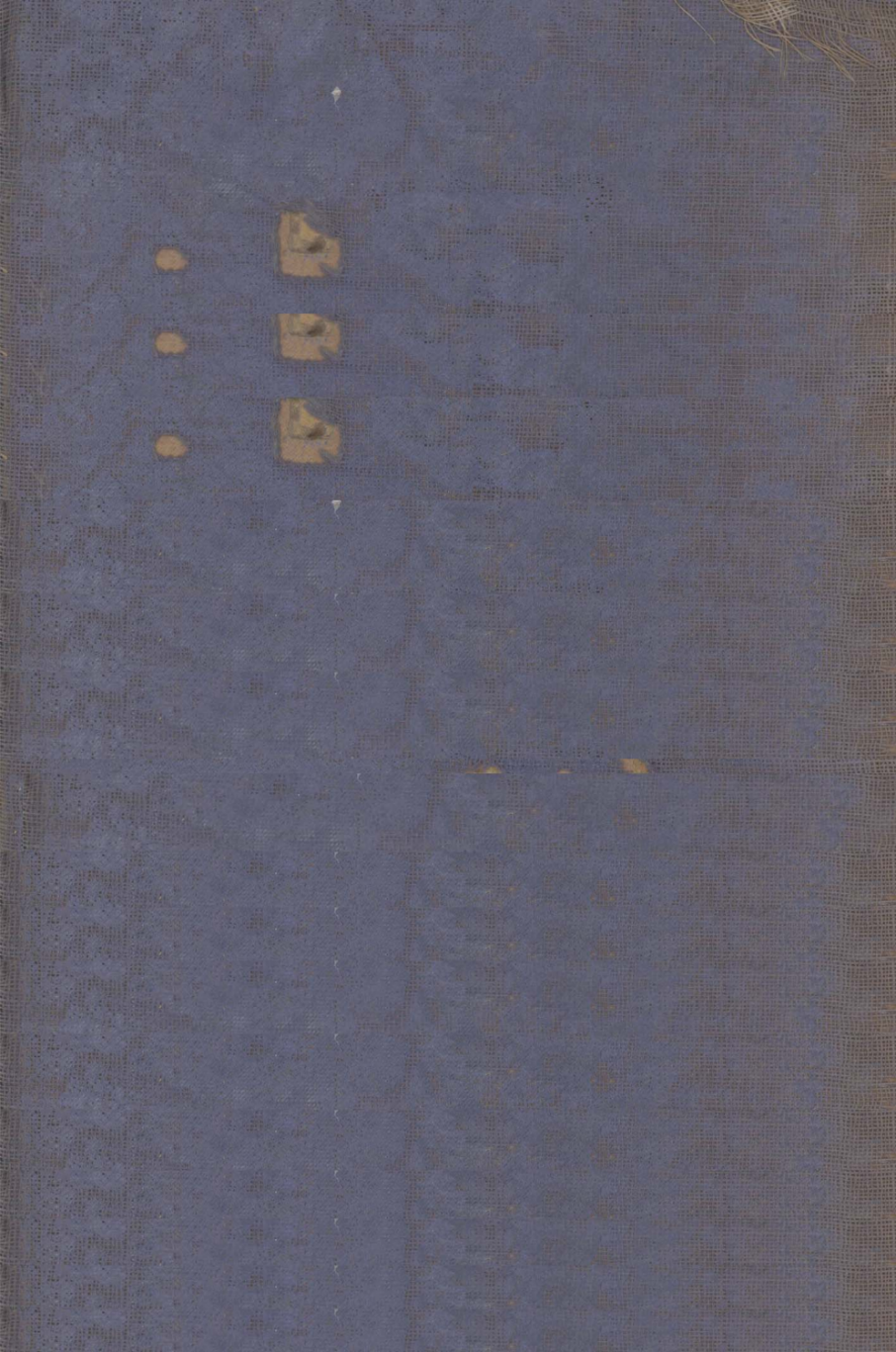英文漢詁

ENGLISH GRAMMAR

EXPLAINED IN CHINESE

英　文　漢　詁

ENGLISH GRAMMAR

(INCLUDING GRAMMATICAL ANALYSIS)

EXPLAINED IN CHINESE

BY

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TRANSLATOR OF "WEALTH OF NATIONS," MILL'S "A SYSTEM OF LOGIC,"
SPENCER'S "STUDY OF SOCIOLOGY," ETC., ETC.

厄　言

　　中國自甲午一創於東鄰,庚子再困於八國,海
內憬然,始知舊學之必不足恃,而人人以開淪民智
為不可以已,朝廷屢降明詔,詔天下廣立學堂,省府
州縣,有大中小之程級,尋常高等,民立官設,名稱紛
繁,又設大學於京師,置學務大臣以總通國之教育,
且慮利祿之路不開,不足導天下使歸之於一也,則
議遞減制科所歲進之人數,欲十年以往中國之人
才,無一人不出於大學,蓋百年之間,行政之殷,求效
之切,未有過於此一事者,可謂盛已.

　　然而事有至難,夫吾國教育所不可不改圖者,
以舊有之經義詞賦,議者以為無所用也,德行道
義,一切形上之學,此吾所歸求之而有餘,猶功利機
巧兵商工虞之事,吾國失官久矣,是必求之於彼而
後能,此體用主輔之談,所以日騰於士大夫之口也,
然學固不可以徒得,是必有講業解惑之師資,又必
有覘畢揣摩之編簡,是二者將皆求之於外乎,則文
字語言,又為山之一簣,而不可闕矣,循此說也,又
慮輶寄象胥之業,古先聖王所視為至賤者,浸假乃
徧於黨庠術序之中,而吾之典籍文章,所謂支那之
國粹者,舉以掃地,此亡國淪種之先驅也,又惡
乎可.

由是不得已而有譯書之說焉,其意以爲,吾之所患特無書耳,第藉令有書,雖有至深之術業,奧衍之文辭,伏而讀之,皆可闇解,中西新舊,不過一轉移間耳,則由是向之所苦於無師者,今可以我爲之師,其所誦讀而揣摩者,將皆舊有之文字,凡學校之師保,依然往日之搢紳先生也,而西國之文字語言,卽欲治之,爲吾一科之譯學焉可耳,烏有異言之人,接跡於學校,操其賤業,以比諸吾國經史之列者乎,此眞今日海內講教育者之公言也.

雖然,吾嘗思之,昔英博士約翰孫有云,氏無論古今也,但使其國有獨擅之學術,有可喜之文辭,而他種之民有求其學術,賞其文辭者,是非習其文字語言必不可,文字語言者,其學術文辭之價値也,夫入市求物,不具價者無所得也,矧文辭之精學術之寶貴者乎,此其言盡之矣,又使反而觀之,仲尼之述作,莫大於易春秋,今使西人欲會其微言,考其大義,則譯而求之,可乎,秦漢之文辭,屈原之離騷,司馬遷氏之史記,非絕作歟,今使西人欲知其悃款之誠,賞其弔詭之觀,則譯而求之,得乎,而西之與中何以異,且西學之難以譯求者,不止此已,其名詞標目,則未有其觀念也,簡號公式,則未有其演習也.

使聞者而疑吾言乎,則試與舉其淺易者以譬之,今夫讀歷史固莫重於其人之氏姓也,言輿地又莫切於國土之專名也,其在本文,一舉其形聲,則章別源流,靡弗具焉,不獨易爲稱而便記憶也,而於譯

則何如,一名之轉寫,輒聚佶屈鉤磔雅俗互有之字以爲之,少者一文,多至八九,羌無文義,而其音又終不相肖,雖有至敏強識之夫,尚猶苦之,以之閱圖則溢目,以之讀史則吃口,脣呿吞繹,前後相忌,又況名不一譯,字不一音,謂能融會貫通,了然心目者,欺人而已,此非天下至難,而困憊學者腦氣者歟,且史乘地志西學之粗者耳,待譯而治之,其扞格不操旣若此,遑問其精者哉,嗟夫,南民不可與語冰者,未有其閱歷也,生瞽不足以喻日者,無可爲比例也,天下言西學而云可不習其文字者,惟未之學故耳.

　　而不佞嘗聞世俗之論矣,曰吾云西國語言文字之不必學者,非惡其物也,防其學之流弊也,夫中才莫不牽於所習,彼習某國之語言文字者,莫不崇拜某國之文物而心儀之,海通以來,互市之場,所在多有,不獨官求譯人也,而彼族亦需之,使學堂而課外國之語言文字乎,彼于于而來者,其志非以求學也,變其口耳,冀爲西人效奔走以要利耳,夫立學堂,將以植人才鑄國民也,乃今以習其語言文字之故,驅吾國之少年,爲異族之奴隸,如立學之本旨何,吾聞國之將興,未嘗不尊其國文,重其國語,未聞反是而以興者,且今日學堂,所以進西學而躋於舊文之列者,所望其學浸假將爲吾學也,使猶治之以西國之文字乎,則所謂西學者,必終於爲西學,西學旣日興,則中學固日廢,吾觀今日之世變,中學之廢,殆

無可逃,顧必自吾曹爲之開關延敵而助之攻,夫非與於不仁之甚者耶.

今之主毋治西文毋學西語者,其憂深慮遠,而持有故言成理者,有過於前說者乎,殆無有也,雖然,吾又思之,竊以謂凡此皆見淺而不見深,知一而不知二之論也,夫事變之來也,往往果者非其所期,而所期者不必果,非所果與所期者,必相遁也,坐常人之爲慮粗,而聳於近似之說故耳,今且無言其懸理,而請證之以已形之事實,夫國學而習外國之文字者,不徒中國有此事也,故今日東西諸國之君若臣,無獨知其國語者,有之獨中國耳,且所習者不止一國也,兼五六國者常有之,果使必牽於所習而崇拜之,則西國之卿大夫,將人人皆犯交通之刑憲,此其事然耶否耶,且交通之爲賊,固莫甚於使與將,而彼職外交者,於外國之語言,固最習也,所不習者,且不中選焉,英之陸軍,互增其資俸,以勸將弁之通俄語者矣,法之陸軍,其將校且必嫻德語,至於各國海陸軍中,莫不重其通知外國語者,何我之所忌,與彼之所求,竟如是其相反也耶.

至謂習西語者多爲西人效奔走,此誠數見不鮮之事,雖然,爲此者其能事皆至淺薄,至於精通,吾見亦罕,且吾人於此,上不責之用人行政之家,下徒責之急謀生計之學子,此其爲論,無乃奇歟,夫草野之人,恆產無資,固必以治生爲最切,此人之至情也,且使其人治業十餘年,或具私財,或資官祿,幸而成

業,於其身有一節之用,而爲上者於其才之短長,既莫之鑒別,於其身之飢飽,又漠然無槩於其心,則相率而聽外人之招,又奚足怪乎,夫開學堂,固云植人才鑄國民也,彼治西學習西語者,固不盡爲人才,亦不盡及國民之平格,然使果有人才,而得爲國民之秀桀者,必不出於不通西語,不治西學之庸衆,而出於明習西語深通西學之流,則今日之蹙然可決者矣,嶺表之民,有習京師之言,而從官爲胥役者,其鄉之人乃以子弟之習官音爲戒,曰是且相率爲奴隸也,彼謂習西文則爲異族之奴隸者,其持論與此,豈有異乎.

至謂國之將興,必重國語而尊國文,其不興者反是,此亦近似得半之說耳,夫將興之國,誠必取其國語文字而釐正修明之,於此之時,其於外國之語言,且有相資之益焉,吾聞國興而其文字語言因而尊重者有之矣,未聞徒尊重其語與文,而其國遂以之興也,二百餘年以往,英荷法德之碩師,其著書大抵不用本國之文,而用拉丁語,此如斯平訥查之外籀哲學,虎哥覺羅挾之戰媾公法,奈端之格物宗論,培根之窮理新機,凡此皆彼中之不廢江河萬古流也,顧其爲書,不用本語,而當時之所以爲習者,又可知已,然則必如議者之言以西文治西學者,西學將終於爲西學,是必英至今無格物,德至今無哲學,法至今無公法而後可,否則所議去事實遠矣.

　　曩者吾人, 以西人所知, 但商業耳, 火器耳, 術藝耳, 星歷耳, 自近人稍稍譯著, 乃恍然見西人之所以立國以致強盛者, 實有盛大之源, 而其所爲之成績, 又有以豐佐其說, 以炫吾精, 於是羣荃然私憂, 以爲西學必日以興, 而中學必日以廢, 其輕剽者, 乃謂舊者旣必廢矣, 何若恝棄一切, 以趨於時, 尙庶幾不至後人, 國以有立, 此主於破壞者之說也, 其長厚者則曰, 是先聖王之所留貽, 歷五千載所僅存之國粹也, 奈之何棄之, 保持勿墜, 脫有不足, 求諸新以彌縫匡救之可耳, 此主於保守者之說也, 往者桐城^{吳先生汝}綸, 其用心卽如此, 其哲嗣辟疆有句云, 飢飽^{上遡黃帝鬼, 存亡高顧素王文, 情見乎辭矣}。二者之爲說異, 而其心謂中國舊學之將廢則同, 雖然, 自不佞觀之, 則他日因果之成, 將皆出兩家之慮外, 而破壞保守, 皆憂其所不必憂者也, 果爲國粹, 固將長存, 西學不興, 其爲存也隱, 西學大興, 其爲存也章, 蓋中學之眞之發現, 與西學之新之輸入, 有比例爲消長者焉, 不佞斯言, 所以俟百世而不惑者也, 百年以往, 將有以我爲知言者矣, 嗚乎, 世變之所以不測, 以篤時者觀化之甚膚, 救敗之所以難爲, 以拘墟者防弊之無當, 老氏曰, 旣以爲人已愈有, 旣以與人已愈多, 當秦之逐客也, 幸李斯之言用耳, 不然, 秦之帝業不成可也, 吾安得爪華蹈衰者, 與之議道國明民之業乎.

　　雖然, 吾之爲此言也, 非謂教育之目, 必取西文而加諸國文之上也, 亦非謂西學之事, 終不可以中

文治也,特為欲以中文治西學讀西史者,此去今三十年以後之事,居今日而言教育,使西學不足治,西史不足讀,則亦已矣,使西學而不可不治,西史而不可不讀,則術之最簡而徑者,固莫若先通其語言文字,而為之始基,假道於迻譯,借助於東文,其為辛苦難至正同,而所得乃至不足道,智者所為固若是乎,夫此時之所急者,通其術而得其情云耳,而所以通所以得之塗術,不暇校也,洎夫家通其術,人得其情,將向所謂授業解惑之師資,覘畢揣摩之編簡,而不期而自集,而不必勤求乎其外,夫而後以外國文字為一科之學可也,一切之學,治以國文,莫不可也,夫公理者人類之所同也,至於其時,所謂學者,但有邪正真妄之分耳,中西新舊之名,將皆無有,而吾又安所致其斷斷者哉.

甲辰四月下澣識於海上之媛琴寓齋

CONTENTS

英 文 漢 詁

ENGLISH GRAMMAR

EXPLAINED IN CHINESE

篇一 CHAPTER I

發 凡 INTRODUCTION

§ 1. 語言文字者所以達人意 thought 者也。

其所達者謂之辭, speech or language.

究辭之理，著其律令，使文從字順者，謂之文譜.

文譜 grammar, 其字原於希臘之 gramma (文字)，英文譜，其所論者爲英文.

§ 2. 積句而成編，積字而成句，積母而成字，故論英文從字母始.

字母曰 alphabet, 所以名 alphabet 者，因希臘之字母其首二文 α, β 猶英之 a, b, 讀曰 alpha, beta, 合之成 alphabet.

故英文一字之立，皆有三者可論，一曰其字之音 sound; 二曰其字之義 meaning; 既言其義，則必講其分合增減之形 form 與其所從來之原流 origin; 三曰其字之職 function, 用於句中，所與他字相爲繫屬對待者，是謂其序 relation.

　1.　是故一字之讀,從其耳治,則有其音之不同;從其目治,有拼切之爲異.

　2.　且字所以達意矣,則從其意之相異,可區之classified 以爲類焉,且有形變讀破之事 inflexions, 以分虛實之殊.

　3.　而字之入句也,其相爲繫屬,皆有定法之不可紊,紊則不通,而意有不達,斯文字之用廢矣.

§3.　從以上三事,故文譜所論,其大者可分爲三科:

　1.　音也,字母也,論此者是謂正書 orthography.

　2.　字有分類 classification, 有變形 inflexion, 有制作 word-making, 有源流 derivation, 是謂字論 etymology.

　3.　字與字之相係,句與句之相屬,著其法例,析其條理,是謂成文 syntax.

正 書　ORTHOGRAPHY

論字母與其音　SOUNDS AND LETTERS

§ 4.　人語之音, 乃有節之音 articulate, 與禽獸之鳴, 小兒之啼, 無節之音 inarticulate 異, 而可分之爲二類如下. 有元音焉, 隨口中空處大小, 以爲高下, 而其呼而出之也, 又可用脣舌齒齶以調之, 是謂 vowels. 元音有五, 曰 a, e, i, o, u, 同於中國之宮商角徵羽; a 商, e 角, i 徵, o 宮, u 羽 也; 亦有變音, 與中國同, 謂之雙音 diphthong, 如 oi 之在 boil, ai 之在 aisle, 皆變徵之音也.

§ 5.　其次謂之僕音 consonants, 僕之爲言附也, 言必有所附而後可聞, 蓋其音同於噓氣, 而脣齶齒舌鼻爲之轉變通閉, 以生不同; 此如 b, h, f 等字是已.

有脣音, 謂之 labials; 有齒音, 謂之 dentals; 有喉音, 謂之 gutturals; 有腭音, 謂之 palatals; 有鼻音, 謂之 nasals; 此外尙有對齒嘶音, 謂之 sibilants, 如下圖 (第四頁).

僕音有舒有促, 舒者謂之 aspirants or continuous; 促者謂之 stops or mutes.

僕音又有鈍銳之別 soft and hard, 皆於下圖 (第四頁) 明之.

§ 6.　　　　英 字 僕 音 表

I.　TABLE OF ENGLISH CONSONANTS

諸 音	促 者		舒 者		捉 鼻
	鈍	銳	鈍	銳	
喉 音	G 如在 (go)	K, C 如 (Ch) hard		H	Ng 如在 (sing)
腭 音			Y 如在 (yes)		
齒 音	D	T	Dh 如在 (bathe)	Th 如在 (bath)	N
唇 音	B	P	V, W	F, Wh	M
對 齒			Z, Zh =soft s	S, sh	
弄 舌			R	L	

此外尚有 *ch* in change = *t*+*sh*.　J = *d*+*zh*.

J 在他國, 其音與 y, i 畧同, 故 *John* = 約翰.

II.　英 字 元 音 表　VOWELS

a in father 音阿, 正六麻, 二十一馬, 二十二禡音.

a in all (=au in laud) 五歌, 二十哿, 二十一箇.

a in fame (=ei in vein) 唉. ⎱
a in pair (=e in there) 挨. ⎰

a in gnat 入聲短呼, 七曷, 八黠.

e in me 音伊, 正四支音.

e in met 入聲 短呼, 九屑.

ea (r) in earth 而.

i in knit 入聲, 十二錫, 十四緝.

o in not 入聲, 十藥.

o in no 在五歌七虞之間.

o in move (=u in rude) 七虞音.

oo in mood (=u in put) 入聲, 一屋.

u in nut 入聲, 十五合, 十七洽.

III. 雙音 DIPHTHONGS

i in high (=ai in aisle) 九佳.

oi in boil 十灰.

ou in bow, bound 四豪.

ew in mew (=u in tube) 十一尤.

英語無六魚音, 惟法語之 u 字, 乃眞六魚音也.

凡讀字母, 須知所讀得出者皆其字母之名, 非其本母之音, 若必讀音, 則除 a, e, i, o, u 五字外, 其餘皆幾於讀不出而不可聞矣; 即如 b 字, 所謂爲 "bee" 者其名也, 非其重脣促氣之音也.

§ 7.　　　字母餘談 ALPHABET

字母或云始於腓尼加 Phœnica, 歐國沿用罛殊英法皆用羅馬字母, 而英多一 w 字.

字母之完備者 perfect alphabet, 其國所有之音, 字母宜皆有之, 而亦無贅複者; 其母所代, 各有一定之音, 而不可相貿, 乃爲完備. 若英國之字母, 其不完備甚矣, 何以言之:

1. 一母可以代數音; 如 g 之一母, 其在 page 與 give, 迥不同也, c 之在 coin 與其在 cigar, 又相異也, 甚且一字之中, 二見異讀, 此如 seas, 其 s 前銳後鈍. Ch 之用, 實同一母, 而字母無之, 及其入字也, 如在 church, machine, chemistry, 三者舒促銳鈍, 雜然不齊.

2.　一音可以用數切; 此如 note, boat, toe, crow 皆 o 音也; fate, braid, say, great, neigh, prey, gaol, gauge 皆 a 音也; 諸如此類, 不可勝舉.

3.　母見字中, 同於無用: 如 psalm, gnat, know, calf 是也. 此固源流之異, 往往音變形存, 然而學者難之.

4.　字母中有贅設者; 此如 c 字, 促者可用 k, 舒者可用 s, qu 與 kw 實無分別, x 則 k s 之合也.

§ 8.　論僕音相從爲變 ASSIMILATION OF CONSONANTS. 僕音有舒促銳鈍之殊, 然於入字拼合之時, 往往相從爲變, 譬如 d 之音鈍, 而 t 之音銳, 顧 tricked 則讀 trickt, 蓋因 ck 音促, 故 d 之音亦從而變也, 又如 f 之音銳, 而 v 之音鈍, 顧 calf 得 es 則變爲 calves, 而 wife 得 s, 亦變爲 wives, 亦因所加之 es 與 s 鈍音如 z, 故 f 之銳音, 亦從之而變爲 v 之鈍. 他若在 house 之 s 爲銳, 得 s 爲尾, 則讀如 houzez, 此亦二鈍相從之理 (但在 horses 則不變).

§ 9.　一音之成, 或以一元音爲之, 如 a, 如 i, 如 o, 是已; 或以數母會而爲之, 如 palm, head, sky 之類, 皆一音也; 如是者謂之 syllable, 其字原於希臘之 syllabe, 正譯一會, 或曰一拼一切 'a taking together.'

西文之字, 有一音者, 如 man, dog, eye 之屬, 謂之 monosyllable. 有二音之字, 如 heaven, grammar, 謂之 disyllable. 有三音之字, 如 tobacco, penmanship, 謂之 trisyllable. 至四音以上之字, 如 divisibility 等, 通曰多音 polysyllable, 蓋 mono, di, tri, poly 卽一二三多之義也.

§ 10.　凡於原字更加一音, 如所加之一音, 前無僕音, 而原字係單音, 或其重音在末, 而末一母爲僕, 末第二母爲元者, 於加音時, 例將末一母複書一字, double

the last consonant: 如 *sin* 罪業, *sinner* 罪人; *sit* 坐, *sitting* 方坐; *expel* 逐, *expelled* 逐過; *confer* 會, *conferred* 已會.

但若其字不止一音, 而重音在前, 則加音時, 末一母毋庸複書, 如 *offer* 予, *offered* 已予; *differ* 立異, *different* 異; *visit* 過視, *visitor* 訪者. 但此例不純: 如 *worship* 崇拜, 乃兩音之字, 而重音在前, 乃加 *er* 時, *p* 字複寫, 成 *worshipper* 崇拜人, 故曰不純.

又若末一母為 *l*, *s*, 則加音時皆為複寫, 如 *travel* 出行, *traveller* 出行人; *hocus* 譎語, *hocussing* 譎語之事.

複末一母者, 乃所以見其末之為促音, 假使不複, 則其形與長音相混, 此觀於 *running*, *tuning*, *sinning*, *dining* 諸字之異讀可以悟. 凡 *a* 與 *o* 在 *ll*, *ss* 之前者, 其音大抵皆長: 如 *roll*, *stroll*, *squall*, *fall*, *grass*, *gross* 諸音皆長.

又使末一母為 *y*, 第二母為僕者, 於加音時 (所加之音非以 *i* 起) 例先轉 *y* 為 *i*: 此如 *happy* 之為 *happier*, *happily*; *busy* 之為 *business*, 皆如此矣; 但若末一母為 *y*, 而第二母為元者, 不在此例: 此如 *buy* 之為 *buyer*, *hay* 之為 *haycock* 是. 加 *ing* 於 *ie* 之後者, 例轉 *ie* 為 *y*, 如 *die* 死, *dying* 方死; *lie* 謊, *lying* 作謊. 以 *dye* 字之訓為染, 欲以別於 *dying* 之為將死, 故染事之 *dyeing*, 不去中間 *e* 母為之. 又 *dry* 為長音, 故 *dryness* 亦不改 *y* 為 *i*. 案以上諸例, 不盡純而多變, 學者多讀多寫, 不期自合, 固不必於此等處求達例也.

英字綴尾孤 *e*, 例所不讀, 但得此即知其前元音之為長非短, 此如 *shin* 為短音, *shine* 為長音; *ban* 為短音, *bane* 為長音. 如加尾聲, 例除 *e* 字: 如 *pine*, *pining*; *force*, *forcible*. 乃若尾聲之第一母為僕, 亦除 *e* 而後綴入: 如 *due* 之為 *duly*, *true* 之為 *truly*, 皆可見也. 但若 *e* 之

去留,與字音之舒促長短,有關係者,其加音時,例不去之,故 change 之爲 changeable 則 e 存; judge 之爲 judgment, acknowledge 之爲 acknowledgment 等,則 e 去. 又 v 後例不去 e, 如 move 之爲 movement, moveable 是. 按此例亦不純, 如 judgment 無 e 矣, 而 judgeship (理官事職) 則留之; movement 有 e 矣, 而 moving 則去之,是殆難以一概論也.

§ 11. 一字分爲數段,其用蓋以審音, Words must be divided according to syllables. 其用或以便初學之人,或以紙幅告盡,須另行作寫; 故如 facing 字,分之當作 facing, 不當作 fa-cing, 又 decent 字,分之當作 de-cent, 不當作 dec-ent 也. 但若於音無害,則其分之也,當依造字之意爲之,此與中文偏旁之義正同: 如 trans-port 不當作 tran-sport, in-spect 不當作 ins-pect, 蓋前法有說,乃依羅馬希臘原文,而後法割裂不成文故耳.

凡學英文,於每句之中,所應重讀何字,每字應重何音,不可不審,蓋英文虛實轉注之法,卽於是中求之. 說詳後第一百零八款. 初學遇難明之字,不妨於審音字典求之,自不至誤. 多音之字,其所重者或不止一音,如 dem'ocrat'ical (民主之屬), lat'itu'dina'rian (龍鍾之人), 可以見也.

英字重音有兩法,其本爲條頓之字者,所重多在其根: 如 love', love'liness. 其原於拉丁與法蘭西語者,則所重多在末,字音多者,往往在末第三音,次之則在末第二,其新由法語引入者,或如其舊,竟在尾聲: 如見於 monop'oly, the'atre, remon'strate, ben'efac'tor, police', physique' 等字是已. 此事非初學所及,而又不可不留意,捨聞之於師,考之於字典,無他道也.

字論 ETYMOLOGY

§ 12　　八部 EIGHT PARTS OF SPEECH

在口爲言,在書爲字,言與字,必有所告之義,是故從其所告之義之殊,而字可分爲八部.

1. 物各有名,而字爲之名者,謂之名物之字 NOUNS. 如云"鳶飛戾天,魚躍於淵,"若鳶若魚若天若淵,皆名物已. *"John* puts the *books* upon the *table."*

2. 名以代物,以屢稱之不便於辭,故又有其代名者,謂之稱代之字 PRONOUNS. 如云"吾亦欲東耳安能鬱久居此乎,"吾與此皆稱代字,吾以代劉邦,此以代漢中. *"You* will tell James to take *it* with *him* to *me."*

稱代所與名物之字異者,蓋其指物,非以其名; 而所用者,或以泛屬,如 *any, some, either, one* 等; 或有所特指,如 *I, him, who* 等.

3. 物有所異,用以立別,或寫其情狀品德,以區分之,是謂區別之字 ADJECTIVE. 如人有善惡,花有白紅. *"The* humble-bees are known by their *large* size and *hairy* bodies, often of *a black* colour with *orange* bands." *The* 與 *a* 亦爲區別,以指物故;舊法或以此爲別一類,謂之 ARTICLE, 今其說廢矣.

區別之於物也,或言其何如 of what sort, 或言其幾何 how many, 或言其何者 which of them.

4. 物必有所可言,或動或靜,靜而有所受 what is done to it, 動而有所施 what it does, 二者之外, 尚有其所

處者 in what state it exists, 凡此之字, 以其謂物, 故名云謂 VERBS. 如云 "月明花開水流雲在," 其第二字皆此屬也. 又如 "瞽叟殺人舜爲天子," 殺與爲字又此屬也. "One day Tom *saw* a sparrow *fallen* from the tree; he *found* it *was hurt; it seemed* very young." Verb 卽拉丁之 word 字, 正譯爲言, 蓋所以謂物者, 專屬此部.

5. 物所施受居處, 異態殊方, 又必有字以分疏之, 是謂疏狀 ADVERBS. 如云 "淅淅惡寒, 翕翕發熱," 其疊字皆疏狀類也. "The pony gallops *afar, now,* and *so* perspires *profusely.*"

疏狀字之於云謂, 或言其事之當何時 when; 或言其事之見何地 where; 或言其事之何如 how.

其所疏狀者, 不但云謂之字也, 或取區別字而狀寫之, 如詩 "皎皎白駒;" 或卽取他疏狀字而斟酌之, 如易 "突如其來如," 來如二字已是疏狀字, 又以突如斟酌之者也. "My father is *quite* well; he is *very seldom* ill; he does *not* like to take *too* much medicine."

6. 有一名物之字或稱代之字於此, 將以系之於云謂區別, 及他名物稱代諸字, 必有居間爲之系屬者, 是謂介系之字 PREPOSITIONS. 如 "大學之道" 之之字; "束帶立於朝" 之於字; "雲淡風輕近午天" 之近字; "以杖叩其脛" 之以字; 皆介系類也. "*On* Monday last, early *in* the morning, John was walking *along* the side *of* the river, he saw a snake *of* a large size, which he killed *by* striking it *with* his cane."

名物得介系而後對待見; 如云 "在河之洲," 在與之皆介系字, 得之字而知洲爲何屬, 得在字而知雎鳩於河洲爲何如.

大抵介系, 其下必名物稱代之字, 其上則如前言, 可爲云謂字, 如 "立於朝;" 或爲區別字, 如言 "白如雪;" 或名物字, 如云 "臨江之麋."

名物與介系合, 其加於名物, 可作區別字觀; 如云 Man *of wisdom*, 此無異云 *Wise* man 也; 其加諸云謂, 或區別字者, 可作疏狀字觀; 如云 he comes *on shore*, 此無異云 he comes *ashore* 也; 其在中文, 實亦同此, 如於朝, 乃言立何所也, 如雪乃言何如白, 臨江之三字猶言是何等麋耳.

英文中區別名物諸字, 其前有一定介系, 如 *in* vain, *at* last, *in* stead, *on leave*, etc., 此其用皆無異疏狀字.

7. 介系者所以系一名物(言名物則並稱代而舉之)於云謂區別, 及他名物也, 而尚有所以提挈聯合句段者, 是謂挈合之字 CONJUNCTIONS. 此在中文, 凡領句虛字, 如且夫, 然而, 蓋, 抑, 嘗謂等字, 皆歸此類. "Birds fly *and* fish swim, *but* worms creep along the ground, *for* they have no power to do otherwise, *or* else they would."

And 之一字, 往往挈名不挈句, 然必作 Conjunction 觀者, 以雖挈名, 其義與挈句同也, 假如吾云 "Tom *and* Mark go to school," 此雖一句, 義同兩句, 猶云 Tom goes to school *and* Mark goes to school, 特約而言之, 以取簡耳; "I eat *and* drink," 猶言 I eat *and* I drink, 皆兩句而省爲一者也.

8. 最後一類是爲吒歎之屬, 其字無可言之義, 特言者有觸於中, 忽然出口, 故曰 INTERJECTION 也. 此如嗚呼, 噫嘻, 嗟, 都, 咄唶是已, 英語如 Oh! Alas! Bravo!

總前觀之, 可知以義爲分, 字有八部 Eight Parts of Speech.

1	Noun	名物	5	Adverb	疏狀
2	Pronoun	稱代	6	Preposition . . .	介系
3	Adjective . . .	區別	7	Conjunction . .	掣合
4	Verb	云謂	8	Interjection . .	吒嘆

案泰西文字，八部而止，惟中國若多一部，若語助之焉哉乎也是已，雖然，諦而審之，卽以爲未嘗多亦可，蓋語助之字，常函云謂疏狀之義．此如也字，實無異於英之 _is_，法之 _est_．如"仁者人也，義者宜也，"譯之爲"Charity _is_ humane; righteousness _is_ what ought to be."　至於"柴也愚參也魯"等句，尤爲可見．矣之爲言，亦含英文 perfect tense 之意，可當 have 字之用．至乎哉歟耶則發問之疏狀字 Interrogative Adverbs．東洲之語，古例以云謂之字，用於句末，如莊子"奚以之萬里以南爲，""技經肯綮之未嘗，"皆循此例；其在日本語言，尤爲顯著，美洲茵陳人語亦然，故治言語學者，謂此乃亞墨原人同種之證．

§ 13.　　　　　指部　ON PARSING

學者期於文法精熟，必自凡字能指其部始，如是者謂之指部 parsing．

欲指一字部居，徒認定字無益也，譬如唱戲人．此齣可爲帝王，他齣可爲走卒，惟字之於文辭言語亦然，韓昌黎云"文從字順各得職，"故欲指所屬之部，必審其字於一句中，所居爲何職，What duty it is doing in the sentence to which it belongs．

蓋同此字也，在此爲名物，在彼可爲云謂，可爲區別，可爲疏狀，但觀所用之何如；如公羊"入其宮無

人宮焉，"第一宮字是名物，第二宮字是云謂；又如云
"宮居帷處，"此宮字又爲疏狀，言其居之何如；又言"宮
女宮嬖，"則皆爲區別之部，古人造句，若史漢蕭選文
字，其能事正如此耳．"John exchanged his *silver* watch for
a lump of *silver* with which he meant to *silver* his copper plate."
此句 *silver* 字凡三用，第一爲 adjective，第二爲 noun，第
三爲 verb，其異職如此．

如云 "I cannot *second* you in trying to get the *second*
place on the list, without thinking a *second* or two about it;"
第一 *second* 猶言副也，助也，云謂部；第二次也，區別部；
第三秒時也，名物部．

如云 "I learnt all my lessons *but* one, *but* that was
very hard; had I had *but* more time I could have learnt it
very well;" 第一 *but* 字猶云除却，preposition 也；第二訓
但，conjunction 也；第三猶祇義，則 adverb 也．

又 *that* 字可謂區別，可爲稱代，可爲挈合，如云
"William said *that that* word '*that*' he had just parsed was a
pronoun;" 此猶中文夫字，吾言'不仁哉夫夫也夫，'又云
'夫道二，仁與不仁而已，'此數夫字亦異部者也．

又 *as* 字，可爲疏狀，可爲挈合，可爲稱代諸部；
如云 "I am *as* wise *as* my elder brother, who has had the
same teaching *as* I have had," 第一 as，所以指我之如何
智，故屬疏狀，其第二 as，其用同 than，所以聯二詞，'我
智 *as* 兄智，'故爲挈合，蓋此句有省文，不省則當云 "I
am *as* wise *as* my brother is wise," 其第三 *as* 當 *that* 字用，
故爲稱代，學者由此類推，可以自悟．

稱代部字可爲區別；如 "*That* is the boy *that* took
that beautiful book of yours off the table," 又有其字，本爲
疏狀部，但以習用提挈句法之故，而化爲挈合部；如

"*Now* all is ready, come *now*, and don't delay a moment."
又 "Tom was *so* naughty, he would climb the tree, *so* he fell
down."

§ 14.　字常以異職變形 ON CHANGES THAT WORDS UNDERGO

前謂同字可爲異部之用, 此在中文, 往往其形
不變, 而變其音, 在古則有長呼短呼, 在今則有圓破之
法; 如云 "惡惡臭好好色," "春風風人夏雨雨人," 皆此
例也, 然皆異其音而不變其形, 是固不便, 而西文以其
拼切爲字, 故得卽其形而變之; 如 *child* 之變爲 *children*,
以示所言之不一; 又變爲 *child's*, 以見其有所主; 又變
爲 *childish*, 則由名物而爲區別, 言其事之同於小兒.

他如行事有所當之時, 於云謂字欲標其異, 中
文惟有句中別行加字爲之, 如云 "今之隱几非昔之隱
几," 二隱無殊, 後隱之不同前隱, 僅於人意領會之耳,
惟西文不然, 如云 *"we sleep,"* 聞者卽知此所言爲現在之
事, 乃至變爲 "we slept," 其事爲過去, 而非尚存者可知.

雖然, 八部之字, 其中有受變者, 有不受變者,
受變者何, 如名物 Noun, 稱代 Pronoun, 區別 Adjective,
云謂 Verb, 四者最多, 而疏狀之字 Adverbs, 亦或有變,
特不常耳.

變形, 英語謂之 inflexions, 其法大抵於原有本
文 roots 之後, 增音爲之, 其所增者, 謂之形變尾聲 in-
flexional endings, 或曰變文後系 suffixes of inflexion.

然聲音之道, 成於自然, 往往一字以尾聲之故,
本文之音, 從之亦變, 大抵由長呼而成短呼, 由平音而
成仄音, 此其大較也; 如 sleep 之字, 一變爲 sleep-d, 再變
而爲 slept, 則由長而短矣; 又如 nation 之變 national, goose
之變 gosling, benign 變爲 benignity, 皆此例之行也.

以本字之得尾,由長而成短,由平而成仄,則行用歷久之餘,往往尾聲磨損失亡,而僅留短仄之本文以爲別;如 lead (引) 字一變爲 ledde, 再變爲 led; feed 一變爲 fedde, 再變爲 fed; gold (鍍) 字一變爲 gilden, 再變爲 gild; man 一變爲 mannize, 再變爲 men;凡此皆變體漸卽今形之可考者也.

§ 15. 英文當古之日,所以著異職異用之尾聲最多,洎久之,什八九皆磨損失亡,不可復見,然不以此而形不便,蓋於文中別用字以著其殊,亦無不可,譬如言 my *father's* house, 此以尾聲著異者也, the house *of* my father 此別用字以著其異者也,而二者之用,無幾微殊.

又如吾言 lion-ess, 此於尾聲,見此獅之爲牝而非牡,然使此或磨損失亡,不存其用,而吾言同物,可曰 she-lion, 此與前文正同,特加另字耳. 中國古文,用一字以著異物者最衆,倉雅說解之書,幾於皆是,如黑馬曰驪,牡羊曰羝,皆以一字,此 lioness 之類也,謂之黑馬,謂之牡羊,此 she-lion 之類也.

謂古英文尾聲爲多,此亦言其見於中古者耳,再推之至於上古,則尾聲皆獨立之字,就淺學所知者言之,如云 god-ly, 其尾聲 ly, 古乃 like, 正如中文之用如用然,"足躩如也,""勃然變色," 及久之乃由 god-like 而成 god-ly 耳.

可知西文上古,與中國文字正同,顧西文能合能變,而成於如是者,以其爲字母拼切,柔而易流之故,而中國旣用六書,木彊難變,然而字音切合,由二成一者亦多,如不可爲叵,之於爲諸,而已爲耳,小學之家皆能舉似,不可言不變也.

篇 四　CHAPTER IV

名 物 部　NOUNS

　　　　　　界 說　Definition

名物者何, 字之爲物名者也; A Noun is a Word
Used as a Name.

Noun 之一字, 法文謂之 nom, 拉丁謂之 nomen,
皆言名也.

　　　　　　門 類　Classification

名物之字, 分二大類:

1.　本 名, Proper Noun
2.　公 名, Common Noun

所以爲本名者, 以其爲一人一物之名也, 此如
堯, 舜, 孔子, 約翰, 濟南, 上海, 獅子花, 北落師門, 皆歸
此類.

本名西文所以稱 proper 者, 因其文本義爲 'be-
longing to oneself,' 爲其物所獨有, 而非他物所同有, 如
property (產業) 亦謂其專屬一家也.

所以爲公名者, 以其爲一屬之物之人之所同
有者, 故曰公也, 凡員顱方趾皆可以稱人, 凡兩翼而飛
者皆曰禽, 凡四足而走者皆曰獸, 是故人與禽獸皆公
名也.

公名又可區之爲三種:

1.　常物公有之名, Ordinary class names
2.　凡最之名, Collective names
3.　縣意之名, Abstract names

常物公有之名, 有一類之物, 而此爲其一箇, an individual of a class; 或一段之物, 而此爲其一部, a portion of a sort of material; 前如橙, 狗, 星, 葉是也; 後如金, 水, 沙, 布是也; 前者可數, 後者可量.

凡最之名, 乃所以名可數者之總會; 如云馬羣, 社會, 議院, 淮軍, 西名如 class, herd, college, jury 皆所以名一衆者, 故曰 Collective 也.

懸意之名, 形上之物之名也, 文明之國, 此類之名最衆, 物德, 行爲, 與所居之境詣, 皆無形者, the name of a quality, action, or state: 如 "白馬之白" 第二白字, "心之官則思" 思字; 又 "富貴如一場春夢" 句中名物字, 皆意境之懸名也; 所以云懸 Abstract 者, 蓋雖附物而見, 然可離物爲言, 若孤懸也者, 其在英文, 若 whiteness, honesty, love, sleeping, evolution, astronomy, grammar, 及一切學術之名; 又中文之最顯者, 莫若周易之六十四卦名, 皆此類矣.

又如 verb' in the infinitive mood, 如 to learn, 又如所謂 gerund, 則 verb 之以 ing 爲尾聲者, 此二種字常爲名物, 亦懸名也. 如云 "To live is to struggle," 又云 "Riding is good exercise."

§ 18. 三變形 INFLEXIONS

名物與稱代之字所以變形者三:

1. 陰陽之變, Gender 屬
2. 單衆之變, Number 數
3. 施受之變, Case 位

§ 19. (一) 變以屬者, GENDER OF NOUNS

名物 (或稱代) 字所名之物爲雄, 謂之陽屬 Masculine Gender; 若其爲雌, 則謂之陰屬 Feminine Gender;

陰屬形異陽屬,此中文爾雅多有之. 如牡羊爲羝,牝牛爲牸,特不常用耳.

謂之 Gender 者,法文謂之 genre, 皆原於拉丁 genus 字,類也屬也,於字則稱屬 gender, 於物則稱體 sex, 如男乃陽屬之字,而其人則爲男體 male sex, 不得以 masculine gender 稱之.

法國文字之分陰陽也,其分殆起於形,不起於義,其名物幾無字不分陰陽,而於義或無取,往往宜陽之字而反爲陰,故學法文,取別陰陽最難,而大抵從習慣,英文古亦如是,降而此弊漸祛.

是故物之無牝牡陰陽可論者,別立一屬,謂之罔兩 Neuter Gender, 罔兩者非此非彼,兩無屬也:如几,如紙.

更有所名之物,可陰可陽,可牝可牡,中文如牛如羊如人, 西文如 parent 親, 如 child 子,皆雙屬之字,謂之 Common Gender.

英字以尾聲別屬,其陰字例於陽字而加尾聲,如 tiger 爲虎, 而 tigr-ess 則爲牝虎,獨鰥夫 widower 之字,則取寡婦之字 widow, 而加尾聲 er, 從陰屬轉爲陽屬, 此爲惟一之變,此外無第二字如此者.

由陽屬而轉爲陰屬,其尾聲多用 -ess, 此如:

陽 Masculine		陰 Feminine	
heir	承業男,冢子	heir-ess	承業女
founder	創業人	foundr-ess	創業婦人
actor	戲子	actr-ess	女伶
cater-er	辦食人	cater-ess	辦食婦人

然此法所變之字有數,非普通之例,其有緣他國字例者如下:

executor	臨終所託之人	executr-ix	臨終所託之女人
hero	烈士	hero-ine	烈女
Sultan	回部皇帝	Sultan-a	回部皇后
Czar	俄皇	Czar-ina	俄后
Czarowits	俄太子	Czar-evna	俄太子妃

§ 20. 變陰古法 OLDER MODES OF MARKING THE FEMININE

1. 以 -ster 爲尾聲; 如 *spin-ster* (處女) 字, 其始乃 *spinner* (紡工) 之變形也; 又如 *baker* 之變爲 *baxter; singer* 之變爲 *song-stress*, 皆此例也.

