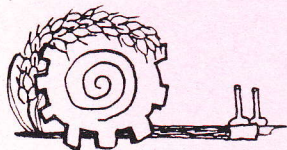


XIN TANG NEW CHINA

Di-wu qi 1985 nian Siyue

No.5 April, 1985



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Pinyin d Haaochuh:

The Advantages of Alphabetization:

1. Bii fangkuaih zih rolng'yi xuel.
Easier to learn than characters.
2. Cuhjihn Hahnyuu yuuyin d toongyi.
Promotes the unification of spoken Chinese.
3. Kel'yi shiiyohng daazihji hel yuucil chuhliiji,
jiaanshaao shuxiie d shiljian.
Can be typed on word processors and other modern
office equipment. Reduces the amount of time spent
in writing out letters and other printed material.
4. Kel'yi bangzhuh xuel'sheng, xuelzhee, hel zhuanjia
gehng chehdii d zhaangwoh fangkuaih zih.
Can help students, scholars, and specialists learn
characters more quickly and thoroughly.
5. Yooulih yul bianxiee cankao ziliao, rul suolyiin,
cildiaan, muhluh delngdeeng.
Allows for the compilation of easily accessible
reference tools, such as indices, dictionaries, catalogs,
and so forth.
6. Rong'yi daa diahnbaoh.
Telegrams and teletyped messages are easy to send and
receive.
7. Bianxiee diahnnao chehngshih heen fangbiahn.
Convenient for writing computer programs.
8. Rong'yi peihhel guoljih kexuel mingcheng, shuhyuu
hel fangchehngshih.
Compatible with international scientific terminology
and formulas.
9. Til gao yihban roln duih Hahnyuu yuufaa d zhijuel.
Increase awareness of Chinese grammar.
10. Jiaanshaao waih'guo pelng'you xuelxil Hahnyuu d
zuuaih.
Reduces the obstacles confronting foreign friends who
wish to learn the Chinese language.

Pin Yin Shengdiaoh Pinxiee Faa Simple Rules for Tonal Spelling

1. ma(妈)/ling(拎) 2. mal(麻)/liing(零)
3. maa(马)/liing(领) 4. mah(骂)/lihng(另)
5. " " biaaoshih qingsheng, kee'shi " 'de" dou→d'



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XIN TANG NEW CHINA

Di-wu qi Yijiu bawu nian Siyue

No. 5 April, 1985

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Cong di-si qi qi, XIN TANG shi yi zhong bu chushou d zazhi. Ruguo ni yao kan, qing laixin xiang womn suoqu. XIN TANG hen xuyao pengyou d zhichi he bangzhu. Ruguo ni yuanyi, ye you nengli, jiu qing juanqian gei XIN TANG. Shumu bu zai duo, san-wu kuai dou shi hen da d guli. Danshi qing buyao mianqiang. Zhipiao kai gei XIN TANG. Dizhi shi:

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XIN TANG you banquan
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Bianjid Hua

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FENGDI

Lù Zhuàngzhāng wei Fujianhua sheji d pinyin

BIANJIE HUA

Zhe yi qi, zhi you yi pian wenzhang yong zimu biaodiao, yi pian jia diaohao; qiyud dou zai biyao d shihou cai yong diaohao biaodiao.

Womn shizhe yong ixie pinyinzi. Zhaxie zi yongde buyiding dui; youshihou geng keneng qianhou buyizhi (yinwei pinyin wenzi shi xin dongxi, womn ziji ye hai zai xuexi). Xianzai ba zhaxie pinyinzi he yuanlaid pinyin duizhao yixia:

děngděng → dd

de (fuci)

d (xingrongci)

men (biaoshi fushu) mn

haizi haiz

haizimen haizmn

lizi liz

suoyi suoi

yimian → imian

yiqian iqian

yishang ishang

yisi isi

yixia ixia

yiwei iwei

yiban iban

yibian ibian

yicong icong

yidian idian

yiding iding

yidu idu

yihou ihou

yijian ijian

yijing ijing

yikao ikao

yilai ilai

yixie ixie

iyang iyang

iyoud iyoud

iyi iyi

yizhi izhi

CURRENT RESEARCH IN CHINA ON ASPECTS OF ROMANIZATION

ZHOU YOUGUANG

ABSTRACT

1. **EVERY** alphabet writing has to go through its journey of orthographic development. The journey of Pinyin orthography has just begun. In 1982 a working committee for Pinyin orthography was formed to undertake deeper study on its principles and practice. A draft of "Basic Rules of Pinyin Orthography" is ready for trial, and a symposium of essays on Pinyin orthography has been compiled. Rules for spelling personal and place names have been formulated, and a new Pinyin Gazetteer of China is to be published.

2. "Characters plus Pinyin" makes Chinese a type of digraphia. It is somewhat like kanji plus kana in Japanese. Beginning from 1983, a new experiment of teaching Chinese characters with the help of Pinyin has been carried out in Heilongjiang province, and has proved that this new method can help children to read quicker and write earlier, saving at least two years of study.

3. The "bottleneck problem" of Chinese computers is inputting. To input with codes will limit the use of Chinese computers to professional typists only. There are more than 450 code devices for inputting Chinese characters, all requiring special training. The Committee for Language Reform has promoted the Phonetic Conversion Method which inputs Pinyin and lets the computer output characters automatically without

Zhōu Yǒuguāng shi Zhongguo Wenzī Gaige Weiyuanhuid guwen; Hanyu Pinyin Zhengcifa Weiyuanhuid fu-zhuren.

MUQIAN ZHONGGUO DUI ROMA PINYIN GE FANGMIAN d YANJIU

Zhang Liqing fanyi

ZHAIYAO

1. MEI YI GE zimu wenzi dou dei zou yi duan fazhan zhengcifa d lucheng. Pinyin zhengcifa d lucheng ganggang kaishi. 1982 nian [Zhongguo] zuchengle Hanyu Pinyin Zhengcifa Wuyuanhui, lai jinyibu yanjiu zhengcifa d yuanze he shijian. Hanyu Pinyin Zhengcifa Jiben Guize (shiyong gao) ijing zhunbei hao jieshou kaoyan; xuduo guanyu Pinyin zhengcifa d wenzhang ye bianxie chengle lunwenji. Pinxie renming diming d guize dinglile; xind Pinyin Zhongguo Fensheng Dituji ye chubanye.

2. "Fangkuaizi jiahang Pinyin" rang Zhongwen chengle yi zhong shuang-wenzi. Zhe zhong wenzi youdian xiang Riwend Hanzi jiahang kana. Cong 1983 nian kaishi, yi ge xind yong Pinyin bangzhu jiao Hanzi d shiyan zai Heilongjiang sheng zhankailie; zhe ge xin banfa zhengming HP keyi bangzhu haizmn kande kuai, xiede zao, shengle zhishao liang nian d xuexi shijian.

3. Zhongwen diannaod "pingbo [j.s. pingjing] wenti" shi shuru wenti. Bianmafa rang Zhongwen diannaod shiyongzhe xianzhi zai zhiye daziyuan. Muqian ijing you 450 duo zhong shuru Hanzi d bianmafa; mei yi zhong dou xuyao tebie d xunlian. [Zhongguo] Wenzhi Gaige Wuyuanhui tichang Pinyin Zhuaxiefu. Zhe ge fangfa rang diannaod bubi shiyong bianma er keyi zidong shuchu fangkuaizi. 1984 nian Liuyue shisi hao, wenzhi Gaige

code. A contest held on June 14, 1984, utilizing such a system, achieved a record output of 116.7 characters per minute automatically.

4. How to arrange Chinese characters in serial order has always posed a difficult problem. The new, efficient, and convenient way is to arrange the characters according to their sound in Pinyin alphabet order. This new serial order has recently been applied to the Greater Encyclopaedia of China (80 volumes) and other important publications.

5. Pinyin is now not only the national standard of China, but also the international standard adopted by ISO and UN for transcribing Chinese. But Pinyin is still not considered a second legal written language, only an auxiliary to Chinese characters.

Beginning from the late Qing dynasty the Language Reform Movement started in China, with the aim of modernizing Chinese language, both spoken and written. After the revolution of 1911, the early Beijing Government of the Republic of China promoted the National Language (Guoyu), changed the style of writing from classical to vernacular, and in 1918 adopted the Sound-Notating Symbols in character form (Zhuyin Fuhao). In 1928 the Nationalist Government in Nanking adopted the National Language Romanization (Guoyu Romazi). In 1958 the government of the People's Republic of China summarized the Language Reform Movement as consisting of three main tasks: 1. the simplification of the Chinese characters, 2. the popularization of the Common Speech (Putonghua), and 3. the promotion of the revised Chinese romanization called Pinyin (Hanyu Pinyin Fang'an). Of these three, romanization is the most crucial task.

After the interruption caused by the so-called "ten years' calamity" (Cultural Revolution, 1966-1976), the Committee for Language Reform was restored and reorganized. A new Research Institute of

Weyuanhui jubanle yi ge yong Pinyin zhuanxiefa shuru Hanzi d bisai; chuangxiale mei fenzhong zidong shuchu 116.7 ge Hanzi d jilu.

4. Zenme pallie fangkuaizi izhi shi ge hen jishoud wenti. Yǒuxiào er fangbian d xin banfa shi an fangkuaizi pinyin zimu d cixu [j.s. cid yinxu] lai pallie. Zuijin Zhongguo Da Baiké Quanshu (80 ce) he ixie bled zhongyao chubanwu dou ijing kaishi caiyong zhe tao xind pallie cixu.

5. HP xianzai budan shi Zhongguod guojia biaozhun, ye shi Guoji Biaozhunhua Zuzhi he Lianheguo caiyongled, zhuanxie Zhongwen d guoji biaozhun. Buguo HP hai buneng suan shi Zhongguo fadeng wenzi d di-er shi; ta zhi shi fangkuaizid yi ge fuzhu.

Cong Qingchao monian qi, Zhongguo jiu kaishile Wenzi Gaige Yundong; yi cujin wenzi he shumianyu liang fangmian d xiandaihua wei mubiao. Xinhai Geming (1911 nian) ihou, Zhonghua Minguo zaoqi Beijing zhengfu tichang Guoyu, ye tichang yong baihuawen daiti wenyanwen, bingqie zai 1918 nian caiyongle jiejin fangkuaizi xingshi d Zhuyin Fuhao [ye jiao Zhuyin Zimu]. 1928 nian, Nanjing Guomindang zhengfu caiyongle Guoyu Romazi. 1958 nian, Zhonghua Renmin Gongheguo zhengfu zongjie chu wenzi gaige d san jian zhuyao gongzuo: 1. jianhua fangkuaizi, 2. tuiguang Putonghua, 3. tuixing xiuguiguoled jiaozuo Hanyu Pinyin Fang'an d Zhongguo Roma pinyin. San zhe zhizhong, [Zhongwend] Romahua shi zui guanjiand gongzuo.

Jingguo suoweid "shi nian dongluan (Wenhua Da Geming, 1966-1976 nian)" shiqi d zhongduan, Zhongguo Wenzi Gaige Weyuanhui ijing huifu bingqie chongzule. Yi ge xind Yuyan

Applied Linguistics was formed (1984). The relationship of these two organizations is like that between the National Language Council and the Research Institute of National Language in Japan.

The following are a few points about recent developments in the research and promotion of Chinese Romanization since 1977.

1. PINYIN ORTHOGRAPHY IN THE MAKING

Every alphabetic writing has to go through its journey of orthographic development. The journey of Pinyin orthography has just begun.

National Romanization tried "connected writing of word groups" (cilei lianshu) in the 1920s. Latinized New Writing (Ladinghua Xinwenzi) experimented with "connected writing of words" (ci'er lianxie) in the 1930s. Pinyin as adopted in 1958 is only a scheme of syllabic spelling. How to link the syllables into words is a complex problem not mentioned in the scheme.

In 1982 a working committee for Pinyin orthography was formed and in 1984 a draft of "Basic Rules of Pinyin Orthography" was ready for trial. In addition, rules for spelling personal and place names have been formulated, and an Atlas of Chinese Provinces and Chinese Gazetteer are being published in Pinyin. (See articles in Language Reform Journal, including Zhou Youguang's "The Nature of Pinyin Orthography" and "Internal Contradictions of Pinyin Orthography".)

How to write homophonic words in Pinyin requires thorough study. Will the homophonic words be spelled phonetically (like English "well" in "very well" and "oil well") or etymologically (like English "no" and "know")? A working group for studying homophonic words was formed in 1983.

The Pinyin Glossary (Hanyu Pinyin Cihui, 1964) is under

Wenzi Yingyong Yanjiusuo ye zai 1984 nian chenglile. Zhe liang ge zuzhi d guanxi hen xiang Riben Guoyu Shenyihui he Guoli Guoyu Yanjiusuo zhijian d.

Xiamian shi 1977 nian ilai guanyu Zhongwen Romahua zuijin fazhan d ji jian shiqing.

1. ZHENGZAI JINXING ZHONG d ZHENGCIFA

Mei yi ge shiyong zimu d wenzi dou dei jingguo fazhan zhengcifa d lucheng. Zhongwen zhengcifad lucheng gang kaishi.

1920 niandai, Guoyu Romazi shiguo "cilei lianshu". 1930 niandai, Ladinghua Xinwenzi shiyanle " cir lianxie". 1958 nian caiyong d HP zhi shi yi zhong pinxie yinjie d fangfa. Zhe ge fangfa meiyou tidao zenme ba yinjie liancheng ci d fuza wenti.

1982 nian, Hanyu Pinyin Zhengcifa Weiyuanhui zucheng-le; 1984 nian, Hanyu Pinyin Zhengcifa Jiben Guize (shiyong gao) ye zhunbei hao jieshou kaoyan. Ciwai, pinxie renming diming d guize ye wanchengle. Zhongguo Fensheng Dituji he Zhongguo Diminglu dou yong HP chubanye (qing kan Wenzi Gaige li d wenzhang, baokuo Zhou Youguang xied "Zhengcifa d Xingzhi Wenti" he "Hanyu Pinyin d Neizai Maodun").

Zenme pinxie tongyinci xuyao chedid yanjiu. Tongyinci yinggai anzhaofayin (ru Yingwen "very well" d "well" he "oil well" d "well") pinxie haishi anzhaocid laiyan (ru Yingwend "no" he "know") pinxie? Yi ge yanjiu tongyinci d gongzuo xiaozu iijing zai 1983 nian xingchengle.

Hanyu Pinyin Cihui (1964 nian) xianzai zhengzai jinxing

revision. This glossary is the only reference book in which one can find homophonic words grouped together in alphabetic order, while in all other dictionaries they are separated under different head-characters.

On May 10, 1984, Taiwan revised Guoyu Romazi and renamed it as the Second Form of Sound-Notating Symbols. In accordance with this revision, "Tonal Spelling" has been changed to "Tone Marks". This has sparked renewed interest in the study of tonal indication.

II. TEACHING CHINESE IN DIGRAPHIA

More than 1000 years ago the Japanese developed a kana syllabary and made Japanese writing a digraphia of kanji and kana. This quickened the progress of Japanese culture.

Beginning from the 1890s, language reform pioneers tried to teach Chinese characters with the help of various alphabets. Starting in 1918 "new characters" in textbooks were notated with Zhuyin Fuhao, and later with Roman letters. In 1983 a new experiment began in the northeast province of Heilongjiang. Its purpose is to teach children "to learn characters by Pinyin notation, in order to read quicker and to write earlier". Children are taught to read and write in a mixture of characters and alphabet. By so doing, they can save at least two years of study, in comparison to the traditional method of reading and writing only in characters. (See reports in Language Reform Journal)

Some people worry that "characters plus alphabet" will double the burden on children, and by using the alphabet, children will forget the characters. Experiments show that the result is just the opposite. "Characters plus alphabet" does not double the burden but lightens the difficulty. It proves that 1 plus 1 does not always equal 2, but sometimes becomes less than 1.

xiugai. Zhiyou zai zhe bu cihuiji li, cai keyi zhaodao anzhao zimu cixu pailie zai yiqi d tongyinci. Bied cidian dou ba tongyinci fensan zai butongd citou fangkuaizi d xiamian.

1984 nian Wuyue 10 hao, Taiwan xiugaile Guoyu Romazi, bingqie ba tad mingcheng gaiwei Zhuyin Fuhao Di-er Shi. Anzhao zhe ge xiugai, "Zimu biaodiao Pinxie" ijing bianchengle "[Jia] Shengdiao Fuhao". Zhe ge xiugai chongxin dianranle renmn yanjiu biaodiaofa d xingqu.

II. YONG SHUANG-WENZI JIAO ZHONGWEN

Yiqian duo nian iqian, Riben fazhanle yi tao kana cisu, rang Ribend shuxie chengwei kana he Hanzi jiayong d shuang-wenzi. Zhe jiakuaile Riben wenhua d jinzhuan.

Cong 1890 niandai kaishi, wenzi gaige qianbeimn izhi shihzhe yong ge zhong zimu lai bangzhu jiao fangkuaizi. 1918 nian qi, jiaokeshu li d "shengzi" shouxian yong Zhuyin Fuhao zhuyin, houlai yong Roma zimu zhuyin. 1983 nian, [Zhongguo] dongbei Heilongjiang sheng kaishile yi ge xin shiyan. Zhe ge shiyand mudi shi jiao haizmn "zhuyin shizi, tiqian du xie". Haizmn yong fangkuaizi he Pinyinzi hunhe d cailiao lai xuexi du he xie. Zheyang zuo, gen caiqu zhi yong fangkuaizi d chuantong banfa bijiao, keyi jiesheng zhishao liang nian d xuexi shijian. (Qing kan Wenzi Gaige d baogao.)

