

《資料紹介》

アメリカ人宣教師の著わした漢語テキスト

— Absalom Sydenstricker 著 *An Exposition of the Construction and Idioms of Chinese Sentences: As Found in Colloquial Mandarin for the Use of Learners of the Language* (1889) を巡って—

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1 はじめに

アブサラム・サイデンストリッカー (Absalom Sydenstricker) は、1852年にアメリカのウエスト・バージニアで生まれ、長老教会 (Presbyterian) の宣教師として1880年、28歳の時に中国の上海に渡った。1880年といえば清朝の光緒帝が在位していた時代であった。以後、江蘇省の北部を中心に布教活動を行い、中華民国期の1931年に79歳で療養先の江西省で亡くなるまで、中国に滞在し続けた。その間に4回ほど休暇でアメリカに一時帰国してはいるが、51年間という人生の大半を、蘇北での布教活動に捧げた人物である。

日本でのアブサラム・サイデンストリッカーの知名度は高くはないが、パール・バックの父親といえば、容易にイメージがわこう。パールは、中国にて、農学者であったロッシング・バックと結婚したため、姓がバックに変わったが、彼女の中国名である賽珍珠の賽 (sai) は Sydenstricker からきている。

私とアブサラムとの出会いは、1985年に南京大学に留学していた際、蘇北の淮安市車橋鎮で農村調査をした時に遡る。自然災害の度に江南の都市に逃げたいという農民の話聞き、パール・バックの『大地』を思い出し、もしかして淮安が『大地』の舞台なのではないか、と思った。この推測は、調査中に入手した、『淮安文史資料』第二輯に収められている「淮安基督教簡況」という一文を読んで確信へと変わった。というのも、蘇北に初めて布教にきた宣教師は、アメリカの長老教会牧師の賽兆祥とあり、この人物の説明として、『大地』の作者である賽珍珠の父と記されていたからである¹⁾。

こうした経緯から、蘇北での調査以降も、パール・バックやアブサラム・サイデンストリッカーについて資料を集めてきた。その後のリサーチで、『大地』の舞台は安徽省北部の宿県であるということが判明するが²⁾、同じ淮北平原ということで、当初の推測はそれほど間違っていなかったことになる。

アブサラム・サイデンストリッカーについては、パール・バックによる伝記、*Fighting Angel: Portrait of a Soul* John Day (1936) がある³⁾。また、アブサラム自身による自伝として、*Our Life and Work: A Private Account by Reverend*

Absalom Sydenstricker がある。これは老いたアブサラムが南京に住んでいたパールと同居するようになった1923年、パールに勧められて、個人的なノートとして書き記したものである。アブサラムが71歳の時の回顧で、亡くなる8年前のことであった⁴⁾。なお、パール・バックは、父がこの自伝を書いている間に、父から多くの話を聞き、伝記を書く際の参考にしたということである⁵⁾。なお、アブサラムの宣教師としての中国における仕事を総括したものに、*Absalom Sydenstricker (1852-1931): a ruling minority of one* という小冊子がある⁶⁾。

アブサラム・サイデンストリッカーには、この自伝の他に、他の宣教師らと共著で、中国滞在中の1887～1897年の10年間の間に記した文章を集めた、*Miscellaneous works on China* がある⁷⁾。また、聖書の新しい中国語訳も行っているが、これは公開出版されることはなかった⁸⁾。なお、アブサラムが亡くなった1931年に、娘のグレース (G. S. Y.) が短い追悼文を *The Chinese Recorder* に投稿している。

アブサラム自身が書き残したもう一冊が、ここで紹介するこの漢語テキストである。これについては、アブサラムも自伝の中で言及している。即ち、布教活動をしていくなかで漢語のテキストの必要性を痛感し、最初の10年間でこの語学教材を作成したという。この小冊子は、上海にある American Presbyterian Mission Press から1889年に出版されており、中国訪問から9年目で出版されたことになる。初版は数年でなくなり、自伝を執筆中の1923年には二刷りが印刷中であるとのことなので、上海を中心とするエリアで布教活動をしている宣教師らの間で、宗派を超えて広く、そして長く活用されたものと推測される。

私は、1995年に客員研究員としてカリフォルニア大学バークレー校滞在中に、本書のコピーを入手した。その年、ちょうど南京大学から訪問学者としてバークレー校に来ていた、顧黔氏の協力を得て、本テキストを読み込んでいった。顧黔氏は南京出身であり、言語学を専門としていたので、江蘇省で編まれた漢語テキストを読んでいくには、またとないインフォーマントでもあった。

本テキストはさまざまな読み方が可能である。120年前の官話の表現を知る手がかりとして言語学的な読みもできようし、語学教材としての側面から当時の文

法理解や教授法を研究することも可能であろう。

文化人類学を専門とする私の関心は、布教を目的とする宣教師らが当時、どのような漢語テキストを用いていたかということにくわえ、地域性がどの程度テキストに反映されていたのか、というところにある。アブサラムが活動した蘇北一帯（呉語圏の南通市を除く）は、官話が話されていた地域ではあるが、北方官話とは多少の違いがある。現在でもこの地域の口語には、南京話、揚州話など、独自の発音や語彙、さらには統語法の一部が色濃く残されている。ましてや今から120年前となると、教科書的な官話と実際に彼らが耳にした口語との間には、今以上に大きな開きがあったはずである。このギャップを彼らはどのように認識し、埋めようとしていたのか、ということを知りたいと思った。

もっとも、「序文」にあるとおり、アブサラムは本書を執筆するに際し、英文で書かれた既存の官話の文法書を広く参照しており、発音についてもローカルなものを排除し、北方官話と南方官話を混合したものを採用したと記しているように、あくまで全中国で通用する、普遍的なテキストを目指している。つまり、現地で話されている口語表現を集めて編纂したテキストではない。従って、この地域性の問題は、やや期待外れになってしまったのであるが、それでも子細に見ていくと、多少の南方的な表現が収められていることが分かった。

以下、本テキストの例文の分析を通して、こうした地域性や、慣用的な表現や時代を感じさせる表現、キリスト教と関連する表現、および誤りのある表現などを見ていきたい。

2 本テキストの構成について

本テキストのタイトルを和訳するなら、『北京官話の口語表現に見られる文の構造と慣用句の解説—漢語学習者の為に』とでもなろう。

本テキスト編纂の意図を理解するため、序文を訳出しておく。また、本書には目次がないため、全体の構成を概観すべく、各章のタイトルを訳出して目次を付けておく。()内は筆者による内容の概略。

序文

この小冊子は、著者が行ってきた、口語漢語の慣用句と文構造の研究に基づくものである。もちろん、新しい試みが常にそうであるように、まだ粗く、不完全で未完成のものである。建設的な批判なら歓迎したい。

著者は、漢語の学習を始めてすぐに、口語の能力を身につけるには文を一つ一つ丸暗記するよりも、もっと効率的な方法があるということを確認するようになった。

漢語を習得するには3つの点が必要であると思われる。これはどの外国語にも言えることであるが、第一に、正確な発音を身につけること、即ち、母語のアクセントの影響を排除することである。漢語の場合、これには声調をはっきりと区別するという事も含まれる。正確な発音は、もちろん、ネイティブの教師から学ぶものであるが、その言葉を学んだ外国人の先輩の経験と指導も必要である。初学者は、訓練を受けていない耳でもって聞いた自己流の発音をするよりも、先学の経験を優先して受け入れれば、ひどい大失敗をすることもないであろう。もし発音が間違っていると、その言葉で学んだものも、その土台から損なわれ、壊されてしまう。第二に、単語を正しく使うこと。これは最初は辞書などから学ぶべきであるが、次第に言葉を話す人々から学んでいかなければならない。第三に、慣用句と文の構成に対する正確な知識と応用が挙げられる。本書は、微力ながらも、この第三の部分において学習者を導こうとするものである。著者の試みが成功したか否かは、著者が判断することではないが、成功していれば喜ばしいことであるし、成功していなくとも失望することはないであろう。

もし誰かが、こうした仕事に私の貴重な時間を割いたことを批判するならば、私はただ、これは私がこれまで漢語を学んできた方法を公にただけだ、と答えたい。

他の人は沢山の文を暗記することの大切さを話しているが、私は正直に言って、これまで学んできた全ての方言においても、暗記した文は12にも満たない。私はずっとやってきたことは、新しい単語の発音と使い方を学んで、一般的な

規則や原理に従って、それらを文に組み入れていくことであった。規則が分かれば、それによっていくらかでも文章は正しく組み立てることができるし、いくつもの文章を暗記するといううんざりする勉強からも解放される。

私は決して慣用句集を過小評価するつもりはない。というのもこれらは、とりわけ初学者には、なくてはならぬものであるからだ。また私は文法書を退けるつもりもない。というのも、これらは、とりわけ学習者にその言語の全体像を示す上で、非常に有用であるからだ。本書を書くに当たって、私は、英語で書かれた、入手できる全ての漢語に関する慣用句集と文法書を参照し、それらから多くの手助けを受けたことを認めるが、それらを見るにつけ、私自身の道を模索すべきである、という気持ちになったことも確かである。それ故、本書は、その成否は別にして、かなり独創的な産物へ向けての、少なくとも最初の一步の価値はあるであろう。

明らかにされてきた原理や規則などは、むしろ一般的なガイド、もしくは道標としてあるべきものであり、文を組み立てる際に機械的に従うべき不変の規則ではない。私は本書のタイトルに文法書とつけようとは思わない、というのも文法書が扱わなければならぬ多くの事柄、即ち、文体、声調、方言的な特徴⁹⁾などを本書は論じていないからである。私は、扱う内容を文の構成と慣用句とに厳格に限定しているし、ローマ字による発音表示も、読者が文章を読む際の手助けとして載せただけである。従って、声調記号は省いているし、発音も一般的なもの、即ち北方および南方の官話の混合したものを採用しており、南北のローカルな発音は省いてある。というのも官話を話す人々の間では、この一般的な発音が、階級を超えて最も多く使われているということを、私は知っているからである。

一般的な官話の音韻表は、付録のⅡに付しておいた。これはもちろん、完全なものではない。私は、*sh ch j*といった独特の音のもっている入声を、ハイフンの後に *h* を加えて表記した。例えば、「石」*sh-h*、「日」*j-h* などの如く。広く表記されているように、「日」の最初の *j* を *r* に書き換えたいところであるが、*j* の方が理論的にはより正確である。というのも、これ (*j*) は江南方言の帯気音の *z* (*j = zh*) だからである¹⁰⁾。このように、一、二の個所で、理論的な整合

性の為に厳密な正確性が犠牲になっているところがある。発音の綴りに関しては、もう一点、言及しておく必要がある。初頭文字として使われる *i* を私は常に *yi* と綴っている。*o* を *wo* と綴るのと同様である。私はもっと正確にすることもできようが、*y* は間違いなく *in* や *ing* などの前で聞かれる音であり、私は整合性をもたせるため、これが初頭子音に来た場合、このようにしている。

さて、本書は皆に支持されるものになるのか、本棚に並べられるだけなのか、屑籠に捨てられることになるのか、どの場合になろうとも、私はそれを受け入れよう。

A. サイデンストリッカー

清江浦¹¹⁾にて 1889年

目次

序文

第一章 語の分析と語構成（実際の語彙は二つ以上の漢字の組み合わせから成っており、その組み合わせ方のパターンの説明）

第二章 文—単語の一般的な分類（文の中には、名詞など固定された位置にくる単語—原著では「死字」、位置が固定されていない単語（述語）—原著では「活字」、接続詞・感嘆詞など単独では意味のない単語—原著では「虚字」、の3つがある）

第一部 属性を示す修飾句をともなった名詞—原著では「死字」

第三章 名詞（名詞、代名詞、数詞、複数形など）

第四章 同格、並列（同格による並列には3種のパターンがある）

第五章 名詞の属性を示す修飾句（基本的に修飾句は修飾する名詞の前にくる）

第二部 修飾語をともなった述語—原著では「活字」

第六章 述語一般（漢語の文構成においては述語が重要、完了表現、時制など）

第七章 述語の一般的な分類（述語は①形容詞的、②動詞的、③名詞の3つに

分けられる)

第八章 動詞的な述語 (主語の行為を肯定したり否定したりする)

第九章 名詞の述語 (述語の中に、形容詞や動詞の代わりに名詞や代名詞と
いった実名詞があるもの)

第十〇章 述語の修飾語 (1) 副詞

第十一章 述語の修飾語 (2) 副詞的な節

第十二章 述語のさまざまな形態 (1) 動詞の述語の他動詞的なものと自動詞
的なもの

第十三章 述語のさまざまな形態 (2) 能動的小および受動的な文の構成

第十四章 述語のさまざまな形態 (3) 疑問詞のある文の構成

第十五章 述語のさまざまな形態 (4) 叙事的な文の構成

第十六章 述語のさまざまな形態 (5) 文末にきて行為の趨勢, 程度, 結果な
どを示す語句

第十七章 述語のさまざまな形態 (6) 強調表現における語順

第三部 不変化詞—原著では「虚字」¹²⁾

第十八章 接続詞と単語, 句および文の接続

第十九章 感嘆詞と接尾辞

付録Ⅰ 記述的な類別詞 (量詞を指す) の表 (定義とその類別詞が使われる単語
の分類を含む)

付録Ⅱ 一般的な官話の音韻表

アブサラムが本テキストの第一章において、単語の分析から説き起こしているのは、非常に理にかなっている。英語と比較した場合、漢語の最大の特徴は、単音節の漢字がただ並んでいき、単語や句、さらには文を形成していること、および漢字には語形変化がないため (これを「孤立語」と呼ぶ)、意味の差異は語順によって表現される、ということだからである。

第一章の冒頭にある「単語は多くの場合、複数の漢字から構成されている」と

いう彼の説明は、現代の言語学用語で言えば、語を構成する形態素について述べていることになる。形態素とは意味をもつ最小の言語成分であり、一つの形態素によって構成される語が単純詞、複数の形態素によって構成される語が合成詞と呼ばれる。彼はこうした区別はしていないが、形態素が組み合わされるパターンをいくつかに分けて紹介している。

第二章は、文の成り立ちを概説するもので、漢語のもう一つの特徴である、「孤立語」としての特徴を説明しているともいえる。その際、「死字」（名詞など固定された位置にくる）・「活字」（位置が固定されていない述語。ここでは動詞、形容詞を指している）・「虚字」（単独では意味のない単語）という区部を行っている点が注目される。この区分が既存の文法書から踏襲したものか、彼の区分かは不詳であるが、おそらく前者であろう。本書では、この三区区分が、続く第一部、第二部、第三部とそれぞれ対応しており、理論的な整合性を持たせている。

現在の文法用語では、単語の位置によって「死字」「活字」と区別することはせず、語法上の機能によって、文の成分となり得る「実詞」（名詞・代名詞・動詞・形容詞・数詞・量詞）と、単独では文の成分とはなり得ない「虚詞」（助詞・擬声詞・感嘆詞）とに分けることはある。従って、本書でいう「虚字」は、そのまま今日の「虚詞」に相当する。

彼が参考にしたという、それ以前の文法書が明記されていないので、本書のどの部分が先学の成果を引き継ぎ、どの部分が彼のオリジナルな解明なのかは、分からない。しかしゼロからこれだけのレベルまで到達できるとはとても思えず、既存の成果の上に新たな発見が付け加えられたとするのが妥当であろう。以下に見ていく、南方語特有の表現、漢語らしい表現、そして誤った表現などから、アブサラム自身が解明した語法や、新しい例文などを、ある程度、推測することは可能である。

なお、ここでアブサラムが序文で言及している表記法について触れておきたい。付録Ⅱの音韻表を見ても明らかなように、彼は、帯気音と非帯気音を同じ字母で表記し、非帯気音に´をつけて区別しており、基本的にウェード式の表記を

踏襲している。

とはいえ、アブサラムが独自の表記を採用した、と断っている点が二つある。一つ目は *sh ch j* といった特殊な音につく短い声調の音を、ハイフンの後に *h* を加えて表記した、という点である。*sh* はそり舌音、*ch* はそり舌音と破擦音、*j* は摩擦音であるが、短い声調というのは、入声（声門閉鎖音）を指すものと推測される。例としてあげている「日」*j-h*、「石」*sh-h* はいずれも声門閉鎖音である。*sh ch j* 以外にも声門閉鎖音があらわれる場合には、*-h* をつけて入声としており、例としてあげた *sh ch j* には特に意味がなさそうであるが、綴り字としては奇異にみえるので、わざわざ言及したのであろう。

なお、ウェード式では「日」を *jih* と綴っている。著者によると、当時、「日」を *r* で綴ることが広く行われていたようであるが、著者はそうしなかった根拠として、*j* は江南方言の *z* の帯気音 (*j=zh*) だからである、としている。ちなみに、現在の併音表記では「日」を *ri* と綴っている。

もう一点は、初頭文字として使われる *i* を *yi* と綴ることである。ウェード式でも *o* を *wo* と綴るが、*yi* は *i* と綴っている。著者は実際の音声的理由を根拠にして、ウェード式には従わず、このようにしたわけである。現在の併音表記でも、声母なしの単独の *i* は *yi* と綴っており、著者には先見の明があったとも言える。

3 例文の分析—まとめ

以下、本テキストに収録されている例文を項目別にみていきたい。但し、ここではその概観をまとめることとし、具体的な例文の分析は最後に付しておいた。なお、() 内の邦訳は、漢語も参考に行っているが、漢語と英語との間に差異がある場合には、英語の方を優先している。漢語には間違いがあり得ても、著者の母語である英語に間違いはないからである。

(1) 地域差が反映されている語句や表現

本テキストを手にした際に期待していた地域差であるが、本書の編集方針が、

ローカルなものを排除し、全国で通用する官話のテキストを作ることにあるため、地域差を反映した例文は多くはなかった。それでも、3点ほど南方で使われている表現が収められている。

一つ目は、第三章にある「誰」と「那個」（「哪個」だれ？）の表現である。著者は「誰」を北方官話、「那個」を南方官話と説明しており、例文の中で唯一、南北の地域差を明記したものとなっている。但し、当時はこうした地域差が存在したのかも知れないが、現在はこのような地域差はない。

二つ目は、第七章で述べている、比較を表わす「A 形容詞 + 似 B」「A 形容詞 + 起 B」「A 形容詞 + 過 B」といった表現である。北方官話なら「A 比 B 形容詞」と、「比」を用い、形容詞の位置も異なる。著者はこれらが南方でよく使われる表現と断わらずに記載している。なお、蘇北一帯の中国人もこうした表現を使う。中国を地理的に南北に分けているのは長江ではなく、その北の淮河であり、蘇北は「江淮之間」の地域に入るので、地域区分としては南方中国になる。これなどは、蘇北で布教活動をした著者が、普段、耳にする表現をそのまま例文としてあげたのであろう。

比較表現において、北方が「比」を用いるのに対し、南方では「過」を用いることは、橋本満太郎も『言語類型地理論』（1978）の中で指摘している。橋本の論点は、北方語が逆行構造をとるのに対し、南方語は順行構造をとるという文脈において、北京語なら「你比他高」（あなたは彼よりも背が高い）というところを、広東語では「你高過佢」というように、北方語の比較句 + 形容詞という語順が、南方語では形容詞 + 比較句という順序になる、と指摘している。

著者は同じ第七章において、「這個法子比那個好」（この方法はそれよりもいい）、「今天比昨天冷」（今日は昨日よりも寒い）といった、「比」を用いる比較表現を紹介している。これらは既存のテキストからの引用と推測されるが、もしそうではなく、彼が蘇北において耳にした表現であるならば、120年前の蘇北において、こうした北方語的な比較の表現が使われていた、ということの証にもなる。

三つ目は、第十八章にみえる、「不曉得」（知らない）という表現である。北方

なら、「不知道」と言う。この表現が既存の北方官話のテキストに出てくるとは考えられず、これは著者が蘇北の地で実際に聞いて覚えたものであろう。

いずれにせよ、著者は、北方語と南方語の表現の差異を十分に認識していたが、本テキストでは、それが厳格に区別されているとは言えない。著者がこれを無意識のうちにしたとすれば、彼が拠点とした蘇北における当時の口語の実態を反映していることになり、興味深い。

(2) 漢語らしい慣用的な表現

ここでいう漢語らしい表現というのは、ネイティブ・スピーカーからみても、土着の匂いのする慣用表現をさす。外国人がどしてこうした表現を知り得たのか、と思うようなものを拾ってみると、23例ほどあった。文語的で文雅な表現（第五章の「光景」、第十章の「如是看来」など）もあれば、極めて会話的な表現（第六章の「這會兒」、第七章の「一個様」、第八章の「幾時」、第十一章の「裡頭」、第十八章の「不問」など）もある。いずれも現在でもよく使う表現である。

なお、漢語らしい表現と関連して、著者の鋭い洞察を示す語法の説明がある。即ち、第十二章の冒頭にみえる、「一般規則として、官話の口語では、動詞の後ろに目的語がある場合、動詞に介詞がつくことはない。明らかな例外は、そのつど説明していく」という説明がそれである。例文としてあげている「走路」は、動詞の「走」の後に「路」という目的語がついているので、「道を歩く」という意味の場合、動詞に介詞である「在」をつけて「走在路」と言うことはない、ということを行っている。「坐轎子」（かごに乗る）、「上京」（上京する）、「走外江」（川に沿っていく）、「走中間」（中間をいく）なども同様である。

続く例文、「水要倒缸」（水を缶の中に入れなさい）の場合は、書面語では「水要倒在缸里」と言うこともある。著者は、これを口語では「水要倒缸」と省略できる、ということを知明したわけである。「書要擱窗臺上」（本を窓の土台の上に置きなさい）、「煤盛袋子裡了」（石炭は袋の中に入れてある）も同様である。

こうした介詞は、現在でも口語では省略されることが多い。もっとも、前半の「走路」などは、基本的に介詞をつけず、つけた場合、場所を特定したり、強調

の意味になる例であり、後半の「水要倒缸」などは、いずれも書面語では介詞の「在」をつけ、口語では省略が可能という例であり、著者は二つの異なるカテゴリーの事例を一緒に述べていることになる。

例文には、このほか、第六章の「鋤地呢無力討飯呢怕羞」（耕すには体力がなく、物乞いするには恥ずかしい）や第十八章の「男子有德就是才女子無才就是德」（男子に徳あるは即ちこれ才、女子に才なきは即ちこれ徳なり）の如く、現地の中国人の発話や、古典からの引用（著者が読んだかは別として）などもある。

(3) キリスト教や、異文化に関する表現

宣教師向けのテキストなので、もう少し実際の布教活動で活用できる表現が多く収められているものと予測していたが、それほどでもなかった。これは本テキストが、布教活動のための例文集ではなく、あくまで漢語の語法を解説しようとしたものであることからきている。

それでも、子細にみていくと、布教活動と関連する文例が15例、迷信を批判する文例が2例、聖書からの間接的な引用が2例、文化一般について述べている文章が6例ほど収められている。

文化一般について述べている文章としては、第三章の「中國外國人情自然相同」（中国人と外国人の感情はもちろん、互いに同じである）、第四章の「風俗各有不同」（風俗は地域によって異なる点があるものだ）、第十八章の「刀子叉子和匙子是喫飯用的」（ナイフ、フォーク、スプーンは食事の際に用いるものである）などが興味深い。第四章の「他們大半是江蘇人」（彼らのお大半は江蘇人だ）、第七章の「山東人有江蘇的多」（山東の人口は江蘇よりも多い）などは、江蘇省に拠点をおいていた著者ならではの例文となっている。著者は徐州にも足を伸ばしており、江蘇と並んで山東も活動領域に入っていた。

土地の神や死生観を迷信と退けるような文章としては、第四章の「廟裡的神統統是假的」（廟の中の神々は全て偽物である）と第十章の「死人焉能復活呢」（どうして死人が生き返ることがありえようか）とがある。

キリスト教と関連する文例は最も多く、第六章の「世人無知の時候神不追求」（世の中の人が無知であるとき、神はこれを大目に見てくれる）、「未了世人必要認救主」（最後には、世の中の人々は皆、救世主を認めるようになるであろう）、「安息日醫院使得使不得」（日曜日に病院を営業することは正しいことなのか）、第七章の「赦我的罪如同我赦人的罪」（私が人の罪を許すように、私の罪を許したまえ）、第十七章の「世上的人他都能愛」（世の中の人全てを彼（神）は愛することができる）、第十八章の「信他愛他跟他」（彼を信じ、彼を愛し、彼に従いなさい）、「願天父保佑我們免得陷在罪裡」（天にまします我らが父よ、我らが罪を犯さぬようお守りたまえ）などがある。中でも、第四章の「教友男女都来了」（教会のメンバーが男女ともやってきた）と第五章の「本地先生那用功的可以能進達」（現地の教師らは、努力する者であれば、昇進が可能である）は教会メンバーや現地の牧師に関するもの、第六章の「未曾傳道焉能聽見」（伝道をしなければどうして彼らは（福音を）聞くことができようか）、「我們傳道来了」（我々は伝道しに来た）、「傳道他没有口才」（伝道に関して、彼は言葉の才能がない）、第十八章の「我們來傳道叫你們大得好處」（私達が伝道に来たのは、あなた達に好いことをするためです）などは、伝道活動と直接関わる表現となっている。これらの中には、直訳の結果からか、誤りのある表現が、15例中6例ほどある。

聖書からの間接的な引用としているのは、第七章の「愛父母過於愛兄弟（Matthew x. 37；Mark ix. 43-5-7を参照）」（兄弟よりも父母をより愛せ）、および第十八章の「神愛世人甚至把他獨生的兒子賜給他們」（神は世の人を深く愛し、自分の唯一の子を人々に差し出すことすらする）（John 3, 16）となっている。

但し、第七章の例文で参照せよとしている「マタイの福音書」10—37には、「わたしよりも父や母を愛するも者は、わたしにふさわしい者ではありません。また、わたしよりも息子や娘を愛する者は、わたしにふさわしい者ではありません」とあるが、「兄弟よりも父母をより愛せ」という言葉があるわけではない。また、「マルコの福音書9」（43-4-7は表記ミスか）には該当する文章が見当たらない。第十八章の例文には英訳がなく、出典としている「ヨハネの手紙 第三」には該当する文章が見当たらない。

(4) 時代を感じさせる語句や表現

120年前のテキストだけに、当然のことながら今ではあまり使わない語彙や表現がある。目についたものを拾ってみると、19例ほどあった。

第4章の「推車的」(車引き人夫)、「鴉片」(アヘン)、第三章の「洋錢」(清末から民国期にかけて通用した銀貨)、第四章の「中國皇帝光緒」、第五章の「洋布」(「土布」に対して、細く上質な綿糸で薄地に織った綿布をさす。カナキン)、第十二章の「官府」(特に地方の役所、官吏)などの語彙は、現在では歴史用語になっているが、当時は日常的に使用していたものであった。

第十二章の「把銀子送給難民」(銀貨を難民に送る)、「他們都被兵丁殺盡了」(彼らは皆、兵士によって殺害された)、「被賊掠了」(賊に略奪された)、「挨官府的打」(地方官吏に殴られる)、「非但荒年而且反亂」(飢饉ばかりでなく反乱も起る)といった表現も、当時の社会状況を反映したものとなっている。

また、召使いに関しても、第四章の「王二我的用人很老實」(私の召使いである王二は非常に正直である)、第五章の「我這個老實忠心的用人」(私のこの正直で忠実な召使い)などの表現があった。

身分関係で興味深いのは、第十七章で「士農工商」(学者・農民・手工業者・商人—市民)、「君王官上」(皇帝と役人—支配者)、「民夫兵丁」(市民と兵士—庶民)などといった表現を収録していることである。

近世日本における「士農工商」が身分制度であったのか否かは、諸説あり、対象とする時代や研究者の思想的背景によっても異なってくる。それでも、江戸時代のある時期から、士が武士を表わすようになり、身分制度としての側面を持つようになったことは否定できないであろう。漢語の「士農工商」の「士」は、軍人ではなく士大夫や文人を指した。「士農工商」の出典は『管子』とされ、本来、身分制度を表わすものではなく、社会を構成する様々な職種の人々を指した。著者がこれを身分階級としてではなく、「一市民」と換言しているのは、正確な訳といえる。この「士農工商」の上に、支配者である「君王官上」が君臨していた。また、平民や兵士は、「民夫兵丁」と称して、別なカテゴリーが存在していたことを思わせる。

(5) 誤りのある単語や表現

誤りのある表現を指摘したのは、著者の漢語能力に問題があったことを指摘したいがためではない。全体の量からいえば、誤りのある表現は微々たるものである。

気がついた誤りは、全部で40例あるが、このうち、単純な誤植である9例を引くと、31例の誤りがあることになる。このうち、語順の明らかな誤りは、3例しかなかった。即ち、第六章の「我不要明天到鄉裡去」（私は明日、農村部へは行きたくない）、「我們住不開這個房子」（我々はこの家に住むことができない、小さすぎる）、第十一章の「使鎗被他打殺」（彼に銃で殺された）である。

誤りのうち、第三章の「這些孩子們」（これらの子供たち）、第五章の「多目的那些四個小學生」（彼らの4人の小学生）、第九章の「昨日怎麼没來過」（どうして昨日、来なかったの?）」などは、今日でも外国人が犯しやすい誤りである。

また、第十八章の「信他愛他跟他」（彼を信じ、彼を愛し、彼に従いなさい）の如く、英文からの直訳のせいで、違う意味になってしまっているものもある。

それ以外の誤りは、文語の知識があるが故に口語に文語が混じってしまい、意味は通じるが慣用的には言わないというものなど、漢語に対する一定の知識がないと間違えないようなものである。例えば、「未曾傳道焉能聽見」（伝道をしなければどうして彼らは〈福音を〉聞くことができようか）、「善會講話」（講話がうまい）、第十六章の「要去屢次」（何度も行かなければならない）などがその例である。また、第十八章の「殺牛宰羊」などは、「殺猪宰羊」という成句を知っていなければ作れない表現である。

これらの誤り方から、著者の漢語に対する能力は相当のレベルにあったことが推測される。

4 著者の方言理解と漢語教育

— *The Chinese Recorder* 掲載の文章から

本テキストは、このように、蘇北一帯の方言が色濃く反映されたものではない

が、アブサラム・サイデンストリッカー自身は、方言に対して非常に関心を示し、音韻の研究もしていたことを窺わせる文章を残している。アブサラムは、宣教師の雑誌であった *The Chinese Recorder* にしばしば寄稿しているが、その中に漢語方言に関するものがいくつかある¹⁾。即ち、本テキストを出版する前年の1987年から88年にかけて、立て続けに5本の文章を書いている。

Variations in the spoken language of northern and central China (1887a) では、華中や華北の方言を学んだ経験から、「人」*jen* が華中では *yin* と発音され、初頭の *j* は通常、*y* に変化するなど、方言の音韻変化には一定の規則性が見られることを指摘し、標準となる北京音に対する山東音の特徴について述べている。しかも済南府や芝罘など、地域ごとのこまかな差異まで言及している。こうした規則性を学ぶことは、中国学者のみならず、日々、さまざまな人々と交わる宣教師にとっても有益であるとしているが、これは実体験に基づくものであろう。自伝によると、アブサラムは1884年に杭州から山東に転勤となり、1886年に鎮江に移動するまで、芝罘を拠点に布教活動を行っており、山東方言はこの時期に習得したものと思われる。

Southern Mandarin (1887b) では、北方官話と南方官話の違いについて概略し、その差異は小さく、数え上げることができる程度であるとしている。*i* や *ü* の前の *ts* や *k* 音、初頭の *s* や *h* の違いのほか、最大の差異は、南方官話が入声を残していることである、としている。これは現在でもその通りで、筆者も蘇北の淮安県の農村調査で、入声があるのを聞いて驚いた経験がある。その前に広東語を学んだでいたので、すぐに慣れたが、北方語しか知らない人であれば、相当、面食らうと思う。このほか、南方官話では *n* と *ng* の区別がなく、一般に *n* が *ng* 化すること、音の間にある *ie* が *ei* に（「天」*t'ien* が *t'ein* に）、*u* が *o* に（「東」*tung* が *tong* に）変化することなどをあげている。

興味深いのは、これらの南方官話の特徴は、古い形式に見られるという指摘である。即ち、現在の南京語は急激な変化の中にあり、北京官話に近づきつつあ

る、という観察を残していることである。アブサラムのこうした音韻に対する鋭い耳は、訪中後、最初の赴任地である蘇州、さらに1983年に転勤となった杭州にて、南方官話とは全く異なる呉語を学んだ経験によって鍛えられたものと推測される。

The dialect of the river and grand canal (1887c) は、大運河沿い、および長江流域で話されている方言について述べたものである。アブサラムはこの地方一帯で話され、ある種のリングフランカ（共通の通用語）となっているものを、「一風変わった官話」として紹介している。長江流域の代表として漢口方言を、大運河沿いの代表として揚州方言をあげている。両者のうち、大運河沿いの方が地域による差異は少ないとし、鎮江の南から清江浦（淮安）のかなり北まで、東は沿海部までの地域において、統一的な方言が話されているとしている。この地域区分は、まさに蘇北一帯を指している。

この地域で話されている官話を、アブサラムは、商業的に形成されたものとし、北京語や南京語の特徴的な音をともし取り除き、多くの異なる音が最小限に縮小され、容易に発音できるようになっているという。その上で、入声の特異な形態を除き、南京語よりは北京語に近い形となっているとしている。筆者も蘇北での調査で、この一帯で話されているリングフランカを、土地の人が「蘇北標準話」と言うのを聞いたことがある。しかし、それを大運河の運輸業と関係し、誰でも使いやすくするために、北方と南方の特徴的な音を排除した「共通語」としてとらえたことはなかった。詳しくは、言語学者の検証を待ちたいが、これは卓見と思われる。これも北京官話を学んだ上で、大運河の南端である杭州から、北は山東の徐州まで、実際に生活した経験があったからこそ、見えてきた世界であろう。

結論として、アブサラムは、南京語よりは南方官話のスタイルに合わせた方が有用性が高いとしているが、中国全体としては、北京官話を学ぶのがベストであるとしている。というのも、北京官話は大きな差異もなく、湖北、四川、江蘇省および安徽省の北部で話されており、漢口でも通用するし、満州でも標準語と

なっているからである、としている。但し、広く通用させるためには、北京語のローカルな慣用句や発音を排除する必要がある、その例として過度の「兒化」をあげている。これは現在でも言えることである。また逆に、南方語に特徴的な入声も相応に受け入れる必要があるとしている。これも極めて現実的なアドバイスといえよう。こうした通用性の高い共通語を習得するためには、適宜、ネイティブの教師を変え、様々な発音に慣れる必要があるともしている。

Romanizing the official dialect (1888a) は、*The Chinese Recorder* 誌上で議論されている、official dialect のローマ字表記に関する提案に対し、アブサラムが自説を述べたものである。官話方言ごとに標準化されたローマ字表記があれば、電報などでも便利であるということから提案がなされているわけであるが、アブサラムは、これは実用的ではないとしている。その理由として、第一に、ローマ字表記は方言の音をそのままローマ字で表記するものであるが、問題は、官話には普遍的な発音など存在しない、ということである。例えば、南京語の音をローマ字化して、40 マイルしか離れていない鎮江に電報を打ったとしても、南京語の音は非常にローカルなものであり、誤解を生じかねない。同様のことは帝国内の他の都市でも言えることである。口語の音は百里ごとに変化するほどで、ほぼ無限のバリエーションが存在する。官話は慣用句においては非常に統一されているが、発音に関しては、ローマ字化の基礎となるような統一的な発音は存在しない。北京語音は南京語音よりも遙かに広範囲で通用するが、それでも天津にいけばまた違ってくる。

第二の理由は、よく知られているように、漢字には複数の音が存在することである。そして結論として、官話に統一的な発音があるというのは誤った仮定であり、この点を解決しない限り、ローマ字化は困難であること、しかもこうした議論は、布教活動をしていく上で何ら関係がない、としている。

こうした議論も、各地の音をよく知っているからこそできるものであろう。最後の言葉は、そんな議論をするぐらいなら、布教活動に専念すべきである、という苦言にもとれる。

The official dialect (1888b) は、先の文章に対するコメントへの、リプライとなっている。第一点は、コメントでは、自分が南方官話の知識をどこで身につけたのかを問われたが、その答えは、南京の教師らからファーストハンドで身につけたものである。鎮江に住んでいた際、南京と鎮江の両方の教師から学び、これらの方言を話す人々の発音を聞いた、としている。第二点は、私が南京方言には非常にローカルな音があると書いた際、具体例を挙げなかったが、それらは初頭の *l* と *n* の混同、語尾の *n* と *ng* の区別ができないことである。第三点は、南京語の話者が鎮江で誤解を受ける可能性があるというのは、実体験に基づくものである。第四点は、コメンテーターは、official dialect という語を曖昧に使っており、南京語からローカルなものを取り除いたものを Nankingese official dialect (南京官話) の如く表現している。しかし南京語は決して「官話」ではない。北京語の場合は、ローカルなものを取り除いたものが帝国の「官話」になっているが、南京語の場合はそうではない (Edkins 著 *Mandarin Grammar* を参照のこと、記憶より引用)。南京においても普及しているのは北京官話である、と結んでいる。

アブサラムがあげている南京語の音の特徴は、現在でも言えることである。また、「北京官話」は存在しても、「南京官話」なるものは存在しない、という見解も正しい。あるとすれば、「北方官話」に対する「南方官話」という表現である。なお、本テキストの中では、著者は参考文献をあげていないが、ここで外国人による官話のテキストとして、Edkins 著の *Mandarin Grammar* をあげているの点が注目される。おそらく当時、スタンダードな文法書であったと推測される。

これらの文章を読むと、アブサラムの中国各地の方言、とりわけ活動の拠点であった江蘇省北部や南京語などに対する知識は相当のものであったことが分かる。これは現地で布教活動をするうえで避けて通れない問題であり、ある意味、当然のことであった。しかも、その上で、自分が慣れ親しんだローカルな漢語に執着することなく、北京官話の重要性を認識し、自分が編纂したテキストにもその考えを反映させていたことが分かる。

