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Hilary Chappell, Christine Lamarre

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A GRAMMAR AND LEXICON OF HAKKA

**HISTORICAL MATERIALS FROM THE BASEL
MISSION LIBRARY**

by

Hilary Chappell and Christine Lamarre

客家話的語法和詞匯

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ÉCOLE DES HAUTES ÉTUDES EN SCIENCES SOCIALES
Centre de Recherches Linguistiques sur l'Asie Orientale
Paris – 2005

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8

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Directeurs de la Collection

Viviane Alleton
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*In honour of Professor Mantaro Hashimoto
to whom this volume is dedicated.*

CONTENTS

<i>Preface</i>	xvii
<i>List of Tables and Maps</i>	xxi
<i>Notes on the Authors</i>	xxiii
<i>Conventions used in this Volume</i>	xxv
<i>List of Abbreviations used in the Glosses</i>	xxxi
<i>Acknowledgements</i>	xxxiii

INTRODUCTION

1. THE HAKKA PEOPLE AND THEIR LANGUAGE	3
2. THE STANDARD VARIETY OF MEIXIAN HAKKA	5
3. LANGUAGE USE – SPOKEN AND WRITTEN	6
4. SOCIAL CUSTOMS	7

PART ONE: THE BASEL MISSION IN CHINA AND ITS LINGUISTIC OPUS

1. CHRISTIAN MISSIONARIES IN THE HAKKA FIELD OF THE 19 TH CENTURY	11
1.1. The Basel Evangelical Missionary Society	11
1.2. Other Protestant missionary organizations in the Hakka field	16
1.2.1. English Presbyterian Mission	16
1.2.2. American Baptist Mission	17
1.3. Missions Etrangères de Paris	18
2. THE LINGUISTIC VALUE OF THE BASEL MATERIAL	19
2.1. Appraisals from various scholars and the question of authorship	19
2.2. Early comments on the Basel material: which dialect of Hakka?	21
2.3. Internal evidence: certain phonological and grammatical features	23

3. ON THE LEPSIUS SYSTEM OF ROMANIZATION	28
3.1. Karl Richard Lepsius (1810–1884)	28
3.2. The Lepsius system of romanization and its use in the Chinese curriculum	29
3.3. Problems of the Lepsius system for use in publication	31
4. THE TRANSLATION AND EDITING OF HAKKA BIBLES	33
4.1. The process of translation and revision	33
4.2. Romanized transliteration versus Chinese characters	34
4.3. Corresponding romanized and Chinese character versions	37
5. AN OVERVIEW OF THE HAKKA WRITTEN CORPORA AVAILABLE TO SCHOLARS	37

PART TWO: A CONCISE GRAMMAR OF HAKKA: A TRANSLATED AND
ANNOTATED EDITION OF *KLEINE HAKKA-GRAMMATIK* (1909)

1. ON THE LEXICON, PHONOLOGY AND TONES	41
1.1. Only monosyllabic words	41
1.2. The possible sounds	41
1.3. The Lepsius script	42
1.4. The tones	42
2. MORPHOLOGY	44
2.1. Nouns	44
2.1.1. Noun formation	44
2.1.2. Numeral determiners [Classifiers]	48
2.1.3. Collectives (Four character phrases)	58
2.1.4. The diminutive	58
2.1.5. Case formation	58
2.2. Pronouns	62
2.2.1. Personal pronouns	62
2.2.2. Possessive pronouns	63
2.2.3. Demonstrative pronouns	64
2.2.4. The anaphoric pronoun	64
2.2.5. Interrogative pronouns	65
2.2.6. Indefinite pronouns	66
2.3. Adjectives	68
2.3.1. General	68
2.3.2. Comparison	71
2.3.2.1. The comparative	71
<i>a. The absolute</i>	71

<i>b. Comparativus relativus</i>	71
2.3.2.2. The superlative	76
<i>a. The superlativus absolutus</i>	76
<i>b. Superlativus relativus</i>	78
2.4. Numerals	79
2.4.1. Definite numerals	79
2.4.1.1. Cardinal numerals	79
2.4.1.2. The ordinals	84
2.4.2. Indefinite numerals: see §2.2.6. on indefinite pronouns	86
2.4.3. Complex numerals	86
2.4.3.1. Distributives	86
2.4.3.2. Multiplicatives and iteratives	86
2.4.3.3. Special items	87
2.4.3.4. Fractions	87
2.4.3.5. Some technical expressions	87
2.5. Circumstantials (or Adverbial phrases)	88
2.5.1. Locative	88
2.5.2. Temporal	91
2.5.3. Manner	94
2.6. Prepositions	95
2.7. Conjunctions	97
2.8. Verbs	102
2.8.1. Present	102
2.8.2. Past	104
2.8.3. Future	109
2.8.4. Imperative	110
2.8.5. Other postverbal particles (directionals and completives)	111
2.8.6. The use of <i>yu</i> ¹ 有 and <i>he</i> ⁴ 係	115
2.8.7. Various German auxiliary verbs	118
2.8.8. Composite expressions	123
2.8.9. Negation	123
3. ON SYNTAX	130
3.1. General rules	130
3.2. Indirect speech	132
3.3. Questions	132
3.4. Indirect questions	135
3.5. Modal clauses	135
3.6. Exclamation forms	136
3.7. Subordinate clauses	136

3.7.1. Locative sentences	137
3.7.2. Temporal sentences	137
3.7.3. Adverbial clauses of manner	139
3.7.4. Comparative sentences	140
3.7.5. Proportional or relational sentences	140
3.7.6. Restrictive clauses	141
3.7.7. Consequence clauses	141
3.7.8. Causal clauses	142
3.7.9. Purposive clauses	143
3.7.10. Conditional clauses	144
3.7.11. Concessive clauses	145

**PART THREE: A CONCISE LEXICON OF HAKKA FOR BEGINNERS: A
TRANSLATED AND ANNOTATED EDITION OF *KLEINES
DEUTSCH-HAKKA WÖRTERBUCH FÜR ANFÄNGER (1909) TEIL II.***

1. PREFACE TO THE ANNOTATED ENGLISH EDITION OF THE LEXICON	149
1.1. On the two editions of the Lexicon	149
1.2. Format and conventions	150
1.3. Modifications to spelling and punctuation	151
1.4. Addition of Chinese characters	153
1.5. Dialectal words in the German original	153
2. GERMAN-ENGLISH-HAKKA EDITION	155
2.1. Religion	155
2.2. The universe	161
2.3. Weather	163
2.4. Town and country	165
2.5. Times and measures	169
2.6. Tools and utensils (used in the home)	174
2.7. The house and its parts	181
2.8. Furniture and similar things	183
2.9. The body	184
2.10. Illnesses and medicines	187
2.11. Food and drink	192
2.12. Clothing	199
2.13. Relatives	201
2.14. Title and office	208
2.15. The animal world	211

2.16. Plants	215
2.17. Minerals	217
2.18. Occupations	219
2.19. Geographical names	221
2.19.1. General	221
2.19.2. Chinese	223
2.19.3. Outside China	226
2.19.4. Biblical	229
2.20. Names of people in the Bible and in history	231
2.21. All kinds of nouns	236
2.22. Adjectives	250
2.23. Verbs	257
2.24. Adverbials	275
2.25. Prepositions	281
2.26. Conjunctions	283
2.27. Travelling	285
2.27.1. Overland	285
2.27.2. On water	294
2.28. Polite turns of phrase	297
PART FOUR: SAMPLES OF THE ORIGINAL TEXTS	303
1. A DIGRAPHIC EDITION OF RELIGIOUS TEXTS: HAKKA CATECHISM FOR CONFIRMATION (1884)	305
2. KLEINE HAKKA-GRAMMATIK (1909)	
2.1. Table of Contents	306
2.2. Page 16 from Part II.A.5 on Case	307
3. KLEINES DEUTSCH-HAKKA WÖRTERBUCH FÜR ANFÄNGER (1909)	
3.1. Table of Contents from the First Edition	308
3.2. Table of Contents from the Second Edition	309
3.3. First Edition, p.46 (extract from Section 21: Travelling)	310
3.4. Second Edition, p. 69 (extract from Section 25: Verbs)	311
4. ACTS OF THE APOSTLES, CHAPTER 5	
4.1. Hakka edition in Chinese characters (1883), p. 12a	312
4.2. Hakka edition in Lepsius romanization (1892), p. 20	313
4.3. Mandarin edition (1910), p. 268	314
4.4. English and French edition (n.d.), p. 366	315

5. FIRST BOOK OF READING	
5.1. First page of the edition in Chinese characters (1880)	316
5.2. First page of the romanized edition (1879)	317
5.3. Chinese character edition, section 85, p. 22b, (1880)	318
5.4. Lepsius romanized edition, section 85, p. 44, (1879)	319
5.5. Title page of the romanized edition, (1879)	320

PART FIVE: HAKKA DIALECT WRITING: REPRESENTATION IN CHARACTERS VERSUS ROMANIZATION

1. THE CONTROVERSY OVER ROMANIZATION AND THE SHIFT TO CHINESE CHARACTERS	323
2. DIFFERENCES IN CHARACTER USE AMONG VARIOUS TRANSLATIONS OF THE HAKKA BIBLE	327
3. A SHORT GLOSSARY OF HAKKA DIALECTAL WORDS	331

PART SIX: A DESCRIPTION AND LIST OF THE HAKKA MATERIAL HELD IN THE BASEL MISSION LIBRARY

1. HAKKA BIBLES AND OTHER WORKS IN HAKKA HELD BY THE BASEL MISSION LIBRARY	338
1.1. The Chinese Collection of the Basel Mission Society	338
1.2. Correspondence of our bibliographical information to works in other collections	339
1.3. Romanized works	339
2. BIBLES	340
2.1. Romanized Bibles or portions of the Bible in Lepsius script	340
2.2. Hakka Bibles or portions of the Bible in Chinese characters	348
2.2.1. New Testament portions, including portions thereof, in Hakka (Chinese character editions)	348
2.2.2. The revised versions	352
2.2.3. Old Testament, including portions thereof, in Hakka (Chinese character editions)	355
2.2.4. Whole Bibles in Hakka (Chinese character editions)	357
3. OTHER RELIGIOUS OR EDUCATIONAL PUBLICATIONS IN HAKKA	358
3.1. Various church books in romanized Hakka (Lepsius script)	358

3.2. Hymn books and other miscellaneous works	359
3.3. Schoolbooks in romanized Hakka (Lepsius)	360
3.3.1. Biblical stories	360
3.3.2. Readers	361
3.3.3. Other schoolbooks	362
3.4. Other religious or educational publications in Hakka (Chinese character editions)	363
3.5. Various undated religious and educational works	367
4. GRAMMAR BOOKS, HAKKA READERS, AND DICTIONARIES	368
4.1. On the 19th century manuscript dictionaries held by the Archives	368
4.2. Dictionaries and grammars published by the Basel Mission Library	369
4.3. Other dictionaries held by the Basel Mission Library	370
4.4. An undated manuscript of a Hakka dictionary held in the British Library	371
4.5. Hakka readers	371
5. A MONTHLY REVIEW IN LEPSIUS SCRIPT: <i>ŠIN⁴-FUI⁴ NYET⁵-PAU⁴</i>	373
6. OTHER HAKKA BIBLES	373
6.1. The Baptist versions	373
6.2. The Wukingfu versions (English Presbyterian Mission)	374
BIBLIOGRAPHY	377

PREFACE

Prof. Mantaro Hashimoto's discovery of the exquisite scholarship revealed in the works of the Hakka corpus held in Basel provides the original inspiration for this book. He was able to examine the manuscripts and publications on Hakka first-hand during a visit to Switzerland in 1971, describing them in a subsequent publication (Hashimoto 1971). This was the motivation for Christine Lamarre's visit to Basel in 1996–1997 to consult the Basel Mission Library and Archives for the purpose of carrying out research on Hakka. Here she was able to consult original copies of both the Hakka Grammar and its accompanying German–Hakka Lexicon (first and second editions).¹

The presentation of the English edition of the Hakka Grammar in Part 2 of this volume is, to our knowledge, the earliest ever published for any dialect of Hakka. The original volume, a small book (11 x 17.5 cm., 50 pages) entitled *Kleine Hakka-Grammatik*, was issued in 1909, together with a small lexicon entitled *Kleines Deutsch-Hakka Wörterbuch für Anfänger* (same size) by the Basel Evangelische Missions-Gesellschaft, a Protestant missionary society based in Basel, Switzerland. The translation into English of this Lexicon is given in Part 3.

These two volumes are the output of more than fifty years spent in the Hakka field in Guangdong province during which Basel missionaries, including several native speakers of Hakka, accomplished a huge linguistic opus in the compilation of dictionaries, the translation of the Bible, and the editing of textbooks for Hakka students. Prof. Hashimoto's desire to have the materials republished provided a further strong motivation for us to translate, edit and annotate the two books which constitute the core of the present volume.

Therefore, apart from its intrinsic value, the grammar and the lexicon are interesting in that they describe the same language as that reflected in the enormous written corpora of the Basel Mission Library.² These are available to the

¹ We refer readers to the bibliography in this volume for works on Hakka by the late Mantaro Hashimoto (1932–1987).

² The Basel Mission is located at Missionsstrasse 21, Basel. See the Basel Mission Library's website for details on access.

researcher in both romanized and character form, reflecting in the main the variety of Hakka spoken some one hundred years ago in the Hong Kong area, known then as Sin-on.³ Sin-on Hakka, or Xin'an 新安 in Mandarin, is spoken in the present-day Shenzhen 深圳 region, north of Hong Kong and the New Territories, but has since been renamed Bao'an 寶安. It diverges somewhat from the standard kind of Hakka spoken in the Meixian 梅縣 or Meizhou 梅州 area in the northeast of Guangdong province (see §2 of the Introduction, and §2.2 in Part 1).

The grammar and the lexicon thus function as a key to this corpus. Combined with research on the contemporary Hakka dialect spoken in the vicinity of Hong Kong, they can provide the researcher with first-hand data for historical studies. Few non-standard Sinitic languages allow for this kind of research, due to the lack of written records, apart from Southern Min for which we possess 16th century materials, and Yue and Wu to a lesser extent (as described in Ramsey 1987; also in the introductory sections in Chappell 1992, 2000).

Appreciation of the German texts in their original form would be likely to pose obstacles for the majority of contemporary non-Germanophone scholars, even if they are able to read academic German. This is because the texts employ a Gothic calligraphy which is aesthetically pleasing but somewhat difficult to read. The Gothic script employs highly divergent curving forms for the same letter in upper and lower case, paradoxically combined with similar shapes for certain letters of the alphabet, such as 's' and 'f' or 'B' and 'V', thus easy to confuse.⁴ In addition to this, the Hakka examples are transcribed in the outdated Lepsius romanization system, loosely based itself on the German alphabet, for example, *w* in this transcription should be pronounced as [v]. The original fonts for both the German and the Hakka may be inspected in Part 4.

Alleton and Lackner (1999: 1-9) observe a range of thought-provoking views prevailing in different epochs and literary traditions on the role of the translator – to find the delicate balance between fidelity and stylistic elegance, to be a mediator between cultures, to create a new *élan* in interpretation of the work, to be a magician, and entrance the reader. Our much more modest ambition for these two new translated editions – with grammatical notes in the case of the Grammar and annotations for words and lexemes in the case of the Lexicon – is to make these documents readily accessible to specialists in Chinese linguistics, including researchers in typology, dialectology and Mandarin syntax, as well as to scholars without any research specialty in Sinitic languages at all – ones who

³ See the presentation of the materials held in the Basel Mission Library in §5 of Part 1, the samples in Part 4, and the annotated list in Part 6 for details.

⁴ This writing style is called *die gotische Schrift* or *die Fraktur* in German.

would be fascinated, nonetheless, by the description of a non-standard and little-known variety of Chinese.

Paris, Tokyo H. Chappell, C. Lamarre

LIST OF TABLES AND MAPS

Map 1	The sphere of activity of the Basel Mission in the province of Canton, China	14
Table 1.1	Initials in Hakka dialects	24
Table 1.2	Finals in Hakka dialects	24
Table 1.3	Common lexical items in Hakka dialects	25
Table 3.1	A schematic representation of the important degrees of kinship: <i>One's own family</i>	204-205
Table 3.2	Kin relations for <i>Mother's family</i>	206
Table 3.3	Kin relations for <i>Wife's family</i>	207
Table 5.1	Excerpt from Hakka character tables found in 20 th century Bibles	328
Table 5.2	客話音表 <i>Kèhuà Yīnbiǎo</i> Insertion at the beginning of the 1931 edition of the Hakka Bible	330
Table 5.3	Correspondence between Chinese characters in different documents for Hakka-specific morphemes	333

NOTES ON THE AUTHORS

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Hilary Chappell, formerly a Reader and Associate Professor in the Linguistics Department at La Trobe University in Melbourne, has been appointed to the position of Directrice d'Études at the Ecole des Hautes Études en Sciences Sociales in Paris. She gained her PhD on Mandarin Chinese syntax from the Australian National University in 1984. Her publications include *Sinitic grammar: synchronic and diachronic perspectives* (Oxford University Press, 2001); a jointly edited volume with William McGregor, entitled *The grammar of inalienability: a typological perspective on body part terms and the part-whole relation* (Mouton de Gruyter, 1995) and a large number of articles on the syntax and typology of Chinese languages. She is currently engaged in a large scale typological study of Sinitic languages, with the goal of revealing the extent of their grammatical diversity.

CHRISTINE LAMARRE, University of Tokyo (Komaba)

Christine Lamarre is a Professor in the Language and Information Sciences Department at the University of Tokyo. She gained doctoral degrees from both EHESS, Paris, in 1985 and Tsukuba University, Japan, in 1987. The title of her doctoral thesis is *Postverbal DE in Diachrony and the Formation of the Chinese Aspectual System* (in French and Japanese). Her major research field is the historical and dialectal syntax of Chinese languages with numerous publications on potential complement structures, adverbials, early Hakka corpora, not to mention syntactic features specific to northern dialects such as Hebei. Her current research focuses on the linguistic encoding of spatial motion, the link between telicity and resultative constructions of various kinds, and grammaticalization pathways leading to modal forms.

CONVENTIONS USED IN THIS VOLUME

The translated editions

As observant readers will notice from the reproductions of sample pages in Part 4, neither of the original books – *Kleine Hakka–Grammatik* or *Kleines Deutsch–Hakka Wörterbuch für Anfänger* – were provided with Chinese characters. The Hakka examples were simply transcribed by the romanization system named after Dr. Lepsius (see Part 1, chapter 3).¹ We have decided to keep the original Lepsius transcription, except for a few adaptations made for technical reasons, explained below. Apart from the idiomatic English translation, certain aspects of the content and information have been supplied by us, based on our interpretation of the texts, one which necessarily includes analysis of grammatical structure. Thus, the majority of language examples in this book use the following four-line format:

- (1) Romanized transcription
- (2) Chinese characters
- (3) Morpheme-by-morpheme glossing
- (4) Free idiomatic translation into English

Lines (2) and (3) thus represent our additions to the original Grammar and Lexicon written in German which in most cases provides just a free translation of the examples, and sometimes none at all. We have provided the glossing to make the Hakka data more accessible and useful to readers in general linguistics and typology, while the addition of characters will be of interest to specialists in Chinese. In fact, this is perfectly in keeping with the spirit of Basel missionaries such as Jakob Lörcher who pioneered the use of parallel texts with Chinese characters and Lepsius romanization for Hakka in the Booklet of Quotations (*Spruchbüchlein*) produced in 1884 (Schlatter 1916: 390)².

¹ The *Kleine Hakka–Grammatik* is abbreviated henceforth as ‘the Grammar’ while the *Kleines Deutsch–Hakka Wörterbuch für Anfänger* is abbreviated as ‘the Lexicon’.

² The *Booklet of Quotations* referred to by Schlatter most likely corresponds to the text called 聖經書節擇要 in Chinese (no Lepsius transcription), which means ‘selected portions of Biblical

Note that in the case of the word lists, short examples, and the Lexicon, the morpheme-by-morpheme glossing would have been superfluous and as such is not provided, leaving just the idiomatic translation. Next, we provide the details of how we have dealt with each of these items.

Romanization

All Hakka words are rendered in Lepsius script as in the original documents. Hence, we reproduce the original transcription. The first chapter of the Grammar deals with the pronunciation, giving the reader hints on the way to pronounce the Lepsius script from a Germanophone point of view. For technical reasons, we made the following changes:

- the letter for the velar nasal [ŋ] was originally a dotted *n* “ñ” (the dot being placed above the letter). This has been changed to *ng* for typographical reasons.
- the syllabic consonants *s*, *ts*, *ths*, marked by a small circle below the letter ‘s’, have been changed to a dot: *ṣ*, *tṣ*, *thṣ*.
- the tone symbols have been changed to tone numbers with the following correspondences: Tone 1: 陰平 *yīnpíng*; Tone 2: 陽平 *yángpíng*; Tone 3: 上聲 *shǎngshēng*; Tone 4: 去聲 *qùshēng*; Tone 5: 上入 *shàngrù* ‘high entering’; Tone 6: 下入 *xiàrù* ‘low entering’. Note that in the case of the two entering tones, which are short and have a consonantal ending such as *-p*, *-t* or *-k*, we followed the order adopted by the original Grammar in the first chapter on pronunciation: the Grammar, like Hakka dictionaries compiled during the same period by missionaries from other societies (for example, those of Rey 1926 and MacIver 1926), puts the 陽入 *yánggrù* tone before the 陰入 *yīnrù* tone, producing the ordering of Tone 5: 陽入 *yánggrù* and Tone 6: 陰入 *yīnrù* (in Hakka the 陽入 *yánggrù* tone belongs to a high register while the 陰入 *yīnrù* tone belongs to a low register). This goes against the common usage in Chinese linguistics of noting *yīn* tones by means of odd numbers and *yáng* tones by even numbers.

Chinese characters for Hakka

texts’. In Part 4, §1, a sample of a similar digraphic text is reproduced. Both texts have been published together in a single volume in 1884. See §3.4 in Part 6 for a bibliographical notice.

We have chosen to use the traditional, full-form characters *fántǐzì* 繁體字 in preference to the simplified forms or *jiǎntǐzì* 簡體字. The Basel Mission publications using Chinese characters were all written in the late 19th century or in the early 20th century, long before the first set of simplified characters was promulgated in China in 1956. In addition, we consulted these works to verify the choice of appropriate characters for unique Hakka morphemes, for example, the use of 揆 *lau¹* for its comitative ‘with, and’ and benefactive ‘for’ uses.

The decision to add Chinese characters to the original work with the objective of facilitating access to this grammar for a wider range of readers, especially to readers not familiar with the Hakka phonological system, created many dilemmas in the case of Hakka morphemes without cognates in standard written Mandarin.³ Wherever possible, we employed characters already in use in the Basel Mission literature published in Chinese character form, including the Bible and another very colloquial textbook, the *First Book of Reading*. The latter has both a character and a romanized version, entitled *Khi³mun² Tshen³hok⁵* 啟蒙淺學 (see §3.3.(b) in Part 6, and the sample pages in §5 of Part 4).

We also consulted MacIver’s Dictionary (1926) and Rey’s Dictionary (1926), and other more recent works on Hakka. In the cases where we could not find a corresponding character, we simply use an empty square, thus: □, the common practice in Chinese linguistics. But discrepancies exist among the Basel Mission publications as to their use of Chinese characters. In addition to this, characters coined by the Basel missionaries often turn out to be semantically inappropriate, if not simply unavailable in our Chinese software, so we have chosen characters which differ from the Basel Mission material in several cases. For example, the character we have adopted for the first person pronoun is 我 *ngai²*, whereas in the Basel Mission material, a character homophonous with this morpheme, but with no semantic link to it is used, namely 厓 *ngai²*. Similarly, for the verb ‘to give’ (and its semantic extensions to dative, causative and passive markers), we have adopted the character 分 *pin¹*, commonly used nowadays, whereas the Basel Mission material first employs 畀, echoing the use of Cantonese *pei²* ‘to give’, but unsatisfying from the point of view of pronunciation, then later 奔, which fits the pronunciation *pin¹* but has the semantically unrelated meaning of ‘to run’.

For these diverse reasons, our choice of Chinese characters might first appear to be somewhat inconsistent and arbitrary. However, a scholarly work on the etymology of the Hakka lexicon reflected in the Basel Mission material is beyond our present scope: it would require further detailed research that takes into

³ On the importance of Chinese morphosyllabic writing system in comprehension and reading, see Alleton (2003).

account the many phonological facts and semantic issues pertinent to Hakka. The addition of Chinese characters has thus been carried out with the purpose of assisting the non-specialist sinologist and is not intended as a contribution to etymological and lexical studies on Hakka. The reader interested in the choice of dialect characters may refer to Part 5, which gives correspondences between various Basel Mission texts as to characters used for a set of high-frequency items.

Glossing

As is typical of Sinitic languages, Hakka dialects have gender-neutral third person pronominal forms, translatable as either ‘she’ or ‘he’ in English, depending on the referent. For the language examples, the pronoun *ki*² 佢 is accordingly glossed with ‘3SG’, following standard practice in linguistics. However, since the compilers of this grammar almost exclusively translate *ki*² 佢 of this Hakka dialect by German *er*, that is 3SG:male ‘he’, we have remained faithful to the German and rendered this in the English translation by ‘he’. Frequently, the lexeme for ‘person’ *nyin*² 人 is also translated into German as *Mann* ‘man’ which we have similarly not changed in the free translation, although we have added the more accurate interlinear gloss of ‘person’. In other cases, terms for occupations are assigned gender, such as *se*³ *sam*¹ *kai*⁴ 洗衫个 [literally: wash-clothes-NOM ‘the one who washes clothes’], which is translated by feminine gender into German as *Wäscherin* ‘laundress’ or ‘washerwoman’. Such features have also been retained in our translation into English, even though they are not, we stress, a feature of the Hakka. In some sections of the Grammar where no German translation of the examples is provided, particularly at the ends of chapters 2 and 3, we have adopted the practice of alternating the translation of ‘3SG’ with ‘she’ and ‘he’, as in Chappell (2001a).

The class of nouns in Hakka is inherently opaque for number. Hence, nouns, in the main, have been glossed as singular in English, unless they clearly represent *pluralia tantum* or collectives, for example, *šon*² *tšak*⁶ 船隻 ‘ships’ and *fu*⁴ *mu*¹ 父母 ‘parents’. Plural classifiers, quantifiers or adverbs can independently mark the feature of plurality in Hakka, as in other Sinitic languages.

Colons are used in glosses which require two or more words of translation into English.

The English translation

Square brackets [] indicate that the translation of a word, a part of a sentence or a whole sentence was not provided in the original German text, (in its

corresponding German form), but has been added in by us. Wherever we are unable to propose anything for either the characters or the glosses, we insert a question mark inside square brackets: [? *English expression*].

Footnotes

All footnotes are added by the translators. These mainly provide grammatical annotations to the text and references of interest to the reader on the same topic.

LIST OF ABBREVIATIONS USED IN THE GLOSSES

1	first person
2	second person
3	third person
ABLE	potential mode marker: ‘able to VERB’
ACH	achievement aspect
ADJ	adjective
BEN	benefactive marker
CAUS	causative marker
	For example, ‘give _{CAUS} ’, ‘tell _{CAUS} ’ and ‘wait _{CAUS} ’ gloss words originally meaning ‘give’, ‘tell’ or ‘wait’ in their function as causative markers
CLF	classifier
CMPL	marker of a complement structure
	ACH _{CMPL} is used to gloss achievement marker <i>tau</i> ³ 倒 when it introduces a complement structure
CMPR	comparative marker
	For example, ‘over _{CMPR} ’ and ‘more _{CMPR} ’ gloss words originally meaning ‘over’ or ‘more’ in their function as comparative markers
COMP	completive aspect
COND	conditional marker
	‘say _{COND} ’ and ‘be _{COND} ’ gloss morphemes with this function, with the source meanings of ‘to say’ or ‘to be’
DUR	durative aspect
DMN	diminutive marker
EITHER...OR	markers of a disjunctive structure expressing alternatives
EVD	marker of the evidential modality (also known as the experiential aspect), coded by ‘cross _{EVD} ’
EVEN:MORESO	marker of a concessive construction
GEN	genitive
<i>Ibid.</i>	<i>Ibidem</i> ; for a gloss that is identical to the one above

INC	inchoative aspect
INDEF	indefinite classifier for persons, <i>sa</i> ² 儕
INTS	intensifier
ITER	iterative aspect
NEG	general negative marker <i>m</i> ¹ 唔
NEG _{have}	<i>mau</i> ² 冇 negative verb ‘to not have’; ‘there is not/there are not’; negative form used in perfective contexts: ‘have not VERB’ or ‘did not VERB’
NEG _{still}	negative form: <i>maŋg</i> ² 𠵼 ‘still not VERB’
NEG _{yet}	negative form: <i>m</i> ¹ <i>tshen</i> ² 唔曾 ‘not yet VERB’
NEG:IMP _{good}	negative imperative form: <i>m</i> ¹ <i>hau</i> ³ 唔好 ‘better not VERB’
NEG:IMP _{must}	negative imperative form: <i>m</i> ¹ <i>oi</i> ⁴ 唔愛 ‘mustn’t VERB’
NOM	nominalizer
NOT:MENTION	marker of a concessive construction expressing ‘let alone’
ORD	ordinal prefix on numbers
PASS	passive marker glossed by ‘give _{PASS} ’
PERF	marker of perfect and perfective aspect
PL	plural
POSS	possessive form of pronoun
PRT	clause- or sentence-final discourse particle
Q	question marker
REL	ligature particle to mark prenominal modification by attributives and relative clauses
REP	repetition of an event, coded by ‘over _{REP} ’
SG	singular
s.o.	someone
sth.	something
THE MORE	marker of an intensification construction
VCL	verbal classifier

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The same grant also made a two-month research trip possible in 1998, first to consult the holdings on Hakka and other Chinese languages at the British and SOAS Libraries in London, then to visit CRLAO, Paris, in order to continue work on Chinese dialectology. Finally, a period as Visiting Fellow to the Research Centre for Linguistic Typology at La Trobe University, Melbourne, made it possible to concentrate on the Hakka project during the second half of 2001, as did a second visit to CRLAO, Paris in 2003 as a Directeur de Recherches Associé for one year. Both centres provided an excellent research ambience for carrying out this work.

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¹ Needless to say, the two authors/translators remain solely responsible for any errors or inconsistencies in the translations of the German texts.

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The permission to translate the two main documents in this volume on the Grammar and the Lexicon, to reproduce sample pages in Part 4, as well as sections from the Hakka Bible, pages from the *First Book of Reading* and another digraphic document, also the map of Basel Mission stations in Guangdong province given in Eppler (1900) are all courtesy of the Basel Mission Library, whom we hereby gratefully acknowledge.

INTRODUCTION

1. THE HAKKA PEOPLE AND THEIR LANGUAGE

Unlike most other dialect groups within the Sinitic taxon, the Hakka, or Kejia 客家, are not eponymously linked with any particular geographical area in China, unlike the Yue 粵 or Cantonese dialect group whose heartland is Guangdong province; not to mention the Min 閩 or Hokkien speakers who are mainly concentrated in Fujian province. Instead, their distribution resembles more a patchwork of focal areas spread across eastern Hunan, southern Jiangxi, southwestern Fujian, and northeastern Guangdong provinces.¹ Hakka communities are, in addition, scattered across most of Guangdong province, intermingled with speakers of Cantonese dialects, and can be found as far afield as Sichuan in China's southwest. In Taiwan, Hakka is particularly predominant in the northwestern area centred around Hsinchu 新竹 and Miaoli 苗栗, with other important communities in Taizhong 台中 and Pingdong 屏東 in the south.

The Hakka language is spoken by an estimated 35 million people, or 3.7% of China's population, according to Ramsey (1987: 87) and Wurm and Li (1987: B-15), based on the 1982 census.² In Taiwan, the Hakka form the third largest linguistic group after Southern Min speakers (73.3%) and Mandarin speakers (13%), comprising a community of more than 2.5 million, that is, approximately 12% of the current population of 22 million (Huang 1993: 21).³ Outside China, there are more than 7 million speakers of Hakka in Southeast Asia, particularly concentrated in parts of Malaysia, including northern Borneo, Singapore, Thailand

¹ For more details on the history of the Hakka people and their demography, the reader is referred to Leong (1997); for a dialect map of China, the endpapers of Chappell (2001a); and for an overview of the Hakka language, Chappell (2001b), and Chappell and Sagart (forthcoming). Many other references, particularly grammars of Hakka written in Chinese, can be found in the bibliography.

² China's population has increased to approximately 1.3 billion, according to the 2000 census, of which 97% are Han nationality. No linguistic data is however provided in this latest census. Assuming the proportion of Hakka speakers remains constant, an updated figure of 46.7 million can be extrapolated from this, as an estimation of the total for China, Taiwan and Hong Kong. Note that Grimes (1984: 365) gives the higher proportion of 4% (or 40 million based on 1982 data for China).

³ The remaining group comprises indigenous languages belonging to the Formosan branch of Austronesian with 1.7% of the population.

and Vietnam (Erbaugh 1996: 199) which results in an estimated total of 44 million speakers in the Asian region according to the 1982 data, or approximately 56 million, if we update by including the figures from the 2000 census for China. In addition, isolated Hakka communities are to be found in Panama, Surinam, Guyana, Tahiti, Hawaii, East Timor and Calcutta, India.

From a sociological perspective, the Hakka are an intriguing group. During the past centuries, they have been treated as a quasi-stigmatized minority amongst the Chinese, on account of their poverty. Their name, *Hak⁶ ka¹* 客家, which means ‘guest people’, ‘strangers’, may reflect the fact that the Hakka arrived in areas of southern China already sinicized by other groups such as the Cantonese and the Southern Min (Hokkien) speakers. Consequently, they generally had access to the least arable land, typically mountainous areas such as the highlands of the Jiayingzhou region (*Ka¹ yin⁴ t^{su}¹* 嘉應州) in northeastern Guangdong province (see Map 1 in Part 1).⁴ Their less-privileged situation may have laid the basis for such prejudice.

In the works presented in this volume, the name *Hakka* is in fact often juxtaposed to that of the *Puntis* 本地 ‘original settlers’, referring to the Cantonese. McIver describes the term ‘Hakka’ as a disparaging one adopted by the Cantonese to refer to their historical rivals for land (1926: Introduction). In missionary histories, the poverty of the Hakka compared with other Chinese groups is indeed frequently mentioned: Eppler (1900: 210) describes the Hakka as being the poorest of the Chinese Christians in Hong Kong, while those scattered throughout the highlands of Guangdong were apparently even more poverty-stricken (1900: 223). These Hakka practised ancestor worship and believed in spirits, with only a small fraction of them being able to read or write (Eppler 1900: 215, 230).

According to their own folk history, supported by genealogies, the Hakka migrated from northern China in successive waves between the 4th and 14th centuries. In this traditional view, advocated by Lo (1933) *inter alia*, the Hakka language was already formed in the north in the present-day area of Henan province. It has the implication that there were specific Hakka migrations, separate from those of other Han peoples. However, this view is based on family

⁴ The character *t^{su}¹* 州 in *Ka¹ yin⁴ t^{su}¹* 嘉應州 can be translated as ‘district’ or ‘subprefecture’. In fact, Rey (p.989) translates it as a ‘second order prefecture or *fu*³ 府. It roughly corresponds to the *département* in France, is not as large as a *fu*³ 府 or prefecture, but is certainly larger than a *yen*⁴ 縣 or county. These terms are rendered in Mandarin *pinyin* spelling by *fū*, *zhōu* and *xiàn* respectively. The divisions of the *t^{su}¹* 州 and the *fu*³ 府 were abolished in 1911 under the Republic of China. See also Map 1 in Part 1, an historical map of the Basel Mission in Guangdong province, which makes use of these administrative units.

genealogies compiled in the south, probably long after the migrations took place and reflects the desirability of establishing an orthodox northern ancestry as ‘pure Chinese’, as Hashimoto (1973, 1992: 6) and Sagart (1988: 148) both observe.

A different and linguistically more plausible view suggests that Hakka evolved in the south in the period of the Song dynasty (10th–13th centuries), specifically in southeastern Jiangxi and western Fujian, *after* migration had taken place (Sagart 1988: 148; You 1992: 103), with subsequent movements further south to northeastern Guangdong. This area around Meixian 梅縣 constitutes the modern heartland of the Hakka. According to this second view, Hakka developed from Southern Gan by the end of the Song dynasty (13th century CE). Furthermore, Hakka may have been formed with a substrate of non-Chinese languages such as the She and Yao (Hmong-Mien), spoken in the mountainous border areas straddling Jiangxi and western Fujian, with whom it is likely that the Hakka intermarried. Its recent development accounts for the relative uniformity of the Hakka sound system from one dialect to another, although the dialects of Hakka found in Jiangxi and Fujian tend to show more diversity (see Hashimoto 1992; Sagart 1988). A third, very recent, view groups Yue, Hakka and Southern Gan together as subdialects of a Guangzhou dialect type (Lau 1999).

Linguistically, the Hakka dialects represent one of the more conservative groups, making them diachronically of great interest for the study of Sinitic languages. Given that the phonological system is clearly composed of two ancient strata – one from the late 6th century and the other from the period between 700 – 900 CE (Chappell and Sagart, forthcoming), the time of the Tang dynasty (618–907 CE), it is possible that future research on the syntax and morphology of the Hakka group will show that many archaic structures and categories have been preserved, ones that became obsolescent many centuries ago in the official court language, a variety of early Mandarin.

2. THE STANDARD VARIETY OF MEIXIAN HAKKA

Meixian 梅縣 is a county in the northeast of Guangdong province, China, now called Meizhou 梅州, which represents the cultural focus of the Hakka population, even though migration to this area was relatively late in terms of the major formation period for Hakka, as observed above. The variety of Hakka spoken in this region is considered to be the prestige one, a kind of unofficial standard for Hakka (see Hashimoto 1973, Ramsey 1987). In Taiwan, a closely related variety of Hakka is called Ssu-Hsien 四縣, referring to the historical fact that this part of Guangdong province originally comprised the four counties of Xingning 興寧, Wuhua 五華, Pingyuan 平遠 and Jiaoling 蕉嶺, later

amalgamated into one larger county and renamed Meixian. Speakers of this dialect first began to migrate to Taiwan in the 17th and 18th centuries under the reign of the Qing Emperor, Kang Xi.

The Hakka dialect described in this book is based on the Sin-on 新安 area near Hong Kong, as recorded in the Basel Mission material. In other words, it represents a different dialect from the prestige Meixian or Meizhou variety. Several grammars of Meixian Hakka in either English or Chinese are available, including Hashimoto (1973), Xie (1994) and Lin (1997), while Luo (1984) has written a grammar of the Taiwan variety of Ssu-hsien Hakka. Some of the differences between the Sin-on dialect and other Hakka dialects, including Meixian, are presented in Part 1, §2.

3. LANGUAGE USE – SPOKEN AND WRITTEN

The official fate of the ‘Chinese dialects’ differs quite remarkably between mainland China and Taiwan. The use of Hakka, not to mention Taiwanese Southern Min, is undergoing a resurgence since the liberalization of Taiwan began in the late 1980s under President Chiang Ching-kuo. Both these languages had been banned from use in education and the media until martial law was lifted in July 1987. Broadcasting in Hakka and Southern Min and their use in official domains such as parliament (for Southern Min) and education have been reintroduced in an uneven fashion since the early 1990s. A key event in the new Hakka ethnic movement in Taiwan was in fact the *huán wǒ kèhuà* 還我客話 demonstration (‘Give back our Hakka language to us’) held in Taipei in 1988 (see Martin 1996). In China, however, the use of ‘dialects’, let alone dialect writing, is discouraged as part of official language policy (Chen 1999).

No official or standardized written form of Hakka exists. Traditionally, the educated learned to write in Classical Chinese, as elsewhere in China prior to the 20th century, or in the vernacular form of standard written Chinese (*báihuà* 白話) as well, after education began to be democratized, a campaign beginning with the May 4th movement in 1919. This means that historical records for Hakka do not extend very far back into the past, making the Basel documents even more valuable. In fact, the missionaries’ assiduity in creating a Hakka character script for translating Christian literature into the colloquial language represents the closest that exists to a standardization. For example, Jakob Lörcher and Charles Piton worked on the task of finding appropriate characters for morphemes not

found in literary Chinese to edit a reader⁵ and to translate the New Testament respectively (Schlatter 1916: 391).

Nonetheless, there is a Hakka reading pronunciation, based on Mandarin for use in reading the classics out loud. The divergence from the colloquial pronunciation is not, however, as dramatic as that found in the Min dialects (Luo 1984: 37-38; Chappell and Sagart, forthcoming).

4. SOCIAL CUSTOMS

In the past, due to the traditional rivalry for land, the Hakka tended to live separately from other Chinese groups and not to intermarry in the rural areas. In the provinces of Fujian, Guangdong and Jiangxi, the unique round houses which are a sign of Hakka occupation can still sometimes be found. These *tǔlóu* 土樓 are protective circular buildings several storeys high, made of rammed earth and enclosing an inner courtyard. Hakka women are often claimed to have a higher status and to be more independent than in any other Chinese group, reflected in the fact that footbinding was generally not practised in the past. Scholars such as Lechler (1878) and Rey (1926: ix) make observations to this effect, while Band (1948: 293) gives the following description of Hakka women: ‘Being able to move freely, they engage in outdoor work – ploughing, gathering in the harvest, and carrying the heaviest burdens.’ On the other hand, missionary documentation on 19th century Hakka customs points to the practice of child engagement for girls and female infanticide (Eppler 1900: 228) which does not distinguish them from the general situation prevailing in China.⁶ Girls were similarly excluded from all schooling, and hence from taking part in the official state examinations for scholars, a decree in force up until 1905.

Some of the articles presented in Constable (1996) describe protracted fighting between Cantonese and Hakka Chinese during the mid-19th century in Guangdong province and the forced relocation of Hakka villages (and other Chinese villages) by officialdom to resolve such land disputes (see Cohen 1996). Rudolf Lechler, a Basel missionary, also reported on the bloodbath between the

⁵ This reader might be the *First Book of Reading* [*Khi³ mung² tshen³ hok⁵* 啟蒙淺學] reproduced in Part 4. It has a corresponding edition in Chinese characters, which uses many newly-coined (and for some of them, short-lived) characters. The first Lepsius edition is dated 1879, but the character edition is undated, and lacks a title page. However, the volume we consulted in Basel has the name of Lőrcher handwritten on it. See a sample in Part 4, §5, and a description in Part 5, §3.

⁶ Child engagement refers to the practice of selling one’s daughter to another family, to one of whose sons the girl will be married on reaching maturity.

Hakka and the Cantonese in the lowlands area during the 1860s, an area to which he travelled frequently for preaching purposes (Lechler Personal File [BV], p.2).

Finally, in this connection, it is interesting to note that many Hakka in Guangdong province were fervent adherents of the 19th century Taiping movement, counting its leader, Hong Xiuquan, in this number.⁷ Equally well-known is the strong Hakka involvement in the early period of the Communist movement in China: a large proportion of the soldiers on the Long March (1934-1936) were Hakka while several of the southern soviet bases were situated in Hakka territory in Jiangxi province.

⁷ Theodor Hamberg, one of the Basel missionaries wrote an historical account of Hong Xiuquan (Part 1, §1.1).

PART ONE

THE BASEL MISSION IN CHINA AND ITS LINGUISTIC OPUS

THE BASEL MISSION IN CHINA AND ITS LINGUISTIC OPUS

1. CHRISTIAN MISSIONARIES IN THE HAKKA FIELD OF THE 19TH CENTURY

In the first part of this chapter, we treat the linguistic opera of four main Christian churches active in Guangdong province, China, during the 19th century. These were the Basel Evangelische Missions–Gesellschaft from Switzerland, the English Presbyterian Mission from London, the American Baptist Mission from Virginia, USA and Missions Étrangères de Paris. For evident reasons, the work of the Basel Mission occupies the main focus.¹

1.1. The Basel Evangelical Missionary Society

The Basel Evangelische Missions–Gesellschaft was first set up in 1815, and considered as its duty the spreading of the Gospel across the entire globe. During the 19th century, it was active in many parts of the world, including Africa and India. Though situated at Basel in Switzerland, most of its missionaries were of German nationality, this certainly being the case in China (The China Mission Handbook 1896: 277, Lee 1994).²

Theodor Hamberg (1819–1854) and Rudolf Lechler (1824–1908), the co-founders of the Basel Mission in China, arrived in Hong Kong in March, 1847, after having taken their vows in Basel in 1846. They first worked with the Chinese Union *Fu Han Hui* 福漢會, an evangelistic society founded by the independent German missionary Karl Gützlaff, a charismatic figure who had stirred up a China fever in Europe with his plan to take China by storm with 1,000 baptized Chinese and 80 European missionaries. When Gützlaff returned to London in 1847,

¹ Lamarre (2002a) also provides a detailed discussion.

² At least five of the Basel missionaries came from the general area of present-day Baden-Württemberg in southwestern Germany: Wilhelm Bellon, Heinrich Bender, Gustav Gußmann, Rudolf Lechler and Philipp Winnes, while Charles Piton came from nearby Strasbourg in Alsace which during the period in question belonged to the German empire. Thus, the fact that the Swiss consulate in Hong Kong was given immunity during World War I by the British was of little consolation for the Basel Missionaries leaving Guangdong province (see the Personal File [BV] on Lechler kept at the Basel Mission Library).

declaring defeat, the Chinese Union was disbanded (Lechler Personal File, p.1). In spite of this, Lechler and Hamberg continued in their efforts to establish missions in Guangdong, Lechler reportedly being expelled by the Chinese authorities six times during the period 1846–1852. In 1852, he advised Inspector Josenhans of the Basel Mission Board that it would nonetheless be feasible to set up a mission inside of China, if the area for evangelizing was clearly delimited and Hong Kong used as a base (Lechler Personal File, p.1).

The China Mission of the Basel Evangelical Missionary Society established in Hong Kong is presently known in China under the name of Tsung Tsin Mission 崇真會, and functions as an independent partner of the Basel Mission (Lutz and Lutz 1995). The Basel Mission remains active in many parts of the world, including Taiwan, where it works among the Hakka.

Hamberg 韓山明 began his missionary work in the eastern area of Guangdong in Tungfo but later worked with the Hakka in Pukak 布吉 and Lilong 李朗 in the Sin-on 新安 district, located slightly to the northwest of the New Territories and Hong Kong (see Map 1 below).³ Of Swedish nationality, he was the first missionary to learn Hakka, applying himself to its systematic study on his return to Hong Kong in 1849 (Wylie 1867: 159-160; Lutz and Lutz 1998: 57-58). Eppler (1900: 216) describes him as becoming ‘a master in using Chinese in a very short time’. It is also worthy of note that Hamberg laid emphasis on the importance of understanding and showing respect for Chinese customs.

In the same year, Hamberg began the compilation of a dictionary, later helped by a Kowloon schoolmaster, a convert named Tai Wunkong 戴文光 (Dai Wenguang) who was a native speaker of Hakka from Lilong (Lutz and Lutz 1998: 57-68). Hamberg is also known by historians for his links with the Taiping movements and his book *The visions of Hung-Siu-tshuen, and Origin of the Kwang-si Insurrection* (Hong Kong 1854, Japanese translations in 1941 and 1989).

Lechler 黎力基 began his missionary work in the Swatow area between 1847 and 1852, living among the Hoklo or Southern Min speakers. After moving back to Hong Kong in 1852, he became interested in working with the Hakka, using Hong Kong and Lilong as his two main bases, but travelling throughout the entire Hakka field as well. His

³ In Map 1, the names of the towns and counties are given in the German Lepsius transcription. To assist in locating the Mission stations and place names mentioned in Part 1 which use other romanizations typical of English works, a concordance follows in alphabetical order: Chaozhou/Chau-chu *Tshau² Tsu¹* 潮州; Chongchun *Tsong¹tshun¹* 樟村; Chonglok *Tshong²lok⁵* 長樂; Hinnen *Hin¹nen²* 興寧; Hoshuwan *Ho² šu⁴ wan²* 荷樹灣; Huizhou/Fuichu *Fui⁴tšu¹* 惠州; Kayinchu *Ka¹yin⁴tšu¹* 嘉應州; Lilong *Li³long⁴* 李朗; Moilim *Mo²lim²* 梅林; Nyenhangli *Nyen²hang¹li³* 源坑(里); Pukak *Pu⁴kak⁶* 布吉; Sam-ho-pa *Sam¹ho²pa⁴*; Sin-on *Sin¹on¹* 新安; Wukingfu *Ngkangphu* 五經富; Swatow/Swa-tau *San¹theu²* 汕頭. Further Chinese geographical names may be consulted in the Lexicon in Part 3, §2.19.2.

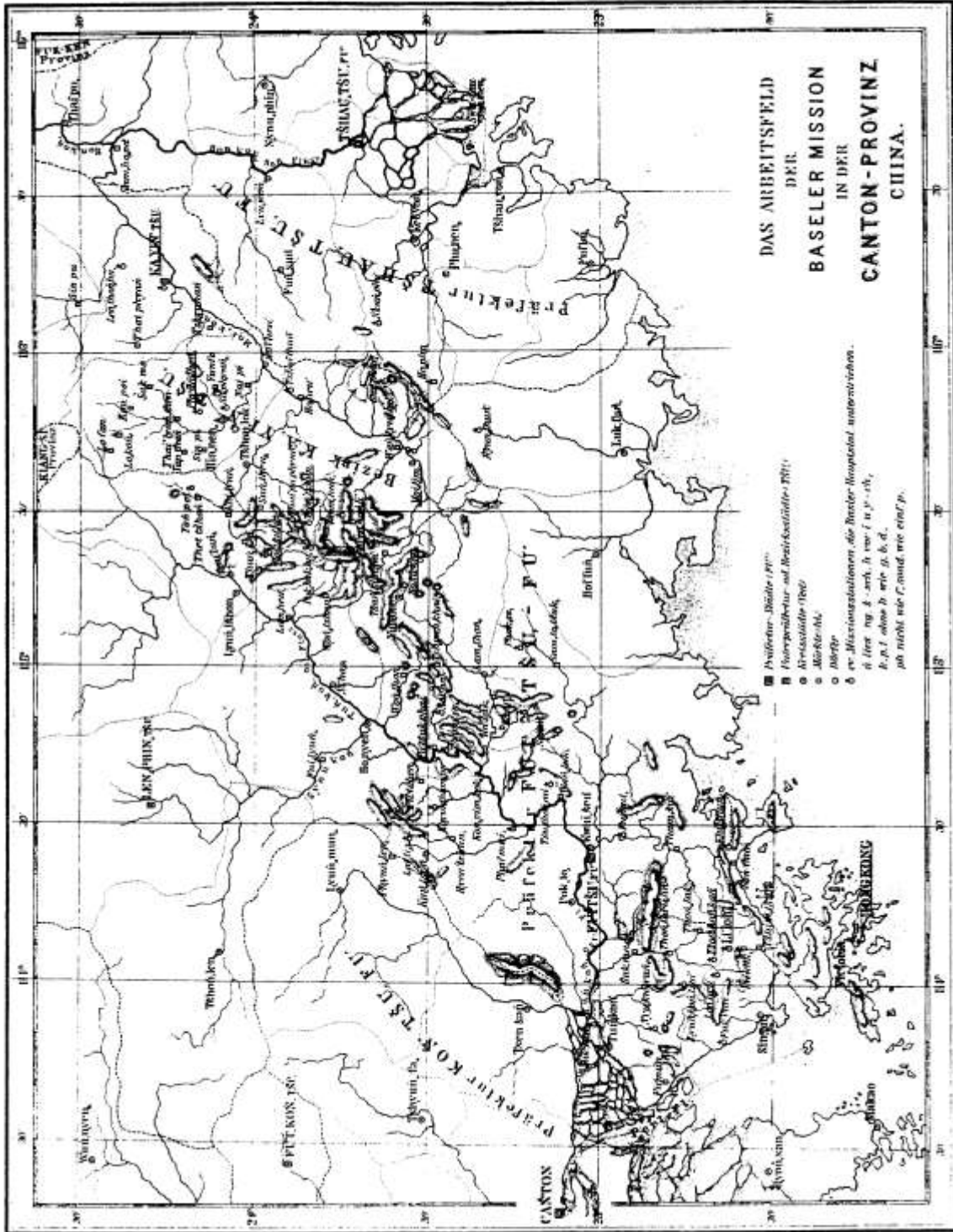
final years of service in China were spent in Hinnen 興寧 before he returned home in 1899.

Both Hamberg and Lechler were instrumental in the work of dictionary compilation and Bible translation. On Hamberg's untimely death due to cholera in 1854, Lechler took over the responsibility of compiling the dictionary with Tai Wunkong, which was nearly completed by the time of Lechler's furlough to Europe between 1858–1860. It was later revised by several missionary–scholars, among whom was Charles Piton 筆安 (1835–1905) who arrived in China in 1864 and was to spend 20 years in the service of the Basel Mission. Piton first worked in Nyen-hang-li 源坑 until about 1873 when he moved to Lilong to work on Bible translation and other projects. He thus was exposed to both the kind of Hakka spoken in the Meizhou area, to which Nyen-hang-li belongs, and to that in the Sin-on area (for more details, see Lamarre 2002a). From the 1860s, Lilong 李朗 became the main educational centre for the Basel Mission. It had an elementary and middle school for boys, a girls' school and a seminary for preachers and teachers. This area, situated to the north of Hong Kong and the New Territories, is designated the *Unterland* 'lowlands' by the German-speaking missionaries, as opposed to the *Oberland* 'highlands', a term principally used for the Meizhou area in northeastern Guangdong (then known as Kayinchu subprefecture [*Ka'yin⁴tšu¹* 嘉應州], see Map 1 below). However, note that the notion of the *Oberland* extends to mission stations situated much further south of the town of Kayinchu, itself, including Nyenhangli, Hoshuwan and Moilim.

Although the Mission's headquarters and main activities were at first situated in the *Unterland*, close to Hong Kong, from the 1870s, the Basel Mission became more and more active in the *Oberland*: European missionaries began to be posted to the southern *Oberland* from the mid-1860s, using Nyenhangli as the main base. From here, four further main stations (*Hauptstationen*) were set up by the mid-1870s: Hoshuwan, and Moilim to the south of Nyenhangli; Hinnen and Kayinchu (present-day Meizhou) to the northeast (Eppler 1900: 225).⁴ However, Otto Schultze, the first European missionary posted to Kayinchu, in the very north of the *Oberland*, arrived there only in 1883⁵. A landmark development was the establishment of the Deji hospital 德濟醫院 in 1891 in Meizhou, and the Meizhou Leyu College 樂育中學, both of which widened German influence in China.

⁴ Heinrich Bender began work in Chongchun in 1864, while Charles Piton arrived in Nyenhangli in 1866. The other main missionaries involved in the *Oberland* work in this area of the Chonglok mountains were Gustav Gußmann, Rudolf Ott and Kong Fatlin (Eppler 1900: 224–226).

⁵ Details on the staff posted to every station can be found in the Mission's annual reports (*Jahresberichte*).



MAP 1:

THE SPHERE OF ACTIVITY OF THE BASEL MISSION
 IN THE PROVINCE OF CANTON, CHINA
 (from *Geschichte der Basler Mission*, P. Eppler, 1900.)

LEGEND:

Präfectur–Städte <i>fu</i> ³ 府	Prefectural cities
Unterpräfectur– oder Bezirkstädte <i>tšu</i> ¹ 州	Subprefectural or district towns
Kreisstädte <i>yen</i> ⁴ 縣	County towns
Märkte <i>hi</i> ¹ 墟	Market towns
Dörfer	Villages
ev. Missionsstationen, die Basler Hauptstat. unterstrichen	Protestant Mission stations, with the main Basel stations underlined

The Hakka Church established by the Basel Mission in China, but renamed the Tsung Tsin Mission 崇真會 in 1924, stopped its activities in mainland China after 1949. The present-day Tsung Tsin Mission of Hong Kong is now also affiliated with the Lutheran World Federation (see Lee 1994, Lutz and Lutz 1995, Yu 1987 and the Mission Website for details).

The Basel Mission was also active in North Borneo, where many Hakka settlers came from the lowlands of Guangdong province (see Lee 1994). It is thus not surprising that Mercer identifies the particular dialect of Borneo Hakka described in his 1930 grammar as being Sin-on Hakka (see §2.2.3. below).

1.2. Other Protestant missionary organizations in the Hakka field

1.2.1. English Presbyterian Mission

In its early years, the Basel Mission operated in the Hakka areas to the south and west of Guangdong province, while the English Presbyterian Mission was located to the east, with headquarters in the Swatow area (Shantou 汕頭) and also further north along the coast in Amoy (Xiamen 廈門) (Latourette 1929: 376). Note that the two cities of Amoy and Swatow are in fact located in Southern Min speaking areas. It can be seen that the areas of influence for the two missions were essentially complementary. There appears to have been some collaboration, however, in scholarly work between the Basel Mission and the English Presbyterian Mission, particularly in the areas of dictionary compilation for Hakka (§2.2.1).

It was from headquarters in Swatow that the English Presbyterian Mission opened up and staffed other areas, including its Hakka Mission. The latter was initially set up in 1865, according to MacGillivray (1907: 188) but only formally established in 1871 (Latourette 1929: 376). The first station at Wukingfu 五經富 comprised a group of villages about sixty miles west–northwest of Swatow.⁶ Thus, the English Presbyterian Mission's field of operation was contiguous on the east with the Hoklo, that is, Southern Min–speaking regions, while on the west, it was separated from the Basel Mission by a range of mountains.⁷ Its Wu-king-fu station boasted a theological college, a middle school, an elementary school for

⁶ Note that Wukingfu 五經富 is romanized as *Ngkangphu* in Lepsius (with a dotted *n* for each *ng*, as found in Map 1).

⁷ The term 'Hoklo' 學佬 is a Hakka term which refers to the neighbouring Chinese people in northeastern Guangdong and Fujian provinces who speak Hokkien or Min dialects. The syllable *hok*⁵ in *hok*⁵*lo*³ imitates the Southern Min pronunciation of the first syllable of the word, Fujian 福建, the province where Min speakers have their largest concentration. In other words, the character is a phonetic borrowing from Southern Min, since choosing the first character of 福建 would give the different pronunciation in Hakka of *fuk*⁵.

boys and girls, not to mention a hospital, and operated quite independently of the Swatow Mission (McGillivray 1907: 184).

Further details of the Hakka mission are given in Band (1948) who states that by 1911, the area evangelized by the English Presbyterian Mission had reached Samhophu in the north of Guangdong and had also seen the establishment of six new churches in Jiangxi province as part of the Home Mission Field of the Hakka Church (Band 1948: 381).⁸ The small but scattered mountain communities in which the Hakka lived made the task of evangelizing them quite difficult. The history presented in Band (1948) testifies to this with the relatively small number of converts made during the entire period of the Mission, while similar difficulties, particularly in the *Oberland*, were experienced by the Basel Mission.⁹

Of the notable missionary-cum-linguists who belonged to this Church, the names of Donald McIver, Murdo C. McKenzie and Carstairs Douglas stand out in particular for their lasting contributions to the study of Chinese dialects, especially for their work on lexicography. McIver completed his English-Hakka dictionary in 1900 and had it published in 1905 (see discussion in Part 6, §4.1. and §4.3.). Significantly, this made use of the dictionary manuscript compiled much earlier by the Basel missionaries, Theodor Hamberg and Rudolf Lechler with the assistance of Tai Wunkong, later to be completed by Charles Piton. An acknowledgement is given in the preface to the first edition of McIver's dictionary (1905), which was subsequently further revised and expanded by Murdo C. McKenzie. The second 'standard' edition was published in 1926. This dictionary, based on the Meixian variety in the northeast of the Hakka field in Guangdong, remains a major reference work on the lexicon alongside the Hakka–French dictionary of Father Charles Rey (1926) (§1.3.), as does Rev. Carstairs Douglas' monumental work on Southern Min (1873).

1.2.2. American Baptist Mission

The American Baptists, whose headquarters were in Richmond, Virginia, established a station in Swatow in 1860, after first entering China in 1836 (Latourette 1929: 370-371). From here, they reached out into the hinterland, working initially in the Hoklo-speaking regions and then, after 1882, in the Hakka-speaking regions.

⁸ Samhophu can be found on Map 1 in the top right hand corner, near the confluence of the Moikong and the Honkong rivers. It is romanized as *Sam¹ho²pa⁴* in the Lepsius system.

⁹ Both Eppler (1900) and Schlatter (1916) give annual details and figures for the number of converts and the number of Chinese Christian communities set up by the Basel missionaries.

According to MacGillivray (1907), the centre of the Southern Baptist Convention in the Hakka field was located in Yingtak 英德. The version of the New Testament in Hakka they produced was used by their mission in the district north of Canton, located between the North and East Rivers. Moreover, it was based on a different dialect from that of the Basel Mission. Their translation of the New Testament was rendered in Chinese characters and benefited from existing translations into colloquial Cantonese and Hakka, the latter by the Basel Mission (see Part 6, §6 for their Bible publications in Hakka).

1.3. Missions Étrangères de Paris

In 1848 the Pope entrusted the care of the two provinces of Guangdong and Guangxi to the Missions Étrangères de Paris. Frequent reference is made throughout the present volume to one of its missionaries, Father Charles Rey (1866–1943), who compiled the authoritative Hakka–French dictionary, entitled *Dictionnaire Chinois-Français Dialecte Hac-ka*, published in 1926. It has been described as ‘the most complete dictionary existing in this dialect’ (Yang 1960: 76). In addition to the dictionary, he also wrote a textbook with extensive grammatical explanations: *Conversations Chinoises prises sur le vif avec notes grammaticales. Langage Hac-ka* (1937). Interestingly, Rey took the standpoint that writing a grammar in terms of a European model would neither be suitable nor fulfil its purpose. Rey’s contribution to Hakka studies is treated in detail in Yang (1960) and Lamarre (1998).

The 1926 dictionary is actually a revised and enlarged edition of a version from 1901, as noted by Hashimoto (1973:19). Lamarre (1998) also lists his numerous other works including essays published in *Les Missions Catholiques*.¹⁰ After arriving in China in 1889, Rey learned Hakka in Kayinchu (present-day Meizhou), and, like Charles Piton before him, considered the language spoken in this area as being its purest form. After 1916, he worked in the Lufeng area, which explains why his dictionary and *Conversations* include other pronunciations. Rey’s dictionary nonetheless takes the variety of Hakka used in present-day Meizhou as its standard. He refers to this area, however, by its earlier name of Kayinchu 嘉應州 (see Lin 1994 for an analysis of the phonological features of the dictionary). Therefore, the dictionary and the *Conversations* compiled by Rey reflect a Hakka dialect slightly different from the Basel Mission material.

¹⁰ Christine Lamarre based this research on documents kept in both the archives and the Bibliothèque Asiatique of the Missions Étrangères de Paris which is situated at rue du Bac, Paris. Holdings include annual reports (*comptes rendus*) as well as Rey’s own reports.

2. THE LINGUISTIC VALUE OF THE BASEL MATERIAL

This section treats the significance of the Hakka materials from the Basel Mission, presented in translated form in this volume, namely the Grammar and the Lexicon.

2.1. Appraisals from various scholars and the question of authorship

During his first visit to the Basel Mission in Switzerland in the summer of 1971, Hashimoto (1971) related his discovery of the Basel Mission's grammar and dictionary in the following way:

What deserves most of our attention, however, from the point of view of the history of Hakka linguistics is, I think, the publication by the Basel Missionary Society of a Hakka grammar: *Kleine Hakka-Grammatik* and a Hakka dictionary: *Kleines Deutsch-Hakka Wörterbuch*. By the way, the former is the earliest systematic grammar of Hakka ever written (CL's translation).¹¹

Hashimoto was not the first to comment on this important corpus of Hakka materials. The linguistic opus of the Basel Mission had already caught the attention of Johann Heinrich Vömel, who carried out one of the earliest scholarly analyses of Hakka phonology (1913), not to mention Paul Fu-mien Yang (1967), cited above, who gives an account of the Basel Mission's linguistic work on Hakka.

Regarding the question of authorship, we have not been able to precisely identify the writers of the grammar, presented in translation form in Part 2. We could find no direct attribution of authorship in either the archival material consulted, which includes correspondence, nor in the annual reports, chronicles and histories of the Mission. Neither does Yu (1987: 67) give any information on the grammar in a list of translations and other books edited in Hakka by the Basel Mission. However, our research in the archives was far from exhaustive, and we hope that further research will be able to resolve this issue. For the time being, we

¹¹ Research carried out on Hakka by Christine Lamarre relating to the data and description in the Grammar confirms its authenticity. For example, in Lamarre's analysis of specific grammatical constructions such as potential complements, aspect particles, and the use of adverb *tšang⁴* at the end of a sentence with modal meaning, the data from the Hakka translation of the New Testament have consistently proven to be congruent and homogeneous with the description in the Grammar. This is similarly the case when compared with field data and other independent sources (see Lamarre 1996, 1997, 2000). This judgement of the high standard of grammatical analysis achieved by the Basel missionaries is also remarked upon by Zhang Shuangqing et al. (1999), and by Zhang and Zhuang (2000, 2003).

are obliged to assume that this work is the result of a team effort, with collaboration between the native speaker *Gehilfen*, or assistants, and the missionaries who were trained in Hakka. These would of course have included Kong Ayun (江雲章, also called Kong Fat lin, 1845-1928) and Li Shin-en 李承恩, both native speakers of Hakka who were educated and ordained in Basel (see Lamarre 2002a: 73–75).

The material in both the Lexicon and the Grammar is highly uniform, and certainly reflects one and the same dialect. Its features are also consistent with the language used in the Hakka Bibles.

The *Kleines Deutsch-Hakka Wörterbuch für Anfänger* [Concise German-Hakka Lexicon for Beginners] (1909), whose English edition is presented in Part 3, is an abridged and rearranged form of the dictionary manuscript, *Kleines Deutsch-Hakka Wörterbuch* [Concise German-Hakka Dictionary], which both MacIver (1905) and Yang (1967: 310-11) describe as having been circulated and copied for over 50 years by missionaries (see quotation below). As mentioned earlier, this dictionary manuscript served as a basis for MacIver, an English Presbyterian missionary, to compile *An English-Chinese Dictionary in the Vernacular of the Hakka People in the Canton Province* (1905), although the latter reflects the Kayinchu (Meizhou) dialect of Hakka rather than the dialect spoken in the Hong Kong and *Unterland* area.

Several copies of the dictionary in its various stages are kept in the Basel Mission Library Archives (see list in Part 6, §4.1). These manuscript dictionaries have been commented on by Hashimoto (1971), who called them his ‘most exciting discovery’ in the Basel Mission Library, wishing to have them published. MacIver gives the following details in the preface to his Hakka-English dictionary (1905):

This valuable MSS. was in the first instance, prepared by Rev. Th. Hamberg and Rev. Lechler. Mr. Hamberg commenced this work shortly after his arrival in China in 1847 and worked at it till his [death] in 1854. The work was then taken up by the venerable Rev. R. Lechler [...]. The MSS. has been copied during the past fifty years by all the young missionaries coming to China in connection with the Basel and Berlin Missions. It was revised and abbreviated by Rev. Charles Piton, one of our best Hakka students. The Basel MSS. gives Hakka as spoken in the S.W. corner of the chief Hakka field; the present book gives in the main the language of the N.E. part of the field. This geographical fact will explain many of the variations. [...] It is a matter for much regret that the Basel Mission was not able to spare one of their men to help in the preparation of the Dictionary in its present form. Rev. O. Schultze, of that Mission, kindly transcribed for me what might be called a Ka-ying-chu version of the parts of the MSS. under the letters A-K and S.

Yang (1967: 310-311) also mentions the pertinent fact that Charles Piton revised and abridged the dictionary manuscript in circulation. This task must have

been finished before his departure from China in 1884. As for the earlier versions, we know from Lutz and Lutz (1998) that Hamberg and Lechler were able to compile this dictionary thanks to the collaboration of a Chinese scholar called Tai Wunkong 戴文光, a native of Sin-on 新安 (see §1.1.). Hamberg describes the Hakka dictionary manuscript he began to work on in 1849 as one that would eventually comprise more than 20,000 entries.

Based on examination of the missionaries' correspondence, Lutz and Lutz (1998: 57–58) observe the following with respect to Lechler's assumption of the dictionary work upon Hamberg's premature death in 1854: 'By the end of 1857, Lechler stated that Dai [Tai Wunkong] had finished inserting all the characters and the revised Hakka dictionary was going into page proof.' This was apparently a German-Hakka dictionary, since Lechler explains in the same quoted letter that he was responsible for the German translations. Interestingly, a version of this dictionary in Hakka-English is also mentioned by Lechler: 'With respect to the translation of the Hakka dictionary into English, I have now reached the letter R' (Lutz and Lutz 1998: 57–58). Note, however, that the complete versions of the Hakka dictionary manuscripts are attributed to compilers other than Hamberg and Lechler. Hence, the unabridged manuscript versions have to be considered as a collective work, whose basis was provided by Hamberg and Lechler with the collaboration of Tai during the period 1849-1854.

2.2. Early comments on the Basel material: which dialect of Hakka?

One of the clues which help to identify the dialect of Hakka used as a basis for the Basel materials is the description given in the preface to MacIver's dictionary (1905) where the author describes the Basel dictionary manuscript as using Hakka 'as spoken in the S.W. corner of the chief Hakka field' (see full quote above in §2.1). In the introduction to the same dictionary¹², McIver adds: 'Almost all previous writers on Hakka – the Basel MSS., Eitel, the romanized books of the Basel missionaries, and Parker in Giles' Dictionary – all represent in the main the Sin-on form of Hakka.'¹³ Hashimoto (1971: 11) makes a similar conjecture, based on the first chapter of the *Kleine Hakka-Grammatik* on phonetics and the romanized transcription:

¹² The long Part 2 of the Introduction concerning the Hakka language has been deleted from the 1926 edition.

¹³ Sin-on is Xin'an 新安 in Standard Mandarin and refers to the present-day Bao'an 寶安 district, located north of Hong Kong. As mentioned in §1.1, this is the area called the *Unterland* 'lowlands' by the Basel missionaries, as opposed to the *Oberland* 'highlands', including the Meizhou area, in the northeast of Guangdong province.

the Hakka dialect [described] is slightly different from the Meixian dialect – or at least from the present-day Meixian dialect. Considering Hamberg’s field of activity, it may be a dialect spoken in the Hong Kong area (CL’s translation).

This is indeed confirmed by considering the home towns from which the three main native Hakka contributors originate: Kong Ayun, Li Shin-en and Tai Wunkong all grew up in the Sin-on area.¹⁴ Kong Ayun was one of the few ordained native pastors of the Basel Mission. Moreover, he is explicitly acknowledged to be one of the translators of the Bible into Hakka. Kong’s family came from Lilong, a town which was to become the main station for the Basel Mission in the *Unterland* from 1859 (Eppler 1900: 218). Li Shin-en’s family came from Qingyuan, north of Lilong. He himself was brought up in Hong Kong, and, similarly to Kong Ayun, was educated and ordained in Basel (Eppler 1900: 232). Tai Wunkong, who took part in both the dictionary work and the translation of the Gospel of Matthew (1860), came from a village not far from Lilong in the Sin-on area (Lutz and Lutz 1998). He was in fact the language teacher for Philipp Winnes, in charge of the Lilong station from 1859–1865, but was eventually excluded from the church for his apostasy (Eppler 1900: 218). More detailed biographical treatment is given in Lutz and Lutz (1998).

Towards the end of the 19th century, the Basel Mission activities spread into the northern part of the *Oberland*. From this, it can be supposed that the Hakka materials of the Basel Mission produced in this later period may have reflected the Meizhou dialect instead. It is significant that Charles Piton, posted to the southern *Oberland* station of Nyenhangli (Yuankeng 源坑) in the mid-1860s, viewed the Hakka dialect of the Sin-on district as ‘very little suited for the fixing of a Hakka syllabary’ (1880: 316-318).

Piton pointed out that several phonetic features described by Parker in his syllabary of Hakka as general features of the language were in fact specific to the Sin-on area only. The features in question do not appear in the Kayinchu (Meizhou) dialect, the purest form of the Hakka dialect according to Piton, contrasting with the Sin-on dialect, influenced by the language of the *Punti* (本地), Cantonese. In this study, Piton points out that there is free variation between [n] and [l] in Sin-on just as there is in Cantonese, and that there is no distinction between the syllables [ts’en] 曾 and [ts’ien] 錢; [kong] 江 and [kuong] 光;

¹⁴ A fourth Chinese missionary, Tschin Minsiu, who was trained as a priest in Basel along with Li Shin-en and Kong Ayun, came from Tšonghangkang (Chonghangkang) according to Eppler (1900: 232). This town is located just to the north of Lilong, where he also worked as a missionary and teacher for Winnes (Schlatter 1916: 218). We have no information as to his participation or otherwise in the translation work.

[shu] 書 and [shiu] 手, kept distinct in standard Kayinchu Hakka (Piton's romanization).

Significantly, MacIver states that the Rev. Otto Schultze of the Basel Mission transcribed for him a Kayinchu version of parts of the dictionary manuscript under the letters A–K and S (see the full quotation above). This further reinforces the evidence we have adduced that extant dictionaries of the Basel Mission basically reflect the Hakka dialect spoken in the Hong Kong area. These differences are discussed in more detail in the next section, §2.3.

2.3. Internal evidence: certain phonological and grammatical features

In her study of a Hakka community closely related to the Basel Mission, Constable (1994: 36) writes that:

According to one man from Shung Him Tong 崇謙堂, he was grateful to the Basel missionaries because they helped create a unified, standardized 'beautiful Hakka church dialect', drawing from the Bao'an and Meixian dialects, so that all Hakka could communicate with one another.¹⁵

Such a *koine* would of course integrate features from various areas. However, in spite of this, analysis of the Basel documents shows that they appear to be more representative of the Hakka spoken in the Hong Kong area, as opposed to any phenomenon of dialect levelling.

To give a basic description of the phonetic and lexical features specific to the Basel Mission material, Christine Lamarre used some of the criteria adopted by MacIver (1905) to distinguish between three groups of Hakka dialects, that is,

- (i) Huizhou (Fuichu 惠州),
- (ii) Meixian (Kayinchu 嘉應州) and
- (iii) Chaozhou (Ch'auchu 潮州).

In this preliminary survey, the Basel Mission corpus (abbreviated as 'BM corpus' in the tables below) is represented by the following texts:

- (a) *Hakka Catechism for Confirmation* (*Ket⁶-ko⁴ se³-li¹ yok⁶ mun⁴-tap⁶ šu¹* 結過洗禮約問答書, 1884), a digraphic document where every

¹⁵ Shung Him Tong is located in the New Territories, and was founded by a priest from the Basel Mission (L. Sagart pers. comm, who uses the slightly different romanization of Sung Him Tong, see below, this section). Bao'an is the contemporary name for Sin-on.

Chinese character is also transcribed in Lepsius script. See the reproduction in Part 4 below.

- (b) A textbook called the *First Book of Reading* (*Khi³ mung² tshen³ hok⁵*, 1879), which has a corresponding character version 啟蒙淺學 (1880, abbreviated as FBR). See the reproduction in Part 4 below.
- (c) The *Kleines Deutsch–Hakka Wörterbuch für Anfänger* (1909), a Lexicon for which a new edition, including an English translation, is presented in Part 3 and
- (d) The Grammar, *Kleine Hakka-Grammatik* from 1909, for which the English edition is presented in Part 2 (abbreviated as KHG).

From the readings of the characters that appear in this Basel Mission material, and assuming MacIver's criteria are valid, it seems that the dialect reflected therein has much in common with the Huizhou group to which the Hakka dialect of the Hong Kong area also belongs.¹⁶ This patterning can be clearly seen in the data presented in the three tables below.

Table 1.1: Initials in Hakka dialects

	去	口	褲	快	光	官
BM corpus	<i>hi</i>	<i>heu</i>	<i>fu</i>	<i>fai</i>	<i>kong</i>	<i>kon</i>
Huizhou	<i>hi</i>	<i>heu</i>	<i>fu</i>	<i>fai</i>	<i>kong</i>	<i>kon</i>
Meixian	<i>hi</i>	<i>heu</i>	<i>khu</i>	<i>khwai</i>	<i>kwong</i>	<i>kwon</i>
Chaozhou	<i>khi</i>	<i>kheu</i>	<i>khu</i>	<i>khwai</i>	<i>kwong</i>	<i>kwan</i>

Table 1.2: Finals in Hakka dialects

	鞋	雞	生	爭	錢	天	穢	歲
BM corpus	<i>hai</i>	<i>kai</i>	<i>sang</i>	<i>tsang</i>	<i>tshen</i>	<i>then</i>	<i>voi</i>	<i>soi</i>
Huizhou	<i>hai</i>	<i>kai</i>	<i>sang</i>	<i>tsang</i>	<i>tshen</i>	<i>then</i>	<i>ve</i>	<i>se</i>
Meixian	<i>he</i>	<i>ke</i>	<i>sen</i>	<i>tsen</i>	<i>tshien</i>	<i>thien</i>	<i>ve</i>	<i>se</i>
Chaozhou	<i>he</i>	<i>ke</i>	<i>sen</i>	<i>tsen</i>	<i>tshien</i>	<i>thien</i>	<i>ve</i>	<i>se</i>

¹⁶ The tone marks are omitted in Tables 1.1 and 1.2, as well as the diacritic mark under vowel 'u' in Table 3 used by MacIver in the transcription of the diminutive 子.

Table 1.3: Common lexical items in Hakka dialects

	Durative suffix	Diminutive suffix	'this'	'to put'
Basel FBR	<i>kin</i> ³	<i>tsai</i> ³	<i>nya</i> ³	<i>fong</i> ⁴
Basel KHG	<i>kin</i> ³	<i>tsai</i> ³ / <i>tɕ</i> ³	<i>nya</i> ³ / <i>le</i> ³	<i>fong</i> ⁴
Huizhou	<i>kín</i>	<i>tsái</i>	<i>nyá</i>	<i>fòng</i>
Meixian	<i>tén</i>	<i>tsú</i>	<i>lé/yé</i>	<i>piòng</i>
Chaozhou	<i>kín</i>	<i>tsú</i>	<i>lí</i>	<i>piòng</i>

In summary, the three tables show the following types of shared features which result in a division that groups the Sin-on dialect, represented by the Basel material, with the Huizhou dialect, while separating them from the Meixian and Chaozhou Hakka dialects:

- (i) Absence of labialized velars in the Huizhou and the Basel material as opposed to the Meixian and Chaozhou dialects [Table 1.1.], that is, [k-] versus [kw-].
- (ii) Absence of medial [-i-] in Huizhou and the Basel material as opposed to the Meixian and Chaozhou dialects [Table 1.2.], that is [then] versus [thien].
- (iii) Absence of monophthongization of the diphthongs [-ai] and [-oi] to [-e] in the Huizhou and the Basel material, as opposed to Meixian and Chaozhou [Table 1.2.].
- (iii) Similarly, the grammatical particles and lexical items neatly divide up the data into the same two groups of Hakka dialects: Basel and Huizhou versus Meixian and Chaozhou, given the different forms for durative aspect marking, the diminutive suffix, the proximal demonstrative, and the verb 'to put' [Table 1.3.].

More precise details will of course be obtained through a thorough phonological and grammatical analysis of the Basel material, and by checking it with data from more recent surveys of Hakka dialects. The work of Zhang, Wan and Zhuang (1999) and Zhang and Zhuang (2000, 2003) represents a first step in this direction. They make use of some of the Basel material to compare its phonological system, including certain lexical items, with the contemporary Hakka dialect spoken in the Hong Kong and Dongguan areas, and identify many common features.

The research of Lau Chunfat 劉鎮發 is also highly relevant for shedding light on this issue. Lau (1999b) compares Meixian, Taiwan and Hong Kong

Hakka dialects, noting, for instance, the following two features that are typical of Hong Kong Hakka:

- (i) The passive marker 分 (from the verb ‘to give’) is read [pin¹] instead of [pun¹] in Hong Kong Hakka.
- (ii) The negative marker is a syllabic nasal, written 唔, and pronounced *m¹*. From the point of view of tonal category, it belongs to the high level tone, *yīnpíng* 隱平, whereas in Meixian (or Meizhou), it has a low level tone, *yángpíng* 陽平.¹⁷ Lau argues on the basis of this difference in tonal category that Hong Kong Hakka is not always closer to Cantonese than Meixian or Taiwanese Hakka. In Hong Kong Cantonese, the negative marker belongs to the same low level tone category as in Meixian Hakka: *yángpíng* 陽平; it is similarly a syllabic nasal, *m* 唔, with actual pronunciation as a low falling tone.

These two features of Hong Kong Hakka similarly appear in the Basel Mission material, not to mention in the Zijin 紫金 dialect, located between Hong Kong and Meizhou.¹⁸ In Part 2, we also note the use of the same passive marker *pin¹* in Mercer’s description of a Northern Borneo dialect of Hakka whose community originated from the Sin-on district (see Mercer 1930).

Sagart’s description of the dialect spoken in Sung Him Tong 崇謙堂 is extremely useful for the research objective of identifying and classifying Hakka dialect types (see Sagart 1982). His work describes a Hong Kong Hakka community in the New Territories founded by the Basel Mission, the same one in fact as studied by Constable (1996) in her sociological analysis. Sagart compares several phonetic features of the Sung Him Tong dialect with Hakka dialects spoken in other areas. For descriptions of Hakka dialects from the same general region, see Henne (1964, 1966), Chen (1993), Wang (1998) and Zhou (1990).

From the point of view of the syntactic features reflected in the Basel Mission material, several additional facts hint at links with the Hong Kong area. Lamarre (1996, 1997) describes the potential complement construction according to a late 1931 character edition of the New Testament translated into Hakka. She shows, *pace* Lau (1999b), that there are specific syntactic features which are closer to Cantonese, and distinct from the Meixian dialect. For instance, in structural terms, the negative marker *m¹* 唔 is regularly placed before the verb for both Sin-on Hakka and Cantonese when negating verb compounds of the form

¹⁷ In Hakka, these two tonal categories are called 上平聲 *šang⁴ pin² šang¹* and 下平聲 *ha⁴ pin² šang¹* in the *Concise Grammar of Hakka* (see the English edition in Part 2, chapter 1).

¹⁸ Christine Lamarre carried out fieldwork in Zijin, in October 2000.

V-*de*. This produces *m*¹-V-*de*, for example, *m*¹ *hi*⁴ *te*⁶ 唔去得 ‘may not go/cannot go’, whereas in standard Meizhou Hakka the structure is V-*m*¹-*de* 去唔得 with the negative marker acting like an infix. Some of the language examples in this volume on Hakka contain such verb complexes (described in §2.8.7 on ‘Various German auxiliary verbs’ in the Grammar, Part 2).

Lamarre (2002b) also analyzes the sentence-final use of the adverb *tšang*⁴ (正 ‘just’, corresponding to Mandarin 才 *cái* ‘only then’ or 再 *zài* ‘then’, ‘again’) in the Basel Mission New Testament and in the Zijin Hakka dialect (Guangdong), and claims that this sentence-final use is prevalent mainly in the central part of Guangdong as a kind of areal feature.

Several other features of interest to the present discussion are similarly found in the Hakka Grammar presented in this volume. One is the diminutive form added to nouns, *tsai*³ 仔.¹⁹ A cognate suffix [tsai²] can be found in Cantonese as one of the means of expression of the diminutive, for example, *laam*⁴*jai*² 男仔 ‘young man’.²⁰ For the aspect markers described in the Grammar, the durative 緊 *kin*³ or the completive 開 *hoi*¹ correspond to those appearing in the Bibles, but do not tally with Meixian, which uses 等 [ten] and 撇 [phet], or [het], respectively. Both the former morphemes are used as aspect markers in Cantonese as well, though not necessarily with the same meaning (*kan*² is progressive and *hoi*¹ habitual, as described in Cheung 1972). In our view, it is certain that the Basel Mission grammar mainly reflects the area of Hong Kong and the New Territories, that is, the *Unterland*, although occasionally it tried to include certain features common to the whole Hakka field.

A last piece of evidence is provided by a textbook on Hakka published by Bernard Mercer in 1930.²¹ The language of Mercer’s *Hakka-Chinese Lessons* represents the Sin-on dialect of Hakka Chinese spoken in northern Borneo, according to the author, who was in fact the Archdeacon of North Borneo (1930: iii). Although no direct reference is made to the Basel Mission’s work, the variety of Hakka he describes shares many of the same phonological and syntactic characteristics. Although the linguistic link between the Hakka community established in North Borneo and the Basel Mission in Guangdong is elsewhere discussed (see Lee 1994), what matters here is the striking similarity between both

¹⁹ It is also mentioned that in Tschonglok (長樂, now called Wuhua 五華) *tsi*³ *li*¹ is used as the diminutive instead (see §2.1.4 on diminutives in the Grammar, Part 2).

²⁰ In agreement with Lau (1999b) however, the tonal properties of the two diminutive suffixes are certainly distinct: Cantonese [tsai²] has the high rising tone whereas Sin-on Hakka has low falling, that is, it belongs to the *šong*⁴ *šang*¹ 上聲 category.

²¹ This textbook, first issued in 1917 as a typewritten edition, uses MacIver’s romanization system.

varieties of Hakka, namely for the features where the Basel Mission corpus differs from standard Meixian Hakka. We note this at relevant points in the English edition of the Grammar in Part 2.

3. ON THE LEPSIUS SYSTEM OF ROMANIZATION

In §3, we treat the controversy over the use of the Lepsius romanization system in the school curriculum in China and the problems it wrought in publication and accessibility.

3.1. Karl Richard Lepsius (1810-1884)

Karl Richard Lepsius was a German Egyptologist who invented a highly precise and scientific system for transliterating languages without an existing orthography. The first edition was published in 1855 under the title: *Standard Alphabet for Reducing Unwritten Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters*. Over the decades, this system was to be used by many missionaries to record African and Asian languages. – Note that the present commonly used International Phonetic Alphabet system was only developed in the late 1880s. His handbook was explicitly designed to provide missionaries with an efficient instrument for their linguistic work.

The system was based on physiological or articulatory, principles. From the 1855 edition Christine Lamarre consulted, and according to the introduction to Rudolf Lechler's 1860 translation of the Gospel of St. Matthew, it seems, however, that there was no provision for the transcription of tones. Hence, it is probable that these were designed by either Hamberg or Lechler.²² As clarified in the introduction to this volume, our translation has changed the original tone marks into numbers, but the reader may nonetheless view the original diacritics in the samples pages from the texts provided in Part 4.

²² Schlatter (1916: 322) describes Theodor Hamberg as being the first to hit upon the idea of using Latin letters with certain signs as an aid to teaching his pupils to write. Rudolf Lechler also used the alphabet to represent pronunciation in the Hakka Dictionary and to write his sermons. It is not clear from the use of *Zeichen* and *Hilfszeichen* in the original German, if this refers to the tone symbols the missionaries must have invented or to the special consonant and vowel symbols which they might have created for the phonemes of Hakka not found in German. This certainly would have predated the adoption of Lepsius for use in the Hakka field by the Basel Mission but unfortunately precise dates are not given in Schlatter (1916) in this case.

Two copies of Lepsius' 1855 handbook can be found in the Chinese Collection of the Basel Mission: *Standard Alphabet for Reducing Unwritten Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters*, see Lepsius (1855).

3.2. The Lepsius system of romanization and its use in the Chinese curriculum

The Lepsius system of romanization was first adopted for use in its Africa operations by the Basel Mission. It was later introduced for use in China at the behest of Inspektor Josenhans (Schlatter 1919: 323), and was employed, with some variations, for all the romanized Hakka texts published by the Basel missionaries, the first being the translation of St. Matthew's Gospel, as well as for the unpublished manuscript dictionary compiled by Reverends Hamberg and Lechler. Lepsius commented, himself, on the first translation of Matthew made by Rudolf Lechler, for which his 1864 letter can be found in the archives held in Basel.

Significantly, it was policy throughout the history of the Basel Mission in China for Mission schools to use Lepsius romanization to teach pupils in Chinese. Only the *Heidenschule*, or non-religious 'heathen' schools, set up and partly funded by the Basel Mission were not subject to this rule. This educational policy is confirmed in the reports given by Reverends Reusch, Gußmann and Bender at the 1890 General Conference of the Protestant Missionaries of China (pp. 84–85):

Pupils learn to read and write Romanised colloquial well in one year, giving less than half the school hours to the study. To learn to read and write as well in character would require several years, giving all the school hours to it. In Romanized colloquial, after one year's training, the pupils can write short essays and write out lessons in arithmetic and other studies. [...] Romanized colloquial is an aid in schools to learning character [...].

However, this official report belies much dissatisfaction on the part of the missionaries with the Lepsius system in the school curriculum, revealed in the unceasing, and almost unresolved, debate as to its usefulness in literacy that lasted for more than 50 years, the entire period during which the Basel Mission was stationed in China. Schlatter (1916) provides a detailed history of this controversy. It is significant that the majority of European and Chinese missionaries in the Hakka field did not view Lepsius as an indispensable pedagogical tool in the evangelization and teaching of the Christian doctrine. Their view was opposed to that of the leadership in Basel who was against the introduction of Chinese-style education and the learning of characters, and who only quite tardily and reluctantly agreed to its provision, provided that Lepsius continued to be taught.

Representing the latter view, Inspektor Josenhans saw the use of Lepsius as bringing two main advantages:

- (i) it would circumnavigate the problem of the many hours required to learn the written Chinese language and thus facilitate literacy (a view reflected in the quotation above)
- (ii) it could be used for Christian and European educational materials which he believed would be impossible to write with characters

Indeed, Josenhans viewed Christianity and the traditional Chinese writing system as incompatible from an ethical point of view, since the character script embodied for him a heathen literature. In addition to this, characters represented an obstacle to the ‘free development of intellectual ability’, while their use isolated China from the rest of the world. Thus, adoption of the Lepsius script was to be ‘a radical emancipation’ from the bonds restraining the Chinese people (Schlatter 1919: 322).

Josenhans’ views were met with reserve in China, however, while the introduction of Lepsius into the education system heralded the beginning of a long struggle by the missionaries to adapt the curriculum to Chinese needs, indubitably ones which included the teaching of characters and reducing the time spent on learning the Lepsius transcription.

Not surprisingly, Lepsius held a similar view to Josenhans and the Committee in Basel, revealed in his response to the debate in China:

Just as the Egyptians freed themselves from their old hieroglyphics through Christianity by accepting Greek, so too [...] the ones who gather around the romanized Bible will blaze the trail [...], and with a new Christian literature free the entire people from the groove of their old heathen literature in character script (Schlatter 1919: 323).

Despite this, two of the early pioneers of the Basel Mission in the *Unterland* region – Rudolf Lechler and Philipp Winnes – argued effectively against the exclusive use of Lepsius in education, as did other important figures in the history of the Mission, notably Jakob Lörcher, Charles Piton, Gustav Gußman and the Chinese missionaries, Kong Ayun and Tschin Minsiu (see the historical accounts by Eppler 1900, Schlatter 1916 and more recently Lutz and Lutz 1998: 231–234). Gußmann successfully campaigned during the late 1870s in his role as the Basel Mission School Inspector in Guangdong for the reintroduction of Chinese script into the curriculum, finally approved in 1880 by the committee in Basel (Schlatter 1919: 329–331).

The practical teaching experience of these missionaries gave them both an understanding of the organic relationship between the character script and Chinese society and the realization that the ability to write only in Lepsius would set pupils

culturally apart from their country and community. For this reason, Lepsius writing was not well-received in the Chinese community, particularly by the parents who sent their children to the non-religious *Heidenschule* ‘heathen schools’, sponsored by the Basel Mission in tandem with the mission schools which offered a Christian education. It was quite common for non-Christian pupils to quit school, once it was discovered they were not to learn Chinese writing (Schlatter 1916: 319).²³

Without access to their own Chinese scholarly tradition, such an education did not even cater for the practical considerations of being able to read and write letters in Chinese, or the exigencies of daily life that required a minimum degree of literacy. As late as general conferences in 1903 and 1905, continuing but unsuccessful attempts to do away with the use of Lepsius in schools, if not relegate it to an auxiliary status, were made by the missionaries.

3.3. Problems of the Lepsius system for use in publication

When other, mainly English-speaking, missionaries, who had devised and developed different romanized transcriptions, tried to coordinate their efforts in the Hakka field, the fact that the Lepsius transcription system was not widely used in China became a hindrance. Thus, Donald MacIver made the following remark about the romanization system he had adopted for his dictionary (1905): ‘The Basel MSS. and the books published by the Basel Mission are according to the standard Alphabet of Lepsius, a very scientific system. It is, however, difficult and expensive to print so much so that all other missions decline to adopt it.’ (Introduction, 1905).

Such a stance can be found in the 1893 record of the *Annual Report of the British and Foreign Bible Society* (published by the same society in London), regarding the use of Hakka in Roman characters: ‘It has been suggested to the Revision Committee to drop Lepsius’ system of Romanisation and to follow the lines adopted in the Fûhchow, Amoy’²⁴ (Appendix B: A Record of Translation and Revision, 1892-93).

The lack of currency of the Lepsius script was a situation that the Basel missionaries were fully aware of. Many years earlier, Jakob Lörcher had remarked

²³ Schlatter (1916: 391) relates that the Chinese missionaries Kong Ayun and Tschin Minsiu preferred to have their own children taught privately than to send them to the mission schools for this reason.

²⁴ This refers to the romanization system used to transcribe the Fuzhou dialect in the translations of the Bible, published by the British and Foreign Bible Society, some in Chinese characters, others in romanization. Details are given on the Fuzhou Bibles by Rev. Woodin in ‘Essay: Review of the various colloquial versions and the Comparative advantages of Roman letters and Chinese characters’, in the *Records of the General Conference of the Protestant Missionaries of China held in Shanghai, May 7-20, 1890*.

upon ‘the lack of any basis to hope for the general introduction of our Lepsius system into China and its complete uselessness outside of the Christian communities and schools of our German Mission’.²⁵ He further observed that this would eventually lead to complete isolation of the Basel community, given the popularization of the English way of writing, approved in both China and Hong Kong, and the inherent difficulties created by the different mode of representation of Hakka sounds for those trained in Lepsius (Schlatter 1916: 328).

In fact, the British and Foreign Bible Society did reissue another *Hakka Romanized New Testament* in 1918, first published in 1916 by the English Presbyterian Mission at Wu-king-fu (五經富 *Ngkangphu* in Hakka, a town northwest of Swatow, see Map 1), as well as a revised version of this in 1924. The European translator of this Bible was M. C. Mackenzie, the same scholar-missionary who published a second edition of MacIver’s *Hakka-English Dictionary* in 1926. The romanisation system used in this translation of the New Testament is thus MacIver’s system.²⁶

In spite of the pressure put on the Basel Missionary Society to give up the Lepsius romanization, the Basel Mission’s own publications paradoxically kept using it, even in the 20th century, quite some time after this recommendation had been made: the *Kleines Deutsch-Hakka Wörterbuch für Anfänger* and the *Kleine Hakka-Grammatik*, both publications from 1909 and presented as new English editions in this volume, employ the Lepsius system, as well as many other romanized religious books written for the Basel Mission’s churches or seminaries. Most of the books in Lepsius script were printed in Basel, even though the British and Foreign Bible Society had agreed to defray the costs in 1865. Hence, this was probably for technical convenience, the typeface requiring special skills. On the other hand, Bibles published in Chinese character form, beginning in 1881, were not printed in Basel but in China, first in Hong Kong and Canton, and later in Shanghai.

It is interesting to note that the Basel Mission in China acquired its own Lepsius typeface entirely through serendipity: this was during a visit by the Prussian expedition to China in 1861, when the Chinese imperial government declined the present of Lepsius typeface, subsequently passed on to the Basel Mission (Schlatter 1919: 324). Delighted, they used it to create an elementary Christian literature in romanization, including *Luke*, a *Book of Quotations* and biblical stories as well as a monthly review in Lepsius Script: *Šin⁴-fui⁴ Nyet⁵-pau⁴* 《聖會月報》 (see Part 6, §5 for a list of such material and Part 4 for sample

²⁵ This report was given at the Basel Mission General Conference held in Lilong in 1876.

²⁶ See §6.2 in Part 5 for details on these Bibles.

pages from a digraphic document of the same type that the *Book of Quotations*).²⁷

4. THE TRANSLATION AND EDITING OF HAKKA BIBLES

In this section, the linguistic praxis of the Basel missionaries is described for their translation work. This is because it concerns several interesting and topical issues such as the method of translation; the decision to use romanization or Chinese character versions; and the question of a vernacular versus literary translation.

The first translation of St. Matthew's Gospel into Hakka by Rudolf Lechler in 1860 may be counted as one of the earliest translations of a portion of the Bible into vernacular Chinese, along with the dialects of Shanghai (Medhurst 1847), Fuzhou (1852), Amoy (1852), Nanjing Mandarin (1854), Ningbo (1861), and Northern Mandarin (1864). The following informative quote is from Broomhall (1907: 393–395):

St. Matthew's Gospel, translated by Lechler, was published by the Basel Mission at Berlin in 1860, and again in 1866 – with the addition of St. Luke, based on an earlier edition printed at Hongkong in 1865 – in larger types by the British and Foreign Bible Society. It was printed in the Lepsius system of Romanised. Other books followed from 1874 up to 1883, by which time the whole New Testament was completed.

The New Testament mentioned above was all in the Lepsius Romanised system, but by 1883 the whole of the New Testament was also published in the character, the British and Foreign Bible Society bearing the expense. Subsequently a revision of this New Testament was undertaken and completed early in 1904.

4.1. The process of translation and revision

From various sources, we can identify the main translators of the 19th century Bibles into Hakka: Rudolf Lechler, Charles Piton, and Kong Fat-lin. Usually the translation was done by team-work: the first draft was written by the translator-in-charge, and subsequently revised by other specialists such as Lechler. The names of Kong Fat-lin (also known as Kong Ayun) and Li Shin-en, among the translators and editors, prove that native Hakka speakers took an active part in the translation work in the 1870s and 1880s, during which time the core translation of the New Testament was completed. Another Chinese helper can also be identified: this was Tai Wunkong, who had had a classical education. Much earlier in the 1850s and the 1860s, he was instrumental in translating the first part

²⁷ The fact that the Basel Mission in China had its own Lepsius typeface may raise the question of why the printing of books in Lepsius romanization was mainly carried out in Basel. Our conjecture is that the Mission in China did not have the same capacity to print large runs of books.

of the Bible ever to be translated into the Hakka colloquial – Lechler’s translation of Matthew in 1860 (Lutz and Lutz 1998: 58). His name was probably erased from some of the official records because of his later rejection of Christian faith.²⁸

Tai’s translation of Matthew for Lechler, published in 1860, was probably based on the *wénlǐ* 文理 or the Classical Chinese version, as well as other translations published prior to 1874. The later translations were probably made from several original texts (in Greek, among others). This coincides with the time when Kong Fat-lin came back from Basel, where he was instructed in German, English, Latin, Greek and Hebrew, before his ordination. Thus, we know from the 1882 and 1883 editorial reports of the British and Foreign Bible Society that the translation of the end of the New Testament from Epistles to Revelation by Kong Fat-lin, Piton and others, had been made from a Greek version. Certainly, other versions must have been consulted as well during the translation process, including the various Chinese translations such as those into Mandarin, already available by the 1870s.

4.2. Romanized transliteration versus Chinese characters

Eppler relates that the Committee in Basel finally gave permission to transliterate all the Lepsius materials into character script in 1877 (1900: 231). Thus, the period from 1881 to 1883 saw the completion of the Chinese character version of the New Testament, carried out by Piton, Kong Ayun, and Gußmann. Our list of the Hakka New Testaments in Chinese character version kept at the Basel Mission Library comprises about 30 titles, published between 1881 and 1937 (see Part 6, §2.2). Romanized versions account for fewer than 20 titles, and were published between 1860 and 1896 (or possibly as late as 1897). Basically, romanized versions belong to the 19th century, whereas all 20th century Hakka Bibles are written in Chinese characters. In spite of the 1877 approval for publications in character script, there was not a large number of different titles appearing prior to 1900, possibly because those of other missions could be put into use. The ones produced in this period included the first three books of the Apostles, a Book of Quotations, biblical stories, a primer, an arithmetic booklet, the liturgy and a hymn book (Eppler 1900: 232).

The mastermind of the translations into Chinese character form was Charles Piton, one of those who advocated both respect of traditional Chinese culture and

²⁸ Eppler (1900: 219) relates how the community in Lilong resented the conversion of Tai Wunkong to Christianity. This is one of the few accounts of the Basel Mission’s history in China which explicitly mentions Tai’s expulsion from the church, nonetheless only with the vague intimation that ‘even amongst the assistants, there was more than one who had “a false Chinese foundation beneath their Christian framework”’.

education in Chinese character script to prevent separation of Chinese pupils from their roots. Lutz and Lutz (1998: 234) quote the following extract from Piton's correspondence, dated 1882, where he comments on the shift from Lepsius to Chinese characters (this can be compared with the rosy official report of 1890 on progress with Lepsius, quoted above in §3.2):

After nearly twenty years of much effort and a great amount of money spent in this direction [use of Lepsius], we have been somewhat disappointed at the results attained. Grown up people could not as a rule be induced to use the romanized method, and even those who have gone through our schools, though they often employ that system for writing letters to each other, still they do not read the New Testament in romanized if they read it at all, preferring to use the Wen-li version, which they have been instructed to use when in school, but which nevertheless most of them understand but imperfectly...²⁹

²⁹ The obituary for Charles Piton in *La Gazette de Lausanne* (September 4, 1905) comments on his linguistic contribution in the following terms: « *Il fut l'initiateur d'une réforme littéraire très importante pour l'Empire du Milieu. On sait que le chinois classique, qui ne se parle plus depuis longtemps, a seul l'honneur d'être écrit [...]. La Bible a été traduite dès longtemps dans cette langue littéraire, mais les lettrés seuls ont le temps de l'étudier. On l'a imprimée plus tard en langue vulgaire et en caractères Lepsius, alphabet latin enrichi de signes destinés à rendre les sons que nous ne possédons pas ; la Bible était ainsi accessible au peuple. Mais chose curieuse, cette édition fut accueillie avec défiance. Alors, le missionnaire Piton imagina une édition de la Bible traduite dans le langage ordinaire, et imprimée avec des signes chinois. Il utilisa la traduction faite par ses prédécesseurs dans le dialecte hakka, parlé par plusieurs millions de Chinois de la province de Canton, parmi lesquels travaille la Mission de Bâle. D'autres sociétés de missions ont maintenant adopté cette version qui combine très heureusement les deux méthodes précédentes ; les ignorants apprennent sans trop de difficultés les signes chinois et lisent la Bible dans leur langue usuelle, et les susceptibilités des lettrés sont ménagées en ce qu'ils n'ont pas à lire les pattes de mouche de l'occident et retrouvent leurs beaux signes chinois. D'ailleurs, les lettrés qui le préfèrent peuvent s'en tenir à la version classique.* »

This passage can be translated as follows in English: "He was the initiator of a very important literary reform for the Middle Kingdom. We know that only Classical Chinese, which is no longer spoken, has the honour of being written [...]. The Bible has long ago been translated into this literary language, but only the *literati* have the time to study it. It was later printed in the colloquial language with Lepsius symbols, the Latin alphabet enriched by signs designed to represent the sounds we do not have; in this way, the Bible is accessible to the people. But strangely, this version was received with hostility. Then, the missionary Piton came up with the idea of a version of the Bible translated into the colloquial language, printed in Chinese symbols. He used the translation in the Hakka dialect made by his predecessors, spoken by several million Chinese in Canton province, among whom the Basel Mission works. Other missionary societies have now adopted this version which felicitously combines the two preceding methods; the uneducated learn the Chinese symbols without too much difficulty and read the Bible in their normal language, and the touchiness of the *literati* is taken care of insofar as they do not have to read the Occidental 'fly leg' scrawl, and rediscover their beautiful Chinese symbols. Moreover, those who prefer it of the *literati* may stick to the Classical version."

As for the Chinese preachers ordained in Basel, the influential role of Kong Fat-lin should be remarked upon (see Lutz and Lutz 1998: 30, 231–232). He insisted upon the importance of Chinese evangelists to be trained in Classical Chinese as well, so as not to lower their social rank in the eyes of other educated Chinese. In a report sent to the Committee in Basel in 1886, entitled ‘Open thoughts of a native missionary on the particular meaning of Protestant national education’, Kong stated in clear terms that: ‘Independent communities will not choose any preacher or teacher, who is not familiar with the national way of writing.’ Furthermore, he claimed it was impossible to use the curriculum promulgated in 1880 due to its high content of Lepsius (Schlatter 1916: 392).

In fact, Kong’s viewpoint on the place of Chinese language and script in a Christian child’s education crystallizes the essence of the Basel missionaries’ debate with their leadership in Switzerland on the learning of Lepsius versus Chinese characters. For Kong, who was in charge of the *Oberland* mission station of Hoshuwan from 1884, the main focus of the school curriculum was to be knowledge of the Bible and Christian literature, combined with memorization of the classics, a feat unthinkable without the requisite linguistic knowledge of the Chinese literary language and script. Other subjects such as the sciences, modern languages, arithmetic and geography, not to mention Lepsius could be taught at a later stage in his view. Chinese characters and the written style were not a goal of learning – to be achieved by the end of a child’s education, but, much more importantly, were to serve as the medium of education itself, a point which the European missionaries in Guangdong had earlier failed to convince the Committee of.

In this, Kong had the support of the majority of his colleagues in the Hakka missions, including Rudolf Lechler, who had long been of the view that the learning of the Lepsius script was not a prerequisite for any Christian education. He had in fact argued on this account at several general conferences in Hong Kong and Lilong in favour of more school hours spent on characters, as had Gußmann in a suite of proposals submitted to the leadership between 1876 and 1880. The Committee in Basel admitted the points made by Kong. Consequently, in 1889, a new curriculum was introduced which allowed for teaching of the *Four Books* under certain conditions, but insisted that Lepsius still be taught from the first year.³⁰

³⁰ The *Four Books* are *Lún Yǔ* 論語 Analects of Confucius [6th - 5th century BCE], *Mèngzǐ* 孟子 Works of Mencius [End of 4th century BCE], *Shū Jīng* 書經 ‘Book of Documents’ [9th – 8th centuries BCE], and *Shī Jīng* 詩經 ‘Book of Odes’ [10th – 6th centuries BCE]. As mentioned elsewhere, the details of this protracted debate on the curriculum and writing systems are chronicled in Schlatter (1916).

The definitive shift to the use of characters in the 20th century can also be accounted for by various global changes in China, including a new trend in favour of western-style education, seen in the opening in 1903 of a non-religious ‘School of Western Knowledge’ in the town of Kayinchu 嘉應州 (present-day Meizhou), funded by the community (Schlatter 1916: 396). The increasing importance of the indigenous clergy in the Basel Mission churches and schools was another important factor. Earlier translations of the Bible, from the period 1881 to 1883, and later revised ones show many differences as to their use of Chinese characters for representing Hakka morphemes (see Part 5 below for details).

4.3. Corresponding romanized and Chinese character versions

It is not easy to find romanized versions that correspond exactly to the texts in Chinese characters. The comparison between character versions and romanized ones has thus to be made one-by-one for each of the parts translated. In fact, this was how the revision process was carried out by the translators. A preliminary comparison shows that the 1881–1883 character version of the New Testament corresponds reasonably well to the last Lepsius versions dated from 1892–1896 (see the sample pages reproduced from *The Acts of the Apostles* in Part 4 §4).

Regarding syntactic variation, although we often find different expressions translating the same sentence in both the romanized and character versions, the overall impression at first glance is of a rather homogeneous *état de langue*. A thorough future comparison may either confirm or deny this point of view.

5. AN OVERVIEW OF THE HAKKA WRITTEN CORPORA AVAILABLE TO SCHOLARS

The reader is referred to Part 6 for a detailed, but not exhaustive, list of the Hakka texts kept in the Basel Mission Library. In this section, we provide a more succinct and subjective overview of the kind of corpus awaiting a full scholarly survey and analysis.

- 1) *Bibles*: Although it is not easy to find corresponding versions, translations of the Bible exist in both romanized and Chinese character version, so they are useful for scholars interested in phonology, morphology and syntax. They can also be used for comparison with other Chinese languages, as there is a wide variety of translations available, including Mandarin and many Southern Sinitic languages. A notable feature of Basel Bibles is that they are extremely colloquial in style, especially the ones published in the 1880s, more so than other editions of Hakka Bibles.

- 2) *Other religious and educational material* can similarly be used to complete a survey, where necessary. The most valuable text we consulted for this volume is the *First Book of Reading: Khi³ mung² tshen³ hok⁵* 啟蒙淺學 which has both a romanized version (1879) and a Chinese character version (1880).
- 3) *Texts* kept at the Basel Mission without any obvious religious content: These include the manuscript text *Zhonghua Jiu Lisu* 中華舊禮俗 [*Old Manners and Customs of China*] (only in Chinese characters), microfilmed and published in 4 volumes in Japan in 1980 by Prof. Mantaro Hashimoto with the help of the Hakka community in Japan. Prof. Hashimoto wrote an introduction in both English and Japanese to the 1984 edition of the text³¹. Another manuscript text with literary and cultural value is called *Fenzhuang louzhuan baihua* 粉妝樓傳白話, a Hakka colloquial novel, which is described in Hashimoto (1971).
- 4) *Dictionaries* (some handwritten and unpublished), *grammars and textbooks*. The present volume includes the English editions of one such Grammar (Part 2) and a Lexicon (Part 3).
- 5) There are also more practical texts, such as a *manual* handwritten in Hakka (character form) to help the workers and doctors of the Deji hospital in Meizhou: *Medizinisches Hakka Lesebuch* [Hakka Medical Reader] 醫界客話讀本 1931, 梅縣德濟醫院編.

In Part 4, we also provide some sample pages from the 1909 Grammar and the 1909 Lexicon, for which new English editions are presented in this volume; in addition to sample pages from the Acts of the Apostles from the Bible, both in Chinese character script (1883 edition) and in romanized Lepsius script (1892 edition); the *First Book of Reading* (Chinese character edition and romanized edition); and the Hakka Catechism for Confirmation, a digraphic document where each Chinese character appears with its romanized transcription.

³¹ *Zhonghua Jiu Lisu* 中華舊禮俗 *Old Manners and Customs of China*, by Zhang Zuji 張祖基, 1929-1934, Meixian, published by Kenbun Shuppan 研文出版, Tokyo, 1980.

PART TWO

A CONCISE GRAMMAR OF HAKKA

A TRANSLATED AND ANNOTATED EDITION OF

KLEINE HAKKA-GRAMMATIK (1909)

1. ON THE LEXICON, PHONOLOGY AND TONES *Yim¹ šot⁶* 音說

1.1. Only monosyllabic words

Hakka, like the Chinese language in general, has only monosyllabic words, that do not undergo change.

1.2. The possible sounds

The possible sounds out of which Hakka words are formed: Many sounds are missing in Hakka which occur in the German language, for example: *ö, ü, ei, eu, r, st, sp* and, in particular, many of the consonant clusters. In contrast to this, various sounds occur which are alien to the German language, and which are indicated by the following consonants in the Lepsius script:

š *tš* *thš*

(an indeterminate inherent vowel in fact follows the [s] on its own), and also consonant combinations such as:

tsh *tschh* *khw*

Furthermore, many sounds, that is, consonants with inherent vowels, can act as whole words on their own. These could only be words in German if connected to other sounds such as vowels. For example:

m *ng* *š* *tš* *thš*

Very many words end with a vowel or a diphthong. Only the consonants *m, n, ng, t, k* and *p* occur at the end of words, the last three being somewhat swallowed, and only clearly pronounced when the following word begins with a vowel. In contrast, there are many consonant clusters at the beginning of words such as:

ts tsh *tsch tschh* *kw khw*

to which can be added the many combinations formed with the half vowel *y*, equivalent to *j* in German orthography, such as:

ya *ye* *yi* *yu*
lyau *myang* *nyen* *nyim*
syong *tya* *thyau*

<i>kyo</i>	<i>khyu</i>	<i>pya</i>	<i>phyong</i>
<i>tsyu</i>	<i>tshyoi</i>	<i>tshyuk</i>	<i>tšyu</i>

Note also that generally words ending in a vowel are lengthened whereas those ending in consonants are short.

1.3. The Lepsius script

Note the following with respect to the correct usage of the Lepsius script, according to which the Hakka words are written in this grammar.

- with diphthongs (double vowels), each vowel is clearly pronounced by itself, thus: *ëu* (actually equivalent to *äü* in German) *ui oi*;
- *au* should always be pronounced as *ao*
- *t k p* are close to the South German *d g b*, and thus are not aspirated. The aspirated sounds which are normally indicated by *t k p* in German are rendered by *th kh* and *ph* in the Lepsius script
- *ph* is never read as *f*
- each consonant is to be pronounced clearly on its own in the case of *tsh* and *tšh*
- *ñ* = *ng*¹ *š* = *sch*
- *h* is pronounced like *ch* in German before *i* or *y* but not like the deep guttural *ch* of Swiss German

1.4. The tones

The number of sounds or words is increased greatly by the fact that they are pronounced in different tones, clearly distinguishing one from the other.

Thus, their meanings are thoroughly distinct from one another, according to the tone in which they are pronounced.² All words occur in four different tones, apart from those ending with *t k p* which have only two.

1. *šong*⁴ *phin*² 上平 High level
 (with a tendency to rise, particularly before lower tones such as *ha*⁴ *phin*², *šong*⁴ *šang*¹ and *ha*⁴ *nyip*⁵):
 *ma*¹ [馬 ‘horse’] *šu*¹ [書 ‘book’]

¹ The symbol used in the original Lepsius transcription was ñ, a dotted *n*. This has been changed to *ng* for typographical reasons; see the Conventions above.

² None of the examples given in this section is translated, so for each tone we arbitrarily chose one word of frequent use and provided the English translation as well as its Chinese character.

*khong*¹ [康 ‘vigour’] *lyau*¹ [撩 ‘to move
something with a stick or a spoon’]

2. *ha*⁴ *phin*² 下平 Low level
(also with a tendency to rise before *song*⁴ *šang*¹ and *ha*⁴ *nyip*⁵):

*ma*² [嫲 ‘female’] *šu*² [薯 ‘tubers’]
*khong*² [𠵼狂 ‘to fear’] *lyau*² [撩 ‘to pull, stir up’]

3. *song*⁴ *šang*¹ 上聲 Low falling tone:

*ma*³ [☐ QUESTION MARKER³] *šu*³ [手 ‘hand’]
*khong*³ [曠 ‘empty, vast’] *lyau*³ [了 ‘to finish’]

4. *khi*⁴ *šang*¹ 去聲 High falling:

*ma*⁴ [罵 ‘to abuse’] *šu*⁴ [樹 ‘tree’]
*khong*⁴ [抗 ‘to oppose’] *lyau*⁴ [撩 ‘to have fun,
to be idle’]

5. *song*⁴ *nyip*⁵ 上入 High checked tone⁴:

*mat*⁵ [末 ‘the end’] *yuk*⁵ [欲 ‘to wish’]
*lip*⁵ [立 ‘to stand up’]

6. *ha*⁴ *nyip*⁵ 下入 Low checked tone:

*mat*⁶ [襪 ‘socks’] *yuk*⁶ [育 ‘to bear children’]
*lip*⁶ [粒 ‘a grain’]

³ Mercer’s textbook (1930) analyzes this particle *ma*³ as the negation *m*¹ combined with a final particle *a*. A brief comment is given upon it in §3.4., and it appears in an example in §2.3.1.

⁴ We chose to respect the order given in the original text to mark the tones: 1 = *song*⁴ *phin*² 上平 (*yīnpíng* 陰平), 2 = *ha*⁴ *phin*² 下平 (*yángping* 陽平), 3 = *song*⁴ *šang*¹ 上聲 (*shǎngshēng* 上聲), 4 = *khi*⁴ *šang*¹ 去聲 (*qùshēng* 去聲), 5 = *song*⁴ *nyip*⁵ 上入 (*yáng rù* 陽入), 6 = *ha*⁴ *nyip*⁵ 下入 (*yīn rù* 陰入). Note however that this goes against the common usage of noting *yīn* tones by means of odd numbers and *yáng* tones by even numbers (see the Conventions at the beginning of this volume for details).

To be more precise about the characteristics of these tones:

The *šong⁴ phin²* 上平 and *ha⁴ phin²* 下平 usually lie about a fifth apart, thus are more or less like G and C. The *khi⁴ šang¹* 去聲 and *šong⁴ nyip⁵* 上入 are very high and the *khi⁴ šang¹* 去聲 only moves down to a medium low, but certainly not too low! In contrast to this, the *šong⁴ šang¹* 上聲 and the *ha⁴ nyip⁵* 下入 are characteristically both very low, while the *šong⁴ šang¹* 上聲 may not be commenced too high.

The Chinese consistently distinguish just two categories of tones, especially with regards to rhythm in poetry, these being the level or *phin² šang¹* 平聲 (*šong⁴ phin²* and *ha⁴ phin²*) and those which are not level, the contour or *tset⁶ šang¹* 仄聲 (*šong⁴ šang¹*, *khi⁴ šang¹*, *šong⁴ nyip⁵* and *ha⁴ nyip⁵*). In combination, they are called *phin² tset⁶*.

2. MORPHOLOGY *kai⁴ šot⁶* 界說

2.1. Nouns *šit⁵ š⁴* 實字 or *myang²* 名

2.1.1. Noun formation

Since the Chinese language has no inflections, it cannot be determined from the form of a word whether it is a noun, a verb or an adjective. With many nouns or verbs, particularly abstract ones, it is indeed difficult to determine whether they were originally nouns, verbs or adjectives.

Pure nouns are generally in fact concrete ones, being designations for objects or persons:

<i>then¹</i>	天	‘heaven’
<i>thi⁴</i>	地	‘earth’
<i>nyin²</i>	人	‘person/people’
<i>šak⁵</i>	石	‘stone’
<i>ma¹</i>	馬	‘horse’

Examples of bivalent words follow:

<i>oi⁴</i>	愛	‘love’ and ‘to like/love’
<i>on¹</i>	安	‘peace’ and ‘to calm down’
<i>tang¹</i>	釘	‘nail’ and ‘to nail’
<i>lai²</i>	犁	‘plough’ and ‘to plough’

Trivalent words:

*hau*⁴ 孝 ‘piety’, ‘to be pious’, ‘to practise piety’
*sang*¹ 生 ‘life’, ‘lively’ and ‘to live’ or ‘to beget’

Added to this is the problem that a spoken word can have several senses:⁵

*šu*¹ 書 ‘book’, 收 ‘to collect’, 輸 ‘to lose’
*kon*¹ 官 ‘Mandarin official’, 肝 ‘liver’, 乾 ‘dry’, 關 ‘connection’

This is a problem from which the written literary language is spared due to the use of distinct written symbols. Therefore, for the sake of clarity, colloquial Chinese favours compound expressions in which two, three or four words, either synonymous, related or complementary in sense, convey or simply describe a concept:

<i>yu</i> ² <i>seu</i> ²	憂愁	‘grief’
<i>he</i> ⁶ <i>am</i> ⁴	黑暗	‘dark’
<i>ki</i> ¹ <i>tšhu</i> ⁴	居住	‘to live’, i.e. ‘reside’
<i>kon</i> ³ <i>hat</i> ⁶	管轄	‘to get control of’
<i>sim</i> ¹ <i>kon</i> ¹	心肝	‘heart (and liver)’
<i>on</i> ¹ <i>lok</i> ⁵	安樂	‘peace (and joy)’
<i>won</i> ² <i>šin</i> ¹	完身	‘the (whole) body’
<i>šin</i> ¹ <i>thi</i> ³	身體	‘the (whole) body’
<i>tš</i> ³ <i>šuk</i> ⁶	子叔	‘blood relatives (son and uncle)’

Apart from certain customary turns of phrase, generic terms are typically used to form nouns. Some important examples of this type may be cited:

<i>nyin</i> ² 人	‘person, people’	
<i>kang</i> ¹ <i>then</i> ² <i>nyin</i> ²	耕田人	‘farmer’ (cultivate field person)
<i>tso</i> ⁴ <i>sen</i> ¹ <i>li</i> ¹ <i>nyin</i> ²	做生理人	‘merchant’ (do business person)
<i>thuk</i> ⁵ <i>šu</i> ¹ <i>nyin</i> ²	讀書人	‘scholar’ (read book person)
<i>kung</i> ¹ <i>nyin</i> ²	工人	‘worker’ (work person)
<i>Tet</i> ⁶ <i>kwet</i> ⁶ <i>nyin</i> ²	德國人	‘a German’ (German kingdom person)
<i>šau</i> ¹ <i>yau</i> ² <i>nyin</i> ²	燒窯人	‘potter’ (burn brick:kiln person)
<i>theu</i> ²	頭	‘main, head’

⁵ Here the Basel Missionaries are illustrating the problem of homophony which besets all Chinese languages, as opposed to the issue of polysemous morphemes exemplified in the preceding lines.

<i>syong³ theu²</i>	想頭	‘thought’ (<i>syong³</i> ‘to think’)
<i>mong⁴ theu²</i>	望頭	‘hope’ (<i>mong⁴</i> ‘to hope’)

It is especially used for solid objects that have a head-like shape:

<i>šak⁵ theu²</i>	石頭	‘stone’
<i>kwu⁶ theu²</i>	骨頭	‘bone’
<i>pu³ theu²</i>	斧頭	‘axe’
<i>tshoi⁴ theu²</i>	菜頭	‘head of cabbage’
<i>nyit⁶ theu²</i>	日頭	‘sun’
<i>tšhu⁴</i>	處 ‘place’	
<i>kin³ yau⁴ tšhu⁴</i>	緊要處	‘importance’ (<i>kin³ yau⁴</i> 緊要 ‘important’)
<i>tshi¹ lyong² tšhu⁴</i>	淒涼處	‘misery’ (<i>tshi¹ lyong²</i> 淒涼 ‘miserable’)
<i>yit⁶ tšhu⁴</i>	益處	‘advantage, benefit’ (<i>yit⁶</i> 益 ‘advantage, benefit’)
<i>zung⁴ tšhu⁴</i>	用處	‘use, usefulness’ (<i>zung⁴</i> 用 ‘to use’)
<i>hau³ tšhu⁴</i>	好處	‘the good thing(s) about sth., advantage’ (<i>hau³</i> 好 ‘good’)
<i>pe³ tšhu⁴</i>	鄙處	‘the bad thing(s) about sth., drawback’ (<i>pe³</i> 鄙 ‘bad’)
<i>tšhong² tšhu⁴</i>	長處	‘merit, that in which one’s strength lies’ (<i>tšhong²</i> 長 ‘long’)
<i>ton³ tšhu⁴</i>	短處	‘someone’s weak side’ (<i>ton³</i> 短 ‘short’)
<i>š¹ fu⁴</i>	師傅 ‘master’	
<i>tso⁴ sam¹ š¹ fu⁴</i>	做衫師傅	‘tailor’ (make clothes master)
<i>ta³ thet⁶ š¹ fu⁴</i>	打鐵師傅	‘blacksmith’ (strike iron master)

and so for every trade (for more terms, look under §2.18 ‘Occupations’ in the Lexicon, Part 3).

sen¹ sang¹ 先生 actually means ‘first born’, term for the educated, and generally for ‘Mr.’/ ‘Sir’

<i>kau¹ šu¹ sen¹ sang¹</i>	教書先生	‘teacher’ (teach book sir)
<i>tšhon² thau⁴ sen¹ sang¹</i>	傳道先生	‘preacher’ (spread doctrine sir)
<i>son⁴ myang⁴ sen¹ sang¹</i>	算命先生	‘fortune teller’ (calculate fate sir)

(for further examples look under §2.18 ‘Occupations’ in the Lexicon, Part 3)

<i>tyam</i> ⁴	店 or <i>phu</i> ⁴ 鋪 ‘shop’; <i>hong</i> ² 行 ‘a large business’
<i>khak</i> ⁶ <i>tyam</i> ⁴	客店 ‘inn’, ‘hotel’ (<i>khak</i> ⁶ 客 ‘guest’)
<i>tsha</i> ² <i>tyam</i> ⁴	茶店 ‘teahouse’ (<i>tsha</i> ² 茶 ‘tea’)
<i>šu</i> ¹ <i>fong</i> ¹ <i>tyam</i> ⁴	書坊店 ‘bookshop’
	(contrast: <i>šu</i> ¹ <i>fong</i> ² 書房 ‘school’, ‘study’)
<i>tong</i> ⁴ <i>phu</i> ⁴	當舖 ‘pawnshop’ (<i>tong</i> ⁴ 當 ‘to pawn’)
<i>yok</i> ⁵ <i>tshoi</i> ² <i>phu</i> ⁴	藥材鋪 ‘chemist’ (<i>yok</i> ⁵ <i>tshoi</i> ² 藥材 ‘medicine’)
<i>nyun</i> ² <i>hong</i> ²	銀行 ‘bank’ (<i>nyun</i> ² 銀 ‘silver’)
<i>nyu</i> ² <i>hong</i> ²	牛行 ‘a large business that trades in oxen’
<i>wa</i> ⁴	話 ‘to speak’, ‘language’ (or <i>wun</i> ² 文 ‘language of literature’)
<i>Thong</i> ² <i>wa</i> ⁴	唐話 ‘Chinese’ (<i>Thong</i> ² <i>wun</i> ² 唐文)
<i>Tet</i> ⁶ <i>wa</i> ⁴	德話 ‘German’ (<i>Tet</i> ⁶ <i>wun</i> ² 德文)
<i>Yin</i> ¹ <i>wa</i> ⁴	英話 ‘English’ (<i>Yin</i> ¹ <i>wun</i> ² 英文)
<i>Ngo</i> ² <i>kwet</i> ⁶ <i>wa</i> ⁴	俄國話 ‘Russian’ (<i>Ngo</i> ² <i>kwet</i> ⁶ 俄國 ‘Russia’)
<i>kon</i> ¹ <i>wa</i> ⁴	官話 ‘Mandarin dialect’

Thus, an abundance of further combinations can be made by means of these general concepts.

<i>fu</i> ¹	夫 (‘man’)	
<i>kang</i> ¹ <i>fu</i> ¹	更夫	‘guard’
<i>khyau</i> ⁴ <i>fu</i> ¹	轎夫	‘sedan carrier’
<i>tšu</i> ³	主 (‘master’)	
<i>šon</i> ² <i>tšu</i> ³	船主	‘captain (of a ship)’
<i>tyam</i> ⁴ <i>tšu</i> ³	店主	‘innkeeper’

The rendering of German nouns by a verb, its object and the relative *kai*⁴ 个 at the end⁶, with or without *nyin*² 人, is extremely frequent:

*ta*³ *ng*² *kai*⁴ (*nyin*²) 打魚个(人) ‘fisher’

⁶ We use the same character 个 for the various meanings of *kai*⁴, i.e. as distal demonstrative, nominal classifier and genitive marker, as the Basel Mission material written in Chinese characters does not show any consistency in the matter. The character 嘅 is frequent in the Bibles except for the distal demonstrative which is represented by 該 with a diacritic sign to indicate it must be pronounced in the departing tone. Some texts found in the Basel Mission do use 个 however, while others use 箇. The character 个 is also used in Hakka textbooks for primary schools recently published in Taiwan (for more information on choice of characters for Hakka-specific words and morphemes, see Part 5, §2 and §3).

