

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.

SHANGHAI:
AMERICAN PRESBYTERIAN MISSION PRESS.
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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 hipphen, 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 *chob-ts* table, 椅子 *yi-ts* chair, 盤子 *p'an-ts* plate, 身子 *shen-ts* body, 驢子 *lü-ts* donkey, 廚子 *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, 鏡兒 *c'hien-er* becomes *c'hier*, 門兒 *men-er* becomes *mər*, &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-tsər*) hen's egg.

(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'hiuen-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; 這裡頭 *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, 好處 *hao-c'hu* 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 *Ohia*, 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, 饅饅 *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'ha-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 *tuan* short, 長短 *c'hang-tuan* 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 *luen 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*: 掌匯 *chang-huei* to have charge of the money chest, 掌匯的 *chang-huei-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; 趕腳 *kan-chioh* to drive animals (*lit.* feet), 趕腳的 *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 anomatopoetic, that cannot be analyzed: 咳嗽 *k'eh-seru* cough, 阿嚏 *a-t'i* to sneeze, 哈哈 *ha-ha* loud laughter, 呼呼 *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” (虚字 *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 虚字 *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.

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'hieh 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'hüin 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'hüin 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'hi pa* take it and begone!

2. In North China 咱 *t'a*, plural 咱們 *t'a men* (contracted to 俺 *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 tsh 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, 啲 *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 *k'an 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.

(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: 我碰見誰就問誰 *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 *tú*, 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 predicator 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 *predicator* and not the *interrogative* is emphatic: 這個孩子爲甚麼哭 *che ko hai-te wei shen-mo k'uh?* *puh sh shen-mo* 必是甚麼咬他

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, everyone; 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.

Notes.—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 t'uei wen* ask each other; 他們兩個入彼此和好了 *t'a-men liang ko jen pei t's ho hao la* they have been mutually reconciled; 他們彼此的負擔 *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 hui* we ought to settle at what place we will meet each other; 中國外國人情自然相同 *chung k'uei wai k'uei jen-c'hsing te-jan hsiang-t'ung* the feelings of Chinese and foreigners are of course mutually alike; 你的行為和心相對 *ni tih hsiang wei ho hsin hsiang t'uei* your actions and your heart mutually agree. The two methods of correlation 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, 3).

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 *chü*, 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*

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 hwei*, 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 hwei*, 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 hoh 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: 洋布紅的黃的藍的都有 *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進 *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; *si* 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: *十一 sh-h yih* 11; *十二 sh-h er* 12; *十五 sh-h wu* 15; *十八 sh-h pah* 18; *二十 er sh-h* 20; *二十一 er sh-h yih* 21; *二十五 er sh-h wu* 25; *三十 san sh-h* 30; *五十 wu sh-h* 50; —

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 chien ling san sh-h* 1,030; 三百零六個 *san peh ling luk 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 jén*, 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 ohiang 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 *luh 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-hsieh 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 nien 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 (¼ tael) 分 *fen*, the third 厘 *li*, &c. In long measure 寸 *t'suen* is ¼ foot, as inch, and 分 *t'suen*. In the foreign dollar 角 *chih*, 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 chih wu fen* \$5.35; 三尺六寸四分 *san c'h-h luh t'suen s fen* 3 feet 6¼ 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 ¼ size, or, more briefly, *s ch san*; 九分之四 *chiu fen ch s* four-ninths; 千之一 *c'hien ch yih* 千分一. Half is expressed by 半 *pan*: 半個月 *pan ko yüeh* half a month; 三個半 *san ko pan*, 3½.

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* 3½; 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*, 3½ 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 wu 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 wu 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 *s 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 luh sh-h ku'ai*, 350 or 360 pieces.

Remark.—With the large numbers 百 *peh*, 千 *c'hien*, &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 *c'hien 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 ti'ao keu*, a dog; 一條龍 *yih ti'ao lung*, a dragon; 三條蛇 *san ti'ao 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*, 時候 *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 nien*, 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'hün 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 jeu*, 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.

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 luk tao*, 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 tao*, 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 hsioh-uen 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 nu ko fang-tse*, 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 hsioh-uen*, 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 k'uek*, 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 the *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'uh*, 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 ti'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 the *tih*.

2. The *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.

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'c'hi jan puh ch'c'hi so-yi jan*; 其中 *ch'i chung*, in their midst; 聽其聞 *t'ing c'hi 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, (3), 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 yueh*, 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 kuai 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 hsioh-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.