2. 又有以 -en 爲尾聲者; 如 *fox* 爲雄狐, 而 *vix-en* 爲雌狐, 蓋古 *fox* 音同 *vox*; v 讀如 f, 至今德人尚爾.

3. 其無定之法, 皆有由來; 如新婦曰 bride, 而新郎曰 *bride-groom*, 蓋 groom 古義爲丈夫爲男子, 云 bride-groom 者, 猶云新娘之壻云爾. 鵝之雄者曰 gander, 則本於古之 gans 字, 同今之 goose 也. Woman 者, 乃取 wife 與 man 二者而合之, wife 猶言織者, 觀 weave 之字而可知.

§ 21. 尾聲離之則不成字者也, 然分屬此變, 尚有合之他字, 其陰陽易明者以爲別, 所常用也; 此如:

he-goat	公羊	she-goat	母羊
man-servant	男僕	maid-servant	女僕
tom-cat	公貓	tib-cat	母貓
buck-rabbit	公兔	doe-rabbit	雌兔
dog-fox	雄狐	bitch-fox	雌狐

pea-cock	孔雀	pea-hen	母孔雀
he-devil	男魅	she-devil	女魅
jack-ass	公驢	jenny-ass	母驢
bull-calf	公犢	cow-calf	母犢
cock-sparrow	公雀	hen-sparrow	母雀

§ 22. (二)變以數者, NUMBER

名物與稱代字,有單衆之別,使其字之所言盡於一物,則曰單數之字 of the Singular Number.

使其字之所言,不止於一物,則曰衆數之字 of the Plural Number.

案於名別數,於中文不多見,然亦不可謂無;譬如於吾一身則曰我曰吾,於吾同類則曰吾黨我曹,於所語之衆則曰爾曹汝輩是已;特皆用別立之字以明之.

變單爲衆例 FORMATION OF THE PLURAL

§ 23. 常例,於單數字之末,加 -s 母,以明其不止一物; 如 book-s, bag-s, lanterns.

字尾之 -s,有銳有鈍,銳者其音如 ç,鈍者其音如 z,如在 book-s 銳也,在 bag-s, boy-s 則鈍也,讀與 bag-z, boy-z 正同.

古英語衆數之尾聲,係用 -as,如單者爲 smith,衆者則爲 smith-as,降而轉爲 smith-es,至今乃轉 smith-s 矣.蓋其始用另立之字,漸乃合爲一形,佛書亦有此別,如一則云微塵,多則曰微塵衆;一則曰鐙,多則曰鐙海;假六書爲合,易同拼切之字,則久之亦將化爲尾聲,而衆海二文皆不爲另字矣.

變例 MODIFICATION OF THE GENERAL RULE

1. 假如單數之字, 其收音已爲合齒泄氣之音, 所謂 sibilant 者, 則以 s 又爲合齒, 故用 e 字居間, 使之易聞, 故所加於單數者爲 -es (讀如 ez); 如 *gas-es, box-es, brush-es, church-es, judg-es, priz-es.*

2. 如名物之字, 其收母爲 f, 而其前又有 l, 或長呼之元音, (獨 DO 不然), 則銳音之 f, 常變而爲鈍音之 v, 而後再加 -s, 或 -es, 以爲衆數; 此如 *loaf,* 其衆爲 *loaves; wife, wives; wolf, wolves.*

3. 如收母爲 y, 而其前又非他元 vowel, 則變單字之 y 爲 i, 而後綴 -es, 以成衆字; 如 *lady,* 其衆爲 *ladies, fly,* 其衆字爲 *flies, country* 爲 *countries,* 至於 *soliloquy* 獨語, 其衆爲 *soliloquies* 者, 以 qu 之用, 實同僕音也.

§ 24. 古法異常例者 OLDER MODES OF FORMING THE PLURAL

1. 變其元音, 以爲衆數, 如:

單數爲	man	人	衆數爲	men
"	foot	足	"	feet
"	tooth	齒	"	teeth
"	mouse	鼷	"	mice

2. 加 -en 爲收音, 如:

單數爲	ox	牛	衆數爲	oxen
"	child	兒	"	childr-en
"	brother	兄弟	"	brethr-en

後二字衆數有二形, child-s 與 brother-s 亦可用; 特義有微殊, 如一家之同胞, brothers 也, 社會之同胞, brethren 也.

3. 有單衆同形之字; 如 *sheep* 綿羊, *deer* 鹿, *grouse* 鷓鴣, *fish* 魚 以隊言 (如 *cod, salmon, trout, pike, etc.*, 諸魚名皆無衆字, 而 *sharks, whales, eels, herrings, turbots, etc.*, 又有之, 不可解也), *head* 頭, 以數物者 (如 云 'ten *head* of cattle,' 十頭牛).

往往舉數之名以單爲衆 (expressing a quantity or number), 如 云 'a *ten foot* rule'; 'a *five pound* note'; 'The iron weighs ten *hundredweight*'; 'He shot *five brace* 雙 of birds'; '*ten gross* of pencils'; 'My weight is *eleven stone*'; '*three dozen* knives'; '*two pair* of trousers'; '*four score* years'; '*thirty fathom*'; '*twelve month*'; '*fortnight*'; *etc.*

又馬兵稱 horse, 步兵稱 foot, 如 云 "*Five thousand foot*," "*Two thousand horse*," 不爲衆字.

至於 *shot* 彈, *cannon* 礮, *fish* 魚, *fowl* 雞, *people* 民, 皆凡最一舉之名, 故無別立衆字.

§ 25. 1. 單形一而衆形二 DOUBLE PLURAL, 然有異義; 如 brother 之 brothers 與 brethren 前言之矣; 此外尚有:

單形爲 cloth, 以異布言則曰 cloths, 以衣服言則曰 clothes

,,	die, 在印	,,	dies, 在骰	,,	dice
,,	fish, 稱異魚	,,	fishes, 稱羣魚	,,	fish
,,	genius, 稱才傑	,,	geniuses, 稱神	,,	genii
,,	pea, 稱異豆	,,	peas, 言升豆	,,	pease
,,	penny, 分言之	,,	pennies, 言其値	,,	pence
,,	shots, 言所施	,,	shots, 言其聚	,,	shot

2. 有獨用單數之名物:

專名, proper name	如 云 Milton '
懸名, abstract nouns	,, whiteness, education
最名, collective nouns	,, people, cavalry
物材, names of material	,, gold, leather

3. 有獨用衆數之名物:

臟腑, parts of the body　如 云 lungs, bowels
衣袴, articles of dress　　　,,　breeches, drawers
器用, tools　　　　　　　　,,　tongs, scissors, shoes
堆物, masses of things　　　,,　ashes, billiards

§ 26. 有非本英之字, 則衆形從其故所有者; 此如:

1.　　　　　　　拉丁之字 LATIN WORDS

名物之收音以 us (陽屬)而衆形用 i 者, 如 radius, radii　　　輻
　,,　　,,　us (罔兩)　,,　　era ,,　genus, genera　　　類
　,,　　,,　um ,,　　　,,　　a　,,　datum, data　　　與數
　,,　　,,　ix　,,　　　,,　　ices ,,　radix, radices　　　根
　,,　　,,　ex　,,　　　,,　　,,　,,　apex, apices　　　尖
　,,　　,,　a　,,　　　,,　　æ　,,　formula, formulæ 訣例
　,,　　,,　ies　,,　　仍 ,, ies ,,　series　　　一宗, 級數

2.　　　　　希臘之字 GREEK WORDS

名物收音以 on, 衆形用 a 者, 如 phenomenon, phenomena 現象
　,,　　,,　sis　　,,　　ses ,,　crisis, crises　　　　轉極

3.　　　　　法國諸字 FRENCH ORIGIN

如 Mister　　先生　其衆形爲 Messieurs (簡寫 Mr. 與 Messrs.)
如 Madame　夫人　　　,,　　Mesdames
如 beau　　　美物　　　,,　　beaux

4. 形衆而義單者, PLURALS USED AS SINGULARS

(a) 字之以 -ics 收音, 從希臘來者, 如 mathematics 算學, physics 格致, etc.

(b) 又如 means 具, amends 賠償, wages 庸錢, pains 辛苦, news 新聞, gallows 縊架, riches 財產, alms 檀施, eaves 簷宇, summons 火籤; 皆作單義觀, 而無單形者也.

§ 27.　　　　　(三) 變以位者, CASE

　　名物字之在句中也, 察其相爲對待, 而位形焉. 方人有言, 意必有所屬, 是所屬者, 謂之句主 Subject; 假言句主, 而無所謂, 如戰國策之言"海大魚," 所欲達之意, 猶莫測也, 故必於句主而有所謂, 則 Predicate 是巳.　故言鳶則云飛, 言魚則云躍, 鳶魚 subject 也, 飛躍 predicate 也.　雖然, 飛躍者不及物之云謂也, 若及之云謂, 則必有爲事所加之物 Object.　如言"君乘車我戴笠," 君與我皆 subject 也, 乘車戴笠其 predicate 也, 而中涵二部之字, 乘與戴云謂 verbs 也, 車與笠所加之名物 objects 也, 此一切句法之大經也.

§ 28.　名物稱代字, 爲句主者, 謂之主名之位 Nominative Case; 如言 "*John* sings, and *I* like to listen."　所以稱主名 nominative 者, 乃得此以名事主, 事主爲施事者可, 爲受事者亦可; 如云"曾參殺人," 曾參施事者也; 又云"盆成括見殺," 盆成括受事者也; 而其爲主名則同.　說文'我'其解曰,'施身自謂也,' 此與西文'I'字界說正吻合.

§ 29.　將有所與語, 則呼其名而告之, 謂之受呼之位 Vocative Case.　此在他國, 或與主名之位異形, 而英字則無稍異, 故不爲別; 如云"參乎吾道一以貫之," 又曰"賜也賢乎哉," 參與賜皆在受呼之位; as "*Father*, come and look here!"　"O *Sir*, do not be angry!"

§ 30.　名物稱代爲事之所加, 則在受事之位 Objective Case; 如云"鮑子知我," 我爲鮑子所知, 受事位也, 又云"植其杖以芸," 杖爲所植, 亦受事之位.　"Jack killed a *snake*."　他國之字, 主名與受事之位, 其字有變形, 英古亦然, 至於今不爾爾者, 獨稱代字耳.

英之受事字有二種:

1. 有直接之受事 Direct Object, 其字徑居一云謂字之下; 如云"高力士脫靴," 靴字徑居脫字之下, 直接受事. "Jenny beats *John;* Robin hurts his foot." 此在拉丁文則謂之 Accusative Case.

2. 有間接之受事 Indirect Object, 事爲彼而有作, 物因之而受事. 此在英文, 大抵其字之前可加 for 與 to 二介系字, 而義不變; 如云 "Give *Peter* his book," 此同 Give *to Peter* his book; "Build *me* a house," 此同於 Build *for me* a house. 在中文, 如云"投其璧於河," 璧直接受事者也, 河間接受事者也; 又如云"贈季子金," 金直接受事者也, 季子間接受事者也. 此在拉丁文謂之 Dative Case.

上有介系字之名物, after a preposition 亦稱受事; 如云"遇諸塗," 此猶'遇之於塗,'之爲陽貨之代名, 而塗之上有於字爲之介系, 故塗爲間接受事字. 又云"殺人以梃," 梃字有以在前, 亦爲間接之受事. 英語 "He puts his foot on the *ground.*" "He came back from *London.*" 此在拉丁文, 則介系字與名物字合, 而爲異形之專字, 而英文不然, 故無別體.

§31. 主名受事而外, 尚有主物之位 Possessive Case. 中文之於主物, 常法於西文爲倒, 如云"黔之驢," 西文作"驢 of 黔," 正譯當云驢之屬黔者, 獨用主物之形, 則與中文合, 如云'孔子之墓' Confucius' tomb, 其先後與中文正同; 又如 "the *boy's* book," "the *cat's* tail," "the *sun's* rays," 此三名物皆在主物之位者也.

1. 察主名受事之辨, 大抵從文義語意而得之, 其於稱代字有形異, 於名物字無形異也: 獨至主物之位,

則視而可識矣, 蓋其字常用 's 爲收; (') 曰 apostrophe (譯言中略, 西文凡有漏略不書者, 皆用此爲記), 如 my son 吾子, my son's 吾子的.

2. 然英文今法, 此形常用於生物, 如云 "Shepherd's wand," 至於無生之物, 則仍用 of, 如云 "the roof of a house," 不得言 the house's roof 也. 然常言猶用之, 如云 a week's journey, 七日之程, a month's provision, 一月之糧, 仍合法也.

§ 32.　　　主物之形 FORMATION OF POSSESSIVE

凡主物之字, 皆於主名之字加 's.

如單數主名 man, 其主物之形爲 man's

　　　,, 衆　　　,,　　men,　　,,　　　　,,　　men's

假如其衆數主名收處已有 s, 則主物之形, 只用中略之簡號 (') 而無 s.

如單數主名 boy, 其主物之形爲 boy's

　　　　衆　　　,,　　boys,　　,,　　　　　,,　　boys'

此其異特可見於行文耳, 至於言語則 boy's 與 boys' 無異讀也.

1. 古之英文, 其主物之形, 加 es 於單數主名以爲之, 至十七世紀, 乃去 e 存 s, 以 e 之去, 故作 (') 於其上, 此中略之名所由起也. 英詩句中, 往往化兩音爲一音以求叶, 則亦用此號, 如 even 之作 e'en; ever 之作 e'er, 皆如此矣.

2. 's 之號, 與中文 "之" 字爲用正同, 而昔人或謂其號爲獨字 his 之省, 如言 "the King's crown," 依其說, 古乃 "the King his crown," 雖然其說誤也.

§ 33.   別 位 異 形 表 DECLENSION OF NOUN

Nom. & Voc.	主名呼名,	單 man	衆 men	單 child	衆 children
Poss.	主物,	,, man's	,, men's	,, child's	,, children's
Objec.	受事,	,, man	,, men	,, child	,, children
Nom. & Voc.	主名呼名,	,, boy	,, boys	,, thief	,, thieves
Poss.	主物,	,, boy's	,, boys'	,, thief's	,, thieves'
Objec.	受事,	,, boy	,, boys	,, thief	,, thieves

篇 五　CHAPTER V

區 別 部　ADJECTIVES

§ 34.　　　　　界 說　DEFINITION

區別字者，所以表物之異，以區之於其名之所類也; to distinguish or describe the thing named. 譬如言人，是盡人類而舉之矣，乃今吾言古人，則聞者知吾言爲專屬於已往之人，而於今人爲無涉; 又言此人，則聞者知吾言有所特指，而與餘人爲無涉; 然則古與此字，皆所以立別者，故曰區別也. Adjective 字原於拉丁之 Adjectivum, 譯言所附益者.

§ 35.　　　　　門 類　CLASSIFICATION

凡物之所以殊，一曰其品 quality, 品同則以量 quantity. 品之殊如美惡，大小，貧富; 量之殊見於數 number, 如一二，多寡，廣狹; 而二者之外，將有以指吾意之所屬與否，不論其品量也，故又有指示之一門，如云 "一書," "彼美," "此座," 皆指示也.

是故區別字有三科之可立:

1.　言物之品, Adjectives of Quality
2.　言物之量, Adjectives of Quantity
3.　所以指示, Demonstrative Adjectives

代名之字，如 this, that, each, every, 等; 中文如 '之' '此' '其' '若' 等字，往往用爲區別，觀其所用而可知也.

§ 36. 區別字之 an, a 與 the, 乃最常用之指件字, 故舊法每特區為專部, 謂之指件之字 Article, 而其實為無取. 彼謂 an 與 a 為無定之指件 Indefinite Article, 如云一人一日, 乃任何一人, 任何一日, 無定者也; 而 the 為有定之指件字 Definite Article, 如云其人其日, 吾意中固有定人定日也.

An 與 a 之用不同, 使所指之名物, 其發聲之第一字為僕音, 則 an 字去 n 而獨用 a; 如云 "*an* orange," "*an* apple," "*a* king," "*a* house," 亦取便聲音而已.

An, a 之為義同 one; 如云 "all of *a* size," 猶言 "al of *one* size" 也.

No 字之義, 與 an 為反對, 猶言無一 not one; 如云 "He is *no* soldier," 乃云 "He is *not-a* soldier" 也.

有時 the 字可作疏狀字觀; 假如言 "so much *the* better," 又如云 "*the* younger *the* merrier;" 此種 the 字與 "by that" 同, 以言區別字之程度, 故曰疏狀.

§ 37. 變形 INFLEXIONS

言物之品量, 則大略有三級之可言. 一曰尋常 Positive; 二曰較勝 Comparative; 三曰尤最 Superlative.

他國之區別字, 常從所加名物之屬數位而為變, 英之古法亦然, 今乃不用, 而獨有程度之變 Degrees of Comparison.

§ 38. 尋常程度曰 Positive, 用本字不變者; 如云 "a *small* boat," "a *strong* man."

較勝程度曰 Comparative, 用本字而益以 er 為尾聲; 如云 "a *small-er* boat," "a *strong-er* man."

尤最程度曰 Superlative, 用本字而益以 est 爲尾聲; 如云 "the *small-est* boat," "the *strong-est* man."

較勝者, 擬兩物而見之者也, 尤最者, 卽衆物而見之者也; 故擬兩物不得用尤最之字, 如云 "二者之中, 甲爲最美," 斯爲不通, 當云 "甲爲較美," 其在中文或僅云 "甲爲美," 其較勝之程度已見; 又如論數物而言其尤, 不得用較勝之字, 如云 "西國英爲較富," 亦不通語, 當言 "英爲最富," 或但言 "英爲富," 其尤最程度亦見也; 如太史公西南夷列傳云, "西南君長以十數夜郎最大," 極合法矣.

變例: 1. 如本字以無音之 e 收, 則僅加 r 爲較勝, 加 st 爲尤最, 不更用 er 與 est: 如 large, large-*r*, large-*st*.

2. 如本字以 y 收者, 而 y 之前又非元音, 每先轉 y 爲 i, 而後加 er 與 est: 如 happy, happier, happi*est*.

中文字不變形, 而所以著較勝尤最者, 或因文以見意, 或用他字如 '較' '愈' '加' '更' 與 '最' '極' 諸字以著之, 惟英文亦然, 而用於字之拼切過兩音者 more than two syllables, 其字則疏狀部之 more (較), 與 most (最); 如云 *more* valiant, *most* valiant.

凡區別字之以 er, est 分程度者, 大抵皆條頓之本字, 而非外來者.

§ 39.   不整齊之比較 IRREGULAR COMPARISONS

尋常 Positive		較勝 Comparative		尤最 Superlative	
1. late	晚	latter	later	last	latest
nigh	將近	nigher	(near)	nighest	next
near	切近	nearer		nearest	
old	老,長	elder	older	eldest	oldest

尋常 Positive		較勝 Comparative	尤最 Superlative
2. good	善	better	best
bad			
ill	惡	worse	worst
evil			
little	少	less	least
much 以段言 many 以枚言	多	more	most

以上諸區別字,如第一類之 late 字,其比較有兩法, latter 與 last, 乃指物之次第而言, latter 與 former 對,如行文,有兩事在前,今欲覆舉,於其前則曰 former, 於其後則曰 latter; 至 later 與 latest, 乃以時言,如言某人來遲,某人更遲,則用此字. Near 與 next 之異於 nearer 與 nearest, 亦正如此,前二以位次言,後二則泛言遠近者也.

Last 字,乃古 lat-st, 即 lat-est 之變形.

Next 字, 今云其次, 乃古 neh-st, 即 nigh-est 之變形.

Near 字,今乃尋常近義,然古為 nigh 之較勝字.

Elder, Eldest, 用以言兄弟姊妹之少長,而泛言凡物新故者,必用 older 與 oldest.

其第二類大抵比較之字與本字,在古皆不相涉,而後世強為牽合者也.

如 Better 之本字古為 bat 字,其義為佳,元音 a 經變為 e, 而加 ter; 又 best, 即古 bet-st, 乃 bet-est 之變形. 與第一類之 last 同一演法.

Wor-se, 源於條頓古字之 wers; less 源於古字之 lais; much 古義同 large, great, 非多也.

而 more, most 二字,以 mo 為之根,於古義亦為大.

3.　舍 前 第 一 第 二 兩 種 之 外, 尙 有 第 三 種 不 整 齊 比 較:

如 far (遠) 之 比 較 字 爲 farther, farthest, 其 中 th 本 不 當 有, 乃 緣 forth 之 變 爲 further, furthest, 牽 涉 成 誤 切, 而 後 人 沿 用 之.

又 Rather 譯 寧 爲, 又 作 殆 義, 此 今 爲 疏 狀 字 久 矣, 然 古 爲 區 別, 其 尋 常 字 乃 rathe, 於 義 爲 蚤.

Fore (前) 之 較 勝 字 爲 former, 尤 最 字 爲 foremost, 又 爲 first, 其 former 之 字, 乃 與 古 之 formë 相 亂, formë 卽 今 之 first.

Other 古 義 爲 第 二, 故 今 語 猶 云 every *other* day 猶 云 每 第 二 日, 卽 間 日 也.

篇 六 CHAPTER VI

稱 代 部 PRONOUNS

§ 40.   界 說 DEFINITION

稱代者, 以代名物, 省其屢稱也.

稱代所代者, 不止名物, 有時乃一事實, 或一語句, 均無不可; 此如 "*It* mattered not to him, whether it were night or day," 第一 'It' 字所代, 正是下文 'whether it were night or day,' 卽言此事於彼爲無關得失也.

稱代與區別, 往往相通用: (1)其在主物之位者, 如 *his* pony; (2)指事之稱代, 如 "*that* day;" (3)複牒與發問 Relative and Interrogative 之稱代, 如 "whose house?" (4)無定之稱代 Indefinite, 如言 "*some* oranges."   凡此皆以稱代而居區別之地者, 故曰相通用也.

§ 41.   分 類 CLASSIFICATION

稱代字共分五種

1.	Personal	三身之稱代
2.	Demonstrative	指事 ,, ○
3.	Interrogative	發問 ,,
4.	Relative	複牒 ,,
5.	Indefinitive	無定 ,,

此五者今依次論之:

§ 42.   1.   PERSONAL PRONOUNS 三身稱代

三身云者, 以人言語之際, 有言者, 有所語者, 有所言者, 凡此謂之語次三身, Three Persons.

(a) 其第一身 First Person 則言者也, 其所用之稱代 如 我, 吾, 台, 予, 吾曹, 我輩, I, we, etc.

(b) 其第二身 Second Person 乃所語者也, 其稱代 如 爾, 汝, 若, 而, 汝曹, 君 等 thou, thee, you, ye, etc.

(c) 其第三身 Third Person 乃所言者也, 其稱代 如 彼, 若, 他, 渠, 彼 等, 若人, he, she, they, one, etc.

§ 43.   DECLENSION OF PERSONAL PRONOUNS

稱代異形表

稱代之異以屬, 以數, 以位:

The First Person 第一身

單數主名 Nom.	I	衆數主名 Nom.	we
,, 主物 Poss.	mine, my	,, 主物 Poss.	our, ours
,, 受事 Obj.	me	,, 受事 Obj.	us

The Second Person 第二身

單數主名 Nom.	thou	衆數主名 Nom.	ye, you
,, 主物 Poss.	thine, thy	,, 主物 Poss.	your, yours
,, 受事 Obj.	thee	,, 受事 Obj.	you

1. 英文古似德文, 故 I 字古作 Ic, 又作 Ich, 西文稱謂, 當隆古時, 與中國同, 如 I 則中國之台也, 拉丁文作 Ego, 我也; thou 之與 you, 與法文之 vous, tu 皆在中文汝若之間; 而第三身之 he, it, they, 與法之 il 等, 尤與吾文之伊他同原. (案中西古語多同, 西人如艾約瑟等所言多與鄙人合者, 可知歐亞之民, 古為同種, 非傅會也.)

2. 古無 my, thy 等字, 而用 mine, thine; 今則言下有名物者, 必用 my, thy; 而 mine, thine 則言下無名物

者; 如 云 "This book is *mine*," or "This is *my book*," 此 其 異 也.

3.　Thou 字 今 於 常 稱 不 用, 與 thine, thee 等 字, 皆 用 於 對 越 稱 禱 之 時, 至 於 常 稱, 雖 所 語 者 爲 一 人, 亦 用 you 字; 卽 ye 字, 亦 僅 於 詩 句 中 用 之.

The Third Person 第三身

	陽屬	陰屬	罔兩	衆數
Nominative	he	she	it	they
Possessive	his	her, hers	its	their
Objective	him	her	it	them

§ 44.　三 身 之 主 物 字, 其 用 皆 與 區 別 字 同:

其 單 者 如 my, mine; thy, thine; his; her, hers; its.

,,　衆　,,　　our, ours; your, yours; their, theirs.

以 上 如 mine, thine, hers, ours, yours, theirs 等 主 物 之 稱 代, 皆 用 之 言 下 無 名 物 字 者, not followed by a noun. 其 在 Latin, 如 my, thy 等 字, 則 用 meus, tuus; 而 of me, of thee 等 字 面, 則 用 mei, tui.

§ 45.　三 身 稱 代, 如 得 self 合 之, 則 爲 反 身 之 稱 代, Reflexive Pronouns; self 之 義 爲 己, 爲 自.

其 單 數 者, 如 myself, thyself, yourself, himself, herself, itself, oneself.

其 衆 數 者, 如 ourselves, yourselves, themselves.

1.　其 謂 之 反 身 者, 以 其 人 所 爲, 乃 非 及 物, 而 在 己 身, 此 如 云 "I laid *myself* down"; "He hurts *himself*"; "Cleopetra poisoned *herself* with a viper."

2.　有 時 爲 鄭 重 分 明 之 語, 如 云 "I saw the thing *myself*"; "He *himself* has done it"; 吾 見 之, 彼 爲 之, 以 常 語

爲未足, 而曰 "吾親見之," "彼自爲之," 則鄭重分明之意也.

　3.　如 self 獨用, 則爲名物, 猶言其身, 其一己; 如言 "your good *self*", "your innocent *self*", "He thinks too much of *self*," 末一語, 猶言彼之爲己太深耳, 故克己英語謂之 *selfdenial*, 自靖謂之 *selfdevotion* (盡己), 而自盡則云 *suicide*; 因 sui 乃拉丁之 *self*, 而 cide 之爲言殺也. (案 sui 與自亦見東西古語之同.)

§ 46.　　2. DEMONSTRATIVE PRONOUNS 指事稱代

指事稱代者, 所以直指言者意所屬也; 如云 "我不任往彼所問疾"; "此謂知本"; "其心休休然." 彼此其等字皆指事者 *"This* is the book I want, but I should like *that* which is on *yonder* table if it is not the *same.*" "I have never seen *such* books as *these*."

§ 47.　指事稱代中文最顯者, 如 '彼' '此' '其' '之' 等字, 而英之 Demonstrative Pronouns are *this, that* (plurals, *these* and *those*), *same, so, such, yon, self-same*.

That, 所以指遠者, 其字於古爲 the 字之 Neuter Gender.

Such, 若此, "so-like," 後失 l, 而成今形.

Yon, 那裏, 彼處, 今常作區別字用, 而蘇格蘭常用爲稱代字, 如云 "yon's a grand house," 那是大屋.

Self-same 猶言本物.

Such (同 so), 用在區別字前, 而從之以契合字 that 者, 則作疏狀字觀; 如言 "He has *such great* confidence *that* he will be sure to succeed"; 此同於 "He has confidence *so* great that he will, etc." "So" 字爲指事稱代; 如云 "I tell

you *so*"; "Is he your friend? Yes, he is *so*"; "I walked three miles or *so* a day"; 皆 有 所 指 者.

§ 48. 3. INTERROGATIVE PRONOUNS 發 問 稱 代

發 問 稱 代, 於 問 事 時 用 之, used in asking questions: 如 *who?* 誰; *which?* 若 箇; *what?* 何 者.

Who 字 以 施 受 主 物 別 位, 如 下:

其 主 名 Nom. Who
其 主 物 Poss. Who-se 〔陰 陽 之 屬〕〔皆 同
其 受 事 Obj. Who-m 〔單 衆 之 數〕

大 抵 所 問 者 人, 則 用 who; 所 問 者 物, 則 用 what; 而 數 物 當 前, 叩 其 所 指, 則 用 which. What 字 如 用 於 名 物 之 前, 則 同 區 別; 如 "*What* book do you want?" "*What* boy has got my book?"

What 所 以 問 物, 其 字 乃 古 who 字 之 neuter.

Which 同 於 "who-like," 後 失 l, 而 成 今 形. 前 此 亦 可 以 代 人, 故 新 約 祈 禱 之 詞 云, "Our Father, *Which* art in Heaven," 今 之 用 法, 乃 同 whether, 問 於 彼 此 之 間, 孰 是 所 指 者.

Who-se 爲 who 之 主 物 矣, 而 what 字 之 主 物, 形 亦 同 之, 不 爲 異 字; 此 正 如 he, it 二 者 古 主 物 形 同 用 his, 而 its 乃 後 造 之 字.

§ 49. 倂 字 之 發 問 稱 代 Compound Interrogatives

其 字 乃 以 ever 合 之 who, what, which 諸 字 而 成, whoever 不 論 誰 某, whatever 任 爲 何 物, whichever 無 論 若 箇.

§ 50.   4.   RELATIVE PRONOUNS 複牒稱代

　　此類之字, 幾爲中文之所無, 而中西句法大異由此. 蓋西文凡有定之云謂字 Finite Verbs, 皆必有其主名 Nominative Case, 又往往有句中之句, 以註解所用之名物, 於是前文已見之名, 必申牒複擧, 而後句順, 每有句中之句, 至三四層, 如剝蕉然, 而法典之文, 如條約合同等, 欲其所指不可游移, 其如是之句法愈衆, 或聚百十字, 而後爲成句者, 此西文所以爲初學者之所難也. 譬云 "Sir Thomas Wade, *who* was British Minister in Peking, took chair in Cambridge," "威妥瑪, 前曾在北京爲英公使者, 於庚布立茨居一師席;" 此其正文, 不過言威居師席而已, 故 Sir T. Wade 爲本句主名之字, 而其云謂字, 則 took 也, 乃今欲釋威爲何如人, 故楔入爲北京故英使一語; 然此爲字 *was*, 若無主名, 於句法爲不通; 欲與 took 字同用 Sir T. Wade 爲主名, 則二事非並列者; 更用本名, 又嫌贅複; 故別立此種稱代, 以爲申牒前名之用, 則 who 字是已.

　　後者爲複牒, 而所複牒者, 謂之前名 Ante-cedent, 如在前語, 威妥瑪 Sir T. Wade, 乃 who 字之前名也; 複牒對於前名, 謂之後牒 Consequent.

　　複牒稱代凡五: 如 who 所以牒人者, what, which 所以牒物者, that 與 as 所以人物並牒者, 其用如下.

　　What, which 皆以牒物矣, 然而有辨, 用 which 字必明著前名; 如云 "The animal *which* you saw was a lion;" 用 what 字, 其前名在意中, 其義同於 that which 二字之合; 如云 "*What* I have, you are welcome to;" 同於 "*That which* I have, you are welcome to;" 其所以不必著者, 以其字已含 that 字爲之前名也. That which 猶云 the thing which.

Who 所以牒人, 然有時前名亦可不著, 則其用同 he who, 如云 "*Who* steals my purse steals trash."

後牒有時用主物之 whose, 有時用受事之 whom, 視其位; 如云 "This is the man, *whose* house we saw;" 又如 "This is the man, *whom* you mentioned;" 前居主物, 後居受事故也.

That 字之爲複牒稱代最古; 如云 "He is reading about the battle *that* was fought at Waterloo;" 又 "Happy is the man *that* findeth wisdom;" 前以牒事, 後以牒人.

That 字之爲複牒字, 有時與 that which 同; 如云 "We speak *that* we do know;" 猶云 "We speak *that which* we do know;" 猶云 "We speak *the thing which* we do know."

That 字之爲複牒, 其前不得用介系字 Preposition; 如云 "I know the person *that* you speak *of*;" of 字必用諸句尾, 不得用之於 that 字之前; 不若 whom, which 等字, 其上可用介系; 如云 "I know the person *of whom* you speak;" or "I know the place *of which* you are a native;" 此其辨也.

§ 51. As 之爲複牒, 常用於 same 與 such 之後; 如云, "This is the *same as* that;" 又如云 "These apples are very good, you may eat *such as* are ripe," 猶云 "取其熟者而食之" 也, 故 such as 二字, 爲用若中文之 ‘其’ 字. 又如云 "His character is not *such as* I admire;" such as 在此, 其用同 ‘者’ 字. 又如云 "*As to that, I have nothing to say,*" 猶云 "於此吾無間焉," 所謂 ‘於此’ 者, 猶云 ‘what (relates) to that’ 也, 此在拉丁文, 乃 "quod ad hoc," 亦 ‘於此’ 二字之義.

§ 52.　併字之複牒稱代 Compound Relatives.　其字與併字之發問稱代同形而稍異, 蓋加 -ever 之外, 又有加 -soever 者也; 如 who-ever, which-ever, what-ever; who-soever, which-soever, what-soever.　Who-so-ever 者猶言凡同此之任何人也.

Who 字之三位, 皆可加 -soever, 如 whosesoever, whomsoever 是.

疏狀之字, 有古爲代名者, 往往得介系而有複牒之用; 如

> where-of 於其中 = of which, of what
> where-to 至彼 = to which, to what
> where-by 以是, 由是 = by which, by what

更有 there-of, there-to, there-unto, there-by, here-of, here-by, herewith, etc., 皆疏狀字也, 而皆有複牒之用, 此等字見之合同文約爲最多.

複牒之字, 其始皆以發問者也, 獨 that 與 as 二者, 非發問字耳.

複牒之 who, which, what, 其別位 declension 與發問之 who, which, what 正同.

§ 53.　5. INDEFINITE PRONOUNS 無定之稱代

所以謂之無定者, 以其用恰與前之指事稱代相反.　指事, 見言者之意有所專屬, 無定, 見言者之意無所專屬也.

此類稱代, 其大略可舉者, 如中文之'或,' '有人,' '人,' '夫己氏'; 英文如 one, none, any, some, each, every, either, neither, other, another (以上皆可作區別字用者); 又如 aught, naught, somebody, something, nothing, anything.

One 一也, 其字若作區別字用, 則與 an 同, 如云 "This habit will *one* day ruin you;" 若作名物用, 則指類中之一物, 猶中文之'者'字; 如云 "Get me some better pens, these are bad *ones*." 若其字義屬人, 則猶法文之 on 字, 爲 homme 字之轉; 如云 "A quiet conscience makes *one* so serene." 論語 "人而不仁如禮何," 人字同此.

None 無一也; 乃合 ne (=not) 與 one 而成之.

Any 亦一也; 其字自 an, one 而來, 乃區別字而轉爲稱代者, "I don't want *any*," 此歇後語 understood, 其下有物.

Some 猶有一也; "a certain," 乃模略, 無慮之詞: 如云 "He will last you *some* eight year or nine year" (Hamlet). "I have *some* money," 皆不精審之意也.

Each 兩中之一也; 然衆中之一亦可用之, 如云 *each* boy; 其義猶每. 惟 "*each* other" 與 "one another" 二語之別, 則前用於兩, 後用於衆; 如云 "They did not speak to *each other* for a week," 言兩人之事也; "They hear from *one another* daily," 言一衆之事也.

Every 衆中之一也; each 古作 'any one like,' 後變而成 ea-ch, 若前者 such, which 之變; every 古作 'ever each,' 後變而成 every. 雖二者皆有每義, 然 each 可用於衆一, 如云 'each time,' 而 every 斷不可用於兩一, 猶中文只有兩物者, 不合稱每, 亦不得言箇箇也.

Ei-ther 彼此之中有一也; 此字有二義, (1) 'each of two', 猶中文之'各'字; 如云 'On either side, one;' (2) 'one of two, but not both;' 如云 'Either you or I;' (1) 爲區別部, (2) 爲契合部. 獨云 'Either will do,' 則其字爲稱代部矣.

Nei-ther 彼 此 之 中 無 一 也; 其 字 乃 合 ne 與 either 而 成 者, 猶 言 not-either, 故 與 上 爲 反 對.

Other 第 二 之 一 也; 如 云 'every other day,' 每 次 日 也, 故 引 伸 之 義, 爲 另, 爲 別, 爲 他.

Aught 任 何 物 也; 其 字 等 於 'any whit,' or 'any wight,' 何 等 物 事; 如 云 'for aught I know,' 言 凡 吾 所 知 者.

Naught, nought, 無 一 物 也; 與 上 爲 反 對. '*Not*' 爲 疏 狀 字, 卽 此 之 變 形 也; 算 家 謂 *O* 爲 "*naught*," 言 無 度 也, 中 文 謂 之 曰 零.

Else 之 在 what else, 與 something else, 亦 無 定 之 稱 代, 猶 云 其 餘, 其 他.

○

篇 七　CHAPTER VII

云 謂 部　VERBS

§ 54.　界 說　Definition

云謂字者, 言物之所施, 所爲 what a thing does, 或其所受, 所被 what is done to it, 或其所以存, 與所處者 in what state it exists.　以其所以謂物, 得此而後物有可言, 故名云謂.

如詩云 "言(我)'告'師氏," 其人之所爲也; what she does.　"參差荇菜, 左右'流之'," 其物之所被也; what is done to it.　"關關雎鳩, '在'河之洲," 其物之所處也; in what state it exists.　英語如 "James *studies* his lesson;" what he does.　"John *is beaten*;" what is done to him.　"The child *sleeps*;" in what state it exists.

§ 55.　分 類　Classification

云謂之字, 從其義而分之, 可爲二大類, 一曰事之及物者 Transitive; 一曰不及物者 Intransitive.

先言其不及物, 所以云不及物者, 其事盡於作者之身, 而無物蒙其影響也; 如云 "孔子聖人'也'"="孔子'爲'聖人," 又曰 "宰予晝'寢'," "子路'拱'而'立'," 他若 "鳶'飛'魚'躍'," "水'流'花'開'," 凡此雖有爲作, 其事皆盡於作者之身, 而無外物被其事者, 故曰不及物也. 英語如 "The tree *blossoms*;" "The child *dances*."

　　然 則 及 物 之 云 謂 字, 可 不 煩 言 解 已, 如 "子 '擊' 磬 於 衞," "孟 子 '見' 梁 惠 王," 其 擊 必 有 所 擊, 其 見 必 有 所 見, "水 '流' 濕, 火 '就' 燥," "雲 '從' 龍, 風 '從' 虎," 皆 及 物 之 云 謂 字 也; 英 語 如 "He *locks* the gate;" "He *pulls* his hair."

　　Transitive＝passing over; 其 字 於 拉 丁 文, 乃 transitus, 正 及 物 之 義, 惟 其 及 物, 故 無 物 則 辭 意 爲 不 全, 而 必 有 所 謂 object 受 事 之 物 者; 如 云 子 擊, 聞 者 將 曰 擊 何 物 耶, 如 云 孟 子 見, 將 曰 見 誰 某 耶; 是 故 吾 言 "The boy *tore* his coat," the boy, 施 事 者 也, *tore*, 言 其 所 爲 作 也, 而 所 裂 者 則 his coat, 乃 受 事 之 物 矣.

　　亦 有 及 物 之 云 謂, 而 用 之 若 不 及 物 者; 如 云 "He *eats* voraciously," 其 在 中 文, 如 "式 '飮' 庶 幾, 式 '食' 庶 幾," 飮 食 本 及 物 之 云 謂, 而 其 用 之 如 此, 則 以 專 言 其 事, 而 無 取 於 所 及 者 故 耳.

　　若 不 及 物 之 云 謂, 而 用 之 若 及 物 者, 則 亦 有 之 矣, 但 常 假 介 系 字 以 爲 之; 如 云 "'偃 蹇' '在' 牀," "魚 '躍' '於' 淵," '偃 蹇' 與 '躍', 皆 不 及 物 之 事, 得 '在' 與 '於', 乃 成 及 物; 英 文 如 "he *laughs*," 不 及 物 者 也, "he *laughs-at* me," 及 物 者 也; "the river *flows*," "the river *flows over* the land."

　　凡 造 因 之 云 謂 字 Causative Verbs, 事 因 之 而 後 見, 其 後 常 有 受 事 之 名 物; 如 云 "旨 酒 可 以 '亡' 國," "殷 憂 '啓' 聖" 之 類; 英 文 如 "he *fells* the tree"＝"he *causes* the tree to *fall*;" "he *flies* the kite"＝"he *causes* the kite to *fly*."

　　有 不 及 物 之 云 謂, 若 加 反 身 之 稱 代 Reflexive Pronoun, 便 成 及 物; 如 云 "he *turned* aside"＝"he *turned himself* aside."

　　有 其 語 乃 柔 聲 Passive Voice, (解 見 下) 而 變 之 爲 剛 聲 Active Voice 者, 則 及 物 者, 又 可 使 之 不 及 物; 如 言

"几'爲'人'移'," 此柔聲也, 乃今言"几'移'," 夫几之不能自移明矣, "故几移"雖剛聲, 然不及物也, 蓋 "Table *moves*"="Table *is moved*;" "The vessel *broke* in two"="The vessel *was broken* in two."

　　總之云謂或及物或不及物, 欲爲分別, 全視語意之何如, 此在西文然, 在中文尤然, 如云"時還'讀'我書," 此及物也, "窗前勤苦'讀'," 不及物也, 不能舉一字而定其常爲何類也.

§ 56.　云謂之字, 有常以第三身 Third Person 爲主名者, 謂之無主云謂 IMPERSONAL VERBS, 無主者, 謂其無事主也; 如 "It *rains*," "It *seems* to me," 尚有 "me*thinks*," 其中之 *thinks* 不作思想解, 釋爲吾思者誤, 蓋吾思當云 I think, 不得用 me, 亦不得著 s 於字尾也, 須知此 *thinks* 同於 *seems*, 其字由盎格魯古文 *thincan*=to *appear* 而來, 故 *thinks*, 正無主之云謂, 而 "me-*thinks*"="it *appears* to me." 此種云謂, 中文亦有之, 詩云"其'雨'其'雨,'杲杲出日," 雨與出日, 爲云謂部之字, 皆爲不知事主, 而姑以'其'字當之者, 其猶 it 也.

§ 57.　　　　　形變　INFLEXIONS

　　云謂字在英文, 其形變最爲詳備, 蓋其字關於言語最深, 而人意之淺深, 嘗於此部之字見之也.　察其所以爲變, 有五事焉, 茲舉其目, 後乃以次論之.　1. VOICE, 聲也; 2. MOOD, 情也; 3. TENSE, 候也; 4. NUMBER, 數也; 5. PERSON, 身也.

§ 58.　　　　　1. 論聲　VOICE

　　凡云謂字, 先分及物不及物二類, 及物者有異聲之可言; 聲有二, Two Voices.

1. 施事之剛聲 ACTIVE VOICE.

2. 受 „ 柔 „ PASSIVE VOICE.

剛聲之句, 其句主即事主也, The subject is the doer or agent of the action; 如

1. { "僧'敲'月下門;" 敲者即句主之僧.
{ "The boy *struck* the table;" boy being the striker.

柔聲之句, 其句主乃受事者也, subject is the object of the action: 如

2. { "白髮終難'變',黃金不可'成';" 所變者白髮,所成者黃金.
{ "The horse *was stolen* by the thief;" the action stealing
{ was done to 'the horse.'

觀以上所引句法,可知聲之剛柔,以句主之施受爲斷. 使句主爲施事,則其云謂爲剛聲; 使句主爲受事,則其云謂爲柔聲.

他國文字之云謂,有以聲變形,視而可識者; 如拉丁文 amatur＝he *is loved*.

英文柔聲 Passive Voice 之云謂,例用 -en 與 -ed 收音,而其前必有 be 字或其變形以合成之; 如云 "the cup *was broken*;" 蓋 break 字正譯破,而 broken 正譯 '所破,' 又 was 乃 be 之變形,正譯爲 '爲',故合之成 "爲所破." 又如云 "The cup which *was broken* by John *has been mended*;" "有盃舊爲約翰所破者,業補之矣;" 由此可見,中文 '矣' 字合西文 perfect tense 之意 (解見下文). 以 '有' 字譯 the, 者字譯 which, 皆可細參義意.

