

早期北京话珍本典籍校释与研究

——早期北京话珍稀文献集成

卷二

总主编 王洪君 郭锐 刘云

主编 刘云

语言自述集

(第二版)



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〔英〕威妥玛 编著



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主编 刘云

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分卷主编 翟赞 郭利霞 陈颖

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語 言 自 通 集

(YÜ YEN TZŭ ÊRH CHI).

A

PROGRESSIVE COURSE

DESIGNED TO ASSIST THE STUDENT OF

COLLOQUIAL CHINESE

AS SPOKEN IN THE CAPITAL AND THE METROPOLITAN DEPARTMENT.

IN THREE VOLUMES.

SECOND EDITION.

PREPARED BY

THOMAS FRANCIS WADE,

Sometime H.B.M.'s Minister in China.

AND

WALTER CAINE HILLIER,

Chinese Secretary to H.B.M.'s Legation, Peking.

VOL. II.



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PART III.

THE FORTY EXERCISES.

PART III.

THE FORTY EXERCISES.

1. **The Cardinal Numbers.**—The Cardinal Numbers from 1 to 10 are these:—

| | |
|--------------------------------|----------------------------------|
| 1, 一 <i>yi</i> ¹ . | 6, 六 <i>liu</i> ⁴ . |
| 2, 二 <i>érh</i> ⁴ . | 7, 七 <i>ch'i</i> ¹ . |
| 3, 三 <i>san</i> ¹ . | 8, 八 <i>pa</i> ¹ . |
| 4, 四 <i>ssü</i> ⁴ . | 9, 九 <i>chiu</i> ³ . |
| 5, 五 <i>wu</i> ³ . | 10, 十 <i>shih</i> ² . |

Of these, 1, 2, 8, and 10 are found in the Radical Table.

兩 *liang*³, a couple, dual, is often used as the cardinal number *two*, but under special circumstances, as will be seen presently.

倆 *lia*³, a colloquial form of *liang*, has the same meaning, but is used with even greater restriction. See Exercise I.

2. From 11 to 19 inclusive, *shih*², ten, precedes the lesser number. Thus, *shih*²-*yi*¹, 11; *shih*²-*pa*¹, 18; etc.

3. From 20 to 99 the numbers are formed much as in English:—

| | |
|--|---|
| 20, <i>érh</i> ⁴ - <i>shih</i> ² . | 67, <i>liu</i> ⁴ - <i>shih</i> ² - <i>ch'i</i> ¹ . |
| 21, <i>érh</i> ⁴ - <i>shih</i> ² - <i>yi</i> ¹ . | 78, <i>ch'i</i> ¹ - <i>shih</i> ² - <i>pa</i> ¹ . |
| 34, <i>san</i> ¹ - <i>shih</i> ² - <i>ssü</i> ⁴ . | 89, <i>pa</i> ¹ - <i>shih</i> ² - <i>chiu</i> ³ . |
| 45, <i>ssü</i> ⁴ - <i>shih</i> ² - <i>wu</i> ³ . | 92, <i>chiu</i> ³ - <i>shih</i> ² - <i>érh</i> ⁴ . |
| 56, <i>wu</i> ³ - <i>shih</i> ² - <i>liu</i> ⁴ . | 93, <i>chiu</i> ³ - <i>shih</i> ² - <i>san</i> ¹ . |

4. For the rest, the Chinese count by the hundred, the thousand, and the myriad:—

| | | |
|----------------------------------|---------------------------------------|-------------------------------------|
| 100, 百 <i>pai</i> ³ . | 1,000, 千 <i>ch'ien</i> ¹ . | 10,000, 萬 <i>wun</i> ⁴ . |
|----------------------------------|---------------------------------------|-------------------------------------|

Between 100 and 1,000 the hundreds are reckoned as with us; but 1,100 is one thousand one hundred; 11,000 is one myriad one thousand. No Chinese would speak of eleven hundred, eleven thousand, etc.