You ren danxin "fangkuaizi jia Pinyinzi" hui rang haizmn xuexi fudan jia bei, er zhi yong Pinyinzi you hui rang haizmn wangle fangkuaizi. Danshi shiyan rang renmn kandao jieguo qiahao xiangfan. "Fangkuaizi jia pinyinzi" budan meiyou ba fudan jia bei, fan'er jianqingle xuexid kunnan. Zhe zhengming 1 jia 1 bing bu iding zongshi dengyu 2, you-shihou hui xiao yu 1.

This experiment has not yet come to a conclusion, but it is already clear that digraphia is a short cut to Chinese literacy.

III. PINYIN INPUT AND AUTOMATIC CHARACTER OUTPUT ON COMPUTERS

In the computer age, Pinyin faces new trials. Will Pinyin become unnecessary or indispensable?

During the last three years, the Committee for Language Reform has promoted and sponsored experimentation in the "phonetic conversion method" for dealing with the Chinese language in computers. This refers to the inputting of Pinyin words and phrases on the keyboard by hand and the outputting of characters automatically by the computer. On June 14, 1984, a contest was held in Beijing on an experimental computer called "Pinyin Telebrain". The winner had a record output of 116.7 characters per minute automatically without having to resort to any input code. Participants were given only 3 days' practice and did not have to undergo long and special training.

The phonetic conversion method has been successfully used on Japanese word processors since 1978. Can it succeed on Chinese word processors? This depends on the popularization of Pinyin. In mainland China Pinyin is a required course in primary schools. If one tenth of the 20 million children that enter primary school every year learn Pinyin well, there will be 2 million new hands for phonetic conversion every year in the future.

There are already 450 or more input codes. To input characters on the computer by code is like sending character telegrams by code. This would make Chinese computers usable only to professional typists. China has already seen the age of the typewriter come and go without being able to take full advantage of this extremely important tool for communication. She must not now lose

Zhe ge shiyan xianzai hai buneng zuochu jielun, keshi ijing hen qingchud biaoshi chu shuang-wenzi shi shizi d yi tiao jiejing.

III. PINYIN SHURU he DIANNAO ZIDONG SHUCHU HANZI

Zai diannaod shidai, Pinyin miandui xind kaoyan. Pinyin hui biande mei you biyao, haishi shaobu liao?

Guoqud san nian dangzhong, Wenzi Gaige Weiyuanhui zhendui Zhongwend diannao shuru wenti, tichang, ye jubanle hen duo "Pinyin Zhuanxiefa" d shiyan. Zhe jiushi ba ci huozhe pianyu zai diannaod jianpan shang yong Pinyin da jinqu, diannao jiu hui zidongde shuchu fangkuaizi. 1984 nian Liuyue shisi hao, zai Beijing juxingle yi ge caozuo jiao "Pinyin Diannao" shiyan jisuanji d bisai. Di-yi ming chuangxiale bu yong renhe bianma, rang diannao mei fenzhong zidong shuchu 116.7 ge fangkuaizi d jilu. Canjia bisai d ren dou zhi dedao san tian d shijian lianxi, dou meiyou shouguo chang shijian huozhe tebie d xunlian.

Pinyin zhuanxiefa cong 1978 nian qi jiu ijing hen cheng-gongde yong zai Ribend yuci chuliji shang. Zhe ge fangfa ye keyi hen chenggongde yong zai Zhongwen yuci chuliji shang ma? Zhe jiu yao kan HPd pujixing le. Zai Zhongguo dalu HP shi [xiao]xuesheng bixu xuexi d yi men kecheng. Ruguo mei nian liang qianwan ruxue xuetong you shi fenzhi yi neng xuehao HP, jianglai mei nian jiu hui you liang baiwan ge neng shiyong Pinyin zhuanxiefa d xinshou.

Xianzai ijing you 450 duo zhong shuru [Hanzid] bianma. Yong bianma ba fangkuaizi shuru diannao jiu xiang yong bianma chuansong fangkuaizi dianbao. Zhe hui rang Zhongwen diaonao zhi dui zhiye daziyuan youyongchu. Zhongguo ijing yankanzhe daziji shidai d laidao he guoqu, meiyou haohaorde quanmian liyong zhe ge jiduan zhongyaod jiao-huan xinxi d gongju. Zhongguo iding buneng zai shiqu jihui, cuoguo xianzai zhe ge diannao pubian yingyong d shidai le!

the opportunity to join in the age of widespread computer application.

It would appear that Pinyin input and automatic character output without code is the most probable future prospect for the popularization of Chinese computers.

IV. ALPHABETIC SERIAL ORDER FOR CHINESE CHARACTERS

In Cihai (Sea of Words, 1977) the entries are arranged according to the traditional serial order of radicals (bushou). This is what might be termed a layered or multi-deck system. To look up a given entry, one must: 1. find out to what radical the head-character of the entry belongs; 2. count how many strokes this radical has; 3. count how many strokes the head-character has excluding the strokes of the radical; 4. determine to which of the 5-stroke patterns the first stroke of the head-character belongs; 5. count the number of characters that this entry contains.

There is a Pinyin index at the end of Cihai. Comparing the speed of finding entries between the radical order and the Pinyin index, we find that Pinyin is three times quicker than the radical.

When the work of the Greater Encyclopaedia of China was begun, there arose the problem of how to arrange the entries. The final decision was to arrange the entries in the main text according to Pinyin alphabetic order of the head-characters. Radicals are used only in the index at the end of each volume. This is the reverse of Cihai. The deep-rooted tradition of radical order is now gradually giving way to the speedy serial order of Pinyin Romanization.

There is still the problem of double-deck versus single-deck alphabetization. By the double-deck method, entries are arranged first by the alphabetic order of head-characters, and then by the alphabetic order of the

Kan qilai, bubi yong bianma; yong Pinyin shuru, diannao zidong shuchu fangkuaizi sihu shi jianglai puji Zhongwen diannao d zui youkenengd yuanjing.

IV. WEI ANPAI FANGKUAIZI er PAILIE d ZIMU CIXU

Cihai (1977 nian) li d citiao dou shi anzhaod chuantongd bushou cixu pailie d. Keyishuo zhe shi yi zhong duo-ceng chaci xitong. Yong zhe zhong duoceng-chacifa cha yi ge ci d shihou, ni dei: 1. zhaochu citoud [j.s. cid di-yi ge fangkuaizid] bushou shi shenme, 2. shu yishu zhe ge bushou you duoshao bihua, 3. shu yishu chudiao bushoud bihua ihou, citou hai shengxia duoshao bihua, 4. jue ding citoud di-yi ge bihua shuyu wubi-zixing zhong d nei yi lei, 5. shu yishu zhe ge ci igong baohan duoshao ge fangkuaizi.

Cihai houtou you yi ge HP suoyin. Womn ba yong bushou cixu he yong zhe ge HP suoyin cha ci d sudu bijiaole ixia, faxian HP bi bushou kuai san bei.

Kaishi bianzuan Zhongguo Da Baike Quanshu d shihou, fa-shengle zenme pailie citiao d wenti. Zuihoud jue ding shi: Quanshu benshen anzhaod citoud HP zimu cixu pailie. Bushou zhi yong zai mei yi ce houmiand suoyin li. Zhe gen Cihai zhenghao xiangfan. Genshen-digu, shiyong bushou cixu d chuantong xianzai ijing zhujiande xiang sudu kuai d HP cixu rangbu le.

Muqian pinyinhuad pailie hai cunzaizhe shuangceng-chacifa dui danceng-chacifa d wenti. Yong shuangceng-chacifa d shihou, ci shouxian dou anzhaod citou pinyin zimu d cixu pailie, ranhou zai anzhaod qiyu mei ge fangkuaizi pinyin

remaining characters in each of the titles. By the single-deck method, entries are arranged by the simple principle of strict alphabetic order, without consideration of the head-characters. Only through the latter means can homophonic words be assembled in one place. At present, however, the single-deck system is still thought to be too alien for most Chinese familiar with characters.

V. FROM NATIONAL STANDARD TO INTERNATIONAL STANDARD

Many schemes for Chinese Romanization have been proposed throughout history, but only two have received official status: National Language Romanization (1928) and Pinyin (1958). Now Pinyin is not only the national standard of mainland China but also the international standard for Chinese transcription adopted in 1977 by the United Nations Conference for Standardizing Geographical Names, and in 1982 by the International Organization of Standardizations (ISO/TC 46).

Is Pinyin Romanization a second Chinese written language? Emphatically not! In China a clear distinction is made between "Pinyin" (phonetic spelling) and "Pinyin Wenzhi" (phonetic writing language). Pinyin has the legal status of being the official spelling system for specific and limited purposes, but is without the legal status of being the official written language. This is similar to Japanese written all in kana (so-called Kana Moji) which is not considered formal writing. Only a combination of kanji and kana is considered to be the legal written language of Japan and, in China, this status is reserved exclusively for characters alone.

zimu d cixu pailie. Yong danceng-chacifa d shihou, ci jiu dou hen jiandand ilū anzhao zimu d cixu pailie, bubi zai kaolū citou shenmed. Zhiyou yong houzhe, tongyinci cai neng jizhong zai yiqi. Buguo muqian dui duoban hui fangkuaizi d Zhongguoren lai shuo, danceng-chacifa hai tai mosheng.

Y. Cong GUOJIA BIAOZHUN dao GUOJI BIAOZHUN

Zai lishi shang, you hen duo Zhongwen Roma pinyin fang'an bei ti chulai, keshi zhiyou liang zhong dedao fading diwei: jiushi Guoyu Romazi (1928 nian) he Pinyin (1958 nian). Xianzai Pinyin budan shi Zhongguo dalu d guojia biao zhun, ye shi 1977 nian Lianheguo Diming Biaozhunhua Huiyi he 1982 nian Guoji Biaozhunhua Zuzhi (ISO/TC 46) caiyongled zhuanxie Zhongwen d guoji biao zhun.

HP shi Zhongwend shuxie di-er shi ma? Bu shi! Zhongguo dui HP (zhuyind pinxie) he "pinyin wenzi" huafen chu hen qingchud jiexian. HP shi jingguo guojia tongguo, you iding xiandu he tebie yongtu d fading pinyin fang'an, keshi ta mei you fading wenzi d diwei. Zhe gen quan yong Kana Moji d Riwen buneng suan zhengshi wenzi d qingkuang hen jiejin. Zai Riben, zhiyou kana jia Hanzi d hunheti cai suan hefad wenzi; zai Zhongguo, zhe ge diwei zhuanmn baoliu gei fangkuaizi.



VIETNAMESE WRITING REFORM

JOHN DEFRANCIS

Of the four countries which have possessed writing systems based on Chinese characters, only Viet Nam has succeeded in making a complete transition to alphabetic writing. This transition marks the culmination of sociolinguistic developments that occurred over the course of the past two millenia. Vietnamese writing reform is best viewed from the dual perspective of these historical and Sinitic contexts.

The following periodization of Vietnamese history reveals the close relationship between language and society in Viet Nam:

1. Chinese colonialism (111 B.C.-939 A.D.). One writing system: Classical Chinese. This was the medium of written communication used by the colonial bureaucracy; the subject people spoke Vietnamese but had no writing system of their own.

2. Monarchical independence (939-1651). Two writing systems: Classical Chinese and Nom. The former, generally called Sino-Vietnamese, was the chief medium of written communication for the indigenous bureaucracy and educated elite. Nom, an indigenous character-like system

John DeFrancis shi Hawaii (Xiaweiyi) Daxued yuyanxue rong-yu jiaoshou.

YUENAND Wenzi GAIGE

Zhang Liqing fanyi

CENGJING you si ge guojia yongyou yǐ fangkuaizi wei jichu d shuxie xitong; si ge guojia litou, zhiyou Viet Nam (Yuenan) hen chenggongd wanquan zhuanbian dao shiyong zimu wenzi. Zhe ge zhuanbian biaohezhe liang qian nian lai shehui yuyan fazhan d dianfeng. Cong dui lishi he Hanxue qingkuang d shuangchong toushi lai guancha Yuenan d wenzi gaige, keyi guanchade zui hao.

Xiamiand ji ge Yuenan lishid jieduan rang womn kandao Yuenan yuyan he shehui d miqie guanxi:

1. Zhongguo zhimin shiqi (Gongyuan qian 111-Guanyuan 939 nian). Yi ge shuxie xitong: Zhongguo wenyanwen. Zhe shi zhimin guanyuan yong lai bici jiaoliu d shumian meijie. Bei tongzhi d laobaixing shuo Yuenanhua, keshi mei you zijid wenzi.

2. Junzhu duli shiqi (939-1651 nian). Liang ge shuxie xitong: Zhongguo wenyanwen he Nom. Qianzhe ibande bei jiaozuo Zhong-Yuewen; shi dangdi guanyuan he shouguo jiaoyu d shaoshu tequanzhe d zhuyao shumian jiaoliu gongju. Nom shi yi zhong hen xiang fangkuaizi d tuchan wenzi fang'an; qianshen chuxian zai di-ba shiji, dao di-shisan shiji

with antecedents in the 8th century that was well established by the 13th, was used for phonetic writing of Vietnamese, mainly poetry.

3. Monarchical independence and Catholic separatism (1651-1861). Three writing systems: Classical Chinese, Nom, and Quoc Ngu. The last was a system of romanized Vietnamese developed by Catholic missionaries and used exclusively by them.

4. French colonialism (1861-1945). Four writing systems: Classical Chinese, Nom, Quoc Ngu, and French. Initially Quoc Ngu was used only by the colonialists and their collaborators, and by them only to a very limited extent; later it was also taken up by anticolonialists. French was not only spoken by the colonialists but was also given pride of place in administration and education. Some colonialists were determined that it should eventually replace Vietnamese even as the spoken language of the population as a whole in order to achieve the goal of a "France asiatique."

5. National independence (1945-present). One writing system: Quoc Ngu.

In the second half of the 19th century the existence of four competing systems of writing presented anti-colonialist Vietnamese with the problem of which system to espouse as part of their struggle for independence. Initially they were hostile to Quoc Ngu and used only Nom and Classical Chinese in their anti-colonialist writings. Greatly impressed by Japan's victory over Russia, and noting also its possession of a writing system that included the simple kana syllabaries, in 1907 anti-colonialist leaders such as the monarchist Phan Boi Chau did an about-face and, swallowing their distaste for a script identified with their alien overlords, made the momentous decision to embrace the use of Quoc Ngu. (The youthful Ho Chi-min taught it shortly afterward to workers in a fish-sauce factory school.) Alarmed at this deve-

yijing ding xialai. Ta shi pinyin Yuenanwen, zhuyao yong lai zuoshi.

3. Junzhu dili he Tianzhujiao fenquan shiqi (1651-1861 nian). San ge shuxie xitong: Zhongguo wenyanwen, Nom he Quoc Ngu. Quoc Ngu shi Roma pinyin Yuenanwen. Ta shi Tianzhujiao chuanjiaoshi fazhan chulai d, ye zhuanmen yóu tamn shiyong.

4. Faguo zhimin shiqi (1861-1945 nian). Si ge shuxie xitong: Zhongguo wenyanwen, Nom, Quoc Ngu he Fawen. Qichu zhiyou zhiminzhe he tamnd bangshou shiyong Quoc Ngu, bingqie yong zai hen youxiand fanweiinei; houlai fan-zhiminzhe ye yongqi Quoc Ngu lai le. [Dangshi] budan zhiminzhe shuo Fawen, Yunand xingzhengjie he jiaoyujie ye yi shuo Fawen wei guangrong. Youxie zhiminzhe geng juexin yao Fawen zuihou qudai renhe Yuenanwen, shenzhi yao Faguohua chengwei quan Yuenand yuyan, hao dadao "Faguo Yazhou" d mubiao.

5. Duli shiqi (1945 nian-xianzai). Yi ge shuxie xitong: Quoc Ngu.

Daole shijiu shiji d hou banbu, si ge tongshi cunzai, huxiang jingzheng d shuxie xitong gei fan-zhiminzhe dailai-le kunrao; tamn bu zhidao yinggai yonghu nei yi ge lai zuo-wei tamn dili douzheng d ibufen. Qichu tamn dui Quoc Ngu baoyou diyi; suoi suoyou fan-zhimind wenzhang dou shi yong Nom huozhe Zhongguo wenyanwen xie d. Danshi Riben zhanbai Eguo gei fan-zhimind lingxiu, ru zhuzhang junzhu zhidu d Phan Boi Chau dd, liuxiale shenked yinxiang. Tamn ye zhuyi dao Riben yongyou yi tao baokuo hen jiandand kana cisu d wenzi. Yushi tamn jiu tunxiale dui, hui rang tamn lianxiang dao waiguo tongzhizhe, zhe ge wenzi d egan; 1907 nian, laile ge 180-dud zhuanshen, zuochule jieshou Quoc Ngu d jishi jue ding. (Nianqingd Ho Chi-min [Hu Zhimin] bujiu jiu zai yi ge yujiang gongchang d fushe xuexiao jiao gongrenmn

lopment, the French undertook a crash program in which they sought to promote the alphabetic script while assuring that the ideological content of Quoc Ngu publications would be monopolized by pro-French hirelings. This maneuver backfired. Anti-colonialist ideas expressed in an increasingly vernacular style of writing in Quoc Ngu won out and contributed mightily to the struggle for national independence.

It appears that the legacy of extensive illiteracy inherited from the French colonial period has now been liquidated despite the difficult conditions that have prevailed since 1954. The cultural heritage has been preserved in a different form and made available to a wider audience, as indicated by the fact that the Quoc Ngu version of the national masterpiece, the 18th century poetic epic Tale of Kieu, now enjoys a far greater readership than the Nom original could ever have had. Careful language planning has adapted Quoc Ngu to modern needs in previously neglected areas such as the sciences. An intense patriotism, manifested in a fierce struggle for national independence and revolutionary change, has proved to be not incompatible with the use of an originally alien system of writing.