<i>ta³ lyap⁵ kai⁴ (nyin²)</i>	打獵个(人)	‘hunter’
<i>tseu³ sin⁴ kai⁴</i>	走信个	‘mail carrier’ ⁷
<i>tšong³ kang¹ kai⁴</i>	掌更个	‘night guard’
<i>sin⁴ thau⁴ kai⁴</i>	信道个	‘a Christian’
<i>tai⁴ (OR: thu⁴) nyin² kai⁴</i>	帶(OR: □) 人个	‘nanny’
<i>se³ sam¹ kai⁴</i>	洗衫个	‘washerwoman’
<i>tso⁴ nyu² fan⁴ kai⁴</i>	做牛販个	‘cattle dealer’

2.1.2. Numeral determiners [Classifiers]

When numerals are used, the colloquial language requires a more detailed specification by means of semantically based determiners (called ‘classifiers’ in English) whose use is important and necessary, but also somewhat unfamiliar and difficult for us. This takes place especially after ellipsis of the noun and almost always in cases where the German indefinite article would precede the noun, being similar to German articles which classify all the nouns into either masculine, feminine or neuter. It is possible to name the principal associations. The most common determiner is *tšak⁶* 隻.

(1) *tšak⁶* 隻 ‘piece’:

It can often be replaced by the more indefinite and general *kai⁴* 个, as in the following:

<i>si⁴ tšak⁶ nyin²</i>	四隻人	‘four people’
<i>si⁴ kai⁴ nyin²</i>	四个人	<i>Ibid.</i>

N.B. *sa²* 儕 ‘person’ combines directly with the numeral: *šip⁵ sa²* 十儕 ‘ten people’⁸

<i>ng³ tšak⁶ fa¹ pen¹</i>	五隻花邊	‘five dollars’
<i>ng³ kai⁴ fa¹ pen¹</i>	五个花邊	<i>Ibid.</i> (literally: ‘five flower rands’ ⁹)

With *hau² tš³* 毫子 ‘ten cent piece’, either of the following can be used.

⁷ We corrected the tone here to *tseu³*, given as *tseu²* in the original work. This item also appears in §2.18 of the Lexicon: Occupations, see below Part 3.

⁸ The morpheme *sa²* 儕 serves in fact as a kind of indefinite classifier for people. See §2.2.6. below for more examples.

⁹ The translation of *fa¹ pen¹* into German is *Blumenrand* and refers to a currency known as the ‘rand’.

<i>sam</i> ¹ <i>tšak</i> ⁶ <i>hau</i> ² <i>tš</i> ³	三隻毫子	‘thirty cents’
<i>sam</i> ¹ <i>hau</i> ² <i>tš</i> ³	三毫子	<i>Ibid.</i>
<i>lyong</i> ³ <i>tšak</i> ⁶ <i>kyok</i> ⁶	兩隻腳	‘two feet’
<i>yit</i> ⁶ <i>tšak</i> ⁶ <i>šon</i> ²	一隻船	‘a ship’

This is more frequent than *yit*⁶ *thyau*² *šon*² 一條船 ‘a ship’.

Contrast: *šon*² *tšak*⁶ 船隻 ‘ships’

*Tšak*⁶ 隻 is somewhat less elegant than *kai*⁴ 个 (or *wui*⁴ 位) when used for people. For this reason, the use of *kai*⁴ (or *wui*⁴) is recommended in more polite speech when counting persons. Notwithstanding this, ‘How many?’ is *ki*³ *to*¹ *tšak*⁶ 幾多隻 or *ki*³ *to*¹ *sa*² ? 幾多儕. Similarly for *wui*⁴ ‘person’:

<i>ki</i> ³ <i>to</i> ¹ <i>wui</i> ⁴ <i>lin</i> ⁴ <i>long</i> ²	幾多位令郎	‘How many sons?’
<i>nya</i> ³ <i>wui</i> ⁴ <i>sen</i> ¹ <i>sang</i> ¹	噫位先生	‘this gentleman’

*Tšak*⁶ and *kai*⁴ are mainly used when the following numeral particles or determiners are not permitted.

(2) *thyau*² 條 ‘a length’; used for naming long objects:

<i>yit</i> ⁶ <i>thyau</i> ² <i>ša</i> ²	一條蛇	‘a snake’
<i>yit</i> ⁶ <i>thyau</i> ² <i>ho</i> ²	一條河	‘a river’
<i>kai</i> ⁴ <i>thyau</i> ² <i>lu</i> ⁴	个條路	‘that road’
<i>sam</i> ¹ <i>thyau</i> ² <i>ma</i> ¹	三條馬	‘three horses’

The use of *sam*¹ *phit*⁶ *ma*¹ 三匹馬 is also possible; but people prefer the customary *tšak*⁶ 隻 with domestic animals, at least for poultry. Note also:

<i>yit</i> ⁶ <i>thyau</i> ² <i>on</i> ⁴	一條案	‘a trial’
<i>yit</i> ⁶ <i>thyau</i> ² <i>nyin</i> ² <i>myang</i> ⁴	一條人命	‘a human life’
<i>yit</i> ⁶ <i>thyau</i> ² <i>lun</i> ⁴	一條論	‘a treatise’

*nya*³ *sok*⁶ *hau*³ *thai*⁴ *thyau*²
噫 索 好 大 條
this rope very big CLF
‘This rope is very thick’¹⁰

¹⁰ This use of classifiers in the final position of an adjectival predicate is well documented for other Southern Sinitic languages as well.

yit⁶ thayau² šu⁴ 一條樹 ‘a (felled) tree’, ‘a tree trunk’

Contrast this with:

yit⁶ pho¹ šu⁴ 一畚樹 ‘a tree still standing’

yit⁶ thayau² tšuk⁶ 一條竹 ‘bamboo (standing or felled)’

(3) *tšong¹* 張 ‘to spread out’; mainly used with objects that have proportionally large upper surfaces:

yit⁶ tšong¹ tšī³ 一張紙 ‘a sheet of paper’

yit⁶ tšong¹ tšhong² 一張床 ‘a bed’

and similarly for *tsok⁶* 桌 ‘table’, *ten⁴* 凳 ‘stool’, *tau¹* 刀 ‘knife’.

(4) Related to this is *fon¹* 番 having a similar sense to *tšong¹*, but used only in combinations such as:

yit⁶ fon¹ tshyak⁵ 一番蓆 ‘a rush mat’

yit⁶ fon¹ men² phi¹ 一番棉被 ‘a quilt’

lyong³ fon¹ tšen¹ 兩番氈 ‘two blankets’

In the same way, *men⁴* 面 ‘surface’:

yit⁶ men⁴ khi² 一面旗 ‘a flag’

(5) *kan¹* 間 ‘room’, ‘partitioning for rooms and buildings’:

lyong³ kan¹ fong² 兩間房 ‘two rooms’

yit⁶ kan¹ wuk⁶ 一間屋 ‘a house’ (specifically what is found between two side walls)

ng³ kan¹ wuk⁶ 五間屋 ‘a house with five rows of rooms or five houses each partitioned off from one another by side walls’

yit⁶ kan¹ tyam⁴ 一間店 ‘a shop’

(6) *tsho⁴* 座 ‘seat’ is used with larger buildings:

also *yit⁶ tsho⁴ wuk⁶* 一座屋 ‘a larger house’

yit⁶ tšak⁶ wuk⁶ 一隻屋 *Ibid.*

yit⁶ tsho⁴ leu² 一座樓 ‘a multi-storeyed house’

<i>yit⁶ tsho⁴ kyung¹</i>	一座宮	‘a palace’
<i>yit⁶ tsho⁴ šang²</i>	一座城	‘a town’
<i>yit⁶ tsho⁴ myau⁴</i>	一座廟	‘a temple’
<i>yit⁶ tsho⁴ thap⁶</i>	一座塔	‘a pagoda tower’
<i>yit⁶ tsho⁴ than²</i>	一座壇	‘an altar (in a field)’
<i>yit⁶ tsho⁴ li¹ pai⁴ thong²</i>	一座禮拜堂	‘a church or mission station’
<i>yit⁶ tsho⁴ san¹</i>	一座山	‘a mountain’

(7) *pa³* 把 ‘that which is held firmly in the hand’, ‘bunch’; used above all with tools:

<i>yit⁶ pa³ wo²</i>	一把禾	‘a bunch of rice stalks’
<i>yit⁶ pa³ tshai²</i>	一把柴	‘a bundle of wood’
<i>yit⁶ pa³ tša¹</i>	一把遮	‘an umbrella’
<i>yit⁶ pa³ šen⁴</i>	一把扇	‘a fan’
<i>yit⁶ pa³ tshok⁵</i>	一把鑿	‘a chisel’
<i>yit⁶ pa³ the⁶ tshui²</i>	一把鐵錘	‘a hammer’
<i>yit⁶ pa³ so³ theu²</i>	一把鎖頭	‘a lock’ ¹¹
<i>yit⁶ pa³ phau⁴</i>	一把炮	‘a rifle’ (also <i>yit⁶ ham²</i> 一合)
<i>yit⁶ pa³ kwut⁶</i>	一把骨	‘a skeleton’

(8) *lyong²* 樑 related to *tšong¹* 張 and often used interchangeably with *pa³* 把:

<i>yit⁶ lyong² thoi¹</i>	一樑梯	‘a ladder, a step’
<i>yit⁶ lyong² toi⁴</i>	一樑碓	‘a rice pounder’
<i>yit⁶ lyong² fung¹ khui⁴</i>	一樑風櫃	‘a winnowing mill, windmill’
<i>yit⁶ lyong² tšha¹</i>	一樑車	‘a cart’
<i>yit⁶ lyong² tsha¹</i>	一樑叉	‘a fork’
<i>yit⁶ lyong² tshyong¹</i>	一樑槍	‘a spear’

(9) *pho¹* 畚 (and also *phot⁵* □) for plants:

<i>yit⁶ pho¹ šu⁴</i>	一畚樹	‘a tree’
<i>yit⁶ pho¹ tsham⁴ šu⁴</i>	一畚杉樹	‘a fir’
<i>yit⁶ pho¹ wo²</i>	一畚禾	‘a rice plant’
<i>yit⁶ pho¹ tshoi⁴</i>	一畚菜	‘a vegetable plant’
<i>sam¹ pho¹ fa¹</i>	三畚花	‘three flowering plants’
Contrast: <i>sam¹ to³ fa¹</i>	三朵花	‘three flowers’

¹¹ We have corrected the Lepsius transcription of *theu³* here for 頭 ‘head’ which should be *theu²*.

(10) *ken*¹ 根 ‘root’ (similar to *pho*¹ 禽):

<i>yit</i> ⁶ <i>ken</i> ¹ <i>tshau</i> ³	一根草	‘a stalk of grass’
Contrast: <i>yit</i> ⁶ <i>tun</i> ¹ <i>tshau</i> ³	一墩草	‘a tuft of grass’

(11) *tang*³ 頂 ‘the upper part’, ‘the peak’; particularly used with all kinds of head coverings:

<i>yit</i> ⁶ <i>tang</i> ³ <i>lip</i> ⁶ <i>ma</i> ²	一頂笠嫲	‘a bamboo hat’ ¹²
<i>lyong</i> ³ <i>tang</i> ³ <i>mau</i> ⁴	兩頂帽	‘two caps or hats’

Additionally:

<i>yit</i> ⁶ <i>tang</i> ³ <i>min</i> ¹ <i>tšong</i> ⁴	一頂蚊帳	‘a mosquito net’
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Note the following expression:

<i>tai</i> ⁴ <i>kin</i> ³ <i>tang</i> ³	戴緊頂	‘to wear a hat with the button of rank’
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(12) *moi*² 枚 mainly used for small objects which are pointed but also for roundish ones:

<i>yit</i> ⁶ <i>moi</i> ² <i>tšim</i> ¹	一枚針	‘a needle’
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and similarly for *tang*¹ 釘 ‘a nail’, *lo*² *š*¹ *tang*¹ 螺絲釘 ‘a screw’, and *thet*⁶ *pit*⁶ *tsui*³ 鐵筆嘴 ‘steel nib’

<i>yit</i> ⁶ <i>moi</i> ² <i>tsyong</i> ³	一枚槳	‘a rudder’
<i>yit</i> ⁶ <i>moi</i> ² <i>šon</i> ² <i>nau</i> ²	一枚船錨	‘an anchor’
<i>yit</i> ⁶ <i>moi</i> ² <i>net</i> ⁶	一枚笏	‘a thorn’

(13) *kheu*³ or *heu*³ 口 ‘mouth’, ‘opening’:

<i>yit</i> ⁶ <i>heu</i> ³ <i>tšhi</i> ² <i>thong</i> ²	一口池塘	‘a pond’
<i>yit</i> ⁶ <i>heu</i> ³ <i>tsyang</i> ³	一口井	‘a well’
(although <i>tšak</i> ⁶ 隻 is more commonly used for this)		
<i>sam</i> ¹ <i>kheu</i> ³ <i>nyin</i> ²	三口人	‘three persons’
<i>yit</i> ⁶ <i>heu</i> ³ <i>phau</i> ⁴	一口炮	‘a rifle’
(also: <i>yit</i> ⁶ <i>ham</i> ² <i>phau</i> ⁴ 一含炮)		

¹² The character *ma*² 嫲 represents a common nominal suffix, originally meaning ‘female’.

- (14)
- kon*
- ³
- 管 ‘pipe’, especially for writing instruments:

<i>yit</i> ⁶ <i>kon</i> ³ <i>pit</i> ⁶	一管筆	‘a brush’
<i>lyong</i> ³ <i>kon</i> ³ <i>yen</i> ² <i>pit</i> ⁶	兩管鉛筆	‘two pencils’ (OR: <i>thyau</i> ² 條)
<i>yit</i> ⁶ <i>kon</i> ³ <i>thet</i> ⁶ <i>pit</i> ⁶ <i>kon</i> ³	一管鐵筆管	‘a dip pen’
<i>yit</i> ⁶ <i>kon</i> ³ <i>syau</i> ¹	一管簫	‘a [vertical bamboo] flute’

- (15)
- yit*
- ⁶
- phit*
- ⁶
- pu*
- ⁴
- 一匹布 ‘a piece or bale of cloth’,
-
- yit*
- ⁶
- phit*
- ⁶
- ma*
- ¹
- 一匹馬 ‘a horse’ (usually
- thyau*
- ²
- 條)

- (16)
- lyong*
- ³
- tsan*
- ³
- ten*
- ¹
- 兩盞燈 ‘two lamps’

- (17)
- yit*
- ⁶
- ngan*
- ³
- sam*
- ¹
- 一眼衫 ‘a gown’
-
- also
- yit*
- ⁶
- khen*
- ⁴
- sam*
- ¹
- 一件衫
- Ibid.*
-
- yit*
- ⁶
- ngan*
- ³
- phau*
- ²
- 一眼袍 ‘a coat’

- (18)
- thu*
- ⁴
- 渡 for crossings and passageways:

<i>yit</i> ⁶ <i>thu</i> ⁴ <i>khyau</i> ²	一渡橋	‘a bridge’
<i>lyong</i> ³ <i>thu</i> ⁴ <i>šui</i> ³	兩渡水	‘two fords’
<i>sam</i> ¹ <i>thu</i> ⁴ <i>mun</i> ²	三渡門	‘three doors’
also <i>sam</i> ¹ <i>tsin</i> ⁴ <i>mun</i> ²	三進門	‘three doors (one behind the other)’

- (19)
- tš*
- ¹
- 枝 ‘branch’, especially with:

<i>yit</i> ⁶ <i>tš</i> ¹ <i>tsen</i> ⁴	一枝箭	‘an arrow’
<i>yit</i> ⁶ <i>tš</i> ¹ <i>hyong</i> ¹	一枝香	‘an incense stick’

but also with *fa*¹ 花 ‘flower’, *tšyong*¹ 槍 ‘spear’ and *pit*⁶ 筆 ‘brush’

- (20)
- ki*
- ¹
- 枝 is used in nearly the same way as
- tš*
- ¹
- :

<i>yit</i> ⁶ <i>ki</i> ¹ <i>wo</i> ²	一枝禾	‘an ear of rice’
<i>yit</i> ⁶ <i>ki</i> ¹ <i>phau</i> ⁴	一枝炮	‘a shotgun’

- (21)
- tat*
- ⁶
- 筮 for districts:

<i>yit</i> ⁶ <i>tat</i> ⁶ <i>thi</i> ⁴ <i>fong</i> ¹	一筮地方	‘a district’
<i>kai</i> ⁴ <i>tat</i> ⁶ <i>so</i> ³ <i>tšai</i> ⁴	个筮所在	‘that place’
(<i>yit</i> ⁶ <i>tai</i> ⁴ <i>thi</i> ⁴ <i>fong</i> ¹)	一帶地方	indicates a larger district)

- (22) *mun*² 門 ‘door’ for:
*yit*⁶ *mun*² *kau*³ *lyau*² 一門絞寮 ‘a sugar press’
*yit*⁶ *mun*² *yu*² *tsa*⁴ 一門油榨 ‘an oil press’
- (23) *fung*¹ 封 ‘something closed, sealed’:
*yit*⁶ *fung*¹ *sin*⁴ 一封信 ‘a letter’
- (24) *tin*³ 頂 or *tun*³ 𠵼
*yit*⁶ *tin*³ *khyau*⁴ 一頂轎 ‘a palanquin’, ‘sedan chair’
*yit*⁶ *tun*³ *mo*⁴ 一𠵼磨 (頂 also pronounced *tang*³) ‘a handmill’
- (25) *yit*⁶ *to*³ *fa*¹ 一朵花 ‘a flower’
*yit*⁶ *to*³ *yun*² 一朵雲 ‘a cloud’
- (26) *phi*² 皮 ‘skin’:
*yit*⁶ *phi*² *yap*⁵ 一皮葉 ‘a leaf’
*yit*⁶ *phi*² *mun*² 一皮門 ‘a door’, ‘gate’
- (27) *khung*³ 𠵼 ‘bunch’:
*yit*⁶ *khung*³ *phu*² *thau*² *tɕ*³ 一𠵼葡萄子 ‘a bunch of grapes’
*yit*⁶ *khung*³ *tsyau*¹ 一𠵼蕉 ‘a bunch of bananas’
- (28) *khen*⁴ 件 ‘thing’, ‘matter’:
*nya*³ *khen*⁴ *tung*¹ *si*¹ 噉件東西 ‘this object’, ‘thing’
*kai*⁴ *khen*⁴ *ɕ*⁴ 个件事 ‘that matter’
*lyong*³ *khen*⁴ *yung*⁴ *tɕhu*⁴ 兩件用處 ‘dual purpose’
*yit*⁶ *khen*⁴ (OR: *ngan*³) *sam*¹ 一件(眼)衫 ‘a gown’
*yit*⁶ *khen*⁴ *tɕhong*² *sam*¹ 一件長衫 ‘a long gown or cheongsam’
- but:
*yit*⁶ *thyau*² *fu*⁴ 一條褲 ‘a pair of trousers’
*yit*⁶ *thyau*² *fa*¹ *khyun*² 一條花裙 ‘an embroidered bridal gown’
*yit*⁶ *šin*¹ *sam*¹ *fu*⁴ 一身衫褲 ‘a suit’ (*šin*¹ 身 means ‘body’)

(29) Note for ‘book’:

<i>yit⁶ pun³ šu¹</i>	一本書	‘a book’ as a single volume, ‘a volume’
<i>yit⁶ phu⁴ šu¹</i>	一部書	‘a book’ as a complete work, consisting of several volumes

(30) *thung²* 筒 ‘tube’ for cylindrical things:

<i>yit⁶ thung² pyang³</i>	一筒餅	‘a packet of bread rolls’
<i>yit⁶ thung² šu⁴</i>	一筒樹	‘a (sawn-off) block of wood’

(31) <i>yit⁶ tš³ hyong¹</i> —	組香	‘a bundle of incense sticks’
<i>yit⁶ tš³ sen⁴</i>	一組線	‘a skein of thread’
(also <i>yit⁶ heu³ š¹ sen⁴</i>)	一口絲線	‘a hank of silk thread’

(32) <i>sam¹ ku³ sok⁶</i>	三股索	‘three-ply rope’
<i>ng³ ku³ yung² sen⁴</i>	五股絨線	‘five-ply wool’

(33) *phen¹* 篇 ‘section’, ‘treatise’:

<i>yit⁶ phen¹ lun⁴</i>	一篇論	‘a treatise’ (also <i>yit⁶ thiau²</i> 一條)
<i>yit⁶ phen¹ wun² tšong¹</i>	一篇文章	‘a Chinese essay’
<i>yit⁶ phen¹ š¹</i>	一篇詩	‘a song’, ‘psalm’
<i>yit⁶ phen¹ thau⁴ li¹</i>	一篇道理	‘a sermon’

(34) *tšhin⁴* 陣 for meteorological phenomena: ¹³

<i>yit⁶ tšhin⁴ fung¹</i>	一陣風	‘a blast of wind’, ‘a gust’
<i>yit⁶ tšhin⁴ šui³</i>	一陣水	‘a squall’, ‘a shower’
<i>yit⁶ tšhin⁴ yen¹</i>	一陣煙	‘smoke’, ‘a cloud of smoke’
<i>yit⁶ tšhin⁴ kong¹</i>	一陣光	‘a beam of light’

(35) <i>yit⁶ kwa⁴ thi⁴ fun²</i>	一□地墳	‘a grave’ (OR: <i>hyet⁵</i> 穴)
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(36) *khwai⁴* 塊 ‘piece’, ‘shred’, ‘detached from the whole’:

<i>yit⁶ khwai⁴ then²</i>	一塊田	‘a section of field’
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¹³ As no number is given for this item in the original text, we have taken the liberty to insert one and reorder the following entries.

A field is also called *yit⁶ hyu¹ then²* 一坵田, while *yit⁶ meu¹ then²* 一畝田 is a field of a specific size, equivalent to $2\frac{1}{2}$ *teu³ tšung³* 斗種 ‘seed for sowing’.

<i>yit⁶ khwai⁴ po¹ li²</i>	一塊玻璃	‘a piece of glass’
<i>yit⁶ khwai⁴ men⁴ pau¹</i>	一塊面包	‘a piece of bread’
<i>yit⁶ khwai⁴ šu⁴ pan³</i>	一塊樹板	‘a board’
<i>yit⁶ khwai⁴ pu⁴</i>	一塊布	‘a piece of cloth, material’
<i>yit⁶ khwai⁴ tšī³</i>	一塊紙	‘a piece of paper’
Contrast: <i>yit⁶ tšong¹ tšī³</i>	一張紙	‘a sheet of paper’
<i>yit⁶ khwai⁶ nyun²</i>	一塊銀	‘a dollar’ (also <i>yit⁶ tšak⁶</i> 一隻)

(37) *fu⁴* 副 for several objects which belong together, similar to English ‘set’:

<i>yit⁶ fu⁴ tui⁴</i>	一副對	‘a pair of wall scrolls with a couplet written on them’ (‘opposite item’)
<i>yit⁶ fu⁴ won³ tšhu⁴</i>	一副碗箸	‘a table setting’, ‘dinner service’
<i>yit⁶ fu⁴ tšhong² pan³</i>	一副床板	‘the boards belonging to a bed’
<i>yit⁶ fu⁴ ka¹ sang¹</i>	一副傢生	‘a set of tools’
<i>yit⁶ fu⁴ lai² pha²</i>	一副犁耙	‘plough and harrow’, ‘farm implement’
<i>yit⁶ fu⁴ mun²</i>	一副門	‘a double door’, ‘a French door’ (‘a single door’ <i>yit⁶ phi² mun²</i> 一皮門)
<i>yit⁶ fu⁴ neu³</i>	一副鈕	‘a set of buttons’ (five for a coat)
<i>yit⁶ fu⁴ kon¹ tshoi²</i>	一副棺材	‘a coffin’

(38) *tui⁴* 對 or *sung¹* 雙 ‘a pair’:

<i>yit⁶ tui⁴ ngan³ kyang⁴</i>	一對眼鏡	‘a pair of glasses’
<i>yit⁶ tui⁴ nyu²</i>	一對牛	‘a pair of (yoked) oxen’
<i>yit⁶ tui⁴ hai²</i>	一對鞋	‘a pair of shoes’
<i>yit⁶ sung¹ mat⁶</i>	一雙襪	‘a pair of socks’
<i>yit⁶ tui⁴ tyau¹</i>	一對鳥	‘a pair of birds’

(39) *tam¹* 擔 ‘burden’:¹⁴

<i>yit⁶ tam¹ hap⁵ lo²</i>	一擔盒籮	‘a pair of travelling baskets’ (with lids)
<i>yit⁶ tam¹ šui³ thung³</i>	一擔水桶	‘a pair of buckets’

¹⁴ This classifier may be related to a measure word: *tam¹* 擔 which translates as a ‘picul’ or ‘peck’, 60.453 kg or approximately 100 pounds in weight. See §2.5 in the Lexicon, on ‘Times and Measures’ in Part 3 below.

(40) *tšhon*⁴ 串 ‘cord’, ‘something that is held’:

<i>yit</i> ⁶ <i>tšhon</i> ⁴ <i>tshen</i> ²	一串錢	‘a string of cash’ (equivalent to one thousand cash)
<i>yit</i> ⁶ <i>tšhon</i> ⁴ <i>tšu</i> ¹	一串珠	‘a string of pearls’

In contrast, it is to be generally noted that when any noun is used as a measure for others, its own classifier is omitted:

<i>yit</i> ⁶ <i>šon</i> ² <i>fo</i> ⁴	一船貨	‘a shipload of goods’
<i>yit</i> ⁶ <i>syong</i> ¹ <i>nyun</i> ²	一箱銀	‘a box (full) of silver’
<i>yit</i> ⁶ <i>won</i> ³ <i>fan</i> ⁴	一碗飯	‘a bowl of rice’
<i>sam</i> ¹ <i>tsun</i> ¹ <i>tsyu</i> ³	三樽酒	‘three bottles of wine’

<i>lok</i> ⁵	<i>yit</i> ⁶	<i>lai</i> ² (or <i>pan</i> ⁴ <i>lai</i> ²)	<i>šui</i> ³
落	一	犁 (半犁)	水
fall	one	plough (half plough)	water
‘It’s rained a plough’s depth of water (or half a plough’s depth).’			

<i>yit</i> ⁶ <i>šin</i> ¹ <i>hon</i> ⁴	一身汗	‘covered in sweat all over’
<i>yit</i> ⁶ <i>sang</i> ¹ <i>nyin</i> ²	一生人	‘a whole life long’

Note also:

<i>yit</i> ⁶ <i>fun</i> ¹ <i>tšung</i> ¹	一分鐘	‘one minute’
<i>yit</i> ⁶ <i>tyam</i> ³ <i>tšung</i> ¹	一點鐘	‘one hour’
<i>yit</i> ⁶ <i>nyit</i> ⁶	一日	‘one day’
<i>yit</i> ⁶ <i>nyen</i> ²	一年	‘one year’
<i>yit</i> ⁶ <i>tšak</i> ⁶ <i>ši</i> ² <i>šin</i> ²	一隻時辰	‘one Chinese hour’ (two hours)
<i>yit</i> ⁶ <i>tšak</i> ⁶ <i>li</i> ¹ <i>pai</i> ⁴	一隻禮拜	‘one week’
<i>yit</i> ⁶ <i>tšak</i> ⁶ <i>ngyet</i> ⁵	一隻月	‘one month’

All the classifiers above can substitute for the relevant nouns, when these have already been mentioned (as with English ‘one’):

<i>yu</i> ¹ <i>ki</i> ³ <i>to</i> ¹ <i>thyau</i> ² <i>šon</i> ² ?	<i>sam</i> ¹ <i>thyau</i> ²
有 幾 多 條 船 ?	三 條
there:be how many CLF ship	three CLF
‘How many ships?’	‘Three.’

kan⁴ to¹ khen⁴ s̄⁴ kin³ he⁴ yit⁶ khen⁴ he⁴ kin³ yau⁴
 嘍 多 件 事 僅 係 一 件 係 緊 要
 so many CLF matter finally be one CLF be important
 ‘Of all these things, only one is important.’

2.1.3. Collectives (Four character phrases)

In more refined speech, the Chinese like to use a combination of four words, especially in descriptions, giving a circumlocution for a concept by citing its characteristics:

<i>ang¹ kung¹ pat⁶ theu²</i>	罌公鉢頭	‘kitchenware, crockery’ ¹⁵
<i>kan¹ yim² sya² thau⁴</i>	奸淫邪道	‘misdeeds’
<i>fung¹ yun² yi³ lu⁴</i>	風雲雨露	‘weather phenomena’

(For a collection of such sets of characters, see the *Lepsius Primer*)

2.1.4. The diminutive

The diminutive is *tsai³* 仔 (in *Tshong²lok⁵* 長樂 *tsi³ li¹* is also used¹⁶):

<i>kai¹ tsai³</i>	雞仔	‘chicken’
<i>tyau¹ tsai³</i>	鳥仔	‘little bird’
<i>šw³ tšī³ tsai³</i>	手指仔	‘little finger, pinkie’

2.1.5. Case formation

There are no inflections on words, nor any declensions. The plural is the same as the singular (except for some pronouns, see these!). The only way to accentuate the plural is with the assistance of the demonstrative pronoun and the plural marker *teu¹* 兜:

¹⁵ This four character phrase is given as *ang vùng pat thêu* 罌瓮鉢頭 ‘jars (large and small) and earthenware pots’ in the MacIver Dictionary (1926: 5), thereby differing in one character, namely the morpheme *kung¹*. This is a gender suffix originally meaning ‘male’, but widely used for various inanimate objects as a nominalizer. It often connotes a larger version of an object, as in *won³ kung¹* 碗公 ‘a large bowl’ < *won³* 碗 ‘a bowl, basin’.

¹⁶ *Tshong²lok⁵* 長樂, now known as Wuhua 五華, is situated in the Kayinchu or Meizhou area, and thus presents a more northeastern variety of Hakka than the average Basel Mission material.

ki² m¹ tshen² kong³ kai⁴ tšak⁶ nyin², he⁴ kong³ kai⁴ teu¹ nyin²
 佢 唔 曾 講 个 隻 人, 係 講 个 兜 人
 3SG NEG_{yet} speak that CLF person be speak that CLF_{pl} person
 ‘He didn’t speak about that person, but about those people.’

In contrast, the use of certain auxiliary particles allows for something akin to case formation.

Nominative and accusative are the same.

The genitive noun is marked by a postposed *kai⁴* 个, and along with *kai⁴* 个 is placed in front of the governing noun. The order is similar to that for the genitive in the Saxon dialect:

Šong⁴ ti⁴ kai⁴ lai⁴ tš³ 上帝个孺子 ‘God’s son’
a¹ pa¹ kai⁴ wuk⁶ 阿爸个屋 ‘our father’s house’

There are no verbs or prepositions which govern the genitive.¹⁷

The dative is formed either with or without a preceding *pin¹* 分 ‘give’¹⁸ and must always involve the act of giving¹⁹ (‘to give as a present’, ‘to loan’, ‘to sell’, etc.):

ngai² sung⁴ pin¹ ngi²
 我 送 分 你
 1SG present give 2SG
 ‘I’m giving it to you (as a present).’

ngai² kau¹ pin¹ ki²
 我 交 分 佢
 1SG hand give 3SG
 ‘I’m handing it to him.’

¹⁷ In German, certain verbs and prepositions obligatorily take a particular case for their arguments, e.g. *gegen* ‘against’+ ACCUSATIVE; *glauben* ‘to believe’ + DATIVE [of animate nouns]: *Glaub’s mir!* ‘Believe me_{DAT}!;’ or *bedürfen* ‘to need’+ GENITIVE: *es bedarf nur eines Wortes von Ihnen* ‘You only have to say the word_{GEN}.’

¹⁸ We represent the verb ‘to give’ *pin¹* and its various grammaticalized uses with the character 分, currently in widespread use, but the Basel Mission texts use either 俾 (睪) *pi¹* or 奔 *pin¹*. The pronunciation *pin¹* is characteristic of the Hakka spoken in the Hong Kong area, whereas in standard (Meixian) Hakka it is pronounced *pun¹*. Mercer’s textbook (1930), which describes the Sin-on 新安 variety of Hakka spoken in Borneo, also transcribes this verb as *pin¹*. See Lai Hueiling (2001) on the various uses of Hakka *pun¹*, and its grammaticalization. It may introduce the agent in a passive sentence, or mean ‘let’ in permissive causative sentences, but is not used in coercive causative sentences which use 喊 *ham⁴* (see below in §2.8.7: Various German Auxiliary Verbs, for examples of various causative markers).

¹⁹ See Peyraube (1988) for a similar constraint in earlier stages of Chinese for V₁V₂ constructions.

The accusative precedes the dative:

<i>ngai</i> ²	<i>tsya</i> ⁴	<i>tšak</i> ⁶	<i>nyun</i> ²	<i>pin</i> ¹	<i>ngi</i> ²
我	借	隻	銀	分	你
1SG	loan	CLF	dollar	give	2SG

‘I’ll loan you a dollar.’

With the verb *pin*¹ 分 ‘to give’, after which dative *pin*¹ 分 is omitted, the dative is simply indicated by its position following the accusative:²⁰

<i>pin</i> ¹	<i>khwai</i> ⁴	<i>men</i> ⁴	<i>pau</i> ¹	<i>ngai</i> ²
分	塊	面	包	我
give	CLF	bread		1SG

‘Give me a piece of bread.’

The dative of benefit (*dativus commodi*)²¹ is rendered by *lau*¹ 揆 or *thung*² 同, also *wui*⁴ 為:

<i>ngi</i> ²	<i>lau</i> ¹	<i>ngai</i> ²	<i>khai</i> ¹	<i>to</i> ¹	<i>šau</i> ³	<i>šui</i> ³
你	揆	我	□	多	少	水
2SG	BEN	1SG	carry	some		water

‘Carry some water for me.’²²

or also: *ngi*² *khai*¹ *to*¹ *šau*³ *šui*³ *pin*¹ *ngai*²
 你 □ 多 少 水 分 我
 2SG carry some water give 1SG

²⁰ In a pioneering article, Hashimoto (1976b) proposed an important typological criterion for classifying Sinitic languages according to different unmarked word orders for the position of direct and indirect objects in ‘double object’ or ditransitive constructions: the direct object (DO) precedes the indirect object (IO) in many southern varieties of Sinitic, including Hakka, whereas IO typically precedes DO in Northern Chinese (see also Hashimoto (1976a) and (1986) for a discussion of further criteria). Peyraube (1981) has refined this criterion, however, in the case of Cantonese.

²¹ To express benefactive, Southern Sinitic languages often use a comitative marker meaning ‘with, and’, whereas in Mandarin the verb ‘to give’ is the usual source of the benefactive preposition. Both *lau*¹ and *thung*² are frequently used as either the comitative preposition ‘with’ or the comitative conjunction ‘and’ (see Liu and Peyraube 1994 on this grammaticalization pathway). On the various uses of *lau*¹, the reader may consult Lin (1990) and Lai (2002; 2003). □ As a verb it means ‘to mix together’. The Basel Mission material writes it as either 揆 or 摻. As can be seen in the following alternative sentences, *pin*¹ may code a similar meaning but must then follow the verb with an act of giving conveyed. See Chappell (2000) on similar causative, passive and benefactive constructions in Southern Min.

*ngi*² *wui*⁴ (or *thung*²) *ngai*² *tʃong*³ *nya*³ *teu*¹ *yong*²
 你 為 (同) 我 掌 噉 兜 羊
 2SG BEN (BEN) 1SG guard this CLF_{PL} sheep
 ‘Guard these sheep for me.’

*ngi*² *wa*⁴ *ngai*² *ti*¹!
 你 話 我 知
 2SG say 1SG know
 ‘Tell me!’

*ngai*² *kong*³ *ngi*² *thang*⁴
 我 講 你 聽
 1SG speak 2SG listen
 ‘Let me tell you !’

The ablative in the passive is analogously formed with the use of *pin*¹ 分 (‘to give’, ‘to permit’):²²

*Ya*² *ʃ*¹ *pin*¹ *nyin*² *sat*⁶ *hoi*¹
 耶穌 分 人 殺 開
 Jesus give_{PASS} people kill COMP
 ‘Jesus was killed by people.’

*pin*¹ *lau*¹ *tʃhu*³ *ʃit*⁵ *hoi*¹
 分 老 鼠 食 開
 give_{PASS} mouse eat COMP
 ‘It’s been eaten up by rats.’

*pin*¹ *nyin*² *ko*⁴ *tʃoi*⁴
 分 人 過 嘴
 give_{PASS} people gossip
 ‘gossiped about by people’

²² The issue of verbs of giving used as passive markers in Sinitic languages is treated in Hashimoto (1987), Yue-Hashimoto (1993a) and proposed as a unique development in Southern Sinitic for the grammaticalization pathways of verbs of giving in Chappell (2001d). Lord et al (2002) treat the dative, causative and purposive uses of verbs of giving more generally for Southeast Asian languages.

2.2. Pronouns *thoi⁴ s⁴* 代字2.2.1. Personal pronouns²³

<i>ngai²</i>	我 ‘I’	<i>ngai²</i> (or <i>nga¹</i>) <i>teu¹</i>	我(囉)兜	‘we’
<i>ngi²</i>	你 ‘you’	<i>ngi²</i> <i>teu¹</i>	你兜	‘you’
<i>ki²</i>	佢 ‘she, he, it’	<i>ki²</i> <i>teu¹</i>	佢兜	‘they’

The distinction between *ngai² teu¹* and *nga¹ teu¹* is insignificant and is in fact ignored by most Chinese themselves. Nonetheless, the observation can be made that *nga¹ teu¹* ‘we’ does not include the person addressed and actually contrasts ‘we’ with ‘you (plural)’ or ‘them’. For this reason, the use of *nga¹ teu¹* is recommended for translating ‘we’ or ‘us’ in prayers, for example.

Since *teu¹* (the simple marker of the plural) implies an indefinite quantity, it is left out when a pronoun is combined with a definite number:

<i>ki² lyong³ sa²</i>	佢兩儕	‘both of them’
<i>ngi² sam¹ hyung¹ thi⁴</i>	你三兄弟	‘you three brothers’

Expressions taken from the literary language are rare, where *khi²* 其 is used for *ki²* 佢:

<i>khi² tšung¹</i>	其中	‘among them’
<i>tsha² khi² šit⁵</i>	查其實	‘to get to the bottom of the matter’
<i>kyu⁴ khi² šit⁵</i>	究其實	‘strictly speaking’, ‘in truth’

thš⁴ ka¹ 自家 ‘self’, also *thš⁴ ki³* 自己 and in the lowlands²⁴ 自家 *tshi² ka¹*, stands for the reflexive ‘oneself’:

<i>thš⁴ ka¹ hoi⁴ thš⁴ ka¹</i>	自家害自家	‘to harm oneself’
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Contrast these with:

<i>thš⁴ ka¹ pot⁶</i>	自家發	‘to develop by itself’ (with ulcers and the like)
---	-----	--

and

<i>thš⁴ ka¹ tš¹</i>	自家子	‘alone’
--	-----	---------

²³ The early Basel Mission material generally writes the 1st person pronoun as 𠵼 and the 2nd person pronoun as 𠵾, as described in Part 5. We have adopted the Mandarin characters which are the most likely cognates. The character 你 is used for the 2nd person pronoun in the Chinese character edition of the *First Book of Reading*.

²⁴ The lowlands (*Unterland*) designates the area near Hong Kong; see §1.1 in Part 1.

2.2.2. Possessive pronouns

<i>nga</i> ¹ (<i>kai</i> ⁴)	嗱 (个)	‘my’
<i>nya</i> ¹ (<i>kai</i> ⁴)	噃 (个)	‘your’
<i>kya</i> ¹ (<i>kai</i> ⁴)	喺 (个)	‘his’, ‘her’

The *a* is elided in front of kin terms:²⁵

<i>ng'a</i> ¹ <i>pa</i> ¹	嗱阿爸	‘my father’
<i>ky'a</i> ¹ <i>šuk</i> ⁶	喺阿叔	‘his uncle’

It is a kind of reinforcement when the genitive marker *kai*⁴ 个 is attached to the pronoun as well, given that it also has its own meaning:

<i>nga</i> ¹ <i>kai</i> ⁴ <i>šong</i> ⁴ <i>ti</i> ⁴	嗱个上帝	‘my God’
<i>he</i> ⁴ <i>nga</i> ¹ <i>kai</i> ⁴	係嗱个	‘It is mine’, ‘it belongs to me’

*nga*¹, *nya*¹, *kya*¹ can stand for ‘my’ and ‘our’; ‘your’ and ‘your (plural)’; ‘his’, ‘her’, and ‘their’, respectively, regardless of the gender or number of the head noun in German. Despite this, the plural of the possessed object can also be specially marked:

<i>kya</i> ¹ <i>teu</i> ¹ <i>ke</i> ⁴ <i>tshet</i> ⁶	喺兜計策	‘his plans’ ²⁶
--	------	---------------------------

To clearly emphasize the plurality of the possessors, one says:

<i>ngai</i> ² <i>teu</i> ¹ <i>kai</i> ⁴	我兜个	‘our’
<i>ngi</i> ² <i>teu</i> ¹ <i>kai</i> ⁴	你兜个	‘your (plural)’
<i>ki</i> ² <i>teu</i> ¹ <i>kai</i> ⁴	佢兜个	‘their’

This form of the plural is better than the following, which also occur:

<i>nga</i> ¹ <i>teu</i> ¹ <i>kai</i> ⁴	嗱兜个	‘our’
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²⁵ The expression *ng'a*¹ *pa*¹ would thus be a contraction of *nga*¹ and *a*¹ *pa*¹. Note that the inference from the above description is that possessive pronouns may directly precede their head noun. This is particularly so in the case of kin terms in Meixian Hakka according to Yuan (1989:172), which may point to a kind of covert inalienable distinction; see further examples at the end of §2.6. Nonetheless, in the Basel materials concerning Sin-on Hakka, many examples of this zero-marked structure for genitive NPs can be found occurring with inanimate head nouns, e.g. *Nga*¹ *tshen*² *m*¹ *keu*⁴ *š*³ 嗱錢唔夠使 [1SG money NEG sufficient use] ‘I don’t have enough money’ (from the Lexicon in Part 3, §2.27.1).

²⁶ In this function, *teu*¹ acts as a plural classifier and not a plural suffix to the preceding pronoun.

<i>nya¹ teu¹ kai⁴</i>	噤兜个	‘your (plural)’
<i>kya¹ teu¹ kai⁴</i>	喺兜个	‘their’

These are a case of unnecessary pleonasm.

2.2.3. Demonstrative pronouns

<i>nya³</i>	噤	OR:	<i>le³</i>	□李	‘this’ ²⁷
<i>nya³ teu¹</i>	噤兜	OR:	<i>le³ teu¹</i>	□李兜	‘these’
<i>kai⁴</i>	个				‘that’
<i>kai⁴ teu¹</i>	个兜				‘those’

Note the word order in :

<i>nga¹</i>	<i>nya³</i>	<i>kan¹</i>	<i>wuk⁶</i>
嗰	噤	間	屋
1POSS	this	CLF	house
‘this house of mine’			

2.2.4. The anaphoric pronoun

The anaphoric pronoun is *kai⁴* 个. It is placed at the end of the relative clause or expression, and means ‘the one who’, ‘that which’:

<i>Song⁴ ti⁴</i>	<i>he⁴</i>	<i>tshau⁴</i>	<i>then¹</i>	<i>thi⁴</i>	<i>kai⁴</i>	<i>tʂu³</i>
上帝	係	造	天	地	个	主
God	be	create	Heaven	earth	REL	lord
‘God is the Lord who created Heaven and earth.’						

<i>ki²</i>	<i>he⁴</i>	<i>mak²</i>	<i>kai⁴</i>	<i>tu¹</i>	<i>ti¹</i>	<i>kai⁴</i>
佢	係	乜	个	都	知	个
3SG	be	what	all	know	NOM	
‘He is the omniscient.’						

<i>nya³</i>	<i>tshyu⁴</i>	<i>he⁴</i>	<i>ngai²</i>	<i>(so)³</i>	<i>thang⁴</i>	<i>tau³</i>	<i>kai⁴</i>
噤	就	係	我	(所)	聽	倒	个
this	then	be	1SG	that:which	listen	ACH	NOM
‘That is what I’ve heard.’ ²⁸							

²⁷ In the character version of the *First Book of Reading*, *nya³* 噤 is used, as in this grammar. But the first Bibles in Chinese characters, dating from the 1880s, use *le³* □李 instead. Note that Mercer’s textbook (1930), which reflects the same Sin-on variety of Hakka as the Basel Mission grammar, except that it is spoken in Borneo, also gives *nya³* for the proximal demonstrative.

ngi² (so)³ khi¹ kin³ kai⁴ so³ tshai⁴
 你 (所) 企 緊 个 所在
 2SG that:which stand DUR REL place
 ‘The place where you are standing.’

This *so³* 所 is borrowed from the literary language and usually does not need to be inserted. Compare:

nya³ tshyu⁴ he⁴ nga¹ sim¹ so³ nyen⁴
 噫 就 係 囉 心 所 願
 this then be 1POSS heart that:which wish
 ‘That is what my heart wants.’

This is representative of the real literary language.²⁹

So³ yu¹ kai⁴ 所有个 ‘all (or everything) that’:

So³ yu¹ Šong⁴ ti⁴ fun¹ fu⁴ ko⁴ ngi² kai⁴
 所有 上 帝 吩咐 過 你 个
 everything God command cross_{EVD} 2SG NOM
 ‘Everything that God has commanded you.’

2.2.5. Interrogative pronouns

	<i>nai⁴</i>	奈	‘which’ ³⁰
	<i>nai⁴ sa²</i>	奈儕	(<i>na⁴ ha²</i> 奈□) ‘who?’
also	<i>nai⁴ sa² nyin²</i>	奈儕人	literally ‘which person’
	<i>mak⁶ kai⁴</i>	七个	‘what’
also	<i>mak⁶ kai⁴ tung¹ si¹</i>	七个東西	literally ‘what thing’
	<i>nai⁴ tšak⁶</i>	奈隻	‘which one?’
	<i>nai⁴ kai⁴</i>	奈个	<i>Ibid.</i>

and each, as appropriate to the object, see §2.1.2 on classifiers. For example:

nai⁴ khen⁴ 奈件
nai⁴ thyau² 奈條
nai⁴ pa³ 奈把

²⁸ The verb *thang⁴* ‘to listen to’ is pronounced in the departing tone (Tone 4) in the Hong Kong area, but high level Tone 1 *thang¹* in Meixian Hakka.

²⁹ The inference to be made here is that the *so³* 所 may not be omitted in this example from the literary language, as opposed to the preceding example.

³⁰ Basel Mission texts use 𠵹奈 for *nai⁴*.

<i>nai⁴ teu¹</i>	奈兜	‘which ones?’
<i>nai⁴ li¹</i>	奈裡	‘at which place?’ ‘Where?’ ³¹
<i>nai⁴ thang⁴</i>	奈□	<i>Ibid.</i>

In contrast:

<i>ki³ ši²</i>	幾時	‘when?’
--------------------------------------	----	---------

<i>ngi²</i>	<i>on¹</i>	<i>tso⁴</i>	<i>mak²</i>	<i>kai⁴</i>	<i>myang²</i>
你	安	做	乜	个	名
2SG	be:named		which		name
‘What is your name?’					

<i>ki³</i>	幾	‘how’ (in combination):
<i>ki³ to¹</i>	幾多	‘how many?’
<i>ki³ thai⁴</i>	幾大	‘how big?’

Compare:

<i>(tu¹) ki³ hau³</i>	(都) 幾好	‘really quite good’
<i>mau² ki³ to¹</i>	冇幾多	‘not very many’
<i>mau² ki³ thai⁴, mau²</i>		
<i>mak⁶ kai⁴ ki³ thai⁴</i>	冇幾大, 冇乜个幾大	‘not especially big’
<i>nyong⁴ pen¹</i>	樣邊	‘how?’ (but not in combination)
<i>mak⁶ kai⁴?</i>	乜个	‘What kind of?’
<i>nyong⁴ pen¹ kai⁴?</i>	樣邊个	<i>Ibid.</i>
<i>nai⁴ yong⁴ kai⁴?</i>	奈樣个	<i>Ibid.</i>

2.2.6. Indefinite pronouns

<i>sa² sa²</i>	濟濟	‘each’
<i>mau² nai⁴ sa²</i>	冇奈濟	‘no-one’
<i>mau² nyin²</i>	冇人	‘no-one’
<i>sa² sa² tu¹</i>	濟濟都	‘everyone’
<i>ken⁴ nyin² tu¹</i>	見人都	‘everyone’
<i>nai⁴ sa² tu¹</i>	奈濟都	‘everybody’, ‘anybody’, ‘whoever’
<i>mak⁶ kai⁴ tu¹</i>	乜个都	‘everything’, ‘anything’, ‘whatever’

³¹ The character used for *thang⁴* ‘place’ in the Basel Mission material is 廳. It appears as the second syllable in many spatial terms, including ‘where’, ‘here’, ‘there’ (see §2.25 on prepositions in the Lexicon, Part 3).

Apart from these:

<i>fam</i> ² <i>yu</i> ¹	凡有	‘all’
<i>so</i> ³ <i>yu</i> ¹	所有	<i>Ibid.</i>
<i>tshi</i> ³ <i>yu</i> ¹	取有	<i>Ibid.</i>
<i>tshi</i> ³ <i>fam</i> ²	取凡	<i>Ibid.</i>
<i>tshin</i> ⁴ <i>tu</i> ¹	盡都	<i>Ibid.</i>
<i>thai</i> ⁴ <i>ka</i> ¹	大家	<i>Ibid.</i>
<i>thai</i> ⁴ <i>tšung</i> ⁴	大眾	<i>Ibid.</i>
<i>man</i> ¹ <i>ha</i> ⁴	滿下	<i>Ibid.</i>
<i>won</i> ² <i>ha</i> ⁴	完下	‘everything’ ³²
<i>won</i> ² <i>tshin</i> ⁴	完盡	<i>Ibid.</i>
<i>man</i> ¹ <i>ha</i> ⁴	滿下	<i>Ibid.</i>
<i>won</i> ²	完	‘whole’
<i>mau</i> ²	冇	‘none’
<i>mau</i> ² <i>yi</i> ⁶ <i>sa</i> ²	冇一儕	‘not one’
<i>mau</i> ² <i>nai</i> ⁴ <i>sa</i> ²	冇奈儕	‘nobody’
<i>mau</i> ² <i>mak</i> ⁶ <i>kai</i> ⁴	冇七个	‘nothing’
<i>mak</i> ⁶ <i>kai</i> ⁴ <i>tu</i> ¹ <i>mau</i> ²	七个都有	‘not at all’
<i>tha</i> ¹ <i>nyin</i> ²	他人	‘another’
<i>phet</i> ⁵ <i>sa</i> ²	別儕	<i>Ibid.</i>
<i>phet</i> ⁵ <i>ngi</i> ⁴ <i>sa</i> ²	別二儕	<i>Ibid.</i>
<i>phet</i> ⁵ <i>ngi</i> ⁴ <i>kai</i> ⁴	別二个	‘other’ (for things)
<i>phet</i> ⁵ <i>yong</i> ⁴ <i>kai</i> ⁴	別樣个	<i>Ibid.</i>
<i>thi</i> ⁴ <i>ngi</i> ⁴ <i>kai</i> ⁴	第二个	‘the other’
<i>fu</i> ¹ <i>syong</i> ¹	互相	‘one another’
<i>ngi</i> ² ... <i>ki</i> ² , <i>ki</i> ² ... <i>ngi</i> ²	你...佢, 佢...你	<i>Ibid.</i>
<i>šang</i> ² <i>sa</i> ²	成儕	‘many’
<i>šang</i> ² <i>khen</i> ⁴	成件	‘many (things)’
<i>šang</i> ² <i>yong</i> ⁴	成樣	<i>Ibid.</i>
<i>šang</i> ² <i>tšak</i> ⁶	成隻	<i>Ibid.</i>

and so on.³³

(<i>yu</i> ¹) <i>teu</i> ¹	(有) 兜	‘some’
<i>ki</i> ³ <i>sa</i> ²	幾儕	<i>Ibid.</i>

³² In early texts, the character for *won*² 完 is written as 𠵹完.

³³ Similarly to the use of *nai*⁴ 奈 ‘which’ (listed in §2.2.5 above), the choice of the following classifier depends on the head noun.

<i>ki</i> ³ <i>tšak</i> ⁶	幾隻	<i>Ibid.</i>
<i>ki</i> ³ <i>thyau</i> ² etc.	幾條	<i>Ibid.</i>
<i>kok</i> ⁶ <i>yong</i> ⁴ <i>kai</i> ⁴	各樣个	‘various’, ‘all kinds’
<i>nai</i> ⁴ <i>yong</i> ⁴ <i>kai</i> ⁴ <i>tu</i> ¹	奈樣个都	‘any kind’
<i>to</i> ¹	多	‘many’, ‘much’
<i>šau</i> ³	少	‘few’
<i>mau</i> ² <i>ki</i> ³ <i>to</i> ¹	有幾多	<i>Ibid.</i> (See §2.2.5. above.)

2.3. Adjectives *tshin*⁴ *š*⁴ 靜字

2.3.1. General

The adjective remains invariable, regardless of gender and number. It is always placed before the head noun, just as in German, and depending on the circumstances, with or without the connector *kai*⁴ 个 但 always after the classifier:

*yit*⁶ *tšak*⁶ *hau*³ *nyin*²
 一 隻 好 人
 one CLF good person
 ‘a good person’

*yit*⁶ *tšak*⁶ *kan*⁴ *hau*³ *kai*⁴ *nyin*²
 一 隻 嘍 好 个 人
 one CLF so good REL person
 ‘such a good person’³⁴

*yit*⁶ *thyau*² *wong*² *nyu*²
 一 條 黃 牛
 one CLF yellow cow
 ‘a yellow or hill cow’ (in contrast to a buffalo)

*yit*⁶ *tšak*⁶ *hau*³ *wu*¹ *kai*⁴ *nyin*²
 一 隻 好 烏 个 人
 one CLF very black REL person
 ‘a very dark person’

³⁴ The Basel Mission texts do not always use two separate characters for *kan*⁴ ‘so’ and *kan*² typically found in the expression *kan*² *yong*⁴ ‘like this’. Some texts employ 嘍 for both words with a diacritic mark added to the character to indicate the tone, while the character 咁, commonly used in written Cantonese for ‘so’, can be seen in other texts. We have decided to adopt two separate characters, choosing 咁 for *kan*² and 嘍 for *kan*⁴, as in the Chinese character edition of the *First Book of Reading*. For more examples, see §2.7 on conjunctions below.

Even in the special case of the adjective being used as the predicate, the connector *kai*⁴ 个 may be inserted or omitted, generally according to whether or not the copula *he*⁴ 係 is present:

*Kai*⁴ *tšak*⁶ *nyin*² *hau*³ *lau*³
 个 隻 人 好 老
 that CLF person very old
 ‘That man is very old.’

or: *Kai*⁴ *tšak*⁶ *nyin*² *he*⁴ *hau*³ *lau*³ *kai*⁴
 个 隻 人 係 好 老 个
 that CLF person be very old NOM
 ‘That man is very old.’

If the head noun is not repeated [in the answer] for simplicity’s sake, *kai*⁴ 个 is still used (or some other classifier):

*Ng*² *khon*⁴ *te*⁶ *kai*⁴ *tsak*⁶ *kau*¹ *san*¹ *tau*³ *ma*³ ?
 你 看 得 个 隻 高 山 倒 □
 2SG see able that CLF high mountain ACH Q
 ‘Can you see that high mountain?’

Answer:

*he*⁴, *lau*¹ (*yi*⁶) *tsak*⁶ *ai*³ *kai*⁴
 係 接 (一) 隻 矮 个
 be and (one) CLF low NOM
 ‘Yes, and a low one.’

The German adjectives ending in *-würdig* ‘-able, worthy of’ and *-wert* ‘-able’ are rendered with the help of the adverb *koi*¹ 該 ‘to be worthy’ or *kho*³ 可 ‘can’, ‘it can be done’:

*Ki*² *he*⁴ *koi*¹ *tsit*⁶ *fat*⁵ *kai*⁴
 佢 係 該 責 罰 个
 2SG be worthy punish:by:fine NOM
 ‘He has incurred a fine.’

*Kho*³ *wu*⁴ *kai*⁴
 可 惡 个
 can detest NOM
 ‘abhorrent’

*kho*³ *sin*⁴ *kai*⁴
 可 信 个
 can believe NOM
 ‘credible’

*hau*³ *kho*³ *sit*⁶ *kai*⁴
 好 可 惜 个
 very can regret NOM
 ‘very regrettable’

Adjectives which refer to materials can only be expressed by the noun indicating this material. When the German adjective is used as a predicate, *kai*⁴ 个 or else *tso*⁴ *kai*⁴ 做个 needs to be added:

<i>kim</i> ¹ <i>ngi</i> ³ <i>wan</i> ²	金耳環	‘gold earring’
<i>phi</i> ² <i>tai</i> ⁴	皮帶	‘leather belt’
<i>tši</i> ³ <i>šon</i> ²	紙船	‘paper boat’
<i>syak</i> ⁶ <i>tsha</i> ² <i>fu</i> ²	錫茶壺	‘pewter teapot’

*nya*³ *moi*² *tšim*¹ *he*⁴ *kim*¹ *kai*⁴
 噉 枚 針 係 金 个
 this CLF needle be gold NOM
 ‘This needle is (made of) gold.’

OR:

*kim*¹ *tso*⁴ *kai*⁴
 金 做 个
 gold make NOM

*nya*³ *kai*⁴ *lin*² *wuk*⁶ *he*⁴ *tši*³ *kai*⁴
 噉 个 靈 屋 係 紙 个
 this CLF mourning:house be paper NOM
 ‘This mourning house is made of paper.’

OR:

*tši*³ *tso*⁴ *kai*⁴
 紙 做 个
 paper make NOM

Note the formation of the diminutive meaning ‘a little’, ‘quite’, ‘-ish’:³⁵

³⁵ See also §2.1.4. on the diminutive suffix for nouns which is *tsai*³ 仔.

<i>šau¹ šau¹ tš¹</i>	燒燒子	‘a bit hot’
<i>wu¹ wu¹ tš¹</i>	烏烏子	‘blackish’
<i>lyong² lyong² tš¹</i>	涼涼子	‘cool’, ‘a bit cold’
<i>fon¹ hi³ fon¹ hi³ tš¹</i>	歡喜歡喜子	‘quite cheerful’
<i>to¹ šau³ tš¹</i>	多少子	‘just a little’
<i>to¹ to¹ šau³ šau³</i>	多多少少	‘not very much’

Also:

<i>tu¹ hau³ kau¹ tš¹</i>	都好高子	‘quite high’
<i>tu¹ ki³ hau³</i>	都幾好	‘quite good’
<i>tu¹ ki³ kwui⁴</i>	都幾貴	‘quite expensive’

2.3.2. Comparison

<i>hau³ 好</i> ‘good’	<i>phai² tšhong²</i> 排長 ‘pretty’, ‘splendid’
<i>kau⁴ hau³</i> 較好 ‘better’	<i>kau⁴ phai² tšhong²</i> 較排長 ‘prettier’
<i>tšī⁴ hau³</i> 至好 ‘best of all’	<i>tšī⁴ phai² tšhong²</i> 至排長 ‘the prettiest’

In place of *kau⁴* 較, *ko⁴* ‘over’, ‘across’, and written with the character 過, is frequently used and is actually the more correct.³⁶

2.3.2.1. The comparative

a. The absolute

<i>kim¹ nyit⁶</i>	<i>kau⁴</i>	(OR: <i>ko⁴</i>)	<i>lang¹</i>
今日	較	(過)	冷
today	more _{CMPR}	(over _{CMPR})	cold

‘Today it is colder.’

b. Comparativus relativus

The relative comparative is formed with the positive form of the word in Chinese and a following *ko⁴* 過:

³⁶ Similar constructions using morphemes cognate with *kau⁴* are used for both absolute and relative comparison in many Southern Min dialects. These are respectively: X *khah⁴* 較 Predicate; X *khah⁴* 較 Y Predicate. In contrast to Min, Yue dialects make use of the ‘surpass’ type construction with *kwo³* 過 for the relative comparative, also possible in Sin-on Hakka, as pointed out in the description above (see Yue-Hashimoto 1993a). However, the Basel Grammar translates *ko⁴* as ‘than’ (German *dann*) in the original text to show its function as a comparative marker.

a¹ pa¹ thai⁴ ko⁴ lai⁴ tɕ³
 阿 爸 大 過 孺 子
 father big over_{CMPR} son
 ‘The father is taller than the son.’

nya³ tɕak⁶ san¹ kau¹ ko⁴ kai⁴ tɕak⁶ (san¹)
 噉 隻 山 高 過 个 隻 山
 this CLF mountain high over_{CMPR} that CLF (mountain)
 ‘This mountain is higher than that one.’

Another type of this relative comparative is formed with the help of the word *pi³* 比² ‘to compare’, with or without *kau³* 較. The adjective then stands in the comparative form:³⁷

a¹ pa¹ pi³ (kau³) lai⁴ tɕ³ kau⁴ (OR: ko⁴) thai⁴
 阿 爸 比 (較) 孺 子 較 (過) 大
 father compare son more_{CMPR} (over_{CMPR}) big
 ‘The father is taller than the son.’

kim¹ nyen² pi³ khyu⁴ nyen² kau⁴ (OR: ko⁴) to¹
 今 年 比 舊 年 較 (過) 多
 this:year compare last:year more_{CMPR} (over_{CMPR}) many
 ‘(There are) more this year than last year.’

The comparative marker *ko⁴* 過 is frequently omitted when a more precise specification of the dimensions in the comparison is given:

nya³ tɕong¹ tsok⁶ kau¹ (ko⁴) kai⁴ tɕong¹ tshun⁴ pan⁴
 噉 張 桌 高 (過) 个 張 寸 半
 this CLF table high (over_{CMPR}) that CLF inch half
 ‘This table is higher than that one by one and a half inches.’

a¹ pa¹ thai⁴ (ko⁴) lai⁴ tɕ³ sam¹ šip⁵ soi⁴
 阿 爸 大 (過) 孺 子 三 十 歲
 father big (over_{CMPR}) son three ten year
 ‘The father is thirty years older than the son.’

In general:

³⁷ Such a hybrid form is also possible in Southern Min dialects; with the use of 比 probably due to Mandarin influence: A *pi²* B *kah⁴* Predicate.

ngai² thai⁴ ngi² yit⁶ soi⁴
 我 大 你 一 歲
 1SG big 2SG one year
 ‘I’m one year older than you.’

Note also the expression:

ngai² thai⁴ tet⁶ ngi² lyong³ soi⁴ tau³
 我 大 得 你 兩 歲 倒
 1SG big ABLE 2SG two year ACH
 ‘I’m two years older than you.’

nya³ tšak⁶ pi³ kai⁴ tšak⁶ to¹ yit⁶ pan⁴
 噉 隻 比 个 隻 多 一 半
 this CLF compare that CLF many one half
 ‘This is (or has) half as much again as that.’

yen³ ng³ li¹ lu⁴
 遠 五 里 路
 far five li road
 ‘about five li further’

ki² yu¹ tshen² to¹ ko⁴ ngai²
 佢 有 錢 多 過 我
 3SG have money many over_{CMPR} 1SG
 ‘He has more money than me.’

Negative form:

ki² mau² ngai² kan⁴ to¹ tshen²
 佢 有 我 噉 多 錢
 3SG NEG_{have} 1SG so many money
 ‘He doesn’t have as much money as me.’

ngi² mau² ngai² kan⁴ lau³
 你 有 我 噉 老
 2SG NEG_{have} 1SG so old
 ‘You are not as old as me.’

nga² mau² nya¹ kan⁴ to¹
 一 有 噉 噉 多
 1POSS NEG_{have} 2POSS so many
 ‘Mine is not as much as yours.’

To render the intensifier ‘even’ in the comparative, *ken*³ 更☐ ‘more’ or *han*² 還 ‘still’, are used as follows, as well as *yet*⁵ *fat*⁶ 越發 ‘more’:

<i>Ken</i> ³	<i>kau</i> ⁴	<i>to</i> ¹	or:	<i>han</i> ²	<i>kau</i> ⁴	<i>to</i> ¹
更	較	多		還	較	多
even	more _{CMPR}	many		still	more _{CMPR}	many
‘even more’						

<i>yet</i> ⁵	<i>fat</i> ⁶	<i>thai</i> ⁴
越	發	大
even		big
‘even taller’		

<i>kim</i> ¹	<i>nyit</i> ⁶	<i>han</i> ²	(OR: <i>ken</i> ³)	<i>kau</i> ⁴	<i>ngyet</i> ⁵
今日		還	(更)	較	熱
today		even		more _{CMPR}	hot
‘Today is even hotter.’					

‘The more ... the more’ is expressed by *kin*³ 緊 ... *kin*³ 緊 ☐ or *yet*⁵ 越 ... *yet*⁵ 越 without the use of a comparative marker. *Kin*³... *kin*³ is used only for an augmentation, otherwise *yet*⁵... *yet*⁵ has to be:

<i>kin</i> ³	<i>kyu</i> ³	<i>kin</i> ³	<i>to</i> ¹	<i>yet</i> ⁵	<i>tsau</i> ³	<i>yet</i> ⁵	<i>hau</i> ³
緊	久	緊	多	越	早	越	好
THE MORE	long	THE MORE	many	THE MORE	early	THE MORE	good
‘the longer (in time), the more’				‘the earlier, the better’			

A reinforced form of *yet*⁵ 越 is *yet*⁵ *fat*⁶ ☐越發☐☐:

<i>yet</i> ⁵	<i>fat</i> ⁶	<i>ta</i> ³	<i>ki</i> ² ,	<i>ki</i> ²	<i>yet</i> ⁵	<i>fat</i> ⁶	<i>ok</i> ⁶
越	發	打	佢	佢	越	發	惡
THE MORE		hit	3SG	3SG	THE MORE		evil
‘The more you beat him, the more he misbehaves.’							

The ‘more and more ADJ’ comparative is similarly expressed with *kin*³ 緊 ... *kin*³ 緊:

<i>kin</i> ³	<i>thai</i> ⁴	<i>kin</i> ³	<i>thai</i> ⁴
緊	大	緊	大
THE MORE	big	THE MORE	big
‘taller and taller’			

<i>kin³</i>	<i>to¹</i>	<i>kin³</i>	<i>to¹</i>
緊	多	緊	多
THE MORE	many	THE MORE	many
‘more and more’			

In the relative comparative, ‘much’ is always placed after the two things being compared.³⁸

<i>nyā³</i>	<i>tšak⁶</i>	<i>san¹</i>	<i>kau¹</i>	<i>ko⁴</i>	<i>kai⁴</i>	<i>tšak⁶</i>	<i>hau³</i>	<i>to¹</i>
噉	隻	山	高	過	个	隻	好	多
this	CLF	mountain	high	over _{CMPR}	that	CLF	INTS	much
‘This mountain is much higher than that one.’								

<i>nyā³</i>	<i>tšak⁶</i>	<i>san¹</i>	<i>pi³</i>	<i>kai⁴</i>	<i>tšak⁶</i>	<i>kau¹</i>	<i>hau³</i>	<i>to¹</i>
噉	隻	山	比	个	隻	高	好	多
this	CLF	mountain	compare	that	CLF	high	INTS	much
‘This mountain is much higher than that one.’								

OR:

<i>kau¹</i>	<i>te⁶</i>	<i>to¹</i>
高	得	多
high	CMPL	much

<i>nyā³</i>	<i>thyau²</i>	<i>lu⁴</i>	<i>yen³</i>	<i>te⁶</i>	<i>to¹</i>
噉	條	路	遠	得	多
this	CLF	road	far	CMPL	much
‘This road is much further.’					

<i>nyā³</i>	<i>thin²</i>	<i>pu⁴</i>	<i>hau³</i>	<i>hau³</i>	<i>to¹</i>
噉	□	布	好	好	多
this	CLF ³⁹	cloth	good	INTS	much
‘This kind of cloth is far better.’					

³⁸ There is an interesting syntactic restriction on *to¹* 多 when it occurs as an attributive adjective, or in this function in the comparative as an augmentative intensifier: Generally speaking, *to¹* may not be used alone as a monosyllabic word but generally requires a preceding intensifier, such as the semantically weak *hau³*, as in the example above. We gloss the latter with INTS for ‘intensifier’, but do not translate it as ‘very’ in this instance, since the presence of *hau³* is a structural requirement of *to¹*. The same applies in Mandarin (see Chao 1968: 581, Chappell 2002):

(i) *hǎo duō quēdiǎn* 好多缺點 **duō quēdiǎn* *多缺點
INTS many faults many faults
‘many faults’

Note that the third alternative given above of *kau¹ te⁶ to¹* 高得多 ‘much higher’ is an example of a postverbal intensifier, structurally coded as a verbal complement construction.

³⁹ Mercer’s textbook (1930: 84) defines *thin²* as a classifier meaning ‘kind, sort’.

<i>ok⁶ tau⁴ si³</i>	惡到死	<i>Ibid.</i> ⁴¹
<i>ok⁶ tau⁴ tshin⁴</i>	惡到盡	<i>Ibid.</i>

Similarly:

<i>mang² ti¹ ki³ to¹</i>	盲 知 幾 多
NEG _{still} know how many	
‘do not know how many!’ i.e. ‘extremely many’	

<i>m¹ ti¹ ki³ yen³</i>	唔 知 幾 遠
NEG know how far	
‘do not know how far!’ i.e. ‘extremely far’	

Furthermore, the superlative can be expressed by reduplication of the adjective:

<i>to¹ to¹</i>	多多	‘very many/much’
<i>šau³ šau³</i>	少少	‘very little/few’
<i>kau¹ kau¹</i>	高高	‘very high’
<i>se⁴ se⁴</i>	細細	‘very small’

Disyllabic adjectives may also have their meaning intensified through reduplication of each component:

<i>fon¹ hi³</i> 歡喜 ‘cheerful’	<i>fon¹ fon¹ hi³ hi³</i> 歡歡喜喜 ‘very cheerful’
<i>lang² li⁴</i> 伶俐 ‘clean’	<i>lang² lang² li⁴ li⁴</i> 伶伶俐俐 ‘very clean’

Another type of superlative or, simply, intensification, similar to the German *schneeweiß* ‘snow-white’ or *steinhart* ‘hard as rock’ is expressed through the attachment of three words to the adjective.⁴² This is particularly favoured in vivid description, as in the following examples:

<i>phak⁵ sut⁵ sut⁵ li¹</i>	白戍戍哩	‘snow-white’
--	------	--------------

⁴¹ MacIver (p.573) notes this phrase which he translates as ‘excessively wicked’ can be used as a humbling expression: ‘said by parents of their child who is praised by others’. *Böse* in German similarly has the basic meaning of ‘evil’ or ‘wicked’, but also the milder sense of ‘badly behaved’, ‘naughty’ when describing the behaviour of children, hence the two translations above.

⁴² The repeated syllables often consist of onomatopoeic elements.

<i>ngang⁴ kwak⁵ kwak⁵ li¹</i>	硬□□哩	‘rock-hard’ ⁴³
<i>lyong² yim¹ yim¹ li¹</i>	涼陰陰哩	‘nice and cool’
<i>wong² kit⁵ kit⁵ li¹</i>	黃吉吉哩	‘very yellow’
<i>wu¹ tu⁴ tu⁴ li¹</i>	烏睹睹哩	‘black as tar; coal-black’
<i>nem² put⁴ put⁴ li¹</i>	脰噴噴哩	‘as soft as butter’

(Many such expressions are to be found in the Lepsius Primer.)⁴⁴

Similar adjectival expressions composed of four words and popular in vivid description, include:

<i>tshan² nyun¹ khet⁶ phok⁵</i>	殘 忍 刻 薄	
cruel	hard-hearted	
‘cruel’		

<i>šui³ lim² šui³ tuk⁶</i>	水 淋 水 □	
water	soak	water wet
‘drenched by rain’		

(See the Lepsius Primer as well!).

b. *Superlativus relativus*

The relative superlative is expressed mainly by means of *tšī⁴* 至 ‘most’:

<i>nya³ he⁴ then¹ ha⁴ tšī⁴ kau¹ kai⁴ san¹</i>	噤 係 天 下 至 高 个 山	
this	be	heaven-under most high REL mountain
‘This is the highest mountain on earth.’		

but often like a comparative too:

<i>kan⁴ to¹ hok⁵ sang¹ ki² tshyu⁴ kau⁴ (OR: tšī⁴) tshung¹ min²</i>	噤 多 學 生 佢 就 較 (至) 聰 明	
so many student	3SG then more _{CMPR} (most)	clever
‘He is the most talented of all the pupils.’		

⁴³ We corrected the pronunciation here for 硬, following both MacIver (p.516) and Rey (p. 631), which had incorrectly been given as *ngong⁴*.

⁴⁴ A list of four-character and onomatopoeic expressions is provided in the introduction to Rey (1926: xxvii–xxxvi).

*khi*² *tšung*¹ *nya*³ *tsung*¹ *pu*⁴ *he*⁴ *tši*⁴ (OR: *ko*⁴) *nai*⁴ *kai*⁴
 其 中 噉 宗 布 係 至 (過) 耐 个
 3POSS middle this kind cloth be most lasting NOM
 ‘This kind of cloth is the most durable amongst these.’

2.4. Numerals 𠵿⁴ 𠵿⁴ 數字

2.4.1. Definite numerals

2.4.1.1. Cardinal numerals

1	<i>yit</i> ⁶	一	
2	<i>ngi</i> ⁴	二	OR: <i>lyong</i> ³ 兩
3	<i>sam</i> ¹	三	
4	<i>si</i> ⁴	四	
5	<i>ng</i> ³	五	
6	<i>luk</i> ⁶ (<i>lyuk</i> ⁶)	六	
7	<i>tshit</i> ⁶	七	
8	<i>pat</i> ⁶	八	
9	<i>kyu</i> ³	九	
10	<i>šip</i> ⁵	十	
11	<i>šip</i> ⁵ <i>yit</i> ⁶	十一	
12	<i>šip</i> ⁵ <i>ngi</i> ⁴	十二	(never * <i>šip</i> ⁵ <i>lyong</i> ³ *十兩)
19	<i>šip</i> ⁵ <i>kyu</i> ³	十九	
20	<i>ngi</i> ⁴ <i>šip</i> ⁵	二十	OR: <i>lyong</i> ³ <i>šip</i> ⁵ 兩十
21	<i>ngi</i> ⁴ <i>šip</i> ⁵ <i>yit</i> ⁶	二十一	OR: <i>lyong</i> ³ <i>šip</i> ⁵ <i>yit</i> ⁶ 兩十一
22	<i>ngi</i> ⁴ <i>šip</i> ⁵ <i>ngi</i> ⁴	二十二	(but never * <i>ngi</i> ⁴ <i>šip</i> ⁵ <i>lyong</i> ³ *二十兩)
30	<i>sam</i> ¹ <i>šip</i> ⁵	三十	
100	<i>yit</i> ⁶ <i>pak</i> ⁶	一百	OR simply <i>pak</i> ⁶ 百
103	<i>yit</i> ⁶ <i>pak</i> ⁶ <i>lang</i> ² <i>sam</i> ¹	一百零三	
145	<i>pak</i> ⁶ <i>si</i> ⁴ <i>šip</i> ⁵ <i>ng</i> ³	百四十五	OR: <i>yit</i> ⁶ <i>pak</i> ⁶ <i>si</i> ⁴ <i>šip</i> ⁵ <i>ng</i> ³ 一百四十五
200	<i>ngi</i> ⁴ <i>pak</i> ⁶	二百	OR: <i>lyong</i> ³ <i>pak</i> ⁶ 兩百
1,000	(<i>yit</i> ⁶) <i>tshen</i> ¹	(一) 千	
10,000	(<i>yit</i> ⁶) <i>wan</i> ⁴	(一) 萬	
100,000	<i>šip</i> ⁵ <i>wan</i> ⁴ 十萬	(also <i>yit</i> ⁶ <i>yi</i> ⁴ 一億) ⁴⁵	

⁴⁵ Note that in Mandarin, the meaning of *yī yì* 一億 is ‘one hundred million’ and not ‘100,000’ (that is, as a cognate of Hakka *yit*⁶ *yi*⁴, its meaning is different), see also MacIver (p.1097).

one million (yit⁶) pak⁶ wan⁴ (一) 百萬 OR: yit⁶ tshau⁴ 一兆⁴⁶

The general rule is that the larger number is placed in front of the smaller. For larger numbers, lang² 零 (corresponding to ‘zero’) substitutes for the missing digit with tens, hundreds and so on:

10,304 (yit⁶) wan⁴ lang² sam¹ pak⁶ lang⁶ si⁴ (一)萬零三百零四
 4,007 si⁴ tshen¹ lang² lang² tshit⁶ 四千零零七
 108 (yit⁶) pak⁶ lang² pat⁶ (一)百零八

Contrast:

180 (yit⁶) pak⁶ pat⁶ šip⁵ (一)百八十 or the abbreviated form
 pak⁶ pat⁶ 百八
 1500 yit⁶ tshen¹ ng³ pak⁶ 一千五百 OR: tshen¹ ng³ 千五 for short
 11,000 yit⁶ wan⁴ yit⁶ tshen¹ 一萬一千 OR: wan⁴ yit⁶ 萬一 for short

šip ⁵	lang ²	(or šip ⁵ ki ³)	kai ⁴	nyin ²
十	零	(十幾)	个	人
ten	zero	(ten several)	CLF	person

‘ten or more persons’

lyong ³	šip ⁵	ki ³	sa ²
兩	十	幾	儕
two	ten	several	person

‘more than twenty people’

tshen ¹	lang ²	nyun ²
千	零	銀
1000	zero	dollar

‘some one thousand dollars’

Similarly:

šip ⁵	ki ³	soi ⁴	pak ⁶	ki ³	fa ¹	pen ¹
十	幾	歲	百	幾	花	邊
ten	several	year	100	several	dollar	

‘more than ten years (old)’ ‘more than 100 dollars’

⁴⁶ Similarly, note that the meaning of *yī zhào* 一兆 in Mandarin can be either ‘one million’ in compounds denoting quantities (equivalent to *mega-* in the metric system) or ‘one billion [one million millions]’ (that is, as a cognate of Hakka *yit⁶ tshau⁴*, it does not have exactly the same set of meanings), see also MacIver (p.17).

but:

*ki*³ *šip*⁵ *tšak*⁶ *nyin*²
 幾 十 隻 人
 several ten CLF person
 ‘20-30-40 persons’ (similar to German *mehrere Dutzend* ‘several dozens’)

*ki*³ *pak*⁶ *lyong*¹ *nyun*²
 幾 百 兩 銀
 several dollar tael silver
 ‘several hundred silver taels’⁴⁷

*ki*³ *pak*⁶ *wan*⁴
 幾 百 萬
 several 100 10,000
 ‘several millions’

For numerals in combination with nouns, the aid of classifiers introduced above, such as *tšak*⁶ 隻 and *thyau*² 條, generally has to be invoked (see §2.1.2.). Note:

*ng*³ *ngyet*⁵
 五 月
 five month
 ‘the fifth month of the year’⁴⁸

*ng*³ *tšak*⁶ (OR: *kai*⁴) *ngyet*⁵
 五 隻 (个) 月
 five CLF month
 ‘five months’

*si*⁴ *nyit*⁶
 四 日
 four day
 ‘four days’

⁴⁷ One *lyong*¹ or a ‘tael’ is approximately equivalent to an ounce, in the British Imperial system, or 37.796 grams exactly in the Metric system. Combined with the word for ‘silver’ *nyun*², it acts as a classifier for coins, rather than as a measure of weight, and in this function is usually translated as ‘tael’. Note that we have corrected the transcription of *nyum*² for 銀 in the original text to *nyun*².

⁴⁸ The same word for ‘month’ is spelled sometimes with initial *n*, sometimes with *ng*.

si⁴ tšak⁶ li¹ pai⁴

四 隻 禮 拜

four CLF week
'four weeks'

si⁴ tšak⁶ ngyet⁵

四 隻 月

four CLF month
'four months'

si⁴ nyen²

四 年

four year
'four years'

Contrast the former with *si⁴ soi⁴* 四歲 'four years of age' for people.

sam¹ hau² tš³

三 毫 子

'three *hautse*'

To be distinguished from this as denominations for coins are:

tšak⁶ tan¹ hau²

隻 單 毫

'a ten-cent piece' or 'a single *hautse*'⁴⁹

yit⁶ tšak⁶ sung¹ hau²

一 隻 雙 毫

'a twenty-cent piece' or 'a double *hautse*'

but:

yit⁶ tšak⁶ sen¹ šī²

一 隻 □ □

'one cent'

sam¹ kai⁴ fa¹ pen¹

三 个 花 邊

'three dollars'

⁴⁹ A *hautse* 毫子 is a dime or ten-cent piece, and thus a *sung¹ hau²* 雙毫 (a double *hautse*) is a twenty-cent piece.

*ngai*² *si*⁴ *hyung*¹ *thi*⁴
 我 四 兄 弟
 1SG four brothers
 ‘We are four brothers.’

*ngai*² *he*⁴ *tshit*⁶ *tsi*³ *moi*⁴
 我 係 七 姊妹
 1SG be seven sisters
 ‘We are seven sisters.’⁵⁰

*ngai*² *yu*¹ *lyong*³ *tšak*⁶ (OR: *kai*⁴) *a*¹ *ko*¹
 我 有 兩 隻 (个) 阿哥
 1SG have two CLF elder:brother
 ‘I have two elder brothers.’

With measurements and weights, the numeral classifier is always omitted:

*sam*¹ *tshun*⁴ 三寸 ‘three inches’
*šip*⁵ *ng*³ *lyong*¹ 十五兩 ‘15 ounces’
*si*⁴ *šak*⁵ *kuk*⁶ 四石穀 ‘four loads of rice’⁵¹

In counting, *ngi*⁴ 二 is usually employed for ‘two’, as opposed to *lyong*³ 兩 for the mere mention. *Lyong*³ 兩 is always used for ‘both’, particularly with persons.

<i>lyong</i> ³ <i>sa</i> ² (<i>tu</i> ¹) 兩 儕 (都) two INDEF (all) ‘both’	<i>lyong</i> ³ <i>fu</i> ¹ <i>fu</i> ⁴ 兩 夫 婦 two husband wife ‘both husband and wife’
<i>lyong</i> ³ <i>ts</i> ³ <i>ya</i> ² 兩 子 爺 two son father ‘both father and son’	<i>lyong</i> ³ <i>ts</i> ³ <i>oi</i> ¹ 兩 子 女 two son mother ‘both mother and son’
<i>lyong</i> ³ <i>yong</i> ⁴ (<i>tu</i> ¹) 兩 樣 (都) two kind (all) ‘both kinds, both’	<i>lyong</i> ³ <i>thyau</i> ² <i>ma</i> ¹ 兩 條 馬 two CLF horse ‘both horses’

⁵⁰ Note that the German term used here for ‘sisters’ is *Geschwister* which is used in the Lexicon and the Grammar consistently in this sense; and not with the meaning of ‘siblings’ as in contemporary Standard German.

⁵¹ A *šak*⁵ 石 is equal to 103.1 litres, as a measure of capacity, according to Rey (p. 1428).

For ‘a couple’, that is, ‘two or three’, the Chinese usually say:

<i>sam</i> ¹	<i>lyong</i> ³	<i>tšak</i> ⁶
三	兩	隻
three	two	CLF
‘two or three’		

while for ‘some’, that is, ‘three to five’, they like to use:

<i>sam</i> ¹	<i>sam</i> ¹	<i>ng</i> ³	<i>ng</i> ³
三	三	五	五
three	three	five	five

and for ‘eight to ten’:

<i>šip</i> ⁵	<i>theu</i> ²	<i>pat</i> ⁶	<i>tšak</i> ⁶	(OR: <i>sa</i> ² etc.)
十	頭	八	隻	(儕)
ten	CLF	eight	CLF	

2.4.1.2. The ordinals

The ordinals are formed with preceding *thi*⁴ 第:

<i>thi</i> ⁴	<i>yit</i> ⁶
第	一
ORD	one
‘the first’	

which is often replaced by *theu*² *yit*⁶ 頭一 :⁵²

<i>theu</i> ²	<i>yit</i> ⁶	<i>pu</i> ¹
頭	一	晡
ORD	one	evening
‘on the first evening’		

Alternatively:

<i>theu</i> ²	<i>tšak</i> ⁶	<i>li</i> ¹	<i>pai</i> ⁴
頭	隻	禮	拜
head	CLF	week	
‘last week’			

⁵² The morpheme *theu*² 頭 is a classifier based on the lexeme for ‘head’ (see §2.1.1. on its use as a suffix). It is interesting that it can be used in Hakka both as an ordinal meaning ‘first’, and in a seemingly contradictory way as ‘last’. However, the meanings may perhaps be differentiated structurally, since in the case of ‘last’, *theu*² precedes a classifier, and not a numeral, as in the ordinal expression.

theu² pai³

頭 擺

head time

‘last time’

thi⁴ sam¹ šip⁵ yit⁶

第 三 十 一

ORD three ten one

‘the 31st’

On many occasions, *thi⁴* is left out:

ngi⁴ ngyet⁵

二 月

‘the second month of the year’

Readings from the Bible are expressed as:

Ko¹ lim² to¹ heu⁴ šu¹ (thi⁴) ng³ tšong¹ (thi⁴) ngi⁴ šip⁵ yit⁶ tset⁶

哥 林 多 後 書 (第) 五 章 (第) 二 十 一 節

Corinthians latter book (ORD) five chapter (ORD) twenty-one verse

‘Corinthians, Part 2, chapter 5, verse 21’⁵³

Thus, *thi⁴* may be omitted twice.

kong¹ si⁴ sam¹ šip⁵ nyen²

光 緒 三 十 年

‘in the 30th year of Kwang Hsu’

sam¹ kang¹, si⁴ kang¹

三 更, 四 更

‘the third, fourth night watch’

pat⁶ ngyet⁵ šip⁵ tshit⁶

八 月 十 七

‘the 17th day of the 8th month’

In contrast to the above, *tsho¹* 初 ‘the beginning’, is always prefixed to dates from the first to the tenth of the month.

⁵³ We have corrected the Lepsius transcription here for 書 ‘book’ which was given in the original text as *šu⁴* instead of *šū¹*.

yun⁴ si⁴ ngyet⁵ tsho¹ šip⁵
 閏 四 月 初 十
 intercalary four month beginning ten
 ‘on the 10th day of the 4th intercalary month’

meu¹ meu¹ kai¹ (thi⁴) pat⁶ šip⁵ ng³ hau⁴ (mun² phai²)
 某 某 街 (第) 八 十 五 號 (門 牌)
 such:and:such street (ORD) eighty-five number (street number of house)
 ‘85 such-and-such a street’

2.4.2. Indefinite numerals: see §2.2.6. on indefinite pronouns

2.4.3. Complex numerals

2.4.3.1. Distributives

Distributives are the same as the cardinals and are rendered with the help of *yit⁶* 一, *mui¹* 每 or *kok⁶* 各, combined with a classifier such as *sa²* 儕 or *khen⁴* 件 or *tšak⁶* 隻, all of which are equivalent to ‘each (one)’:

kai⁴ teu¹ a¹ tsyau² yit⁶ (OR: kok⁶, OR mui¹) sa² pin¹ yit⁶ tšak⁶ pyang³ ki²
 个 兜 阿 儕 一 (各, 每) 儕 分 一 隻 餅 佢
 that PL child one (every, each) INDEF give one CLF biscuit 3sg
 ‘Give each of those children a biscuit.’

nya³ teu¹ thet⁶ kan³ mui¹ thyau² šang² tshen¹ kin¹ tšhung¹
 噉 兜 鐵 [筧?] 每 條 成 千 斤 重
 this CLF_{PL} iron:rail each CLF about 1000 catty weight
 ‘Each of these iron rails weighs about 1000 pounds.’⁵⁴

2.4.3.2. Multiplicatives and iteratives

<i>sam¹ ha⁴</i>	三下	‘thrice’
<i>sam¹ tšhung²</i>	三重	<i>Ibid.</i>
<i>sam¹ ku³</i>	三股	<i>Ibid.</i>
(and so on, according to the object)		
<i>sam¹ ha⁴</i>	三下	‘three times’
<i>sam¹ pai³</i>	三擺	<i>Ibid.</i>

⁵⁴ A *kin¹* or ‘catty’ approximates a pound in weight in the British Imperial system and is equivalent to 604.53 grams in the Metric (see Appendix in Lin Yutang’s dictionary, 1972).

<i>sam</i> ¹ (<i>ha</i> ⁴) <i>tshit</i> ⁶	三(下)七	‘three times seven’
<i>to</i> ¹ <i>pai</i> ³	多擺	‘many times’, ‘frequently’
<i>šang</i> ² <i>ha</i> ⁴ <i>tš</i> ¹	成下子	‘sometimes’
<i>šang</i> ² <i>pai</i> ³	成擺	<i>Ibid.</i>

2.4.3.3. Special items

<i>si</i> ⁴ <i>yong</i> ⁴	四樣	‘four kinds’
<i>kok</i> ⁶ (<i>tšhap</i> ⁵) <i>yong</i> ⁴ <i>kai</i> ⁴	各(雜)樣个	‘various (kinds of things)’
<i>ki</i> ³ <i>yong</i> ⁴ <i>kai</i> ⁴	幾樣个	‘several (kinds of things)’
<i>ki</i> ³ <i>ha</i> ⁴ <i>yong</i> ⁴	幾下樣	<i>Ibid.</i>

2.4.3.4. Fractions

<i>yit</i> ⁶ <i>pan</i> ⁴ , <i>pan</i> ⁴ <i>kai</i> ⁴	一半, 半个	‘½’
<i>tšak</i> ⁶ <i>pan</i> ⁴ <i>fa</i> ¹ <i>pen</i> ¹	隻半花邊	‘1 ½ dollars’
<i>sam</i> ¹ <i>kin</i> ¹ <i>pan</i> ⁴	三斤半	‘3 ½ pounds’
<i>sam</i> ¹ <i>fun</i> ⁴ (<i>kai</i> ⁴) <i>yit</i> ⁶	三份(个)一	‘⅓’
<i>pat</i> ⁶ <i>fun</i> ⁴ (<i>kai</i> ⁴) <i>sam</i> ¹	八份(个)三	‘⅜’
<i>si</i> ⁴ <i>ko</i> ⁴ (OR: <i>lang</i> ²) <i>luk</i> ⁶ <i>fun</i> ⁴ <i>ng</i> ³	四過(零)六份五 (without a denomination)	‘4 ^{5/6} ’

2.4.3.5. Some technical expressions

<i>ka</i> ¹ <i>fap</i> ⁶	加法	‘addition’
<i>ka</i> ¹ (<i>thyam</i> ¹)	加(添)	‘to add’
<i>tšhu</i> ² <i>fap</i> ⁶	除法	‘subtraction’
<i>tšhu</i> ²	除	‘to subtract’
<i>šin</i> ⁴ (OR: <i>šin</i> ¹) <i>fap</i> ⁶	乘法	‘multiplication’
<i>šin</i> ⁴ OR: <i>šin</i> ¹	乘	‘to multiply’
<i>fun</i> ¹ <i>fap</i> ⁶	分法	‘division’
<i>fun</i> ¹	分	‘to divide’

The term for ‘diminuend’, ‘multiplicand’ and ‘dividend’ is *nyen*² *š*⁴ 元數 literally, ‘the original number’.

<i>tšhu</i> ² <i>š</i> ⁴	除數	‘subtractor’
<i>šin</i> ¹ (<i>šin</i> ⁴) <i>š</i> ⁴	乘數	‘multiplier’
<i>fun</i> ¹ <i>š</i> ⁴	分數	‘divisor’
<i>fun</i> ⁴ <i>š</i> ⁴	份數	‘fraction’
<i>lang</i> ² <i>š</i> ⁴	零數	<i>Ibid.</i>

<i>fun⁴ tɕ³</i>	份子	‘numerator’
<i>fun⁴ mu¹</i>	份母	‘denominator’
<i>kung¹ mu¹</i>	公母	‘common denominator’

2.5. Circumstantials (or Adverbial phrases) *tshong⁴ ɕ⁴* 狀字

2.5.1. Locative

N.B. Adverbial phrases which answer the question, ‘Where?’ and ‘Whence’ or ‘From where?’ are placed before the verb while those which answer the question ‘whither, where to?’ are placed after the verb.

- (1) As an answer to the question: ‘Where?’.

tshoi¹ nai⁴ li¹?
在奈裡
‘Where?’

or:

nai⁴ thang⁴?
奈 □:
‘Where?’⁵⁵

<i>(tshoi¹) nya³ li¹</i>	(在) 噯 裡	‘here’
<i>nya³ thang⁴</i>	噯 □	<i>Ibid.</i>
<i>(tshoi¹) kai⁴ li¹</i>	(在) 个 裡	‘there’
<i>kai⁴ thang⁴</i>	个 □	<i>Ibid.</i>
<i>nai⁴ li¹ tu¹...</i>	奈裡都	‘everywhere’
<i>thang⁴ thang⁴ tu¹...</i>	□□都	<i>Ibid.</i>
<i>tau⁴ tshu⁴ tu¹...</i>	到處都	<i>Ibid.</i>
<i>mau² nai⁴ li¹</i>	冇奈裡	‘nowhere’
<i>tang³ kau¹</i>	頂高	‘above’
<i>šong⁴ kau¹</i>	上高	<i>Ibid.</i>
<i>men⁴ theu²</i>	面頭	<i>Ibid.</i>
<i>kyok⁶ ha¹</i>	腳下	‘below’
<i>tai³ ha¹</i>	底下	<i>Ibid.</i>
<i>šong⁴ poi⁴</i>	上背	‘up there’
<i>ha¹ poi⁴</i>	下背	‘down there’ ⁵⁶
<i>nui⁴ tu³</i>	內肚	‘within’

⁵⁵ We have supplied the tone diacritic for *thang⁴* which is missing in the original transcription.

⁵⁶ The characters 上 and 下 have two tonally-distinct pronunciations, *šong⁴ ~ šong¹* and *ha⁴ ~ ha¹*.

<i>sim¹ nui⁴</i>	心內	<i>Ibid.</i>
<i>ngoi⁴ men⁴</i>	外面	‘outside’
<i>ti¹ poi⁴</i>	□背	‘inside’
<i>tu³ li¹</i>	肚裡	<i>Ibid.</i>
<i>tshai⁴ nui⁴ (tu³)</i>	在內(肚)	<i>Ibid.</i>
<i>ngoi⁴ poi⁴</i>	外背	‘outside’
<i>tshai⁴ ngoi⁴</i>	在外	<i>Ibid.</i>
<i>(tshoi¹) men⁴ tshen²</i>	(在)面前	‘in front’
<i>poi⁴ heu¹</i>	背後	‘behind’
<i>tset⁶ pen¹</i>	側邊	‘nearby’
<i>tso³ pen¹</i>	左邊	‘left’
<i>tso³ šu³</i>	左手	<i>Ibid.</i>
<i>yu⁴ pen¹</i>	右邊	‘right’
<i>yu⁴ sak⁶</i>	右□	<i>Ibid.</i>

- (2) As an answer to the question: ‘Whence?’, ‘From where?’

yu² (OR: tshoi¹) nai⁴ li¹ loi² ?
 由(在)奈裡來
 ‘From where have you come?’

yu² (OR: tshoi¹) ... loi² ?
 由(在) ... 來
 ‘(I’ve) come from ...’

yu² šong⁴ kau¹ loi²
 由上高來
 ‘from above’

tshoi¹ kai⁴ li¹ loi²
 在个裡來
 ‘from there’

To be noted is the expression:

ngi² hi⁴ nai⁴ li¹ loi² ?
 你 去 奈 裡 來
 2SG go where come
 ‘Where have you been?’, that is, ‘Where did you go to and come back from?’

- (3) As an answer to the question: ‘Where to?’, ‘Whither?’

hi⁴ nai⁴ li¹ ? 去奈裡 ‘Where are (you) going to?’
hi⁴ kai⁴ li¹ 去个裡 ‘(I’m) going over there.’

These are identical to the place adverbials responding to the question, ‘Where?’ except that *tshoi*⁴ 在 is never used.

To be noted is the fact that the relevant adverb is already implicit in the meaning of the verbs *šong*¹ 上, *ha*¹ 下, *lok*⁵ 落, *tšhut*⁶ 出, and thus does not (necessarily) need to be expressed:

<i>šong</i> ¹ <i>then</i> ¹	上天	‘to ascend to Heaven’ ⁵⁷
<i>ha</i> ¹ <i>thi</i> ⁴	下地	‘to descend to Earth’
<i>lok</i> ⁵ <i>wuk</i> ⁶	落屋	‘to go into the house’
<i>tšhut</i> ⁶ <i>yen</i> ³ <i>fong</i> ¹	出遠方	‘to go into the distance’
<i>tšhut</i> ⁶ <i>thai</i> ⁴ <i>hoi</i> ³	出大海	‘to go out on the open sea’
<i>tšhut</i> ⁶ <i>kai</i> ¹	出街	‘to go onto the street’

In contrast:

<i>tšhut</i> ⁶ <i>mun</i> ²	出門	means lit. ‘to go out the door’ but particularly ‘to go out’, ‘to go away (on a trip)’
<i>tšhut</i> ⁶ <i>kam</i> ¹ (<i>fong</i> ²)	出監(房)	‘to be released from gaol’
<i>tšhut</i> ⁶ <i>kan</i> ¹ <i>fong</i> ²	出間房	‘to go out of the room’
<i>tšhut</i> ⁶ <i>fa</i> ¹ <i>yen</i> ²	出花園	‘to go out of the garden’

In order to avoid ambiguity, it is better to use *tšhut*⁶ with the necessary prepositions, apart from stock phrases such as *tšhut*⁶ *mun*² 出門 ‘to go out’ and *tšhut*⁶ *kam*¹ 出監 ‘to be released from gaol’ given above. Hence:

*tshoi*¹ *fa*¹ *yen*² *li*¹ *tšhut*⁶ (*loi*²)
在 花園裡 出 (來)
from garden-in exit (come)
‘to go (or come) out of the garden’

*tšhut*⁶ *hi*⁴ *fa*¹ *yen*²
出 去 花園
exit go garden
‘go out into the garden’

⁵⁷ As noted above, the characters 上 and 下 have two tonally-distinct pronunciations, *šong*⁴ ~ *šong*¹ and *ha*⁴ ~ *ha*¹.

tshoi¹ wuk⁶ li¹ tshut⁶ (loi²)
 在 屋 裡 出 (來)
 from house-in exit (come)
 ‘to come out of the house’

The transitive uses of *tshut⁶* 出 and *lok⁵* 落 are however quite different:

<i>tshut⁶ kuk⁶</i>	出穀	‘to husk the rice’
<i>tshut⁶ fo⁴</i>	出貨	‘to unload goods’
<i>lok⁵ fo⁴</i>	落貨	‘to load goods’
<i>wo² tshut⁶ (tshon⁴)</i>	禾出(串)	‘the rice sprouts ears’
<i>(then¹) lok⁵ šui³</i>	(天)落水	‘Heaven lets the water down’ (i.e. ‘it’s raining’)
<i>tshut⁶ mok⁶ ‘ma²’ theu⁴</i>	出瘡麻痘	‘a rash’, ‘the measles’, ‘smallpox breaks out’ (literally: ‘were made to come out’)

2.5.2. Temporal

(1) As an answer to the question: *ki³ ši²?* 幾時 ‘When?’

N.B. These adverbial phrases are always placed before the verb.

<i>kim¹ (OR: kin¹) ha⁴</i>	今下	‘now’
<i>hyen⁴ ši²</i>	現時	‘at present’
<i>hyen⁴ ha⁴</i>	現下	<i>Ibid.</i>
<i>ši² ši²</i>	時時	‘always’
<i>ši² šong²</i>	時常	<i>Ibid.</i>
<i>thš⁴ tu¹ mau²</i>	自都有	‘never’
<i>kai⁴ ši²</i>	個時	‘at that time (when)’
<i>tong¹ ši²</i>	當時	<i>Ibid.</i>
<i>nai⁴ ši² tu¹</i>	奈時都	‘at any time’
<i>tshyu⁴</i>	就	‘then’, ‘at once’
<i>tšang⁴</i>	正	‘only then’, also ‘just now’
<i>šang² ha⁴ tš¹</i>	成下子	‘now and then’
<i>kyu³ put⁶ kyu³</i>	久不久	‘from time to time’
<i>phin² š⁴</i>	平素	‘usually’
<i>(hau³) to¹ pai³</i>	(好)多擺	‘often’
<i>šau³ (ho²)</i>	少(□)	‘seldom’
<i>tsyong¹ loi²</i>	將來	‘in the future’
<i>tsau³ ši²</i>	早時	‘earlier’

<i>tshen</i> ² <i>š</i> <i>i</i> ²	前時	<i>Ibid.</i>
<i>tšang</i> ⁴ <i>sen</i> ¹	正先	‘just now’
<i>tsau</i> ³	早	‘early’
<i>tšhi</i> ²	遲	‘late’
<i>fut</i> ⁶ <i>yen</i> ² <i>kan</i> ¹	忽然間	‘suddenly’
<i>han</i> ²	還	‘still’
<i>m</i> ¹ <i>tshen</i> ²	唔曾	‘not yet’
<i>mang</i> ² (<i>tshen</i> ²)	𠵼曾	<i>Ibid.</i>

(For reinforcement, the last two may also occur with preposed *han*² 還 ‘still’, ‘yet’.)

<i>ngai</i> ²	<i>nai</i> ⁴	<i>tshen</i> ²	<i>kan</i> ²	<i>yong</i> ⁴	<i>kong</i> ³	<i>ko</i> ⁴ ?
我	奈	曾	咁	樣	講	過
1SG	when	ever	like	this	say	CROSSEVD
‘When did I ever say that?’						

(2) As an answer to the question: *Ki*³ *kyu*³ 幾久? ‘How long?’

N.B. These adverbs or adverbial expressions are placed after the verb, except when there is a *tu*¹ 都 attached.

<i>hau</i> ³ <i>kyu</i> ³	好久	‘very long’
<i>mau</i> ² <i>ki</i> ³ <i>kyu</i> ³	冇幾久	‘not long’

<i>nyap</i> ⁶	<i>ha</i> ⁴	<i>ngan</i> ³	<i>kan</i> ⁴	<i>kyu</i> ³
𠵼	下	眼	𠵼	久
wink	VCL	eye	so	long
‘just a moment’				

*yit*⁶ *š**i*² *kan*¹ (*tš*¹)
一時間子
‘a while’

*šang*² *tyam*³ *tšung*¹ (*kan*⁴ *kyu*³)
成點鐘 (𠵼久)
about an hour (that long)
‘about one hour long’

<i>nyit</i> ⁶ <i>ya</i> ⁴	日夜	‘night and day’
<i>yit</i> ⁶ (OR: <i>šang</i> ²) <i>nyen</i> ² <i>ko</i> ⁴	一(成)年過	‘more than one year’
<i>tau</i> ⁴ <i>tai</i> ³ <i>tu</i> ¹	到底都	‘constantly, all the time’

<i>tau⁴ yun¹ yen³</i>	到永遠	‘eternal’
<i>mau² khyung² mau² tshin⁴</i>	冇窮冇盡	‘without end’
<i>wan⁴ ku³ tshen¹ tshyu¹</i>	萬古千秋	‘for all eternity’, ‘for ever’

(3) As an answer to the question: ‘Since when?’ *ths⁴ ki³ ši²* 自幾時?

N.B. These adverbial expressions, to which a *tu¹* 都 is usually added, are placed in front of the verb, often before the subject as well.

<i>ths⁴ khyu⁴ nyen² yi¹ loi²</i>	自舊年以來	‘since last year’
<i>(ths⁴) tshen² nyen² tau⁴ kim¹</i>	(自) 前年到今	‘since the year before last’
<i>(ths⁴) tsham⁴ pu¹ ya⁴ tau⁴ kim¹</i>	(自) □晡夜到今	‘since last night’
<i>hau³ kyw³ yi¹ loi²</i>	好久以來	‘a long time ago’
<i>ths⁴ Thong² tshau² tau⁴ kim¹</i>	自唐朝到今	‘since the Tang dynasty’
<i>ths⁴ yun¹ yen³ tau⁴ yun¹ yen³</i>	自永遠到永遠	‘from eternity to eternity’

(4) As an answer to the question: ‘Until when?’ *tau⁴ ki³ ši²?* 到幾時?

N.B. These expressions are placed after the verb, except for being occasionally placed before the subject.

<i>(tši⁴) tau⁴ min² (tsau¹) nyit⁶</i>	(至) 到明(朝)日	‘until tomorrow’
<i>(tši⁴) tau⁴ min² nyen²</i>	(至) 到明年	(OR: <i>tshut⁶ nyen²</i> 出年) ‘until next year’
<i>ths⁴ kim¹ ha⁴ tau⁴ yun¹ yen³</i>	自今下到永遠	‘from now on for all eternity’

ngi² teu¹ oi⁴ tau⁴ ngai² fat⁶ ha¹ šin⁴ Šin² pin¹ ngi² teu¹ (tšang⁴...)
 你兜愛到我發下聖神分你兜(正)
 2PL must arrive 1SG send down holy spirit give 2PL (only then)
 ‘You must wait until I have sent the Holy Spirit down to you (and only then...)’

ngai² woi⁴ ta³ ngi² tši⁴ tau⁴ ngi² nyin⁴ tšut⁶
 我噲打你至到你認出
 1SG will beat 2SG until 2SG admit out
 ‘I will beat you until you confess.’

tau⁴ tai³ ngai² tu¹ mau² š⁴ li² hoi¹ ngi²
 到底我都冇事離開你
 to:end 1SG all never⁵⁸ leave 2SG
 ‘I will never leave you.’

⁵⁸ The V-O expression *mau² š⁴* 冇事 has been lexicalized as an adverb meaning ‘never’ in Hakka.

2.5.3. Manner

<i>nyong⁴ pen¹</i>	樣邊	‘How?’
<i>nyong⁴ pen¹ yong⁴ ts¹</i>	樣邊樣子	‘What is it like?’
<i>kan² yong⁴</i>	咁樣	‘Like this’
<i>hau³</i>	好	‘good’
<i>pe³ OR m¹ hau³</i>	鄙, 唔好	‘bad’
<i>fai⁴ (fai⁴)</i>	快 (快)	‘quickly’
<i>man⁴ (man⁴)</i>	慢 (慢)	‘slowly’
<i>syong² se⁴</i>	詳細	‘in detail’, ‘minutely’
<i>tshui² phen⁴</i>	隨便	‘indifferently’, ‘as convenient’

(For the numerous adverbs of this type, which are identical to their corresponding adjectives, please see §2.24 in the Lexicon presented in Part 3.)

The following rule applies to position in the sentence: those adverbs which refer to the circumstances under which an action takes place are mainly found before the verb:

ki² hau³ am⁴ tšang⁴ loi²
 佢 好 暗 正 來
 3SG very late only come
 ‘He only arrived very late.’

ki² theu¹ theu¹ ts¹ tseu³
 佢 偷 偷 子 走
 3SG secretly escape
 ‘He secretly escaped.’

ki² tšau¹ pu¹ tu¹ khi² tau³
 佢 朝 晡 都 祈 禱
 3SG morning evening all pray
 ‘He prays mornings and evenings.’

In contrast, those adverbs which indicate manner of the action are frequently found after the verb (and object), particularly in the case of emphasis or intensification:

ki² thoi⁴ kai⁴ tšak⁶ nyin² m¹ hau³
 佢 待 个 隻 人 唔 好
 3SG treat that CLF person NEG good
 ‘He treats that person badly.’

ngai² ten³ li¹ hau³ kyu³
 我 等 哩 好 久
 1SG wait PERF very long
 ‘I waited for a long time.’

ki² lyong³ sa² syong¹ tsang¹ hau³ ths¹ tshat⁶
 佢 兩 儕 相 爭 好 粗 □
 3SG two INDEF mutually argue very fierce
 ‘Those two are arguing violently.’⁵⁹

ki² ta³ ki² hau³ tshung¹
 佢 打 佢 好 重
 3SG beat 3SG very heavy
 ‘He hit him very hard.’

ki² sya³ s⁴ hau³ man⁴
 佢 寫 字 好 慢
 3SG write character very slow
 ‘He writes very slowly.’
 (In contrast: *man⁴ man⁴ sya³* 慢慢寫 ‘Write slowly!’)

2.6. Prepositions *kai⁴ s⁴* 介字

Prepositions are in fact generally postpositions, being placed after the head noun. If they appear in questions with ‘Where?’, ‘From where?’, and ‘When?’, the general place (and time) marker *tshoi¹* 在, which always precedes the head noun, is frequently inserted, though never with the question ‘Whither?’ or ‘Where to?’:

<i>(tshoi¹) tsok⁶ song⁴</i> (OR: <i>tsok⁶ hong⁴</i>)	(在) 桌上	‘on the table’
<i>(tshoi¹) then¹ tang³</i>	(在) 天頂	‘in Heaven (above)’
<i>(tshoi¹) tshui⁴ kai⁴ hat⁶ ha¹</i>	(在) 罪个轄下	‘under the domination of sin’
<i>(tshoi¹) wuk⁶ poi⁴</i>	(在) 屋背	‘behind the house’
<i>(tshoi¹) ho² pen¹</i>	(在) 河邊	‘at the river’
<i>(tshoi¹) fong² tu³ li¹</i>	(在) 房肚裡	‘inside the room’
<i>(tshai⁴) mun² ngoi⁴</i>	(在) 門外	‘outside the door’ ⁶⁰

⁵⁹ We have corrected the Lepsius transcription of *lyong²* here for 兩 ‘two’ which was given in the original text, instead of *lyong³*.

⁶⁰ The lexeme *tshoi¹* is written as 啍 in the *First Book of Reading*, while the character 在 is used represent its literary reading of *tshai⁴*, see Part 5. We used the same character for both readings.

- (*tshoi*¹) *then*¹ *šong*¹ *ha*¹ *loi*² *thi*⁴ *ha*¹ (在) 天上下來地下 ‘to come down to earth from Heaven (above)’
 (*tshoi*¹) *thi*⁴ *ha*¹ *šong*¹ *then*¹ (在) 地下上天 ‘to ascend to Heaven from the earth below’⁶¹
 (*tshoi*¹) *Min*² *tšhau*² *ši*² (在) 明朝時 ‘at the time of the Ming dynasty’

As an exception to the rule, *tshoi*¹ 在 ‘at’ can be used with the question ‘Whither?’ or ‘Where to?’ with the verbs ‘to lie’, ‘to put’, ‘to place’ and ‘to write’:

- tshoi*¹ *kyok*⁶ *ha*¹ *fong*⁴ *kin*³ 在腳下放緊 ‘to put it down below’
*tshoi*¹ *nga*³ *poi*⁴ *tang*³ *fong*⁴ *kin*³ 在瓦背頂放緊 ‘to put it up on the roof’⁶²
*tshoi*¹ *tang*³ *kau*¹ *sya*³ *kin*³ 在頂高寫緊 ‘to write it at the top’

Since many prepositions are really verbs in Chinese, for example, *yung*⁴ 用 ‘with’ (‘to use’), *tsya*⁴ 借 ‘through’ (‘to loan’), *thok*⁶ 托 ‘in the name of’ (‘to hand over’), *pin*¹ 分 ‘by’ (‘to give’, ‘to let’), *thoi*⁴ 替 ‘instead’ (‘to stand in place of’), they can therefore be treated more or less as verbs: *loi*² 來 ‘come’ can be readily inserted before the main verb in the sentence or else the verb can be given in the perfect form:

*Šong*⁴ *ti*⁴ *yung*⁴ (*li*¹) *kya*¹ *šot*⁶ *wa*⁴ *loi*² *tshau*⁴ *then*¹ *thi*⁴
 上帝用(哩) 喙說話來造天地
 God use (PERF) 3POSS speaking come create heaven earth
 ‘God created the world with his word.’

*Šong*⁴ *ti*⁴ *tsya*⁴ (*li*¹) *kya*¹ *lai*⁴ *tš*³ *loi*² *kyu*⁴ *ši*⁴ *kan*¹ *nyin*²
 上帝借(哩) 喙孺子來救世間人
 God borrow (PERF) 3POSS son come save world people
 ‘God saved the world through his son.’

*ngai*² *thok*⁶ *ng*¹ *pa*⁴ (*kai*⁴ *myang*²) *tso*⁴ *kai*⁴ *š*⁴
 我托唯阿爸(个名) 做个事
 1SG hand:over 1POSS father (NOM name) do REL matter
 ‘the works which I do in the name of my father’

⁶¹ We have corrected the Lepsius transcription of *thon*¹ here to *then*¹ for the character 天 ‘Heaven’, incorrectly given in the original text.

⁶² We have corrected the romanization of *tan*³ given in the original text, which is probably a mistake for *tang*³.

*ki*² *pin*¹ *ka*³ *tšin*⁴ (*loi*²) *yen*¹ *wong*³
 佢 分 假 證 (來) 冤 枉
 3SG give_{PASS} false evidence (come) unjustly:treat
 ‘He was unjustly treated by false witnesses.’

*Ya*² *š*¹ *thoi*⁴ *tshui*⁴ *nyin*² *loi*² *ša*³ *myang*⁴
 耶 穌 替 罪 人 來 捨 命
 Jesus stand:for sinner come sacrifice life
 ‘Jesus gave up his life for sinners.’

2.7. Conjunctions *len*² *š*⁴ 連字

With respect to these, the following should be particularly noted:

- (1) The expressions corresponding to German *nachdem* ‘after’, *bevor* ‘before’, and *als* ‘when’, namely *yi*¹ *heu*⁴ 以後, *yi*¹ *sen*¹ 以先, and *kai*⁴ *ši*² 個時 (*tši*¹ *ši*² 之時 or *tong*¹ *ši*² 當時), are placed at the end of the clause:

*ki*² *tseu*³ *hoi*¹ *yi*¹ *heu*⁴
 佢 走 開 以後
 3SG go COMP after
 ‘after he went away’

*ngi*² *m*¹ *tshen*² *kong*³ *yi*¹ *sen*¹, *ngai*² *kin*³ *tu*¹ *ti*¹
 你 唔 曾 講 以先 我 緊 都 知
 2SG NEG yet say before 1SG already know
 ‘Even before you said it, I already knew.’

*ki*² *šu*⁴ *khu*³ *kai*⁴ *ši*²
 佢 受 苦 個 時
 3SG suffer pain REL time
 ‘when he suffered’

*ki*² *kong*³ *hoi*¹ *nya*³ *kai*⁴ *yi*¹ *heu*⁴, *tshyu*⁴ *thon*¹ *hi*⁴
 佢 講 開 噉 個 以後 就 斷 氣
 3SG say COMP this CLF after then expire
 ‘After he said that, he gave up the ghost.’

In lively discussion, however, the expressions for ‘when’ and ‘after’ tend to be omitted, and just the verb of the preceding clause is repeated, followed by *tshyu*⁴ 就; for example, the sentence above about the death of Jesus is better as:

Ya² ʃ¹ wa⁴..., *kong³ ha⁴ hoi¹ tshyu⁴ thon¹ hi⁴*;
 耶穌話 講 下 開 就 斷氣
 3SG say speak VCL COMP then expire
 ‘Jesus said ... and when he’d finished saying that, he gave up the ghost.’

OR:

ki² tshyu⁴ ko⁴ ho²; *yit⁶ ko⁴ hoi¹ tshyu⁴ ngi⁴ tau³ yu¹ tshet⁵*
 佢 就 過 河 一 過 開 就 遇 倒 有 賊
 3SG then cross river once cross COMP then meet ACH have robber
 ‘He had barely crossed the river, when he met robbers.’

Kong³ ha⁴ hoi¹ tshyu⁴ tseu³
 講 下 開 就 走
 speak VCL COMP then go
 ‘As soon as he’d said that, he went away.’

(2) German *wenn* ‘if’ expressing the conditional is *yok⁵ ʃ³* 若使 (or *ʃet⁶ ʃ³* 設使); however the condition is more frequently expressed in Chinese by simply inserting the auxiliary verb *he⁴* 係 ‘be’. This is very commonly reinforced by the use of *loi² kong³* 來講 ‘come speak_{COND}’ or even *hi⁴ li¹* 去哩 ‘go PERF’ at the end of the clause. Sometimes, this expression used on its own at the end of a clause can indicate the conditional:

yok⁵ ʃ³ (OR: *ʃet⁶ ʃ³*) *ki² m¹ he⁴ yu² ʃong⁴ ti⁴ loi²*,
 若使 (設使) 佢 唔 係 由 上帝 來
 if 3SG NEG be_{COND} from God come
ki² tshyu⁴ tso⁴ m¹ loi²
 佢 就 做 唔 來
 3SG then do NEG come
 ‘If he weren’t from God, then he wouldn’t be able to do it.’

ngi² (he⁴) m¹ hen³ loi² kon³, ngai² tshyu⁴ kam¹ ngi²
 你 (係) 唔 肯 來 講 我 就 監 你
 2SG (be_{COND}) NEG willing come speak_{COND} 1SG then force 2SG
 ‘If you’re not willing to come, I’ll force you to.’

ngai² (he⁴) m¹tshen² wa⁴ ki²teu¹ ti¹ loi² kong³, ki² tshyu⁴ mau² tshui⁴
 我 (係) 唔 曾 話 佢 兜 知 來 講 佢 就 冇 罪
 1SG (be_{COND}) NEG_{yet} say 3PL know come speak 3SG then NEG_{have} sin
 ‘If I hadn’t told them about it, they wouldn’t have had any sins.’

Conjunctions may be omitted in lively conversation:

ngi² m¹ wa⁴ ngai² ti¹, ngai² tshyu⁴ ta³ ngi²
 你 唔 話 我 知 我 就 打 你
 2SG NEG say 1SG know 1SG then beat 2SG
 ‘If you don’t tell me, I’ll hit you.’

ngi² pin¹ ngai², ngai² tshyu⁴ fon¹ hi³; ngi² m¹ pin¹ ngai², ngai² tu¹ m¹ seu²
 你 分 我 我 就 歡 喜 你 唔 分 我 我 都 唔 愁
 2SG give 1SG 1SG then happy 2SG NEG give 1SG 1SG all NEG sad
 ‘If you give it to me, I’ll be happy; if you don’t, I won’t be sad.’

ngi² m¹ tshuk⁶ fuk⁶ ngai², ngai² tshyu⁴ m¹ fong⁴ ngi²
 你 唔 祝 福 我 我 就 唔 放 你
 2SG NEG bless 1SG 1SG then NEG release 2SG
 ‘I won’t let you go unless you bless me.’

(3) The conjunction *sui¹ yen²* 雖然 ‘although’ can be appropriately placed straight after the subject instead of at the beginning of the sentence. Occasionally *yin¹ wui⁴* 因為 ‘because’ can as well, at least when both clauses have the same subject:

kai⁴ tšak⁶ nyin² sui¹ yen² mau² tshui⁴, ki² teu¹ tu¹ hoi⁴ ki²
 个 隻 人 雖 然 冇 罪 佢 兜 都 害 佢
 that CLF person although NEG crime 3PL all harm 3SG
 ‘Although that person was innocent, they nonetheless persecuted him.’

ngai² sui¹ yen² wa⁴ ngi² teu¹ ti¹, ngi² teu¹ tu¹ m¹ sin⁴
 我 雖 然 話 你 兜 知 你 兜 都 唔 信
 1SG although say 2PL know 2PL all NEG believe
 ‘Although I’ve told you about it, you still don’t believe it.’

ngi² yin¹ wui⁴ hang² ok⁶ tshyu⁴ koi¹ ta³
 你 因 為 行 惡 就 該 打
 2SG because act:wickedly then should beat
 ‘Because you’re acting wickedly, you deserve to be beaten.’

(4) The German (complementizer) *daß* ‘that’ is not expressed in Chinese.

(5) German *wie ... , so ...* ‘as ... , so ...’ is expressed by two occurrences of *kan² yong⁴* 咁樣 ‘like this, so’:

ki² tsau³ ši² he⁴ kan² (yong⁴), tau⁴ kim¹ nyit⁶ ya¹ he⁴ kan² (yong⁴)
 佢 早 時 係 咁 (樣) 到 今 日 也 係 咁 (樣)
 3SG formerly be like:this arrive today also be like:this
 ‘As he used to be, so he still is.’ (that is, ‘He is just like he used to be.’)

German *so ... , so ...* ‘as ... , so ...’ is expressed by two occurrences of *kan⁴* 唻:⁶³

ngi² tseu³ kan⁴ yen³, ya¹ oi⁴ tšon³ kan⁴ yen³
 你 走 唻 遠 也 愛 轉 唻 遠
 2SG go so far also must return so far
 ‘As far as you go, so far must you return.’ (‘The distance you go is the distance you have to come back.’)

ngi² lyang¹ kan⁴ to¹ pai³ en¹, ya¹ oi⁴ to¹ tshya⁴ kan⁴ to¹ pai³
 你 領 唻 多 擺 恩 也 愛 多 謝 唻 多 擺
 2SG receive so many time grace also must thank so many time
 ‘As often as you receive grace, so often must you thank.’

German *entweder ... oder* ‘either ... or’ is rendered by *fet⁵ (tša³) ... fet⁵ (tša³)* 或者 ... 或者:

ngi² fet⁵ tša³ oi⁴ thang⁴ wa⁴, fet⁵ tša³ oi⁴ šu⁴ tsit⁶ fat⁵
 你 或者 愛 聽 話 或者 愛 受 責 罰
 2SG EITHER must obey OR must receive punishment
 ‘Either you obey or you’ll be punished.’

ki² fet⁵ thai⁴ fet⁵ se⁴, fet⁵ fu⁴ fet⁵ phin²
 佢 或 大 或 細 或 富 或 貧
 3SG EITHER big OR small EITHER rich OR poor
 ‘He is either tall or short, rich or poor.’

German *sobald ... so* ‘as soon as ... (then)’ is rendered by *yit⁶ ... , tshyu⁴ 一 ... , 就:*

⁶³ See note 34 above on *kan²* 咁 and *kan⁴* 唻. As a rule ‘like this’ is *kan² yong⁴* 咁樣, but ‘so’ followed by an adjective is *kan⁴* 唻. The translation of the two Hakka constructions remains the same in English: ‘as ... , so ...’.

ngi² teu¹ yit⁶ khon⁴ tau³ ngai² loi², tshyu⁴ oi⁴ hong⁴ šin¹
 你 兜 一 看 倒 我 來 就 愛 □ 身
 2PL once see ACH 1SG come then must rise body
 ‘As soon as you see me coming, you should stand up.’

Auch wenn, selbst wenn and *sogar wenn* ‘even if’ are *tshyu⁴ he⁴* 就係 or *tshyu⁴ tsok⁶ son⁴* 就作算 ‘even assuming that’:

tshyu⁴ tsok⁶ son⁴ ngai² m¹ tshen² thit⁵ š⁴ wa⁴ ngi² ti¹,
 就 作 算 我 唔 曾 特 事 話 你 知
 assuming 1SG NEG_{yet} specially say 2SG know

ngi² tu¹ m¹ tšhok⁵ kan² yong⁴ tso⁴
 你 都 唔 著 咁 樣 做
 2SG all NEG right like: this do
 ‘Even if I hadn’t made a point of telling you, you nonetheless shouldn’t have done it.’

The simple *selbst* or *sogar* ‘even’ is rendered by *len²... tu¹* 連... 都:

ngi² m¹ hau³ tshyung² ki² he⁴ syau³ š⁴,
 你 唔 好 從 佢 係 小 事
 2SG NEG IMP follow 3SG be small matter

len² kya¹ myang²ngi² tu¹ m¹ hau³ ham⁴
 連 喺 名 你 都 唔 好 喊
 even 3POSS name 2SG all NEG IMP call
 ‘Not only mustn’t you follow him, you shouldn’t even say his name out loud.’

Geschweige denn ‘let alone, never mind’ or *wie vielmehr* ‘even more so’, ‘how much more’ are *mok⁵ wa⁴* 莫話, *mok⁵ kong³* 莫講 or *ho² khong³* 何況:

ngi² m¹ tshen² pong¹ ngai² tu¹ keu⁴ m¹ tšhok⁵,
 你 唔 曾 幫 我 都 夠 唔 著
 2SG NEG_{yet} help 1SG all enough NEG right

mok⁵ wa⁴ ngi² han² pong¹ kai⁴ teu¹ šu² thit⁵
 莫 話 你 還 幫 个 兜 仇 敵
 NOT:MENTION 2SG still help that CLF_{PL} enemy
 ‘It was certainly wrong of you not to support me, let alone that you helped the enemy.’

len² then¹ tshai¹ tshoi¹ Šong⁴ ti⁴ kai⁴ men⁴ tshen² tu¹ m¹ tshin¹ ket⁶,
 連 天 差 在 上 帝 个 面 前 都 唔 清 潔
 even angel at God NOM front all NEG clean

ho² khong³ ngai² teu¹ tshui⁴ nyin²
 何 況 我 兜 罪 人
 EVEN:MORE:SO 1PL sinner

‘Even the angels are not pure in God’s eye, even more so us sinners.’

2.8. Verbs *sang¹ ɿ⁴* 生字 or *fat⁵ ɿ⁴* 活字 or *thung⁴ ɿ⁴* 動字

There are no conjugations. Nonetheless, certain postverbal particles such as *tau³* 倒, *li¹* 哩, *hoi¹* 開, *ko⁴* 過, *kin³* 緊 offer the possibility of forming different types of verb complexes. In addition to these, we find the usage of various auxiliary verbs such as *hau³* 好, *oi⁴* 愛, *woi⁴* 噲, *hyau³* 曉, *tet⁶* 得 which, apart from *tet⁶* 得, have to be placed in front of the verb⁶⁴.

For the expression of the present, past and future, a general description follows:

2.8.1. Present

The present is expressed by the unmodified verb, which is actually always in the infinitive, unless this form is reinforced by *kin³* 緊:⁶⁵

ki² sya³ sin⁴
 佢 寫 信
 3SG write letter

‘He writes.’; ‘He is writing letters.’

⁶⁴ Note that the original German term *nachgestellte Hilfsörter* or ‘postposed auxiliaries’ has been changed to ‘postverbal particles’ for the sake of clarity, that is to avoid confusion with the term ‘auxiliary verb’ used in §2.8.3. and §2.8.7. The expression ‘postverbal particle’ is thus used as a generic term to refer to different kinds of aspect markers whose specific glosses include: ACH achievement for *tau³* 倒; PERF perfective for *li¹* 哩; COMP completion for *hoi¹* 開; DUR durative for *kin³* 緊. Some of these aspect markers may also occur in potential constructions after *tet⁶* 得 ‘able’ and after negative markers, as described in §2.8.9. We keep the same gloss for both these uses. Other postverbal particles, described in §2.8.5. below, include directionals and completives.

⁶⁵ Basel Mission material uses both 緊 and 竟 for *kin³*, depending on the texts. Meixian or standard Hakka does not use *kin³* to code duration, but rather *ten³* 等, whereas the Xinfeng, Dongguan and Dabu dialects do (see He 1993); not to mention the Sin-on variety of Hakka spoken in Borneo (Mercer 1930). Note that 嚟 *gan²* is a progressive aspect marker in Hong Kong Cantonese, see Cheung (1972), also Chappell (1992), and possibly a cognate to this marker in Hakka.

*ngai*² *ten*³ (*kin*³) *ngi*²
 我 等 (緊) 你
 1sg wait (DUR) 2sg
 ‘I’m waiting for you.’

*ki*² *šoi*⁴ *kin*³
 佢 睡 緊
 3sg sleep DUR
 ‘He sleeps.’, ‘He is sleeping.’

The particle *kin*³ 緊 is especially used for indicating duration:

*khi*¹ *kin*³ 企緊 ‘to stand’, ‘to be standing’
*min*² *kin*³ 眠緊 ‘to lie’, ‘to be lying’

It is also used sometimes for duration in the past, but only with the onset of another action, and thus is quite similar in use to the English present participle:

*ki*² *hang*² *kin*³ *lu*⁴ *tong*¹ *ši*², *yu*¹ *nyin*² *tseu*³ *tai*³ *loi*²
 佢 行 緊 路 當時 有 人 走 倒 來
 3SG walk DUR road when there:be person walk ACH come
 ‘When he was walking on the road, there came a man.’⁶⁶

*šit*⁵ *kin*³ *fan*⁴ *kai*⁴ *šit*²
 食 緊 飯 個 時
 eat DUR meal REL time
 ‘while we were eating’

*ngai*² *tshoi*¹ *nya*¹ *mun*² *pen*¹ *khi*¹ *kin*³, *kin*³ *phok*⁶ *nya*¹ *mun*²
 我 在 噉 門 邊 企 緊 緊 拍 噉 門
 1SG at 2POSS door:side stand DUR ITER strike 2POSS door
 ‘I’m standing in front of your door and I keep on knocking on it.’⁶⁷

⁶⁶ While the use of the achievement marker *tao*³ 倒 between the verb and the venitive or andative directionals is not commented upon in this Grammar, it is nonetheless documented for other dialects (see Lamarre 2002c, and below in §3.7.1 on locative sentences for a similar example). The translation of this example into English is the original one given in the Basel grammar, and sounds a little stilted by contemporary standards.