5. 零 *ling*², fractional. Whenever in counting above 100 a break in the series occurs such as obliges us to insert a zero, the Chinese introduce the word *ling*. Thus,

| | |
|---|---|
| 303, <i>san</i> ¹ <i>pai</i> ³ <i>ling</i> ² <i>san</i> ¹ . | 2,005, <i>érh</i> ⁴ <i>ch'ien</i> ¹ <i>ling</i> ² <i>wu</i> ³ . |
|---|---|

It may be used with the verb *yu*³ (see 8), to be, as *odd*, after myriads, thousands, hundreds; or, if the number spoken of be more than thirty, after tens. Thus, *yi*¹ *pai*³ *yu*³ *ling*², one hundred and odd.

6. 第 *ti*⁴, order, series.

The Ordinal Numbers.—Any cardinal number or group of cardinal numbers becomes Ordinal when *ti*⁴ is prefixed to it. Thus,

*liu*⁴, 6; *ti*⁴ *liu*⁴, 6th. *san*¹ *pai*³ *ling*² *érh*⁴, 302; *ti*⁴ *san*¹ *pai*³ *ling*² *érh*⁴, 302nd.

7. For purposes of numeration the following words will be constantly required:—

幾 *chi*³, some; how many?

多 *to*¹, many; more.

數 *shu*⁴, number; several; some; but

少 *shao*³, few; less.

*shu*³, to count.

*to*¹-*shuo*³, how many? also, a good number.

些 *hsieh*¹, few; some.

When not interrogative more emphasis is laid on *to* than on *shao*, but the tone is held to be the same.

8. In Exercise I, given below to illustrate the method of numeration, words are used which the student has already learned in the Radical Table. The following are new:—

有 *yu*², to be; to have.

不 *pu*⁴, not; the tone varies before different characters.

來 *lai*², to come; adverbially, in numeration, to approach a total, but under, not in excess.

好 *hao*³, good; adverbially, very; verbally, to recover.

個, 箇, *ko*⁴, one, or ones, of persons or things; the commonest numerative of a large number of nouns substantive; the second is the correct form of the character. The term numerative is explained below.

The Numeratives.—Chinese nouns substantive have commonly associated with them certain other nouns substantive, here styled Numeratives, between the meaning of which and their own there is an affinity. This may be generic, specific, formal, qualitative, and is sometimes so vaguely defined that nouns, being names of things in categories widely different, may have the same numerative. The latter, in virtue of this affinity, acts as the unit of the class, body, or other plurality that may be indicated by the noun on which it is dependent; and it should be borne in mind that a large number of numeratives are never used independently of those nouns to which they are related. We have in English nouns that do somewhat the same duty. We say so many *head* of oxen; so many *stand* of arms; a crew of so many *hands*; a fleet of so many *sail*. These are all plurals or collectives. If we were speaking of oxen, we might also say that there was not a *head* left; or if of arms, that every *stand* was destroyed. The Chinese numerative will be found to play both the parts here illustrated; but it also plays a part of its own. Where it comes between a number, one or more, and its substantive, it cannot be translated. For *yi*² *ko*⁴ *jén*², one man, *san*¹ *ko*⁴ *jén*², three men, the Cantonese, in the broken English which is the *lingua franca* of the open ports of China, would say, "one piece man," "three piece man." We have nothing analogous to this in our language.

There are many substantives which have no numerative, such in particular as are applied to the measure of time, space, quantity, etc.

As stated above, the numerative is itself a substantive, but in construction it will often represent our *one* or *ones*, the pronominal adjective indefinite.

A list of the numeratives is given in Part VIII.

Obs.—*Yi*², one, changes its tone before *ko*⁴ and other numeratives.

EXERCISE I.