The Vietnamese success in seizing opportunities for carrying out sociolinguistic changes of broad significance stands in contrast to the failure of intellectuals in other Sinitic countries to transcend their narrow cultural outlook and make use of the opportunities available to them for similar changes in their own systems of writing.

There were two lost opportunities for China. The first occurred in the teens of this century. At that time the incipient movement for alphabetic writing, represented in part by Y.R. Chao's closely reasoned advocacy, was sidetracked by Hu Shi's contention that an intermediate stage of baihua written in characters had to be undertaken first to pave the way for the transition. Instead of making a

Quoc Ngu.) Faguoren jingjue dao zhe zhong fazhan, jiu zhankaile cuihui zhe zhong fazhan d cuoshi; tamn ye shefa tichang zhe ge [Roma] zimu wenzi, danshi suoyoud Quoc Ngu chubanjia sixiang neirong dou you tamn guyong d qin-Fa pai kongzhi. Tamnd cuoshi que chanshengle fan-xiaoguo. Yong Quoc Ngu xie d, yuelai yue jiejin kouyu d fan-zhimin sixiang zuihou yingdele guangdang minxin, dui [Yuenand] minzu dili douzheng zuochule judang gongxian.

1954 nian ilai, [Yuenand] pubian qingkuang suiran hen kunnan, danshi cong Faguo zhimin shiqi liu xialai d yanzhong wenmang wenti xianzai que haoxiang ijing jiechule. Xianzai yong Quoc Ngu xied shiba shiji d minzu jiezuo, xushihshi Kieu d Gushi yongyou bi iqian--yong Nom xie d yuanben mei fazi dedao d--duo deduo d duzhe. Zhe biaoshi chu wenhua yichan ijing bei baoliu zai butongd xingshi li; keyi rang geng guangda d duzhe he tingzhong xiangshou. Ciwai, jinshend yuyan jihua ye ba Quoc Ngu daijinle iqian huluele d ru kexue dd d xiandai lingyu li. Cong wei minzu dili he geming chuanguangxin er zuo menglie douzheng suo biaoqian chulai d qianglie aiguoixin, ijing bei zhengming bushi bukeyi gen yi ge waiguo shuxieti huxiang peihe d.

Yuenan zhuazhu jihui, shixing guangyid shehui yuyan gaige suo dedao d chenggong gen qita shiyong fangkuaizi guojia li, you jihui chaoyue xia'ai wenhuaguan, wei ziji wenzi zuochu leisi gaibian d zhishifenz d shibai zhenghao cheng duibi.

Zhongguo shiqule liang ge jihui. Di-yi ge jihui fasheng zai ben shiji zuichud yi-er shi nian. Zaoqi yaoqiu shiyong zimu wenzi d yundong, ibufen keyi you Zhao Yuanren xiansheng liyou chongzu d zhuzhang zuo daibiao. Zhe ge yundong que bei Hu Shi zhuzhang dei xian yong fangkuaizi xie baihua,

clean break with classical Chinese, however, China's intellectuals, especially academics, have settled for a Hybrid Baihua. This style of writing is so riddled with classical remnants that it is incapable of simple phonetic transcription. As a result, far from paving the way for alphabetic writing, it actually constitutes a major barrier to such a basic reform in the script.

China's second lost opportunity came with the establishment of the PRC in 1949. At that time many reformers confidently expected to see the implementation of alphabetic writing as advocated earlier by Mao Zedong and others. Instead the leaders of new China vacillated and temporized on this issue. As a result opposition is now so deeply entrenched that language reformers have resigned themselves to a long hard struggle. Rejecting any talk of "abandoning" characters, they urge instead a policy of what may be called digraphia, of promoting two co-existing orthographies, characters and Pinyin, each to be used in the areas for which it is best suited.

The lost opportunity for Japan came in 1946. In the spring of that year a U.S. Education Mission sent to advise McArthur recommended the replacement of the kanji-based writing in favor of romaji. Japanese language reformers, previously hounded, jailed and even murdered by the repressive pre-war regime, sprang to the support of the change, and an important segment of the general public gave some evidence that it might also lend its approval. But McArthur vetoed this basic reform. Any demand for extensive change was further forestalled by the decision of the educational bureaucracy to give way slightly in the direction of limiting the number of kanji to less than two thousand. In recent years kana has achieved widespread use in computer technology, as well as in everyday informal use, and romaji has shared a role in computers while being used exclusively in telex. Despite these

hao wei zhuanru pinyin wenzi pulu d zhenglun dailing dao qilu shang qule. Yushi, Zhongguod zhishifenz, tebie shi xueshujie d, bing meiyou gen wenyangwen juejie, que gen yi zhong banwen-banbaid ticai xiangyi-weimingle. Zhe zhong ticai suo shouliu d wenyang pianduan duode mei fazi hen jiandand zhuanbian cheng pinyin wenzi. Jieguo, budan yuanyuan likaile wei zhuanru pinyin wenzi pulu d mubiao, Hu Shid zhenglun shijishang gei [Zhongguo] wenzi zheme jibend gaige zhizaole zhuyaod zhang'ai.

1949 nian Zhonghua Renmin Gongheguo chengli d shihou, Zhongguo shiqule di-er ge jihui. Nashi xuduo wenzi gaigezhe dou hen youxininde qidaizhe, Mao Zedong he henduo bieren zaoqi zhuzhangguo d, pinyin wenzi d shixing. Danshi xin Zhongguo d lingxiumn que zai pinyin wenzi zhe ge wenti shang chouchu qilai; taidu yaobai buding. Jieguo fandui shili chenji waxiale hen shen d zhanhao, wenzi gaigezhe zhihao jinru changqid kuzhan zhizhong. Tamn, jujue renhe "fangqi" fangkuaizi d shuofa, zhuan er zhuzhang shixing suoweid shuang-wenzi zhidu; tichang liang zhong wenzi--fangkuaizi he HP-- bingcun, rang liang zhong wenzi zai shidangd lingyu li ge zi fahui zhuanhang.

Riben shiqud jihui fasheng zai 1946 nian. Na nian chun-tian, yi ge wei McArthur (Maikase) er bei paidao Riben qu d Meiguo jiaoyu guwentuan jianyi yong romaji daiti yi kanji wei jichu d Riwen. Bei zhan-qian caiqu gaoya shouduan zhengquan soubu, jinbi, shenzhi shahai d Riben wenzi gaigezhe dou fengyong er chu, zhichi zhe ge jianyi; bufen zhongyaod qunzhong ye biaooshi keneng hui tongyi. Keshi Maikase que foujuele zhe ge jibend gaige. Riben jiaoyujied guanliao geng qiangxian jue ding chao ba kanji xianzhi zai liangqian inei d fangxiang zou; yong zhe ge weixiaod rangbu lai zudang renhe da gaige d yaoqiu. Jinnian lai, kana pubian

extensive uses of simple phonetic writing, the traditional kanji-plus-kana script remains dominant and shows no evidence of losing its favored position.

Korea has experienced a linguistic cleavage that parallels the political division of the country. The North Koreans seized the opportunity presented by the ouster of the Japanese and abandoned characters completely in 1949 in favor of the indigenous hangu alphabet that was created in the 15th century. The South Koreans have vacillated in their language policy, at times stressing characters, at times stressing hangu. As a result, the general level of mastery of characters has declined. Although unofficially alphabetic writing is playing a greater and greater role, the character-plus-hangu script continues in favor in official and academic circles.

Viet Nam thus remains the sole example of a successful complete transition from character-based writing to alphabetic writing. Its struggles to effect this change throw an instructive light on many aspects of the complex problem of writing reform in the areas where characters are still dominant.

*This article is based mainly on the author's Colonialism and Language Policy in Viet Nam (The Hague: Mouton, 1977) and "Vietnamese Writing Reform in Asian Perspective," a paper presented at a symposium at the University of Hawaii in July, 1983, on Borrowings and Adaptations in Vietnamese Culture and published in Southeast Asia Papers #25 (Honolulu: University of Hawaii Press, 1985).

shiyong zai diannao jishu shang he richang shenghuo li; romaji zai diannao fangmian ye fendan ibufen zeren. Zhiyu dianbao, jiu wanquan shi romajid tianxiale. Suiran jiandand pinyin wenzi ijing daliangd shiyong zai zhexie fangmian, kanji jia kana d chuantong wenzi que hai zhanjuzhe tongzhid diwei, bingqie mei you hui shiqu zhe ge youxian diwei d jixiang.

Korea (Hanguo) suo jingyan d yuyan fenqi gen Hanguod zhengzhi fenlie pingxing. 1949 nian Bei-Han chenzhe ganzou Ribenren d jihui, wanquan feichu fangkuaizi, caiyongle Hanguo ziji zai shiwu shiji sheji d Hangul. Nan-Hand wenzi zhengce izhi yaobai buding; youshihou zhuzhong fangkuaizi, youshihou zhuzhong Hangul. Jieguo fangkuaizid shuiping pubian xiajiang. Buguo, suiran zai fei-zhengshid changhe pinyin wenzi banyan d jiaose yuelai yue zhongyao, fangkuaizi jia Hangul d wenzi zai [Nan-Han] xingzhengjie he xueshujie que rengan zhan shangfeng.

Ishang xuduo guojia li, Yuenan shi wei yi neng wanquan chenggongde cong shiyong fangkuaizi zhuanbian dao shiyong pinyin wenzi d liz. Wenzi gaige shi ge laoda nanti. Hen duo diqu xianzai hai shou fangkuaizi d kongzhi. Yuenan wei dadao gaibian suo zuochu d fendou, zai hen duo fangmian dou gei zhexie diqu touxiale juyou qifaxing d liangguang.

Zhe pian wenzhang zhuyao qucai yu zuozhe xie d yi ben shu he yi pian wenzhang. Shuming shi Zhimin Zhuyi he Wenzi Gaige Zai Yuenan (The Hague: Mouton, 1977) Wenzhangd mingz shi "Cong Dui Yazhou d Toushi Kan Yuenand Wenzi Gaige", 1983 nian Qiyue zai Xiaweiyi Daxue guanyu Yuenan wenhua jieyong he xishou wailai chengfen d yanjiuhui shang xuandu guo; ijing chuban zai Dongnan-Ya Lunwenji di-25 ji li (Honolulu: Xiaweiyi Daxue Chubanshe, 1985 nian).

I

Trăm năm trong cõi người ta,
chữ tài chữ mệnh khéo là ghét nhau.

Trải qua một cuộc bể-dầu,
những điều trông thấy mà đau-dớn lòng.
Lạ gì bi sắc tư phong?
Trời xanh quen thói má hồng đánh ghen.

Cáo thơm lần giở trước đèn,
phong-tinh cổ-lục còn truyền sử xanh.
Rằng năm Gia-tĩnh triều Minh,
bốn phương phẳng-lặng hai kinh vững-vàng.
Có nhà viên-ngoại họ Vương,
gia-tư nghĩ cũng thường-thường bậc trung.
Một trai con thứ rốt lòng,
Vương Quan là chữ nổi dòng nho-gia.
Đầu lòng hai ả tố-nga,
Thủy Kiều là chị em là Thủy Vân.
Mai cốt-cách tuyệt tinh-thần,
mỗi người một vẻ mười phân vẹn mười.
Vân xem trang-trọng khác vời:
khôn trắng đầy-dặn nét ngài nở-nang;
hoa cười ngọc thốt đoan-trang,
mây thua nước tóc tuyết nhường màu da.
Kiêu càng sắc-sảo mặn-mà,
so bề tài sắc lại là phần hơn.
Lần thu-thủy nét xuân-sơn,
hoa ghen thua thắm liễu hờn kém xanh.
Một hai nghiêng nước nghiêng thành,
sắc đành đòi một tài đành họa hai.
Thông-minh vốn sẵn tư trời,
pha nghề thi họa đủ mùi ca ngâm.
Cung-thương lầu bậc ngũ-âm,
nghề riêng ăn đứt hồ-cầm Ngại Trương.
Khúc nhà tay lựa nên chương,
một thiên *Bạc-Mệnh* lại càng nào nhàn.
Phong-lưu rất mực hồng-quần,
xuân xanh xấp-xì tới tuần cặp-kê.

I

A hundred years—in this life span on earth
talent and destiny are apt to feud.
You must go through a play of ebb and flow
and watch such things as make you sick at heart.
Is it so strange that losses balance gains?
Blue Heaven's wont to strike a rose from spite.

By lamplight turn these scented leaves and read
a tale of love recorded in old books.
Under the Chia-ching reign when Ming held sway,
all lived at peace—both capitals stood strong.

There was a burgher in the clan of Vương,
a man of modest wealth and middle rank.
He had a last-born son, Vương Quan—his hope
to carry on a line of learned folk.
Two daughters, beauties both, had come before:
Thủy Kiều was oldest, younger was Thủy Vân.
Bodies like slim plum branches, snow-pure souls:
each her own self, each perfect in her way.

In quiet grace Vân was beyond compare:
her face a moon, her eyebrows two full curves;
her smile a flower, her voice the song of jade;
her hair the sheen of clouds, her skin white snow.

Yet Kiều possessed a keener, deeper charm,
surpassing Vân in talents and in looks.
Her eyes were autumn streams, her brows spring hills
Flowers grudged her glamour, willows her fresh hue.
A glance or two from her, and kingdoms rocked!
Supreme in looks, she had few peers in gifts.
By Heaven blessed with wit, she knew all skills:
she could write verse and paint, could sing and chant.
Of music she had mastered all five tones
and played the lute far better than Ai Chang.
She had composed a song called *Cruel Fate*
to mourn all women in soul-rending strains.
A paragon of grace for womanhood,
she neared that time when maidens pinned their hair.

Shangmian shi Yuenan zui zhuming d xushishi Kiều d Gushi. Zhe shi Kiều d Gushi kaishid bufen. Yin zi THE TALE OF KIỀU, A BILINGUAL EDITION OF TRUYỆN KIỀU, Huỳnh Sanh Thông fanyi zhujie, Alexander B. Woodside tigong lishi beijing (New Haven and London: Yale University Press, 1983).

TOLNGXIN XIELLIH YUH YOUHMI AOL

-Taln Duihyul Hahnyuu Pinyin Fang`ahn d
Liaang Zhoong Wuhjee

XUU CHALNG`AN

DANGQIALN, duihyul Hahnyuu Pinyin Fang`ahn, guaangdah qulnzohng shih shilfen yonghuh d, dahn yee yoou yixie reln biazashih huailyil; zaih yonghuh d reln liimiahn, gehng yoou buhshao reln duih ta culnzaih yixie wuhjee. Woo zhehlii jiuu duih Hahnyuu Pinyin Fang`ahn d liaang zhoong wuhjee, taln diaan rehn'shi.

Yi. Rehnweil Hahnyuu Pinyin fang`ahn buh shih pinyin welnzih, suo'o'yi yaoh lihngxilng zhihdihng yi taoh pinyin welnzih fang`ahn.

Ta'men d genjuh shih 1958 nialn Zhou zoonglii guanyul dangqialn welnzih gaaigel rehn'wu d baohgaoh zhong celngjing shuo'guo, "Hahnyuu Pinyin Fang`ahn shih yohng'lai Weih Hahnzih zhuhyin hel tuiguaang Puutonghuah d, ta bihng buh shih yohng'lai daih'ti Hahnzih d pinyin welnzih." Ta'men rehnweil, jihraln Hahnyuu Pinyin Fang`ahn buh shih pinyin welnzih, nah'me jiuu yoou lihngxilng zhihdihng pinyin welnzih d bihyaoh. Zehh zhoong wuhjee zhuuyaoh shih kahn-'bu qing Hahnyuu Pinyin Fang`ahn d shilzhih, nohng'bu qing Hahnyuu Pinyin fang`ahn hel Hahnyuu pinyin welnzih d guan'xi.

Woo'men shuo, Hahnyuu Pinyin Fang'ahn suiraln buh shih "pinyin welnzih", dahn ta queh shih yi 'ge "pinyin welnzih fang'ahn". Zheh zhiyaoh ziixih yalnjiu yi'xia Hahnyuu Pinyin Fang'ahn d neihrolng jiu qingchuu 'le. Dih-yi, Hahnyuu Pinyin Fang'ahn guidihng'le yi xihlieh pinxie guizel, shehjih'le liaang 'ge gelyin zihmuu (y, w) hel yi 'ge gelyin fulhaoh ('), bihgqiee zaih juulih shil caaiyohng'le cilr lialnxiee. Zhehxie jiuhsih pinyin welnzih fang'ahn d neihrolng. Rulguoo zhiishih weih'le geei Hahnzih zhuhyin d "zhuhyin fang'ahn", nahme zhehxie guidihng dou shih duoyuld. Yinweih Hahnzih welnzhang buh fencil, yi'gezih-yigezih[de] zhuhyin genbeen wulxu gelyin, yee jiu mel 'you bihyaoh guidihng nahxie pinxie guizel, biirul guoh'qud Zhuhyin Zihmuu jiuhsih zehyahng. Pinxie guizel walnqualn shih weih pinyin welnzih guidihng d. Youlcii milngxiaan kee jiahn, Hahnyuu Pinyin Fang'ahn shih zuohweil pinyin welnzih fang'ahn lail zihdihng d, zheh jiuhsih Hahnyuu Pinyin Fang'ahn d shilzih. Dih-erh, Hahnyuu Pinyin Fang'ahn guanyul sih 'ge shuang-zihmuu yoo zeh'me yi 'ge guidihng, jiuhsih zaih geei Hahnzih zhuhyin d shil'hau, weih'le shii pinshih jiaanduaan, zh, ch, sh, ng kee'yi sheeng zuoh \hat{z} , \hat{c} , \hat{s} , \hat{u} . Zheh 'ge guidihng colng lihng yi fangmiahn shuomilng zheh 'ge Fang'ahn shih pinyin welnzih fang'ahn, yinweih heen milngxiaan, rulguoo zhii shih "zhuhyin fang'ahn", nahme "zaih geei Hahnzih zhuhyin d shil'hau" zheh juh huah jiu chelng'le duoyul. Dangraln colng zheh 'ge guidihng yee kee'yi kahnchu, Hahnyuu Pinyin Fang'ahn zaih zuohweil pinyin welnzih fang'ahn d tolngshil, hail jianfuh'zhe geei Hahnzih zhuhyin d rehn'wu.

