A tinker, a traveling smith.
 整 *Cheng³*. To adjust; to repair, to mend; to reform; the whole of, entire.
 整治 *Cheng³ chi⁴*. To repair, to put in order.
 拾 *Shi²*. To gather up; to bring together; to clear away; to arrange; ten.
 收拾 *Shou¹ shi²*. To put in order; to repair; to gather up and take away.

了、我、去、找、個、補、鍋、爐、的、匠、來、收、整、他、好、不、好。
 一、點、事、情、不、知、道、他、有、工、夫、沒、有。
 你²⁶不、放、心、我、找、個、保、人、行、不、行。
 先、生、聽、着、看、對、不、對。
 不、明、白。
 他²¹說、要、來、便、宜、不、便、宜。
 書、你、看、便、宜、不、便、宜。
 ○、這、兩、天、銀、子、行、市、長、了、沒、有。
 衣、裳、洗、完、了、沒、有。
 膊、還、疼、不、疼。
 ○、那、個、飯、壞、了、沒、壞。
 ○、今、天、實、在、冷、你、的、腳、冷、凍、不、冷、凍。
 ○、四、百、錢、買、這、本、

- 15 Has that food spoiled?
- 16 Have you finished washing this week's clothes?
- 17 It is very cold to-day: are your feet frozen (or cold)?
- 18 Has the price of silver advanced these few days?
- 19 Four hundred cash for this book; do you not think it cheap?
- 20 Do you eat dry rice?
- 21 He said he would come; but, after all, has he come?
- 22 Is this idea clear to you?
- 23 If I give you three thousand cash, will it be enough?
- 24 I will say it again. Please listen and see whether it is correct or not.
- 25 Has the fire in the fire-pan gone out?
- 26 If you are uneasy, would it do for me to get some one as security?
- 27 I want to consult him about a small matter: I wonder if he has time.
- 28 The kettle in the kitchen is cracked (or, broken): shall I not get a tinker to come and mend it?

NOTES.

2 好不好 has a different meaning here from what it had in the last lesson, and is read with a different emphasis.

3 你想家不想家 is the proper and more prevalent form; that is, the rule in all cases is, to complete the affirmative form before the negative is begun. The second form is much used in Shantung, and also to some extent in other places; though most teachers, if asked, would say that the first is the right one; because they have been accustomed to see it so in books. To adhere in all cases to the book form sounds labored and awkward.

4 To give the meaning in the translation, a slight emphasis should be thrown on 你. By a different emphasis the sentence might be made to mean, *This knife is yours, is it not?* To give this meaning the emphasis should be thrown, in the first form on the first 是, and in the second form on the second 是.

5 帮忙, to assist the hurry; i.e., to help with any extra work. Properly applied to assistance rendered freely; but often used of temporary work that is paid for.

7 Instead of repeating the principal verb in the negative form, 有 is made to stand for it. This is a common form.

13 For anything that appears in this sentence, it may have been addressed to Mrs. Li; in which case the meaning would simply be, *Is your throat well to-day?*

17 凍 properly means *frozen*, but is used in many places as an exaggeration for *very cold*,—*freezing cold*.

20 大米乾飯 is a Northern expression. In the South 飯 alone expresses it all, for the reason that they have no 小米, *millet*; and 飯, when used alone, is understood to mean *dry rice*.

27 不知道 *do not know*, is the common way of expressing "I wonder." The 道 is often omitted.

28 The Southern form in 補鍋的, a *mender of kettles*:—Les. 39. In the North a 小爐匠 is a traveling tinker who carries a forge and a small kit of blacksmith tools, and mends crockery, as well as iron, brass and tin ware.

LESSON XXIII.

的 JOINED TO VERBS.

When 的 follows a verb it gives it the force of a participial noun, or makes it equivalent to a relative clause. Thus, the first sentence might be

rendered literally, *His going is very quick*; and the second, *The money which he earned was not much*. While this is the analysis of this idiomi-

第二十三課

TRANSLATION.

學	恰	聽	的	畫	堂	快。	花	○	他 ¹	1 He goes very fast.
的	對。	得	不	兒	掃	○	的	伏 ³	走	2 He did not make much money.
多	○	清	大	畫	的	我 ⁶	錢	天	的	3 The summer rains were very great.
又	我 ¹²	楚。	對。	的	不	乾	不	下	的	4 There has been not a little money spent this month.
溫	怕	○	○	好	乾	父	少。	的	快。	5 This knife is not ground sharp.
習	你	他 ¹¹	你 ¹⁰	不	淨。	親	○	雨	○	6 My father is very sick.
的	說	用	慢	好。	○	病	這 ⁵	很	他 ²	7 The parlor is not swept clean.
熟。	得	的	慢	○	你 ⁸	得	個	大。	他 ²	8 Look at this painting of mine, [and see] whether it is well painted.
○	荒	這	的	這 ⁹	看	不	刀	○	掙	9 This word is not translated quite right.
你 ¹⁴	唐。	個	說	個	我	輕。	磨	這 ⁴	的	10 If you speak slowly, I shall hear distinctly.
學	○	比	我	字	這	○	的	個	錢	11 He used this comparison very appositely.
的	他 ¹³	方	就	個	客 ⁷	不	月	多。	不	12 I fear you are speaking rashly: (or, I fear you spoke rashly.) [it well.
										13 He learned much, and also learned

atic usage, a good English rendering will take a variety of forms, according to the connection.

得 may often be substituted for 的 without

appreciable change of meaning. Such substitution is more frequent in the South than in the North. It is possible that 得 was the original form.

VOCABULARY.

掙 <i>Chêng⁴</i> . To make money by labor, to earn; to break or tear away.	荒唐 <i>Wên¹</i> . Unsteady; unreliable; wild; rash.
伏 <i>Fu²</i> . To fall prostrate, to humble oneself; to suffer, to conceal; <i>the hot season</i> .	溫 <i>Wên¹</i> . Warm, tepid; mild, genial, kind; to practice, to become familiar with.
伏天 <i>Fu² tien¹</i> . The hot season, July 19 to August 18.	習 <i>Hsi²</i> To practice; skilled; custom, habit.
磨 <i>Mo²</i> . To rub, to grind; to sharpen; to argue; trials; a time:—Les. 64. Also <i>mo²</i> .	溫習 <i>Wên¹ Hsi²</i> . To repeat again and again, to practice.
畫 <i>Hwa¹</i> . A picture, a painting; a mark, a line; a stroke in a character. Also <i>hwa²</i> .	肉 <i>Jou⁴</i> . Flesh; meat; fat, fleshy; corporeal; substantial. Also <i>ju⁴</i> .
畫 <i>Hwa²</i> . To draw a line; to paint or draw; to line off. See <i>hwa¹</i> .	煮 <i>Chu³</i> To boil in water, to cook.
繙 <i>Fan¹</i> To open out; to translate, to interpret.	爛 <i>Lan⁴</i> . Bright, brilliant; cooked tender; soft, mellow; tattered; rotten.
楚 <i>Chu³</i> . Sharp, painful; orderly; plain, distinct, clear.	湊 <i>Ts'ou⁴</i> . To gather together, to collect; to happen or hit upon.
清楚 <i>Ch'ing¹ ch'w³</i> . Clear, distinct; in order; settled,—as an account.	巧 <i>Ch'iao³</i> . Skilful, ingenious; wily, shrewd; opportune.
比方 <i>Pi³ fang¹</i> . A comparison; an illustration; for instance.	湊巧 <i>Ts'ou⁴ Ch'iao³</i> . Opportune, in the nick of time; lucky.
恰 <i>Ch'ia⁴</i> . Luckily, opportunely; exactly; just; at the exact moment.	櫃 <i>Kwei⁴</i> . A chest; a locker; a bureau; a safe; a cupboard; a sideboard.
荒 <i>Hwang¹</i> . Barren, waste; reckless, careless; empty; famine.	正當 <i>Chêng⁴ tang⁴</i> . Square; level; straight, not awry.
唐 <i>T'ang²</i> To boast; dissolute.	蓋 <i>Kai⁴</i> . A cover, a roof; to cover, to roof; to build a house.
	體 <i>T'i³</i> . The body, the limbs; a solid; the substance; to feel for; becoming; to embody; to realize; to pervade.

第二十四課

TRANSLATION.

○ 促 的 泡 湖 ○ 心 了。 ○ 的 今¹
 他¹⁵ 了。 過 的 以¹⁰ 忒 ○ 如⁵ 的 衣 天
 做 的 ○ 於 茶 後 毒 那⁷ 今 裳 太 熱。
 的 先¹⁴ 精 太 講 了。 些 天 忒 太 熱。
 過 生 細 明 厚 釀 的、 ○ 水 太 癩 骯 ○
 快、 寫 ○ ○ 太 學⁹ 太 短。 歹 骯 ○ 你²
 不 寫 字、 明¹³ 那¹² 煩 的 太 涼。 ○ ○ 說 的
 大 仔 費 天 出 小 絮 了。 多、 那⁸ 我⁶ 我⁴ 的 太 快。
 仔 夫 殯、 姑 娘、 早¹¹ 不 人 的 鐘 太 慢。
 細。 太 太 娘、 早¹¹ 不 人 的 鐘 太 慢。 ○ 你³
 ○ 我¹⁶ 大。 急 生 上 晨 熟。 的 太 乏

1 It is too hot to-day.
 2 You speak too fast.
 3 Your clothes are too dirty.
 4 My clock is too slow.
 5 The days now are too short.
 6 I am too tired to-day.
 7 That water is too cold.
 8 That man's heart is too malignant.
 9 If you learn too much you will not learn it well.
 10 Afterwards there was too much repetition in his discourse.
 11 The tea made this morning was too strong.
 12 That little girl is by nature too precocious.
 13 To have the funeral to-morrow will be too hurried.
 14 You take too much time in writing.

忒 Too, excessive; an exaggeration of 太:—mostly used of things that are in some way displeasing.
 過於 Too, excessive. 過 is sometimes used alone in the same sense.

過逾 Both words mean to pass over, or to go beyond, and together mean, *too much, beyond measure*. The accent is on the second character, while in 過於 it is on the first.
 過分 Beyond duty or propriety, outrageous.

VOCABULARY.

忒 *T'ei⁴* An excess; too, very:—see Sub.
 於 *Yu²* In, at, on; with, by; as, so; than.
 逾 *Yu⁴* To pass over; to go beyond; to exceed; to omit; still, more.
 癩 *Lai¹* Foul, filthy (L.). Also *lai⁴*.
 歹 *Tai³* Bad, vicious; perverse.
 癩歹 Unkempt; soiled, dirty (L.).
 骯 *Ang¹* Dirty.
 骯 *Tsang¹* Filthy; to dirty, to defile,
 骯 骯 Filthy, dirty, foul, nasty.
 乏 *Fai²* To be in want of; deficient; exhausted, weary, tired; half-witted, stupid.
 毒 *Tu²* Poisonous; malignant; cruel.
 煩 *Fan²* Troubled; annoyed; perplexed, *con-* fused; grieved; urgent.
 絮 *Hsu⁴* To repeat, to reiterate; prolix; to wad,—as a quilt; gossamer, fleecy.
 煩絮 Repetitious, tautological.
 晨 *Ch'en²* Morning, dawn.
 早晨 *Tsao³ ch'en²* The morning.

早上 *Tsao³ shang⁴* The morning.
 湖 *Ch'u¹* To steep or make tea (Pekingese).
 泡 *P'ao⁴* To steep, to soak; to draw,—as tea. Also *p'ao¹*.
 茶 *Ch'a²* Tea,—the plant or the infusion.
 釀 *Yien⁴* Strong,—as tea or coffee.
 厚 *Hou⁴* Thick; generous, liberal; large, sub- stantial; intimate; strong,—as tea.
 精 *Ching¹* Unmixed; fine, subtle; expert, prac- ticed; smart, ready; the essence; semen; an apparition.
 精明 *Ching¹ ming²* Smart, clever, quick-wit- ted, sharp; shrewd.
 精細 *Ching¹ hsi⁴* Smart, clever, sharp; alert.
 殯 *Pin⁴* To carry to burial; a funeral.
 出殯 *Ch'u¹ pin⁴* To observe funeral rites; to have a funeral.
 促 *Ts'u⁴* To urge; urgent, pressing; close.
 急促 *Ch'i² ts'u⁴* Hurried, hasty.

分了。看我不能讓他。
 看你譏誚他，太過逾了。
 分的。○和²⁵世²⁴上的利害人，沒有像你這樣過
 輕了。○世²⁴上的利害人，沒有像你這樣過
 你也說得太過了。○送²³他²²有不是，是錯的，
 也不可過於打算。○他²²有不是，是錯的，
 也。不可過於打算。○他²²有不是，是錯的，
 問很好，可惜忒張狂了。○人²¹不可不打算，
 館不可過鬆，也不過嚴。○丁²⁰家木的學
 學不可過鬆，也不過嚴。○丁²⁰家木的學
 以少買一點。○這¹⁸個學生，過逾的¹⁷笨。○教¹⁹可
 的嘴太直，說話常得罪人。○若¹⁷是太貴，可

- 15 He works too fast, and is not very careful.
- 16 My manner of speaking is too straightforward: I am constantly offending people in my talk.
- 17 If it is very dear, buy a little less.
- 18 This pupil is excessively stupid.
- 19 In teaching it is not best to be too lax, nor yet too strict.
- 20 Ting Chia Mu's scholarship is very good: it is a pity he is so arrogant.
- 21 A man should make plans; yet he should not plan too much.
- 22 He was to blame it is true, and you also spoke too severely.
- 23 To give him this trifling present, is too meagre.
- 24 Of all the violent men in the world, you are the most outrageous.
- 25 It is not best to be too punctilious in our intercourse with intimate friends.
- 26 In my opinion, you ridicule him too excessively.
- 27 He insults me too outrageously; I shall not submit to it [him].

仔 *Tsʰ*. To carry; careful.
 仔細 *Tsiʰ hsiʰ*. Careful, particular.
 直 *Chiʰ*. Straight; upright; outspoken; straight-
 forward; purposely.
 拙 *Chuoʰ*. Stupid; unskillful, clumsy.
 鬆 *Sungʰ*. To relax; slack, loose; easy-going;
 flabby, spongy.
 嚴 *Yienʰ*. Severe, stern, strict; extreme; ma-
 jestic, dignified; close,—as a door.
 惜 *Hsiʰ*. To compassionate; to regret; to be
 sparing.
 可惜 *Kieʰ hsiʰ*. To be regretted; what a pity!
 Alas!
 狂 *K'wangʰ*. Mad, raving; insane; rash, excit-
 able; proud, insolent; violent.

張狂 *Changʰ k'wangʰ*. Boastful; arrogant; pre-
 tentious.
 像 *Hsiangʰ*. Like, similar, as; a likeness; an
 image, an idol.
 拘 *Chüʰ*. To grasp and hold; to restrain; to em-
 brace; to adhere to.
 謹 *Chinʰ*. Diligent, careful; respectful.
 拘謹 Cautious, conservative; punctilious.
 譏 *Chiʰ*. To ridicule; to mock; to satirize.
 誚 *Ch'iaoʰ*. To blame, to scold, to upbraid.
 譏誚 To ridicule, to jeer at.
 讓 *Jangʰ*. To yield, to allow; to esteem others;
 to waive; retiring; courteous.

NOTES.

3 癩歹 is very forcible, but more or less local. In the South 癩 is used alone.
 7 那些水 might, with equal propriety, be 那個水. The plural form usually indicates a limited quantity, while the singular is quite indefinite.
 8 Lit., This man's heart is too poisonous; said of one who has no regard for the rights and feelings of others.
 11 沔 is Pekingese. 泡 is Central and Southern Mandarin. 厚 is Nankingese.

16 Lit., My lips are too direct. We attribute speech to the tongue, the Chinese, to the lips.
 18 拙 is Nankingese. In the North 拙 is not applied to the mind.
 21 過於打算 refers to one who is always changing his plans, or is too sanguine in his planning.
 26 We have in 太過逾, a duplicate intensive, which, however, is more elegant in Chinese than the redundant expression "too excessively" is in English.

第二十五課

TRANSLATION.

走、鞋給罪。不要○替給替給他 ¹	1 When he was starting, he left these five hundred cash for the servants.
你底他○要我 ⁶ 你給我我臨走、	2 Bring a pitcher of hot water for me.
與給我拔提請 ⁹ 緊、我的寫。討辦拿	3 Please do not fail to bespeak a wife for me.
他替給鞋、先我大○個一壺留這	4 If you can not write it yourself, I will write it for you.
平你也是給與給不能小口。開五	5 Can you find a situation for me?
上幫是不給我與你。能給○水來。	6 I can not lend him my overcoat.
三褂子。不配我寫○借給我你 ⁴	7 If you have no money, no matter; I will trust you.
兩銀子。○的。個耶 ⁸ 把給找自己○把給	8 Jesus made atonement for the sins of all men.
子。客 ¹² ○影仿蘇替萬沒 ⁷ 處方會要	9 Will you please write a copy for me?
○王 ¹³ 明替給 ¹¹ 你 ^本 格子。人○地己不請 ³ 夥計。○	10 I am not worthy to pull up his shoes.
先生要○我 ¹⁰ 贖錢能。我	11 If you quilt my shoe soles, I will hem your coat.
	12 The guest will leave to-morrow; do you weigh for him three taels of silver.

LESSON XXV.

THE DATIVE.

給 To give; hence,—to, for; when it follows the verb it means *to*, and when it precedes it, *for*. It is nearly always read *kei³* in Pekingese. Though properly unaspirated, it is generally aspirated in Central and Southern Mandarin. In Nanking, when used as the sign of the dative it is read *kē³*.

替 To substitute; hence,—instead of, for. It always precedes the verb.

把 To take (see Les. 28), is much used along the Yangtse for **給**, when **給** means *to*, but never

when it means *for*. This use of **把** is not properly Mandarin, but is allied to the Southern coast dialects.

與 To, the *Wên-li* equivalent for **給** as a sign of the dative. Colloquially it is not so used in the North, but is used to some extent in the South, especially in the region of Hankow.

In the South, **替**, **把** and **與** largely supersede **給**, which is, however, the regular and recognized Mandarin form.

VOCABULARY.

替 *T'i⁴*. To take the place of; to do for or in—
... stand of; in behalf of; for.

把 *Pa⁴*. To take; to take hold of, to seize; to
... regard as:—an instrumental verb,
Les. 28. *To*:—see Sub. Also *pa³* and *pa⁴*.

與 *Yü³*. To give; to transfer; as, rather; with,
... and; *to*:—see Sub., also Les. 110.

計 *Chi⁴*. To plan, to consider; to compute; a
... stratagem; a comrade.

夥計 *Hwo³ chi⁴*. A comrade, a companion;
... the employe's in a shop.

壺 *Hu²*. ... A pot, a jug, a pitcher:—Les. 174.

開水 *K'ai¹ shwei³*. ... Boiling water.

家口 *Chia¹ k'ou³*. ... Family; wife.

家小 *Chia¹ hsiao³*. ... A wife.

處 *Ch'u⁴*. A place; a state; a circumstance:—
... Les. 98. A classifier:—Les. 125.
Also *ch'u³*.

地處 *Ti⁴ ch'u⁴*. A place, a locality; a situa-
... tion; a berth (L.).

賒 *Shé¹*. To buy or sell on credit; *to trust*; to
... borrow.

耶 *Yie²*. Father; a *Wên-li* final particle imply-
... ing doubt.

第二十六課

TRANSLATION.

後頭。○我 ¹⁰ 打算在院子西	兩個孩子。我纔看見在樓	狗常在外的邊咬雞。○你的	子是。你的嗎。○這 ⁷ 裏頭的	住在裏邊。○這 ⁷ 裏頭的房	外 ⁵ 頭實在冷。○我的家眷	外 ⁵ 面。○在 ⁴ 地裏頭有火。○	看見嗎。○正在 ² 我在眼前、你還不	說話。○看見他們在土地廟後	我 ¹ 看見他們在土地廟後
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- 1 I saw them behind the Tu-ti temple talking.
- 2 Right before your eyes, and you don't see it?
- 3 I was inside, and he outside.
- 4 There is fire inside the earth.
- 5 It is very cold outside.
- 6 My family live within.
- 7 Is the house in here yours?
- 8 Wan the Fourth's dog is constantly out biting [people's] chickens.
- 9 I just now saw your two children behind the house.
- 10 I propose to build a side room on the west side of the yard.

NOTES.

1 On leaving a Chinese inn, it is customary to give a small "tip" to the servants; not, however, so much as five hundred cash, unless one has been at the inn a number of days.

3 Marriages in China are arranged by go-betweens. This is a request to some one not to neglect the business entrusted to him. 辦, in the North, and 討, in the South, are used only with reference to a second wife. In some places 家口 means either wife, or wife and children; in other places it is confined to the latter meaning.

9 A 仿格, or 影本, is a page of "copy" written by the teacher in a large, fair hand. This copy the pupil places underneath his thin paper and traces the characters.

12 Chinese ideas of hospitality require that, in sending away a guest from a distance, you should make him a present of something for his journey.

13 It is related of the ancient emperor Yao, that he yielded the empire to his friend Shun, instead of leaving it to his son; which the Chinese regard as an unparalleled example of patriotism. The use of 天下 for China is a specimen of Chinese egotism.

22 This is from the translation of the Lord's prayer. The clause 日用的飲食 means literally, *the drink and food, used day by day*. It is high Mandarin, not readily understood save by constant use.

23 保子他娘 is a somewhat inelegant colloquial form, equivalent to 保子的娘.

LESSON XXVI.

Beside the postpositions of place, 裏, 外, 上, 下, given in Lesson 6, there are also such as 前, 後, 左, 右, etc., all which take after and combine with themselves the words 頭, 面, 面, 面, and 邊, border. We say, inside, outside, etc.; but

the Chinese go further and say, in-head, out-head, in-face, out-face, etc. The meaning in the several cases is substantially the same. Which form is most suitable in any case can only be learned by practice. The usage varies considerably in different places.

VOCABULARY.

邊 or 边 *Pien*¹. . . . Edge; border; boundary.
 廟 *Miao*⁴. . . . A temple—great or small.
 土地 *T'u² t'ü*⁴. . . . A local divinity:—Note 1.
 眷 *Chüen*⁴. To love; to care for; kindred; family.
 家眷 *Chia¹ chüen*⁴. Family, household; wife.
 咬 *Yao*². To bite, to chew; to involve in a crime; to bark.
 雞 *Chi*¹. . . . A chicken; a cock. [188.]
 廂 *Hsiang*¹. . . . A side building; a suburb:—Les.

廂房 *Hsiang¹ fang*². A small house at the side of the court between other houses.
 背 *Pei*⁴. The back; the rear; to turn the back on; to repudiate, to falsify; *in the shade*; to repeat. See *pei*¹.
 撇 *Pie*¹. To skim off; to throw aside; to leave behind, to forget; a stroke down and to the left in writing:—See Radical 4.
 拴 *Shuan*¹. To bind up; to fasten or tie to; to hitch.
 馬 *Ma*³. . . . A horse; warlike; cavalry.

在面邊的子下循的馬和邊
 前聽你衣服在炕下面儘裏是○蓋
 頭見也連的衣在炕外是反裏馬○我
 走。了。找連衣服外邊笑。○大個
 你○請²⁰嗎。○他¹⁹也○有¹⁷孩
 們在後頭上邊坐。○頭拿○王¹⁴○
 跟先生上邊坐。○頭拿○王¹⁴○
 着。○頭拿○王¹⁴○
 你²²該²¹說○要¹⁸你裏邊
 的讓先生在外裏邊小孩
 鞋先生外裏邊小孩
 可先生外裏邊小孩

- 11 At the east side of the house it is sheltered from the wind, and is quite warm.
- 12 I forgot my clothes inside.
- 13 The horse hitched in front of the large gate is your young master's, is it not?
- 14 Wang the Third lives in the innermost door in the east alley.
- 15 The upper side is the right side; the lower side is the wrong side.
- 16 The big child was on the inner side of the k'ang crying, and the little one on the outer side laughing.
- 17 If a man thinks to accuse you, wanting your inside coat, let him take the outside one also.
- 18 Did you also search in the drawer?
- 19 They were talking inside, and I heard them outside.
- 20 Please take the upper seat.
- 21 You should allow the teacher to go before, and you follow after.
- 22 You may take off your shoes without, at the side of the door.

少 *Shao⁴*. Young, juvenile; a youth; secondary; to be second:—See *shao³*.

少爺 *Shao⁴ yie²*. The son of an official.

衢 *Hu²*. A side street.

衢衢 *Trung⁴*. A side street.

衢衢 A side street, an alley (Pekingese).

巷 *Hsiang⁴, hang⁴*. An alley.

儘 *Chin³*. To finish; completely; all; the utmost:—Les. 137.

反 *Fan³*. To return; to turn over; to reverse; to rebel; but, on the contrary:—Les. 112.

哭 *K'ui¹*. To cry, to weep, to bemoan.

笑 *Hsia⁴*. To laugh; to smile; to ridicule.

衣服 *I¹ fu²*. Clothing, dress.

連 *Lien²*. To connect; to join; following; even, still; and, together with:—Les. 110.

由 *Yiu²*. The origin or antecedents; from, through: the cause or instrument: to let, to permit:—Les. 83.

抽 *Chou¹*. To take or draw out; to select. to allot; to smoke,—as a pipe.

屜 *T'ia¹*. A pad, a saddle-cloth; a buffer.

抽屜 A drawer.

聽見 *T'ing¹ chien⁴*. To hear; to perceive by hearing; to listen:—Les. 51.

脫 *T'oa¹*. To take off, to undress; to escape, to evade; to avoid.

旁 *P'ang²*. The side; sideways; near.

旁邊 *P'ang² pien¹*. At or by the side; the side.

颯 *Kwa¹*. To blow; to drive with the wind.

左 *Tsoä³*. The left; second in position, a deputy; depraved, heretical.

右 *Yiu⁴*. The right; to honor; to aid.

上頭 *Shang⁴ tou²*. Upon; above; overhead; the term by which inferiors designate their superiors, and the apartments in which they live, "topside."

上邊 *Shang⁴ pien¹*. The same.

開飯 *K'ai¹ fan⁴*. To set forth or serve a meal.

罩 *Chao⁴*. To cover over; to shade; a hollow cover; an air-pump receiver.

燈罩 *T'eng¹ chao⁴*. A lamp shade, a lamp chimney.

骨 *Ku³*. A bone; the skeleton or hard part of anything.

骨頭 *Ku³ tou²*. A bone:—Les. 47.

髮 *Fa³*. Hair, the hair on the head.

頭髮 *Tou² fu³*. Human hair.

外頭有頭髮。淨。了。還。南。左。書。不²⁴外。以
 ○。○。沒。邊。邊。架。是。邊。脫
 人²⁹。這²⁸。有。的。的。女。在。颯。在
 的。個。開。天。的。高。上。大。外
 頭。燈。飯。氣。的。頭。架。風。頭
 裏。罩。嗎。太。該。○。子。實。門
 頭。裏。答。熱。在。右。男²⁵裏。在。旁
 有。面。已。○。邊。的。的。頭。邊。
 骨。不。經。上²⁷。○。這²⁶在。頭。是。○
 頭。乾。開。頭。邊。這²⁶在。在。在²³

- 23 A strong wind is blowing outside and it is very hard walking.
- 24 If it is not inside the book-case, it is on the top.
- 25 The man ought to be on the left, and the woman on the right.
- 26 The climate here in the South is too hot.
- 27 Has the meal not yet been served to the family (or, guests)? *Ans.* It has.
- 28 This lamp chimney is not clean inside.
- 29 On the inside of one's head are bones, and on the outside, hair.

NOTES.

1 土地. The lowest god in China with magisterial functions. There is a *T'u³ t'ü³* temple, or shrine, in or near every village, and also one in every Hsien city. The gods in these many temples are all different individuals, though they all have the same birthday, on which they are worshipped; viz., the second day of the second month. It is to this temple that the soul first repairs after death.

7 這裡頭的房子. Lit., *this inside's house*; i.e., *the house which is here within.*

17 The sentence is taken without change from the Mandarin N. T. It would be smoother colloquial if 着 were added to 想.

20 The English speaker is strongly inclined to put 在 before the 上, and the Chinese will allow it, but prefers to omit it.

24 This sentence might be taken indicatively; viz., *It is not in the inside of the book-case; it is on the top.* Which meaning it would convey, would depend wholly on the manner of saying it. The use of 高頭 in the sense of *on top, or above*, is exclusively Southern.

25 男的 and 女的 might, with equal propriety, be translated in the plural.

29 This sentence well serves to illustrate some of the uses of the word 頭.

LESSON XXVII.

FOUR COMMON CLASSIFIERS.

This lesson illustrates four of the most common classifiers:—See subject to Lesson I. Other Classifiers will be illustrated in a number of future lessons:—See Les. 38, 42, 68, 100, 125, 140 and 147.

把 A handful,—classifier of things which have a handle, or can be held in the hand.

塊 A piece,—classifier of things in pieces, lumps or fragments.

件 To divide,—a classifier of wide application, used in general of particular articles regarded as separate wholes.

位 A seat of dignity,—classifier of persons, especially of such as are regarded as worthy of respect.

For full list of words falling under each of these classifiers, see Supplement.

VOCABULARY.

- 把 *Pa³*. A handful, a bundle:—See Sub. See ... *pa¹* also *pa⁴*.
- 件 *Chien⁴*. To divide; an article, an item, a ... piece:—See Sub.
- 錐 *Chwei¹*. ... *An awl*; to pierce.
- 剪 *Chien³*. To clip, to snip, to shear; shears, ... scissors, tongs.
- 鐵 *T'ie³*. ... Iron; firm, resolute.
- 皮 *P'ei²*. Skin; leather; fur; bark; a covering; ... tare of goods.

- 菜 *Ts'ai⁴*. ... Edible vegetables.
- 園 *Yüen²*. A yard; a garden; a park; a large ... shop or saloon.
- 胰 *I²*. ... The canl; soap.
- 肥 *Fei²*. ... Fat, plump; rich; fertile.
- 皂 *Tsao⁴*. ... Black; lictors, runners.
- 肥皂 A kind of coarse native soap.
- 泥 *Ni²*. ... Mud, mire; mortar; clods, earth; *dirt*
- 切 *Ch'ie¹*. ... To cut, to slice. Also *chie⁴*.

課 七 十 二 第

TRANSLATION.

布、把裏老切 髒灰泥。件在好這¹
 太斧的爺。一○塊你⁸東西體用使把²
 枋子、水、○塊你⁸西面。○這³錐子³
 薄了。已二¹¹西瓜這件不能這⁵塊鐵沒有尖兒。
 了。壞倒太給事營很貴。地正長。○
 ○這¹⁵了。在太我。情生、○好作菜園。○
 把○那已○外¹⁰合情理。肥腴○這⁴那²
 椅子你¹⁴把壺裏了。○了○請⁹不○
 子買的裏。○
 底的那○我¹³這¹²瓶位
 下有塊我¹³這¹²瓶位
 灰土、洋這瓶位

- 1 The awl has no point.
- 2 That pair of scissors is not usable.
- 3 This piece of iron is too long.
- 4 This fur coat is very genteel.
- 5 This piece of land would just suit for a vegetable garden.
- 6 That article can not be very expensive.
- 7 This piece of soap does not take out the dirt.
- 8 This business of yours is not according to reason.
- 9 Please cut me a piece of watermelon.
- 10 Three officers have arrived without.
- 11 The two ladies have already gone.
- 12 The water in this bottle you may pour into that pitcher.
- 13 This ax of mine is already spoiled.
- 14 That piece of foreign [cotton] cloth which you bought is too thin.

瓜 *Kwa*¹. Melons, cucumbers, gourds, etc.

西瓜 *Hsi¹ kwa¹*. A watermelon.

瓶 *P'ing*². A pitcher, a jug, a bottle.

倒 *Tao*⁴. To invert; to pour out; to empty, to vacate; on the contrary; but, still, then:—Les. 112. See *tao*³.

斧 *Fu*³. An ax, a hatchet, a cleaver.

洋布 *Yang² pu⁴*. Foreign cotton cloth, long cloth.

枋 *Hsiao*⁴. Hollow; thin.

薄 *Po², pao²*. Thin, subtle; a thin leaf; poor, mean; to extend, to reach. Also *po⁴*.

枋薄 Thin; thinness; thickness.

晌午 *Shang³ wu³*. Midday, noon.

中時 *Chung¹ shi²*. The same.

中上 *Chung¹ shang⁴*. The same.

數 *Shu*³. To enumerate, to count; to censure. Also *shu⁴* and *so⁴*.

臭 *Ch'ou⁴, hsi⁴*. An offensive smell, stench; putrid, tainted; disreputable.

終 *Chung*⁴. The end, finish; all, the whole; the utmost; dead; to die:—Les. 127.

終身 *Chung¹ shên¹*. Life-time, life.

談 *T'an*². To talk about, to discuss; to chat; conversation; chit-chat.

閒談 *Hsien² t'an²*. To talk familiarly, to chat; to gossip.

斲 *Cha*². A hinged shear or cutter.

斲刀 *Cha² tao¹*. A straw cutter.

竈 *Tsao*⁴. A furnace, a kitchen range.

竈臺 *Tsao⁴ t'ai²*. A kitchen range.

鍋臺 *Kwo¹ t'ai²*. The same.

菜刀 *Ts'ai⁴ tao¹*. A cleaver, a meat chopper.

鏟 *Ch'an*³. A shovel, a scoop, a scraper; to level off, to scrape.

勺 *Shao², shwo²*. To ladle out; a ladle; a spoon; a spoonful.

炊 *Ch'wei*¹. To cook; a small broom.

刷 *Shwa*¹. A brush; to brush; to scrub.

炊帚 *Ch'wei¹ chou³*. A small broom or whisk used to wash dishes.

刷帚 *Shwa¹ chou³*. The same.

錘 *Ch'a*¹. A fork; a large pin.

匙 *Ch'i*². A spoon; a key,—in which sense it is in Peking read *shī*².

羹 *Kêng*¹. Soup, porridge.

調羹 *T'iao² kêng¹*. A spoon,—usually made of wood or porcelain.

可以拿一把筴帚來掃去。○¹⁷○¹⁶那塊肉已經臭了。○這¹⁸是你終身的一件大事，有話不妨說。○我¹⁹們是一塊土的人，不可爲一件小事打架。○我²⁰纔見二位先生，在屋裏閒談。○我²¹要買一把剃刀，不知有現成的沒有。○竈²²臺上，有一把菜刀，一把鏟子，一把勺子，竈²³臺上，有一把菜刀，六把刀子，六把錘子，還有十二把調羹，不知殼不殼。

- 15 There is dust under this chair; bring a broom and sweep it away.
- 16 Of the silver bought at noon there were eight pieces: did you count them?
- 17 That piece of meat is already tainted.
- 18 This is the great affair of your life; if you have any thing to say, do not hesitate to speak.
- 19 We are natives of the same place, and must not fight about a small matter.
- 20 I just now saw the two gentlemen in the room chatting.
- 21 I want to buy a straw knife: I wonder if they are to be had ready-made.
- 22 On the cooking range are a meat chopper, a scraper, a dipper, and a whisk.
- 23 I have six knives and six forks, and also twelve spoons: I wonder if they are enough.

NOTES.

7 下 is here used as a verb, meaning to remove, or take out, the dirt. Foreign soap is called 胰子 in the North, and in the South, 肥皂, or 胰子肥皂.

15 椅子底下 means beneath the chair, not the under side, or part, of the chair, which would be, 椅子下邊.

16 晌午 is the form used in the North, while 中時 and 中上 are used in the South.

18 Said by an officer to a girl brought before him in a matter concerning her marriage engagement.

23 Foreign spoons are called 匙子 in some places; in other places they are called 羹匙, *soup spoons*, or 調羹 *stirrers*; and in others, 勺子, *dippers*. The Chinese use spoons much less than we do, and they are generally made either of China-ware or of wood.

LESSON XXVIII.

THE INSTRUMENTAL VERBS 把 AND 將.

把 is used instrumentally of anything that can be taken or held in the hand, and often, by accommodation, of other things. Whether used as a classifier or as an instrumental verb is known by the connection.

將 as an instrumental verb is very similar in meaning to 把, but is a little more bookish, and is often used of affairs, and of mental operations.

These words may sometimes be rendered by *take*, but are generally best untranslated.

VOCABULARY.

裕 Chia³. Lined, double.

另 Ling⁴. Separate; additional; another: *besides*, furthermore.

托 T'o¹. To support with the hand, to bear up; the length of the extended arms, a fathom.

襟 Chin¹. The lapel of a coat; a collar.

托襟 The round collar on a woman's dress.

托領 T'o¹ ling³. The same. (x).

護領 Hu⁴ ling³. The same. (s).

掌 Chang³. The palm of the hand; a hoof, a paw; to grasp; to rule, to control.

巴掌 Pa⁴ chang³. The palm of the hand; a slap, a box.

帳 Chang⁴. A curtain, a screen; a plan.

課 八 十 二 第

TRANSLATION.

纔 ○ 請 要 子 生 護 托 托 櫃 在 孩
 放 可¹¹ 來。張 聲 掛 氣 領 襟 領。裏。 在 皮 子
 鎗、 以 ○ 揚 張。上。 把 ○ ○ 裏。 把 火
 把 把 把¹⁰ ○ ○ 我 可⁵ 我⁴ 裏。 火
 孩 鑰 把 這 張⁹ 我⁸ 打 以 把 要 把 弄
 子 匙、 這 些 先 將 了 把 火 把 這 把 鴉 滅
 嚇 放 髒 混 生 將 這 兩 火 爐 這 些 了。
 哭 在 水 拿 去 了、 告 訴 你、 去 把 帳
 了。 ○ 屈 裏 倒 在 街 上。 他¹³ 不 肯 把
 他¹³ 裏 頭。 ○ 街 上。 他¹² 不 肯 把

- 1 The child has poked out the fire.
- 2 Take my double coat and put it in the leather trunk.
- 3 Take away these dishes and put them in the cupboard.
- 4 I intend to put a new collar on this gown.
- 5 You can set the stove outside.
- 6 He got angry and struck me two blows with the palm of his hand.
- 7 Go and hang up the curtains.
- 8 I will tell you this affair, but you must not spread it abroad.
- 9 Mr. Chang has gone home. Do you go and ask him to come.
- 10 Take away this dirty water and pour it out on the street.
- 11 You can (or, may) put the key in the drawer.
- 12 Your shooting off that gun just now frightened the baby till it cried.

掛 *Kwa⁴*. To hang up, to suspend; to dwell upon, to be anxious about. See *kwa⁴*.
 揚 *Yang²*. To spread; to publish; to scatter, to winnow; to raise or lift up.
 聲張 *Shêng¹ chang¹*. To noise abroad, to publish.
 張揚 *Chang¹ yang²*. The same.
 混 *Hun²*. Turbid, muddy; dirty. Also *hun⁴*.
 鑰 *Yao⁴, yo⁴, yüe⁴*. A bolt, a key.
 鑰匙 *Yao⁴ shi²*. A key.
 鎗 *Ch'iang¹*. A gun, a pistol; a spear.
 嚇 *Hè⁴, hsiat⁴*. To threaten, to intimidate; to scare, to frighten.
 武 *Wu³*. Military, martial; majestic, fierce.
 武藝 *Wu³ i⁴*. Military tactics; skill,—of any kind.
 拳 *Ch'üen²*. The fist; to grasp in the hand.
 踢 *Ti¹*. To tread on; to kick.
 蹬 *T'ing¹*. To step, to tread; to kick.
 踢蹬 To spoil, to ruin; to squander.
 腹 *Fu³*. The belly, the abdomen; the seat of the mind; intimate, dear.
 心腹 *Hsin¹ fu³*. In the heart; intimate, confidential; the bosom; the mind.
 驢 *Lü²*. An ass, donkey.

趙 *Chao⁴*. A long time; a surname.
 驕 *Chiao¹*. Proud, haughty; to be proud of.
 傲 *AO⁴*. Proud, uncivil; to treat rudely.
 驕傲 *Proud*; overbearing; to disdain.
 咧 *Pa⁴*. The cry of a cockatoo.
 咧哥 *Pa⁴ k'è¹*. The cockatoo.
 賭 *Tu³*. To wager, to bet; to gamble.
 業 *Yie⁴*. Estate, patrimony; calling, profession, trade. In books,—a sign of the past.
 家業 *Chia¹ yie⁴*. Family inheritance, estate.
 牢 *Lao²*. A corral; a jail; firm, strong.
 搖 *Yao²*. To move to and fro; to shake; to ring,—as a bell; tossed, disturbed.
 搖椅 *Yao² i³*. A rocking-chair.
 舅 *Chiu⁴*. A maternal uncle.
 舅舅 A maternal uncle. See Les. 21. Note 16.
 一下 *Pi¹ hsiat⁴*. One time, one stroke, once.
 東洋車 *Tung¹ yang² ch'è¹*. A jinricksha.
 馬褂 *Ma³ kwa¹*. A short outside coat.
 鈕 *Niu³*. A knob; a button; a pivot.
 襟 *Pan⁴*. A loop; a belt, a band.
 鈕襟 A button loop.
 鈕 *K'ou⁴*. A button; a clasp; to button.
 鈕門 *K'ou⁴ mén²*. A button loop, a button hole.

馬掛子上的鈕兒掙壞了兩個。
 你的舅舅在街上，有個東洋車碰我一下，把椅子放在桌子旁邊。你快去將這事告訴。○你該將這意思牢記在心。○把那把大搖我拿來。○丁少爺常常賭錢，把家業糟蹋淨了。○我傲人，看不在眼裏。○你把那個咧哥籠子給東街，把王老三的小驢兒借來。○趙二爺太驕剪子踢蹬壞了。○不要將心腹話告訴人。○你上我的母親死去，把我撇了。○李一腳，將人打死。○自己的武藝教給人。○一拳一脚，將人打死。○

- 13 He is not willing to teach his skill to others.
 14 Between fist and foot he killed the man.
 15 My mother died and left me.
 16 Li-tsī ruined that pair of shears of mine.
 17 Do not tell to others what is told you in confidence.
 18 Do you go over to the East Street and borrow Wang the Third's donkey.
 19 Mr. Chao the Second is too proud: he can not see other people.
 20 Bring here that cockatoo's cage for me.
 21 Mr. Ting's son is all the time gambling, and has wasted all his estate.
 22 You ought to keep this thought always in mind.
 23 Put that large rocking-chair beside the table.
 24 Go quickly and tell your (maternal) uncle of this affair.
 25 A jinricksha ran against me on the street, and tore out two of the button-holes (loops) on my coat.

NOTES.

4 Lit., *I intend to take this piece of gown, and besides [the original one] exchange a new collar.*

6 The Chinese is similar in structure to the vulgar English,—"He got angry and took and struck me."

8 Or, *If I tell you this affair, you must not spread it abroad.*

10 混水 is not used in the South. It means *muddy* rather than *dirty* water.

14 一拳一脚 is spirited and very expressive. It does not necessarily mean, *one stroke and one kick*, but a few strokes and kicks.

16 李子 is a girl's name. It is common to name girls after fruits and flowers.

17 心腹話, *words from the heart and belly*; i.e., *confidential secrets*. The Chinese regard not only the heart, but also the belly, as the seat of knowledge.

18 When 小 precedes 驢, an 兒 is always used after it, thus showing the diminutive force of 兒.

19 把人看不在眼裡 Lit., *takes men and sees them not in his eyes*; i.e., *disregards them*.

LESSON XXIX.

THE AUXILIARY VERB 起.

起 is joined as an auxiliary 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 simply to express the completion of the action. It is generally followed by 來. In Peking 起來 is often replaced by 得. For full list of verbs commonly followed by 起, see Supplement.

VOCABULARY.

廳 Ting¹. A hall, a parlor; a court room.

廳房 Ting¹ fang². The central and main building in a compound; a reception room or hall.

羊 Yang². A sheep, a goat.

腿 Twei³. The leg, the thigh.

吊 Tiao⁴. To condole, to pity; to suspend, to hang up,—as by a cord.

課 九 十 二 第

TRANSLATION.

些 的 抱 些 先 喝。 窗 把³ 明 趙¹
 方 筆 起 散 生 的 戶 羊 天 老 爺¹
 頓 掉 他 錢 的 請⁶ 撐 支 腿 早 爺 的
 該 在 來。 給 書 你 把 起 來。 一 點 的
 按 地 來。 我 書 把 這 來。 點 起 來。
 規 下 把¹⁰ 穿 架 這 這⁵ ○ 房⁴ 廳 房
 矩 請 這 起 來。 得 了 個 藥 子 裏 沒 有
 稜 你 個 來。 起 得 了 給 我 該 用 水 和 起 來。
 起 來。 我 畫 兒 孩⁹ 子 沒 有 算 起 來。 ○ 請²
 ○ 撿 拾 掛 子 醒 了。 ○ 把⁸ ○ 起 來。 ○ 請²
 大¹³ 起 來。 ○ ○ 可 以 這 傳⁷ 來 把 ○ 你
 子 ○ ○ 可 以 這 傳⁷ 來 把 ○ 你
 還 這¹² 我¹¹ 以 這 傳⁷ 來 把 ○ 你

- 1 Mr. Chao has not yet finished building his main hall.
- 2 Will you please get up a little earlier to-morrow; I have some business to entrust to you.
- 3 Hang up that leg of mutton.
- 4 It is too warm in the room: you may raise the window.
- 5 This medicine is to be taken mixed with water. [me.]
- 6 Please reckon up this account for me.
- 7 Is Mr. Fu's book-case finished?
- 8 String up these loose cash for me.
- 9 The baby has awakened; you may take him up.
- 10 Hang up this picture.
- 11 My pen has fallen on the floor: please pick it up for me.
- 12 These square bricks ought to be piled up in order.
- 13 The large coat is not yet hemmed.
- 14 The officer gave the order, and they were put in confinement.

戶 *Hu⁴*. A door of one leaf; an opening; an individual; a household.
 窗戶 *Ch'wang¹ hu⁴*. A window.
 撐 *Ch'eng¹*. To prop; to fasten open; to pole, — as a boat.
 喝 *Hé¹*. To drink, to sip; a gurgling sound. Also *hé⁴*.
 散 *San³*. To fall apart or into disorder; scattered; a medicinal powder; odds and ends. See *san⁴*.
 醒 *Hsing³*. To awake; to arouse; to startle.
 抱 *Pao⁴*. To infold; to hold in the arms; to compress; to cherish; to harbor.
 掉 *Tiao⁴*. To shake; to fall into or down, to slip or fall off;—Les. 92.
 撿 *Chien³*. To gather up; to collate, to sort.
 甄 *Chwan¹*. A brick.
 方甄 *Fang¹ chwan¹*. A square brick or tile for paving.
 稜 *Toa⁴*. A stack of grain; to pile up.
 吩 *Fèn¹*. To order, to direct.
 咐 *Fu⁴*. To enjoin.
 吩咐 To command, to order; to charge.
 押 *Ya⁴*. To stamp, to sign; to arrest; to

guard; to suppress; to pawn,—in an unlicensed pawn shop; to mortgage. Also *ya²*.
 折 *Ché², shé²*. To break in two; to annul; to break off; to decide, to discriminate; to fold; to abate, to discount; to barter.
 証 *Chéng⁴*. To testify, to prove; to remonstrate with.
 折証 To dispute, to wrangle.
 競 *Ching⁴*. To strive; to wrangle, to quarrel.
 爭競 *Chéng¹ ching⁴*. To dispute, to contend, to wrangle.
 字紙 *Tsi⁴ chí³*. Paper with characters on it, either written or printed.
 拉 *La¹*. To pull, to drag, to tug; to take by the hand; to buy on credit; to bring up.
 扶 *Fu²*. To help, to assist, to support; to defend; to lean upon.
 站 *Chan⁴*. To stand up; to stand still, to stop; a stage of a journey.
 捲 *Chüen³*. To roll up; to curl; to seize.
 疊 *Tie²*. To fold; to reiterate; to reduplicate.
 包 *Pao⁴*. To wrap up; to contain; to undertake, to contract; to warrant; to plate; a bundle.
 袱 *Fu²*. A cloth for wrapping bundles.
 包袱 A wrapper; a bundle.

沒 押 七 起 會 時 紙 手 這 疊
 得 起 來 一 兒 就 都 扶 些
 了 來 個 事 就 拾 他 衣 起
 了 了 個 來 下 起 來 來 來
 官 這 你 他 說 起 零 錢 一 聲 把 他 們
 吩 咐 些 零 錢 合 起 來 是 們
 這 些 零 錢 合 起 來 是 們
 這 些 零 錢 合 起 來 是 們

- 15 These remnants of cash amount in all to seventy-five.
- 16 Your speaking of this reminds me of a certain affair.
- 17 They two, having disputed a while, began to swear at each other.
- 18 I had gone but a little while when it began to rain.
- 19 Gather up all that paper with characters on it.
- 20 Jesus took the child by the hand and assisted her to rise, and she stood up.
- 21 Roll up such of these clothes as should be rolled up, and fold such as should be folded, and then tie them up in a bundle (large handkerchief).

NOTES.

- 1 蓋起來. If the emphasis be thrown on 蓋, the meaning is simply, *built*; if on 起來, the meaning is, *finished building*. When 起 is used alone, it necessarily takes the emphasis and the meaning is, *finished building*.
- 4 支 is used in the North, 撐 in the South. The former means to *hoist*, the latter more properly means to *prop*.
- 8 穿. Some would write 串, as the more proper character, though its tone is not correct. If used, it should be read *ch'wan*¹.
- 10 Foreign pictures in frames are generally classified by 個, rather than by 張:—Les. 42.

- 14 一聲, *One sound*; that is, he gave one short per empty order.
- 16 就 here means *at once*, as it often does:—Les. 44.
- 13 起來 seems inappropriate here. It is used in-ceptively.
- 19 It is considered a sin and a shame to defile paper with characters on it, and a meritorious thing to gather it up carefully and burn it, thus preventing its being trodden under foot, or defiled by others. Written characters, being handed down from the sages of antiquity, are regarded as sacred and hence to defile them is a species of sacrilege.
- 21 The form of expression in this sentence is very com-mon in Chinese.

LESSON XXX.

上 AND 下 AS AUXILIARY VERBS.

上 is added as an auxiliary to verbs expressing motion upwards, and 下 to verbs expressing motion downwards. They are not confined, how-ever, to verbs of motion but are used freely with many others. Besides the idea of motion, they sometimes express the success or practicability, of the action. To both of them 來 and 去 are frequently added.

VOCABULARY.

- 套 *Tao*⁴. To encase; to include; a wrapper, a case; a snare, a trap; tedious, con-ventional. A classifier:—Les. 42.
- 筆帽 *Pi*³ *mao*⁴. A brass cap to protect the point of a Chinese pen.
- 筆套 *Pi*³ *t'ao*⁴. The same.
- 剝 *Tou*⁴. To chop, to mince; to cut off.
- 節 *Chie*². A limit of time, a festival; a *verse*, a section; temperance, moderation; to regulate. A classifier:—Les. 147. Also *chie*³.
- 抄 *Chao*¹. To hunt up; to write out, to tran-scribe; to confiscate.
- 盤 *Pan*². A platter, a plate; a market; an affair; to coil, to wind; to examine, to question.
- 牛 *Niu*². A cow, an ox; kine.
- 搆 *Kou*⁴. To drag, to pull; to implicate; to reach up to.

第三十課

TRANSLATION.

筆的¹¹水把給可⁷把孩⁴寫上。把¹
 硯的工水缸裏椅子構我⁷可以骨頭剝上。○不要³
 請夫裏有搬下。○樓⁹子要上炕。你不要乾了。○這²
 你纔求下一把去。○樓⁹子我¹⁰上沒有座。○把⁸
 給我送下來了。○你我是大人派下來的。○半¹²
 送上來。○在下邊桌子上有
 ○這是天上掉下

- 1 Pull up your shoes.
- 2 These two characters have not been written. Please write them.
- 3 You should put the cap on the pen, and not allow it to get dry.
- 4 The child wants to get on the kang; pull him up.
- 5 Take a chopper and chop off the bone.
- 6 Write out this verse.
- 7 You may take away this plate.
- 8 Take down that piece of beef for me.
- 9 There are no seats upstairs; take up these two chairs.
- 10 I am come down by appointment of His Excellency.
- 11 There is a spoon (dipper) in the water kang. Do you go and rake it out.
- 12 It was half a day before my entreaties prevailed.
- 13 There are writing materials on the table below. Please bring them up for me.

派 *Pai⁴*. A branch, a tribe; to appoint, to depute; to send; to distribute to each.

缸 *Kang¹*. A large jar for water, etc.

撈 *Lao^{1,2}*. To hook or haul out of the water, to dredge, to grapple for.

求 *Chiu²*. To ask, to beg; to pray; to search for, to aim at.

下邊 *Hsia⁴ pien¹*. Below; down-stairs; the apartments of inferiors:—see Note 24, Les. 33.

硯 *Yien⁴*. An inkstone.

筆硯 *Pi³ yien⁴*. Pen and ink, writing materials,—pen, ink, paper, etc.

富 *Fu¹*. Rich, affluent; abundant.

富貴 *Fu¹ kwei⁴*. Riches and honor; wealth, opulence.

壓 *Ya¹*. To bring into subjection; to conquer, to repress; to intimidate. Also *ya¹*.

玩 *Wan²*. To play or toy with; to ramble; to dawdle; to practice.

耍 *Shue³*. To play with, to trifle; to make game of; to fence; to work at a trade.

玩耍 *To play, to amuse one's self; to dally with.*

玩玩 *To play, to amuse one's self:—Les. 33.*

腦 *Nao³*. The brain; gum camphor.

袋 *Tai⁴*. A bag; a pocket; a purse.

腦袋 *The head; the wits; the mind.*

輩 *Pei⁴*. A generation; a class, a sort.

老輩 *Lao³ pei⁴*. Grandfather; ancestors.

祖 *Tsu³*. Grandfather; ancestors, forefathers.

祖上 *Tsu³ shung⁴*. Ancestors.

降 *Chiang⁴*. To descend; to send down; to fall; to reduce in rank. Also *hsiang²*.

天使 *Tien¹ shi³*. A heavenly messenger, an angel.

玻 *Po⁴*. A transparent glaze.

璃 *Li²*. A vitreous substance like glass.

玻璃 *Glass.*

鴉 *Ya¹*. A raven, a crow.

鶻 *Chiao³, ch'iao⁴*. The magpie, jackdaw and jay.

鴉鶻 *The magpie.*

喜鶻 *Hsi³ ch'iao³*. The magpie.

落 *Lao⁴*. To alight,—as a bird; to fall,—as a price. See *lai⁴*, also *le⁴*.

上落下來。上去。掉了。外頭。有一隻鴉鵲。纔從樹上。掉了一塊玻璃。你可以把他安位。天使從天上降下來。○這一個窗他。祖上。輩下。留下來。○我這一個窗。早。桃子。下來的。○這一個房子。是來。把。腦袋。磕破了。○這一個房子。壓。下。去。○我兄弟。從馬。上。掉。下。出。去。玩。○你。要。壓。下。來。○我。兄弟。從。馬。上。掉。下。來。的。富。貴。○正。上。學。的。時。候。不。好。

- 14 This opulence has fallen down from heaven.
 15 During school hours it is not right to go out of school to play.
 16 You want to put me down, and I want to put you down.
 17 My younger brother fell off a horse and cut his head open.
 18 Apricots get ripe early, peaches, late.
 19 This house was handed down to him from his ancestors.
 20 I saw an angel coming down from heaven.
 21 There is a pane of glass out of this window. You may put it in.
 22 There is a magpie outside which has just flown down from the tree.

NOTES.

1 The Chinese are much given to wearing their shoes turned down at the heels; hence the occasion of this language.

3 乾 is properly an adjective, but is here used as a verb; yet it does not mean to dry the pen, as would seem most natural, but to allow it to get dry.

6 這節書, this verse of book. The word 書 is added in order to limit the word 節.

14 This is a strong way of saying that the good fortune referred to was both great and unexpected.

17 腦袋, for the head, is Pekingese. Its metaphorical use is more general.

20 天使, for angel, is a Christian term.

22 喜鵲, is the more general term; though 鴉鵲 is also widely used.

LESSON XXXI.

NEGATION AND AFFIRMATION WITH AUXILIARIES.

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 rather that it can not take place; i.e., the negative applies to the auxiliary, not to the principal verb. When

it is desired to affirm strongly in opposition to a previous negation, the clause is repeated with 得 substituted for the negative:—Les. 43.

These forms give a peculiar and admirable force, which we can not fully express in English.

VOCABULARY.

得 *Tei*³. Must, ought. See *tè*². This distinction ... of pronunciation is not *tung hsing*.

必得 *Pi*⁴ *tei*³. ... Must, necessarily:—Les. 104.

謄 *T'eng*². To copy, to transcribe; to transfer; ... to vacate, to empty.

簞 *Shao*¹. ... An osier or wooden bucket.

桶 *T'ung*³. ... A tub, a cask; a bucket, a pail.

提 *Ti*². ... To lift up, to carry. See *ti*².

溜 *Liu*¹. To flow; to issue forth; to float, to ... wander; smooth. Also *liu*⁴.

提溜 To carry with the hand,—as a bucket, etc.

擰 *Ning*^{3,2}. To haul about, to twist; to pinch. ... To carry in the hand. (s.)

硬 *Ying*⁴. ... Hard; stiff; obstinate; unfeeling.

挖 *Wa*¹. ... To excavate, to dig out; to gauge.

辰 *Ch'en*². A Chinese hour; the hour from 7 to ... 8 o'clock A.M.

時辰 *Shi*² *ch'en*². A Chinese hour,—equal to ... two English hours.

時辰表 *Shi*² *ch'en*² *piao*³. ... A watch.

第 三 十 一 課

TRANSLATION.

歲上下 中國 掉不 的說 下。穿這
 的去。國人在 上。頂不 說不 上。這
 孩子。○這¹³ 人 水裏 現⁹ 挖。來。○我³
 自己 些 做不 撈不 現⁹ 不 下。這⁶
 還 蛋 上。來。必 做 你⁸ 我
 不 白清。○瘦¹² 時¹¹ 表 來。○他⁵
 會 不 打不 起 的 褲 子 是 外 國 的 小 刀
 下 來 起 的 子 人 穿 來 的 刀
 來 嗎。沫 潑 子 兒 來。○子 人 穿 來 的 刀
 我¹⁵ 不 應 他、

- 1 I can not afford to buy this watch.
- 2 The shoes you bought for me are too small; I can not get them on.
- 3 We must go to-day. You can not detain us if you would. [one day.
- 4 I can not copy it in the space of
- 5 His tongue is thick; I fear he will not be able to say it.
- 6 I can not carry this bucket of water.
- 7 The ground is frozen too hard; I fear you can not excavate it.
- 8 If you go with him, it is my opinion you will not be able to keep up.
- 9 If you depend on preparing this food after it is ordered, you will certainly not be able to do it in time.
- 10 My pocket knife has fallen into the water, and I can not get it out.
- 11 Watches come from abroad. The Chinese can not make them.
- 12 A fat man can not put on a lean man's trousers. [beat into a froth.
- 13 The whites of these eggs will not
- 14 Is a boy four or five years old not able to get down himself?

瘦 *Shou⁴, sou⁴...* Lean, thin, poor.
 褲 *K'ui⁴...* Trousers, pantaloons.
 蛋 *Tan⁴...* An egg; a testicle.
 潑 *P'oai¹...* To scatter, to splash; to drip; froth; to waste; to dissipate; resolute, gamey.
 沫 *Moai⁴...* Froth, foam; bubbles.
 英 *Ying¹...* Flourishing; excellent; brave.
 英國 *Ying¹ kwai²...* Great Britain.
 密 *Mi⁴...* Thick, dense, close; fine, small; hidden; intimate; secret.
 細密 *Hsi⁴ mi⁴...* Fine; delicate; close.
 坑 *K'eng¹...* A pit, a hollow; a quarry; a mine; to entrap; to wrong.
 頭晌 *T'ou² shang³...* The forenoon.
 上半天 *Shang⁴ pan⁴ t'ien¹...* The same.
 填 *T'ien²...* To fill up; to make up a deficiency; to repay; to add on.
 丸 *Wan²...* A pill; a small ball; a bullet.
 丸藥 *Wan² yao⁴...* Pills.
 咽 *Yien⁴...* To swallow, to gulp. Also *yien¹...*

喘 *Ch'wan³...* To breathe; to breathe hard, to pant.
 歎 *T'an⁴...* To sigh, to moan. To breathe. (s.)
 鹽 *Yien²...* Salt, saline.
 鏹 *K'ei⁴...* A small ingot of silver or gold; paper money.
 鹽鏹 A small shoe of silver of about ten taels.
 銀鏹 *Yin² k'ei⁴...* The same.
 色 *Se⁴, she⁴, shai³...* Color, hue; manner; expression of face; kind; quality; lust, vengry.
 成色 *Ch'eng² se⁴...* Quality, touch.
 足 *Tsu², chu²...* The foot; enough, sufficient; to satisfy; entirely, in full.
 一身 *I¹ shen¹...* The whole body.
 腰 *Yao¹...* The loins; the small of the back; the kidneys; the waist; the middle.
 伸 *Shen¹...* To stretch, to expand; to straighten; to explain; to redress.
 膀 *Pang³...* The upper arm, the humerus.

實 在 覺 得 下 不 去 。 英 國 話 難 學 ， 怕 你
 學 不 上 來 。 我 的 眼 已 經 花 了 ， 細 密 針
 線 做 不 上 來 。 這 個 坑 一 上 頭 响
 不 起 來 嗎 ？ 這 九 藥 你 若 咽 不 下 去 ， 還 填
 以 用 水 送 下 去 。 我 有 個 心 疼 的 病 ， 到
 疼 起 來 ， 一 點 氣 也 歎 不 上 來 。 有 現 成
 的 樣 子 ， 還 做 不 上 來 嗎 ？ 這 個 鹽 銀 鏹 成
 色 不 足 ， 換 不 上 行 市 。 張 老 三 的 奶 婆
 一 身 病 ， 腿 站 不 起 來 ， 腰 不 起 來 ， 頭 擡
 不 起 來 ， 膀 子 也 揚 不 起 來 。

- 15 I felt that I could not but promise him.
- 16 English is hard to learn. I fear you will not be able to learn it.
- 17 My eyes have already failed, so that I can not do fine sewing.
- 18 Can you not fill up this pit in a whole forenoon?
- 19 If you can not swallow these pills, use some water to wash them down.
- 20 I am subject to pain in my stomach; and when the pain comes on, I can not get my breath at all.
- 21 Can you not make it, even when you have a ready-made pattern?
- 22 The quality of this ingot is below par. It will not exchange for market price.
- 23 Chang the Third's wife is diseased all over. She can not stand on her legs, nor straighten her back, nor hold up her head, nor lift up her arms.

NOTES.

9 現吃現做 means, to prepare food after it is ordered, or after the guest arrives and is ready to eat. 現 is constantly so used of anything done on or for the occasion, excluding previous preparation.

11 In this sentence 做不上來 indicates want of skill, and in the 9th, 做不下來 indicates want of time; but this distinction between 上 and 下 is merely accidental.

12 Some teachers insist on using 上, and others on using 下. In the former case, the conception is of pulling the trousers on to the legs, and in the latter, of putting the legs into the trousers.

13 滾 is the better and more widely used word for froth. The two terms for the white of an egg are both widely used.

14 下不來 is rejected by Southern teachers.

15 下不去 is similar in form (but not in elegance) to the slang phrase, "it won't go down."

20 心疼的病 seems to say that the pain is in the heart, but heart is here put for the stomach.

22 鹽銀 is so called because it is used in the payment of the salt tax. Sometimes written 元鏹 from its similarity to the larger 元寶 of fifty taels.

LESSON XXXII

DEFINITE LOCATIVES.

這 and 那 are joined with the words 頭 面 邊 and 處 to express this and that end, face, side or place. These forms are much more used in Chinese than are the corresponding forms in English. They may often be translated simply by here and there.

這頭 This end. } Applied to things having
 那頭 That end. } length; also to parties opposed to each other.

這面 This face. } Applied to thin articles with
 那面 That face. } faces; also to opposing parties.

這邊 This side or edge. } Applied to the bor-
 那邊 That side or edge. } ders, or margins, of things, and to places.

這處 This place, or neighborhood. } Slightly
 那處 That place, or neighborhood. } bookish.

VOCABULARY.

窄 Tsé³, chui³. Narrow; straightened; narrow-minded, mean.

朝 Chao². The imperial court; the sovereign; a dynasty; towards, facing. See chao¹.

窰 Ho¹. A low place; hollow, concave. Often written 凹.

河 He². A river; a canal; a creek.

兵 Ping¹. A soldier; troops, martial; a pawn.

課二十三第

TRANSLATION.

沒邊面邊這⁹兵。面細枋薄這¹
 有兒向兒面○平○枋○這⁵這³
 ○理陽黑兒我⁸那這⁵這³
 人¹⁵偏。那○還那面兒大、那邊寬、
 說○桌¹⁴背地¹¹光滑實○河⁷上、那邊窄。
 和事、這○陰。方^處一在○河⁷這⁷那⁷頭小。這²
 不好這¹³邊有抽兒好交。兒不¹⁰斷。
 護着這¹³邊有抽兒好交。兒不¹⁰斷。
 着這¹³邊有抽兒好交。兒不¹⁰斷。
 這¹³邊有抽兒好交。兒不¹⁰斷。
 頭、那正、這¹²那○有這⁶頭兒
 說邊那這¹²那○有這⁶頭兒

- 1 This side is wide, and that side is narrow.
- 2 This side is thick, and that side thin.
- 3 This end is large, and that end small.
- 4 This end is coarse, and that end fine.
- 5 This is to be the upper side, and that the lower side.
- 6 This side is level; that side is concave.
- 7 On this side of the river there were robbers; on that side, soldiers.
- 8 There is a deal of confusion over where I am: there are idlers around all the time.
- 9 This side is somewhat smoother.
- 10 Here it is light, and there, dark.
- 11 The people there are not fit to associate with. [shaded.]
- 12 This side faces the sun; that side is shaded.
- 13 On this side the argument is fair; on that side it is forced.
- 14 The table has a drawer on this side; on that side it has none.

亂 *Lan⁴, wan⁴*. Disorder; *confusion*; anarchy, rebellion; tangled.

雜 *Cha², tsa²*. Mixed; *confused*; heterogeneous, miscellaneous.

亂雜 *Confused*; disorderly; promiscuous. Note 8.

斷 *Twan⁴*. To break or snap in two; to put a stop to; to *discontinue*; to *decide*; certainly, positively:—Les. 116.

光 *Kwang¹*. Light, brilliance; honor, glory; naked; smooth; only, solely:—Les. 49.

滑 *Hwa²*. Smooth; slippery; polished; knavish. cunning; to slip and fall.

光滑 *Smooth*; polished; shining.

向 *Hsiang⁴*. Towards, *facing*; an intention; hitherto, heretofore; the points of the compass:—Les. 119.

陰 *Yin¹*. A shadow, *shady*; dark; cloudy; hades; the inferior of the dual powers of nature; female; secret, private; supernatural.

偏 *P'ien¹*. Deflected; excessive; *partial*, prejudiced; bent on, determined:—Les. 112.

婿 *Hsü¹*. A son-in-law.

女婿 *Nü³ hsü¹*. A son-in-law.

姑爺 *Kü¹ yie²*. Son-in-law,—a title given to a man by the servants and younger members of his wife's family.

說和 *Shuo¹ hē²*. To make up a quarrel; to act as mediator.

怪 *Kwai⁴*. Strange, monstrous; supernatural; a ghoul; to take offense at, to be surprised; *very*, unusually:—Note 18, also Les. 142.

冰 *Ping¹*. Ice; clear; crystallized.

鐵匠 *T'ie³ chiang⁴*. A blacksmith.

濟 *Chi³ ch'ü⁴*. To aid, to relieve; to effect, to further; to stop; clever, excellent.

不濟 *Pu⁴ ch'ü⁴*. Inferior, poor, scrubby.

分 *Fên¹*. To divide, to separate; to apportion; to share; to distinguish; a tenth; a candareen or tenth of a mace. See *fên⁴*.

分明 *Fên¹ ming²*. Clearly, manifestly.

翻 *Fan¹*. To turn over; to change; to reverse; a bout; a set; fickle.

騰 *T'êng²*. To ascend; to transfer; to vacate.

翻騰 To turn over, to rummage, to overhaul. In this phrase 騰 is, in most places, read *têng²*.

陣 *Chên⁴*. To set in array, a rank; an army; a battle; a burst, a time.—Les. 100.

隔 *Kê², chie²*. A division; to separate, to put or keep asunder; to prevent.

釘 *Ting⁴*. To nail; to fasten. See *ting⁴*.

擱板 *Kü¹ pan³*. A shelf; a mantel.

透 *T'ou⁴*. To pass through; to comprehend; through; thoroughly:—Les. 102.

分。那。你的。遲晚。那。這。手。那。告。那。
 ○。邊。的。些。面。邊。藝。頭。了。頭。
 這²⁶。○。東。○。好。兒。的。呢。○。是¹⁶
 邊。你²⁵。西。你²³。看。來。沒。○。這¹⁷女姑
 有。看。你²⁴。○。翻。畫。有。○。這¹⁹是。婿爺
 個。你。昨²⁴。騰。兒。○。甚。○。這²⁰地。處。正。這
 小。鈔。天。○。我。○。麼。你²⁰。方。面。頭
 眼。的。下。○。這²²呢。○。明。的。那。兒
 往。這。了。○。我²¹。是。鐵。那。是。告
 外。個。一。抽。裏。○。的。鏡。反。了
 透。擱。陣。屈。的。莊。的。子。面。呢
 氣。板。大。做。甚。比。我。這。好。照。又。一。個。怪
 頭。高。把。這。裏。頭。沒。的。人。上。好。熱
 着。在。我。頭。沒。的。人。上。好。熱
 有。二。河。有。的。人。上。好。熱

- 15 When acting as mediator, it is not right to shield one side, and blame the other.
- 16 Was it the son-in-law's side that brought the suit, or was it the daughter's? [wrong.]
- 17 This is the right side, and that, the
- 18 This end of the k'ang is very hot, and that end is cold as ice.
- 19 The blacksmiths of this place are very poor: there is not a good one among them.
- 20 You are manifestly partial to that side; what are you coming over here for?
- 21 This mirror of mine reflects your person on this side, and shows you a picture on that side. [with ns.]
- 22 The crops are later here than over
- 23 What are you rummaging my drawer for? There is nothing of yours in here.
- 24 Yesterday there came a great rain, which cut me off on that side of the river.
- 25 Look at this shelf which you have put up. This end is about two-tenths of an inch higher (than that end).
- 26 There is a small hole on this side, which lets out the air.

NOTES.

- 8 亂雜 is often inverted (viz., 雜亂) without appreciable change of meaning.
- 9 The two forms are quite equivalent; which is used being a mere matter of taste.
- 12 Lit., *This side faces the light; that side backs the shade.*
- 13 怪. Properly, *monstrous, frightful*, but often used as a species of intensive, meaning *excessively, very, rather*. It is only applied to things that are disagreeable or unexpected, and its use may perhaps be explained by considering it an exaggeration; just as the words "horrid" and "frightful"

- are often used in colloquial English. When so used its tone in most places changes to *kwai*².
- 19 不濟 is a very expressive phrase, which is widely used, though not, perhaps, entirely *t'ung hsing*. It is found in the Sacred Edict.
- 21 The Chinese are fond of having pictures set in the backs of their mirrors.
- 25 二分. The parts, or tenths, are understood to be parts of an inch, without specifying the fact.
- 26 往外撒氣 Lit., *go out leak air*. A relative must be supplied by which to connect the clauses.

LESSON XXXIII.

REDUPLICATION OF VERBS.

Verbs are repeated, partly for emphasis, and partly to specialize the action expressed. In many cases — is inserted between the words, by which the second verb is turned into a verbal noun;— thus 看一看, *to look a look*, or, as we say, "to take

a look." It is very likely that the original and full form is that with —, and that the — has been omitted in some cases for the sake of brevity. The meaning is substantially the same, whether — is inserted or not.

VOCABULARY.

停 *T'ing*². *To stop, to cease; to delay; suitable, fit, satisfactory.*
 景 *Ching*³. *Bright, luminous; aspect, view; a sight, a curiosity; style, form.*

光景 *Kwang*¹ *ching*³. *State of affairs; circumstances; scenery; sights.*
 曬 or 晒 *Shai*⁴. *To dry in the sun; to sun; to beam upon.*

第三十三課

TRANSLATION.

來。走 砍 說 的 親 李 一 來 客
 ○ 了。一 甚 題 來 先 曬。 看 堂
 刷¹² ○ 砍。麼。一 了 生、○ 看 的
 刷 你¹¹ ○ ○ 題。沒 這 少⁴ 看 的
 鍋、家 他¹⁰ 這⁹ ○ 有。樣 坐 停
 把 去 來 頭⁹ 你⁸ ○ 費 坐 了、
 那 看 坐 寬 去 不⁷ 心。再 的 你
 些 看 了 一 聽 必 走 光 去
 脂 要 點、他 明 走 景。○³ 開
 油 緊 一 聽、說、可 不 好 上
 煉 早 坐、可 以 望 嗎。○ 開
 一 早 就 以 望 望 謝⁵ 上
 煉。 的 急 用 在 那 畧 你 去 我²
 ○ 回 急 的 斧 那 畧 父 謝 曬 們

- 1 The clock in the parlor has stopped. Do you go and wind it.
- 2 We have come to take a look at the state of the affair.
- 3 Take it away and sun it. [you go?]
- 4 Why not sit down a little before
- 5 Thank you, Mr. Li, for taking all this trouble.
- 6 Go quickly and look if your father has come (or, is coming).
- 7 You need not tell it out plainly: you can allude to it in a general way.
- 8 Do you go and listen to what they are saying over there.
- 9 This end is a little wide. Take an ax and hew off some.
- 10 He came and sat for a while, and then went off in a hurry.
- 11 When you go home for a visit, be sure and come back early.
- 12 Wash the kettle, and then try out that fat.

謝 *Hsie⁴*. . . To thank; to resign, to quit; to fade.
 費心 *Fei⁴ hsin¹*. To take trouble, to be accom-
modating; thank you.
 畧 *Lüe⁴, liao⁴, liao³*. To plan; to seize, to capture;
 to abridge; a resumé; in gen-
 eral, rather, slightly, approximately:—Les. 177.
 題 *T²*. A theme, a proposition, a subject; a
 heading; to mention; to discuss.
 砍 *K'an³*. To chop, to cut off; to cut with a
 sword or edged weapon; to fell.
 脂 *Ch¹*. Fat, lard, grease; suet.
 油 *Yü²*. Oil; fat; slippery; shining; to oil.
 脂油 Lard, fat. [or to separate.
 煉 *Lien⁴*. To refine, to smelt; to try out,
 秤 *Ch'êng⁴*. A steelyard, a balance.
 數 *Shu⁴*. A number; a list, an account; several;
 destiny, fate. See *shu³*, also *soä⁴*.
 穀數 *Kou⁴ shu⁴*. Enough for the purpose.
 聞 *Wên²*. To hear, to learn from report; to
 smell; news, fame.
 嘗 *Ch'ang²*. To taste, to test, to prove; usually,
 formerly, ever:—Les. 192.
 鹹 *Hsien²*. Saltish; salted; bitter.
 修 *Hsiu¹*. To adorn; to clean up; to repair; to
 adjust; to cultivate; to chasten.
 甲 *Chia³*. The chief, number one; to

excel; armor; a scale, a finger-nail; C in music.
 指甲 *Ch³ chia³*. Finger or toe nails.
 消 *Hsiao¹*. To melt; to pass away; to cancel;
 to allay; to digest; to exhaust;
 required, necessary.
 灑或酒 *Sa³, sha³, shai³*. To sprinkle; to scatter;
 to spill, to slop over.
 加 *Chia¹*. To add, to superadd; to increase; to
 confer upon; to inflict.
 烙 *Loä⁴, loä⁴*. To burn in or brand; to bake; to
 iron clothes or press a seam.
 烙鐵 *Loä⁴ tie³*. A branding iron; a soldering
 iron; a flat iron.
 燙 *Tang⁴*. To iron or smooth out; to scald, to
 burn or blister.
 逛 *Kwang⁴*. To ramble; to visit; to walk for
 pleasure.
 戀 *Lien⁴, lüen⁴*. To long for, to dote on, to
 hanker for; loving.
 捨 *Shé³*. To let go, to give up; to abandon; to
 renounce; to give alms.
 戀戀不捨 Unable to give up, captivated.
 揚揚得意 *Yang² yang² té² í⁴*. Self-satisfied,
 elated.
 梳 *Shu¹*. A coarse-toothed comb; to comb.
 抹 *Ma¹*. To wipe, to wipe off or out; to rub off;
 to dust. Also *moä³*.

<p>下邊等一等，我上去給你問問。</p> <p>頭，掃掃地，抹擦抹擦桌子，這是一套兒的事情。○你²⁴在</p> <p>個樣子，真是揚揚得意。○早晨起來，洗洗臉，梳梳</p> <p>散散心。○他²¹到如今，還是戀戀不捨的。○看²²他那</p> <p>灑，再加烙鐵燙烙。○這²⁰樣好天，你該出去逛逛，</p> <p>正生大氣，可以等他用使，消氣再說。○先¹⁹用水灑一</p> <p>的小刀借給我用使，用使，修修我的指甲。○現¹⁸在他</p> <p>天我要去見他，問問他爲甚麼怪着我。○把¹⁷你</p> <p>臭了不是。○做¹⁵的時候，你沒嘗嘗鹹不鹹嗎。○今¹⁶</p> <p>拿秤來稱一稱，看看穀數不穀。○你¹⁴不信聞聞，是</p>	<p>13 Bring the steelyards and weigh it, and see if it is full weight.</p> <p>14 If you don't believe it is spoiled, smell it.</p> <p>15 When you made it, did you not taste whether it was salt or not?</p> <p>16 I intend to go to see him to-day and ask him why he is offended at me.</p> <p>17 Lend me (the use of) your knife to trim my finger-nails.</p> <p>18 He is very angry just now; wait till his passion cools and we will see about it.</p> <p>19 First sprinkle with water, and then iron with a flat iron.</p> <p>20 In such pleasant weather as this, you ought to go out for exercise and recreation.</p> <p>21 Even to this time she can not give him up.</p> <p>22 Judging from his appearance he is quite elated.</p> <p>23 When you get up in the morning, the first things in order are, to wash your face, and comb your hair, and sweep the floor, and dust the table.</p> <p>24 Wait in the rear, till I go in and inquire.</p>
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NOTES.

1 上 is the more general word for winding a clock or watch. In Nanking 開 is used.

4 In the translation, 再 is rendered *before*. A more literal translation would preserve its normal meaning; thus, — *Would it not be well to sit down a little and then go?*

7 Some teachers insist on 提, instead of 題, in this sentence. The usage varies. There is authority for using both characters in the sense of *to mention*.

16 怪 is translated in the passive, though the construction is not properly passive. 怪 means *to take offence*, and hence, *to be offended*.

17 In Peking the tone of 指 changes in 指甲, to *chí*.

18 We speak of anger cooling; the Chinese, of its melting.

19 烙鐵 is properly either a branding iron, or a small goose for pressing seams; but the term is often used of foreign flat-irons. The second character changes its sound in many places to *tí*, in Peking to *tí*. 加烙鐵, *add on iron*; i.e. *proceed, in addition, to iron them*.

21 戀戀不捨. A book phrase, in which the first character is repeated and the opposite idea added with a negative. Phrases made on this model are common.

22 揚揚得意. A book phrase, meaning *to toss the head with a self-satisfied air*.

23 抹 is not read *ma* by the dictionaries; but the syllable *ma* is everywhere used, both North and South, in the sense of *to wipe off*, the idea of cleansing or removing being prominent; and 抹 seems to be the best character to which to attach this meaning. The tone differs in different places. Read *mo*, it means *to rub on*, the idea of adding some thing being prominent.

24 In a yamen, or wherever there are servants or employés, to go into the presence of the officer, or head of the house, is to 上去; and his office, or residence, is referred to as 上邊; hence, also, the houses, or apartments, allotted to inferiors, are spoken of as 下邊. *In the rear*, seems to be our best approximation. It should be noted, however, that with the Chinese the apartments of subordinates are frequently, perhaps generally, in the front.

LESSON XXXIV.

THE INTERROGATIVE PERSONAL PRONOUN.

誰, who, is applied only to persons. It is properly interrogative, but is also used to mean *some one, somebody*, and with a negative, *nobody* or *anybody*. It is not much used along the Yangtse,

那個 being used instead. It is understood, however, and but a short distance northwards begins to be heard. Its use is one of the characteristics of a pure Mandarin.

課 四 十 三 第

TRANSLATION.

今 得 那 裏 些 ○ 有 叫 是 那 1
 天 是 個 誰 看 玩 那 7 癡 門。那 誰 個 誰
 能 誰 ○ 門。藝 個 誰 子 ○ 個 誰 在
 下 的。這 11 ○ 兒、有 的 那 5 告 門
 兩 ○ 是 那 10 是 粉 是 個 誰 訴 外。
 不 喫 12 誰 個 誰 那 誰 不 甚 在 你 的 ○ 你 2
 能 誰 的 在 個 誰 搽 麼 誰 客 的。來
 答 的 鎮 仿 廚 的。在 人 堂 ○ 來
 那 向 紙 圈、房 ○ 臉 答 拊 外 4 找
 個 誰。 答 裏 那 9 上 是 琴。頭 那 誰
 誰 ○ 我 答 個 誰 呢。姓 ○ 有 個。
 知 你 13 不 沒 在 ○ 張 那 6 那 誰 ○
 道。看 曉 有 家 這 8 的。個 個 這 3

1 Who is outside the door?
 2 Whom have you come to look for?
 3 Who was it that told you this?
 4 Who is outside calling at the door?
 5 Who is in the parlor playing the organ?
 6 Who is that pock-pitted man? *Ans.* It is the man Chang.
 7 Who has paint and does not rub it on her face?
 8 Whose playthings are these?
 9 Who is at home keeping house?
 10 Who is in the kitchen? *Ans.* No one.
 11 Whose is this paper-weight? *Ans.* I do not know whose it is.
 12 Every man stands up for his own employer.
 13 Do you think it will rain to-day? *Ans.* That, who can tell?

VOCABULARY.

誰 *Shuei²*. . . . Who? whose? whom? See Sub.
 那 *Na³*. . . Which? who? See *na⁴*, also Les. 45.
 拊 *Fu³*. To pat; to lay the hand on; to play a
 stringed or keyed instrument.
 琴 *Chin²*. A lute or harpsichord; applied to
 the piano, organ, etc.
 麻 *Ma²*. Numb, paralysed; pock-marks.
 姓 *Hsing⁴*. A surname; a clan.
 粉 *Fên³*. Powder of any kind, meal; chalk, pow-
 dered soapstone; to whitewash.
 搽 *Ch'a²*. To rub on, to smear, to spread over.
 看門 *K'an¹ mên²*. To keep the gate; to watch.
 玩藝 *Wan² i⁴*. Toys, playthings.
 圈 *Chüen¹*. A circle; a small circle; to encircle;
 to draw small circles as marks of
 punctuation or of emphasis. Also *chüen¹*.
 仿圈 *Fang³ ch'üen¹*. An oblong brass ring used
 as a paper weight.
 鎮 *Chên⁴*. To press down; to keep in subjec-
 tion; to guard; a large mart.
 鎮紙 *Chên⁴ ch'í³*. Same as 仿圈. (s.)
 姜 *Chiang¹*. A surname.
 玉 *Yü⁴*. A gem, a pearl; precious; perfect.
 山 *Shan¹*. A mountain, a hill; wild, untamed.
 羞 *Hsiu¹*. To be ashamed; to blush; confused.
 恥 *Ch'í³*. Disgraced; ashamed; to blush.

羞恥 *Shame*, mortification; modesty.
 嚷 *Jang¹*. To chatter, to clamor about; to let out
 a secret. Also *jang³*.
 吵 *Ch'ao³¹*. To clamor, to wrangle.
 饑 *Ch'í¹*. Dearth; famine; hunger; straits
 饑荒 *Ch'í¹ huang¹*. Famine, scarcity; want of
 money, indebtedness; a
 difficulty, a scrape, straits.
 外人 *Wai⁴ jên²*. An outsider, a stranger.
 牌 *Pai²*. A shield; a signboard; a tablet; a
 permit; a notice; cards, dominoes.
 村 *Ts'un¹*. A hamlet, a village; to sneer at,
 to gibe.
 鄉村 *Hsiang¹ ts'un¹*. A country village.
 體貼 *T'í³ tie⁴*. To put one's self in the place
 of another, to feel for, to
 sympathize; to appreciate.
 滋 *Tsi¹*. Humid; juicy; sap; numerous; to fer-
 tilize; to moisten; to grow; to stir up.
 滋味 *Ts'¹ wei⁴*. Taste, feeling, sensation.
 切 *Ch'ie⁴*. Urgent, earnest; important; all, the
 whole.—Les. 105. See *chie¹*.
 囑 *Chu³*. To order; to enjoin upon, to charge.
 囑咐 *Chu³ fu⁴*. To charge, to enjoin.
 隨便 *Suei² pien⁴*. At pleasure, as you like, at
 your convenience.

時切嚴的也○的裏嗎呢。怕。○	候切嚴不是不能同 ²⁰ 瓜沒○○姜 ¹⁴	14 Chiang Yü Shan has no shame at all. He fears nobody.
他的不是、能	在兒苦。外個聽	15 Listen to that incessant clamor on the street. Who is making a row with whom?
們囑答體	○人、人的聽	16 Who does not know that man's bad reputation?
正在他、不是貼	誰 ¹⁹ 的門誰 ¹⁹ 的	17 There was no other (outside) person here. If it was not you, who was it?
氣隨你的裏那	個誰口能	18 Who is willing to admit that his own melons are bitter?
頭便任的不滋	不認掛○	19 Who can hang up a "no trouble notice" at his door?
上、那誰	得得個誰 ¹⁸	20 All living in the same village: who does not know every body?
誰個不是誰的。	○誰 ¹⁸ 肯說	21 No one can appreciate the feelings of my heart.
也不要誰的。	○誰 ¹⁸ 肯說	22 This is not my fault. <i>Ans.</i> If it is not your fault, whose is it?
不肯告訴。○你 ²³	○誰 ²¹ 呢。己	23 You should strictly charge him not to tell anybody.
讓誰。○這 ²⁴ 當我	誰 ²¹ 呢。己	24 Just now they are in the height of their anger, and no one will yield to any other.

NOTES.

3 這 here refers to the thing told, not to the person telling it. The 的 at the end may be omitted. Its use or omission does not alter the sense, but changes the grammatical structure. Without it the translation should be, *Who told you this?*

7 粉 here means the white lead with which Chinese women paint their faces. The idea of the proverb is that one who has merit naturally wishes to display it.

12 A neat way of expressing the idea, that it is to every one's interest to stand up for the man through whom he gets his livelihood.

14 管 is colloquial, and prevails in Central Mandarin. 任 is more elegant, but is slightly bookish in the South, where 隨便 is chiefly used (23).

15 The translation given supposes the sentence to end with 呢. If 嗎 be used, the translation of the last clause should be, *Is it some one having a row with some one?* The emphasis thrown on the 誰 and on the 饑荒 should be quite different for the different interrogative endings.

13 誰 is here equivalent to 自己. Its use in this connection is less general than that of 自己.

19 This sentence grows out of the custom of hanging tablets over the door with complimentary or sentimental inscriptions. Few families are so happy that they can hang up an inscription setting forth that they are free from care.

22 This sentence affords a good exercise in emphasis.

24 氣頭上 Lit., *On the top of their anger.*

LESSON XXXV.

INDEFINITE PRONOUNS

都 All. Its sense is comprehensive. When referring to two things previously spoken of, it is to be rendered *both*; when used, as it frequently is, with a single person or thing, it has the force of *even*; and when preceded by 各 it means severally. It is frequently joined with the other indefinite pronouns as an expletive. It follows the noun.

凡 Every body. Its sense is distributive.

衆 All. Its sense is collective. It is ordinarily applied only to persons. It precedes the noun.

大眾 All, the whole crowd.

大家 All, the whole family or party.

攏總 All, all together, the whole lot, *in toto*.

通統 All, every single one.

通身 All together, *en masse*.

For other words of this class, see Les. 158.

課 五 十 三 第

TRANSLATION.

他¹ 心。○ 一³ 家老² 少² 都病² 了。○ 念² 書寫² 字² 都² 得² 要² 專²
 不³ 知³ 趣³。○ 人³ 老³ 了³、腰³ 腿³ 都³ 不³ 中³ 用³。○ 凡⁴ 事⁴ 不⁴ 可⁴
 都⁴ 來⁴ 了⁴ 嗎⁴。○ 你⁵ 家⁵ 裏⁵ 都⁵ 有⁵ 甚⁵ 麼⁵ 人⁵ 呢⁵。○ 衆⁶ 位⁶ 不⁶
 裏⁶ 攏⁶ 總⁶ 有⁶ 三⁶ 千⁶ 多⁶ 兵⁶。○ 他⁹ 那⁹ 些⁹ 話⁹、通⁹ 身⁹ 都⁹
 是⁹ 假⁹ 的⁹。○ 你¹⁰ 的¹⁰ 兩¹⁰ 個¹⁰ 孩¹⁰ 子¹⁰、都¹⁰ 有¹⁰ 天¹⁰ 分¹⁰。○ 大¹¹
 家¹¹ 的¹¹ 見¹¹ 識¹¹ 不¹¹ 同¹¹。○ 他¹² 不¹² 論¹² 誰¹²、都¹² 是¹² 刻¹² 薄¹²。
 ○ 我¹³ 家¹³ 裏¹³ 一¹³ 個¹³ 大¹³ 錢¹³ 都¹³ 沒¹³ 有¹³。○ 山¹⁵ 東¹⁵ 省¹⁵、攏¹⁵ 總¹⁵
 都¹⁵ 認¹⁵ 得¹⁵ 誰¹⁵。○ 誰¹⁶ 都¹⁶ 不¹⁶ 認¹⁶ 得¹⁶。○ 他¹⁶ 是¹⁶ 甚¹⁶ 麼¹⁶ 時¹⁶ 候¹⁶ 走¹⁶ 的¹⁶、大¹⁶
 有¹⁶ 一¹⁶ 百¹⁶ 零¹⁶ 八¹⁶ 縣¹⁶。○ 他¹⁶ 是¹⁶ 甚¹⁶ 麼¹⁶ 時¹⁶ 候¹⁶ 走¹⁶ 的¹⁶、大¹⁶

1 His whole family, old and young, are sick.
 2 In both reading and writing, one should give undivided attention.
 3 When a man gets old, both his back and his legs are unserviceable.
 4 In every thing, a man should have a just appreciation of the time and the circumstances.
 5 Who all are there in your family?
 6 Have all [the gentlemen] come?
 7 You may take away all except this.
 8 There are here, in all, over three thousand soldiers.
 9 That talk of his is all false.
 10 Your two children are both gifted.
 11 Our opinions do not all agree.
 12 He treats every body meanly.
 13 I have not a single cash in the house.
 14 Whom all do you know in this place?
Ans. I do not know any body at all.
 15 The Province of Shantung has, in all, one hundred and eight hsien.
 16 At what time he left, none of us know.

都 *Tu¹, tou¹*. A metropolitan city; all, every one; in general:—See Sub.
 凡 or 凡 *Fan²*. All, everybody; common, vulgar; the world; mortal; earthly.
 衆 *Chung⁴*. A concourse; the majority; all; the whole; many:—See Sub.
 攏 *Lung³*. To seize; to collect together; to operate on; to draw near, to comb.
 總 *Tsung³*. To unite in one, to comprehend; all, the whole; generic; generally, still, in any case; must be; a president:—Les. 104.
 通 *Tung¹*. To go through; to perceive; to make known; to communicate; to pervade; current; everywhere, general; the whole of.
 統 *Tung³*. To gather into one; the whole, general, entire; to control; a clue.
 專心 *Chwan¹ hsin¹*. Undivided attention; a single purpose; intent on.
 趣 *Chü⁴*. To run quickly; to show alacrity; to regard pleurably; *taste, flavor*; graceful, elegant.
 知趣 *Chi¹ chü¹*. To know the flavor, to have a sense of the fitness of things.

除 *Chu²*. To exclude, to deduct; to divide (math.); besides, *except*:—Les. 135.
 見識 *Chien⁴ shi²*. *Opinion, sentiments*; experience; discernment.
 刻 *K'ê⁴*. Insulting; *oppressive*; one-eighth of a Chinese hour, or fifteen minutes; a little while. Also *k'ê¹*.
 刻薄 *K'ê⁴ po²*. To insult, to oppress, to treat *meanly*.
 山東 *Shan¹ tung¹*. Province of Shantung.
 省 *Shêng³*. A province; to diminish; to use sparingly, to save; to avoid; frugal. Also *hsing³*.
 縣 *Hsien⁴*. A county,—the district ruled by one magistrate.
 京城 *Ching¹ ch'êng²*. The capital.
 井 *Ching³*. A well; a pit; an excavation; a plot of ground.
 果 *K'wo³*. The fruit of trees; really, truly; results, effects; reliable:—Les. 136.
 指頭 *Chi³ tou²*. A finger, a toe.
 般 *Pan¹*. Sort, class; manner.

地方兒，甚麼緣故，甚麼法子，我都知道。

擲骰子，他通攏總都會。○他辦這件是甚麼時候兒，甚麼

你兩家鬧出鬧葛籐來，²⁹告狀，都是他挑唆的。○看牌，壓寶，

他收拾好了。○淹死了。○這學生萬惡滔天，連先生他都敢罵。○

的人通通身都不可凡事都隨從衆人。○風颳翻了船，把船上

長短嗎。○不難。○孩子們不能都一樣，十個指頭還有一

般齊嗎。○在難。○砍下來，丟在火裏。○要得衆人

的心，那實在難。○樹就砍下來，丟在火裏。○要得衆人

○凡不結好果子的樹，就砍下來，丟在火裏。○要得衆人

河水，喫的都是井水。○這是大眾的事，我自己不敢作主。

家都不曉得。○我的眼鏡，都是隨身帶着。○京城裏沒有

- 17 I always carry my spectacles with me.
- 18 There is no river water in the capital. All the water used is well water.
- 19 The business concerns [us] all. I can not venture to decide it myself.
- 20 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- 21 It is a very difficult thing to please every body.
- 22 Children can not be all alike. Can the ten fingers be all of the same length?
- 23 You must not follow the crowd in every thing.
- 24 The wind capsized the boat, and every body on board was drowned.
- 25 These things are all in confusion. Arrange them in proper order.
- 26 This scholar is outrageous. He even dares to swear at his teacher.
- 27 You two families getting into a quarrel and going to law, is all of his getting up.
- 28 Card playing, thimble-rigging and dice throwing;—he is skilled in all of them.
- 29 I know all about when, and where, and why, and how, he did this thing.

一般 *pa¹*. Alike, the same —Les. 106.

隨從 *Swei² tsung²*. To follow, to accord with.

船 *Chuan²*. A ship, a boat, a junk.

淹 *Yien¹*. To soak, to steep; to overflow; to drown; to tarry long.

淹死 *Yien¹ se²*. To drown:—Les. 183.

亂七八糟 *Lan⁴ che¹ pa¹ tsao¹*. Topsy-turvy, helter-skelter, all in confusion:—Note 25.

滔 *Tao⁴*. To overpass, to reach beyond.

萬惡滔天 *Wan⁴ o⁴ tao² tien¹*. Wicked beyond bounds, outrageous, incorrigible.

葛 *Ke²*. A long creeping vine; connections. As a surname read *ke³*.

籐 *T'eng²*. A trailing plant; the rattan.

葛籐 *Intercourse; a difficulty, an embarrass-*

ment; a scrape; a hanger-on.

狀 *Chwang⁴*. Form, appearance; to accuse; an accusation, an indictment.

告狀 *Kao⁴ chwang⁴*. To accuse, to indict; to go to law.

壓 *Ya¹*. To press down, to weight. See *ya⁴*.

寶 *Pao³*. Precious; a gem; a coin; a treasure; a complimentary term:—Les. 171.

壓寶 *To play at thimble-rig:—Note 28.*

看牌 *Kan⁴ pai²*. To play cards.

擲 *Chi¹*. To throw down or at; to fling away, to reject; to shovel,—as earth.

骰 *Shai³*. Dice.

緣 *Yien², yuen²*. A facing, a binding; corresponding with something previously existing, a subtle affinity; because, therefore.

緣故 *Yien² ku⁴*. The cause, the reason.

課 六 十 三 第

TRANSLATION.

嗎。那 恁 不 哭。的 補 他 你 嗎。你¹
 ○ 麼 麼 要 ○ 孩 襖 也 的 ○ 這
 那⁸ 些 再 他⁶ 子、 你 不 兄 你² 麼
 麼 字、 忍 那 恁 從 都 聽。弟。不 大 的
 樣 着 還 耐 麼 麼 來 用 ○ ○ 不 可 這 人、
 我 不 會 ○ 踏 沒 了 那⁴ 任³ 怎 樣 還
 算。記 你⁷ 你、 這 ○ 一 些 麼 欺 害
 ○ 賬 識 你 樣 麼 我⁵ 些 個 說、 負 怕

- 1 Such a great fellow as you, and still afraid?
- 2 You ought not to impose upon your brother in this way.
- 3 No matter what you say, he will not listen.
- 4 What! have you used up all that lot of patches?
- 5 My baby has never cried so before.
- 6 Having abused you in that way, you should not sniffer him any longer.
- 7 Knowing so many characters as that, can you still not keep accounts?
- 8 In that case, I will decline.

NOTES.

2 In Northern Mandarin necessity is generally expressed by 得, rather than by 要. In the South 要 is used.

13 都 in this sentence is used somewhat like our phrase, "at all,"—*I have not a cent at all in the house.* Its use in this way is common, but not elegant. The sentence in the lesson is taken from a Pekingese book, yet a first-class Pekingese teacher, in reviewing this lesson, threw out the 都 and wrote 也.

17 都 here means, *at all times; i.e., always.* 隨身, following [my] body; i.e., *with me.*

18 吃的水, *the water eaten; i.e., all the water used for domestic purposes.*

21 得衆人的心, *to get the hearts of all; i.e., to be acceptable, or pleasing, to all.*

22 有長短, *have some long and some short.*

25 亂七八糟. The original and proper order of this phrase undoubtedly is, 七亂八糟, *seven disorders, eight accidents;—a most expressive term for confusion.*

26 萬惡滔天 is a book phrase; lit., *ten thousand vices overtopping the heavens;—applied hyperbolically to a bad boy.* 都 here includes all others, with the teacher as climax.

23 壓寶 is a method of gambling much practised in some parts of China. It is somewhat similar to the game, or trick, called thimble-rig.

LESSON XXXVI.

MODEL PARTICLES.

這麼 } Such, in this way. so. thus.

那樣 } Such, in that way. so.

The more common and colloquial form is that with 麼. When so used as to involve a comparison, the comparison is completed by *as this*, in the case of 這麼; and by *as that*, in the case of 那麼.

恁麼 } Such, in that way, so.

The book pronunciation of 恁 is *jên³*, but as here used it is read *nin³* or *nên³* (the final *n* is elided

in use). It is a question whether 那 should not always be written, and read as 恁. The use of 恁, however, is not without authority.

怎麼 } How, in what manner.

怎樣 } The normal use of 怎 is interrogative (see next lesson), but it loses its interrogative force in some cases:—as when used in two correlative clauses (11, 15); or when preceded by such words as 任, 管, 不論, etc., (3, 13); or when immediately following a negative. (14.) In some parts of Shantung, and perhaps elsewhere, 怎麼 is often incorrectly used instead of 這麼.

VOCABULARY.

怎 *Tsên³*. An interrogative particle generally followed by 麼; why? what?—See Sub.

恁 *Nin³*. . . . Thus, so, such:—See Sub.

負 *Fu⁴*. To carry on the back; to bear, to suffer; to turn the back on; to abuse; to slight; to be defeated; minus (math.).

欺負 *Chi⁴ fu⁴*. To insult; to oppress.

便論就樣。我¹⁵紀那論底怎料想這⁹
 怎怎不○一還麼怎沒麼想到點
 麼麼用依¹⁶點不的麼問答。他工
 樣着、作你不管、麼老、必要商這¹³爽痛
 他○麼說、你們看怎麼樣、用使○了¹⁴的、事、他、問、我¹⁰
 不念書。○生兩家的媒、不我
 ○這¹⁸真懶惰、隨
 麼滑的

- 9 I can not do all that work in this little time. [prompt.]
- 10 I did not anticipate he could be so
- 11 He answered according to whatever the officer asked.
- 12 I questioned him in this way and in that way; and, after all, I did not find out.
- 13 This is a very important matter: we must, by all means, come to some satisfactory understanding.
- 14 You are not yet very old; is your mind failing?
- 15 I do not care in the least. Do just as you think best.
- 16 According to what you say, there is no use in my acting as go-between for these two families.
- 17 That scholar is essentially lazy. No matter what you do, he will not study.
- 18 With such a slippery road as this,

補 *P'u¹*. To spread, to arrange—used for 鋪 in the phrase 補襯. See *pu³*, also *p'u³*.
 襯 *Chên⁴*. . . . Inner garments; padding.
 補襯 Rags; pieces of old cloth used for making pasteboard.
 從來 *Ts'ung² lai²*. . . . Heretofore:—Les. 119.
 忍 *Jên³*. Fortitude; patience; to bear, to suffer patiently; to repress; hard-hearted.
 耐 *Nai⁴*. . . . To bear with; to suffer; to forbear.
 忍耐 To be patient, to forbear; long-suffering.
 料 *Liao⁴*. To estimate, to judge of; to arrange in order; materials; grain, pulse; strass, colored glass; ability, skill.
 料想 *Liao⁴ hsiang³*. To anticipate, to expect, to deem.
 想到 *Hsiang³ tao⁴*. To think of; to expect, to anticipate:—Les. 91.
 痛 *T'ung⁴*. Pain, ache; acute feeling; to commiserate; distressed.
 痛快 *T'ung⁴ k'wai⁴*. Cheerful, buoyant; prompt, ready; hearty.
 爽 *Shwang³*. Cheerful; light-hearted; healthy, vigorous; sudden; ready, quick.
 爽快 *Shwang³ k'wai⁴*. Cheerful, healthy, vigorous; quick, prompt.
 紀 *Chi⁴*. To arrange and record; annals; a year, a period.

年紀 *Nien² chi⁴*. Age; years; time.
 聽 *Ting⁴*. To hearken to, to obey; to wait; according to, as. See *ting¹*.
 依 *I¹*. To rely on, to trust to; to conform to; to accede to; according to, as.
 媒 *Mei²*. A go-between, a match-maker.
 懶 *Lan³*. Lazy; remiss; disinclined to.
 惰 *Tou⁴*. Indolent, remiss.
 懶惰 Lazy; disinclined to exertion; averse.
 趑 *Lie⁴*. To slip, to stumble.
 趑起 *Ch'ie⁴*. Weak; to hobble.
 趑起 The unsteady motions produced by slipping or stumbling.
 獸 *Tai¹*. Foolish, silly; to stare vacantly; to loiter, to tarry; a simpleton.
 挑 *T'iao⁴*. To carry on a pole on the shoulder; to select, to choose. See *t'iao³*.
 擔 *Tan⁴*. The burden carried on a pole, a load; a picul. Also *tan¹*.
 肩 *Chien¹*. The shoulder; to sustain; firm.
 肩膀 *Chien¹ pang³*. The shoulder.
 肩頭 *Chien¹ t'ou²*. The top of the shoulder. See Les. 47.
 踴 *P'eng⁴, f'eng⁴*. To jump; to rebound.
 非 *Fei¹*. No, not; wrong; bad; shameless, vicious:—Les. 121 and 135.

了 恁²²也 麼 個 壞 麼 麼 你¹⁹路道、
實 樣 不 好 哄 子 了 重 意 這 不
在 的 好 也 也 子 肩 的 思 麼 能
可 大 非 不 不 氣 的 呢 停 不
惜 胖 打 好 好 的 亂 嗎 着 着 打
孩 不 那 亂 嗎 你²⁰是 個 趨
子 行 麼 降 嗎 挑 是 個 趨
死 ○ 哄 這 這²¹壓 這 甚 ○

one can not but walk unsteadily.
19 What do you mean by loitering (or, stopping) in this way?
20 Are you not afraid of injuring your shoulder by carrying such a heavy load?
21 This youngster is hopping mad (jumping up and down with anger). No kind of coaxing does any good. Nothing will serve but to whip him.
22 What a pity that such a fine, fat child should die.

NOTES.

3 怎麼 is here rendered *what*, though the force of the thought is *how*. We might render, *No matter how you put it*.
4 More literally, *As many rags as that, and you have used them all up!* The 一 might be omitted, but its use adds emphasis.
8 More literally, *In that case, you may count me out*.
9 這點 is a contraction for 這麼點 or 這麼一點. The 麼 is not unfrequently dropped out in this way.
13 不論怎麼樣. Here 麼 and 樣 are both used, and this is a not infrequent form. 管那麼的 is a phrase much used in some parts. It answers to the English, *by all*

means. 那 is here read *Na³*. For the use of 的 see Les. 80.
16 Or, *According to the way you represent it*.
19 The two forms are not quite equivalent. 停 means, *to stop or refuse to proceed*; whereas 默 means, *to be absent-minded, or to loiter listlessly*.
21 氣的亂路 "hopping mad." Some would write 迸, but I find no authority for using this character in this sense; while the meaning of 路 is quite suitable, and it is also read *péng⁴*, as well as *féng⁴*. The double way of putting the coaxing is a characteristic Chinese idiom; while the use of the word 哄 intimates that Chinese coaxing is chiefly *deceiving*.

LESSON XXXVII.

INTERROGATIVES OF MANNER AND PLACE.

怎麼 How? why?

那麼 How? why?

Notice, that when 那 is used interrogatively it takes the third tone.

那裏 } Where? The two forms are quite
那兒 } equivalent in meaning, but the second is colloquial and somewhat undignified. It is rarely heard in the South.

VOCABULARY.

避 *Pi⁴*. To flee from; to avoid; to hide; to shirk; to stand aside.
諱 *Hwei⁴*. To shun; to avoid; to taboo.
避諱 To avoid sacred names; to avoid a delicate or forbidden subject; to keep clear of.
鈴 *Ling²*. A small bell; a hand bell.
襪 *Wa⁴*. Stockings, socks.
抓 *Chwa¹*. To scratch; to tear with claws; to seize; to catch; to grab.
鐲 *Choi²*. A bracelet, a wristlet.
推 *Twei¹*. To push away; to secede; to shirk; to decline; to resign; to extend; to infer.
磨 *Mo⁴*. A millstone; a mill. See *mo²*.
推磨 To grind flour at a mill.

收成 *Shou¹ ch'êng²*. The proceeds of the year, the harvest.
心口疼 *Hsin¹ kou³ t'êng²*. Pain in the stom- ach, dyspepsia.
孫 *Sun¹*. A grandson; a surname.
迂 *Yü¹*. Vague; addled, stupid.
滯 *Chi⁴*. To obstruct, to stop; an impediment; dull witted.
迂滯 *Stupid, obtuse, doltish; obstinate*.
執 *Chi²*. To seize; to lay hold of; to keep; to manage; to maintain; *obstinate, set*.
拘執 *Chü¹ chi²*. Obstinate, immovable.
進學 *Chin⁴ hsü²*. To get the first degree, to graduate.

課七十三第

TRANSLATION.

- 你¹怎麼沒去作禮拜。○怎麼一點避諱不知道呢。○
- 搖了鈴，你怎麼沒聽見呢。○你的襪子在那裏找着
- 了呢。○我託你那件事，怎麼樣呢。○來了客，你怎麼
- 不來告訴我呢。○你在那裏兒抓的呢。○我的鐮子你
- 曉得在那裏嗎呢。○怎麼還沒弄好了呢。○我答我去推
- 磨耽誤了。○說是要你快來，怎麼來的這麼遲呢。○
- 他從那裏來，要往那裏去呢。○今年收成怎麼樣，答
- 不怎麼樣，平平兒的。○你如今怎麼這麼瘦呢，答
- 有個心口疼的病，喫不下飯去。○孫三是個聰明人，
- 怎麼在這件事上，這麼拘迂執滯呢。○做活怎麼不按着
- 1 Why did you not go to church?
2 Why is it that you have not sense enough to avoid an unpleasant subject?
3 The bell has rung. How is it that you did not hear?
4 Where did you find your stockings?
5 What about the business I entrusted to you?
6 When the stranger came, how is it that you did not come and tell me?
7 Where did you catch it (or, arrest him)?
8 Do you know where my bracelets are?
9 How is it that you have not yet gotten the meal ready? *Ans.* I was hindered by going to grind at the mill.
10 You were told to come quickly: how is it that you have come so late?
11 Where did he come from, and where is he intending to go?
12 How is the harvest this year? *Ans.* Nothing extra: only ordinary.
13 How is it that you are so lean these days? *Ans.* I have dyspepsia, and have no appetite.
14 *Sun the Third* is an intelligent man: how is it that in this business he is so stupid (immovable)?

爲 *Wei*². To do, to effect; to act; to play the ... part of: to regard as. See *wei*⁴.

行爲 *Hsing*² *wei*². Conduct, deportment, character.

品 *Pin*³. A kind, rank, order; a rule or guide: ... actions; a part in music. Also *pin*².

行 *Hsing*⁴. Doings, conduct, character. See ... *hsing*² and *hang*².

品行 *Deportment, character, conduct.*

橫 *Hêng*², *hung*². Crosswise, transverse; to lie ... across. Also *hêng*⁴.

豎 or 竪 *Shu*⁴. To erect; to stand upright; up- ... right; perpendicular; chaste.

言 *Yien*². A word; a remark; a phrase; speech, ... talk; sayings; to say.

語 *Yu*³. To talk with; to tell; words; phrases, ... sentences; language.

言語 *Words, conversation; to speak, to tell.*

仲 *Chung*⁴. ... In the middle; a surname.

添 *Tien*¹. ... To add; to increase; to throw in.

豫 or 預 *Yü*⁴. At ease; satisfied; to prearrange, ... to prepare; beforehand; already.

備 *Pei*⁴. To prepare; to provide for; ready: ... complete; entirely; all; wholly.

豫備 *To prepare, to provide; to anticipate.*

坐月 *Tso*⁴ *yü*⁴. To lie in, to be confined:— ... Note 22.

庇 *Pi*⁴, *pi*⁴. To shelter, to cover; to protect, ... Properly *pi*⁴, but usually spoken *pi*¹.

護庇 *Hu*⁴ *pi*⁴. ... To shield; to protect.

禍 *Hwo*⁴. Evil, misery; calamity, disaster, woe; ... the judgments of Heaven.

跳 *Tiao*⁴. To leap, to jump; to hop, to dance; ... to palpitate.

你、子、的、先、論、你、麼、說、○、時
 你、的、女、生、怎、都、樣、那、我、候
 怎、東、人、我、麼、不、○、位、有、呢。
 麼、西、添、今、問、肯、這、馬、意、○
 必、○、了、天、你、你、些、先、僱、他、
 得、這、一、不、也、打、話、先、他、的、
 往、是、個、能、算、你、怎、的、看、門、
 禍、怎、小、來、不、言、怎、麼、不、怎、
 坑、麼、孩、進、上、語、到、底、是、
 裏、說、子、館、學、問、問、底、是、
 跳、呢、說、我、問、問、底、是、
 呢、大、要、得、那、怎、麼、着、呢、
 家、給、麼、麼、的、呢、○、你、
 都、他、不、能、來、○、這、麼、
 這、豫、能、來、○、直、說、豎、
 麼、備、坐、○、○、哭、豎、
 護、坐、○、○、○、○、
 庇、月、我、仲、不、說、怎、聽、
 呢、呢、呢、呢、呢、呢、呢、呢、

15 How is it that you do not do your work at the proper time?
 16 His scholarship is only so, so. How could he get a degree?
 17 I have a mind to hire him as a gate-keeper. What is his general character?
 18 I hear that Mr. Ma's abilities are very good, but I do not know what is his general deportment.
 19 Why is it that you did not speak of these things sooner?
 20 No matter what is said, you dissent. What do you propose to do?
 21 You do nothing but cry. No matter what one asks you, you make no reply. What is the matter with you, anyhow?
 22 Mr. Chung, I can not come to school to-day. Q. Why? Ans. My wife has presented me with a baby, and I must prepare for her the things necessary for her confinement.
 23 What do you mean! When we are all protecting you in this way, why is it that you persist in courting disaster?

NOTES.

1 We might with equal propriety translate, *Why have you not gone to church?* The Chinese fails to mark the distinction between the imperfect and perfect tenses. 怎麼 is here equivalent to *why*, although its proper meaning is *how*. The same thing is true of "how" in the English phrase, "How is it that, etc.?" The sentence might be rendered, *How is it that you have not gone to church?*

8 If this sentence be made to end with 呢, the emphasis falls on "where"; if with 嗎, it falls on "know."

10 It is quite uncertain by whom the person was told to come quickly, but it is implied that it was either by the speaker, or by some one sent or instructed by him.

12 The force of 不怎麼樣 is, that there was nothing noteworthy about the crops, either good or bad; that is, they were average crops.

18 Note that 行爲 may be applied to any one; but 品行 is properly applied only to persons of some social standing.

20 橫說豎說, *speck crosswise, or speak perpendicular; i.e., speak as you will.*

21 怎麼的 is the common Southern form. It is sometimes heard in Peking, especially when the cause, or reason, is required; while 怎麼着 is used when manner is spoken of. See Les. 80, Sub.

22 坐月子. *A woman's confinement; also the month following it.* During this month the mother is supposed to sit on her k'ang, eat certain kinds of food, and be served by her husband and sisters-in-law. Such language sounds strange in the mouth of one who is a pupil in school; but it must be remembered that boys get married in China, and that such subjects as this are spoken of by them with the utmost freedom.