八。六。十。四。三。二。十。十。1
十。七。五。十。十。九。六。

1. Sixteen. Nineteen. Twenty. Thirty-four. Fifty-seven. Sixty-eight.

百。個。個。千。千。百。個。第 2
個。五。三。三。兩。二。二。十
人。六。五。兩。三。三。三。七

2. The seventeenth person (or thing). Two or three hundred. Two or three thousand. Two or three thousand. Two or three persons or things. Three or five persons or things. Five or six hundred persons.

Obs.—The Chinese do also say three or four, four or five.

十。百。千。第。十。第。第 3
五。六。八。一。七。二。一。

3. Number one; the first; also, figuratively, the best. Number twenty-seven; the twenty-seventh. Number one thousand eight hundred and sixty-five; or, the one thousand eight hundred and sixty-fifth.

二。十。一。零。十。百。萬。第 4
十。萬。十。六。七。個。零。一
零。七。百。萬。五。三。百

4. The one million and three hundredth person (or thing). Five hundred and seventy thousand six hundred and ten. Seven hundred thousand and twenty.

Obs.—Six hundred and ten; the *yi*, one, before *shih* cannot be omitted. In reckoning myriads it is equally correct to use *yi* or to omit it. You may say *shih wan*, *shih pa wan*, or *yi shih wan*, *yi shih pa wan*.

七。五。六。萬。萬。三。一 5
十。百。萬。零。五。十。百
萬。零。零。一。百。五。萬。

5. A million. Three hundred and fifty thousand. Five million and one. Sixty thousand five hundred and seven. One hundred thousand.

一。六。四。千。十。百。零。七 6
千。萬。十。萬。一。九。一。萬

6. Seventy thousand one hundred and ninety-one. Ten millions; or, figuratively, any number; in any (or the utmost) degree; also, above all things. Four hundred and sixty-one thousand.

一七千零千四八。五 7
 百一三零百九萬
 零萬百十二。零萬零
 三。零六十二。四二。八八十
 六。十八千一千十

萬九四。百十一 8
 三十。九五。八。百
 千。九百十二一

多來。多個有些人有 9
 人。三少人。好個來。幾
 萬人有些人。有個

五十十十個。個。數 10
 千個。來個。幾十十
 多。二個。八個。幾個。
 百九九不個。幾
 多。個。個。止兩十

Obs. 1.—Score: the Chinese have no word for score, but it is un-English to say some tens. Note that ten odd are supposed not to exceed fifteen.

Obs. 2.—Near ten, but below it: *lai* is only used with ten or a multiple of ten.

斤羊肉。五幾一四。長 11
 魚。肉。六斤口口。一三
 幾斤牛人。有身寸

Obs. 1.—Four-tenths: understand the word *fén*, part (emphatically, tenth part), after *ssü*, four.

Obs. 2.—*K'ou* refers to individuals, male or female.

子。斗米。九麥七 12
 黍一斗子。斗

7. Fifty thousand and eighty-eight. Ninety-eight thousand four hundred and two. One thousand and five. Four thousand and seventy-two. Eight thousand three hundred and sixty-seven. Ten thousand and six. One hundred and three.

8. One hundred and eighteen. Two hundred and fifty-four. Nine million nine hundred and ninety-three thousand.

9. A number of people are come; or, How many people are come? There are some people. There are a good number of people. How many people are come? Upwards of thirty thousand.

10. Several score (*lit.*, tens); some score. Some score; or, How many score? Ten and more persons or things; or, How many over ten? Two persons or things. Some persons or things; or, How many? There are more than ten; *lit.*, [the number] does not stop at ten ones. Eight or nine. Near ten persons or things. Nine or ten persons or things. Two hundred and more. Five thousand and more.

11. Three inches four-tenths long. A single individual. There are some persons; or, How many persons are there? Five catties of beef. Six catties of mutton. Some catties of fish; or, How many catties of fish?

12. Seven measures of wheat. Nine measures of rice. One measure of millet.

斤里高有四里長幾13
 有三二山萬至幾個
 零百百足里多萬牙。

Obs.—Full: see Radical 157. The Chinese idea is rather to measure the heights of mountains by the length of the road by which they are ascended.