⁶⁷ This example shows another use of *kin*³ 緊 in preverbal position as a marker of iterative aspect, a use, however, which is not discussed in the Grammar.

*tsho*¹ *kin*³ *tšang*⁴
 坐 緊 正
 sit DUR and:only:then
 ‘Sit for a while first (before you ...)’⁶⁸

2.8.2. Past

The past is coded with the help of *tau*³ 倒, *hoi*¹ 開, *li*¹ 哩, and *ko*⁴ 過.
 The particle *tau*³ 倒 usually codes not only the past of an action, but also that its goal has been reached and completed:

<i>tshim</i> ² 尋 ‘to search’	<i>tshim</i> ² <i>tau</i> ³ 尋倒 ‘found’
<i>khon</i> ⁴ 看 ‘to see, to check on something’	<i>khon</i> ⁴ <i>tau</i> ³ 看倒 ‘seen’
<i>thang</i> ⁴ 聽 ‘to listen’	<i>thang</i> ⁴ <i>tau</i> ³ 聽倒 ‘heard’
<i>tso</i> ⁴ (<i>kin</i> ³) 做 (緊) do (DUR) ‘to be making something’	<i>tso</i> ⁴ (<i>tau</i> ³) 做 (倒) do (ACH) ‘finished, done’
<i>ki</i> ² <i>mai</i> ¹ <i>tau</i> ³ <i>haw</i> ³ <i>to</i> ¹ 佢 買 倒 好 多 3SG buy ACH INTS much ‘He has bought a lot.’	
<i>ham</i> ⁴ <i>tau</i> ³ <i>ki</i> ² 喊 倒 佢 call ACH 3SG ‘to have called someone over (successfully)’	

⁶⁸ Although the use of sentence-final 正 *tšang*⁴ is not a common feature of Hakka, it does occur in certain other dialects. Other examples can be seen in this Grammar, for instance, in §3.7.2. Lamarre (2002b) argues that this use develops from those of adverb and clause linker. Hakka *tšang*⁴ corresponds to Mandarin 才 *cái* and 再 *zài*, as in §2.8.2 just below. Several other examples can also be found in §27 ‘Travelling’, a section at the end of the Lexicon in Part 3 which includes dialogues.

šit⁵ nya³ tsung¹ yok⁵ šit⁵ tau³ hau³
 食 噤 中 藥 食 倒 好
 eat this Chinese:medicine eat ACH_{CMPL} well
 ‘to be cured through taking this medicine’⁶⁹

Contrast this with:

ngai² thang⁴ m¹ tau³
 我 聽 唔 倒
 1SG listen NEG ACH
 ‘I don’t understand it’ (about which, more later)⁷⁰

The particle *hoi¹* 開 is sometimes a straightforward marker of the perfect, but sometimes explicitly expresses that an action is over, often with the notion of something being used up or finished, or that it is expected to be during the course of the action.⁷¹

šit⁵ hoi¹ 食開 ‘to have eaten, to be finished with eating’

⁶⁹ This use of *tau³* 倒 is in fact the complementizer usage, equivalent to the Mandarin extent marker 得 *de*, where it introduces the result state of an action (‘be well’ in this example) and not the aspectual one of a completed achievement, although they are closely related. For this reason, we gloss it as ACH_{CMPL}. See Lamarre (2001b) for a pandialectal study of the complementizer construction in Sinitic languages from an historical point of view. The fact that they occur in different construction types can be seen in examples with negated complement clauses such as *tso⁴ tau³ m¹ hau³* 做倒唔好 in §2.8.9., where the negative marker follows *tau³*.

⁷⁰ This comment might refer to at least two sections below, one on auxiliary verbs in §2.8.7. and the other on negation in §2.8.9. In fact, §2.8.7. contains the positive form of this verb complex: *ngai² thang⁴ tet⁶ tau³* 我聽得倒 ‘I can understand it’.

⁷¹ The particle *hoi¹* 開 is not documented as a completive aspect marker in standard Meixian Hakka, which uses 撇 [het] or [phet] with a similar meaning. The cognate particle is found in Cantonese but with a quite different meaning as a durative (see Cheung 1972, Chappell 1992). In Mercer’s textbook, the same function is described for it as in the Basel Mission material. Although *tau³* 倒 and *hoi¹* 開 both express the completion of the action, there are semantic constraints on the verbs co-occurring with these aspect markers: the former expresses achievement and most of the time combines with verbs expressing positive actions which produce a result, while the latter is usually linked with the patient being exhaustively used up, and often combines with verbs that have a negative connotation. This pattern is widespread in many southern Sinitic languages; see Zhang Shuangqing (1996) and Wu Yunji (1999) for further descriptions of this kind of phenomenon in other dialects. The particle *li¹* 哩 is semantically neutral and may follow *hoi¹* and *tau³*. In contrast, Meixian Hakka makes use of *e* as the general perfective (Yuan 1989: 174).

*oi*⁴ *šit*⁵ *hoi*¹ *ki*²
 愛 食 開 佢
 must eat COMP 3SG
 ‘Eat it all up!’

*š*³ *hoi*¹ *ki*³ *to*¹ *tshen*²?
 使 開 幾 多 錢
 spend COMP how much money
 ‘How much money have you spent?’

*pai*⁴ *hoi*¹ *Šong*⁴ *ti*⁴
 拜 開 上 帝
 pray COMP God
 ‘after worship’

*hang*² *hoi*¹ (or *khoi*¹)
 行 開
 walk COMP
 ‘Get out of the way!’

*kyam*³ *hoi*¹ *ki*²
 撿 開 佢
 put COMP 3SG
 ‘Put it away!’

*tshim*² *hoi*¹ *hau*³ *kyu*³ *tšang*⁴ *tshim*² *tau*³ *li*¹
 尋 開 好 久 正 尋 倒 哩
 search COMP very long only search ACH PERF
 ‘Only after a long search, did I find it.’

The particle *li*¹ 哩 serves to code the simple perfect:

*šit*⁵ *li*¹
 食 哩
 eat PERF
 ‘to have eaten’

*hi*⁴ *li*¹
 去 哩
 go PERF
 ‘to have gone’

*ki*² *ham*⁴ *li*¹ *ki*²
 佢 喊 哩 佢
 3SG call PERF 3SG
 ‘He has called out to him.’

*ngai*² *tu*¹ *wa*⁴ *li*¹ *ngi*²
 我 都 話 哩 你
 1SG all say PERF 2SG
 ‘I have told you all about it.’

Often it is merely an ending without an actual meaning:

*mai*¹ *tau*³ *li*¹
 買 倒 哩
 buy ACH PERF
 ‘I’ve bought it.’

*ham*⁴ *tau*³ *li*¹ *ki*²
 喊 倒 哩 佢
 cry:out ACH PERF 3SG
 ‘He’s been called.’

*tseu*³ *hoi*¹ *li*¹
 走 開 哩
 go COMP PERF
 ‘He’s gone away.’

*ngai*² *thang*⁴ *ko*⁴ *li*¹
 我 聽 過 哩
 1SG listen CROSS_{EVD} PERF
 ‘I’ve heard about it.’

The particle *ko*⁴ 過 ‘across’ indicates that an action has occurred at least once in the past up until the present or before another reference time. It is quite similar to the English perfect *Have you been there?*:⁷²

⁷² See Chappell (2001c) who analyzes *guò* 過 as an inferential evidential marker in Sinitic languages, and discusses the semantic connection between its various uses of completive phase marker, evidential, repetitive marker in imperatives, and marker of partial affect with certain telic verbs. See also Chen Yanhe (2002) for a study of the repetitive use of *ko*⁴ in Hakka.

ngi² tau⁴ ko⁴ sen³ šang² m¹ tshen²?
 你 到 過 省 城 唔 曾
 2SG arrive CROSSEVD province town NEG_{yet}
 ‘Have you ever been to Canton?’

ngai² šit⁵ ko⁴
 我 食 過
 1SG eat CROSSEVD
 ‘I’ve eaten it once already.’

ngai² ths⁴ tu¹ m¹ tshen² thang⁴ ko⁴ kan² yong⁴ kai⁴ š⁴
 我 自 都 唔 曾 聽 過 咁 樣 個 事
 1SG from all NEG ever hear CROSSEVD such:kind REL matter
 ‘I’ve never heard of such a thing.’

Related to this are turns of phrase such as the following:

nya³ khen⁴ š⁴ oi⁴ tšim¹ tšok⁶ ko⁴ tšan⁴ kho³ yi¹
 噤 件 事 愛 斟 酌 過 正 可 以
 this CLF matter must discuss over only:then may:do
 ‘This matter has to be first discussed; you can’t do it any other way.’

ko⁴ 過 is further used for coding a repetition or replacement ‘once more’, ‘again’:

won⁴ ko⁴ se³ men⁴ šui³
 換 過 洗 面 水
 change over_{REP} wash face water
 ‘Change the water for washing.’

sya³ ko⁴ ha⁴
 寫 過 下
 write over_{REP} VCL
 ‘Write it again.’

Finally, it also codes ability to make a transition, or a justification:

tui⁴ tet⁶ nyin² ko⁴
 對 得 人 過
 face ABLE person over
 ‘able to face (up to) others’

*ma*⁴ *tu*¹ *ma*⁴ *tet*⁶ *ko*⁴
 罵 都 罵 得 過
 scold all scold ABLE over
 ‘he really deserves a scolding’

*kyau*⁴ *tu*¹ *kyau*⁴ *tet*⁶ *ko*⁴
 噉 都 噉 得 過
 bewail all bewail ABLE over
 ‘it is lamentable’

2.8.3. Future

The future is coded by the auxiliary verb *woi*⁴ 噉 ‘will’⁷³:

*ngai*² *woi*⁴ *loi*²
 我 噉 來
 1SG will come
 ‘I will come.’

This is to be distinguished in use from *woi*⁴ 噉 ‘can’:

*ngi*² *kan*⁴ *woi*⁴ *than*² *khim*²
 你 噉 噉 彈 琴
 2SG so can play lute
 ‘You can play the lute so well.’

Contrast this with *šang*² 成 or *šang*² *tso*⁴ 成做 which corresponds to the German *zu etwas werden* ‘to become something’.

*ngi*² *teu*¹ *oi*⁴ *šang*² (*tso*⁴) *šin*⁴ *ket*⁶ *kai*⁴
 你 兜 愛 成 (做) 聖 潔 个
 2PL must become (do) holy NOM
 ‘You ought to become devout.’

⁷³ In this case we retained the character used for *woi*⁴ in the Basel Mission material, 噉, while the character 會 is used for the word ‘association’, and pronounced *fui*⁴ (as in *šin*⁴ *fui*⁴ 聖會 ‘the church’). In general, the use of the radical ‘mouth’ 口 on the left of a character denotes a colloquial pronunciation, as opposed to a literary form (discussed in Part 5, §2). See Alleton (1984) to compare the use of modal verbs as future markers in Mandarin.

<i>ki</i> ²	<i>m</i> ¹	<i>šan</i> ²	<i>mak</i> ⁶	<i>kai</i> ¹
佢	唔	成	乜	个
3SG	NEG	become	what	

‘Nothing has become of him.’

2.8.4. Imperative

The imperative is formed by the bare verb:

<i>sya</i> ³	寫!	‘Write!’
-------------------------	----	----------

or by *hau*³ 好 or *oi*⁴ 愛 ‘should’, ‘must’:

<i>hau</i> ³ <i>loi</i> ²	好來	‘Come!’
<i>oi</i> ⁴ <i>tso</i> ⁴	愛做	‘Do it!’ ‘You have to do it!’, ‘You should do it!’

N.B. *hau*³ *šit*⁵ 好食 can mean ‘Eat it!’ or ‘It’s tasty’; *hau*³ *tso*⁴ 好做 ‘Do it!’ or ‘It’s easy to do’. The difference between the forms is roughly as follows: *hi*⁴ 去 ‘Go!’ is a straightforward command or order while *hau*³ 好 and *oi*⁴ 愛 express the request in a more specific but milder manner, depending on the situation: *hau*³ *hi*⁴ 好去 means roughly ‘You should go!’, and *oi*⁴ *hi*⁴ 愛去 ‘You must go!’; *oi*⁴ *hi*⁴ 愛去 can also mean: ‘I must go’ or ‘We must go’ as well as ‘We want to go’; ‘Let us go’.

With the imperative, *ha*⁴ 下 is frequently used as a suffix (with or without *tš*¹ 子, in *Tšong*² *lok*⁵ 長樂 : *li*¹) and can usually be rendered by ‘once’, ‘just’:⁷⁴

<i>khon</i> ⁴	<i>ha</i> ⁴	<i>tš</i> ¹
看	下	子
look	VCL	DMN

‘Just look.’

<i>ngai</i> ²	<i>oi</i> ⁴	<i>khon</i> ⁴	<i>ha</i> ⁴	<i>šin</i> ⁴
我	愛	看	下	□
1SG	want	look	VCL	[?]

‘I’m going to have a look into it (to see what I can do).’

<i>kyam</i> ³	<i>ha</i> ⁴	<i>hi</i> ⁴
撿	下	去
take	VCL	go

‘Just take it away.’

⁷⁴ We kept the gloss VCL (verbal classifier) for all the examples given in this volume, even for the most grammaticalized uses of this morpheme.

*oi*⁴ *tʃhi*⁴ *ha*⁴ *tʃ*¹
 愛 試 下 子
 want try VCL DMN
 ‘You have to try it’ OR: ‘Just try it (once).’

2.8.5. Other postverbal particles [directionals and completives]

It is useful to understand more about the meaning and usage of the different kinds of Chinese postverbal particles:

The postverbal particle *loi*² 來 from the verb ‘to come’ is often used in the sense of ‘to become’ or ‘to have become something’, especially in the sense of the German separable verb prefix *her* ‘from’:⁷⁵

*ngi*² *thai*⁴ *loi*², *tshyu*⁴ *oi*⁴ *kau*¹ *ʃu*¹
 你 大 來 就 愛 教 書
 2SG big come then must teach book
 ‘When you’ve grown up, you’ll have to teach.’

*sang*¹ *loi*² 生來 ‘matured (of its own nature)’:

*ki*² *sang*¹ *loi*² *hau*³ *ʃ*¹ *wun*²
 佢 生 來 好 斯文
 3SG be:born come_{CMP} very handsome
 ‘He is very handsome by nature.’

*ham*⁴ *ki*² *loi*²
 喊 佢 來
 call 3SG come
 ‘Call him over.’

*hang*² *tshen*² *loi*²
 行 前 來
 walk front come
 ‘Step forward.’

⁷⁵ Note that the first two examples do not convey any spatial movement towards the speaker, but rather just the ‘become’ sense. In the second example, *loi*² 來 in fact is used as a complementizer, marking the following result state. This phenomenon is found in a large number of Chinese dialects, and is treated in Lamarre (2001b). It is similar in use to the Mandarin complementizer *de* 得. On the various functions of *loi*² in Meixian Hakka, see Lin Lifang (1997: 105–114).

*tʃha*¹ *loi*² 揸來,
*tai*⁴ *loi*² 帶來
 ‘to bring over (towards speaker)’

*ki*² *hi*⁴ *sen*³ *ʃang*² *loi*²
 佢 去 省 城 來
 3SG go province:town come
 ‘He’s been to Canton (and returned).’

*ngai*¹ *tʃon*³ *wuk*⁶ *kha*¹ *hi*⁴ *loi*²
 我 轉 屋 下 去 來
 1SG return home go come
 ‘I went home and came back again.’

Additionally, it can be placed in front of a dependent verb, sometimes simply as a conjunction, and sometimes as an indication of the future, an intention or an infinitive. Thus, in many ways it is equivalent to German *zu* ‘to’ or *um zu* ‘in order to’:

*ki*² *fon*¹ *hi*³ (*loi*²) *tso*⁴
 佢 歡 喜 (來) 做
 3SG happy come do
 ‘He likes doing it.’

*ngai*² *yu*¹ *loi*² *tso*⁴ *tshyu*⁴ *tso*⁴
 我 有 來 做 就 做
 1SG have come do then do
 ‘If I have work to do, I do it.’

*ʃong*⁴ *ti*⁴ *lip*⁵ *tau*³ *on*¹ *sit*⁶ *nyit*⁶, *m*¹ *he*⁴ *loi*² *ka*¹ *khu*³,
 上 帝 立 倒 安 息 日 唔 係 來 加 苦
 God establish ACH Sabbath day NEG be come add trouble

*he*⁴ *loi*² *ka*¹ *thai*⁴ *yit*⁶ *pin*¹ *nyin*²
 係 來 加 大 益 分 人
 be come add big use give people

‘God proclaimed the Sabbath day, not to create hardship for people, but to bestow great benefit on them.’

*ki*² *tshyu*⁴ *kan*² *yong*⁴ (*loi*²) *on*¹ *phai*²
 佢 就 咁 樣 (來) 安排
 3SG then like:this come arrange
 ‘He arranged it like this.’

*ki*² *phak*⁵ *phak*⁵ (*loi*²) *ši*¹ *en*¹ *pin*¹ *ngai*²
 佢 白 白 (來) 施 恩 分 我
 3SG freely come bestow grace give 1SG
 ‘He bestowed grace freely on me.’

The postverbal particle *hi*⁴ 去, from the verb ‘to go’, is used in the sense of ‘to (there)’, ‘away’ and therefore is opposite in meaning to *loi*² 來 ‘to come’:

*fong*⁴ *hi*⁴ 放去 ‘to put something away’
*tsha*¹ *ha*⁴ *hi*⁴ 擡下去 ‘to carry it away’

*ki*² *šong*¹ *then*¹ *hi*⁴ *hoi*¹
 佢 上 天 去 開
 3SG ascend heaven go COMP
 ‘He has ascended to Heaven.’

German *hin und her* ‘to and fro’ is also expressed with *loi*² 來 and *hi*⁴ 去, but in the reverse order to German:

*tseu*³ *loi*² *tseu*³ *hi*⁴
 走 來 走 去
 go come go go
 ‘to pace up and down’

*nut*⁵ *loi*² *nut*⁵ *hi*⁴
 訥 來 訥 去
 consider come consider go
 ‘to think a lot about something’

Note:

*loi*² *fui*² *lyong*³ *phu*⁴ *lu*⁴
 來 回 兩 步 路
 come return two measure road
 ‘There and back would be two *phu*’s in distance.’⁷⁶

⁷⁶ According to the MacIver’s dictionary, one *phu* is equivalent to 3½ English miles (p. 647), and according to Rey’s dictionary, it is equivalent to 6 km (p. 781).

*tseu*³ 走 ‘walk’, ‘away’: *tai*⁴ *tseu*³ 帶走 ‘to take along with’

*tšon*³ 轉 ‘return’, ‘back’, ‘again’:

<i>fan</i> ¹ <i>tšon</i> ³ <i>poi</i> ⁴	翻轉背	‘to turn (the body) around’
<i>tso</i> ⁴ <i>tšon</i> ³ <i>hi</i> ⁴	做轉去	‘to produce again’
<i>hap</i> ⁵ <i>ha</i> ⁴ <i>tšon</i> ³	合下轉	‘to close (OR: heal up) again’

*ki*² *šit*⁵ *tšon*³ *a*¹ *phen*³ *yen*¹ (*hi*⁴)
 巨食轉鴉片煙(去)
 3SG consume again opium (go)
 ‘He’s relapsed into smoking opium.’

*lok*⁵ 落 ‘into’ and *tšhut*⁶ 出 ‘out of’:

<i>fong</i> ⁴ <i>lok</i> ⁵ <i>hi</i> ⁴	<i>kon</i> ³ <i>tšhut</i> ⁶ <i>hi</i> ⁴
放落去	趕出去
put into go	drive out go
‘to put inside’	‘drive out’

*tšon*⁴ 轉 ‘fall down’, ‘over’:

*ta*³ *tšon*⁴ 打轉 ‘knock down’, ‘knock over’

*hi*³ 起 ‘raise’, ‘up’:

<i>tšha</i> ¹ <i>hi</i> ³ <i>loi</i> ²	<i>thi</i> ² <i>hi</i> ³ <i>loi</i> ²
揸起來	提起來
pick up come	mention up come
‘pick up’	‘mention’

*šong*¹ 上 ‘up’ and *ha*¹ 下 ‘down’:

<i>tot</i> ⁶ <i>šong</i> ¹ <i>hi</i> ⁴	掇上去	‘lift up’
<i>fong</i> ⁴ <i>ha</i> ¹	放下	‘set or put down’

*tšhyu*¹ 聚 ‘(all) together, finished’:

*won*² *ha*⁴ *tu*¹ *sat*⁶ *tšhyu*¹ *li*¹
 完下都殺聚哩
 everything all kill COMP PERF
 ‘We are done with it.’

*sya*³ *tshyu*¹
寫 聚
write COMP
'to have finished writing'

*tšang*⁴ 正, *thyam*⁴ [搵?], *tho*³ 妥 'finished'⁷⁷:

*luk*⁶ *nyit*⁶ *kan*¹ *šong*⁴ *ti*⁴ *tshau*⁴ *tšang*⁴ *then*¹ *thi*¹ *wan*⁴ *wut*⁵
六 日 間 上帝 造 正 天 地 萬 物
six day time God create COMP heaven earth 10,000 thing
'God finished creating the world in six days.'

*ki*⁴ *yen*² *kot*⁶ *thyam*⁴ *wo*²
既然 割 搵 禾
already cut COMP rice
'The rice harvest is already over.'

*tso*⁴ *tho*³ *li*¹
做 妥 哩
do COMP PERF
'It is completed.'

*kong*³ *tho*³ *li*¹
講 妥 哩
speak COMP PERF
'The argument has been settled.'

There are further similar combinations of verbs with postverbal particles, such as with *thot*⁶ 脫 'away', 'off' (*lot*⁶ in the lowlands).

*thon*¹ 斷 'broken'
*yang*² 贏 'conquer'
*mui*¹ 尾 'firmly closed'
*tshē*² 齊 'together' and so on.

2.8.6. The use of *yu*¹ 有 and *he*⁴ 係

Additionally, note the use of the following verbs:

⁷⁷ Mercer's grammar (1930: 102) gives a list of postverbal particles expressing the completion of the action. This includes *tshyu*¹, *thyam*⁴ and *tšiang*⁴. The former may be related to *tshyu*¹ 聚 and the latter might be a cognate of *tšang*⁴ 正.

*yu*¹ 有 ‘have’, ‘possess’, ‘be’, ‘there are’, ‘there was’. It is very close to the French *il y a*:

*ki*² *yu*¹ *tshen*²
 佢 有 錢
 3SG have money
 ‘He has money.’

*yu*¹ *ši*² *yu*¹ *nyit*⁶ *loi*²
 有 時 有 日 來
 there:be time there:be day come
 ‘The time will come.’

*tong*¹ *ši*² *yu*¹ *nyin*²
 當 時 有 人
 that:time there:be person
 ‘Once there was a man.’

The opposite of *yu*¹ 有 is *mau*² 冇 ‘to not exist’, ‘none’:

*tsho*¹ *tsho*¹ *mau*² *then*¹ *mau*² *thi*⁴
 初 初 冇 天 冇 地
 early early NEG_{have} heaven NEG_{have} earth
 ‘In the beginning there was neither Heaven nor Earth.’

To form a question:

*ngi*² *yu*¹ *tshen*² *mau*²
 你 有 錢 冇
 2SG have money NEG_{have}
 ‘Do you have any money?’

*ngi*² *mau*² *tshen*² *a*³
 你 冇 錢 啊
 2SG NEG_{have} money PRT
 ‘Don’t you have any money?’⁷⁸

Note also the expression *mau*² *yu*¹ *m*¹ 冇冇唔 ‘nothing not’:

⁷⁸ For more on interrogative constructions, see §3.3. below.

Mau² yu¹ m¹ hau³
 冇 有 唔 好
 NEG_{have} have NEG good
 ‘everything is good’

ki² hang² s̄⁴ mau² yu¹ m¹ tshok⁵
 佢 行 事 冇 有 唔 著
 3SG execute matter NEG_{have} have NEG right
 ‘He is beyond reproach in everything he does.’

Note that *he⁴* 係 ‘to be’ can often be omitted as a copula:

nya³ tshak⁶ he⁴ nga¹ lai⁴ ts̄³
 噉 隻 係 嘅 孺 子
 this CLF be 1POSS son
 ‘This is my son.’

kim¹ nyen² po¹ lo² hau³ kwui⁴
 今 年 菠 蘿 好 貴
 this year pineapple very expensive
 ‘This year pineapples are very expensive.’

Often *yu¹* 有, and particularly *he⁴* 係, simply have the meaning of ‘if’:

yu¹ nyin² m¹ thang⁴ wa⁴, tshyu⁴ oi⁴ šu⁴ tsit⁶ fat⁵
 有 人 唔 聽 話 就 愛 受 責 罰
 there:be person NEG obey then must receive punishment
 ‘If someone doesn’t obey, they have to be punished.’

ngi² he⁴ kan² yong⁴ tso⁴, ngai² tshyu⁴ hau³ fon¹ hi³
 你 係 咁 樣 做 我 就 好 歡 喜
 2SG be like:this do 1SG then very happy
 ‘If you do it like this, I’ll be very pleased.’

(Compare with §2.7. on the conjunction ‘if’)

The phrase *he⁴ m¹ he⁴* 係唔係 at the end of a sentence changes it into a question with the meaning of ‘isn’t it?’

There are various ways to translate German *sein* ‘to be’, according to whether it refers to a characteristic, a condition or an action:

*ki*² *he*⁴ *hau*³
 佢 係 好
 3SG be good
 ‘He is good.’

*ki*² *tso*⁴ *kon*¹
 佢 做 官
 3SG do official
 ‘He is an official.’

*ki*² *tong*¹ *pin*¹
 佢 當 兵
 3SG serve:as soldier
 ‘He’s a soldier.’

*ki*² (*han*²) *tshoi*¹
 佢 (還) 在
 3SG (still) be:at
 ‘He is still alive.’

*ki*² *yu*¹ *phyang*⁴
 佢 有 病
 3SG have illness
 ‘He is ill.’

2.8.7. Various German auxiliary verbs⁷⁹

The German auxiliary verb *können* ‘can’, ‘be able to’, ‘be permitted to’, ‘might’ is rendered differently according to its sense. If it means circumstances allow the situation, then *tet*⁶ 得 (or *tet*⁶ *tau*³ 得倒) is used, similar to French *pouvoir*:

*ki*² *hi*⁴ *tet*⁶
 佢 去 得
 3SG go ABLE
 ‘He can go.’ (i.e. he is not prevented)

⁷⁹ The numbering for this section, §2.8.7., has been displaced a few lines below the point in the original text where it appeared incorrectly, while the title for this section, given in the table of contents, has been added back in. A discussion of Mandarin modal verbs can be found in Alleton (1984).

*ngai*² *thang*⁴ *tet*⁶ *tau*³
 我 聽 得 倒
 1SG listen ABLE ACH
 ‘I can understand it.’

If it indicates a capability, then *hyau*³ 曉 is used, similar to French *savoir*:

*ki*² *ki*⁴ *yen*² *hyau*³ *hang*²
 佢 既 然 曉 行
 3SG already know walk
 ‘S/he (the child) can already walk.’

*ngi*² *m*¹ *hyau*³ *thang*⁴ *wa*⁴
 你 唔 曉 聽 話
 2SG NEG know obey
 ‘You don’t know how to obey.’ OR: ‘You don’t obey.’

Stronger than *hyau*³ 曉 is *woi*⁴ 噲⁸⁰:

*ki*² *hau*³ *woi*⁴ *wak*⁵ *fa*⁴
 佢 好 噲 畫 畫
 3SG very able paint picture
 ‘He is very good at painting.’

*ngi*² *kan*⁴ *woi*⁴
 你 噲 噲
 2SG so:much can
 ‘You are really an expert at that.’

The German auxiliary verb *wollen* ‘to want’ is usually *oi*⁴ 愛:

*ngai*² *oi*⁴ *tʃon*³
 我 愛 轉
 1SG want return
 ‘I want to go home.’

⁸⁰ In some Basel Mission texts, and also in the Zijin dialect (Guangdong), this auxiliary has an epistemic use like *woi*⁴ 噲 found in the seventh example in §2.8.9 below. The last example of the Grammar shows *hyau*³ used as a resultative complement in the combination *hok*⁵ *hyau*³ 學曉 ‘to learn + know how to’.

However, *syong*³ 想 ‘to think of’, ‘to intend’ is often used for greater clarity, since *oi*⁴ 愛 can mean ‘must’ as well:

*ngai*² *syong*³ *tshoi*¹ *nya*³ *li*¹ *tshu*⁴
 我 想 在 噯 裡 住
 1SG intend at here live
 ‘I want to stay here to live.’

With negation, *hen*³ 肯 ‘to consent’ is often found:⁸¹

*ki*² *m*¹ *hen*³
 佢 唔 肯
 3SG NEG willing
 ‘He’s not willing.’

Sometimes, it is completely omitted:

*ngai*² *m*¹ (*tso*⁴)
 我 唔 (做)
 1SG NEG (do)
 ‘I don’t want to.’

The German auxiliary verb *mögen* ‘to like to’, ‘to want to’, ‘may’ is expressed in various ways, according to the given sense:

*ngai*² *m*¹ *syong*³ OR: *nyen*⁴
 我 唔 想 願
 1SG NEG intend OR: wish
 ‘I don’t want to.’

*ngai*² *mau*² *am*¹ *sim*¹
 我 冇 [?] 心
 1SG NEG_{have} [?] heart
 ‘I don’t want to.’

*m*¹ *lun*⁴ *fet*⁵ ... *fet*⁵
 唔 論 或 ... 或
 NEG discuss or or
 ‘May it be like this or like that.’⁸²

⁸¹ It is interesting to note that as early as Late Archaic Chinese (5th – 2nd BCE), *kěn* 肯 mainly co-occurs by preference in negated declarative sentences (for details, see a study of modal verbs of volition, presented in Peyraube 2001).

*tshyu*⁴ *he*⁴ *oi*⁴ *tong*¹ *tʃi*⁴ *nan*² *kai*⁴
 就 係 愛 當 至 難 个
 then be must bear most difficult NOM
 ‘May the most difficult things come true.’

The German auxiliary verb *dürfen* ‘may’, ‘to permit’, ‘to allow’ is usually expressed by *tef*⁶ 得 ‘can’:

<i>ngai</i> ²	<i>hi</i> ⁴	<i>tef</i> ⁶	<i>ngi</i> ²	<i>m</i> ¹	<i>hi</i> ⁴	<i>tef</i> ⁶
我	去	得	你	唔	去	得
2SG	go	ABLE	2SG	NEG	go	ABLE
‘I may go.’			‘You may not go.’ ⁸³			

but is often more accurately expressed by *tʃun*³ 准 ‘to allow’:

<i>m</i> ¹	<i>tʃun</i> ³	<i>ngi</i> ²	<i>hi</i> ⁴
唔	准	你	去
NEG	allow	2SG	go
‘No, you are not allowed to go.’			

The German auxiliary verb *brauchen* ‘to need, have to’ is usually *oi*⁴ 愛 ‘must’, with the negative form *m*¹ *ʃ*³ 唔使 ‘needn’t, mustn’t’:

<i>ngi</i> ²	<i>kin</i> ³	<i>he</i> ⁴	<i>oi</i> ⁴	<i>wa</i> ⁴	<i>ngai</i> ²	<i>ti</i> ¹
你	緊	係	愛	話	我	知
2SG	in:sum		must	say	1SG	know
‘You need only tell me.’						

<i>ngi</i> ²	<i>m</i> ¹	<i>ʃ</i> ³	<i>hi</i> ⁴
你	唔	使	去
2SG	NEG	need	go
‘You don’t have to go.’			

⁸² We have added the tonal number for the first occurrence of *fet*⁵, omitted in the original text.

⁸³ In the Hakka dialect reflected in the Basel Mission material, verbs followed by the potential auxiliary *tef*⁶ 得 ‘can’ are always negated by using the structure NEG – V – *tef*⁶, and not by V – NEG – *tef*⁶ as they would in standard Hakka and most other Sinitic languages, including Standard Mandarin. This word order is seen in Cantonese too and seems to be an areal feature (see Lamarre 1996, 1997, Yue 2001: 254). Exceptions may be made though for the lexicalized expression 做唔得 *tso*⁴ *m*¹ *tef*⁶ ‘it won’t do’ (see §2.8.9. below).

*han*² *ʂ*³ *mak*⁶ *kai*⁴ *yu*² *li*⁴
 還 使 乜 个 憂 慮
 still use what concern
 ‘What do you have to worry about?’

The German auxiliary verb *lassen* ‘to let, allow’ is expressed by *ten*³ 等 ‘to wait’ or *ham*⁴ 喊 ‘to call’, according to whether the sense is more active or passive:⁸⁴

*ten*³ *ki*² *teu*¹ *hi*⁴ *mai*¹ *ʂit*⁵
 等 佢 兜 去 買 食
 wait_{CAUS} 3PL go buy eat
 ‘Let them go and buy food.’

*ki*² *ham*⁴ *nyin*² *hi*⁴ *tsuk*⁶ *ki*² *loi*²
 佢 喊 人 去 捉 佢 來
 3SG tell_{CAUS} person go get 3SG come
 ‘He had him fetched.’

(*ham*⁴ *nyin*²) *tang*¹ *ki*² *ʂip*⁵ *ʂ*⁴ *ka*⁴
 (喊 人) 釘 佢 十 字 架
 (tell_{CAUS} person) nail 3SG ten sign frame
 ‘Have him crucified.’

This can also be expressed by the use of *pin*¹ 分 :

*ki*² *pin*¹ *ki*² *teu*¹ *tseu*³
 佢 分 佢 兜 走
 3SG give_{CAUS} 3PL go
 ‘He let them go.’

*ki*² *pin*¹ *kya*¹ *yen*² *sang*¹ *man*¹ *tshau*³
 佢 分 喺 園 生 滿 草
 3SG give_{CAUS} 3POSS garden grow full grass
 ‘He let his garden become overgrown with grass.’

⁸⁴ In Standard Mandarin, causative sentences can also be formed with 叫 *jiao*⁴, which means originally ‘tell someone to do something’ (see Chappell 1984 on causative types in Mandarin). This supposes a stronger involvement of the agent (the subject of *jiao*⁴ or *ham*⁴) than causative sentences formed with *ten*³ 等, which means ‘to wait’, or with *pin*¹ 分 ‘to give’, both of which belong to the permissive causative type. For further examples of causative sentences formed with *ten*³, see §2.27 on ‘Travelling’ in the Lexicon, presented in Part 3. For a similar scenario in Southern Min, see Chappell and Peyraube (to appear).

The latter is used particularly with negation, and has an interpretation which should be carefully noted:

<i>ki</i> ²	<i>mau</i> ²	<i>pin</i> ¹	<i>ngai</i> ²	<i>hi</i> ⁴
佢	冇	分	我	去
3SG	NEG:have	give _{CAUS}	1SG	go

‘He doesn’t let me go.’

2.8.8. Composite expressions

In lively conversation, expressions composed of four words are very popular for verbs, similarly to the case for nouns and adjectives:

<i>kang</i> ¹	<i>then</i> ²	<i>tsok</i> ⁶	<i>thi</i> ⁴
耕	田	作	地
till	field	do	earth

‘to do work in the fields, tilling the soil’

<i>šong</i> ¹	<i>san</i> ¹	<i>ha</i> ¹	<i>yin</i> ⁴
上	山	下	□
ascend	mountain	descend	valley

‘up hill and down dale’

(For a large selection of such expressions, see also the Lepsius Primer.)

2.8.9. Negation

The right position for negative markers is important for the verb. The main negative markers are *m*¹ 唔 ‘not’ and *m*¹ *tshen*² 唔曾 ‘not yet’ or ‘not’ in the past. The markers *put*⁶ 不 and *wui*⁴ 未 are equivalent in meaning but come from the literary language, only being used in refined speech. Occasionally *mau*² 冇 takes the place of *m*¹ 唔 or *m*¹ *tshen*² 唔曾.⁸⁵ The negative marker is placed directly before the verb:

<i>ngai</i> ²	<i>m</i> ¹	<i>hi</i> ⁴
我	唔	去
1SG	NEG	go

‘I’m not going.’

⁸⁵ See Zhang and Zhuang (2001) for a study of negative markers in the Basel Mission material. Apart from Standard Mandarin, most Sinitic languages possess quite large inventories of negative adverbs, and typically a monomorphemic negative verb of existence as well, meaning ‘to not have’. This is discussed in Chappell (1994) and briefly described in §4.2 of Chappell (2001d).

*ngi*² *m¹tshen*² *thuk*⁵ *ko*⁴ *nya*³ *pun*³ *šu*¹
 你 唔 曾 讀 過 噉 本 書
 2SG NEG_{yet} read CROSSEVD this CLF book
 ‘You haven’t read this book yet.’

*ki*² *m¹tshen*² *hi*⁴
 佢 唔 曾 去
 3SG NEG_{yet} go
 ‘He didn’t go.’

*ki*² *m¹* *woi*⁴ *hang*²
 佢 唔 噲 行
 3SG NEG able walk
 ‘He can’t walk well.’

*ngai*² *mau*² *pin*¹ *ngi*² *hi*⁴
 我 冇 分 你 去
 1SG NEG_{have} give 2SG go
 ‘I won’t let you go.’

*ki*² *tu*¹ *mau*² *khon*⁴ *ko*⁴ *ki*²
 佢 都 冇 看 過 佢
 3SG all NEG_{have} see CROSSEVD 3SG
 ‘He hasn’t seen him.’

Alternatively:

*ki*² *woi*⁴ *m¹* *loi*²
 佢 噲 唔 來
 3SG able NEG come
 ‘It’s possible that he won’t come.’

The negative marker may precede the main verb in the case of verb forms containing a postverbal particle; however, the rule is generally to place the negative between the main verb and the postverbal particle:⁸⁶

⁸⁶ See Note 82. Negation precedes the verb when it is followed by potential marker *tef*⁶ 得 (with or without following particle). Postverbal particles *tau*³ 倒, *hoi*¹ 開, *ko*⁴ 過 and *kin*³ 緊 are described above in §2.8.1. and §2.8.2. as marking past tense in the case of the first three, and present tense in the case of the last marker. In potential constructions such as the ones described here, they feature as the resultative element, called *jiéguǒ bǔyǔ* 結果補語 ‘resultative complements’ in traditional Chinese linguistic terminology. There are thus two possible word orders to express the impossibility of reaching a result R through action V: [V – NEG – R] and [NEG – V – *tef*⁶ – R].

*ngai*² *m*¹ *khon*⁴ *te*⁶ *tau*³
 我 唔 看 得 倒
 1SG NEG see ABLE ACH
 ‘I can’t see it.’

However, this is usually expressed:

*ngai*² *khon*⁴ *m*¹ *tau*³
 我 看 唔 倒
 1SG see NEG ACH
 ‘I can’t see it.’

The next example:

*ngai*² *m*¹ *tshim*² *te*⁶ *tau*³
 我 唔 尋 得 倒
 1SG NEG search ABLE ACH
 ‘I can’t find it.’

is better as:

*ngai*² *tshim*² *m*¹ *tau*³
 我 尋 唔 倒
 1SG search NEG ACH
 ‘I can’t find it.’

Also:

*nga*¹ *sim*¹ *kon*¹ *fa*⁴ *kan*⁴ *to*¹ *thau*⁴ *li*¹ *m*¹ *hoi*¹
 嗰 心 肝 化 嘍 多 道理 唔 開
 1POSS heart change so many principle NEG COMP
 ‘My mind cannot digest so much doctrine.’

OR:

*nga*¹ *sim*¹ *kon*¹ *m*¹ *fa*⁴ *te*⁶ *kan*⁴ *to*¹ *thau*⁴ *li*¹ *hoi*¹
 嗰 心 肝 唔 化 得 嘍 多 道理 開
 1POSS heart NEG change ABLE so many principle COMP
 ‘My mind cannot digest so much doctrine.’

Another pair of examples shows the same variation:

ki² teu¹ šit⁵ kan⁴ to¹ m¹ hoi¹
 佢兜食喇多唔開
 3PL eat so many NEG COMP
 ‘They can’t eat so much.’

OR:

ki² teu¹ m¹ šit⁵ tet⁶ kan⁴ to¹ hoi¹
 佢兜唔食得喇多開
 3 PL NEG eat ABLE so many COMP
 ‘They can’t eat so much.’

The omission of *tet⁶* 得 is noticeable in one member of each pair of structures, as well as the position of the object between the main verb and the postverbal particle in both⁸⁷

Further examples:

ngai² m¹ tui⁴ tet⁶ Šong⁴ ti⁴ ko⁴
 我唔對得上帝過
 1SG NEG face ABLE God over
 ‘I cannot face God.’

ki² nyun¹ kya¹ tshin² m¹ kin³
 佢忍喺情唔緊
 3SG repress 3POSS feelings NEG tight
 ‘He can’t repress his feelings.’

fong⁴ m¹ lok⁵
 放唔落
 put NEG into
 ‘It won’t go in.’

⁸⁷ On the various constructions involving the respective position of objects [O] and resultative elements [R] in the Basel Mission material from a diachronic perspective, see Lamarre (1996, 1997). In contemporary Hakka, both the structures Verb – O – NEG – R and Verb – NEG – R – O are documented, but in the Basel Mission material, only the former is attested. The V – NEG – R – O order is probably due to the influence of written (Northern) Chinese. In Northern Mandarin, it has been the dominant order since the 13th century, but many southern Chinese dialects have kept the old word order. Here another word order NEG – V – *tet⁶* – O – R is described, in which the position of the negative marker before the verb is consistent with the rule given above in notes 83 and 86. The alternative word orders in Southern Min for positive and negative forms of the verb complement construction are also treated in Lien (1994).

*sya*³ *m*¹ *tshet*⁶
 寫 唔 [徹?]
 write NEG finished
 ‘not finished with writing’

*kong*³ *m*¹ *tshut*⁶
 講 唔 出
 speak NEG out
 ‘not to be uttered’

*m*¹ *tso*⁴ *tet*⁶ OR: *tso*⁴ *m*¹ *tet*⁶
 唔 做 得 做 唔 得
 NEG do ABLE do NEG ABLE
 ‘It won’t do.’

*ngai*² *nyin*² *m*¹ *tso*⁴ *tet*⁶
 我 人 唔 做 得
 1SG person NEG do ABLE
 ‘I don’t feel well.’

*kai*⁴ *teu*¹ *šui*³ *nyong*⁴ *pen*¹ *kwun*³ *tet*⁶ *tau*³ *lyam*³ ?
 个 兜 水 樣 邊 □ 得 倒 澆
 that CLF_{PL} water how get ABLE ACH dry
 [‘How can we get this water to dry up?’]⁸⁸

*kwun*³ *m*¹ *tau*³ *lyam*³
 □ 唔 倒 澆
 get NEG ACH dry
 [‘No way to make it dry up.’]⁸⁹

⁸⁸ As explained in the Conventions at the beginning of this volume, in the case where the translation of a part of a sentence or even a whole sentence is not provided in the original German text, we have added in an appropriate English translation. This is indicated by square brackets, thus: []. Such examples, where no German translation is provided, are quite frequent in the last parts of the Grammar.

⁸⁹ See Lamarre (2001a: 11–12) on this very unusual potential construction involving an achievement marker and a stative predicate which expresses that a state S can or cannot be realized through action A. Similar examples in Hakka involving the stative predicates ‘be pleased’ and ‘to love’ include an object ‘God’ or ‘your parents’ (further below in this section, also in §3.7.2). In the last examples in this section, *tet*⁶ *tau*³ 得到 ‘to get’ can be seen to form a kind of experiencer causative construction: ‘to make or cause someone to feel something’. For more on experiencer causatives, see Chappell (1984), also Chappell and Peyraube (to appear).

ngai² sin⁴ sim¹ m¹ ko⁴
 我 信 心 唔 過
 1SG sincerity NEG over
 ‘I am wary of this.’

ki² teu¹ sat⁶ kya¹ šu² thi⁶ m¹ hoi¹
 佢 兜 殺 喺 仇 敵 唔 開
 3PL kill 3POSS enemy NEG COMP
 [‘They cannot slay the entire enemy.’]

ngai² ths⁴ ka¹ tso⁴ nya³ kai⁴ kung¹ fu¹ m¹ loi²
 我 自 家 做 噉 个 工 夫 唔 來
 1SG self do this CLF work NEG come
 [‘I can’t get this work done on my own.’]

(*tso⁴ tet⁶ loi²* 做得來 : *fertig bringen* ‘to finish’, ‘to get done’)

ngai² thang⁴ nya¹ yi⁴ š¹ m¹ tšhut⁶
 我 聽 噉 意 思 唔 出
 1SG listen 2POSS meaning NEG out
 [‘I don’t understand your meaning.’]

ngai² kin³ šit⁵ nya³ tsung¹ yok⁵, tu¹ šit⁵ m¹ tau³
 我 緊 食 噉 中 藥 都 食 唔 倒
 1SG ITER eat this Chinese:medicine all eat NEG ACH
 [‘I keep on taking this Chinese medicine,] but to no avail.’]

ki² m¹ tho⁶ tet⁶ šin¹
 佢 唔 脫 得 身
 3SG NEG escape ABLE body
 ‘He can’t arrange for time off (from his business).’

ki² syau¹ kya¹ fo⁴ m¹ hoi¹
 佢 銷 喺 貨 唔 開
 3SG sell 3POSS goods NEG COMP
 ‘He can’t get rid of his goods.’

ngi² m¹ tet⁶ tet⁶ kan⁴ thai⁴ fuk⁶ tau³
 你 唔 得 得 噉 大 福 倒
 2SG NEG obtain ABLE such big fortune ACH
 [‘You can’t achieve such good fortune.’]

nyin² he⁴ m¹ hyau³ fui⁴ koi³, tshyu⁴ m¹ tet⁶ tet⁶ Šong⁴ ti⁴ tau³ fon¹ hi³
 人 係 唔 曉 悔 改 就 唔 得 得 上 帝 倒 歡 喜
 person be NEG know repent then NEG obtain ABLE God ACH pleased
 [‘If people cannot repent, they will not be able to please God.’]

OR: *tshyu⁴ tet⁶ Šong⁴ ti⁴ m¹ tau³ fon¹ hi³*
 就 得 上 帝 唔 倒 歡 喜
 then obtain God NEG ACH pleased
 ‘(they) will not be able to please God’

ngi² m¹ thang⁴ wa⁴, tshyu⁴ nyong⁴ pen¹ tet⁶ tet⁶ nya¹ fu⁴ mu¹ tau³ oi⁴?
 你 唔 聽 話 就 樣 邊 得 得 噤 父 母 倒 愛
 2SG NEG obey then how obtain ABLE 2POSS parents ACH love
 [‘If you don’t obey, then how can you get your parents to love you?’]

mo¹ kwui³ kan⁴ tšhut⁶ lit⁵, tu¹ thit⁵ Ya² š¹ kai⁴ kwet⁶ m¹ tšhu⁴
 魔 鬼 嘍 出 力 都 敵 耶 穌 個 國 唔 住
 devil so exert:strength all oppose Jesus REL kingdom NEG tight
 [‘It doesn’t matter how much strength the devil exerts, he can’t oppose the kingdom of Jesus.’]

ngai² tshim² nga¹ tet⁶ hoi¹ kai⁴ nyun², tshim² loi² tshim² hi⁴,
 我 尋 嘍 跌 開 個 銀 尋 來 尋 去
 1SG search 1POSS lose COMP REL money search come search go

tshim² hoi¹ šang² lyong³ tyam³ tšung¹, ken¹ mui¹ tšang⁴ tshim² tau³
 尋 開 成 兩 點 鐘 跟 尾 正 尋 倒
 search COMP about two CLF clock afterwards only:then search ACH
 [As for the lost money I was looking for, I only found it after searching and searching for more than two hours.]⁹⁰

nya³ tšak⁶ hap⁵ lo² tso⁴ tau³ m¹ hau³
 噤 隻 盒 蘿 做 倒 唔 好
 this CLF basket do ACH_{CMP} NEG good
 [‘This travelling basket is not well made.’]

⁹⁰ We have corrected the original Lepsius transcription to *tshim²* here for 尋 ‘to look for’ which was given in the original text incorrectly as *tshim¹*.

*ngai*² *tu*¹ *m*¹ *tet*⁶ *ti*¹
 我 都 唔 得 知
 1SG all NEG obtain know
 ‘I can’t recall it’; ‘I don’t know.’

*ngai*² *hong*² (or *than*¹) *kai*⁴ *teu*¹ *tshong*² *m*¹ *lok*⁵
 我 □ (攤) 个 兜 床 唔 落
 1SG [?] (spread) that:CL_{PL} bed NEG in
 ‘Those beds aren’t so easily made.’

3. ON SYNTAX *tshau*⁴ *ki*⁴ *fap*⁶ 造句法

3.1. General Rules

Word order is crucial for the sentence, and differs according to emphasis on the particular part. The general rule for forming a sentence is this: the subject comes first, the precise circumstances of the action may come next, then the verb (or predicate) followed by the direct and indirect objects in that order. However, in the case of highlighting, any constituent can be placed at the beginning of the sentence, but the subject has to follow immediately, with all the rest of the sentence in its normal sequence:⁹¹

Compare the following three sentences:

*ngai*² *yu*¹ *tshoi*⁴
 我 有 菜
 1SG have vegetable
 ‘I have vegetables.’

*tshoi*⁴ *ngai*² (*tshyu*⁴) *yu*¹
 菜 我 (就) 有
 vegetable 1SG (then) have
 ‘Vegetables, I have.’

⁹¹ Rey (1926: xiii–xiv) makes similar observations on word order and the common occurrence of topicalization, or left dislocation, in the grammatical notes prefacing his dictionary of Kayinchu or Meixian Hakka. It is interesting to note that this word order can be found for Chinese languages as early as the Shang dynasty oracle bone inscriptions (14th – 11th centuries BCE), see Djamouri (2001: 146) who describes SVO as the dominant word order, totalling 93.8% of utterances in the corpus used.

yu¹ tshyu⁴ yu¹ tshoi⁴
 有 就 有 菜
 there:be then there:be vegetable
 ‘There are vegetables to be sure, but ...’

In a similar fashion, note the contrast between the following four sentences:

ngai² min² tšau¹ nyit⁶ hi⁴ Sung¹ theu²
 我 明 朝 日 去 [?] [?]
 1SG tomorrow go Sungtheu
 ‘I’m going to Sungtheu tomorrow.’

min² tšau¹ nyit⁶ ngai² (tshyu⁴) hi⁴ Sung¹ theu²
 明 朝 日 我 (就) 去 [?] [?]
 tomorrow 1SG (then) go Sungtheu
 ‘Tomorrow, I’m going to Sungtheu.’

ngai² tshyu⁴ min² tšau¹ nyit⁶ hi⁴ Sung¹ theu²
 我 就 明 朝 日 去 [?] [?]
 1SG then tomorrow go Sungtheu
 ‘It’s me who is going to Sungtheu tomorrow.’

hi⁴ Sung¹ theu² ngai² tshyu⁴ min² tšau¹ nyit⁶ hi⁴
 去 [?] [?] 我 就 明 朝 日 去
 go Sungtheu 1SG then tomorrow go
 ‘It’s to Sungtheu that I’m going tomorrow.’

Tshyu⁴ 就 is mainly placed after the subject or a stressed constituent. In the main clause, it is placed in first position, when the subject is omitted:

ngi² he⁴ yu¹, tshyu⁴ oi⁴ pin¹ ngai²
 你 係 有 就 愛 分 我
 2SG be_{COND} have then must give 1SG
 [‘If you have any, give it to me.’]

Note especially the use of (*ya¹* 也) *tshyu⁴* 就 in the final clause of a consequence construction:

ngi² ki⁴ yen² he⁴ nya³ šu¹ fong² kai⁴ hok⁵ sang¹,
 你 既 然 係 噉 書 房 个 學 生
 2SG since be this school NOM student

(*ya*¹) *tshyu*⁴ *oi*⁴ *ʃu*³ *ʃu*¹ *fong*² *kai*⁴ *kwui*¹ *thyau*²
 (也) 就 愛 守 書 房 個 規 條
 (also) then must observe school NOM regulation
 [‘Since you are a student of this school, therefore you have to observe its rules.’]

3.2. Indirect speech

Indirect speech is explicitly conveyed by an introductory *wa*⁴話:

*ki*² *wa*⁴ *ngi*² *mau*² *sim*¹ *loi*² *ku*⁴ *ki*²
 佢 話 你 冇 心 來 顧 佢
 3SG say 2SG NEG_{have} heart come care:for 3SG
 [‘He says you wouldn’t be bothered to come and look after him’]

Alternatively, a single *wa*⁴話 can be placed at the conclusion of the direct speech; in fact one for the end of every such clause:

*ngi*² *m*¹ *hau*³ *thoi*⁴ *ki*², *ki*² *woi*⁴ *pau*⁴ *nya*¹ *ʃu*² *wa*⁴...
 你 唔 好 給 佢 佢 噲 報 噉 仇 話...
 2SG NEG:IMP_{good} mock 3SG 3SG will take 2POSS revenge say....
 [‘Don’t mock him], or else he might revenge himself on you.’]

3.3. Questions

Questions are formed by means of a statement to which *m*¹唔 ‘or not’ is attached, as in the third example below, unless it contains an explicit interrogative pronoun as in the majority of examples in this section:

*nai*⁴ *sa*² *ham*⁴ *ngai*²?
 奈 儕 喊 我
 who call 1SG
 [‘Who is calling me?’]

*ngai*² *nyong*⁴ *pen*¹ *hi*⁴ *tet*⁶?
 我 樣 邊 去 得
 1SG how go ABLE
 [‘How can I go?’]

ngi² hi⁴ li¹ pai⁴ thang² m¹?
 你 去 禮 拜 堂 唔
 2SG go church NEG
 ['Are you going to church?']

ngi² ki³ to¹ soi⁴? *ngi² šip⁵ sam¹ soi⁴ mau²?*
 你 幾 多 歲 你 十 三 歲 有
 2SG how:many year 2SG thirteen year NEG_{have}
 ['How old are you?'] ['Are you thirteen years of age?']⁹²

For the past, *m¹ tshen²* 唔曾 is used instead of *m¹* 唔:

ngi² khon⁴ tau³ ki² m¹ tshen²?
 你 看 倒 佢 唔 曾
 2SG see ACH 3SG NEG_{yet}
 ['Have you seen him?']

Pi³ tet⁶ nyin⁴ Ya² š¹ m¹ tshen²
 彼 得 認 耶 穌 唔 曾
 Peter recognize Jesus NEG_{yet}
 ['Did Peter recognize Jesus?']

Questions which contain a *yu¹* 有 'have', or where this notion is implicit,⁹³ usually end with *mau²* 有 (instead of *m¹* 唔), including cases where a disjunctive question would not be used in German:

ngi² yu¹ sa¹ li² mau²?
 你 有 沙 梨 有
 2SG have russet:pear NEG_{have}
 ['Have you got any russet pears?']

⁹² This example supplies a further means of forming a question with the negative marker *mau²* 有 used as a sentence-final interrogative particle, dealt with below. Oddly, only the use of *m¹* 唔 is remarked upon at the beginning of this section. A further strategy for forming a question in Hakka, would be the use of sentence-final *ma³*. This is given a brief mention further below in §3.4. The interplay between negative markers and interrogative particles is explored in its historical context for Southern Min by Y.C. Li (1986) and in a study of the diachronic syntax of Hong Kong Cantonese by Cheung (2001).

⁹³ The question above 'Are you thirteen years of age?' is one such example where the implicit notion of 'have' is conveyed in the Hakka without the overt use of the verb *yu¹* 'to have' [to the effect: 'Do you have thirteen years of age or do you not?'].

The disjunctive question is certainly used frequently, in *Punti*⁹⁴ even more so than in Hakka. It is formed by adding the positive and negative forms of the main verb to a simple statement without any kind of conjunction:⁹⁵

*ngi*² *hen*³ *lau*¹ *ngai*² *hi*⁴, *hen*³ *m*¹ *hen*³?
 你 肯 揆 我 去 肯 唔 肯
 2SG willing with 1SG go willing NEG willing
 ['Are you willing to go with me?']

The simplest form of this kind of disjunctive question can be exemplified by the following:

*yu*¹ *mau*²?
 有 冇
 have NEG_{have}
 'Is there any?'

*oi*⁴ *m*¹ *oi*⁴?
 愛 唔 愛
 want NEG want
 'Do you want to?'

*he*⁴ *m*¹ *he*⁴?
 係 唔 係
 be NEG be
 'Is that so?'

The simple form of the German disjunctive question with *oder* 'or' corresponds to the use of *fet*⁵ *tša*³ 或者 'or', but more often to *han*² *ši*⁴ 還是 'or':

*kim*¹ *nyit*⁶ *šit*⁵ *tšu*¹ *nyuk*⁶ *han*² *ši*⁴ *šit*⁵ *sen*¹ *ng*²?
 今 日 食 豬 肉 還 是 食 鮮 魚
 today eat pig meat or eat fresh fish
 ['Are we eating pork or fresh fish today?']

Thus it does not have *m*¹ 唔 at the end!

⁹⁴ The term 'Punti' 本地 refers to the speakers of Cantonese dialects who cohabit many of the same areas as the Hakka in Guangdong province; see Lechler (1878) for an early account of their interaction, and the introduction to MacIver (1926). Other references include Hashimoto (1973, 1992) and Sagart (1982, 1988, 1997). The Introduction to the present volume also briefly compares the two groups.

⁹⁵ Disjunctive questions are treated in Cheung (2001) for Cantonese and in Yue-Hashimoto (1993a) for Sinitic languages as a whole.

3.4. Indirect Questions

Indirect questions follow the main governing clause and are equivalent in form to the direct:

ki² mun⁴ ngai² hen³ lau¹ ki² hi⁴ m¹
 佢 問 我 肯 揆 佢 去 唔
 3SG ask 1SG willing with 3SG go NEG
 [‘She asked me if I was willing to go with her.’]

ngai² mun⁴ ngi² yu¹ mak⁶ kai⁴ tung¹ si¹
 我 問 你 有 乜 个 東西
 1SG ask 2SG have what thing
 [‘I asked you what you have?’]

It should be noted that at the end of a direct question the more forceful *ma³* □ may be substituted for *m¹* 唔 and usually does, while at the end of an indirect question, the final *m¹* 唔 is retained.

3.5. Modal Clauses

Modal clauses are introduced by *nyen⁴* 願 ‘to wish’, *mong⁴* 望 ‘to hope’ or *pa¹ put⁶ tet⁶* 巴不得 ‘if only that ...’ but are otherwise the same in form as the declarative:

nyen⁴ ngi² phin² on¹
 願 你 平安
 wish 2SG peace
 ‘Peace be with you!’

mong⁴ ngi² oi⁴ pong¹ tɕ⁴ ngai²
 望 你 愛 幫助 我
 hope 2SG want help 1SG
 ‘In the hope that you can help me.’

pa¹ put⁶ tet⁶ kyu⁴ en¹ yu² Sun¹ šang² loi²
 巴 不 得 救 恩 由 郇 城 來
 if:only saving grace from Zion come
 ‘If only assistance would come from Zion!’⁹⁶

⁹⁶ We have corrected the transcription here for *šang²* 城 ‘town’, given as *sang²* in the original text

*ten*³ *ngai*² ...
 等 我
 let 1SG
 ‘Let me ...!’

3.6. Exclamation forms

The exclamation is formed with *yu*¹ *ki*³ 有幾 ‘How!’:

*yu*¹ *ki*³ *hau*³, *yu*¹ *ki*³ *on*¹ *lok*⁵
 有 幾 好 有 幾 安樂
 have how:much good have how:much happy
 ‘How sweet and lovely it is!’

Usually *ngi*² *wa*⁴ 你話 is preposed in front of *yu*¹ *ki*³ 有幾:

*ngi*² *wa*⁴ *yu*¹ *ki*³ *fon*¹ *hi*³
 你 話 有 幾 歡喜
 2SG say have how:much pleasing
 [‘How pleasant it is!’]

*ngi*² *wa*⁴ *yu*¹ *ki*³ *hau*³
 你 話 有 幾 好
 2SG say have how:much good
 [‘How nice it is!’]

*ki*³ 幾 can sometimes be used alone instead of *yu*¹ *ki*³ 有幾:

*kai*⁴ *pai*³ *ngi*² *pot*⁶ *phyang*⁴ *ki*³ *hyung*¹!
 个 擺 你 發 病 幾 兇
 that time_{VCL} 2SG get ill how fierce
 [‘How terribly ill you were that time!’]

3.7. Subordinate clauses

Subordinate clauses can either precede or follow the main clause. Those which precede are the temporal, conditional and concessive clauses. Even for causal clauses with *yin*¹ *wui*⁴ 因為 (or *yin*¹ *tʂi*⁴ 因至) ‘because’, a preceding clause is preferred by the Chinese to one which follows. In contrast, consequence clauses

are postposed, introduced by $\text{ş}^3 \text{tau}^3$ 使倒 ‘so that’, as are purposive clauses: ten^3 等 ‘so that’, $\text{men}^1 \text{tş}^4$ 免致 ‘in order not to, lest’.

The governing conjunctions are usually placed at the beginning of the subordinate clause, but also occur frequently after the subject or a stressed constituent (see §2.7. on conjunctions). It is only in the case of temporal clauses that the conjunctions may be placed at the end of the subordinate clause. Examples:

3.7.1. Locative sentences

$\text{so}^3 \text{yu}^1 \text{hi}^1 \text{tşhong}^2 \text{ş}^4 \text{tşin}^3 \text{yu}^1 \text{Hin}^1 \text{nen}^2 \text{nyin}^2, \text{sen}^1 \text{li}^1 \text{tşhyu}^4 \text{pit}^6 \text{wong}^4$
 所有 墟場 市鎮 有 興寧 人 生理 就 必 旺
 all market market there:be Hinnen people business then definitely busy
 [‘All the markets where Hinnen people do trade are certainly bustling with activity.’]

$\text{nya}^3 \text{tşong}^1 \text{kyok}^6 \text{tşho}^2 \text{tşhoi}^1 \text{kai}^4 \text{li}^1 \text{kyam}^3 \text{tau}^3 \text{loi}^2,$
 噍 張 腳 鋤 在 個 裡 撿 倒 來
 this CLF hoe from there pick:up ACH come

$\text{tşhyu}^4 \text{oi}^4 \text{fong}^4 \text{tşon}^3 \text{kai}^4 \text{li}^1 \text{hi}^4$
 就 愛 放 轉 個 裡 去
 then must put return there go
 ‘You must put this hoe back where you took it from.’

$\text{ngai}^2 \text{oi}^4 \text{tşang}^4 \text{sen}^1 \text{tşho}^1 \text{kai}^4 \text{thang}^4 \text{loi}^2 \text{tşhim}^2$
 我 愛 正 先 坐 個 □ 來 尋
 1SG want just:a:while:ago sit that place come search
 ‘I’ll look where I’ve just been sitting.’

3.7.2. Temporal sentences ‘While, when ...’

$\text{ngai}^2 \text{şit}^5 \text{kin}^3 \text{ya}^4 \text{kai}^4 \text{ş}^2, \text{ki}^2 \text{tşhyu}^4 \text{tau}^4 \text{loi}^2$
 我 食 緊 夜 個 時 佢 就 到 來
 1SG eat DUR evening REL time 3SG then arrive
 ‘While I was eating dinner, he arrived.’

$\text{ngi}^2 \text{nyak}^5 \text{thau}^4 \text{kan}^4 \text{kyu}^3, \text{tşhyu}^4 \text{m}^1 \text{tet}^6 \text{tet}^6 \text{Şong}^4 \text{ti}^4 \text{tau}^3 \text{fon}^1 \text{hi}^3$
 你 逆 道 唸 久 就 唔 得 得 上 帝 倒 歡 喜
 2SG resist doctrine so long then NEG obtain ABLE God ACH happy
 ‘For as long as you resist the teachings, you will be unable to gain God’s pleasure.’

ngai² kan⁴ to¹ pai³ hi⁴ Hyong¹ kong³, pai³ pai³ tu¹ ngi⁴ tau³ lok⁵ šui³
 我 唻 多 擺 去 香 港 擺 擺 都 遇 倒 落 水
 1SG so many time go Hong Kong time time all meet :with fall water
 ‘Whenever I go to Hong Kong, it rains.’

A shorter form is:

ngai² hi⁴ Hyong¹ kong³, pai³ pai³ tu¹ lok⁵ šui³
 我 去 香 港 擺 擺 都 落 水
 1SG go Hong Kong time time all fall water
 ‘Whenever I go to Hong Kong, it rains.’

nyin² hak⁶ yit⁶ tau⁴ tshyu⁴ oi⁴ pin¹ tsha² ki² yim³
 人 客 一 到 就 愛 分 茶 佢 飲
 guest as:soon:as arrive then must give tea 3SG drink
 ‘As soon as the guests arrive, [give them tea to drink.]’

šui¹ tsok⁶ tso⁴ tšang⁴, tshyu⁴ pan¹ ha⁴ loi²
 書 桌 做 正 就 搬 下 來
 desk do COMP then move VCL come
 ‘If (or when) the desk is finished, bring it here.’

‘When, after...’

ki² khon⁴ tau³ mau² nyin² tshoi¹ kai⁴ li¹, tshyu⁴ hem¹ hi³ loi²
 佢 看 倒 冇 人 在 个 裡 就 □ 起 來
 3SG see ACH NEG_{have} people be there then call:out INC
 [‘When he saw nobody was there], he started calling out.’]

š³ hoi¹ nyu² tshyu⁴ oi⁴ fong⁴ ki² šit⁵ tshau³
 使 開 牛 就 愛 放 佢 食 草
 use COMP ox then must let 3SG eat grass
 ‘When you’re finished with the tilling, [you should put the ox out to graze.]’

Ya² š¹ lau¹ kya¹ mun² sang¹ se³ kyok⁶ yi¹ heu⁴, tshyu⁴ tš² phet⁵ ki² (teu¹)
 耶 穌 揆 喙 門 生 洗 腳 以 後 就 辭 別 佢 (兜)
 Jesus BEN 3POSS disciple wash feet after then part:with 3(PL)
 ‘After Jesus [had washed the feet of his disciples, he parted with them.]’⁹⁷

⁹⁷ We have corrected the transcription given here for the first syllable of ‘Jesus’, *Ya²*, given as *Ya¹* in the original text.

ngi² thɿ⁴ ki³ m¹ tshen² hok⁵ ʃuk⁵, tshyu⁴ m¹ oi⁴ kau¹ tha¹ nyin² tʃang⁴
 你 自己 唔 曾 學 熟 就 唔 愛 教 他 人 正
 2SG self NEG_{yet} study mature then NEG:IMP_{must} teach other person only:then
 ‘Before you have learned it correctly yourself, [don’t teach others.]’

With *yi¹ sen¹* 以先 ‘before’:

ngai² m¹tshen² sin⁴ thau⁴ yi¹ sen¹, wu²-so³-put⁶-wui²
 我 唔 曾 信 道 以先 無 所 不 為
 1SG NEG_{yet} believe doctrine before no-thing-not-do
 [‘Before I became a believer, there was nothing I wouldn’t do.’]

OR:

mak⁶ kai⁴ tu¹ kam³ tso⁴
 乜 个 都 敢 做
 what all dare do
 ‘I was capable of anything.’

‘Until ...’

ngi² oi⁴ ten³ nai² ʃong¹ ma¹ tʃang⁴
 你 愛 等 我 上 馬 正
 2SG must wait 1SG get:up horse only:then
 ‘Wait until I’m on the horse.’

sen¹ sang¹ mang² tau⁴, tshyu⁴ m¹ oi⁴ sya³ ʃ⁴ tʃang⁴
 先生 喺 到 就 唔 愛 寫 字 正
 teacher NEG_{yet} arrive then NEG must write words only:then
 [‘You shouldn’t do any writing until the teacher comes.’]

3.7.3. Adverbial clauses of manner ‘without VERB-ing’:

ngai² tʃa³ wu¹ ʃak⁵ ko⁴, tu¹ mau² khon⁴ tau³ ki²
 我 喺 烏 石 過 都 冇 看 倒 佢
 1SG by black rock walk:over all NEG_{have} see ACH 3SG
 ‘I came past the black rock [without seeing him.]’⁹⁸

⁹⁸ Preposition *tʃa³* 喺 frequently occurs in the *First Book of Reading*, usually followed by a spatial reference and by motion verbs such as ‘go out’, ‘enter’, ‘walk over’, as in this example. In most of the Hakka dictionaries or glossaries we consulted, a near homophone *tʃa⁴* 踏 is listed with this meaning.

3.7.4. Comparative sentences ‘than’:

nya³ tšak⁶ nyin² kong³ wa⁴ tšam³ ko⁴ (OR: also *lang² ko⁴*) *tso⁴ wong² ti⁴ ten¹*
 噤 隻 人 講 話 慘 過 (伶 過) 做 王 帝 叮
 this CLF person speak words severe over_{CMPR} (smart over_{CMPR}) do emperor alike⁹⁹
 [‘This person speaks more severely (OR: more smartly) than an emperor.’]

‘like’:

Šong⁴ti⁴ oi⁴ ngai² teu¹nyin², yi²thung² tso⁴fu⁴mu¹sa² oi⁴ kya¹ tš³ng³ yit⁶yong⁴
 上 帝 愛 我 兜 人 如 同 做 父 母 儕 愛 喺 子 女 一 樣
 God love 1PL people like do parents NOM love 3POSS child same
 [‘God loves us like parents love their children.’]

‘better than’:

thuk⁵ šu¹ šin⁴ ko⁴ han² lyau⁴ to¹
 讀 書 勝 過 閒 僚 多
 read book surpass idle divert:oneself much
 [‘To study is much better than to gossip idly.’]

OR:

ngi² han² lyau⁴ m¹ tong⁴ (te⁶) thuk⁵ šu¹ kau⁴ hau³
 你 閒 僚 唔 當 (得) 讀 書 較 好
 2SG idle divert:oneself NEG compare:with (ABLE) read book more_{CMPR} good
 [‘You’d be better off studying than gossiping idly.’]

The latter with *m¹ tong⁴ (te⁶) ... kau⁴ hau³* 唔當(得)...較好, which deviates from German syntax, is generally to be preferred.

3.7.5. Proportional or relational sentences

Proportional or relational sentences are formed with *yet⁵ fat⁶ ... yet⁵ fat⁶* 越發...越發 ‘the more ... the more’:

⁹⁹ The lexeme *tšam³ ko⁴* appears in the Lexicon (§2.24 Adverbials) under the entry *gleichsam* ‘as it were, so to speak’. The same word used in a comparative sentence is written 慘過 in the Chinese character edition of the *First Book of Reading* (1880).

The morpheme *ten¹* 叮 is placed at the end of an analogy or comparison. It is frequently found in the Basel Mission material, and is also mentioned in Mercer’s grammar (1930: 126). It may possibly be linked to the homophonous locative suffix on personal pronouns, which functions in a similar way to Mandarin *nàr* 那儿 ‘there’. The latter morpheme has to be suffixed to a non-spatial noun when used as a locative, including designations for people.

ngi² yet⁵ fat⁶ ta³ ki² tshyu⁴ yet⁵ fat⁶ kyau⁴;
 你 越 發 打 佢 就 越 發 噉
 2SG MORE hit 3SG then MORE cry
 ['The more you hit him, the more he cries.']

ngi² yet⁵ fat⁶ kwai³ ki², tshyu⁴ yet⁵ fat⁶ hau³
 你 越 發 拐 佢 就 越 發 好
 2 SG MORE console 3SG then MORE good
 ['The more you] console [her, the better she is.']

ngi² han² lau¹ ngai² tso⁴ tet⁶ m¹,
 你 還 揆 我 做 得 唔
 2SG still stay:with 1SG make ABLE NEG

tshyu⁴ tsang¹ tshai⁴ ngi² kin¹ ha⁴ lip⁵ thin⁴ kai⁴ tshu³ yi⁴
 就 爭 在 你 今 下 立 定 个 主意
 then depend on 2SG now decide REL idea
 'Whether you can stay with me or not depends on how you decide now.'

3.7.6. Restrictive clauses

Restrictive clauses with 'inasmuch as', 'except that' are formed with *tshu² hoi¹* 除開 'apart from', but are best avoided.¹⁰⁰

tshu² hoi¹ yit⁶ sa² pai¹ kyok⁶ kai⁴ yit⁶ khen⁴,
 除 開 一 儕 跛 腳 个 一 件
 apart:from one INDEF lame leg REL one CLF

lyong³ hiung¹ thi⁴ tshyu⁴ tshyong⁴ tsyuk⁶ li¹
 兩 兄 弟 就 像 足 哩
 two brothers then resemble enough PERF
 'Apart from the fact that one is lame, the two brothers are completely alike.'

3.7.7. Consequence clauses

Consequence clauses are often found in the form of a main clause without any conjunction:

¹⁰⁰ No reason for this admonition is, however, provided by the Grammar.

*ngai*² (OR: *nga*¹) *theu*² *na*¹ *kan*⁴ *thung*⁴, *m*¹ *khon*⁴ *tet*⁶ *šu*¹
 我 (嗷) 頭 那 噉 痛 唔 看 得 書
 1SG (1POSS) head so painful NEG read ABLE book
 ‘I’ve got such a headache that I can’t read.’

*nya*³ *tsung*¹ *pu*⁴ *kan*⁴ *fung*², *tshang*² *tau*³ *ngan*³ *tu*¹ *thung*⁴
 噉 宗 布 噉 紅, 晟 倒 眼 都 痛
 this CLF material so red blind ACH eye all painful
 ‘This material is so red it’s blinding.’

They may appear with (*tši*⁴) *tau*⁴ 至到 or *šim*⁴ *tši*⁴ *tau*⁴ 甚至到:

*nya*³ *tšak*⁶ *nyin*² *kan*⁴ *mau*² *hau*⁴ *thau*⁴,
 噉 隻 人 噉 冇 孝 道
 this CLF person so NEG_{have} filial:piety

*šim*⁴ *tši*⁴ *tau*⁴ *kam*³ *tšhi*⁶ *ma*⁴ *kya*¹ *fu*⁴ *mu*¹
 甚至到 敢 斥罵 噉 父母
 to:the:utmost dare scold 3POSS parents

[‘This person is so lacking in filial piety that she even dares to scold her parents.’]

Similarly *š*³ *tau*³ 使倒 ‘cause that’, ‘so that’ may be used:

*nyit*⁶ *theu*² *šip*⁵ *fun*¹ *lat*⁶, *š*³ *tau*³ *then*² *wo*² *to*¹ *sai*⁴ *si*³
 日 頭 十 分 □, 使 倒 田 禾 多 晒 死
 sun very hot so:that growing:paddy many scorch:die
 [‘The sun is very hot, withering a lot of the growing paddy.’]

or ‘too’:

*ngi*² *tet*⁶ (OR: *thet*⁶) *kau*⁴ *nyok*⁵, *ngi*² *ta*³ *ki*² *m*¹ *yang*²
 你 忒 較 弱, 你 打 佢 唔 贏
 2SG too more_{CMPR} weak 2SG hit 3SG NEG win
 [‘You’re too weak, you won’t be able to fight him and win.’]

Note that the two clauses in the last example can be reversed.

3.7.8. Causal clauses

*ki*² *ngan*³ *ngyet*⁵ *ngi*², *yin*¹ *wui*⁴ *ngi*² *yu*¹ *tshen*²
 佢 眼 熱 你, 因為 你 有 錢
 3SG eye hot 2SG because 2SG have money
 [‘She is jealous of you because you’re rich.’]

OR:

yin¹ wui⁴ ngi² yu¹ tshen², (so³ yi¹) ki² tshyu⁴ ngan³ ngyet⁵ ngi²
 因為 你有錢，(所以) 佢就 眼熱 你
 because 2SG have money so 3SG then eye hot 2SG
 [‘Because you’re rich, she is jealous of you.’]

The latter structure is generally preferred.

3.7.9. Purposive clauses

Purposive clauses are formed with *ten³* 等 ‘in order to’:¹⁰¹

oi⁴ ta³ hoi¹ thai⁴ mun², ten³ yin² fa² kai⁴ wong² hau³ lok⁵
 愛 打開 大門，等 榮華 个 王 好 落
 must open front:entrance so:that splendid REL king easy enter
 [‘The front door must be opened, so that the king of glory can enter.’]

Men¹ tsi⁴ 免致 is used as the negative form: ‘in order not to’, ‘lest’, as well as *khong² pha⁴* 𠵼怕 ‘or else it is to be feared that’:¹⁰²

ngi² m¹ oi⁴ lyau² ma¹, men¹ tsi⁴ ki² ta³ thai²
 你 唔 愛 撩 馬，免致 佢 打 蹄
 2SG NEG:IMP_{must} stir:up horse avoid 3SG kick
 [‘You shouldn’t torment a horse, lest it kick.’]

ngi² m¹ oi⁴ yu⁴ loi² fam⁴ tshui⁴, kyang¹ pha⁴ han² ko⁴ tsha⁴
 你 唔 愛 又 來 犯 罪，驚 怕 還 [過 岔?]
 2SG NEG:IMP_{must} again come commit:crime for:fear:that
 still [go wrong?]
 [‘You mustn’t commit a crime again, for fear that you will go off the rails.’]

¹⁰¹ It appears to be a common development for causative verbs that they also have a grammaticalization pathway for a purposive marker. This can apply to both verbs of giving such as *khit⁴* 乞 in Southern Min (see Chappell 2000), and to *ten³* 等 ‘to wait’. See also Chappell and Peyraube (to appear) on the diachronic syntax for Southern Min causatives, and for the crosslinguistic picture, Newman (1996) and Lord et al. (2002), the latter focussing on Southeast Asian languages.

¹⁰² Although the word *khong² pha⁴* 𠵼怕 is given in the initial explanation, which includes the Hakka etymon *khong²* 𠵼 ‘to fear’, in the last example in this section, another word is in fact used. It makes use of a different etymon *kyang¹* 驚 in *kyang¹ pha⁴* 驚怕.

3.7.10. Conditional clauses

‘If ... then’ conditional clauses are expressed in various ways:

Only using *he⁴* 係 ‘to be’:

then¹ he⁴ lok⁵ šui³, ngai¹ tshyu⁴ m¹ tšhut⁶ mun²
 天 係 落水，我 就 唔 出 門
 heaven be_{COND} fall water 1SG then NEG exit door
 [‘If it’s raining, I won’t go out.’]

Also with *yok⁵ š³* 若使 or *šet⁶ š³* 設使:

yok⁵ š³ ngai² he⁴ yu¹ tshen², ngai² thš⁴ yen² woi⁴ pin¹ ngi²
 若 使 我 係 有 錢，我 自 然 噲 分 你
 if 1SG be_{COND} have money 1SG spontaneously would give 2SG
 [‘If I had money, I would give it to you spontaneously.’]

šet⁶ š³ ngi² tsak⁶ tet⁶ lyong³ pak⁶ tam¹ sa¹ li²,
 設 使 你 摘 得 兩 百 擔 沙 梨
 if 2SG pick ABLE 200 peck russet:pear

ngi² tshyu⁴ tshan⁴ tet⁶ ki³ to¹ tshen² tau³ ?
 你 就 賺 得 几 多 錢 倒 ？
 2SG then earn ABLE how:much money ACH
 [‘If you could have picked 200 pecks of pears, how much money would you have earned?’]

Šet⁶ š³ 設使 disregards the possibility of realization, while *yok⁵ š³* 若使 holds it open. *Šet⁶ yok⁵ (š³)* 設若 (使) can also be used instead of *yok⁵ š³* 若使. However, *loi² kong³* 來講 or *hi⁴ li¹* 去哩 are the most frequent forms:

ngai² he⁴ yu¹ loi² kong³ (OR: hi⁴ li¹)
 我 係 有 來 講 (去哩)
 1SG be_{COND} have come say_{COND} (GO PERF)
 ‘If I had ..., then ...’

ngi² yu⁴ kam³ tso⁴ loi² kong³ (OR: hi⁴ li¹)
 你 又 敢 做 來 講 (去哩)
 2SG again dare do come say_{COND} (GO PERF)
 ‘If you dare do that again, ...’

‘Even assuming that’, ‘even if’ are expressed by (*tshyu⁴*) *tsok⁶ son⁴* 就作算 or *tshyu⁴ he⁴* 就係:

(*tshyu⁴*) *tsok⁶ son⁴ ngi² m¹ tsai⁴ fam⁴, nya¹ khyu⁴ tshui⁴ tu¹ tshoi¹*
 (就) 作算 你 唔 再 犯, 噉 舊 罪 都 在
 even:assuming 2SG NEG again commit 2POSS old crime all be:present
 [‘Even if you don’t commit (an offence) again, your old crimes remain.’]

tshyu⁴ he⁴ mau² nyin² khon⁴ tau³ ngi², Šon⁴ ti⁴ tu¹ khon⁴ tau³ ngi²
 就係 有 人 看 倒 你, 上 帝 都 看 倒 你
 even:if NEG_{have} person see ACH 2SG God all see ACH 2SG
 [‘Even if no-one sees you, God does.’]

3.7.11. Concessive clauses

Concessive clauses are formed with the following conjunctions; each is exemplified below in turn:

<i>sui¹ yen² ... tu¹</i>	雖然 ... 都	‘although ... then’
<i>tsung³ š³ ... tu¹</i>	總使 ... 都	‘even if ... then’
<i>m¹ lun⁴ ... mak⁶ kai⁴ ... tu¹</i>	無論 ... 乜个 ... 都	‘whatever’
<i>m¹ lun⁴ ... nai⁴ li¹ ... tu¹</i>	無論 ... 奈裡 ... 都	‘wherever’
<i>m¹ lun⁴ nai⁴ sa² ... tu¹</i>	無論奈濟 ... 都	‘whoever’
<i>m¹ lun⁴ ... ki³ ... tu¹</i>	無論 ... 幾 ... 都	‘however’

and so on:

ngi² sui¹ yen² tel⁶ tshui⁴ ngai², ngai² tu¹ khon¹ ša⁴ ngi²
 你 雖然 得罪 我, 我 都 寬 赦 你
 2SG although insult 1SG 1SG all forgive 2SG
 [‘Although you insulted me, I’ve forgiven you’]

ngai² sui¹ yen² kan⁴ khyung², tu¹ oi⁴ tsyap⁶ ki²
 我 雖然 嘍 窮, 都 愛 接 佢
 1SG although so poor all want receive 3SG
 [‘Even though I’m so poor, I still want to receive him.’]

tsung³ š³ won² ha⁴ ki² syau⁴ ngai², ngai² tu¹ m¹ syu¹
 總使 完 下 佢 笑 我, 我 都 唔 羞
 even:if all 3SG mock 1SG 1SG all NEG ashamed
 [‘Even if she makes fun of me, I’m not embarrassed.’]

ngi² m¹ lun⁴ ta³ mak⁶ kai⁴ son⁴, ngai² tu¹ oi⁴ pong¹ ths⁴ ngi²
 你 無 論 打 七 个 算, 我 都 愛 幫 助 你
 2SG no:matter make what plan 1SG all want help 2SG
 [‘Whatever you decide on, I want to help you.’]

m¹ lun⁴ ngi² hi⁴ nai⁴ li¹, ngai² tu¹ oi⁴ phui² kin³ ngi²
 無 論 你 去 奈 裡, 我 都 愛 陪 緊 你
 no:matter 2SG go where 1SG all want go:with DUR 2SG
 [‘Wherever you go, I’ll accompany you.’]

m¹ lun⁴ nai⁴ sa² loi² khyu² ngai², ngai² tu¹ oi⁴ pin¹ ki²
 無 論 奈 儕 來 求 我, 我 都 愛 分 佢
 no:matter who come beg 1SG 1SG all want give 3SG
 [‘Whoever comes to beg from me, I shall give to them.’]

m¹ lun⁴ hok⁵ Thong² wa⁴ yu¹ ki³ nan² ts¹
 無 論 學 唐 話 有 幾 難 子
 no:matter study Chinese have what difficulties
 (or shorter: *hok⁵ Thong² wa⁴ kan⁴ nan²*)
 (學 唐 話 唻 難)
 (study Chinese how:much difficult)

tu¹ he⁴: “sim¹ ken¹ tshyu⁴ šak⁵ tšhon¹”;
 都 係: 心 堅 就 石 穿
 all be heart resolute then stone bore

hok⁵ hyau³ li¹ tshyu⁴ to¹ tshya⁴ Šong⁴ ti⁴
 學 曉 哩 就 多 謝 上 帝
 study know PERF then thank God
 [‘However difficult it is to study Chinese, it is always true that: “the resolute heart can penetrate rock”; when we have mastered it then let us thank God’]

PART THREE

A CONCISE LEXICON OF HAKKA FOR BEGINNERS

A TRANSLATED AND ANNOTATED EDITION OF

KLEINES DEUTSCH-HAKKA WÖRTERBUCH FÜR ANFÄNGER (1909) II. TEIL

1. PREFACE TO THE ANNOTATED ENGLISH EDITION OF THE LEXICON

In this chapter, we present an expanded edition of a *Kleines Deutsch-Hakka Wörterbuch für Anfänger* [Concise German–Hakka Lexicon for Beginners] with added English translations. The original Lexicon was abridged by the missionary Charles Piton from the much longer dictionary manuscript *Kleines Deutsch–Hakka Wörterbuch* compiled by Theodor Hamberg, Rudolf Lechler, Tai Wunkong and other Basel missionaries.¹ It is in fact more aptly named a Lexicon, as reflected in our translation, since the volume is arranged in the form of a thesaurus, that is, according to the semantic domain, including topics such as *Religion, The Universe, Weather, Town and Country, The Animal World, Times and Measures*. In other words, it does not follow the conventional alphabetic arrangement of a dictionary.

1.1. On the two editions of the Lexicon

There are two editions of this abridged dictionary-cum-lexicon which reveal three main differences according to size, content and whether or not alphabetic ordering is used:

The First Edition contains approximately 3,300 entries in total and is 55 pages long. The second and larger edition is 79 pages long with over 5,000 entries. Neither makes use of any Chinese characters (see Part 4, §3.1–§3.4), unlike the earlier manuscript dictionaries of the Basel Mission, and the MacIver Dictionary, which both employ them.² The Lexicon probably served as a primer in practical Hakka vocabulary and standard phrases to be learned by newly-arrived missionaries, particularly given its convenient arrangement according to subject matter and with the inclusion of special sections on travelling and politeness. These two sections are found only in the First Edition, in what corresponds to sections 21 and 22 respectively, but have been omitted from the Second Edition. We have chosen to retain them since they represent colloquial Hakka, providing many interesting examples of different kinds of grammatical constructions. To this end, we have placed both sections at the end of the translated Lexicon, given that they are not word entries but comprise in the main phrases. We have also retained the three kin tables in section 13 from the First Edition, inexplicably

¹ The details of the longer manuscript dictionary *Kleines Deutsch-Hakka Wörterbuch* are given in Part 1. We are particularly indebted to Thekla Wiebusch for her critical comments, careful checking of the Lexicon and advice on the German terms, including orthography; and to Barbara Niederer for her enlightenment on dialectal lexemes and species names for plants and animals.

² Note that the original manuscript dictionaries also used Lepsius for pronunciation purposes.

excised from the Second Edition. To the Second Edition have been added six new sections on the traditional parts of speech: Nouns, Adjectives, Verbs, Adverbials, Prepositions, and Conjunctions, which can all be found in our new English Edition.

Finally, the Second Edition uses alphabetical ordering within each of its 26 sections, in contrast to the random ordering of words and phrases in the First Edition. We decided to present the translation according to the original German of the Second Edition, but with the addition of sections 21 and 22 from the First Edition, now appended out of order at the end, and renumbered as sections 27 and 28 respectively. The alphabetical ordering was an inevitable ramification of the decision to retain the original German. Moreover, re-alphabetization of the English glosses would have made little sense, particularly as some of the German entries have had to be translated by the same lexeme in English, including many prepositions and certain nouns. The resulting trilingual lexicon will have its own inherent value.

To summarize, the parts common to the First and Second Editions of the Lexicon are specifically sections 1-20:

First Edition: sections 1-22	Random ordering of German–Hakka
Second Edition: sections 1-28	Alphabetical ordering of German–Hakka
Our English edition: sections 1-26	Alphabetical ordering according to German, lexemes presented in two columns:
	German/English <i>Hak⁶ ka¹</i> 客家
Sections 27-28	Reordering of sections 21 and 22 as sections 27 and 28. Presented in the (non-alphabetic) format of a conversational dialogue.

1.2. Format and conventions

We have employed a two–column format for the Lexicon. Thus, the reader will find the German lexemes with English glossing in the left–most column, the two languages separated by a slash and printed in distinct fonts to improve legibility. In the second right-hand column, the Hakka lexemes are given first in their

original Lepsius transcription, then straight after this in character form.³ In comparison with the originals, our additions thus comprise the English glosses and the Hakka characters. The only exceptions to this are the two final sections which present phrases for use in daily life (travelling and polite expressions). These two sections are not classified by alphabetical order, but reflect to a certain extent the normal flow of conversation, albeit imaginary ones.

This notwithstanding, we have also modernized the alphabetical ordering by placing words beginning with ‘I’ before those beginning with ‘J’. In the Gothic script, an identical symbol is used for both these Latin letters, a fact which is not surprising from a phonological viewpoint. In comparison with usage of the Gothic script, modern ‘I’ precedes consonants while ‘J’ precedes vowels.

As a general rule, invariable German nouns are translated as singulars, given that the definite articles are not usually supplied to disambiguate this feature of grammatical number, e.g. *Kopfkissen* could be either ‘pillow’ or ‘pillows’, but for the purposes of the translation we choose ‘pillow’. This is consonant with the fact that most of the German entries are overtly singular in form, following the common lexicographical practice. In the case of problematic English glosses, we have used [*?English expression*] to indicate this. In a rare number of places, we also make use of square brackets for our authors’ comments to indicate that it is additional material.

1.3. Modifications to the spelling and punctuation

We noted many typographical errors in both the Grammar and the Lexicon and some inconsistencies in the use of punctuation: sometimes certain German words are abbreviated, sometimes not. In the original texts, parentheses are used to indicate alternative expressions, if not optional elements for the Hakka, while the ditto sign [“] is employed below both German syllables and words to indicate repetition. As a result, it can be difficult to interpret what the intended final forms were to be.

To minimize ambiguity, we have taken some licence in these matters by spelling out abbreviations and contracted expressions for both the German and the Hakka. Concerning the use of parentheses, we have retained these for the Hakka romanized expressions, but in most of the cases expanded them for the Chinese characters. For example:

Knochen / bones

*kwut*⁶ (*theu*²) 骨, 骨頭

³ Note that tone numbers instead of the Lepsius diacritics are used in our transcription (for details, see the section on Conventions at the beginning of this volume).

Another problematic symbol used in the original texts is the symbol of equivalence ‘=’, used for two main purposes:

- to mean ‘equals’, ‘synonymous’ or ‘the same as’, e.g. Boden (= Bühne) / ‘floor’ or Kreis (= Oberamt) / ‘county’
- to join morphemes into a compound, e.g. Lampen=Zylinder / lamp chimney

To avoid ambiguity, the use of the ‘equals’ sign has generally been dispensed with, yielding simply Boden (Bühne) or Kreis (Oberamt) in the first case. For the second usage, taking the example of Lampen=Zylinder again, we have changed this to Lampenzylinder in line with modern German orthography.

Furthermore, in subentries, instead of the ditto or repeat sign [“] we use underlining, that is, an empty slot thus: ‘___’, to indicate the repetition of a freestanding head word. If it forms part of a compound, however, we repeat it. The entry for ‘lamp’ neatly exemplifies this principle:

Lampe, (eine) / (a) lamp, light	(yit ⁶ tsan ³) ten ¹ (一盞) 燈
	die ___ füllen / fill the lamp (with oil)
	song ³ yu ² 上油
Lampendocht / wick	ten ¹ (or yu ² sim ¹) 燈心, 油心

Note that the use of the semi-colon sign [;] or the comma [,] to separate Hakka translations is not always random: the semi-colon is used between words translating distinct meanings of the same German word, for instance *Schloß*, which means both ‘lock’ and ‘palace’, is translated by the Hakka words *so³ theu²; kyung¹ then⁴* (the corresponding characters being 鎖頭; 宮殿), and these words are then separated by the sign [;]. The comma is used to separate Hakka words of similar meaning, such as when ‘Seele / soul’ is given two translations: *lin² fun², fun² phak⁶* 靈魂, 魂魄.

The spelling for certain words may also reflect dialectal orthography: for example, *darnach* for *danach* ‘after that’ and *Gries* for *Grieß* ‘semolina’.⁴ Other terms prove to be dated, if not obsolete, in terms of either the entire expression or the spelling, for example, *hie und da* ‘every now and then’ and *zuvörderst* ‘first and foremost’. We have noted these discrepancies with modern orthography as they occur.

⁴ We thank Barbara Niederer (pers. comm.) for this observation regarding certain Swiss German dialects.

1.4. Addition of Chinese characters

In providing the characters for the Hakka, the intention was to make the Lexicon more accessible to researchers in the general field of sinology. We would like to strongly emphasize however, that it was not for the purpose of carrying out etymological work. To find the appropriate Hakka characters, we thus consulted the dictionaries of MacIver (1926) and Rey (1926), as well as Rey's *Conversations chinoises* (1937), particularly his very useful chapter on *Cours d'Histoire Naturelle* which contained many species names for animals and plants. In this new English edition, we refer only to the page numbers for the two dictionaries in the footnotes, but indicate the year of publication as 1937 in the case of Rey's *Conversations chinoises* to distinguish it from his 1926 dictionary.

As for the Grammar, wherever it was impossible to find a non-standard character for the numerous Hakka morphemes that do not exist in standard written Mandarin, we have used an empty square, thus □, the traditional practice in Chinese dialectology. If we were not sure of a character, we have placed it inside square brackets with a preceding question mark, thus: [?呂宋]菊 for *Li^l sung⁴ khyuk⁶* 'geranium'.

In places where we noticed mistakes in the tonal marks or in the Lepsius orthography, we have corrected them and added a footnote. When we were not sure that the deviant transcription was due to a typographical error, we have only added a footnote.

Note that for section 20 on *Names of people in the Bible and in history* and for parts (c) and (d) in section 19 on *Geographical names* (which respectively concern toponyms for places outside of China and biblical toponyms), we have renounced our stated intention of adding in the characters, due to the difficulty, if not impossibility, of the task. Particularly for biblical names, there is much variation as to both the mode of translation and the choice of characters by the missionaries, intra- and interdenominationally. This variation is mainly due to the fact that the Hakka neologisms are phonetic translations, not calques.

1.5. Dialectal words in the German original

A certain number of entries in the original German turned out to be either dialectal or obsolete words in terms of Modern Standard German or *Hochdeutsch*. Since the dictionary was compiled in the second half of the 19th century, the fact that certain terms have in the meantime become obsolescent is not unexpected. Furthermore, since the majority of the missionaries working for the Basel Mission came from southwestern Germany with a smaller number from Switzerland (see

Part 1, § 1 on some of the main personages), the presence of dialect words comes as no surprise.

The two main German-speaking missionaries working on the dictionary, namely Rudolf Lechler and Charles Piton, came from Schwaben (Swabia) and Elsäß (Alsace) respectively. During the period of compilation of the dictionary in the late 19th century, Alsace, now solidly a part of *la République française*, belonged to the German empire (1871-1918). Nonetheless, a German dialect belonging to the Alemannic branch, as does Swiss German, is still spoken in this area, particularly by the older generation. In contrast to this, Standard German is originally based on dialects spoken in the eastern part of central Germany, first codified in Martin Luther's translation of the Bible into German in 1521.

Native speakers of German will appreciate rather quaint terms such as *Bücherleser* for 'scholar'; *Barbier* for 'hairdresser' and *Parsimonie* for 'persimmon', while for verbs we find *sputen* 'to hurry up', *kehren* 'to sweep', *verakkordieren* 'to enter upon an agreement', *Muße pflegen* 'to have leisure', *feilhaben* 'to be available for sale' and *Geschwister* used for 'sisters' as well as 'siblings'. In addition to these, some of the German words may have been created to translate certain of the Hakka lexemes, given that the native speakers we consulted have no knowledge of them in any form: old-fashioned, dialectal or obsolete. These neologisms include items such as *Ohrenschäufelchen* 'ear spatula', *um die Ecke gehen* in the sense of 'to complete a cycle (of market days)' and *Odortäschchen* 'small perfumed bag'. In fact, *Bücherleser* for 'scholar' may belong to this category, a calque on the Hakka compound 'read-book-person': *thuk⁵ šu¹ nyin²* 讀書人.⁵ This Hakka expression is also translated as *Gelehrter* 'scholar' in the Lexicon.

The sections on medicine and health present a fascinating compendium of illnesses whose pathology has somewhat changed in the ensuing century, and with it the commonly used names (doubtlessly in all three languages) : *Wassersucht* / dropsy (for 'oedema'), *Schwindsucht* / consumption (for 'tuberculosis') and *Fallsucht* / falling sickness (for 'epilepsy') to name but a few. The list of medicaments and cures similarly opens a window onto another epoch with its use of *Rizinusöl* / castor oil, *Glaubersalz* / Glauber salt, *Breiumschläge* / cataplasm and *Ipekakuanha* / ipecac.

Facsimiles of the two tables of contents from the First and Second Edition are reproduced below in Part 4 for the reader's edification and perusal, as well as sample pages from the Lexicon with its lists of entries.

⁵ We owe this insight to Barbara Niederer.

2. GERMAN-ENGLISH-HAKKA EDITION

2.1. RELIGION / RELIGION THAU⁴ LI¹ 道理

Abendmahl / Communion	šin ⁴ tshon ¹ 聖餐
Abendmahlstisch / altar	šin ⁴ tshon ¹ tsok ⁶ 聖餐桌
das Abendmahl spenden	ši ¹ šin ⁴ tshon ¹ 施聖餐
/ to administer Communion	
abfallen vom Glauben / to apostatize	poi ⁴ thau ⁴ , poi ⁴ kau ⁴ 背道, 背教
Afferreligion / pseudo-religion	sya ² kau ⁴ 邪教
Ahnen, die / ancestors	tš ³ kung ¹ 祖公
Allmacht / omnipotence	wan ⁴ khen ² wan ⁴ nen ² 萬權萬能
Altar / altar	(tsi ⁴) than ² 壇, 祭壇
Altes Testament / Old Testament	khyu ⁴ yok ⁶ (šu ¹) 舊約, 舊約書
anbeten / to pray	pai ⁴ 拜
andächtig / at one's devotions, reverent	šin ² sim ¹ 誠心
Apostel / apostle	š ³ thu ² 使徒
Aschenurne / censer	hyong ¹ lu ² (pat ⁶) 香爐, 香爐鉢
ausschließen, aus der Gemeinde	tshut ⁶ šin ⁴ fui ⁴ 出聖會
/ to exclude from the community	
ausschließen, vom Abendmahl /	
to exclude from communion	kak ⁶ šin ⁴ tshon ¹ 革聖餐
Baptistische Mission / Baptist Mission	tsim ⁴ li ¹ fui ⁴ 浸禮會
Barmer Mission / Barmer Mission	Pa ¹ men ¹ (šin ⁴) fui ⁴ 巴(聖)會
Basler Mission / Basel Mission	Pa ¹ se ⁶ (šin ⁴) fui ⁴ 巴色(聖)會
Basler Missionsgesellschaft	Pa ¹ se ⁶ tshon ² thau ⁴ fui ⁴
/ Basel Missionary Society	巴色傳道會
Beerdigung / burial	sung ⁴ song ¹ 送喪
bekehren, sich / to become converted	fui ² sim ¹ tson ³ yi ⁴ 回心轉意
belohnen / to reward	(pau ⁴) šong ³ 賞, 報賞
belohnen das Gute und das Böse bestrafen	šong ³ šen ⁴ fat ⁵ ok ⁶ 賞善罰惡
/ to reward good and punish evil	
Berliner Mission / Berlin Mission	Pa ¹ lin ² (šin ⁴) fui ⁴ 巴(聖)會
beten / to pray	khi ² tau ³ or pai ⁴ Šong ⁴ ti ⁴ 祈禱, 拜上帝
Bibel / Bible	šin ⁴ kin ¹ (šu ¹) 聖經, 聖經書
Böses tun / to do evil	hang ² ok ⁶ 行惡
vom Bösen sich zum Guten wenden	koi ³ ok ⁶ tshyung ² šen ⁴ 改惡從善
/ to turn away from evil toward the good	
buddhistische Lehre / Buddhist teachings	Fut ⁵ kau ⁴ or: Sit ⁶ kau ⁴ 佛教, 釋教
buddhistische Priester / Buddhist monk	wo ² šong ⁴ 和尚
in Anrede: / as a term of address:	thai ⁴ š ¹ 太師
Buße tun / do penance	fui ⁴ koi ³ 悔改
Christ sein / to be Christian	šin ⁴ thau ⁴ li ¹ or pai ⁴ Šong ⁴ ti ⁴ 信道理, 拜上帝
Church Mission / Church Mission	kam ⁴ tuk ⁶ fui ⁴ 監督會

Dämonen / demons	<i>kwui³ (šin²)</i> 鬼, 鬼神
danken / to thank	<i>to¹ tshya⁴</i> 多謝
Distriktspräses / district president ⁶	<i>(yen⁴) tsung³ muk⁵</i> 總牧, 縣總牧
dreieinig, der __e Gott / the Holy Trinity	<i>sam¹ wui⁴ hap⁵ yit⁶ or sam¹ wui⁴ yit⁶ thi³ kai⁴</i> <i>Šong⁴ ti⁴</i> 三位合一, 三位一體个上帝
dreimaliger Koutau / the triple kowtow	<i>sam¹ khui³ kyu³ kheu⁴</i> 三跪九叩
Erde / Earth	<i>thi⁴ (nai² or ha¹)</i> 地, 地坭, 地下
Himmel und __ / Heaven and Earth	<i>then¹ thi⁴</i> 天地
evangelische Lehre / Protestant doctrine	<i>Ya² š¹ kau⁴</i> 耶穌教
evangelische Missionar / Protestant missionary	<i>muk⁵ š¹</i> 牧師
amtlich / officially called:	<i>kau⁴ š⁴</i> 教士
evangelische Kapelle / Protestant chapel	<i>Ya² š¹ kau⁴ thong² or fuk⁶ yim¹ thong² or li¹</i> <i>pai⁴ thong²</i> 耶穌教堂, 福音堂, 禮拜堂
Evangelium / gospel	<i>fuk⁶ yim¹ (kyu⁴ thau⁴)</i> 福音, 福音救道
falsch / false	<i>ka³</i> 假
Feldgott / God of the Fields	<i>(then²) pak⁶ kung¹</i> 伯公, 田伯公
fluchen / curse	<i>tšu⁴ ma⁴ or tšu⁴ ts³</i> 咒罵, 咒詛
Fluß __ und Meergöttin	<i>Then¹ heu⁴ (nyong²)</i> 天后, 天后娘
/ Goddess of Rivers and the Sea	
Freude, sich freuen / joy, to be pleased	<i>fon¹ hi³ or khwai⁴ lok⁵</i> 歡喜, 快樂
Friedhof / cemetery	<i>yim¹ šang² or fun² tšhong²</i> 陰城, 墳場
fromm / devout	<i>khen² sim¹</i> 虔心
Gebeine / bones	<i>kwut⁶ theu² or hai² kwut⁶</i> 骨頭, 骸骨
Gebeinetopf / urn for mortal remains	<i>kim¹ ang¹</i> 金罍
Gebete hersagen / to recite prayers	<i>nyam⁴ kin¹</i> 念經
Gebot / law	<i>kai⁴ (min⁴)</i> 誡, 誡命
die zehn Gebote / the Ten Commandments	<i>šip⁵ (thya²) kai⁴</i> 十誡, 十條誡
Gehilfe / assistant	<i>(pong¹ kau⁴) sen¹ sang¹</i> 先生, 幫教先生
Geist / spirit	<i>šin²</i> 神
der heilige Geist / the Holy Ghost	<i>šin⁴ šin²</i> 聖神
Geister / spirits	<i>šin² min²</i> 神明
die Geister befragen / to consult the spirits	<i>mun⁴ šin²</i> 問神
die Geister verehren / to honour the spirits	<i>kin⁴ (or fung⁴) šin²</i> 敬神, 奉神
Gemeinde / parish	<i>šin⁴ fui⁴ or kau⁴ fui⁴</i> 聖會, 教會
Gemeindeglieder / parishioners	<i>šin⁴ fui⁴ nyin²</i> 聖會人
aus der __ ausschließen	<i>tšhut⁶ šin⁴ fui⁴</i> 出聖會
/ to exclude from the community	
Generalpräses / general president	<i>tsung³ muk⁵</i> 總牧
Geomant / geomancer	<i>thi⁴ li¹ sen¹ sang¹</i> 地理先生
Geomantie treiben / to deal in geomancy	<i>hang² thi⁴ li¹ or tšhim² fung¹ šui³</i> 行地理, 尋風水

⁶ Distriktspräses 'district president' is a religious title, so too Generalpräses 'general president'.

Gesetz / law	<i>lut⁵ fap⁶</i> 律法
das __ übertreten / to break the law	<i>fam⁴ fap⁶</i> 犯法
Glaube / belief	<i>sin⁴ tet⁶</i> 信德
glauben / to believe	<i>sin⁴</i> 信
Glaubensbekenntnis / creed	<i>sin⁴ šit⁶</i> 信□
Glück / good fortune	<i>fuk⁶</i> 福
Gnade / mercy	<i>en¹ ten³</i> 恩典
__ erzeigen / show mercy	<i>šī¹ en¹</i> 施恩
Gott / evangelische Bezeichnung	<i>Šong⁴ ti⁴</i> 上帝
/ God – Protestant term	
Gott/katholische Bezeichnung / God – Catholic term	<i>Then¹ tšu³</i> 天主
der wahre Gott / the true God	<i>tšin¹ tšu³ Šong⁴ ti⁴</i> 真主上帝
der dreieinige Gott / the Holy Trinity	<i>sam¹ wui⁴ hap⁵ yit⁶</i> (or <i>yit⁶ thi³</i>) <i>kai⁴</i> <i>Šong⁴ ti⁴</i> 三位合一个上帝, 三位一體个上帝
Göttin der Barmherzigkeit / Goddess of Mercy	<i>Kon¹ yim¹ nyong²</i> 觀音娘
Götze / idol ⁷	<i>phu² sat⁶</i> 菩薩
Götzenbilder / pagan images	<i>ngyeu¹ syong⁴</i> 偶像
Götzenfest / pagan festival	<i>on¹ lyung² ta³ tsyau⁴</i> 安龍打醮
Götzenprozession / pagan parade	<i>tšhut⁶ fui⁴</i> 出會
Götzentempel / pagan temple	<i>myau⁴ thong²</i> 廟堂
Grab, ein / a grave ⁸	<i>yit⁶ kwa⁴ thi⁴</i> (<i>fun²</i>) 一□地, 一□地墳
die Gräber besuchen / to visit the graves	<i>tshan³ fun²</i> or <i>kwa⁴ san¹</i> 剷墳, □□
gut / good	<i>šen⁴</i> , (<i>hau³</i>) 善, 好
Gutes tun / to do good	<i>hang² šen⁴</i> 行善
das Gute belohnen und das Böse bestrafen	<i>šong³ šen⁴ fat³ ok⁶</i> 賞善罰惡
/ to reward good and punish evil	
Harmonium / harmonium	<i>yong² khim²</i> 洋琴
Heide / heathen, pagan	<i>pai⁴ phu² sat⁶ nyin²</i> or <i>yī⁴ pang¹ nyin²</i> or <i>ngoi⁴</i> <i>kau⁴ nyin²</i> 拜菩薩人, 異邦人, 外教人
Heiland / the Saviour	<i>kyu⁴ tšu³</i> 救主
heilig / holy	<i>šin⁴</i> (<i>ket⁶</i>) 聖, 聖潔
der __ e Geist / the Holy Ghost	<i>šin⁴ šin²</i> 聖神
Herdgott, der / God of the Hearth	<i>tsau⁴ kyun¹</i> (or <i>šin²</i>) 灶君, 灶神
Herz / heart	<i>sim¹</i> (<i>kon¹</i>) 心, 心肝
Himmel / Heaven	<i>then¹</i> 天
__ und Erde / Heaven and Earth	<i>then¹ thi⁴</i> 天地
__ und Hölle / Heaven and Hell	<i>then¹ thong² thi⁴ nyuk⁵</i> 天堂地獄
hoffen / to hope	<i>mong⁴</i> 望
Hoffnung / hope	<i>hi¹ mong⁴</i> or <i>mong⁴ theu²</i> 希望, 望頭

⁷ The Hakka term translates more specifically as ‘Bodhisattva’.

⁸ A German indefinite article – ein or eine – is used in the Lexicon to correspond to a classifier phrase in the Hakka, an optional constituent preceding the head noun that can be composed of either a QUANTIFIER + CLF or a DEMONSTRATIVE + CLF. In the Lexicon, all such examples are invariably formed with ‘one + CLF’.

Hoherpriester ⁹ / High Priest Hölle / Hell	<i>tʃi⁴ ʃ¹ tʃɔŋ³ or tʃi⁴ ʃ¹ theu²</i> 祭司長, 祭司頭 <i>thi⁴ nyuk⁵</i> 地獄
Inspektor / superintendant Islam / Islam	<i>thai⁴ muk⁵ ʃ¹</i> 大牧師 <i>Fui² fui² kau⁴</i> 回回教
Jesus / Jesus Jünger / disciple	<i>Ya² ʃ¹</i> 耶穌 <i>mun² sang¹ or mun² thu²</i> 門生, 門徒
Kanzel od. Katheder / pulpit, lectern Kapelle / chapel ¹⁰ evangelische ___ / Protestant chapel	<i>kong³ ʃu¹ thoi²</i> 講書檯 <i>kau⁴ thong²</i> 教堂 <i>Ya² ʃ¹ kau⁴ thong² or li¹ pai⁴ thong² or fuk⁶</i> <i>yim¹ thong²</i> 耶穌教堂, 禮拜堂, 福音堂 <i>then¹ tʃu³ thong²</i> 天主堂 <i>kong³ thong² or ʃin⁴ thong²</i> 講堂, 聖堂 <i>tʃhon² thau⁴ sen¹ sang¹</i> 傳道先生 <i>pai⁴ then¹ tʃu³</i> 拜天主 <i>then¹ tʃu³ thong²</i> 天主堂 <i>then¹ tʃu³ kau⁴</i> 天主教 <i>ʃin² fu⁴</i> 神父 <i>tyam³ tʃuk⁶</i> 點燭 <i>yi⁴ ton¹</i> (also <i>let⁵ kau⁴</i>) 異端, □教 <i>kau⁴ fui⁴</i> 教會 (<i>ʃin⁴ fui⁴</i>) <i>tʃɔŋ³ lau³</i> 長老, 聖會長老 <i>thʃ⁴ fui⁴ tʃhen²</i> 助會錢 <i>khui³ (pai⁴)</i> 跪, 跪拜 <i>kong³ ken¹ ku⁴ li¹ ʃu¹</i> 講堅固禮書
katholische ___ / Catholic chapel der Kapellenraum / chapel hall Katechist / catechist Katholik sein / to be Catholic katholische Kapelle / Catholic chapel katholische Lehre / Catholic doctrine katholischer Priester / Catholic priest Kerzen anzünden / to light candles Ketzeri / heresy Kirche / church (congregation) Kirchenältester / church elder Kirchensteuer / church tax knien / to kneel Konfirmandenunterricht geben / to give confirmation lessons Konfirmation / confirmation	<i>ken¹ ku⁴ li¹ or ket⁶ ko⁴ se³ li¹ yok⁶</i> 堅固禮, 結過洗禮約 <i>lyang¹ ken¹ ku⁴ li¹</i> 領堅固禮 <i>kheu⁴ theu²</i> 叩頭 <i>sam¹ khui³ kyū³ kheu⁴</i> 三跪九叩 <i>Kwan¹ ti⁴</i> 關帝
konfirmiert werden / to be confirmed Koutau / to kowtow dreimaliger ___ / the triple kowtow Kriegsgott / God of War	
Lehre / doctrine, teachings buddhistische ___ / Buddhist doctrine evangelische ___ / Protestant doctrine katholische ___ / Catholic doctrine konfuzianische ___ / Confucian doctrine taoistische ___ / Taoist doctrine mohammedanische ___ / Moslem doctrine	<i>thau⁴ li¹ or kau⁴ (mun²)</i> 道理, 教, 教門 <i>Fut⁵ kau⁴ or Sit⁶ kau⁴</i> 佛教, 釋教 <i>Ya² ʃ¹ kau⁴</i> 耶穌教 <i>then¹ tʃu³ kau⁴</i> 天主教 <i>yi² kau⁴</i> 儒教 <i>thau⁴ kau⁴</i> 道教 <i>fui² fui² kau⁴</i> 回回教

⁹ The modern spelling is Hohepriester.

¹⁰ In other documents consulted, the term *kau⁴ thong²* 教堂 appears to have been generally translated by *Kapelle* in German which means 'chapel' rather than 'church' (*Kirche*). This may be related to the fact that the buildings purchased in Guangdong villages for use by the Basel Mission were often small dwellings.

die rechte ___ / the true way	<i>tšin⁴ kau⁴</i> 正教
Lehrer / teacher	<i>kau¹ šu¹ sen¹ sang¹</i> 教書先生
Liebe / love	<i>yin² oi⁴ or oi⁴ tšin²</i> 仁愛, 愛情
lieben / to love	<i>oi⁴</i> 愛
loben / to praise	<i>syung⁴ (or tšin¹) tsan⁴</i> 頌贊, 稱贊
Lüge / lie	<i>ka³ wa⁴ or phang⁴ wa⁴</i> 假話, □話
sich von der Lüge zur Wahrheit wenden / to turn away from falsehood toward the truth	<i>khi⁴ ka³ kwui¹ tšin¹</i> 去假歸真
lügen / to lie	<i>kong³ phang⁴ wa⁴, tshi³ wa⁴</i> 講□話, 取話
Mission treiben / to do missionary work	<i>tšhon² thau⁴</i> 傳道
Missionsgesellschaft / Missionary Society	<i>tšhon² thau⁴ fui⁴</i> 傳道會
Missionar, amtlich / missionary, officially:	<i>kau⁴ s⁴</i> 教士
evangelischer ___ / Protestant missionary	<i>muk⁵ s¹</i> 牧師
katholischer ___ / Catholic missionary	<i>šin² fu⁴</i> 神父
Name / name	<i>myang²</i> 名
in Jesu ___n / in the name of Jesus	<i>thok⁶ Ya² s¹ kai⁴ myang²</i> 託耶穌个名
neu / new	<i>sin¹</i> 新
der neue Bund / the New Testament, the new alliance	<i>sin¹ yok⁶</i> 新約
das Neue Testament / the New Testament	<i>sin¹ yok⁶ (šu¹)</i> 新約, 新約書
Opfer / sacrifice	<i>tsi⁴</i> 祭
opfern / to sacrifice, to offer	<i>hyen⁴ or fung⁴ or šet⁶ tsi⁴</i> 獻, 奉, 設祭
Geld ___ / offer money on Sunday	<i>tang¹ on¹ sit⁶ tshen²</i> □安息錢
Opferteller / offertory plate ¹¹	<i>thok⁶ phan²</i> 托盤
Orakel erfragen / to ask the oracle	<i>puk⁶ kwa⁴</i> 卜卦
Papierstreifen, die roten über den Haustüren / strips of red paper above the doors of houses	<i>li⁴ ši⁴ (tshen²)</i> 利市, 利市錢
Präses / president	<i>tsung³ muk⁵ (s¹)</i> 總牧, 總牧師
predigen / to preach	<i>tšhon² thau⁴ or kong³ thau⁴ li¹</i> 傳道, 講道理
preisen / to laud	<i>syung⁴ tsan⁴</i> 頌贊
Presbyterianische Mission / Presbyterian Mission	<i>tšong³ lau³ fui⁴</i> 長老會
Priester (biblisch) / priest, biblical	<i>tsi⁴ s¹</i> 祭司
buddhistischer ___ / Buddhist monk	<i>wo² šong⁴</i> 和尚
in Anrede: / as a term of address:	<i>thai⁴ s¹</i> 太師
katholischer ___ / Catholic priest	<i>šin² fu⁴</i> 神父
Prophet / prophet	<i>sen¹ ti¹ s¹</i> 先知師
räuchern und Kerzen anzünden / to burn incense and light candles	<i>šau¹ hyong¹ tyam³ tšuk⁶</i> 燒香點燭

¹¹ The lexeme *thok⁶ phan²* 托盤 is translated simply as ‘tray’ in the dictionary by MacIver (p.883) and similarly a ‘plateau pour soutenir les tasses’ by Rey (p.1086). It is also listed with this meaning in §2.6. on Tools and utensils (used in the home).

das Räuchern besorgen / to offer incense (of officials)	<i>hang² hyong¹</i> 行香
Religion / religion	<i>thau⁴ li¹ or kau⁴ (mun²)</i> 道理, 教, 教門
Rheinische Mission / Rhineland Mission	<i>Li¹ hyen² fui⁴</i> □□會
richten / pass judgement	<i>šim³ phan⁴</i> 審判
Sabbath / Sabbath	
den __ feiern / to observe the Sabbath	<i>on¹ sit⁶ nyit⁶</i> 安息日
Scheidewand / (folding) screen ¹²	<i>šu³ on¹ sit⁶ nyit⁶</i> 守安息日
Schicksal erforschen / to perform divinations	<i>phin² fung¹</i> 屏風
Schöpfer Himmels und der Erde	<i>puk⁶ kwa⁴</i> 卜卦
/ Creator of Heaven and Earth	<i>tshau⁴ then¹ thi⁴ kai⁴ tšu³</i> 造天地个主
segnen / to bless	<i>tšuk⁶ fuk⁶</i> 祝福
Sekte / sect	<i>let⁵ kau⁴</i> □教
singen / to sing	<i>tšhong⁴ (yim¹ or ši¹ ko¹)</i> 唱, 唱 [?音], 唱詩歌
Sonntag / Sunday	<i>li¹ pai⁴ nyit⁶</i> 禮拜日
den __ feiern / to observe the Sabbath	<i>šu³ li¹ pai⁴</i> 守禮拜
Sünde / sin	<i>tshui⁴</i> 罪
sündigen / to sin	<i>fam⁴ tshui⁴</i> 犯罪
taoistische Lehre / Taoist doctrine	<i>thau⁴ kau⁴</i> 道教
taoistischer Priester / Taoist priest	<i>thau⁴ š⁴</i> 道士
Taufe /baptism	<i>se³ li¹</i> 洗禮
taufen / to baptize	<i>ši¹ se³ li¹</i> 施洗禮
getauft werden / to be baptized	<i>lyang¹ se³ li¹</i> 領洗禮
Taufbewerber / candidate for baptism	<i>tsin⁴ (or fung⁴) kau⁴ kai⁴</i> 進教个, 奉教个
Taufunterricht geben / to give baptism lessons	<i>kong³ se³ li¹ šu¹</i> 講洗禮書
Teile (der Predigt) / parts (of the sermon)	<i>thon⁴ khan³</i> 段款
Tempelhüter / temple-keeper	<i>myau⁴ tšuk⁶</i> 廟祝
Testament, Altes / the Old Testament	<i>khyu⁴ yok⁶ (šu¹)</i> 舊約, 舊約書
Testament, Neues / the New Testament	<i>sin⁴ yok⁶ (šu¹)</i> 新約, 新約書
Teufel, der / the devil	<i>mo¹ kwui³</i> 魔鬼
Teufel, die / devils	<i>kwui³ (šin²) or sya² kwui³</i> 鬼, 鬼神, 邪鬼
Text, ein / a text	<i>yit⁶ thon⁴ šu¹</i> 一段書
Thema / theme, subject	<i>thi² muk⁵</i> 題目
Trauer, trauern / to mourn	<i>yu² seu² or yu² mun³</i> 憂愁, 憂悶
Trauung / wedding ceremony	<i>hap⁵ fun¹</i> 合婚
Türgeist / door spirit	<i>mun² šin²</i> 門神
Unglück / misfortune	
von unerklärlichem __ befallen sein /	<i>fo⁴ (fam⁴)</i> 禍, 禍患
to be overcome by inexplicable misfortune	<i>fam¹ fam⁴</i> 患患
Vater / Father	
der himmlische __ / Heavenly Father	<i>a¹ pa¹</i> 阿爸
	<i>then¹ fu⁴ or then¹ a¹ pa¹</i> 天父, 天阿爸

¹² The First Edition also translates this as *spanische Wand* (p.4).

verehren, die Geister / to honour the spirits	<i>kin⁴ šin² (min²)</i> 敬神, 敬神明
verloren gehen / to perish	<i>tšhim² lun²</i> 沈淪
versammeln, sich / to assemble, meet ¹³	<i>tšhi¹ (or fui⁴) sip⁵</i> 聚集, 會集
wahr / true	<i>tšhin¹</i> 真
Wahrheit / truth	<i>tšin¹ li¹</i> 真理
sich von der Lüge zur Wahrheit wenden / to turn away from falsehood toward the truth	<i>khi⁴ ka³ kwui¹ tšin¹</i> 去假歸真
wahrsagen / to foretell the future	<i>son⁴ myang⁴</i> 算命
Wahrsager / fortune-teller	<i>son⁴ myang⁴ sen¹ sang¹</i> 算命先生
Zauberei treiben / to do magic	<i>tso⁴ šang⁴</i> 做覘
Zauberer / sorcerer	<i>šang⁴ kung¹</i> 覘公

2.2. THE UNIVERSE / WELTALL *THEN¹ TH¹ NYIN² WUT⁵* 天地人物

Abgrund / precipice	<i>pen¹ kong¹ ngam²</i> 崩崗巖
Äquator / equator	<i>tšhak⁶ thau⁴</i> 赤道
Bach / stream	<i>ho² lak⁶</i> 河壩
Berg / mountain, hill	<i>san¹, lyang¹ (kong¹)</i> 山, 嶺, 嶺崗
eingestürzte ___ / precipice created by breaking away of mountain	<i>pen¹ kong¹ (ngam²)</i> 崩崗, 崩崗巖
Brunnen / well	<i>tsyang³</i> 井
Bucht / bay	<i>hoi³ wan¹</i> 海灣
Damm / dam, dyke	<i>pok⁶ (theu²)</i> 壘, 壘頭
Ding / thing	<i>wut⁵ (khen⁴)</i> 物, 物件
Ebbe / ebb tide	<i>ha⁴ tšhau² or šui³ kon¹</i> 下潮, 水乾
Ebene / plain, plateau	<i>phyang² thi⁴</i> 平地
Erboden / ground	<i>thi⁴ nai²</i> 地坭
Erde / Earth	<i>thi⁴</i> 地
Erdkugel / globe	<i>thi⁴ khyu²</i> 地球
Fels / cliff, rock	<i>šak⁵ phan²</i> 石盤
Festland / mainland	<i>lyuk⁵ thi⁴</i> 陸地
Fixsterne / fixed stars	<i>thin⁴ sin¹ or hen² sin¹ or thin⁴ wui⁴ sin¹</i> 定星, 恆星, 定位星
Fluß / river	<i>ho² or kong¹</i> 河, 江
Flut / flood tide	<i>šong⁴ tšhau² or šui³ thai⁴</i> 上潮, 水大
Gebirge / mountains, mountain range	<i>san¹ (lyang¹)</i> 山, 山嶺

¹³ The romanization *tšhi¹ sip⁵* given here is probably a mistake for *tšhi¹ sip⁵*, see the same verb *sich versammeln* in §2.23 of the Lexicon.

Gegend / area, region	<i>thi⁴ fong¹</i> 地方
Gemüseland / vegetable fields on hillside	<i>tshya² (thi⁴)</i> 斜, 斜地
Graben / ditch, moat	<i>keu¹ lak⁶</i> 溝壑
Hafen / harbour	<i>feu⁴ (theu²)</i> 埠, 埠頭
Halbinsel / peninsula	<i>thu³ ku³</i> 土股
Himmel / sky, Heaven	<i>then¹</i> 天
Hügel / hill	<i>(syau³) lyang¹ (kong¹)</i> (小) 嶺 (崗)
Insel / island	<i>hoi³ tau³ or ku¹ tšu¹</i> 海島, 孤洲
Komet / comet ¹⁴	<i>khya⁴ pa³ sin¹</i> (or: <i>woi⁴ sin¹</i>) 筊把星, □星
Kompaß / compass	<i>tši³ nam² tšim¹</i> or: <i>lo² kang¹</i> 指南針, 羅經
Lehm / clay	<i>wong² nai²</i> 黃泥
Luft zum Leben / air for breathing, climate	<i>then¹ hi⁴ or sang¹ hi⁴</i> 天氣, 生氣
in der ___ / in the air, the sky, space	<i>khung¹ tšung¹</i> 空中
Meer / sea, ocean	<i>hoi³ (yong²) or thai⁴ yong²</i> 海, 海洋, 大洋
Mensch / person	<i>nyin²</i> 人
Milchstraße / Milky Way	<i>then¹ ho²</i> 天河
Mond / moon	<i>ngyet⁵ (kong¹)</i> 月, 月光
Mondsichel / crescent moon	<i>ngo² mi² ngyet⁵</i> 蛾眉月
Norden / north	<i>pe⁶ (fong¹)</i> 北, 北方
Nordpol / North Pole	<i>pe⁶ khi⁵</i> 北極
Osten / east	<i>tung¹ (fong¹)</i> 東, 東方
Ozean / ocean	<i>hoi³ yong² or thai⁴ hoi³</i> 海洋, 大海
Planeten / planets	<i>hang² sin¹</i> 行星
Quelle / spring	<i>(šui³) tshan²</i> 泉, 水泉
Regierungsland / crown land, commons ¹⁵	<i>kon¹ san¹</i> 官山
Reisfeld / rice paddy	<i>(wo²) then²</i> 田, 禾田
salziges Wasser / salt water ¹⁶	<i>ham² šui³</i> 鹹水
Sand / sand	<i>sa¹</i> 沙
Sandbank / sandbar	<i>sa¹ pa⁴</i> 沙坝
Sandwüste / desert	<i>sa¹ mok⁶</i> 沙漠

¹⁴ MacIver's dictionary (p.267 and p.1048) translates the word *khya⁴ pa³* as 'a besom made of small bamboo branches', and the word *woi⁴* as 'a clew of thread'.

¹⁵ The lexeme *kon¹ san¹* refers to public land anyone may use to cut grass or wood, according to MacIver (p.356), and is translated as *biens communaux* by Rey (p.461).

¹⁶ We have retained the correct form here for 'water' which is *šui³*, as given in the First Edition of the dictionary under the entry for 'salt water', replacing the erroneous *sui³* in the Second Edition, p.8.