英文柔聲尚有一法, 如云 "The house *is being built*," 此譯 "其屋方爲所建," 舊法則云 "the house *is a-building*"＝"the house *is on building*," 猶 *ashore* 之爲 *on shore* 也.

但此是柔聲句法, 至於剛聲, 如云 "The house *is tumbling*," 此譯 "其屋方圮;" "the man *is dying*" = "其人垂死;" 皆正然未已, 爲進方將之義, 故稱 Active Voice, 而又曰 Progressive 進步也. (解見下文).

§ 59.　　　　　2.　論情　MOOD

云謂之因情而異者, 所以著言者之語氣, 見其言事實之不同也; the *mode* in which an action is viewed or stated; 蓋謂物之頃, 其於物之所爲作, 有吾心所以爲事實者, 有吾心所擬議而非以爲事實者, 有其事之行否, 待所與語之人而後決者, 而吾之意異焉, 吾詞所用之云謂字, 亦從之以爲殊, 是之所殊, 則云謂字之情變也 Inflexions of Moods.

§ 60.　云謂字之情變有三 Three Principal Moods.

　　　　1.　實指語氣 INDICATIVE MOOD

　　　　2.　虛擬語氣 SUBJUNCTIVE MOOD

　　　　3.　祈使語氣 IMPERATIVE MOOD

凡云謂字, 使其情屬於此三, 則必有句主, 而所用者爲有定之云謂 a finite verb, 所以言有定者, 蓋其事有主, 而身 Person, 聲 Voice, 候 Time, 數 Number, 皆有可言者也.

常俗文法書, 其言爲作之情, 每不止此, 然英文云謂, 其情可指, 而其變可尋, 實不外此三者.

§ 61.　何謂實指之情 Indicative Mood; 蓋其字之形法乃直指事實, 或問或答, 言下無疑, 皆此類也.　如云 "子華 '使' 於齊;" 英語如 "He *talks*;" 其在問語, 如 "孰 '爲' 夫子?" 英語如 "Who *talks?*"

§ 62. 虛擬之情 Subjunctive Mood, 所言在或然或否之間 possibility, 抑有可疑 doubt, 抑其事爲有待 dependency, 皆此類也.

所以云虛擬者, 以其事徒存思想之中, which is only thought of, 而言者非徑以爲事實, as a matter of fact.

§ 63. 蓋事實與思想, 兩者固不相待, 吾念明旦日亡, 而日出自若, 吾謂地爲方, 而地之眞形自爲員也.

故哲學家謂事實之類, 爲 objective phenomena, 在物之事(客觀); 謂思想之類, 爲 subjective phenomena, 在心之事(主觀).

實指之情 Indicative Mood, 言及客觀者也 Objective.

虛擬之情 Subjunctive Mood, 言及主觀者也 Subjective.

今云"雖'與之'天下不能一朝居也," 天下固未嘗與, 特設思然耳; 又如云"使武安而在族矣," 武安侯田蚡, 於言時固不在也; 又如云"如恥之, 莫若師文王," 當言之時, 無恥之者; 又如言"勿打鴨, 勿打鴨, 打鴨驚鴛鴦," 當言之頃, 鴛鴦未嘗驚也, 待打鴨而後驚耳; 是故若此類之云謂, 皆屬虛擬之情, 中文字同, 而西文字異.

其在英語, 如云 "Thy kingdom *come*," 此見於主禱文 Lord's Prayer, 乃希望之詞, 非爲事實, 設爲事實, 則當標直指之情, 言 Thy kingdom *come-s*. "Love not sleep, lest it *bring* thee to poverty," 勿好睡, 恐將'致'汝於貧. "If thou *keep* thy promise, I shall end this strife," 若汝不食言, 吾復何爭. 此數語所用之云謂字, 如 *come, bring, keep* 諸字, 皆與實指之 *comes, brings, keepest* 異者.

前此虛擬之云謂, 固有專形, 與拉丁同, 今已亡矣, 所存者, 獨 *should, would* 等字而已.

虛擬之云謂, 其前常有數種之挈合字, 如 '雖,' '縱,' '夫使,' '苟,' '就令,' '如,' '果' 等; 英文如 *if, whether, provided, though, that, so that, lest, until, ere, unless, except* 等, 然有不必此而亦爲虛擬者, 如上之 "Thy kingdom come," 及中文之 "舜 '爲' 天子, 皋陶 '爲' 士, 瞽叟 '殺' 人," 皆不用挈合字, 而虛擬瞭然, 故挈合字實與虛擬之情爲無涉.

§ 64.　祈使之情最易別, 蓋凡有所飭戒使令, 或有所籲請求乞, 皆此類也; 如云 "以羊 '易' 之," 此飭令也, "將子無怒;" "'願得' 笑臣者頭," 皆請乞也; 西文如 "*Call* him back," "*Pardon* my fault," "*Let* us go," "*Hie* thee home."

此類之云謂, 皆第二身, 蓋方有所祈使, 必有所語者, 特汝字隱不見耳, 其 verb 皆用本字不變形者.

§ 65.　云謂字三情而外, 尚有二式, 皆泛言其事, 而無所屬者, not finite.

其一曰無定之式 INFINITIVE MOOD, 雖云謂, 可當名物字用之, It Can be Used as a Noun.

其二曰兩用之式 PARTICIPLES, 雖云謂, 可當區別字用之, It Participates the Nature of an Adjective.

1.　凡無定式之云謂 Infinitive Mood, 其前皆有 to 字; 如 *to see, to sing, to write.*

然有時不用 to 字, 則必在 may, can, shall, will, dare, must, let, bid, do, make, see, hear, feel, need 諸助字

之後; 如 云 "Louis, you *may sit down;*" "He *made* me
laugh."

　　　其 當 名 物 用 者, 蓋 舉 其 事 以 爲 言 也; 如 云 "*To do*
ill is a sin;" "*To hear* is *to obey;*" "*To see* is *to believe;*" "I
should like *to see.*"

　　　其 他 用 尚 有 三:

　　　(*a*) 以 區 別 名 物; 如 云 "a house *to let,*" 一 屋 出 租
=a house *for letting,* 言 其 何 等 屋 也.

　　　(*b*) 加 於 區 別, 作 疏 狀 字 用; 如 云 "easy *to find,*"
易 於 尋 檢 =easy *for finding,* 言 其 於 何 而 易 也.

　　　(*c*) 加 諸 云 謂, 作 疏 狀 字 用; 如 "he came *to see*
me," 彼 來 看 我 =he came *for the purpose of seeing* me, 言
其 何 以 來 也.

　　§ 66.　2.　兩 用 式 之 云 謂, 其 得 名 卽 以 彙 用 爲 區 別
之 故; 凡 云 謂 得 -ed, -en, -ing 而 變 形 者, 皆 此 類 也, 故 又
謂 之 云 謂 區 別 Verbal Adjectives.

　　　其 以 -ed, -en 收 聲 者, 謂 之 Past Participle 過 去
式, 又 曰 Perfect Participle 旣 事 式, 又 曰 Passive Participle
受 事 式, 三 名 皆 可 用, 今 謂 之 受 事 之 式; 如 *boiled* 煮 過,
written 所 書, 如 *heard, seen,* 乃 變 例 者.

　　　其 以 -ing 收 聲 者, 謂 之 Present Participle 現 在 式,
又 曰 Imperfect Participle 方 事 式, 又 曰 Active Participle 施
事 式; 三 式 皆 可 用, 與 前 爲 對, 今 謂 之 施 事 之 式; 如 *see-
ing* 見, *reading* 讀, 無 變 例 者.

　　　如 云 a *loving* son, 孝 子, 愛 親 之 子, 施 事 者 也.

又云 a *loved* son, 驕兒, 所愛之子, 受事者也; 前不必其所愛, 後不必愛其親, 故字雖近似, 必不可混也. 所必謹爲分別者, 以 -ing 收音之云謂字, 有三用法:

(*a*) As an Adjective, 作區別字用, 如 "a *reading* book."

(*b*) As a Noun, 作名物字用, 如 "a fine *building*."

(*c*) As a Participle, 與他字合而成云謂字之一候, 如 "he *is drawing* a plan."

以 -en 與 -ed 收音者, 亦有三種用法:

(*a*) As an Adjective, 作區別字用, 如 "the *dreaded* hour," 所畏之時.

(*b*) In Passive Voice, 爲柔聲云謂, "the horse *was killed*."

(*c*) In Perfect Tense, 爲旣事云謂, "he *has killed* the horse."

以及物之云謂 Transitive, 而爲施事之式者 Active Participle, 其下可得受事之名物, an Objective Case: 如云 "*Hearing the noise*, I went to the window."

施事之式 Active Participle, 當名物字用者, 又稱 GERUND; 可用爲句主, 如 "*Losing* his fortune drove him mad;" 可用爲受事位, 如 "I like *reading history*;" 可用於介系字之下, 如 "He is fond of *studying mathematics*."

Gerund 之在他國語言, 與 Active Participle 絕然兩形者也; 其在英語, 古亦不同, 故今雖形同, 而溯其本原, 絕不可合, 此可求之深廣之英文譜中, 今爲初學說法, 不必論也.

3. 論候 TENSE

§67. 云謂可以時言者三:

1. 過去 PAST;　2. 現在 PRESENT;　3. 未來 FUTURE

可以事言者亦三:

1. 方事 IMPERFECT;　2. 旣事 PERFECT;

3. 不論方旣 INDEFINITE

合以上二者而言之,三三作九,故云謂有九候, 此其大略可言者也, Nine Primary Tenses.

過去

1. 過去之方事 THE PAST IMPERFECT, 亦稱 Past Progressive; 如"歐陽子方夜讀書;""中國方 困於匈奴;" "I was writing;" "I was being taught."

2. 過去之旣事 THE PAST PERFECT; 如"越旣 滅吳;""邯鄲旣拔;" "I had written;" "I had been taught."

3. 過去之不論方旣 PAST INDEFINITE; 亦稱 Preterite; 總言已往之事; 如"莊暴見孟子;""盆 成括見殺;"(書傳所載皆往事); "I wrote;" "I was taught."

現在

4. 現在之方事 THE PRESENT IMPERFECT, 亦 稱 Progressive; 如"吾方慮子之功;""吾方爲虜 所困;" "I am writing;" "I am being taught."

5. 現在之旣事 THE PRESENT PERFECT, 言事畢 功存者; 如云"國亡矣;""唐旣受命爲天子;""章 不旣成乎;" "I have written;" "I have been taught."

6. 現在之不論方旣 PRESENT INDEFINITE, 亦 稱 Simple Present, 總言見行之事; 如云"葛藟縈 之;""吾爲二豎所困;" "I write;" "I am taught."

7. 將來之方事 THE FUTURE IMPERFECT, 亦稱 Future Progressive; 言後有一時, 其事方爲而未已者; 如 "二十五年吾將就木;" "恐子來時吾方爲敵所困;" "I shall be writing;" "I shall be being taught."

8. 將來之旣事 THE FUTURE PERFECT, 言後一時其事恰畢者; 如云 "索我於枯魚之肆矣;" "足下雖來, 吾困於敵久矣;" "I shall have written;" "I shall have been taught."

9. 將來之不論方旣 THE FUTURE INDEFINITE, 亦稱 Simple Future; 言後來之事; 如云 "五日之子將禍其父;" "齊雖強終爲秦所滅耳;" "I shall write;" "I shall be taught."

將來 {

如上所列九候, 云謂之變體因之; 初學人往往以分別旣事 perfect, 與過去 past 爲難, 然細意察之, 其分易見, 假如韓文石鼎聯句, 軒轅彌明言, "章不'旣成'乎," 見聯句之事雖爲旣往, 而章則至今始成, 故其語所稱旣成, 乃現在之旣成, 而非過去之候也, 如英文 "I have written," 雖寫字之事 the act of writing, 乃爲過去, 而終事 completeness of the action, 則在言時 referred to present time, 故雖旣事 perfect, 而爲現在 present. 凡用此候, 必所爲之事, 功往而業存, 假云 "England *has founded* a mighty empire in India," 此用現在旣事者, 以其業至今存也; 然使有云 "Napoleon Bonaparte *has conquered* Austria and Germany," 此必不可, 何以故, 蓋拿破侖雖勝奧德諸邦, 然其功與業皆成往事, 法當言 *had conquered,* 或但云 *conquered* 足矣; 當田單言 "國'亡'矣," 其國始亡; 當韓愈言 "唐'旣受命'爲天子," 唐運未絕, 故其云謂字, 皆現在旣事之候. 大抵中國文理, 其用'也'字, 皆含西文 'to be' 之義, 其用'矣'字多含 'to have' 之義; 此余所前及者, 特中文於現在過去將來之旣事無以爲別耳.

§68. 以上所言九者,謂之云謂正候 Primary Tenses, 此外尚有副候三,乃兼方旣事而言者, Perfect and Progressive:

如現在之兼言方旣
Present Perfect and Progressive;   "I *have been writing*."

如過去之兼言方旣
Past Perfect and Progressive;   "I *had been writing*."

如將來之兼言方旣
Future Perfect and Progressive;   "I *shall have been writing*."

蓋其爲作需時,而今始竟;以其需時,故曰 Progressive, 以其今竟,故曰 Perfect; 譬如吾據几作書,閣筆而出,有人問我 "What have you been?" 則答云 "I have been writing." 其過去,猶言'當時吾作書甫歇;'其將來,猶言'於時吾當作書而閒也.'

爲作分候表 TABLE OF TENSES

Active and Passive Voice; 上剛下柔, 以頌字 '*Praise*' 爲式

候 TENSE	方 事 IMPERFECT	旣 事 PERFECT	不 論 方 旣 INDEFINITE	兼言方旣 PERFECT & PROGRESSIVE
現 在 PRESENT	I am praising	I have praised	I praise	I have been praising
	I am being praised	I have been praised	I am praised	
過 去 PAST	I was praising	I had praised	I praised	I had been praising
	I was being praised	I had been praised	I was praised	
將 來 FUTURE	I shall be praising	I shall have praised	I shall praise	I shall have been praising
		I shall have been praised	I shall be praised	

§ 69.　　　　　　論 'DO' 字用法

The Present and Past Indefinite, 不論方旣之現在過去二候，往往用助謂字 Auxiliary Verb 之 'do' 字以成常語之式；如 "You *do* assist the storm;" 此語見於狹斯丕爾 Shakespeare 詩篇，乃 "助風爲虐" 之意，猶云 "You assist the storm" 也；又如 "They set bread before him, and he *did* eat;" 此語見於舊約, he did eat, 猶云 he ate 也. 又問詞 interrogative, 及咈詞 negative, 亦常用此式；如云 "*Do* you *know* the man?" 不云 "Know you the man?" 云 "*Does* it *concern* you?" 不云 "Concerns it you?" 也；云 "You *do not say* so," 不云 "You say not so;" 云 "It *does not make* any difference," 不云 "It makes not any difference." 蓋後諸語，雖於法無差，而詩文亦常遇此，顧於常語則用前式爲多也.

假如言時取 *do* 字而重讀之，則爲著意懇切之語式；如云 "*Do* let me go and fetch him back," "You *do* spoil the child;" "He *did* steal my watch;" 皆情急語重者也.

§ 70.　　　　　　剛聲各候字法

FORMATION OF TENSES IN THE ACTIVE VOICE

云謂之變形者，獨現在過去而已, Present Indefinite and Past Indefinite; 如 I praise 改爲 I praised 是也.

方事之云謂 Imperfect Tenses, 皆用 'to be' 之變，而繼之以方事之兩用式 Imperfect Participle of Verbs.

旣事之云謂 Perfect Tenses, 皆用 'to have' 之變，而繼之以旣事之兩用式 Perfect Participle of Verbs.

　　　將來之云謂 Future Tenses, 皆用副謂 '*shall*' 字或
'*will*' 字, 而繼之以無定之式 Infinitive Mood. 凡言將
來, 其明候之助謂, 於第一身必用 *shall*, 於第二三身必
用 *will*. 然在複牒句法 subordinate clause after a relative,
或在 *if, when, as, though, unless, until* 等挈合字之後, 無
論何身, 皆用 *shall* 以達將然之義; 此如 "If it *shall be*
proved;" "When He *shall appear* we *shall* be like Him." 蓋
will 字含欲為定見, 用於虛擬之地, 乃不可通, 此理後
節更詳論之.

§ 71　　　　論 'SHALL' 與 'WILL' 二副謂之用法

Uses of 'Shall' and 'Will.'

　　　I *will* 正譯吾欲; you *shall* 正譯汝當; 而吾欲汝
當之外, 皆含吾將汝將之意, 故用 *will* 於第一身, 用 *shall*
於第二三身, 皆有言者為政之思, 見於言外; 若但言後
來之為作, 而言者無所主張, 則其用反之, 而云 I *shall*,
we *shall*, 與 you *will*, they *will* 也.

　　　凡用 shall, 見責任義務之當盡, 於誥誡命令用
之為宜, 故上帝十誡, 皆用 shall; 如 "Thou *shalt* not steal,"
等語是已, 其次則先知之讖語, 漢書翟方進傳, "反兮
覆, 陂 '當' 復," 亦此例也. 至於用於第一身, 如 I shall,
見事非我主, 亦自明謙遜之意, 與云吾欲 I will 者懸殊.
且反是而觀, 則用 will 於第二三身者, 如 you will, she
will, 亦同此意, 見事由彼主; 非我言者使然也. 昔有
人墜水呼救, 云 "I *will* be drowned, no body *shall* save
me," 卒以溺死; 蓋其意固云 "我將滅頂, 無人見援," 而
所言與此正反, 乃云 "我願溺死, 人勿來救也." 至於
發問之語, 則所用之字宜同答語, 又非前說所得拘; 如

問云 "*Shall* you be present?" 答曰 "I *shall;*" 問云 "*Will*
you go?" 答曰 "I *will;*" 又如聞人言 "I *shall* not set out
to-morrow;" 吾述其詞云 "John said that he *should* not set
out to-morrow," 蓋其所用之字, 卽取所期之答詞, 與在
他人口中者耳.

故有人 (Dr. Lantham) 謂英字有兩將來:

一曰預指之將來 The Predictive Future;

一曰允諾之將來 The Promissive Future.

預指將來, 於第一身用 shall, 於第二三身用 will;

允諾　 ,,　　 ,,　　 ,,　 will,　　 ,,　　　 ,,　 shall.

而有時用此二字, 無將來義, 而純主張之義者;
如云 "Thou *shalt* not kill," 汝不可殺; 又如 "I *will* have
obedience"="I *am resolved on having* obedience," 吾必使服
從. 如此二用法, 皆毫無將來之義, 旣非預指, 亦非允
諾. 有人起意爲盜, 而爲吾所窺, 吾告之曰, "Thou *shalt
not* steal," 與告之曰 "Thou *wilt* not steal," 其語意和峻大
異, 蓋使用後語, 猶曰 "吾知汝之不爲此事也," 設用前
語, 其語氣無殊法官, 猶曰 "汝毋爲爾, 爲且有刑也."
不佞每見他國人學英語, 於此二字, 每多謬誤, 故不憚
爲細釋如此, 蓋其字以名學言之, 本有歧義, will 字以
'欲' 爲 '將,' shall 以 '須' 爲 '將,' 故見輕轕難明如此耳.

§ 72.　　　　　柔聲各候字法

FORMATION OF TENSES IN THE PASSIVE VOICE

凡柔聲之云謂 Verbs in the Passive Voice, 無論何
情何候, 皆藉副字 auxiliary 而成之; 其成之之法, 在取
云謂字受事之兩用式 Passive Participle, 而用 to be 之
變形於其前也.

亦有此式而非柔聲者; 如云 "I *am come*," "He *is gone*;" 與 "I *have come*," "He *has gone*" 無異; 其所以然者, 以 come 與 gone 乃不及物之云謂, 既不及物, 自不能為受事之形, 以與 to be 相合成柔聲句法也, 學者細參自悟.

§ 73. 以上正副十二候之中, 其最常用者, 莫若不論方既之現在與過去 Present Indefinite and Past Indefinite, 或稱 Simple Present and Preterite, 故其用法得為學者論之.

1. 現在簡式 Simple Present Tense 之用法:

(a) 言時所見; 如 "Here *comes* my father."

(b) 物理公例; 如 "Man *is* mortal."

(c) 習見之事; 如 "It *rains* here almost daily."

(d) 史傳中事, 記者寫生, 若親見之者, 則亦用現在簡式, 此名 Historic Present; 如嘉來勒 Carlyle 法民革命史 "French Revolution," 其記事大都用現在字.

(e) 雖指後來, 其時已定; 如 "We *hold* the meeting next Monday.

2. 過去簡式 Preterite 之用法:

(a) 已往事業; 如 "Colombo *discovered* West Indies."

(b) 已往之方事, 如 "They *danced* while I *played*."

(c) 古時所常見; 如 "In those days people *lived* in caves."

§ 74. 4. 論身與數 PERSON AND NUMBER

云謂字之身與數, 與句主同.

前謂名物稱代二部有三身兩數, 故其云謂字亦有三身兩數. 其身數皆察句主而知之.

　　　　衆數之云謂於三身皆無所變; as 'We *love*,' 'you *love*,' 'the boys *love*,' or 'they *love*,' 皆不變也.

　　　　單數之第一身不變; 如 "I *speak*."

　　　　單數之第二身變矣, 而不常用, 俗惟禱祈用之; 如 "Thou *Knowest*," 加 -est 或 -st.

　　　　單數之第三身必變, 其現在簡式, 例加 -s, 於古則加 -eth; 如云 "He *talk-s*," "Edward *reigns*," or "She *talketh*," "Japan *declare-th*."

　　　　然有變之云謂, 必屬實指之情, 現在之時, 此外如虛擬等情, 過去旣事諸式, 皆不以句主之身數而變者.

　§ 75.　　　　5.　論讀破法　CONJUGATION

　　　　讀破者, 字之用變, 而聲形從之而異也.

　　　　云謂字之讀破法有二類:

　1.　強破之云謂 Verbs of the Strong Conjugation.

　2.　弱破　　　,,　　　　　　,,　　　Weak　　　　　,,

　　　　強破者, 其過去以變其本音而爲之 by modifying the vowel-sound of the root.

　　　　如 Present, I *write;* Past, I *wrote*.

　　　　弱破者, 其過去以加 -ed 或 t 於字尾而爲之 by adding *-ed* or *-t* to the word.　若本字之末有 e 則不復.

　　　　如 Present, I *love*　　　　　Past, I *love-d*
　　　　　　,,　　I *sleep*　　　　　　,,　I slept
　　　　　　,,　　I *deal*　　　　　　 ,,　I dealt

　　　　於云謂字而認強弱破法, 須知強破之字, 除變形外, 不得有所別增.　故 get 之過去爲 got, 此強破也,

而 *tell* 之過去爲 *told*, 乃於變 *e* 爲 *o* 之外, 別增 *d* 字爲收, 故爲弱破. 總之, 強破之變, 無以 *d* 與 *t* 收者.

有變音, 有促音, 變音者, 強破也; 如 *fall* 之變爲 *fell*; 促音者, 弱破也; 如 *feed* 之變爲 *fed*.

英人所以重強弱二破之別者, 蓋強破之云謂字, 類皆條頓所舊有者, 而弱破不然.

弱破以 -*ed* 收音者, 必在 *t* 與 *d* 之後方可讀出, 不然則否; 如 *need, needed; pat, patted; locate, located*. 欲加 -*ed*, 而本字以 *y* 終, 其前文無元音, 則轉 *y* 爲 *i*, 而後加 -*ed*. 單音之字, 以一僕音收, 則重僕而後加 *ed*; 如 *tip, tipped*.

考古英文, 此 -*ed* 之尾聲, 本爲另字 *did*, 如愛爲 love, 而旣愛爲 love *did*, 猶中文之已愛, 俗語之愛了, 但西文以拼切, 故易磨損而合一, 久之 love *did* 乃化爲 love-*d*, 中文不易合也, 不易合, 故終爲分立之字.

其受事之兩用式 Passive Participle, 在弱破者, 常與過去 past tense 字同, 古法尙有 *ge* 在前, 今亡之矣. 其在強破, 古皆以 -*en* 收; 如 *drink, drunk, drunk-en*, 乃今 -*en* 亦或不用. 字或有兩破法, 如 he has *mown*, 強破也, he has *mowed*, 弱破也, 而義無異.

§76. A. 強破之云謂 Verbs of the Strong Conjugation

1. 過去變音, 而受事之兩用式, 以 -*en* 或 -*n* 收者:

現在		過去	受事	現在		過去	受事
blow	吹	blew	blown	throw	抛	threw	thrown
crow(鷄)叫		crew	crowed [crown]	mow	耘	mowed [mew]	mown
grow	生	grew	grown				
know	知	knew	known	draw	牽	drew	drawn

現在		過去	受事	現在		過去	受事
hold	持	held	holden, held	stride	跨	strode	stridden
fall	倒	fell	fallen	strive	爭	strove	striven
lie	臥	lay	lien, lain	thrive	興	throve	thriven
slay	殺	slew	slain	write	寫	wrote	written
see	看	saw	seen	bite	咬	bit	bitten, bit
eat	食	ate	eaten	bid	囑	bade, bid	bidden, bid
beat	克,打	beat	beaten	give	與	gave	given
drive	驅	drove	driven	spit	吐	spat, spit	spit [spitten]
ride	騎	rode	ridden	forsake	棄	forsook	forsaken
rise	起	rose	risen	shake	撼	shook	shaken
smite	擊	smote	smitten	take	取	took	taken
chide	罵	{ chid [chode]	chidden, chid	stave	刺破	{ stove [staved]	staved
slide	溜	slid	slidden, slid	come	來	came	come[comen]

注意: 凡用方弧所括, 皆古字而今不恆用者.

2. 以下諸字, 皆過去受事二字之音將合者:

現在		過去	受事	現在		過去	受事
bear	懷,當	bare, bore	borne, born	break	破	brake, broke	broken
shear	翦	shore	shorn	wear	服	wore	worn
speak	說	spake, spoke	spoken	weave	織	wove	woven
steal	偷	stole	stolen	climb	緣	clomb	[clomben]
swear	誓	sware, swore	sworn	fight	戰	fought	fought
tear	扯	tare, tore	torn	hang	懸	hung [heng]	hung

3. 其受事字, 即用過去之形以爲者:

現在		過去	受事	現在		過去	受事
abide	住	abode	abode	tread	踐	trod	trod, trodden
shine	照	shone	shone	sit	坐	sate, sat	sat
awake	醒	awoke	awoke	get	得	got	got, gotten
stand	立	stood	stood	Forget	忘	forgot	forgot, forgotten

4. 其過去有兩式者:

現在		過去	受事	現在		過去	受事
begin	始	began, begun	begun	shrink	縮	shrank / shrunk	shrunk / shrunken
drink	飲	drank, drunk	drunk / drunken				
ring	搖	rang, rung	rung	spring	躍	sprang, sprung	sprung
sing	歌	sang, sung	sung	stink	臭	stank, stunk	stunk
sink	沈	sank, sunk	sunk / sunken	strike	擊	strake, struck	struck / stricken
spin	紡	span, spun	spun	swim	游	swam, swum	swum

5. 其現在元音為 *i*, 而過去轉為 *ou* 或 *u* 者:

現在		過去	受事	現在		過去	受事
bind	約	bound	bound	string	串	strung	strung
grind	磨	ground	ground	find	尋	found	found
cling	抱	clung	clung	swing	垂	swung	swung
fling	撒	flung	flung	win	贏	won [wan]	won
hide	匿	hid	hidden, hid	wind	絞	wound	wound
sling	套	slung	slung	wring	絞	wrung	wrung
slink	遁	slunk	slunk	run[rin]	走	ran	run
stick	黏	stuck	stuck	burst [berstan]	綻	burst	burst

6. 強破餘字:

現在		過去	受事	現在		過去	受事
freeze	凍	froze	frozen	seethe	沸	sod	sodden, sod
choose	擇	chose	chosen	shoot	射	shot	shot [shotten]
fly	飛	flew	flown	heave*	撼	hove	hoven
cleave*	析	clove	cloven	dig*	掘	dug	dug

* 此三字, 皆兼有弱破法; 如 cleave, cleft, cleft, 以斧析薪也; heave, heaved, heaved, 以力起重也; dig, digged, digged, 以鍬掘地也.

§ 77. B. 弱破之云謂,英文最多,俗謂之整齊云謂 regular verbs, 蓋其破法,皆於本字之末加 -ed, 以爲過去 Preterite, 與受事之式 Passive Participle. 凡其字原於羅馬法蘭西者,其破法盡如此. 然亦有其始整齊,而歷久漸變,乃若不整齊者,第其字終屬弱破,不可混於前所列諸類中,今特表之如下:

1. 其字既得 *d* 或 *t* 爲尾聲而元音從之而縮者:

現在		過去	受事	現在		過去	受事
Bereave	奪	bereft	bereft, bereaved	kneel	跪	knelt	knelt
creep	蠕	crept	crept	leave	離	left	left
deal	與	dealt	dealt	lose	失	lost	lost
dream	夢	dreamt	dreamt	mean	謂	meant	meant
feel	覺	felt	felt	sleep	睡	slept	slept
flee	奔	fled	fled	sweep	掃	swept	swept
hear	聞	heard	heard	weep	泣	wept	wept
keep	守	kept	kept	shoe	履	shod	shod

2. 有元音既經轉促之後,並其尾聲 *d*, *t* 而失之者:

現在		過去	受事	現在		過去	受事
bleed	流血	bled	bled	read	讀	read	read
breed	乳	bred	bred	speed	急	sped	sped
feed	哺	fed	fed	hide	藏	hid	hid, hidden
lead	引	led	led	light	點	lit	lit
meet	遇	met	met	betide	告	betid	betid

3. 其字既得 *d*, *t* 爲尾聲,而元音從之而易者:

現在		過去	受事	現在		過去	受事
beseech	懇	besought	besought	sell	售	sold	sold
buy	買	bought	bought	seek	訪	sought	sought
catch	捉	caught	caught	teach	教	taught	taught
bring	持	brought	brought	think	想	thought	thought
tell	告	told	told	work	用功	wrought	wrought

4. 其尾聲由鈍而轉爲銳者:

現在		過去	受事	現在		過去	受事
bend	拗	bent	bent	rend	裂	rent	rent
blend	雜	blend	blent	send	送	sent	sent
gild	鍍,塗	gilt, gilded	gilt	shend	靳	shent	shent
gird	圍	girt, girded	girt	spend	用	spent	spent
lend	貸	lent	lent	wend	旋去	{ went,* wended	wended
build	建	built	built				

＊此字俗以爲 'go' 字之過去.

5. 其尾聲旣失,而卽用本字不更易者:

現在		過去	受事	現在		過去	受事
cast	擲	cast	cast	set	定	set	set
cost	值	cost	cost	shed	泄	shed	shed
cut	割	cut	cut	shred	裂	shred	shred
hit	中	hit	hit	shut	閉	shut	shut
hurt	傷	hurt	hurt	slit	綻	slit	slit
knit	結	knit	knit	split	析	split	split
let	放	let	let	spread	張	spread	spread
put	置	put	put	thrust	刺	thrust	thrust
rid	脫	rid	rid				

6. 其過去用弱破,而受事雜用強破法者:

現在		過去	受事	現在		過去	受事
go	去		gone	shave	薙	shaved	shaven*
grave	彫	graved	graven*	shew show	示	shewed showed	shewn shown } *
help	助	helped	holpen*				
hew	斫	hewed	[hewn*]	shrive	受懺	shrived	shriven
lade	載	laded	laden	sow	播	sowed	sown*
melt	融	melted	molten*	strew	散	strewed	strewn*
mow	耘	mowed	mown*	swell	腫	swelled	swollen*
rive	裂	rived	riven*	wash	洗	washed	washen*
saw	鋸	sawed	sawn*	wax	長	waxed	waxen*
shape	定形	shaped	shapen*				

＊其受事有同過去者,如 'helped.'

7. 弱破餘式:

現在		過去	受事	現在		過去	受事
have	有	had	had	work	工作	wrought*	wrought*
make	作	made	made	lay	放下	laid	laid
clothe	衣	clad	clad	say	言	said	said
freight	載	freighted	fraught*			* 有但加 -ed 者.	

8. 此外有可言者, 如 go 無過去, 而借 wend 字之過去爲之, wend 者, 折而去也, 義與 go 微異. 又有今成區別部, 而古爲云謂之受事式者; 如 tight (緊), 乃 (束) 之受事也. Distraught 乃 distract (紛紜) 之受事字也. Straight (直) 卽 stretched (張) 也. "I wont" 者, 云吾常也, 其字從古 won (習) 字而來.

§ 78. 1. 強破云謂用法表 STRONG CONJUGATION

To 'Smite' 擊

現在 smite;　　過去 smote;　　受事 smitten.

現在之候 Present Tense

單數 Singular

實指語氣 Indicative Mood			虛擬語氣 Subjunctive Mood		
第一身	1st Pers.	I smite	第一身	1st Pers.	I smite
„ 二 „	2nd „	Thou smite	„ 二 „	2nd „	Thou smite
„ 三 „	3rd „	He smites or th	„ 三 „	3rd „	He smite

衆數 Plural

第一身	1st Pers.	We smite	第一身	1st Pers.	We smite
„ 二 „	2nd „	Ye, You smite	„ 二 „	2nd „	Ye, You smite
„ 三 „	3rd „	They smite	„ 三 „	3rd „	They smite

過去之候 Past Tense

單數 Singular

第一身 1st Pers.	I smote		第一身 1st Pers.	I smote
„ 二 „ 2nd „	Thou smotest		„ 二 „ 2nd „	Thou smote
„ 三 „ 3rd „	He smote		„ 三 „ 3rd „	He smote

眾數 Plural

第一身 1st Pers.	We smote		第一身 1st Pers.	We smote
„ 二 „ 2nd „	Ye, You smote		„ 二 „ 2nd „	Ye, You smote
„ 三 „ 3rd „	They smote		„ 三 „ 3rd „	They smote

祈使語氣 Imperative Mood

Singular smite (thou); *Plural* smite (ye, you)

無 定 之 式 to smite;   施 事 之 兩 用 式 smiting.

§ 79. 2. 弱破云謂用法表 WEAK CONJUGATION

To '*Lift*' 舉

現在 lift;   過去 lifted;   受事 lifted.

現在之候 Present Tense

單數 Singular

實指語氣 Indicative Mood			虛擬語氣 Subjunctive Mood	
第一身 1st Pers.	I lift		第一身 1st Pers.	I lift
„ 二 „ 2nd „	Thou liftest		„ 二 „ 2nd „	Thou lift
„ 三 „ 3rd „	He lifts (-eth)		„ 三 „ 3rd „	He lift

眾數 Plural

第一身 1st Pers.	We lift		第一身 1st Pers.	We lift
„ 二 „ 2nd „	Ye, You lift		„ 二 „ 2nd „	Ye, You lift
„ 三 „ 3rd „	They lift		„ 三 „ 3rd „	They lift

過去之候 Past Tense

單數 Singular

第一身 1st Pers.	I lifted	第一身 1st Pers.	I lifted
„ 二 „ 2nd „	Thou liftedst	„ 二 „ 2nd „	Thou lifted
„ 三 „ 3rd „	He lifted	„ 三 „ 3rd „	He lifted

衆數 Plural

第一身 1st Pers.	We lifted	第一身 1st Pers.	We lifted
„ 二 „ 2nd „	Ye, You lifted	„ 二 „ 2nd „	Ye, You lifted
„ 三 „ 3rd „	They lifted	„ 三 „ 3rd „	They lifted

祈使語氣 Imperative Mood

Singular lift (thou);　　　*Plural* lift (ye, you)

無定之式 to lift;　　　施事之兩用式 lifting.

§ 80.　　　論助謂 THE AUXILIARY VERBS

助謂之屬, 乃與他云謂字合用, 以助成聲情意候之別者也, 約而數之, 如 be, have, do, shall, will, may, must, can, ought, wit, dare, need 十數字, 皆有各當之用, 其以關於英語最切, 故特遞舉而詳論之, 學者於此而精熟之, 其於英之文字, 思過半矣.

前所用爲式之 'smite' 與 'lift' 之二云謂, 備一切之變, 皆可用之, 而助謂之字, 則不能盡然, 如 *must* 無九候之變, 亦無虛擬語氣, *ought* 字亦然, 實爲 *owe* 字之過去; 故又名不全特異之云謂, Defective and Anomalous Verbs, 如上十二字, 捨 be, have, do 三者而外, 皆如此矣.

所謂助成聲 voice, 情 mood, 意 sense, 候 tense 者:

如凡旣事之候, 其及物者, 則必用 'have,' 是其字乃別候之助字 a tense sign (候助).

方事之候, 則用 'be,' 而受事之柔聲, 亦必用 'be' (或其變體), 是其字乃助以別候, 亦助以成聲者也 a tense sign and also a voice sign (聲候助).

欲指將來之候, 於第一身則用 'shall,' 於二三身則用 'will,' 是亦別候者也 also tense signs (候助).

他若 'may,' 'might,' 'should,' 'would,' 'had' 等字, 皆以達虛擬之情, 與實指異, 故為 mood signs (情助).

其為意助者, 如 'do' 乃懇切之意 (有時取便言語亦用之); 'must,' 'need' 皆達必須之意者, 除上所已言, 大抵皆 (意助) 矣.

§ 81.　　　　　　　　'BE' 為

無定之式 Infinitive, to be;　無定既事之式 to have been;

其兩用式, 方事則用 being;　既事則用 been;

兼言方既 用 having been.

實指語氣 Indicative Mood

現在之候 Present Tense

單數者 Singular	衆數者 Plural
1. I am	1. We are
2. Thou art	2. Ye, You are
3. He is	3. They are

過去之候 Past Tense

1. I was	1. We were
2. Thou wast	2. Ye, You were
3. He was	3. They were

虛擬語氣 Subjunctive Mood

現在之候 Present Tense

單數者 Singular	衆數者 Plural
1. I be	1. We be
2. Thou be	2. Ye, You be
3. He be	3. They be

過去之候 Past Tense

1. I were	1. We were
2. Thou wert	2. Ye, You were
3. He were	3. They were

祈使語氣 Imperative Mood

單數者 be (thou);　　衆數者 be (ye, you)

於助謂中, 'be' 爲最要之字; 初學人遇 *am, is, are* 等字, 往往卽譯作'是'字, 語意遂因之不明, 蓋使其下爲名物, 爲區別, 如 "he *is* a *fool*," "she *is young*," 以 *is* 作是尙無誤解, 第遇受事之字, 如 "he *is taught*," 或 "I *am wronged*," 等語, 以之作是, 必致大謬, 如譯他是教導, 我是錯了, 皆與本文語意正背者也; 故學者於 be 字諸變體, 皆當譯作'爲'字, 而下一字之受事式, 當譯'所某,' 如 "he *is taught*"="彼爲所教," "I *am wronged*"="我爲所訛," 乃與原意恰合, 卽在前二語, 如是作譯, 亦不至誤, 如 "他爲愚人," "彼爲年少," 皆正合也.

又 '*could*,' '*would*,' '*might*' 等助字, 皆實指虛擬兩用之字; 有時一句法中, 不能定其何屬, 則改爲同意之句, 察其中可用 be 之諸式與否, 如其可用, 則皆實指語氣 Indicative Mood; 如其不可, 則爲虛擬; 如云 "He *would*

not come, when I called him," 此猶云 "He *was* not *willing* to come when I called him;" 又如云 "He *could* not lift the weight when he tried," 此猶云 "He *was unable* to lift, etc.," 又如云 "He told me that I *might* sit down," 此猶云 "He told me that I *was permitted* to sit down;" 故凡此諸語, 皆實指語氣而爲過去之候. 但若云 "I *could* not do it *were* I to try;" "I *should* not have said that, *had* you not asked me;" "I *would* not tell you even I *could;*" "They *might* have done so, if they *had* liked." 凡此諸語, 皆含虛擬之情, 其中助謂皆 in Subjunctive Mood, 任如何, 不能轉爲實指之句, 如前法也. 故文法家謂 'be' 爲試別之云謂字 test verb.

名學言一切句法, 皆名物(區別亦名物)字居句之兩端, 其前曰句主 Subject, 其後曰所謂 Predicate, 而中間有一連綴之字, 曰綴系 COPULA, 即 *am, are, is*, 及 'be' 字之餘體耳.

中文句法往往綴系不見, 或寓於句末之'也'字; 如云 "妻者齊*也,*" "舜聖人*也,*" 法皆如此, 非其理與西文殊; 此說前已及之.

§ 82.　　　　　　　　'HAVE' 業, 曾

無定之式 to have;　無定既事之式 to have had
方事兩用式 having; 既事 had; 兼言方既 having had

實指語氣 Indicative Mood

現在之候 Present Tense

單數 Singular

1. I have
2. Thou hast
3. He has

衆數 Plural

1. We have
2. You have
3. They have

過去之候 Past Tense

1.	I had	1.	We had
2.	Thou hadst	2.	You had
3.	He had	3.	They had

虛擬語氣 Subjunctive Mood

現在之候 Present Tense

1.	I have	1.	We have
2.	Thou have	2.	You have
3.	He have	3.	They have

過去之候 Past Tense

1.	I had	1.	We had
2.	Thou hadst	2.	You had
3.	He had	3.	They had

祈使語氣 Imperative Mood

單數 Have (thou);　　衆數 Have (you)

助語之最常用者, 除 'be' 而外, 即爲 'have,' 其字常譯作 '有,' 亦未盡合, 蓋譯 have 爲有, 必其下乃名物字而後可, 如言 "He *has a house*" 是已; 第使名物爲事, 需時乃了; 如云 "to *have a game*," "to *have my dinner*," 譯作有字, 便不盡合. 至於用爲旣事之助字, 則有之義, 幾於全無, 必譯爲 '嘗,' 爲 '經,' 爲 '業,' 方合語氣; 如云 "I *have written a letter* to my father," 正譯 "吾旣寫成一書與吾父; 且 *written* 在 *was* 或 *to be* 之下, 譯 '所寫,' 此受事之義, 在 *have* 之下, 則譯 '旣寫,' 此旣事之義, 故 *written* 字, 在前謂之 Passive, 在後謂之 Perfect Participle 也.

'Have' 有 主 使 之 義，如 云 "I *have* it washed away;" 又 有 持 守 之 義，如 云 "to *have* the rule in mind;" 義 隨 用 異，無 執 一 可 行 者 也．

因 俗 譯 'have' 作 有，於 是 有 不 通 之 語；如 其 地 有 虎，當 云 "there *are* tigers," 蓋 英 字 'to be' 實 兼 存 在 exist 之 義，故 可 言 有，至 於 'have' 之 有，乃 產 業 執 守 之 意，必 有 主 者，乃 可 用 之；如 云 "he *has* a tiger," 正 譯 "彼 畜 一 '虎' 也." 每 見 初 學 人，言 "There *has* a horse," 此 於 文 理 爲 不 可 通． 餘 見 §67．

§83.　　　　　　　'Do' 行

無 定 之 式 Infinitive, to do；方 事 to be doing；既 事 to have done.

兩 用 之 式 Participles, 方 事 doing；既 事 done；兼 方 既 事 having done.

實 指 語 氣 Indicative Mood

Pres. Tense	Singular, 1. I do; 2. Thou dost; 3. He does
	Plural, 1. We do; 2. You do; 3. They do
Past Tense	Singular, 1. I did; 2. Thou didst; 3. He did
	Plural, 1. We did; 2. You did; 3. They did

祈 使 語 氣 Imperative Mood

Sing. 單 數 do (thou);　Plur. 衆 數 do (ye, you)

Do 字 正 譯 爲 行，若 以 尋 常 云 謂 觀 之，則 爲 及 物 強 破 之 字，如 云 "He *did* the deed," "You will *do* me justice," 皆 用 此 也． 其 爲 不 及 物 之 字，則 如 云 "I shall

not *do so again*;" 有時含致使之義, 如英古語 "We *do* you *to* wit," 猶云吾令子知. 蓋 'do' 之古體, 在盎格魯撒克遜 Anglo-Saxon 語, 原有兩字, 一爲 *don* 字, 此今之常義也, 一爲 *dugan* 字, 譯言利用有益, 後義傳者較少, 獨見於常語 "That will *do*," "How do you *do*," 等語, 至今形混, 故其過去皆用 *did* 字, 然其別異, 學者所宜知也.

以 do 爲助字, 合他云謂而用者, 實與尋常之現在過去無異, 特便語言耳; 如云 '*I do see*,' 同於 'I *see*,' 'He *did fall*,' 同於 'he *fell*,' 其第二字乃無定式而省去 to 字者, 前已言之矣.