*Turn the following into Chinese. (KEY, EXERCISE I.)**

1. Twelve. Fourteen. Ninety. Seventy-three. Forty-five. One hundred and ninety-nine.

2. Forty thousand one hundred and sixty-eight. Three million twelve hundred and twenty-four. Eight hundred and twenty-nine. Two hundred and ninety-two.

3. The twenty-first. The three hundred and forty-second. The eightieth. Number sixty-seven. Eight or nine men are coming.

4. The nine hundred and ninety-ninth. The seven million six thousand five hundred and forty-third. The three million four thousand five hundred and sixty-seventh.

5. Five million two hundred and one. Three million and twenty-seven. Six thousand and forty. Nine hundred and ninety-nine thousand nine hundred and ninety-nine.

9. **The Article.**—As will have been seen from Example 11 in the foregoing exercise, our Indefinite Article may be represented by *yi*¹, one, without any numerative. But if the substantive be one of those to which a numerative is assignable, that numerative will be commonly found between the *yi*¹ and the substantive. Sometimes the numerative will stand without the *yi*¹, as in *yu*³ *ko*⁴ *jén*² *lai*², for *yu*³ *yi*² *ko*⁴ *jén*² *lai*², there is a person come (or coming).

10. The Definite Article *the* is not uncommonly rendered by the demonstrative pronouns

這 *ché*⁴, this; and 那 *na*⁴, that;

* The Chinese text of this and all similar exercises will be found in vol. i.

13. Some teeth; or, How many teeth? Several myriads of *li* in length; some tens of thousands of miles long; or, How many myriads of miles long? At the most forty thousand *li*. There is a mountain (or there are mountains) full two hundred *li* high. Three hundred catties odd.

6. There are a good many horses. How many oxen are there? There are fifty-six oxen and horses.

7. How many catties of fish are there? Seven catties and some ounces. Six measures of small millet. There are eighteen measures of rice. Fourteen measures of beans.

8. More than ten persons are coming. More than fifty persons are coming. A hundred odd persons are coming. A single individual.

9. There are about (but less than) ten catties of fish. Nineteen catties of beef. Seventeen catties of venison. Fourteen measures of rice. Eighteen measures of beans. Ten measures of small millet.

10. How many miles long? A good many. Full seventeen hundred *li*. Full nine hundred *li*. There are mountains fully eight *li* high.

but chiefly, if not always, when the thing or person indicated is for certain known to the hearer or has been recently referred to. But these are not the only equivalents.

11. The Noun Substantive.—One peculiarity of the Chinese Substantive has already been noticed—the employment, namely, of a large staff of words, themselves substantives, in close relation with other substantives, which from their most conspicuous function have been denominated Numeratives. By others they have also been styled Classifiers, as possessing in general a meaning in affinity with that of the nouns to which they are attached as adjuncts, or which, when detached from these, they represent.

Independently of these adjuncts, the Chinese substantive may be simple or compound.

Of the simple form, any substantive in the Radical Table is as good a specimen as another; such as *jén*², man; *shén*¹, body; *ma*³, horse; etc.

Of the compound form, there are instances of more kinds than one in the Exercises in the Colloquial Radicals (vol. i, p. 34); such as *shih*¹-*shou*³, a corpse (*lit.*, corpse-head); *k'ou*³-*shé*², altercation (*lit.*, mouth and tongue); *kan*¹-*ko*¹, war (*lit.*, shield and spear). These suffice to show that the words combined may be of like or of very different meaning. In the same Exercise will be found *ch'én*²-*tzü*³, a minister of state; *shih*⁴-*tzü*³, a lettered man. The word *tzü*³, son, is largely added to other substantives.