See, der / lake	(<i>ʃui</i> ³) <i>fu</i> ² 湖, 水湖
Sonne / sun	<i>nyit</i> ⁶ <i>theu</i> ² 日頭
Sonnenfinsternis / solar eclipse	<i>then</i> ¹ <i>keu</i> ³ <i>ʃit</i> ⁵ <i>nyit</i> ⁶ 天狗食日
Staub / dust	(<i>nai</i> ²) <i>tʃhin</i> ² 塵, 坭塵
Stein / stone	<i>ʃak</i> ⁵ 石
Stern / star	<i>sin</i> ¹ 星
Sterne / stars	<i>sin</i> ¹ <i>syuk</i> ⁶ 星宿
Sternschnuppe / shooting star, falling star	<i>sin</i> ¹ <i>syɑ</i> ⁴ <i>ʃi</i> ³ 星瀉屎
Strand / beach	<i>ngan</i> ⁴ or <i>hoi</i> ³ <i>pen</i> ¹ 岸, 海邊
Strom / (large) river	<i>kong</i> ¹ (<i>ho</i> ²) 江, 江河
Stromschnelle / rapids	<i>ʃak</i> ⁵ <i>than</i> ¹ 石灘
Süden / south	<i>nam</i> ² (<i>fong</i> ¹) 南, 南方
Südpol / South Pole	<i>nam</i> ² <i>khit</i> ⁵ 南極
Süßwasser / freshwater	<i>tham</i> ¹ <i>ʃui</i> ³ 淡水
Tal / valley	<i>hang</i> ¹ , <i>wo</i> ¹ 坑, 窩
Teich / pond	(<i>tʃhi</i> ²) <i>thong</i> ² 塘, 池塘
Vulkan / volcano	<i>fo</i> ³ <i>san</i> ¹ 火山
Wald / forest	<i>san</i> ¹ (<i>lim</i> ²) 山, 山林
Wasser / water	<i>ʃui</i> ³ 水
Wehr / weir	<i>than</i> ¹ [?]灘]
Welt / world	<i>ʃi</i> ⁴ <i>kai</i> ⁴ (or <i>ʃi</i> ⁴ <i>kan</i> ¹) 世界, 世間
Weltall / the Universe	<i>then</i> ¹ <i>thi</i> ⁴ <i>nyin</i> ² <i>wut</i> ⁵ 天地人物
Westen / west	<i>si</i> ¹ (<i>fong</i> ¹) 西, 西方
Wiese / meadow	<i>tshau</i> ³ <i>pa</i> ⁴ (or <i>tshau</i> ³ <i>pu</i> ¹ <i>tat</i> ⁶) 草坵, 草埔筴
wilde, unbebaute Gegend / uncultivated fields	<i>fong</i> ¹ <i>thi</i> ⁴ 荒地
Wogen / waves	(<i>hoi</i> ³) <i>long</i> ⁴ 浪, 海浪
Wüste / wilderness, wasteland	<i>khong</i> ³ <i>ya</i> ¹ or <i>san</i> ¹ <i>ya</i> ¹ 曠野, 山野
Zone, gemäßigte / temperate zone	<i>wun</i> ¹ <i>thau</i> ⁴ 溫道

2.3. WEATHER / DAS WETTER *THEN*¹ *SIN*⁴ 天 [?]性]

Barometer / barometer	<i>fung</i> ¹ <i>yi</i> ³ <i>pyau</i> ¹ 風雨標
blau, der __e Himmel / the blue sky	<i>tshyang</i> ¹ <i>then</i> ¹ 青天
der Himmel ist blau / the sky is blue	<i>then</i> ¹ <i>tshyang</i> ¹ 天晴
blitzen / there is lightning ¹⁷	<i>fo</i> ³ <i>ʃa</i> ² <i>nyap</i> ⁶ 火蛇□
donnern / there is thunder	<i>lui</i> ² <i>kung</i> ¹ <i>kyau</i> ⁴ 雷公叫
Dürre, anhaltende / continuous drought	<i>then</i> ¹ <i>hon</i> ¹ 天旱
Eis / ice	<i>ngang</i> ⁴ <i>khen</i> ⁴ (or <i>pen</i> ¹) 硬□, 硬□

¹⁷ The lexeme *nyap*⁶ means 'to flash as lightning' (MacIver p.537).

erquickender Regen / refreshing rain	<i>kam¹ yi³</i> 甘雨
frieren / to be cold, the weather is cold es friert einen / I'm cold.	<i>then¹ lang¹</i> (or <i>hon²</i>) 天冷, 天寒 <i>lang¹ nyin²</i> 冷人
hageln / to hail Himmel, der blaue / the blue sky es ist heiterer Himmel oder der Himmel hellt sich auf / there is a clear sky, the weather is fine or the weather clears up der Himmel überzieht sich / the sky is overcast	<i>lok⁵ phok⁵</i> 落雹 <i>tshyang¹ then¹</i> 青天 <i>then¹ tshyang²</i> 天晴 <i>then¹ šong¹ yun²</i> 天上雲
kalt / cold	<i>lang¹</i> (or <i>hon²</i>) 冷, 寒
Mond, der __ hat einen Hof / the moon has a halo around it ¹⁸	<i>ngyet⁵ kong¹ khai¹ ka¹</i> 月光荷枷
Orkan / hurricane	<i>thai⁴ fung¹</i> 大風
Regen oder es regnet / rain or it is raining Regenbogen / rainbow Regenwasser / rainwater Regenwetter, anhaltendes / incessant rainy weather erquickender Regen / refreshing rain Reif, es gibt __ / hoarfrost, there is frost	<i>lok⁵ šui³</i> or <i>lok⁵ yi³</i> 落水, 落雨 <i>then¹ kyung¹</i> 天弓 <i>yi³ šui³</i> 雨水 <i>hau⁴ šui³</i> or <i>šui³ tshen³</i> 澆水, 水 [?淺] <i>kam¹ yi³</i> 甘雨 <i>song¹; lok⁵ song¹</i> 霜; 落霜
schneien / to snow Sturm / storm	<i>lok⁵ set⁶</i> 落雪 <i>thai⁴ fung¹</i> 大風
Taifun / typhoon Tau / dew Thermometer / thermometer	<i>fung¹ tshai¹</i> 風差 <i>lu⁴ (šui³)</i> 露, 露水 <i>lang¹ ngyet⁵ pyau¹</i> 冷熱標
warm / warm Wetter / weather ¹⁹	<i>ngyet⁵</i> 熱 <i>then¹ sin⁴</i> or <i>then¹ ši²</i> or <i>then¹ set⁶</i> 天[?性], 天時, 天色 <i>hau³ then¹</i> 好天 <i>fung¹</i> 風 <i>pot⁶ fung¹</i> 發風 <i>yun² (wu⁴)</i> 雲, 雲霧
schönes __ / fine weather Wind / wind es windet / the wind is blowing Wolken / clouds	

¹⁸ The lexeme *khai¹* means 'to carry' (see the item *tragen* in §2.23 on Verbs). MacIver (p.543) provides the term 月光膽枷 *ngyet⁵ kong¹ tam¹ ka¹* 'there is a halo round the moon', using a different verb for 'to carry'.

¹⁹ We have retained the correct romanized form here for 'weather' *then¹ ši²* as given in the First Edition (p.8), replacing the erroneous *then¹ si²* in the Second Edition.

2.4. TOWN AND COUNTRY / STADT UND LAND *šang² šī⁴ hyong¹ tshun¹* 城市 鄉村

Ackerbau / agriculture, farming	<i>kang¹ then² (tsok⁶ thi⁴)</i> 耕田, 作地
ackern, mit der Kuh / to till the earth with a cow	<i>š³ nyu²</i> 使牛
Amthaus / town hall offices, <i>yamen</i> ²⁰	<i>nga² mun²</i> 衙門
Apotheke / chemist	<i>yok⁵ tshoi² phu⁴</i> 藥材舖
ausbessern, Wege / to repair roads	<i>tšang³ (or tšin³ or syu¹) lu⁴</i> 整路, 修路
ausschlagen, Reis / to thresh rice	<i>phan¹ wo², ta³ wo²</i> 拌禾, 打禾
aussetzen, Reissetzlinge / to plant out the rice seedlings	<i>šī⁴ then²</i> 蒔田
Bankgeschäft / bank, banking world	<i>nyun² hong²</i> 銀行
Barrikade / barricade	<i>tshak⁵ (mun²)</i> 柵, 柵門
Bauer / peasant, farmer	<i>kang¹ then² nyin²</i> 耕田人
begießen / to water (plants)	<i>lim²</i> 淋
Bewässerung, nach ihr sehen / to look after the irrigation of the fields	<i>la² then² šui³</i> 邏田水
Blumengarten / garden ²¹	<i>fa¹ yen²</i> 花園
Brücke, eine / bridge	<i>yī⁶ thu⁴ khyau²</i> 一渡橋
eine ___ schlagen / to build bridges	<i>tham⁴ khyau²</i> 探橋
Büffel / buffalo	<i>šui³ nyu²</i> 水牛
Denkmal / memorial	<i>phai² fong¹</i> 牌坊
Dorf, ein / a village	<i>yī⁶ thau² hyong¹ tshun¹ or wui² (tshun¹)</i> 一條鄉村, 圍, 圍村
Dreschflegel / flail	<i>wo² ta³</i> 禾打
düngen / to fertilize	<i>phui² (then²)</i> 肥, 肥田
Dünger / fertilizer	<i>pun⁴</i> 糞
Egge, eggen / harrow, to harrow	<i>pha²</i> 耙
einjochen / to put the yoke on	<i>šong³ ak⁶</i> 上軛
Ente / duck	<i>ap⁶</i> 鴨
Erdnüsse / peanuts	<i>thi⁴ theu⁴ or fa¹ sang¹</i> 地豆, 花生
Ernte, erste / first harvest	<i>šong⁴ lau⁴</i> 上□
Ernte, zweite / second harvest	<i>ha⁴ lau⁴</i> 下□
Zeit der Ernte / harvest time	<i>tong¹ lau⁴ šī² thu²</i> 當□時途
ernten / to harvest	<i>šui¹ kor⁶</i> 收割
Esel / donkey	<i>lu²</i> 驢
Fabrik / factory ²²	<i>ki¹ hi⁴ tšhong³ or tšī¹ tshau⁴ tšhong³</i> 機器廠, 製造廠

²⁰ In modern German orthography: Amtshaus.

²¹ We have retained the correct form for ‘flower’ here which is *fa¹*, as given in the First Edition of the dictionary under the entry for ‘garden’, replacing the erroneous *fa²* in the Second Edition (p.10).

²² The syllable *tšī¹* (in both editions) may be a mistake for *tšī⁴*. The word *tšī⁴ tshau⁴ tšhong³* is translated in MacIver (p.24) by ‘manufactory, factory’.

fällen, Bäume / to fell trees	<i>tau</i> ³ (or <i>tsam</i> ³) <i>šu</i> ⁴ 倒樹, 斬樹
festtreten, Reis / to tread down (the earth) around the rice (seedlings)	<i>wun</i> ² <i>then</i> ² 田
Festung / fortress	<i>phau</i> ⁴ <i>thoi</i> ² 砲臺
Findelhaus / foundling hospital	<i>yuk</i> ⁶ <i>yin</i> ¹ <i>thong</i> ² 育嬰堂
Fort, das / fort	<i>phau</i> ⁴ <i>thoi</i> ² or <i>tshai</i> ⁴ 砲臺, 寨
füttern (Schweine) / to feed (the pigs)	<i>kyung</i> ⁴ (<i>tšu</i> ¹) 供(豬)
Galoppieren / to gallop, galloping	<i>phau</i> ¹ <i>ma</i> ¹ 跑馬
Gans / goose	<i>ngo</i> ² 鵝
Garbe, (Reisgarbe) / sheaf of rice	(<i>wo</i> ²) <i>pa</i> ³ 把, 禾把
Gasse, eine / a lane	<i>yit</i> ⁶ <i>thiau</i> ² <i>kai</i> ¹ 一條街
Gasthaus / inn ²³	<i>khak</i> ⁶ (or <i>hak</i> ⁶) <i>tyam</i> ⁴ 客店
Gefängnis / gaol	<i>kam</i> ¹ <i>fong</i> ² (or <i>kam</i> ¹ <i>lau</i> ²) 監房, 監牢
Gemüse / vegetables	<i>tshoi</i> ⁴ 菜
Gemüsegarten / kitchen garden	<i>tshoi</i> ⁴ <i>yen</i> ² 菜園
gerben, Reis / to husk rice, to hull rice	<i>lung</i> ² <i>kwuk</i> ⁶ 礱穀
Gießkanne / watering can	<i>lim</i> ² <i>fa</i> ¹ <i>thung</i> ³ 淋花桶
Glockenturm / belltower, belfry	<i>tšung</i> ¹ <i>leu</i> ² 鐘樓
graben / to dig, to hoe the ground	<i>tsho</i> ² 鋤
Gras (schneiden) / (to cut) grass	(<i>ko</i> ⁶) <i>tshau</i> ³ (割)草
Hacke; hacken / hoe, to hoe	(<i>kyok</i> ⁶) <i>tsho</i> ² ; <i>tsho</i> ² 腳鋤, 鋤
Hanf / hemp	(<i>wong</i> ²) <i>ma</i> ² 麻, 黃麻
Hauptstadt / capital city	<i>kin</i> ¹ <i>šang</i> ² 京城
Haus, ein / a house	<i>yit</i> ⁶ <i>kan</i> ¹ <i>wuk</i> ⁶ 一間屋
Haus, ein mehrstöckiges / a multistoreyed house	<i>yit</i> ⁶ <i>tsho</i> ⁴ <i>leu</i> ² 一座樓
Haus, ein __ mit vier Ecktürmen / a house with four corner towers	<i>si</i> ⁴ <i>kok</i> ⁶ <i>leu</i> ² 四角樓
Hecke / hedge	<i>ne</i> ⁶ <i>phung</i> ² 笏蓬
hinauslassen, Hühner / to let the chickens out	<i>fong</i> ⁴ <i>kai</i> ¹ 放雞
Hirse / millet	<i>syuk</i> ⁶ 粟
Holz machen / to make firewood	<i>tso</i> ⁴ <i>tshai</i> ² 做柴
Holz spalten / to chop wood	<i>phyak</i> ⁶ <i>tshai</i> ² 劈柴
Holztor / wooden door	<i>tshak</i> ⁵ (<i>mun</i> ²) 柵, 柵門
Huhn / chicken	<i>kai</i> ¹ 雞
Hühnerkäfig / henhouse	<i>kai</i> ¹ <i>lung</i> ¹ 雞籠
Hund / dog	<i>keu</i> ³ 狗
hüten, Kühe / to tend the cows	<i>tšong</i> ³ <i>nyu</i> ² 掌牛
Hüterjunge / cowherd	<i>tšong</i> ³ <i>nyu</i> ² <i>tsai</i> ³ 掌牛仔
Ingwer / ginger	<i>kyong</i> ¹ (<i>ma</i> ²) 薑, 薑嫻
Jagd / the hunt; jagen / to hunt,	<i>ta</i> ³ <i>lyap</i> ⁵ 打獵

²³ The character can be read *hak*⁶ or *khak*⁶ (see Rey p.254, 170 and MacIver p.207, 140).

jäten, Gras / to weed the grass	<i>pang¹ tshau³</i> 撈草
Joch / yoke	(<i>nyu²</i>) <i>ak⁶</i> 軛, 牛軛
das __ abnehmen / to take off the yoke	<i>fong⁴ ak⁶</i> 放軛
Kalb / calf	<i>nyu² tsai³</i> 牛仔
Katze / cat	<i>myau⁴ (tsai³)</i> 貓, 貓仔
Korb (für Mist) / basket (for dung)	<i>pun⁴ ki¹</i> 糞箕
Kreis (Oberamt) / county	<i>yen⁴</i> 縣
Kufe zum Reisausschlagen / tub for threshing	<i>wo² thung³</i> 禾桶
Kuh / cow	<i>nyu² ma²</i> 牛嫲
Kuhstall / cow shed	<i>nyu² lan²</i> 牛欄
Laden (ein Kaufladen) / a (small) shop	<i>yi⁶ kan¹ tyam⁴, phu⁴ theu²</i> 一間店, 舖頭
Land (Stadt und) / country (vs. city)	<i>hyong¹ tshun¹ or hyong¹ ha⁴</i> 鄉村, 鄉下
Landstraße / highway	<i>thai⁴ lu⁴</i> 大路
Landungsbrücke / jetty	<i>ma¹ theu²</i> 碼頭
lockern (den Boden) / to break up (the soil)	<i>tsham⁴ (or lyuk⁵) sung¹ thi⁴ nai²</i> □鬆地坭, □鬆地坭
mahlen , Mehl / to mill flour	<i>mo⁴ men⁴ (fun³)</i> 磨麵, 磨麵粉
Reis __ / to mill rice	<i>lung² kwuk⁶</i> 礱穀
Mais / corn	<i>pau¹ syuk⁶</i> 包粟
Markt, Marktflecken / market, small market town,	<i>hi¹ (tšong²), kai¹</i> 墟, 墟場, 街
Markthalle / covered market	<i>kai¹ ši⁴</i> 街市
Marktstraße, eine / a market street	<i>yi⁶ thyu² kai¹</i> 一條街
Mattenhaus / bamboo mat shelter	<i>phung² tšhong³</i> 篷廠
Mühle / mill	<i>mo⁴</i> 磨
Obst / fruit	<i>ko³ (tš³)</i> 果, 果子
Obstbaum / fruit tree	<i>ko³ šu⁴</i> 果樹
Obstgarten / orchard	<i>ko³ yen²</i> 果園
Ochse / ox	<i>nyu² ku³</i> 牛牯
okulieren / to graft	<i>pok⁶ šu⁴</i> 駁樹
Ölpresse / oil press	<i>yu² tsa⁴</i> 油榨
Pagode , eine / pagoda	<i>yi⁶ tsho⁴ thap⁶</i> 一座塔
Pfandhaus / pawnbroker's	<i>tong⁴ phu⁴ (or tong⁴ tyam⁴)</i> 當舖, 當舖
Pferd / horse	<i>ma¹</i> 馬
pflanzen / to plant (set in the ground)	<i>tšung⁴</i> 種
Pflock / stake, peg	<i>tun³</i> 檁
pflücken, Tee / to pick tea	<i>tsak⁶ tsha² yap⁵</i> 摘茶葉
Pflug, pflügen / plough, to plough	<i>lai²</i> 犁
Postgebäude / post office building	<i>šu¹ sin⁴ kon³ or yu² tšin⁴ khyuk⁵ kon³</i> 書信館, 郵政局館
Postverwaltung / post office	<i>yu² tšin⁴ khyuk⁵</i> 郵政局
Präfektur / prefecture	(<i>tšu¹</i>) <i>fu³</i> 府, 州府
Provinz / province	<i>sen³</i> 省

Provinzialhauptstadt / provincial capital	<i>sen³ ſang²</i> 省城
putzen, Pferde / to groom horses	<i>phau² ma¹</i> 刨馬
Putzmühle / winnowing mill	<i>fung¹ khui⁴</i> 風櫃
Rechen / bamboo rake	<i>ya³ pha² or pha² (tsai³)</i> 𦉳耙, 耙, 耙仔
regulieren, Wasser / to divert water on to the rice fields	<i>tsok⁶ ſui³</i> 作水
Reis, auf dem Halm / rice on the stalk	<i>wo²</i> 禾
___, in den Hülsen / rice in its husk	<i>kwuk⁶</i> 穀
___, ausgehülst / hulled rice	<i>mi³</i> 米
___, gekocht / cooked rice	<i>fan⁴</i> 飯
___, ausschlagen / to thresh rice	<i>phan¹ wo² or ta³ wo²</i> 拌禾, 打禾
___, säen / to sow rice	<i>ha¹ (or wai⁴) yong¹</i> 下秧, 𦉳秧
___, enthülsen oder gerben oder mahlen / to husk, flail or mill rice	<i>lung² kwuk⁶</i> 礱穀
___, schneiden / to reap the rice	<i>ko⁶ wo²</i> 割禾
___, stampfen / to pound rice	<i>thap⁵ mi³</i> 踏米
___, zubereiten zum Kochen / to prepare rice for cooking	<i>phan⁴ mi³</i> 𦉳米
Reisgarbe / sheaf of rice	<i>(wo²) pa³</i> 把, 禾把
Reiskammer / rice store	<i>kwuk⁶ tshong¹</i> 穀倉
Reissaat / rice seedlings	<i>wo² yong¹ or wo² myau²</i> 禾秧, 禾苗
Reissetzlinge aussetzen / to plant out the rice seedlings	<i>ſi⁴ then²</i> 蒔田
Reisstampfe / a rice pounder	<i>toi⁴</i> 碓
Reisstroh / straw (of rice)	<i>wo² kon³</i> 禾桿
Reissuppe / rice gruel	<i>tſuk⁶</i> 粥
Rindvieh / cattle	<i>(wong²) nyu²</i> 牛, 黃牛
Schaf / sheep	<i>(men²) yong²</i> 羊, 綿羊
Schaufel (Spaten) / shovel (spade)	<i>tshan³</i> 鏟
schneiden / to cut	<i>ko⁶</i> 割
Farn ___ / to cut fern ²⁴	<i>ko⁶ lu¹</i> 割 [蘆?]
Gras ___ / to cut grass	<i>ko⁶ tshau³</i> 割草
Reis ___ / to reap rice	<i>ko⁶ wo²</i> 割禾
Schule / school	<i>ſu¹ fong² or hok⁵ thong²</i> 書房, 學堂
Schwein / pig	<i>tſu¹</i> 豬
___e halten / to raise pigs	<i>wui⁴ tſu¹</i> 餵豬
Schweinefutter holen / to collect pigfeed (by cutting down plants)	<i>ko⁶ tſu¹ tshoi⁴ (loi²)</i> 割豬菜(來)
Schweinefutter kochen / to cook pigfeed	<i>tſu³ sam³ or tſu³ tſu¹ tſip⁶</i> 煮糝, 煮豬汁

²⁴ The character to represent *lu¹* could be 蘆, which actually means ‘reeds’ or ‘rushes’, but is given the pronunciation of *lu²* in both Rey (p.541) and MacIver (p.429). Nonetheless, in §2.16 below, under the entry for ‘Farnkräuter / fern’ the word *lu¹ ki¹* is found containing the same morpheme *lu¹*.

Sichel / sickle	<i>lyam² (tɕ³)</i> 鎌, 镰子
Sieb, sieben / sieve, to sieve	<i>si¹</i> 篩
sonnen, Reis / to put rice out in the sun	<i>sai⁴ kwuk⁶</i> 曬穀
Spaten / spade	<i>tshan³</i> 鏟
Spielbude / gambling house	<i>tu³ pok⁶ kon³</i> 賭博館
Spital / hospital	<i>yi¹ kon³</i> 醫館
Stadt, eine / a town; capital	<i>yi⁶ tsho⁴</i> (or <i>yi⁶ tʂak⁶</i>) <i>ʂang²; kin¹ ʂang²</i> 一座城, 一隻城, 京城
Stadt und Land / city and country	<i>ʂang² ʂi⁴ hyong¹ ha⁴</i> 城市鄉下
Stadtmauer / city wall	<i>ʂang² syong²</i> 城牆
Stadtter / city gate	<i>ʂang² mun²</i> 城門
stampfen, Reis / to pound rice	<i>thap⁵ mi³</i> 踏米
Straße / street	<i>kai¹ (thau⁴)</i> 街, 街道
Süßkartoffeln / sweet potatoes	<i>fan¹ ʂu²</i> 番薯
Süßkartoffelkraut / foliage of the sweet potato	<i>fan¹ ʂu² myau²</i> 番薯苗
Tee / tea	<i>tsha² (yap⁵)</i> 茶, 茶葉
Tee pflücken / to pick tea	<i>tsak⁶ tsha² yap⁵</i> 摘茶葉
Teehütte / teahouse	<i>tsha² tyam⁴</i> 茶店
Tenne / threshing floor	<i>wo² thang²</i> 禾堂
Theater / theatre	<i>hi⁴ phang²</i> 戲棚
das __ besuchen / to go to the theatre	<i>khon⁴ hi⁴</i> 看戲
Turm, ein / tower	<i>yi⁶ tsho⁴ thap⁶</i> 一座塔
Unterlage zum Reissieben / underlay for sieving rice	<i>mo¹ lan²</i> □□
Waisenhaus / orphanage	<i>yuk⁶ yin¹ thong²</i> 育嬰堂
Warenlager / warehouse	<i>fo⁴ tshong¹</i> 貨倉
Weg / path, road	<i>lu⁴</i> 路
Wirtshaus / public house, inn	<i>tsyu³ tyam⁴</i> (or <i>kon³</i>) 酒店, 酒館
Worfelmühle / winnowing mill	<i>fung¹ khui⁴</i> 風櫃
Zaun / fence	<i>li² pa¹</i> 籬笆
Ziege / goat	(<i>san¹</i>) <i>yong²</i> 羊, 山羊
Zollamt / customs house	<i>ʂoi⁴ kwan¹</i> 稅關
Zuckerfabrik / sugar factory	<i>thong² fong²</i> 糖坊
Zuckerrohr / sugarcane	<i>tʂa⁴</i> 蔗
_____ mahlen / to mill sugarcane	<i>kau³ tʂa⁴</i> 較蔗

2.5. TIMES AND MEASURES / ZEITEN UND MAßE

Abend / evening	<i>pu¹ ʂin² theu²</i> 晡辰頭
abzählen / to count (out), to tender	<i>tyam³</i> 點
Advent / Advent	<i>tsyong¹ lim² tset⁶</i> 將臨節

Amtszeit, fünfjährige ___ / five-year period of office	<i>ng³ nyen² yit⁶ nyim⁴</i> 五年一任
Balkenwaage ²⁵ / beam balance	<i>then¹ phin²</i> 天平
Doppelstunde, eine / a Chinese hour die zwölf chinesischen Doppelstunden / the names of the 12 Chinese hours ²⁶ :	<i>yit⁶ tsak⁶ ši² šin²</i> 一隻時辰 <i>tš³, tšhu³, yin², mau¹, šin², š⁴, ng³, wui⁴, šin¹, yu¹, sut⁶, hoi⁴</i> 子, 丑, 寅, 卯, 辰, 巳, 午, 未, 申, 酉, 戌, 亥 <i>ng³ ši²</i> 午時
die Stunde von mittags 11 – 1 Uhr / the midday period from 11 am – 1pm	<i>wui⁴ ši²</i> 未時
die Stunde von nachmittags 1 – 3 Uhr / the afternoon period from 1pm – 3pm	<i>thon¹ am⁴</i> 斷暗
Dunkelheit, die ___ bricht ein / night falls	
Ecke, es geht um die ___ / (a cycle) is completed ²⁷	<i>tšon³ kok⁶</i> 轉角
feil, die beiden haben nebeneinander ___ / they are both the same price, the two are six of one and half a dozen of the other	<i>yit⁶ sa² pan⁴ kin¹, yit⁶ sa² pat⁶ lyong¹</i> 一儕半斤, 一儕八兩
Fest, ein ___ feiern / to celebrate a festival das Fünfontzfest feiern / celebrate the fest held on the 5th day of the 5th month	<i>š³</i> (or <i>tso⁴</i>) <i>tset⁶</i> 守節, 做節 <i>tso⁴ ng³ ngyet⁵ tset⁶</i> 做五月節
Fest (katholische Benennung) / festival (Catholic designation)	<i>tšam¹ li¹</i> 瞻禮
Festzeit / festival period	<i>tset⁶ khi²</i> 節期
folgenden Tags / the day after	<i>then¹ kong¹ nyit⁶</i> 天光日
Frühe, in aller ___ / at the crack of dawn	<i>ta³ tsau³ or tšin¹ tsau³</i> 打早, 清早
Frühling / spring	<i>tšhun¹</i> 春
Frühlingszeit / springtime	<i>tšhun¹ then¹</i> 春天
Fuß, ein / one foot	<i>yit⁶ tšhak⁶</i> 一尺
zehn Fuß / 10 feet	<i>yit⁶ tšhong⁴</i> 一丈
gestern / yesterday	<i>tšham⁴</i> (or <i>tšhu¹</i>) <i>pu¹nyit⁶</i> □ 晡日
___ abend / yesterday evening	<i>tšham⁴ pu¹ am⁴</i> □ 晡暗
Gewichte, kleine / small weights	<i>tšen², fun¹, li², hau²</i> 錢, 分, 厘, 毫
Hahnenschrei, um den ___ / at cockcrow	<i>kai¹ thai²</i> 雞啼
Herbst / autumn	<i>tšhyu¹ (then¹)</i> 秋, 秋天

²⁵ Balkenwaage is the contemporary spelling in standard German.

²⁶ The Chinese hour is equivalent to 120 minutes or eight *ke* 刻 (quarter hours), thus equivalent to two hours in international or 'western' time. Thus, 12 *ši² šin²* 時辰 make one day (see also Appendix C in Lin Yutang's Dictionary (1972: 1453)).

²⁷ In the First Edition of the Lexicon, the reference for the phrase *es geht um die Ecke* concerns the 10-day cycle of market days: am 10., 20. (u. 30.) Tag, geht es mit der Zählung nach Markttagen um die Ecke 'on the 10th, 20th (and 30th) days, the counting cycle is complete for market days' (p.12).

heute / today	<i>kim¹ nyit⁶</i> 今日
__ abend / this evening, tonight	<i>kim¹(or am⁴) pu¹</i> 今晡, 暗晡
__ morgen / this morning	<i>kim¹ tšau¹</i> 今朝
__ (vergangene) Nacht / last night	<i>tšam⁴ pu¹ ya⁴</i> 晡夜
Himmelfahrt / Ascension Day (of Christ)	<i>Ya² š¹ šin¹ then¹ (tse⁶)</i> 耶穌昇天(節)
Hohlmaß, etwa 1 Liter	<i>yit⁶ šin¹</i> 一升
/ volume, capacity, ca. one litre ²⁸	
größere __ e / larger	10 <i>šin¹</i> = <i>yit⁶ teu³</i> 一斗
	10 <i>teu³</i> = <i>yit⁶ šak⁵</i> 一石
	½ <i>šin¹</i> = <i>yit⁶ thung²</i> 筒
	¼ <i>šin¹</i> = <i>yit⁶ kok⁶</i> 一[?角]
	1/10 <i>šin¹</i> = <i>yit⁶ kap⁶</i> 一合
	1/100 <i>šin¹</i> = <i>yit⁶ tšok⁶</i> 一[?酌]
kleinere __ e / smaller	
Jahr / year	<i>nyen²</i> 年
dieses __ / this year	<i>kim¹ nyen²</i> 今年
nächstes __ / next year	<i>min² nyen²</i> 明年
voriges __ / last year	<i>khyu⁴ nyen²</i> 舊年
Jahreszeiten, die vier / the four seasons	<i>si⁴ kwui⁴ or si⁴ si²</i> 四季, 四時
ihre Namen: / their names:	<i>tšhun¹, ha⁴, tšhyu¹, tung¹</i> 春, 夏, 秋, 冬
spring, summer, autumn, winter	
Januar, der erste Monat / January,	<i>tšang¹ ngyet⁵</i> 正月
the first month of the year	
der erste __ / 1st January	<i>nyen² tšo¹ yit⁶</i> 年初一
Kalender / calendar	<i>ngyet⁵ lak⁵ (or li¹ pai⁴ tan¹)</i> 月曆, 禮拜單
katholischer Kalender / calendar (for Catholics)	<i>tšam¹ li¹ tan¹</i> 瞻禮單
Karfreitag / Good Friday	<i>Ya² š¹ (š^u⁴) si³ (nyit⁶)</i> 耶穌(受)死(日)
Last, eine = 100 Pfund / one picul = 100 pounds	<i>yit⁶ tam¹</i> 一擔
Lebensjahr, ein / a year (of one's life)	<i>yit⁶ soi⁴</i> 一歲
Linie, eine = 1/10 Zoll / one line = 1/10 inch ²⁹	<i>yit⁶ fun¹</i> 一分
Lot, ein / one ounce	<i>yit⁶ lyong¹</i> 一兩
16 __ sind ein Pfund / 16 ounces make one pound	16 <i>lyong¹ wui² yit⁶ kin¹</i>
	16 兩為一斤
1/10 Lot / 1/10 ounce	<i>yit⁶ tšen²</i> 一錢
1/100 Lot / 1/100 ounce	<i>yit⁶ fun¹</i> 一分
1/1000 Lot / 1/1000 ounce	<i>yit⁶ li²</i> 一厘
1/10,000 Lot / 1/10,000 ounce	<i>yit⁶ hau²</i> 一毫

²⁸ The appendix on measures in Lin Yutang's Dictionary (1972: 1453) translates the Mandarin cognate *shēng* 升 as 'pint'.

²⁹ The appendix on measures in Lin Yutang's Dictionary (p.1453) translates the Mandarin cognate 分 *fēn* as 'line'.

Markttag / market day mit dem Markt geht's um die Ecke / a cycle is completed with the market	<i>hi¹ nyit⁶</i> (or <i>kai¹ nyit⁶</i>) 墟日, 街日 <i>tšon³ kok⁶</i> 轉角
Meile, eine chinesische / one Chinese mile (ca. 0.6 km) 10 Li (ca. 1 Wegstunde) / 10 li (10 Chinese miles, approx. one hour's journey)	<i>yit⁶ li¹ (lu⁴)</i> 一里, 一里路 <i>yit⁶ phu⁴ lu⁴</i> or <i>yit⁶ thong² lu⁴</i> 一步路, 一唐路
Menschenalter, ein / a generation	<i>yit⁶ thoi⁴</i> 一代
messen / to measure	<i>lyong² (ko⁴)</i> , also <i>phit⁶ (ko⁴)</i> 量(過), 匹(過)
Minute, eine / one minute zwanzig Minuten über acht Uhr / 20 past 8 (o'clock) ³⁰	<i>yit⁶ fun¹ (tšung¹)</i> 一分, 一分鐘 <i>pat⁶ tyam³ tap⁶ si⁴</i> 八點搭四
Mittag / midday	<i>tšu⁴ šin² theu²</i> 晝辰頭
Mittagszeit / midday or lunch-time	<i>tong¹ tšu⁴</i> 當晝
Mitternacht / midnight	<i>(sam¹ kang¹) pan⁴ ya⁴</i> 半夜, 三更半夜
Monat, ein / month	<i>yit⁶ tšak⁶ ngyet⁵</i> 一隻月
der erste ___ / the first month	<i>tšang¹ ngyet⁵</i> 正月
der dritte ___ / the third month	<i>sam¹ ngyet⁵</i> 三月
der eingeschaltete vierte ___ / the fourth intercalary month	<i>yun⁴ si⁴ ngyet⁵</i> 閏四月
in diesem ___ / this month	<i>pun³ ngyet⁵</i> 本月
im letzten ___ / last month	<i>theu² tšak⁶ ngyet⁵</i> 頭隻月
Montag / Monday	<i>li¹ pai⁴ yit⁶</i> 禮拜一
morgen / tomorrow	<i>min² tšau¹ nyit⁶</i> 明朝日
Morgen, der / morning	<i>tšau¹ šin² theu²</i> 朝辰頭
Nachmittag / afternoon	<i>ha¹ tšu⁴</i> 下晝
Nacht / night	<i>pu¹ šin² theu²</i> 晡辰頭
oder: bei ___ / or: at night	<i>ya⁴ pu¹ šin²</i> 夜晡辰
Tag und ___ / day and night	<i>nyit⁶ ya⁴</i> 日夜
Nachtwache, die erste / first nightwatch	<i>theu² kang¹</i> 頭更
___, die zweite / second nightwatch ³¹	<i>ngi⁴ kang¹</i> 二更
___ beginnen / to begin the nightwatch	<i>hi³ kang¹</i> 起更
___ halten / to keep the nightwatch	<i>tšong³ kang¹</i> 掌更
Nachwächter / nightwatchman	<i>kang¹ fu¹</i> 更夫
Neujahr / New Year	<i>sin¹ nyen²</i> or <i>ko⁴ nyen²</i> 新年, 過年
Ostern / Easter	<i>Ya² š¹ fuk⁵ sang¹ tset⁶</i> 耶穌復生節

³⁰ In the First Edition of the Lexicon, the reference for the phrase *es geht um die Ecke* concerns the 10-day cycle of market days: am 10., 20. (u. 30.) Tag, geht es mit der Zählung nach Markttagen um die Ecke 'on the 10th, 20th (and 30th) days, the counting cycle is complete for market days' (p.12).

³¹ In the First Edition of the Lexicon (p.11), the times for the nightwatches are given as follows (but omitted in the Second Edition): First nightwatch: 7pm-9pm; second nightwatch: 9pm-11pm. It is also noted that the beginning of the nightwatch is announced by a drum.

Pfingsten / Pentecost (Whitsun)	<i>Šin⁴ šin² kong⁴ lim² tset⁶</i> 聖神降臨節
Pfund, ein / a pound	<i>yit⁶ kin¹</i> 一斤
100 ___ / 100 pounds (a picul)	<i>yit⁶ tam¹</i> 一擔
rechnen / to calculate	<i>son⁴ (s⁴)</i> 算, 算數
Rute, eine / 1 rod = 10 Fuß/10 feet	<i>yit⁶ tšhong⁴</i> 一丈
Samstag / Saturday	<i>li¹ pai⁴ luk⁶ (or lyuk⁶)</i> 禮拜六
Schaltmonat / intercalary month	<i>yun⁴ nyet⁵</i> 閏月
der eingeschaltete vierte Monat / the fourth intercalary month	<i>yun⁴ si⁴ nyet⁵</i> 閏四月
Schnellwaage, eine / a pair of scales ³² with fixed counterbalance	<i>yit⁶ pa³ tšhin⁴</i> 一把稱
Silberwaage / small silver scales ³³	<i>li² tin³</i> 厘戥
Sommer / summer	<i>ha⁴ (then¹)</i> 夏, 夏天
Sonnenuntergang / sunset	<i>nyit⁶ theu² lok⁵ kong¹</i> 日頭落光
Sonntag / Sunday	<i>li¹ pai⁴ nyit⁶, also tšu³ nyit⁶</i> 禮拜日, 主日
Spätnachmittag / late afternoon	<i>ha¹ pu¹</i> 下晡
Stunde, eine / one hour	<i>yit⁶ tyam³ tšung¹</i> 一點鐘
halbe Stunde / half an hour	<i>pan⁴ tyam³ tšung¹</i> 半點鐘
eine Viertelstunde / quarter of an hour	<i>yit⁶ khet⁶ (tšung¹)</i> 一刻, 一刻鐘
Sylvester / New Year's Eve ³⁴	<i>nyen² sam¹ šip⁵ (pu¹ or man¹)</i> 年三十, 年三十晡, 年三十晚
Tag, ein / day, one	<i>yit⁶ nyit⁶</i> 一日
bei ___ / daytime	<i>nyit⁶ šin² theu²</i> 日辰頭
folgenden Tags / the day after, the next day	<i>then¹ kong¹ nyit⁶</i> 天光日
Tag und Nacht / night and day	<i>nyit⁶ ya⁴</i> 日夜
der erste Tag im Monat / the first day of the month	<i>tšho¹ yit⁶</i> 初一
der zehnte Tag im Monat / the tenth day of the month	<i>tšho¹ šip⁵</i> 初十
der fünfzehnte Tag des 8. Monats / the 15th day of the 8th month	<i>pa⁶ nyet⁵ šip⁵ ng³ or pan⁴</i> 八月十五, 八月半
Tagesanbruch / daybreak	<i>then¹ kong¹</i> 天光
Trinitatis / Sunday of the Trinity	<i>sam¹ wui⁴ hap⁵ yit⁶ tset⁶</i> 三位合一節
übermorgen / the day after tomorrow	<i>heu⁴ nyit⁶</i> 後日
Uhr, ein / one hour	<i>yit⁶ tyam³ (tšung¹)</i> 一點, 一點鐘
ein Uhr vorbei / to be past one o'clock	<i>(yit⁶) tyam³ lang² tšung¹</i> (一)點零鐘
[ein] Viertel nach zwei Uhr / a quarter past two	<i>lyong³ tyam³ ko⁴ yit⁶ khet⁶</i> 兩點過一刻 or <i>lyong³ tyam³ tap⁶ sam³</i> 兩點搭三
halb fünf Uhr / four-thirty	<i>si⁴ tyam³ pan⁴ (tšung¹)</i> 四點半(鐘)

³² Note that Schnellwaage represents the modern spelling for standard German.

³³ Similarly, Silberwaage represents the modern spelling for standard German.

³⁴ The modern spelling for standard German is now *Silvester*.

dreiviertel sieben Uhr / a quarter to seven	<i>tsang¹ yit⁶ kher⁶ tshit⁶ tyam³</i> 爭一刻七點 or <i>lyuk⁶ tyam³ tap⁶ kyu³</i> 六點搭九 <i>pat⁶ tyam³ tap⁶ si⁴</i> 八點搭四
zwanzig Minuten über acht Uhr / 20 minutes past eight wie viel Uhr? / What time is it?	<i>ki³ to¹ tyam³ tšung¹?</i> 幾多點鐘?
vorgestern / the day before yesterday Vormittag / morning vorigestern / three days ago	<i>tshen² nyit⁶</i> 前日 <i>šong⁴ tšu⁴</i> 上晝 <i>thai⁴ tshen² nyit⁶</i> 大前日
Wage, eine / a pair of scales ³⁵ wägen / to weigh Wegstunde, eine / an hour's journey Weihnachten / Christmas	<i>yit⁶ pa³ tšhin⁴</i> 一把稱 <i>tšhin⁴ (ko⁴) or phin² (ko⁴)</i> 稱, 稱過, 平, 平過 <i>yit⁶ phu⁴ lu⁴ or yit⁶ thong² lu⁴</i> 一步路, 一唐路 <i>Ya² š¹ sang¹ nyit⁶ (or Ya² š¹ šin⁴ tan⁴)</i> 耶穌生日, 耶穌聖誕
wiegt über ein Pfund / weighs over one pound Winter / winter Winterfest / Winter Festival (Yuletide) Woche, eine / a week	<i>yu¹ (yit⁶) kin¹ lang² tšhung¹</i> 有(一)斤零重 <i>tung¹ (then¹)</i> 冬, 冬天 <i>ko⁴ tung¹, tung¹ tš¹</i> 過冬, 冬至 <i>yit⁶ tšak⁶ li¹ pai⁴ (also sin¹ khi²)</i> 一隻禮拜, 一隻星期 <i>theu² tšak⁶ li¹ pai⁴</i> 頭隻禮拜 <i>ha⁴ tšak⁶ li¹ pai⁴</i> 下隻禮拜
zählen / to count Zeit / time zur __ der Ernte / harvest time Zeitpunkt / (point of) time, moment Zoll, ein / one inch 1/10 Zoll / 1/10 inch	<i>son⁴ (š⁴)</i> 算, 算數 <i>š² heu⁴</i> 時候 <i>tong¹ lau⁴ š² thu²</i> 當□時途 <i>š² khi²</i> 時期 <i>yit⁶ tshun⁴</i> 一寸 <i>yit⁶ fun¹</i> 一分 'one line'

2.6. TOOLS AND UTENSILS (USED IN THE HOME) / WERKZEUGE UND GERÄTE (DIE MAN IM HAUSE BRAUCHT) *KA¹ šE⁴* 傢事

Ambos / anvil ³⁶ Asche / ash Aschenbecher / ashtray Auftragbrett / serving tray Axt / axe	<i>the⁶ tsem¹</i> 鐵砧 <i>fo³ foi¹</i> 火灰 <i>yen¹ š³ phan²</i> 煙屎盤 <i>thok⁶ phan²</i> 托盤 <i>pu³ theu²</i> 斧頭
Backofen / oven Backschüssel / baking tray Badzuber / bathtub	<i>khong⁴ lu²</i> 炕爐 <i>tshai¹ men⁴ (fun³) par⁶</i> 搓麵(粉)鉢 <i>se⁴ šin¹ phun²</i> 洗身盆

³⁵ Waage is the modern spelling for standard German.

³⁶ Modern German orthography: Amboß.

Becher / cup, tumbler	<i>pui¹</i> 杯
Beil / axe, hatchet	<i>pu³ theu², šui³ pu³</i> 斧頭, [水?] 斧
Beißzange / pair of pliers or pincers	<i>ngai⁶ khyam²</i> 鉗
Besen / broom	<i>sau⁴ pa³</i> 掃把
Bild / picture, painting	<i>syong⁴</i> 像
Bildchen / small picture or painting	<i>fa⁴ thu² or kung¹ tsai³</i> 畫圖, [工?] 仔
Bindfaden / string	<i>sok⁶ tsai³, (also sen⁴), po¹ li² sok⁶</i> 索仔, 線, 玻璃索
Blechbüchse / tin can	<i>syak⁶ kok⁶</i> 錫 [角?]
Bleistift / pencil	<i>yen² pi⁶</i> 鉛筆
Blumentopf / flowerpot	<i>fa¹ pat⁶</i> 花鉢
Blumenvase / vase	<i>fa¹ phyang²</i> 花瓶
Bogen und Pfeil / bow and arrow	<i>kyung¹ tsen⁴</i> 弓箭
Bohrer / drill	<i>tson⁴ (tš³)</i> 鑽, 鑽子
Bratschaufel / slicer, spatula (for frying) ³⁷	<i>wok⁵ tshan³</i> 鑊鏟
Brennholz / firewood	<i>tshai²</i> 柴
Brettchen / tray	<i>thok⁶ phan²</i> 托盤
Brief, (ein) / a letter	<i>(yi⁶ fung¹) sin⁴</i> (一封)信
Briefkuvert / envelope	<i>sin⁴ thung² (or phi²)</i> 信筒, 信皮
Briefmarke / stamp	<i>yu² pyau¹ (also kung¹ tsai³ theu²)</i> 郵票, [?公仔頭]
Briefpapier / writing paper	<i>sin⁴ tš³</i> 信紙
Briefwaage / letter scales ³⁸	<i>sin⁴ tšhin⁴</i> 信稱
Brille /glasses, (spectacles)	<i>ngan³ kyang⁴</i> 眼鏡
Buch, (ein) / (a) book	<i>(yi⁶ pun³) šu¹</i> (一本)書
Büchse, eine __ Milch / a tin of milk	<i>yi⁶ tsun¹ nyu² nen⁴</i> 一樽牛
Bügeleisen / (clothes) iron	<i>thong⁴ teu³</i> 燙斗
Bündel / bundle	<i>pau¹ fuk⁵</i> 包袱
sein __ schnüren /to pack one's bags	<i>ta³ phen⁴ pau¹ fuk⁵</i> 打便包袱
Bürste / broom	<i>sau⁴</i> 掃
Deckel / lid	<i>koi⁴</i> 蓋
Deckelkorb / covered basket	<i>hap⁵ lo²</i> 盒籬
Deckelkörbchen / small basket with lid	<i>lo² kak⁶</i> 籬
Düngerkübel / night bucket (toilet bucket)	<i>nyau⁴ thung³</i> 尿桶
Eisendraht / steel wire	<i>thet⁶ sen⁴</i> 鐵線
Eiſtübchen / chopsticks	<i>khwai⁴ tš³</i> 筷子
Fächer, (ein) / (a) fan	<i>(yi⁶ pa³) šen⁴</i> (一把)扇
Fahne / flag	<i>khi² (hau⁴)</i> 旗, 旗號
Fahne, herabhängende __ / banner, standard	<i>tšhuk⁵</i> 軸

³⁷ We have retained the correct form here for 'spatula' which is *wok⁵ tshan³*, as given in the First Edition of the dictionary (p.16), replacing the erroneous *wok⁵ tshan²* in the Second Edition.

³⁸ This word is spelt *Briefwaage* in modern standard German.

Federbecher / writing brush container	<i>pit⁶ thung²</i> 筆筒
Federbesen / feather duster	<i>kai¹ mau¹ sau⁴</i> 雞毛掃
Federhalter / dip pen, pen grip	<i>thet⁶ pit⁶ kon³</i> 鐵筆管
Feile / file	<i>tsho⁴</i> 銼
Fernglas / telescope	<i>tshen¹ li¹ kyang⁴</i> (or <i>thung²</i>) 千里鏡, 千里筒
Feuerzange / fire tongs	<i>fo³ khyam²</i> 火鉗
Fingerglas / fingerbowl ³⁹	<i>po¹ li² won³</i> or <i>se³ šu³ won³</i> 玻璃碗, 洗手碗
Fingerhut / thimble ⁴⁰	<i>tin³ tšī³</i> [?] 頂針
Flasche / bottle	<i>tsun¹</i> (also <i>ang¹</i>) 樽, 罌
Fliegenschrank / foodsafe ⁴¹	<i>tyau⁴ lam²</i> or <i>fo⁴ šit⁵ lam²</i> or <i>tšu³ tšhu²</i> 吊籃, □食籃, □廚
Gabel (eine) / (a) fork	<i>(yit⁶ lyong²) tsha¹</i> (一輛) 叉
Geschirr, irdenes / earthenware crockery	<i>ang¹ kung¹ pat⁶ theu²</i> 罌公鉢頭
Gewehr / rifle	<i>phau⁴</i> (or <i>yong² tshyong¹</i>) 砲, 洋槍
Griff / handle, grip	<i>pyang⁴</i> 柄
Griffel / slate pencil	<i>šak⁵ pit⁶</i> 石筆
Gummi (flüssiger) / glue, gum (liquid) ⁴²	<i>kau¹ šui³</i> 膠水
Haarbürste / hairbrush	<i>theu² fat⁶ sau⁴</i> 頭髮掃
Haarzopf / plait, pigtail	<i>mau¹ pin¹</i> 毛辮
Hackbrett / chopping board	<i>tsem¹ pan³</i> or <i>tsim¹ theu²</i> 砧板, □頭
Haken / hook	<i>keu¹ (tš³)</i> 鉤, 鉤子
Hammer / hammer	<i>thet⁶ tšhui²</i> 鐵鎚
Handtuch / towel	<i>šu³ kin¹</i> 手巾
Hängelampe / hanging lamp (drop-light)	<i>tyau⁴ ten¹</i> 吊燈
Henkel / handle	<i>ngi³</i> 耳
Henkelkorb / basket with a handle	<i>lam²</i> 籃
Herd / stove	<i>tsau⁴ theu²</i> 灶頭
Herdloch /oven door	<i>tsau⁴ ngan³</i> 灶眼
Herdringe / stove rings	<i>tsau⁴ khen¹</i> 灶圈
Hobel / plane	<i>phau² (tš³)</i> 鉋, 鉋子
hobeln / to plane (down)	<i>phau²</i> 鉋
Hobelspäne / shavings ⁴³	<i>phau² sot⁶</i> 刨 [屑?]

³⁹ We have retained the correct form here for ‘glass’ which is *po¹ li²*, as given in the First Edition of the Lexicon, replacing the erroneous *po¹ li¹* in the Second Edition (p.16) for this item. Note that in the Second Edition (p.19), the same word is however correctly given as *po¹ li²* in the word for Trinkglas or ‘drinking glass’: *po¹ li² pui¹* 玻璃杯. This entry is located below, also in this section.

⁴⁰ Both editions of the Lexicon give *tin³ tšī³* for ‘thimble’. This could perhaps be an error for *tin³ tšim^{1/3}* 頂針 (針 may be read *tšim¹* or *tšim³*), listed with this meaning in both Rey’s and MacIver’s dictionaries; more specifically, in MacIver: *tin³ chim¹* ‘thimble’ (p.868, no characters) and in Rey: 抵針 *tin³ tchim¹* ‘dè à coudre’ (p.1067).

⁴¹ The lexeme *fo³ šit⁵ lam²* 伙食籃 is also translated as ‘a food basket’ in MacIver’s dictionary (p.96).

⁴² In modern standard German this would be flüssiges Gummi, in the neuter gender.

⁴³ MacIver and Rey’s dictionaries give the word *phau² sot⁶* 刨屑 for shavings (MacIver p.601, Rey ‘copeaux’ p.709).

Holzkohle / charcoal	<i>hyong³ than⁴</i> 响炭
irdenes Geschirr / earthenware crockery	<i>nga³ hi⁴</i> (also <i>ang¹ kung¹ pat⁶ theu²</i>) 瓦器, 罌公鉢頭
Kaffeekanne / coffee pot	<i>ka¹ fui¹ fu²</i> 茄菲壺
Kaffeemühle / coffee grinder	<i>ka¹ fui¹ mo⁴</i> 茄菲磨
Kaffeeröster / coffee roaster	<i>ka¹ fui¹ wok⁵</i> 茄菲鑊
Kalk / lime	<i>šak⁵ foi¹</i> 石灰
Kamin / chimney	<i>yen¹ ham²</i> 煙涵
Kamm, eng / narrow comb	<i>mit⁵ so¹</i> (or <i>pin¹</i>) 篦梳, 篦
Kamm, weiter / broad comb	<i>lau⁴ so¹</i> □梳
Karte, geographische / geographical map	<i>thi⁴ thu²</i> 地圖
Kästchen / small casket	<i>hap⁵ tsai³</i> 盒仔
Kehricht / sweepings, dirt	<i>lo⁶ so⁶</i> □□
Kehrichtschaufel / shovel for sweepings	<i>wut⁶ teu³</i> (or <i>put⁶ teu³</i>) □斗, □斗
Kessel / stir-frying pan, wok	<i>wok⁵ (theu²)</i> 鑊, 鑊頭
Kette, eiserne / iron chain	<i>thet⁶ len⁴</i> 鐵煉
Kiste / box, case	<i>syong¹ (theu²)</i> 箱, 箱頭
Kochlöffel / cooking spoon, wooden spoon	<i>šu⁴ tšhi²</i> or <i>muk⁶ šok⁵ tsai³</i> □匙, 木杓仔
Kochtopf / cooking pot	<i>pau¹ pat⁶</i> or <i>sa¹ pau¹</i> 煲鉢, 沙煲
Koffer / trunk, suitcase	<i>lung³</i> 籠
Kompass / compass	<i>tšī³ nam² tšim¹</i> or <i>lo² kang¹</i> or <i>lo² phan²</i> 指南針, 羅經, 羅盤
Konservenbüchse / tin	<i>kon⁴ theu²</i> 罐頭
Korb / basket	<i>lo²</i> 籬
Korkzieher / corkscrew ⁴⁴	<i>lo² s¹ tson⁴</i> 螺絲鑽
Krüglein / small jug	<i>ang¹ (kung¹)</i> 罌, 罌公
Kübel / bucket	<i>thung³</i> or <i>phun²</i> 桶, 盆
Küchenhandtuch / tea towel, kitchen towel	<i>mat⁶ thyap⁵ pu⁴</i> 抹碟布
Küchenmesser, großes / large kitchen knife	<i>tšhoi⁴ tau¹</i> or <i>tau¹ ma²</i> 菜刀, 刀嫲
Kugel (zum Schießen) / bullet	<i>ma¹ tš³</i> 碼子
Lampe, (eine) / (a) lamp, light	<i>(yit⁶ tsan³) ten¹</i> (一盞) 燈
die __ füllen / fill the lamp (with oil)	<i>šong³ yu²</i> 上油
Lampendocht / wick	<i>ten¹</i> (or <i>yu²</i>) <i>sim¹</i> 燈心, 油心
Lampenzylinder / lamp chimney	<i>ten¹ thung²</i> 燈筒
Laterne (Lampion) / Chinese lantern	<i>ten¹ lung²</i> or <i>ya⁴ ten¹</i> 燈籠, 夜燈
Ledertasche / leather bag	<i>phi² thoi⁴</i> 皮袋
Lineal / ruler	<i>kai⁴ tšhak⁶</i> 界尺
Linienpapier / ruled paper	<i>tšī³ kak⁶</i> 紙格
Löffel / spoon	<i>tšhi²</i> (or <i>thyau²</i>) <i>kang¹</i> 匙羹, 調羹
Löschpapier / blotting paper	<i>tsi⁴ tšī³</i> □紙

⁴⁴ Modern German orthography: Korkezieher.

Meißel / chisel	<i>tshok</i> ⁵ (<i>tɕ</i> ³) 鑿, 鑿子
Messer / knife	<i>tau</i> ¹ (<i>tsai</i> ³) 刀, 刀仔
Milchbüchse, leere / empty milk tin	<i>nyu</i> ² <i>nen</i> ⁴ <i>kok</i> ⁶ 牛□[角?]
Milchglas (zur Lampe) / frosted glass lampshade	<i>ten</i> ¹ <i>koi</i> ⁴ 燈蓋
Monatsblatt / monthly review	<i>ngyet</i> ⁵ <i>pau</i> ⁴ 月報
Nachtopf / chamber pot, potty	<i>ya</i> ⁴ <i>fu</i> ² 夜壺
Nadel, (eine) / (a) needle	(<i>yi</i> ⁶ <i>moi</i> ²) <i>tšim</i> ¹ (一枚)針
Nagel / nail	(<i>the</i> ⁶) <i>tang</i> ¹ 釘, 鐵釘
Netz / net	<i>myong</i> ³ 網
Ofen / oven	<i>fo</i> ³ <i>lu</i> ² 火爐
Ofenrohr / stove pipe	<i>yen</i> ¹ <i>ham</i> ² 煙涵
Opium / opium	<i>a</i> ¹ <i>phen</i> ³ (<i>yen</i> ¹) 鴉片, 鴉片煙
__ rauchen / to smoke opium	<i>šit</i> ⁵ <i>a</i> ¹ <i>phen</i> ³ <i>yen</i> ¹ 食鴉片煙
Opiumpfeife / opium pipe	<i>a</i> ¹ <i>phen</i> ³ <i>yen</i> ¹ <i>thung</i> ² 鴉片煙筒
Pack / pack, bundle	<i>pau</i> ¹ 包
Papier / paper	<i>tši</i> ³ 紙
europäisches __ / European paper	<i>yong</i> ² <i>tši</i> ³ 洋紙
Papierdrachen (fliegen lassen) / (to fly) a kite	<i>fong</i> ⁴ <i>tši</i> ³ <i>yau</i> ⁴ 放紙鷂
Papierkorb / waste paper bin	<i>ɣ</i> ⁴ <i>tši</i> ³ <i>lam</i> ² □紙籃
Patrone / cartridge	<i>ma</i> ¹ <i>tɕ</i> ³ , <i>se</i> ⁶ - <i>tuk</i> ⁶ 碼子, [?色]□
Pfanne / stir-frying pan, wok	<i>wok</i> ⁵ <i>tsai</i> ³ 鑊仔
Pfeil / arrow	(<i>kyung</i> ¹) <i>tsen</i> ⁴ 箭, 弓箭
Photographie / photograph	<i>yang</i> ³ <i>syong</i> ⁴ 影像
Pinsel (ein, zum Schreiben) / (a writing) brush	(<i>yi</i> ⁶ <i>kon</i> ³) <i>pi</i> ⁶ (一管)筆
Pinselbecher / writing brush container	<i>pi</i> ⁶ <i>thung</i> ² 筆筒
Pinselgestell / stand for holding brushes	<i>pi</i> ⁶ <i>ka</i> ⁴ 筆架
Porzellangeschirr / china, crockery	<i>tɕ</i> ² <i>hi</i> ⁴ 瓷器
Postkarte / postcard	<i>min</i> ² <i>sin</i> ⁴ <i>phen</i> ³ 明信片
Radiergummi / rubber (eraser)	<i>ma</i> ⁶ <i>tši</i> ³ <i>kau</i> ¹ 抹紙膏
Reibeisen / grater	<i>tshat</i> ⁶ 擦
Reisekorb / wicker suitcase	<i>hap</i> ⁵ <i>lo</i> ² (or <i>tšuk</i> ⁶ <i>lung</i> ³) 盒籬, 竹籠
Reisetasche / travelling bag, grip	<i>li</i> ⁴ <i>heu</i> ³ 利口
Reiskochkessel / rice cooker	<i>phu</i> ² <i>lu</i> ² 煨爐
Reisschüsselchen / rice bowl	<i>won</i> ³ (<i>kung</i> ¹) 碗, 碗公
Säge / saw, sägen / to saw	<i>ki</i> ⁴ 鉅
Schach spielen / to play chess	<i>tsok</i> ⁶ <i>khi</i> ² 作棋
Schächtelchen / small casket	<i>hap</i> ⁵ <i>tsai</i> ³ 盒仔
Schale / dish	<i>phan</i> ² 盤
Scheere, (eine) / scissors ⁴⁵	(<i>yi</i> ⁶ <i>pa</i> ³) <i>tsen</i> ³ <i>tau</i> ¹ (一把)剪刀
Schießpulver / gunpowder	<i>fo</i> ³ <i>yok</i> ⁵ 火藥

⁴⁵ Modern German orthography: Schere.

Schirm, (ein) / an umbrella or parasol	(<i>yit⁶ pa³</i>) <i>tša¹</i> (一把) 遮
Schlaguhr / pendulum clock	<i>thš⁴ min² tšung¹</i> 自鳴鐘
Schleifstein / grinding stone, whetstone	<i>mo² tau¹ šak⁵</i> 磨刀石
Schneeschläger / whisk, bamboo ruler	<i>tšuk⁶ pai¹</i> 竹□
Schraube / screw	<i>lo² š¹ (tang¹)</i> 螺絲, 螺絲釘
Schraubenzieher / screwdriver	<i>lo² š¹ tšok⁵</i> 螺螄鑿
Schreibzeugbrett / stationery tray, __ tidy	<i>pit⁶ thok⁶</i> 筆托
Schwamm / sponge	<i>hoi³ yung²</i> 海絨
Seidenfaden / silk thread	<i>š¹ sen⁴</i> 絲線
Seife / soap	<i>yong² (or hyong¹) kan³</i> 洋鹼, 香鹼
Serviette / serviette, napkin	<i>šu³ kin¹ (or šu³ pha⁴)</i> 手巾, 手帕
Serviettenring / serviette ring	<i>šu⁴ kin¹ khen¹</i> 手巾圈
Sieb / sieve, strainer, sieben / to sieve	<i>si¹</i> 篩
Siegel / seal	<i>yin⁴</i> 印
ein __ aufdrücken	<i>tsem³ yin⁴</i> □印
/ to impress a seal upon something	
Sonnenuhr / sundial ⁴⁶	<i>nyit⁶ kwui¹</i> 日晷
Spazierstock / walking stick	<i>tšhong³ kwun⁴</i> 杖棍
Spielkarten / playing cards	<i>tšī³ phai²</i> 紙牌
mit ____ spielen / to play a cardgame	<i>ta³ tšī³ phai²</i> 打紙牌
Spirituskocher / spirit stove	<i>fo³ tsyu³ lu²</i> 火酒爐
Spucknapf / spittoon	<i>heu³ šui³ fu²</i> □水壺
Stahlfeder / steel nib	<i>thet⁶ pit⁶</i> 鐵筆
Staublappen / duster (of cloth)	<i>mat⁶ tšhin² pu⁴</i> 抹塵布
Stecken / stick	<i>kwun⁴</i> 棍
Steinkohle / hard coal	<i>šak⁵ than⁴ or moi² than⁴</i> 石炭, 煤炭
Steinkrug, großer / large stoneware jug ⁴⁷	<i>wung⁴ or tšhin⁴</i> 甕, □
Stempel / rubber stamp	<i>yin⁴</i> 印
Stempelfarbe / stamping ink	<i>yin⁴ set⁶</i> 印色
Stiel / handle	<i>pyang⁴</i> 柄
Streichhölzer / matches	<i>fo³ tšhai²</i> 火柴
Strick / cord, rope	<i>sok⁶, šin² sok⁶</i> 索, 繩索
Suppenschüssel / soup tureen	<i>thong¹ teu¹</i> 湯□
Tabak / tobacco	(<i>wong²</i>) <i>yen¹</i> 煙, 黃煙
__ rauchen / to smoke (tobacco)	<i>šit⁵ yen¹</i> 食煙
Tabakbeutel / tobacco pouch	<i>yen¹ thoi⁴</i> 煙袋
Tabakpfeife / pipe	<i>yen¹ thung²</i> 煙筒
Tablett / tray	<i>thok⁶ phan² (or pit⁶ thok⁶)</i> 托盤, 筆托
Taschentuch / handkerchief	<i>šu³ kin¹</i> 手巾

⁴⁶ Both Rey (p.443) and MacIver's (p.364) dictionaries give the pronunciation of the character 晷 as Tone 3 (in Lepsius romanization *kwui³*).

⁴⁷ MacIver (p.36) and Rey (p.962) list a word written thus 埕 as meaning 'a pear-shaped earthenware jar without handles'. However, the tone value they give is low level, that is, Tone 2 (in Lepsius romanization *tšhin²*), instead of Tone 4 as in *tšhin⁴* above.

Taschenuhr / pocket watch	<i>šī² šin² pyau¹</i> 時辰標
Tasse / cup	<i>(tsha²) pui¹</i> 杯, 茶杯
Teebüchse / tea chest	<i>tsha² yap⁵ tsun¹</i> 茶葉樽
Teekanne / teapot	<i>tsha² fu²</i> 茶壺
Teetäßchen / tiny teacup	<i>tsha² pui¹ (tsai³)</i> 茶杯, 茶杯仔
Teller / plate	<i>thyap⁵ (tsai³)</i> 碟, 碟仔
Tellertuch / tea towel	<i>mat⁶ thyap⁵ pha⁴</i> 抹碟帕
Tinte / ink	<i>met⁵ šui³</i> 墨水
Tintenfaß / inkpot	<i>met⁵ šui³ ang¹</i> 墨水罍
Topf zum Teekochen / pot for making tea	<i>tsha² pau¹</i> 茶煲
Topflappen / oven mitt (panholder)	<i>nyap⁶ wok⁵ pha⁴</i> □鑊帕
Tragstange / carrying pole	<i>tam⁴ kon¹</i> 擔杆
Trinkglas / (drinking) glass	<i>po¹ li² pui¹</i> 玻璃杯
Tusche / Indian ink	<i>met⁵ 墨</i>
Tuschschale / inkstone on which one rubs ink-cake	<i>met⁵ phan²</i> 墨盤
Uhr (große) / clock (large)	<i>šī² šin² tšung¹</i> 時辰鐘
Schlaguhr / pendulum clock	<i>thš⁴ min² tšung¹</i> 自鳴鐘
Taschenuhr / pocket watch	<i>šī² šin² pyau¹</i> 時辰標
Vase / vase	<i>fa¹ phyang²</i> 花瓶
Visitenkarte / calling or business card	<i>myang² phen³ (or kan³)</i> 名片, 名柬
Wachskerze / wax candle	<i>lap⁵ tšuk⁶</i> 蠟燭
Wachsleuchter / candlestick	<i>lap⁵ tšuk⁶ tsan³</i> 蠟燭臺
Waschlappen / facecloth	<i>šui³ kin¹ or men⁴ pha⁴</i> 手巾, 面帕
Waschschüssel / washbasin	<i>(se³) men⁴ phun²</i> 面盆, 洗面盆
Waschzuber / washtub	<i>se⁴ sam¹ phun²</i> 洗衫盆
Wasserbehälter, irdener / pottery water container	<i>šui³ kong¹</i> 水缸
Wasserkrug / water jug	<i>šui³ phyang² (or šui³ fu²)</i> 水瓶, 水壺
Wasserkübel / bucket	<i>šui³ thung³ (or šui³ phun²)</i> 水桶, 水盆
Wasserschiff (am Herd) / boiler (on stove)	<i>šui³ khwui⁴</i> 水□
Wassertragstange / pole for carrying buckets of water	<i>thung³ tyau⁴</i> 桶吊
weben / to weave	<i>tšit⁶ (or kang¹) pu⁴</i> 織布, 經布,
Webstuhl / loom	<i>tšit⁶ pu⁴ ki¹ hi⁴, yit⁶ lyong² ki¹</i> 織布機器, 一樑機
Wecker / alarm clock	<i>tshau⁴ (šoi⁴) tšung¹</i> □鍾, □睡鐘
Winkelmaß / set square	<i>khyuk⁶ tšhak⁶ (or ki³)</i> 曲尺, 矩
Zahnbürste / toothbrush	<i>nga² sau⁴</i> 牙掃
Zange / tongs	<i>thet⁶ khyam²</i> 鐵鉗
Zeiger (Uhrzeiger) / hands (on clock)	<i>tšim¹</i> 針
Zeitung (auch Zeitungspapier) / newspaper (and newsprint)	<i>sin¹ wun² tšī³</i> 新聞紙
Zigarre / cigar	<i>Li¹ sung⁴ yen¹</i> 呂宋煙
Zirkel / pair of compasses, dividers	<i>met⁵ phak⁶ (or kwui¹)</i> 墨□, 規
Zwirn / yarn, strong thread	<i>sen⁴</i> 線

2.7. THE HOUSE AND ITS PARTS / DAS HAUS UND SEINE TEILE

Abort / toilet	<i>tshi⁴ hang¹</i> □□
Ahnenhalle (des Stamms) / ancestral hall (of the clan)	<i>th² thong²</i> 祠堂
Backstein / brick	(<i>fo³</i>) <i>tson¹</i> 磚, 火磚
Badezimmer / bathroom	<i>se³ sin¹ fong²</i> or <i>yok⁵ thong²</i> 洗身房, 浴室
Balken / beam	<i>hang² (t³)</i> 桁, 桁子
Boden (Bühne) / floor	(<i>leu²</i>) <i>phang²</i> 棚, 樓棚
Dach / roof	<i>nga³ poi⁴ (tang³)</i> 瓦背, 瓦背頂
Dachrinne / guttering	<i>šui³ kan³</i> 水窠
Dachstützen / roof supports	<i>th² yau⁴</i> □
Decke / ceiling	<i>then¹ fa¹ pan³</i> 天花板
Empfangszimmer / reception room	<i>khak⁶ th² yang¹</i> 客廳
Erdsteine (getrocknete) / clay bricks	<i>nai² tson¹</i> 坭磚
Eßzimmer / dining room	<i>šit⁵ fan⁴ fong²</i> 食飯房
Fenster / window	<i>tshung¹ (mun²)</i> 窗, 窗門
Fensterladen (ein Brett) / shutter (a board)	<i>tshung¹ mun²</i> 窗門
(Chalusieladen / shutter with slats) ⁴⁸	<i>pak⁶ yap⁵ mun²</i> 百葉門
Fensterrahmen / window frame	<i>tshung¹ kwang¹</i> 窗□
Fensterstäbe / window bars, grille	<i>lung⁴ t³</i> □子
First / ridge of roof	<i>wuk⁶ tung⁴</i> 屋棟
Flügel tür / French (double) doors	<i>sung¹ šen⁴ mun²</i> 雙扇門
Flur / corridor	<i>hong² kang⁴</i> , also <i>then¹ kai¹</i> [行徑?], 天□
Fundament / foundation	<i>thi⁴ ki¹</i> or <i>syong² kyok⁶</i> 地基, 牆腳
Gastzimmer / guestroom	(<i>nyin²</i>) <i>hak⁶ fong²</i> 客房, 人客房
Geländer / banister, railing	<i>lan² kon¹</i> 欄杆
Giebelbalken / ridge beam	<i>tung⁴ lyong²</i> 棟樑
Hausgang / hallway	<i>hong² kang⁴</i> [行徑?]
Haushalle / main hall of house, reception room⁴⁹	<i>thang² ha¹</i> 廳下
Hof (großer) / (large) yard	<i>yen⁴ tšhong²</i> 院場
Hof (innerer) / (inner) courtyard	<i>then¹ tsyang³</i> 天井
Holzstall / shed for firewood	<i>tshai² kan¹</i> (or <i>lan²</i>) 柴間, 柴欄
Küche / kitchen	<i>tšhu² fong²</i> 廚房

⁴⁸ Modern German orthography: Jalousie.

⁴⁹ MacIver (p.818) lists *thang ha* 廳下 as meaning ‘the main hall of a Chinese house’ where both characters are Tone 1 syllables. Rey also gives the pronunciation of 廳 as a Tone 1 syllable, *t’äng* (p.915). See also Empfangszimmer ‘reception room’ above: *khak⁶ th² yang¹* 客廳.

Latten / slats	<i>kok</i> ⁶ (<i>ts</i> ³) 桷, 桷子
Lehmstollen / clay bricks ⁵⁰	<i>nai</i> ² <i>tson</i> ¹ 坭磚
Leiter / ladder	<i>thoi</i> ¹ 梯
Mauer / wall	<i>syong</i> ² (<i>theu</i> ²) 牆, 牆頭
Pfeiler, gemauerter / pillar embedded in masonry, buttress	<i>tson</i> ¹ <i>tun</i> ³ 磚盾
Plafond / ceiling	<i>then</i> ¹ <i>fa</i> ¹ <i>phang</i> ² 天花棚
Reistenne / threshing floor for rice	<i>wo</i> ² <i>thang</i> ² 禾圩
Riegel / bolt	(<i>mun</i> ²) <i>tshon</i> ¹ 門, 門門
Säule / pillar	<i>san</i> ³ <i>tshu</i> ¹ □柱
Säulenfuß / pedestal (of pillar)	<i>tshu</i> ¹ <i>tun</i> ³ 柱盾
Schlafzimmer / bedroom	<i>šoi</i> ⁴ <i>fong</i> ² 睡房
Schloß / (pad)lock	<i>so</i> ³ <i>theu</i> ² 鎖頭
Schlüssel / key	<i>so</i> ³ <i>šit</i> ² 鎖匙
Schornstein / chimney	<i>yen</i> ¹ <i>ham</i> ² or <i>yen</i> ¹ <i>tshung</i> ¹ 煙涵, 煙窗
spanische Wand / folding screen	<i>phin</i> ² <i>fung</i> ¹ 屏風
Steinsäule / stone pillar	<i>šak</i> ⁵ <i>tshu</i> ¹ 石柱
Steintreppe / (a flight of) stone steps	<i>šak</i> ⁵ <i>ton</i> ⁴ 石階
Studierzimmer / study	<i>sya</i> ³ <i>š</i> ⁴ <i>fong</i> ² 寫字房
Stufe, eine / a step	<i>yi</i> ⁶ <i>ton</i> ⁴ 一階
Torbogen / arch, archway	<i>mun</i> ² <i>leu</i> ² 門樓
Treppe / a flight of stairs	<i>leu</i> ² <i>thoi</i> ¹ 樓梯
Tür / door	<i>mun</i> ² 門
Türangel / door hinge	<i>mun</i> ² <i>kau</i> ⁴ 門鉸
Türkette / door chain	<i>mun</i> ² <i>tap</i> ⁶ 門筭
Türklinke / doorhandle	<i>mun</i> ² <i>nyu</i> ³ 門扭
Türoberbalken / lintel	<i>mun</i> ² <i>khem</i> ³ or <i>mun</i> ² <i>ko</i> ⁴ <i>tson</i> ¹ 門□, 門□磚
Türpfosten / doorpost, jamb	<i>mun</i> ² <i>khyang</i> ² or <i>mun</i> ² <i>tshu</i> ¹ 門□, 門柱
Türrahmen / doorframe	<i>mun</i> ² <i>khyong</i> ¹ 門框
Türschwelle / threshold	<i>mun</i> ² <i>khyam</i> ¹ 門坎
Umfassungsmauer / exterior wall of house	<i>wui</i> ² <i>syong</i> ² 圍牆
Veranda / veranda⁵¹	<i>then</i> ¹ <i>phang</i> ² or <i>sai</i> ⁴ <i>phang</i> ² also <i>kha</i> ² <i>leu</i> ² or <i>ma</i> ¹ <i>lu</i> ⁴ 天棚, 曬棚, 卡樓, 馬□
Vorratzzimmer / larder ⁵²	<i>fo</i> ⁴ <i>šit</i> ⁵ <i>fong</i> ² □食房

⁵⁰ We have corrected Lehmstillen in the Second Edition to Lehmstollen.

⁵¹ The Hakka for 'veranda' should be *ma*¹ *leu*² 馬樓, cf. MacIver's dictionary (p.446).

⁵² MacIver's dictionary (p.96) gives *fo*³ *šit*⁵ *fong*² 伙食房 as 'a storeroom for provisions'.

Wand / wall	<i>pyak</i> ⁶ 壁
Wasserhahn / (water) tap	<i>šui</i> ³ <i>heu</i> ² 水喉
Wasserkanal / drain pipe, conduit	<i>šui</i> ³ <i>ham</i> ² 水□
Wohnzimmer / living room	<i>lyau</i> ⁴ <i>fong</i> ² 僚房
Ziegel / tile	<i>nga</i> ³ 瓦
Ziegeldach / tiled roof	<i>nga</i> ³ <i>poi</i> ⁴ (<i>tang</i> ³) 瓦背, 瓦背頂
Zimmer / room	(<i>kan</i> ¹) <i>fong</i> ² 房, 間房
zweistöckiges Haus / two-storey house	<i>lyong</i> ³ <i>tshen</i> ⁴ <i>leu</i> ² (or <i>lyong</i> ³ <i>tshen</i> ² <i>leu</i> ²) 兩層樓

2.8. FURNITURE AND SIMILAR THINGS / MÖBEL UND DERGLEICHEN *KA*¹ *WUT*⁵ 家物 (Utensils under No. 6 / Geräte unter Nr. 6)

Bambusstuhl / bamboo chair	<i>tšuk</i> ⁶ <i>yi</i> ³ 竹椅
Bank / bench	<i>tšhong</i> ² <i>ten</i> ⁴ 長凳
Bänkchen / small stool, seat	<i>thyau</i> ² <i>ten</i> ⁴ , also <i>tan</i> ¹ <i>ten</i> ⁴ [?]條] 凳, 單凳
Bett und Bettzeug / bed and bedding	<i>tšhong</i> ² <i>phu</i> ¹ 床鋪
Bettbehang (gestickt) / bed curtains (embroidered)	<i>tšong</i> ⁴ <i>lyam</i> ² 帳簾
Bettbretter / bed boards	<i>tšhong</i> ² <i>pan</i> ³ , <i>phu</i> ¹ <i>pan</i> ³ 床板, 鋪板
Bettlade / bedstead	(<i>min</i> ²) <i>tšhong</i> ² 床, 眠床
Bettzeug / bedding	<i>phi</i> ¹ <i>phu</i> ² 被蒲
Büchergestell / bookcase	<i>šu</i> ¹ <i>ka</i> ⁴ 書架
Eßtisch, viereckiger, abschlagbarer / square dining table that can be dismantled	<i>pat</i> ⁶ <i>sen</i> ¹ <i>tsok</i> ⁶ 八仙桌
Gestell / stand, rack	<i>ka</i> ⁴ 架
Büchergestell / bookcase	<i>šu</i> ¹ <i>ka</i> ⁴ 書架
Kleidergestell / clothes stand	<i>yi</i> ¹ <i>ka</i> ⁴ 衣架
Harmonium / harmonium	<i>yong</i> ² <i>khim</i> ² 洋琴
Kleidergestell / clothes stand	<i>yi</i> ¹ (<i>šong</i> ²) <i>ka</i> ⁴ 衣架, 衣裳架
Kleidertruhe / (clothes) chest	(<i>yi</i> ¹) <i>khui</i> ⁴ 櫃, 衣櫃
Kommode / chest of drawers	(<i>yi</i> ¹ <i>šong</i> ²) <i>syong</i> ¹ 箱, 衣裳箱
Kopfkissen / pillow	<i>tšim</i> ³ <i>theu</i> ² 枕頭
Liegestuhl / deck chair, lounge	<i>min</i> ² <i>yi</i> ³ 眠椅
Matratze / mattress	<i>šoi</i> ⁴ <i>yuk</i> ⁵ or <i>šoi</i> ⁴ <i>lyuk</i> ⁵ 睡褥
Matte / mat	<i>tšhyak</i> ⁵ 蓆
Moskitovorhang / mosquito net	<i>mun</i> ¹ <i>tšong</i> ⁴ or <i>min</i> ¹ <i>tšong</i> ⁴ 蚊帳
Rattansessel / rattan easychair	<i>phak</i> ⁵ <i>then</i> ² <i>yi</i> ³ 白藤椅
Sarg / coffin	<i>kon</i> ¹ <i>tšoi</i> ² or <i>kon</i> ¹ <i>muk</i> ⁶ 棺材, 棺木

Sargbrett / board for coffin	<i>kon¹ tshoi² pan³</i> 棺材板
Schemel / stool	<i>thyap⁶ kyok⁶ ten⁴</i> 貼腳凳
Schrank / cupboard, wardrobe	<i>kau¹ tshu²</i> 高廚
Schublade / drawer	<i>tho¹ syong¹</i> 拖箱
Schultisch / desk	<i>šu¹ tsok⁶</i> 書桌
Sessel / armchair ⁵³	<i>kau⁴ yi³</i> 交椅
Sitz (großer im Empfangszimmer) / large chair in reception room for guests	<i>khong⁴ tshong²</i> 匠床
Spiegel / mirror	<i>kyang⁴</i> 鏡
Steppdecke / quilt (duvet)	<i>men² phi¹</i> 棉被
Steppdecke-Überzug / quilt cover	<i>tan¹ phi¹ or phi¹ tan¹</i> 禪被, 被單
Stuhl / chair, stool	<i>ten⁴</i> 凳
Teetischchen / small table for drinking tea	<i>tsha² tsok⁶ or tsha² ki¹</i> 茶桌, 茶几
Tisch / table	<i>tsok⁶ or thoi²</i> 桌, 臺
Truhe / chest	<i>khwui⁴</i> 櫃
verziertes Bett / decorated bed	<i>fa¹ tshong²</i> 花床
Vorhang (am Fenster) / curtain (at window)	<i>tshung¹ lyam²</i> 窗簾
__ an der Tür / over the door	<i>mun² lyam²</i> 門簾
__ aus Bambus / made of bamboo	<i>tšuk⁶ lyam²</i> 竹簾
Vorhanghaken / curtain hook	<i>(mun¹) tšong⁴ keu¹</i> (蚊)帳鉤
Wandspruch, waagrecht ⁵⁴ / an aphorism hung horizontally	<i>pen³ (nyak⁶)</i> 匾, 匾額
Wandprüche, ein paar herabhängende / a pair of aphorisms hung vertically	<i>yi⁶ fu⁴ tui⁴ (len²)</i> 一副對, 一副對聯
Waschtisch / dressing table	<i>se³ men⁴ tsok⁶</i> 洗面桌
Woldecke / wool blanket	<i>(yong²) tšen¹</i> 氈, 洋氈

2.9. THE BODY / DER KÖRPER *šIN¹ TH³* 身體

Achsel / shoulder, underarm	<i>ken¹ kap⁶</i> 肩胛
Achselhöhle / armpit	<i>hyap⁵ ha¹</i> 脅下
Ader / vein	<i>hyet⁶ kin¹</i> 血筋
After / anus	<i>pun⁴ mun²</i> 糞門
(vulgär: / colloquially:	<i>šī³ fu⁶</i> 屎窟)
Arm / arm	<i>šu³ (pi³)</i> 手, 手臂
Atem / breath ⁵⁵	<i>hi⁴, also fu¹ kip⁶ kai⁴ hi⁴</i> 氣, 呼吸个氣
atmen / to breathe ⁵⁶	<i>theu² hi⁴</i> [透] 氣

⁵³ The tone values for 交椅 are given as *kau¹ yi³* in MacIver's dictionary (p.221).

⁵⁴ Modern German orthography: waagrecht.

⁵⁵ MacIver's dictionary (p.105) gives the romanization of *kip⁶* for the character 吸 in this word.

⁵⁶ Rey's dictionary (p.1035) gives the alternatives *theu³* or *theu⁴* for the character 透 in the word 透氣 'to breathe'.

Augapfel / eyeball	<i>ngan³ t³su¹(yin²)</i> 眼珠, 眼珠仁
Auge / eye	<i>ngan³</i> 眼
Augenbrauen / eyebrows	<i>ngan³ mi²</i> 眼眉
Aussehen / appearance, looks	<i>men⁴ set⁶</i> 面色
Backe / cheek	<i>men⁴ pat⁶</i> 面□
baden, sich / to have a bath	<i>se³ šin¹</i> 洗身
Bart / beard	<i>si¹</i> 鬚
den __ wachsen lassen / to grow a beard	<i>lyu² si¹</i> 留鬚
Bauch / stomach, belly	<i>tu³ (phat⁵)</i> 肚, 肚臍
Bedürfnis / 'call of nature'	
großes / big	<i>thai⁴ phen⁴</i> 大便
kleines / little	<i>syau³ phen⁴</i> 小便
ein __ verrichten / to relieve oneself	<i>t³shut⁶ kyung¹</i> 出恭
Bein / leg	<i>kyok⁶</i> 腳
Blut / blood	<i>hyet⁶</i> 血
Brust / chest, breast	<i>hyung¹(kak⁶)</i> 胸, 胸膈
Brust, die weibliche / female breast	<i>nen⁴</i> □
Brustkasten / chest, thorax	<i>hyung¹ thong²</i> 胸膛
Darm / intestines, bowel	<i>(tu³) t³shong²</i> 腸, 肚腸
Daumen / thumb	<i>šu³ t³š³ kung¹</i> 手指公
Eckzähne / canine teeth	<i>thai⁴ nga² pan³</i> 大牙□
Ellbogen / elbow	<i>šu³ tsang¹</i> (also <i>tsy³</i>) 手□, 肘
Faust / fist	<i>khen² (nen² ku³)</i> 拳, □□
eine __ Faust machen oder faustkämpfen	<i>ta³ khen²</i> 打拳
/ to shake one's fist at, to fist-fight, to box	
Ferse / heel	<i>kyok⁶ tsang¹</i> 腳□
Finger / finger	<i>šu³ t³š³</i> 手指
Fingernägel / fingernails	<i>šu³ t³š³ kap⁶</i> 手指甲
Fleisch / flesh	<i>nyuk⁶</i> 肉
Fuß / foot	<i>kyok⁶</i> 腳
Galle / gallbladder	<i>tam³</i> 膽
Gehirn / brain, mind	<i>nau³ (š³)</i> 腦, 腦屎
Gesicht / face	<i>men⁴</i> 面
das __ waschen / to wash the face	<i>se³ men⁴</i> 洗面
Gesichtsfarbe / complexion	<i>men⁴ set⁶</i> 面色
Haar / hair	<i>mau¹</i> 毛
das Kopfhair / hair on head	<i>theu² fat⁶</i> 頭髮
das __ wachsen lassen / to let the hair grow	<i>lyu² (t³shong²) mau¹</i> 留(長)毛
Hals / neck	<i>kyang³</i> 頸
Halswirbel / cervical vertebra	<i>kyang³ kwut⁶</i> 頸骨
Hand / hand	<i>šu³</i> 手

Handfläche / palm or flat of hand	(šur ³) tšong ³ 掌, 手掌
Handrücken / back of hand	šur ³ won ³ 手腕
Hauch / breath	(tšhut ⁶ nyip ⁵ kai ⁴) hi ⁴ (出入个)氣
Haut / skin	phi ² 皮
Herz / heart	sim ¹ (kon ¹) 心, 心肝
kämmen / to comb	so ¹ theu ² 梳頭
Kehle / throat	heu ² len ² (kon ³) 喉嚨, 喉嚨管
Kiefer / jaw	ngam ¹ 頷
Oberkiefer / upper jaw	šong ⁴ ngam ¹ 上頷
Unterkiefer / lower jaw	ha ¹ ngam ¹ 下頷
Knie / knee	tšhit ⁶ theu ² 膝頭
Knochen / bones	kwut ⁶ (theu ²) 骨, 骨頭
Kopf / head	theu ² na ¹ 頭那
Kopfhaar / hair on head	theu ² fat ⁶ 頭髮
Körper / body	šin ¹ thi ³ 身體
Kreuz / small of back	yau ¹ kwut ⁶ 腰骨
Leber / liver	kon ¹ 肝
Leib / body	won ² šin ¹ 完身
Lenden / loins	yau ¹ 腰
Lippen / lips	tšoi ⁴ šun ² 嘴唇
Lunge / lungs	phui ³ (ka ¹) 肺 (家)
Magen / stomach	wui ⁴ (heu ³) 胃, 胃口
Mund / mouth	tšoi ⁴ , kheu ³ 嘴, 口
Muskeln / muscles	nyuk ⁶ kin ¹ 肉筋
Mutterleib / womb	thoi ¹ 胎
Nabel / navel	tu ³ tšhi ² 肚臍
Nase / nose	phi ⁴ kung ¹ 鼻孔
Nasenbein / nasal bone	phi ⁴ kung ¹ ken ⁴ 鼻孔間
Nerven / nerves	(nau ³ šī ⁴) kin ¹ 筋, 腦□筋
Nieren / kidneys	šin ⁴ (ka ¹), or šak ⁵ 腎, 腎家, □
Oberkiefer / upper jaw	šong ⁴ ngam ¹ 上頷
Ohr / ear	ngi ³ to ³ (or ngi ³ kung ¹) 耳朵, 耳孔
Puls / pulse	mak ⁶ 脈
den ___ fühlen / to take the pulse	ta ³ mak ⁶ 打脈
rasieren / to shave	thai ⁴ theu ² 剃頭
Rippen / ribs	hyap ⁵ kwut ⁶ 脅骨
Rücken / back	poi ⁴ (nong ²) 背, 背囊
Rückgrat / spine	poi ⁴ kwut ⁶ 背骨

Schädel / skull	<i>theu² (na¹) hok⁶</i> 頭殼, 頭那殼
Schenkel / thigh	<i>kyok⁶ pi³ or thai⁴ pi³</i> 腳脾, 大脾
Schläfe / temple	<i>moi² ts³ ang¹</i> 胸子罌
Schulter / shoulder	<i>ken¹ theu²</i> 肩頭
Schulterblatt / shoulder blade	<i>ken¹ kap⁶ kwu⁶</i> 肩胛骨
Sohle / sole	<i>kyok⁶ tai³</i> 腳底
Speichel / saliva, spittle	<i>tham², heu³ sui³</i> 痰, 口水
Speiseröhre / gullet, oesophagus	<i>šit⁵ kon³</i> 食管
Stirn / forehead, brow	<i>nyak⁶ mun²</i> 額門
Unterkiefer / lower jaw	<i>ha¹ ngam¹</i> 下頷
Unterleib / lower abdomen (sex organs)	<i>tu³ (phat⁵)</i> 肚, 肚肢
Wade / calf of leg	<i>kyok⁶ nang² tu³</i> 腳□肚
waschen, das Gesicht / to wash the face	<i>se³ men⁴</i> 洗面
Zähne / teeth	<i>nga² (tšhi³)</i> 牙, 牙齒
Zahnfleisch / gums	<i>nga² tšhong¹ nyuk⁶</i> 牙□肉
Zäpfchen / uvula	<i>tin³ tšung¹ [?]頂</i> 鐘
Zehe / toe	<i>kyok⁶ tš³</i> 腳指
Zopf / plait, pigtail	<i>mau¹ pen¹ or mau¹ pin¹</i> 毛辮
Zunge / tongue	<i>šet⁵ ma² or šet⁵ theu²</i> 舌嫻, 舌頭
bei Tieren / for animals	<i>li⁴</i> 脛

2.10. ILLNESSES AND MEDICINES / KRANKHEITEN UND ARZNEIEN

Arznei / medicine	<i>yok⁵ (šui³ or tsyu³ or san³)</i> , also <i>lin² tan¹</i> 藥水, 藥酒, 藥散, 靈丹
stärkende __ nehmen / to take fortifying medicine	<i>šit⁵ pu³ yok⁵</i> 食補藥
Arzt / doctor	<i>yi¹ sang¹</i> 醫生
__ sein / to be a doctor	<i>hang² yi¹</i> 行醫
Asthma / asthma	<i>po⁶ hap⁶</i> 發□
Atembeschwerden / difficulty in breathing (short of breath)	<i>hi⁴ kip⁶ (or kin³)</i> 氣急, 氣緊
aufschneiden / to cut open, lance	<i>pho⁴</i> 破
Aussatz / (to contract) leprosy	<i>(po⁶) ma² fung¹</i> (發)麻瘋
Auswurf / sputum, phlegm	<i>tham²</i> 痰
bähen / to treat with moist heat, foment	<i>tšhung¹ šau¹ šui³</i> 沖燒水
Bauchgrimmen / stomach pains	<i>tu³ thung⁴</i> 肚痛
besser, es geht __ / to feel better	<i>(phyang⁴) kau⁴ hau³</i> (病)較好
besser, es wird nicht __ / It's not getting better.	<i>yi¹ m¹ hau³</i> 醫唔好
Bett, zu __ liegen / to take to one's bed	<i>šoi⁴ tšhong²</i> 睡床
Beule / boil	<i>(po⁶) tšhoi² (also thuk⁵)</i> (發)財, 毒
Blaustein / copper sulphate, vitriol	<i>lam² šak⁵ [?]籃石</i>

blind / blind	(ngan ³) mang ² or muk ⁶ hat ⁶ (眼)盲, 目瞎
Brechrühr / cholera	khok ⁶ (or wok ⁶) lon ⁴ tšin ⁴ 霍亂症, □亂症
Breiumschläge machen / to make a poultice or cataplasm [of rice]	ep ⁶ tšuk ⁶ 銀粥
Bruch, Leistenbruch / hernia, rupture	san ³ tšin ⁴ or syau ³ tšhong ² tet ⁶ ha ¹ 疝症, 小腸跌下
Knochenbruch / fracture	kwut ⁶ thon ¹ hoi ¹ 骨斷開
bucklig / hunchbacked	poi ⁴ tho ² 背疔
Chinin / quinine	kim ¹ kai ¹ song ¹ 金□□
Chirurgie / surgery	ngoi ⁴ kho ¹ 外科
Chloroform / chloroform	fun ² yok ⁵ [渾?] 藥
Cholera / cholera	khok ⁶ (or wok ⁶) lon ⁴ tšin ⁴ 霍亂症, □亂症
dämpfen / to steam	tšhung ¹ šau ¹ šui ³ 沖燒水
desinfizieren / to disinfect	se ³ tšhu ⁴ šui ³ 洗臭水
Dosis, eine / a dose	yi ⁶ fuk ⁵ 一服
Drüsenanschwellung / swollen glands	pot ⁶ lak ⁵ 發□
Durchfall haben / to have diarrhoea zu Durchfall geneigt / susceptible to getting diarrhoea	tu ³ phat ⁵ o ¹ or o ¹ lan ⁴ šī ³ 肚腹痾, 痾爛屎 tai ³ tš ³ hon ² or ha ⁴ šin ¹ hon ² 底子寒, 下身寒
Dysenterie / dysentery	(o ¹) li ⁴ tšin ⁴ 痢症, 痾痢症
einreiben / to rub in	tšhat ⁶ 擦
einschmieren / to rub on	thu ² or tšha ² 塗, 擦
Eisentinktur / tincture of iron	the ⁶ tsyu ³ 鐵酒
Eiter / pus	nung ² 膿
eitern / to fester	tšhut ⁶ nung ² 出膿
Epidemie / (an) epidemic	šī ² tšin ⁴ 時症
erbrechen, sich / to vomit	(tsok ⁶ or pot ⁶) eu ³ 嘔, 作嘔, 發嘔
erhitzende Speisen scheuen / to avoid dishes which heat one up	wui ⁴ ngyet ⁵ 畏熱
erkältet sein / to have a cold	šu ⁴ tau ³ fung ¹ , lang ¹ fai ⁴ or sap ⁶ tau ³ fung ¹ 受倒風, 冷壞, □倒風
Erkältungen, zu ___ geneigt / inclined to catch colds, susceptible to catching colds	tai ³ tš ³ hon ² or ha ⁴ šin ¹ hon ² 底子寒, 下身寒
Fallsucht / falling sickness, epilepsy	kan ³ tšin ⁴ or pot ⁶ ten ¹ □症, 發癲
Fieberfrost / feverish shivering	pot ⁶ lang ¹ 發冷
Fieberhitze / flushed with fever	tsok ⁶ šau ¹ or ngyet ⁵ , also tsen ¹ 作燒, 作熱, □
Flechte / (to contract) scurf, psoriasis	(pot ⁶) sen ³ 癬, 發癬
Fuß, schwach und schmerzhaft / the foot weak and painful	kyok ⁶ ngyon ¹ 腳軟
Geburtshilfe / assistance during birth	tsyap ⁶ sang ¹ 接生
genesen / cured, recovered	(phyang ⁴) hau ³ li ¹ (病) 好哩

Geschwulst / growth, tumour	<i>tšung</i> ³ 腫
Geschwür / ulcer, boil	(<i>pot</i> ⁶) <i>tšhoi</i> ² (or <i>thuk</i> ⁵) (發)財, 毒
gesund / healthy	<i>phin</i> ² <i>on</i> ¹ 平安
Gicht / gout	<i>than</i> ¹ <i>fung</i> ¹ 癱瘋
Gift / poison	<i>thuk</i> ⁵ <i>yok</i> ⁵ 毒藥
__ nehmen / to poison oneself	<i>šit</i> ⁵ <i>yok</i> ⁵ 食藥
Ginsengwurzel / ginseng root	(<i>nyin</i> ²) <i>sem</i> ¹ 參, 人參
Glaubersalz / Glauber('s) salt ⁵⁷	<i>o</i> ¹ (or <i>sya</i> ⁴) <i>yam</i> ² or <i>phok</i> ⁶ <i>syau</i> ¹ 痲鹽, 瀉鹽, 朴硝
halbblind / have very poor sight	<i>ngan</i> ³ <i>mung</i> ² 眼矇
halbtaub / hard of hearing	<i>ngi</i> ³ <i>to</i> ³ <i>phoi</i> ⁴ 耳朵背
heilen / to heal	<i>yi</i> ¹ ; <i>yi</i> ¹ <i>hau</i> ³ 醫; 醫好
Hirschhorn-Arznei / medicine made from antlers	(<i>luk</i> ⁵) <i>yung</i> ² (鹿)茸
Husten / (a) cough	<i>khem</i> ³ (or <i>khet</i> ⁶) □, 咳
impfen / to vaccinate	<i>fong</i> ⁴ <i>yong</i> ² <i>theu</i> ⁴ 放羊痘
Ipekakuanha / ipecac ~ ipecacuanha ⁵⁸	<i>yet</i> ⁶ <i>pit</i> ⁶ <i>kak</i> ⁶ □□□
Irrsinn / insanity	<i>pot</i> ⁶ <i>ten</i> ¹ 發癲
Jodtinktur / tincture of iodine	<i>ai</i> ¹ <i>o</i> ¹ <i>ten</i> ¹ □□□
Kamillen / camomile	<i>wong</i> ² <i>khyuk</i> ⁶ <i>fa</i> ¹ [?黃菊花]
Karbolsäure / carbolic acid	<i>ka</i> ¹ <i>po</i> ¹ <i>let</i> ⁵ <i>šui</i> ³ □□□水
kneifen, die Haut / to pinch oneself, to pinch the skin	<i>tsuk</i> ⁶ <i>sa</i> ¹ 捉痧
Knochenbruch / fracture	<i>kwu</i> ⁶ <i>thon</i> ¹ <i>hoi</i> ¹ 骨斷開
Kopfweg / headache	<i>theu</i> ² <i>na</i> ¹ <i>thung</i> ⁴ 頭那痛
Koreawurzel / ginseng	<i>Kau</i> ¹ <i>li</i> ⁴ <i>sem</i> ¹ 高麗參
Krampf / cramp	(<i>pot</i> ⁶) <i>tšhu</i> ¹ (<i>kin</i> ¹) (發)抽, 抽筋
krank werden / to fall ill	<i>pot</i> ⁶ (or <i>fat</i> ⁶) <i>phyang</i> ⁴ 發病
schwer krank / seriously ill	<i>phyang</i> ⁴ <i>hau</i> ³ <i>hyung</i> ¹ 病好兇
Krankheit / illness	(<i>tšhit</i> ⁵) <i>phyang</i> ⁴ , also <i>tšin</i> ⁴ <i>heu</i> ³ 病, 疾病, 症□
Krankheiten, 4 moralische / four moral diseases: whoring, gambling, drinking, opium-smoking	<i>phyau</i> ² <i>tu</i> ³ <i>yim</i> ³ <i>tšhui</i> ¹ 嫖賭飲吹
Krankheiten, 4 unheilbare / four incurable diseases: rheumatism, phthisis, dropsy, indigestion	<i>fung</i> ¹ <i>lau</i> ² <i>ku</i> ³ <i>kak</i> ⁶ 瘋癆臑膈
Krätze / scabies	(<i>pot</i> ⁶) <i>tšhong</i> ¹ 瘡, 發瘡
kratzen, darfst nicht __ / You mustn't scratch!	<i>m</i> ¹ <i>hau</i> ³ <i>ya</i> ³ 唔好□
Kreuzschmerzen / lumbago, pains in small of back	<i>yau</i> ¹ <i>kwu</i> ⁶ <i>thung</i> ⁴ 腰骨痛
Kühlendes scheuen / to avoid things which cool one down	<i>wui</i> ⁴ <i>lyong</i> ² or <i>wui</i> ⁴ <i>hon</i> ² 畏涼, 畏寒

⁵⁷ Glauber salt is a form of sodium sulphate used as a laxative and in dyeing, named after a German chemist, Johann R. Glauber (d. 1668) [Webster's TNID v.1: 963]

⁵⁸ This medicine refers to the dried rhizome and roots of a tropical South American plant, *Cephaelis ipecacuanha*, used as an emetic [Webster's TNID v.1: 1193].

lahm / lame	<i>kyok⁶ pai¹</i> 腳跛
Leistenbruch / hernia	<i>san³ tšin⁴</i> or <i>syau³ tshong² tet⁶ ha¹</i> 疝症, 小腸跌下
liegen, zu Bett / to take to one's bed	<i>šoi⁴ tshong²</i> 睡床
Lympe / lymph ⁵⁹	<i>theu⁴ tšung³</i> 痘種
Magenweh / stomach-ache	<i>sim¹ hi⁴ thung⁴</i> 心氣痛
mager / thin, skinny	<i>seu⁴</i> 瘦
Mandeln, geschwollene / swollen tonsils	<i>hen⁴ yin² het⁵ tšung³</i> 杏仁核腫
Masern / measles	<i>tšhut⁶ ma²</i> 出麻
Medikament / medicine	<i>yok⁵ (šui³, tsyu³ or san³)</i> 藥, 藥水, 藥酒, 藥散
müde / tired	<i>khoi⁴</i> 瘡
Mumps / mumps	<i>(pot⁶) tšu¹ theu² phi²</i> (發)抽頭皮
Nahrung, kräftige __ nehmen / eat nourishing food	<i>pu³</i> 補
Narbe / scar ⁶⁰	<i>(song¹) hyen²</i> 痕, 傷痕
Narbe von einem Messerstich / scar from stab wound	<i>tau¹ hyen²</i> 刀痕
Natron, doppeltkohlensaures / bicarbonate of soda	<i>so¹ ta³</i> □□
Öl, beliebtes, wie Pfefferminzöl / popular oil like peppermint oil	<i>yi² yi⁴ yu²</i> 如意油
Ohnmacht / fainting, loss of consciousness	<i>šit⁶ fun², pot⁶ ngan³ wu¹</i> 失魂, 發眼烏
operieren / to operate on	<i>ko⁶ (tšin⁴)</i> 割, 割症
Opium ablegen / to give up opium	<i>kai⁴ yen¹</i> 戒煙
Opiumtinktur / tincture of opium	<i>a¹ phen³ tsyu³</i> 鴉片酒
Pathologie / pathology	<i>nui⁴ kho¹</i> 內科
Pest / plague, pestilence	<i>pot⁶ (nyin²) wun¹</i> 發瘟, 發人瘟
Pfefferminzöl / peppermint oil	<i>phok⁵ ho² yu²</i> 薄荷油
Pflaster / sticking plaster	<i>kau¹ yok⁵</i> 膏藥
Pflaster auflegen / to apply a sticking plaster	<i>ta³ (or tyap⁶) kau¹ yok⁵</i> 打膏藥, 貼膏藥
Pille / tablet, pill	<i>yok⁵ yen²</i> 藥丸
Pocken / smallpox	<i>tšhut⁶ theu⁴</i> 出痘
Rezept / prescription	<i>yok⁵ (or lin²) tan¹</i> 藥單, 靈丹
ein __ schreiben / to write a prescription	<i>hoi¹ tan¹</i> 開單
Rhabarber / rhubarb	<i>thai⁴ wong²</i> 大黃
Rheumatismus / rheumatism	<i>fung¹ šip⁶ or fung¹ ngyon¹</i> 風濕, 風軟
Rizinusöl / castor oil, ricinus oil ⁶¹	<i>o¹ yu² (or pi¹ ma² yu²)</i> □油, 蓖麻油

⁵⁹ The word *theu⁴ tšung³* 痘種 is found in MacIver (p.839) with the meaning of 'vaccine lymph'.

⁶⁰ In MacIver's dictionary, 'scar' is *šong¹ hyen²* (*shong hiên* in MacIver's transcription) and 'a wound scar' *šong¹ hen⁴* (*shong hèn*), both written with the characters 傷痕 (p. 722).

⁶¹ A medicine with cathartic or purgative effect, produced from the poisonous castor bean of the tropical plant *Ricinus communis* [Webster's TNID v.1: 349].

Ruhr / dysentery	(o ¹) li ⁴ tšin ⁴ 痢陣, 痾痢陣
Salbe / ointment	kau ¹ yok ⁵ 膏藥
Santonin / Santonica (wormwood) ⁶²	sai ² tšhung ² yok ⁵ □蟲藥
scheuen, Erhitzendes / to avoid things which heat one up	wui ⁴ ngyet ⁵ 畏熱
scheuen, Kühlendes / to avoid things which cool one down	wui ⁴ lyong ² 畏涼
Schlaganfall / stroke, apoplectic seizure	kip ⁶ phyang ⁴ 急病
Schleim / mucus, phlegm	tham ² 痰
Schnupfen / (a) cold	phi ⁴ (kung ¹) set ⁶ or šong ¹ fung ¹ 鼻(孔)塞, 傷風
schwach / weak	nyok ⁵ 弱
Schwefel / sulphur	lyu ² wong ² 硫黃
schwellen / to swell	tšung ³ (hi ³ loi ²) 腫, 腫起來
Schwindel / dizziness	theu ² na ¹ win ² 頭那暈
Schwindsucht / consumption	(po ⁶) lau ² seu ⁴ or fo ³ tšin ⁴ (發)癆嗽, 火症
schwitzen / to sweat	tšhut ⁶ hon ⁴ 出汗
Seekrankheit / seasickness	eu ³ long ⁴ or win ² long ⁴ 嘔浪, 暈浪
Seitenstechen / (a) stitch (sharp pain)	po ⁶ tu ³ nyap ⁶ 發肚□
sezieren / to dissect	thong ¹ (ši ¹) 割, 割屍
Spital / hospital	yi ¹ kon ³ 醫館
Spulwürmer / roundworms	(po ⁶) sai ² tšhung ² (發)□蟲
stärkende Arznei einnehmen / to take fortifying medicine	šit ⁵ pu ³ yok ⁵ 食補藥
stottern / to stutter	ket ⁶ šet ⁵ 結舌
stumm / mute	(tšoi ⁴) a ³ (or a ³ tšoi ⁴) 啞, 嘴啞, 啞嘴
Süßholzsafft / liquorice extract	kam ¹ tshau ³ kau ¹ 甘草膏
Syphilis / syphilis	kam ¹ tang ¹ 疔疔
taub / deaf	(ngi ³) lung ¹ 聾, 耳聾
Tigerknochenpaste / ?tiger bone gelatine ⁶³	fi ³ kau ¹ 虎膏
Tobsucht / madness, maniacal raging	po ⁶ khong ² 發狂
Typhus / typhoid	thai ⁴ ngyet ⁵ tšin ⁴ 大熱症
übertreten, den Fuß / sprain the foot	tšap ⁶ (tau ³) kyok ⁶ 摺倒腳
Umschläge, kalte ___ / cold compresses	tap ⁶ lang ¹ šui ³ pu ⁴ 貼冷水布
unheilbare vier Krankheiten / four incurable diseases, [rheumatism, phtisis, dropsy, indigestion]	fung ¹ lau ² ku ³ kak ⁶ 瘋癆臆膈
Unmöglichkeit, Speisen zu schlucken usw. / impossibility of swallowing food etc.	kak ⁶ šit ⁵ 隔食
Unwohlsein, plötzliches / to be taken ill suddenly	po ⁶ sa ¹ 發痧

⁶² Santonin is a poisonous substance obtained from a European wormwood called Santonica or *Artemisia pauciflora*, used as an anthelmintic [Webster's TNID v.2: 2012]. The First Edition of the Dictionary gives *Wurmpulver* or 'worm powder' as an alternative name for Santonin.

⁶³ Rey (p.267) lists fi³ kwu⁶ kau¹ 虎骨膏 as 'gélatine d'os de tigre'.

vergiften / to poison	<i>theu⁴ si³ nyin²</i> 毒死人
Verrenkung / dislocation	<i>thot⁶ hoi¹ kau⁴ tset⁶</i> , also <i>tsai³ tau³</i> 脫開鉸節, [?踹倒]
Verstopfung haben / to be constipated	<i>thai⁴ phen⁴ m¹ thung¹</i> 大便唔通
Wahnsinn / madness	<i>pot⁶ khong²</i> 發狂
Warze / wart	<i>tši⁴ tš³</i> 痣子
Wassersucht / dropsy	<i>ku³ tšin⁴</i> (or <i>ku³ tu³</i>) 臃症, 臃肚
Wechselfieber / malaria	<i>pot⁶ lang¹</i> 發冷
Weinstein oder Weinsäure / tartaric acid	<i>son¹ san³</i> 酸散
Wochen, in die __ kommen / to complete a month of confinement after childbirth ⁶⁴	<i>tso⁴ ngyet⁵</i> 做月
wohl, nicht __ sein / to be unwell	<i>m¹ (to¹) ths⁴ yen²</i> or <i>m¹ to¹ phin² on¹</i> or <i>nyin² m¹</i> <i>tso⁴ tet⁶</i> 唔(多)自然, 唔多平安, 人唔做得
Zähne ziehen / to extract teeth	<i>pang¹ nga²</i> 擄牙
Zahnweh / toothache	<i>nga² (tši³) thung⁴</i> 牙痛, 牙齒痛
Zahnzange / dental pliers	<i>nga² khyam²</i> 牙鉗
2.11. FOOD AND DRINK / SPEISEN UND GETRÄNKE <i>šIT⁵ WUT⁵</i> 食物	
Ananas / pineapple	<i>po¹ lo²</i> 波羅
angetrunken / to be drunk, inebriated ⁶⁵	<i>yim³ tsui⁴</i> 飲醉
Anis / aniseed	<i>pat⁶ kok⁶</i> 八角
Apfel / apple	<i>phin² ko³</i> 蘋果
Apfelsinen, verschiedene / different kinds of oranges ⁶⁶	<i>kam¹, tšhang², kit⁶ (tsai³)</i> 柑, 橙, 橘, 橘子
Apfelsine, sehr große / very large orange ⁶⁷	<i>yu⁴ tš³ or luk⁶</i> 柚子, □
Austern / oysters	<i>hau² šit⁴</i> 蠔豉
backen / to bake	<i>khong⁴</i> 炕
Backofen / oven	<i>kuk⁶ lu²</i> □爐
Bambussprossen / bamboo shoots	<i>tšuk⁶ sun³</i> 竹筍

⁶⁴ Note that the German means ‘to be near one’s time’, that is, it refers to the period shortly before giving birth (cf. die Wöchnerin – a woman in childbed, both are dated expressions), whereas the Hakka refers mainly to the period after the birth, as indicated above.

⁶⁵ We have retained the correct form here for ‘drunk’ which is *tsui⁴*, as given in the First Edition of the Lexicon (p.23), replacing the erroneous *tšui⁴* in the Second Edition (p.26). See also the entry *betrunken* in 2.22. below.

⁶⁶ MacIver’s dictionary informs us that *kam¹* refers to the ‘mandarin orange’ (p.208); *tšhang²* refers to the ‘common (coolie) orange’ (but has a different meaning in the Chaozhou district of a large bitter orange used for making sweets) (p.13); while *kit⁶* can denote various kinds of oranges; *kit⁶ tsai³* a kind of small orange (p.294).

⁶⁷ The term *yu⁴ tš³* is commonly used to refer to the pomelo or grapefruit.

Bananen / bananas ⁶⁸	<i>nga² tsyau¹</i> 牙蕉 (芽蕉)
Baumpilze / fungus	<i>muk⁶ ngi³</i> 木耳
Beefsteak / steak	(<i>nyu²</i>) <i>nyuk⁶ pha²</i> 肉扒, 牛肉扒
Bier / beer	<i>mak⁵ tsyu³</i> 麥酒
Birne / pear	<i>sa¹ li²</i> 沙梨
Bisquittorte / sponge cake	<i>kai¹ tshun¹ pyang³</i> 雞春餅
bitter / bitter	<i>fu³</i> 苦
Blumenkohl / cauliflower	<i>fa¹ tshoi⁴</i> 花菜
Bohnen, grüne / green or French beans	<i>pen³ theu⁴, theu⁴ kok⁶</i> 扁豆, 豆角
Bohnen (und Erbsen) / beans and peas	<i>theu⁴ ts³</i> 豆子
Branntwein / spirits (alcohol)	<i>šau¹ tsyu³</i> 燒酒
braten / to fry, to roast	<i>tsen¹</i> 煎
Brei / pureed or mashed food, paste	<i>kang¹</i> 羹
Brot / bread	<i>men⁴ pau¹</i> 面包
Brötchen / bread rolls	<i>pyang³ (tsai³), pan³</i> 餅, 餅仔, 粿
Brühe vom Reis / broth made of rice	<i>fan⁴ thong¹</i> 飯湯
Butter / butter	<i>nyu² nen⁴ yu²</i> 牛□油
Dampf, im __ kochen / to steam	<i>tšin¹</i> 蒸
Ei / egg	<i>tshun¹</i> 春
Eierfrucht (Art Tomate) / eggplant, aubergine (a kind of tomato)	<i>khyo²</i> 茄
Entenei / duck's egg	<i>ap⁶ tshun¹</i> 鴨春
Erbsen, gelbe / yellow or dried peas	<i>wong² theu⁴</i> 黃豆
Erbsen, grüne / green peas	<i>Ho² lan² theu⁴</i> 荷蘭豆
Erbsen, schwarze, ausgepresste / crushed black beans	<i>theu⁴ ši⁴</i> 豆豉
Erbsenmehlkuchen / tofu, beancurd ⁶⁹ gefüllte __ / stuffed tofu ⁷⁰	<i>theu⁴ fu⁴</i> 豆腐 <i>nyong³ theu⁴ fu⁴</i> 釀豆腐
Erbsensauce / soy sauce	<i>ši⁴ yu²</i> 豉油
Erdnüsse / peanuts	<i>thi⁴ theu⁴</i> (also <i>fa¹ sang¹</i>) 地豆, 花生
Erdnußöl / peanut oil	<i>theu⁴ yu²</i> 豆油
essen = die Mahlzeit einnehmen / to eat = to have a meal	<i>šit⁵ fan⁴</i> 食飯
essen und trinken / to eat and drink	<i>yim³ šit⁵</i> 飲食
Essen, ein __ veranstalten / to hold a dinner	<i>tso⁴ tsyu³ or šet⁶ tshit⁵</i> 做酒, 設席
Essig / vinegar	(<i>son¹</i>) <i>thš⁴</i> 醋, 酸醋

⁶⁸ Rey (p.625) and MacIver (p.510) give different characters for *nga²* as listed above. The lexeme *nga² tsyau¹* designates a kind of small banana.

⁶⁹ In contemporary German, *theu⁴ fu⁴* 豆腐 'tofu' is Sojaquark or Bohnenquark. Similarly, *ši⁴ yu²* 豉油 'soy sauce' is usually called Sojasoße, and not Erbsensauce.

⁷⁰ MacIver (p.563), Rey (p.664) and other Hakka dictionaries give the pronunciation *nyong⁴* instead of *nyong³* for the character 釀 'stuffed', 'filled', 'farci'. MacIver translates the term as 'pie'.

fad / bland	<i>tham¹, mau² mui⁴</i> 淡, 冇味
Feige / fig	<i>wu² fa¹ ko³</i> 無花果
Festmahl, an einem ___ teilnehmen / to take part in a banquet	<i>šit⁵ tsyu³</i> (also <i>yim³ šau¹ tsyu³</i>) 食酒, 飲燒酒
Fett / fat, grease	<i>yu²</i> 油
Fischblasen / fish bladders, air bladders	<i>ng² phyau⁴</i> 魚鰾
Fische, frische / fresh fish	<i>sen¹ ng²</i> 鮮魚
Fleisch / meat	<i>nyuk⁶</i> 肉
frühstücken / to have breakfast	<i>šit⁵ tšau¹</i> 食朝
gar (gekocht) / cooked	<i>šuk⁵</i> 熟
gedörrtes Fleisch / dried meat	<i>lap⁵ nyuk⁶</i> 臘肉
Gelatine, schwarze / black jelly (a cooling jelly) ⁷¹	<i>sen¹ nyin² pan³</i> or <i>lyong² fun³ pan³</i> 仙人粿, 涼粉粿
Gelatinespeise / jelly pudding	<i>tung¹ yong²</i> (also <i>lyong²</i>) <i>tšoi⁴</i> 東洋菜, 涼菜
Gemüse (gepflanzt) / vegetables (in ground)	<i>syau³ tšoi⁴</i> 小菜
geschmacklos / tasteless	<i>mau² mui⁴</i> or <i>tham¹</i> 冇味, 淡
getrocknete Ente / dried duck	<i>lap⁵ ap⁶</i> 臘鴨
getrocknete Leber / dried liver (of pig)	<i>lap⁵ tšu¹ kon¹</i> 臘豬肝
Gewürze / spices	<i>hyong¹ lyau⁴</i> 香料
Gries / semolina, ground rice ⁷²	<i>se⁴ mi³</i> 細米
Grügemüse, verschiedene chinesische / various kinds of Chinese green vegetables ⁷³	<i>wung⁴ tšoi⁴, thai⁴</i> (also <i>kai⁴</i>) <i>tšoi⁴, phak⁵ tšoi⁴, wong² nga² phak⁵</i> 蕪菜, 大菜, 芥菜, 白菜, 黃芽白
Gurken / cucumbers ⁷⁴	<i>wong²</i> (or <i>net⁶</i>) <i>kwa¹</i> 黃瓜, 笏瓜
Gurken, andere Art / another kind of gourd	<i>phu²</i> 瓠
Gurken, bittere / bitter melons	<i>fu³ kwa¹</i> 苦瓜
Hafergrütze / porridge	<i>mak⁵ theu², mak⁵ sui⁴</i> or <i>mak⁵ mi³</i>
Haifischflossen / shark fins ⁷⁵	<i>ma⁵ tšui⁴</i> 麥頭, 麥碎, 麥米 <i>ng² tšhi¹</i> 魚翅

⁷¹ The cooling jelly *sen¹ nyin² pan³* is made from a herb called *sen¹ nyin² tšau³* according to MacIver (p.750), which is mixed with wheat flour (Rey p.844).

⁷² In modern German orthography: Grieß.

⁷³ These Hakka words name various kinds of Chinese cabbages, including ‘water spinach’, *wung⁴ tšoi⁴* (a common vegetable also called *kōngxīncài* 空心菜 in Mandarin), ‘large Chinese cabbage’ *thai⁴ tšoi⁴* (also known variously as ‘leaf mustard’, ‘Chinese broccoli’ or ‘kailan’, that is, *kai⁴ (lan²) tšoi⁴*), bokchoy *phak⁵ tšoi⁴* and ‘Tientsin cabbage’ or *wong² nga² phak⁵*. Note that several different characters are in use for the syllable *wung⁴* in *wung⁴ tšoi⁴* ‘water spinach’, including 蕪菜 in MacIver (p.1068), 蔞菜 in Rey (p.1317) and 蕪菜 *wēngcài* in Mandarin Chinese dictionaries. MacIver translates *wung⁴ tšoi⁴* as ‘a common vegetable which when introduced was planted in a jar’ while Rey defines it as a ‘volubilis comestible qui pousse dans l’eau’.

⁷⁴ Rey (p.426) gives *net⁵ kwa¹* for ‘cucumber’; *net⁵* means ‘thorn’, but is given as *net⁶* in MacIver (p.505).

⁷⁵ MacIver (p.28) and Rey (p.950) give the tonal value *tšhi⁴* and not *tšhi¹*.

halbgar / half-done (medium)	<i>pan⁴ sang¹ šuk⁵</i> 半生熟
Hammelfleisch / mutton	<i>yong² nyuk⁶</i> 羊肉
hart / hard	<i>ngang⁴</i> 硬
Haut / skin	<i>phi²</i> 皮
Hefe / yeast	<i>kau⁴ šui³</i> 酵水
Hering / (salted) herring	<i>ham² ng²</i> 鹹魚
Hirse / millet	<i>syuk⁶ mi³</i> 粟米
Hopfen / hops	<i>fai² fa¹</i> □花
Hühnerrei / hen's egg	<i>kai¹ tšhun¹</i> (or <i>kai¹ than⁴</i>) 雞春, 雞蛋
Hühnerschlegel / chicken leg, drumstick	<i>kai¹ pi³</i> 雞臂
Ingwer / ginger	<i>kyong¹ (ma²)</i> 薑, 薑嫗
Kaffee / coffee	<i>ka¹ fui¹</i> 茄菲
Kakao / cocoa	<i>ka¹ kau¹</i> □□
Kalbfleisch / veal	<i>nyu² tsai³ nyuk⁶</i> 牛仔肉
Kartoffeln, europäische / European potatoes	<i>Ho² lan² šu²</i> or <i>šü² tsai³</i> 荷蘭薯, 薯仔
Käse / cheese	<i>nyu² nen⁴ pyang³</i> 牛□餅
Kastanie / chestnut	<i>lit⁵ tš³</i> 栗子
Knoblauch / garlic	<i>son⁴ tš³</i> 蒜子
Knochen / bones	<i>kwut⁶ (theu²)</i> 骨, 骨頭
Knollengewächs, ein chinesisches / a Chinese root vegetable ⁷⁶	<i>(sang¹) kot⁶</i> 葛, 生葛
kochen (allgemein) / to cook (general)	<i>tšu³ (šit⁵)</i> 煮, 煮食
Kohl / cabbage	<i>pau¹ tshoi⁴</i> 包菜
Kohlraben / kohlrabi	<i>theu² tshoi⁴</i> 頭菜
Kraut / cabbage	<i>pau¹ tshoi⁴</i> 包菜
Krebs / crab ⁷⁷	<i>ha² kung¹</i> 蝦蚣 'prawn, shrimp'
kleine Krebse / small crabs	<i>ha² mi³</i> 蝦米 'small prawns'
Kuchen / cake	<i>pan³ or pyang³</i> 板, 餅
Kuhmilch / cow's milk	<i>nyu² nen⁴</i> 牛□
Kürbis, großer __ / large melon	<i>thai⁴ kwa¹</i> 大瓜
kleiner __ / small melon, pumpkin	<i>kim¹ kwa¹</i> 金瓜
grüner, länglicher __ / longish, green melon, (winter melon)	<i>tung¹ kwa¹</i> 冬瓜
Lauch / leek	<i>kyu³ tshoi⁴</i> 韭菜
Lendenstück / piece of loin	<i>yau¹ moi²</i> 腰脬
Linsen (chinesische) / (Chinese) lentils	<i>luk⁵ theu⁴</i> 綠豆

⁷⁶ According to MacIver (p.332), this is an edible root with the species name *Dolichos tuberosus pueraria*. Hempen cloth is made from the fibres of its creepers.

⁷⁷ German Krebs translates as 'crab' into English while its Hakka equivalent, *ha² kung¹* means 'prawn' or 'shrimp'. The same applies for the subentry under *kleine Krebse*. We have indicated this discrepancy by giving a separate set of translations into English after the Hakka lexemes. See also the note below under the entry for 'Krabbe / prawn, shrimp' in §2.15.

Mahlzeit, die __ einnehmen / to have a meal	<i>šit⁵ fan⁴</i> 食飯
täglich zwei Mahlzeiten einnehmen	<i>šit⁵ lyong³ tshon¹</i> 食兩餐
/ to have two meals per day	
wie viele Mahlzeiten? / How many meals?	<i>ki³ to¹ tshon¹ fan⁴?</i> 幾多餐飯
eine __ veranstalten / to hold a dinner	<i>tso⁴ tsyu³</i> 做酒
sich zu einer __ zusammen zu tun	<i>ta³ teu⁴ si⁴</i> 打鬥敘
/ to get together for a meal	
nach der __ auseinandergehen	<i>san⁴ tshit⁵</i> 散席
/ to disperse after a meal	
Mandel / almond	<i>hen⁴ yin²</i> 杏仁
Mango / mango	<i>mong¹ ko³</i> 芒果
Mangold / silver beet, mangel	<i>šok³ tshoi⁴</i> □菜
Mark / marrow	<i>syoi³</i> 髓
Maulbeere / mulberry	<i>song¹ ts³</i> 桑子
Meergerichte / all kinds of seafood dishes	<i>hoi³ mui⁴</i> 海味
Meerschnecke / seaslug, bêche de mer	<i>hoi³ sem¹</i> 海參
Mehl aus Korn / flour from grain	<i>men⁴ fun³</i> 面粉
Mehl aus Reis / flour from rice	<i>mi³ fun³</i> 米粉
Milch (Kuhmilch) / milk (cow's milk)	<i>nyu² nen⁴</i> 牛□
Mittag, zu __ essen / to eat lunch	<i>šit⁵ tsu⁴</i> 食晝
Muttermilch / mother's milk	<i>nen⁴</i> □
Nacht, zu __essen / to eat dinner (evening)	<i>šit⁵ ya⁴</i> 食夜
Nudeln / noodles	<i>fun³ ts³, si¹ fun³</i> 粉子, □粉
Obst, eingemachtes / preserved fruit	<i>ko³ (ts³) kau¹</i> 果膏, 果子膏
Obst, frisches __ / fresh fruit	<i>sang¹ ko³</i> 生果
Obst, gedörrtes __ / dried fruit	<i>ko³ ts³ kon¹</i> 果子乾
Obstarten, chinesische	<i>lai¹ tš¹ or lai¹ ko³, lyung² ngan³, wong²</i>
/ different kinds of Chinese fruit ⁷⁸	<i>phi², phi² pha²</i> 荔枝, 荔果, 龍眼, 黃皮, 枇杷
Ochsenzunge / ox tongue	<i>nyu² li⁴</i> 牛脷
Öl / oil	<i>yu²</i> 油
Ölfisch / cuttlefish	<i>yu² ng²</i> 魷魚
Olivenöl / olive oil	<i>kam³ lam³ yu²</i> 橄欖油
Parsimonie / persimmon	<i>š⁴ ts³, also lem² še²</i> 柿子, 臙□
getrocknete __ / dried persimmon	<i>š⁴ fa¹</i> 柿 [?花]
Petersilie / parsley	<i>hyong¹ tshoi⁴</i> 香菜
Pfannkuchen / pancake	<i>kai¹ tšhun¹ phok⁵</i> 雞春薄
Pfeffer / pepper	<i>fu² tsyau¹ (fun³)</i> 胡椒, 胡椒粉
Pfefferminz / peppermint	<i>phok⁵ ho²</i> 薄荷
Pfirsich / peach	<i>thau² ts³</i> 桃子
Pflaume / plum	<i>li³ ts³</i> 李子

⁷⁸ These are the Hakka words for lychees (or litchis), longans, wampee (yellowskin fruit, common in Guangdong) and loquats, respectively.