23 Lit., *what sort of a speech is this?*—expressing both surprise and reproof. 怎麼必得往禍坑裏跳呢. *Why must you go and jump into the pit of woe? i.e., why do you persist in bringing disaster on yourself?*

LESSON XXXVIII.

FOUR COMMON CLASSIFIERS.

條 A branch,—classifier of things distinguished for length, rather than for breadth or thickness.

隻 Single,—classifier of single things as distinguished from pairs, also of some animals.

頭 Head,—classifier of various animals.

匹 A pair,—classifier of horses, and of kindred animals; though the usage in different places is far from uniform.

For full list of nouns falling under each of these classifiers see Supplement.

課八十三第

TRANSLATION.

隻隻隻	○遠睛、狗穿街、王 ¹	1 Wang the Second is truly a portly fellow.
金脚羊、這 ⁹	五疼不知了。三二真	2 I think this street must be over three li long.
鐺鐺都迷失條隻里。得的	○要命。了他 ⁴ 里是一	3 Both of Pao-tsi's shoes are worn erooked.
頭子。磨失迷牛○	一 ⁸ 命。了。他 ⁴ 里是一	4 He was riding a large she-ass.
○起了一隻。賣條○	那騎多長。一條好	5 I wonder where that dog has run to.
這 ¹³ 泡一隻。賣條○	若 ⁷ 裏着。一○好	6 Both my eyes pain me beyond endurance.
隻條來了。○嗎。	子走去。一○好	7 If we go by that road it will be further by at least five li.
腿了。○明 ¹¹ ○	不那了。匹頭寶 ³ 漢子。	8 One rope is not sufficient; use two.
筋骨李 ¹² 天一 ¹⁰ 殼、	條○大驢子的○	9 Do you want to sell this ewe?
疼、小姐不能人可以用少	的兩隻那 ⁵ 鞋、	10 A certain man had a hundred sheep, and he lost one (or, one got lost).
那條帶走、我一兩也隻	那 ⁵ 鞋、	11 I can not go to-morrow. I have rubbed blisters on both my feet.
隻條腿着兩兩百條。要能	眼條都條	12 Miss Li wears two gold braeelets.
生兩兩百條。要能	眼條都條	13 I have rheumatism in this leg, and on that one there is a boil.

VOCABULARY.

條 *Tiao*². A branch; a switch; an item; a section, a law. A classifier:—See Sub.

隻 *Chi*¹. One of a sort or of a pair; single. A classifier:—see Sub.

匹 *P'i*¹. A pair; a mate. A classifier:—see Sub. Also *p'i*³.

里 *Li*². A place; a village; an alley with gates; a measure of three hundred and sixty paces, approximately equal to one-third of a mile.

歪 *Wai*¹. Deflected; askew, awry; erooked, aslant; depraved, wicked.

騎 *Chi*². To ride; to sit astride.

驢 *Tsao*³. The female of equine animals.

命 *Ming*⁴. To command; to charge; an ordinance, a decree, commands, orders; fate, destiny, lot; life; living creatures.

要命 *Yao*⁴ *ming*⁴. To take the life; deadly, fatal; unendurable, terrible.

繩 *Sheng*². A cord, a string, a rope; a line.

失 *Shi*¹. To lose; to neglect; to err, to miss; to slip; to fail.

迷 *Mi*². To delude; to fascinate; confused; stupefied; blinded; infatuated.

失迷 To lose one's way; lost, confused.

迷失 The same.

泡 *P'ao*¹. A bubble, a blister:—See *p'ao*⁴.

小姐 *Hsiao*³ *chie*³. Younger sister; Miss,—used in the South, also in Chinese novels.

金 *Chin*¹. Metal; metallie money; gold; precious; noble, honorable.

鐺頭 *Chao*² *tou*². A braeelet:—Les. 47.

筋 *Chin*¹. The sinews; the nerves; strong.

筋骨疼 *Chin*¹ *ku*³ *t'eng*². Rheumatism.

島 *Tuo*³. A hill in the sea, an island.

打魚 *Tu*³ *yü*². To fish:—See Les. 124.

瓦 *Wa*³. Tiles; earthenware: pottery.

瓦匠 *Wa*³ *chiang*⁴. A mason, a bricklayer.

偏口魚 *P'ien*¹ *k'ou*³ *yü*². The sole.

蟲 *Chung*². Worms, snakes, snails, insects.

長蟲 *Chang*² *chung*². A snake.

蛇 *Shé*². A serpent; treacherous, subtle.

鴨 *Ya*¹. A duck.

鵝 *Oa*², *té*². The domestic goose.

攤 *Tan*¹. To open out; to share, to fall to; to divide amongst; a stall, a stand.

菜攤 *Tsai*⁴ *tan*¹. A stand for selling meat and vegetables.

騾子。二爺○菜²³隻牆○馬了有瘡。
 ○家牀攤○鵝跟孩¹⁹的了一兩隻你¹⁴
 你²⁵裏子我²²下的氣膀船可以補
 把過的出買下有一隻手○你¹⁷○一
 院子很五隻大蛇長蟲的師傅上這匹瓦匠從房子上掉下來，跌壞
 子裏寬寬隻隻小兒○冰涼○街裏有十隻鴨子，看，南
 那餘綽野山雞雞○河○你²⁰快去看，看，六
 個養着十隻兩隻公的，五隻母
 匹小哈吧狗，給我一匹頭張²⁴的。

- 14 You may darn (mend) this torn stocking.
- 15 There are two boats fishing to the south of the Ch'ang Shan Island.
- 16 Chiang, the mason, fell off the house and broke one of his arms.
- 17 Do you think that this horse has the greater strength, or has that one?
- 18 The cook went on the street and bought three soles.
- 19 Both of the child's hands are as cold as ice.
- 20 Go quickly and see! There is a big snake at the foot of the south wall.
- 21 There are ten ducks and six geese in the river.
- 22 I bought seven little chickens, —two cocks and five hens.
- 23 On a hnekster's stand were spread out five pheasants, ten rabbits (or, hares) and two deer.
- 24 The family of Mr. Chang the Second are in very good circumstances. They keep a cow, and a donkey, and two mules.
- 25 Catch that small Peking dog in the yard for me.

菜牀 *Ts'ai⁴ ch'wang³*..... The same.
 山雞 *Shan¹ chi¹*..... A pheasant.
 野雞 *Yie³ chi¹*..... The same.
 貓 *Mao^{1,2}*..... A cat.
 野貓 *Yie³ mao¹*..... The wild eat. In Peking,—
 a hare.
 兔 *Tu⁴*..... A rabbit; a hare.
 鹿 *Lw¹*..... A deer; a stag.
 綽 *Ch'oi¹, ch'ao¹*..... Gentle, kindly; generous;
 spacious; vague; many.
 寬綽 *K'wan¹ ch'oi¹*..... Wide, ample; liberal; in
 easy circumstances.

餘 *Yü²*..... Overplus; remainder; remnant; the
 rest; besides:—Les. 172.
 寬餘 *K'wan¹ yü²*..... In easy circumstances; am-
 ple; abundant.
 養 *Yang³*..... To nourish; to bring up, to rear; to
 support; to provide for; to develop.
 騾 *Loi²*..... A mule.
 哈 *Ha³*..... To sip; to laugh. Used as a phonetic
 and frequently read *h³* and *k'a^{1,4}*.
 吧 *Pa¹*..... Large-mouthed.
 哈吧狗 *Ha³ pa¹ kou³*..... The pug-nosed Peking
 dog.
 吧狗 *Pa¹ kou³*..... The same.

NOTES.

1 條, applied to a man, implies that the individual is very tall, and inasmuch as 條 is not ordinarily applied to men, it suggests a tinge of ridicule.
 9 Cows are generally classified either by 隻, or 頭 (24), though 條 is used in Hankow.
 13 A leg is classified by 條, because it is long; and by 隻, because it is one of a pair. The latter is the more dignified.

15 When applied to hills, houses, streets, etc., 前 means south. Following the noun, it means south of;—as, 山前, south of the hill; when preceding the noun it means, the south, southern;—as, 前街, the southern street. In the same way, 後 means north.
 19 冰涼 ice cold. See Les. 141.
 25 Lit., You take that little Peking dog in the yard, and catch him for me

第十三課

TRANSLATION.

的掙是 不飯執 ○管 ○擡¹
 呢、錢是 在的、事的、我⁶ 賬的 起³
 是、不家、家、可的、們、的。脚 的 的 的 的 的 的
 要、多。的、我、以、應、做、要 ○的 的 的 的 的 的
 砌蓋 ○ 事、們、給、當、手、這⁵ 要 了 了 了 了 了
 瓢先² 情。不、他、恆、心、藝、的、刀、子、把、兒、是、走、了、沒、有、
 的、生 ○ 能、兩、塊、執、事。不、能、穿、好、衣、裳。○ 角、個、個、
 呢。蓋 種¹¹ 作、冷 ○ 山、地、白 ○ 穿、兒、是、個、鹿、是、要、沒、有、
 ○¹³ 房 莊 主。 冷 ○ 山、地、白 ○ 穿、兒、是、個、鹿、是、要、沒、有、
 弄做子、稼 ○¹⁰ 山、地、白 ○ 穿、兒、是、個、鹿、是、要、沒、有、
 飯是、的、買、糶、芋、瓜、薯、外⁸ 邊 有 個 個 能
 的、要、出、米、糧 ○ 邊 有 個 個 能
 叫砌蓋力買買管⁹ 有 個 個 能
 廚土土不柴草、事的 要 做⁷ 的。 能
 子、整、坯、少、都 的 要 做⁷ 的。 能

- 1 Have the chair-bearers come?
- 2 Has the letter-carrier (postman) gone?
- 3 The muleteer wants a cumshaw.
- 4 I desire that the man I hire should be able to keep accounts.
- 5 The handle of this knife is deer horn.
- 6 We mechanics can not wear good clothes.
- 7 He that ministers, should do it with perseverance.
- 8 There is a beggar without. You may give him a couple of cold sweet potatoes.
- 9 The manager is not at home. We can not take the responsibility.
- 10 To lay in grain and buy fuel, is the business of the head of the family.
- 11 The farmer works hard, and gets but little money.
- 12 Do you intend to build your house of sun-dried brick, or of burned brick?
- 13 The man who cooks is called a ch'u-

LESSON XXXIX.

的 DENOTING THE AGENT. 的 DENOTING THE MATERIAL

的, when added to a verb and its object, indicates the agent, corresponding to the English termination *er*, in such words as letter-carrier, fortune-teller, book-keeper, etc. In English the number of terms so formed is limited, but in Chinese 的 serves this purpose with entire regularity, wherever you wish to apply it.

的, when added to nouns of material, turns them into descriptive adjectives, corresponding to the English termination *en*, in such words as, golden, leaden, earthen, wheaten, etc. In English the number of adjectives formed in this way is limited, but in Chinese the usage is entirely uniform with respect to all such nouns.

VOCABULARY.

- 起脚 *Kan³ chiao³*. To follow and drive a beast of burden; to be a muleteer.
- 酒錢 *Chiu³ chien²*. A bonus to an employé, a cumshaw:—Note 3.
- 管賬 *Kwan³ chang⁴*. To act as book-keeper.
- 角 *Chio² chiao³, chüe²*. A horn; a corner; an angle; a cape; a quarter: one-tenth of a dollar. A classifier:—Les. 125.
- 執事 *Chi² shi⁴*. A superintendent; a deacon:—Note 7. [See *pa¹*, and *pa³*.]
- 把 *Pa⁴*. A handle, something to hold by.
- 恆 *Heng²*. Constant; perpetual; persevering.
- 恆心 *Heng³ hsin¹*. Persevering.
- 薯 *Shu²*. A yam; the sweet potato.

- 芋 *Yü⁴*. The taro.
- 白薯 *Pa² shu³*. The sweet potato. (Peking):—Note 8.
- 地瓜 *Ti⁴ kwa¹*. The same. (Shantung).
- 山芋 *Shan¹ yü⁴*. The same. (Southern).
- 管事 *Kwan³ shi⁴*. To superintend.
- 糶 *Ti²*. To purchase grain for use.
- 糧 或 糶 *Liang²*. Rations; grain; provisions; taxes (in grain.)
- 當家 *Tang⁴ chia¹*. To act as head of the family; the master of the house, a husband:—Note 10.
- 種 *Chung⁴*. To sow, to plant; to cultivate; to propagate. Also *chung³*.

珍珠的、城裏的、房屋和街道、都是精金的。
 榮華的地方、城牆是十二樣寶石的、城門是
 呢、答是跟班的燒琉璃的。○外頭是甚麼人吵鬧
 細看還是個琉璃的。○我乍見當是個玉石的、
 ○你¹⁹做生意的。○街¹⁸旁有個算命的、擺着攤兒。
 個的、財主也有。○我¹⁶他們的茶壺、都是
 的、不懂得用兵的事。○我¹⁵是個念書的、
 人、答我是個修理鐘表的。○你是¹¹個做甚麼的
 伺候飯的叫擺桌子的。○

- tsi, and the man who waits on table is called a pai-t'ai-ti.
- 14 What is your occupation? *Ans.* I am a watch-maker.
- 15 I am a literary man, and do not understand military affairs.
- 16 Our tea-pots are all silver-plated. Some of the rich have theirs plated with gold.
- 17 Of the five brothers, four are business men.
- 18 A fortune-teller has put up his stand at the side of the street.
- 19 At first sight, I took this pipe mouth-piece of yours to be stone; but on looking more closely, I see it is glass.
- 20 Who is making that disturbance outside? *Ans.* It is the servants wrangling with the carters.
- 21 Heaven is a most glorious place: the walls of the city are of twelve kinds of precious stones: the gates are of pearl; the houses and the streets are all of pure gold.

出力 *Ch'w' lü*. To exert one's self.
 砌 *Ch'ü*. A stone step; ornamental tiles; to lay brick or stone, to build up.
 坯 *P'ei, p'ü*. Unburnt tiles or brick.
 墜 *Ch'ü*. Sun-dried brick, mud brick.
 土坯 *T'u' p'ei*. Unburnt brick.
 土墜 *T'u' ch'ü*. Sun-dried mud brick.
 廚子 *Ch'u' tsi*. A cook.
 伺候 *Ts'ü, s'ü*. To wait upon, to serve.
 伺候 *Ts'ü' hou*. To wait upon, to serve.
 擺 *Pai*. To spread out, to move; to scull; to sway to and fro; to strut; a pendulum.
 檯 or 台 *T'ai*. A table, a stage:—Note 13.
 修理 *Hsü' lü*. To regulate; to repair.
 鍍 *T'u*. To gild, to plate:—Note 16.
 財主 *Ts'ai' chu*. A rich man.
 生意 *Sh'ing' ü*. Business, occupation.
 算命 *Suan' ming*. To tell fortunes.
 乍 *Cha*. At first; at first sight; unexpectedly, suddenly; for the moment.
 菸 or 烟 *Yien*. Tobacco; tobacco leaves.
 菸袋 *Yien' tai*. A tobacco pipe.

石 *Shi*. A stone; a rock; hard; a piens.
 玉石 *Yü' shü*. A gem, a pearl.
 琉璃 *Liu' ü*. A fine kind of glass.
 琉璃 *Liu' ü*. Clouded glass; glaze.
 燒料 *Shao' liao*. Clouded glass.
 吵鬧 *Chao' nao*. To scold and wrangle; to make a disturbance.
 班 *Pan*. To distribute; a rank, an order; a set; a troop:—Les. 149.
 跟班 *Kên' pan*. Attendants, servants of an officer.
 天堂 *T'ien' tang*. The heavenly hall, heaven, the abode of the blessed—a term introduced into China by Buddhism.
 榮 *Yang*, *jung*. Glory, splendor; honor.
 華 *Hwa*. Flowery, elegant; glorious, beautiful; ornate; China.
 榮華 *Glory, splendor, effluence, grandeur.*
 珍 *Chên*. Precious; rare; excellent; valuable.
 珠 *Chu*. A pearl; a bead; fine, excellent.
 珍珠 *A pearl.*
 房屋 *Fang' wu*. Houses, buildings
 街道 *Chie' tao*. A street.

第十四課

TRANSLATION.

人裏伙什事、是來。擡生你²我¹
 隊拉來、不誰○不給進我進我說的
 裏不、再露抓我⁶進去把話、你
 挑出上出、去了。雞○把⁵句叫能聽
 出白街來、了。○跑把⁵鍋子來。出
 來布也的。○沒⁷出給來。○出
 的。來。不遲。先⁸有去、我○出
 ○○。○刷掩不曉取倒騰門⁴請³嗎。
 這¹¹他¹⁰○刷出藏曉取倒騰門⁴請³嗎。
 個是靛⁹出藏的曉取倒騰門⁴請³嗎。
 瓶瓶好缸傢傢的得出窄先○

- 1 Can you understand what I say?
 2 You go in and call him out.
 3 Will you please punctuate it for me?
 4 The door is too narrow; it can not be carried in.
 5 Empty the kettle for me.
 6 My chicken has run out. I wonder who has nabbed it.
 7 There is nothing hidden that shall not be revealed.
 8 There will be time enough to wash up the dishes before you go on the street.
 9 You can not get white cloth out of an indigo dye pot.
 10 He is rejected from the company of virtuous men.

NOTES.

3 Muleteers, boatmen, and all, in fact, who are hired to do transient jobs, expect, in addition to the price agreed upon, a small present, which is called 酒錢. The idea probably is that the employer in such cases ought to "treat," but this being inconvenient, he gives a few cash for the party to treat himself.

4 個 is here to be construed with 人, understood, at the end of the sentence.

7 The term here rendered "minister," means rather, a *manager*,—one who has charge of some special business. The same term is elsewhere used in the N. T. for *deacon*.

8 Sweet potatoes are of comparatively recent introduction into China, and their name is not settled. In Peking they are called both 白薯 and 紅薯; in Shantung, they are called 地瓜; in Nanking, 山芋; in Kiukiang, 蘿蔔薯 (read *shao*); and in Hankow, simply 薯.

10 當家的事情. A full construction would require 當家的的事情; but one 的 is elided, and the other made to do duty for both. The 當家的 is ordinarily the father, or head, of the family; but in case of his death or disability, another member is appointed to control the business of the family. This is generally the elder brother, but not always. The term is also frequently used by women as the ordinary designation of their husbands. 羅 is used only of buying grain.

13 擺檯的 is used to designate the servant who spreads the table and waits upon it. The term is only used in connection with foreigners.

16 Both 鍍 and 包 are used for electroplating, the terminology being as yet unsettled. To gild by fire in the old way is 鑲.

LESSON XL.

THE AUXILIARY VERBS 出 AND 進.

出來 Come out. } As an auxiliary, 出 is nearly
 出去 Go out. } always followed by 來 or 去,
 and corresponds in a measure to the use of the
 word "out" after verbs; but it is used much more
 freely than "out" is in English.

進來 Come in. } As an auxiliary, 進 is also
 進去 Go in. } nearly always followed by 來
 or 去, and corresponds in a measure to the use of
 the word "in" after verbs in English. It is not
 nearly as much used as 出.

VOCABULARY.

句 Chü⁴. A stop, a period; a sentence, a phrase;
 a line in versc. A classifier:—Lcs. 42.
 掩 Yen³. To screen; to cover, to conceal; to
 hide from observation.

掩藏 Yen³ ts'ang². To hide; secret.
 露 Lou⁴. To disclose, to expose; to reveal; to
 protrude. Also lu⁴.
 靛 Tien⁴. Indigo; indigo color.

一 〇 去。那 好 罪 麼 壞 醒 醉
 個 十²⁰ 〇 個 來。來。算 的 齷 頂
 人 個 李¹⁹ 來。 〇 〇 不 丟 扔 水 緊
 花 人 老 掌 〇 他¹⁷ 扒¹⁶ 出 出 出 倒 拔
 費 的 掙 出 來 的 要 天¹⁸ 姊 出 來 去。 出 不
 的 〇 來 的 來 下 雨。 個 給 我¹⁵ 一 要¹³ 〇
 吳²¹ 的 銀 子 錢 也 請 他 進 來。 進 是 出 麼 怎 把
 大 人 的 門 軍 太 利

11 The stopper of this bottle is very tight. I can not pull it out.
 12 When you have washed the clothes you should pour out the dirty water.
 13 Select the good ones, and throw the bad ones away.
 14 This little account is very simple; how is it that you can not reckon it up?
 15 I can not find that he has any fault.
 16 If I should tear out my heart and give him to eat, I could not please him.
 17 Of these two sisters, I can not distinguish which is which.
 18 It is going to rain. You had better take in the sedan chair.
 19 Mr. Li has come. *Ans.* Invite him to come in.
 20 The earnings of ten men would not be enough for you to spend.
 21 Gen. Wu's gate-keeper is too strict. You will certainly not get your

隊 *Twei⁴*. A rank, a file; a group, a company; ... a crowd. A classifier of companies.
 塞 *Sê⁴*. ... A stopper, a plug, a cork. Also *sê⁴*.
 梓 *Tsu³*. ... A plug, a cork. (c. and s.)
 齷 *Wu⁴*. ... Small; sordid; crowded.
 齷 *Tsu⁴*. ... To grate the teeth.
 醒 齷 *Worried, vexed; fretful. (n.) Rubbish, filth; dirty, foul. (s.)*
 揀 *Chien³*. ... To select, to choose, to pick out.
 扔 *Jêng^{1,3}*. To discard, to abandon; to reject, ... to throw away.
 察 *Ch'a²*. To examine, to inquire into judicially; ... to scrutinize; to discover.
 扒 *Pa¹*. To divide; to pull apart; to tear or cut ... out. Also *pa²*.
 姊 *Tsi³*. ... An elder sister.
 妹 *Mei⁴*. ... A younger sister.
 姊妹 *Sisters, a sister:—Note 17.*
 掌櫃 *Chang³ kwei⁴*. Superintendent, manager, ... head-man, boss.
 吳 *Wu^{2,4}*. ... To talk; a surname.
 軍 *Chün¹*. ... An army; a soldier; military.
 門軍 *Mên² chün¹*. A guard at a gate, a military officer's gatekeeper.

稟 *Ping³*. To report to a superior; to receive ... from heaven; a petition.
 帖 *T'ie^{1,3,4}*. A writing scroll, a writing; a billet; ... a card; a placard:—Les. 147.
 稟帖 *A petition; a report.*
 受 *Shou⁴*. To receive; to contain; to endure; ... to bear; to suffer:—Les. 79.
 魔鬼 *Mo²*. ... A devil, a demon.
 魔 *Kwei³*. The soul of a dead man before it is ... formally enshrined or deified; a ghost; a goblin; a demon, a devil; any monstrous thing.
 魔鬼 *Devils, the devil.*
 惑 *Hwo⁴, hé⁴*. To delude, to blind the mind; ... to unsettle another's mind, to excite doubt or suspicion.
 迷惑 *Mi² hwo⁴*. To delude; to beguile; to en- ... snare, to befool; a delusion.
 圈套 *Ch'üen¹ tao⁴*. ... A snare, toils.
 刑 *Hsing²*. To imitate; a pattern; punishment; ... torture; castigation; penal; law.
 刑罰 *Hsing² fa²*. ... Punishment; torture.
 實情 *Shi² ch'ing²*. ... The facts, the truth.
 歡喜 *Hwan¹ hsi³*. To rejoice, to be glad; satis- ... fied; pleased.
 叔 *Shu²*. ... A father's younger brother.
 大叔 *Ta⁴ shu²*. ... The senior 叔.

弄得到裏不不來迷去去害
 得出底看歡歡出○惑○
 不來管出來喜喜實實○
 進實○大²⁵以刑罰²³
 不實是在叔從人²⁴給²³
 去的把若眼歡他²⁴的²³
 的我是是睛喜問套鬼進

petition sent in. *Ans.* I have a plan by which it can be sent in.
 22 When you have been ensnared by the devil, it is hard to escape his toils.
 23 Without torturing him you will not get the truth out of him.
 24 Whether a man is pleased or not, can always be seen from his eyes.
 25 If you, nunele, positively will not do anything, you will put me in a very embarrassing position.

NOTES.

2 進 is here used as a principal verb. The subject of the lesson is illustrated by 出.

3 點出句子來. Lit., *point out the clauses*; i.e., *punctuate it*.

4 擡不進去. Note how the verb is left without either subject or object, both of which must be supplied from the context.

5 倒 does not here mean to lift the kettle and *pour out* the contents, but simply to *empty it*. In like manner, 取 does not mean to *take out* the kettle, but simply its contents.

7 不露出來的. The 的 here makes the clause relative, the antecedent being the clause, 掩藏的事. See Les. 23.

9 A proverb applied to one from a vicious or disreputable family.

10 A witty saying, meaning that the person referred to, so far from being a *good man*, is *refuse*, whom good men have eliminated from their company.

15 甚麼 is without emphasis. If emphasized the

meaning would be, I can not find out what fault he has.

17 姊妹 means properly, *sisters*, but is often used in the singular, either of an elder or younger sister. It is also sometimes used to mean both brothers and sisters; i.e., all the children of a family.

19 In the North, 掌櫃 is generally used of the *head-man* of any business. In the South, 老板 is used in place of it, and is also heard at sea ports in the North. 掌櫃 may be, and often is, an employé, in the office of *head-man*; but 老板 is the *proprietor*. Women frequently call their husbands 掌櫃, that is the *head-man* of the house.

20 It really requires both 銀子 and 錢 to cover the idea of "money."

25 This sentence does not properly illustrate the subject of the lesson; but it has both 進去 and 出來 used in a very idiomatic way, 把我弄的出不來進不去的. *So circumstance me that I can neither go out nor come in; i.e., neither retreat nor advance.* The order is often changed to 進不來出不去的.

LESSON XLII.

THE AUXILIARY VERBS 過 AND 回.

過, as an auxiliary verb, expresses the idea of *over*, either in respect of time, or of place. It generally takes 來 or 去 after it. When followed by 來, it indicates motion *over* and *towards*; when followed by 去, it indicates motion *over* and *away from*. In many cases the original idea of *motion* is lost in that of *change*.

回, as an auxiliary, expresses the idea of *turning back*. It also generally takes 來 or 去 after it. When followed by 來, it indicates motion *back* and *towards*; when followed by 去, it indicates motion *back* and *away from*. The range of its use is more limited than that of 過.

For full list of verbs followed by each of these auxiliaries see Supplement.

VOCABULARY.

竅 *Ch'iao*⁴. An orifice, an aperture; a cavity; the mind; the avenues by which the mind acquires knowledge; the *key* or *clue*.

心竅 *Hsin*¹ *ch'iao*⁴. Power to comprehend, the understanding.

姪 *Ch*². A nephew, the son of a brother.

賴 *Lai*⁴. To depend upon, to rely on; to assume; to *pretend*, to trump up; to accuse falsely; to deny, to ignore.

賴學 *Lai*⁴ *hsue*². To play truant (s).

第十四課

TRANSLATION.

請先生把這個錯字改過來。○你的姪兒逃
 國話實在難轉過竅來。○這是我
 學跑了、你該把他找回來。○這一
 手借的、我還給他送去。○和你
 合式、該倒過來。○找誰個人和
 個、把這個箱子挪過去。○在那裏
 好了、還請你給我帶回來。○這
 那個字、可以翻過來看看。○你
 那、秤砣玩耍嗎、快快給
 先生、秤砣玩耍嗎、快快給
 這隻雞鬧不過那隻雞。○這
 這隻雞鬧不過那隻雞。○這

- 1 Please correct this erroneous character.
- 2 When you first begin to learn Chinese it is very hard to get the clue.
- 3 Your nephew has run away from school. You ought to find him and bring him back.
- 4 This was borrowed through my instrumentality, and I will also return it to him.
- 5 This end does not fit. It should be reversed.
- 6 Go and find a man (some one) to help you move over this box.
- 7 When it is repaired, will you please bring it back again for me?
- 8 There is no such character on this page. Turn over and look.
- 9 Is it right (proper) for you to take Mr. Mei's steelyard weight to play with? Return it to him at once.
- 10 This rooster is not a match for that one in a fight.

經手 *Ching¹ shou³*. To have experience of; agency, instrumentality.
 挪 *No²*. To move; to shift; to transfer.
 梅 *Mei²*. A plum, a prune; a surname.
 砣 *T'ou²*. A weight at the end of a string; a steel-yard weight; a sounding lead.
 鬪 *Tou⁴*. To fight; to contend for victory; to incite to contention; to play at.
 吃飯堂 *Ch'í fan⁴ t'ang²*. Dining-room.
 飯廳 *Fan⁴ t'ing¹*. Dining-hall.
 傘 *San³*. An umbrella, a parasol.
 覺 *Chiao⁴*. Sleep, the unconsciousness of sleep. See *chiao²*.
 睡覺 *Shuei⁴ chiao⁴*. To sleep; to lie down to sleep.
 首 *Shou³*. The head; a chief; the beginning; foremost. A classifier:—Les. 147.
 飾 *Shí¹*. To adorn, to ornament, to set off; to gloss over; to deceive; an ornament.
 首飾 Head ornaments; jewelry.
 匣 *Hsia²*. A chest, a coffer, a casket, a small covered box.
 定親 *Ting⁴ ch'in¹*. To settle a marriage engagement.

青 *Ch'ing¹*. Green (of grass); blue (of the sky or ocean); black (of cloth); glossy.
 紅 *Hung²*. Red; fiery; ruddy.
 煤 *Mei²*. Coal,—especially hard coal; soot.
 煤油 *Mei² yiu²*. Coal oil, kerosene.
 火油 *H'wo² yiu²*. Kerosene.
 海 *Hai³*. The sea; marine; capacious.
 上海 *Shang⁴ hai³*. Shanghai; to go to the sea-shore.
 朱 *Chu¹*. Vermilion red; a surname.
 嫖 *P'iao²*. Trifling, licentious; to follow lewd women; to lead the life of a rake.
 回頭 *Hwei² t'ou²*. To turn about; to reform.
 匪 *Fei³*. Illegal, seditious; robbers, brigands; dissolute, vicious; no, not so.
 類 *Lei⁴*. Species, sort, kind; to class with.
 匪類 Vagabonds, profligates; vice, dissipation.
 昏 *Hun¹*. Dusk, dark, obscure; confused, muddled; to faint, to become insensible.
 甦 *Su¹*. To revive; to come to life again.
 甦醒 *Su¹ hsing³*. To revive; to regain one's senses; to rise from the dead.
 衛 *Wei⁴*. To escort for protection or honor; to guard; a military station; an outpost; a local name for Tientsin.

課 二 十 四 第

TRANSLATION.

○	○	○	○	給	一	和	六	該	請 ¹	1	Please make another copy-book for me.
一 ¹¹	他 ¹⁰	人 ⁹	我 ⁸	我	本	他	套。	另	再	2	When you buy things for the scholars, you should keep the account in a separate book.
本	說	至	有	買	書、	兩	○	記	給	3	That Kanghi's dictionary of mine is in six <i>t'ao</i> . [for me?]
千	那	少	一	十	可	個	請 ⁴	一	我	4	Will you please explain this sentence
字	一	該	個	管	惜	把	先	本	訂	5	Do you and he go and carry up that bedstead.
文、	句	有	朋	筆、	已	那	生	個	個	6	A very good-looking book: what a pity it is torn!
正	話、	兩	友、	兩	經	張	給	○	字	7	When you are out to-day, buy for me ten pens, two sticks of ink, and fifty sheets of <i>mao-pien</i> paper.
有	我	套	送	錠	破	牀	我	我 ³	本	8	I have a friend who made me a present of two maps.
二	半	衣	了	墨、	了。	檯	講	那	○	9	A person should have at least two suits of clothes in order to change for washing.
百	天	服、	兩	五	○	上	講	部	給 ²	10	When he made that remark, it did not occur to me for half a day what he meant.
五	沒	好	張	十	今 ⁷	來。	這	康	學	11	The One Thousand Character Classic
十	會	換	地	張	天	○	句	熙	生		
句。	過	着	圖	毛	你	好 ⁶	書。	字	買		
○	意	漿	給	邊	出	講	體	○	東		
這 ¹²	來。	洗。	我。	紙。	去、	究	面	○	西、		
									是		

LESSON XLII.

CLASSIFIERS.

- 本 The root,—classifier of volumes of a book.
- 行 A row,—classifier of things in rows.
- 部 The sum,—classifier of books considered as wholes; i.e., as works or treatises, irrespective of the number of volumes.
- 張 To extend,—classifier of things presenting a large or plain surface.
- 管 A reed,—classifier of long tubular things.

- 套 A wrapper,—classifier of book covers and of things in suits, or sets.
 - 句 A sentence,—classifier of clauses and sentences.
 - 錠 An ingot,—classifier of pieces of silver and sticks of ink.
- For full list of nouns which take these several classifiers see Supplement.

VOCABULARY.

- 部 *Pa⁴*. The sum; a class or division; a section; a radical; a tribunal; a Board. See Sub.
- 錠 *Ting⁴*. A platter; an ingot; a stick of medicine cine or ink. See Sub.
- 訂 *Ting³*. To bind into a book. Also *ting⁴*.
- 仿本 *Fang³ pên³*. A copy-book.
- 字本 *Tsî⁴ pên³*. The same.
- 康 *Kang¹*. Peace; vigorous; excellent.
- 熙 *Hsi¹*. Bright, glorious; harmonious.
- 熙康 The emperor Kanghi:—Note 3.

- 典 *Tien³*. A canon; a statute or code; a law, an ordinance; a precedent, a reference; records; to mortgage, to lease; to manage.
- 字典 *Tsî⁴ tien³*. A dictionary.
- 墨 *Mei⁴, moà⁴*. Ink; dark, black; writings.
- 毛邊 *Mao² pien¹*. A kind of heavy brown writing paper.
- 圖 *Tu²*. A diagram, a chart, a map; to plan, to plot; to wish for, to aspire after.
- 地圖 *Ti⁴ tu²*. A geographical map.

五分洋錢。○我 ²² 要 ²¹ 你 ²⁰ 給 ¹⁹ 我 ¹⁸ 做 ¹⁷ 兩 ¹⁶ 張 ¹⁵ 書 ¹⁴ 案 ¹³ 一 以找甚麼墊起 ¹² 來。○買 ¹¹ 一 ¹⁰ 部 ⁹ 形 ⁸ 學 ⁷ 要 ⁶ 得 ⁵ 七 ⁴ 角 ³ 可 能念九 ² 十 ¹ 行 ⁰ 生 ⁻¹ 書 ⁻² 。○小 ⁻³ 學 ⁻⁴ 生 ⁻⁵ 真 ⁻⁶ 好 ⁻⁷ 天 ⁻⁸ 分 ⁻⁹ 一 ⁻¹⁰ 天 ⁻¹¹ 來。○李 ¹⁹ 天 ¹⁸ 保 ¹⁷ 那 ¹⁶ 個 ¹⁵ 小 ¹⁴ 學 ¹³ 生 ¹² 真 ¹¹ 好 ¹⁰ 天 ⁹ 分 ⁸ 一 ⁷ 天 ⁶ 說三五 ⁵ 句 ⁴ 話 ³ 。○請 ¹⁸ 你 ¹⁷ 把 ¹⁶ 那 ¹⁵ 部 ¹⁴ 書 ¹³ 給 ¹² 我 ¹¹ 套 ¹⁰ 起 ⁹ 不知誰借 ⁸ 去 ⁷ 了。○用 ¹⁷ 不 ¹⁶ 着 ¹⁵ 多 ¹⁴ 工 ¹³ 夫 ¹² 也 ¹¹ 不 ¹⁰ 過 ⁹ 仿格子要 ⁸ 八 ⁷ 個 ⁶ 字 ⁵ 。○請 ¹⁵ 先 ¹⁴ 生 ¹³ 給 ¹² 我 ¹¹ 打 ¹⁰ 一 ⁹ 個 ⁸ 該找 ⁷ 人 ⁶ 打 ⁵ 一 ⁴ 個 ³ 套 ² 。○請 ¹⁵ 先 ¹⁴ 生 ¹³ 給 ¹² 我 ¹¹ 打 ¹⁰ 一 ⁹ 個 ⁸ 張山水畫兒值 ⁷ 二 ⁶ 十 ⁵ 兩 ⁴ 銀 ³ 子 ² 。○這 ¹⁴ 部 ¹³ 化 ¹² 學 ¹¹ 部格物入門是 ¹⁰ 木 ⁹ 板 ⁸ 印 ⁷ 的。○馬 ¹³ 老 ¹² 爺 ¹¹ 有 ¹⁰ 一 ⁹	has just two hundred and fifty lines in it. 12 This book of natural philosophy is printed from wooden blocks. 13 Mr. Ma has one landscape painting which is worth twenty taels. 14 You should find some one to make a <i>t'ao</i> for this chemistry. 15 Please, teacher, rule for me a <i>hé-tsi</i> with eight characters in each column. 16 I wonder who borrowed that old astronomy of mine. 17 It will not require long; I only wish to speak a few words. 18 Please put that book in the <i>t'ao</i> for me. 19 That little scholar Li T'ien Pao is certainly gifted. He can commit to memory ninety lines in one day. 20 This table is not steady. Find something to prop it up. 21 It requires seventy-five cents to purchase a geometry. 22 I want you to make for me two book-
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糲 *Chiang*¹. To starch. Also *chiang*⁴.
 漿 *Chiang*¹. Congee; starch; broth; syrup; pus; to starch.
 糲洗 *Chiang*¹ *hsi*². To wash and iron.
 文 *Wên*². Lines, veins; striæ; variegated; elegant; civil; literary; scholarly; ornamental: a form.—as of prayer. A classifier:—Les. 125.
 千字文 *Ch'ien*¹ *tsi*⁴ *wên*². The One Thousand Character Classic.
 格物 *Kê*² *wu*⁴. To scrutinize the nature of things; natural science, physics.
 入 *Ju*⁴. To enter; to penetrate; to pay in or re- ceive; to progress; income.
 印 *Yin*⁴. A seal, a stamp; to seal, to print, to take an impression of.
 化 *Hwa*⁴. To alter; to transform; to influence; to melt, to transmute, to decompose.
 化學 *Hwa*⁴ *hsüè*². Chemistry.
 勒 *Lé*³, *lei*³. To rein in; to restrain; to tie up; to exact unjustly; to strangle.
 天文 *T'ien*¹ *wên*². Astrology; astronomy.
 穩 *Wên*³. Firm, constant; secure, stable; to put or set down; repose.
 穩當 *Wên*³ *tang*⁴. Steady, safe, secure.

墊 *Tien*⁴. To advance money; to make good; to wedge up, to shore up; a cushion.
 形 *Hsing*². Form, figure, shape; body; manner, style; material; to give form to.
 形學 *Hsing*² *hsüè*². The science of form, geo- metry.
 案 *An*⁴. A table, an official desk; a case in law; the records of a case; an affair.
 書案 *Shu*¹ *an*⁴. A study table.
 書凳 *Têng*⁴. A bench; a stool; a form.
 蘇州 *Su*¹. A species of thyme.
 蘇州 *Chou*¹. A district larger than a *hsien*; a con- tinent; a region.
 蘇州 *Suchow*. Capital of Kiangsu Province.
 相 *Hsiang*⁴. To look at; to prognosticate; a *minis- ter of state*; similar. Also *hsiang*⁴.
 相公 *Hsiang*⁴ *kung*¹. A minister of state (an- cient); the son of a gentleman; in Peking,—an actor.
 鑼 *Lou*². A gong.
 鑼鼓 *Ku*³. A drum; to arouse; to encourage; to bulge, to swell; to warp.
 鑼鼓 *Gong, drum, cymbals, etc.,—used as an accompaniment in singing or acting.*
 瓷 *Tsi*². Glazed crockery, China-ware.

套。百套百用了買州我²³子、張
 五瓷錢、了了一給前一圓
 十盆、又十了一王三回張
 個兩、買三吊一套籐桌
 錢吊了了四套鑼鼓、相公蘇牀。六
 一 二 三 四 公 蘇 〇 凳

tables, one round table, six benches and one cane bedstead.
 23 The last time I went to Suchow I bought for Mr. Wang the Third a set of brass musical instruments, costing thirteen thousand four hundred cash, and two nests of stoue-ware basins, costing two thousand two hundred and fifty cash for each nest.

NOTES.

1 The use of the classifier causes the dropping of the second character of 仿本, which is the more general term. Those who decline to drop the final 本, use the general classifier above.

3 Kanghi's dictionary is so called because made in the reign, and by the order, of the Emperor Kanghi, the second and most illustrious emperor of the present dynasty. A 套 is a number of volumes enclosed in one case. Large works are usually put up in 套 of six or eight volumes each.

5 The words 兩個 are inserted to indicate that the two are to form the pair which are necessary in order to 抬 a thing. They might, however, be omitted without special damage to the sentence.

6 The first clause is a rhetorical inversion for 一本好體面書, by which stress is thrown on the 好體面.

7 The sentence might also be rendered,—Go out to-day and buy me ten pens, etc. Which meaning was intended would depend wholly on the pauses made and inflection used.

9 In Peking, 漿 is generally written for to starch; but doubtless the proper term is 糳. When read in the 4th tone it means starch, and in the 1st tone, to starch. Where hard sounds are used, the sound of 漿, being soft, is incorrect. The term 糳洗 is a singular inversion of the natural order.

10 會 here means to apprehend, which is one of its more unusual meanings.

11 The book called 千字文 consists of one thousand common characters, arranged in two hundred and fifty measures of four each, no character being repeated.

12 入門, entering the door, is a common term in the titles of books which are introductory or elementary. 木板 a wooden block, or board, engraved with characters for printing. 木 is added to distinguish this style of printing from that with moveable types, which are called 活板. An electrotype plate is a 銅板, a stereotype is a 鉛板.

14 化學 and 形學 (21) are names given by foreigners.

17 三五句話, three or five clauses of words. 三兩句, three or two clauses, is also sometimes used in the same way.

19 生書. A book, or portion of a book, which has not been previously seen, or learned.

21 When dollars were first used in China, there were no fractional coins, and the dollars were chopped into sectors and used instead; and from this came the term 角, which now means a dime or 10 cent piece.

22 Instead of putting their books in book-cases, the Chinese usually pile them on long tables at the side of the room.

LESSON XLIII.

THE AUXILIARY VERB 得.

得, as an auxiliary verb, expresses completion under the aspect of practicability, feasibility or propriety. With a negative it strongly reverses these ideas. It is not infrequently inserted between the principal verb and another auxiliary, in

which ease it adds to the force of the affirmation:—Compare Les. 31. In speaking, it is often heard *tai*, which is simply a corrupt pronunciation. 的 is sometimes substituted for it, with very little, if any, change of meaning.

VOCABULARY.

邪 *Hsie*². Deflected from the right; depraved. corrupt, evil; heretical; corrupting; magical, demoniacal: *haunted*.

免 *Mien*³. To avoid; to escape from; to evade; to let off, to excuse, to forgive.

憂 *Yu*¹. Grief, sorrow; anxiety; low-spirited, melancholy; mourning.

解 *Chie*³. To open; to untie; to extricate; to dissipate; to dispel; to explain; to release. Also *chie*⁴ and *hsie*⁴.

渴 *K'ê*². To thirst; to long for, to put after.

近 *Chin*⁴. Near; recent; soon; to approach; sim- ilar.

謠 *Yao*². A tale, a rumor; a false report.

第四十三課

TRANSLATION.

火	不	○	去	是	也	脚	點	老	那	1	1	That house is haunted and is not habitable.
了	得	逃 ¹¹	○	謠	怨	站	小	實	個	2	2	Do not be deceived by his outward
○	他	了	你 ¹⁰	言	不	得	事	○	房	3	3	Restraining momentary anger may
他 ¹⁴	生	王	家	信	得	牢	不	忍 ³	子	4	4	save a hundred years of sorrow.
是	氣	法	裏	不	○	怕	值	得	邪	5	5	It is not worth while trespassing on
一	○	逃	這	得	遠 ⁷	大	得	一	住	6	6	your time with this trifling affair.
個	了 ¹³	不	樣	的	水	風	就	時	不	7	7	He who stands firmly on his feet, need
小	不	得	潮	○	救	誤	誤	氣	得	8	8	not fear the force of a strong wind.
媳	得	鬼	濕	這 ⁹	不	○	老	免	○	9	9	If you did not know, you are not
婦	了	神	怪	句	得	○	爺	得	看 ²	10	10	then to be blamed for it.
凡	馬	○	不	話	近	你 ⁶	的	百	不	11	11	Water at a distance will not quench
事	棚	你 ¹²	得	也	渴	不	工	年	得	12	12	(save from) thirst near at hand.
由	上	惹	你	說	○	知	夫	憂	他	13	13	Those are all flying rumors unworthy
不	起	他	生	得	那 ⁸	道	○	○	外	1	1	of belief. [purpose.]
得	來	怪	瘡	疥	都	那	兩 ⁵	這 ⁴	面	2	2	This mode of speech will answer the

謠言 *Yao² yien²*. False reports, *exciting rumors*,
..... alarming stories.

潮 *Ch'ao²*. The tide; *damp*, moist.

濕 *Shi¹*. Wet, soaked; *damp*, humid.

潮濕 *Damp*, humid.

怪不得 *Kwai⁴ pu⁴ té²*. No wonder, well I never,
..... sure enough.

疥 *Chie⁴*. A small sore; *the itch*.

王法 *Wang² fa³*. Statute law; the law of the
..... land; punishment, order.

鬼神 *Kwei³ shên²*. Demons and gods; *the gods*; su-
..... pernatural beings in general.

惹 *Je³*. *To provoke*, to stir up, to excite; to in-
..... duce, to bring upon.

棚 *P'êng²*. A shed, a stable; a tent.

疑 *I²*. To doubt; *to surmise*; to hesitate.

嫌疑 *Hsien² i²*. Suspicion.

教化 *Chiao⁴ hwa⁴*. Education, civilization.

上天 *Shang⁴ T'ien¹*. *Heaven* (personified), the
..... powers above, Deity, God.

瞞 *Man²*. *To deceive*; to hoodwink; to conceal
..... the truth.

銅 *T'ung²*. Copper; *brass*.

倫 *Lun²*. Regular, invariable; *natural relation*-
..... ships; right conduct; species, class.

人倫 *Jên² lun²*. The five relations; viz.,—hus-
..... band and wife, father and
son, brother and brother, prince and officer,
friend and friend.

雜亂 *Tsa² lan⁴*. Same as 亂雜:—Les. 32.

本分 *Pên³ fên⁴*. *Duty*, obligation; the things
..... becoming any station.

醉 *Tswei⁴*. Intoxicated, *drunk*; stupefied.

顧 *Ku⁴*. *To attend to*, *to regard*; to reflect on;
..... to assist, to patronize.

制 *Chi⁴*. *To govern*; to limit; to hinder; *to*
..... *cause to do*, to control; to test.

鄰 *Lin²*. Near, contiguous; *a neighbor*; a neigh-
..... borhood.

舍 *Shé⁴*. *To lodge*; a shed, a cottage, *a dwelling*;
..... my. Also *shé³*.

鄰舍 *A neighbor*; neighbors.

坊 *Fang¹*. An alley; *a hamlet*; a neighborhood;
..... an honorary portal; a factory.

街坊 *Chie¹ fang¹*. Next door neighbors.

孝 *Hsiao⁴*. *Duty to parents and seniors*; mourning
..... ing apparel; time of mourning.

下東那³³榮耀。○人，捨街鄰○快制制
西賊心我³²那不坊舍、我³⁰點不不
就見裏如裏得。現和走、我我
跑了。我歡今養○在你兩怎那
了。得喜的盼望得出看走了、十能○
得很了天上兒不孝我來回○
急、不上的兒不孝我來回○
拽扔得。的兒子順實年得是

- must still keep within the bounds of reason. [fit to be seen].
27 My writing is too poor: it really is not
28 You can do nothing at all to me.
29 If you go with some speed, you can get back in two days.
30 We have been neighbors for over ten years, and now that you are going away I am very loth to give you up.
31 Look at the undutiful man. How can he bring up a good son?
32 I am now looking for glory on high, and my heart is filled with joy inexpressible.
33 The thief, seeing that I was pursuing him hotly, dropped the goods and fled.

19 If the speaker were a polytheist, he would of course be understood as using 神 in the plural; but if a monotheist, he would be understood as using it in the singular. The want of a plural form leaves all such distinctions to be inferred from the circumstances or connection. Fewer mistakes are made in consequence than one would be ready to suppose.

22 酒 is here somewhat redundant. It is added to give additional force and perspicuity.

26 In some places the accent in 護自己, is thrown on the 己, contrary to the usual custom with the term 自己. The first 得 expresses necessity, being put for 必得. When 上 and 下 are used together, they generally mean above and below. Here, however, 上 attaches to 理, and 下 is used as a principal verb.

27 見不得人 not [fit] to be seen by men. The logical subject; viz., 人, is made the object, thus turning the verb into the passive form. 人 is used indefinitely:—Les. 52.

28 制不了 This phrase seems to be quite *t'ung hsing*, but there is a difference of opinion as to the proper writing. Some would write 治. The form 那裏去, or, as it is often spoken, 那兒去, is Pekingese. Teachers say that its peculiar meaning in this connection comes from the custom of banishing offenders beyond the borders.

33 The sound and meaning here given to 拽 are not recognized by the dictionaries. The word is very widely used, being found in Northern, Central and Southern Mandarin, and this character is established as the most suitable writing.

LESSON XLIV.

就.

就 has already been illustrated (Les. 13) as a sign of the immediate future, and has also been several times used, meaning *at once*. It has, however, a variety of other uses, of which the following is an approximate classification:—

1. It is used as a principal verb, meaning *to approach, to take advantage of, to be ready, to accommodate one's self to*. (5) (13).
2. It is added as an auxiliary to a few verbs, giving the idea of, *ready, satisfactory*. (15) (26).
3. Before an active verb, and referring to past time, it means, *just, then, at once, etc.* (3) (6).
4. Joined with 是 it forms the much used phrase 就是, which has a variety of uses not easy to classify:—

- (1) At the opening of a sentence it means, *even, even if*. (1) (14).
- (2) In a subordinate clause it draws a conclusion, or states a consequence; and may be rendered, *but, but somehow, so, etc.* (4) (11).
- (3) At the end of a sentence it marks a decision, coupled with a concession; sometimes having the force of such phrases as, *might as well, so I will, etc.*, but is often untranslatable. (18) (29).
- (4) As a reply, it means, *that's so, all right, so be it*. (28). See Les. 70.

就是 is one of the most important and ever recurring characters in colloquial Mandarin, and its skillful management marks an accomplished speaker.

我知穿紉去着你想他他從六
 和爲不不請他的想說的○那日、
 他什上上他話、就是他就○不裏、
 講麼他○天²⁴就是他、就○用¹⁸換
 就、還就祥的不來。○粗²³口無言。○酒²²席已就預備就了、
 了、是、的哈喇、我²⁵看²⁵針線他還、能、就、是、穿紉、
 二是不賣。○我²⁵飯²⁵得²⁵八百錢、一尺、就、是、大、
 百六十○飯²⁵好²⁵就²⁵得²⁵了。○有、答²⁷好²⁷就²⁷得²⁷了。○大、
 個○飯²⁵好²⁵就²⁵得²⁵了。○有、答²⁷好²⁷就²⁷得²⁷了。○大、
 錢好²⁵就²⁵得²⁵了。○有、答²⁷好²⁷就²⁷得²⁷了。○大、
 一○有、答²⁷好²⁷就²⁷得²⁷了。○大、
 斤○有、答²⁷好²⁷就²⁷得²⁷了。○大、
 ○有、答²⁷好²⁷就²⁷得²⁷了。○大、
 我²⁷好²⁷就²⁷得²⁷了。○大、
 不是好²⁷就²⁷得²⁷了。○大、
 喫○大、
 你的價²⁶價、穿紉、
 的錢不針針了、

- 14 I do not care if he does treat me with contempt.
- 15 It is already settled, that on the sixth of this month the betrothal papers are to be exchanged.
- 16 I can not find this thing anywhere. We'll see where it finally will turn up. [go and see him.]
- 17 Even if they take my life, I mean to
- 18 You need not come to wash them. While I am at it, I can wash them for you just as well as not.
- 19 I settled it definitely with him. How is it that he has changed his mind?
- 20 He was simply talking large. Even if he is bright, do you think he could commit the whole of the Four Books in half a year?
- 21 I just took up his own words, and shut his mouth so completely that he had not a word to say.
- 22 The feast is quite ready; but when I went to invite him, for some reason he would not come.
- 23 She can still do coarse sewing. The trouble is she can not thread her needle.
- 24 As I look at it, eight hundred cash per foot is a high price for T'ien Shang's broadcloth; yet for some reason he will not sell. [ready.]
- 25 Is the rice (food) ready? *Ans.* It is

媒柬 *Mei² chien³*..... A betrothal card.
 就手 *Chiu⁴ shou³*. Along with, at the same time, while one's hand is in.
 復 *Fu⁴*. Again, a second time; to return; to reply; to restore.
 反復 *Fan³ fu⁴*. Back and forth; to change the mind, to go back on one's self.
 誇 *K'wa¹*..... To boast, to brag; to exaggerate.
 誇海口 *K'wa¹ hai³ kou³*. To brag, to boast extravagantly.
 四書 *Si⁴ shu¹*. The Four Books; viz., 大學, The Great Learning; 中庸, The Doctrine of the Mean; 論語, The Analects; 孟子, The Works of Mencius.
 閉 *Pi⁴*. To close a door; to shut, to exclude; to lay up; to stop up, to obstruct.
 閉口無言 *Pi⁴ k'ou³ wu² yien²*. To shut the mouth and be silent; nothing to say.

席 *Hsi²*..... A mat; a table; an entertainment.
 酒席 *Chiu³ hsi²*..... A feast, a banquet.
 糙 *Ts'ao⁴*..... Rude, unworkmanlike; inferior.
 粗糙 *Ts'w¹ ts'ao⁴*..... Coarse; rude.
 粗拉 *Ts'w¹ la¹*..... The same. (L.)
 紉 *Jên⁴*..... To thread a needle.
 祥 *Hsiang²*. Good luck; happiness; a favorable omen from the gods.
 喇 *La¹*. To talk fast; a final particle:—Les. 61. Also *la³*.
 哈喇 *K'a¹ la¹*..... Broadcloth:—Note 24.
 尺 *Ch'í³*..... The Chinese foot of ten 寸, *ts'un⁴*.
 價 *Chia⁴*..... Price; value.
 價錢 *Chia⁴ chien²*..... Price.
 心思 *Hsin¹ si¹*. Thought, idea, opinion; intention; to consider, to reflect.
 愁 *Ch'ou²*..... Mournful, sad, apprehensive.
 兒孫 *Er² sun¹*..... Children and grandchildren.

道不過日子也。就是了。
 不愁穿不愁兒孫又都知
 就是了。○我³⁰看你現在喫
 若是到底不改我不用他
 ○我²⁹也不願意常說他他
 我們還能強住嗎？答就是。
 強留若是不對他的心思
 對我們的。他也不能
 罵我。就打不得。○若²⁸是
 飯長大的。你打不得。答你

- 26 The price I have settled with him at two hundred and sixty cash per catty.
 27 I was not raised on your rice: you have no right to whip me. *Ans.* If you insult me, I have a right to whip you.
 28 If it does not suit our wishes, he will not constrain us to stay; and if it does not suit his wishes, shall we insist on staying? *Ans.* Of course not.
 29 Nor am I willing to keep constantly scolding him. If, after all, he does not change, I will just discharge him.
 30 You have no anxiety about food or clothing, and your children and grandchildren are all doing well; it seems to me you ought to be satisfied.

NOTES.

2 惡心 properly means a wicked heart, but is put figuratively for nausea.

6 拿起腿來走了, *took up his legs and left*;—a colloquial phrase, meaning that he left suddenly and without notice. It is sometimes shortened into 拿腿走了.

9 得時 is here applied to one who is in the confidence and favor of a superior, so that his advice prevails and he can get whatever he wishes.

12 將就 and 就俯 are not precisely equivalent. 將就 is to tolerate or make allowance for the peculiarities of others; while 就俯 is to adapt or accommodate one's self to the peculiarities of others. In many places 就俯 becomes 俯就.

13 This sentence is an indirect apology for taking the broom. The use of 也 implies that the owner of the broom had just finished sweeping before his own door.

15 這初六日. The use of 這 points to the 6th of the current month. The 庚帖 is a folded card of red paper, on which is written the proposal, or its acceptance, as the case may be. The age of the party is given by means of the eight characters, marking the year, month, day, and hour of his (or her) birth; hence the name, *age card*. See Les. 117, Note 31. The exchanging of these cards by the hands of the go-betweens (媒人), constitutes the marriage engagement. The 媒柬 is a similar paper, and is used for the same purpose, but does not generally contain the eight 庚字 or age characters. 柬帖 is another name for the same.

16 就 here expresses the speaker's impatience with a peculiar elegance and force, which the translation fails to convey.

19 就就, as here used, is not entirely *t'ung hsing*; it means to the point of perfect readiness, and differs slightly in meaning from 妥妥. The order of the last clause would more regularly be, 他怎麼又反復了. The 怎麼 is put first in order to give it additional emphasis.

20 誇海口, *brags with a mouth like the sea*.

21 就 is here repeated, but not as in the 19th sentence. The emphasis there required, is very different from that required here. The first 就 is an adverb, the second a verb.

22 The fact that 酒席 is the common, and in fact the only, colloquial term for a feast, is very significant. The second part of the sentence is only intelligible in view of the Chinese custom of sending round, when the feast is all ready, to invite the guests a second time.

24 哈喇 is probably the result of an attempt to say "cloth." The pronunciation of 哈 is very various. In Nanking, cloth is called *hala*.

25 Of the three forms given, 得 is Pekingese, the other two are Central and Southern. 飯 may refer to rice specifically, or it may include the whole meal.

30 喫不愁穿不愁 is an inversion of the more natural order, 不愁喫不愁穿, made for the purpose of giving emphasis to the words 喫 and 穿. 知道過日子 *know to make a living*; i.e., they are not lazy or dissipated, but diligent and thrifty.

LESSON XLV.

那 WITH THE CLASSIFIERS.

那, which? is joined with all the classifiers. An 一 is often inserted between the 那 and the classifier, and properly belongs there in all cases. When emphasis is desired it is always inserted.

Thus used, 那 is not always strictly interrogative, but passes into the declarative form in the same way, and very much in the same circumstances, as "which" does in English.

老虎、熊、這三種野獸、無論那一種都是最兇猛的。獅子、葡萄、也有新的、一部舊的、先生要買那部呢。○書舖裏有兩部。○那部學子、是那一個、就是那個頂小的。○你常誇獎擔黃芽菜、兩頭兒都好、你要那一個頂小的。○你常誇獎肥就宰那一隻。○今日是正月那一天、去看、這一兒、你喜歡那一個呢。○可以到羊圈裏去看看、這一兒、都有滋味。○你看那匹馬好、你就騎那匹。○這三張畫個人辯論、是那一張呢。○我聽他的話、無論那一句呢。○這些銀子、你嫌那一錠成色不足。○先生聽這兩

- 11 Which of these pieces of silver is it with the quality of which you are dissatisfied?
- 12 Of the two whom you have heard debate, which do you think is in the right?
- 13 To my ears, every word he said was interesting.
- 14 Just ride whichever horse you like best.
- 15 Which of these three pictures do you prize the most (prefer)?
- 16 Go and look among the flock of sheep and dress whichever one is fat.
- 17 What day of the first month is this? *Ans.* The thirteenth.
- 18 Both ends of this load of cabbage are good. Which end do you want?
- 19 Which is the scholar you are always bragging about? *Ans.* That smallest one.
- 20 Here are both grapes and dates. Which would you prefer to eat?
- 21 There are two dictionaries in the book-store; one new one, and one second-hand. Which do you wish to buy?
- 22 The lion, the tiger and the bear; all these three kinds of wild beasts are very fierce.

NOTES.

1 If the 呢 were omitted, this sentence would more naturally be taken to mean, "That man was by birth a wicked man." The two meanings might of course be distinguished by careful emphasis, even without the 呢. Every interrogative sentence in this lesson might end with a 呢; and if the language were regular and consistent with itself, would do so. As it is, some do, and some do not. The sentences are just as the Chinese teachers have made them.

2 Perspicuity would seem to require 呢 at the end of this sentence. Its meaning, as written, is entirely uncertain. It might be translated just as truly, *Who would have thought it? That inkstand was his!* As spoken, the meaning would be indicated by the emphasis.

4 The first 個 is here used somewhat as we use "one," meaning a man named so-and-so. The use of 到底 implies that there had been some misunderstanding about the person.

6 The Chinese here makes the comparison by simply asking which is good:—See Les. 58.

9 Note how far the auxiliary 來 is separated from 出, and from the principal verb, 認.

11 Lit., *These [pieces of] silver, you dislike which piece [because] its touch is not full.*

13 Lit., [As] *I heard his words, no matter which, all were interesting.*

20 棗子 is Southern; 棗兒 is universally used in the North.

LESSON XLVI.

THE COMPOUND RELATIVE.

所 A place,—a compound relative pronoun meaning *what, that, who, that which, the things which*. The clause it introduces usually comes

between the subject and the predicate, and in all such cases ends with 的. In other cases the 的 is sometimes omitted, or replaced by 着.

所不在無所不知無所不能的神。
 所存的意思沒有神所不知道的。
 都搶了去了。○夜○進○去○一些○強盜把他的事連心裏
 個錢。○嗎。○那○一○夜○進○去○一些○強盜把他的事連心裏
 虧空。○嗎。○那○一○夜○進○去○一些○強盜把他的事連心裏
 饑荒。○嗎。○那○一○夜○進○去○一些○強盜把他的事連心裏
 ○他¹⁹在那邊所說的錢多所入的錢少還不能不拉
 們知道的我們所見的証的。是我們在這邊都聽不見了。
 們知道的我們所見的証的。是我們在這邊都聽不見了。
 ○他¹⁶所應許的都落了空。○我¹⁷我們所說的。是
 半¹⁶年喫的。○就¹⁵是你自己花的錢也該記賬。

- 14 The grain gathered in one year is not sufficient for a half year's food.
- 15 Even what you spend yourself, you ought to keep an account of.
- 16 What he promised all came to nothing.
- 17 We speak that which we know, and testify to that which we have seen.
- 18 I heard here all the private conversation you had over there.
- 19 The expenditures of the year exceeded the receipts. How could he help running into debt?
- 20 The amount, as I have reckoned it, differs from your count by just thirteen cash.
- 21 That night some thieves broke in and robbed him of all he had saved.
- 22 There is nothing that a man says, nothing that he does, not even any of the thoughts of his heart, that God (or, the gods) does not know.
- 23 The Lord of Heaven is the omnipresent, omniscient and omnipotent God.

令 *Ling*⁴. A law, an order; to command, to bid; to cause, to cause to do.—Les. 71; good, worthy; your:—a term of honor:—Les. 171.

郎 *Lang*². A young gentleman; a son; a term of respect; masculine; strong.

令郎 Your son, a son.

糧食 *Liang*² *shí*². Grain (gathered).

空 *K'ung*¹. Empty, void; a hole, an opening; the firmament; emptiness. See *k'ung*⁴.

落空 *Lo*⁴ *k'ung*¹. To come to nothing.

見証 *Chien*⁴ *chêng*¹. To testify; testimony.

體己 *T'í*³ *ch'í*². Private, personal; secret, confidential:—Note 18.

私 *Sí*. Private; selfish; partial; secret; underhand; illicit.

防 *Fang*². A dyke, a levee; a defense, a protection; to ward off; to guard against.

私防 Illicit savings; private, secret.

虧空 *K'wei*¹ *k'ung*⁴. Debt, deficiency.

拉饑荒 *La*¹ *Ch'í*¹ *hwang*¹. To run into debt.

拉虧空 *La*¹ *k'wei*¹ *k'ung*⁴. The same.

盜 *Tao*⁴. A robber, a highwayman; to rob.

強盜 *Ch'iang*² *tao*⁴. A robber, a bandit.

積攢 *Ch'í*². To accumulate; to store up.

積攢 *Tsan*³, *ts'wan*². To collect, to pile up.

積攢 To amass; to accumulate; to hoard.

天主 *T'ien*¹ *Chu*³. The Lord of Heaven.

NOTES.

2 Or, *Everything that he said was true.*
 6 A forcible way of expressing, that one is a great deal older and more experienced than another.

11 要 See Les. 13, Note 19.

18 體己 is widely used, but is not *t'ung hsing*. Note that 己 is here read *Ch'í*². In Peking the phrase is heard *t'í³ hsi¹*, but the writing of *hsi¹* is not apparent.

21 搶了去了 We have here one 了 added to the principal verb, and another to the auxiliary. This is often

done for emphasis, but is not elegant. Both the 了 should be spoken *la³*.

22 This sentence was made by a Christian teacher.

23 In these neat phrases 所 may be taken, either in its original sense as a noun meaning *place*, or as a relative pronoun meaning *that which*, and the sense will remain the same; thus showing how the 所 passes from the one meaning to the other.

課七十四第

TRANSLATION.

我¹打他。我的指頭疼。○你²不該拿拳頭。○給⁴了他。今天陰天。○少⁶了一隻小必得加。○有⁶一隻大火輪船。○頭⁷上這些小石頭。○厭⁸還⁸沒買。○老⁹太太有兩個。○我¹⁰家裏煮了。○喫¹¹不愛喫呢。○可以找四塊。○

- 1 My finger hurts.
- 2 You ought not to have struck him with your fist.
- 3 It is cloudy to-day. The sun is not visible.
- 4 I gave him a large piece of bread, and yet he is dissatisfied.
- 5 These shoes are small. It will be necessary to stretch them with a last.
- 6 A large steamer has just come alongside the wharf.
- 7 These small stones on the road are very annoying.
- 8 I have not yet bought a plow-share. How can I plow?
- 9 The old lady has two maid-servants to wait on her.
- 10 I have in the house a kettle of taros cooked. Are you fond of them?

LESSON XLVII.

THE SPECIFIC SUFFIX 頭.

頭 The head,—is added to many nouns to specialize them. No rule can be given as to what words will take 頭 after them. In general it may be observed, that words involving the idea of a lump, or of a point, take 頭 after them. When-

ever the addition of 頭 makes any special modification of the meaning the combination is defined; in other cases it is not.

For full list of words taking 頭 after them, see Supplement.

VOCABULARY.

榷 *Hsüen*⁴. A last; to stuff, to fill in a cavity.
 碼 *Ma*³. Weights; a yard (meas.); an emporium, a mart, a jetty; abbreviated numerals.
 碼頭 *Ma*³ *t'ou*². A jetty, a wharf; a mart.
 火輪船 *Hwo*³ *lun*² *ch'wan*². A steamship, a steamboat.
 犁 *Li*². A plow; dark; piebald.
 鐮 *Hwa*². A spade; a plow point or share.
 鑿 *Chan*¹. To carve, to chip; a coultter point.
 鑿頭 *Chan*¹ *t'ou*². A plow point, a coultter.
 犁頭 *Li*² *t'ou*². The same.
 耕 *Ch'ing*¹, *k'eng*¹. To till; to plow.
 丫 *Ya*¹. A fork; a slave girl; a daughter.
 舌 *Shé*². The tongue; the clapper of a bell.
 唇 or 脣 *Ch'un*². The lips.
 嘴脣 *Tswéi*³ *ch'un*². The lips.
 腫 *Chung*³. To swell, swollen; boastful.

波 *Poa*¹. A wave, a ripple; ruffled; vast.
 稜 *Léng*². A corner, an edge; an angle.
 羅 *Loa*². A net; a sieve; gauze; to spread out, to arrange; to bolt,—as flour.
 波稜蓋 *Poa*¹ *léng*² *kai*⁴. The knee; the kneepan.
 波羅蓋 *Poa*¹ *loa*² *kai*⁴. The same.
 間 *Chien*¹. A space, an interval; between; in the midst of; in, during; to set apart. A classifier.—Les. 68. Also *chien*⁴. [midst.
 中間 *Chung*¹ *chien*¹. Between; in the midst.
 節 *Chie*³. A joint, a knot, a length:—See *chie*².
 枕 *Chén*³. A pillow; a rest for the back; a sock—et. Also *chén*⁴.
 枕 *Chén*⁴. To pillow on, to lean on; contiguous. —See *chén*³.
 駒 *Chi*¹. A colt,—under two years.
 韃 *Lung*². A halter.

那裏知道，不帶轡頭，就是沒有法子騎他。
 木就好。○這²⁴麼一匹小高麗馬，怎麼必得帶轡頭呢？
 地作押頭。○我²³要鑊四條桌子腿，用甚麼木頭好呢？
 個確白，就是沒有杵頭子。○他²²借了二十吊錢，給人家裏有
 濟南府車行裏當把兒頭。○一年掙五十多吊。○他²¹王²⁰對頭利害，
 誰敢多嘴管這閒事。○這¹⁹事的盡頭就是死。○他¹⁸的對頭利害，
 了。○這¹⁷個懷頭小一點，要一個大些的。○他¹⁶的對頭利害，
 高。○波羅蓋兒，是腿中間兒的骨頭節兒。○這¹⁵個枕頭太
 了。○波羅蓋兒，是腿中間兒的骨頭節兒。○這¹⁴個枕頭太
 頭，把這個火爐墊起來。○他¹²的舌頭有病，連嘴脣子都腫

- 11 Get four pieces of brick and put them under the feet of this stove to raise it up.
- 12 His tongue is diseased, so that even his lips are swollen.
- 13 The knee is the joint in the middle of the leg.
- 14 This pillow is too high.
- 15 The son of man hath not where to lay his head.
- 16 That mule colt has broken his halter.
- 17 This end piece is a little small. I want one somewhat larger.
- 18 His opponent is violent. Who would venture to meddle in this business which does not concern him?
- 19 The end of these things is death.
- 20 Wang I Hsin is acting as head-man in the stage company in Chinaufu at a salary of over fifty thousand cash a year.
- 21 He has a mortar in the house, but is short a pestle.
- 22 He borrowed twenty thousand cash and mortgaged three acres of land as security.
- 23 I want to turn four table legs; what wood is the best to use? *Ans.* Walnut is the best.
- 24 What necessity is there for having a bridle for such a little Korean pony? *Ans.* But you see, without a bridle it is impossible to ride him.

堵 *Tu³*. To obstruct; to close up, to stop; to fill ... in. A classifier:—Les. 149.
 堵頭 *Tu³ tou²*. A shutter, a plug; the end of ... a coffin, end of a drawer, etc.
 懷 *Hwai²*. To cherish; to think of; to put or ... carry in the bosom; to harbor, to remember against; the bosom, the heart.
 懷頭 *Hwai² tou²*. The ends of a coffin; a stop- ... gap; an end piece.
 對頭 *Twei⁴ tou²*. ... An opponent.
 多嘴 *Tou¹ tswai³*. To intermeddle with the tongue, ... to criticize the affairs of others.
 閒事 *Hsien² shi⁴*. Anything extraneous to duty; ... an unimportant affair, a private affair.
 車行 *Ch⁴ hang²*. A cart company:—Note 29.

把頭 *Pa³ tou²*. ... A head-man
 確 *Twei⁴*. A mortar; a pestle. A foot-pestle. ... (s.)
 白 *Chin⁴*. ... A mortar.
 確白 A mortar,—of wood, stone or metal.
 杵 *Chu³*. ... A pestle, a beater.
 確頭 *Twei⁴ tou²*. ... A pestle (s).
 押頭 *Yu¹ tou²*. Property or goods given in ... pledge.
 鑊 *Hsün⁴*. ... To turn in a lathe.
 楸 *Chiu¹*. ... The eatalpa:—Les. 147, Note 15.
 麗 *Li⁴*. ... Elegant, graceful; beautiful, bright.
 高麗 *Kao¹ li⁴*. ... Korea.
 轡 *P²ei⁴*. ... A bridle; the reins of a bridle.

第四十八課

TRANSLATION.

- 吊裏買子改盤答賣你¹
先¹¹錢一的我一纏。來了手
生○年我沒改○了幾多裏
是多¹⁰要得還見就先⁵十多少
行少多給他的行了。有錢。幾
幾差差少你信。○幾○他³
答池耗幾多。○已⁷位老⁴
我一點、答錢。你⁸經有令兄來○那²
排也要得○是若干○有幾隻
行不六七爺多少干多⁶多
第九。緊。百家錢日少少人、牛牛、
- 1 How many chestnuts have you in your hand?
2 How much did that black piebald cow sell for?
3 How many of their men have come? *Ans.* Over ten have come.
4 How much travelling money have you still?
5 How many sons have you?
6 By altering it slightly it will answer.
7 I have had no letter from him for a long time.
8 I will give you as much as you paid for it.
9 How much do you require for home expenses per year? *Ans.* I need six or seven hundred strings of cash.
10 If it misses by a little, no matter.
11 Which of the brothers are you? *Ans.* I am the ninth.

NOTES.

2 There is no indication of time in this sentence. It might also be rendered, *You ought not to strike him with your fist.*

5 鞋小 These two words here illustrate how, under certain circumstances, the Chinese language can be exceedingly brief.

8 This sentence might with equal propriety be rendered, *How can I plow when I have not yet bought a plow point?* Which construction was intended would be indicated by the manner of speaking. Of the three terms for *plow point*, the first is Pekingese, the second Central, and the third Southern. The article referred to is a triangular point of cast iron, which serves in place of both coulter and share. A Chinese plow is one of the rudest of their many rude implements.

11 In the North a 磚頭 is a brickbat, or piece of a brick, but in the South it is a whole brick.

13 Of the two terms for knee, the first is Northern and

the second Southern. In neither term are the first two characters properly significant. There are also other colloquial terms for knee. The book term is 膝 *hsü*.

15 This sentence is introduced to illustrate, by contrast, the use of 枕 as a verb, with 頭 as its object.

20 A 車行 is an association of carters, which controls the whole business of carting in a city. They generally exact a fee from all carts entering the city which are not connected with them. 把頭 is variously used in different places, but always means a head-man of some kind. In the South 包頭 is used instead.

21 杵 is the proper word for a pestle, but is not used in the South. 確 is rather the stone head on the wooden handle of the pestle than the whole pestle.

23 楸 is used with different prefixes for several kinds of trees. 核桃楸 is walnut.

LESSON XLVIII.

NUMERAL ADJECTIVES.

幾個 How many? some, a few. Any special classifier may be substituted for 個. As an interrogative, 幾 is generally applied to comparatively small numbers.

多少 How many? how much? a little, slightly (6); much, a great deal (18).

幾多 How many? Used in the South

instead of 多少, but never heard in the North.

若干 How many? how much? a good many, a great many. Rarely used interrogatively in Mandarin.

數 Some, several, a few.

第 A series,—prefixed to a number makes it an ordinal.

那實辦起幾個要的、打
 件事在不在。辦妥身歲、燒火緊不、算
 不知。當我。答餅燒、拿過卸、你
 不知多足。你¹⁷有。五。○。着。有。五。卸
 操少。這。若。○。的。個。數。人。○。多
 了。○。個。千。明¹⁶孩。子。好。錢。○。會¹³少
 多。我¹⁸要。事。天。子。好。你¹⁴中。煤、答
 少。爲。飯。情、不。今。年。幾。臨。能
 心。他。的、沒。能。年。幾。走。事。我

- 12 How much coal do you propose to take?
Ans. I propose to take five tons.
 13 There are only a few men of ability
 in the society (church).
 14 When you start, be sure to take a few
 cash to buy some biscuits.
 15 How old is your child this year? *Ans.*
 Five years.
 16 I can not start to-morrow, I have a
 lot of business not yet arranged.
 17 You are a beggar that does not know
 when he has enough.
 18 I can not tell how much anxiety of
 mind I have had on account of that
 affair of his.

VOCABULARY.

幾 *Chi³*. How many? how much? a little, sev-
 eral:—see Sub. Also *chi¹*.
 干 *Kan¹*. A shield; to offend; to provoke; arms;
 concerning; consequence; a stem,
 the ten stems or horary characters.—甲, 乙, 丙,
 丁, 戊, 己, 庚, 辛, 壬, 癸; a few, some.
 第 *Ti¹*. A series, an order; a degree; a section;
 but, yet, merely:—see Sub.
 栗 *Li⁴*. The chestnut; firm, durable.
 老兄 *Lao³ hsiung¹*. Sir,—a term of respect.
 纏 *Ch'an²*. To bind up; to bandage; to involve;
 to implicate; to bother.
 盤纏 *P'an² ch'an²*. Road money.
 耗 *Hao⁴*. To spend; to consume, to use up; to
 make void; a rat, a mouse.
 耗費 *Hao⁴ fei⁴*. To expend; expenses.
 池 *Ch'i²*. A pond, a tank; a moat. *Regular,*
even. (L.)
 差池 *Ch'a¹ ch'i²*. Different from. (c. and s.)
 卸 *Hsi⁴*. To lay aside; to put off, to undo; to
 vacate; to unload; to take delivery of.
 噸 *Tun⁴*. A ton,—a new character made to ex-
 press the foreign word "ton."
 餅 *Ping³*. A cake; a biscuit.
 燒餅 *Shao¹ ping³*. A baked cake.
 火燒 *Hwo³ shao¹*. A baked cake.
 知足 *Chi¹ tsu²*. To be satisfied, contented.
 操 *Ts'ao⁴*. To hold; to manage; to drill; to exercise,
 to put forth; to restrain. Also *ts'ao⁴*.
 操心 *Ts'ao⁴ hsin¹*. To take trouble, to charge the
 mind with, to be anxious.

兌 *Twei⁴*. To exchange, to barter.
 舖底 *P'u⁴ ti³*. Shop fixtures, outfit.
 生財 *Sheng¹ ts'ai²*. The same. (s.) To make
 money, to grow rich.
 醫 *I¹*. To heal; to cure; medical.
 醫道 *I¹ tao⁴*. *Medicine*; the practice of medi-
 cine, medical science.
 糶 *T'iao⁴*. To sell (only used of grain).
 春 *Ch'un¹*. Spring, vernal; joyous.
 乾 *Ch'ien²*. Heaven; superior; a father; stable,
 firm. See *kan¹*.
 隆 *Lung²*. High, eminent, surpassing; exalted;
 abundant, rich.
 乾隆 *K'ienlung*.—the fourth emperor of the
 present Tartar dynasty.
 皇 *Hwang²*. Great, imperial, august; a sovereign,
 an emperor.
 皇上 *Hwang² shang⁴*. The emperor; His Im-
 perial Majesty.
 劉 *Liu²*. To kill; a surname.
 墻 *Yung¹*. A redoubt; an adobe wall.
 劉墻 A high official under the emperor K'ien-
 lung, a native of Southern Shantung.
 街市 *Chie¹ shi⁴*. A market street.
 目 *Mu⁴*. The eye; a principal man, a leader; an
 index; the mind; to designate; to eye.
 題目 *Ti² mu⁴*. A text, a theme, a subject.
 翰 *Han⁴*. A pencil, a quill; writings.
 約翰 *Yo¹ han⁴*. John.
 腳力 *Chio³ li⁴*. Freight, carriage.

若干、請賜一回音。
 第一書、第二章、第三節。
 說、也不過是名利兩個人。
 劉塘說、你看這街市上、有
 糶了一春、家裏還有若干。
 十年的工夫。○秦三不知有
 不過十兩八兩的。○多少他
 看看、我還欠着幾多銀子。
 少日子、纔能把底盤給出
 ○我還有若干的貨沒賣、又
 19 不知得等多
 20 請掌櫃的
 21 幾多
 22 多少
 23 乾隆皇上、問
 24 劉塘
 25 買題目在約翰
 26 價若干、脚力

- 19 I have still a great many goods unsold, and I can not tell how long it may be before I can dispose of my shop fixtures.
- 20 Please, cashier, look and see how much I still owe. *Ans.* It is not much,—not over eight or ten taels.
- 21 He has spent several tens of years at medicine.
- 22 I wonder how much grain Ch'in the Third has. He has been selling all the spring, and he still has a great deal left.
- 23 The Emperor K'ieulung asked Liu Yung, saying, "How many people do you think there are on this market street?" Liu Yung answered, "Only the two men, Fame and Gain."
- 24 The text is in first John, second chapter and third verse.
- 25 Please write me a reply stating the price and the freight.

NOTES.

1 Note that 栗, a chestnut, takes 子 after it, as also 李, a plum, but 梨, a pear, does not take 子 after it.

2 犂牛 is not used in the South, and 花牛 is not its exact equivalent. 犂牛 is a black cow with white spots, and 花牛 is a spotted cow of any color.

4 The meaning of 盤纏 is probably derived from the custom of carrying money in a belt encircling the waist. In colloquial the combination 盤纏錢 is often heard.

11 行 here refers to the order of succession in ages. It is sometimes confined to own brothers, and sometimes includes cousins of the same family name.

12 卸 We say, "How much will you have?" or, "How much will you take?" but the Chinese attribute to the buyer the act of the seller, and say, *How much will you unload?* In like manner they say of meat or cloth, *How much will you cut?* and of silver, *How much will you weigh?*

13 事 is here used as a verb meaning to *transact* or *manage business*.

24 火燒 are unleavened cakes, baked on both sides in a small oven. They are round, about an inch thick and from four to six inches in diameter. They are sometimes made with sugar or dates in the inside. In the South 燒餅 is applied to the same kind of a cake, but in the North it is only applied to such as have sugar in them, or sesame seed on the outside. The usage varies very much in different places.

15 In inquiring ages 幾 is only used of children, or of young persons in their teens.

17 Not to know 多少 is not to know the quantity befitting the circumstances. If 知足 is here equivalent in meaning to 不知多少 (of which I am not sure), then it is used somewhat out of its usual sense. The use of 你這個 gives a tinge of impatience.

19 免 Here means to sell or dispose of as a whole, instead of selling off in detail.

20 We say "eight or ten;" the Chinese say *ten or eight*. The 兩 has to be inserted twice, otherwise the *ten or eight* would be eighteen. 的, at the end, is really superfluous. It gives to the Chinese something like the force of the English expression, "a matter of eight or ten taels."

21 It is worthy of note that 數 is thus used only with the round numbers ten, hundred, thousand, and myriad. When it precedes the number, as here, it means *several* tens, *several* hundreds, etc.; but when it follows, as in (3), it means *over* or *upwards* of ten, but usually *about* a hundred or a thousand.

23 不過 *not over, only*:—See next Les., Sub.

25 The style of this sentence is not colloquial, but such as would be used in a letter. 請賜一回音, *Please give me one return word; i. e., Please write me a reply.*

課 九 十 四 第

TRANSLATION.

不 你 你¹¹是 裏 二 一 憑 個 光¹
 過 不 父 重 只 字 句 〇 牲 你
 走 肯 親 若 帶 〇 實 只⁵ 口 自
 了 呢 和 是 的 着 他⁸ 話 有 一 他³ 己
 五 〇 你 不 二 光 沒 一 篇 光 來
 十 第¹² 哥 管 他 百 錢 好 〇 沒 會 嗎
 里 三 哥 都 怕 要 那¹⁰ 不 人⁷ 過 挑 〇 我²
 路 日 頂 願 成 個 學 生 好 事 〇 光⁴ 兩 個 倆
 〇 不¹³ 頭 風 怎 麼 結 結 吧 吧
 可 但 聽 一 面 天 着 〇 寡 光 腰 儉 誠 誠 不 足 一

1 Are you the only one that has come?
 2 We two will only hire one donkey between us.
 3 He does nothing but find fault.
 4 Your word alone is not sufficient proof.
 5 There is only one leaf not yet copied.
 6 He is always lying, there is no truth in him.
 7 Making a living depends wholly on two things; viz., diligence and economy.
 8 He always talks well, but never does well.
 9 I have brought only two hundred cash in my pocket.
 10 That scholar is given to repeating when he recites his lesson. If he is not controlled, I fear he will become a stutterer.
 11 Why do you put forward your dissent, when your father and older brother are both willing?
 12 The third day there was a very strong head wind, and we only went fifty *li* during the whole day.

LESSON XLIX.

RESTRICTIVE PARTICLES.

只 Only, merely, nothing but, wholly. Also used as a conjunction:—Les. 95.
 光 Only, alone, nothing but, given to, even. 光 is colloquial, but entirely *t'ung-hsing*.
 寡 Only, etc.—the same as 光. Used chiefly in Central and Southern Mandarin.
 淨 Simply, only, nothing but.

單 Only, simply, nothing but.
 單單 Simply, solely, specially.
 但 Only, simply, merely. As here used, 但 is not appreciably different from 單, save that its use seems to be limited to certain connections. It is also used as a conjunction:—Les. 95.
 不過 Not exceeding, nothing more than, only.

VOCABULARY.

只 *Chi³*. Only, merely, nothing but; but, yet, however.
 寡 *Kwa³*. Few, seldom; rare; alone; a widow; but, only:—see Sub.
 單 *Tan¹*. Single, alone; odd,—as a number; a bill, a receipt; only, but, simply.
 但 *Tan¹*. . . . Only; simply; but, yet; whenever.
 倆 *Lia³*. . . . Two,—an abbreviation for 兩個.
 挑眼 *Tiao¹ yien³*. To pick flaws.
 憑 *P'ing²*. To lean on, to trust to; *proof*, *evidence*; according to:—Les. 83.
 篇 *P'ien¹*. A leaf,—of a book; a section; books. A classifier:—Les. 147.

松 *Sung¹*. The pine; enduring.
 勤 *Chin²*. Diligent; attentive; laborious.
 儉 *Chien³*. Temperate, frugal, *economical*.
 背書 *Pei¹ shu¹*. To turn the back to the teacher and recite a lesson, to repeat.
 重 *Chung²*. To double; to repeat, to do over; again. See *Chung⁴*.
 結吧 *Chie¹ pa¹*. To stutter, to stammer.
 顯 *Hsien³*. Manifest, conspicuous; to exhibit, to make manifest; to render illustrious.
 頂頭 *Ting³ tou²*. Opposing, contrary.

錢的票子。○劉²⁵先生取人，是但看人的外貌。○
 有功，只求無過。○我²⁴手下沒有現錢，只有兩吊
 四說話太利害，光吹葫蘆子，瞪眼的。○凡事不求
 他們不講究別的，淨講究怎樣得功名。○這²¹幾天
 一件事，就是知道自已不知道甚麼。○我²⁰只知道
 要信他。○你¹⁹單顧眼前，不顧以後。○我²⁰只知道
 正經事一點不幹。○他¹⁸不過對你說話，你不
 託，你怎麼單單託他呢。○他¹⁷天天淨在烟館裏
 先生單單喫這一樣，不喫別的嗎。○那¹⁶個不可
 之詞。○不用提人情枉費，就是光喫也不穀。○

- 13 It will not do to listen only to one side.
 14 It is not enough for food alone, to say nothing of the claims of society and other incidental expenses.
 15 Do you only eat this one kind, and eat nothing else?
 16 Rather entrust it to anybody than to him.
 17 He spends every day in the opium den and pays no attention whatever to legitimate business.
 18 He is only talking in fun to you, you must not believe him.
 19 You regard only the present moment, caring nothing for the future.
 20 I know only one thing,—that is, I know that I myself do not know anything.
 21 These few days they talk of nothing else save of how to get a degree.
 22 Lwan the Fourth talks too violently. He is all the time vociferating with glaring eyes.
 23 Seek for merit in nothing; it is enough if you do not offend.
 24 I have no ready money at hand; I have nothing but a two thousand cash bank-note.

詞 *Ts'í*². An expression, a phrase; words, language; a poem; a writing.

人情 *Jen² ch'ing²*. Natural feeling, mercy; goodwill; the presents and acknowledgements which express good-will.

枉 *Wang³*. To do or suffer wrong; a wrong, a grievance; needless, to no purpose.

枉費 *Wang³ fei⁴*. To spend to no purpose; money spent for unnecessary things; incidental expenses.

正經 *Ch'eng⁴ ching¹*. Legitimate, proper, right; really, verily.

玩話 *Wan² hwa⁴*. Jesting, in fun.

眼前 *Yien² ch'ien²*. Before the eyes, in the presence of; the present, now:—See Les. 118, Sub.

背後 *Pei⁴ hou⁴*. Behind the back, in private; hereafter, the future.

功名 *Kung¹ ming²*. An honorary degree.

藥 *Lwan²*. A common surname.

吹 *Ch'wei¹*. To blow, to breathe; to praise.

鬚 *Hu²*. The moustache, the beard.

葫蘆 *Hu²*. A gourd, a calabash.

蘆 *Lu²*. A reed, a hollow-stemmed plant.

葫蘆 A gourd, a calabash.

瞪 *T'eng⁴*. To raise the eyebrows and stare; glare on.

現錢 *Hsien⁴ ch'ien²*. Ready cash; coin.

票 *P'iao⁴*. A warrant; a ticket; a bank-note.

貌 *Mao⁴*. Outward mien; style, form, appearance; the face, the visage.

財命 *Ts'ai² ming⁴*. Luck in business.

增 *Ts'eng¹*. To add, to increase, to augment.

增光 *Ts'eng¹ kwang¹*. To increase one's reputation, to shed lustre on.

疑惑 *I² hwo⁴*. To suspect, to doubt; in suspense.

勞心 *Lao² hsin¹*. To weary the mind, mental toil; study.

勞力 *Lao² li⁴*. To weary the body; physical toil; to labor.

光不我²⁹疑個都家是他掙²⁶
 勞勞的惑人在增增進的錢
 力力的事惑是家增光了財不
 不他情是我○就學命掙錢
 勞他的事偷的○不²⁸是一但怎
 心事情是光○的麼只一村你樣
 是心○單一也一你○但看²⁷

25 In choosing men, Mr. Liu is wholly guided by their appearance.
 26 Whether he makes money or not, depends entirely on what luck he has.
 27 If you get a degree, you will not only add lustre to your own family, but you will shed lustre on the whole village.
 28 I was not the only person at home. Why do you specially suspect me of stealing it?
 29 My business wears only on my mind, not on my body: his wears only on his body, not on his mind.

NOTES.

2 倆. This contraction is not used in the South.
 3 The use of 會 here is a little peculiar. It conveys the idea that the person is addicted to finding fault, or that this is his "forte."
 6 Or, *what he says is all lies, there is not a word of truth in it.*
 8 好事 commonly means *benevolent or charitable acts*, the accent being on 好; but here it means *to do right*, the accent being on 事.
 9 的 and 着 are here practically equivalent, the grammatical structure being, however, somewhat different. The Chinese frequently wear in front, connected with their girdle, a broad quilted or leather pouch, which answers the double purpose of a pocket and a purse. Its proper name is 跨兜子 K'wa⁴ tou¹ tsi². It is often referred to, as here, by the term, 腰裏, *on the waist*. A string of cash is often carried by simply hanging it across the ordinary belt.

12 五十里路 *fifty li of road*. The 路 is added for euphony.
 13 一面之詞 is a book phrase adopted into the colloquial; hence the use of 之.
 16 Lit., *Who can not be trusted? Why do you specially entrust it to him?* That is, is there no one else to whom you could entrust it, that you go out of your way to entrust it to him? This is the Chinese interrogative way of expressing the idea given in the translation.
 22 吹鬍子 *to blow the moustache*,—to talk so excitedly that the saliva is blown out on the moustache. 吹葫蘆 *to blow a gourd*,—to talk in a loud vociferous way.
 23 This is a popular ethical principle, attributed to some of the Taoist philosophers. It would hardly commend itself to a Western mind.
 25 取人 *to take a man*; i.e., to choose, to select, to form an opinion of.

LESSON L.

QUALITY BY OPPOSITES.

When two adjectives of opposite meanings are joined together they form an abstract noun of quality; thus, much-little means quantity, far-near means distance, etc. The same principle is also applied to verbs, as come-go for intercourse, buy-sell for business, etc. The lesson illustrates

nearly all the common nouns thus formed. Not all opposites joined together are used in this way. They are often joined for enumeration 22, or for contrast 23,—of which the lesson contains a number of examples.

VOCABULARY.

是非 *Shi⁴ fei²*. Right-wrong; *moral*; strife; trouble; criticism.
 好歹 *Hao³ tai³*. Good-evil; character; sense, propriety; *somehow*, any way.
 糊弄 *Hu² lung⁴*. To sham, *to stave off*; to make believe; to befool, to cozen.
 小米 *Hsiao³ mi³*. Millet, canary seed.
 粥 *Chu¹, chou¹*. Soft boiled rice or millet, con- gee, *gruel*.
 熬 *Ao²*. *To cook by boiling*; to simmer, to de- coct; to endure, to persist.
 稀 *Hsi¹*. Loose, open; thin, scattered; *thin*, fluid; very, fully.
 稠 *Chou²*. *Thick*, dense; viscid, stiff.
 稀稠 Thin-thick, thickness, *consistency*, viscidness.
 津 *Chin¹, ching¹*. A ford; saliva; sap.
 天津 *T'ien¹ chin¹*. Tientsin.

第十五課

TRANSLATION.

正合式。○他¹³做什麼、一點緊慢沒有。○你¹⁴先還不知尊卑上下嗎。○這¹²個斧子把兒、粗細○包包¹⁰用管¹⁰回來換。○動⁹靜⁹水路和旱路⁸的遠近¹¹。○你¹¹這¹²麼大、半。子、你沒掂他的輕重⁸。○買⁸我們的東西¹¹都是。和、你賭個輸贏。○小⁶驢⁶那能⁷駝⁷得上⁷。津的買賣、沒有上海⁶的熬⁶的熬⁶。○稀⁵稠⁵。○你⁵若不⁵正⁵好⁵。○就⁴是⁴得⁴。了。○這³個小³米粥³。○是²非²之心²。○好²歹²糊²弄²起²來²。○就¹是¹得¹。

- 1 All men have a moral faculty.
- 2 Stave the matter off somehow or other, and it will be all right.
- 3 This millet gruel is cooked to exactly the right consistency.
- 4 The business of Tientsin is not so great as that of Shanghai.
- 5 If you don't believe, I am ready to lay a wager with you.
- 6 How can a donkey carry such a load as this? Have you not tried the weight?
- 7 I listened a while outside the gate; there was not the least sound [stir].
- 8 All who buy our goods have the privilege of returning them.
- 9 The distance by water and by land differs by as much as (just) one half.
- 10 How is it that you speak without the least judgment?
- 11 As big as you are, and yet you do not understand the respect due to your seniors!
- 12 The handle of this ax is exactly the right thickness. [does.]
- 13 He never gets in a hurry in what he

輸 *Shu*¹. . . . To overturn; to lose, to be defeated.

贏 *Ying*². An overplus; profit, gain; to conquer,to win; to excel.

輸贏 Lose-win; a venture; a chance, a wager.

駝 *T'oa*². A camel; to carry,—as a beast.

馱 *Toa*⁴. The load carried by an animal.

掂 *Tien*¹. To heft in the hand, to lift and estimatethe weight; to bob up and down.

輕重 *Ching*¹ *chung*⁴. Light-heavy; weight;judgment; discretion.

動靜 *Tung*⁴ *ching*⁴. Motion-rest, motion; stir;noise; sound.

包管 *Pao*¹ *kuan*³. To warrant, to assure, toguarantee.

來回 *Lai*² *hwei*². Go-return; the round trip;return of goods.

包用 *Pao*¹ *yung*⁴. To guarantee a thing to besuitable.

回換 *Hwei*² *hwan*⁴. To return, to send back; torevert; to exchange.

旱 *Han*⁴. Drought; dry; land travel.

遠近 *Yuen*³ *chin*⁴. Far-near; distance.

訛 *Oa*², *é*². To deceive, to defraud; false, erroneous.ous. To differ. (s.)

卑 *Pei*¹. Base; plebeian; inferior; humble.

尊卑 *Tsun*¹ *pei*¹. High-low, rank, position; therespect due to age.

粗細 *Ts'u*¹ *hsi*⁴. Coarse-fine; size, thickness;fineness; coarseness.

緊慢 *Chin*³ *man*⁴. Activity-indolence; hurry,excitability; for the time being.

探 *Tan*⁴. To feel and search; to explore; tosound; to try; to spy out, to inquire.

深 *Shen*¹. Deep; profound, abstruse; old, long;intense; very, extremely.

淺 *Chien*³. Shallow; superficial; light,—as acolor; easy, simple.

深淺 Deep-shallow; depth.

大小 *Ta*⁴ *hsiao*³. Big-little; size; capacity; cal-ibre, station, place.

軟硬 *Jwan*³ *ying*⁴. Soft-hard; hardness; stiff-ness, rigidity.

心 有 樣 的 窄 要 很 有 看 下
 驕 一 若 高 不 他 好 高 大 去
 傲 件 不 矮 殼 會 就 低 小 探
 不 大 留 沒 過 是 不 怎 探
 知 毛 心 有 中 日 平 麼 水
 自 病 分 二 國 子 仄 樣 的
 己 就 別 十 的 〇 不 〇 深
 的 是 那 歲 冷 長 對 〇 淺
 大 作 就 也 熱 短 〇 多 〇
 小 事 不 十 南 和 標 少 錢 〇
 必 不 知 八 北 枋 厚 綴 醜 〇
 常 知 好 十 不 厚 薄 醜 俊 〇
 惹 進 歹 九 同 都 陋 不 這 〇
 出 退 了 了 〇 看 了 就 要 緊 只
 是 〇 〇 〇 看 他 身 量 寬
 非 人 我 損 他 身 量 寬
 來 若 看 益 兩 量 寬
 居 他 兩 量 寬

- 14 Do you go down first and try the depth of the water. [about its size.]
- 15 Put on this short coat and see how
- 16 How is this pen for stiffness?
- 17 Goods differ in quality. Do not merely regard the price asked.
- 18 The sentiment of this couplet is very good, but the tones are not correct.
- 19 Looks are of no great importance, only so that she is thrifty.
- 20 The length and thickness are both sufficient, but the width is not sufficient.
- 21 The temperature of China is not the same in the North and in the South.
- 22 Judging by the height of his stature, if he is not twenty, he must be eighteen or nineteen.
- 23 When a man takes no pains to distinguish between loss and gain, he may be said to be without common sense.
- 24 In my opinion he has one serious fault; viz., he has no idea of prudence in what he does.
- 25 If a man is proud in mind and without a just estimate of himself, he is sure to be constantly getting into trouble.

低 *Ti*¹. To lower; to droop; to sink; *low*; be-
 low; humble; common.
 高低 *Kao*¹ *tí*¹. High-low; height; rank; *qual-*
 *ity*; station.
 仄 *Tsè*⁴. Aslant, oblique, inclined, *deflected*.
 平仄 *P'ing*² *tsè*⁴. Level-deflected; *tone*.
 醜俊 *Chou*³ *chün*⁴. Ugly-pretty; beauty, come-
 liness; *looks*.
 陋 *Lou*⁴. Low, mean; *ill-favored*; sordid.
 醜陋 Ugly, *homely*, unsightly, repulsive.
 長短 *Chang*² *twan*³. Long-short; *length*.
 厚薄 *Hou*⁴ *poá*². Thick-thin; *thickness*.
 枋厚 *Hsiao*¹ *hou*⁴. Thin-thick; *thickness*.

寬窄 *K'wan*¹ *chou*³. Wide-narrow; *width*, am-
 plitude, breadth.
 冷熱 *Leng*³ *je*⁴. Cold-hot; *temperature*.
 高矮 *Kao*¹ *ai*³. High-low; *height*, size.
 損 *Sun*³. To diminish; to abridge; to wound; to
 spoil; to injure; *loss*; damage.
 分別 *Fèn*¹ *pie*². To separate, to distinguish.
 退 *T'wei*⁴. To draw back, to *retreat*; to back out,
 to refuse; to excuse; to yield.
 進退 *Chin*⁴ *t'wei*⁴. Advance-retreat; *prudence*;
 judgment.
 居 *Chü*¹. To live in, to reside; to remain in a
 condition; dwelling.
 居心 *Chü*¹ *hsin*¹. To have or maintain a cer-
 tain state of mind.

NOTES.

1 之 takes the place of 的, because 是非之心 is a book construction.
 2 It is a question whether 好歹, as here used, illustrates the subject of the lesson. The sentence, however, illustrates an important principle of Chinese polity.
 3 Though the two forms are somewhat different, the idea

expressed is the same. The first, or right hand form, might be rendered more literally, *The consistence to which this millet is cooked is just right*; and the second, *This millet gruel is so cooked that it is neither too thin nor too thick, but just right*. This method of using two negatives with words of opposite qualities, is a common way of expressing that a thing is medium, or just right.

課一十五第

就是結堅說眼⁶我⁵艱眼書應¹
 是實固。話。看願難、淚、怎當
 後了。○ ○ 兩意最把麼愛
 悔。○ 找⁸他⁷週生憐能衣會惜
 也女⁹錘的歲日憫磨裳都寫光
 不能兒子主日的誰、煉人濕字陰。
 更經打砸一子、憐的○你²
 改。過一一點、還憫的○他³沒
 ○了打砸、也不誰性。困⁴有
 這¹⁰門、就不會 ○ ○ 苦、的念

TRANSLATION.

- 1 You ought to improve your time.
- 2 If you have never been to school, how can you write?
- 3 The tears he wept wet all his clothes.
- 4 Poverty and hardship are very effective in disciplining a man's character.
- 5 Whom I wish to have mercy on, I will have mercy on.
- 6 A child almost two years old, and yet not able to talk!
- 7 His resolution is not at all stable.
- 8 Get a hammer and pound it and it will be firm.
- 9 When a girl is once married, there is no undoing it, even if she does repent.
- 10 Verily, it is fatiguing to travel in this hot season.

4 天津. The proper and general pronunciation of 津 is *chin*¹, but in this name the general custom in Chili is to pronounce it *ching*¹.

6 The original reading of 馱 was *t'ōā*, and its meaning, to carry a burden; but it is now rarely used in this sense, being superseded by 駝. It is generally read and used as given in the vocabulary.

8 包管來回 is a set form for expressing the idea that goods are sold with the privilege of returning them, if not satisfactory. The expression 包用回換 is Southern, and means to guarantee the exchange of an article unsuitable in size.

9 能 and 正 give a different sense. 能 implies a sort of estimate or opinion of the speaker, approximately expressed by the phrase *as much as*; while 正 fixes it at *just* this amount.

11 Not to know, in this case, implies censure. The 上 repeats the idea of 尊卑. and is added both for emphasis and for rhythm.

13 一點緊慢沒有. *He has not the least fast or slow*; that is, he neither can nor will hurry.

18 Tones are divided into two classes, called 平 and 仄. The former includes the 上平聲 and 下平聲, that is the two *level* tones; and the latter, the 上聲, 去聲 and 入聲, that is the three deflected tones. The rules of Chinese versification require that level tones should be rhymed together, and deflected tones together.

19 會過日子 is a very expressive phrase. It includes the ability, diligence and thrift which make the most of every thing.

LESSON LI.

DEFINITIVE COMBINATIONS.

Chinese being a monosyllabic language, and the number of syllables limited, the consequent repetition of the same syllable renders it absolutely necessary that some means should be adopted to distinguish the different meanings of the same syllable. This is done to the eye in writing, by the different composition of the characters, analogous to different spellings in English, as *here* and *hear*. In speech it is done by combining with the given syllable another defining syllable or word, this combination forming, practically, a dissyllabic word.

There are three principal classes of these combinations.

First.—A word of similar meaning is added, so that each serves to distinguish the other. This device is used, with verbs,—as in 看見; with

nouns,—as in 規矩; and with adjectives,—as in 明白.

Second.—The object is added to the verb where it would not otherwise be needed, and where other languages would regard it as redundant,—as in 說話, 吃飯, etc.

Third.—A defining word is prefixed,—as in 頭髮. English has a somewhat similar use in a few words,—as in *eyebrow*, *wheel-barrow*.

Illustrations of all these classes have occurred in previous lessons, as it was impossible to avoid such constantly recurring forms. This lesson has been deferred to this place that the student might be better able to understand and appreciate its principles. The constant use of these combinations in Mandarin forms one of the prime distinctions between it and Wen-li.

他呢。實在說給他覺、酒、蜜、章、伏
 一點兒。○你在少壞話、我聽就是個大事。○李¹⁶不用他¹⁴斤。街¹²○書¹¹
 ○知道教訓、你怎麼他。○老¹⁷八常常給西、人說睡喫喝
 外¹⁰他常生氣、要緊要躲避
 頭陰天、有月亮也看

- 11 The book is all in confusion; there is not the least order in it.
- 12 There is a man on the street selling honey. He asks eighty cash per catty.
- 13 If you can not drink wine, can you not eat?
- 14 His not being able to sleep at night is a serious matter.
- 15 It is not necessary to write a letter. I will tell it over to him which will answer every purpose.
- 16 Li the Eighth is continually slandering people. I thoroughly detest him.
- 17 You scape-grace! How is it that you are so disrespectful to your teacher?
- 18 Knowing that he is given to getting angry you should by all means keep out of his way.
- 19 It is cloudy out of doors; you can not see, even with the moon.

VOCABULARY.

愛惜 *Ai⁴ hsi⁴*. To love fondly; to spare; to
 begrudge; to improve time.
 光陰 *Kwang¹ yin¹*. Time.
 困 *K'un⁴*. Exhausted, wearied; distressed; *needy*;
 to go to sleep; to besiege; to enslave.
 困苦 *K'un⁴ ku³*. Poverty; trouble.
 艱 *Chien⁴*. Difficult; distressing; *hardship*.
 難 *Nan⁴*. Difficulty; embarrassment, adversity,
 suffering. See *nan²*.
 艱難 Difficultly, straits, trials, *hardship*.
 磨煉 *Mo² lien⁴*. To discipline; to train; to re-
 fine; to learn by experience.
 性 *Hsing⁴*. Nature, *disposition*, spirit; property,
 quality; faculty.
 心性 *Hsin¹ hsing⁴*. Natural temper; character,
 disposition.
 憐 *Lien²*. To pity, to commiserate.
 憫 *Min³*. To mourn for; to pity.
 憐憫 To pity; to have mercy on; to commiserate.
 週 *Chou¹*. To revolve, to turn round; a year.
 週歲 *Chou¹ swei⁴*. A full year.
 堅 *Chien⁴*. Stable, firm, strong; durable, lasting;
 resolute, constant.
 固 *Ku⁴*. Secure; constant; pertinacious; *fixed*;
 assuredly.
 堅固 Firm, stable, immovable, fixed.
 鎚 *Ch'wei²*. A hammer; a mallet; a club.

砸 *Tsa²*. To pound; to knock; to crush; to shiv-
 er to pieces.
 過門 *Kwo⁴ mén²*. To get married (of the wo-
 man).
 後悔 *Hou⁴ hwei³*. To be sorry for, to repent; to
 change the mind.
 更 *Keng¹*. To change, to alter; to repair, to
 amend. Also *keng⁴*, and *ching¹*.
 更改 *Keng¹ kai³*. To alter, to change; to amend;
 to undo.
 辛 *Hsin¹*. Bitter, toilsome; grievous.
 辛苦 *Hsin¹ ku³*. Toil, weariness, fatigue.— es-
 pecially that of a journey.
 內 *Nei⁴*. Inner, *internal*, interior; *in*; inclusive;
 among; a wife.
 次 *Ts⁴*. Second, inferior; *order*; a time.
 次序 *Hsü⁴*. Order, precedence, a preface.
 蜂 *Feng¹*. A bee; a hornet, a wasp, etc.
 蜜 *Mi⁴*. Honey; nectar; honeyed.
 蜂蜜 Honey.
 述 *Shu⁴*. To narrate; to tell in order.
 述說 *Shu⁴ shwo⁴*. To tell over in order, to
 rehearse. [and *sh³*.
 惡 *Wu⁴*. To hate, to dislike; averse to. See *ou⁴*.
 厭惡 *Yien⁴ wu⁴*. To detest, to abominate.
 訓 *Usün⁴*. To instruct; *instruction*, precepts.

知覺事。強、心、心、了。見惡狠温不
 不覺就○一○的○面、毒毒柔不見。
 就快樂、若²⁴個形人²²他事和○看²⁰
 悲樂、有柔軟像。的的來平、看這
 傷。若有歡弱弱○言頭呢。那能人
 悽喜不能他²³語髮○不²¹做
 慘的事、一倆、爲、眉眼不過出外
 的事、不塊一就毛眉三年樣貌、
 不辦剛人內白沒的真是

- 20 Judging from this man's appearance he is eminently kind and peaceable. How could he do so cruel a thing as this?
- 21 It is not over three years that I have not seen him, and his hair and eyebrows are all white.
- 22 A man's words and deeds are the counterpart of his mind.
- 23 They two,—the one firm and the other yielding, can not do business together.
- 24 When one has cause for rejoicing he unconsciously becomes joyful, and when he has cause for sorrow he unconsciously becomes sad.

教訓 *Chiao¹ hsün⁴*. To teach, to instruct (with authority), to discipline.
 輕薄 *Ch'ing¹ po²*. To treat disrespectfully, to condemn, to slight.
 躲避 *Toi³ pi⁴*. To avoid, to keep out of the way of, to shun; to flee from.
 月亮 *Yü⁴ liang⁴*. The moon.
 狠 *Hên³*. Cruel, harsh; intractable.
 狠毒 *Hên³ tu²*. Cruel, relentless; savage.
 惡毒 *Oi⁴ tu²*. Cruel, savage, brutal
 眉 *Mei²*. The eyebrows.
 眼眉 *Yien³ mei²*. The eyebrows. (L).
 眉毛 *Mei² mau²*. The eyebrows.
 形象 *Hsing² hsiang⁴*. Likeness; image; counterpart, figure.
 剛 *Kang¹*. Hard, unyielding; intrepid; sharp (music); recently, just now; Les. 65.

剛強 *Kang¹ ch'iang²*. Firm, resolute; headstrong; violent.
 弱 *Jo⁴, jao⁴*. Weak, feeble; pliable, yielding; decayed.
 軟弱 *Jwan³ jo⁴*. Weak, yielding; infirm; delicate; debilitated.
 柔弱 *Jou² jo⁴*. Pliable; tender; delicate.
 快樂 *K'wai⁴ lo⁴*. Glad, joyful, happy.
 悽 *Ch'ü¹*. Grieved, sad; vexed.
 慘 *Ts'an³*. Hard-hearted, cruel; wounded in mind; miserable.
 悽慘 *Sorrowful, sad; grieved; melancholy.*
 悲 *Pei¹*. To feel for; grieved, sorrowful.
 傷 *Shang¹*. To injure, to wound; to distress, to grieve, mortified.
 悲傷 *Distressed in mind, sorrowful, sad.*

NOTES.

2 Or, *You have never been to school; how can you write?*
 11 雜亂無章 is a book phrase meaning *without order or method; in confusion*. Adding a word of opposite meaning with a negative, is a common rhetorical device of Chinese style.
 12 蜂蜜 is honey, but 蜜蜂 is a honey bee.
 13 When one has declined wine, this language is used by way of insisting on his eating the more.
 15 "Which will answer every purpose," is an approximate paraphrase of 就是了.
 16 給人說壞話 *To disseminate evil reports about a man, or to speak evil of a man privately, so as to do him an injury.*
 17 少教訓 expresses the idea that the boy has not been properly taught by his parents or teachers, and also that he has not profited by his teaching; hence it means *ill-bred,*

unmannerly. 訓 is sometimes omitted and 少教 used alone. 少調教 is also used in some places. The tone of 教 is in violation of the distinction of tones usually made. See *chiao¹* and *chiao⁴*. My Peking teacher says in explanation that simply to teach is *chiao¹* but that to teach with authority is *chiao⁴*.
 19 Judging by analogy from 日頭, we would expect to find 月頭 instead of 月亮,—which however is never used; again, judging by analogy from such words as 眼淚, we would expect 月亮 to mean moonlight, while in fact it simply means the moon. It illustrates the principle of the lesson, but not any of the three classes specified.
 22 內 is doubtless added to 心 in order more clearly to distinguish it from 身, the body, which in many places has the same sound as 心.

課 二 十 五 第

老王他。人、沒 負 人 人 不 他³ 他¹
 婆婆 ○ 有 有 人。 打 的 是 不 騙
 子子、不¹⁴ 甚 影 ○ 個 的 事。 特 能 人
 善 要 麼 子兒 在¹⁰ 死、 ○ 意 虧 是
 會 多 好 的 家 救 這⁷ 的 負 好
 挑 帶 處 事 不 人 個 要 人。 手。
 唆 東 呢。 情、 敬 人 救 大 氣 ○ ○
 人 西、 ○ 他 人、 個 大 胖 人 不⁴ 這²
 打 路 他¹³ 淨 出 活。 孩 嗎。 可 正
 架。 上 這 哄 門 ○ 子、 ○ 損 是
 ○ 光 麼 人。 沒 他⁹ 真 我⁶ 人 糊 支
 好¹⁶ 是 詢 欺 ○ 人 弟 得 希 不 利 倒 吾
 事 累 人、 學¹² 敬。 兄 人 罕 會 己。 人
 不 人。 不 着 ○ 們、 喜 人、 做 ○ 的
 怕 ○ 能 難 那¹¹ 常 ○ 糊 你⁵ 話。
 人、 王 老 讓 爲 是 欺 打⁸ 弄 這 ○

TRANSLATION.

- 1 He is an adept at swindling.
- 2 This language is purely evasive.
- 3 He can not wrong any one.
- 4 You should not injure others to benefit yourself. [up anger?
- 5 Are you not thus purposely stirring
- 6 I am incapable of doing anything to befool people. [ting.
- 7 This great fat baby is truly captiva-
- 8 When you strike, strike hard; and when you help, help effectively.
- 9 These brothers are constantly insult-
- 10 If you are not respectful at home, you will not be respected abroad.
- 11 He is simply deceiving you, there is not a shadow of such a thing.
- 12 What good is there in learning to worry people?
- 13 We can not allow him to impose upon us in this way.
- 14 Do not take along many things, they are only an incumbrance on the road.
- 15 The old woman Wang is very clever at stirring up a fight.

LESSON LII.

人 AS A PERSONAL SUFFIX.

The word 人 is added to verbs to generalize them. It may sometimes be rendered *people*, or *a man*, but is generally untranslated; or rather, its force is comprehended in words which express the idea of the verb and it combined. When a contrast is expressed or implied, it is equivalent to

others. When joined to verbs expressing emotions, they become causative; as 氣人, in (5,) and 希罕人, in (7.) Sometimes both uses are found in the same word,—as 恨人, in (27,) and in (28.) This use of 人 is very extensive. It may in fact, if occasion require, be added to almost any transitive verb.

VOCABULARY.