兒 *érh*², also meaning son, is used in the same way as frequently as *tzü*³; in Pekingese, more frequently. But neither of them can be appended *ad libitum*. Some substantives that take the one may at times take the other; and many do not take either.

Obs.—This *érh* also sometimes plays a part in the formation of adverbs, especially of time and place.

Combinations of words, such as with us shipwright, horse-boy, landlord, etc., are common enough in Chinese; but, the independent individuality of almost every Chinese word considered, it is in most instances safer to speak of the relation of the first word to the second as attributive, rather than as part of a compound substantive.

Some English substantives, it will soon be seen, require for the reproduction of their meaning a string of words. Thus *carter* is the driving-cart-one, or the one who drives the cart; neither of which combinations, however, would it be convenient to designate a compound substantive.

12. Number.—The plural of substantives may be effected by the reduplication of the simple word, but this not without limitation; or by the addition of a noun of multitude, sometimes preceding, sometimes following, the simple word; or, in certain cases, by the addition of the particle *mén*¹, explained below (13).

13. 們 *mén*¹, a word used colloquially to indicate the plural of personal substantives or pronouns, and apparently for no other purpose. Thus,

*ta*⁴ *jén*², your excellency, his excellency (*lit.*, great man).

*ta*⁴ *jén*² *mén*, your excellencies, their excellencies.

Experience will show that its use even with personal substantives is limited.

Note.—When the tone mark is omitted it must be understood that the character is so little emphasised as to carry no tone.

14. **The Noun Adjective.**—The Adjective, like the substantive, may be either a single word, such as *hao*³, good, in Exercise I, or a combination of words of like or different significations.

15. **The Personal Pronoun.**—The Personal Pronouns singular are—

我 *wo*³, the 1st person; 你 *ni*³, the 2nd; 他 *t'a*¹, the 3rd.

16. Their plural is formed by the addition of the particle *mén*¹, just noticed (13). Thus, *wo*³-*mén*, we, us; *ni*³-*mén*, ye, you; *t'a*¹-*mén*, they, them.

Obs.—*Ni*³-*mén* is often used politely to a single individual.

17. 俺, 咱, *tsa*², properly *tsan*, is a pronoun of the first person peculiar to northern Chinese, but never used in the singular. In the plural, *tsa*²-*mén* means you and I, or you and we, when the persons spoken of are present; parties in the same undertaking or concern. The second form of *tsa*² is but an abbreviation of the first.

18. When animate beings are in question, any male or female, man or beast, may be indicated by *t'a*¹, he or she; *t'a*¹-*mén*, they. But in speaking of inanimate things *t'a*¹ is used very sparingly.

In the constructions of the verb which we describe as impersonal, the pronoun *it* cannot be said to be visibly represented in Chinese.

19. 的 *ti*¹. This word, which is properly a substantive meaning a bright spot, the blot on a target, has come to perform various duties. Appended enclitically to substantives and pronouns, it forms, as we should say, the genitive or possessive case. Appended to adjectives or adjective constructions, it adverbialises them. It is sometimes a relative pronoun; sometimes an indefinite pronoun, such as one, some, etc.

In all these cases it has presumably usurped the place of other words, notably that of the verb *té*², noticed immediately below (21).

20. Attention is here directed to *ti*¹ as forming the **Possessive** of substantives or pronouns. Thus,

*tzü*⁴-*chi*³-*ti*, of or belonging to oneself.

*wo*³-*ti*, mine.

*ni*³-*ti*, thine.

*t'a*¹-*ti*, his.

*ta*⁴-*jén*²-*ti*, his excellency's.

*wo*³-*mén*-*ti*, ours.

*ni*³-*mén*-*ti*, yours.

*t'a*¹-*mén*-*ti*, theirs.