若將 do 字重讀, 則爲懇切之詞, 可譯作 '果,' 如云 "I *do* love you;" 又 "He *did* astonish me;" 因重讀而語意遂別, 此亦前及者.

前謂 do 字於負詞問詞最合用, 雖然, 用於問詞矣, 使問詞中已見發問稱代, 或發問疏狀諸類字, 又例不再用 do 字; 如云 "*Who broke* this window?" 不云 "*Who did* break?" 也; "*Which* boy *said* this?" 不云 "*Which* boy *did* say?" 也; "*How many* persons *meet?*" 不云 "*How many* persons *do meet?*" 也. 此又所當知者.

句中用過之云謂字, 其複稱可用 do 或 did 代之; 如云 "I do not come so often as he *does*," "She went away before you *did;*" 蓋 he does, 卽 he does come; you did, 卽 you went 也.

Do 字之爲助, 不與 have, be, may, can, must, shall, will 等字合而居其前, 惟爲懇詞或與首兩字用之, 如云 "*Do have* patience," "*Do be* quiet," 皆合法者. 餘見前.

§ 84.　　'SHALL' 將, 須, 古義爲負

前於七十一款, 已將 shall 與 will 二字之用法詳論, 今以其字之要, 更略言之.

實指語氣 Indicative Mood

現在 Present Tense		過去 Past Tense	
單 Sing.	衆 Plur.	單 Sing.	衆 Plur.
1. I shall	We shall	1. I should	We should
2. Thou shalt	You shall	2. Thou shouldst	You should
3. He shall	They shall	3. He should	They should

虛擬語氣 Subjunctive Mood

無現在之式. 其過去之式 Past Tense 如下:

Sing.　1. I should　　2. Thou should　3. He should

Plur.　1. We should　2. You should　　3. They should

'Shall', 乃古盎格魯字 'sceal' 之變, 而 'sceal' 又爲 'sculan' 之過去字, 'sculan' = 'to owe,' (該) (須) (負), 故其本字於古已爲過去之式, 後經作現在式用, 乃更製弱破之 should 以爲其過去.

然而本義則未嘗失而常存, 大抵皆言分所應爲者, 爲長上之命令, 或爲法令事勢之所限而不可以不然, 此與中文 '須' '當' 二字義同, 凡言 '須' '當,' 皆禮義法令時勢之所前定也; 譬如言 "Ye *shall* not surely die," 此謂 "本無明文言汝當死;" 又如 "The tyrant *shall* perish," 此言 "人情事勢, 須民賊權臣之亡;" 又如云 "He demanded where Christ *should* be born," 此云 "依舊讖所言耶穌法應降生何地" 也. "You *should* obey your parents," 此謂 "禮經已言汝宜順親" 之意. 乃至常語 "What *shall*

I do?" 亦云以理法言,吾當行何事,是故 shall 字以'須'
爲'將,'與 will 之以'欲'爲'將'有異. 欲之權操於我,須
之權主於外也.

　　　據文法家 Grimm 云, 'shall' 字古作 'scal,' 與 'kill'
字同源,蓋古殺人則有血鏺 Blood Fine (見社會通詮),
故曰 'I owe,' 案此說與中文負字同解,殺人而負,故其
字從人貝.

§ 85. 'WILL' 欲, 願, 志, 命

實指語氣 Indicative Mood

現在 Present Tense		過去 Past Tense	
單 Sing.	衆 Plur.	單 Sing.	衆 Plur.
1. I will	We will	1. I would	We would
2. Thou wilt	You will	2. Thou wouldst	You would
3. He will	They will	3. He would	They would

虛擬語氣 Subjunctive Mood

　　無現在式. 其過去式,與實指之過去正同.

　　Will 與 shall 所助之正云謂,皆用無定式而去其
to, 如 "He *will* not *do* it." Will 用於第二三身,成將來
之候,則名助謂 Auxiliary Verb; 然其字正用,則無論何
身,皆必欲立志之義, 此如 "Not as I *will*, but as thou
wilt;" 又如 "He *will* continue his evil practices, in spite of
warning," 皆用此義. 又其字可爲名物,如云 "He has a
strong *will*;" "This is your free *will*;" "God's *will* must be
done;" 皆名物字,其譯爲志爲命,故遺囑亦稱 'will.'

　　習行不歇,屢見之事,可用 will 言之: 如 "When he
was irritated (激怒), he *would* rave (發狂) like a madman;"

又 如 'Some times a thousand instruments *will* hum about my ears."

"I *will not*," 於語言急切, 則縮省爲 "I *won't*," 因 古 *will* 作 *woi*, 拉丁作 *volo*, 故 volition, 正譯爲志願. Will (願) 用爲正字, 乃弱破及物云謂字, 如云 "God *wills* it;" "He *willed* my ruin"; 乃於字尾加 -ed, 而不可用助體過去之 *would* 字也.

§ 86.　　　'MAY' 得, 可, 堪

實指虛擬同式 Indicative and Subjunctive Moods

現在 Present Tense		過去 Past Tense	
Singular	Plural	Singular	Plural
1. I may	We may	1. I might	We might
2. Thou mayest or mayst	You may	2. Thou mightest	You might
3. He may	They may	3. He might	They might

助謂之 may 字, 其古義正譯作克, 作堪, 言主者能力權地, 與事相副, 此就事主而言之也; 至於今義, 正譯爲得, 爲可, 乃言其行成一事, 外無沮力使之不得自繇, 此就外境而言之也; 其古義今則屬 can 而不屬 may 矣. 如云 "He *might* be seen any day walking on the pier," 言無物障礙, 使不可見也; 又如云 "A man *may* be rich, yet not happy," 此言福之與富, 不必並存也. 由此乃生容許之意, 如言 "Louis, you *may* sit down," 猶言許汝坐也.

今 may 字多用諸虛擬之詞; 如云 "Give me this water, that I *may* not thirst," 此其不渴, 於言時並非實事, 須待得水而後然, 故用於 that 字之後, 而爲虛擬之語氣. 又祈禱之詞, 例用此字, 如 "*May* Heaven guide our path."

§ 87.　　　　'MUST' 不可不, 不能不, 務

此助謂絕無變體, 兩數三身九候四情, 所用皆此一字. 其古字爲 'motan' 之過去, 乃 '准許' 之義, 今其用異, 雖然尙有存者; 如云 "You *must* not come in," 卽言不准入內也.

今之用此字者其義有三:

1. 有所驅束, 欲無然而不可; 如云 "I *must* obey the order."

2. 性習旣成, 不能改變; "I *must* and will have my own way;" 又 "So you *must* always be meddling, *must* you?"

3. 理有必至, 勢所固然; 如云 "It *must* be so: Plato, thou reasoned well;" "All men *must* die;" "He *must* have arrived by this time;" "I *must* have been mistaken;" 皆爲此例.

§ 88.　　　　'CAN' 能, 知

此字之今義, 正 may 字之古義, 蓋專言事主能力之何如. 其字古與 know 字同原, 故舊有知義.

實指語氣 Indicative Mood

現在 Present Tense		過去 Past Tense	
Singular	Plural	Singular	Plural
1. I can	We can	1. I could	We could
2. Thou canst	You can	2. Thou couldst	You could
3. He can	They can	3. He could	They could

虛擬語氣所用者, 卽實指過去之式.

此字之過去式 could 當作 coude, 其用 *l* 者, 以 *should*, *would* 之式而誤, 然沿用已久, 不可改也.

字學家謂此字與古之可汗 'khan,' 今之 'king' 字, 皆有系屬, 蓋古之 'king' 字, 作 'canning,' 言能者, 猶成吉思之譯壯士也.

§ 89.   'OUGHT' 宜

單 Singular	衆 Plural
1. I ought	1. We ought
2. Thou oughtest	2. You ought
3. He ought	3. They ought

此字之始, 本 'to owe' 之過去, 其義爲負, 故古詩如狹斯丕爾 Shakespeare 中, 尚有如是用法, "You *ought* him a thousand pounds," 此在今語當云 "You *owed* him a thousand pounds," 汝負彼千鎊也.

至今此字無九候之別, 其爲過去現在, 純於上下文觀之; 如云 "He said, I *ought to be* satisfied," 此過去也. 又用旣事候助 have 以爲過去; 如云 "You *ought to have been* there," 此猶言 "It *was* your duty to be there," 故爲過去; 若其現在, 則云 "You *ought to be* there."

區別部之 'own' 字, 本爲 'owe' 之旣事字, 今之用法亦殊, 如云 "my *own* coat," 此猶云 "my *possessed* coat," 與負義全別, 至於云謂部之 'own,' 乃承認之義, 係及物弱破之字; 如云 "I *owned* my fault," 蓋其變化久矣.

§ 90.   'WIT' 知; 'DARE' 敢; 'NEED' 須

'To wit'= 'to know,' 此字今不常用爲助字; 獨 'to wit' 連用爲起語, 與 that is to say, namely 諸起語相同, 契約文書用之, 以爲由總入目之語, 蓋猶中文之計開矣.

'Dare' 字 常 見 於 "I *dare* say," 諸 語; 其 過 去 爲 "I *durst* say," 然 不 常 見. 其 正 字 'dare,' 乃 冒 險 之 義, 係 不 及 物 而 弱 破. 當 法 民 革 命 之 日, Danton 但 敦 在 國 會 言: "Il nous faut de l'audace, et encore de l'audace, et toujours de l'audace;" 時 英 譯 爲 "It is for us to *dare*, and again to *dare*, and without end to *dare*," 即 冒 險 無 畏 之 說 也.

'Need' 字 有 兩 義, 一 爲 事 勢 所 必 須; 如 云 "School boys *need* control," 此 及 物 而 用 弱 破 者 也; 一 爲 俟 待 之 義, 如 云 "It *need* hardly be said that murder is criminal," 此 爲 不 及 物 弱 破, 但 impersonal 無 所 主 名, 而 常 用 於 *ti* 字 之 下. 此 字 可 用 爲 名 物 字, 如 云 "A friend in *need*, is a friend indeed," 此 其 義 爲 急 難 之 頃.

其 爲 疏 狀 字, 則 常 加 *s*, 而 與 *must* 同 用; 如 云 "He *must needs* go through Samaria;" "If it *must needs* be, we will go." 疏 狀 之 *needs* = *necessarily*, 名 物 之 *need* = *necessity*.

篇 八 CHAPTER VIII

疏 狀 部 ADVERBS

界 說 DEFINITION

疏狀字者, 所以斟酌云謂者也, 所以言區別之等差者也, 所以斟酌其所斟酌, 等差其所等差者也; 以其大用, 乃所以斟酌云謂, 故其名曰 Adverb, 言其常與 verb 俱也; 如云 "勃然變色," '勃然' 正寫變色之事; 又如 "其鳴 '喈喈,'" '喈喈' 疏其鳴之何如; 又云 "式微式微, '胡不' 歸," "'曷月' 余還歸哉," '胡不' '曷月' 等字, 乃言歸之情與時; 又如云 "'昨日' 風雪中, 故人 '從此' 去," '從此' 者言其去之地, '昨日' 者疏其去之時, 故皆爲疏狀之屬, 英語如 "The lark soars *aloft*, and *always* sings *sweetly*."

雖然, 語之可以疏狀者, 不獨云謂已也, 如云 "'頎然' 而長," "'黝然' 而深," '長' 與 '深' 皆所以別物, 而 '頎然' '黝然' 又所以狀別物者之獨異, 故界說曰, 言區別之等差 Adverb Qualifies an Adjective, 如云 "My boot is *too* long," "I am *awfully* tired," 皆疏狀區別者也.

不寧唯是, 卽疏狀之字, 又可以斟酌, 又可以等差 An Adverb Modifies Another Adverb; 如易云 "君子終日乾乾, 夕惕若厲," 此句以君子爲句主, 以厲爲云謂, 乾乾惕若, 皆疏狀厲之何如, 而 '終日' 與 '夕' 又所以疏狀乾乾惕若, 言其何等乾乾, 何等惕若者也. 又如常語 "某行極疾," "某睡稍遲," '疾' '遲' 所以疏狀行睡, 而 '極' 與 '稍' 字又所以斟酌疾遲, 故界說曰斟酌其所斟酌, 等差其所等差, 英語如云 "My brother is *quite* well; he is *very*

seldom ill; he does not like *too* much medicine," 其 用 法 皆 如 此.

故 又 有 界 說 云, "An Adverb is a Word Which Adds to the Meaning, but Limits the Application of a Verb, an Adjective or Other Adverb." 蓋 云 謂 區 別 疏 狀 三 部 之 字, 往 往 得 疏 狀 之 附 益, 其 字 內 之 函 義 愈 多, 而 其 外 之 所 賅 益 狹, 疏 狀 部 之 加 諸 虛, 猶 區 別 部 之 施 諸 實.

§ 92. 分類 CLASSIFICATION

疏 狀 字 可 分 爲 七 類:

1. 以 時 言 者 Adverbs of Time: 此 如 *now* 今, *then* 當 時, *after* 嗣 是, *before* 先 是, 初, *presently* 遂, *immediately* 卽, *when* 其 時, *as* 方; 如 "*As* I was returning home, I met him."

2. 以 地 言 者 Adverbs of Place: 此 如 *here* 此, *there* 彼, *thence* 從 彼, *where* 彼 許, *whither* 及 彼, *whence* 何 由, *wherein* 於 是, *whereat* 當 此, 際, *in* 在, *out* 出, *up* 上, *down* 下, *within* 內, *without* 外, *firstly* 一 則, *secondly* 其 次 (此 等 字 隨 宜 爲 譯, 不 可 膠 執).

3. 更 番 之 疏 狀 Adverbs of Repetition: 如 云 *once* 度, *twice* 兩 度, 等 etc.

4. 以 容 狀 言 者 Adverbs of Manner: 如 云 *well* 佳, *ill* 病, *badly* 惡, *how* 何 如, *however* 雖 然, 不 論 如 何, *so* 如 是, *as* 以 是. 疏 狀 部 中 此 類 最 要, 其 字 多 於 區 別 部 字 後 加 ly 爲 之, ly＝like, 與 中 國 之 '如' '然' 等 字 同 義, 中 文 云 '釋 如,' '皦 如,' '翕 然,' '勃 然,' 西 文 云 *continuously, distinctly, unanimously, suddenly*, 其 製 字 之 法, 中 西 正 同.

然 學 者 須 知 ly 之 尾 聲, 必 加 諸 區 別 部 者, 而 後 成 疏 狀 字 suffix *ly* to adjective, 若 加 之 於 名 物, 乃 成 區 別, 其 義 爲 屬, 爲 似; 如 云 *earthly*＝屬 於 地 者, *heavenly*

屬 於 天 者, *godly* = 神, *gentlemanly* = 斯 文, *lovely* = 可 愛; 若 後 三 字 皆 函 似 意, 皆 區 別 部 字 也.

欲 加 ly 於 云 謂 部 字, 法 宜 先 轉 之 爲 兩 用 式 *participle* 而 後 可; 如 云 *flourishingly* 繁 盛, *obligingly* 樂 助, *obligedly* 若 不 得 已, 蓋 兩 用 式 可 作 區 別 觀, 故 加 尾 聲 ly, 即 成 疏 狀.

5. 程 度 之 疏 狀 Adverbs of Quantity or Degree: 此 如 *very* 甚, *nearly* 庶 幾, *almost* 殆 將, *quite* 十 分, *much* 甚, *more* 愈, *most* 最, *little* 少, *less* 遜, *least* 極, *all* 皆, *half* 半, *any* 任 何, *the* 所 (此 the 字 與 指 事 字 之 the 字 不 同, 如 在 "*the* sooner *the* better" = "愈 速 愈 妙," 或 云 "以 速 爲 妙," 蓋 此 *the* = *by that*, 故 譯 作 '所,' 猶 云 "所 愈 速 者 所 愈 妙 也").

6. 俞 咈 之 字 Adverbs of Affirmation and Negation: 此 如 *not* 不, *no* 否, *nay* 不 然, *yes* 然, 唯, *aye*, 諾, *yea* 然.

7. 因 果 之 字 Adverbs of Cause and Consequence: 此 如 *therefore* 是 以, *wherefore* 是 故, *why* 何 以 故, *consequently* 緣 此 (此 類 之 疏 狀 幾 皆 與 掣 合 相 混).

§ 93. 字 形 FORMATION

疏 狀 字 大 抵 非 原 有, 多 從 名 物 區 別 稱 代 三 部 轉 變 而 來。 derived from Nouns, Adjectives and Pronouns.

1. 從 名 物 部 而 來 者, Adverbs Derived from Nouns. 此 類 之 疏 狀, 乃 於 名 物 之 前 加 介 系 部 字, A Noun Preceded by a Preposition; 譬 如 言 "或 偃 蹇 在 牀," '在 牀' 二 字, 乃 言 偃 蹇 之 所, 而 牀 之 前 加 在, 本 爲 分 立 之 字, 至 於 用 之 已 久, 切 音 之 字, 不 同 六 書, 往 往 相 拼 爲 一, 而 疏 狀 字 成; 此 如 *abed* = on bed 在 牀, *ashore*, *asleep*, *aloft*, *ahead*, *adrift*, *afoot*, *abroad*, *away*, 又 如

betimes = by times, *besides, between, forsooth, overboard, to-day, to-morrow*.

有時介系字與之合同而化, 或古字中已含其意; 此如 *needs* = of necessity 必須, *whilom* = at whiles 前此 (此如言 '故將軍' 可言 whilom general). 又 *-meal* = by portions 零星, 於是有 *piecemeal, inchmeal* 等字.

又有名物, 合之區別而成疏狀者 a Noun Preceded by an Adjective; 此如 *meantime, sometime, sometimes, always, midway, straightway, likewise, yesterday, somewhat, noways, meanwhile* 等字.

有時名物在受事之位, 亦可自成疏狀; 如言 "He journeyed *home*," 此譯 '向家而歸,' 故 *home* 乃疏狀部字.

2. 疏狀字之從區別部而來者, Adverbs Derived from Adjectives. 故其字亦有比較, 與區別字同.

今之學英文者, 莫不知疏狀字, 多成於區別字之後加 *ly* 之尾聲, 又知 *ly* 與 *like* 同意, 猶中文之 '然,' '如,' '若' 等字矣, 然須知英之古文本不如是. 英之古文所謂盎格魯語 Anglo-Saxon, 其別疏狀字之例, 乃於區別字之末, 而益之以 *e*; 如云 "He smote him *harde*" = "彼重擊之," 以 *harde* 之狀擊, 故不云 *hard*, 而於其末加 *e* 作 *harde* 以示別, 然此別久而失之, 故如前語, 後人直書作 "He smote him *hard*," 以 *e* 為誤筆而去之, 遂使至今, 有甚多之疏狀, 乃與區別同形, 無所殊異; 如 "His spear stuck *fast*;" "I run *fast*;" "The wind blows *fresh*;" "to speak *low*;" "to come *early*;" "to sleep *sound*;" "to talk *like* a fool;" 皆如此作. 設於其後加 ly, 轉為破例, 而使語意懸殊; 譬如云 "He came to me *direct*," 此言

彼與吾爲‘直接’也; "He came to me *directly*;" 此言彼
‘卽時’而至吾前也,其爲不同如此.

　　　盎格魯語之區別字,以 *lic* 爲尾聲者甚多,其
義亦爲似,如中國某然某若之字,不獨爲寫事之疏
狀,亦爲寫物之區別,如云色勃如也,足躨如也,是已.
第其區別字,旣以 *lic* 爲尾,則加 e 爲形況者,自以 *lice*
爲尾聲. 自古法之加 e 不用,而 *lice* 始轉爲 *like*,繼轉
爲 *ly*,遂成疏狀之專尾,不獨加諸盎格魯之舊文,乃
至拉丁諸國之區別類字,亦通以此例爲之, 如 *per-
fectly, divinely* 等字是已.

　　　有區別字而帶介系字於前,成疏狀者; 如
awry 歪, *afar, anon, amid*, 其始猶 *in vain, in general* 之分
立也.

　　3.　疏狀字之從稱代部而來者, Adverbs Derived
from Pronouns, 亦稱稱代疏狀 Pronominal Adverbs.

　　　此類之字,以 *he, that, who* 三者爲之根.

　　(a) 以所處言,則以 -re 爲尾聲; 如 *here* 此處, *there*
彼處, *where* 何處.

　　(b) 以所趨言,則以 -ther 爲尾聲; 如 *hither* 到此,
thither 赴彼, *whither* 何向.

　　(c) 以時言,則用 -n; 此如 *then* 當時, *when* 何時.

　　(d) 所由言,則以 -nce 爲尾聲; 如 *hence* 從此, *thence*
由彼, *whence* 何從.

　　(e) 他若 *how* 何如, *why* 何故, *thus* 是以,大抵皆由
前字而成者也.

　　　尙有合諸 *some, any, over* 而成者; 如 *somehow* 有
術, *somewhere* 任何所, *any how* 任何術, *whenever* 任何時.

　　　有時介系字可以爲疏狀,如云 he rode *by*, 相
傍而騎, 則 *by* 字爲疏狀; "Come *on*, lads," 則 *on* 字爲疏

狀; "Be *off*," 則 *off* 字 爲 疏 狀. 其 不 爲 介 系, 以 其 下 無 名 物 故.

如 是 之 介 系, 合 之 稱 代 疏 狀, 又 成 一 類 字, 謂 之 合 字 疏 狀 Compound Adverbs; 如 *herein, thereby, wherein* 等 字.

§94. 兪 咈 之 字 屬 疏 狀 者, 以 所 兪 咈 者 在 云 謂 也; 其 爲 兪 者, 如 *ay*, 如 *aye*, 如 *yea*; 至 於 *yes*, 乃 後 起 之 字, 合 古 之 *yea* 與 *si* = 'be it' 而 成 其 字, 故 *yes*, 正 譯 '如 是,' 非 但 唯 諾.

所 爲 咈 者, 其 字 古 英 作 *ne*, 與 法 文 同. 'Not' 正 譯 '無 有' 乃 *nought* 與 *naught* 之 變 體. 此 外 *no, nay, never*, 古 實 同 意. *No* 字 爲 疏 狀, 常 居 於 比 較 字 之 前, 如 云 *no longer, no further*. 或 獨 用 爲 咈 語, 如 云 "Did you eat? No." 至 於 他 用, 皆 區 別 也.

疏 狀 字, 可 用 於 介 系 字 之 後, 如 名 物 然; 如 云 "I have heard it *before now*;" "He has changed *since then*;" *Now* 今 時, *then* 其 時, 固 可 當 名 物 也.

總 前 說 觀 之, 可 知 文 字 之 始, 本 無 所 謂 疏 狀 者, 大 抵 名 物, 區 別, 稱 代, 諸 此 類 字, 合 之 介 系, 或 不 合 介 系 爲 用, 以 言 事 狀 時 地, 及 用 之 旣 久, 乃 漸 漸 自 成 一 屬 之 字, 如 千 家 詩 之 "傍 花 隨 柳 過 前 川," 其 在 中 文, 固 皆 別 立, '傍 花 隨 柳,' 皆 言 過 之 如 何, 設 在 西 文, 則 久 用 之 餘, 乃 成 疏 狀 部 字, 此 Adverbs 之 所 由 來 也.

篇 九　CHAPTER IX

介 系 部　PREPOSITIONS

§ 95.　　　　　　界 說 DEFINITION

　　　　介系字者, 所以牽引名物(稱代亦名物), 以綴於他物他事, 以著其對待之情者也. 其字曰 preposition, 譯言‘前位’, 以其字常在名物之前故也, 而其所牽合者如下:

　　1.　綴一名物於他名物; 如云 "白雲‘在’天;" 天雲爲二物, 而‘在’爲之聯綴; as "There is a *book on the table*."

　　2.　綴一名物於一區別; 如云 "張旭聖‘於’草書," 草書爲一物, 而聖爲區別, ‘於’字爲之聯綴; "He is *fond of music*."

　　3.　綴一名物於一云謂; 如云 "交‘以’道, 接‘以’禮;" 道禮皆物, 交接皆事, ‘以’字爲之聯綴; as, "Thomas *peeped through* the *keyhole*."

　　4.　綴一名物於一疏狀; 如云 "紿然‘在’茲," 茲爲名物, 紿然爲疏狀, 而‘在’字聯綴之; as "I have tricked him *sufficiently for* my *purpose*."

§ 96.　　　　　　分 類 CLASSIFICATION

　　　　介系字大較可分繁簡二宗, Prepositions are either Simple 簡, or Compound 繁.

　　1.　簡者 Simple; 如 *at* 當, *by* 由, *for* 爲, *in* 在, *of* 屬, *off* 去, *out* 出, *to* 與, 向, 及, *up* 上, *with* 以, *on* 在.

2. 繁者 Compound:

(a) *After* 後, *over* 越, *under* 在下, *but* 除却, *about* 近, *above* 高於, *unto* 及, *into* 入, *behind* 在後, *within* 在內, *out of* 出於, *from* 由, *forth* 出, *outside* 外, *inside* 裏; 若 此 類 之 字, 所 以 云 繁 者, 蓋 其 始 皆 非 一 字 也.

(b) *Among* 於中, *again* 又, *ahead* 居先, *beside* 左右, *beyond* 踰, *athwart* 橫過, *betwixt* 介, *around* 繞, *along* 傍.

(c) *Owing to* 以爲, *notwithstanding* 雖有, *except, save* 除却, 此 類 皆 由 云 謂 之 兩 用 式 而 來.

(d) *Instead of* 代, *close to* 近, *on account of* 以, *in spite of* 不恤; 此 類 皆 成 於 疏 狀 仂 語 (解 見 後 篇) Adverbial phrase.

§ 97. 介系字所指明之對待 Relations Indicated by Prepositions.

介 系 字 所 指 示 者, 大 略 有 三, (一) 地 位 Place 之 對 待; (二) 時 候 Time 之 對 待; (三) 因 果 Causality 之 對 待.

其 見 於 言 語 也, 其 次 第 亦 然, 大 抵 其 字 必 先 用 於 有 形 之 地 位, 次 乃 推 例 而 用 之 於 時, 最 後 乃 取 喩 引 伸 而 用 之 於 事 理, 則 因 果 對 待 之 義 見 矣.

今 以 此 類 之 字, 所 關 於 文 理 者 深, 特 舉 最 要 之 介 系 而 一 一 詳 言 其 用 如 下:

'*At*' 正 譯 爲 '卽,' 其 始 以 見 一 動 物 之 所 趨, 如 言 "The tiger pounced *at* him;" 或 曰 "Look *at* this," 抑 用 所 至 之 地, "We have arrived *at* our station;" 其 次 乃 言 行 事 之 地, 此 正 譯 '於'; 如 云 "We dined *at* the hotel;" 又 如 "The man *at* the helm;" 凡 此 皆 有 形 者 也, 浸 假 乃 用 諸 無 形 之 事, 如 云 "We were present *at* the battle;" 又

"The train goes *at* full speed;" 又 "We rejoice *at* your success;" "I am *at* your mercy;" "The house is papered *at* my expense;" 或言一定之時, 如言 "*at* noon;" "*at* any time;" 或指一定之數, 如 "*at* a great price;" "It is estimated *at* three millions;" "*at* least;" "*at* its best;" etc.

'*By*' 正譯爲 '傍' 爲 '依附,' 皆近旁之義, 如云 "He sits *by* me;" "The path runs *by* the stream;" "We went *by* the school;" "He lives *by* himself," 正指獨居, 以己爲鄰之意; 物之旁置者, 曰 "to put it *by*;" 旁及之事, 曰 "*by* the way;" 近指一物爲誓, 曰 "to swear *by*;" 進近一物若可取之, 曰 "to come *by* a thing;" 傍其時而來, 亦曰 *by*; 如云 "I came *by* ten o'clock," 若當其時則稱 *at* 矣. 由 '傍' 之義, 引伸爲 '緣' 之義; 如云 "Italy was conquered *by* Bonaparte;" "Stifled *by* smoke." 用一物爲儀式者, 亦言 *by*; 如云 "Draw *by* a model;" "to sell *by* the yard;" "*by* your advice;" "*by* your leave." 由 '緣' 義又得 '以' 義; 如云 "*by* turns;" "He did the thing *by* fits and starts," 乃言作輟之意; "They came *by* twos and threes," 三三兩兩而來, 如是之 *by* 字, 皆 '以' 義也.

'*About*,' 正譯 '將近' 'very near to,' either in space or in time; 如云 "It is *about* ten o'clock;" "Have you any money *about* you;" 乃問其人身邊有錢否也; "To set *about* a business," 言自進於一業, 爲經始也; "I was *about* to observe," 猶言將發論也; 故模略之詞, 亦稱 *about*; 如云 "I spent *about* ten thousand;" 籠統之詞亦用 *about*; 如 "He told me all *about* it;" "I will see *about* it."

'For' 字之爲介系, 與區別部之 'fore' 字同原, 故有在前之意, 或地或時, 皆可用之. 以其在前, 遂有保護之意; 如云 "I fight *for* my fatherland." 由是而相爲 (on behalf of) 之意生焉; 如云 "I pleaded *for* him;" "All this was done *for* you." 又由是而有代表代理之義; as we say "An advocate appears *for* his client;" "An attorney stands *for* the proprietor." 亦由此而互易之義生; 如云 "To exchange, barter, or sell a thing *for* another;" "Eye *for* eye;" "Blood *for* blood." 由互易而轉爲相報, "He was punished *for* his crime;" 且言一事之始意原因, 可皆用 *for;* 如云 "He did this *for* love of me;" "I am sorry *for* it." 然 *for* 有時亦函 '雖' 義; 如云 "*For* all his wealth, he is unhappy."

'In' 之與 'On,' 異字同原, 其始若無殊用, 迨後乃 'In' 爲在中之意, 'On' 爲在上之意, 此常義也. 然由有形之對待, 漸及於無形, 故事難, 則稱 "*in* difficulties;" 有所希冀, 則云 "*in* the hope;" 物動, 言 "*in* motion." 由是而所用之物亦言 *in;* 如云 "written *in* blood," "wrought *in* silver." *In* 在內也, 有時代 *into* (入) 之用; 如言 "Put his hand *in* his pocket;" "Dipped his pen *in* the ink;" 是已. *On* 字同 *in* 爲用, 尚可見於 "*on* hand," "*on* a journey," "*on* Monday," "The house is *on* fire," 諸語; 但今之正用, 皆在上之義; 如云 "He lay *on* the bed;" 由是引伸而得事所由起, 意所由發; 如云 "*On* condition of" (須得), "*On* account of" (只爲), "He prides himself *on* his skill;" 故其用往往與 *upon* 相混; 如云 "Depend *on* my word,"

與云 "Depend *upon* my word;" 無所異也. 即 *in* 字有如
是用者; 如云 "to rejoice *in*," 以之喜也; "to be offended
in," 以之怒也.

'*Off*' 爲離, '*of*' 爲屬, 於英古文實無二義, 至其
後而始分, 此如詩云 "'離' 裏 '屬' 毛" 二字, 皆附著之義
也. *Off* 字至今多爲狀事之字, 而介系之字, 則多用
of, 然以是故, 而 *of* 字常含離去之意, 此於以下諸語,
學者可自得其漸變之致也. 譬如今云 "Get *off* the
chair," "A long way *off* the mark," "To do a thing *off* hand"
(猶云脫手而成, 捷敏之意); 此猶用古 *off* 字者也. 乃
至 "He went out *of* the room," "He comes *of* a good stock"
(系出良家), "He stood within a yard *of* the fire," 又如
"This is very kind *of* you," 他若 "To cure *of*," "To cleanse
of," "To deprive of" (奪), "To be free *of*" (免), "To be
destitute *of*" (欠), "To beware *of*" (留神); 諸如此語, 皆有
離距之義; 又若 "It smells *of* musk," "It tastes *of* onions,"
此中 *of* 字兼含 *from* 之意, *from* 之意即由 *off* 字而得之,
其最初之用固如此.

'*Of*' 之義, 其始爲離, 引伸之而爲凡屬之介
系, 此於英語最常用者; 然有兩義, 一爲部分之屬,
一爲所有之屬. 部分之屬 in partitive sense; 如 "One *of*
my men," "A piece *of* cheese," 此在中國, 其稱最多, 如
云 '一張桌,' '一片葉,' '一箇人,' '一間屋,' 中間並無介
系之之字, 而在西文, 此爲特別枚舉. 所有之屬 in
possessive sense, 如 "The house *of* my husband," 此可以
分見之外物也, "The brightness *of* the sun," 此不可分
見之物德也, 而其爲所有則同; 中國遇此, 往往與西
文倒, 如前語, 西人言 '其屋屬吾夫者,' 華人言 '吾夫
之屋' 也.

由是以材成物,亦用 'of' 字,如 "A bar *of* iron,"
"A book *of* poetry," "He made a fool *of* me," 皆用其後,以
成其前,若曰前之爲物,乃生於後也者. 引伸之,而
指一物之特色,亦用 *of* 矣,如云 "He is a man *of* great
learning," "A person *of* fabulous wealth," 則其用同於
區別.

乃至事業文章,以有所由,故亦用 '*of*'; 如云
"A play *of* Shakespeare," "A symphony *of* Beethoven," "He
was led *of* the Spirit" 言爲神所引也, "Tempted *of* the devil"
言爲魔所惑也; 蓋如此用 *of*, 幾同於 *by* 字矣.

故因緣所由,亦用 *of* 字; 如云 "He died *of* a
broken heart," "To do a thing *of* his free will," "*of* right"
(所應得者), "*of* necessity" (所不得已), "To be sick *of* a
fever," "The love *of* money," 皆後因前果之句法也. 又
如言 "Fond *of*" (愛), "Weary *of*" (厭), "Guilty *of*" (犯),
"Conscious *of*" (覺) 等; 大抵皆言如是之情起於某
物也.

又其字有始及之意; 如云 "I heard *of* his death,"
猶言吾始聞此事; 由是而他所及者,亦可云然; 如云
'To think *of*' 思及, 'To accuse *of*' 責及, 'When you speak *of*
Cicero' 語及; 皆及義也.

'*To*' 字正譯作 '及,' 凡動物所趨,而行且及者,
宜用此字; 如云 "He went *to* the door," "It goes on day
to day;" 乃至疏狀之字, 如 '*to*-day' 本日, '*to*-night' 即夕,
皆以其旣及,而得此稱. 引伸作 '至於' 解, 或但作 '於'
解, 如云 "Brave *to* excess," "Equal *to*," "They *to* him are
angels," "Ten *to* one," 皆 '於' 義也. 有時亦指所爲; 如云
"He came *to* see me." 若云謂之無定式,其前皆有 *to* 字,

此如詩之"'載'號'載'呴,""'式'飲'式'食,"其用在以發言, 初無深義.

'*With*'字正譯作'以,'如孟子"殺人以梃與刃,"譯爲 'To kill men *with* cudgel or sword.'　然古義則釋爲 '與,'如云 "Come *with* us!" "To be angry *with* some body;"又含挾帶之義, 如云 "I will come *with* much pleasure."

以上所釋, 大抵取常用而有異施者, 顧其事如中文之釋詞, 非一篇所足以歷指, 多讀書, 習談論, 其用自明也.

篇 十 CHAPTER X

挈 合 部 CONJUNCTIONS

界 說 DEFINITION

§ 98.　挈合字者, 居於辭句之間, 而爲之關合轉摜者也. 亦有居二字之間, 而爲之關合者, 如 云 "You *and* I go to Tientsin;" 然審而論之, 其所合者, 雖爲二字, 其義實與關合二句無殊, 蓋如前語, 實 "You go to Tientsin, *and* I go to Tientsin" 之簡法, 雖一句實兩句也, 故挈合一部, 所鎖紐牽合者皆句法, 與介系部之連綴字法者絕不同, 凡中文起承轉合諸虛字皆歸此部.

分 類 CLASSIFICATION

§ 99.　挈合字有二類:

1.　並列之挈合 Coördinative Conjunctions
2.　相從之挈合 Subordinative Conjunctions

(A) 所以稱並列者, 蓋所關合之句, 平等並立, 不相攝屬, 雖分言之而其意亦完; 如 '與' '及' '又' '再' 諸字, 然英文於此一類, 又分三別.

(*a*) Simple Conjunctions 平連之字; as, *and*, *both*, 中文如 '與' '且' '曁' 諸字, 書 "汝義 '曁' 和."

(*b*) Adversative Conjunctions 反對之字; 如 *but*, 若中文之 '然而' '顧' '但' '第' '獨' '惟' 諸字.

(*c*) Alternative Conjunctions 轉互之字; 如 *either—or, neither—nor, whether—or*, 中文如 '或' '抑' '若' 諸字

(B) 所以云相從絜合者,因其所引起之句,乃以補前有之句不足之義,前句爲主,而所引起之句爲從,從必得主,而後義有所歸,主必得從,而後義完,故曰相從; 此類之字,其在英文又分七別.

(a) Simple Subordinations 引牒之字; 如 *that*, 中文此字常寓於'之''其'諸代名中,無獨用之絜合, 如英文 "I know *that* he is a liar," 正譯 "吾知其爲誑者;" '其' 字攝 that he 二字.

(b) Temporal Conjunctions 接時之字; 如 *after* 嗣是, 後; *before, ere* 先是, 初; *till* 洎夫, 逮至; *while* 當是, 適; *since* 自; *now* 今, 此時.

(c) Causal Conjunctions 原因之字; 如 *because* 因; *since* 自夫; *for* 蓋; *lest* 爲恐; *that* 夫.

(d) Hypothetical Conjunctions 虛擬之字; 如 *if* 若使, 假令, 倘; *unless* 設非; *except* 除是; *but* 微, 舍.

(e) Concessive Conjunctions 縱設之字; 如 *though* 卽令, 雖然; *although* 縱教; *albeit* 儘教; 遮莫.

(f) Conjunction of Comparison 較絜之字; 如 *than* 過於, 以比.

(g) Alternative Conjunctions 互轉之字; 如 *whether—or*, 此別與前類之第三別同,以引起句法之並列相從爲異.

§ 100. 以下取常用之絜合字而詳其用法.

'*And*' 字最常見,拉丁,法蘭西皆作 *et*, 讀挨,故其簡寫作 &, 正譯'與,'如 "子罕言利'與'命'與'仁;" 又譯作'且,'如詩 "洵美'且'仁."

'*Both*' 亦歸疏狀部,與 '*and*' 字同用,成相應絜合; 如云 "*Both* John *and* Harry are here," 猶言 "Not only John but also Harry is here," 故 *both* 正譯爲'不但,'而如

Milton 詩 云, "The God that made *both* sky *and* earth *and* heaven;" 於 語 爲 通, 第 今 常 俗 用 法, 多 以 爲 兩, 此 字 義 之 漸 變 也.

'*But*' 字 亦 歸 介 系 部, 必 引 起 與 上 文 反 對 立 別 之 詞, 而 後 爲 挈 合, 中 文 '然 而' '第' '特' 皆 其 譯 也, 韓 文 "千 里 馬 常 有, '而' 伯 樂 不 常 有," 而 字 卽 *but* 字. 英 文 "Your opposition is not the effect of good principle, *but* of bad temper," 凡 此 皆 反 對 立 別 之 用, 而 歸 諸 第 一 類 並 列 Coördinative 者. 顧 *but* 字 之 用, 如 中 文 獨 字, 古 有 除 非 之 義, 如 中 文 云 "秦 之 重 楚 者, '獨' 以 齊 耳;" 英 文 云 "Ye have not life in you, *but* ye eat my flesh;" 如 此 爲 用, 則 所 起 之 句, 不 必 反 對, 而 歸 第 二 類 之 第 四 別, 蓋 二 句 爲 合, 而 後 足 前 義 者, 故 爲 相 從 挈 合, 而 前 爲 平 列 者 也. 如 後 用 法, 在 西 文 與 *unless* 正 同, 在 中 文 可 譯 爲 '微' 字, 如 云 "'微' 吾 子 助 我, 吾 其 敗 矣;" 可 譯 "*But* you helped me, I must have been ruined."

'*Either*' 常 與 '*or*' 同 用, 亦 爲 相 應 挈 合 Correlatives, 乃 非 此 則 彼 之 詞, 二 者 必 居 一, 然 而 不 可 得 兼; "*Either* you *or* I must be in the wrong," 非 皆 失 也. *Neither* 常 與 *nor* 同 用, 乃 兩 無 一 可 之 詞, "*Neither* Jeane *nor* Nelly is beautiful," 言 二 女 之 無 一 美 也. *Whether* 與 *or* 同 用, 成 相 應 挈 合, 如 云 "*Whether* did this man° sin, *or* his parents?" 此 其 語 氣, 於 中 文 正 用 抑 字, 如 "求 之 與 '抑' 與 之 與" ("*Whether* he solicited it, *or* it is given to him?").

以 上 皆 第 一 類 並 列 句 法 之 挈 合 字.

'*That*' 字 前 見 於 稱 代 部, 所 用 以 複 牒 名 物 者 也, 顧 所 複 牒 者 名 物, 則 爲 稱 代, 若 所 複 牒 者 句 語, 則 成 挈 合, 而 所 牒 之 句, 必 爲 母 句 所 包, 而 爲 子 句, 故 成 相 從 句 法 之 挈 合. 如 云 "*That* he did it is certain" = "He

did it, *that* is certain"="*That*, namely 'he did it' is certain;"
蓋 'He did it,' 句義已完, 今用 '*that*' 字牒起此句, 而下
加 is certain, 成一母句而包 'He did it' 子句於其中. 英
文中如此句法最多, 往往如剝蕉心, 句中藏句, 分言
之, 皆有句主 subject, 所謂 predicate, 其義皆完, 而其結
構之法, 大抵用 *that*, 故學者不可不明其用也.　如云
"The notion *that* such a plan is possible is absurd."

　　　That 字常與 *after, before, ere, since, till, until, for,*
but (除), *without* 諸介系字同用, 而成一掣合; 如 "*Before*
that the cock crows," "*Since that* you insist upon it," 等語是
已.　久而去 *that* 字, 獨用以上諸字, 則其字去介系而自
成掣合, 歸第二類之第二別矣; 如 "*Before* the cock
crows;" "*Since* you insist upon it."　但當 *that* 字未去之
先, 以上諸字, 仍係介系, 而掣合之職, 則領牒之 that
字當之.　蓋去 that 獨用, 則以上諸字已取 that 意而
含之, 故可指為接時掣合也.

　　　'*Now*' (今), 本疏狀字也, 所以詳一云謂之時,
其成掣合字者, 理與以上諸介系字之成掣合正同.
假如吾云 "*Now that* you have finished your work, you may
go;" 則 *now* 為疏 'may go' 之字, 而 *that* 字牒起子句 'you
have finished your work,' 為之掣合, 此其結構甚明.　然
使吾云 "*Now* you have finished your work, you may go;"
則 *that* 字之領牒不見, 而其義含於 *now* 字之中, 故 *now*
字成接時掣合, 掣 you have finished your work 子句, 以
合於 'you may go' 之母句.

　　　'*Because*'='by cause,' 正譯'祇因,' 其用與問語
之 *why?* 字相應.　此第二類第三別 Causal Conjunctions
諸字, 為用易知, 無煩覼縷.

'*Lest*' = "for fear that" (只 恐); 然其字古義,實同於 "that by so much less," 正譯'苟 不 及 此,'亦譯,'自非然者,'於義皆通; 如云 "I put it up here, *lest* we forget" "吾張之於此,'爲恐'其忘," 又如舊約有云 "Ye shall not eat of it, nor shall ye touch it, *lest* ye die" "汝曹勿食之勿觸之,自非然者,汝曹且死." 細繹語意,以上兩譯義皆可用也.

'*That*' 字所以復見於此別者,蓋領牒之句法,每卽爲母句之原因,之解釋,之效果; 如羅馬布魯達 Brutus 殺凱撒 Cæsar, 自解於衆曰, "Not *that* I love Cæsar less, but *that* I love Rome more" "非 因 吾 愛 凱 撒 淺,實因吾愛羅馬深." 又如云 "I know him to be so honest a man *that* I could not reject his proposal" "吾 知 其 忠 信,乃 不能不納其言;" 凡此皆用 *that* 字以指因果,與前之徒爲領牒,稍有不同.

'*If*' 於盎格魯故爲 gif, 卽今 give 字之變,此正與中文'假使'字同意,蓋事不盡然,而借與爲然以論,故非事實,而爲虛擬 Hypothetical (希 卜 梯 西) or Conditional (設 緣). 餘見云謂部之論虛擬語氣 Subjunctive Mood. 可以參考.