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 li-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'hung 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

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 tao 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 kuai*, 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-wen ta tih na wei hsien-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 chiaoh-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 hsie 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'hiao 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 *hsien-sheng tih ta mao-ts*, the teacher's large hat; 學生的高桌子 *hsieh-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 hsieh-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 emphony'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 *yih 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 c'hiü la*, we will be off to-morrow; 他再不來了 *t'a tsai puh lai la*, he is not coming again; 用刀子殺了他了 *zung 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.

1st. *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 tseu 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 chin 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-ti'en 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 la 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 t'seng*, 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 hsioh-huei ming-nien puh neng huei 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-yah*, will; and 必要 *pih yao*, shall; 這個孩子將死 *che ko hai-ts ching 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 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'u 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; 下半年我不上街 *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-t's 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'an-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 *k'o-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'hu 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 能穀 *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 *c'hang c'hang 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 *tsat 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 kwei*, 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 kwei*, 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* 或 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'hu' 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: 樓

t'ai, to bear (by two or more), 擡上 *t'ai-shang*, to bear or carry up; 接 *an*, to place; 接上 *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.

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 completive 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’huh 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 *ti’ao-chin lai*, jump in; 擡過去 *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 ti’ao keu c’hü*, drive out that dog; 領他去 *ling 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 *ni sung-ko hsin c’hü la ma*, have you taken letters over? 他幾時回來呢 *t’a chi-sh hwei lai ni*, 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 completive, ability to perform the act expressed by the verb and its completive 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 *ti’ng-teh c’huh-lai*, can hear him; 找得着 *chao-teh-choh*, can find; 聽得懂他的話來 *ti’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 c'hü*, 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-c'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: 他骑着馬來了 *t'a c'hi-choh mai lai la*, 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: 他在那裡風颭着雨淋着實在難遇 *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'huan-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-c'hien 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 laa*, 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 kung*, he works in vain; 恐怕他偶然來到 *k'ung-p'u 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 anomatopoetic 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? 這件事怎麼辦法 *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 yen 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要怎麼做 *t'a 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; 在這種傳道是白白的 *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 thus 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; 這麼着我不去 *che-mo-choh wo puh c'hü*, 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), *Kem.* 1).

3. 於 *yü* is used colloquially in expressions modeled after *wen-li*: 於是 *yü sh* (lit. at this) thereupon; 歸於 *kuei 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 c'heng 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 *wei* 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 kuei-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*, 用 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 *pian*; 旁邊 *p'ang-pien*, side, by the side of; 左邊 *tso-pien*, left side; 右邊 *yu-pien*, right side; 上 *shang*, above; 下 *hsia*, below, &c.; 城裡 *c'heng li*, in the city; 屋裡 *wuh li*, in the house; 門外 *men wai*, outside the door; 桌子上有書 *choh-ts shang yu shu*, on the table are books; 你們裡頭 *ni men t'ou*, or, 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 桌子上有書 *choh-ts shang yu shu*, or 在桌子上有書 *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 yüen*, 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.: 書在桌子上 *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, 在 *tsai* has the meaning "so as to be," but in this idiom it may be omitted: 擺書在桌子上 *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 tsuei*, 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; 在桌子上擺書 *tsai choh-ts shang pai shu*, means that the action of arranging books goes on upon the table, it begins and ends there; 擺書在桌子上 *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 peh 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 sheu 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 la*, 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.

Nota.—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-ts'eng 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 t'a 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.

8. 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*, or 你信他不信他 *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-ti'en 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.

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 轉 *t'ang*, 次 *t's*, 頓 *tuen*, 回 *huei*, &c., which may be translated "times," &c.: 去過一轉 *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-c'heng 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 hsiai-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; 那个人我認識他的父親 *na ko jen wo jen-sh-h t'a tih fu-c'hin*, that man, I know his father; 山東人大概是大個子的 *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; 走是走得馬上快 *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: 打掃地板要打掃乾淨 *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* and 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'u 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, artizans and merchants—citizens; 君王官上 *chüin-wang 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; 馬驢牛驢豬羊等類 *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-wang*, I have no intercourse with him; 舊約和新約 *ch'iu-yoh ho hs'in-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'hié*, 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; 刀子父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 biao c'hiü biao, 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 yu tih tu shao-tiao biao*, 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 withall 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:" 信爾受洗的 *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

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'hi*, can go either by cart or boat; 不問中國外國 *puh men chung-kueh wai-kueh*, either Chinese or foreign.