21. The following brief examples will help to confirm the student in his knowledge of the words just learned (10-19):—

已 *chi*³ 的 *ti* 咱 *tsa*² 人, *jén*² 咱 *tsa*² 的 *ti* 你 *ni*³ 這 *ché*⁴ 這 *ché*⁴
 的 *ti* 馬, *ma*³ 們 *mén* 咱 *tsa*² 們 *mén* 他 *t'a*¹ 我 *wo*³ 兒, 'rh 個, *ko*⁴
 馬, *ma*³ 我 *wo*³ 這 *ché*⁴ 們 *mén* 兩 *liang*³ 們 *mén* 他, *t'a*¹ 那 *na*⁴ 那 *na*⁴
 自 *tzü*⁴ 兒, 'rh 倆, *liá*³ 個, *ko*⁴ 的, *ti* 你 *ni*³ 兒, 'rh 個, *ko*⁴

This one. That one. This place here. That place there.

Thou, I, he; we three. Thine. Theirs.

We two persons here. We two.

A horse (or horses) of our place here.

My own horse (*lit.*, myself's horse).

Note.—There is nothing to show whether *ma*, horse, in the 4th example, is singular or plural.

22. The Relative Pronoun.—It has just been observed (19) that *tí*¹ acts sometimes as a Relative Pronoun. In constructions such as The person who did, The thing which was done, *tí* may be allowed to be so characterised. But for caution's sake it should be borne in mind that the Chinese may not unfrequently be rendered by our participle, past or present, if not in other ways.

23. The Interrogative Pronoun *who, which, what*, which has been described by some grammarians as a relative in search of an antecedent, is in general rendered colloquially as below. There are other forms of higher style.

誰 *shuí*², who, is never used but of persons.

甚 *shén*² 麼 *mo*¹, 嗎 *ma*¹. The combination *shén*²-*mo*¹, pronounced *shén*²-*mo*¹, used alone, signifies *what*, but may stand before a personal noun, as in *shén*²-*mo*¹ *jén*², what person? The character *shén* signifies extreme, but is then read *shén*⁴, and it may be surmised that it has come to be corruptly employed in this combination. Its adjunct *mo* is a negative interrogative particle; it is sometimes also used as a conjunction, as in *na*⁴ *mo*¹ *to*¹, as much as that; *ché*⁴ *mo*¹ *hsiao*³, as small as this. *Ma* is a strictly colloquial interrogative.

什 *shí*², a tithe, is sometimes written instead of *shén*², but the compound is none the less pronounced *shén*²-*mo*, or *shé*²-*mo*.

那 *na*³, with *ko*⁴ or other numerative (*yi*¹, one, intervening or not), is interrogative, What person? What thing?

Obs.—It is *na*³, not *na*⁴, which we have met with above (10) as a demonstrative pronoun.

24. Thus, for Who? Whom? What person? we may have *shuí*² or *shén*²-*mo* *jén*² or *na*³ *yi*² *ko*⁴ *jén*² or *na*³ *ko*⁴ *jén*².

For the interrogative *what*, *shén*²-*mo* may stand alone; or the substantive representing the thing spoken of may be expressed, and without its numerative.

But *which*, if referring to one of many objects, animate or inanimate, will be rendered by *na*³, as above, followed by *yi*¹ and the numerative, or by the numerative without *yi*¹.

25. The Verb.—It will suffice for the moment to observe that in Chinese the Verb may be simple or compound—the compound verb being made up sometimes of the same verb reduplicated, sometimes of verbs of like or different meanings, sometimes of a verb and its object.

These remarks apply rather to verbs that we should designate Active or Neuter. The equivalent of our Passive formation is effected by prefixing to the verb concerned other verbs signifying to suffer, to receive, to perceive, etc., as the case may be.

Some verbs incontestably active are reinforced by other verbs, which, like the French *faire*, signify either to do or to cause to be done.

26. We have met above (8) two simple verbs: *yu*³, which means, as an active verb, to have, and as a verb substantive, to be; and *lai*², to come. The latter has something of this

sense even when used as an auxiliary, which it often is. The verb *yu*³ has also, though limitedly, auxiliary functions.