Jihraln Hahnyuu Pinyin Fang'ahn shih yi 'ge pinyin welnzih fang'ahn, nah'me weihsheln'me youh shuo ta buh shih pinyin welnzih 'ne? Zheh 'ge wehntil qiansheh daoh Hahnyuu Pinyin Fang'ahn hel Hahnyuu pinyin welnzih d guan'xi wehntil. Hahnyuu Pinyin Fang'ahn suiraln shih yi 'ge pinyin welnzih fang'ahn, dahn ta hail buh shih chelngshuld pinyin welnzih, ta zhii shih pinyin welnzih d jichuu, shih pinyin

welnzih d youhmiaol. Yinweih yaoh shii ta chelngzhaang weil chelngshuld welnzih, hail yaoh jingguoh yi 'ge xiangdang chalng d guohchelng, zheh jiuhsih yiban chalng shuod pinyinuah guohchelng. Zaih zheh 'ge guohchelng zhong, Hahnyuu Pinyin jiang weih guaangdah qulnzhoing shulliahnde zhaangwoh, bihg zaih qulnzhoingd pinyin shiljiahn zhong zhulbuh xilngchelng yi taoh walnshahnd zhehngcilfaa, zuihhouh quudel faalüh 'shang d chelngrehn. Zheh shih shilxiahn Hahnyuu pinyin welnzih d san 'ge tiaoljiahn, juhbeih'le zhe san 'ge tiaoljiahn, jiuhsih shilxiahn'le pinyin welnzih, yee jiuhsih shilxiahn'le pinyinuah. Woo'men rulguoo baa Hahnyuu pinyin welnzih biizuoh yi zuoh dahxiah huoh yi ke dahshuh, nah'me colng Hahnyuu Pinyin Fang'ahn fazhaan daoh Hahnyuu pinyin welnzih, jiu zhehng rul colng jichuu gaihchelng gao'loul dahxiah, colng youhmiaol zhaangchelng cantian dahshuh. Jichuu hel dahxiah d guan'xi, youhmiaol hel dahshuh d guan'xi, jiuhsih Hahnyuu Pinyin Fang'ahn hel Hahnyuu pinyin welnzih d guan'xi. Colng zheh 'ge guan'xi zhong woo'men kee'yi kahngqing, sheil yee buhuuh baa jichuu shuochelng dahxiah, huoh baa youhmiaol shuochelng dahshuh, tolngyahng, Hahnyuu Pinyin Fang'ahn dangrahn yee buhnelng shuo shih pinyin welnzih. Dahnshi ta jianglail shih yildihng yaoh chelngzhaang weil welnzih d, zheh jiuhyah kaoh dahjia quh jiahnsheh, quh peilyuh 'le.

Erh. Rehnweil Hahnyuu Pinyin Fang'ahn buh walnshahn, suoo'yi yaoh duih ta jihnxilng xiugai.

Ta'mend genjuh shih 1958 nialn Qualnguol Reln-Dah guanyul Hahnyuu Pinyin Fang'ahn d juelyih zhong shuo'guo: yinggai "zaih shiljiahn guohchelng zhong jih'xu qiuldel Fang'ahn d jihnyibuh walnshahn". Ta'men rehnweil, jihrahn yoou jihnyibuh walnshahn d rehn'wu jiu shuomilng hail yoou buh walnshahn d dih'fang, buh walnshahn jiuhsih yoou quediaan, yoou quediaan jiuhyah xiugai. Zheh 'ge wuhjee zhuuyaoh chuzaih duih "jihnyibuh walnshahn" d buh zhehngqueh liijee 'shang.

Genjuh lihlaidd yoouguan welnjiahn hel liingdaaoreln

jiaanghuah d jingshehn, woo'mend liijee, Hahnyuu Pinyin Fang'ahn xuyaoh jihnyibuh walnshahn d halnyih, zhuuyaoh shih buuchong Fang'ahn hail meil'you milngqueh guidihng d neihrolng, erl buh shih xiugaai Fang'ahn yiijing guidihng d neihrolng. Fang'ahn hail meil'you milngqueh guidihng d neihrolng heen duo, lihrul Fang'ahn zaih juulih shil caaiyohng cilr lialnxiee, dahn'shi duih cilr lialnxiee d guizel hail meil'you zuohchu zhehngshihd guidihng; hail'you, tolngyincil zeenyahng qufen, biaodioah zeenyahng hellii-huah, waihlailcil zeenyahng pinxiee, welnyaln chelngfehn zeen- yahng chuulii, deengdeeng, yee dou meil'you zuohchu guidihng. Fang'ahn xuyaoh jihnyibuh walnshahn d jiuhsih zehxie neihrolng, yee jiuhsih qialnmiahn taln'guo d shilxiahn pinyin welnzih d san 'ge tiaoljiahn zhi yi, jil guifahnhuah wehntil. Jinnialn Erhyueh, Hul Qiaolmuh tolngzhiih duih welnzih gaaigel gongzuoh tilchu san diaan yih'jian, diherh diaan jiuhsih: "...xiwahng Welnzih Gaaigel Weeiyualnhuih nelng jiinkuaihde baa Hahnyuu Pinyin Fang'ahn jihnyibuh walnshahnhuah, zaih rihchalng yihng-yohng zhong guifahnhuah. Lihrul pinxiee yaoh biaodioah, yaoh zhehngcil (guidihng cild qufen d toongyi guizel). Foozel buh biahn shiiyohng, erlqiee huih shii reln rehnweil zeh shih yi 'ge buh walnshahnd cuzhih-lahnzaohd fang'ahn." Keejiahn "walnshahnhuah" zhiid shih zhehngcilfaad guifahnhuah, "buh walnshahn" zhiid shih meil'you yi taoh zhehngcilfaa guizel, erl buh shih Fang'ahn beenshen d quediaan.

Nah'me, Hahnyuu Pinyin Fang'ahn yooou-meil'you quediaan 'ne? Kee-'bukee'yi xiugaai 'ne? Woo'men rehnweil, Hahnyuu Pinyin Fang'ahn rulguoo zaih shiljiahn zhong faxiahn yooou dahd quediaan, dangrahn kee'yi til qing Guolwuhyuahn hel Qualnguol Reln-Dah jiaiyi xiugaai. Dahn'shi Fang'ahn gongbuh 25 nialn lail, bihng meil'you faxiahn shehn'me dahd quediaan, suoo'yi yee jiu buh culnzaih xiugaai d wehntil. Yooxie reln zoongshih rehnweil Fang'ahn beenshen yooou quediaan. Shih d, Fang'ahn buh shih walnmeei wulque d,

biirul sih 'ge shuang-zihmuu [(zh, ch, sh, ng)]; yi 'ge jiadiaan zihmuu (ü); liaang 'ge jianyohng zihmuu (e jian e hel e, i jian i hel z, zh liaang zuu d yuhnmuu). Dahn zheh shih xiaao quediaan, rulguoo jiayii gaaidohng, jiuu huih chaansheng gehng dah d quediaan. Zheh shih zaih zhihdihng d shil'hou, jiuu yijing chongfehn yalnjiu'guo d, buh shih sheln'me xin welntil. Hanyuu Pinyin Fang`ahn suiraln buh shih walnmeei wulque d, dahn ta shih lihshii 'shang suooyooud fang`ahn yijil dangshil guaangdah qulnzohng shehjih d geh zhoong fang`ahn shaixuaan chu'lai d zuihjia fang`ahn. Zheh yil[jing] shih lihshiid jielluhn. Jihnnialn lail, xuuduo reln youh shehjih'le xuuduo fang`ahn, dahn juh woo'men kahndaohd, helngliaing geh zhoong delshi, hail meil 'you yi 'ge nelng shehngguoh Hahnyuu Pinyin Fang`ahn. Zheh zaih yi cih zhehngmilng Hahnyuu Pinyin Fang`ahn dildil-quehqueh shih yi 'ge zuihjia fang`ahn.

Jihnnialn lail shehjih fang`ahn d reln'men zhong, yi buh'fen shih buh maanyih Hahnyuu Pinyin Fang`ahn d, yi buh'fen shih rehnweil xuyaoh lihngxilng shehdihng pinyin welnzih fang`ahn d. Zhehxie, zuohweil xuelshuh tahntao, buh wul haao'chu; dahn'shi rulguoo shih zuohweil shiljiahn wehntil, yaoh weih guoljia niidihng pinyin welnzih fang`ahn huoh xiugaa Hahnyuu Pinyin Fang`ahn, nah'me zheh zhoong buhbihyaohd wuhjee jiuu buhyinggai zaih jih'xu xiah'qu 'le. Hail'shi rahng woo'men tolngxin xiellih, gohngtolng peilyuh Hahnyuu Pinyin zheh ke youhmiaol, shii ta zaaorih chelngzhaang weil cantian dahshuh 'bal

Zhuanzai zi Yuwen Xiandaihua, di-er qi, 1983 nian, 5-8 ye.



HANZI JIEGOU ZHÙCÍ “的,得,地” d PINXIEFA

DIAN E WEN

**PUTONGHUA li d jiegou zhùcí “de”, Hanzi you “的得地”-
san zhong zixing. Yinwei tamn d yufa zuoyong gè ge butóng,
suoi Hanyu Pinyin (HP) zhengcifa jiu yinggai gei tamn fenbie
dingxing.**

**Yong “d” daiti “的”-zi, yong “de” daiti “得”-zi, yong “di”
daiti “地”-zi, guo-neiwai wengai baokan zao jiu you zheyang
shijian d. Tamnd HP dingxing ijing chengshu, keyi zai jinhou
HP duwu zhong guangfande shiyong le.**

**“D, de, di” zai HP duwu zhong ruhe fenci he lianxie ne?
Dui ci, ge zhong wengai baokan zai shijian zhong you ixie
zhenglun. Qingwen: chule zhuanye yuwen gongzuozhe iwai,
shei neng fende qingchu “d, de, di” dou you shenme yufa
zuoyong ne? Wo renwei: muqian shiyongd fansuo pinxie
guize renmn shi hen nan zhangwo d.**

**Womn genju “qian lian hou fen” d zong yuanze—jiushi “d,
de, di” ilū gen tamn qianbiand ci huozhe zi lianxie; gen
houbiand ci huozhe zi fenxie. Zhiyou “X de X” sanyinjie inei
d jiegou cai anzhaio “danyinjie lian danyinjie” d linghuoxing,
ilū lianxie, gen qita “de”d jiegou fenxie. Weile xiang dajia
qingjiao, wo budebu caiyong ixie yufa mingci, shinile ben—**

**Diàn E Wēn zai Zhongguo Sichuan sheng Chengdu Dianqichang
gongzuo.**

wend jianming zhengcifa zhunze. Weile shuxie he paiyin d fangbian, mei you biyao d shihou, ilü bu jia shengdiao fuhao. Jiandan jieshao ru xia:

“的”- zi, iban ren renwei ta shi xingrongcixingd jieoug zhuhci, zhuyao zuowei dingyud biaozi. Yong HP xie “的”- d shihou, keyi zhi yong shengmu “d” lai gei ta dingxing. Zhe ye keyi shuo shi jianhua pinshi. Zheyang zuo shi yinwei “ ” shi shiyong pinlū zui gao d yi ge zi.

“的”- zi d zhuyao zuoyong shi xiushi mingci. Tad yufa zuoyong you:

1. Genzai mingci huozhe daici zhi hou, biaooshi yongyoud guanxi, liru:

renmind Zhongguo
zijid ren
zuguod wenhua
renleid lishi
wod shu
nid gangbi

2. Gen xingrongci huozhe mingci jiehe, xiushi houbiand ci, liru:

jiankangd ren
youyongd dongxi
honghongd lian
lūsed shijie
wanshangd feng

3. Genzai dongci zhi hou, xiushi houbiand mingci, liru:

dud shu
shuod hua
chid dongxi
changd gequ

4. Zucheng zhùhci "shid"; yongzai mingci huozhe dongci d hougian, biaoshi gen mou zhong shíwu huozhe qingkuang hen xiang, liru:

xiang xue shid neme bai
pingguo shid lian
gaoxingde shenme shid
xiang shuizhaole shid

5. Fangzai juwei, gen qianbiand "shi" zi qianhou huying, biaoshi kendingd yuqi, zhuangtai, huozhe xingneng dd. Youxie juz zhong d "shi" zi keyi shenglüe, liru:

Ni (shi) zenyang xuexi d?
Rend shengming shi youxian d.
Tiankong shi hen liaokuo d.
Ta dui wengaid gongxian shi hen da d.

-¹³/₁₃ zi shi fucixingd jieyou zhùci, zuowei buyud biaozi; yong HPd jibenshi "de" lai dingxing. Ta neng gen dongci, xingrongci he fuci jiehe, xiushi houbiand ci. Tad yufa zuoyong you:

1. Gen dongci jiehe; jieshao houbiand xiushi ciyu. Houbiand xiushi ciyu changchang shi zhengged xingrong dongci huozhe shi chengyu, liru:

gaide hen dui
gaide bu dui
chide feichang man
paode zhen kuai
xiulide hao jile
shuode hen liuli
haode budeliao=haode liaobude
haode yaoming
bende yaoming
bende yaosi
ben sile

shuode tianhua luanzhui
dade xilihuala

2. Gen xingdong dongci jiehe, jieshao houmiand
buyu, biaoshi zhe ge xingdong keyi dadao mou zhong
chengdu d kenengxing. Ruguo buyu shi "liao", jiu
biaoshi zhixing zhe ge xingdong benshen d kenengxing,
liru:

paode kuai
xiulide hao
nade dao
maide dao=maide zhao
kande jian
tingde dong
chide xia
kaode shang
xiede wan
shuode qingchu
haode liao
chide liao fan
shuode liao hua
(Yong "bu" daiti "de", jiushi foudingshi.)

3. Gen xingrongci huozhe dongci jiehe, jieshao
houbiand yuci lai biaoshi jiduan kuadad chengdu he zhe
zhong chengdu yinqi d jieguo, liru:

qide chibu xia fan
kunde zhengbu kai yanjing
huaide buneng xingrong
nianshu niande wangle chifan

4. "budebu" gen "bunengbu" he "dei" d isi hen jiejin.
Tamn dou juyou fucid xingzhi, liru:

budebu qu
budebu zou
budebu ting luyin

“地” zi ye shi fucixingd jiegou zhùci. Ta shi zhuang-yu (xingdong dongci) d biaozihi, keyi yong HP “di” lai dingxing. Ta zhi neng gen qianbiand ci jiehe qilai xiushi houbiand dongci huozhe biaooshi xiwang houbiand dongci neng anzhaou mou zhong qingkuang jinxing. You-shihou, “di” keyi shenglüe, liru:

jidongdi fayan
manmandi pao
manman zou
qing manman chi
yonggandi zhandou
dashengdi hanjiao
duo-kuai-hao-shengdi jianshe
kuaidao-zhan-luanmadi jie jue wenti

Zhāng Zhìgōng xiānshēng zhūbian d Dian-Da jiaocai Xiandai Hanyu, ijing ba jiegou zhùci “di” quxiao, ilū yong “de” zi daiti. Youxie wengai pengyou renwei zai kouyu li tong du qingsheng d “de” yinggai tongxing.¹ Tamn ye renwei “de” zi yongd hen duo, xingrongcixingd “de” jianxie cheng “d” hen hao. Qishi, “de” (得) “di” (地) ye dou keyi xiecheng “d”. Jiran zuiba li dou shuocheng “d”, xie qilai weishenme bu keyi dou xiecheng “d” ne?² Buguo zai HP zhengcifa shiyong d jieduan, haishi yong “d, de, di” fenbie daiti “的得地” zhe san ge Hanzi hao xie. Dangran, ruguo qunzhong yuanyi zai xinjian he wenzhang li ilū yong “d” daiti “的得地”, zhiyao shixian you shuoming, womn ye buneng zuzhi.

1. Jiāng Yùxīng xiānshēng xie “Fei Zhengcifa d Lianzi Fenxie”, Xianggang Hanzi Gaige zazhi, 1981 nian, di-san qi, di-27 ye.

2. Zhāng Zéshēng xiānshēng xie “Dui ... ‘de’ ‘ge’ d Lianxie d Butong Kanfa”, tong shang kan, 1981 nian, di-wu qi, di-37 ye.

LUN XIN TANG SHÌYONG d PINYINZI

GE SUIYUAN

MEIGUO Xin Tang zazhid fakanci shuo, "Womn hai bu-neng jue ding nei zhong pinyin fangfa zui heshi, muqian zanshi caiyong 'Jianhua Romazi'.... Geng yao qing dajia changshi chuanguo, hao rang womn bujiu you yi tao mei yi ge ren dou bubi tai feili jiu neng zhangwo d xiandai Hanwen." Zhe xuxind, xiongjin kailangd hua shenshende xiyin zhule wo; shi wo budebu wei ta zuizhongd zhishan zhimei d zhuoxiang tan idian bu iding dui d ijian.