騙 *Pien⁴*. To take advantage; to cheat; to swindle; to defraud; to straddle.
 好手 *Hao³ shou³*. Skilled in any art; an expert, an adept.
 吾 *Wu²*. I, my (w.); to excuse; to delay.
 支吾 *Chi¹ wu²*. To evade; to make excuses; to prevaricate.
 糊塗 *Hu² tuo³*. To make all sorts of excuses; to tergiversate.
 虧負 *Kwei¹ fu⁴*. To be deficient; to wrong, to defraud.
 利己 *Li⁴ chi³*. To benefit oneself, to act selfishly.

特 *Té⁴*. A mate; single; special; purposely; specific:—Les. 159.
 特意 *Té⁴ í⁴*. On purpose; specially.
 難爲 *Nan² wei³*. To harrass; to worry, to annoy; to maltreat; difficult.
 好處 *Hao³ chu⁴*. Good, benefit, advantage:—Les. 98.
 詢 *Hsiung¹*. To scold, to abuse, to browbeat; trouble, calamity.
 累 *Lei⁴*. To involve, to implicate; to trouble; to encumber; to embarrass. Also *lei³*.
 纏磨 *Chan² mo²*. To pester, to tease.

怕人沒好事。○你這
 個纏磨人的毛病，真討
 人嫌。○攤碰着那樣無
 用的老婆，你說愁人不
 愁人呢。○你輕看人，人
 那個耍笑人的脾氣，到
 老也不能改。○看他
 凍的那個樣兒，真可憐
 人。○沒有體貼人的
 心，那能作出相應人的
 事來呢。○這種藥不
 可多喫，多喫能毒傷人。
 頂要緊的道理。○我懶
 怠去見他，是吹呼
 人人。○他牢籠人的法子，
 百發百中。○他哄人和
 恨人，是最容易犯的兩
 樣毛病。○從來沒看

- 16 Virtue does not fear the light; that which fears the light is not virtuous.
- 17 This habit you have of pestering people is exceedingly offensive.
- 18 But doesn't it worry a man to have such a worthless wife as that fall to his lot?
- 19 When you look down upon others, will others esteem you?
- 20 That disposition he has to make fun of people, he will not amend as long as he lives.
- 21 It is really pitiable to see him suffering so from the cold.
- 22 How can one show kindness to others when he has no feeling of sympathy for them?
- 23 This kind of medicine should not be taken in large doses; if taken in large doses it is injurious (poisonous).
- 24 The most important principle in our intercourse with friends is to be courteous.
- 25 I am loth to go to see him; he is given to storming at people.
- 26 His methods of entrapping people are invariably successful.

輕看 *Ch'ing¹ k'an⁴*. To look down upon, to despise, to esteem lightly.

重看 *Chung⁴ k'an⁴*. To have regard to, to esteem.

耍笑 *Shwa³ hsiao⁴*. To ridicule, to make fun of; to hoax.

脾 *P'i²*. . . . The spleen; digestion; disposition.

脾氣 *P'i² ch'i⁴*. Disposition, temperament, idiosyncrasy, peculiarity.

可憐 *K'e³ lien²*. . . . To pity, to have mercy on.

應 *Ying⁴*. A response; an echo; to fulfil, to respond; to promise: See *ying¹*.

照應 *Chao⁴ ying⁴*. To protect; to care for; to show kindness; to entertain.

能 *Neng² kou⁴*. . . . Can; able to.

恭 *Kung¹*. To treat with veneration; to revere; to show respect; decorous, reverent.

恭敬 *Kung¹ ching⁴*. To show respect, to reverence, to honor.

怠 *Tai⁴*. . . . Rude, idle; lazy; remiss.

懶怠 *Lan³ tai⁴*. . . . Disinclined, loth.

呼 *Hu⁴*. An expiration; to call out to; to speak to; to invoke; to cry aloud.

吹呼 *Ch'wei¹ hu¹*. To talk loud, to storm at, to blow up.

攆 *Ch'eng¹*. . . . To rebuff; to insult; to scold.

牢籠 *Lao² lung²*. To entrap; to dupe; to impose upon; to victimize.

恨 *Hên⁴*. To hate, to dislike; to be indignant; spite; vexed, sorry.

犯 *Fan⁴*. To offend; to transgress, to violate; to be exposed; to assault; an accused criminal; worth while:—Les 91.

躁 *Tsao⁴*. Hasty, flurried; nervous, irascible; damp, muggy.

急躁 *Chi² tsao⁴*. Worried; irritable; out of patience.

歇息 *Hsie¹ hsi²*. . . . To rest; to stop.

催 *Ts'wei¹*. . . . To urge, to press; to importune.

量 *Liang²*. To measure; to estimate, to consider; the quantity or size of; to think over. See *liang⁴*.

體量 *T'i³ liang²*. To feel for, to sympathize with.

巫 *Wu¹*. . . . A sorceress, a witch, a medium.

見這
樣累
人的
孩子
一時
也不
下
手
真
是恨
人。
○問
了半
天也
沒問
出一
句話
來。實
在急
躁人。
○來
家還
沒歇
息過
來。你
就
又催
他走
怎麼
這麼
不體
量人
呢。
○他
女人
是個
巫婆
最能
惑弄
人。
○古
語說
善門
難開
善門
難閉
你看
調濟
人
是個
容易
事嗎
○人
若有
了作
賊的
名聲
不但
自己
丟人
就是
親友
也都
跟着
丟人
○我
們從
外國
來的
時候
一句
話也
不會
說實
在急
悶人

- 27 To deceive and to hate are two faults very easily committed.
- 28 I have never seen such a troublesome child; it will not leave one's arms for a moment. Truly it is vexatious.
- 29 I am out of all patience; after questioning him for half a day I have found out nothing.
- 30 He has just got home and is not yet rested, and you forthwith urge him to go again? Why are you so inconsiderate?
- 31 His wife is a sorceress and well versed in the art of deceiving.
- 32 The old saying is: The door of charity is difficult to open, and equally difficult to shut. Do you think relieving the poor is an easy thing?
- 33 When a man has the reputation of being a thief, not only is his own family disgraced, but his relations and friends are involved in the disgrace.
- 34 When we first arrive from the foreign country we can not speak a single word, which is very embarrassing.

巫婆 *Wu¹ p'ou²*. A sorceress, a witch.
 愚 *Yü¹2*. Simple, stupid, rustic; used in letters for the pronoun I; to cheat, to befool.
 愚弄 *Yü² lung⁴*. To deceive, to befool.
 惑弄 *Hwo⁴ lung⁴*. To beguile, to befool.
 古 *Kü³*. Ancient, old; of old; antiquity.
 古語 *Kü³ yü³*. An old saying; a tradition.

賙 *Chou¹*. To give alms.
 賙濟 *Chou¹ chi⁴*. To give alms, to relieve the poor.
 名聲 *Ming² sheng¹*. Reputation; fame.
 本家 *Pên³ chia¹*. Original home; native place; own family.
 丟人 *Tiu¹ jên²*. To disgrace oneself, to be put to shame.

NOTES.

- 4 損人利己 is a neat and expressive book phrase, often heard in colloquial. The 損人 carries with it a telic force, so that the proper connection is not *and*, but *in order that*. When 人 is correlated with 己, it always means *others*.
- 5 這 here refers to whatever the person in question had been doing or saying. 氣, which is usually a noun, is here used as a verb and, as expressing an emotion, is used causatively.
- 6 The inability here is such as depends on moral causes.
- 8 Approximately equal to *what is worth doing at all is worth doing well*. Note the force of 個.
- 9 他, being in apposition with 弟兄們, is plural. The 們 may be said to be added to both words at once.
- 15 In 老王婆子, the 老 is placed first to emphasize it. When 善 is used in the sense of *skilful*, it is nearly always followed by 會.
- 18 老婆 is here used somewhat depreciatingly for *wife*. Marriage is regarded as a lottery, as is intimated in the use

- of the word 攤. The Chinese has a touch of grim humor which the translation does not bring out.
- 23 能穀 is quite *lung-hsing*, but is much more used in Northern than in Central and Southern Mandarin.
- 26 百發百中 *In a hundred arrows, a hundred hit the centre*,—a ready-made Wen-li phrase, expressing with equal elegance and force the idea of *invariably*.
- 28 下 is used as a verb. 下手 does not form a phrase as it usually does. 恨 is used causatively and conveys very strongly the idea of *vexation*.
- 31 A 巫婆 is a sorceress who, by burning incense, making motions and repeating prayers and incantations, induces her patron divinity to visit her and give the assistance or information which she desires.
- 32 The difficulty in beginning charity is that the clamors of the beneficiaries will not allow one to stop. These clamors, if not responded to, easily pass into violence.
- 33 In this sentence, which is from the Sacred Edict, 親友 is Wen-li rather than Mandarin. For Mandarin it should be expanded into 親戚, 朋友.

課三十五第

TRANSLATION.

的	李 ¹³	笑。	罵	○	了。	被	叫	踢。	太	我 ¹	1 I have been grievously injured by you.
銀	大	○	的	凡 ⁹	○	我	○	陽	被	我	2 My leg has been bitten by a dog.
子、	有	好 ¹²	不	動	聽 ⁸	得	他 ⁵	被	叫	你	3 The sun is hidden by clouds.
被	強	好	輕。	刀	說	罪	我	雲	彩	害	4 Good men are constantly being vilified by the wicked. [word to say.
強	盜	了	○	的、	姜	了。	我	彩	遮	苦	5 I reproved him so that he had not a
盜	槍	官	不 ¹¹	必	瓦	○	說	的	了。	了。	6 Lin Hsien Shêng was offended by me; (or, I offended Liu Hsien Shêng.)
去、	司、	書、	要	被	匠	兩 ⁷	的	閉	○	我 ²	7 Both children have been spoiled by you.
心	功	可	說	刀	的	個	閉	口	○	好 ⁴	8 I hear that Chiang the mason's leg has been broken by a stone.
裏	名	也	大	所	腿	孩	子	無	言。	人	9 Every one that takes the sword shall be killed by the sword.
很	被	蟲	話、	免	得	他 ¹⁰	頭	被	你	壞	10 He was roundly berated by me.
憂	了。	蛙	咬	被	人	叫	我	斷	折	了。	11 Do not talk boastfully, and you will avoid being ridiculed.
○	○	了。	人	嗤	辱	了。	○	○	○	○	12 What a pity that such a fine book should be worm-eaten.
我 ¹⁵	他 ¹⁴	○	嗤	辱	了。	○	○	○	○	○	13 Li Ta Yn lost his suit and his degree was also taken away.
											14 He was very much grieved because his silver was carried off by robbers.

LESSON LIII.

PASSIVE FORMS.

被, to suffer,—is used to form the passive, and is the regular and proper passive form of the language. In the North its use is largely confined to the more stately language of books and of literary men. In the South it is much more extensively used, being the ordinary form used on all occasions.

教, to teach, or 叫, to call,—is also used to form

the passive, and, in the North, is the generally used colloquial form. It is only occasionally used in the South. Peking teachers generally use 叫, while Shantung teachers prefer 教. In purely Chinese Mandarin books the two characters seem to be used indiscriminately.

教 is the older, and 叫 the more modern form.

VOCABULARY.

被 *Pei⁴*. A bed quilt or comforter; to suffer: by, from: sign of passive:—see Sub.
 雲 *Yün²*. Clouds, fog; shaded; numerous.
 彩 *Tsai³*. Variegated, colored; beautiful, gay.
 雲彩 A cloud.
 遮 *Ché¹*. To screen; to shade; to hide, to inter- cept; to protect.
 慣 *Kwan⁴*. Habitual, accustomed to; addicted to; inured to; to indulge.
 辱 *Ju⁴*. To insult; to dishonor; to rail at; to outrage, to debauch.

辱罵 *Ju⁴ ma⁴*. To rail at, to berate.
 嗤 *Chí¹*. To laugh; to laugh at.
 嗤笑 *Chí¹ hsiao⁴*. To laugh at; to ridicule; to sneer at.
 蛙 *Chu⁴*. Insects that eat books or furs; to eat as these insects do. (L.)
 官司 *Kwan¹ si¹*. A lawsuit, a case in court.
 革 *Ké²*. Skin, hide; armor; to change; to de- grade from office; to strike off.
 憂愁 *Yü¹ ch'ou²*. Grieved, sorry, sad.

二十吊錢，現在被人揭告了。○不知誰家的狗進
 所告的人，叫作被告。○皂班的王頭私下說詐了
 多日沒見，必是叫誰拿去了。○告人的，叫作原告，
 來，我們有甚麼話回答呢。○在這裏有一本聖書，
 打了一拳，我等他踢了一腳。○若以後教人問起
 王長通那個酒徒，已經被衙役捉去了。○他等叫我
 善被人騎。○若不被人挑唆，他不能這樣生氣。○
 可惜你聽他的話，教他耽誤了。○人都被他哄了。○
 打碎了。○王老四真有本事，你們都被他哄了。○
 的袍子，被火燒了一個大窟窿。○醋瓶不知叫誰

- 15 A large hole (or, cave) was burned in my gown by the fire.
 16 I wonder by whom the vinegar bottle was broken.
 17 Truly Wang the Fourth is sharp; you were all deceived by him.
 18 It is a pity you listened to his advice, and thus were hindered by him.
 19 When a man is good he is imposed upon, and when a horse is good he is ridden.
 20 If he had not been stirred up by some one, he would not have gotten so angry as this.
 21 That drunkard Wang Chang Tung has already been arrested by the constables. [a kick.
 22 I struck him a blow, and he gave me
 23 If hereafter we are questioned by any one, what have we to say?
 24 There was a Bible here, but I have not seen it for a long time; it must be that some one has taken it away.
 25 The man who brings suit is called the plaintiff, and the man against whom suit is brought is called the defendant.
 26 Wang, one of the head lictors, illicitly extorted twenty thousand cash, and is now being prosecuted for it.
 27 A dog whose owner I do not know,

袍 *P'ao*². A long dress coat.
 窟窿 *K'u*¹. A cellar, a hole in the ground.
 窿 *Lung*². A cavity, an orifice.
 窟窿 An orifice, a hole.
 洞 *Tung*⁴. A cave, a dell; a gorge; a cavity, a hole; to see through.
 醋 *Ts'u*⁴. Vinegar, pickle.
 徒 *T'u*². A follower, a disciple; a retainer; a low fellow; empty; futile, in vain.
 酒徒 *Chiū³ tu*². A drunken fellow.
 衙役 *Yá*². A court-horse, a tribunal; an office.
 衙役 *Yá*¹. To minister to, to serve; *underlings*. . . policemen.
 衙役 Official attendants; underlings in a *yamen*, *constables*.
 捉 *Choi*¹. To seize; to arrest; to catch;
 回答 *Hwei*² *ta*². To answer, to respond.
 聖 *Sh'ng*⁴. Intuitively wise and good, *holy*, *sacred*; sage, wise.

聖書 *Sh'ng⁴ shu*¹. The Holy Scriptures, the Bible.
 原 *Yüen*². A plateau; *origin*, beginning: natural; originally, really:—Lcs. 126.
 原告 *Yüen² kao*⁴. The plaintiff.
 被告 *Pei⁴ kao*⁴. The defendant.
 皂班 *Tsao⁴ pan*¹. Policemen; *lictors*
 私下 *Si¹ hsia*⁴. Private, *illicit*, clandestine.
 訛詐 *Oá² chu*³. To accuse falsely; to extort, to squeeze.
 揭 *Chie*¹. To lift up.—as a cover, to raise up; to bring to mind; to state to superiors.
 揭告 *Chie¹ kao*⁴. To reveal and accuse, to charge, to prosecute.
 偷嘴 *T'ou¹ tswéi*³. To steal food.
 棍 *Ku*⁴. A stick; a club; a knave.
 索 *So*³. A cord, a rope Also *soa*² and *soa*⁴.

索、第 一 惑 是 明 真 去 了 來
 也、二 回 是 是 實 明 教 了。一 倫
 是 回 被 是 實 話、對 人 ○ 棍 嘴、
 害 見 蛇 話。他 他 哄 劉²⁸ 子、
 怕 了 咬 ○ 還 說 怕 國 起 我
 的。黑 了、頭²⁹ 疑 的 了、富 出 打

came in to steal something to eat, when I struck him a blow with a stick and drove him out.
 28 Liu Kwoâ Fu has been deceived until he is over suspicious. Even when you tell him the plain truth he suspects it is a lie.
 29 He who is once bitten by a serpent, is startled the next time at the sight of a black rope.

NOTES.

7 慣壞 To spoil by indulging in the practice of vicious habits.

12 蛙 is more or less *wên*, 咬 being largely used in the same sense.

15 洞 as here used is exclusively Southern. It is used in the North of a rat hole, or of any hole or cavity in a solid, which is used to contain or secrete something, but not of a hole which perforates.

19 A common saying made humorous by a play on the words 欺 and 驕, which have the same sound, differing only in tone.

22 The active form gives the sense accurately and brief-

ly. The sentence may be translated passively thus: *He was struck a blow by me, and I was struck a kick by him.*

26 皂班 is one of the divisions or classes of underlings in a *yamen* whose business it is to act as lictors or executioners. The classes are usually divided into sections, each having a head. These headmen are distinguished by their surnames. Hence 王頭 is that one of the headmen of the lictors whose name is Wang.

27 偷嘴 to steal a mouth; i.e., to steal something to put in the mouth.

28 哄怕了 applied to one who from being repeatedly deceived, becomes excessively suspicious.

LESSON LIV.

THE INSTRUMENTAL VERBS 使 AND 用.

使 and 用 are both in common use as instrumental verbs. They may sometimes be translated as verbs, but are generally best rendered by an instrumental preposition. In most cases the sense is quite the same whether 使 or 用 be used, though

there is often a choice in regard to rhythm; also in certain phrases or connections one is used and not the other. In Southern Mandarin 用 is used almost exclusively, 使 being rarely heard.

VOCABULARY.

杵 *Hsien*¹. A pole; a wooden shovel, a shovel.

雪 *Hsue*³. Snow; snowy; to whiten.

撮 *Ts'oi*^{1,4}. To take with the fingers; to gather up, to scrape up; to manipulate; to make a resumé; a pinch; a handful.

碗 *Wan*³. A deep dish, a bowl.

舀 *Yao*³. To bale out; to dip up or out.

裁 *Ts'ai*². To cut out garments; to cut, to trim; to diminish; to regulate, to plan.

縫 *Fêng*². To sew, to stitch. Also *fêng*⁴.

裁縫 A tailor.

鐵裁縫 *Tie³ ts'ai² fêng²*. A sewing machine.

文章 *Wên² chang¹*. A literary essay.

調 *Tiao*⁴. A tune; rhythm, style; to transfer, to move:—See *tiao*².

鉸 *Chiao*³. A pivot, to shear, to cut off.

摩 *Mo*¹. To stroke with the hand; to handle; to feel for. Also *mo*².

望 *So*¹, *sa*¹. To rub in the hand.

摩望 To stroke affectionately; to toy with.

搓 *Ts'oi*¹. To rub between the hands, to twist; to scrub by rubbing.

摩搓 *Mo*¹ *ts'oi*¹. To stroke with the hand, to fondle, to toy with. (s.)

鉋 *Pao*⁴. A plane; to plane, to level off.

推鉋 *T'wei*¹ *pao*⁴. A carpenter's plane

個 人、若 大 膠 粘 糞、一¹⁸ 錢 都 是 淨、
 知 府、有 是 光 上 上 怎 能 一 人 沒 有 用 以 可 再 用
 那 些 窮 科 甲、那 些 拳 打 腳 踢、實 在 好 看。○ 用²¹ 天 文 鏡 看 土 星、見 外 邊 有 一 個 戒 戒 的 方 尺、
 好 能 做 甚 麼 呢。○ 如²³ 今 的 一

- 16 All native cloth of good red color is dyed with red flowers. We do not know how to use aniline red.
- 17 You haven't a cash on hand, and yet you want to buy this and buy that. What will you buy it with?
- 18 Cooking for one person is most conveniently done with a furnace.
- 19 When you farm without using manure, how can you grow a good crop?
- 20 You need not nail it; gluing it will answer the purpose.
- 21 When you look at Saturn with a telescope, you see around it a large ring of light which is very beautiful.
- 22 When a teacher whips a pupil he should do it with a ferule. If he strikes with his fist and kicks with his foot, he loses his dignity.
- 23 With people nowadays, to have money is to have a degree. Look at Chung Ching Tang, how he bought, out and out, the office of prefect. What can these impecunious graduates do?

NOTES.

1 For *shovel* some would write 撮, but the balance of authority is in favor of the character in the text. There is great diversity in regard to the word meaning to *shovel*. As used in eastern Shantung, 擲 expresses the idea perfectly, but its use is local. 撮 is widely used, but it means to *scrape up* (usually into a dust pan or 簸箕), rather than to shovel. Chinanfu teachers reject both words and write 除, while Kiukiang and Hankow teachers write 鏟.

4 Lit., Please take these medicines and wrap them up with paper.

8 In scientific books the telegraph is generally called 電報. When it was introduced into China the people dubbed it 電線.

9 Chinese parents constantly threaten their children in just such a reckless way as this. The children soon learn to know what such threats amount to.

10 Note how this sentence, as also the 12th, 19th, 21st and 22nd, all have hypothetical clauses introduced in the translation by "when," without in any case having a hypothetical particle.

14 The translation does not fully bring out the force of 就. Its use implies that the subject had been referred to before, and the speaker takes this opportunity of showing a specimen of the printing; as when we say, "there, this book, etc."

18 The "furnace" here referred to is the small earthen furnace used by the Chinese, having holes in the bottom, and a raised rim for supporting a tea-kettle or a stew-pan. These furnaces burn either charcoal or grass and sticks and are fanned or blown with a small bellows; hence the name, *wind furnace*, which is used in the South.

20 The translation only *implies* the instrument, which is fully *expressed* in the Chinese.

22 戒尺 means a *ferule*, both in the North and in the South, but in the South it is only applied to the ferules used by officers, while 戒方 is applied to the ferule used by a teacher.

23 硬 here means, *sole, sheer*; that is, the party bought his office by the sheer use of money, overriding all the proprieties of the case. The theory of Chinese examinations is that they are for the purpose of bringing to light the talented men, and a high degree is theoretically a passport to office. As is generally the case in China, theory and practice differ. Money will get almost any office without a literary degree, and the degree without the use of money rarely, if ever, procures an office. The government openly sells its titles and offices, and the money paid for them is facetiously spoken of as *contributed*. 甲, being the first of the ten stems, or cyclic characters, is used to denote first in rank, meaning that they excel the others with whom they are examined, and hence are rewarded with a degree.

課 五 十 五 第

TRANSLATION.

在 來 必 天 還 ○ 託 ⁵ ○ 病 如 將 還 要 將 要 待 得 你 ⁶ 他 耶 將 今 近 能 還 將 打 磨 拳 伸 手 我 不 蘇 來 正 三 有 清 ○ 下 我 嗎 ○ 頭 擱 放 道 不 在 十 大 ○ 雨 ○ ○ 擱 心 理 能 將 年 出 你 ⁹ ○ 請 ⁸ 看 ⁷ 膀 子 的 必 得 傳 遍 回 去 ○ 嗎 的 了 息 嗎 他 從 小 就 自 是 將 來 落 降 你 去 ○ 嗎 的 ○ 嗎 他 ¹⁰ 到 中 國 現 將 聽 ¹¹ ○ 他 ¹⁰ 的 口 氣 將	1 It is just now on the point of being settled. 2 He probably can not get well of his disease. 3 Are you about to return? 4 The Christian religion will certainly be preached in all the world. 5 I am not satisfied to entrust it to him. I will probably have to go myself. 6 What are you showing your fists and rolling up your sleeves for? Are you going to strike me? 7 Judging from the way the barometer is falling, it is just going to rain. 8 Please have patience with me and I will pay thee all. 9 Seeing he has been so self-willed from his youth, do you think there is any great outcome in him? 10 It is now nearly thirty years since he came to China. 11 Judging from his talk, he is intending
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LESSON LV.

將 待 AND 得 INDICATING FUTURITY.

In addition to its use as an instrumental verb, (Les. 28,) 將 is also used to express the near future, combining with it more or less of the idea of probability. It generally takes 來 after it, which does not sensibly modify its meaning (2)(9.) The combination, however, often takes after it either 必 (17) or 要 (11) or 必要 (4) by which the meaning is modified in each case.

When 將 is used alone with an intransitive or neuter verb, it expresses simple proximity (10) (16)(23.)

待 is used in some places to express futurity, including the idea of purpose or oughtness. In other places 得 is used in the same way. In a general way it may be said that 待 is used in Central and 得 in Southern Mandarin. 待 is used occasionally in the North, but is always followed by 要.

The use of both 待 and 得 is quite colloquial, albeit they frequently give a shade of meaning which no other word will quite replace. It is a question whether 待 is not in this case simply a mispronunciation of 得.

VOCABULARY.

- 未 *Weì*⁴. Not yet, never; the hour from 1 to 3 ... o'clock P. M.—Les. 152.
- 遍 *Pièn*⁴. Everywhere; all, the whole; entire; to go ... around, to pervade:—Les. 64 and 86.
- 擱 *Lù*¹. ... To strip; to wipe off; to rub down.
- 風雨表 *Fèng¹ yǔ³ piào³*. ... A barometer.
- 下落 *Hsia⁴ lao⁴*. ... To fall, to descend.
- 下降 *Hsia⁴ chiàng⁴*. ... To descend.
- 寬容 *K'wan¹ jung²*. To be lenient, to be merciful, to be indulgent.

- 自是 *Tsì⁴ shì⁴*. Self-opinioned; self-willed; arrogant, overbearing.
- 口氣 *K'ou³ ch'ì⁴*. Manner of speaking, talk, phraseology.
- 追 *Chwei¹*. To pursue; to trace or follow up; to press for a debt; to overtake; to reflect on.
- 追究 *Chwei¹ chiu¹*. To follow up; to investigate; to ferret out.
- 養活 *Yang³ hwoá²*. ... To nourish; to support.
- 啞 *Yá³*. ... Dumb, silent.

他水水的時候有苦啞門只能子兒來
 要待龍是用時有吧的能的事是
 住龍的。用候難虧親花錢情要做
 下○擔扁差我○還將將要待還買
 我隨¹⁶杖擔人把不我¹⁵有能待追賣
 也他的繩子他幫助他。他。不
 不攆便、轆轤、轆轤、水了。○
 他。○要待走¹⁹我將來必留他、
 這¹⁹走¹⁹我將來必留他、換
 件事也必留他、換
 左右留他、換

- to go into business, and does not propose to carry his education very far.
- 12 What is there to investigate? There isn't a shadow of such a thing.
 - 13 You can not earn money; you only know how to spend it. By and by who is going to support you?
 - 14 What can I do with one who is a prospective relative? I will just have to bear the loss in silence.
 - 15 When I am in trouble he will not help me; by and by when he is in trouble I shall not help him.
 - 16 Just before daylight on the ninth, he was arrested by the officers of the law.
 - 17 In China, at present, water is raised with a carrying pole, a rope, a windlass, or a water-wheel; by and by some will certainly change to pumps.
 - 18 Let him follow his own convenience. If he wishes to go I will not keep him, and if he wishes to stay I will not send him off.

啞吧 *Ya³ pa¹*. . . . Dumb, silent.
 苦難 *K'w³ nan⁴*. . . Distress, trouble, calamity.
 差 *Ch'a²*. To send (a person); to commission; one sent; an official messenger; a waiter. See *ch'a¹*, also *ts'i²*.
 差人 *Ch'ai¹ jèn²*. An official messenger; a constable.
 打水 *Ta³ shwei³*. To draw water and carry it to the place where it is wanted.
 扁 *Pien³*. . . Flat, thin; to flatten; a signboard.
 扁擔 *Pien³ tan⁴*. . . . A flat carrying stick.
 杖 *Chang⁴*. . . . A staff, a cane; a club; a pole.
 擔杖 *Tan⁴ chang⁴*. A carrying stick with a chain and hook at the ends.
 轆 *Lu⁴*. . . A grooved wheel; a pulley; a roller.
 轆轤 *Lu²*. . . . A windlass; a pulley.
 轆轤 A windlass.
 水車 *Shwei³ ch'è¹*. A chain or elevator pump;— Note 17.
 龍 *Lung³*. . . A dragon, a sea serpent; imperial.
 水龍 *Shwei³ lung²*. . . A pump; a fire engine.
 擡 *Nien³*. To expel summarily, to put or turn out, to drive out.
 默 *Mo⁴*. . . . Dark; secret, quiet; in the mind.

悄默聲 *Chiao³ mo⁴ shêng¹*. To keep quiet; on the sly; silence!
 好 *Hao⁴*. To love, to be fond of; to be addicted to. See *hao³*.
 帶累 *Tai⁴ lei⁴*. To encumber, to obstruct; to clog, to impede.
 陷 *Hsien⁴*. To fall into, to sink; to involve; to entrap, to inveigle.
 帶陷 *Tai⁴ hsien⁴*. . . . To encumber, impede.
 舉 *Chü³*. To raise with the hands, to lift up; to recommend; to begin; to move; a proposition, an affair; all, the whole.
 薦 *Chien⁴*. . . . To introduce, to recommend.
 舉薦 To recommend, to mention with favor.
 丟臉 *Tiu¹ lien³*. To lose face, to be put to shame.
 推脫 *T'wei² t'oa¹*. To make excuse; to evade; to draw back, to shirk.
 然 *Jan²*. Certainly, yes, so; but; then, however;— added to many words to give emphasis or express certainty;—see Les. 94, 97, 115, 116.
 不然 *Pa⁴ jan²*. Not certainly, no; otherwise; if not.
 一時 *I¹ shi²*. At one time, at once, on the spur of the moment.
 接待 *Chie¹ tai⁴*. . . . To receive; to entertain.

第五十六課

TRANSLATION.

○ 喝 不 該 快 可 票 非 肥 或¹
 你¹¹ 湯 曉 給 說 以 子 就 皂 去
 學 呢 得 他 或 呢 明 就 或
 官 還 是 幾 東 或 白 洗 或
 話 是 這 個 或 銀 了 乾 不
 的 要 麼 酒 西 子 這⁵ 淨 去
 書 喝 的 着 錢 到 或 藥 是⁴ 了
 是 茶 好 纔 底 當^當 一 天 要
 寫 呢 是 對 是 頭 求 喫 四 現 錢
 的 答 那 麼 我⁹ 樣 回 呢 還 是
 呢 或 麼 的 着 現 樣 或⁸ 給 我
 是 湯 好 沒 有 多 或⁷ 你 都 張
 印 的 茶 都 是 要 幾 是 或
 的 呢 容¹⁰ 是 要 少 你 都 是
 ○ 可 以 要 意 少 你 都 是

- 1 Wait till to-morrow before deciding whether to go or not.
- 2 Use a little soda or a little soap, and it will wash clean.
- 3 You can go and ask him, and you will know whether it is so or not.
- 4 Do you want it all in copper cash, or do you want a few notes?
- 5 This medicine may be taken either four or five times a day.
- 6 Lend me a little I pray you, either of money or of something to pawn.
- 7 Whether this or that, say quickly how it is.
- 8 Whether much or little, you ought by rights to give him a cunshaw.
- 9 I am undecided at present whether it is best this way or that way.
- 10 Does the gentleman wish to drink rice water or tea? *Ans.* Either will do.
- 11 Is the book from which you are learning Mandarin written or printed?
- 12 When you are physically so weak as this, you ought to eat more good food, or take some tonic medicine.

VOCABULARY.

或 *Hwo⁴*. Doubtful; moreover, perhaps, if.
 ... may; or, either;—see Sub.
 者 *Ch³*. This, that which; what;—a *Wen-li* particle with many uses. It takes the place of 這, and of 的 as used in Les. 23 and 39. It is occasionally used in Mandarin.
 鹹 *Chien³*. Barilla or impure soda,—it is about half caustic and half carbonate.
 當頭 *Tang⁴ t'ou²*. Something pawned, or given in pledge.
 湯 *Tang¹*. Broth, soup, gravy; *rice water*; a warm spring.
 身體 *Shên¹ t'í³*. The body, the physical frame.
 補藥 *Pu³ yao⁴*. Tonic medicine, tonics.
 礦 *Kung³*. Ore; a mine; the matrix of a gem.
 虛 *Hsü¹*. Vacant, empty; untrue; simulated; unsubstantial; exhausted; humble; space; unconditioned; abstract.
 勢 *Shí⁴*. Authority; influence; dignity; strength; form; condition.

虛張聲勢 *Hsü¹ chang¹ shêng¹ shí⁴*. To make demonstration or feint, to make a flourish of trumpets.
 帝 *Tí⁴*. A ruler, a potentate, an emperor; a god; the Supreme Ruler; Heaven.
 關帝 *Kwan¹ tí⁴*. The god of war.
 戲 *Hsü¹*. To play, to jest, to make fun; a theatrical play, a comedy.
 蓬萊 *P'êng²*. Overgrown, tangled. (w.)
 蓬萊 *Lai²*. A thistle; untilled land. (w.)
 蓬萊 A district or county in Eastern Shantung.
 遊 *Yü²*. To saunter, to ramble; to travel for amusement, to make a circuit.
 遊逛 *Yü² kwang⁴*. To saunter about, to take a walk, to visit for pleasure.
 逛景 *Kwang⁴ ching³*. To view the country, to enjoy the scenery, to travel for pleasure.
 素 *Su⁴*. Plain; simple; pure; contented; heretofore, formerly; usually.
 平素 *P'ing² su⁴*. Commonly, ordinarily.

天主、或稱呼上帝、都可以。
 呢、答或稱呼上帝、都可以。
 定。○真²³神可以怎麼稱呼
 的壽數長短、都是天命所
 或者得着他的音信。○人²²
 不亮的時候、他可以回家、
 把丈夫交付天主、盼望天
 冷或熱。○哈²¹拿定了主意、
 也不冷、也不熱、我願你或
 意。○我²⁰知道你的行為、你

20 I know your works, that you are neither cold nor hot, I would you were either cold or hot.
 21 Hannah made up her mind to commit her husband to God, hoping that by daylight he would come home, or else that she would get word from him.
 22 Whether a man's life be long or short, is fixed by the decree of Heaven.
 23 How is the true God to be addressed?
Ans. Either Heavenly Father, or Lord of Heaven, or Supreme Ruler, may be used.

His name as a man was 關羽. He lived in the second century, in 解州, in the province of Shansi, and is reputed to have been originally a seller of bean-curd. He subsequently joined Liu Pei, and in course of time became a celebrated general. He was finally taken prisoner and put to death by beheading. He was canonized by Hwei Tsung, of the Sung Dynasty, in the 12th century A. D., and in the Ming Dynasty was raised to the rank of 帝. The present dynasty has put especial honors upon him, conferring on him the pompous title 協天大帝 *The Great Sovereign (or God), Peer of Heaven*, and causing many temples to be built to him. He has a temple in nearly every village. Theatricals are generally held in connection with temples. Each temple has some set day in the year, on which special worship is offered and

theatrical performances are given. These theatrical displays are in fact a part of the worship, being supposed to be pleasing to the gods.

蓬萊閣 A noted temple at Têngchow, built on a high rock overlooking the sea. 遊景 does not form a phrase in the same way as 遊逛, which consists of two verbs of similar meaning. 遊景 is a verb with its object, and means, *to look at the view, to survey the scenery.*

22 或 might be twice inserted; thus, 人的壽數或長或短, which would make the meaning more explicit. In order to make the meaning clear as the sentence stands, it is necessary to speak the words 長短 slowly and emphatically, each with its proper tone, and with a distinct pause between them.

LESSON LVII.

APPROXIMATION.

Mandarin has a large variety of words to express the general idea of approximation, each having its own peculiar use and shade of meaning. In regard to a number of these phrases the usage differs in different places, and some of them are decidedly colloquial.

- 差不多 Almost, about.
- 差不許多 Almost, very nigh, very little difference. (N. and C.)
- 差不幾多 Almost, very little difference. (s.)
- 差不離 Nearly, somewhere about, near the mark, fair, passable.
- 差不離形 About, not far from the mark.
- 差不來往 or 不差來往 Approximately.
- 希乎 or 希乎希 Nearly, all but.

- 差一點 Nearly, within a little.
- 差不着一點 } Almost, all but, within a
- 差沒一點 } hair's breadth.
- 不錯 Correct, all right, no mistake:—Les. 70.
- 不離 Not far off, fairly good, all right.
- 不離經 The same.
- 不大離 Not very far off, not so bad, fair, near the mark.
- 不大離經 The same. (s.)
- 不大離形 The same. (N. and C.)
- 不大差什麼 No great difference, about the same. [very near.
- 幾乎 or 幾幾乎 Nearly, almost, well nigh,

孔了一着不的。了。死。聽年就
 和王會做不的家。○論○不用一
 作兒起不家口多一。論他弟再個
 清說來也掉一點。兄兩的寬言說
 在說來也不坡崖○兩個的寸、他
 場中去、差子底個家看路
 中的文、差甚麼。○子私當、再上
 章一點。○子、家、家、再、翻
 怎弄弄鬧昨¹⁹若¹⁸都也寬
 麼結扭擰天上起叫差一
 樣了。晚緊緊牲不寸、車差
 呢、○上、的、口、撞、不、幾、差
 答你²⁰我、做、我、倒、是、大、叫、多、
 不、看、他、估、了、老、離、車、○、那、不、
 離、劉、他、量、差、差、大、經、形、壓、我、
 都、希、說、量、差、差、大、經、形、壓、我、

came and we were all but carried away.
 13 That man is not in his teens; if not fifty, he is not very far from it.
 14 I heard a report that on the way his cart upset, and he came very near being crushed to death.
 15 It need not be two inches broader. If it is one inch broader it will, I think, be about right.
 16 As to wealth, the two brothers are about the same, but the elder has somewhat the larger family.
 17 Both children were knocked down by the animal, and came within a very little of falling down the bank.
 18 If we work diligently, I calculate we can finish, or at least come very near it.
 19 I talked with him a while yesterday evening, and our talk came very near ending in a quarrel.
 20 What do you think of the essays Lin Hsi K'ung and Wang Tsoā Ch'ing wrote for the examinations? *Ans.* Very fair. Both have a prospect of getting their degree.

估量 *Ku¹ liang⁴*. To consider, to calculate, to guess, to appraise.
 扭 *Niu³*. To twist, to wrench; to wring; to sprain; to wriggle.
 鬧擰 *Nao⁴ ning²*. To get into a quarrel.
 弄扭 *Lung⁴ niu³*. The same. (c.)
 弄結 *Lung⁴ chie¹*. The same. (s.)
 孔 *K'ung³*. Excellent; the peacock.
 場 or 場 *Ch'ang³*. An open plot of ground; an arena for drill, examinations, theatricals, etc. Also *ch'ang²*.
 指望 *Chi³ wang⁴*. Hope, prospect.
 自從 *Ts⁴ ts'ung²*. From the time.
 元 *Yüen²*. First, original, primary; large, great; a dollar.
 元寶 *Yüen² pao³*. A shoe or ingot of silver containing about fifty taels.
 象 *Hsiang⁴*. The elephant; form, image; an emblem, a resemblance.
 氣象 *Ch'i⁴ Hsiang⁴*. Aspect, mien, air.

舉動 *Chü³ tung⁴*. Actions; bearing, behavior; a move.
 親事 *Chin¹ shi⁴*. A marriage alliance, matrimonial affairs.
 炸 *Cha⁴*. To burst, to fly to pieces; bits. Broken coal (s.) Also *cha²*.
 裂 *Lie⁴*. To crack open; to split; to tear.
 炸裂 To split in pieces, to burst, to fall through.
 癘 *Hwoa⁴*. The rapid disease, the cholera.
 癘亂病 *Hwoa⁴ wan⁴ ping⁴*. Cholera.
 瘋 *Feng⁴*. Leprosy; palsy; rabid; insane, demented; any nervous disease.
 合算 *Hoa² swan⁴*. To reckon up, to take the aggregate; on the whole; profitable, paying.
 圍 *Wei²*. To surround; to invest; to besiege; a wall round a village, a fortification.
 一連 *I¹ lien²*. One after the other, consecutive; together with; even also:—
 Les. 105.

圍子、被他一連困了五天、幾幾乎就困破了。
 算起來、差不多。○長毛來的時候、我那莊上的
 路走那條好呢、答南路近一點、北路好走一點、合
 條大瘋狗、差一點把我咬着。○請問老兄、這兩條
 亂病幾乎死了。○正走到十字路口、從南來了一
 又炸裂了。○他纔得了家信說、他父親前日害癩
 正經不錯。○這門親事、若不是我去的早、差不多
 兩個元寶來、就大改氣象、在舉動言語之間、覺着
 多離的話、叫他一說、就說活了。○自從他兒子帶了
 有進學的指望。○世上真有些會說話的人、差不

- 21 Truly there are some men in the world who know how to talk. They will take up almost anything, and say it so as to make it seem real.
- 22 Ever since his son sent him the two ingots of silver, his aspect has greatly changed; both in his bearing and in his talk he feels himself decidedly worthy of regard.
- 23 If I had not gone early, this marriage proposal would, most likely, have fallen through again.
- 24 He has just received a letter from home, saying, that the day before yesterday his father was seized with cholera and came very near dying.
- 25 Just when I had reached the street crossing, there came from the southward a large, rabid dog, and he came very near biting me.
- 26 Will you please tell me, my friend, which of these roads I had better go? *Ans.* The south road is a little nearer, the north road is a little better; but, on the whole, there is very little difference.
- 27 When the rebels came, they besieged the wall of our village for five consecutive days, and came very near breaking it.

NOTES.

1 The classifier 件 is here put for the noun, and hence takes the 子. Such an abbreviation is only allowable in colloquial.

3 差也差不多, *Differing, still do not differ much*, — a common idiomatic form.

7 跌斷了氣 *To fall so as to break or stop the breath; i.e., the life.* For a temporary suspension of breathing, a different word is commonly used. 斷 and 絕 are auxiliaries, used with only a few verbs. Pekingese prefers 掉斷了.

9 The second 紙 might be omitted without detriment to the sentence.

11 This is the language of one who has just refused an offer, and the customer has started to go.

13 一年半, an exaggerated form of expressing that one is not young.

15 再 does not here mean *again*, but *in addition*.

17 It is worthy of note that 差一點 means practically the same as 差沒一點 or 差不着 一點, notwithstanding the fact that the one *seems* to say the opposite of the others.

21 差不多的話 *Words which are almost; i.e., almost any story or incident which has even the least semblance of truth or reality.* 說活了, *lit., to speak alive; i.e., they can talk so well that in their mouths the most improbable things put on the aspect of reality.*

22 舉動言語之間 is a Wên-li phrase which use has

made intelligible, although it would be somewhat pedantic, if used in addressing an uneducated man. 正經不錯, *lit., proper and no mistake; i.e., both self-satisfied and self-important.*

23 門 is the classifier of 親事, and its use as a classifier is almost limited to this one thing. 炸裂 is usually pronounced as if written 炸離.

24 家信 may be either a letter from home, as in this case, or a letter addressed to those at home. 害 is to be taken passively.

25 十字路口, *the place where two streets cross*, — the term being derived from the character 十. In some places 路 is omitted, and in others 街 is substituted for it.

26 請問老兄 is a polite manner of addressing a stranger, when asking for information of any kind.

27 長毛 is abbreviated from 長毛賊, *long-haired robbers*. This is the name generally given by the Chinese to the adherents of the great Taiping rebellion of 1850 to 1865. They were so called because they did not shave their heads, as the Chinese are all required to do by the present Tartar dynasty. In some parts of China — notably in Shantung, the larger villages generally have adobe walls around them, as a protection against armed robbers. In some cases walls (generally of stone) are built for greater protection on the tops of hills by several villages in common, and to these the people flee with their valuables in case of danger. 我那莊, *that village of ours.*

告訴他、強如在衆人跟前說出來。○前院院子那
鳥在樹、不如一鳥在手。○見人有錯、在背地裏
還更要緊嗎。○俗語說、十不現、又說、十
上面、往下一個、不如一個、你的事、比我的事
分這四層意思、一層深、一層淺、○一層、○好、
禽獸了。○我那些弟兄們、連外人都、不如、他
水筆好使。○像這樣沒有良心的人、真正不如
看這個沒有那個好。○我使這旱筆、跟不上那
個不比那個更好嗎。○好、歹是在各人看着、這
看着一天比一天好了。○爲甚麼但揀那個、這

- 17 To lead this man to reform is harder than to ascend to heaven.
- 18 His disease is evidently improving every day.
- 19 Why do you specially select that one? Is not this one better than that one?
- 20 Whether good or bad depends on how each individual looks at it. As I see it, this is not as good as that.
- 21 For my use this dry pen is not equal to that wet one.
- 22 In very deed, a man so devoid of conscience as this is not as good as a beast.
- 23 Those brothers of mine are not even equal to strangers. [form a climax.
- 24 These four divisions which he makes
- 25 The good ones are all put on top; as you descend they get poorer and poorer. [mine?
- 26 Is your business more important than
- 27 There is a proverb which says, Ten credits are not so good as one cash [sale]; and another which says, Ten birds in the tree are not so good as one in the hand.
- 28 When you see a fault in a man, it is better to tell him in private, than to speak of it in public.

VOCABULARY.

更 *Kêng⁴*. More, still; again:—see Sub. See
... *kêng¹*, also *ching¹*.
及 *Chi²*. To reach to; to connect:—see Sub.: effec-
... tive, practicable, availing:—Les. 92;
and, with, also; about, concerning; at, to.
似 *Si⁴*. Like, similar to, resembling:—see Sub.:
... as, as if:—Les. 99.
其 *Chi²*. A *Wên-li* pronoun having many uses:—
... he, she, it; that, the one; whoever;
there; if, then, etc.; used in Mandarin in many
phrases taken from books:—Les. 146.
綿襖 *Mien² ao³*. A wadded coat.
洋錢 *Yang² chien²*. . . . Foreign money; a dollar.
萬物 *Wan⁴ wu⁴*. All things.
撥 *Po⁴*. To spread; to separate; to distribute;
... to transfer, to turn over to.
擩 *Lu¹*. To turn over; to pull about.
撥擩 To turn over, to stir about, to scatter.
蠟 *Lu⁴*. Wax; waxy, glazed; a candle.
燭 *Chu²*. A candle, a torch, a light.
蠟燭 A candle.

上算 *Shang⁴ swan⁴*. Profitable, paying.
首領 *Shou³ ling³*. A leader, a chief.
感 *Kan³*. To move the feelings; to affect, to act
... on physically or mentally; to rouse,
to excite; to be grateful; to return a favor.
風氣 *Fêng¹ chi⁴*. The air; custom, fashion.
賸 *Shêng⁴*. Overplus, remainder; leavings.
登 *Têng¹*. To ascend, to begin; to record.
禽獸 *Ch'in² shou⁴*. Birds, flying and feathered creatures.
禽獸 *Ch'in² shou⁴*. Birds and beasts, a coun-
... prehensive term for the
whole animal creation.
層 *Ts'êng²*. A layer, a story; a step; a degree;
... a division. A classifier:—Les. 100.
俗 *Su²*. Common, vulgar; lay; the world.
俗語 *Su² yü³*. A common saying.
鳥 *Niao³*. A bird, the feathered tribe.
背地 *Pei⁴ tì⁴*. In private; secretly.
跟前 *Kên¹ chien²*. At the feet; in the presence
... of, before.

靜、時、你、你、失、器、婿、兒³¹、件、有
 又、勢、身、的、時、做、孝、子、事、後
 少、莫、莫、上、心、的、的、○、孝、很、院、天
 得、強、妙、一、血、鳳、滑、光、用³²、不、纏、子、井
 罪、似、於、塊、更、鳳、鳳、錫、滑、手、如、手、大、
 多、凡、肉、重、不、○、做、媳、不、前
 少、事、更、去、如、得³³、的、婦、及、院、天
 人、不、疼、你、雞、意、傢、孝、你、子、井
 呢、管、○、一、○、的、伙、女、親、小
 自、我³⁵、個、你³⁴、驚、總、兒、自、得
 己、看、大、看、貓、不、孝、去、多
 多、現、錢、財、歡、及、不、看、了。
 麼、在、比、帛、似、用、如、看、○
 清、的、割、比、虎、機、女、○、這³⁰

- 29 The front court as large as the back court! The front court is much smaller.
- 30 This business is very much involved. It would be better for you to go in person and see about it.
- 31 A dutiful daughter-in-law is better than a dutiful son. A dutiful son-in-law is better than a dutiful daughter.
- 32 After all, tools made by hand are not so nicely finished as those made by machinery.
- 33 A brindled cat in high spirits disports itself like a tiger: a phoenix in unpropitious circumstances is not equal to a chicken.
- 34 You regard money as of more value than your heart's blood. To take away a cash hurts you more than to cut out a piece of your flesh.
- 35 It seems to me that in the present state of affairs, the best way is to decline all responsibilities. What an amount of trouble it saves, and how many people it saves offending.

天井 *T'ien¹ ching³*. A court between two houses, a court-yard.

纏手 *Ch'an² shou³*. Intricate, *involved*, embarrassing. rassing.

機 *Chi¹*. Change; origin; moving power; natural cause; contrivance; a *machine*; a loom; a stratagem; opportune.

器 *Chi⁴*. A vessel; a tool, an implement.

機器 *A machine*, an instrument; apparatus.

錫 *T'ang⁴*. To smooth, to polish.

滑錫 *Hwa² t'ang⁴*. Smooth; slippery; polished; finished.

得意 *Té² i⁴*. In good spirits; satisfied.

驚 *Li²*. A blackish yellow color, dun.

失時 *Shi¹ shí²*. Out of luck or favor; in unfavorable circumstances.

鳳凰 *Fêng⁴ hwang²*. A fabulous bird of felicitous omen, the phoenix.

帛 *Po⁴,⁴,²*. White silk; wealth.

財帛 *Ts'ai² po⁴*. Money, wealth.

血 *Hsüe⁴ hsi³*. Blood; related by blood.

時勢 *Shí² shí⁴*. The times; state of affairs.

莫 *Mo⁴*. Do not, no need of:—Les. 82; perhaps; not so; nothing; nothing like.

妙 *Miao⁴*. Excellent, wonderful, admirable; subtle, mysterious; supernatural.

NOTES.

‡ The "but" in the translation is implied by the connection. The sentence might also be taken hypothetically, and be rendered, *If he understands, you still more.*

9 蠟燭, *wax candles*, is the most general and most perspicuous term for candles. Chinese candles are usually made of a mixture of tallow and lard, by dipping, and are finally dipped once or twice in wax, thus giving them a thin skin of wax, which protects the soft inside and forms a cup to retain the molten grease. In some places, as in Peking, candles are called simply 蠟, *wax*; in other places they are called 蠟燈, *wax lamps*.

11 感情 sometimes forms a phrase, meaning *to stir up or influence others*, but here 感 is the verb and 情 its object. 情 properly means affection, but is here put for the favor, or present, which expresses affection.

14 個 is used to specialize the particular reason, or principle, involved in the case.

17 登天 *ascend to heaven*,—an expression to denote something that is impossible. 登 is used in Mandarin only in set phrases.

18 一天比一天好了, *one day compared with one day good; i.e., improving day by day*. Note that the Chinese says the disease is improving.

課 九 十 五 第

TRANSLATION.

麼 想 一⁸ 他 起 強 不 不 答 誰 誰¹
 樣 要 年 斷 來 逼 情 甘 小 還 願 意
 不 掙 二 了 我 人 願 心 的 肯 爲 他
 愛 願 多 百 三 不 進 呢。 情 願 營 活
 意 少 兩 百 吊 愛 那 教 的。 進⁵ 受 罰。 呢。 白 効 勞
 也 呢。 ○ 子 的 錢 他 大 可⁶ 是 在 自 己 請 一 桌 客 你 願 受 打、 是 願 穿 二 字、
 是 這 不⁹ 用 理 他、 你 還 讓 他 說⁷ 小 心 願 意、 沒 有 願 心
 麼 樣。 ○ 他、 我¹⁰ 不 愛 願 不 肯 住^就 下 你
 ○ 他 還 讓 他 說⁷ 小 心 願 意、 沒 有 願 心

- 1 Who is willing to work for him for nothing?
- 2 If it were not for the sake of food and clothing, who would be willing to work?
- 3 Would you prefer to be beaten, or to be fined? *Ans.* I would prefer to be fined.
- 4 If fined to the extent of feasting one table, would you be willing or not?
- 5 Joining the church must be of your own free will. No one joins the church by compulsion.
- 6 Use some small paper cords and bind it [the book] up. I do not like those coarse paper cords.
- 7 The arbitrators awarded him three hundred tiao, and even of this he, of his own accord, abated twenty tiao.
- 8 Getting a salary of two hundred taels a year, and yet you will not remain! How much do you expect to earn?
- 9 Pay no attention to him: so it must be, whether he likes it or not.
- 10 I do not care whether he is worried or not. I can not suffer him to treat me so rudely as this.

21 The 旱筆, or 乾筆, is a pen of which only a very small portion is wet with the ink, and it is allowed to dry when not in use. In the case of the 水筆, the whole head of the pen is wet, and is kept from drying when not in use by being covered with the brass tube or "cap" provided for the purpose. The "dry pen" is used chiefly in the South.

24 The translation gives the sense. A more literal translation would be,—each division is more profound than the preceding one.

29 天井 means properly a narrow court between two houses, in allusion probably to the patch of sky seen from the bottom of a well. It has, however, come to be used in many places instead of 院子, yard. In other parts of the country it is scarcely used at all.

33 Paraphrase thus:—"When in the mood, a brindled cat will put on the air and mien of a tiger; while the *feng huang*, though naturally a magnificent bird, is, when in unfavorable circumstances, no better than a chicken." The meaning is, that everything depends on circumstances.

LESSON LIX.

ASSENT AND DISSENT.

願 and 愛, and their combinations, are chiefly used to express willingness or assent; but various other words are used with a negative to express unwillingness or dissent.

- 願意 Willing, to acquiesce, to agree. (1) (5)
- 情願 Of one's own free will, voluntarily. (7)
- 愛意 Willing; inclined, disposed. (9)
- 甘願 Freely, of one's own accord. (15)
- 甘心 Satisfied, willing, assisting. (4)

- 甘心樂意 Freely, cordially. (13)
- 不肯 Unwilling, dissatisfied. (8) (11)
- 不服 To dissent, to demur, to protest. (12)
- 不讓 To disallow, to restrain, to resent. (14)
- 不依 To disallow, to withstand; to demand satisfaction. (18)
- 不答應 To refuse, to resent, to demur. (18)
- 不受 or 不受頭 To refuse to submit. (10)

了。裏我的騙心裏你¹²我頭應不
 ○是我名人樂就但打○¹¹焦心
 也甘我子不用意是逞了他的他的
 不願送掛我的不可出於勉強○¹³
 愛踢給騙我招幌牌子強○你¹⁴
 毬兒是他一定不讓○指¹⁵
 也不硬強拿○去
 愛打毬去那¹⁵着

- 11 In this case, it is he that struck my child. If I had struck his child, he would never have been willing to drop it.
- 12 You are all the time boasting of his power, in order to weaken my resolution, but I am determined not to yield.
- 13 A man should honor his parents of his own free will, and not as the result of constraint.
- 14 When you set out to swindle people, I don't want you to hang out my sign. If you ever again attempt to swindle people in my name, I will certainly make it hot for you.
- 15 I give it to him of my own accord! He took it away by main force.
- 16 I do not like to play shuttlecock, nor to play ball; the thing I like is to play chess.

VOCABULARY.

甘 Kan¹. Sweet; pleasant, agreeable; luscious; delightful; willing, voluntary.
 効 Hsiao⁴. To toil, to labor earnestly, to exert oneself; exertions.
 効勞 Hsiao⁴ lao². To toil, to work for.
 逼 Pi¹. To press upon; to urge or force arbitra- rily; to ill-use.
 強逼 Ch'iang³ pi¹. To compel, to force.
 進教 Chin⁴ chiao⁴. To join the Church, to be- come a Christian.
 撚 Nien³. To fumble over; to toy with; to roll and twist with the fingers.
 紙撚 Chi³ nien³. A twisted paper string or cord; a lamp-lighter.
 束 Su⁴, shu⁴. To bind, to restrain, to coerce.
 脩 Hsiu¹. Dried meat; to prepare.
 束脩 A teacher's salary.
 焦 Chiao². Scorched; anxious, worried.
 心焦 Hsin¹ chiao¹. Worried, vexed.
 衝 Ch'ung¹. To rush against; to excite; to col- lide with.
 衝撞 Ch'ung¹ chwang⁴. To butt against; to interfere with; to offend; to treat rudely.
 突 T'u⁴, tu⁴. Abruptly; to rush; insolent, anda- cious:—Les. 115.
 唐突 Tang² t'u⁴. To treat rudely.

答應 Tu¹ ying⁴. To reply; to respond; to assent, to agree to.
 受頭 Shou⁴ t'ou². To submit to. (L.)
 休 Hsiu¹. To rest; to cease; to desist; to divorce; prosperous; stop, do not:—Les. S2.
 干休 Kan¹ hsiu¹. To quit, to drop, to relinquish; to submit.
 逞 Ch'eng³. To presume on, to rely on; to boast; presumptuous, reckless.
 威 Wei¹. Majesty; grave, imposing, lordly.
 威風 Wei¹ feng¹. Majesty; prowess.
 志 Chi⁴. The will; inclination; purpose, determi- nation, aim; topographies; annals.
 志氣 Chi⁴ ch'i⁴. Determination, resolution; will; courage.
 樂意 Lo⁴ i⁴. Heartily; willing, cordial.
 出於 Ch'u¹ yu². To proceed from.
 勉 Mien³. To force oneself, to constrain; to urge; to animate.
 勉強 Mien³ ch'iang³. To constrain; to compel; to insist on.
 撞騙 Chwang⁴ p'ien⁴. To cheat, to humbug, to swindle.
 幌 Hwang³. A curtain, a sign, an advertisement.
 招 Chao¹. To beckon; to invite; to excite; to confess, to admit; a sign-board.

三百吊、我也是不答應的。
 若是這件事挪在我身上、就是給了我。
 四只拿出三十吊錢、李有年就肯了、趙
 鵝飛、這纔甘心、以後經人調說、了、趙
 有年來不依他、把趙四盤折、調弄、處、水盡
 他的街坊鄰居、通統不服、都願意、李
 叫他婆婆惡暴打了一頓、氣的吊死了、日
 的女兒是這東莊趙四的媳婦、前日
 來抱他去、我好弄飯。○北¹⁸莊李有年
 就是愛下棋。○保¹⁷子爹、孩子不肯鬧、快

17 Pao-tsi's papa, the baby is very cross; come and carry him out while I get the dinner.
 18 The daughter of Li YuNien, of the village to the north, is daughter-in-law to Chao the Fourth, of the village to the east. Day before yesterday her mother-in-law gave her a violent beating, and she got so angry that she hanged herself. The neighbors were all up in arms, and were anxious that Li YuNien should take the matter up, and not be satisfied till he had squeezed out of Chao the Fourth every cash he had. Afterwards, through the intervention of middle-men, Li YuNien agreed to let off Chao the Fourth on payment of only thirty thousand cash. If it had been my affair, I would not have assented if he had paid me three hundred thousand cash.

招牌 *Chao¹ p'ai²*. A signboard, a sign.
 一定 *I¹ ting⁴*. Certainly, positively, inevitably:—Les. 116.
 硬強 *Ying⁴ ch'iang³*. By force, compulsory, peremptory.
 毬 *Chien⁴*. A shuttlecock.
 踢毬 *T'i¹ chien⁴*. To play shuttlecock,—using the foot as a battledoor.
 毬 *Ch'iu²*. A (play) ball; a balloon.
 打毬 *Ta³ ch'iu²*. To play ball.
 棋 *Ch'i²*. Chess; checkers, fox and geese, etc.
 下棋 *Hsia⁴ ch'i²*. To play chess, etc.
 暴 *Pao⁴*. A scorching heat; stormy; cruel, violent, oppressive.
 暴打 *Pao⁴ ta³*. To beat violently.

惡打 *Oi⁴ ta³*. To beat cruelly.
 頓 *Tun⁴*. To bow the head, to stamp; a resting place; to rest; a meal; a turn, a time; a stop, a period; staccato:—Les. 64.
 鄰居 *Lin² chü¹*. A neighbor, neighbors.
 折騰 *Chê² têng⁴*. To harass; to persecute; to use up, to destroy.
 盤弄 *P'an² nung⁴*. To coil up; to entangle; to embarrass; to use up.
 飛 *Fei¹*. To fly, to go swiftly; sudden.
 處 *Ch'u³*. To dwell; to occupy the place of; to attend to; to do what is proper. See *ch'u⁴*.
 調處 *T'iao² ch'u³*. To rearrange; to adjust or compromise a quarrel.
 調說 *T'iao² shwo⁴*. To arrange terms of compromise, to make peace.

NOTES.

3 罰 usually means simply punishment, but here, being contrasted with 打, it is used to signify a fine. It is not an uncommon thing for officials to give light offenders the choice of a beating or a fine.
 4 This is the language of one who is acting as mediator. It is a common thing for the offender to make amends by giving a feast to the parties interested.
 6 紙撚 here refers to the little paper strings which all Chinese teachers know how to make, and which they use to bind small books for temporary use.
 8 束脩 is only applied to the salary of a teacher. It is derived from the ancient custom of making presents of meat, etc., instead of paying a salary in money.
 10 心焦不焦 is the Central and Southern form. In this

case 心焦 does not form a phrase, as it does in the other form.
 14 不讓 here means, as it often does, to resent forcibly, to call to account and demand satisfaction.
 15 The force of 那裡 is very hard to transfer to writing in English. It can only be expressed by the tone of surprise and indignation given to the English words.
 16 Chinese boys play ball very little. Their chief game with a ball consists simply in striking the ball with the hand time after time, so as to keep it rebounding from the ground.
 17 Chinese women generally speak of, or to, their husbands through the names of their children. 不肯 is a forcible way of expressing that the child is unmanageable.
 18 水盡鵝飛 Water exhausted and goose flown,—a figure to express the utter exhaustion of resources; bankrupt.

第十六課

TRANSLATION.

○ 你 隨¹³有 今、罷。罷。做、答靜悄¹
打¹⁶快 你 點 說 ○ ○ 我 請。靜悄
死 走 罷、症 也 你⁹有⁷不 能 兒
他、罷。你 候 無 放 話 能 想⁴的
不 過 壺¹⁵着 好 陰¹²你¹¹不 能 快 讓 是 有 人 ○ 罷。
償 裏 的 好 就 涼 兒 樣 哄 罷。你 不 讓 罪 他 的 罷。
他的 水 殼 不 殼、裏 着 刮 枯 罷¹⁰實 ○ 罷。○ 請³
命 罷 了。○ 答 是 涼 涼 瘦 瘦 了、在 改⁶○ 請³
開¹⁷殼 了 家 罷。必 到 不 借、日 你⁵兩
再 罷。的、○ 是 如 就 見 麼 罷、

- 1 Keep quiet.
- 2 Do you mind your own business.
- 3 Well, good day. *Ans.* Good day.
- 4 I think some one must have offended him.
- 5 If you act in this way I will have to demur. *Ans.* Demur as much as you like.
- 6 We will see each other again.
- 7 If you have anything to say, say it quickly.
- 8 If he positively will not lend, so be it.
- 9 Do not be alarmed, I shall not deceive you.
- 10 Let it go. After the matter has come to this pass, it would be useless to speak of it.
- 11 You have such a sallow and shrivelled look. It must be that you have some ailment.
- 12 Sit down in the shade and cool off.
- 13 As you like: if you are content, it is all right.
- 14 This is a private house. Please go out at once.

LESSON LX.

THE FINAL PARTICLE 罷.

罷 is a final particle of great expressiveness, and with a wide variety of uses. It does not always stand at the close of a sentence, but it generally, if not always, marks the end of an idea. The following is an approximate classification of its uses:—

- 1 It emphasizes an injunction (9), or an invitation (12), or command. (1) (14)
- 2 It softens a command. (34) (38)
- 3 It asks a question which is coupled with a doubt. (20) (38)
- 4 It modifies an assertion by suggesting a doubt, (15) (38), or a query. (4) (28)
- 5 It marks a conclusion more or less definite. (13) (19)
- 6 When specially emphasized it marks a per-

emptory decision (8), or expresses defiance. (5)

7 Followed by 了, it emphasizes a decision. (19) (16)

8 When repeated (sometimes trebled), it becomes an exclamation expressing impatience (32), or a concession. (36)

9 Repeated with 了, it expresses impatience (26), or surprise. (40)

10 When followed by 呀, it becomes a term of importunate, or peremptory entreaty. (29)

Though the use of 罷 is well recognized in general Mandarin, yet its use in Western Mandarin is limited. In the larger number of the sentences in the lesson a Chung-k'ing teacher changed the 罷 to 嗎, the propriety of which it is impossible to reconcile with general Mandarin.

VOCABULARY.

罷 *Pa⁴*. To cease, to stop; to discontinue; to ... finish. A particle used to emphasize a command, etc.:—see Sub.

改日 *Kai³ ji⁴*. ... Another day, *again*.

枯 *Ku¹*. ... Deceased, rotten; withered, *dried up*.

枯瘦 *Ku¹ shou⁴*. ... Lean, *shrivelled*, thin.

刮 *Kwa¹*. To pare, to *scrape*; to rub; to even ... off; to scrape by or against.

是來○了、逞試○可以願來
 罷了誰²⁸你真強。試看你的²²可以願意說
 ○罷。說真罷。的罷。就是話
 快³⁰○話算現²⁵若病○是罷。
 拉罷²⁹這好的成的不²¹這
 倒呀麼的。的不了實麼不¹⁸
 罷。老爺、不²⁷飯、再沒有、
 管限喉嚨用將就○現²⁰有今請
 閒我嚨子、着就喫過²⁴在甚兒
 事十必是再少兒罷。就罷。你
 有天的那等一○罷罷。你住
 甚期限個等一○罷罷。你住
 麼期個等一○罷罷。你住
 上便罷、討厭會罷²⁶了、○去使
 算宜答厭的兒罷了不²³使去
 嗎。好、的、兒罷了不²³使去
 ○就又罷罷可試罷。裏

15 Is the water in the kettle sufficient?
Ans. I think so.
 16 If I kill him, I have only to give my
 life for his. [chat a while.
 17 When you have time come again and
 18 You need not escort me. Please return.
 19 If you are all willing, so let it be.
 20 Can I stay here over night?
 21 If you are still dissatisfied; then go
 and do your uttermost.
 22 Are you quite recovered from your
 illness? *Ans.* Yes, practically.
 23 First try it, and if it will not work
 we'll consider further.
 24 If you can at all put up with it, it will
 be better to drop the matter and not
 push it to extremes.
 25 Common fare, ready to hand. Waive
 a point and eat a little.
 26 Well done! Good for you!
 27 Do not get impatient; wait just a
 little longer.
 28 Who is it that is speaking with such
 a stentorian voice? It must be that
 that hateful fellow has come again.
 29 Come now, Your Excellency, allow
 me ten days time. *Ans.* All right.
 So be it.

黑乾枯瘦 *Hei⁴kan¹ k'u¹shou⁴.* Sallow and shrivelled.
 黃皮刮瘦 *Hwang² p'i² kwa¹ shou⁴.* Yellow and thin.
 症 *Cheng⁴.* ... A chronic disease, a malady.
 症候 *Cheng⁴ hou⁴.* Disease, ailment; complaint; malady.
 陰涼 *Yin¹ liang².* ... Shade, shady.
 涼快 *Liang² k'wai⁴.* To cool off; cool; refreshing; chilly.
 償 *Ch'ang².* To pay back, to indemnify; to atone; to replace.
 請回 *Ch'ing³ hwei².* Please return; good day, good-bye.
 逞強 *Ch'eng³ ch'iang².* To rely on one's strength or prowess; to push to extremes; to stake on one supreme effort.
 便飯 *Pien⁴ fan⁴.* ... Ordinary food.
 嚨 *Sang³.* ... The throat; larynx; the windpipe.
 呀 *Ya¹.* ... A final emphatic particle;—Les. 61.
 期 *Chi¹.* ... A set or fixed time; time, period, season; to expect, to hope for.

拉倒 *La¹ tao³.* To desist, to give up, to drop; to stop it, enough! begone!
 颺 *Yang².* Driven by the wind; whirled; to winnow; to publish; to waft.
 場 *Ch'ang².* A threshing floor; a time;—Les. 64. A classifier:—Les 100. See *ch'ang³.*
 颺場 To winnow the grain on the threshing floor by tossing it up in the face of the wind, which thus blows the chaff away from the grain.
 簸 *Poa³.* ... To clean grain with a 簸箕.
 簸 *Poa⁴.* ... A winnowing fan; a dust pan.
 箕 *Chi¹, chi¹.* ... A wicker scoop, a dust pan.
 簸箕 A wicker scoop for cleaning grain; a dust pan.
 罷休 *Pa⁴ hsiu¹.* To cease, to give up; to drop, to pay no attention to.
 饒 *Jao².* Abundant; surplus; indulgent; to favor, to excuse, to overlook; to pardon.
 瑟 *Sé⁴.* ... A lute.
 約瑟 *Yüé¹ Sé⁴.* ... Joseph.
 趁 *Ch'en⁴.* To avail of, to embrace, to improve; an opportunity.
 一面 *I¹ mien⁴.* One face, one side; once.

課 一 十 六 第

TRANSLATION.

我 經 〇 快 仗 天⁸ 家 〇 就 我¹
 叫 給 日¹² 開 着 不 裏 快⁵ 是 要 得
 看 你 頭 開 嘴 早 都 念 那 走
 街 這 偏 响 罷。 會 喇 好 罷。 麼 喇。
 的 麼 些 西 午 〇 說 你 啊。 先 的 着 〇
 攆 轟 得 了、 幾 喇。 得 〇 生 罷。 你²
 你 喇。 可 以 話 誰¹⁰ 的 說 書 〇 管 我⁴ 你 的
 你 聽 去 起 把 敲 走 喇。 喇。 在 就
 明 去 身 他 門 啊。 你 〇 天 是 得
 白 罷。 〇 走 頂 哪。 〇 快 纔⁶ 上 咯。
 〇 若¹⁴ 喇。 回 答 他⁹ 去 回 的 〇
 家¹⁵ 再 〇 去 我 不 罷。 來 父 好³
 裏 來、 已¹³ 咯。 啊、 過 〇 嗎、 啊。 啊。

- 1 I must go (or, I am going).
- 2 It will be enough for you to attend to your own business.
- 3 All right. So let it be.
- 4 Our Father which art in heaven.
- 5 Get your lesson quickly. The teacher is just now going to hear it.
- 6 Have you just now returned? Are they all well at home?
- 7 Stop talking and go at once.
- 8 It is getting late; you should be off immediately. [speech.]
- 9 He simply depends on his fluency of
- 10 Who is knocking? *Ans.* I am. Make haste and open the door.
- 11 With a few words I silenced him.
- 12 It is past noon. We had better be going.
- 13 Having given you this much, you ought to be satisfied. Be off with you.
- 14 If you come again, I'll have the policeman drive you off. Do you understand?

LESSON LXI.
EUPHONIC ENDINGS.

Mandarin abounds in final particles, used to round off the close of the sentence, or to emphasize certain ideas and emotions. It is very difficult to define or distinguish these particles accurately in English. Their proper use can only be acquired by imitation, and by close attention to the manner in which the Chinese use them. The usage also varies not a little in different places. Few, if any, foreign speakers use them as much as the Chinese do.

喇 A final particle indicating completion. It is not essentially different from 了, when 了 is used as a simple final at the end of a clause or sentence and pronounced (as it always is in practice) *la*. There is in fact no certain principle to guide as to which character should be used in any given case, and the usage of different places and teachers differs widely.

咯 A final particle indicating certainty, but in practice not distinguishable from 喇. Teachers vary much in the use of this character.

啊 A final sound having a variety of uses:—
 1 It concludes a formal address or an invocation. (4) (29)

- 2 It concludes an inquiry. (6) (17)
- 3 It emphasizes an injunction or a declaration. (8) (30)

哪 A final particle very nearly if not quite equivalent in meaning and use to 啊. Careful observation of the use of this particle points to the conclusion that it is simply a variation in sound from 啊, occasioned by the preceding word ending in the letter *n*. Notice how in (29) and (30) the two words change places, for no apparent reason save the ending of the preceding word.

咧 A euphonic ending which in the North is used only after 罷. (9) (19) In the South it is sometimes used instead of 喇. (5)

哩 A final particle found occasionally in books, but not used colloquially in the North. It is sometimes heard in the South instead of 喇. (16) (26)

呀 A final particle giving a strong emphasis, either to an inquiry (21), or to an assertion. (25)

哇 A final particle sometimes used instead of 啊, to emphasize an assertion or an injunction.

哪、這、緣、也、答、四、的、家、嗎、十
 我、樣、喇、聰、是、百、的、上、○、六
 們、踏、○、明、是、錢、的、那、王、歲
 姓、踢、李、也、個、半、喫、裏、大、成
 張、好、四、穩、新、一、要、去、哥、丁
 的、人、啊、重、不、個、手、喫、家、在
 臉、是、爲、你、舊、爐、好、的、裏、嗎、
 都、有、人、若、○、是、穿、趕、集、家、現
 叫、罪、都、把、○、那、是、穿、集、嗎、
 你、的、有、女、○、撒、要、穿、集、嗎、
 自、個、兒、母、耳、少、年、○、聽、說、
 己、天、給、他、真、是、好、○、聽、說、
 丟、理、良、心、哪、你、
 了、○、張、三、哪、張、三、
 啊、○、張、三、哪、張、三、

- 25 Is brother Wang at home? *Ans.* No, he is not at home. *Ques.* If he is not at home where has he gone? *Ans.* He has gone to market.
- 26 That man is very stylish; he insists on having high living and fine clothes.
- 27 I hear you have bought a hand stove for four hundred cash. Is it a new one or an old one? *Ans.* It is second hand, but as good as new.
- 28 That young man Samuel is discreet, clever and steady; if you give him your daughter it will certainly be an excellent match.
- 29 Li Si! all men have a heaven-implanted conscience for the guidance of life. In thus wronging a good man you are committing a sin.
- 30 Chang San! Chang San! Alas, you have brought disgrace on our whole Chang family.

NOTES.

2 and 13 The use of 得, as in these sentences, is decidedly Pekingese, though understood elsewhere, and occasionally used. 中 is used in many places in the same way, but is not *t'ung-hsing*.

5 背書 usually means *to recite*, but here it is used eausatively, meaning *to cause to recite*; i.e., *to hear the recitation*.

9 In speaking the words 說罷咧, the two latter must be joined closely to the first and to each other, like a word of three syllables accented on the first.

11 頂回去. It is implied that the other party came with a plausible story, when a few words served to "shut him up."

14 轟你. *Shoot you out*; i.e., *drive you out or off*. A Northern word.

20 伸得大拇指頭 *To put up an erect thumb*.

The Chinese hold up the thumb as a sign of resolution or of defiance; hence the meaning of this phrase.

21 In many places two 呢 would take the place of the final particles here used.

23 沒家 is a corrupt form of 沒有 used as a reply, the 家 being in most places pronounced *ka* or *kè*. It is much used in Central Mandarin. 沒呢 is used in many places in the North, but is not *t'ung-hsing*. See Les. 89.

24 成丁 *To become a man*. A youth is supposed to attain to manhood at sixteen,—to be capable of taking a wife, bearing arms, etc.

26 講究 is here used, as in the South, in the sense of 體面.

27 A 手爐 is a small brazier with a perforated cover for holding live coals. It is used for warming the hands in cold weather.

LESSON LXII.

相 THE AUXILIARY OF RECIPROCITY.

相 To inspect,—is placed before the verb to which it is auxiliary. It may be joined with any transitive verb, and in most cases gives the idea of *mutual or reciprocal*. In some cases it is reflexive,

and in others it simply strengthens the idea of the verb and makes up the euphony of the sentence. The idea of reciprocity is often strengthened by the addition of 互. As an auxiliary 相 is used both colloquially and in books.

第二十六課

TRANSLATION.

- 我¹來有一點事相求。○他²們倆人互相安慰。○這³兩個人的面貌相似。○大家⁴坐着談談，很相得。○這⁵該定規在那個地方相會。○我的秉性，和你的正相反。○不⁷許他們相罵相打。○請⁸老爺過去，有事相商。○一⁹身的血脈，都是相通的。○那¹⁰兩個地方相隔不遠。○這¹¹兩個人的話，一點也不相合。○我¹²做好人，你就怒目相看嗎。○在¹³半路上相遇，不能說許多話。○夫妻二人，應該互相幫助。○你¹⁵不願意就罷，我也不能相強。○他¹⁶姊妹兩個的高矮，相差不過一寸。○老兄¹⁷所說的，和我的意見相同。○
- 1 I have come to make a request of you.
2 They two mutually comfort each other.
3 These two persons' faces resemble each other.
4 They all sat down and talked together very agreeably.
5 We should decide where we will meet.
6 My natural disposition is exactly the opposite of yours.
7 Do not allow them to rail at and fight with each other.
8 Will your honor please go over? There is something to be consulted about.
9 The circulation of the blood is connected throughout the whole body.
10 Those two places are not far apart.
11 The language of those two men does not at all agree.
12 Do you look upon me angrily because I am good.
13 Meeting on the road as we did, we could not speak at length.
14 Husband and wife should mutually help each other.
15 If you are not willing, that is the end of it: I will not force you.
16 The two sisters do not differ in height by more than an inch.
17 What you say agrees with my opinion.

VOCABULARY.

- 相 *Hsiang*¹. To inspect; mutually, reciprocally; by turns;—see Sub. See *hsiang*⁴.
互 *Hu*⁴. Reciprocal, mutual; responsive; with.
慰 *Wei*⁴. To soothe, to comfort, to tranquilize.
安慰 *An*¹ *wei*⁴. To appease, to comfort.
面貌 *Mien*⁴ *mao*⁴. The face, countenance, physiognomy, looks.
相似 *Hsiang*¹ *si*⁴. Similar, to resemble.
相得 *Hsiang*¹ *tê*². Pleased; agreeable; suited, gratified.
秉 *Ping*³. To grasp, to maintain; imparted by Heaven; natural.
秉性 *Ping*³ *hsing*⁴. Nature; natural disposition, temperament.
脈 *Mo*⁴. The pulse; streaks or veins; descent.
血脈 *Hsüe*⁴ *mo*⁴. The blood, the circulation of the blood; race; life blood.
怒 *Nu*⁴. Anger, passion, rage; incensed.
怒目相看 *Nu*⁴ *mu*⁴ *hsiang*¹ *kan*⁴. To look at angrily. (w.)
意見 *I*⁴ *chien*⁴. Opinion, idea, notion.
妻 *Ch'i*¹. A wife, a consort. Also *ch'i*⁴
反悔 *Fan*³ *hwei*³. To break a contract or promise; to repudiate.
天然 *T'ien*¹ *jan*². Natural, instinctive.
性情 *Hsing*⁴ *ch'ing*². Disposition, temper; na- ture; properties.
相好 *Hsiang*¹ *hao*³. Friendly, on good terms, intimate.
端 *Twan*¹. The origin, the end, the extremity; elementary principles; correct, upright; grave, modest. A classifier.—Les. 140.

七十五里，問過了五天，二人相隔若干里。
 時起身，走一條路，張姓一天走八十里，王姓一天走
 信的朋友，來往都是相迎相送。○今有張王二人，同
 達後語，就是說，前後的話不相符合。○凡是相敬相
 相爭。○你的²⁵忠言和他的私慾，兩不相投。○前²⁶言不
 品行就端方了。○弟²⁴兄們有了東西，應該相讓，不該
 不是，如今照常相好。○你²³和有益的朋友相交，將來
 和兒女相親，這是天然的性情。○我²²已經給他賠過
 還能反悔嗎。○他²⁰們大家都是相親相愛的。○父²¹母
 常在一塊兒辦事，不可相欺。○那¹⁹是兩相情願的事，

- 18 Constantly doing business together, we should not deceive one another.
 19 That is something we mutually agreed to, and can it be repudiated?
 20 They all love one another.
 21 That parents and children should be attached to each other is an instinct of nature.
 22 I have already made an apology, and now we are as friendly as ever.
 23 If you associate with helpful friends your deportment will become correct.
 24 When brothers get anything [in common] they should mutually prefer one another and not quarrel.
 25 Your faithful words and his selfish desires do not harmonize.
 26 Former words are inconsistent with subsequent language; that is to say, the first and last assertions do not agree.
 27 All honored and faithful friends when visiting always meet each other on arrival and escort each other on departure.
 28 Two men, Chang and Wang, started together to travel the same road. Chang traveled eighty *li* per day, and Wang seventy-five *li* per day; after five days how many *li* were they apart?

端方 *Twan¹ fang¹*. . . . Correct, upright, proper.
 忠 *Chung¹*. Loyal, faithful; sincere; unselfish; honest, upright.
 慾 *Yü⁴*. Inordinate desire; lust; covetous.
 私慾 *S¹ yü¹*. Lust, desire; selfishness.
 投 *Tou²*. To throw down or into; to deliver to; to cast off; to have recourse to; to intrust; to harmonize with; to bid for.

達 *Ta²*. To pass through; to penetrate; to correspond; pond; to inform; to transfer to; to advance; all, everywhere.
 符 *Fu²*. A check, a voucher; to correspond with, to agree; to verify; a charm.
 符合 *Fu² hé²*. To correspond, to agree.
 迎 *Ying²*. To meet and receive as a guest; to meet, to occur; a meeting.

NOTES.

- 1 The use of 相 here implies that the request is one that concerns both the speaker and the person spoken to.
 6 秉性 is slightly *Wên*.
 12 怒目相看 is an expression in the book form, not used in colloquial.
 15 能 here indicates moral ability, hence it is rendered *will*.
 19 兩相情願 The introduction of 兩 intimates that there were two parties, both of whom were willing. The euphony of the sentence joins 相 with 兩 rather than with 情願, with which it is logically connected.
 20 The compound verb 親愛 is here separated, and 和

- used with each part. This is a common and very forcible idiom.
 23 The sentiment of this sentence is based on a saying of Confucius in the Analects, 益者三友, 友直, 友諒, 友多聞. "There are three friendships which are advantageous;—friendship with the upright; friendship with the sincere; and friendship with the man of much information."
 26 前言不達後語 is *Wên* in style. Note how 言 and 語 are correlated.
 27 If you know that a guest is coming, it is polite to go out and meet him, and when he leaves, politeness requires you to accompany him to the door, or to the gate, or, in special cases, a short distance on his way.

課三十六第

TRANSLATION

不是的事、也要彼此包容忍耐。○常在塊兒、彼
 訴他。○他¹⁵上坐。○我¹⁴先看、沒有話、如此¹⁷夫¹⁶妻中、有
 誰也。○不肯人彼此對看、沒有話、如此¹⁷夫¹⁶妻中、有
 喇。○衆¹²人彼此對看、沒有話、如此¹⁷夫¹⁶妻中、有
 幫相助。○沙¹¹景潤和黃桂香、彼此推讓、好
 ○聽⁹他們的口供、正是彼此相氣兒。
 ○兩⁷莊的人彼此沒有拉穿。○我⁸們當⁶把善事彼此談論。
 我⁵們兩家、彼此相愛。○你⁴們彼此一辦、彼此都好。○朋
 友¹。○我¹和他不分彼此。○這²麼一辦、彼此都好。○朋
 友³。

- 1 There is no distinction of *meum* and *tuum* between us (i.e., all mine is his and his is mine).
- 2 By this arrangement both are satisfied.
- 3 Friends ought mutually to love each other. [other.]
- 4 You must forbear a little with each other.
- 5 Our two firms have no dealings with each other.
- 6 We should converse together on some profitable theme.
- 7 The people of the two villages assist each other. [disposition.]
- 8 We two are very well mated in disposition.
- 9 Judging from their testimony, they are just recklessly accusing each other.
- 10 They mutually help one another.
- 11 Sha Ching Jun and Hwang Kwei Hsiang mutually made apologies and were reconciled.
- 12 They all looked at each other but had nothing to say.
- 13 Each one declined in favor of the other, no one being willing to take the upper seat.
- 14 I first gave him a detailed account of what you said. [other.]
- 15 In their hearts they two hate each other.
- 16 When differences occur between

LESSON LXIII.

彼此, THE PRONOMINAL OF RECIPROCITY.

When the words 彼 and 此 are used separately they mean, *that* and *this*, *there* and *here*, *then* and *now*, etc.; but joined together, as in this lesson, they mean *mutually*, *reciprocally*. They are much used in connection with 相, of the last lesson, one

form strengthening the other. When followed by 都, they may be rendered *both*. There is no accounting for the order of these words. The natural order would certainly seem to have been 此彼. When they are separated, as in (14), the natural order asserts itself.

VOCABULARY.

彼 *Pi³*. That, those; there; the other.
 穿換 *Ch'wan¹ hwan¹*. Dealings, intercourse, communication.
 拉扯 *La¹ ch'ē³*. The same.
 談論 *Tan² lun¹*. To converse, to discuss, to argue, to debate.
 勁 *Chin¹*. Muscular, strong, robust; stiff; disposition, character.

對勁 *Twei⁴ chin¹*. To suit, to be fitting; agreeable, appropriate.
 供 *Kung¹*. To confess; to testify; to declare; to make a deposition. Also *kung¹*.
 口供 *K'ou³ kung¹*. Testimony, witness.
 刁 *Tiao¹*. Perverse, seditious; unscrupulous, reckless; wicked, artful.
 刁賴 *Tiao¹ lai¹*. To accuse recklessly, to recriminate, to implicate others.

我、官、明、是、小、彼、遠、麼、來、此
 後、說、明、是、上、此、的、樣、歷、那、
 來、必、他、太、是、互、意、我、能、
 那、是、有、上、相、思、都、一、
 個、是、理、下、害、。○、那、點、
 呈、我、無、人、就、。○、時、
 子、先、故、不、下、。○、互、
 到、得、相、下、。○、相、
 底、罪、的、相、。○、怨、
 不、了、欺、。○、恨、
 准、他、負、。○、。○、
 兩、家、我、。○、。○、
 家、彼、到、。○、。○、
 此、此、去、。○、。○、
 有、遞、呈、。○、。○、
 仇、子、的、。○、。○、
 纔、時、。○、。○、
 打、候、。○、。○、

husband and wife they should mutually bear and forbear.
 17 Being constantly together, how can they avoid giving some little offence to each other?
 18 I know perfectly the origin and history of their mutual affairs.
 19 One says it was this way, and the other says it was that way; each has his own story.
 20 "The corner of the ocean and the limit of heaven," expresses the idea that things are very widely separated.
 21 At that time many shall reject my doctrine, and shall betray one another and hate one another.
 22 When in a family great and small, superiors and inferiors, keep their places there is mutual harmony.
 23 No matter what it is, if it be too plausible, men will not believe it. Look at that affair between me and Li the Ninth. Manifestly he absented me without cause; yet when I went to enter suit against him, the magistrate said I must have previously offended him so that there was enmity between us, on account of which he beat me; and so finally he refused to entertain the suit.

沙 *Sha*¹. . . Sand, gravel; reefs; gritty; friable.
 潤 *Jun*¹. To moisten, to bedew; to instill into; to enrich, to benefit; increase, profits.
 桂 *Kwei*¹. Cinnamon; cassia.
 香 *Hsiang*¹. Fragrant; reputable; perfume; incense. Much used in names.
 賠禮 *P'ei*³ *li*³. . . To make amends, to apologize.
 推讓 *T'wei*² *jang*⁴. To yield the precedence, to give way to, to decline.
 懷恨 *Hwai*² *hèn*⁴. To hate, to cherish enmity, to hold spite.
 包容 *Pao*¹ *jung*². To be generous, to make allowance for, to forbear.
 過錯 *Kwo*⁴ *ts'ou*⁴. A fault, a transgression, an offence.
 錯過 *Ts'ou*⁴ *kwo*⁴. The same.
 根 *Kên*¹. Root; origin. source; cause; the base; fundamental. A classifier:—Les. 68.

根本 *Kên*¹ *pên*³. Origin, source; foundation; proof, evidence.
 歷 *Li*⁴. To pass over or through or away; to experience; arranged in order; successive.
 來歷 *Lai*² *li*⁴. . . Antecedents; history; annals.
 涯 *Ai*², *yai*². Bank, shore, water line; limit.
 棄 *Chi*⁴. To throw away, to reject; to discard; to abandon.
 厭棄 *Yien*⁴ *chi*⁴. To reject with disdain, to cast off, to throw away.
 陷害 *Hsien*⁴ *hai*⁴. To victimize; to implicate; to betray.
 怨恨 *Yüen*⁴ *hèn*⁴. To hate, to detest.
 遞 *Ti*⁴. To transmit; to hand in; to change.
 呈 *Ch'êng*². To state to a superior, to present; a plea, a suit, an accusation.
 准 *Chan*³. To permit, to authorize, to allow; to approve, to grant,—as a petition.

課四十六第

TRANSLATION.

點鐘	了。	可	不	都	這 ⁶	喇。	一	跑	我 ¹	1 I have already consulted with him twice.
○	○	以	肯	藍	一	○	次	了	已	2 I had the whole trip for nothing.
怎麼	前 ¹⁰	○	聽。	了。	遭、	他 ⁵	喇。	一	經	3 He has imposed upon me not only this once.
麼	五	一 ⁹	○	○	我	被	○	邊。	商	4 I have lost my living this time.
只	年	番	頭 ⁸	我 ⁷	叫	我	這 ⁴	○	議	5 I gave him a <i>meal</i> of disgrace.
響	我	一	一	勸	他	羞	一	他 ³	他	6 He made me so angry this time that my eyeballs turned blue.
了	來	番	次	過	氣	辱	下	子	兩	7 I exhorted him once, but he would not listen.
一	一	的	講	他	的	了	一	子	回。	8 As a first effort at preaching it is very fair.
下	發	回。	太	書	一	眼	一	頓	○	9 Time after time, it is too troublesome.
呢。	○	煩	還	回	珠	頓	了	鍋	淨 ²	10 I came once five years ago.
○	兩 ¹¹	數	算	他	子	○	○	鍋	白	11 It is two o'clock, how is it that it struck only one?

NOTES.

1 To hold all you have at the service of your friend is the ideal friendship.

2 The 一 may be omitted, but the sentence is much more forcible with it.

5 家 is here used as "house" is used in English, to designate a business firm. 穿換 is used of the intercourse of business firms. Social intercourse is expressed by 來往. In some places 來往 is used in both senses.

3 The two forms here given are not precisely synonymous. 對勁兒 includes suitability in other respects besides disposition, to which 脾氣 is limited.

13 上坐 *To take the higher or more honorable seat.*

14 如此如彼 *As this as that; i.e., one by one in order.*

16 The use of 也 implies that the sentence is in addition to something which preceded it. It is from the Sacred Edict.

20 海角天涯 is a book phrase, occasionally heard in colloquial.

22 子 is not infrequently added to 家. 大是大小是小, 上是上下是下 *Great is great and small is small, upper is upper and lower is lower; i.e., each knows and keeps his proper place.* This peculiar form of repetition represents a common idiom.

LESSON LXIV.

ADVERBIAL NUMERALS.

一回 One return,—one time, once.

一次 One order,—one time, once.

一遭 One meet,—once. Much used in Northern and Central Mandarin, but rarely heard in the South.

一番 One repeat,—one turn or time, once.

一邊 One course,—one time, one. Often written 一輪. Authorities differ as to which is the proper character.

一下 One down,—a time, a stroke; at once.

一下子 At one time, at once.

一頓 One meal,—a spell, a time, once.

一合 One union,—a round, an onset, a tilt.

Used chiefly in books, and applied to horsemen.

一發 One send off,—a time, once.

一程子 One road,—a spell, a while, a stage; the distance from one stopping place to another.

一陣 One burst,—a spell, a time.

一遍 One whole,—a round, a time, once.

一向 One direction,—a while, for some time; formerly.

一氣 One breath,—a spell, a heat, once.

一磨 One rub,—a time, once.

一場 One arena,—a time, a bout, a round.

These several terms are to some extent interchangeable, yet each has its own shade of meaning, and its appropriate place can only be learned by experience.

Other numerals than *one* may be joined with any of these words.

心口還疼嗎？
 答：早晨疼了一陣，現在又好了一遭。
 生出子，買賣把本錢都賠淨了。這一回不知流落那裏去了。
 人²⁰能點個翰林，也算不枉念了一回書。他²¹做了^一程氣。
 合沒分勝敗。○一¹⁹回相見一回老，能得幾時為弟兄。○
 住下呀，還是再走一程呢。○二¹⁸位將軍大戰了三十二
 學。○一¹⁴頓水餃子，把肚子饑壞了。○我¹⁵看了一遍，不大難
 我¹²從小只看見過一遭海市。○這¹³一遭我算認得你喇。

12 From my youth I have only once seen the mirage.
 13 I rather think I know you this time.
 14 That mess of meat dumplings has overloaded my stomach.
 15 I looked over it once, it is not very hard to learn.
 16 The second time the long-haired robbers came they were worse than the first time.
 17 Shall we stop here, or shall we go on another stage?
 18 The two generals fought thirty-two tremendous tilts, and the victory was still undecided.
 19 Each time we meet we are older; how little time there is for the enjoyment of fraternal affection!
 20 If a man can attain the degree of Han-lin, he may consider that his life of study has not been in vain.
 21 He went into business for a time, and lost all his capital.
 22 I was vaccinated, and afterwards had the small-pox the natural way.
 23 I wonder where brother Chang has drifted to by this time.
 24 Should we not once in a year knock heads to your honor?
 25 Does your stomach still pain you?
 Ans. It pained me a spell this morning, but is now well again.

VOCABULARY.

過 *Fang*⁴. To pass by; to fall; the track in which horses run; a time, a heat, a course, a row.
 番 *Fan*¹. To repeat; to change; a time, a turn; rude, uncivilized; foreign.
 羞辱 *Hsiu*¹ *ju*⁴. To put to shame, to insult, to disgrace; to outrage.
 藍 *Lan*². Blue; indigo.
 講書 *Chiang*³ *shu*¹. To expound the classics; to discourse on a text; to preach.
 數 *So*⁴. Worried, flurried, distracted:—see *shu*⁴ and *shu*³.
 煩數 *Fan*² *so*⁴. Involved; troublesome.
 響 *Hsiang*³. To resound; to ring; noise, clamor, echo.
 海市 *Hai*³ *shì*⁴. The mirage.

扁食 *Pien*³ *shì*². Meat dumplings.
 餃 *Chiao*³. Meat dumplings.
 饑 *Ch'eng*¹. To gormandize; the sense of oppression caused by eating too much, to overload the stomach.
 將軍 *Chiang*¹ *chün*¹. A commandant, a general, a chieftain.
 戰 *Chan*⁴. To fight, to join battle; war.
 勝 *Sheng*⁴. To get the victory; to excel; to rise superior to, to sustain; adequate.
 翰林 *Han*⁴ *lin*². A graduate of the third degree, a Han-lin.
 本錢 *Pèn*³ *chien*². First cost; capital.
 痘 *Tou*⁴. The small-pox.
 牛痘 *Nü*² *tou*⁴. The cow-pox; vaccine.

兩遭熟了三遭就是老主顧。○這²⁷一程走的太快，把我弄累了。○你²⁸這一程子往那裏去來，怎麼沒有見你呢。○我看他這一次來，比前一次還胖一點。○這樣做一會歇一會，不如一氣做完了。○姓張的那個老婆子，一磨一磨的常來騷擾我。○我³²只打了他一下，他就儘量罵了我一頓，我也沒法兒還口。○你³³不用掛心，我先和他鬧一場再說。○那³⁴沒有的回嘴。○你³³不用掛心，還沒打淨。○彗星³⁵出現，有幾年一次的，有幾百
 年一次的。○這³⁶孩子真沒有個記性，昨兒個他媽寫他撒賴，打了他一大頓，今兒個他又忘記了。

- 26 The first time a stranger, the second time acquainted, and the third time an old customer.
 27 I (or, we) have gone this stage too fast, I find myself quite wearied.
 28 Where have you been for some time? How is it that I have not seen you?
 29 In my opinion he is somewhat fatter than he was the first time.
 30 This way of working a while and resting a while is not as good as to finish at one heat.
 31 That old woman Chang comes constantly, time after time, and worries me.
 32 I struck him only one blow, whereupon he exhausted his whole vocabulary of abuse upon me, and I was unable to get the better of him.
 33 You need not be concerned; after I have had a bout with him we'll talk about it.
 34 I have threshed that wheat on the floor twice, and it is not yet clean.
 35 Comets appear, some once in several years, some once in several tens of years, and some once in several hundreds of years.
 36 Truly this child has no memory. Yesterday his mother gave him a sound beating for his contrariness, and to-day he has forgotten it.

天花 *T'ien¹ hwa¹*. The small-pox.

天喜 *T'ien¹ hsi³*. The small-pox.

流 *Liu²*. To flow; to circulate, to diffuse; to wander, to become reckless; vagrant, shifting; a class, a set.

流落 *Liu² loa⁴*. To wander, to rove, to roam, to drift; a prodigal.

心口 *Hsin¹ kou³*. The pit of the stomach.

主顧 *Chu³ ku⁴*. A customer; a patron.

倦 *Chüen⁴*. Tired, fatigued, wearied.

騷 *Sao¹*. To disquiet; to fidget; perturbed, grieved; the male of animals.

擾 *Juo³*. To incommode, to embarrass; to confuse, to annoy.

騷擾 *To harass, to annoy; to embarrass.*

儘量 *Chin³ liang⁴*. To carry to the uttermost, to exhaust; to do one's best.

腔 *Ch'iang¹*. A tune; the brogue or dialect of a place; conceited, vain.

反腔 *Fan³ ch'iang¹*. To turn the tune, to get the better of.

還口 *Hwan² kou³*. To answer back, to retort, to rejoin.

回嘴 *Hwei² tswai³*. The same

掛心 *Kwa⁴ hsin¹*. To be anxious, to be concerned about.

彗 *Hwei⁴*. A besom; a comet.

彗星 *Hwei⁴ hsing¹*. A comet; a star of ill omen.

出現 *Chu⁴ hsien⁴*. To appear; to come forth, to manifest.

記性 *Chi⁴ hsing⁴*. Memory.

撒賴 *Sa¹ lai⁴*. To pretend to be injured; to impose upon, to levy blackmail; to importune; to act contrarily.

第六十五課

TRANSLATION.

疆剛真子疆剛青見說氣好。我¹
 纜纜不喇。會州一曹嗎。○出²
 走湊○說上起個操、這你²
 喇。巧、李⁶話、馬馬信曹幾纜
 ○他⁷等奇文今我⁵說、就還道來、
 這了哥已纜學學到。強他家有裏
 麼你在大已經來的初我⁴多個還
 大的點裏成了時候、三日方纜○
 的年多嗎、答漢他從聽纜剛³脾
 紀。鐘、安安置排

1 I was away and have just returned,
 and have not yet put the house in
 order.
 2 Have you just now found out that
 he is stubborn? He is much im-
 proved these last few years.
 3 As soon as you speak of Ts'ao Ts'ao,
 he is at hand.
 4 I have just now heard a report that
 the examiner will leave Ch'ing-
 chon [for this place] on the third.
 5 When I first came he was just able
 to talk; now he has come to be a
 full grown man.
 6 Is Mr. Li Ch'í Wên here? *Ans.*
 How very unlucky! He waited for
 you over an hour, and has just now
 gone.

NOTES.

2 淨 is here translated *all*.

4 Lit., *I have smashed the kettle this time*. In China everything is cooked in a kettle, and to smash this kettle means nothing to eat. Used when one loses a position or opportunity on which his living depends.

6 The Chinese assert that when a man is filled with suppressed anger his eyes turn blue.

12 海市 *A sea market*; i.e., streets and people pictured in the clouds over the sea.

13 Said to one by whom you have been cheated, and meaning that you will be on your guard against him in the future.

14 For meat dumplings, 扁食 is the more proper and widely used term. 水 is added to 餃 because the dumplings are boiled in water. They are also called 煮餃子, and in Shantung *ku¹ tsu³*. 肚子 usually means the bowels rather than the stomach, but is here used indefinitely for both. It requires both *overclouded* and *disordered* to convey the meaning expressed by 歸壞了.

19 A saying which originated in the words of a celebrated official, reproving two brothers for going to law about the division of their father's estate.

20 The prime idea of seeking an education in China is to get a degree, and by this means become an official, and so get rich.

22 In many places the more familiar term for vaccination is 種花.

24 大爺 here means, not an uncle (as it usually does), but simply a man of wealth or high standing who has servants and other employes. In speaking, the accent is thrown on 爺. In the South 大爺爺 is used in the same way. "Your Honor," is only an approximate rendering. The occasion of the *k'ou t'ou* is probably the New Year, and is insisted on in expectation of a present.

26 The language of a shop-keeper to a new customer.

34 一場 does not here illustrate the lesson, being used in its primary and literal sense.

35 Comets are colloquially called 掃箒星, *broom stars*.

LESSON LXV.

THE IMMEDIATE PAST LIMITED BY THE PRESENT.

纜 Just now, immediately preceding. In previous lessons 纜 has already been used in the sense of *before; in order that*.

剛 Just this moment. Not often used alone.

剛纜 or 纜剛 Just, just now, just this moment. The two forms are interchangeable. The former, perhaps, indicates the more immediate present. The former is preferred in the South, the latter in the North.

方 A little ago, just now; recently. 方 is not

quite as colloquial as 纜. It is also used like 纜 to mean *before; in order that*.

方纜 Just now, just a moment ago.

剛剛 Just this very moment. For still further emphasis the 剛剛 is sometimes preceded by 纜, and sometimes followed by it. 方 and 纜 are not doubled as 剛 is.

疆 is used in the South in the same way and with the same sense as 剛 in the North. In Central Mandarin both forms are used, 剛 predominating;—See Les. 177.

他的女人怎麼纔二十多歲呢，這是後續的。○我
 昨天真是好時運，一天也沒雨，雨着纔剛到
 家，就下大了。○纔出一鍋的饅頭，喫兩個再走罷。
 ○借光老先生，有一個包袱的，從多少日子，你就
 了沒着說媳婦，現在說中了沒那裏說。○中
 吵嚷着說媳婦，現在說中了沒那裏說。○中
 了呢，纔有點兒，又叫人打了那裏說。○中
 就這麼樣，他是不肯給出力的，必得在他手裏
 行點賄賂纔行。○你就是不怕拉空方纔還
 的不大離喇，你又拉了這麼些。○若有知己的

- 7 When he is so old as this, how is it that his wife is just in her twenties? *Ans.* This is a second marriage.
- 8 I was very fortunate indeed yesterday. It did not rain on me the whole day; but I had barely gotten home when it began to rain heavily.
- 9 Rolls just from the kettle;—eat a couple before you go.
- 10 May I trouble you, old gentleman? Did a man carrying a bundle on his back pass by here? *Ans.* He has just this moment passed by.
- 11 You have been stirring round this long time to get a wife. Is it now satisfactorily settled? *Ans.* It is far from settled. Just when it was in a fair way to be arranged, it was broken up by an enemy.
- 12 Simply leaving matters thus, he will not make any exertion. It will first be necessary to put a bribe in his hand.
- 13 You are not the least afraid to run into debt. Having just now fairly paid up, you go again and contract all this debt.

VOCABULARY.

置 *Chī⁴*. To dismiss, to put aside; to establish; to place, to arrange; to buy, to lay in.
 安置 *An¹ chī⁴*. To arrange, to put in order.
 倔 *Chüe^{2,4}*. Obstinate, perverse, opinionated.
 彊 *Chiang⁴*. Stubborn, impracticable, obstinate. The same as 強. Also *chiang¹*.
 倔彊 *Stubborn, impracticable, mulish, headstrong.*
 彊 or 強 *Chiang¹*. Barely; nearly, almost; scarcely. ly, just, just now:—See *chiang⁴*.
 Peking teachers often write 將 for the meanings here given to 強, but 將, being everywhere soft, is not allowable where hard sounds are used.
 曹 *Ts'ao²*. Officials; judge of appeals; a company. a class; sign of the plural in *Wên-li*.
 曹操 *Ts'ao² Ts'ao¹*. A famous brigand and general:—See Note 3.
 學院 *Hsüe² yüen⁴*. A literary chancellor.
 學臺 *Hsüe² tai²*. The same.
 青州 *Ching¹ chou¹*. A departmental city in central Shantung.
 婚 *Hun¹*. A bridegroom; to marry; marriage.
 後婚 *Hou⁴ hun¹*. A second marriage.

續 *Hsü⁴*. To second; to join on; to keep up; tied together, continuous.
 弦 *Hsien²*. A lute or fiddle string.
 續弦 To marry a second wife.
 運 *Yün⁴*. To revolve; to move in a circuit; to transport; a turn, a chance; luck, lot.
 時運 *Shi² yün⁴*. Fortune, luck.
 淋 *Lin²*. To drop; to wet,—as by rain; to sprinkle. Also *lin⁴*.
 洒 *Toü⁴*. To drop, to drip; to wet, to rain on.
 借光 *Chie⁴ kwang¹*. May I trouble you, please Sir.
 楔 *Hsie¹*. A wedge.
 破頭楔 *P'ou⁴ t'ou² hsie¹*. A wedge driven into a crack or split.
 搗 *Tao³*. To beat with a mallet, to pound in a mortar; to reel, to wind.
 搗翻 *Tao³ fan¹*. To tangle, to jumble, to thwart, to knock to pieces.
 賄賂 *Hwei⁴*. Riches; a bribe, hush money.
 賂 *Lu⁴*. To bribe, to corrupt.

人、方、可、託、他、帶、去、若、沒、有、就、罷。○我、病、了、剛、纔、起、來、身、上、一、點、力、氣、沒、有、好、歹、扎、掙、着、纔、走、了、去、了。○我、們、今、天、走、的、早、一、點、起、身、的、時、候、日、頭、剛、剛、出、來。○聽、說、那、塊、壞、骨、頭、跌、斷、了、腿、把、我、歡、喜、的、沒、法、這、纔、真、是、現、報、喇。○纔、來、的、那、位、馬、老、爺、是、個、甚、麼、前、程、呢、答、是、個、世、襲、的、守、備。○人、當、血、氣、方、剛、的、時、候、應、當、自、戒、不、可、和、人、爭、鬪。○他、纔、要、伸、手、拿、我、就、喝、了、一、聲、一、下、把、他、嚇、跌、了、嘴、裏、亂、哦、哦、也、說、不、出、句、話、來。

- 14 If you have a confidential friend, you may entrust it to him to bring; if not, no matter.
- 15 I have been ill and have just gotten up. I have no strength at all. It was only by special exertion that I was able to come.
- 16 We started a little earlier to-day. When we left the sun had but just appeared.
- 17 I am delighted beyond measure to hear that that worthless villain has fallen and broken his leg. Without doubt this is a manifest retribution.
- 18 What rank has that Mr. Ma who has just now come? *Ans.* He is a hereditary major.
- 19 When a man first attains the strength of his manhood, he ought to restrain himself, and not fight with people.
- 20 When he was on the point of putting forth his hand to take it, I gave one shout, which frightened him out of his wits. He muttered something with his lips, but was unable to say anything.

賄賂 *A bribe, a present intended as a bribe.*

拉空 *La¹ kung⁴. To run in debt.*

拉饑荒 *La¹ chi¹ hwang¹. To contract debts with no means of paying.*

扎 *Cha². To brace up, to put forth effort, to strain. Also cha¹.*

扎掙 *Cha¹ cheng⁴. To brace oneself for a vigorous effort, to put forth all one's strength; to try one's best.*

現報 *Hsien⁴ pa⁴. Immediate and manifest retribution.*

前程 *Ch'ien² ch'eng². Honorary degree, rank, previous standing.*

襲 *Hsi³. Double, repeated; to attack by stealth; to plagiarize; hereditary.*

世襲 *Shi⁴ hsi³. Hereditary rank.*

守備 *Shou³ pei⁴. A military title, a major.*

血氣 *Hsue⁴ chi⁴. Physical vigor, constitution; the animal feelings, the flesh.*

自戒 *Tsi⁴ chie⁴. To restrain oneself; temperance; watchfulness.*

爭鬪 *Cheng¹ tou⁴. To fight, to brawl.*

哦 *Oh⁴. To chant, to hum; to mutter.*

NOTES.

3 曹操 was a noted usurper of the Han dynasty. For military strategy and unprincipled artifice and usurpation, he is the most noted character in Chinese history. The sentence is a saying analogous to, "Speak of the devil and he will appear."

4 起馬 or 上馬. *To start*;—a term only applied to officials, and no doubt fixed in the language when it was the custom of mandarins to travel on horseback. They now ride in chairs with four or eight bearers. Although not so said, it is fairly implied, that the examiner was starting towards the place of the speaker.

9 屨 is here used of the platter on which the rolls are laid in the kettle while steaming. The sentence is the call of a huckster by the wayside.

10 A question or inquiry preceded by some polite expression, such as is here used, will nearly always elicit a respectful reply. An abrupt question often fails to do so.

11 從多少日子 *From many days*; i.e., for a long time. 打破頭楔 *To make a crack or split by driving in a wedge*,—used metaphorically of one who interferes and breaks up or defeats any business or scheme. A Peking expression.

第六十六課

TRANSLATION.

候 沒 京 各 我⁸ 都 每 敲 叫 的 中¹
 呼 有 必 人 們 有 逢 門 孩 子 國 每
 喚 來 來 的 是 是 三 八 每⁴ 各 人 五 年
 ○ 喇 看 本 各 你⁷ 每 月 告 要 一 點 兒 你³ 逢 來 就 該
 師¹² ○ 看 分 管 每 月 能 掙 各⁶ 各 式 各 樣 的 衙⁵ 門
 傳 他¹¹ 現 在 從¹⁰ 事 各 人 當 盡 ○
 領 每 日 已 經 五 六 年
 進 日 在 廳 前 伺
 門 在 廳 前 伺
 修 行 在

- 1 In every five years China intercalates two months.
- 2 Every man loves his own child.
- 3 Every time you come you should knock at the door.
- 4 I will take a little of each kind.
- 5 In the yamèn there is opportunity every third and eighth day to enter snit. [hand.]
- 6 Every kind and style are kept on
- 7 How much money can you earn each month? [affairs.]
- 8 Each one of us attends to his own
- 9 Every man ought to do his own duty.
- 10 Formerly whenever he came to the capital he always came to see us; but five or six years have now passed that he has not come.
- 11 He was every day at the door of

13 你就是不怕拉饑荒 The force of 就 is hard to express in English. Paraphrase thus:—The thing you are not afraid to do is to run in debt.

16 走的早一點 might also mean, We started a little too early.

17 那塊壞骨頭 That piece of rotten bone,—a coarse phrase used to signify that a person is thoroughly worthless

and detestable. 歡喜的沒法 To be delighted beyond all power of expressing or containing the emotion. Men are not wanting in China who feel no shame in proclaiming their spite as is here done.

19 剛 does not here form a phrase with 方, but is used independently as a verb, meaning to become strong or mature.

20 一下 here means all at once, suddenly. 亂 is frequently prefixed to verbs to express wild or irregular action.

LESSON LXVI.

DISTRIBUTIVE PRONOUNS.

各 Each, every. } 各 is each inclusive of all,
 每 Each, every. } while 每 is each severally.
 When 各 is repeated, the second 各 is rendered own. (8) (9)

各自 Each his own. each for himself. (16)

自各 I myself, you yourself, he himself. (17)

In colloquial 自各 is often expanded into 自各兒 or 自己各兒.

逢 To meet,—though not properly a distributive, becomes one when applied to time, or to the repetition of an act, and means, every time, as often as.

每逢 Every time, as often as.

In Central and Southern Mandarin 逢 is freely used alone, but in Peking it is rarely used save in combination with 每.

VOCABULARY.

每 Mei³. Each, every; each one; constantly; always. ways.

逢 Fêng². To meet unexpectedly; to happen, to occur; every time, as often as, whenever. Also p'ang².

閏 Jun⁴. To intercalate; intercalary.

衙門 Ya² mên². A yamèn, a government office, an official establishment.

放告 Fang³ kao⁴. To receive indictments.

呼喚 Hu¹ huan⁴. To call,—as a servant.

修行 Hsiu¹ hsing⁴. To reform, to practise virtue.

恤 Hsi¹. To feel for, to commiserate; pity, sympathy.

憐恤 Lien² hsi¹. To pity, to compassionate.

歸 Kwei¹. To return; to revert; to restore; to betake oneself to; to belong to; to go home; to divide by one figure.

六、人 答 我²¹相 逢 這¹⁷就 把¹⁴各
 我 從 我 們 同。三 個 咳 這 人。
 要 那 那 這 ○ 六 事 嗽。幾 ○
 算 兒 做 裏 我²⁰九 情、○ 紹 王¹³
 賬。分 莊 是 要 操 得 將¹⁶線、老 爺
 ○ 手、兒 逢 賞 演。你 軍 各 爺
 坡²⁴各 上、四 你 ○ 自 不 各 很
 上 走 是 九 們 中¹⁹自 各 下 各 憐
 有 各 逢 趕 每 外 己 兒 馬、色。恤
 王 路。五 集、人 各 去。各 ○ 人、
 家 ○ 排 你 一 國、○ 自 每¹⁵有 逢
 的 每²³十。們 塊 人 軍¹⁸奔 逢 求
 花 逢 ○ 貴 洋 情 營 前 冬 天、應。
 園、禮 兩²²莊 錢。自 中、程。○
 內 拜 個 呢、○ 然 每 ○ 我 ○

the audience room waiting on [his master's] call.
 12 The teacher explains first principles; to practise them rests with the person himself.
 13 Mr. Wang is very compassionate; he responds to every plea.
 14 Take these few skeins of thread, and assort them according to their colors.
 15 I have a cough every winter.
 16 The generals did not dismount, but each pursued his own road.
 17 This business requires that you should go yourself.
 18 In the encampment they drill every third, sixth and ninth day.
 19 In all countries, Chinese and foreign, human nature is necessarily the same. [of a dollar
 20 I wish to make you each a present
 21 We here, hold markets on every 4th and 9th. How is it in your honorable village? *Ans.* In my unworthy village the markets are set for every 5th and 10th.
 22 From that time the two separated, and each one went his own road.