ところで、本テキストが刊行された1889年、早くも本書に対する書評が *The Chinese Recorder* に掲載されている。Friendly critic という匿名の者によるもので、これは序文にある Friendly criticism is invited. (建設的な批判なら歓迎したい) を受けたものである。短い文章ながら、コメンテーターは8つの批判と3つの賞賛をしている。批判点を紹介すると、①目次をつけるべき、②英語の索引をつけるべき、③漢字の索引をつけるべき、④代名詞のリストに指示詞を加えるべき、⑤人称代名詞には慣用的な代用語も扱われるべきで、改訂版では Your Majesty 「萬歲」、Aged Brother 「老兄」などを含むリストがあるとよい、⑥英語の分詞に言及し、漢語で相当するものを論じるべき、⑦例文は、40頁や付録Iの如く、漢字・発音・英訳というようにコラムを分けて表記すべき、⑧賢明な友人の助けを得て、テキスト全体の完全な書き直しを望む、となっている。

賞賛点を紹介すると、①本テキストが、漢語を学習する上で特に重要である、漢語の構造と慣用句に焦点をあてて詳述している点。これができないがために、「外国人一開口亂説」(外国人は口を開けばでたらめな漢語を話す)と批判されてきた。②著者の新しい試みをする勇気と努力。即ち、やさしい例文でもって説明するのではなく、文法の専門概念を駆使し、新しい単語を作ってまでして、言語の現象の解明を徹底的に行っている。③本テキストの最大の価値は、中国人教師がもつ最大の欠陥を埋めてくれることにある。即ち、ネイティブは言語の背後にある原理を説明することができないが、本書はかなりの程度、その点を解決してくれる。

真摯なコメントではあるが、批判点はどちらかというとも末梢的なものであり、専門家然としていることもろくはない。また、賞賛点としてあげている②番目の点は、やや皮肉にもとれる。確かに、言語学の専門書ではなく、宣教師向けのテキストなのであるから、もう少しわかりやすく、また見やすいレイアウトの方がいいとは、筆者も思うところである。しかし、出版されたばかりの本に対して全面的な書き直しを望むというのは、かなり厳しい注文である。アブサラムのこれに対するリプライはなく、また改訂版も出されなかったようである。

なお、本テキストの刊行から19年後の1908年に、アブサラムは、*The Chinese Recorder* 誌上に、漢語の学習方法に関する見解を述べている。彼の長年の語学学習のエッセンスがつまっているのです、ここで紹介したい。

Some principles which should guide the missionary in his study of the Chinese language (1908) という一文がそれで、漢語は西洋の言語とは非常に異質であり、外国人にとっては習得が難しい言語であるが、宣教師たるもの、この困難に立ち向かうだけでなく、これを克服しなければ、中国でのライフワークの手枷足枷となってしまうと、その重要性を説いている。

口語に関して、先ず、どんな相手にも理解してもらえるように話すこと、次に、どんな相手でも何を言っているかを理解できるようにすることが大切である。これは前者よりは難しいかも知れない。人々は「土話」(土地のことば)を話すので、教科書にない発音や語彙に出会っても聞き取れるように訓練する必要がある。このためには耳と舌を訓練する必要があるが、宣教師の多くは漢語の諸特徴のうち、特に発音が不完全になりやすい。これは発音を正確に聞いていないからである。このためには正確な発音ができるネイティブの教師のほか、学習経験のある先輩宣教師の導きも不可欠である。

この際、声調も重要である。宣教師によって声調の重要性の認識には幅があり、文章全体で覚えるので、個々の漢字の声調は知らないという者から、文章を話しながらも、あくまで個々の漢字の声調にこだわる者まで、様々であるが、この中間が良いであろう。声調は方言によっても異なるし、内陸都市と開港都市でも声調の役割は異なってくる。前者は限られた語彙のため声調が重要となるし、後者は雑多な方言が入り交じるため声調の役割は減少する。くわえて、声調は文章になるとその大半が消えてしまう。これが混乱のもとで、中には文章を話しながらも個々の漢字の声調を正確に発音する者もいるが、これだとかえって不自然となり、リズムも崩れてしまう。ポイントは、中国人が話す場合、文章の中の重要で強調したい漢字のみ、声調を明確にし、残りは曖昧になるということ、学習者は単語の声調を正確に真似るだけでなく、文章のリズムをも正確に真似る必要があるということである。

発音の次は、文の構成である。土着の「土話」は聞いて分かるようにする必要はあるが、これを習得する必要はない。宣教師が犯してしまう誤りの一つが、ローカルな語彙を使って文を組み立ててしまうことである。この点、Dr. Mateer 著の *Mandarin Lesson* は優れたテキストであるが、それでも全国に通用する語彙ばかりとはいえないので、各自、自らの地域の語彙をこれに加えていく必要がある。

書物から学んだ文語の使用も、口語では気をつけなければならない。逆に、発音や語彙において、あまりに「土話」の世界に入り込みすぎると、よそから来た人に理解できなくなってしまう。学習が一定のレベルに達したら、漢語の書物を読んで、ネイティブによって表現された漢語を学ぶべきであるし、小説から口語表現を学ぶべきである。

最後に、漢語で考えることができるようになってはじめて、学習者は漢語を習得したといえる。これは宣教師らの子供が英語と漢語の両方を無意識のうちに話している姿から、学ぶべきことが多い。

文語の学習については、文語の定義は曖昧で、高度な官話の多くは文語的である。宣教師がどこまで文語を学ぶべきかは、彼が携わる仕事の性格によるが、全ての宣教師は古典、とりわけ四書 (the Four Books) に対する一定の知識は不可欠である。というのも、会話の中にはこうした古典からの語句の引用がよくみられるからである。但し、これらの語句の引用は、説教する際には多用しない方が効果的であり、注意が必要である。文語の学習に関しては、Hirth 著の *Documentary Chinese* が良いスタートとなろう。

漢字を書くことについては、宣教師が習った漢字を全て書けるようにするのは、価値のあることである。漢字を書ければ自分で手紙を書いて、土地の人々との通信も可能となる。最後に、宣教師たるもの、語学の研鑽を止めてはならず、生涯、学習し続けることによって、布教という仕事もベストな状態で行うことができる、と結んでいる。

アブサラムが提言している、発音と聞く力との関係、ネイティブと同国人の教

師の役割分担、声調について、「土話」と文語に関する事などは、そのまま今日でもあてはまるものである。とりわけ、今日のように「普通話」（標準中国語）が普及しておらず、口語と文語も今以上に乖離していた120年前にあって、現実世界で出会うさまざまな土話は大きな問題であったであろうし、口語と文語の使い分けも難しかったであろう。そうした中において、本稿は、短いながらも的確なアドバイスに満ちているといえる。また、バイリンガルになっている宣教師の子供らから、漢語で考えることの重要性を指摘するというのは、パールをはじめ、自分の子供のことを指して興味深い。

漢字を書くことや、漢語で書かれた本を読むことに関しては、日本人には当然すぎて、何をいわんやという感じであるが、語学の学習は一生涯、続けられるべきである、というのは見習うべき態度である。

なお、これに関連して、語学学校に関する短文も *The Chinese Recorder* に寄稿している。本人によるこの雑誌への執筆としては、これが最後となった。Language study classes (1912) という投稿がそれである。長年にわたって若い宣教師らに漢語を教えてきた経験から、語学学校の利点を、①学生が学習に集中できる、②学生が一堂に会することから生じるメリット、③学習経験のある同国人教師から学ぶメリット、④こうした効果的な学習によって時間を節約できる、⑤語法を含む、より正確な言語の知識が得られる、と列挙している。そして学習していく上でのポイントとして、①正確な発音を習得することの大切さ、②教会が主催する語学研修では、例文からなるテキストが過度に用いられており、しかも例文の多くは外国人によって書かれたひどい口語となっている。教科書は、慣用句と文の構成法からなるべきであり、例文は実際に話されている慣用的なものではない、③中級以上になれば、500ほどの漢字を書けるようにすると、通信に使えるようになるし、現地の新聞なども読めるようになる、④教科書は、文の構成法と慣用句に関して、最高水準のものが求められること、この知識は発音に次いで重要なものである、としている。

アブサラムのこうした提言の背景には、教会が主催する語学研修や、中国人教

師による個人指導などよりも、同じレベルの学生が一同に集まり、学習経験のある同国人の教師から集中して学習した方が効果が高いことなどを、自らの経験で理解していたからであろう。もちろん、その際に求められる優れた教科書というのは、自分が編集したテキストを指している。

アブサラムがこの文章を1912年に書いたのには訳があった。彼の自伝、*Our Life and Work*によると、前年の1911年の春、アブサラムが3度目の一時帰国から中国に戻ると、まもなく辛亥革命が勃発、清朝が倒れ、社会は混乱状態に陥った。宣教師らは安全のために上海に避難し、そこで余った時間を語学研修にあてることにした。アブサラム自身も語学教育に携わるために鎮江から上海に出た。これを期に南京に語学学校が正式に開校されることとなった。同様に北京、蘇州にも開設され、以降の新任宣教師の語学研修の場となっていったことが記されている。自伝の最後に書かれている人生の回顧にも、アブサラムは、布教活動の他に、語学学校で教えた最初の人間の一人となったことを特に記している。

自伝に注釈を施したグレースが、父親が1889年に刊行した小冊子が語学学校を開設するまでに発展し、彼はその語学力から漢語教育のリーダーにもなったとまとめている如く、本テキストは刊行から22年の歳月を経て、中国各地での語学学校の開設という新たな展開を導くこととなったのである。

5 おわりに

本テキストは、アブサラムが序文で述べている通り、著者の語学に対する学習観が反映されたものとなっている。即ち、単に多数の例文を暗記するというのではなく、漢語の語法の背後にある原理を知ることにより、多様な表現が可能となり、より深いコミュニケーションが得られる、という考え方に基づく。従って、このテキストは単なる用例集ではなく、語法の分析を試みたものであり、中級以上のレベルの読者を想定している。

従って、本書の本来の価値は、この語法の解説の試みにある。実際、文法用語や語法の叙述方法、その精度などを別にすれば、著者が120年前に解明した語法

のほとんどは、そのまま今日でも当てはまるものである。

しかしながら、本稿の目的は、本テキストでなされた語法の解説を子細に分析し、文法書としての本書を再評価することにはない。原資料を再録したのは、そうした作業を行う言語学の専門家の便宜を図る意味もこめている。筆者の関心は、当時の宣教師らがどのような漢語テキストを使用していたのか、また蘇北という地域性がどの程度、反映されたものになっているのか、ということにあった。

地域性に関しては、本書が全中国で使える官話テキストを目指しているため、期待していたほどの特徴を見いだすことはできなかったが、それでも南方に拠点をおいて活動をしていた痕跡を示す、いくつかの表現が収められていた。加えて、時代を感じさせる表現や布教活動と関連した表現もいくつか見られ、今日、読み返してみても興味深いものとなっている。また、例文には若干の誤りもあるが、これらはある意味、レベルの高い誤りであり、むしろ著者の文語に対す修養を窺わせるものである。例文には、非常に漢語らしい慣用表現も随所にみられ、これらは現地のインフォーマントから聞いた表現も含まれていると考えられる。

本テキストだけをみると、アブサラムの漢語理解力、とりわけ諸方言に対する知識は計りづらいが、*The Chinese Recorder* 誌上に掲載された文章を読むと、彼が北京官話のほか、呉語や南方の諸方言にも相当の知識があったことが分かる。特に、リングフランカとしての蘇北方言や、南京語の特異性の指摘も注目される。また「南京官話」なるものは存在せず、南京でも北京官話が浸透しつつあるという指摘も、中国全体における口語の状況を的確に把握していたことを窺わせる。

南方の諸方言に対するこれだけの知識がありながらも、本テキストではそれらを誇示することなく、全国で通用する北方官話の解説に努めたのは、彼が蘇北を布教活動の拠点としながらも、その視野は全中国をみすえていたことの証であろう。

これはアブサラム自信が自伝の中で述べていることでもあるが、彼は蘇北の地に、次々と布教活動の拠点を作っていくなど、野心的で行動力のある人物であっ

た。反面、個人主義的に活動しているという批判も受け、ミッショングループ内では、軋轢や対立が存在していたようである。このテキストを通読してみると、彼のそうした強烈な個性と使命感があったからこそ、こうした先駆的なテキストを作ることができたと、いう思いを新たにする。

しかもこうした試みが120年前になされていた、というのは驚きである。当時の宣教師らの現地語の理解力は相当なものであり、本気で現地の人間とコミュニケーションをとろうとしていたことが分かる。中国人をキリスト教徒に改宗しようとした布教活動の是非は別として、宣教師らの異文化を深く理解するための手段としての語学の習得の態度には、学ぶべきものがある。

最後になるが、例文の分析を手伝っていただいた南京大学の顧黔氏に改めて感謝したい。また、草稿段階で、武漢大学非常勤講師の何旭氏、および東京外国語大学名誉教授の中嶋幹起先生に目を通していただき、ネイティブ、および言語学の専門家の立場から貴重なコメントをいただいた。あわせて感謝申し上げる。

なお、巻末に原資料を付しておいたが、私自身が入手したものには書き込みをしていたのと、またその後には再入手したリプリント版も印刷の精度がよくないため、カリフォルニア大学滞在中の同僚である渡辺直紀氏に、新たに原本（スタンフォード大学図書館蔵）からコピーしていただいたものを使うことにした。記して感謝する次第である。

例文の分析—資料編

(1) 地域差が反映されている語句や表現

第三章

9頁

「誰」who? whom? を北方官話、「那個」（だれ？ だれに？）を南方官話として
いる。後者の「那個」は「哪個」と同義と考えられる。これだけ明確に違い
を述べているので、当時はそのような違いが存在したのかも知れないが、少

なくとも現在では、このような地域差はない。

第七章

37頁

過於 勝過 勝似 to surpass (～より優れている)

他強以我 he is stronger or better than I (彼は私よりも強い) 形容詞の後に「似」をつけて、「～よりました」「～を超えている」という表現は、南方でよく使われる。例えば、「生活一年強似一年」(生活は一年一年よくなる)という表現は南方的で、北方では「生活一年比一年好」と言う。但し、「似」を使って「他大似我三歳」(彼は私より三歳年上だ)とは言えず、この場合は北方人同様「他大我三歳」「他比我大三歳」と言わなければならない。

這本大起那本 this volume is larger than that (この本はあの本よりも厚い)

「A 大起 B」という表現も、淮河以南の南方で使われている表現である。「A 勝過 B」「A 好過 B」「A 大過 B」という表現も南方的で「我大過你三歳」などとも言う。しかし南方の人も共通語を学ぶようになると、北方人のように「我大你三歳」「我比你大三歳」と言うようになる。

第十八章

79頁

怕你不曉得故此我来告訴你 lest you should not know it, therefore I came to tell you (あなたが知らないといけないので、私が知らせに来ました)「不曉得」は淮河以南の南方で使われる表現。

(2) 漢語らしい慣用的な表現

第五章

17頁

光景 aspect 一百的光景 it has the appearance of 100 (100の相がある)

「光景」には状況、様子という意味があるが、このほか、推測した数量の後につけて「～ほど」「～くらい」の意味として使われている。「他多大?」「三十光景」というように使う。但し、これは文語的で文雅な雰囲気がある

一方、田舎は古い語彙を保存していることから、郷下人が話しているイメージがあるという。

著者はこれを「約・差不多・上下・来往」などの語彙と一緒に紹介しており、意図としては、「光景」も、「～ほど」の意味を表わす用例として紹介しようとしたと思われる。ところが、例文は、英訳から判断して、「光景」を光景、様子、相の意味で使っている。この意味なら例文に誤りはないが、「百前後」と言いたいなら、「一百光景」としなげらばならない。

上下 more or less 五十上下 fifty-more or less

23 頁

定做的衣裳 clothes made to order オーダーメイドの服 「定做」は「あつらえる」という意味で、アブサラムは背が高く、その為に服をあつらえていたため、こういう表現を使うようになったのかも知れない。

第六章

27 頁

我這會兒不去 I am not going this time (私は今回は行かない) 今回を意味する「這會兒」は非常に口語的な表現。

34 頁

鋤地呢無力討飯呢怕羞 to dig, I have no strength, to beg I am ashamed (耕すには体力がなく、物乞いするには恥ずかしい) これは対偶法になっているが、諺というよりは、実際に誰がか口にした表現を書き取ったものであろう。状況としては、飢饉下の追い詰められた状況というよりも、肉体労働をするだけの体力のない知識人が失職した時の窮状を訴えたものであろう。

第七章

37 頁

你說話和我們一個樣 you speak just like we do (あなたの話は我々のと全く同じだ) この「一個様」は漢語らしい表現である。

第八章

41 頁

他幾時回来呢 when is he coming back (彼はいつ戻ってくるのか) これは今日でも会話で使う表現で、非常に口語的である。

第十章

48頁

如是看来 thus it will be seen (見たところ) これは文雅な表現であるが、現在でも口語で使う。

第十一章

51頁

和你一塊兒去 go in company with you (あなたと一緒にいきます) 口語的な漢語表現である。「和你一起去」というと、これよりも書面語的となる。

52頁

你們裡頭 in, or, among you (あなたたちの中で) 現在でも使う口語的な表現。「你們中間」「你們当中」とも言うが、「你們裡頭」の方がより口語的である。

55頁

到底你有甚麼意思 to come to the point, what is your intention? (いったい、君の本心は何なんだ?) 現在でも使う口語的な表現。「你到底是有甚麼意思?」とも言える。

第十二章

57頁

1-1 一般規則として、官話の口語では、動詞の後ろに目的語がある場合、動詞に介詞がつくことはない。明らかな例外は、そのつと説明していく。

走路 to walk on the road (道を歩く) 動詞の「走」の後に「路」という目的語がついているので、「道を歩く」という意味の場合、動詞に介詞である「在」をつけて「走在路」と言うことはない、ということ。もし、「走在路上」と言うとき、意味が変わり、歩いている場所を特定するときに使う。

坐轎子 to sit (ride) in a sedan (かごに乗る) もし「坐在轎子」と言うとき、強調の意味になる。

上京 to go to the capital (上京する) この場合、「上到京里」とは言わない。

走外江 to go along the aoutside river (川に沿っていく) この場合、「走在外江」とは言えない。

走中間 to go along the middle (中間をいく) この場合、「走在中間」とは言えない。

水要倒缸 the water you must pour into the stonejar (水を缶の中に入れなさい)「水要倒在缸里」とは言える。これを口語では「水要倒缸」と省略できることを発見したわけである。

書要擱窗臺上 the books must be placed on the window still (本を窓の土台の上に置きなさい)「書要擱在窗臺上」とは言えるが、「在」を省略できるということ。

煤盛袋子裡了 coal is put into bags (石炭は袋の中に入れてある)「煤盛在袋子裡了」とは言えるが、「在」を省略できるということ。

こうした介詞は、現在でも口語では省略されることが多く、彼の語法の洞察力は相当なものであるといえる。もっとも、前半の「走路」「坐轎子」「上京」「走外江」「走中間」は、基本的に介詞をつけず、つけた場合、場所を特定したり、強調の意味になる例であり、後半の「水要倒缸」「書要擱窗臺上」「煤盛袋子裡了」はいずれも書面語では介詞の「在」をつけるもので、口語では省略が可能という例であり、二つの異なるカテゴリーの事例を一緒に述べていることになる。

なお、第十三章の59頁に、「書擱在棹子上」books are ploaced on the table (本は卓の上に置かれている)と「在」のある文章を紹介している。「書擱在棹子上」は、命令文として「(これから)本を机の上に置きなさい」という意味にもなるが、「在」を取って「書擱棹子上」と言うと、本は机の上には置いてなく「(これから)本を机の上に置く」という意味のみとなる。「書要擱窗臺上」の場合は、「要」があるので、「在」があってもなくても、これから置く、という意味となる。ちなみに、「擱」を使うのは北方的な表現で、南方では「放」を使うことが多い。

第十五章

63 頁

這件是定做的 this piece was made to order (これはあつらえたものです) これは漢語らしい表現である。

第17章

68 頁

凡事都得小心 in everything one must be careful (何事にも用心深くあれ) 簡潔で明瞭, 非常に漢語らしい表現である。

第十八章

72 頁

不問中國外國 either Chiense or foreign (中国, 外国を問わず) 同じ意味の「無論」「不論」に比べ, 「不問」の放がより口語的である。

73 頁

男子有德就是才女子無才就是德 when men have virture, that is endowment, when women have no endowments, that is virture (男子に徳あるは即ちこれ才, 女子に才なきは即ちこれ徳なり) 男尊女卑をあらわした言い回しで, 出典は明末の陸紹珩が著した『醉古堂劍掃』。原文は「就」ではなく「便」の字を使っている。後半部分だけ単独で「女子無才便是徳」と言われることが多い。

(3) キリスト教や, 異文化に関する表現

第三章

11 頁

中國外國人情自然相同 the feelings of Chinese and foreigners are of course mutually alike (中国人と外国人の感情はもちろん, 互いに同じである)

彼此相愛 love one another (互いに愛し合う)

第四章

13 頁

風俗各有不同 evry custom has points of difference (風俗は地域によって異なる)

る点があるものだ)

廟裡の神統統是假の the gods in the temples are every one fales (廟の中の神々

は全て偽物である)

彼們大半是江蘇人 they for the most part are Kiang-su people (彼ら的大半は

江蘇人だ)

14 頁

教友男女都來了 the Church members, both male and female, have all come (教

会のメンバーが男女ともやってきた)

第五章

14 頁 (誤りのある表現と重複・誤りの箇所はそちらを参照)

本地先生那用功的可以能進達 native teachers - those who make an effort -may

be able to get promotion (現地の教師らは、努力する者であれば、昇進が可能である)

禮拜日, 安息日 sabbath 日曜のことを「禮拜日」とは現代口語でもいうが、

「安息日」は、宗教的な文脈でしか使わない。

第六章

28 頁

世人無知的時候神不追求 at the time when men were ignorant, God overlooked

(世の中の人が無知であるとき、神はこれを大目に見てくれる)

去年不相信現在相信 last year he did not believe, now he believes (去年は信じ

ていなかったが、現在は信じている)

31 頁 (誤りのある表現と重複・誤りの箇所はそちらを参照)

未曾傳道焉能聽見 if there has yet been no preaching how can (they) here?

(伝道をしなければどうして彼らは〈福音を〉聞くことができようか)

30 頁

末了世人必要認救主 at last the inhabitants of the earth shall all acknowledge

the Saviour (最後には、世の中の人々は皆、救世主を認めるようになるであろう)

33 頁

安息日醫院使得使不得 is it proper to heal on the Sabbath day? (日曜日に病院を営業することは正しいことなのか) なお、この場合の「使得」は「かまわない」ではなく、「使うことができる」という意味である。この表現は、現地において宣教師仲間や中国人信者との間で実際にわされた会話のようである。

34 頁

你来做什么 what do you come to do (あなたは何をしに来たのか)

我們傳道来了 we have come to preach (我々は伝道しに来た)

傳道他没有口才 as for preaching, he has not command of language (伝道に関して、彼は言葉の才能がない)

第七章

35 頁 (誤りのある表現と重複・誤りの箇所はそちらを参照)

不信的 unbelieving (信じていない)

37 頁

赦我的罪如同我赦人的罪 forgive my sins as I forgive the sins of others (私が人の罪を許すように、私の罪を許したまえ) 意味は通じるが、やや翻訳調の表現ではある。

愛父母過於愛兄弟 love parents more than brothers ; see also Matthew x. 37 ; Mark ix. 43-5-7 (兄弟よりも父母をより愛せ) 著者は「マタイの福音書」10-37、および「マルコの福音書 9-43-4-7」を参照せよ、としている。「マタイの福音書」10-37には「わたしよりも父や母を愛するも者は、わたしにふさわしい者ではありません。また、わたしよりも息子や娘を愛する者は、わたしにふさわしい者ではありません」(『バイリンガル聖書〈新訳〉』)とある。また、「マルコの福音書 9」(43-4-7 は表記ミスか)にも該当する文章は見当たらない。

38 頁 (誤りのある表現と重複・誤りの箇所はそちらを参照)

山東人有江蘇的多 Shantung has more people than Kiangsu (山東の人口は江

蘇よりも多い)

第十章

49 頁 (誤りのある表現と重複・誤りの箇所はそちらを参照)

死人焉能復活呢 how can the dead arise? (どうして死人が生き返ることがありえようか)

第十七章

66 頁

世上の人他都能愛 he is able to love all men (世の中の人全てを彼〈神〉は愛することができる)

第十八章

70 頁

刀子叉子和匙子是喫飯用的 knives, forks and spoons are used in taking meals (ナイフ, フォーク, スプーンは食事の際に用いるものである) 印刷では, 又の字が父のようにになっているが, これは誤り。中国に長年住んだ著者が箸を使わなかったとは考えられず, これは中国人に西洋式の食事を教えてる際に使った表現であろう。ということは, 家庭においては西洋式の食器一式を持ち, よく使っていたと推測される。)

第十八章

71 頁 (誤りのある表現と重複・誤りの箇所はそちらを参照)

殺牛宰羊 kill oxen and sheep (牛や羊を殺す)

信他愛他跟他 believe, love and obey him (彼を信じ, 彼を愛し, 彼に従いなさい)

80 頁

我們來傳道叫你們大得好處 (英訳なし) (私達が伝道に来たのは, あなた達に好いことをするためです)

願天父保佑我們免得陷在罪裡 may the Heavenly Father protect us from falling into sin (天にまします我らが父よ, 我らが罪を犯さぬようお守りたまえ)

81 頁

神愛世人甚至把他獨生的兒子賜給他們（英訳なし）John 3, 16（神は世の人を深く愛し、自分の唯一の子を人々に差し出すこととする） 著者は出典を John 3, 16 としているが、「ヨハネの手紙 第三」には該当する文章が見当たらない。

(4) 時代を感じさせる語句や表現

第一章

4 頁

推車 to push barrows 推車的 barrowman（車引き人夫）

読書人 students（学生）

鴉片 opium（アヘン）

第三章

6, 7 頁

一塊洋錢 one (or a) foreign dollar (1ドル) この文章では英訳に foreign dollar とあるので、1ドルとしたが、「洋錢」は清末から民国期にかけて通用した銀貨を指す。

這塊洋錢 this dollar（この銀貨）

第四章

12 頁

中國皇帝光緒 Kuang-hsu, the Emperor of China

王二我的用人很老實 Wang II, my servant, (or, who is my servant), is very honest（私の召使いである王二は非常に正直である） 当時は召使いがいたので、「用人」という表現を使ったのであろう。続く「王二就是我的用人」や、24 頁の「我這個老實忠心的用人」の「用人」も同様である。なお、類語に「僱人」というのがあるが、こちらは「雇い人」という広い意味になる。もっとも、近年の中国では住み込みのお手伝いを雇うようになっており、この場合には「用人」のほか、「僱人」も用いる。

第五章

14 頁

洋布紅的黃的藍的都有 foreign cloth, red, yellow, and blue, are all on hand (紅いカナキン, 黄色いカナキン, 青いカナキン, 何でもある)

20 頁

布三疋 cloth 3 pieces 「疋」は馬やロバなどのほか, 反物(一般に50尺もしくは100尺)を数える量詞「疋」は古い字体で, 現在では「匹」の字を使う。

24 頁

養活教訓你的父母 parents that nourish and teach you (あなたを養い, 教え導いてくれた父母) 現代漢語なら, 「教育」というところであるが, 120年前には「教育」という語彙がまだなかったため, 「教訓」と書かざるを得なかった。

第十二章

58 頁

把銀子送給難民 give silver to the sufferers (銀貨を難民に送る)

罰他十塊洋銀 fine him ten dollars (彼に10ドルの罰金を課す)

60 頁

他們都被兵丁殺盡了 they were all killed by soldiers (彼らは皆, 兵士によって殺害された)

被賊掠了 captured by thieves (賊に略奪された)

挨官府的打 to receive a beating from the mandarin (地方官吏に殴られる)

第十七章

18 頁

士農工商 scholars, farmers, artisans and merchants - citizens (学者・農民・手工業者・商人—市民)

君王官上 emperpr and mandarins - the rulers (皇帝と役人—支配者)

民夫兵丁 citizens and soldiers - the people (市民と兵士—庶民)

第十八章

73 頁

非但荒年而且反亂 not only famine but also rebellion (飢饉ばかりでなく反乱も起る)

(5) 誤りのある単語や表現

第一章

2頁

「地處」を place (場所) としているが、場所は一般に「地方」という。「地處」と言うと、動詞となり、「位於」「處在」と同じく、～に位置する、という意味となる。

「走處」を place to walk (歩いていくところ、行き先) としているが、一般に「走處」とは言わない。もし「處」を使うのなら、「去處」という表現がある。

3頁

「馬兵」を horse soldiers (馬に乗った兵士、騎兵) としているが、この意味なら、「騎兵」というべきである。関連用語としては「騎兵部隊」「騎兵团」などがある。

第三章

7頁

「這些孩子們」 these children (これらの子供たち)、「五個弟兄們」 five brothers (五人の兄弟)、「三班學生們」 three classes of pupils (3クラスの生徒)の「們」は、この場合、削除されなければならない。前に「這些」「五個」「三班」などの複数を表わす語句があるため、重複になるからである。「這些孩子們」なら、「這些孩子」と言わねばならないし、「們」をつけるなら「孩子們」と言わなければならない。

9頁

「服個的」 whose? (誰のもの?) となっているが、これは明らかに「那個的」もしくは「哪個的」の誤植。

なお、その前に句で「那個」 who? whom? (誰? 誰に?) としているが、

これは誤りではない。120年ほど前は、「哪」も「那」も時として同じ意味で用いられ、どちらかという「那」の方が書面語であったという。

11 頁

該定規在甚麼地方相會 we ought to settle at what place we will meet each other (どこで待ち合わせるか、場所を決めるべきだ)の中の「定規」は「規定」の誤植。

第五章

14 頁

本地先生那用功的可以能進達 native teachers - those who make an effort - may be able to get promotion (現地の教師らは、努力する者であれば、昇進が可能である) 本地先生那用功的可以能進達は、本地先生、那些用功的、可以能進達と、句点を入れた上で、那を那些と複数形にするか、もしくは「那個」と単数形にすべきで、このままではおかしい。英文は複数型になっているので、「那些」とするのがよからう。

16 頁

五分年程 five-tenths of a crop 例年の半分の収穫、という意味のようで、「年程」は「年成」の誤植。

17 頁

来往 more or less 三十来往 above or below thirty 30前後の意味で言っているようであるが、「来往」は往来する、という意味で、これは完全な誤り。～上下、～左右、～光景としなければならない。

20 頁

他朋的病利害 his friend's illness is severe 彼の友人の病は重病だ、と言う意味で、「朋」は「朋友」の誤植である。なお、「利害」は「厲害」とも書く。

22 頁

多多的人 very many men 「多多」は多くの、の意味で使っており、「很多」「許多」とすべき。「多多閱照」とは言うが「多多的」「多多看」とは言わない。なお、「多多」にはどちらかというと南方方言のニュアンスがあるという。

25 頁

他們的那些四個小學生 those four small pupils of theirs (彼らの4人の小学生)
「些」と「四個」とが重複するので、「些」を取らなければならず、「他們的那四個小學生」が正しい文章である。「的」はあっても間違いではないが、取って「他們那四個小學生」の方がよりいい。

你所買的那所頂高房子 that very tall house which you bought (あなたが買ったあの屋根の高い家) 英文の意味にするなら、「頂高房子」を「頂高的房子」としなければならない。なお、「頂高的房子」と言った場合、「頂」を副詞に解して「一番高い」という意味にもなる。さらに「高」も、屋根のほか、値段に意味にもなり得る。ちなみに、現代漢語で「屋根の高い家」は「高頂房子」か「房頂高」という。従って、原文の「頂高房子」が「高頂房子」の誤植のだとすれば、これは正しい文章となる。しかし、前後を間違える誤植は他に見当たらないので、その可能性は低そうである。

第六章

28 頁

従前貴現在賤 formerly costly, now cheap (以前は高価だったが今は安い)「賤」には確かに、値段が安い、という意味があり、このままでも決して誤りではない。但し、現代漢語では、「貴、賤」は人の社会的身分に関して使われることが多く、物の値段なら、「貴、便宜」と言うことが多い。もっとも、北方(北京土話や東北地方)では現在でも「賤値」(安値)「賤賣」(安売りする)という表現が使われており、120年前には一般的であった表現が、北方に残っている、と解することもできそうである。

29 頁

你完了這個工夫可以來告訴我 when you will have finished this work you may come and tell me (この仕事を終えたら、私の所に私の所に報告に来てよろしい)「工夫」は「工作」の誤植。

我看着你已經喫飽了 I see that that you have already eaten to satisfaction (看着我、もう十分に食べたでしょう)「私が思うに」の意味なら、「着

を取って「我看你已經喫飽了」としなければならぬ。「我看着你喫」とい
うと、あなたが食べるところを看ている、となる。

30 頁

未曾傳道焉能聽見 if there has yet been no preaching how can (they) here?
(伝道をしなければどうして彼らは〈福音を〉聞くことができようか)「焉」
は文語なので、口語文の場合は「怎」もしくは「怎麼」としなければならぬ
い。

31 頁

我不要明天到鄉裡去 I do not wish to go to the country to-morrow (私は明日、
農村部へは行きたくない) まず「明天」を「我」の前か直後に移動する必要
があるが、英文の意味にするなら「明天我不想到鄉裡去」とすべき。なお、
「我明天不要到鄉裡去」と直したとしても、「行ってはならない」もしくは
「行く必要がない」という意味になる。「要」と「不要」の意味のずれは、外
国人が犯しやすい間違いの一つといえる。

34 頁

善會講話 skilled in talking (講話がうまい)「善會」は「善於」と直さなければ
ならない。

第七章

35 頁

這件衣裳該賤些 this piece of clothing ought to be a little cheaper (この衣服は
もう少し安くあるべきだ) 先述の如く、「賤」は現代漢語では「便宜」と言
うことが多い。なお、和訳は英訳に従ったが、漢語の文章は、「該」を推測
を表すとして「こちらの衣服ならもう少し安いかも知れない」とも解するこ
とができる。

不信的 unbelieving (信じていない)「不信的」とは言わないので、「不可信的」
と直さなければならぬ。「不相信」(信じない)という動詞句なら言える
が、名詞句にして「不相信的」とは言えないのと同じである。

36 頁

那棵樹項高 that tree is the very highest (あの木は最も高い)「項」は「頂」の誤植。

37頁

相外国人似的 like foreigners (外国人のよう)「相」は「象」の誤植。

38頁

這本書有那本好 this book is better than that (この本はあの本よりもいい)

山東人有江蘇的多 Shantung has more people than Kiangsu (山東の人口は江蘇よりも多い) これらの文章は厳密にいうと、間違いとは言いきれない。というのも、「A有B+形容詞」という比較表現には幅があり、「AはBぐらいに～だ」という意味が基本であるが、場合によってはこれが拡大して「AはBよりも～だ」という意味にもなるからだ。考え方としては、「AはBよりも悪くない」という意味と同じで、だとすると同じぐらいにいいか、時にはそれ以上のこともあり得る、ということである。

前者の意味を明確にしたければ、形容詞の前に「那麼」を入れて「這本書有那本那麼好」と言う。逆に、後者の意味を明確にしたければ、「有」の代わりに「比」を使い、「這本書比那本好」「山東人比江蘇的多」と言い換えなければならない。なお、近年では、「比」よりも「有」を使った表現の方がソフトな感じがするというので、若い世代の間では、後者の意味で「有」を使う人も増えているとのことである。

著者がどの程度、このニュアンスの違いを理解していたかは不詳であるが、すぐ上の例文に「今天比昨日冷」というのがあるほか、他の場所でもいくつあけており、著者が「比」を使った比較表現を知らないわけではない。

ちなみに、比較表現を否定する時には「這本書没有那本好」と「没有」を使うので、肯定の場合はこの「没」を取ればいいと勘違いして、「比」を用いずに、「這本書有那本好」と言ってしまうことは、現在でも中級レベルの外国人学習者がよく間違える点である。

中國人都屬他聰明 Chinese all yield to him in wisdom (中国人は皆、彼の聡明

さを認めている)「屬」は「属」の繁体字で、この場合は「(屈服して)認める」の意味で使っているようであるが、漢語ではこのようには言わない。「屬」を「数」に改め、「中國人都数他聰明」とすれば「中國人都認為他聰明」の意味になる。ちなみに、「中國人就数他聰明」というと、「中國人認為他是最聰明的人」という意味になる。

第八章

40 頁

題 to mention 題上 to bring to mind これは「提」「提上」の誤植。

第八章

42 頁

我們住不開這個房子 we cannot occupy this house, i. e., it is too small for us (我々はこの家に住むことができない、小さすぎる) 漢語ではこのようには言わない。これだと語順も英語の影響が色濃い。「這房子我們住不下(太小了)」と言い換える必要がある。

43 頁

到明年他必死過了 by next year he shall have died (来年までに彼は死んでい
るだろう)

到明日晚上他必不到過 by to-morrow evening he shall not have arrived (明日
の晩までに彼は到着しないであろう) いずれの文章も、「過」を削除しなければ
ならない。最初の文章は「到明年他必死了」か「到明年他必定已經死
了」と言い換えなければならない。「死」や「到」はこの場合、動詞として
使われているので、その後ろに目的語を置くことはできない。

第九章

45 頁

我是個貧人 I am a poor man (私は貧しい人間だ)「貧人」とは言わないので、
「窮人」と直さなければならない。なお、書面語で「貧窮人」とは言うが、
文語でも「貧人」とは言わない。彼がこうした間違いをした背景には、文語
の素養があったからであろう。

第十章

49 頁

昨日怎麼没来过 how is it that you did not come yesterday? (どうして昨日、来なかったの?) 文末の「過」は削除しなければならない。

死人焉能復活呢 how can the dead arise? (どうして死人が生き返ることがありえようか) 現代漢語では、「焉」を使うなら、文末の「呢」は削除する必要がある。口語では「焉」ではなく「怎麼」を使うのが普通である。ただし、120年前にはこうした「半白話文」的な表現が普通に使われていた可能性は否定できない。

第十一章

50 頁

他在屋理 he is in the house (彼は部屋の中にいる)「理」は「裡」の誤植。

52 頁

使鎗被他打殺 killed by him with a gun (彼に銃で殺された) 語順が間違っており、「被他用(使)鎗打殺(死)」と直さなければならない。

第十五章

63 頁

那是現成買的 that was bought ready made (あれは既製品を買ったものです) このままでも意味が通じなくはないが、堅さがあり、語順を「那是買的現成的」と改めなければならない。