Jiu iyoud henduo Hanyu pinyin fang'an er lun, zai Ou-Mei guojia li zui hao yong Guoyu Romazi. Yinwei GR shi yong Ou-Mei Lading zimud tongchang dufa lai pindu Hanyu Putonghua d; bi Wade-Giles (Weituomashi) hao. Beila [j.s. Ladinghua Xinwenzi] huo HP caiyongle ixie bu shi zai Ou-Mei tongxingd zimu pinzi dufa (ru "q, x" dd); zai Ou-Mei yong qilai, keneng hui fasheng hunza wuhui d qingkuang. Dan zai guonei jiu mei you zhe ge hunza wuhui d wenti. HP ba GRd "sh ch" yong "x q" daiti, jianduan ixie; guonei keneng renwei hao idian.

GR he Beila guoqud yi ge zhenglun jiaodian shi biaodiao wenti. Ruoshi bu hui Hanyu, bu shuxi Hanyu nanqiang-beidiao d waiguoren, huozhe jiao shao jihui jiechu muyu d Huaqiao

Gě Suiyuán zai Zhongguo Sichuan sheng Fengjie xian Fengjie Zhongxue gongzuo.

xue pinyin Hanzi, zuihao yong you shengdiao sheji d pinyin fang'an. Er guonei, renmn zi xiao hui Hanyu, shuxi ixie Putonghuad shengdiao, dui nanqiang-beidiao you idingd lijie nengli, ganjue dao xuyao yong diaohao lai qubie tongyinci d qingkuang buguo bai fenzhi san, suoi keyi yong biyao shi cai fujia diaohao, iban bu biaodiao d banfa, yi qiu jiañyi.

Danshi ba GR, Beila huozhe HP zuowei Hanzid zhuyao qudaipin, zai guonei hen nan bei jieshou, hen nan liuxing. Zai guowai, yao gè guo chengren yi zhong Ladingshi Hanzi pinyin shi weiyid Hanyu pinyin fang'an ye bujiande qiadang. Shiji xuyao shi Ying-Meishi Hanyu yiyin fang'an, Eshi Hanyu yiyin fang'an...lai zuowei zhuanxie Zhongguo renming diming he gaiguoren xue Hanyu d gongju, er bu shi zhi xuyao huozhe zhi yunxu you yi zhong Hanyu pinyin fang'an. Biru an GR huozhe HP ba xing "He" d "He" jiazai Ying-Meiwen zhong, keneng hui bei wudu cheng "Hi", er bu shi "He"; ba isi wuhui cheng nanxihngd "ta". "He" jiazai Ewen zhong keneng bei wudu cheng "nie"; ba isi wuhui cheng "bu". Yi ge Sulian tao Mei d Migeji jiashiyuan xingming zhong d "B" zai Mei-Ri-Zhongwen li ceng yi du bei wudu cheng "Bu", houlai cai gengzheng wei "FU(V)". Gè guo ba Lading zimu dude butóng er yinqi yinyi hunluan shi Lading wenzid yi ge lishi bibing. Hanyu xin zimu bubi zai qu jiazhong zhe zhong hunluan.

HP zimu dufa guiding bu ru GR shihe guowai yong. Zhe hai bu shi HPd zhuyao wenti. Geng zhuyad wenti shi HP he GR iyang, dou tai zhaogu waiguo er xiangdang hushi zhaogu Zhongguod shiji, suoi jishi nian lai liangzhe qitu qudai Hanzi d yuanwang zong nan yi shixian. Weishenme waiguo wenzi yongde name hao d zimu he pinyin fangshi bandao Zhongguo lai que kunnan chongchong, cunbu nanxing ne? Jiushi yinwei hushile Zhongguo yuwend jichu, hushile zijid jiaogen; xiāng xuēzú-shílǜde ying ba Lading zimu banlai yong. Qunzhong jue de bu hejiao, qingyuan zhaojiu chuan fannand Hanzi-xie, er buyuan chuan Ladingshid xiez zoulu.

GR, Beila he HP dou jushu zai 26 ge zimu nei, yong Xifang yuwen yong d yinsupin, jiu bi Hanyu chuantongd shengyun

fanqie fansuo; pinchud ci jiu pianchang er bu ru Hanzi jiaندان mingque. Hanyud sheng he yun dou xiangliang fenming, er Xifang yuyan zhong you ji ge bu xiangliangd fǔyīn lianzai iqi d xianxiang; shuang-yuanyin zhong yòu you qing, zhong, huan, ji, hanhun he quzhe dd xianxiang, bu xiang Hanyud yunmu name mingxian, suoi Xifang yuyan bixu fenjie dao yinsu, yong zimu biaoshi yinsu lai pinxie yuyan er goucheng wenzi. Ruguo ba Hanyud yun ye chaicheng yinsu, fan'er hui xiande luosuo mafan; duo ci yi ju. Shishi shang, guonei henshao you ren bu pa fansuo, ba "ai" chaicheng "a i" lai jiao xuesheng. Er jiao Yingyud l (wo) [ai], ye fei chaicheng yinsu lai jiao buke. Suoi yinyunpin he yinsupin shi Zhong-Xi yuyand yi da qubie. Zhe yi qubie biran ye yinggai fanying zai pinyin wenzi shang. Dangran, yong yinsu lai fenxi yanjiu Hanyu shi biyao d, dan richang yingyongd wenzi yong zhe zhong pinfa jiu bu ru shengyunpin jianming.

HP bi GR shao yong ixie shuang-zimu, dan reng bu ru Hanzi jiaندان. Ladingshi yinsupin buke bimiande shi zixing lachang, suoi Ou-Mei wenzi dou pianchang. Wulun shi Yingwen, Fawen huozhe shi Ewen, fanyi cheng Hanwen d shihou, pianfu dou yao duan san fenzhi yi ishang. Hanwend "xue fu wu ju [j.s. che]" xiangdangyu yangwend "ba che"l Zai zixun baozha d jintian, zhe shi ge budebu "shuochang daoduan" d wenti.

Fenbian danyinjie tongyinci d wenti, chaochule chun pinyin biaoyin d zhineng fanwei, zhiyou jièzhu fei-biaoyind zixing bianhua dd fangshi cai neng jiejué. Biru Yingyu tongyind danyinjie ci "by, buy, bye" dd zixing butong jiushi ruci. Dan danyinjie zai Xifang yuyan zhong shuliang bu da, bu chengwei yi ge wenti. Er Hanyu danyinjie bizhong ji da, xuduo yinjie dou keyi duli chengwei hanyi butóng d ci. Suoi Hanzi meiyou zoushang chun biaoyind jieyou fangshi, er shi yi yinpang jia xingyipang wei zhu d xingshengzi tixi. Zhe bing bu shi Hanzi d luohou, er shi nenggou shiying Hanyud jieyou tedian suo tichu d yaoqiu.

Jiu Hanzi yuanyuan liuchang, genshen digu. Zhengzai

yong jiu Hanzi d ren bi yong Ying-Mei-Fa-De-Ewen d ren jia qilai hai duo; ixiaz feichu jiu Hanzi, gǎiyong renhe yi zhong pinyinzi dou juegui zuobu dao. Napa shi zuihao pinyin Hanzi fang'an, ye zhi shihe fenpi chanjin jiu Hanzi zhong jiazazhe yong; zhubude guodu, qudai.

HP shizhong bei dangzuo shizid guaigun; renshile Hanzi jiu diule HP. Hanzi jia Ladingzi shizhong liuxing bu qilai. Er jianbizi, baokuo you ixie pinyin yinsu d jianbizi que tuixingde xiangdang chenggong, dabufen henkuaide jiu liu-xingle qilai, qudaile fantizi. Biru liuxing qilailed 欢观叔叹, 汉艰雄 - jiushi yong fuhao (zimu) "又" biao shi yunmu "an", jiashang xingyipang goucheng d zi. Womn youkeneng yong geng youguilü fuhao xitong pincheng yin pang jiashang xingyipang lai shi Hanzi jinyibu jianhua, yòu shíxiàn pinyinhua. Zhe zhong pinyin jianzi keneng bi Lading yinsupin rongyi bei qunzhong jieshou xiguan er liuxing qilai.

Bizhed "Jianpinzi Caoan" he "Yi, Diao, Yin San-Ding Jianbizi Caoan" zhong d shengmu "L" you Zhongwenti "ㄌ", "J" d lingwai yi ti shi "ㄐ", "P" shi "ㄆ" dd. ㄌ, ㄐ, ㄆ, ㄌ, ㄐ, ㄆ dd dou shi Hanzi zhong, zi gu ilai jiu you d dutizi; ru Handaid Shuowen Jiezi zhong jiu you. Zhexie zimu fuhao keyi an shengyunpin kǎishuhua cheng dai yipang d fangkuai pinyin jianzi; hengpin caoshu qilai, jiu xiang Ladingshi pinyinzi. Waiguoren xue ta bing bu tai nan; ta ye buzhiyu raoluan Xifang wenzi, yinqi idú he wuhui. Yinwei keyi xiecheng hengshi yinsupin huozhe shengyunpin, jiu bianyu jijiehua he diannaohua d chuli. Womn yinggai xian shi ixia keyi mashang jiu chanjin Hanzi zhong d Pinyin Jianbizi.

Chule jixu shenru yanjiu gen shiyong HP he GR iwai, xiwang you geng duo d ren zhongshi yanjiu minzu xingshi Pinyin Jianbizi he qita leixingd ixie pinyin fangkuai Hanzi fang'an. Zhiyou zai geng duo geng guang d yanjiu he shiyan zhong, cai keneng kaipi chu Hanzi pinyinhua d qianjin daolu.

Dayou Shi

YANG JUN

Di-san Shou



Hanyu Pinyin zhenzheng hao,
shizi buyong laoshi jiao.
Xuehuile zimu he pinyin,
jiu mei you zir renbu dao.
You'er dou neng du he xie,
chuchu shentong man xuexiao.
Rencai gungun ru chao yǒng,
Zhonghua congci lie qianmao.

77.4.5.

Di-si Shou

Hanzi suolian suo julong,
Kong you weili buneng dong.
Fenli duan suo dé ziyou,
Zhonghua teng fei taikong zhong.

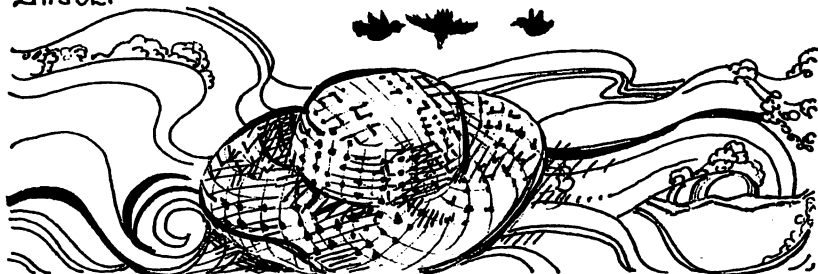
79.3.24.



CHUNMEI, MIMI YOU LJIH

Zai' Hai' Dixia

CHUNMEI HE MIMI ZHENGZAI WANGXIA LUO. GAOGAO ZAI
 SHANG D KE LUKE, GEZI TAITAI HE TAMND BIED NIAO PENG-
 YOUNN IDIAN JIU TAMND BANFA YE MEI YOU. TAMN
 XIANG SHITOU IVANGD DIAOTINLE BINGLENGD SHENHAI.
 WANG XIA DIAO, WANG XIA DIAO; IZHIDAO TAMN SHIQULE
 ZHIJUE.

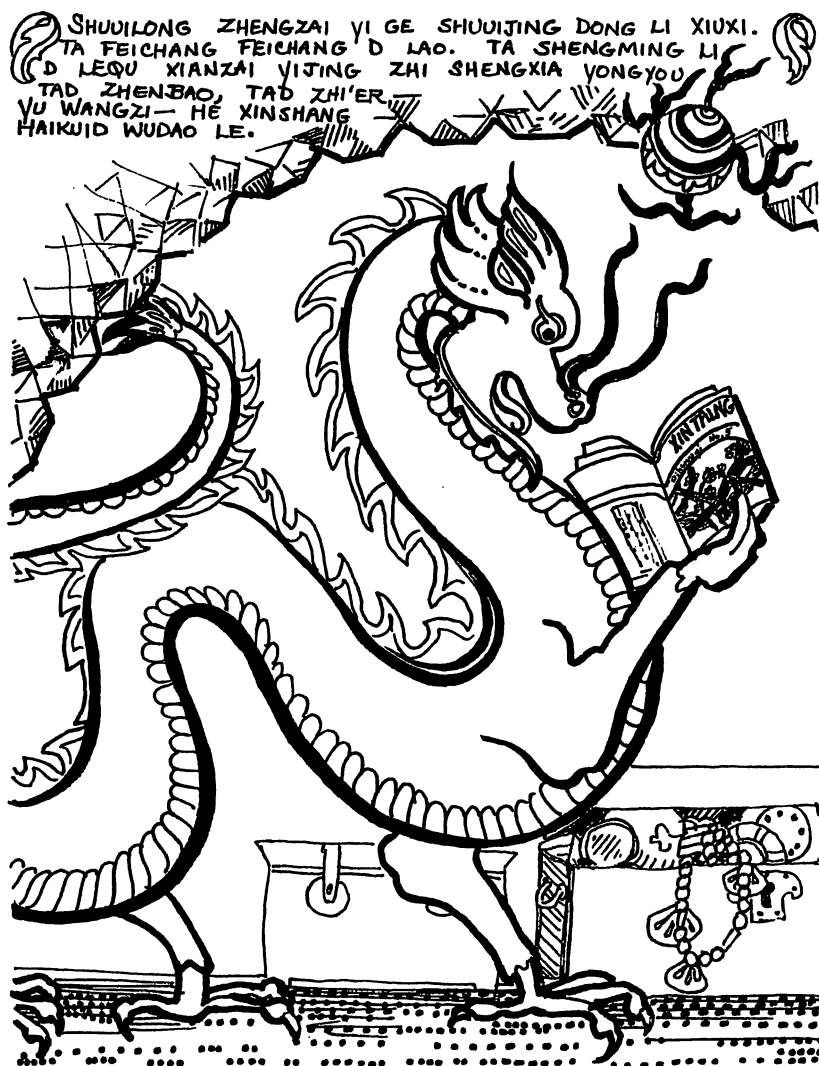


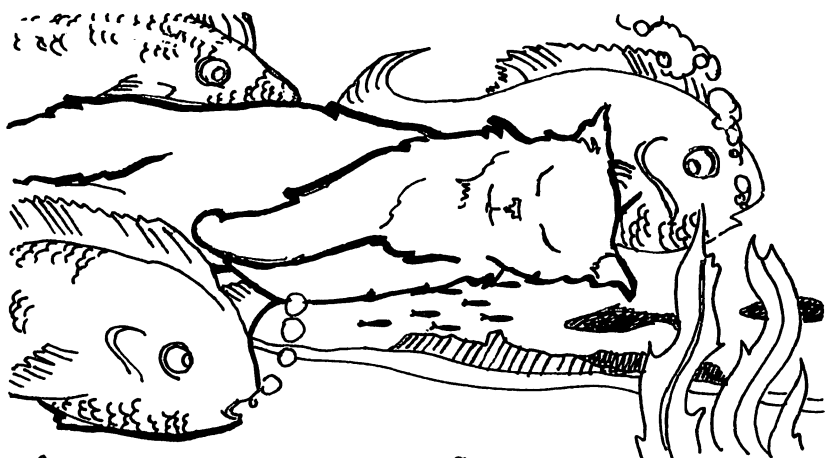
HAI DI YOU YI ZHI HEN MANG D ZHANGYU ZHANGZAI
HAICAI TIAN LI BOZHONG. TA KANJIAN CHUNMEI HE
MIMI, JIU YONG YI ZHI CHENCHUAN D KONGKE BA CHUNMEI
HE MIMI DAHUI JIA QU LE.



ZHANGYU NÜSHI MEI FAZI BA CHUNMEI HE MIMI NONG-
XING, TA JIU JIAO IXIE ZAI TAILIAN YOUYONG DUIXING D
YU XUESHENG BA CHUNMEI HE MIMI SONGDAO SHUILONG
NAR QU. SHUILONG ZAI NEI GE SHEQU LI SHI FEICHANG
YOUJILIANG D.







CHUNMEI HE MIMI BEI SONGDAO SHUUILONG NAR QU D SHI-HOU, SHUUILONG QITOU DUI TAMN MEI YOU SHENME XINGFU. TA NANNAND DUI ZIJI SHUO, "YOUH YI GE YANSID YUFU."

KESHI TA ZAI ZIXID KAN YIKAN D SHIHOU, FAXIAN CHUNMEI SHI YI GE SHENTI QIANGZHUANG, MIANMAO YUKUAI D GU'NIANG. JIU JUEDING CHUNMEI YEXU HEN SHIHE ZUO TA YU-ZHI'ERD QIXI. BU ZHIDAO SHI SHENME YUANGU, SHUUILONG ZUI XIHUAND JIUSHI ZHE GE CHULEMINGD YOUH LAN YOUH AIXURONG D QINGNIAN.



"YEXU YI GE HAO QIZI NENG RANG YU WANGZI JUEWU,
 — JIANQING TA NEI ZHONG HUTIAN-HUDID TAI DU,"
 SHUILONG XIANG. YUSHI SHUUILONG BA YI KE 'ZHENZHU
 HE YI KUI HONGBAOSHI FANGJIN YI GE XIAO YAOPING D YETI
 LI RONGHUALE; RANHOU BA YAOSHUI TU ZAI CHUNMEI SHEN
 SHANG, IMIAN NIANZHE ZHAXIE HUA:



YI DA GU ZHENGQI MAO CHULAI: WANG SHANG SHENG. ZHI
 GUOLE IHUIR CHUNMEI JIU XING GUOLAILE.