綰 *Liu³*. A skein of silk.
 冬 *Tung¹*. Winter; the end; to store up.
 咳 *K'ê²*. To cough, to hack. Also *hai¹*.
 嗽 *Sou⁴*. To cough; to expectorate.
 咳嗽 *To cough, to hack and cough.*
 奔 *Pên¹⁴*. To run, to go; to hasten; to follow; to be busy with; to fly, to hurry.
 軍營 *Chün¹ ying²*. An encampment.
 演 *Yien³*. Ample, extended, to practise, to exercise; to perform; to drill.
 操演 *Ts'ao¹ yien³*. To drill, to parade.
 自然 *Tsi⁴ jan²*. That which exists or acts of itself; natural, necessary, spontaneous; certainly, of course.
 賞 *Shang³*. To give a reward, to confer on; a prize, a reward.
 做 *Pi⁴*. Bad; unworthy; a demeaning term for my, mine; to stop, to close:—Les. 171.
 分手 *Fên¹ shou³*. To go apart, to separate; to take leave of.
 異 *I⁴*. Different, diverse; unusual, rare; hetero- dox; to regard as strange, to marvel at.
 酒病 *Chiu³ ping⁴*. Given to wine, intemperate.

喝醉 *Hê¹ tswei⁴*. To get drunk, to become in- toxicated.
 佛 *Fê², Fu²*. Buddha.
 忌 *Chi⁴*. To shun, to avoid, to keep aloof from; to dread; to dislike, to be jealous.
 忌口 *Chi⁴ k'ou³*. To refrain from eating meats, to fast.
 戒口 *Chie⁴ k'ou³*. The same.
 揭短 *Chie¹ twan³*. To find fault with; to re- preach for a fault; to publish the shortcomings of others; to slander.
 防備 *Fang² pei⁴*. To prepare for; to be on guard against; to be beforehand with.
 巡 *HSün²*. To go round and inspect; to patrol; to cruise.
 撫 *Fu³*. To rub, to quiet; to soothe; to cherish; to manage; to play,—as on a lute.
 巡撫 The governor of a province.
 閱 *Yü⁴*. To examine, to inspect; look over; to read over carefully.
 閱邊 *Yü⁴ pien¹*. To make a tour of inspection. Note 3).
 公館 *Kung¹ kwan³*. An official stopping place, a reception room; a pub-

子真敬縣、偷得不可五、酒有
 過有意。都也病就彼必就就各
 日守○得就就不此戒忌醉異
 子節三³¹預是輕。揭口口了。草
 就的嫂備了。○ ○短。○ ○奇
 了。心子公館巡³⁰我²⁹ ○ 各²⁷佛²⁶花。
 每不要大小撫們不²⁸人 道 ○
 年爲小官來各自常有出 家、有
 帮你喫官閱防病的各 逢酒
 五作也邊、備、的 人、的 初
 十難、要各不 被 每 理 一
 兩你行府 他 逢 來、 十
 銀若點州 他 逢 來、 十

- 23 I wish to settle accounts regularly every Saturday.
- 24 On the declivity is the flower garden of the Wang family in which is every kind of rare plant and curious flower.
- 25 He has a weakness for wine, so that every time he drinks it he is certain to get drunk.
- 26 The two sects, Buddhists and Taoists, require to abstain [from meat] every first and fifteenth of the month.
- 27 Let each man state his own case, and not each find fault with the other.
- 28 When one who is generally healthy gets sick, his sickness is always severe.
- 29 It behoves us each to be on his guard that he does not steal from us.
- 30 When the governor goes round on a tour of inspection, it is necessary for every prefect and magistrate to prepare reception rooms for him, and officers of all grades are expected to make presents.
- 31 My third sister-in-law, do not be troubled about food and clothing. If you really desire to remain a widow, I will help you each year, to the extent of fifty taels.

lie hall; the head-quarters of a company or society.
 員 *Yüen*². . . . Any officer civil or military.
 官員 *Kwan*¹ *Yüen*². *Officers of all ranks; grandees.*
 敬意 *Ching*⁴ *i*⁴. An expression of respect, a present, a largess.

嫂 *Sao*³. *An elder brother's wife; a woman, a lady, a matron.*
 作難 *Tsoa*⁴ *nan*². *To be in trouble, to be embarrassed, to be in straits.*
 守節 *Show*³ *chie*². *To remain a widow, to be true to a deceased husband.*

NOTES.

1 The month, in China, is determined by the changes of the moon, thus giving only about three hundred and fifty-four days to twelve months. In order to make up the loss, a month is intercalated as often as necessary,—about two in five years. The month intercalated varies, being settled by the Astronomical Board in Peking.
 5 每逢三八; that is, the 3rd, 8th, 13th, 18th, 23rd and 28th of every month. This is the established custom in all *yaméns*. An indictment may be presented at other times by paying a special fee.
 3 人 is to be understood after each 各. If fully expressed it would be 各人管各人的事.
 12 The original reference is to the cultivation of virtue, but the sentence is often used, by accommodation, of ordinary learning, and even of manual skill.
 16 This sentence, from a standard novel, is often quoted and applied to the affairs of ordinary life, 前程 being taken in its metaphorical sense.
 21 In North China, markets are held in the cities and in all large villages once in five days, and those in the same

viciuity are arranged so as not to come on the same days. Note the different form of expression when the market occurs on the fifth and tenth. This form is probably used to avoid the juxtaposition of five and ten, which would make fifty. When the month has only twenty-nine days, the market that would have come on the 30th comes on the first of the following month.
 24 異草奇花 is a book expression but, as used in this connection, would be understood by most people.
 26 家 here means a school or sect. When spoken of as a religious observance, 忌口 means to abstain from meats, but when used in connection with the administration of medicine, it means to abstain from anything that may be incompatible with the medicine. Abstinence from meats on the 1st and 15th is mostly confined to the priests, and is not always observed by them.
 29 Lit.,—that we are not stolen by him. The meaning is, however, that our goods are not stolen by him. 也就是了 *The best we can do, etc.*
 30 The 府, 州, 縣, are three grades of cities in a descending series. Each governor is expected to make a tour of

課 七 十 六 第

TRANSLATION.

有醜⁹實回遭月⁶實少、都我他¹
 丟事話回遭月⁶在差是我也處
 醜的家最圖掙八清楚、不多往不知處處
 的、家可小利、吊錢、句句張張去呢。是真是不肯
 都比他有、不、漏、的、就、是、了、年、年、字、字、有、毛、病、這⁴、種、你³、天、人²
 好強是好人⁸。你⁸得拉聽不羅⁵先先生整⁴壯⁴圖⁴
 呢。好手、都能說⁸的。空賬嗎。○切的。說話、的、過、
 ○手、誰敢保那些沒
 此¹⁰地、是我們的南

- 1 He will not oblige in anything.
- 2 Everybody says so, but I do not know whether it is true or false.
- 3 You pass by here every day; where are you always going?
- 4 There is scarcely any of this, *jwan lien* paper whole, almost every sheet has some defect.
- 5 Mr. Loā speaks very clearly, there is not a sentence nor a word that is not distinctly heard.
- 6 You earn eight thousand cash every month, and yet you run into debt year by year!
- 7 He is always looking out for small gains until it has become a habit.
- 8 What you say is every word true, but the unfortunate thing is that while all can preach, they can not practise.
- 9 Every family has some disgraceful secret; they who do not let it out are clever. Who would venture to assert that they whose shame is not known are any better than he is?

inspection to all the principal places in his jurisdiction at least once, during his incumbency of three years. Officials resident on his route have to provide entertainment for him and his retinue, and all officers are expected to make him a present. If any should omit it, or give too little, he would soon find that there was some reason justifying his removal.

31 The highest attainment of female virtue is for a young widow to remain a widow for life, and this idea is extended to, and finds its highest exemplification in, the case of a girl whose betrothed dies before marriage. In point of fact, however, in the middle and lower classes, the majority of young widows do marry again, and it is but a rare thing that a girl whose betrothed dies before marriage, remains unmarried for life.

LESSON LXVII.

DISTRIBUTION BY REPETITION.

The idea of *each* or *every* is often expressed by repeating the word of which it is affirmed: as 人人 every man, 天天 every day, etc. This idiom is analogous to the English, man by man,

day by day, etc. We have thus seen that repeating *an adjective* emphasizes it, Les. 19; repeating *a verb* specializes the idea and intensifies it, Les. 33; and repeating *a noun* makes it distributive.

VOCABULARY.

簾 *Lien*². A curtain, a screen, a scroll.
 軟簾 *Jwan*³ *lien*². A kind of writing paper.
 圓 *Hu*². Round, whole.
 圓 *Lun*². Finished.
 圓圖 *Whole*, entire, complete.
 壯 *Chwang*⁴. Stout, *robust*, hardy, healthy; manly; flourishing; to incite.

整壯 *Cheng*³ *chwang*⁴. Regular, orderly; entire, whole. (s.) [Les. 109.
 真切 *Chen*¹ *chie*⁴. Plain, *distinct*, clear.
 拉賬 *La*¹ *chang*⁴. To run up an account, to go into debt.
 嘆 *Tan*⁴. To sigh, to groan; *sad*; to praise.
 漏 *Lou*⁴. To leak, to drip; to disclose, to let out; to forget, to omit; to smuggle.

京的凡常常話，人人都這樣講。○神¹¹的十條條條
 我，都犯了，我的罪愆，高過我的頭頂。○凡¹²在回教
 的人，個個都齊鬍子。○劉¹³景清很會畫畫，他所畫
 的像，就和照的像差不多。○若¹⁴天下個個都是好
 兒子，好兄弟，天下自然常常太平。○地¹⁵圖是將地
 的形勢，一一畫清。○我¹⁶本處人，都傳說他的事，家
 家戶戶沒有不知道的。○興¹⁷極必衰，衰極必興，天
 下萬國，處處都是一理。○俗¹⁸語說，樣件樣件，樣件
 就是說，人要精於那一樣，必得專於那一樣。○樣件
 中的大旨，我還記得，要章章都背出來，節節都講

- 10 *T'si ti* is a common phrase with us in Nanking; every one uses it.
 11 I have broken all the ten commandments of God. My sins have gone over the top of my head. [square.
 12 Every Mohammedan cuts his beard
 13 Liu Ching Ch'ing is very good at painting pictures. The portraits he paints are almost equal to photographs.
 14 If all in the world were good sons and good brothers, the world would, of course, be always peaceful.
 15 A map is a distinct drawing of the several features of the earth.
 16 His affairs are reported among all our people; there is not a family or household that does not know them.
 17 When anything has flourished to the utmost, it must decline; and when it has declined to the utmost, it must begin to flourish. Throughout the world, the same principle everywhere prevails.
 18 The saying runs, "He that is jack of all trades is master of none": that is to say, he who would excel in anything must give his whole attention to it.
 19 The general scope of the book I still

敢保 *Kan³ pao³*. To guarantee, to assure, to warrant, to wager.

丟醜 *Tiu¹ ch'ou³*. To expose oneself to contempt, to disgrace oneself.

平常 *P'ing² ch'ang²*. Ordinary, common, usual, customary.

凡常 *Fan² ch'ang²*. The same. (s.)

回教 *Hwei² chiao⁴*. The Mohammedan religion:—Note 11.

誠 *Chie⁴*. A command, a precept; a warning.

愆 *Ch'ien¹*. A fault, an error; a failure.

罪愆 *Tswei⁴ ch'ien¹*. A transgression, a sin, a short-coming.

頭頂 *T'ou² ting³*. The top of the head.

太平 *T'ai⁴ p'ing²*. Peaceful, quiet.

形勢 *Hsing² shi⁴*. Aspect; outline, contour; shape; configuration.

傳說 *Ch'wan² shwoä¹*. To report, to pass from mouth to mouth; a rumor; a tradition

興 *Hsing²*. To rise, to flourish; prevailing, fashionable; to hoax. Also *hsing⁴*.

極 *Chi²*. The utmost point, the extremity; extremely; to reach the end, to exhaust.

旨 *Chi³*. Intention, purpose; scope, sense; imperial will, a decree, an order.

筆直 *Pi³ chi²*. Straight, straight as a line, direct:—Les. 149.

一直 *I¹ chi²*. Straight, direct; forthwith, immediately:—Les. 162.

疇 *T'wan³*. A village, a hamlet. Used only in Central and Western Mandarin.

岔 *Cha⁴*. A fork in the road; a branch, a divergence; to mistake, to go wrong.

批 *Pi¹*. To criticize, to revise; to give judgment on a communication from an inferior.

號 *Hao⁴*. A mark, a sign; a style or appellation; a signal, a call, a summons; to mark; to label. A classifier:—Les. 147. Also *hao²*.

記號 *Chi⁴ hao⁴*. A mark, a sign; a token, a motto.

點的那圈國直直北呢、這出
 點。就是的、書的走、答裏來、
 圈批是上、就一出上我
 圈、書什有去點了辛實
 次的麼點喇。岔村、店、在
 一記意點○道步打不
 等號、思的、我²¹沒步那能。
 的最呢、有見有、往裏○
 就好答圈中一筆西走從²⁰

remember, but to repeat every chapter and expound every verse, is really more than I can do.

20 Which way do you go from this to Shin Tien? *Ans.* When you get out of the town, go on directly northwest; there is no fork in the road, just go on straight as a line (pen).

21 I notice dots and circles on Chinese books; what is the meaning of them? *Ans.* They are the marks of the critic. Where the style is very good he makes circles, where it is not quite so good he makes dots.

NOTES.

3 都 here refers to the number of times, and hence, means *always*.

4 種 is dropped out in the translation. If you should translate, as would seem natural, *this kind of jwan lien paper, etc.*, you would miss the meaning, which is not that this particular kind of *jwan lien* paper is faulty, but that *jwan lien* paper in general, is faulty.

9 他 here refers to some one who had been mentioned before. 強 is commonly used for "better" in Central and Northern Mandarin, but is not often so used in the South.

10 此地 is generally used by the non-mandarin dialects south of the Yang-tse for 這裡. It is sometimes used in the North, but its constant use marks any dialect as, by so much, an impure Mandarin. The use of 講 for 說 is also characteristically Southern.

12 The classifier is repeated instead of the noun. Almost any classifier *may* be thus repeated instead of the noun, though, in many cases, the general classifier, 個, is substituted for the specific classifier. Mohammedans are commonly designated as 回回教, but they, generally, speak

of themselves as 在教, which accounts for the phraseology here used. They are also called 回子, but this term is not considered respectful.

13 畫畫 is a repeated word, but does not illustrate the lesson. It is introduced here to put the learner on his guard. The first 畫 is a verb, and the second, a noun. The Chinese language, especially the *Hên-li*, is very partial to this form of expression. See also 21.

15 一一, *One by one*, that is, each one in order,—the common form of expressing this idea.

17 This sentence sets forth a stock idea of Chinese philosophy.

18 This proverb is the exact equivalent of our "Jack of all trades and master of none," and is more briefly and elegantly expressed.

20 打那裡 *By which way?* As here used, 打 is quite *l'ung hsing*, but a number of other forms are in use in various places. I have heard 把 and 跟 and 起, also *ma* and *man* and *ku*. 從 also, is properly used in this sense, though not often so used colloquially.

LESSON LXVIII.

CLASSIFIERS.

棵 Classifier of trees.

科 A class or order,—classifier of herbs, grains and shrubs. There is much confusion in the use of these two classifiers. I have given the distinction which seems most natural, and which is commonly observed.

乘 A span or team,—classifier of sedan chairs and vehicles other than those on wheels.

雙 Double,—classifier of things in pairs.

口 Month,—classifier of members of a family, kettles, hogs, etc.

副 An assistant,—classifier of buttons and of things in sets, also of doses of medicine. In writing, 付 is not infrequently used instead of 副.

劑 A dose,—classifier of doses of medicine (S).

間 A partition,—classifier of rooms or compartments. Note 28.

根 Root,—classifier of strings, sticks, and, generally, of things long and narrow.

堆 A pile,—classifier of things in heaps.

疋 Classifier of pieces of cloth.

輛 A chariot,—classifier of wheeled vehicles.

芽 只 月 疋 的 門 在²⁰ 十 鮮 光 乘
 菜 這 紅^季 灰 ○ 家 科 明 潤 苦 駝
 用 一 兩 色 你²² 山²¹ 裏 ○ ○ 子 轎
 錢 口 科 紬 今 東 裏 穿 我¹⁹ 我¹⁸ ○
 六 鍋 玫 子 天 娶 着 看 見 南 山 你¹⁷
 十 弄 做 瑰 ○ 出 去 有 雙 舊 他 上 的 看 那 一 疋 紅
 文 實 在 科 院 子 可 以 兩 鞋 罷 養 着 兩 口 大 肥 豬 了 二 三
 八 在 科 不 牡 有 給 乘 頂 轎 的 有 用 的 留 着 出
 根 科 方 丹 ○ 十²⁴ 科 花 疋 白 四 着
 葱 用 便 ○ 十²⁴ 科 花 兒 兩 科 布 乘 頂 轎 出
 用 錢 十 二 文 ○ 科 喫 科 布 乘 頂 轎 出
 王²⁵ 黃 白 飯 月 月 一 轎 出

- 16 In three days I am going home. You may hire a mule litter for me.
- 17 Look at that piece of red silk gauze; is not the color brilliant?
- 18 Twenty or thirty stalks of my millet on the south hill were eaten up by your cow.
- 19 I saw that he kept two big, fat hogs in the sty.
- 20 Wear this pair of old shoes at home, and keep that pair of new ones to go out with.
- 21 At weddings in Shantung, some use two sedan chairs and some, four.
- 22 When you go out to-day, you may buy for me three pieces of white cotton cloth, and one piece of ash colored silk.
- 23 There are five flowering bushes in the front yard,—two monthly roses, two red roses and one shrub peony.
- 24 With upwards of ten persons to eat and only this one kettle to cook in, the cooking is very inconvenient.
- 25 I bought two heads of cabbage for sixty cash and eight onions for twelve cash.

鮮 *Hsien*¹. Fresh, new; bright, clean. Also *hsien*³.
 鮮明 *Hsien*¹ *ming*². New, bright, brilliant, resplendent.
 穀 *Ku*³. Grain; cereals; millet.
 豬 or 猪 *Chu*¹. A hog, a pig.
 娶親 *Ch'u*³ *ch'in*¹. To take a wife.
 紬 *Ch'ou*². Coarse silk, pongee; a clue, a thread; to investigate, to follow up.
 季 *Chi*⁴. A season of the year, a period; a younger brother.
 月季 *Yue*⁴ *chi*⁴. The monthly rose.
 月月紅 *Yue*⁴ *yue*⁴ *hung*². Same. (s.)
 玫 *Mei*². A bright red pearl, a garnet.
 瑰 *Kwei*⁴. A red pearl; rare, admirable.
 玫瑰花 The red rose.
 牡 *Mu*³. The male of quadrupeds, of a few birds, and of some plants; a bolt, a piston.
 丹 *Tan*¹. Carnation color; cinnabar; a medicinal concoction, a pill; sincere, loyal.
 牡丹花 The shrub peony.
 葱 *Ts'ung*¹. Onions.

大車 *Ta*⁴ *ch'è*¹. A freight cart.
 轎車 *Chiao*⁴ *ch'è*¹. A passenger cart.
 小車 *Hsiao*³ *ch'è*¹. A wheelbarrow.
 黃泥 *Hwang*² *ni*². Clay, earth.
 聘 *P'in*⁴. To ask; to betroth; to espouse.
 聘禮 *P'in*⁴ *li*³. Betrothal presents.
 定禮 *Ting*⁴ *li*³. Betrothal presents.
 戒指 *Chie*⁴ *chi*³. A finger-ring.
 墜 *Chuei*⁴. To sink, to descend; to fall, to crumble; a pendant, an ear-ring.
 鉗 *Ch'ien*². Pincers, nippers, tongs; a clasp;—see Note 20.
 耳挖 *Er*³ *wa*¹. An ear-pick or scoop.
 簪 *Tsan*¹. A pin or skewer to fasten the hair, a hair-pin.
 陪 *P'ei*². To assist; to accompany; to match; to act as second or mate.
 被摺 *Pei*⁴ *kè*¹. A low cabinet on which the bedding is laid during the day. It stands across the head of the *k'ang* or bed.
 燈臺 *T'eng*¹ *t'ai*². A lamp stand; a lamp-post; a light-house.
 鋪蓋 *P'u*⁴ *kai*⁴. Bedding.

是銅盆、燈臺、鋪蓋、枕頭、樣樣都有。
 那³⁰個頭陪送的甚麼呢、答
 四副戒指、兩副墜子、一根耳挖子、三根簪子。○
 聽說要蓋兩間廂房。○他²⁹都送的什麼聘禮呢、
 在他大門外有九堆石頭、一堆黃泥、一堆細沙、
 晚上來了八輛大車、五輛轎車、十三輛小車。○
 的、小學生每人一根紅的。○西²⁷邊車店裏、今日兒
 太太拿着一些頭繩子、給大學生每人一根黑

- 26 Mrs. Wang took some hairstrings and gave the large pupils each a black one and the small pupils each a red one.
- 27 There arrived this evening at the cart inn to the west, eight freight carts, five passenger carts and thirteen wheelbarrows.
- 28 Outside his front gate are nine piles of stone, a heap of clay and one of fine sand. I hear he is going to build two side rooms.
- 29 What all did they bring for betrothal presents? *Ans.* Two pieces of strong blue foreign cloth, one piece of fine red foreign cloth, one pair of bracelets, two pairs of finger-rings, two pairs of ear-rings, one ear-pick and three hair-pins.
- 30 What outfit was given with the bride? *Ans.* One large clothes press, one sideboard, two leather trunks, two chairs, one cabinet and one large mirror, besides wash-basin, lamp stand, bedding and pillows, all complete.

NOTES.

1 Woolen stockings are of foreign manufacture. The Chinese do not *knit* their stockings, but make them of cotton cloth.

5 *Lease* is not quite an accurate translation of 典, which is an indefinite lease in consideration of a round sum paid down at the first, but the property is subject to redemption by the owner at any time, or after the lapse of some specified time, usually three years. If not redeemed within forty years, it is not redeemable except in the case of land with graves on it. 典 is not properly (as sometimes translated) to *mortgage*, which is expressed by 押, although in drawing a mortgage the term 典 is used, for the reason that 押 is illegal. There is in this case, however, no possession given as in the case of a real 典. Thus a *mortgage* in China is a lease given, but held in abeyance by the lessee, with power to take possession in case of failure to pay as promised.

9 口 may here be regarded either as a classifier of 家 understood, or as a noun standing for *member of a family*. 分家 properly means to divide the inheritance between brothers, but is sometimes used, as here, of the separation of husband and wife.

12 The idea is that in the economy of nature, man included, the wants of everything are provided for.

14 Or, *I want to use this kettle, etc.* Which meaning was intended would be indicated in speaking by the stress put on 用. Boiling clothes, in washing them, is a foreign custom.

16 The 苦子 is used only in North China, and there only in hilly country where carts cannot be used.

21 In the case of two chairs, one is for the bride, the other for the groom. In the case of four, the two extra chairs are, one for the 將迎客, the other for the 送迎客. The former, who rides in the front chair, is an elderly woman of the groom's friends, the latter, who rides in the rear chair, is an elderly woman of the bride's family. For 頂 as a classifier see Les. 125. It was not intended to introduce it here, but the Pekingese called for it.

26 The Chinese say *head strings* for hair strings.

27 Wheelbarrows are extensively used in North and West China for the transportation of goods.

28 A pile, or cord, of building stone is in some places understood to mean a definite quantity of from 2,400 to 2,800 cattie, in other places it is like a pile of earth or sand, quite indefinite. 兩間廂房 *a side building of two rooms*. 間 does not necessarily nor properly mean *a room*, but, rather, the space enclosed between two girders in the roof which are supported by posts in the wall, and with which the partitions usually coincide. The size of houses is indicated by the number of these *chien*.

29 洋機布 is, in some places, a particular quality of foreign cotton cloth, fine and strong, in other places it simply means foreign cotton cloth of any quality. Ear-rings are called 鉗子 in Peking, because they clasp into the ear.

第六十九課

過教就學人兒。○的。四事、前¹
 來先敢喇。我○逢⁵○把、好幾天、
 給生做○看○王⁶樂這⁴泰山沒眼、我
 先生好主○好⁹你三爺有架薔薇、教
 一○個¹⁰大膽子。是○個好話、好體
 頓前他大膽的帳大口兒、○就⁸是脚大
 好打。上天的李鵬九、你⁸去罷、快
 打。○的沒念會一號書、今情、好
 這¹¹書、今會一號書、今情、好
 幾個錢、還沒背、好
 捨背日他上好點喇。整

TRANSLATION.

- 1 I was soundly berated by Chiang Ping Wên a few days ago.
- 2 Why did you not suit your actions to the circumstances? You have not the least discernment.
- 3 He has in his drawing-room two square tables, four arm-chairs and one long sideboard, all very neatly arranged.
- 4 This climbing rosebush has on it a great many roses. I am sorry they are about to drop off.
- 5 P'ang Loā Ch'ün has a very fine looking daughter, except that her feet are a little large.
- 6 Wang San Yie speaks in a very pompous style.
- 7 You say you are a good man. As I see it, you are a good rascal.
- 8 Be off; it is time to go to school.
- 9 That Li P'êng Chiu is mighty bold that he should venture to control my affairs.
- 10 In three days he has not learned one lesson, and to-day the teacher gave him a good flogging.

LESSON LXIX.

MISCELLANEOUS USES OF 好.

In addition to its ordinary normal use, 好 has a great variety of peculiar uses most of which are brought together in this lesson. They cannot be analysed or classified. 好 is a little like the Eng-

lish word *well*, "only more so." Like other words, however, it has its proper place and should not be made to do service on all occasions.

VOCABULARY.

蔣 *Chiang*³. An aquatic plant; a surname.
 炳 *Ping*³. Bright, luminous.
 眼目 *Yien*³ *mu*⁴. The eyes; the expression of
 the eyes.
 眼神 *Yien*³ *shên*². The expression of the eyes
 as indicative of the thoughts
 or the feelings.
 眼色 *Yien*³ *sé*⁴. Discrimination, *discernment*,
 judgment, sense; a wink, a hint.
 客廳 *K'é*⁴ *t'ing*¹. Reception hall, parlor, draw-
 ing-room.
 客屋 *K'é*⁴ *wu*¹. Parlor, drawing-room.
 仙 *Hsien*¹. A human soul with divine powers, a
 genius, a fairy.

八仙桌 *Pa*¹ *hsien*¹ *ch'oi*¹. A square dining
 table seating
 eight persons:—Note 3.
 泰 *T'ai*⁴. Exalted; honorable; liberal.
 泰山 *T'ai*⁴ *shan*¹. The most noted sacred monu-
 tain in China, situated sixty
 miles south of Chinanfu, in Shantung.
 泰山椅 *T'ai*⁴ *shan*¹ *t'í*³. A high backed arm-
 chair:—Note 3.
 几 *Chi*¹. A bench; a low table; a side table.
 條几 *T'iao*² *chi*¹. A long narrow table, a side-
 board.
 設 *Shé*⁴. To institute; to arrange, to set out in
 order; to suppose; if;—Les. 132.

先²⁰都就說你¹⁷容易時候趣去是不得
 和好催去易交易飯人家罷早花
 他好說就你條一個就好都哭上起
 說、是這、答、袋來、朋友、你、怎、敢、一、陣、好、的、氣、器、
 他若實在不肯再應許賠他、
 這些孩子、沒有地方交託、
 耽誤你用、
 明天好去、
 好就、
 輕易得、
 一點再走、
 罷、
 呢、
 好、
 不、
 知、
 多、
 知、

- 11 He even grudges to spend these few cash. Really, he is niggardly.
- 12 The pain is a little lighter now, but this morning it was awfully severe for a while.
- 13 Let me take it for you. *Ans.* Thanks, I could not think of troubling you.
- 14 It seems to me you are wholly wanting in a sense of the fitness of things. Why do you stand there and laugh when others are weeping?
- 15 Dinner will be ready before long. Wait and eat a little before you go.
- 16 Is it so easy to make a friend that you should lightly offend him?
- 17 You go and borrow a bag, so that I can attend market to-morrow.
- 18 I beg pardon for pushing you. *Ans.* Not at all. I am sorry to have inconvenienced you.
- 19 The other matters can be readily arranged, but there is no one to whom I can entrust these children.
- 20 First try to persuade him, and if he

擺設 *Pai³ shé⁴*. To spread out in order, to arrange, to display.

齊整 *Ch'i² chéng³*. Uniform, even, neat, orderly, regular.

薔薇 *Ch'iang²*. . . . A red rose.

薔薇 *Wei²*. . . . A kind of fern, greens.

薔薇 A climbing rose, the cinnamon rose.

逢 *P'ang²*. . . . A surname. See *féng²*.

羣 *Ch'ün²*. A flock, a herd; a company, a multitude; the whole.

混 *Hun⁴*. Mixed, disorderly; to do or act in a heedless or reckless manner, to shift, to eke out, to slnr over. See *hun²*.

混帳 *Hun⁴ chang⁴*. Unreasonable; vicious, reckless; worthless.

膽 or 胆 *Tan³*. . . The gall; courage, boldness.

鵬 *P'èng²*. . . . A fabulous bird.

小器 *Hsiao³ ch'i⁴*. Mean spirited, narrow minded, stingy, niggardly.

小氣 *Hsiao³ ch'i⁴*. . . . Same.

早起 *Tsao³ ch'i³*. . . . The morning.

駕 *Chia⁴*. A chariot; to drive or sit in a chariot; to mount, to ascend; to avail of.

勞駕 *Lao² chia⁴*. To trouble one,—a polite phrase of apology.

輕易 *Ch'ing¹ i⁴*. For small cause, lightly; rarely, seldom:—*Lcs.* 161.

口袋 *K'ou³ tai⁴*. . . . A bag, a wallet.

催促 *Ts'wei¹ ts'u⁴*. To drive, to urge; to dun, to push; to insist on.

交代 *Chiao¹ tai⁴*. To deliver to, to hand over; to entrust to.

交託 *Chiao¹ t'oi⁴*. To put in the hands of, to entrust to; to consign to.

漓 *Li²*. . . Water dropping, the pattering of rain.

漓溜囉唆 *Li² liu¹ loa² soa¹*. Prolonged and confused, complicated.

囉裏囉唆 *Loa² li³ loa² soa¹*. . . . Same.

蔡 *Ts'ai⁴*. . . . A small feudal state; a surname.

惠 *Hwei⁴*. Kindness, grace, liberality; charity, favor; to be kind to, to bestow.

卿 *Ch'ing¹*. . . . A noble, a lord.

淵博 *Yuen¹*. . . . A whirlpool; an abyss; vast.

博 *Poa²*. Ample, spacious; intelligent, learned; to barter; to gamble.

淵博 Profound in learning.

提拔 *Ti² pa²*. . . To raise up, to assist, to help.

情趣 *Ch'ing² ch'ü⁴*. Taste, savor, relish, satisfaction.

一許不蔡²⁵幾封候。說話也
 課多錯。惠吊起○話、敢也還
 很的○卿錢、來。把²³說保不
 不不我²⁶先答○信起不遲。
 好是、花生、好這²⁴寫來、能○
 做、一尋錢好錢場好囉瀉不請²¹
 也想想費淵_體哪、官了、裏溜答放
 不起事的博_面花司、可囉囉應。心
 知來、的的了他以唆唆、○罷、
 好好提學四也念沒那²²那
 學沒拔間、十多給有個人個
 不情滋他、寫多過我說人
 好趣味、還的吊花聽完就很好
 學。○落字咧。了聽的是好
 這²⁷了也○十再時好說

- positively refuses, it will be time enough to agree to pay damages.
- 21 Please do not worry. That man is very reasonable. I guarantee you he will be willing.
- 22 That man is an inveterate talker; when he once begins, he strings it out without end.
- 23 When you have finished writing the letter, read it to me before you seal it up.
- 24 He did not spend more than ten or fifteen thousand cash in this lawsuit. *Ans.* He didn't, eh? He spent over forty thousand.
- 25 Mr. Ts'ai Hwei Ch'ing is a man of very fine scholarship; his handwriting, also, is quite good.
- 26 I spent money and effort to help him along and yet a great deal of fault is found with me. I feel vexed whenever I think of it.
- 27 This lesson was very hard to make. I don't know whether it will be easy to learn, or not.

NOTES.

2 Although no interrogative form is expressed, the interrogation is implied in the first clause. In Chinese, reproof is generally in the interrogative form. The sentence might, of course, be taken in the direct indicative form, but, in that case, would hardly justify the emphatic expression that follows.

3 八仙桌 *Eight fairy table*, a high sounding name for a square table that will seat eight persons. 泰山椅子 *Tai Shan chairs*, high backed chairs with arms at the sides. *Tai Shan* is used as a fancy name in allusion to the high back of the chair.

7 There is here a play on the word 好, — a good rascal; i.e., one that is fully up to the standard of ordinary rascality, a grand rascal.

9 The name is made emphatic by being put in this peculiar way.

10 一號 *one mark*; i.e., *one lesson*. Chinese teachers usually mark lessons by pasting a small strip of red paper at the point to which the lesson extends. This paper is called a 號, and is put for the lesson which is marked by it. A different phraseology prevails in the South where 上 is used for setting a lesson, but there is no way of expressing the noun "lesson." Hence the Southern teacher insisted on recasting the whole sentence as given, — avoiding, as will be noticed, the use of the noun "lesson." 好一頓打 and 一頓好打 express the same idea. Teachers differ in their choice of the two forms.

13 The term 抬, here used, implies that there was a third party who carried the other end of the pole. 好說

is the common response to a compliment, or to expressions of thanks or of self-depreciation. 不敢勞駕 *not venture to trouble your carriage*, — the word carriage being put by metonymy for the person. People worthy of honor are supposed to ride in carriages.

16 The meaning, strange to say, is substantially the same whether the negative be used or not.

17 The word 一 is elided colloquially before 條.

18 不說催促你喇 This is the language of one who, having vigorously urged payment, now receives the money. The force of 不說 is, — I will omit the usual apologetic forms for having inconvenienced you by my urgency. The sentence may also be used of a borrowed article.

22 好說話 Notice the different meaning of this phrase in this, and in the preceding sentence; also the different tone of 好.

23 可以 is omitted in the translation. It is often used in Chinese when its equivalent is not needed in English. It serves to soften what might otherwise seem too much like a command.

24 好錢哪 A very idiomatic expression not readily analysed. It is, perhaps, put for 好多錢. The translation gives the exact force.

25 The Southern teachers reject 體面 and substitute 淵博, which, in the North, is decidedly *Wên*. If it be used, the translation should be *profound* instead of *respectable*.

第十課
 第七
 請問
 可以
 ○古
 太願
 意出
 去
 瞧
 瞧
 熱
 鬧
 嗎
 答
 叫烟
 太喇
 答
 是喇
 ○今
 兒
 張
 家
 出
 殯
 好
 啊
 ○把
 這
 個
 帽
 子
 好
 生
 收
 着
 不
 要
 請
 先
 生
 給
 我
 寫
 個
 信
 皮
 兒
 好
 不
 好
 答
 他
 來
 的
 時
 候
 你
 可
 以
 把
 我
 的
 話
 告
 訴
 行
 不
 行
 的
 時
 候
 你
 可
 以
 把
 我
 的
 話
 告
 訴
 答
 不
 好
 現
 成
 ○請
 老
 爺
 看
 看
 這
 個
 樣
 子
 就
 不
 錯
 ○等
 天
 把
 你
 的
 靴
 子
 借
 給
 我
 穿
 穿
 好
 不
 好
 是
 太
 陽
 轉
 嗎
 答
 不
 是
 ○我
 娶
 親
 那
 一

TRANSLATION.

- 1 Would you be so kind, sir, as to address an envelope for me? *Ans.* Certainly.
- 2 Put this hat carefully away, and do not allow it to become tainted with smoke. *Ans.* All right.
- 3 The Chang family have their funeral to-day. We would enquire if you, madam, wish to go and see the display. *Ans.* I believe I will.
- 4 The ancients all said that the sun revolved [round the earth]. After all, does the sun not revolve? *Ans.* No.
- 5 Would you be willing to lend me your boots to wear on my wedding day? *Ans.* Certainly. They are at your service.
- 6 Will the gentleman please examine whether this manner [of doing it] will answer? *Ans.* Yes, it will answer very well.

LESSON LXX.

YES AND NO.

是 Yes. The Chinese use the substantive verb 是 as their most common affirmative. It corresponds more nearly than any other word in the language to our word *yes*, though in many places it will not replace *yes*.

是的 Yes. This form is generally used in the South, and sometimes, in the North.

是是 Yes, yes. An emphatic assent. It is generally used by inferiors assenting to the commands of superiors—Aye, aye, sir. It is also used to indicate impatience—yes, I know.

就是 So be it, all right. See Les. 44.

喳 or **喳啞** Yes, sir, or madam,—a Manchu word. It is rarely heard away from Peking, save in *yaméns*, where everybody apes it.

好 or **好啊** A cordial assent,—very well, all right.

行 or **行啊** It will do, it will work. Often marks a concession more or less reluctant.

中 or **中啊** It will do, so be it; that will do, that's enough. 啊 is generally added to 好, 行 and 中, and sometimes to 是, but is spoken lightly.

可以 A qualified assent, that is, *consent*, you may, all right. This term has given rise to the pidgin English phrase, "can do."

對 That's so, you're right. An emphatic assent.

是喇 The 喇 is added sometimes for euphony, and sometimes for emphasis. It is added in like manner to 好, 行, 中, and especially to 對.

不 No. It applies to the present and the future. When past time is referred to, 沒 or 沒有 is used instead. A light 啊 is often added to 不.

不是 No. Generally less emphatic than 不 without 是.

不行 Won't work, cannot allow it, "no go."

不中 Won't do, cannot allow it. Used in Shantung but is not *t'ung hsing*.

不錯 No mistake, that's so, of course.

一點不錯 Not the least mistake, precisely, to be sure.

那是不錯 That's certain, that's so, of course.

也好啊) The use of 也 marks some change
也可以) of thought or idea, in consequence of which the assent is given.

Affirmation and negation are often expressed by simply repeating the principal verb of the interrogative sentence, with or without 不, as the case may be, as in 你懂得官話嗎 答 懂得, *No you understand Mandarin?* *Ans.* *I do.* This principle is in fact illustrated in (1), (5), (6).

他、答是是。○你要慢慢的套他，若是逼問的急了，他還不曉得你是什麼心思，你想他敢告訴你嗎？答：不錯。○還是二分利嗎？我聽說是分半利。答：不。○你只管拿給他看看，若是如意，他就留下，不如意，還是我的東西。答：就是。○若事中没有他的瓜牽，怎麼每逢提起來，他就吃驚呢。答：一點不錯。○婆婆不苦待媳婦，也就覺叫媳婦倒管着嗎？答：那是不錯的。○你若不和他立能下合同，以後他必反覆。答：對喇，我早聽說他有那樣的毛病。○在這裏玩耍幾天再走罷。答：不給錢，明天是我堂兄的三週年，今天必得家去。○他不給錢，我們不好上他。

- 7 When he comes, you may tell him what I said. *Ans.* Yes, I will.
- 8 You will have to pump him gradually. If you interrogate him too eagerly, he will not know what your purpose is, and do you think he will tell you? *Ans.* Of course not.
- 9 Is the interest two per cent [per month]? I heard it was one and a half per cent. *Ans.* No.
- 10 Don't hesitate to bring it for him to see. If it pleases him, let him keep it; and if it does not please him, he need not take it. *Ans.* All right.
- 11 If he were not concerned in the affair, why should he be alarmed every time it is mentioned? *Ans.* That's so.
- 12 It is sufficient if the mother-in-law does not abuse her daughter-in-law; can she be expected to let her daughter-in-law rule over her? *Ans.* Of course not.
- 13 If you do not have a written agreement with him, he will certainly go back on you. *Ans.* That's so. I have heard that he has that weakness.
- 14 Stay here and recreate a few days before you go. *Ans.* No, I must go home to-day. To-morrow is the third anniversary of my cousin's death.

VOCABULARY.

信皮 *Hsin⁴ pi²*. The outside of a letter; the paper in which a note is enfolded and which serves as an envelope.

熏 *Hsün¹*. Vapor, fumes; to fumigate, to smoke; to perfume; to suffocate.

焮 *Ch'iao³*. To smoke, to soil.

請問 *Ch'ing³ wên⁴*. To enquire; a polite form of question.—please tell me.

瞧 *Ch'iao²*. To look at, to glance at, to take a peep at.

轉 *Chwan⁴*. A revolution; to turn round, to revolve, to circulate; to go round a corner. See *chwan³*.

靴 *Hsüe¹*. A boot.

逼問 *Pi⁴ wên⁴*. To interrogate, to cross question; to demand an answer.

只管 *Chi³ kwan³*. Only, simply; without hesitation, freely, just:—Les. 83.

牽 *Ch'ien¹*. To drag along; to pull.—as a boat. to lead, to induce; to implicate.

牽連 *Ch'ien¹ lien²*. To be concerned or implicated in, connected with.

瓜葛 *Kwa¹ kè²*. Concerned, entangled in, involved, implicated.

苦待 *K'u³ tai⁴*. To treat with severity, to maltreat, to abuse.

驚 *Ching¹*. Frightened, terrified, alarmed.

吃驚 *Ch'ì ching¹*. Startled, alarmed.

覺驚 *Chio² ching¹*. To feel alarmed; to manifest alarm:—Note 11.

合同 *Hê² tung²*. Agreement, contract, indenture, covenant.

堂兄 *T'ang² hsiung¹*. A first cousin of the same family name.

週年 *Chou¹ nien²*. A full year, the whole year, anniversary.

館子去請客和他頂賬嗎，一點不錯，這就是個好法子。
 我再限你們三天的限期，若再拿不了人來，我要重重的責治你們。答：是，是，是。大老爺的恩典。○上房已經叫別人包估去喇，先生看看這個房屋，行不行。答：行啊。○我們不尋他，就罷了，還能賠着賣給他嗎。答：那是不錯的。○李文運要借兩吊錢的盤費，託我來商議。先生願意借給他，不願意。答：可以，你去請他來罷。○我看六十里路，僱兩個牲口，至多用六百錢。答：不行，這正是個忙時候，六百錢沒有去。答：聽他的功課很忙，從早到晚，你拿不了，就把這個蒲的喇，他說沒有閒空是不錯的。○你拿不了，就把這個蒲

- 15 If he will not pay, suppose we get up a company and go to his restaurant and have a feast on account. *Ans.* To be sure: that is a good idea.
- 16 I will give you three days more. If you then fail to produce the man, I'll punish you severely. *Ans.* Aye, aye, your honor is very gracious.
- 17 The best room is already occupied. Please, sir, look at this room and see if it will answer. *Ans.* It is all right.
- 18 It is enough if we do not make anything off him; we can not sell to him at a loss. *Ans.* Of course we can't.
- 19 Li Wên Yün wants to borrow two thousand cash for travelling expenses, and asks me to speak with you and ask whether, or not, you are willing to lend it to him. *Ans.* Well, yes. Go and call him in.
- 20 It seems to me that six hundred cash, at the most, should hire two animals for sixty li. *Ans.* It can't be done. This is a very busy time. No one is willing to go for six hundred cash.
- 21 I hear that his studies keep him very busy, so that he has no leisure from morning till night. Am I correct? *Ans.* You are indeed. That he has no leisure is emphatically true.

館 *Kwan*³. . . . Same as 館.
 請客 *Ch'ing*³ *k'ê*⁴. To invite company, to make a party, to have a feast.
 抵 *Ti*³. To oppose, to ward off; to sustain, to bear; to substitute for, to atone.
 頂賬 *Ting*³ *chang*⁴. Against a debt, in lieu of the money, in settlement.
 抵賬 *Ti*³ *chang*⁴. In settlement of an account, to compound a debt by property given instead of money.
 責 *Tsi*². To reprove, to reprimand; to punish, to fine; a charge, duty, responsibility.
 責治 *Tsê*² *ch'i*⁴. To punish, to chastise.
 喳 *Cha*¹. Yes, sir. See Sub. Also *ch'a*¹.
 恩 *En*¹. Favor, grace, mercy; kindness.
 恩典 *En*¹ *tien*³. Favor, bounty, grace, mercy.

上房 *Shang*⁴ *fang*². The rooms which in an inn face the entrance.
 估 *Chu*⁴. To usurp, to trespass upon, to arrogate; to take possession of, to occupy.
 盤費 *P'an*² *fei*⁴. Travelling expenses.
 功課 *Kung*¹ *k'ê*⁴. Studies, lesson, task.
 閒空 *Hsien*² *k'ung*⁴. Spare time, leisure.
 蒲團 *P'u*². The cat-tail rush, calamus.
 團 *T'wan*². A lump, a mass; round, globular; to collect, to group; to surround; united, agreeing together.
 蒲團 A rush mat, a [round] mat of any kind; specially the mat on which priests sit when they recite prayers.
 蒲墊 *P'u*² *tien*⁴. A rush mat, a mat of any kind.
 智 *Chi*⁴. Wisdom, knowledge, prudence, discretion. tion.

一 得 人 了 來 到 十 答 答 團 墊
 智、自 騙 貨、說、八 吊 不 也 子
 那 己 得 去 秤 月 錢、行 中 好 可 留
 能 墊 不 幹 不 再 這 那、啊 以 下、
 再 上、多、別 離 還 個 些 ○ 以
 有 答 若 的 砵、好 月 錢 一²³ 後
 第 是 是 事 客 不 先 買 吊 我
 二 是、再 嗎、不 好、還 不 五 給
 回 不 有 這 離 答 你 了。百 你
 呢。經 第 一 貨、也 六 ○ 錢 帶 捎
 一 二 回、你 行 好 吊、我²⁴ 你 去
 失 事、回、幸 可 啊。那 欠 賣 不 好
 不 你 虧 好 以 ○ 四 你 不 好
 長 必 叫 離 從²⁵ 吊 的 賣、嗎、

- 22 If you can not take all, had you not better leave this mat and I will send (take) it to you by and by? *Ans.* Well, all right.
- 23 Will you take fifteen hundred cash? No, that money will not buy it.
- 24 Of the ten thousand cash I owe you, I will pay six thousand this month, and then, may I wait till the eighth month to pay the other four thousand? *Ans.* Yes, that will do.
- 25 It has always been said, "The steel-yards can not be separated from the weight, nor the merchant from his goods." Is it proper for you to leave the goods to look after other things? This time, fortunately, not much was taken, but if you do so a second time, you will have to make it good yourself. *Ans.* All right. "Without experience (mistakes) no wisdom is gained." I will not do so a second time.

NOTES.

11 覺驚 This phrase is widely used, but it is hard to see how it can apply to external appearance, as it does here. Some would write 脚驚 and others (where soft sounds prevail) 着驚.

14 On the first three anniversaries of any one's death paper money is burnt at the grave and also at home in front of the tablet. The first and third anniversaries are regarded as the most important.

16 This is the language of an officer to his underlings urging them to catch some transgressor.

17 The 上房 is the most desirable room in an inn. The term must be carefully distinguished from 廂房.

22 As used in the North, 帶 would here necessarily mean that the party was going himself and would take the mat along, whereas 捎 means to send by another.

25 客 Here, the merchant or agent who has goods in charge and who travels with them. In Peking 事 and 失 are read nearly or quite alike, and which should here be used is more or less doubtful, as either will give a good sense. In eastern Shantung 事 is *Shi⁴* and 失 is *Shi³*, and the latter is unequivocally the correct word.

LESSON LXXI.

THE CAUSATIVES 教、使、令 AND 給.

教 or 叫, in addition to its primary meaning, and its use to form the passive (Les. 53), is also much used as a causative. This causative sense is often modified so as to include the idea of instruction or direction to do or act. In the North the idea of causing often passes over to that of permitting or allowing as (2), (3).

使, in addition to its use as an instrumental verb (Les. 54), is often used causatively. Its

causative force is a little stronger than that of 教 and it is a little more bookish.

令 To command, is used in certain connections only, for 教. It is always followed by 人, or by a pronoun, and is only used in connection with the expression of some emotion.

給 (read *kè*) is largely used in Southern Mandarin in a causative sense, taking the place to some extent of both 教 and 使. It is never so used in Central or Northern Mandarin.

第十七課

TRANSLATION.

誰¹教²你³這⁴麼⁵做⁶。○⁷不⁸要⁹叫¹⁰父¹¹母¹²擔¹³憂¹⁴。○¹⁵我¹⁶不¹⁷能¹⁸教¹⁹你²⁰吃²¹虧²²。○²³明²⁴天²⁵一²⁶早²⁷上²⁸工²⁹。○³⁰你³¹實³²在³³教³⁴我³⁵丟³⁶臉³⁷。○³⁸叫³⁹他⁴⁰聽⁴¹不⁴²出⁴³來⁴⁴。○⁴⁵把⁴⁶飯⁴⁷預⁴⁸備⁴⁹下⁵⁰。○⁵¹翠⁵²瑛⁵³說⁵⁴話⁵⁵。○⁵⁶他⁵⁷叫⁵⁸弄⁵⁹調⁶⁰弄⁶¹人⁶²。○⁶³我⁶⁴不⁶⁵能⁶⁶教⁶⁷你⁶⁸這⁶⁹麼⁷⁰做⁷¹。○⁷²不⁷³要⁷⁴叫⁷⁵父⁷⁶母⁷⁷擔⁷⁸憂⁷⁹。○⁸⁰我⁸¹不⁸²能⁸³教⁸⁴你⁸⁵吃⁸⁶虧⁸⁷。○⁸⁸明⁸⁹天⁹⁰一⁹¹早⁹²上⁹³工⁹⁴。○⁹⁵你⁹⁶實⁹⁷在⁹⁸教⁹⁹我¹⁰⁰丟¹⁰¹臉¹⁰²。○¹⁰³叫¹⁰⁴他¹⁰⁵聽¹⁰⁶不¹⁰⁷出¹⁰⁸來¹⁰⁹。○¹¹⁰把¹¹¹飯¹¹²預¹¹³備¹¹⁴下¹¹⁵。○¹¹⁶翠¹¹⁷瑛¹¹⁸說¹¹⁹話¹²⁰。○¹²¹他¹²²叫¹²³弄¹²⁴調¹²⁵弄¹²⁶人¹²⁷。○¹²⁸我¹²⁹不¹³⁰能¹³¹教¹³²你¹³³這¹³⁴麼¹³⁵做¹³⁶。○¹³⁷不¹³⁸要¹³⁹叫¹⁴⁰父¹⁴¹母¹⁴²擔¹⁴³憂¹⁴⁴。○¹⁴⁵我¹⁴⁶不¹⁴⁷能¹⁴⁸教¹⁴⁹你¹⁵⁰吃¹⁵¹虧¹⁵²。○¹⁵³明¹⁵⁴天¹⁵⁵一¹⁵⁶早¹⁵⁷上¹⁵⁸工¹⁵⁹。○¹⁶⁰你¹⁶¹實¹⁶²在¹⁶³教¹⁶⁴我¹⁶⁵丟¹⁶⁶臉¹⁶⁷。○¹⁶⁸叫¹⁶⁹他¹⁷⁰聽¹⁷¹不¹⁷²出¹⁷³來¹⁷⁴。○¹⁷⁵把¹⁷⁶飯¹⁷⁷預¹⁷⁸備¹⁷⁹下¹⁸⁰。○¹⁸¹翠¹⁸²瑛¹⁸³說¹⁸⁴話¹⁸⁵。○¹⁸⁶他¹⁸⁷叫¹⁸⁸弄¹⁸⁹調¹⁹⁰弄¹⁹¹人¹⁹²。○¹⁹³我¹⁹⁴不¹⁹⁵能¹⁹⁶教¹⁹⁷你¹⁹⁸這¹⁹⁹麼²⁰⁰做²⁰¹。○²⁰²不²⁰³要²⁰⁴叫²⁰⁵父²⁰⁶母²⁰⁷擔²⁰⁸憂²⁰⁹。○²¹⁰我²¹¹不²¹²能²¹³教²¹⁴你²¹⁵吃²¹⁶虧²¹⁷。○²¹⁸明²¹⁹天²²⁰一²²¹早²²²上²²³工²²⁴。○²²⁵你²²⁶實²²⁷在²²⁸教²²⁹我²³⁰丟²³¹臉²³²。○²³³叫²³⁴他²³⁵聽²³⁶不²³⁷出²³⁸來²³⁹。○²⁴⁰把²⁴¹飯²⁴²預²⁴³備²⁴⁴下²⁴⁵。○²⁴⁶翠²⁴⁷瑛²⁴⁸說²⁴⁹話²⁵⁰。○²⁵¹他²⁵²叫²⁵³弄²⁵⁴調²⁵⁵弄²⁵⁶人²⁵⁷。○²⁵⁸我²⁵⁹不²⁶⁰能²⁶¹教²⁶²你²⁶³這²⁶⁴麼²⁶⁵做²⁶⁶。○²⁶⁷不²⁶⁸要²⁶⁹叫²⁷⁰父²⁷¹母²⁷²擔²⁷³憂²⁷⁴。○²⁷⁵我²⁷⁶不²⁷⁷能²⁷⁸教²⁷⁹你²⁸⁰吃²⁸¹虧²⁸²。○²⁸³明²⁸⁴天²⁸⁵一²⁸⁶早²⁸⁷上²⁸⁸工²⁸⁹。○²⁹⁰你²⁹¹實²⁹²在²⁹³教²⁹⁴我²⁹⁵丟²⁹⁶臉²⁹⁷。○²⁹⁸叫²⁹⁹他³⁰⁰聽³⁰¹不³⁰²出³⁰³來³⁰⁴。○³⁰⁵把³⁰⁶飯³⁰⁷預³⁰⁸備³⁰⁹下³¹⁰。○³¹¹翠³¹²瑛³¹³說³¹⁴話³¹⁵。○³¹⁶他³¹⁷叫³¹⁸弄³¹⁹調³²⁰弄³²¹人³²²。○³²³我³²⁴不³²⁵能³²⁶教³²⁷你³²⁸這³²⁹麼³³⁰做³³¹。○³³²不³³³要³³⁴叫³³⁵父³³⁶母³³⁷擔³³⁸憂³³⁹。○³⁴⁰我³⁴¹不³⁴²能³⁴³教³⁴⁴你³⁴⁵吃³⁴⁶虧³⁴⁷。○³⁴⁸明³⁴⁹天³⁵⁰一³⁵¹早³⁵²上³⁵³工³⁵⁴。○³⁵⁵你³⁵⁶實³⁵⁷在³⁵⁸教³⁵⁹我³⁶⁰丟³⁶¹臉³⁶²。○³⁶³叫³⁶⁴他³⁶⁵聽³⁶⁶不³⁶⁷出³⁶⁸來³⁶⁹。○³⁷⁰把³⁷¹飯³⁷²預³⁷³備³⁷⁴下³⁷⁵。○³⁷⁶翠³⁷⁷瑛³⁷⁸說³⁷⁹話³⁸⁰。○³⁸¹他³⁸²叫³⁸³弄³⁸⁴調³⁸⁵弄³⁸⁶人³⁸⁷。○³⁸⁸我³⁸⁹不³⁹⁰能³⁹¹教³⁹²你³⁹³這³⁹⁴麼³⁹⁵做³⁹⁶。○³⁹⁷不³⁹⁸要³⁹⁹叫⁴⁰⁰父⁴⁰¹母⁴⁰²擔⁴⁰³憂⁴⁰⁴。○⁴⁰⁵我⁴⁰⁶不⁴⁰⁷能⁴⁰⁸教⁴⁰⁹你⁴¹⁰吃⁴¹¹虧⁴¹²。○⁴¹³明⁴¹⁴天⁴¹⁵一⁴¹⁶早⁴¹⁷上⁴¹⁸工⁴¹⁹。○⁴²⁰你⁴²¹實⁴²²在⁴²³教⁴²⁴我⁴²⁵丟⁴²⁶臉⁴²⁷。○⁴²⁸叫⁴²⁹他⁴³⁰聽⁴³¹不⁴³²出⁴³³來⁴³⁴。○⁴³⁵把⁴³⁶飯⁴³⁷預⁴³⁸備⁴³⁹下⁴⁴⁰。○⁴⁴¹翠⁴⁴²瑛⁴⁴³說⁴⁴⁴話⁴⁴⁵。○⁴⁴⁶他⁴⁴⁷叫⁴⁴⁸弄⁴⁴⁹調⁴⁵⁰弄⁴⁵¹人⁴⁵²。○⁴⁵³我⁴⁵⁴不⁴⁵⁵能⁴⁵⁶教⁴⁵⁷你⁴⁵⁸這⁴⁵⁹麼⁴⁶⁰做⁴⁶¹。○⁴⁶²不⁴⁶³要⁴⁶⁴叫⁴⁶⁵父⁴⁶⁶母⁴⁶⁷擔⁴⁶⁸憂⁴⁶⁹。○⁴⁷⁰我⁴⁷¹不⁴⁷²能⁴⁷³教⁴⁷⁴你⁴⁷⁵吃⁴⁷⁶虧⁴⁷⁷。○⁴⁷⁸明⁴⁷⁹天⁴⁸⁰一⁴⁸¹早⁴⁸²上⁴⁸³工⁴⁸⁴。○⁴⁸⁵你⁴⁸⁶實⁴⁸⁷在⁴⁸⁸教⁴⁸⁹我⁴⁹⁰丟⁴⁹¹臉⁴⁹²。○⁴⁹³叫⁴⁹⁴他⁴⁹⁵聽⁴⁹⁶不⁴⁹⁷出⁴⁹⁸來⁴⁹⁹。○⁵⁰⁰把⁵⁰¹飯⁵⁰²預⁵⁰³備⁵⁰⁴下⁵⁰⁵。○⁵⁰⁶翠⁵⁰⁷瑛⁵⁰⁸說⁵⁰⁹話⁵¹⁰。○⁵¹¹他⁵¹²叫⁵¹³弄⁵¹⁴調⁵¹⁵弄⁵¹⁶人⁵¹⁷。○⁵¹⁸我⁵¹⁹不⁵²⁰能⁵²¹教⁵²²你⁵²³這⁵²⁴麼⁵²⁵做⁵²⁶。○⁵²⁷不⁵²⁸要⁵²⁹叫⁵³⁰父⁵³¹母⁵³²擔⁵³³憂⁵³⁴。○⁵³⁵我⁵³⁶不⁵³⁷能⁵³⁸教⁵³⁹你⁵⁴⁰吃⁵⁴¹虧⁵⁴²。○⁵⁴³明⁵⁴⁴天⁵⁴⁵一⁵⁴⁶早⁵⁴⁷上⁵⁴⁸工⁵⁴⁹。○⁵⁵⁰你⁵⁵¹實⁵⁵²在⁵⁵³教⁵⁵⁴我⁵⁵⁵丟⁵⁵⁶臉⁵⁵⁷。○⁵⁵⁸叫⁵⁵⁹他⁵⁶⁰聽⁵⁶¹不⁵⁶²出⁵⁶³來⁵⁶⁴。○⁵⁶⁵把⁵⁶⁶飯⁵⁶⁷預⁵⁶⁸備⁵⁶⁹下⁵⁷⁰。○⁵⁷¹翠⁵⁷²瑛⁵⁷³說⁵⁷⁴話⁵⁷⁵。○⁵⁷⁶他⁵⁷⁷叫⁵⁷⁸弄⁵⁷⁹調⁵⁸⁰弄⁵⁸¹人⁵⁸²。○⁵⁸³我⁵⁸⁴不⁵⁸⁵能⁵⁸⁶教⁵⁸⁷你⁵⁸⁸這⁵⁸⁹麼⁵⁹⁰做⁵⁹¹。○⁵⁹²不⁵⁹³要⁵⁹⁴叫⁵⁹⁵父⁵⁹⁶母⁵⁹⁷擔⁵⁹⁸憂⁵⁹⁹。○⁶⁰⁰我⁶⁰¹不⁶⁰²能⁶⁰³教⁶⁰⁴你⁶⁰⁵吃⁶⁰⁶虧⁶⁰⁷。○⁶⁰⁸明⁶⁰⁹天⁶¹⁰一⁶¹¹早⁶¹²上⁶¹³工⁶¹⁴。○⁶¹⁵你⁶¹⁶實⁶¹⁷在⁶¹⁸教⁶¹⁹我⁶²⁰丟⁶²¹臉⁶²²。○⁶²³叫⁶²⁴他⁶²⁵聽⁶²⁶不⁶²⁷出⁶²⁸來⁶²⁹。○⁶³⁰把⁶³¹飯⁶³²預⁶³³備⁶³⁴下⁶³⁵。○⁶³⁶翠⁶³⁷瑛⁶³⁸說⁶³⁹話⁶⁴⁰。○⁶⁴¹他⁶⁴²叫⁶⁴³弄⁶⁴⁴調⁶⁴⁵弄⁶⁴⁶人⁶⁴⁷。○⁶⁴⁸我⁶⁴⁹不⁶⁵⁰能⁶⁵¹教⁶⁵²你⁶⁵³這⁶⁵⁴麼⁶⁵⁵做⁶⁵⁶。○⁶⁵⁷不⁶⁵⁸要⁶⁵⁹叫⁶⁶⁰父⁶⁶¹母⁶⁶²擔⁶⁶³憂⁶⁶⁴。○⁶⁶⁵我⁶⁶⁶不⁶⁶⁷能⁶⁶⁸教⁶⁶⁹你⁶⁷⁰吃⁶⁷¹虧⁶⁷²。○⁶⁷³明⁶⁷⁴天⁶⁷⁵一⁶⁷⁶早⁶⁷⁷上⁶⁷⁸工⁶⁷⁹。○⁶⁸⁰你⁶⁸¹實⁶⁸²在⁶⁸³教⁶⁸⁴我⁶⁸⁵丟⁶⁸⁶臉⁶⁸⁷。○⁶⁸⁸叫⁶⁸⁹他⁶⁹⁰聽⁶⁹¹不⁶⁹²出⁶⁹³來⁶⁹⁴。○⁶⁹⁵把⁶⁹⁶飯⁶⁹⁷預⁶⁹⁸備⁶⁹⁹下⁷⁰⁰。○⁷⁰¹翠⁷⁰²瑛⁷⁰³說⁷⁰⁴話⁷⁰⁵。○⁷⁰⁶他⁷⁰⁷叫⁷⁰⁸弄⁷⁰⁹調⁷¹⁰弄⁷¹¹人⁷¹²。○⁷¹³我⁷¹⁴不⁷¹⁵能⁷¹⁶教⁷¹⁷你⁷¹⁸這⁷¹⁹麼⁷²⁰做⁷²¹。○⁷²²不⁷²³要⁷²⁴叫⁷²⁵父⁷²⁶母⁷²⁷擔⁷²⁸憂⁷²⁹。○⁷³⁰我⁷³¹不⁷³²能⁷³³教⁷³⁴你⁷³⁵吃⁷³⁶虧⁷³⁷。○⁷³⁸明⁷³⁹天⁷⁴⁰一⁷⁴¹早⁷⁴²上⁷⁴³工⁷⁴⁴。○⁷⁴⁵你⁷⁴⁶實⁷⁴⁷在⁷⁴⁸教⁷⁴⁹我⁷⁵⁰丟⁷⁵¹臉⁷⁵²。○⁷⁵³叫⁷⁵⁴他⁷⁵⁵聽⁷⁵⁶不⁷⁵⁷出⁷⁵⁸來⁷⁵⁹。○⁷⁶⁰把⁷⁶¹飯⁷⁶²預⁷⁶³備⁷⁶⁴下⁷⁶⁵。○⁷⁶⁶翠⁷⁶⁷瑛⁷⁶⁸說⁷⁶⁹話⁷⁷⁰。○⁷⁷¹他⁷⁷²叫⁷⁷³弄⁷⁷⁴調⁷⁷⁵弄⁷⁷⁶人⁷⁷⁷。○⁷⁷⁸我⁷⁷⁹不⁷⁸⁰能⁷⁸¹教⁷⁸²你⁷⁸³這⁷⁸⁴麼⁷⁸⁵做⁷⁸⁶。○⁷⁸⁷不⁷⁸⁸要⁷⁸⁹叫⁷⁹⁰父⁷⁹¹母⁷⁹²擔⁷⁹³憂⁷⁹⁴。○⁷⁹⁵我⁷⁹⁶不⁷⁹⁷能⁷⁹⁸教⁷⁹⁹你⁸⁰⁰吃⁸⁰¹虧⁸⁰²。○⁸⁰³明⁸⁰⁴天⁸⁰⁵一⁸⁰⁶早⁸⁰⁷上⁸⁰⁸工⁸⁰⁹。○⁸¹⁰你⁸¹¹實⁸¹²在⁸¹³教⁸¹⁴我⁸¹⁵丟⁸¹⁶臉⁸¹⁷。○⁸¹⁸叫⁸¹⁹他⁸²⁰聽⁸²¹不⁸²²出⁸²³來⁸²⁴。○⁸²⁵把⁸²⁶飯⁸²⁷預⁸²⁸備⁸²⁹下⁸³⁰。○⁸³¹翠⁸³²瑛⁸³³說⁸³⁴話⁸³⁵。○⁸³⁶他⁸³⁷叫⁸³⁸弄⁸³⁹調⁸⁴⁰弄⁸⁴¹人⁸⁴²。○⁸⁴³我⁸⁴⁴不⁸⁴⁵能⁸⁴⁶教⁸⁴⁷你⁸⁴⁸這⁸⁴⁹麼⁸⁵⁰做⁸⁵¹。○⁸⁵²不⁸⁵³要⁸⁵⁴叫⁸⁵⁵父⁸⁵⁶母⁸⁵⁷擔⁸⁵⁸憂⁸⁵⁹。○⁸⁶⁰我⁸⁶¹不⁸⁶²能⁸⁶³教⁸⁶⁴你⁸⁶⁵吃⁸⁶⁶虧⁸⁶⁷。○⁸⁶⁸明⁸⁶⁹天⁸⁷⁰一⁸⁷¹早⁸⁷²上⁸⁷³工⁸⁷⁴。○⁸⁷⁵你⁸⁷⁶實⁸⁷⁷在⁸⁷⁸教⁸⁷⁹我⁸⁸⁰丟⁸⁸¹臉⁸⁸²。○⁸⁸³叫⁸⁸⁴他⁸⁸⁵聽⁸⁸⁶不⁸⁸⁷出⁸⁸⁸來⁸⁸⁹。○⁸⁹⁰把⁸⁹¹飯⁸⁹²預⁸⁹³備⁸⁹⁴下⁸⁹⁵。○⁸⁹⁶翠⁸⁹⁷瑛⁸⁹⁸說⁸⁹⁹話⁹⁰⁰。○⁹⁰¹他⁹⁰²叫⁹⁰³弄⁹⁰⁴調⁹⁰⁵弄⁹⁰⁶人⁹⁰⁷。○⁹⁰⁸我⁹⁰⁹不⁹¹⁰能⁹¹¹教⁹¹²你⁹¹³這⁹¹⁴麼⁹¹⁵做⁹¹⁶。○⁹¹⁷不⁹¹⁸要⁹¹⁹叫⁹²⁰父⁹²¹母⁹²²擔⁹²³憂⁹²⁴。○⁹²⁵我⁹²⁶不⁹²⁷能⁹²⁸教⁹²⁹你⁹³⁰吃⁹³¹虧⁹³²。○⁹³³明⁹³⁴天⁹³⁵一⁹³⁶早⁹³⁷上⁹³⁸工⁹³⁹。○⁹⁴⁰你⁹⁴¹實⁹⁴²在⁹⁴³教⁹⁴⁴我⁹⁴⁵丟⁹⁴⁶臉⁹⁴⁷。○⁹⁴⁸叫⁹⁴⁹他⁹⁵⁰聽⁹⁵¹不⁹⁵²出⁹⁵³來⁹⁵⁴。○⁹⁵⁵把⁹⁵⁶飯⁹⁵⁷預⁹⁵⁸備⁹⁵⁹下⁹⁶⁰。○⁹⁶¹翠⁹⁶²瑛⁹⁶³說⁹⁶⁴話⁹⁶⁵。○⁹⁶⁶他⁹⁶⁷叫⁹⁶⁸弄⁹⁶⁹調⁹⁷⁰弄⁹⁷¹人⁹⁷²。○⁹⁷³我⁹⁷⁴不⁹⁷⁵能⁹⁷⁶教⁹⁷⁷你⁹⁷⁸這⁹⁷⁹麼⁹⁸⁰做⁹⁸¹。○⁹⁸²不⁹⁸³要⁹⁸⁴叫⁹⁸⁵父⁹⁸⁶母⁹⁸⁷擔⁹⁸⁸憂⁹⁸⁹。○⁹⁹⁰我⁹⁹¹不⁹⁹²能⁹⁹³教⁹⁹⁴你⁹⁹⁵吃⁹⁹⁶虧⁹⁹⁷。○⁹⁹⁸明⁹⁹⁹天¹⁰⁰⁰一¹⁰⁰¹早¹⁰⁰²上¹⁰⁰³工¹⁰⁰⁴。○¹⁰⁰⁵你¹⁰⁰⁶實¹⁰⁰⁷在¹⁰⁰⁸教¹⁰⁰⁹我¹⁰¹⁰丟¹⁰¹¹臉¹⁰¹²。○¹⁰¹³叫¹⁰¹⁴他¹⁰¹⁵聽¹⁰¹⁶不¹⁰¹⁷出¹⁰¹⁸來¹⁰¹⁹。○¹⁰²⁰把¹⁰²¹飯¹⁰²²預¹⁰²³備¹⁰²⁴下¹⁰²⁵。○¹⁰²⁶翠¹⁰²⁷瑛¹⁰²⁸說¹⁰²⁹話¹⁰³⁰。○¹⁰³¹他¹⁰³²叫¹⁰³³弄¹⁰³⁴調¹⁰³⁵弄¹⁰³⁶人¹⁰³⁷。○¹⁰³⁸我¹⁰³⁹不¹⁰⁴⁰能¹⁰⁴¹教¹⁰⁴²你¹⁰⁴³這¹⁰⁴⁴麼¹⁰⁴⁵做¹⁰⁴⁶。○¹⁰⁴⁷不¹⁰⁴⁸要¹⁰⁴⁹叫¹⁰⁵⁰父¹⁰⁵¹母¹⁰⁵²擔¹⁰⁵³憂¹⁰⁵⁴。○¹⁰⁵⁵我¹⁰⁵⁶不¹⁰⁵⁷能¹⁰⁵⁸教¹⁰⁵⁹你¹⁰⁶⁰吃¹⁰⁶¹虧¹⁰⁶²。○¹⁰⁶³明¹⁰⁶⁴天¹⁰⁶⁵一¹⁰⁶⁶早¹⁰⁶⁷上¹⁰⁶⁸工¹⁰⁶⁹。○¹⁰⁷⁰你¹⁰⁷¹實¹⁰⁷²在¹⁰⁷³教¹⁰⁷⁴我¹⁰⁷⁵丟¹⁰⁷⁶臉¹⁰⁷⁷。○¹⁰⁷⁸叫¹⁰⁷⁹他¹⁰⁸⁰聽¹⁰⁸¹不¹⁰⁸²出¹⁰⁸³來¹⁰⁸⁴。○¹⁰⁸⁵把¹⁰⁸⁶飯¹⁰⁸⁷預¹⁰⁸⁸備¹⁰⁸⁹下¹⁰⁹⁰。○¹⁰⁹¹翠¹⁰⁹²瑛¹⁰⁹³說¹⁰⁹⁴話¹⁰⁹⁵。○¹⁰⁹⁶他¹⁰⁹⁷叫¹⁰⁹⁸弄¹⁰⁹⁹調¹¹⁰⁰弄¹¹⁰¹人¹¹⁰²。○¹¹⁰³我¹¹⁰⁴不¹¹⁰⁵能¹¹⁰⁶教¹¹⁰⁷你¹¹⁰⁸這¹¹⁰⁹麼¹¹¹⁰做¹¹¹¹。○¹¹¹²不¹¹¹³要¹¹¹⁴叫¹¹¹⁵父¹¹¹⁶母¹¹¹⁷擔¹¹¹⁸憂¹¹¹⁹。○¹¹²⁰我¹¹²¹不¹¹²²能¹¹²³教¹¹²⁴你¹¹²⁵吃¹¹²⁶虧¹¹²⁷。○¹¹²⁸明¹¹²⁹天¹¹³⁰一¹¹³¹早¹¹³²上¹¹³³工¹¹³⁴。○¹¹³⁵你¹¹³⁶實¹¹³⁷在¹¹³⁸教¹¹³⁹我¹¹⁴⁰丟¹¹⁴¹臉¹¹⁴²。○¹¹⁴³叫¹¹⁴⁴他¹¹⁴⁵聽¹¹⁴⁶不¹¹⁴⁷出¹¹⁴⁸來¹¹⁴⁹。○¹¹⁵⁰把¹¹⁵¹飯¹¹⁵²預¹¹⁵³備¹¹⁵⁴下¹¹⁵⁵。○¹¹⁵⁶翠¹¹⁵⁷瑛¹¹⁵⁸說¹¹⁵⁹話¹¹⁶⁰。○¹¹⁶¹他¹¹⁶²叫¹¹⁶³弄¹¹⁶⁴調¹¹⁶⁵弄¹¹⁶⁶人¹¹⁶⁷。○¹¹⁶⁸我¹¹⁶⁹不¹¹⁷⁰能¹¹⁷¹教¹¹⁷²你¹¹⁷³這¹¹⁷⁴麼¹¹⁷⁵做¹¹⁷⁶。○¹¹⁷⁷不¹¹⁷⁸要¹¹⁷⁹叫¹¹⁸⁰父¹¹⁸¹母¹¹⁸²擔¹¹⁸³憂¹¹⁸⁴。○¹¹⁸⁵我¹¹⁸⁶不¹¹⁸⁷能¹¹⁸⁸教¹¹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這他。到²³他²²他²¹一教受舒要一點
 樣○如臉教點我用坦仔
 聰○這²⁴今上我莫這幾細
 明。是沒見殺受、我鴉被受方告訴經
 ○上見回氣威、我也給使實兒給使事不
 我的²⁵觸動你的靈機、教掛念
 的父、也、叫請問師師母娘
 母、也、叫請問師師母娘
 也、叫請問師師母娘
 叫請問師師母娘
 請問師師母娘
 師師母娘
 母娘

- 15 So many have come that I have no way of providing for them.
- 16 Wang Shi Kwan has no legitimate business at all. He is truly a detestable fellow.
- 17 You must tell her carefully so as to relieve her mind.
- 18 Only by making your father and mother comfortable for a season will you be discharging your duties as a son.
- 19 I certainly cannot allow myself to be wronged by you in this fashion.
- 20 Give him a little morphia to make him sleep, and he will be all right.
- 21 He made me feel badly, and I'll take care that he doesn't get much comfort.
- 22 He had a severe (murderous) expression on his face so that whoever looked at him felt afraid.
- 23 Up to this time I have had no answer [to my letter] so that I cannot help feeling anxious about him.

靈 *Ling*². The spiritual part, spirit; ethereal, intelligent; efficacious; powerful.
 靈機 *Ling*² *chi*¹. The "intelligent machine," the mind, the springs of thought; the faculties.
 惦 *Tien*⁴. To think of, to remember.
 惦記 *Tien*⁴ *chi*⁴. To think of, to call to mind, to bear in remembrance.
 扛 *K'ang*². To carry on the shoulder; to withstand, to sustain, to bear.
 杠 *Kang*⁴. A pole, a cross-bar, a lever.
 詳 *Hsiang*². To examine; to discourse upon; minutely, in detail.
 詳細 *Hsiang*² *hsi*⁴. Carefully, minutely, in detail; trusty, reliable.
 臊 *Sao*⁴. Bashful, ashamed. Also *sao*¹.
 害臊 *Hai*⁴ *sao*⁴. Ashamed, mortified.
 害羞 *Hai*⁴ *hsi*⁴. Put to the blush, ashamed, mortified.
 蘭 *Lan*². Orchideous plants; scented, elegant; joyous, delightful; adopted.
 褥 *Ju*⁴. A mattress, a cushion, a rug.
 安歇 *An*⁴ *hsie*¹. To rest, to go to rest, to sleep peacefully.
 均 *Chün*⁴. In equal parts, just, even; all, altogether; to adjust.
 勻 *Yün*². Equal, even; a little; to divide off, to allot.

均勻 Alike, equal, uniform, even; seasonable.
 拈 *Nien*². To take in the fingers, to pick up, to draw,—as a lot.
 圖 *Chiu*¹. A lot, a cut, a ticket.
 拈圖 To cast lots, to draw cuts.
 碰命兒 *P'eng*⁴ *ming*⁴ *er*². To run the risk, to take one's chance.
 命兒攤 *Ming*⁴ *er*² *t'an*¹. Same.
 運氣 *Yün*⁴ *chi*⁴. Chance, luck, fortune, lot, fate.
 遺 *I*². To will, to bequeath; to leave behind, to forget, to neglect; surplus.
 遺命 *I*² *ming*⁴. Dying commands, a will, a testament.
 長孫 *Chang*³ *sun*¹. The eldest grandson in the male line.
 效 *Hsiao*⁴. To imitate, to copy; to verify; effect, efficacy; result.
 功效 *Kung*¹ *hsiao*⁴. Efficacy, effect, result; merit.
 變化 *Pien*⁴ *hwa*⁴. To change, to transform.
 吉 *Chi*². Fortunate, auspicious; prosperous.
 吉利 *Chi*² *li*⁴. Auspicious, lucky, propitious, hopeful.
 喪 *Sang*⁴. To lose; to be bereft of; forgotten, lost; to die; to ruin; unlucky, baeful. Also *sang*¹.
 喪門 *Sang*¹ *men*². Unlucky, ill-omened.—Note 35.

他	功	留	均	了	○	叫	他	怎	安	好	24	It is Heaven that has quickened your faculties so that you have this wisdom.	
一	效	的	勻	話	這 ³⁰	你	慢	麼	答		25	My father and mother, also, send their kind regards. <i>Ans.</i> Thank you. They are very thoughtful.	
句	就	遺	可	戶	件	害	慢	扛	謝		26	I sent you to get a <i>pien-tan</i> , how is it that you come carrying a <i>kang-tsi</i> ?	
不	是	命	以	蘭	事	羞	躁	就	了	謝	27	Please explain it in detail, and let him hear it step by step, and he will understand.	
說	能	叫	拈	抓	給	實	○	說	一	叫	28	I whip you, not to make you suffer pain, but that you may be ashamed.	
淨	變	除	鬪	鬪	他	在	背 ²⁹	明	根	他	29	Stealing is the taking of people's things behind their backs and without their knowledge.	
說	化	出	憑	叫	鋪	難	着	白	杠	們	30	This is a very embarrassing affair. I haven't the least idea what to do.	
一	人	三	他	他	上	叫	人	了	子	情	31	When the two were done talking, Hu Lan spread mattresses for them and bade them [lie down to] rest.	
些	心	十	們	們	褥	我	拿	○	來	記	32	If you positively cannot divide it evenly, you may draw cuts and let each one take his chance.	
喪	使	畝	各	各	子	一	東	我 ²⁸	呢	着	33	Just before his death, my father made a will directing that thirty mow of land be set apart for his eldest grandson.	
門	得	地	人	人	叫	點	西	打	○	○	34	The chief effect of Christianity is that it is able to change the heart, causing men to turn from evil and become virtuous.	
話	人	給	的	命	碰	他	主	不	你	請 ²⁷	我 ²⁶	35	He did not speak one auspicious word, but just a lot of ill-omened talk which we were loth to hear.
叫	改	長	運	兒	命	安	意	給	教	不	先	叫	
人	惡	孫	氣	攤	兒	歇	沒	人	是	生	你	去	
不	爲	○	○	○	○	有	○	知	要	詳	細	找	
願	善	耶 ³⁴	我 ³³	若 ³²	○	道	叫	你	一	點	一	根	
意	○	穌	父	實	二 ³¹	這	就	疼	是	講	講	扁	
聽	吉 ³⁵	教	親	在	人	說	是	偷	要	叫	擔	擔	
話	大	臨	死	不	完	完	完	完	完	完	完	完	

NOTES.

2 The Southern form 許, is entirely *t'ung hsing* and in very common use. It is a little stronger than the other form, differing from it much as *permit* does from *allow*. See Les. 130.

3 This sentence might also mean, *I will not cause you to suffer loss*. The meaning intended will depend on the connection.

5 一早, *one early*, is emphatic. It means *very early*, or as early as the circumstances will permit.

7 Kitchen is put by metonymy for cook. This is a common idiom; thus heaven 天 for *God*, audience hall 朝廷 for *Emperor*, learning court 學院 for *examiner*, etc.

18 受用 may also be used in the North.

19 Lit., *Your causing me to suffer wrong in this way, will certainly not go down*.

22 殺威 is more or less local. 殺氣 is more general, and its meaning is much stronger.

26 A 扁擔 is a pole for one person to carry over the shoulder with burdens suspended from the ends; the 杠子 is a pole for two persons to carry a burden suspended between them.

32 拈鬪 is the book form, while in the North 抓鬪 is the form commonly used. They differ in meaning, much as "cast lots" differs from "draw cuts." The latter part of the sentence expresses a very common idea, yet I found it impossible to get two teachers from different places to agree as to how to say it. 碰命兒 is the Peking form, 命兒攤 is the Shantung form, while the Nankang teacher rejected both and recast the whole clause.

33 遺命 is a book expression. There is no legal provision in China for either making or executing a will. The case referred to here was probably nothing more than verbal directions.

35 According to the meaning here used 喪 should be read *Sang*⁴, it is, however, generally read *Sang*¹.

第七十二課

TRANSLATION.

我¹² ○ ○ 短 婆 母 殷 走⁴ 兒 你¹
 常 說¹¹ 這¹⁰ 喇。 家 是 殷 勤 的 看 整 成
 想 了 個 人。 他⁹ 有。 財 事 奉 兩 個 不 要 他³
 着 半 天、 叫 兩 個 該⁸ 家。 個 老 人 家。 你⁷ 的 大 姑 他⁶ ○ 親 家。
 做 買 賣、 還 是 個 夥 兒 的 時 節、 是 同 窗。 就 有 姨 姨 要 ○
 就 是 個 內 行 容 不 下。 窗。 就 有 姨 姨 要 ○

- 1 What are you all the time doing?
- 2 Everybody looks coldly upon you.
- 3 They two are sworn relatives.
- 4 When you go, do not forget to lock the door.
- 5 You ought to minister diligently to the old folks.
- 6 Her second maternal aunt is wealthy.
- 7 Is your oldest daughter betrothed?
- 8 When you are in debt to a man, your tongue is short.
- 9 They two were schoolmates when they were young.
- 10 None [of us] can put up with this fellow.
- 11 After all this talk you turn out to be an expert, eh!
- 12 I have been waiting this long time to go into business, but cannot find a monied partner.

LESSON LXXII.

THE ENCLITIC 家.

The character 家 is added to certain words for the purpose of merging the individual in the family or class, thus generalizing them. It is added to man, woman, and to all terms denoting family

relationships, to various offices, to time, etc. It may be compared to "kind" used as a suffix in such words as mankind, womankind, etc.; but is by no means equivalent to it.

VOCABULARY.

- 成天家 *Ch'êng² tien¹ chia¹*. Continually, all the time:—Les. 108.
 整天家 *Chêng³ tien¹ chia¹*. Same:—Note 1.
 親 *Ch'ing⁴*. A relative by marriage:—Note 3. See *ch'in¹*.
 親家 *Ch'ing⁴ chia¹*. A relative by marriage.
 乾親家 *Kan¹ ch'ing⁴ chia¹*. A relative by adoption:—Note 3.
 人家 *Jên² chia¹*. Others in contrast with oneself; other people; everybody; the person referred to.
 冷眼 *Lêng³ yien³*. To look on with displeasure, to look coldly at, askance.
 時節 *Shi² chie²*. A time, the time which, a period of time.
 時家 *Shi² chia¹*. Same:—Note 4.
 殷 *Yin¹*. Abundant, full; particular; diligent.
 殷勤 *Yin¹ ch'in²*. Diligent, attentive.

- 奉 *Fêng⁴*. To receive respectfully; to deliver to; to reverence; to serve; obediently.
 事奉 *Shi⁴ fêng⁴*. To wait upon, to serve, to minister to.
 姨 *I²*. A mother's sister, a maternal aunt.
 姨母 *I² mu³*. Same.
 婆家 *P'oa² chia¹*. Mother-in-law, mother-in-law's family.
 大家夥 *Ta⁴ chia¹ hwoi³*. The whole company, all concerned. (L.)
 行家 *Hang² chia¹*. One skilled in any art, an expert.
 內行 *Nei⁴ hang²*. Versed in the secrets of a business or art, expert.
 搶嘴 *Ch'iang³ tswei³*. Forward to talk, impertinent, unmannerly.
 搶頭 *Ch'iang³ t'ou²*. Same.
 搶先 *Ch'iang³ hsien¹*. Same (s.)

東家。○如今官家的事，也是半公半私的了。○怎麼一個孩子家，說這話，實在躁人。○漢半家說不出句不覺先頭。○人家都厭惡他，他自己一點兒槍頭。○一個男子漢，半天家說不出句話來，也得幫助他丈夫過日子。○替人家說話，都要實在，不可胡說亂道。○我的素來不該人家的，不欠人家的。○新女婿爺不嫌人家好歹，佔人家便宜。○去拜年。○人正月初三日，都上丈人家去拜人。

- 13 At the present time official business has also come to be half legitimate and half illicit.
 14 How is it that a mere child puts in his talk in such an unmannerly way?
 15 Everybody detests him, but he does not, in the least, realize it.
 16 I tell you it tries one's patience, when a full-grown man can't get a sentence out in a whole half day.
 17 It will not do for women to think only of food and dress, they should also help their husbands to get along in life.
 18 When you speak for others, you should speak the truth, and not talk recklessly.
 19 It is not my custom to be in debt, nor to be in arrears to any man.
 20 You should not find fault with people, nor sponge upon them.
 21 On the third of the first month every new son-in-law goes to visit his wife's relatives to pay his respects.

男子漢 *Nan³ tsì³ han⁴*. A man as distinguished from a woman, a man with decided masculine qualities.

婦道家 *Fu⁴ tao⁴ chia¹*. . . . Women, wives.

承 *Ch'êng²*. To receive; to undertake; to assist; to contest, to compete; to support, to uphold; to open up; to succeed, second to.

胡 *Hu²*. What! How? The Mongols; used for 糊, —confused, muddled.

胡說巴道 *Hu² shwo¹ pa⁴ tao⁴*. To talk wildly or recklessly.

胡說亂道 *Hu² shwo¹ lan⁴ tao⁴*. . . . Same.

素來 *Su⁴ lai²*. Heretofore: commonly, customarily.

新女婿 *Hsin¹ nü³ hsü⁴*. . . . A bridegroom.

新姑爺 *Hsin¹ ku¹ gie²*. . . . A bridegroom.

丈人 *Chang⁴ jên²*. . . . Father-in-law.

拜年 *Pai⁴ nien²*. To pay one's respects at the New Year.

子弟 *Tsi³ ti⁴*. Sons and younger brothers; young people of the family:—Note 22.

冤 *Yüen¹*. . . . Oppression; injustice, wrong.

冤家 *Yüen¹ chia¹*. One from whom wrong has been received, an enemy.

搬家 *Pan¹ chia¹*. A household-moving, to flit, to migrate.

檢 *Chien³*. To sort, to collate; to examine; to revise; to compose; to pick up.

管家 *Kwan³ chia¹*. . . . A head-man, a steward.

檢點 *Chien³ tien³*. To look over carefully, to count over: to oversee.

綠 *Lü⁴, lu⁴*. . . . Green, the color of leaves.

說白道綠 *Shwo¹ pai² tao⁴ lü⁴*. To discuss people's characters, to gossip, to defame.

說白道黑 *Shwo¹ pai² tao⁴ hei¹*. Same:— Note 25.

結親 *Chie² ch'in¹*. To make a marriage alliance.

娘家 *Niang² chia¹*. A married woman's mother's family.

乳 *Ju³*. . . . Milk; the breasts; to suck; to suckle.

乳名 *Ju³ ming²*. . . . A pet name:—Note 27.

叫作 *Chiao⁴ tso⁴*. . . . Named, called.

蓮 *Lien²*. . . . The lotus,—consecrated to Buddha.

勾 *Kou¹*. To mark off and reject; to entice, to inveigle; to hook on, to connect by a hook; the short side of a right-angled triangle.

一筆勾消 *Yi¹ pi³ kou¹ hsiao¹*. To erase by a stroke of the pen, to strike out: to ignore.

薙 *Ti⁴*. . . . To shave the head.

一蓮。娘兒的。那派張○家
 筆○家配許○裏、幾桌他²³家
 勾從²⁸姓給我²⁶張個子上。倆是子弟、
 消前李、他和他長、管○是弟、人家
 如今待我的兒子、結李家檢點。○大²⁴冤仇家、
 和他小乳、很親家短、說○人家不可
 我的名、對作親、說○他²⁵搬家、請讓
 成了好處、作思。家、白道正在一
 冤家算李翠我²⁷女黑綠在必一

22 The prosperity of a family depends on the rising generation, and, also, the decadence of a family proceeds from them.
 23 They two are enemies, and must not be invited to sit at the same table.
 24 When wealthy families move, they always appoint several old stewards to oversee.
 25 He is over there criticising this one and that one, defaming people's characters.
 26 For me to contract a marriage alliance with him, giving my daughter to his son, suits my wishes exactly.
 27 My mother's name was Li, and my little name was Li Ts'wei Lien.
 28 He wholly ignores all my former kindness, and has now become my enemy.

尙 *Shang*⁴. To esteem, to honor; to control; ... still, furthermore, yet.
 和尚 *Hè² shang*⁴. A Buddhist priest. Read *hè² ch'ang*⁴ in some places.
 出家 *Chu*¹ *chia*¹. To take a vow of celibacy, ... to enter the priesthood.
 僧 *Sêng*¹. ... A Buddhist priest; a lama.
 僧家 *Sêng*¹ *chia*¹. Priests, the Buddhist priesthood.
 俗家 *Su*² *chia*¹. ... The laity, the world.
 誼 *I*². That which is right, proper or fit, friendship, acquaintance.

情誼 *Ch'ing*² *i*². ... Favor, kindness.
 獎賞 *Chiang*³ *shang*³. ... Reward; prize.
 國家 *Kwo*¹ *chia*¹. ... State, country.
 政 *Chêng*⁴. ... To rule; government, laws.
 儒 *Ju*². ... Scholars, literati, the learned.
 儒家 *Ju*² *chia*¹. The learned class, Confucianists, ... the literati.
 欲 *Yü*⁴. To wish for, to long for; aspiration. ... hopes; lust, appetite, passion.

NOTES.

1 成天家或整天家 Both forms of this much used phrase are regarded as correct. In some places the aspirated form is chiefly used, and in some places the unaspirated. In some places, both North and South, 成天 is frequently used without the 家, and, in the North especially, 的 is often substituted for 家. See Les. 108, Sub.
 3 親 is read *Ch'ing*⁴ only when followed by 家. 乾親家 *Dry relatives*; i. e., relatives not really such, but made such by adoption. The Chinese practise a species of adoption in the case of brothers and sisters, also parents and children. It is simply a mutual choice, accompanied by the giving of presents, and implying a promise or vow of mutual faithfulness. The vow is sometimes formally expressed, and ratified by a feast. When a member of one family enters into such a relationship with a member of another family, the two families become 乾親家.
 4 府家 though not often used in the South, is readily understood. In the North it is more used in some places than in others. It may be applied to any verb or noun indicating time. Where not used, 時節 takes its place, but requires a 的 before it, which the 時家 does not. The construction of 了 is, Do not forget to have locked the door.
 5 老人家 is a respectful way of referring to any one's parents. It is also used as a term of respect when addressing any elderly person (30).

6 This sentence might with equal propriety, and without perceptible change of meaning, be given 他二姨家是財主.
 7 Lit., Has your eldest daughter a mother-in-law?
 10 這個人 is used emphatically, and expresses a shade of contempt. 大家夥兒 all the persons concerned, is much used in some places, but is not *t'ung hsing*.
 11 行家 One thoroughly versed in any business, art, or profession, an expert. The conversation had disclosed what the speaker had not previously suspected, viz., that the party addressed was an expert.
 17 承吃承穿 *Receive food and receive dress*, that is receiving all and doing nothing, only thinking of food and dress.
 22 子弟 *Sons and younger brothers*, including also their sons—a general term including all of the family younger than oneself, but primarily supposed to be used by the eldest brother, who is regarded as the head of the family.
 23 讓 means properly to yield or give place to, hence as used by the host with reference to guests, it means to seat or place at table.
 24 大戶人家 A family with a large doorway, that is a large and wealthy family.
 25 張家長李家短 etc., 說 must be supplied. 張 and 李 being very common names are used at large for

都是功的，是獎³¹情，叫爲出家了。
 清夫功皇賞誼，你俗家。○薙²⁹
 心煉是夫上的，是國我人○稱頭
 寡氣養恩家的，怎麼受驚的僧當
 欲養氣道○善報驚的僧家和尚，
 的氣道家儒³²政呢。這事稱就
 意思氣的家也○個情，人叫

- 29 To shave the head and become a Buddhist priest is called, "leaving the family." They call themselves the priesthood, and call others the world.
- 30 That you, good sir, should be worried on account of my affairs, is a favor I am wholly unable to requite.
- 31 Rewards conferred promote the good government of the country, and are, at the same time, an expression of imperial favour.
- 32 The effort of Confucianism is to nourish the vital principle; the effort of Taoism is to refine the vital principle; both aim at purifying the heart and diminishing the appetites.

any one, as we say Jones and Brown. It is not easy to see why 黑 should not always be used, yet 綠 is used in many places, 道 is used in the sense of 說.

27 小名 is the colloquial, 乳名 is the book form.

29 Buddhist priests shave the entire head, and in this respect differ from Taoist priests, some of whom (those who marry) wear the hair as other Chinese do, others (those who do not marry) allow *all* the hair to grow, and wear it in a knot on the top of the head. Buddhist priests are not allowed to marry, hence the phrase 出家.

32 氣 refers here to the divine essence which is held to constitute the soul, and of which the physical breath is the emblem and vehicle. This divine essence, or vital principle, the Confucianist regards as good, and seeks to *nourish* and preserve it as the path to virtue and longevity. The Taoist regards it as evil, especially as being corrupted by association with the body, and seeks to *purify* and refine it, as the passport to immortality. 清心寡欲 is a ready-made book phrase. 清 and 寡 are to be taken as verbs.

LESSON LXXIII.

發 EXPRESSING DEVELOPMENT.

發 To send forth,—is joined with many words to express the idea of becoming, developing, etc. It is especially joined to such words as express qualities perceived by the senses. It may often be rendered by *become*, or *grow*, or *get*. In many cases English affords no exact equivalent.

發黃 To be or become yellow.

發家 To enrich one's family:—Note 2.

發財 To make money, to get or grow rich.

發亮 To appear lustrous, to shine.

發紅 To be or become red, to grow red.

發壞 To become addicted to vicious practices, to develop a vicious character; to spoil, to ferment.

發亂 To become confused, to be in a state of confusion.

發狂 To become or grow reckless, or violent.

發瘋 To suffer an attack of convulsions, to be subject to fits.

發怯 To be or become timorous, to give way to fear.

發怒 To become or grow angry, to get in a passion.

發軟弱 To become or grow weak, to betray weakness.

發誓 To take an oath, to swear.

發笨 To become stiff, to grow clumsy.

發花 To become or grow dim or indistinct (of the eyes).

發慌 To become excited or confused, to grow nervous.

發悶 To feel gloomy; to have a sense of distress or uneasiness.

發利害 To grow severe; to become unruly; to storm, to make an ado.

發威 To become violent, to rage; to assume an air of authority and anger.

發硬 To become hard; to grow stiff.

發僵 To be or become obstinate; to grow stiff, to be clumsy.

課 三 十 七 第

TRANSLATION.

要 瘋 外 人、事 壞 說⁵ 財。發 你¹
 害發死 財 最 多、的 起 ○ 家。的
 怕怯。了。不 容 心 地 來、好⁴ ○ 舌
 ○ ○ 發。易 裏 方、他 墨 這³ 頭
 有¹² 該¹¹ ○ 發 發 沒 臉 寫 樣 發
 人 大 我¹⁰ 狂。亂。有 上 的 買 黃。
 發 起 的 ○ ○ 我。發 字 賣、○
 怒、膽 外 人⁹ 年⁸ ○ 紅。發 不 外²
 就 來、甥、不 輕 他⁷ ○ 亮。能 財
 和 不 發 抽 得 的 的 發⁶ ○ 發 不

- 1 Your tongue is yellow.
- 2 Illegitimate gains do not advance a man's estate.
- 3 It is impossible to get rich at this kind of business.
- 4 Writing done with good ink, shows a lustre. [red.]
- 5 When you speak of it, his face grows
- 6 I am free from vicious practices.
- 7 His mind is confused with the multitude of his affairs.
- 8 It is very easy for the young to become reckless.
- 9 Without illegitimate gain, no one gets rich.
- 10 My nephew died of epilepsy.
- 11 You should brace up your courage, and not yield to fear.

發虛 To feel languid or exhausted.
 發現 To become manifest; to be aroused or awakened (of conscience).
 發飽 To have a feeling of distention or fullness, flatulence.
 作飽 The same:—Note 24.
 發酸 or 作酸 To be or become sour; to have a sour taste.
 發心口疼 To have or suffer an attack of dyspepsia or indigestion.
 發涼 To become cold, to feel cold.
 發冷 To seem or feel cold:—Note 26.
 發暈 or 作暈 To be or become or feel dizzy.
 發乾 or 作乾 To be or become or feel dry.

發慈悲 To be compassionate, to show pity, to be moved with a feeling of compassion.
 發驕傲 To be or become or grow proud.
 發瘡子 or 發瘡疾 To have or suffer from ague.
 發熱 To be or feel hot or feverish.
 發麻 To become or feel numb.
 發糊塗 To become foolish or silly; to be stupefied; to become bewildered.
 發齶 To wheeze, to be asthmatic.
 發脹 To be distended, to feel a sense of fullness.
 發板 To be or feel stiff; to be or grow intractable.
 For further list of words joined with 發, see Supplement.

VOCABULARY.

外財 *Wai⁴ ts'ai²*. Illegitimate gain; money acquired by a stroke of good fortune.
 甥 *Shêng¹*. . . . Relatives of a different surname.
 外甥 *Wai⁴ shêng¹*. The children of one's own sisters and wife's sisters.
 抽瘋 *Ch'ou¹ fêng¹*. To fall in an epileptic fit, attacked by convulsions.
 怯 *Ch'ie⁴*. . . . Timorous; nervous.
 酵 *Chiao⁴*. Yeast, leaven.

發酵 *Fa¹ chiao⁴*. To raise, to ferment; baking powder, bicarbonate of soda.
 蘇打 *Su¹ ta³*. Bicarbonate of soda.
 誓 *Shi¹*. To take an oath; a vow, an oath.
 慌 *Hwang¹*. Hurried, nervous, frightened; to move unsteadily, to wobble.
 消停 *Hsiao¹ t'ing²*. To do leisurely, to do at one's ease or convenience.
 發作 *Fa¹ tso⁴*. To get in a passion, to storm; to inflame and swell, to become acute:—Note 20.

答不飽 ○ 難不²⁰慌、了。事加猛
 嘴作不我²³以不^{不發}只手情。上獸
 裏飽、那寫發發作管脚○一—
 常答時字。威利起來停笨、生發蘇○
 作發天良○你²²他²²着眼發笨、生發蘇○
 酸。天良心你²²他²²着眼發笨、生發蘇○
 ○夜發這是不做睛不要○一—
 昨²⁶裏現、樣能罷。也信你¹⁵回¹³
 天作發覺發能○發他、若的
 新飽。得虛、怕我¹⁹花。他發不饅頭、
 娘媳○罪該的。這○發發軟沒發
 子婦嘴²⁵重、吃○兩到¹⁸誓弱、發
 發害裏○一冬²¹天、了是假就好。
 心作發你²⁴點補人裏裏的。沒○
 口酸酸肚子藥手發不○有可¹⁴
 疼、不不子藥手發不○有可¹⁴
 手作、作纜發悶。要人¹⁷這以
 脚酸飽發好。僵硬○發老些再

- 12 Some men when they get angry, are like wild beasts.
- 13 The bread, this time, did not rise well.
- 14 You may add a little more soda.
- 15 If you had betrayed no weakness, there would have been none of these things. [takes is false.]
- 16 Do not believe him, sir, the oath he
- 17 When a man is old, his hands and feet become stiff, and his eyes, dim.
- 18 When you reach the examination hall, do not get nervous, but write [your essay] at your ease.
- 19 I am feeling gloomy these few days.
- 20 If you do not storm, he will not be afraid.
- 21 In the winter one's hands grow stiff, so that writing becomes difficult.
- 22 In this exhausted condition, it would be well for you to take a little tonic.
- 23 At that time my conscience was aroused, and I felt the weight of my sins.
- 24 Does your belly feel distended? *Ans.* It feels so every night.
- 25 Do you have a sour taste in your mouth? *Ans.* I constantly have a sour taste in my mouth.
- 26 Yesterday the bride had a pain in her stomach, so that both her hands and feet became cold.

冬天 *Tung¹ tien¹.* Winter, the winter season.

僵 *Chiang¹.* Prostrate; stiffened.

難以 *Nan² i³.* Hard, difficult.

酸 *Swan¹.* Sour, acid; irritating, grieved; numbness or weakness of the muscles.

暈 *Yün⁴.* A halo; foggy; obscure; dizzy.

慈 *Ts'i².* Maternal affection; kindness, tenderness; mercy.

慈悲 *Ts'i² pei¹.* Compassion, forbearance, mercy.

救主 *Chiu⁴ chu³.* A saviour, the Saviour (a Christian term).

前進 *Ch'ien² chin⁴.* To advance; advancement, promotion.

瘧 *Yao⁴, yoa⁴, yüe⁴, nüe⁴.* Intermittent fever, ague.

疾 *Chi².* ... Sicknes, disorder, ailment.

瘧疾 Intermittent or remittent fever, ague.

汗 *Han⁴.* ... Sweat, perspiration.

出汗 *Ch'u¹ han⁴.* ... To perspire, to sweat.

賭氣 *Tu³ ch'i⁴.* To resolve or vow in anger to do ... a thing, to do in spite of all hindrances, to do with the might.

永 *Yung³.* ... Perpetual, everlasting; final.

永遠 *Yung³ yüen³.* Endless, everlasting, eternal.

齧 *Hou¹.* To breathe hard, asthma; a special intensive:—Les. 148.

齧病 *Hou¹ ping⁴.* ... Asthma:—Note 35.

傷風 *Shang¹ feng¹.* ... To take cold.

脹 *Chang⁴.* To swell up, to enlarge; dropsical; ... tenseness, fullness.

罐 *Kwan⁴.* ... A jar, a crock, a mug, a urn.

火罐 *Hwoa³ kwan⁴.* A small cup used for cupping, ... also to hold medicines.

罐子給我拔一拔就好了。
 我沒有甚麼大病，就是腦子發脹，身上發板，用火
 喘，是有個發齣的病嗎？
 了關東，他說不發大財，永遠也不回來。○你這
 幾天淨發糊塗，說話也不清楚。○我大哥賭氣上
 兩條腿，都不出汗，常覺着發癱。○他病的
 前進。○人發瘡，是有時發冷，有時發熱。○我的
 給人一位救主，○人發驕傲，最容易耽誤自己的
 我嘴裏發乾，請給我一點水喝。○天父大發慈悲，
 都發了冷涼。○睡了我這些日子，起來不能不作
 發作。

27 Having been confined to your bed all these days, you cannot but feel dizzy when you first get up.
 28 My mouth feels dry, please give me a little water to drink.
 29 Our Heavenly Father in His great compassion gave unto men a Saviour.
 30 When a man becomes proud, he is very apt to hinder his own advancement.
 31 When one has ague, he sometimes feels cold, and sometimes hot.
 32 Both my legs are destitute of perspiration, and constantly feel numb.
 33 His illness is not slight; for several days he has been constantly in a stupor, his speech, also, is indistinct.
 34 My eldest brother went off to Manchuria in a fit of anger, saying that unless he made a fortune, he would never return.
 35 Is your shortness of breath on account of asthma? *Ans.* No, I have no asthma; I have caught a cold.
 36 I have no illness of any consequence, but I have a fullness in my head, and my body feels stiff. If you will cup me, I shall be all right.

NOTES.

1 In this sentence, the translation fails to convey the force of 發. It might be paraphrased, *your tongue has developed a yellow color.*

2 發家 *To advance the interests of the family*: riches are held by families rather than by individuals. This use of 發 is not quite analogous to its use in this lesson.

6 Lit., *Becoming bad place has not me*, that is I am free from all participation in any kind of vice. The more usual and natural order would be, 我沒有發壞的地方. The inversion is for the purpose of throwing emphasis on the clause, 沒有我.

9 財 is to be understood after 發. The explanation of the seeming inconsistency between this and the second sentence seems to be that this is the sentiment of the average man who believes that dishonesty is the best policy, while the first is the sentiment of the virtuous man who believes in a righteous providence; or the inconsistency may be explained, by taking this sentence to mean, *without a stroke of extra good fortune, no one gets rich.*

10 抽瘋 is more widely used than 發瘋.

11 大 is here made to do service as a verb.

13 發 is here used of the raising of bread, and does not illustrate the principle of the lesson. The same is true of 發酵 in the next sentence.

18 Although not distinctly so stated, the "arena" here referred to is evidently the examination hall, and the thing to be done is the writing of a literary essay.

20 發作. In this phrase 發 takes the accent, which shows that it is used as a leading verb, and not as in other places in this lesson.

21 In this connection, 僵 is much more widely used than 硬.

24 作飽 *To become full*. This use of 作 for 發 is very common in Southern Mandarin, but is never heard in the North. 發飽不 is put for 發飽不發飽. The word or words that would follow a negative are not infrequently dropped in this way, and emphasis is thrown on the negative. This is especially the case in Central and Northern Mandarin.

26 In general, Southern Mandarin shows a strong predilection for 冷. The distinction which most teachers in the North would give to the two words in this connection, is that 發涼 means *feels cold to others*, and 發冷 means *feels cold to the person himself*.

27 In the South 睡 is used as an euphemism for prolonged sickness, and 躺 in the North.

31 It is a singular fact that in Pekingese the syllable to which this character 瘡 belongs has a great variety of readings. In eastern Shantung this character and others of its class have but one reading, viz., *yoā*.

35 胸病 is asthma in Shantung, as also in the South. In Peking asthma is 咳嗽喘.

很親。○開幾○不你²⁴可不必三¹⁹
 一先³¹眼條四²⁷清給以分²¹問
 時生急喇。○板音聲算不人分房
 也等凡³⁰坐會不開家說○子
 離茶能推不開這○了。的誰²³用
 不喫喝。就脫不開這麼些四²⁶個
 ○是燒水開的。人音聲都²⁹可
 我³³請不老不總我²⁹今兒
 人開水開○想法子推睜
 寫水○我³²看推睜
 了一○我³²看推睜
 一副對聯。酒上
 你上

19 I fear three rooms will be insuffi-
 cient to accommodate us.
 20 Take this board and saw it in two at
 this place.
 21 It is not necessary to get seissors,
 you can tear it with your hand.
 22 Whom God hath joined together,
 let not man put asunder.
 23 Who left that door open? *Ans.*
 The wind blew it open.
 24 Did you get the business arranged
 which you undertook to settle for
 them?
 25 Their accounts are not clear. They
 are unable to get a settlement.
 26 Even the divine genii could not break
 up this fend.
 27 Are you able to distinguish the four
 tones? *Ans.* I can distinguish all
 the four tones.
 28 These few benches will not seat so
 many people.
 29 I am very sleepy to-day, I cannot
 keep my eyes open.
 30 Everything that can possibly be evade-
 ed, he is sure to find a way to evade.
 31 The teacher is impatient for his tea,
 but, somehow, I cannot get the
 water to boil.

截 *Chie².* To cut off, to saw off; to obstruct, to
 ... intercept, to keep in check.
 鋸 *Chü⁴.* A saw; to saw; to mend with elamps
 ... or staples.
 撕 *Sa¹.* ... To tear, to rip, to rend.
 配合 *P'ei⁴ hē².* To match, to mate; suitable,
 ... fit.
 敞 *Chang³.* A high level space; spacious; to
 ... display; to open.
 說開 *Shwoa¹ k'ai¹.* To begin to speak; to open
 ... out on, to enlarge on; to
 arrange any business by exhortation or argument.
 賬目 *Chang⁴ mu⁴.* ... Accounts.
 冤仇 *Yüen¹ ch'ou².* Enmity, animosity; a feud;
 ... a deadly enemy.
 神仙 *Shên² hsien¹.* Divine genii, immortals:—
 ... Note 26.
 板凳 *Pan³ têng⁴.* ... A bench, a stool.
 睜 *K'un⁴.* ... To sleep, to nod; sleepy.
 睜 *Chêng¹.* ... To open the eyes; to stare.
 聯 *Lien².* Connected, associated; to combine, to
 ... join in order.

對聯 *Twei⁴ lien³.* Parallel mottoes or distiches
 ... written on scrolls.
 進京 *Chin⁴ ching¹.* To go to or visit the cap-
 ... ital.
 閃 *Shan³.* To flash; to evade, to dodge; to make
 ... room for.
 世面 *Shi⁴ mien⁴.* New or strange things, the
 ... sights, the world.
 綾 *Ling².* ... Thin silk damask, lining satin.
 綾羅 *Ling² lo².* ... Silk gauze.
 綢 *Ch'ou².* To bind, to wrap round; thin fine
 ... silk, levantine.
 緞 *Twan⁴.* ... Satin.
 綢緞 Silk and satin, silks generally.
 粳 *Ching¹, kêng¹.* Long white rice, unglutinous
 ... rice.
 粳米 *Ching¹ mi³.* ... Same.
 麩 *Mien⁴.* Flour of wheat or other grain; dough;
 ... vermicelli.
 白麩 *Pai² mien⁴.* ... Wheaten flour

街米貴時開大直頭書、放打
 上白人候、些條去攔攔開
 遇麪家、我罷。路、和、不、在、看
 見、那、穿、要、○、你、他、開、書、看
 自、些、的、進、將³⁷、怎、講、○、架、好
 然、穿、是、京、來、麼、明、有³⁵、子、不
 躲、粗、綾、一、我、單、說、話、高、上、好
 開、布、羅、邊、有、揀、開、爲、頭、呢、○
 舊、綢、見、空、這、就、甚、呢、○
 衣、緞、見、可、裏、是、麼、答、怎³⁴
 的、吃、世、以、走、了、放、書、麼
 人、的、面、走、呢、○、在、架、把
 在、是、○、開、快、這³⁶、心、子、那
 大、梗、富³⁸、的、閃、麼、裏、裏、部

32 I see you are very fond of wine. You cannot do without it at all.
 33 I got a man to write a pair of scrolls for me. Open and look at them: what do you think of them?
 34 Why did you put that book on top of the bookcase? *Ans.* It will not go into the bookcase.
 35 If you have anything to say, why do you keep it to yourself? Better go directly to him, and tell him plainly.
 36 Why is it that with such a wide road as this, you yet insist on going here? Give place at once.
 37 When I have time, and can get away, I am going to make a visit to the capital and see the sights.
 38 The rich dress in silks and satins, and feast on white rice and wheaten flour. When those who wear coarse and dingy clothes meet one of them in the street, they naturally give way to him.

NOTES.

2 車 is the real subject of the verb, yet it comes after it. The sentence shows how completely Chinese sometimes inverts the English order.

6 老 as here used, is peculiar to Pekingese.

7 開開 The first 開 is the principal verb, the second, an auxiliary, or the two may be taken as a duplicated verb:—*Les.* 33.

10 Most Chinese teachers will insist that to iron ought to be 熨 *yü*, and not 熇. The fact is, however, that the word is not spoken *yü* but *yün*, and on this account, no doubt, 熇 has superseded 熨, and rightly so.

11 滾 as here used is highly contemptuous. Why it should be so, is not readily explained. The translation is not a whit more forcible, nor more wanting in dignity, than the Chinese.

26 神仙 According to Taoist mythology there are five classes of 仙, viz., 鬼仙, 人仙, 地仙, 神仙 and 天仙.

27 Nanking says 音 for "tone," but the more general term is 聲. The modesty of the speaker accounts for the use of 可以.

28 板凳 is properly *pan³ têng⁴*, but in Peking is frequently spoken *pan³ t'êng⁴* and in other places *pan³ ts'êng⁴*.

31 等 often means, as here, *to need, to want immediately.*

35 講明說開 is a rhetorical reduplication. Chinese abounds in such forms.

LESSON LXXV.

THE AUXILIARY 住.

住 To live, to endure,—is added as an auxiliary to such words as will take the qualifying idea of

enduring, or sustaining continuously. For list of words taking this auxiliary, see Supplement.

VOCABULARY.

揪 *Chiu¹*. . . . To seize, to hold; to pinch and pull.
 擋 *Tung³*. . . . To impede, to obstruct, to stop; to withstand, to screen, to ward off.
 捶 *Chwei²*. . . . To beat, to pound, to enrage.
 糳 *Chiang¹*. . . . Starch, paste. See *chiang¹*.
 糳糊 *Chiang¹ hu²*. . . . Same.

力量 *Li⁴ liang²*. . . . Strength, vigor, ability.
 搽 *Ch'a²*. . . . To rub on; to paint, to smear.
 持 *Ch'i¹*. . . . To seize hold of, to grasp; to hold on, to maintain; to manage; to resist.
 支持 *Ch'i¹ ch'i²*. . . . To withstand, to bear up against; to direct.

課 五 十 七 第

TRANSLATION.