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 *ping c'hieh*, &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 *pian* (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 pian 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'huh 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 *wo-men 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 tseh-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 *chiu-ching*, after all, &c.: 末了他就說 *moh-liao t'a chiu 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; 究竟不是這麼樣 *chiu-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 *ni 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 *ni yao c'hü wo sung ni*, 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'hiu 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 ni*, 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 hsien 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 h'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'hü*, 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'hü*, 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 fortiori* 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 puh 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 huei*, 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 c'heng*, 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 tieh-tao*, you must watch the children lest they fall down; 願天父保佑我們免得陷在罪裡 *yüen 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-hsie 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 ta 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 噯啲 *ai-yo*, indicating surprise; 噯 *hai*, 噯 *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! 噯你不知道 *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 *Ch'eng*, a carriage, class. of sedan chairs.
6. 軸 *Ch'eu*, 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. 樁 *Chuang*, a club, class. of affairs (see also No. 8).
13. 床 *Ch'uang*, 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
hsiuung - 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
yüen - - 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 茶
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
chiui - - 替
c'hiui - 楷
chiang - 江
c'hiang - 搶

chiao - - 交
c'hiao - - 巧
chie 借 -h 結
c'hie 且 -h 切
chien - - 見
c'hien - - 欠
chin - - 斤
c'hin - - 親
ching - - 井
c'hing - - 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'hüeh 襪 h 缺
chüen - - 捐
c'hüen - - 全
chüin - - 君
c'hüin - - 羣
chu 主 h 竹
c'hu 初 h 出
chua - - 抓
c'hua - - 欸
chuai - - 拽
c'huai - - 揣
chuan - - 專
c'huan - - 穿

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

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

pen - - 本
 p'en - - 盆
 peng - - 迸
 p'eng - - 朋
 peu - - 培
 p'eu - - 剖
 pi 比 h
 p'i 皮 h
 piao - - 表
 p'iao - - 票
 pieh - - 別
 p'ieh - - 撇
 pien - - 扁
 p'ien - - 片
 pin - - 賓
 p'in - - 貧
 ping - - 兵
 p'ing - - 憑
 po 波 h
 p'o 破 h
 pu 布 h
 p'u 普 h

 9th, s, asp. sh.
 s - - 絲
 sh 事 h
 sa - h
 sha 抄 h
 sai - - 賽
 shai - - 曬
 san - - 三
 shan - - 山
 sang - - 桑
 shang - 賞
 sao - - 掃
 shao - - 少
 seh - - 嗇

she 舍 h
 sen - - 森
 shen - - 身
 seng - - 僧
 sheng - 生
 seu - - 搜
 sheu - - 手
 so 所 h
 shoh - - 說
 su 素 h
 shu 書 h
 shua 耍 h
 shuai - 衰
 suan - - 算
 shuan - 拴
 shuang - 雙
 suei - - 碎
 shuei - - 水
 suen - - 孫
 shuen - - 順
 sung - - 送

 10th, t, asp. ' .
 ta 大 h
 t'a 他 h
 tai - - 夕
 t'ai - - 太
 tan - - 單
 t'an - - 炭
 tang - - 當
 t'ang - - 湯
 tao - - 道
 t'ao - - 逃
 teh - - 得
 t'eh - - 特
 teng - - 等
 t'eng - - 疼

teu - - 豆
 t'eu - - 頭
 ti 地 h
 t'i 替 h
 tiao - - 吊
 t'iao - - 挑
 tie 爹 h
 t'ieh - - 貼
 tien - - 店
 t'ien - - 天
 ting - - 定
 t'ing - - 聽
 tiu - - 丟
 to 多 h
 t'o 妥 h
 tu 都 h
 t'u 土 h
 tuan - - 短
 t'uan - - 團
 tuei - - 對
 t'uei - - 退
 tuen - - 敦
 t'uen - - 吞
 tung - - 冬
 t'ung - - 同

 11th, ts, asp. ' .
 ts - - 子
 t's - - 次
 tsa 咱 h
 t'sah - - 擦
 tsai - - 在
 t'sai - - 才
 tsan - - 贊
 t'san - - 慚
 tsang - - 葬
 t'sang - - 倉

tsao - - 早
 t'sao - - 草
 tseh - - 則
 t'seh - - 策
 tsen - - 怎
 t'sen - - 參
 tseng - - 增
 t'seng - - 層
 tseu - - 走
 t'seu - - 湊
 tso 做 h
 t'so 錯 h
 tsu 租 h
 t'su 醋 h
 tsuan - - 鑽
 t'suan - - 竄
 tsuei - - 罪
 t'suei - - 催
 tsuen - - 尊
 t'suen - - 寸
 tsung - - 宗
 t'sung - - 從

 12th, w, asp. ' .
 wa 瓦 h
 hua 花 h
 wai - - 外
 huai - - 壞
 wan - - 完
 huan - - 換
 wang - - 王
 huang - 黃
 wei - - 爲
 hui - - 回
 wen - - 文
 huen - - 混
 weng - - 翁