第十六章

65 頁

要去屢次 must go many times (何度も行かなければならない)「屢次」は文語で、口語で使うことはなく、「要去多次」と言い換えなければならない。但し、「屢次三番」(何度も何度も)「屢教不改」(何度注意しても改めない)などの成句の場合は、この限りではない。

第十八章

71 頁

殺牛宰羊 kill oxen and sheep (牛や羊を殺す) 文法的には誤りではないが、「殺猪宰羊」というのが本来の成句で、戦勝の宴をはるため、豚や羊を殺して祝賀の準備をするという時に使う。この意味で使うなら、「牛」は「猪」に置き換える必要がある。著者が「猪」を「羊」に置き換えたのは、単純な誤りでなければ、アメリカ人がよく使う表現として意図的に改めたことも考えられる。ちなみに、猪(豚)と羊が対比される例は、「磨刀霍霍向猪羊」(刀をフオーフオーと音を立てて磨き、豚や羊に向かう)というのがある。牛と羊の対比も「牛羊成群」というのがあることはある。

71 頁

信他愛他跟他 believe, love and obey him (彼を信じ、彼を愛し、彼に従いなさい)
「複数の他動詞の目的語が同じ場合、(接続詞なしで)動詞のすぐ後につけて繰り返すことができる」という説明は正しく、この例文も文法的には誤りではない。但し、最後の「跟他」は「彼に従いなさい」の意味にはならない。「跟」には確かに、①ついていく、という意味がる。「你跟那個導師学？」などがその例であるが、「跟他」となると、②男女が一緒に住む、という意味もある。「她跟人了」というと、彼女は結婚した、「她重跟人了」というと、彼女は再婚した、という意味になる。著者はこの②の意味があることを知らなかったと思われる。英文の意味にしたければ「跟随他」としななければならない。著者はこの場合の「他」を神の意味で使っている可能性も考えられ、だとすると、これは宗教観や文化の違いから生まれた勘違いともいえよう。

第十八章

77 頁

他没有来之前我們還在城裡住着 before he came we were still living in the city
(彼が来る以前から我々は城内に住んでいた)「先」は「前」に直さなければならない。

注

- 1) 費蘇 1985 「淮安基督教簡況」『淮安文史資料』第二輯 淮安県文史資料研究委員会編
- 2) パール・バックの『大地』の舞台を巡っては、拙稿 2001 「パール・バックと江北農村」を参照されたい。また、パール・バックの中国での足跡を訪ねたレポートとして、2002 「中国におけるパール・バックの足跡」がある。
- 3) 本書は、邦訳がある。深沢正策訳 1937 『戦える使徒』ダヴィット社。
- 4) この自伝は 1978 年になって、娘の Grace による校訂を経て、Peal S. Buck Birthplace Foundation から、同名のタイトルで出版され、はじめて公にされた。55 頁ほどの小冊子ではあるが、本人が書いているだけに、貴重な記述となっている。残念ながら本書は日本の図書館にはなく、私も 1995 年にカリフォルニア大学に滞在中、他の図書館 (Fairmount State College Library) からとりよせてコピーをすることができた。リプリント版も今のところない。
- 5) *Our Life and Work: A Private Account by Reverend Absalom Sydenstricker* (1978) にある、Grace の記した序文より。
- 6) Jost Oliver Zetzsche 著 *Absalom Sydenstricker (1852-1931): a ruling minority of one* University of Cambridge. North Atlantic Missiology Project (Google books によると、本書は 58 頁の小冊子のようであるが、出版年も不詳で、残念ながら本書は入手できていない)。
- 7) John Lawson Stoddard, Absalom Sydenstricker, Paul Carus, George T. Candlin, Stewart Culi 共著 *Miscellaneous works on China: A collection of pamphlets on China, all of which were published between 1887-1897* McClain Print. Co (1978) 本書は未見であるが、カリフォルニア大学バークレー校の図書館に所蔵されている。書誌情報によると、本書に収録されているアブサラム・サイデンストリッカーの書いたものは、*Construction and Idioms of Chinese Sentences* となっており、本稿で扱っている漢語テキストが再録されているようである。
- 8) アブサラムの自伝を校訂した Grace によると、この新しい中国語訳の聖書は、1963 年に、パール・バックによって、ニューヨークにある American Bible Society に寄贈されたという。
- 9) 原文の dialectic distinctions は dialectic distinctions の誤植。これを文字通り訳すと「弁証法的な特徴」となる。しかし文法書で扱う内容としては、「方言的な特徴」とした方がふさわしいので、dialectic を dialectic の意に解して、このように訳した。120 年前の英語では dialect に ic をつければ形容詞になったということである。
- 10) 原著の zh の [h] は、国際音標文字 (IPA) でも、帯気音を表す。国際音標文字は 1888 年に制定されており、1889 年に刊行された本章がこれを踏まえている可能性は十分に考えられる。
- 11) 原文の T'sing-kiang-p'u は清江の旧名である清江浦のこと。『中国歴史地図集』第 8 冊「清時期」に清江浦の地名がみえる。上海辞書出版社の『中国地名詞典』によると、清江は旧市名で、1951 年に淮陰県城から分離、設置されたが、原名の清江浦からその名をとったとある。なお、1958 年に淮陰市に、1964 年に清江市に、1983 年に再び淮陰市に改名されている。
- 12) 印刷された小冊子では、「第三部」の表記が第十八章の下に印刷されているが、こ

れは上に来るべきところを誤って印刷したと思われるので、邦訳に際して修正しておいた。

- 13) *The Chinese Recorder and Missionary Journal* の存在は、1995年、カリフォルニア大学滞在中に、図書館で初めて知った。この文献もその際に入手した。なおこの雑誌の書誌学的な情報を付しておく、創刊されたのが1868年で、出版地は中国の Foochow (福州のことか)、出版社は Rozario, Marcal となっている。なお、1872年に中国に派遣されたアメリカ人宣教師のアーサー・スミスも、雑誌の編集に携わっていた時期があった。その後、1912年に正式な雑誌名が、*The Chinese Recorder* となり、出版地も上海に、出版社も American Presbyterian Mission Press に変更 (vol.43 no.2 より) となっている。さらに1939年に、出版地、出版社は不変だが、雑誌名が *The Chinese Recorder and Educational Review* に変更 (vol.70 no.1 より) となった。その後の詳しい情報はないが、図書館の所蔵情況から判断して、1941年に廃刊となったと考えられる。日本の図書館でこれを所蔵しているのは数少なく、しかも欠本が多いが、唯一、天理大学図書館が全巻所蔵していることになっている。

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AN EXPOSITION
OF THE
CONSTRUCTION AND IDIOMS
OF
CHINESE SENTENCES,
AS FOUND IN
COLLOQUIAL MANDARIN.

For the use of Learners of the Language.

BY
A. SYDENSTRICKER.

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—
1889.

PREFACE.

THE following little volume is the result of the author's studies of the idioms and construction of Chinese colloquial. It is of course crude, imperfect and unfinished, as every first attempt almost necessarily is. Friendly criticism is invited.

The author had not studied Chinese long before he felt convinced that there was a far better method of acquiring a speaking knowledge of it than by learning every sentence by rote *de novo*. Having acquired the words and their use, there must be some general principles by which they are construed into sentences.

Three things seem essential to acquire Chinese, or in fact, any foreign language: First, A correct pronunciation, that is, one free from our native accent. This, in Chinese, includes a correct enunciation of the tones. This pronunciation is of course gotten from the native teacher, guided, however, by the experience and directions of older foreign speakers of the language. The beginner makes perhaps no more serious blunder than to follow his own crude pronunciation, acquired through his untrained ears, in preference to the experience of acknowledged authorities. If the pronunciation is faulty, the very foundation of his acquirements in the language is corrupt and vitiated. Second, A correct use of words. This is derived at first from dictionaries, &c.; afterwards from the people themselves. Third, A correct knowledge and use of the idioms and construction of sentences. This volume is an humble attempt to guide the student in this third department of knowledge. Whether the author has succeeded or not, is not for him to judge; if he has, he will be grateful; if not, he will not be disappointed.

If any are disposed to criticise my devoting precious time to such work as this, I simply answer, That this has been my method of studying the language. While I have heard others speak of memorizing sentences by the score, I can truly say that I have committed to memory scarcely a dozen sentences in all the several dialects that I have had occasion to study. My plan has always been to acquire words with their pronunciation and use, and thus combine them into sentences in accordance with

some general rules or principles. Given the rule, any number of sentences may be correctly formed by it, thus avoiding the irksome task of committing to memory every sentence.

I would by no means underrate phrase books which have their use, especially for beginners, and a very important use too. Nor would I throw overboard grammars which are exceedingly useful, especially in giving one a general view of the language. In writing this volume, I have consulted all the phrase books and grammars on Chinese that I could secure, that is to say, about all written in the English language, and while I willingly acknowledge the help derived from them, yet I must say that they very often left me to grope my own way; so that this volume, whether a failure or success, has at least the merit of being, to a large extent, an original production.

The principles and rules, &c., laid down, are given rather as general guides or finger-posts than as rigid rules that must be mechanically adhered to in forming sentences. I do not claim the name of grammar for the book, since many things belonging to that department are not here discussed; such as style, tones, dialectic distinctions, &c. I have confined myself strictly to construction and idioms and used Romanized spelling simply as a help to the student in reading the sentences. Hence, tone-marks are omitted, and hence, also, I have adopted a *general* pronunciation—a combination of Northern and Southern Mandarin, omitting the local pronunciations of each, a pronunciation which I have found to be of the greatest service among all classes of mandarin-speaking natives.

A table of it will be found in Appendix No. II. It is of course imperfect. I have spelt the short tones of the peculiar *sh* and *ch* and *j* sounds by simply adding a *h* after a hiphen, e.g. 右 *sh-h*, 日 *j-h*, &c. One is almost tempted to change the initial *j* to *r*, as the latter is widely used, but *j* is certainly scientifically more correct, since it is simply the aspirated *z* ($j=zh$) of Chiangnan. Here, as in one or two other places, strict accuracy may have been sacrificed to scientific correctness. One more remark on the spelling seems called for. The initial *i* I have always spelt *yi*, and *o*, *wo*, &c. *I* may be more correct, but as *y* is distinctly heard before *in*, *ing*, &c., I have added it in all these initials for the sake of uniformity.

And now the volume is committed to the public, the book-shelf, or the waste-basket, whichever place is the most suitable for it.

A. SYDENSTRICKER.

T'SING-KIANG-P'U, 1889.

CHAPTER I.

THE ANALYSIS AND FORMATION OF WORDS.

SINCE in Mandarin Colloquial many words are often, and in many cases necessarily, made up of two or more characters, we must in accordance with our general plan, begin with the *Analysis and Formation of Words*. We give simply a general outline of the formation of those compounds which will at the same time show their component parts, or analysis.

I. Many single characters which of themselves express the whole meaning intended by the word in question, yet add a character in order to distinguish words that otherwise would be alike or similar to other words in sound, *i.e.*, for clearness of expression and ease of pronunciation.

1st. The characters added may be mere suffixes, and as such lose their own meaning and are combined in pronunciation with the preceding character. Such are

(1). 子 *ts* and 兒 *er*, both meaning "son" when alone, but losing this meaning when appended—*e.g.*, 桌子 *chok-ts* table, 椅子 *yi-ts* chair, 盤子 *p'an-ts* plate, 身子 *shen-ts* body, 驢子 *lū-ts* donkey, 厨子 *c'hu-ts* cook, 鳥兒 *niao-er* bird, 花兒 *hua-er* flower, 瓶兒 *p'ing-er* bottle, 門兒 *men-er* door, &c.

Remarks.—1. Perhaps usage alone decides which of the above two characters is to be added to a given word. In some cases either may be used. In general, the Southern Mandarin, with its dialects, prefers 子 *ts*, while the Northern Mandarin, with its dialects, prefers 兒 *er*.

2. The excessive use of 兒 *er* is very vulgar. Hence, it is more common among the uneducated than among the cultured. In public speaking, especially, one should be careful of its use, as the excessive use of it tends rather to the confusion than the clear distinction of sounds.

3. When 兒 *er* is combined in pronunciation with the preceding character, the final nasal (*n* or *ng*) of the latter is generally dropped or only slightly heard. Thus, 錢兒 *c'hien-er* becomes *c'hier*, 門兒 *men-er* becomes *mer*, &c.

4. 兒 *er* is sometimes (vulgarly) added to words already dissyllabic: 窟窿兒 *'uh-lung-er* (*k'u-lur*), hole, 鷄子兒 *chi-ts-er* (*chi-tser*) hen's egg.

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(2). 頭 *T'eu*, head, is added (a) to names of material things having a blockish shape: 木頭 *muh-t'eu* wood, 石頭 *sh-h-t'eu* stone, 日頭 *j-h-t'eu* sun, 指頭 *ch-t'eu* finger, 拳頭 *c'hüen-t'eu* fist, 榔頭 *lang-t'eu* hammer; (b) to monosyllabic verbs in order to give them the force of abstract nouns: 看 *k'an* to look, 看頭 *k'an-t'eu* something to look at; 聽 *t'ing* to listen, 聽頭 *t'ing-t'eu* something to listen to; 望 *wang* to hope, 望頭 *wang-t'eu* hope; 說 *shoh* to say, speak, 說頭 *shoh-t'eu* something to say; 念 *nien* to think, 念頭 *nien-t'eu* thoughts; (c) to locative terms intimating the extremity or end. Here its meaning "head" is not entirely lost sight of: 西 *hsi* west, 西頭 *hsi-t'eu* west end; 東 *tung* east, 東頭 *tung-t'eu* east end; 這 *che* this, 這頭 *che-t'eu* this end, 那 *na* that, 那頭 *na-t'eu* that end; so 裡頭 *li-t'eu* inside, 外頭 *wai-t'eu* outside, 上頭 *shang-t'eu* topside, etc.

(3). 處 *C'hu*, place, is added to a limited number of words forming abstracts: 益處 *yih-c'hu* advantage, 好 *hao* good, 好處 *hao-c'hu* benefit; 害 *hai* to injure, 害處 *hai-c'hu* injury; 地 *ti* ground, 地處 *ti-chu* place; 難 *nan* difficult, 難處 *nan-c'hu* difficulty.

Remark.—In some compounds the meaning "place" is distinctly retained in 處 *c'hu*: 坐 *tso* to sit, 坐處 *tso-c'hu* place, or room to sit; 走 *tseu* to walk, 走處 *tseu-c'hu* place to walk; 樂 *loh* to rejoice, 樂處 *loh-c'hu* place, or ground for rejoicing; 明 *ming* bright, open, 明處 *ming-c'hu* in an open place, openly.

(4). 家 *Chia*, family, is added to nouns relating to individuals: 人家 *jen-chia* person, 國家 *kueh-chia* kingdom, 自家 *ts-chia* oneself.

2nd. The first character is sometimes repeated, chiefly those denoting family relations: 哥哥 *ko-ko* elder brother, 弟弟 *ti-ti* younger brother, 妹妹 *mei-mei* younger sister, 爸爸 *pa-pa* papa, 媽媽 *ma-ma*, mamma, 婆婆 *mo-mo* loaves (native).

Note.—Many monosyllabic words are repeated for the sake of emphasis. A discussion of these does not concern us now.

3rd. Often two synonyms are united to form a word: 朋友 *p'eng-yu* friend, 功勞 *kung-lao*, merit, 弟兄 *ti-hsiung* brethren, brother, 查考 *c'hu-kao* to investigate, 埋葬 *mai-tsang* to bury, 觀看 *kuan-k'an* to behold, 歡喜 *huan-hsi* to rejoice, 靈魂 *ling-huen* soul.

Remark.—Usage largely decides which of these two synonyms precedes. In some words either may begin the word: 葬埋 *tsang-mai* and 埋葬 *mai-tsang*, 查考 *c'ha-kao* and 考查 *k'ao-c'ha*, 靈魂 *ling-huen* and 魂靈 *huen-ling*, 歡喜 *huan-hsi* and 喜歡 *hsi-huan*, &c. It might be said that where the two characters are identical in meaning, and interchangeable, either of them may precede.

II. In very many cases no single character contains the whole meaning intended to be conveyed in the word; hence, combination is resorted to.

1st. Characters conveying opposite extremes of meaning are united to denote the meaning contained between the two extremes: 深 *shen* deep, 淺 *c'hien* shallow, 深淺 *shen-c'hien* depth; 輕 *c'hing* light, 重 *chung* heavy, 輕重 *c'hing-chung* weight; 長 *c'hang* long, 短 *tuán* short, 長短 *c'hang-tuán* length; 多 *to* many, 少 *shao* few, 多少 *to-shao* amount, how much? 來 *lai* come, 往 *wang*, go, 來往 *lai-wang* intercourse; 買 *mai* buy, 賣 *mai* sell, 買賣 *mai-mai* mercantile business; 好 *hao* good, 歹 *tai* bad, 好歹 *hao-tai* quality; 遠 *yüen* distant, 近 *chin* near, 遠近 *yüen-chin* distance.

Remark.—Here also, perhaps, usage decides which of the terms precedes.

2nd. Abstract nouns are formed by adding the character 法 *fah* plan, to verbs referring to the *modus operandi*: 做 *tso* to do, make, 做法 *tso-fah* the plan of doing; 念 *nien* to read, 念法 *nien-fah* plan, method of reading; 救 *chiu* to save, 救法 *chiu-fah* plan of salvation; 教 *chiao* to teach, 教法 *chiao-fah* method of teaching.

3rd. Here the first character in the word is specific in meaning, the second is general. Thus the first limits, and so modifies, the meaning of the second (compare the English “lamp-wick,” “tea-pot,” “house-boy,” &c.): 草料 *ts'ao-liao* (*lit.* grass material) feed, 馬兵 *ma-ping* (*lit.* horse soldiers) cavalry, 燈草 *teng t'sao* (lamp grass) lamp-wick, 德行 *teh-hsing* (virtuous acting) virtue, 主人 *chu-jen* (lord man) master, 用人 *yung-jen* (use man) servant, 醫生 *yi-sheng* (heal life) physician, 親愛 *c'hin-ai* (relatives' love) love of relatives (to each other), 憐愛 *lien-ai* (pity love) love springing from pity, 察看 *ch'ah-k'an* (investigate look) to examine, 哀求 *ai c'hiu* (grief entreaty) entreaty (springing from a sense of misery). So also a man's name and title: 張先生 *Chang hsien-sheng*, Mr. or teacher Chang, 李大哥 *Li ta-ko* elder brother Li, 包醫生 *Pao yi-sheng* Dr. Pao, etc.

This method of combination is very common, and may be extended to any required need. Almost any characters suitable to convey any desired meaning may be thus combined. Witness the facility with which the Chinese coin words to designate foreign innovations: 輪船 *huen chuan* (wheel boat) steamer, 鐵路 *t'ieh-lu* (iron road) railway, 電報 *tien-pao* (electric message) telegram, etc.

4th. Composite terms denoting occupations are made up of a verb and its object referring to the occupation in question, followed by the descriptive particle 的 *tih*: 掌匱 *chang-kuei* to have charge of the money chest, 掌匱的 *chang-kuei-tih* accountant; 看門 *k'an-men* to watch the door, 看門的 *k'an-men-tih* porter; 念書 *nien shu* to read or recite books, 念書的 *nien shu tih* student; 趕脚 *kan-chioh* to drive animals (*lit.* feet), 趕脚的 *kan-chioh-tih* muleteer, 推車 *t'uei c'he* to push barrows, 推車的 *t'uei c'he tih* barrowman, etc. The particle 的 *tih* is a relative-descriptive character, and means *he, who* or *that which* performs the action designated by the verb.

Remarks.—In a few cases 的 *tih* is omitted, in others 人 *jen* takes the place of 的 *tih*; further, *jen* may be added to composites with 的 *tih*, making the appellation more distinct: 先知 *hsien-ch* (fore know) prophets, 細作 *hsi-tsoh* spies, 讀書人 *tuh-shu-jen*, students 買賣的人 *mai-mai tih jen* merchants (*lit.* those who buy and sell).

III. Finally, there are a few words, chiefly anomatopoeitic, that cannot be analyzed: 咳嗽 *k'eh-seu* cough, 阿嚏 *a-l'i* to sneeze, 哈哈 *ha-ha* loud laughter, 嚶嚶 *huh-huh* sound of wind, 哈喇呢 *ha-na-li* broad (*lit.* Holland) cloth, 鴉片 *ya-p'ien* opium, etc.

CHAPTER II.

THE SENTENCE—GENERAL DIVISION OF WORDS.

HAVING considered the formation of compound words, we now come to the general classes or kinds of words in a sentence. The most general division—and, perhaps, as such, the best—is that adopted by native grammarians, as follows :

First,—“Dead” or “Fixed Words” (死字 *s ts*) *i.e.*, *Substantives*, nouns and pronouns, the names of things, actions, &c. As names, these have a fixed use and fixed position in the sentence, and as such can be used for no other purpose—死的 *s tih* dead, immovable.

Second,—“Living” or “Movable Words” (活字 *hoh ts*) *i.e.*, the *predicate*, words that imply action and are, therefore, not fixed in any one place or use.

Third,—“Empty” or “Meaningless Words” (虛字 *hsü ts*), *i.e.*, *particles*, including conjunctions, interjections, terminals, &c.; words that are supposed to have no meaning of their own, but depend on their “environments” for this.

It is evident that these divisions describe the places in which words are used rather than definite classes of words. This is evident from the fact that a given character or word may very often be used as a 死字 *s ts*, 活字 *hoh ts*, or 虛字 *hsü ts* without change of form, the class to which it belongs being determined by the place it occupies in the sentence.

In fact, it may be stated as a general principle, that the “part of speech” of a word depends not on its form, but on its position in the sentence.

Remark.—The chief exceptions are the forms given in Chap. i, I, 1st (1), (2), (3), and (4) which, as such, can only be nouns. We will now take up each of these divisions in order, and attempt to give their subdivisions, idiomatic uses and what belongs to each.

PART FIRST.

“DEAD WORDS” OR SUBSTANTIVES, WITH THEIR ATTRIBUTIVE MODIFIERS.

CHAPTER III.

SUBSTANTIVES.

THE Substantive may be—

I. A NOUN, or anything used as such, or, II. A PRONOUN.

I.—With regard to Nouns we here need to notice only *Number*.

1st.—To *personal* nouns alone belong number, properly so called.

The *singular* has no specific form. If there is nothing in the context to indicate the contrary, the ordinary form is singular. It may be added that unless the plural is emphatic, it may be left to be gathered from the context, omitting the usual plural ending. But the *plural* of personal nouns is regularly formed by adding the syllable 們 *men*: 弟兄 *ti-hsiung* brother, 弟兄們 *ti-hsiung-men* brothers, brethren; 先生們 *hsien-sheng-men* teachers, 孩子們 *hai-ts-men* children.

Remark.—人 *jen* seldom, if ever, takes this plural ending, being too general in meaning.

2nd.—With reference to concrete nouns other than personal, it may be said that they refer rather to *classes* of things than to the individuals themselves. The form of the noun has no reference either to the singular or plural. Hence, when either number is *required* it must be indicated by modifying words. Thus, the *singular* is indicated by placing before the noun,

(1) The numeral 一 *yih* one, and the appropriate classifier: 一個人 *yih ko jen* one (or a) man, 一條狗 *yih t'iao keu* one (or a) dog, 一塊洋錢 *yih k'uai yang c'hien* one (or a) foreign dollar.

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Remarks.—1. It will be seen from the examples given, that the numeral 一 *yih* covers the ground of the English indefinite article.

2. Even here the numeral makes the classifier rather than the noun singular: 一條狗 *yih t'iao keu*, really one "piece" (pidgin English) of the dog kind.

(2). The singular demonstratives 這 *che* this, and 那 *na* that, especially when followed by a classifier: 這個人 *che ko jen* this person, 那本書 *na pen shu* that book, 這塊洋錢 *che k'uai yang c'hien* this dollar.

Remarks.—這 *che* and 那 *na* also cover the ground of the English definite article "the."

The plural is indicated—

(1). By the numerals above 一 *yih*, followed by the classifier appropriate to the noun: 三張桌子 *san chang choh-ts* three tables, 十五個學生 *sh-h-wu ko hsioh-sheng* fifteen pupils, 七本書 *c'hih pen shu* seven books.

(2) By the plural of the demonstratives, 這些 *che hsie* these, and 那些 *na hsie* those: 這些人 *che-hsie jen* these men, 那些書 *na-hsie shu* those books.

(3). By the collective classifiers: 一羣豬 *yih c'hün chu* a herd of swine, 一套衣裳 *yih t'ao yi-shang* a suit of clothes, 一班人 *yih pan jen* a class of men.

Remarks.—When a numeral above 一 *yih* is used with a collective classifier it makes the classifier plural: 三羣羊 *san c'hün yang* three flocks of sheep, 四班學生 *s pan hsioh-sheng*, four classes of pupils (see above singular, (1), *Remarks*, 2). This rule is an exception to singular (1), above.

(4). By adjectives having a plural sense, as 衆 *chung* the whole number of, 許多 *shü* to very many, 多少 *to shao* how many? 幾 *chi* several, 一些 *yih hsie* a few, &c.; 衆人 *chung jen* the whole number of persons, the multitude, 許多牲口 *hsü-to sheng-k'eu* many beasts, 多少錢 *to-shao c'hien* how many cash? 一些女人 *yih hsie nü jen* a few women.

Remarks.—1. In the above varieties of plural, when personal nouns are in question, 們 *men* may also be added: 這些孩子們 *che-hsie hai-ts-men* these children, 五個弟兄們 *wu ko ti-hsiung-men* five brothers, 三班學生們 *san pan hsioh-sheng-men* three classes of pupils.

2. The plural is often clear from the connection, and is not indicated specially by any modifying word: 人說 *jen shoh* people say.

II. THE PRONOUNS. Pronouns may be—1st, *Personal*; 2nd, *Reflexive*; 3rd, *Interrogative*; 4th, *Correlative*.

1st. *Personal Pronouns.* To these belong both *person* and *number*. To form the plural the same suffix is added as to personal nouns: 們 *men*. We give the personal pronouns in tabular form:

SINGULAR.	PLURAL.
1. 我 <i>wo</i> I, me.	我們 <i>wo-men</i> we, us.
2. 你 <i>ni</i> you, thou, thee.	你們 <i>ni-men</i> you, ye.
3. 他 <i>t'a</i> he, she, him, her.	他們 <i>t'a-men</i> they, them.

Remarks.—1. 他 *t'a* is properly personal, and is sparingly used for inanimate objects (Eng. "it"), though freely for animals. The noun referring to the inanimate is generally repeated instead of a pronoun in the nominative; for the objective the Chinese idiom is so construed that the equivalent for "it" is generally not needed. However, the third personal pronouns 其 *c'hi* and 之 *ch* from the *wen-li* are frequently used in colloquial language, especially in sentences formed after the book style. 其 *c'hi* is used in the nominative and possessive, and 之 *ch* in the objective cases: 聽其聞 *t'ing c'hi men* I hear reports of it, 天命之 *t'ien ming ch* heaven decrees it, 拿之去罷 *na ch c'hü pa* take it and begone!

2. In North China 咱 *tsa*, plural 咱們 *tsa men* (contracted to 咱 *tsan*), and 俺 *an* are much used for the first person.

2nd. *Reflexive Pronouns.* Those in universal use are 自己 *ts-chi* and 自家 *ts-chia*, equivalent to "myself," "yourself," &c., in English. When used with personal pronouns, they follow the latter, as in English: 我自己 *wo ts-chi* I myself, 他自己來罷 *t'a ts-chi ai pa* let him come himself, 他自己害自己 *t'a ts-chi hai ts-chi* he injures himself.

Remarks.—1. 自 *ts* really means from, and 己 *chi* is the true reflexive, 自己 *ts-chi* from oneself, of one's own accord.

2. The shortened forms 自 *ts* and 己 *chi* are often used alone in sentences formed after bookish models, but never in connection with the personal pronouns; 自 *ts* in the nominative and objective, and 己 *chi* in the passive and objective cases: 自害己身 *ts hai chi shen* to injure oneself, 自哄自 *ts hung ts* to deceive oneself, 害人利己 *hai jen li chi* to injure others for personal advantage, 愛人如己 *ai jen ju chi* to love others as oneself.

3. When the reflexive is modified by a character, 自 *ts* alone is used: 我親自 *wo c'hin ts* in person, 他獨自 *t'a tuh ts* he alone.

4. The reflexive is more used than in English, especially with or instead of 他 *t'a*, as the latter might refer to a third party: 他殺了自己的父親 *t'a shah liao ts-chi tih fu-c'hin* he has killed his own father, where 他的父親 *t'a tih fu c'hin* simply, might mean *someone else's* father.

Note.—This is because 他 *t'a* in book language means *other*, not *he*.

5. The words 本身 *pen shen*, 本人 *pen jen*, and a few similar terms, often replace the reflexives: 他本身有病 *t'a pen shen yu ping* he himself is ill.

3rd. *Interrogative Pronouns.* The most widely used are,

(1). 誰 *shuei* (in Northern Mandarin), and 那個 *na ko* (in Southern Mandarin) who? whom? These two are used only of persons, and form possessives with 的 *tih*: 誰的 *shuei tih*, 服個的 *na ko tih* whose? They have no plural forms. 找誰 *chao shuei* whom are you looking for? 誰打着門 *shuei ta-choh men* who is knocking at the door? 那個來了 *na-ko lai la* who has come? 這是那個的帽子 *che sh na-ko tih mao-ts* whose hat is this?

(2). 那一個 *na-yih-ko*, plural 那幾個 *na-chi ko*, which one? which ones? This pronoun is used both of persons and things: 那個人 *na yih ko jen* which man? 那幾本 *na chi pen* which volumes? A possessive is formed with 的 *tih*: 這是那一個的 *chi sh na yih ko tih* which one's is this?

(3). 甚麼 *shen-mo* what? is used of things and (vulgarly) of persons: 這是甚麼 *che sh shen-mo* what is this? 你來做甚麼 *ni lai tso shen mo* what did you come to do? 甚麼東西 *shen-mo tung hsi* what thing? 甚麼人 *shen-mo jen* what man (vulgar for 誰 *shuei* or 那個 *na ko* who?).

Remarks.—1. 麼 *Mo*, alone, 啞 *sha* and 什麼 *sh-h mo* are used in some districts for 甚麼 *shen-mo*, but are too local to be considered good Mandarin.

2. It will be easily seen that both 那一個 *na-yih-ko* and 甚麼 *shen mo* are freely used as interrogative adjectives: 那一本書 *na-i-pen shu* which book? 甚麼東西 *shen-mo tung-hsi* what things?

3. Of course in 那一個 *na-yih-ko* any appropriate classifier takes the place of 個 *ko*: 那一本書 *na-i-pen shu* which book? 那一張桌子 *na-yih-chang choh-ts* which table? 那 *Na* as an interrogative is pronounced in the *shang-sheng*.

As to *Position*, the interrogatives take their normal place in the sentence, unlike their English equivalents: 你來見誰 *ni lai chien shuei* whom do you come to see? 看甚麼 *kan shen-mo* what are you looking at?

Exception.—An exception to this rule for position occurs when an interrogative is used intending a strong denial of a preceding expressed or implied assertion; the interrogative here begins the sentence and is emphatic: 誰是我的母親 *shuei sh wo tih mu-c'hin*, who is my mother? (implying that the one supposed is not), 甚麼為良心 *shen-mo wei liang-hsin*, what is conscience? As will be seen hereafter, this is in accordance with the general rule for emphatic clauses. It will be noticed, too, that it is precisely like the English idiom.

THE INDEFINITE USE OF THE INTERROGATIVE PRONOUNS.—Besides their use as direct interrogatives, the above words are used also in the sense of the *indefinite* words *whoever, whatever, anyone, no one, &c.* These uses we will now attempt to make clear in detail.

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(1). *Whoever, whatever, &c.* When there occurs an interrogative in the protasis of a compound sentence, its sense is then indefinite, and it may or may not be repeated in the opadasis, or, its place there may be filled by a personal pronoun: 你要誰誰就可以來 *ni yao shuei, shuei chiu k'o-yi lai* whomsoever you desire, may at once come, 誰有錢可以進來 *shuei yu c'hien k'o-yi chin lai* whoever has money may, come in, 那一位有事他就好來見我 *na-yih-wei yu sh, t'a chiu hao lai chien wo* whichever gentleman has business, it will be well for him to come to see me, 你要那一本就拿那一本 *ni yao na-yih-pen chiu na na-yih-pen* take whichever volume you desire.

Remark.—When the interrogative is in the objective, it, or a personal pronoun, had generally best be expressed in the apadasis: 我研見誰就問誰 *wo p'eng-chien shuei chiu wen shuei*, whomsoever I meet, I will ask him; 有甚麼吃甚麼 *yu shen-mo, c'h-h shen-mo*, eat whatever there may be at hand.

(2). The indefinite words *anyone, everyone, anything, everything*, are represented by the interrogative pronouns placed at the beginning of the sentence, followed by such words as 都 *tu*, 皆 *chiai*, all, &c.: 誰都可以來 *shuei tu k'o-yi lai* anyone (or, everyone) may come, 甚麼都行得 *shen-mo tu hsing teh* anything (or everything) will do, 那一個皆好 *na-yih-ko chiai hao* whichever one is good, *i.e.*, they are all good.

(3). The negative indefinite words *no one, nothing, none*, are represented by simply negating the above construction: 誰都不許來 *shuei tu puh hsü lai* no one is allowed to come; 甚麼都不好用 *shen-mo tu puh hao yung* nothing is good to use; 那一個都不合式 *na-yih-ko tu puh hoh-sh-h* none fits; 誰皆不肯來 *shuei chiai puh k'en lai* no one is willing to come.

(4). The negative answer to an interrogative is made by repeating the predicate in negative form, followed by the interrogative which is here indefinite: 找誰 *chao shuei* whom are you looking for? 不找誰 *puh chao shuei* I am looking for no one; 要甚麼 *yao shen mo* what do you want? 不要甚麼 *puh yao shen mo* I want nothing.

(5). The equivalents of the English *someone, something*, are these interrogatives in the ordinary affirmative construction when the predicate and not the interrogative is emphatic: 這個孩子爲甚麼哭 必是甚麼咬他 *che ko hai-ts wei shen-mo k'uh? pih sh shen-mo*

yao t'a why is this child crying?—there must be something biting it ;
 你 挪 不 動 必 找 誰 幫 你 *ni no puh tung, pih chao shuei pang ni*
 if you are unable to move it, you must call someone to help you ; 他
 買 甚 麼 去 了 *t'a mai shen-mo c'hü la* he has gone to buy something ;
 我 找 誰 來 了 *wo chao shuei lai la* I came to look for someone.

Remark.—The correlative force of the interrogatives is emphasized in each of the above constructions, except the last one (No. 5), by placing before them the indefinite phrases 不 論 *puh luen*, 無 論 *wu luen* 不 拘 *puh chü*, 不 問 *puh wen*, meaning “no matter”; 不 論 那 個 *puh luen na-ko* no matter who, i.e., anyone, every-one; 不 拘 甚 麼 *puh chü shen-mo* no matter what ; 不 問 那 一 個 都 不 能 去 *puh wen na-yih-ko tu puh neng c'hü* no matter which one—none can go.

Note.—The above remark shows that, although used in an indefinite sense, these words still retain their character as interrogatives.

4th. *Correlative Pronouns.* Correlation in the use of pronouns is expressed,

(1). By the book terms 彼 *pei* that, and 此 *t's* this, placed together: 彼 此 對 問 *pei t's tui wen* ask each other ; 他 們 兩 個 人 彼 此 和 好 了 *t'a-men liang ko jen pei t's ho hao la* they have been mutually reconciled ; 他 們 於 此 的 重 擔 *t'a men pei t's tih chung tan* their mutual burdens ; 有 愁 該 彼 此 安 慰 *yu c'heu kai pei t's an-wei* if we have sorrow we ought to comfort each other.

(2). By 互 相 *hu-hsiang* or simply 相 *hsiang* before another verb. These terms convey the idea of mutual: 他 們 兩 個 互 相 安 慰 *t'a-men liang ko hu-hsiang an-wei* they comfort each other ; 我 們 互 相 幫 助 *wo-men hu-hsiang pang-chu* we help each other ; 該 定 規 在 甚 麼 地 方 相 會 *kai ting-kuei tsai shen-mo ti-fang hsiang hwei* we ought to settle at what place we will meet each other ; 中 國 外 國 人 情 自 然 相 同 *chung kueh wai kueh jen-c'hing ts-jan hsiang-t'ung* the feelings of Chinese and foreigners are of course mutually alike ; 你 的 行 爲 和 心 相 對 *ni tih hsiang wei ho hsin hsiang tui* your actions and your heart mutually agree. The two methods of correllation may be combined in the same sentence: 彼 此 相 愛 *pei t's hsiang ai* love one another ; 你 們 大 家 彼 此 相 幫 相 助 *ni men ta chia pei t's hsiang pang hsiang chu* you all give each other mutual assistance ; 可 以 改 日 彼 此 相 見 *k'o-yi kai j-h pei-t's hsiang chien* we may see each other on another day.

CHAPTER IV.

APPOSITION.

THE next feature of the Substantive that comes up for consideration is *Apposition*. This may be classed under three heads,—1st, *Descriptive*; 2nd, *Pronominal*; 3rd, *Quantitative*.

1st. *Descriptive Apposition*. Here the term in apposition *precedes* the name or noun, in accordance with the general principle that the modifying term precedes the one modified by it: 中國皇帝光緒 *chung-kueh huang-ti kuang-hsü*; Kuang-hsü, the Emperor of China, 張三的父親張義孫 *Chang-san tih fu-ch'in, Chang-yi-suen, Chang-yi-suen*, Chang III.'s father.

Remarks.—1. The clause in apposition may follow the noun parenthetically, as explanatory of it: 王二我的用人很老實 *wang-er, wo tih yung-jen hen lao sh-h, or 王二就是我的用人* *wang-er, chiu sh wo tih yung jen*, Wang II, my servant, (or, who is my servant), is very honest.

2. Titles do not come under the above rule for apposition; the proper name is attributive to the title and may with it be considered as one compound word (See Chap. i, 2, 8).