個 能 都 把 住 誰 散 快 這 的 我
 人 架 記 傘 疼 的 什 點 的 一
 嘴 得 住 太 疼 的 麼 事 事 拿 個
 散 淺 住 喇 小 殷 呢 事 情 情 拿 人
 一 呢 喇 遮 勤 〇 都 難 板 布 楸
 句 〇 喫 不 人 怕 藏 不 住 他 不
 話 這 了 住 一 自 不 住 他 〇 不
 也 是 止 身 時 己 〇 〇 壓 住 了 賊
 留 盛 險 要 的 地 方 我 一 個 人 把 守
 不 住 〇 你 作 父 親 還 管 不 住 孩
 子 嗎 那 怎 我 那 不 住 太 〇

- 1 I cannot hold him alone.
- 2 The rebels were stopped by the imperial soldiers.
- 3 The human heart is unreliable.
- 4 Put the mangle on it to press it down.
- 5 It can be supported by putting a board underneath.
- 6 This little affair is not sufficient to trouble him.
- 7 It will require thick paste in order to hold it.
- 8 You are too communicative, you cannot keep anything to yourself.
- 9 This horse is hard in the mouth, I cannot hold him.
- 10 Whose mouth can you shut up?
- 11 I fear my own strength will not bear the strain.
- 12 Every time the medicine is applied the pain is intolerable.
- 13 A diligent man cannot endure to be idle a moment.
- 14 My abilities are no match for his.
- 15 That umbrella is too small; it will not shelter one.
- 16 It is uncertain whether the year will be a plentiful one or not.
- 17 Never fear: I can remember it all.
- 18 I took a dose of pain-killer, but it did not stop the pain.
- 19 This piece of wood is too slender; it is quite insufficient to bear the strain.
- 20 This is a dangerous and important place; I am not able to guard it alone.
- 21 That man is too communicative, he cannot keep a single thing.

年景 *Nien² ching³*. The harvest, the season, the year.

止 *Ch³*. To cease, to desist; to remain, to wait; but, only; conduct.

險 *Hsien³*. A precipice: dangerous, hazardous.

險要 *Hsien³ yao⁴*. Perilous; a dangerous but important juncture or position.

把守 *Pa³ shou³*. To guard, to defend.

盛 *Ch²eng²*. To fill into a vessel; to hold, to contain. Also *sh²eng⁴*.

圈籠 *Ch²üen¹ lung²*. To surround, to entrap, to ensnare.

才 *Ts²ai²*. Talent, endowment, ability, genius.

口才 *K²ou³ ts²ai²*. The gift of speech, eloquence.

成家 *Ch²eng² chia¹*. To take a wife; to set up for oneself.

立業 *Li⁴ yie⁴*. To attain a competency, to make one's fortune.

摘 *Chai¹, tsé⁴*. To pick, as fruit, to pull; to deprive of; to choose; to select.

牙 *Ya²*. A tooth, a task; a bird; an agent.

挨 *Ai², yai²*. To suffer, to bear, to endure, to stand. Also *ai¹*.

董 *Tung³*. To store up, a surname.

涵 *Han²*. To steep, to submerge; capacious; large-hearted, lenient.

昌 *Ch²ang¹*. Brilliant, elegant, prosperous.

兇手 *Hsiung¹ shou³*. A murderer.

○ 我²⁴ 你²³ 若 麼 只 有 ○ 大¹⁸ 我¹⁷ 撮 拾 ○
 我²⁴ 你²³ 信 遊 有 我¹⁹ 家¹⁸ 寄 捐 你¹⁵ 你¹⁵
 十 去 他、 手 說 沒 想 到 約 會 了 兩 封 天 上、
 八 迎 倚 好 不 到 到 會 九 點 鐘 到 齊、 怎 麼 耽 誤 到 如 今 呢。
 歲 客、 靠 閒 的、 懶 到 幾 時 纔 是 個 頭 兒 呢。 ○ 天²⁰ 下 的 事 情、
 那 迎 到 他、 他的 功 勞 就 歸 到 我 的 身 上。 我²² 這
 一 年、 從 春 天 一 直 病 到 秋 天。
 答 迎 到 二 十 里 堡。

- 14 You were reported sick, were you not? How is it that you are running around here?
 15 You honor me a foot, and I'll honor you a rod: you honor me a rod, and I'll exalt you to heaven.
 16 Having accompanied me so far, please return.
 17 I sent two letters to Mr. Li, but neither of them reached him.
 18 We all agreed to be on hand by nine o'clock; how is it that you are so late as this?
 19 It had not occurred to me that there would be these difficulties.
 20 In human affairs, many things occur which no one ever anticipated.
 21 You are idly lounging around in this way every day. When will your indolence come to an end?
 22 If I believe on him, and trust him, his merit will accrue to my account.
 23 When you went out to meet your guest, how far did you go? *Ans.* I went to the twenty *li* station.
 24 The year I was eighteen I was sick

甜 *T'ien*². Sweet, savory; agreeable.
 通州 *T'ung*¹ *chow*¹. Tungchow, a *fu* city forty
 *li* south-east of Peking.
 塵 *Ch'én*². Dust, particles; traces; the age, the
 world; vice and pleasure.
 灰塵 *Hwei*¹ *ch'én*². Dust, dirt.
 撲 *P'ü*¹. To lean against; to strike against; to flap,
 to clap; to rush suddenly, to puff.
 四起 *Sì*⁴ *ch'í*³. To rise on all sides.
 挨 *Ai*¹, *gai*¹. Side by side, in order: to push, to
 crowd; to lean on, to trust to; to
 put off; to postpone. See *ai*².
 珍寶 *Chén*¹ *pao*³. Pearls, jewels, treasures.
 搜 *Sou*¹. To search, to make thorough and dili-
 gent search, to ransack; swift, quick.
 鄆 *Yün*⁴. An ancient city in the kingdom of Lu;
 a surname.
 壞蛋 *Hwai*⁴ *tan*⁴. A bad egg, a worthless fellow.
 a good-for-nothing, a scamp.
 不知不覺 *Pü*⁴ *ch'ü*¹ *pü*⁴ *ch'ü*². Insensibly, un-
 consciously.
 下流 *Hsia*⁴ *liu*⁴. Vicious, vulgar, mean.
 約會 *Yoü*⁴ *hwei*⁴. To agree to meet; to call a
 meeting.

遊手 *Yü*² *shou*². To idle away time, to loiter,
 to dawdle.
 好閒 *Hao*⁴ *hsien*². Lazy, indolent: to lounge,
 to loaf.
 收頭 *Shou*¹ *t'ou*². To end, to come to an end,
 to finish up.
 倚 *I*³. To rely on, to trust to, to depend upon;
 a fulcrum.
 倚靠 *I*³ *k'ao*⁴. To trust to, to rely on; to lean
 upon, to rest.
 堡 *P'ü*⁴, *pi*³. A guard station, a hamlet.
 春天 *Ch'un*¹ *t'ien*¹. Spring.
 秋 *Ch'iu*¹. Autumn: a season, sad.
 秋天 *Ch'iu*¹ *t'ien*¹. Autumn.
 花子 *Hwa*¹ *tsi*³. A beggar, a mendicant.
 討飯 *T'ao*³ *fan*⁴. To beg for bread, to be a
 beggar.
 讀書 *Tü*² *shü*¹. To study, to go to school.
 辦理 *Pan*⁴ *li*³. To do, to transact, to manage.
 蝎 *Hsie*¹. A scorpion.
 螫 *Ch'ü*¹. To sting; a sting; poisonous. Also
 *shü*⁴.

鴿 戲 大 一 算 再 就 給 沒 〇
 鴿 法 街 下 毒 鈎 怎 脫 是 他 沒 他
 的 的 我 子 樣 腳 鞋 眼 到 什 〇 對
 的 耍 們 直 辦 意 到 麼 昨 你
 甚 猴 來 疼 理 〇 就 到 他 天 提
 麼 子 到 到 〇 是 到 就 有 到
 玩 的 城 今 昨 是 口 罵 個 我
 意 的 隍 天 天 是 到 起 花 的
 兒 唱 廟 早 晚 等 事 情 臨 到 了
 都 小 那 上 上 情 臨 到 了 河
 有 曲 裏 纔 好 了 〇 過 鈎 整 了
 的 賣 有 說 書 的 變 了 了 打
 鬪 畫 眉 的 鬪 變 了 了 打

continuously from spring to autumn.
 25 Did he speak to you of my affairs?
 Ans. He did not mention them.
 26 Yesterday a beggar came to the door
 wanting something to eat, and
 when nothing was given him, he
 began to revile.
 27 There are three requisites to study—
 the eyes, the mind and the tongue.
 28 The saying runs, When you have
 reached the river it is time enough
 to take off your shoes, which means,
 wait till the thing is actually at
 hand before you plan what you
 will do.
 29 Yesterday evening a scorpion stung
 me, and it pained me continuously
 until this morning before it ceased.
 30 Crossing the great street we came to
 the Ch'êng Hwaug temple, where
 were story telling, sleight of hand
 performing, monkey shows, song
 singing, thrush vendors, quail fight-
 ing and every kind of amusement.

鈎 Kou¹. A hook; a claw, a barb, a clasp; to
hook; to detain; to tempt, to en-
 tice; to sew in a lining.
 隍 Hwang². The moat or ditch around a city
 wall.
 城隍 Ch'êng² Hwang². The tutelary god of a
 city.—Note 30.
 說書 Shwoa¹ shu¹. To recite stories—usually
 the imaginary exploits of
 noted characters, heroes, robbers, rebels, etc.

戲法 Hsi⁴ fa³. Sleight of hand, tricks, leger-
 demain, jugglery.
 猴 Hou². A monkey; tricky, unreliable.
 曲 Ch'ü³. Songs, ditties, ballads. Also ch'ü¹.
 書眉 Hwa⁴ mei². The grey thrush.
 鴿 Au¹. The quail.
 鴿 Ch'un². The quail.
 鴿 The quail.
 玩意 Wan² i⁴. Toys, play-things; amusements,
 in fun, in play.

NOTES.

1 晚 is more widely used in this connection than 黑.
 2 A proverb, expressing the idea that when misery has
 reached its limit, happiness follows in natural order. 自
 is a contraction for 自然. As usual with proverbs, the
 style is terse and bookish.
 4 趕不到 Said of one accomplishing a journey.
 5 Lit., Work till old age—learn till old age, and yet
 there will be three parts [in ten] unlearned.
 6 脚 includes both packmules and carts, but usually
 refers to the former. 脚子, in the South, means coolies
 who carry burdens. In some places 脚子 also means a
 small boat—a ship's boat.
 7 Bunyan's original is, "The dust began so abundantly
 to fly about that they had almost been choked."
 11 This sentence might also mean: Having spoken in this
 way, I will not help you. All depends on the circum-
 stances and on the emphasis given by the speaker.

13 壞蛋 A spoiled egg,—a figure for a worthless
 renegade, more expressive than elegant, and much stronger
 than the corresponding expression in English.
 15 Not used in direct address to the other party, but
 only put so for the purpose of illustration or exhortation.
 16 Said out of politeness by a guest to the person escort-
 ing him.
 18 齊 even, uniform; i.e., all present.
 21 遊手好閒 Swinging the hands and delighting
 in idleness,—an expressive book phrase in common use.
 27 有三到 Three things at it,—that is the eye, the
 mind and the mouth, must all be brought into service and
 kept to it. The sentence does not properly illustrate the
 principle of the lesson.
 28 The idea is, don't anticipate trouble before it comes.
 "Sufficient unto the day is the evil thereof."

不要、你天東跑西透、爲的是什麼呢。○爲²⁶什麼
 這一年的憂愁、全忘了。○他²⁵給你的快樂、將
 爲他的年紀長、名分大。○兄²我²⁴弟應當恭敬哥、因
 之洗衣裳、纔認得他。○答²我在烟臺開漿洗舖、因
 怎麼認得張二爺呢。○我²⁴在再再四叮嚀你們。○你²²因
 爲是你們的叔叔、吵不得兩家失了和氣。○我²¹○不²⁰因¹⁹
 必因着孩子家、吵嘴、他¹⁸就說我眼中無人。○不²⁰因¹⁹
 爲我沒招讓^讓他喫飯、他就說我眼中無人。○不²⁰因¹⁹
 他¹⁸做買賣不發財、就是因爲一時不順心、就說拉倒。
 ○住¹⁷地¹⁷方¹⁷食¹⁷、不可因爲一時不順心、就說拉倒。

- 17 When you are working for another you should not be ready to throw up your place because, on a single occasion, things do not go right.
- 18 He does not get rich at his business simply because his expenses are too great.
- 19 Because I did not invite him to eat, he says I am too proud to notice [common] people.
- 20 It is not necessary to destroy the harmony of the two families because the children have had a quarrel.
- 21 Because I am your uncle I cannot help charging you again and again.
- 22 How do you come to be acquainted with Chang Er Yie? *Ans.* I kept a washing shop at Chefoo and, by washing for him, came to know him.
- 23 The younger brother should show respect to the elder, because he is older in years and superior in rank.
- 24 Because of this day's joy, I have forgotten all the sorrows of the whole year.
- 25 Why did you not take the money when he offered it to you? For what are you striving every day?

VOCABULARY.

因 Yin¹. To proceed, to rely on; a cause, a reason; because of, for, on account of; by means of, in consequence of; then, so.

租 Tzu¹. Rent, rental; to rent, to lease.

租錢 Tzu¹ chien². Rent.

亡 Wang². To die, to perish; lost.

蒼 Ts'ang¹. The green of plants, azure of the sky; hoary, old.

蠅 Ying². A fly, the house-fly.

着蠅 The house-fly, flies in general.

術 Shu⁴. An art, a craft, a trick, a device, a mystery.

心術 Hsin¹ shu⁴. Device, design; disposition, character.

上門 Shang¹ mên². To visit [socially], to call on.

憑空 Ping² k'ung¹. Without cause or evidence, for nothing.

賭錢 Tu³ chien². To gamble, to play for money, to bet.

投機 T'ou² chi¹. To understand, to get the clue, to see the point.

疹 Chên³. Pastules or pimples, rash; measles, scarlet fever, etc.

撩 Liao². To take hold of; to manage; to play with; to incite, to seduce, to inflame; to fell a seam, to overseam. Also liao⁴.

謀 Mou². A stratagem, an artifice; to deliberate, to scheme, to plan, to plot.

衣食 I¹ shi². Food and clothes, a livelihood.

順心 Shun⁴ hsin¹. To one's mind, agreeable, acquiescent.

度 Tu⁴. A measure; a degree, a limit, a rule; capacity; to arrange; to spend or pass time; to ford. Also toa⁴.

用度 Yung⁴ tu⁴. Expenses, living.

招呼 Chao¹ hu¹. To call, to invite, to beckon.

爭吵 Chêng¹ ch'ao³. To quarrel, to wrangle, to bicker.

吵嘴 Ch'ao³ tswei³. To quarrel, to scold, to wrangle.

的 在 後 人 節 爲 他 假、 要 麼
 風 江 來 讒 喫 光 不 怎 緊 不
 俗 中、 託 謗、 糲 陰 便 麼 的 託
 來。 這 夢 自 米 不 告 走 事 人
 纔 給 己 糲 能 假。 了 情、 帶
 興 人、 跳 子、 爲 ○ 呢、 等 來
 起 叫 在 是 你 應²⁸ 答 不 得
 端 包 汨 因 留 當 因 爲 了。 因
 午 一 羅 爲 得 愛 爲 老 ○ 爲
 節、 些 江 屈 住。 惜 老 爺 ○ 信
 喫 糲 淹 原、 ○ 光 爺 他²⁷ 中
 糲 子、 死 被 端²⁹ 陰、 欠 沒
 子 丟 扔 了、 小 午 因 安、 告 有

- 26 Why did you not send it by some one? *Ans.* Because there are important matters in the letter which could not wait.
- 27 How came he to go without asking leave of absence? *Ans.* Because you were not feeling well, he thought it would be inconvenient to ask you.
- 28 You ought to improve the time, because time will not wait for you.
- 29 The reason balls of glutinous rice are eaten on the dragon-boat festival, is that Ch'ü Yüen, when falsely accused by bad men, threw himself into the Miloā river and was drowned; afterwards he directed some one, in a dream, to make some rice balls and throw them into the river. From this arose the custom of eating rice balls on the dragon-boat festival.

再四 *Tsai⁴ si⁴* Again and again. (s.)
 叮 *Ting¹* To enjoin; to bite, to sting.
 嚀 *Ning²* To direct.
 叮嚀 To charge, to enjoin. (w.)
 名分 *Ming² fèn⁴*. Rank, station, office; the duties pertaining to any station.
 逶 *Pên⁴* To run, to hasten, to rush.
 欠安 *Ch'ien⁴ an¹* Indisposed, unwell.
 假 *Chia⁴*. Leave of absence, furlough. See *chia³*.
 告假 *Kao⁴ chia⁴* To ask leave of absence.
 端午 *Twan¹ wu³*. The dragon-boat festival on the fifth day of the fifth month.

江 *Chiang¹* A deep rapid river.
 江米 *Chiang¹ mi³* Glutinous rice.
 糲 *Noā⁴* Glutinous rice.
 糲米 *Noā⁴ mi³* Same.
 糲 *Tsung⁴*. Glutinous rice dumplings with fruit or meat inside, and wrapped in leaves for cooking.
 讒 *Ts'an²* To traduce, to slander.
 謗 *Pang⁴* To vilify, to slander.
 讒謗 To accuse falsely, to slander, to traduce.
 汨 *Mi⁴* Name of a river. Also *ku³*.
 夢 *Meng⁴* To dream; a dream.
 風俗 *Fêng¹ su²* Custom, vogue, tradition.

NOTES.

4 一半句話 *Half of a sentence*, that is, a few words or sentences. 犯 is here used in the sense of *worth while*. This use is general, but somewhat anomalous. Some teachers would write with 煩, as being more suitable to the meaning, though not the right tone.

5 Note how different is the meaning of 口氣, from the phrase 口氣 in Les. 55. The two characters here stand separately, each with its own meaning.

8 食 here refers to the bait set to catch the bird.

9 A widely known proverb, meaning to incur serious loss for a small cause.

12 咬 to bite, is used figuratively of the accusation of a prisoner against an accomplice. Such accusations are often procured by torture, and are not infrequently false. 所因 that which because; i.e., some cause or occasion.

15 話不投機 *Lit., words failed to transmit the rationale or idea.* 頭破血流 *Head broken and blood flowing*, a ready made phrase.

16 疹子 is used generically for any rash attended by fever, and includes scarlet fever, measles and chicken-pox.

17 謀衣食 is the less used, and more pedantic expression. 說拉倒 "To throw up a situation," "to give warning." In this connection 拉倒 is quite *t'ung hsing*.

19 沒讓他吃飯 does not mean, *did not allow him to eat*; but, *began to eat before him without offering a share to him by way of apology.* When you begin to eat in another's presence, or when any one approaches where you are eating, politeness requires that you invite him to share with you. This invitation is a mere civility, it being understood that it will be declined. 眼中無人 is a book phrase.

第七十八課

TRANSLATION.

如¹⁰ ○ 証。我⁷ 唆。駁打爲了從前¹
 今我⁹ ○ 們 ○ 眈眈睡了我南幾¹
 的人。覺⁹ ○ 以⁸ 知⁸ 上⁶ ○ 的⁶ 好幾天¹
 多。得⁹ 後⁸ 道⁸ 他⁸ 半⁶ 這⁵ 太⁵ 遲⁵ 晚⁵ 回⁵ 的⁵ 兵¹
 是。有⁹ 你⁹ 在⁹ 那⁹ 裏⁹ 推⁹ 脫⁹ 不⁹ 開⁹ 此⁹ 敢⁹ 來⁹ 給⁹ 他⁹ 作⁹ 書⁹ ○
 嘴。甜⁹ 心⁹ 苦⁹ 所⁹ 以⁹ 我⁹ 就⁹ 沒⁹ 管⁹ ○
 所⁹ 以⁹ 不⁹ 可⁹ 輕⁹ 易⁹ ○
 我⁷ 們⁷ 知⁸ 道⁸ 他⁸ 是⁸ 我⁸ 的⁸ 頭⁸ 疼⁸ 所⁸ 以⁸ 不⁸ 能⁸ 考⁸ 書⁸ ○
 爲⁷ 了⁷ 我⁷ 的⁷ 好⁷ 幾⁷ 天⁷ 來⁷ 的⁷ 所⁷ 以⁷ 不⁷ 能⁷ 再⁷ 見⁷ 他⁷ ○
 打⁶ 駁⁶ 的⁶ 事⁶ 所⁶ 以⁶ 今⁶ 天⁶ 沒⁶ 有⁶ 精⁶ 神⁶ ○
 爲⁵ 了⁵ 這⁵ 件⁵ 事⁵ 所⁵ 以⁵ 今⁵ 天⁵ 沒⁵ 有⁵ 精⁵ 神⁵ ○
 爲⁴ 了⁴ 這⁴ 件⁴ 事⁴ 所⁴ 以⁴ 今⁴ 天⁴ 沒⁴ 有⁴ 精⁴ 神⁴ ○
 爲³ 了³ 這³ 件³ 事³ 所³ 以³ 今³ 天³ 沒³ 有³ 精³ 神³ ○
 爲² 了² 這² 件² 事² 所² 以² 今² 天² 沒² 有² 精² 神² ○
 爲¹ 了¹ 這¹ 件¹ 事¹ 所¹ 以¹ 今¹ 天¹ 沒¹ 有¹ 精¹ 神¹ ○

1 A few days ago the soldiers received their pay and hence silver is cheap.
 2 I came by the south road and therefore did not meet him.
 3 You have already deceived me several times; therefore I shall not listen to you again.
 4 I retired very late last night; hence I have no animation to-day, but am all the time nodding.
 5 The reason this affair is hard to consummate, is because there is some one meddling with it.
 6 In the forenoon my head ached and therefore I could not recite.
 7 We know that he killed him accidentally; therefore we are bold to testify for him.
 8 Afterwards, because he could find no excuse, he gave the promise.
 9 I knew that you were there and therefore I paid no attention.
 10 At the present time, the majority of men are deceitful, therefore it is not well to be too credulous.

21 再四 is not commonly used, but is the form in the Fortunate Union, from which the sentence is taken. 叮嚀 also is not often used colloquially, the common expression being 囑咐.

25 東跑西遶 Run east and rush west, to hasten hither and thither with work or business, a common and expressive phrase.

29 端午 is colloquial, but *t'ung hsing*. The book term is 端陽. 屈原 a statesman of the kingdom of Ts'u, B. C. 314. He was falsely accused by a jealous rival and disgraced, and in his grief committed suicide by jumping into the 汨羅 Miloä river. As the name of a river the proper reading of 汨 is *mi*, but the other reading *ku* is often confused with it.

LESSON LXXVIII

ILLATIVE PARTICLES.

所以 The reason or cause; therefore, hence.
 因此 For this cause, on this account,
 爲此 therefore.
 故此 On this account, consequently, therefore.

因這個緣故 or 爲這個緣故 For this reason.

因而 And so, and hence, and on this account. A book term, the use of which in conversation is somewhat pedantic.

VOCABULARY.

而 *Er*². And, and yet, also; still, moreover; as if, ... contrariwise. Much used in *W'en-li* but rarely in Mandarin, save in certain combinations.
 餉 *Hsiang*². Rations, pay of soldiers; taxes. ... duties, revenue.
 兵餉 *Ping*¹ *hsiang*². Soldiers' pay or wages; ... money for this purpose.

精神 *Ching*¹ *shên*². That (supposed) divine essence which gives life and vigor to the soul, life, animation, spirits, vivacity.
 眈 *Tun*³. ... Dull, heavy, sleepy; a nod.
 打盹 *Ta*³ *tun*³. To nod, to doze; to be sleepy, ... to be drowsy.

過這事，故此會猜破這謎兒。○因為皇上年輕，不能
 你有苦難，人都不願幫助。○你¹⁸平常不交往，人所以
 據沒有，所以必是誣告。○¹⁹迦¹⁹猶道，我因為閱歷
 因此瞎了雙眼。○他¹⁷告李先生這些事情，一點憑
 所以道喜的人很多。○我¹⁶趙¹⁵時常思想你，眼淚淌乾，
 為此兩家纔弄鬧了。○¹⁵趙¹⁵硯田因為五十歲得子，
 就和一個人一樣，以後買賣倒了，賬目有些不清，
 一點要緊的用項，所以必得支錢。○從¹⁴前他們倆
 事。○他¹²喫那些不當喫的東西，故此再不管他的閒
 相信。○我¹¹因為他不知好歹，所以再不管他的閒

- 11 Since he does not know when he is well treated, I shall therefore have nothing more to do with his affairs.
 12 He eats improper food, therefore he is ill.
 13 I have a little pressing need, and therefore am compelled to draw my money.
 14 Formerly they two were of one mind in everything; afterwards their business failed and their accounts became involved, and, on this account, the two families got into a quarrel.
 15 Because Chao Yien T'ien has had a son born to him at fifty, therefore a great many are presenting congratulations.
 16 I have wept my eyes dry thinking constantly of you: on this account both eyes have become blind.
 17 There is not the least proof of the things he charges against Mr. Li; he is undoubtedly accusing him falsely.
 18 Ordinarily you are not neighbourly, therefore, when you are in trouble, people are not inclined to help you.
 19 Chia Yiu replied, "Because I have passed through this experience, therefore I can solve this riddle."

驟 *Ch'ung⁴*. To come abruptly; to nod. (s)

驟 *Ch'ung⁴ tun³*. To nod. (s).

誤殺 *Wu⁴ sha¹*. To kill by accident.

應承 *Ying¹ ch'êng²*. To agree, to assent, to promise.

用項 *Yung⁴ hsiang⁴*. Use, utility, function; need, requirement.

田 *T'ien²*. A field; fields, lands.

道喜 *Tao⁴ hsi³*. To congratulate.

時常 *Shi² ch'ang²*. Constantly, continually, customarily.

思想 *Si² hsiang³*. To think of, to reflect, to consider.

淌 *T'ang⁴*. To run—as water, to flow, to course, to drip.

據 *Chü⁴*. To occupy, to lean on; testimony, evidence; according to, from; to reject.

憑據 *P'ing² chü⁴*. Proof, evidence.

誣 *Wu¹*. To accuse falsely, to calumniate.

誣告 *Wu¹ kao⁴*. To accuse falsely, to trump up charges.

迦 *Chia¹*. Used only in names.

猶 *Yü²*. Resembling, like; as if, same as; still, even; thus, so.

閱歷 *Yüe⁴ li⁴*. To pass through, to experience; to look over, to examine.

猜 *Ts'ai¹*. To suspect; to guess, to conjecture, to solve.

謎 *Mi²*. A riddle, an enigma, a puzzle.

破謎 *P'oä⁴ mi²*. To propose a riddle, to solve a riddle:—Note 19.

后 *Hou⁴*. A ruler; the sovereign; empress or queen, a feudal prince.

太后 *T'ai⁴ hou⁴*. The Emperor's mother.

垂 *Ch'wei²*. To hang down, to suspend; to let fall; to reach to; to condescend.

評 *P'ing²*. To discuss; to criticize, to review; to judge of.

評論 *P'ing² lun⁴*. To discuss, to give an opinion, to criticize.

秃 *Tu¹*. Bald, bare; blunt; unscrupulous.

暴病 *Pao⁴ ping⁴*. A violent disease.

漸太一女叫個趕不說治
 疎遲晚個人他緣着毒這國
 淡那綽外一劉故來不毒和所
 現家號塊老他送毒尚以
 在來叫兒婆又信不真太
 已弔劉說呢回說禿是后
 經喪老話答去他○利纒
 不弔婆爲他的○親我²²害垂
 上的○這聲他²³得正此聽
 門更這²⁴個緣音是個個到東
 兒遲晚家去故很個個到東
 咯。因報人尖男²⁵促暴半
 而報喪就又人病有
 兩家報給常怎因有
 漸的他和麼這人禿
 論

- 20 On account of his youth the Emperor cannot assume the reins of government, hence it is that Empress-mother hears causes from behind the curtain.
- 21 The opinion of the ancients is that these Buddhist priests are very outrageous; therefore Su Tung P'ao says, "He who is not bare-pated is not venomous; he who is not venomous is not bare-pated."
- 22 When we were just half-way, a man overtook us with a message, saying his mother had taken a violent disease, so on this account he returned again.
- 23 Why is he called Old Woman Liu when he is a man? *Ans.* His voice is very sharp and he is constantly with the women talking to them, on which account people have nicknamed him Old Woman Liu.
- 24 This family gave notice of the funeral too late, and that family were still later in offering their condolences, and on this account the two families became gradually estranged, so that they have now ceased to enter each other's doors.

促病 *Ts'u⁴ ping⁴*. A sudden and violent disease.

急病 *Chi² ping⁴*..... Same.

聲音 *Sheng¹ yin¹*..... Sound, voice, cry.

外號 *Wai⁴ hao⁴*..... A nickname.

綽號 *Ch'ao¹ hao⁴*.... A nickname, fancy name.

喪 *Sang¹*. To mourn for parents; a funeral; time of mourning. See *sang⁴*.

報喪 *Pao⁴ sang¹*. To report a death and give notice of burial:—Note 24.

弔喪 *Tiao⁴ sang¹*. To present condolences at or before a funeral.

疎 *Su¹*. Open, coarse; distant, sundered, estranged; careless, remiss.

淡 *Tan⁴*. Insipid, flat; weak, watery; distant—as an offended friend; light—as a color.

疎淡 *Estranged, cool, separated.*

NOTES.

1 Chinese soldiers are usually paid at considerable intervals, and when they are paid each one wants to sell his silver for copper cash, to be used in paying debts. This sudden demand for cash, especially in small places, makes silver cheap.

4 Notice that 睡得太晚 does not mean *slept too late in the morning*, but, *went to bed too late in the evening*. Sleeping late in the morning is expressed by saying 起來的晚.

6 I have translated as if this were the language of a pupil. It would however be equally appropriate in the mouth of a teacher. 考書 means properly to *examine a class*, but is also used to mean *being examined or reciting*.

8 The force of 纒, as here used, is difficult to bring into an English translation. See also 14.

9 In many places the 有 would be omitted.

10 嘴甜心苦 *The mouth sweet and the heart bitter; i.e., using fair words to conceal an evil purpose, deceit, guile, imposture.*

14 他們倆就和一個人一樣 *Lit., They two were all the same as if one person; i.e., they agreed in everything.*

15 It is implied that the man had no son previously.

19 破謎 is occasionally used (as here) to mean, to guess a riddle; but generally it means, to propound or make a riddle. See Les. 200.

第九十七課

TRANSLATION.

想¹出⁷○心乖、忘的的○他¹
 家。離^外你⁶的、一恩遭的嗎。人²
 鄉的弄孩子、點負殃。○人都是³
 俗⁸人、出子、也義了。○先³是³
 語到漏錯大人不淘氣、這⁵是⁵
 說、患害子兒少喫着這子實就
 周病的來、我喫多少等省
 瑜的時、候、就住。○呢。
 打黃蓋、一更○

- 1 There is no telling how much scolding she has had to bear for eating things on the sly.
- 2 All men wish to enjoy happiness. Are there any who wish to suffer?
- 3 He who strikes the first blow gets the advantage; he who strikes second gets the worst of it.
- 4 When a man receives a favor and does not return it, he is said to be ungrateful.
- 5 This child is peculiarly good; it is not the least troublesome. When such a good baby as this falls to one's lot, how much toil it saves.
- 6 If you stir up a difficulty, I shall not be able to endure it.
- 7 When one away from home gets ill,

20 垂簾聽政 *Suspend a curtain and hear government affairs.* The Empress is not supposed in etiquette to meet her ministers face to face, but to hear their reports and give her orders, sitting behind a curtain. The expression is decidedly *Wên-li* in style.

21 蘇東坡 A celebrated statesman and literary genius of the Sung dynasty. This saying of his is an alliterative play on the words 禿 and 毒, and refers to the custom of Buddhist priests of shaving their heads. The sarcasm of the saying is that no treachery or dishonesty is worthy of the name as compared with that of a priest, and

that no man who is not treacherous and dishonest will be a priest.

24 Upon the death of any one, a messenger is sent to inform the relatives and kindred of the fact, and to announce the date of the funeral. This is called 報喪. In the case of rich or official families a written or printed paper is sent. Upon the day of the funeral, kindred and friends present their condolences, worship before the coffin, make a small contribution of cash and partake of the feast provided. This is called 弔喪.

LESSON LXXIX.

RECEPTIVE VERBS.

受 To receive, to bear,—very widely used and limited by no special circumstances.

挨 To bear,—pain, evil or abuse, generally inflicted by another.

遭 To meet with,—misfortune, pain or loss

吃 To eat; i.e., suffer,—loss or trouble.

害 To be injured by,—disease, pain or shame.

患 To be afflicted with,—disease.

蒙 To receive,—favor, grace or kindness.

享 To receive, i.e., enjoy,—happiness, peace or prosperity.

領 To receive from,—a benefactor or superior.

VOCABULARY.

享 *Hsiang*³. To accept as the gods do sacrifices; to enjoy; to receive gratefully.

福 *Fu*². Blessings conferred by the gods, *happiness*, *ness*, felicity; prosperity.

蒙 *Mêng*². Dull, ignorant; to cover over, to conceal; to receive thankfully, to be obliged:—see Sub. Also *mêng*³.

患 *Huan*⁴. Evil, misfortune, calamity, affliction; to suffer, to be afflicted:—see Sub.

受罪 *Shou*⁴ *tsuei*⁴. To bear suffering, to suffer:— Note 2.

下手 *Hsia*⁴ *shou*³. To make a beginning; to take hold; to set to, to take the initiative; a second place, a sub-foreman.

殃 *Yang*¹. Misfortune, judgment, retribution.

忘恩 *Wang*¹ *ên*¹. To forget a favor, to be ungrateful.

時少是回丁時 養養不 因 個
 候喫受領賑都 候媳必爲願
 受遭虧傷錢頭去 沒婦、計他打、
 罪、〇〇一領有。太較他們一
 誰好¹⁵用¹⁴回賞〇受誰必個
 可時胰是去昨¹²氣吃要願
 憐候子領喇。天喇、虧、蒙挨。
 他他洗飯〇大天天誰憐〇
 呢。逍衣第¹³這十年看挨便〇
 〇遙裳、第二回之內、好的、張¹¹他
 這¹⁶自人又是領糧、我、今、一、那、是
 樣在又省領糧、第領了、天、點、個、別、旁、外、福
 破的要好力、衣第領了、天、點、個、別、旁、外、福
 費、懶、裳、也、回、三、兵、好、養、探、童、人、的、

he is all the more homesiek.
 8 The saying is, "When Chiu Yü beats Hwang Kai, there is one willing to lay on and one willing to stand it."
 9 Blessed are the merciful; for they shall surely receive mercy.
 10 He does not stand in the same relation to me as others. It is not necessary to discuss who loses or who gains.
 11 That *t'ung-yang* daughter-in-law of the Chang family is too much abused. She is beaten and scolded every day and has no comfort of her life.
 12 The general was pleased with the parade yesterday, and to-day the soldiers have all gone to receive rewards.
 13 Within these ten years I have received famine relief three times. The first time I received cooked rice; the second time, grain; and the third time, money.
 14 By using soap to wash clothes, the person washing saves labor, and the clothes receive less injury.
 15 When he was well-to-do, he took his ease and indulged his indolence; now that he has come to grief, who will pity him?
 16 I am greatly indebted to you for

義¹⁴. Equity, righteousness, uprightness; free, charitable, superior, excellent; adopted.
 負義 *Fu⁴ i⁴*. To abuse kindness; to render evil for good.
 乖 *Kwai¹*. Perverse, contrary, bad-tempered, sulky; crafty, tricky; odd, peculiar.
 省心 *Sheng³ hsiu¹*. Trouble-saving, good, obedient.
 漏子 *Lou⁴ tsi³*. . . . A mistake, a difficulty. (s.)
 出外 *Chu¹ wai⁴*. To leave home; to go abroad, to travel.
 離鄉 *Li² hsiang¹*. Away from home, in a strange place; a stranger.
 害病 *Hai⁴ ping⁴*. . . . Siek, ill; taken siek.
 患病 *Hwan⁴ ping⁴*. . . . Same.
 周 *Chou¹*. To make a circuit; to extend everywhere; plenty; honest; entirely; close, fine; a surname.
 瑜 *Yu²*. . . . Lustrous; excellent.
 較 *Chiao⁴*. . . . To compare; rather; in general.

計較 *Chi⁴ chiao⁴*. To compare notes, to discuss, to argue, to bargain.
 童 *T'ung²*. A boy, a lad; a young student; a virgin; undefiled; youthful.
 童養 *T'ung² yang³*. To support a betrothed girl before her marriage.
 探養 *Tan⁴ yang³*. . . . Same:—Note 11.
 受氣 *Shou⁴ ch'i⁴*. . . . Ill-treated, abused.
 看操 *K'an⁴ ts'ao¹*. To review troops, to superintend the drilling of soldiers, to witness a parade.
 兵丁 *Ping¹ ting¹*. . . . Soldiers.
 賑 *Chen⁴*. To relieve those in want; charity, bounty, relief.
 逍 *Hsiao¹*. . . . To ramble, to saunter at ease.
 遙 *Yao²*. . . . Distant, remote.
 逍遙 To saunter carelessly, at one's ease.
 自在 *Tsi⁴ tsai⁴*. Natural, easy; self-possessed, composed; comfortable.

來家促。錢幾從李¹⁸不了一領
 遭誰○也吊小榮打、一情、
 了不官²⁰窮錢、遭春我、樣。就
 一說司不也了一還○是
 場是不了富許個能古¹⁷不
 官胎是你、不多好又語不
 司、裏好不、了磨顛人、挨說、不
 弄帶紅打過他、折險。就、打、喝、
 的來的、暫你○是又、了、也
 家的、你且出他¹⁹沒受不、和
 產家、看受這訛得罰、罰、了
 盡當子、金點幾你好嗎。罰、了
 絕。後狗急急吊這報、○了、喝

having; taken so much trouble on my account. Though I do not eat or drink, it is the same as if I did.

17 There is an old saying, "When a man is beaten he is not fined; when fined, he is not beaten." Must I take a beating and be fined besides?

18 Li Jung Ch'un is a good man, but his virtue has not had a due reward. From his youth he has met with a great many misfortunes.

19 These few thousand cash out of which he has defrauded you, will not make him rich, nor will your paying them make you poor; it will simply put you to some temporary embarrassment.

20 Lawsuits are not profitable. Look at Chin Kou: who would not say that he had by birth a rich inheritance? Presently he got involved in a lawsuit and used up his patrimony completely.

好懶 *Hao⁴ lan³*. To delight in idleness, to indulge indolent habits.

耍懶 *Shwa³ lan³*. To spend time in idleness, to dilly-dally, to loiter.

破費 *P'oa⁴ fei⁴*. To waste, to spend lavishly; to put to expense; to thank.

領情 *Ling³ ch'ing²*. To receive a favor, to be obliged, under obligation to.

顛 *Tien¹*. To upset, to overturn; to ruin.

顛險 *Tien¹ hsien³*. Calamities, misfortunes, difficulties.

磨折 *Mo² che²*. Trial, trouble, difficulty, misfortune:—Note 18.

胎 *T'ai¹*. The pregnant womb, congenital; a receptacle.

胎裡紅 *T'ai¹ li³ hung²*. Born in affluence, a splendid inheritance.

產 *Chan³*. To produce, to bear; birth, parturition; productions; estate; occupation.

家產 *Chia¹ ch'an³*. Family inheritance, estate, property, patrimony.

盡絕 *Chin⁴ chüe²*. Ended, used up; entirely, completely.

占 *Chan¹*. To divine or foretell by a lot, divination. Read *chan⁴* when used for 佔.

卦 *Kwa⁴*. A divining mark or diagram, a sign.

占卦 To cast lots, to divine, to foretell.

破財 *P'oa⁴ ts'ai²*. To lose money or property, to meet with financial disaster.

口舌 *K'ou³ shê²*. Evil reports, scandal, detraction, calumny.

平等 *P'ing² têng³*. Equal in rank.

喊叫 *Han³ chiao⁴*. To cry aloud, to shout, to call out.

救火 *Chiu⁴ hwo³*. Fire! fire! to put out a fire.

閂 *Shwan¹*. The bolt or bar across a door; to bolt a door.

NOTES.

1 偷嘴 is applied to children or young daughters-in-law who take things to eat on the sly, also to dogs or cats which steal food.

2 爰 is much used in the North in the sense of wishing or being willing, but is not so used in the South, where 願 takes its place. 願 is also used in the North, but in such connections generally takes 意 after it. 受罪, to receive

sin; i.e., to receive the consequences of sin, viz., suffering. 罪 is much used in this sense, showing how strongly the connection between sin and suffering is impressed on the human mind.

3 遭殃 To meet with retribution, that is, in this case, to get the worst of it. The term is somewhat belittled by its use in this connection. It is chosen for the rhyme, and also to

課十八第

TRANSLATION.

良心自己各去小了上登還一不紙麻
 如是一各下帽原門叫點管筋刀
 是他個兒大暗告認他念那恁又
 早去。場去也錯他幾麼的沒
 早○天聽不好、你還年書、我
 就撒聽說○了、肯、這、這、
 躲○說他○被、這、麼、一、
 開○對丁了、告、麼、的、來、
 了○不憂、和也、的、着、來、
 若○住這、他、不、你、你、就、
 是○朋麼、這、約、好、要、待、
 一撒一這就、如、怎、用、想、
 遍謊樣、了、換、樣、罷、○我、
 學對對、我、一、上、青、○屈、
 會、住得兒衣屈來必他弟

- 1 The cut rope (paper stiffening) is all used up again. *Ans.* In that case, you will have to go and buy more.
- 2 If his own brother declines to interfere, in that case neither will I interfere.
- 3 I think that to give him five hundred cash would be a little short. *Ans.* How much then should I give him?
- 4 If his father had not died, he would certainly have had him study several years yet; but now it is of no use to think of it.
- 5 I have come to you and confessed my fault, and yet you are dissatisfied; what then are you going to do about it?
- 6 To wrong the plaintiff would not do, and to wrong the defendant was equally unjust: so he disguised himself in common clothes and a small hat and went out to make inquiry.
- 7 I had already agreed to go with him to the provincial examination, but today I hear he is in mourning, so that now I shall have to go by myself.
- 8 Unless he told a lie he would offend his friend, and if he told a lie he would violate his conscience, so he got out of the way beforehand.

如是 *Thus, then, so, in that case.* This is the most elegant form of saying *thus*, and is the form most frequently used in books.

於是 *And so, thereupon, then, well then.*

In use, 如是 and 於是 are much confused, especially in dialects in which they are read alike.

如此 *Thus, so, so that, in that case,—nearly equivalent to 如是.**

VOCABULARY.

麻刀 *Ma² tao¹.* Old rope for strengthening mortar:—Note 1.
 紙筋 *Chi³ chin¹.* Paper pulp used for the same purpose.
 登門 *Têng¹ mên².* To go to or enter a man's house. (w.)
 認錯 *Jên⁴ ts'oa⁴.* To own a fault, to admit, to confess.
 訪 *Fang³.* To search out, to inquire into.

私訪 *Si¹ fang³.* To inquire secretly, to detect, to spy.
 青衣 *Ch'ing¹ i¹.* Dark clothing, the blue clothes worn by the common people.
 大場 *Ta⁴ ch'ang².* The examinations at the provincial city, or at the capital.
 丁憂 *Ting¹ yiu¹.* To mourn for a parent:—Note 7.

* As will be seen, the various phrases constituting this lesson are very similar in meaning, and no doubt the learner will be perplexed to know exactly when and how to use each one. This cannot be acquired from definitions, nor by

the mere force of memory, but will come gradually by practice and observation. The lesson will call attention to the various phrases, and serve as a guide and prompter in their use. The same remarks apply to a large number of other lessons.

也是四四五。○諸葛亮在葫蘆峪埋下地雷火礮預
我就和他絕了交。那樣的有也是五五八八。沒
夫衛護他。如今我家有事。他連面也不照。這
這麼樣。你把我放在那裏呢。○他¹⁴有急難。我
們好快走啊。○待姊妹們。你願打就打。願罵就
好。是不去好。○答。昨天晚上。他還猶疑不定。
都是如此。○昨¹²天晚上。他還猶疑不定的。不知
不盡。於是拿出五萬銀子。放飯施捨。○他¹¹們個
會的嗎。○現在黃大人。陞了兩廣總督。老太爺感
就兩遍。兩遍學不會。就三遍。這麼樣。還有到底學不

- 9 If you cannot learn it by one repetition, then repeat it twice; and if you cannot learn it by repeating twice, then repeat it three times. Is there anything you cannot in this way finally learn?
- 10 His Excellency, Mr. Hwang, has been advanced to the Governor-Generalship of the two Kwang, and his father, as an expression of his gratification, has set apart fifty thousand [taels of] silver to distribute food and charity among the poor.
- 11 They are every one so.
- 12 Yesterday evening he was still hesitating, not knowing whether it was better to go or not. *Ans.* In this case, do you go again and ask him, so that if he is not going, we may go at once.
- 13 In your intercourse with your sisters, can you beat and revile them as you please? Have you no regard for my feelings?
- 14 When he was in straits, I spent time in defending him; now, when my family are in difficulty, he does not so much as show his face. I will, therefore, cut his acquaintance. That style of friend, to have him is five times eight, and not to have him is four times ten.

陞 *Shêng¹*. To ascend; to rise in office.
 督 *Tu¹*. To govern; to oversee; to admonish.
 總督 *Tsung³ tu¹*. A governor-general.
 老太爺 *Lao³ tai¹ ye²*. The father of an officer
 or of one who has a
 high literary degree.
 感恩 *Kan³ en¹*. To be thankful, grateful.
 放飯 *Fang⁴ fan⁴*. To distribute food to the
 poor.
 施 *Shi¹*. To expand; to distribute, to diffuse;
 to give, to bestow.
 施捨 *Shi¹ she²*. To bestow charity.
 猶疑 *Yiu² i²*. To be in doubt, to hesitate.
 急難 *Chi² nan⁴*. A strait, an emergency, a press-
 ing difficulty.
 衛顧 *Wei⁴ ku⁴*. To protect, to defend.
 衛護 *Wei⁴ hu⁴*. Same.
 絕交 *Chü² chiao¹*. To have no more to do with.
 to cut the acquaintance of.

諸 *Chu¹*. All, every; in *Wên-li* a final particle of
 doubt or interrogation; at, in; a surname.
 峪 *Yu⁴*. A ravine, a gully.
 埋 *Mai²*. To bury, to cover over; to conceal; to
 hoard. See *man²*.
 雷 *Lei²*. Thunder; to beat a drum.
 地雷 *Ti⁴ lei²*. A mine, a blast.
 礮 or 砲 *P'ao⁴*. A great gun, a cannon.
 懿 *I⁴*. Virtuous, accomplished. (w.)
 將 *Chiang⁴*. A leader, a general; the king in
 chess. See *chiang¹*.
 恰巧 *Ch'ia⁴ ch'iao³*. Opportune, timely, in the
 nick of time, lucky.
 淹沒 *Yien¹ moi⁴*. To drown out, to wet; to over-
 flow, to overwhelm.
 騰挪 *T'ing² noi²*. To transfer; to arrange for,
 to find time; to postpone.
 河道 *He² tao⁴*. The banks or bed of a
 river.

天大慢的着還 在葛裏、備
 存水水很罷能 天。亮、恰轟
 已一水中快、怎 能騰○嘆巧死
 經來、的必麼挪 我¹⁶了下了司
 下創混必從泥、 沖好、一點看一了馬
 了底到從必起 就點叫一聲大懿、
 架頭這漸許怎 工夫、他着。他 去、了地
 子舖兒河漸多 麼的着。○又 不罷雷的
 喇、心沉泥的 着。○那¹⁷認 如了、火礮將、
 今高的河、河 道得叫真、是後
 天的地心道 河道道寶謀淹司
 我地方、就寬 的窄兒、恩去、濕沒馬
 在街漫漸地 的方、地這因 在、了、懿走
 上、出漸地 的方、地這因 在、了、懿走
 見堤高方、地 麼樣爲人、於 是到
 他來、了、流 方、麼樣爲人、於 是到
 脚○如的、水 你寶成是 到
 上鄭¹⁸此必 流看恩、事 諸那

- 15 Chn Kê Liang, in the valley of gourds, concealed subterranean mines and fire guns intending to blow up Sî Ma I with his soldiers and generals; but subsequently, when Sî Ma I came to the place, just in the nick of time it rained a great rain and overflowed his mines and guns; upon which Chn Kê Liang said with a sigh, "Well, well; after all, it is true that man proposes but Heaven disposes."
- 16 It would be better, I think, to have Pao Ên go rather than T'ien Fu because Pao Ên can find the time; he also knows the road. *Ans.* Well, just as you like; do whatever seems best.
- 17 Where the bed of the river is narrow and the water runs very swiftly, it will necessarily take up much mud. Where the bed of the river is wide, the water will, of course, run slowly and the mud will gradually fall down, thus slowly filling up the channel of the river. Hence, when a flood comes, at the places where the bed of the river is thus filled up, the water will overflow the banks.
- 18 Chêng T'ien Ts'un has come to the end of his tether. I saw him today on the street shivering with the

河心 *Hé² hsin¹*. The bottom or channel of a river.
 沉 *Ch'ên²*. To sink, to fall to the bottom; to be lost, to perish; heavy, weighty.
 漫 *Man⁴*. To overflow, to well up; wide spreading, diffused, vague.
 堤 *Ti¹*. A dyke, a bund, a levee, a bank.
 創 *Ch'wang⁴*. To create, to transform; to found; to essay, to follow a business.
 底鋪 *Ti³ p'u¹*. Resources all exhausted, down to first principles.
 邇 *T'a⁴*. Careless, slovenly.
 邇拉 *T'a⁴ la¹*. To shuffle with the feet.
 跋 *Sa¹*. To tread shoes down at the heel; to wear them so.
 披 *P'ei¹*. To throw over the shoulders, to put on; disheveled. Also *p'i¹*.
 袖 *Hsiu⁴*. The sleeve; to put into the sleeve.

恟 *Hsi¹*. To shudder with cold:—Note 18.
 央 *Yang¹*. To beg earnestly, to entreat.
 央及 *Yang¹ chi²*. To beg hard, to importune, to crave, to entreat.
 大烟 *Ta⁴ yien¹*. Opium (as smoked).
 膏 *Kao¹*. Grease; ointment, paste; plasters; rich food.
 廣膏 *Kwang³ kao¹*. Foreign opium:—Note 18.
 臘 *La⁴*. A sacrifice three days after the winter solstice; the 12th month.
 祭 *Chi⁴*. To sacrifice to the gods; an offering.
 辭 *Ts'i²*. Words, speech, phraseology; to refuse, to decline; to depart, to take leave of.
 小婆子 *Hsiao³ p'oa² ts'i³*. A secondary or inferior wife, a concubine.
 小奶奶 *Hsiao³ nai³ nai³*. Same. (s.)

在雞月是買答帶凍身上邁
 受他二綾賣有的的披的拉
 罪小十羅的錢五的的的一着
 還奶婆三羅的怎六十個錢的沒
 算奶子日緞吃吃麼單給個錢的袖
 多了還辭祭吃的是給錢的的
 嗎嫌竈買烟必得吃米白麩穿的
 不好吃三隻鴨子四隻
 現

cold, shuffling his feet along in a pair of worn-out shoes, having on his legs a pair of tattered pants, and on his shoulders a shortcoat without sleeves. He entreated me without ceasing, and I gave him all I had in my pocket—some fifty or sixty cash. *Ans.* If you have money to give, why give it to him? Have you forgotten when he was in business, how he ate the best rice and finest flour and wore silk and satin and would smoke only foreign opium? Also, how on the twenty-third of the twelfth month, in sacrificing to the kitchen god, he bought three ducks and four chickens, and yet his concubine found fault with them as unfit to eat? In view of all these things, are his present sufferings more than he deserves?

NOTES.

1 麻刀 is old ropes chopped into bits, rubbed up so as to disentangle the fibre, and used in mortar as we use hair. In some places, especially in the South, old paper is soaked into pulp and used for the same purpose.

4 Peking teachers would change to 他父親若是, etc., but teachers in Central and Southern Mandarin regard the form in the text as equally good, if not better.

5 登門認錯 is a ready-made book phrase, often used by educated people.

6 In difficult cases, Chinese magistrates not infrequently disguise themselves and go out at night, or for several days together, to see what they can find out.

7 丁憂 To sustain grief; i.e., to mourn for the death of a parent. Three years is the allotted time for mourning for a parent, during which time officers are excused from duty, and candidates do not attend the examinations.

9 The final 的 might with perhaps equal propriety be referred to the person, and the clause be rendered: *Is there any one who cannot in this way finally learn it?*

10 兩廣 that is, 廣東 Kwantung, and 廣西 Kwangsi. In the phrase 感恩不盡 the object of the verb is so closely united to it, that it refuses to be displaced by the auxiliary. In 五萬銀子 the 兩 is omitted, as in such cases it often is.

13 The language of a man or of his mother to his wife, remonstrating against her treatment of her sisters-in-law.

14 The last clause of this sentence is the Chinese version of "Six of one and half-a-dozen of the other." The Northern form goes by multiplication, the Southern by addition. Other numbers are sometimes used in the same way.

15 諸葛亮 otherwise called 孔明, one of the greatest generals known in Chinese history. He was the faithful

adherent of 劉備 Liu Pei, and finally secured him in possession of the throne, A.D. 220. 劉備 said of him, 孔明真神人也, *K'ung Ming is truly a divine man!* It is not certainly known what was the character of the explosives he used, certainly not such as are used in modern warfare. 司馬懿 Commander of the armies of the kingdom of Wei. The historian of the three kingdoms says of him, that he 用兵如神, *handled an army like a god.*

16 怎麼好就怎麼着 *As is best so be it.* A common phrase for "Do as you think best." 那 is often substituted for 怎, the sense being practically the same.

13 混到頭兒 *Run through to the end*—"come to the end of his tether;" 創底鋪喇 *come to the bottom spread*—"down to the bed rock;" 下了架子 *the scy-folding fallen down*—"played out." The three phrases, Northern, Central and Southern, mean substantially the same thing. 混 *confused*, here a verb, *to act in a senseless and heedless manner.* 鞋頭 Shoes with the heels turned down and worn as heel-less slippers. 燈籠褲子 Trousers that are so thin, and have so many holes in them, that the light and air go through them as they do through a paper lantern. 恹恹恹恹的 The word is repeated to imitate the shuddering sound expressive of cold. The phrase is to be spoken in two couplets. 廣膏 *Canton paste or cake*, so called because foreign opium was first introduced at Canton, and because it comes in the form of thick paste or cake. 辭竈 *to take leave of the kitchen god.* This is done in every family on the twenty-third of the twelfth month, by presenting to him offerings and prayers. 祭竈 is the form used in some places.

第十八課

TRANSLATION.

是 在 鍾¹¹ 裏 可 樣 肯 却 那³ 今¹
 誰 可 教 去 沒 的 報 不 個 天
 ○ 不 友 攪 明 好 官 在 人 有
 我¹⁴ 能 很 擾。說 人。○ 車 車 是 風
 到 還 好 擾。○ 說 出 世 上 遇⁶ 子 却
 你 你。唱 他¹⁰ 來。上 了 上。利 不
 家 ○ 詩 不 ○ 却 荒 ○ 害 涼
 裏 你¹³ 唱 不 過 自⁹ 多 年 他⁵ 却 快
 去 想 的 身 己 多 你 們 最 ○
 吃 這 却 量 好 有。們 明 講 論 你²
 飯 個 不 小 清 ○ 却 知 講 理。 不
 你 錢 好。○ 歲 數 却 看⁸ 怎 賈 ○ 曉
 可 不 是 我¹² 却 會 常 臉 上 呢。 是 他 的
 要 他 該 不 小 到 別 人 很 願 像⁷ 卻 的
 過 厚 吞 了 的 了。 家 意 這 不 他
 費。 了 的 了。 家 意 這 不 他
 ○ 却 現 ○ 家 意 這 不 他

- 1 There is a breeze to-day, but it is not cool.
- 2 You do not know, but I know.
- 3 That man is severe, it is true; but very amenable to reason.
- 4 The cart is his, but he is not in it.
- 5 They, knowing clearly that Chia Yin Lien is a thief, are yet unwilling to inform the magistrate.
- 6 If you meet with a year of famine, then how will you live?
- 7 There are, however, not many as good men as this in the world.
- 8 Judging from the expression of his face he is very willing, but he has not yet plainly said so.
- 9 Delighting in quiet himself, he is yet constantly (capable of) going to other peoples' houses to raise a disturbance.
- 10 He is not young, it is only that he is small of stature.
- 11 Our fellow-Christian Chung loves very much to sing, but he sings poorly.
- 12 I owe you, but I cannot pay you at present.
- 13 If he did not embezzle this money, who do you suppose did?
- 14 I will accept your hospitality, but do

LESSON LXXXI.

THE EXCEPTIVE CONJUNCTION.

卻 or 却 To reject,—properly a verb, but chiefly used as a conjunction to introduce an exceptive or adversative clause; but, but then, however, yet, and yet.

可 Can,—is used in the same way and with substantially the same meaning as 卻. Thus used it changes its tone to k'è², and appears to be simply

a colloquial substitute for 卻. Southern Mandarin generally adheres to 卻. Both words are often used when they amount to little more than a mere expletive or catchword.

却有一件 or 一樣, But there is one thing.
 却有一宗 or 一椿. The same.

VOCABULARY.

卻 or 却 *Ch'üe⁴, ch'ioü⁴*. To decline, to reject; but then, however. The original form was 卻, but 却 is now extensively used.
 可 *k'è²*. But, then, but then, however:—see Sub. See *k'è³*.
 賈 *Chia³*. A surname. Also *ku³*.
 荒年 *Hwang¹ nien²*. A year of famine.
 攪 *Chiao³*. To stir up; to disorder; to annoy; to excite.

攪擾 *Chiao³ jao³*. To embroil, to raise a disturbance, to make a rumpus.
 歲數 *Swei⁴ shu⁴*. Age (of a person).
 鍾 *Chung¹*. A small cup; a surname.
 吞 *Tun¹*. To swallow whole, to gulp; to seize, to appropriate, to embezzle.
 厚費 *Hou⁴ fei⁴*. To be bountiful, to spend lavishly, to go to extra expense.

人貌揜拐拽跑 答是可椿宗去,找
 所相石了,纔誰不若我你
 不不頭。我有揜拐拽要是也們。
 及如○却兩進埋到不○
 的。人,看²⁷不沒個一怨了擋你²⁵
 德不在話孩塊我。那,你,實
 行得意睨子,石○裏卻在
 却他他往頭剛²⁶想有願
 是 的 們 東 去, 纔 家, 一 意

your wishes; but one thing you must remember, if he comes again to make trouble, I will hold you responsible.

25 If you really want to go, I will not hinder you; but there is one thing, if after you get there you are homesick, you must not reflect on me.

26 Who was it that just now threw in a stone? *Ans.* Two boys just now ran towards the east, but I did not notice that they threw any stones.

27 Do not be deceived by the inferiority of his looks; in sterling worth he has few equals.

NOTES.

3 可 here makes a concession to something previously said by another. We might translate, *Yes, he is severe, it is true, etc.*

4 Putting 他 before the 却 gives it emphasis.

9 會 as here used, is very expressive, and is very widely used. The Peking teacher objects to it and substitutes 常, which, however, does not give the force of 會.

12 Notice how 現在 precedes the conjunction, although it belongs to the conjunctive clause.

17 This sentence is a play on the word 事, and is a smart or pithy saying.

19 A wife is known by a variety of epithets. The proper term, which distinguishes her as *wife*, is 妻 or 妻子, but it is not used to any extent in colloquial. When the idea of sex is prominent she is called simply 女人. When spoken of in a careless or depreciating way she is called 老婆. When classed with, or in relation to a husband, she is called 婦 or 婦人. When the family idea is prominent she is called 家裡, or 家下, or 家眷, or 內人, or 賤內. When dignified by the rank of her husband, she

is called 師娘, or 太太, or 夫人. The term 奶奶, which refers to motherhood, is used for *wife* only in the South.

20 人 is here used as an eulitic, but this does not at all interfere with its application to the person speaking. The structure of the sentence does not make it certain whether the reference was to the speaker or to some one else.

21 也 is here rendered, *it is true*. Its exact force could only be known from the preceding sentence, or from the idea which gave rise to it.

22 問罪 is put for 定罪—the process for the result. This use probably grows out of the custom of charging the crime on the supposed criminal, demanding of him a confession, and enforcing it by torture.

23 怪是怪 *Strange it is, or, true it's strange, a common idiomatic form.*

24 衆位 *All you gentlemen*. The classifier is put for its noun. 情面 *The face of the feelings*, that is, the face as the exponent or representative of the feelings or sentiments of the mind.

26 Mandarin has no *t'ung hsing* word meaning to throw. The three terms given in the text are all more or less local.

LESSON LXXXII.

FORBIDDING.

別 Don't, you must not,—much used colloquially in Central and Northern Mandarin, and also not infrequently in books. It is used in some places in the South, but not in others; thus it is used in Nanking, but not in Kiukiang. In Eastern Shantung it is read *pai*². It is in reality a contraction of 不要.

休 to reject; do not by any means,—a book term only used colloquially in certain phrases and connections. In some places, however, it is much used colloquially; thus in Northern Shantung it quite takes the place of 別, being spoken *ho*.

莫 Do not, you should not, there is no need that,—mostly confined to certain phrases and connections. In some parts of the South, however,

as in Kiukiang, it is in constant use and quite takes the place of 別.

不要 Do not want, do not,—much used everywhere, especially in the South, where it takes the place of 別 in the North.

不用 Need not, do not. A milder form than any of the preceding.

不可 Must not, should not, ought not.

不許 Must not, thou shalt not,—gives an authoritative prohibition.

不准 Do not allow; to forbid.

不消 Need not, not worth while.

漫 To overflow, do not, you need not—always joined with a word meaning *to say*.

課三十八第

TRANSLATION.

聽。○ 憑 怎 少 裏、有 子 只 他¹
 ○ 無⁹ 怎 麼 回、也 作 都 任
 不¹⁰ 論 麼 樣、總 說 聲。好。去。甚
 拘 是 樣、你 不 得 ○ ○ ○ 麼
 大 誰 我 可 許 過 這⁵ 我⁴ 憑³ 都
 事 勸 總 得 他 去。個 任 你 不
 小 他、比 給 進 ○ 話、憑 他 去 管。
 事、他 你 我 來。○ 憑⁶ 他 辦、○ 你²
 都 就 長 錢。○ 別⁷ 來 管 在 說、也 兩 個
 要 是 幾 ○ 別⁷ 來 管 在 說、也 兩 個
 謙 不 歲。任⁸ 管 多 那 沒 法 去、

- 1 He pays no attention to anything at all.
- 2 If you want to go, just go.
- 3 Go and arrange it as you like. Both plans are good.
- 4 I let him talk and said nothing.
- 5 This statement will pass anywhere.
- 6 No matter how often he comes, by no means let him come in.
- 7 No difference what you say, you must give me the money.
- 8 No matter how you put it, I am still several years older than you.
- 9 No matter who exhorts him, he will not listen.
- 10 In everything, whether great or small, be conciliatory and not self-opinionated.

a correct translation. Such forms are much more frequently used in Chinese than in English.

27 弄 here expresses the idea in a form which no English translation will reproduce.

28 Said by a host to his guests at the beginning of a fresh course. The 來來來 is a cordial invitation to each one to take up his chopsticks and begin to eat. 好歹 is used apologetically.

29 不識抬舉 Not to appreciate an honor or compliment, but, on the contrary, to take it as a want of courage or spirit, and so presume upon it.

31 隨機應變 Follow the turn of affairs and respond to the change [by a corresponding change of plan]; that is, to adapt oneself to circumstances, to be equal to the occasion. 板上釘釘 To drive a nail in a board, that is, a nail driven in a board is fixed once for all, and is unchangeable. There is perhaps also a pun or play on the

word 板, which often means, *stiff, obstinate*. The phrase is just the opposite of 隨機應變.

32 縣太爺 A respectful designation of the Hsien magistrate. Formerly magistrates were addressed as 太爺, but this title is now generally superseded by that of 大老爺.

35 養了 etc., Lit., *Has raised this present-life-recompense half-witted son*. Buddhism has disseminated everywhere in China the Brahmanical notion that butchering cattle for beef is a great *siu*. The recompense in this case was a half-witted son.

37 別家 is the Peking form. In some places 別的 is said as if written 別得, which was probably the original form. Nanking rejects both forms and uses a triple 別, which is also widely used, but not to the exclusion of the other forms.

LESSON LXXXIII.

CONCESSIVES.

任 To allow, to permit; any,—as 任什麼 anything, 任誰 anyone, etc.

憑 According to; as [you] like; it rests with.

任憑 To allow; to suffer; to let; no matter.

任管 Same as 任憑.—but local.

管 or 不管 No matter; be as it will; as [you] please; any. The addition of 不, strange to say, makes very little difference in the meaning.

無管 Same as 不管.

只管 Just, simply, freely, without hesitation.

隨管 No matter; as [you] please.

論 As to, with reference to.

不論 or 無論 No matter; irrespective of; whether.

不拘 No difference; no matter; irrespective of; in any case.

無拘 Same, but local.

別管 It matters not; no difference; by no means.

隨 As [you] like, as [you] please. When thus used it is, in Central Mandarin, frequently read *ts'ui*.

隨便 As [you] like, at [your] convenience. Much used in the South.

由 To allow, to let, to give way to.

己的、心、以後聽天由命也。就是了。○若²¹見他罵人、
 罵、心裏只依着兄弟的言語。○我²⁰只管盡到了自
 要、留幾個錢、今日用。○武¹⁹大耶忍氣吞聲、由他咒
 長的、周正。○我¹⁸早知道今日受苦、不拘怎麼樣、也
 也、不上火。○李¹⁶大爺實在、柔綿¹⁷、別管怎麼催他、
 臉、色、和、平。○李¹⁶大爺實在、柔綿¹⁷、別管怎麼催他、
 管、他、怎麼說罷。○就¹⁵容易了。○他¹⁴沒說到我們跟前、
 麼、事、只要熟練。○就¹⁵容易了。○他¹⁴沒說到我們跟前、
 不、動。○我¹²還拜望他去、見不見他。○心¹³連動也
 讓、不、可、自、是。○任¹¹管你怎樣求他、他的心連動也

11 Entreat him as you will, his sym-
 pathies are not even touched.
 12 I still am going to call on him. He
 may see me or not as he likes.
 13 No matter what it is, only get accus-
 tomed to it and it becomes easy.
 14 Since he has not said it in our presence,
 let him talk as he pleases.
 15 In business, whether great or small,
 both in asking and in offering a price,
 a pleasant expression of countenance
 should always be preserved.
 16 Uncle Li is emphatically apathetic
 (easy-going). No matter how you
 hurry him he never gets excited.
 17 As to looks, she is not very pretty, but
 she is well-proportioned in every
 respect.
 18 I knew beforehand that we should be in
 want at this time, hence I was de-
 termined, in any case, to keep a few
 cash for the present emergency.
 19 Wu the Elder restrained his anger
 and kept silent and let her abuse him,
 keeping in mind his brother's words.
 20 I simply act according to the best of
 my ability, and leave the rest to
 Heaven and fate.
 21 If you see him reviling any one or

VOCABULARY.

謙 *Ch'ien*¹. Respectful, unassuming, modest ;
 yielding ; humble.
 謙讓 *Ch'ien*¹ *jang*⁴. Yielding, complaisant,
 obliging, conciliatory.
 悉 *Hsi*²¹. Fully, minutely, thoroughly.
 熟練 *Shu*² *lien*⁴. Experienced, practiced, con-
 versant, accustomed to.
 熟悉 *Shu*² *hsi*². Practiced, accustomed to,
 familiar with, pat.
 要價 *Yao*⁴ *chia*⁴. To ask a price, the price
 asked.
 還價 *Hwan*² *chia*⁴. To make an offer, (in
 response to a price asked.)
 臉色 *Lien*³ *se*¹. Expression, color
 顏 *Man*¹. A large full face.
 頰 *Han*¹. A large face.
 頰頰 *Sluggish, dilatory ; apathetic ; shameless, brazen-faced.*
 柔綿 *Jou*² *mien*². Compliant, easy-going,
 submissive, passive.

上火 *Shang*⁴ *hwoa*³. To get excited ; to become
 angry.
 周正 *Chou*¹ *chêng*⁴. Complete, symmetrical,
 well-proportioned, shapely.
 忍氣 *Jên*³ *ch'i*². To restrain anger, to control
 one's temper.
 吞聲 *T'un*¹ *shêng*¹. To hold the tongue, to
 keep quiet, to be silent.
 咒 *Chou*⁴. To curse, to imprecate, to swear ; a
 charm, a litany.
 咒罵 *Chou*⁴ *ma*⁴. To curse, to revile, to ex-
 crate, to abuse.
 漆 *Ch'i*¹. Varnish, lacquer ; to varnish ; black.
 烏 *Wu*¹. The crow ; black, dark, dull.
 膽量 *Tan*³ *liang*⁴. Courage, bravery.
 賦 *Fu*⁴. To levy a tax ; to spread out ; a kind
 of verse ; a ballad, an idyl.
 典故 *Tien*³ *ku*⁴. A precedent, an authority,
 a quotation, an allusion.
 俗氣 *Su*² *ch'i*⁴. Commonplace, hackneyed.

便罷。○請你要緊的想着，別管怎麼着，不要忘記了。○人若用到了涵養的工夫，不拘碰着甚麼事，也不能改他那不矜不躁的樣子。○王六不論說話辦事，真是開闢無怪他父親常誇獎他。○不拘誰託他一件事，他不應就罷了，他若是點了頭，必要替你盡力的辦，不成不肯歇手。○船主說，現在河路很不平安，不如按着站數走妥當，隨他們罷，怎麼妥當就怎麼走。○班問孫通子要班規錢，隨隨便便怎麼樣難爲他，擺佈他，他就是不出油兒。

- 29 You need not wait; we will each go at his own convenience.
- 30 Please bear it carefully in mind, and do not by any means forget it.
- 31 When a man is thoroughly schooled in self-control, no matter what happens, it cannot disturb his calm and dispassionate manner.
- 32 Without question, Wang the Sixth is judicious both in speaking and acting. No wonder his father is constantly boasting of him.
- 33 No difference who applies to him for assistance, if he does not promise, that is the end of it; but if he assents, he will do his best and will not cease till he has accomplished it.
- 34 The captain says that just now river travel is very unsafe; to go by the regular stages will be the more satisfactory. *Ans.* Just as they like: proceed in whatever way is thought best.
- 35 The *chwang pan* demanded the usual fees of Sun T'ung Tsi, but in spite of all their maltreatment and torture, he refused to disgorge.

NOTES.

1 不管 as here used is not intended to illustrate the subject of the lesson; this is done by 任.

5 This sentence might perhaps be taken as referring to language simply, and be translated, *This language or phraseology will pass current anywhere.* In this case, however, 這個話 should rather be 這句話, and 說得過去 should be simply 說得, or 說得去.

12 As here used, 拜望他去, is not quite equivalent to 去拜望他. The order is changed in order to throw stress on the 去.

13 今日 *To-day*,—put indefinitely for the present, which, however, is not a colloquial but a book usage.

19 大郎 properly, *eldest son*, but here used simply as a name. This 武大郎 lived in the Sung Dynasty, and was noted for his imbecility and deformity of person. He had no given name—was not considered worth one, being simply called *the elder Wu*. He had a virago of a wife, who, with the aid of one of her paramours, finally murdered him. He had, however, a brother of distinguished ability called 武松 who afterwards avenged his death. He is one of the characters in the "History of Robbers," from which this sentence is taken. He is frequently introduced in theatrical plays, hence his name is familiar to the people. The person here spoken of as reviling him was his wife.

20 聽天由命 *Yield to heaven and submit to fate*—a book phrase which combines the ideas of *providence and fate*.

21 無論他是不是 is an abbreviation for 無論是他的, 是他的不是, *no matter whether it is his*

right or his wrong. This is an approved maxim of Chinese parental policy.

24 Elegance of style in Chinese depends largely on the constant use of classical figures, allusions, and quotations.

25 綠花洋布 Note the three qualifying adjectives in succession.

27 帶掉 is the Nanking form. 掉 is an auxiliary verb much used in the South:—Les. 92.

29 The use of 等 in the first clause, shows that the convenience referred to was that of going or starting away, hence *go* is supplied in the translation.

31 涵養的工夫 Time and effort spent in schooling the temper and acquiring the art of self-control. 到了, that is, to the point of a thorough acquirement. 不矜不躁 *Not passionate, not fretful*,—a book phrase.

32 誇獎他 does not here mean to praise him, as it might seem to do, but to boast of him to others.

35 壯班 a class or section of the 衙役 in a magistrate's office, who are his special guard, and are entrusted with the business of arresting and confining prisoners in civil cases. When a man is arrested, he is required by custom to pay a fine to the 班, or class, arresting him, which is more or less, according to the ability of the prisoner. If he refuses to pay, or to pay as much as is required, all sorts of cruel devices are resorted to in order to extract it from him. He is at the mercy of these rapacious underlings. 不出油 *Will not give out the oil*,—a significant figure taken from the extracting of oil from beans by pressure.

課四十八第

TRANSLATION.

隔喇欺名我咱³○使了是我咱¹
 忒咱負的們他⁷嗎。嗎。我俺們歇
 遠咱們秀那他納○。○們歇歇
 不咱們才。點這你⁶您⁵大歇歇
 能一咱們○兒這些納納哥的歇罷。
 常會兒也們¹⁰不年有麼的的○眾²
 在一兒再也要所見他。○誰了,不是○我僭
 塊喝罷。○些包全俺⁹照應家裏呢。○您⁴們走
 兒。○僭¹³涵。不先生是怎麼坐呢。○
 咱¹⁴僭¹³們酒¹²○個出○呢。差完
 們倆相多¹¹人¹¹出○呢。差完
 家裏相多¹¹人¹¹出○呢。差完

- 1 Let us take a rest.
- 2 Well, gentlemen, shall we go?
- 3 To-morrow will be our elder brother's birthday.
- 4 Is your business all finished?
- 5 Is not your son employed in the Board of Revenue?
- 6 If you sit thus, where will you have me sit?
- 7 During these years of illness who took charge of his family?
- 8 Are we not in every respect as good as he?
- 9 Our teacher is a well-known graduate.
- 10 All that we saw was unexceptionable.
- 11 When others insult us, we should have some self-restraint.
- 12 We have drunk too much. Let us wait a little before drinking again.
- 13 We two are too widely separated to be frequently together.
- 14 Have you all forgotten our old home custom?

LESSON LXXXIV.

COLLOQUIAL PRONOUNS.

In addition to the regular Mandarin pronouns, there are, especially in Central and Northern Mandarin, a number of colloquial pronouns in common use.

僭 We, we folks, our, us. The speaker classes himself with those present, or with others of like station, occupation or opinion. The character is not authorized by the dictionaries, but is in general use. **階** is sometimes incorrectly written for it.

咱 Same meaning as **僭**. It was probably adopted to write the shortened form of pronouncing **僭** *tsan*, viz., *tsa*.

In Peking **僭** and **咱** always have the plural termination, **們**, joined with them. In Central Mandarin it is generally omitted. Its use seems to add nothing, as the words are essentially plural. Neither **僭** nor **咱** is used to any extent in Southern Mandarin.

僭家 We, us,—an old colloquial form used in the Ming Dynasty, and found in books, but now obsolete.

俺 We, us,—used especially when the speaker

wishes to particularize himself. It is used in Central Mandarin and in certain localities both North and South. It is not infrequently found in Mandarin books. **僭** frequently includes those addressed, while **俺** always excludes them.

您 You, you folks. In Peking this word is used as a term of respect,—*You, sir, or, you, madam*. It is also often read as if written **您納**, the *na* being spoken very lightly. In Shantung it always includes a plural idea, and expresses no special respect. It never takes **們** after it. In some places it is read *nén²*, in others *nín²*, and in others *na³*, and in Southern Mandarin a nasal *n*. It is much more used in some places than in others.

你納 or **您納** You, sir, you [my senior]. This form is exclusively Pekingese, and is explained as a contraction for **你老人家**.

納 is sometimes added to **他** in the same way.

佢 *K'ei* is used along the *Yang-tsi* as a colloquial substitute for **他**, but it belongs to the Southern coast dialects, not to Mandarin.

他²⁵好。咱氣、擀去。也說你的
媽○用。很的○也來過你的
一僭²⁴○可以麪咱¹⁹了。話老
點們我²³以條們○僭¹⁸是。鬚規
奶今我想不理進個這僭¹⁸是。子矩、
也天兒咱們理他去吃件盤兒○只¹⁷了。你們都
沒有商量用人、人²²兩子買賣、○圓接對付不來○咱¹⁵
你能給俺僱個奶媽子不能。○
○纔定規以後永不改了。○
○纔得

- 15 We have not seen each other for five or six years; your beard is quite gray.
16 Your face is very familiar: we had a talk together in Tientsin, had we not?
17 Did only you two brothers come?
Ans. Our father also came.
18 This little stream of ours is very narrow: you can cross it on a moveable bridge.
19 We cannot come to an agreement about this piece of business of ours.
20 We have made vermicelli at our house; come in and have a bowl or two.
21 We can very well afford to disregard the pride of newly gotten wealth in this class of petty natures.
22 Another's money in our hands is not at our disposal.
23 In my opinion, the best man for our use, after all, is a plain man of sound judgment.
24 We deliberated a long time to-day before we decided: hereafter we will never reverse it.
25 His mother hasn't a drop of milk: can you hire a wet nurse for us?

VOCABULARY.

僭 *Tsan*². . . . We, we folks:—see Sub.
咱 *Tsa*². . . . An elided form of 僭:—see Sub.
俺 *An*^{2,3}. . . . I, we, us:—see Sub.
您 *Nin*². . . . You, you folks:—see Sub.
納 *Na*⁴. To receive; to pay over to; to be affected . . . by; a pronominal enclitic:—see Sub.
公事 *Kung*¹ *shí*¹. Public affairs, *business*; a . . . wedding or funeral.
戶部 *Hu*⁴ *pu*⁴. . . . The Board of Revenue.
差使 *Ch'ai*¹ *shí*³. Engagement, commission, . . . employment.
出名 *Ch'u*¹ *ming*². Well-known, celebrated, . . . distinguished.
秀 *Hsiu*⁴. . . . Flourishing, cultivated, elegant.
秀才 *Hsiu*⁴ *ts'ai*². A graduate of the first . . . degree, bachelor of arts.
包涵 *Pao*¹ *han*². . . . Patience, *self-restraint*.
面熟 *Mien*⁴ *shu*². *The face familiar*, known by . . . sight.

浮 *Fou*². To float; light, volatile; *unsubstantial*, . . . fleeting. Also *fu*².
橋 *Chiao*². . . . A bridge; a cross-piece.
浮橋 A bridge of boats, a *moveable bridge*.
對付 *Twei*⁴ *fu*⁴. To match, to adjust, to adapt; . . . to agree; to bargain, to buy.
接就 *Chie*¹ *chiu*⁴. To adapt, to accommodate; . . . to come to terms, to agree.
圓就 *Yien*² *chiu*⁴. . . . The same.
擀 *Kan*³. . . . To roll out,—as dough is rolled.
麪條 *Mien*⁴ *t'iao*². . . . Vermicelli, noodles.
乍富 *Cha*⁴ *fu*⁴. . . . Sudden wealth.
樸實 *P'u*^{3,2}. . . . Sincere, *plain*, substantial.
樸實 *P'u*³ *shí*². *Plain*, *unadorned*; honest, . . . simple-minded.
眼力見兒 *Yien*³ *li*⁴ *chien*⁴ *ér*². Discretion, . . . judgment, cleverness, shrewdness, discernment. (N.)

袖邊花綿線沒不器。○天²⁶
 口、子、就襖、可有一論○我²⁷
 釘、這鋪絮、我有一個在就²⁸
 鈕、個上、我在有的誰是²⁸
 子、門、了、正間裏、人、的、口
 的、擡、翻、刷、喇、前、日、他、姑、嫂、五、個、給、我、做、大
 釘、襖、襖、窩、那、個、上、領、條、兒、緣、袖、口、的、綠
 子、門、那、個、上、領、條、兒、緣、袖、口、的、綠
 不、到、半、天、就、做、起、來、了。
 大、襟、那、個、打

26 The weather is unsettled: we are going to have a high wind: let us go quickly before it begins to blow.
 27 I presume it is that the people here are pleased with our coming, and therefore make this music.
 28 Even if it is a favorite expression of yours, it will not do for you to use it recklessly. Is it proper for you, no matter whom you are addressing, to be always styling yourself "your old father" ?
 29 There is not in Chie Yang Chên a single efficient man to uphold us.
 30 There is no lack of folks to sew in our family. Day-before-yesterday they five sisters-in-law, made me a wadded gown. While I was in the kitchen washing out the two kettles, they put in the wadding; and as soon as it was turned, this one stitched up the overlap, that one laid the chalk lines, another closed the seams under the arms, and another put on the collar-binding; one bound the cuffs and another sewed on the button-loops, and in less than half a day it was finished.

商量 *Shang¹ liang²*. To consult, to compare
 notes, to deliberate.
 奶媽 *Nai³ ma¹*. A wet nurse.
 奏 *Tsou⁴*. To memorialize the throne, to bring
 forward; to play or make music.
 樂 *Yo⁴, yü⁴*. Music, musical. Sec *lo⁴*.
 樂器 *Yo⁴ ch'ü⁴*. Musical instruments.
 口頭語 *K'ou³ t'ou² yü³*. A pet phrase, a pecu-
liarity of speech.
 曉事 *Hsiao³ shü⁴*. Able, clear-headed, effi-
cient. (w.)
 正間 *Chêng⁴ chien¹*. The middle room facing
the front:—Note 30.
 大襟 *Ta⁴ chin¹*.The lapel of a garment.

煞 *Sha⁴*. Baleful, malign, to the point of death,
very; to close up, to shut up; to end.
 臍 *Chi⁴*. The upper arm. Used only in the
phrase 臍臑窩.
 窩 *Wo⁴*. A nest, a lair; a den; a hole, a depress-
ion, a nook; a shrine.
 臍臑窩 *Ké¹ chí⁴ wo⁴*.The armpit.
 領條 *Ling³ t'iao²*. The binding around the
collar.
 擗 *Ké⁴*. To sew or stitch together the parts of
a garment, to close up; to twist
 together the strands of a thread or rope.
 襖 *K'ên⁴*.The gusset under the arm.
 袖口 *Hsiu⁴ k'ou³*.The wristband; a cuff.
 釘 *Ting¹*. To sew on as a button or loop; to
patch; to mend shoes.

NOTES.

1 Or, Shall we take a rest? All would depend on the manner of speaking.
 2 This sentence might also be spoken so as to mean, Gentlemen, let us go.
 6 Addressed by a host to his guests who had already taken, or were about to take the lowest seats.
 12 The Chinese seems to say that the wine is abundant, but the sense is that much wine has been drunk.

13 The use of 倆 implies intimacy. It would not be used by the speaker in the sixteenth sentence.
 14 都 might also be rendered quite, or, altogether,—Have you quite forgotten etc. Southern teachers object to 舊 and say 老. The two words are here approximate equivalents. 舊 is what has been practiced before and so is not new; 老

人²¹正是他¹⁹○麼沂量早¹³快。不
家得是光¹⁹○你¹⁸重州這知¹³道。不
韓得是告¹⁹○你的呢。府。道劉已¹²道
青山時訴眼○他¹⁷多。有梧劉芳經¹²天
的時叫睛○頭¹⁷遠。多。桐樹齡多¹²高
的候做不好一個○呢。有樹、有齡多¹²高
夫老內人吃張用使個○。○多。有樹、有齡多¹²高
人婆人、的床、嗎、女好這高、能
多麼會說、真多麼好、穿的多麼寬。○你²⁰多細。○
魁首。○

He hasn't the least common sense.
11 See how fast this horse of his can run.
12 Having come a long distance it will not do to send him home empty-handed.
13 If we had known that Liu Fang Ling was going, how much it would have saved to get him to take it!
14 How high do you estimate this *wu t'ung* tree to be? and how many lengths will it make (saw)?
15 How far is it from Ch'üfu Hsien to Iehou Fu?
16 A trifling little bit of a thing like this, what weight can it have?
17 How lady-like his first wife was. This one is vastly inferior.
18 Is your eyesight not good? See how large this end is and how small that one is.
19 He simply told me to make a bed, but did not say how long or how wide.
20 You are just now enjoying the smiles of fortune. How excellent are your food and your clothing.
21 That wife of Han Ch'ing Shan's, how she can talk! Verily, she takes the palm among women.
22 Are you not afraid you will be drowned, going into the water in this way when you do not know how

天壇 *T'ien¹ t'an²*. The altar of heaven at Peking:—Note 7.

闖 *Ch'wang³*. To rush out, or in, or against; to dash forward; suddenly.

闖禍 *Ch'wang³ hwo⁴*. To bring on calamity, to get into trouble.

空手 *K'ung¹ shou³*. Empty-handed, destitute of, unprovided.

芳 *Fang¹*. Fragrant, excellent. (w.)

齡 *Ling²*. A person's age, years. (w.)

省事 *Shéng³ shi⁴*. To economize labor, to save trouble.

梧桐 *W²*. *Stereulia Platanifolia*.

梧桐 *Tung²*. Allied to the above.

梧桐 The national tree of China; it has large leaves and a graceful top. The wood is valued for coffins because it resists decay, and for musical instruments because it is dense and resonant.

曲 *Ch'ü⁴*. Crooked, bent; tortuous, false; to wrong, to oppress. See *ch'ü³*.

阜 *Fou⁴*. A mound of earth, abundant. (w.)

曲阜 A city in southern Shantung noted as the site of Confucius' grave.

沂 *I²*. A river in south-eastern Shantung.

沂州 *I² chou¹*. A prefectural city on the沂 river.

排場 *P'ai² ch'ang³*. Neat, orderly; well-behaved. lady-like.

床 *Ch'wang²*. The same as 牀.

韓 *Han²*. An ancient state; a surname.

內人 *Nei⁴ jén²*. Wife:—Note 21.

夫人 *Fu¹ jén²*. Wife, lady:—Note 21.

魁首 *K'wei² shou³*. A leader, a first-class man, an honor man, facile princeps.

浮 *Fu²*. To swim. See *fou²*.

浮水 *Fu² shuei³*. To swim.

莊稼漢 *Chwang¹ chia⁴ han⁴*. A farmer, a rustic.

知要長多麼大，寔在殼我受的。
 的疙瘡醫治不好，還是天天長，不
 答應，那個威武多大。○我這腿上
 幾萬兵一齊跪接，傳下令來，一齊
 元帥得勝回營的時候，一到營門，
 稼漢多麼自在呢。○你看領兵的
 着，太陽頭也曬不着，比我們這些莊
 念書的人，風也吹不着，雨也灑淋不
 淹死嗎，答不怕，我會浮水。○你們
 不知水有多麼深，你就下去，不怕

deep it is? *Ans.* Never fear. I know how to swim.
 23 You literary men, the wind cannot blow on you, nor the rain wet you, nor the sun scorch you. How much more comfortable you are than we farmers.
 24 See the general in command when he returns to his encampment after a victory. When he reaches the gate, the whole army kneel together to receive him, and when the command is given, all respond together. How imposing is the spectacle!
 25 This boil on my leg is not improving under treatment. It continues to enlarge every day. It is hard to say how large it is going to be. It is as much as I can stand.

帥 *Shwai*⁴. A leader, a commander-in-chief;the king in chess.
 元帥 *Yüen*² *shwai*⁴. A general.
 得勝 *Tê*² *shing*⁴. To get the victory, to conquer,to triumph.
 一齊 *I*¹ *ch'i*². All together:—Les. 105.
 跪 *Kwei*⁴. To kneel, to bow down to.

跪接 *Kwei*⁴ *chie*¹.To receive on the knees.
 威武 *Wei*¹ *wu*³.Imposing, stately, majestic.
 疙 *Ke*¹. A pimple, a boil.
 瘡 *Ta*¹. A sore, a boil.
 疙瘡 A raised sore or boil; a lump or swelling; a wheal; a knot on a string.
 醫治 *I*¹ *chi*⁴. To heal, to cure; to treat.

NOTES.

1 幾多 *How, how many*,—is used in the region of Hankow, and perhaps westward, for 多麼. No such combination is known in Central or Northern Mandarin.

2 Or, *How much more convenient it is to go this way.*

3 路 is joined to 里 as an expletive. In the North 地 is often used in the same way. The usage is similar to the phrase "a distance of thirty li."

4 人家 is here used pronominally for the person or persons referred to.

7 天壇 is a large square stone altar, which stands in the grounds of the temple of heaven at Peking. It is directly south and in front of the round temple commonly called the "Temple of Heaven." It is about thirty feet high, level and paved on the top, and has cut stone steps on each of the four sides.

10 不知天多高地多厚 *Does not know how high is the heaven nor how deep is the earth*, that is, he is utterly lacking in judgment, has no sense of the fitness of things.

12 The interrogative is used for emphasis, and is best rendered into English in the indicative.

13 The structure of this sentence is such as to imply an *if*.

14 A 節 is understood to be the length for a coffin, that being the purpose for which logs are supposed to be primarily intended.

16 乾淨 is here used as opposed to *bulky* or *cumbersome*. It is so used in Central and Southern Mandarin but not in the North. The sentence is the language of one who is skeptical about the great weight of a small box or parcel.

21 人家 is prefixed to this sentence for the purpose of suggesting a contrast with the speaker's own wife or family—a shade of thought which no English translation will convey.

內人 is preferred in this connection by Peking teachers. They aver that it expresses nothing either of respect or of disrespect, but its common use by the husband when speaking of his wife, shows that it is depreciatory. It is not used in Shantung, though known as a book term. 老婆 is quite *trung hsing*, but more freely used in some places than in others. Its use evinces want of respect, rather than expresses any special disrespect. 夫人 is properly applied only to the wife of a person of rank, but has come into use, in some places, of any genteel woman. It is rarely used in Shantung.

23 In Nanking 日頭 is hardly ever used, 太陽 being almost always used instead.

第八十六課

TRANSLATION.

個個人命案。個好父母官。這村都嚇跑了。○誰把蒲團子藏在
 的滿臉是灰。就和一個小鬼兒一樣。○王家莊爲這
 一點不討人喜歡。哭起來滿地直滾。○你
 了。一點甚麼風氣。滿身起了些疙瘩。○今天不知受
 ○有理走遍天下。無理寸步難行。○今天不知受
 能讓他嗎。○天已經陰滿了。是要下大雨的樣子。還
 下的救主。○你想他賣了家廟的樹。合族的人。還
 ○他是個飄流人。滿處打野食吃。○耶穌是普天
 怎麼弄的。滿屋裏這麼些煙。○洗澡是渾身都洗。

- 1 How have you come to fill the whole room with all this smoke?
- 2 To bathe is to wash the whole body.
- 3 He is a tramp wandering from place to place picking up a living?
- 4 Jesus is the Saviour of the whole world.
- 5 Seeing he has sold the trees in the family temple, do you suppose the clan will allow it to pass?
- 6 The sky is already clouded all over, it looks as if we were about to have a general rain.
- 7 With right on your side, you can go anywhere; without right, it is hard to move an inch.
- 8 I wonder what malarial affection I have caught to-day; my whole body is covered with wheals.
- 9 This boy is not at all prepossessing; when he takes a fit of crying he just lies down and rolls on the ground.
- 10 Just look! You have gotten your whole face covered with dirt. You look just like a little imp.
- 11 Only let a good parental magistrate fall to your lot, and it is a boon to the whole district.
- 12 On account of this murder case, the whole village of Wangchia Chwang has been frightened into flight.

LESSON LXXXVI

TOTALITY.

This lesson is distinguished from Les. 35, as the word *whole* is distinguished from the word *all*.

滿 The whole, complete, entire; when used of place,—everywhere.

合 The whole, all of a number of persons.

闔 All, the whole. The same practically as

合. In some connections one character is preferred, and in some the other.

渾 The entire body or family,—rarely, if ever, used with any other words than **身** and **家**.

普 Everywhere, universal, all.

遍 The whole, entire; everywhere.

VOCABULARY.

滿 *Man*³. Full; stuffed; entire; complete; *Man* *chu*:—see Sub.

渾 *Hun*². Turbid, polluted, dirty; the whole, the entire mass:—see Sub. Also *hun*⁴.

普 *Pu*³. Great; all, everywhere, universal.

闔 *Hé*². A two-leaved door, a family; all, the whole:—see Sub.

澡 *Tsao*³. To bathe or wash the body.

洗澡 *Hsi*³ *tsao*³. To bathe the whole body.

飄 *P'iao*¹. Swayed or rocked by the wind; grace- ful, airy.

飄流 *P'iao*¹ *liu*². To wander, to roam.

野食 *Yie*³ *shí*². Prey, *picking*:—Note 3.

家廟 *Chia*¹ *miao*⁴. Family or ancestral tem- ple:—Note 5.

族 *Tsu*². A clan; a family; kindred; class.

寸步 *Ts'un*⁴ *pu*⁴. A step an inch long,—the least distance, *an inch*.

路、文、身、得、老、糶、彈、暴、浮、地、不、這
 遍、武、發、你、實、糧、灰、土、土、的、得、裏、
 身、都、抖、們、滿、滿、心、給、○、時、兒、叫、
 生、得、○、渾、合、心、肚、裏、伊、這¹⁶、候、娶、我、
 瘡、到、每、家、裏、子、及、時、該、媳、滿、
 被、齊、逢、子、家、是、是、更、人、遍、先、婦、那、處、
 人、○、三、不、鬼、猴、猴、○、地、灑、給、裏、
 放、有²¹、六、依、○、李¹⁷、都、上、他、去、
 在、一、九、嗎、爲¹⁸、老、凶、一、四、找、
 財、個、上、○、這、八、荒、點、百、○、
 主、花、乞、朝、基¹⁹、一、看、約、水、錢、爲¹⁴、
 門、子、丐、的、督、點、不、瑟、免、就、姑、
 前、名、日、徒、小、得、就、得、滿、娘、
 ○、叫、子、見、事、他、開、滿、行、送、
 昨²²、拉、滿、了、還、外、了、屋、○、嫁、
 天、撒、朝、渾、值、面、倉、起、掃¹⁵、比、

- 13 Who hid the straw mat here? I have been hunting it everywhere.
- 14 A present made on the marriage of a daughter is very different from one made on the marriage of a son. If you give four hundred cash, it will be quite sufficient.
- 15 When sweeping the floor, you should first sprinkle some water on it, and thus avoid filling the room with dust.
- 16 At this time there was famine in the whole land, and Joseph opened the store houses and sold grain to the people of Egypt.
- 17 It will not do to be misled by Li the Eighth's guileless exterior; his heart is brimful of duplicity.
- 18 Is it worth while for the whole of you to take offence on account of this little affair?
- 19 When Christian saw them, he trembled all over.
- 20 At every audience on the third, sixth and ninth, the whole court, civil and military, are required to present themselves.
- 21 There was a beggar named Lazarus, whose whole body was full of sores,

造化 *Tsao⁴ hwa⁴*. To create, to make; the Creator; a boon, a blessing, luck.
 人命 *Jên² ming⁴*. A human life, a ease of life and death.
 彈 *T'an²*. To fillip, to thrum; to snap, to throw, to shoot; to press down. Also *tan⁴*.
 彈灰 *T'an² hwei¹*. Dust. (s.)
 浮土 *Fou² t'u³*. Dust.
 暴土 *Pao⁴ t'u³*. Dust. Read *pu⁴ t'u³* in many places.
 凶 *Hsiung¹*. Unfortunate, unlucky; adverse; calamitous, malignant.
 凶荒 *Hsiung¹ huang¹*. Famine, want.
 伊 *I¹*. A *Wên-li* third personal pronoun, but used in the southern coast dialects.
 伊及 *I¹ chi²*. Egypt.
 抖 *Tou³*. To shake; to shiver; to tremble; to arouse, to excite.
 上朝 *Shang⁴ ch'ao²*. To have an audience, to go to meet the Emperor.
 乞 *Ch'i⁴ 3*. To beg, to ask alms.
 丐 *Kai⁴*. To ask alms; a mendicant.

乞丐 A beggar:—Note 21.
 燬 *Chao², ché²*. To take fire; to burn.
 驚動 *Ching¹ tung⁴*. To wake up, to stir up; to alarm, to arouse.
 族長 *Tsu² chang³*. The eldest man of a family or clan, an elder.
 地畝 *Ti⁴ mu³*. Land, area of land.
 絲 *Si¹*. Raw silk; floss; a cord, a line; wire.
 躑 *Lung⁴*. To walk unsteadily.
 踵 *Chung³*. The heel, to follow at the heels.
 躑踵 Heels over head.
 踉 *Lêng²*. A slip, a pitch of the body.
 躑 *Tsêng⁴*. To miss one's footing, to stagger, to tumble. Also *ts'eng⁴*.
 踉躑 A headlong fall, a somersault.
 栽 *Tsai¹*. To set out, to plant.
 馱子 *Tai¹ tsi³*. A simpleton, a silly fool.
 爬 *P'a²*. To crawl, to creep, to climb, to scule; to scrape, to scratch; an iron rake.

暈倒踏踵鼓。着他。洋的把夜黑
 眼栽左○地○錢滿闔裏夜
 花葱邊滿²⁵畝我²⁴這工城那
 爬把去地拔們還錢的一
 也個一都出不對給人一把
 爬跌個是二如不起他、都火、
 不起子面絲十商起臨驚直
 來。得地、動錢族嗎、又起、了
 身右動來、長、答送了來一
 麻邊脚買叫滿了了。個
 脚去、跌一合對他○多
 軟、一個套莊得兩我²³時
 頭個躑躅鑼按起塊開辰、

- who was laid at the rich man's gate.
- 22 That fire, night before last, burned for over two hours, stirring up all the people in the city.
- 23 I gave him his full wages, and when he was about to go, I gave him a present of two dollars. Is there anything illiberal in that? *Ans.* That was treating him very liberally.
- 24 Let us consult the elders and have the whole village contribute according to their land, a sum of twenty thousand cash to buy a set of musical instruments.
- 25 The ground was covered with snares so that with every step he stumbled and fell. If he went to the right, he fell flat on his face; if to the left, he turned a somersault, until with his tumbling, the simpleton's body was numb and his feet weak, his head dizzy and his eyes dim, inasmuch that he was not able to crawl to his feet again.

NOTES.

3 饑荒 is here used in the sense of hunger, which is the only sense it has in the South. In the North 打饑荒 means "to raise the wind," in order to meet some sudden demand for money. 打野食 is usually spoken of beasts and birds, but is here used facetiously of one who lives by what he manages to get by hook or by crook from day to day.

5 家廟, also called 祠堂 *Ts'ü' t'ang*² and 影房 *Ying fang*. It is common for large families to have a special family temple in which the ancestral tablets are kept and where the whole family or clan go to worship their ancestors. There are no idols in such temples.

7 A very common saying. The average Chinaman makes large professions of acting according to reason.

8 滿身起了些疙瘩 *My whole body has raised [in] wheals.* 風氣 The Chinese do not understand modern ideas of malaria, but they have a strong belief that certain poisons are conveyed by the air.

9 直 is much used, as here, to express the continuance or incessant repetition of an action.

11 Magistrates are often called (and like to be called) 父母官, *parental officers*, implying that they have towards the people the feelings of parents, and govern them like parents do their children, which is generally as far as possible from the fact.

12 A large part of a village are often arrested on account of a murder, and few who are arrested get off without some loss.

14 送嫁 To make a present on the occasion of the marriage of a daughter. It usually consists of money, or of money accompanied by some article of female adornment.

15 Mandarin colloquial seems to have no really *t'ung hsing* word for "dust."

17 The belly, as well as the heart, is frequently spoken of as the seat of intellectual and moral qualities. 猴 is used figuratively for *craft* and *cunning*. 鬼 is used in the same way, but includes less of the idea of cunning and more of that of viciousness.

21 乞丐 for *beggar*, is *Wên-li*, being rarely if ever heard in colloquial. The common and *t'ung hsing* term is 花子.

22 那一把火 *That handful of fire.* The use of 把 as a classifier, probably implies a reference to the start of the fire.

24 Such assessments are frequently made for the repair of temples, for theatrical plays, etc., and public opinion compels everyone to pay.

25 This sentence is from the 西遊記, which records the fabulous adventures of a Buddhist priest, called Hsüen Chwang, but commonly known as 唐僧 *T'ang Sêng*, who went to the West in the seventh century in search of sacred books. The person referred to as a 馱子 is 豬八戒 *Chü pa' chai*², who was *T'ang Sêng's* disciple or attendant. He is here presented as in circumstances somewhat similar to those of Christian when passing through the Valley of the Shadow of Death. 躑躅 is an obsolete form, which is now written 躑躅, in conformity with its modern pronunciation, 倒栽葱 *An onion planted head down*, that is, *the heels in the air, a somersault.* In Chinese the root or bulb of an onion is called its "head," and when set out it is of course planted "head" down. In the phrase 把個馱子 the 個 is equal to 那個 *that or the.*

課 七 十 八 第

TRANSLATION.

他記我圓不能做會○房子你¹
 他要罷、不清給呢。和我起請你³子、多
 又怕是、你你⁸說來呢。勸勸人、幾會
 怕^幾多^多餞^會行。進○京離⁷劉⁶○這⁵麼^早遠、
 薄傷^暗了^暗了^暗只⁹是^多多^會會^會晚^兒到^兒幾^幾時^幾能^幾得^幾團^幾
 仁和氣、知是^多多^會會^會早^晚兒^兒到^兒幾^幾時^幾能^幾得^幾團^幾
 義氣、知是^多多^會會^會早^晚兒^兒到^兒幾^幾時^幾能^幾得^幾團^幾
 若不問他、要罷、他管
 若¹⁰答^答訴^答我、我、

- 1 I can come whenever you send for me.
- 2 Kinsman, when do you begin work on your house? *Ans.* The fifth day of the third month has been selected.
- 3 You are making an entirely false demand. When did I promise you?
- 4 Whenever you get an opportunity, please exhort him.
- 5 Wasting time in this way, when will you be able to finish?
- 6 Liu Jên Hsin has already taken an oath that he will never speak to me.
- 7 Separated from home so far as this, when shall I enjoy the family circle?
- 8 You are going to the capital are you? When you go, let me know that I may give you a send-off.
- 9 When did this happen? *Ans.* I do not remember distinctly when: I only know it was in the sixth month.
- 10 If I ask him for it, I fear I may offend him; if I do not ask him for it, he will never try to pay me.

LESSON LXXXVII.

WHEN.

幾時 How much time; *i.e.*, when, whenever.
 幾兒 Same. Northern, and strongly colloquial.
 多啫 When,—a widely used term, but not entirely *tung hsing*. It is never heard in Eastern Shantung. Along the Yangtze it takes a 子 after it.
 幾啫 A Southern form of 多啫, which in some places quite supersedes it.
 麼啫 Another Southern form of 多啫.

多會 When, whenever. In the North it nearly always takes after it an enclitic 兒, which in the South is replaced by 子. It is quite *tung hsing*, but more used in some places than in others.
 多早晚兒 How much sooner or later; *i.e.*, when,—a Peking expression.
 多早 A contracted form of 多早晚兒, used in the South.
 幾早 Same as 多早.

VOCABULARY.

啫 *Tsan*¹. A time, a period of time.
 動工 *Tung*⁴ *kung*¹. To begin work, to break ground.
 擇 *Chai*². To select, to choose; to pick out.
 機會 *Chi*¹ *hwei*⁴. Opportunity, occasion, opening; nick of time.
 欣 *Hsin*. Delight; merry, elated.

耽擱 *Tan*¹ *ké*¹. To loiter, to waste time, to miss an opportunity.
 賭咒 *Tu*³ *chou*⁴. To bet or promise with an oath, to take an oath.
 團圓 *Twan*² *yüen*². A complete circle; harmo- niously united; the whole family, altogether.
 餞 *Chieu*⁴. A present of food on parting.

的、的、了、望、結、嗜、中、了、房、則、生
 實、爆、學、到、趕、點、了、學、念、三、這
 在、燦、差、多、了、舉、就、書、個、一
 殼、要、還、嗜、翰、就、好、的、月、次
 受、放、不、放、林、好、了、時、少、出
 的、到、曉、了、就、了、候、則、門、
 幾、得、學、好、了、以、後、心、幾
 時、能、差、了、如、後、裏、個、時
 呢、足、就、好、了、中、了、常、半、回
 你、意、就、好、了、了、學、常、月、來、
 這、不、就、了、又、盼、巴、○、答
 幾、能、是、翰、盼、巴、望、結、回、
 天、○、是、林、望、結、到、趕、想、
 把、甲¹⁹、以、還、到、趕、多、我、
 我、戌、後、放、盼、巴、多、嗜、進、
 震、你、放、盼、巴、多、嗜、進、學、

present four? *Ans.* It is uncertain when: at the most, in three months; at the least, in two months and a half.

18 I recollect that when I was in school studying, I was always thinking that when I should get my first degree, I should be satisfied: afterward when I obtained it, I thought when I should reach the degree of *chüjên* I should be satisfied, but afterwards when I became a *chüjên*, I then thought that when I should be elected a *hanlin* I should be satisfied; and now that I am elected a *hanlin*, I still want to be appointed literary chancellor. In case I should hereafter be appointed literary chancellor, I do not know whether I should be satisfied.

19 Chia Hsiü, when will your fire-crackers all be fired off? You have been stunning my ears these few days beyond endurance.

中舉 *Chung⁴ chü³*. To attain the degree of *chü-jên*.
 學差 *Hsüe² ch'ai¹*. The office of Literary Chancellor:—Note 18.
 足意 *Tsu² i⁴*. *Satisfied, content.*
 戌 *Hsi¹*. The eleventh hour, 7 to 9 P.M.

爆 *Pao⁴, p'ao⁴*. To snap, to pop, to burst; to crackle, to sputter.
 燦 *Chang¹*. An explosion of flame, a flash.
 爆燦 A fire-cracker. Also read *p'ao⁴ chang¹*.
 震 *Chên⁴*. To shake, to quiver, to tremble; to shock, to stun, to startle; to threaten.

NOTES.

2 擇日子 is the technical term for selecting a lucky day. Such a selection is made for almost every important undertaking, such as commencing work on a new building, opening a new business, getting married, etc. The selection is made by a professional prognosticator.

3 你淨賴人 Peking teachers would write 竟 instead of 淨. The idea, however, of *purely, simply, entirely*, which is the idea intended, is more naturally derived from the primary meaning of 淨 than from that of 竟; moreover, it should be noted that the word is *tsung hsung*, and the sound of 淨 is everywhere correct, while the sound of 竟 is only correct where soft sounds prevail. Where hard sounds prevail, 竟 is not recognized as having the meaning in question, and if so used will be misunderstood; thus 你竟賴人, would be taken to mean, *You are after all making a false demand.*

6 管 joined with any of the time particles in the lesson, and followed by a negative, means, *no matter when*; i.e., *never*.

10 傷了和氣 *Wound the peace*, 薄了仁義 *Make thin the goodwill or friendship*, that is, *to give offence*. 了 is used as an auxiliary; see next lesson.

11 個 serves to combine the three or five days into one space or period. The two 的 in this sentence, and the four in the next, have practically the force of so many 了.

13 Officials out of office, and literary graduates who are approved as suitable for appointment, are called 候補, *vacancy waiters*. They all reside in the provincial capital, each striving by the use of money and wire-pulling to advance his own interests. Without the liberal use of money no appointment can be secured. Money spent in bribing is facetiously said to be "contributed" (捐), the theory being that it is contributed to the necessities of the government.

14 得罪仇人 *Lit. to offend an enemy*; i.e., to offend anyone so as to make an enemy of him. 寒心 *Cold hearted*, but means much more than to feel cool towards the person offending. It expresses that peculiar feeling of pain or depression experienced when a friend proves false or faithless.

15 *Elder* and *younger* here refer not to actual age, but to the wives of older and younger sons.

16 到了任 *Reached his duty*, that is, the post of duty to which he was appointed.

17 多則 少則 *At most at least*, a book form often used colloquially. See Les. 170.

18 The sole ambition before a student in China is to get a degree, and then get an office, and so get money and power. Every school-boy has this set before him as the pinnacle of his ambition. The proper term for literary chancellor is 學台. The term 學差 refers to the office rather than to the person. It is the most lucrative office in a province.

第八十課

TRANSLATION.

個性有情兒，只怕打着燈籠，也沒處去找呢。○有¹²喜事呢，大
 有¹²個好兒，你再要娶這一個媳婦兒，這麼
 是喜呢，嫂子且別叫人混治，若治錯了，可¹¹了不得。○他¹¹若
 留他留不住呢。○如¹⁰今聽起大奶奶這個病來，定不住還
 呢。○那⁹知道有這個字，可老想不起來呢。○我⁹怎麼不留他，
 我⁷那⁸個兄弟和寶叔同⁸年歲，若站在一處，只怕那個還高些
 覺呢。○我⁶很願意到西國去開眼，可就是去不了呢。○
 騾子呢，還用打算，買濟他嗎。○孩⁵子那去喇，^答在牀上睡
 ○你³們的賬都收齊喇，^答差遠着的呢。○他⁴家裏還養着
 太太叫¹你快些過去呢。○快²到十二點鐘了罷，^答還早呢。

- 1 The lady sends for you to go over quickly.
- 2 It must be nearly twelve o'clock? *Ans.* Not by a long while.
- 3 All your outstanding accounts are collected, I suppose? *Ans.* Not by a great deal.
- 4 Hem! They keep a mule. Why think of giving alms to them?
- 5 Where has the child gone? *Ans.* Why, it's on the bed asleep!
- 6 I would like very much to visit the West and see the sights, but I just cannot go.
- 7 That brother of mine is the same age as Unele Pao, but if they should stand together, I suspect that he is somewhat taller.
- 8 I know there is such a character, but somehow I cannot recall it.
- 9 What's the reason I did not invite him! He would not stay when I did invite him.
- 10 Judging from what I hear of the lady's sickness, it is not unlikely that it is an occasion of congratulation. You must not allow it to be treated at random. If it should be wrongly treated, it would be a sad affair.
- 11 If anything should happen to her, and you should want to marry another such wife, of such a form and such a disposition, I suspect you could not find her even with a lantern in your hand.

LESSON LXXXIX.

MISCELLANEOUS USES OF 呢.

呢 has already been defined in Les. 17 as the sign of an indirect question, which is its primary and most important use. It has, however, a variety of other uses which are difficult to classify, and which differ somewhat in different places.

1 It concludes expressions of surprise, indignation, or reproof (1 to 5).

2 It concludes expressions of uncertainty, or perplexity (6 to 12).

3 It concludes expressions marking a suddenly occurring thought, with an implied query as to why the thought did not occur sooner (13 to 17).

4 It gives preponderance to one side of a statement involving an alternative, or a comparison (18 to 21).

5 It concludes an emphatic reply, which contains a query expressed or implied (22 to 25).

6 Standing alone with a noun, it propounds a question, taking the place of the full interrogative form (26, 27).

In all these cases a careful scrutiny will probably show some sort of a query expressed or implied. 呢 is much more used in some places than in others. Where its use is most prevalent, it is often heard when it seems to serve no other purpose than simply to round out the sentence.

你¹⁹忙山山上便宜些、孩子就餠呢嗎、家
 這亂買山歇伏、便子們忘餠、到都
 二年痛東西、上歇伏、宜們記、餠、底慶
 在那裏呢、西、伏、些、都了、還、是賀
 念書、這女、比、正、好、○、沒、我、有
 家裏、孩兒、在、城、呢、嗎、○、給、看、喪
 也、不是、裏、裏、你、○、是、呢、事
 省、是、涼、快、去、我、呢、○、錯、呢、
 好、是、多、比、送、我、○、了、○、前、家
 大的、睡、喇、誰、了、外、還、可、○、日、都
 的、覺、○、就、都、安、甥、忘、是、呢、先、助
 嚙、呢、○、為、是、當、女、了、間、提、生、○、可
 ○、麼、天、下、○、在、這、底、和、我、個、不

- 12 If there is a wedding, all should offer congratulations. If there is a funeral, all should come to help.
- 13 Sure enough! After all, I was mistaken.
- 14 You have not yet paid for the two rolls you ate yesterday. *Ans.* That's so. If you had not mentioned it, I should have quite forgotten it.
- 15 Sure enough! I quite forgot to ask. Are your wife and children all well?
- 16 After all, it will be more convenient if I go and take my niece. *Ans.* That's so. It will be better for you to go than for any one else.
- 17 During the dog-days it will be much cooler to rest here on the hill than in the city, but it will be very inconvenient going down every day to buy supplies. *Ans.* That's a fact.
- 18 Why make ye this ado and weep? The damsel is not dead, but sleepeth.
- 19 You having been there these two years at school, your family must have saved considerable expenditure.

VOCABULARY

西國 *Hsi¹ kwā².* Western nations, a general term for foreign countries.

開眼 *K'ai¹ yien³.* To see the world, to see the sights; to learn by experience.

只怕 *Chi³ p'a⁴.* It's to be feared, I suspect; but, peradventure:—Les. 131.

模樣 *Mu² yang⁴.* Form, fashion, appearance, style, pattern.

喜事 *Hsi³ shi⁴.* An occasion of rejoicing, a wedding.

慶 *Ch'ing⁴.* To wish joy, to congratulate, to bless; happy, lucky.

賀 *He⁴.* To congratulate with a present.

慶賀 *To offer congratulations, to felicitate.*

喪事 *Sang¹ shi⁴.* A funeral, a burial.

餠 *Poā¹.* A steamed cake or roll; a baked sweet cake:—Note 14.

可是 *K'e³ shi⁴.* Sure enough, really, to be sure.

可不是 *K'e³ pu⁴ shi⁴.* That's so, sure enough, you're right:—Les. 173.

看錯 *K'an⁴ ts'ou⁴.* To mistake, to be mistaken, to be deceived.

大嫂 *Ta⁴ sao³.* The eldest brother's wife,—largely used as a term of respect by friends and acquaintances, Mrs.

外甥女 *Wai⁴ sheng¹ nü³.* A niece of a different surname.

歇伏 *Hsie¹ fu².* To take a summer vacation.