'*Unless*,' '*Except*,' 'but' 三者皆譯'除却'; 如云 "He will be ruined, *unless* you help him;" *unless* = 'on less' 正除却之義, 如左氏云 "'微'禹吾其魚乎,"'微'字正譯 *unless*. But 字前已發明,今姑複及,凡 but that 同用,則 but 爲介系, 如 that 字不見,卽爲挈合. *Except* 亦譯'除外,' 如云 "*Except* ye repent," 譯'除汝悔過外,'但若其下有 *that* 字,則爲 Preposition, 非 Conjunction 也. 此外尙有 *without* 字,亦同上三字用法; 如云 "Not *without* the Prince be willing," 猶言"須 待 王 子 首 肯" 也, 總之,以上諸字,

其用皆等於 "leaving out;" 如後一語, 同於 "Not leaving out the Prince be willing," 視 "王子首肯," 同於一物, 乃不可離者.

'*Though*' = 'nevertheless,' 原屬疏狀, 至今尚如是用; 如云 "You are still in time, make haste *though*," 譯 "汝猶及之, 雖然宜速," *though* 字在此固疏狀云謂者也. *Although* 與 *albeit* 二者, 皆設縱之字, 'all-be-it,' 縮為 albeit, 義正'儘教,' 古英語如 "*al be that* he was a philosopher;" 又如 "*all* were they sore hurt;" *al-be-that* 與次句之 all, 皆同 although, 而皆縱使者.

'*Than*' 字可譯'以比,' 乃英字 then 之變, 故其始同於 when 字, 皆疏狀屬字; 如云 "He came sooner *than* I expected," 此猶言 "*When* I expected him to come soon, he came sooner." 其所以為挈合者, 以其字之所關合, 常係兩完義之句, 特簡削之耳; 如云 "John is taller *than* Charles," 實無異言 "John is taller *than* Charles is tall;" 中文 "由也好勇過我," 猶言 "以比於我, 由之好勇過之," 故英文 *than* 字之下, 例必用句主, 如 "He walks faster than *I*," 不可言 "He walks faster than *me*;" 但使所比較之物, 係在受事位者, 則 than 字之下, 亦用受事, 如云 "He loves *her* better than *me*," 此言 "彼之愛他, 篤於愛我;" 上句全叙, 則為 "He walks faster *than* I walk;" 下句全叙, 為 "He loves her better *than* he loves me." 然句法在 *than* 字之後者, 皆經簡削, 簡削曰 ELLIPTICAL, 正譯橢句, 猶橢員之於平員, 形減而意則全也.

§ 101. 以上粗舉挈合字, 而論之如此, 此外尚有常居句首之字, 如 *therefore* 是故, *hence* 由是, *still* 畢竟, *consequently* 所以, *accordingly* 相應, *yet* 尚猶, *likewise* 同此, *also* 亦然, 等虛字, 文法家或謂其皆屬挈合; 顧大家如

Mason 諸公，則不謂然，而云其字只宜歸諸疏狀部，並無絜合之專職性情，雖以領句，不得以此遂云絜合也；譬如有云 "He was idle; *therefore* he did not succeed;" 此 *therefore* 字，文法家大半以爲絜合之字矣，然不知此語實同 "He was idle; *for that reason* he did not succeed;" 假使文法家遇此，彼於 *for that reason* 三字，必不指爲絜合而謂爲疏狀之仿語 Adverbial Phrase，可知其稱 *therefore* 爲絜合爲不確也；Mason 馬孫之意，謂絜合之字，必其職專主關合句法而後爲眞，若此節所舉諸字，皆以寫行事之時地因緣，故以歸疏狀部爲是，然自我觀之，則一切絜合之始，皆以寫時地因緣者，其漸成專部，亦以其常用領句而已，故彼雖爲之區別發明如此，然使初學之人，指如此諸字爲絜合部，其師必不以此而遂訾其誤而不通文法也.

篇 十 一　CHAPTER XI

嗟 歎 部　INTERJECTIONS

§ 102.　嗟歎之字有情而無義,故於句中他字,常無眷屬,其用不用,無關文理之出入,此在中文,如 '嗚呼,' '噫 嘻,' '唉,' '嚄,' '嘖,' '唪,' '叱 嗟' 諸字,英文如 *Oh! O! Ah! Ha! Alas! Fie! Pshaw! Hurrah!* 等是已.

每有一句之語,以常用而得簡稱,以簡稱而成嗟歎,此如 *"Good bye!"* 者,"God be with you" 也; *"Marry!"* 者,"The Virgin Mary" 也;他若 *Wassail! Lack a day! Hail! All hail! Welcome! Adieu! Farewell!* 其得部皆由此道·

亦有他部之字,如疏狀云謂介系等,隨其常呼,而成此部,此如 *how! well! out! look! behold!*

凡嗟歎字皆用 (!) 於其後,以著感情之事,故初學者指部無難,以其視而可識.

此部之字,無他可論,然得此而後八部爲全.自篇三至此,皆爲字論之最要者,學者必深明於心,而後可與言文字之事,蓋字各有職;以往八篇所論,皆以著其職者也;其繼此所言,則英文造字之要,求之中國,與文字之偏旁六書,乃最近也.

篇 十 二　CHAPTER XII

制 字　WORD-MAKING

§ 103. 從 成 字 之 法 而 言 之, 英 字 又 可 分 爲 兩 大 類; 其 一 曰 '文' PRIMARY WORDS; 其 一 曰 '字' SECONDARY WORDS.

文 者 何, 原 成 之 字, 不 可 復 析 者 也, 如 化 學 之 原 質 然. 字 者 何, 孳 乳 浸 多 之 字, 所 可 更 析 之 以 爲 文 者 也, 如 化 學 之 雜 質. 字 分 二 類, 中 西 皆 然, 中 國 之 '文,' 如 一, 人, 夕, 口, 馬, 日 諸 字; 西 國 之 Primary Words, 如 *one, man, night, mouth, horse, sun* 等; 中 國 之 字, 如 信, 武, 老, 我, 吟, 詩, 皆 合 文 而 成 者 也; 西 國 之 Secondary Words, 如 *teaspoon, midday, kingdom, beautiful* 等, 亦 可 更 析 者 也.

字 之 制 成, 其 法 亦 有 二, 一 曰 會 合 COMPOSITION. 會 合 者, 取 分 立 之 文 字 而 合 之, 使 成 一 也; 如 *lighthouse, inkstand* 是. 一 曰 轉 成 DERIVATION; 轉 成 者, 由 一 字 之 根 root, 以 意 義 之 殊, 而 變 化 其 體 成 異 字 也; 如 love 字 爲 根, 而 *loving, lover, lovely, lovable* 諸 字 由 之 而 出. 前 之 法, 卽 中 文 六 書 之 會 意; 後 之 法, 卽 中 文 六 書 之 轉 注; 於 以 下 分 論 當 自 見 之, 蓋 六 書 會 意, 人 言 爲 信, 止 戈 爲 武, 本 合 有 義 分 立 之 文; 而 轉 注, 如 轉 老 爲 考, 轉 德 爲 得, 皆 義 歸 一 首, 而 用 有 不 同, 特 變 其 形, 以 著 其 異, 西 國 制 字 之 二 法, 亦 如 此 耳.

按 中 國 六 書, 象 形, 指 事, 諧 聲, 三 者, 爲 泰 西 拼 切 之 字 所 無, 象 形 指 事, 間 見 於 記 號, 如 天 文 學 以 ⊙ 爲 日, 以 ☽ 爲 月, 然 非 文 字, 至 於 諧 聲, 固 無 從 有, 獨 會

意,轉注,叚借,三者,其爲用於中文正同,會意,轉注,
旣前論矣,其叚借法,以一字而當數義,如 box 字有
二十餘詁,此則西文謂之 ambiguity, 所最多者,皆由
叚借而得之. 郭侍郎謂西字獨有諧聲,其說與不
佞正反.

西字之孳乳寖多,大抵皆卽一字爲根,而前
後附益之,其益於前者,謂之前係(亦稱換頭) Prefixes,
其附於後者,謂之後係(亦名尾聲) Suffixes.

轉成之字 Derivatives, 多用尾聲,如 *man* 男子
也,(名物部); *man-ly* 好漢,(區別部); *drink* 飲也,(云謂
部); *drinking* 方飲也,(兩用式). 會合之字 Compound
words, 多用換頭,如 *manly* 好漢也, *un-manly* 不好漢;
deed 行也, *miss-deed* 敗行;依此可以類推,顧以中文與
西文,比例爲論,有其難者,則西文常用之名,例爲一
字,而中文或以數字爲一名,故其相似難見,此在學
者以意通之而已.

論本英轉成之字 ENGLISH DERIVATIVES

§ 104.   1. 名物之字 NOUNS

A. The Agent 事主之尾聲, 如:

-er (或用 -ar 亦用 -or); 如 *bak-er* 炊者, *beg-g-ar* 乞兒, *do-er*
爲者, *sail-or* 舟人, *cloth-i-er* 裁縫, *law-y-er* 律師.

-ster (其始皆用於陰屬); *spin-ster* 紡者,處子; 乃至 *song-
ster* 歌者, *malt-ster* 麵師, 無陰陽之別矣.

B. Abstract Nouns 懸名之尾聲,用之以見其所居
之地位,所交之外緣,所具之德,所修之業者也; 如:

-dom; 故國曰 *king-dom*, 智識曰 *wis-dom*, 所享自繇曰
free-dom.

-hood, -head; 成 人 之 德 曰 *man-hood*, 神 通 之 能 事 曰 *God-head*.

-ing; 學 業 謂 之 *learn-ing*, 翰 札 謂 之 *writing*.

-ness; 善 良 之 德 曰 *good-ness*, 黑 暗 之 狀 曰 *dark-ness*.

-red; 相 惡 之 情 曰 *hat-red*, 眷 屬 戚 好 曰 *kind-red*.

-ship; 朋 友 之 交 曰 *friend-ship*, 主 權 所 居 曰 *lord-ship*.

-th, -t; 精 神 曰 *heal-th*, 穿 窬 之 行 曰 *steal-th*, 寬 之 量 曰 *bread-th*, 深 之 量 曰 *dep-th*, 高 之 量 曰 *heigh-t*, 波 靡 之 狀 曰 *drif-t*, 而 眼 界 曰 *sigh-t*.

   C. Diminutives 系 之 以 著 其 物 之 小 於 常 見 者; 則 有:

-en; *chick-en* 雞 雛 也.

-ing; *farth-ing* 小 錢 也, *tith-ing* 小 稅 也, *shill-ing* 先 令 也, *whit-ing* 白 小 魚 也.

-ling; *duck-ling* 鴨 兒, *gos-ling* 鵝 兒, *dar-ling* 所 愛 憐 之 小 物.

-kin; *lambs-kin* 小 羔 羊, *nap-kin* 小 巾 (食 時 用 之).

-ock; *hill-ock* 小 堆 阜 也, *bull-ock* 小 犍 牛 也.

   § 105.   2. 區 別 之 字 ADJECTIVES

-ed 所 以 著 其 有 之 之 義; 如 左 道 曰 *left-hand-ed*, 無 賴 曰 *wretch-ed*, 有 文 字 曰 *letter-ed*, 具 三 足 曰 *three-leg-g-ed*, 凡 此 與 尋 常 云 謂 之 受 事 式 common participal 異, 蓋 彼 加 於 云 謂, 而 此 系 於 名 物 也.

-en, or -n 所 以 著 其 物 質 者; 如 金 之 所 成 曰 *golden*, 木 之 所 成 曰 *wood-en*, 麻 布 曰 *lin-en*, 巫 覡 之 民 曰 *heath-en*, 其 本 義 則 榛 莽 之 民 而 已, 此 亦 系 於 名 物 之 後, 與 強 破 之 兩 用 式 不 同.

-ful 本 full 字, 言 一 物 之 富 有 也; 故 富 於 信 義 謂 之 *truth-ful*, 可 駭 之 端 曰 *fear-ful*, 多 賴 之 子 弟 曰 *hope-ful*; 此 亦 系 於 名 物 之 後 者.

-ish 言相似也, 微有之, 華言曰帶; 若女兒然曰, *girl-ish*, 童騃曰 *child-ish*, 帶紅色曰 *red-d-ish*.

-ly 與 like 同義; 如神曰 *god-ly*, 可愛曰 *love-ly*, 有君子之風曰 *gentleman-ly*; 此與疏狀字殊者, 彼之 ly 加諸區別部之後, 而此則系之名物者也, 說見前篇.

-like 其用同上; 合於天德曰 *god-like*, 民氣憤與兵爭將起曰 *war-like*.

-less 著其物之所闕也, 華言曰欠; 故無恥曰 *shame-less*, 喪家曰 *house-less*.

-y 著其所屬, 或言其所多; 故地之崎嶇者曰 *hill-y*, 飢曰 *hungr-y*, 渴曰 *thirst-y*, 貪曰 *greed-y*, 貧曰 *need-y*, 血模糊與流血之事曰 *blood-y*, 多憂曰 *sorr-y*, 凡此皆系於名物者, 亦有系於云謂字之後者, 如黏曰 *stick-y* 瑣碎曰 *sundr-y* (from sunder) 是已.

-some 其義與 -ful 同, 然常系於云謂區別之後, 與 ful 之系於名物後者異; 如 *win-some* 言輕銳歡樂也, *tire-some* 言煩猥也, *quarrel-some* 言喜爭鬥也, *whole-some* 有益也, *blithe-some* 悅豫也, 小變而得 *buxom* 言隨緣從順而為樂也.

-ward 著其物之所趨; 故進往曰 *for-ward*, 向往曰 *to-ward*, 北首曰 *north-ward*, 西南首曰 *southwest-ward* 不便利曰 *awk-ward*.

-ern 著其部分也; 北曰 *north-ern*, 南曰 *south-ern*.

-teen, ty 十之數也; 如十九曰 *nine-teen*, 九十曰 *nine-ty*.

-th 言次第也; 如第六曰 *six-th*, 第七曰 *seven-th*.

-fold 言幾倍也; 如多倍曰 *many-fold*, 十倍曰 *ten-fold*.

-le or -el 亦物德區別之尾聲也; 此見於 fick-le 無定而善變也, litt-le 幺麼小也, britt-le 脆易折也, id-le 懶無賴也.

-ard or -art (hard) 加於區別云謂等字之後, 以著其習之深, 其德之辟者; 故湛湎曰 drunk-ard, 怯懦無勇曰 cow-ard (此字本 Latin 之 Cauda (尾), 言狗之夾尾於尻而走者), 愚闇不憭曰 dull-ard, 老誖溺愛曰 dot-ard, 夸張撣騙曰 bragg-art, 遲鈍退縮曰 lag-gard, 卑鄙穢濁曰 stink-ard, 瞬目成癖曰 blink-ard, 闒不能人曰 dast-ard (無勇者亦被此稱).

§ 106.　　　　3. 疏狀之字 ADVERBS

疏狀之尾聲, 前於本部字論, 已詳言之, 似毋庸以複述, 然不妨更著之如下:

-ly (like) 即中國疏狀字面之 '貌,' '然,' '若,' '如,' '爾,' 等字, 但區別之部, 此尾系於名物; 疏狀之部, 此尾系於區別, 其不同也; 如 bad-ly, merri-ly, on-ly 是.

-ling, -long 與 -wise, -ways 同意, 言其狀也; 如衝前曰 head-long, 旁迤曰 side-long.

-meal 破碎分析之謂; 如 piece-meal 支節.

-ward, -wards 趨向也; up-wards 向上也.

-wise, -ways 塗術也; 如不然曰 no-wise, 恆如此曰 al-ways.

-s, -ce, -st; 如 need-s 須, twi-ce 再, whil-st 同時.

他若 -nce 之見於 he-nce, the-nce; -om 之見於 whil-om, seld-om; -re 之見於 he-re, whe-re; -ther 之見於 whi-ther, thi-ther, 皆已論於疏狀部者.

§ 107.   **4. 云謂之字 VERBS**

云謂之尾聲, 所由條頓本語而來者, 如:

-el 或 -le 加於原云謂字, 加於名物字之後, 而著其瑣屑而數見之意; 如 (daze) 照耀也, 乃從之而得 *dazzle* 之羞明; (stride) 跨也, 奎禹也, 而得 *straddle* 之蹒跚; (shove) 推排也, 而得 *shovel* 之揚鏟; (swathe) 束縛也, 而得 *swaddle* 之襁褓; (drop) 涓滴也, 而得 *dribble* 之流涎; (game) 百戲也, 而得 *gamble* 之蒲博; (wade) 厲涉也, 而得 *waddle* 之彳亍 (促步如鳧鴨); (sniff) 嗅也, 而得 *snivel* 之流涕; (grab) 急促也, 而得 *grapple* 之肉薄而鬭; 凡此皆自云謂字而轉者也.

至於由名物而轉者; 則如 (knee) 膝也, 而 *kneel* 爲跪; (nest) 窩也, 而 *nestle* 爲隈擁; (spark) 火星也, 而 *sparkle* 爲迸散; (throat) 喉也, 而 *throttle* 爲鼓嚨胡; (nib or neb) 鳥喙也, 而 *nibble* 爲小食; (scribe) 胥也, 而 *scribble* 爲潦草書; (curd) 塊也, 而 *curdle* 爲血凝; 凡此皆可類推者矣.

-er 以 r 之爲母, 近於 l, 故 -er 之尾聲, 其用與 el 相若; 如 (gleam) 光也, 而 *glimmer* 爲閃爍; (wend) 行去也, 而 *wander* 爲逍遙; (fret) 雕鏤也, 而 *fritter* 爲細切; (flit) 翾飛也, 而 *flitter* 爲頡頑; *flutter* 爲鼓翅, 爲飛揚不定; (fault) 過失也, 而 *falter* 爲怯避, 爲語吃.

-k 之尾聲, 亦著數數之意; 此見於轉 (tell 告) 爲 *talk* 談, 轉 (hear 聞) 爲 *hark* 聽, 轉 (stall 亭) 爲 *stalk* 軒昂高步.

-en 之爲尾聲, 常加於名物區別二根, 而成致然之云

謂; 如 *strength-en* 使有力也, *length-en* 引而長也, *fright-en* 嚇使恐也, *fatt-en* 使之肥也, *sweet-en* 調令甘也, *slack-en* 縱使緩也.

-se 亦加於區別以成云謂者; 如 (clean) 潔也, *cleanse* 則拭也; (rein) 古淨義, 而傾水入器搖而盪滌之曰 *rinse*.

§108. 以上諸云謂, 皆得尾聲而成者, 凡見於英本語者具如此, 顧此外尙有不加尾聲, 但變其主音, 而名物諸實字轉爲云謂之虛者, 此其流變之趣, 乃與吾國文字正同, 蓋卽中文之讀破法, 如 "春風扇微和," 扇讀平聲, 而名物轉成云謂, "春風風人, 夏雨雨人," 風雨皆讀去, 亦轉名物爲云謂者, 他若好惡上下諸字, 皆緣破法而區別轉云謂, 蓋不勝枚舉焉. 此於英字如下, 可略舉以爲釋例者也:

云謂部		名物部		云謂部		名物部	
bind	束	bond	束	halve	半之	half	半
sing	歌	song	歌	breathe	呼吸	breath	呼吸
breed	養育	brood	乳	bathe	浴	bath	浴
feed	飼之	food	食	shelve	閣置	shelf	架板
knit	結	knot	結	graze	齕草	grass	草
drip	滴	drop	滴	glaze	鑲玻璃	glass	玻璃
heal	愈之	whole	愈	hitch	罣	hook	鈎
calve	生犢	calf	犢	shoot	射	shot	彈

此類之轉甚多, 而皆條頓之本字, 然而羅馬拉丁之字, 亦有用是法者, 蓋被其所推槩矣; 此如 *prize* 寶貴, 其字由 price 價值而來, *advise* 忠告, 其字由 advice 箴規而變, 可以見矣. 雖然, 音變而後義異者固多, 而音不變而義異者尤夥, 此如中文 "人其人,

火其居,"未聞人火二字有讀破也,公羊傳"入其宮,無人宮焉,入其門,無人門焉,"其第二宮第二門字,亦不讀破也;此在英文,如 help (助) 可為云謂,可為名物,他若 water, paper, stuff, dance, book, smoke, fire 等,蓋幾無名物實字,不可虛用者,亦觀其句中之職為何如耳,烏待變乎,此文字之祕也.

§ 109. 又有不及物之云謂,欲轉之以為及物之云謂 to form Transitive from Intransitive Verbs, 亦以變音為之;此如 *fall* 傾倒,不及物者也,而 *fell* 則使之傾倒,及物者矣;又如 *sit* 坐,亦不及物者也,而 *set* 則定其物,又及物者也;*rise* 起,自起也,*raise* 扶之使起;*lie* 臥,自臥也,*lay* 放之使臥;他若 *drench* 傾盡之由於 *drink* 飲;*wend* 還轉之由於 *wind* 繞;*quell* 毀滅之由於 *quail* 死;大抵皆此例之行者矣.

§ 110. 以上所言,皆條頓本語中轉注 Derivatives 之字,今將論其會合之法,亦就條頓本語,先為詳論.

會合所成之字曰 Compounds 合文.

所會合者,自二字,有時至於三字,如 *spendthrift* 豪奢之子,合二字者也,*midshipman* 船上小弁,合三字者也.

會合成字之法,大抵以第二字連類,而於其前加第一字以著別,蓋後一為 genus, 而前一為 species. 言語所以達意,其重在別,故如是之字,其讀時重音皆在前一字;如云 "Crow is a black bird," 此常語也,至於 *blackbird*, 則為新字,而鳥之特名 (黑畫眉),故前一字 *black* 應得重讀.

　　既合之字,往往與未合者殊義,如前舉 blackbird 是已;他若 *bluebell* (紫藤花)之非 blue bell; *redbreast* 紅襟鳥之非 red breast 皆是,餘可由此類推.

§111.　　1.　會意之名物字 NOUN COMPOUNDS

　　此類之字,大略可分三別:

A. Adjective+Noun, 以區別加於名物之前: 如 *quicksilver* 水銀, *midday* 日中, *twilight* 昧爽, *roundhead* 圓頭 (黨人名, 猶中國之稱長髮), *fortnight* 半月.

B. Noun or Pronoun+Noun, 以名物(或稱代)加於名物: 如 *churchyard* 寺場, *wine-shop* 酒肆, *oaktree* 橡樹, *haystack* 草堆, 凡此皆著一物之所有者; 又如 *teaspoon* 茶匙, *inkstand* 墨壺, *sunshade* 日遮, *mankiller* 兇手, 凡此皆言一物之為用者. 前以明體, 後以達用. 又有專以指事者: 如 *swordsman* 劍客, *kinsman* 親串, *sunbeam* 日光, *noontide* 午時, *daystar* 啓明, *Wednesday*, *Monday* 等, 所加者皆有區別之用.

C. Verb+Noun, 以云謂加諸名物之前: 如 *stop-gap* 塞口, *pickpocket* 胠篋, 翦綹, *makeweight* 加重, *wagtail* 翹尾 (鳥名), *spitfire* 吐火 (謂爍烈人), *telltale* 說故事, 饒舌, *scarecrow* 嚇鴉 (草人用於田間以逐鳥雀者), *daredevil* 冒險鬼, 敢作之輩.

　　會意名物 Noun Compounds, 以此三類為最多, 此外尚有能取二名之會合, 如 *manslayer* 殺人賊, *peacemaker* 和事人, *wire-puller* 調唆者等字, 又有主事之合, 如 *Godsend* 天賜, *eavesdrop* 竊聽是.

§ 112.　　　2.　會意之區別字 ADJECTIVE COMPOUND

此類之字, 大略亦可分三別:

    A.　Noun＋Adjective, 以名物加諸區別之前: 如 *sky-blue* 天青, *bloodred* 血赤, *footsore* 脚痛, *seasick* 海暈, *heartrending* 肝摧, *heartbroken* 心崩, 凡此皆用名物於前, 以著所區別之特異.

    B.　Adjective＋Noun, 以名物從區別之後: 如 *barefoot* 赤足, *roundhead* 圓頭, *twofold* 兩倍, *manifold* 多倍, *twopenny* (cake) 二錢 (餅), *sixpounder* (shot) 六磅 (彈); 至如 bareleg, hot-head, one-eye 諸字, 在今文法, 多轉後一字爲兼用式: 如 *barelegged* 赤脚, *hotheaded* 熱腦, *one-eyed* 獨眼, 似較古法爲長也; 然如是便成第三種如下.

    C.　Adjective＋Adjective, 於區別之上復加區別, 著其特異: 此如 *blue-green* 藍綠, *red-hot* 紅熱, *new-made* 新成, *shame-faced* 赧顏, *six-sided* 有六邊, 皆此類也.

§ 113.　　　3.　會意之云謂字 VERB COMPOUNDS

亦有三別:

    A.　Noun＋Verb, 於云謂之前著其所及之物: 此如 *back-bite* 背毀, *way-lay* 塗伺, *brow-beat* 色拒之屬.

    B.　Adverb＋Verb 於云謂之前加以疏狀之字: 此如 *overdo* 作過, *understand* 闇解, *fulfil* 踐言, *undergo* 經歷, *cross-question* 覆訊, *whitewash* 白灑, *rough-hew* 粗斲等字皆如此.

    C.　Verb＋Adverb 於云謂之後附以疏狀: 此如 *don* (＝put on) 加上, 此字與 *doff* (＝put off) 脫去, 爲

對文. 尙有 *dout* or *douse*＝do out 滅之, *dup*＝do up 進之; 然此四者於今日文字皆不常見也.

其有併字稱代疏狀介系挈合, 皆前於其部觀縷及之, 無俟於此爲復列也.

§ 114.　前論轉注, 次及會意, 轉注重後系, 會意重前系, 顧此外尙有本英換頭之字, 宜連類而言之者, 蓋換頭之字, 精而言之, 實與會意無甚異耳. 請先卽條頓語所有者, 而歷數之.

1. A-, (on, in): 如見諸 *a-bed* 在牀, *a-shore* 於岸, *a-bout* 左近. 案此 a 字換頭, 正與中國'於'字符合, 蓋我之於字乃象形, 在古正讀爲鴉也, 中西言語, 當上古時, 本爲合一, 今不暇論, 姑爲學者豫告而已.

2. A-, (out of, from): 如見諸 *a-rise* 起, *a-wake* 醒, *a-go* 前去, 各等字, 此亦爲於義.

3. A-, (of, off): 如見諸 *a-kin* 親屬, *a-new* 新者, *a-down* 墜落, 等字, 此 a- 作屬解.

4. After-, (following) 後, 晚: 如見諸 *after-noon* 下午, *after-ward* 嗣後, *after-taste* 回味, 等字.

5. Al-, (all) 皆: 如見諸 *al-right* 不錯, *al-one* 獨, *al-most* 幾, 殆, also 盡然, 亦然, 等字.

6. At-, (to) 及: 如見諸 *at-one* 爲一, 其引申之義爲補苴, 又有 *at-one-ment* 補苴之事.

7. Be-, (by) 之: 此換頭之用最多:
一以成云謂部之字, 大抵皆以著一事之及物, 故 (*a*) 加於云謂之首, 可以化不及物者爲及物; 如 *be-moan* 哀悼, *be-speak* 豫告, *be-stride* 跨越, *be-fall* 見於; (*b*) 加於一名物, 或一區別之前, 可

轉之爲及物之云謂; 如 *be-dim* 蝕其明也, *be-grudge* 妒其有也, *be-head* 斷頭也, *be-cloud*, 爲雲霧致模糊也, *be-friend* 友之也, *be-dew* 露零也; (c) 或加諸及物云謂之前, 而爲益深之義: 如 *be-take* 勉自將也, *be-stow* 加賞賚也, *be-dazzle* 爲所眩也, *be-smear* 被塗釁也.

二以成他部之字, 如名物, 疏狀, 介系等字; 此如 *be-half* 利益, *be-quest* 傳業, *be-low* 在其下, *be-neath* 低於, *be-sides* 再者, 皆此類也.

8. For-, (through, thorough), 其字本爲透盡之義, 引申之由盡情而得無所審慮周章之意, 於是劣義附之以生: 譬如 *for-swear* 猶云無所顧慮而誓, 故由之而得誓言之不實不固, 而 forswear 之今義, 乃爲背盟, 爲誓而不信矣. 又如 *for-give* 今義爲宥過, 爲赦罪, 然其本義乃盡情而予, 無所責報而予, 此與中文闔字之意正同, 由闔而得赦宥, 其轉變固如此; 他若 *for-bid* 禁也, *for-get* 忘也, *for-bear* 戒也, 其義所由來, 與前二字同.

9. Fore-, (before) 前: 如 *fore-cast* 前定也, *fore-tell* 預言也, 此見於云謂者也; 他若 *fore-head* 之爲額, *fore-ground* 之爲前地, 則見於名物者也.

10. Forth-, 出也進也, 獨用則爲疏狀字: 如 *forth-coming* 隨至, *for-ward* 前發, *"and so forth"* 餘倣此, 其語與拉丁之 *"et cetera"* 同, 常法作 etc. 簡寫; 他若 *forth-bring* 舉出, *forth-draw* 提出, 皆循前例.

11. Gain-, 相反也, 故條頓語之 *gain-say* (以爲不然) 與拉丁之 contradict 同意; 又 *gain-strive* 爭也.

12. In-, 入也, 內也: 如見於 *in-come* 進款, *in-land* 內地, *in-lay* 嵌伏, *in-to* 入於, 等字; 然此項換頭, 與下所列拉丁負意換頭 in- 大異, 初學者不可混而一之也.

13. Mis-, (amiss) 失誤也: 如見於 *mis-deed* 墮行, *mis-lead* 註誤, *mis-take* 錯謬等是.

14. Of-, (off, from) 所自出也: 如 *off-al* 殘棄之物, *off-spring* 子姓, *off-scape* 畫中遠景, 皆距遠之義矣.

15. On-, 於也卽也: 如見於 *on-set* 攻, *on-slaught* 突擊, *on-ward* 進發, 諸字是已.

16. Out-, 出也, 外也: 如見於 *out-cast* 爲同類之所棄, *out-let* 出路, *out-side* 表, *out-landish* 入外, 諸字是.

17. Over-, (above, beyond, to) 過也, �ū也: 如見於 *over-fed* 食之而過, *over-flow* 漫溢而流, *over-hear* 不期而聞, *over-coat* 外褂, 諸字是.

18. To-, 卽也, 到也: 如見於 *to-day* 卽日, *to-night* 卽夕, *to-morrow* 明日, *to-gether* 聚集, *to-ward* 向, 等字是.

19. Un-, (not) 非也, 不也; 若 *un-true* 不實, *un-truth* 詐僞, *un-wise* 不智, 等字是.

20. Un-, (back) 反之也: 如 *un-do* 解散前事也, *un-bolt* 闢關也, *un-tie* 解結也; (19) 之 un 與 (20) 之 un 不同, 如 (19) 常爲區別之換頭, 而 (20) 則當爲云謂之換頭. (19) 之用最宏, 幾於一切區別, 凡有正負可論者, 皆可用之, 與下所用之拉丁負意換頭義正相等, 以 un 爲條頓語, 而 in 爲羅馬語, 故以正法論, 凡英之本字, 宜用 un 爲負, 而拉丁語, 宜用 in 爲負, 此其大略也. Un 與 in 尚有殊者, 以 un 換頭之負字, 每用於 '未' 然

　　　　privation, 而以 in 換頭之負字, 則用於 '不' 然
　　　　negation; 譬如童子, 言詞直質無文, 人曰 "The
　　　　shild's language is *un*-artistic;" 假使一書其文章
　　　　俚質, 則云 "The writer's diction is *in*-artistic, 此其
　　　　辨也.

21. Under-, 在下: 如見於 *under-go* 經歷, *under-mine* 傷
　　　　動基址, *under-hand* 暗算, *under-neath* 下藏, *under-*
　　　　ling 皂隸, 末秩, 等字是.

22. Up-, 上也: 如見於 *up-hold* 高舉, *up-shot* 崛起, *up-*
　　　　right 正直, *up-ward* 向上, *up-on* 加諸其上, 等字
　　　　是已.

23. With-, (against, back) 抵拒也, 背也: 如見於 *wth-*
　　　　draw 委而去之, *with-hold* 相持不下; 皆此義矣.

　　　　自 § 104 至此, 所論制字之法, 有轉注 Deriva-
tives, 有會意 Compounds, 有尾聲 Suffixes, 有換頭
Prefixes, 然而所舉者皆英或條頓語之本文, 而外來
之字, 則未有及也, 以下所論, 則羅馬希臘二種文字,
經英國所引用者, 必遞及之, 而後偏旁之學, 乃差
完耳.

§ 115. 拉丁與法文之尾聲 LATIN AND FRENCH SUFFIXES

1. 名物之字 NOUNS

A. 事主與受事者之所用 DENOTING PERSONS

1. -ain, -an (Latin *anus*, 'connected with'), 以著其業
　　　之所屬; 此如 *librari-an* 掌書, *vill-ain* 村父, 引申
　　　爲無賴子, *artis-an* 工匠, *pag-an* 鄉人, 引申爲奉
　　　視物魃人鬼不信景教之人.

2. -ee, 此尾本用於云謂部之受事, 猶本英之 -ed, 浸假由云謂而成區別, 復由區別而爲名物: 如 employ (v.) 雇倩也, *employee* = *employed* 所雇也; 由是而備作受廩之工, 皆稱 employee, 以與雇人倩人之 employer 對立, 爲能所相生之字矣; 若 *trustee* 所託之人, *consignee* 受貨之家, *absentee* 告假者, 其成字之法皆如此.

3. -er, -eer, -ier, -or, -ary (Lat, -arius), 加於名物之後, 亦以見所操之業者, 與條頓尾聲 -er 之加於云謂部後者, 致不同也; 如 *engin-eer* 機師, *arch-er* 箭手, *brigad-ier* 校尉, *chancel-lor* 廷尉, 御史大夫, *lapid-ary* 玉人, 寶石匠, *not-ary* 丞史, 勘驗文書之官吏.

4. -or, -er, -tor, -sor, -our: 如 *doct-or* 博士, *success-or* 承繼人, *emper-or* 君, 令尹, 皇帝, *savi-our* 救主, 度世者, *enchant-er* 巫, 能咒人 (此尾多與條頓之 ere 尾相亂).

5. -trix (fem. 陰屬), 猶 (4) 之用於陽屬: 如 *execu-trix* 受遺囑辦事之婦人, *testa-trix* 付遺囑之婦人.

6. -ess (fem. 陰屬): (5) (6) 二尾聲, 均見於名物部, 如 *lion-ess* 牝獅子, *songstr-ess* 女伎, *count-ess* 子男夫人, *traitr-ess* 女奸.

7. -ive (Lat. -ivus), 本加於拉丁受事兩用式 Passive Participle 之後, 以著其物之性情, 故其始皆區別也, 久之乃由區別而得名物之用, 蓋字之轉變, 由區別而成名物者, 固最易耳; 此如 *capt-ive* 軍所係虜者也, 而有所繫戀不能自拔者亦稱之, 其字皆原於拉丁之 capere, 捉也, 執也; 又 *fugit-ive* 遁逃者.

8. -iff: 此系與 (7) 爲同原, 而於法典名物中最多見; 如 *Bail-iff* 監守官吏, 若中國之捕廳, 其原文 bail 保也; *plaint-iff* 原告, 受屈有所苦者, 其原文 plaint 哀祈乞援也; *cait-iff* 虜也, 無狀小人也, 與前 captive 字同所出, 故義相近.

9. -ant, -ent (participles), 本拉丁兩用式之尾聲: 如 *merch-ant* 商, 正譯市人, merch＝mark, 峒也, 市也; *stud-ent* 學者, 其字原本 studere 勉勵也; *assist-ant* 相助者, *inform-ant* 探告者.

10. -ist (Latin *-ista*), 於學藝諸科最多用之: 如 *Bapt-st* 教會贉沐人, *evangel-ist* 宣福人, *scient-ist* 科學家, *physicist* 格物家, (physician 醫士, 與此異, 蓋 physics 爲格物學, 而 physic 爲藥品, physique 爲氣體, 皆相近而義不同者); *novel-ist* 小說家, *econom-ist* 計學家, *social-ist* 均富黨人, *nihill-st* 無君黨人, 皆用此爲尾聲以成其名目.

11. -ite- -it (Lat. *-ita*, *-ites*), 用爲尾聲, 以見其物所屬之國土, 所原之種族, 所守之主義宗旨: 如 *Israel-ite* 以色列族也, *Jesu-it* 耶穌會人也, 其系於化學金石物品之名亦常用之.

§ 116.　　*B.* 懸名之所用者 ABSTRACT NOUNS .

1. -age (Latin *-agium*), 此系之用, 其大略可言者有四: (a) 以著一人之居業, 此常加於名物字之後: 如 *vassal-age* 臣職也, *pilot-age* 海船領港之事業也. (b) 總一物之度量以爲言; 如 *pound-age* 磅算, *mile-age* 遠度, 里數, *herb-age* 蔬屬. (c) 一境或一事, 與人物有相關者; 如 *wharf-age* 碼頭租或捐, *bond-age* 約束, 範圍, *wind-age* 所留餘地以

通風疏氣者. (d) 若夫總一事之功效而言之,則此系常綴於云謂字之後; 如 *break-age* 總所破壞者也, *leak-age* 計所漏多寡也, *pill-age* 約所劫奪之贓物也, *coin-age* 言一國之圜法也. 他若 *voy-age* 水程, *person-age* 人物, 腳色, *hom-age* 服屬之職, *marri-age* 嫁娶之事, *sav-age* 化外之生, 各字皆可從上四種而求之.

2. -ance, -ence, -ancy, -ency (Latin *-antia, -entia*), 此系亦用之以轉虛為實者; 如 *distance* 相距之度, continence 戒也, 範圍不過者也, *infancy* 幼稚之德, *decency* 清整之德, *chance* 偶然之事, 其字原於 cadentia 所降墜者, 猶 *province* 省 (州郡) 之原於 providentia 所分定者.

3. -ess, -ice, -ise: 如見於 *larg-ess* 賞賜, *rich-es* 財物, *prow-ess* 勇德, *merchand-ise* 貨物, *just-ice* 公道.

4. -son- -som: 此系在法文中, 本作 -çon 與 -çom; 如見於 *beni-son* 福祉, 受釐, *poi-son* 諸毒, *ran-som* 贖全, *rea-son* 理想, *sea-son* 農時.

5. -sion, -tion, -ion: 此系見懸名者最多, 大抵皆事行之名, 而亦有時為器物者; 如 *educa-tion* 教育, *opin-ion* 意義, *act-ion* 行為, *tens-ion* 扯力, *redemp-tion* 贖復, *ra-tion* 理想, *provi-sion* 糧食, *conver-sion* 改易, *procession* 儀從, 蓋有不勝枚舉者.

6. -lence: 如見於 *pesti-lence* 瘟疫, *vio-lence* 蠻暴之行.

7. -ment (Lat. *mentum*), 此系常加於云謂字之後, 以著其事之效驗 result, 外緣 conditions, 事跡 action, 或其所由 agent; 如 *achieve-ment* 成事, *attain-ment* 所得, *docu-ment* 文書, *atone-ment* 補苴,

　　pay-ment 償款, *command-ment* 誡條, *nourish-ment* 補益, *orna-ment* 靚飾, 蓋舍 (5) 而外, 此系見於懸名爲獨多矣.

8. -mony (Lat. *monia monium*), 以加於名物區別云謂三部之後而成懸名; 如 *matri-mony* 兩姓之合, 嫁娶之禮, *parsi-mony* 慳嗇之行, *testi-mony* 證據, 證人之詞, *ali-mony* 養贍.

9. -our (Lat. -*or*): 此系今美利堅皆寫作 -or, 蓋從拉丁之舊也; 如 *col-our* 色, *fav-our* 恩寵, *hon-our* 光寵, 名義, 節操, 貴位, *lab-our* 力役, *ard-our* 熱心.

10. -eur: 此系所見之字, 大抵由法文而來者, 蓋法之 eur, 猶拉丁之 -or, 與英之 -our 也: 如 *grand-eur* 光彩也, 崇高也, *liqu-eur* 甘醴, 法所特製, 約數十種, 皆有名字, 爲酒客之所珍, 故其字與尋常所用之 liquor, 凡酒醪之稱殊; liquor 重第一音, 而 liqueur 重第二音.

11. -ry, -ery (Lat. -*aria*, or -*eria*), 此系所見之字, 皆有建類一首之意, Collective or Generic Sense: 故攻木之工曰 *carpent-ry*, 武俠之風曰 *chival-ry*, 寶玉之屬曰 *jewel-ry*, 詩歌之文曰 *poet-ry*, 庵尼之事曰 *nunne-ry*, 辛蒜之族曰 *spice-ry*, 鄉野民俗曰 *peasant-ry*, 廚傳烹宰曰 *cooke-ry*, 穿窬之行曰 *thieve-ry*, 騙詐之事曰 *knave-ry*, 騎軍曰 *caval-ry*, 而鬼神曰 *fai-ry* 也.

12. -tude: 此系多見於度數之懸名, 故緯度曰 *lati-tude*, 經度曰 *longi-tude*, 一物之量曰 *magni-tude*, 數之多者曰 *multi-tude*, 堅忍之德曰 *forti-tude*, 捷速之形曰 *apti-tude*, 寬舒之量曰 *ampli-tude*, 感恩之意曰 *grati-tude*.

13. -ty (Lat. 作 *tas*. French 作 *té*): 如見於 *boun-ty* 好施之德, *cruel-ty* 殘忍之虐, *frail-ty* 脆朽之意, *liber-ty* 自繇之境.

14. -ure (Lat. 作 *ura*. French 作 *ure*), 此系常加於拉丁云謂受事式之後, 著其事效者也; 如所創造者曰 *creat-ure*, 所服著者曰 *vest-ure*, 所襥奪者曰 *forfeit-ure*, 所繪寫者曰 *pict-ure*, 所自修者曰 *cult-ure*, 所責勉者曰 *cens-ure*, 所轉綠者曰 *verd-ure* (綠野), 所製造者曰 *manufact-ure* 所與生俱生者曰 *nat-ure*, 蓋拉丁 natus 字, 義曰所生也.

15. -y (Lat. 作 *-ia*): 如見於 *miser-y* 苦境, *memor-y* 記憶界, *victor-y* 勝者之業, *felon-y* 奸宄之罪. 舉此可見其系常綴於名物字之後, 而指其人與事所居所被之境界矣; 由是而 *bastard-y* 奸生之事, *glutton-y* 饕餮之德, *beggar-y* 行乞之境, *simon-y* 私售神器之行, Simon 者人名, 嘗以此事而得罪, 故後有犯此者, 卽云其人犯西蒙之罪也.

§ 117.　　　C. 著小之尾聲 DIMINUTIVES

1. -aster: 見於 *poet-aster* 小詩家, *critic-aster* 小評騭家, 以其著小, 故爲相輕薄之名詞.

2. -el, -le: 見於 *parc-el* 小包裹也, *dams-el* 小女郎也, *cast-le* 小堡砦也, *chap-el* 小寺也.

3. -icle, -cule: 見於 *art-icle* 瑣屑物件, *part-icle* 猶云小字眼, *animal-cule* 微生物.

4. -ule: 見於 *glob-ule* 魚蟹眼泡, *pill-ule* 極小丸.

5. -et, -let: 見於 *hatch-et* 小斧也, 斨也, *lanc-et* 小尖刀也, *pock-et* 小囊也, *brace-let* 釧條脫也, 小帶圍

也, *owl-et* 小鷗也, *ballet* 小舞會也, *arm-let* 小海股也, *cut-let* 脯也, 脅骨肉也, *stream-let* 小畎澮也.

6. -ette: 此與 (5) 之 -et 同用, 特羅馬法蘭諸文, 有陰陽之異屬, -et 陽系也, -ette 陰系也; 如 *etiqu-ette*; 小禮節也, *coqu-ette* 其本義爲小雉, 而其稱則加諸先蠱後斬之女兒.

此外尚有見大之尾聲, 如 -oon, -one, -on: 見於 *ball-oon* 輕氣毬, *milli-on* 大萬也, *flag-on* 大觴也, *trom-bone* 大笛也, *buff-oon* 大愚也; 中文六書, 凡字之從于聲, 及奔賁諸聲者, 皆含大意, 如訏竽墳羵諸字是, 其制字之音義, 與此乃暗合, 于之古音正爲 o, 而奔賁收音則 on 也.