Pilze / mushroom	<i>tung¹ ku¹</i> 冬菇
Radieschen / small (red) radish	<i>lat⁵ lo² phet⁵ tsai³</i> 辣蘿蔔仔
Reis (gesotten) / rice (simmered)	<i>fan⁴</i> 飯
Reissuppe / rice gruel	<i>tšuk⁶</i> 粥
Reiswasser / rice broth	<i>fan⁴ thong¹</i> 飯湯
Reiswein, gebräuter / fermented rice wine	<i>wong² tsyu³ or lau³ tsyu³</i> 黄酒, 老酒
Rettich / radish (large, white and peppery)	<i>lat⁵ lo² phet⁵</i> 辣蘿蔔
Rindfleisch / beef	<i>nyu² nyuk⁶</i> 牛肉
Rippchen / slightly cured pork ribs	<i>pchai² kwut⁶</i> 排骨
roh / raw	<i>sang¹</i> 生
Rosenkohl / brussel sprouts	<i>ngi³ tshoi⁴</i> 耳菜
rösten / to roast, to toast	<i>khong⁴, also tshau³</i> 炕, 炒
Rüben, gelbe ___ / carrots	<i>wong² lo² phet⁵ (kim¹ sun³)</i> 黃蘿蔔, 金筍
rote ___ / beetroot ⁷⁹	<i>fung² lo² phet⁵</i> 紅蘿蔔
Rüben, weiße ___ / white turnips	<i>lo² phet⁵</i> 蘿蔔
Sago / sago	<i>sa¹ kuk⁶ mi³</i> 沙谷米
Salat / lettuce	<i>mak⁶ tshoi⁴ (sa¹ lat⁵)</i> 蕺菜, □□
Salz / salt	<i>yam²</i> 鹽
Salzfische / salted fish (herring)	<i>ham² ng²</i> 鹹魚
salzig / salty	<i>ham²</i> 鹹
satt / full, replete	<i>(šit⁵) pau³</i> 飽, 食飽
Sauce / sauce	<i>tšip⁶</i> 汁
sauer / sour	<i>son¹</i> 酸
Sauerkraut / sauerkraut	<i>ham² tshoi⁴</i> 鹹菜
Sauerteig / sourdough	<i>kau⁴ tšung³</i> 酵種
scharf / spicy (hot)	<i>lat⁵</i> 辣
Schinken / ham	<i>fo³ thui³</i> 火腿
Schmalz / dripping	<i>yu²</i> 油
Schmer / pork fat	<i>tu³ yu²</i> □油
Schnecken / snails	<i>then² lo²</i> 田螺
Schwabennester / swallows' nests	<i>yen⁴ wo¹</i> 燕窩
Schweinefett / lard	<i>tšu¹ yu²</i> 豬油
Schweinefleisch / pork	<i>tšu¹ nyuk⁶</i> 豬肉
Schweinsleber / pig's liver	<i>tšu¹ kon¹</i> 豬肝
Schweinsnieren / pig's kidneys	<i>tšu¹ šak⁵</i> 豬□
Sellerie / celeriac, celery	<i>khyun² tshoi⁴</i> 芹菜
Senf / mustard	<i>kai⁴ lat⁵</i> 芥辣
sieden / to simmer	<i>pau¹, also sap⁵</i> 煲, □
Sodawasser / soda water	<i>Ho² lan² šui³</i> 荷蘭水
Spargel / asparagus	<i>sun³ tshoi⁴</i> 筍菜

⁷⁹ MacIver (p.133) translates this word which literally means 'red turnips' by 'carrots, radishes', while Rey (p.531) translates it by 'radis'. The latter gives *wong² lo² phet⁵* 黃蘿蔔 for 'carotte' (literally 'yellow turnip'), cf. the immediately preceding item.

Spätzle / noodles	<i>men⁴ sui⁴</i> 麵碎
Spinat / spinach	<i>kok⁶ tshoi⁴</i> 角菜
Sumpfkartoffeln / edible water plants ⁸⁰	<i>nga² ku¹</i> 芽菰
Suppe / soup	<i>thong¹</i> , also <i>šun⁴ tš³</i> , <i>yit⁶ tš³</i> 湯, □子, □子
süß / sweet	<i>thyam²</i> 甜
Süßkartoffeln / sweet potatoes	<i>fan¹ šu²</i> 番薯
Taro (Kartoffelart) / taro (kind of potato)	<i>wu⁴ tš³</i> 芋子
Tee / tea	<i>tsha²</i> 茶
unangebrühter ___ / not brewed [i.e. tealeaves]	<i>tsha² yap⁵</i> 茶葉
Teeöl / tea oil	<i>tsha² yu²</i> 茶油
Tintenfisch / squid	<i>met⁵ ng²</i> 墨魚
Tomate / tomato	<i>ten¹</i> (or <i>fung²</i>) <i>khyo²</i> □茄, 紅茄
Traubenwein / grape wine	<i>phu² thau² tsyu³</i> 葡萄酒
trinken / to drink	<i>šit⁵</i> 食
besser: / better:	<i>yim³</i> 飲
Tunke / sauce	<i>tšip⁶</i> 汁
Vesper, ein ___ einnehmen / to take a break (for afternoon tea)	<i>ta³ tyam³ sim¹</i> 打點心
Walnuß / walnut	<i>he⁵ thau²</i> 核桃
Wassermelone / watermelon	<i>šui³ kwa¹</i> 水瓜
weich / tender	<i>nem²</i> 脰
___ gekocht / cooked until tender	<i>nem³</i> 脰
Wein / alcohol	<i>tsyu³</i> 酒
Weintraube / grapes	<i>phu² thau² tš³</i> 葡萄子
wohlriechend und wohlschmeckend / aromatic and tasty	<i>hyong¹</i> 香
wohlschmeckend (allgemein) / tasty (general)	<i>yu¹ mui⁴</i> 有味
Wurst / sausage	<i>nyuk⁶</i> (or <i>fa¹</i>) <i>tšhong²</i> 肉腸, 花腸
Yams / yams	<i>šu²</i> 薯
Zimmt⁸¹ / cinammon	<i>nyuk⁶</i> (or <i>nyuk⁵</i>) <i>kwui⁴</i> 肉桂
Zucker / sugar	<i>phak⁵ thong²</i> 白糖
Zuckerrohr / sugarcane	<i>tša⁴</i> 蔗
Zugemüse (allgemein inklusive Fleisch) / side dishes ⁸² (generally including meat)	<i>tshoi⁴</i> 菜

⁸⁰ MacIver (p.333) lists five different kinds of *ku¹* 菰, translated also generically as ‘mushrooms’, but does not provide their scientific name, nor any common equivalent in English.

⁸¹ The modern spelling for this word is Zimt.

⁸² In the First Edition, a more detailed explanation for *tshoi⁴* is given: ‘everything which is eaten with the rice including meat’ (alles, was zum Reis gegessen wird, inklusiv Fleisch) (p.24). Rey (1937: 307) makes the same point in his Footnote 2: ‘Le mot *ts’oi* peut être pris dans un sens général et désigne tout ce que l’on peut manger avec le riz, y compris la viande. Dans ce sens il peut se traduire par plats de table. Pris dans un sens restreint, il désigne les légumes ...’

ein „Zweckessen“ veranstalten / to hold a special dinner	<i>ta³ teu⁴ si⁴</i> 打鬥敘
Zwiebel / onion	<i>tshung¹ (theu²)</i> 蔥, 蔥頭

2.12. CLOTHING / KLEIDUNG *yi¹ song²* 衣裳

Absatz (am Schuh) / heel on shoe	<i>hai² tsang¹</i> 鞋□
Amtskette (Perlenschnur) / chain of office (string of beads)	<i>tshon⁴ tšu¹</i> 串珠
Amtstracht / robes of office, vestments	<i>kung¹ fuk⁵</i> 公服
Ärmel / sleeve	<i>sam¹ tshyu⁴</i> 衫袖
Armspanne / bangle	<i>šu³ ak⁶</i> 手鉤
Bambushut (der Frauen) / bamboo hat of women	<i>lyong² mau⁴</i> 涼帽
Bambushut (der Männer) / bamboo hat of men	<i>lit⁶ (or lip⁶) ma²</i> 笠嫻
Ehrenhut / hat of honour	<i>tang³</i> 頂
Ehrenhut, einen __ tragen / to wear such a hat	<i>tai⁴ tang³</i> 戴頂
Fingerring / ring	<i>kai⁴ tsi³</i> 戒指
Frauenrock / skirt	<i>khyun²</i> 裙
Grasschuhe / shoes woven of straw	<i>tshau³ hai²</i> 草鞋
Haarnadel / hairpin	<i>tsam¹</i> 簪
Haarschmuck / hair ornament	<i>ki⁴; tshon¹ lap⁶</i> 簪; □□
Halsring (großer, silberner) / large silver choker (ring for neck)	<i>kyang³ khyam² or nyun² khen⁴</i> 頸鉗, 銀圈
Handschuhe / gloves	<i>šu³ mat⁶</i> 手襪
Hemd / shirt	<i>nyam² nyuk⁶ sam¹</i> [?] 黏肉衫
Holzpantoffeln / clogs, sabots	<i>khyak⁵</i> 屐
Hosen, ein Paar / trousers	<i>(yi⁶ thayau²) fu⁴</i> (一條) 褲
Hosenträger (oder Schnur) / braces	<i>fu⁴ (theu²) tai⁴</i> 褲帶, 褲頭帶
Hut, ein / hat	<i>(yi⁶ tang³) mau⁴</i> (一頂) 帽
Jacke / jacket ⁸³	<i>kwa³ (tɕ³)</i> 褂, 褂子
Kamm, feiner __ / fine comb	<i>pin¹</i> 篦
grober __ / large comb	<i>so¹</i> 梳
Kappe / cap	<i>mau⁴</i> 帽
Kinderlätzchen / bib [worn by children]	<i>tap⁶ tsai³ or heu³ sui³ ka¹</i> □仔, □水[?枷]
Kleider / clothes	<i>sam¹ fu⁴ or yi¹ song²</i> 衫褲, 衣裳

⁸³ Rey (p.428) and MacIver (p.343) both give this word as *kwa⁴*. However, in the Lexicon it is consistently spelled as *kwa³*; see also the entry for Oberjacke below.

Knopf / button	<i>neu³ (tʂ³)</i> 鈕, 鈕子
Knopfloch / buttonhole	<i>neu³ phan⁴</i> 鈕襻
Kopftuch / headscarf	<i>(theu²) pha⁴</i> , also <i>pau¹ theu² tsai³</i> 帕, 頭帕, 包頭仔
ein __ tragen / to wear a headscarf	<i>tung¹ kin³ pha⁴</i> 緊帕
schmales __ der Mädchen / narrow headscarf for girls	<i>wang² pha⁴ tsai³</i> 橫帕仔
Kragen / collar	<i>fung¹(or kyang³) lyang¹</i> , also <i>kyang³ non¹</i> 風領, 頸領, 頸煖
Manschetten / cuffs	<i>ʂu³ lung²</i> 手□
Mantel / coat	<i>phau²</i> 袍
oberer Hosenrand / upper edge of trousers	<i>fu⁴ theu²</i> 褲頭
Oberjacke (mit weiten Ärmeln) / jacket worn over top of gown with wide sleeves, overcoat	<i>ma¹ kwa³</i> 馬褂
Odortäschchen / small perfumed bag	<i>hyong¹ pau¹</i> 香包
Ohrenschäufelchen / ear spatula	<i>ngi³ wat⁶</i> 耳挖
Ohring / earring	<i>ngi³ wan²</i> 耳環
Perlenschnur / string of beads	<i>tʂhon⁴ tʂu¹</i> 串珠
Rand an Frauenröcken und -hosen / border on women's skirts and trousers	<i>thai⁴ pen¹; syau³ khwun³</i> □□, 小裱
Regenkleider / raincoat	<i>ʂui³ yi¹, so¹ yi¹</i> 水衣, 蓑衣
Rock, ein / gown	<i>(yi⁶ ngan³ or yi⁶ khen⁴) sam¹</i> (一眼 or 一件) 衫
Rock, langer / long gown	<i>tʂhong² sam¹</i> 長衫
Schuhe / shoes	<i>hai²</i> 鞋
Schürze / apron	<i>wui² (ʂin¹) khyun²</i> 圍裙, 圍身裙
Seidenstoff / silk cloth	<i>tʂhu² thon⁴</i> 綢緞
Silberschmuck (allgemein) / silver jewellery (in general)	<i>nyun² hi⁴</i> 銀器
Sohle / sole	<i>hai² tai³</i> 鞋底
Stiefel / boots	<i>hyo¹</i> 靴
Strohhut / straw hat	<i>tʂhau³ mau⁴</i> 草帽
Strohsohlen / straw shoes	<i>tʂhau³ hai²</i> 草鞋
Strumpf / sock, stocking	<i>mat⁶ (tʂ³)</i> 襪, 襪子
Talar / robe	<i>phau²</i> 袍
Tasche / pocket	<i>(sam¹) thoi⁴</i> 袋, 衫袋
Taschentuch / handkerchief	<i>ʂu³ pha⁴ or ʂu³ kin¹</i> 手帕, 手巾
Tuch / cloth, fabric	<i>pu⁴</i> 布
Überhosen / tights drawn over the trousers	<i>pi³ fu⁴ (also fu⁴ pi³)</i> 褲襠, 褲襠
unteres Hosenband / lower kneeband on trousers	<i>tsar⁶ (fu⁴) kyok⁶ tai⁴</i> □腳帶, □褲腳帶
Unterjäckchen / singlet, vest [specifically worn on top half of body]	<i>hon⁴ sam¹</i> 汗衫

Unterkleider / underwear, underclothes *nui⁴ sam¹* 內衫

wattierter Rock / padded gown⁸⁴ *au³ pho²* 襖
 Weste (d.h. Rock ohne Ärmel) / a kind of vest
 or waistcoat (i.e. a gown without sleeves) *poi⁴ tap⁶* 背褡

Zahnstocher / toothpick *nga² tshyuk⁶* 牙刺
 Zungenschaber / tongue scraper *li⁴ kwai⁶* 利刮

2.13. RELATIVES / VERWANDTSCHAFT *luk⁶ tshin¹* 六親

Ahnen (Voreltern) / ancestors (predecessors) *ts³ kung¹* 祖公

Basen (Cousinen) / female cousins *šuk⁶ pak⁶ tsi³ moi⁴* 叔伯姊妹
 Bruder oder Brüder / brother or brothers *hyung¹ thi⁴* 兄弟
 älterer Bruder / older brother *a¹ ko¹, hyung¹* 阿哥, 兄
 jüngerer ___ / younger brother *lau³ thai¹, thi⁴* 老弟, 弟
 Ehegatte / husband *tšhong⁴ fu¹; lau³ kung¹* 丈夫; 老公
 Ehegattin / wife *ka¹ ken⁴; lau³ pho²* 家眷; 老婆
 Ehepaar / married couple *lyong³ fu¹ fu⁴; lyong³ kung¹ pho²*
 兩夫婦; 兩公婆
 Eltern / parents *fu⁴ mu¹* 父母
 Enkel / grandson *sun¹ ts³* 孫子
 Enkelin / granddaughter *sun¹ ng³* 孫女

Familie der Frau / family of the wife *ngoi⁴ ka¹* 外家
 Frau / woman *fu⁴ ngi³; fu⁴ nyin² ka¹; pu¹ nyong²; fu⁴ thau⁴ (nyin²)*
 婦女, 婦人家, 婦娘, 婦道, 婦道人
 zwei Frauen haben / to have two wives⁸⁵ *yu¹ thai⁴ se⁴ pho²* 有太細婆

Geschwister / sisters, brothers and sisters, siblings⁸⁶ *(hyung¹ thi⁴) tsi³ moi⁴* 姊妹, 兄弟姊妹
 Großmutter / grandmother *a¹ pho²* 阿婆
 Großvater / grandfather *a¹ kung¹* 阿公

⁸⁴ Note that Rey (p.9) gives the second syllable of this word as *-pho²* 婆 'old woman' (possibly a meaningless suffix), while MacIver (p.7) writes it as *-phao²* 袍 'dress, robe', giving the alternative reading of *pho²*. In fact, *phau²* would be the normal reading for this in the Lexicon, as in the entry above for Mantel 'coat'.

⁸⁵ The First Edition of the Lexicon also separately lists this entry (p.28): *erste, zweite Frau (Bigamie)* / first, second wife (bigamy) *thai⁴ pho²; se⁴ pho²*.

⁸⁶ The use of *Geschwister* to refer specifically to 'sisters' is also found in §2.28 of the Lexicon on polite expressions and in certain examples in the Grammar: *ngai² he⁴ tshit⁶ tsi³ moi⁴* 我係七姊妹 Wir sind unser sieben Geschwister 'We are seven sisters' (from Part 2, §2.4.1.1.). This does not match the contemporary usage of the word in German however of 'siblings' (and thus, non-sex-specific).

Kind / child	<i>se⁴ tɕ³; a¹ tsyau²</i> 細子, 阿焦, <i>a¹ tsyau² tsai³</i> (male) 阿焦仔, <i>a¹ tsyau² moi⁴</i> (female) 阿焦妹
Kinder / children	<i>tɕ³ ng³</i> 子女
Mädchen / girl	<i>moi⁴ tɕ³</i> (also <i>moi⁴ tsya³</i> or <i>a¹ tsyau² moi⁴</i>) 妹子, 妹姐, 阿焦妹
Mann / man	<i>nam² nyin²</i> 男人
Mutter / mother	<i>a¹ mi¹; mu¹ tshin¹</i> 阿姆, 母親
Neffe / nephew	<i>tʃhit⁵ tɕ³</i> 姪子
Nichte / niece	<i>tʃhit⁵ ngi³</i> 姪女
Onkel (Vaters Bruder) / uncle (father's brother)	<i>a¹ pak⁶, a¹ šuk⁶</i> 阿伯, 阿叔
Onkel (Mutterbruder) / uncle (mother's brother)	<i>thai⁴ khyu¹, a¹ khyu¹</i> 大舅, 阿舅
Schwager (Mann der Schwester) / brother-in-law (husband of sister)	<i>tsya³ fu¹; lau³ moi⁴ se⁴</i> 姐夫; 老妹細
(Bruder der Frau) / brother-in-law (brother of wife)	<i>ngoi⁴ ka¹ a¹ ko¹</i> 外家阿哥, <i>ngoi⁴ ka¹ lau³ thai¹</i> 外家老弟
Schwägerin (Bruders Frau) / sister-in-law (brother's wife)	<i>thai⁴ sau³, lau³ thai¹ sim¹ khyu¹</i> 大嫂, 老弟心舅
(Manns Schwester) / sister-in-law (husband's sister)	<i>a¹ tsya³, lau³ moi⁴</i> 阿姐, 老妹
Schwägerinnen (Frauen der Brüder) / sisters-in-law (brothers' wives)	<i>tɕ³ sau³</i> 子嫂
Schwester / sister ⁸⁷	<i>a¹ tsya³, lau³ moi⁴</i> 阿姐, 老妹
Schwestern / sisters	<i>tsi³ moi⁴</i> 姊妹
Sohn / son	<i>lai⁴ tɕ³</i> 孺子
Stammesgenossen / clan members	<i>tɕ³ šuk⁶</i> 祖叔
Tante / aunt	
(Onkels Frau) / (uncle's wife) ⁸⁸	<i>a¹ nyong², šuk⁶ me²</i> 阿娘, 叔姆
(Vaters Schwester) / (father's sister)	<i>thai⁴ ku¹, a¹ ku¹</i> 大姑, 阿姑
(Mutterschwester) / (mother's sister)	<i>thai⁴ yi², a¹ yi²</i> 大姨, 阿姨
Tochter / daughter	<i>moi⁴ tɕ³</i> 妹子
Urenkel / great grandson	<i>se⁶ tɕ³</i> 蟲子

⁸⁷ In the First Edition, separate translations are given on page 28 for 'sister', rather than just one entry as reproduced here for the Second Edition. In fact, the First Edition more accurately reflects the typical age distinction of 'younger' versus 'older' built into the kin systems of Chinese languages:

Schwester, ältere / older sister

a¹ tsya³ 阿姐

Schwester, jüngere / younger sister

lau³ moi⁴ 老妹

⁸⁸ MacIver (p.735) and Rey (p.567) both give *me¹* instead of *me²* for this word. Similarly, the word 'mother' listed above is given in MacIver (p.1) as *a¹ me¹* or *a¹ mi¹*, in Rey (p.1) as *a¹ me¹*.

Urenkelin / great granddaughter	<i>set⁶ ng³</i> 姪女
Urgroßmutter / great grandmother	<i>thai⁴ pho²</i> 太婆
Urgroßvater / great grandfather	<i>thai⁴ kung¹</i> 太公
Vater / father	<i>a¹ pa¹; fu⁴ tshin¹</i> 阿爸; 父親
Verwandte der Frau / relatives of the wife	<i>tshin¹ tshit⁶</i> 親戚
Vettern (Geschwisterkinder) / male cousins (children of siblings) ⁸⁹	<i>šuk⁶ pak⁶ hyung¹ thi⁴</i> 叔伯兄弟
Vettern (entfernere) / distant cousins	<i>thong² hyung¹ thi⁴</i> 堂兄弟

⁸⁹ In fact, *Vettern* can only mean ‘male cousins’ in German, that is, male offspring of one’s parents’ siblings, and *not* the sons of one’s own siblings (who would of course be your nephews). The problem lies in the material inside the parentheses which appears to give the rather misleading translation of the Hakka expression *šuk⁶ pak⁶ hyung¹ thi⁴* 叔伯兄弟 as German *Geschwisterkinder* [siblings + children]. Note, however, that in some varieties of German *Geschwisterkind* can mean ‘cousin’.

The Hakka term could be better understood as the ‘sons of your father’s brothers who are like your own brothers’. In fact, *hyung¹ thi⁴* 兄弟 always refers to the same generation as ego. Note, too, that in the case of the Hakka terms, the lexemes for ‘male cousins’ are further distinguished by a feature indicating the side of the family: patrilineal male cousins *šuk⁶ pak⁶ hyung¹ thi⁴* 叔伯兄弟 versus matrilineal *pyau³ hyung¹ thi⁴* 表兄弟.

A schematic representation of the important degrees of kinship
/ Die wichtigen Verwandtschaftsgrade in schematischer Darstellung⁹⁰

TABLE 3.1: ONE'S OWN FAMILY / DIE EIGENE FAMILIE		
S/he calls me:	S/he is my:	I call her/him:
NAME <i>set⁶ tɕ³; set⁶ ng³</i> <i>set⁶ tɕ³; set⁶ ng³</i>	great-grandmother great-grandfather	<i>thai⁴ pho²</i> <i>thai⁴ kung¹</i>
NAME <i>sun¹ tɕ³; sun¹ ng³</i> <i>set⁶ tɕ³; set⁶ ng³</i>	grandmother grandfather	<i>a¹ pho²</i> <i>a¹ kung¹</i>
NAME <i>lai⁴ tɕ³; moi⁴ tɕ³</i> <i>lai⁴ tɕ³; moi⁴ tɕ³</i>	mother father	<i>a¹ mi¹ or ka¹ mu¹</i> <i>a¹ pa¹ or ka¹ fu⁴</i>
<i>tʂhong⁴ fu¹; fu¹ kyun¹</i> “ <i>ky¹ a¹ pa¹</i> ”	ego <i>thɕ⁴ ka¹</i> wife <i>ka¹ ken⁴</i>	<i>ngai²</i> <i>ka¹ ken⁴; nui⁴ nyin²</i> <i>hyen² tʂhi¹; “ky¹ a¹ mi¹”</i>
<i>a¹ pa¹(m); a¹ mi¹(f)</i> <i>a¹ tya¹(m); a¹ tsi³(f)</i>	son <i>lai⁴ tɕ³</i> son's wife <i>sim¹ khyu¹</i>	<i>lai⁴ tɕ³; NAME</i> <i>sim¹ khyu¹; NAME</i>
<i>a¹ kung¹; a¹ pho²</i> <i>a¹ kung¹; a¹ pho²</i>	grandson <i>sun¹ tɕ³</i> wife of grandson <i>sun¹ sim¹ khyu¹</i>	<i>sun¹ tɕ³; NAME</i> NAME

⁹⁰ The First Edition contains three tables of terms for kin relations, organized with respect to *ego*, and includes designative and vocative forms which we reproduce here. Due to space limitations in the table format, we do not reproduce the German terms in the tables, but have added in abbreviations to aid the reader in decoding the less transparent relationships: Mo = mother, Fa = father, Si = sister, Br = brother, E = elder, Y = younger, W = wife, H = husband.

Here are the Chinese characters corresponding to words in Table 3.1. that have not been listed before: *ka¹ mu¹* 家母, *ka¹ fu⁴* 家父, *fu¹ kyun¹* 夫君, *ky¹ a¹ pa¹* 喙阿爸 (*ky¹ a¹ pa¹* is the contracted form of *kya¹ a¹ pa¹*, see §2.2.2. on possessive pronouns in the Grammar, Part 2 of this volume, the same applies for *ky¹ a¹ mi¹* below), *thɕ⁴ ka¹* 自家, *nui⁴ nyin²* 內人, *hyen² tʂhi¹* 賢妻; *ky¹ a¹ mi¹* 喙阿姆, *a¹ tya¹* 阿爹, *a¹ tsi³* 阿姊, *sun¹ sim¹ khyu¹* 孫心舅, *tʂhit³ sim¹ khyu¹* 姪心舅, *thai⁴ nyong²* 大娘, *a¹ sim³* 阿孀, *ngoi⁴ sang¹* 外甥, *nui⁴ tʂhit³* 內姪, *thai⁴ ku¹* 大姑, *ku¹ ya²* 姑爺, *man¹ ku¹* 滿姑, *a¹ ku¹* 阿姑, *syau³ long²* 小郎, *thai⁴ ya²* 大爺; *thai⁴ long²* 大郎; *nui⁴ thi⁴* 內弟, *tsi³ tʂhong⁴* 姊丈, *nui⁴ hyung¹* 內兄, *moi⁴ fu¹* 妹夫, *khyu¹ ya²* 舅爺, *khyu¹ nyong²* 舅娘.

TABLE 3.1 (CONT): ONE'S OWN FAMILY / DIE EIGENE FAMILIE		
S/he calls me:	S/he is my:	I call her/him:
<i>tšhit⁵ tš³</i> ; NAME; my wife: <i>tšhit⁵ sim¹ khyu¹</i>	father's older brother his wife	<i>a¹ pak⁶</i> <i>thai⁴ nyong²</i>
<i>tšhit⁵ tš³</i> ; NAME; my wife: <i>tšhit⁵ sim¹ khyu¹</i>	father's younger brother his wife	<i>a¹ šuk⁶</i> <i>šuk⁶ me² or a¹ šim³</i>
<i>ngoi⁴ sang¹</i> ; NAME; <i>ngoi⁴ sang¹ (nui⁴ tšhit⁵)</i>	father's older sister her husband	<i>thai⁴ ku¹</i> <i>ku¹ ya²</i>
<i>ngoi⁴ sang¹</i> ; NAME; <i>ngoi⁴ sang¹ (nui⁴ tšhit⁵)</i>	father's younger sister her husband	<i>man¹ ku¹ or a¹ ku¹</i> <i>ku¹ ya²</i>
<i>lau³ thai¹</i> NAME; <i>syau³ long²</i> ; usually <i>a¹ šuk⁶</i>	older brother his wife	<i>a¹ ko¹</i> <i>thai⁴ sau³</i>
<i>a¹ ko¹</i> NAME; <i>thai⁴ ya²</i> ; <i>thai⁴ long²</i> ; usually <i>a¹ pak⁶</i>	younger brother his wife	<i>lau³ thai¹</i> <i>lau³ thai¹ sim¹ khyu¹ or</i> NAME <i>a¹ nyong²</i>
<i>a¹ šuk⁶</i>	son of <i>a¹ ko¹</i> [Ebr]; his wife	<i>tšhit⁵ tš³</i> ; NAME <i>tšhit⁵ sim¹ khyu¹</i>
<i>a¹ pak⁶</i>	son of <i>lau³ thai¹</i> [YBr]; his wife	<i>tšhit⁵ tš³</i> ; NAME <i>tšhit⁵ sim¹ khyu¹</i>
<i>lau³ thai¹</i> <i>nui⁴ thi⁴</i>	older sister her husband <i>tsya³ fu¹</i>	<i>a¹ tsya³</i> <i>tsya³ fu¹; tsi³ tšhong⁴</i>
<i>a¹ ko¹</i> <i>nui⁴ hyung¹</i>	younger sister her husband <i>moi⁴ fu¹</i>	<i>lau³ moi⁴</i> <i>lau³ moi⁴ se⁴</i>
<i>khyu¹ ya²</i> (<i>khyu¹ nyong²</i>) <i>thai⁴ khyu¹</i>	son of <i>a¹ tsya³</i> [OSi] son of <i>lau³ moi⁴</i> [YSi]	<i>ngoi⁴ sang¹</i> ; NAME

S/he calls me:	S/he is my:	I call her/him:
<i>ngoi⁴ sang¹</i> ; NAME	father of mother mother of mother	<i>tsya³ kung¹</i> <i>tsya³ pho²</i>
<i>ngoi⁴ sang¹</i> ; NAME	<i>a¹ ko¹</i> [M OBr] <i>thai⁴ sau³</i> [M OBrW] <i>lau³ thai¹</i> [M YBro] <i>lau³ thai¹ sim¹ khyu¹</i> [M YBroW] <i>a¹ tsya³</i> [M ESi] <i>tsya³ fu¹</i> [M ESiH] <i>lau³ moi⁴</i> [M YSi] <i>lau³ moi⁴ se⁴</i> [M YSiH]	<i>thai⁴ khyu¹</i> <i>thai⁴ khyu¹ nyong²</i> <i>khyu¹ ya²</i> <i>khyu¹ nyong²</i> <i>thai⁴ yi²</i> <i>yi² tya¹</i> ; <i>yi² tshong¹</i> <i>man¹ yi²</i> ; <i>a¹ yi²</i> <i>yi² tya¹</i>
<i>pyau³ hyung¹ thi⁴</i> <i>pyau³ tsi³ moi⁴</i>	nephews of the mother nieces of the mother	<i>pyau³ hyung¹ thi⁴</i> <i>pyau³ tsi³ moi⁴</i>
Matrilineal male and female cousins		

⁹¹ Chinese characters for words in Table 3.2. that have not appeared before: *tsya³ kung¹* 姐公, *tsya³ pho²* 姐婆, *thai⁴ khyu¹ nyong²* 大舅娘, *yi² tya¹* 姨爹; *yi² tshong¹* 姨丈, *man¹ yi²* 滿姨, *pyau³ hyung¹ thi⁴* 表兄弟, *pyau³ tsi³ moi⁴* 表姊妹.

TABLE 3.3: KIN RELATIONS FOR WIFE'S FAMILY / FAMILIE DER FRAU ⁹²		
S/he calls me:	S/he is my:	I call her/him:
<i>sun¹ se⁴</i> or <i>sun¹ long²</i>	<i>a¹ kung¹</i> of the wife [MoFaFa] <i>a¹ pho²</i> of the wife [MoFaMo]	<i>nui⁴ a¹ kung¹</i> ; <i>ngoi⁴ ka¹ a¹ kung¹</i> <i>nui⁴ a¹ pho²</i> ; <i>ngoi⁴ ka¹ a¹ pho²</i>
<i>se⁴ long²</i> ; NAME; <i>lau³ Tšong¹</i> ; <i>lau³ Ho²</i>	father of the wife mother of the wife	<i>tšhong¹ yin¹ lau³</i> ; <i>ngoi⁴ fu⁴</i> ; <i>ngok⁵ fu⁴</i> <i>tšhong¹ yin¹ pho²</i> ; <i>ngoi⁴ mu¹</i> ; <i>ngok⁵ mu¹</i>
<i>lau³ moi⁴ se⁴</i> <i>tsya³ fu¹</i> <i>lau³ moi⁴ se⁴</i> <i>tsya³ fu²</i>	<i>a¹ ko¹</i> of wife [WEBr] <i>thai⁴ sau³</i> of wife [WEBrW] <i>lau³ thai¹</i> of wife [WYBr]; <i>lau³ thai¹ sim¹ khyu¹</i> of wife [WYBrW] <i>a¹ tsya³</i> of wife [WESi] <i>tsya³ fu¹</i> of wife [WESiH] <i>lau³ moi⁴</i> of wife [WYSi] <i>lau³ moi⁴ se⁴</i> of wife [WYSiH]	<i>nui⁴ hyung¹</i> ; <i>ngoi⁴ ka¹ a¹ ko¹</i> <i>nui⁴ sau³</i> ; <i>ngoi⁴ ka¹ thai⁴ sau³</i> <i>nui⁴ thi⁴</i> ; <i>ngoi⁴ ka¹ lau³ thai¹</i> <i>ngoi⁴ ka¹ a¹ sau³</i> <i>a¹ tsya³</i> <i>tsya³ fu¹</i> ; <i>len² khim¹</i> <i>len² khim¹</i>

Note: It is customary for the person possessing a higher rank in terms of kinship (or age) to address the lower ranking one only by name, if they prefer, without using the kinship term, but not vice versa. / Anmerkung: Es ist Sitte, daß das dem Verwandtschaftsgrad nach Höherstehende (Ältere) das Niederstehende beliebig nur mit seinem Namen nennt, ohne die verwandtschaftliche Beziehung auszudrücken, nicht aber umgekehrt.

⁹² Chinese characters for words in Table 3.3. that have not appeared before: *sun¹ se⁴* 孫婿, *sun¹ long²* 孫郎, *nui⁴ a¹ kung¹* 內阿公, *ngoi⁴ ka¹ a¹ kung¹* 外家阿公, *nui⁴ a¹ pho²* 內阿婆, *ngoi⁴ ka¹ a¹ pho²* 外家阿婆, *se⁴ long²* 細郎, *tšhong¹ yin¹ lau³* 丈人佬, *ngoi⁴ fu⁴* 外父, *ngok⁵ fu⁴* 岳父, *tšhong¹ yin¹ pho²* 丈人婆, *ngoi⁴ mu¹* 外母, *ngok⁵ mu¹* 岳母, *nui⁴ hyung¹* 內兄, *ngoi⁴ ka¹ a¹ ko¹* 內家阿哥, *nui⁴ sau³* 嫂, *ngoi⁴ ka¹ thai⁴ sau³* 外家大嫂, *nui⁴ thi⁴* 內弟, *ngoi⁴ ka¹ lau³ thai¹* 外家老弟, *ngoi⁴ ka¹* 外家, *a¹ sau³* 阿嫂, *lau³ moi⁴ se⁴* 老妹婿, *len² khim¹* 連襟. Rey gives the character 倡 for *tšhong¹*, while both MacIver and Rey list the character 丈 as being read *tšhong⁴*. However, since Xie Dongyuan (1994: 77) and other dictionaries provide a reading *tšhong¹* for this etymon when used in kinship terms, we have decided to use 丈 to transcribe both *tšhong¹* and *tšhong⁴*.

2.14. TITLE AND OFFICE / TITEL UND ÄMTER

Adelsklassen, die fünf / the five noble classes ⁹³	<i>ng³ tsyok⁶</i> 五爵
Admiral / admiral	<i>šui³ š¹ thi² tuk⁶</i> 水師提督
Amthaus ⁹⁴ / town hall offices, <i>yamen</i>	<i>nga² mun²</i> 衙門
Anrede der Mandarin / address terms for Mandarins ⁹⁵	
durchs Volk / by ordinary people	<i>thai⁴ (lau³) ya²</i> 大爺, 大老爺
durch uns / by us	<i>kwui⁴ kon¹</i> (also <i>kok⁶ ha⁴</i> or <i>lau³ hyung¹ thoi²</i>) 貴官, 閣下, 老兄台
Befehlshaber (allgemein) / commander	<i>thai⁴ nyin²</i> 大人
Bezirksmajor / district major	<i>yu² fu³</i> 遊府
Dolmetscher / interpreter	<i>tšhon² wa⁴ kai⁴</i> 傳話个
Dorfälteste / village elder	<i>šin¹ š⁴; lau³ thai⁴</i> 紳士, 老大
Dynastie / dynasty	<i>tšhau²</i> 朝
die jetzige ___ / the present reign ⁹⁶	<i>Thai⁴ tšin¹ tšhau²</i> 大清朝
Edelmann / noble	<i>nam²</i> 男
Ehrentitel / title of honour	<i>kung¹ myang²</i> 功名
der meist gekaufte ___ / title of honour that is usually bought	<i>kam⁴ sen¹</i> 監生
Eunuche, der oberste im Palast / eunuch (highest in the palace) ⁹⁷	<i>thai⁴ kam⁴</i> 太監
Exzellenzen, die drei / the three excellencies ⁹⁸	<i>sam¹ (thai⁴) hyen⁴</i> 三憲, 三大憲
Freiherr / baron	<i>tš³</i> 子
Fürst / prince, lord	<i>heu²</i> 侯

⁹³ In the First Edition, the following piece of information is also provided (p.31):

‘Note: The name is placed before the title (Merke: Der Name wird dem Titel vorangestellt).’

⁹⁴ In modern German orthography: Amtshaus.

⁹⁵ We have updated the German spelling for the term ‘Mandarin’ in this instance. In modern German, the original Mandarin(e)n can only mean ‘mandarin(e)s’, the fruit.

⁹⁶ This refers to the Manchurian Qing dynasty 1644–1911 CE, the last one in China.

⁹⁷ In modern standard German, Eunuch and not Eunuche is the singular form.

⁹⁸ Concerning the ‘three excellencies’, we reproduce the following titles from the First Edition (p.32) [English translation only, apart from titles for which the German is also given]:

- 1) Generalgouverneur oder Vizekönig / Governor-General, Viceroy *tš⁴ thoi²; tsung³ tuk⁶* 制台, 總督
- 2) Gouverneur einer Provinz / governor of a province *wu³ (or fu³) thoi²* 撫台
- 3) Schatzmeister einer Provinz / treasurer of a province *fan² thoi²* 藩台

‘(1), (2) and (3) are the *sam¹ (thai⁴) hyen⁴*, the three excellencies, that is, the three highest provincial officials. They are addressed by subordinates as *hyen⁴ then¹* 憲天; *yin² hyen⁴* 仁憲. As a rule, lower ranking Mandarins address higher ranking ones by *thai⁴ nyin²* 大人, while the higher address the lower with their official title.’

Gefängnis / gaol	<i>kam¹ fong²</i> or <i>kam¹ lau²</i> , also <i>pan¹ fong²</i> 監房, 監牢, 口房
Gefolge der Beamten / entourage of a civil servant	<i>ken¹ pan¹</i> 跟班
General / general	<i>thi² tuk⁶</i> 提督
Generalgouverneur / Governor-General	<i>tšī⁴ thoi²</i> ; <i>tsung³ tuk⁶</i> 制台; 總督
Gensdarm / gendarme ⁹⁹	(<i>pin¹</i>) <i>yung³</i> , <i>lau³ tsyong⁴</i> 勇, 兵勇, 老將
Gesandter / envoy	<i>khim¹ tshai¹</i> 欽差
Gouverneur einer Provinz / governor of a province	<i>wu³</i> (or <i>fu³</i>) <i>thoi²</i> 撫台
graduierte Bücherleser / scholars, qualified (by examination)	<i>syu⁴ tshoi²</i> ; <i>ki³ nyin²</i> ; <i>tsin⁴ š⁴</i> ; <i>hon⁴ lim²</i> 秀才, 舉人, 進士, 翰林
Graf / count	<i>pak⁶</i> 伯
Hauptmann / leader	<i>pa³ tsung³</i> ; <i>tsung³ ya²</i> 把總; 總爺
Herzog / duke	<i>kung¹</i> 公
Hof, der kaiserliche / the Imperial Court	<i>tšhau² thin²</i> 朝廷
Justizministerium / Ministry of Justice	<i>hin² phu⁴</i> 刑部
Kaiser / Emperor	<i>fong²</i> (or <i>wong²</i>) <i>tī⁴</i> 皇帝, 王帝
der jetzige von China / the present one in China	<i>Kong¹ si⁴ wong²</i> 光緒王
er wird genannt / he is called ¹⁰⁰	<i>then¹ tš³</i> 天子
Kaiserin / Empress	<i>fong² tī⁴ nyong²</i> ; <i>fong² heu⁴</i> 皇帝娘, 皇后
Kaiserinwitwe / widow of emperor	<i>fong² thai⁴ heu⁴</i> 皇太后
Kapitän / captain	<i>šon² tšu³</i> 船主
Kommission von Beamten und Soldaten / commission of civil servants and soldiers ¹⁰¹	<i>wun² wu¹ yang²</i> 文武營
König / king	<i>wong²</i> 王
Konsul / consul	<i>lyang¹ š⁴ kon¹</i> 領事官
Kreismandarin / district official	<i>yen⁴ kon¹</i> or <i>tšī¹ yen⁴</i> 縣官, 知縣
Kreissekretär / district secretary	<i>š¹ ya²</i> 師爺
Kriegsministerium / Ministry of War	<i>pin¹ phu⁴</i> 兵部
Kriegsrat / War Council	<i>kyun¹ hi⁴ khyuk⁵</i> 軍器局
Kronprinz / crown prince	<i>thai⁴ tš³</i> 太子
Lokalbehörde / local council	<i>kung¹ khyuk⁵</i> 公局
in ihr Sitz haben / to have a seat therein	<i>tsho¹ khyuk⁶</i> 坐局
Lotse / pilot	<i>tai⁴ šui³ (kai⁴) nyin²</i> 帶水(个)人
Major / commandant, lieutenant	<i>tshen¹ tsung³</i> 千總
Mandarin / Mandarin official	<i>kon¹ (fu³)</i> 府, 官府
hoher __ / high Mandarin	<i>thai⁴ kon¹</i> 大官

⁹⁹ The modern form of 'gendarme' is Gendarm in German.

¹⁰⁰ The First Edition observes that the meaning of this term is Himmelssohn 'son of God' (p.31).

¹⁰¹ Again, the First Edition notes that 'for the settling of a difficult law case, a mixed commission of civil servants and soldiers is frequently sent to the scene of the crime: *wun² wu¹ yang²*' (p.32).

Mandarinsfrau / wife of a Mandarin	<i>thai⁴ thai⁴</i> 太太
zweite Frau / his second wife	<i>ngi⁴ thai⁴</i> 二太
Mandarinssöhne / sons of a Mandarin	<i>šau⁴ ya²</i> 少爺
Matrose / sailor	<i>šui³ šu³</i> 水手
Militärbeamter / military official	<i>wu¹ kon¹</i> 武官
Minister / minister	<i>nyin² (or <i>thai⁴</i>) tšhin²</i> 人臣, 大臣
Ministerien, die alten sechs / the former six ministries	<i>luk⁶ phu⁴</i> 六部
Ministerium der Arbeiten / Ministry of Public Works	<i>kung¹ phu⁴</i> 工部
Ministerium der Auswärtigen / Ministry of External Affairs	<i>ngoi⁴ wu⁴ phu⁴</i> 外務部
Ministerium der Beamten / Ministry of Civil Servants	<i>li⁴ phu⁴</i> 吏部
Ministerium der Finanzen / Ministry of Finances	<i>fu⁴ phu⁴</i> 戶部
Ministerium des Handels / Ministry of Commerce	<i>šong¹ wu⁴ phu⁴</i> 商務部
Ministerium der Justiz / Ministry of Justice	<i>hin² phu⁴</i> 刑部
Ministerium des Kriegs / Ministry of War	<i>pin¹ phu⁴</i> 兵部
Ministerium der Riten / Ministry of Rites	<i>li¹ phu⁴</i> 禮部
Ministerium des Unterrichts / Ministry of Education	<i>hok⁵ wu⁴ phu⁴</i> 學務部
Oberbefehlshaber / senior commander	<i>tsyong¹ kyun¹; nyen² sai⁴</i> 將軍; 元帥
Oberpräfekt / chief prefect	<i>thau⁴ thoi²</i> 道台
Offizier / commander	<i>pin¹ theu²</i> 兵頭
Polizeidirektor / head of police	<i>phu⁴ thyang¹</i> 捕廳
Polizist / police officer	<i>tšhai¹</i> 差
Präfekt / prefect	<i>fu³ kon¹ (also <i>fu³ thai⁴ ya²)</i></i> 府官, 府大爺
Premierminister / prime minister	<i>tsai³ syong⁴</i> 宰相
Prinz / prince	<i>wong² 王</i>
Protector des Amtmanns ¹⁰² / a Mandarin's confidential secretary	<i>mun² šong⁴</i> 門上
Provinzialexaminator / literary chancellor (at provincial level)	<i>hok⁵ thoi²</i> 學台
Provinzialrichter / provincial judge	<i>ngyet⁶ thoi² or on⁴ tšhat⁶ š¹</i> 臬台, 按察司
Provinzialschatzmeister / treasurer of a province	<i>fan² thoi²</i> 藩台
Provinzialschulbehörde / provincial school council	<i>hok⁵ wu⁴ tšhu⁴</i> 學務處
Regierung / government	<i>kwet⁶ ka¹; wong² ka¹</i> 國家; 皇家
Reichskanzler / Imperial Chancellor	<i>tsai³ syong⁴</i> 宰相
Soldat / soldier	<i>pin¹ (ten¹); thai⁴ pin¹</i> 兵; 兵丁, 大兵
Spezialabgesandter / special envoy	<i>wui¹ yen²</i> 委員
Stadthauptmann / city guardian	<i>šang² šu³</i> 城守
Steuermann / helmsman	<i>(š³ tho⁴ kai⁴); sau¹ kung¹</i> 使舵个, 艄公

¹⁰² The spelling for this word, as used in modern German, is Amtmann (cf. note 94 above on use of Amthaus as opposed to modern Amtshaus).

Untermannarin / Mandarin of lower rung	<i>ɣ¹ kon¹</i> (or <i>ɣ¹ ya²</i>) 司官, 師爺
Unterpräfekt / junior prefect	<i>tʂu¹ kon¹</i> 州官
Vertreter des Mandarins / agent or deputy for a Mandarin	<i>mun² ſong⁴</i> 門上
Vizekönig / Viceroy	<i>tsung³ tuk⁶; tʂi⁴ thoi²</i> 總督; 制台
Zivilbeamter / civil servant	<i>wun² kon¹</i> 文官

2.15. THE ANIMAL WORLD / TIERWELT *KHIM² TʂHU⁴* 禽獸

Aal / eel	<i>(wong²) ſen¹</i> 鱧, 黃鱧
Adler / eagle	<i>yin¹ tyau¹</i> 鷹鳥
Affe / monkey	<i>heu² (ko¹ or tsai³)</i> 猴, 猴哥, 猴仔
Ameise / ant	<i>ni¹ (tʂ³)</i> 蟻, 蟻子
weiße __ / white ant	<i>phak⁵ ni¹</i> 白蟻
Auster / oyster	<i>hau² ſi⁴</i> 蠔豉
Bär / bear	<i>yung² ka¹</i> 熊家
Biene / bee	<i>mit⁵ tʂ³</i> 蜜子
Blutegel / leech	<i>fu² khi²</i> 湖蜆
Bock / buck, billy-goat	<i>san¹ yong² (ku³)</i> 山羊, 山羊牯
Brillenschlange (Cobra) / cobra ¹⁰³	<i>ham² phu⁴ ſa², fan⁴ tʂhi² theu²</i> [?啣捕] 蛇, 飯匙頭
Büffel / buffalo	<i>ſui³ nyu²</i> 水牛
Drache / dragon	<i>lyung²</i> 龍
Drossel / thrush	<i>fa⁴ mi²</i> 畫眉
Eichhörnchen / squirrel	<i>san¹ ka¹ (or tshyung²) tʂhu³</i> 山家鼠, 松鼠
Eidechse / lizard	<i>pyak⁶ ſa² (also tshau³ lyung² or keu³ ma² ſa²)</i> 壁蛇, 草龍, 狗麻蛇
Einhorn / unicorn	<i>khi² lin²</i> 麒麟
Elefant / elephant	<i>syong⁴</i> 象
Elster / magpie	<i>a¹ syak⁶</i> 鴉鵲
Ente / duck	<i>ap⁶</i> 鴨
Esel / donkey	<i>lu²</i> 驢
Eule / owl	<i>myau⁴ theu² tyau¹</i> 貓頭鳥
Falke / falcon	<i>yau⁴ pho²</i> 鷓鴣
Fasan / pheasant	<i>san¹ (or tʂhi¹) kai¹</i> 山雞, 雉雞
Fisch / fish	<i>ng²</i> 魚
Fischotter / otter	<i>tshat⁶</i> 獺

¹⁰³ The lexeme for ‘cobra’ is given as *p’äng kōi chā* 蟒頭蛇 in Rey (1937: 318–319).

Fledermaus / bat	<i>phit⁵ pho²</i> 蝠婆
Fliege / fly	<i>wu¹ yin²</i> 烏蠅
Floh / flea	<i>keu³ sit⁶</i> 狗虱
Frosch / frog	<i>ha² ma²; kwai³ ts³</i> 蛤蟆, 蛙子
Fuchs / fox	<i>fu² li²</i> 狐狸
Gans / goose	<i>ngo²</i> 鵝
Glühwürmchen / firefly, glowworm	<i>fo³ yam⁴ tshung²</i> , also <i>yin²</i> or <i>yong² fo³</i> 火焰蟲, 螢, [陽] 火
Grille / cricket	<i>tsau⁴ kai¹, thu³ tsit⁶, tshau³ tsit⁶</i> 灶雞, 土唧, 草織
Gürteltier (oder Schuppentier) / armadillo	<i>len² li¹</i> 連理
Habicht / hawk	<i>yau⁴ pho²</i> 鷓鴣
Hahn / rooster	<i>kai¹ kung¹</i> 雞公
Haifisch / shark	<i>sa¹ ng²</i> 鯊魚
Hase / hare ¹⁰⁴	<i>thu⁴ ts³</i> 兔子
Henne / hen	<i>kai¹ ma²</i> 雞嫻
Heuschrecke / grasshopper	<i>mang³ kung¹, tshau³ mang³</i> 蝈公, 草蝈
Hirsch / deer	<i>luk⁵</i> 鹿
Huhn / chicken	<i>kai¹</i> 雞
Hund / dog	<i>keu³</i> 狗
Insekten / insects	<i>tshung² tshi¹</i> 蟲豸
Käfer / beetle	<i>(ngang⁴ hok⁶) tshung²</i> 蟲, 硬殼蟲
Kakerlak / cockroach	<i>wong² tshat⁵</i> 黃蠶
Kalb / calf	<i>nyu² tsai³</i> 牛仔
Kamel / camel	<i>lok⁶ tho²</i> 駱駝
Kanarienvogel / canary	<i>phak⁵ yen⁴</i> 白燕
Kapaun / capon	<i>yam¹ kai¹</i> 闌雞
Karpfen / carp	<i>li¹ ng²</i> 鯉魚
Katze / cat	<i>myau⁴ (tsai³)</i> 貓, 貓仔
Krabbe / prawn, shrimp ¹⁰⁵	<i>lau⁴ hai²</i> 老蟹 ‘crab’
Kranich / crane	<i>(phak⁵) hok⁵</i> 鶴, 白鶴

¹⁰⁴ Rey (1926: 1112 and 1937: 315) both list *t'ou⁴ tzè* 兔子 [that is, *thu⁴ ts³* in Lepsius] for ‘lapin’, ‘lièvre’ and *t'ou⁴ mā* 兔媽 for ‘la lapine’, a female rabbit or hare.

¹⁰⁵ Here we encountered a clash between the German–English and the Hakka–English translations: While German *Krabbe* is equivalent to ‘prawn’ or ‘shrimp’ in English, the corresponding Hakka term given by the Basel missionaries of *lau³ hai²* means ‘crab’; to be thoroughly confusing, German *Krebs* translates as ‘crab’ into English while its Hakka equivalent of *ha² kung¹* means ‘prawn’ or ‘shrimp’. The same problem can be seen in the subentry under *Krebs* below (this section) and similarly for *Krebs* listed above in §2.11. We have circumnavigated this problem by giving a separate set of translations into English after the Hakka lexemes. See also note 106 below on the pronunciation of the character 老 as *lau⁴* in this Lexicon rather than *lau³*.

Krebs / crab	<i>ha² kung¹</i> 蝦蚣 ‘prawn, shrimp’ (see note 104)
kleine ___ / small crab	<i>ha² mi³</i> 蝦米 ‘small prawn’ (see note 104)
Krokodil / crocodile	<i>ngok⁵ ng²</i> 鱷魚
Kröte / toad	<i>khem²</i> (also <i>šam²</i>) <i>šu²</i> 𧈧, 蟾蜍
Kuh / cow	(<i>wong²</i> or <i>sa¹</i>) <i>nyu²</i> 黃牛, 沙牛
Lamm / lamb	<i>yong² tsai³</i> ; <i>kau¹ yong²</i> 羊仔, 羔羊
Laus / louse	<i>sit⁶ ma²</i> 虱孃
Leopard / leopard	<i>pau⁴ fu³</i> 豹虎
Leuchtkäfer / firefly, glowworm	<i>fo³ yam⁴ tšhung²</i> 火焰蟲
Löwe / lion	<i>š¹ tš³</i> 獅子
Maultier / mule	<i>lo²</i> or <i>li²</i> (<i>tš³</i>) 螺, 蜷, 蜷子
Maulwurf / mole	<i>thu³ tšhu³</i> (or <i>wong² nyen¹</i>) 土鼠, 黃𧈧
Maus / mouse ¹⁰⁶	<i>lau⁴ tšhu³</i> 老鼠
Moskito / mosquito	<i>mun¹</i> (<i>tš³</i>) 蚊, 蚊子
Motte / moth	<i>tšu⁴ tšhung²</i> 蛀蟲
Nashorn / rhinoceros	<i>si¹ nyu²</i> 犀牛
Ochse / ox	<i>nyu² ku³</i> 牛牯
Papagei / parrot	<i>en¹ ko¹</i> (<i>tyau¹</i>) 鸚哥, 鸚哥鳥
Pfau / peacock	<i>khung³ tsyok⁶</i> 孔雀
Pferd / horse	<i>ma¹</i> 馬
Phönix / phoenix	<i>fung⁴</i> 鳳
Rabe / raven	<i>wu¹ a¹</i> 烏鴉
Ratte / rat	<i>lau⁴ tšhu³</i> 老鼠
Raupe / caterpillar	(<i>ngyon¹ hok⁶</i>) <i>tšhung²</i> 蟲, 軟殼蟲
Rebhuhn / partridge	<i>tša⁴ ku¹</i> 鷓鴣
Regenwurm / earthworm	<i>fung² hyen²</i> 紅蜆
Reh / (roe)deer	<i>wong² kyang¹</i> 黃麋
Reiher / heron	(<i>phak⁵</i>) <i>hok⁵</i> 鶴, 白鶴
Schaf / sheep	(<i>men²</i>) <i>yong²</i> 羊, 綿羊
Schakal / jackal ¹⁰⁷	<i>phu⁴ keu³</i> 捕狗 ‘fox’
Schildkröte / tortoise	<i>kwui¹, kyok⁶ ng²</i> 龜, 腳魚

¹⁰⁶ We left the transcription of *lau⁴ tšhu³* unchanged here, although the character 老 ‘old, prefix for some animals’ is usually pronounced in the third tone: *lau³*. The reason for this decision is that it appears with Tone 4 pronunciation in both the First and Second Editions for many other lexical items as well, including ‘crab’ (see *Krebs* above), ‘rat’ (see *Ratte* below) and ‘tiger’ (see *Tiger* below).

¹⁰⁷ Here again, the Hakka-English translation is ‘fox’ as opposed to ‘jackal’ for the German-English.

Schlange / snake	<i>ša² (ko¹)</i> 蛇, 蛇哥
die giftigen __n / poisonous snakes ¹⁰⁸	<i>tshyang¹ tšuk⁶ ša², poi⁴ ki¹ kap⁶</i> 青竹蛇, 簸箕甲
Schmetterling / butterfly	<i>fu² thyap⁶ (or yong² yap⁵)</i> 蝴蝶, 揚□
Schwalbe / swallow	<i>yen⁴ (tš³)</i> 燕, 燕子
Schwan / swan ¹⁰⁹	<i>ngan⁴ ngo²</i> 雁鵝
Schwein / pig	<i>tšu¹</i> 豬
Seehund / seal	<i>hoi³ keu³</i> 海狗
Seidenraupe / silkworm	<i>tsham² tšhung²</i> 蠶蟲
Skorpion / scorpion	<i>(thuk⁵) ket⁶</i> 蠍, 毒蠍
Sperling / sparrow	<i>wo² pi⁶ (tsai³)</i> 禾鷄, 禾鷄仔
Spinne / spider	<i>la² khya²</i> 喇□
Star / starling	<i>lyau⁴ ko¹</i> 鷓哥
Storch / stork	<i>(phak⁵) hok⁵</i> 鶴, 白鶴
Strauß / ostrich	<i>tho² nyau¹</i> 駝鳥
Taube / dove	<i>phak⁵ kap⁶ (or pan¹ keu¹)</i> 白鴿, 斑鳩
Tausendfuß / centipede	<i>ng² kung¹ khi² (or ng² kung¹ tšhung²)</i> 蜈蚣, 蜈蚣蟲
Tiger / tiger	<i>lau⁴ fu³</i> 老虎
Tintenfisch / squid	<i>met⁵ ng²</i> 墨魚
Truthahn / turkey	<i>fo³ kai¹</i> 火雞
Vogel / birds	<i>tyau¹ (tsai³)</i> 鳥, 鳥仔
Wachtel / quail	<i>wo² thun²</i> 禾鷄
Walfisch / whale	<i>kin¹ ng²</i> 鯨魚
Wanze / bug	<i>kon¹ pi¹</i> 干蜚
Wasserjungfer (Libelle) / dragonfly	<i>nong² ni¹</i> 囊蟻
Wespe / wasp	<i>wong² fung¹</i> 黃蜂
Wildschwein / wild boar	<i>san¹ tšu¹</i> 山豬
Wolf / wolf	<i>sai² long²</i> 豺狼
Ziege / goat	<i>san¹ yong² (ma²)</i> 山羊, 山羊嫻
Zikade / cicada	<i>šam² (tš³)</i> 蟬, 蟬子

¹⁰⁸ Rey (1937: 318–319) lists the main venomous snakes of southeastern China (he lived in Swatow) as *le cobra et le serpent vert* (the cobra – *p'āng koī chā* 蟒類蛇; and (as above) the green snake – *ts'āng tchoïc chā* 青竹蛇) as well as the non-indigenous *serpent à sonnettes* 'rattlesnake' which is, in his transcription, *hiòng mouī chā* 響尾蛇.

¹⁰⁹ MacIver's dictionary (p.543) translates this word by 'wild goose' and Rey (1937: 315) by *grue* 'crane'.

2.16. PLANTS / PFLANZEN *šU*⁴ or *TSHAU*³ *MUK*⁶ 樹, 草木

Agave (uneigentliche Aloe) / agave (improperly called aloe) ¹¹⁰	<i>fan</i> ¹ <i>po</i> ¹ <i>lo</i> ² 番波羅
Ananas, wilde / wild pineapple plant	<i>lu</i> ² <i>ths</i> ² <i>net</i> ⁶ 鷓鴣笏
Arekapalme / betelnut palm	<i>pin</i> ¹ <i>nong</i> ² <i>šu</i> ⁴ 檳榔樹
Ast / branch	(<i>tši</i> ¹) <i>khwa</i> ³ □, 支□
Aster / daisy	<i>khyuk</i> ⁶ <i>fa</i> ¹ 菊花
Balsamine / balsam, busy Lizzie	(<i>šu</i> ³) <i>tši</i> ³ <i>kap</i> ⁶ <i>fa</i> ¹ 指甲花, 手指甲花
Bambus / bamboo	<i>tšuk</i> ⁶ 竹
Banane / banana	<i>nga</i> ² <i>tsyau</i> ¹ 牙蕉
Banienbaum / banyan tree	<i>yung</i> ² <i>šu</i> ⁴ 榕樹
Bastpalme / raffia palm	<i>tsung</i> ¹ <i>šu</i> ⁴ 棕樹
Baum (ein) / tree	(<i>yi</i> ⁶ <i>pho</i> ¹) <i>šu</i> ⁴ (一喬) 樹
Beere, wildwachsende / wild berry	<i>nem</i> ³ <i>tš</i> ³ □子
deren Staude / its shrub	<i>nem</i> ³ <i>tš</i> ³ <i>šu</i> ⁴ □子樹
Betelnußpalme / betelnut palm	<i>pin</i> ¹ <i>nong</i> ² <i>šu</i> ⁴ 檳榔樹
Birke / birch tree	<i>fa</i> ² <i>šu</i> ⁴ 樺樹
Blatt / leaf	<i>yap</i> ⁵ 葉
blühen / to blossom	<i>hoi</i> ¹ <i>fa</i> ¹ 開花
Blume oder Blüte / flower	<i>fa</i> ¹ 花
Chrysanthemum / chrysanthemum	<i>khyuk</i> ⁶ <i>fa</i> ¹ 菊花
Cypresse / cypress	<i>pak</i> ⁶ <i>tš</i> ³ <i>šu</i> ⁴ 柏子樹
Datteln, chinesische / Chinese dates	<i>fung</i> ² <i>tsau</i> ³ or <i>wu</i> ¹ <i>tsau</i> ³ 紅棗, 烏棗
Dorngebüsch / thorn bush ¹¹¹	<i>net</i> ⁶ <i>phung</i> ² 笏蓬
Eiche / oak tree	<i>syong</i> ⁴ <i>šu</i> ⁴ 橡樹
Eierbaum / sapodilla (<i>Sapota achras</i>)	<i>yin</i> ¹ (or <i>kai</i> ¹) <i>tsau</i> ³ <i>lan</i> ² 鷹爪欖, 雞爪欖

¹¹⁰ See also §2.4. (Town and Country), §2.10. (Illnesses and Medicines) and §2.11. (Food and Drink) for further examples of, respectively: domesticated plants, crops raised in agriculture; medicinal plants and flowers; and common plants and vegetables used in cooking. In the Second Edition, several entries have been deleted in this section on plants in comparison with the First Edition. We reproduce them here since all represent plants or trees that we presume are equally if not more prevalent in this part of China than ‘cactus’ which has, on the other hand, been retained. At the same time, note an oversight for the entry for Zynnies / zynnies which has been added to the Second Edition, without giving the Hakka equivalent (p.38). We do not include it for this reason.

Hafer / oats *tšuk*⁶ *mak*³ 粥麥; Kokosnuß / coconut *ya*² (or *ye*²) *tš*³ 椰子; Kokospalme / coconut palm *ya*² (or *ye*²) *tš*³ *šu*⁴ 椰子樹; Lackbaum / lacquer tree *tshit*⁶ *šu*⁴ 漆樹; Narzisse / daffodil *šak*³ *sen*¹ *fa*¹ 石仙花; (sogenannte) Sagopalme / (so-called) sago palm *fung*⁴ *mui*¹ *tshau*³ 鳳尾草; Zweig / twig *se*⁴ *khwa*³ 細□.

¹¹¹ The Second Edition gives the transcription *nget*⁶ for this item, but this is very likely a mistake for *net*⁶, which means ‘thorn’. We have thus kept the pronunciation *net*⁶ as given in the First Edition. The same word appears above in §2.4. under the entry for ‘Hecke / hedge’.

Fächerpalme / fan palm	<i>khui² šu⁴</i> 葵樹
Farnkräuter / fern	<i>lu¹ ki¹; tšhak⁶ ket⁶, ket⁶ lam²</i> □□, 赤蕨, 蕨□
Feigenbaum / fig tree	<i>wu² fa¹ ko³ šu⁴</i> 無花果樹
Fichte, Föhre / spruce tree	<i>tšhyung² šu⁴</i> 松樹
Firnisbaum / sumac tree	<i>thung² tš³ šu⁴</i> 桐子樹
sein Firnis / its varnish ¹¹²	<i>thung² yu²</i> 桐油
Frucht tragen / to bear fruit	<i>ket⁶ ko³</i> 結果
Gemüse / vegetables	<i>so¹ tšhoi⁴ or tšhoi⁴ so¹</i> 蔬菜, 菜蔬
Geranium / geranium ¹¹³	<i>Li¹ sung¹ khyuk⁶</i> [?呂宋] 菊
Gerste / barley	<i>kuk⁶ mak⁵</i> [? 穀麥]
Getreide / cereals	<i>ng³ kuk⁶ (syuk⁶ mak⁵)</i> 五穀, 粟麥
Granatapfel / pomegranate	<i>šak⁵ lyu²</i> 石榴
Gras / grass	<i>tšhau³</i> 草
Gurkenarten, verschiedene / various kinds of melons and gourds	<i>kwa¹ phu²</i> 瓜瓠
Hahnenkamm / cockscomb	<i>kai¹ kung¹ ki⁴</i> 雞公筍
Harz / resin	<i>tšhyung² (kong¹) yin²</i> 松仁, 松光仁
Hibiskus / hibiscus	<i>ngye⁵ ngye⁵ fung²</i> 月月紅
Indigopflanze / indigo plant	<i>tšhyang¹, then⁴</i> 青, 靛
Kaktus, eine Art / a kind of cactus	<i>sen¹ nyin² kyam⁴</i> 仙人劍
Kamelie / camellia	<i>tšha² fa¹</i> 茶花
Kampfer / camphor	<i>tšong¹ nau³</i> 樟腦
Kampferbaum / camphor tree	<i>tšong¹ šu⁴</i> 樟樹
Kern / kernel	<i>(ko³) fut⁵</i> 核, 果核
Kirsche / cherry	<i>yin¹ tš³ or yin¹ thau²</i> 櫻子, 櫻桃
Knospe / bud	<i>nga²; (fa¹) lui³</i> 芽, 蕊, 花蕊
Lilie (weiße) / lily (white)	<i>pak⁶ hap⁵ (or ku³) fa¹</i> 百合花, [? 牯] 花
Lotusblume / lotus flower	<i>len² fa¹</i> 蓮花
Lotusknollen / lotus root ¹¹⁴	<i>len² ngyeu¹</i> 蓮藕
Magnolie (?) / magnolia (?)	<i>ham² syau⁴ fa¹</i> 含笑花
Meerrohr / rattan, white cane	<i>phak⁵ then²</i> 白藤
Mohn (Opium) / poppy (opium)	<i>a¹ phen³</i> 鴉片

¹¹² This refers to tung oil or wood-oil extracted from the seeds of certain trees belonging to the genus *Aleurites*, such as *Aleurites cordata*. See MacIver (p. 1035).

¹¹³ The romanized form here is possibly a mistake for *Li¹ sung⁴ khyuk⁶* which would mean literally ‘Manila chrysanthemum’. This would account for the capital L of *Li¹*.

¹¹⁴ This word is given with Tone 3 pronunciation for the second syllable – *len² ngyeu³* – by MacIver (p. 401, p. 546).

Pflanzen / plants	<i>šu⁴ muk⁶</i> 樹木
Rinde / bark	(<i>šu⁴</i>) <i>phi²</i> 皮, 樹皮
Rizinus / castor-oil plant	<i>pi¹ ma² šu⁴</i> 蓖麻樹
Rose / rose	<i>moi² kwui⁴ fa¹</i> 玫瑰花
wilde ___ / wild rose	(<i>thong² ang¹</i>) <i>net⁶ fa¹</i> 笏花, 棠罌笏花
Same / seed	<i>tšung³</i> ; (also <i>mi³</i> ; <i>yin¹</i>) 種, 米, □
Sandelholz / sandalwood	<i>than² hyong¹</i> 檀香
Schilf / reed	<i>wo² thak³ tšuk⁶</i> 禾笛竹
Schlingpflanzen / creepers	<i>then²</i> 藤
Sonnenblume / sunflower	<i>hyong⁴ nyit⁶ fa¹, khui² fa¹</i> 向日葵, 葵花
Sproß / shoot	<i>sun³</i> 筍
sprossen / to sprout	<i>sang¹ sun³</i> 生筍
Stamm / trunk	<i>šu⁴ šin¹</i> 樹身
Tabakpflanze / tobacco (plant)	<i>yen¹</i> 煙
Tanne / fir tree	<i>tšam⁴ šu⁴</i> 杉樹
Weide / willow tree	<i>lyu³ šu⁴</i> 柳樹
Weinstock / grape vine	<i>phu² thau² šu⁴</i> 葡萄樹
Weizen / wheat	<i>mi³ mak⁵</i> 米麥
Wurzel / root	(<i>šu⁴</i>) <i>kin¹</i> 根, 樹根
Zeder / cedar	<i>pak⁶ hyong¹ muk⁶</i> 柏香木

2.17. MINERALS / MINERALIEN *KIM¹ LU⁴* 金類

Alaun / alum	<i>phak⁵ fan²</i> 白礬
Bernstein / amber	<i>phak⁶</i> 泊
Blech / (galvanized) iron sheets [?tin plate] ¹¹⁵	(<i>yong²</i>) <i>thet⁶ phi²</i> ; <i>ma¹ ham² thet⁶</i> 鐵皮, [? 洋] 鐵皮; 馬啣鐵
Blei / lead	<i>yen²</i> 鉛
Bronze / bronze	<i>thung²</i> 銅
Carmin (-rot) / carmine (red)	<i>nyun² tšu¹</i> 銀硃
Diamant / diamond	<i>kim¹ kong¹ šak⁵</i> 金鋼石
Draht	

¹¹⁵ We were unable to find *ma¹ ham² thet⁶* in either the Rey or MacIver dictionaries. However, a compound lexeme formed with similar components, *ma khéu thiet* 馬口鐵, is to be found listed in MacIver (p. 446) with the meaning 'tin plate'. Note that the morpheme *ham²* 啣 (or 銜) means to 'carry in the mouth'. The same compound 馬口鐵 exists in Mandarin and Cantonese, meaning 'tin plate', 'galvanized iron'.

Eisendraht / iron wire	<i>thet⁶ sen⁴</i> 鐵線
Messingdraht / brass wire	<i>thung² sen⁴</i> 銅線
Stahldraht / steel wire	<i>kong⁴ sen⁴</i> 鋼線
Edelstein / precious stone	<i>nyuk⁵ šak⁵</i> 玉石
Eisen / iron	<i>thet⁶</i> 鐵
Glas / glass	<i>po¹ li²</i> 玻璃
Gold / gold	<i>(wong²) kim¹</i> 金, 黃金
Gußeisen / pig iron	<i>sang¹</i> 銑
irdenes Geschirr / earthenware crockery	<i>nga³ hi⁴</i> 瓦器
Kalk / lime	<i>šak⁵ foi¹</i> 石灰
Muschelkalk / muschelkalk ¹¹⁶	<i>hok⁶ foi¹</i> 殼灰
Kohle	
Steinkohle / hard coal	<i>moi² than⁴</i> 煤炭
Holzkohle / charcoal	<i>hyong³ than⁴</i> 炭
Kreide / chalk	<i>šak⁵ foi¹ fun³ or fo³ šak⁵ fun³</i> 石灰粉, 火石粉
Kristall / crystal	<i>šui³ tsin¹</i> 水晶
Kupfer / copper	<i>thung²</i> 銅
Lehm / clay	<i>wong² nai²</i> 黃泥
Magnet / magnet	<i>hyap⁶ šak⁵</i> 石
Messing / brass	
gegossenes / molten	<i>sang¹ thung²</i> 生銅
gewalztes / rolled	<i>šuk⁵ thung²</i> 熟銅
Perle / pearl	<i>tšin¹ tšu¹</i> 真珠
Porzellan / porcelain, china	<i>ths² hi⁴</i> 瓷器
Quecksilber / quicksilver	<i>šui³ nyun²</i> 水銀
Rost / rust	<i>lu¹</i> 黧
rosten / to rust	<i>sang¹ lu¹</i> 生黧
Schießpulver / gunpowder	<i>fo³ yok⁵</i> 火藥
Schwefel / sulphur	<i>lyu² wong²</i> 硫黃
Silber / silver	<i>(phak⁵) nyun²</i> 銀, 白銀
Stahl / steel	<i>kong⁴</i> 鋼
Stein / stone	<i>šak⁵ (theu²)</i> 石, 石頭
Granitstein / granite	<i>ma² šak⁵; tshyang¹ šak⁵</i> 麻石, 青石
Kalkstein / limestone	<i>foi¹ šak⁵</i> 灰石

¹¹⁶ This refers to lime which is burned from the shells of , for example, oysters (MacIver p. 188).

Marmorstein / marble	<i>yun</i> ² (or <i>phak</i> ⁵) <i>šak</i> ⁵ 雲石, 白石
Sandstein / sandstone	<i>fun</i> ³ <i>šak</i> ⁵ 粉石
Tusche / India ink	<i>met</i> ⁵ 墨
Zement / cement	<i>Yin</i> ¹ <i>nai</i> ² ; (coll: <i>fung</i> ² <i>mau</i> ¹ <i>nai</i> ²) 英坭, 紅毛坭
Zink / zinc	<i>phak</i> ⁵ <i>yung</i> ² 白鎔
Zinn / tin	<i>syak</i> ⁶ 錫

2.18. OCCUPATIONS / BERUFSARTEN

Advokat / lawyer ¹¹⁷	<i>tshong</i> ⁴ <i>š</i> ¹ 狀師
Arbeiter / worker	<i>kung</i> ¹ <i>nyin</i> ² 工人
Architekt / architect	<i>wak</i> ⁵ <i>tšit</i> ⁶ <i>š</i> ¹ 畫□師
Arzt / doctor	<i>yi</i> ¹ <i>sang</i> ¹ 醫生
Aufseher / supervisor	<i>tuk</i> ⁶ <i>kung</i> ¹ <i>kai</i> ⁴ ; <i>kung</i> ¹ <i>theu</i> ² 督工个, 工頭
Barbier ¹¹⁸ / barber	<i>thai</i> ⁴ <i>theu</i> ² <i>š</i> ¹ <i>fu</i> ⁴ 剃頭師傅
Bauer / peasant	<i>kang</i> ¹ <i>then</i> ² <i>nyin</i> ² ; <i>nung</i> ² <i>fu</i> ¹ 耕田人, 農夫
Bettler / beggar	<i>lo</i> ¹ <i>šit</i> ⁵ <i>lau</i> ³ (or <i>tsai</i> ³) □食佬, □食仔
Bettlervolk, wanderndes / nomadic groups of beggars	<i>lyu</i> ² <i>min</i> ² 流民
Blechner / tinker	<i>hon</i> ⁴ <i>syak</i> ⁶ <i>š</i> ¹ <i>fu</i> ⁴ 鐸錫師傅
Briefbote / messenger	<i>tseu</i> ³ <i>sin</i> ⁴ <i>kai</i> ⁴ ; <i>tshen</i> ¹ <i>li</i> ¹ <i>ma</i> ¹ 走信个, 千里馬
Buchbinder / bookbinder	<i>kap</i> ⁶ <i>šu</i> ¹ <i>š</i> ¹ <i>fu</i> ⁴ 合書師傅
Contraktor / contractor (in Hong Kong) ¹¹⁹	<i>ma</i> ¹ <i>tšen</i> ¹ □□
Dieb / thief	<i>syau</i> ³ <i>tshet</i> ⁵ 小賊
Diener / servant	<i>šit</i> ⁴ <i>tsai</i> ³ 侍仔
Fischer / angler, fisherman/-woman	<i>ta</i> ³ <i>ng</i> ² <i>nyin</i> ² 打魚人
Flaschner / tinker	<i>hon</i> ⁴ <i>syak</i> ⁶ <i>š</i> ¹ <i>fu</i> ⁴ 鐸錫師傅
Frachtbote / delivery person	<i>tseu</i> ³ <i>fo</i> ⁴ <i>kai</i> ⁴ 走貨个

¹¹⁷ The following note appears in the First Edition (p.39): ‘Most names for artisans and the like are formed through paraphrase; cf. the grammatical notes on noun formation!’ (This refers to the use of various suffixes which nominalize verbs and V-O expressions, see Part 2, §2.11. ‘Noun formation’ in our translation of the Grammar.) The reader is also enjoined to compare this list of occupational names with those in §2.1. (Religion), §2.4. (Town and Country), and §2.14 (Title and Office).

For some unknown reason, one item has been omitted from the First Edition: *Steinhauer* / stonemason *ta*³ *šak*⁵ *š*¹ *fu*⁴ 打石師傅.

¹¹⁸ This term is now obsolete in German.

¹¹⁹ This noun would be spelt as *Kontraktor* in contemporary German.

Gärtner / gardener	<i>fa¹ wong²; kang¹ (tshoi⁴) yen² kai⁴</i> 花王, 耕園个, 耕菜園个
Gehilfe, Geselle / assistant	<i>fo² ki⁴</i> 夥計
Gelehrter / scholar	<i>ʂ⁴</i> 士
Händler / shopkeeper	<i>ʂong¹</i> 商
Handwerker / artisan	<i>kung¹</i> 工
Hauptberufe, die vier / the four main occupations: [scholars, peasants, artisans, merchants]	<i>ʂi⁴ thai⁴ nyap⁵</i> 四大業 <i>ʂ⁴ nung² kung¹ ʂong¹</i> 士農工商
Herr / owner, boss	<i>tʂu³ nyin²; tung¹ tʂu³; ʂi⁴ theu²</i> 主人, 東主, 口頭
Hütejunge / cowherd	<i>tʂong³ nyu² tsai³</i> 掌牛仔
Ingenieur / engineer	<i>kung¹ tʂhin² ʂ¹</i> 工程師
Jäger / hunter	<i>ta³ lyap⁵ kai⁴</i> 打獵个
Kaufmann / merchant	<i>tso⁴ sen¹ li¹ nyin²; tshoi² tʂu³; hong² tʂu³</i> 做生理人, 財主, 行主
Koch / cook	<i>a¹ fo³ or fo³ theu²</i> 阿火, 火頭
Komprador / manager, comprador	<i>thai⁴ pan¹; mai¹ phan⁴</i> 大班, 買辦
Korbflechter / basketweaver	<i>tʂit⁶ lo² (or tʂuk⁶ met⁵) ʂ¹ fu⁴</i> 織籬師傅, 竹篾師傅
Lastträger / porter	<i>tam¹ fu¹; or tam¹ kyok⁶</i> 擔夫, 擔腳
Lehrer / teacher	<i>kau¹ ʂu¹ sen¹ sang¹</i> 教書先生
Lehrling / apprentice	<i>thu² thi⁴</i> 徒弟
___ sein / to be an apprentice	<i>hok⁵ ʂ¹</i> 學 [?師]
Magd für Kinder / maid for children	<i>tai⁴ nyin² kai⁴</i> 帶人个
Magd für Wäsche / maid for laundry	<i>se⁴ sam¹ pho²</i> 洗衫婆
Maler / painter (artist)	<i>(wak⁵) fa⁴ ʂ¹</i> 畫師, 畫畫師
Matrose / sailor	<i>ʂui³ ʂu³</i> 水手
Maurer/ bricklayer	<i>nai² ʂui³ ʂ¹ fu⁴</i> 坭水師傅
Meister / master	<i>ʂ¹ fu⁴</i> 師傅
Metzger / butcher	<i>thong¹ tʂu¹ ʂ¹ fu⁴</i> 割豬師傅
Nachtwächter / nightwatchman	<i>kang¹ fu¹; tʂong³ kang¹ kai⁴</i> 更夫, 掌更个
Pferdsknecht / stable boy ¹²⁰	<i>ma¹ wong²; tʂong³ ma¹ kai⁴</i> 馬王, 掌馬个
Polizist / police officer ¹²¹	<i>lut⁵ li⁴</i> 律例
Räuber / robber	<i>thai⁴ tshet⁵</i> 大賊
Rebell / rebel	<i>tʂok⁶ fan³ tshet⁵, fui⁴ fui¹</i> 做反賊, [?會] 匪

¹²⁰ This term is *Pferdeknecht* in modern German.

¹²¹ The term *lut⁵ li⁴* 律例 normally refers to the penal code of China. Presumably, it could be used to designate police officers via metonymy. Note that *tshai¹* 差 is the term given for ‘police officer’ in §2.14 above.

Sänfenträger / sedan chair porter	<i>khyau⁴ fu¹</i> 轎夫
Schauspieler / actor	<i>hi⁴ ts³</i> 戲子
Schauspielertruppe / theatre troupe	<i>hi⁴ pan¹</i> 戲班
Schiffer / boatman, -woman	<i>hang² šon² kai⁴</i> 行船个
Schmied / smith	<i>ta³ the⁶ š¹ fu⁴</i> 打鐵師傅
Schneider / tailor ¹²²	<i>tso⁴ sam¹ (or tshai² fung¹) š¹ fu⁴</i> 做衫師傅, 裁縫師傅
Schreiner / carpenter	<i>muk⁶ syong⁴ (š¹ fu⁴)</i> 木匠, 木匠師傅
Schuhflicker / cobbler	<i>pu³ hai² š¹ fu⁴</i> 補鞋師傅
Schuster / shoemaker	<i>tso⁴ hai² š¹ fu⁴</i> 做鞋師傅
Silberarbeiter / silversmith	<i>ta³ nyun² š¹ fu⁴</i> 打銀師傅
Weber / weaver	<i>tši⁶ pu⁴ š¹ fu⁴</i> 織布師傅
Wirt / innkeeper	<i>tyam⁴ tšu³; tshoi² tšu³</i> 店主, 財主
Wirtin / wife of innkeeper	<i>tshoi² tšu³ pho²</i> 財主婆
Zimmermann / carpenter	<i>muk⁶ syong⁴ (š¹ fu⁴)</i> 木匠, 木匠師傅
Zingießer / pewterer	<i>ta³ syak⁶ š¹ fu⁴</i> 打錫師傅

2.19. GEOGRAPHICAL NAMES / GEOGRAPHISCHE BENENNUNGEN

2.19.1. General / Allgemeine

Äquator / equator	<i>tšhak⁶ thau⁴</i> 赤道
Astronomie / astronomy	<i>then¹ wun²</i> 天文
Erdbeben / earthquake	<i>thi⁴ tšin³ or thi⁴ nai² tšun¹</i> 地震, 地坭□
Erdkugel / globe	<i>thi⁴ khyu²</i> 地球
Fixstern / fixed star	<i>thin⁴ (or hen²) sin¹</i> 定星, 恆星
Geographie / geography	<i>thi⁴ li¹</i> 地理
Karte / map	<i>thi⁴ (li¹) thu²</i> 地圖, 地理圖
Komet / comet	<i>khya⁴ pa³ sin¹; woi⁴ sin¹</i> 笏把星, □星
Mond / moon	<i>ngyet⁵ kong¹</i> 月光
Mondfinsternis / lunar eclipse	<i>then¹ keu⁵ šit⁵ ngyet⁵</i> 天狗食月
Nordpol / North Pole	<i>pe⁶ khi⁵</i> 北極

¹²² According to MacIver (p. 900) and Rey (p. 1148), this character 縫 is pronounced *fung²* and not *fung¹*.

Ozeane: fünf / five oceans: ¹²³	<i>ng³ thai⁴ yong²</i> 五大洋
der Atlantische Ozean / Atlantic	<i>thai⁴ si¹ yong²</i> 大西洋
der Indische Ozean / Indian	<i>yin⁴ thu⁴ yong²</i> 印度洋
der Stille Ozean / Pacific	<i>thai⁴ phin² yong²</i> 太平洋
das Nördliche Eismeer / Arctic	<i>pe⁶ pen¹ yong²</i> 北冰洋
das Südliche Eismeer / Antarctic	<i>nam² pen¹ yong²</i> 南冰洋
Planet / planet ¹²⁴	<i>hang² sin¹</i> 行星
die chinesischen 5 ___en:	<i>ng³ hang² sin¹</i> 五行星
/ the five Chinese planets:	
Jupiter / Jupiter	<i>muk⁶ sin¹</i> 木星
Mars / Mars	<i>fo³ sin¹</i> 火星
Merkur / Mercury	<i>šui³ sin¹</i> 水星
Saturn / Saturn	<i>thu³ sin¹</i> 土星
Venus / Venus	<i>kim¹ sin¹</i> 金星
Sonne / sun	<i>nyit⁶ theu²</i> 日頭
Sonnenfinsternis / solar eclipse ¹²⁵	<i>then¹ keu³ šit⁵ nyit⁶</i> 天狗食日
Sterne / stars	<i>sin¹ syuk⁶</i> 星宿
Sternschnuppe / shooting star, falling star	<i>then¹ sya⁴ šit³; lyu² sin¹</i> 天瀉屎, 流星
Südpol / South Pole	<i>nam² khit⁵</i> 南極
Weltteile, die fünf __, nämlich:	<i>ng³ thai⁴ tšyu¹</i> 五大洲
/ five parts of the world, which are:	
Asien / Asia	<i>A¹ (se⁴a¹) tšyu¹</i> 亞細亞洲, 亞洲
Afrika / Africa	<i>(A¹) fui¹ (li⁴ka¹) tšyu¹</i> 亞非利加洲, 非洲
Amerika / America	<i>(A¹) mui¹ (li⁴ka¹) tšyu¹</i> 亞美利加洲, 美洲
Europa / Europe	<i>Eu¹ (lo²pa¹) tšyu¹</i> 歐羅巴洲, 歐洲
Australien / Australia	<i>Au⁴ (thai⁴li⁴a¹) tšyu¹</i> 奧大利亞洲, 澳洲
Zone / zone	
gemäßigte __ / temperate zone	<i>wun¹ thau⁴</i> 溫道
heiße __ / tropical or torrid zone	<i>ngyet⁵ thau⁴</i> 熱道
kalte __ / frigid zone	<i>hon² thau⁴</i> 寒道

¹²³ An alternative form is given in §2.2 on the Universe for ‘ocean’ of *hoi³ (yong²)* 海, 海洋.

¹²⁴ In the First Edition (p.39), a more literal translation for the names of the five planets is provided:

ng³ hang² sin¹ 五行星: metal planet or Venus *kim¹ sin¹* 金星; water planet or Mercury *šui³ sin¹* 水星; wood planet or Jupiter *muk⁶ sin¹* 木星; fire planet or Mars *fo³ sin¹* 火星; earth planet or Saturn *thu³ sin¹* 土星. See also the chapter in Rey (1937) on *Cosmographie* (pp.292–293).

¹²⁵ Rey (1937: 279) lists several expressions for ‘solar eclipse’, including principally *foūng keou¹ chīt gnīt* 瘋狗食日 and describes the legend associated with eclipses of the sun and the moon. It tells the tale of a mad dog that takes pleasure in eating either of these two celestial bodies, though, luckily, he rarely comes out to do so, particularly since the sun symbolizes the emperor and the moon, the empress. The phrase ‘mad dog’ or *chien enragé* can be expressed by one of *foūng keou¹* 瘋狗, *k’óng keou¹* 瘋狂 or *tiēn keou¹* 顛狗, according to Rey’s footnote on the same page. Eclipses were apparently believed to presage the death of an emperor or empress respectively.

2.19.2. Chinese / Chinesische

Amoi / Amoy¹²⁶*Ha⁴ mun²* (Xiamen) 廈門15 Basler Missionsstationen / 15 Basel Mission Stations: ¹²⁷

Hyong¹ kong³ 香港 [Xianggang or Hong Kong]; *Li³ long⁴* 李朗 [Li Lang]; *Long⁴ heu³* 浪口 [Langkou] and *Khui² tshung¹* (*Sin¹ on¹* 新安 Xin'an county); *Tsong¹ hang¹ kang⁴* 樟坑徑 [Zhangkengjing] (*Tung¹ kon³* 東莞 Dongguan county); *Ku³ tsuk⁶* 古竹 [Guzhu] (also called *Fu³ tsuk⁶ phai⁴*); *Ho² šu⁴ wan²* 荷樹灣 [Heshuwan] (*Yun¹ on¹* 永安 Yong'an county); *Ho² nyen²* 河源 [Heyuan]; *Nyen² hang¹ li³* 源坑(里) [Yuankengli]; *Tsong¹ tshun¹* 樟村 [Zhangcun]; *Moi² lim²* 梅林 [Meilin] (*Tshong² lok⁵* 長樂 Changle county); *Hok⁵ šu⁴ ha¹* 鶴樹下 [Heshuxia] (*Lyung² tshon¹* 龍川 Longchuan county); *Phyang² thong²* 坪塘 [Pingtang] or *Lo² kong¹* [Luogang] 羅崗 (*Hin¹ nen²* 興寧 Xingning county); *Ka¹ yin⁴ tsu¹* 嘉應州 [Jiayingzhou].

Canton / Canton
China / China*Kong³ tsu¹ fu³* 廣州府 [Guangzhou]
Tsung¹ kwe⁶ 中國; *Tsung¹ fa²* 中華; *Thai⁴ tshin¹*
kwe⁶ 大清國; (*Tsi¹ na³*) 支那

Futschau / Foochow

Fuk⁶ tsu¹ 福州 [Fuzhou]

Gelber Fluß / Yellow River

Wong² ho² 黃河 [Huang He]

Hainan / Hainan

Hoi³ nam² 海南

Han-Fluß / Han River

Hon² kong¹ 韓江 [Han Jiang]

Hankau / Hankow

Hon⁴ kheu³ 漢口 [Hankou]

Hoihau / Hoihow

Hoi³ heu³ 海口 [Haikou]

Hongkong / Hong Kong

Hyong¹ kong³ 香港 [Xiang Gang]

¹²⁶ In the English translations of the German and Hakka toponyms, we first give the traditional Wade-Giles transcription in the left-hand column, which was in use during the period in question, then, in the right-hand column, give the current *pīnyīn* transcriptions in brackets after the romanization and characters for the Hakka. The latter reflects official use regarding Chinese place names and the requirement they be rendered in *pūtōnghuà* or Modern Standard Chinese. This is so, except in cases where both romanization systems happen to be identical and the form is given just once.

¹²⁷ The name of the county where the stations are located comes from the First Edition of the Lexicon. For historical purposes, we choose to retain these in our translation of the Second Edition. For example, *Tshong² lok⁵* county where *Moi² lim²* is located is mentioned in the Grammar in terms of dialectal variants. We believe this is important information for scholars of linguistics as well as those from other disciplines to enable the identification and location of place names which often vary greatly from period to period, even in recent Chinese history. We have relied on Lutz and Lutz 1998 (Glossary: pp. 271–277) for the names of the few Basel Stations which do not appear on the maps of the province of Guangdong. Some other stations have not been identified and are left without Chinese characters. In this subsection, we made use of an historical atlas of Guangdong Province, published in China (Guangdong Lishi Dituji 1995 《广东历史地图集》), also of an atlas of China dating from the Minguo or Republican period (*Da Zhonghua Minguo Fenshengtu* 《大中華民國分省圖》 published by Yaxin Dixueshe 1931).

Ili / Ili (Chinese Turkestan) Itschang / Ichang	<i>Yi² lai²</i> 伊犁 [Yili] <i>Ng² t³shong¹</i> 宜昌 [Yichang]
Jangtsekiang / Yangtse (Yangzi) River	<i>yong² t³ kong¹</i> 揚子江
Kaifengfu / Kaifeng Kaiserkanal / Grand Canal Kiautschou / Kiaochow Kiukiang / Kiukiang Kiuschiu Inseln / Kiuchow Island Kowloon / Kowloon	<i>Khoi¹ fung¹ fu³</i> 開封府 <i>Yun⁴ lyong² ho²</i> 運糧河 <i>Kau¹ t³u¹</i> 膠州 [Jiaozhou] <i>Kyu³ kong¹</i> 九江 [Jiujiang] <i>Kyu³ t³u¹</i> 九洲 [Jiuzhou] <i>Kyu³ lyung²</i> 九龍 [Jiulong]
Kreise 1) der Präfektur <i>Fui⁴ t³u¹ fu³</i> (<i>šip⁵ šuk⁵</i> 十屬) / ten counties belonging to the governmental prefecture <i>Fui⁴ t³u¹ fu³</i> 惠州府 [Huizhoufu]: <i>Kwui¹ šen⁴</i> 歸善 [Guishan]; <i>Pok⁶ lo²</i> 博羅 [Boluo]; <i>Yun¹ on¹</i> 永安 [Yong'an]; <i>Ho² nyen²</i> 河源 [Heyuan]; <i>Lyung² t³shon¹</i> 龍川 [Longchuan]; <i>Fo² phin²</i> 和平 [Heping]; <i>Len² phin² t³u¹</i> 連平州 [Lianpingzhou]; <i>T³shong² nen²</i> 長寧 [Changning]; <i>Lyuk⁵ fung¹</i> 陸豐 [Lufeng]; <i>Hoi³ fung¹</i> 海豐 [Haifeng].	
Kreise 2) der Unterpräfektur <i>Ka¹ yin⁴ t³u¹</i> (<i>ng³ šuk⁵</i> 五屬) / five counties belonging to the department (district) of <i>Ka¹ yin⁴ t³u¹</i> 嘉應州 [Jiayingzhou]: <i>T³shong² lok⁵</i> 長樂 [Changle]; <i>Hin¹ nen²</i> 興寧 [Xingning]; <i>Phin² yen³</i> 平遠 [Pingyuan]; <i>T³sin³ phin²</i> 鎮平 [Zhenping]	
Mandscherei / Manchuria ihre 3 Provinzen / her three provinces: [Sheng-jing (modern Liaoning), Jilin, Heilongjiang] Mauer, die große / Great Wall Mongolei / Mongolia	<i>Man¹ t³u¹</i> 滿洲 <i>Šin⁴ kin¹</i> 盛京; <i>Kit⁶ lim²</i> 吉林; <i>He⁶ lyung² kong¹</i> 黑龍江 <i>Wan⁴ li¹ t³shong² šang²</i> 萬里長城 <i>Mung² ku³</i> 蒙古 [Menggu]
Nanking / Nanking Ningpo / Ningpo Niutschuang / Newchwang Nordfluß / North River	<i>Nam²kin¹</i> (<i>šang²</i>) 南京, 南京城 [Nanjing] <i>Nen² po¹</i> 寧波 [Ningbo] <i>Nyu² tsong¹</i> 牛莊 [Niuzhuang] <i>Pet⁶ kong¹</i> 北江 [Bei Jiang]
Ostfluß / East River	<i>Tung¹ kong¹</i> 東江 [Dong Jiang]
Pakhoi / Pakhoi Peking / Peking Provinzen, die 18 / the 18 provinces: ¹²⁸	<i>Pet⁶ hoi³</i> 北海 [Beihai] <i>Pet⁶ kin¹</i> (<i>šang²</i>) 北京, 北京城 [Beijing] <i>T³šung¹ kwe⁶ šip⁵ pat⁶ sen³</i> 中國十八省

¹²⁸ The principal cities in China are listed under the names of the 18 provincial capitals in the First Edition as follows (only four, however, are retained in the Second Edition where they are redistributed alphabetically): THE FOUR NORTHERN: *Then¹ tsin¹* 天津 [Tianjin]; *Tsi⁴ nam² fu³* 濟南府 [Jinan]; *Thai⁴ nyen² fu³* 太原府 [Taiyuan]; *Khoi¹ fong¹ fu³* 開封府 [Kaifeng]

- 4 nördliche / FOUR IN THE NORTH: *pe⁶ si⁴ sen³* 北四省
Tshit⁵ li⁴ 直隸 [Zhili]; *San¹ tung¹* 山東 [Shandong]; *San¹ si¹* 山西 [Shanxi]; *Ho² nam²* 河南 [Henan]
- 5 östliche / FIVE IN THE EAST: *tung¹ ng³ sen³* 東五省
Kong¹ si¹ 江西 [Jiangxi]; *Kong¹ s¹* 江蘇 [Jiangsu]; *Tset⁶ kong¹* 浙江 [Zhejiang]; *On¹ fui¹* 安徽 [Anhui]; *Fuk⁶ ken⁴* 福建 [Fujian]
- 4 südliche / FOUR IN THE SOUTH: *nam² si⁴ sen³* 南四省
Kong³ tung¹ 廣東 [Guangdong]; *Kong³ si¹* 廣西 [Guangxi]; *Yun¹ nam²* 雲南 [Yunnan]¹²⁹;
Kwui⁴ tšu¹ 貴州 [Guizhou]
- 3 westliche / THREE IN THE WEST: *si¹ sam¹ sen³* 西三省
Šam³ si¹ 陝西 [Shaanxi]; *Kam¹ suk⁶* 甘肅 [Gansu]; *Si⁴ tshon¹* 四川 [Sichuan]
- 2 mittlere / TWO IN THE MIDDLE: *tšung¹ lyong³ sen³* 中兩省:
Fu² nam² 湖南 [Hunan]; *Fu² pe⁶* 湖北 [Hubei]

Schamien / Shamien (island in Canton)	<i>Sa¹ men⁴</i> 沙面 [Shamian]
Schanghai / Shanghai	<i>Song⁴ hoi³</i> 上海
Singanfu / Sianfu	<i>Si¹ on¹ fu³</i> 西安府 [Xi'an]
Sutschau / Soochow	<i>Š¹ tšu¹</i> 蘇州 [Suzhou]
Swatau / Swatow	<i>San¹ theu²</i> 汕頭 [Shantou]
Taku / Taku	<i>Thai⁴ ku¹</i> 大沽 [Dagu]
Talienwan / Dairen	<i>Thai⁴ len² wan¹</i> 大連灣 [Dalian]
Tibet / Tibet	<i>Si¹ tshong²</i> 西藏 [Xizang]
Tientsin / Tientsin	<i>Then¹ tsin¹</i> 天津 [Tianjin]
Tschifu / Chefoo, Yentai	<i>Yen¹ thoi²</i> 煙台 [Yantai]
Tschinkiang / Chinkiang	<i>Tšin³ kong¹</i> 鎮江 [Zhenjiang]
Tschungking / Chungking	<i>Tšhung⁴ khin⁴ fu³</i> 重慶府 [Chongqing]
Tsinanfu / Tsinan	<i>Tsi⁴ nam² fu³</i> 濟南府 [Jinan]
Tsingtau / Tsingtau	<i>Tshyang¹ tau³</i> 青島 [Qingdao]
Turkestan / Turkestan	<i>Yi² lai²</i> 伊犁 [Yili, actual Xinjiang]
Weihaiwei / Weihaiwei	<i>Wui¹ hoi³ wui³</i> 威海衛
Weitschou / Huichow	<i>Fui⁴ tšu¹ fu³</i> 惠州府 [Huizhou]

THE FIVE EASTERN: *Nam² tšhong¹ fu³* 南昌府 [Nanchang]; *Š¹ tšyu¹ fu³* 蘇州府 [Suzhou]; *Hong² tšyu¹ fu³* 杭州府 [Hangzhou]; *On¹ khin⁴ fu³* 安慶府 [Anqing]; *Fuk⁶ tšyu¹ fu³* 福州府 [Fuzhou]

THE FOUR SOUTHERN: *Kong³ tšyu¹ fu³* 廣州府 [Guangzhou]; *Kwui⁴ lim² fu³* 桂林府 [Guilin]; *Yun¹ nam² fu³* 雲南府 [Yunnan]; *Kwui⁴ yong² fu³* 貴陽府 [Guiyang]

THE THREE WESTERN: *Si¹ on¹ fu³* 西安府 [Xi'an]; *Lan² tšyu¹ fu³* 蘭州府 [Lanzhou]; *Tšin² tu¹ fu³* 成都府 [Chengdu]

THE TWO MIDDLE: *Tšhong² sa¹ fu³* 長沙府 [Changsha]; *Wu¹ tšhong¹ fu³* 武昌府 [Wuchang].

¹²⁹ Neither Rey nor MacIver give a special reading *yun¹* for this syllable when used in the name of Yunnan province. In fact, both dictionaries (Rey p.1397; MacIver p.1136) give the character 雲 the reading of *yun²* (in Lepsius) and not *yun¹*. The Lexicon, while spelling 雲 as *yun¹* in the first syllable of Yunnan, spells it as *yun²* when it means 'cloud'. See the entry for Wolke 'cloud' in §2.21 below.

Wentschou / Wenchow ¹³⁰	<i>Wun² tšu¹</i> 溫州 [Wenzhou]
Westfluß / West River	<i>Si¹ kong¹</i> 西江 [Xi Jiang]
Whampoa / Whampoa	<i>Wong² phu³</i> 黃埔 [Huangpu]
Wusung / Wusung	<i>Ng² tshyung²</i> 吳淞 [Wusong]
Wutschou / Wuchow	<i>Ng² tšu¹</i> 吳州 [Wuzhou]

2.19.3. Outside China / Außerchinesische

Ägypten / Egypt ¹³¹	<i>Ai¹ khip⁵ kwet⁶</i> 埃及國
Amur / Amur River	<i>Her⁶ lyung² kong¹</i> 黑龍江 [Heilongjiang]
Anam / Annam ¹³²	<i>On¹ nam²</i> 安南
Arabien / Arabia ¹³³	<i>A¹ la¹ pak⁶ kwet⁶</i> 阿拉伯國
Ausland / abroad, foreign countries	<i>ngoi⁴ kwet⁶</i> (coll. <i>fan¹ kwet⁶, fan¹ poi⁴</i>) 外國, 番國, 番背
Australien / Australia (coll.)	<i>Sin¹ kim¹ san¹</i> 新金山
Belgien / Belgium	<i>Pi³ (li⁴) kwet⁶</i> 比利國, 比國
Berlin / Berlin	<i>Pa¹ lin²</i> (also <i>Pak⁶ lim²</i>) 巴林, 柏林
Birma / Burma (Myanmar)	<i>Men⁴ then⁴</i> 緬甸
Borneo / Borneo ¹³⁴	<i>Pan¹ nyau¹</i>
Ceylon / Ceylon ¹³⁵	<i>Syak⁶ lan²</i> 錫蘭
Dänemark / Denmark	<i>Tan¹ kwet⁶</i> 丹國
Deutschland / Germany	<i>Tet⁶ kwet⁶</i> 德國
England / England	<i>Yin¹ kwet⁶; Yin¹ kit⁶ li⁴</i> 英國, 英吉利

¹³⁰ Rey (p.1315) gives the character 溫 the readings of *vûn* or *vûn* (respectively *wun²* and *wun¹* in Lepsius) with the meaning of ‘cuire longtemps, en grande quantité’. MacIver (p.1067) does not provide a character for this verb which he translates as ‘to cook in large quantities’, but lists the adjective as *vun* (*wun¹* in Lepsius) and as meaning ‘bland, warm, gentle’ (p.1065). In the Lexicon, on the other hand, this character is given as *wun²* when it appears in the name of the town of Wenzhou, but as *wun¹* when it appears in the noun for ‘gentleness’. See the entries below for Sanftmut ‘gentleness’ in §2.21 and sanft ‘gentle’ in §2.22.

¹³¹ In this subsection, we made use of the appendix in Rey’s dictionary (1926) on geographical names (*Termes géographiques*, pp.1434–1439) and biblical names in Hakka (*Noms Propres contenus dans la Sainte Ecriture et Noms des Saints*, pp.1440–1444); *Appendix E: Geographical Names* in Lin Yutang’s *Chinese-English Dictionary of Modern Usage* (1972: 1456–1460), in addition to various websites, including: WorldAtlas.com; wordreference.com (based on the *Collins English Dictionary*); and geographia.com.

¹³² The former kingdom and empire of Annam is now part of Vietnam.

¹³³ This term refers to a group of countries situated in the area between the Red Sea and the Persian Gulf, including Saudi Arabia, Kuwait, Yemen, Oman, Bahrain, Qatar and the United Arab Emirates.

¹³⁴ Borneo refers to the large island in Southeast Asia comprising Sarawak and Sabah (both Malaysia), Kalimantan (Indonesia) and the Sultanate of Brunei. In Rey (p.1439), it is designated by the different name of *Pō-lō-tchōū* 波羅洲.

¹³⁵ Ceylon was renamed Sri Lanka in 1972.

Formosa / Formosa (Taiwan)	<i>Thoi² wan¹</i> 台灣 [Taiwan]
Frankreich / France	<i>Fap⁶ kwet⁶; Fut⁵ lan² si¹</i> 法國, 佛蘭西
Fujiyama / (Mt) Fujiyama	<i>Fu⁴ s⁴ san¹</i> 富士山
Griechenland / Greece	<i>Hi¹ lyap⁵ kwet⁶</i> 希臘國
Haiphong / Haiphong	<i>Hoi³ phong²</i> 海防
Hanoi / Hanoi	<i>Ho² nui⁴</i> 河內
Hawaji-Inseln / Hawaiian islands	<i>Than² hyong¹ san¹</i> 檀香山
Himalaja / Himalayas	<i>Hi¹ ma¹ la¹ san¹</i> 喜馬拉山
Holland / Holland	<i>Ho² lan² kwet⁶</i> 荷蘭國
Indien / India	<i>Yin⁴ thu⁴ kwet⁶</i> 印度國
Italien / Italy	<i>Yi¹ thai⁴ li⁴ kwet⁶</i> 意大利國
Japan / Japan	<i>Nyit⁶ pun³ (kwet⁶)</i> 日本, 日本國
Jesselton / Jesselton ¹³⁶	<i>A¹ pi¹ feu⁴</i>
Jokohama / Yokohama ¹³⁷	<i>Wang² pin¹</i> 橫濱
Kalifornien / California	<i>(Lau³) Kim¹ san¹</i> 金山, 老金山
Korea / Korea	<i>Kau¹ li⁴ (kwet⁶)</i> 高麗, 高麗國
Kudat / Kudat ¹³⁸	<i>Ku³ that⁵</i>
London / London	<i>Lun² tun¹ (sang²)</i> 倫敦, 倫敦城
Makao / Macau	<i>Au⁴ mun²</i> 澳門
Manila / Manila	<i>Li¹ sung⁴</i> 呂宋
Marokko / Morocco	<i>Mau¹ kwet⁶</i> □國
Norwegen / Norway ¹³⁹	<i>Ngo² wui¹ kwet⁶</i> □威國
Österreich / Austria	<i>Au⁴ (thi⁴ li⁴ a¹) kwet⁶</i> 奧國, 奧地利亞國
Penang / Penang	<i>Pin¹ nong² s¹</i> 檳榔蘇
Perak / Perak	<i>Thai⁴ Pit⁶ lak⁵</i> 大霹靂
Persien / Persia ¹⁴⁰	<i>Po¹ s¹ or Pa¹ si¹ kwet⁶</i> 波斯, 巴西國
Peru / Peru	<i>Pi³ lu⁴ (kwet⁶)</i> 秘魯, 秘魯國

¹³⁶ Jesselton is the former name of Kota Kinabalu in Sabah.

¹³⁷ This place name is spelt Yokohama in contemporary German.

¹³⁸ Kudat is a place in Sabah, Malaysia.

¹³⁹ The modern official name for 'Norway' in Mandarin is *Nuowei* 挪威. In MacIver (p.502), we found *Nau³ wui¹* 瑙威, and similarly the alternatives 瑙威 *naò vī* or 瑙國 *naò kouèt* in Rey (p.616), but in neither dictionary, nor in any other available source, could we find the use of a character corresponding to the *Ngo²* of *Ngo² wui¹ kwet⁶*.

¹⁴⁰ Persia is the former name of Iran up until 1935.

Philippinen / Philippines	<i>Syau³ Li¹ sung⁴</i> 小呂宋
Port Arthur / Port Arthur ¹⁴¹	<i>Li² šun⁴ heu³</i> 旅順口
Portugal / Portugal	<i>Phu² thau² nga² kwet⁶</i> 葡萄牙國
Preußen / Prussia ¹⁴²	<i>Phu¹ kwet⁶</i> 普國
Queensland / Queensland ¹⁴³	<i>Khun¹ š¹ lan²</i> 昆士蘭
Rom / Rome	<i>Lo² ma¹ (šang²)</i> 羅馬, 羅馬城
Rußland / Russia ¹⁴⁴	<i>Ngo² (lo² š¹) kwet⁶</i> 俄國, 俄羅斯國
Saigon / Saigon	<i>Si¹ kung⁴</i> 西貢
Sandakan / Sandakan ¹⁴⁵	<i>San¹ ta³ ken¹</i>
Schweden / Sweden	<i>Šui⁴ ten¹ kwet⁶</i> 瑞顛國
Schweiz / Switzerland	<i>Šui⁴ š⁴ kwet⁶</i> 瑞士國
Selangor (Straits) / Selangor Straits	<i>Ki⁶ lang¹</i>
Siam / Siam ¹⁴⁶	<i>Syam² lo²</i> 暹羅
Singapore ¹⁴⁷ / Singapore	<i>Sin¹ ka¹ po¹</i> 新加坡
Spanien / Spain	<i>Si¹ pan¹ nga² (or Thai⁴ Li¹ sung⁴)</i> 西班牙, 大呂宋
Tokio / Tokyo	<i>(Nyi⁶ pun³) Tung¹ kin¹</i> (日本) 東京
Tongking / Tonkin (Annam) ¹⁴⁸	<i>(On¹ nam²) Tung¹ kin¹</i> (安南) 東京
Tsuschima / Tsushima ¹⁴⁹	<i>Tui⁴ ma¹ (hoi³ tau³)</i> 對馬, 對罵海島
Türkei / Turkey	<i>Thu³ ngi³ khi² kwet⁶</i> 土耳其國
Vereinigte Staaten von Nordamerika / U.S.A.	<i>Hap⁵ tšung⁴ or Fa¹ khi² kwet⁶</i> , also <i>Mui¹ kwet⁶</i> 合眾國, 花旗國, 美國
Yalu / Yalu River ¹⁵⁰	<i>Ap⁶ lyuk⁶ kong¹</i> 鴨綠江

¹⁴¹ Port Arthur is the former name of Lüshun, the port for Dalian, in Southern Liaoning province. According to Rey (p.499) and MacIver (p.393), the first character should be read as either *li¹* or *li³*, and not *li²* (in Lepsius). Rey (p.1436) gives the reading *li¹* for this character when used as the first syllable of *Lī-choún-k'èdu* (*Li¹ šun⁴ heu³* in Lepsius) 'Port Arthur'. However, both the First Edition (p. 41) and the Second Edition (p. 43) consistently represent Port Arthur by *Li² šun⁴ heu³*.

¹⁴² Prussia was the name of a duchy, then an empire, situated in northern Germany, particularly powerful in the 18th century and up until the end of World War I.

¹⁴³ Queensland is a state in northeastern Australia.

¹⁴⁴ Modern German orthography: Russland.

¹⁴⁵ Sandakan is a place in Sabah, Malaysia.

¹⁴⁶ Thailand was called Siam up until 1949.

¹⁴⁷ In contemporary German, now spelt Singapur.

¹⁴⁸ Tonkin was the name of a state which belonged to French Indochina until 1946 and now forms part of northern Vietnam.

¹⁴⁹ The toponym 'Tsushima' refers to a group of rocky islands between Japan and Korea.

¹⁵⁰ The Yalu River forms part of the border between Korea and China.

2.19.4. Biblical /Biblische

Amalek / Amalek ¹⁵¹	<i>A¹ ma¹ lit⁵</i>
Ammon / Ammon	<i>A¹ mun²</i>
Antiochia / Antioch ¹⁵²	<i>On¹ thi² o¹</i>
Assyrien / Assyria	<i>A¹ šut⁵ (kwet⁶)</i>
Athen / Athens	<i>Nga¹ ten³</i>
Babylonien / Babylonia	<i>Pa¹ pi³ lun²</i>
Bersaba ¹⁵³ / Beersheba	<i>Phe⁶ šit⁴ pa¹</i>
Bethanien / Bethany	<i>Pak⁶ thai⁴ ni²</i>
Bethel / Bethel	<i>Pak⁶ thi⁵ li⁴</i>
Bethlehem / Bethlehem	<i>Pak⁶ li⁴ hen²</i>
Cäsarea / Caesarea	<i>Koi¹ sat⁶ li⁴ a¹</i>
Chaldäa / Chaldea	<i>Ka¹ let⁵ tai³</i>
Cypern / Cyprus	<i>Ki¹ pi³ lu⁴</i>
Damaskus / Damascus	<i>Thai⁴ ma¹ set⁶</i>
Dan / Dan	<i>Than³</i>
Ebal / Mt Ebal	<i>Yi¹ pat⁶ san¹</i>
Edom / Edom	<i>Yi¹ tung¹</i>
Emmaus / Emmaus	<i>Yi¹ ma¹ ng³</i>
Ephesus / Ephesus	<i>Yi¹ fut⁶ so³</i>
Galatien / Galatia	<i>Ka¹ la¹ thai⁴</i>
Galiläa / Galilee	<i>Ka¹ li⁴ li⁴ (sen³)</i>
Garizim / Mt Gerisim	<i>Khi² li¹ sim¹ (san¹)</i>
Genesareth, See / Lake Gennesaret	<i>Ket⁶ ni² sat⁶ let⁵ fu²</i>
Hebron / Hebron	<i>Hi¹ pak⁶ lun²</i>
Horeb / Mt Horeb	<i>Ho² let⁵ (san¹)</i>
Ioppe / Joppa, Japho	<i>Yok⁶ pha⁴</i>
Jericho / Jericho	<i>Ya² li⁴ ko¹</i>
Jerusalem / Jerusalem	<i>Ya² lu⁴ sat⁶ lang¹</i>

¹⁵¹ In this subsection, we made use of Hitchcock's Biblical Names Dictionary (available on several internet websites); a website on Biblical and Educational Resources with German-English parallel texts from the Bible (consulting the Luther version for German and the King James version for English): www.crosswalk.com or www.Biblestudytools.net/ParallelBible/bible and further sites with online Bibles such as www.cob-net.org to verify the standard spelling for Biblical names in English.

¹⁵² The more common German spelling for this country is Antiochien.

¹⁵³ We presume the German is a misspelling for Beerseba.

Jordan / Jordan River	<i>Yok⁶ than³ ho²</i>
Judäa / Judea	<i>Yu² thai⁴ kwet⁶ or Yu² thai⁴ sen³</i>
Kanaan / Canaan	<i>Ka¹ nam²</i>
Kapernaum / Capernaum	<i>Ka¹ pak⁶ nung²</i>
Karmel / Mt Carmel	<i>Ka¹ mi⁵ san¹</i>
Kidron / Kidron	<i>Khip⁶ lun² (khai¹)</i>
Korinth / Corinth	<i>Ko¹ lim² to¹</i>
Kreta / Crete	<i>Ket⁶ li¹ tai³</i>
Libanon / Mt Lebanon	<i>Li⁴ pa¹ nun⁴ (san¹)</i>
Mazedonien / Macedonia	<i>Ma¹ khi² tun³</i>
Medien / Media	<i>Mi³ thai⁴</i>
Mesopotamien / Mesopotamia	<i>Mi³ so³ po¹ thai⁴ mi³</i>
Midian / Midian	<i>Mi³ then²</i>
Moab / Moab	<i>Mo² ap⁶</i>
Nazareth / Nazareth	<i>Na¹ sat⁶ let⁵</i>
Nebo / Mt Nebo	<i>Ni² pho⁴ (san¹)</i>
Nil / Nile River	<i>Ni² lo² (ho²)</i>
Ninive / Nineveh	<i>Ni² ni² mi²</i>
Ölberg / Mt Olive	<i>Kam³ lam³ san¹</i>
Philippi / Philippi	<i>Fui¹ lip⁵ pi³</i>
Philistää / Philistia	<i>Fui¹ li⁴ s□⁴ (kwet⁶)</i>
Phönizien / Phoenicia	<i>Fui¹ ni² ki¹</i>
Samarien / Samaria	<i>Sat⁶ ma¹ li⁴ a¹ (sen³)</i>
Sichem / Sichem, Shechem	<i>Ši⁴ kyam⁴</i>
Sidon / Sidon	<i>Si¹ tun³</i>
Siloah / Pool of Shelah, Shiloah	<i>Si¹ lo² a¹ thong²</i>
Sinai / Sinai	<i>Si¹ nai¹ (san¹)</i>
Syrien / Syria	<i>Si⁴ li⁴ a¹ (also A¹ lan²)</i>
Tarsus / Tarsus	<i>Thai⁴ šit⁶</i>
Thessalonich / Thessalonica	<i>Thyap⁶ sat⁶ lo² ni² ka¹</i>
Tiberias / Tiberias	<i>Thi² pi³ li⁴ a¹</i>
Totes Meer / Dead Sea	<i>Yam² hoi³</i>
Troja / Troy	<i>Thit⁵ lo² a¹</i>
Tyros / Tyrus, Tyre	<i>Thui¹ lo²</i>

2.20. NAMES OF PEOPLE IN THE BIBLE AND IN HISTORY / PERSONENNAMEN AUS BIBEL UND GESCHICHTE

Aaron / Aaron ¹⁵⁴	A ¹ lun ²
Abednego / Abednego	A ¹ pak ⁶ ni ² ko ¹
Abel / Abel	A ¹ pak ⁶ or A ¹ phet ⁵
Abraham / Abraham	(A ¹ pak ⁶ lan ²) A ¹ pak ⁶ la ¹ hon ⁴
Absalom / Absalom	Ap ⁶ sa ¹ lyung ²
Adam / Adam	A ¹ tong ¹
Agrippa / Agrippa	A ¹ ki ¹ pha ⁴
Ahab / Ahab	A ¹ hap ⁵
Ahasja / Ahaziah	A ¹ hap ⁵ tshya ⁴
Alexander / Alexander	A ¹ lit ⁵ san ¹ thai ⁴
Amos / Amos, Amoz	A ¹ mo ² s ⁴
Ananias / Ananias	A ¹ na ¹ ni ² a ¹
Andres / Andrew	On ¹ tet ⁶ let ⁵
Antiochus / Antioch	On ¹ thi ² o ¹
Aristoteles / Aristotle	A ¹ li ⁴ s ⁴ to ¹ thi ² ni ²
Asser / Asher	A ¹ set ⁶
Astarte / Ashtart, Ishtar	A ¹ thai ⁴ lyuk ⁵
Augustin / Augustine	A ¹ ku ³ s ⁴ thin ²
Augustus / Augustus	A ¹ ku ³ s ⁴ tuk ⁶
Baal / Baal	Pa ¹ lit ⁵
Barnabas / Barnabas	Pa ¹ na ¹ pa ¹

¹⁵⁴ To check the English forms for this section on Biblical and historical names, we made use of the online *Hitchcock Bible Names Dictionary* at www.ccel.org/bible_names.html (available in fact on several internet websites). We also referred to the appendix in Rey's dictionary (1926) on Biblical names in Hakka (*Noms Propres contenus dans la Sainte Ecriture et Noms des Saints*, pp.1440–1444), in addition to various other websites, including a website on Biblical and Educational Resources with German-English parallel texts from the Bible (consulting the Luther version for German and the King James version for English): www.crosswalk.com or www.Biblestudytools.net/ParallelBible/bible and further sites with online Bibles such as www.cob-net.org to verify the standard spelling for Biblical names in English.

In the First Edition of the Lexicon, the following lists of names are also provided (p.45):

'The twelve sons of Jacob are called: *Lyu² phen⁴* [Reuben]; *Si¹ men⁴* [Simeon]; *Li⁴ wui⁴* [Levi]; *Yu² thai⁴* [Judah]; *Than³* [Dan]; *Nap⁵ thai⁴ li⁴* [Naphthali]; *Ka¹ tet⁶* [Gad]; *A¹ set⁶* [Asher]; *Yi¹ sat⁶ ka¹* [Issachar]; *Si¹ pu⁴ lun²* [Zebulun]; *Yok⁶ sit⁶* [Joseph]; *Phen⁴ nga¹ men¹* (or *men³*) [Benjamin].

The four great and the twelve minor prophets:

(i) *Yi¹ soi⁴ a¹* [Isaiah]; *Ya² li⁴ mi³* [Jeremiah]; *Hi¹ si¹ ket⁶* [Ezekiel]; *Than³ yi¹ li¹* [Daniel]

(ii) *Ho² si¹* [Hosea]; *Yok⁶ ngi³* [Joel]; *A¹ mo² s⁴* [Amos]; *O¹ pa¹ ti³* [Obadiah]; *Yok⁶ na¹* [Jonah]; *Mi³ ka¹* [Micah]; *Na¹ wung¹* [Nahum]; *Hap⁵ pa¹ kuk⁶* [Habakkuk]; *Si¹ fan¹ nga¹* [Zephaniah]; *Hap⁵ ki¹* [Haggai]; *Sat⁶ ka¹ li⁴ a¹* [Zechariah]; *Ma¹ la¹ ki¹* [Malachi].

The most important apostles are called: *Si¹ mun² Pi³ tet⁶* (*Ki¹ fap⁶*) [Simon Peter (Cephas)]; *On¹ tet⁶ let⁵* [Andrew]⁵; *Nga¹ kok⁶* [James]; *Yok⁶ hong⁴* [John]; *Fui¹ lip⁵* [Philip]; *Pa¹ to¹ lo² mai¹* [Bartholomew]; *Ma¹ thai⁴* [Matthew]; *To¹ ma¹* [Thomas]; *Ka¹ lyok⁵ nyin² Yu² tha¹* [Judas Iscariot].⁷

Bartholomäus / Bartholomew	<i>Pa¹ to¹ lo² mai¹</i>
Bathseba / Bathsheba	<i>Phat⁵ ši⁴ pa¹</i>
Benjamin / Benjamin	<i>Phen⁴ nga¹ men¹</i>
Boas / Boaz	<i>Po¹ š⁴</i>
Calvin / Calvin	<i>Ka¹ fu³ yin¹</i>
Cäsar / Caesar	<i>Koi¹ sat⁶</i>
Cherubim / cherubim	<i>Ki¹ lu⁴ pen¹</i>
Claudius / Claudius	<i>Ket⁶ lau³ tyu¹</i>
Constantin / Constantine	<i>Kyun¹ s⁴ than³ ten¹</i>
Cyrus / Cyrus	<i>Ku³ let⁵</i>
Dan / Dan	<i>Than³</i>
Daniel / Daniel	<i>Than³ yi¹ li¹</i>
Darius / Darius	<i>Thai⁴ li⁴ wu¹</i>
David / David	<i>Thai⁴ wui³ (or phit⁶)</i>
Debora / Deborah	<i>Ti³ pho⁴ la¹</i>
Eli / Eli	<i>Yi¹ li⁴</i>
Elias / Elijah	<i>Yi¹ li⁴ a¹</i>
Elieser / Eliezer	<i>Yi¹ li⁴ a¹ sat⁶</i>
Elisa / Elishah	<i>Yi¹ li⁴ sa¹</i>
Elisabeth / Elizabeth	<i>Yi¹ li⁴ sa¹ pak⁶</i>
Ephraim / Ephraim	<i>Yi¹ fap⁶ len²</i>
Esau / Esau	<i>Yi¹ sau⁴</i>
Ezra / Ezra	<i>Yi¹ š⁴ la¹</i>
Esther / Esther	<i>Yi¹ š⁴ thyap⁶</i>
Eva / Eve	<i>Ha⁴ wa¹</i>
Felix / Felix	<i>Fui¹ lit⁵ š⁴</i>
Festus / Festus	<i>Fui¹ š⁴ tu¹</i>
Friedrich / Frederick	<i>Fui¹ tet⁶ lit⁵</i>
Gabriel / Gabriel	<i>Ka¹ pak⁶ let⁵</i>
Gad / Gad	<i>Ka¹ tet⁶</i>
Gamaliel / Gamaliel	<i>Ka¹ ma¹ let⁵</i>
Gedalja / Gedaliah	<i>Khi² thai⁴ li⁴</i>
Gehasi / Gehazi	<i>Khi² hap⁵ si¹</i>
Gideon / Gideon	<i>Khi² then²</i>
Goliath / Goliath	<i>Kho³ li⁴ ap⁶</i>
Habakuk / Habakkuk	<i>Hap⁵ pa¹ kuk⁶</i>
Hagar / Hagar	<i>Ha⁴ kap⁶</i>
Haggai / Haggai	<i>Hap⁵ ki¹</i>
Ham / Ham	<i>Ham²</i>
Hannah / Hannah	<i>Hap⁵ na¹</i>

Hannibal / Hannibal	<i>Hon⁴ ni² pat⁶</i>
Haran / Haran	<i>Hap⁵ lan²</i>
Hebräer / Hebrews	<i>Hi¹ pak⁶ loi² nyin²</i>
Henoch / Enoch	<i>Yi¹ nok⁶</i>
Herodes / Herod	<i>Hi¹ lut⁵</i>
Hesekiel / Ezekiel	<i>Yi¹ si¹ ket⁶</i>
Hiob / Job	<i>Yok⁶ pak⁶</i>
Hiskia / Hezekiah	<i>Hi¹ si¹ ka¹</i>
Hosea / Hosea, Hoshea	<i>Ho² si¹</i>
Isaak / Isaac	<i>Yi¹ sat⁶</i>
Isai / Jesse	<i>Ya² si¹</i>
Isaschar / Issachar ¹⁵⁵	<i>Yi¹ sat⁶ ka¹</i>
Ischarioth / Iscariot	<i>Ka¹ lyok⁵</i>
Isebel / Jezebel	<i>Ya² se³ phet⁵</i>
Ismael / Ishmael	<i>Yi¹ šit⁵ ma¹ li⁴</i>
Israel / Israel	<i>Yi¹ set⁶ let⁵</i>
Israeliten / Israelites	<i>Yi¹ set⁶ let⁵ nyin²</i>
Jakob, Jakobus / Jacob, James	<i>Nga¹ kok⁶</i>
Japhet / Japheth	<i>Nga¹ fut⁶</i>
Jephthah / Jiphthah	<i>Ya² fut⁶ thai⁴</i>
Jeremia / Jeremiah	<i>Ya² li⁴ mi³</i>
Jerobeam / Jeroboam	<i>Ya¹ lo² pho⁴ am⁴</i>
Jesaja / Isaiah, Jesiah	<i>Yi¹ soi⁴ a¹</i>
Jethro / Jethro	<i>Yap⁵ lo²</i>
Joab / Joab	<i>Yok⁶ ap⁶</i>
Joel / Joel	<i>Yok⁶ ngi³</i>
Johannes / John ¹⁵⁶	<i>Yok⁶ hon⁴</i>
Jonas / Jonah, Jonas	<i>Yok⁶ na¹</i>
Jonathan / Jonathan	<i>Yok⁶ na¹ tan¹</i>
Josaphat / Josaphat, Jehoshaphat	<i>Yok⁶ sa¹ fap⁶</i>
Joseph / Joseph	<i>Yok⁶ sit⁶</i>
Josua / Joshua	<i>Yok⁶ šu¹ a¹</i>
Juda / Judah	<i>Yu² thai⁴</i>
Judas / Judas	<i>Yu² tha¹</i>
Justin / Justin	<i>Yu² š⁴ ten¹</i>
Kain / Cain	<i>Koi¹ yun³</i>

¹⁵⁵ The following German proper names appear to contain either dialectal forms, non-standard orthography in use in the late 19th century, or simply typographical errors. In the dictionaries and in the version of the Luther Bible consulted, Andres is spelt Andreas; Isaschar is spelt Issaschar while Kananiter is spelt Kanaaniter; Manassa as Manasse; Naeman as Naaman; Saphira as Sapphira.

¹⁵⁶ The further specification is given in the First Edition of ‘Johannes (der Täufer) / John (the Baptist) (šⁱ se³) *Yok⁶ hon⁴*’ (p.45).