便當 *Pien⁴ tang⁴.* Convenient, opportune.

忙亂 *Mang² wan⁴.* Hurry, confusion, bustle, ado.

痛哭 *Tung⁴ k'u¹.* To wail, to weep.

嚙 *Chüe², chiao².* To chew, to bite; to eat; to ruminate; food: bit of a bridle.

嚙用 *Chiao² yung⁴.* Living; expenditure.

駱 *Loi⁴.* A camel.

駱駝 *Loi⁴ t'ou².* A camel, a dromedary.

壁 *Pi⁴.* A partition wall; a screen; a division.

隔壁 *K'e² pi⁴.* Next door neighbor; adjoining; in the next room.

酒館 *Chiū³ kwan³.* A wine shop, a saloon.

癩 *Chi¹.* A pimple, a boil.

香几 *Hsiang¹ chi¹.* An incense stand or table, a long narrow table.

几個飯來呢。隔方、鬧比用
 子癩呢。呢。○壁、我出財呢。
 上。子、○ ○你²³就告了主○
 ○坐怎²⁵叫²⁴沒是訴這進我²⁰
 他²⁷不麼他去一你個神的又
 大下不們請個說學的告
 舅、呢。坐都他酒罷、房、國、訴
 已○下上來館、比、若、還、你
 經洋取²⁶呢、這喝答登再容們、
 應火燈答裏酒那天要易駱
 許呢、大來、嗎、纔還找呢。駝
 管答腿答答正難這○穿
 他洋取上還請合呢。樣你²¹過
 衣火燈長沒他我○一如今
 裳、在了吃他的那²²個今
 和香一完不式裏地要眼、

- 20 Again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.
- 21 You are on the point of losing your place in the school by your misconduct. But I tell you if you try to find another place like this, it will be harder than ascending to heaven.
- 22 There is a wine-shop adjoining. *Ans.* That suits me exactly [do you know].
- 23 Did you not ask him to come and take some wine? *Ans.* I invited him, but he would not come.
- 24 Tell them all to come here. *Ans.* But they have not yet finished eating.
- 25 Why do you not sit down? *Ans.* How can I when I have a boil on my thigh?
- 26 The matches? *Ans.* The matches are on the incense stand.
- 27 His maternal uncle has already promised to find his clothes, his pens, ink, paper and books, and his two younger paternal uncles have prom-

大舅 *Ta⁴ chiu⁴*. The eldest maternal uncle.
 資 *Tsi¹*. Property, goods; necessaries, a fee; a quota; to avail of.
 學資 *Hsue² tsi¹*. Teachers' fees, tuition.
 官鹽 *Kwan¹ yien²*. Government salt:—Note 28.
 去年 *Chü⁴ nien²*. Last year.
 鹽店 *Yien² tien⁴*. A salt dépôt.

巡役 *Hsün² i⁴*. Constables, police, revenue officers.
 贓 *Tsang¹*. Stolen or illicit goods, plunder.
 坑害 *K'êng¹ hai⁴*. To entrap, to ill-use, to harass, to wrong.
 作 *Tsoä¹*. To bring to pass, to incur; a work- man; workmanship:—See *tsoä¹*, and *tsu²*.
 作死 *Tsoä¹ si³*. To destroy oneself, to bring on death.

NOTES.

- The underlying query is, why have you not *already* gone over?
- 還早呢 implies that the party addressed is badly mistaken.
- A query is suggested in the first clause, by the inflection given in speaking. In the reply 着 would in many places be omitted.
- The two 還 seem repetitions as written, but would be no objection to the sentence as spoken.
- The question is understood to be put in a tone of doubtful anxiety. 那去 is a contraction for 那裡去. Tho use of 呢 at the close gives to the reply the force of a surprised query, as to why the question should have been asked.
- 同年 is not used in the North of persons' ages, but 同歲. It there means *the same year*, but not *the same age*.

- 大奶奶 is the title by which the lady in question was known in the family, not that she bore this relationship to the speaker. 喜 is put for 喜病, the 病 having been introduced above. 喜病 is the common term for the sickness of pregnancy. 且 as here used is an affectation of book style.
- 好歹 is not unfrequently used to express the disastrous termination of an uncertain event. In case of sickness, as here, it is a euphemism for death. 這一個媳婦兒 is put for 這麼一個媳婦兒, or 這麼一個媳婦兒, which latter form is that in which it would almost certainly be spoken, save that in some places 兒 would be omitted, or replaced with 子. 媳婦兒 is in some places applied specifically to women of ill fame.

筆墨書紙，他兩個叔叔，應許管先生
 飯快叫孩子去念兩天罷。問學資呢，
 學資都算我的。○說²⁸起吃官鹽來，
 我要問你一件事，聽說你們貴處，去
 年把鹽店燒了，還殺了二十多個巡
 役，是真的嗎？答可不是呢，你想他們
 爲不點兒事情，就給人家栽鹽賊，坑
 害人家，若光栽男人的賊，也還罷了，
 最可恨的，是常栽女人的賊，這不是
 他們自己作死嗎。

ized to board the teacher: now just decide to send him to school awhile. *Ques.* But how about tuition? *Ans.* I will be responsible for that.

28 Speaking of using government salt, I want to ask you a certain thing. I hear that last year at your place you burned the salt dépôt and killed over twenty revenue officers. Is this true? *Ans.* Of course it is. Just consider that for the least thing they would fabricate a false charge of smuggling, and harass people. If they only made such false charges against men, it might be borne; but the outrageous part of it is that they were continually making such false charges against women. They brought about their own destruction.

13 Whether 嗎 or 呢 be used, the meaning is not perceptibly different, and both forms are practically *trung hsing*. Peking teachers prefer 嗎, but do not exclude 呢: in Shantung and the South the reverse is generally true. There is very little difference of meaning between 可是 and 可不是; the former is the direct affirmative, the latter the interrogative affirmative.

14 罇 is always doubled in use, and has different meanings in different localities. The query suggested by 呢 serves to soften the abruptness of the affirmation.

16 Properly, 外甥 applies only to males, but in practice is often made to include females as well. In other cases 女 or 女兒 or 閨女 is added by way of distinction.

21 說罷 is thrown in for emphasis. In 登天的 the 的 is superfluous and would better be omitted.

26 取燈呢 is equivalent to 取燈在那裡呢.

27 Teachers in country villages usually "board round." 兩天 is often used for a short but indefinite time.

28 貴處 is a polite form of referring to any one's native place:—Les. 171. 不點兒 is a contraction for 不大一點兒, which full form is also often used. 栽鹽賊 *Plant salt plunder*, to hide or scatter salt on the premises of another person, and then accuse him of surreptitiously dealing in salt. Salt is a government monopoly in China and the occasion of enormous oppression and abuse. 自己作死, *To bring about one's own death*, by conduct which can have no other result.

LESSON XC.

VARIOUS USES OF 當.

當 has two tones. In the 1st tone it means *ought*, in the 4th tone it means *to pawn*. In addition to these senses, which we have had in previous lessons, it has a variety of uses not readily apprehended and classified by the learner, to whom it seems to change its face nearly every time it turns up.

In the 1st tone it means, to serve in any capacity (1), (5), (25), (34); in the presence of, at (6), (7), (9), (10), (20), (27); at the time of,

or at that time (11), (13), (14), (15), (19), (23), (28); to bear (12), (16), (17), (18), (21).

In the 4th tone it means, to pawn, (35); to suppose or consider, (2); to regard as (3), (30), (31), (32); the same, native (4), (22), (24), (26), (29); to hinder (8), (33).

This distribution of meanings between the two tones is only approximate, as the usage differs somewhat in different places.

第十九課

TRANSLATION.

有這些囉唆呢。○當家不得不儉待客不得不
 雪直下到一天。○若當時不圖省事，現在那
 吃飯的時候不好上人家裏去。○當那日
 喇。○勞動先生們來看我，實在不敢當。○正當
 安息日做活呢。○那一個當口兒，我身上就有病
 嬉戲。○當場不讓父舉手不留情。○你怎麼當
 們有話，應該說在當面。○年輕的人，總免不了
 皇上是光緒。○他的女人，叫他當官賣了。○今的
 我們當客待嗎。○當他去，不能回來。○當今的
 一 人身不能充當二役。○他認是你不去呢。○你拿

- 1 One person cannot serve in two capacities.
- 2 He supposed you were not going.
- 3 Are you going to treat us as guests?
- 4 We cannot go and return the same day.
- 5 The present emperor is Kwang Hsiü.
- 6 He sold his wife by permission of the magistrate.
- 7 If we have anything to say, we should say it face to face.
- 8 Young people will have their fun.
- 9 In open competition a man does not give place even to his father. When a man raises his hand to strike, he discards sentiment.
- 10 How is it that you are working on the Sabbath day? [illness.]
- 11 Even at that time I was suffering from
- 12 I really am not worthy that you gentlemen should have taken the trouble to come to see me.
- 13 It is not a proper thing to go into any one's house just at meal-time.
- 14 On that day the snow fell continuously until the first watch.
- 15 If at the time we had not been so anxious to save labor, we should not have had all this inconvenience.

VOCABULARY.

充 *Ch'ung*¹. To fill full, to satiate; to act in the capacity of; extreme.
 當天 *Tang*⁴ *t'ien*¹. The same day [of which something else is predicated].
 當今 *Tang*¹ *chin*¹. The reigning [emperor]; the present, existing.
 緒 *Hsü*⁴. A thread, a clue, a beginning; a rule, a guide; to succeed to.
 光緒 *Kwang*¹ *Hsü*⁴. The reigning Emperor Kwang Hsiü.
 當官 *Tang*¹ *kwan*¹. In the presence of the magistrate, by official authorization or permission.
 當面 *Tang*¹ *mien*⁴. Before the face, face to face, in the presence of.
 嬉 *Hsi*¹. To ramble; to play, to laugh.
 嬉戲 *Hsi*¹ *hsi*⁴. To laugh, to giggle; to have fun, to play.
 當兒 *Tang*¹ *er*². A space or point of time; an opening, a gap.

當口 *Tang*¹ *k'ou*³. The same.
 勞動 *Lao*² *tung*⁴. To put to trouble, to inconvenience, to disturb.
 敢當 *Kan*³ *tang*¹. To dare, to assume.
 不敢當 *Pu*⁴ *kan*³ *tang*¹. Unwilling to bear [responsibility]; unworthy of [a compliment].
 當日 *Tang*¹ *ji*⁴. On that day, the said day or time; once upon a time.
 當日 *Tang*⁴ *ji*⁴. The same day.
 更 *Ching*¹. A watch of the night. See *keng*¹ and *keng*⁴.
 當時 *Tang*¹ *shí*². At that time, the said time.
 當時 *Tang*⁴ *shí*². At the time, at the same time, immediately.
 豐 *Feng*¹. Abundant; copious; fertile; prolific; bountiful.
 罪名 *Tswei*⁴ *ming*². Reputed guilt, misdeeds, misbehavior.

那進打和見是勸喇惹子
 怎麼去更他不可是很戒○我○人
 好呢當當當當當當當當當當當當
 對就是沒有工夫問我替帶着去當
 不要緊我當不了上當舖去贖當
 對就是沒有工夫問我替帶着去當
 不要緊我當不了上當舖去贖當

28 Jesus was born in Judea, in the first year of Yüen Shih, of Han P'ing Ti.
 29 Two years ago I fell off a donkey and sprained my arm. At the time I did not feel much pain, but afterwards I suffered a great deal.
 30 If he is afraid of making enemies, are not we also afraid of making enemies? He thinks we are a set of simpletons.
 31 I don't believe that man Wang Lien K'è will ever reform. No matter how you exhort him, he pays no attention at all.
 32 When anyone is very sick his mind is always irritable. If, therefore, he says anything unbecoming, you must not get angry at him, but pass it by as if you had not heard.
 33 I have certainly been deceived by you this time.
 34 His two brothers-in-law both have positions in the yamèn; one is watchman in the jail, the other is second fireman in the kitchen.
 35 I ought to go to the city to-morrow to pawn a pawn, but I have no time. *Ans.* Let me take it along and pawn it for you. *Ques.* How could I trouble you? *Ans.* Never mind. I must go to the pawnshop any way to redeem a pawn.

勸戒 *Ch'üen⁴ chie⁴.* To exhort, to caution, to admonish.
 耳旁風 *Er³ p'ang² feng¹.* Hearsay, rumor, idle tales.
 耳邊風 *Er³ pien¹ feng¹.* The same.
 中聽 *Chung⁴ t'ing¹.* Becoming, seemly, pleasant.
 權 *Ch'üen².* Weight; authority, influence; exigency; to balance, to weigh.
 權當 *Ch'üen² tang⁴.* To consider as if, to make believe, to feign.
 姐夫 *Chie³ fu¹.* Elder sister's husband.

當差 *Tang¹ ch'ai¹.* To fill an inferior office; to act under the authority of another; to fill the position of a servitor.
 更夫 *Ching¹ (or k'eng¹) fu¹.* A watchman.
 監 *Chien¹.* To oversee, to superintend; a prison. Also *chien¹.*
 監牢獄 *Chien¹ lao² yü¹.* A prison.
 打更 *Ta³ ching¹.* To act as watchman.
 火夫 *Hwo³ fu¹.* A fireman; an under-cook.
 當舖 *Tang⁴ p'u⁴.* A pawnbroker's shop.
 贖當 *Shu² tang⁴.* To redeem a pawn.

NOTES.

2 當 is the more general form.
 6 Men frequently sell their wives in China, though it is not regarded as a proper or lawful thing to do. Sometimes when a wife has been guilty of some grave misconduct, she is sold to another man with the approval of the magistrate. In this sentence 太太, or 師娘, or 夫人, could not be substituted for 女人, though 老婆 might.

9 A proverbial saying in book style. 當場 refers probably to the examination hall, the meaning being that when competing for a degree each man does his best, regardless of who may be worsted,—even a father not being exempt.
 14 In the South 當日 is used only in the sense of once upon a time, but in the North, it takes the additional meaning of, that day, the said day or time.

見那些子、子、下動就是主意想不
 你把跑我我把我他動是的主意要
 推不我我自已絆他。是失的求
 倒動買自己絆倒。○不脚、人、他
 了、的個磨挪倒了。誰知也跌別人
 你、人、搬不○。○丟○不引誘
 怎許兒若○請一○塊石○他
 麼多被給。○若○你○塊石○他
 說、他、○。○若○你○塊石○他
 是、他、○。○若○你○塊石○他
 自、自、○。○若○你○塊石○他
 己、己、○。○若○你○塊石○他
 跌、跌、○。○若○你○塊石○他
 倒、倒、○。○若○你○塊石○他
 了、了、○。○若○你○塊石○他
 看、看、○。○若○你○塊石○他

- 13 My teeth are poor, I cannot masticate anything hard.
- 14 If you wish to ask him to do anything for you, you will never prevail.
- 15 A man who really has a mind of his own cannot be enticed by others.
- 16 When a man is young, even though he makes a mis-step, he will not fall.
- 17 He is not willing to come, and I am not able to drag him.
- 18 I wonder who threw a stone in the middle of the road? It tripped me and threw me down.
- 19 Please help me to move this bookcase. I am not able to move it myself.
- 20 If you are a good child this week, I will buy you a doll.
- 21 When the rebels came, a great many who were not able to run were killed by them.
- 22 I saw you push him down. Why do you say that he stumbled and fell down of himself?

VOCABULARY.

扎 *Cha*¹. To pierce, to stab; to make paper images; to paint a wall. See *Cha*³.
 攙 *Nang*³. To ward off, to stab, to pierce, to penetrate.
 鑽 *Tswan*⁴. A skewer, an awl, a drill, a gimlet, an auger. Also *tswan*¹.
 鑽 *Tswan*¹. To pierce, to drill, to bore. See *tswan*⁴.
 摺 *Ku*⁴. To mix, to stir, to twist. Read *hu*¹ in Chinese dictionary.
 擁 *Yung*^{3,1}. To hng; to crowd, to throng; to push or press forward.
 摺擁 To squirm, to wriggle; to waddle; to evade.
 遛 *Liu*^{1,2}. To linger; to lead about; to walk leisurely; to glide, to shuffle.
 駁 *Poa*². To dispute, to controvert; to repel, to send back; to transfer, to tranship.
 鈍 *Tun*⁴. Blunt, dull; stupid, obtuse.
 誘 *Yiu*⁴. To encourage; to draw on, to entice, to allure; to tempt.
 引誘 *Yin*³ *Yiu*⁴. To lead on to evil, to entice, to tempt, to allure.

失脚 *Shi*¹ *chiao*³. To make a mis-step, to slip, to stumble.
 大路口 *Ta*⁴ *lu*⁴ *k'ou*³. The middle of the road.
 絆 *Pan*¹. To trip up, to throw down; to stumble; to hinder; to fetter; a loop.
 搬不倒 *Pan*¹ *pu*⁴ *tao*³. A self-righting doll or puppet:—Note 20.
 反賊 *Fan*³ *tsei*². Rebels, robbers.
 塋 *Ying*². A tomb, a cemetery.
 墳 *Fen*². A grave, a tomb.
 塋地 *Ying*² *ti*⁴. A burial ground.
 墳地 *Fen*² *ti*⁴. Same.
 打坑 *Ta*³ *k'eng*⁴. To dig a hole in the ground, to dig a grave.
 壙 *K'wang*⁴. A vault, a grave; a desert, a solitude.
 開壙 *K'ai*¹ *k'wang*⁴. To dig a grave.
 刨 *P'ao*². To grub, to dig.
 盧 *Lu*². A pan, a vessel; a surname.
 生鐵 *Sheng*¹ *t'ie*³. Cast iron.

好說、不拾撩鑽鑄子、吃逢呢。
 心、好曉掇治、不動的、差大開打○
 天老心、得○動、器不多吃、壙坑、咱²³
 老天感、買那²⁶若、具發風的、人、們
 爺爺動、得把、是、硬、就、光、都、嫌、塊
 不、天、倒、來、茶、新、硬、鏟、颯、倒、了、一、個、○
 能、和、買、壺、生、鏟、也、倒、了、一、個、○
 不、地、不、把、給、鐵、鏟、也、倒、了、一、個、○
 保、你、倒、來、他、鑄、的、不、動、○
 佑、有、○、百、却、動、○
 你、這、○、錢、很、好、鑽、
 的、樣、從²⁷、還、好、中、也、鐵、架、爺、每

23 That burying ground of ours is nothing but stones. Every time a grave is to be dug, they take exception to it as being impossible to dig.
 24 Lu Er Yie has smoked opium till there is nothing left of him but a skeleton. The wind would almost blow him over.
 25 Articles cast of old iron are hard; they can neither be turned nor drilled; but if cast of new iron, they are very easy to work.
 26 I do not know whether three hundred cash will be sufficient to purchase that tea-pot or not.
 27 It has ever been said that "a benevolent heart moves heaven and earth." Seeing you have acted with such a benevolent purpose as this, God will certainly protect you.

鑄 *Chu⁴*. To cast.
 具 *Chü⁴*. Prepared, arranged; all; to present to; *an implement, a utensil.*
 器具 *Ch'ü⁴ chü⁴*. Implements, tools, *articles,* vessels.
 撩治 *Liao² chi⁴*. To operate on; to put through; to manage; to put in order.
 掇 *Toü⁴*. To arrange, to gather up. Also *ts'ou³*.

拾掇 *Shi² tou⁴*. To gather up, to put in order, to repair, to dress up.
 感動 *Kan³ tung⁴*. To excite, to move; to quicken, to inspire.
 老天爺 *Lao³ T'ien¹ Yie²*. God:—Note 27.
 天老爺 *T'ien¹ Lao³ Yie²*. Same.
 佑 *Yiu⁴*. To aid, to help; to protect.
 保佑 *Pao³ yiu⁴*. To protect, to defend.

NOTES.

1 快些 is here taken simply as an intensive in accordance with its use in Southern Mandarin. See Lcs. 84. Note 26.
 2 None of the terms here used for *piccing with an awl* is correct in Eastern Shantung, where the term is *naü* (no settled character).
 3 搵攤 means properly *to wriggle*, and 遡, *to glide*, but neither is *t'ung hsing* in this connection. Kiukiang would say *hwai³* (no character) and Hankow, 歪 *wai¹* *to sidle*.
 6 副 is Southern but not exclusively so. It is used in the North when the millstones are regarded as a pair. 盤 refers rather to the mill as a whole.
 8 Two hundred catties is considered a moderate load for a pack-mule. 駝不上 is rejected in many places, yet it expresses a shade of meaning not given by 駝不動. The latter means properly, unable to move with the burden, while the former means unable to bear the fatigue of continuously carrying the burden.
 9 抱着後腰 *To clasp around the waist*.
 11 鋸 is the most general term for *to saw*, but in Western Shantung it is never used, 割 being used instead. A board is supposed to be easy to saw, hence the force of 連.
 好鈍 *Good dull; i.e., very dull, "good and dull."*
 12 犯 refers to the person, meaning that he is not able to carry so many; 了 refers to the things, meaning that they are too many for one person to carry, and that some will have to be left.

18 Neither of the forms given is usual in Shantung where 正道眼兒 would be used. 一下 here means *all at once*, both time and manner being included.
 20 搬不倒 A doll or puppet without feet, but having a round base and loaded in such a way that when pushed over it will right itself.
 23 墳地 and 塋地 differ much as our graveyard and cemetery; the former is the place of graves, the latter is the burying place. 打坑 is the more widely used term, though it applies to other things than digging a grave, whereas 開壙 is specific for digging a grave.
 25 Almost all castings made by the Chinese are made of old iron, and are consequently very hard.
 27 天和地 are here used in a semi-personal sense. 老天爺 *The old Heavenly Grandfather* or 天老爺 *the Heavenly old (or great) Grandfather*. The former prevails in the North, the latter in the Centre and South. In many cases 爺 becomes 爺爺. The 老 is sometimes omitted and 天爺 used. This term in its various forms probably expresses the nearest approximation the Chinese people have to the idea of the true God. Whenever a man is driven by stress of circumstances to call to Heaven for help he calls upon 老天爺. Nevertheless it is undoubtedly true that particular gods are sometimes called 老天爺, especially is this true of 玉皇上帝. This use of "grandfather" accords with the ground idea of Chinese theogony, that all gods were once men.

課二十九第

TRANSLATION.

被馬撞倒了。○你¹⁴們有能辦的，去辦罷。我知道
 早下手，現做還¹⁴能做得及嗎。○孩¹³子沒及送，就
 來了。○我的罪孽。○地¹¹後悔也後悔不及了。○該¹²
 救掉我的罪孽。○話¹⁰說沒說完。○後⁹天就
 的鈴鐺怕預備不及。○求⁹天父看救主的功勞
 出河堤來。○點⁸眼⁸看就¹⁰到了金花的百歲⁷帽子上
 防。○及來。○擦⁶上趁⁵他不及。○就洗掉喇。○水⁷流⁷不⁷贏⁷掉⁷送⁷冷不
 不贏掉送。○天怕來不及。○這⁴趕²着寫，還趕得及。○他³沒跑

1 I fear I cannot finish it to-morrow.
 2 If you hurry, you can finish writing in time.
 3 He did not run fast enough, and I caught him.
 4 One man cannot serve so many guests.
 5 I want to give him a surprise before he is aware of what I am doing.
 6 Rub on a little soap, and it will wash out.
 7 The water having no place to escape, broke over the banks of the river.
 8 Chin Hwa's hundredth day is just at hand. I fear we will not be able to get ready the bells for his hat.
 9 I pray the heavenly Father, for the sake of the Saviour's merits, to forgive my sins.
 10 Before we could finish speaking, he rushed in with a bound.
 11 Having reached this pass, retreat is out of the question.
 12 You ought to begin early; you cannot do it up on the spur of the moment.
 13 The child not escaping in time, was knocked down by the horse.
 14 Any of you who has the ability may

LESSON XCII.

THE AUXILIARY VERBS 及, 送 AND 掉.

及 To reach, to extend to,—added as an auxiliary to denote the bare or possible completion of an action, or with a negative the impossibility of completion. When used affirmatively it generally takes 得 as a sub-auxiliary.

送 To alternate, to exchange,—added as an auxiliary to denote that an action was not or could not be accomplished within the limits of the time. It is most frequently used with a negative. It is

rarely used in the South, being replaced by 掉 or 贏. In Peking 當 is frequently added to it (17).

掉 To fall, to lose, to fail,—added as an auxiliary to such words as will take the qualifying idea of falling, losing, or failing. It is much more frequently used in the South than in the North.

贏 To excel,—is used in the region of Hankow as an auxiliary in the place of 送. It is not used in general Mandarin.

VOCABULARY.

送 *Tie*². To alternate, to exchange; to get time, to compass; instead of:—See Sub.

送當 *Tie*² *tang*⁴. To get time.

冷不防 *Lêng*³ *pu*⁴ *fang*². Unexpected, sudden; unawares:—Les. 115.

百歲 *Pai*³ *swei*⁴. The hundredth day of a child's age:—Note 8.

鐺 *Tang*¹. A pedlar's gong; the clang of a gong, the tinkle of a bell.

鈴鐺 *Ling*² *tang*¹. A small bell.

赦 *Shé*⁴. To pardon, to forgive, to relieve.

我辦不及了。○剛纔一甩手，把我的頂針甩掉了，滿家裏找也沒找着。○那盒子帶不了來，是一時收拾不及。○衣裳還沒有穿送當，就被捕役拿住了。○別說是他，就是神仙也忙不及。○你這件病，可以等我回來再說罷。現在辦不及。○你想他病了半點鐘，就死了，請郎醫大夫，怎請得及呢。○人不要躲不及。○這些上走，因為火輪車來的太快，要躲不及。○這些毛病，他已經習慣成自然，要叫他一子都除掉了，這是強他所不能的。○三天沒到危險地方，還可以

- go and manage it: I know that I cannot manage it.
- 15 Just now in giving my hand a fling I flung away my thimble. I have searched the whole room for it and have not found it.
 - 16 The reason he could not bring the box was because it could not be gotten ready at once.
 - 17 Before he could get on his clothes, he was arrested by the constables.
 - 18 Say nothing of him; even the genii could not have gotten through with it.
 - 19 Let this business lie over still I come back; I have not time to attend to it now.
 - 20 Just think of it. He died after an illness of only half an hour. How could we call a physician in time?
 - 21 One should not walk on the railroad track, for the cars come so rapidly that one cannot get out of the way in time.
 - 22 These vices have been practiced until they have become a second nature. To require him to give them all up at once, will be forcing him to do what he is not able to do.
 - 23 I cannot venture to promise you that much money within three days, and

孽 *Nie⁴*. The consequence of sin, retribution; misfortune.
 罪孽 *Tswei⁴ nie⁴*. Sin, the evil of sin.
 田地 *T'ien² ti⁴*. Land, ground; state, condition; place, point, pass.
 甩 *Shwai³*. To throw away; to fling, to throw.
 頂針 *Ting³ ch'ên¹*. A thimble.
 禡 *Ch³*. To embroider.
 頂禡 *Ting³ ch'î³*. A thimble. (s.)
 捕 *Pu³*. To capture, to seize, to arrest.
 捕役 *Pu³ i⁴*. A constable, a policeman.
 醫生 *I¹ shêng¹*. A physician, a doctor.
 大 *Tai³*. Great:—Note 20. See *ta⁴*.
 大夫 *Tai⁴ fu¹*. An honorary official title conferred on various ranks of high officers; a physician:—Note 20.
 郎中 *Lang² chung¹*. The senior secretary of any one of the six Boards:—a physician:—Note 20.

習慣 *Hsi² kwan⁴*. To acquire a habit, to habituate:—Note 22.
 以內 *I³ nei⁴*. Inside of, within.
 危 *Wei²¹*. Dangerous, hazardous, perilous.
 危險 *Wei² hsien³*. Dangerous, perilous.
 橫豎 *Hêng² shu⁴*. In every direction, on all sides, in every way; probably, most likely:—Les. 130.
 招架 *Chao¹ chia⁴*. To fence, to guard, to ward off.
 廢 *Fei⁴*. To set aside, to annul; to destroy; useless, void; corrupt, degenerate.
 律 *Lü⁴*. A law, a statute.
 律法 *Lü⁴ fa³*. A law, a statute.
 先知 *Hsien¹ ch'î¹*. A prophet.
 成全 *Ch'êng² ch'üen²*. To complete, to fulfil, to consummate.

全。是 先 來、架 李 打 我²⁵ 上、 躲
 要 知 是 不 的、一 看 就 避、
 廢 的 要 及 迭 住 橫 個 見 躲 到
 掉 道 廢 ○ 豎 姓 有 了 那
 正 理 掉 ○ 不²⁶ 招 李 的 十 不
 是 我 律 要 架、的 來 及 了。
 要 來 法 想 也 那 個 分
 成 不 和 我 招 姓 人、○ 兒

even if I should promise, I could not raise it.
 24 Before you reach the point of danger, it is possible to escape. When the danger is at hand, there is no time for escape.
 25 I saw upwards of ten men attacking a man named Li. The man Li guarded himself on all sides, but was unable to ward them off.
 26 Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil.

NOTES.

1 Or, *I fear I cannot finish it in time for to-morrow.*
 5 不及料 is equivalent to 料不及. A plainer and less bookish expression would be 料不到. The sentence is taken from a Chinese novel.
 8 The Chinese celebrate the one-hundredth day of a child's age. Why it is called 百歲 is not certain. Some teachers would prefer to write it 百晷. The most likely explanation is, that the term expresses a wish that each day may represent a year, and that thus the child may live to be a hundred years old. It is customary on this occasion for the maternal grandmother to present the child with a fancy hat and shoes, sometimes with a whole suit. The hat is often ornamented with silver jewelry and little bells.
 9 看 here means *to regard*. It is thus used where we would say "for the sake of." 赦掉 is perfectly proper and fitting in this connection but not as common as 赦免 or 饒赦.
 12 Or, *You ought to have begun early; beginning now will it be possible to complete it?*
 16 The literal would be,—*The not being able to bring that box was in that it could not be gotten ready in time.* 因爲 might be inserted after 是 without detriment to the sentence.

13 忙不迭 *Unable to do it even by hurrying.*
 20 大 is only read *tai*, in the phrases 大夫, 大王, 大黃 and sometimes 大學. This was probably the original pronunciation in all cases. It is the only pronunciation given by K'anghi. 大夫 is used in the North for physician, but not in the South. It is heard in Western, but not in Eastern Shantung. How it came to supplant the more regular and proper term 醫生, is not certainly known. It was probably at first applied to the court physicians, who had official rank, and thence passed into general use. 郎中 is the common term in the South, and is also found in books. It probably came into use in the same way as 大夫.
 22 習慣成自然 *A habit acquired becomes natural.* 習慣 is rarely used save in connection with the whole expression.
 24 那分上 *That point; i.e., the point of danger.*
 25 住 is no doubt *tuang hsing* in this connection, but 迭 is also quite proper and is widely used, and expresses a somewhat different idea. If 住 be used the translation should be, *was unable to withstand them.*

LESSON XCIII.

INITIAL INTERJECTIONS.

Chinese colloquial abounds in exclamatory words expressive of various emotions, many of which it is difficult to render into English. The proper characters to use are in a number of cases more or less uncertain, and the meanings attached to them vary much in different localities. The tones of these characters are especially variable and uncertain.

阿 Oh! Ah! Whew!—expresses a suddenly occurring thought, coupled sometimes with pleasure, sometimes with displeasure.

哦 The same,—Southern teachers prefer this character.

哎呀 Heigh ho! Hurrah!—expresses either astonishment or exultation.

哎哟 Oh! Alas! Ah me!—expresses consternation, or sorrow, or suffering.

嗒 Pshaw! Fudge! Humph!—expresses impatience, or disgust, or indignation.

噁 Bosh! Plague on it! Confound it!—expresses strong disgust and indignation.

嚇 Bosh! Bah!—expresses disgust, or indignation, or contempt. It is used chiefly in the South.

呸 or 呸 Tash! Humph!—expresses the strongest kind of impatience and contempt. Its use is an insult. No word in English is adequate to translate it.

呀呀呸 An emphatic form of 呸. It is explained as a sort of catching of the breath in

第九十三課

TRANSLATION.

帶人 是沒管麼嗎。那紅哦阿¹
 呢。都喇，來那的着○有襖我
 ○不○呢。些嗎、哎⁶同脫我想
 哎¹³在嘻¹¹○做這啲、姓給起
 啲、喇。我¹⁰家甚回我的結來
 不○¹²們去麼我親的穿喇。
 好哦阿、年見呢。可娘媽媽的着罷、哎²
 喇、他紀了○明啊媽呀呢。○答呀、
 房已相你啊⁹白可○要呸呸⁵噎、好
 子經彷彿嬌嬌他喇。了⁸你俺我大
 上走了人、替至噎⁸我的我的○條
 起了嗎、就我遲晚好歹命我的嚇⁴長
 火我剩問到他今天幾○小這蛇蟲
 喇。還有他好天來、天哦阿⁷你
 媽¹⁴回和跟啊、來、就還、叫糊
 啊、信我噲、怎麼是得是得
 你的他別啊、又喇、這起嗎、大

1 Oh! I have just thought of it.
 2 Heigh ho! what a monstrous snake.
 3 Won't you spare me your large red coat to wear? *Ans.* Och! I won't.
 4 Bosh! That's all nonsense. People of the same family name don't intermarry.
 5 Humph! What right have you to be calling me by my little name?
 6 Oh, my mother! It will kill me.
 7 Ah! It's this way, is it? This time I understand it.
 8 Pshaw! Make-shift somehow for a few days, and it will all be right. Why trouble yourself about such things?
 9 What's up? He said that at the latest he would come to-day. How is it that after all he has not come?
 10 When you go home and see your aunt, remember me to her; do you hear? *Ans.* Aye; I will.
 11 Ah me! Of us who were of about the same age, only he and I are left; all the rest are gone.
 12 Ah! Has he already gone? I wanted to send a reply by him.
 13 My oh! It's dreadful! The house is on fire.
 14 Oh, Mother! I have broken your large mirror! *Ans.* Oh my! What a

order to give forcible utterance to the 吓. It is found in Mandarin books, and is much used in theatrical plays. I have heard children use it in their quarrels.

啊 A—h!—expresses hesitation, or doubt, or surprise.

噲 Eh? A word (or grunt) much used in colloquial when emphasizing an idea, especially in charging anyone. It follows each clause or point made by the speaker, as much as to say, Do you hear? Do you understand?

嘻 Ah me! Alas! confound it!—expresses sadness, or wonder, or dissatisfaction. Its use varies in different places.

哦 Oh my! Bless my heart! What a pity!—expresses surprise coupled with sorrow or pity.

哼 Humph! Hem!—expresses slight contempt or discontent.

唉 Aye, all right, that's so,—expresses full approval or assent.

噯 or 噤 Tut, tush, fie,—expresses displeasure or reproof.

噫 Well; well, well; really; sure enough.—expresses gratification, or amusement, or ridicule. In *W'en-li* it means, Ah me, alas.

叱 Shoo,—mostly applied to driving away fowls, but sometimes used to children, or in contempt to young people or even to adults.

VOCABULARY.

阿 *A¹, A¹...* An exclamation of surprise. Also *a³*.
 阿 *A², A³...* An exclamation of doubt. See *a¹*.
 噎 *Wei⁴...* Pshaw, fudge, och:—see Sub.

吓 *T'ei²...* Bosh, plague on it:—see Sub.
 呸 *P'ei^{1,4}...* To spntter; tush:—see Sub.
 呸 *P'ei⁴...* Same. (s)

嗎、喇。 答甚的的借¹⁷快那大
 答○ 嘩、麼 驢。的耳問光叫 那樣的鏡子、
 嚇、我²²三、道○¹⁹ 朶老老我 的 叫 我
 那、問 吊 理 嚙、 啊、 爺大 聲 邁邁 我
 裏 你 來 呢。 人 家 ○¹⁸ 這 爺、 爺、 包 手、 打
 的 一 錢、 你²⁰ 要 啵、 是 我 還 想 着 喇、
 事 件 我 就 能 捨 快 的 我 若 是 再 到 大 道 不 是、 爺、 爺、 癡 心 妄 想。 ○ 哼、¹⁵
 這 纔 是 活 踏 踢 人 喇。 ○ 若²³ 是 找 不 着、 我
 是 馬 慶 雲、 拐 了 人 家 一 個 媳 婦 來
 嗎、 你 能 捨 得 三 吊 多 錢、 去 罷、 別 在 這 裏 鬧
 嗎、 你 這 麼 跟 着 直 打 攪、 是 個 腿
 我 買 塊 糖 給 你 喫、 我 看 他 淨 癡 心 妄 想。 ○ 你¹⁶ 像

pity! How did you come to break it?
 15 Humph! Such a blockhead as he, and yet thinks of getting a degree! In my opinion he is indulging a vain expectation.
 16 Now you call me grandpa once and I'll buy you a piece of candy to eat. (Calls) Grandpa. Ans. Good! You are a nice boy.
 17 May I trouble you, my aged friend? is this the great road to Chonts'un? Ans. A—h? What did you say? I am hard of hearing.
 18 Pshaw! If I go again into a gambling house, you may set me down for an ass.
 19 Tush! When other people want to get their lessons quickly, what reason is there in your continually interrupting them in this way?
 20 Can you afford to spend over three thousand cash for a broadcloth coat? Ans. Humph! Do you suppose I can't afford a matter of three thousand cash?
 21 Shoo! Begone with you, and don't make a disturbance here.
 22 I want to ask you something. Is it so that Ma Ch'ing Yün has kidnapped another man's wife? Ans. Tut, tut! Nonsense! What an un-
 23 If I can't find it, I'll demand it of you. Ans. Humph! Why will you

啊 ^{13,1, 23,1}. Exclamation of surprise or doubt. Notpractically distinguished from 阿.
 噲 ^{é²}..... Eh? :—see Sub. Also *an¹*.
 嗒 ^{Hai⁴}..... Ah me, alas :—see Sub.
 唸 ^{ai¹}. An exclamation of surprise and regret :—see Sub.
 哼 ^{Hèng¹}. To groan, to grunt; humph, hem :—see Sub.
 唉 ^{ai²}. A reply—that's right, so so, yes :—see Sub. Also *ai¹*.
 嚙 ^{Tei²}..... Humph, bah :—see Sub.
 嚙 ^{T'ai²}..... Tut, tush :—see Sub.
 啵 ^{T'e²}..... Same. (s.)
 噫 ^{I¹}. A sound expressive of surprise or admiration, or of pain and sorrow :—see Sub.
 叱 ^{Ch'i³}. To hoot at, to scold; to shoo—aschickens:—see Sub.

糊鬧 ^{Hu² nao⁴}. To make believe, to sham; tomake much ado about nothing; to act the fool.
 孀 ^{Shén³}.... A father's younger brother's wife.
 不在 ^{Pa⁴ tsai⁴}. Dead, deceased (used only of adults).
 邁 ^{La⁴}..... To exceed; filthy.
 邁邁 ^{La⁴ t'a⁴}. Filthy, slovenly, slatternly, dowdy;good-for-nothing, miserable.
 邁 ^{Mai⁴}..... To advance, to exceed; old, senile.
 態 ^{T'ai⁴}. Figure, configuration; air, gait; circum-
stances.
 邁態 ^{Inefficient, impotent, good-for-nothing. (L.)}
 憨包 ^{Han¹ pao¹}. A blockhead, a ninny, agoose. (s.)

是跟你要、
西的嗎。○這²⁴ 呀呀啞、你爲甚麼跟我呢、我是給你
大騾子、就成了財主喇。○²⁵ 腿、今天出去看燈、真是有這
叫那個忘八蛋把我的辮子、剪了半截子去。○噫、²⁶ 你看他
那兩隻小腳、怎能在繩子上、走來走去呢、²⁷ 噲、這也不是
一日的工夫。○健²⁷ 壯的壯字、該在甚麼部裏呢、²⁸ 該在士
字部裏、²⁸ 對、我當是在寸字部、或是土字部裏、怪不得察
不着喇。○噯、²⁹ 你那裏知道、他不是真來要甚麼吃啊、是來
瞧道兒、預備來偷你的呀。○我²⁹ 勸你別尋死啊、你看你的
老婆孩子、不是都喫你、穿你嗎、你若死了、他們都倚靠誰

- demand it of me? Is it my business to watch your things?
- 24 Is this big mule yours? *Ans.* No, I am sorry to say it's not. If I had a big mule like that, I'd be a rich man.
- 25 Plague on it! I was unlucky, sure enough! In going out to see the illuminations to-night some vile rascal cut off the half of my queue.
- 26 Well, really! Just look at those two little feet! How in the world can they walk back and forth on that rope? *Ans.* That's so! You may be sure that was not learned in one day.
- 27 Under what radical should *chwang* of *chien chwang* be? *Ans.* It should be under the radical *shī*. Well! I thought it was under *ch'iang* or under *t'u*. No wonder I could not find it.
- 28 Tush! Don't you know that his coming in to beg is simply in order to spy out a way by which he can steal from you?
- 29 I beg of you don't think of suicide. Look at your wife and children! Are they not dependent on you for food and clothing? If you die, whom will they have to depend upon?

癡 *Ch'ī*¹..... Stupid, silly; crazy, idiotic.
 癡心 *Ch'ī*¹ *hsin*¹. *Infatuated*, beside oneself, foolish.
 妄 *Wang*⁴. Disorderly, incoherent; reckless; foolish, absurd; false.
 妄想 *Wang*⁴ *hsiang*⁴. To long for what is unattainable, *vain hopes*.
 糖 *Tang*²..... Sugar, candy.
 借問 *Chie*⁴ *wên*⁴. Please tell me, *may I inquire*.
 賭錢場 *Tu*³ *ch'ien*² *ch'ang*³. A gambling house, a betting ring.
 打攪 *Tu*³ *chiu*³. To discompose, to interrupt, to bother, to pester.
 喪氣 *Sang*⁴ *ch'i*⁴. *Unlucky*, ill-starred; depressed in spirits.

晦 *Hwei*⁴..... Obscure; *unlucky*, unpropitious.
 晦氣 *Hwei*⁴ *ch'i*⁴..... *Ill-luck*, misfortune.
 忘八蛋 *Wang*² *pa*¹ *tan*⁴. A rascal, a reckless villain;—Note 25.
 半截 *Pan*⁴ *chie*²..... A large piece, the half.
 健 *Chien*⁴. Strong, *robust*; persevering, indefatigable; constant.
 健壯 *Chien*⁴ *chwang*⁴. Robust, strong, able-bodied.
 士 *Shi*⁴. . . A scholar, a gentleman; an officer.
 寸 *Ch'iang*². A couch; the 90th radical.
 門路 *Mén*² *lu*⁴. Opening, *way of access*; a method, a means.
 尋死 *Hsin*² *si*³. To commit suicide, to make away with oneself.
 保舉 *Pao*³ *chü*³. To recommend, to give a good report of.

雖²⁰你欺親你¹⁷只掛夫、○聰
 然的負的們一念却他¹⁴明
 交飯那教各人、他、沒們過
 朋友、量、些訓。人、他、我、賄、賠、的、人、
 有、不、實、他¹⁸有、起、不、○、賣、也
 勸、大、人、雖、明、手、能、我¹⁵雖、要、得
 善、離、我、然、白、來、不、的、然、心
 規、怎、心、沒、的、幾、掛、老、賄、賠、地
 過、麼、裏、有、道、十、念、父、了、乾
 的、乾、實、在、欺、理、人、他、親、也、淨、
 道、吃、在、負、却、也、○、雖、不、方
 理、不、氣、我、還、打、這¹⁶然、過、能
 也、長、上、不、我、要、不、他、鐵、有、是、叫
 當、肉、臃、忿、看、聽、過、不、中、信、賄、賠、人
 看、呢、○、見、你、他、過、玉、不、了、敬
 他、○、看¹⁹他、母、○、雖、叫、工、服。

- 13 Although you are superior to others in intelligence, yet you must have a virtuous mind in order to command the respect of others.
- 14 Although their business was a losing one, it was only time that was lost, they did not lose money.
- 15 Although my old father writes for me not to be anxious about him, yet I cannot but be anxious.
- 16 Although this T'ie Chung Yü is only one man, yet if he once sets to, thirty or forty men cannot master him.
- 17 Although all of you know some things, yet you should still heed your mother's instruction.
- 18 Although he has not imposed upon me, yet when I see him imposing on well-meaning people, I really cannot restrain my anger.
- 19 Your appetite seems to be very fair. How is it that in spite of your eating you do not get fat?
- 20 Although exhortation and reproof belong to the duties of friendship, yet it is necessary to consider the character of the individual in question.
- 21 Although the mother scolds her little son with her mouth, yet she em-

皇帝 *Hwang² ti¹*. An emperor.
 旗 *Ch'ü²*. A flag, a banner, a standard.
 旗人 *Ch'ü² jên²*. Bannermen, Tartars:—Note
 12.
 漢人 *Han⁴ jên²*. Chinese,—especially as distin-
 guished from the Tartars.
 心地 *Hsin¹ ti⁴*. Same as 心田 above.
 敬服 *Ching⁴ fu²*. To respect, to honor, to
 esteem.
 忿 *Fên⁴*. Anger; resentment; indignation.
 氣不忿 *Ch'ü⁴ pu⁴ fên⁴*. Indignant, unable to
 restrain one's an-
 ger:—Note 18.
 飯量 *Fan⁴ liang²*. Capacity for eating, ap-
 petite.
 臃 *Piao¹*. Fat, obesity, corpulence.
 勸善 *Ch'üen⁴ shan⁴*. To exhort to virtue, to
 preach morality.
 規過 *Kwei¹ kwo⁴*. To reprove, to admonish
 for a fault. (w.)

憎 *Tséng¹⁴*. To dislike, to hate, to detest.
 憎嫌 *Tséng⁴ hsien²*. To dislike, to find fault
 with, to scold.
 樓 *Lou³*. To embrace; to carry off, to elope
 with. Also *lou¹*.
 樓抱 *Lou³ pao⁴*. To embrace, to fold in the
 arms, to hug.
 親熱 *Ch'in¹ jê⁴*. To caress, to kiss; dear,
 loving, affectionate.
 出相 *Ch'ü¹ hsiang¹*. Worthy of note or imita-
 tion, remarkable, special.
 妖 *Yao¹*. Strange, ominous, monstros; unusual;
 a phantom, a ghost, a fiend.
 妖巧 *Yao¹ ch'iao³*. Odd, witty, singular.
 千古 *Ch'ien¹ ku³*. Antiquity, of old, from
 ancient times.
 雄 *Hsiung²*. The male of birds and insects;
 brave, martial, heroic.
 英雄 *Ying¹ hsiung²*. A hero, a knight; of noble
 and courageous mind.

雖然如此，總擋不住他們搶奪。預備護送客旅，凡是城池鎮店，也都官兵彈壓。出賊最多，所以在道路上，不多遠就有一個卡防。說，然冤家可解不可結。○曹²⁶州府，那是久反之地。明天要辦的事，不由得心裏發跳。○我²⁵兒雖如此，亞伯身體雖然倦乏了，還不能睡着，因為他想到候，是一個小女子，却有千古大英雄的度量。○這²⁴時最能說個妖巧話，說着這個，譏誚着那個。○他²³樓抱，用嘴親熱他。○張²²二那個人，模樣雖不出相的爲人。○母²¹親和小兒，口裏雖然憎嫌，還是用手

braces him with her arms and kisses him with her lips.
 22 Although there is nothing remarkable in the personal appearance of that man, Chang the Second, yet he has a great faculty for saying witty things, speaking of one while he ridicules another.
 23 Although she is a little girl, she has the ability of the great heroes of antiquity.
 24 Although at this time Abel was very weary in body, he still could not sleep, for he was thinking of what was to be done on the morrow, and in spite of himself his heart kept palpitating.
 25 Notwithstanding what you say, my son, still it is better to remove enmity than to incur it.
 26 That Ts'aouchou-fu has long been a rebellious place which produces many robbers, therefore there are guards stationed on the road at short distances for the purpose of escorting travellers, and every city and market-town also has a guard of soldiers to protect it; and yet, notwithstanding all this, they cannot be restrained from robbing.

度量 *Tu⁴ liang²*. Capacity, ability; calibre; penetration, judgment.
 亞 *Ya³⁴*. Deformed, secondary, inferior,—much used in names as a phonetic.
 伯 *Poa²*. The third rank of nobility, an earl; a title of respect. Also *pai³*.
 久 *Chiu³*. Enduring, a long time, of old.
 道路 *Tao⁴ lu⁴*. A road, a way; a method, a resort.
 卡 *Ch'ia³*. A guard-house, a small police or customs station. Also *ch'ia²*.

卡防 *Ch'ia³ fang²*. A guard-house, a watch station.
 護送 *Hu⁴ sung⁴*. To escort, to accompany with a guard, to give safe conduct.
 客旅 *K'è⁴ lü³*. A traveller, a stranger.
 城池 *Ch'èng² ch'è²*. A walled city.
 鎮店 *Chèn⁴ tien⁴*. A market-town.
 彈壓 *T'an² ya⁴*. To keep in order, to restrain; to protect, to guard.
 搶奪 *Ch'iang³ toä²*. To rob, to plunder; to carry off violently.

NOTES.

6 To vaccinate is variously designated. Besides the two terms used in the text, both 種痘子 and 種洋痘 are used. The 再 might be omitted with advantage; as used it regards the effect of vaccination as if it were a species of small-pox.

9 停牀 is a special bed prepared for one who is dying. The Chinese have a strong prejudice against allowing any one to die on a *k'ang* or on a bed; they say that the soul will have to carry the *k'ang* or bed on its back and cannot get out of the house until a necromancer is employed to assist it. He takes a rooster and by means of sundry incantations conducts the soul out of the house. Hence as soon as it appears that anyone is about to die, they move him off the bed or *k'ang* to some temporary bed on the ground or on benches in the

middle of the room. The most common way is to take a door off its hinges (a thing very easily done with Chinese doors) and lay it across a couple of benches and stretch the dying person on it. 過癮 means practically to take a smoke, by which means the uneasy craving is relieved, and so "passes by."

12 旗人 The Manchus are divided by the reigning dynasty into eight banners or clans, under which they are officered and marshalled. As commonly used by the Chinese the term includes all the Tartars.

15 有信 here means *has sent a letter, or a letter has arrived from*. In other connections it generally means to receive a letter.

第九十五課

TRANSLATION.

我固¹然錯²了，但你說我的話太利害。明明是他起的事，但是他却不出頭。我哥哥是笑在臉上，然而心裏愁苦得很。○莊⁴稼雖仗着雨水均勻，但是也得人去修理。○我⁶很不願意借錢給人，但是他再不可認真太過。○我⁶沒有法子。○但⁷是東西已經壞了，你就央求我也沒有法子。○平常誰不知道和平好呢？但⁹到被人的衝撞的時候，就由不得自己的。詭詐得很。○兒女固¹⁰然應當孝順，然而爲父母的，

1 I was wrong, it is true; but your reproof is too severe.
 2 Clearly it was he who originated the affair, yet nevertheless he refuses to bear the responsibility.
 3 My elder brother has a smile on his face, nevertheless, in his heart he is very much distressed.
 4 Although the crops depend on seasonable rains, yet they require men to cultivate them.
 5 Although we should always be sincere in word and deed, yet it is not well to be too simple-minded.
 6 I am very loth to lend money, yet he has begged me again and again until I have no alternative.
 7 But the article is already ruined, so that even though you do begrudge it, what can you do?
 8 In ordinary circumstances, who does not know that it is best to be pacific? but when you are offended by some one, you lose your self-control.
 9 If you regard only that man's exterior, he is certainly trusty; nevertheless, in his heart he is exceedingly treacherous.
 10 Children should of course obey their

16 幾十人 *Several tens of men.* 打他不過 an obsolete form of 打不過他. It is still heard in some places along the Yang-tse.

18 那些 does not mean any particular individuals, but well-meaning people in general. 氣不忿 is to be understood as if written 氣的不得不忿, for which it seems to be a contraction.

20 勸善規過 is a ready-made book expression. 他 stands for 朋友, and the use of 的 makes 爲人 a noun

meaning *character*. A more colloquial form of speech would be 當看他爲人怎麼樣.

21 用嘴親熱他 does not refer to kissing in the proper sense, of which the Chinese are generally ignorant, but to rubbing the face with the nose and lips, which Chinese mothers are in the habit of doing.

23 This is said of 冰心小姐, *Miss Icy-heart*, the heroine of the "Fortunate Union."

25 In speaking, an 啊 should be inserted after 兒. This sentence is also from the "Fortunate Union."

LESSON XCV.

DISJUNCTIVES.

但 or 但是 But, but yet, still. The 是 is added or not as the rhythm of the sentence requires.

只是 But, but then, but only.

但是是一件 }
 但有一件 } But there is one thing, but
 只是一件 } it must be borne in mind.

却但是一件 But then it must be remembered, but the fact is, nevertheless.

然 But, yet. Not often used alone in Mandarin save as the correlative of 雖 as noted in the preceding lesson.

然而 But, yet, nevertheless, yet on the other hand. Essentially *Wen-li*, but frequently used in Mandarin books—very rarely in colloquial.

心、人、用²¹月 年 因 錢 是 是 出
 所 却 西 起、 起、 此 一 不 最 無
 以 但 國 只 每 有 百 怎 高 數
 皇 是 人 放 七 人 四、 麼 貴 的
 上 一 在 一 天 說、 領 受 的 大
 情 件、 海 次 一 領、 義 喫。 海 道
 願 西 關 就 領、 賑 的、 味、 理
 多 國 收 完 了、 不 的、 領²⁰ 但
 出 人 稅、 比 到 義 賑 的、 沒 有
 俸 比 本 國 更 多、 好 像 不 如 用 本
 祿 本 國 人、 更 有 像 不 如 用 本
 也 要 用 西 國 人。 事、 也 更 忠
 ○ 三 頭 百、 領 也 雖

much plausible talk, giving me no chance to open my mouth.
 19 Birds' nests and fish fins, although they are the rare delicacies of the sea, yet if not mixed with chicken broth and meat, they are not specially palatable.
 20 Those who received foreign relief, received one hundred and forty cash for each person, whether child or adult. Those who received the imperial bounty, received for each adult six hundred cash, and for each child three hundred, hence some say the foreign relief was inferior to the imperial bounty. But it must be remembered that the foreign relief began before the New Year, one distribution in seven days, and continued without interruption until after the wheat harvest. The imperial bounty began in the third month and stopped after only one distribution, so that, comparing the two, the foreign relief was after all the better.
 21 To use foreigners at the ports to collect duties, requires higher salaries, and it seems as if it would be better to use natives, but the fact is that foreigners have more ability and are more honest, hence it is that the Emperor prefers to give higher salaries and use foreigners.

君 Chün¹. A prince, a sovereign; honorable, superior, a term of respect.
 君子 Chün¹ tsi³. The ideal or superior man:— Note 17.
 燕 Yien⁴. A swallow, a martin.
 燕窩 Yien⁴ wo¹. A swallow's nest, edible bird's nest.
 翅 Ch¹. A wing, a fin.
 魚翅 Yü² ch¹. Sharks' fins.
 海味 Hai³ wei⁴. A delicacy of the sea.
 調和 Tiao³ ho². To mix, to blend; to mediate, to make peace.

受吃 Shou⁴ ch¹. Good to eat, palatable.
 頭年 T'ou² nien². Before the New Year.
 麥秋 Mai⁴ ch'iu¹. Wheat harvest.
 比較 Pi³ chiao³. To compare.
 海關 Hai³ kwan¹. A custom house.
 稅 Shui⁴. Duties on goods, tariff.
 俸 Fêng⁴. Salary, emoluments; wages.
 祿 Lu⁴. Official salary, emoluments, pay; prosperity.
 俸祿 The emoluments of office, salary.
 忠心 Chung¹ hsin¹. Faithful, devoted; honest, reliable.

NOTES.

却 is in fact superfluous, yet the colloquial very often adds it in this way after 但是, as nevertheless is added in the translation. 出頭 To come to the front; i.e., to bear the responsibility.

3 The use of 臉 prevails in the South, that of 面 in the North.
 4 雨水 means properly rain water, and is generally so used, but in the present case it means simply rain. 均勻

第九十六課

TRANSLATION.

了。的。不。錯。能。是。概。半。病。諒。大。醫¹
 ○。○。得。不。打。我。就。是。半。大。來。諒。生¹
 世¹¹病¹⁰錯。了。你。哥。是。不。來。大。畧。沒。多。半¹
 上。到。○。○。哥。一。不。來。還。有。半。是。年¹
 的。這。大⁹流⁸管。個。好。○。清。情。○。年¹
 邪。個。約。放。水。○。好。○。若⁵衆。○。書³大¹
 事。分。兒。債。已。想。諒。○。我⁶人。他⁴中。的。好。○
 大。概。上。的。經。算。你。我。家。都。說。如。今。不。來。小。心。罷、
 都。大。人、算。了。不。惹。他、事。情、大。好、大。大。毛
 能。約。料。都。是。兩。遍、他、也。不。半。大。大。毛
 戀。是。不。有。勢。大。概。不。半。大。大。毛
 得。住。能。好。力。不。半。大。大。毛

- 1 For the most part, elderly physicians are the best.
- 2 Please set your heart at rest. There will probably be no trouble.
- 3 Although there are some small defects in the book, yet for the most part it is clear.
- 4 Not having come by this time, it is most likely he will not come.
- 5 If everybody says that a certain man is good, most likely he is a good man.
- 6 Our family affairs are, for the most part, controlled by my elder brother.
- 7 Probably if you had not irritated him, he would not have struck you.
- 8 The day book has already been counted over twice, it is probably correct.
- 9 Those who lend money generally have some official influence.
- 10 His illness having reached this stage, it is not likely he can recover.
- 11 The vices of the world are, in general,

may be used of the uniform distributions of rain either over a certain territory or over a certain time. In the latter case, as here, it means *seasonable*.

7 但 at the beginning of this sentence refers back to something preceding. 割捨 is nearly always used with a negative, meaning, *to be loth to part with, to grudge*. It is widely used, but not *t'ung hsing*. In Peking it is generally heard 割捨不得.

9 The 但 in the first clause is an adverb meaning *only*, and as such does not illustrate the theme of the lesson. As 然而 is used in Mandarin, 却 usually and naturally follows it. It may be omitted, however, as in (3.)

10 The sentiment of this sentence is Christian. No heathen would ever give expression to such a sentiment.

12 但是若 This combination or juxtaposition of conjunctions is considered somewhat inelegant, especially by Peking teachers. It represents, however, a collocation of human thought common to all languages, and is very frequently heard in colloquial. It may sometimes be avoided, without the loss of the idea, by a careful manipulation of the clauses. In order to avoid it here, the Peking teacher would

drop the 但是. This, of course, is allowable, but it loses part of the idea and very much weakens the opposition of the clauses. The 人 at the beginning of the sentence is specific, the one at the end, general.

17 君子 A royal man, that is a virtuous and honorable man—one who embodies the highest excellencies of human character, which, theoretically, are supposed to inhere in a Prince. The term is much used in the classics and is translated by Dr. Legge as “*the superior man*.”

18 The interrogation of the first clause is equivalent to a strong affirmation. The Chinese does not indicate whether a man or a woman is referred to. Woman's reputed gifts would indicate that it was a woman, though the phrase 無數的大道理 sounds like the language of a man who has some knowledge of books.

19 不怎麼受吃 Not to any extent bear eating, 怎麼 has practically the force of *especially or particularly*. In many places 什麼 would be substituted for 怎麼.

20 The cash here referred to is 京錢, that is, double count.

LESSON XCVI.

APPROXIMATION.

大半 or 多半 The great half,—for the most part, mostly, generally, most likely.

大概 Great summing up,—on the whole, generally, probably.

約 Approximately, about.

大約 Great agreement,—for the most part, generally, most likely.

大畧 Great approximation,—about, for the most part, most likely.

大料 Great anticipation,—in all probability, most likely. (x.)

被 昨²⁰幾 有 鈴 半 大 呵 詔 不 ○
 我 夜 天 一 鐺 都 概 奉 媚 厚 沉 大¹²
 趕 約 也 分 的 是 不 的 又 約
 跑 在 不 權 因 中 能 大 起 年
 了。四 說 柄 爲 等 久 約 了 老
 ○ 更 也 就 怕 的 住 沒 風 的
 王²¹天 不 加 招 ○ ○ 有 想 諒 人
 二 的 笑 上 蠅 瞎 牲¹⁷世¹⁶正 必 來 血
 上 時 想 三 子 眼 口 上 經 沒 氣
 關 候 必 分 子 蟲 在 人 人 有 自 然
 東 有 是 驕 ○ 夏 好 ○ 大 衰
 六 一 有 傲 如¹⁸天 姿 聶¹⁵雨 弱
 年 個 甚 ○ 今 大 質 大 ○ 凡¹⁴ ○
 沒 賊 麼 李¹⁹的 概 的 人 天¹³
 有 來 心 老 人 沒 總 上 往 說 陰
 信 擣 撥 事 師 大 有 少 上 話 的
 諒 門 ○ 這 半 帶 大 海 帶 的

such as have power to fascinate.
 12 In general, when men grow old, their vigor naturally declines.
 13 The clouds are not heavy (thick), a wind has also sprung up, there will probably not be much rain.
 14 Generally when any man's talk savors of flattery, he is not a reputable person.
 15 When General Nie goes to Shanghai, he will not probably remain long.
 16 Of mankind, the talented are few; the great majority are mediocre.
 17 In the summer, animals do not commonly wear bells, lest they draw the flies.
 18 It is mostly the ease, at the present time, that when a man gets any degree of authority, his pride increases in a three-fold ratio.
 19 Prof. Li neither speaks nor smiles these few days. I fancy there is something weighing on his mind.
 20 Last night, about the time of the fourth watch, a thief came and tried the door, but I drove him away.
 21 Wang the Second went to Manchuria, and for six years there has been no word of him. Probably he is dead.

大諒 Great supposition,—Most likely, belike, probably. (x.)

諒來 Probably, most likely. Quite *t'ung-hsing*, but more used in Central than in Northern or Southern Mandarin.

諒想 Probably, I presume, I suppose. (s.)

諒必 Most likely, I presume, I expect.

想必 I suppose, I presume, I fancy. *T'ung-hsing*, but more used in the South than in the North. This lesson is closely allied to Lesson 130.

VOCABULARY.

諒 *Liang*⁴. To believe; to suppose, to guess; probably, likely:—see Sub.

概 *Kai*⁴. To level, to adjust; a summing up; all, the whole.

流水賬 *Liu² shwei³ chang⁴*. A day book, a blotter;—Note 8.

放債 *Fang⁴ chai⁴*. To lend money.

衰弱 *Shwai¹ joa⁴*. Weak, feeble, debilitated, decrepit.

詔 *Ch'au³*. To flatter, to fawn upon; adulation, sycophancy.

媚 *Mei*⁴. . . . Smirking, smiling; to flatter, to pet.

詔媚 To flatter, to cajole, to act the sycophant.

呵 *He¹, ha¹*. To expel the breath; to pant, to yawn; to flatter; a final particle.

呵奉 *He¹ feng⁴*. To flatter, to act the sycophant, to curry favor with. (s.)

聶 *Nie*⁴. To whisper; a surname.

姿 *Tsi*¹. Fascinating; talents, endowments.

質 *Chi⁴, 3, 2*. Substance, matter, to establish by evidence, to confront; honest, sincere, real; disposition.

生的賊骨頭，若不動大刑，大料諒他是不肯招的。
 ○這塊蔓菁，大約再等七八天，就好拔了。○天
 要見先生，答阿，想必是李先生，可以請他進來。
 ○外頭來了一個人，身量不高，大約四十多歲。
 每逢支錢，必上摺子，摺子上沒有，想必是沒支。
 對，答大畧是那數目，看看賬就知道。○他
 却是如此。○我在這裏存着五吊八百錢，對不
 是前五年的事，雖然不能說得一兩不差，大畧
 生火，○諒必有些過節兒，我們猜不到。○這
 想來，已經死了。○烟釜烟
 衛臺筒不見冒烟，想必是還沒

- 22 There seems to be no smoke issuing from the chimney. I presume the fire is not yet kindled.
 23 Most likely some things have occurred which we did not anticipate.
 24 This affair happened five years ago, and although I cannot say exactly, yet it was about this way.
 25 I have here deposited to my credit five thousand eight hundred cash: is that correct? *Ans.* Yes, it is probably about that amount. By looking at your account I will know.
 26 Every time he gets money it is put on his pass book. If it is not on the pass book, I presume he has not received it.
 27 A man has arrived without who wishes to see you. He is not very tall and is about forty years old. *Ans.* Oh, I presume it is Mr. Li. You may invite him in.
 28 After about seven or eight days more, this patch of turnips will be ready for gathering.
 29 Thieving is bred in that fellow's bones, and it is not likely that he will be willing to confess without the application of the severest torture.

姿質 Endowments, parts, talents, cleverness.
 中等 *Chung¹ têng³*. Mediocre, average.
 夏天 *Hsia⁴ t'ien¹*. Summer.
 蠅 *Mêng²*. A horse-fly; a gad-fly.
 瞎眼蠅 *Hsia¹ yien³ mêng²*. A horse-fly:—
 Note 17.
 柄 *Ping³*. A handle, a crank; authority.
 權柄 *Ch'üen² ping³*. Authority, power, control,
 prerogative.
 老師 *Lao³ shi¹*. An instructor, a professor;
 superintendent of education:—Note 19.
 心事 *Hsin¹ shi⁴*. Something weighing on the
 mind, trouble, embarrassment.
 撬 *Ch'iao⁴*. To raise with a lever, to pry.
 筒 *Tung^{2,3}*. A tube, a pipe.

烟筒 *Yien¹ t'ung²*. A smoke pipe, a stove pipe,
 a flue:—Note 22.
 釜 *Fu³*. A caldron, a boiler, a kettle.
 釜臺 *Fu³ t'ai²*. A chimney, a flue:—Note
 22.
 烟衝 *Yien¹ ch'ung¹*. An outlet for the smoke, a
 flue:—Note 22.
 過節 *Kwo⁴ chie²*. To keep a feast day; to
 exceed the bounds of propriety; an occurrence, a complication, a hitch.
 猜算 *Ts'ai¹ swan⁴*. To conjecture, to guess; to
 anticipate, to look for.
 數目 *Shu⁴ mu⁴*. Number.
 蔓菁 *Man²*. A turnip. Also *wan⁴*.
 菁菁 *Ching¹*. Luxuriant; a turnip.
 蔓菁. A turnip, a beet.

NOTES.

4 Note that the first 不來 is past, and the second one future.

5 It is uncertain whether this sentence was intended to enunciate a principle, or to apply to a particular individual. In the latter case it should be rendered, *If everybody says that Mr. So and So is a good man, he most likely is a good man.*

8 流水賬 A running account written in the order in which the business is done. A cash book is a 銀錢流水賬.

9 It is a sort of a necessity in China that he who would lend money should have some 勢力, otherwise he would

第九十七課

TRANSLATION.

他¹寬裕了，誰知今年仍是受窮。○實指²望到今年就
 第一百歲，在你手裏，仍舊是個孩子。○他³就是長到
 你該得去，因為別人認得門兒。○世⁵俗說，人
 死了為鬼，不知人死了，仍舊是人。○我⁶給他
 改正了一回，仍舊還是不好。○有⁷道的人，雖
 然受苦難堪，然而仍有他的快樂。○這⁸些
 子，你們從那裏搬來的，還要照舊送回去。○
 我們得救，雖不倚靠律法，却仍舊要得按律法
 行事。○說¹⁰來說去，該怎麼辦的，仍舊還是
 要

- 1 Although he does not come, you should still go.
- 2 I had certainly hoped to have plenty this year, and behold I am still suffering from poverty.
- 3 Even if he grows to be a hundred years old, in his relation to you he will still be a child.
- 4 After all you will have to go, for no one else knows the door.
- 5 The world says that when a man dies, he becomes a demon; but the fact is when a man dies, he is still a man.
- 6 I corrected it for him once, and still it is not right.
- 7 A man who has received the truth, although he may suffer grievous trials, yet nevertheless has his joys.
- 8 Take these chairs back to the place from whence you brought them.
- 9 Although we are not saved by trusting in the law, yet it is still necessary to live according to the law.
- 10 After all your talk, you will still have to do it as it ought to be done.

presently find himself without any money to lend. 勢力 here means power to coerce payment, to have such influence with those in authority as will enable one to use a certain degree of violence with impunity.

15 In some places 上 is used for going to a place, without regard to up or down. In other places 往 is used.

17 瞎眼蟲 A species of horse-fly, popularly regarded as blind, because of the peculiar appearance of its eyes. It is supposed to be guided by the sound of the bells in finding the animals.

19 老師, also called 教官, theoretically an official teacher appointed in each *Hsien* city to teach the graduates of his district. The office is a sinecure so far as teaching is concerned. He simply exercises the functions of a superintendent, and is entitled to certain fees. He has charge of the Confucian temple and offers sacrifices at the required seasons. The 老師 in a *Fu* city is the general superin-

tendent of those in the *Hsien* cities. There are also military 老師.

22 There is no *t'ung hsing* term for "chimney," for the reason, probably, that in a large part of China there are no chimneys. In Eastern Shantung chimneys are general, and the distinctive name is 釜臺. A 烟筒 is a stove pipe, though the term may perhaps in some places be applied to a chimney. 烟衝, as used in the South, is simply a horizontal hole in the wall for the exit of the smoke. Stove pipe is so called by foreigners.

26 Pass books are extensively used by Chinese shopkeepers and bankers.

28 這塊蔓菁 *This piece of turnips*, that is, this piece of land which is sown in turnips.

29 Probably spoken by an underling, and intimating that the party spoken of was an old thief accustomed to being flogged and fortified against it.

LESSON XCVII.

STILL.

還 As before, still, yet. This word belongs properly in this lesson, but from necessity it has already been so frequently used that it is useless to illustrate it further.

仍 As before, still, nevertheless.

仍舊 As of old, as before, all the same, still.

仍然 As ever, still. Practically the same as 仍舊, but a little more elegant.

照舊 As before, as heretofore, still.

依舊 As before, as heretofore. A little bookish.

仍舊還是 After all, still. A much used, but somewhat redundant expression.

請一¹⁶子、候、了、來、瞎、再、○、怎
 一個他、以後、要、照、眼、不、我、麼
 位人的、雖然、仍、舊、還、就、賭、見、辦
 先生、的、見、暫、時、是、得、了、許、○
 批識、暫、時、冷、淡、不、多、時、○
 過、總、有、看、不、到、的、地、方、
 仍、舊、怕、不、熨、妥、貼、○
 驛¹⁷子、所以、能、

- 11 He continued to ride on the whole night, his horse's feet not stopping till the dawn.
- 12 I have known a great many gamblers vowing, with an oath, never to gamble again, and yet they afterwards went back to their gambling as before.
- 13 The moment I get my bleared eyes open, it is—sweep up—wipe off the table—wash the kettle and get breakfast,—and to-morrow when I get up, it will be the same round over again.
- 14 After this settlement with Wang Jwei Ting, be sure and have him write you a receipt in full. If you do not, it will afterwards turn out that you still have no settlement.
- 15 When you punish your own child, although he may be estranged for the time being, he will presently be as affectionate as ever.
- 16 One man's judgment is, in any ease, imperfect, therefore to ask only one teacher's criticism is, after all, unsatisfactory.

VOCABULARY.

仍 Jèng². As, as before, still, again.
 裕 Yü⁴. *Plentiful, superabundant; liberal; overmuch.*
 寬裕 K'wan¹ yü⁴. *Abundant, in easy circumstances, plenty; generous, liberal.*
 改正 Kai³ chêng⁴. *To correct, to adjust, to alter.*
 堪 Kan¹. *To sustain, to bear; able, adequate; worthy of, fit.*
 蹄 Ti². A hoof, a foot; a horse-shoe.
 起誓 Ch'i³ shi⁴. To swear, to take an oath.
 愿 Yüen⁴. Sincere, faithful; a promise, a vow.
 發愿 Fa¹ yüen⁴. To make a vow, to vow.
 眵 Ch'i⁴. *Blurred (eyes), purulent eyelids, bleared.*
 瑞 Jwei⁴. *A signet; a keep-sake; felicitous, auspicious.*
 亭 Ting². A pavilion, an arbor; straight, even.
 字據 Tsi³ chü⁴. *A paper given in proof, a certificate, a receipt.*
 清白 Ch'ing¹ poi². *Plain, clear; intelligible; in full, quit claim, final.*

暫時 Chan⁴ shi². *Temporarily, for the time being, for the present.*
 冷淡 Lêng³ tan⁴. *Cool, estranged, alienated; indifferent.*
 熨 Yü⁴. *To smooth out, to adjust, to settle. Also yü⁴.*
 熨貼 Yü⁴ tie⁴. *All right, satisfactory, in order. O. K.*
 折算 Chê² swan⁴. *To average; to sum up, to aggregate.*
 大烟鬼 Ta⁴ yien¹ kwei³. An opium sot.
 酷 K'u⁴. *Hard-hearted, cruel; extreme, radical; bitter, relentless.*
 挖酷 Wa¹ k'u⁴. *To berate, to taunt, to reprove, to reproach, to upbraid.*
 保標 Pao³ piao⁴. *To convoy, to guarantee safe delivery, to insure.*
 况 K'wang⁴. *Moreover, furthermore, still more; a time; an event.*
 景况 Ching³ k'wang⁴. *Condition of things, state of affairs, circumstances*
 祖母 Tsu³ mu³. Paternal grandmother.

改、家、標、保、你、罵、大、還、年、有
 就、看、的、標、說、了、烟、是、的、二
 是、看、也、若、愁、多、鬼、養、好、十
 的、家、仍、是、人、少、不、驟、站、年
 祖、裏、舊、命、不、頓、知、子、頭、的
 母、的、免、裏、愁、仍、叫、上、所、好
 不、景、不、該、人、舊、我、算、以、站、時
 在、况、了、有、呢、○、折、頭、候、
 了。都、○、去²⁰就¹⁹我¹⁹住¹⁹他¹⁹多¹⁹家¹⁸裏¹⁸來¹⁸、
 依、年、我、是、有、保、人、喫、抽、少、那、個、
 舊、回、保、人、烟、回、個、舊、來

- 17 A unkle may have twenty years of effective service, but a doukey has only ten or more years, so that in the aggregate, it is after all more profitable to keep mules.
- 18 That opium sot of ours—I don't know how often I have reprovod him, or how many times I have berated him, and yet it does not prevent his smoking all the same as before. Isn't it vexations?
- 19 I don't want anybody as escort. If I am fated to have tronble, even if I have an escort, it cannot after all be prevented.
- 20 Last year I went home for a visit; the condition of everything at home was just the same as before, save that my grandmother had died.

NOTES.

3 The Chinese hold that parental authority and filial obedience continue without change through life. The same is also true of the authority of elder brothers and uncles.

4 門 at the end of a clause nearly always takes 兒 after it. Though not always written, it is, at least in the North, nearly always spoken.

5 The souls of dead men are commonly spoken of as 鬼, albeit a man never speaks of the souls of his dead parents or ancestors as 鬼 but as 神, they being regarded as deified. Christianity, however, cannot afford to allow that a dead man is a 鬼, much less that he is or may become a 神.

9 The Southern teachers here as often insist on 要 for 得. The meaning, however, is somewhat different. 要 states a charge or requirement of the speaker; 得 expresses the requirement or necessity of the case.

10 說來說去 here means, to talk in a roundabout way for the purpose of making a point. It sometimes means simply to keep up a conversation.

11 馬不停蹄 Horse's feet not stopping—an expression found in novels.

12 The 的 after 替 might be omitted without changing the sense, though the construction would be somewhat modified.

13 膠 Sticky, bleared,—is here used of the unpleasant, sticky sensation in the eyes often experienced when getting up early, or before one is satisfied with sleep. It gets especial force from the fact that in China poor eyes are the rule rather than the exception. The Peking equivalent is more expressive than elegant. The Nanking teacher rejects both forms, and says 把眼睛一揉, giving my eyes a rub, which sounds very tame. Tidy housekeepers in China no doubt wash the kettle after cooking a meal, but the general use of the phrase 刷鍋做飯 shows that the reverse order is the common practice.

14 若不然的時候 Lit., If-not-so's time i.e., in case you do not.

18 大烟鬼 Great smoke devil; i.e., besotted opium smoker. 鬼 is used as a term of reproach and contempt. The underlying idea is that the man has lost the proper characteristics of manhood, and become a demon in depravity. There are other terms of the same class, as 看錢鬼, a miser, 賭錢鬼, a gambler.

19 保標 To convoy or escort money, treasure, or other valuables. It is done either by soldiers, constables, or professional fighting men.

20 依舊未改, a ready-made expression, somewhat bookish.

LESSON XCVIII.

THE AUXILIARY 處.

處 is added to many adjectives and participles for the purpose of turning them into abstract nouns of quality or condition, thus 難處, the state or quality of being difficult, 好處 the state or condition or quality of being good, etc. This use

of 處 is somewhat similar to that of the English termination *ness* in such words as goodness, usefulness, bitterness, etc. The words with which 處 is most commonly joined are those given in the lesson; if, however, occasion requires, it may be joined to almost any adjective or participle.

話雖然沒有甚麼大好處，可也沒有甚麼益處。○小
 應然沒有甚麼大好處，可也沒有甚麼益處。○小
 該說在當面、光背地裏、啣嚙、有甚麼益處。○小
 雖在這裏、明天在那裏、沒有一定的住處。○那
 天在○我○有○甚○麼○奇○處○兒○比○我○好○的○多○着○的○呢○。○那○個○他○今
 他○不○便○凡○廟○會○的○日○子○，○男○女○混○雜○，○也○沒○有○甚○麼○得○罪○人○的○處○去○。○他○若○不○在○衙○門○裏○，○可○以○上○他○寓○處○。○他○去○找
 不○便○凡○廟○會○的○日○子○，○男○女○混○雜○，○也○沒○有○甚○麼○得○罪○人○的○處○去○。○他○若○不○在○衙○門○裏○，○可○以○上○他○寓○處○。○他○去○找
 ○凡○廟○會○的○日○子○，○男○女○混○雜○，○也○沒○有○甚○麼○得○罪○人○的○處○去○。○他○若○不○在○衙○門○裏○，○可○以○上○他○寓○處○。○他○去○找
 處○方○有○不○遮○掩○的○。○老○兄○進○京○的○時○候○，○要○緊○給○我○找○個○地
 有○不○遮○掩○的○。○老○兄○進○京○的○時○候○，○要○緊○給○我○找○個○地
 太○平○藥○吃○了○一○點○，○害○處○也○沒○有○。○人○有○短○處○，○這○是○一
 ○他○在○明○處○是○一○樣○，○在○暗○處○又○是○一○樣○。○這○是○一
 ○他○在○明○處○是○一○樣○，○在○暗○處○又○是○一○樣○。○這○是○一

- 18 He is one thing in public, and quite another in private.
- 19 This is a mild medicine; taking it will not do the least harm.
- 20 There is hardly a man having a fault who does not try to conceal it.
- 21 When you go to the capital, be sure and find a situation for me.
- 22 You have been here upwards of ten years without giving occasion of offense to any one.
- 23 On the occasion of fairs at the temples, men and women are mixed together without any one to control them, which gives rise to a great deal of inconvenience.
- 24 If he is not in the yamèn, you can go to his lodgings and look for him.
- 25 What is there remarkable in me? There are plenty of better men than I am.
- 26 He is here to-day and there to-morrow. He has no certain abiding-place.
- 27 Although that man has no great virtues, neither has he any great vices.
- 28 If you have anything to say, you should say it to his face. What use is there in always grumbling behind his back?

害處 Injury, harm.

奇處 That which is remarkable or wonderful, strangeness.

住處 Place of abode, residence.

壞處 Bad habits, vices, viciousness.

趣處 Enjoyment, satisfaction, happiness.

錯處 Mistake, fault.

乖處 Perverseness; craftiness; shrewdness; peculiarity.

巧處 Ingenuity, skilfulness, cleverness.

便宜處 Convenience, fitness, opportuneness.

可惡處 That which is hateful; detestableness, hatefulness.

VOCABULARY.

磨牙 *Moá² ya².* To dispute, to jangle, to wrangle, to quarrel.

聚 *Chü⁴.* To assemble, to gather together, to collect, to converge.

浮華 *Fou² hwa².* Luxurious, dissolute, gay.

傻說 *Sha³ shwoá¹.* To talk foolishly; nonsense, silly talk.

癡說 *Ch'í¹ shwoá¹.* The same.

傻笑 *Sha³ hsiao⁴.* To laugh as a simpleton, to giggle.

癡笑 *Ch'í¹ hsiao⁴.* The same.

污 *Wu¹.* Filthy, unclean; polluted, vile.

穢 *Hwei¹.* Filthy, dirty; obscene, vile; to defile.

污穢 *Unclean, defiled, polluted.*

寓 *Yü¹.* To dwell, to lodge; a residence; a lodging place; allegory.

遮掩 *Ch'è¹ yien³.* To hide, to conceal, to cover up, to screen.

處所 *Ch'u⁴ soá³.* A place, occasion. (s.)

混雜 *Hun⁴ tsa².* Mixed up, confused.

第九十九課

TRANSLATION.

事、要、人⁸、道、好、天、定、人、白、二¹
 比、停、做、常、比、氣、不、比、好、人
 方、住、慣、低、瞎、和、信、如、像、的
 這、也、了、着、子、中、他、一、小、面
 事、是、惡、頭、最、國、說、個、孩、貌
 在、不、事、叻、難、的、的、爆、子、相
 你、能、就、仿、走、的、也、燦、的、似
 身、的、好、心、着、仿、似、乎、見、話
 上、○、比、裏、正、○、火、一、似、你²
 諒、你⁹、從、想、路、人⁶、有、就、樣、的、這
 來、嫌、山、甚、○、若、理、○、響、○、話
 你、我、上、麼、鄭⁷、喪、○、美⁵、你⁴、好³、實
 也、不、往、一、似、牧、了、良、○、你⁴、生、在
 是、會、下、樣、的、師、良、○、國、別、氣、不
 要、辦、跑、○、走、心、的、一、明

1 The faces of the two are similar.
 2 This language of yours is very unintelligible, it is just like the talk of a child.
 3 A man who gets angry easily is like a fire-cracker; whenever the fire touches it, it explodes.
 4 Don't be too strong in your disbelief; what he says seems reasonable.
 5 The climate of the United States is similar to that of China.
 6 When a man's conscience is dead he is like a blind man, it is very hard to keep the right road.
 7 Pastor Cheng always keeps his head down when he walks, as if he were considering something in his mind.
 8 A man who has fallen into the habit of doing evil, is like a man running down hill; he cannot stop if he would.
 9 You find fault with me for ineapacity, but suppose this business were

LESSON XCIX.

COMPARISON.

比 To compare,—like, compared with.
 比方 Compare-phrase,—for example, suppose.
 如 Like, as.
 比如 Compare-like,—for example, suppose, like.
 好比 Good to compare,—for instance, as if, like, much like.
 如同 Like-same,—just as, as if, similar to.
 似 Like, similar to.
 相似 Alike, similar.
 似乎 To be like, to seem as.
 似的 A colloquial enclitic added at the end of a clause to fill out the force of the previous comparison. It is very much used in some places,

and but little in others. It has no equivalent in good English. "Like" is sometimes used in colloquial English in a similar way, as, "He seems tired like."

類似 Class-like,—similar to, nearly like. It is a local term much used in Shantung. It is sometimes varied to 類乎似 or 類似乎.

像 A likeness,—like, similar.

像似 Similar-like,—just like, very like, as if.

好像 Good-similar,—just like, very like, as if, for instance.

都像 All-like,—for example, for instance.

彷彿 Similar to, as if, like.

即如 Such as, for example. (w.)

譬如 By way of illustration, similar to, may be compared to.

VOCABULARY.

仿 Fang³. To be like :—See Sub.
 佛 Fu². Like, similar,—only used in 彷彿.
 譬 Pi⁴. To compare; a comparison, a parable.

美國 Mei³ Kwo². America; the United States
 of America.
 牧 Mu⁴. To shepherd; to superintend.

這般的。這
 就爲比喻。○能¹⁹用相
 似的理，將所要說的理顯
 明出來。○
 火似的。○自己¹⁷黑
 暗，也不能照人光明。○
 行不行。○我¹⁷想人沒
 受聖靈的感化，好像蠟
 燭沒點
 方我不用人帶領，你細
 細的告訴我，都是打那裏
 走。
 對面說話。○一
 樣，○如今天的冷熱，和
 類乎昨天。○
 鏡一般。○世¹³路
 來的。○懶¹²人走
 路，○如錢錢馬。○用¹⁴
 德律風達信。○正
 如
 個根。○上生出來的一
 般。○這¹¹宗族，譬如
 一棵樹，長起來千枝萬
 葉，都是一
 樣的。○這¹¹宗族，譬如
 一棵樹，長起來千枝萬
 葉，都是一

yours, it is likely that you would manage it in the very same way.
 10 Man's nature delights in doing evil, just as a loadstone attracts iron.
 11 One's ancestry may be compared to a tree which, when grown, has a multitude of branches and leaves all of which spring from the one root.
 12 A lazy man walks as if he had hobbles on his feet.
 13 Life is a hard road to travel (like a road), and money is the horse.
 14 Sending a message by telephone is just like speaking face to face.
 15 The temperature to-day is similar to that of yesterday.
 16 Suppose I should not employ any one to guide me, but you should tell me carefully all about how to go; would that answer?
 17 In my opinion, a man who has not received the influence of the Holy Spirit is like a candle which is not lighted. It is dark itself, and cannot give light to others.
 18 The heart of man is like iron, the law is like the furnace.
 19 A comparison consists in the use of a similar idea to set forth the idea which you wish to explain.
 20 The leaves of trees may be compared

牧師 *Mu⁴ shi¹*. A Christian pastor.
 走道 *Tsou³ tao⁴*. To walk, to travel.
 喜好 *Hsi³ hao⁴*. To delight in, to be enamored
 of, to love.
 吸 *Hsi¹*. To draw in the breath, to inspire; to
 suck; to attract, to draw.
 吸鐵石 *Hsi¹ tie³ shi²*. A loadstone.
 宗族 *Tsung¹ tsu²*. Ancestors, ancestry, ances-
 tral clan:—Note 11.
 枝 *Chi¹*. A branch, a twig:—Les. 100.
 葉 *Yie⁴*. A leaf, blade; a thin plate of metal.
 鏡 *Liao⁴*. A fetter, a shackle.
 腳鐐 *Chiao³ liao⁴*. Fetters, shackles, gyves.
 對面 *Twei⁴ mien⁴*. Face to face.
 聖靈 *Sheng⁴ Ling²*. The Holy Spirit.
 感化 *Kan³ hwa⁴*. To influence, to inspire; to
 transform; to convert.
 黑暗 *Hei¹ an⁴*. Darkness.

光明 *Kwang¹ ming²*. Light; bright, shining.
 顯明 *Hsien³ ming²*. To manifest, to set forth,
 to make clear.
 喻 *Yü⁴*. To instruct, to explain, to admonish.
 比喻 *Pi³ yü⁴*. An illustration, a comparison, a
 parable.
 肺 *Fei⁴*. The lungs.
 螺 *Lo²*. Spiral univalves; spiral, screw-like.
 蝸 *Si¹*. A gasteropodous mollusk.
 螺螄. A whelk, a periwinkle.
 龜 *Kwei¹*. A tortoise, a terrapin.
 烏龜 *Wu¹ kwei¹*. A black tortoise; a whore-
 monger, a satyr.
 比作 *Pi³ tso⁴*. To compare to or with.
 銀錢 *Yin² chien²*. Money, specie, wealth.
 糞土 *Fen⁴ tu³*. Dung, filth.
 臉面 *Lien³ mien⁴*. Reputation, honor, self-re-
 spect, face, influence.
 義氣 *I⁴ chi⁴*. Uprightness, integrity, honor.

工人，這就叫打抱不平。○看劉安的相貌，如同猓獸。
 一個以色列人，他心裏就懷不平之氣，下手打督督。
 甚麼意思呢？答：比如摩西看見伊及的督工人，暴打。
 學孩子說話，聽着恰像孩子的聲音。○打抱不平，是。
 的，說得真好，他學女人說話，聽着恰像女人的聲音。
 幾天似乎懂點門路喇。○我24說今天看見一個說相聲。
 啞吧孩子，跟李先生學着，起初一竅不通，這。
 龜駝馬。○銀錢如糞土，義氣值千金。○有23我比作一個的。
 說羊群跳出來，不是把我比作一個的。
 氣用的。○我不叫這些小人兒，在這裏吵鬧，他們就。

to the lungs of men ; both are used for breathing.

21 I would not let these youngsters make a noise here, whereupon they said, "A camel has jumped out of the flock of sheep," ("A black turtle found among periwinkles"). Is not this comparing me to a camel (turtle)?

22 Money is as dung ; reputation (honor) is worth thousands of gold.

23 A dumb boy named Chang is Mr. Li's pupil in learning to articulate. His mind was utterly blank at first, but these few days he seems to be getting a little idea of learning.

24 I saw a polyphonist to-day who performed first-rate. When he imitated a woman speaking, it sounded exactly like a woman's voice ; when he imitated a child talking, it sounded exactly like a child's voice.

25 What is the meaning of [the phrase] vindicating the oppressed? *Ans.* For example: when Moses saw the Egyptian task-master cruelly beating an Israelite, his mind was affected with a sense of the injustice, and he at once interfered and beat the task-master. This is what is called vindicating the oppressed.

起初 *Ch'ü chü*. At first, in the beginning, primarily:—Les. 126.

說相聲 *Shwoá hsiang⁴ shêng¹*. To mimic sounds and voices:—Note 24.

相貌 *Hsiang⁴ mao⁴*. Countenance, physiognomy, face.

列 *Lie⁴*. To arrange in order ; to marshal ; a rank, a series ; regularly ; severally.

徠 *Lai²*. To induce, to encourage. (w.)

猓獸臭 *Lai² tai¹ ch'ou⁴*. A clown, a booby ; a dirty beast, a dowdy.

能耐 *Nêng² nai⁴*. Ability, potency, efficiency, capacity.

能為 *Nêng² wei²*. Ability, capacity, forec.

才幹 *Ts'ai² kan⁴*. Ability, talent, capacity.

名號 *Ming² hao⁴*. A name, a title, an appellation.

開頭 *K'ai¹ t'ou²*. To begin, to lead off, to date from:—Les. 126.

萬世 *Wan⁴ shi⁴*. Ten thousand generations, the ages, forever.

失落 *Shi¹ loá⁴*. To lose, to let slip.

NOTES.

5 The second 的 in this sentence would be left out by many speakers without at all feeling the incongruity of the construction.

9 在你身上 *On your body ; i.e., concerned you.*

11 The initial 這 simply marks the subject of discourse. When a Chinese teacher is asked to define 宗族 he always does so by explaining the two words separately, which makes the term as a whole not a little confusing. It means ancestors,

or ancestry, or ancestral clan, according to circumstances. It is a book, rather than a colloquial term. 千枝萬葉 is an expression in the studied form of books.

13 世路 does not here form a phrase, as elsewhere, but means simply, the course or way of life. This is the Peking form of the saying and does not illustrate the lesson. Compare, "Money makes the mare go."

臭一般，一點不像有能耐的
 樣子，但是和他細談起來，就
 曉得他真是個有才幹、有志
 氣的人。○萬事只有天作主，
 算來半點不由人，這話一點
 不錯，即如秦始皇，他取那
 號，就是打算從自己開頭，往
 下直傳到萬世，那知道打算
 的，很遠，却失落的很快，剛
 二世，就被滅了。

26 Liu An has the face of a booby; he does not look as if he had the least capacity, but if you get into conversation with him, you will find that he is a man of ability and decision.

27 The saying is quite true, that "all events are controlled by the will of heaven; the plans of men are entirely futile." For example, Ch'in Si Hwang took this title with the idea that from him, as the first, the succession would continue throughout the ages; but although his plans were very far-reaching they were very soon overturned, for in the second generation the dynasty was broken up.

18 The structure of this sentence is *Wên*: it becomes Mandarin only by being quoted and used as a common saying. 官法 does not mean simply the law, but all the means and methods by which officers control the people.

21 小人兒 The use of 兒 gives a diminutive touch similar to our word "youngster." Neither of the comparisons here used seems specially apt.

23 一竅不通 *Not a single orifice open*, that is, utterly stupid or blank.

24 說和聲的 A small showman who stands behind a curtain and exhibits his powers of mimicry for the entertainment of the listeners.

25 打抱不平 To interfere for the righting or the revenging of the wrongs of others.

26 徠獸臭 is a widely used phrase, but has different meanings in different places.

27 秦始皇 *Lit., Ch'in the First Emperor*. He destroyed the feudatory system of ancient times and consolidated all the petty states into one empire. He declared himself Emperor, taking the term "First Emperor" as his title. He was a man of ability, but made himself infamous by his celebrated edict ordering all books to be burned, and the chief scholars of the land to be buried alive (焚書坑儒). His son was a man of inferior ability and lost the empire bequeathed to him.

LESSON C.

CLASSIFIERS.

陣 A rank,—classifier of things that come with a sudden start, as wind, rain, smoke.

座 A seat,—classifier of hills, walled towns, temples, pagodas, etc.

場 An arena,—classifier of rain, wind, and of affairs which involve contention or emulation, as lawsuits, quarrels, examinations, etc.

枝 A twig,—classifier of slender things, as pens, pencils, arrows, etc.

鋪 To spread out,—classifier of things spread out, as beds, matting, etc.

桿 A staff,—classifier of guns, spears, steel-yards, etc.

盞 A shallow cup,—classifier of lamps and wine cups.

顆 A kernel,—classifier of small round things, as beads, pearls, etc.

穗 An ear of grain,—classifier of heads or ears of grain.

粒 A grain,—classifier of things in grains, as sand, grain, etc.

牀 A bed,—classifier of bedclothes.

層 A layer,—classifier of stories, strata, tiers, specifications, etc.

掛 To hang up,—classifier of things hung up, as watches, saddles, necklaces, etc., also, in the South, of bunches of grapes.

嘟嚕 A bunch,—classifier of fruit in bunches, as grapes, bananas, etc.

○凡¹⁶是一座城裏邊就有一座城隍廟。○南園裏有一科
陣風一陣雨的那個聲兒真是淒涼。○有些散勇偷了三
長壽菊開了七枝花兒實在好看。○這五顆珠子是我父
萬多桿洋鎗現在被官捉住了。○北京城內有座樓叫
親在蘇州買的二百銀子一顆。○北京城內有座樓叫
作翠雲樓樓上樓下大小有百十個閣子。○一穗穀子
大約有三千顆一穗高粱大約有一千顆。○西屋那鋪張大
約有一百顆一穗稻子大約有八十顆。○西屋那鋪張大
上有一牀毯子一牀氈子。○西國客店大概都是四五層的
牀被單子三牀被子。

two beds. In the winter we sleep on the *k'angs*, and in the summer, on the beds. [to Ch'êng Hwang.
16 Every walled city has in it a temple
17 Yesterday evening the sound of the successive gusts of wind and rain was decidedly melancholy.
18 In the south garden is a marigold on which seven flowers have opened. It is very beautiful.
19 There were some discharged soldiers who stole over three hundred foreign guns. They have just been arrested by the officers.
20 These five pearls were bought by my father in Soochow for two hundred taels each.
21 In the city of Peking there is a tower called the Emerald Cloud Tower, in which there are, above and below, great and small, upwards of a hundred balconies.
22 A head of millet has, on an average, about three thousand grains; a head of sorghum has about one thousand grains; a head of wheat has about one hundred grains, and a head of rice about eighty grains.
23 On the bed in the west room there is a carpet rug, a felt rug, a fur rug, two cotton mattresses, two sheets and three quilts.

萬壽菊 *Wan⁴ shou⁴ chü²*. The same.
勇 *Yung³*. Brave, courageous, valorous; fierce; a soldier, a brave.
梁 *Liang²*. Millet.
高粱 *Kao⁴ liang²*. Barbadoes millet, a species of sorghum. *Sorghum vulgare*.
秫 *Shu⁴*. The same. Generally doubled.
稻 *Tao⁴*. Growing rice, paddy; rice.
毯 *Tan³*. A rug, carpet, drugget.
氈 *Chan¹*. Felt of all kinds.
客店 *K⁴ tien⁴*. An inn, a hotel, a lodging-house.

被單 *Pei⁴ tan¹*. A bed sheet.
齊全 *Chi² ch'üen²*. Complete, perfect, finished; in full, all.
痢 *Li⁴*. Dysentery, flux.
痢疾 *Li⁴ chi²*. Dysentery.
傷寒 *Shang¹ han²*. Typhus or typhoid fever.
餓 *Ê⁴, ngê⁴*. Hungry, starving.
餓死 *Ê⁴ si³*. To starve to death.
道光 *Tao⁴ Kwang¹*. The sixth Emperor of the present dynasty, who reigned from 1821 to 1851.
凍死 *Tung⁴ sî³*. To freeze to death.

NOTES.

2 The Chinese speak of hills as if they had grown, sometimes using 生, and sometimes 長, a result, no doubt, of their evolution ideas.
7 一行秤 is a steelyard representing the standard weight current among the business men of a given place, and professing to give full sixteen ounces to the catty. In point

of fact, however, the majority of such steelyards weigh light, when tested by the legal standard.
9 正是時候 Most learners will be inclined to say 在 for 是, and in fact 在 might be used without impropriety, but 是 is the more common and truly idiomatic form.

大 樓、每 人 一 間 房、裏 頭 預 備 的 手
 巾、臉 盆、鏡 子、鋪 蓋、樣 樣 齊 全、所 以
 住 店、就 和 在 家 一 樣。○ 饑 不 死 的
 痢 疾、餓 不 死 的 傷 寒、我 姐 姐 那 一
 年 得 傷 寒 病、一 連 八 天、一 顆 粒 米 也
 沒 下 去、到 底 還 沒 餓 死 呢。○ 道 光
 十 五 年 正 月 二 十 六 日、下 了 一 場
 大 雪、有 五 尺 多 深、因 爲 那 一 天 是
 個 好 日 子、所 以 娶 親 的、有 許 多 凍
 死 的、也 有 娶 錯 了 的。

24 In western countries the inns are mostly four or five stories high: each guest has a room which is furnished with towel, wash-basin, mirror and bedding, all complete, hence staying in an inn is the same as if at home.

25 There is no danger of eating too much in dysentery, nor too little in typhoid fever. The year my sister had the fever, she did not eat a grain of rice for eight days, and yet she did not starve.

26 In the fifteenth year of Tao Kwang, on the twenty-sixth of the first month, there was a great fall of snow of over five feet deep. Because that day happened to be a lucky day, many who were getting married were frozen to death, and some even brought home the wrong wife.

10 菸袋 Not tobacco bag or pouch, as would seem most natural, but tobacco pipe. The 袋 refers to the bowl of the pipe.

11 In some places 穗 is used as the classifier of grapes.

12 景州 A city in Chili, about seven hundred li south of Peking. If 十三層的高塔 were transposed to 十三層高的塔, it would mean, a pagoda thirteen stories high.

13 The "gave promise" is not formally expressed, but is implied in the structure of the sentence.

17 Note here the peculiar force of 的, marking, as it does, the alternate succession of wind and rain. The phrase 那個聲兒 may be connected, either with the clause above or with the clause following, making a slight difference in meaning, which is difficult to present in an English translation.

19 散勇 Scattered soldiers. Soldiers are often discharged far from home, and with little or no money. They then become vagrants, ready for every species of crime.

20 二百銀子 The 兩 is left out for brevity—a common practice in colloquial.

22 高粱 Is t'ung-hsing, but refers mostly to the grain as growing or on the threshing floor. After it is garnered or ground into flour, it is, in most places, called 秫 or rather 秫秫. This distinction, though common, is not universal.

25 饑不死 etc. A dysentery cannot be stuffed to death nor a typhoid fever starved to death: that is, dysentery is a disease in which the patient need not fear eating too much, and fever is one in which he need not fear eating too little. The construction is peculiar and not easy for a beginner to analyse.

26 The fact that the day was a lucky one carries with it the necessary implication that there were many weddings on that day, which accounts for the seeming absurdity of saying that because it was a lucky day many who were getting married were frozen to death. In the excitement and dangers incident to rescuing various parties from the snow and resuscitating those who were half frozen, some of the brides were carried to the wrong place.

LESSON CI.

THE AUXILIARY VERBS 盡, 定, 完 AND 成.

盡 To exhaust,—added as an auxiliary to such words as will take the qualifying idea of exhaustion or completion.

定 To fix,—added as an auxiliary to such words as will take the qualifying idea of certainty or stability.

完 To finish,—added as an auxiliary to such words as will take the qualifying idea of finishing or completing.

成 To effect, to complete,—added as an auxiliary to such words as will take the qualifying idea of completion or maturity.

第一一課

TRANSLATION.

這是會上議定的章程，不能更改。○學臺到泰安，現在
 考完了沒有。○凡事當留餘步，說盡了，却不可做盡了
 已經講定了價，不好再少給錢。○世間的大事，必得
 趁着個好機會，纔能辦成。○等他說完了，你再說，不要
 這樣插嘴，隔截人的話。○我纔從王天保那裏來，他言一定
 是不肯，所以你總要得想法子開消。○這麼一點事情，三
 天還做不完，真齷齪人。○怪不得我們老了，你看這些
 後生，幾年都長成大漢子了。○若沒有甚麼要緊的事
 情，可以等他背完了書，我再請他出來。○依我看，你不
 表明更好，一表明，是假也弄成真了。○若叫甯老爺知

- 1 This is the settled policy of the society and cannot be changed.
- 2 Has the chancellor completed the examinations since his arrival at T'ai An?
- 3 Some allowance must be made in everything. One may speak radically, but must not act radically.
- 4 Having settled the price it will not do afterwards to pay less.
- 5 In matters of importance in this world, one must seize the favorable opportunity if he would succeed.
- 6 Wait till he has finished speaking before you begin. You must not interpose your talk and interrupt people in this way.
- 7 I have just come from Wang T'ien Pao's. He absolutely refuses, therefore you will have to find some method of liquidation.
- 8 Such a little matter as this not finished in three days! Really you are too provoking.
- 9 No wonder we are growing old. Look at these young folks how, in a few years, they have come to be full grown men.
- 10 If you have no important business, suppose you wait till he has finished hearing his recitations and I will then ask him to come out.
- 11 As I see it, it would be better for you not to examine into it. As soon as you make an ado about it, what

VOCABULARY.

泰安 *T'ai⁴ an¹*. A Fu city situated at the foot
 of the sacred mountain, 泰山.
 餘步 *Yu² pu⁴*. Something held in reserve, an
 allowance, a loophole.
 插 *Ch'a¹*. To insert, to thrust into; to interfere
 or meddle; to interrupt.
 插嘴 *Ch'a¹ tswei³*. To interrupt in speaking.
 言定 *Yien² ting⁴*. Positively, unequivocally,
 absolutely.
 開消 *K'ai¹ hsiao¹*. To pay off, to settle up, to
 discharge, to liquidate.
 甯 *Ning⁴*. A surname.
 後生 *Hou⁴ sheng¹*. Children; young folks.
 往常 *Wang³ ch'ang²*. Hitherto; usual, ordi-
 nary.

詩經 *Shi¹ ching¹*. The book of poetry,—origin-
 ally collated by Confucius.
 二五眼 *Er⁴ wu³ yien³*. Mean, scrubby, shabby,
 beggarly.
 二五不當 *Er⁴ wu³ pu⁴ tang⁴*. Same.
 兆 *Chao⁴*. An omen, a sign; a trillion.
 菓木 *Kwoa³ mu⁴*. Fruits generally.
 蹭 *Ts'eng⁴*. To rub past, to miss by a little.
 See *ts'eng⁴*.
 蹭工 *Ts'eng⁴ kung¹*. To kill time, to dawdle, to
 dilly-dally, to idle time.
 下緊 *Hsia⁴ chin³*. To hurry up; diligent.
 决 *Chü³*. To decide, to settle; positively.

成 緝 不 謀、人、分 生 在 了。是 一
 兩 了 知 誰 所 給 氣 堂。○ 一
 截 一 一 也 以 子 呢。叫 爲²² 個
 兒、跌、十 制 從 孫、○ 父 父 愛 惜
 把 把 的。不 古 十 俗²³ 母 母 惜 皮
 脚 我 的。○ 得 了 許 分 語 喫 點 喪 肉 肉
 腕 的 我²⁴ 他、多 明 說、點 子、事、的 人、
 子 象 從 但 英 使 分 穿 費 盡 所 以
 踉 牙 家 他 雄 盡 了、明 子、家 財、我
 得 扇 裏 養 的 豪 傑、養 的 兒 孫、用 盡 他 的 不 惹 父 戒 忌
 也 股 往 的 兒 孫、多 有 二 五 機 如 一 他 母 不
 腫 子、外 兒 孫、多 有 二 五 機 如 一 他 母 不
 了。齊 走、叫 門 二 五 機 如 一 他 母 不

better tender our acknowledgments and take our departure.

- 21 In order to break off opium, one must resolve not to touch it if he dies [for want of it]. But Yao Chin Tè is a very self-indulgent man. I am confident he cannot break it off.
- 22 To spend all your patrimony on your father's and mother's funerals is by no means as good as to give them something to eat and something to wear while they are still alive, and to follow their wishes and not provoke them to anger.
- 23 The saying is, "Use only nine parts of your shrewdness, reserve one part for the benefit of your children." If you use your shrewdness to the utmost, your children will be inferior. Hence it is that from ancient times there have been many champions and heroes whom, if they put forth all their strategy, no one could match, who yet have brought up children most of whom did not know that twice five make ten.
- 24 As I was going out at the door I stumbled and fell over the door sill, breaking the ivory frame of my fan square in two, and wrenching my ankle so that it is quite swollen.

NOTES.

1 Note the difference between 議定 and 一定. The first means *settled, decided upon*, the second *fixed, certain*. They are only distinguished by a tone, and are easily confused in speaking.

3 留餘步 *To make some abatement from the strict rule of equity or prerogative as a measure of conciliation or of precaution.*

7 開消 is sometimes used of satisfying an obligation or demand other than monetary. The proper translation in this place depends on what it was that Wang T'ien Pao absolutely demurred to.

11 表明 *To make manifest*, here means to take up some charge or slander, deny it and demand investigation for the purpose of clearing oneself.

15 In its literal construction the Chinese says that the *disease* is "more dead than alive." The meaning, however, is that the *person* is in this condition on account of the disease. Such a grammatical incongruity is not appreciated by the average Chinese speaker or writer.

14 二五眼 is a widely used colloquial phrase, the writing and analysis of which are uncertain. Some prefer to write 二無眼, that is *both eyes gone, good for nothing at all*. The other form may mean, *Won't pawn for ten [twice five] cash.*

16 Or, *there are still times when it revives.*

18 猶豫不定 *A state of uncertainty*,—a book phrase, but in common use.

19 黃泉路 *The yellow spring road*, a poetical description of the grave.

20 Social enjoyment has but little to do with a Chinese feast. It is simply a feast of eating and drinking. When this is over the sooner the guests go the better.

21 愛惜皮肉 *To be tender of oneself, to be afraid of any hardship or physical pain, self indulgent.* 惜皮愛肉 is a rhetorical transposition of the same phrase.

22 那 is interrogative and a contraction for 那裡; 在堂 *in the hall*, that is, *alive*.

23 精明 here means *shrewdness*, especially such as involves craft in overreaching others. It is often replaced in this connection by 精細. The proverb expresses a superstition that a man of great shrewdness, who uses his abilities to the utmost to overreach others, and to protect himself from suffering the least wrong, will have stupid children.

24 絆了一跌. In Peking 跌 is read *tsai* in this connection.

課 二 百 一 第

TRANSLATION.

這¹部書我從來沒看見。
 該¹因開。○王³天雲的腿、
 大¹約不能濕透³了。○我⁵在⁶天津⁶的⁴時候、
 上¹道臺衙門去赴席。○從⁷這⁶幾⁶天⁶實⁶在⁶冷、
 在¹家裏都凍破了。○神⁸作⁷事、誰⁶能⁶參⁶透⁶了、
 巧¹給¹我碰見了。○你¹¹們¹¹不¹¹聞¹¹見¹¹嗎。○張⁹大¹⁰文¹⁰
 的¹文章、原¹作¹就¹好、叫¹先生¹這¹一¹改¹、
 見¹這¹屋¹裏¹有¹點¹惡¹氣¹味¹、你¹們¹不¹聞¹見¹嗎。○先¹¹使¹¹兩¹¹家¹¹把¹¹
 話¹說¹透¹了、還¹有¹不¹能¹了¹的¹事¹嗎。○雨¹³衣¹²還¹²沒¹²有¹²穿¹²
 你¹就¹是¹停¹幾¹天¹、也¹停¹不¹壞¹。○雨¹³衣¹²還¹²沒¹²有¹²穿¹²
 及¹³送¹³架¹³門¹³

- 1 I have never seen this book before.
- 2 If you happen upon persons speaking together privately, you should keep away from them.
- 3 Wang T'ien Yün's leg was torn by a dog.
- 4 Being covered with a waterproof cloth, it will not likely be wet through.
- 5 When I was in Tientsin, I got a sight of Li Chung-t'ang as he was going to the Taotai's office to a feast.
- 6 It has been very cold these few days; our water jar was burst even in the house.
- 7 After having searched for him for a long time without success, I luckily met him to-day.
- 8 Who can comprehend the ways of God?
- 9 Chang Ta Wên's essay was originally very good, but it has been ruined by the teacher's corrections.
- 10 I smell a little bad odor in this room; do you not smell it?
- 11 Let the two families first fully understand each other, and there is nothing that can not be settled.
- 12 This is not a case of assault and battery, there will be no harm done if you do wait a few days.
- 13 Before I could get on my rain coat I was wet through all over.

LESSON CII.

THE AUXILIARY VERBS 見透 AND 破

見 To perceive,—added as an auxiliary to such words as will take the qualifying idea of perception.

透 To pass through,—added as an auxiliary

to such words as will take the qualifying idea of penetrating.

破 To split, to detect,—added as an auxiliary to such words as will take the qualifying idea of splitting, or of detecting.

VOCABULARY.

貼己 *T'ie¹ chi³*. Partial to self; personal, private, intimate.

中堂 *Chung¹ t'ang²*. A minister of state:—Note 5.

道臺 *Tao⁴ t'ai²*. The intendent of circuit, commonly called Taotai, an officer next in rank above a Chifu, and having functions partly civil and partly military.

甕 *W'eng⁴*. A water pot or amphora.

參 *Ts'an¹*. To examine, to compare; to mix, to mingle; to prepare; to visit a superior; to impeach. Also *ts'ên¹* and *shên¹*.

原作 *Yüen² tso⁴*. The original copy or model, the original.

邪味 *Il sie² wei⁴*. A mouldy mephitic smell, a bad odor, a stench.

渾身都濕透了。○我沒防備，叫他把我的衣裳撕破了。○還有七八里路，一上這個山嶺，就望見喇。○王金堂那個人，成事不足，敗事有餘，好事他也能辦壞了。○我請他，就是要他講醫書給我聽，他若是識不透那些字，怎麼能講得透呢。○從來沒遇見像你這樣不懂理的，你是一個男子漢，怎麼和人家的女人打罵呢，你忘了男不和女鬥的話嗎。○再給我做襪子，要肥一點兒，這雙太瘦，還沒等着穿破，就先撐破了。○那座廟已經破爛了多年，這邊我去看見，又修的煥然一新。○

- 14 I was not on my guard when, with one clutch, he tore my clothes.
 15 We have still seven or eight li; when we have ascended this hill we can see it.
 16 That man Wang Chin T'ang has more capacity for failing than he has for succeeding; he can make a mess of the most feasible business.
 17 The very purpose for which I engaged him was to explain [certain] medical books to me. If he does not know all the characters, how can he explain the books?
 18 I have never met such a senseless fellow as you. How is it that you, a man, fight and wrangle with another man's wife? Have you forgotten the saying, "A man must not fight with a woman?"
 19 When you make me another pair of stockings, I want them a little wider; these are too tight; they burst before they were worn out.
 20 That temple had been in ruins many years, but when I visited it this time, it was repaired and glittering in a brand new dress.
 21 "Words unspoken remain unknown; wood not bored is still unpenetrated." Speaking things out plainly is like boring through the wood.
 22 When one has seen through the ways

惡氣 *È⁴ ch'í⁴*. An offensive smell; a poisonous gas.

毆 *Ou¹*. To fisticuff, to maul; to wrangle.

鬥毆 *Tou⁴ ou¹*. To fight, to brawl; assault and battery.

嶺 *Ling³*. A ridge, a mountain range.

山嶺 *Shan¹ ling³*. A range of hills or mountains; the crest of a hill.

破爛 *P'ou⁴ lan⁴*. Torn, tattered; dilapidated, in ruins.

狼 *Lang²*. A wolf; cruel, fierce.

猥 *Pei⁴*. An animal similar to a wolf, a jerboa.

狼狽 Destroyed, broken down, used up, in ruins:—Note 20.

煥 *Hwan⁴*. Brilliant, resplendent. (w.)

湛 *Chan⁴*. Deep; to steep, to imbibe; very, exceeding:—Les. 142.

煥然湛新 *Hwan⁴ jan² chan⁴ hsin¹*. Resplendent new, shining in a new dress:—Note 20.

煥然一新 *Hwan⁴ jan² i¹ hsin¹*. . . . The same.

點火 *Tien³ hwoá³*. To strike a match, to strike a fire with flint and steel.

斜 *Hsie², hsiá²*. Oblique, inclined, awry; diagonal; distorted.

夢見 *Meng⁴ chien⁴*. To see in a dream, to dream of.

失火 *Shí¹ hwoá³*. To take fire, to have a conflagration:—Note 25.

謀合 *Mou² hé²*. To scheme, to plan, to plot together.

局 *Chū²*. Contracted, confined; an affair, an enterprise; a company, a club; a manufactory; a depôt; head-quarters.