2nd. *Pronominal Apposition*. In this idiom the term in apposition follows the pronoun as explanatory of it (see *Remark 1*, above): 我們兩個 *wo-men liang ko*, we two; 他們五個人 *t'a-men wu ko jen*, they five men; 他們山西人 *t'a-men shan-hsi jen*, they Shansi people; 你們那邊的人 *ni-men na-pen tih jen*, you people over there.

3rd. *Quantitative Apposition*. This consists of a class of terms following the subject of the sentence in order to designate how far the subject is concerned in the action of the predicate. These terms are: 多 *to* many, 少 *shao* few, 都 *tu*, 全 *ch'üen*, 皆 *chiai*, 俱 *chiü*, all, 統統 *t'ung-t'ung*, 攏總 *lung-tsung*, &c., the whole number of, 每人 *mei jen* each person, 各人 *koh jen*, 個個人 *ko ko jen* &c., every, 大半 *ta-pan*, 多半 *to-pan* the greater part of, 大概 *ta-kai*

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generally, 三分 *san fen* three-tenths and fractional terms generally: 他們衆人都來了 *t'a men chung jen tu lai la*, the whole number of persons have all come; 風俗各有不同 *feng-suh koh yu puh t'ung*, every custom has points of difference; 廟裡的神統統是假的 *miao li tih shen t'ung-t'ung sh chia tih*, the gods in the temples are every one false; 他們大半是江蘇人 *t'a-men ta-pan sh chiang-su jen*, they for the most part are Kiang-su people.

Remarks—1. When two substantives precede the predicate, the quantitative term refers to the one nearest to itself: 你凡事都得出力 *ni fan sh tu teh c'huh lih*, in all things you must use exertion; 他們百工都會 *t'a-men peh kung tu hui*, they can do all kinds of work. When it is desirable to quantify both substantives, two terms must be used, one referring to each term respectively: 他們每人百工都會 *t'a-men mei jen peh kung tu hui*, they each are skilled in all kinds of work.

2. These quantitative terms are separated from the predicate only by adverbs qualifying the latter; auxiliaries precede the quantitative term: 明天必都看見 *ming-t'ien pih tu k'an-chien*, to-morrow everything shall be seen; 他們都快走了 *t'a-men tu k'uai-k'uai tseu la*, they all quickly left.

3. These terms may refer back, not to nouns or pronouns, but to any word or clause used substantively as well: 或坐船或坐車都行 *hoh tso c'huan Hoh tso c'he tu hsing*, whether boat or cart, either will do; 或黑或白都好 *hoh heh Hoh peh tu hao*, either white or black is good.

CHAPTER V.

THE ATTRIBUTIVE MODIFIERS OF THE NOUN SUBSTANTIVE.

HAVING done with the Substantive, we now come to the *Attributive Modifiers* of the Noun Substantive. The general rule for the *position* of Attributive Modifiers is, *that they must precede the Substantive modified.*

Exceptions.—1. When a noun has already been given, it may be separated into different classes by attributives following it: 洋布紅的黃的監的都有 *yang pu, hung tih, huang tih, lan tih, tu yu*, foreign cloth, red, yellow, and blue, are all on hand; 教友男女都來了 *chiao-yu nan nü tu lai la*, the Church members, both male and female, have all come.

2. An explanatory clause descriptive of the subject may follow it parenthetically: 本地先生那用功的可以能進遷 *pen-ti hsien-sheng na yung kung tih k'o-yi neng chin-tah*, native teachers—those who make an effort—may be able to get promotion.

Note.—The above exceptions are apparent rather than real. The noun, having already been given, is omitted in the parenthetic clauses simply to avoid repetition. It will be noticed that the English has the same idiom.

Attributive Modifiers may be divided into *five classes*, viz., 1st, *Numerals*; 2nd, *Classifiers*; 3rd, *Possessives*; 4th, *Demonstratives*; 5th, *Adjectives*.

1st.—Numerals.

(1). *Cardinal Numbers.* The first ten are — *yih* 1; *er* 2; *san* 3; *s* 4; *wu* 5; *luh* 6; *c'hih* 7; *pah* 8; *chiu* 9; *sh-h* 10. The combinations to form higher numbers are founded on the unit and decimal systems, as in English, and are of course exceedingly simple: *sh-h yih* 11; *sh-h er* 12; *sh-h wu* 15; *sh-h pah* 18; *er sh-h* 20; *er sh-h yih* 21; *er sh-h wu* 25; *san sh-h* 30; *wu sh-h* 50; —

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百 *yih peh* 100; 五百 *wu peh* 500; 一千 *yih c'hien* 1,000; 一千五百 *yih c'hien wu peh* 1,500; 一萬 *yih wan* 10,000; 一千八百八十八 *yih c'hien pah peh pah sh-h pah*, 1888, &c.

Remarks.—1. When one or more ciphers occur in the middle (not at the end) of a number, the fact is indicated by inserting the word 零 *ling* surplus, which may be repeated for two or more ciphers: 一千零三十 *yih c'hien ling san sh-h* 1,030; 一千零三個 *yih c'hien ling san* (or *ling ling*) *ko* 1,003; 五萬零三百 *wu wan ling san peh* 50,300; 一千零十五 *yih c'hien ling sh-h wu* 1,015.

2. When a number ending with one or more ciphers is stated absolutely, i.e., without a substantive or classifier following, the denominations indicated by the ciphers need not and generally are not expressed: 五千三 *wu c'hien san* 5,300, 一百二 *yih peh er* 120; 三萬五 *san wan wu* 35,000. But when it is less than 100, or when there are already ciphers in the middle of the number indicated by 零 *ling*, the denominations of the ciphers at the end must in any case be given in full, otherwise their denominations would be uncertain: 五十 *wu-shih* 50; 九十 *chiu sh-h* 90; 一千零三十 *yih chieh ling san sh-h* 1,030; 三百零六個 *san peh ling tuh ko* 306; 五萬(零)四百零三個 *wu wan (ling) s peh ling san ko* 50,403.

3. In ordinary colloquial, 兩 *liang* takes the place of 二 *er*, (except in compounds) before concrete nouns, while 二 *er* is used with abstract nouns and where a bookish style is imitated: 兩個人 *liang ko jen*, two men 兩點鐘 *liang tien chung*, 2 o'clock; but 十二 *sh-h er* 12; 二十 *er sh-h* 20, &c.

2nd. *Ordinals.* These are simply the cardinals prefixed by 第 *ti* No., or in the case of 一 *yih* by 頭 *t'eu* head: 頭一 *te'u*, or 第一 *ti yih* No. 1, 第四 *ti s* No. 4, 第二十五個 *ti er sh-h wu ko* No. 25, 第一百零三個 *ti yih peh ling san ko*, the 103rd, &c.

Exception.—In general, *historical dates* omit 第 *ti*: 光緒十年 *kuang hsü sh-h nien* the 10th year of Kuang Hsü, 耶穌降世一千八百八十八年 *ye-su chiang sh yih c'hien pah peh pah sh-h pah nien*, the year 1888 of the Advent; 正月十五 *cheng yüeh sh-h wu*, 15th day of the 1st moon; 六月十八 *tuh yüeh sh-h pah*, 18th of the 6th moon. But the days of the month from 1 to 10 inclusive take 初 *ch'u* to begin instead of 第 *ti*: 初八 *c'hu pah*, the 8th; 初一 *c'hu yih* the 1st. Days of the week are similarly given, the number of the day following the word 禮拜 *li pai*, or simply *pai*, week: 禮拜三 *li pai san*, the 3rd day of the week, i.e., Wednesday; 禮拜五 *li pai wu* 5th day of the week, i.e., Friday. In the case of historical dates the date given is supposed to include all up to it.

Note.—Sabbath is not included in the weekly enumeration, but is called 禮拜日 *li-pai j-h*, 安息日 *an-hsih j-h*, &c.

Remark.—In asking the day of the month, if supposed to be under 11, 初幾 *c'hu chi* is used; similarly from 10 to 20 十幾 *sh-h chi*, and from 20 to 30 二十幾 *er sh-h chi* respectively are used: 今天十幾 *chin t'ien sh-h chi* to-day is which day of the month? (supposing it to be more than the 10th), &c.

3rd. *Fractionals.* (1). *Decimals.*—The common word for “tenth” in measures and elsewhere is 分 *fen* division; 十分好 *sh-h fen hao*, ten-tenths good, *i.e.*, perfect; 二分在藥八分在你 *er fen tsai yoh pah fen tsai ni* (the cure) depends two-tenths on the medicine, eight-tenths on yourself; 五分年程 *wu fen men c'heng* five-tenths (*i.e.*, one-half) of a crop.

Remark.—In divisions of taels the first is called 錢 *c'hien*, the second (1/10 tael) 分 *fen*, the third 厘 *li*, &c. In long measure 寸 *t'suen* is 1/10 foot, as inch, and 分 *t'suen*. In the foreign dollar 角 *chioh*, corner, is used for one-tenth and is the common word for dime; 分 *fen* is the word for cent. In foreign time 點鐘 *tien chung*, or 下鐘 *hsia chung*, stroke of the bell, is used for hour, 分 *fen* for minutes, and 刻 *k'eh* a piece cut off, for the quarters: 一兩三錢五分 *yih liang san c'hien wu fen* 1 tael 3 mace and 5 candareens; 五塊三角五分 *wu k'uai san chioh wu fen* \$5.35; 三尺六寸四分 *san c'h-h luh t'suen s fen* 3 feet 6 1/10 inches; 三點一刻五分 *san tien yih k'eh wu fen*, 3 o'clock 1 quarter and 5 minutes (3.20).

(2). *Fractions not decimal* are expressed by giving the numerator as modified by the denominator. Here the character 分 *fen* is used for the denominator and denotes the *size* of the parts taken, their *number* being indicated by the numerator: 四分之三 *s fen ch san*, 3 of the 1/4 size, or, more briefly, *s ch san*; 九分之四 *chiu fen ch s* four-ninths; 千之一 *c'hien ch yih* 1/1000. Half is expressed by 半 *pan*: 半個月 *pan ko yüeh* half a month; 三個半 *san ko pan*, 3 1/2.

Fractions are attached to whole numbers by the word 零 *ling* and must follow the classifier, as that indicates whole things: 三個零三分之一 *san ko ling san fen ch yih* 3 1/3; 五年零八個月 *wu nien ling pah ko yüeh*, 5 years and 8 months.

Remark.—When 半 *pan* is the fractional term used, it is placed either after the whole number and the classifier, or after the noun; in the former case 零 *ling* is not used: 三個半月 *san ko pan yüeh*, or 三個月零一半 *san ko yüeh ling yih pan*, 3 1/2 months.

Note.—The former construction is perhaps used only with 半 *pan*.

4th. *Approximate Numbers.* The Chinese have several words used to give a number not definitely, but approximately.

(1). For expressing the idea of the English word "about," the terms 約 *yoh*, 大約 *ta-yoh* about, and 差不多 *c'ha puh* to (lit. differ not much), almost, may precede the numeral: 約有五千 *yoh yu c'hien*, about 5000; 大約一萬 *ta-yoh yih wan*, about 10,000; 差不多一千 *c'ha puh to yih c'hien*, almost 1,000. Or, when 一 *yih* or any round numbers are in question, they may be followed by 光景 *kuang-ching* aspect, 上下 *shang hsia*, 來往 *lai wang*, more or less: 一百的光景 *yih peh tih kuang-ching*, it has the appearance of 100; 五十上下 *wu sh-h shang hsia*, fifty—more or less; 三十來往 *san sh-h lai wang*, above or below thirty.

(2). For expressing units above a round number with a classifier, 幾 *chi* several, and 來 *lai* came, are inserted: 十幾個 *sh-h chi ko*, several more than ten; 二十幾個學生 *er sh-h chi ko hsioh-sheng*, more than thirty pupils; 我家裡有二十來口子 *wo chia li yu er sh-h lai k'eu tsz*, in my family there are upwards of twenty mouths to feed; 十來個人 *sh-h lai ko jen*, more than ten men; 他有五十來匹馬 *t'a yu c'u sh-h lai p'ih ma*, he has more than 50 horses; 多 *to*, many, may be added to any round number from 20 upwards, with or without a classifier: 五十多 *wu sh-h to*, more than 50; 一百多塊洋錢 *yih peh to k'uai yang-c'hien*, more than 100 dollars; 把 *pa*, to take hold of, may follow any number without a classifier in the sense of *more than*: 天把路 *t'ien pa lu*, a day's journey or more; 百把 *peh pa* more than 100. Between two numbers it signifies *either*: 兩把三 *liang pa san*, two or three. Finally, 餘 *yü*, 有餘 *yu yü*, 零 *ling*, 零餘 *ling yü*, may follow any round number without a classifier: 四百有餘 *peh yü yü*, more than 400; 三千餘 *san c'hien yü*, more than 3,000.

5th. Finally, *Alternate Numbers* are given as in English, except that no equivalent for "or" is inserted (but see above, 4th, (2) 把 *pa*): 四五個 *s wu ko*, 4 or 5; 七八張 *c'hih pah chang*, seven or eight sheets (of paper, &c.) This idiom applies also to round numbers from 20 upward, in which case the unit only of the first number is expressed: 四五十個 *s wu sh-h ko*, 40 or 50; 三四百個人 *san s peh ko jen*, 300 or 400 men; 三百五六十塊 *san peh wu luk sh-h ku'ai*, 350 or 360 pieces.

Remark.—With the large numbers 百 *peh*, 千 *ch'ien*, &c., when followed by a number indicating *more than*, the numeral 一 *yih*, may be omitted before them; so also any round number with 把 *pa*: 千多里地 *ch'ien to li ti*, more than 1,000 *li*; 百把 *peh pa*, more than 100.

II. *Classifiers*. It must be remembered that Chinese nouns indicate rather classes of things than individuals themselves. Standing by themselves, therefore, their meaning would often be uncertain both in sense and sound. Hence the employment of a class of modifying terms, whose office is in a single character to describe by some tangible feature the noun modified. They are generally designated *Classifiers*. They have reference to the shape, weight, amount, or some other prominent feature of the object in question. Hence their use is mostly with concrete nouns. They are also almost always used in connection with numerals, especially the cardinals.

Classifiers may be divided into three kinds: 1st, *Descriptive*; 2nd, *Collective*; 3rd, *Quantitative*.

1st. *Descriptive Classifiers*. These generally have reference to some prominent feature in the *shape* of the object referred to. Thus 條 *t'iao*, a switch, is used as a descriptive classifier of long, flexible things: 一條狗 *yih t'iao keu*, a dog; 一條龍 *yih t'iao lung*, a dragon; 三條蛇 *san t'iao she*, three snakes, &c. 把 *pa*, to grasp with the hand, is a classifier of things with handles: 六把刀子 *luh pa tao-ts*, six knives; 一把剪子 *yih pa chien-ts*, a pair of scissors; 一把刷子 *yih pa shuah-ts*, a brush, &c. So the word 所 *so*, an enclosure, is a classifier for houses, courtyards, &c.; 頂 *ting*, top, for sedan chairs, caps, &c. (from the "buttons" on the tops of these articles). Thus throughout the entire list.

Remark.—Lists of descriptive classifiers with the classes of words used with each may be gathered from phrase-books and dictionaries. It is best always in learning a new noun to ascertain at the same time which of the classifiers is appropriate to it. A list of classifiers will be found in the appendix to this volume.

The *Descriptive Classifiers*—when used.

The general rule is that a noun preceded by a numeral must also have its appropriate classifier. This rule has the following exceptions:

(1). *Natural* divisions of time omit classifiers, while *artificial* divisions take them. The reason for this difference seems to be that *natural* divisions are abstract terms, *artificial* divisions concrete. Thus 日 *j-h*, 天 *t'ien* day; 年 *nien* year, and often 時 *sh*, 時侯 *sh-heu*,

omit, while 時辰 *sh-c'hen*, hour (Chinese); 點鐘 *tien-chung*, hour (foreign), and 禮拜 *li-pai*, week, take classifiers; 月 *yüeh*, month, with cardinal numbers takes 個 *ko*, with ordinals is without a classifier: 兩天 *liang ti'en*, two days; 四年 *s niën*, four years; 三個禮拜 *san ko li pai*, three weeks; 兩個時辰 *liang ko sh-c'hen*, two hours (four foreign hours); 四個月 *s ko yüeh*, four months; 四月 *s yüeh*, the fourth month.

Remark.—點鐘 *tien chung* or 下鐘 *hsia chung* are apparently an exception to this rule, but as a matter of fact 點 *tien* and 下 *hsia* are themselves classifiers of the word 鐘 *chung*, stroke of the bell.

(2). The large round numbers 百 *peh*, 千 *c'hien*, 萬 *wan*, are themselves used as collective classifiers, hence no other is admitted with them: 一萬人 *yih wan jen*, 10,000 men; 一千銀子 *yih c'hien yin-ts*, 1,000 taels; 二百錢 *er peh c'hien*, 200 dollars. With 百 *peh*, classifiers may or may not be used.

(3). For the omission of classifiers with *approximate numbers*, see above under that head.

Remarks.—1. With reference to the classifier 個 *ko*, individual, it may be said that, besides being a particular classifier for certain nouns, it is also used in a general way with nouns that have already been mentioned and whose nature is therefore known. Thus it is often found with the demonstrative 這 *che*, this, and 那 *na*, that. Hence the very common forms 這個 *che ko* and 那個 *na ko*. It should be borne in mind, however, that the proper classifiers are always admissible with 這 *che* and 那 *na*, and it is often best to use them.

2. It may be well to remark that descriptive classifiers have a few representatives in English. Thus we say, "twenty head of cattle," &c.

2nd. *Collective Classifiers.* These, instead of referring to individuals, embrace *collections* of the individuals spoken of. They are used in English as well, and so need but a brief notice here. Examples are: 一羣豬 *yih c'huün chu*, a herd of swine; 兩班學生 *liang pan hsioh-sheng*, two classes of pupils; 六行字 *luh hang ts*, six columns of characters, &c.

3rd. *Quantitative Classifiers* have reference, as in English, to the *amount* of the thing spoken of: 一斤肉 *yih chin jiu*, one pound of meat; 四兩銀子 *s liang yin-ts*, four ounces of silver; 三斗米 *san teu mi*, three pecks of rice, &c.

General Remarks.—1. When a noun has already been mentioned in conversation, in referring to it afterwards, generally only the classifier is given. This is very common in business transactions, questions and answers, &c.

The general rule is, that adjectives used as attributes are connected with the noun substantive, which they modify by the descriptive particle 的 *tih*. Exceptions will be noted in their proper places. We may divide adjectives conveniently into the following general classes:

1st. *Quantitative* terms, as 衆 *chung*, the whole number of; 諸 *chu*, all; 各 *koh*, every; 每 *mei*, every; 凡 *fan*; 大凡 *ta-fan*; 凡百 *fan-peh*, all; 多 *to*, many; 許多 *hsü to*, very many; 多少 *to-shao*, how many? &c. This class of adjectives, which is quite limited in number, simply precedes the noun, without 的 *tih* or a classifier, and all in the above list, except the last three, are used only as attributives. 衆 *chung* and 諸 *chu*, when modifying persons addressed, take the honorary classifier 位 *wei*; 各人 *koh jen*, every man; 各到各處 *koh tao koh. c'hu*, everywhere; 凡事 *fan sh*, every affair; 大凡人 *ta-fan jen*, all men; 凡百樣事情 *fan-peh yang sh-c'hing*, all kinds of affairs; 許多牲口 *hsü-to sheng-k'eu*, very many beasts; 多少錢 *to-shao c'hien*, how many cash? 甚麼東西 *shen-mo tung-hsi*, what thing? 衆位大人 *chung wei ta jen*, honored gentlemen; 諸位弟兄 *chu wei ti-hsiung*, respected brethren.

Remark.—許多 *hsü-to* and 多多 *to-to* may take the particle 的 *tih* as a connective: 許多的牲口 *hsü-to tih sheng-k'eu*, very many beasts; 多多的 *人 to-to tih jen*, very many men.

2nd. The second class includes all those adjectives that ascribe *qualities* to the nouns they modify. This class is, of course, very large and varied: 仁人 *jen jen*, humane people; 愛心 *ai hsing*, loving hearts; 好人 *hao jen*, good people; 青色衣服 *c'hing-sch yi-fuh*, dark blue clothing; 上等的品行 *shang t'eng tih p'in-hsing*, superior behavior; 平和的道路 *p'ing ho tih tao-lu*, level, easy roads; 平常的事情 *p'ing-c'hang tih sh-c'hing*, ordinary affairs, &c., &c. This class of adjectives in general conforms to the rule already stated, of being connected with the noun modified by the particle 的 *tih*. The chief exception occurs when the adjective and noun are so *closely united* as to be regarded as *one word* (see above, *Possessives*, Ex. 3): see examples above given. So, also, when two adjectives are considered as one modifier: 光明人 *kuang ming jen*, enlightened persons; 誠實話 *c'heng sh-h hua*, sincere words; so, again, when the adjective and noun are both dissyllabic, thus forming a four-character group: 公道法子 *kung tao fah-ts*, equitable plans; 很深水池 *hen shen shuei c'h*, very

2. In lists of goods, &c., the name is given first, followed by the numeral and classifier: 布三疋 *pu san p'ih*, cloth 3 pieces; 書六套 *shu luh t'ao*, books 4 copies, &c.

III. *Possessives. Possessive Attributives* are nominal or pronominal, but as the construction is precisely the same they are considered together. They differ from the two classes already given in that, besides preceding the noun they modify, they are also generally connected with it by the descriptive particle 的 *tih*: 先生的帽子 *hsien-sheng tih mao-ts*, the teacher's hat; 我的手套 *wo tih sheu t'ao*, my gloves; 你們的事情 *ni-men tih sh-c'hing*, your affairs; 我們的孩子 *wo-men tih hai-ts*, our children. This rule has, however, some exceptions:

(1). When two possessives come together, the first generally omits the *tih* for euphony's sake: 人心的意念 *jen hsin tih yi-nien*, the purposes of men's hearts; 他朋的病利害 *t'a p'eng-yu tih ping li hai*, his friend's illness is severe; 我先生的學問大 *wo hsien-sheng tih hsieh-wen ta*, my teacher's scholarship is great.

(2). The use of the demonstratives 這 *che* and 那 *na* may supersede the necessity of the *tih*: 他們那個房子 *t'a-men na ko fung-ts*, that house of theirs; 我這管筆 *wo che kuan pih*, this pen of mine; 王先生那個學問 *wang hsien-sheng na ko hsieh-wen*, that scholarship of Mr. Wang's.

(3). Often in short phrases the *tih* is omitted, implying simply a class connection, the possessive and the thing possessed. This applies more especially to pronoun possessives: 我父親 *wo fu chin*, my father; 他哥哥 *t'a ko ko*, his elder brother; 他國 *t'a kueh*, his kingdom; 我心 *wo hsin*, my heart; 你神 *ni shen*, thy God; 我主 *wo chu*, my Lord; 人心 *jen hsin*, the human heart.

Remarks—1. There is apparent ambiguity between possessive pronouns where the demonstrative replaces 的 *tih*, and the apposition of a pronoun with a following noun; the two constructions look precisely the same: 你這個惡奴僕 *ni che ko woh nu p'ih*, you, this wicked servant; 他那個懶惰人 *t'a na ko lan to jen*, that lazy fellow; 我這個帽子 *wo che ko mao-ts*, this hat of mine; 他那條狗 *ta na t'ao keu*, that dog of his. The meaning can be ascertained by noticing whether the noun and pronoun belong to the same or different categories; if the former, they are in apposition; if the latter, it is a possessive: so, generally, all ambiguity may be avoided by inserting 的 *tih*.

2. 的 *tih* may be used even with a demonstrative, though generally not necessary: 我的這個朋友 *wo tih che ko p'eng yu*, this friend of mine; 你的那件事 *ni tih na chien sh*, that affair of yours.

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3. The *wen-li* pronoun 其 *ch'i* is used in sentences modeled after book style; 知其然不知其所以然 *ch'ch'i jan puh ch'ch'i so-yi jan*; 其中 *ch'i chung*, in their midst; 聽其聞 *tí'ng ch'i wen*, I have reports of it.

IV. *Demonstratives.* As already intimated in foregoing connections, the Demonstratives are 這 *che*, this, and 那 *na*, that, with their plurals 這些 *che-hsie* and 那些 *na-hsie*. The singular forms are commonly followed by classifiers; but as the nouns to which the demonstratives refer are already known, the most common classifier is 個 *ko* (see above, Use of *Descriptive Classifiers*, Excep. 3, Rem.) The plural forms exclude the classifiers: 這個小孩子 *che ko hsiao hai-ts*, this little child; 那個牲口 *na ko sheng-k'eu*, that beast; 這些先生們 *che hsie hsien-sheng men*, these teachers; 那些女人 *na-hsie nü-jen*, those women.

Remarks.—1. When the nature of the object referred to by the noun is familiar, and especially if there is a tendency to book style, no classifier may be placed after the demonstrative: 這人 *che jen*, this man, these men; 這事 *che sh*, this affair.

2. When the demonstratives are used absolutely, *i.e.*, without a following noun, they always take the forms 這個 *che ko* and 那個 *na ko*.

3. The demonstratives have a wider use than their English equivalents, covering the ground of the English definite article (see chap. III, 1st, 2nd, (2), Rem.)

4. The *wen-li* demonstratives 此 *t's*, this, and 彼 *pei*, that, are frequently heard, especially the former; 此地 *t's ti*, (this place) here; 因此 *yin t's*, on this account; 故此 *ku t's*, for this reason; 如此 *ju t's*, thus; 彼岸 *pei an*, the other shore. A few other characters have a demonstrative sense; as 本 *pen*; 當 *tang*; 本月 *pen yüeh*, this (the present) month; 我們是當地的人 *wo-men sh tang ti tih jen*, we are men of this place.

5. On the demonstratives taking the place of 的 *tih*, see above, Possessives, Ex. 2.

As to *position*, the demonstrative comes next to the pronoun in beginning the sentence: 這三個人 *che san ko jen*, these three men; 那塊白的石頭 *na k'uai peh tih sh-h t'eu*, that piece of white stone. When, however, there are two or more adjective modifiers, or one long one, the sense is clearer if the demonstrative follow them: 年老學問大的那位先生 *nien lao hsieh-wen ta tih na wei hsien-sheng*, that old, highly educated teacher.

V. *Adjectives used Attributively.*

The general statement may be made that any word, group of words, phrase or sentence that conveys a suitable meaning, may be used as an adjective modifier. Adjective modifiers may be used both attributively and predicatively. We consider them now as used attributively.

deep pools. In these examples 的 *tih* may or may not be used. The point is, that omission is allowable.

3rd. The third class consists of *verbal adjectives*, *i.e.*, relative clauses. This class is, of course, also very large and varied. It may be subdivided into two kinds, dependent on the use or omission of the particle 所 *so*, an enclosure.

(1). *Without* 所 *so*. Here the verbal adjective describes simply one or more of its class, like other adjectives. In this kind 的 *tih* is necessary, hence always present: 說的話 *shoh tih hua*, words spoken; 被害的人 *pei hai tih jen*, injured persons; 定做的衣裳 *ting tso tih yi-shang*, clothes made to order; 昨天來的人 *tsoh-t'ien lai tih jen*, persons that came yesterday; 在家裡看的書 *tsai chia li k'an tih shu*, books read at home; 上年去世的人 *shang-nien c'hü-sh tih jen*, persons that died last year; &c.

(2). *With* 所 *so*. This character, in agreement with its meaning, includes all of the class designated by the verbal adjective accompanying it. In translating into English, the definite article placed at the beginning of the sentence gives the correct meaning: 所看的書 *so k'an tih shu*, the books that are read; 所來的人 *so lai tih jen*, the men that came; 所說的話 *so shoh tih hua*, the words spoken; 所被害的人 *so pei hai tih jen*, the persons that were injured. This *inclusive* force of 所 *so* is emphasized by inserting after it the verb 有 *yu* to exist, possess: 所有的醫書 *so yu tih yi-shu*, lit. what there are of medical books, *i.e.*, all of that class of books; 所有相信的 *so yu hsiang-hsin tih*, all that believe, all that there are of believers.

The *position* of 所 *so* in the clause must be observed. The rule for its position may be stated thus: the subject of the clause, if any, all adverbs of time, and prepositional phrases, *precede* 所 *so*, other words all follow; 我昨天所遇見的人 *wo tsoh-t'ien so yü-chien tih jen*, the man whom I met yesterday; 我將來所要念的書 *wo chiang-lai so yao nien tih shu*, the books that I wish to read in the future; 我所深指望的 *wo so shen ch-wang tih*, that which I very much hope for; 他所親愛的兄弟 *t'a so c'hien ai tih hsiung-ti*, his dearly loved brother; 在這裡所念的書 *tsai che li so nien tih shu*, the books read here; 被他所殺的人 *pei t'a so shah tih jen*, the men killed by him; 被你所愛 *pei ni so ai*, the one, or ones, loved by you.

Remark.—The phrase 有的 *yu tih* means some, there are those who; 有的說 *yu tih shoh*, some say; 有的書很貴 *yu tih shu hen kuei*, some books are very costly.

The Use of the descriptive particle, 的 tih, in connection with Attributive Modifiers. From what has already been said in the chapter it will be easily seen that, in general, 的 *tih* is used with possessive and adjective modifiers. Exceptions to its use were noted in their proper places. What was said, however, had special reference to these two classes of modifiers considered in *themselves*, or when *standing alone*. But when both adjective and possessive attributes modify the same noun, the use of 的 *tih* is somewhat modified. The general rule is that, except when these attributes are long, 的 *tih* occurs only *once* before the noun modified. Hence:

(1). When two or more adjective modifiers precede a noun, only the last one retains 的 *tih*: 年老學問大的那位先生 *nien-lao hsioh-ven ta tih na wei hsiên-sheng*, that old, highly educated teacher; 頂寶貝頂尊貴的朋友 *ting pao-pei ting tsuen-kuei tih p'eng-yu*, very precious and highly valued friends. So also with verbal adjectives: 養活教訓你的父母 *yang-hoh chiao-hsün ni tih fu-mu*, parents that nourish and teach you; 保佑養活引導我們的天父 *pao-yu yang-hoh yin-tao wo-men tih t'ien-fu*, a Heavenly Father that protects, nourishes and leads us; 我們所求所謝的 *wo-men so c'hiu so hsié tih*, what we pray for and what give thanks for. Even when a possessive precedes two or more adjective modifiers, the rule still holds good: 他靈巧聰明的小兒子 *t'a ling c'hiiao ts'ung-ming tih hsiao er-ts*, his clever, intelligent little son; 我這個老實忠心的用人 *wo che ko lao-sh-h chung-hsin tih yung-jen*, this honest, faithful servant of mine.

(2). When a possessive and one adjective precede the noun, the former takes 的 *tih*, the latter omits it: 先生的大帽子 *hsiên-sheng tih ta mao-ts*, the teacher's large hat; 學生的高桌子 *hsiôh-sheng tih kao choh-ts*, the pupil's high table; 我的頂好朋友 *wo tih ting hao p'eng-yu*, my excellent friend. But when a demonstrative follows the pronoun, or when the adjective is verbal, the latter takes 的 *tih*: 他那條頂利害的狗 *t'a na t'iao ting li-hai tih keu*, that very dangerous dog of his; 你親愛的兒子 *ni c'hin ai tih er-ts*, your dearly loved son; 我這個不好的學生 *wo che ko puh hao tih hsiôh-sheng*, this worthless pupil of mine.

(3). A verbal adjective takes 的 *tih* in preference to any other modifier: 你所買的那本大書 *ni so mai tih na pen ta shu*, that large book which you bought; 所來的那些年老人 *so lai tih na-hsie nien-lao jen*, those old men who came; 他買的大桌子 *t'a mai tih ta choh-ts*, the large tables bought by him.

(4). Finally, when the phrases are long, 的 *tih* is allowable with each, as already intimated above: 昨天所來的那位年輕體面的先生 *tso-ti'en so lai tih na wei nien-c'hing t'i-mien tih hsien-sheng*, that young fine-looking teacher that came yesterday.

Remarks.—1. In the case above given, 的 *tih* is thus omitted merely for emphyony's sake. It sounds very harsh to have 的 *tih* following each short possessive adjective. In such cases it should be used as sparingly as clearness of construction will allow. In the Mand. New Test., 的 *tih* is very often inserted at the sacrifice of euphony and the easy flow of the sentence.

2. It will be seen from what has been said above that the tendency in general is to put 的 *tih* as near the noun modified as possible.

The relative positions of the Attributive Modifiers with reference to each other.—The rule for these positions is important, but simple. Suppose we have a clause in which all the five varieties of modifiers above given occur. It will be seen that they come in the following order, beginning at the head of the sentence: 1st, Possessive; 2nd, Demonstrative; 3rd, Numeral; 4th, Classifier; 5th, Adjective. 你這三大書 *ni che san pen ta shu*, these three large books of yours; 他們的那些四個小學生 *t'a-men tih na-hsie s ko hsiao shioh-sheng*, those four small pupils of theirs. When any of the five classes of modifiers is wanting, the others still preserve their relative positions with reference to each other: 你的三處大房子 *ni tih san c'hu ta fang-ts*, your three large houses; 一塊大石頭 *yih k'uai ta sh-h t'eu*, a piece of large stone; 三棵樹 *san k'o shu*, three trees; 四位先生 *s wei hsien-sheng*, four teachers. When, however, the adjective modifies the classifier, it must precede the latter: 一大塊石頭 *ih ta k'uai sh-h t'eu*, a large piece of stone.

To the above rule for position there are two exceptions:

1. That with reference to moving forward the demonstrative, already noticed (see above, *Demonstratives*, after *Remarks* 5.)

2. A verbal adjective or prepositional phrase comes next after the pronoun in position: 你昨日來的朋友 *ni tsoh-j-h lai tih p'eng-yu*, your friends that came yesterday; 我在本地的父母 *wo tsai pen-ti tih fu-mu*, my parents who are in my native land; 你所買的那所頂高房子 *ni so mai tih na so ting kao fang-ts*, that very tall house which you bought.

PART SECOND.

THE PREDICATE WITH ITS MODIFYING WORDS. LIVING WORDS.

CHAPTER VI.

THE PREDICATE IN GENERAL.

THE Chinese predicate requires careful consideration, as it plays the most important part in the construction of sentences. We will first take a general survey of it, and afterwards give the several varieties and what is peculiar to each.

I. The most general division of the Predicate is into: 1st, the *Incomplete Form*; and 2nd, the *Complete Form*.

Neither of these two forms have any direct reference to time, but only to the state or action of the predicate as to its *completeness* or *incompleteness* as viewed by the speaker.

1st. The *Incomplete Form* gives the state or action as simply existing or going on: 這個東西好 *che ko tung-hsi hao*, this thing is good; 我們作買賣 *wo-men tsoh mai mai*, we are engaged in mercantile business; 人人皆有 *jen jen tu yu tsuei*, all men have sin.

2nd. The *Complete Form* indicates that the state or action, as viewed by the speaker, is completed. This form is made by adding to the end of the sentence, *i.e.*, the end of the predicate, the character 了 *liao*, (generally pronounced *la* in this connection), to complete, to finish: 作 *tsoh*, to make, to do; 作了 *tsoh la*, made, done; 好 *hao*, good, well; 好了 *hao la*, has gotten well, alright; 我們明日去了 *wo men ming-j-h e' hü la*, we will be off to-morrow; 他再不來了 *t' a tsai puh lai la*, he is not coming again; 用刀子殺了他 *yung tao-ts shoh liao t' a la*, killed him with knives, &c.

II. We now come to *Tense* and *Mood*, as they are exhibited in the Predicate viewed generally.

Ist. *Tense*. There are four tenses belonging to the predicate taken as a whole: (1) *Present*; (2) *Past*; (3) *Perfect*; (4) *Future*. All of these tenses occur in both the complete and incomplete forms of the predicate, but no separate mention of both forms is necessary in treating of the tenses.

(1). The *Present Tense* may be either (a) *general*, (b) *specific*, or (c) *negative*.

(a) The *general present* has no notes of time, but simply gives the state or action in its most general form as existing or going on: 我們在城裡住 *wo-men tsai c'heng li chu*, we live in the city; 他是好酒的 *t'a sh hao chiu tih*, he is fond of wine; 你的父親不在了 *ni tih fu-c'hin puh tsai la*, your father is dead; 我們走了 *wo-men tsau la*, we are off; 不許偷盜 *puh hsü t'eu-tao*, thou shalt not steal, &c.

(b) The *specific present* is formed by adverbs denoting present time placed before the predicate. These adverbs may refer to present time generally, as 現在 *hsien-tsai*, 如今 *ju-chin*, 現今 *hsien-chin*, now; 現時 *hsien sh*, the present time; 這會兒 *che huei-er*, this time, &c., or they may refer to a particular period of present time: 今天 *chin-t'ien*, to-day; 此刻 *t's-k'eh*, this moment; 正 *cheng*, just now, &c.; 現在有許多病人 *hsien-tsai yu hsü-to ping jen*, now there are many sick people; 此刻下雨 *t's-k'eh hsia yü*, at this moment it is raining; 我這會兒不去 *wo che huei-er puh chü*, I am not going this time; 你現在好嗎 *ni-hsien tsai hao ma*, are you well now? 他們正吃飯 *t'a-men cheng c'h-h fan*, they are just now eating.

(c) The *negative present* is regularly formed by placing the negative adverb 不 *puh*, not, before the predicate: 我不去 *wo puh c'hü*, I am not going; 我們現在不念書 *wo-men hsien-tsai puh nien shu*, we are not studying now; 他們不做買賣 *t'a-men puh tso mai-mai*, they are not engaged in mercantile pursuits; 今天不下雨 *chin-t'ien puh hsia yü*, to-day it is not raining, &c.

(2). The *Past Tense* may be (a) *positive*, like the *specific present* above; or (b) *negative*.