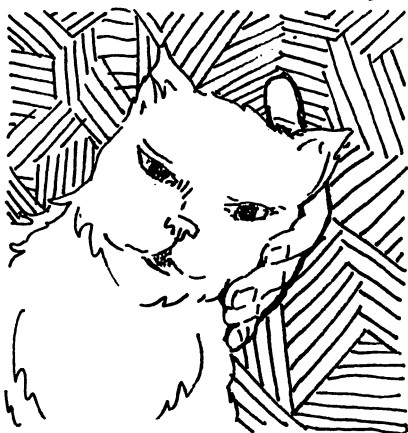


QICHU CHUNMEI BEI SHUILONG XIAHUAILE, KESHI
DENG TA FAXIAN SHUILONG JIULE TAD MING IHOU, TA
JIU JINKENENG HEN YOUJIAOD XIE XIE SHUILONG.

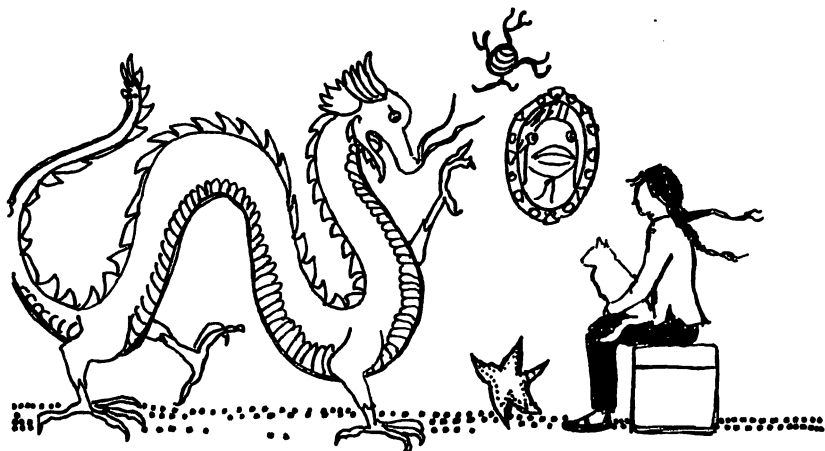


RANHOU TA FAXIAN MIMI TANG ZAI TA PANGBIAN, MEI YU HUXI.
"XIANSHENG, WO ZHIDAO NI GANG JIULE WOD MING; MA-
SHANG YOUH QING NI BANGMANG SHI HEN MAOMEI D, KESHI.
MIMI SHI WO ZUI QIN'AI D PENGYOU, MEI YOU TA WO BU ZHI-
DAO WO ZENME NENG HUO XIAQU," CHUNMEI XIAHNG
SHUILONG QINGQIU, "NI IDING BUHUI HOUHUI D.
SUIRAN TAD GEZI HEN XIAO, DANSHI TA SHI GE
HEN HAO D GONGREN."

"HAO BA," SHUWILONG HEN BU QINGYUAND GU'NONGZHE
 "KESHI QING NI ZHUYI, BIE YAOQIU WO ZUO TAI DUO
 D SHIQING!"



"JINTIAN WANSHANG," SHUWILONG GAOSU TAMN, "WOMN KAI YI
 GE XIAO WANHUI, HAO RANG NI GEN WOD ZHI'ER JIANMIAN..."



"TA SHI GE HEN YOUXIYINLI D QINGNIAN, WO KENDING NI
 HUI TONGYI WOD KANFA."

NEI TIAN WANSHANG SHUUILONG BAICHULE YI DUN JING-ZHI JIUXI. CAI DOU HEN KEKOU, DANSHI CHUNMEI CHABU-DUO IDIAN SHENME YE CHI BUXIA. SUIRAN YOUXIE KEREN SIHU FEICHANG YOUSHAN, CHUNMEI QUE FAXIAN ZIJI ZUO ZAI YI GE JIAO REN TAOYAN D JIAHUO — YU WANGZI — D PANGBIAN.



CHUNMEI HEN LMAO D WEN YU WANGZI TA ZAI HAIDI D SHENGHUO QINGKUANG, KESHI YU WANGZI ZHI HUI BAOYUAN JIUXI, SHENME KAO KUOYU TAI YING LA; YAN HAICAI TAI XIAN LA...; ZAIBURAN JIUSHI DUIZHE TA BOFU CHENG-CAID YIN PANZI ZHAO; XINSHANG ZIJI FANYANG ZAI LITOU D XIANGMAO.

Yu zhi Houshi ruhe, qing kan XINTANG di-lu qi.

REVIEW of John DeFrancis, The
Chinese Language: Fact and
Fantasy,

University of Hawaii Press, Honolulu, 1984

Wm. C. Hannas

PROFESSOR DeFrancis has devoted a lifetime to advancing the case for romanization of Chinese. His long and distinguished career as a linguist and historian of language reform in East Asia is without parallel in western academic circles. DeFrancis was the first to demonstrate the relationship between nationalist movements and agitation for writing reform in China, Japan and Vietnam. He has also identified, more clearly and thoroughly than any other western scholar of East Asian language reform, the manifold social, linguistic, moral and political aspects of a problem too comprehensive and too controversial for most scholars to address. A combination of honesty, clear thinking and impeccable scholarship has made his works the foundation in western language literature for all serious thinking on this subject.

With The Chinese Language the author summarizes the state of argumentation on the utility of using Chinese characters to write Chinese. His careful thinking about this subject is everywhere apparent. While written for the avowed purpose of destroying certain "myths" about the Chinese language, this book is, in fact, no less than a

Wm. C. Hannas zhengzai Meiguo Binzhou Daxue xie boshi lunwen. Tad zhuan ye shi Dong-Ya yuyan.

SHUPING:
 John DeFrancis d Zhongguo
Yuyan: Shìshí he Xiǎngxiàng,
 Honolulu, Xiaweiyi Daxue chubanshe, 1984 nian

Zhang Liqing fanyi

DeFrancis jiaoshou ibeiz zhili yu tuijin dui Zhongwen Roma pinyinhua d taolun. Zuowei yi ge yanjiu Dong-Ya wenzi gaige d yuyanxuejia he lishijia, ta youjiu er zhuoyue d shiye zai Xifang xueshujie shi mei you duishou d. DeFrancis shi zhanshi chu Zhongguo, Riben he Yuenan minzu yundong gen wenzi gaige yundong suo dailaid saorao zhe liangzhe zhijian guanxi d di-yi ge ren. Ta bi renhe Xifang yanjiu Dong-Ya yuyan gaige d xuezhe dou geng qingchu, geng chedide jianding chu zhe ge wenti duoyangxingd shehui, yuyanxue, daode he zhengzhi dd fangmian d zhengjie. Yinwei wenti baoluod fanwei tai guang, kezhenglund jiaodian tai duo, daduoshud xuezhe mei faz tanlun zhe ge wenti. DeFrancisd chengshi, sikao qingxi he mei you xiacid xuewen rang tad zhuzuo chengwei ixie renzhen kaolū zhe ge wenti d Xifang yuyanxue zhuzuo d jichu.

Zuozhe jie Zhongguo Yuyan zongjie chu yong fangkuaizi xie Hanyu d zhenglun qingkuang. Shu li dao chu dou hen qingchude xianshi chu ta dui zhe ge timu d xixin sikao. Mingyi shang, zhe ben shu shi wei saochu guanyu Zhongguo yuyan d ixie shenhua er xie d. Shiji shang, zhe ben shu zhenzhengde shi guanyu gen suoyou yong pinyin wenzi daiti fang

general treatise on all problems relating to the replacement of Chinese characters with a romanized script. As such, the author approaches his subject in the widest possible terms. There is historical background on the evolution of Chinese characters, on romanization schemes and movements, on character simplification and on the development of attitudes in the East and West toward the Chinese writing system. Analytically, the author considers various linguistic issues associated with character usage from the standpoint of reading psychology and the theory of writing. Acknowledging that linguistic arguments alone are insufficient to effect reform, the social and political ramifications of replacing Chinese characters are also discussed. The author takes great pains to define the vocabulary central to the problem, having recognized that imprecise use of these terms has helped to perpetuate the myths which he seeks to dispel.

DeFrancis makes the important distinction between two separate questions concerning the reform of written Chinese: can Chinese be romanized? and should Chinese be romanized? His answers to both are unequivocally affirmative. Citing the Neo-grammarians' definition of language as speech, DeFrancis laments a popular confusion that identifies writing with language and reemphasizes the dictum that "the speech of any individual can be written in an alphabetic script." If this is the case, then the problem must be not with vehicle of expression but with the style of language being encoded, which the author proposes to evaluate by means of a Speakability Test. "Can the 'Chinese' you have in mind be understood if spoken aloud? If the answer is yes, then this Chinese can be Pinyinized." If not, then the fault lies not with romanization per se but with the style of writing.

Two factors account for the divergence between written and spoken styles, neither of which is inherent in the language itself. One is simply the greater prestige that the

kuaizi youguan wenti d iban lunshuo. Yinwei shi zheyang d, zuozhe yanjiu zhe ge timu d fanwei jiu dade buneng zai da. Shu li you: fangkuaizi fazhan d lishi beijing, ge zhong Roma pinyin fang'an he yundong, fangkuaizi d jianhua, iji Dong-Xi fang dui Zhongguo wenzi suo bao taidu d yanbian. Fenxi d shihou, zuozhe yong yuedu xinlixue he xiezuo lilun lai sikao gen fangkuaizi shiyong qingkuang youguand zhongzhong yuyanxue wenti. Ta chengren dandan you yuyanxue shang d bianlun shi bu zu yingxiang wenzi gaige d, suoi ta ye taolun ba fangkuaizi huancheng pinyin zai shehui he zhengzhi shang d jieguo. Zuoze liaojie dao iban ren shiyong yuyanxue cihui d bu zhengque, ijing bangzhu ta yao dapao d shenhua bianchengle jiangud xinyang, suoi jiu "sha fei kuxin"de gei wentid zhongxin cihui xia dingyi.

Guanyu Zhongguod wenzi gaige, DeFrancis gei liang ge yinggai fenkaid wenti zuochule hen zhongyaod qubie: Zhongwen keyi Romahua ma? Zhongwen yinggai Romahua ma? Ta dui liang ge wenti d huida dou "zhanding jietie"de kending. DeFrancis imian yinshu xin-yufajia shuo "yuyan jiushi shuohua" d dingyi, imian ye wei tongsud, ba yuyan zhiren cheng xiezuo d hutu gandao shangxin, suoi ta zai yi ci qiangdiao yi ge ijing fabiaoguoled yanlun--"renhe ren shuod hua dou keyi yong zimu wenzi xie xialai." Ruguo qingkuang shi zheyangd, [kanbu dong pinyin Zhongwen d] wenti jiu iding bu hui chuzai biaoda isi d gongju shang, er chuzai jilu yuyan d ticai shang; zuozhe jianyi yong Huihuaxing Ceyan lai shending xiezuo ticai d haohuai. "Shuochu ni naoz li d 'Zhongwen' d shihou, ren tingde dong ma? Ruguo daan shi tingde dong, zhe ge Zhongwen jiu keyi pinyinhua." Danshi ruguo daan shi tingbu dong, cuo hai bu zai Roma pinyin benshen, er rengran zai xiezuo d ticai.

Zaocheng [Zhongwen] xiezuo ticai he shuohua fangshi fenqi d yinz you liang ge, keshi tamn dou bu shi tiansheng cunzai zai [Zhongguo] yuyan li d. Yi ge yinz jiushi: jingjiand wenyanwen zai Zhongguo izhi xiangyou hen chonggaod mingsheng. Bied yinz shi: fangkuaizi xingti gouzao zhong d

terse, classical writing style has always enjoyed in China. The other factor is pressure which the redundant physical structure of Chinese characters exerts on style. If a syllable-morpheme is unambiguously identifiable by sight, there is no need to supplement this with increased serial redundancy as one would in speech. Thus it is not surprising that romanization of existing character texts may not be intelligible, since style must conform to the information bearing characteristics of the vehicle of expression. It is not a case of romanized Chinese being more redundant, but rather one of comparable redundancy being expressed on different planes.

This same wrongful identification of writing with language has given rise to a popular misconception about Chinese which the author (following Kennedy) calls the Monosyllabic Myth. This argument states that since the functional units of the Chinese lexicon are only one syllable in length, the language can be unintelligible when spoken or written in a phonetic script. An extreme version goes as far as to claim that the language is "primitive" since the number of syllables will always be too small to codify an expanding universe of referents. The author demonstrates that such claims are possible only by basing one's calculations on character dictionaries, in which all modern Chinese characters (morphemes) are listed, but only a fraction of the possible character combinations, that is, words. If words are used as a basis for calculation, the monosyllabic portion of the Chinese lexicon would stand at less than 5 percent.

Having established that Chinese can be romanized, DeFrancis considers whether such is advisable. The main issue here is whether one wants a fully literate population. While allowing that the value of literacy can be overstated, as long as mass literacy remains a goal the author sees little hope for achieving this in the immediate future with a character script. If standards are set low enough, it is

[teyou] duoyudu bipo fangkuaizi fahui dui xiezuoticaí d yingxiang. Yinjie-biaoyisu [j.s. yi ge yong lai biaoyi d fangkuaizi] keyi kao shijue hen mingquede bianren chulai d shihou, zhe ge biaoyisu jiu yongbu zhao zai ilai renmn shuohua shihou hui ilai d xilie duoyudu. Jiran xiezuoticaí bixu gen chuanda sixiang ganqing gongju fuzai xinxi d gè zhong tedian peihe, ba xiancun yong fangkuaizi xie d cailiao Roma pinyinhua, renmn hui kanbu dong, jiu bu shi rang ren chijing d shiqing le. Zhe bing bushi shuo Romahualed Zhongwen duoyudu geng gao, er shi tongdeng gao d duoyudu bei fahui zai butongd pingmian shang.

Zhe ge ba xiezuozhiren cheng yuyan d cuowu ye yinqile [lingwai] yi ge guanyu [Zhongguo] yuyan d cuowu tonggu guannian; zuozhe (icong Kennedy jiaoshou,) ba zhe ge guannian jiaozuo Danyinjie Shenhua. Zhe ge shenhua bianlun shuo: jiran Zhongwen zihui zhong you shiyong gongneng d danwei dou zhi you yi ge yinjie, yong pinyin wenzi shuo huoze xie Zhongwen jiu mei faz dong. Zhe ge bianlun jiduan shenzhi shuo yinwei Zhongwend yinjie shumu shaode yongyuan ye buneng [jishide] fanying yi ge zhishi baozha d shijie, suoi Zhongwen "hen yuanshi". Zuozhe zhengming suoi you zhe zhong shuofa, jiushi yinwei renmn zhi jisuan zidian li d zi; zhexie zidian ba suoyoud xiandai Zhongguozi (biaoyisu) dou lie jinqu, danshi zhi you feichang shao d keneng zizu--ci--bei lie jinqu. Ruguo ci bei yong lai zuo jisuan d jiben danwei, Zhongwen cihui li d danyinjie chengfen jiu budao bai fenzhi wu.

Jianlile Zhongwen keyi Romahua d lilun ihou, DeFrancis jiu kaolū dao Zhongwen Romahua shifou kequ. Zhuyao wenti shi womn yao buyao [Zhongguo]ren dou shizi. Zai xuke shizid jiazhi bei jiduan kuada d qingkuang xia, zhiyao dazhong dou shizi d mubiao izhi cunzai, zuozhe gandao [qiantu shi you xiwang d, danshi] ruguo yong fangkuaizi [zuo gongju,] zai zuijind jianglai dadao mubiao d xiwang jiu hen xiao. Zhiyou zai ba shizi d biaoazhun dingde gou di d shihou, cai keneng xuancheng shizi-lū hen gao. Dui jintiand

possible to claim high literacy rates. But real literacy for a Chinese today means learning and remembering 4,000 or more characters, which is impossible at this stage of economic development. The choice is between a romanized script used by everyone, and a character-based system accessible to an intellectual elite only.

DeFrancis' contention that only a minority of Chinese are and historically have been able to use the characters as a fully developed orthographic system figures prominently in his attack on other myths surrounding the Chinese writing system. One such myth involves the potential loss of cultural continuity which a change in writing systems would engender. To the extent that this culture depends on written documents, however, the claim is without substance, since the transmission of this culture was always the province of the character-literate few, who will continue this important service after reform as specialists, without their monopoly on learning per se. If only a small part of China's population is fully literate in the character script, it also follows that the widespread use of characters to span dialect areas is also a myth. Owing to enormous differences in pronunciation, vocabulary and syntax between the "dialects", it is also untrue that a Shanghainese or Cantonese speaker can understand a written Peking standard by virtue of the characters' ability to traverse these differences. To the extent that understanding happens at all, it is only because non-standard speakers have learned to read what to them is a second language.

A large part of the book is given to explicating the author's novel thesis that the Chinese characters, in total, form a syllabary, both in their construction and in the way they are used. DeFrancis would view 895 "phonetic" elements as the units of this syllabary, since they can be found in all but 3 percent of the characters. He has also established that in 2/3 of the commonly used characters

Zhongguoren lai shuo, shizid zhenzheng isi shi xuehui he jizhu 4,000 huozhe geng duo ge fangkuaizi; anzha Zhongguo xianjieduand jingji fazhan, zhe shi bu keneng zuodao d. Suoi xuanze jiu jiehu dajia dou yong pinyin wenzi huozhe zhiyou shaoshu jingcuid zhishifenz shiyong fangkuaizi.