出了一樣。
 了監督、和看倉的差役、通同作弊、將倉裏的米、偷
 破、了、就、好、喇。○昨²⁶天、大、家、一、句、話、弄、壞、了。○管、倉
 八、成、誰、料、想、有、個、局、外、人、一、句、話、弄、壞、了。○管、倉
 的、監、督、和、看、倉、的、差、役、通、同、作、弊、將、倉、裏、的、米、偷
 出、了、許、多、現、在、叫、大、人、查、破、了。

of the world, he is loath to open his eyes.
 23 While the muleteer went to light his pipe, the mule going on took fright, and, overturning his load, broke both of my leather trunks.
 24 From childhood this boy's eyes had a slight squint, but by and by they became right. While he was going to school this year, the teacher gave him a box on the ear which made them as bad as ever.
 25 I had a dream last night in which I dreamed that the house caught fire, and that I was eating dumplings, which certainly means that I will get in a passion to-day. *Ans.* "Whatever is solved becomes good fortune;" having solved it, it will be all right.
 26 The business we were all planning yesterday was in a fair way to succeed, when an outsider unexpectedly came along and by a single word spoiled it all.
 27 The overseer of the storehouses and the subordinates in charge all conspired together and stole a large quantity of the rice in the storehouse. Their superior officer has just now found it out.

局外 *Chü wai⁴*. An outsider, a looker-on.
 倉 *Ts'ang¹*. A granary, a storehouse; hurried, flurried. [See *chien¹*.
 監 *Chien⁴*. To examine, to inspect; to revise.
 監督 *Chien⁴ tu¹*. An overseer, a superintendent, an inspector; a bishop.
 花戶 *Hwa¹ hu⁴*. The people; tax-payers. *Subor-*
 *dinate keepers of the im-*
perial store-house. (N.)

差役 *Ch'ai¹ i⁴*. Attendants, retainers, *subor-*
 *dinate*s.
 通同 *T'ung¹ t'ung²*. All, the whole :—same as
 通統.
 弊 *Pi⁴*. *Corrupt*, vicious; deteriorated.
 作弊 *Tsoä² pi⁴*. To cheat, to embezzle, to
 swindle, to steal public funds.
 查 *Ch'a²*. To examine, to inquire into.

NOTES.

2 The reason why 見 is added to words meaning to meet, is that meeting brings the object to the perception of the senses.
 3 咬破 is to bite so as to produce a bleeding wound.
 4 The Chinese use oiled cotton cloth to protect them from the rain. 淋 limits the meaning to rain, while 濕 leaves it indefinite as to how the water comes, whether by raining, splashing or soaking. 淋, however, is not used in the South.
 5 李中堂, usually called by his proper name, 李鴻章. The term 中堂 is an official title, corresponding approximately to minister or cabinet officer, usually translated Grand Secretary. There are four—two principal (正) and two vice (副), two being Chinese and two Manchus.
 7 從多日 *From many a day; i. e., for a long time.*

8 A heathen reading this sentence would doubtless take 神 in the plural. As Chinese has no plural form, the distinction of singular and plural has to be gathered from the context, or from general usage. Ambiguities of this kind are frequent in Chinese.
 16 成事不足敗事有餘. *In capacity to accomplish he is deficient, of capacity to ruin he has an excess.*
 好事 *A good thing; i. e., any business or affair, that is free from embarrassing circumstances.*
 20 In Peking 狼狽 is only applied to persons, but in general Mandarin it is also applied to houses, and generally to anything in a state of disorder or ruin. 煥然湛新 is somewhat bookish. 然 is used as a 虛字, or empty character, as characters used for the sake of euphony are called.

第一百三十三課

TRANSLATION.

他¹ 鋪排這些活，我們怎麼個做法呢。
 ○各² 人有各人的筆法。○現³ 在天朝的
 海防，大概都用德國兵法。○算⁴ 法有四
 個法子為根本，就是加法、減法、乘法、
 除法。○你⁵ 又受了他的糖拖，像⁶ 你這
 樣的要法，永遠也要不出錢來。○耍⁶ 戲
 法的，都是用的手法，不是用的什麼邪
 法。○他⁷ 講的一點次序也沒有，叫人怎
 麼聽法，怎麼個記法呢。○先⁸ 先生打學
 生，雖說應當也，但看是怎麼個打法。○

- 1 How can we get through with so much work as all this which he has laid out for us?
- 2 Every man has his own handwriting.
- 3 At the present time the soldiers on the coast defence in the Celestial Empire, for the most part use the German drill.
- 4 Arithmetic has four chief rules which are fundamental, viz., addition, subtraction, multiplication and division.
- 5 You have been again imposed upon by him, have you? With this way of collecting, you will never get anything.
- 6 Jugglers always depend upon sleight of hand, not upon anything supernatural.
- 7 There is not the least order in his exposition, how can one either understand or remember it?
- 8 Although it is admitted that a teacher should whip his pupils, yet all depends on how he whips.

21 The idea of the sentence is that mutual misunderstandings disappear when the parties speak plainly face to face.

22 A proverb, signifying that to know the world is to be disgusted with it.

24 一巴掌 *One slap.* 打 is omitted in anticipation of its use just below.

25 失火 *To lose fire*, that is, to forget or neglect the fire, and so allow it to grow into a conflagration. 主 is used as a verb to express the idea of *meaning or signifying*. Its use corresponds to our phrase, "*which is a sign.*" The Chinese suppose that if a dream portending ill fortune is understood in advance of its accomplishment, it then becomes an omen of good fortune.

LESSON CIII.

THE MODAL AFFIX.

法 is much used as an affix to verbs, to denote the manner of the action. It is sometimes also joined to nouns, which it practically turns into verbs,—thus 兵法 means *drill*, but must be analysed, as *the method of drilling soldiers, or of soldiering*. In all cases 法 is without accent, and

in speaking tends to take an enclitic 子 or 兒. When it takes the accent it is not an affix. In all cases in which 法 makes any special modification of the meaning of the verb, a definition is given in the vocabulary. For list of words taking 法, see Supplement.

VOCABULARY.

- 做法 *Tsoä⁴ fa³*. Method of doing or working, style.
 筆法 *Pi³ fa³*. Style of writing, chirography.
 天朝 *T'ien¹ ch'ao²*. The Celestial Empire, China :—Note 3.
 海防 *Hai² fang²*. Coast guard or defence.
 德國 *Té² kwoä²*. The German Empire.
 兵法 *Ping¹ fa³*. Method of drilling, drill.

- 算法 *Swan⁴ fa³*. Mathematics, *arithmetic* :— Note 4.
 加法 *Chia¹ fa³*. Method of adding, addition in mathematics.
 減 *Chien³*. To diminish; to subtract.
 減法 *Chien³ fa³*. Subtraction.
 乘 *Ch'êng²*. To ride, to mount; to take advan- tage of; to multiply. See *ch'êng⁴*.

○學法都有骨力。○中國一個字，常見有五個念法，又有七八
 的慣法嗎。○先王顏歐柳的字，寫法雖不一樣，却
 打人罵人，你一點兒也不管，慣孩子還有這樣
 這樣礙口的話，叫我怎樣說法呢。○您死法子。○
 各人有各人的辦法，不能拘定一個死法子。○
 有個篋子，叫我怎麼個拿法呢。○一碎東西，又沒
 不是個正經過法。○這麼一些零碎東西，又沒
 過日子要儉省是不錯的，但若是太儉省了，也

- 9 It is true that one should be economical in his way of living, but to be too saving is not a proper manner of living.
- 10 All these odds and ends of things and no basket! How am I to carry them?
- 11 Though the business be the same, each man has his own way of managing it. You cannot establish one invariable rule.
- 12 How can I use such unbecoming language as this?
- 13 Your children beat and insult others, and yet you pay no attention to them! What reason is there in indulging children to such an extent as this?
- 14 Although Wang, Yien, Ou and Liu's styles of writing are not the same, yet they are all vigorous.
- 15 As the master teaches so the pupil learns; hence the old saying, "An inferior master makes a stupid pupil," is quite correct.
- 16 In Chinese it constantly occurs that one character has five or six pronunciations and seven or eight meanings, so that the Chinese literary style is very difficult to learn.

乘法 *Ch'eng² fa³*. Multiplication.

除法 *Ch'u² fa³*. Division.

糖 *T'ang²*. To extend; to ward off; to evade.

拖 *T'ou¹*. To drag along; to hang down; to lead; to implicate; to protract.

糖拖 To evade, to postpone, to impose upon by false promises.

要法 *Yao⁴ fa³*. Manner of collecting money, manner of duining.

手法 *Shou³ fa³*. Skill or sleight of hand.

邪法 *Hsie² fa³*. Sorcery, magic, witchcraft.

儉省 *Chien³ shéng³*. To save, to be economical, to be frugal.

過法 *Kwo⁴ fa³*. Style or mode of living.

礙口 *Ai⁴ k'ou³*. Unbecoming (language), not fit to be spoken.

歐 *Ou¹*. A surname.

柳 *Liu³*. Willow; striped; a surname.

寫法 *Hsie³ fa³*. Style of writing, handwriting, penmanship.

骨力 *Ku³ li⁴*. Strength, vigor, firmness.

徒弟 *T'u² ti⁴*. A disciple, a pupil, an apprentice.

念法 *Nien⁴ fa³*. Mode of reading, pronunciation.

講法 *Chiang³ fa³*. Mode of explaining, or preaching; meaning, definition.

文理 *Wen² li³*. The literary or book style.

家法 *Chia¹ fa³*. The rules of a family, family government.

國法 *Kwo² fa³*. The laws of a country, statutes, government.

民 *Min²*. The people—as distinguished from the officials.

子民 *Tsi³ min²*. The people, the subjects of a government, citizens.

徐 *Hsü²*. Grave; slow; a surname.

索 *Sou⁴*. To search; to demand, to exact. See *sou³* and *sou²*.

勒索 *Le¹ sou¹*. To constrain, to extort, to "squeeze."

尋常 *Hsun² ch'ang²*. Ordinary, usual.

委 *Wei³*. To sustain; to delegate, to depute; a wrong, a grievance; to reject.

個講法，所以中國文理，是最難學的。○俗
 語說，家有家法，國有國法，又說，人隨王法
 草隨風，你既是大清國的子民，還能不守
 大清國的王法嗎。○徐¹⁸安仁那個勒索法，
 真是非同尋常。○問¹⁹官司，必得委曲婉轉
 的，問出底理原情來，方見官的斷才，若不
 論曲直，上堂就打，這樣的問法，誰還不會
 呢。○西²⁰國的樂法，是用堯類米乏叟拉替
 七個音編成的，中國是用凡工尺上一四
 合七個音編成的。

- 17 It is a common saying, "The family has its rules, and the country its laws"; also, "Men yield to the laws as the grass to the wind." Seeing you are a Chinese subject can you do otherwise than obey Chinese laws?
- 18 Such extortion as that of Hsü An Jen's is certainly exceptional.
- 19 In trying a case in court, if the officer would show his skill as a judge, he must ask questions in an indirect and specious way so as to bring out the bottom facts of the case. If, without regard to the merits of the case, he begins to beat as soon as the parties appear—who could not try a case in this way?
- 20 The western system of musical notation involves the use of the seven syllables; do, re, mi, fa, sol, la, t'i. The Chinese system involves the use of the seven syllables, fan, kung, ch'i, shang, i, si, hé.

委曲 *Wei³ ch'ü²*. Indirect, circuitous.
 婉 *Wan³*. Yielding, obliging, winsome.
 婉轉 *Wan³ chwan³*. Plausible, specious, round-
 about.
 原情 *Yüen² ch'ing²*. Original idea, original facts
 or circumstances.
 斷才 *Twan⁴ ts'ai²*. Judicial faculty, capacity
 for judging and deciding.

問法 *Wên⁴ fa³*. Mode of asking; style of hear-
 ing a case at law.
 樂法 *Yüe⁴ fa³*. Musical notation, system of
 music.
 兜 *Tou¹*. A bib, a pouch, a sling; to carry in a
 fold of the dress, or in an apron.
 叟 *Sou³*. An old man, venerable sir. (w.)
 編 *Pien¹*. To braid, to plait; to arrange; to
 compose (a book or tune).

NOTES.

1 The use of 個, as here, is a little peculiar. It gives an emphasis somewhat similar to the use of the word "sort" in English,—as if we should translate, *He has laid out all this work for us, in what sort of a way can we get it done?* It is so used several times in this lesson. When used in this way it is nearly always followed by 法, expressed or understood.

3 天朝 *Heavenly Dynasty*. This is the high sounding title by which the Chinese delight to call their own country, and which has given rise to the term "Celestial Empire."

4 算法 is often used vaguely for mathematics in general, but is here, as often, restricted to arithmetic. Strictly speaking 乘 is to multiply by several digits, whilst 因 signifies to multiply by one digit. Also 除 properly means "long division," whilst 歸 signifies "short division." 乘 and 除 are constantly used, however, to signify the processes of multiplication and division at large.

5 Kiukiang rejects both 搪拖 and 拖 and says 搪抵.

6 In 戲法 and 邪法, the 法 is emphasized, and does not properly fall within the lesson. 手法 illustrates the lesson.

9 正經過法 *Regular or proper mode of living*. When economy is pushed to such an extreme as to interfere with health and decency, it is not a 正經過法. The use of 也 implies a contrast with the opposite extreme of extravagance.

11 死法, with the accent on 死, means *manner of dying, or of suffering death*, but with the accent on 法, it means, *one invariable and unalterable rule*.

13 慣 means properly *to acquire a habit*, but here, *to indulge in, or allow the acquisition of a bad habit*.

14 王顏歐柳 are the names of four renowned penmen, living in different ages. Fac-similes of their

課 四 百 一 第

TRANSLATION.

的動主事¹¹必人。要得務總總 ○ 請¹
 法靜。意、情 要 ○ 把 要須得那³ 他
 子、○¹⁴我若待報。交⁸錢 在論論 把 明
 必若待總 要 ○ 友 張 理。 芭 天
 須 要 要 了、你¹⁰待 客、 羅 下。 學⁵ 扇 子、 必
 行 要 要 追 是 我的 總 要 你⁷ 必 得 常 定 得²
 得 我 叫 究 必 須 是 的 恭 敬。 做 丈 夫 的、 須 要 疼 愛 你⁶ 總 話
 實 消 解 出 來。 親 自 去 見 他。 ○ 這¹² 的 學 規。 ○ 我
 在 恨、 必 得 把 要 拿 他、 須 要 看 誰 的 ○ 我
 方 好。 ○ 把 他 殺 了。 ○ 要 最¹⁵ 好 看
 瘡¹⁶ 疹 之 後、 必 要

1 Ask him to be sure to come early to-morrow. [matter.
 2 You must certainly excuse me in this
 3 You must not fail to find that palm-leaf fan for me.
 4 You must talk reasonably.
 5 It is necessary that scholars should constantly have a teacher to control them.
 6 You must, by some means, collect the money. [your wives.
 7 You who are husbands should love
 8 In intercourse with friends, and in receiving guests, one must not fail to be respectful.
 9 I shall certainly repay this enmity with which he has treated me.
 10 You are my pupils, and you must keep my rules.
 11 In order to bring the affair to an end, you will have to go and see him yourself.
 12 I am determined to find out who originated this idea.
 13 If you want to arrest him, you must look well to the circumstances. [hatred.
 14 Nothing but his death will appease me
 15 The best plan needs to be executed in earnest in order to make it a success.

penmanship are used in schools as copies. The Chinese lay great stress on good penmanship.

16 常見 might stand at the opening of the sentence, instead of in its present position. The statement is a little exaggerated. It applies to Wên-lí far more than to Mandarin.

17 法, in this sentence, means rule or law and scarcely

comes under the lesson. 大清 is the dynastic title of the present Tartar dynasty.

18 非同尋常 Not as usual; i. e., exceptional. A ready-made phrase in the literary style.

19 底理原情 Primary reason and original motive.

LESSON CIV.

WORDS AND PHRASES DENOTING NECESSITY.

務必 } Should, must, certainly must, be sure
 務要 } and, by all means. Often used to express a wish or a charge.

必得 } Must, positively must, without fail,
 必要 } necessary. Southern Mandarin avoids 得 and prefers 要.

須 Ought, requisite, must. Rarely used alone in Mandarin, and then usually in proverbs, or in expressions taken from books.

必須 Must, have to, necessary.

須要 Should, ought, must. A bookish term.

總 In any case, no matter how,—a word of many uses. To denote necessity it is joined with 要, 得 and 須.

總要 Must, must in any case, bound to.

總得 Must, should, by all means, whether or not.

總須 Must, certainly must.

切 (with a negative) By no means, not for anything.

萬 (with a negative) Must not, not for the world, be sure not.

千萬 Same as 萬, but stronger.

論是頭役，是總頭役，都不可靠，萬別信他爲
 爲這都是騙人的法子，你當牢記在心。○無³⁵
 要去撿拾，或見別人的法子，也千萬不要眼熱，因
 看見路上有小紙包，彷彿銀子似的，千萬不
 攢銀錢，疼自己的老婆孩子，不顧爹娘。○若³⁴積
 可去賭錢喫酒，不可和人打架，不可暗地切³³
 候，憑你有天場的大事，也不得回去。○切³³不
 的道理呀。○若³²人犯不齊，十天半月必須伺
 樣兒的東西上，必得愛惜儉省，纔是過日子
 苦。○喫³⁰了人的桑，總得給人家做個繭。○各³¹

- 28 In whatever he does, a man should make up his own mind and not always follow the lead of others.
 29 He who would rise superior to others must endure the severest toil.
 30 When you have eaten a man's mulberry leaves, you must not fail to make a cocoon for him.
 31 To be frugal and economical in all things--this is the secret of prosperity.
 32 If the accused are not all present, you will have to remain in waiting ten days or a fortnight. No matter how momentous your business you could not return.
 33 You must not gamble nor drink; you must not quarrel with people; you must not be too fond of your wife and children, laying by money for them to the neglect of your father and mother.
 34 If you see a small parcel on the road resembling a packet of silver, by no means pick it up; nor allow yourself to covet it if you see another person pick it up; for these are all tricks for cheating people. Be sure you bear this well in mind.

尊重 *Tsun¹ chung⁴*. To honor, to respect, to hold in esteem.

慢待 *Man⁴ tai⁴*. To treat discourteously or with contempt, to dishonor.

頌 *Sung⁴*. To praise, to eulogize, to extol.

哄頌 *Hung³ sung⁴*. To coax, to divert, to conciliate. (L.)

嚇呼 *Hè⁴ hu¹*. To threaten; to frighten:—Note 26.

路票 *Lu⁴ p'iao⁴*. A pass, a passport.

隨喜 *Swei² hsi³*. To follow, to assent to, to chime in with. (L.)

桑 *Sang¹*. The mulberry tree, mulberry leaves.

繭 *Chien³*. The cocoon of the silkworm.

人犯 *Jèn² fan⁴*. Accused persons, prisoners awaiting trial:—Note 32.

場 *T'a¹*. To give way and fall, to fall down.

暗地 *An⁴ tì⁴*. In secret, clandestine.

眼熱 *Yien³ jè⁴*. To covet, to desire, to crave, to lust after.

頭役 *T'ou² i⁴*. The head men in each pan (班) of underlings.

公門 *Kung¹ mèn²*. A public office, a yamen.

魁 *T'iao³*. A tall man, a giant.

NOTES.

8 交友待客 is a ready-made phrase. If it were made for the occasion its brevity would render it obscure.

11 了 is not here a past particle, but is used in its proper senso as a principal verb.

12 The natural order is inverted in order to emphasize the first member. Otherwise it would have been said 我總要追, etc.

19 仇敵 is here not a private enemy, but an enemy in war.

23 都 is here practically equal to always. It is really an indefinite pronoun standing for 回家的家.

26 The vicious practice of the Chinese of coaxing or quieting children by making false promises or threats, is plainly embodied in the word 哄. The term 哄頌 is local in Shantung. 嚇呼 is read both *hè⁴ hu¹* and *hsia⁴ hu¹*; with the former reading it means to threaten, with the latter, to startle, to frighten.

27 The use of 請 implies that the passport is a favor granted in responso to a polite request.

29 Or, "There is no excellence without great labor",—a proverbial saying constructed, as are nearly all such sayings, on the *Wên-lí* model. A more colloquial form is 不受苦中苦難成人上人.

子、作、撇、人、這、喇、你、意、公、貼
 叫、事、鬍、呢、劉、○、打、挖、幫、門、己
 人、都、子、答、玉、常³⁶、門、門、助、中、的
 挑、很、有、是、堂、聽、路、子、你、的、朋、友
 出、光、四、個、是、說、就、寫、人、能、替、若
 不、棍、十、細、個、劉、離、呈、子、你、看、他
 是、總、多、高、甚、玉、喫、虧、又、能、拿、他
 來、不、歲、姚、麼、堂、的、不、能、拿、他
 留、說、兒、樣、的、事、遠、給、主、爲
 空、話、兩、的、

35 No matter whether it be a principal underling or the head of the underlings, none are trustworthy; be sure you do not trust them as confidential friends. If you think that because they are in the office they can advise you and help you to present your case, and can find a way to influence the officer in your favor, you are in a fair way to be fleeced.

36 I am continually hearing of Lin Yi T'ang's affairs; what kind of a man is this Lin Yü T'ang? *Ans.* He is a tall, slender man with a long mustache, and over forty years of age. He is very plausible in all that he says and does, giving no opportunity for any one to find any fault.

32 This language is addressed by an underling to one involved in a law suit, and who is compelled to wait in the *yamèn* the officer's convenience. 人犯 is not applied to condemned criminals, who are called 犯人 or 囚犯. 天塌的大事 *An affair as important as the falling of the heavens*,—a high sounding hyperbole.

33 Confucian ethics considers it a great fault to neglect parents in order to provide for wife and children. A man must love his parents *more* than he does his wife and children. The sentence is from the Sacred Edict.

34 A common trick of Chinese foot-pads is for one to go before the unwary traveller and drop a packet, which always contains bogus money, while the other follows after and overtakes the traveller, and makes the picking up of the packet the occasion of getting into his confidence, or in some way robbing him.

35 挖門子 Either to take a bribe, promising to influence the officer on behalf of the party, or to act as go-between in negotiating a bribe with the magistrate or his advisers.

LESSON CV.

AGGREGATION BY THE USE OF 一.

— One,—is prefixed to a variety of words to express the general idea of aggregation, or of being together.

— 共 One all,—all together, in all, the sum total, collectively.

— 概 One summing up,—all, the whole, nothing but.

— 同 One together,—with, together with, all together, in one lot or company.

— 塊 One piece,—together, together with, at one time, in one place. In speaking 一塊 nearly always takes 兒 after it.

— 堆 One pile,—together, at the same time, at once. 一堆 is a widely used colloquial term, but not *t'ung-hsing*. Save when used in its primary sense it always takes after it an enclitic 兒.

— 切 One whole,—every one, all included, the whole.

— 連 One connection,—together, including; in succession, continuously.

— 齊 One even,—all, all together, all at once, en masse, in a body.

— 處 One place,—together. A book term not often used in colloquial.

— 併 One equality,—altogether, entirely, in toto, the whole lot.

— 色 One color,—all, the whole. Used only in reference to colors.

— 乾 One heaven,—all, entirely, every one. (c.)

— 總 One sum,—all, in toto.

It should be noted that these various phrases nearly always come just before the principal verb.

課 五 百 一 第

TRANSLATION.

了、到 呢。是 多 切 了 我⁵ 請³ 我¹
 我 鴨 ○ 紹 的 的 四 們 你 一
 看 嘴 ○ 一¹² 興 的 話、 十 兩 和 共
 見 灘。連 人。候 旁 天 個 我 欠
 跪 ○ 放 他¹¹ 就 人 雨。是 們 你
 了 大¹³ 了 他¹¹ 完 我 都 你⁷ 堆 塊 同
 滿 爺 是 一 ○ 沒 們 兒 住 少
 滿 今 火 一 大¹⁰ 告 齊 的 下。○ 錢。
 的 天 砲、 塊 小 訴。齊 的 ○ 他²
 一 天 比 兒 來 的、 衙 門、 大 家 夥 兒 洪⁶
 大 限、 個 打 在 你 怎 麼 把 他 挑 出 來 乾 概 不
 堂。○ 各 屬 的 水 裏、 一 鄉 鄉 地 一 保 約 方 一 齊 直 打
 ○ 世¹⁴ 上 的 鄉 鄉 地 一 保 約 方 一 齊 直 打
 一 鄉 鄉 地 一 保 約 方 一 齊 直 打
 切 保 約 方 一 齊 直 打
 所 有 的 齊 來

- 1 How much do I owe you in all?
- 2 You must not believe anything that he said.
- 3 I invite you to stop with us.
- 4 China has in all three hundred millions of inhabitants.
- 5 We two took our degree at the same time.
- 6 At the time of the flood it rained continuously for forty days.
- 7 If you make a simultaneous effort, you can raise it.
- 8 I have not reported any of this conversation to anyone else.
- 9 If we all together put our hands to the work, it will be finished very soon.
- 10 In both superior and inferior yaméns, the criminal lawyers are all natives of Shaohsing.
- 11 He came at the same time, how is it that you single him out?
- 12 They fired two shots in succession, one fell in the water and one sped on to Dnekbill sandspit.
- 13 To-day his worship urges payment [of taxes], and the various collectors have all come. I saw a whole courtroom-full kneeling before him.
- 14 All the people in the world are the descendants of Adam and Eve.

VOCABULARY.

共 *Kung⁴*. All, in all, altogether; to sum up; ... with, altogether; the same; to live with; to include.
 併 *Ping⁴*. Even, equal; to equalize; together, ... unitedly. Not distinguished from 並.
 憑信 *P'ing² hsin⁴*. To believe implicitly, to ... confide in, to trust.
 洪 *Hung²*. ... An inundation, a flood; vast.
 洪水 *Hung² shwei³*. ... A deluge, the flood.
 使勁 *Shi³ chin⁴*. To exert strength, to try hard, ... to make vigorous effort.
 用勁 *Yung⁴ chin⁴*. ... The same.
 掀 *Hsien¹*. To lift, to raise up, to set up; to ... open; to whirl.
 旁人 *P'ang² jen²*. ... Others, other people.

動手 *Tung⁴ shou³*. To take hold, to bear a ... hand; to begin.
 刑名 *Hsing² ming²*. A legal adviser in the ... lower courts, a prosecuting attorney:—Note 10.
 師爺 *Shi¹ yie²*. An officer's assistants, with whom ... he associates on terms of equality.
 比限 *Pi³ hsien⁴*. To urge payment of taxes:— ... Note 13.
 紹 *Shao⁴*. ... To connect, to join. (w.)
 紹興 *Shao⁴ hsing³*. Shaohsing.—a Fu city in ... Chekiang.
 灘 *T'an¹*. ... Rapids; a sandbank, the beach.
 屬 *Shu²3*. Connected with, tributary to; per- ... taining to, depending on; kinship; sort. *grade*; actual, existing.

人，都是亞當夏娃的後代。○家裏待客的事情，一概在
我，你只照應外邊就好得。○和他一連三天都沒有飯吃，
肚中饑餓的不得。○你的脾氣嗎？○我的兒，你常和我在一
兒，我一切所有的，都是你的。○請借兩個元寶給我，等
我回來的時候，本利一併奉還。○姑爺做新媳婦，那一
天，從頭到腳，一色是紅的。○若將吃飯穿衣人情零用，
一概都算在內，每年總得二百吊錢。○王濟仁叫擋斷路截
的，一杠子砸倒了，把他的衣裳鋪蓋一總扛了去咯。擋斷路截
剩了一個半死不活的人。○這一切的事情，都是從他

- 15 In the house, the whole responsibility of attending to the guests rests with me. If you will simply look after the outside matters, it will be sufficient.
- 16 For three days together he had nothing whatever to eat, so that he felt excessively hungry.
- 17 You lived with him a long time, and don't you yet know his peculiarities?
- 18 My son, thou art always with me, and all that I have is thine.
- 19 Please lend me a hundred taels, and when I return, I will repay you in full both principal and interest.
- 20 On the day that a girl becomes a bride, she is dressed in red from head to foot.
- 21 If food and clothing, the claims of society and incidental expenses, are all included, it will require fully two hundred strings of cash a year.
- 22 A robber with one stroke of a club knocked Wang Chi Jên down, and carried off all his clothes and bedding, leaving him half dead.
- 23 This whole difficulty was stirred up by his wife.
- 24 After the resurrection the bodies and souls of the righteous together go to the enjoyment of eternal happiness.

鄉約 *Hsiang¹ yoā¹*. Police officer, justice of the peace; a tax collector, a publican:—Note 13.

地方 *Ti⁴ fang¹* The same.

鄉保 *Hsiung¹ pao³* The same.

後代 *Hou⁴ tai⁴* Posterity, descendants.

饑餓 *Chi¹ é⁴* Hungry.

奉還 *Fêng⁴ huan²*. To return with thanks, to repay, to pay in full.

新娘子 *Hsin¹ niang² tsi³*. A bride, a newly married woman. (s.)

路截 *Lu⁴ chie²* A highway robber.

斷道 *Twan⁴ tao⁴* To rob on the highway.

擋路 *Tang⁴ lu⁴* The same.

鬨 *Hsin⁴*. A flaw; an occasion of offence or quarrel; a feud; an omen.

魂 *Hun²*. The soul, the spiritual part, the manes; the mind, the wits.

靈魂 *Ling² hun²*. The soul, the spirit, the life:—Note 24.

抄家 *Ch'ao¹ chia¹*. To confiscate a man's property and estate.

滅門 *Mie⁴ mén²*. To put a man together with all his family to death, to exterminate.

房產 *Fang² ch'an³* Property in houses.

入官 *Ju⁴ kwan¹*. To accrue to the government, to revert to the state.

販 *Fan⁴* To buy and sell, to deal in, to traffic.

斷宰 *Twan⁴ tsai³*. To forbid the slaughter of animals:—Note 26.

倒運 *Tao³ yün⁴* Unlucky, ill-starred.

水師 *Shwei³ shi¹*. Naval, a title given to various officers connected with the navy or coast defence.

這幾天凡有投帖請見的，一概不許通報。
 考因爲考期臨近，要避徇情的嫌疑，所以傳出話來說，
 曬乾喇，你去把他收拾在一堆兒，預備往家裏扛。○主
 一齊起一齊落，彷彿一個人的腳聲兒。○場上的麥子
 一齊往前，說要退後，都一齊退後，就是他們的腳，也是
 邊一概是灰色小襖，看下邊一色是靴子，說要往前，都
 一齊販斷宰，真是倒運。○水師營的兵，實在整齊，看上
 地，一併入了官了。○姜太公販猪羊貴，販羊猪貴，猪羊
 永福。○王大老爺犯了抄家滅門的罪，所有的房產田
 女人起釁。○復活以後，義人的身體和靈魂，一同去享

- 25 Wang Ta Lao Yie was guilty of crimes punishable by confiscation of his property and extermination of his family, hence all his houses and lands reverted in toto to the state.
- 26 When Chiang T'ai Kung dealt in hogs, sheep rose in price; when he dealt in sheep, hogs rose in price; when he bought both at once, butchering was forbidden. He was certainly unlucky.
- 27 The appearance of the soldiers in the marine encampment is exceedingly uniform. Above you see only their grey coats, and below, only their boots. At the order to advance they all move forward together, and at the order to retire, they all move backward together. Even their feet all rise together and all go down together as though it were the sound of but one man's foot.
- 28 The wheat on the threshing floor is quite dry. You go and gather it into a pile ready to be carried home.
- 29 Because the time for examinations is near at hand, the examiner, in order to avoid the suspicion of favoritism, has sent out word forbidding to report to him any who, during these few days, send in their cards or solicit an audience.

整齊 *Chêng³ ch'í²*. Regular, even, uniform; complete.

退後 *T'wei⁴ hou⁴*. To retire, to retreat, to fall back, to withdraw.

主考 *Chu³ k'ao³*. The literary examiner who confers the degree of *chü-jên*.

臨近 *Lin² chin⁴*. To draw near (in time), to approach.

徇 *Hsün⁴*. . . . To follow, to comply with; quick.

徇情 *Hsün⁴ ch'ing²*. To comply with the wishes of another, to be partial to, to curry favor, to favor.

投帖 *T'ou² t'ie³*. To send up a card or scroll, to present compliments.

通報 *T'ung¹ pao⁴*. To report, to announce; general information.

NOTES.

2 一概 here comes to mean "anything." If the order were changed to 他所說的不可一概憑信, it would mean, You must not believe all he said.

4 In mathematical language a 萬萬 is an 億, but in the language of common life 萬 is the highest numeral used, being duplicated one or more times to express higher denominations. 三萬萬 Three times ten thousand times ten thousand; i. e., three hundred millions.

6 下了四十天雨 There came down a forty days' rain.

10 刑名 is an assistant whose business it is to examine all criminal prosecutions and prepare the 批 or official reply, also to prepare drafts of all dispatches and reports.

They are employed in all Hsien and Fu yaméns. In higher yaméns the office is called by a different name. It is a remarkable fact that the scholars of Shaohsing have a monopoly of this office in the whole empire. The reply to the 呈子, or accusation, is, in civil suits, prepared by a different assistant, called 錢穀.

12 火砲 Fire cannon. 砲 is more frequently used alone. The Chinese speak of firing so many cannon, we of firing so many shots.

13 比限 To compare the term or limit. Taxes in China are collected by constables or collectors called in different places 鄉約, 鄉保 and 地方. The collection covers

課六零百一第

TRANSLATION.

種天 ⁹ ○ 羊現那一流太各我	1 I am of the same generation with him.
雀主 ⁸ 盡淨在裏能的人歲數一輩	2 Though the rice and flour be alike, yet much depends on the skill [of the cook].
子兒是兒和山結成一心呢。家 ⁵ 裏的○丁 ³ 先生和丁太	3 Mr. and Mrs. Ting are of the same age.
我從三位核羊一隻綿羊也這 ⁷ 一羣	4 They all belong to the same set.
來一位桃不隻綿羊也這 ⁷ 一羣	5 When there are many in the family, how can they all have one mind?
沒體的不可一也這 ⁷ 一羣	6 I know that you have now all formed yourselves into one clique.
見過。○ ○ 例數。沒一羣	7 This whole flock of sheep consists entirely of goats, there is not a single sheep in it.
○ ○ 例數。沒一羣	8 Dates and walnuts must not be counted in the same way.
有 ¹¹ 這 ¹⁰ 數。沒一羣	9 The Lord of heaven is three persons in one Godhead. [of bird.]
一 一 ○ 有。羣	10 I have never before seen this species

three months in the spring and three in the fall. Payments are usually made by the collectors every ten days, at which time all are assembled and their accounts examined. Those who have made prompt payment are complimented and sometimes rewarded, while delinquents are berated and not unfrequently beaten.

16 都 here gives the force of *at all* in English.

18 一塊 is more colloquial and more expressive than 一處, and equally *t'ung hsing*.

21 衣 is used without either of its usual defining words 裳 or 服, being made sufficiently definite by the preceding 穿. 人情 here means the presents which Chinese etiquette requires on occasion of weddings, births, funerals, feasts, etc.

22 There seems to be no *t'ung hsing* term for a highway robber. In Kiukiang all the terms in the text are rejected for 斷路.

24 The use of the term 靈魂 is largely Christian. The

Chinese (heathen) usually use 魂 alone, or occasionally 魂靈, especially when speaking of the soul as disembodied. There is practically no distinction of meaning between 靈魂 and 魂靈

26 姜太公, otherwise called 姜子牙, a legendary character of the twelfth century B. C. He is the most important personage in Chinese mythology. He was appointed by 元始天尊, the most Ancient and Honorable One, to assign to the gods their several ranks and duties. He is regarded as a sort of provost-marshal over the gods. This story of his bad luck in business is told of him when at home before he entered official life. 斷宰 is an official proclamation forbidding all slaughter of animals for food for a certain time. It is usually done in time of drought in order to propitiate the gods.

27 說, as here used, constitutes a very common idiom for expressing the idea that the thing spoken of is carried into immediate execution.

LESSON CVI.

ONE, EXPRESSING SAMENESS.

— is joined with a variety of words for the purpose of classification or generalization, and is translated either *one*, or *the same*. The same forms are also used specifically, and when so used, — is rendered *the*, or *a*, or *whole*.

— 輩 One generation,—the same generation.

— 樣 One kind,—the same, alike.

— 模 One pattern,—only used with 一樣

— 模一樣 Precisely alike, just the same.

— 般 One manner,—the same, like, equal.

— 流 One current,—the same class or kind.

— 心 One heart,—of the same mind, harmonious; the whole heart.

— 意 One meaning,—of the same mind, harmonious, congenial.

— 黨 One party,—the same party, the same clique or cabal.

— 羣 One flock,—the same flock; the whole flock.

— 例 One rule,—the same custom or way.

— 體 One body,—the same body or substance; the whole body.

頭髮、長的和囚犯一樣、快去薙薙罷。○你若買
 生各一路脾氣、沒有他如意的。○你
 城出一種肥桃、是山東最有名的。○李
 一類的、誰告訴你、他們躲避將來的刑罰呢。○
 上有一等人、自己不能扛擔事、却好生事。○毒
 一羣。○在¹⁶這裏沒有你、一黨的人嗎。○
 多匹。○無論¹⁵驢馬牛羊、好一些個、在一塊兒、
 叔。○口市上來了、一羣驢子、大約有二百
 是一路的貨。○這¹³我門前過去。○你不用揀、這都
 夥學生、天天從我門前過去。○這是我一家的

- 11 A company of school boys goes by my door every day.
- 12 There is no need of selecting, these goods are all of one quality.
- 13 Who is this gentleman? *Ans.* This is a distant relative of my father's.
- 14 A drove of some two hundred or more mules has arrived at the horse market.
- 15 A collection of either mules, horses, cows or sheep is called a herd.
- 16 Is there no one of your relatives or friends here?
- 17 There is a class of men in the world who, though unable to bear up under difficulties, are yet given to getting into difficulties.
- 18 Ye tribe of vipers, who hath told you to flee from the wrath to come.
- 19 Fei Ch'êng produces a kind of peach called the Fei peach, which is very widely known in Shantung.
- 20 Li Ch'êng Wên's natural disposition is *sui generis*, he is dissatisfied with everybody.
- 21 Look at your hair; it has grown as long as a prisoner's. Go and get it shaved at once.

- 一種 One seed,—the same kind or stock or sort or variety. [set.]
- 一夥 One company,—the same company or
- 一路 One road,—the same kind or quality.
- 一家 One family,—the same family or clan; the whole family.
- 一等 One order,—the same class, first class.

- 一宗 One clan,—the same clan or tribe; a class, a kind; a lot, a deal. [dred.]
- 一族 One tribe,—the same ancestry, kin-
- 一起 One rise,—the same company or set.
- 一類 One species,—the same class or category or character.

VOCABULARY.

- 段 *Twan⁴*. To push with the hand; a fragment, ... a piece, a section.
- 黨 *Tang³*. A gang, a band; a political party, a ... faction, a clique; a class, a sort.
- 例 *Li⁴*. ... A rule, a bye-law; custom, usage.
- 手段 *Shou³ twan⁴*. ... Skill, ability, might.
- 人口 *Jên² kou³*. Persons in a family, household:—Note 5.
- 山羊 *Shan¹ yang²*. ... A goat.
- 綿羊 *Mien² yang²*. ... A sheep.
- 核 *Hê², hu²*. ... Kernel, seed; to scrutinize.

- 核桃 *Hê² t'ao²*. ... The walnut.
- 雀 *Ch'iao³, ch'iao⁴*. ... A bird, a small bird.
- 謂 *Wei⁴*. To say, to speak of; to designate, to ... denominate, to call.
- 擔事 *Tun¹ shì⁴*. To bear responsibility, to bear ... up under difficulties.
- 扛事 *K'ang⁴ shì⁴*. ... The same.
- 各一路 *Kê⁴ i¹ lu⁴*. Different from others, ... peculiar, singular.
- 囚 *Ch'iu²*. ... To imprison, to incarcerate.

呢、可 ○ 歇 起 一 能 是 等 一
 答 彼 他²⁹ 歇 的 對 和 一 的 個
 必 此 雖 ○ 人 雙 他 例 手、風
 是 打 然 竊²⁸ 走 抱 生、一 問 還 箱 匣、
 秤 法 罵。 在 賊 倦 乏 身 心 罪。 能 一 年
 有 碼 ○ 遠 和 了、 量 一 ○ 不 年
 有 一³⁰ 支 和 強 盜、 加 心 貌 的 過 日 子。 看 罷、²⁴ 柴 喇。
 大 有 輕 的 你 們 仍 舊 是 一 宗 一
 有 重 的 豆 餅、 仍 舊 是 一 宗 一
 小 重 的 餅、 仍 舊 是 一 宗 一
 ○ 趕³¹ 到 晚 上 回 家 的
 的 錢 不 類。 方 一 有 不 都

- 22 If you buy a bellows, you can save a deal of fuel in the course of a year.
- 23 That is a man who always stands in the first class, can he fail to get his [second] degree?
- 24 One who secretes a thief is regarded as equally guilty with the thief himself.
- 25 If you don't believe it, wait and see. That woman can never live harmoniously with him.
- 26 On Phoenix Street there is a pair of twins who in size and looks are precisely alike.
- 27 Christiana and her company were weary with traveling and also agitated in mind, and sought a place to rest.
- 28 Although thieves and robbers are not the same, yet they belong to the same class.
- 29 Although he belongs to a distant branch, still you are of one family stock and should not quarrel.
- 30 How is it that the same quality of bean cake has two prices? *Ans.* It must be that the weights (scales) are different.

囚犯 *Ch'iu² fan⁴*. A prisoner, a convict.
 風匣 *Feng¹ hsia²*. A bellows, a blower.
 風箱 *Feng¹ hsiang¹*. The same.
 雙 *Shwang⁴*. To double, to put two together; twins. See *shwang¹*.
 雙生 *Shwang⁴ sheng¹*. Twins.
 雙抱 *Shwang⁴ pao⁴*. Same:—Note 26.
 竊 *Ch'ie⁴*. To steal, to pilfer; clandestine, private; my opinion.
 竊賊 *Ch'ie⁴ tsei²*. A thief, a pilferer.
 豆 *Tou⁴*. Pulse, beans, peas.
 法碼 *Fa³ ma³*. Weights for weighing; standard of weight.

報信 *Pao⁴ hsin⁴*. To announce, to give notice, to carry news.
 旗下 *Ch'ie² hsia⁴*. Bannermen, Tartars.
 百姓 *Pai³ hsing⁴*. The people, the common people.
 看待 *Kan⁴ tai⁴*. To behave towards, to treat, to regard.
 朗 *Lang³*. Clear, bright, distinct.
 明朗 *Ming² lang⁴*. Bright, lustrous; clearly, *evidently*, manifestly.
 明朗眼見 *Ming² lang³ yien³ chien⁴*. *Evidently*, palpably.
 逃荒 *Tao² hwang¹*. To flee from famine.

NOTES.

2 Lit., *With the same rice and flour, every man has his own skill*,—a ready-made saying often used as a comparison. The dictionaries carefully distinguish 段 from 段 (read chia), but in common usage the latter is often written for the former.
 5 There is nothing in this sentence as it stands to show whether it is to be taken hypothetically or not. In 人口 the noun and its classifier have changed places, making a term meaning *member of a family*, but only used, as here, when referring to the number of persons in a family.

7 The translation of this sentence sounds absurd. It is all right, however, in Chinese, because sheep and goats are regarded as essentially one species, all being called 羊.
 8 Dates are usually sold by the quantity, walnuts by the piece, thus showing the superiority of the latter. The meaning of the saying is that men must not all be estimated alike.
 9 三位一體 is the conventional form adopted in Chinese to express the Christian idea of the Trinity.

第一百七十七課

TRANSLATION.

穩穩的睡罷。○王老爺已經看得的確的，你還
 誠實的，不必動虛套子。○別驚動他，叫他安安
 就到了。○不用這麼絮絮叨叨的，真討人厭。○他們要
 來了。○不用着急，從容的走罷。今天不論怎麼
 乾淨淨的。○若事情順當的，不過十天就返回
 的，你還不明白嗎。○他的衣裳雖然不算好，却是乾
 的，白朗白朗。我吃二百錢的虧。○這書上講的詳細
 那等不樂。○水運歡歡喜喜的。○這書上講的詳細
 在賬目上，總要清清楚楚的。○安老弟，兄弟們和睦的，
 這是實實在在的事情。○安老弟，兄弟們和睦的，

- 1 This is a positive fact.
- 2 Settle down quickly to your books.
- 3 In accounts clearness is all important.
- 4 When brothers are harmonious, everything runs smoothly.
- 5 Shwei Yün went to her own room delighted.
- 6 It is as clear as noonday that I lose two hundred cash.
- 7 It is minutely explained in the book, and yet you do not understand it?
- 8 Although his clothing would not be considered good, still it is perfectly clean.
- 9 If my business goes off smoothly, I will be back within ten days.
- 10 There is no need of hurrying; go at an easy pace; we will get there to-day in any case.
- 11 This repetitious way you have of talking is most disagreeable.
- 12 Let us be straightforward and put aside empty compliments.
- 13 Do not disturb him, let him sleep quietly.
- 14 Wang Lao Yie already knows it perfectly well, what room is there for further disputing?

的 *Ti⁴* Real, certain; a target. See *ti¹*.
 確 *Ch'ioä⁴* . . . Firm, substantial; really, *certainly*.
 的確 Certain, true, unmisakeable; in fact.
 安頓 *An¹ tun⁴*. Quiet, at rest; comfortable;
 *gentle, staid*.
 鄙 *Pi^{3,4}* Low, mean; rustic.
 鄙俗 *Pi³ su²*. Common, mean, vulgar; shame-
 faced, *bashful*.
 縮 *Soi^{1,4}*. To draw back; to *shrink*, to contract;
 to condense.
 寒縮 *Han² soi⁴* Retiring, *bashful*.
 官樣 *Kwan¹ yang⁴*. Genteel, *well-bred*, gen-
 tlemanly; *pompos*.
 大方 *Ta⁴ fang¹*. Genteel, *well-bred*; liberal-
 minded, *generous*.
 痊愈 *Ch'üen²* Recovered from sickness, *well*.
 愈 *Yü^{2,4}* Cured; to exceed the more.

痊愈 Recovered, cured, *healed*.
 盅 *Chung¹* A small cup for tea or wine.
 看守 *K'an¹ shou³*. To watch over, to guard,
 to *keep safely*.
 墓 *Mu⁴* A *grave*, a tomb, a sepulcher.
 墳墓 *Fèn² mu⁴* A *grave*, a sepulcher.
 懼 *Chü⁴* To *fear*, to be apprehensive.
 懼怕 *Chü⁴ p'a⁴*. To *fear*, to be *affrighted*, to
 *dread*, to stand in awe.
 兢 *Ching¹* Fearful, *solicitous*.
 戰兢 *Chan⁴ ching¹*. To be *alarmed*, to *tremble*,
 to *quake*.
 含 *Han²*. To hold in the mouth; to contain; to
 *cherish*; to *restrain*.
 含糊 *Han² ha²*. Indistinct, *vague*; uncertain;
 *indefinite*; *reserved*.

說家賊難防、他這樣摸摸
 你²⁶動不²⁰動、想²⁴着²⁵打²⁵人、那²⁵一²⁵回²⁵遭²⁵打²⁵出²⁵禍²⁵來、你²⁵就²⁵後²⁵悔²⁵不²⁵及²⁵喇、²⁸俗²⁸語²⁸說、
 天²⁶家²⁶不²⁶住²⁶嘴²⁶的²⁶喫²⁶。○²⁴無²⁴論²⁴他²⁴們²⁴怎²⁴樣²⁴不²⁴好²⁴、那²⁴總²⁴是²⁴由²⁴着²⁴他²⁴的²⁴性²⁴兒²⁴、能²⁴成²⁴天²⁴家²⁴不²⁴住²⁴嘴²⁴的²⁴喫²⁴。○²⁴無²⁴論²⁴他²⁴們²⁴怎²⁴樣²⁴不²⁴好²⁴、那²⁴總²⁴是²⁴由²⁴着²⁴他²⁴的²⁴性²⁴兒²⁴、能²⁴成
 晚²⁶不²⁶住²⁶手²⁶的²⁶做²⁶活²⁶。○²³香²³齡²³子²³好²³大²³飯²³量²³、若²³是²³由²³着²³他²³的²³性²³兒²³、能²³成
 沒²⁶有²⁶、²⁰我²⁰已²⁰經²⁰去²⁰過²⁰數²⁰次²⁰。○²²我²²們²²大²²嫂²²子²²、真²²是²²個²²殷²²勤²²人²²、從²²早²²到
 念²⁶。○²⁰他²⁰屢²⁰次²⁰跌²⁰在²⁰火²⁰裏²⁰、屢²⁰次²⁰跌²⁰在²⁰水²⁰裏²⁰。○¹⁹只¹⁹從¹⁹離¹⁹別¹⁹以¹⁹後¹⁹、心¹⁹中¹⁹時¹⁹常¹⁹想
 瘋²⁶病²⁶。○¹⁷人¹⁷家¹⁷串¹⁷門¹⁷子¹⁷、都¹⁷有¹⁷時¹⁷有¹⁷刻¹⁷、你¹⁷是¹⁷時¹⁷時¹⁷刻¹⁷刻¹⁷的¹⁷吃¹⁷藥¹⁷、也¹⁷沒¹⁷見¹⁷出¹⁷怎¹⁷麼¹⁷樣¹⁷來。
 ○¹⁸他¹⁸一¹⁸秋¹⁸不¹⁸斷¹⁸的¹⁸吃¹⁸藥¹⁸、也¹⁸沒¹⁸見¹⁸出¹⁸怎¹⁸麼¹⁸樣¹⁸來。
 ○¹⁸他¹⁸抽¹⁸羊¹⁸角¹⁸瘋¹⁸病¹⁸。○¹⁸他¹⁸抽¹⁸羊¹⁸角¹⁸瘋¹⁸病¹⁸。

- 15 How is it that one so young is every little while having pains in his back and legs?
- 16 He has been taking medicine all the autumn without any apparent effect.
- 17 Other people have certain times for visiting, but you are continually at it.
- 18 He is afflicted with epilepsy, and frequently falls into the fire, and frequently into the water.
- 19 Ever since we parted I have been constantly thinking of you.
- 20 He is constantly insulting me. I really cannot put up with it.
- 21 Have you ever been at Nanking, sir? *Ans.* I have been there several times.
- 22 Our oldest brother's wife is a very industrious body, she works incessantly from morning till night.
- 23 Hsiang Ling-tsi has an enormous appetite, if you should let him have his will, his month would never be empty.
- 24 No matter how bad they are, still they are your father and mother-in-law. You ought not to be all the time vexing them.
- 25 In making experiments in natural science, it frequently happens that instruments are broken.
- 26 You are all the time full of the idea of fighting. One of these times you'll get yourself into trouble, and then it will be too late to repent.
- 27 It has always been said that thieves in the household are hard to guard against. Who can be always on his guard against such a light-fingered fellow as this?

串 *Ch'wan*⁴. To string on a string; to go or pass through; to connect, to league together; a string of anything:—Les. 125.
 串門子 *Ch'wan*⁴ *mên*² *tsi*³. To call, to visit, to gad about.
 闖門子 *Ch'wang*³ *mên*² *tsi*³. Same.
 癲 *Tien*¹. ... Crazy, insane; convulsions, fits.
 癇 *Hsien*². ... Convulsions, epileptic fits.
 癲癇 *Epileptic fits; convulsions.*
 羊角瘋 *Yang*² *chiao*³ *feng*¹. ... Epileptic fits.
 離別 *Li*² *pie*². ... To part, to take leave.
 想念 *Hsiang*³ *nien*⁴. To think about, to keep in mind, to long for.

南京 *Nan*² *ching*¹. Nanking, the name was given in the Ming dynasty when the capital was moved to Peking.
 住嘴 *Chu*⁴ *tswei*³. ... To stop eating.
 公公 *Kung*¹ *kung*¹. ... A woman's father-in-law.
 婆婆 *P'oa*² *p'oa*². ... A woman's mother-in-law.
 驗 *Yien*⁴. To examine officially, to inspect, to verify; to hold an inquest.
 試驗 *Shi*⁴ *yien*⁴. ... To try, to test, to experiment.
 家賊 *Chia*¹ *tsei*². ... A thief in one's own family.
 撿 *Soa*⁴. ... To feel after; to select, to take.
 緝 *Ch'i*⁴. ... To pursue; to search for. See *ch'i*¹.

敬奉他、還能屢次被黃水淹了嗎。
 王、給他燒香燒紙、請他聽戲、若他真真是神、你們這樣
 工夫陪伴他呢。○明明是個水蛇、你們都稱他為大
 次來、陪他呢。○逢拉開話匣子、就是半天、誰有這麼些
 事、好不、值不值、捧盆、摔碗、打老婆、罵孩子。○遲雲生屢屢次
 成脾氣、自己在外邊、不住、開着手、賭錢、回家還要時刻找
 如此、誰能幫助得起呢。○東鄰舍那個老頭子、實在不
 犯法、這是甚麼緣故呢。○你們也曉得犯法不好、却不住的
 難時時都對心思。○到病的日子久了、雖有孝子伺候、也
 久病牀前無孝子、

- 28 The saying is, "A dutiful son is never found at the bedside of one who is long ill." When anyone is long ill, it is hard even for a dutiful son always to serve him to his mind.
- 29 You know it is not right to break the law, yet you are continually breaking it. What is the reason of this?
- 30 Helping others is only a temporary thing. Who can afford to keep on helping indefinitely?
- 31 The old fellow who lives to the east of us is certainly a hard case. When away from home he spends his time gambling, and when he comes home he is continually making trouble, ever and anon smashing the crockery, beating his wife and abusing his children.
- 32 Ch'i Yün Shêng is constantly coming over to gossip. Let him once get started he will run on for half a day. Who can afford the time required to entertain him?
- 33 Manifestly it is merely a water snake which you address as "The Great King," burning incense and paper to him and inviting him to enjoy theatricals. If he were really a god, would you, who thus worship him, still be flooded again and again by the water of the Yellow River?

摸擦 *Moa¹ soa⁴.* To feel after; to feel with the hand, to finger:—Note 27.

摸緝 *Moa¹ chi⁴.* The same. (s.)

孝子 *Hsiao⁴ tsi³* A dutiful son.

找事 *Chao³ shi⁴.* To find fault, to pick a quarrel, to make a disturbance, to raise a row; to look for employment.

搗白 *Tao³ poa².* To gossip, to chat, to talk together. (s.)

聒 *Kwa¹4.* *Incessant talking; loquacity, jabber.* Also *hwoa¹.*

閒話 *Hsien² kwa⁴.* Idle talk, *chit chat.*

話匣子 *Hwa⁴ hsia² tsi³.* "Talk box", a facetious term for the mouth or the faculty of speaking.

伴 *Pan⁴.* . . . A comrade, an associate; to attend.

陪伴 *P'ei² pan⁴.* To entertain, to bear one company.

大王 *Tai⁴ wang².* A rebel chief, a freebooter:—Note 33.

敬奉 *Ching⁴ fêng⁴.* To worship, to serve as men do the gods.

NOTES.

1 Or You should always keep your wits about you.
 3 Lit., Takes death (meaning suicide) and frightens people. This is a common threat of Chinese women, and is really their only resort in order to bring their husbands or mothers-in-law to terms, or to get justice at their hands, and it is not unfrequently carried into effect.
 5 That is, easily moved by the sorrows and sufferings of historical or fictitious characters.

10 叫喚 is not properly applied to articulate sounds, though sometimes so used derisively. It is used of the call of almost all animals, thus covering many English words, as bark, bellow, bawl, bray, squeal, etc.
 11 瓢口 A dipper mouth; i. e. a mouth as big as a dipper. 火盆嘴 A fire pan mouth; i. e., a mouth as big as a fire pan.

他 我 和 行 到 無¹³有 着 白。 不
 賴 和 寶 李 那 論 個 是 很 〇 知
 了 他 興 的 預 些 學 參 是 有 〇 是
 去 立 的 備 細 網 差 個 有 你¹¹ 我
 了 下 賬 妥 微 鑑 不 景 滋 看 我
 〇 合 上 當 處 學 齊 兒 味 他 沒
 學¹⁷ 同 月 苦 誰 史 那 〇 走 走 說
 問 上 子 子 也 記 能 樣 樣 〇 將 將 明
 一 面 一 來 記 不 樣 樣 〇 就 就 白
 道 寫 來 不 樣 樣 〇 是 是 可
 是 的 清 〇 記 得 辦 辦 〇 常 常 也
 大 清 喇。 〇 得 得 公 公 〇 辦 辦 知
 海 楚 〇 〇 大 得 事 的 人 也 是
 無 不 〇 〇 關 得 妥 當 呢。 他
 邊 然 〇 〇 節 得 妥 當 呢。 沒
 怎 又 〇 〇 目 得 妥 當 呢。 聽
 能 叫 時 我¹⁵ 套 說 〇 必 覺 明

- 10 I do not know whether it was that I did not say it plainly, or that he did not hear it correctly.
- 11 See the air with which he struts along. He imagines that he is perfectly stunning.
- 12 Even one who is constantly transacting business will sometimes fall short. How is it possible to always give entire satisfaction?
- 13 In learning either annals or history one can remember only the general outline; as to the particulars, no one can remember them all.
- 14 Get the bedding and luggage ready beforehand, and as soon as the litter comes we will start.
- 15 My account with Pao Hsing was settled in full last month.
- 16 It is very fortunate that at the time I had an agreement drawn up with him in which everything was distinctly written out; otherwise he would have imposed on me again.
- 17 Learning is a great and shoreless sea.

真切 Vivid,—adds its force to the verb it follows.

親確 Distinct,—adds its force to the verb it follows.

透徹 Perspicuous,—adds its force to the verb it follows.

齊全 Complete,—adds its force to the verb it follows.

將起來 An auxiliary form found in Chinese novels. It is used with verbs of motion and expresses an inceptive, or a progressive idea.

With this lesson we take leave of the subject of verbal auxiliaries; not that there are not more, both single and double, but because in most cases they are each limited to one or two special applications, each of which is best learned as an independent phrase.

VOCABULARY.

註 *Chu*⁴. To define, to explain; a note, an explanation, an emendation.

小註 *Hsiao*³ *chu*⁴. A note, an explanation, a comment:—Note 1.

黑墨糊眼 *Hei*¹ *mei*⁴ *hu*² *yien*³. Blotted, blurred, red, defaced.

黑墨烏嘴 *Hei*¹ *mei*⁴ *wu*¹ *tswci*³. . . . The same.

停當 *T'ing*² *tang*¹. In proper order, satisfactory, all right:—see Sub.

親確 *Ch'in*¹ *ch'ioa*⁴. Clear, distinct, well defined, sharp:—see Sub.

慚 *Mien*³. . . . To reflect; modest, ashamed.

慚 *T'ien*^{3,4}. . . . Ashamed, bashful; to blush.

慚 慚 Modest, bashful, shamefaced.

于 *Yü*². To proceed; a surname: also used as synonymous with 於.

徹 *Ch'é*⁴. . . . To penetrate; clear, perspicuous.

透徹 *T'ou*⁴ *ch'é*². To comprehend; clear, perspicuous; thorough:—see Sub.

參 *Ts'en*¹. Uneven, not uniform. See *ts'an*¹, also *shên*¹.

差 *Ts'i*¹. Having uneven points, rugged. See *ch'a*¹ and *ch'ai*¹.

參差不齊 *Ts'en*¹ *ts'i*¹ *pu*⁴ *ch'i*². Uneven, irregular.

綱 *Kang*¹. . . . A bond of union, a principle, a rule.

仍舊沒講明白。○追賊追出一大半子，這就
 明遺留後患。○他²³所講究的，不過附會之說，
 拾妥當。○分²²家總要分得清楚，免得分家不
 間房子還沒收拾嗎？^答收拾了一氣，還沒收
 去上工罷，我和掌^{尺櫃}的已經說明白了。○那²¹着
 得站將起來，活動活動。○你²⁰明天可以跟着
 樣蹩腿坐着，光壓麻了腳，所以坐一會子，必
 位大老爺，能給他們斷清楚了不能。○我¹⁹這
 因為這條河壩，又打起官司來喇，也不知道
 把所有的書籍，都學完全了呢。○現在兩鄉社

How can one ever learn all the books there are?
 18 At present the two townships have gone to law again about this river embankment. It remains to be seen whether this magistrate will be able to settle the matter satisfactorily.
 19 This sitting cross-legged always makes my feet numb, so that after sitting awhile I have to get up and move around a little.
 20 You may go to work to-morrow with the others. I have arranged it with the manager (foreman).
 21 Have you not yet put that room in order? *Ans.* I worked at it a little while but it is not yet finished.
 22 In dividing the family inheritance, it is important to secure a clear understanding so as to avoid subsequent difficulties growing out of an unsatisfactory division.
 23 His exposition simply runs in the old rut, after all he has not made it clear.
 24 If one recovers the greater part of any stolen property, that is con-

鑑 *Chien*⁴. A mirror; an example; a precedent; ... a precept.
 綱鑑 Historical annals, an outline history.
 史 *Shi*³. ... A historian; a history, records.
 史記 *Shi*³ *chi*⁴. A history, a chronological record.
 節目 *Chie*² *mu*⁴. Divisions, heads, classification, outline.
 大關節目 *Ta*⁴ *hwan*¹ *chie*² *mu*⁴. The general outline, the principal heads or divisions.
 微 *Wei*¹. Minute, insignificant; subtle, hidden; ... slightly; rather:—Les. 177.
 細微 *Hsi*⁴ *wei*¹. ... Minute, fine, very small.
 被套 *Pei*⁴ *t'ao*⁴. A large bag or wallet for holding bedding and clothing.
 行李 *Hsing*² *li*³. ... Luggage, baggage.
 籍 *Chi*⁴. ... A book, a record. Also *chi*².
 書籍 *Shu*¹ *chi*⁴. ... Books, records.
 社 *She*⁴. The tutelary god of a particular place; ... a village; a township.

壩 *Pa*⁴. ... An embankment, a dike.
 蹩 *P'an*². ... To sit with the legs crossed under one.
 蹩腿 *P'an*² *t'wei*³. ... To sit tailor fashion as Chinese women constantly do.
 活動 *Hwo*² *tung*⁴. Loose, moveable; variable, ... to move, to exercise.
 掌尺 *Chang*³ *ch'i*³. A foreman, a head workman, ... a boss.
 掌作 *Chang*³ *tso*⁴. ... The same.
 遺留 *I*² *liu*². To bequeath, to leave behind, ... to transmit.
 附 *Fu*⁴. To lean upon, to cling, to attach oneself to; to add to; a supplement.
 附會 *Fu*⁴ *hwei*⁴. To echo the words of another; to gloss over; to speak at random.
 成就 *Ch'eng*² *chiu*⁴. To complete, to finish, to fulfil.
 遵 *Tsun*¹. To obey, to conform to, to act as ... required, to follow out. [to keep.
 遵守 *Tsun*¹ *shou*³. ... To observe a law,
 遵行 *Tsun*¹ *hsing*². To perform what is commanded, to obey.

就然行當他的救等 ○ 算
 必有完遵他都義主車貨²⁵好
 得罪全行的替凡已來都還
 救若了、的、我律經就預能
 肯所他、們法成裝。備追
 悔以都守當就 ○ 齊齊
 改我替完遵了我²⁶全全
 信們我全守律們了、了
 主、雖們了、的、法的只嗎。

sidered very good indeed. Did you suppose it was possible to get it all back?
 25 The goods are all in readiness, and as soon as the carts come, we will commence loading.
 26 Our Saviour has already fulfilled the righteousness of the law. Everything the law requires us to observe, He has completely observed for us; what it requires us to perform, He has completely performed for us; so that although we are sinners, yet if we will repent and believe in the Saviour, we shall certainly be saved.

NOTES.

1 小註 A small comment, is so called because usually inserted in small type and in double columns.

6 碰釘子 To run against a nail, which produces a sudden and painful revulsion of feeling, hence, to be embarrassed, to be nonplussed.

10 可 as here used, is little more than a mere expletive.

11 搖搖擺擺 To swing and sway, to swagger, to strut. The single form of this reduplication is rarely used.

覺着很有滋味 Delighted with his own self-satisfaction; 覺着是個景兒 Thinks he is somebody worth looking at.

14 轎子 might also refer to a sedan chair, but the mention of luggage implies that a mule litter was intended.

17 學問一道 This business of learning. 一道 is added for the purpose of specializing and emphasizing.

13 The use of 這 seems to imply that the officer in question was a new one, different from the former one.

20 There seems to be a great variety of terms for head workman. 掌櫃的, which is used in this sense in Peking, generally means the responsible man in a business firm, rather than a foreman or head workman.

22 遺留後患 To leave behind an after trouble, a phrase borrowed from books.

23 Chinese teachers are much given to repeating over and over again the original word or words with slight variations, and calling that an explanation. In expounding the classics (which is here referred to), they for the most part simply rehearse with slight variations and verbal expansions the words of the standard commentator.

26 凡律法當遵守的 Whatever [in] the law [we] ought to observe.

LESSON CX.

CONNECTIVES.

The more commonly used words of this class were given in Les. 12. This lesson adds others less frequently used, but equally important.

與 To give,—with, to, when joined with 同 it means, as, (2)

同 To unite,—together with, in common, and, the same.

連 To connect,—also, even, and. The normal place for 連 is at the beginning of a clause, and

it is generally followed, after the subject, by either 都 or 也.

帶 A girdle,—together with, and, including.

連 帶. Both and, between and.

並 Two joined together,—together with, and, and also, moreover.

以及 Together with, in addition to, and also.

VOCABULARY.

並 Ping⁴. Two joined together, unitedly; together with;—see Sub.; enforces a negative:—Les. 121.

玩笑 Wan² hsiao⁴. To jest, to joke, to talk in fun.

惱 Nao³. To get angry, to feel irritated, to be indignant.

夫婦 Fu¹ fu⁴. Husband and wife.

舛 Ch'wan³. Opposed to, perverse.

舛錯 Ch'wan³ ts'oa⁴. An error, a mistake.

第一十課

TRANSLATION.

今賭起錢來喇把房子連帶地都輸淨了。○看不得他是非。○無干的事。○我們就不必管兒女與爹娘論不得是起來了。○若不同他講明白。○以後怕有舛錯。○與我方自己方便。○謝兆年手生長瘡。○連膊都腫與人不方便。○自己方便。○謝兆年手生長瘡。○連膊都腫不許他與匪類相交。○夫婦是有福同享。○有罪同受。○量。○再去見他。○我們應該帶上了。○我明天必過去同他議論他。○我帶上了。○我明天必過去同他我。○我受了傷。○我不過是與你玩笑。○你就惱了。○連他誰好意思與你為仇呢。○我與你父親同年。○連他帶

- 1 Who would have the face to act as your enemy?
- 2 I am of the same age as your father.
- 3 He and I were both wounded.
- 4 You ought not to get angry when I was merely joking with you. [us.]
- 5 In criticizing him they also implicated
- 6 I shall certainly go over to-morrow and consult with him.
- 7 When you go again to see him, you should take some one else with you.
- 8 I was not acquainted with him previously. [the profligate.]
- 9 Do not allow him to associate with
- 10 Husband and wife enjoy their blessings and bear their sorrows in common.
- 11 To accommodate others is to accommodate oneself.
- 12 Shic Chao Nien has a boil on his hand which has caused the swelling of his whole lower arm.
- 13 If you do not have a distinct understanding with him, I fear there will afterwards be some mistake.
- 14 It is better not to meddle with that which does not concern us.
- 15 A son should not contest a question of right and wrong with his parents.
- 16 My whole family, together with my flocks, are all getting along very well.
- 17 Chiang Ta Hsing has taken to gambling, and has lost both his house and his land.

差錯 *Ch'a¹ ts'oa¹.* An error, a mistake, a misunderstanding, a blunder.
 無干 *Wu² kan¹.* No part in, no concern of.
 丈母 *Chang⁴ mu³.* A man's mother-in-law.
 虛度 *Usü¹ tu¹.* To live in vain, to waste or squander (time).
 日月 *Ji¹ yüe¹.* Time.
 傢具 *Chia¹ ehü¹.* Fixtures, furniture, effects.
 罄 *Ch'ing⁴.* Exhausted, emptied; entirely, wholly:--Les. 149.
 罄淨 *Ch'ing⁴ ching⁴.* Entirely finished, quite used up, all gone:--Les. 149, Sub.
 白丁 *Pai² ting¹.* A man without a degree, a common man.
 清吉 *Ch'ing¹ chi².* Perfect felicity, entire good fortune. (w.)

福安 *Fu² an¹.* Peace and happiness. (w.)
 性命 *Hsing⁴ ming⁴.* Life, the vital principle, existence.
 伯 *Pai³.* A father's elder brother. Also read *poa²* in this sense, and in Shantung *pei⁴*. See *poa²*.
 大伯子 *Tu¹ pai³ tsü³.* A husband's elder brother:--Note 28.
 小叔子 *Usiao³ shu² tsü³.* A husband's younger brother.
 擄 *Lu³.* To plunder, to take or carry captive.
 使費 *Shi² fei¹.* Outlay, expenses.
 費用 *Fei³ yung⁴.* The same.
 酬 *Ch'ou².* To pledge a guest; to recompense, to requite.
 應酬 *Ying⁴ eh'ou².* To reciprocate friendship or kindness; to entertain; intercourse, reciprocity; to give a fee to a superior.

大 河、與 也 淨。失 度 去 沒 個
 人、連 天 沒 了 日 同 小 秀
 並 人 地 有。今²⁵火、月、生 的、才、
 合 帶 爭 ○ 天 把 連 同 連 秀
 家 牲 是 父²⁴黃 糧 我 死、丈 才
 清福口、非 就 福 食 也 却 母 却
 吉安。都 呢。是 財 衣 白 投 都 與
 ○ 跌 ○ 天、請 裳、費 那 要 秀
 一²⁷在 有²⁵母 了 並 了 裏 笑 才
 犯 水 個 就 三 大 工 去。了。不
 了 裏。騎 是 桌 小 夫 ○ ○ 同。
 案、○ 牲 地、客、傢 咯。不²¹今²⁰○
 連 敬²⁶口 那 連 具、○ 但 若 你¹⁹
 身 請 的 有 一 都 李²²是 不 這
 家 李 女 爲 個 燒 三 你 隨 個
 性 先 人 人 白 得 元 們 哥 沒
 命 生 過 敢 丁 馨 家 虛 哥 大

18 Do not depend upon his being a graduate; there are graduates and graduates.
 19 You presumptuous fellow; cracking coarse jokes even with your mother-in-law!
 20 If I do not go with you now for life or for death, where shall I go?
 21 Not only have you squandered your time, but I also have spent mine in vain.
 22 A fire broke out in Li San Yüen's home, and his grain and clothes, together with all his effects, were entirely burned up.
 23 Hwang Fu Ts'ai invited three tables of guests to-day, and there was not a single one without a degree.
 24 The father is Heaven and the mother is Earth; where is the man who would dare to contest a point of right and wrong with Heaven and Earth.
 25 A woman was fording the river on an animal, when the animal stumbled, and both woman and beast fell into the water. [and his family.
 26 My best wishes to his honor, Mr. Li,
 27 If once you commit a crime, your own life and the lives of your family are all endangered.

簿 *Pu⁴*. A register; an account book; a blank book, a memorandum.
 緣簿 *Yüen² pu⁴*. A subscription book for religious or charitable purposes.
 賭博 *Tu³ po²*. To gamble.
 娼 *Ch'ang¹*. A singing woman, a courtesan.
 妓 *Chi⁴*. A courtesan, a prostitute.
 娼妓 A prostitute, a strumpet.
 賊盜 *Tsei² tao⁴*. A robber, a thief, a highway-man.
 盜賊 *Tao⁴ tsei²*. The same.
 急忙 *Chi² mang²*. Quickly, hurriedly; promptly, suddenly, for the time being.
 樹林 *Shu⁴ lin²*. A wood, a grove; a forest.
 驢 *Ts'wan⁴*. To leap, to jump; to prance; to spurt out.
 廊 *Lang²*. A verandah, a porch, a gallery.
 厦 *Sha⁴*. A projecting roof, a shed.
 簷 *Yien²*. The eaves of a house.
 厦簷 Projecting eaves; a projecting roof supported on pillars.

花消 *Hwa¹ hsiao¹*. Expense, outlay.
 酬謝 *Ch'ou² hsie⁴*. To reciprocate in kind, to return a favor by a present.
 賀喜 *Hè⁴ hsi³*. To offer congratulations.
 酒飯 *Chiu³ fan⁴*. Food fit to be eaten with wine, a feast.
 厮 *Sī¹*. A servant, a menial attendant.
 小厮 *Hsiao³ sī¹*. A serving boy, a waiter; a little boy, a son.
 鬟 *Hwan²*. The hair dressed in a knot on the top of the head, a tuft.
 丫鬟 *Ya¹ hwan²*. A slave girl, a waiting maid. Note 35.
 僕 *P'u³*. A servant, "your servant."
 僕婦 *P'u² fu⁴*. A slave woman, a nurse. (w.)
 冊 *Ts'è⁴*. A list, a register; records.
 花名冊 *Hwa¹ ming² ts'è⁴*. A general roll or register, a list of adherents.
 卯 *Mao³*. The fourth of the twelve branches; 5 to 7 o'clock A.M., morning.
 卯簿 *Mao³ pu⁴*. A muster roll,—so named because called in the morning.

去。子。可以。咬。他。妓。每。費。使。同。都。
 ○我³³的孫子今年進學。花消太多喇。連學
 以及所有的零碎東西。都搬到厦廊下
 可以將裏頭的椅子和桌子。連小牀。帶書架
 把他傷了個不堪。○今天³²我要拾掇客堂
 他要跑。急忙驢出樹林。撲在他身上。連撕帶
 妓園子。正是賊盜出沒的所在。○那³¹獅子見
 每年總要得五百多吊錢。○這³⁰些賭博場。並娼
 費用太重。吃米燒柴。人情應酬。連經戲簿。
 同小叔子。也都叫賊擄了去喇。○我²⁹家
 都保不住。○²⁸俺我們當家的。叫賊殺了。大伯子

- 28 My husband was killed by the robbers, and his elder and younger brothers all carried away captives by them.
- 29 The expenses of my family are quite too heavy. What with rice and fuel, friendly contributions and social reciprocities, together with assessments for prayers and theatricals, I require over five hundred strings of cash each year.
- 30 These gambling dens and brothels are the rendezvous of robbers and thieves.
- 31 The lion seeing he was about to run, leaped suddenly out of the wood and pounced upon him, and what with tearing and biting, wounded him dreadfully.
- 32 I want to clean up the parlor to-day; you may carry out to the verandah the chairs, tables and sofas, also the bookcase, together with all the smaller articles.
- 33 My grandson getting his degree this year

NOTES.

3 連他帶我 The double conjunction emphasizes the fact that both were wounded, as if one ought to have escaped.

3 素不相識 Previously not acquainted, a ready made phrase.

11 A common saying answering to, "A kind act is never thrown away."

18 秀才與秀才不同 Lit. graduates are not the same as graduates, or, as we say in English, "there are graduates and graduates."

19 沒大沒小 A very expressive phrase, meaning that the person disregards, or is insensible to, his relation to those above and below him.

24 父就是天母就是地, presents a stock sentiment of Chinese philosophy. The understanding of the common people takes the impersonal pantheistic terms of the learned, in what is practically a personal sense. To the common Chinese mind 天地 means God.

25 Note how 跌 is predicated of both the woman and the animal.

26 This is the stereotyped polite phraseology with which a letter opens.

27 犯了案 To sin a suit; i.e., to transgress the law so as to incur a prosecution. 身家性命 In letters, legal documents and books, 身 is used pronominally for the person speaking and sometimes, as here, for the person spoken to or about; 家 is not an enclitic but is used in its primary sense. The combination is decidedly *Wên*.

28 孩子爹 Women address their husbands, and also speak of them to others, as *the children's father* or as *so and so's father*, using the name of the eldest son, or if there be no son, of the eldest daughter. Other persons also often take up and use the term used by the wife. Men also speak of their wives as the children's mother, etc. 當家的 "*the man of the house*," is more frequently used in the North than in the South. It is a curious fact that while 伯伯 or 伯伯 or 伯父 means a father's elder brother, a paternal uncle, 伯子 or 大伯子 means a husband's elder brother, a brother-in-law; and that while 叔叔 or 叔叔 or 叔父 means a father's younger brother, a paternal uncle, 叔子 or 小叔子 means a husband's younger brother, a brother-in-law. 姑 and 舅, and in some localities 姨, follow the same rule; thus 姑 or 姑姑 or 姑母 means a father's sister, a paternal aunt, while 姑子 (大姑子 and 小姑子) means a husband's sister, a sister-in-law.

29 經戲緣簿 A subscription book for raising money to pay for reciting prayers and holding theatricals. These subscriptions are practically *assessments* by the priests.

30 出沒的所在 *Place of appearing and disappearing*; i. e., *hiding place*,—a book expression.

33 送學 Shortly after the examinations are over and the degrees awarded, the magistrate of each district issues a notice, calling the new graduates to meet him on a certain day and be presented to the 老師. They go dressed up in conventional uniform to the magistrate's office, where he

記名及○一三○的的規
 在冊了家³⁵死、年我³⁴酒藍帶
 卯子鬢中把我個借給飯衫酬
 簿上、僕中上的我的利錢、雲一帽謝
 上。營婦下錢、也山共吹先生、
 中兵的名所有連、沒那花了並及
 丁的字、的一管帶利如今他錢、多客
 的、總家利全、丟、這、這、吊、吃
 名字、總記小、丟、這、這、吊、吃
 一、總、花、以、了、這、這、吊、吃
 總、花、以、了、這、這、吊、吃

cost a great deal. His graduation fees and present to the teacher, together with the blue coat, boots, hat, musicians, and the feast for those who came to offer congratulations, etc., which were required on the occasion of his matriculation, involved, in all, an expense of over three hundred thousand cash.

34 During these three years I have not received a single cash of interest on that thirty thousand cash that I lent Wang Yün Shan, and now that he has died, my money, both principal and interest, is all lost.

35 The whole family, including stewards and servant boys, together with slave girls and serving women, are all to be entered on the general register; and the names of all the soldiers in the barracks are to be recorded on the muster roll.

treats them to wine, and then goes with them to the 老師, whose official residence is either in, or attached to, the temple of Confucius. They first go into the temple and worship the Sage, and are then formally presented to the 老師 as his pupils (in theory). When dismissed, each one mounts his horse, and, accompanied by musicians and banners, goes round the city or country to call on his friends; after which he is expected to entertain his friends at a feast. These formalities

are not, however, compulsory, and those who are too poor to bear the expense, do not go at the invitation of the magistrate, and of course lose the glorification they might otherwise have had.

35 了鬢 is probably derived from a special manner of wearing the hair indicative of servitude. Both 了鬢 and 僕婦 are book terms. The colloquial terms are 了頭 and 老媽.

LESSON CXI.

SIGN OF THE PERFECT PARTICIPLE.

既 is the sign of the perfect participle. It precedes the verb and is usually rendered *having* or *seeing*, sometimes *since* or *inasmuch as*. It is closely allied in meaning to 已經, but differs in that it is only used in a subordinate or participial clause, and implies a principal verb to follow.

既然 } The same meaning as 既 alone, 然 and
 既是 } 是 are added for the sake of rhythm,
 serving also to strengthen slightly the force of 既
 既自 } Substantially the same as 既然 alone,
 but more colloquial, and also sometimes local.
 既已 } A contraction of 既然 已經.

VOCABULARY.

既 *Chi*⁴. . . To finish; since, seeing:—see Sub.
 不算 *Pu*⁴ *swan*⁴. To count oneself out, to refuse,
 to disclaim; to go for nothing.
 岳 *Yoa*⁴, *yüe*⁴, *yao*⁴. A wife's parents. A con-
 traction of 嶽.

岳父 *Yüe*⁴ *fu*⁴. A wife's father.
 養傷 *Yang*³ *shang*¹. To nurse a wound; to
 defray the expense of
recovery from a wound.
 管理 *Kwan*³ *li*³. To rule over, to govern, to
 control, to manage.

課一十百一第

TRANSLATION.

的親戚問他借幾百錢那不是我現成嗎。○你¹⁵自是結吧還這
 是不肯饒我拿把刀來割我這顆頭去也。○你¹⁵自是結吧還這
 管理。○既¹²然知道爹娘的恩了。爲甚麼不孝順呢。○他¹⁴是哥
 不得多言多語。○你¹¹在小事上既有忠心我要交給¹³你大事
 女婿。怎麼不給你¹¹丈岳人父去拜年呢。○我¹⁰既主意定了你們都
 與我。○既⁸然不能替人家做。就當趕快去辭。○你⁹既然是新
 壞到這一個樣子。大約難以再好。○你⁷既嫁就不該寫庚帖
 我呢。○他⁵自己既然沒提。誰好意思的問他呢。○事⁶情既已
 他還不能給他養傷嗎。○我²既說出來。就不能不算。○既³然打了
 他¹既走了。由他罷。○我²既說出來。就不能不算。○既³然打了

- 1 Since he has gone, let him do as he likes.
- 2 Having committed myself, I cannot but stand by it.
- 3 As you have beaten him, can you avoid bearing the expense of his recovery?
- 4 Seeing you knew it some time ago, why did you not come sooner and tell me?
- 5 As he did not mention it himself, who would have the face to ask him?
- 6 Seeing the business is damaged to this extent, it will probably be hard to right it again.
- 7 Seeing you do not intend to marry, you should not have given me a betrothal card.
- 8 Seeing you cannot do it for him, you should go at once and excuse yourself.
- 9 Being a new son-in-law, why do you not go and pay your father-in-law a new year's call.
- 10 As I have already made my decision, none of you need say anything more about it.
- 11 Inasmuch as thou hast been faithful in small things, I will make thee ruler over great things.
- 12 Since you know the kindness of your father and mother, why do you not honor them?
- 13 Well, brother, since you are not willing to forgive me, you might as well just take a knife and cut off my head.
- 14 As he is a relative, what difficulty is there in asking him for the loan of a few hundred cash?

多事 *Toa⁴ shi⁴. To meddle, to interfere, to be impertinent.*
 慮 *Lü⁴. To think anxiously about, to cogitate, to care for, to plan.*
 大丈夫 *Ta⁴ chang⁴ fu¹. A spirited magnanimous man.*
 梭 *So¹. A shuttle.*
 箭 *Chien⁴. An arrow; an archer; a bowshot; swift as an arrow.*
 忽 *Hu¹. To neglect, to slight; careless; suddenly, unexpectedly:—Les. 115.*
 疎忽 *Su¹ hu¹. Careless, negligent, lax.*
 趕攏 *Kan³ lung³. To curry favor, to pay court to, to coax.*

俯就 *Fu³ chiu⁴. To accommodate oneself to, to curry favor with.*
 材 *Ts'ai². Materials; qualities; abilities.*
 材料 *Ts'ai² liao⁴. Materials; ingredients; substance; capabilities.*
 辦置 *Pan⁴ chi⁴. To get ready; to provide; to procure.*
 爽神 *Shwang³ shên². Quick, prompt, expeditions.*
 欠帖 *Chien⁴ tie³. A promissory note, a bond, an I. O. U.*
 警 *Ching³. To warn, to caution; to urge one to reform.*

○ 他²⁶ 既是欺軟怕硬的東西，就不用理他，你若去俯就他，他就
 日如梭，光陰似箭，光陰既過去的這麼快，還可一刻忽嗎。
 然是個男子漢，大丈夫，辦事說話，不好。婆婆老婆娘說，
 ○ 他²³ 既是自心裏難受，你又去找他，他擺上了酒，還能預備飯嗎。
 麼不去考呢。○ 若²¹ 是我們不要走，他擺上了酒，還能預備飯嗎。
 有近憂。○ 若²¹ 是我們不要走，他擺上了酒，還能預備飯嗎。
 正是多事。○ 你¹⁸ 人家本主，既然願意，他還用不肯嗎。○ 既²⁰ 無遠慮，必
 個錢了。○ 你¹⁸ 人家本主，既然願意，他還用不肯嗎。○ 既²⁰ 無遠慮，必
 這一次罷。○ 那¹⁷ 一日沒有費用，既有費用，就一日也少不得這
 麼多說話做什麼。○ 既¹⁶ 然是我在這裏，看着我的面上，饒過他

- 15 Seeing you stammer, why do you talk so much?
- 16 Seeing I am here present, forgive him this once for my sake.
- 17 What day is there when you have no outlay? This being the case, you cannot do even a single day without money.
- 18 Not having been an eye-witness, how do you come to know it all so minutely?
- 19 This is a pure impertinence of his. Seeing the original party is willing, what business has he to dissent?
- 20 Since you have no care for the future, trouble will be sure to overtake you soon.
- 21 If he had no literary attainments, there would be some excuse; but seeing he has the scholarship, why not go and compete?
- 22 Don't let us go; having set out the wine can he fail to have food ready?
- 23 Is it likely you will get a favorable response, seeing you are applying to him when he is already worried?
- 24 As you boast of being a man, you should not speak and act in an effeminate way.
- 25 The saying is, "Days and months fly like a shuttle; time speeds by like an arrow." Since time passes so quickly, we should not waste a single moment.
- 26 Since he is a fellow who insults the weak and cringes to the strong, it

警戒 *Ching³ chie⁴. To warn, to caution; to threaten; to exhort.*
 省 *Hsing³. To examine, to inquire into; to watch; to awaken. See shêng³.*
 悟 *Wu⁴. To arouse, to awake; to perceive, to understand, to reflect.*

省悟 *To awake to a sense of, to become aware of, to become sensible of.*
 頑 *Wan². . . . Stupid, heedless, immovable.*
 愚頑 *Yü² wan². Thick-headed, obtuse, stupid; heedless; mulish.*

NOTES.

3 When one man wounds another in a fight, it is customary to require him to defray the expense of medical treatment, and in some cases pay for loss of time also, while the wound is healing.

7 與 is used for 給, see Les. 25.

9 Custom requires a son-in-law to pay his respects and carry a present to his father-in-law at the new year for three successive years, after which it is optional.

10 主意 may here be regarded as a compound verb and 定 as its auxiliary; or if taken as a noun, it is to be

regarded as transposed for rhetorical effect from its usual position. The common order would be 我主意既定了。

13 The phrase 把刀來 is probably elliptical for 把刀拿來, for 把 does not ordinarily take 來 alone as an auxiliary. 也 serves to connect the refusal to forgive and the beheading,—since you will not forgive me, you might as well also cut my head off.

17 這個 here refers back to the subject of discourse.

更長了價錢兒喇。○材料既他都辦
 置就了，做起來也爽神。○他這箇
 欠帖，到底是箇假的，從前要錢的
 時候，叫他踏踢的家裏老少不安，
 如今既已知道是假的，咱能叫他
 安穩嗎，總得照實告他一狀，叫他
 受點刑罰，纔能出我這口氣喇。○
 王蘭堂真是糊塗人，我警戒過他
 好幾次，他總不省悟，他既然這麼
 愚頑，吃虧是免不了的。

is best to pay no attention to him. Once begin to coax him, and he will presume all the more.
 27 Having the materials all ready, it can be made very quickly.
 28 This note of his after all is forged. When he was pressing for payment, he worried us so that neither old nor young got any rest. Now that we know it is false, shall we allow him to take his ease? Only by entering suit according to the facts, and giving him a taste of punishment, can I satisfy my resentment.
 29 Wang Lan Tang is a very foolish man. I have warned him several times, but he cannot be aroused [to a sense of his danger]. Seeing he is so obtuse, he will just have to suffer the consequences.

- 19 人家 and 本主 are in apposition, referring to the same person.
- 20 This sentiment is from the Confucian Analects, inculcating the wisdom of planning well for the future.
- 21 A full translation of 也還可說 would require, *there would then still be some excuse.*
- 22 In the entertainment of guests, wine is first set forth by itself and subsequently the food is brought on.
- 24 男子漢 expresses physical qualities, and 大丈夫

- 夫 mental qualities. The two phrases together express very strongly the qualities of a vigorous manliness. 婆婆娘娘 is the reduplication of a noun after the manner of the adjectives in Les. 107, making a very expressive descriptive adjective.
- 25 欺軟怕硬的 is used as a compound adjective descriptive of the "fellow" here referred to. 長了價 Raise his price,—a figure taken from buying and selling.

LESSON CXII.

ANTITHETICAL PARTICLES.

A number of different words are used to connect clauses used in apposition or antithesis, of which the principal are the following:—

倒 To invert,—on the contrary, yet. 倒 is often used when it cannot be translated. It serves to intimate that the thing asserted is contrary to expectation; thus in the seventh sentence its use intimates or at least suggests, that a commonplace style was to have been expected.

反 To return,—on the other hand, on the contrary, contrariwise, and yet.

倒反 or **反倒**. On the contrary, etc. Joined together, the two words serve to strengthen each

other. In some places the one order is more used, and in other places the other order.

偏 Inclined,—bent on, determined—generally indicates a trace of perversity or contrariness. The English language affords no real equivalent for this word.

轉 To turn,—on the other hand, it came to pass, it turned out.

乃 An antithetical book particle, often used in Mandarin. It expresses a mild opposition to something preceding either expressed or implied. It may sometimes be rendered,—but, yet, moreover, etc., but more frequently goes untranslated, having no proper equivalent in English.

VOCABULARY.

- 乃 *Nai³*. But; doubtless; moreover, in fact; to wit, then:—see Sub. See *ai³*.
- 長子 *Chang³ tsz³*. The eldest son.

- 志向 *Chi⁴ hsiang⁴*. Will, purpose, determination; inclination.
- 雅 *Ya³*. Elegant, genteel; refined, polished.

課二十百一第

TRANSLATION.

己藝是說不不我少○你¹
 不○我的怎和偏子。明³打
 正這¹³倒他麼你○明○明算
 經就忘不樣計來。你⁵是害
 倒是了說就較○人你人、
 說於這反是你聽⁷兒你倒
 人人一說他倒反他雖反害
 家有。着的反倒說小拉了
 不益○許血和的志扯自己。
 乾的、你¹²多心、我話向別
 淨反轉做的乃計很倒人。○
 哩。於這廢是較雅不○我²
 ○人把話。人嗎。致、小。他⁴想
 都¹⁵有鉗○所○倒○不不到
 說損子、二¹¹不他⁹不你⁶愛
 無了。倒嫂及的俗不長子的
 子○有子的。才氣。讓子、倒
 女你¹⁴些說○學○我反得
 也自手得當¹⁰倒我⁸來、愛了。

- 1 You thought to injure another, but on the contrary you have injured yourself.
- 2 I obtained what I had not anticipated.
- 3 Clearly it was you, and yet you put it off on others.
- 4 He did not love the eldest, on the contrary he loved the youngest.
- 5 Although you are small of stature, your will is not small.
- 6 I am determined to come in spite of your prohibition.
- 7 His conversation appears to be quite elegant, and not at all commonplace.
- 8 When I do not dispute with you, you turn about and dispute with me, eh?
- 9 There is nothing special in his talents and learning, but his warm-heartedness is unequalled.
- 10 He did not say what he should have said, but on the contrary said a great many irrelevant things.
- 11 What you say is so, sister-in-law. I had quite forgotten this move.
- 12 You have shown considerable skill in making these pincers.
- 13 This is a case in which what was to have been beneficial, has turned out to be injurious.
- 14 You yourself are not free from reproach, yet you turn about and accuse others of dishonour.
- 15 Everybody says if you have no sons, daughters are as good; but it is not

致 *Chì⁴*. To induce; to regulate; a *Wèn-li* causative; in order to; extreme, in the highest degree; to the extent of:—Les. 191.
 雅致 *Genteel*, stylish, refined, elegant.
 才學 *Ts'ai² hsüe²*. Talent and learning; learning, acquirements.
 血心 *Hsüe³ hsin¹*. Heart, affection; warm-heartedness, sympathy.
 廢話 *Fei⁴ hwa⁴*. Empty words, useless verbiage, irrelevant talk.
 矯 *Chiao³*. To feign; to usurp; martial; obstinate, deceitful.
 矯強 *Chiao³ ch'iang²*. To make false pretences; unreasonable.
 咬扯 *Yao³ ch'ê³*. To evade, to trump up a case; to incriminate others.

正派 *Chêng⁴ p'ai⁴*. Respectable, exemplary, well-behaved, modest.
 半吊子 *Pan⁴ tiao⁴ tsü³*. A half-witted fellow, a simpleton, a lackwit, a numskull.
 撒村 *Sa¹ ts'un¹*. To blackguard, to vilify, to retail scandal.
 按 *An⁴*. To press with the hand, to hold down; to repress, to grasp; to examine:—see *an¹*.
 揉 *Jou²*. To bend, to twist; to supple up, to bring into subjection.
 揉搓 *Jou² ts'ou¹*. To knead, to twist and gonge; to crumple in the hand.
 宦 *Hwan⁴*. One who serves, a courtier; a dignitary.
 官宦 *Kwan¹ hwan⁴*. Officials, gentry.

洋線織的，所以一疋我也沒要。○若照你的話去做，不但不能救

○起²⁵先我看那布很好，打算兩疋都要他的，後來細看看，乃是氣樣

我墜下水裏去了。○他²¹是官宦人家，你要用錢謝他，倒不

叫他按在地下，好一頓揉搓。○八²³戒道，若是背着師傅浮水，轉連

你²¹年紀雖輕，聽你的話，倒很有大人的見識。○打²²倒沒打喇，就是

愛說閒話，管閒事。○我²⁰所願的，我偏不做，我所恨的，我倒去做。○

以說他怎麼來怎麼去的，我就是不大敢信。○怕¹⁹讀書做文章，倒

他薄。○王¹⁸慎終乃是正派人家，不是那等半吊子，好撒村的人，所

你¹⁶明明沒有理，偏要混咬矯強。○咱¹⁷們明明待他是厚，他反說是待

好，那知道養了兩個女兒，乃是一對冤家，叫人難受不難受呢。○

so, for I brought up two daughters and they have turned out to be my enemies. What a grief of heart it is!

16 You are plainly without a case, yet you persist in trumping up false issues.

17 Clearly we treated him generously, yet he says we treated him meanly.

18 Wang Shên Chung is an exemplary man, and not one of those half-witted fellows who are given to retailing scandal; therefore when all sorts of stories are told of him I am not inclined to believe them.

19 Disliking to study and write essays, he on the contrary relishes idle talk and meddling in affairs that do not concern him.

20 What I would, that I do not; what I would not, that I do.

21 Although you are young in years, your conversation indicates that you have quite a mature judgment.

22 He did not strike me, it is true; but he held me down and gave me a good shaking.

23 Pa Chiaï replied, "If I try to swim with you on my back, master, the result will be that we shall both sink to the bottom."

24 He belongs to an official family, so it will not be in good taste for you to return the favor in money.

25 At first I took that cloth to be very good and proposed to buy both pieces of him; but afterwards upon closer examination, I found that it was woven of foreign thread, hence I did not take even one piece.

26 If we do as you say, not only will we

大氣 *Ta⁴ ch'í⁴*. Genteel, aristocratic. (s.)

織 *Chí⁴*. To weave.

救急 *Chiu⁴ chí²*. To save from the emergency, to remove embarrassment, to tide over the difficulty.

就急 *Chiu⁴ chí²*. To suit the emergency, to meet the case.

脫空 *T'oi⁴ k'ung⁴*. To have time or opportunity; to lose time; to lose a chance or opportunity.

半憨子 *Pan⁴ han¹ tsi³*. A simpleton, a half-witted fellow.

豐收 *Fêng¹ shou¹*. A bountiful harvest.

蝗 *Hwang²*. The locust.

蝗蟲 *Hwang² ch'ung²*. The locust.

攔 *Lan²*. To hinder, to stop; to obstruct; to screen off.

阻 *Tsu³*. To hinder, to impede, to oppose.

攔阻 To hinder, to interfere with, to oppose.

貧 *P'in²*. Poor, destitute.

貧寒 *P'in² han²*. Poor, destitute.

折乾 *Ché² kan¹*. To substitute, to commute, to exchange for.

乾折 *Kan¹ ché²*. The same.

淡薄 *Tan⁴ po⁴*. Weak,—as a solution or an emotion.

親熱，但是用着朋友的時候，古人乃是一片真心，今人乃是一片假意。四略，還沒有來，光景約是有甚麼講究啊。○古人交友很淡薄，今人交友很就是摸不着去。○王先生上回來的信，說在這個月初三要倒十學生都聽戲去了，你爲什麼不去呢？答先生派我看房子，我倒想着去呢。東西，周老大如今貧寒的很，我看倒不如折乾謝他幾兩銀子好。○別着他們的口氣說，這是甚麼意思呢。○王老四欠周老大的情，要謝他些豐收，誰知以後來了蝗蟲，倒把莊稼都吃盡了。○你不攔阻他們，反倒順小我看他很聰明，後來念書念的，倒成了半愁子喇。○都指望今年必要那²⁸個不識人的老剝皮，用了許多心機，反害了自己。○張家那個孩子，從急，倒反加憂愁了。○我²⁷不脫空的兒，整月家替他當差，反倒有了不是嗎。○

- fail to remove the embarrassment, but on the contrary will rather make the matter worse.
- 27 I never lost any time, but served him month in and month out, and am I still to be found fault with?
- 28 That old skinflint tried a great many tricks, yet injured himself after all.
- 29 From a child I regarded that boy of the Chang family as very bright, but afterwards he became imbecile from overwork at his books.
- 30 All hoped this would certainly be a bountiful year, when, all unexpectedly, the locusts came and ate up all the crops.
- 31 You do not oppose, on the contrary you chime in with them; what is the meaning of this?
- 32 Wang the Fourth is under obligations to the elder Chou and is proposing to express his thanks by some presents: but as Chou the elder is very poor at present, I think it would be better to substitute a few taels of silver instead.
- 33 All the other scholars have gone to hear the play, why do you not go? Ans. The teacher has appointed me to watch the room. I would like to go, but have no opportunity.
- 34 In this last letter Mr. Wang said that he would be here by the third of this month. This is the fourteenth and he has not yet come. The probability is that something has occurred [to prevent].
- 35 In ancient times friendships were quite cool, in these days they are very warm; but in the time of need the ancient friend was true, while the friend of these days is false.

NOTES.

4 小子 is not a common combination. It is used here as the correlate of 長子 alone. A more colloquial form of the whole sentence would be, 他不愛大兒子倒愛小兒子.

8 In order to bring out the proper force of the sentence, the first 你 and the last 我 should be emphasized.

11 這一着 This move or trick,—a figure taken from chess playing. Road chao¹ in Peking, but tsoā³ in Shantung.

14 乾淨 is here used figuratively of character or conduct.

18 半吊子 A half string [of cash] that is, a half-wit,—chiefly used as a term of reproach. 說他怎麼來怎麼去的 Saying this and that about him, telling stories about him.

20 偏 is here very forcible, but no English word will translate it. 倒 might be rendered on the contrary, but its force is more elegantly left to be implied in the relation of the clauses.

22 打倒沒打 As for beating, he did not indeed beat me,—a common idiom for expressing this special form of idea.

他該我的呢。你¹² 却¹² 又來，他既然不該你的，怎麼說必得給你三十
 兩銀子呢。○你怎麼這麼外氣道，我們從幾時分過彼此呢呢着。○別
 人都沒有動靜兒，你來不來的先這麼怕，這樣兒那樣兒防備着，
 還是個漢子味兒嗎。○他¹⁴ 能多¹⁵ 做就多做，不能多¹⁵ 做就少¹⁵ 做，從來
 誰和他計較過呢。○李¹⁶ 老二，趕自是李¹⁷ 文山的兄弟，却¹⁷ 又來，你
 還能這麼乾淨嗎。○李¹⁶ 老二，趕自是李¹⁷ 文山的兄弟，却¹⁷ 又來，你
 那天為甚麼說，他們是父子兩個呢。○在¹⁷ 關東山的時候，那些驢
 鷹野鹿、狼蟲虎豹，我都見過。○聽¹⁸ 說人長癩瘡，若把頭摸上一些
 些黏粥，叫狗舔一舔就好了。我¹⁹ 用過這個法子，叫狗舔過，略舔
 了也是不好。○我¹⁹ 早說他沒有那股子常勁兒，你却不信，你看他

said he owed me anything? *Ans.* Well then, if indeed he does not owe you, how is it that you say he must give you thirty taels?
 12 What makes you so offish? Since when have we had separate interests?
 13 Nobody else is making any move, and here you are already in a fright, taking this and that precaution: is this the mettle of a man?
 14 If he can do more, let him do more; if he cannot, let him do less. Who ever found fault with him about it?
 15 Have you not sifted this rice? *Ans.* Certainly I have. Would it be as clean as this if I had not sifted it?
 16 Of course Li the Second is Li Wên Shan's brother. *Ans.* There now! why then did you say the other day that they were father and son?
 17 When I was in the mountains in Manchuria I saw the musk ox, the spotted deer, the wild deer, the wolf, serpent, tiger and leopard.
 18 I have heard it said that if one who has scald head will rub his head with rice gruel and have a dog lick it, it will get well. *Ans.* I once tried this plan of having a dog lick my head, but it did no good.
 19 I said from the first that he did not have that amount of perseverance, but you would not believe it: and

VOCABULARY.

姥 *Lao³*. Maternal grandmother. Always doubled in use. (N.)
 老娘 *Lao³ niang²*. Maternal grandmother.
 預先 *Yü⁴ hsien³*. *Beforehand*, previously.
 係 *Hsi¹ li⁴*. Belonging to; concerning; the substantive verb in *Wên-li*.
 實係 *Shi² hsi³*. *Indeed, really*, in fact.
 拍 *P'oi⁴, p'ai¹*. *To strike with the open hand*; to pat, to caress; to slap.
 拍賣 *P'ai¹ mai⁴*. *To sell at auction*.
 外道 *Wai⁴ tao⁴*. *Unfriendly, offish, cool, unsocial*.
 外氣 *Wai⁴ chi⁴*. *The same*. (s.)

篩 *Shai¹*. *A sieve; to sift*.
 趕自 *Kan³ tsü⁴*. *Of course, to be sure, assuredly, by all means*.
 驢 *Chang¹*. *The musk deer*.
 麕 *P'ao²*. *A small spotted deer found in North China*.
 豹 *Pao⁴*. *The panther, the leopard*.
 癩 *La¹*. *Severe, grievous; bald*.
 癩痢 *La⁴ li⁴*. *Scald head*.
 瘡 *T'u¹*. *The scald head*.
 瘡瘡 *T'u¹ ch'wang¹*. *The scald head, sores on the head*.
 黏 *Nien²*. *Glutinous, viscid; rice*.

三分子家業那還有他們爭的分兒呢。
 都是兩個孤寡對却又來呀他們弟兄兩個已經頂着
 幾個呢。答弟兄三個。問都有兒子嗎。答大房和二房
 爭過繼的。有弟兄幾個呢。答只弟兄兩個。問他父親兄弟
 應要待怎麼樣呢。來來來你做甚麼我就和你做甚麼。○這
 一個沒打今年又推脫不還我就不能答應你。答你不答
 那裏去喇。答噫這不是糊來嗎。○你²¹年前借我的錢本利
 燒房子大家夥兒勸他。他一賭氣就走喇。如今還不知往
 他女人打架把鍋也砸了。屋裏的東西也摔了。還要點火
 先不來的就想改行喇。現在你信不信呢。○張²⁰價人和

sure enough, here he is already wanting to try something else. - Do you believe it now?

- 20 Chang Chiai Jên had a fight with his wife; he broke the kettle to pieces and smashed the furniture, and was about to set fire to the house; and when all present joined to exhort him, he went off in a fit of passion and no one knows where he has gone. *Ans.* Humph! Isn't that a silly piece of acting?
- 21 You borrowed some money of me last year and did not pay a cash either of principal or of interest, and this year you still make excuses and won't pay up. I am not going to submit to it. *Ans.* Submit or not, what are you going to do about it? Just come and we'll have it out on any line you choose.
- 22 How many are there of these brothers who are contending about the privilege of being adopted? *Ans.* There are only two of them. *Ques.* How many brothers were there in their father's family. *Ans.* Three. *Ques.* Had they all sons? *Ans.* No, the two elder are both without sons. *Ques.* Well, well! when they two are heirs to the three portions what is there left to contend about?

黏粥 *Nien² chou¹.* Rice gruel, milled gruel, congee.
 舔 *T'ien².* To lick, to taste.
 恒勁 *Hêng² chin⁴.* Persistence, perseverance, the gift of continuance.
 常勁 *Ch'ang² chin⁴.* The same. (s.)
 改行 *Kai³ hang².* To change one's trade or occupation.
 糊來 *Hu² lai².* To act the fool; to make much ado about nothing.

價 *Chie⁴.* A waiter; good. (w.)
 年前 *Nien² ch'ien².* Before the last new year.
 繼 *Chi⁴.* To connect; to succeed; to add to.
 過繼 *Kwo⁴ chi⁴.* To adopt as heir the son of a brother or cousin. Note 22.
 絕戶 *Chüe² hu⁴.* A man or woman who has no children neither hope of any.
 孤 *Ku¹.* An orphan; fatherless; alone, solitary.
 孤寡 *Ku¹ kwa³.* Widowed and childless. Alone, solitary, childless. (s.)

NOTES.

3 Custom fixes the day on which a man and his children should make a new year's call on his wife's parents, but the day differs in different localities. In some places it is the second, in some the third, and in some the fourth day of the new year. The 去 before 拜 might with equal propriety be placed immediately after 沒. In Nanking 婆婆 is used both for mother-in-law and for maternal grandmother; which is intended can only be known from the connection.

7 窩 here refers to a company or set engaged in a common business or enterprise.
 10 實係 is stronger than 實在, and is chiefly used in asseverating. 兄 is often used by friends in a complimentary way when addressing or referring to each other. The idea of selling at auction has been introduced into China by foreigners.

竿子、就是來拜望、抽掣的、必是魚上了鉤喇。○廚房有人好吃
 就得叫人家笑話。○先生來有甚麼事、
 就好喇。○這兩天要來客、你可以把院子收拾收拾、
 識認識。○叫他回娘家去、把肚子裏的悶氣發洩發洩
 你頭一次去、該在那裏多住幾天、好和教友們彼此認
 犒勞犒勞。○我忘了朝、可以稱幾斤肉、打幾壺酒、大夥兒
 當。大小上司都要孝敬、那裏應酬不到、那裏就不順
 喇。○舖子裏的事情、都弄壞了、非整理整理不行喇。○

- 13 Affairs in the shop have all been thrown into disorder, a straightening up is indispensable.
- 14 Superiors of all grades must be feed ; wherever you fail to give a fee, there will be trouble.
- 15 To-day is the first of the tenth month; you may get a few pounds of meat and a few pots of wine and give all hands a feast.
- 16 I forgot to charge him that he must not let the secret leak out.
- 17 The first time you go, you should prolong your visit a little so as to get acquainted with the brethren.
- 18 Let her go and visit her mother and work off her low spirits, and she will be all right.
- 19 Some guests are coming in a few days ; you must clean up the yard, lest they laugh at it.
- 20 What business have you come on, sir ?
Ans. I have no particular business ; I merely came to call on your master and pay my respects.
- 21 See that fishing-rod how it bobs up and down, it must be that a fish has taken the hook.
- 22 "With a friend in the kitchen, you can get something to eat ; with a

VOCABULARY.

風凉 *Fêng¹ liang²*. Airy, cooling.
 搭 *Ta¹*. To put or hang on; to build; to add; to get . . . on with; to adapt to; to engage a passage.
 就搭 *Chiu⁴ ta¹*. To make a thing answer, to adapt to circumstances.
 噓 *Hsü¹*. To breathe ; to blow ; to suck up.
 吹噓 *Ch'wei¹ hsü¹*. To blow ; to say a good word for, to recommend.
 尋思 *Hsin² sî¹*. To consider, to reflect.
 埗路 *Yung³, ying³*. A raised path or walk in front of a house.
 埗道 *Yung³ tao⁴*. The same.
 打掃 *Ta³ sao³*. To sweep, to brush up.
 溜打 *Liu¹ ta³*. To walk for recreation.

拍打 *P'ai¹ ta³*. To pat ; to tap, to knock.
 上司 *Shang⁴ sî¹*. A superior officer.
 孝敬 *Hsiao⁴ ching⁴*. To honor and respect (as parents); to give a present or fee to a superior officer :—Note 14.
 犒 *K'ao⁴*. To reward workmen with a feast.
 犒勞 *K'ao⁴ lao²*. A feast given to soldiers or workmen :—Note 15.
 走漏 *Tsou³ lou⁴*. To leak out; to let out a secret, to tell, to divulge.
 消息 *Hsiao¹ hsi²*. News, word ; a secret.
 悶氣 *Mén⁴ ch'i⁴*. Low spirits, dejection, dumps, blues, melancholy.
 洩 *Hsie⁴*. To leak, to ooze out, to drip ; to divulge, to tell a secret.
 發洩 *Fa¹ hsie⁴*. To let out, to give vent to, to work off.

飯朝裏有人好作官，大人現在這樣重用你，你還不能
 提拔提拔我們嗎？○小兒，你怎麼不
 難的事，望乞先生指點教。○逢年過節的，你怎麼不
 上墳去祭奠祭奠，買幾張紙錢燒化燒化呢？上墳添
 土，除去墳墓上的荆棘，這個無有不可，若是燒香燒紙
 的祭祀，那都是無知妄作。○現成的館子，咱們進去喫喝
 杯茶，坐坐歇息歇息。○我的東就是了，那裏的話呢，今
 天該是我的東喇。○老兄長了一個好鼻子，嘴巴子也
 很方正，又滿臉放光，這是主着要發大財，托福托福。
 若兄弟當真發了大財，却是借你老人家的錦言咯。

friend at court, you can obtain an office." Seeing His Excellency now depends so much on you, can't you give us a lift?

23 My son is heedless and ignorant; if he gets into any difficulty, I hope you will help him with your advice.

24 When the annual festivals come, why do you not go to the graves to offer sacrifices, and also buy a few sheets of paper money to burn? *Ans.* Going to the graves to add some earth or to clear away the brambles is all right; but as to burning incense and paper money as a sacrifice, that is all useless nonsense.

25 Here is a tea-house just at hand, let us go in and drink a cup of tea and sit and rest awhile. You are my guest. *Ans.* What are you talking about? It is my treat to-day.

26 You have a good nose and your lower jaws are square and your whole face is bright, all of which indicates that you are to become rich. *Ans.* I am certainly much obliged. If I do indeed succeed in making a fortune, it will be owing to your complimentary words.

釣 *Tiao*⁴. To fish, to fish for, to catch.
 竿 *Kan*¹. A rod, a pole, a staff.
 抽 *Tun*⁴. To shake, to move.
 掣 *Ch'e*⁴. To obstruct; to draw (as lots); to pull; to grasp.
 抽掣 To shake, to bob up and down, to dance.
 重用 *Chung*⁴ *Yung*⁴. To depend upon, to rely on; to have confidence in.
 鹵 *Lw*³. Rock salt, alkali; rude; insolent.
 莽 *Mang*³. Thick grass; confused; heedless.
 鹵莽 Rnstic, rude; heedless, abrupt.
 望乞 *Wang*⁴ *ch'i*³. I beg, I hope. (w.)
 指教 *Chi*³ *chiao*⁴. To teach, to direct; to advise, to counsel.
 指點 *Chi*³ *tien*³. To point out, to direct, to guide; to advise.

奠 *Tien*⁴. To enshrine; to offer a libation.
 祭奠 *Chi*⁴ *tien*⁴. To sacrifice to.
 紙錢 *Chi*³ *chien*². Paper money, tinsel paper: — Note 24.
 燒化 *Shao*¹ *hwa*⁴. To burn, to consume.
 祀 *Si*⁴. To sacrifice to, to worship.
 荆棘 *Ching*¹. A bramble; thorny, prickly.
 棘 *Chi*⁴. A thorn, a bramble; troublesome.
 荆棘 Thorns, brambles.
 方正 *Fang*¹ *cheng*⁴. Full, plump; broad.
 托福 *T'oa*¹ *fu*². I'm much obliged, you're very kind.
 錦 *Chin*³. Embroidered; elegant, flowery, com- plimentary.
 錦言 *Chin*³ *yien*². Flowery language; compli- mentary words.

課五十百一第

TRANSLATION.

日不他、事間忘走、了地通防你¹
 爲可一情想記出脾裏的的怎
 甚陡點穿不記。二氣、把麼
 麼然也的起。○三好我忽
 突忽就。不罷來。他⁵里起嚇然
 然說。認咧。○岳⁶路、賭博一了
 要○得。○新⁶父的忽猛
 起請⁹○我⁷衣的拉然
 行。問勸⁸猛裳的名巴
 ○老戒然。是字、想○他³
 咱¹⁰長人。間偶我起我⁴
 們兄、的看然。遽然把已忽
 偶今話、見有然傘經變過不

- 1 How is it that you have suddenly changed your mind?
- 2 Unexpectedly he gave me a fright.
- 3 He suddenly changed his bent and developed a passion for gambling.
- 4 I had already gone two or three li when it suddenly occurred to me that I had forgotten my umbrella.
- 5 His father-in-law's name I cannot recall on the spur of the moment.
- 6 New clothes are only to be worn on special occasions.
- 7 Seeing him unexpectedly, I did not recognize him at all.
- 8 In exhorting any one, it is not best to begin too abruptly.
- 9 Please tell me, my good brother, why you suddenly want to start to-day.
- 10 Should we suddenly meet with some

NOTES.

1 Said to a passer by, by one who is resting in the shade at the roadside.

5 吹噓吹噓 *Blow a little for me; i.e., recommend me.*

8 掬路 properly *yung³ lu⁴*, but in actual use frequently spoken *ying³ lu⁴*. It is also written 甬 by some, and by others 映.

11 我家老爺 *The honored head of our family*,—addressed by the gentleman's servant to the servant of the man upon whom his master has come to call.

14 All inferior officers are expected to send in a retaining fee to their superiors at the new year, as well as on certain other special occasions. If the fee is not sent in, the inferior will presently find his affairs embarrassed with difficulties. The giving of this fee is facetiously called 孝敬, *showing respect*, or 應酬, *making a return*.