Kaiphas / Caiaphas	<i>Koi¹ ya¹ fap⁶</i>
Kaleb / Caleb	<i>Ka¹ let⁵</i>
Kananiter / Canaanites	<i>Ka¹ nam² nyin²</i>
Karl / Charles	<i>Ka¹ lo²</i>
Kephas / Cephas (Peter)	<i>Ki¹ fap⁶</i>
Lazarus / Lazarus	<i>La¹ sat⁶ lu⁴</i>
Lea / Leah	<i>Li⁴ a¹</i>
Levi / Levi	<i>Li⁴ wui⁴</i>
Loth / Lot	<i>Lo² tet⁶</i>
Lukas / Luke, Lucas	<i>Lu⁴ ka¹</i>
Luther / Luther	<i>Lu⁴ tet⁶</i>
Makkabäer / Maccabees	<i>Ma¹ ka¹ pi³ (nyin²)</i>
Maleachi / Malachi	<i>Ma¹ la¹ ki¹</i>
Manasse / Manasseh	<i>Ma¹ na¹ si¹</i>
Mardochai / Mordecai	<i>Muk⁶ tai³ koi¹</i>
Maria / Mary	<i>Ma¹ li⁴ a¹</i>
Maria Magdalena / Mary Magdalene	<i>Mat⁵ thai⁴ la¹ kai⁴ Ma¹ li⁴ a¹</i>
Markus / Mark, Marcus	<i>Ma¹ kho³</i>
Martha / Martha	<i>Ma¹ tha¹</i>
Matthäus / Matthew	<i>Ma¹ thai⁴</i>
Mesach / Meshach, Meshech	<i>Mi³ sat⁶</i>
Messias / Messiah	<i>Mi² soi⁴ a¹</i>
Methusalah / Methusaleh	<i>Ma¹ thu³ sat⁶ la¹</i>
Micha / Micha, Micah, Micaiah	<i>Mi³ ka¹</i>
Mirjam / Miriam	<i>Mi³ li¹ am⁴</i>
Moses / Moses	<i>Mo¹ si¹</i>
Muhammed / Mohammed	<i>Mo² hap⁵ met⁵</i>
Naeman / Naiman	<i>Nai¹ man³</i>
Nahum / Nahum	<i>Na¹ wung¹</i>
Naphtali / Naphthali	<i>Nap⁵ thai⁴ li⁴</i>
Napoleon / Napoleon	<i>Na¹ po¹ lun²</i>
Nathanael / Nathanael	<i>Na¹ than³ nyap⁵</i>
Nebukadnezar / Nebuchadnezzar	<i>Ni² pu⁴ kap⁶ ni² sat⁶</i>
Nehemia / Nehemiah	<i>Ni² hi¹ mi³</i>
Nero / Nero	<i>Ni² lo²</i>
Nimrod / Nimrod	<i>Nen² lyuk⁵</i>
Noah / Noah	<i>No² a¹</i>
Obadja / Obadiah	<i>O¹ pa¹ ti³</i>
Paulus / Paul, Paul	<i>Pau³ lo²</i>
Petrus / Peter	<i>Pi³ tet⁶</i>
Pharao / Pharaoh	<i>Fap⁶ lau³ (wong²)</i>

Philemon / Philemon	<i>Fui¹ li¹ mun²</i>
Philippus / Philip	<i>Fui¹ lip⁵</i>
Pilatus / Pilate	<i>Pi³ la¹ to¹</i>
Plato / Plato	<i>Pa¹ la¹ to¹</i>
Polykarp / Polycarp	<i>Po¹ li¹ kap⁶</i>
Potiphar / Potiphar	<i>Po¹ thi² fap⁶</i>
Ptolemäus / Ptolemy	<i>Tho² li⁴ mi³</i>
Rahel / Rachel	<i>La¹ ket⁶</i>
Rebekka / Rebekah	<i>Li⁴ pak⁶ ka¹</i>
Rehabeam / Rehoboam	<i>Lo² po¹ am⁴</i>
Ruben / Reuben	<i>Lyu² phen⁴</i>
Ruth / Ruth	<i>Lu⁴ tet⁶</i>
Sacharja / Zechariah	<i>Sat⁶ ka¹ li⁴ a¹</i>
Sadrach / Shadrach	<i>Sa¹ tet⁶ lyap⁵</i>
Salmanassar / Shalmaneser	<i>Sat⁶ man⁴ ni² ſ¹</i>
Salome / Salome	<i>Sat⁶ lo² mi³</i>
Salomo / Solomon	<i>So³ lo² mun²</i>
Samuel / Samuel	<i>Sat⁶ mu¹ ngi³</i>
Sanherib / Sennacherib	<i>Si¹ na¹ ki¹ lip⁵</i>
Saphira / Sapphira	<i>Sat⁶ fui¹ la¹</i>
Sarah / Sarah	<i>Sat⁶ la¹</i>
Saul, Saulus / Saul	<i>Sau⁴ lo²</i>
Sebulon / Zebulun, Zebulon	<i>Si¹ pu⁴ lun²</i>
Sem / Sem, Shem	<i>Šam³</i>
Seraphim / seraphim	<i>Si¹ la¹ pen¹</i>
Serubabel / Zerrubabel	<i>So³ lo² pa³ pak⁶</i>
Seth / Seth	<i>Šet⁶</i>
Silas / Silas	<i>Si¹ la¹</i>
Simeon / Simon, Simeon	<i>Si¹ men⁴</i>
Simon / Simon	<i>Si¹ mun²</i>
Simson / Samson	<i>Sem¹ sun¹</i>
Sokrates / Socrates	<i>So¹ ka¹ tet⁶</i>
Stephanus / Stephen, Stephanus	<i>Š⁴ thi² fan³</i>
Thomas / Thomas	<i>To¹ ma¹</i>
Tiberius / Tiberius	<i>Thi² pi³ lyu²</i>
Timotheus / Timothy	<i>Thi² mo¹ thai⁴</i>
Titus / Titus	<i>Thi² to¹</i>
Uria / Uriah	<i>Wu¹ li⁴ a¹</i>
Vespasian / Vespasian	<i>Wet⁶ pa¹ syang⁴</i>
Wilhelm / William	<i>Wui¹ lyam²</i>

Xerxes / Xerxes	<i>Syak⁶ se¹ ɣ⁴</i>
Zacharias / Zacharias	<i>Sat⁶ ka¹ li⁴ a¹</i>
Zachäus / Zaccheus	<i>Sat⁶ koi¹</i>
Zedekiah / Zedekiah	<i>Si¹ tai³ ka¹</i>
Zephanja / Zephaniah	<i>Si¹ fan¹ nga¹</i>
Zwingli / Zwingli	<i>Tsin¹ li¹</i>

2.21. ALL KINDS OF NOUNS / ALLERLEI HAUPTWÖRTER (SUBSTANTIVA)

Abendmahl / communion	<i>šin⁴ tshon¹</i> 聖餐
Abgrund / precipice, abyss	<i>tshim¹ lak⁶, pen¹ kong¹ ngam²</i> 深壑, 崩崗巖
Abhandlung / treatise	<i>lun⁴</i> 論
Absicht / intention	<i>tšu³ yi⁴, syong³ theu²</i> 主意, 想頭
Abweg / mistake	<i>tsho⁴ lu⁴</i> 錯路
Acker / field	<i>then² thi⁴</i> 田地
Adresse / address ¹⁵⁷	<i>sin⁴ phi²</i> 信皮 ‘envelope’
Ahnen / ancestors	<i>tɕ³ kung¹</i> 祖公
Ahnenhalle / ancestral hall	<i>thɕ² thong²</i> 祠堂
Akkordarbeit / piece-work	<i>mau⁴ kung¹</i> 冒工
Allerheiligstes / inner sanctum	<i>tši⁴ šin⁴ so³</i> 至聖所
Amme / wet-nurse	<i>nai¹ nen⁴ pho²</i> 奶□婆
Amt / office, post	<i>tši⁶ fun⁴</i> 職分
Amtsgeschäfte / official duties	<i>kung¹ ɣ⁴</i> 公事
Amulett / amulet, charm	<i>phu²</i> 符
Andenken, zum ___ an / in memory of	<i>loi² ki⁴ nyam⁴</i> 來記念
Anfang / beginning	<i>hi³ theu², nyen² pun³</i> 起頭, 原本
___ und Ende / beginning and end	<i>pun³ mat⁵</i> 本末
Angst / fear, anxiety	<i>khong² khi³, kyang¹ sim¹</i> 狂懼, 驚心
Anlaß / cause, occasion	<i>yen² ku⁴, ki¹ fui⁴</i> 緣故, 機會
Anliegen / request	<i>ɣ⁴ kon⁴</i> 事幹
Anschlag / scheme, plot	<i>ke⁴ (tshet⁶)</i> 計, 計策
Ansicht / view, opinion	<i>yi⁴ ɣ¹</i> 意思
Anstand / good manners	<i>li¹ (mau⁴), kwui¹ ki³</i> 禮, 禮貌, 規矩
kein ___ / no manners	<i>mau² li¹, mau² kwui¹ mau² ki³</i> 冇禮, 冇規冇矩
Anteil / share, portion	<i>fun⁴</i> 分, 份
Arbeit / work	<i>kung¹ fu¹</i> 工夫
Argwohn / suspicion	<i>ngi² fu²</i> 疑狐
Art / kind, sort	<i>yong⁴</i> 樣
Auferstehung / resurrection	<i>fan¹ sang¹, fuk⁵ sang¹</i> 翻生, 復生
Aufruhr / uprising	<i>tsok⁶ fan¹, tsok⁶ lon⁴, lon⁴ ši⁴</i> 作[?翻], 做亂, 亂世

¹⁵⁷ To our knowledge, the German entry here of Adresse can only mean ‘address’ or ‘message’ while the Hakka means ‘envelope’.

Auführer / rabble-rouser	(<i>tsok⁶ fan¹</i>) <i>tshet⁵</i> 賊, 作 [?]翻 賊
Aufsatz / essay	<i>lun⁴</i> ; <i>wun² tšong¹</i> 論, 文章
Aufwand / expense	<i>š³ fui⁴</i> 使費
Ausgabe / expenditure	<i>š³ fui⁴</i> 使費
Ausgang / outcome, result	<i>ket⁶ khyuk⁵</i> 結局
Band / belt, band	<i>tai⁴</i> 帶
Bande / gang	<i>so³ len⁴</i> 鎖鏈
Bargeld / cash	<i>hyen⁴ tshen²</i> 現錢
Barmherzigkeit / mercy	<i>thš² pui¹</i> , <i>thš² pui¹ sim¹</i> 慈悲, 慈悲心
Bedeutung / meaning	<i>yi⁴ š⁴</i> (or <i>yi⁴ š¹</i>) 意思
Beerdigung / burial	<i>sung⁴ song¹</i> 送喪
Befehl / order	<i>min⁴</i> 命
Begeisterung / enthusiasm	<i>ngyet⁵ sim¹</i> ; <i>sim¹ fo³</i> 熱心; 心火
Begierde / desire	(<i>š¹</i>) <i>yuk⁵</i> 慾, 私慾
Beleidigung / insult	<i>ko⁴ šit⁶</i> , <i>tshui⁴</i> 過失, 罪
Beredsamkeit / eloquence	<i>kheu³ tshoi²</i> 口才
Beruf / occupation	<i>nyap⁵ ngi⁴</i> , <i>nyap⁵ šit⁶</i> 業藝, 業□
Beschneidung / circumcision	<i>ko⁶ li¹</i> 割禮
Besitztum / property	<i>ka¹ nyap⁵</i> , <i>šin¹ ka¹</i> 家業, 身家
Besoldung / pay	<i>lyong²</i> 糧
Bestechung / bribery	<i>š¹ tshen²</i> 私錢
Beutel / purse, wallet	(<i>tshen²</i>) <i>thoi⁴</i> , <i>ho² pau¹</i> 袋, 錢袋, 荷包
Beweis / proof	<i>phung² ki³</i> 憑據
Beziehung / relationship	<i>kwan¹ šap⁵</i> 關涉
die fünf Beziehungen der menschlichen Gesellschaft: /	
the five relationships of human society:	<i>ng³ lun²</i> 五倫:
Fürst und Volk / ruler and people	<i>kyun¹ tšhin²</i> 君臣
Eltern und Kinder / parents and children	<i>fu⁴ tš³</i> 父子
Mann und Weib / man and wife	<i>fu¹ fu⁴</i> 夫婦
ältere und jüngere Brüder / older and younger brothers	<i>hyung¹ thi⁴</i> 兄弟
Freunde / friends	<i>phen² yu¹</i> 朋友
Biene / bee	<i>mit⁵ tš³</i> 蜜子
Bild / picture	<i>syong⁴</i> 像
Bisichen, ein / a bit, a little ¹⁵⁸	<i>tit⁵ šit⁶</i> (<i>kan⁴ to¹</i>), <i>tit⁵ tš³</i> 滴□, 滴□唻多, 滴子
Bitschrift / petition	<i>pin³</i> 稟
Bösartigkeit / nastiness, viciousness	<i>wang² tšhong²</i> , <i>tyau⁴ tu³</i> 橫腸, 弔肚
Bosheit / malice	<i>hyau¹ ok⁶</i> , <i>kan¹ ke⁴</i> , <i>thuk⁵ sim¹</i> 澆惡, 奸計, 毒心
Bote / messenger	<i>š³ tša³</i> 使者
Braut / bride	<i>šin¹ nyong²</i> 新娘
Bräutigam / groom	<i>šin¹ long² kung¹</i> 新郎公
Brett / board	<i>šu⁴ pan³</i> 樹板
Bund / covenant, agreement	<i>yok⁶</i> 約
Bürge / guarantee, surety	<i>tam¹ pau³</i> 擔保

¹⁵⁸ Modern German orthography: Bißchen.

Buße / repentance	<i>fui⁴ koi³</i> 悔改
Ceremonie / ceremony	<i>li¹</i> 禮
Charakter / character	<i>sin⁴ tshin², phin³ kak⁶</i> 性情, 品格
Chemie / chemistry	<i>fa⁴ hok⁵</i> 化學
Chirurgie / surgery	<i>ngoi⁴ kho¹</i> 外科
Confession / religious denomination	<i>kau⁴</i> 教
Damm / dam, levee	<i>pok⁶ (theu²)</i> 壘, 壘頭
Dampf / steam	<i>šui³ hi⁴</i> 水氣
Dankbarkeit / gratitude	<i>kam³ tshya⁴ kai⁴ sim¹, ti¹ en¹ kai⁴ sim¹</i> 感謝个心, 知恩个心
Decke, Deckel / lid	<i>koi⁴</i> 蓋
Demut / humility	<i>khyam¹ pi¹, khyam¹ sun⁴</i> 謙卑, 謙遜
Ding / thing	<i>tung¹ si¹, wut⁵ khen⁴</i> 東西, 物件
Dorn / thorn	<i>net⁶</i> 筊
Drache / dragon	<i>lyung²</i> 龍
Dünger / fertilizer	<i>pun⁴ (thu³)</i> 糞, 糞土
Dunst / vapour, mist	<i>hi⁴</i> 氣
Durchfall / diarrhoea	<i>(tu³ phat⁵) o¹; o¹ li⁴ tšin⁴</i> 屙, 肚朧屙, 屙痢症
Eck, Ecke / corner	<i>kok⁶</i> 角
Ehe / marriage	<i>fun¹ yin¹, fu¹ fu⁴ kai⁴ yok⁶</i> 婚姻, 夫婦个約
Ehebruch / adultery	<i>kan¹ yim², kan¹ tshin²</i> 姦淫, 姦情
Ehre / honour	<i>men⁴, tsun¹ kwui⁴</i> 面, 尊貴
Ehrlichkeit / honesty	<i>tšung¹ heu⁴ (lau³ šit⁵)</i> 忠厚, 忠厚老實
Egoismus, Eigennutz / egoism, self-interest	<i>š¹ sim¹</i> 私心
Einsicht / insight, sense	<i>ken⁴ šit⁶</i> 見識
tiefe __ / deep insight	<i>tšhim¹ ken⁴, kau¹ ken⁴</i> 深見, 高見
Eintracht / harmony	<i>fo² hap⁵, thung² sim¹ hap⁵ yi⁴</i> 和合, 同心合意
Eisenbahn / railway	<i>the⁶ lu⁴, fo³ tšha¹ lu⁴</i> 鐵路, 火車路
Element, die fünf __e: / the five elements:	<i>ng³ hang²</i> 五行:
Metall / metal	<i>kim¹</i> 金
Holz / wood	<i>muk⁶</i> 木
Wasser / water	<i>šui³</i> 水
Feuer / fire	<i>fo³</i> 火
Erde / earth	<i>thu³</i> 土
Elend / misery	<i>tšhi¹ lyong², khu³ nan⁴, khu³ tšho³</i> 淒涼, 苦難, 苦楚
Ende / end	<i>(ket) mat⁵, ket⁶ khyuk⁵</i> 末, 結末, 結局
das __ der Erde	<i>si⁴ khit⁵; then¹ pen¹ thi⁴ khit⁵; then¹ ngai²</i>
/ the ends of the earth	<i>hoi³ kok⁶</i> 四極, 天邊地極, 天涯海角
das __ der Welt / the end of the world	<i>šit⁴ kai⁴ mat⁵ nyit⁶</i> 世界末日
Engel / angel	<i>then¹ tšhai¹, then¹ š³</i> 天差, 天使
Entbindung / delivery (of child)	<i>tso⁴ nyet⁵, lok⁵ nyet⁵</i> 做月, 落月
Erkenntnis / knowledge	<i>ti¹ šit⁶, ken⁴ šit⁶</i> 知識, 見識

Erlaß / decree, edict	<i>kau⁴ ši⁴</i> 告示
Falschheit / falsity, falseness	<i>ka³ ngui³, kwui³ kit⁶</i> 假偽, 詭譎
Familie / family	<i>ka¹</i> 家
Farbe / colour	<i>set⁶</i> 色
Feder / feather, quill, spring ¹⁵⁹	<i>(tyau¹) mau¹; pit⁶; fap⁶ thyau²</i> 毛, 鳥毛, 筆, 發條
Fehler / mistake	<i>tsho⁴ (ko⁴), ko⁴ ši⁶</i> 錯, 錯過, 過失
Feind / enemy	<i>šu² thit⁵, tui⁴ theu²</i> 仇敵, 對頭
Feindschaft / enmity	<i>šu² han⁴, yen⁴ han⁴</i> 仇恨, 怨恨
Feld, Felder / field(s)	<i>then² thi⁴</i> 田地
Fels / rock, cliff	<i>šak⁵ phan²</i> 石盤
Fest / celebration	<i>tset⁶ (khi²)</i> 節, 節期
Festung / fortress	<i>phau⁴ thoi², šang²</i> 炮臺, 城
Flamme / flame	<i>fo³ yam²</i> 火焰
Fleck / stain	<i>(wu¹) tsyak⁶</i> 跡, 烏跡
Fleisch / meat, flesh	<i>nyuk⁶; hyet⁶ hi⁴, hyet⁶ nyuk⁶</i> 肉, 血氣, 血肉
Form / form	<i>hin² (yong⁴), kak⁶ ši⁶</i> 形, 形樣, 格式
Frau / woman	<i>fu⁴ ngi³, ngi³ nyin²</i> 婦女, 女人
Frechheit / impudence	<i>thai⁴ tam³</i> 大膽
Freiheit / freedom	<i>ths⁴ tšu³ kai⁴ khen²</i> 自主個權
Freude / joy	<i>hi³ lok⁵, khwai⁴ lok⁵, fon¹ hi³</i> 喜樂, 快樂, 歡喜
Freund / friend	<i>phen² yu¹</i> 朋友
Friede / peace	<i>fo² phin², fo² hau³</i> 和平, 和好
Friedfertigkeit / placidity	<i>fo² (lin²) muk⁵ (tshuk⁵), fo² hi⁴</i> 和睦, 和鄰睦族, 和氣
Frömmigkeit / devoutness	<i>khen² sim¹, šin² sim¹, kin⁴ khen²</i> 虔心, 誠心, 敬虔
Fürst / ruler	<i>kyun¹</i> 君
Garbe / sheaf	<i>(wo²) pa³</i> 禾, 禾把
Gast / guest	<i>(nyin²) hak⁶</i> 客, 人客
Gebeine / relics, mortal remains	<i>kwut⁶ theu², hai² kwut⁶</i> 骨頭, 骸骨
Gedächtnis / memory	<i>ki⁴ tshoi²</i> 記才
Gedanke / thought	<i>sim¹ nyam⁴</i> 心念
Gedeihen / thriving, flourishing	<i>li⁴ thar⁵, šun⁴ ši⁶</i> 利達, 順適
Gedicht / poem	<i>ši¹</i> 詩
Geduld / patience	<i>nyun¹ nai⁴</i> 忍耐
Gefahr / danger	<i>ngui² hyam³</i> 危險
Gegend / area	<i>thi⁴ fong¹</i> 地方
Gegenstand / object	<i>š⁴ kon⁴</i> 事幹
Gehorsam / obedience	<i>thang⁴ wa⁴, thang⁴ kau¹, tsun¹ min⁴</i> 聽話, 聽教, 遵命
Geilheit / lecherousness, randiness	<i>hau⁴ set⁶</i> 好色
Geißel / whip	<i>pen¹</i> 鞭

¹⁵⁹ Rey (p.94) gives the word *fap⁶ thyau²* 法條 with the meaning 'ressort' as a variant of *fat⁶ thyau²* 發條.

Geist / spirit	šin ² 神
Geld / money	tshen ² (nyun ²) 錢, 錢銀
Gelegenheit / opportunity, occasion	ki ¹ fui ⁴ 機會
Gelehrsamkeit / learning, erudition	hok ⁵ mun ⁴ , šu ¹ met ⁵ , wun ² met ⁵ 學問, 書墨, 文墨
Gelehrter / scholar	thuk ⁵ šu ¹ nyin ² 讀書人
Gelenk / joint	kau ⁴ 鉸
Genügsamkeit / undemandingness	ti ¹ tsyuk ⁶ 知足
Geräte / items of equipment, utensils	ka ¹ fo ³ , hi ⁴ men ¹ 家伙, 器皿
Geräusch / noise	hyong ³ hi ⁴ 響 [?氣]
Gerechtigkeit / justice	kung ¹ ngi ⁴ , kung ¹ thau ⁴ 公義, 公道
Gericht / court (of law)	šin ³ phan ⁴ 審判
das jüngste Gericht / the Last Judgement	mat ⁵ nyit ⁶ kai ⁴ šin ³ phan ⁴ 末日个審判
Geruch / smell, odour	hyong ¹ mui ⁴ or tshu ⁴ mui ⁴ 香味, 臭味
Gesang / song, hymn	(tshong ⁴) ši ¹ ko ¹ 詩歌, 唱詩歌
Geschäft / business	kung ¹ fu ¹ , kung ¹ š ⁴ 工夫, 公事
Geschenk / present	li ¹ wut ⁵ 禮物
Geschichte, eine / story	š ⁴ šit ⁵ 事實
___, die / history	š ³ ki ⁴ 史記
Geschick / fate	yun ⁴ š ⁴ 運數
Geschirr / crockery	hi ⁴ men ¹ 器皿
Geschlecht / generation	(ši ⁴) thoi ⁴ 代, 世代
Geschmack / taste	mui ⁴ 味
Gesellschaft / society	fui ⁴ 會
Gesindel / riff-raff	lan ⁴ tsai ³ , lan ⁴ min ² 爛仔, 爛民
Gestalt / figure	hin ² yong ⁴ , hin ² syong ⁴ 形樣, 形象
Gewalt / power	(khen ²) ši ⁴ 勢, 權勢
Gewinn / profit	li ⁴ (si ⁶) 利, 利息
Gewissen / conscience	(then ¹ li ¹) lyong ² sim ¹ 良心, 天理良心
Gewissenlosigkeit / unscrupulousness	mau ² lyong ² sim ¹ 冇良心
Gipfel / peak	tang ³ ; khi ⁵ (tshu ⁴) 頂, 極, 極處
Glas / glass	po ¹ li ² 玻璃
Glaube / faith	sin ⁴ te ⁶ 信德
Gleichnis / parable	pi ³ yi ⁴ 比喻
Glieder / member, limb	šu ³ kyok ⁶ ; si ⁴ tši ¹ pak ⁶ hai ² 手腳, 四肢百骸
Glocke / bell	tšung ¹ 鐘
Glück / good luck	fuk ⁶ 福
Glück und Unglück / fortune and misfortune	fo ⁴ fuk ⁶ 禍福
dreifaches ___: Reichtum, Ehre und langes Leben	fuk ⁶ luk ⁶ šu ⁴ 福祿壽
/ triple fortune: wealth, honour and long life	
vierfaches ___: Reichtum, Ehre, langes Leben, 100	fu ⁴ kwui ⁴ , tshong ² myang ⁴ , pak ⁶ tš ³ tshen ¹ sun ¹
Söhne and 1000 Enkel / quadruple fortune:	富貴, 長命, 百子千孫
honour, long life, 100 sons and 1000 grandsons	
Gottlosigkeit / godlessness	mau ² thau ⁴ li ¹ ; ok ⁶ hang ⁴ 冇道理, 惡行
Götze / idol	phu ² sat ⁶ 菩薩
Grausamkeit / cruelty	tshan ² nyun ¹ , long ² ok ⁶ 殘忍, 狼惡
Greis / old man	lau ³ nyin ² (ka ¹) 老人, 老人家

Grenze / border	(<i>thi</i> ⁴) <i>kai</i> ⁴ (<i>han</i> ⁴) 界, 地界, 界限
Großmut / magnanimity	<i>thai</i> ⁴ <i>lyong</i> ⁴ 大量
Grube / pit, hole	<i>fu</i> ⁶ 窟
Grund / reason, bottom, foundation	<i>yen</i> ² <i>ku</i> ⁴ ; <i>tai</i> ³ <i>tɕ</i> ³ ; <i>thi</i> ⁴ <i>ki</i> ¹ 緣故, 底子, 地基
Güter / goods, possessions	<i>ka</i> ¹ <i>nyap</i> ⁵ , <i>si</i> ⁴ <i>kai</i> ⁴ 家業, 世界
Habsucht / greed	<i>tham</i> ¹ <i>sim</i> ¹ 貪心
Halsstarrigkeit / obstinacy, stubbornness	<i>ngan</i> ² <i>ngang</i> ⁴ , <i>ngang</i> ⁴ <i>kyang</i> ³ 頑硬, 硬頸
Handel / trade	<i>sen</i> ¹ <i>li</i> ¹ 生理
Handwerk / craft	<i>šu</i> ³ <i>ngi</i> ⁴ 手藝
Haß / hatred	<i>yen</i> ⁴ <i>han</i> ⁴ , <i>šu</i> ² <i>han</i> ⁴ , <i>nau</i> ¹ <i>hi</i> ⁴ 怨恨, 仇恨, 惱氣
Hauch / breeze	(<i>tʂut</i> ⁶ <i>nyip</i> ⁵ <i>kai</i> ⁴) <i>hi</i> ⁴ (出入个) 氣
Haufe / heap, pile ¹⁶⁰	<i>toi</i> ¹ 堆
Haupt / head	<i>theu</i> ² (<i>nau</i> ³) 頭, 頭腦
Heer / army	<i>yang</i> ² 營
Heil / saving grace [religious term]	<i>kyu</i> ⁴ <i>en</i> ¹ 救恩
Heiligkeit / holiness	<i>šin</i> ⁴ <i>tshin</i> ² 聖情
Heimat / home	<i>wuk</i> ⁶ <i>kha</i> ¹ (or <i>ka</i> ¹) 屋下, 屋家
Heldenmut / heroic courage	<i>tam</i> ³ <i>lyong</i> ⁴ , <i>hau</i> ² <i>hon</i> ⁴ 膽量, 豪漢
Herde / herd	<i>khyun</i> ² 群
Herr / lord, master	<i>tšu</i> ³ (<i>nyin</i> ²) 主, 主人
Herrlichkeit / glory	<i>yin</i> ² <i>fa</i> ² , <i>yin</i> ² <i>kong</i> ¹ 榮華, 榮光
Heuchelei / hypocrisy ¹⁶¹	<i>ka</i> ³ <i>šen</i> ⁴ , <i>ngui</i> ³ <i>sen</i> ⁴ 假善, 偽善
Hindernis / obstacle	<i>tɕ</i> ³ <i>kak</i> ⁶ 阻隔
Hinterlist / deceitfulness	<i>kwui</i> ³ <i>ke</i> ⁴ 詭計
Hirte / shepherd	<i>tšong</i> ³ <i>yong</i> ² <i>nyin</i> ² ; <i>muk</i> ⁵ (<i>tša</i> ³) 掌羊人, 牧, 牧者
Hochmut / arrogance	<i>kyau</i> ¹ <i>ngau</i> ⁴ , <i>hau</i> ⁴ <i>kau</i> ¹ <i>mau</i> ⁴ 驕傲, □□□
Hochzeit / wedding	<i>tshi</i> ³ <i>sin</i> ¹ <i>nyong</i> ² , <i>sin</i> ¹ <i>fun</i> ¹ <i>tsyu</i> ³ 娶新娘, 新婚酒
Hoffnung / hope	<i>hi</i> ¹ <i>mong</i> ⁴ 希望
Gegenstand der __ / object of hope	<i>mong</i> ⁴ <i>theu</i> ² 望頭
Hölle / hell	<i>thi</i> ⁴ <i>nyuk</i> ⁵ 地獄
ein Raub der Hölle / a person who has gone to the devil (had their soul robbed)	<i>thi</i> ⁴ <i>nyuk</i> ⁵ <i>kai</i> ⁴ <i>tshoi</i> ² <i>lyau</i> ⁴ 地獄个材料
Holz / wood	(<i>šu</i> ⁴) <i>muk</i> ⁶ 木, 樹木
Honig / honey	<i>mit</i> ⁵ <i>thong</i> ² 密糖
Horn / horn	<i>kok</i> ⁶ 角
Hurerei / whoring	<i>yim</i> ² <i>hang</i> ⁴ , <i>kan</i> ¹ <i>yim</i> ² , <i>sya</i> ² <i>thau</i> ⁴ 淫行, 姦淫, 邪道
Hütte / hut	<i>tshau</i> ³ <i>ša</i> ⁴ , <i>pu</i> ⁴ <i>tšong</i> ⁴ , <i>tšong</i> ⁴ <i>mok</i> ⁶ 草舍, 布帳, 帳幕
Inland / domestic, inland	<i>nui</i> ⁴ <i>thi</i> ⁴ 內地

¹⁶⁰ Modern German orthography: Haufen.

¹⁶¹ We have corrected the tone for *šen*¹, as given in the Second Edition (p. 51), which is probably a mistake for *šen*⁴ 善.

Jammer / wretchedness	<i>tshi¹ lyong²</i> 淒涼
Jugend / youth	<i>heu⁴ sang¹ (nyin²), a¹ tsyau²</i> 後生, 後生人, 阿儵
Jungfrau / virgin	<i>ngi³ tɕ³, moi⁴ tsya³, thung² ngi³</i> 女子, 妹姐, 童女
Jüngling / youth	<i>heu⁴ sang¹ nyin²</i> 後生人
Kanone / cannon	<i>thai⁴ pau⁴</i> 大炮
Kanzel / pulpit	<i>kong³ šu¹ thoi²</i> 講書台
Kapitel / chapter	<i>tšong¹</i> 章
Kasse / cash box, till	<i>khu⁴</i> 庫
Kehle / throat	<i>heu² len² (kon³)</i> 喉嚨, 喉嚨管
Kerker / prison, dungeon	<i>kam¹ lau²</i> 監牢
im ___ sitzen / to be in prison	<i>tsho¹ kam¹</i> 坐監
Keuschheit / chastity ¹⁶²	<i>lyam² tset⁶, tset⁶ tš³</i> 廉節, 節 [?]制]
Kind, Kinder / child, children	<i>se⁴ tɕ³, a¹ tsyau² (tsai³)</i> 細子, 阿儵, 阿儵仔
Kleinod / treasure, gem	<i>pau³ pui⁴</i> 寶貝
unschatzbares Kleinod / priceless treasure	<i>wu² ka⁴ pau³</i> 無價寶
Kloster / monastery	<i>am¹, ɕ⁴; syu¹ thau⁴ yen⁴</i> 菴, 寺, 修道院
Knecht / servant	<i>(nu²) phuk⁵; tšhong² kung¹, tšhong² nyen²</i> 奴僕, 僕, 長工, 長年
Körper / body	<i>(šin¹) thi³, won² šin¹</i> 體, 身體, 完身
Kraft / strength	<i>lit⁵</i> 力
Kranz / wreath	<i>fa¹ khen¹</i> 花圈
Kreuz / cross	<i>šip⁵ ɕ⁴ (ka⁴)</i> 十字, 十字架
Krieg / war	<i>sa⁶ kau¹</i> 殺交
Krone / crown	<i>wong² mau⁴, men¹ lyu²</i> 王帽, 冕旒
Kugel / ball	<i>khyu²</i> 球
Kunst / art	<i>šu³ še⁴, šu³ ngi⁴</i> 手勢, 手藝
Lade / drawer	<i>hap⁵</i> 盒
Laden / shop, shutter	<i>tyam⁴; pak⁶ yap⁵ mun²</i> 店, 百葉門
Lager / camp	<i>yang² phan²</i> 營盤
Land / country, land	<i>thi⁴, kwet⁶</i> 地, 國
Langmut / forbearance	<i>tšhong² hi⁴</i> 長氣
Lärm / din, racket	<i>hyong³ hi⁴</i> 響 [?]氣]
Last / load	<i>tam¹ tɕ³</i> 擔子
Laster / vice	<i>pi⁴ phyang⁴, ok⁶ hang⁴</i> 弊病, 惡行
die vier großen ___ / the four great vices:	<i>si⁴ thai⁴ tš³in⁴</i> 四大症
Huren / whoring	<i>phyau²</i> 嫖
Spielen / gambling	<i>tu³</i> 賭
Trinken / drinking	<i>yim³</i> 飲
Opiumrauchen / opium smoking	<i>tšhui¹</i> 吹
Laub / foliage	<i>šu⁴ yap⁵</i> 樹葉

¹⁶² The romanization *tset⁶ tš³* may be a variant of, if not mistake for, *tset⁶ tš⁴* 節制.

Leben / life	<i>sang¹ myang⁴</i> 生命
ewiges ___ / eternal life	<i>yun¹ (kyu³ kai⁴) sang¹ (myang⁴)</i> 永生, 永久个生命
Leder / leather	<i>phi²</i> 皮
Lehre / doctrine, teachings	<i>thau⁴ li¹</i> 道理
Leichnam / corpse	<i>ši¹ (šu³)</i> 屍, 屍首
Leute / people	<i>nyin² ka¹</i> 人家
Licht / light	<i>kong¹</i> 光
Liebe / love	<i>yin² oi⁴, oi⁴ tshin²</i> 仁愛, 愛情
Lied / song	<i>ši¹ (ko¹)</i> 詩, 詩歌
Linie / line	<i>sen⁴</i> 線
Lippe / lip	<i>tšoi⁴ šun²</i> 嘴唇
List / cunning	<i>kui³ ke⁴, ke⁴ tset⁶</i> 詭計, 計策
Loch / hole	<i>ngan³, fut⁶</i> 眼, 窟
Lohn / wages	<i>kung¹ ka⁴, kung¹ tshen²</i> 工價, 工錢
Lüge / lie	<i>ka³ wa⁴, phang⁴ wa⁴</i> 假話, 口話
Lust / desire, lust	<i>yuk⁵ tshin², ş¹ yuk⁵</i> 慾情, 私慾
Macht / power, might	<i>khen² ši⁴</i> 權勢
Magd / maidservant	<i>ş³ moi⁴</i> 使妹
Mahlzeit / meal	<i>tshon¹</i> 餐
Mangel / deficiency	<i>khet⁶ fat⁵</i> 缺乏
Mann / man	<i>nam² nyin²</i> 男人
Maschine / machine ¹⁶³	<i>syau¹ si⁶, ki¹ hi⁴, tsha¹</i> 消息, 機器, 車
Maß / measure	<i>thu⁴ (lyong⁴)</i> 渡, 度量
Material / material(s)	<i>tshoi² lyau⁴</i> 材料
Maul / mouth, gob	<i>tšoi⁴</i> 嘴
Meinung / opinion	<i>yi⁴ ş⁴</i> 意思
Menge / large amount, crowd	<i>thai⁴ pa³; thai⁴ tšung⁴</i> 大把, 大眾
Metall / metal	<i>kim¹ lui⁴</i> 金類
Meuchelmord / assassination	<i>meu² sat⁶</i> 謀殺
Missetat / misdeed	<i>tsho⁴ ko⁴, tshui⁴</i> 錯過, 罪
Mißtrauen / mistrust	<i>ngi² fu²</i> 疑狐
Mitleiden / pity	<i>kho³ lin², lin² sut⁶</i> 可憐, 憐恤
Mitte / middle ¹⁶⁴	<i>tšung¹, tung⁴ sim¹</i> 中, [中心]
Mittel / means	<i>fong¹ fap⁶</i> 方法
Mittler / mediator	<i>tšung¹ pau³, tam¹ pau³</i> 中保, 擔保
Mode / custom	<i>syuk⁵</i> 俗
Mord / murder	<i>nyin² myang⁴ on⁴, sat⁶ nyin² (kai⁴ tshui⁴)</i> 人命案, 殺人, 殺人个罪

¹⁶³ The lexeme *syau¹ si⁶* is given without characters in MacIver (p.746) with the meaning of 'a secret spring, a trap, snare', while in Rey (p.839) it is written 消息 with the meanings of both 'nouvelles' and 'artifice, truc mécanique, trape'. The same characters are used in the Chinese character version of the *First Book of Reading*.

¹⁶⁴ The lexeme 中心 is given as *tšung¹ sim¹* in MacIver (p.67), but is given the alternative pronunciation of *tung⁴ sim¹* in Rey (p.851), possibly corresponding to the characters 棟心.

Mörder / murderer	(<i>thai</i> ⁴) <i>tshet</i> ⁵ 賊, 大賊
Mühe / effort, trouble	<i>sin</i> ¹ <i>khu</i> ³ 辛苦
Muße / leisure	<i>han</i> ² 閒
___ pflegen / to have leisure	(<i>han</i> ²) <i>lyau</i> ⁴ 僚, 閑僚
Müßiggang / idleness	<i>hau</i> ⁴ <i>han</i> ² ; (<i>hau</i> ⁴ <i>šit</i> ³) <i>lan</i> ¹ <i>tso</i> ⁴ 好閒, 懶做, 好食懶做
Muster / pattern	<i>mu</i> ² <i>yong</i> ⁴ ; <i>kak</i> ⁶ 模樣, 格
Mut / courage	<i>tam</i> ³ (<i>lyong</i> ⁴) 膽, 膽量
Nachbar / neighbour	<i>lin</i> ² <i>ša</i> ⁴ 鄰舍
Nachkommen / descendants	<i>tɕ</i> ³ <i>sun</i> ¹ , <i>heu</i> ⁴ <i>yi</i> ³ 子孫, 後裔
Nachricht / message, (piece of) news	<i>yim</i> ¹ <i>sin</i> ⁴ , <i>sin</i> ¹ <i>wun</i> ² 音信, 新聞
Nahrung / food	<i>kheu</i> ³ <i>lyong</i> ² , <i>lyong</i> ² <i>tsau</i> ³ 口糧, 糧草
Name / name	<i>myang</i> ² 名
Neid / jealousy	<i>ngan</i> ³ <i>ngyet</i> ⁵ , <i>tshit</i> ⁵ <i>tu</i> ⁴ 眼熱, 忌妒
Nutzen / use	<i>yit</i> ⁶ (<i>tšhu</i> ⁴) 益, 益處
Oberwelt / world of the living	<i>yong</i> ² <i>kan</i> ¹ 陽間
Obrigkeit / authority	<i>wong</i> ² <i>ka</i> ¹ (<i>kon</i> ¹ <i>fu</i> ³) 王家, 王家官府
Obst / fruit	<i>ko</i> ³ <i>tɕ</i> ³ (or <i>ko</i> ³ <i>tsai</i> ³) 果子, 果子
Ort / position, place	<i>tšhu</i> ⁴ , <i>so</i> ³ <i>tšhai</i> ⁴ 處, 所在
Palast / palace	<i>kyung</i> ¹ <i>then</i> ⁴ 宮殿
Panzer / armour	(<i>khui</i> ¹) <i>kap</i> ⁶ 甲, 盔甲
Paradies / paradise	<i>lok</i> ⁵ <i>yen</i> ² 樂園
Partei / club, party	<i>tong</i> ³ 黨, 党
Paß / passport	<i>lu</i> ⁴ <i>phyau</i> ⁴ 路票
Pein / suffering	<i>khu</i> ³ (<i>nan</i> ⁴) 苦, 苦難
Perle / pearl	<i>tšin</i> ¹ <i>tšu</i> ¹ 真珠
Person / person ¹⁶⁵	<i>wui</i> ⁴ 位
Pest / plague	<i>wun</i> ¹ (<i>mut</i> ⁵) 瘟, 瘟□
Pfand / pawn, pledge	<i>tong</i> ⁴ 當
Pflicht / duty	<i>pun</i> ³ <i>fun</i> ⁴ 本分
Pietät / piety	<i>hau</i> ⁴ (<i>thau</i> ⁴) 孝, 孝道
Plage / calamity	<i>tsai</i> ¹ <i>nan</i> ⁴ 災難
Platz / place	<i>so</i> ³ <i>tšhai</i> ⁴ , <i>thi</i> ⁴ <i>fong</i> ¹ , <i>ta</i> ⁶ <i>wui</i> ⁴ 所在, 地方, 筴位
Preis / price	<i>ka</i> ⁴ 價
Priester / priest	<i>tsi</i> ⁴ <i>s</i> ¹ 祭司
Prophezeiung / prophecy	<i>sen</i> ¹ <i>ti</i> ¹ <i>wa</i> ⁴ 先知話
Prozeß / trial	<i>on</i> ⁴ 案
Prügel / cudgel, stick	<i>kwun</i> ⁴ 棍
Punkt / dot	<i>tyam</i> ³ 點

¹⁶⁵ This morpheme is the classifier of respect used with nouns indicating people. Hence, when it is not followed by any noun it can be translated as 'person'. (See the list of classifiers in §2.1.2., Part 2 of this volume).

Quadrat / square	<i>si⁴ (si⁴) fong¹ (fong¹)</i> 四方, 四四方方
Qual / agony	<i>khu³</i> 苦
Quelle / spring	<i>tshan²</i> 泉
Rache / revenge	<i>pau⁴ šu²</i> 報仇
Rachsucht / vindictiveness	<i>mai² yen⁴, yen⁴ han⁴</i> 埋怨, 怨恨
Rad / wheel	<i>tsha¹ (lin²)</i> 車, 車輪
Rand / edge	<i>pen¹ (sun²)</i> 邊, 邊濶
Rauch / smoke	<i>(fo³) yen¹</i> 煙, 火煙
Rechnung / bill	<i>tan¹, son⁴ tshut⁶ kai⁴ s⁴</i> 單, 算出個數
Recht / law, justice	<i>khen², pun³ fun⁴; kung¹ thau⁴, yu¹ (thau⁴) li¹</i> 權, 本分, 公道, 有理, 有道理
Rede / speech	<i>šot⁶ wa⁴, thau⁴ li¹</i> 說話, 道理
Regel / rule	<i>fap⁶</i> 法
Register / list, register	<i>tshak⁶</i> 冊
Reich / kingdom	<i>kwe⁶</i> 國
Reichtum / wealth, riches	<i>fu⁴ (heu⁴), tshen² tshoi², ši⁴ kai⁴</i> 富, 富厚, 錢財, 世界
Reinheit / purity	<i>tshin¹ sim¹, tshin¹ ket⁶</i> 清心, 清潔
Religion / religion	<i>kau⁴, thau⁴ li¹</i> 教, 道理
Rest / remains, residue	<i>yin⁴ tau³ kai⁴</i> 贖倒個
Revolution / revolution	<i>tsok⁶ fan³, tsok⁶ lon⁴</i> 作反, 作亂
Riegel / bolt	<i>tshon¹</i> 門
Riß / tear	<i>tshak⁶</i> 拆
Rost / rust	<i>lu¹</i> 黴
Rücken / back	<i>poi⁴ (nong²)</i> 背, 背囊
Ruf / call	<i>ham⁴ šang¹; myang² šang¹</i> 喊聲, 名聲
Ruhe / quiet	<i>on¹</i> 安
Ruhm / glory	<i>thai⁴ myang²</i> 大名
Sache / thing	<i>wut⁵ khen⁴, tung¹ si¹, s⁴ kon⁴</i> 物件, 東西, 事幹
Sack / bag	<i>thoi⁴</i> 袋
Saft / juice	<i>tšip⁶</i> 汁
Saite / string (instrument)	<i>hyen²</i> 弦
Sakrament / sacrament	<i>šin⁴ li¹</i> 聖禮
Sanftmut / gentleness	<i>wun¹ yu²</i> 溫柔
Satz, ein / a sentence	<i>yit⁶ ki⁴</i> 一句
Schade / damage	<i>sun³</i> 損
Schädel / skull	<i>theu² (na¹) hok⁶</i> 頭殼, 頭那殼
Schall / sound	<i>hyong³, yim¹</i> 響, 音
Schamlosigkeit / shamelessness	<i>wu² lyam² wu² tshi³</i> 無廉無恥
Schande / disgrace	<i>syu¹ yuk⁵, syu¹ tshi³</i> 羞辱, 羞恥
in der ___ / in disgrace, dishonour	<i>soi¹</i> 衰
Schatten / shadow	<i>yang³, yim¹</i> 影, 陰
Schatz / treasure	<i>pau³ pui⁴</i> 寶貝
Schätze / riches, wealth	<i>tshoi² phet⁵</i> 財帛

Schild / shield	<i>then² phai²</i> 藤牌
Schlägerei / fight	<i>ta³ kau¹</i> 打交
Schleim / phlegm, saliva	<i>tham², heu³ sui³</i> 痰, 口水
Schloß / lock, palace	<i>so³ theu²; kyung¹ then⁴</i> 鎖頭, 宮殿
Schluck, ein / a gulp, a sip	<i>yi⁶ heu³</i> 一口
Schlüssel / key	<i>so³ ši²</i> 鎖匙
Schmerz / pain	<i>thung⁴ (khu³)</i> 痛, 痛苦
Schmutz / dirt	<i>lo⁴ so⁴, wu¹ woi⁴</i> 口口, 污穢
Schritt / step	<i>kyok⁶ phu⁴</i> 腳步
Schuld / debt, guilt, sin	<i>tsai⁴, tshui⁴ (ko⁴)</i> 債, 罪, 罪過
Schwanz / tail	<i>mui¹</i> 尾
Schwert / sword	<i>tau¹, kyam⁴</i> 刀, 劍
Schwindel / dizziness	<i>(theu² na¹) win²</i> 暈, 頭那暈
Seele / soul	<i>lin² fun², fun² phak⁶</i> 靈魂, 魂魄
Seite / side	<i>(tset⁶) pen¹</i> 邊, 側邊
eine __ im Buch / a page in a book	<i>yi⁶ men⁴</i> 一面
Selbstsucht / egoism	<i>ṣ¹ sim¹, wui⁴ ki³</i> 私心, 為己
Sichel / sickle	<i>lyam² (tṣ³)</i> 鎌, 鎌子
Sieg / victory	<i>yang² tṣong⁴</i> 贏仗
Siegel / seal	<i>yin⁴</i> 印
Sinn / sense, meaning	<i>yi⁴ ṣ¹</i> 意思
tiefer __ / deep meaning	<i>tṣhim¹ yi⁴</i> 深意
die 5 Sinne / the five senses	<i>ng³ hang²</i> 五[?行]
Gehör / hearing	<i>ngi³</i> 耳
Gesicht / sight	<i>muk⁶</i> 目
Geschmack / taste	<i>kheu³</i> 口
Geruch / smell	<i>phi⁴</i> 鼻
Gefühl / feeling	<i>sim¹</i> 心
Sitte / custom	<i>kwui¹ ki³, fung¹ syuk⁵</i> 規矩, 風俗
schlechte __ / bad practice	<i>wai¹ syuk⁵</i> 歪俗
Sklave / (male) slave	<i>ṣ³ lai⁴, nu² phuk⁵</i> 使孺, 奴僕
Sklavin / female slave	<i>ṣ³ moi⁴, nu² pi¹</i> 使妹, 奴婢
Sorge / worry	<i>kwa⁴ li⁴, yu² li⁴, seu² li⁴</i> 掛慮, 憂慮, 愁慮
Speise / food, dish	<i>ṣit⁵ yung⁴, lyong² tshau³</i> 食用, 糧草
Sprache / language	<i>wa⁴</i> 話
Staat / state, country	<i>kwet⁶ (ka¹)</i> 國, 國家
Stand / standing, situation	<i>thi⁴ wui⁴, thi³ thung³</i> 地位, 體統
Stange / pole	<i>tṣuk⁶ kau¹</i> 竹篙
Staub / dust	<i>(nai²) tṣhin²</i> 塵, 坭塵
Stempel / (rubber-) stamp	<i>yin⁴</i> 印
Stiefmutter / stepmother	<i>heu⁴ oi¹, heu⁴ mu¹</i> 後娘, 後母
Stille, in der / in the silence	<i>tṣhin⁴ tṣung¹</i> 靜中
Stimme / voice	<i>ṣang¹</i> 聲
Stock / stick	<i>(tṣhong³) kwun⁴</i> 棍, 杖棍
Stolz / pride	<i>kyau¹ ngau⁴</i> 驕傲
Strafe / punishment	<i>hin² fap⁶, tsi⁶ far⁵</i> 刑法, 責罰

Strich / line, stroke	wak ⁵ 畫
Strick / rope	sok ⁶ 索
Stück / piece ¹⁶⁶	khwai ⁴ , khen ⁴ 塊, 件 etc.
Stütze / support, pillar	tshang ⁴ 撐
Sühne / expiation	šuk ⁵ tshui ⁴ kai ⁴ fap ⁶ (or kung ¹) 贖罪个法, 贖罪个功
Tafel / plaque	phai ² 牌
Taglohn / day's wages	nyit ⁶ kung ¹ 日工
Tal / valley	(san ¹) kuk ⁶ , san ¹ wo ¹ 谷, 山谷, 山窩
Talent / talent	then ¹ tshoi ² 天才
Tapferkeit / bravery	yin ¹ hyung ² , hau ² hon ⁴ 英雄, 豪漢
Tasche / bag, pouch	thoi ⁴ 袋
Taufe / baptism	se ³ li ¹ , tsim ⁴ li ¹ 洗禮, 浸禮
Teil / part	fun ⁴ 份
Telegramm / telegram	then ⁴ pau ⁴ 電報
Telegraph / telegraph	kong ⁴ sen ⁴ 鋼線
Tempel / temple	then ⁴ thong ² , šin ⁴ thong ² 殿堂, 聖堂
Tor, der / fool	tšhun ³ nyin ² , mung ³ tsai ³ 蠢人, 攏仔
Träne / tear(s)	ngan ³ tšip ⁶ , ngan ³ lui ⁴ 眼汁, 眼淚
Thron / throne	wong ² wui ⁴ ; wui ⁴ tš ³ , pau ³ tsho ⁴ 王位, 位子, 寶座
Tod / death	si ³ (mong ²) 死, 死亡
der ewige __ / eternal death	yun ¹ (kyu ³ kai ⁴) si ³ (mong ²) 永死, 永久个死亡
Tollheit / madness, insanity	(po ⁶) khong ² 狂, 發狂
Ton / sound	yim ¹ 音
Totenreich / Hades, kingdom of the dead	yim ¹ kan ¹ 陰間
Traum / dream	mung ⁴ 夢
Treue / loyalty	tšung ¹ sim ¹ 忠心
Trichter / funnel	theu ⁴ 竇
Trommel / drum	ku ³ 鼓
Tropfen / drop	tyam ³ 點
Tugend / virtue	(šen ⁴) tet ⁶ , tet ⁶ hang ⁴ 善德, 德行
die 5 Kardinaletugenden / the 5 cardinal virtues	ng ³ šong ² 五常:
Liebe / love	yin ² 仁
Gerechtigkeit / justice	ngi ⁴ 義
Anstand / propriety	li ¹ 禮
Weisheit / wisdom	tšī ⁴ 智
Treue / loyalty	sin ⁴ 信
Übel / evil	hyung ¹ ok ⁶ , hyung ¹ hyam ³ 兇惡, 兇險
Übelbefinden / state of being indisposed	m ¹ thš ⁴ yen ² 唔自然
Übereinkommen / agreement	(ta ³) hap ⁵ thung ² 合同, 打合同

¹⁶⁶ Similar to the entry for Person / person above, Stück / piece stands for various classifiers, the appropriate one depending on the semantic class of the head noun (cf. the list of classifiers in §2.1.2. of the Grammar of Hakka, presented in Part 2).

Undank / ingratitude	<i>mong² en¹ phoi⁴ ngi⁴</i> 忘恩背義
Ungehorsam / disobedience	<i>nyak⁵ min⁴, m¹ thang⁴ wa⁴</i> 逆命, 唔聽話
Ungerechtigkeit / injustice	<i>mau² kung¹ mau² ngi⁴, yen¹ wong³</i> 冇公有義, 冤枉
Ungeziefer / vermin	<i>tshung²</i> 蟲
Unglück / disaster	<i>fo⁴ (fam⁴), nyak⁵ kin³</i> 禍患, 逆境
Unkosten / expenses	<i>s³ fui⁴</i> 使費
Unkraut / weed	<i>(ok⁵) tshau³</i> 惡草, 草
Unmäßigkeit / excessiveness	<i>lan⁴ yim³ lan⁴ sit⁵, yim³ sit⁵ ko⁴ thu⁴</i> 爛飲爛食, 飲食過度
Unrat / filth, refuse	<i>lo⁶ sot⁶</i> □□
Unrecht / injustice	<i>mau² (thau⁴) li¹</i> 冇理, 冇道理
Unreinigkeit / dirtiness, uncleanness ¹⁶⁷	<i>wu¹ woi⁴</i> 污穢
Unsinn / nonsense	<i>mau² yi⁴ s¹</i> 冇意思
Untergang der Welt / end of the world	<i>then¹ yung² thi⁴ lan⁴</i> 天溶地爛
Untertan / subject, underling	<i>ha⁴ min², t³ min²</i> 下民, 子民
Unterwelt / underworld, Hades	<i>yim¹ kan¹</i> 陰間
Unzucht / sexual offence	<i>yim² hang⁴, hau⁴ set⁶</i> 淫行, 好色
Urin / urine	<i>nyau⁴</i> 尿
Urlaub / leave (of absence)	<i>nyin² tshin²</i> 人情
Ursache / cause	<i>yen² ku⁴, loi² yu²</i> 緣故, 來由
Ursprung / origin	<i>nyen² pun³</i> 原本
Vakanz / vacation	<i>fong⁴ ka⁴, fong⁴ hok⁵</i> 放假, 放學
Vaterland / native country, fatherland	<i>pun³ kwet⁶</i> 本國
Vegetarismus / vegetarianism	<i>sit⁵ tsai¹</i> 食齋
Verbrechen / crime	<i>(thai⁴) tshui⁴ (on⁴)</i> 罪, 大罪案
Verbrecher / criminal	<i>fam⁴ nyin², fam⁴ lau³</i> 犯人, 犯佬
Verdienst / merit	<i>kung¹ (lau²)</i> 功, 功勞
Vergebung / forgiveness	<i>ša⁴ tshui⁴ (kai⁴ en¹)</i> 赦罪, 赦罪个恩
Vergnügen / pleasure	<i>khwai⁴ lok⁵</i> 快樂
Verlust / loss	<i>sun³, šet⁵ pun³</i> 損, 蝕本
Vermögen / family property, assets	<i>ka¹ nyap⁵, šin¹ ka¹</i> 家業, 身家
Vernunft / reason	<i>ti¹ sin⁴, min² sin⁴</i> 知性, [?明性]
Vers / verse	<i>tset⁶</i> 節
Versöhnung / reconciliation	<i>fuk⁵ fo², fo² tšon³ (hi⁴)</i> 復和, 和轉, 和轉去
Versöhnungslehre / doctrine of atonement	<i>šuk⁵ tshui⁴ kai⁴ thau⁴ li¹</i> 贖罪个道理
Verstand / intellect, common sense	<i>tshung¹ min², min² ken⁴</i> 聰明, 明見
Versuchung / temptation	<i>yu⁴ fet⁵, tšhi⁴ len⁴</i> 誘惑, 試練
Vertrag / contract, treaty	<i>hap⁵ thung², (fo²) yok⁶</i> 合同, 約, 和約
Volk / the people	<i>t³ min², pak⁶ syang⁴</i> 子民, 百姓
Volkssitte / social custom	<i>fung¹ syuk⁵, kwui¹ ki³</i> 風俗, 規矩
Vollmacht / authority	<i>khen²</i> 權
Vorbild / model	<i>pyau³ yong⁴, mu² yong⁴</i> 表樣, 模樣

¹⁶⁷ Modern German: Unreinheit 'impurity' or 'uncleanness'; or Unreinlichkeit 'uncleanliness'.

Vorhang / curtain	lyam ² 簾
Vorlage / pattern	kak ⁶ , yong ⁴ 格, 樣
Vorsicht / caution	kyun ³ šim ³ , syau ³ sim ¹ 謹慎, 小心
Vorzug / advantage	tšhong ² tšhu ⁴ , hau ³ tšhu ⁴ 長處, 好處
Waffe / weapon, arms	ka ¹ fo ³ 傢伙
Wahrheit / truth	tšin ¹ li ¹ 真理
Wahrsagerei / fortune-telling	son ⁴ myang ⁴ 算命
Wall / embankment	pok ⁶ (theu ²) 壘, 壘頭
Wand / wall	pyak ⁶ 壁
Wandel / conduct, way of life	hang ² wui ² 行為
Ware / merchandise	fo ⁴ (wut ⁵) 貨, 貨物
Weg / road, path	lu ⁴ 路
Weile / while	šī ² kan ¹ 時間
Weise / manner, way	yong ⁴ 樣
Weisheit / wisdom	tšī ⁴ fui ⁴ 智慧
Weissagung / prophecy	sen ¹ ti ¹ wa ⁴ 先知話
Werk / work	kung ¹ fu ¹ , hang ² kung ¹ 工夫, [?行工]
Wichtigkeit / importance	kin ³ yau ⁴ tšhu ⁴ , kwan ¹ he ⁴ 緊要處, 關係
Wiege / cradle ¹⁶⁸	thui ⁴ lam ² 推籃
Wiese / meadow	tšhau ³ pa ⁴ 草壩
Wille / will, intention	tšū ³ yi ⁴ 主意
Winkel / corner, angle	kok ⁶ 角
Wirkung / effect	kung ¹ hau ⁴ , hau ⁴ nyam ⁴ 功效, 效驗
Wirt / innkeeper	tyam ⁴ tšū ³ , tšhoi ² tšū ³ 店主, 財主
Wissenschaft / knowledge, science	hok ⁵ mun ⁴ , wun ² me ⁵ 學問, 文墨
Wohlfsein / wellbeing	on ¹ lok ⁵ , thš ⁴ yen ² , thš ⁴ tšhai ⁴ 安樂, 自然, 自在
Wolke / cloud	yun ² 雲
Wolle / wool	yong ² mau ¹ 羊毛
Wort / word	nyen ² ngi ¹ 言語
ein __ / one word	yi ⁶ tšak ⁶ š ⁴ 一隻字
Wunde / wound	šong ¹ heu ³ 傷口
Wunder / miracle	khi ² š ⁴ , lin ² tsyak ⁶ , yi ⁴ tsyak ⁶ 奇事, 靈跡, 異跡
Wunsch / wish	syong ³ theu ² 想頭
Würde / dignity	wui ¹ fung ¹ , (kon ¹) ham ² 威風, 銜, 官銜
Zahl / number	š ⁴ muk ⁵ 數目
Zauber / magic	mu ² šut ⁵ 巫術
Zaubertrank / magic potion	phu ² šui ³ 符水
Zaun / fence	li ² pa ¹ 籬笆
Zeichen / sign, omen	hau ⁴ (theu ²), tšhau ⁴ theu ² 號, 號頭, 兆頭
chinesisches Zeichen / Chinese character	(Thong ²) š ⁴ 字, 唐字

¹⁶⁸ This item is given the pronunciation of *thui⁴ lam²* in the Lexicon, but Rey (p.1119) and MacIver (p.1024) both list this word meaning 'a suspended cradle' with the different tonal value for the first syllable of *thui² lam²* (in Lepsius script). Rey uses the character 推 for *thui²* while MacIver does not give any.

Zeit / time	<i>šī² (heu⁴)</i> 時, 時候
Zeitpunkt / time (specific)	<i>šī² khi²</i> 時期
Zeuge / witness	<i>tšin⁴ tso³</i> 證左
Ziel / target, goal	<i>pa³ ts³, syong³ theu², mong⁴ theu²</i> 靶子, 想頭, 望頭
Zigarre / cigar ¹⁶⁹	<i>Li¹ sung⁴ yen¹</i> 呂宋煙
Zins / interest, profit	<i>li⁴ (si⁶)</i> 利, 利息
Zorn / anger	<i>at⁶ hi⁴, nu⁴ hi⁴</i> 痾氣, 怒氣
Zustand / condition	<i>kong¹ kin³</i> 光景
Zweck / purpose	<i>syong³ theu²</i> 想頭
Zweifel / doubt	<i>ngi² fu²</i> 疑狐

2.22. ADJECTIVES / EIGENSCHAFTSWÖRTER (ADJEKTIVA)

abscheulich / loathsome	<i>kho³ wu⁴</i> 可惡
ähnlich / similar	<i>tshyong⁴</i> 像
allerlei / all kinds of	<i>kok⁶ yong⁴ kai⁴</i> 各樣个
allwissend / omniscient	<i>mak⁶ kai⁴ tu¹ ti¹ kai⁴, wu² put⁶ ti¹ kai⁴</i> 七个都知个, 無不知个
alt / old	<i>lau³, khyu⁴</i> 老, 舊
andächtig / reverent, in prayer	<i>šin² sim¹</i> 誠心
ander / different, other	<i>phet⁵ ngi⁴ kai⁴, phet⁵ yong⁴ kai⁴, m¹ thung² (yong⁴) kai⁴</i> 別二个, 別樣个, 唔同个, 唔同樣个
angenehm / pleasant; agreeable	<i>tšung⁴ yi⁴ kai⁴, te⁶ nyin² fon¹ hi³ kai⁴, ths⁴ yen² kai⁴</i> 中意个, 得人歡喜个, 自然个
anverwandt / related	<i>tshin¹</i> 親
anwesend / present	<i>tshoi¹ kai⁴, khyung⁴ tshai¹</i> 在个, 共在
aufgeweckt / bright, sharp	<i>tsin¹ (syang³), tshung¹ min²</i> 精, 精醒, 聰明
aufmerksam / attentive	<i>lyu² sim¹ kai⁴</i> 留心个
aufrechtig / sincere, honest	<i>tšhit⁵ phak⁵, tšin¹ sim¹ kai⁴, šin² sim¹ kai⁴</i> 直白, 真心个, 誠心个
äußerlich / external	<i>ngoi⁴ men⁴ kai⁴</i> 外面个
barfuß / barefoot(ed)	<i>ta³ tšhak⁶ kyok⁶</i> 打赤腳
bequem / convenient	<i>fong¹ phen⁴</i> 方便
berühmt / famous	<i>tšhut⁶ myang² kai⁴</i> 出名个
besinnungslos / unconscious	<i>m¹ ti¹ nyin² š⁴ kai⁴</i> 唔知人事个
bestimmt / certain	<i>thin⁴</i> 定
bestürzt / upset, alarmed	<i>ngok⁵ ngok⁵ tau⁴</i> 愕愕到
betäubt / numb, stunned	<i>(sim¹) fun²</i> 渾, 心渾
betrunken / drunk, inebriated	<i>(ta³ tsyu³) tsui⁴</i> 醉, 打酒醉

¹⁶⁹ Rey's dictionary (p.1345) details different kinds of tobacco and cigars under its entry for *yān* 'smoke'. *Li soúng yān* 呂宋煙 is translated as 'cigare de Manille', that is, Manila cigar. See also the entries for 'Manila' and 'the Philippines' under §2.19.3.

bewußt / conscious, deliberate	(<i>min</i> ²) <i>syang</i> ³ , <i>min</i> ² <i>ti</i> ¹ (<i>ku</i> ⁴ <i>ti</i> ¹) 醒, 明醒, 明知, 明知故知
bieder / sincere, honest	<i>tšung</i> ¹ <i>heu</i> ⁴ (<i>lau</i> ³ <i>šit</i> ⁵) 忠厚, 忠厚老實
biegsam / flexible, pliant	<i>ngyon</i> ¹ (<i>šuk</i> ⁵) 軟, 軟熟
billig / cheap	<i>phen</i> ² <i>ngi</i> ² 便宜
blau / blue	<i>lam</i> ² 藍
blind / blind	(<i>ngan</i> ³) <i>mang</i> ² 盲, 眼盲
böse / evil, wicked	<i>ok</i> ⁶ 惡
braun / brown	<i>tšhak</i> ⁶ 赤
brav (von Kindern) / good (of children)	<i>kwai</i> ¹ 乖
breit / broad, wide	<i>fat</i> ⁶ 闊
bunt / colourful	<i>fa</i> ¹ <i>set</i> ⁶ <i>kai</i> ⁴ 花色个
demütig / humble	<i>khyam</i> ¹ <i>pi</i> ¹ , <i>khyam</i> ¹ <i>sun</i> ⁴ 謙卑, 謙遜
deutlich / clear	<i>min</i> ² <i>phak</i> ⁵ , <i>tshen</i> ³ <i>min</i> ² 明白, 淺明
dicht / dense, thick	<i>mit</i> ⁵ 密
dick / fat, big	<i>phun</i> ¹ , <i>thai</i> ⁴ □, 大
doppelt / double	<i>sung</i> ¹ (<i>tšhung</i> ²) <i>kai</i> ⁴ 雙个, 雙重个
dreist / bold	<i>thai</i> ⁴ <i>tam</i> ³ <i>kai</i> ⁴ 大膽个
dumm / stupid	(<i>ngi</i> ²) <i>tšhun</i> ³ 蠢, 愚蠢
dunkel / dark	(<i>het</i> ⁶) <i>am</i> ⁴ , <i>am</i> ⁴ <i>mo</i> ¹ <i>mo</i> ¹ <i>li</i> ¹ 黑暗, 暗, 暗摸摸里
dünn / thin	<i>phok</i> ⁵ , <i>se</i> ⁴ 薄, 細
eben / smooth, even	<i>phyang</i> ² 平
eckig / angular	<i>pen</i> ³ □
edel / noble	<i>kyun</i> ¹ <i>tš</i> ³ 君子
eigensinnig / stubborn	<i>ku</i> ⁴ <i>tšip</i> ⁶ , <i>tšip</i> ⁶ <i>pan</i> ³ 固執, 執板
eilig / hurried, hasty	<i>kin</i> ³ 緊
einerlei / all the same	<i>yi</i> ⁶ <i>yong</i> ⁴ <i>kai</i> ⁴ 一樣个
einfach / simple	<i>tan</i> ¹ ; <i>tshen</i> ³ <i>phak</i> ⁵ ; <i>lau</i> ³ <i>šit</i> ⁵ , <i>phok</i> ⁶ <i>šit</i> ⁵ 單, 淺薄, 老實, 樸實
einig / united, in agreement	<i>thuk</i> ⁵ <i>yi</i> ⁶ ; <i>thung</i> ² <i>sim</i> ¹ <i>hap</i> ⁵ <i>yi</i> ⁴ 獨一, 同心合意
einsam / lonely	<i>ku</i> ¹ <i>thuk</i> ⁵ ; <i>tship</i> ⁶ <i>mok</i> ⁶ 孤獨, 寂寞
einseitig / one-sided, unilateral	<i>phen</i> ¹ 偏
elend / miserable	<i>tshi</i> ¹ <i>lyong</i> ² 淒涼
entfernt / distant	<i>kak</i> ⁶ (<i>yen</i> ³) 隔, 隔遠
erfahren / experienced	<i>lau</i> ³ <i>tong</i> ⁴ , <i>lau</i> ³ <i>len</i> ⁴ , <i>lau</i> ³ <i>šin</i> ² <i>am</i> ¹ <i>len</i> ⁴ 老□, 老練, 老成諳練
ergeben / devoted, submissive	<i>šun</i> ⁴ (<i>fuk</i> ⁵) 順, 順服
erstgeboren / first-born	<i>tšong</i> ³ , <i>thou</i> ² <i>thoi</i> ¹ <i>kai</i> ⁴ 長, 頭胎个
erwachsen / adult	<i>tšong</i> ³ <i>thai</i> ⁴ <i>tšin</i> ² <i>nyin</i> ² 長大成人
ewig / eternal	<i>yun</i> ¹ <i>kyu</i> ³ , <i>yun</i> ¹ <i>yen</i> ³ 永久, 永遠
fahrlässig / negligent	<i>lam</i> ⁴ <i>sam</i> ³ □□
falsch / wrong, false	<i>ka</i> ³ (<i>ngui</i> ³), <i>tsho</i> ⁴ 假, 假偽, 錯

faul / lazy ¹⁷⁰	<i>lan¹ tho³</i> 懶惰
feig / cowardly	<i>mau² tam³ kai⁴</i> 冇膽个
fein / fine, excellent	<i>yu⁴ se⁴, hau³</i> 幼細, 好
fest / solid, firm	<i>wun³, tšū³ ku⁴, wun³ ku⁴</i> 穩, 主固, 穩固
fett / fat, fatty	<i>phui², nep⁵</i> 肥, □
feucht / damp	<i>šip⁶ (šip⁶ tš¹)</i> 濕, 濕濕子
finster / dark	<i>(het⁶) am⁴</i> 暗, 黑暗
flach / flat	<i>phyang² (tšang⁴)</i> 平, 平正
fleißig / hard-working	<i>khin² (kung¹)</i> 勤, 勤工
folgsam / obedient	<i>thang⁴ wa⁴ kai⁴</i> 聽話个
frei / free	<i>thš⁴ tšū³, thš⁴ yu² kai⁴</i> 自主, 自由个
freiwillig / voluntary	<i>kam¹ sim¹, tšin² nyen⁴ kai⁴</i> 甘心, 情願个
fremd / strange, foreign	<i>so¹, sang¹ men⁴ kai⁴; fan¹, ngoi⁴ kwet⁶ kai⁴</i> 疏, 生面个, 番, 外國个
frisch / fresh	<i>sin¹ sen¹; lyong² song³</i> 新鮮, 涼爽
fröhlich / happy, cheerful	<i>fon¹ hi³</i> 歡喜
fromm / devout	<i>khen² sim¹, kin⁴ khen²</i> 虔心, 敬虔
fruchtbar / fertile	<i>ket⁶ ko³ kai⁴; phui² mui¹</i> 結果个, 肥美
furchtbar / dreadful	<i>tet⁶ nyin² wui⁴ kai⁴</i> 得人畏个
furchtsam / fearful	<i>kyang¹ sim¹ kai⁴</i> 驚心个
ganz / whole, complete	<i>(tshen²) won²</i> 完, 全完
gefährlich / dangerous	<i>hyam³ (hyam³ tš¹), li⁴ hoi⁴</i> 險, 險險子, 利害
geheim / secret	<i>theu¹ theu¹ tš¹, š¹ š¹ tš¹, pi⁴ mit⁵</i> 偷偷子, 私私子, 秘密
geizig / mean, miserly	<i>tham¹ sim¹ kai⁴</i> 貪心个
gelb / yellow	<i>wong²</i> 黃
gelehrt / learned	<i>pok⁶ hok⁵</i> 博學
gelind / gentle	<i>khon¹</i> 寬
genau / exact	<i>syong² se⁴</i> 詳細
gerecht / just, fair	<i>kung¹ ngi⁴, kung¹ thau⁴</i> 公義, 公道
gering / little, low	<i>(pi¹) tshen⁴</i> 卑, 卑賤
geschickt / skilful	<i>nen² thai⁴, hau³ šū³ še⁴ kai⁴, hau³ woi⁴</i> <i>kai⁴</i> 能大, 好手勢个, 好嚕个
gesund / healthy	<i>phin² on¹</i> 平安
gewohnt / usual	<i>kwan⁴</i> 慣
glatt / smooth	<i>wat⁵ (lyu⁴ lyu⁴ li¹)</i> 滑, 滑溜溜里
gleich / same	<i>thung², yit⁶ yong⁴ kai⁴</i> 同, 一樣个
gleichgültig / indifferent	<i>tshui² phen⁴</i> 隨便
groß / big	<i>thai⁴</i> 大
grün / green	<i>tshyang¹</i> 青
gut / good	<i>hau³, šen⁴</i> 好, 善
gütig / kind	<i>hau³ sim¹ kai⁴, lyong² šen⁴</i> 好心个, 良善
halb / half	<i>pan⁴</i> 半

¹⁷⁰ The lexeme 懶惰 'lazy' is given as *lan¹ tho⁴* in Rey (p.474) and MacIver (p.376).

hart / hard	<i>ngang⁴</i> 硬
häßlich / ugly	<i>pe³, tshu³ (yong⁴ kai⁴)</i> 鄙, 醜, 醜樣个
heiß / hot	<i>šau¹</i> 燒
hell / light	<i>kong¹ (min²)</i> 光, 光明
hoch / high	<i>kau¹, tsun¹</i> 高, 尊
hochmütig / arrogant	<i>kyau¹ ngau⁴</i> 驕傲
höflich / polite	<i>hau³ li¹ mau⁴ kai⁴</i> 好禮貌个
hohl / hollow	<i>khung¹, wo¹ wo¹ ts¹</i> 空, 窩窩子
hübsch / pretty	<i>hau³ khon⁴</i> 好看
inbrünstig / fervent	<i>pe⁶ tshet⁶</i> 迫切
inner / inner	<i>nui⁴ tu³ kai⁴</i> 内肚个
innerlich / internal	<i>sim¹ nui⁴ kai⁴</i> 心内个
jämmerlich / wretched	<i>tshi¹ lyong²</i> 淒涼
jung / young	<i>nun⁴, se⁴, heu⁴ sang¹ kai⁴</i> 嫩, 細, 後生个
kalt / cold	<i>lang¹</i> 冷
klein / small	<i>se⁴, syau³</i> 細, 小
klug / clever	<i>tsin¹</i> 精
kräftig / strong	<i>tsong⁴ khen⁴, yu¹ lit⁵ kai⁴</i> 壯健, 有力个
krank / ill	<i>(yu¹) phyang⁴ kai⁴</i> 病个, 有病个
krumm / crooked	<i>khyuk⁶</i> 曲
kühl / cool	<i>lyong² (song³)</i> 涼, 涼爽
kurz / short	<i>ton³</i> 短
lächerlich / ridiculous	<i>te⁶ nyin² syau⁴, hau³ syau⁴ kai⁴</i> 得人笑, 好笑个
lahm / lame	<i>pai¹, khyo¹</i> 跛, 癱
lang / long	<i>tshong²</i> 長
langsam / slow	<i>man⁴</i> 慢
laut / loud	<i>hyong³, thai⁴ šang¹ kai⁴</i> 響, 大聲个
lauter / pure	<i>tšin¹, tsin¹, tshin¹</i> 貞, 精, 清
leer / empty	<i>khung¹</i> 空
leicht / light	<i>khyang¹</i> 輕
letzt / last	<i>ken¹ mui¹ kai⁴, keu¹ mui¹ kai⁴</i> 跟尾个
link / left	<i>tso³</i> 左
lustig / merry, funny	<i>hau³ syau⁴ kai⁴, khwai⁴ lok⁵ kai⁴</i> 好笑个, 快樂个
mager / lean, thin	<i>seu⁴</i> 瘦
mannigfaltig / diverse, varied	<i>kok⁶ yong⁴ kai⁴</i> 各樣个
männlich / male, masculine	<i>nam²</i> 男
merkwürdig / strange, curious	<i>(tshut⁶) khi² kai⁴</i> 奇个, 出奇个
mild / mild, gentle	<i>khon¹</i> 寬
müde / tired	<i>khoi⁴</i> 癩
mürrisch / sullen, morose	<i>men⁴ tshu⁴ tshu⁴ li¹</i> 面臭臭里
mutig / brave	<i>kam³ tam³, yu¹ tam³ lyong⁴ kai⁴</i> 敢膽, 有膽量个

nachlässig / careless	<i>lam⁴ sam³, tshui² phen⁴</i> □□, 隨便
naß / wet	<i>šip⁶</i> 溼
neu / new	<i>sin¹</i> 新
nichtsnutzig / useless, good-for-nothing	<i>mau² yung⁴ kai⁴</i> 有用个
nieder / low	<i>tai¹</i> 低
niedrig / low, humble	<i>ai³, pi¹ mi²</i> 矮; 卑微
ober / upper, top	<i>šong⁴ kai⁴, tang³ kau¹ kai⁴</i> 上个, 頂高个
offenbar / obvious	<i>hyen³ yen², hyen³ yong²</i> 顯然, 顯揚
peinlich / embarrassing	<i>š³ nyin² sim¹ son¹ kai⁴, tet⁶ nyin² š¹ lyong² kai⁴</i> 使人心酸个, 得人思量个
plump / ungainly, clumsy ¹⁷¹	<i>thu³ tšu¹; lu¹ thun³</i> 土豬, 魯鈍
prächtig / splendid	<i>phai² tšhong²</i> 排場
rauh / rough	<i>thš¹</i> 粗
recht / right	<i>yu⁴ (pen¹ kai⁴); tšhok⁵; kung¹ thau⁴</i> 右, 右邊个, 著, 公道
reich / rich	<i>fu⁴ (heu⁴), yu¹ tshen² kai⁴</i> 富, 富厚, 有錢个
ein Reicher / a wealthy person	<i>tshoi² tšu³ lau³, lyong² fu⁴</i> 財主佬, 糧戶
reif / mature	<i>syuk⁶, šuk⁵</i> 熟
rein / pure, clean	<i>tshin¹ (tshyang⁴), tshin¹ ket⁶, lan² li⁴</i> 清, 清淨, 清潔, 伶俐
richtig / right, correct	<i>tšhok⁵</i> 著
rot / red	<i>fung²</i> 紅
rund / round	<i>yen²</i> 圓
sanft / gentle, soft	<i>wun¹ šun², wun¹ yu²</i> 溫馴, 溫柔
satt / full, replete	<i>pau³ (tsyuk⁶)</i> 飽, 飽足
schamlos / shameless	<i>wu² lyam² wu² tšhi³</i> 無廉無恥
schändlich / disgraceful	<i>kho³ wu⁴, soi¹</i> 可惡, 衰
scharf / sharp; spicy	<i>li⁴; lat⁵</i> 利, 辣
schauerlich / horrific	<i>tet⁶ nyin² wui⁴</i> 得人畏
schief / crooked, oblique	<i>sya², tshya²</i> 斜
schlau / clever, shrewd	<i>li⁴ hoi⁴, kwui³ kit⁶</i> 利害, 詭譎
schlecht / bad	<i>pe³</i> 鄙
schlicht / simple, plain ¹⁷²	<i>tšhun¹; lau³ šit⁵</i> □, 老實
schmal / narrow	<i>khyap⁵, se⁴</i> 狹, 細
schmutzig / dirty	<i>lo⁴ so⁴, eu⁴ leu⁴, wu¹ woi⁴</i> □□, 滯陋, 污穢

¹⁷¹ The character *thun³*, meaning ‘blunt’, is given in this word as *thun⁴* in both Rey (p.539) and MacIver (p.428). However, in the present lexicon it is consistently given the pronunciation *thun³*, as can be seen in the item ‘stumpf / blunt’ below.

¹⁷² This morpheme *tšhun¹* is probably related to the homophonous verb *tšhun¹* meaning ‘to stretch out’ which also means ‘straight’ or ‘lisse, uni’ as an adjective (MacIver p.66 - no character given; Rey p.1012 伸); see the item ‘ausstrecken / to extend’ in the next section on verbs below.

schnell / quick	<i>khwai⁴, kyak⁶</i> 快, 佻
schön / beautiful	<i>ɕ¹ wun², hau³ khon⁴</i> 斯文, 好看
schräg / sloping, slanting	<i>tshya²</i> 斜
schuldig / guilty	<i>yu¹ tshui⁴, koi¹ tsit⁶ kai⁴</i> 有罪, 該責个
schwach / weak	(<i>ngyon¹</i>) <i>nyok⁵</i> 弱, 軟弱
schwarz / black	<i>wu¹</i> 烏
schwer / heavy	<i>tshung¹</i> 重
schwierig / difficult	<i>nan²</i> 難
seicht / shallow	<i>tshen³</i> 淺
selig / blessed	<i>yu¹ fuk⁶ kai⁴</i> 有福个
sicher / certain, sure	<i>wun³ ku⁴</i> 穩固
sichtbar / visible	<i>khon⁴ te⁶ tau³ kai⁴</i> 看得倒个
sorgfältig / careful	<i>se⁴ sim¹ kai⁴, syong² se⁴</i> 細心个, 詳細
spitzig / pointed ¹⁷³	<i>tsyam¹</i> 尖
spröde / brittle, obdurate	<i>tshyoi⁴</i> 脆
stark / strong	<i>tsong⁴ khen⁴</i> 壯健
still / quiet, silent	<i>tshin⁴</i> 靜
streng / strict	<i>nyam² (suk⁶)</i> 嚴, 嚴肅
stumm / dumb, mute	<i>a³ (tsoi⁴ kai⁴)</i> 啞, 啞嘴个
stumpf / blunt ¹⁷⁴	<i>thun³</i> 鈍
talentvoll / talented, clever	<i>tshung¹ min², nen² thai⁴</i> 聰明, 能大
tapfer / brave, courageous	<i>yin¹ hyung²</i> 英雄
taub / deaf	(<i>ngi³</i>) <i>lung¹</i> 聾, 耳聾
teuer / expensive	<i>kwui⁴</i> 貴
töricht / foolish, stupid	<i>ngi² tshun³</i> 愚蠢
tief / deep	<i>tshim¹</i> 深
toll / mad, crazy	<i>mun³</i> 懵
traurig / sad	<i>yu² seu², yu² mun³ kai⁴</i> 憂愁, 憂悶个
treu / loyal	<i>tshung¹ (sim¹ kai⁴), sin⁴ sit⁵</i> 忠, 忠心个, 信實
trocken / dry	<i>tsau¹, lyam³</i> 燥, 澆
unbegrenzt / unlimited	<i>wu² han⁴ kai⁴</i> 無限个
unbegründet / unfounded	<i>wu² yen² phak⁵ ku⁴</i> 無緣白故
unbekannt / unknown	<i>m¹ sit⁶ kai⁴; sang¹ men⁴ kai⁴</i> 唔識个, 生面个
unbrauchbar / useless, unusable	<i>mau² yung⁴ kai⁴</i> 冇用个
ungenügend / insufficient	<i>put⁶ tsyuk⁶</i> 不足
ungewöhnlich / unusual	<i>fui¹ song²</i> 非常
ungezogen / ill-mannered, naughty	<i>mau² kau¹ tsau¹</i> 冇教招
unheilbar / incurable	<i>mau² yi¹ kai⁴</i> 冇醫个
unheilig / common, vulgar	<i>syuk⁵</i> 俗
unklar / unclear	<i>m¹ min² phak⁵; mung² (mui³)</i> 唔明白, 矇, 蒙昧
unparteiisch / impartial	<i>mau² phen¹ sim¹ kai⁴</i> 冇偏心个

¹⁷³ Modern German: spitz.

¹⁷⁴ See Note 171 above in this same section for the item 'plump / ungainly, clumsy' *lu¹ thun³* 魯鈍.

unrecht / unjust, wrong	<i>m¹ tshok⁵, m¹ kung¹ thau⁴</i> 唔著, 唔公道
unrein / unclean	<i>wu¹ woi⁴, m¹ lang² li⁴</i> 污穢, 唔伶俐
unschuldig / innocent	<i>mau² tshui⁴ kai⁴, wu² khu¹ kai⁴</i> 冇罪个, 無辜个
unter / lower	<i>tshai⁴ ha⁴ kai⁴, ha¹ poi⁴ kai⁴</i> 在下个, 下背个
unveränderlich / invariable, unchanging	<i>mau² pen⁴ kai⁴</i> 冇變个
unverbesserlich / incorrigible	<i>mau² tšang³ kai⁴</i> 冇整个
unvernünftig / unreasonable	<i>mau² ti¹ šit⁶ kai⁴</i> 冇知識个
unwahr / untrue	<i>m¹ tšin¹, ka³</i> 唔真, 假
unwissend / ignorant	<i>mau² ti¹ šit⁶ kai⁴, mau² ken⁴ šit⁶ kai⁴</i> 冇知識个, 冇見識个
verborgen / hidden	<i>pi⁴ mit⁵, tshong² kin³ kai⁴</i> 秘密, 藏緊个
verschieden / different, various	<i>m¹ thung², kok⁶ yong⁴ kai⁴</i> 唔同, 各樣个
verschlagen / sly, artful	<i>kau³ wai⁵</i> 狡滑
verständlich / sensible, understanding	<i>tsin¹ (syang³), min² phak⁵</i> 精, 精醒, 明白
verstockt / obstinate, unrepentant	<i>ngan² ngang⁴</i> 玩硬
vertraut / intimate	<i>syong¹ šuk⁵</i> 相熟
verwandt / related	<i>tshin¹</i> 親
verwirrt / confused	<i>lon⁴</i> 亂
voll / full	<i>man¹</i> 滿
vollkommen / perfect	<i>tshen² won², tshē² phi⁴</i> 全完, 齊備
vornehm / elegant, exclusive, classy	<i>tsun¹ kwui⁴</i> 尊貴
vortrefflich / superb	<i>šip⁵ fun¹ hau³, šuk⁵ song⁴ kai⁴</i> 十分好, 屬上个
wahr / true	<i>tšin¹</i> 真
warm / warm	<i>ngyet⁵, non¹</i> 熱, 暖
wehleidig / self-pitying	<i>yam¹ yong²</i> 闌羊
weiblich / female, feminine	<i>ngi³</i> 女
weich / soft, weak	<i>nem², ngyon¹</i> 脛, 軟
weichlich / weak, effeminate	<i>yam¹ yong²</i> 闌羊
weiß / white	<i>phak⁵</i> 白
weit / wide	<i>fa⁶; so¹; khon¹; yen³</i> 闊, 疏, 寬, 遠
wichtig / important	<i>kin³ yau⁴</i> 緊要
wild / wild	<i>ok⁶, ya¹</i> 惡, 野
willig / willing	<i>kam¹ nyen⁴, tshin² nyen⁴, kam¹ sim¹ kai⁴</i> 甘願, 情願, 甘心个
wirr / confused, tangled	<i>lon⁴</i> 亂
wohl / happy, well	<i>thš⁴ yen², phin² on¹, hau³</i> 自然, 平安, 好
wohlfeil / inexpensive	<i>phen² ngi²</i> 便宜
wollen / woollen	<i>yung²</i> 絨
wunderbar / wonderful	<i>khi² kai⁴</i> 奇个
würdig / dignified, worthy	<i>kham¹ tong¹, koi¹ tet⁶ kai⁴</i> 堪當, 該得个
zähe / tough	<i>ngyun⁴</i> 脰
zahn / tame	<i>šun²</i> 馴
zart / tender, delicate	<i>yu⁴ se⁴, yu⁴ nun⁴</i> 幼細, 幼嫩

zornig / angry
 zufrieden / contented
 zukünftig / future

ok⁶, at⁶ hi⁴, nu⁴ hi⁴ 惡, 疴氣, 怒氣
 ti¹ tsyuk⁶ kai⁴, fon¹ hi³ 知足个, 歡喜
 tsyong¹ loi² kai⁴ 將來个

2.23. VERBS / ZEITWÖRTER (VERBA)

abgewöhnen / to get s.o. to give up sth.
 abhängen von / to depend upon
 abhauen / to clear out (of a place), to push off
 ablehnen / to decline
 abmachen / to agree on, to settle
 abschlagen / to knock off, to take down
 eine Bitte ___ / to turn down a request
 abschreiben / to copy
 abtreten / to step down, to yield
 absperren / to block, to cut off
 abwechseln / to alternate
 abwischen / to wipe away
 Acht, sich in ___ nehmen / to be careful
 anbeten / to worship
 ändern / to change, to alter
 angehen / to be about, to concern¹⁷⁵
 angehören / to belong to
 anhängen / to adhere to, to attach to¹⁷⁶
 anklagen / to accuse, to charge
 anklopfen / to knock (on door)
 ankommen / to arrive
 annehmen / to accept
 anrufen / to call on, to shout to
 anstecken / to infect, to pin on
 anstellen / to engage, to hire
 Anstoß geben / to cause offence
 anstreichen / to paint, to smear
 anstrengen, sich / to make an effort
 antreffen / to meet
 antworten / to answer
 anvertrauen / to entrust sth. to s.o.
 anziehen / to put on, to get dressed
 anzünden / to light, to set fire to

 arbeiten / to work

kai⁴ (tho⁶) 解, 解脫
 tsang¹ tshai⁴ 爭在
 tsam³, tšok⁶, tau³ 斬, 斫, 倒
 m¹ tšun³ 唔准
 kong³ thin⁴, yok⁶ thin⁴ 講定, 約定
 tshak⁶ hoi¹; tet⁶ ka⁴ 拆開, 跌價
 put⁶ tšun³, m¹ yun¹ tšung³ 不准, 唔允准
 tshau¹ 抄
 nyong⁴ pin¹ 讓賓
 kak⁶ hoi¹ 隔開
 lun² kin³ 輪緊
 tsut⁵, mat⁶ □, 抹
 syau³ sim¹ 小心
 pai⁴ 拜
 koi³ (ko⁴), won⁴ ko⁴ 改, 改過, 換過
 kwan¹ ___ s⁴ or kon¹ ___ s⁴ 關 ___ 事
 šuk⁵ 屬
 nyam², tshyung² 粘, 從
 kau⁴ 告
 phok⁶ (mun²) □, □門
 tau⁴ 到
 tsyap⁶ (nap⁵), lyang¹ 接, 接納, 領
 tau³ kau⁴, ham⁴ 禱告, 喊
 tšhe⁴ 進
 tshyang³ 請
 š³ nyin² ken⁴ kwai⁴ 使人見怪
 yu², thu² 油, 塗
 tshut⁶ lit⁵ 出力
 ngi⁴ (tau³) 遇, 遇倒
 yin⁴, fui² tap⁶, tui⁴ tap⁶ 應, 回答, 對答
 (kau¹) thok⁶ 託, 交託
 tšok⁶ 著
 hi³ (tšhok⁵) fo³, šau¹ (tšhok⁵) fo³
 起 (著) 火, 燒 (著) 火
 tso⁴ kung¹ fu¹ 做工夫

¹⁷⁵ The readings *kwan*¹ and *kon*¹ are very likely variants of the same etymon 關.

¹⁷⁶ Modern German orthography: anhängen.

ärgern / to make s.o. angry	<i>nya¹ __ at⁶ hi⁴</i> 惹 __ 瘴氣
sich __ / to get angry	<i>at⁶</i> 瘴
aufbewahren / to keep, to look after	<i>fong⁴ hi³, pau³ sun²</i> [?放起], 保存
aufbrechen / to set off (on journey)	<i>hi³ šin¹</i> 起身
auffordern / to ask, to invite	<i>ham⁴</i> 喊
aufgehen (Sonne, Mond) / to rise (sun, moon)	<i>tšhut⁶</i> 出
aufhäufen / to pile up	<i>tun³ tsit⁶</i> 躉積
aufauern / to waylay	<i>em³ kin³, phuk⁵ thong²</i> □緊, □□
auflösen / to dissolve, to resolve	<i>tšhak⁶, kai³; tsim⁴ yung²</i> 拆, 解, 浸溶
aufschieben / to postpone	<i>thoi¹ tšhi²</i> 推遲
aufschlagen / to open, to raise the price	<i>ta³ hoi¹; hi³ ka⁴</i> 打開, 起價
aufschließen / to unlock, to open up	<i>hoi¹ (tho⁶)</i> 開, 開脫
aufschreiben / to write down, to a make a note of something	<i>tsap⁶</i> 筭
Aufsicht führen / to supervise,	<i>tuk⁶ kung¹</i> 督工
aufstehen / to get up	<i>hong⁴ šin¹, hi³ šin¹</i> □身, 起身
aufstellen / to stand up, to put up	<i>lip⁵; fong⁴</i> 立, 放
aufwecken / to wake up	<i>tšhau⁴ syang³, ham⁴ syang³</i> □醒, 喊醒
aufwiegeln / to stir up, to incite	<i>so¹ pai³</i> 唆擺
ausbessern / to repair ¹⁷⁷	<i>tšang³, tšin³, pu³</i> 整, 補
ausbreiten / to spread out	<i>kong³ fa⁶, po⁴ yong², tšhon² yong²</i> [?講發], 播揚, 傳揚
ausführen / to carry out	<i>tai⁴ tšhut⁶; šin² tšhyu⁴</i> 帶出; 成就
ausgeben / to spend	<i>š³</i> 使
ausgießen / to pour out	<i>ša³ hoi¹; fa⁶ ha¹</i> 捨開; 發下
aushalten / to put up with	<i>tong¹, nyun¹</i> 當, 忍
auslachen / to laugh at	<i>syau⁴, ki¹ tšhyau³</i> 笑, 譏諷
ausleeren / to empty	<i>ša³ (hoi¹)</i> 捨, 捨開
auslegen / to display, to explain	<i>pai³ (tšhut⁶); kai³ (min²)</i> 擺, 擺出; 解, 解明
auslösen / to redeem (from pawnshop),	<i>šuk⁵ (tšon³)</i> 贖, 贖轉
ausreden, sich / to make excuses	<i>thoi¹ (tho⁶)</i> 推, 推脫
aussprechen / to express	<i>kong³ tšhut⁶</i> 講出
ausstrecken / to extend	<i>tšhun¹ tšhut⁶</i> □出
auswandern / to emigrate	<i>ko⁴ fan¹, ko⁴ feu⁴</i> 過番, 過埠
ausweichen / to get out of the way	<i>šam³</i> 閃
ausziehen / to pull out	<i>pok⁶, tšhi³ tho⁶</i> 剝, 取脫
baden / to have a bath	<i>se³ šin¹, theu³ lyong²</i> 洗身, 透涼
bauen / to build	<i>hi³ (tšhau⁴)</i> 起, 起造
bedauern / to regret	<i>kho³ si⁶</i> 可惜
bedecken / to cover	<i>tša¹, ko⁴, kkep⁶</i> 遮, 蓋, □
bedienen / to serve	<i>fuk⁵ š⁴</i> 服事
bedürfen / to need, require	<i>si¹ yung⁴, oi⁴ yung⁴</i> 需用, 愛用

¹⁷⁷ The two romanizations, *tšang³* and *tšin³*, are respectively the colloquial and the literary pronunciation of the same character 整.

befehlen / to order	<i>fun¹ fu⁴</i> 吩咐
begeben, sich / to betake oneself, (Bibl.) to come to pass	<i>khap⁶ ngi⁴ (tau³)</i> 恰遇, 恰遇倒
begegnen / to meet	<i>ngi⁴ tau³, ngi⁴ tshok⁵</i> 遇倒, 遇著
begehen (Sünde) / to commit (sin)	<i>fam⁴</i> 犯
begehren / to desire, to covet, to want	<i>tham¹, khyu², syong³</i> 貪, 求, 想
begießen / to water, pour water on	<i>lim²</i> 淋
beginnen / to begin	<i>hi³ ši⁴, hi³ theu²</i> 起事, 起頭
begleiten / to accompany, to escort	<i>sung⁴</i> 送
beglückwünschen / to congratulate	<i>kyung¹ hi³, kyung¹ fo⁴</i> 恭喜, 恭賀
begnügen, sich / to satisfy o.s. with, to content o.s. with	<i>ti¹ tsyuk⁶</i> 知足
bestatten / to bury	<i>mai² (tsong⁴)</i> 埋, 埋葬
begrüßen / to greet, to welcome	<i>mun⁴ on¹</i> 問安
behandeln / to deal with	<i>thoi⁴</i> 待
beherrschen / to rule, to master	<i>kon³ hat⁶</i> 管轄
beißen / to bite	<i>ngau¹, ngat⁶</i> 咬, 嚙
bekämpfen / to fight	<i>kung¹ (kit⁶)</i> 攻, 攻擊
bekennen / to confess	<i>nyin⁴</i> 認
bekommen / to get, to receive	<i>te⁶ (tau³)</i> 得, 得倒
belagern / to besiege, to lay siege to	<i>wui² kin³, khun⁴ kin³</i> 圍緊, 緊
beleidigen / to insult, to offend	<i>te⁶ ši⁶, te⁶ tshui⁴</i> 得失, 得罪,
beleuchten / to light up	<i>kong¹ tšau⁴, tšau⁴ kong¹</i> 光照, 照光
bemühen, sich / to try hard, to make an effort	<i>mu³, tshu⁶ li⁵</i> 出, 出力
benachrichtigen / to inform ¹⁷⁸	<i>pau⁴ ti¹, kau¹ ti¹</i> 報知, 教知
beneiden / to envy	<i>ngan³ ngyet⁵, tshit⁵ tu⁴</i> 眼熱, 忌妒
beraten / to advise, to discuss	<i>tšim¹ tšok⁶, kham¹ tšok⁶, šong¹ lyong²</i> 斟酌, 斟酌, 商量
bersten / to crack, to burst	<i>pau⁴</i> 爆
berufen / to appoint, to call	<i>tšau¹</i> 招
berühren / to touch	<i>mo¹</i> 摸
beschämen / to shame, to embarrass	<i>kwun³ soi¹</i> 衰
beschimpfen / to swear at, to abuse	<i>wu¹ yuk⁵</i> 污辱
beschließen / to decide on, to conclude	<i>ta³ thin⁴ son⁴, ta³ thin⁴ tšu³ yi⁴, kham¹ thin⁴</i> 打定算, 打定主意, 勘定
beschuldigen / to accuse	<i>kwui¹ tshui⁴</i> 歸罪
beschützen / to protect	<i>pau³ fu⁴, pau³ yu⁴</i> 保護, 保佑
besprechen / to discuss	<i>kong³ lun⁴</i> 講論
bestellen / to order	<i>thin⁴</i> 定
besuchen / to visit	<i>la², tham⁴</i> 邏, 探
besudeln / to besmirch	<i>ta³ wu¹, ta³ nai⁴</i> 打烏, 打
betrüben / to sadden, to grieve	<i>ka¹ yu² seu² pin¹</i> 加憂愁分
betrügen / to deceive	<i>(kwai³) phen⁴</i> 騙, 拐騙
betteln / to beg	<i>lo¹ ši⁵</i> 食

¹⁷⁸ The romanization of *kau¹ ti¹* could be a mistake for *kau⁴ ti¹* 告知.

bewegen / to move	<i>kam</i> ³ 感
hin und her__ / to move to and fro	<i>yau</i> ² (<i>thung</i> ⁴) 搖, 搖動
beweinen / to mourn, to weep for	<i>kyau</i> ⁴ 噉
beweisen / to prove	<i>lip</i> ⁵ <i>phung</i> ² <i>ki</i> ³ 立憑據
bewirken / to cause	<i>ɣ</i> ³ 使
bewirten / to be the host, to cater for	<i>thoi</i> ⁴ 待
bezahlen / to pay	<i>tshak</i> ⁶ , <i>kyam</i> ³ <i>tshen</i> ² 拆, 揀錢
bezeugen / to testify to, to attest	<i>tso</i> ⁴ <i>tšin</i> ⁴ , <i>tsok</i> ⁶ <i>tšin</i> ⁴ 做証, 作証
bezingen / to conquer, to defeat	<i>yang</i> ² <i>ko</i> ⁴ 贏過
biegen / to bend	<i>au</i> ³ 拗
binden / to tie, to bind, to unite	<i>thau</i> ² , <i>thak</i> ⁶ 綯, □
bitten / to request, to ask, to beseech	<i>khyu</i> ² , <i>tshyang</i> ³ , <i>thau</i> ³ 求, 請, 討
blasen / to blow	<i>tshui</i> ¹ , <i>phun</i> ² 吹, 歎
bleiben / to stay, to remain	<i>lyu</i> ² (<i>tshu</i> ⁴) 留, 留住
brechen / to break	<i>mak</i> ⁶ (<i>thon</i> ¹), <i>au</i> ³ <i>thon</i> ¹ □, □斷, 拗斷
brennen / to burn	<i>šau</i> ¹ 燒
bringen / to bring	<i>tai</i> ⁴ <i>loi</i> ² , <i>tsha</i> ¹ <i>loi</i> ² 帶來, 捲來
bügeln / to iron	<i>thong</i> ⁴ 燙
bürsten / to brush	<i>sau</i> ⁴ 掃
danken / to thank	<i>to</i> ¹ <i>tshya</i> ⁴ , <i>kam</i> ³ <i>tshya</i> ⁴ 多謝, 感謝
darstellen / to portray, to describe	<i>pyau</i> ³ <i>tshu</i> ⁶ 表出
dauern / to last	<i>lyu</i> ² <i>kin</i> ³ 留緊
denken / to think	<i>ɣ</i> ¹ <i>syong</i> ³ 思想
dienen / to serve	<i>fuk</i> ⁵ <i>ɣ</i> ⁴ 服事
disputieren / to dispute	<i>phen</i> ⁴ <i>pok</i> ⁶ 辯駁
drangeben / to sacrifice	<i>ša</i> ³ 捨
drucken / to print	<i>khet</i> ⁶ , <i>yin</i> ⁴ 刻, 印
drücken / to squeeze, to press	<i>khim</i> ⁴ , <i>tsak</i> ⁶ 揿, □
dulden / to put up with, to tolerate	<i>nyun</i> ¹ , <i>tong</i> ¹ , <i>šu</i> ⁴ 忍, 當, 受
durchmachen / to go through, to undergo	<i>kin</i> ¹ <i>ko</i> ⁴ 經過
durchschauen / to see through, to understand	<i>khon</i> ⁴ <i>pho</i> ⁴ 看破
dürsten / to thirst for, to be thirsty	(<i>tu</i> ³ or <i>kyang</i> ³) <i>hor</i> ⁶ 渴, 肚渴, 頸渴
ehren / to honour	<i>kin</i> ⁴ (<i>wui</i> ⁴) 敬, 敬畏
eilen / to hurry, to rush	<i>kon</i> ³ <i>kin</i> ³ 趕緊
einbilden, sich / to imagine	<i>nut</i> ⁵ (<i>tau</i> ³) 訥, 訥倒
einfallen / to collapse, to fall	<i>pen</i> ¹ 崩
einholen / to pull in, to obtain, to catch up	<i>kyuk</i> ⁵ <i>tau</i> ³ □倒
einkehren / to make a stop, to call in	<i>tsap</i> ⁶ (<i>ya</i> ⁴) 扎, 扎夜
einladen / to invite	<i>tshyang</i> ³ 請
einnehmen / to collect, to capture (mil.)	<i>šu</i> ¹ ; <i>ta</i> ³ <i>pho</i> ⁴ 收, 打破
einreißen / to tear	<i>tshak</i> ⁶ (<i>hoi</i> ¹) 拆, 拆開
einschenken / to pour out for	<i>tšim</i> ¹ 斟
einschlafen / to fall asleep	<i>šoi</i> ⁴ <i>lok</i> ⁵ <i>kau</i> ⁴ 睡落覺

einschließen / to lock up, to confine, to include ¹⁷⁹	<i>khun⁴ kin³; pau¹ kwat⁶</i> [?]捆緊]; 包括
einstürzen / to collapse, to cave in	<i>pen¹</i> 崩
einwilligen / to consent, to agree	<i>hen³, (yun¹) t³sun³</i> 肯, 允准, 准
empfangen / to receive (guests), to greet, to take (Holy Orders)	<i>tsyap⁶, lyang¹</i> 接, 領
empfehlen / to recommend	<i>tsen⁴; hyen⁴</i> 薦, [?]獻
empören, sich / to be indignant, to rebel against	<i>(poi⁴) pan³, tsok⁶ fan³</i> 叛, 背叛, 作反
enthaupten / to decapitate	<i>tsam³ theu², sat⁶ teu²</i> 斬頭, 殺頭
entlassen / to dismiss, to let go	<i>th²; fong⁴</i> 辭; 放
entreißen / to grab, to snatch away from	<i>tshyong³</i> 搶
entscheiden / to decide	<i>thin⁴ tho⁵</i> 定奪
erarbeiten / to work for, to acquire	<i>mu³ tau³ loi²</i> 口倒來
erbarmen, sich / to have mercy upon	<i>kho³ lin²</i> 可憐
erben / to inherit	<i>th² t³syap⁶</i> 嗣接
erfinden / to invent	<i>šet⁶, syong³ t³shut⁶</i> 設, 想出
erforschen / to explore	<i>tsha² (tshat⁶)</i> 查, 查察
erfüllen / to fill, to fulfil	<i>šin² tshyu⁴, yin⁴ nyam⁴</i> 成就, 應驗
ergänzen / to complete, to add to	<i>pu³</i> 補
ergreifen / to seize, to grasp	<i>tsuk⁶</i> 捉
erhalten / to keep	<i>pau³ sun²</i> 保存
erhängen, sich / to hang o.s.	<i>tyau⁴ kyang³</i> 弔頸
erhöhen / to raise	<i>šin¹ kau¹</i> 昇高
erhören / to hear (prayer), to yield to	<i>thang⁴, t³sun³</i> 廳, 准
erinnern, sich / to remember	<i>ki⁴ kin³, ki⁴ nyam⁴, ki⁴ t³shok⁵</i> 記緊, 記念, 記著
erkennen / to recognize	<i>ti¹ (te⁶), tsha² t³shut⁶</i> 知, 知得, 查出
erlangen / to attain, to reach	<i>te⁶ tau³</i> 得倒
erlauben / to allow, to permit	<i>(yun¹) t³sun³</i> 准, 允准
erleuchten / to enlighten, to light up	<i>kong¹ t³au⁴</i> 光照
erlösen / to save, to redeem	<i>(ta³) kyu⁴, t³sin³ kyu⁴, šuk⁵</i> 救, 打救, 拯救, 贖
ermahnen / to exhort, to urge	<i>khen⁴ kai⁴, khen⁴ fa⁴</i> 勸戒, 勸化
ermorden / to murder	<i>(meu²) sat⁶, ta³ si³</i> 殺, 謀殺, 打死
ernähren / to feed, to support	<i>yong¹</i> 養
ernennen zu / to appoint as	<i>lip⁵ tso⁴, fung¹ tso⁴</i> 立做, 封做
erniedrigen / to humiliate	<i>ta³ tai¹</i> 打低
erobern / to conquer	<i>ta³ pho⁴</i> 打破
erpressen / to extort, to wring (money) out of	<i>šit⁵ thung²; pok⁶ syok⁶</i> 食銅; 剝削
erraten / to guess	<i>thon² (t³šung⁴)</i> □, □中
erregen / to agitate, to arouse	<i>kit⁶ (thung⁴); so¹ t³syung³</i> 激, 激動; 唆 [?]縱]
erretten / to save, to deliver from	<i>ta³ kyu⁴, t³sin³ kyu⁴</i> 打救, 拯救
ersäufen / to drown	<i>tsim⁴ si³</i> 浸死
erscheinen / to appear	<i>hyen³ t³shut⁶</i> 顯出
erschrecken (intrans.) / to be frightened	<i>t³shok⁵ kyang¹</i> 著驚
erschrecken (trans.) / to frighten	<i>hak⁶ (kyang¹)</i> 嚇, 嚇驚
erstatten / to refund	<i>phoi² (t³šon³), pu³ t³šon³</i> 賠, 賠轉, 補轉

¹⁷⁹ Both Rey (p.449) and MacIver (p.370) give the word for 'to bind' as *khun³*.

ertränken, ertrinken / to drown	<i>tsim⁴ si³</i> 浸死
erwägen / to consider	<i>ʃ¹ syong³</i> 思想
erwecken / to wake, to raise from the dead	<i>kin³ syang³</i> 警醒
erweisen / to grant (to do sth. for s.o.); to show	<i>ʃi¹; pyau³ min²</i> 施, 表明
erwerben / to acquire	<i>tshan⁴, mu³</i> 賺, □
erwidern / to reply	<i>tap⁶, yin⁴</i> 答, 應
erzählen / to tell, to narrate	<i>kong³ (tʃhut⁶), ʃut⁵ tʃhut⁶</i> 講, 講出, 述出
erzeigen / to show s.o. sth., to display	<i>ʃi¹</i> 施
erziehen / to educate, to bring up	<i>tai⁴, kau¹ thau³, kau¹ tʃau¹</i> 帶, 教導, 教招
erzürnen / to anger	<i>nya¹ tau³</i> 惹倒
essen / to eat	<i>ʃit⁵</i> 食
exerzieren / to drill (troops), to practice	<i>tshau¹ pin¹</i> 操兵
fahren / to go, to travel	<i>tsho¹ kin³ ma¹ tʃha¹</i> 坐緊馬車
fallen / to fall, to drop	<i>te⁶ tau³, toi¹ tau³</i> 跌倒, 踉倒
fangen / to catch	<i>tsuk⁶, kyuk⁵ (tau³)</i> 捉, □, □倒
färben / to colour, dye	<i>nyam⁴; ʃong³ se⁶</i> 染, 上色
fasten / to fast	<i>kim⁴ ʃit⁵; ʃit⁵ tsai¹</i> 禁食, 食齋
faulen / to rot	<i>eu⁴ fai⁴</i> 漚壞
fehlen / to be missing; to commit an error	<i>ʃau³; hang² tʃho⁴, tso⁴ tʃho⁴</i> 少; 行錯, 做錯
feiern / to celebrate	<i>ʃu³ (kin³)</i> 守, 守緊
finden / to find	<i>tshim² tau³</i> 尋倒
flechten / to braid ¹⁸⁰	<i>phin²</i> 編
flicken / to mend	<i>pu³, tʃang³</i> 補, 整
fliegen / to fly	<i>pui¹</i> 飛
fliehen / to flee	<i>tseu³</i> 走
fließen / to flow	<i>lyu² (kin³)</i> 流, 流緊
folgen / to follow, to come after	<i>nyam² mui¹, tʃhyung², ken¹ kin³</i> 粘尾, 從, 跟緊
foltern / to torture, to torment	<i>tʃe⁴, ka¹ khu³</i> □, 加苦
fordern / to demand	<i>thau³; fun¹ fu⁴</i> 討; 吩咐
forschen / to search	<i>tsha² (tʃhat⁶)</i> 查, 查察
fortgehen / to leave	<i>tseu³</i> 走
fragen / to ask	<i>mun⁴</i> 問
freuen, sich / to be pleased about	<i>fon¹ hi³, (khwai⁴ lok⁵)</i> 歡喜, 快樂
fühlen / to feel	<i>ti¹, kok⁶</i> 知, 覺
führen / to lead	<i>(yin¹) tai⁴</i> 帶, 引帶
füllen / to fill, to stuff	<i>tʃong¹ man¹, tʃhung¹ man¹</i> 張滿, 充滿
fürchten, sich / to fear, to be afraid of	<i>(kyang¹) khong²</i> 吓, 驚吓
gären / to ferment, to seethe	<i>tsok⁶</i> 作
gebären / to give birth	<i>yong¹, sang¹</i> 養, 生
geben / to give	<i>pin¹ (or pun¹)</i> 分
gebieten / to command	<i>fun¹ fu⁴, ham⁴</i> 吩咐, 喊
geboren werden / to be born	<i>tʃhut⁶ ʃe⁴</i> 出世

¹⁸⁰ The verb 'to braid' is given as Tone 1 *phin¹* by Rey (p.747) and MacIver (p.625).

gebrauchen / to use	yung ⁴ 用
gedenken / to remember, to recall	ki ⁴ nyam ⁴ 記念
gefallen / to please	ʂ ³ nyin ² tʂung ⁴ yi ⁴ 使人中意
gefangen sein / to be imprisoned	tsho ¹ kam ¹ 坐監
gehen / to go, to walk	hang ² 行
gehorschen / to obey	thang ⁴ wa ⁴ , ʂun ⁴ min ⁴ , tsun ¹ min ⁴ 聽話, 順命, 遵命
gelingen / to succeed, to be successful	te ⁶ ʂin ² tshyu ⁴ , li ⁴ that ⁵ 得成就, 利達
geloben / to vow, to swear	hi ³ nyen ⁴ ; yin ¹ ʂin ² 許願; 應承
genießen / to enjoy	hyong ³ 享
gestehen / to confess, to admit	ʂin ² , nyin ⁴ 承, 認
gewinnen / to earn; to win, to gain	tshan ⁴ ; yang ² 賺; 贏
gewohnt sein / to be used to sth.	kwan ⁴ 慣
gießen / to pour	tʂim ¹ , lim ² 斟, 淋
glauben / to believe	sin ⁴ 信
graben / to dig	tsho ² 鋤
grämen, sich / to grieve over	seu ² li ⁴ , at ⁶ (kin ³) 愁慮, 症, 症緊
gratulieren / to congratulate	kyung ¹ hi ³ , kyung ¹ fo ⁴ 恭喜, 恭賀
hacken / to hack, to chop, to hoe	tsho ² ; tau ³ 鋤, 搗
halten / to hold, to keep	tʂa ¹ kin ³ , tsuk ⁶ wun ³ 揸緊, 捉穩
handeln / to do business, to trade, to bargain, to do, to act	tso ⁴ sen ¹ li ¹ ; kong ³ ka ⁴ ; tso ⁴ , hang ² tʂhut ⁶ 做生理; 講價; 做, 行出
handeln von / to concern, to be about	(kong ³) lun ⁴ 論, 講論
hängen / to hang	tyau ⁴ 吊
hassen / to hate	nau ¹ , yen ⁴ 惱, 怨
hauen / to hit	ta ³ , tsam ³ 打, 斬
heilen / to heal, to cure	yi ¹ (haw ³) 醫, 醫好
heimkehren / to return home	tʂon ³ (wuk ⁶ kha ¹) 轉, 轉屋下
heiraten / to marry, to get married	tʂhi ³ (tʂon ³); (tʂhut ⁶) ka ⁴ 娶, 娶轉; 嫁, 出嫁
heißen / to call, to be named	ham ⁴ ; ham ⁴ tso ⁴ 喊, 喊做
helfen / to help	pong ¹ (ths ⁴), pong ¹ ʂu ³ 幫, 幫助, 幫手
herrschen / to rule, to dominate	tʂa ¹ khen ² , tʂho ¹ wui ⁴ 揸權, 坐位
heucheln / to be hypocritical	tsong ¹ mu ² tsok ⁶ yong ⁴ 裝模作樣
heulen / to howl	kyau ⁴ 叫
hindern / to hinder, to impede	tʂ ³ kak ⁶ 阻隔
hinterlassen / to leave, to bequeath	wui ² ha ⁴ 遺下
hoffen / to hope	(nyong ¹) mong ⁴ 望, 仰望
holen / to fetch, to take	tʂha ¹ loi ² , tai ⁴ loi ² etc. 揸來, 帶來
hören / to hear	thang ⁴ (tau ³) 廳, 廳倒
hungern / to be hungry	(tu ³) ngo ⁴ 餓, 肚餓
hüpfen / to hop ¹⁸¹	thyau ² 跳

¹⁸¹ Two readings are given for this character, 跳, in both Rey (p.1056) and MacIver (pp.855-856), which are equivalent to *thyau*² and *thyau*⁴ in Lepsius. As a verb 'to jump', the pronunciation is *thyau*⁴ (see entry under *springen* below), while with the meaning 'to hop' or forming part of the word 'to dance', the pronunciation is *thyau*² (see German entry under *tanzen*).

huren / to go whoring	<i>hang² yim²; phyau²</i> 行淫, 嫖
hüten / to keep watch over, to guard,	<i>tšong³</i> 掌
sich __ / to be on one's guard	<i>kyun³ šim³</i> 謹慎
irren / to be mistaken, to stray,	<i>nut⁵ tšo⁴; kong³ tšo⁴; hang² tšo⁴</i>
to wander	訥錯; 講錯, 行錯
jammern / to beg for sth., to wail, to moan	<i>kyau⁴ oi¹, kyau⁴ yen¹ kyau⁴ wong³</i> 嗷娘, 嗷冤嗷枉
jucken / to itch	<i>hoi²</i> □
kämpfen / to fight, to combat	<i>kung¹ ta³, ta³ tšong⁴</i> 攻打, 打仗
kaufen / to buy	<i>mai¹</i> 買
kehren / to sweep (S. German)	<i>sau⁴</i> 掃
kennen / to know	<i>šit⁶</i> 識
klopfen / to knock	<i>phok⁶</i> □
knien / to kneel	<i>khui³</i> 跪
kochen / to boil, to cook	<i>tšu³</i> 煮
kommen / to come	<i>loi²</i> 來
können / to be able, can, to know	<i>hyau³, woi⁴</i> 曉, 噲
kosten / to taste, to cost	<i>šong²; tai³ (or ti³)</i> 嘗, 抵
krähen / to crow	<i>thai²</i> 啼
kratzen / to scratch	<i>ya³</i> □
kreuzigen / to crucify	<i>tang¹ šip⁵ š⁴ ka⁴</i> 釘十字架
kriechen / to creep	<i>pha² (kin³)</i> 爬, 爬緊
küssen / to kiss	<i>tšim¹ tšoi⁴</i> 斟嘴
lachen / to laugh	<i>syau⁴</i> 笑
lassen / to let, allow, let go	<i>pin¹, tšun³; fong⁴ (ha¹)</i> 分, 准; 放, 放下
lästern / to blaspheme against, to profane	<i>se⁶ thuk⁵</i> 褻瀆
laufen / to run, to walk	<i>tseu³</i> 走
läuten / to ring (bell)	<i>yau² tšung¹, yau² lang²</i> 搖鐘, 搖鈴
leben / to live	<i>sang¹</i> 生
legen / to lay down, to put	<i>fong⁴</i> 放
lehren / to teach	<i>kau¹ (thau³)</i> 教, 教導
leiden / to suffer	<i>šu⁴, tong¹</i> 受, 當
leihen / to loan	<i>tsya⁴</i> 借
lernen / to learn, to study	<i>hok⁵</i> 學
lesen / to read	<i>thuk⁵, khon⁴ šu¹</i> 讀, 看書
leugnen / to deny	<i>m¹ šin², m¹ nyin⁴</i> 唔承, 唔認
lieben / to love	<i>oi⁴, syak⁶</i> 愛, 惜
liegen / to lie (down), to sleep	<i>min² (kin³), šoi⁴ (kin³)</i> 眠 (緊), 睡 (緊)
loben / to praise	<i>tšhin¹ tsyong³, tšhin¹ tsan⁴, syung⁴ tsan⁴</i> 稱獎, 稱讚, 頌讚
löschen / to extinguish, to blow out	<i>ta³ wu¹, phun² wu¹</i> 打烏, 噴烏
loslassen / to let go, to let off	<i>fong⁴ (tho⁶)</i> 放, 放脫
losmachen / to free, to untie, to let loose	<i>kwun³ tho⁶, kyu⁴ tho⁶</i> □脫, 救脫

lügen / to lie, to tell lies	<i>kong³ ka³ wa⁴, kong³ phang⁴ wa⁴, kong³ thai⁴ wa⁴</i> 講假話, 講□話, 講大話
machen / to do, to make	<i>tso⁴, hang²</i> 做, 行
___ daß / to make s.o. do or feel sth. [causative]	<i>ɕ³</i> 使
mahlen / to grind	<i>mo⁴</i> 磨
malen / to paint	<i>wak⁵, fa⁴</i> 畫
mangeln / to be lacking	<i>šau³, yu¹ kher⁶ fat⁵</i> 少, 有缺乏
meinen / to think, to mean	<i>nut⁵ (tau³)</i> 訥, 訥倒
mieten / to rent	<i>tɕ¹, phi¹</i> 租, 批
mindern / to diminish	<i>kam³ (sau³)</i> 減, 減少
mischen / to mix	<i>lau¹, tshau⁴, tshap⁵</i> 揆, 湊, 插
mißbrauchen / to abuse, to misuse	<i>wong³ yung⁴</i> 枉用
Mißfallen haben an / to be reluctant to, to show disapproval at	<i>hyam²</i> 嫌
mögen / to like to, to want	<i>nyen⁴, hen³, syong³</i> 願, 肯, 想
musizieren / to play a musical instrument	<i>tsok⁶ ngok⁵</i> 作樂
Muße pflegen / to have leisure time	<i>lyau⁴</i> 僚
müssen / to have to, must, ought to	<i>(yin⁴ tong¹) oi⁴</i> 愛, 應當愛
müßiggehen / to be idle	<i>han² lyau⁴</i> 閒僚
nachahmen / to imitate	<i>hau⁴ fap⁶, hok⁵</i> 效法, 學
nachdenken / to think about	<i>ɕ¹ syong³</i> 思想
nachfolgen / to follow, to succeed s.o.	<i>ken¹ kin³, ken¹ tshui², nyam² mui¹</i> 跟緊, 跟隨, 粘尾
nachgeben / to give in, to give away,	<i>nyong⁴, hen³, šun⁴ yi⁴</i> 讓, 肯, 順意
nachjagen / to chase after	<i>kon³, kyuk⁵, tšui¹</i> 趕, □, 追
nähen / to sew	<i>len²</i> 聯
nähren / to feed, to nurture	<i>yong¹</i> 養
nehmen / to take, to pick up	<i>kyam³</i> 撿
nennen / to name, to call o.s.	<i>on¹ myang², ham⁴ (ham⁴ tso⁴)</i> 安名, 喊, 喊做
nieder — / verb + down	— <i>ha¹</i> 下
nötigen / to force, to compel	<i>kam¹, men¹ kyong³</i> 監, 勉強
nützen / to be of use, to be useful	<i>ka¹ yit⁶, yu¹ yit⁶</i> 加益, 有益
öffnen / to open	<i>(ta³) hoi¹, hoi¹ thot⁶</i> 開, 打開, 開脫
ordnen / to put in order, to arrange	<i>kyam³ tyam³</i> 檢點
peinigen / to torture, to torment	<i>ka¹ khu³, (mo²) tše⁴</i> 加苦, □, 磨□
pfeifen / to whistle, to play a pipe	<i>tšhui¹ (thak⁵)</i> 吹, 吹笛
pflanzen / to plant	<i>tšung⁴</i> 種
pflegen / to care for, to look after	<i>lyau⁴ li¹, ta³ li¹, fuk⁵ ɕ⁴</i> 料理, 打理, 服事
pflücken / to pick, to pluck	<i>tsak⁶</i> 摘
pflügen / to plough	<i>lai²</i> 犁
plagen / to plague, to torment,	<i>hoi⁴, ka¹ khu³</i> 害, 加苦
predigen / to preach, to give a sermon	<i>tšhon² thau⁴, kong³ thau⁴ li¹</i> 傳道, 講道理
preisen / to laud, to extol	<i>tšhin¹ tsan⁴, syung⁴ tsan⁴</i> 稱讚, 頌讚

probieren / to try (out), to test	<i>tšhi⁴</i> 試
prüfen / to examine, to inspect, to check	<i>tsha² (tšat⁶); tšhi⁴ len⁴</i> 查, 查察; 試練
prügeln, sich / to fight	<i>ta³ kau¹</i> 打交
putzen / to clean	<i>ke⁶ tšhyang⁴, kwun³ tšhyang⁴</i> 潔淨, □淨
quälen / to torment, to tease	<i>(mo²) tše⁴, ka¹ khu³ pin¹</i> □, 磨□, 加苦分
rächen, sich / to take revenge	<i>pau⁴ šu²</i> 報仇
raten / to advise, to guess	<i>hyen⁴; thon²</i> 勸; □
rauben / to rob	<i>tšhyong³</i> 搶
rechnen / to count, to do calculations	<i>son⁴ s⁴, ta³ son⁴</i> 算數, 打算
rechtfertigen / to justify	<i>tšhin¹ kung¹ ngi⁴, son⁴ wui² kung¹ ngi⁴</i> 稱公義, 算為公義
reden / to talk	<i>kong³ (šot⁶ wa⁴)</i> 講, 講說話
regieren / to rule, to reign	<i>kon³ (hat⁶), tšhi⁴ (li¹)</i> 管, 管轄, 治, 治理
reiben / to rub	<i>tšhat⁶</i> 擦
reisen / to travel	<i>tšhut⁶ mun²</i> 出門
reißen / to tear, to rip	<i>tšha³, pang¹</i> 撻, 撻
reiten / to ride	<i>khi² (ma¹)</i> 騎, 騎馬
reizen / to annoy, to irritate	<i>nya¹ tau³</i> 惹倒
retten / to rescue, to save	<i>(ta³) kyū⁴</i> 救, 打救
richten / to judge, to pass judgement on	<i>šim³ (phan⁴)</i> 審, 審判
riechen / to smell	<i>phi⁴, (tšhu⁴)</i> 鼻, 臭
rosten / to rust	<i>sang¹ lu¹</i> 生鏽
rufen / to call	<i>ham⁴</i> 喊
ruhen / to rest	<i>theu³ (on¹)</i> 透, 透安
rühmen / to praise, to sing the praises of	<i>tšhin¹ tsan⁴</i> 稱讚
rühren / to stir ¹⁸²	<i>luk⁶; thung¹; kam³ thung⁴, ta³ thung⁴</i> 攪; 動; 感動, 打動
rüsten, sich / to prepare for, to arm o.s.	<i>yi⁴ phen⁴</i> 預 [?]便
säen / to sow	<i>šot⁶, wai⁴ (tšung³)</i> 撒, □種
sagen / to say	<i>wa⁴</i> 話
salben / to anoint	<i>thu² (mat⁶)</i> 塗, 塗抹
sammeln / to collect	<i>šu¹ (tšhyu¹)</i> 收, 收聚
saugen / to suck, to absorb ¹⁸³	<i>tsyot⁶</i> □
schaben / to scrape	<i>kwat⁶</i> 刮
schaffen / to create	<i>tšhau⁴ (fa⁴)</i> 造, 造化
schälen / to peel	<i>pok⁶ phi²</i> 剝皮
schämen, sich / to be ashamed	<i>syu¹ tšhi³, wui⁴ syu¹</i> 羞恥, 畏羞
schänden / to desecrate, to violate	<i>wu¹ yuk⁵, tyau³</i> 污辱, 屙
schelten / to scold, to curse	<i>ma⁴</i> 罵
schenken / to give a present	<i>sung⁴</i> 送

¹⁸² Rey gives two pronunciations for the character 動, which correspond to *thung¹* and *thung⁴* in Lepsius.

¹⁸³ The word for 'to suck' is given as 啣 *tsot⁶* in Rey (p.1267) and as *tsot⁵* in MacIver (p.996, no character).

scherzen / to joke	kong ³ syau ⁴ 講笑
schicken / to send	tshok ⁵ fat ⁶ , ta ³ fat ⁶ ; tap ⁶ , fu ⁴ 著發, 打發, 搭, 付
schieben / to push	sung ³ □
schießen / to shoot	ša ⁴ , ta ³ phau ⁴ 射, 打炮
schlachten / to slaughter, to butcher	thong ¹ , tshi ² 割, □
schlafen / to sleep	šoi ⁴ 睡
schlagen / to hit, to beat	ta ³ 打
schleppen / to drag	tho ² (also tho ¹) 拖
schließen / to bolt, to close	so ³ (kin ³); hap ⁵ mui ¹ ; ket ⁶ mui ¹ 鎖, 鎖緊, 盒尾, 結尾
schmerzen / to be in pain, to hurt	thung ⁴ 痛
schmettern / to smash	phan ¹ □
schmieden / to forge	ta ³ the ⁶ 打鐵
schmieren / to smear, to spread, to rub in	yu ² , thu ² , tsha ² 油, 塗, 搽
schmücken / to decorate	syu ¹ tšin ³ , syu ¹ šit ⁶ 修整, 修飾
schneiden / to cut	ko ⁶ ; tsen ³ 割, 剪
schonen / to spare, to go easy on	khon ¹ yung ² 寬容
schöpfen / to ladle	yau ³ 舀
schrecken / to frighten	hak ⁶ (tau ³) 嚇, 嚇倒
schreiben / to write	sya ³ (š ⁴) 寫, 寫字
schreien / to cry (out), to shout	kyau ⁴ , hem ¹ 噉, □
schulden / to owe, to be in debt	šau ³ nyin ² tsai ⁴ 少人債
schütteln / to shake	yau ² , tshuk ⁶ 搖, □
schützen / to protect, to give shelter to	pau ³ fu ⁴ , pau ³ yu ⁴ , to ³ kin ³ 保護, 保佑, 躲緊
schwätzen / to gossip, to chatter	kong ³ tšoi ⁴ (fa ¹) 講嘴, 講嘴□
schweben / to be suspended, to float	feu ² kin ³ 浮緊
schweigen / to be silent, to keep quiet, to say nothing	m ¹ šang ¹ , (hap ⁵ mui ¹ tšoi ⁴) 唔聲, 合尾嘴
schwimmen / to swim, to float	yu ² (šui ³), feu ² (šui ³) 游, 游水, 浮, 浮水
schwitzen / to sweat	tshut ⁶ hon ⁴ 出汗
schwören / to swear (oath)	fat ⁶ šit ⁴ 發誓
segnen / to bless	tšuk ⁶ fuk ⁶ 祝福
sehen / to see	khon ⁴ (tau ³) 看, 看倒
sehnen, sich / to long for/to yearn for	(nyong ¹) mu ⁴ 慕, 仰慕
senden / to send, to transmit	ta ³ fat ⁶ ; tap ⁶ 打發, 搭
setzen / to put, to place, to set	fong ⁴ ; tshap ⁶ , tšung ⁴ ; pin ¹ __ tsho ¹ 放, 插, 中, 分__坐
sich __ / to sit down	tsho ¹ (kin ³) 坐, 坐緊
siegen / to be victorious	ta ³ yang ² , ta ³ šin ⁴ 打贏, 打勝
sinken / to sink	tšhim ² 沉
sorgen / to be worried, to be anxious	kwa ⁴ li ⁴ 挂慮
__ für / to look after, to provide for	ta ³ li ¹ , lyau ⁴ li ¹ 打理, 料理
sparen / to save	khyang ⁴ □
speisen / to feed, to eat, to dine	yong ¹ (pau ³), pin ¹ __ šit ⁵ 養, [?養保], 分__食
spinnen / to spin	phyong ³ , tsyak ⁶ 紡, 績
spotten / to mock	syau ⁴ , ki ¹ tshyau ³ 笑, 譏諷
sprechen / to speak	kong ³ (wa ⁴) 講, 講話

springen / to jump	<i>thyau⁴, tseu³</i> 跳, 走
spülen / to wash	<i>se³</i> 洗
stechen / to prick, to sting	<i>tuk⁶, ku³</i> 殺, □
stecken / to put, to stick into, to pin	<i>tshap⁶ tšung⁴; fong⁴ lok⁵, tsit⁶</i> 插中, 放落, □
stehen / to stand	<i>khi¹ (kin³)</i> 倚, 倚緊
stehlen / to steal	<i>theu¹</i> 偷
steigen / to climb, to rise	<i>šong¹</i> 上
stellen / to place, to stand (upright)	<i>fong⁴</i> 放
sterben / to die	<i>si³ (mong²)</i> 死, 死亡
sticken / to embroider	<i>syu⁴ (fa¹)</i> 繡, 繡花
stinken / to stink	<i>tšhu⁴</i> 臭
stören / to disturb	<i>tshau²</i> 嘈
stoßen / to push, to poke	<i>tšung¹, tšhong⁴, khap⁵</i> 春, 撞, 磕
strafen / to punish	<i>tsit⁶ fat⁵, tsak⁶ fat⁵</i> 責罰, 謫罰
strahlen / to shine	<i>ša⁴ (kong¹)</i> 射, 射光
streben, nach / to strive for, to make one's way	<i>mu⁴, khyu²</i> 慕, 求
streiten / to quarrel, to fight	<i>tsang¹, ta³ (tšong⁴)</i> 爭, 打, 打仗
streuen / to scatter	<i>so⁶</i> 撒
studieren / to study	<i>thuk⁵ šu¹</i> 讀書
stürzen / to fall over	<i>te⁶ (lok⁵)</i> 跌, 跌落
suchen / to search for	<i>tšim², tšhau⁴</i> 尋, □
sühnen / to atone for	<i>šuk⁵ tšhui⁴</i> 贖罪
sündigen / to sin (against)	<i>fam⁴ tšhui⁴</i> 犯罪
tadeln / to reprimand	<i>tsak⁶ šin², phi¹ (lun⁴) m¹ hau³</i> 謫□, 批(論)唔好
tanzen / to dance	<i>(thyau²) mu³</i> 舞, 跳舞
taufen / to baptize	<i>ši¹ se³ li¹</i> 施洗禮
tauschen / exchange	<i>kau⁴, won⁴ ko⁴</i> 較, 換過
täuschen / to deceive, to betray	<i>phen⁴, kwai³</i> 騙, 拐
teilen / to share, to divide (up)	<i>fun¹</i> 分
teilnehmen an / to take part in, to attend	<i>yu¹ fun⁴; thi³ thyap⁶</i> 有分, 體貼
töten / to kill	<i>sai⁶, ta³ si³, kwun³ si³</i> 殺, 打死, □死
trachten nach / to strive after, to endeavour to do	<i>syong³, khyu², mu⁴</i> 想, 求, 慕
tragen / to carry	<i>tam¹, khai¹, tai⁴</i> 擔, 荷, 帶 etc.