27. With these and the following verbs, although also possessing all of them independent powers, there may be effected, as auxiliaries, a fair proportion of the equivalents of our verb's inflections.

28. 在 *tsai*⁴, to be; to be at; at; in the act of; in.

29. 是 *shih*⁴, to be; to be what ought to be, that is, right. Hence, in answer to a question, *shih*⁴ means *yes*, and *pu*² *shih*⁴, *no*; interrogatively, *shih*⁴ *pu shih*⁴, is it so or not? is it right or not? The combination *pu*² *shih*⁴, not right, constantly occurs as a substantive meaning error, fault; or as an adjective or adverb, wrong, erroneously. It is well to remember, however, that the negative or affirmative in answer to a question is more frequently expressed in Chinese by the repetition, or partial repetition, of the question with the negative or affirmative prefixed than by the negative or affirmative alone. Thus,

*t'a*¹ *lai*² *pu lai*², is he coming? *t'a*¹ *pu*⁴ *lai*², he is not coming.

*shih*⁴ *t'a*¹ *pu shih*⁴, it is he, is it not? *shih*⁴ *t'a*¹, it is he.

We could not say, without being guilty of a vulgarity, *pu*⁴ simply, in answer to the first question, and the simple affirmative *shih*⁴ would rarely be used in answer to the second. See Exercise III, 10.

30. 得 *té*², to get; to have; to possess; to accomplish. See *tí*¹, above (19). As an auxiliary, *té*² follows the verb to which it is attached, indicating sometimes that the action of the first verb is completed, but oftener the possibility of its completion. It discharges, perhaps more than any other verb in Chinese, what we regard as the functions of our verb *can* and *cannot*. Of this more directly.

31. 了 *liao*³, 咯 *lo*¹, to end, or be ended, when following a verb, indicates the completion of an act, the occurrence of an event. It may often fairly be called a sign of the past tense. It is also freely used as a final expletive. *Lo* is much used as a colloquial termination.

When the negative *pu*⁴ (8) intervenes between the other verb and *liao*³, the construction is almost, if not quite, that represented by our potential auxiliaries.

Thus *lai*² *pu liao*³, it is not possible that [he] should come. This is said, however, when the speaker merely holds a strong opinion as to the impossibility. Were he to say *lai*² *pu té*, he would affirm it more positively.

It should be remembered that, elsewhere as here, *té*² and *liao*³, though both signify completion or achievement, are by no means identical in their functions as auxiliaries.

In the combinations *té*² *liao*, it is finished or achieved, *liao*³ is the auxiliary of *té*²; as we should say, it puts *té*² in the past tense.

32. 要 *yao*⁴, to want; to desire; to be about to. It is used, but by no means invariably, to indicate future time. The tense of the verb is as often as not shown by the context alone. But from its meaning of "to want," *yao*⁴ comes to represent our auxiliary *must*, both singly and in various combinations.

With one of these the student of Pekingese cannot too soon become acquainted. Out of $té^2$ and yao^4 , a corrupt monosyllable, $téi^3$, has been formed, which is one of the most useful auxiliaries in the Peking colloquial. It is of course not recognised by native lexicographers, and has been represented in this course by the character $té^2$, distinguished by a Chinese tone mark attached to it on the right side.

Another corrupt combination is $pieh^2$ for $pu^2 yao^4$, the imperative *do not*.

33. 沒 mo^4 or mu^4 , not, is much less common than pu^4 , but is used in a few cases where pu^4 is not used. While, for instance, pu^4 is never used with yu^3 , to have or to be, mo^4 or mu^4 is never used with $shih^4$, to be.

With yu^3 it has formed the corrupt monosyllable mei^2 , which will be found, however, before the verb yu^3 itself, standing as a simple negative. Thus,

$mei^2 yu^3 hao^3 ti$, there are not any good ones.