15 The first day of the tenth month is a feast-day in honor of 城隍, the god of the city moat. On this and similar feast-days, custom requires that employers should give their workmen a half-holiday and a feast. This is technically called 犒勞, *feasting the weary*.

17 多住幾天 *Remain a few days longer; i. e., prolong your visit a little*, for the purpose referred to.

18 The "belly" is commonly regarded by the Chinese as the seat both of the intellect and the affections.

23 The language and style of a letter.

24 逢年過節的 requires 時候 understood to complete the construction. Paper money is burnt for the use of the dead. In the case of ancestors it is supposed to express affectionate remembrance, as well as to conciliate them and secure their good offices on behalf of their descendants; in the case of other gods it is a bribe to appease their anger and secure their protection. It consists of tinsel paper, that is, paper, having pasted on it a very thin leaf of tin to represent silver, or of brass to represent gold. It is folded and pasted in the shape of ingots of silver and gold. The poor also use yellow paper with holes punched in it to represent copper cash. 無知妄作 is book style.

25 我的東 *I am host, it's my treat*. 東 is put for 東家. A more colloquial form, at least in the North, is 我的請兒.

LESSON CXV.

PHRASES INDICATING SUDDENNESS.

The superabundance of words for expressing this idea shows that the Chinese language is in some respects richer than the English. A number of the following phrases are more or less local, and sundry of them are practically synonymous, differing only in the connexion in which they are used.

忽然 Suddenly, unexpectedly, all at once. This is the most common and universally used word for expressing the idea of suddenness.

猛然 or 猛然間 Suddenly, unexpectedly, all at once; abruptly. The 間 is added or not as the rhythm suggests. It may also be added to any of the following terms which end with 然.

遽然 Suddenly, abruptly, on the spur of the moment.

陡然 Suddenly, abruptly, all at once.

突然 Suddenly, unexpectedly, abruptly.

把人的實在見一篇心實問丁丁怕然爾
 我的、正當一熱、轉錢、享福、一、時、間、就、過、去、了。
 嚇了、當、一、熱、鬧、中、間、在、我、身、旁、肆、打、冷、打、孤、丁、我、放、了、三、聲、大、砲、
 跳。○中、間、在、我、身、旁、肆、打、冷、打、孤、丁、我、放、了、三、聲、大、砲、
 ○中、間、在、我、身、旁、肆、打、冷、打、孤、丁、我、放、了、三、聲、大、砲、
 把²⁰心、已、經、放、肆、了、遠、然、要、收、回、來、
 實、在、快、一、熱、鬧、中、間、在、我、身、旁、肆、打、冷、打、孤、丁、我、放、了、三、聲、大、砲、
 見、人、家、賺、錢、享、福、一、時、間、就、過、去、了、
 一、篇、○馬¹⁶、纜、待、要、跑、叫、我、偷、抽、冷、冷、的、起、來、○火¹⁸、輪、車、跑、的、
 心、驚、不、肯、告、訴、○滿、地、是、水、○我¹⁴、們、若、是、突、然、問、他、他、
 實、在、急、了、免、不、得、常、常、思、慮、着、我、們、若、是、突、然、問、他、他、
 問、的、死、了、免、不、得、常、常、思、慮、着、我、們、若、是、突、然、問、他、他、
 丁、丁、的、死、了、免、不、得、常、常、思、慮、着、我、們、若、是、突、然、問、他、他、
 怕、他、猝、然、來、到、就、預、備、不、及、了、○人¹²、至、親、的、骨、肉、下、的、
 然、有、了、不、測、的、事、他、能、替、咱、們、出、力、○應¹¹、當、及、即、早、預、備、
 爾、有、了、不、測、的、事、他、能、替、咱、們、出、力、○應、當、及、即、早、預、備、

misfortune, he will be able to help us.
 11 We ought to prepare in good season lest he should come suddenly and we not be able to get ready in time.
 12 When a very near relative suddenly dies, one cannot help constantly thinking of him and feeling sad.
 13 That was a heavy rain yesterday; in a twinkling the earth was everywhere covered with water.
 14 If we ask him abruptly, his suspicions will certainly be excited and he will tell us nothing.
 15 Mr. Han is certainly skilled in writing essays, he does one up in no time.
 16 The horse was just about to run, when I suddenly seized him and held him fast.
 17 When he saw men making money and enjoying it, his cupidity was at once excited.
 18 The cars run at a tremendous speed; they pass by in the twinkling of an eye.
 19 I went to-day to see the reception of His Excellency, and just in the midst of the excitement I was suddenly startled by the firing off of three great guns at my side.
 20 Having habitually allowed the mind to wander unrestrained, it is a very difficult thing to bring it suddenly under discipline.

猝然 Suddenly, abruptly, quickly.
 爽然 Promptly, in a trice, in no time. (c.)
 驟然 Suddenly, in a flash, with a start.
 倏然 Instantly, instantaneously, all at once.
 偶然 Suddenly, accidentally, without notice.
 偶爾 The same as 偶然, but more bookish, at least in most places. Les. 161.
 冷孤丁 All at once, suddenly, unexpectedly.
 冷打驚 The same. (c.)
 打冷驚 The same. (c. & s.)
 冷不防 Unexpectedly, unawares.
 冷地裡 The same. (s.)
 冒不通 The same.
 冷然問 Suddenly, all at once.
 抽冷子 Suddenly, unexpectedly, unawares.
 A Peking term.
 偷冷的 The same. A Southern term.

忽拉巴 All of a sudden, without warning. A Shantung term.
 打不瞧 Before one is aware, unawares. A Shantung term.
 一時間 In a moment, at once, at present.
 一展眼 In the opening of an eye, } in the
 一轉眼 In the turn of an eye, } twink-
 一眨眼 In the wink of an eye, } ling of
 猛過地裡 Unexpectedly, unawares, sud- } an eye.
 denly. A Southern term.
 一霎時 In a twinkling, in a moment.
 霎時間 The same.
 登時 or 登時間 In a moment, in a twink-
 ling, in no time. Les. 162.
 一旦 Some morning; suddenly, in a moment, as soon as. A book term used by scholars.
 頃刻 or 頃刻間 In a moment, in a twink-
 ling. A book term.

預備、利害、一裏通丁官人、的瘋去、上
 因爲、的癩、提、宦、命、的、不、的、半
 這、時、你、到、人、就、時、語、的、天
 就、候、說、他、家、都、候、。○、的、我
 是、若、他、父、以、都、。○、打、偶、母
 燈、是、漏、洩、親、後、扞、掙、了、然、親
 將、陡、底、不、種、正、手、手、眼、各、仗、架、問
 滅、然、漏、洩、的、多、說、話、的、。○、起、頭、一、點、好、處、沒、有、在、打
 而、覺、底、呢、。○、人、都、把、冷、胃、冷、地、不、孤、當、了、打
 復、些、就、人、病、把、嘴、地、不、孤、當、了、打
 的、當、快、到、嘴、地、不、孤、當、了、打
 理、快、到、嘴、地、不、孤、當、了、打

26 Day before yesterday forenoon my mother was quite well, but in the afternoon when she was going out, she suddenly fell to the ground speechless with a stroke of paralysis.

27 There is nothing to be gained from joining in a free fight. While the fight goes on, each man relies on his own powers; but the moment some one is killed, all throw up their hands in consternation.

28 At first all considered him as belonging to the official class, but afterwards, while he was talking, he accidentally spoke of the number of acres his father farmed, upon which all the company made a grimace. Wasn't that a come down?

29 When any one is dangerously ill, if he all at once feels better, final preparation should at once be made, for this is like the lamp flaring up just before it goes out.

澇 *Lao*⁴. Flooded, injured by excessive rain.
 下半年 *Hsia*⁴ *pan*⁴ *t'ien*¹. Afternoon.
 中瘋 *Chung*⁴ *feng*¹. A stroke of paralysis.
 直眼 *Chi*² *yen*³. To stare, to look blank, to be at one's wits' end, dismayed.
 扞 *Cha*¹. To open out, to spread out.
 掙 *Sa*¹. To open out. See *soa*¹.
 扞掙 *To spread out the hands and fingers in token of being in a strait; spread out loosely; disheveled.*
 扞手 *Cha*¹ *shou*³. To spread out the hands as in a strait.
 癩 *Pie*³. Shriveled, limp; puckered.
 漏底 *Lou*⁴ *ti*³. To be mortified, to betray one's antecedents, to lose caste.

洩底 *Hsie*⁴ *ti*³. The same.
 嚷 *Jang*³. To vociferate, to shout. See *jang*¹.
 興 *Hsing*⁴. Joyful, elated, excited. See *hsing*¹.
 戳 *Ch'oa*¹. To stab, to strike or punch with a stick; to taunt, to nag; a stamp, a seal.
 法國 *Fa*³ *kwoa*². France.
 天空 *T'ien*¹ *k'ung*¹. The sky, the air; space.
 輕氣 *Ch'ing*¹ *chi*⁴. Hydrogen.
 飄蕩 *Piao*¹ *tang*⁴. To float, to soar; to sail; to roll (as a boat).
 可巧 *K'e*³ *ch'iao*³. Happily, fortunately, op- portunately.
 輪船 *Lun*² *ch'wan*². A steamship.
 射 *Shé*⁴. To shoot; to spurt out; to issue forth; to radiate.

NOTES.

5 名字 A distinction is made between 名 and 字. The 名 is the original and ordinary name, the 字 is a second name or title, derived from the 名 by some classical or fanciful association. In common use, however, 名字 simply means name, and by rights should be written 名子, as is evident from the fact that it is frequently heard 名兒. Custom, however, has put 字 for 子 in this particular case. 姓 differs radically from both 名 and 字, being the family name or surname.

6 罷咧 is here equivalent to 不過, or to the book term 而已.

9 老長兄 *Old elder brother*, a term of respect approximately equal to *my good brother*, or *my good sir*.

11 The double form 卽早 and 及早, results from the use of hard and soft sounds. Where soft sounds prevail 卽 and 及 are read precisely alike, and either is correct; but where hard sounds prevail only 及 will answer, as 卽 is everywhere soft. This fact should determine the writing in favor of 及 which is everywhere correct; moreover the fact that hard sounds are the older and have been supplanted by soft sounds, shows that 及 is doubtless the original writing of the phrase.

呀。他³⁰們正在學房裏，山嚶怪叫的。鬧先生抽冷子進去，喝了一聲。興叫先生裏戳了一棍似的，倏忽就像喜鵲窩裏戳了一棍似的，倏忽然一點動靜也沒有。○從前法蕩，不覺飄到大海之上，可巧看見海中有一隻輪船，他們就趕緊的將氣球落下，既落到海面，二人一齊跳在海裏，那氣球就驟然騰空，彷彿一條箭射到天上去了。

30 They were in the schoolroom just in the full tide of their hilarity, whooping and yelling like demons, when the teacher, coming in unexpectedly, gave one shout: it was like striking a nest of young magpies with a stick; instantly there was not a sound to be heard.

31 Once in France two men ascended in a balloon, and while sailing in the air, were insensibly carried out to sea. Fortunately they caught sight of a steamship and, with all haste, caused the balloon to descend. When they touched the surface of the water, the two men jumped simultaneously into the sea, whereupon the balloon suddenly darted up, like an arrow shot skyward.

15 The peculiar force of 就是 cannot be matched in English.

17 眼熱起來 *To look with longing eyes, to wish for.*

19 Strictly speaking 的, as here used, should limit the seeing to the persons who went out to meet his excellency. This, however, is not the real meaning. A word like 光景 must be supplied after 的 in order to complete the construction. The proper sense is given without 的.

21 鐵公子 The hero of the Fortunate Union.

22 This sentence might also be rendered, *While her husband was alive, he was strongly attached to her,* etc. The sentence was probably made by a foreigner. If a Chinese had made it he would have said, either 二人 or 兩口, instead of 和他.

24 仰臥 *To fall or lie on the back, and 蹬 to spread or sprawl the feet.* The Peking phrase 仰搬脚 is not so readily analysed. Nanking rejects both phrases, and says 仰巴四叉.

27 打羣架 *To fight in a flock; that is, to engage in a free fight or general row.* 出了人命 *There comes out a [loss of] life; i.e., some one is killed and his life is to be accounted for to the law.*

28 一撇 is used in the North and means to twist the lips to one side, 一癟 is used in the South and means to draw up or pucker the lips, both being expressive of contempt.

29 The preparation to be made, is to lift the dying man off the k'ang and dress him in his burial clothes. The 理 at the end drops out of the translation.

30 山嚶怪叫 *Hills resounding and hobgoblins howling,* used as a figure to describe the uproarious hilarity of school boys. 興 changes its usual tone, and also requires emphasis to bring out its force.

31 輕氣球 *A hydrogen globe, that is, a balloon.* 可巧 *Fitting the emergency.* In Peking 法 in 法國 is read fa⁴.

LESSON CXVI.

PHRASES INDICATING CERTAINTY.

定 Certainly, positively. 定 forms a number of combinations, as below, and is the most important word used for the expression of certainty.

一定 Certainly, inevitably; determined, invariable, for certain.

定然 Certainly, positively, surely.

必 Necessarily, certainly.

必定 Certainly, positively, inevitably; very certain; it must be.

必然 The same.

準 Certainly, surely.

一準 Certainly, positively, unquestionably.

定準 Positively, inevitably, assuredly.

着準 Assuredly, unquestionably, unmis-takeably. (c.)

準成 Certainly, surely, inevitably. (c. & n.)

準行 The same. (s.)

定準不移 Undoubtedly, unquestionably; absolutely certain.

課六十百一第

TRANSLATION.

是王錦芳弄使的手眼。○看¹⁴你這一個樣兒，必然是準
 候，定然要去買個時辰表。○別¹³人不能這
 的，轉制人，人家看準了，不能受。○等¹²我有錢的時
 不讓¹⁰你。○我不可移的。○你⁹不賠我一個新的，我
 是定去。○若⁶是我知道是為這件事情請我，斷不
 肯去。○他⁷一定要走，我留不住他。○行⁸好得
 住下。○不是好人。○留⁵他自己在那裏，必然要住不
 定。○不是好。○急賣。○賠⁴本錢。○凡⁴哄騙人的，必
 害。○先生，明天一定走嗎。○天²下事，有利必有
 先生，明天一定走嗎。○天²下事，有利必有

- 1 Will you certainly go to-morrow, sir?
- 2 In everything, that which affords large profits necessarily involves [the risk of] great loss. [lose money.]
- 3 If you urge a sale, you will certainly
- 4 Whoever deceives another is certainly not a good man.
- 5 If you leave him there by himself, he will certainly not stay.
- 6 If I had known that it was on account of this business that he invited me, I should assuredly not have gone.
- 7 He is determined to go, I cannot detain him.
- 8 That he who does right fares well, is an invariable law.
- 9 I will positively not let you off unless you get me a new one.
- 10 I am quite satisfied that he must have stolen it. [sort of coercion.]
- 11 He will assuredly not submit to this
- 12 When I get the money, I will certainly go and buy me a watch.
- 13 This is unquestionably one of Wang Chiu Fang's tricks; no one else could do it.
- 14 Judging from your condition, it must be you have caught cold.

定而不可移 Fixed and unalterable, morally certain, invariable.

一定不移 The same.

堅定不移 Positively, incontestibly, assuredly, unmistakably.

堅定着一 The same. (c.)

斷 Assuredly, positively.

斷斷 The same. Repeated for emphasis.

斷乎 Certainly, positively, undoubtedly, assuredly, absolutely.

斷然 The same.

確乎 Assuredly, undoubtedly.

確乎不移 Indisputably, assuredly, without the least doubt.

鑿鑿可據 Demonstrably, undoubtedly, indisputably. Bookish.

着準可據 The same. Colloquial. (c.)

絕 Absolutely, utterly.

絕然 The same.

決 Positively, unequivocally.

決然 The same.

萬 or 萬萬 Utterly, absolutely, positively, — always used with a negative.

VOCABULARY.

移 *I*². To transplant; to move, to shift, to migrate; to graft.

鑿 *Tsoi*². A chisel; to chisel out, to dig; to brand; to verify; secure.

賒本 *Shé*² *pén*³. To lose on an investment. (c.)

轄 *Hsia*². To govern, to rule; to regulate.

轄制 *Hsia*² *chi*⁴. To rule over, to coerce, to constrain, to keep under.

手眼 *Shou*³ *yien*³. Device, manoeuvre, trick, bribe, corruption.

凍的好話。○若絕然不聽。○我若不看他老了，斷乎不能白饒
 了。○若是中國肯修鐵路，定準一年富似一年。○這都是
 的確的事情。○斷然沒有差錯。○但準難了。○現
 當有一定的志向。○事情這麼一來，○他若一點私弊沒有，
 在我左右兩難，沒有這一準的主意。○他若一點私弊沒有，
 斷不肯私自逃走。○這定是定而不可移的。○他若一點私
 更改。○人死了以後，堅定不移。○莫要亂說那林內是兩個私
 通。○鑿乎不移的事。○然莫要亂說那林內是兩個私
 去處。○決然沒有妖精。○我已仔細訪問了，一着定準不可移
 的。

- 15 As to fluency, he is certainly not inferior to others.
- 16 Although all the arts of persuasion [have been exhausted], he utterly refuses to listen.
- 17 If I had not regarded his age, I should certainly not have let him off scot-free.
- 18 If China were willing to build railroads, it is very certain that she would grow richer year by year.
- 19 This is an undoubted fact; there is absolutely no mistake about it.
- 20 Every true man ought to have some decision of character.
- 21 Under these circumstances, the business will unquestionably be difficult to settle.
- 22 Just now I am in a great dilemma and cannot come to any settled conclusion.
- 23 If he had been guilty of no corruption at all, you may be sure he would not have secretly fled.
- 24 This is the invariable rule which absolutely cannot be changed.
- 25 There is positively no transmigration after death.
- 26 That they two have had some secret intercourse is an indisputable fact.
- 27 Do not talk at random. That grove is a quiet place where there are positively no ghosts.
- 28 I have already made careful inquiry;

鐵路 *T'ie³ lu⁴*. A railroad.
 但凡 *Tan⁴ fan²*. *Whoever, whatever; whenever;*
 if at all, if in any ease, if
 indeed:—Les. 157.
 私弊 *Sī¹ pī⁴*. *Bribery, corruption; fraud,*
 embezzlement.
 私自 *Sī¹ tsī⁴*. *Privately, secretly, clandestinely,*
 surreptitiously.
 逃走 *T'ao² tsou³*. *To flee, to run away, to*
 abscond.
 脫生 *T'oa¹ shêng¹*. *To transmigrate; to be born*
 into the world.
 廻 *Hwei²*. *To come round to the starting point,*
 to revolve.
 輪廻 *Lun² hwei²*. *Transmigration, the doctrine*
 of metempsychosis.

私通 *Sī¹ tung¹*. *Clandestine communication,*
 *secret or illicit intercourse.*
 清雅 *Ch'ing¹ ya³*. *Quiet, tranquil, still, retired.*
 妖精 *Yao¹ ching¹*. *A spectre, a goblin, an elf,*
 a satyr.
 訪問 *Fang³ wên⁴*. *To inquire, to look for.*
 罪惡 *Tswei⁴ ê⁴*. *Wickedness, sin, evil deeds.*
 橫 *Hêng⁴*. *Perverse, mulish; unreasonable, out-*
 *rageous; contrary, sinister. See hêng².*
 流淚 *Liu² lei⁴*. *To shed tears, to weep.*
 失和 *Shī¹ hé²*. *To disagree, to fall out; to*
 *declare war.*
 漱 *Shu⁴*. *To rinse, to wash.*
 粗蠢 *Ts'u¹ ch'un³*. *Rustic, boorish; stupid.*
 粗笨 *Ts'u¹ pên⁴*. *The same.*

我³⁸個人，若是當堂說這樣的^{笨蠢}話，準行成^{雅文}要挨嘴巴子。○楊³⁷本義那
 與你說明了罷，寺內決不進去了，茶是決不吃了，知縣
 若親每頓飯後，必要漱漱口，刷牙，這是一定之規。○我³⁵
 國打仗，是確乎不移的事，但不知是為甚麼失和。○我³⁵
 那樣流淚，和他所賭的咒，鑿鑿可據是屈他。○現在³⁴
 給他頓飯吃，倒可以，叫^{斷斷}我保他做什麼，萬也不能。○看³³
 人，若說人能成神，斷斷沒有這個理。○等³²他要飯的時候，
 不了。○我³⁰看他一臉橫肉，定然不是好人。○神³¹是神，人
 他是個有德行的人。○這²⁹罪惡的報應，一定要受，斷乎免

he is unquestionably a good man.
 29 This retribution for sin is something that will inevitably come, and there is positively no escape.
 30 I noticed that his face had a sinister expression; he is certainly not a good man.
 31 Gods are gods and men are men. To say that a man may become a god is assuredly contrary to reason.
 32 When he comes to want I will give him a meal, but recommend him for a place, I positively will not.
 33 Judging from his weeping and his protestations, he is undoubtedly wronged.
 34 That these two kingdoms are now at war is an indisputable fact, but how the peace was broken I do not know.
 35 It is my father's invariable custom to rinse his mouth and brush his teeth after each meal.
 36 If you use such language as this in the presence of the magistrate, you will certainly get a beating on the face.
 37 That man Yang Pên I is by nature excessively boorish; it is vain to expect to give him any polish.
 38 I now tell you plainly, the temple I positively will not enter, the tea I positively will not drink, the magistrate I positively will not see.

文雅 Wên² ya³. Cultivated, polished, refined, ... literary.
 雅道 Ya³ tao⁴. Gentlemanly, polished, refined. (c.)
 儒雅 Ju² ya³. Literary, refined, polished, ... cultured.
 寺 Si⁴. A council chamber: a Buddhist temple ... or monastery; a mosque.
 知縣 Chi¹ hsien⁴. ... A hsien magistrate.

件 W³. ... An opponent; a mate.
 件作 W³ tsoä⁴. A surgical expert, a coroner: ... Note 39.
 天靈蓋 Tien¹ ling² kai⁴. ... The forehead.
 肘 Chou³. ... The elbow, the elbow-joint.
 拐肘 Kwai³ chou³. ... The elbow.
 踝 Hwai³. ... The ankle bone or joint.
 雨星 Yü³ hsing¹. ... A rain drop.

NOTES.

2 害 does not here mean certain evil or loss, but rather the risk of it. Compare the common saying, "Nothing ventured, nothing won."
 7 This sentence might also mean, *If he is determined to go, I cannot detain him.*
 11 The 人家 is not adequately translated by he. It designates the person referred to in a way that English will not express.

20 Lit. *Whoever is a male Chinaman ought to have a fixed purpose.* A woman is not supposed to have a mind of her own.
 22 左右兩難 *Left and right both (two) difficult, that is, a difficulty on either hand, in a strait betwixt two, in a dilemma.*
 30 一臉橫肉 seems to use 橫 in its ordinary literal sense, after the style of our term "cross grained;" but on the

是決不見了。○作說在
 天靈蓋上有鐵傷一處，右
 拐肘上，有木傷一處，左踝
 子骨上，有木傷兩處，他怎
 麼知道？○道：「一定是木傷，是鐵
 傷呢。」○磨刀的那日子多，必
 老爺磨的刀子多，必
 下點雨，那却不準成啊。
 前年雨天旱，一個雨星兒，你忘記了嗎。

39 The coroner reports that there is a wound on the forehead made by an iron instrument, on the right elbow a wound made by a wooden instrument, and two wounds on the left ankle made by a wooden instrument. How does he know for certain that a wound has been made by a wooden or by an iron instrument?
 40 The twenty-fourth of the sixth month is the day the God of War whets his sword; it is certain to rain at least a little. Ans. That is not certain. Year before last during the drought, it did not rain a single drop during the whole sixth month. Don't you remember?

contrary it changes its tone and takes its derived sense.

31 This is a Christian sentiment. All Chinese gods are supposed to be deified men.

32 頓飯吃 An 一 is elided before 頓.

35 一定之規 A fixed or invariable rule,—a book phrase in common use.

36 當堂 In the presence of the court, that is, of the magistrate.

39 仵作 is an attaché of the yamén, though not counted a 衙役. His special business is to go with the magistrate when investigating a case of murder or assault, and act as an expert in determining the character and extent of the wounds.

40 雨星 A rain star, that is, a rain drop, so called from the sparkling of drops of rain.

LESSON CXVII.

SPECIFIC TIME.

The more common terms for the designation of time have already been given in Lesson 16. In this and the three following lessons, the various terms for expressing time are more fully set forth. The Chinese affords a large variety of such terms.

昨兒個 Yesterday,
 今兒個 To-day,
 明兒個 To-morrow,
 後兒個 Day after to-morrow, } These terms
 are local, being
 largely confin-
 ed to the city
 of Peking.

夜來 Yesterday. Local in Shantung. In some places in the South, 夜來 means, last night.

大前日 or 大前天 The day preceding the day before yesterday.

老前日 or 老前天 The same. Used in some parts of the South.

大後日 or 大後天 The day following the day after to-morrow.

老後日 or 老後天 The same. (s.)

本月 This month, the present month. [year.

本年 This year, the present year, that same

本 is rarely, if ever, applied to 日 or 天.

上月 Last month.

下月 Next month

上年 Last year.

下年 Next year.

上禮拜 Last week.

下禮拜 Next week.

上 and 下 are not applied to 日 or 天, though we have 上半天和 下半年.

大上禮拜 Week before last.

上上禮拜 The same.

大下禮拜 Week after next.

下下禮拜 The same.

今朝 This morning; to-day.

今早 This morning—Other terms for morning, as well as for noon, evening, and night, have already occurred in previous lessons.

今年 This year. 今 is not applied to 月, nor to 禮拜; instead of it, 這個 is used.

年再這個樣兒，我定然要不依他。○知府已經卸事，新官還
 食是必貴的。○他去年佔我的地，今年又佔我的地，若是過
 會本股子。○登州是仗着吃關東糧，關東既然歉收，明年的糧
 共是十一天。○下月初五，又到了會期喇，又得拿四吊錢的
 二十四日起身。○他是上上禮拜六來的，到這個禮拜二，一
 再上一年學，到後年下來做買賣。○我們已經定規，於本月
 錢贖，到轉年來春分的時候再贖罷。○依我的意思，叫他
 月。○你昨夜兒不是這麼說的嗎？○現在沒有
 趕考，我們兩個走了一路。○舊年是閏七月，大前年是閏三
 他們去。○今朝有酒今朝醉，明日愁來明日當。○前年上省

- 16 While we have wine, let us drink our fill; the troubles of to-morrow let to-morrow bear.
- 17 Year before last when we went to the provincial capital to the examinations, we traveled in company.
- 18 Last year there was an intercalary seventh month, and three years ago, an intercalary third month.
- 19 Is not this what you said yesterday? *Ans.* It is.
- 20 I have no money to redeem it at present. I will redeem it in the spring of next year.
- 21 According to my idea, let him still go to school next year, and the year after leave school and go into business.
- 22 We have already decided to start on the twenty-fourth of this month.
- 23 He came week before last on Saturday. By Tuesday of this week it will be eleven days in ail.
- 24 The fifth of next month the meeting of the company comes round again, and I must make another payment of four thousand cash.
- 25 Têngchow depends on Kwantung for grain. Since the crops in Kwantung are short, grain will certainly be dear next year.
- 26 Last year he encroached on my land, and again this year he encroached on it. If he does the same thing next year, I am determined to resist him.
- 27 The prefect has vacated his office, but the new incumbent has not yet arrived.

老翁 *Lao³ wêng¹*. An old gentleman, a patriarch, a graybeard.

葬 *Tsang⁴*. To inter, to bury.

下葬 *Hsia⁴ tsang⁴*. To inter, to consign to the grave.

春分 *Ch'un¹ fên¹*. The vernal equinox.

登州 *Têng¹ chou¹*. A Fu city in Shantung fifty-five miles west of Chefoo.

歉 *Ch'ien⁴, chien⁴*. Scanty, deficient, scarce:—Note 25.

歉收 *Ch'ien⁴ shou¹*. A scant harvest, short crops, scarcity.

卸事 *Hsie⁴ shi⁴*. To vacate an office, to relinquish a trust.

文書 *Wên² shu¹*. A dispatch; an official document; a deed.

二府 *Êr⁴ fu³*. A sub-prefect.

朦朧亮 *Mêng² mêng² liang⁴*. Break of day, morning twilight.

走水 *Tsou³ shwei³*. To take fire, to have a conflagration:—Note 29.

宴 *Yien⁴*. A banquet; rest, repose.

點心 *Tien³ hsin¹*. Cakes, candies and nuts, delicacies, dessert.

丙 *Ping³*. The third of the ten stems or 天干字, bright.

寅 *Yin²*. The third of the twelve branches or 地支字, 3 to 5 A.M.

乙 *I⁴*. The second of the ten stems; curved; a pedantic form of 一.

丑 *Ch'ou³*. The second of the twelve branches; 1 to 3 A.M.

沒有來到，昨天兒個來了文書，叫二府代任。○幸虧
 去年冬天裏，下了三四場大雪，所以麥子雖然都種
 晚了，今年還能收成。○聽說上禮拜二，朦朦亮的
 時候，費縣當舖走了水，把房子一總都燒了。○王
 宴平現在熬到分兒喇，今早上我上他家裏去，正
 碰見他的兩個孫子，一個端着茶，一個端着點心，
 送給他吃。○我今年二十九歲，是甲子年丙寅月
 乙丑日己卯時生的。○³² 大前年是七年的工夫，但是
 上的工夫，現大前年到後日，是七天的
 上禮拜到，却只有五個禮拜的工夫。

Yesterday a dispatch came authorizing the sub-prefect to act as his substitute.

28 Fortunately last winter there fell three or four heavy snows, so that, although the wheat was all sown late, there may still be a full crop this year.

29 I hear it said that on Tuesday of last week, just at the break of day, the Fei Hsien pawn-shop took fire and the whole establishment was burned up.

30 Wang Yien Ping has reached the goal of life. When I went to his house this morning, I met his two grandsons, one carrying a cup of tea, and the other some delicacies for him.

31 This year I am twenty-nine years old, having been born in the year *chia tsi*, in the month *ping yin*, on the day *i ch'ou*, and the hour *chi mao*.

32 From the day previous to day before yesterday, to the day subsequent to day after to-morrow, includes a space of seven days: from the year previous to year before last, until the year subsequent to year after next, is a space of seven years; but from week before last until week after next is only five weeks.

NOTES.

10 僱給人家 *Hired himself to some one.*
 12 拜壽 *Worship age*,—to pay respects on the occasion of a birthday. It is only practiced in the case of persons of some age and distinction. Sometimes it is carried to the length of a prostration, but more generally it is simply a bow.
 16 Notice how 朝 is used instead of 日 to avoid repetition, and then how 朝 and 日 are both repeated to add force and beauty to the saying.
 24 會期 *The appointed time for the meeting of the company.* The Chinese are much given to forming small joint stock companies of a peculiar kind. Some man who wants to raise a sum of money, secures the consent of a number of friends to enter the company, and fixes the amount of the shares. He then makes a feast for the shareholders and each man pays over to him one share, which is always such an aliquot part of the whole stock as there are members in the company. At the end of a month or of two months, as the case may be, another meeting is held (but no feast given) and again each member pays in a share to the man who offers to accept the largest discount in order to get the money. The party who gets the money is said to 把 the 會. The same thing is done at each subsequent meeting until the number of meetings equals the number of members, when the company expires. The discounts apply only to those who have not yet used the money, those who have already done so always paying a full share.
 25 歇 has the same meaning whether aspirated or not, but the two are used in different connections,—thus 歇收 is aspirated, but 歇年 is unaspirated.

26 There being no hedges or fences in China it is no uncommon thing for one man in ploughing to encroach on the land of another, and such encroachments often give rise to quarrels and lawsuits.
 29 走了水 *The water left; i.e., a fire broke out.* This phrase sounds like slang, but is not so regarded by the Chinese. It is explained by saying that the reason the fire exceeded its bounds was because water was absent.
 30 熬到分兒 *To endure to the full*, that is, to bear the toils and responsibilities of life until the coveted end of life is attained, which, in the average Chinaman's eye, consists in having an easy competence with children and grandchildren to wait on him. The Southern form 苦出來 has practically the same meaning. 苦 is used as a verb.
 31 The Chinese reckon years in cycles of sixty, the years of the cycle being indicated by the combination of the ten stems, or 天干字, viz., 甲乙丙丁戊己庚辛壬癸, with the twelve branches, or 地支字, viz., 子丑寅卯辰巳午未申酉戌亥. The branches are applied to the stems six times in order, (not twelve times as would have seemed natural). See Williams' Dictionary, page 355. Months, days and hours are designated by the same sixty combinations taken in the same order.
 The months begin with 丙寅 for the first month of the first year (甲子) of each cycle, and count in order to the end of five years, which exhausts the sixty combinations. The next five years begins with 己巳 for the first month, and repeats the cycle in the same order, and so on. Thus in

第一八十一課

TRANSLATION.

子、糧天這是聽⁶來。菀菀人情你¹
 這、食實會是多說○蛋窩。情太怎麼
 一、的在子兒年的初這⁵○還⁴薄到這
 陣、行短、有事、萬、樣、有、了。這
 疼、市、一、事、情、現、子、別、的、那³早
 的、已、轉、沒、有、現、時、現、的、我、個、晚
 利、經、眼、有、工、今、發、今、我、個、子
 害、落、就、黑、夫、不、了、不、時、當、老、纔
 ○、了。○必、大、時、下、下、母、來。
 目¹²○了。○這⁹題。○喇。不、現²
 下、我¹¹○這⁹題。○喇。不、現²
 說、的、目¹⁰○時、○起、時、今
 話、肚、下、候、我⁸那⁷○起、時、今

- 1 How is it that you have not come until this time?
- 2 At the present day, the generous impulses of humanity are greatly degenerated.
- 3 That old hen is just now sitting.
- 4 There is something else which I cannot at this moment recall.
- 5 This style is not in fashion at present.
- 6 I hear that Ch'u Ch'eng Wan has now become very wealthy.
- 7 That is a matter of many years ago; there is no occasion for mentioning it now.
- 8 I am engaged at present, and have no leisure.
- 9 The days are very short at present, it is dark in a twinkling.
- 10 Just now the price of grain has fallen.
- 11 My belly aches severely just now.

the case of all years designated by 甲 or 巳, the first month is 丙寅, the second 丁卯, etc.; in the case of all years designated 乙 or 庚, the first month is 戊寅, the second 己卯, etc. Intercalary months are not counted, but half of the month is attached to the previous and half to the succeeding month. The days are not derived from the months, but are taken from official lists in a printed almanac or book. They profess to have begun with 甲子,

when the cycle was introduced in the 61st year of Hwang Ti, and to have repeated the cycle regularly until the present time.

The hours are derived from the days in the same way as the months are derived from the years, beginning, however, with 甲子, for the midnight hour of the first day of the cycle, and repeating every five days. The person in question was born in 1864 on the twenty-third of the first month between 5 and 7 o'clock A.M.

LESSON CXVIII.

PRESENT TIME—GENERAL.

今 Now, in present circumstances.—when used alone it is generally followed by 有 and serves to introduce a subject or sentence.

現今 Now, at present, at the present time, now-a-days,—not appreciably different from 現在.

現時 At present, at the present time, just now.

現下 The same. (Shantung.)

時下 At present, just now.

目下 At this moment, at present, just now, now, just at this present time.

刻下 At this moment, at the present time, just now.

當下 At this moment, just now, now.

腳下 At present, now; in the presence of.

眼時下 At present, just now, at this present time.

眼時間 The same.

此刻 At this moment, at present.

目今 At this present time, at present, just now. A book term.

眼前 At present, just now.

馬上 Just now, at this present moment. (Pekingese.) See Les. 162.

這嚙 At present, at this time, just now.

這嚙子 The same. (s.)

這嚙個 The same. (c.)

這早晚 The same. (n.)

這會兒 At present, at this time, now.

這一陣 At this moment, just now.

這個時候 At this time, at the present time, now.

這個當兒 At this time, at this juncture, now. (n. & c.)

這個當口 The same. (s.)

他的四十口人。○¹⁵這當兒，他們已經睡喇。○¹⁴現今的人，認真辦事的少。○¹⁷我打算去，馬上沒有工夫。○¹⁶直收到這會兒，還沒收拾俐束。○¹⁹我前幾天無路入地無門。○¹⁸此刻沒有別的病，就先胸膈中慙氣。○¹⁹他前幾年不肯用工念書，現時知道錯了。○²⁰是刻下在家裏作甚麼，○¹⁹前幾年不肯用工念書，現時知道錯了。○²¹你的父母先下還康健哪，○²⁵大約能走二十里路。○²⁴你們姐兒若不丟，○²³他早走太太爲自己不能生育，目下情願叫慕老爺買小婆子。○²³他早走喇，這個時候，○²⁵大約能走二十里路。○²⁴你們姐兒若不丟，○²³他早走下的醫生，好的雖有，但是一家裏的事太多，要一時之閒空也沒有。○²⁷脚目下閃

- 12 At this present time he has a family of forty.
 13 By this time they are already asleep.
 14 There are few men now-a-days who are truly faithful.
 15 I was planning to go, but have not time just at present.
 16 Have you been arranging things all this time and are they not yet in order? [dilemma].
 17 I am just now in an inextricable
 18 I have no other ailment at present save a feeling of oppression in my breast.
 19 During the previous years he was unwilling to study. He now sees his mistake.
 20 What are you just now doing at home? Ans. I am at home idle; having no employment.
 21 Are your parents still hale and hearty? Ans. In former years their strength was overtaxed, so that at present they are not very vigorous.
 22 Mrs. Mu, because she herself has no hope of bearing children, is now quite willing that Mr. Mu should procure an inferior wife (a concubine).
 23 They started some time ago; by this time they have probably gone twenty li.
 24 If your daughter had not died, she would now be in her teens.
 25 My home affairs at present are too numerous; I can't get a moment's leisure.
 26 Although there are some good doctors at the present time, yet you could not

VOCABULARY.

菴 Pao⁴. To incubate, to brood.
 菴窩 Pao⁴ wo¹. To incubate, to sit.
 菴蛋 Pao⁴ tan⁴. The same.
 時興 Shi² hsing¹. Fashionable, in vogue.
 摺 Lou⁴. To pile up, to lay in a pile, to arrange in order; a pile, a parcel.
 俐摺 Li⁴ lo⁴. In order, ship-shape, satisfac- tory; finished. (N).
 俐束 Li⁴ shu⁴. The same. (C).
 胸 Hsiung¹. The breast, the bosom; the feelings, the heart.

膈 Ke². The diaphragm; a thin membrane; the mind.
 胸膈 The breast; the diaphragm; the feelings.
 慙 Pie¹. Irritable; restrained, oppressed; sad, melancholy.
 慙氣 Pie¹ chi⁴. Unable to breathe, oppressed, smothered.
 康健 Kang¹ chien⁴. Hearty, vigorous.
 慕 Mu⁴. To love ardently, to be fond of, to long for; a surname.
 育 Yü⁴. To bear; to nurture, to rear.
 生育 Sheng¹ yü⁴. To bear children.

得我前不歸村後不着店往那裏去投宿呢。○往大衙門投手本、必遞門包、這是現今通行的規矩。○你想他從正月就病、一直病到這早晚什麼人能架得住呢。○王老三的買賣已經歇關、眼目下艱難的很、連吃的都沒有。○近來郭文彬的兒子、吃喝嫖賭無所不爲、所以他的愁腸、比那些年倒更多了。○現今的世代、若沒有點刁鑽古怪的本事、還想着站立得住、那可不用打算。○已經十五六歲的姑娘、成天家淨耍兒、也不學點針線、你這當兒不學、等到幾時纔學呢。○我見告白上說、今有東關孫榮泉、於初三日晚間、在關帝廟聽戲、因不小心、失去牛角圖書一包、大小五塊、若有送到者、必謝錢五百文、決不食言。

- piek out more than one in a hundred.
- 27 I am now left all alone, with no village in front and no inn behind; where shall I go to find lodgings?
- 28 In sending your card to any large yamên, it is necessary to fee the gatekeeper; this is now the universal custom.
- 29 Just think of it; he took sick in the first month and has been sick ever since; who could stand it?
- 30 Wang the Third has already closed up his business; at the present moment he is in great straits, not even having enough to eat.
- 31 Recently Kwoã Wên Pin's son has become dissolute and reckless, so that at present his troubles are still greater than in those former years.
- 32 If you think to hold your own in these days without some craft and exceptional skill, you will soon find out your mistake.
- 33 A girl fifteen or sixteen playing all the time and not even learning to sew! If you don't learn now, when will you learn?
- 34 I saw a placard which said, Sun Jung Ch'ien of the east suburb, while at the temple of Kwanti on the evening of the third listening to a play, lost, through carelessness, a parcel of horn seals, consisting of five in all. Any one returning them will receive a reward of five hundred cash. Positively no backing out.

妾 *Ch'ie⁴*. A concubine, a secondary wife.

妞 *Niu¹*. A lass, a girl, a daughter. An unauthorized Pekingese character.

投宿 *T'ou² su⁴*. To find lodgings, to rest for the night.

手本 *Shou³ pên³*. A folded ceremonial card:— Note 28.

門包 *Mên² pao¹*. A doorkeeper's fees or perquisites.

近來 *Chin⁴ lai²*. Recently, of late.

郭 *Kwoá¹*. An inner wall; a surname.

彬 *Pin¹*. Chaste, elegant.

腸 *Ch'ang²*. The intestines; the feelings, the affections.

愁腸 *Ch'ou² ch'ang²*. Trouble, worry, anxiety, sorrow.

世代 *Shi⁴ tai⁴*. The world, the times.

刁鑽 *Tiao¹ tswan¹*. To manœuvre, to intrigue, to scheme; crafty, cunning.

告白 *Kao⁴ pai²*. An unofficial notice, a placard, an advertisement.

圖書 *T'u² shu¹*. An unofficial seal, a stamp, a signet.

食言 *Shi² yien²*. To eat one's words, to back out, to retract.

課 九 十 百 一 第

TRANSLATION.

們前、樣、有來先早備。財沒他¹
 先各、現、病、的、已○主。聽早頭
 前各、人、在、病、的、已○主。聽早頭
 上各、人、在、病、的、已○主。聽早頭
 過各、人、在、病、的、已○主。聽早頭
 這打梳、樣、有來先早備。財沒他¹
 樣打梳、樣、有來先早備。財沒他¹
 的打梳、樣、有來先早備。財沒他¹
 當洗、臉、朝早是、他⁸、他⁷、○、該、早、預
 受洗、臉、朝早是、他⁸、他⁷、○、該、早、預
 了洗、臉、朝早是、他⁸、他⁷、○、該、早、預
 好洗、臉、朝早是、他⁸、他⁷、○、該、早、預

- 1 He has come several times before.
- 2 I have never before heard this expression.
- 3 He was formerly a wealthy man.
- 4 You should have made preparations before the emergency arose.
- 5 He has never liked me.
- 6 If I had anticipated it beforehand, I could have provided for it.
- 7 He has changed all his former ways.
- 8 He was taken sick some time ago, and he has not yet recovered.
- 9 Let it be as it was before.
- 10 Before breakfast, every one is to comb his hair and wash his face.
- 11 We once before fell into this kind of a trap and endured a deal of suffering.

NOTES.

12 The force of 說話 does not appear in the translation. It is as if we should say, *At the present speaking he has a family of forty.*

14 認真辦事 *To be faithful and earnest in regard to engagements or responsibilities relating to others.*

17 上天無路入地無門 *No road to ascend to heaven nor any door to enter the earth; i.e., no possible way of escape, utterly helpless.*

22 The occasion of a man in common life taking a second or inferior wife, is generally the barrenness of the first wife. In these circumstances she oftentimes not only consents to it, but even urges it. This inferior wife or concubine is generally called 小婆子 in the North, though 妾 is the proper term, and is sometimes used. A man who takes an inferior wife always has to take her from a lower rank of society than his own, and also has to pay for her, more or less according to circumstances. Though socially inferior to the first wife, the inferior wife has nevertheless bettered her circumstances both socially and financially.

27 閃 does not here indicate whether the person has been left alone by mistake or by some trick. The phrase 前不歸村後不着店, is frequently used figuratively of any one in embarrassing circumstances.

28 手本 is a folded red paper (ten folds) with black back, containing merely the name and style of the individual. It is used as a card of ceremony, but is always returned to the bearer.

31 無所不爲 *Nothing that he will not do, given to every vice, reckless.* The use of 那些 implies a knowledge on the part of the party addressed, of trials endured in previous years.

34 This is the usual form of notices put up offering a reward for lost articles. As usual in such cases, though professing to be colloquial, it still contains some *Wên-li* words and idioms. 送到者 is book style for 送到的. The 牛角 referred to is the horn of the water buffalo, of which the best stamps are made.

LESSON CXIX.

PAST TIME—GENERAL.

早 Early,—some time ago, long ago; in season.
 早已 Formerly, some time ago, beforehand.
 早裡 Formerly, of old, old, heretofore. (c. & n.)
 早頭 The same. (s.)
 早前 Once, once upon a time, previously, some time ago.
 早先 The same.

早年 In former years, in ancient days, long ago.
 頭裡 Formerly, some time ago, heretofore, before; with a negative.—never. (c. & n.)
 頭前 or 前頭. The same as 頭裡.
 先前 Once, once upon a time, formerly, before, a while ago; with a negative,—never.
 先頭 or 先頭裡 The same.

管還是石、老不呢、早今
 的、問是是、兄如答前先的
 所、我早一、是、做、古、我、却、人
 以、我、得、場、早、件、按、我、一、都
 我、要、的、官、年、兒、西、以、點、更
 摸、嗎、的、司、老、輩、國、前、沒、渾
 不、這³⁰○你²⁸子、在、於、是、過、意、睬、○
 着、些、我²⁹這、的、個、的、我、大、不、舍、坊、你²⁴樣、兒、是、早
 根、底、事、的、房、症、你、如、今、益、處、○我²⁶國、識、這、個、人
 底、細、情、房、症、你、如、今、益、處、○我²⁶國、識、這、個、人
 ○早、向、錢、候、如、今、拔、了、○那²⁷一、向、得、今、人
 古³¹裏、來、早、已、剛、纔、得、的、們、就、界、得、今、人
 年、時、都、是、交、足、的、呢、你、就、界、得、今、人
 有、是、我、足、的、呢、你、就、界、得、今、人
 名、的、父、親、你、就、界、得、今、人
 聖、親、你、就、界、得、今、人

more generous than those of the present.
 23 Judging from its appearance it is an old crack, but I had not previously noticed it.
 24 How do you come to know this man?
Ans. We once were neighbors.
 25 According to Chinese ideas, the present is inferior to ancient times; according to Western ideas, ancient times were inferior to the present.
 26 It has indeed been of great benefit to me that I have had you for my companion all this time.
 27 That boundary stone was put up long ago by our forefathers. Your having now removed it, simply means a lawsuit for us.
 28 Is this disease of yours a recent thing? or did you contract it some time ago?
 29 I paid up my house rent in full some time ago. Why are you dunning me again?
 30 These affairs were formerly all looked after by my father, hence I am unable to go into particulars.

留意 *Liu² i⁴*..... To pay attention, to notice.
 界 *Chie¹ ⁴*..... A boundary, a limit, a terminus; a sphere, a condition.
 界石 *Chie¹ shi²*..... A boundary stone.
 根底 *Kên¹ ti³*..... Origin, ground, occasion; facts; particulars.
 聖人 *Shêng⁴ jên²*..... A man pre-eminent in wisdom and virtue, a sage.
 禹 *Yü³*..... The founder of the Hsia dynasty:—Note 31.
 鞅 *Ch'iu¹, yiu¹*..... A breast strap, a crupper, a trace; a swing.
 鞅 *Ch'ien¹*..... A swing; to swing to and fro.
 鞅 *Yiu¹ ch'ien¹*..... A whirlwheel, a swing.
 燈草 *Têng¹ ts'ao³*..... The wick of a lamp,—so called because it is the pith of a species of grass or reed.
 溫和 *Wên¹ hê²*..... Genial, affable; peaceable, quiet.
 起先 *Ch' ³ hsien¹*..... At first, originally, at the outset:—Les. 126. Sub.
 機關 *Chi¹ kwan¹*..... Trigger, handle; trick, artifice; turning point, clue.
 馬脚 *Ma³ chia³*..... An underhand trick or scheme; "the cloven foot":—Note 34.

狐 *Hu²*..... A fox; suspicious.
 狸 *Li²*..... A fox; a raccoon, a wild-cat.
 狐狸 *The fox.*
 尾 *Wei³, i³*..... The tail; the end, the last of; the hinder part, the stern of a ship.
 尾巴 *I³ pa¹*..... The tail, the hinder part, the stern of a ship:—Note 34.
 誌 *Chi⁴*..... To remember; to record; a mark.
 誌石 *Chi⁴ shi²*..... A stone used as a test of strength:—Note 35.
 制石 *Chi⁴ shi²*..... The same.
 弓 *Kung¹*..... A bow; curved; five feet.
 近日 *Chin⁴ ji⁴*..... Recent times, now. (w.)
 盤古 *P'an² ku³*..... The first man:—Note 38.
 闢 *Pi⁴*..... To burst forth, to open up, to set in order; to develop.
 開天闢地 *K'ai¹ t'ien¹ p'i⁴ ti⁴*..... Opening and setting in order the earth,—a stereotype phrase for the creation or formation of the world.
 羲 *Hsi¹*..... Breath, vapor:—Note 38.
 農 *Nung²*..... To cultivate, to farm; agriculture:—Note 38.
 孟 *Mêng⁴*..... Eminent; senior:—Note 31.

是了。關、實、那、燈、喇、了、○、人、
我○他的樣人草○頭、你³²就
往拿³⁵的樣和沒有從³³現姐就是
年的大刀、害兒、你、我、先早、好、從、堯、舜
的老抱、就、後、說、我、招、呼、了、從、禹、湯
本制誌露、你起頭麼着沒、韃、湯、文、武
事、石、出、說、先裏點、叫、有、上、掉、武、周
現拉、狐^馬、破、了、有、溫、我³⁴燈、早、就、破
在硬、狸^脚、了、他的、和、我³⁴燈、一、就、好
這些、這、巴、的、老、看、一、點、好
武都來機老見點好破子。

- 31 The noted sages of ancient times were Yao, Shun, Yü, T'ang, Wên, Wu, Chou-kung, K'ung-tsi.
32 Your sister fell out of the swing and cut her head; is she well yet? *Ans.* She has been well for some time.
33 He has been calling out to me for some time to light the lamp. But how can I light it when there is not a particle of wick?
34 I noticed that in talking with you he had at first a very affable and inoffensive manner; but by and by when you exposed his tricks, his evil purpose disclosed itself.
35 To handle the great sword, lift the standard stone and draw the stiff bow; these were the feats of bygone years, but now I can not essay such exercises.

NOTES.

8 至今 is slightly bookish, though often used. 到如今 is the more common spoken form.

9 Or, it is just as it was before.

10 In the South 梳頭 is only used of women and children, not of men, who have queues.

12 The pupil probably mistook 雨 for 兩 or 丙, and got a stroke of the ruler to assist his memory. Striking on the hand with a ruler is almost the only mode of punishment used by Chinese teachers. 戒尺 is the more proper and general term for the fernle, though it is sometimes called 板子, especially in Peking. The bastinado used by magistrates is called 板子.

17 二姑娘 *The younger of two sisters.*

21 第一樓 The name of a two storied tea house in Shanghai. The 第一 means first in excellence, *first-class.*

29 The direct interrogative is here best rendered into English by an indirect interrogative.

31 We have here the stereotype enumeration of Chinese sages. They are arranged in the order of time.

堯 The first Emperor of repnted Chinese history. He is the great model of wisdom and virtue in a sovereign. His reign began B.C. 2357.

舜 The second Emperor of repnted history. He was chosen by 堯 and associated with him for thirty years in the government. He mourned for his predecessor three years and then formally assumed the government B.C. 2255.

禹 also called 大禹, *The Great Yü*, or 神禹, *The Divine Yü*. He is reputed to have been a descendant of Hwang Ti. He was chosen as his successor by 舜, and succeeded to the throne B.C. 2205, and became the founder of the Hsia dynasty. The great achievement which procured for him the throne, was the draining of the land from a great flood, at which he labored incessantly for nine years.

湯 A wise and virtuous prince who overthrew the tyrant 桀 Chie, the last of the Hsia dynasty, and became the founder of the Shang dynasty.

文 The Duke of 周. His original name was 昌, and his title 西伯, *Chief of the West*. He lived from 1231 to 1135 B.C., and after his death was canonized as 文王. He was renowned for virtue and wisdom. He revised the Book of Changes and wrote comments on it.

武 The son of 文王, to whose dukedom he succeeded B.C. 1169. His real name was 發, and he was canonized as 武王. His great achievement was the overthrow of the tyrant 紂辛, the last of the Shang dynasty, whose throne he took and became founder of the (周) Chou dynasty.

周公 The fourth son of 文王, and brother of 武王. He materially assisted his brother in obtaining the throne, and throughout his reign was his most valued counsellor. He drew up a code of laws for the empire, and is reputed as the inventor of the mariners' compass.

孔子 Confucius, the last and greatest of Chinese sages. His real name was 孔丘, and his title 仲尼. He lived from B. C. 557 to 479. He was neither emperor nor prince. His greatness was in his virtue, his wisdom and his learning. 孟子 Mencius, is not ranked as a sage (聖人) by the Chinese, but as a 大賢, *a great worthy.*

34 In this sentence, which is taken from the Pilgrims' Progress, 頭裡 is used in sense of *at first*, which is not its proper meaning, though said to be sometimes so used in Peking. 起先 is the better word for the connection. 露出馬腳來 *To reveal unawares some concealed character or design.* The figure probably comes from the discovery of some ambush or stratagem in war by the footprints of the horses. 尾巴 is spoken both *wei³ pa¹* and *i³ pa³*, but the reading *i³* does not generally extend to the derived sense of 尾.

35 拿大刀 *To flourish aloft the heavy cutlass or halberd.* 抱誌石 This 誌石 or 制石 is a heavy oblong stone with niches cut in it for handles. The feat consists in lifting it up by main force on the knee, and then taking it in the arms and standing erect with it. 拉硬弓 *To draw a stiff bow*

第 一 百 二 十 課

TRANSLATION.

人。人 那¹⁴上 生 ○ 萬⁷先⁵再³讓¹
 ○ 又 些 街 氣 今⁹不 試 這 往 人 不
 從¹⁷叙 要 要 過 是 起 先 試 往 下 算
 今 談 先 後 還 是 先 頭 不 下 癡
 後 以 緊 的 訴 我。 ○ 樣。 ○ 後 來 頭 再 說。 ○ 我⁶ 往²
 後 半 天。 ○ 我¹⁶ 雖 然 不 如 人 還 指 望 孩 子 們 往 後 如
 你 要 小 心 不 可 任 信 口 胡 說 ○ 向 後 他 若 再 來
 那 些 不 要 緊 的 小 事 情 過 後 誰 還 記 在 心 裏 ○ 午 飯 之 後 二
 上 街 要 先 告 訴 我。 ○ 再 往 前 去 天 暖 和 了 爐 裏 不 用 生 火 ○ 後
 生 氣 過 後 還 是 一 樣 ○ 我¹¹ 是 別 人 家 媳 婦 ○ 你¹⁰ 別 看 他 當 時
 ○ 今 日 是 我 家 女 兒 後 來 頭 懶 惰 ○ 現 在 貧 賤 要 求 後 日 的 富 貴
 萬 不 可 起 先 頭 殷 勤 後 來 頭 懶 惰 ○ 我⁶ 要 走 喇 咱 們 改 日 再 會 見 罷 ○ ○ ○
 先 試 一 試 不 行 然 後 再 說 ○ 我⁶ 要 走 喇 咱 們 改 日 再 會 見 罷 ○ ○ ○
 再 往 下 去 天 就 漸 漸 的 長 了 ○ 往⁴ 後 你 的 閒 事 我 再 不 管 ○ ○ ○
 讓 人 不 算 癡 過 後 得 便 宜 ○ 往² 後 怎 麼 樣 現 在 還 不 知 道 ○ ○ ○

- 1 To yield to others must not be considered foolish; the advantage of it will appear by-and-by. [know.]
- 2 How it will be hereafter we do not yet
- 3 From this time forth the days will gradually become longer.
- 4 Hereafter I will not trouble myself about your affairs.
- 5 Try it first, and if it will not do, we will then talk about it again.
- 6 I must be going. We'll meet again some other day.
- 7 It will never do to be diligent at first and afterwards grow lazy.
- 8 Those who are now in humble circumstances should aspire to be wealthy by and by.
- 9 To-day she is our daughter, to-morrow she will be somebody else's daughter-in-law.
- 10 Don't mind his getting angry at the time; he will be all the same afterwards. [then go at once.]
- 11 I will first change my clothes, and
- 12 Hereafter when you go on the street, I want you first to tell me.
- 13 From this time on the weather will be mild; you need not make a fire in the stove. [trivial matters?]
- 14 Who can afterwards remember those
- 15 After dinner they talked together again a long while.
- 16 Although I am not equal to others, I want my children hereafter to be equal to others.
- 17 From this time forward you must be

VOCABULARY.

貧賤 P'in² chien⁴. In humble circumstances, poor, indigent.
 叙 Hsü⁴. To talk, to converse, to discuss.
 叙談 Hsü⁴ t'an². To talk together, to converse, to chat.
 任口胡說 Jèn⁴ k'ou³ hu² shwo¹. To speak recklessly or extravagantly, to talk at random.
 信口胡言 Hsin⁴ k'ou³ hu² yien². The same:— Note 17.
 攪鬧 Chiao³ nao⁴. To act in a disorderly manner, to raise a row, to bluster.
 踏鬧 Tsao¹ nao⁴. The same. (s.)

過失 Kwo⁴ shi¹. A mistake, an error; an offence.
 鑑戒 Chien⁴ chie⁴. A warning, an admonition.
 隨手 Swei² shou³. At once, without delay, while one's hand is in.
 層次 Ts'eng² ts'ü⁴. Order, arrangement, graduation.
 措 Ts'oa⁴. To place, to arrange; to employ.
 懊 Aoi⁴. Vexed; to regret.
 懊悔 Aoi⁴ hwei³. To repent, to regret, to reproach oneself, to rue.
 貼心 Tie¹ hsin¹. Amiable, gracious; intimate, affectionate.

商議罷。○你²⁹這纔結子粒。○張²⁸莊²⁷先生今天沒有工夫，等底下再同他末後穗上纔結子粒。○張²⁸莊²⁷先生今天沒有工夫，等底下再同他的，但不知往下怎麼樣。○莊²⁷稼都是先發苗，後長稽，再後秀穗，娶了一個好媳婦，真是先生的洪福。○聽²⁶說先生三來沒有，答從前年我見他一面，日往後再沒見他。○聽²⁶說先生前吃呢，是飯後吃呢，答飯前飯後都可以。○這²⁵以後你看見楊實在願意和他結親，就結罷，過後你可別懊悔。○這²⁴個藥是飯過後忘了。○做²²論必得先鋪排出層次來，然後纔好措詞。○你²³怕呢。○今²⁰日的過失，就是後日的鑑戒。○花²¹錢該隨手記賬，恐怕躑躅，可以擲出他去。○你¹⁹這樣好吃懶做，久後怎麼成家立業。

- careful not to talk so recklessly.
- 18 If in future he comes again to make a row, just put him out.
 - 19 If you are so gluttonous and lazy as this, how will you ever get on in the world? [for to-morrow.]
 - 20 The mistakes of to-day are warnings
 - 21 When you spend money, you should at once make an entry of it, lest you subsequently forget.
 - 22 In writing an essay, it is necessary first to lay out the order of thought before proceeding to elaborate the language.
 - 23 If you are so anxious to form a marriage engagement with her, then do so; but be sure you do not afterwards repent of it.
 - 24 Is this medicine to be taken before or after meals? *Ans.* It may be taken either before or after.
 - 25 Did you afterwards see Yang San? *Ans.* I met him once, the year before last, but since that time I have not seen him.
 - 26 I have heard, sir, that you have gotten an excellent daughter-in-law, which is certainly a great blessing. *Ans.* At present she seems to be everything that could be desired, but I don't know how it may be by and by.
 - 27 Grain first puts forth sprouts, then it rises into stalks, afterwards it sends forth ears, and finally it yields the grains.
 - 28 Mr. Chang has no time to-day; wait till some other time to consult him.
 - 29 If you do not press the pus out of this

貼心貼意 *T'ie¹ hsin¹ t'ie¹ i⁴.* Amiable and obliging, everything that could be desired.

苗 *Miao².* The young and tender sprouts of grain; descendants.

稽 *Chie¹.* Stalks of corn or grain.

末 *Mo⁴.* The end, the last; final; remnants; powder, dust:—Les. 127.

子粒 *Ts² li⁴.* A grain, a seed.

擠 *Chi³.* To crowd, to push; to press, to squeeze; to milk.

疤 *Pa¹.* A scar, a mark.

疤癩 *Pa¹ la⁴.* A scar, a cicatrix.

花用 *Hwa¹ yung⁴.* To spend money, to expend; expenditure.

上任 *Shang¹ jên⁴.* To enter upon the duties of an office.

貪 *Tan¹.* To covet, to desire inordinately.

貪賊 *Tan¹ tsang¹.* To covet or take bribes, venal, corrupt.

世界 *Shi⁴ chie¹.* The world, the age.

練武 *Lien⁴ wu³.* To practice with sword and spear, to fence.

打拳脚 *Tu³ ch'üen² chiao³.* To practice boxing, to box:—Note 32.

灰心 *Hwei¹ hsin¹.* To be disheartened, to give up, to lose hope, to lose interest.

疫 *I¹.* A prevalent disease, an epidemic.

瘟疫 *Wên¹ i⁴.* An epidemic, pestilence.

年、福後人脚道萬候罪別
 荒不他家清的民還有的日子看他
 年雙他也扔就在很傘傘有這
 之降也就出就在愛傘之後、個
 後、禍灰了就在練武打傘之後、
 常、禍了心就在衆人面前和他
 有、不單了咯、就在衆人面前和
 瘟、來不單了咯、就在衆人面前
 疫、來不單了咯、就在衆人面前
 所、來不單了咯、就在衆人面前
 以、來不單了咯、就在衆人面前
 大、來不單了咯、就在衆人面前
 亂、來不單了咯、就在衆人面前
 之、來不單了咯、就在衆人面前
 後、來不單了咯、就在衆人面前
 常、來不單了咯、就在衆人面前
 有、來不單了咯、就在衆人面前
 荒、來不單了咯、就在衆人面前

- boil of yours, it will ultimately leave a scar that will be very unsightly.
- 30 Don't be misled by his present reckless extravagance; his time of suffering is yet to come.
- 31 When His Worship Chêng first came into office, he seemed like an upright officer, but from the time he was presented with the complimentary cloak and umbrella, he began to show an inclination to take bribes.
- 32 Formerly Ma Tao Ch'ing was very fond of fencing and boxing, but before long he fell in with a skilled boxer and presently engaged with him in a public trial of skill. They had hardly closed before the other man sent him reeling back over so far, thus turning the laugh upon him. From that time on he lost his interest in boxing, and ceased practising.
- 33 It has been said that "blessings do not come in pairs, nor do misfortunes come singly"; hence it is that after a rebellion there is generally a year of famine, and after famine, pestilence.

NOTES.

1 A proverbial saying.

7 後頭 in the second clause is used to match 先頭 in the first. The sentence is from The Sacred Edict.

9 今日 and 後日 are here used indefinitely, as are the corresponding terms in English. The same is true of (20).

17 信口胡言, 信 here means to accord with, to follow, which is a very unusual sense.

19 成家 as here used means something more than simply to get married; it also includes the idea of maintaining a family. 好吃懶做 is a ready made expression.

24 都可以 All will do; i.e., either will do.

30 典房子賣地的 The addition of 的 turns the phrase into a participial adjective qualifying 花用.

31 萬民衣 is a rich silk robe or cloak presented to a magistrate by the people as a testimony of regard. The names of all the contributors are put on the cloak in gilt letters. 萬民傘 is a large silk umbrella or canopy presented for the same purpose. Sometimes both are presented, sometimes only the latter.

32 打拳脚 In boxing, the Chinese use the feet as well as the hands, learning to kick as well as to strike. 鬧個沒趣 To provoke a ridiculous or shameful discomfiture, to be put to shame or confusion.

LESSON CXXI.

STRONG NEGATION.

無 Destitute of, without, none. When followed by an abstract noun it often answers to the termination *less*, as 無用 *useless*, 無能 *powerless*, etc.

非 No, not,—a book negative often used in colloquial and stronger than 不.

前 Altogether, at all,—always combines with a negative. 並 is also a copulative:—Lcs. 133.

無非 Simply, nothing more, for no other purpose. This double negative forms a strong affirmative, which appears in English in the form of the

sentence, without any special word to represent it.

無不 Without not,—that is, always, in everything.

並非 Not, not at all, not in the least, by no means.

並不 The same,—but not quite so strong.

並沒 The same,—differing from 並不 as 沒 does from 不

並無 The same.

課一十二百一第

TRANSLATION.

是山底事情成己們人來他
 向並子。的勳不無只誰自
 你無○人¹¹的無非曉能己
 說樹¹¹作¹¹根非是得道偷並
 來木、事底也了。自吃飯、用
 帮搭的太若亂插個我⁷爺並○
 甚甚陽能無人、是⁷兒曉³無³
 麼麼熱過嗎。○心說○得道非
 腔腔氣不及、他¹⁰我就的、
 呢。同火這營務學。他却是
 ○朝¹⁴一合身○你⁹並摸不
 廷一般。○中道。○科
 立下這我¹³○在¹²甲
 個道。○非着
 法不。在¹²甲

- 1 He has no use for it himself, and yet he will not allow any one else to use it.
- 2 No outsider has been here to-day, who could steal it?
- 3 Would he venture to strike you without any provocation?
- 4 You only know what it is to eat, you do not know how hard it is to get what you eat.
- 5 Why speak of being guests? We are all in the family.
- 6 It was not that I drove him away; but that he himself was unwilling to remain.
- 7 I spoke without reference to him, but he took it as intended for him.
- 8 Chang Ch'eng Hsün is nothing more than a man; if he can learn it, I also can learn it.
- 9 Why do you keep thrusting in your talk when you understand nothing about the matter.
- 10 He served in the army originally and has no literary degree.
- 11 If in his actions a man is able to avoid both excess and deficiency, this is in harmony with the golden mean.
- 12 There were no trees upon the mountain, and the heat of the sun was like a furnace.
- 13 I was not talking to you; what are you putting in your gab for?

These four phrases have substantially the same meaning, but are used in different connections. The force of 並 is not usually translatable by any special word. It gives a strength to the

negation which the English language will not adequately express. The insertion of *at least* or *at all* approximates it, but is neither so elegant nor so forcible as 並 is in Chinese.

VOCABULARY.

無心 Wu² hsin¹. Unintentionally, unwittingly, accidentally. [Les 159].
 有心 Yu³ hsin¹. Intentionally, on purpose.
 勳 Hsün¹. Meritorious service, patriotic.
 營務 Ying² wu⁴. Military affairs or service, the army:—Note 10.
 底子 Ti³ tsi³. Foundation; original draft; a copy; previous attainments, antecedents; discount on full strings of cash— from 4 to 16 according to locality.

出身 Ch'u¹ shên¹. To spring from, to come from: originally, primarily.
 合乎 Hé² hu¹. To accord with, to harmonize with. (w.)
 中道 Chung¹ tao⁴. The medium between extremes, the golden mean.
 樹木 Shu⁴ mu⁴. Trees, woods; vegetation.
 熱氣 Jé⁴ chí⁴. Heat, caloric.
 窰 Yao². A kiln, a furnace; a brothel.
 火窰 Hwo³ yao². A furnace.

跟底下，並沒打掃乾淨，還出來說嘴喇。○他並不是
 並不會噪，他的貴重處，就在一個尾巴。○你
 您妯娌兩個，無非爲兩句話，還值得動手嗎？
 您掙氣喜樂。○那不過是古人的遺傳，並沒有實在的憑
 喜樂。○阿，他已經當了掌櫃的嗎，不過是外面虛浮的
 ○他們的喜樂，並非從心所發，不過是外面虛浮的
 ○袁錫功那個人，凡託他的事情，無不盡心竭力。
 ○你的膽子可也不小，並沒同我商議，你就應許了
 一邊來，並非向百姓們爲非，引導百姓們爲善。○他
 度，無非禁止百姓們爲善。○他

- 14 The Emperor established these laws for the express purpose of prohibiting the people from doing wrong and leading them to do right.
 15 He has come this time, not to borrow money of you, but to propose a father-in-law for your son.
 16 Well, you are a bold fellow to promise him without having consulted me.
 17 That man Yüen Hsi Kung does his very best in everything that is entrusted to him.
 18 Their rejoicing does not come from the heart; it is nothing more than a transient, external rejoicing.
 19 Oh! he has been made head-man, has he? That explains why he speaks so positively.
 20 That is nothing more than an ancient tradition, having no trustworthy evidence.
 21 There is nothing between you two sisters-in-law but a few words—nothing worth coming to blows about.
 22 The peacock cannot sing; his excellence is in his tail.
 23 You have not swept clean under your own feet, and yet you assume to disparage others.
 24 He is not a *lin-shêng* at all, yet you persist in saying he is.

幫腔 *Pang¹ ch'iang¹*. A chorus, an accompaniment; *intrusive talk*.

廷 *T'ing^{1,2}*. An audience-hall, a court-yard.

朝廷 *Ch'ao² t'ing²*. The imperial audience-hall; the Emperor.

法度 *Fa³ tu⁴*. Laws, regulations, rules.

禁止 *Chin⁴ chi³*. To forbid, to prohibit.

爲非 *Wei² fei¹*. To do wrong, to violate the law, to do evil.

導 *Tao^{3,4}*. To lead, to induce.

引導 *Yin³ tao^{3,4}*. To lead, to guide, to show the way, to induce.

爲善 *Wei² shan⁴*. To do right, to act virtuously, to be free from faults.

袁 *Yüen²*. A robe; a surname.

虛浮 *Hsü¹ fou²*. Superficial, unsubstantial; transient, fleeting.

硬氣 *Ying⁴ ch'í⁴*. Positive, peremptory, emphatic.

硬掙 *Ying⁴ ch'eng⁴*. Firm, inflexible; positive, peremptory; relentless.

錫 *Hsi^{1,2}*. Tin; pewter; to confer, to give.

遺傳 *I² ch'wan²*. A tradition, a legend, a fable.

妯娌 *Chou² lí³*. The wives of brothers.

噪 *Sao⁴*. To chirp, to sing, to whistle.

腳跟 *Chiao³ kên¹*. The heel; sole of the foot.

說嘴 *Shwo⁴ tswai³*. To boast, to brag; to exalt oneself and disparage others, to run down.

廩 *Lin³*. A government granary; a stipend to an advanced 秀才.

廩生 *Lin³ shêng¹*. An advanced 秀才:— Note 24.

服事 *Fu² shí⁴*. To serve, to minister to.

勾當 *Kou⁴ tang⁴*. Business, job, affair.

素日 *Su⁴ jí⁴*. Commonly, ordinarily; formerly, in the past.

瞞哄 *Man² hung³*. To deceive, to impose upon, to hoodwink.

干罪 *Kan¹ tswai⁴*. To plead guilty, to own up; to take the consequences.

一 道、親 冤 們 問 既²⁶ 不 哥²⁵ 個
 點 並 兄 仇、深 還 然 是 哥 個
 兒 不 一 實、準 能 天 大 哥 原
 瞞 敢 樣。 知 有 無 丈 在 此、 生、
 哄、 瞞 〇 是 他 第 二 日、 夫 無 非 說 他 是
 小 的 大 人、 實 係 是 不 知 弟 無 我²⁷ 地 〇 並 〇
 情 願 干 領 罪。 有

25 Here you are simply serving others, — which is not the kind of business for a man of any spirit.

26 Since heaven has no second sun, and the people have no second king, do you think that in the universe there can be a second God?

27 We know for certain that in the past these two men have not been enemies; they have, in fact, loved each other like own brothers.

28 Your unworthy servant really does not know. I should not dare to deceive your honor. If you discover that I have practiced the least deception, I will cheerfully bear the penalty.

NOTES.

3 無是無非 *Without right and without wrong; i. e., without any cause, or grievance.*

4 你這個人 The use of 這個人 singles out the party addressed as worthy of contempt, as is sometimes done in English by saying the "you" with special emphasis and intonation, and then pausing and beginning the sentence anew.

5 叔姪 *Uncles and nephews; i. e., belonging to one family.* A Southern term.

10 營務 does not necessarily mean that the party was a soldier, but that he had employment in connection with military affairs.

11 無過不及 is the standard definition of the "golden mean," which forms the Chinese rule of virtue. 無 applies to 不及 as well as to 過, as if written 無過無不及.

13 Lit., *what accompaniment have you come to play,* implying that what was said was an intrusion in the interest of another.

24 廩生 is the first intermediate grade above the first degree of 秀才. It formerly entitled the possessor to an allowance of grain from the public granary, but now only gives the privilege of standing security for undergraduates, for which a small fee is received. It is of no special service in securing the second degree.

LESSON CXXII.

SPECIAL USES OF 見.

1. 見 is prefixed to many adjectives and nouns in the general sense of to manifest or show, — thus 見強 is to manifest improvement, to be better; 見效 to manifest efficacy, to be efficacious; 見怪 to manifest displeasure, to take offence or be offended. Thus used, 見 has no exact equivalent in English. "Seem" will not translate it, for seem implies doubt, which 見 does not. It is approximately equivalent to the substantive verb. It appears to be put for 現, as it often is in *Wên-li*, where, however, it also takes the sound of 現. This use of 見 is entirely *tung-hsing*.

2. 見 is prefixed to verbs in the sense of to bear or to stand, — 見穿 to stand wearing, that is, to last; 見做 to stand doing, that is, to be tedious;

見燒 to stand burning, that is, to have the quality (in fuel) of lasting, etc. Some would write 健 rather than 見. This use of 見 or 健 prevails in Shantung, but is not *tung-hsing*. In Peking and the North 禁 *chin*¹ (not *chin*⁴) is used in the same way, and with the same meaning. The same usage also prevails in Nanking and the South, but there teachers incline to use 經. Inasmuch, however, as Southern Mandarin confuses the final *n* and *ng*, it is likely that there also the proper writing is 禁.

3. 見 is joined with 天 in the sense of *every*, — 見天 day by day, *every day*. In Peking it is frequently expanded into 見天見.

For list of words following 見 and 禁 see Supplement.

課二十二百一第

TRANSLATION.

能掙兒○的做、這^{經見禁}了。這¹
^{經見禁}來的七天現¹⁰多一點一^{經見禁}做。○種³
 花的錢、還他的○他⁹不里路、時⁵張⁵各³花洋布就是好看、
 ○¹³纔沒他的熱這^{經見禁}過。○甚麼的兒子、在、一點也
 我^{經見禁}花上漿來、昨天吃了一劑^副藥、今天見好一點。○凡¹²裏血出汗
 我們這偏僻地方、貨價是見神饒^讓他、有百萬之富、也是不
 見鬼的、說賤就賤、說貴

- 1 This quality of foreign print is only for looks, it is not at all serviceable.
- 2 When a man has passed fifty, he does not last long.
- 3 He has taken every kind of medicine without producing the least improvement.
- 4 This piece of work seems to be quite inconsiderable, but really it is a very tedious job.
- 5 Chang Shī Toā's son is at home in a very critical state. I must go and see him.
- 6 I have heard that this road is not a long hundred li: how is it that it seems so long?
- 7 When one has a good living and something to do, time slips away very quickly.
- 8 I saw his essay to-day, and certainly he has made great improvement. He writes very much better than formerly.
- 9 He has grown old very rapidly these two years: half his hair is gray and his face is wrinkled.
- 10 His fever is now a little lower, but his disease is worse.
- 11 Pao Hsing-tsi is at home sick with the small pox. This is seven days, and the pustules have not yet filled with lymph. Yesterday he took a dose of medicine, and to-day he seems a little better.
- 12 When money is earned by the sweat of the brow, it is spent sparingly. If it comes too easily, even if a man has it by the million, it will soon be squandered.
- 13 In this out of the way place of ours, the prices of things are very uncertain. Without notice they suddenly rise, and then as suddenly fall.

VOCABULARY.

禁 *Chin*¹. To bear, to stand. See *chin*⁴.
 鐸 *Toā*². A kind of bell; to incite. (w.)
 長進 *Chang*³ *chin*⁴. To improve, to grow in
 knowledge or skill.
 皺 *Chou*⁴. Wrinkled, shriveled, furrowed.
 紋 *Wên*². Figures woven on cloth, a line, a mark,
 a trace.
 皺紋 *Wrinkles, furrows.*

灌 *Kwan*⁴. To pour into and fill, to fill up; to
 pour down (as medicine), to drench.
 僻 *P'it*⁴. Secluded, rustic; departing from the
 right, depraved; partial; cramped;
 Also *pei*⁴.
 偏僻 *P'ien*¹ *p'it*⁴. Out of the way, secluded, bye;
 depraved; askew, lopsided.
 黷 *Tsao*¹. Decayed, spoiled, useless. Also *ts'ao*².
 黷爛 *Tsao*¹ *lan*⁴. Decayed, rotten, spoiled.

第一二二三課

TRANSLATION.

你¹³歡越做本。十仇⁶越有¹
越喜。好。壞○多恨見滋越
讓○說¹²人¹¹○事、前³吊現越鬼。味。放
他、說¹²人¹¹○事、前³吊現越鬼。味。放
他就胖、見越場雪、越往出、我⁷
越他、意做越食。○兵¹⁰是越雄壯
往大就、外的、○發發、了喘
前大就、外的、○發發、了喘
趕兒越、就必、越喇、越發
○發發、了喘、越喇、越發
越¹⁴了喘、越喇、越發
急喘、越喇、越發
越喇、越發

- 1 The more obstreperous you are, the more I will whip you.
- 2 The more I read of this book, the more interesting it becomes.
- 3 The more children are indulged, the worse they are spoiled.
- 4 The poorer one is, the worse his luck.
- 5 The more anything fears exposure, the faster it spreads. [anger.]
- 6 The deeper the enmity, the greater the
- 7 I have already lost over twenty thousand cash. I might as well stake a few more tens and recover my money.
- 8 The snow that fell the day before yesterday—the farther east you go, the deeper it is.
- 9 The more any one gives rein to his lusts, the more he longs for their gratification. [the better.]
- 10 The stronger and braver a soldier is,
- 11 When any one meets with some very unexpected good fortune, his rejoicing is all the greater. [all the more.]
- 12 Speak of his being fat, and he pants

NOTES.

2 不見混 *Cannot stand the wear and tear that flesh is heir to.*

12 血汗 *Bloody sweat*, expressive of severe toil. The same idea is more fully expanded in the saying, 這是一滴血一滴汗掙來的錢 *By drops of blood and drops of sweat has this money been earned.*

13 見神見鬼的 A figure drawn from the sudden and unexpected manner in which gods and demons are supposed to appear and disappear. 說賤就賤說貴就貴 is a very common idiomatic form, somewhat analogous to the English phrase, "no sooner said than done."

13 大人不見小人過 *The great man does not notice the offence of one beneath him.* As thus used, 見 does

not illustrate the idiom of the lesson as does the reading with 見怪.

20 別見笑 A common form of apology, which seems rather embarrassing to a foreigner. 見笑 *To manifest laughter*, that is, *to laugh at*. In *Wenli* 見笑 means *to be laughed at*, but not so in Mandarin. 好說 *You speak too well*; that is, *you exaggerate, your apology is quite unnecessary.*

21 的 in this sentence is to be regarded as possessive to some noun understood, such as 學問 or 樣子.

23 見景生情 *To perceive the state of affairs and adopt a [corresponding] course of action*; that is, *to adapt one's actions or conduct to the varying circumstances of the case.*

LESSON CXXIII.

THE PROGRESSIVE DEGREE.

越 To pass over.—serves as a sort of progressive copula. It is generally used in pairs in correlative clauses, and gives the force of the English form,—the more . . . the . . .

越發 All the more, yet more, still more. Sometimes used singly, and sometimes in pairs in correlative clauses. 越 without 發 is not used singly.

益發 A book form equivalent to 越發 and sometimes used in speaking, especially in the South.

大躉 Great store or lot,—still more, all the more. (C)

索性 To restrain or curb the nature or inclination, to stretch a point and do what would not otherwise be done; may generally be translated by the phrase, *might as well*; sometimes, *go ahead*, or *let us just*, will approximate the idea. It nearly always includes the idea of a venture.

在結這一罪就麼發越不好
 標越些點了該樣有學不好
 綬大篲風他越以人越實
 叫情子絲索發後在糊在
 人誼碟兒性拿越眼塗。叫
 越越子也和他出長前。人
 看交就沒他真越他從¹⁶發
 越越越有分心有就那躁。
 愛深。發越個來。出越個○
 看。○覺喝高○息。發時人¹⁵
 ○他²⁴得涼低一²⁰○逞候。家
 齊²⁵的肚子越是做、家○就
 云兩姨餓渴。了。二既他¹⁸越
 從姊妹。○我²²今²¹休、敢時小
 就生的冤²³一天已靠也心。明
 不的仇看過經咱、不○你
 怎實越見熱、得咱怎越¹⁷倒

- 13 The more you yield to him, the more presumptuous he becomes.
 14 The more excited I grew, the worse I did. Dear me, but it was vexations!
 15 The more others learn, the wiser they become; but the more you learn, the more stupid you are. [careful.
 16 From that time I was still more
 17 The more that spectators are present, the more strenuously he exerts himself.
 18 There was nothing special about him when young, but afterwards the older he grew, the more promise he gave.
 19 Since he trusts us, we ought all the more to deal sincerely with him.
 20 "Either don't begin at all, or else don't quit till you have finished." Having offended him, I might as well settle once for all which is the better man.
 21 It is excessively hot to-day; there is not even a breath of air; and the more cold water one drinks, the thirstier he becomes.
 22 When I saw these chop-sticks and plates, I felt all the more hungry.
 23 The more enmity is cherished, the greater it becomes: the more friendship is cultivated, the stronger it becomes.
 24 His cousin is a very handsome girl; the more one looks at her, the more he appreciates her beauty.
 25 From his youth Chi Yün Fang was not very bright, and during these

VOCABULARY.

越 Yüe⁴. To pass over, to exceed, to transgress; ... to pass by, to skip:—see Sub.
 薨 Tun³. An overplus; a depôt, a storehouse; ... wholesale, by the lot:—see Sub.
 索 Soa². To bind; to restrain, to curb:—see Sub. See soa³. Also soa⁴.
 放刁 Fang⁴ tiao¹. To grow perverse or refractory or obstreperous.
 仇恨 Ch'ou² hên⁴. ... Enmity, hatred; revenge.
 忿怒 Fên⁴ nu⁴. Anger, violent anger, indignation, resentment.
 撈本 Lao¹ pên³. To come out without loss, to get one's money back.
 雄壯 Hsiung² chwang⁴. Brave and strong, sturdy, stalwart.

意外 I⁴ wai⁴. Unexpected, unthought of, surprising.
 逞能 Ch'êng³ nêng². To try with all the might, to do one's level best, to exert to the utmost. (s.)
 風絲 Fêng¹ si¹. A breath of air, a very gentle breeze.
 碟 Tie². ... A plate, a saucer.
 云 Yün². ... To speak, to say. (w.)
 靈俏 Ling² ch'iao⁴. Quick-witted, clever, smart, sharp, gifted.
 背晦 Pei⁴ hwei⁴. ... Childish, imbecile, doting.
 羸 Lei². ... Lean, emaciated; feeble, infirm.

錢、○語悟天付撓。越罷、麼
 索、今³³說、罪我藥、○饒、你伶靈
 性、年、差、的、要、大、越、明²⁹越、越、俐、俏、
 多、山、之、心、一、大、越、明、開、發、這
 花、紬、毫、壓、早、兒、是、越、表、二
 兩、很、釐、制、走、病、陽、懶、白、明、年
 吊、貴、謬、益、叫、得、症、○人、大、越
 截、扯、截、扯、之、發、他、利、他、生²⁸家、大、越
 個、個、千、覺、來、的、害、當、瘡、疥、倒、兒、發
 綿、袍、里、得、的、喇、作、長、越、老
 綢、料、就、罪、越、○陰、癩、發、羸、背
 的、兒、是、重、早、你³⁰症、到、疑、堆、晦
 多、總、越、壓、去、治、癢、惑、了。
 麼、得、差、制、好。告、了、起、喇。○
 局、冒、估、摸、越、不、○訴、所、來、○你²⁶
 面、冒、估、摸、遠、住、若³¹趕、以、越、人²⁷啞、悄
 的、着、着、的、了、想、脚、從、撓、是、密、悄
 三、意、○把、的、吃、越、越、密、兒
 吊、思、俗³²省、明、那、刺、吃、的

two years, he has all the more become an old dotard.
 26 Keep quiet. The more you explain, the more they suspect you.
 27 The more [dainties] you eat, the more you long to eat; the more you lounge, the lazier you become.
 28 When one has scabies or ringworm and it becomes itchy, the more one scratches, the worse it itches.
 29 It is clearly a yang disease, yet he treated it as a yin disease; hence from the time that he took that medicine, he has grown steadily worse.
 30 Go and tell the muleteer that I want to start early to-morrow morning and that the earlier he comes the better.
 31 If you try to repress your convictions of sin, you will all the more realize the weight of your sins. These convictions cannot be repressed.
 32 The saying is, "A miss of a hair's breadth becomes a mistake of a thousand li;" which means that a mistake once made grows greater and greater.
 33 Pongee is very dear this year, enough for a gown will cost very nearly three thousand cash. How much better to spend another thousand or two for fine silk and have a genteel garment.

羸堆 *Lei² twei¹*. Wearisome, laborious, tedious.
 Infirm, feeble; *doting*. (s.)
 啞密密的 *Ya³ mi⁴ mi⁴ ti¹*. Quietly, silently;
 on the sly:—Les. 154.
 饒 *Ch'an²*. To love good eating, to hanker after
 dainties; greedy, gluttonous.
 癩 *Hsien³*. Tetter; ringworm; scaldhead.
 癢 *Yang³*. To itch.
 撓 *K'wai³*. To rub; to scratch.
 撓 *Nao²*. To disturb, to worry, to vex; to scratch,
 to irritate.
 刺 *Ts'i⁴*. A prickle, a thorn; to prick; to stab;
 to pole a boat; to criticise, to lampoon.
 刺撓 *Ts'i⁴ nao²*. To itch, to tingle.
 壓制 *Ya⁴ chi⁴*. To repress, to keep in subjection.
 Read *ya⁴ chi⁴* in Peking.

毫 *Hao²*. An atom, a mote, a particle; the ten
 thousandth part of an ounce.
 釐 *Li²*. A grain, a small particle, the thousandth
 part of an ounce.
 謬 *Niu⁴, miu⁴*. A mistake, an error; false,
 fallacious.
 山紬 *Shan¹ ch'ou²*. Undyed silk, pongee.
 估 *Hu⁴*. To rely on, to presume on.
 摸摸着 *Mo⁴ mo⁴ cho²*. Very nearly, about,
 approximately.
 估估着 *Hu⁴ hu⁴ cho²*. The same.
 冒冒的 *Mao⁴ mao⁴ ti¹*. The same.
 綿綢 *Mien² ch'ou²*. Fine silk, colored silk.
 局面 *Chü² mien⁴*. Correct in the style, genteel,
 presentable.

課四十二百一第

TRANSLATION.

○ 走 王 摔 們 刁⁶ 來。 的 點 今¹
 天¹⁰ 起 天 打 都 大 ○ 實 起 今 在
 東 來 天 喜 你 打 年 你⁵ 在 燈 天 在
 南 摔 今 天 摔 場 酷 去 俏 俊 來。 那
 上 打 天 打 去 好 給 ○ ○ 裏
 打 摔 天 穿 給 了。 打 我 叫⁴ 這³ 打
 閃 打 着 誰 ○ 人 打 打 個 尖
 有 的 兩 看 動³ 的 一 水 新 來。
 八 揚 件 呢。 不 興 高 點。 的 媳 婦 快²
 成 氣 好 ○ 動 頭 興 鏡 鏡 快 子 婦 快²
 是 得 衣 你⁹ 你 ○ 糊 糲 子 打 打 打
 要 很。 裳 看 就 他⁷ ○ 水 粉 火

- 1 Where did you stop at noon to-day?
- 2 Strike a fire [with flint and steel] at once and light the lamp.
- 3 This bride is dressed very beautifully.
- 4 Tell the water carrier to bring some water quickly.
- 5 Go and make a little paste for me.
- 6 Tiao Ta Nien delights in spoiling other people's fun.
- 7 They are all out thrashing.
- 8 You are all the time dashing things down [and breaking them]; for whose benefit are you doing it?
- 9 Look at Wang T'ien Hsi. He has got on a suit of fine clothes to-day, and goes strutting along fairly bursting with conceit.

NOTES.

- 2 Or, *The oftener I read this book, etc.*
- 4 To see a demon is not a good omen, and hence is put for bad luck.
- 9 Or, *The more a man indulges in evil practices, the stronger his evil propensities will become.*
- 14 實在 is here very emphatic, and very difficult of translation.
- 20 一不做二不休 *Do not act in the first place, or in the second place do not give over. It is better not to begin, than to begin and not finish.*

- 22 越發覺得肚子餓了 *I all the more felt my belly to be hungry.*
- 24 兩姨姊妹 *Cousins by maternal aunts; i.e., the children of sisters, each of whom calls the other's mother 姨.*
- 27 The idea of dainties is implied in the word 饒.
- 29 陽 and 陰, having no equivalents in the English language or thought, cannot be translated. Chinese medical practice is largely founded on a division of diseases and medicines into two classes, distinguished as 陽 and 陰.

LESSON CXXIV.

VARIOUS USES OF 打.

The word 打 has a wide range of use. It resembles in this the words *turn* and *take* in English. It is joined with both nouns and verbs to express a great variety of actions. Several examples of its use have already occurred.

打尖 To stop for refreshment when traveling, as opposed to stopping over night.

打火 To strike a match, to strike a light.

打扮 To dress, to array; dress, costume, toilet.

打水 To draw or bring or carry water.

打糲 or 打糲子 To cook or make starch or paste.

打高興 To take down, to spoil the fun, to take the wind out of one's sails.

打興頭 The same. (s.)

打場 To thrash out and winnow grain.

打閃 To lighten, to flash as lightning.

打慄 To dread, to shrink from. (c.)

打影子 The same. (s.)

打鞦韆 To swing.

打喳喳 To whisper.

打耳墜 The same. (s.)

打草稿 To draw out a rough draft, to write the first copy.

打賭 To wager, to bet.

打勝 or 打勝仗 To gain the victory.

打敗 or 打敗仗 To suffer defeat.

我仗東賭。膽耳啞○的。學窮。下
 只不○清。啞啞您¹⁵○算○雨。
 會打勝¹⁸○呢說。二世¹⁴法。別¹²○
 個敗敗你¹⁷○位上○的喫¹¹
 小仗是若我¹⁶有有打¹³我不窮、
 九呢。兵不剛甚三更都
 九。○家信、纔麼宗有不穿
 ○你¹⁹的我咱打怕險、打打打發不窮、
 打²⁰會常們們起人的坐柳影憊憊窮、
 人打事、兩草的船子子、打算
 休算那個倆稿話、騎的、就計算
 打盤能可來、這馬也是不到
 臉、不單以還樣打有打打憊一纒
 罵會、打賭打沒打打鞦打影一纒
 人 答勝個個有 着鞦。鑼子 憊着世受

- 10 It is lightening in the south-east ; most likely it will rain.
- 11 It is not food nor clothing that makes a man poor ; but failure in managing will do it (keep him poor all his life).
- 12 I do not dread anything else save mathematics.
- 13 Some watchmen strike a pang-tsi, and some, a gong.
- 14 There are three dangerous things in the world ; traveling by ship, riding on horseback and swinging.
- 15 What secrets have you two that you must speak in a whisper ?
- 16 I have just now finished writing the rough draft, and have not yet made a clean copy.
- 17 If you don't believe it, we will make a bet (bet a treat).
- 18 Victories and defeats are the common experience of soldiers. How can you expect to be always victorious and never suffer defeat ?
- 19 Can you reckon on the abacus ? Ans. I only know how to add.
- 20 When you strike a man, do not

打算盤 To reckon on the abacus.
 打點 To arrange; to equip, to fit out; to provide for; to smooth the way with money, to bribe.
 不打緊 No matter, of no consequence. 打緊 is not used without the negative.
 打把勢 To box, to fence.
 打八式 The same.
 打拳 To box, to fence, to fisticuff.
 打獵 To hunt game.
 打量 To suppose, to estimate, to consider.
 打盹 To nod; to doze. to be sleepy.
 打哈息 To yawn.
 打呵欠 The same. (s.)

打包 To bud, to pullulate.
 打躬 To make a profound bow with the hands joined and subsequently raise them to the head.
 摔¹打 To throw down forcibly, to dash down.
 摔³打 To fling the arms, to strut; to fling abroad, to scatter.
 呼打 To flap back and forth, to flutter; to palpitate, to throb.
 喪打 To frown at, to scowl at; to snub.
 撐打 The same.
 掄打 To fling, to swing, to flourish.
 For list of examples of the use of 打 see Supplement.

VOCABULARY.

扮 Pan⁴. . . . To dress up, to rig out; to beautify.
 酷好 K'u⁴ hao⁴. To have a passion for, to desire ardently; addicted to.
 高興 Kao¹ hsing⁴. Elated, exulting, jubilant, merry.
 興頭 Hsing⁴ t'ou². Elation, exultation; merriment. fun.

摔 Shwai¹. To wrestle; to throw down forcibly, to dash or fling down. See shwai³.
 揚氣 Yang² ch'i⁴. Conceited, puffed up.
 八成 Pa¹ ch'eng². Eight parts in ten, most likely.—Note 10.
 怵 Ch'u⁴. Timorous, fearful, shrinking.

○ 子 打 人 咕 呼 ○ 罷。 們 就 休
 劈²⁸ 叫 走 人 啣 打 這²⁴ ○ 今 是 揭
 臉 誰 獸、 都 的 幾 莫²³ 天 挨 短。
 打 打 總 不 直 天 妙 來 到 ○
 了 喇、 名 願 跳、 不 於 打 你 若²¹
 一 你 叫 意 光 大 白 攪 的 是
 個 看 打 和 景 約 疼 天 喇、 缺、 不
 耳 水 獵。 他 是 是 喇、 念 答 也 用
 巴 瓜 直 ○ 說 作 鼓 就 書、 這 沒 幾
 子、 往 媽²⁷ 話。 膿 是 晚 不 有 百
 回 下 啊、 ○ 喇。 覺 上 打 你 的 銀
 頭 滴 我 或²⁶ ○ 着 學 緊、 的 子
 就 打 們 打 他²⁵ 裏 着 請 官 打
 跑。 滴 的 飛 光 頭 打 再 作。 點
 ○ 打 水 禽 標 喪 堵 咕 呼 八 把 坐 ○ 打
 我²⁹ 的。 罐 或 打 打 喪 啣 打 拳 式 勢 坐 我²² 點、

strike his face; and when you berate a man, do not cast his short-comings in his teeth.
 21 Even though you do wait till your turn comes round, without spending a few hundred taels to pave the way there will be no office for you.
 22 Our coming to-day has incommoded you. *Ans.* That is no matter: please sit a little longer.
 23 The best way is to study in daytime, and practice boxing at night.
 24 It does not pain me much these few days, but I feel it throbbing constantly; pus is probably forming.
 25 He is given to snubbing people; so that no one likes to talk with him.
 26 Whether hunting birds or beasts, the common name is hunting game.
 27 Mamma, somebody has broken our water-pot: see how the water keeps dropping down.
 28 Aiming at his face, he gave him a blow on the cheek, and then turned and ran.
 29 I should not mind making you a

發怵 *Fa¹ ch'w⁴.* To dread, to shrink from, frightened.
 僂 *Ch'w⁴.* Rough; timorous, shrinking.
 梆 *Pang¹.* A hollow wooden block on which watchmen strike the hours.
 坐船 *Tsoa⁴ ch'wan².* To travel by boat or ship, to travel by water.
 喳 *Ch'w⁴.* To whisper, to chatter. See *cha¹.*
 耳喳 *Er³ ch'w⁴.* A whisper in the ear.
 稿 *Kao³.* Straw; a first draft, a rough copy, a sketch; a proof.
 草稿 *Ts'ao³ kao³.* The first or rough draft of a paper; original copy.
 磨清 *T'eng² ch'ing¹.* To make a clean copy, to copy out.
 把勢 *Pa³ shi⁴.* The art of boxing or fencing with sword or spear.
 八式 *Pa¹ shi⁴.* The same:—Note 23.
 咕啣 *Kw³ tu¹.* A babbling, gurgling or murmuring sound; to rumble; to throb.
 堵喪 *Tu³ sang⁴.* To snub, to bluff off.
 飛禽 *Fei¹ ch'in².* Birds.

走獸 *Tsou³ shou⁴.* Beasts, quadrupeds.
 獵 *Lie⁴.* To hunt wild animals, the chase.
 劈臉 *Pi¹ lien³.* To stand square in front and strike.
 耳瓜子 *Er³ kwa¹ tsi³.* The cheek bones, the side face.
 耳巴子 *Er³ pa¹ tsi³.* The same.
 掄 *Lün¹.* To whirl or swing around, to flourish. Also *lun².*
 舞 *Wu³.* To gesture, to fence, to pantomime; to flourish, to brandish.
 舞弄 *Wu³ nung⁴.* To befool, to play tricks on; to flourish, to brandish.
 聖徒 *Sheng⁴ tu².* A saint, a Christian.
 哈 *Ha¹.* To open the mouth wide, to gape. See *ha³, also k'a^{1,4}.*
 哈息 *Ha¹ hsi².* A gape, a yawn.
 呵欠 *Ha¹ ch'ien⁴.* The same. (s.)
 約束 *Yü¹ shu⁴.* To control, to restrain, to keep in order.
 希奇 *Hsi¹ ch'i².* Wonderful, surprising, remarkable, strange.

賞你三五兩銀子，他也不打緊，可惜今日
 忘記帶家裏來。舞掄你³⁰拿他的棍子出去玩罷。
 別在失還。能³¹打他³¹的徒量人，去學聖徒
 的，過自。己。還。能³²打³²他³²的徒量人，去學聖徒
 己。還。能³³打³³他³³的徒量人，去學聖徒
 問己的。還。能³⁴打³⁴他³⁴的徒量人，去學聖徒
 見沒打。己。還。能³⁵打³⁵他³⁵的徒量人，去學聖徒
 不這花。打。己。還。能³⁶打³⁶他³⁶的徒量人，去學聖徒
 人。希奇。打。己。還。能³⁷打³⁷他³⁷的徒量人，去學聖徒
 東。不。打。己。還。能³⁸打³⁸他³⁸的徒量人，去學聖徒
 站。他。不。打。己。還。能³⁹打³⁹他³⁹的徒量人，去學聖徒
 的。他。不。打。己。還。能⁴⁰打⁴⁰他⁴⁰的徒量人，去學聖徒
 地。他。不。打。己。還。能⁴¹打⁴¹他⁴¹的徒量人，去學聖徒
 方。他。不。打。己。還。能⁴²打⁴²他⁴²的徒量人，去學聖徒
 坐。他。不。打。己。還。能⁴³打⁴³他⁴³的徒量人，去學聖徒
 的。他。不。打。己。還。能⁴⁴打⁴⁴他⁴⁴的徒量人，去學聖徒
 位。他。不。打。己。還。能⁴⁵打⁴⁵他⁴⁵的徒量人，去學聖徒
 次。他。不。打。己。還。能⁴⁶打⁴⁶他⁴⁶的徒量人，去學聖徒
 都。他。不。打。己。還。能⁴⁷打⁴⁷他⁴⁷的徒量人，去學聖徒
 叫。他。不。打。己。還。能⁴⁸打⁴⁸他⁴⁸的徒量人，去學聖徒
 他。他。不。打。己。還。能⁴⁹打⁴⁹他⁴⁹的徒量人，去學聖徒
 曉。他。不。打。己。還。能⁵⁰打⁵⁰他⁵⁰的徒量人，去學聖徒
 得。他。不。打。己。還。能⁵¹打⁵¹他⁵¹的徒量人，去學聖徒
 方。他。不。打。己。還。能⁵²打⁵²他⁵²的徒量人，去學聖徒
 向。他。不。打。己。還。能⁵³打⁵³他⁵³的徒量人，去學聖徒

present of three or five taels of silver, but unfortunately I forgot to bring any along to-day.

30 Take your stick out of doors to play, and don't flourish it about in the house.

31 He deceives himself in thinking that if a man imitates the faults of Christians, he will of course have their virtues.

32 Have you been taking a nap? *Ans.* No, we have not. *Ques.* If you have not been taking a nap, why then are you yawning?

33 Yesterday I noticed that this flower had just put forth a bud, and to-day it is in full bloom. Isn't that remarkable?

34 When a man has children and nephews, he should control them from their childhood, requiring them to learn to be polite, to bow and courtesy, to pour tea and light a pipe, and also teach them to keep their proper places both when standing and when sitting.

禮貌 *Li³ mao⁴*. Politeness, etiquette.

躬 *Kung¹*. The body, the person.

揖 *I¹*. A bow with the hands to the breast; a salutation.

作揖 *Tso⁴ i¹* To make a bow with the hands to the breast.

倒茶 *Tao⁴ ch'a²*. To pour out tea.

裝菸 *Chwang¹ yien¹*. To fill a pipe.

位次 *Wei⁴ ts'ü⁴*. Position, rank, order of precedence.

方向 *Fang¹ hsiang⁴*. Direction, bearing; position, place.

NOTES.

3 Properly speaking, 俊 refers to natural looks, and 俏 to dress.

10 八成 is a contraction for 八分之成. 十成 is a common expression to denote completeness; hence, 八成 is *eight parts in ten*, that is, *for the most part, most likely*. Other numbers are also used; as 五成, 六成, etc.

11 一世 *One world*; i.e., a generation, a life time. The term is derived from the idea of transmigration. So also are 出世, *to be born*, and 去世, *to die*.

17 賭個東 *To bet a treat*, 東 being put for 東家, the moneyed partner or party.

19 小九九 is the Chinese multiplication table. Each line stops when it reaches the square, so that no multiplier is ever greater than the multiplicand, and every process of multiplication is carried on in conformity with this idea. In the present case the numbers of the 小九九 are spoken of as an exercise in addition.

23 把勢 The postures of offense and defence taken in boxing. Others would write, 八式, the eight standard positions of arms and feet assumed in boxing.

LESSON CXXV.

CLASSIFIERS.

朶 A bunch or cluster,—classifier of flowers, clouds, etc.

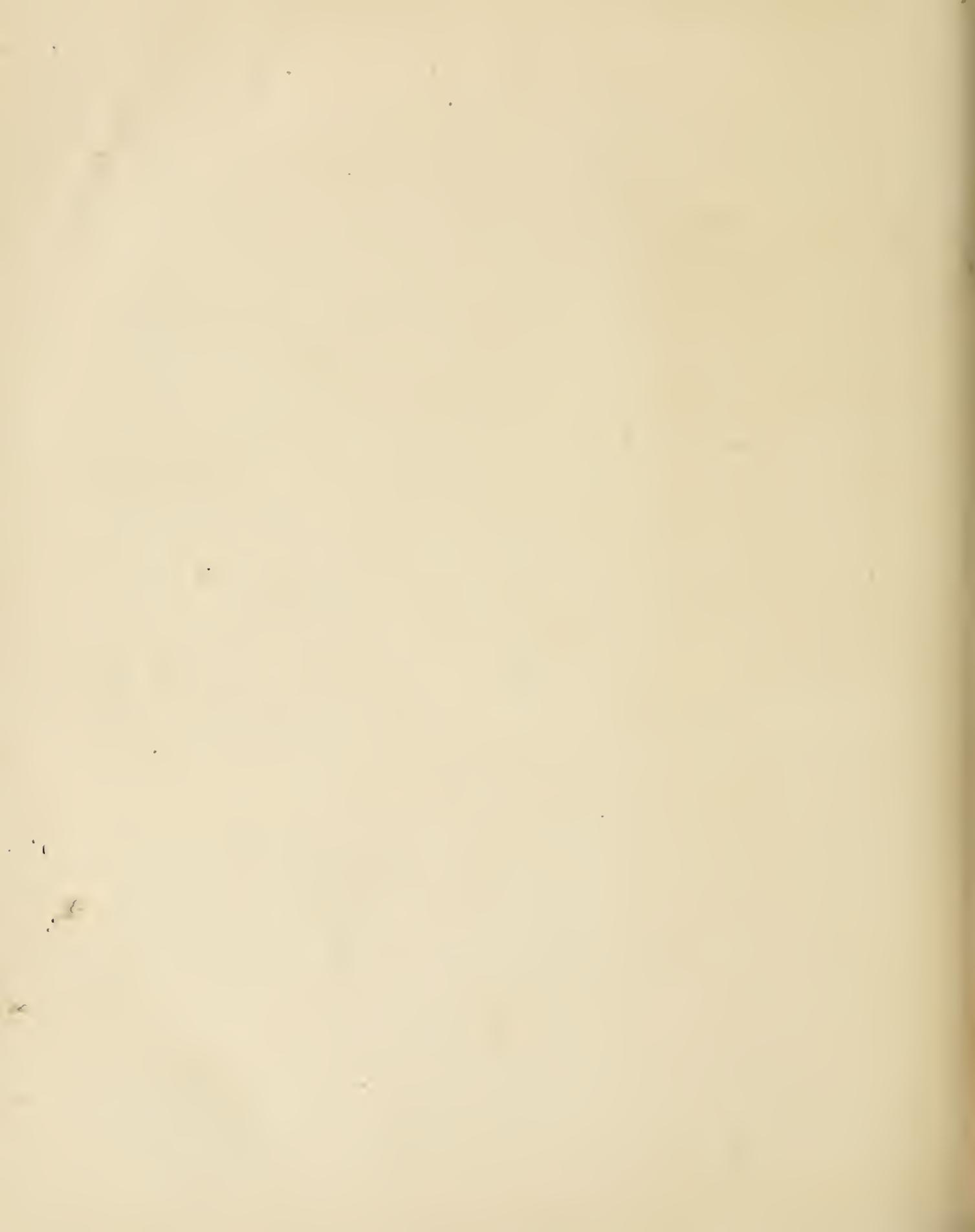
文 A vein or band,—classifier of cash and coins.

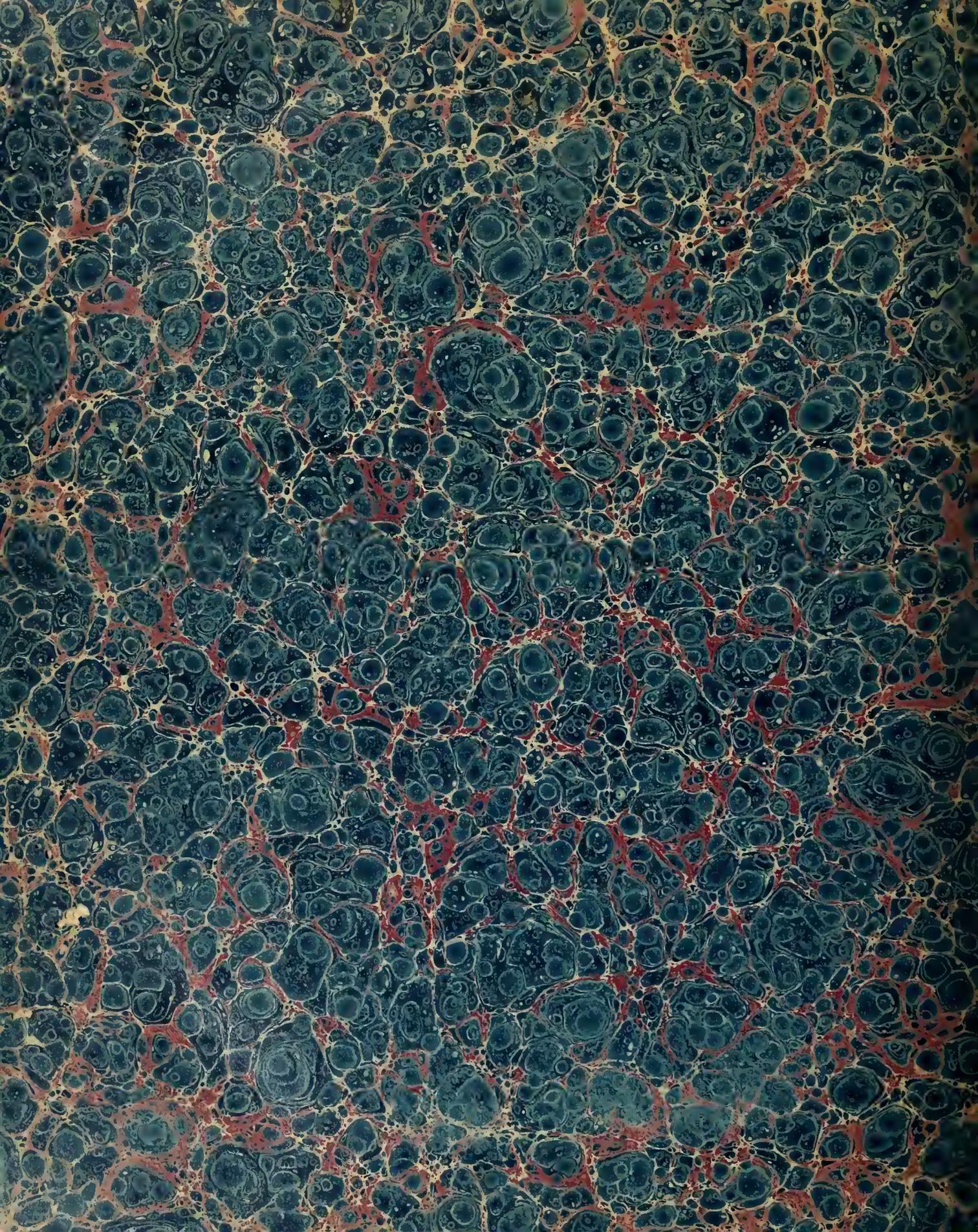
軸 An axle,—classifier of maps and scrolls.

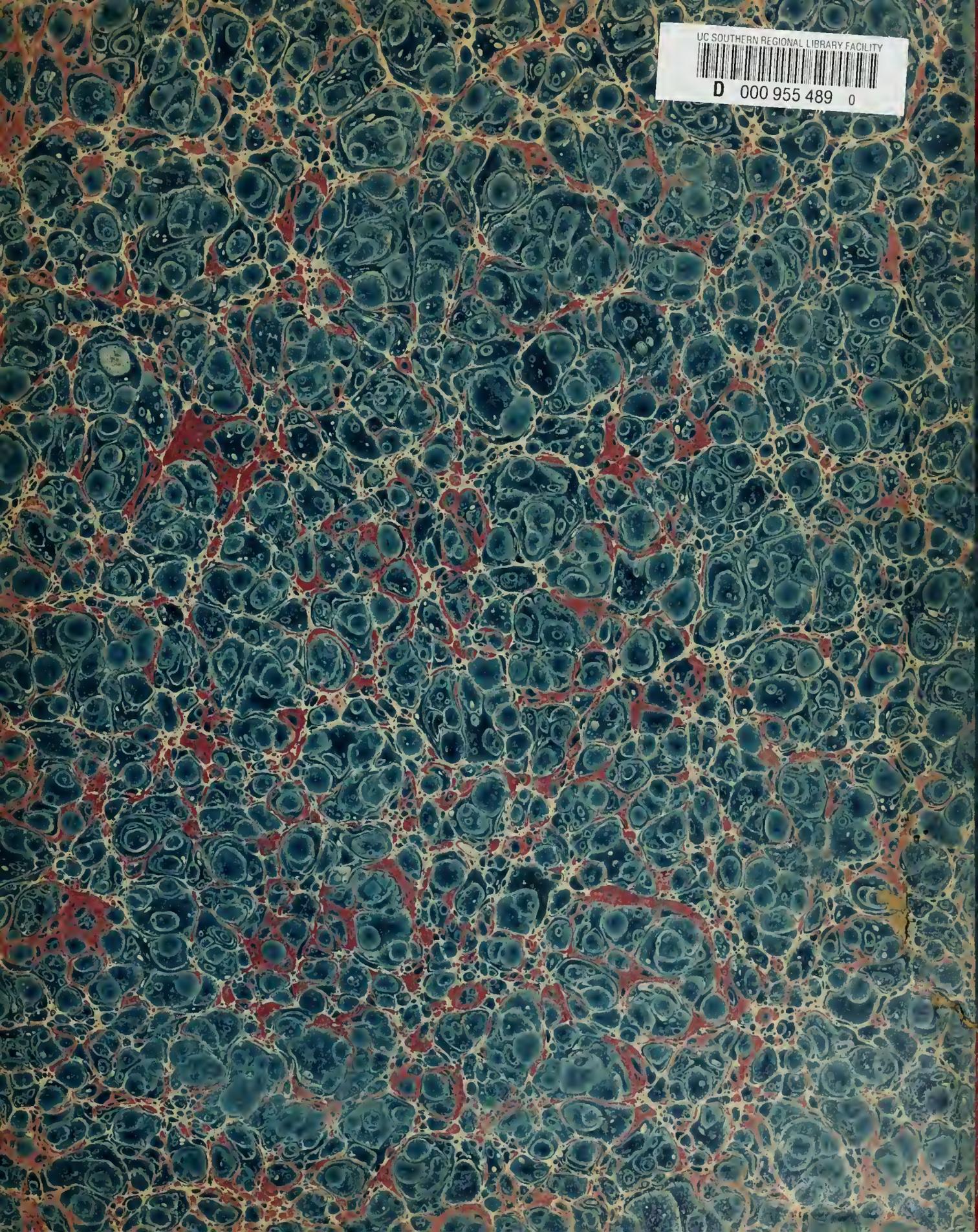
角 A corner,—classifier of dispatches.

封 To seal,—classifier of letters, dispatches, packets of silver, etc.

尾 The tail,—classifier of fishes.







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