(a) The *positive past* is indicated in general by adverbs denoting past time. These adverbs may refer to past time generally, as 從前 *ts'ung-c'hien*, 以先 *yi-hsien*, 以前 *yi-c'hien*, 頭前 *t'eu-c'hien*, 先前 *hsien-c'hien*, formerly; 早日 *tsao j-h*, in early days; 頭裡 *t'eu li*, at first; 曾 *ts'eng*; or they may refer to particular dates, as 前天 *c'hien ti'en*, the day before yesterday; 去年 *c'hü-nien*, last year; 前幾天 *c'hien chi t'ien*, several days ago; 昨日 *tsoh-j-h*, yesterday, &c.: 從前貴現在賤 *ts'ung-c'hien kuei hsien-tsai chien*, formerly costly, now cheap; 這匹馬從前是我的 *che p'ih ma ts'ung-c'hien sh wo tih*, this horse formerly belonged to me; 他頭前是個財主 *t'a t'eu c'hien sh ko ts'ai-chu*, he formerly was a rich man; 前天栽的花纔活了 *c'hien-t'ien tsai tih hua ts'ai hoh liao*, the flowers plucked the day before yesterday have just bloomed; 你去年進京在那裡住着 *ni c'hü-nien chün ching tsai na li chu choh*, when you went to the capital last year, where did you lodge? 前幾天我有病 *c'hien chi ti'en wo yu ping*, some days ago I was ill; &c.

(b) The *negative* is formed, as with the present, by the negative adverb 不 *puh*: 他從前不好 *t'a ts'ung-c'hien puh hao*, formerly he was worthless; 他不是前天來的嗎 *t'a puh sh c'hien-t'ien lai tih ma*, did he not come the day before yesterday? 他從前算不得財主 *t'a ts'ung-c'hien suan puh teh ts'ai-chu*, formerly he was not reckoned a rich man; 世人無知的時候神不追究 *sh jen wu ch tih sh-heu shen puh chuei-chiu*, at the time when men were ignorant, God overlooked; 去年不相信現在相信 *c'hü-nien puh hsiang-hsin hsien-tsai hsien-hsin*, last year he did not believe, now he believes; 我昨日不知道 *wo tsoh-j-h puh ch-tao*, yesterday I did not know.

Remark.—The character 不 *puh* negatives the predicate at the time designated by the term indicating past time; the characters 沒 *muh* or 沒有 *muh yu* would negative the predicate up to the time indicated by these terms; i.e., would form a pluperfect tense which does not belong to the predicate as a whole.

(3). The *Perfect Tense* may also be designated as (a) *general*, (b) *specific*, (c) *negative*.

(a) The *general perfect* is regularly formed by adding the completive particle 了 *liao* to the predicate. In meaning, it generally corresponds to the English perfect with "have," "has," when reference is had to present time, and to the English pluperfect with "had" when reference is had to past time, and to the English future-

perfect with "shall" or "will have," when the reference is to future time: 他的病好了 *t'a tih ping hao la*, his illness has gotten well; 我們吃了飯 *wo-men c'h-h la fan*, we have taken a meal; 他在城裡住了許多日子 *t'a tsai c'heng li chu liao hsü-to j-h ts*, he has lived in the city for many days; 他做這個買賣賠了許多錢 *t'a tso che ko mai-mai p'ei liao hsü-to c'hien*, he by engaging in this mercantile business has lost much money; 他說了許多話纔立倒了 *t'a shoh liao hsü-to hua ts'ai la-tao la*, when he had spoken, or, having spoken, many words, he then broke down; 他吹滅了燈我又點着了 *t'a c'huei-mieh liao teng wo yu tien choh la*, when he had blown out the lamp, I lighted it again; 作完了這個工夫可以來告訴我 *tsoh-wan liao che ko kung-fu k'o-yi lai kao-su wo*, when you will have finished this work you may come and tell me; 他到了家我就要去 *t'a tao la chia wo chiu yao c'hü*, when he will have, or when he has, arrived at home, I wish to go at once; 中飯好了纔去請客人 *chung-fan hao lu ts'ai c'hü c'hing k'eh-jen*, when dinner is ready, then go and invite the guests.

Remark.—The difference between 了 *liao* in the complete form of the verb, already noticed, and 了 *liao* with the perfect tense, is that in the former construction it comes at the end of the sentence without any reference to time; in the latter it comes immediately after the verb. When the verb has no object, the position of the two coincides and the sense alone determines which use of *liao* is intended.

(b) The *specific perfect* is formed by prefixing to the *general perfect* the adverbs 已經 *yi-ching*, 曾經 *ts'eng-ching*, &c., already: 我已經吃了飯 *wo yi-ching c'h-h la fan*, I have already eaten; 晚飯已經好了 *wan-fan yi-ching hao la*, supper is already prepared; 前天他的病已經利害了 *c'hien-t'ien t'a tih ping yi-ching li-hai la*, the day before yesterday his illness had already become severe; 我到了他已經死了 *wo tao la t'a yi-ching s la*, when I arrived he had already died, was already dead; 我看着你已經吃飽了 *wo k'an choh ni yi-ching c'h-h pao la*, I see that you have already eaten to satisfaction; 他的父母已經不在了 *t'a tih fu-mu yi-ching puh tsai la*, his parents are already dead.

Remark.—The perfect with these adverbs can perhaps not be used with reference to future time.

(c) The *negative perfect* is regularly formed by prefixing the adverb 沒 *muh*, or 沒有 *muh yu*, have (or has) not; 未 *wei*, 未曾 *wei ts'eng*, have not yet, the dissyllabic forms being used with dissyllabic

predicates. As these adverbs indicate incomplete or unperformed action, 了 *liao* is not properly used in connection with them, as it always implies a completed or finished state or action: 他的病沒好 *t'a tih ping muh hao*, he has not gotten well; 他們沒有來到 *t'a-men muh-yu lai-tao*, they have not arrived; 我們未曾吃飯 *wo-men wei-ts'eng c'h-h fan*, we have not yet eaten; 你還沒去阿 *ni huan muh c'hü a*, you have not yet gone! 未曾傳道焉能聽見 *wei-ts'eng c'huan tao yen neng ti'ng-chien*, if there has yet been no preaching how can (they) hear? 他們昨天還沒有備辦好 *t'a-men tsoh-ti'en han muh-yu pei-pan hao*, yesterday they had not yet gotten ready; 他的病還沒好明日不能來 *t'a tih ping han muh hao ming j-h puh neng lai*, if he shall not have gotten well he cannot come tomorrow; 今年未曾學會明年不能回家 *chin-nien wei-ts'eng hsiòh-huei ming-nien puh neng hui chia*, if this year you shall not have become proficient, you cannot return home next year.

(4). The *Future Tense*, like the majority of those already given, may be (a) *general*, (b) *specific*, (c) *negative*.

(a) The *general future* is indicated by the auxiliary verbs 將 *chiang*, on the point of; 就 *chiu*, at once; 要 *yao*, will; 必 *pih*, shall; 將要 *chiang-yao*, will; and 必要 *pih yao*, shall; 這個孩子將死 *che ko hai-ts Chiang s*, this child is about to die; 他就來了 *t'a chiu lai la*, he will be here presently; 人人都必受應得的報應 *jen tu pih sheu ying teh tih pao ying*, all men shall receive due reward; 他要明年來 *t'a yao ming-nien lai*, he will come next year; 這個人必去 *che ko jen pih c'hü*, this man shall (or must) go; 末了世人全必要認救主 *mah-liao sh jen c'hüen pih-yao jen chiu-chu*, at last the inhabitants of the earth shall all acknowledge the Saviour.

Remarks.—1. 要 *yao* implies free agency, willingness on the part of the subject; 必 *pih* implies compulsion or necessity from without, like "will" and "shall" in English.

2. In *position*, these auxiliaries must precede all adverbs, unless it is intended that the adverbs modify the auxiliaries, in which case they precede the latter.

(b) The *specific future* is indicated by adverbs, either general, as 將來 *chiang-lai*, in the future; 往下 *wang-hsia*, afterwards; 此後 *t's heu*, after this; or special, as 過晌 *ko-shang*, afternoon; 明天 *ming-ti'en*, to-morrow; 四年後 *s nien heu*, four years afterwards, &c. These adverbs replace 將 *chiang*, but not necessarily any of the othe

future auxiliaries: 後來必要打仗 *heu-lai pih-yao ta-chang*, afterwards there shall be fighting; 後三五年我們要回國 *heu san wu nien wo-men yao hwei kueh*, after three or five years we will return to our native country; 他要明日去 *t'a yao ming-j-h c'hü*, he will go to-morrow.

Remark.—The above examples show that the auxiliary 將 *chiang* is the only real future, (see above (a) *Rem.* 1).

(c) The negative future is formed by the words 必不 *pih-puh*, 未必 *wei-pih*, and 不 *puh*, with adverbs denoting future time: 你們未必死 *ni-men wei pih s*, ye shall not surely die; 他必不能管這樣大的事情 *t'a pih-puh neng kuan che yang ta tih sh-c'hing*, he shall not be able to manage so large an affair; 下半天我不上街 *hsia-pan-ti'en wo puh shang chiai*, I am not going on the street in the afternoon; 他明年不來 *t'a ming nien puh lai*, he will not come next year; 我不要明天到鄉裡去 *wo puh yao ming ti'en tao hsiang li ch'ü*, I do not wish to go to the country to-morrow.

Remark.—With simply 不 *puh*, for the future negative compare above (2, b. *Remark*). It negatives the future at the time designated by the future adverb, from which point of view the future is really a present.

2nd. *Mood.* The Moods of the predicate may be divided into (1) *Indicative*; (2) *Potential*; (3) *Imperative*; and (4) *Infinitive*.

(1). The *Indicative* has a much wider range than in English, including the subjunctive and potential of the latter. It is the mood of ordinary direct discourse and needs little said about it here.

Remarks.—1. The subjunctive is in Chinese indicated by the position of subordinate clauses and does not effect the structure of the predicate.

2. The English potential with "may," "can," "must," &c., is generally represented in Chinese by the indicative, followed by an infinitive, as will be seen hereafter.

(2). The *Potential* is very fully developed in Chinese and is in constant requisition, especially the negative form of it (there are many things that the Chinese cannot do). At present we give only a general outline of it common to the predicate as a whole, reserving a fuller discussion till we come to the verbal predicate.

The *form* of the potential is made by adding to the predicate for the positive 得 *teh*, for the negative 不 *puh*, followed by a suitable word to complete the state or action expressed in the predicate: 看得

見 *k'an teh chien*, able to perceive by hearing; 找不着 *chao puh choh*, not able to secure by seeking, &c. The different varieties of potentials is determined by this completive word; a few are common to the predicate as a whole, others are used only in the verbal predicate,—we here give the former.

(a) The most general variety, and which includes all the others, is made with 來 *lai*, to come, as a completive. This simply states the possibility, or the contrary, of the state or action expressed in the predicate, without assigning a reason; 做不來 *tso puh lai*, cannot be done; 買不來 *mai puh lai*, cannot be bought; 少不來 *shao-puh lai*, cannot be dispensed with; 他講的道理我會不來 *t'a chiang tih tao-li wo hwei puh lai*, what he preaches I cannot "take in;" 這件事情做得來 *che chien sh-c'hing tso teh lai*, this affair can be worked; 在這裡買不來好衣裳 *tsai che li mai teh lai hao yi-shang*, here cannot be bought good clothing, &c.

(b) In the next general form 了 *liao* takes the place of 來 *lai*, indicating the possibility, or the contrary, of bringing the action of the predicate to completion. The action may in itself be possible, but its completion is the point in question: 多不了 *to puh liao*, it cannot amount to much; 五點鐘晚不了 *wu tien chung wan puh liao*, 5 o'clock cannot be too late; 假不了 *chia puh liao*, it cannot turn out to be false; 這處房子你們兩家住不了 *che c'hu fang-ts ni-men liang chia chu puh liao*, this house you two families cannot fill up; 這口袋子盛得了嗎 *che k'eu tai-ts c'heng-teh-liao ma*, will this bag contain all? 世上的苦了得了地獄裡的苦了不了 *sh shang tih k'u liao-teh-liao ti-yuh li tih k'u liao-puh-liao*, misery on the earth can be brought to an end, in hell it cannot be ended.

Note.—Care must be taken to give 了 *liao* its full sound when used in this idiom—*not la*.

(c) A third general form, though less used than either of the above, is made with 得 *teh* as a completive term. This form has reference to the fitness of the action of the predicate—whether it "will do" or not: 這本書是少不得的 *che pen shu sh shao-puh-teh tih*, this book is indispensable; 這個飯吃不得 *che ko fan c'h-h-puh-teh*, this food is not fit to eat; 他那樣光景實在看不得 *t'a na yang kuang-ching sh-tsai k'un-puh-teh*, he in that plight is

truly not fit to be looked at; 這個了不得 *che-ko liao-puh-teh*, this is not fit to have an end, unending, "awful."

Remark.—In the positive form of *c*, where 得 *teh* would be repeated, its repetition is omitted for euphony's sake: 看得要買看不得不要買 *k'an-teh yao mai, k'an-puh-teh puh yao mai*, if seen to be suitable, buy; if seen to be unsuitable, do not buy; 安息日醫病使得使不得 *an-hsih-j-h yi ping sh teh sh puh teh*, is it proper or improper to heal on the Sabbath day?

(3). The *Imperative*. (a) The mildest form of the imperative is identical in construction with the indicative, just as in English: 你來看 *ni lai k'an*, you come and see; 你去告訴他 *ni c'hü kao-su ta*, you go and tell him; 你來背字 *ni lai pei ts*, come and recite, &c.

(b) A *direct command* is given when the subject addressed is not mentioned (here also compare English): 來 *lai*, come; 快快去 *k'uai-k'uai-c'hü*, go quickly; 快起來 *k'uai c'hi lai*, get up quickly!

(c) The imperative of (b) is emphasized by appending 罷 *pa*, to have done with, to the end of the sentence: 去罷 *chü pa*, begone; 關門罷 *kuan men pa*, shut the door!

Remarks.—1. When the person addressed has not been previously spoken to, his name or title (or a pronoun referring to it) is first called, followed by a pause often strengthened by 阿 *a*, then the command is given: 萬順快起來罷 *wan-shuen, k'uai c'hi lai pa*. *Wan-shuen*, get up quickly; 掌櫃的阿來算賬 *chang-kuei-tih a, lai suan chang*, cashier, come take accounts.

2. The imperative is often softened by inserting words like 可以 *ko-yi*, may; 好 *hao*, it is well to, &c.: 可以擺飯 *k'o-yi pai fan*, you may "set the table;" 你好去告訴他 *ni hao c'hü kao-su t'a*, it is well for you to go and tell him.

(d) The *negative imperative* is formed with 不 *puh*: 不要 *puh yao*, do not; 不可 *puh k'o*, you have no right to; 不許 *puh hsü*, you are not allowed to; 不哭 *puh k'uh*, do not cry; 不要打他 *puh yao ta t'a*, do not strike him; 不可撒謊 *puh k'o sah huang*, do not lie, lying is not allowable; 不許殺人 *puh hsü shah jen*, "thou shalt not kill;" 不要進來 *puh yao chin lai*, do not come in.

Remarks.—1. The above positive forms can all be turned into negatives except that with 罷 *pa*, which is used only with positive forms.

2. In North China 不要 *puh yao* is often contracted into 別 *pieh* or 敗 *pai*; in Southern Mandarin 莫 *moh* is very commonly used for 不 *puh* or 不要 *puh-yao*.

(4). The *Infinitive*. This word is known by its following an adjective or a verb on which it depends: 好看 *hao k'an*, good to look at, beautiful; 難看 *nan k'an*, difficult to look at, ugly; 容易明白

yung-yi ming-peh, easy to understand; 你來做甚麼 *ni lai tso shen-mo*, what do you come to do? 來看 *lai k'an*, come and look; 去喊他 *ch'ü han t'a*, go to call him, &c.

Exceptions to this position of the infinitive are:

1. When the infinitive is emphatic, it may, according to a general rule, begin the sentence: 鋤地呢無力討飯呢怕羞 *c'hü ti ni, wu lih, t'ao fan ni, p'a hsiu*, to dig I have no strength, to beg I am ashamed; 傳道他沒有口才 *c'huan tao t'a muh yu k'eu t'sai*, as for preaching, he has not command of language.

2. The two verbs of direction, 來 *lai* and 去 *c'hü*, very commonly follow the infinitive, being put at the end of the sentence. Here again emphasis seems to be the controlling principle: 他買甚麼去了 *t'a mai shen-mo chü la*, he went to buy something (see chap. iii. *Indefinite Use of Interrogative Pronouns*, 5); 我們傳道來了 *women c'huan tao lai la*, we have come to preach.

Note.—The verb of direction may even be repeated: 他去拿去了 *ta c'hü na c'hü la*, he went to take it; 我去買衣裳去 *wo c'hü mai yi-shang c'hü*, I am going to buy clothes;—but this is inelegant.

Remarks.—1. The English potential is represented in Chinese by the indicative, with a dependent infinitive (see above 2nd, (1), Rem. 2): 能以行路 *neng-yi hsing lu*, able to travel; 會念書 *hui-nien-shu*, can read; 可以進來 *k'o-yi chin-lai*, may come in; 應當小心 *ying-tang hsiao-hsin*, ought to be careful; 必得快來 *pih teh k'uai lai*, must come quickly, &c. That these are indicatives and not mere auxiliaries is easily seen from their identity of construction with the indicative and infinitive generally, and also from the fact that they may be modified by adverbs like other indicatives: 很能做工 *hen neng tso kung*, quite able to work; 實在不好看 *sh-h-tsai puh hao-k'an*, truly unsightly; 善會講話 *shan hui Chiang hua*, skilled in talking, &c.

2. The verb 能 *neng*, and its compounds 能以 *neng-yi*, and 能殼 *neng-keu*, expressing ability, with an infinitive are equivalent in meaning and interchangeable with the potential under (2) above: 能做 *neng-tso*=做得來 *tso teh lai*, &c.

3. A tentative infinitive is formed by repeating the principal verb, followed by 看 *k'an* in the infinitive. The general form is 試試看 *sh sh k'an*, give it a trial, but any verb may take the place of 試 *sh*: 念念看 *nien nien k'an*, read it by way of trial; 嘗嘗看 *chang chang kan*, taste it and see.

4. An infinitive indicating capability is formed by 可 *k'o*, to have a right to, followed by an infinitive. In meaning it corresponds to the English suffixes "able," "ible," &c.: 可愛 *k'o-ai*, lovable; 可憐 *k'o-lien*, pitiable; 可靠 *k'o-k'ao*, trustworthy, &c.

CHAPTER VII.

GENERAL DIVISIONS OF THE PREDICATE.

THE Predicate may be divided into—1, *Adjective*; 2, *Verbal*; 3, *Noun Predicates*.

1. The *Adjective Predicate*. Adjectives in general have already been discussed under *Attributive Modifiers* (see chap. v. 5). But, as a general rule which has few exceptions, adjectives without change of form, but merely of position, are used as predicates. As such they have the range of moods and tenses given in the former chapter. It should be specially noticed that they have a predicative power of their own and need no "copula" to connect them with the subject: 這本書大 *che pen shu ta*, this book is large; 那條狗從前利害 *na t'iao keu t'sung-c'hien li-hai*, that dog formerly was very dangerous; 到明天他的病必要好了 *tao ming-t'ien t'a tih ping pih-yao hao la*, his illness will be well by to-morrow; 他寬宏大量 *t'a k'uan-hung t'a-liang*, he is magnanimous; 這件衣裳該賤些 *che chien yi-shang kai chien hsie*, this piece of clothing ought to be a little cheaper; 大一點罷 *ta yih tien pa*, a little larger; 這塊洋錢不能好 *che k'uai yang c'hien puh neng hao*, this dollar cannot be good; 他的話假不了 *t'a tih hua chia puh liao*, his words cannot turn out to be false; 天父大慈大悲 *ti'en-fu ta t's ta pei*, the Heavenly Father is very compassionate and sympathetic, &c.

Remarks.—1. The *negative* forms common to all classes of the predicate have already been given in chap. vi. It may be further remarked here that an *emphatic positive* is very often given by an adjective of opposite meaning in *negative form*: 天不早 *t'ien puh tsao*, it is not early, *i.e.*, quite late; 在這裡人不少 *tsai che li jen puh shao*, here the people are not few, *i.e.*, very many, &c.

2. It may be said further that *negative adjective forms*, corresponding to the English prefixes "in," "un," &c., are generally compounded of the *negative* 不 *puh* and the adjective of opposite positive meaning: 不義 *puh yi*, unrighteous; 不信的 *puh hsin tih*, unbelieving; 不會 *puh hwei*, incompetent; 不能 *puh neng*, unable, &c.

The most prominent feature of adjective predicates that calls for separate discussion is *Comparison*.

1st. When the object with which the comparison is made is *not expressed*. In this idiom there is no word used to express the comparison, but when a state or quality is ascribed to one or two of two or more objects, it is thereby implied that the others lack it: 這個大 *che ko ta*, this is larger, or the largest; 這兩件好 *che liang chien hao*, these two pieces are better; 那三個人呢那一個年歲大 *na san ko jen ni na yih ko nien-suei ta*, of those three men, which is the oldest? 這兩本書那一本貴 *che liang pen shu na yih pen kuei*, of these two volumes, which is the costlier?

Note.—It will be noticed that in the last two examples the subjects with which the comparisons are made, are given *before* the sentence, hence, they form no exception to the rule.

Remarks.—1. In this *implied* comparison it is not asserted that the subjects with which the comparison is made *totally lack* the qualities ascribed to the others, but that they have or may have them in lesser degree; good and bad, &c., are relative terms; when one thing is good, all inferior to it are considered bad.

2. It will be seen, too, from the above construction that there are no defined degrees of comparison as in English. A thing may be better or best according to the sense.

3. The comparison may be strengthened by prefixing to the predicate various qualifying adverbs, as 再 *tsai*, 又 *yu*, again; 更 *keng*, still more; 頂 *ting*, the top; 最 *tsuei*, very; 及 *chih*, extreme; 至 *ch*, uttermost; 再小 *tsai hsiao*, still smaller; 這件衣裳更貴 *che chien yi-shang keng kuei*, this piece of clothing is still more costly; 那棵樹頂高 *na k'o shu ting kao*, that tree is the very highest; 至好 *chih hao*, the best; 至聖至善 *ch sheng ch shan*, extremely holy and good.

4. The *amount* of difference between the objects compared, follows the predicate in the shape of a *result, or sequent*: 這張椅子輕些 *che chang yi-ts c'hing hsie*, this chair is a little lighter; 我的病好一點 *wo tih ping hao yih tien*, my illness is a little better; 這本書大幾倍 *che pen shu ta chi pei*, this volume is several times larger; 短三尺 *tuan san c'h-h*, shorter by three feet.

2nd. When the object with which the comparison is made is *expressed*.

(1). When the subjects compared are *alike* or *similar*. This idiom takes such words as 似乎 *s-hu*, 彷彿 *fang-fuh*, 像 *hsiang*, 好像 *hao-hsiang*, 好比 *hao-pi*, 如 *ju*, 如同 *ju-t'ung*, &c., all meaning like; or, finally, *ho*, with, between the subjects compared: 這個彷彿人的樣子 *che ko fang-fuh jen tih yang-ts*, this is like a human form; 那個人如同牲口 *na ko jen ju-t'ung sheng-k'eu*, that man is like a beast; 好比說 *hao pi shoh*, as if to say; 好像要走 *hao hsiang yao tseu*, just as if wishing to walk, &c.

Remark.—1. The comparison is strengthened by appending to the predicate the phrases 一樣 *yih-yang*, of one kind; 一般 *yih pan*, alike; 似的 *s-tih*, like. With 和 *ho*, such an addition is essential; 和 *ho*, with 一樣 *yih-yang*, and 相同 *hsiang-t'ung*, means, of the same kind; 相外國人似的 *hsiang wai-kueh jen s-tih*, like foreigners; 彷彿將死一般 *fang-fuh chiang s yih pan*, as if about to die; 看這個偶像好像活似的 *k'an che ko eu-hsiang hao hsiang hoh s-tih*, when looking at this image, it looks just as if alive; 彷彿說話似的 *fang-fuh shoh hua s-tih*, as if speaking; 和他一樣 *ho ta yih-yang*, of the same kind with him; 他穿衣裳和我們相同 *t'a c'huan yi-shang ho wo men-hsiang-t'ung*, he wears clothes like we do.

Note.—同 *T'ung* or 與 *yü* (bookish) may take the place of 和 *ho* in this construction.

2. Of course clauses and sentences may be compared equally well: 赦我的罪如同我赦人的罪 *she wo tih tsuei ju-t'ung wo she jen tih tsuei*, forgive my sins as I forgive the sins of others; 你說話和我們一個樣 *ni shoh hua ho wo-men yih ko yang*, you speak just like we do. So a subject with a following predicate—verb or adjective: 他似乎有好意思 *t'a s-hu yu hao yi-s*, he appears to have good intentions; 彷彿要走 *fang-fuh yao tseu*, as if wishing to walk; 他如同生病 *t'a ju-t'ung sheng-ping*, he appears to be taken ill; 這個彷彿好 *che ko fang-fuh hao*, this is apparently good.

Note.—Here the terms expressing similarity are really adverbs modifying the predicate.

3. Dissimilarity is expressed by negating some of the above terms: as 不像 *puh hsiang*, 不如 *puh ju*; or after 和 *ho* by 兩樣 *liang-yang*, 不相同 *puh hsiang-t'ung*, &c.: 不如死 *puh ju s*, not like death; 中國不像外國 *chung-kueh puh hsiang wai-kueh*, China is not like foreign countries; 和他兩樣 *ho t'a liang yang*, different from him; 你和他不相同 *ni ho t'a puh hsiang-t'ung*, you and he are mutually different.

4. Of course these forms of likeness or unlikeness may be modified like other predicates; 更像他 *keng hsiang t'a*, more like him; 這塊石頭正如同一棵樹一樣 *che k'uai sh-h-t'eu cheng ju-t'ung yih k'o shu yih yang*, this piece of stone is precisely like a tree; 他很像他的父親 *t'a hen hsiang t'a tih fu-c'hin*, he is very like his father.

(2). When the subject compared is *different from* (better or worse than) that with which the comparison is made.

(a) The terms 似 *s*, 如 *ju*, like; 過 *ko*, 過於 *ko yü*, 勝過 *sheng ko*, 勝似 *sheng-s*, &c., to surpass, or 起 *c'hi*, to excell, are placed between the *predicates* of the first and the second subjects: 他強似我 *t'a c'hiang s wo*, he is stronger or better than I; 這本大起那本 *che pen ta c'hi na pen*, this volume is larger than that; 愛父母過於愛兄弟 *ai fu-mu ko yü ai hsiung-ti*, love parents more than brothers; see also Matthew x. 37; Mark ix. 43-5-7.

Remarks.—1. Different degrees of the same thing are compared by simply placing the degrees to be compared side by side, without inserting words implying comparison: 一層高一層 *yih t'seng kao yih t'seng*, higher each step; 一層一層 *yih t'seng yih t'seng*, step by step; 一天好一天 *yih ti'en hao yih ti'en*, better each day; 一天一天 *yih ti'en yih ti'en*, day by day.

2. The negative takes 不如 *puh ju*, not like, 沒有 *muh yu*, &c., and the predicate comes at the end of the sentence: 沒有他好 *muh yu t'a hao*, not as good as he; 不如沒生出來好 *puh ju muh sheng c'huh lai hao*, not as good as not to have been born; 這個沒有那個貴 *che-ko muh yu na-ko kwei*, this is not as costly as that; 做買賣不如種地穩當 *tso mai-mai puh ju chung ti wen-tang*, mercantile pursuits are not as reliable as agriculture.

(b) The words 比 *pi*, to compare, 有 *yu*, to possess, and, in larger sentences, 較比 *chiao-pi* (or *pi-chiao*), are placed between the subject compared, much as in English: 這個法子比那個好 *che ko fah-ts pi na ko hao*, this plan, compared with that, is better; 今天比昨天冷 *chin-t'ien pi tso-t'ien leng*, to-day is colder than yesterday; 這本書有那本好 *che pen shu yu na pen hao*, this book is better than that; 山東人有江蘇的多 *shan-tung jen yu chiang-su tih to*, Shantung has more people than Kiangsu; for examples of 較比 *chiao-pi* see Luke xv. 7, 14, 18.

Remarks.—1. In comparing one term with two or more others (English superlative) a quantitative term is placed before the predicate: 這個比那些都貴 *che ko pi na-hsie tu kwei*, this is dearer than any of those; 他比衆兄弟們都大 *t'a pi chung hsiung-ti-men tu ta*, he is larger than any of his brothers. Otherwise, the whole class may be subjected to an individual by the word 屬 *shuh*, to yield: 中國人都屬他聰明 *chung-kueh jen tu shuh t'a t'sung-ming*, the Chinese all yield to him in wisdom.

2. For the negative under this idiom, 不比 *puh pi*, 沒有 *muh yu*, 不及 *puh chih*, not reach up to; 趕不上 *kan puh shang*, cannot come up with, &c., are used: 步行不比騎馬 *puh hsing puh pih c'hi ma*, to go afoot does not compare with horseback riding; 牲口不及小孩子聰明 *sheng-k'eu puh chih hsiao hai-ts t'sung-ming*, beasts do not reach children in intelligence; 那些人趕不上你 *na-hsie jen k'an puh shang ni*, those men cannot come up to you; 這些衣裳沒有那些好 *cheh hsie yi-shang muh yu na hsie hao*, these clothes are not as good as those.

3. A double comparison is formed by placing before each predicate 越 *yüeh* or 越發 *yüeh-fah*, to go beyond: 越多越好 *yüeh to yüeh hao*, the more the better; 越穿越破 *yüeh c'huan yüeh p'o*, the more it is worn the more it is torn; 越走越差 *yüeh tseu yüeh c'ha*, the further he walks the farther he goes astray; 越發長久越發利害 *yüeh-fah c'hang-chiu yüeh-fah li-hai*, the longer the more severe.

CHAPTER VIII.

THE VERBAL PREDICATE.

THIS Predicate asserts or denies an *action* of the subject: examples are not necessary.

1. The first thing that claims our attention is a further consideration of that peculiar form of the verb which we may style the *Completive*. It will be remembered that in chapter vi., when speaking of the *Potential Mood*, mention was made of the potential form with 得 *teh* or 不 *puh* and a completive word. Three varieties were considered, *i.e.*, those with 來 *lai*, 了 *liao*, and 得 *teh*, as being usable more or less with other varieties of the predicate. These three forms are usable perhaps only in the potential. The *completive* form of the verb is a fuller development of which those three varieties there given are merely the outlines. The completive in the verbal predicate is by no means confined to the potential mood but may be used anywhere.

This form is made by adding a character of suitable meaning to the verb to complete the action designated by the verb. Of course the meaning of the added character—or *completive*—must be adopted to that of the verb: 聽 *t'ing*, to listen; 見 *chien*, perceive; 聽見 *t'ing-chien*, to perceive by listening, *i.e.*, to hear; 醫 *yi*, to practice the healing art; 好 *hao*, well, good; 醫好 *yi-hao*, to heal, cure; 關門 *kuan-men*, the act of shutting the door; 上 *shang*, up, ascend; 關上門 *kuan-shang-men*, to shut up, or close the door; 挑 *t'iao*, the act of carrying; 動 *tung*, move, agitate; 挑動 *t'iao-tung*, to move by carrying; 走 *tseu*, to walk, go; 過 *ko*, to pass; 走過 *tseu-ko*, to go across, to pass over, &c., &c.

Two general features should be noticed with reference to these completives.

(1). A given completive may be used with any one of a *class* of verbs that have a suitable meaning. Thus 上 *shang*, as a completive, may be used with verbs denoting elevation, addition, increase: 棧

t'ai, to bear (by two or more), 檯上 *t'ai-shang*, to bear or carry up; 按 *an*, to place; 按上 *an-shang*, to place or lay up upon; 添 *t'ien*, to add; 添上 *t'ien-shang*, to increase; 題 *ti*, to mention; 題上 *t'i-shang*, to bring to mind, &c.; 站 *chan*, the act of studying; 站住 *chan-chu*, to stand still, secure; 立 *lih*, to set up; 立住 *lih-chu*, to set up, establish; 釘 *ting*, the act of nailing; 釘住 *ting-chu*, to fasten by nailing, nail "up"; 抓 *chua*, to grab at; 抓住 *chua-chu*, to fasten by grasping, &c., &c. These are only examples selected. The actual number of words ordinarily used as completives is limited perhaps only by the necessity for their use.

Remarks.—1. It will be seen from the above examples that the verb merely expresses the act, while the completive indicates the *accomplishing* of that act, of course without any reference to time.

2. The verb may be considered as indicating the means by which the result—denoted by the completive—is brought about. Thus 住 *chu*, to fasten; 釘住 *ting-chu*, to fasten with nails; 鎖住 *so-chu*, to fasten with locks; 捉住 *choh-chu* to secure by seizing; 捆住 *k'uen-chu*, to fasten by tying with cords, &c.

(2). On the other hand, a given verb may be followed by any one of a number of completives showing the different directions or shapes in which the completion may be accomplished. Thus, the verb 走 *tseu*, to walk, may be completed as follows:

走來 *tseu-lai*, to come, *i.e.*, come by walking.

走了 *tseu-liao*, to come, completed action.

走過 *tseu-ko*, to walk past, to pass.

走上 *tseu-shang*, to walk up, ascend.

走下 *tseu-hsia*, to walk down, descend.

走進 *tseu-chin*, to walk in, enter.

走出 *tseu-c'huh*, to walk out, exit.

走通 *tseu-t'ung*, to walk through.

走到 *tseu-tao*, to walk to, arrive.

走開 *tseu-k'ai*, to walk apart, separate, &c.

看 *kan*, to look, may be completed thus:

看見 *k'an-chien*, to see, perceive by looking.

看透 *k'an-t'eu*, to look through, comprehend.

看出 *k'an-c'huh*, to look out,

看進 *k'an-chin*, to look in,

看上 *k'an-shang*, to look up,

看下 *k'an-hsia*, to look down,

看通 *k'an-t'ung*, to look through (as, a hole), &c.

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Remark—1. Some of the completives are never used, except in the potential mood; these are omitted in the examples given.

2. This complete form has something in common with the English verbs followed by adverbs of direction: as *up, out, &c.*, “come up,” “cast up,” “throw out,” “cast down,” &c., &c.

2. The second feature peculiar to the verbal predicate to be noticed is that the two verbs of general direction, 來 *lai* and 去 *c'hü*, generally follow verbs denoting bodily or mental action. In position they come at the end of the predicate, *i.e.*, after the completeive and the object of the verb. As to their import, 來 *lai* indicates motion *toward* the speaker, and 去 *c'hü*, motion *away from* the speaker. They answer the rhetorical purpose of rounding off the predicate or the sentence when they end it.

找出來 *chao-c'hüh lai*, to hunt up; 看出來 *kan-c'huh lai*, to see, to find out; 拿出去 *na-c'huh c'hü*, take out; 挑進來 *tí'ao-chín lai*, jump in; 揸過去 *t'ai ko c'hü*, bear a cross; 渡過走 *tu-ko c'hü*, to ferry over; 拿過椅子來 *na ko yi-ts lai*, bring chairs over; 趕出那條狗去 *k'an-c'huh na tí'ao keu c'hü*, drive out that dog; 領他去 *líng t'a c'hü*, lead him away; 拿他來 *na t'a lai*, bring him (this way); 你送過信去了嗎 *ní sung-ko hsin c'hü la ma*, have you taken letters over? 他幾時回來呢 *t'a chí-sh hwei lai ní*, when is he coming back? &c., &c.

Remark.—In some connections these verbs of direction modify the meaning of the verb: 拿 *na*, to take; 拿來 *na ai*, to bring; 拿去 *na c'hü*, to take away, &c.

3. We must now consider further the subjects of *Tense* and *Mood*, as these have a fuller development under the verbal predicate than elsewhere.

1st. *Mood*. Here the potential again claims our attention. There are two methods of expressing ability or inability. (1). The first has already been given in chapter vi, when speaking of the potential. It needs only to be added here that with *all* verbs ending in a completeive, ability to perform the act expressed by the verb and its completeive is indicated by inserting 得 *teh* between the two: 看得見 *k'an-teh chien*, can see; 拿得過去 *na-teh-ko-c'hü*, can take across; 聽得出來 *tí'ng-teh c'huh-lai*, can hear him; 找得着 *chao-teh-choh*, can find; 聽得懂他的話來 *tí'ng-teh-tung t'a tih hua lai*, can understand his words; 他戒得掉鴉片 *t'a chiai-teh-tiao ya-p'ien*, he can break off opium smoking, &c., &c.

The negative, expressing inability, is formed by inserting 不 *puh* instead of 得 *teh*: 看不懂 *k'an-puh-tung*, cannot see it so as to understand it; 拿不過去 *na-puh-ko e'hu*, cannot take it across; 擡不動 *t'ai puh-tung*, cannot carry (too heavy;); 猜不透 *ts'ai-puh-t'eu*, cannot guess it; 他念不出書來 *t'a nien-puh-e'huh shu lai*, he cannot read books aloud; 我聽不明白 *wo t'ing-puh-ming-peh*, I do not understand (hear, but not so as to comprehend, do not comprehend by listening); 這事今天做不完 *che sh chin-t'ien tso-puh-wan*, this affair cannot be finished to-day; 街上熱鬧擠不動 *chiai shang jeh-nao chi-puh-tung*, the streets are crowded, one cannot "elbow" his way through; 在這裡走不開 *tsai che-li tseu puh-k'ai*, here, there not room to walk, &c.

Remark.—It is important to observe generally with reference to these completives in the potential that 來 *lai* after the negative 不 *puh* expresses simply inability without hinting at the cause of this inability; the other completives contain in the meaning of the characters used more or less clearly, the reason for this inability or ability. Thus 動 *tung*, to move, as a completive, has reference to the strength of the actor as to whether it is sufficient or not to accomplish the action of the verb; 他走不動 *t'a tseu-puh-tung*, has not sufficient strength to walk; 了 *liao*, has reference to the completion of the action, generally within a given space or time: 今日到不了 *chin-j-h tao-puh-liao*, cannot complete the journey to-day; 我們住不了這個房子 *wo-men chu-puh-liao che ko fang-ts*, we cannot occupy this whole house, i.e., it is too large for us; 開 *k'ai*, to open, refers to the space in which the action of the verb is to be performed: 我們住不開這個房子 *wo-men chu-puh-k'ai che ko fang-ts*, we cannot occupy this house, i.e., it is too small for us; 在這裡坐不開 *tsai che li tso-puh-k'ai*, there not sufficient room to sit here, and so on with other completives. (See also chapter vi, 2, 2nd, (2), b. c.)