[Die gebräuchlichsten Ausdrücke für „tragen“: The most common expressions for ‘carry’:]

tam¹ (kin³) 擔 (緊)

allgemein Last tragen, auch geistig od. figürlich, aber auch z.B. mit der Tragstange

/ generally to carry a load, both psychologically or figuratively, but also with a carrying pole

tai⁴ (kin³) 帶 (緊)

tragen im Sinn von „mit sich führen“, z.B. Kleidungsstücke, Waffen

/ ‘to carry’ in the sense of ‘take along with oneself’, for example, items of clothing, weapons

tsha¹ (kin³) 揸(緊)

in einer Hand tragen, meist vor sich her
/ to carry in one hand, usually in front of oneself

kyam³ 撿

ziemlich allgemein in die Hand nehmen und so hin oder her tragen
/ rather generally to take in one's hand and carry to and fro

nyam¹ 拈

zwischen zwei oder drei Finger nehmen und so tragen
/ to take between two or three fingers and carry in this way

tung¹ (kin³) □ (緊)

auf dem Kopf tragen, wie z.B. die Neger die Lasten, aber auch z.B. ein Kopftuch, wogegen für Hüte u. Mützen *tai⁴* gebraucht wird
/ to carry on the head, in the way Africans do with burdens, but also for headscarfs; in contrast, *tai⁴* 戴 is used for hats and caps

pi⁴ (kin³) □ (緊)

ohne Tragstange auf der Schulter tragen
/ to carry on the shoulders without a carrying pole

khya² (kin³) 擎(緊)

fast wie *pi⁴*: auf der Schulter tragen, z.B. den Schirm oder Waffen
/ almost the same as *pi⁴*: to carry on the shoulders; for example, an umbrella or weapons

pa² (kin³) □ (緊)

meist: auf dem Rücken tragen, wie z.B. die Chinesinnen ihre Kinder tragen; doch auch auf der Schulter tragen, also ungefähr wie *pi⁴*
/ usually: to carry on the back, as Chinese women do their children; but also to carry on the shoulder, so more or less like *pi⁴*

khai¹ (kin³) □ (緊)

mittelst der Tragstange zwei Lasten auf der Schulter tragen, nur eine Person
/ to carry two burdens by means of a carrying pole on the shoulders, just one person

thoi² (kin³); kong¹ (kin³) 抬(緊), 扛(緊)

zwei oder mehrere Personen tragen zusammen eine Last mit oder ohne Tragstange; *kong¹* mehr im Oberland gebraucht
/ two or more persons carry a burden together with or without a carrying pole; *kong¹* is used more in the highlands

pung³ (kin³) 捧(緊)

mit beiden Händen höflich vor sich her tragen, z.B. Speisen oder anderes zum anbieten
/ to carry politely in front of oneself using both hands, for example, dishes of food or other things to be offered

*lam*³ (*kin*³) 攬 (緊)

umarmen und so tragen, z.B. ein Kind
/ to embrace and to carry in this way, for example, a child

*teu*¹ (*kin*³) 兜 (緊)

mit einer Hand aufnehmen zum frei tragen, z.B. einen Stuhl mittelst der Lehne
/ to pick up something with one hand and move it around, for example, a chair by means of its back or armrests

*tot*⁶ (*kin*³) □ (緊)

einen ziemlich großen und schweren Gegenstand mit beiden Händen fassen und vor sich her tragen, z.B. einen gefüllten Sack oder eine Kiste
/ to take hold of a rather large and heavy object with both hands and carry in front of oneself, for example, a full sack or a box

*tsheu*¹ (*kin*³) 擲 (緊)

mit einer Hand aufnehmen, so daß das Getragene hinunter hängt, z.B. einen Henkelkorb
/ to pick up with one hand so that the carried object hangs below, for example, a basket with a handle

*pha*⁴ (*kin*³) □ (緊)

in die Schürze nehmen und darin tragen
/ to put into one's apron and carry it that way

*thoi*⁴ (*kin*³) 袋 (緊)

in einer Kleidertasche oder in einem Sack tragen
/ to carry in a pocket or in a sack

*ham*² (*kin*³) 銜 (緊)

im Munde tragen
/ to hold in the mouth

trauern / to mourn

treffen / to hit (a target),
to affect, to meet

treiben / to drive (away)

trennen / to separate

treten / to kick, to step

trinken / to drink

trocknen / to dry

trösten / to console, to comfort

trotzen / to defy, to go against

tun / to do

übelnehmen / to take offence

*yu*² *seu*², *yu*² *mun*³; *tai*⁴ *hau*⁴ 憂愁, 憂悶, 戴孝
*ngi*⁴ *tau*³, *ngi*⁴ *tshok*⁵; (*ta*³) *tšung*⁴

遇倒, 遇著, 中, 打中

*kon*³ (*kin*³) 趕 (緊)

(*syong*¹) *kak*⁶ (*hoi*¹) 隔, 相隔, 隔開

(*tshai*³) *thap*⁵ 踏, 踹踏

*yim*³, (*šit*⁵) 飲, 食

*sai*⁴ *tsau*¹; *tsu*⁵ *lyam*³ 曬燥, □ 澆

*on*¹ *wui*³, *on*¹ *tšok*⁶ 安慰, 安□

*ng*³ *nyak*⁵, *poi*⁴ *nyak*⁵, *tin*³ *kyang*³

忤逆, 背逆, 頂頸

*tso*⁴, *hang*² 做, 行

*kwai*⁴ 怪

üben / to practice	len ⁴ 練
übereinstimmen / to agree	syong ¹ hap ⁵ 相合
überlegen / to consider, to think over	ɣ ¹ syong ³ , kham ¹ tɕok ⁶ 思想, 斟酌
überreden / to persuade	kwai ³ 拐
übertreten (intr.) / to become converted	tsin ⁴ kau ⁴ 進教
übertreten (tr.) / to infringe, to break (the law)	fam ⁴ 犯
überwinden / to overcome	yang ² ko ⁴ , ta ³ šin ⁴ 贏過, 打勝
übrig sein / to be left over	yin ⁴ tau ³ 贖倒
umarmen / to embrace, to hug	lam ³ (kin ³) 攬 (緊)
umbringen / to kill, to murder	sai ⁶ 殺
umgeben / to surround	wui ² kin ³ 圍緊
umkehren / to turn back, to turn inside out, to change one's ways	fan ¹ tɕon ³ poi ⁴ , fan ¹ tɕon ³ theu ² , tau ⁴ ha ⁴ tɕon ³ , fui ² sim ¹ tɕon ³ yi ⁴ 翻轉背, 翻轉頭, 倒下轉, 悔心轉意
umwandeln / to change (into), to convert	fa ⁴ ko ⁴ , kam ³ fa ⁴ 化過, 感化
umwenden / to turn over, to turn (round)	fan ¹ tɕon ³ , fuk ⁵ ha ⁴ tɕon ³ 翻轉, 復下轉
unentschieden sein / to be undecided	tshai ¹ tshai ¹ ngi ² ngi ² 猜猜疑疑
unterdrücken / to oppress	khi ¹ fu ⁴ 欺負
unterlegen / to put underneath, to wedge	thyap ⁶ , syap ⁶ 貼, □
unterliegen / to be defeated, to lose	ta ³ šu ¹ , fuk ⁵ 打輸, 服
unternehmen / to undertake, to do	hi ³ ši ⁴ 起事
unterrichten / to teach	kau ¹ (thau ³) 教, 教導
unterscheiden / to distinguish	fun ¹ phet ⁵ 分別
unterschlagen / to embezzle, to withhold	sip ⁶ hi ³ , ta ³ pu ³ theu ² □□, 打斧頭
unterstützen / to support	pong ¹ pu ³ 幫補
untersuchen / to examine	tsha ² (tshat ⁶) 查, 查察
urteilen / to judge	(ket ⁶) ton ⁴ 斷, 決斷
verabschieden, sich / to say goodbye, to take one's leave	thɕ ² phet ⁵ 辭別
verachten / to despise	khon ⁴ khyang ¹ , khyang ¹ fut ⁶ 看輕, 輕忽
verakkordieren / to conclude an agreement	mau ⁴ 冒
verändern / to change	koi ³ (pen ⁴) 改, 改變
sich ___ / to change	pen ⁴ 變
verargen / to hold sth. against s.o.	(ken ⁴) kwai ⁴ , hyam ² 怪, 見怪, 嫌
verbergen (auch sich verbergen) / to hide (also to hide oneself)	pyang ⁴ (kin ³) 摒, 摒緊
verbessern / to improve	koi ³ , tšin ³ (hau ³) 改, 整, 整好
verbieten / to forbid	kim ⁴ (tšɿ ³) 禁, 禁止
verbinden / to bandage, to connect	pau ¹ (kin ³), len ² (kin ³) 包, 包緊, 連, 連緊
verblenden / to blind	mi ² kin ³ 迷緊
verbrauchen / to use (up)	ɣ ³ , sai ¹ 使, □
verbrennen / to burn	šau ¹ hoi ¹ 燒開
verdammn / to damn, to condemn	thin ⁴ (si ³) tshui ⁴ , thin ⁴ si ³ on ⁴ 定罪, 定死罪, 定死案
verdauen / to digest	syau ¹ fa ⁴ 消化

verderben (intr.) / to become spoiled, to go bad	<i>phai⁴ fai⁴; si³ mong²</i> 敗壞, 死亡
verderben (tr.) / to spoil, to ruin	<i>fui⁴ hoi¹, fui⁴ fai⁴</i> 廢開, 廢壞
verdienen / to earn, to deserve	<i>tshan⁴; koi¹ tet⁶</i> 賺; 該得
verdrehen / to twist, to distort ¹⁸⁴	<i>au¹ ha⁴ tson³</i> ㄑ下轉
verdursten / to die of thirst	<i>hoi⁶ si³</i> 渴死
verehren / to admire, to adore, to honour	<i>kin⁴ (wui⁴)</i> 敬, 敬畏
vereiteln / to prevent, to thwart	<i>fui⁴ hoi¹</i> 廢開
verfaulen / to go rotten, to decay	<i>eu⁴ fai⁴</i> 漚壞
verfluchen / to curse	<i>tšu⁴ tš³, tšu⁴ ma⁴</i> 咒子, 咒罵
verfolgen / to pursue, to persecute	<i>kyuk³, hoi⁴ pet⁶</i> ㄑ, 害迫
verführen / to seduce, to tempt	<i>yin¹ yu⁴, yu⁴ fet⁵</i> 引誘, 誘惑
vergeben / to forgive	<i>ša⁴</i> 赦
vergehen / to go by, to fade	<i>yung² (hoi¹)</i> 鎔, 鎔開
vergeltten / to repay, to reward	<i>pau⁴ yin⁴, pau⁴ tap⁶</i> 報應, 報答
vergessen / to forget ¹⁸⁵	<i>thyam¹ pong⁴, mong² ki⁴</i> 添放, 忘記
vergiften / to poison	<i>theu⁴ (si³)</i> 毒, 毒死
vergleichen / to compare	<i>(syong¹) pi³</i> 比, 相比
vergüten / to reimburse, to compensate	<i>phoi² tson³</i> 賠轉
verhindern / to prevent	<i>tš³ kak⁶</i> 阻隔
verhungern / to starve, to die of starvation	<i>ngo⁴ si³, ngo⁴ fai⁴</i> 餓死, 餓壞
verkaufen / to sell ¹⁸⁶	<i>mai⁴, (šoi⁴)</i> 賣, ㄑ
verkehren / to turn inside out, to turn into, to visit s.o. regularly	<i>tau⁴ ha⁴ tson³; wong¹ loi²</i> 倒下轉; 往來
verklagen / to sue, to take to court	<i>kau⁴ (syung⁴)</i> 告, 告訟
verklären / to transfigure	<i>fa⁴ kong¹</i> [ʔ化光]
verkündigen / to proclaim, to announce	<i>pau⁴ ti¹</i> 報知
verlangen / to demand, to ask, to want	<i>mu⁴, thau³; fun¹ fu⁴</i> 慕, 討; 吩咐
verlassen / to leave, to abandon	<i>li² (hoi¹), tyu¹ hoi¹</i> 離, 離開, 丟開
sich ___ auf / to rely upon	<i>yi³ ši⁴, yi³ khau⁴, yi³ lai⁴</i> 倚恃, 依靠, 倚賴
verleugnen / to deny	<i>m¹ nyin⁴</i> 唔認
verleumden / to slander ¹⁸⁷	<i>kong³ fai⁴, mu² nyak⁶</i> 講壞, 誣捏
verlieren / to lose	<i>šit⁶ hoi¹; šet⁵ (pun³)</i> 失開; 蝕, 蝕本
verloben / to get engaged	<i>thin⁴; fong⁴</i> 定; 放
verloren gehen / to become lost	<i>tšhim² lun²</i> 沈淪
vermehrten / to increase	<i>ka¹ (to¹), ka¹ thyam¹</i> 加, 加多, 加添
vermeiden / to avoid	<i>šam³ phit⁶</i> 閃避
vermindern / to decrease	<i>kam³ (šau³)</i> 減, 減少
vermischen / to mix	<i>lau¹ kin³, lau¹ lon⁴</i> 攪緊, 攪亂
vermuten / to assume, to suppose	<i>nut⁵ tau³</i> 訥倒

¹⁸⁴ This is perhaps a tonal error in the first syllable for *au³ ha⁴ tson³* 拗下轉 ‘to turn round’, see MacIver (p.7). See the entry above for *biegen* ‘to bend’, also in this section.

¹⁸⁵ Rey (p.1050) and Zhang and Zhuang (2003a: 648) both give 添忘 for this item, with slight variations in the pronunciation of the second syllable.

¹⁸⁶ MacIver (p.718) gives for *šoi⁴* 稅 the meaning ‘to rent’, ‘to hire’.

¹⁸⁷ MacIver (p.486) and Rey (p.600) both give the pronunciation of the word 誣捏 ‘to slander’ as *mu² nyap⁶*.

vernachlässigen / to neglect	<i>put⁶ ku⁴</i> 不顧
vernichten / to destroy	<i>met⁵ hoi¹</i> 滅開
verpfänden / to pawn	<i>tong⁴</i> 當
verraten / to betray	<i>mai⁴</i> 賣
verreisen / to go away on a journey	<i>tšhut⁶ mun²</i> 出門
versagen / to refuse s.o. sth.	<i>kim⁴</i> 禁
versammeln, sich / to assemble	<i>tshi¹ sip⁵, fui⁴ sip⁵</i> 聚集, 會集
verschieben / to postpone	<i>thoi¹ tšhi²</i> 推遲
verschlingen, verschlucken / to swallow	<i>thun¹ lok⁵</i> 吞落
verschwenden / to waste	<i>sai¹ hoi¹</i> □開
verschwinden / to disappear	<i>fa⁴ hoi¹</i> 化開
versichern / to assure	<i>wa⁴ ti¹, wa⁴ thin⁴</i> 話知, 話定
versöhnen / to reconcile, to placate	<i>kong³ fo²</i> 講和
sich ___ / to make one's peace with	<i>syong¹ fo², fo² tho³</i> 相和, 和妥
verspotten / to mock	<i>ki¹ tšhyau³</i> 譏諷
versprechen / to promise	<i>yin¹ šin²</i> 應承
verstehen / to understand, to know how to	<i>thang⁴ te⁶ tau³, min² phak⁵, woi⁴</i> 聽得倒, 明白, 噲
verstopfen / to block up, to stop up	<i>se⁶ hoi¹</i> 塞開
verstoßen / to repudiate, to disown, to expel	<i>kon³ tseu³, kyuk⁵ tseu³</i> 趕走, □走
versuchen / to try, to attempt, to tempt	<i>tšhi⁴ ha⁴, yu⁴ fet⁵</i> 試下, 誘惑
vertauschen / to exchange, to mix up	<i>syong¹ thyau⁴</i> 相調
vertilgen / to eradicate, to kill off	<i>tsyau³ met⁵</i> 勦滅
vertrauen, auf / to trust in	<i>sin⁴ lai⁴, yi³ lai⁴, yi³ šit⁴, yi³ khau⁴</i> 信賴, 倚賴, 倚恃, 倚靠
vertreiben / to drive away, to turn out	<i>kon³ tseu³</i> 趕走
verurteilen / to sentence, to condemn	<i>thin⁴ tšhui⁴, ton⁴</i> 定罪, 斷
verwalten / to manage, to run	<i>lyau⁴ li¹</i> 料理
verwandeln / to change, to transform	<i>pen⁴ fa⁴</i> 變化
verwechseln / to mix up, to confuse	<i>kyam³ tšho⁴; nut⁵ tšho⁴</i> 撿錯, 訥錯
verwerfen / to reject	<i>hi⁴ tšhet⁵</i> 棄絕
verwesen / to decay	<i>eu⁴ fai⁴, mut⁶ hoi¹</i> 漚壞, □開
verwirren / to confuse, to bewilder	<i>kau³ lon⁴</i> 攪亂
verwunden / to wound	<i>(ta³) šong¹</i> 傷, 打傷
verwundern, sich / to be astonished, to wonder	<i>tšhut⁶ khi²</i> 出奇
verzehren / to consume	<i>šit⁵ (hoi¹)</i> 食, 食開
verzeihen / to forgive, to pardon	<i>ša⁴</i> 赦
verzichten auf / to do without, to abstain from	<i>ša³ hoi¹, m¹ oi⁴</i> 捨開, 唔愛
verzweifeln / to despair	<i>šit⁶ mong⁴, tšhet⁵ mong⁴</i> 失望, 絕望
vorangehen / to advance, to go first, to precede	<i>tsin⁴; sen¹ hang², tai⁴ theu²</i> 進; 先行, 帶頭
vorbereiten / to prepare	<i>yi⁴ phi⁴</i> 預備
vorübergehen / to go past, to ignore, to let an opportunity slip	<i>tša³ ___ ko⁴</i> 啫 ___ 過
wachen / to be awake, to keep watch over	<i>(šoi⁴) syang³; kin³ syang³; tšong³ kang¹</i> 醒, 睡醒; 警醒, 掌更

wachsen / to grow	<i>sang¹ (thai⁴), tsong³ thai⁴</i> 生, 生大, 長大
wagen / to dare, to venture	<i>kam³</i> 敢
wählen / to choose	<i>kan³ (tau³), tshak⁵</i> 揀, 揀倒, 擇
wandeln / to stroll	<i>hang²</i> 行
warnen / to warn	<i>kin³ kai⁴, tsin³</i> 警戒, □
warten / to wait	<i>ten³ (heu⁴)</i> 等, 等候
waschen / to wash	<i>se³</i> 洗
weben / to weave	<i>tšit⁶</i> 織
wecken / to wake up	<i>ham⁴ syang³, tshau⁴ syang³</i> 喊醒, □醒
wegwerfen / to throw away	<i>tyu¹ hoi¹, fit⁶ hoi¹</i> 丟開, □開
wehen / to blow	<i>tšhui¹</i> 吹
wehren / to ward off, to hinder, to forbid	<i>tin³, tš³ kak⁶, kim⁴</i> 頂, 阻隔, 禁
weiden / to graze	<i>tšong³</i> 掌
weinen / to cry, to weep	<i>kyau⁴, tšhut⁶ ngan³ lui⁴, tšhut⁶ ngan³ tšip⁶</i> 嗽, 出眼淚, 出眼汁
wenden / to turn, to change	<i>fan¹ tšon³; pen⁴</i> 翻轉; 變
werden / to become	<i>šang² (tso⁴)</i> 成, 成做
werfen / to throw	<i>fit⁶ (or fut⁶), tang¹</i> □, 拂, 釘
wetten / to bet	<i>tu³</i> 賭
widersprechen / to contradict	<i>tin³ tšoi⁴</i> 頂嘴
widerstehen, widerstreben / to withstand, to oppose	<i>tui⁴ tin³, kung¹</i> 對頂, 攻
winken / to wave, to make a signal ¹⁸⁸	<i>yak⁵ šu³; min³ theu²</i> □手, □頭
wischen / to wipe	<i>tsut⁵, mat⁶</i> □, 抹
wissen / to know	<i>ti¹ (tet⁶)</i> 知, 知得
Wohlfallen haben / to take pleasure in	<i>tšung⁴ yi⁴, fon¹ hi³</i> 中意, 歡喜
wohnen / to live	<i>(ki¹) tšhu⁴</i> 住, 居住
wundern, sich / to be surprised	<i>tšhut⁶ khi²</i> 出奇
wünschen / to wish, to want	<i>syong³, nyen⁴</i> 想, 願
zaubern / to do magic	<i>hang² mu² šut⁵; tso⁴ šang⁴</i> 行巫術, 做覘
zeichnen / to draw	<i>wak⁵ (fa⁴); thi²</i> 畫; 題
zeigen / to point, to show	<i>tšit³ (ti¹)</i> 指, 指知
Zeit haben / to be free, have leisure time	<i>han²</i> 閒
nicht __ haben / to not be free	<i>m¹ tet⁶ han²</i> 唔得閒
zerbrechen / to break into pieces, to smash	<i>ta³ lan⁴, phan¹ lan⁴, au³ thon¹</i> 打爛, □爛, 拗斷
zerreißen / to tear into shreds	<i>tšha³ lan⁴, tšha³ sui⁴</i> 摺爛, 摺碎
zerstören / to destroy, to wreck	<i>fui⁴ hoi¹, fui⁴ fai⁴</i> 廢開, [?毀壞, ?廢壞]
zertreten / to trample	<i>tšhai³ thap⁵</i> 踹踏
zeugen / to testify; to beget	<i>tso⁴ tšin⁴, kyung¹ tšin⁴; yong¹</i> 做証, 供証; 養
ziehen / to pull	<i>pang¹, lai¹, tai⁴</i> 撈, □, □
zittern / to shiver	<i>tšun¹</i> □
züchtigen / to discipline (with corporal punishment), to cane, to flog	<i>kau¹ tšau¹, tsit⁶ fat⁵</i> 教招, 責罰

¹⁸⁸ MacIver (p.479) gives *min³ theu²* as 'to shake the head in disapproval' (no characters), and Rey (p.592) 'secouer la tête' (拵頭), thus more specific meanings than the German.

zudecken / to cover	<i>tša¹, koi⁴, khep⁶</i> 遮, 蓋, □
zugeben / to consent, to give (as a bonus), to admit	<i>hen³, pin¹, ten³</i> 肯, 分, 等
zureden / to persuade, to encourage	<i>khen⁴</i> 勸
zurückkehren / to return	<i>tšon³</i> 轉
zurückweichen / to retreat, to withdraw	<i>thui⁴</i> 退
zweifeln / to doubt	<i>ngi² fu²</i> 疑狐
zwingen / to force	<i>kam¹, khyuk⁵</i> 監, 局

2.24. ADVERBIALS / UMSTANDSWÖRTER (ADVERBIA)

abermals / once again	<i>yu⁴, tsai⁴</i> 又, 再
absichtlich / deliberately	<i>ku⁴ yi⁴, thit⁵ ɣ⁴</i> 故意, 特事
abwärts / downwards	<i>hyong⁴ ha¹ poi⁴</i> 向下背
abwechslungsweise / for a change ¹⁸⁹	<i>tšau⁴ lun²</i> 照輪
allein / alone, solely	<i>thɣ⁴ ka¹, (tɣ¹)</i> 自家, 自家子
allemal / every time, all	<i>pai³ pai³</i> 擺擺
allermeist / most of all	<i>tši⁴ to¹, tši⁴ kin³ yau⁴</i> 至多, 至緊要
allgemein / generally	<i>yok⁶ mok⁶ (son⁴); tau⁴ tshu⁴ tu¹, ken⁴ tu¹</i> 約莫, 約莫算, 到處都, 見都
im allgemeinen / in general	<i>thai⁴ khai³ (loi² kong³), tsung³ yi¹ nyen² tši¹</i> 大概, 大概來講, 總而言之
allmählich / gradually	<i>man⁴ man⁴, tshyam⁴ tshyam⁴</i> 慢慢, 漸漸
allzu / far too + ADJ ¹⁹⁰	<i>te⁶ (or the⁶) kau⁴ (or ko⁴), the⁶, __ ko⁴ theu²</i> 忒較, 忒過, 忒, __ 過頭
anfangs / at first, initially	<i>tsho¹ tsho¹, tshi³ tsho¹</i> 初初, 始初
ängstlich / be particular about	<i>(šip⁵ fun¹) syau³ sim¹, se⁴ sim¹, kyang¹ sim¹</i> 小心, 十分小心, 細心, 驚心
auch / also	<i>ya¹, tu¹</i> 也, 都
auf einmal / (at) once	<i>yi⁶ ha⁴</i> 一下
aufwärts / upwards	<i>hyong⁴ tang³ kau¹</i> 向頂高
außen / outside	<i>ngoi⁴ poi⁴, tshai⁴ ngoi⁴</i> 外背, 在外
außerdem / besides	<i>lang⁴ ngoi⁴, lang⁴ tshi⁴</i> 另外, 另□
äußerst / extremely	<i>šip⁵ fun¹, khi⁵</i> 十分, 極, __ <i>tau⁴ khi⁵</i> 到極
ausführlich / thoroughly	<i>syong² (syong²) se⁴ (se⁴)</i> 詳細, 詳詳細細
bald / soon	<i>tsau³, yung² yi⁴</i> 早, 容易
bald darauf / soon thereupon	<i>ko⁴ hoi¹ mau² ki³ kyu³, tshai⁴ heu⁴ mau² ki³ kyu³</i> 過開有幾久, 在後有幾久
beinahe / nearly	<i>šong⁴ ha⁴, tsang¹ tit⁵</i> 上下, 爭滴
zum Beispiel / for example	<i>hau³ pi³</i> 好比
bewußt / deliberately	<i>min² ti¹ (ku⁴ ti¹)</i> 明知, 明知故知

¹⁸⁹ Modern German orthography: abwechslungsweise.¹⁹⁰ The romanizations *te⁶* and *the⁶* are very likely variants of the reading for the same character 忒.

billigerweise / rightly, by rights	<i>pun³ fun⁴</i> 本分
bisweilen / from time to time	<i>šang² ha⁴ (tš¹), kyu³ put⁶ kyu³, šī² put⁶ šī²</i> 成下, 成下子, 久不久, 時不時
damals / at that time, then	<i>kai⁴ šī², tong¹ šī²</i> 個時, 當時
daneben / besides that, as well as that	<i>tset⁶ pen¹; lang⁴ ngoi⁴</i> 側邊, 另外
dann / then	<i>tshyu⁴, (tau⁴) kai⁴ šī²</i> 就, 個時, 到個時
darauf / next, after that	<i>tshai⁴ khi² šong⁴, tang³ kau¹; heu⁴ loi²</i> 在其上, 頂高, 後來
darinnen / therein	<i>ti¹ poi⁴, nui⁴ tu³, tshai⁴ nui⁴</i> 低背, 內肚, 在內
darnach / after that	<i>tshai⁴ heu⁴, ko⁴ heu⁴, heu⁴ loi²</i> 在後, 過後, 後來
daselbst / in said place	<i>kai⁴ li¹, kai⁴ thang⁴</i> 個里, 個□
dazu / for that, that's why	<i>yin¹ wui⁴ nya³ kai⁴ (yen² ku⁴), yin¹ nya³ khen⁴ š⁴</i> 因為噉個(緣故), 因噉件事
dazu / besides, in addition to	<i>lang⁴ ngoi⁴, lang⁴ tshi⁴</i> 另外, 另□
diesseits / on this side of	<i>nya³ sak⁶</i> 噉□
drauflos / verb + away	<i>lon⁴</i> 亂
draußen / outside	<i>ngoi⁴ poi⁴, tshai⁴ ngoi⁴</i> 外背, 在外
durchaus nicht / not at all	<i>ton⁴ (ton⁴) m¹, mau² š⁴</i> 斷唔, 斷斷唔, 冇事
durcheinander / all over the place, in a mess, indiscriminately	<i>lon⁴ (tau³ lon⁴ li¹)</i> 亂, 亂倒亂哩
ehemals / previously	<i>tsau³ šī², ku³ šī²</i> 早時, 古時
eigenmächtig / high-handedly, without any authorization	<i>šen³ tšon¹, thš⁴ ka¹ tšū³ tšong¹</i> 擅專, 自家主張
eigentlich / actually	<i>pun³ loi²</i> 本來
eilends / hastily	<i>fai⁴ fai⁴, (šong¹) kin³</i> 快快, 緊, 上緊
einander / one another	<i>(fu¹) syong¹</i> 相, 互相
einst / once	<i>tsau³ (šī²)</i> 早, 早時
endlich / finally	<i>tau⁴ tai³, keu¹ mui¹</i> 到底, 跟尾
erstlich / firstly	<i>thi⁴ yit⁶</i> 第一
express / on purpose	<i>thit⁵ šī⁴, ku⁴ yi⁴</i> 特事, 故意
ewiglich / eternally	<i>(tau⁴) yun¹ yen³</i> 永遠, 到永遠
fern / far away from	<i>(kak⁶) yen³</i> 遠, 隔遠
fertig / ready, finished	<i>tšang⁴, thyam⁴, tho³</i> 正, □, 妥
flüchtig / cursorily	<i>tshui² phen⁴</i> 隨便
fortwährend / continually	<i>šī² šī², šī² šong² (mau² thin²)</i> 時時, 時常, 時常有停
freiwillig / voluntarily	<i>kam¹ sim¹, tshin² nyen⁴</i> 甘心, 情願
freundlich / friendly	<i>syau⁴ mau⁴, syau⁴ mi¹ mi¹ tš¹, man¹ men⁴ tšhun¹</i> <i>fung¹</i> 笑貌, 笑眯眯子, 滿面春風
freudig / joyfully	<i>(hau³) fon¹ hi³</i> (好) 歡喜
früh / early	<i>tsau³</i> 早
furchtbar / terribly	<i>šip⁵ fun¹, tet⁶ nyin² kyang¹ kan⁴, __ tau⁴ si³, hon² mau¹ ku³ tseu³ hi³ loi² kan⁴</i> 十分, 得人驚悚, __到死, 寒毛□□起來噉

gänzlich / completely	<i>tshen² won², won² tshin⁴</i> 全完, 完盡
gegenseitig / reciprocally	<i>fu¹ syong¹, ngi² (tui⁴) ki² ki² (tui⁴) ngi²</i> 互相, 你佢佢你, 你對佢佢對你
genug / enough	<i>keu⁴</i> 夠
gerade / just	<i>ngam¹ ngam¹</i> 啱啱
gerne / willingly	<i>fon¹ hi³, kam¹ nyen⁴</i> 歡喜, 甘願
gestern / yesterday	<i>tsham⁴ pu¹ nyit⁶</i> □ 咁日
gewiß / certainly	<i>thin⁴ yen², khok⁶ šit⁵</i> 定然, 確實
gewöhnlich / usually	<i>phin² s⁴, phin² šit²</i> 平素, 平時
gleichgültig / indifferently	<i>tshui² phen⁴</i> 隨便
gleichsam / as it were, so to speak ¹⁹¹	<i>tsham³ ko⁴</i> 慘過
glücklicherweise / fortunately	<i>hau³ tshoi³</i> 好彩
halb __ halb __ / half __ half __	<i>pan⁴ 半 __ pan⁴ 半 __</i>
halb und halb / nearly, approximately	<i>yit⁶ sak⁶ ts¹</i> 一□子
häufig / frequently	<i>(hau³) to¹ pai³, šong² pai³, lui¹ pai³</i> (好) 多擺, 常擺, 屢擺
hauptsächlich / mainly	<i>tšit⁴ kin³ yau⁴</i> 至緊要
heimlich / secretly	<i>theu¹ theu¹ ts¹, s¹ s¹ ts¹, am⁴ tšung¹</i> 偷偷子, 私私子, 暗中
hernach / afterwards	<i>tshai⁴ heu⁴, heu⁴ loi²</i> 在後, 後來
heute / today	<i>kim¹ nyit⁶</i> 今日
hie und da / every now and then	<i>šang² ha⁴ ts¹</i> 成下子
hier / here	<i>(tshoi¹) nya³ li¹, nya³ thang⁴</i> (在) 噤里, (在) 噤□
himmelan / heavenwards	<i>hyong⁴ then¹, šong¹ then¹</i> 向天, 上天
hin und her / to and fro ¹⁹²	<i>__ loi² __ hi⁴, wong¹ wong¹ loi² loi²</i> __ 來 __ 去, 往往來來
hinten / behind ¹⁹³	<i>poi⁴ heu⁴</i> 背後
hintennach / after	<i>keu¹ mui¹, heu⁴ loi²</i> □尾, 後來
hinterrücks / from behind	<i>phoi⁴ poi⁴</i> 背背
immer / always	<i>šit² šit², šit² šong², nyit⁶ nyit⁶</i> 時時, 時常, 日日
innen / (on the) inside	<i>nui⁴ tu³, tu³ li¹, ti¹ poi⁴, tshai⁴ nui⁴</i> 內肚, 肚里, 低背, 在內
insgeheim / secretly	<i>theu¹ theu¹ ts¹</i> 偷偷子
jedenfalls / in any case	<i>thin⁴ yen², m¹ lun⁴ nyong⁴ pen¹ tu¹</i> 定然, 唔論樣邊都
jenseits / beyond	<i>kai⁴ sak⁶, kai⁴ pen¹</i> 个□, 个邊
jetzt / now	<i>kim¹ (or kin¹) ha⁴, kim¹ šit², nya³ ha⁴</i> 今下, 今時, 噤下
jüngst / lately	<i>tsau³ mau² ki³ kyu³</i> 早有幾久

¹⁹¹ This word appears in an example of a comparative sentence in the Grammar. See also note 99 in Part 2.

¹⁹² We have restored the missing tone mark for *wong¹* according to its meaning in this expression.

¹⁹³ We have corrected the original transcription of *heu¹*, probably a mistake for *heu⁴*.

kaum / hardly	<i>men¹ (men¹) kyong³ (kyong³), tsang¹ tit⁵ m¹</i> 勉強, 勉勉強強, 爭滴唔
künftig / in future	<i>tsyong¹ loi²</i> 將來
kurz / briefly	<i>kan³ ket⁶</i> 簡潔
kurz: / in short ¹⁹⁴	<i>nyam¹ ha⁴ tshyu⁴ loi² kong³</i> 拈下就來講
lange / a long time	<i>(hau³) kyu³</i> 久, 好久
langsam / slowly	<i>man⁴ man⁴</i> 慢慢
längst / long ago	<i>tsau³ hau³ kyu³, tsau³ tu¹</i> 早好久, 早都
leicht / easily	<i>yung² yi⁴</i> 容易
leider / unfortunately	<i>kho³ sit⁶</i> 可惜
links / on the left	<i>tso³ šu³, tso³ pen¹, tso³ sak⁶</i> 左手, 左邊, 左□
manchmal / sometimes	<i>šang² ha⁴ tš¹, š² put⁶ š², kyu³ put⁶ kyu³</i> 成下子, 時不時, 久不久
meinetwegen / it's up to you (or him, her), as you (or him, her) like	<i>oi⁴ tet⁶ ngi² (or ki²), tshui² nya¹ (or kya¹)</i> <i>yi⁴, tshui² phen⁴</i> 愛得你 or 愛得佢, 隨噏意 or 隨喺意, 隨便
meistens / mostly	<i>tš¹ to¹ pai³, ___ kau⁴ to¹, phin² š⁴</i> 至多擺, ___ 較多, 平素
mindestens / at least	<i>tš¹ šau³</i> 至少
morgen / tomorrow ¹⁹⁵	<i>min² (or šin²) tšau¹ nyit⁶, min² nyit⁶</i> 明朝日, 辰朝日, 明日
mühsam / with difficulty	<i>hau³ sin¹ khu³, men¹ kyong³</i> 好辛苦, 勉強
mutwillig / wilfully	<i>teu⁴ to¹, tshui² phen⁴</i> 鬥多, 隨便
nacheinander / one after the other ¹⁹⁶	<i>tšhung² tšhung² thyap⁵ thyap⁵, luk⁶ luk⁶</i> <i>suk⁶ suk⁶</i> 重重疊疊, 陸陸續續
nach und nach / gradually	<i>tshyam⁴ tshyam⁴</i> 漸漸
nachträglich / later, retrospectively	<i>ken¹ mui¹, tshai⁴ heu⁴</i> 跟尾, 在後
natürlich / of course, naturally	<i>thš⁴ yen², put⁶ tshai⁴ wa⁴ ha⁴</i> 自然, 不在話下
nebendran / next to it, beside	<i>(tshoi¹) tset⁶ pen¹</i> (在) 側邊
nebeneinander / side by side	<i>thung² ha⁴, khyung⁴ ha⁴</i> 同下, 共下
neuerdings / recently	<i>nya³ khyun¹ š²</i> 噏近時
neulich / recently	<i>nya³ khyun¹ nyit⁶, tsau³ mau² ki³ kyu³</i> 噏近日, 早有幾久

¹⁹⁴ We have corrected here the erroneous transcription *tshyu¹* for the adverb 就 'then'. The same phrase *nyam¹ ha⁴ tshyu¹ loi² kong³* 拈下就來講 appears below in §2.26 on conjunctions. See the entry überhaupt 'anyway'.

¹⁹⁵ We have corrected here the erroneous transcription *tsau¹* given for *tšau¹* 'morning'. Compare with the entry above for morgen 'tomorrow' in §2.5.

¹⁹⁶ Rey (p.525) and MacIver (p.417) both give the second syllable of the word 陸續 as *suk⁵* and not *suk⁶*. (Actually the pronunciation given in these dictionaries is *siuk⁵*, but Huizhou Hakka (which includes Sin-on and the Hong Kong area) regularly monophthongizes by dropping the [i] in these syllables; see Part 1, §2.3.)

nimmermehr / never again	<i>mau² ši², mau² s⁴</i> 冇時, 冇事
noch / still	<i>han²</i> 還
noch nicht / not yet	<i>m¹ tshen², mang² tshen², han² mang²</i> 唔曾, 唔曾, 還 唔
notgedrungen / of necessity, perforce	<i>mau² nai⁴ ho², put⁶ tet⁶ put⁶; pit⁶ thin⁴</i> 冇奈何, 不得不, 必定
notwendig / necessarily	<i>Ibid.</i>
nun / now	<i>kim¹ ha⁴</i> 今下
nur / only	<i>thuk⁵ (thuk⁵), tshyang⁴, put⁶ ko⁴, kin³ he⁴, tan¹ tan¹, tan¹ he⁴</i> 獨, 獨獨, 淨, 不過, 竟係, 單單, 單係
oben / up, at the top	<i>tang³ kau¹, šong⁴ kau¹, tshai⁴ šong⁴</i> 頂高, 上高, 在上
offenbar / apparently	<i>hyen³ yen², min² yen², phak⁵ yen²</i> 顯然, 明然, 白然
oftmals / often	<i>(hau³) to¹ pai³, šong² pai³, šong² ši²</i> (好) 多擺, 常擺, 常時
öfters / from time to time	<i>lui¹ lui¹, kyu³ put⁶ kyu³</i> 屢屢, 久不久
plötzlich / suddenly	<i>fu⁶ yen² kan¹</i> 忽然間
rasch / quickly	<i>fai⁴ fai⁴, fai⁴ tit⁵</i> 快快, 快滴
recht / correctly, right	<i>tšhok⁵</i> 著
rechts / on the right	<i>(tshai⁴) yu⁴ pen¹, yu⁴ sak⁶</i> (在) 右邊, 右□
rein nur / absolutely only	<i>tan¹ tan¹ thuk⁵ thuk⁵</i> 單單獨獨
rückwärts / backwards	<i>ta³ thui⁴ lui⁴</i> 打退□
sachte / carefully, gently	<i>se⁴ sim¹, khyang¹ khyang¹ tš¹, khyang¹ šu³</i> <i>khyang¹ kyok⁶</i> 細心, 輕輕子, 輕手輕腳
schon / already	<i>ki⁴ yen², kin³ tu¹</i> 既然, 竟都
selbständig / on one's own, independently	<i>thš⁴ ka¹, thš⁴ tš³, tš³ tšong¹</i> 自家, 自主, 主張
selbstverständlich / self-evidently, of course	<i>thš⁴ yen²</i> 自然
selten / rarely	<i>šau³ ho²</i> 少□
sicherlich / surely, for sure	<i>thin⁴ yen², thin⁴ tšhok⁵, ši⁴ pit⁶</i> 定然, 定著, 勢必
so / like this, so	<i>kan² yong⁴; kan⁴</i> 咁樣; 喇 ___
sofort, sogleich / immediately, straight away	<i>tsit⁶ ši², tsit⁶ khet⁶</i> 即時, 即刻
sorgfältig / carefully	<i>se⁴ sim¹</i> 細心
spät / late	<i>tšhi²; am⁴</i> 遲; 暗
zu spät / too late	<i>tet⁶ kau⁴ tšhi², thet⁶ tšhi²</i> 忒較遲, 忒遲
in den Tag hinein / unthinkingly, without due consideration	<i>teu⁴ to¹, lam⁴ sam³</i> 鬥多, □□
täglich / every day, daily	<i>nyit⁶ nyit⁶</i> 日日
treffend / aptly	<i>(wa⁴) tšung⁴ (li¹)</i> 中, 話中里

treulich / loyally	<i>tšung¹ šit⁵, šit⁵ sim¹ (šit⁵ yi⁴)</i> 忠實, 實心, 實心實意
überall / everywhere	<i>thang⁴ thang⁴, tau⁴ tšhu⁴ tu¹, tshui² tšhu⁴ tu¹</i> □□, 到處都, 隨處都
überaus / extremely, exceedingly	<i>šip⁵ fun¹</i> 十分
überhaupt / in general	<i>thai⁴ khai³ (loi² kong³), tsung³ yi¹ nyen² tšī¹</i> 大概, 大概來講, 總而言之
übermäßig / excessively	<i>ko⁴ theu², ko⁴ thu⁴, thai⁴ ko⁴</i> 過頭, 過度, 太過
umgekehrt / conversely, vice versa	<i>fan¹ ha⁴ tšon³</i> 翻下轉
umsonst / in vain, for nothing	<i>phak⁵ phak⁵, thu² yen²</i> 白白, 徒然
unausprechlich / absolutely, unutterably	<i>kong³ (tu¹) m¹ tšhut⁶ kan⁴</i> 講(都)唔出嚟
unbewußt / unbeknowns; unconsciously, involuntarily	<i>m¹ ti¹ theu², wu² yi⁴ kan¹</i> 唔知頭, 無意間
unendlich / infinitely, terribly	<i>khi⁵, tau⁴ khi⁵, kak⁶ ngoi⁴</i> 極, 到極, 格外
unmäßig / immoderately	<i>ko⁴ thu⁴, ko⁴ theu²</i> 過度, 過頭
unversehens / unexpectedly	<i>m¹ ti¹ theu², put⁶ ti¹ put⁶ kok⁶</i> 唔知頭, 不知不覺
unvorsätzlich / unpremeditated	<i>wu² yi⁴ kan¹</i> 無意間
unten / at the bottom, (down) below	<i>ha¹ poi⁴, tai³ ha¹, kyok⁶ ha¹, tshai⁴ ha⁴</i> 下背, 底下, 腳下, 在下
vergebens / to no avail, in vain	<i>thu² yen², thu² lau², nong⁴</i> 徒然, 徒勞, 枉
vermutlich / presumably, perhaps	<i>pha⁴</i> 怕
vielleicht / maybe	<i>pha⁴</i> 怕
voran, voraus / first, in front of	<i>ka¹ sen¹, sen¹ theu², sen¹ hang²</i> 加先, 先頭, 先行
vorwärts / forwards	<i>hyong⁴ (men⁴) tshen²</i> 向前, 向面前
vortrefflich / splendidly	<i>khi⁵ hau³</i> 極好
vorzugsweise / preferably	<i>___ kau⁴ to¹ ___</i> 較多
wahrscheinlich / probably	<i>pha⁴, tšau⁴ nut⁵ tshyu⁴</i> 怕, 照訥就
weiter / further(more)	<i>lang⁴ ngoi⁴, lang⁴ tshi⁴</i> 另外, 另□
wieder, wiederum / again, on the other hand	<i>yu⁴ (tsai⁴)</i> 又, 再
wirklich / really	<i>ko³ yen²; khok⁶ šit⁵, šit⁵ tshai⁴</i> 果然, 確實, 實在
wohl / well; probably	<i>hau³; pha⁴</i> 好, 怕
wohl oder übel / whether one likes it or not	<i>mau² nai⁴ ho², put⁶ te⁶ put⁶</i> 冇奈何, 不得不
zuerst / first	<i>tšī⁴ sen¹ hang², tšhi³ tsho¹</i> 至先行, 始初
zufällig / by chance ¹⁹⁷	<i>ngyeu¹ yen² kan¹</i> 偶然間
zugleich / at the same time	<i>yi⁶ ha⁴</i> 一下
zumeist / mostly	<i>tšī⁴ to¹, ___ kau⁴ to¹</i> 至多, ___ 較多
zunächst / for the time being	<i>hyen⁴ ha⁴</i> 現下

¹⁹⁷ Neither Rey nor MacIver list the syllable *ngyeu¹*, both give *ngyeu³ yen² (kan¹)* (Rey p. 150, MacIver p. 546) with this meaning. However according to Zhang and Zhuang (2003a: 151), this character may be read with a high level tone (Tone 1) in the Hakka dialect of the New Territories, adjacent to Sin-on.

zurück / <i>verb</i> + back	___ <i>tʃon</i> ³ 轉
zusammen / <i>verb</i> + together	___ <i>tʃyʉ</i> ¹ 聚
zuvörderst / first and foremost	<i>tʃi</i> ⁴ <i>kin</i> ³ <i>yau</i> ⁴ 至緊要
zuweilen / occasionally	<i>ʃang</i> ² <i>ha</i> ⁴ (<i>tʃ</i> ³) 成下, 成下子
zweifelsohne / undoubtedly	<i>ʃi</i> ⁴ <i>pit</i> ⁶ 勢必

2.25. PREPOSITIONS / VERHÄLTNISSWÖRTER (PRÄPOSITIONEN)

<i>an</i> / at ¹⁹⁸	<i>tʃoi</i> ¹ 在 ___ <i>pen</i> ¹ 邊, <i>tʃoi</i> ¹ 在 ___ <i>li</i> ¹ 里
angesichts / in the face of	<i>tong</i> ¹ 當 ___ <i>men</i> ⁴ (<i>tʃen</i> ²) 面(前)
auf / on ¹⁹⁹	<i>tʃoi</i> ¹ 在 ___ <i>ʃong</i> ⁴ (or <i>hong</i> ⁴) 上 (<i>tʃai</i> ⁴ 在) ___ <i>men</i> ⁴ 面, ___ <i>tang</i> ³ <i>kau</i> ¹ 頂高
<i>aus</i> / from	<i>tʃoi</i> ¹ 在 ___ <i>tʃhu</i> ⁶ 出, <i>tʃhu</i> ⁶ 出 ___ , <i>yu</i> ² 由 ___
ausgenommen / except for, apart from	<i>tʃhu</i> ² <i>hoi</i> ¹ 除開 ___ (<i>yi</i> ¹ <i>ngoi</i> ⁴ 以外)
außerhalb / outside ²⁰⁰	<i>tʃoi</i> ¹ (or <i>tʃai</i> ⁴) 在 ___ (<i>yi</i> ¹) <i>ngoi</i> ⁴ (以) 外
<i>bei</i> / at (schwören) <i>bei</i> / swear by ___	(<i>tʃoi</i> ¹ 在) ___ (<i>tʃet</i> ⁶) <i>pen</i> ¹ (側) 邊
betreffe / with regard to ²⁰¹	<i>tʃi</i> ³ <i>kin</i> ³ 指緊 ___ (<i>loi</i> ² <i>fat</i> ⁶ <i>ʃi</i> ⁴ 來發誓)
bis (zu) / (up) until	<i>kong</i> ³ <i>tʃhok</i> ⁵ , <i>lun</i> ⁴ <i>khip</i> ⁵ 講著, 論及 (<i>tʃi</i> ⁴) <i>tau</i> ⁴ 到, 至到
dank / thanks to	<i>hau</i> ³ <i>te</i> ⁶ , <i>to</i> ¹ <i>te</i> ⁶ 好得, 多得
durch / through, by means of	<i>yung</i> ⁴ , <i>tsya</i> ⁴ , <i>ta</i> ³ <i>pong</i> ¹ 用, 借, 打幫
durch ___ hindurch / through(out) ___ ²⁰²	___ (<i>kai</i> ⁴ <i>li</i> ¹) <i>ko</i> ⁴ (<i>li</i> ¹) ___ 過(哩), ___ 个里過(哩)
für / for	(<i>yin</i> ¹) <i>wui</i> ⁴ , <i>thoi</i> ⁴ , <i>yi</i> ¹ , <i>pin</i> ¹ (因) 為, 代, 以, 分
gegen / against	<i>hyong</i> ⁴ , <i>tui</i> ⁴ 向, 對
gegenüber / opposite; compared with	<i>lau</i> ¹ 對 ___ <i>tui</i> ⁴ <i>men</i> ⁴ 對面 <i>lau</i> ¹ 對 ___ <i>syong</i> ¹ <i>tui</i> ⁴ 相對 <i>lau</i> ¹ 對 ___ <i>loi</i> ² <i>pi</i> ³ 來比

¹⁹⁸ We note the curious inclusion of interjections such as *heil!* ‘Hail!’, *wehe!* ‘Woe betide!’ and *selig!* ‘Blessed!’ in this set of prepositions, presumably on the formal grounds that they too precede the noun they govern. The Hakka counterparts of German and English prepositions are, however, in the main postpositions, if not ‘circumpositions’, in the latter case being discontinuous expressions with components preceding and following the dependent noun. See §2.6. in Part 2 on Hakka prepositions as described in the Grammar.

¹⁹⁹ When it functions as a localizer placed after the noun, 上 ‘upper part’ has two readings, *ʃong*⁴ and *hong*⁴.

²⁰⁰ The romanizations *tʃoi*¹ and *tʃai*⁴ respectively represent the colloquial and literary reading of the same character 在 ‘to be at, at, from’.

²⁰¹ We have corrected the tonal value for the spelling of 著 to *tʃhok*⁵, erroneously given in the Second Edition of the Lexicon as *tʃhok*⁶. Note that MacIver (p.327) also gives this same word 講著 ‘to speak about’ the spelling equivalent to the Lepsius romanization of *kong*³ *tʃhok*⁵.

²⁰² The original text is very difficult to interpret at this point, possibly containing mistakes. We have thus made our interpretation according to the meaning of the lexical items involved.

gemäß / according to	<i>tšau⁴, hap⁵</i> 照, 合
Heil! / Long live ___! hinter / behind	___ <i>yu¹ fuk⁶</i> 有福, <i>kyung¹ hi³</i> 恭喜 ___ (<i>tshoi¹</i> 在) ___ <i>poi⁴</i> 背
in / in	(<i>tshoi¹</i> 在) ___ <i>li¹</i> 里, (<i>tshoi¹</i> 在) ___ <i>tu³ li¹</i> 肚里 (<i>tshoi¹</i> 在) ___ <i>nui⁴</i> 內
infolge (von) / as a result (of), because of inmitten / in the middle (of), amongst	<i>yin¹ wui⁴, mau² hau³</i> 因為, 有好 (<i>tshoi¹</i> 在) ___ <i>tu³ li¹</i> 肚里 (<i>tshoi¹</i> 在) ___ <i>tši¹ kan¹</i> 之間 ___ (<i>tši¹</i> 之) <i>kan¹</i> 間
innerhalb / inside, within	___ (<i>tši¹</i> 之) <i>kan¹</i> 間
längs / along	(<i>tshoi¹</i> 在) ___ <i>pen¹</i> 邊, <i>tshui²</i> 隨 ___
mit / with; by means of	<i>lau¹</i> 接 ___ (<i>thung² ha⁴</i> 同下); <i>yung⁴</i> 用
nach / to, after nächst / next neben / near	<i>hi⁴</i> 去; <i>tau⁴</i> 到; ___ <i>heu⁴</i> 後, <i>ko⁴ hoi¹</i> 過開 ___ ___ <i>ko⁴ hoi¹</i> 過開 (<i>tshyu⁴</i> 就) (<i>tshoi¹</i> 在) ___ (<i>tset⁶</i> 側) <i>pen¹</i> 邊, (<i>tshoi¹</i> 在) ___ <i>yi¹ ngoi⁴</i> 以內
oberhalb / above	(<i>tshoi¹</i> 在) ___ (<i>tši¹</i>) <i>šong⁴</i> (之) 上, (<i>tshoi¹</i> 在) ___ <i>men⁴</i> 面
ohne / without	<i>mau²</i> 有
seit / since selig! / Blessed! statt / instead of	<i>thš⁴</i> 自 ___ (<i>yi¹ loi²</i> 以來) ___ <i>yu¹ fuk⁶</i> 有福, <i>kyung¹ hi³</i> 恭喜 ___ <i>thoi⁴</i> 代
trotz / in spite of (siehe Konjunktionen / see Conjunctions: 'trotzdem / nevertheless')	<i>m¹ ku⁴, m¹ pha⁴</i> 唔顧, 唔怕
über / over ; about	(<i>tshoi¹</i> 在) ___ (<i>tši¹</i> 之) <i>šong⁴</i> 上 (<i>tshoi¹</i> 在) ___ <i>tang³ kau¹</i> 頂高 (<i>tshoi¹</i> 在) ___ (<i>tši¹</i> 之) <i>ngoi⁴</i> 內 (<i>kong³</i>) <i>lun⁴</i> (講) 論
um / about (N.B. <i>um</i> bei einer Preisangabe wird nicht ausgedrückt / 'about' is not expressed when giving a price.)	___ <i>kai⁴ ši²</i> 個時; <i>thai⁴ yok⁶</i> 大約
um ___ herum / around, about	<i>tshoi¹</i> 在 ___ <i>hang² ha⁴ tšon³</i> 行下轉 <i>tshoi¹</i> 在 ___ <i>wui² wui² tšon³</i> 圍圍轉 <i>tshoi¹</i> 在 ___ <i>tšu¹ wui²</i> 周圍
unter / under, below	(<i>tshoi¹</i> 在) ___ <i>ha¹</i> 下 (<i>tshoi¹</i> 在) ___ <i>kyok⁶ ha¹</i> 腳下

von / from, by beim Passiv: / with the passive: vor / in front of ²⁰³	<i>yu</i> ² 由, <i>thɿ</i> ⁴ 自, <i>tshoi</i> ¹ 在 <i>pin</i> ¹ 分 is used. (<i>tshoi</i> ¹ 在) ___ <i>tshen</i> ² 前 (<i>tshoi</i> ¹ 在) ___ <i>men</i> ⁴ <i>tshen</i> ² 面前 (<i>tshoi</i> ¹ 在) ___ <i>nyam</i> ⁴ <i>tshen</i> ² □前 ___ <i>sen</i> ¹ 先
während / during	___ <i>kan</i> ¹ 間, ___ <i>kan</i> ⁴ <i>kyu</i> ³ 啲久, ___ <i>kai</i> ⁴ <i>ši</i> ² 個時, ___ <i>tši</i> ¹ <i>ši</i> ² 之時
wegen / on account of Wehe! / Woe betide! Alas! wider / contrary to Wohl! / Your health! Cheers!	<i>yin</i> ¹ (<i>wui</i> ⁴), <i>mau</i> ² <i>hau</i> ³ 因(為), 冇好 ___ <i>yu</i> ¹ <i>fo</i> ⁴ 冇禍, ___ <i>woi</i> ⁴ <i>lyau</i> ³ □了 <i>tui</i> ⁴ , <i>hyong</i> ⁴ 對, 向 ___ <i>yu</i> ¹ <i>fuk</i> ⁶ 冇福, <i>kyung</i> ¹ <i>hi</i> ³ 恭喜 ___
zu / to, at zugunsten / in favour of zuleid / to do sth. on purpose to make difficulties for someone (zuleide) zulieb / for the sake of, for (zuliebe) zwischen / between	<i>tui</i> ⁴ 對, <i>hyong</i> ⁴ 向, <i>tshoi</i> ¹ 在 ___ <i>yin</i> ¹ <i>wui</i> ⁴ 因為 ___, <i>loi</i> ² <i>ku</i> ⁴ 來顧 ___ <i>loi</i> ² <i>thit</i> ⁵ 來敵 ___, <i>loi</i> ² <i>kung</i> ¹ 來攻 ___ (<i>yin</i> ¹) <i>wui</i> ⁴ (因) 為 (<i>tshoi</i> ¹ 在) ___ <i>tši</i> ¹ <i>tšung</i> ¹ 之中 (<i>tshoi</i> ¹ 在) ___ <i>tši</i> ¹ <i>kan</i> ¹ 之間

2.26. CONJUNCTIONS / BINDEWÖRTER (CONJUNCTIONEN)

aber / but ²⁰⁴ als / when also / therefore andernfalls / otherwise (auch) angenommen daß, auch wenn / (even) assuming that, even if	<i>than</i> ³ <i>he</i> ⁴ , <i>šui</i> ² <i>put</i> ⁶ <i>ti</i> ¹ 但係, 誰不知 ___ <i>kai</i> ⁴ <i>ši</i> ² 個時, ___ <i>tong</i> ¹ <i>ši</i> ² 當時 <i>kho</i> ³ <i>ken</i> ⁴ ; <i>so</i> ³ <i>yi</i> ¹ 可見, 所以 <i>m</i> ¹ <i>he</i> ⁴ <i>loi</i> ² <i>kong</i> ³ <i>tshyu</i> ⁴ 唔係來講就 (<i>tshyu</i> ⁴) <i>tsok</i> ⁵ <i>son</i> ⁴ , <i>tshyu</i> ⁴ <i>he</i> ⁴ 作算, 就作算, 就係
bevor / before bis / until da / since damit / so that damit nicht / so that ___ not ; lest ²⁰⁵	(<i>m</i> ¹ <i>tshen</i> ² 唔曾) ___ <i>yi</i> ¹ <i>sen</i> ¹ 以先 (<i>tši</i> ⁴) <i>tau</i> ⁴ (至) 到 ___ (<i>kai</i> ⁴ <i>ši</i> ² 個時) <i>yin</i> ¹ <i>wui</i> ⁴ , <i>yin</i> ¹ <i>tši</i> ⁴ 因為, 因致 <i>ten</i> ³ 等 <i>men</i> ¹ <i>tši</i> ³ , <i>khong</i> ² <i>pha</i> ⁴ , <i>kyang</i> ¹ <i>pha</i> ⁴ 免致, 狂怕, 驚怕

²⁰³ According to Zhang and Zhuang (2003a: 63), *sen*¹ 先 may be used after the verb in present-day Hakka dialects spoken in the New Territories, just as in Cantonese, for instance in *hang*² *sen*¹ 行先 'to go first'.

²⁰⁴ The character 但 is given as *than*⁴ in MacIver (p.816), but may also be read as *than*³ (Rey p.910; Zhang and Zhuang 2003a: 178).

²⁰⁵ We have restored the tonal mark for *khong*² 'to fear', omitted in the original text. Note that *men*¹ *tši*³ is given the different tonal value of *men*¹ *tši*⁴ 免致 'lest' in MacIver (p.464), Rey (p.568) and also in §3.7.9. on Purposive Clauses in the Grammar (Part 2 of this volume). We have also restored a comma that was probably omitted between *men*¹ *tši*³ 免致 and the two other items listed here with similar meaning.

dann / then, darauf / after that, darnach / afterwards (daß / that ____) ²⁰⁶	<i>tshyu⁴</i> 就, <i>ken¹ mui¹</i> or <i>keu¹ mui¹</i> 跟尾, <i>heu⁴ loi²</i> 後來, <i>tshai⁴ heu⁴</i> 在後
denn / for dennoch / yet deshalb, daher, darum / therefore, so, thus doch / still	<i>yin¹ wui⁴</i> 因為 <i>tu¹</i> 都 <i>so³ yi¹, ku⁴ ths³, ku⁴ so³ yi¹</i> 所以, 故此, 故所以 <i>tu¹</i> 都
ehe / before, afore entweder ____ oder / either ____ or	____ <i>yi¹ sen¹</i> 以先 <i>fet⁵ tsa³</i> 或 (者) ____ <i>fet⁵ tsa³</i> 或 (者)
falls / in case	<i>yok⁵ s³, yok⁵ sya², set⁶ s³, ____ loi² kong³</i> 若使, 若□, 設使, ____ 來講
nachdem / after, since nämlich / that is, namely nichtsdestoweniger / nonetheless	____ <i>yi¹ heu⁴</i> 以後, (<i>tshyu⁴</i> 就) <i>tsi⁶ he⁴ (wa⁴)</i> 即係, 即係話 (<i>sui¹ yen²</i> 雖然) ____ <i>tu¹</i> 都
obgleich, obschon / although oder / or ohne daß / without + <i>Verb-ing</i>	<i>sui¹ yen²</i> 雖然 <i>fet⁵ tsa³</i> 或者 <i>sui¹ yen² m¹; tu¹ mau² s⁴</i> 雖然唔; 都有事
seit / since [+ time] sobald ____ / as soon as ____ so daß / in order that (obgleich) ____, so ____ doch / (even though) ____, but ____ still so lange / so long as ____ so weit / so far as ____	<i>ths⁴</i> 自 <i>yi⁶ — ____ (tshyu⁴ 就)</i> <i>s³ tau³</i> 使倒 (<i>sui¹ yen²</i> 雖然) ____ <i>tu¹</i> 都 ____ <i>kan⁴ ky³</i> 唸久 ____ <i>kan⁴ ky³</i> 唸久 ____ <i>kan⁴ to¹</i> 唸多 ____ <i>kan⁴ to¹</i> 唸多, ____ <i>kan⁴ yen³</i> 唸遠 ____ <i>kan⁴ yen³</i> 唸遠 <i>m¹ he⁴ loi² kong³, tshyu⁴</i> 唔係來講, 就 <i>m¹ he⁴ hi⁴ li¹, tshyu⁴</i> 唔係去哩, 就
sonst / or else	
trotzdem / nevertheless ²⁰⁷	<i>sui¹ yen²</i> 雖然 ____, <i>tu¹</i> 都 <i>sui¹ he⁴</i> 雖係 ____, <i>tu¹</i> 都
überhaupt / anyway umgekehrt / conversely	<i>m¹ lun⁴ nyong⁴ pen¹</i> 唔論樣邊 ____ <i>tu¹</i> 都, <i>nyam¹ ha⁴ tshyu⁴ loi² kong³</i> 拈下就來講 <i>fan¹ ha⁴ tson³</i> 翻下轉

²⁰⁶ There is a corresponding blank in the original text for the German marker of subordinate clauses *daß* 'that'. It is explained in the Grammar that Hakka does not have such a word. See Part 2, §2.7 on *Conjunctions*: 'Our (complementizer) *daß* 'that' is not expressed in Chinese.'

²⁰⁷ We have restored the slot ____, omitted in the original text between *sui¹ yen²* and *sui¹ he⁴* on the one hand and *tu¹* 都 on the other.

während / while	___ <i>kai⁴ ši²</i> 個時; <i>sui¹ yen²</i> 雖然
wann / when	___ <i>kai⁴ ši²</i> 個時; ___ <i>tši¹ ši²</i> 之時
wann? / when?	<i>ki³ ši²</i> 幾時
warum / why	<i>tso⁴ mak⁶ kai⁴, tso⁴ ma³</i> 做七個, 做□
weder ___ noch / neither ___ nor	<i>ya¹ m¹</i> 也唔 ___ <i>ya¹ m¹</i> 也唔,
	<i>ya¹ mau²</i> 也有 ___ <i>ya¹ mau²</i> 也有
weil / because	<i>yin¹ wui⁴, yin¹ tši⁴</i> 因為, 因致
wenn / if	<i>yok⁵ ɿ³, ɿet⁶ ɿ³</i> 若使, 設使,
	___ <i>he⁴</i> 係 ___ (<i>loi² kong³</i> 來講)
wenn auch / even if	<i>tshyu⁴ he⁴, tshyu⁴ tsok⁶ son⁴</i> 就係, 就算
wenn nicht / if ___ hadn't	<i>m¹ he⁴ loi² kong³, m¹ he⁴ hi⁴ li¹</i>
	唔係來講, 唔係去哩
wie ___ so / as ___ so	<i>kan² yong⁴</i> 咁樣 ___ <i>kan² yong⁴</i> 咁樣
wo ___ da / wherever ___ there	<i>kai⁴ li¹</i> 個里 ___ <i>kai⁴ li¹</i> 個里
zwar / it's true ___ but	<i>sui¹ yen²</i> 雖然

2.27. TRAVELLING / AUF REISEN

TŠHUT⁶ MUN² 出門

2.27.1 Overland / Über Land

hang² lyuk⁵ lu⁴ 行陸路

zu Fuß gehen / to go on foot
 reiten / to ride
 Reitgeräte / riding crop²⁰⁸
 zwei Sänften / two sedan chairs
 in der Sänfte reisen / to travel in a sedan
 Reisegeld / travelling money (cheques)
 Handgeld / deposit, downpayment
 Handgeld geben / to pay a deposit
 Lastträger / porter
 Lohn für Sänfte / wage for sedan carriers
 Lohn für Lasten / wage for porters
 Botenlohn / wage for messengers
 über den Preis reden / to haggle over a price
 Reisegepäck / suitcase
 seine Sachen packen / to pack one's things
 Schließkörbe / baskets with lids
 Reisebündel / travelling bag, bundle

hang² (or ta³) lu⁴ 行路, 打路
khi² ma¹ 騎馬
ma¹ pen¹ (pin¹ ?) 馬鞭
lyong³ tin³ (or tun³) khyau⁴ 兩頂轎, 兩□轎
tsho¹ khyau⁴ 坐轎
phan² fui⁴ 盤費
thin⁴ theu² 定頭
kyam³ thin⁴ 檢定
tam¹ kyok⁶; tam¹ fu¹; khai¹ tam¹ kai⁴
 擔腳, 擔夫, 荷擔個
khyau⁴ tshen² 轎錢
kyok⁶ tshen² 腳錢
kyok⁶ tshen² 腳錢
kong³ ka⁴ 講價
hang² li³ 行李
kyam³ tyam³ hang² li³ 檢點行李
hap⁵ lo² 盒籬
pau¹ fuk⁵ 包袱

in aller Frühe aufbrechen / to leave very early

ta³ tsau³ hi³ šin¹ 打早起身

mit dem ersten Morgengrauen
 / by the first light of day (at daybreak)

then¹ mung² mung² tɿ¹
 天矇矇子

²⁰⁸ The question mark '?' is in the original text. MacIver (p.618) also notes both pronunciations for 鞭.

nach dem Morgenessen / after breakfast ²⁰⁹ erst am Nachmittag / only in the afternoon	<i>šit⁵ hoi¹ tšau¹ (tšang⁴)</i> 食開朝(正) <i>ha¹ tšu⁴ tšang⁴ (loi²)</i> 下晝正(來)
Geh du voran / You go first.	<i>Ngī² sen¹ hang², ngī² tai⁴ sen¹</i> 你先行, 你帶先
Laß mich vorangehen / Let me go first.	<i>Ten³ ngai² sen¹ hang²</i> 等我先行
Ich will vorausgehen / I want to go first.	<i>Ngai² tsho⁴ sen¹ hang²</i> 我坐先行
Nur langsam / Slowly!	<i>Man⁴ man⁴</i> 慢慢
Rasch! / Quickly! Gehet etwas schnell! / Go a bit faster!	<i>Fai⁴ tit⁵!</i> 快滴 <i>Oi⁴ hang² kyak⁶ ha⁴ tš¹!</i> 愛行□下子
Heute müssen wir bis Tshyang ¹ Khai ¹ kommen. / Today we have to reach Tsiang Kai.	<i>Kim¹ nyit⁶ oi⁴ kon³ tau⁴ Tshyang¹ Khai¹</i> 今日愛趕到清溪
In Šak ⁵ Ha ¹ angekommen wollen wir Mittag machen. / We want to have lunch as soon as we arrive in Shak Ha.	<i>Hang² tau⁴ Šak⁵ Ha¹ tshyu⁴ oi⁴ tso⁴ tšu⁴</i> 行到[石下?]就愛做晝
Dort ist eine Teehütte. / There is a teahouse there.	<i>Kai⁴ li¹ yu¹ tsha² thin² (or tyam⁴)</i> 个里有茶亭 (or 茶店)
Ist est nötig zu rasten? / Do we need to rest?	<i>Han² š³ theu³ ma³?</i> 還使透□?
Es geht auch ohne dies. / We can also do without it.	<i>M¹ š³ tu¹ tso⁴ tet⁶</i> 唔使都做得
Eine Tasse Tee trinken kann auch nichts schaden. / It wouldn't harm anything to drink a cup of tea.	<i>Šit⁵ ha⁴ pui¹ tsha² tš¹ ya¹ hau³</i> 食下杯茶子也好
Erst noch eine Pfeife! / Just a puff on the pipe!	<i>Šit⁵ thung² yen¹ tšang⁴</i> 食筒煙正
Los jetzt! / Let's go!	<i>Kin¹ ha⁴ hang² o¹!</i> 今下行□!
Woran fehlt's noch? / Is anything missing?	<i>Han² yu¹ mak⁶ kai⁴ š⁴ kon⁴?</i> <i>or han² šau³ mak⁴ kai⁴ tung¹ si¹?</i> 還有七个事幹? 還少七个東西?
Hast du schon bezahlt? / Have you paid yet?	<i>Kyam³ tshen² m¹ tshen²?</i> 撿錢唔曾?

²⁰⁹ The lexeme *tšang⁴* 正 is originally an adverb meaning 'just, only', as in the following example, while when it links two clauses it means 'and only then'. It can also be used as a sentence-final particle meaning 'Let's ___ first', so the sentence *šit⁵ hoi¹ tšau¹ (tšang⁴)* means more specifically: 'Let's wait until we have had breakfast before (we leave etc.)'. See Lamarre (2002b).

Gib dem Pferd ein Schin Reis. ²¹⁰ / Give the horse a <i>shin</i> of rice (to eat).	<i>Pin¹ (yit⁶) šin¹ kwuk⁶ ma¹ šit⁵</i> 分(一)升穀馬食
Ist heiß Wasser da? ²¹¹ / Is there any hot water there?	<i>Yu¹ pui⁴ šui³ mau² ?</i> 有沸水冇?
Rühre mir Milch an. / Prepare the milk for me (by stirring).	<i>Oi⁴ luk⁶ nyu² nen⁴</i> 愛攙牛□
Benutze meinen Löffel. / Use my spoon.	<i>Yung⁴ nga¹ tšhi² kang¹</i> 用嘍匙羹
Das Schüsselchen ist nicht rein. / The bowl is not clean.	<i>Won³ m¹ lang² li⁴</i> 碗唔伶俐
Spül den Teetopf erst etwas aus. / Rinse the teapot out first.	<i>Tsha² fu² sen¹ oi⁴ long¹ ha⁴ ki² (tšang⁴)</i> 茶壺先愛浪下佢(正)
So leichthin genügt. / Just a little.	<i>Tshui² tshui² phen⁴ phen⁴ tu¹ tso⁴ tet⁶</i> 隨隨便便都做得
Reiskochen ist furchtbar umständlich. / Cooking rice is quite troublesome.	<i>Pau¹ fan⁴ šip⁵ fun¹ pa¹ pi⁴</i> 煲飯十分□□
Binde das Pferd unterm Baum an. / Tie the horse up under the tree.	<i>Ma¹ oi⁴ tshoi¹ kai⁴ šu⁴ theu² ha¹ thau² kin³</i> 馬愛在个樹頭下綯緊
Nicht dort, hier ist es schattiger. / Not there; it's shadier here.	<i>Kai⁴ thang⁴ m¹ hau³; nya³ (or le³) li¹ kau⁴ yim¹ 个□唔好, 噉里 (or 李里) 較陰</i>
Wie angenehm kühl! / How pleasantly cool!	<i>A³! Kan⁴ lyong²! □! 噉涼!</i>
Ich habe mich heiß gelaufen. / I'm flushed from walking.	<i>Hang² ngyet⁵ (li¹) 行熱(哩)</i>
vom Laufen müde sein / to be tired from walking	<i>hang² khoi⁴ 行瘡</i>
Laß die Lastkörbe nicht von der Sonne bestrahlt werden. / Don't let the sun shine on the baskets.	<i>Hap⁵ lo² m¹ oi⁴ pin¹ nyit⁶ theu² sai⁴</i> 盒籬唔愛分日頭曬
Spanne den Bauchriemen etwas lockerer. / Fasten the saddle girth a little looser.	<i>Ma¹ tu³ tai⁴ fong⁴ sung¹ tit⁵</i> 馬肚帶放鬆滴

²¹⁰ A *shin* (pint) 升 is equivalent to a tenth of a peck or 斗 *teu³* as a measure of dry capacity or 'corn measure'. See also §2.5. on Times and Measures in the Lexicon. The metric conversion for one peck is given as 10.31 litres in Rey (p.1428).

²¹¹ In contemporary German, this sentence would be: Ist heißes Wasser da?

Nimm ihm das Gebiß ab. / Take off the bit.	<i>Tshi³ thot⁶ ma¹ lung² theu²</i> 取脫馬籠頭
Nimm den Sattel nicht ab. / Don't take the saddle off.	<i>M¹ oi⁴ pok⁶ ma¹ on¹</i> 唔愛剝馬鞍
Sattelle das Pferd. / Saddle the horse.	<i>Šong³ ma¹ on¹</i> 上馬鞍
Lege das Gebiß an. / Put on the bit.	<i>Šong³ ma¹ lung² theu²</i> 上馬籠頭
Einen Hilfsträger dengen. / To engage an auxiliary porter (to carry something part of the way).	<i>Tshyang³ pok⁶ tam¹ (or ken¹) kai⁴</i> 請駁擔个, 請駁肩个
Ich fächle ihm die Fliegen. / I'll fan away the flies for him.	<i>Ngai² lau¹ ki² phat⁵ wu¹ yin²</i> 我搵佢拔烏蠅
Leben Sie wohl, Herr Wirt! / Long live the innkeeper!	<i>Hau³, tshoi² tšu³, hau³ sen¹ li¹</i> 好, 財主, 好生理!
Hast du dem Pferd Wasser gegeben? / Did you give the horse water?	<i>Ngai² pin¹ šui³ ma¹ šit⁵ m¹ tshen²?</i> 你分水馬食唔曾?
Es ist genug. / It's enough.	<i>Keu⁴</i> 夠
Seid ihr alle satt? / Has everyone had enough to eat?	<i>Thai⁴ ka¹ šit⁵ pau³ m¹ tshen²?</i> 大家食飽唔曾?
Sputet euch ein wenig. / Hurry up a little.	<i>Kin¹ ha⁴ khwai⁴ tit⁵</i> 今下快滴
Er kommt nicht nach. / He can't keep up.	<i>Ki² kyuk⁵ (or kon³) m¹ tau³</i> 佢□唔倒, 佢趕唔倒
Haben wir halbwegs? / Are we halfway yet?	<i>Yu¹ pan⁴ lu⁴ mau²?</i> 有半路冇?
Wieviel Pulu haben wir jetzt gemacht? / How many <i>pulu</i> have we done? ²¹²	<i>(Ki⁴ yen²) hang² li¹ ki³ to¹ phu⁴ (or thong²) lu⁴?</i> (既然) 行哩幾多步路 (or 唐路)?
Diesen Berg hinauf sollten Sie aussteigen (aus der Sänfte). / You should get (out of the sedan chair) while we are going uphill.	<i>Šong¹ nya³ thyau² au⁴ oi⁴ ha¹ khyau⁴</i> 上嚟條凹愛下轎
Wie weit ist es noch? / How far do we still have to go?	<i>Han² yu¹ ki³ yen³?</i> 還有幾遠?
Führe (mir) das Pferd. / Lead the horse for me.	<i>Ngai² (lau¹ ngai²) khen¹ ma¹</i> 你(揸我)牽馬
Ich will zu Fuß über die Brücke. / I want to cross the bridge by foot.	<i>Ngai² hang² lu⁴ ko⁴ khyau²</i> 我行路過橋

²¹² *Phu⁴ lu⁴* refers to ten Chinese *li* 里, the latter being approximately equivalent to *eine Wegstunde* or 'one hour's journey'. A Chinese mile or *li* is 0.6 km. See also §2.5 above on Times and Measures.

O weh! Dieser Flußübergang ist fatal. / Oh dear! This ford is difficult to cross.	<i>Ai¹ ya¹! Nya³ thu⁴ šui³ hau³ kam¹ kai⁴</i> 哎呀！噏渡水好尷尬
Der Übergang hier ist nicht so umständlich. / The crossing here is not so troublesome.	<i>Nya³ thang⁴ (or li¹) ko⁴ mau² kan⁴ fui⁴ šin²</i> 噏□ (or 噏里) 過冇嘍費神
Ein Glück, daß du mich gestützt hast. / Lucky that you supported me.	<i>Hau³ tet⁶ ngi² phu² kin³ ngai²</i> 好得你扶緊我
Über diese Brücke mußt du wohl oder übel zu Fuß (ohne Sänfte) gehen. / Like it or not, you have to cross this bridge on foot (without a sedan).	<i>Ko⁴ nya³ thu⁴ khyau² mau² nai⁴ ho² oi⁴</i> <i>ha¹ khyau⁴</i> 過噏渡橋有奈何愛下轎
Jetzt möchte ich wieder die Sänfte besteigen. / Now I would like to get back into the sedan. Nehmet die Sänfte auf! / Lift up the sedan!	<i>Kin¹ ha⁴ yu⁴ oi⁴ tsho¹ khyau⁴</i> 今下又愛坐轎 <i>Oi⁴ hi³ ken¹!</i> 愛起肩!
Der Weg ist sehr glatt. / The road is very slippery.	<i>Lu⁴ hau³ wat⁵</i> 路好滑
Wie weit ist es jetzt noch bis zur Stadt Hin ¹ nen ² ? / How far is it to the town of Hinnen? ²¹³	<i>Tau⁴ Hin¹nen² šang² han² yu¹ ki³ yen³ tš¹? or ki³</i> <i>to¹ lu⁴?</i> 到興寧城還有幾遠子? or 幾多路?
Ob wir Regen bekommen? / I don't know if it's going to rain.	<i>M¹ ti¹ yu¹ šui³ lok⁵ mau²</i> 唔知有水落冇 or <i>m¹ ti¹ woi⁴ lok⁵ šui³ m¹</i> 唔知噲落水唔
beim Regen unterstehen / to take shelter from the rain	<i>to³ šui³</i> 躲水
Ich will absteigen vom Pferd (oder [von der] Sänfte). / I want to get down from my horse (or from the sedan).	<i>Ngai² oi⁴ ha¹ ma¹ (or khyau⁴)</i> 我愛下馬, 我愛下轎
Halte das Pferd fest. / Keep a firm hold on the horse.	<i>Ngai² khen¹ ma¹; tsuk⁶ wun³ ki²</i> 你牽馬, 捉穩佢
Es will mich nicht aufsteigen lassen. / It won't let me mount.	<i>Ki² m¹ hen³ pin¹ ngai² šong¹</i> 佢唔肯分我上
im Galopp davoneilen / Hurry away at top speed.	<i>Phau¹ kin³ tseu³</i> 跑緊走
Hier ist's gefährlich. / It's dangerous here.	<i>Nya³ li¹ hau³ hyam³</i> 噏里好險
Vorsichtig! / Careful!	<i>Syau³ sim¹!</i> 小心!
Steigt besser vom Pferd ab. / It's better if you dismount from the horse.	<i>M¹ tong⁴ ha¹ ma¹ kau⁴ hau³</i> 唔當下馬較好

²¹³ We have added the tone mark omitted in the original text.

Ist die Brücke fest? / Is the bridge solid?	<i>Khyau² tšu³ ku⁴ m¹?</i> 橋主固唔?
Weicht aus dem Weg! / Move out of the way!	<i>Šam³ nyin² e⁴!</i> 閃人□!
Weicht nach rechts, nach links aus! / Move over to the right, move over to the left!	<i>Šam³ tso³ (pen¹ or phen³), šam³ yu⁴ (pen¹ or phen³)!</i> 閃左, 閃左邊, 閃左片! 閃右, 閃右邊, 閃右片!
Ein Pferd kommt! / A horse is coming!	<i>Yu¹ ma¹ loi²</i> 有馬來
Braucht dich nicht zu fürchten. / You don't need to be afraid.	<i>M¹ pha⁴, m¹ s³ khong²</i> 唔怕, 唔使□狂
Führe deinen Büffel ins Feld. / Lead your buffalo into the paddock.	<i>Nya¹ kai⁴ šui³ nyu² khen¹ lok⁵ then² li¹ hi⁴</i> 万个水牛牽落田里去
Diese Kuh ist sehr zahm. / This cow is very tame.	<i>Nya³ thya² nyu² hau³ šun²</i> 噉條牛好馴
Faß die Kuh am Strick. / Lead the cow by the rope.	<i>Ngī² khen¹ nyu² e⁴!</i> 你牽牛□!
Aus dem Weg gehen, Platz machen. / Get out of the way, make room.	<i>Hang² hoi¹</i> 行開
Werte Frau, sagen Sie mir, wo geht's hier nach Tshyang ¹ Khai ¹ ? / Madam, please tell me the way to Tsiang Kai?	<i>Thai⁴ sau³, to¹ fan² ngī² wa⁴ ngai² ti¹, hi⁴</i> <i>Tshyang¹ khai¹ oi⁴ tša⁴ nai⁴ li¹ hi⁴ (hau³)?</i> 大嫂, 多煩你話我知, 去清溪愛踏奈里去 (好)?
Geht's gerade aus? / Is it straight ahead?	<i>Oi⁴ ta³ tšhit⁵ hi⁴ ma³?</i> 愛打直去□?
Müssen wir noch über einen Pass? / Do we need to go over a pass?	<i>Han² oi⁴ ko⁴ au⁴ m³?</i> 還愛過凹唔?
Jetzt sind zir bald dort. / We'll soon be there.	<i>(Kin¹ ha⁴) šong⁴ ha⁴ tau⁴</i> (今下) 上下到
Mein Fächer ist gefallen. / My fan has fallen down.	<i>Nga¹ šen⁴ tš³ tet⁶ hoi¹</i> 噉扇子跌開
Ich habe mein Taschentuch verloren unterwegs. / I lost my handkerchief along the way.	<i>Lu⁴ hong⁴ leu⁴ hoi¹ nga¹ (thya²) šu³ kin¹</i> 路上漏開噉 (條) 手巾
Soll ich's suchen? / Should I look for it?	<i>Oi⁴ hi⁴ tšhim² ma³?</i> 愛去尋□?
Hast du's noch nicht gefunden? / Didn't you find it yet?	<i>Tšhim² tau³ m¹ tšen²?</i> 尋倒唔曾?
Mein Geld reicht mir nicht. / I don't have enough money.	<i>Nga¹ tšen² m¹ keu⁴ s³</i> 噉錢唔夠使

- Ich habe 80 Cents in der Tasche.
/ I have 80 cents in my pocket. *Ngai² thoi⁴ kin³ yu¹ pat⁶ hau² ts³*
我袋緊有八毫子
- Die Sonne brennt heute gehörig.
/ The sun is blazing hot today. *Nyit⁶ theu² kim¹ nyit⁶ hau³ lat⁶*
日頭今日好□
- Sogleich sind wir am Ziel.
/ We'll soon be at our destination. *Tshyu⁴ tau⁴ (thang⁴)*
就到(□)
- Gib den Lastträgern ihr Geld.
/ Give the porters their money. *Tshak⁶ kai⁴ teu¹ tam¹ kyok⁶*
拆个兜擔腳
- Sag den Sänftenträgern, sie sollen mich morgen noch nach Hoschuwan tragen. / Tell the sedan carriers that they are to take me to Hoshuwan tomorrow. *Kai⁴ teu¹ khyau⁴ fu¹ ngi² hi⁴ wa⁴ ki² ti¹, min² tšau¹ nyit⁶ han² oi⁴ thoi² ngai² tau⁴ Ho² šu⁴ wan²*
个兜轎夫你去話佢知, 明朝日還愛抬我到荷樹灣
- Die wollen nicht; sie sagen, du seist zu schwer.
/ They don't want to; they say you're too heavy. *Ki² m¹ hen³; ki² wa⁴ ngi² tšhung¹ ko⁴ theu²*
佢唔肯, 佢話你重過頭
- Sie scheuen sich vor dem weiten Weg.
/ They're reluctant to go so far. *Ki² hyam² lu⁴ yen³*
佢嫌路遠
- Gib ihnen etwas mehr; dann tun sie es.
/ Give them some more; then they'll do it. *Ng² pin¹ to¹ tit⁵ (ki²), ki² tshyu⁴ hen³*
你分多滴(佢), 佢就肯
- So dinge ich einen andren (Tragstuhl).
/ So I will reserve another (sedan chair). *Ka⁴ tshyu⁴ oi⁴ tshyang³ ko⁴ tin³ (khyau⁴)*
□就愛請過頂(轎)
- Ich übernachtete auf der Kapelle.
/ I'm spending the night in the chapel. *Ngai² tshoi¹ li¹ pai⁴ thong² li¹ tsap⁶*
我在禮拜堂里扎
- Laß die Träger auf dem Markt zum Übernachten gehen. / Tell the porters to stay overnight at the market. *Ham⁴ kai⁴ teu¹ khyau⁴ fu¹ hi⁴ hi¹ hong⁴ tsap⁶*
喊个兜轎夫去墟上扎
- Ich weiß nicht, ob es dort eine Herberge gibt.
/ I don't know if there is an inn there. *M¹ ti¹ yu¹ khak⁶ tyam⁴ mau²*
唔知有客店冇
- Sie mögen es machen, wie sie wollen.
/ They can do as they please. *Oi⁴ tet⁶ kya¹ tš³ yi⁴*
愛得喺主意
- Kaufe etwas Gemüse. / Buy some vegetables. *Mai¹ to¹ šau³ tshoi⁴* 買多少菜
- Ich esse mit dem Katechisten.
/ I'll eat with the catechist. *Ngai² lau¹ sen¹ sang¹ tap⁶ šit⁵*
我搭先生搭食

Ich werde ihm das Essen vergüten. / I'll reimburse him for the meal.	<i>Ngai² woi⁴ pong¹ šit⁵ yung⁴ pin¹ ki²</i> 我噲幫食用分佢
für Feuerung vergüten / to reimburse the fuel costs	<i>Pong¹ tshai² šau¹ or kyam³ fo³ tshen²</i> 幫柴燒, 撿火錢
das Bett machen / to make the bed	<i>phu¹ tshong²</i> 鋪床
den Moskitovorhang aufhängen / to hang up the mosquito net Bambusstecken dazu / bamboo poles for this Bindfaden / string Nagel / nail (zusammenlegbare) Matte / mats (which can be laid together) Woldecke / blanket Steppdecke / quilt Kopfkissen / pillow Waschschüssel / washbasin Wasser holen / to get water sich baden / to have a bath kalt baden / to have a cold bath sich abwaschen / to wash oneself Tee übergießen / to pour tea over Tee einschenken / to serve tea	<i>tyau⁴ min¹ tšong⁴</i> 吊蚊帳 <i>min¹ tšong⁴ tšuk⁶</i> 蚊帳竹 <i>sok⁶</i> 索 <i>(the⁶) tang¹</i> 釘, 鐵釘 <i>(tšap⁶) tshyak⁵</i> 蓆, 摺蓆 <i>tšen¹</i> 氈 <i>men² phi¹</i> 棉被 <i>tšim³ theu²</i> 枕頭 <i>se³ men⁴ phun²</i> 洗面盆 <i>tau³ šui³</i> 倒水 <i>se³ šin¹ or theu³ lyong²</i> 洗身, 透涼 <i>tshung¹ lyong²</i> 沖涼 <i>ma⁶ šin¹</i> 抹身 <i>tshung¹ tsha²</i> 沖茶 <i>tšim¹ tsha²</i> 斟茶
Bring einen Stuhl her / Bring a chair here.	<i>Teu¹ tšong¹ ten⁴ loi²</i> □張凳來
Die Haplo bring herauf. / Bring up the travelling baskets.	<i>Hap⁵ lo² to⁶ šong¹ loi²</i> 盒籬掇上來
Leucht einmal. / Shine the light over here.	<i>Na¹ fo³ loi²</i> 拿火來
Die Haplo sind nicht im Gleichgewicht. / The travelling baskets are not evenly balanced.	<i>Hap⁵ lo² m¹ then⁴ theu²</i> 盒籬唔□頭
Mach Licht an. / Light the lamp(s) [candle(s)].	<i>Hoi¹ fo³ loi²</i> 開火來
mit dem Hahnenschrei aufstehen / to get up at cockcrow	<i>kai¹ thai² tshyu⁴ hong⁴ šin¹</i> 雞啼就□身
Läßt sich der Weg leicht fragen? / Is it easy to find out the way ?	<i>Lu⁴ yung² yi⁴ ken¹ tet⁶ tau³ m¹?</i> 路容易跟得倒唔?
Warum ist kein Salzfisch da? / Why isn't there any salted fish?	<i>Tso⁴ ma³ mau² ham² ng²?</i> 做□冇鹹魚?

Ich hab's vergessen. / I forgot it.	<i>Ngai² thyam¹ pyong⁴ or mong² ki⁴ (hoi¹) or mong⁴ ki⁴ (hoi¹)</i> 我添放, 我忘記 (開)
Hier gibt's keinen rohen, sondern nur vorgequollenen Reis. / There isn't any uncooked rice here, only soaked rice.	<i>Nya³ li¹ mau² sang¹ mi³, kin³ he⁴ suk⁵ mi³ (or phu² mi³)</i> 噉里有生米, 竟係熟米 (or 燻米)
Wecke mich! / Wake me!	<i>Tshau⁴ (or ham⁴) syang³ ngai²</i> □醒我, 喊醒我
Gute Nacht, schlaft wohl! / Good night! Sleep well!	<i>Hau³, phin² on¹ soi⁴!</i> 好, 平安睡!
Wollen noch zusammen beten. / Let us pray together.	<i>Thai⁴ ka¹ loi² khi² tau³ tšang⁴</i> 大家來祈禱正
totmüde / exhausted, dead tired	<i>khoi⁴ tok⁵ tok⁵ li¹ (or khoi⁴ tau⁴ si³)</i> 瘡□□里, 瘡到死
die Beine übermüdet / aching legs	<i>kyok⁶ hang² ngyon¹</i> 腳行軟
Wieviel kostet dieser Hut? / How much does this hat cost?	<i>Nya³ tang³ mau⁴ tai³ (or oi⁴, mai¹) ki³ to¹ tshen²?</i> 噉頂帽戴 (愛 / 買) 幾多錢?
Ob dieser Hut teuer ist oder nicht, ist nicht wichtig. / It is not important whether this hat is expensive or not.	<i>Nya³ tang³ mau⁴ kwui⁴ m¹ kwui⁴ m¹ he⁴ kin³ yau⁴</i> 噉頂帽貴唔貴唔係緊要
„ein edler Mensch denkt nicht ans Essen, sondern an die Thauli“ / 'A noble person does not think of food, but of principles (thau ⁴ li ¹).'	<i>Kyun¹ tš³ put⁶ meu² šit⁵, meu² thau⁴</i> 君子不謀食, 謀道
Du kannst schon sehr gut chinesisches. / You can speak Chinese very well.	<i>Ngai² (ki⁴ yen²) hau³ woi⁴ kong³ Thong² wa⁴</i> 你 (既然) 好噉講唐話
Nein, aller Anfang ist schwer. / No, all beginnings are difficult.	<i>M¹ he⁴, wan⁴ š⁴ hi³ theu² nan²</i> 唔係, 萬事起頭難
Du bist noch nicht lange da und hast doch schon viel gelernt. / You haven't been here long but you've already learnt a lot (of Chinese).	<i>Ngai² tšang⁴ tau⁴ mau² ki³ kyu³, tu¹ hok⁵ tau³ hau³ to¹ Thong² wa⁴</i> 你正到有幾久, 都學倒好多唐話
Ach, „unnützlich verträdle ich die Zeit; ich muß mich schämen, daß ich es zu nichts bringe“. / Oh, 'idle as I am frittering away the time; I am ashamed that I cannot succeed.'	<i>Ka⁴, hi¹ yen² soi⁴ ngyet⁵ — thš⁴ khui³ wu² šin²</i> □, 虛延歲月 —— 自愧無成
ein Glück, daß wir Mondschein haben. / What luck that we have moonlight!	<i>Hau³ tshoi³ yu¹ ngyet⁵ kong¹</i> 好彩有月光

Die Dunkelheit bricht herein.
/ Darkness is falling.²¹⁴

Thon¹ am⁴ lo⁴
斷暗 [ʔ落]

2.27.2. On water / Zu Wasser

Schiff mieten / to hire a ship
Bootchen, Kahn / small boat²¹⁵

tshyang³ šon² 請船
thyang⁴ tsai³ 艇仔
sam¹ pan³; (thyang⁴)
三板; 艇

Bootchen in Kanton und Hongkong
/ small boat in Canton and Hong Kong

Schiffsgelegenheit benutzen / to go by boat

tap⁶ šon² 搭船

Ich fahre mit dem Dampfer
/ I'm going by steamer.

Ngai² tap⁶ fo³ šon²
我搭火船

Ich fahre mit dem Fuitschuer Passagierboot.
/ I'm going on the Huichow (Fuichu-fu)
passenger boat.

Ngai² tap⁶ Fui⁴ tšu¹ thu⁴
我搭惠州渡

mit der Fähre übersetzen / to take the ferry across

ko⁴ (or wang² šui³) thu⁴ 過渡, 橫水渡

Anker lichten, abfahren / to weigh anchor

hoi¹ theu² (or hoi¹ šin¹) 開頭, 開身

Passagierboot oder Fährboot
/ passenger boat or ferry

thu⁴ šon²
渡船

Anker werfen / to drop anchor

phau¹ nau² 拋錨

anlegen, landen / to land, to put in

moi² ngan⁴ or moi² theu² □岸, □頭

übernachten / to stay overnight

tsap⁶ (ya⁴) 扎, 扎夜

rudern (mit den seitlichen Rudern)
/ to steer (with the lateral rudders)

ta³ (or yau²) tsyong³
打槳, 搖槳

ein Ruder / a rudder

yit⁶ tšī¹ tsyong³ 一枝槳

mit dem Schwanzruder rudern
/ to steer with the rear rudder

yau² lu¹
搖櫓

mit Stangen stoßen
/ to push against something with poles

tshang⁴ šon²
撐船

²¹⁴ The romanization *lo⁴* may be a mistake for *lok⁴*.

²¹⁵ The word Bootchen does not exist in contemporary standard German. The rules for diminutive suffixation should produce Bötchen.

die Bambusstangen hiezu ²¹⁶ / the bamboo poles for this	<i>tšuk⁶ kau¹</i> 竹篙
Trotz Stoßen rührt es sich nicht / It's not moving in spite of the pushing.	<i>tšhang⁴ m¹ yuk⁶</i> 撐唔郁
der Schiff von einer Sandbank wegheben / to heave the ship off a sandbank	<i>thoi² šon²</i> 抬船
Schiffsherr / master of the ship seine Gesellen / his mates	<i>šon² tšu³</i> 船主 <i>fo³ ki⁴</i> 夥計
Es sind viele Passagiere da. / There are many passengers.	<i>Nyin² hak⁶ to¹</i> 人客多
Waren einladen / to load cargo Waren ausladen / to unload cargo	<i>tsoi⁴ (or lok⁵) fo⁴</i> 載貨, 落貨 <i>hi³ fo⁴</i> 起貨
das Schiff besteigen / to go on board	<i>šong¹ or lok⁵ šon²</i> 上船, 落船
den Zoll passieren / to pass through customs	<i>ko⁴ šoi⁴</i> 過稅
Zollstation / customs office	<i>šoi⁴ kwan¹</i> 稅關
Kommt jemand die Waren zu besichtigen? / Is someone coming to inspect the cargo?	<i>Yu¹ nyin² loi² nyam⁴ fo⁴ mau²</i> 有人來驗貨冇?
Wachtboot / patrol boat	<i>pha² šon²; (kha² šon²)</i> 口船, 卡船
Warum schlagen die die Gong? ²¹⁷ / Why are they striking the gong?	<i>ki² tso⁴ ma³ ta³ lo²?</i> 佢做口打鑼?
Sie halten Nachtwache. / They're keeping the nightwatch.	<i>He⁴ tšong³ kang¹ kai⁴</i> 係掌更个
Ich möchte ans Land gehen. / I want to go on shore.	<i>Ngai² syong³ šong¹ ngan⁴</i> 我想上岸
Das Wasser ist seicht. / The water is shallow. Das Wasser ist tief. / The water is deep.	<i>šui³ tšhen³</i> 水淺 <i>šui³ tšhim¹</i> 水深
Sandbank / sandbank Stromschnelle / rapids	<i>sa¹ pa⁴ (also than¹)</i> 沙壩, 沙灘 <i>than¹</i> 灘

²¹⁶ In contemporary German, hierzu or dazu would replace the use of hiezu.

²¹⁷ In contemporary German, the noun 'gong' has masculine gender: der Gong. → Warum schlagen die den Gong.

Man muß den Sand wegschaufeln, um Bahn zu machen. / We have to shovel the sand away to make a path.	<i>Oi⁴ pha² sa¹ loi² hoi¹ šui³ lu⁴</i> 愛耙沙來開水路
Das Schiff wird untergehen. / The ship is going to sink.	<i>šon² woi⁴ tšim²</i> 船噲沉
an Felsen stoßen / to run onto the rocks	<i>tšhong⁴ šak⁵</i> 撞石
Schiffbruch erleiden / to be shipwrecked	<i>tšhong⁴ lan⁴ šon², ta³ lan⁴ šon²</i> 撞爛船, 打爛船
Segel / sail	<i>li¹ (tšhyak⁵)</i> 巾里, 巾里蓆
günstiger oder ungünstiger Wind / favourable or unfavourable winds	<i>šun⁴ fung¹; nyak⁵ fung¹, also tin³ theu² fung¹</i> 順風, 逆風, 頂頭風
Es ist kein Wind zum Segeln / There isn't any wind for sailing.	<i>mau² fung¹ (hau³) š³</i> 冇風(好)駛
günstige oder ungünstige Strömung / favourable or unfavourable currents	<i>šun⁴ lyu²; nyak⁵ lyu²</i> 順流, 逆流
Segel spannen / to hoist the sails	<i>šon¹ li¹</i> 上巾里
kreuzen (hin und her) / to tack to and fro	<i>kheu¹ phung²</i> 𠵼篷
das Schiff am Strick ziehen / to tow the ship	<i>lai¹ lam⁴</i> 拉纜
Auf dieser Strecke ist es (nicht) sicher vor Räubern. / It is (not) safe from robbers on this stretch.	<i>Nya³ pok⁶ šui³ lu⁴ (m¹) thai⁴ phin²</i> 噉𠵼水路(唔)太平
der Zusammenfluß / confluence of rivers	<i>kap⁶ šui³</i> 合水
die Strömung ist sehr stark / the current is very strong	<i>šui³ šip⁵ fun¹ kip⁶ (or kin³)</i> 水十分急, 水十分緊
Fährgeld, „Passage“ / passenger ticket	<i>šui³ kyok⁶</i> 水腳
Dringeld (Trinkgeld) / tip	<i>tsyu³ tšhen²</i> 酒錢
Mast (aufrichten) / (to put up) the mast	<i>(hi³) ngui²</i> (起) 桅
steuern / to navigate	<i>š³ tho⁴; hoi¹ tho⁴</i> 駛舵, 開舵
Anlegeplatz, Landungsbrücke / wharf	<i>ma¹ theu²</i> 碼頭
flußaufwärts fahren / to sail upstream	<i>šong¹</i> 上
flußabwärts fahren / to sail downstream	<i>ha¹</i> 下

aussteigen / to disembark, go onshore	<i>šong¹ ngan⁴</i> 上岸
Wo viele Steuermänner sind, geht das Schiff unter. / Too many navigators scuttle the ship. ²¹⁸	<i>Sau¹ kung¹ to¹, ta³ lan⁴ šon²</i> 艚公多, 打爛船
Schiffahren und reiten ist gefährlich. / Sea voyages and riding are dangerous	<i>Hang² šon² tseu³ ma¹ sam¹ fun⁴ myang⁴</i> 行船走馬三分命

2.28. POLITE TURNS OF PHRASE / HÖFLICHE REDENSARTEN

Von welch' hohem Geschlecht sind Sie? / Which honourable clan do you belong to? ²¹⁹	<i>Sen¹ sang¹ kau¹ syang⁴?</i> 先生高姓?
Schön gesagt — ich bin vom kleinen Geschlecht Yap. / Nicely expressed ²²⁰ – I am from the inferior clan, Yap. oder man antwortet / or else one answers: Erst Sie ___ bitte / First, you ___ please.	<i>(Hau³ wa⁴ —) ngai² syau³ syang⁴ Yap⁵</i> (好話) 我小姓葉 <i>Sen¹ sang¹ tshyang³ kau⁴</i> 先生請教
Werter Name? / Your honourable name?	<i>Tsun¹ š⁴ or thai⁴ hau⁴; tsun¹ phet⁵</i> 尊世, 大號, 尊別
Geringer Name <i>Fun³ tšhun¹</i> / My inferior name is Fun Tšhun.	<i>tshen⁴ š⁴ Fun³ tšhun¹</i> 賤字□□
Das gewöhnliche Volk fragt und Kinder fragt man. / Ordinary people ask and for children, one asks:	<i>Ng² syang⁴ mak⁶ kai⁴ (tung¹ si¹)?</i> <i>Ng² on¹ tso⁴ mak⁶ kai⁴ myang² (Name) ?</i> 你姓乜个(東西)?, 你安做乜个名?
(Ihre) werthe Heimat? / Your honourable home? (einfach / or simply: Where is your home?) Antwort: / Answer: My home is ... [literally: my straw hut]	<i>Kwui⁴ fu³ or tsun¹ fu³?</i> 貴府?, 尊府? <i>Nya¹ wuk⁶ kha¹ tshoi¹ nai⁴ li¹</i> 噉屋下在奈里? <i>Nga¹ tshau³ ša⁴...</i> 囉草舍...
Wertes Geburtsjahr? / Your noble year of birth? Wertes Alter? / Your noble age? (einfach / or simply: How old are you?)	<i>Kwui⁴ kang¹?</i> 貴庚? <i>Tšhun¹ tshyu¹ ki³ to¹?</i> 春秋幾多? <i>Ki³ to¹ soi⁴?</i> 幾多歲?)
Schon lange nicht mehr mit Ihnen geplaudert. / It's a long time since we last chatted.	<i>Hau³ kyu³ m¹ tshen² lyang¹ kau⁴</i> 好久唔曾領教

²¹⁸ This is strikingly similar to the English proverb: *Too many cooks spoil the broth.*

²¹⁹ In contemporary German, the inflectional morphology would be: Von welchem hohen Geschlecht sind Sie?

²²⁰ The polite expression *Hau³ wa⁴* is translated as 'well spoken – thank you!' by McIver (p. 153), and as 'faire des compliments' in Rey (p. 84) who gives a different pronunciation for the use of 話 as a noun: *fa⁴*.

Söhne / sons ²²¹	<i>kui⁴ long² or kung¹ long²</i> 貴郎, 公郎
Söhne bei einem Mandarin ²²² / sons of a Mandarin official Antwort: / Answer:	<i>šau⁴ ya²</i> 少爺 <i>nga¹ syau³ yi²; nga¹ tsai³</i> 嗰小兒, 嗰仔
Töchter / daughters Antwort: / Answer:	<i>tshen¹ kim¹</i> 千金 <i>syau³ ngi³</i> 小女
Lebt Ihr Vater/ Mutter noch? / Is your father (mother) still living?	<i>Lin⁴ tsun¹ (lin⁴ thong²) han² tshoi¹ m¹ ?</i> 令尊(令堂)還在唔?
Wie hoch ist Ihr Alter? ²²³ / How old are you?	<i>Kau¹ šu⁴ ki³ to¹ ?</i> 高壽幾多?
Du bist vom großen Deutschland, nicht wahr? / You are from the great country of Germany, aren't you? Antwort: / Answer: Well spoken. My insignificant country is Germany.	<i>Ng² he⁴ thai⁴ Tet⁶ kwet⁶ loi² kai⁴, he⁴ m¹ he⁴ ?</i> 你係大德國來个, 係唔係? <i>Hau³ wa⁴, nga¹ pi⁴ kwet⁶ he⁴ Tet⁶ kwet⁶</i> 好話, 嗰敝國係德國
Wievie! Brüder seid Ihr? / How many brothers are there? (gewöhnlich / usually [one asks]): ²²⁴	<i>Ki³ to¹ khun¹ nyuk⁵ ?</i> 幾多昆玉?? <i>Ng² ki³ to¹ hyung¹ thi⁴ ?</i> 你幾多兄弟?
Wievie! Geschwister zusammen? / How many sisters altogether? ²²⁵	<i>Ki³ to¹ tsi³ moi⁴ ?</i> 幾多姊妹?
Bitte, nehmen Sie Platz. / Please sit down.	<i>Tshyang³ tsho¹</i> 請坐
Wie freundlich von Ihnen. / How considerate of you.	<i>Kan² yu¹ sim¹</i> 咁有心
Setz du dich zuerst. / Please be seated first.	<i>Ng² tsho¹, ngi² tsho¹</i> 你坐, 你坐

²²¹ Sensitive to the Question–Answer format of the original, the terms supplied in this set of phrases for ‘son’ and ‘daughter’ distinguish the designative forms for ‘in-group’ versus ‘out-group’ (that is, humbling expressions for your own children versus elevating expressions for the addressee’s children).

²²² We have taken the liberty to alter the original expression in the First Edition (p. 53), Söhne bei Mandarin, to the form given above of Mandarin. This is because in contemporary German Mandarin refers just to the fruit, mandarin(e)s, its use here producing a rather comical effect for most native speakers.

²²³ To the original sentence, we have added the missing form of the verb ‘to be’, *ist*.

²²⁴ Similar to the case of terms for children given above, the difference in the two expressions for asking about the number of brothers hinges upon the use of an elevated versus a neutral term for ‘brothers’ respectively.

²²⁵ *Geschwister* usually means ‘siblings’ and not specifically ‘sisters’, although etymologically there may be such a link to female siblings. See also §2.13. above on kin terms for a similar example, and note 87.

Mach keine Umstände / Please don't go to any bother. or: Please don't stand on ceremony.	<i>M¹ oi⁴ ki¹ li¹</i> 唔愛拘禮
Besuche mich / Visit me (literally: Licht verbreiten / to cast light upon)	<i>Loi² tsen¹ kong¹ (ha⁴ li¹)</i> 來增光(下里)
Wie heißt doch dieser Herr hier? / What is the name of this gentleman here?	<i>Nya³ wui⁴ sen¹ sang¹ kau¹ syang⁴ a³?</i> 噫位先生高姓啊?
Was ist dein wertenes Anliegen? / What is your honourable situation?	<i>(Mak⁶ kai⁴) kwui⁴ kon⁴?</i> 貴幹?, 七个貴幹?
Sind die Bewohner alle mit dir gleichen Geschlechts? / Do all the residents belong to the same clan as you? Antwort: / Answer: [They are mostly my poor family.]	<i>Man¹ ha⁴ tu¹ he⁴ nya¹ šin⁴ mun² ko⁴ to¹ m¹?</i> 滿下都係噫聖門過多唔? <i>He¹ nga¹ hon² ka¹ kau⁴ to¹</i> 係囉寒家較多
zu einem Lehrer / to a teacher: Wieviel Schüler hast du dieses Jahr? / How many pupils do you have this year? ²²⁶	<i>Sen¹ sang¹ kim¹ nyen² yu¹ ki³ to¹</i> <i>šin⁴ thu²?</i> 先生今年有幾多聖徒?
beim Abschied / Leave-taking: Geh langsam. / Take care (Go slowly).	<i>Man⁴ man⁴ hang²</i> 慢慢行
beim Essen zum Gast / to the guest at a meal: 'There is nothing much to eat.'(literally: 'there are no accompanying dishes') ²²⁷	<i>Mau² tshoi⁴</i> 冇菜
beim wiederholten Reisausschöpfen zum Gast: / to the guest at mealtimes while repeatedly ladling out rice: 'There is nothing much in the way of dishes. Eat your fill (of rice)!'	<i>Mau² tshoi⁴, šit⁵ pau³ fan⁴</i> 冇菜, 食飽飯
beim Abwehr eines Lobes: / to reject praise:	<i>M¹ kam³ tong¹</i> 唔敢當
Dank bei Annahme einer Tasse Tee: / Thanking on the acceptance of a cup of tea:	<i>M¹ koi¹</i> 唔該

²²⁶ The term *šin⁴ thu²* 聖徒 means more precisely 'disciple'.

²²⁷ This expression of humility is noted by Francisco Varo for Mandarin in Chapter 16 of *Arte de la lengua Mandarina* (1703). See the translation into English by Coblin and Levi (2000: 211): 'If at the beginning of the banquet the master says *mō ièu ch'ái* 沒有菜, one answers *p'in vuē* 品物.'

Dishes accompanying rice normally consist of either vegetables or meat. See also §2.11. on Food and Drink for the use of *tshoi⁴* 菜 in Hakka under the entry for Zugemüse.

Dank für eine Gabe: / Thanking for a gift:	<i>To¹ tshya⁴</i> 多謝
Dank für eine Hilfeleistung: / Thanking for assistance:	<i>Sin¹ khu³ ngi²; to¹ lau² or to¹ fan² ngi²</i> 辛苦你, 多勞你, 多煩你
Bitte, tu mir den Dienst ... / Please, do me the favour ...	<i>To¹ fan² ngi² lau¹ ngai² or sin¹ khu³ ngi² lau¹ ngai²...</i> 多煩你 ¹ 我 or 辛苦你 ¹ 我...
Geht es Ihnen wohl? / Are you all right? Antwort: / Answer: Thanks to (the protection of) ____ for health and peace.	<i>Kwui⁴ thi³ phin² on¹ m¹ ? 貴體平安唔?</i> <i>Thok⁶ lai⁴ ____ phin² on¹</i> 託賴 ____平安
Wo steht Ihr Haus? / Where is your house?	<i>Nya¹ thai⁴ ha⁴ tshoi¹ nai⁴ li¹ ?</i> 噫大廈在奈里?
Alter Onkel, begrüße Sie! / Greetings, Sir! (lit. 'old uncle')	<i>Lau³ pak⁶ - nap⁵ fuk⁶ o¹ !</i> 老伯 - 納福□!

PART FOUR

SAMPLES OF THE ORIGINAL TEXTS

SAMPLES OF THE ORIGINAL TEXTS

This chapter provides the reader with some samples of the original materials that have been analysed and translated in this volume. These include the following documents:

1. A digraphic edition of religious texts bound together and printed in Hong Kong in 1884. This digraphic volume includes a *Booklet of Selected Quotations from the Bible* whose Chinese title is: 《聖經書節擇要》, and the *Hakka Catechism for Confirmation: ket⁶ ko⁴ se³ li¹ yok⁶ mun⁴ tap⁶ šu¹* 《結過洗禮約問答書》. We reproduce page 1 from the latter.
2. *Kleine Hakka-Grammatik* (1909)
 - 2.1. Table of Contents – Inhalt
 - 2.2. Page 16 from Part II.A.5 on Case – Bildung der Kasus
3. *Kleines Deutsch-Hakka Wörterbuch für Anfänger* (1909)
 - 3.1. Table of Contents from the First Edition
 - 3.2. Table of Contents from the Second Edition
 - 3.3. First Edition, p.46 (extract from Section 21: Travelling – Auf Reisen)
 - 3.4. Second Edition, p.69 (extract from Section 25: Verbs – Zeitwörter (Verba))
4. *Acts of the Apostles*, chapter 5
 - 4.1. Hakka edition in Chinese characters (1883) 《新約聖書》使徒行傳 (p. 12a: sections 22-28)
 - 4.2. Hakka edition in Lepsius romanization (1892)
The New Testament in the Colloquial of the Hakka Dialect. (Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴.) Second revised edition. Basel 1892. *The Acts of the Apostles.* (S³ thu² hang² tšhon⁴) (p. 20: Sections 24-35)
 - 4.3. Mandarin edition (1910) 《新約全書》使徒行傳

- (大美國聖經會印發 官話和合, Mandarin N.T. Union Version, American Bible Society, Shanghai.) (p. 268: sections 16-29)
- 4.4. English and French edition (n.d.)
The New Testament of our Lord and Saviour Jesus Christ. London: British and Foreign Bible Society / *Le Nouveau Testament de Notre Seigneur Jésus-Christ* (D'après la version revue par J. F. Ostervald.). Acts / Les Actes (p. 366: sections 24-32).
5. *First Book of Reading*
- 5.1. First page of the edition in Chinese characters 《啓蒙淺學》 (1880). Each folded page bears the title : 《啓蒙淺學》
- 5.2. First page of the romanized edition: *Khi³ mung² tshen³ hok⁵* (1879)
- 5.3. Chinese character edition : 《啓蒙淺學》 section 85, p. 22b: 講論愛通風 (1880)
- 5.4. Lepsius romanized edition: *Khi³ mung² tshen³ hok⁵*, section 85, p.44: *Kong³-lun⁴ oi⁴ thung¹ fung¹* (1879)
- 5.5. Title page of the romanized edition: *Khi³ mung² tshen³ hok⁵* (1879).

1. A digraphic edition of the *Hakka Catechism for Confirmation*: ket⁶ ko⁴ se³ li¹ yok⁶ mun⁴ tap⁶ šu¹ 《結過洗禮約問答書, printed in Hong Kong in 1884 (p. 1).

結過洗禮約問答書 太 6, 33.	添。 <small>thyam,</small> 太 <small>Thai'</small> 6, 33.	唎完下就還噲奔畧 <small>le' won, ha' tshyu' han, woi' pin, ui,</small>	上帝嘅國極喙公義 <small>Sou' ti' kai' kwet, lau, kya, kni, i'</small>	過話畧堯至先愛求 <small>ko', wa': Ni, ten' tsi' sen, oi' khyu,</small>	嘅生 命 照 基 督 有 講 <small>kai' san, myai', tsau' Ki, tuk, yu, kou'</small>	答 <small>Tap,</small> 佢 愛 求 後 世 永 久 <small>ki, oi' khyu, heu' se' yun, kyu'</small>	愛 求 啲 件 事。 <small>oi' khyu, nai' khen' s'?</small>	1. 問 人 在 世 間 至 緊 要 <small>Mun': nyin, tshoi, si' kan,, tsi' kin' yau'</small>	結 過 洗 禮 約 問 答 書。 <small>Ket, ko' se' li, yok, mun' tap, šu,</small>
	得。 <small>tek.</small> 太 <small>Thai'</small> 7, 21.	嘅 亞 爸 主 意 儕 正 落 <small>kai' a, pa, tsu' yi' sa, tsan' lok,</small>	得 天 國 係 遵 雅 天 上 <small>tek, then, kwet, he' tsun, na, then, sou'</small>	主 主 儕 唔 係 盡 都 落 <small>Tsu', Tsu' sa,, m, he' tshin' tu, lok,</small>	基 督 有 講 過 話 喊 厓 <small>Ki, tuk, yu, kou' ko', wa': Ham' nai,</small>	門 生 儕 正 求 得 倒 照 <small>mun, san, sa, tsan' tshu, tek, tau' Tsau'</small>	答 <small>Tap,</small> 單 係 真 真 做 耶 穌 <small>Tan, he' tsin, tsin, tso' Ya, s,</small>	得 倒 唔。 <small>tek, tau' m,?</small>	2. 問 唎 件 事 見 人 都 求 <small>Mun': Le' khen' s' ken' nyin, tu, khyu,</small>

2.1. *Kleine Hakka-Grammatik* (1909) (presented in Part 2):
Table of Contents – Inhalt.

Inhalt.

	Seite		Seite
I. Zur Wort-, Laut- und Tonlehre.		b. Die unbestimmten Zahlwörter . . .	27
1. Nur einsilbige Wörter . . .	3	c. Zusammengesetzte Zahlwörter . . .	27
2. Die vorkommenden Laute . . .	3	E. Das Umstandswort.	
3. Die Lepsius-Schrift	4	a. Des Orts	28
4. Die Töne	4	b. Der Zeit	30
		c. Der Art und Weise	31
II. Zur Formenlehre.		F. Die Präpositionen	32
A. Das Hauptwort.		G. Die Bindewörter	33
1. Zur Bildung des Hauptworts . . .	6	H. Das Zeitwort	36
2. Numerale Bestimmungswörter . . .	9	1. Die Gegenwart	36
3. Sammelwörter	15	2. Die Vergangenheit	36
4. Das Verkleinerungswort	16	3. Die Zukunft	38
5. Bildung der Kasus	16	4. Der Imperativ	38
B. Das Fürwort.		5. Chinesische Hilfszeitwörter . . .	38
1. Das persönliche Fürwort	17	6. Der Gebrauch von <i>yu</i> , und <i>he</i> . . .	40
2. Das besitzanzeigende Fürwort . . .	18	7. Verschiedene deutsche Hilfszeit-	
3. Das hinweisende Fürwort	18	wörter	41
4. Das rückbezügliche Fürwort	18	8. Zusammengesetzte Ausdrücke . . .	42
5. Das fragende Fürwort	19	9. Die Negation	42
6. Das unbestimmte Fürwort	19		
C. Das Eigenschaftswort.		III. Zum Satzbau.	
a. Allgemeines	20	a. Allgemeine Regel	45
b. Die Komparation	21	b. Die indirekte Rede	45
1. Der Komparativ	21	c. Der Fragesatz	46
2. Der Superlativ	23	d. Die indirekte Frage	46
D. Das Zahlwort.		e. Der Wunschsatz	46
a. Die bestimmten Zahlwörter	25	f. Der Ausruffsatz	47
1. Die Grundzahlen	25	g. Die Nebensätze	47
2. Die Ordnungszahlen	27		

2.2. *Kleine Hakka-Grammatik* (1909) (presented in Part 2):
Page 16 from Part II.A.5 on Case – Bildung der Kasus.

16

4. Das Verkleinerungswort

ist *tsai'*. (In *Tshon₁lok*, wird auch *tsi'li*, gebraucht.) z. B.:
kai, tsai' Hühnchen, *tyau, tsai'* Vögelein,
su'tsi' tsai' kleiner Finger.

5. Bildung der Kasus.

Flexion der Worte gibt es nicht, also auch keine Declination. Die Mehrzahl ist gleich der Einzahl (anders bei einigen Pronomen, siehe diesel). Wo die Mehrzahl besonders hervorgehoben werden soll, kann es nur durch Zuhilfenahme des zeigenden Fürworts mit dem Plural-Zeichen *teu*, geschehen, z. B. *ki, m, tshen, kon' kai' tsak₁ nyin₁, he' kon' kai' teu, nyin₁*, = er sprach nicht von jenem einen, sondern von jenen Menschen. Dagegen ermöglicht die Verwendung gewisser Hilfswörter eine Art Kasusbildung.

Nominativ und Akkusativ sind gleich.

Der Genitiv wird durch nachgestelltes *kai'* bezeichnet, selbst aber samt diesem *kai'* dem regierenden Substantiv vorangestellt. Die Stellung ist also wie beim „sächsischen Genitiv“, z. B. *Son'ti' kai' lai'ts'* Gottes Sohn, *a,pa, kai' wuk₁* des Vaters Haus. — Verba oder Präpositionen, die den Genitiv regieren, gibt es nicht.

Der Dativ wird mit und ohne vorangehendes *pin*, (= geben) gebildet, und zwar handelt es sich dabei stets um ein wirkliches geben (schenken, leihen, verkaufen etc.) z. B. *nai, sun' pin, ni₁*, ich schenke es dir; *nai, kau, pin, ki₁*, ich übergebe es ihm. Dabei steht der Akkusativ dem Dativ voran, z. B. *nai, tsa' tsak₁ nyun₁ pin, ni₁*, ich leihe dir einen Dollar. Bei dem Verbum *pin*, = geben, hinter dem das Dativ-*pin*, weggelassen wird, ist der Dativ eben durch seine Stellung hinter dem Akkusativ gekennzeichnet, z. B. *pin, khwai' mep'pau, nai₁*, gib mir ein Stück Brot.

Der Dativ *commodi* wird durch *lau*, oder *thun₁*, oder auch *wui'* wiedergegeben, z. B. *trage mir etwas Wasser ni₁*,

- 3.1. *Kleines Deutsch-Hakka Wörterbuch für Anfänger* (1909)
 (presented in Part 3):
 Table of Contents from the First Edition.

Inhalt.

Abteilung a. In sachlicher Ordnung.

	Seite
1. Religion	3
2. Weltall	6
3. Wetter	7
4. Stadt und Land	8
5. Zeiten und Maße	11
6. Werkzeuge und Geräte	13
7. Das Haus und seine Teile	17
8. Möbel und ihre Teile	18
9. Der Körper	19
10. Krankheiten und Arzneien	20
11. Speisen und Getränke	23
12. Kleidung	26
13. Verwandtschaftsgrade	28
14. Titel und Ämter	31
15. Tierwelt	33
16. Pflanzenwelt	35
17. Mineralien	37
18. Berufsarten	37
19. Geographische Benennungen	39
20. Personennamen aus Bibel und Geschichte	43
21. Auf Reisen	46
22. Höfliche Redensarten	53

3.2. *Kleines Deutsch-Hakka Wörterbuch für Anfänger (1909)*
 (presented in Part 3):
 Table of Contents from the Second Edition.

Inhalt.

Abteilung b. In alphabetischer Ordnung.

	Seite
1. Religion	3
2. Weltall	7
3. Wetter	9
4. Stadt und Land	9
5. Zeiten und Maße	13
6. Werkzeuge und Geräte	16
7. Das Haus und seine Teile	19
8. Möbel und dergl.	21
9. Der Körper	22
10. Krankheiten und Arzneien	23
11. Speisen und Getränke	26
12. Kleidung	30
13. Verwandtschaft	31
14. Titel und Ämter	33
15. Tierwelt	34
16. Pflanzen	36
17. Mineralien	38
18. Berufsarten.	39
19. Geographische Benennungen	40
20. Personennamen aus Bibel und Geschichte	44
23. Allerlei Hauptwörter	47
24. " Eigenschaftswörter	57
25. " Zeitwörter	61
26. " Umstandswörter	73
27. " Verhältniswörter	77
28. " Bindewörter	78

3.3.

Kleines Deutsch-Hakka Wörterbuch für Anfänger (1909)

(presented in Part 3):

First Edition, p. 46 (extract from Section 21: Travelling – Auf Reisen)

46

Weitere weltgeschichtliche
Namen.

Sokrates So,ka,tet₁
 Plato Pa,la,to,
 Aristoteles A,li's'to,thi,li,
 Xerxes Syak₁se,s'
 Alexander A,lit,san,thai'
 Hannibal Hon'ni,pat₁
 Cäsar Koi,sat₁
 Tiberius Thi,pi'lyu,
 Claudius Ket₁lau'tyu,
 Nero Ni,lo,₁

Vespasian Wet₁pa,syan'
 Polykarp Po,li,kap₁
 Justin Yu,s'ten,
 Constantin Kyun,s'than'ten,
 Augustin A,ku's'ten,
 Muhammed Mu,hap,met₁
 Karl Ka,lo,
 Luther Lu'tet₁
 Calvin Ka,fu'yin,
 Zwingli Tsin,li,
 Friedrich Fui,tet₁lit,
 Napoleon Na,po,lun,
 Wilhelm Wui,lyam,₁

a. 21. Auf Reisen tshut₁ mun₁.

a. Ueber Land hañ, lyuk, lu'.	Schließförbe hap, lo, ₁
zu Fuß gehen hañ, (ob. ta') lu'	Reisebündel pau, fuk, ₁
reiten khi, ma,	in aller Frühe aufbrechen ta'
Reitgerte ma, pen, (pin, ?)	tsau' hi' sin,
zwei Sänften Iyön' tin' (oder	mit dem ersten Morgengrauen
tun') khyau'	then, muñ, muñ, ts,
in der Sänfte reisen tsho,	nach dem Morgenessen sit, hoi,
khyau'	tsau, (tsań')
Reisegeld phan, fui'	erst am Nachmittag ha, tsu'
Handgeld; = geben thin' theu, ₁	tsań' (loi) ₁
kyam' thin'	geh du voran ni, sen, hañ, ₁
Lastträger tam, kyok ₁ ; -fu, ₁	ni, tai' sen,
^ khai, tam, kai'	laß mich vorangehen ten' nai, ₁
Lohn für Sänfte khyau' tshen, ₁	sen, hañ, ₁
Lohn für Lasten kyok ₁ tshen, ₁	ich will vorausgehen nai, tsho'
Botenlohn kyok ₁ tshen, ₁	sen, hañ, ₁
über den Preis reden koń' ka'	nur langsam! man' man'
Reisegepäck hañ, li'	rasch! gehet etwas schnell! fai'
seine Sachen packen kyam'	tit, ! oi' hañ, kyak ₁ ha'
tyam' hañ, li'	ts, !