§ 118.　　　2. 區別之尾聲 ADJECTIVES

1. -al (Lat. -alis), 皆系於名物之後, 以著其所屬, 或指其相似之德, 故法典之屬曰 *leg-al*, 王者之事曰 *reg-al*, 或 *roy-al*, 其字由於竺乾, 蓋梵語謂王爲賴耶 raja 也. 昔於其類 (genera) 者曰 *gener-al*, 將軍稱 general 者, 以其無所不統也; 詼諧可笑曰 *comic-al*, 人力爲渠曰 *can-al*, 其字亦本梵語, 梵語謂導鑿曰嵌 'khan' 也. 浸假而轉爲.

-el, 於是有 *chan-nel* 水道, *hot-el* 逆旅, *jew-el* 寶飾諸字, 由 -el 復轉爲.

-le, 於是有 *cattle* (capitalis), 猶云頭生, 畜以頭計也, *cru-el*=crudelis 鹵莽行兇虐也, 若夫 *tri-al* 審鞫, *deni-al* 不承, 抵賴, *propos-al* 所陳請者, 皆後起之字所推槪者. 人行事不詳曰 *whimsic-al*,

則依 *comic-al* 之例而製者也. 且其系有時亦綴於條頓之文, 如 *withdraw-al* (引退) 是.

2. -an, -ain, -ane, -en (Latin -*auus*), 此與 § 115 之第一條爲一, 區別常轉爲名物也, 然必先爲區別, 而後爲名物, 此自然次第也, 其尙爲區別者, 如 *cert-ain* 有定指, *hum-an* 屬人道也, *hum-ane* 仁慈愷悌也, *ali-en* 非同類也.

3. -ant, -ent (participles) 此本拉丁兩用式之尾聲, 故此類之爲區別字, 實無異本英 loving, fighting 等之爲區別也; 如 *ten-ant*, 其義爲居留者, 在屋宅則爲租戶, 在田畝則爲佃人; *ramp-ant* 躍者, 緣者, 獸之立者; 引申爲事勢之方興, 皆謂 rampant 也; *pati-ent* 受事者, 引申之爲病人, 爲忍耐; *vol-ant* 飛者, 遨者, 鳥之張翼者; 引申之爲流盪, 爲輕迅; *flu-ent* 流者, 故言辭之流利, 書法之流美皆用之; *pat-ent* 開者, 以 patere 爲拉丁開, 故事之顯無隱者, 塗之通者皆謂之; 其製造專利云 patent 者, 以其得國家之明諭, 故有此稱也.

4. -ary, -arious (Lat. -*arius*), 見於 *necess-ary* 必須, 必然之數, *greg-arious* 聚也; 其轉成名物則有 *salary* 俸贍, *gran-ary* 倉廩等.

5. -ate, -ete, -eet, -ite, -ute, -te, -t, 此類尾聲, 大抵皆從拉丁區別字而來; 如 *in-nate* 生而有者, 如孟子'良知', 西哲謂之 *in-nate* ideas; *consider-ate* 所熟計者; *desol-ate* 荒棄人煙也; *priv-ate* 私也, 密也, 其本義爲褫奪, 以褫者之常退藏不衆著, 因之而有私秘之義焉; *concrete* 著也, 附也, 物相聚而生也, 其字與 abstract (�## 爲對, 附於物而

後著者曰 concrete, 故專科格物之學曰 Concrete Sciences; 離於物而懸者曰 abstract, 故通論懸理之學曰 Abstract Sciences.　三夾土之凝聚, 亦曰 concrete, 蓋其初義如此; *discreet* 能分別審去取也, 其字與 discrete 稍殊, discrete 分立也, 離生也; *hirs-ute* 蒙茸鬈髯, 多毛髮也; *stat-ute* 屬國典也; *pol-ite* 有禮讓也, 文明也; *chaste* 貞潔也; *honest* 忠信不妄取也.　他若 *mandate* 勅令, minute 曰注小紀, *fact* 事實, *effect* 效果等字, 皆從區別而轉名物者矣.

6.　-ble, -able (Lat. *-abilis*), 此系常加於云謂字之後, 以見其可然宜然與將然; 如 *culp-able* 有罪可以論也, *edi-ble* 可以食也, *feeble* 可流涕也, 引申之義爲微弱, *sta-ble* 可以立也, 穩也, *mov-able* 動者也, *laugh-able* 可笑也, *teach-able* 可教誨也, *leg-ible* 明晰可以讀也.

7.　-ese, 此系常加於國土城邑專名之下, 以著其所屬之人物; 如 *Chin-ese*, 支那人物也, 日本之所有曰 *Japan-ese*, 暹羅之所有曰 *Siam-ese*, 北平人曰 *Peipin-ese*, 可類推也.

8.　-esque, 此系本法文, 見於 *burl-esque* 科諢詞曲也, 滑稽嘲謔也; *pictur-esque* 如畫, 言景物與文詞也.

9.　-ile, -il, -eel, -el, -le (Lat. -ilis and -ilis), 見於 *frag-ile* 脆, 不堅韌也; *servile* 諂事卑伏也; *sen-ile* 高年也; civ-il 城市屬也; 故引申之, 其義爲文物, 爲治化, 與 polite 字同意, 蓋 polite 之本於 polity (人羣), 猶 civil 之本於 civic (城市) 也; 由此可見, 西國所謂教化文明禮讓, 其精義爲何等矣

Fra-il 脆弱易毀, 與 frag-ile 義同, 然言人節操不貞, 守道不篤, 則用 frail.   *Gent-eel* 名貴, 有大家風, 此與 gentle 字皆原於 genus 族類, gents 養育也, 蓋其字傳自宗法社會之世, 所以稱氏族有門第者, 抑以稱其同種, 別於客虜之賤者; 乃至於今, 則其字爲雍容, 爲文秀, 爲温和, 爲蘊藉, 然而皆後起之義也.

10. -ine, -im (Lat. *-imes, -a, -um*): 如見於 *femin-ine* 陰道, 女屬也; *div-ine* 天道, 神屬也; *can-ine* 犬屬, *fel-ine* 貓屬; *fam-ine* 饑饉, 以拉丁謂飢曰 fames 也; *rap-ine* 掠剽也, 以 rapidus, rapere 爲拉丁法語之刦奪疾取也; *doctr-ine* 道藝之事也; *pilgr-im* 訪道求眞之人也.

11. -ian: 見於 *Christ-ian* 崇信景教者, *Austral-ian* 澳洲人, *librar-ian* 祕書監, *antiquar-ian* 博古家.

12. -ive: 此系已見於 § 115 之 7,8 條, 然其用施於區別字, 由區別而後成名物; 區別之字, 用此系者, 如 *act-ive* 施事者, 與 *pass-ive* 受事者, 爲對待字, 而引伸之爲捷速, 爲精能; *coerc-ive* 壓制束溼也, *sport-ive* 嬉戲也, 作劇也, *talkat-ive* 呫嗶多言也.   ○

13. -ose, -ous (Lat. *-osus*) 著盛多也: 見於 *copi-ous* 盈溢, 更番衆也, *verb-ose* 多語言也, *grandi-ose* 顯赫籠罩人也, *joc-ose* 諧謔笑傲也, *fam-ous* 名聲盛也; *peril-ous* 多死機也, *danger-ous* 危也, *wonder-ous* 奇也, *murder-ous* 多殺人也, *pite-ous* 哀怨也, *righte-ous* 富於義也.   然同以 ous 爲尾聲矣, 有其字從 Latin 之 -us 而成者, 其與前稍有別, 此如 *anxi-ous* 憂懸也, *omnivor-ous* 無所不食之生

類也. 又有以 -acious 與 -ious 諸尾聲收者, 其在 Latin 乃以 -ius 收之區別, 與前之多義不同, 此如 *mend-acious* 欺罔無信也, *loqu-acious* 多言駢費也, *viva-cious* 輕迅佻脫也, *feroc-ious* 獰猛殘兇也, *censor-ious* 刺舉過失也; Latin 之 -ius, 其系在英字有轉為 -y 者, 如見於 *illusor-y* 易迷熒者, *amator-y* 屬情愛者.

14. -ple, -ble: 此系實原於法文之 plus, 多也, 滿也, 故言數量之字常用之, 如倍其數曰 *double*, 三倍曰 *tre-ble* 又曰 *tri-ple*, 而簡單不繁之理數, 皆稱 *simple* 也.

§ 119. ### 3. 云謂之尾聲 VERBS

1. -ate (Lat. *-atus*), 本拉丁云謂受事式之系: 此見於 *alien-ate* 使離異也, *assassin-ate* 致戕殺也, *accentu-ate* 作重讀也.

2. -ish (Lat. *-esco*), 使也, 致也: 如見於 *flour-ish* 蕃也, *nour-ish* 養也, *pun-ish* 施刑罰也, *ban-ish* 屏遠方也, *fin-ish* 終事功也.

3. -fy (Lat. *-ficare*), 即英之 make 字, 故 fy 雖為尾聲, 而實同於會意: 此如 *magni-fy* 使之大也, 拓也, *terri-fy* 使之怖也, 嚇也, *simpli-fy* 使之簡也, 刪也, *signi-fy* 為之說也, 意謂也.

蓋英之云謂部, 其取材於拉丁語者最多, 溯其由然, 則中古宗教之力也. 然大要不出二塗, 一取其現在簡式而用之, 此如 *intend* (起意), *defend* (防守), *manumit* (放任), *incline* (偏倚), *opine* (設想, 思惟) 等字是已; 一取受事式略變而用之, 如上之第一條, 如 *create* 創造 (由 cre-atus 所造), *conduct* 將事 (由 conducious 所進),

credit 憑信 (由 creditus 所信), *expedite* 便利 (由 expeditus 所便, 其本義爲出足, 出足者無羈絆也). 及其既成, 往往函義淺深, 各有異用, 故今英語, 有 *conduce* 之獎進矣, 而又有 *conduct* 之引贊, 有 *construe* 之會意釋義矣, 而又有 *construct* 之結搆, 有 *reverse* 之顛倒矣, 而又有 *revert* 之回復, 學者研習既深, 自能知其用之各當, 初學人置爲後圖可耳.

　有不可不知者, 英文中拉丁字, 往往同此一字, 在此爲名物爲區別, 在彼爲云謂, 其形無殊, 而重音則異, 大較名物區別所重在前音, 而云謂所重在後, 此可舉十數字以例其餘者.

名物 Noun		云謂 Verb		名物或區別 Noun or Adj.		云謂 Verb	
ac'cent	重音	accent'	重讀(之)	ob'ject	外物	object'	嫌惡
af'fix	後附	affix'	附後	prod'uce	所產	produce'	取出
col'lect	總會	collect'	攬集	fre'quent	常有	frequent'	習至
con'cert	和會	concert'	相和	ab'sent	所亡	absent'	脫去
con'vert	新進	convert'	勸轉	com'pound	雜實	conpound'	會合
ex'tract	精英	extract'	攝取	pres'ent	現在	present'	奉獻
in'sult	蓋辱	insult'	欺陵	reb'el	反者	rebel'	爲叛

§ 120. 拉丁與法文之換頭 LATIN AND FRENCH PREFIXES

1. A-, ab-, abs- (away, from), 此項換頭, 與英文之 off 爲義正等, 故有違離相左之意; 如見諸 *a-vert* 使違去也, *ab-normal* 違正, 非經道也, *ab-dicate* 自棄位也, *ab-stract* 提使離也, *ab-stain* 自禁止也, *ab-vance* (舊作 abante) 進益遠也.

2. Ad- (to), 向之也, 此項換頭, 往往隨後文之僕音爲變, 故有 ac-, af-, ag-, al-, am-, an-, ap-, ar-, as-, at- 之異, 其實皆同字也; 如 *ad-join* 與合也,

ad-verb 加於云謂爲疏狀也, *ac-cede* 合意與偕之也, *af-firm* 謂坐實也, *ag-gress* 進侵入也, *al-lude* 言外有指也, *a-mount* 數漸積也, *an-nounce* 與布告也, *ap-pear* 事出現也, *ar-raign* 使自陳也, *as-sent* 以爲然也, *at-tract* 相牽引也, *as-pire* 慕欲得也, *a-venge* 相報復也.

3. Amb-, Am- (round): 見於 *am-putate* 環割也, *ambiguous* 兼兩義也.

4. Ante-, 亦用 Anti-, 與下希臘換頭爲反對者異, 此言居前而已: 如 *ante-chamber* 前廳, *ante-date* 先押日子, *ante-diluvian* 洪水前事, *anti-cipate* 豫言.

5. Bene- (well), 善也, 故有益之事曰 *bene-fit*, 行善之人曰 *bene-factor*.

6. Bi- (two), (twice), 兩, 或兩之也: 見於 *bi-ped* 兩足類, *bi-ennial* 兩年一種之草木, *bi-sect* 平分, *bis-cuit* 餅乾.

7. Circum-, circu- (around), 周遭也: 見於 *circum-stance* 外境也, *circum-spect* 環顧也, *cir-cuit* 圓場也.

8. Com-, con-, co-, col-, cor- (with), 合也, 聚也, 相應也; 此系見者極多, 與前之 ad, 後之 pro 等, 皆常見者: 如 *con-tend* 相抵拒也, *col-lect* 聚斂也, *cor-rect* 相正也, *co-here* 黏合也, *com-munity* 邑居也.

9. Contra-, counter- (against), 反對也: *contra-dict* 駁斥也, *counter-act* 相背行也, *counter-feit* 僞爲似也.

10. De- (down), 下也, 降也: 見於 *de-part* 離去也, *de-scend* 降也, *de-duce* 引而下也, *de-form* 毀形也.

11. Dis-, di- (asunder, not), 離也, 否也: *dis-cord* 不和也, *dis-honour* 辱恥也, *dis-please* 不懌也, *dis-like* 不喜好也, *dif-fer* 相異也.

12. Demi- (half), 半: *demi-god* 如神.

13. Ex-, e-, 稍變而爲 ec-, ef-, 外也, 出也 (out of): 如 *ex-trude* 凸, 推出, *efface* 擦去, *educe* 引出, *elect* 舉出, *ex-mayor* 前府尹是已; 他若 *astonish* 駭怪 (extonare), *afraid* 恐怖 (effrayer), *scourge* 罰譴 (ex-corrigere), 其始皆以 ex 爲前系, 後乃漸變而隱者, 於法文猶可見也.

14. Extra- (beyond), 出類也: 如 *extra-ordinary* 非常, *extra-vagant* 逾制.

15. In- (into), 入也, 稍變而爲 il-, im-, ir-, en-, em-: 如 *in-vert* 倒也, *il-lusion* 迷眩, *im-pel* 推進, *ir-ruption* 綻裂, *il-lumine* 然照, *en-rich* 致富, *en-dear* 珍之, *em-balm* 薰臘, *en-dure* 忍受; 此系皆加於云謂之前, 以深其義, 然後乃更轉爲名物字; 如 *join*, *in-join*, *in-junction*.

16. In- (not), 否也, 此爲負系, 與條頓之 un 以下之 non 正同, 與前系 in 形同而義異, 所可別識者, 前系加於云謂, 以著益深之意, 此系加於區別, 而明相反之情: 如 *im-pure* 不清淨也, *in-cautious* 不早誡也, *il-legal* 非法也, *ir-regular* 不整齊也, 無法形也, *ir-rational* 不明事理也.

17. Inter-, intro-, enter- (裏也): 如 *inter-course* 交通也, *intro-duce* 介紹入內也, *enter-tain* 接待也, *enter-prise* 冒險也, 入(虎穴)而執(虎子)也.

18. Male-, mal- (ill, badly), 惡也, 梵語謂惡爲麻拉, 故西語謂惡亦然; 如見於 *male-factor* 爲惡者也, *mal-treat* 惡相待也.

19. Mis- (Lat. *minus* 損也): 如 *mis-fortune* 不幸也, *mis-take* 過失也, *mis-chief* 惡作劇也.

20. Non- (not), 非也, 此系多用以別類, 名學用之, 如 *Non-metal* 非金類, *non-Chinese* 非中國人; 其見於常語者, 如 *non-sense* 無理悖謬也, *non-existence* 無是物也, *non-entity* 空也.

21. Ob- (in front of or against), 倚也, 距也, 稍變爲 oc-, of-, op-: 如 *ob-lige* 強束也, 引申爲感激, *oc-cur* 發現前也, *of-fend* 犯冒也, *op-posite* 對峙也.

22. Par-, per-, pel- (through), 透也: 如 *per-spire* 汗出也, *par-don* 全予赦宥也, *per-force* 勢必至也, *per-jure* 苟爲誓也, *pel-lucid* 透光也.

23. Post- (after), 居後也: 如 *post-pone* 置在後也, *post-script* 又及, 後所書也.

24. Præ- or pre- (before), 前時也: 如 *pre-dict* 豫言也, *pre-face* 前序也, *pre-vision* 先見之明也.

25. Pro- pol-, por-, pur- (forth), 進也: 如 *pro-mote* 升遷也, *pro-ject* 前畫也, *pol-lute* 被汚穢也, *por-tray* 爲繪寫也, *pur-chase* (procaptiare) 先獲, 購買也.

26. Re- (again), 更也, 又也: 如 *re-turn* 還也, *re-join* 回報也, *re-act* 反動也, *re-claim* 收取也, *re-new* 更始也.

27. Retro- (backwards), 退也: 如 *retro-spect* 回觀也, *retro-grade* 退行也.

28. Se- (apart), 分張也: 如 *se-parate* 分離也, *se-clude* 別置也, *se-dition* 犯下囂凌也.

29. Semi- (half), 半: 如 *semi-circle* 半圓.

30. Sub-, subs-, suc-, suf-, sur-, sup-, sus- (under), 在下也: 如 *sub-due* 降伏, *suc-ceed* 濟, 繼承, *suf-fuse* 布散, *sur-rogate* 發審, 代問官, *suf-fer* 承受, *sug-gest* 抒所見也, *sus-tain* 扶持也.

31. Super-, sur- (above, beyond), 在上也: 如 *sur-face* 表面, *super-vise* 監視, *sur-pass* 勝也.

32. Subter- (beneath), 居下: 如 *subter-fuge* 遯伏也, *subter-ranean* 地下也.

33. Trans- or tra- (across), 迤及也, 穿過也: 如 *trans-parent* 透光也, *trans-port* 外運也, *trans-form* 變形也, *trans-late* 移譯也, *tra-verse* 旁午也, *tres-pass* 過越冒犯也.

34. Ultra- (beyond), 踰也: 如 *Ultra-montane* 嶺表也, *ultra-liberal* 自縱而過也.

35. Vice-, vis- (instead of), 代也, 假也, 副也: 如 *vice-roy* 總督, 假王也, *vice-president* 副總統, 副上座, 次長也. *Viscount* 次伯, 子男也.

§ 121. 希臘之前系 GREEK PREFIXES

1. Amphi- (about), 繞也, 兩旁也: 故四周景物曰 *amphi-theatre;* 而動物之水陸並居者曰 *amphi-bious.*

2. An-, a- (not; like Eng. un), 無也, 梵語曰阿, 如阿彌陀者, 'a-metre' 也, 譯言無量, 故無政府黨曰 *an-archist,* 無心肝者曰 *a-pathy.*

3. Anti-, ant- (opposite to, against), 反對也: 如 *anti-Christ* 背耶穌, *ant-arctic* 南極.

4. Apo- (away from, from), 距也, 離也: 如 *apo-gee* 日躔最高點, 距地最遠也, *apo-logy* 自解也.

5. Arch-, archi- (chief, head), 首也, 長也: 如 *arch-duke* 元子, *archi-tect* 梓人, 首匠.

6. Auto- (self), 自也: 如 *auto-graph* 手跡所自書者, *auto-biography* 自序.

7. Cata-, cat- (down), 落也, 降也: *cat-aract* 瀑布, *cat-hedral* 降坐, 大禮拜寺也.

8. Dia- (through), 橫過也, 徑也: 如 *dia-meter* 圓徑也, *dia-logue* 對答之文.

9. Di- (in two), 雙也: 如 *di-syllable* 兩音字, *diph-thong* 駢韻.

10. Dys- (ill), 病也: *dys-peptic* 胃疾也, *dys-entery* 下痢也.

11. Ec-, ex- (out from), 外也, 出也: 如 *ex-odus* 出奔, *ec-centric* 違心.

12. En-, or em- (in or on), 於也: *em-phasis* 於此特重也, *en-thusiasm* 與神通也, *el-lipsis* 於中略也.

13. Endo- (within), 在內也: 如 *endo-smose* 內漸而流也, *endo-cardium* 心內膜也.

14. Epi- (upon), 加於上也: 如 *epi-sode* 旁及也, *epi-taph* 墓誌也, *epi-demic* 時疫也.

15. Eu- (well), 美也: 如 *eu-phony* 美音也, *eu-logy* 贊揚也.

16. Exo- (outside), 在外也: 如 *exo-smose* 外漸而流也.

17. Hemi- (half), 半也: 如 *hemi-sphere* 半球; demi-, hemi-, semi-, 實皆一字之轉.

18. Hyper- (over), 過也, 太也: 如 *hyper-critical* 吹求也, 指摘而過也, *hyper-bola* 分行曲線.

19. Hypo- (under), 在下也, 與拉丁之 sub 同義: 如 *hypo-thesis* = supposition 懸義未定也, *hypo-crite* 偽君子也.

20. Meta- (after, across, change), 繼也, 越出也, 變也: *meta-morphosis* 變形, *meta-physics* 出形氣也.

21. Mono- (single, alone), 孤也, 一也: 如 *mono-graph* 專論之書, *mono-cracy* 獨治之制.

22. Pan- (all), 凡也, 全也: 如 *pan-theist* 以宇宙萬物爲神體者, *pan-acea* 萬應藥也.

23. Para- (beside), 旁也: 如 *para-bola* 旁行曲線, *para-phrase* 同義而爲異辭也.

24. Peri- (around), 周遭也: 如 *peri-meter* 周線, *peri-phrase* 意簡而辭繁也.

25. Pro- (before), 在前也: 如 *pro-gramme* 前畫也; *pro-logue* 開宗之言, 詞曲之楔子.

26. Syn- (with), 幷合也: 如 *syn-thesis* 會通也, *syn-tax* 合文字也, *sym-pathy* 同情也, *syl-lable* 幷音也.

§ 122.　　希臘之後系 GREEK SUFFIXES

1. -e: 見於 *catastroph-e* 結局收場也.

2. -y: 此系幾於凡科學之名皆用之: 如 *geograph-y* 輿地也, *anatom-y* 解剖也, *monarch-y* 專制政體也.

3. -ic, -tic: 亦科學名之常用者: 如 *loy-ic* 名學, *econom-ics* 計學, *cyn-ics* 凱匿學派.

4. -ac: 如見諸 *mani-ac* 淸狂, *Syri-ac* 叙利亞.

5. -sis, -sy, -se: 見於 *cri-sis* 事極將轉之時, *empha-sis* 重音, *hypocri-sy* 掩著之情, *eclip-se* 日月食.

6. -ma: 如 *dra-ma* 劇曲, *ene-ma* 射腸藥.

7. -tre, -ter: 如 *cen-tre* 形心, *me-ter* 量度.

8. -st: 如 *bapti-st* 洗禮者, *sophi-st* 狡辯之士.

9. -te, -t: 如 *apostate* 叛敎之人, *comet* 彗星, *patriot* 愛國者.

10. -sm: 如 *fatalism* 命運之說, *barbarism* 蠻夷之事, *magnet-ism* 磁氣, *spasm* 掣縱.

11. -isk, (diminutive) 所以著小者: 如 *asterisk* 小星, *obelisk* 四方石柱, 又書中懸針爲記號者也.

12. -ize, 所以轉區別名物爲云謂字, 因以著致然之義者: 如 *civil-ize* 教化之也, *fertil-ize* 使土肥也, *bapt-ize* 薰洗也, *critic-ize* 評騭也, *minim-ize* 令少極也.

§ 123. 英字有會意 compound, 有轉注 derivatives, 此皆合異字或偏旁而成之, 然有很有系使根爲某國之文, 則其系亦宜以某國, 假如拉丁之本字, 而系之以希臘之換頭之尾聲, 則謂之雜種之形 hybrid forms, 若馬與驢合而生騾也, 是以人情惡之, 以爲不宜. 雖然, 此苟論也, 夫其字既受之以爲英語矣, 則轉會固各出於自然, 期於適用而已, 今如 *falsehood* 欺罔, *grateful* 感激, *unjust* 不公, *rudeness* 粗莽, *doubtless* 無疑, *politeness* 禮貌, *grand father* 祖父, *conceited* 自負, 各等字, 其爲用至常, 然而皆非用一國之文以爲合者也, 如若人言, 將必取如是之字而盡去之, 能乎否耶, 然則雜種之形, 固不爲文字病, 然而有律令焉, 使第一轉之系, 爲某國, 則第二轉之系從之, 假如由 *decide* 本字, 而用英之尾聲 *ed*, 而得 *decided*, 今欲再轉以著負義, 則宜用英之換頭 *un*, 而曰 *undecided*, 不曰 in*decided* 也, 唯 indecisive 則前後系皆用拉丁文, 自無嫌耳. 推之如 *ungrateful*, in-*gratitude* (負恩), *unjustly*, in*justice* (不公), 皆此例之行也. 且即此亦有不盡然者, 如不可言喻之 *unspeakable*, 換頭 un 爲英系, 而尾聲 able 則拉丁文也, 其不可執一如此.

篇 十 三 CHAPTER XIII

句 法 SYNTAX

§ 124. 造句法, 英文謂之 SYNTAX, 其字從希臘來, syn 合也, tax 排比也, 故造句之事, 在於排比文字而得其當云耳.

然言造句, 則當知句爲何物, 句者取一族之字或言而排比之, 使足以達一完全之思也. "A Sentence is a Collection of Words so Arranged as to Convey a Complete Thought."

將欲言, 必有所言, 其所言者 SUBJECT 句主也, 且於所言必有所謂, 其所謂者 PREDICATE 謂語也. 是故欲成句, 至少必用二文, 一以當句主, 一以當謂語, 下此不能達完全之思矣; 如云'鳥飛,' 如云'魚躍,' 如云'人壽,' 如云'月圓,' 凡是四者, 皆完全之思而最簡之句法也.

名家論句, 與文家稍殊, 名家有句主, 有所謂, 而中以綴系爲之關合, 故其句法, 皆以 "Snow is white," '雪爲白物'爲程式, 而一切之句, 雖繁簡迥殊, 皆可範爲此式, 綴系西名曰 COPULA, 即 is, 與其字所變之他形也. 譬如 "*Bird flies*" 之句, 名家則轉之以爲 "Bird is flying," 而文家謂此爲不必, 故其謂語常函綴系於其中, 而未嘗別舉之以爲一事.

中國字分虛實兩大類, 此實不差, 西字亦然, 名物稱代二部皆實, 謂之 SUBSTANTIVES, 人意所欲言者, 皆實字也, 至於虛字, 非語助之謂, 虛字最要者, 莫若云

謂部 Verbs, 得此而後有以謂物也. 故句主常實, 而謂語常虛, 此其大經也.

以實字之名物爲句主, 然而物之同類者至衆也, 是不可以無別, 於是區別之部用焉, 如馬則曰'白'馬, 'Horse,' into '*white* horse.'

以虛字爲謂語, 然而事不一致也, 欲達吾意, 必將有以形容疏寫之, 於是疏狀之部生焉, 如馳而曰'疾'馳, 'gallop,' into 'gallop *fast*.' 於是合前二者而成句, 曰 "白馬疾馳," "White horse gallops fast." 雖然, 其在中文, 合之而已, 無所變也, 而在英語, 則 gallop 之字, 必益之以 *s* 之尾聲, 於以見馬馳二文之相屬, 此其所謂句法者也.

自言語之理而觀之, 則八部之成, 有所先後, 所見之次第則名物也, 云謂也, 區別也, 疏狀也, Noun, Verb, Adjective and Adverb, 此其最先者也, 故曰 Primary Parts of Speech.

語言既立, 而他部見焉, 如稱代所以避一名之亟稱也, 如介系其始固疏狀也, 如挈合其始亦疏狀也, 特以其用之不同, 或以綴一物, 或以起一思, 久之而自爲一部云爾.

§ 125. 由是知造句之祕, 在知一句之中, 文字語言相屬之理, 知其理而立之律令, 欲辭之達, 必不背此律令而後可. 今且無標律令, 試先取一句之中之文字, 所相係屬之理而論之, 蓋使所相係屬之理明, 律令之事不待煩言而可喻.

夫句中之文字, 其相係屬之理, 所可言者有三大綱.

1. 謂語係屬，見句中之云謂虛字與句主實字之相關：如 "Time *flies*" (時逝)；此謂 The Predicative Relation.

2. 區別係屬，見區別字與名物實字之相關：如言 "*A good* man" (善人)；此謂 The Attributive Relation.

3. 疏狀係屬，見疏狀字與所名言之謂語，所標目之區別，與所用他疏狀字之相關：如言 "The lark soars *aloft* and *always* sings *sweetly*." (鶹飛高高其鳴常美)；此謂 The Adverbial Relation.*

以下乃取是三者之係屬而遞論之.

§ 126. THE PREDICATIVE RELATION 謂語之係屬

以實字爲句主，以虛字爲謂語，故謂語者得一云謂可也；如云 "The boy *ran*," 其云謂字 ran，與句主之 boy 字，有係屬，有應循之律令 (見後篇)；得一云謂字而不足，別附益之以完其思可也；如云 "The boy learns *geography*," 但言學未足，必益之以所學之書，而後義完，是總 *learns geography* 爲一謂語也；或云 "The boy *is tall*," 但得 *is* 未足也，必得 tall 而後意足，是合 '*is tall*' 而成一謂語也.

句主謂語，二者合而成句，使言者而有言，則所言無不成句者，顧其所以言則有四：

1. 實指某事之是非有無也，此謂 a Declarative Sentence 指實之詞：如云 "顏淵問仁," 實言其有此事也，"*John is not clever*," 實言其非如是也.

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*俗文法家，此外尙有受事係屬 Objective Relation，然篤而論之，受事係屬，乃包於疏狀係屬之中，無取別立一屬，其說入後將自見之.

2. 叩問某事之是非有無也, 此謂 an Interrogative Sentence 叩問之詞: 如云 "賜也賢乎哉," 問其如是否也, *"Did you get the money?"* 問其有此否也.

3. 心有所欲, 而以命人請於人也, 此謂 an Imperative Sentence 祈使之詞: 如云 "啓予足, 啓予手," 其前固有汝字, 不言而可知也, *"Leave* (you) *the room, John,"* 皆命人也, *"May China be saved!"* 爲中國祈天永命也.

4. 懸擬其事之是非有無也, 此謂 a Conceptive Sentence 懸擬之詞: 惟此類之詞, 必兩句相接者; 如云 "我欲仁, 斯仁至矣," 仁之至, 待我之欲, 未欲未至也, *"Govern thy appetite, lest sin surprise thee,"* 使不縱欲, 斯不造業, 故如此之句, 皆爲懸擬, 方其爲言, 事尙未然, 其然也有待, 故又謂之 Conditional Sentence.

句法盡於此四, 而其中皆有句主謂語之係屬, 而所用之云謂字有或不同, 則後此所標之律令也.

§ 127. The Attributive Relation 區別之係屬

曰句主, 曰謂語, 曰區別, 曰疏狀, 凡此句中之分職, 皆不僅以一字當之而已, 蓋言者之意, 每有非一字所能達者, 於是則連數字以當一意, 亦用數字以當句中之一職 functions, 而所連之數字, 有自成完句者, 如是者曰子句 Clause: 如云 "The report *that he was killed* is untrue," 蓋 'The report is untrue,' 義已圓足, 成一句矣, 而 *'that he was killed'* 亦自成句, 而居前句之中爲其所孕, 爲 report 字之注脚, 故曰子句, 而其用實無異於一區別, 故又可稱爲區別子句, 其疏狀子句, 可以此類推矣.

又有不成完句者, 謂之仂語 Phrase: 如云 "I waited *days and days* for him," 其 'I waited for him,' 已足成句, 而 *'days and days'* 三字, 乃疏狀相遲之何如, 故爲

waited 字之注腳,然其中無云謂字,無句主謂語,卽非成句,故衹稱仿語,仿者殘也,猶曰一句法之殘分而已;若夫其用,則與一疏狀字無殊,故又稱疏狀仿語,其區別仿語,亦可類推矣;子句仿語,二者之外,則最簡者至於一字,此謂襯字 QUALIFYING WORDS,如區別疏狀等部是已,爲襯字,爲仿語,爲子句,此三者有公共之名,曰屬詞 THE ADJUNCTS. 今爲列表如下:

三種屬詞 The Adjuncts $\begin{cases} \text{A qualifying word} & \text{襯 字} \\ \text{,, \quad ,, \quad phrase} & \text{仿 語} \\ \text{,, \quad ,, \quad clause} & \text{子 句} \end{cases}$

於一名物,或一稱代,加一襯字,若仿語,若子句,以著其品量之不齊,及與他物對待之異情者,則爲區別屬詞 an Attributive Adjunct.

§ 128. 凡實字之區別屬詞共有數種如下:

1. An Adjective or Participle With or Without Adjuncts of Its Own; 用一區別字,或一兩用式字,或單用,或自帶屬詞:如云 "*A large* apple," "*Many* men," 此區別單用者也;又如 "The soldier *covered with wounds,* still fought;" 此一兩用式之受事字 *covered,* 而帶屬疏狀屬詞 *with wounds* 者也.

2. A Noun in Apposition, 用一釋解之別名:如云 "Whang, *the miller,* is avaricious;" 或用一釋解之子句:如云 "The book, *which was on my table,* is stolen."

3. A Substantive in the Possessive Case; 用一實字,在主物位,於其字之前:如云 "*My father's* house," 如 "*John's* watch;" 或用一帶 of 字仿語,於其字之後:如云 "The leader *of the party,*" "The lover *of money.*"

4.　A Substantive Preceded by a Preposition, 用一實字帶一介系字者於其後: 如云 "A cart *for conveyance.*" "Water *to drink,*" "The trees *in the garden,*" "A time *to weep,*" 皆此類也. 亦有時用一疏狀字者: 如云 "The house *here,*" "An *outside* passenger," "The *then* state of affairs."

5.　An Adjective Clause or a Relative Phrase, 用一子句, 或用一仍語. 有專屬之云謂字 Finite Verb 者為子句; 如云 "They *that will be rich* fall into temptation," (彼欲求富乃至行差). 無專屬之云謂字者為仍語; 如云 "They *wishing to be rich* fall into temptation." 二語之意正同, 前有 *will be* 乃專屬之云謂, 以 that 為之句主, 後無專屬之云謂, 所用者, 乃兩用式 *wishing* 與無定式 *to be rich* 也.

大抵實字之屬詞, 盡於以上所列之五者, 而頗難明者, 如第四條之以疏狀字而屬於名物, 凡如此之字, 皆自所用名物之有所行事而生: 如云 "Our return *home,*" 與 "We returned home," 異也; "His journey *to Paris,*" 與 "He journeyed to Paris," 異也; "The revolt of Netherland *from Spain,*" "Progress *towards completion,*" 此等雖皆疏狀, 而其用則解釋名物者, 故文法稱此為 Adnominal Adjuncts 名物屬詞, 不以為形況也.

以上五者, 同為屬詞, 故亦隨宜可以互易: 如云 "The *King's* palace," 可云 "The palace *of the King,*" 又可云 "The palace *which belongs to the King,*" 第一為襯字, 第二為仍語, 第三為子句, 然而意義無毫髮之殊也.

區別屬詞, 不出二種用法, 一以之為界別也: 如云 "*The black* horse," 是黑馬非他馬; 一以之為寫疏也:

如云 "Louis Napoleon *the Emperor of the French,*" 前曰 Defining, 後曰 Descriptive.

一實字所用之區別屬詞, 可以無數, 有時爲平等, 有時爲相從: 如云 A *wise, just* and *powerful* king, 此平等區別也, "I honour *all* men *who love virtue,*" 前之 all 字必後於 'who love virtue,' 不然非言者之意也.

§ 129.   疏狀係屬 THE ADVERBIAL RELATION

用一襯字, 一仿語, 或一子句, 以形容增損限域一云謂, 區別, 及疏狀字者, 其襯字仿語子句, 於句中有疏狀之係屬, 則名爲疏狀屬詞 Adverbial Adjuncts.

由此觀之, 則句中用及物之云謂 Transitive Verb, 而從之以受事位之實字 Substantive in Objective Case, 是受事位之實字, 實乃疏狀屬詞, 以其附於云謂之故 attached to the verb, 且必得此, 而後云謂之義乃完, 或得此而後其義乃哲, 以此類屬詞, 可論者繁, 故文法家常法, 每特區之以爲受事係屬 Objective Relation, 然則受事係屬, 固即疏狀係屬中之一部分耳.

§ 130.   論受事係屬 THE OBJECTIVE RELATION

一云謂字之下之名物, 無論其云謂字有所專屬 a Finite Verb, 抑爲方事之式 a Participle, 或爲無定之式 an Infinitive Mood, 但使義爲及物, 則是名物, 皆爲受事: 如云 "The dog *bites* the boy," 此專屬之云謂也: 如云 "*Seeing* the tumult, I went out," 此方事式之云謂也; "*To do* ill is a sin," 此以無定式, 爲實字用也, 然而 the boy, the tumult, 與 ill 等字, 皆名物之受事者, 且及物云謂之下, 必有受事, 此受事者, 一實字可也, 一仿語可也, 一子句亦可也.

§ 131.　云謂字下之受事實字有兩種: (1) 直接受事 the DIRECT OBJECT; (2) 間接受事 the INDIRECT OBJECT.

直接受事, 又分兩別:

(a) 事之所及者 the Passive Object: 如云 "國人逐瘈狗," "人聞清鐘" 之類; as "He strikes *the ball*," "I heard *a noise*."

(b) 事之所成者 the Factitive Object: 如云 "舜爲天子," "五子作歌" 之類; as "He wrote *a letter*," "They made *a noise*."

如上二類, 其在拉丁, 希臘, 德國, 皆謂之 Accusative Case.

其間接受事, 乃云謂所間及者: 如云 "遺子產 '書'," "饋孔子 '豚'," 書, 豚間接受事者也, 子產孔子直接受事者也, as "Give *him* the book," "Make *me* a coat."

此類受事, 在拉丁語, 謂之 Dative Case; 而英語乃並稱 Objective Case; 但凡間接受事, 其前常可加 'to' or 'for' 等介系字, 如以上二英語, 可云 "Give the book *to me*," and "Make a coat *for me*," 如遺子產書, 可云遺子產以書, 饋孔子豚, 可云饋孔子以豚也: 如 "Teach the boy *geography*," 可云 Teach the boy *with geography*, 則 boy 爲直接, geography 爲間接也.

§ 132.　　　　論直接受事 DIRECT OBJECT

云謂之下, 而有兩受事, 往往孰爲直接, 孰爲間接, 頗難分別, 大較在斟酌云謂所指之事, 與孰爲切而已, 自英文之例言之, 則直接受事者, 其前不得改加

介系字者是,而中文多二字皆可改加介系,如"遺子產書,"改爲"遺子產以書"可也,改爲"遺書於子產,"亦未爲不通也. 蓋卽英文之中,亦多云謂,其下宜用兩受事者,其一爲人,其一爲物,此如 *teach* (敎), *ask* (問), *tell* (告), *forgive* (宥) 等字,皆如是也: 如云 "He *asked* me my name," "John *tells* Tom the secret," 皆一云謂得兩受事者矣. 又若 to *make* (以 爲), *name* (名), *call* (呼), *esteem* (視 爲) 諸字,其下亦兩受事,同實異名: 如云 "They made him *King*," "We esteem John *a scholar*," "He called James *a traitor*," 顧以義言,自應以在前者爲直接,在後者爲間接也.

亦有不及物之云謂,其下可得受事實字者,第此實字,必卽從所用虛字生者而後可: 如 *dream* (夢), 不及物者也, 而可云 "I *dreamt a dream*;" 又 go (去), 亦不及物者也,而 "He *goes* his *way*," or "He *went* his *way*," 皆中律令也.

又有名物,居不及物云謂字之下,而指時間之長短,與空間之遠近者: 如云 "He slept *three hours*," "I walked *two miles* a day," or "The battle fought the *whole day*," 皆以數言,而若爲不及物云謂之受事.

前 §58 有言,無主之云謂,而姑以第三身 'it' 字爲之主名者,然此等云謂之下,例得有受事之實字: 如 "it ails (病) *me*," "it irks (膩 煩) *me*," "it concerns *us*," "it grieves *me*," "it repents *me*," "it recks *me*," 乃至 "*me* thinks," "*me* lists," 各等語,皆以無主云謂而得直接受事者矣.

§ 133. 論間接受事 INDIRECT OBJECT

云謂及物或不及物, 其下皆可有間接之受事, 大抵以 '於何', '爲何' 二問而得之 known by the question *to* or *for whom or what*. 其說已見前 § 30 (2) 矣.

無主名 impersonal 之云謂, 如 *become* (宜), *behove* (須), *please* (悅), *likes* (似), *beseems* (像) 等, 其下例用間接受事: 如云 "It becomes *us* (吾黨所宜);" "It behoved *Christ* to suffer (基督應受);" "If it please *you*," or "If *you* please;" 此外尙有 *worth* = be to, 咒詛之詞用之: 如云 "Woe worth *the day*," "Woe is *me*," "Well is *him*," 若以上 us, Christ, you, the day, me, him 等字, 皆在受事之位; 自來 to be 前後, 皆用主名之位, 而此略有不同者, 則此例之行也.

他若 *like* (and *unlike*), *nigh, near, next* (三字皆近義) 等字, 其後亦例用間接受事之名物: 如 "He is like a *giant*;" "He was near (or next) *us*."

又有區別部, 與云謂部字, 其下常接用介系 'to' 字者, 其後之名物, 亦當作間接觀: 如 *dear* to, *cruel* to, *fair* to, *similar* to, *obedient* to, *equal* to; 譬云 'This is *dear to me*,' 其 me 字乃間接受事字也. 他若 *slow* of, *swift* of, *hard* of, *weary* of, *worthy* of, *guilty* of, *fond* of, *proud* of, *ashamed* of, 諸區別; *think* of, *smell* of, *taste* of, *laugh* at, 諸云謂; 其後之名物, 亦可作間接觀也.

凡一云謂及物, 而下有兩受事者, 例可轉爲柔聲 Passive Voice, 而兩受事皆可居主名之位: 譬如云 "I told *him* the *story*," 此剛聲也, 今將轉爲柔聲, 則云 "The *story* was told him" 可也; 云 "*He* was told the story," 亦可也; 又如云 "They refused *him admittance*," 此剛聲也, 轉以

爲 "*Admittance* was refused him" 可也; "*He* was refused admittance" 亦可也; 於此益見, 一及物云謂, 以一人一物爲受事之義, 而直接間接之爲分蓋微.

§ 134.   論疏狀屬詞 ADVERBIAL ADJUNCTS

前論受事之係屬, 而受事有直接間接之二種, 其實此等, 皆爲疏狀屬詞, 蓋明受事之爲何等, 卽所以足一云謂之義, 則疏狀職也. 故疏狀係屬, 受事係屬, 二者同物, 特所從言之有異耳, 吾今將卽疏狀屬詞而論之, 學者將見繼此所陳, 與前陳者多重複也.

雖然, 前所言者, 重在受事之名物 Object of the Verb, 捨此而外, 其爲疏狀屬詞, 而以足云謂與區別之義者, 大較如下:

1. A Noun in the Objective Case, 一名物字, 或帶區別, 或不帶區別, 而在受事之位者, 其所達之意, 大類有三.

(*a*) 以達空間之意也 Extent or Direction in Space: 如云 "He lives *miles* away;" "We walked *ten miles*," 凡此所言, 與 §132 之第三節所言無異.

(*b*) 以達時間之意也 Duration or Point of Time· 如云 "He arrived *last night;*" "We stayed there *all the summer;*" "He wore the dress *summer and winter;*" 此亦前論於 §132 之第三節者.

(*c*) 以達一切之外緣也 Attendant Circumstances, 與其物之品量 manner, measure, or degree: 如云 "The ship drove *full sail*," "He came *post haste*," (速於置郵). "I don't care *a button* for him" (不值一文), "Bound *hand and foot*,"

"A *hundred times* better," "She is *six years* old," "That is not worth *the cost*," "It is worthy of *the owner*, and the owner *it*," "They went over *dry foot*."