(2). Ability or inability may be expressed by the verbs 能 *neng* and its verbal compounds, meaning natural ability, and by 會 *huei*, meaning acquired ability, skill (See chapter vi, 2, 2nd (4), *Remark* 2): 他不能走路 *t'a puh neng tseu lu*, he cannot walk; 我會寫字 *wo huei hsie ts*, I can (have acquired the skill to) write characters. This idiom, which is potential in meaning but infinitive in form, has already been given when treating of the Infinitive (see above reference), and needs no further discussion here.

Remark.—The other moods were sufficiently discussed when treating of the predicate as a whole. (See Chap. vi, 2, 2nd.)

2nd. *Tense.* What was said in Chap. vi, 2, 1st, about tense holds true here, but we must add a few more varieties of tense peculiar to the verbal predicate, to those given there.

(1). The *Aorist*. This is formed by adding to the verb the character 過 *ko*, to pass, to go by. It indicates that the action of the verb is *over and gone*. This condition of the action may be with reference to past or future time. The action is represented as being over and gone at the time indicated: 我見過他 *wo chien ko t'a*, I saw, or have seen him; 你去過北京沒有 *ni c'hü ko peh-ching muh yu*, have you (ever up to this time) been to Peking? 去過了 *c'hü ko la*, have been there; 他前年去過 *t'a c'hien nien c'hü ko*, he went year before last; 我昨天買過一本 *wo-tsoh-t'ien mai ko yih pen*, I bought a volume yesterday; 現在他已經來過了罷 *hsien-tsai t'a yi-ching lai ko la pa*, at present he has probably already come; 到下半年五點鐘我們必要講過書了 *tao hsia-pan-t'ien wu-tien chung wo-men pih-yao chiang ko shu la*, afternoon at five o'clock we will have lectured; 到明年他必死過了 *tao ming-nien t'a pih s ko la*, by next year he shall have died.

For the *negative* of this tense, when reference is had to the past, the same terms are used as with the negative perfect: 沒到過 *muh tao ko*, have not been there; 沒有看見過他 *muh yu k'an-chien ko t'a*, have not seen him, &c. When reference is had to the future, the same terms are used as with the future tense: 到明日晚上他必不到過 *tao ming-j-h wan-shang t'a pih puh tao ko*, by to-morrow evening he shall not have arrived, &c.

Remark—1. As this tense has reference to a completed act, 了 *liao* may be appended *ad libitum* to the *positive* form. This is 了 *liao* of the *completive* form not the tense sign of the perfect.

2. When the verb is followed by an infinitive dependent on it (see *Infinitive*), 過 *ko* follows the infinitive: 聽說過了 *t'ing shoh ko la*, have heard it said; 去見過他了 *c'hü chien ko t'a la*, went to see him; 沒聽講過 *muh t'ing chiang ko*, have not yet heard it preached.

3. 曾 *T'seng*, a general sign of the past, may be used with 過 *ko*: 曾說過了 *t'seng shoh ko la*, but this is bookish.

4. 了 *Liao*, in the perfect tense, is not interchangeable with 過 *ko*. The former has reference to the *completion* of the verb's action *up to*, and *continuing complete*, at the time specified, like the English perfect tenses; the latter has reference to a *definite act* of the verb *past and gone* at the time specified, somewhat like the Greek aorist.

(2). *Continued action*. The particle 着 *choh* (in some localities pronounced *ch* in this connection), added to the verb, indicates that the action of the latter is *going on* at the time in question. Thus it

sometimes is equivalent to the English present participle: 站着 *chan-choh*, standing; 坐着 *tso-choh*, sitting; 在牀上躺着 *tsai c'huang shang t'ang-choh*, lying on the bed; 那一天我赶着車子 *na yih t'ien wo kan-choh c'he-ts*, that day I was driving carts; 在書房裡念着書 *tsai shu-fang li nien-choh shu*, in the library reading. This tense is much used in subordinate clauses to indicate that the actions designated by their predicates are in process when the action of the principal predicate occurs: 他騎着馬來了 *t'a c'hi-choh mai lai lai*, he came riding on a horse; 用牀擡着送他來 *yung c'huang t'ai-choh sung tai lai*, bring him carried on a bed; 他那着書念出來 *t'a na-choh shu nien-chuh lai*, he holding a book reads aloud. This tense is also much used in narrative style with subordinate clauses as describing the circumstances: 他在那裡風颳着雨淋着實在難過 *t'a tsai na-li feng kuah-choh yü lin-choh sh-h-tsai nan ko*, be there, the wind blowing and the rain pouring, is truly in difficulty; 那個人穿着紬衣戴着頂帽實在體面 *na ko jen c'huang-choh c'heu-yi tai-choh ting-mao sh-h tsai t'i-mien*, that man, wearing silk clothes and a buttoned hat, is really handsome.

Note.—着 *choh* is much more frequently used with monosyllabic than with dissyllabic verbs, since with the latter it is generally not euphonic, yet even here it is often admissible.

Remark.—This idiom has no reference to time as present, past or future; this is determined by other words in the sentence, as in any other form of the verb.

(3). What may be called a *cessative* form is regularly formed by placing the negative 不 *puh* before the *complete* form of the verb with 了 *liao*. (See Chap. vi, 2). It indicates that the action of the verb has stopped; 不念書了 *puh nien shu la*, have stopped reading; 不見了 *puh chien la*, no longer seen, lost; 他們不聽講了 *t'a-men puh ting chiang la*, they no longer listen to explanations.

CHAPTER IX.

3. THE NOUN PREDICATE.

THESE have substantives, *i.e.*, Nouns or Pronouns in the predicate instead of adjectives or verbs.

It is a characteristic of Noun Predicates that they have *verb-copulas* to connect the subject with the predicate. The verbs serving the purpose of copulas are 是 *sh*, is, are; 做 *tso*; 作 *tsoh*, to do, make; 爲 *wei*, be, become, and verbs meaning to designate, call, style, &c. We divide on the basis of these verbs.

1. 是 *Sh* is used with the indicative. It has the range of time in the three general divisions of present, past and future: 你是那位先知嗎 *ni sh na wei hsien-ch ma*, art thou that prophet? 我不是他 *wo puh sh t'a*, I am not he; 他從前是個好人 *t'a ts'ung-ch'ien sh ko hao jen*, he formerly as a good man; 他真是個好朋友 *t'a chen sh ko hao p'eng-yu*, he truly is a good friend; 你是個財主 *ni sh ko ts'ai-chu*, you are a wealthy man; 我是個貧人 *wo sh ko p'in jen*, I am a poor man.

2. 做 *Tso* or 作 *tsoh* is used when *action* instead of simple existence is intended: 他做官 *t'a tso kuan*, he is a mandarin; 你做看門的嗎 *ni tso k'an-men-tih ma*, are you porter? As 做 *tso* is an active verb, it is used in all the moods and tenses as a copula: 做好人 *tso hao jen*, be good men; 不要做賊 *puh yao tso tseh*, do not be a thief; 他去年作過官 *t'a c'hü-nien tsoh ko kuan*, last year he was a mandarin; 你該做好漢子 *ni kai tso ko hao han-ts*, you ought to be a good fellow.

Remark—1. 當 *Tang* either alone, or with 做 *tso*, is used as a copula in the sense of *acting the part of*: 他們當兵的 *t'a-men tang ping tih*, they serve as soldiers; 當做先生 *tang-tso hsien-sheng*, fill the place of a teacher.

2. In bookish style 爲 *wei* is used for 是 *sh* or 做 *tso*: 甚麼爲良心 *shen-mo wei liang-hsin*, what is conscience; 在世爲人 *tsai sh wei jen*, to live in the world.

3. 爲 *Wei* is used colloquially in the infinitive with an accusative after verbs denoting to call, style, &c.; also in the corresponding passive form: 稱他爲救主 *c'heng t'a wei chiu-chu*, call him savior; 封他爲神 *feng t'a wei shen*, exhalt him to be a god; 立你爲皇帝 *lih ni wei huang-ti*, elevate you to be Emperor; 派你爲差使 *p'ai ni wei c'hai-sh*, appoint you as an official messenger; passive: 他稱爲救主 *t'a c'heng wei chiu-chu*, &c.

Remark—1. When action is prominent (see 2 above), *tso* in thoroughly colloquial style takes the place of *wei*: 他們派了你做教師 *t'a-men p'ai liao ni tso chiao-sh*, they set you apart to be a missionary.

2. When the noun in the predicate is a proper name, the copula (in this case 做 *tso*; 作 *tsoh*) may be omitted: 他名叫張 *t'a ming chiao chang*, his name was called Chang.

3. When there is merely a supposition that the subject is identical with the predicate, it is expressed by the compound verb 以爲 *yi-wei*, literally, "take to be," the subject (which here becomes an accusative with the infinitive comes in between the two parts of the verb: 以他爲朋友 *yi t'a wei p'eng-yu*, take him to be a friend; 他們以這個爲希奇 *t'a-men yi che-ko wei hsi-c'hi*, they considered this strange, &c. The same idiom may be given more colloquially by substituting 算做 *suan-tso*, or 算是 *suan-sh*; 當做 *tang-tso*; 當可 *tang k'o*, &c., to take, or reckon, to be: 當他可恥的 *tang t'a k'o c'h tih*, consider him as something to be ashamed of.

CHAPTER X.

THE MODIFIERS OF THE PREDICATE.—1. THE ADVERB.

ADVERBS may be classified as follows:—

1. *Monosyllabic*. 1st. Real adverbs, as 再 *tsai*, again, 狠 *hen*, very; 甚 *shen*, very; 太 *tai*, too, very; 最 *tsuei*, very; 纔 *ts'ai*, just now, then; 不 *puh*, not, &c.: 再來 *tsai lai*, come again; 太多 *t'ai to*, too many, very many; 甚高 *shen kao*, very high; 最大 *tsuei ti*, very large.

2nd. Words taken from other parts of speech; as 先 *hsien* before (in time); 後 *heu*, behind; 上 *shang*, ascend; 至 *ch*, to arrive at, as an adverb, extremely, &c.; 先知 *hsien ch*, to foreknow; 上來 *shang-lai*, come up; 至聖 *ch sheng*, extremely holy; 就來 *chiu lai*, come at once (*chiu*, to approach), &c.

2. *Disyllabic*. 1st. Repetition or combination of monosyllabic adverbs, as 剛剛 *kang-kang*; 剛纔 *kang-ts'ai*, just now; 先前 *hsien c'hien*, formerly; 然後 *jan heu*, afterwards. So also adverbs in combination with verbs, especially with 來 *lai*; as 後來 *heu-lai*, afterwards; 原來 *yüen-lai*, 本來 *pen-lai*, originally, &c.

2nd. Adverbs ending with 然 *jan*, thus as 徒然 *t'u-jan*; 枉然 *wang-jan*, in vain; 偶然 *eu-jan*; 忽然 *huh-jan*, suddenly; 自然 *ts-jan*, of course; 顯然 *hsien-jan*, openly, &c. This class is limited in number.

3rd. Adverbs composed of a noun or a numeral and some other word, or of an adjective and noun and similar combinations, as 竭力 *chieh-lih*, with the whole strength; 加倍 *chia-pei*; doubly; 同心 *t'ung-hsin*, unitedly; 一直 *yih ch-h*, and 筆直 *pih-ch-h*, straight on; 一同 *yih t'ung*; 一塊兒 *yih-k'uai-er*, together; 一路 *yih lu*, all the way; 一心 *yih-hsin*, with all the heart, &c. Ex.: 他枉然做工 *t'a wang-jan tso kuang*, he works in vain; 恐怕他偶然來到 *k'ung-p'a t'a eu-jan lai tao*, lest he arrive suddenly; 我們自然去

wo-men ts-jan chü, we of course go; 要一直往前走 *yao yih ch-h wang c'hien tseu*, must go straight forward; 我們一同走 *wo-men yih-t'ung tseu*, we go together; 同心辦事 *t'ung-hsin pan sh*, unitedly manage affairs; 一路幫助 *yih-lu pang-chu*, help all the way, &c.

As to *position*, the above varieties of the adverb simply precede the verb they modify without the particle 的 *tih*, to connect them.

We come now to

3. *Adjective-Adverbs, i.e.*, words that may qualify nouns or verbs without change of form. Whether they are adjectives or adverbs depends entirely on the character of the word they modify. Thus 快 *k'uai*, sharp; 快刀 *k'uai tao*, sharp knives; 快走 *k'uai tseu*, walk fast; 早 *tsao*, early; 早起 *tsao c'hi*, to rise early; 好 *hao*, good; 好待 *hao tai*, treat well, &c. Often the adjective is duplicated in becoming an adverb for the sake of emphasis: 白 *peh*, white; 白白的跑 *peh-peh tih p'ao*, to run in vain; 平安 *p'ing-an*, peaceful; 平平安安的走 *p'ing-p'ing-an-an tih tseu*, go in peace; 快快的來 *k'uai-k'uai tih lai*, come quickly, &c. It will be seen that in this class, when the adverb has more than one syllable (from duplication or otherwise), it is generally connected with the verb by 的 *tih*, similar to adjectives. This variety of adverbs is very large, in fact, by using 的 *tih*, we may coin almost any phrase that we wish to modify the adverb.

Remark.—Thus also anomatopoeic adverbs are formed: 唿唿的 *huh-huh tih*, sound of wind blowing; 哈哈的 *hah-hah tih*, sound of laughter, &c.

4. *Demonstrative Adverbs* are formed by adding to the demonstratives 這 *che* and 那 *na* the characters 麼 *mo*; 麼着 *mo-choh*; 麼樣 *mo-yang*; or 樣 *yang*: as 這麼 *che-mo*; 這麼着 *che-mo-choh*; 這麼樣 *che-mo-yang*; 這樣 *che-chang*, all meaning thus, or in this way; 那麼 *na-mo*; 那麼着 *na-mo-choh*, &c., meaning thus, or in that way; 這麼說 *che-mo shoh*, to speak thus; 那麼樣辦事不行 *na-mo-yang pan sh puh hsing*, to manage affairs in that way will not do; 這麼看起來 *che-mo k'an-c'hi lai*, thus you may begin to see.

Remark.—The book word 如此 *ju-t's*, thus (lit. like this) is much used in the colloquial; 如此看來 *ju-ts k'an-lai*, thus it will be seen; 也是如此 *ye sh ju-t's*, is also thus.

5. *Interrogative Adverbs* are formed by adding the same words above given to the interrogatives 怎 *tseu*, how? and 多 *to*, how much? 怎麼樣說呢 *tseu-mo-yang shoh ni*, how is one to speak?

昨天怎麼沒來過 *tsoh-t'ien tsen-mo muh lai ko*, how is it that you did not come yesterday? 這件事怎麼辦 *che chien sh tsen-mo pan-fah*, how is this affair to be managed? 多麼大 *to-mo ta*, how large?

Remarks—1. Other interrogative adverbs are the book words 如何 *ju-ho* and 何以 *ho-yi*, and the more colloquial 豈 *c'hi*, how? 難道 *nan-tao*, 難說 *nan-shoh*, is it possible? (lit. hard to say); 豈是這樣呢 *c'hi sh che yang ni*, how, or why is it thus? 豈不是好嗎 *c'hi puh sh hao ma*, is it not good? 難道要殺他嗎 *nan-tao yao shah t'a ma*, you don't say that you are going to kill him? So also 焉 *yeu* and 那裡 *na-li* how; implying a negative answer: 死人焉能復活呢 *s jen yeu neng fuh-hoh ni*, how can the dead arise? 本地人那裡會說外國話呢 *pen-ti jen na-li hwei shoh wai-kueh hua ni*, how (lit. where?) can natives speak foreign languages?

2. The above interrogative adverbs (except 豈 *c'hi* and 難道 *nan-tao*; 難說 *nan-shoh*), have the same correlative uses as the interrogative pronouns: 他告訴你怎麼做你就怎麼做 *ta kao-su ni tsen-mo tso ni chiu yao tsen-mo tso*, you must do just as he tells you; 要多麼大做多麼大 *yao to-mo ta tso to-mo ta*, make it as large as you want it.

6. *Adverbs of place* are formed by adding to the demonstratives 這 *che* and 那 *na*, the locative terms 裡 *li*, inside; 邊 *pien*, side; 面 *mien*, face; and 頭 *t'eu*, end: 這裡 *che-li*, here; 那裡 *na-li*, there; 那邊 *na-pien*, on that side; 那面 *na-mien*, on that side; 這頭 *che t'eu*, at this end, &c. Similar combinations are made by placing before the words 邊 *pien*, 面 *mien* and 頭 *t'eu* the characters 前 *c'hien*, before; and 後 *heu*, after: 前邊 *c'hien-pien*; 前面 *c'hien-mien*, before; 後面 *heu-mien*; 後頭 *heu-t'eu*, behind, &c.

Nearly every variety of adverbs above given may be used as predicates: exceptions generally are Nos. 1 and 2, 1st. When used as predicates, they of course became descriptive adjectives: 那件事是這麼的 *na chien sh sh che-mo tih*, that affair is thus; 在這裡傳道是白白的 *tsai che-li c'huan tao sh peh-peh tih*, to preach here is vain; 這是怎麼樣呢 *che sh tsen-yang ni*, how is this? 坐火輪車子是快快的 *tso ho-luen-c'he-ts sh k'uai-k'uai tih*, to travel by rail is very speedy; 看書容易 *k'an shu yung-yi*, to read is easy; 寫字難 *hsie ts nan*, to write is difficult.

Remarks—1. In this construction when an action is the subject (as in the last three or four examples), the verb is in the infinitive and is construed as a substantive.

2. Although the position of the adverb as such is before the predicate, it is not always certain as to whether it follows the subject or begins the sentence, the subject following it. It may be said generally that long or important adverbs begin the sentence: 後來他說 *heu-lai t'a shoh*, afterwards he said; 這麼著我不去 *che-mo-choh wo puh c'hū*, if this is the case, I am not going; 今天他不來 *chin-ti'en t'a puh lai*, to-day he is not coming.

CHAPTER XI.

2. ADVERBIAL CLAUSES.

THESE form quite an important part of adverbial modifiers. They may be divided into—1, *Prepositional*; 2, *Locative*; and 3, *General Introductory Clauses*.

1. *Prepositional Clauses*. These clauses are introduced by prepositions. Many words used in a prepositional construction are really verbs, but as the idiom is the same, they will here be classed as prepositions, in order to complete the list. They may be classified as follows:

1st. *Locative Prepositions* referring to *rest in*, or *motion to*, or *from* the noun before which they are placed. These are 於 *yü*, 乎 *hu* (both bookish), denoting vaguely proximity to a place; 在 *tsai*; 當 *tang* (with time) at, in; 自 *ts*; 從 *ts'ung*; 自從 *ts-ts'ung*; 打 *ta*, from; 等 *teng* (to wait); 到 *tao*; 等到 *teng tao*; 至 *ch*, until up to; 臨 *lin*, at the time of; 向 *hsiang*; 望 *wang*; 往 *wang*; towards; 上 *shang*; 下 *hsia*; 對 *tuei*, to, over against; 與 *yü* (bookish); 同 *t'ung*; 和 *ho*, with: 在天上 *tsai t'ien shang*, in heaven; 在上海 *tsai shang-hai*, at Shanghai; 從關東來了 *ts'ung kuan-tung lai la*, came from Manchuria; 自古至今 *ts ku ch chin*, from ancient times till now; 這個和那個比量 *che-ko ho na-ko pi-liang*, compare this with that; 同他說話 *t'ung-ta shoh hua*, talk with him; 對他說話 *tuei t'a shoh hua*, talk to him; 向他說話 *hsiang-t'a shoh hua*, talk at him; 望我討錢 *wang wo t'ao c'hien*, beg cash of me, &c.

Remark—1. 在 *tsai*, in the predicate uniformly has its proper meaning of to be, exist, consist in: 他在屋裡 *t'a tsai wuh li*, he is in the house; 書在桌子上 *shu tsai choh-ts shang*, books are on the table; 神在天上 *shen tsai t'ien shang*, God is in heaven.

The following particulars may be specified.

(1). When followed by a substantive without a locative, it means to depend on, to consist in: 信不信在你 *hsin puh hsin tsai ni*, whether you believe or not remains with you; 不在說話乃在行為 *puh tsai shoh-hua nai tsai shing-wei*, it does not consist in words, but in acts.

(2). Followed by 家 *chia*, without a locative, it means "to beat home." 他不在家 *t'a puh tsai chia*, he is not at home; 到晚上纔在家 *tao wan shang ts'ai tsai chia*, will be at home by evening.

(3). When standing alone, 在 *tsai* means "to be living." 你的父母在不在 *ni tih fu mu tsai puh tsai*, are your parents living? 還在 *huan tsai*, still living.

2. The prepositions 和 *ho*, 同 *t'ung* and 與 *yü* may be followed at the end of the sentence by the phrases 一同 *yih t'ung*, 同在 *t'ung tsai*, 一塊兒 *yih k'uai-er*, together with; 一樣 *yih yang*; 一般 *yih pan*; like, &c.: 和他同在 *ho t'a tung tsai*, together with him; 同你一塊兒 *t'ung ni yih k'uai-er*, together with you; 與他一樣 *yü t'a yih yang*, like him; 和你一塊兒去 *ho ni yih k'uai-er chü*, go in company with you. (Compare chap. vii., 1, 2nd (1), *Item*. 1).

3. 於 *yü* is used colloquially in expressions modeled after *wen-li*: 於是 *yü sh* (lit. at this) thereupon; 歸於 *kuai yü*, to belong to, return to; 至於如此 *ch yü ju-t's*, as far as this, to this point.

2nd. *Prepositions of Advantage.* These are 給 *chih*, 把 *pa* (in southern mandarin), 與 *yü*, to, for; 因 *yin*, 爲 *wei*, 因爲 *yin-wei*, 因着 *yin-choh*, 爲了 *wei liao*, 爲的 *wei-tih*, 爲着 *wei-choh*, because of, on account of; 替 *t'i*, 代 *tai*, 替代 *t'i tai*, instead of: 給我做工 *chih wo tso kung*, work for me; 與你無益 *yü ni wu yih*, of no advantage to you; 爲他做的 *wei t'a tso tih*, done on his account; 因信得稱爲義 *yin hsin teh ch'eng wei yi*, on account of faith to be pronounced righteous; 替你做工 *t'i ni tso kung*, work in your stead; 替他代求 *t'i t'a tai c'hiu*, entreat in his stead, &c.

Remark.—The prepositions 因 *yin* and 爲 with some of their compounds may be strengthened by 緣故 *yüen-ku*, cause, reason, following the noun: 緣故 *yüen-ku* is generally construed in the possessive after the noun: 爲了你的緣故 *wei liao ni tih yüen-ku*, on your account; 因他來的緣故 *yin t'a lai tih yüen-ku*, because of his coming.

3rd. *Prepositions denoting Manner*, as 按 *an*; 按着 *an-choh*; 照 *chao*; 照着 *chao-choh*, according to; 憑 *p'ing*; 據 *chü*, to prove by; 依 *yi* and 在 *tsai* (with a verbal phrase following) in accordance with: 按着規矩辦事 *an-choh kwei-chü pan sh*, manage affairs according to rule; 照着律法 *chao-choh lüh-fah*, according to law; 憑他說 taking as proof what he says; 依你的話 *yi ni tih hua*, according to your words; 在我看來 *tsai wo k'an lai*, in my view of the case, &c.

4th. Prepositions preceding the means, agent, &c., as 使 *sh*, to use, by means of; 被 *pei*, by (with a personal agent); 拿 *na*, to take, make use of; 用力殺他 *yung tao shah t'a*, kill him with a knife; 拿錢買東西 *na c'hien mai tung-hsi*, make use of cash to buy things; 被他殺掉 *pei t'a shah-tiao*, killed by him; 使鎗被他打殺 *sh c'hiang pei t'a ta-shah*, killed by him with a gun; 被強盜搶奪 *pei c'hiang-tao c'hiang-toh*, taken by robbers, &c.

2. *Locative Clauses.* These are formed of a substantive followed by a word *locating* the action of the predicate with reference to the substantive. Locative Phrases may be divided into 1st, those of place; 2nd, those of time.

1st. *Locative Clauses denoting location in space.* The locatives here used are the points of the compass, as 東 *tung*, east; 西 *hsi*, west; 南 *nan*, south; 北 *peh*, north, &c., and such terms as 中間 *chung-chien*; 當中 *tang-chung*, in the centre, among; 裡 *li*; 中 *chung*, in, among; 外 *wai*, outside; 邊 *p'ien*; 旁邊 *p'ang-p'ien*, side, by the side of; 左邊 *tso-p'ien*, left side; 右邊 *yu-p'ien*, right side; 上 *shang*, above; 下 *hsia*, below, &c.; 城裡 *ch'eng li*, in the city; 屋裡 *wuh li*, in the house; 門外 *men wai*, outside the door; 棹子上有書 *choh-ts shang yu shu*, on the table are books; 你們裡頭 *ni men li*, in, among you; 他們當中 *t'a-men tang-chung*, among them, &c.

It will be seen now that locative clauses are simply locative prepositional clauses viewed from a different standpoint. (See above 1, 1st). As a general rule in these locative clauses a preposition precedes and a locative follows the substantive. We now note the principal exceptions to the rule.

1. The locative is omitted (1), after the proper nouns of places: 在上海 *tsai shang-hai*, at Shanghai; 從北京 *ts'ung peh-ching*, from Peking; 到杭州 *tao hang-chow*, to Hangchow, &c.

(2). After the idiomatic uses of 在 *tsai*, given under 1, 1st, *Rem.* 1 above (see examples there given).

2. With reference to the omission of prepositions it may be said (1), that in the ordinary construction of the sentence, 在 *tsai* may or may not be used in a locative phrase *used attributively*. Thus, we may say 棹子上有書 *choh-ts shang yu shu*, or 在棹子上有書 *tsai choh-ts shang yu shu*, on the table are books, &c.

(2). The other locative prepositions indicating motion to or from a place are required, except that 從 *ts'ung*, and its compounds may be omitted in what we shall call the "descriptive constructions." (See chap. xv); 我是北京來的 *wo sh peh-ching lai tih*, I am from Peking. But even here the prepositions can always be used.

Note.—Locatives are used only with those prepositional phrases where rest in motion to, or motion from, a place is indicated.

Remarks—1. When separations from the substantive is intended, it may generally be denoted by the character 以 *yi* placed before the locative: 地以上 *ti yi shang*, above the earth; 除他以外 *c'hu t'a yi wai*, besides him; 之 *ch* may take the place here of 以 *yi*. The amount of separations is given by a numerical term following the locative; 以 *yi* is then not used: 離這裡三百里 *li che-li san peh li*, distant from here 300 li; 頭上三尺有神明 *t'eu shang san c'h-h yu shen-ming*, three feet above one's head there is divine light; 離我們不遠 *li wo-men puh yuen*, not far from us; 門外一丈有牆壁 *men wai yih chang yu c'hiang pih*, ten feet outside the gate there are walls.

2. With pronouns the locative adverbs 這裡 *che li* and 那裡 *na-li* must be used when the locality of the person and not the person is intended; 在你那裡 the place where you are; 在我這裡 *tsai-wo che-li*, where I am, here.

3. Often a locative is not preceded by a noun. Its construction is then the same as that of any other adverb or adjective: 我是上頭來的 *wo-sh shang t'eu lai tih*, I am come from above; 外頭有許多人 *wai-t'eu yu hsü-to jen*, outside are very many men; 裡邊的房子 *li-pien tih fang-ts*, houses that are inside; 底下人 *ti-hsia jen*, underlings.

Locative Clauses of Place used predicatively. Here they denote the *terminus ad quem* of the verb's action.

在 *tsai* has two uses in the predicate. (1) When there is no other verb in the sentence, it is itself a verb with the meaning "is," "are," &c.: 書在棹子上 *shu tsai choh-ts shang*, books are on the table; 他在裡頭 *t'a tsai li-t'eu*, he is inside. In this idiom it cannot be omitted; (2) When there is a previous verb, in *tsai* has the meaning "so as to be;" but in this idiom it may be omitted: 擺書在棹子上 *pai shu tsai choh-ts*, place books (so as to be) on the table; 把水倒缸裡 *pa shuei tao kang li*, take water (and) pour (it) into the stone jar.

The other prepositions are construed like 在 *tsai*, under (2) above; but are not omitted: 送他到城裡 *sung t'a tao c'heng li*, accompany him to within the city; 趕狗到門外 *kan keu tao men wai*, drive dogs out of the door. The preposition here becomes really a verb. (Comp. chap. xii., 3, 2nd). Thus verbs are freely used in this construction where in English we use prepositions: 救我們

出罪 *chiu wo-men c'huh tsuci*, save us from sin; 保你免死 *pao ni mien s*, protect you from death; 救靈魂上天堂 *chiu ling-huen shang t'ien t'ang*, save souls into heaven, &c.

4. The difference between the attributive and predicative positions of the locative clause is that in the former position it describes the *sphere* of the verb's action; in the latter it indicates the *tendency* or *result* of the action; 在棹子上擺書 *tsai choh-ts shang pai shu*, means that the action of arranging books goes on upon the table, it begins and ends there; 擺書在棹子上 *pai shu tsai choh-ts shang*, means that the *end* of the action is upon the table, but it begins somewhere else; so 在屋裡走 *tsai wuh li tseu*, to walk inside the house; 走在屋裡 *tseu tsai wuh li*, a walk that *terminates* in the house. (Compare Greek *ἐν*.)

5. *General direction* is indicated by the verb of motion 往 *wang*, followed by a locative: 往東 *wang-tung*, eastward; 往下 *wang-hsia*, downward; 往上跑 *wang shang p'ao*, run upward, &c.

2nd. *Locatives denoting location in Time.* The locatives here used are 裡 *li*, 間 *chien*, in (with months and years); 先 *hsien*, before; 後 *heu*, before; 以上 *yi shang*, above, before; 往下 *wang hsia*, downward, afterward, &c. With *general* designations of time, as 時 *sh*, 時候 *sh heu*, no locative may be used when the *same* time is meant. The prepositions are used here as with locatives in space, which see. Here 當 *tang* must be added to the list of prepositions used *attributively* only with the same meaning as 在 *tsai*. It must be noticed further that with locatives denoting *priority* in time the preceding predicate must be negative. Finally, the general designations 時 *sh*, 時候 *sh-heu*, and the locatives 先 *hsien* and 後 *heu* are generally connected to the preceding noun by 之 *ch*, 以 *yi*, or, in the case of 時候 *sh-heu*, by 的 *tih*: 他來的時候 *t'a lai tih sh-heu*, at the time of his coming; 在那個時候 *tsai na ko sh-heu*; 那個時候 *na ko sh-heu*; 當那時 *tang na sh*, &c., at that time; 創造天地以後 *c'huang-tsao ti'en ti yi heu*, after the creation of heaven and earth; 他來之後 *t'a lai ch heu*, after he came; 他未曾來之先 *t'a wei t'seng lai ch hsien*, before he came; 救主沒有降世以先 *chiu chu muh yu Chiang sh yi hsien*, before the Savior's advent; 康熙沒坐位以上 *K'ang-hsi muh tso wei yi shang*, before K'ang-hsi sat on the throne; 康熙年間 *K'ang-hsi nien chien*, during the time of K'ang-hsi; 六月裡 *luh yüeh li*, in the sixth month.

Remark.—1. As with locatives of place, the amount of time before or after an event is given by numerical phrases following the locative. 從康熙往下三百年 *ts'ung K'ang-hsi wang hsia san yeh nien*, from K'ang-hsi down for 300 years; 救主沒有降世以先一千年 *chiu chu muh yu chiang sh yi hsien yih c'hien nien*, 1,000 years before the Savior's advent.

Note.—An exception occurs with reference to position under the above rem., when no verb is given. The amount of time may then precede or follow the locative: 三年後 *san nien heu*, as 後三年 *heu san nien*, three years after.

2. When no noun precedes, the locative has the same construction as an ordinary adverb: 以後 *yi heu*, afterwards; 以先 *yi hsien*, before, &c. (See above 1st, Rem. 3).

Further examples of locative clauses with prepositions: 當時 *tang sh*, at that (or the same) time; 當光緒做皇帝之先 *tang Kuang-hsü wei tso huang-ti ch hsien*, before Kuang-hsü was emperor; 到他來的時候 *tao t'a lai tih sh-heu*, until the time of his coming; 從神創造天地以來 *ts'ing shou c'huang-tsao t'ien ti yi lai*, from the time that God created heaven and earth; 臨終的時候 *lin ching tih sh-heu*, when the end comes, &c.

3. *General Introductory Clauses.* These are exceedingly varied in character. It is rather the *position* that can be defined than the character of the clauses that may be used. The general office of these Clauses is to stand before the sentence and thus introduce it, in a general way modifying the whole or part of the sentence. They stand at the head as being the most emphatic position. They may form the logical subject of the sentence, if suitable; but the grammatical subject may generally be inserted in its proper place after them. These introductory clauses are very common in colloquial. We may divide them as follows:

1st. *Dissyllabic or Polysyllabic Adverbs* giving the general character or circumstances of the thought; as 原來 *yüen-lai*, 本來 *pen-lai*, originally; 究竟 *chiu-ching*, after all; 到底 *tao-ti*, finally; 如此 *ju-t's*; 這麼着 *che-mo-choh*, thus, &c.; 原來不是這麼樣 *yüen-lai puh-sh che-mo-yang*, originally it was not thus; 到底你有甚麼意思 *tao-ti ni yu shen-mo yi-s*, to come to the point, what is your intention?

Remark.—These adverbs, if they have no more than two syllables, may precede or follow the subject. (See Chap. x, 6, Rem. 2).

2nd. *Locative clauses of time* (see above 2nd), very generally serve as introductory clauses. 康熙年間天下大興旺了 *K'ang-hsi nien chien t'ien-hsia ta hsing-wang lu*, during the time of K'ang-hsi the empire prospered greatly; 當他來的時候我有病 *tang t'a lai tih sh-heu wo yu ping*, at the time he came I was ill; 當時有許多人死了 *tang-sh yu hsü-to jen s la*, at that time there were many persons died.

3rd. *A general subject* may be stated first after which particulars may be given. This general subject itself may be introduced by such phrases as 論到 *hun-tao*, 講到 *chiang-tao*, to discuss, &c. If the grammatical subject is a person, it is generally inserted after the clause: 論到舊約律法是聖善的儀禮是純潔的 *luen-tao chin-yoh, lüh-fah sh sheug-shan tih yi-li sh c'huen-chie tih*, as to the Old Testament, its laws are holy, its ceremonies pure; 李大哥呢他已經五十歲了 *Li ta ko ni, t'a yi-ching wu shh sui lu*, as to brother Li, he is already 50; 北邊的人個子大些 *peh-pien tih jen ko-ts ta-hsie*, as to northern people, they are rather large in stature; 出門的人他們該多帶些錢 *c'huh men tih jen t'a-men kai to tai hsie c'hien*, for those that go abroad it is necessary to carry a little more money; 論外國人他們大概有些學問 *luen-tao wai-kueh jen, t'a-men ta-kai yu hsie hsioh-wen*, as to foreigners they generally have a little education. (Comp. chap. iv., 3).

CHAPTER XII.

THE VARIOUS FORMS OF THE PREDICATE.

1. *Transitive and Intransitive Forms of the Verbal Predicate.*

THERE is in Chinese no distinction between transitive and intransitive verbs. Any verb may be transitive or intransitive, dependent on its having or not having an object. Perhaps every verb in the language may be used transitively when occasion so requires.

1. Hence, the general rule, a verb in colloquial mandarin never has a preposition with an object *after the verb*. Apparent exceptions will be noticed in their proper places: 走路 *tseu lu*, to walk on the road; 坐轎子 *tso chiao-ts*, to sit (ride) in a sedan; 上京 *shang ching*, to go to the capital; 走外江 *tseu wai Chiang*, to go along the outside river; 走中間 *tseu chung-chien*, to go along the middle; 水要倒缸 *shuei yao tao kang*, the water you must pour into the stone jar; 書要擱窗臺上 *shu yao koh c'huang-t'ai shang*, the books must be placed on the window sill; 煤盛袋子裡了 *mei c'heng tai-ts li la*, coal is put into bags, &c., &c.

Note.—It will be seen from the above examples that it is not necessary to insert before the object the word 在 *tsai* (to exist) as a preposition. More of this hereafter.

Remarks.—1. When no object is intended, the verb of course is intransitive: 他們走了 *t'a-men tseu-la*, they have gone; 小孩子睡覺 *hsiao hai-ts shuei-chiao*, the little child is asleep; so where the object has already been mentioned, as in questions, it is often omitted in the answer: 付了錢麼 *fu la c'hien ma*, have you paid the money? 付了 *fu-la*, I have.

2. In some cases the verb is repeated, as if to supply the lack of an object: 走走 *tseu tseu*, or 走一走 *tseu yih tseu*, to take a walk, walk a little; 打一打 *ta yih ta*, give it a lick, &c.

2. The object together with its modifiers, in the normal construction of the sentence, comes directly after the verb, as in English: 我在街上見過他 *wo tsai chiai shang chien-ko t'a*, I saw him on the street; 他蓋着一處好看的房子 *t'a kai-choh yih c'hu hao-k'an tih-fang-ts*, he is building a beautiful house; 我那一天在家裡念着書 *wo na-yih t'ien tsai chia li nien-choh shu*, that day I was at

home reading books. The "tense-signs" 了 *liao* and 過 *ko*, and 着 *choh*, being considered part of the verb, of course precede the object: 你去過北京麼 *ni c'hü-ko peh-ching ma*, have you been to Peking? 我見過他 *wo chien-ko ta*, I saw him; 他到了家 *t'a tao-la chia*, he has gotten home; 他趕着車子 *t'a kan-choh c'he-ts*, he is driving carts.

3. The *Secondary Object*. This 1st, *Precedes* the direct: 送他一管筆 *sung t'a yih kuan pih*, present him with a pen; 給我一塊洋錢 *chih wo yih k'uai yang c'hien*, give me one dollar; 天父賜我們大恩 *ti'en fu t's wo men ta en*, the Heavenly Father bestows upon us much, or great grace.