DeFrancis renwei wulun shi muqian haishi zai lishi shang, dou zhi you shaoshu Zhongguoren neng ba fangkuaizi dangzuo yi ge chengshud zhengtong wenzi shiyong; zhe ge bianlun dui ta daji qita weiraozhe Zhongguo wenzi d shenhua feichang zhongyao. Yi ge zheyangd shenhua qianshe dao d shi: gaiyong bied wenzi ihou, hen keneng hui shiqu Zhongguo wenhua d yanxuxing. Shiji shang, womn jiushi jiading Zhongguo wenhua yao ikao xie xialai d wenxian, zhe ge gulū ye shi mei you genju d, yinwei Zhongguo wenhua īxiāng jiushi kao ixie hui fangkuaizi d wenren lai liuchuan d; wenzi gaige ihou, tamn keyi zuo zhuanjia, jixu zhe ge zhongyaod renwu, que buzhiyu wanquan bachile xuexi d menhu. Hai you yi ge shenhua shi: zhiyao you shaoshu Zhongguoren neng zhangwo fangkuaizi, jiu keyi jièzhe guangfan shiyong fangkuaizi lai gei gè fangyan diqu daqiao. Yóuyu gè zhong fangyan d fayin, cihui, he jufa you judad chabie, shuo Shanghai ren huozhe Guangdongren neng ikao fangkuaizi daqiao d gongneng er kandong xie xialai d biao zhun Beijinghua, gen shiji shi you churu d. [Tuiyibu shuo,] ruguo kande dong, na ye shi yinwei bu shuo biao zhun Beijing hua d ren ijing xuehuile zenme nian [dui tamn lai shuo shi] di-er yu d Beijinghua.

Quanshud yi da bufen yong lai jieshi zuozhed yi ge xinqi lilun, jiushi cong fangkuaizid gouzao he bei shiyong d fangfa zhuoyan, ba fangkuaizi zongjia qilai, jiu xingcheng yi tao cisu. Zai DeFrancis kanlai, 895 ge zuowei shengfu d fangkuaizi shi zhe tao cisu d [zui xiao] danwei, yinwei zai bai fen zhi 97 d fangkuaizi litou, dou keyi zhaodao zhexie cisu-zi. Ta ye faxian zhe xie cisu-zi gonggei san fen zhi er d changyong fangkuaizi "youyongd fayin xiansuo". Suiran zhe tao cisu shuliang hen duo, ye bu wanmei, zuozhe que renwei

these elements provide "useful phonetic clues". Though large and imperfect, the author maintains that the Chinese syllabary, while "a far cry from a good phonetic system... is certainly a farther cry from no phonetic system at all."

The importance of these phonetic elements is commonly overlooked by laypersons and specialists alike, who are obsessed with a phenomenon of character usage which DeFrancis describes as the Ideographic Myth. This myth is expressed in a theory which holds that characters supply meaning from a text directly, without recourse to an intermediate stage. Reading alphabetic scripts, by contrast, is held to be accomplished through the time-wasting device of sound translation. DeFrancis dismisses both conceptions as overly simplistic. He views the reading process in both systems as a simultaneous use of various strategies in which sound plays a significant or even dominant role.

The author's suggestion that Chinese characters represent a type of syllabary will not be accepted by every scholar who has studied this problem. While placing this "syllabary" in the same league with Japanese kana, the author neglects to point out that Chinese characters (as used in Chinese) refer to specific morphemes, whereas kana represent sounds only. DeFrancis maintains that the Chinese did not refine their "syllabary" to the extent that the Japanese did. But the difference between the two is not one of degree—it is qualitative. Although the Chinese can and do use characters for their phonetic values only, this is recognized as an aberration. A second problem with the syllabary thesis is that with a number this large it is possible to claim almost anything. One could, for example, form a semantic index of comparable magnitude from segments of English orthography, which would accomodate enough of the lexicon within the same 2/3 criterion of "usefulness" to allow us to call English writing logographic.

In stressing the importance of sound, both in the

zhe tao cisu rang "Zhongguo li juyou yi tao henhaod biaoyin xitong guran hen yuan, li mei you biaoyin xitong que geng yuan [j.s. buguan 895 ge cisu duome bu wanmei, tamn ye shi yi zhong biaoyin xitong].

Waihang he zhuanjia tongchang dou tongyangde hulüele zhexie fangkuaizi shengfu d zhongyaoxing, yinwei tamn dou guofen zhuyi fangkuaizi zai shiyong shang d biaoyi xianxiang; zhe bei DeFrancis xingrong cheng Biaoyi Shenhua. Yi ge lilun ba zhe ge shenhua jiayi miaoshu, iwei: fangkuaizi zhijie gongji [yucid] iyi, bubi jiezhu [fayind] zhongjian jiduan. [Zhe ge lilun renwei] kan pinyin wenzi ganghao xiangfan, yao kande dong, jiu dei jingguo langfei shijiān d fanyi shengyin d fangfa. DeFrancis ba liang ge guannian dou foudingle, renwei tamn dou [ba shiqing kande] guofen jiandan. Ta dui zhe liang zhong yuedu guocheng d guancha shi: dou tongshi shiyong gè zhong d yuedu jiqiao; shengyin banyan d jiaose iyi zhongda, shenzhi juyou jue dingxing.

Yanjiu zhe ge wenti d xuezhe, bu hui mei yi ge dou jieshou zuozhe shuo fangkuaizi daibiao yi zhong cisu d jianyi. Zuozhe ba zhexie "cisu" gen Riwend kana guibing cheng tonglei d shihou, hulüele zhichu fangkuaizi (yong zai Zhongwen litou) biaoshi idingd biaoyisu, er kana jinjin daibiao shengyin. [Guanyu zhe yi dian,] DeFrancisd shuoci shi: Zhongguoren meiyou ba fangkuaizi jinglian dao xiang Ribenren suo zuodao d chengdu. Danshi liangzhe zhijian d qubie bing bu shi chengdu d wenti--er shi zhiliang d wenti. Bingqie, suiran Zhongguoren neng, youshihou ye zhi liyong fangkuaizi biaoyind jiazhi, zhe que zhi neng suanshi liwai. Cisu lilun d di-er ge kunnan shi: shuliang zeme da, zhabuduo zenme shuo dou keyi. Bifang shuo, yi ge ren keyi ba fuhe tongyang dui 2/3 Yingwenzi "youyong" tiaojian d, shuliang xiangdang d bufen Yingwen cilei zucheng yi ge ciyi suoyin; rang womn keyi ba Yingwen jiaozuo fuhaozi.

DeFrancis qiangdiao shengyin zai fangkuaizi wenzi jie-gou he shiyong shang d zhongyaoxing; ta gei yi ge hen liuxingd tongsu guannian tichule [womn] feichang xuyao d

composition and in the use of the character-based writing system, DeFrancis provides a much needed corrective to the prevailing lay concept that the characters form a semantic system where meaning is accessed directly and universally. It would seem, however, that the truth falls literally between these two extreme positions: the characters represent the morphemes of the language, which are accessed in reading both by visual clues directly and through sound translation, the latter declining in importance as reading skills develop. DeFrancis explicitly accepts this dual-access hypothesis, but does not distinguish between the role of sound as an intermediate device for accessing the morpheme, and its separate function, applied after the morpheme has been accessed visually, of keeping the morpheme in focus until its semantic relationship to larger syntactic strings can be abstracted. By focusing on sound instead of the morpheme, DeFrancis is also less able to address the major argument put forward in defense of Chinese characters, especially by writers who have treated the problem of character usage in other East Asian languages: that the heavy investment made in learning the morphemes of the language is more than repaid by the greater facility one ultimately acquires in learning, understanding, using and remembering high level, abstract vocabulary. Since this argument may well turn out to be another "myth", it would be instructive to see DeFrancis' treatment of it.

The Chinese Language is written for both the specialist and non-specialist, an approach consistent with the author's goal of debunking the many myths prevalent in both circles which have led to false impressions about the efficacy of script reform. His modest proposal for a system of "digraphia", in which a phonetic script (not a mere notation) would co-exist with the character script for an indefinite period, will, in principle, be more easily accepted as a result of this important publication.

jiaozheng. Zhe ge tongsu guannian renwei fangkuaizi goucheng shiji ziyi d xitong, keyi cong zhe ge xitong zhijie dedao chuchu dou xingde tong d isi. Buguo, zhenzhengd qingkuang kongpa jiehu zhe liang ge jiduan zhijian: fangkuaizi daibiao Hanyu d biaoyisu; yuedu d shihou, keyi zhijie cong shijue xiansuo huozhe fanyi shengyin dedao yao xuanqu d isi. Yuedu jiqiao idan fazhan, houzhed [j.s. fanyi shengyin d] zhongyaoxing jiu zhujian jiangdi. DeFrancis mingming-baibaide jieshou [fangkuaizi you] shuangchong-quyong gongneng d zhe ge jiashe, keshi que bu ba shiyong shengyin d liang ge qingkuang fen qingchu; yi ge qingkuang shi ba shengyin yonglai zuo dedao biaoyisu d meijie; lingwai yi ge jiushi zai biaoyisu bei shijue zhuazhu ihou, shengyin keyi ba zhe ge biaoyisu guding qilai, zhidao zhe ge biaoyisu gen geng da d jufa-ziqun iyi d guanxi neng bei chou chulai wei zhi. DeFrancis ba zhuyili jizhong zai shengyin shang, er bu zai biaoyisu shang; zhe rang ta shaowei bu neng dui weihu fangkuaizi d zhuyao bianlun jiayi taolun, tebie shi naxie chuli fangkuaizi zai bied Dong-Ya guojia shiyong wenti xuezhe xie d lilun, jiushi: wei xuexi tamn yuyan d biaoyisu suo xia d da touzi dique keyi rang tamn zuihou dedao neng geng hao d shiyong shumianyu d baochou; zhe ge baochou shi cong xuexi, liaojie, shiyong he jizhu gao shuiping chouxiang cihui delai d. Yinwei zhe ge lilun ye hen keneng biancheng lingwai yi ge shenhua, neng kandao DeFrancis dui zhe ge lilun d chuli hui rang womn dedao hendad yichu.

Zhongguo d Yuyan shi wei zhuanjia he fei-zhuanjia xie d. Zhe gen zuozhe yao dapo, gei wenzi gaige haochu zaocheng wujie, shenhua d mubiao hen peihe; zhe xie shenhua zai zhuanjia he fei-zhuanjia d quanz li dou hen liuxing. Tad qianxu jianyi shi zancheng "shuang-wenzi zhidu"; zai zhe ge zhidu xia, pinyin wenzi (bu jinjin shi zhuyin fuhao) gen fangkuaizi hui wu-dingqide bingcun. Yuanze shang, yinwei zhe ben zhongyaod zhuzuo, zuozhed zhe ge jianyi jiu bijiao rongyi bei jieshou.

我樹之成，而實五石。魏王貽我大瓠之種。
 自舉也。剖之以為瓢，則瓠落無所容。非不
 鳴然大也，吾為其無用而培之。莊子曰：
 「夫子固拙於用大矣！宋人有善為不龜手之
 藥者，世世以泝澠統為事。客聞之，請買其
 方百金。聚族而謀曰：『我世世為泝澠統，
 不過數金。今一朝而鬻技百金，請與之。』
 客得之，以說吳王。越有難，吳王使之將。
 冬與越人水戰，大敗越人。裂地而封之。能
 不龜手一也。或以封，或不免於泝澠統，則
 所用之異也。今子有五石之瓠，何不慮以爲
 大樽，而浮乎江湖？而憂其瓠落無所容，則
 夫子猶有蓬之心也夫？」

DÀ HÙ Zhī Zhǒng

ZHUĀNG Zǐ--XIĀOYÁO YÓU

ZHUĀNG Zǐ

HUÌ Zǐ wèi Zhuāng Zǐ yuē, "Wèi Wáng yí wǒ dà hù zhī zhǒng. Wǒ shù zhī chéng, ér shì wú shì. Yì chéng shuǐjiāng, qí jiān bùnéng zì jù yě. Pǒu zhī yì wéi piāo, zé hùluò wú suǒ róng. Fēi bù xiāorán dà yě, wú wéi qí wúyòng ér pǒu zhī." Zhuāng Zǐ yuē, "Fūz gù zhuó yú yòng dà yì! Sòng rén yǒu shàn wéi bù jūnshǒu zhī yào zhě, shìshì yì píngpì kuàng wéi shì. Kè wén zhī, qīng mai qí fāng bò jīn. Jù zú ér mǒu yuē, 'Wǒ shìshì wéi píngpì kuàng, búguò shù jīn. Jīn yì zhāo ér yù jì bò jīn, qīng yǔ zhī.' Kè dé zhī, yì shuǐ Wú Wáng. Yuè yǒu nán, Wú Wáng shì zhī jiāng. Dōng yǔ Yuè rén shuǐzhàn, dà bài Yuè rén. Liè dì ér fēng zhī. Néng bù jūnshǒu yì yě. Huò yì fēng, huò bǔmiàn yú píngpì kuàng, zé suǒ yòng zhī yì yě. Jīn zì yǒu wú shí zhī hù, hé bù lǚ yì wéi dàzūn, ér fú hù jiānghu? Èr yǒu qí hùluò wú suǒ róng; zé fūz yǒu yǒu péng zhī xīn yě fú?"



Zhuāng Zǐ (GYQ 355?-275?) d mingz jiao Zhuāng Zhōu, shì Zhanguo Shidai Daojiad sixiangjia. Tad shu jiao Zhuang Zi.

* Xiamian shi yong Zhao Yuanren xiansheng sheji d "tongzi" wei "Da Hu Zhi Zhong" zhu shang d guyin. Zhao xiansheng zaonian zhuzhang Zhongwen Roma pinyinhua; gongxian feichang da. Weile jinian ta, Xin Tang cong zhe yi qi qi, mei qi dou shiyong "tongzi" wei guwen zhu guyin huozhe zhuandeng Zhao xianshengd wenzhang. Womn hen ganxie Zhao Rulan nushi gongji womn Zhao xianshengd gaojian.



DHAH HU JI JOG

DRANG ZII--SIAUYAU YEU

DRANG ZII

HUEY ZII wuy Drang Zii yuet, "Quy Wang yi qoo dhah hu ji jog. Qoo zhuh ji djaeng, er zhit quu zhiec. Yii zhaeq shueziag, gi cien butneng dzih ciuu yee. Peo ji yii wui bhiau, zec huloc vu soo yong. Fui but xiauran dhah yee, qu wuy qi vu yoq er peo ji." Drang Zii yuet, "Fuzii cuh jot yu yoq dhah yii! Sogren yeo zhaan wui but ciunshao ji yoc jee, sheyshey yii bhiengpiec kuaq wui zrih. Kaec ven ji, tsieg mae qi fang baec cim. Dziuh dzuc er meu yuet, 'Qoo sheyshey wui bhiengpiec kuaq, butcuoh sruh cim. Cim it dhyau er yuc gii baec cim. Tsieg yuu ji.' Kaec dec ji, yii shuy Qu Wang. Yuet yeo nan, Qu Wang srii ji ziaq. Dong yuu Yuetren shuejann, dhah bhay Yuetren. Liet dhih er fong ji. Neng but ciunshao it yee. Huec yii fong, huec butmieen yu bhiengpiec kuaq, zec soo yoq ji yih yee. Cim zii yeo quu zhiec ji hu, ho but liuh yii wui dhah zun, er fveu hu ceanghu? Er ieu qi huloc vu soo yoq; zec fuzii yeu yeo bhung ji sim yee fu?"

DÀ HÙGUĀ d ZHǒNGZ

ZHUĀNG Zǐ--XIĀOYÁO YÓU

ZHUĀNG Zǐ

HUÌ Zǐ duì Zhuāng Zǐ shuō, "Liáng Huì-Wáng sònggei wo yì kē dà hùguā d zhǒngz. Wǒ bǎ zhǒngz zhòngdàle, jiēd guā kéyì chéng wúshí dòu dōngxì. [Dànshì] yòng ta lái zhuāng shuǐ huòzhe jiǔ, jiù bùnéng bǎ tā jǔ qilai, yīnwei guād rèndù bú gòu qiáng l, jǔ qilai jiù huì pò. Bǎ guā pòkai dāng piào yòng, jiù yòu píngqiǎnde chéngbu liǎo shénme. Zhè ge guā búshì bù dà, kěshì wǒ yīnwei tā méi you shénme yòngchu ér bǎ tā zále." Zhuāng Zǐ shuō, "Nǐ zhè wei xiānsheng zhēnshì bù zhīdào zěnmē shìyòng dà dōngxì. Sòngguó yǒu ge rén hěn huì zuò fāngzhì shǒu chūnliè d yào. Tā zìsūn shìshì dàidài dōu [yīnwei tā zhè zhǒng yào ér] cóngshì chuǐdǎ piǎoxì cánsìxù d gōngzuò. Yì ge wàidiren tīngshuōle, jiù yāoqiú yòng yì bǎi kuài jīnz lái mǎi tāmd yàofāng. Tāmn bǎ quán zú d rén jùjǐ qilai, shāngliang shuō, 'Wǒmn shìshì dàidài zuò chuǐdǎ piǎoxì cánsìxù d shìqing, měi cì zhǐ dédào jǐ kuài jīnz d bào chóu, xiānzai kéyì bǎ wǒmnd zhuāncháng mǎi chūqu, íxiàz dédào yì bǎi kuài jīnz; wǒmn jiù mài gēi tā ba.' Wàidiren mǎidào le yàofāng, jiù nàzhe yàofāng qù shuìshuō Wú Wáng. Hòulai Yuèguó qīnfān Wúguó, Wú Wáng jiù jiào zhè ge wàidiren zuò Wúguó jūnduì jiānglǐng. Tāmn dōngtian zài shuǐ shàng gen Yuèguó rén zuozhàn, dàdàde dàbàile Yuèguó rén. Wú Wáng jiù gēle yì kuài dì, fēnggēi zhè ge wàidiren. Néng ràng shǒu bù chūnliè shì íyang d, kěshì yǒu rén yīnwei tā ér dédào fēngdì, yǒu rén què miǎnbu liǎo

chuídǎ piǎoxǐ cánsìxù; zhè jiùshì shìyòng shàng dī chābié le!
 Xiànzài nǐ yǒu chéng wúshì dòu dōngxī nàme dà dī hùguā,
 wèishénme bù xiǎng bànfǎ bǎ tā zuòchéng yí ge kěyǐ jìzài
 yāo shàng dī xiǎochuán, piāofú zài jiāng shàng huòzhe hú
 shàng, xiāoyáo xiāoyáo? Què zài zhè wèi hùguā tài
 píngqiǎn, chéngbù liǎo shénme ér fāchóu; nǐ zhè wèi
 xiānsheng dàgài hái yǒu máocǎo sāizài nǎozǐ lǐ ba?