When mo^4 or mei^2 stands before another verb, that verb is generally in the past tense. Thus,

$t'a^1 lai^2 liao mei^2 yu^3$, is he come or not?

$t'a^1 mei^2 lai^2$, he is not (has not) come.

If your question were, Is he coming or not? you would ask $t'a^1 lai^2 pu lai^2$, and the answer in the negative would be $t'a^1 pu^4 lai^2$, he will not come (is not coming).

34. To recapitulate, the words just learned (21-33) are as follows:—

在 $tsai^4$, to be; to be at; at.

是 $shih^4$, to be; to be right.

得 $té^2$, to possess; to obtain; to achieve.

要 yao^4 , to want; to will.

得 tei^3 ($té^2 yao^4$), must.

了 $liao^3$, to end; ended.

沒 mo^4 , mu^4 , not; mei^2 ($= mo^4 yu^3$), not to be.

誰 $shui^2$, who?

那 na^3 , what?

甚 $shén^4$, extreme; but with mo^1 , interrogative, and intoned $shén^2$.

什 $shih^2$, a tithe; but, like $shén^2$, used phonetically with the following mo^1 , to express *what?* also *any*.

麼 mo^1 , a negative interrogative particle.

35. Learn also the following:—

很, 狠 $hén^3$, an intensive; as in $hén^3 hao^3$, very good. The second is a corrupt form.

東 $tung^1$, east; 西 hsi^1 , west (see Radical 146). The combination $tung^1-hsi^1$ means a thing. Thus,

$hén^3 hao^3 ti tung^1-hsi^1$, very good thing (or things).

買 mai^3 , to buy; 賣 mai^4 , to sell. The combination mai^3-mai^4 means trade, business. Thus,

$ta^4 mai^3-mai^4$, trade on a large scale.

EXERCISE II.

小。那 麼 倆。偌 倆 我 1
麼 大。這 們 人。們

1. We two (men or women). You and I.
As large as this. As small as that.

Obs.—In *ché-mo*, *na-mo*, the *mo* has no interrogative power. The syllable is sometimes represented by *mén* (13), which, however, is then pronounced *mo*.

西 東 麼 甚。人 麼 甚 2

2. What man? What thing?

Obs.—Thing: *tung-hsi*, east and west; *q.d.*, everything between east and west.

些 麼 賣 他 是 誰。那 3
個 的。人。是 個 那 個
東 賣 賣 個 好 個 人
西。好 甚 買 人。人 是

3. Who is that man? That man is a good man. He is a trader. What does he sell? He sells a good many things.

Obs.—What does he sell? (*lit.*, he is a seller of what?) It would be equally correct to say *t'a mai ti shih shén mo*.

好。個 人 不 很 有 有 我 4
人 很 好。好。了。沒 要
很 好。這 那 這 有。好
不 那 個 個 個 沒 的

4. I want good ones; have [you] any? (or, are there any?) There are none; or, I have none left. This is very good; that is bad (or, this is a very good one; that one is bad). This man is very good; that man is very bad.

Obs.—I have none left: *liao* implies that there were some originally, but that they have gone.

的 不 兒 了。來。來。有 有 他 5
人。是 的 他 有 沒 甚 他 來
這 人。是 人 有 麼 沒 了
兒 他 那 來 人 人 來。沒

5. Is he come? He is not come. Who is it that is come? There is no one come. A person is come; or, there is someone come. What place is he from? He is not of this place.

Obs. 1.—In the last two examples *ché êrh*, *na êrh* are pronounced *ché 'rh*, *na 'rh*.

Obs. 2.—It is simplest to construe *tí* as the sign of the possessive case; *q.d.*, he is what place's man?

幾 兒 人 有 些 來 人。了 他 6
個 有 在 多 個 了 他 多 們
人。十 那 少 人。好 們 少 來

6. How many people is it that are come? A good number. How many people are there there? Ten people and more.

Obs.—It would be equally correct in the answer to the first question to omit *t'a mén*.