2nd. When the secondary object also has a verb, both follow the primary object, as being in *order to*, the *terminans ad quem* of the primary object: 捎信給他 *shao hsin chih t'a*, send a letter (to give) to him; 買書給你 *mai shu chih ni*, buy books for you; 送我上船 *sung wo shang c'huan*, accompany me to the boat; 趕狗子到門外 *kan keu-ts tao men wai*, drive dogs (to) outside the gate; 擺書在桌子上 *pai shu tsai choh-ts shang*, place books upon (so as to be on) the table; 送他到城裡 *sung t'a tao c'heng li*, accompany him to (within) the city; 騎馬在路上 *c'hi ma tsai lu shang*, to ride horses upon the road; 掉在地上 *tiao tsai ti shang*, to fall on the ground, &c., &c. (See chap. xi., 2, 1st after Rem. 3).

3rd. When the first object is not present, both verbs come before the second object; in this case the second verb fills the place of a preposition: 講與他們 *chiang yü t'a-men*, explain it to them; 分給你們 *fen chih ni-men*, divide to you; 遞給他們 *ti chih t'a-men*, hand to them; 把銀子送給難民 *pa yin-ts sung chih-nan min*, give silver to the sufferers.

4. A secondary accusative may follow the direct object showing the extent of the verb's action: 罰他十塊洋錢 *fah t'a sh-h k'uai yang-c'hien*, fine him ten dollars; 偷了我三件衣裳 *t'eu liao wo san chien yi-shang*, stole from me three pieces of clothing; 問他甚麼意思 *wen t'a shen-mo yi-s*, ask him the meaning; 求我五塊錢 *c'hiu wo wu k'uai c'hien*, beg of me five dollars; 問他安 *men t'a an*, ask after his welfare, &c.

CHAPTER XIII.

2. ACTIVE AND PASSIVE CONSTRUCTIONS.

THE distinction between the active and passive forms of the verb is not always clearly marked as in the English. Often in fact, a clear distinction is unnecessary. We give a few general rules with reference to active and passive constructions.

1. When the action of the verb is *completed* by either (1) 了 *liao*, (2) a *completive*, (3) a *sequent*, or (4) a secondary object denoting the *terminus ad quem*, the verb is active when it has an object, passive when it has no object: 他擱了書在棹子上 *t'a koh-la shu tsai choh-ts shang*, he placed books on the table; 書擱在棹子上 *shu koh tsai choh-ts shang*, books are placed on the table; 我點了燈 *wo tien-la teng*, I lighted the lamps; 燈都點了 *teng tu tien-la*, the lamps are all lighted; 我未曾定規 *wo wei-t'seng ting-kuei*, I am not yet decided; 我未曾定規這件事情 *wo wei-t'seng ting-kuei che chien sh-c'hing*, I have not yet decided this matter; 掉了在路上 *tiao-la tsai-lu shang*, dropped on the road; 門關上了 *men kuan shang-la*, the door is closed.

Remark.—1. This form of passive of course applies generally to verbs that can also be used in an "active transitive" sense.

2. When it is desired to designate the *agent* in the above passive construction, it assumes a *descriptive* form, the agent being introduced by 是 *sh*, and followed by the predicate; active: 誰做這個 *shuei tso che ko*, who does this? Passive: 這個是誰做的 *che ko sh shuei tso tih*, who is this done by? 那個放這本書在地上 *na-ko fang che pen shu tsai ti shang*, who threw this book on the floor; 這本書是那個放在地上的 *che pen shu sh na-ko fang tsai ti shang tih*, by whom was this book thrown on the floor; 這話是你說的嗎 *che hua sh ni shoh tih ma*, were these words spoken by you? 是他說的 *sh ta shoh tih*, they were spoken by him.

2. A formal passive occurs when a person is the sufferer as well as the actor. The verb 被 *pei*, to cover, becomes in this construction the sign of the passive. The subject may or may not be expressed. The construction is similar to the English passive: 被他殺了 *pei t'a shah-liao*, killed by him; 被殺 *pei shah*, to be killed; 被你所愛

pei ni so ai, those loved by you; 他們都被兵丁殺盡了 *t'a-men tu pei ping-ting shah-chin-liao*, they were all killed by soldiers; 被賊掠了 *pei tsih lioh-liao*, captured by thieves; 被害 *pei hai*, to be injured by a person; 受害 *sheu hai* may mean that the injury comes from some other source.

Note.—This construction is not confined to persons, though properly used only when they are the agents and receivers.

Remark.—**叫** *chiao*, to cause, is used in some parts of northern China instead of **被** *pei*.

3. There are a few verbs that with an active construction have a passive meaning. Such are **受** *sheu*, to receive (in a suffering sense); **蒙** *meng* (lit. to cover) to be favored with; **挨** *ai*, to rub against, come into contact with; **見** *chien*, to seem; **奉** *feng*, to receive from a superior; 他挨了打 *t'a ai-la ta*, he received a beating; **受苦** *sheu k'u*, to suffer; **蒙恩典** *meng en-tien*, to be favored with grace; **奉命令** *feng ming-ling*, to receive command, to be commanded; 他見好 *t'a chien hao*, he seems to be well.

Remark.—That these are not real passives is seen when the agent is given: **蒙皇上的恩典** *meng huang-shang tih en-tien*, receive the Emperor's favor; **奉神的差遣** *feng shen tih c'hai-c'hien*, to receive commission from God; **挨官府的打** *ai kuan-fu tih ta*, to receive a beating from the mandarin.

CHAPTER XIV.

3. INTERROGATIVE CONSTRUCTIONS.

(For questions not requiring a categorical answer, see *Interrogative Pronouns*, Chap. iii., 2, 3rd; also *Interrogative Adverbs*, Chap. x., 5).

For questions requiring categorical answers "yes" or "no," there are two main constructions.

1. Repeating the predicate with a negative (不 *puh*, for the present or future; 沒 *muh*, 沒有 *muh yu*, for the past). In this construction the questioner simply places before the party questioned both the *positive* and *negative* sides of the predicate, and the latter shows which of the two he accepts by repeating it: 他來了沒有 *t'a lai-liao muh yu*, or 沒來 *muh lai*, has he come? 沒來 *muh lai*, no; 你去不去 *ni c'hü puh c'hü*, are you going or not? 不去 *puh c'hü*, no; 你買了什麼沒有 *ni mai-liao sheu-mo muh yu*, have you bought anything? 買了 *mai-la*, yes, have bought. 他今天念書不念 *t'a chin-t'ien nien shu puh nien*, is he studying to-day? 念書 *nien shu*, yes, he is.

Remarks.—1. In the negative part of the predicate and in the answer there is quite a good deal of latitude as to how much of the predicate—modifiers, object, &c.—is to be repeated.

In the question at least the negative adverb with the following predicate (adjective, verb or noun) noun must be repeated; more may be repeated, but is not essential. In the answer, when negative, only the negative adverb is necessary, but also the whole sentence may be repeated: 那個人是不是他 *na ko jen sh puh sh t'a*, is that man he? 不 *puh*, no; 他今天來了沒有 *t'a chin-t'ien lai-la muh yu*, has he come to-day; 今天沒有來 *chin-t'ien muh yu lai*, has not come to-day.

2. When the verb has an object, the predicate may be repeated before the object, or the latter may also be repeated: 你信不信他 *ni hsin puh hsin t'a*, do you believe him? 你信他 *ni hsin t'a puh hsin t'a*, you believe him?

3. Very often when an affirmative answer is expected, especially when the question is long or complicated, instead of repeating the predicate negatively, simply 不是 *puh sh*, in the sense of "isn't it so?" is put in the place of it: 你今天要去明天回來不是 *ni chin-t'ien yao c'hü ming-t'ien hwei lai puh sh*, you wish to go to-day and return to-morrow, don't you? 他要買不是 *t'a yao mai puh sh*, he wants to buy, doesn't he? The answer is of course 是 *sh* or 不是 *puh sh*, or the predicate repeated.

4. A still more vulgar form, when an affirmative answer is expected, is to give only the affirmative part of the predicate, looking for the assent of the interrogated party: 你今天來了 *ni chin-ti'en lai-la*, you came to-day? 你五十歲了 *ni wu-sh-h sui la*, your are 50? The suggestive particle 罷 *pa* may be appended to this form: 他明日去罷 *t'a ming-j-h c'hü pa*, I suppose he is going to-morrow? 你害這個病多年了罷 *ni hai che ho ping to nien la pa*, I suppose you have had this illness for many years?

5. The general forms of assent to a preposition, not interrogative, are: 是 *sh*, 是的 *sh-tih*, 是了 *sh-la*, 對了 *tuei-la*, 不錯 *puh t'so*, (no mistake), &c.

2. The second form of interrogative sentences is to append to the predicate the interrogative 麼 *mo* (pronounced *ma* and often written 嗎): 他來了嗎 *t'a lai-la ma*, has he come? 吃了飯嗎 *c'h-h-la fan ma*, have you eaten? 你還要去嗎 *ni huan yao c'hü ma*, do you still wish to go? The answer is in the same form as No. 1, above: 你今日念書嗎 *ni chin-j-h nien shu ma*, are you studying to-day? 不念書 *puh nien shu*, no.

Remark.—When a positive answer is expected, the predicate must be negative: 他還沒來了嗎 *t'a huan muh lai-la ma*, has he not yet come? 不是你嗎 *puh sh ni ma*, is it not you? So when existence or possession is intended, the negative phrase 不是 *puh sh* is followed by 有 *yu*: 不是有兩個孩子嗎 *puh sh yu liang ho hai-ts ma*, are there not two children? 你不是有五塊錢嗎 *ni puh sh yu wu kuai c'hien ma*, have you not five dollars? Another construction is simply to place the negative 沒 *muh* before 有 *yu*: 你沒有朋友嗎 *ni muh yu p'eng-yu ma*, have you no friends? 他沒有錢嗎 *t'a muh yu c'hien ma*, has he no cash?

3. *Alternate questions* are construed in the same way as No. 1, above, *i.e.*, by giving the two sides of the predicate. The second part of the question may begin with 或 *hoh*, 或是 *hoh sh*: 是你他是 *sh ni sh t'a*, is it you or he? 你今天去或是明天去 *ni chin-t'ien c'hü ch sh ming-t'ien c'hü*, are you going to-day or to-morrow? 這本書是你做的或是他做的 *che pen shu sh ni tso tih hoh sh t'a tso tih*, was this book made by you or by him. *Ans.*: 是他做的 *sh t'a tso tih*, it was made by him. Again, the first number may be closed with the emphatic particle 呢 *ni*: 是他來了呢是誰 *sh t'a lai-la ni, sh shuei*, was it he that came or who was it? 你來找我呢或是找他 *ni lai chao wo ni, hoh sh chao t'a*, did you come for me or for him?

Remark.—The character 與 *yü* may be placed between the two parts of a sentence in the sense of the English "or": 你問他要與不要 *you ask him whether he wants it or not*; 我不知道合與不合 *wo puh ch-tao hoh yü puh hoh*, do not know whether it suits or not.

CHAPTER XV.

4. THE DESCRIPTIVE CONSTRUCTION.

THE office of this construction is to *describe* the subject. The predicate is therefore adjective in meaning, although it may be a noun, verb or adjective.

This construction is regularly formed by placing before the predicate the verb 是 *sh*, to exist, followed at the end of the sentence by the descriptive particle 的 *tih*. It describes the subject as being one or more of a class of things of which the same could be predicated: 他們是做買賣的 *t'a-men sh tso mai-mai tih*, they are of the merchant class; 我是要去的 *wo sh yao c'hü tih*, I (am one that) want (s) to go; 你最是出力的 *ni tsuei sh c'huh lih tih*, you are one that very much exerts himself; 他從前是看門的 *t'a t'sung-c'hien sh k'an men tih*, formerly he was a gate-keeper; 你是今天來的罷 *ni sh chin-t'ien lai tih pa*, I presume you came to-day, &c.

Here belongs a large class of predicates that describe their subjects as to their origin: 這是甚麼做的 *che sh shen-mo tso tih*, what is this made of? 是鐵做的 *sh t'ieh tso tih*, it is made of iron; 這件衣裳是從那裡來的 *che chien yi-shang sh t'sung na-li lai tih*, where did this piece of clothing come from? 是蘇州來的 *sh su-chow lai tih*, it came from Suchow; 這件是定做的 *che chien sh ting-tso tih*, this piece was made to order; 那是現成買的 *na sh hsien-c'heng mai tih*, that was bought ready made.

The copula verb 是 *sh* precedes all the modifiers belonging properly to the predicate. The change of position of 是 *sh* gives a different shade of meaning: 他是從前看門的 *t'a sh t'sung-c'hien k'an-men tih*, he is a former gate-keeper; 他從前是看門的 *t'a t'sung-c'hien sh k'an-men tih*, he formerly was a gate-keeper, &c., that is to say, the modifiers preceding 是 *sh* qualify it instead of the predicate.

CHAPTER XVI.

5. SEQUENTS.

WE conclude the discussion of the clauses of the simple sentence by giving a brief notice of what—for want of a better name—we call *Sequents*. These are words, phrases, or clauses attached to the end of the sentence indicating the *tendency, extent, or result* of the action of the predicate. They differ from adverbs in that they indicate the *result, &c.*; while adverbs indicate the *manner* of the predicate's action, e.g., 他明說 *t'a ming shoh*, means he speaks clearly, referring to the manner of his speaking as to enunciation, &c.; 他說明 *t'a shoh ming*, means he makes a clear statement, although his pronunciation, &c., may be very faulty. The one refers to the *manner* of making the statement, the other to the *character* of the statement made.

Remark.—In adjective predicates the distinction above given is not always so clear: 很好 *hen hao*, means about the same as 好得很 *hao teh hen*.

Sequents may be classified as follows:—

1. *Sequents of Tendency.* These indicate the tendency of the action of the predicate, without intimating that the result is actually reached. In form they are generally short words of one or two syllables. They are used with present or future time in all moods, especially the imperative: 說明 *shoh ming*, state distinctly; 好及 *hao chih*, very good; 罰他很重 *fah t'a hen chung*, punish him very severely; 寫字清楚 *hsie ts c'hing-c'hu*, write (so as to be) clear, &c.

2. *Sequents of Result.* These are united to the sentence by 得 *teh* (or 的 *tih*), or, the sequent is followed by 了 *liao*, both indicate the *result as reached*. They are used with past time: 寫得清楚 *hsie teh c'hing-c'hu*, written so as to be distinct; 那個水深的利害 *na ko shuei shen tih li-hai*, that water is dangerously deep; 重的叫人擡不起來 *chung tih chiao jen t'ai-puh-c'hi lai*, so heavy that men cannot lift it; 壓硬了 *yah ying liao*, pressed compact; 穿破了 *c'huan p'o liao*, worn through, to rags; 打傷了 *ta shang liao*, struck so as to be wounded.

Remark.—**的** *tih* is perhaps wrongly used for **得** *teh*, as the two are similar in sound.

3. *Sequents of Extent.* These indicate the *extent* of the predicate action. (See Chap. vii., 1, 1st, *Rem.* 4, with Ex.): 這本書好得多 *che pen shu hao teh to*, this book is much better; 那張桌子高些 *na chang choh-ts kao hsie*, that table is a little higher; 那座牆壁高一丈 *na tso c'hiang-pih kao yih chang*, that wall is one *chang* (10 ft.) high; 舉頭三尺有神明 *chü t'eu san c'h-h yu shen-ming*, raise the head three feet and you have the gods.

Remark.—This variety may or may not take **得** *teh* according as the result is or is not supposed to have been reached.

4. *Sequents of Number*, used with verbal predicates to indicate the number of times the action of the verb takes place. The words used as sequents are **輛** *t'ang*, **次** *t's*, **頓** *tuen*, **回** *huei*, &c., which may be translated "times," &c.: 去過一輛 *c'hü ko yih t'ang*, went once; 來了三次 *lai la san t's*, have come three times; 來過幾回 *lai ko chi huei*, how often did you come; 要去屢次 *yao c'hü lü t's*, must go many times.

Remark.—This variety does not admit of **得** *teh*.

Note.—Sequents must not be confounded with the *completives* following verbs. In the former the character **得** *teh* implies that the result is actually obtained, in the latter it implies only the possibility of bringing to completion the action of the predicate.



CHAPTER XVII.

6. THE EMPHATIC POSITION.

From what has been said in former Chapters, it may be readily seen that the relative normal positions of the clauses in a sentence are as follows:—

- (1). At the head of—or rather, before—the sentence, come General Introductory Clauses and Words. Then comes
- (2). The Subject, preceded by its modifying words;
- (3). The Predicate, preceded by its modifying words;
- (4) The Object, if any, preceded by its modifying words;
- (5). Finally, there may follow a sequent, concluding the sentence.

Thus the sentence in its normal form. We must now look at the variations from this form. While the position of attributive modifiers with reference to the words modified is fixed, *i.e.*, the former precede the latter, the clauses with reference to each other have not an invariable position. *Emphasis* may change their relative position. Hence, the *Emphatic Position* of clauses. Before going further, it may be well to state, first, that the Chinese do not express emphasis, as we do, by difference in type, nor yet necessarily by tone of voice, but more generally by the *position* of emphatic word or clause in the sentence. Second, That the emphatic position is at the *beginning* of the sentence. Hence, when it is desirable to emphasize any given clause of the sentence, this clause is taken out of its normal position and placed at the beginning of the sentence. We will now take up the clauses of the sentence that are thus brought forward and notice peculiarities.

1. The most frequent and important clause in this construction is the *object* of a *transitive verb*. It is brought forward under two forms:

1st. By simply placing the object at the beginning of the sentence: 那個燈籠你得找出來 *na ko teng-lung ni teh chao c'huh lai*, that lantern, you must hunt it up; 一言不答 *yih yen puh tah*, not a word is said in reply; 世上的人他都能愛 *sh shang tih jen t'a tu neng ai*, he is able to love all men.

Remarks.—1. When no subject is mentioned, the construction may be passive; see second example above (Comp. xiii, 1): 衣裳得洗乾淨 *yi-shang teh hsi kan-ching*, clothes must be washed clean; 那封信帶去了嗎 *na feng hsin tai c'hü la ma*, has that letter been taken? 現成的衣服能買嗎 *hsien-cheng tih yi-fuh neng mai ma*, can ready made clothing be bought?

2. When the object thus brought forward refers to a person, i.e., is a noun or pronoun, its normal place in the sentence may be filled by a pronoun, as in English: 那個人你可以送他到城裡去 *na ko jen ni k'o-yi sung t'a tao c'heng li c'hü*, that man, you may accompany him to the city; 李先生要喊他來 *li hsien-sheng yao han t'a lai*, Mr. Li, you must call him to come. (See chap. xi, 3).

3. The emphasis of this construction may be strengthened by placing before the object the adverb 連 *lien* and before the predicate 也 *ye*: 連他的鞋子也賣了 *lien t'a tih hsiat-ts ye mai liao*, even his shoes were also sold; 連飯他也不吃 *lien fan t'a ye puh c'h-h*, he does not eat even rice; 連一言也不答 *lien yih yen ye puh tah*, not even a word is said in reply.

(2). By bringing forward the object introduced by an instrumental verb 把 *pa*, 將 *chiang* (rare in colloquial), and (more loosely) 拿 *na*, meaning to take. Vulgar English has the same idiom ("take and do this"), but this construction in Chinese is standard. Of the verbs given, 把 *pa* is most commonly used in speech, 將 *chiang* is used in books: 將棹子挪開 *chiang choh-ts no k'ai*, move the table away; 把門都關上 *pa men tu kuan shang*, shut up all the doors; 我把這些話都告訴了他們 *wo pa che-hsie huo tu kao-su liao t'a-men*, I have told them all these words. By inserting a pronoun in the normal place of the object (see (1) *Rem.* 2), this construction and the one above under (1) may be combined: 軟弱的你得把他扶助 *juan-joh tih ni teh pa t'a fu-chu*, the weak you must support.

Remarks.—1. It must be observed that in the above idiom (2) the verbal predicate must be completed. (See chap. xiii, 1), e.g., we cannot say: 把門都關 *pa men tu kuan*, we must add a completive, else the sense is not clear.

2. When the subject of the sentence is expressed, it begins the sentence; 你把這封信送去 *ni pa che feng hsin sung c'hü*, take this letter.

3. The "tense-signs" 過 *ko* and 了 *liao* are connected with the principal, not with the instrumental verb, but adverbs and auxiliaries precede the latter: 我把那本書賣過了 *wo pa na pen shu mai ko la*, I sold that book; 將要把他們殺盡了 *chiang-yao pa t'a-men shah chin liao*, will exterminate them.

4. This construction connects itself with that of such verbs as 許 *hsü*, 給 *chih* (pronounced here *chi*) to allow, 叫 *chiao*, to cause, &c., followed by an infinitive: 不要給小孩子在這裡玩玩 *puh chi hsiao hai-ts tsai che li wan-wan*, do not allow little children to play here. The fundamental idea seems to be to take the matter in hand and do it up.

5. As the construction No. (2) is more commonly used than No. (1), it is also less emphatic.

2nd. *The Subject*. When this is thus emphasized it is really placed *before* the sentence. Its normal place in the sentence may then be filled by a pronoun or a term denoting *quantitative opposition*. (See Chap. iv., 3): 李大哥呢他已经五十岁了 *Li ta ko ni t'a yi-ching wu-sh-h sui la*, brother Li, he is already 50; 凡事都得小心 *fan sh tu teh hsiao-hsin*, in everything one must be careful; 那个人我认识他的父亲 *na ko jen wo jen-sh-h t'a tih fu-c'hin*, that man, I know his father; 山东人大概是大个子的 *Shan-tung jen ta-kai sh ta ko-ts tih*, Shan-tung men are generally large in stature. (Compare Chap. xi., 3, 3rd, with which this construction is really identical).

3rd. *The Predicate*, when emphasized is, like the subject, placed before the sentence, and since it cannot be represented by a pronoun, it is itself repeated in its normal place. The predicate, when thus brought forward, leaves behind it all modifying words and tense-signs: 好是好的 *hao shao hao tih*, as to good it will do, but—; 病必病死你了 *ping pih ping s ni liao*, as to your getting sick, it will sicken you to death; 走是走得马上快 *tseu sh tseu teh ma-shang k'uai*, as to going, it goes at a galloping pace.

Remarks.—1. When the predicate has an object, the latter may also be brought forward, and in this case it need not be repeated with the predicate in its normal position: 打扫地板要打掃乾淨 *ta sao ti-pan yao ta-sao kan-ching*, in sweeping the floor, you must sweep it clean; or only a modifier of the predicate, or a sequent may fill its place: 做工要出力 *tso kung yao c'hu' lih*, in work you must put forth strength.

2. When an infinitive after an indicative is emphasized, the latter ends the sentence, preceded by the infinitive. This is true, especially of the two verbs of direction—來 *lai* 和 去 *c'hu*: 看誰來了 *k'an shuei lai liao*, came to see whom? 我們傳道來了 *wo-men c'huan tao lai liao*, we come to preach; 他賣書去了 *t'a mai shu c'hu liao*, he went to sell books, &c.

4. When Sequents are brought forward, they are repeated in their normal place, accompanied by modifiers, if any: 快走很快 *k'uai tseu hen k'uai*, as to fast, he goes very fast; 結實他綁得不大結實 *chieh-sh-h t'a pang teh puh ta chieh-sh-h*, as to secure, he did not bind it very secure.

5. The ordinary infinitive, after an indicative, is also brought forward for emphasis, as in English: 鋤地呢無力 *c'hu ti ni wu lih*, as to digging, I have no strength; 討飯呢怕恥 *t'ao fan ni p'a c'h*, to beg, I am ashamed.

CHAPTER XVIII.

PART THIRD.—PARTICLES OR EMPTY WORDS.

Conjunctions and the Connection of Words, Clauses and Sentences.

SINCE Conjunctions connect and show the relation between words, clauses and sentences, the subject of conjunctions will also include a discussion of simple, compound and subordinate sentences with reference to their inter-relations. This whole subject may be divided as follows:

1. The connection of *Substantives*—nouns and pronouns.
2. The connection of *Modifiers* and *Predicates*.
3. The connection of *Co-ordinate Sentences*.
4. The connection of *Principal* with *Subordinate Sentences*.

1. The *Connection of Substantives*. These may be connected *without*, or *with* the use of conjunctions.

1st. Without conjunctions.

(1). When two or more substantives are taken together as *one conception*, no conjunction is used: 襪子鞋 *wah-ts hsiai*, socks and shoes; 天地 *t'ien ti*, heaven and earth; 天地萬物 *t'ien ti wan wuh*, heaven, earth and all things—the universe; 山水 *shan shuei*, hill and water—landscape; 耳目口鼻 *er muh k'eu pih*, ears, eyes, mouth and nose—the countenance; 日月星辰 *j-h yüeh hsing c'hen*, sun, moon, stars and empty space—the sky, the heavens; 你我 *ni wo*, you and I—we; 士農工商 *sh nung kung shang*, scholars, farmers, artisans and merchants—citizens; 君王官上 *chün-üang kuan-shang*, emperor and mandarins—the rulers; 民夫兵丁 *min-fu ping-ting*, citizens and soldiers—the people, &c.

(2). When there is placed at the end of the list of substantives a general term summing up the whole, such as 等 *teng*, 類 *lei*, class; 樣 *yang*, kind, &c.; or, a term denoting *quantitative opposition*. (See chap. iv., 3): 船車都有 *c'huan c'he tu yu*, boats and carts are all on hand; 我要大車小車二把手三樣 *wo yao ta c'he, hsiao c'he, er-pa-sheu san yang*, I want large, small, and double end barrows, these three kinds; 馬騾牛驢豬羊等類 *ma, lo, niu, lü, chu, yang, teng-lei*, horses, mules, cows, donkeys, hogs, sheep, &c.

2nd. With Conjunctions. Conjunctions are used.

(1). Between substantives that express different conceptions, as where there is an implied contrast, &c.: 我和他沒有來往 *wo ho t'a muh yu lai-cang*, I have no intercourse with him; 舊約和新約 *chiu-yoh ho hsien-yoh*, the Old Testament and the New; 把這個和那個比量 *pa che-ko ho na-ko pi-liang*, compare this with that; 先生同學生 *hsien-sheng t'ung hsioh sheng*, teachers and pupils, &c.

(2). When there is danger of confounding some other relation, such as apposition, the possessive, &c., with co-ordination existing between two or more terms: 他們先生 *t'a-men hsien-sheng*, might mean "they, the teachers (apposition), or their teachers (possession); to make co-ordination clear a conjunction must be inserted: 他們和先生 *t'a-men ho hsien-sheng*, they and the teacher; so 聖殿約櫃 *sheng-tien yoh-kuei*, may mean the ark of the temple, but with a conjunction the co-ordinate idea is unmistakable: 聖殿和約櫃 *sheng-tien ho yoh-kuei*, the temple and the ark. Thus in numberless instances.

The conjunctions used under Nos. (1) and (2) above are 與 *yü* (in bookish style), 和 *ho* (general in northern mandarin), and 同 *t'ung* (general in southern mandarin), all meaning with, together with.

Remark.—Other words are used as conjunctions instead of the above terms in dialectic variations, but are not good mandarin.

(3). In enumerating more than two co-ordinate substantives the conjunctions just given may be omitted, except before the last term, precisely as in English. Or, which is preferable, the last term may be added as something extra by using the conjunctions 並 *ping*, 並且 *ping-c'hie*, moreover, 連 *lien*, even, too, 及 *chih*, or 以及 *yi-chih*, up to the extreme: 小孩子女人同年老人不能步行走路 *hsiao hai-ts nü-jen t'ung nien-lao jen puh neng pu-hsing tseu lu*, little children, women and old persons cannot travel on foot; 他的牛驢並凡他所有的 *t'a tih niu lü ping fan t'a so yu tih*, his cows and donkeys, with everything that he has; 刀子叉子和匙子是吃飯用的 *tao-ts c'ha-ts ho c'h-ts sh c'h fan yung tih*, knives, forks and spoons are used in taking meals; 他的兒子閨女連妻子都死了 *t'a tih er-ts, kuei-nü lien c'hi-ts tu s la*, his son and daughter and even his wife all died. So also when the conjunctions used above under 2nd (2) are already in the sentence, the last co-ordinate term or terms may be attached by conjunctions given under (3): 他的馬褂和套褲並帽子全奪了去了 *t'a tih ma-kua ho t'ao-k'u ping*

mao-ts c'hiên toh liao c'hiü liao, his coat and leggings and also his cap were all snatched away; 我的傢伙同書並衣服以及凡所有的都燒掉了 *wo tih chia-ho t'ung shu ping yi-fuh yi-chih fan so yih tih tu shao-tiao liao*, my furniture and books and clothing, together with all that I possessed, were all destroyed by fire; 在北京和天津以及天下極遠的邊界 *tsai peh-ching ho t'ien-chin yi-chih t'ien hsia chih yüen tih pien-chiai*, in Peking and Tientsin and even to the uttermost limits of the Empire.

Remarks.—1. When both terms of two co-ordinate substantives are emphatic, each is preceded by 連 *lien*, or the first by 連 *lien*, the second by 帶 *tai*, like the English "both—and." 連書箱連鋪蓋 *lien shu-hsiang lien p'u-kai*, both book-boxes and bedding; 連女人帶孩子 *lien nü-jen tai hai-ts*, both women and children.

2. When two or more objects come after the same verb, the latter may be repeated before each object, in which case no conjunction is used, (comp. 3rd below): 買白菜買肉買魚 *mai peh-t'sai mai jiu mai yü*, buy cabbage and meat and fish. The repetition may be avoided by using synonyms: 殺牛宰羊 *shah niu tsai yang*, kill oxen and sheep; 翻山過嶺 *fan shan ko ling*, go around mountains and cross over hills.

2. The *Connection of Modifiers, i.e., adjectives and adverbs.* These are generally connected without conjunctions, unless the latter are especially called for. The following cases may be specified:

1st. The last term may be attached as something extra by using the conjunctions: 並且 *ping-c'hie*, 而且 *er-c'hie*, or 況且 *k'uang-c'hie*. (Compare (3) above): 念書寫字而且傳道 *nien shu hsie ts er-c'hie c'huan tao*, read, write and also preach; 今天先生有事情有客人況且有病 *chin-t'ien hsien-sheng yu sh-c'hing yu k'eh-jen k'uang-c'hie yu ping*, to-day the teacher has business, his guests and furthermore is ill; 他是個老實忠心並且有本事的人 *t'a sh ko lao-sh chung-hsin ping-c'hie yu pen-sh tih jen*, he is an honest, faithful and withal a talented man, &c.

2nd. When two verbs follow a subject in close succession, they may be united by the *men-li* conjunction 而 *er* in the sense of the English "and:" 信而受洗的 *hsin er sheu hsi tih*, those that believe and receive baptism; 送而來 *sung er lai*, take and bring.

3rd. The object of two or more transitive verbs may be repeated after each verb, like (3), *Remark 2* above, and thus answer the purpose of conjunctions: 信他愛他跟他 *hsin t'a ai t'a ken t'a*, believe, love and obey him. So also an adverb is repeated before an

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adjective: 很高很大很重的石頭 *hen kao hen ta hen chung tih sh-h-t'eu*, very tall, large, heavy stones; 至聖至善 *ch sheng ch shan*, extremely holy and good.

Note.—The repetition of the words in question is necessary in this construction in order to avoid the verbs or adjectives running into compounds.

4. When each of two or more terms are emphatic, each is preceded by 又 *yu* or 也 *ye*, or, as under above (3), *Rem. 1*, by 連 *lien*—帶 *tai*: 又壯又大 *yu chuang yu ta*, both strong and large; 也走也跑 *ye tseu ye p'ao*, both walking and running; 連送帶賣 *lien suny tai mai*, both give away and sell; 又傳又講 *yu c'huan yu chiang*, both preach and lecture. The same idea is expressed by placing before each of two terms the phrase 一面 *yih mien*: 一面教一面學 *yih mien chiao yih mien hsioh*, both teaching and learning 一面哭一面笑 *yih mien k'uh yih mien hsiao*, both weeping and laughing.

5. What will now be said of the other classes of conjunctions applies to the connection of both substantives and predicates under 1 and 2 above.

1st. Disjunctive connection (Eng. "either—or") is indicated (1), by 或 *hoh*, 或是 *hoh sh*, or 或者 *hoh-che* before each number of a compound: 或是你或是他 *hoh sh ni hoh sh t'a*, it is either you or he; 或喜或怒無一定 *hoh hsi hoh nu wu yih ting*, whether pleased or angry is uncertain; 或大或小 *hoh ta hoh hsiao*, whether large or small; 或者在這裡或者在那裡 *hoh-che tsai che li hoh-che tsai na li*, either here or there.

(2). By 不是 *puh sh*, before the first of two terms and 就是 *shiu sh*, before the second: 不是你就是他 *puh sh ni chiu sh t'a*, if it is not you, it is he, it is either you or he; 我不是傳道就是念書 *wo puh sh c'huan tao chiu sh nien shu*, we either preach or read; 不是黑就是白 *puh sh heh shiu sh peh*, it is either black or white.

(3). After 無論 *wu luen*, 不論 *puh luen*, &c., two or more terms are disjunctively connected: 無論大小 *wu luen ta hsiao*, no matter whether large or small; 無論坐車坐船都可以去 *wu luen tso c'he tso c'huan tu ko-yi c'hü*, can go either by cart or boat; 不問中國外國 *puh men chung-kueh wai-kueh*, either Chinese or foreign.

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2nd. *Negative disjunction* (Eng. "neither—nor") is made by a negative predicate after terms connected with conjunctions: 連這個帶那個都不合式 *lien che-ko tai na-ko tu puh hoh-sh-h*, neither this nor that fits; 或走或坐或躺都不舒服 *hoh tseu hoh tso hoh t'ang tu puh shu-fuh*, not easy either walking, sitting or lying down; 不論是你是他都不能 *puh luen sh ni sh t'a tu puh neng*, neither you nor he is able.

3rd. *Antithetical disjunction* is expressed by placing 不但 *puh tan*, 非但 *fei tan*, or 惟獨 *wei tuh* before the first term, and 就是 *chiu sh*, 並且 *p'ing c'hih*, &c., before the second: 不但我是他 *puh tan sh wo chiu sh t'a*, not only it is I but also he; 不但念書而且寫字 *puh tan nien shu er-c'hie hsie ts*, not only read, also write; 非但荒年而且反亂 *fei tan huang-nien er-c'hie fan-luan*, not only famine but also rebellion.

3. *The Connection of Co-ordinate Sentences and Clauses.*

What was stated above under 2 holds true here as a general principle, viz., That where sentences are strictly co-ordinate in time and logical relation, they simply follow one after the other without any connecting words. Conjunctions in Chinese generally have a meaning of their own besides simply connecting sentences. Hence, when there occurs a diversion out of the direct line of discourse, a turning back, a new starting point, an addition, &c., a conjunction is introduced having a suitable meaning, to note this break in the sentence. The principal conjunctions will now be classified according to their uses in co-ordinate sentences and clauses.

1st. An *advance from a new starting point* in the discourse is indicated by 就 *chin*, 便 *p'ien* (in books), then, 於是 *yü sh*, thereupon (lit. at this), 纔 *ts'ai*, 方 *fang*, 方纔 *fang-ts'ai*, or 剛纔 *kang-ts'ai*, all meaning then, just then, just now; and by 此後 *t's heu*, 以後 *yi heu*, 然後 *jau heu*, &c., afterwards: 他來了我們就動身去了 *t'a lai liao wo-men chiu tung shen c'hü la*, when he had come, we then started and left; 他就說 *t'a chiu shoh*, he then said; 讀書上進的便可以做官 *tuh shu shang-chin tih p'ien k'o-yi tso kuan*, those that study and make advancement may become mandarins; 男子有德就是才 女子無才就是德 *nan-ts yu teh chiu sh ts'ai nü-ts wu ts'ai chiu sh teh*, when men have virtue, that is endowment, when women have no endowments, that is virtue; 次日纔去了 *t's j-h ts'ai c'hü la*,

he left on the next day; 你到今天晚上纔來到了嗎 *ni tao chin-t'ien wan shang t'sai lai-tao la ma*, did you just arrive to-day at night-fall? 過了五百年國度纔興旺了 *ko liao wu-peh nien kueh-tu ts'ai hsing-wang la*, after 500 years the kingdom prospered; 這個法子方纔好 *che ko fah-ts fang-ts'ai hao*, this plan then is good; 我們到子城門他剛纔出來了 *wo-men tao liao c'heng men t'a kang-ts'ai c'uh lai la*, when we arrived at the city gate he had just come out; 我們今天還要去一輪以後再不能去 *wo-men chin-t'ien huan yao c'hü yih t'ang yi-heu tsai puh neng c'hü*, we will go to-day once more, thereafter we cannot go again; 他說此後不去 *t'a shoh t's heu puh c'hü*, he says that after this he is not going. Of the above conjunctive terms only 於是 *yü sh* and the lacatives 以後 *yi heu*, &c., precede the subject of the sentence, if the subject is given, all the others follow it.

2nd. A sentence adding something extra is marked by 還 *huan*, still, yet; 又 *yu*, again; 再 *tsai*, again; 也 *ye*, also; 且 *c'hie*, now, further, all following the subject; or, by 再者 *tsai-che*, again, further: 此外 *t's wai*, besides; 還有 *huan yu*, still more; 而且 *er-c'hie*, 况且 *k'uang c'hie*, moreover, furthermore, all preceding the subject: 還有一樣 *huan yu yih yang*, there is still one kind; 又有一個人 *yu yu yih ko jin*, again there was a man; 我也有一句話 *wo ye yu yih chü hua*, I also have a word; 再者我們說 *tsai-che wo-men shoh*, again, we say that; 此外他也不肯來 *t's wai t'a ye puh k'en lai*, besides, he is not willing to come; 還有他說有事不能來 *huan yu t'a shoh yu sh puh neng lai*, still more, he says he is engaged and (therefore) cannot come; 况且他說有病 *k'uang-c'hie t'a shoh yu ping*, furthermore, he says he is ill; 你們且去看 *ni-men c'hie c'hü k'an*, you go now and see.