　　　　凡此三者,皆以名物,居云謂之下,其字在受事之位,其所受之事,非即云謂之所指者,故前節§133以此爲間接,而此節以爲形況之屬詞;始取一句明之:如云 "He was bound *hand and foot*," 手足雖居拘縶之下,然所拘縶者,乃其人,故曰 "He was bound," 而 "*hand and foot*," 乃言其拘縶之何若,此句正譯,當云"械其手足而拘之,"不當云"彼之手足爲人所拘也;"若用後譯,則手足正所拘縶,乃直接之受事矣. 學者細觀以上所列諸句法,莫不皆然,其字雖在受事之位,然不與句中之云謂爲直接,與§133所論間接受事,合而觀之,當益明也.

　　2.　A Substantive in the Objective Case (older Dative form), 一實字在受事之位,舊有 to 字在前,而今不見:如云 "He looks like *me*;" "You are nearest *the door*;" 此於§133之第三節所已言者.

　　3.　The Cognative Objective, 虛實相生之受事字,此於§132第二節所已言者:如云 "We ran *a race*," "He died *a cruel death*;" ran, died 二云謂,皆不及物,法不應有受事,然以實從虛生,得成達語:又如 "Men live *that life*," "He fought great *fights*;" 皆用此例,又有比擬設喻之詞:如云 "He looks *daggers* at me," 謂怒目也; "It rains *cats and dogs*," 言滂沱也;又 "To rain *fire and brimstone* (礦),"言降災也.

4. A Substantive Preceded by a Preposition, 實字得
介系字以爲之紹介, 約而言之, 凡句, 一實字而其前有
介系者, 非區別伪語, 卽疏狀伪語, 使其居一實字之後,
則其用同區別, 使其居云謂區別疏狀之後, 則其用同
疏狀: 如云 "He hopes *for success*," "I heard *of his arrival*,"
"He killed the bird *with one stone*," "He is fond *of reading*,"
"All *but one* were present;" 他若 § 133 第四節所云, 皆歸
此類, 乃至云謂區別之後, 而繼之以無定式之云謂: 如
云 "We toil *to earn* a living," "He strives *to succeed*," "We
eat *to live*," "He has gone *to fetch* his hat," "His house is *to
let*," "He is *to blame*," "He is a foolish man *to throw* away
such a chance;" 又有無定式之前, 以介系字爲介紹者,
蓋無定式之云謂字, 固可作實字觀也: 如 "I was *about
to observe* (吾將謂)," "This night is too dark *for us to see*,"
或於 but 字之後, 而用伪語子句者: 如云 "I cannot *but
pity him*," "I would buy it *but that I have no money*;" 凡此
諸屬詞, 皆得介系爲之牽合, 而其用非區別一名物, 卽
疏狀一云謂與區別耳.

5. A Substantive in the Nominative or Objective
Absolute, 一實字, 在主名之位, 或受事之位, 獨用無所
旁屬成伪語者: 如云 "*The sun having risen*, we commenced
our journey," "*He being absent*, nothing could be done;" 兩
前半句之 *sun* 與 *He* 皆居主名之位, 然 *having risen*, 與
being absent, 皆非所屬之云謂, 故稱獨用 absolute. 其獨
用實字在受事之位者: 如 "*Him destroyed*, for whom all
this was made, all this will follow soon," 見彌勒登詩, 其上
半句之 *Him* 係獨用自 *destroyed* 以下, 乃區別屬詞, 而正
句乃 "All this will follow," 此乃 "天園失主" 詩中魔王之
語, 意謂 "天爲人而造世界, 使人而毀, 則世界之毀將

不期而自至"也. 凡此皆實字獨用,而帶屬詞者; 然又有一子句獨用,如一實字者: 如云 *"Granted this is true, you are still in the wrong,"* 譯云"縱此非誣,汝終爲過;" 其前半句中, *this is true*, 有主名,有云謂,故爲子句,然此子句係獨用,同一實字; *granted* 正譯縱教, *'Granted this is true'* 一語,爲後半 are wrong 之疏狀仍語. 有時一兩用式亦可獨用 Participials used absolutely: 如云 *"Speaking generally* Russia is of despotic monarchy," 前半係兩用式獨用,而成仍語,以形況後之 is 也.

6, An Adverb, 用一疏狀部字,此爲最常,說見前篇本部: 如云 "He fought *bravely;*" "I set out *yesterday;*" "He is *very* industrious."

7. An Adverbial Clause, 前五條皆仍語或獨字,此乃言疏狀之子句: 如云 "I will come *when I am ready;*" "I would tell you *if I could;*" 此亦易明,大抵以句爲字而已,而其所疏狀者,要不出第一條所指之 (a), (b), (c) 三者,詳見後篇, 論包孕句法.

§ 135. 上款論疏狀屬詞,共分七種,約而言之,則不外襯字仍語子句三物之用而已,顧行文之時,可隨宜互易相轉,與前 § 128 謂區別屬詞,可以互易,其理正同: 假云 "He suffered *patiently,*" 此用一字者也,可以易云 "He suffered *with patience,*" 此用仍語者也; 又如云 "He succeed *through industry,*" 此仍語也,可以易云 "He succeeded *because he was industrious,*" 此則子句,而 because 爲之挈合,猶前之用 through 以介系牟名 industry 也. *'This being granted,* the proof is easy," 此實字獨用,成仍語也,然可轉云 *"If this be granted,* the proof is easy," 此則懸擬之詞,而自成子句.

　　事有程度之差, 則疏狀之外又加疏狀: 如云
"He writes *very badly*;" "We came here *almost immediately*,"
皆如此. 且有時介系字亦用疏狀字爲之進退淺深:
如 "He went *all round* the town," "He cut *half through* the
beam."

　　前謂一實字所用之區別屬詞, 可以無數, 今知
一虛字所用之疏狀屬詞, 亦可以無數; 中間亦有平等
者, 亦有相屬者: 假如云 "He speaks *calmly, distinctly* and
without hesitation," 此平等疏狀也. 又云 "I will *not* stand
in your way;" "We do *not* play at cards *every day*," 此二語
中 *not* 字, 皆受之於後意既成之餘, 蓋吾所不爲, 以礙
汝故, 以日日爲戲故, 則前之疏狀必有待於後之疏狀
而後可加, 故曰相隸屬.

論 句 主 謂 語　SUBJECT AND PREDICATE

§ 136.　前篇論造句之原理, 其大經則人有所言, 使其一語義完, 則必有虛實二者, 實者所言之句主也, 虛者所以謂句主者也, 而自實言之, 則有區別之事, 自虛言之, 則有疏狀之事, 故一句可論者三, 云謂之係屬也, 區別之係屬也, 疏狀之係屬也, 而疏狀係屬中自別爲一部分者, 則受事名物之係屬, 故句有四式, 皆句主云謂之相系也, 區別分爲五, 疏狀釐爲七, 而受事之位, 則分爲二, 凡此皆所已明者矣.　乃今將舉其律令而言之, 亦從其最大之句主謂語始焉.

論句主與謂語相係之例 Subject and Predicate:

西文虛實諸字, 皆以身數之異而變形, 如身有一二三之別, 數有單衆之殊, 此實字之名物 (稱代同此), 與虛字之云謂之所同也, (他國區別亦從爲異, 英文無之).　夫一句之詞, 意之所及, 自爲同物, 是故句主與謂語, 二者其身數必合, 而造句之第一例曰: The Subject and Predicate Must Agree in Number and Person.

凡句中有所專屬之云謂字無虛設, 其句中必有主其事之名物字, 是在主名之位, 與其事之所直及間及, 或在介系字之後, 致不同也, 故其例曰: The Subject of a Finite Verb is Put in the Nominative Case.

名物分二大類, 曰本名 Proper, 曰通名 Common, 而通名又分三別, 曰公名 Class Names, 曰凡最之名

Collective Names, 曰爭意之名 Abstract Nouns. 今假有凡最之名以爲句主, 則其下之云謂字, 以名言則爲單, 以物言則爲衆, 宜用單數乎, 抑衆數乎, 曰均可用也, 視所言之何如, 使言及其中之一一, 則宜衆矣, 使總而稱之, 則用單也, 此如云 "The Parliament *were* of one mind," 此所以用衆數 'were' 者, 以所言乃其中之議員也: 又如云 "The army *was led* into the defile," 此所以用單者, 以所引者謂全軍也, 則其餘可類推已, 例曰: A Singular Collective Noun May Have Its Verb in the Plural Number, When the Idea Referred to the Individuals of Which the Multitude is Composed.

假如主名之字雖單, 而有二三主名, 用 and 字爲之關合, 此其云謂宜用衆數: 如云 "John and Harry *are* walking together;" 其用 or 字關合者, 則主名雖不一, 其云謂宜單: 如云 "Mabel, Nelly or Maud *has* taken my violin," 例曰: When Two or More Nouns in the Singular Number Coupled by the Conjunction *and*, the Verb is Put in Plural Number; by *or*, Singular.

第此例亦有變時: 如 "Hill and valley *rings*," 則大詩家 Milton 之句也; "Wherein *doth sit* the dread and fear of Kings," 則 Shakespeare 之詞也; 其所用云謂皆從單數者, 蓋句主雖多, 而言者視同一物, 即如今云 "The mind and spirit *remains* invincible," 亦達語也, 學者總以不違大例爲宜.

§ 137.　初學人於英文籀句之法, 但凡遇一專屬云謂, 則必討其主名之爲何; 又如先見主名, 則觀云謂字

爲何許, 蓋 此 二 者 之 在 句 中, 如 人 身 之 頭 脊, 頭 脊 既 立,
則 肢 體 從 之, 此 定 法 也; 故 其 例 曰: Every Finite Verb
Must Have a Subject in the Nominative Case Expressed or
Understood.

假 如 有 云 "That is the man *whom* I heard was ill,"
此 爲 破 例 不 通 之 句, 蓋 言 者 以 whom 爲 heard 之 受 事,
而 不 知 was ill 乃 專 屬 云 謂, 莫 得 主 名, 故 當 云 "That is
the man *who*, I heard, *was ill*," 以 *who* 爲 *was ill* 之 主 名,
而 我 之 所 聞 者, 卽 *who was ill* 之 事 實, 然 則 此 係 短 句 而
當 受 事 之 位 者 也 (objective clause). 又 如 "I will give to
whomsoever wants it;" 其 誤 同 前, 當 云 "I will give to *whoso-
ever wants it*," 然 後 爲 通, 蓋 '*whosoever wants it*,' 亦 短 句 之
在 受 事 位 者.

前 例 云 'or understood,' 此 言 句 中 無 有, 而 可 以
意 會, 知 其 有 者; 此 見 於 祈 請 飭 令 之 句 者 最 多, 如 云
"往 哉 汝 諧," 卽 汝 往 哉 汝 諧 也; 他 若 "I have a mind
presages me such thrift" (吾 有 此 心 預 知 此 利), 其 *presages*
之 前, 自 應 有 *which* 字 爲 之 主, 又 如 "Do what he will, he
cannot make matters worse," 其 'Do' 字 之 後, 亦 有 he 字,
不 然, do 之 云 謂 無 所 屬 矣, 其 所 以 用 do 而 不 能 用 does
者, 以 言 者 語 氣 乃 爲 先 事 之 虛 擬, 非 既 事 之 實 疏 故 也.

前 例 既 明, 反 而 觀 之, 凡 有 句 主, 必 有 云 謂, 且
句 主 以 名 物 可 也, 以 稱 代 可 也, 以 仿 語 可 也, 以 子 句 可
也; 故 例 曰: Every Noun, Pronoun, or Substantive Phrase or
Clause Used as a Subject Ought to Have a Verb Attached
to It as Predicate.

§ 138.　　　　論 句 主 SUBJECT

句主有三種: 1.　單 簡 句 主 SIMPLE

2.　合 沓 句 主 COMPOUND

3.　包 孕 句 主 COMPLEX

第一爲簡, 而二三爲繁, 其二三之異, 以二之句主不一矣, 然皆平列無輕重者, 而三則大小相統, 故二曰 Compound, 譯合沓, 三曰 Complex, 譯包孕也.

單 簡 句 主, 如 以 一 實 字 居 主 名 之 位 a single substantive: 如 云 "*Man* is mortal," "*Planets* go round the sun," 或用云謂之無定式 Infinitive, 或 兩 用 式 Gerund; 如 云 "*To err* is human," "*Walking* is good exercise," 或 區 別 字 作 實 字 用, 或 舉 任 何 部 之 一 字 以 爲 論 目: 如 云 "The *poor* shall be blessed," "*I* is a pronoun," 等 語, 皆 單 簡 句 主 也·

合 沓 句 主, 如 累 舉 主 名 之 實 字, 用 and 字, 或 竟 不 用 and 字, 以 爲 之 關 合: 如 云 "*You and I* may travel together," "*Cæsar, Pompey, Augustus* are Roman rulers," "Where *Nature, Freedom, Art*, smile hand in hand" (Campbell).

然 累 舉 主 名 之 實 字 矣, 而 關 合 之 者 非 and 乃 either—or, neither—nor, whether—or 等 關 捩 字, 則 句 主 雖 並 立 而 不 得 云 compound, 蓋 compound 之 義 主 合, 而 以 上 諸 挈 合, 其 用 主 分, 故 使 諸 實 字 皆 單 數 者, 其 下 之 云 謂 亦 應 用 單: 如 云 "*Either he or his brother was* in fault," "*Neither John nor Thomas has* come," 皆 此 說 矣.

包 孕 句 主 者, 則 一 語 一 事 爲 之 句 主 者 也, 或 仿 語, 或 子 句, 皆 可 用 之: 如 云 "Better *be with the dead*" = "*To be with the dead* is better," 此 以 無 定 式 仿 語 爲 句 主 也, 又

如云 "*How to do it* is the question," 此以問詞爲句主也.
又如云 "*That he said so* is certain," 此以實疏短句爲句
主, 而以 *that* 爲之挈合也. 乃至云 "'*England expects
every man to do his duty*' was Nelson's signal," 此則用成語
建言爲句主者.

　　　　包孕句主, 有時不居句首, 而先以第三身之稱
代 '*it*' 字點之在前, 其用猶中文之'其'字: 如 "*It* is wicked
to tell lies" = "*to tell lies* is wicked," 又如 "*It* is certain *that he
said so*" = "*that he said so* is certain."

§139. 　　添字句主 EXPANDED SUBJECT

　　　　凡句主皆實字, 或虛字而作實用, 惟其爲實, 故
可加以區別屬詞, 今列如下:

　　如云 "*The* man told a lie," 此加指件之區別者也.
　　 ,, 　 "*Good* men love virtue," 　 ,, 　 物品 　 ,, 　 　 ,,
　　 ,, 　 "Edward *the Black Prince* did not succeed his
　　　　　 father," 此加注釋別名者也.
　　 ,, 　 "*John's new* coat, *which he was wearing for the
　　　　　 first time*, was torn," 此在句主之前則加主物
　　　　　 之名, 次加物品之區別, 而在句主之後, 則加
　　　　　 區別之子句者也.

　　　　假使以無定式之云謂, 或兩用式之云謂爲句
主, 則可加受事之屬詞, 或疏狀之屬詞, 如下式.

　　如云 "To rise *early* is healthful," 此加單字疏狀者也.
　　 ,, 　 "To love *ones enemy* is a Christian duty," 此加直
　　　　　 接受事之名物者也.
　　 ,, 　 "Playing *with fire* is dangerous," 此以兩用式爲
　　　　　 句主, 而加疏狀句語(亦可稱間接受事)者也.

§ 140.　　　　　　論謂語 PREDICATE

　　有句主, 則必有所以謂句主者, 故曰謂語, 謂語亦有兩種, 有簡有繁 SIMPLE AND COMPLEX.

　　所謂簡者, 例用單云謂字有專屬者 by a single finite verb: 如云 'I *eat*,' 'Time *flies*,' 'The President of the United States of America *speaks*,' 凡此皆簡者.

　　謂語繁者, 其意非一云謂字所能盡達.

　　蓋云謂部中字語, 往往須餘字語找足, 而後其意始完, 此如不及物之云謂 *be, become, grow, seem, can, do, shall, will, etc.* 是已, 至其及物之云謂乃更多, 如 *make, call* 諸此類字, 皆不能獨達完義者. 何以言之, 今使但云 "The horse *is*," "The light *becomes*," "I *can*," or "It *made the man*," 聞者必不知言者之何謂, 必云 "The horse is *black*," "The light becomes *dim*," "I can *read*," "It made the man *mad*," 如是諸語, 乃爲成句, 是故文法家謂前之云謂字, 爲不完謂語 Verbs of Incomplete Predication, 必待餘字餘語, 補足其義, 而此餘字餘語, 名曰補足謂語之詞 COMPLEMENT OF THE PREDICATE. 但學者未可固執不通, 須知一云謂有在此語, 其義已足, 而在彼語, 意未完者, 如問某人在否, 答曰 He "*lives*," 此意完也, 假云 "He *lived* [happy and honest afterwards]," 其在此語, 則未完也, 故亦視言下之意爲何如耳, 其界說曰: The Predicate of a Sentence is Complex When It Consists of a Verb of Incomplete Predication Accompanied by Its Complement, 謂語繁者, 於一云謂字外, 又加補足謂語.

§141. 論補足謂語 COMPLEMENTS OF THE PREDICATE

其所補足之語, 有以疏明句主之何如者, 如是者名曰 Subjective Complement 句主補謂; 有以疏明受事之物之何如者, 如是者名曰 Objective Complement 受事補謂; 其三又有一種之云謂, 必待無定式附之, 而後意足者; 如是者謂之 Infinitive Complement 無定式補謂; 此三者可分論之如下.

1. SUBJECTIVE COMPLEMENT 句主補謂

假如句中之云謂字, 於所謂之意不完, 而又爲不及物之云謂, 或爲受事之柔聲, 則所找足之詞語, 皆言句主之事, 如指其品德, 或其度量, 或其所遇之外緣: 此如云 "He is *good*," "She became *wealthy*," "He is *called Peter*," "The wine tastes *sour*," "The wind veered *south*," "I felt *sick*," 凡此諸句, 其云謂字後所云云, 係疏明句主之情狀者. 且此所補足者, 如以上之爲區別字可, 爲區別屬詞亦可, 乃至用無定式之仍語, 或意完之子句, 均無不可者; 如云 "The coat was *of many colours*," 此區別仍語也, 又如 "My advice is *that you do not meddle with the matter*," 此以子句明句主之爲何等也, 又如 "He seems *to have forgotten me*," "He appears *to be honest*," 此則用無定式仍語, 以疏句主之何如也, 凡此皆補足謂語.

今以所補者, 卽疏明句主故, 此種云謂字, 其後用之名物, 必與句主同位, 同屬, 同數, 同身, 蓋雖異名, 實同物耳, 故其例曰: The Verb "to be" (or other verbs used like 'to be') Takes a Nominative Case After It as well as Before It, 譯云 "爲字也字, 前後同實," 如云 "孔子爲魯司寇," 魯司寇卽孔子, "柴也愚," 愚者卽柴, 故魯司寇愚等字, 不可作受事觀.

譬如有人相問 "Who came here this morning?"
其答語當云 "It was I," 不得言 "It was me" 也; 蓋句主
'it,' 乃問者意中之一物, 此物乃我, 而'我'於答語, 即為
補足所謂之詞, 乃至有時倒之, 亦無不可, 如云'I it am,'
'It am I,' 是已, 然有時又須云 "It is me," 者; 假如有人
問云 "Whom the dog bites?" 則答者須取受事之稱代告
之, 不得云 "It is I," 也, 蓋施者曰 I, 而受者曰 me, 其餘
可類推已.

有不可不知者, 凡於云謂部字, 固可以加疏狀,
與夫疏狀之屬詞, 然疏狀之字與詞, 從無為補足謂語
之理 Adverbs never form the complement of a predicate, 此
理學者思之自得, 蓋所謂補足者, 謂必得此而後足也,
觀 § 140 所論自明, 至疏狀字, 則非必得之而後語足,
不得之則為不辭者矣.

2. OBJECTIVE COMPLEMENT 受事補謂

假如句中之云謂字乃及物者, 或為施事之剛
聲, 則往往於疏明受事之後, 必尚有名物區別諸字而
後意完辭足者, 如吾云 "楚以子西," 此中有句主有云
謂有受事者矣, 然而不可喻也, 必當云 "楚以子西為令
尹" 而後曉然; 但'為令尹'乃言子西之事, 故謂之補足
受事之謂語, 其在英語, 如云 "He dyed the silk *red*," "She
called the man *a liar*," 皆此法也, 他若 "Hold the reins
tight," "He took the man *prisoner*," "He left his nephew *heir
to his estate*," "Attention held them *mute*," "Let me *alone*,"
"He paint the house *white*," 其與前論一云謂得兩受事不
同者, 以其中一名不得轉為柔聲句主之故, 譬如以上
之第二句式, 其中 a liar 字, 必不能轉為句主也. 又此
等句法與下言 Indirect Predicate 者亦殊, 俟後論之.

3. INFINITIVE COMPLEMENT　無定式補謂

此類補足之法, 大抵用於 can, will, must 諸助謂之後: 如云 "I can *write*," "He must *go*," "I am *to go* to Paris," 或有 *to*, 或無 *to*, 而所補足者, 皆爲 Infinitive Phrase, 故謂之無定式補謂也.

§ 142.　　　論受事 OBJECT

前論句主, 次言謂語與補足謂語之三例, 雖受事常括於謂語之中, 而爲及物云謂之歸宿, 然以在句中, 顯爲一部, 故文法家每取而分論之.

Object 與 Subject 雖有受事施事之不同, 然皆爲實字, 故其可分, 與句主正等, 而列三物:

(1) 單簡者 SIMPLE; (2) 合沓者 COMPOUND; (3) 包孕者 COMPLEX; 其相異之處, 亦與句主之三者同, 無取複論, 如言其式, 則單簡者如云 "The sun attracts *the earth*," 合沓者如云 "The solar system comprises, *Mercury, Venus, Earth, Mars, Jupiter, Saturn* and *other minor asteroids*;" 其包孕者如云 "The Chinese believe *that the fox can transform itself into human and spiritual beings*."

但第三種包孕受事, 有特別一式, 乃一實字而與無定式, 兩用式, 或區別字, 相合爲仍語, 如此者名間接謂語 INDIRECT PREDICATE; 此如 "I saw *him fall*," "He made *the bear dance*," "Let there *be light*," "Let *us pray*," "I know *the man to have been accused unjustly*," "We saw *the man hanged*," "They found *the child dying*," "We found *the man honest*," 凡此皆間接謂語也.

要知間接謂語, 與以上所指 (1) 受事補謂 Objective Complement, (2) 尋常之疏狀屬詞 Adverbial Adjunct, (3) 區別屬詞 Attributive Adjunct, 皆相似而實不同, 此學者所宜細意微辨者也.

(1) 其所以與受事補謂不同者, 蓋補足之義, 必非此則其義爲未了: 如云 "He *struck* the man *dead*," 前擊後死, 二義緊連, 故爲補足, 又以死者乃所擊之人, 故所補足者乃屬受事, 假如言 "He *found* the man *dead*," 前見後死, 二義乃不相涉, 其人之死非一見之所致, 乃必察而始知, 斯爲間接謂語.

(2) 其所以異於疏狀屬詞者: 譬如云 "He commanded the drawbridge *to be lowered*," 或云 "He held the man *to be in the right*," 此皆間接謂語也; 若 "He urged me *to come*," "They entreated us *to remain*," "We compelled the men *to desist*," 其末之無定仍語, 即解句中云謂之所以有事 denoting purposes, 故皆爲疏狀屬詞, 而非間接謂語也. 且後三語之 *me, us, the men* 等字, 皆直接受事之名; 而前二語之 the man, drawbridge 等, 非直接受事者, 其直接受事必全舉後半之語, 而後合言者之旨.

(3) 其間接謂語, 不可以爲受事之區別屬詞者: 如云 "I saw the man *clothed in blue*," 此後三字, 乃言其人所本然, 而今者爲我所見, 此區別屬詞也; 但若云 "I saw the man *hanged*," 吾所見者非懸掛之人, 乃見其爲人所縊殺, 前者其物之本然, 後者從見而後覺, 故爲間接謂語. 即如 "We found the man *honest*," 亦其人之忠信, 經察試而後知, 故 honest 字, 不爲 the man 之區別屬詞, 而爲 found 之間接謂語也.

總之, 間接謂語, 與前三者, 其辨固微, 大率言之, 其與句中謂語相系之情, 不若 Objective Complement

之密, 而又切於 Adverbial 疏狀及 Attributive 區別二者
之屬詞, 學者取所引句式而細思之, 自不難辨也.

前論添字句主 Expanded Subject § 139, 今以受
事之名, 與句主同為實字, 故亦可以添字為之, 其添字
之法, 亦與前之所論於句主者同, 如是者謂之 Expanded
Object.

假使以無定式, 或兩用式之云謂字為受事者,
則其下又可加疏狀屬詞, 與受事名物, 此亦同於在句
主者. 總之, 其一切與句主之添字從同, 特易位耳.

句法分類 CLASSIFICATION OF SENTENCES

§ 143. 句有三種:

1. SIMPLE 單簡句法: 如 "Fire burns," "I see him."

2. COMPOUND 合沓句法: 如 "He is happy, but I am not."

3. COMPLEX 包孕句法: 如 "They lived unknown, till persecution dragged them into fame."

凡語成句,則必有句主,必有謂語,句主以實字爲之,謂語以虛字爲之,使所用之云謂而及物,則必有所及之物,此又爲實字,實字則可隸以區別,虛字則可益以疏狀,第使一句之中,所爲句主之名物,與所爲謂語之云謂,皆止一而無餘,斯其句皆有單簡者,不論字數之多寡也: 如 *"Birds fly,"* 僅兩字,簡句也, "The cunning *serpent* eloquently *persuaded* the mother of human race, Eve, to taste the apple, fruit of knowledge, forbidden by Almighty God," 幾二十餘字,亦簡句也,以句中專屬之云謂字,止一 *persuaded*, 而外無餘字故.

有數簡句,積疊排比,然義各自立,輕重相等,而挈合字爲之連綴者,則其句法爲合沓之句.

一句之中,函區別疏狀諸子句,或以短句爲句主爲受事者,是爲包孕句法. 包孕句所與合沓句不同者,合沓一句之中有數句,每句有句主,有云謂,然義各自立,輕重差均;包孕,一句之中,亦函數句,每句各有

句主,各有云謂,然義相隸屬,常以小句注解正句中之名物,形容正句中之云謂,以大包小,故曰包孕,合沓包孕,皆爲繁句,特合沓句中之小句,其對待如兄弟,如朋友,而包孕句中之小句,與正句對待,如母子,如君臣.除簡句已明外,其二種繁句,後分論之.

§ 144.　　　合沓句法 COMPOUND SENTENCES

合沓句者,以數句之義均者,用挈合字以連綴之使成一句. 所必使之成一句者,蓋數小句,其體雖均,而義相涉,必併合言之,而後達言者之意也: 如云 "He is happy, *but* I am not," 彼樂我苦,事固均也,然以 *but* 字爲之轉捩而連言之,而言者以二相較之情,乃見夫辭.

合沓句法爲挈合字所牽合者,不必皆單簡之句,雖合繁句而成繁句可也: 譬如云 "I *will tell* your brother when I *see* him, but I *do not think* that he *will arrive* this week," 此亦兩句,用 but 字爲轉者也,第前後兩句,各爲包孕,前半函疏狀子句,後半以注句爲受事位,則合繁句而成一句者矣.

凡舉論子句,皆不帶挈合字爲言,學者審之 Conjunction enters not into the construction of the clauses.

尚有句法相等,絕不用挈合字爲之連接承轉者,如是謂之平列句法 COLLATERAL SENTENCE. 有如中文 "花好月圓人壽," 雖各自爲句,而意實相涉,西文如凱撒之言, "I came, I saw, I conquered," 三句平列,中文又如 "設其裳衣,陳其宗器," 西文如 "Fear God, Honour the King." 有時中間雖有銜接字面,亦不害其爲平列

者, 如 云 "I am robbed of all my money; *for that reason* I was unable to proceed," "I believed; *therefore* have I spoken."

數句相類, 其中或同一句主, 或同一謂語, 或同一受事, 或同一區別, 或同一疏狀, 凡所同者, 皆可一舉以概其餘, 如是者謂之節省句法 CONTRACTED SENTENCE: 中文節省句法, 如左傳 "潧溪沼沚之毛, 蘋繁蘊藻之菜, 筐筥錡釜之器, 潢汙行潦之水, 可薦於鬼神, 可羞於王公," 六語爲一句讀, 其前四語皆句主也, 其後二語皆謂語也. 然以一句主得一謂語, 便足成句, 如 "潧溪沼沚之毛, 可薦於鬼神," 以四句主分配二謂語, 可成平列八句, 又前四語中, 每語以西文法言之, 實有四物, 如潧之毛, 溪之毛, 沼之毛, 沚之毛, 凡此可薦可羞者, 於前拓八句中, 每各成四, 是爲三十二句, 而受事之鬼神王公四者, 各爲一物, 然則三十二又須以二因之, 而所引之六語, 乃成平列之六十四句, 意足義完, 其樣句則如 "潧之毛可薦於鬼," "蘋之菜可羞於王" 是已.

英文如 "Neither I nor you have seen that," 此即 "Neither I *have seen that* nor you have seen that," 省去 *I* 字下 *have seen that* 三字. "Religion purifies and ennobles the soul," 此即 "Religion purifies *the soul*, and *religion* ennobles the soul" 也. "He is either drunk or mad," 此即 "Either he is drunk or *he is* mad" 也. "We advance slowly but surely," 即 "We advance slowly but *we advance* surely" 也.

名學家謂此種句法, 無異數句, 譬如云 "John gave me a book and a sovereign," 無異 *"John gave me a book,"* *"John gave me a sovereign"* 之兩句; 於是凡如此句法, 皆可類推矣, 雖然, 其說有不可通者, 假如吾云 "Charles and Thomas are brothers," 此必雙舉而後可言, 不得分言

Charles are brothers, Thomas are brothers 也; 他若 "*3 and 5* make 8*," "The boy has a *red and white* ball," "He confounds *right and wrong*," "The path led *onward and upward*," "He came *now and then*," "I saw the Russians *here and there*," 諸如此類, 其合言皆與分言之意大異, 且有時有必不可分者, 然則名學家之說, 須尙有分別明矣.

　　然有可知者, 如字爲挈合字所連綴者, 其所牽連之字, 不但必須同部, 且須銖兩悉均而後可, 如名物則同位, 如云謂則同情, 區別形況則同度, 違此則其語爲不通; 其例曰: Coördinative Conjunctions Must Always Join Words and Clauses Which Stand in the Same Relation to the Other Parts of the Sentence.

§ 145.　論橢句 ELLIPTICAL SENTENCE

　　橢句 Elliptical, 與節省句法最相類, 然而有別, 節省句法於平等合沓諸句之中, 緣其相同, 故不複叙, 其複叙者, 必相同也. 至於橢句不然, 其所省之字, 雖思而可得, 使其叙明, 則不必與上文所已見者正同無異: 如云 "He is taller than I," 此橢句也, 使全叙之, 則云 "He is taller than *I am tall*," 又如 "This does not cost so much as that," 亦橢句也, 全叙爲 "This does not cost so much as that *costs much*," 所省之文, 與前文不盡似, 故稱橢句, 所以別於節省者.

§ 146.　論包孕句法 COMPLEX SENTENCE

　　包孕句法者, 句中有句主, 有謂語, 而正者而外, 別函子句, 其中亦有句主謂語, 故論包孕句法, 須察子句之有幾種. 子句有三種 Three Kinds of Subordinate Clauses:

1. 實字子句, 代實字用者 SUBSTANTIVE CLAUSE
2. 區別　,,　　,, 區別　,,　ADJECTIVE　　,,
3. 疏狀　,,　　,, 疏狀　,,　ADVERBIAL　　,,

凡一句之中, 有如是之子句者, 皆爲包孕句法, 其句可稱母句 CONTAINING SENTENCE, 爲所包孕者, 可稱子句 CONTAINED CLAUSE.

請列句式如下:

如今云 "The Japanese announced *the destruction of Retvisan*," 此簡句也, 今改云 "They announced *that Retvisan has been destroyed*," 此則包孕句法, 其子句 *that Retvisan has been destroyed*, 卽代前句之受事仍語 *the destruction of Retvisan*, 故爲實字子句.

假如云 "He has lost the book *given him by me*," 此簡句也, 今改云 "He has lost the book *which I had given him*," 便成包孕句法, *which I had given him*, 乃區別子句, 所以言何等之書, 以代前句中之區別仍語 *given him by me*.

假如云 "The boy went out to play *on the completion of his task*," 此簡句也, 今改云 "The boy went out to play *when he had completed his task*," 便成包孕句法, *when he had completed his task*, 言如何而後出戲, 故爲疏狀子句, 所以代疏狀仍語 on the *completion of his task*.

要知子句, 乃以數字代一字之用, 故當析句薑詞之頃, 此等子句, 視同一字: 如云 "*That he speaks truth* is undeniable," 首四字, 與一名物其用正同, 猶上兩節子句之一爲區別, 一爲疏狀也. 此下乃取三種子句而詳論之.

§ 147.　　論實字子句 SUBSTANTIVE CLAUSE

一實字子句之在一母句也,可以爲句主,可以當受事位之名物,可以爲解釋之句,可以用於無定式兩用式與一切介系字之後,總之同於一實字而已,故曰實字子句也.

實字子句,其發端往往用 that, 或用一問語之 how 字,然有時並此可以不用: 如云 "I saw *he was tired*," 其後三字乃子句,然不用 *that* 爲紹介也.

包孕句法如 "I know *that he did it*," 此子句 *that he did it*, 乃同一受事名物,爲 *know* 字之所及者.

如 "He asked me *how old I am*," 子句 *how old I am*, 乃爲間接受事,與 *me* 字同爲 *asked* 之所及,他若 whether, if 等字,均可用以紹介如是之子句: 如云 "He asked me *whether* I was hungry," 或云 "He asked me *if* I like to go."

其有用爲句主者: 如云 "*When I set out* is yet uncertain," 首四字乃子句,然而母句之主也.

其有用以解釋一實字者: 如云 "The idea *that I shall give my consent* is ridiculous," 此以子句 *that I shall give my consent*, 釋實字 idea 爲何等也. 其句譯爲中文,爲"謂吾將許之此想可發笑,"於此見中文句主與謂語,常須切密而後意顯,不能如西文之無妨懸隔. 又如 "Why we have done this, *that we have let Israel go*," 譯云 "竟令以色列行,吾何因而爲是,"在中文須先以釋語提明,而後以是字代前語,蓋西文 this 所代,卽後之子句,而子句乃釋稱代 *this* 者.

其用於介系字之後者: 如云 "We should have arrived sooner, but *that we met with an accident*," 句中 *but* 字作'除却'解, 作'若非'解, 蓋語意云"若非遇不意事, 當早到也;" *but* 字之後, 乃爲子句, 合爲早到之疏狀屬詞.

　　有時先以 it 字代子句, 而敘子句於其後: 如云 "*It is* not true *that he died yesterday*."

§ 148.　　論區別子句 ADJECTIVE CLAUSE

　　子句之用, 等於區別字者, 謂之區別子句, 其入句也, 皆於實字之後, 用複牒之稱代爲介紹, 或用複牒之疏狀字: 如 Which, that, what, who, whom, when, where 之類是已.

　　假如云 "Look at the exercise (試練文字) *written by me*," 簡句也; 今云 "Look at the exercise *which I have written*," 則以子句見試練文字之爲何等, 故其用與前仿語, 皆同一區別字, 如 "Look at *my* exercise," 其意亦可粗達, 與前之仿語子句, 差相似也.

　　又如云 "That is *my* house," 此用一字爲區別也, 今云 "That is the house *where I dwell*," 便成包孕句法, 其中 '*where I dwell*' 一語, 又同於 *in which I dwell*, 故 where, when 諸此類字, 其用皆同一複牒稱代, 而前有介系者.

　　有時複牒稱代, 竟可不用: 如云 "Where is the knife *I gave you*;" 於 *knife* 之下不用 *which*, 其語亦通.

　　又有時區別子句, 可作句主受事之實字用者: 如云 "*Who steals my purse*, steals trash;" 依常例, 句首當用 *He* 字. 至如 "I heard *what he said*," "There is no truth in *what he said*," 則 what 字等於 that which 二字聯用者.

　　子句在 such—as 之後者, 亦作區別子句觀: 如云 "I do not like *such* books *as he writes*," 後三字 *as he*

writes, 自是言書之何等, 故爲區別子句.　他若 same—as 之後, 其例同此.

§ 149.　　論疏狀子句 ADVERBIAL CLAUSE

在母句中, 其用同於疏狀字者, 謂之疏狀子句, 其所疏狀者, 云謂可也, 區別可也, 他疏狀字亦可也: 如云 "He was writing a letter *when I arrived,*" 後三言成子句以明 *was writing* 之時.　如云 "He still lay *where he had fallen,*" 後四言爲子句以指所 *lay* 之地.　如言 "I gave you this ring *because I love you,*" 後四言子句以明 gave 之何因, 凡若此者, 皆子句而有疏狀之用者也.

疏狀子句可分八種:

1.　That which relates to TIME, 以言其時: 如云 "Every one listens *when he speaks,*" 此等子句多用 when, before, ere, after, while, whilst, since, until, etc. 爲發端.

2.　That which relates to PLACE, 以言其地: 如云 "*Whither I go,* ye cannot come," 此等子句多用 where, whence, whither 等爲發端.

3.　That which relates to MANNER, 言其情狀: 如云 "It turned out *as I have expected,*" 此類子句以 as 爲發端者最夥.

4.　That which relates to DEGREE, 言其程度: 如云 "He is not so tall *as I thought,*" 此爲橢句, 蓋全敘之, 其末尚有 *he was tall* 三字也.　前三種所疏狀者, 專屬云謂, 而此種旣言程度, 須得區別疏狀二部, 其發端常用 as 與 than 二挈合字, 此定法也, 前語所比較者乃其人之長 tall 而其前之 so 字, 與其後之子句, 同爲疏狀此字之用.　假如云 "He is taller *than his brother,* 則 than 字之後

亦爲子句, 蓋此亦橢句, 其所削者乃 *is tall* 二字也. 又
如云 "I love study more *than ever*," 其後半亦爲疏狀橢
句, 全叙之, 當云 than ever I loved study much, 其 ever 字,
乃牒前之疏狀字, 所之牒一切前此好學之情者也. 假
如句法爲 "*The more I learn* the more I wish to learn," 此中
二 the 字, 皆與尋常不同, 前論區別及指部旣已言之,
蓋常法 the 字, 乃指物區別, 而在此爲疏狀, 義同 thus
much, 以疏狀前後二 more 字也. 首四字爲疏狀子句,
以斟酌後半句之 more 字, 而著其程度.

5. That which relates to CAUSE, 言其原因: 如云 "I
love him *because he is my benefactor*," 又 "He could not have
seen me *for I was not there*," 凡此等子句, 其發端例用
because, for, 等字.

6. That which relates to PURPOSE, 言其所由, 所由與
原因異者, 原因得於物理之自然, 所由出於人情之有
爲: 如云 "He labours *that he may become rich*," 又如云, "I
will not make a noise *lest* (爲恐) *I should disturb you*," 此類
子句, 有時可用虛擬語氣, 如第二句是.

7. That which relates to CONSEQUENCE, 言其效果: 如
云 "He ran *so fast, that he was out of breath*;" fast 字疏狀云
謂 ran 字, 而其前之 so 字, 與後之子句, 皆疏狀者也.
又如 "I will not open my mouth *so wide as a bristle may
enter*," 此 wide 字, 疏狀 open 字, 而其前之 so 字, 與其後
之子句, 亦皆疏狀 wide 字者也. 特前子句, 以 that 字
發端, 後之子句, 以 as 字發端, 以文法言, 用 as 字爲較
合也.

8. That which relates to CONDITION, 言其有待而後
然; 疏狀子句, 此類最繁, 然無難別識, 蓋其發端, 大抵

用以下諸挈合字: 如 if, unless, except, though, although, however, whoever, whatever 等. 子句所言, 乃其所待, 故謂之待然之句 Conditional Clause, 或爲擬議之句 Hypothetical Clause, 或爲縱予之句 Concessive Clause; 而其母句所言乃其效驗, 故謂之逐事之句 Consequent Clause.

此在中文, 如"我欲仁, 斯仁至矣;""如有用我者, 吾其爲東周乎;""使驕且吝, 其餘不足觀也已;""未有仁, 而遺其親者也;"漢書穆生云, "不去, 楚人將鉗我於市;"凡此皆子母句, 前爲所待之句, 後爲逐事之句, 特中文例多橢削, 故難猝明耳.

然而所待之事, 有爲事實, 有爲非事實, 而姑設是想者; 如前則宜用實指語氣, 如後則宜用虛擬語氣, 而其發端之用 if, though, as 與否, 又不論也, 故此類疏狀子句, 可遞分爲二別:

(*a*) 所待之事, 實有此境, i.e., which was, is or will be real, 如是者, 用實指語氣 Indicative Mood.　如云 "If the prisoner *committed* the crime he *deserves* death," "If he *did* not, all the witnesses *swore* falsely," 又 "If your father *is* at home I *shall see* him," 又 "If your letter *is finished*, please *bring* it to me," 凡此皆用實指語氣, 無虛擬者也, 如中文"今日之受是, 則前日之不受非也;""如知其非義, 何待來年,"等語, 皆言事實者.

其所謂縱予句法, 則用 though, although, even, as 等字爲發端: 如云 "*Though* he *was* there, I *did* not *see* him," "Bad as the accommodation *is*, we *must put* up with it," 以所言爲事實, 故亦用實指語氣, 中文如"縱然一夜風吹去, 總在蘆花淺水邊,"是已.

(*b*) 若所待之事, 本無此境, 而特爲之擬議意設, 如此者, 例用虛擬語氣 Subjunctive Mood.

使所設想者,意存於現在,則句中云謂字,例用虛擬之過去: 如 "If she *were* here she *would be scared* to death," 所言之頃, 此婦固不在也.

使所設想者,意存於旣往,則句中云謂用過去之旣事 Past Perfect: 如 "If our horse *had* not *fallen* down we *should* not *have missed* the train," 當言之前,其馬固已躓也. 凡此皆與事實相反者也.

乃至意中所願欲之事,亦可用虛擬語氣: 如云 "I wish that he *were* here," 蓋欲其在此而實不在也.

使所設想者, 意存於將來, 而其事在或然或不然之數, 其句中云謂用虛擬之現在: 如云 "If the weather *be* fine I will come to-morrow."

使所設想者,係泛論事理,無九候之別者,其云謂字同前: 此如云 "If the line *be bisected* its segment will contain a square," 又 "If thy right eye *offend* thee, pluck it out," 又 "We will start to-morrow, though it *rain* cats and dogs."

遇當用 if 字為發端者,亦有時省去,而虛擬之語氣自若: 如云 *"Had* I *known* this, I *would* not *have come* here," 此與 *"If* I *had known*, etc." 其用無異.

篇 十 六 CHAPTER XVI

造 句 集 例 SUMMARY OF THE RULES OF SYNTAX

§ 150. 此篇所集諸例, 大要皆前十餘篇所已言者, 以欲便於學者誦習之故, 特類聚而分釋之於此. 欲諸例之爛熟, 須有問答練習之事, 此當求於英文法諸書, 非茲篇之所暇及矣.

Rule 1

A Finite Verb is in the Same Number and Person as Its Subject: 有專屬之云謂, 其數與身從句主而爲異. The Subject of a Finite Verb is Said to be in the Nominative Case: 句主常在主名之位; 如云 "I am," "He *thinks*," 不得云 "Me *say*," 亦不得云 "I *love-s*," 或 "They *sleeps*."

Rule 1, A. Singular Nominatives Connected by *and*, Require the Verb and Pronoun to be in the Plural: 主名雖單, 然合沓不一, 而用'及'字爲關合者, 其下之云謂字稱代字, 例用衆數者; 如云 "England, Scotland *and* Wales *form* Great Britain."

Rule 1, B. Singular Nominatives Separated by *or* or *nor*, Require the Verb and Pronoun to be in the Singular: 主名單而不一, 用'或'字爲分析者, 其云謂稱代, 例用單數; 如云 "John *or* his brother *takes* your book."