3.4.

Kleines Deutsch-Hakka Wörterbuch für Anfänger (1909)

(presented in Part 3):

Second Edition, p. 69 (extract from Section 25: Verbs – Zeitwörter (Verba))

69	
studieren thuk, šu, stürzen tet, (lok,) suchen tshim, tshau' fühnen šuk, tshui' sündigen fam, tshui'	tun, (kin') auf dem Kopf tragen, wie z. B. die Träger die Lasten, aber auch z. B. ein Kopftuch, wogegen für Hüte u. Mützen tai' gebraucht wird
tabeln tsak, šin, phi, (lun') m, hau'	pi' (-) ohne Tragstange auf der Schulter tragen
tanzten (thyau) mu' taufen ši, se' li, tauschen kau', won' ko' täuschen phen', kwai'	khya, (-) fast wie pi': auf der Schulter - tragen, z. B. den Schirm od. Waffen
teilen fun, teilnehmen an yu, fun'; thi' thyap,	pa, (-) meist: auf dem Rücken tragen, wie z. B. die Chi- nesinnen ihre Kinder tragen; doch auch auf der Schulter tr., also ungef. wie pi'
töten sat, ta' si', kwun' - trachten nach syon', khyu, mu' tragen tam, , khai, , tai' etc.	khai, (-) mittelst der Trag- stange zwei Lasten auf der Schulter tragen, nur eine Person
[Die gebräuchlichsten Ausdrücke für „tragen“:]	(thoi, (-) zwei od. mehrere Personen tragen zus. eine Last mit oder ohne Trag- stange; koñ, (-) stange; koñ, mehr im Oberland gebraucht
tam, (kin') allgemein Last tragen, auch geistig od. figur- lich, aber auch z. B. mit der Tragstange	puñ' (-) mit beiden Händen höflich vor sich her tragen, z. B. Speisen oder anderes zum anbieten
tai' (-) tragen im Sinn von „mit sich führen“, z. B. Kleidungsstücke, Waffen zc.	lam' (-) umarmen und so tragen, z. B. ein Kind
tšha, (-) in einer Hand tragen, meist vor sich her	teu, (-) mit einer Hand aufnehmen zum frei tra- gen, z. B. einen Stuhl mit- telst der Lehne
kyam' zieml. allgem. in die Hand nehmen u. so hin od. her tragen	tot, (-) einen zieml. großen u.
nyam, zwischen zwei oder drei Finger nehmen und so tragen	

4.1.

Acts of the Apostles, chapter 5
Hakka edition in Chinese characters (1883)
《新約聖書》使徒行傳 (p.12a: sections 22-28)

使徒來。差子去到監房，尋使徒唔倒，就轉去報知話。睇塊
 看倒監門鎖倒好穩，掌監儕又在門口企竟，跟尾開門，落
 去內肚，尋人唔倒。祭司頭插堂守聖堂嘅兵頭聽倒，就愕
 愕到，唔知樣邊。跟尾有人來報知話，噫塊押落監哩去。嘅
 塊人，今下企竟在聖堂里教子民。該兵頭同差子就去捉
 佢塊來，都唔敢苦害佢塊，因致啗子民釘石。捉倒來哩，就
 奔使徒在公會企竟，祭司頭就問佢話。噫塊暗時唔係嚴
 肅話，噫莫傳唻隻名，噫塊反下轉奔噫塊道理，傳滿耶
 路撒冷。又還想將唻隻人嘅血，歸下囉塊身上來。彼得同

新約聖書

使徒行傳

第五章

七

shik

noh

4.2.

Acts of the Apostles, chapter 5:

Hakka edition in Lepsius romanization (1892)

The New Testament in the Colloquial of the Hakka Dialect. (*Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴.*) Second revised edition. Basel 1892. *The Acts of the Apostles.* (*S³ thu² hang² tšhon⁴*) (p. 20: Sections 24-35).

20 S'thu, hañ,tšhon' thi' 5. tšon,.

Tš 5.

24 tu', tshim, nyin, m, tau'. 24. Tsi's,theu, lau,
tšon'su' šin'thoñ, kai' pin,theu, thañ'tau', tshyu'
25 ñok, ñok,tau', m, ti, nyoñ'pen,. 25. Ken,mui, yu,
nyin, loi, pau'ti, wa': Nya,teu, ap,lok, kam, li,
hi' kai'teu, nyin,, kim,ha' khi,kin' tshai' šin'thoñ,
26 li, kau, tš'min,. 26. Kai' pin,theu, thuñ, tshai,tš'
tshyu' hi', tsuk, ki,teu, loi,; tu, m, kam' khu'hoi'
27 ki,teu,, yin,tši' khoñ, tš'min, tañ,šak,. 27. Tsuk,-
tau'loi,li,, tshyu' pin, s'thu, tshai' kuñ,fui' khi,kin',
28 tsi's,theu, tshyu' mun' ki, wa': 28. Na,teu, mañ,ši,
m, he' nyam,suk, wa' ni,teu,, mok, tšhon, le'tšak,
myañ,? Nya,teu, fan,ha'tšon' pin, nya,teu, thau'-
li, tšhon, man, Ya,lu'sat,lañ,, yu' han, syoñ' tšyoñ,
le'tšak, nyin, kai' hyet, kwui,ha' na,teu, šin,šon'
29 loi,. 29. Pi'tet, thuñ, lañ'noi' s'thu, tap,wa': Oi' thañ'
30 Šon'ti' ko'yi, thañ' nyin,. 30. Ni,teu, tyau'šon, šu'
li,, loi, sat, ki, kai' Ya,s,, nai,teu, tš'kuñ, kai' Šon'ti'
31 tshyu' fan,sañ,li, ki,. 31. Yu' šin,šon, ki, kya, yu'
šu' li, hi', tso' tšu'tsai', tso' kyu'tšu', ten' Yi,set,-
32 let, nyin, hyau' fui'koi' tet, tshui' ša'. 32. Na,teu,
thuñ, le' kai' thau'li, tso'tšin', Šon'ti' pin, sin' ki,
33 sa, kai' šin'šin,, ya, he' kan,yoñ' tso'tšin'. 33. Kuñ,-
fui' nyin, thañ'tau', tshyu' hau' fun'hi', ta'son' oi'
34 šu,hoi, s'thu, ki,. 34. Ken,mui, yu, tsak, Fap,li'-
soi' nyin,, myañ, Ka,ma,let, he' thuñ, tš'min, tu,
tsun,kin' kai' kau'fap,s,; ki, tshai' kuñ,fui' li,
khi,hi'loi,, fun,fu' nyin, oi' tai'tšhut, s'thu, hi'
35 tšañ'. 35. Tshyu' wa': "Ni,teu, Yi,set,let,nyin, oi'
36 syau'sim, tšhu'tši' le'teu, nyin,. 36. Tsau'nyit,

4.3.

Acts of the Apostles: Mandarin edition (1910)
《新約全書》使徒行傳 (大美國聖經會印發 官話和合, Mandarin N.T. Union Version, American Bible Society, Shanghai (p. 268: sections 19-29).

彼得向官長分訴

復被捉拿在公會中聽審

使徒領命在殿中講道

使徒復下獄天使救其仍傳命

新約全書

使徒行傳

第五章

二百六十八

時候或者得他的影兒照在甚麼人身上。還有許多人從耶路撒冷四圍的城
 邑來帶着病人和被污鬼纏磨的全都得了醫治。○大祭司和他的一切同人
 (就是撒都該教門的人)都起來滿心忌恨就下手拏住使徒把他們收在
 外監。但主的一個使者夜間開了監門領他們出來說你們去站在殿裏把這
 生命的話都講給百姓聽。使徒聽了這話天將亮的時候就進殿裏去教訓人。
 大祭司和他的同人來了叫齊公會的人和以色列族的衆長老就差人到監
 裏去把使徒提出來。但差役到了不見他們在監裏就回來稟報說我們看見
 監牢關的極妥當看守的人也站在門外及至開了門裏面並不見一個人守
 殿官和祭司長聽見這話心裏犯難不知這事將來如何有一個人來稟報說
 看哪你們收在監裏的人現在站在殿裏教訓百姓於是守殿官和差役去帶
 他們來並沒有用強暴因為懼怕百姓惟恐百姓用石頭打他們帶到了就叫
 他們站在公會前大祭司問他們說我們不是嚴嚴的禁止你們不可奉這名
 教訓人麼你們倒把你們的道理充滿了耶路撒冷意思要叫這個人的血歸
 到我們身上彼得和衆使徒回答說順從上帝不順從人是應當的你們掛在

- 4.4. *Acts of the Apostles*, chapter 5: English and French edition (n.d.)
The New Testament of our Lord and Saviour Jesus Christ. London:
 British and Foreign Bible Society / *Le Nouveau Testament de Notre*
Seigneur Jésus-Christ (D'après la version revue par J. F. Ostervald.).
 Acts / Les Actes (p. 366: sections 24-32).

THE ACTS, V.

we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they

LES ACTES, V.

prison bien fermée, et les gardes dehors, devant les portes; mais l'ayant ouverte, nous n'avons trouvé personne dedans.

24 Le *souverain* sacrificateur, le capitaine du temple et les principaux sacrificateurs, ayant oui cela, furent fort en peine au sujet des *apôtres*, ne sachant ce qui arriverait de tout cela.

25 Mais quelqu'un survint, qui leur fit ce rapport: Voilà ces gens que vous aviez mis en prison, qui sont dans le temple, et qui enseignent le peuple.

26 Alors le capitaine *du temple*, avec les huissiers, s'en alla, et il les amena, *mais* sans violence; car ils craignaient d'être lapidés par le peuple.

27 Et les ayant amenés, ils *les* présentèrent au conseil. Et le souverain sacrificateur les interrogea, et *leur* dit:

28 Ne vous avons-nous pas défendu expressément d'enseigner en ce nom-là? et vous avez rempli Jérusalem de votre doctrine, et vous voulez faire venir sur nous le sang de cet homme.

29 Mais Pierre et les *autres* apôtres répondirent: Il faut obéir à Dieu plutôt qu'aux hommes.

30 Le Dieu de nos pères a ressuscité Jésus, que vous avez fait mourir, le pendant au bois.

31 C'est lui que Dieu a élevé à sa droite, *pour être* le Prince et le Sauveur, afin de donner à Israël la repentance et la rémission des péchés.

32 Et nous lui sommes témoins de ces choses, aussi bien que le Saint-Esprit que Dieu a donné à ceux qui lui obéissent.

33 Eux entendant *cela*, grinçaient

5.1.

First Book of Reading:

First page of the edition in Chinese characters 《啓蒙淺學》 (1880).

Each folded page bears the title : 《啓蒙淺學》 .

啓蒙淺學	一 講論眼看得倒箇東西 一隻石 一部書 一隻鷓	又 揆人 <small>揆 拉天切</small>	講論各樣生物 揆死物	上卷	上段
	二 講論造倒箇物件 上帝造倒箇物件即係石 頭樹葉馬鷓雀樹星宿	禽樹一條馬一枚針一皮樹 葉一張絞椅一隻星一頂帽 噫兜盡都係眼看得倒箇物 物件也噫做東西絞椅帽針 書係人手做倒箇東西石頭鷓 樹葉馬星宿唔係人手做倒係 上帝造箇噫做受造箇物人 手做箇東西唔係生成箇係用上 帝造倒箇物件來做箇			

5.2.

*First Book of Reading: First page of the romanized edition: *Khi³ mung² tshen³ hok⁵* (1879).*

ŠON' THON.

Šon' ken'.

Kon'-lun' kok₁-yon' sañ, wut₁ lau, si' wut₁
yu' lau, nyin₁.

1. Kon'-lun' nan' khon' tet₁ tau' kai' tuñ₁-si₁.

Yit₁ tšak₁ šak₁, yit₁ phu' šu₁, yit₁ tšak₁ tyau₁, yit₁ pho, šu', yit₁ thya₁ ma₁, yit₁ moi, tšim₁, yit₁ phi₁ šu'-yap₁, yit₁ tšon', kau'-yi', yit₁ tšak₁ sin₁, yit₁ tañ' mau', nya' teu, tshin' tu, he' nan' khon' tet₁ tau' kai' wut₁. Wut₁ khen' ya, ham' tso' tuñ₁-si₁. Kau'-yi', mau', tšim₁, šu₁, he' nyin₁ šu' tso' tau' kai' tuñ₁-si₁. Šak₁, šu', tyau₁, šu'-yap₁, ma₁, sin₁-syuk₁. m₁, he' nyin₁ šu' tso' tau', he' Šon'-ti' tshau' kai', ham'-tso' šu' tshau' kai' wut₁. Nyin₁ šu' tso' kai' tuñ₁-si₁, m₁, he' sañ, ša₁ kai', he' yuñ Šon'-ti' tshau' tau' kai' wut₁-khen' loi₁ tso' kai'.

2. Kon'-lun' tshau'-tau' kai' wut₁-khen'.

Šon'-ti' tshau'-tau' kai' wut₁-khen': tsit₁-he' šak₁-theu₁, šu'-yap₁, ma₁, tyau₁-tsyok₁, šu', sin₁-syuk₁. Nya'-

5.3.

First Book of Reading:

Chinese character edition : 《啓蒙淺學》 section 85, p. 22b: 講論愛通風 (1880)

3	1112-11107 87 6	<p>先行就愛使院身壯健若使係 愛院身壯健就愛洗淨衣服 屋舍愛開窓通氣人係有時 候也唔好竟咗屋家裡焯竟來 坐喇愛出去行動吓子正好 因爲人箇筋骨愛咁樣正得 嗜暢爽快倒故此人有話 身安心就安院身壯健心 就壯健 焯文屈切</p>
2 1	1211107 87 6	<p>就唔得自然故此凡有病人 箇睡房還之平常有濕氣箇房 間接人家箇睡房都愛通多嘍 天氣正好一間房係燒得火多 就焯走天氣燒火箇時至竟要 愛通風使倒人有養氣來抖氣 取有人咗窄狹箇房裡做工 夫箇就愛時時通風閉時又愛 出門散步正唔怕生病</p>

八十五講論愛通風
 人住箇屋愛通風正得爽快
 倒一隻房係養氣較少人

八十六講論衣裳
 你嘍愛著衫褲係乜箇緣故你
 知唔因爲天時有冷有熱唔同

5.4. *First Book of Reading: Lepsius romanized edition:*
Khi³ mung² tshen³ hok⁵, section 85, p. 44: Kong³-lun⁴ oi⁴ thung¹
fung¹ (1879)

44

sen,-hañ, tshyu' oi' s' won,-šin, tsoñ'-khen'. Yok,-s' he'
 oi' won,-šin, tsoñ'-khen', tshyu' oi' se'-tshyañ' yi,-fuk,
 wuk,-ša' oi' hoi, tshuñ, thuñ, hi'. Nyin, he' yu, ši,-
 heu' ya, ɱ, hau' kin' tshoi, wuk,-kha, li, wut,-kin' loi,
 tsho,-lyau', oi' tshut,-hi' hañ,-thuñ'-ha'-tɕ, tsañ' hau',
 yin,-wui' nyin, kai' kin,-kwut, oi' kan,-yoñ' tsañ' tet,
 tshun,-tshoñ' soñ'-khwai' tau'. Ku'-thɕ' nyin, yu, wa':
 šin, on,, sim, tshyu' on,, won,-šin, tsoñ'-khen', sim,
 tshyu' tsoñ'-khen'.

85. Koñ'-lun' oi' thuñ, fuñ,

Nyin, tshu' kai' wuk, oi' thuñ, fuñ, tsañ' tet, soñ'-
 khwai' tau'. Yit, tšak, foñ, he' yoñ,-hi' kau' šau', nyin,
 tshyu' ɱ, tet, thɕ'-yen, ku'-thɕ' fam, yu, phyañ'-nyin,
 kai' šoi'-foñ, han,-tši, phin,-šoñ, yu, šip,-hi' kai' foñ,-
 kan,, lau, nyin,-ka, kai' šoi'-foñ, tu, oi' thuñ, to, teu,
 then,-hi' tsañ' hau'. Yit, kan, foñ, he' šau, tet, fo' to,,
 tshyu' pit,-tseu' then,-hi', šau, fo' kai' ši, tši' kin'-yau'
 oi' thuñ, fuñ,, s'-tau' nyin, yu, yoñ,-hi' loi, theu'-hi'.
 Tshi' yu, nyin, tshoi, tsak,-khyap, kai' foñ, li, tso' kuñ,-
 fu, kai', tshyu' oi' ši,-ši, thuñ, fuñ,, han, ši, yu' oi'
 tshut, mun, san'-phu' tsañ' ɱ, pha' sañ, phyañ'.

86. Koñ'-lun' yi,-šoñ,

Ńi,-teu, oi' tšok, sam,-fu' he' mak,-kai' yen,-ku', Ńi,
 ti, ɱ, Yin,-wui' then,-ši, yu, lañ,, yu, nyet, ɱ, thuñ,,

5.5.

*First Book of Reading*Title page of the romanized edition: *Khi³ mung² tshen³ hok⁵* (1879).

Bibliothek des
 Basl. Missionshauses Archiv - Exemplar
 Abt. Eingebornensprachen (nicht zum Anleihen)
AE 113

HAK-KA, ŠU,

khi' mun, tshen' hok.

FIRST BOOK OF READING

IN THE ROMANISED COLLOQUIAL

OF THE

HAKKA-CHINESE

IN THE PROVINCE OF CANTON.

BASLE.

Printed for the Evangelical Missionary Society.

1879.

PART FIVE

HAKKA DIALECT WRITING: REPRESENTATION IN CHARACTERS VERSUS ROMANIZATION

HAKKA DIALECT WRITING: REPRESENTATION IN CHARACTERS VERSUS ROMANIZATION

1. THE CONTROVERSY OVER ROMANIZATION AND THE SHIFT TO CHINESE CHARACTERS

We have already presented the Lepsius system of romanization and some aspects of the shift from romanized Hakka Bibles to those printed in Chinese characters in Part 1 above (§3 and §4.2.). In fact, the debate over which orthography to adopt went far beyond the technical problems of deciding upon a script. The main issue was the daily reality faced by the Basel missionaries that only through learning the Chinese character script could their pupils have access to their own classical but ‘heathen’ heritage. This controversy, which lasted from the 1860s to the 1880s, repeatedly opposed the missionaries working in the Hakka field to the board in Basel.¹

Missionaries such as Charles Piton, Kong Fatlin, Jakob Lörcher and Rudolf Lechler emphasized the indispensable nature of the Chinese character script for traditional education and its importance to Chinese society. They argued that Chinese missionaries and assistants needed at least a minimal classical background so that they could be treated on an equal rank with other educated Chinese, and thus gain the required authority and status of a teacher in their community. Furthermore, parents desired an education that was ‘useful’ for their children in the form of literacy in Chinese, otherwise the trend was to withdraw their sons, in particular, from the Basel Mission’s schools.

By definition, such literacy could not be achieved in terms of the Lepsius script, a romanization whose use isolated the Basel Mission community from other Christian missions which had adopted transcription systems of wider currency. A further anomaly, from the point of view of the Chinese community, was the fact it was not even an alphabet used for writing ‘useful’ foreign languages – the ones that could lead to employment in foreign consulates and enterprises. The Lepsius system was evidently not utilized for English, despite the

¹ This controversy is described in detail in Schlatter (1916, chapters 4 and 9) and in Lutz and Lutz (1998, chapter 18).

fact this language already had official status in Hong Kong; and even less so for German, the main language of the Basel missionaries. Note however that it was more easily accepted for girls to be chiefly educated through the medium of romanized Hakka, with a very small proportion of their school hours spent on learning characters.² Paradoxically in this case, the purpose of their education was viewed by Chinese and Europeans alike in terms of the traditional female role. The emphasis on training for the girls was to be in the domains of religion and the domestic sciences so that they could eventually provide a pool of Christian wives for the missionary-educated Chinese males.³

While the shift to publication in Chinese characters became definitive from the 1890s, attempts by the missionaries in China to rid the Basel Mission's curriculum of Lepsius continued up until the early 1900s. This shift brought on some technical problems such as the choice of appropriate characters for native Hakka words not having cognates associated with either a standard character in Mandarin or Classical Chinese. Piton, who advocated the use of Chinese characters to write Hakka (see Part 1, §4.2.), admitted in a letter from 1882 that Hakka included a large number of words for which no characters existed at all. With Kong and Lechler, Piton had translated the version of the New Testament published in Chinese characters in 1881-1883 by the Basel Mission. He explained that this difficulty had been overcome by adopting either unauthorized characters, familiar from publications in colloquial Cantonese, or by using characters with the identical, or a similar pronunciation to the word in question, then adding the character for 'mouth' 口 to their left (Lutz and Lutz 1998: 234).

In dialect writing, several strategies have been traditionally used in China and Taiwan for using Chinese characters to represent morphemes that have no obvious connection with those used in the official language, Mandarin.

² The differences between girls' and boys' education are mentioned in Schlatter (1916: 329–331) with respect to a new policy for the learning of characters versus Lepsius, part of a curriculum proposal submitted to the Basel Mission by Gustav Gußmann in 1876. Girls would have access to a maximum of 5–6 years of education while boys would have 6–7 years. The emphasis on the boys' education was to be academic (*Wissenschaft*) while for the girls it was to be on customs and morality (*Volkstum*); as a result of which different curricula were prepared.

The main feature of the proposal itself principally concerned the consolidation of teaching for the character script and a massive reduction of time to be spent on Lepsius. The new distribution of hours was finally accepted by the leadership in Basel in 1880, after much disagreement (Schlatter 1916: 329–331). This was, of course, the main positive outcome of the protracted debate on the issue of which orthography to adopt in the education of Chinese Christians.

³ Eppler (1900: 226) observes that women were few in number in the *Oberland* parishes, while many actively opposed their husband's conversion to Christianity by refusing to cook, to work in the fields or even to breastfeed their babies. Any Christian wives had typically come from the missions in Chongchun and Hong Kong.

Furthermore, each of these methods has been used at different stages in the Basel Mission material. We present these strategies below and illustrate them with examples taken from various Basel texts. The first two strategies, both widely used, consist in using a character which represents originally:

(i) An homophonous but semantically unrelated morpheme

A character is borrowed from standard written Mandarin to represent an unrelated morpheme in Hakka but one which has a similar pronunciation in the standard language to that in Hakka. This is the case of the plural marker *teu¹*, represented in early Basel Mission Hakka Bibles by the homophonous character 兜 meaning ‘bag’ or ‘helmet’; or the verb *pin¹* ‘to give’ (also used as a passive marker); represented in early Hakka Bibles by 奔 ‘to run’.

(ii) A synonymous but phonetically unrelated morpheme

This method consists in borrowing a character either from Mandarin or from the classical language, if not from another more prestigious but non-standardized Chinese dialect, due to its synonymy with the morpheme to be represented. One example would be the adoption in 20th century Basel Mission Hakka Bibles of Mandarin *bèi* 被 to write the passive marker in Hakka. Note that the Hakka passive marker is a distinct morpheme pronounced *pin¹* which has grammaticalized from a verb of giving, in fact cognate with Mandarin *fēn* 分 ‘to share, to distribute’.

In contrast to this, it is well-known that Mandarin *bèi* 被 grammaticalized from a verb meaning ‘to cover, to put on the body’ and, in a later stage of its pathway of development, ‘to suffer’ (Peyraube 1989, 1996). Interestingly, the same passive marker in Hakka was represented in earlier material by non-standard characters, borrowed from Cantonese, which have the same meaning of ‘to give’ (and also of ‘by’ when used in passive constructions). These characters, 俾 and 畀, if read according to their regular pronunciation in Hakka, would be pronounced respectively as *pi¹* and *pi³* (see Rey, p.717 and p.720), but not as *pin¹*.

Another illustration of the same device can be seen when 20th century Hakka Bibles employ the character 等 to represent the plural marker *teu¹*. This character is found in Classical Chinese in the function of a plural marker, but is pronounced *ten³* in Hakka, having no etymological link whatsoever with the Hakka morpheme. In fact, most of the characters given in Table 5.2 reproduced below (客話音表 *Kèhuà Yīnbǐào*) belong to this category. This method is sometimes referred to as the ‘trained reading’ or *xùndú* 訓讀 approach (in Japanese *kundoku*).

Basel Mission staff also made use of:

(iii) Newly coined characters

Most of the new characters specially designed to transcribe Hakka colloquial words were coined by combining characters used for their phonetic value as in (i), with the radical for ‘mouth’ 口, placed on the left-hand side of the character. This in fact remains the common practice for dialect writing in Cantonese.

For instance, in early Basel Mission material, the Hakka character *nya*¹ 噤 was created to represent the 2SG genitive morpheme ‘your’ by combining a homophonous word, *nya*¹ 惹 ‘to provoke’, ‘to rouse’, with the mouth radical 口. Similarly, a character for the negative marker *mang*² 盲 ‘still not’ has been created by combining the character for ‘mouth’ with the character 盲 meaning ‘blind’, also read *mang*². Further examples of homophonous characters to which the character for ‘mouth’ 口 has been added are given below in Table 5.1 in §3.

In a few cases, neologizing may follow different principles: for instance, the character 揆, used in the *First Book of Reading* (*Khi*³*mun*²*tshen*³*hok*⁵ 啟蒙淺學) to transcribe the typical Hakka word *lau*¹ (‘to mix’, ‘with’, ‘and’, also a benefactive marker) is composed with the semantic component, the radical ‘hand’ 扌 on the left, combined with a phonetic component on the right, the upper part of which, *lip*⁵ 立, provides the initial consonant *l-*, and the lower part 夭 *yau*¹ the rhyme and the tone *-au*¹. It can also be considered to be a combination of 拉 *la*¹ (or *lai*¹) and 夭 *yau*¹, as is suggested by the annotation given on the first page of the Chinese character-version of the *First Book of Reading*: 揆：拉夭切 (that is: the character 揆 is to be pronounced with the initial consonant of *la*¹ and the rhyme and tone of *yau*¹).

(iv) Characters that fit the etymology of the colloquial morpheme

This is possible only when the dialect morpheme can be traced to one listed in the traditional dictionaries and rhyme tables. Such characters are usually referred to by the term *běnzì* 本字. As noted by Chen (1999: 116), to be effectively applied, this method would require a consensus on the etymology of each lexical item, difficult, if not unfeasible, in a large proportion of such cases. In Basel Mission texts, the use of 開 and 緊 to represent respectively the completive and durative aspect markers *hoi*¹ and *kin*³ can be given as an example of this etymological approach.

(v) Other kinds of borrowing

In some cases, borrowing from Cantonese has made it possible to combine semantic borrowing and close similarity in phonetic shape. To cite just a few examples, the use of the characters *mau*² 冇 and *m*¹ 唔, pronounced similarly as *mo*⁵ and *m*⁴ in Hong Kong Cantonese, are used for past perfective and general negation respectively in the written form of both languages. Another example is the Cantonese character 佢 [*k'æi*⁵] which has been chosen to transcribe Hakka *ki*² 3SG 'he/she' in all the Basel Mission texts.

2. DIFFERENCES IN CHARACTER USE AMONG VARIOUS TRANSLATIONS OF THE HAKKA BIBLE

One obvious difference between the 1883 character version of the Bible and later versions (1906/1931) is the shift to less idiomatic characters for the dialectal lexicon, including particles as well as personal or demonstrative pronouns. The 1883 version, like other religious texts issued in the 1880s by the Basel Mission, borrowed many homophonous characters to represent dialect morphemes (strategy (i)). This makes it very easy to read aloud when one knows the dialect, but probably difficult to accept as a literary text. John Gibson, a missionary working in Swatow, gave the following description of this method in a report delivered at the 1890 General Conference of the Protestant Missionaries of China:⁴

An edition of the Hakka New Testament in character was published in 1883. It appears to follow the Romanized editions, but is not rigidly conformed to them. It also is disfigured by the use of characters to represent sounds without regard to meaning, such as the following:

pân (奔) to flee, used in the sense of *give*, and as a sign of the passive.

yu (禹) a monkey, used in the sense of *you* or *thou*.⁵

yai (崖) a precipice, used in the sense of *I*.

tang (棟) a beam, used in the sense of *midst*.

teu (兜) a helmet, used as a sign of the plural after pronouns.

Notwithstanding blemishes of this kind, which seem inseparable from the character colloquials, this version is found of considerable use in the Hakka missions (*Records of the Conference 1890*: 74).

⁴ The full title of this report is: 'Review of the various colloquial versions and the comparative advantages of Roman letters and Chinese characters'.

⁵ The character *yi*³ 禹 is probably a mistake for *nyi*² 禺 which means 'monkey'. *Yi*³ 禹 is the name of the legendary emperor Yu (as pronounced in Mandarin).

Bibles and other texts published in the 1880's made wide use as well of the third strategy (iii), where the mouth radical 口 is added to the left of the homophonous character to indicate use for phonetic value only. These characters were coined by the Basel Mission staff, and were probably quite transparent to local readers. We notice that the use of the radical 'mouth' to coin new dialectal characters was also prevalent for words pronounced with a colloquial (versus literary) reading, such as 啞 representing the colloquial word *tshoi¹* 'at', as opposed to 在 with the same meaning but read as *tshai⁴* in its literary form.

On the other hand, the revised 1906 version of the Bible adopted a set of characters borrowed from *Wenli* 文理 (Classical Chinese) or Mandarin, chosen because of their similarity in meaning to the Hakka morpheme that was to be represented (strategy (ii)). This gave it a more 'dignified' appearance, but made it opaque as to the pronunciation of the dialectal lexicon. This shift to received characters may also be explained by practical printing reasons. – The British and Foreign Bible Society (B.F.B.S.) had agreed to bear the costs of printing. With the development of western printing technologies towards the end of the 19th century, it was obviously less cumbersome to use standard characters, since they were already available to the typesetters, rather than the rarer set of dialect characters devised specifically for Hakka. Thus, first Chinese character editions (1881–1900) were printed from woodblocks in Canton (see Spillet 1975; and Part 6, §2. in this volume), whereas the 1906 revised version was typeset and printed in Japan. Other revised versions were all typeset and printed by the B.F.B.S. in Shanghai (Part 6, §2.) where the Shanghai Commercial Press had been founded in 1897.

We reproduce below one of the tables inserted at the beginning of the 1931 edition of the Hakka Bible 《客話新舊約全書》 (*Kèhuà Xīnjiùyuē Quánshū* [Mandarin *pīnyīn* title], Hakka Bible Ed. 2759, Shanghai: British and Foreign Bible Society). These tables, called 客話音表 *Kèhuà Yīnbiǎo*, were added systematically to the beginning of Hakka Bibles published in the 20th century, and list some of the characters used to transcribe dialectal lexicon, providing their pronunciation with the help of other characters. For example, the entry: 吾 音厓 means 'the character 吾 should be read as 厓 *ngai²*'. We reproduce an excerpt in Table 5.1:

Table 5.1: Excerpt from Hakka character tables found in 20th century Bibles

<i>ngai²</i> 'I'	<i>ngi²</i> 'you'	<i>kia¹</i> 'his /her'	<i>pin¹</i> 'give / passive marker'	<i>teu¹</i> PL suffix
吾 音厓	汝 音禺	其 居也切	畀俾被 俱音兵	等 音兜

The characters quoted above are used for the Hakka words meaning respectively *ngai*² ‘I’, *ngi*² ‘you’, *kia*¹ ‘his/her’, 畀俾被 *pin*¹ ‘give/passive marker’ and 等 *teu*¹ for the plural suffix. Most of them are chosen for their meaning in Classical Chinese. In earlier character versions, these words are written respectively as 厓 厓 or 涯 (for *ngai*² ‘I’), 禺 (for *ngi*² ‘you’), 奔 (for *pin*¹ ‘give/passive marker’) and 兜 (for *teu*¹ PL), that is, using method (i) described above. In the case of 喙 (for *kia*¹ ‘his/her’), a new character was coined with the addition of the character for ‘mouth’ on the left (method (iii)).

In the 1931 edition of the Bible, a special diacritic mark (a small circle like those marking tones) is also added to some characters in order to indicate that they are not to be given their normal reading. For instance, for 我, 尔, and 其 which transcribe respectively the words *nga*¹ ‘my’, *nia*¹ ‘your’ and *kia*¹ ‘his/her’, a circle placed at the lower left of the character means they are to be read with a level tone *píngshēng*.⁶ Other examples where this device is used include the character 等, to which a diacritic is added indicating level tone when it represents the plural suffix *teu*¹, whereas its normal reading as the verb ‘to wait’ is pronounced *ten*³ in Sin-on Hakka according to the *šong*⁴ *šang*¹ (rising tone category). These diacritic marks can be seen in Table 5.2 below.

⁶ This could be either the Hakka *šong*⁴ *pin*² *šang*¹ or the *ha*⁴ *pin*² *šang*¹, see the section on Conventions at the beginning of this volume for further details; also §1.4 on Tones in the Grammar, presented in Part 2. Note that the diacritic circle can be placed in just one of 4 positions at each corner of the character square for indicating each of the traditional tonal categories: *píng*, *shǎng*, *qù* and *rù*. Hence the diacritic circles do not tell the reader the actual tonal value or contour in Hakka. For example, for a *píng* category word (*pi n*² in Hakka), the reader will not know if it is to be pronounced with a ‘high level’ tone, that is, as *shàng píng* (*šong*⁴ *pin*² in Hakka) or as a ‘low level’ tone or *xià píng* (*ha*⁴ *pin*² in Hakka).

Table 5.2: 客話音表 *Kèhuà Yīnbǎo*

Insertion at the beginning of the 1931 edition of the Hakka Bible (one of two tables)

客話音表	
我 音雅	吾 音厓
爾 音惹	汝 音呂
其 居也切	
等 音兜	該 音介
那 音奈	震 音諄
與 老上平	
襖 音皆	伸 音春
個 音介	畀 俾 被 俱音兵
顛 音擊	奶 能去聲
咁 音諫	咁 諫下平
這 李洗切或音惹上聲	成 音城

3. A SHORT GLOSSARY OF HAKKA DIALECTAL WORDS

For the reader who is interested in the way Hakka was written in Chinese characters, we provide a short glossary below of Hakka dialectal morphemes in frequent use. Basel material is not homogeneous in its use of Chinese characters, so we refer here to just two kinds of documents: the Bibles and another text called *Khi³ mung² tshen³ hok⁵* 啟蒙淺學. There is little information regarding the latter – we know only that the romanized edition was published by the Basel Evangelical Missionary Society in 1879 in Basel, and that its English title is *First Book of Reading in the romanised colloquial of the Hakka-Chinese in the province of Canton*.

From its content, this primer was probably in use in the Mission schools. The official Annual Reports of the Basel Mission, which keep records of all the publications, only mention the Lepsius edition (1879), under the term *Lesebuch* (reader), while no mention is made of the Chinese character version. The only clue we have unearthed is the mention of a small reader (*Lesebuch*) edited by the School Inspector, Jakob Lörcher (1837-1908), in the early 1880s, for which he apparently invented 60 new character symbols (Schlatter 1916: 391).⁷ It is very likely that *Khi³ mung² tshen³ hok⁵* 啟蒙淺學 is the reader which Jakob Lörcher worked upon. First, the date given by Schlatter fits perfectly with the date of publication of the Lepsius version (1879), which is mentioned in the Mission's Annual Reports by the same word: *Lesebuch*. Although the copy of the character version we consulted in the Basel Mission Library has no title page, it bears Lörcher's name in handwriting on the first page. Above all, there is no other volume in Chinese characters in the Basel Mission Library published during the same period which would fit the description given by Schlatter: *Khi³ mung² tshen³ hok⁵* 啟蒙淺學 does indeed contain dozens of characters coined especially to transcribe the Hakka colloquial lexicon. A last detail: the original list of the Hakka collection kept at the Basel Mission Library (written in German with neither Lepsius transcription nor Chinese characters) lists the Chinese character volume under the title *Lesebuch für Naturwissenschaft* ('Science Reader'), and dates it as 1880.

Although we cannot be sure of the authorship of this volume, the *First Book of Reading* is nonetheless a precious source for Hakka lexicon and grammar, making use of characters sometimes different from the Bible of the same period.

⁷ It is also known that one of the missionary teachers, Wilhelm Bellon, compiled a textbook in the Lepsius script in the mid-1860s, including subjects such as arithmetic and zoology. However, this is referred to as a *Heft* 'exercise book' in the German rather than a *Lesebuch* 'reader'. It was given translations into both a character version and the literary style and was intended for use in the schools at Lilong (Schlatter 1916: 320).

We abbreviate its title as ‘FBR’, as in Part 1, §2.3. The Bibles are designated by ‘NT’ for New Testament followed by the year of publication, since there are several versions: The 1881-1883 edition is the first Hakka Bible in Chinese characters translated by the Basel Mission.⁸ The 1931 edition of the New Testament referred to is the same as the one mentioned in §2 above (Shanghai: B.F.B.S., 1931, see Tables 5.1 and 5.2). Although later versions of the Bible use different characters for dialect etymons than the version published in 1881-1883, it should be mentioned here that other features including style and syntax show little change from the early translations.

⁸ Sample pages are reproduced in Part 4 from both the FBR and the NT 1881–1883.

Table 5.3: Correspondence between Chinese characters in different documents for Hakka-specific morphemes

Lepsius transcription	English gloss	啟蒙淺學 FBR	新約聖經 NT 1881-83	新約全書 NT 1931	This volume
<i>ngai</i> ²	I, me	𠵼	厓, 涯	吾	我
<i>ngi</i> ²	you	你	𠵼	汝	你
<i>ki</i> ²	he/she, him/her	佢	佢	佢	佢
<i>teu</i> ¹	plural suffix	兜	兜	等	兜
<i>nga</i> ¹	my	嗰	嗰	我	嗰
<i>nya</i> ¹	your	噉	噉	尔	噉
<i>kya</i> ¹	his/her	喺	喺	其	喺
<i>le</i> ³ ; <i>nya</i> ³	this	𠵼; 噉	𠵼	這	𠵼; 噉
<i>kai</i> ⁴	that	箇	該	該	个
<i>sa</i> ²	the one who, one	儕	儕	儕	儕
<i>kan</i> ² <i>yong</i> ⁴	thus	咁樣	喇樣	咁樣	咁樣
<i>kan</i> ⁴ <i>to</i> ¹	so many	喇多	喇多	咁多	喇多
<i>mak</i> ⁶ <i>kai</i> ⁴	what, which	乜箇	乜嘅	乜嘅	乜个
<i>kai</i> ⁴	genitive marker	箇	嘅	嘅, 个	个
<i>lau</i> ¹	with, and	揆	摑	(同) ⁹	揆
<i>hoi</i> ¹	completive suffix	開	開	開	開
<i>tau</i> ³	achievement suffix	倒	倒	倒	倒
<i>li</i> ¹	perfective suffix	裡	哩	哩	哩
<i>kin</i> ³	durative suffix	竟	竟	緊	緊
<i>pin</i> ¹	give, let, passive marker	俾	奔	俾, 畀, 被	分
<i>ten</i> ¹	like	叮, 等	叮	叮	叮
<i>ten</i> ¹	locative suffix	𠵼	𠵼	𠵼	/ ¹⁰

⁹ The character 同 *thung*² is used with the same meaning ‘with, for, and’ as *lau*² in Hakka, but is an etymon less specific to the Hakka dialect.

¹⁰ The forward slash symbol ‘/’ means that this lexeme did not appear in the Basel documents translated in the present volume.

PART SIX

A DESCRIPTION AND LIST OF THE HAKKA MATERIAL HELD IN THE BASEL MISSION LIBRARY

A DESCRIPTION AND LIST OF THE HAKKA MATERIAL HELD IN THE BASEL MISSION LIBRARY

The Basel Mission headquarters in Switzerland possesses an important collection of Bibles translated into languages from diverse parts of the globe, from wherever, in fact, its Evangelical Society was active. It also holds many other books, among them the Chinese Collection where various books concerning China or written in Chinese, including Hakka, can be found. In addition to these, the Basel Mission Archives also holds letters and other manuscript documents, such as handwritten dictionaries, related to the activities of the Mission in the Hakka field.

Presented here is a preliminary list of the Hakka Bibles and other early Hakka material from the holdings of the Basel Mission Library. It comprises the following sections:

Section 1

describes the Chinese Collection kept at the Basel Mission Library and the method used to list the books.

Section 2

lists the Hakka Bibles in chronological order: §2.1. lists the romanized versions and §2.2. the Bibles printed in Chinese characters.

Section 3

lists other religious or educational publications up until 1920, in chronological order.

Section 4

lists grammar books, Hakka readers, and a few dictionaries, although not exhaustively.

Section 5

presents a monthly review in Lepsius script published in Hong Kong in the 1880s that did not appear in the original list of the Basel Mission Library.

Section 6

gives information about Hakka Bibles, translated and edited by other missionary bodies, to aid in keeping them distinct from the Basel Bibles.

Material kept in the Archives is thus not included here, although some manuscript dictionaries which Christine Lamarre had the opportunity to consult are mentioned in §4 together with other Hakka dictionaries. Similarly, some of the Hakka readers written for the use of foreign missionaries are given in §4 but without providing an exhaustive list. Other Hakka material not included in this list pertains to certain of the manuscript texts described in Hashimoto (1971), including the colloquial novel, *Fenzhuang lou zhuan baihua* 粉妝樓傳白話, kept in the Basel Mission Archives as well a Basel Mission Library manuscript entitled, 中華舊禮俗 *Zhonghua Jiu Lisu* by 張祖基 Zhang Zuji (*Old Manner and Customs of China*, 4 vols., Hakka, written in Chinese characters, 1929-1934, Meixian).

Consequently, the present list is far from being exhaustive and much work is still required before a comprehensive catalogue of the Basel Mission Hakka Collection can be compiled. We, nonetheless, present this to the reader in a preliminary form to enable an appreciation of this relatively unknown, yet immense, repository of rare research materials that has been housed for more than a century in Basel.

1. HAKKA BIBLES AND OTHER WORKS IN HAKKA HELD BY THE BASEL MISSION LIBRARY

1.1. The Chinese Collection of the Basel Mission Society

The Basel Mission Society holds two collections in its Library composed of Bibles: one is a collection of several hundreds of Bibles in many languages, the *Bibel-Sammlung*, of which a provisional catalogue is available, but which includes only a few editions of the Hakka Bibles. The other is the Chinese Collection (formerly *Archivbücherei Chinesische Sprachen*, now *Betriebsdokumentation*, which includes most of the Chinese Bibles held by this Mission, as well as other works in and on Chinese. An old catalogue, partly typed and partly handwritten, does exist for the latter collection, but the list is not chronological and is rather difficult to use: it exclusively gives the German title of the books, without the Chinese characters or the titles in the romanized Lepsius script, whereas the books themselves usually bear only the latter.

The catalogue numbers used at present by the library of the Basel Mission for its Chinese Collection begin with A, followed by Roman numbers. The classification is presented below:

- A I: Hakka works romanized in Lepsius script
- A Ia: Bibles, parts of the Bible, commentaries on the Bible, theology
- A Ib: romanized prayerbooks, books for liturgy, catechisms
- A Ic: schoolbooks
- A Id: grammars
- A Ie: dictionaries
- A If: religious propaganda
- A II: Hakka in the Chinese character version
- A III: works in *wénlǐ* (Classical Chinese)
- A IV: works in *guóyǔ* (Mandarin)
- A V: works in phonetic script
- A VI: other works in Chinese

Essentially, the material listed here in Part 6 belongs to sections A I and A II. We note the Basel Mission catalogue number in square brackets [] after each volume. Catalogue numbers of Bibles from the *Bibel-Sammlung* begin with B. As the *Bibel-Sammlung* contains only a few Hakka Bibles, their catalogue number will be mentioned after that of the Chinese Collection when the same edition exists in both collections.

1.2. Correspondence of our bibliographical information to works in other collections

In this section, the holdings of the Basel Mission Library are compared with those of the Bible Society in Cambridge.¹ A list of the Chinese Bibles kept in this collection has been compiled by H. Spillett (1975). When an edition could be found in both the Basel and the Bible Society's collections, the notation {Spillet N^o} is added. For example, {Spillet 787} means that the corresponding edition is the volume numbered 787 in Spillett's list. Each mention is followed by all or part of Spillett's annotation, as appropriate, and, as the case may be, by the editorial information found in the *Annual Reports of the British and Foreign Bible Society* (abbreviated as BFBS). Remarks put in square brackets [] are mainly comments by Christine Lamarre.

1.3. Romanized works

In the case of romanized books, tones in the Lepsius transcription are expressed by various diacritic signs placed on either the upper or lower right-hand side of

¹ The Bible Society was originally called the British and Foreign Bible Society. Its collection is now housed in the Cambridge University Library.

the romanized syllable. These have been changed to numbers for the convenience of typing, the correspondences being the same as those used in the presentation of the English edition of the *Kleine Hakka-Grammatik* in Part 2, not to mention for the Lexicon in Part 3 (see the Conventions at the beginning of this volume for details):
 Tone 1: 陰平 *yīnpíng*; Tone 2: 陽平 *yángpíng*; Tone 3: 上聲 *shǎngshēng*; Tone 4: 去聲 *qùshēng*; Tone 5: 陽入 *yángrù* and Tone 6: 陰入 *yīnrù*.

Nasal velars, transcribed by a dotted *n* in Lepsius, are rendered here by *ng* while the symbol *š* is left unchanged. In contrast, the diacritic signs marking syllabic nasals or sibilants – a small circle under the consonant – have been omitted. The use of the symbols 《 》 indicates that Chinese characters have been added for a title where they were not originally provided. For instance, portions of the New Testament often bear the same common title in Lepsius:

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴
 would be 《新約聖經全書 客家俗話》 in characters

For books in the Chinese character editions, the title is first given in bold type, then the information provided with regard to the title page. Due to limitations of space, only the first edition of a work is given a full description; second or third editions being simply listed under the first edition with the date of issue and the number of pages. An exception was made to this last restriction in the case of Bibles.

2. BIBLES

2.1. Romanized Bibles or portions of the Bible in Lepsius script

• ***Das Evangelium des Matthaeus im Volksdialekte der Hakka-Chinesen.***

Ma¹ that⁴ tšhon² fuk⁶ yim¹ šu¹. Hak⁶ ka¹ syuk⁶ wa⁴. Herausgegeben von R. Lechler, Missionar der Baseler Gesellschaft. Berlin, 1860. Druck der Gebr. Unger'schen Hofbuchdruckerei². [Introduction to pronunciation (1 p.) + 91 p. The first Hakka translation of the Bible. According to Lutz and Lutz (1998), a Chinese helper, Tai Wunkong, was the main author of this translation made on the basis of a Classical Chinese version. Tai knew how to use the Lepsius romanisation.]

[A I a 4] [B165]

{Spillett 760} *Das Evangelium des Matthaeus im Volksdialekte der Hakka-Chinesen* ... [Basel M.S.] Berlin. 18.5 x 11. St. Matthew translated by

² The tonal value given here for the first syllable of *syuk⁶ wa⁴* is probably a mistake for *syuk⁵ wa⁴* 俗話 'vernacular language', as can be seen in later editions.

Rudolf Lechler, (Basel MS from 1847). In italic roman character (Lepsius' system), with a note on orthography. Pp. 91.

• ***Das Evangelium des Lucas im Volksdialekte der Hakka Chinesen.***

Lu⁴ ka¹ tšhon² fuk⁶ yim¹ šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. Herausgegeben von den Missionaren der Baseler Missions Gesellschaft auf Kosten der British and Foreign Bible Society in England. Hongkong, 1865. London Mission Press. [108 pp.]

[A I a 9]

{Spillett 761} *Das Evangelium des Lucas in Volksdialekte der Hakka Chinesen...* BFBS Hong Kong. 19.5 x 13. St. Luke translated by R. Lechler. Italic roman character (Lepsius' system). Uniform with n. 632. Printed at the London Mission Society Press, Hong Kong. Pp. 108.

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa¹. By some missionaries of the Basel Evang. Missionary Society. Basel 1866. Printed for the British and Foreign Bible Society by C. Schultze, printer. [second title-page:]

The Gospel of Matthew. [a third title page after Matthew:]

The Gospel of Luke. [109 + 115 pp.]

[A I a 6]

{Spillett 762 and 763} 762: (St Matthew.) BFBS Basel. 22 x 14. A revised edition of n. 760 edited by R. Lechler and his colleague, Philip Winnes. Roman character. Pp. 109. n. 994 in Wylie's list. 763: The Gospel of Luke. [BFBS Basel]. 22 x 14.5. Revised by R. Lechler and P. Winnes. No general title. Roman character. Pp. 115 (see n. 200).

61st report of the BFBS, 1865, p. 204:

Your Committee have agreed, at the request of the Basle Missionary Society, to defray the cost of printing portions of the New Testament in the Hakka, one of the colloquial dialects in use amongst the Chinese in and around Hong Kong. The translation has been made by the Rev. R. Lechler, and the printing will be executed at the St Chrischona Institution, under the editorial supervision of the Rev. Mr. Winnes.

Report of the BFBS for the year 1867, p. 225:

At the request of the Basle Missionary Society, the Committee have consented to defray the expense of printing an edition of the Gospels of Matthew and Luke in the Hakka dialect. This dialect is spoken by a large population in Hong Kong and throughout the adjacent islands. The translation has been carefully prepared by the Rev. R. Lechler, and is conformed to the rules of your Society. The work has been printed under the editorial supervision of the Rev. Mr.

Winnes, and is now ready for circulation. Should this experimental edition prove successful, it will doubtless lead to the translation of other portions of the sacred Volume.

• ***The Gospel of Luke.***

[No date. No general title-page. 115 pp. The content is similar to the 1866 version [A I a 6].] [A I a 17]

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evang. Missionary Society. Basel 1874. Printed for the BFBS by C. Schultze, printer. [second title-page:]

The Gospel of Mark. [another internal title page after St. Mark bearing:]

The Acts. [63 + 106 pp.]

[A I a 8]

{Spillett 764} (St. Mark and Acts.) BFBS Basel. 22.5 x 14.5. Mark, translated by R. Lechler, and Acts, translated by Charles P. Piton. Roman character. The previous translations were made from the High Wenli version. The present and all later editions were made from the original languages. Pp. 63, 106.

Report of the BFBS for the year 1873, p. 284:

The Basle Missionary Society has applied to your Committee to bear the expense of printing editions of 1,000 copies each of the Gospel of St. Mark, and the Acts of the Apostles, in the Hakka dialect. The Roman character and the alphabet of Professor Lepsius are to be adopted, as in the Portions previously printed. The Missionaries of the Rhenish and Berlin Societies, as well as those of the Basle Society, teach the Roman alphabet in all their schools; and it is through the children thus taught, that the knowledge of Scriptural Truth is expected to reach the parents and others. These Missionaries warmly advocate the desirableness of using translations into the colloquial dialects, as they are convinced that the Scriptures cannot be made very accessible to the unlearned solely through the Delegates' version of the Bible. The text of the Hakka books now to be printed has been prepared in conformity with the usual rules laid down for translators, and has the approval of the Missionaries most conversant with the dialect. Your Committee has not hesitated to reply in a favourable sense to the request from Basle.

Editorial Report. Progress in the work of translation and revision. 1872-3, p. 411:

The Gospel according to St. Mark and the Acts have been translated into this Chinese dialect by the Rev. R. Lechler, of the Basle Missionary Society. They are being printed in Roman characters according to Lepsius' system, under the editorship of the Rev. Mr. Winnes.

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1879. Printed for the British and Foreign Bible Society. C. Schultze (L. Reinhardt), printer. [second title-page:]

The Gospel of John. [Another general title page after St John, similar to the first one, followed by a secondary title-page:]

The Epistles of St. Paul to the Romans and Corinthians. (I & II). [83 + 121 pp.]

[A I a 11] [B132]

{Spillett 766} (St. John and Romans - 2 Corinthians). BFBS Basel. 22.5 x 14.

Translated by C.P. Piton and Kong Fat-lin, an ordained Chinese. Roman character. Separate titles. Pp. 83, 121.

Report of the BFBS for the year 1880, Editorial Report, 1879-80:

The Committee have published for the Basel Evangelical Missionary Society an edition of 1,000 copies of the Gospel of St. John, the Romans, and I. and II. Corinthians, in the Roman character. The Gospel of St. John was translated by Rev. Charles Piton, the Epistle to the Romans by the Rev. Mr. Bender, and the Epistles to the Corinthians by Rev. Kong Ayun, a native missionary educated at Basel. The different translations were carefully revised by the senior missionary, the Rev. Dr. Lechler of Hong Kong, and forwarded to Basel, where they were printed and published as one portion. The Committee published the Gospel of St. Matthew and St. John in the same dialect in 1866, and St. Mark and the Acts of the Apostles in 1874. The dialect is used in Hongkong and neighbourhood.

• ***The Gospel of John.*** [Followed by another title-page:]

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1879. Printed for the British and Foreign Bible Society by Schultze (L. Reinhardt), printer. [83 pp.]

[A I a 11-a] [A I a 19]

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak^{5[sic]}-ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1881. Printed for the British and Foreign Bible Society by C. Shultze (L. Reinhardt), printer. [second title-page:]

Epistles to the Galatians, Ephesians, Philippians and Colossians. [54 pp.]

[A I a 13]

{Spillett 768} (Galatians ~ Colossians.) BFBS Basel. 22.5 x 14.5. Translated by Kong Fat-lin, and revised by R. Lechler and others. Roman character. Pp. 54.

Report of the BFBS for the year of 1882, Editorial Report for 1881-2:

At the request of the Inspector Schott, of Basle, the Committee have authorised the printing of an edition of 1,000 copies of Galatians, Ephesians, Philippians, and Colossians. The translation, which was forwarded by a conference of Chinese missionaries, was made from the Greek by the Rev. Kong Ayun, and revised by the Rev. G. A. Gussmann and the Rev. R. Lechler.

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁶ [sic] wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1883. Printed for the British and Foreign Bible Society by C. Shultze (L. Reinhardt), printer. [followed by a second title-page:]

Thessalonians I & II, Timothy I & II, Titus, Philemon, to the Hebrews, The Epistle of James, Peter I & II, John I, II & III, Jude, Revelation. [178 pp.]

[A I a 14]

{Spillett 770} (Thessalonians - Revelation.) BFBS Basel. 22 x 14.5. Translated by C.P. Piton, and revised by R. Lechler. Roman character.

Report of the BFBS for the year 1883, Editorial Report 1882-3:

At the request of the Rev. O. Schott, of Bâle, the Committee have authorised the printing of an edition of 1,000 copies of the Books of the New Testament from Thessalonians to Revelation, thus completing the New Testament. The translation was made from the Greek by the Rev. C. Piton, and revised by the Rev. R. Lechler, of Hong Kong, and the Rev. G. A. Gussmann, who has been thirteen years in China, will edit the edition.

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1866. Printed for the British and Foreign Bible Society by C. Schultze, printer. [Followed by another title-page:]

The Gospel of Matthew.

[After Matthew, another general title page common to each part, similar to the first one but for the date given as 1874:]

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1874. Printed for the British and Foreign Bible Society by C. Schultze, printer. [Then the title-page bearing the title of the second part:]

The Gospel of Mark. [After Mark another title-page for the third part:]

The Gospel of Luke. [Another general title page after Luke, date changed:]

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1879. Printed for the British and Foreign Bible Society by Schultze (L. Reinhardt), printer. [Followed by another title-page for the fourth part:]

The Gospel of John. [Another title page after John, for the fifth part:]

The Acts. [A general title page after the Acts:]

The New Testament in the Colloquial of the Hakka Dialect. *Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴.* By some missionaries of the Basel Evangel. Missionary Society. Basel 1879. Printed for the British and Foreign Bible Society by Schultze (L. Reinhardt), printer.

The Epistles of St. Paul to the Romans and Corinthians. (I & II). [Another title-page:]

The New Testament in the Colloquial of the Hakka Dialect. [Again a general title-page, date changed:]

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1881. Printed for the British and Foreign Bible Society by C. Schultze (L. Reinhardt), printer.

Epistles to the Galatians, Ephesians, Philippians and Colossians. [Followed by title-page:]

The New Testament in the Colloquial of the Hakka Dialect. [Another general title page with date 1883:]

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1883. Printed for the British and Foreign Bible Society by C. Schultze (L. Reinhardt), printer. [Followed by another title-page:]

I. Thessalonians. II. Thessalonians. I. Timothy. II. Timothy. Titus. Philemon. To the Hebrews. The Epistle of James. I. Peter. II. Peter. I. John. II. John. III. John. Jude. Revelation.

[A complete New Testament in Lepsius script. bearing different dates on the general title-pages inserted before each part. Matthew: 109 pp., 1866; Mark: 63 pp., 1874; Luke: 115 pp., 1874; John: 83 pp., 1879; Acts: 106 pp., 1879; Epistles ~ Revelation: 121 + 54 + 178 pp., 1879/1881/1883]

[A I a 1]

{Spillett: no complete New Testament listed for 1866-83, but each part of it is listed at the corresponding date.}

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1887. Printed for the British and

Foreign Bible Society by C. Schultze (L. Reinhardt), printer.

[Complete New Testament. One general title page only. Secondary title-pages are inserted between each part, but the page numbering starts anew for each part. Matthew: 101 pp., Mark: 63 pp., Luke: 115 pp. John: 83 pp., Acts: 106 pp., Epistles - Revelation: 121 + 54 + 178 pp.]

[A I a 3]

[1887: According to various sources, a revised version of the Gospel of Matthew was published in 1887. Christine Lamarre could not find any independent volume for this in the Basel Mission, but it could be the same version of the Gospel of Matthew as the one included in the 1887 New Testament described here, which also has 101 pp.]

Report of the BFBS for the year 1888, Appendix B: A Record of Translation and Revision, 1887-1888:

At the request of Mr. C. Roemer, of Basle, the Committee have published an edition of 500 copies of the Gospel of St. Matthew, revised by the Rev. Li Shin En, a missionary who was educated at Basle.

{Spillett 772} (St. Matthew.) BFBS. Basel. 22 x 14. Revised by Li Shin-en, who was educated at Basel. Roman character. Pp. 101. [Spillett lists only this revised version of Matthew comprising 101 pages for the year 1887, possibly the same text as the one included in this New Testament]

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1887. Printed for the British and Foreign Bible Society by C. Schultze (L. Reinhardt), printer. [Second title-page:]

The Gospel of Matthew. [The Gospels of Mark and Luke are missing, another general title page after Matthew, date changed:]

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1879. Printed for the BFBS by Schultze (L. Reinhardt), printer. [Followed by another title-page:]

The Gospel of John [A general title page follows:]

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1879. Printed for the BFBS by Schultze (L. Reinhardt), printer. [Another title-page:]

The Epistles of St. Paul to the Romans and Corinthians (I & II).

[Again a general title-page, date changed:]

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1881. Printed for the BFBS by C. Schultze (L. Reinhardt), printer. [Another general title page with the date 1883:]

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Basel 1883. Printed for the BFBS by C. Schultze (L. Reinhardt), printer. [Another title-page:]

I. Thessalonians. II. Thessalonians. I. Timothy. II. Timothy. Titus. Philemon. To the Hebrews. The Epistle of James. I. Peter. II. Peter. I. John. II. John. III. John. Jude. Revelation.

[An incomplete New Testament, in one volume, and very similar to ‘A I a 1’ as to the date of the various components, but including the new 1887 revised version of Matthew instead of the old 1866 one. Additionally, Mark, Luke and the Acts are missing. Matt. 101 pp., John 83 pp., Epistles ~ Revelation: 121 + 54 + 178 pp.]

[A I a 2]

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Second revised edition. Basel 1892. Printed for the British and Foreign Bible Society by L. Reinhardt, printer.

[A second title-page:]

The Gospel of Mark.

[Printed at Basel. 63 pp.]

[A I a 7]

{Spillett 775} (St. Mark.) BFBS. Basel. 22 x 14. Second revised edition, prepared by R. Lechler and C.P. Piton. Roman character. Pp. 63.

[Spillet also lists a whole New Testament, published in 1892 (n. 774), in two vols., composed with portions previously published (his n. 763, 766, 722, 755, 776 for vol. 1, n. 766, 768, 770 for vol. 2).]

• ***The New Testament in the Colloquial of the Hakka Dialect.***

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. Second revised edition. Basel 1892. Printed for the British and Foreign Bible Society by L. Reinhardt, printer. [The printed date is 1892, corrected to 1893 by hand. A second title page bears:]

The Acts of the Apostles

[100 pp. Printed in Basel. This edition of the Acts corresponds exactly to the 1883 edition in Chinese character.]

{Spillett n. 776} 1892 (Acts.) BFBS. Basel. 21.5 x 14.5. Second revised edition,

prepared by R. Lechler and C.P. Piton. Roman character, Pp. 100.

[A I a 12] (See the reproduction in Part 4 §4.2.)

The New Testament in the Colloquial of the Hakka Dialect.

Sin¹ yok⁶ šin⁴ kin¹ tshen² šu¹. Hak⁶ ka¹ syuk⁵ wa⁴. By some missionaries of the Basel Evangel. Missionary Society. 3rd Edition. Basel 1896. Printed for the British and Foreign Bible Society. [Followed by a second second title-page:]

The Gospel of Matthew.

[101 pp. No mention of the printer.]

[A I a 5]

{Spillet 778} (St. Matthew.) BFBS. Basel. 22.5 x 14.5. 3rd edition, revised by Li Shin-en. Roman character, Pp. 101.

• ***The Gospel of Luke.***

Second revised edition.

[104 pp. With no date, no author, no general title-page. Romanized version but text different from A I a 3 and A I a 6 which have 115 pp.]

[A I a 10]

[This corresponds probably to Spillet n. 777: 1892 (St. Luke.) , BFBS. Basel. 1892? given as a ‘Second revised edition, probably by R. Lechler and C.P. Piton. No title-page. Roman character. Pp. 104.’ However, there is a discrepancy between Spillet’s description and the presumed dates given in the original list of the Basel Mission (1897).]

Report of the BFBS for the year of 1897, Editorial Report:

At the request of the Basle Missionary Society the Committee have agreed to publish an edition of the Gospel of St. Luke, revised from the original in the light of the English revised version, and in correspondence with the Chinese revisers.

2.2. Hakka Bibles or portions of the Bible in Chinese characters

2.2.1. New Testament, including portions thereof, in Hakka (Chinese character editions)

• 新約聖書 路加福音傳

光緒七年新鑄 主後一千八百八十一年 按希利尼原文繙譯 客話

新約聖書 約翰福音書

主後一千八百八十三年 光緒九年新鑄 客話

[Luke 1881, translated from the Greek original text, 73 pp. John 1883, 59 pp. Folded pages printed on one side. Follows A II a 30 and precedes A II a 24 to form a set of 3 hardbound vols.]

[A II a 23]

{Spillett 767} (St. Luke) [BFBS, Canton] 22.5 x 13. In 1881, it was decided to issue the Hakka Scriptures in Chinese character form (see Part 1, §4). C. Piton prepared this edition of Luke. Printed on one side of paper only. Ff. 73.

新約聖書 帖撒羅尼迦前後 提摩太前後 提多 腓利門 希伯來

主後一千八百八十二年 光緒八年新鑄 客話

[Epistles in Hakka: Thessalonians-Hebrews. 1882. 11 + 15 + 4 + 2 + 24 pp., Chinese-style sewn papercover. Folded pages printed on one side.] [A II a 15]

• 新約聖書 雅各 彼得前後 約翰一二三 猶他 默示

主後一千八百八十二年 光緒八年新鑄 客話

[Epistles and end of N.T. in Hakka: James ~ Revelation. 1882, 8 + 15 + 12 + 3 + 36 pp.. Folded pages printed on one side.]

[A II a 14]

• 新約聖書 馬太福音傳

主後一千八百八十三年 光緒九年新鑄 客話

[Matthew in Hakka. 1883. 68 pp., folded pages printed on one side.] [A II a 7]

• 新約聖書 馬可福音傳

主後一千八百八十三年 光緒九年新鑄 客話

[Mark in Hakka. 1883. 43 pp., folded pages printed on one side.]

[A II a 8]

• 新約聖書 約翰福音書

主後一千八百八十三年 光緒九年新鑄 客話

[John in Hakka. 1883. 59 pp., folded pages printed on one side.]

[A II a 10]

• 新約聖書 使徒行傳

主後一千八百八十三年 光緒九年新鑄 客話

[Acts of the Apostles in Hakka. 1883. 71 pp., folded pages printed on one side.]

[A II a 11] (See the reproduction in Part 4 §4.1.)

Report of the BFBS for the year of 1882, Editorial Report for 1881–2 (p. 370):

The Committee have also, at the request of the Hong Kong Bible Society, sanctioned the publication of the Acts of the Apostles, uniform with the Gospel of St. Luke, translated from the Greek by the Rev. C. Piton, of the Basle Mission, who proposes to complete the translation of the remaining books of the New Testament.

• 新約聖書 羅馬書 哥林多前後書

主後一千八百八十三年 光緒九年新鑄 客話

[Epistles Romans ~ Corinthians in Hakka. 1883. 31 + 51 pp., printed on one side of paper, folded pages.]

[A II a 12]

• 新約聖書 馬太福音傳

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 馬可福音傳

主後一千八百八十三年 光緒九年新鑄 客話

[Matthew and Mark in Hakka. 1883. 2 distinct title-pages. Matthew: 68 pp., Mark: 43 pp., folded pages printed on one side. Set with A I a 23 and 24.]

[A II a 30]

• 新約聖書 使徒行傳

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 羅馬書 哥林多前後書

主後一千八百八十三年 光緒九年新鑄 客話 [Acts and Epistles Romans ~ Corinthians in Hakka. 1883. 2 distinct title-pages. Acts: 71 pp., Rom.: 31 pp., Cor.: 51 pp., folded pages.]

[A II a 24]

• 新約聖書 馬太福音傳

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 馬可福音傳

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 路加福音傳

光緒七年新鑄 主後一千八百八十一年 按希利尼原文繙譯 客話

新約聖書 約翰福音書

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 使徒行傳

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 羅馬書 哥林多前後書

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 加拉太至哥羅西

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 帖撒羅尼迦前後 提摩太前後 提多 腓利門 希伯來

主後一千八百八十二年 光緒八年新鑄 客話

新約聖書 雅各 彼得前後 約翰一二三 猶他 默示

主後一千八百八十二年 光緒八年新鑄 客話

[Complete New Testament in one volume. Printed on one side of paper, folded pages. Separate title page for each of the 9 parts. 1881/1882/1883. Details on each part as below: Matthew: 1883, 68 pp., Mark: 1883, 43 pp., Luke: 1881, 73 pp., John: 1883, 59 pp., Acts: 1883, 71 pp., Romans + Corinthians: 1883, 51 pp., Galatians ~ Colossians: 1883, 11 + 10 + 8 + 7 pp., Thessalonians + Timothy + Titus + Philemon + Hebrews: 1882, 11 + 15 + 4 + 2 + 24 pp., James + Peter + John + Jude + Revelation: 1882, 8 + 15 + 12 + 3 + 36 pp.] [A II a 5]

• 新約聖書 馬太至使徒行傳

主後一千八百八十三年 光緒九年新鑄 客話

新約聖書 羅馬至默示錄

主後一千八百八十三年 光緒九年新鑄 客話

[Complete New Testament in 2 vol. 1883. Vol. I: Four Gospels and Acts. Mat. 68 pp., Mark 43 pp., Luke 73 pp., John 59 pp., Acts 71 pp.. Vol. II: Epistles-Revelation: 31 + 51 + 11 + 10 + 8 + 7 + 11 + 15 + 4 + 2 + 24 + 8 + 15 + 12 + 3 + 36 pp.. Printed on one side of paper.]

[B 280, I & II]

{Spillet 769} (The New Testament.) [BFBS Canton.] 23.5 x 15. An edition in Chinese character form prepared by C.P. Piton. (See n. 767). In two parts: (1) Matthew ~ Acts, ff. 68, 43, 73, 59, 71; (2) Romans ~ Revelation, ff. 31, 51, 11, 10, 8, 7, 11, 15, 4, 2, 24, 8, 15, 12, 3, 36. Matthew, Mark and Luke were also issued as separate portions. Matthew, ff. 68, Mark, ff. 43, Luke, ff. 73. Bible House has copies.

• 新約聖書 上卷

耶穌降世一千九百年 客話 大清光緒二十六年庚子 大英聖書公會印發

新約聖書 下卷

耶穌降世一千九百年 客話 大清光緒二十六年庚子 大英聖書公會印發

[Complete New Testament in 2 vols. 1900. Vol. 1: Gospels ~ Acts, vol. 2: Romans ~ Revelation. Only one title page. Printed on only one side of paper, folded pages. Vol. 1: Matthew: 68 pp., Mark: 43 pp., Luke: 73 pp., John: 59 pp., Acts: 71 pp.. Vol. 2: Romans: 31 pp., Corinthians: 51 pp., Galatians: 11 pp., Ephesians: 10 pp., Philippians: 8 pp., Colossians: 7 pp., Thessalonians: 11 pp., Timothy: 15 pp., Titus: 4 pp., Philemon: 2 pp., Hebrews: 24 pp., James: 8 pp., Peter: 15 pp., John: 12 pp., Jude: 3 pp., Revelation: 36 pp. The page numbering is strictly the same as for the 1881-3 New Testament 'A II a 5', and as for Spillet n. 769. Spillet does not mention any 1900 edition; he mentions however in n. 774, an 1892 edition of the complete New Testament not found in Basel.]

[A II a 5-a & 5-b]

• 新約聖書 上卷

耶穌降世一千九百年 客話 大清光緒二十六年庚子 大英聖書公會印發
 [Hakka Matthew. 1900. BFBS. One general title page only, announcing the first volume of the New Testament, but the content is Matthew. 68 folded pages, printed one side of paper. Same as 'A II a 7'.]
 [A II a 7-a]

• 新約聖書 上卷

耶穌降世一千九百零五年 客話 上卷 大清光緒三十一年 大英聖書公會印發
 [A II a 5-a/b].
 [fasc. 1: Hakka Matthew, 68 pp.] [A II a 6-a]
 [fasc. 2: Hakka Mark, 43 pp.] [A II a 6-b]
 [fasc. 3: Hakka Luke, 73 pp.] [A II a 6-c]
 [fasc. 4: Hakka John, 59 pp.] [A II a 6-d]
 [fasc. 5: Hakka Acts, 71 pp.] [A II a 6-e]

• 新約聖書 下卷

耶穌降世一千九百零五年 客話 大清光緒三十一年 大英聖書公會印發
 [fasc. 6: Hakka Epistles, Rom. ~ Cor., 31 + 51 pp.] [A II a 6-f]
 [fasc. 7: Hakka Epistles, Gal. ~ Col., 11 + 10 + 8 + 7 pp.] [A I a 6-g]
 [fasc. 8: Hakka Epistles, Thessal. ~ Hebrews, 11 + 15 + 4 + 2 + 24 pp.] [A I a 6-h]
 [fasc. 9: Hakka Epistles. John ~ Revelation, 8 + 15 + 12 + 3 + 36 pp.] [A I a 6-i]
 [Complete New Testament in 2 vols., composed of 9 separate fascicules. 1905, BFBS. The date '1905' is handwritten on the cover of the 9 fascicules. Printed on one side of paper, folded pages. Regroups 9 separate Chinese paperbound volumes: 'A II a 6 a' to 'A II a 6 I'. Page numbering is strictly the same as for the 1883 New Testament 'A II a 5' and for the 1900 New Testament. There is a pink general title page for vol. I inserted before the first fascicule and another one for vol. 2 inserted before fasc. 6.]

2.2.2. The revised versions

Nearly all the revised editions are printed on both sides of the paper, departing from the earlier editions with folded pages printed on only one side of paper. We provide details just for editions which do not conform to this rule. The revision was commented on by the BFBS editorial report for 1904-5 in the following terms:

Since its first publication in 1883, in two vols. printed from wooden blocks, the text of the NT has remained unaltered. In 1902 the BFBS Agent for China suggested to the Basel and Berlin missionaries that a revision should be made with a view to its republication in a more convenient form. This revision, however, which is restricted to the correction of mistakes and improvement of the idiom, has now been completed by the Rev. A. Nagel, assisted by the Revs. G. Gussmann and W. Ebert, all of the Basle Mission. Stereotypes are being made for an edition in improved style and size.

• 新約聖書

救主耶穌降世一千九百零六年 客話 大清光緒三十二年歲次丙五

Hakka New Testament (Revised). 1906. BFBS. [contents 2 pp. + *Kehua yinbiao* 1 p. + 518 pp. + 2 maps]

[A II a 19]

{Spillett 784} (New Testament) BFBS. [Printed in Japan] 18.5 x 12.5. A revision prepared by A. Nagel (see n. 232), G. Gussmann and W. Ebert. Chinese character. Printed on both sides of paper. Pp. 518.

Report of the BFBS for the year of 1908, Editorial Report for 1907-8: 'The revised New Testament, published in 1906, has been greatly appreciated.'

• 新約聖書

救主耶穌降世一千九百零七年 客話 大清光緒三十三年歲次丁未

Hakka New Testament (Revised). 1907. BFBS. [contents 2 pp. + *Kehua yinbiao* + 1 map + 518 pp.]

[A II a 20]

• 新約聖經

客話 聖書公會印發

Hakka New Testament (Revised). 1913. BFBS. [*Kehua yinbiao* + Table of contents + 536 pp.]

[A II a 18]

{Spillett 785} 1913 (New Testament) BFBS, Shanghai. 19 x 12.5. Revised by A. Nagel. Chinese character. Printed on both sides of paper. With subject headings. Pp. 536.

• 新約聖經

客話 上海大英聖書公會印發

Hakka New Testament (Revised). 1921. BFBS Shanghai. [*Kehua yinbiao* + table of contents 2 pp. + 2 maps + 536 pp., subject headings.]

[A II a 41]

- 路加福音

新約聖經卷三 客話 上海大英聖書公會印發
Hakka Luke. 1925. BFBS Shanghai. [Pp. 105-173. 2 copies.]
 [A II a 49]

- 瑪太福音

新約聖經卷一 客話上海大英聖書公會印發
Hakka Matthew. 1925. BFBS Shanghai. [64 pp.]
 [A II a 50 ex. 1]

- 新約聖經 客話 聖書公會印發

Hakka New Testament (Revised). 1925. BFBS Shanghai. [*Kehua yinbiao* + contents 2 pp. + 536 pp., subject headings.]
 [A II a 41-a]

- 瑪太福音

新約聖經卷一 客話 上海大英聖書公會印發
Hakka Matthew. 1927. BFBS Shanghai. [64 pp.]
 [A II a 50 ex. 2]

- 新約聖經

客話 聖書公會印發
Hakka New Testament. 1929. BFBS Shanghai. [*Kehua yinbiao* + table of contents 2 pp. + 536 pp., subject headings.]
 [A II a 41 b]

- 馬太福音

新約聖經卷一 客話 上海大英聖書公會印發
Hakka Matthew. 1930. BFBS Shanghai. Tentative Edition. [68 pp.]
 [A II a 50]

[Contains the following explanation, in both Chinese and English, of the revision process:]

Hakka: St. Matthew's Gospel (Revised Edition) Tentative Edition. In response to a desire that the Hakka Version of the Scriptures be revised and that the new version be rendered suitable for wider use among the Hakka peoples in South China, this tentative edition of St. Matthew's Gospel is issued. Criticisms and suggestions for improvement in the translation of the text are invited and may be sent to the Rev. H.O.T. Burkwall, BFBS, Canton. The cooperation of all those interested is earnestly desired.

{Spillett 788} (St. Matthew.) BFBS Shanghai. 18.5 x 12.5. A revised version prepared by A. Nagel and others. A tentative edition issued for criticism. Chinese character. Subject headings. Pp. 68.

[According to Spillett n. 789, a further revised edition of Matthew was issued in 1933 for criticism and suggestions. He gives 70 pp., but BFBS does not have a copy.]

Report of the BFBS for the year of 1932, Editorial Report:

A tentative edition of a revised version of St. Matthew's Gospel was issued in 1931. It did not meet with favour.

• 新約聖經

客話 聖書公會印發

Hakka New Testament 1930. BFBS Shanghai. [*Kehua yinbiao* 1 p. + contents 2 pp. + 536 pp., subject headings.]

[A II a 19-a]

• 新約聖經

客話 聖書公會印發

Hakka New Testament. 1934. BFBS Shanghai. [*Kehua yinbiao* 1 p. + contents 2 pp. + 536 pp. One side of paper unprinted. Subject headings.]

[A II a 41-c]

• 新約聖經

客話 聖書公會印發

Hakka New Testament. 1937. BFBS. Printed in China. [*Kehua yinbiao* 1 p. + contents 2 pp. + 536 pp., subjects headings.]

[A II a 19-b]

2.2.3. Old Testament, including portions thereof, in Hakka (Chinese character editions)

• 舊約聖書 創世紀 埃及記

主降一千八百八十六年 光緒十二年新鑄 [Old Testament: Genesis and Exodus in Hakka. 1890. 33 + 26 pp. Printed on one side of paper, folded pages.]

[A II a 2]

{Spillett 771} Not in the BFBS collection. (Genesis and Exodus.) BFBS Canton. Translated by C.P. Piton. Chinese character. Cf. also Spillet n. 780, a 1898 reprint. Ff. 32, 26. There is a 1904 reprint too of which the Bible House has a copy.]

Report of the BFBS for the year of 1886, editorial report:

Hakka Colloquial.—— At the request of the Rev. J.B. Ost, communicated by Mr. Samuel Dyer, the Society's Agent at Shanghai, the Committee have sanctioned the publication of the OT, in portions, as the NT has already been published. The Book of the Genesis is now passing through the press.

• 舊約聖書 詩篇

主降一千八百九十年 光緒十六年庚寅新鐫

[*Old Testament: Hakka Psalms*. 1886. 95 pp., printed on one side of paper, folded pages.]

[A II a 3]

{Spillett 773} Not in the BFBS collection. Translated by G. Morgenroth. Chinese character. [cf. also Spillett n. 781, a 1904 reprint with chapter headings. Ff. 95.]

• 舊約聖書 以賽亞

主降一千九百零九年 以賽亞 客話 大英聖書公會藏版

[*Old Testament: Isaiah in Hakka*. 1909. Date noted as 1897 in the original list of the Basel Mission, and in Spillett's. 86 pp. Printed on one side of paper, folded pages.]

[A II a 4]

{Spillett 779} 1897 (Isaiah.) [BFBS. Canton.] 26.5 x 17. Translated by G. Morgenroth. With short chapter headings. Chinese title states that the plates were kept at Basel Mission, Hong Kong, but a note gives Canton as place of printing and binding. Ff. 86.]

Report of the BFBS for the year of 1897, editorial report for 1896-7:

Hakka Vernacular (Chinese Character) (South China). – At the request of the Basle Missionary Society, supported by the Society's Agent in China, the Committee have agreed to publish an edition of the Book of Isaiah. The version was made from the Hebrew by the Rev. G. Morgenroth, and approved by the Revision Committee of the Basle Mission.

Report of the BFBS for the year of 1898, editorial report for 1897-8:

Hakka vernacular (Chinese character). — The version of the Book of Isaiah made by the Rev. G. Morgenroth from the Hebrew has been published.

• 舊約聖書 箴言

客話 聖書公會印發

[*Old Testament: Hakka Proverbs*. British and Foreign Bible Society. 1913. 45pp. Printed on both sides of paper. Listed by Spillett as n. 783, issued in 1905, but no 1905 edition was found in Basel.]

[A II a 45]

{Spillett 783} (Proverbs.) BFBS [Printed in Japan.] 19 x 13. Translated by O.

Schultze. Chinese character. Printed on both sides of paper. Chapter headings. Pp. 45. Reprinted in 1908 (Bible House has a copy).

Report of the BFBS for the year of 1905, editorial report for 1904-5:

A translation of Proverbs, prepared by Rev. O. Schultze, of the Basel Mission, is being printed.

• 舊新約聖書

客話 聖書公會印發

[*Complete Old Testament. Hakka Old and New Testaments*. British and Foreign Bible Society, 1916. 15 fascicules. The first bears a general title-page, followed by a title page for the O T:]

舊約聖書

客話 聖書公會印發

[*Hakka Old Testament*. British and Foreign Bible Society, 1916. The first fascicule has 2 pp. of contents + Genesis 75 pp. Printed on both sides of paper. The other 14 fascicules follow, without any title page but with unified page numbering. Total number of pages is 1356 pp., same as for the 1916 *Old Testament* of the complete Bible.]

[A II a 43]

Report of the BFBS for the year of 1908, editorial report for 1907-8:

Of the Old Testament only Genesis and Exodus (1886), Psalms (1890), Proverbs (1905) and Isaiah (1897) have been published. The senior member of the Basel Mission, Rev. G. Gussmann, is now in Germany on furlough for two years. During that period, he will give part of his time to translating the rest of the OT, the BFBS making a grant of L50 p.a. for the two years towards his support. He expects to have the co-operation of Rev. D. Schaible, who was formerly Principal of one of the Basel Mission Educational Institutions in China. The translation thus prepared will be revised by a Committee of European and Chinese scholars in China before publication.

Report of the BFBS for the year of 1909, editorial report:

Hakka Colloquial. —As reported last year, the Rev. G. Gussmann, assisted by the Rev. D. Schaible, has been at work on the previously untranslated books of the OT. [Vömel has translated Ruth with the assistance of Chinese teachers.]

2.2.4. Whole Bibles in Hakka (Chinese character editions)

• 舊新約聖書

客話 聖書公會印發

[*Hakka Old and New Testaments*, British and Foreign Bible Society, 1916.]

舊約聖書

客話 聖書公會印發 [Hakka Old Testament, BFBS, 1916.]

新約聖書

客話 聖書公會印發

[Hakka New Testament, British and Foreign Bible Society, 1916. (Revised)]

[Old Testament, table of contents 2 pp. + *Kehua yinbiao* 2 pp. + 1356 pp. + New Testament, Table of contents 2 pp. + 1 map + 412 pp. Subject headings. Printed on both sides of paper.]

[A II a 1]

{Spillett 786} (The Holy Bible.) BFBS. [Shanghai.] 22 x 14.5. The remaining books of the Old Testament were translated by various missionaries of the Basel M.S., including G. Gussmann, A. Nagel, and O. Schultze. A. Nagel again revised the New Testament, while O. Schultze had this edition of the complete Bible published in 1916. Chinese character. Printed on both sides of paper. With subject headings and coloured maps. Pp. 1356, 412.

• **舊新約聖書**

客話 聖書公會印發

[British and Foreign Bible Society, Shanghai, 1931. Hakka Bible. There are separate title pages: **舊約全書** 客話 before the OT and **新約全書** 客話 before the NT, 2 slightly different *Kehua yinbiao* 2 pp. + contents OT 2 pp. + OT 1356 pp. + contents NT 2 pp. + NT 412 pp. + 6 maps. Subject headings. Printed on both sides of paper.]

[A II a 42] [B343]

3. OTHER RELIGIOUS OR EDUCATIONAL PUBLICATIONS IN HAKKA

3.1. Various church books in romanized Hakka (Lepsius script)

• ***Ya² sz¹ kau⁴ fui⁴ yu⁴ hok⁵. Short Catechism of the Christian Religion.***

This book has several editions as below:

Ya² sz¹ kau⁴ fui⁴ yu⁴ hok⁵. Short Catechism of the Christian Religion. Price 5 cents. Basel 1871. Printed for the Evangelical Missionary Society. C. Schultze, Printer. [19 pp.] [A I b 8]

Ya² s¹ kau⁴ fui⁴ yu⁴ hok⁵. Short Catechism of the Christian Religion in the Romanised colloquial of the Hakka-Chinese in the Province of Canton. Third Edition. Basel. Evangelical Missionary Society. 1894. [Printed by L. Reinhardt, Basel. 20 pp.] [A I b 9]

Ya² s¹ kau⁴ fui⁴ yu⁴ hok⁵. Short Catechism of the Christian Religion in the

Romanised colloquial of the Hakka-Chinese in the Province of Canton. Fourth Edition. 1904. [Printed by Fr. Reinhardt, Basel. 20 pp.] [A I b 10]

• ***A Collection of Bible Passages in the Hakka Colloquial Language.*** *Šin⁴ šu¹ kin³-yau⁴ šu¹-tset⁶.* Das württembergische Spruchbuch übersetzt in die Umgangssprache der Hakka-Chinesen. Translated by the missionaries of the Evangelical Missionary Society at Basel. Basel 1874. C. Schultze, Printer.
[The first part has 115 pp. The title page to the second part (19pp.) is:] *Das württembergische Confirmationsbüchlein in der Umgangssprache der Hakka-Chinesen.* *Ke⁶-ko⁴ se³-li¹ yok⁶ mun⁴-tap⁶ šu¹.* 《結過洗禮約問答書》 Basel 1875. C. Schultze, printer. [A I b 11]

• ***Liturgie zum Gebrauch in den Basler Missions-Gemeinden in China.***
Pa¹-set⁶ tšhon²-thau⁴-fui⁴ tshoi¹ Tšung¹-kwet⁶ lip⁵ tau³ kai⁴ šin⁴-fui⁴ so³ yung⁴ kai⁴ Khi²-tau³ wun² lau¹ li¹-ngi². Hak⁶ ka¹ syuk⁵ wa⁴.
Basel. Buchdruckerei von C. Schultze. 1878. [138 pp.]
[2 separate title-pages with different dates, bound together. The title would be 《巴色傳道會在中國立倒嘅聖會所用嘅祈禱文揆禮儀 客家俗話》 if written in Chinese characters. The second title page is:]
Das württembergische Confirmationsbüchlein in der Umgangssprache der Hakka-Chinesen. *Ke⁶-ko⁴ se³-li¹ yok⁶ mun⁴-tap⁶ šu¹.* Basel 1875. C. Schultze, printer. [19 pp. Only in romanized Hakka, consisting of questions and answers. N.B.: There is also a 1884 digraphic version of this Confirmation text. The title is 《結過洗禮約問答書》 in Chinese characters] [A I b 7]

3.2. Hymn books and other miscellaneous works

• ***Šin⁴ fui⁴ khyong¹ thau⁴.*** *Melodienbuch zum Gesangbuch der chinesischen Christengemeinden.* Herausgegeben von der evangel. Missionsgesellschaft in Basel. Price: Fifteen Cents. Basel — Buchdruckerei von C. Schultze — 1868. [79 pp., music and romanized Hakka words. 59 songs. + index] [A I b 4]
[Later editions:]
Šin⁴ fui⁴ khyong¹ thau⁴. *Tunes to the Hymnbook in the Romanised colloquial of the Hakka-Chinese.* Second enlarged edition. Basel. Evangelical Missionary Society. 1884. L. Reinhardt, printer. [215 pp., 140 songs + index.] [A I b 5]
Šin⁴ fui⁴ yim¹ thau⁴. *Tunes to the Hymnbook in the Romanised colloquial of the Hakka-Chinese.* Third Edition. Basel. Evangelical Missionary Society. 1894. [227 pp.] [A I b 6]

- **Šin⁴ fui⁴ phak⁵ va⁴ ko¹.** *Hymnbook in the Romanised Colloquial of the Hakka Chinese in the Province of Canton.* Basel. Evangelical Missionary Society. 1884. [L. Reinhardt, printer. 129 hymns plus index. 96 pp. 18 cm.] [A I b 1]
[Later editions:]
Šin⁴ fui⁴ phak⁵ va⁴ ko¹. *Hymnbook in the Romanised Colloquial of the Hakka Chinese in the Province of Canton.* Second Edition. Evangelical Missionary Society. 1894. [96 pp.] [A I b 2]
Šin⁴ fui⁴ phak⁵ va⁴ ko¹. *Hymnbook in the Romanised Colloquial of the Hakka Chinese in the Province of Canton.* Third Edition. Evangelical Missionary Society. 1904. [96 pp.] [A I b 3]

3.3. Schoolbooks in romanized Hakka (Lepsius)

3.3.1. Biblical stories

- **Šin⁴ kin¹ tsi¹ sz³ tshot⁶ wun². Ha^{6[sic]}-ka¹ syuk⁵-wa⁴.** *Biblical Histories in the Hakka Colloquial.* Price: Twenty five Cents. Basel 1868, Printed for the Evangelical Missionary Society. C. Schultze, Printer. [88 pp., entirely in romanized Hakka] [A I c 1]
- **Šin⁴ šu¹ kai⁴ s⁴ šit⁵.** *Biblical histories in the romanised colloquial of the Hakka-Chinese in the Province of Canton.* Basel 1878. Printed for the Evangelical Missionary Society. C. Schultze, Printer. [206 pp. entirely in romanized Hakka, illustrations. 54 stories from the OT, 52 from the NT.] [A I c 2]
[Later editions]
Šin⁴ šu¹ kai⁴ s⁴ šit⁵. *Biblical histories in the romanised colloquial of the Hakka-Chinese in the Province of Canton.* Second Edition. Basel. Printed for the Evangelical Missionary Society. 1889. [212 pp. Romanized Hakka only, illustrated. L. Reinhardt, printer, Basel.] [A I c 4]
Šin⁴ šu¹ kai⁴ s⁴ šit⁵. *Biblical histories in the romanised colloquial of the Hakka-Chinese in the Province of Canton.* Third Edition. Basle. Evangelical Missionary Society. 1898. [212 pp. Romanized Hakka, illustrated. 52 stories. Fr. Reinhardt, printer, Basel.] [A I c 6]
- **Pho⁴ Hok⁵ Tsai³ Kai⁴ šin⁴ šu¹ s⁴ šit⁵.** *Biblische Geschichten für Unmündige,* von Wilhelm Arnold, Inspector an der Taubstummen-Anstalt zu Riehen. Übersetzt in die Umgangssprache der Hakka Chinesen in der Canton-Provinz. Basel. Gedruckt für die Evangelische Missions-Gesellschaft. 1879. [74 pp. Lepsius romanization] [A I c 7]

• *Pho⁴ hok⁵ tsai³ kai⁴ šin⁴ kin¹ s⁴ šit⁵*. *Biblische Geschichten übersetzt in die Umgangssprache der Hakka-Chinesen*. Basel. Gedruckt für die Evangelische Missions-Gesellschaft. 1883. [76 pp. Printer: L. Reinhardt, Basel. 32 stories from the OT, 40 from the NT.] [A I c 3]

[2nd ed.] *Pho⁴ hok⁵ tsai³ kai⁴ šin⁴ kin¹ s⁴ šit⁵*. *Bible Stories in the Romanised colloquial of the Hakka Chinese in the province of Canton*. Second Edition. Basel. Evangelical Missionary Society. 1895. [76 pp. Bears the mention: ‘1500. Reinhardt & son, printers, Basle.’] [A I c 5]

3.3.2. Readers

• *Hak⁶ ka¹ syuk⁵ wa⁴ pho⁴ hok⁵*

First Lessons in Reading and Writing the Hakka Colloquial. Price 12 cents. Basel 1869, Printed for the Evangelical Missionary Society. C. Schultze, Printer.

[60 pp.] [A I c 9].

Another edition follows in 1891, with only slight differences. [56 pp.] [A I c 10];

[2nd ed.] Second Edition 1899, Basel, 56 pp.: [A I c 11]

[3rd ed.] Third Edition 1909, Basel, 56 pp.: [A I c 12]

[Content: training in the handwriting of Roman letters, with syllables in Hakka Lepsius romanization, ordered by initials or finals, followed by religious stories. Numbers, multiplication table.]

• *Hak⁶-ka¹ šu¹. Khi³ mung² tshen³ hok⁵*.

First Book of Reading in the Romanised Colloquial of the Hakka-Chinese in the Province of Canton. Basel. Printed for the Evangelical Missionary Society. 1879.

Printed by C. Schultze (L. Reinhardt) Basle. [198 pp. The corresponding character version of this reader is 《客家書 啟蒙淺學》‘A II c 5’] [A I c 13]

[Later editions]

Hak⁶-ka¹ šu¹. Khi³ mung² tshen³ hok⁵. *First Book of Reading in the Romanised Colloquial of the Hakka-Chinese in the Province of Canton*. Second revised edition Basel. Printed for the Evangelical Missionary Society, Basel Missionhouse Hong Kong. 1892. [205 pp., 238 chapters. The date is crossed out and replaced by 1900, with ‘Third Edition’ added. Bears the mention ‘L. Reinhardt, Printer, Basel.’] [A I c 14]

Hak⁶-ka¹ šu¹. Khi³ mung² tshen³ hok⁵. *First Book of Reading in the Romanised Colloquial of the Hakka-Chinese in the Province of Canton*. Third Edition. Printed for the Evangelical Missionary Society, Basel Missionhouse Hong Kong. 1900. [198 pp., bears the mention ‘Fr. Reinhardt, Printer, Basel.’ on the last page. 238 numbered paragraphs.] [A I c 15] (See the reproduction in Part 4 §5.)

3.3.3. Other schoolbooks

• *Hak[sic] ka¹ wa⁴. Si⁴ sz⁴ tshot[sic] yau⁴. Fibel für die Hakkasprache.* Buchdruckerei der Schreiberhau-Diesdorfer Rettungsanstalten. Diesdorf bei Gäbersdorf, Kr. Striegau. [14 pp. Berliner Missions. The transcription is in some kind of Lepsius script.] [A I c 8]

• *Ka¹ tshu² šin⁴ fun¹. Tsho¹ hok⁵. Šong⁴ pun³. The Four First Rules of Arithmetic.* First Part. Price seven cents. Basel 1868, Printed for the Evangelical Missionary Society. C. Schultze, Printer. [43 pp.]

• *Ka¹ tshu² šin⁴ fun¹. Tsho¹ hok⁵. Ha⁴ pun³. The Four First Rules of Arithmetic.* Second Part. Price seven cents. Basel 1868, Printed for the Evangelical Missionary Society. C. Schultze, Printer. [11 pp. Arithmetic schoolbooks. The first and second parts have separate title pages] [A I c 16]

[Later editions]

Second edition 1892, Basel, 44 pp. + 11 pp. (Printed for the Evangelical Missionary Society. Basel Mission house Hongkong). Bears the mention: ‘L. Reinhardt, Printer, Basel.’ [A I c 17] [This second edition also exists as an independent volume for the second part, 1892, Basel, 11 pp.] [A I c 18].

Third Edition (vol. 1 only), 1899, 44 pp. [A I c 19]

• *Pit⁶ son⁴ fap⁶*

[A manuscript textbook of arithmetic and geometry, in romanized Hakka. 309 pp. Dated 1900 on the Basel Mission list. In Chinese characters, this would be 《筆算法》. The *Annual Report of the Basel Mission* for the year 1875 mentions that Gußmann composed a schoolbook for geometry in Hakka.] [A I c 20]

• *Wan⁴ Kwet⁵ s³ ki⁴*

[A manuscript world history textbook, in Romanized Hakka. 289 pp. + incomplete list of contents 6 p. This would be written in Chinese characters as 《萬國史記》. The *Annual Report of the Basel Mission* for the year 1875 mentions that Kong Ayun composed a *Universal History* in Hakka.] [A I c 21]

• 三年熟讀

光緒貳拾捌年次增 巴色傳道會刷印 [A Textbook in Classical Chinese used in Basel Mission schools: Christian texts in Classical Chinese with pronunciation and glosses of difficult words given in colloquial Hakka (Lepsius).][AIIc 24]

3.4. Other religious or educational publications in Hakka (Chinese character editions)

- 家藏禱文

光緒六年 客話 巴色傳道會印刷 [Family prayerbook in Hakka, 1880, 30 folded pages.] [A II b 29] [A II b 39]

- 進教初步

光緒六年 客話 巴色傳道會印刷 [*The Convert's Primer in Hakka*. 11 folded pages. Commented upon in *The China Review* vol. VIII, 1880 as follows: 'This is a little book printed in clean type, with rubrics, and containing the Ten Commandments, The Apostles' Creed, The Lord's Prayer, and various short Thanksgivings, Prayers, and Collects. A fairly successful attempt has been made to express the Hakka pronouns, (*Ngai* or *nga*, *ngi* or *ngya*, and *ki* or *kya*), and certain other colloquial sounds in character.'] [A II b 37]

[Other editions:] [A II b 38] [A II b 39] [A II b 5] etc.

- 聖書要錄

主後一千八百八十三年 光緒九年新鑄 客話 巴色傳道會藏版 [*Selected portions of the Bible in Hakka*, 1st part: 9 pp. + 2nd part 12 pp. + 3rd part 13 pp. + 4th part 61 pp., folded pages printed on one side.] [A II c 7] [A II c 26]

- 結過洗禮約問答

主後一千八百八十三年 光緒九年新鑄 客話 巴色傳道會藏版 [*Hakka Catechism for Confirmation*, 1883. 16 folded pages.] [A II b 9]

- 聖經書節擇要; 結過洗禮約問答書

西歷一千八百八十四年 光緒十年新刻 香港和盛印字館活版 [1884. Hakka Selected portions of the Bible + Hakka Catechism for Confirmation.]

[The title page only mentions the first part, consisting in selected quotations from the Bible. The volume first contains a table listing the Books of the Bible (2 pp.), then its first part (103 pages) consists in selected quotations from the Bible in 4 volumes (聖經書節擇要, no Lepsius transcription given to the title), followed by a different and shorter text without any title page, a model dialogue for Confirmation 結過洗禮約問答書 (*ket⁶ ko⁴ se³ li¹ yok⁶ mun⁴ tap⁶ šu¹*, 17 pp.). Folded pages. A rare digraphic typeset edition where each Chinese character has its Lepsius transcription written underneath. According to Schlatter (1916:390), who refers to the first part of the volume as the *Booklet of Quotations* (*Spruchbüchlein*), these digraphic texts are the work of Jakob Lörcher. We

reproduce a sample of the second text in Part 4. A I b 11 has the same title but is in Lepsius script only.]

[A II a 29] [A II b 12] (See the reproduction in Part 4 §1.)

• 舊約聖史記

耶穌降世一千八百八十五年 巴色傳道會藏板 [260 pp., 1885.] [A II a 34a]

• 為主做證 卷一

主後一千八百九十年 [Hakka Book of Sermons, written by David Schaible. Vol. 1, 1890. Introduction 2 pp. + table of contents up to n. 16: 2 pp. + 174 pp. Vol. 1 contains chapters 1-16. Folded pages. [A II a 21] (1935) has the same title.] [A II a 28-a]

• 為主做證 卷二

主後一千八百九十年 [Hakka Book of Sermons, Vol. 2, 1890]
[Follows Vol. 1 A II a 28-a, table of contents n. 17-37, 3 pp. + 245 pp. Printed on one side of paper, folded pages. There are 2 copies of A II a 28-b, one of which lacks any dated title page and bears only the printed title 為主做證／卷二 on the cover. The other copy has the full title-page as mentioned above. The content is completely identical, however, including the table of contents. Letters from Schaible, posted in Nyenhangli, were found in the Archives stating, in one, that he had completed the first part of a book called 'Witnessing for the Lord' in 1890, and in another, dated 1891, that he had completed the second part.] [A II a 28-b]

• 細子祈禱文

主後一千八百九十二年 客家白話 光緒十八年歲次壬辰 巴色傳道會刊板 [Hakka Prayerbook for children, 1892, 23 folded pp. 1892.] [A II b 13]

• 新約事實

主後一千八百九十三年 光緒十九年歲次癸巳 香港巴色會藏板 [Biblical Stories from the New Testament in Hakka, 43 folded pages. 1893.]

[Identical to A II c 18 except for the Guangxu date on the title-page.] [A II c 3]

• 舊約事實

主後一千八百九十三年 香港巴色會藏板 [Biblical Stories from the Old Testament in Hakka, 37 folded pages. 1893.] [A II c 2] [A II c 18-a]

[Identical to A II c 18 except for the Guangxu date on the title-page.]

• **聖書摘要 卷壹** 主後一千八百九十五年 光緒二十一年歲次乙未 香港巴色會藏板 [*Hakka Biblical Stories*. Vol. 1, 1895. Table of contents 10 pp. + 141 folded pages. A II b 4-a forms a set with A II b 4-b, while A II a 39-a forms a set with A II a 39-b]. [A II b4-a], [A II a 39-a]

• **聖書摘要 卷二** 主後一千八百九十五年 光緒二十一年歲次乙未 香港巴色會藏板 [*Hakka Bible Stories*, 1895, Vol. 2, Table of contents 9 pp. + 160 folded pages.] [A II b 4-b] [A II a 39b]

聖書摘要 卷壹

主後一千八百九十五年 光緒二十一年歲次乙未 香港巴色會藏板

耶穌受苦翻生昇天嘅事實

主後一千八百九十五年 香港巴色傳道會刊印

[*Hakka Biblical Stories* Vol. 1 + Passion of Jesus in Hakka. 1895. Bound together with 2 separate title-pages. *Bible Stories*: Contents 10 pp. + 141 pp.; *Passion of Jesus*: Contents 1 p. + 37 folded pp., 1895.] [A II b 4 a + c]

• **聖書摘要 卷貳**

耶穌受苦翻生昇天嘅事實 主後一千八百九十五年 香港巴色傳道會刊印

[*Hakka Biblical stories*, Vol. 2 + Passion of Jesus in Hakka, 1895. 2 separate title-pages. *Bible Stories*: Contents 9 pp. + 160 pp., title page handwritten in Chinese, no date; *Passion of Jesus*: Contents 1 p. + 37 folded pages. The latter has a title page identical with A II b 4 a + c, i.e. the first volume of this hardbound set] [A II b 4 b + c]

• **耶穌受苦翻生昇天嘅事實**

主後一千八百九十五年 香港巴色傳道會刊印 [*Passion of Jesus in Hakka*, Table of Contents 1 p. + 37 folded pages. 1895.] [A II a 16]

• **祈禱禮儀**

主後一仟八百九十六年新刻 巴色會 客話 [*Hakka Prayerbook*, Table of Contents 4 pp. + 139 pp., folded pages. 1896. Title page to AIIb65 is lacking but the content is similar to A II b 3.] [A IIb3, AIIb65]

• **進教初步**

光緒二十八年 客話 巴色傳道會樟村教堂刊 [*The Convert's Primer in Hakka*. 1902. 11 folded pages. Poor printing.] [A II b 38]

• **聖經事實 舊約**

主後一千九百零三年 客話 光緒廿八年歲次癸卯 香港巴色會藏板 [Manuscript, 1903. 41 pp.] [A II c 6a]

• 聖經事實 新約

主後一千九百零三年 客話 光緒廿八年歲次癸卯 香港八色會藏板
[Manuscript, 1903. 41 pp.] [A II c 6b]

• 明心圖

光緒乙巳秋月 加應西門外奇珍閣刊印 黃塘德國教堂存板
[1905. *Kehua yinbiao*. Foreword in Hakka. 23 folded pages, 9 coloured Christian religious pictures with comments in Hakka.] [A II f 2]

• 教會幼學

主後一千九百零八年 客話 光緒三十四年歲次戊申 [A *Christian moral booklet for children in Hakka*. 1908. 13 pp. + *Kehua yinbiao*.] [A II c 9]

• 新約事實

救主耶穌降世一千九百零十年 客話 大清宣統二年歲次庚戌 [Stories from the New Testament in Hakka. 1910. *Kehua yinbiao* 1 p. + Table of Contents 1 p. + 64 folded pages. 1908.] [A II c 21]

• 舊約事實

救主耶穌降世一千九百零十年 客話 大清宣統二年歲次庚戌 [Stories from the Old Testament in Hakka, 1910. *Kehua yinbiao* 1 p. + Table of Contents 4 pp. + 83 pp., folded pages.] [A II c 1]

• 教會小女歌

主降生一千九百十五年 客話 民國四年 巴色傳道會藏板 [*Hakka Church songs for young girls*. 1915. 18 folded pages. Very colloquial] [A II b 2]

• 女徒鏡

客話教友之一 女鏡 主後一千九百十六年 巴色會藏板 [*Moral booklet for Christian women in Hakka*. 1916. 17 folded pages] [A II c 51] [A II b 14]

• 結過洗禮約問答

主後一千九百一十六年 民國五年 客話 巴色傳道會藏板 [*Hakka Catechism for Confirmation*, 1916. 13 folded pages. B II b 11 is the old version, A II b 11a is an undated new version with 'new' added to the title 新結過洗禮約問答, 16 folded pages.] [B II b 11] [A II b 11 a]

• 聖經書節

主後一千九百一十六年 民國五年 客話 巴色傳道會藏板 [*Selected portions of the Bible in Hakka*, 1916, 41 folded pages.] [A II c 8]

- 路德事實

主後一千九百十七年 巴色會印行〔客話教友之三〕[*Luther's Biography in Hakka*, 20 pp. printed on both sides of the paper. 2 copies.] [A II b 15]

- 希望說

主後一千九百十七年 即民國六年歲次丁巳 巴色會藏板 [*About Hope, in Hakka*, 1917, 16 pp. printed on both sides.] [A II f 1]

3.5. Various undated religious and educational works

- 啟蒙淺學

[No title-page. The content corresponds exactly to the *First Book of Reading* published in Lepsius script in 1879, A I c 13 (and also to later editions A I c 14/15, see 3.3.2. above). Although there is no title page, each folded page bears the label 啟蒙淺學, which is in Lepsius script *Khi³ mung² tshen³ hok⁵*. The number of stories (238), their titles, and every line of the texts also correspond. This is one of the most interesting Hakka books existing in both Lepsius and in character versions. Schlatter (1916: 391) mentions a small reader (*Lesebuch*) edited by the School Inspector, Jakob Lörcher, in the early 1880s. The original catalogue of the Hakka collection kept at the Basel Mission Library (written in German with neither Lepsius transcription nor Chinese characters) lists this Chinese character volume under the title *Lesebuch für Naturwissenschaft* ‘Science Reader’, and dates it as 1880. 99 folded pages, printed on one side of paper.] [A II c 5] (See the reproduction in Part 4 §5.)

- 學道識字課本

[Textbook to learn Chinese characters and moral values. Three copies. Short sentences in large characters taken from the Bible. No page numbers, printed on both sides.] [A II c 13]

- 第三四學年聖經書節

[Extracts of the Bible in literary Hakka, for the use of 3rd and 4th grade students.] [A II c 17]

- 初入教門歌

[14 pp.] [A II b 69 Songs for Converts.]

- 信教階梯

[30 pp. For new converts.] [A II b 70]

- 家庭禱文

[Hakka Family Prayerbook. 74 pp. *Kehua yinbiao.*] [A II b 20-21]

- 進教初步略解

[For new converts. 36 pp.] [A II b 53]

4. GRAMMAR BOOKS, HAKKA READERS, AND DICTIONARIES

Note that this list is not exhaustive.

4.1. On the 19th century manuscript dictionaries held by the Archives

These manuscript dictionaries have been commented on by Hashimoto (1971). MacIver's Chinese-English Dictionary (1905) also made extensive use of them (see Part 1 §2.1. for details).

They are listed in the Archives of the Basel Mission under the catalogue number A-20, numbers 16, 17-19, 20, 24, 25, 26, 27, if we restrict ourselves to the dictionaries compiled or copied in the 19th century. There are, however, more recent ones as well. As these manuscript dictionaries do not usually bear any date, we list them below according to their catalogue number in the Archives.

- [A-20, 16] *Dictionary Hakka-German* compiled by Bender around 1863-64. Lepsius. Complete.
- [A-20, 17-19] *Dictionary Hakka-German* compiled by Reusch in 1873, 3 vols. Title page bears the handwritten mention: 耶穌降世一千八百七十三年，婁士抄於李朗之福音堂，俗話撮要. [Complete. Vol. 2: *lep-sit*]
- [A-20, 20] *Dictionary Hakka-English* compiled by Hamberg. Incomplete (only a few initials are covered, disorderly).
- [A-20, 24] *Dictionary Hakka-English* compiled by Lechler. The first 40 pages are written by Hamberg, Hakka-Swedish. Incomplete (lacks H-L). Chinese characters only from *ta*. Tonal transcription diacritics are different from later texts.
- [A-20, 25] *Dictionary Hakka-English* compiled by Lechler. Incomplete (up to *lam* only). Disyllabic compounds are given under each character, arranged in alphabetical order, transcribed and translated. Characters are omitted for many colloquial terms, which sometimes bear the mention 'colloquial'. Tonal transcription diacritics are different from later texts.

- [A-20, 27] *Dictionary Hakka-German* compiled by Lechler. Incomplete (*a-sut*). Contains a syllabary.

[Details about the way in which Theodor Hamberg had his language teacher and preaching assistant Tai Wunkong (Dai Wenguang) help him with the dictionary, and how Rudolf Lechler continued Hamberg's work, also with the help of Tai, subsequent to Hamberg's death in 1854, are given in Lutz and Lutz (1998: 57-58), based on both missionaries' letters. Please refer to Part 1 and to the biographical notice on Tai Wunkong in the appendix of Lamarre (2002a) for more details on Tai's crucial role in the compilation of the dictionary.

There is also the interesting case of another dictionary classified in the Archives list as Hakka-German, and as being compiled by Lechler: [A-20, 26]. However, one look is enough to convince anyone that it is actually a dictionary of a Min dialect, that is, a Hoklo-German dictionary, with transcriptions and German translation. The handwriting may well be Lechler's, but further research would be required to confirm that the dictionary was in fact compiled by him during his short stay in a Min-speaking area near Swatow (1847-1852), before joining the Hakka field. From Lutz and Lutz (1998: 58), we can suppose that this is the Hok-lo lexicon Lechler was referring to in his August 1856 letter. Yu (1987:67) also refers to a Chaozhou-German dictionary compiled by Lechler.]

4.2. Dictionaries and grammars published by the Basel Mission

- *Kleine Hakka-Grammatik*

Von Basler Missionaren bearbeitet. Basel. Evangelische Missions-Gesellschaft. In Kommission bei der Basler Missions-Buchhandlung. 1909.

[50 pp. Pp. 3-5 deal with pronunciation and the tones, serving as a good introduction to the Lepsius script used in the grammar and the dictionaries. The main body of the book deals with various parts of speech and syntax. No Chinese characters are used, the examples being given solely in the Lepsius script. Our edition given in Part 2 is a full presentation of this work, including not only the English translation but also the addition of grammatical annotations, glossing and the Chinese characters for the examples.]

[A I d 1] (See the reproduction in Part 4 §2.)

- *Kleines Deutsch-Hakka Wörterbuch für Anfänger*

Von Basler Missionaren bearbeitet. Basel. Evangelische Missions-Gesellschaft. In Kommission bei der Basler Missions-Buchhandlung. 1909.

[54 pp. A lexicon by subject order: Religion, Universe, Weather, Countries, Time and Measurement, etc. The Hakka translation of each German word is given

solely in the Lepsius script. Sections 21 and 22 consist of sentences used in everyday conversation, particularly in the context of travel, but also providing examples of polite speech, including customary greetings and enquiries.]

[A I e 1] [Vol. I.] (See the reproduction in Part 4 §3.)

• ***Kleines Deutsch-Hakka Wörterbuch für Anfänger***

II. Teil. Von Basler Missionaren bearbeitet. Basel. Evangelische Missions-Gesellschaft. In Kommission bei der Basler Missions-Buchhandlung. 1909.

[79 pp. The first part is similar to volume I, but chapters 23 to 28 are arranged according to parts of speech while §21-§22 have been deleted. For an English translation of the second edition of this Lexicon plus §21-§22, please consult Part 3 of this volume.]

[A I e 2] (See the reproduction in Part 4 §3.)

4.3. Other dictionaries held by the Basel Mission Library

• ***A Hakka Index to the Chinese-English Dictionary of Herbert A. Giles, LL.D. and to the Syllabic Dictionary of Chinese by S. Wells Williams, LL.D.***

D. MacIver, M.A. E.P. Mission, Wukingfu, Swatow. Shanghai: American Presbyterian Mission press. 1904. [212 + 6 pp.] [A II e 1-a]

• ***An English-Chinese Dictionary in the vernacular of the Hakka People in the Canton Province***

by D. MacIver, M.A. E, P, Mission. Shanghai: American Presbyterian Mission Press. 1905.

[See §4.1 above for the links with the Basel Mission MSS. In his introduction concerning the linguistic features of the various Hakka dialects (deleted from the 1926 edition by M. C. McKenzie), McIver declares that his dictionary gives the sounds of the leading characters according to Ka-ying-chu, but inserts into the colloquial illustrations examples of good Hakka wherever met with (p. vii).]

[A II e 1]

• ***A Hakka Syllabary*** by D. MacIver, M.A. E. P. Mission, Wukingfu, Swatow. Shanghai: Printed at the Presbyterian Mission Press. 1909. [A II e 6]

• ***A Chinese-English Dictionary: Hakka-Dialect as Spoken in Kwang-tung Province.*** Prepared by D. MacIver, M.A. Revised and rearranged with many additional terms and phrases by M. C. Mackenzie. E. P. Mission, Wu-King-Fu. New Edition, 1926. Printed at the Presbyterian Mission Press. Shanghai. [A II e 2]

4.4. An undated manuscript of a Hakka dictionary held in the British Library

{British Library OIOC 8209}

Note that there is an undated manuscript of a Hakka dictionary held in the British Library, compiled by Dr. Eitel.³ No frontispiece or title. Bound, but not published. The entries are arranged according to alphabetic order of the romanized forms. The handwriting is difficult to read.

Vol. I: A– MYON; Vol. II: NYA – ŠUT; Vol. III: TA – TSYUN; Vol. IV: WA – YUT; Appendix pp. 1305– 1475: One page on grammar, poems, Hakka customs. Chinese characters are given for each new entry, then the romanized form and compounds with glosses into English and German. According to the preface of McIver's dictionary (1905), Eitel also worked on the Sin-on dialect of Hakka (see quotation in Part 1, §2.2.).

4.5. Hakka readers

• *Easy Sentences in the Hakka with a Vocabulary*. Second edition. By J. Dyer Ball, M.R.A.S., Hongkong: Kelly & Walsh, Limited and at Shanghai, Yokohama and Singapore. 1896. [57 pp.] [A I c 22]

• 白話教科 卷一至五

[5 vols. A Hakka reader written for the use of missionaries, given in M. Hashimoto's bibliography (1973) as written by Kilpper and dated 1917-1918, German title being *Sprachbuch für Umgangssprache* (Textbook for colloquial speech). Chinese characters only, short sentences. Vol. I: 51 folded pages, lessons 1-13; Vol. II: pp. 52-108, lessons 14-25; Vol. III: pp. 109-159, lessons 26-37; Vol. IV: pp. 1-57, lessons 38-41; Vol.V: pp.1-62, lessons 42-45.] [A II d 5, 1-5]

• *Hakka Lesebuch*

[Kilpper's textbook, [A II ck 1] to [A II ck 36], we give these volumes in the order of the catalogue numbers, due to the lack of dates on many of the volumes.]

[A II ck 1a]: *Anmerkungen zum Hakka-Lesebuch* n.-262.

[A II ck 6-20]: the parts in Chinese character.

[A II ck 21-36]: the Romanized Hakka text and German glosses.

[A II ck 6?]: 客話讀本 第一冊 *Hakka-Lesebuch* 公曆一九二九年四月初版 基督教巴色會編 [Vol. 1, Preface (5 p.) by G. Kilpper, dated March 7, 1929, Kaying. Chinese text, lessons 1-100. 1929]

[A II ck 7]: *Hakka-Lesebuch* [Vol. 2, pp. 127-262, lessons 101-170. 1929]

³ Eitel's full name was Ernest Johann (John) Eitel. Interestingly, he was at one point of time the governor of Hong Kong, after resigning from the Basel Mission.

- [A II ck 8]: *Hakka-Lesebuch* [Vol. 3, pp. 263-409, lessons 171-240. 1929]
- [A II ck 9]: 客話讀本 第四冊 *Hakka-Lesebuch* 公曆一九三十年五月初版 基督教巴色會編 [Vol. 4, pp. 410-573 + 7 p. Anmerkungen in German, lessons 241-300. 1930]
- [A II ck 10]: *Hakka-Lesebuch* [Vol. 5, pp. 574-781 + 4 p. Anmerkungen. 1930]
- [A II ck 11]: *Hakka-Lesebuch* [Vol. 6, pp. 782-1027 + 4 pp. Anmerkungen. 1930]
- [A II ck 12]: 客話讀本 *Hakka-Lesebuch* von C. G. Kilpper. Verlagsort: Basler Mission, Laolung, China. 1936. [Vol. 1, Vorwort dated 1936 by Kilpper, Ka-ying. 4 pp. + Table of Contents + 182 pp., i.e. lessons 1-120. Changes in content.]
- [A II ck 13]: Id. [Vol. 2, contents 10 pp. + pp. 183-412, lessons 141-320.]
- [A II ck 14]: [Vol. 3, contents 8pp. + pp. 414-646, lessons 321-480.]
- [A II ck 15]: [Vol. 4, contents 6pp. + 647-884, lessons 480-600.]
- [A II ck 16]: Id. Vol. 5, [contents 4 p. + pp. 885-1123, lessons 601-680.]
- [A II ck 17]: Id. Vol. 6, [contents 3 p., pp. 1125-1362, lessons 681-740.]
- [A II ck 18]: Id. Vol. 7, [contents 3 p., pp. 1365-1630, lessons 741-790.]
- [A II ck 19]: Id. Vol. 8, [contents 3 p., pp. 1631-1956, lessons 791-840.]
- [A II ck 20]: 醫界 客話讀本 初版 *Medizinisches Hakka-Lesebuch* 公曆一九三十一年六月梅縣德濟醫院編 [Hakka Medical Reader. Meixian. 1931. Hakka text written in Chinese characters, 188 pp.]
- [A II ck 36]: *Erklärungen zu dem medizinischen Hakka-Lesebuch*. [68 pp. Medical terms.]
- [A II ck 21/22/23]: *Erklärungen zum Hakka-Lesebuch*. Vol. 1/2/3.
- [A II ck 21]: *Zur Einführung in die Chinesische Sprache und Schrift*.
- A II ck 22: *Erklärungen zum Hakka-Lesebuch*. 1.
- [A II ck 23]: *Erklärungen zum Hakka-Lesebuch*. 2/3. 2.
- [A II ck 24/25/26]: *Erklärungen zum Hakka-Lesebuch*.
- [A II ck 24]: id, Erster Teil. 65 pp. [By G. Kilpper. Deals with the phonological system of Hakka. Compares the various systems of romanized transcriptions of Hakka. Lautlehre: pp. 30-48; Tonlehre: pp. 49-62.]
- [A II ck 25]: id. vol 2: *Beispielsätze für Anfänger*. [lexicon + usual sentences with German translation] 35 lessons, 116 pp.
- [A II ck 26]: id vol 3: *Einführung in die Schriftsprache*. 124 pp.
- [without catalogue number] : *Erklärungen zum Hakka-Lesebuch* . Vol.1.
- [list of lexical items in Chinese characters, with romanized transcription and German translation. Vol. 1 does not have any catalogue number, 47 pp.; Vol. 2 [A II ck 28] 69 pp.; Vol. 3 [A II ck 29] 52 pp.; Vol. 4 [A II ck 30] 56 pp.; Vol. 5 [A II ck 31] 49 pp.; Vol. 6 [A II ck 32] 28 pp.; Vol. 7 [A II ck 33] 26 pp.; Vol. 8 [A II ck 34] 41 pp.]
- [A II ck 35]: *Hakka-Lesebuch*. Übertragung in romanisierte Schrift von Miss. Kilpper. Vol. 1 [No characters, lessons 1-100, 34 pp. Preface dated 1932.]

5. A MONTHLY REVIEW IN LEPSIUS SCRIPT: *Šin⁴-fui⁴ Nyet⁵-pau⁴*

In Chinese characters, this would be written 《聖會月報》. First year: 1879-1880. Vols. 5-12 (Dec. 1879-July 1880), 48 pp.; Second Year: 1880-1881. Vols. 1-12, 48 pp.; Third Year: 1881-82. Vols. 1-12 (Aug. 1880-July 1881), 48 pp.; Fifth Year: 1883-84. Vols. 1-12 (July 1883-May 1884), 48 pp.

[Several issues of this illustrated monthly review, similar in size to the Basel Mission's publication *Heidenbote*, were published in Lepsius script by Reusch in Hong Kong. They can be found in the library, although they do not appear in the original list for the Chinese collection. For more details, see the *Heidenbote* (Feb. 1880).]

6. OTHER HAKKA BIBLES

An overview of the history of Baptist and the Presbyterian missions is given in Part 1, §1.2.

6.1. The Baptist versions

• *Four Gospels and Acts, with Baptist Terms.*

[We reproduce below the content of a printed leaf inserted in the copy Christine Lamarre consulted in Cambridge:]

• *Hakka (American Southern Baptist Mission Version) New Testament*

Some particulars of this version, though not published by the BFBS, are given here for future historical or literary interest. The Four Gospels and Acts were published 1903-5 by the American Southern Baptist Mission, Canton. From Dr. R. H. Graves, the following particulars were obtained in 1906:

It is a version prepared from the Canton Colloquial version by Rev. F. Z. Simmons and a teacher, Hoh Kap-shü, and is used in the district north of Canton where Cantonese is understood better than the Hakka version prepared for the Basel Mission and Swatow Mission.

The Rev. J.R. Saunders has now kindly supplied additional information:

The translation is a revision of the one made by Dr. Simmons and Hoh Kap-shü, extending the work and including the entire New Testament. I have worked on the New Testament for three years. We are not making a real translation, but making such changes in the best Cantonese Colloquial we can find, so the New Testament will be intelligent to our Hakkas. I have used the latest Mandarin and German Mission Hakka translations to help me in the work which I have done. When possible, I use the characters that are found in the Mandarin, Cantonese, Hakka translations, thus making our work intelligible to the greater number. I have had to help me in the work four Chinese — Shu Tsi-on, Shu

Tin-on, Kok Sia-ha, and Wong Kut-kong. Rev. B. P. Roach and Shu Tsi-on did the work on the Gospel of Mark.

{Spillet 782} (The Gospel and Acts.) China Baptist Publication Society, Canton. 1903-5. 21 x 14.

A Baptist version, prepared on the basis of the Cantonese Colloquial version by E. Z. Simmons, (ASBM, Canton), with the help of Hoh Kap-shu. Chinese character. This version was used by the Baptist Mission in the district north of Canton between the North and East Rivers. The volume is made up of five portions as follows: (1) Matthew, (1903), ff. 45; (2) Mark, (1905), ff. 28; (3) Luke, (1903), ff. 48; (4) John, (1903), ff. 37; (5) Acts, (1904), ff. 45. Separate title pages.

• *The New Testament*

{Spillet 787} (The New Testament.) Chinese Baptist Publication Society. Canton. 18.5 x 12.5. A Baptist version (see n. 782). Coloured illustrations. Chinese character. Pp. 311.

6.2. The Wukingfu versions (English Presbyterian Mission)

[These Hakka Bibles are given by Spillet as reflecting the form of Hakka spoken in East and North-East Guangdong.]

• *Selected Psalms*

{Spillet 792} *Shi-pien Tshái-tship...* [EPM Press] Wukingfu. 18.5 x 12. Selected Psalms translated by M.C. MacKenzie and Phang Khi-fung.

• *New Testament* (*Sin-yok Shin-su Khak-va* [diacritic marks omitted here])

{Spillet 793} [North 1938: translated by Phang, revised by MacKenzie and two colleagues.] Reissued in 1918. The BFBS has a copy of the 1918 edition.

{Spillet 794} Another edition, issued in 1919 without the Gospel of St Luke, was found in the Basel Mission Library: Hakka New Testament (Wu-king-fu Version, Roman Letters.) BFBS, Shanghai, March 1919.

The copy kept at the Basel Mission Library ([A I a 18]) lacks a general title-page, the title on the first page is MA-THAI FUK-YIM CHHON. A typed note added gives the title Hakka N.T., Wukingfu Version, as well as further indications:

This copy of the above New Testament lacks the Gospel of St Luke. The translation was a tentative one, and a very small edition was printed at the Press of the English Presbyterian Mission at Wukingfu for mission use. The stock of St. Luke is now completely exhausted, and only about 40 copies of the remaining books of the New Testament are left. The

translator does not desire any part of the New Testament to be reprinted before it has been revised. This revision is now well advanced and will be completed without unnecessary delay. The present stock of the New Testament is issued in its incomplete form to meet special requests.

[Matthew 75 pp., Mark 48 pp., John 64 pp., Acts 77 pp., Epistles~Revelation. Miscellaneous.] [Basel Mission AI a 18]

• **New Testament, revised version.** (*Sin-yok shin-kin tshien-shu, yit tso khak-ka phak-va* — diacritic marks omitted)

{Spillet 794} The New Testament. [BFBS. Shanghai] 22.5 x 14.5. A revision of n. 793 prepared by M.C. Mackenzie. Printed in Swatow. Pp. 588.

Garnier (1933: 63) mentions a New Testament in the Wu-king-fu dialect produced by English Presbyterian Mission whose two main centres were located in Amoy and Swatow, while McGillivray (1907: 184) provides some further information on the publishing activities of the Mission.

This ends the description and listing of books on Hakka available in the Basel Mission Library, compared with the holdings of the Bible Society at the Cambridge University Library. Doubtlessly, there are other libraries and private collections in Europe, Japan and other parts of the world where uncatalogued or relatively inaccessible materials on Hakka may be uncovered in the future. In spite of the enormity of such a task, we believe that the research presented in this volume constitutes a first substantial step in the direction of exposing a valuable corpus of research materials to a wider readership, while making two key German texts on the Hakka language, including the first systematic grammar of Hakka and a Lexicon, available to scholars in the form of new English editions.

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¹ Lists the Chinese Bibles of the Bible Society Collection which number around one thousand volumes with more than 700 being translations into the colloquial language, including many dialects. This collection is now kept in the Bible Society Collection at Cambridge University Library.

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A GRAMMAR AND LEXICON OF HAKKA

HISTORICAL MATERIALS FROM THE BASEL MISSION LIBRARY

by

Hilary Chappell and Christine Lamarre

This volume presents the first English edition of a Hakka Grammar and Lexicon, originally compiled by Basel missionaries who lived and worked in Guangdong province, China, during the second half of the 19th century. The *Kleine Hakka-Grammatik* (1909) is in fact the earliest known grammar of a Hakka dialect, while the *Kleines Deutsch-Hakka Wörterbuch für Anfänger* (1909) is an abridged version of a larger dictionary manuscript in circulation, acknowledged by Donald MacIver to be the basis for his classic 1926 Hakka-English dictionary. Both works reflect the Sin-on 新安 variety of Hakka spoken some one hundred years ago in the Hong Kong area. Dialect identification and history of the Basel Mission in China are discussed in the first part of the book, firmly situating the two German texts in their proper context. This volume thus provides first-hand data to facilitate diachronic and typological comparisons with other Sinitic languages, including Meixian Hakka 梅縣, spoken in northeastern Guangdong province and considered to be the prestige variety.

Cet ouvrage présente la première édition en anglais d'une grammaire et d'un lexique hakka produits par les Missionnaires de Bâle, qui étaient installés dans la province chinoise du Guangdong pendant la deuxième moitié du 19^e siècle. La *Kleine Hakka-Grammatik* (1909) est en fait la première grammaire connue d'un dialecte hakka. Quant au *Kleines Deutsch-Hakka Wörterbuch für Anfänger* (1909), c'est une version abrégée d'un dictionnaire qui a circulé sous forme manuscrite et qui sert de base au dictionnaire hakka-anglais que Donald MacIver publia en 1926. Aussi bien la grammaire que le lexique en question témoignent de la variété Si-on 新安 de hakka parlée il y a environ un siècle dans la région de Hong Kong. Afin de bien situer les deux textes allemands dans leur contexte propre, l'identification du dialecte et l'histoire de la Mission de Bâle sont présentées dans les chapitres introductifs. Ce volume offre des matériaux de première main pour mener à bien des comparaisons diachroniques et typologiques avec d'autres langues sinitiques, y compris le hakka de Meixian 梅縣, parlé dans le nord-est du Guangdong et considéré comme la variété de référence.

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