3rd. A sentence marking an adversative idea is marked by 却 *c'hioh*, 乃 *nai*, however; 仍然 *jeng-jan*, all the same; 無奈 *wu-nai*, but; 反 *fan*, 倒 *tao*, 反倒 *fan-tao*, on the contrary, all of which, except 無奈 *wu-nai*, follow the subject of the sentence; and 但 *tan*, 但是 *tan sh*, but; 只 *ch-h*, 只是 *ch-h sh*, 不過 *puh ko*, only; and 然而 *jan-er*, nevertheless; 其實 *c'hi sh-h*, but the fact is, all preceding the subject: 他說要來却没有來 *t'a shoh yao lai c'hioh muh yu lai*, he said he would come, but has not come; 醫生能救別人倒未必能救自己 *yi-sheng neng chiu pieh jen tao wei pih neng*

chiu ts-chi, physicians can save others, but not always themselves; 他知道你却不知道 *t'a ch-tao ni c'hioh puh ch-tao*, he knows, but you do not; 不是入口的能污穢人乃是出口的能污穢人 *puh sh juh k'eu tih neng wu-huei jen nai sh c'huh k'eu tih neng wu-huei jen*, Matt. xv., 11; 我們來傳道無奈你們不聽道 *women lai c'huan tao wu-nai ni-men puh t'ing tao*, we come to proclaim doctrine, but you will not hear it; 他說會講經書反倒一句不會 *t'a shoh huei chiang ching shu fan-tao yih chü puh huei*, he said he could explain the classics, but not one sentence can he explain; 我有許多話說但是現在說不及 *wo yu hsü-to hua shoh tan sh hsien-tsai shoh-puh-chi*, I have a great deal to say, but at present have not the time; 我固然錯了但責備的話太利害 *wo ku-jan t'so liao tan tsel-pei tih hua t'ai li-hai*, I have made a mistake, sure enough, but (your) words of reproof are too severe; 這個人在面上笑然而心裡苦極了 *che ko jen tsai mien shang hsiao jan-er hsin li k'u chih la*, this man wears a smiling face, nevertheless in his heart he is extremely miserable; 他定要來只是今天不能 *t'a ting yao lai ch-h sh chin-t'ien puh neng*, he certainly intends to come, only he cannot do so to-day; 我願意買不過沒有錢 *wo yüen-yi mai puh ko muh yu c'hien*, I desire to buy, only I have no cash; 人說是他其實是他的朋友 *jen shoh sh t'a c'hi sh-h sh t'a tih p'eng-yu*, they say it is he, but the truth is, it is his friend. So also two adversative conjunctions—a stronger and a weaker—may occur in the same sentence: 明明是他起的事但是他却不出頭 *ming-ming sh t'a c'hi tih sh tan sh t'a c'hioh puh c'huh t'eu*, clearly it is an affair begun by him, but he, however, does not show himself; 但是他倒不說明 *tan sh t'a tao puh shoh-ming*, but he, however, does not make a clear statement.

4th. A co-ordinate sentence bringing in the conclusion is introduced by 到了兒 *tao liao-er*, to come to the end; 末了 *moh-liao*, 末末了兒 *moh-moh liao-er*, the end; 到底 *tao-ti*, finally; 究竟 *chüu-ching*, after all, &c.: 末了他就說 *moh-liao t'a chüu shoh*, at last he then said; 到底你要多少錢 *tao-ti ni yao to-shao c'hien*, to come to the point, how much money do you want? 他等了好幾天末末了纔去了 *t'a teng liao hao chi t'ien moh-moh-liao ts'ai c'hü liao*, he waited a number of days and finally left; 究竟不是這樣 *chüu-ching puh sh che-mo yang*, after all, it not thus.

Remark.—A general subject is generally introduced by 論到 *luen tao*, 講到 *chiang tao*, 至於 *ch yü*, &c., with reference to 論到這件事 *luen tao che chien sh*, with reference to this affair, &c.

4. The Connection of Principal and Subordinate Sentences and Clauses.

Subordinate Sentences may be divided into two general classes: 1st, Those *preceding* the Principal Sentence; 2nd, Those *following* the Principal Sentence.

The former sustain a relation to the principal clause similar to that of modifiers to the words modified; the latter, on the other hand, are similar to *sequents* in their relation to the principal sentence.

1st. Subordinates preceding the principal sentence.

(1). It is very common to place a subordinate sentence before a principal, without any conjunctions, the former sentence simply modifying the latter in a general way, while the latter completes the meaning of the former. This is the simplest and most common form of protasis and apodosis. The sense may be conditional, temporal, concessive, &c.; or, there may be more than one of these ideas implied in a given sentence. When the protasis and apodosis are strictly contemporaneous, the latter follows the former without an introductory adverb or conjunction; when the time is, or is conceived to be later, the apodosis has 就 *chiu*, 纔 *ts'ai*, 必 *pih*, &c. (Comp. 3, 1st, above): 你要錢我在這裡有錢 *nì yao c'hien wo tsai che li yu c'hien*, if, or, when, or since, you want money, I have some here; 你要去我送你 *nì yao c'hü wo sung nì*, as you wish to go, I will accompany you; 人有事情可以來 *jen yu sh-c'hing k'o-yi lai*, if, or, when, &c., any one has business, he may come; 有病纔好吃藥 *yu ping ts'ai hao c'h-h yoh*, when one is sick it is well to take remedies; 有求必得 *yu c'hü pih teh*, if, or where, or when, &c., there is prayer, it shall be answered; 我們看見客店就住下 *wo-men k'an-chien k'eh-tien chiu chu hsia*, if, or when, &c., we see an inn, we will put up; 沒有事爲甚麼來呢 *muh yu sh wei shen-mo lai nì*, since you have no business, why do you come; 我去講沒有人聽 *wo c'hü chiang muh yu jen t'ing*, suppose I go to explain, there is no one to listen, &c., &c.

We now come to where the protasis is divided into different varieties as indicated by adverbial terms or particles. The first variety that we will notice is the—

(2). *Temporal* protasis, which notes the time at which the action of the apodosis takes place. This time in the protasis may be indicated.

(a). By the perfect tense with 了 *liao* in the sense of the English perfect participle "having," &c. (Comp. Chap. vi., 2, 1st. (3), a. with ex.): 到了城裡纔好 *tao liao c'heng li ts'ai hao*, when get into the city, we shall be "all right;" 到了天亮就去了 *tao liao t'ien liang chiu c'hü liao*, went at daybreak; 他走了你就來告訴我 *t'a tseu liao ni chiu lai kao-su wo*, when he has gone, come at once and tell me; 辦成了這件事我們就吃飯 *pan-c'heng liao che chien sh wo-men chiu c'h-h fan*, when we have finished this affair, we will eat; 他來過了我就去了 *t'a lai liao wo chiu c'hü liao*, he having come, I then went away.

Note.—It will be seen that in this idiom the apodosis contains a *progressive* term, 纔 *t'sai*, 就 *chiu*, &c. See above under (1).

(b). By the use of a locative of time in the protasis (see Chap. xi., 2nd): 他沒有來之先我們還在城裡住着 *t'a muh yu lai ch hsiên wo-men huan tsai c'heng li chu-choh*, before he came we were still living in the city; 我來的時候他已經去了 *wo lai tih sh-heu t'a yi-ching c'hü liao*, at the time of my coming, he had already gone; 臨終的時候世上的福氣全過去了 *lin chung tih sh-heu sh shang tih fuh-c'hi c'hüen ko c'hü liao*, when the end (*i.e.*, death) comes, the happiness of this world shall all have gone by; 三年之後他纔回家去了 *san nien ch heu t'a t'sai hwei chia c'hü liao*, after three years he returned home.

(c). By the term 幾時 *chi-sh* when, beginning the protasis, followed by 就 *chiu*, 纔 *t'sai*, &c., or 幾時 *chi-sh*, repeated correlatively in the apodosis: 我們幾時再來就要告訴你 *wo-men chi-sh tsai lai chiu yao kao-su ni*, when we come again we will tell you; 他幾時回來纔好講這件事情 *t'a chi-sh hwei-lai t'sai hao Chiang che chien sh-c'hing*, when he returns it will then be suitable to talk about this matter; 幾時能幾時去 *chi-sh neng chi-sh c'hü*, go whenever you can.

(3). A *Conditional* protasis, formally expressed, is introduced by conditional particles, such as 若是 *joh sh*, 倘若 *t'ang-joh*, 倘或 *t'ang-hoh*, 如若 *ju-joh*, &c., meaning *if*. The apodosis follows as under No. (1) above: 若是他不來我不去 *joh sh t'a puh lai wo puh c'hü*, if he does not come, I will not go; 倘若你不信我可以問旁人 *t'ang-joh ni puh hsin wo k'o-yi wen p'ang jen*, if you do

not believe me, you may ask others; 倘若說他不好心裡就漸漸怨恨起來 *t'ang-joh shoh t'a puh hao hsin li chiu chien-chien yüen-hen chi lai*, if one speaks of his being not good, there will gradually arise in the heart hatred (against him); 若見他就罷了 *joh chien t'a chiu pa liao*, if one sees him, that will end the matter. (See Gospel of John, 6, 44; 6, 62, &c).

(4). A *Concessive* protasis, formally expressed, contains *chiu sh*, granting that; 雖 *suei*, 雖然 *suei-jan*, although; or, when the notion of *time* comes in, by 既 *chi*, 既然 *chi-jan*, since seeing that. The apodosis may begin with a suitable conjunction, generally one of the adversatives or finals, 却 *c'hioh*, 然而 *jan-er*, 到底 *tao-ti*, &c.: 這個法子雖然拉到了還有個法子 *che ko fah-ts suei-jan la-tao la huan yu ko fah-ts*, although this plan has fallen through, there is still another; 我雖然是自由的然而甘心做了衆人的奴僕 *wo suei-jan sh ts-yu tih jan-er kan hsin tso liao chung jen tih nu-p'uh*, although I am free, yet I have willingly become the servant of all men; 他就是這麼錯到底還能回轉過來 *t'a chiu sh che-mo t'so tao-ti huan neng t'uei-chuan-ko lai*, although he is so far wrong, he can yet after all return; 就是這麼遠我們今天還趕得到 *chiu sh che-mo yüen wo-men chin-t'ien han kan-teh-tao*, although it is so distant, we can still get there to-day; 他既然死了你不用去 *t'a chi-jan s liao ni puh yung c'hiü*, since he is dead, you have no need to go; 他既然不來你該去 *t'a chi-jan puh lai ni kai c'hiü*, since he is not coming, you ought to go; 雖然是父母的心腸未必沒有偏愛 *suei-jan sh fu-mu tih hsin-c'hang wei pih muh yu p'ien ai*, although it be the parents' affections, they are not necessarily impartial; 雖千法萬計還是不行 *suei c'hien fah wan chi huan sh puh hsing*, although (we have) numberless plans and devices, it will not act.

(5). When an *a fartori* idea is formally expressed, the protasis generally begins with 尙且 *shang-c'hie*, the apodosis with 何況 *ho-k'uang*, how much more, or less? 怎麼 *tsen-mo*, how? 那裡 *na-li*, where? 尙且不可殺別人何況倒可殺自己呢 *shang-c'hie pih k'o shah pieh jen ho-k'uang tao k'o shah ts-chi ni*, since we have no right to kill others, how much less ourselves? 我的話尙且當不起何況神的咒詛呢 *wo tih hua shang-c'hie tang-puh-c'hi ho-k'uang shen tih cheu-tsu ni*, if my words cannot be endured, how much less God's curse. (See John, iii., 12; 2 Cor. iii., 7-8.)

(6). In a compound sentence giving the *reason* for a course of action, the protasis has 因 *yin*, 爲 *wei*, and their compounds. (See Chap. xi., 2, 2nd); the apodosis has 所以 *so-yi*, therefore; 因此 *yin-t's*, 故此 *ku t's*, for this reason, &c.; 因爲有許多事所以我不能去 *yin-wei yu hsü-to tih sh so-yi wo puh neng c'hü*, be there is so much business, therefore I cannot go; 爲的人多所以擠不動 *wei tih jen to so-yi chi-puh-tung*, because of the many people one has not strength to press through; 爲了他請我故此我去 *wei liao t'a c'hing wo ku t's wo c'hü*, because he invites me, for this reason I go; 爲的推脫不開所以我纔承應了 *wei tih t'wei t'oh-puh-k'ai so-yi wo t'sai c'heng-ying liao*, it was because I had no way to "get out of it" that I promised.

Remark.—When caution or fear is the cause, the protasis has 怕 *p'a*, 恐怕 *k'ung-p'a*, 惟恐 *wei-k'ung*, for fear, lest; 恐怕你不在家所以我來得早 *k'ung-p'a ni puh tsai chia so-yi wo lai teh tsao*, for fear you should not be at home, I therefore came early; 怕你不曉得故此我來告訴你 *p'a ni puh hsiao-teh ku t's wo lai kao-su ni*, lest you should not know it, therefore I came to tell you; 惟恐他不來因此該去喊他 *wei-k'ung t'a puh lai yin t's kai c'hü han t'a*, lest he do not come, for this reason one ought to go and call him.

(7). A compound sentence instituting a comparison is indicated by the protasis beginning with 寧 *ning*, 寧可 *ning k'o*, or 與其 *yü c'hi*, rather, better; 不如 *puh ju*, not like; 寧肯多用幾兩銀子買好的 *ning k'en to yung chi liang yin-ts mai hao tih*, better be willing to spend a few taels more so as to buy good ones; 寧可少念一點不可貪多念不會 *ning k'o shao nien yih tien puh k'o t'an to nien puh hwei*, better read a little less than desire to read much and not comprehend it; 與其死不可撒謊 *yü c'hi s puh k'o sah-huang*, better die than falsify; 不如去告訴他纔好 *puh ju c'hü kao-su t'a t'sai hao*, had better go and tell him then it will be all right.

2nd. *Subordinate Sentences following the Principal Sentence.* These generally indicate purpose or result and follow the principal sentence as sequents follow simple sentences. We will notice

(1). Those indicating *aim or purpose*.

(a). When both the principal and subordinate clause have the same subject. Here the latter may follow the former immediately with any connecting word. When, however, the idea of purpose is emphatic, such words as 要 *yao*, wish; 故意 *ku yi*, for the purpose of; 特爲 *t'eh wei*, 特意 *t'eh yi*, on purpose, may introduce

the subordinate clause: 你去叫他 *ni c'hü chiao t'a*, you go to call him; 他上了馬跑去 *t'a shang liao ma p'ao c'hü*, he mounted a horse to flee; 我們回家見父母 *wo-men hwei chia chien fu-mu*, we are going home to visit our parents; 他上京辦公事 *t'a shang ching pan kung sh*, he goes to the capital on public business; 我請先生來要學官話 *wo c'hing hsien-sheng lai yao hsioh kuan-hua*, I call a teacher to learn mandarin; 有外國人到中國來特爲要發財 *yu wai-kueh jen to chung-kueh lai t'eh wei yao fah t'sai*, there are foreigners who come to China for the special purpose of acquiring wealth; 他們這麼做故意要人看見 *t'a-men che-mo tso ku yi yao jen k'an chien*, they act thus especially to be seen by men.

(b). When the subjects of the principal and subordinate clauses are not the same, the latter is introduced by 叫 *chiao*, 使 *sh*, 使得 *sh-teh*, to cause, in order to: 我們來傳道叫你們大得好處 *wo-men lai c'huan tao chiao ni-men ta teh hao-c'hu*, 依着你的主意 叫我怎麼辦呢 *yi-choh ni tih chu-yi chiao wo tsen-mo pan ni*, according to your idea, how would you have me manage it; 你去帮他使他快能做成 *ni c'hü pang t'a sh t'a k'uai neng tso ch'eng*, you go and help him in order that he may complete it quickly. (See Matt. v., 14, 15, &c.)

(c). *Negative purpose*, the avoidance of a certain end is indicated by beginning the final subordinate sentence with 免得 *mien teh*, 省得 *sheng teh*, or with a negative before 叫 *chiao*, or a negative predicate after 叫 *chiao*, &c.: 要看着小孩子免得他們跌倒 *yao k'an choh hsiao hai-ts mien teh t'a-men t'ieh-tao*, you must watch the children lest they fall down; 願天父保佑我們免得陷在罪裡 *üen t'ien fu pao-yu wo-men mien teh hsien tsai tsuei li*, may the Heavenly Father protect us from falling into sin; 要快去省得就誤工夫 *yao k'uai c'hü sheng teh tan-wu kung-fu*, you must go quickly so as to save time; 小心不叫他們曉得 *hsiao-hsin puh chiao t'a-men hsiao-teh*, be careful so as not to let them know; 要安慰他不叫他憂愁太利害 *yao an-wei t'a puh chiao t'a yu-c'heu t'ai li-hai*, must comfort him so that he sorrow not too excessively.

(2). Those indicating *result*.

(a). When the principal and subordinate sentences have the same subject, the latter is introduced by 至 *ch*, 甚至 *shen ch*, 甚至於 *shen ch yü*, 直到 *ch-h tao*, &c., all meaning up to the point indicated

in the sentence; also by 得 *teh*, to get, obtain: 他的病不能至於病死他 *t'a tih ping puh neng ch yü ping s t'a*, his illness cannot cause his death; 他傳講直到聽的人都哭起來了 *t'a c'huan-chiang ch-h tao t'ing tih jen tu k'uh-c'hi lai la*, he preached until the hearers all began to weep; 相信的人必得救 *hsiang-hsin tih jen pih teh chiu*, those that believe shall obtain salvation; 我明天必得見他的面 *wo ming-t'ien pih teh chien t'a tih mien*, to-morrow I shall get to see his face; 神愛世人甚至把他獨生的兒子賜給他們 *shen ai sh jen shen ch pa t'a tuh sheng tih er-ts t's chih t'a-men*, John 3, 16.

(2). When the subjects of the two sentences are not the same, Here the causative conjunctions given under (1), b, above, are used. (See examples there given.) The Chinese do not distinguish between designed and natural results in case of a subordinate subject being different from the principal: 李四說話叫人聽不出來 *li s shoh hua chiao jen t'ing-puh-c'huh lai*, Li IV speaks in such a way that one cannot hear him; 你這樣不怕叫人笑話嗎 *ni che yang puh p'a chiao jen hsiao-hua mo*, by your acting in this way, are you not afraid of exciting the ridicule of others? 來了這麼些人使我沒有法子安排 *lai liao che-mo-hsic jen sh wo muh yu fah-ts an-p'ai*, there have come so many persons that have no way of arranging them.

(3). Final subordinate sentences adducing proof of the preceding proposition are introduced by 因為 *yin-wei*, &c.: 人沒有不怕死的因為這是天然的性情 *jen muh yu puh p'a s tih yin-wei, che sh t'ien-jan hsing-c'hing*, there is no one who does not fear death because this a heaven-given disposition; 你那裡知道他必然這樣因為風聞聽見說來 *ni na-li ch-tao t'a pih-jan che yang yin-wei feng-men t'ing-chien shoh lai*, how do you know that he will be of this character? because I hear it reported; 人的心術難以知道因為藏在裡頭 *jen tih hsin-shuh nan-yi ch-tao yin-wei t'sang tsai li t'eu*, men's designs are difficult to be known, because they are hidden within.

(4). A conclusion is introduced by 可見 *k'o chien*, it may be seen; 這樣看起來 *che yang k'an c'hi lai*, thus it will be seen; 所以 *so-yi*, wherefore; 這麼的 *che-mo tih*, thus, &c.: 缸裡的水不多所以舀不上來 *kang li tih shuei puh to so-yi yao-puh-*

shang lai, the water in the jar is low, hence, cannot be dipped up; 前幾天放了兵餉所以銀子賤了 *c'hien chi t'ien fang liao ping-hsiang so-yi yin-ts chien liao*, a few days ago provisions were given out to the soldiers, therefore silver has become cheap; 我原定規今天出門恰巧又下起雨來可見人打算不中用 *wo yüen ting-kuei chin-t'ien c'huh men c'hioh-c'hiao yu hsia-c'hi yü lai k'o chien jen ta-suan puh chung-yung*, I had decided to go out to-day, just then it began again to rain; hence, it is seen that one reckons to no purpose; 他說昨天要來到今天晚上還沒有來看起來他是靠不住的 *t'a shoh tso-t'ien yao lai tao chin-t'ien wan shang han muh yu lai k'an-c'hi lai t'a sh k'ao-puh-chu tih*, he said he would come yesterday, but until this evening he has not yet come; thus we begin to see that he cannot be trusted.

(5). Finally, an explanatory sentence is introduced parenthetically after the subject or predicate, without breaking the line of thought. This explanatory sentence very often corresponds to the English relative clause. When short, it usually begins with 就是 *chiu sh*, that is; when longer, with the pronoun 他 *t'a*: 張先生就是我教書的今兒不來 *Chang hsien-sheng chiu sh wo chiao shu tih chin-er puh lai*, Mr. Chang, who is my teacher, is not coming to-day; 包大哥他是我的朋友有病 *Pao tu ko t'a sh wo tih p'eng-yu yu ping*, brother Pao, that is, my friend, is ill. See under *apposition*.

CHAPTER XIX.

INTERJECTIONS AND FINAL PARTICLES.

1. *Interjections.* These stand before the sentence, or, with a pause, after the subject or other important substantive. The most commonly used are—

1st. 噯呀 *ai-ya*, or 噯哟 *ai-yo*, indicating surprise; 咳 *hai*, 噫 *yi*, denoting disgust, all placed before the sentence: 噯呀這個實在了不得 *ai-ya che-ko sh-h-tsai liao-puh-teh*, oh! this is truly awful! 咳你不知道 *hai ni puh ch-tao*, pooh! you do not know, &c.

2nd. 啊 *a*, denoting emphasis, used after the name or title of a person addressed, like Eng. O: 主啊 *chu a*, O Lord, &c.

2. Of final particles 嗎 *ma*, 了 *liao*, and 罷 *pa* have already been noticed in other connections, and need no further discussion here. We need to notice only—

1st. 啊 *a*, which, besides being particle of address (above 1, 2nd), is also used at the end of a sentence to give emphasis to the preceding statement: 你快去拿來啊 *ni k'uai c'hü na lai a*, you go quickly and bring it, do you hear?

2nd. 呢 *ni* is used as an emphatic particle after the subject of a sentence, or any emphatic clause brought forward to the head of the sentence, after the first number of an alternate interrogative sentence, at the end of an interrogative sentence, and finally, at the end of any emphatic assertion. It differs from 啊 *a*, in that the latter is used especially with *commands*, like 罷 *pa*, while 呢 *ni* is used with an emphatic assertion of a fact: 李大哥呢也不能來 *li ta ko ni t'a puh neng lai*, as to brother Li, he cannot come; 傳道呢無力 *c'huan tao ni wu lih*, as to preaching, he has no strength; 他爲甚麼不來呢 *t'a wei shen-mo puh lai ni*, why does he not come? 人多得狠呢 *jen to teh hen ni*, the people are exceedingly numerous, &c.

Remark.—The important fact to be noticed about 呢 *ni* is, that it is *not* an interrogative particle, but may follow any word clause or sentence where emphasis is called for.

APPENDIX I.

A List of the *Descriptive Classifiers* with their *Definitions* and the *Classes* of *Words* with which they are used. (For a discussion of *Classifiers*, see Chap. v., 2) :—

1. 枝 *Ch*, a branch, classifier of stiff slender things; pens, pencils, arrows, chop-sticks, &c.
2. 隻 *Ch-h*, a single bird, class. of things standing on narrow bottoms or foundations; as ships, candles, birds, cattle; also of things that go in pairs when only one of the pair is mentioned; as legs, eyes, shoes, &c.
3. 盞 *Chan*, a cup, class. of lamps.
4. 張 *Chang*, a sheet, class. of extended or flat surfaces; as tables, beds, chairs, paper, &c.
5. 乘 *Cheng*, a carriage, class. of sedan chairs.
6. 軸 *Ch'heu*, an axle, class. of pictures and maps *on rollers*.
7. 架 *Chia*, a frame, class. of framed articles; as bells, clocks, shelves, &c.
8. 件 *Chien*, a single article, class. of affairs, pieces of clothing, boxes, &c.
9. 卷 *Chüen*, a roll, class. of rolls, divisions in books.
10. 處 *Ch'u*, a place, class. of houses and places.
12. 檯 *Chuang*, a club, class. of affairs (see also No. 8).
13. 床 *Chuang*, a bedstead, class. of bed-clothes.
14. 封 *Feng*, an envelope, class. of letters, epistles.
15. 杆 *Kan*, a pole, class. of muskets and balances.
16. 根 *Ken*, a root, class. of slender things standing on an end or having a root; as posts, masts, blades of grass, &c.
17. 口 *K'eu*, a mouth, class. of things that contain or consume as water vessels, coffins, bags and individuals (considered as consumers), &c.
18. 個 *Ko*, an individual, class. of men, boxes, loaves, cash, written characters, and may be used with anything that is well known. (See Chap. 5, 2, 1st, *Rem.* 1).
19. 顆 *K'o*, a kernel, class. with beads, pearls, &c.

20. 標 *K'o*, a kernel, class. of trees.
21. 股 *Ku*, a thigh, class. of things that branch off; as branches of rivers, roads, detachments of troops, &c.
22. 塊 *K'uai*, a slice or piece, class. of bricks, boards, dollars, stones, &c.
23. 管 *Kuan*, a tube, class. of tubular things; as Chinese pencils, fifes, &c.
24. 粒 *Lih*, a grain, class. of grains, beans, buttons, &c.
25. 輻 *Liang*, a pair of wheels, class. of wheeled vehicles.
26. 領 *Ling*, a collar, class. of things rolled over; as mats, straw beds, &c.
27. 面 *Mien*, a face, class. of drums, mirrors, and gongs.
28. 把 *Pa*, a grasp of the hand, class. of things taken or used by one hand; as knives, forks, fans, brooms, chairs, &c.
29. 本 *Pen*, a root, class. of books and documents.
30. 匹 *P'ih*, a mate, class. of horses and mules.
31. 鋪 *P'u*, a spread, class. of beds.
32. 扇 *Shan*, a fan, class. of leaves of doors, shutters, &c.
33. 所 *So*, an enclosure, class. of houses, courtyards, &c.
34. 道 *Tao*, a road, class. of rivers and bridges.
35. 頭 *T'eu*, a head, class. of cattle.
36. 條 *T'iao*, a switch, class. of slender flexible things; as days, dragons, snakes, roads, &c. (See above No. 1).
37. 頂 *Ting*, the top, class. of hats and sedans.
38. 朵 *To*, a cluster, class. of flowers and clouds.
39. 座 *Tso*, a seat, class. of mountains, tombs, temples, houses, &c.
40. 尊 *Tsuen*, honorable, class. of cannon.
41. 統 *T'ung*, dignity, class. of monumental tablets.
42. 尾 *Wei*, a tail, class. of fish. (See also No. 36).
43. 位 *Wei*, dignity, class. of gentlemen, princes, &c.
44. 文 *Wen*, an inscription, class. of coins and cash.
45. 頁 *Yeh*, a head, class. of leaves of books, doors and tiles
46. 眼 *Yen*, an eye, class. of fountains.
To the list might be added—
47. 首 *Sheu*, ahead, class. of hymns, and perhaps others.



APPENDIX II.

List of General Mandarin Sounds.

1. Vowel Initials with Corresponding Aspirates.

1st, a, asp. h.

a 阿 -h 阿

ha 哈 -h 哈

ai - - 愛

hai - - 害

an - - 安

han - - 寒

ang - - 昂

hang - - 杭

ao - - 傲

hao - - 好

2nd, e, asp. h.

eh - - 額

heh - - 黑

en - - 恩

hen - - 很

eng - - 哼

heng - - 恆

er - - 兒

eu - - 偶

heu - - 後

3rd, i, or yi,*

asp. hs.

yi 衣 -h 一

hsi 西 -h 息

ya 牙 -h 押

hsia 夏 -h 瞎

yai - - 涯

hsiai - - 鞋

yang - - 羊

hsiang - 向

yao - - 要

hsiao - - 小

ye 夜 -h 葉

hsie 些 -h 歇

yen - - 言

hsien- - 先

yin - - 音

hsin - - 心

ying - - 迎

hsing- - 行

yoh - - 約

hsioh- - 學

yu 有 -h 浴

hsiu - - 修

yung - - 用

hsiung - 兄

O or wo,
asp. h.

wo 我 -h 惡

ho 河 -h 或

U or wu,
asp. h.

wu 武 -h 物

hu 胡 -h 斛

hung - - 紅

Ü or yü,
asp. hs.

yü - - 魚

hsü 須 -h 恤

yüeh - - 月

hsüeh 靴 -h 雪

yüeh - - 原

hsüen - 喧

yüin - - 雲

hsüin - - 巡

2. Consonant

Initials.

1st, ch., asp. '.

ch 知 -h 只

c'h 池 -h 尺

cha 乍 -h 扎

c'ha 茶 -h 沓

chai - - 窄

c'hai - - 柴

chan - - 斬

c'han - - 產

chang - 章

c'hang - 唱

chao - - 兆

c'hao - - 吵

che 這 -h 折

c'he 車 -h 冊

chen - - 真

c'hen - - 臣

cheng - 正

c'heng - 成

cheu - - 州

c'heu - - 抽

chi 記 -h 吉

c'hi 奇 -h 泣

chia 家 -h 甲

c'hia 恰 -h 恰

chiai - - 皆

c'hiai - 楷

chiang - 江

c'hiang - 搶

chiao - - 交

c'hiao - 巧

chie 借 -h 結

c'chie 且 -h 切

chien - - 見

c'hien - - 欠

chin - - 斤

c'hin - - 親

ching - 井

c'ching - 輕

chioh - 角

c'hioh - 卻

chiu - 酒

c'hiu - 秋

chiung - 窘

c'hiung - 窮

choh - - 卓

c'hoh - - 綽

chü 句 h 局

c'hü 去 h 屈

chüe h 絕

c'hüe 缺 h 缺

chüen - 捐

c'hüen - 全

chüin - 君

c'hüin - 羣

chü 主 h 竹

c'hü 初 h 出

chua - - 抓

c'hua - - 欸

chuai - 拽

c'huai - 揣

chuan - 專

c'chuan - 穿

* In spelling the sounds i is omitted after y as the latter contains the vowel force of i.

<i>chuang</i> - 壯	<i>kan</i> - 甘	<i>lao</i> - 老	7th, n.
<i>c'huang</i> - 牀	<i>k'an</i> - 看	<i>leh</i> - 勒	<i>na</i> 那 <i>h</i> 納
<i>chuei</i> - 追	<i>kang</i> - 剛	<i>lei</i> - 累	<i>nai</i> - 奶
<i>c'huei</i> - 吹	<i>k'ang</i> - 炕	<i>leng</i> - 冷	<i>nan</i> - 男
<i>chuen</i> - 准	<i>kao</i> - 告	<i>leu</i> - 樓	<i>uang</i> - 囊
<i>c'huen</i> - 春	<i>k'ao</i> - 考	<i>li</i> 里 <i>h</i> 立	<i>nao</i> - 鬧
<i>chung</i> - 中	<i>keh</i> - 格	<i>liang</i> - 兩	<i>nei</i> - 內
<i>c'hung</i> - 充	<i>k'eh</i> - 客	<i>liao</i> - 了	<i>nen</i> - 嫩
2nd, f.	<i>ken</i> - 根	<i>lieh</i> - 裂	<i>ueng</i> - 能
<i>fah</i> - 法	<i>k'en</i> - 肯	<i>lien</i> - 連	<i>neu</i> - 蕪
<i>fan</i> - 反	<i>keng</i> - 更	<i>lin</i> - 林	<i>ni</i> 你 <i>h</i> 逆
<i>fang</i> - 方	<i>k'eng</i> - 坑	<i>ling</i> - 另	<i>nieh</i> - 捏
<i>fei</i> - 非	<i>keu</i> - 狗	<i>lioh</i> - 畧	<i>nien</i> - 念
<i>fen</i> - 分	<i>k'eu</i> - 口	<i>liu</i> - 留	<i>nin</i> - 您
<i>feng</i> - 風	<i>ko</i> 哥 <i>h</i> 各	<i>lo</i> 騾 <i>h</i> 落	<i>ning</i> - 寧
<i>feu</i> - 否	<i>k'o</i> 可 <i>h</i> 渴	<i>lu</i> 路 <i>h</i> 六	<i>nioh</i> - 虐
<i>foh</i> - 縛	<i>ku</i> 古 <i>h</i> 骨	<i>luan</i> - 亂	<i>niu</i> - 牛
<i>fu</i> 夫 <i>h</i> 福	<i>k'u</i> 苦 <i>h</i> 哭	<i>luen</i> - 論	<i>no</i> 挪 <i>h</i> 諾
3rd, j.	<i>kua</i> 瓜 <i>h</i> 刮	<i>lung</i> - 龍	<i>nü</i> - 女
<i>j-h</i> - 日	<i>k'ua</i> 跨	6th, m.	<i>nu</i> - 奴
<i>jan</i> - 染	<i>kuai</i> - 怪	<i>ma</i> 馬 <i>h</i> 棘	<i>nuan</i> - 暖
<i>jang</i> - 囓	<i>k'uai</i> - 快	<i>mai</i> - 買	<i>nuen</i> - 嫩
<i>yao</i> - 繞	<i>kuan</i> - 官	<i>man</i> - 慢	<i>nung</i> - 濃
<i>je</i> 惹 <i>h</i> 熱	<i>k'uan</i> - 寬	<i>mang</i> - 忙	8th, p, asp. '.
<i>jen</i> - 人	<i>kuang</i> - 光	<i>mao</i> - 毛	<i>pa</i> 罷 <i>h</i> 八
<i>jeng</i> - 扔	<i>k'uang</i> - 况	<i>meh</i> - 麥	<i>p'a</i> 怕 <i>h</i>
<i>jen</i> - 肉	<i>kueh</i> - 國	<i>mei</i> - 美	<i>pai</i> - 拜
<i>joh</i> - 若	<i>kueh</i> - 闊	<i>men</i> - 門	<i>p'ai</i> - 派
<i>ju</i> 如 <i>h</i> 入	<i>kuai</i> - 規	<i>meng</i> - 夢	<i>pan</i> - 半
<i>juan</i> - 輓	<i>k'uei</i> - 愧	<i>meu</i> - 謀	<i>p'an</i> - 盼
<i>juai</i> - 瑞	<i>kuen</i> - 棍	<i>mi</i> 米 <i>h</i> 密	<i>pang</i> - 幫
<i>juen</i> - 潤	<i>k'uen</i> - 困	<i>miao</i> - 苗	<i>p'ang</i> - 旁
<i>jung</i> - 絨	<i>kung</i> - 工	<i>mieh</i> - 滅	<i>p'ao</i> - 包
4th, k, asp. '.	<i>k'ung</i> - 孔	<i>mien</i> - 面	<i>p'ao</i> - 跑
<i>ka</i> - 嘎	5th, l.	<i>min</i> - 民	<i>peh</i> - 北
<i>k'a</i> - 卡	<i>la</i> 拉 <i>h</i> 辣	<i>ming</i> - 名	<i>p'eh</i> - 拍
<i>kai</i> - 改	<i>lai</i> - 來	<i>miu</i> - 謬	<i>pei</i> - 背
<i>k'ai</i> - 開	<i>lan</i> - 懶	<i>mo</i> 磨 <i>h</i> 末	<i>p'ei</i> - 陪
	<i>lang</i> - 浪	<i>mu</i> 母 <i>h</i> 木	

pen -	-	本	舍	h	舌	teu -	-	豆	tsao -	-	早
p'en -	-	盆	sen -	-	森	t'eu -	-	頭	t'sao -	-	草
peng -	-	迸	shen -	-	身	ti -	h	的	tseh -	-	則
p'eng -	-	朋	seng -	-	僧	t'i -	h	踢	t'seh -	-	策
peu -	-	培	sheng -	-	生	tiao -	-	弔	tsen -	-	怎
p'eu -	-	剖	seu -	-	搜	t'iao -	-	挑	t'sen -	-	參
pi 比	h	必	sheu -	-	手	tie -	h	碟	tseng -	-	增
p'i 皮	h	辟	so 所	h	索	t'ieh -	-	貼	t'seng -	-	層
piao -	-	表	shoh -	-	說	tien -	-	店	t'seu -	-	走
p'iao -	-	票	su 素	h	俗	t'ien -	-	天	tso 做	h	作
pieh -	-	別	shu 書	h	熬	ting -	-	定	t'so 錯	h	割
p'ieh -	-	撇	shua 耍	h	刷	t'ing -	-	聽	tsu 租	h	足
pien -	-	扁	shuai -	-	衰	tiu -	-	丟	t'su 醋	h	促
p'ien -	-	片	suan -	-	算	to 多	h	奪	tsuan -	-	鑽
pin -	-	賓	shuan -	-	拴	t'o 妥	h	脫	t'suan -	-	竄
p'in -	-	貧	shuang -	-	雙	t'u 土	h	禿	tsuei -	-	罪
ping -	-	兵	suei -	-	碎	tuan -	-	短	t'suei -	-	催
p'ing -	-	憑	shuei -	-	水	t'uan -	-	團	tsuen -	-	尊
po 波	h	薄	suen -	-	孫	tuei -	-	對	t'suen -	-	寸
p'o 破	h	撲	shuen -	-	順	t'uei -	-	退	tsung -	-	宗
pu 布	h	不	sung -	-	送	tuen -	-	敦	t'sung -	-	從
p'u 普	h	僕				t'uen -	-	吞			
			10th, t, asp. '.			tung -	-	冬	12th, w, asp. '.		
9th, s, asp. sh			ta 大	h	搭	t'ung -	-	同	wa 瓦	h	挖
s -	-	絲	t'a 他	h	塔	t'ung -	-	同	hua 花	h	滑
sh 事	h	石	tai -	-	夕	11th, ts, asp. '.			wai -	-	外
sa -	h	撒	t'ai -	-	太	ts -	-	子	huai -	-	壞
sha 沙	h	殺	tan -	-	單	t's -	-	次	wan -	-	完
sai -	-	賽	t'an -	-	炭	tsa 咱	h	雜	huan -	-	換
shai -	-	曬	tang -	-	當	t'sah -	-	擦	wang -	-	王
san -	-	三	t'ang -	-	湯	tsai -	-	在	huang -	-	黃
shan -	-	山	tao -	-	道	t'sai -	-	才	wei -	-	爲
shang -	-	桑	t'ao -	-	逃	tsan -	-	贊	wen -	-	文
shang -	-	賞	teh -	-	得	t'san -	-	慚	huen -	-	混
sao -	-	掃	t'eh -	-	特	tsang -	-	葬	weng -	-	翁
shao -	-	少	t'eng -	-	等	t'sang -	-	倉			
seh -	-	齧	t'eng -	-	疼						