DÚHÒU Gǎn WÁNG YÍMÍNG

ZHUANG Zǐ lìtōu yǒu hěnduō hěn yǒuìsidī xiǎo gùshi,
 "Dà Hù Zhì Zhōng" shì qízhōng dī yí ge. Yǒudōngxī yòngchū
 hěn dà, kěshì yīnwèi rén bù zhīdào zěnme yòng, jiù cháng-
 cháng hūlūè huòzhě xiǎoyòng zhè ge dà yòngchū. Gùdàirén
 rúcǐ, xiàndàirén yě rúcǐ; Zhōngguó rén rúcǐ, wàiguó rén yě
 rúcǐ. Búguo, suízhe shídàidī qiánjīn, rén fāxiàn hé shìyòng dī
 "dà yòngchū" yuélái yuè duō le.

Zhè ge gùshi cháng ràng wǒ liánxiǎng dào Zhōngguó rén
 shìyòng HP dī qíngkuàng. Bǎ HP zhī dāngzuò xué fāngkuàizǐ dī
 quāigūn, zhèng xiàng gùshi lǐ nàxiē Sòngguó réndī zhī zhīdào
 lìyòng yāofāng lái cóngshì piǎoxǐ cánsìxù dī gōngzuò. Suǐrán
 nà yě yǒu hǎochū, zhēnzhèngdà hǎochū què bèi hūlūè le.
 Shìzài kěxǐ!

Wáng Yímíng shì Xin Tang dī yí ge biānji.

Big Calabash Seeds

Zhuang Zi—"Roaming Free and Easy"

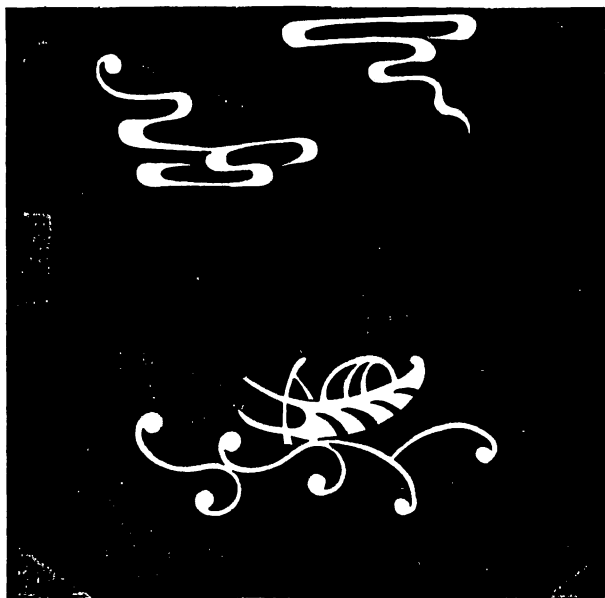
Translated by Victor H. Mair

HUI ZI said to Zhuang Zi, "King Hui of the state of Liang bestowed upon me the seeds of a large calabash. I planted them and they grew up to bear a fruit with a volume of five bushels. If I had filled the gourd with liquid, I wouldn't have been able to pick it up because its sides weren't strong enough to bear all that weight. So I split it to make ladles but they were too shallow to hold anything. There's no denying that the size of the gourd was enormous, but I had to break it up because it was useless."

Zhuang Zi said: "Sir, when it comes to using big things, you're really inept. In Song, there was a man who was good at making a preparation for preventing chapped hands. Generations of his descendants were thus able to make a living from washing silk floss. A sojourner heard of this and asked to buy the recipe for a hundred pieces of gold. The leaders of the clan called everyone together and said, 'We've been washing silk floss for generations, and all we earn are a few pieces of gold. Now, if we sell him the secret of our technique, we can make a hundred pieces of gold all at once. Let's let him have it.' Having obtained the prescription for the ointment, the sojourner tried to peddle it to the King of Wu. The kingdom of Yue had been giving Wu trouble, so the King of Wu appointed him to be a

Victor H. Mair zai Meiguo Binzhou Daxue jiaoshu, ye shi Xin Tang yi ge bianji.

commander of his forces. That winter, they had a naval engagement with the Yue forces and, thanks to the ointment, defeated them decisively. The King of Wu enfeoffed the sojourner with some land he had set aside. It was the same ointment for preventing chapped hands, but one man gained a fief with it while another was stuck in the silk-washing business. That's because of the different ways in which they put the ointment to use. Now you, sir, had a calabash with a volume of five bushels. Instead of worrying about ladles made from the gourd being too shallow to hold anything, why didn't you consider making it into a big schooner in which you could have gone floating about on river and lake? It seems to me, sir, that you have brambles in your brain!"



Duzhe Laixin

Dear Editors:

I think Dale R. Johnson stated the case for tonal spellings very well in his November 1984 Xin-Talng article. However, I believe that two additional points need to be given careful consideration.

Last March, I had a chance to discuss Chinese romanization informally with Professors Samuel Martin (Yale) and John DeFrancis (University of Hawaii). I suggested that because romanized Chinese incorporates word-boundary markers (i.e. spaces), the percentage of words in everyday writing which require tonal marking so as not to be misunderstood is probably much smaller than commonly thought. Professor DeFrancis agreed, noting that he has repeatedly urged Chinese scholars concerned with the homonym problem to collect statistical data based on actual texts instead of relying on theoretical calculations. Professor Martin then made what I think is the key observation: Even highly phonemic writing systems tend to leave out a considerable amount of information which native speakers automatically supply. Stress in English is a good example. Native speakers of Mandarin may need only a

Qin'aid Bianjimn:

Wo xiang Dale R. Johnson zai 1984 nian Shiyiyue Xin-Talng shang wei youdiao pinyin xie d wenzhang shuode hen hao. Buguo wo xiangxin hai you lingwai liang dian xuyao [womn] zixide kaolü.

Qunian Sanyue, wo you jihui gen (Yelud) Samuel Martin he (Xiaweiqid) John DeFrancis liang wei jiaoshou xiantan Hanyud Roma pinyinhua. Wo ti-chu yinwei Romanhualod Zhongwen ba ci jian fuhao (j.s. ci gen ci zhijian d kongge) baohan jinqu, renmn richang xie d ci litou, weile bimian wujie er xuyao jia shang shengdiao d baifenbi jiu keneng bi iban xiangxiang zhong d shao deduo. DeFrancis jiaoshou tongyi zhe ge kanfa, hai shuo ta ziji cengjing izai cuicu Zhongguo guanxin tongyinci zhe ge wenti d xuezhe bu yao kao lilun shang d tuisuan, er yao cong shiji wenzi zhong souji tongji ziliao shuju. Nashi, Martin jiaoshou zuole yi ge wo renwei hen guanjiand pinglun: Jishi shi yinsuxing hen gao d wenzi ye you shenglüe xinxi d qingkuang, yinwei yi nei ge yuyan wei muyu d ren ziji hui zidongde gongying [queshaod xinxi]. Yingwend zhongyin jiushi yi ge hen hao d liz. Yi Guanhua (j.s. xianzaid Putonghua) wei muyu d

sprinkling of tone cues, if any; on the other hand, beginning foreign students of Chinese probably need to have every syllable marked. (There may even be significant groups of people with needs which fall between these two extremes.) It seems highly desirable, therefore, to make the marking of tones optional. Diacritics appear to be superior to tonal spellings in this respect since basic syllable shapes would remain the same in all kinds of texts.

My second point is a follow-up to Professor DeFrancis's call for empirical studies of actual Chinese texts. Whether you use tonal spellings or diacritics, isn't it arbitrary to make "first tone" the unmarked case? Logically, it is syllables which carry the most frequently occurring tone that ought to be left unmarked. I counted up the syllables on one page of *Xin Tang* just for fun and got the following totals:

1st tone	2nd tone	3rd tone
15%	21%	23%
4th tone	Neutral	
32%	9%	

These figures are based on a very small sample (227 syllables), and my counting may be a little off (I did it in a hurry), but these figures certainly cast doubt on the wisdom of

ren, ruguo xuyao d hua, yexu zhi xuyao idiandian biaoshi sheng-diao d xiansuo; fan guolai shuo, chuxue Zhongwen d waiguo xue-sheng kongpa jiu xuyao ba mei yi ge shengdiao dou biao chulai. (Shenzhi hai hui you ji zhong womn ye dei zhuyi dao d ren; tamnd xuyao jiehu zhe liang ge jiduan zhijian.) Suoi, yunxu shenglüe shengdiao sihu shi feichang kequ d. Zhe fangmian, yinwei [biyao shi cai] jiashang shengdiao fuhao keyi rang yinjied jiben xingtai zai renhe difang dou baochi lyang, jia shengdiao fuhao jiu xiande bi biaodiao pinxie youyue.

Wod di-er dian shi xiangying DeFrancis jiaoshou ti chulai d, yao wanquan ping guancha he shiyan lai yanjiu shiji pinyin cailiao d haozhao. Name, buguan ni yong zimu biaodiao pinxie cailiao haishi jia shengdiao fuhao d cailiao, ba bu biaodiao d yinjie dingwei di-yi sheng bushi jiu hen wuduan le ma? Luoji shang, chuxian pinlü zui gao d yinjie cai yinggai bu biaodiao. Welle haowanr, wo ba *Xin Tang* zazhi d yi ye jisuanle ixia, dedaole xiamian d ji ge shuzi:

D-yi shg.	Di-er shg.	Di-san shg.
15%	21%	23%
Di-si shg.	Qingshg.	
32%	9%	

Zhexie shuzi genju d yangpin hen xiao (227 ge yinjie), wod

selecting first tone as basic. Would the percentages be greatly different if the sample size were increased by, say, two or three orders of magnitude? Since it seems that many Xin Taling articles are produced on a word processor, I recommend that the editors consider merging copies of them into one large machine-readable database so that they can be analyzed for tone distribution and other patterns that might have a bearing on the design of romanization systems.

One last comment: I find the use of l to mark second tone very hard on the eyes. It's narrow and too easily confused with i. If you're concerned that using ɿ might create confusion (because of the -ɿ suffix), how about exploiting the unused letter ʏ?

Yours sincerely,

J. Marshall Unger
Associate Professor,
Department of East
Asian Languages and
Literatures
University of Hawaii



jisuan gen shiji ye keneng
shaowei you churu (wo jisuan
de hen cangcu), keshi zhaxie shuzi
iding hui rang ren huaiyi xuanqu
di-yi sheng zuo jiben diao shi
bushi hen zhihui. Ruguo yangpin
pianfu d fenliang, bifang shuo,
jiadale liang-san bei, zheixie
baifenbi shi bushi jiu hui you
hen da d butong ne? Jiran Xin
Taling d hen duo wenzhang hao-
xiang shi yong yuci chuliji pai-
yin d, wo jianyi bianjimn kaolü
ba ge qi d wenzhang hebing
cheng jiqi neng du d da shuju-
gen; zheyang womn jiu keyi
fenxi tamn, jiu keyi kan yikan
yexu gen sheji Roma pinyin
wenzi youguan d shengdiao
fenpei iji bied jieyou daodi shi
zenyang d.

Zuihou yi ju hua: Wo faxian
yong l lai biao shi di-er sheng
rang yanjing hen chili. Zhe ge
zimu hen xi, feichang rongyi
gen i hun qilai. Ruguo nimn pa
yong ɿ hui chansheng wujie
(yinwei henduo zi yong ɿ zuo
ziwei), jiu yong iyong Zhong-
wen bu yong d zimu ʏ, ruhe?

Hao

Zhu

J. Marshall Unger,
Fu-jiaoshou
Xiaweiyi Daxue
Dong-Ya Yuyan
Wenxuexi
85/ 4/ 5

Duzhe Laixin

Bianji Xiansheng:

Zicong wo dudao Xin Tang, wo jiu xihuan shangle Xin Tang.
Bujin ruci, wo hai izhi jianchi yong Roma pinyin xie riji, iji jilu
shiqing, ijing jianchile yi nian duo le; huitou du qilai hen fangbian.
Yinci, wo you yi ge dadand xiangfa, na jiushi zai Zhongguo
chuangban yi ge Xin Tang zazhi; rang geng duo d ren canjia wenzi
gaige d huodong; tongshi he nimn lianxi, bing xiwang dedao nimnd
zhichi. Xia yi bu, wo jiang lianxi ixie pengyou he jiaoshou jijide
zhunbei.

Zai kanwu shang chule kandeng ge guo pengyou youguan wenzi
gaige d wenzhang iwai, hai kandeng ixie youqud laigao. Yi fangmian
jiaqiang ge guo d wenhua jiaoliu, yi fangmian tuidong Zhongguo
wenzi gaige.

Suiran womn xiang ju yaoyuan, danshi shuxin hui jiaqiang
womnd lianxi d. Huixin qing jieshao ixie Xin Tang d jinkuang.

Zhu

Hao

Mehng FahnJun
Liaoning Dandong Di-er Yiyuan
Shoushushi
85/ 4/ 5



“乐乐乐” XIANSHENG

LIǚ LÌ

YOU yi wei “乐乐乐” xiansheng. You ren jiao ta Le Lele. you ren jiao ta Yue Yueyue, haiyou ren jiao ta Yao Yaoyao. Ta shuo, “Wo xing Yue, jiao Yaole.” Xing, buyong duo zuo jie-shi, mingzd isi shi “yao kuaile”.

Zhe ge xiaohua shuoming: Hanzi you yi zi duoyin d xianxiang. Duoyinzi iban keyi anzhao shangxiawen, xiguan huozhe cha zidian lai jue ding tamnd duyin.

Yihand shi: zai bushao changhe, jinjin genju shangxiawen jiu wufa duanding tamnd duyin; youshi zai zidian shang ye chabu dao tamnd teshu fayin. Liru, yi “乐” zi wei liz ba, ta duwei “yao”, jiu bu jianyu XIN HUA ZIDIAN dd gongjushu.

Nin shuo: yi zi duoyin d xianxiang hao ma? Womn xiwang Wengai-Hui, Shenyin Zhengzi Zu he Yuyan Wenzi Yingyong Yanjiusuo dd youguan bumen neng guiding chang yong Hanzi zuiduo yi liang ge duyin wei biao zhun. Nin kan: “啊” “zi jing you ā ā ā ā ā wu zhong fayin! XIN HUA ZIDIAN di-yi ye shang jing you wu ge “啊” d zitou, shifou tai fansuo le ixie?

TANG SHI BIAN CI JIULE TA

BǎO HUÁ

Zhuanzai zi Jiefangjun Bao

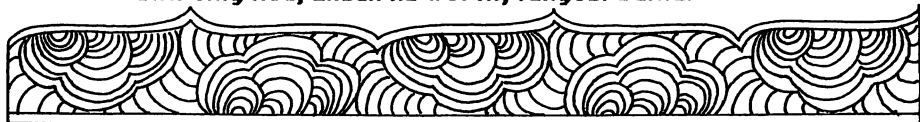
CHUANSHUO Qingchao you yi wei shufajia, gei Cixi
Taihou zai shanz shang chaolule Tangchao shiren Wang
Zhihuan d "Chu Sai" shi:

Huánghé yuǎn shàng bóyún jiān,
Yì piàn gūchéng wànrèn shān;
Qiāngdī héxū yuàn yángliǔ?
Chūnfēng bù dù Yùmén Guān.

Yinwei chaoxie d shihou meiyou zhuyi, loudiao le yi ge
-ia) " zi. Buxingd shi shanz ijing songgei Cixi, wufa zhuihui.
Shufajia sisuole izhenz, zhuǎn yǒu wéi xǐ. Guoran Cixi
henkuai jiu zhaojian zhe wei shufajia. Ta nuqi chongchongde
dui shufajia shuo, "Ni iwei wo bu dong Tang shi ma?" Shufajia
hen gongjingde huida, "Xiaoren bu gǎn, wǒ zai shanz shang
xièd bu shi Tang shi, er shi yong qí yì tián d yì shou
"Liángzhōu Cǐ", bu xìn, xiaoren keyi mashang dugei Taihou
tingting:

Huánghé yuǎn shàng, Bóyún yì piàn.
Gūchéng wànrèn shān, Qiāngdī héxū yuàn?
Yángliǔ chūnfēng, bù dù Yùmén Guān.

Cixi ting hou, zhuǎn nù wéi xǐ, fāngcái bàxiū.



Hanzi [j.s. fangkuaizi] nan xue, pinyinzi
rongyi xue.

—Lü Shuxiang
Zhongguo Yuwen d Xinsheng ,
di-293 ye.

GAAO YUE

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neihrolng youl zuohzhee fuhzel.
4. Rulguoo meil 'you zuohzhee d tehbiel shengmilng,
weih'le roing'yi kahn doong, bihyaoh d shil'hou,
woomen jiang xiugaai huoh shanjiaan yualnzuoh.
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 十丈今死
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 可我若肯
 我汝孝後
 孝益至外
 又就孝

Shangmian shi 1892 nian chuban d Yi Mu Liaoran
Chu Jie [chu jie j.s. di-yi bul. Zhe shi Lu Zhuang-
zhang wei Xiamen, zhangzhou he Quanzhou ge di
fangyan sheji d Roma pinyin.