Rule 1, C. When Nominatives of Different Numbers are Separated by *or*, or *nor*, the Verb and the Pronoun Must be in the Plural: 主名單衆不等, 雖用'或'字分析, 其云謂稱

代，均 用 衆 數 者; 如 云 "Neither the teacher nor the students *have* arrived; *they* were expected earlier."

Rule 1, D. When Collective Nouns Imply Plurality the Verb and the Pronoun are Plural: 總 名 用 於 句 中, 其 義 爲 衆 者, 其 云 謂 稱 代 皆 用 衆; 如 "The people *give* their opinion." When Unity or Oneness is Implied the Verb and the Pronoun Must be in the Singular: 若 其 義 爲 總 言, 則 云 謂 稱 代 皆 單; 如 "The mob *is* now dispersed, it *was* very riotous."

Rule 1, E. Nouns With Plural Signification Used Figuratively in the Singular Form, Require the Verb to be Plural: 主 名 之 字, 用 以 舉 數, 形 單 而 意 衆 者, 其 云 謂 宜 從 衆; 如 云 "There *are* seventy head of the cattle in the meadow," 他 若 'Ten sail of the line,' 以 言 舟 師; 'Five hundred horse,' 'Three thousand foot,' 以 言 步 騎 等, 皆 循 此 例.

Rule 1, F. Some Nouns Which Have Plural Termination are Used With Verbs in the Singular: 主 名 有 形 衆 而 例 作 單 用 者; 如 "What *news is* abroad." Some are used with verbs in the plural: 然 亦 有 獨 具 衆 形, 例 作 衆 用 者; 如 云 "*Riches take* wings and *fly* away."

Rule 1, G. The Verb '*to be*' Takes a Nominative Case After It as Well as Before It: 云 謂 如 爲 也 等 字, 其 前 後 皆 主 名 之 位; 如 云 "*He* is a *king*."

Rule 1, H. When a Noun or a Pronoun Followed by a Participle, Neither Governing Nor is Governed by Any Word, It is in the Nominative Absolute: 名 物 或 稱 代 與 兩 用 式 獨 用, 與 句 中 他 字 無 涉, 謂 之 無 對 待 主 名; 此 如 "*He being* penitent, we pardoned him."

§ 151.   RULE 2

The Objective Case Follows Active Verbs or Prepositions: 名 物 在 剛 聲 云 謂 之 後, 與 介 系 字 之 後 者. 爲 受 事 之 位; 如 "You see *me*," "He called on *me*."

Rule 2, A.   The Direct Object of a Transitive Verb is Put in the Objective Case: 及 物 云 謂 其 所 及 之 物, 例 居 受 事 位; 如 云 "The lightning *struck* the *tree* and *made it* wither."

Rule **2, B.**   The Verbs *teach*, *ask*, *forgive*, *tell*, etc., Take Two Objectives, One of a Person and the Other of a Thing: 如 '教' '問' '宥' '告' 等 云 謂, 其 下 例 有 兩 受 事, 其 一 爲 人, 其 一 爲 物; 如 "He asked *him his name*."

他 若 *make, name, call, esteem* 等, 亦 有 兩 受 事 字, 而 言 同 物; 如 "They made *Peter King*," "He calls *me* a *coward*."

Rule 2, C.   Passive Voice When the Verb Signifies Asking, Telling, Teaching, Granting, Refusing, Showing, Paying, Promising or Offering, may be Followed by an Objective: 柔 聲 之 云 謂, 其 下 例 無 受 事 名 物 (以 句 主 乃 受 事 故), 然 使 其 云 謂 字 爲 '問' '告' '教' '准' '辭' '示' '給' '賜' '諾' '許' 諸 義, 則 其 下 可 更 有 受 事 者 (其 理 與 前 例 通); 如 云 "He was paid *a large sum* of money for his service," 又 如 "I was shown *the picture gallery*," 或 云 "The picture gallery was shown *me*."

Rule 2, D.   Prepositions Govern the Objective Case: 介 系 字 後, 例 爲 受 事; 如 云 "I sent a book *to him*," 又 如 "The ship sails *across the sea*."

Rule 2, E.   The Objective Case is Sometimes Used After Intransitive Verbs to Express Time—how long? Space—how

much? Without a Preposition: 不 及 物 之 云 謂, 例 無 受 事, 然 使 著 一 名 物, 以 著 時 間 之 長 短, 空 間 之 遠 近 廣 狹, 則 其 名 物 在 受 事 位, 而 其 前 不 必 有 介 系 字; 此 如 "The battle lasted the whole *day*," "He slept three *hours*," "I walked two *miles* per day."

Rule 2, F. *Than* and *as* are Conjunctions They Never Govern the Objective: 凡 挈 合 字, 其 前 後 之 名 物, 位 必 平 均, 故 云 其 攝 受 事 字 者 誤; 如 云 "He is better than *I*," 然 亦 可 云 "She loves him better than *me*," "He writes as well as *I*," 然 亦 可 云 "I told him the same as *her*," 視 所 比 爲 何 事, 前 之 *me* 爲 loves 之 所 攝, 後 之 *her* 爲 told 之 所 攝, 非 than 與 as 之 所 攝 也.

§ 152.   RULE 3

When Two Substantives so Come Together That the Latter is Considered to Belong the Former, the Former is Put in the Possessive Case: 兩 實 字 毗 連, 而 後 爲 前 之 所 有 者, 其 前 字 居 主 物 之 位; 如 云 "*Richard's* apple," 於 中 文 則 用 之 字 綴 之, 於 西 文 則 末 綴 s 而 上 加 省 點 apostrophe(').

Rule 3, A. When Something Belong to Two or More Persons in Common the Inflexion of the Possessive is Placed Only After the Last of Nouns Which Denote the Possessors When They Followed Each Other Immediately: 如 有 一 物, 爲 數 人 之 所 主 而 其 名 緊 列 無 間 字 者, 其 主 物 變 形, 用 於 最 後 之 名 而 已 足; 如 云 "This is Smith, Brown and *Collinson's* shop," "In William and *Mary's* reign, etc."

A Complex Name Has Possessive Inflexion in the End: 多 字 之 名, 其 變 形 亦 在 末 字; 如 云 "*The Prince of Wales'* yatch."

Rule 3, B. But When Any Words Intervene Between the Names the Inflexion of Possessive Has to be Put on Each of Them: 如列名之間, 又有餘語, 則名名皆變; 如云 "Not the *Invincible's* (船名) nor the *Victory's* (船名) but the *Andromedœ's* (船名) crew has been paid off."

Rule 3, C. The Name of a Thing Possessed May Sometimes be Omitted When It can be Readily Supplied by Thought: 所有之物, 可以意會者, 可不必言; 如云 "I bought this at *Jacque's*" 此猶言 at Jacque's shop 也, 又如云 "We went to attend the service at *St. Paul's*," 此爲教寺, 亦可意會者也. 大抵行文用 of 以見所屬者爲多, 惟其下無實字者, 則用主物之式爲最宜; 如云 "The earth is the *Lord's*," "This book is one of *my brother's*," 等語是已.

§ 153. RULE 4

When Nouns are in Apposition, They are in the Same Case: 名物相釋者, 其位必同; 如 "Napoleon Bonaparte, *the Emperor of France*, conquered half Europe."

Rule 4, A. When Possessives are in Apposition the Sign of Possession is Used With Only One of Them: 名物相釋而同居主物之位者, 其一變形; 如 "I have been reading an essay of *Bacon's*, the philosopher."

§ 154. RULE 5

Gerunds or Verbal Nouns are Those Which Derived from Verbs: 由云謂轉爲名物者, 謂之虛字實用; 如云 "Early *rising* is conducive to health."

Rule 5, A.   The Verbals in -*ing* may Like Other Nouns, Take *of* After It: 虛 字 實 用, 與 他 名 物 相 係, 其 法 同 實 字; 如 云 "The *cheering of the people* gratifies the sovereign."

Rule 5, B.   But It has the Power of Governing a Noun in the Objective Like Other Verbs: 虛 字 實 用 者, 其 下 可 攝 受 事 位 之 名 物; 如 "The *receiving this news* gave him great pleasure."

Rule 5, C.   Verbals can be Used After a Possessive: 虛 字 實 用, 理 同 名 物, 故 可 爲 人 所 有; 如 "My *friend's deserting* me gave me trouble."

§ 155.   RULE 6

Pronouns Must Agree With the Nouns They Represent in Gender, Number and Person: 稱 代 之 身, 屬, 數, 皆 與 所 代 之 名 物 同; 如 "The officer has returned, *he* is praised for *his* courage."

Rule 6, A.   When Antecedents of Different Persons are Connected by *and*, the Pronoun Plural Agrees With the First Rather Than With the Second, and With the Second Rather Than With the Third: 稱 代 字 所 代 之 名 物 不 一 身, 第 一 與 第 二 並 見 者, 則 取 第 一; 第 二 與 第 三 並 見 者, 則 取 第 二; 如 "He and I have made an arrangement, *we* require no assistance now."   •

Rule 6, B.   When Pronouns of Different Persons are Mentioned Together, the Second Precedes the Others, and the Third Precedes the First.   But When the Pronouns are Plural, the First Precedes the Second, and Second, the Third: 異 身 稱 代 並 見, 設 其 數 爲 單, 則 先 第 二, 次 第 三, 而 後 第 一;

如 *"You* and *he* will go," *"He and I* now agree," 但 設 其 數 爲 衆, 則 首 第 一, 次 第 二, 三 第 三; 如 *"We* and *they* start to-morrow."

Rule 6, C.　The Neuter Pronoun *it* may Represent Nouns or Pronouns of Any Gender, Number and Person, and may Sometimes Stand in the Place of a Phrase or a Clause: 稱代 之 *it* 字 (猶 中 文 之 '其' 與 '之') 無 所 不 可 代, 不 論 其 何 屬 何 數 何 身 也, 且 有 時 可 以 代 一 語; 此 如 "It was *I*," "It was *you*," "It is a Christian duty *to love your enemies*," "It is certain *that he lied*."

Rule 6, D.　When *as* has the Force of a Relative Pronoun, the Verb After It Agrees With Its Antecedent: 假 as 字 作 複 牒 稱 代 用, 其 下 之 云 謂 字, 必 與 其 所 牒 之 名 相 得; 如 云 "His *statements* are *as* follow," but "His *statement* is *as* follows."

Rule 6, E.　The Relative *which* has Sometimes a Clause as Its Antecedent: 複 牒 稱 代, 雖 用 以 牒 一 子 句 可 也; 如 *"He is fond of study"* which I am glad to hear."

Rule 6, F.　After the Interrogative *who*, the Adjective *same*, the Adjective of the Superlative Degree, and After Two or More Antecedents, One Requiring *who* and the Other *which*, the Relative *that* Should be Used: 在 問 語 who, 區 別 字 same, 他 尤 最 程·度 之 區 別, 或 所 牒 者 多, 人 物 並 有, 凡 如 是 者, 其 複 牒 字 均 應 用 that, 不 宜 用 who, which 等 字; 如 *"Who that* has examined him, can doubt his guilt?"　"The *same* story *that* you told before."　"Newton is the *greatest* philosopher *that* England has produced."　"The *men* and *measures that* you talk about."

Rule 6, G.   The Relative Should be Placed as Near as Possible to Its Antecedent: 複牒稱代與所牒之前名宜極相近爲次; 如 "I required *the officer who* arrested the man to state the charge against him," 假如略易其次, 其意可以大異; 如云 "I required the officer to state the charge against *him who* arrested the man," 又如 "*I who* arrested the man required the officer, etc.," 更無論矣.

Rule 6, H.   If no Nominative come Between a Relative and a Verb, the Relative Must be Put in the Nominative Case: 子句, 複牒字與云謂字之間, 如無主名之字, 則複牒即其主名.   Otherwise the Relative Shall be in the Objective Case Governed by the Verb or a Preposition: 不然, 則複牒字在受事之位, 而爲子句中云謂字或介系字之所攝; 如 "The boy *who was* here is gone," 又如 "The boy *whom you saw* and *to whom* you spoke, is gone."

Rule 6, I.   When a Clause is Used in the Place of a Subject, an Antecedent May Sometimes be Omitted: 有複牒而無前名, 則以子句代句主者也; 如云 "*who will*, may weep," "*Who seizes too rapidly*, drops as hastily" (其進銳者其退速).

Rule 6, J.   The Relative in an Attributive Clause is Often Omitted: 區別子句中, 所應用之複牒稱代, 多竟省不用者; 如 "I received the books you sent me."

Rule 6, K.   When the Demonstratives Relate to Two Different Subjects Previously Mentioned, *This* Relates to the *Second* Which is Nearest, *That* to the *First*: 凡上文有兩事, 後以 '彼' '此' 指事爲言者, 以 '此' 言後, 以 '彼' 言前, 蓋後近而前遠也; 如 "Laziness and industry lead to different

results, *this* to comfort and respectability, *that* to want and degradation," 常 法 又 有 用 the *former* 前, the *latter* 後; the *one* 其 一, the *other* 其 餘 者; 皆 以 第 一 指 近 者, 第 二 指 遠 者.

§ 156.　　　　　　　RULE 7

Every Adjective Refers to Some Noun or Pronoun Expressed or Understood, or to Some Clause Equivalent to a Substantive: 凡 區 別 字, 必 有 所 區 別 之 名 物, 明 叙 可 也, 不 叙 而 意 會 亦 可 也, 且 有 時 所 區 別 者, 乃 一 子 句 中 所 言 之 事 理; 如 云 "The good men are happy," 前 之 good 字 下 有 名 物, 後 之 happy 字 下 無 名 物, 然 而 *men* 字 可 以 意 會; 又 如 云 "*That he should have refused the appointment*, is extraordinary," 此 末 一 字 所 區 別 者, 卽 係 前 言 之 事.

Rule 7, A.　An Adjective may be Used Substantively: 區 別 字 可 作 實 字 用; 如 云 "The good are happy," "The merciful will be blessed," 但 此 等 用 法, 於 其 前 宜 用 the 字, 其 下 之 云 謂, 設 言 人 則 用 衆, 言 德 則 用 單.

Rule 7, B.　Distributives such as *each, every, either, neither* are Used Before Nouns in the Singular: '每' '各' 等 字, 其 義 皆 單 舉, 故 其 下 之 虛 實 字, 用 單 數 者; 如 云 "*Every man has his own vote*," 然 亦 有 時 可 衆; 如 云 "*Every fifty men were* formed into a company."

Rule 7, C.　Demonstratives Agree With Their Nouns in Number: 指 事 之 區 別 字 有 單 衆; 如 云 "*These* books are worthless," "I know *this* man."

古 之 英 文, 若 今 德 法 文 區 別 字 之 陰 陽 單 衆 隨 所 區 之 名 物 爲 變 形; 後 乃 不 然, 漸 歸 簡 易, 若 *this, these, that, those* 等 字, 乃 其 僅 傳 者 也.

Rule 7, D. Plural Numerals May Have Singular Nouns: 舉數之名以單爲衆; 如云 *"Ten sail* of the line," *"Three brace* (雙) of pheasant," 餘見前 § 24.

Rule 7, E. *Much, little, whole* are Used Only With Nouns of Quantity; *many, few, several*, With Nouns of Number; and *some, no, all, enough, any*, With Nouns of Either: 區別如 *little, much, whole* 等, 用於可量不可枚舉之物; 若 *many, few, several*, 則用於可枚舉者; 而 *some, no, all, enough, any* 等, 則於二者名物之前皆可用; 如云 "I will not take *much* wine," "You have *many friends*."

Rule 7, F. *Many* may Sometimes be Used With a Singular Noun With Indefinite Article *a* Between Them: *Many* 言多, 然有用於單數名物時, 特於名物之前, 加一指件之 *a* 而已, 此相傳古習, 不知其故者; 如云 *"Many a time," "Many a man,"* "Full *many a flower* is born to blush unseen," (好花多是無人見).

Rule 7, G. The Correlative to *such* is *as: Such* 與 *as* 爲相應字; 如 *"Such* men *as* these do not suit me," *"Such a* scene *as* this is too painful for her."

Rule 7, H. The Comparative is Used When Two are Compared, the Superlative When More Than Two: 比兩物者用較勝, 比三物以上者用尤最程度; 如云 "This is the *better* house of *the two*," "This is the *best* scholar in *the class*."

§ 157.　　　　**RULE 8**

The Definite Article is Used with Either Number But the Indefinite With Singular Only: 指件之字, 如 the, 其下名物可單可衆, 但於 a 若 an 之下, 則可單不可衆; 如 *"The* good boys," *"The* pretty girl," *"An* apple;" 然亦

有 變 例; 如 云 'A hundred men;' 'A few boys;' 'A great many people' 是 已.

Rule 8, A.   The Definite Article Points to Some Particular Person or Thing; but the Infinite is Put Before Nouns Used Generally: *The* 字 猶 中 文 之 此 字, 言 者 之 意 有 所 屬 者; *a* 字 猶 一 字, 任 指 其 類 之 一 可 也; 如 云 *"The* emperor is now better," "*An* emperor is the monarch of an empire."

Rule 8, B.   When a Noun Stands for a Whole Species Which is Made up of Separate Individuals, the Definite Article Must be Used: 假 使 一 名 物 統 一 類 之 物 而 言 之, 則 其 上 當 用 *the* 字; 如 云 *"The* lion is the strongest of all quadrupeds."

Rule 8, C.   Before the Name of a Material or an Abstract Noun the Article is Omitted: 若 名 物 字 乃 物 材, 可 量 而 不 可 數 者, 又 若 其 字 爲 懸 名, 則 指 件 之 字 常 勿 用; 如 云 *"Silver* is lighter than gold," *"Blood* is thicker than water," *"Generosity* is praiseworthy."

Rule 8, D.   After the Words *such, many, what* and Adjectives Preceded by *too, so, as,* and *how,* the Indefinite Article Should be Used; but After '*all,*' Use the Definite: 在 *such, many, what* 之 下, 或 區 別 字 之 下, 而 其 前 得 *too, so, as, how* 等 字 爲 疏 狀 者, 例 應 用 *a* 與 *an*; 獨 *all* 字 之 下 則 用 *the*; 如 云 *"Such a* friend as he," *"Many a* time," *"What a* trouble," *"So* large *a* house," *"Too* good *a* boy," *"How* timid *a* creature," *"All the* earth."

Rule 8, E.   When Several Adjectives Qualifying a Noun Refer to the Same Person or Thing, the Article is Used Only Before the First: 一 名 物 而 得 區 別 字 甚 多, 使 所 言

者不過一物，其指件一用於其初而已足; 如云 'A black and white ball,' 此言一球而有黑白二色者; 假如云 'A black and a white ball,' 此言一球黑一球白，乃兩球也; 又如云 "An amiable and learned friend is invaluable," 又如云 "An amiable and a learned friend are worthy of one's regard," 此亦前言一人而後言兩人者也.

§ 158.   RULE 9

Adverbs should be Placed Nearest the Words They Qualify, Usually Before the Adjectives, After the Verbs and Between the Auxiliary and Principal: 疏狀字雖可移易，然以最近所斟酌之字爲常法，如於區別則居其前，於云謂則居其後，如遇二字之云謂，則介於其間，此通例也; 如云 "Henry lives in a *very* large house, and pays *dearly* for it, although he has *lately* sustained a *most* serious loss."

Rule 9, A. The Adverb Does Not Often Separate the Verb and Its Objective: 雖然，云謂與其所及之物，宜最親切，故少爲疏狀字所分隔者; 如云 "He told his story *truly*," 乃常法，雖 "He told *truly* his story," "*Truly* he told his story," 均無不合之文法也.

Rule 9, B. When the Predication is Qualified, the Adverb is Often Put First: 設所疏狀者，卽所言之情事，則先言之; 如云 "*Unfortunately* he thinks too highly of himself."   •

Rule 9, C. Interrogatives are Always the First Word of the Question: 發問之字，宜居句首; 如云 "*When* will you go?"

Rule 9, D. The Adverbs *never, always, sometimes, often, etc.*, are Generally Put Before the Verb Qualified, or Between

the Auxiliary and the Principal: 疏狀字如 *never, always, sometimes, often* 等, 常 居 云 謂 之 前, 或 介 於 二 字 之 間; 如 "He *always* walks before dinner," "He is *always* kind," "He was *never* loved."

Rule 9, E.   Two Negatives Make an Affirmative: 兩 否 乃 成 一 然, 再 負 常 爲 一 正: 故 言 無 所 聞 者, 常 云 "I have heard *nothing*," 或 云 "I have *not* heard *anything*," 不 得 云 "I have *not* heard *nothing*;" 此 例 下 流 人 常 犯 之.

Rule 9, F.   The reply "*yes*" or "*no*" Refers to the Declaration Whether Affirmative or Negative; but Not to the Declaration Whether True or Untrue.   凡 答 語, 用 *yes* 與 *no* 者, 乃 即 其 語 之 正 負 而 答 之, 非 以 其 語 之 是 非 而 答 之, 假 如 有 人 見 天 氣 不 佳, 告 我 云 "It is *not* a fine day," 吾 見 其 語 爲 然, 便 答 云 *No*, 與 之 相 應 作 負, 不 當 以 其 語 不 錯 遂 云 *Yes* 也, 言 *Yes* 者 無 異 與 爲 反 對, 而 云 天 氣 佳 也, 此 例 中 國 人 習 西 語 者 每 犯 之.

§ 159.   RULE 10

Need and *dare* used as Auxiliaries in the Third Person Singular Number Are Without *s*: 助 謂 如 *need* 與 *dare* 無 論 何 身 單 衆, 概 不 加 *s*; 如 云 "He *need* not go," "She *dare* not come," 再 need 字 有 *s* 者, 其 義 與 以 上 之 *need* 字 異; 假 云 "He *needs* money," 此 言 其 無 財; 又 如 云 "He must *needs* go through Samaria," 此 又 爲 疏 狀 字, 與 上 之 兩 作 云 謂 用 者 又 皆 異 也.

Rule 10, A.   Some Intransitive Verbs Have Their Perfect Tense Formed by Means of the Auxiliary "*be*" Followed by Perfect Participle: 有 不 及 物 之 云 謂, 其 既 事 之 式, 用 be 不 用 have 者; 如 云 "I *am* come," "He *was* gone."

Rule 10, B. A Plural Noun Used as the Title of the Book or Denotes a Whole of Some Kind the Verb Must be in the Singular: 書名雖係衆形, 其云謂宜單數, 句主雖衆數, 然意在一物者, 其云謂亦宜單; 如云 "*Lives* of the Poets *is* a work of great interest," "Forty *miles is* a good distance," "Two *thirds* of this *is* mine."

Rule 10, C. Some Verbs can be Used Both as Transitive and Intransitive: 云謂字有可及物可不及物者; 如云 "He *moves* the table," and "The table *moves*;" "He *breaks* the glass," and "the glass *breaks*."

Rule 10, D. An Intransitive Verb Can Take an Object Akin in Meaning to the Verb: 不及物之云謂, 其下可以有受事字, 其義即從云謂而來者; 如云 "He *ran* a race," "I *dreamed* a dream," "They *went* their *way*."

Rule 10, E. An Intransitive Verb Can Take an Object to Express Space and Time: 不及物云謂, 其下能有時間空間之受事字, 其用蓋同於疏狀; 如云 "He slept *three hours*," "I run *two miles*."

§ 160. RULE 11

The Indicative Mood is Used in All Kinds of Declarative and Interrogative Sentences: 凡直疏發問之句法, 皆用實指語氣; 如云 "John *has gone to* France," "When *will* the work *be completed?*"

Rule 11, A. The Indicative Mood May be Used With Conjunctions *if, unless, though, although, etc.*: 實指語氣亦有用 '假使,' '縱令,' '雖然,' 爲發端者; 如云 "*If* you *finished* your lesson, you may go to play."

§ 161.   RULE 12

The Subjunctive Mood is Used When a Statement, Question, or Supposition Relating to an Event or State Which is Only *thought of* and Which is Not a *matter of fact:* 使所言之事僅存設想而非事實者, 則用虛擬語氣; 如云 "If he *were* here he *would* act differently," 此其人不在而設思之詞也.

§ 162.   RULE 13

The Imperative Mood is Sometimes Used Absolutely: 祈使語氣之云謂, 有無所攝屬而獨用者; 如云 "Let us have some money; *say,* ten pounds," 句中 say 字即係如此用法.

§ 163.   RULE 14

After the Verbs *behold, bid, dare, feel, find, hear, know, let, make, need, observe, perceive, see, have, etc.,* Comes the Infinitive Without 'to': 於以上諸云謂字之後, 用無定式者, 例不更著 *to* 字; 如 "I *see* the sun *rise*," "I *have observed* him *study* very diligently;" 其在 Passive Voice 者, 不在此論; 如云 "The sun *was seen to rise* on the horizon."

Rule 14, A.   The Infinitive is Sometimes Used Absolutely: 無定式有無所攝屬而獨用者; 如云 *"To tell* you the truth, I have no high opinion of him."

§ 164.   RULE 15

Verbs That Depend on One Another Must be Put in Corresponding Tenses: 句中所用之云謂字, 其候之去, 來, 今, 必使相應; 如云 "He *does* this that he *may please* you,"

"He *will* do this that he *may please* you," "He *has done* this that he *may please* you;" 獨 至 過 去 之 候, 則 云 "He *did* this that he *might please* you;" 又 如 "He *says* that he *is* better (愈)," "He *said* that he *was* better;" 蓋 病 痊 之 事, 固 有 異 時 故 也. 是 以 事 有 不 以 時 變 者, 不 在 此 論; 如 云 "He *allowed* that all men *are* liable to err," "He *denied* that God *exists*," 其 後 半 皆 不 以 時 變 之 事 理, 故 不 從 其 云 謂 之 異 候 而 爲 殊.

§ 165.   RULE 16

Mere Futurity is Expressed by *shall* in the First Person and by *will* in the Second and Third: 以 指 將 來 之 候, 於 第 一 身 用 *shall* (須), 於 第 二 三 身 用 *will* (欲); 如 云 "I *shall* see you to-morrow," "He *will* come here soon."

Rule 16, A.   The Determination of the Speaker is Expressed by *will* in the First Person, and *shall* in the Second and Third: 於 第 一 身 用 欲, 於 第 二 三 身 用 須 者, 以 見 言 者 之 有 所 主 張, 不 僅 說 將 來 之 事 而 已; 如 云 "I *will* not give in," "Thou *shalt* not lie."

§ 166.   RULE 17

The Participle is Often Used Absolutely: 兩 用 式 之 云 謂 常 可 獨 用; 如 云 "*Calculating* roughly, it will cost five pounds."

Rule 17, A.   When a Participle is Used as an Adjective, the Active is to Qualify a Noun Which is an Agent of the Action Signified by the Original Verb; and the Passive, to Qualify an Object of the Action: 以 兩 用 式 之 云 謂 爲 區 別 字 用 者, 須 分 施 受, 施 者 著 其 物 之 所 能 爲, 受 者 著 其 物 之 所 受 事; 如 云 "A *galloping* horse," 方 馳 之 馬, 馬 能 馳 也; "The *galloped* horse," 所 馳 之 馬, 馬 之 被 驅 者 也. 假 如 以

繩量物, 量物之繩稱 "The *measuring* line," 若云 "The *measured* line," 則此繩爲他度所量者矣. "The *loving* son," 孝子也, 愛親之子也; "The *loved* son," or "The *beloved* son," 驕兒也, 爲親所愛者也. 中國初學人, 往往於二者不能辨, 於句法之剛聲柔聲亦然.

§ 167.   RULE 18

Certain Words Must be Followed by Particular Prepositions: 用介系字於虛實各字之下, 常有定法; 如云 "I *confide* (倚信) *in* your promise," 於 *confide* 之下必用 *in* 字爲介系, 設用他字如 to, on, through 等字, 便不可通. 他若 *similar* 之後用 *to*, *different* 之後用 *from*, 而 *difference* 之後又用 *between*, 皆定例也; 此當於讀文字聽言語時留意, 久則自知, 今欲求便學人, 爲列百餘常用之字如下, 不能盡也.

Abhorrence *of* 惡, 憎
Abound *in* 富於(某物)
Abridge *of* 節去, 删却
Accede *to* 到得
Accord *to* 俟(及物)
Accord *with* 合(不及物)
Accuse *by* 爲(某)所責
Accuse *of* 責以(某罪)
Acquiesce *in* (於某事)順受
Adapt *to* 體合(於某境)
Adequate *to* 足以
Admonish *of* 箴以(某事)
Affinity *between* 言二物之愛力
Affinity *to* 以一及一之愛力
Agreeable *to* 合於(某人)
Alienate *from* 離, 由(某黨)
Ambitious *of* 熱於(某名某利)
Antipathy *against* 反對(澒重於前)
Antipathy *to* (與某遊行)異意

Attend *to* 聽之(於人之調)
Attend *upon* 伺候於人
Averse *from* 避惡
Averse *to* (於某事)避惡之
Avert *from* 違之
Bestow *upon*, *on* 加於(其身)
Blush *at* 於某事怳怳, 面赤
Boast *of* 以某事自衒
Call *upon*, *on* 謁於(某人之門)
Clear *from* 脫離(某物)
Clear *of* 絕於某事
Compatible *with* 合於
Confer *on*, *upon* 賜及(某人), *with* 與商
Confide *in* 信靠
Conformable *to* 與(某法)合
Congenial *to* 與(某)同(物)
Consonant *to* 和之
Consonant *with* 與之相和
Convince *of* 篤信(某理)

Correspond *to* 應之

Correspond *with* 與之相應

Deficiency *of* 短於

Deficient *in* 欠於(某物)

Depend *on, upon* 恃信

Derogate *from* 減

Derogatory *to* 有損於(彼)

Devolve *on, upon* 歸於

Differ *with, from* 異於

Different *from* 別於

Diminution *of* 減却

Discouragement *to* 使人氣索

Dissent *from* 與之不合

Distinguished *from* 與(某)有異

Enamoured *of* 篤嗜

Endeared *to* 爲某所寶

Endowed *with* 遺之以

Enjoin *upon* 禁

Exception *to* 不在此例

Exclusive *of* 除却

Fall *under* 歸於某類

Fall *upon* 見於某處

Fawn *up* 媚於

Foreign *to* 於某事爲外敎

Frown *at* 待以冷面

Greedy *of* 貪於

Grieve *at* 憂在

Guilty *of* 犯得某罪

Ignorant *of* 闇於

Inculcate *upon* 習以

Independent *of* 無待於

Indifferent *to* 不關痛癢

Initiate *in* 新進於

In relevant *to* 無關於

Inseparable *from* 不得由之而分

Intent *upon, on* 嫥於

Inured *to* 習於

Militate *against* 與之爭鋒

Mistrustful *of* 心疑於

Overwhelmed *with* 覆以

Prejudice *against* 損於

Prejudicial *to* 於某事不利

Proud *of,* Glad of 以某事自喜

Pursuance *of* 照得, 依於

Pursuant *to* 緣, 從

Recreant *from* 怯於

Reflect *upon* 慮在

Rejoice *at* 樂以

Rely *upon, on* 全恃在

Remind *of* 誡以

Repine *at* 怨望

Replete *with* 益以, 實以

Significant *of* 寓意, 由之可知

Smile *at* 哂之

Sympathize *with* 與之同情

Taste *of* 帶某物之味, *for* 嗜好

Thirst *after* 渴於

Triumph *over* 以之意得

Trust *in* 恃有

Versed *in* 熟於

Wait *upon* 侍奉, *for* 俟

Want *of* 欠

Warn *of* 告以

Worthy *of* 値得, 合作

　　以上所列諸字, 不過取其常見者而列之, 非曰某字之後, 捨某字爲介系別無合用者也, 大抵其所以定之者, 觀上下文之何如; 譬如上云 "I *confide in* his promise," 吾信其諾之不負, 此用 *in* 字宜矣, 而若云 "I

confided *to* him *with* my secret," 吾告之以吾隱事, 此其下又用 *to* 用 *with*, 而其語亦通, 可知無定法達例也, 學者讀書既多, 自然所用皆合.

Rule 18, A.   *To* or *for* is Generally Used Before Places After Verbs of Motion, *In* or *at* is Used After Verbs of Rest: 云謂字之言動趨者, 其下有名物以指其地, 所用介系多 to 與 for; 如云 "He goes *to* Shanghai," "The ship sails *for* Foochow" 是已.   云謂之言居處者, 於地名之前, 多用 in 與 at; 如云 "He lived *in* Peiping," "The cargo is landed *at* Tangku" 是已.   But *in* is generally used before countries, districts, etc., and *at* before a station or any other comparatively small places: 然 in 之正譯為在, at 之正譯為當, 故 in 字常用於郡, 省, 國, 島, 之前, at 字則加於一鎮一站之上, 蓋在者見其所容, 當者著其定點, 苟知此義, 自不至或誤用也.

§ 168.   RULE 19

Some Conjunctions go in Pairs Called Correlatives; Used as *either—or; whether—or; neither—nor; though—yet; both—and; as—as:* 挈合字, 有相應為用者.

Rule 19, A.   The Conjunction *that* is Usually Omitted: 挈合字 that, 常以介紹子句, 然可勿用, 以著簡潔; 如云 "He knows *I must go*," 後三字乃受事子句, 法當用 *that* 字引起, 然不用, 語亦通也.

§ 169.   RULE 20

In Colloquial Language Objective Case is Sometimes Used in the Place of Nominative: 談言之際, 有宜用主名, 而當以受事之位者; 如云 "That's *him*" = that is he; "Who

is there? *Me*, sir," "*Whom* do men say that I am," 皆 此 類 也, 而 不 得 以 破 例 論.

Rule 20, A. The Objective Case is Used in Exclamations: 歎 叱 之 詞, 常 用 第 一 身 之 受 事 位; 如 云 "Dear *me!*" "Ah *me!*" "Oh *me* unhappy!" "*Me* to be thus jeered at!"

§ 170.   RULE 21

Great Caution Must be Used in Elliptical Sentences (especially with *as* and *than*) to see the Right Cases are Used. The Best Way is to Fill Up the Ellipsis: 橢 句 審 位 常 難, 須 先 將 所 橢 削 者 補 足, 則 其 義 自 見; 如 云 "He loves me better than [he loves] *thee*," 此 見 其 所 比 擬 者 在 受 事; 又 如 "He loveth me better than *thou* [lovest me]," 此 見 其 所 比 擬 者 在 主 名 也.

篇 十 七　CHAPTER XVII

析 辭　ANALYSIS OF SENTENCES

§ 171.　析辭者何，取成句之辭，而觀其句中之字之分職也，其事與前之指部 "Parsing" 稍異，指部者獨指其字之部居而已，至於析辭，則並明其當句之職，且所舉者又不嫥嫥於分立之字，其當一職，仍語 Phrase 可也，子句 Clause 可也．是故析辭，有文字 grammatical 與名理 logical 之殊功，譬如言文字之句主 grammatical subject，不過一字而已，而言其名理句主 logical subject，常兼其屬詞 adjuncts 而舉之，而後得句中之真主，於句主如是，於其謂語亦然，欲得句中之謂語 predicate，一云謂字未足也，必兼其受事補詞 complement，與其疏狀之仍語子句等而舉之，而後為確．如下表中所列，即照名學之法，而析句主謂語者：

名 理 句 主 以文字句主之名物，兼區別注解之屬詞	名 理 謂 語 以專屬之云謂，兼受事補語與疏狀屬詞
Our *messenger*	*had* not *arrived.*
We	*will carry* all our property with us.
The village preacher's modest *mansion*	*rose* here.
The wretched *prisoner* overwhelmed by his misfortunes	*was* on the point of putting an end to his existence.
A *bird* in the hand	*is* worth two in the bush.

NOTE:　文字句主與專屬云謂，皆用草書體．

故總之,自名學言,一句之中,必有兩物,亦不逾兩物,多不可減,少不可增,曰句主,曰謂語.前者以實,後者以虛,雖然,是二者非一實一虛所能盡也,故欲達吾意,必各附以應有之屬詞,如實者必得其區別,而後有以著其特異者,虛者必得其疏狀,而後有以見其情實而區別疏狀不必皆分立之字,有時聯數字爲之,而其用正等,其不成句者曰伙語,其成句者曰子句,且有時是伙語子句中所用之虛實各文字,又自有其疏狀區別之爲附,如剝蕉,如織綱,然一一有枝葉本幹之可尋,雖視若甚繁,而終之固不外一實之句主一虛之謂語而已,此五洲諸種語言文字之所大同,而未嘗有一國之或異,學者知此,其於文字之事無難知者矣.

§172. 中國文字最古,然先民從未爲之律令,如西國之文規者,其正書 orthography, 字論 etymology, 固間見於小學諸書,顧獨詳於形義詁訓,至於指部析辭之事,則寓於蒙學之屬對,與前者經義之文,以無專書,故師弟皆知其當然,而能言其所以然者寡,今欲示學者以中西之相合,試取詩古文中一二語爲式而馭以析辭之法,庶幾可互相發明也.

則如韓退之石鼓歌,其發端云"張生手持石鼓文勸我試作石鼓歌,"此十四字,以律令言,實爲一句,前七字爲名理句主,後七字爲名理謂語.

"張生手持石鼓文" The Logical Subject.

"勸我試作石鼓歌" The Logical Predicate.

若以文字句法言,則'張生'爲句主,'勸我作歌'爲謂語,勸字爲專屬句主之云謂字, A Finite Verb Agrees With Its Subject 張生也. "手持石鼓文"五字,乃句主區別屬詞,所以見其異於他時之張生,謂之伙語可,謂之子句亦

可,若作子句,依西文法,其前當有複牒代名之 who 字,
而手持之云謂屬之,以爲伪語,則手持當用兩用式,如
handing,凡此則西文所有之殊異,而中文之所無者.
其後七字,我字在受勸之位,正譯爲 me,不得爲 I,而
試作石鼓歌五字,正前§141 第三段所謂無定式之
補足謂語,此一說也,然或以"我試作石鼓歌"爲受
事之子句,則我當譯 I,而以試作爲 Finite Verb 屬之,而
石鼓歌爲試作之受事,亦無不可,此又一說也. 總之,
中西文字不同,故同一詞而有數式之譯,至於伪語子
句,尤爲難分,所可知而不易者,則張生於此必爲句主,
勸我作歌,必爲謂語而已,所以知上七字不爲成句,不
與下七字並列爲合沓句法 Compound Sentence 者,則以
詩意重在作歌,其手持石鼓文,乃一時附見之事,理不
得與作歌並重,凡此則意之所可通者矣.

又此篇句法,類此者尚多,卽如"孔子西行不
到秦,搉撫星宿遺羲娥,"孔子爲句主,西行不到秦爲
句主之區別屬辭,而搉撫與遺乃並峙之云謂字,故所
不同於前者,前爲包孕句法,此爲合沓而兼包孕句法也.

至氍苞席裏可立致以下數韻,純屬虛擬語氣
Subjunctive Mood,如"聖恩若許留太學,諸生講解得切
磋"一句,正與§149 第八段之下半 (b) 所言者合,蓋後
七字之事,有待於前七字之所言,而所待者又本無此
境,徒存想望之中,且作者之意存於旣往,依西文律令,
前之'許'字,後之'得'字,皆應用過去旣事者,此別亦西
文有而中文無者.

§173. ANALYSIS OF LOGICAL SUBJECT, 析名理句主

名理句主,必兼數字而幷收之,而後於理爲實,
今將取之而更析如下:

譬 如 有 句 云 "The soldiers of the tenth legion, wearied by their long march, and exhausted from want of food, were unable to resist the onset of the enemy," 譯 云 "第 十 旅 之 卒, 羸 於 長 征, 力 竭 以 不 得 食, 遂 不 能 當 其 敵 之 猛 攻."

LOGICAL SUBJECT 名 理 句 主		LOGICAL PREDICATE 名 理 謂 語
GRAMMATICAL SUBJECTIVE 文字句主	ATTRIBUTIVE ADJUNCT OF THE SUBJECT 句主之區別屬詞	
soldiers 卒	1 The 此 2 of the tenth legion 第十旅之 3 wearied by their long march 羸於長征 4 exhausted from want of food 力竭以不得食	were unable to resist the onset of the enemy 遂不克當其敵之猛攻

ANALYSIS OF LOGICAL PREDICATE, 析 名 理 謂 語

Example: "The sight of distress fills a benevolent mind always with compassion," 譯 云 "困 難 之 眼 界 常 盈 仁 心 以 悲 憫 之 情."

LOGICAL SUBJECT 名 理 句 主	LOGICAL PREDICATE 名 理 謂 語		
	FINITE VERB 專 屬 云 謂	OBJECT WITH ADJUNCTS 受事帶區別	ADVERBIAL ADJUNCT 疏狀屬詞
The sight of distress 困 難 之 眼 界	fills 盈	a benevolent mind 仁心	1 always 常 2 with compassion 以悲憫之情

Analysis of both Subject and Predicate: 句 主 與 謂 語 並 析, 如 "The mournful tidings of the death of his son filled the proud heart of the old man with the keenest anguish," "其 子 死 之 凶 耗, 填 塞 此 老 之 雄 心 以 至 酷 之 酸 痛."

SUBJECT 句主	ATTRIBUTES OF THE SUBJECT 句主之區別屬詞	PREDICATE 專屬云謂	OBJECT 受事名物	ATTRIBUTES OF THE OBJECT 受事之區別屬詞	ADVERBIAL ADJUNCTS OF PREDICATE 疏狀屬詞
tidings 耗	1 The 之 2 mournful 凶 3 of the death of his son 其子死	filled 壞塞	heart 心	1 the 之 2 proud 雄 3 of the old man 此老	with the keenest anguish 以至酷之酸痛

§ 174.　ANALYSIS OF COMPLEX PREDICATE, 析包孕謂語法
Example:　"That hero was deservedly called the saviour of his country," "此賢見稱其國之救主, 可無媿色." (參看 § 141.)

SUBJECT WITH ADJUNCT 句主帶指事之字	PREDICATE 謂語		ADVERBIAL ADJUNCTS 疏狀屬詞	
	VERB OF INCOMPLETE PREDICATION 不完謂語	SUBJECTIVE COMPLEMENT 句主補謂	OF VERB 云謂之疏狀	OF COMPLEMENT 補謂之疏狀
That hero 此賢	was called 見稱	the saviour of his country 其國救主	deservedly 可無媿色	

Example:　"This misfortune will certainly make the poor man miserable for life," "此災將使此無禍人畢生悽慘無疑." (參看 § 141.)

SUBJECT WITH ADJUNCTS 句主帶指事之字	PREDICATE 謂語		OBJECT WITH ADJUNCTS 受事帶指事區別	ADVERBIAL ADJUNCTS 疏狀屬詞	
	VERB INCOMPLETE PREDICATE 不完謂語	OBJECTIVE COMPLEMENT 受事補謂		OF VERB 云謂之疏狀	OF COMPLEMENT 補謂之疏狀
This misfortune 此災	will make 將使	miserable 悽楚	the poor man 此無禍人	certainly 無疑	for life 畢生

DIRECT AND INDIRECT OBJECT, 析 直 接 與 間 接 受 事 法; 如 云 "Henry's kind father gave him a beautiful new knife," "顯 理 之 慈 父 賜 之 (以) 一 美 麗 新 刀."

SUBJECT 句 主	ATTRIBUTIVE ADJUNCTS 區 別 屬 辭	PREDICATE 專 屬 云 謂	OBJECTS 直 接 與 間 接 受 事	ATTRIBUTIVE ADJUNCTS 區 別 屬 辭
father 父	Henry's 顯理之 kind 慈	gave 賜	1 間接 him 之 2 直接 a knife 一刀	間接無有; 直接 1 beautiful 美麗 2 new 新

ANALYSIS OF QUESTIONS, 析 問 語 法

Exactly the same way as analysing its answer: 其 法 將 問 語 之 字, 與 副 語 之 字 相 應 而 析 之.

(1) 譬 如 問 Whose house is this [house]? 此 屋 屬 誰.
　　　其 答 云 This [house] is John's house, 此 屋 屬 約 翰.

(2) 又 如 問 How did you break the dish? 汝 如 何 破 此 盤.
　　　其 答 云 I broke the dish thus, 吾 如 是 破 此 盤.

(3) 又 如 問 What have you in your hand? 汝 手 中 何 物.
　　　其 答 云 I have this in my hand, 吾 手 中 有 此 物.

	SUBJECT 句 主	ATTRIBUTE 區 別	PREDICATE 專 屬 云 謂	OBJECTS 受 事 字	ATTRIBUTE 區 別	ADVERBIAL ADJUNCTS 疏 狀 屬 詞
(1) 答	house 屋 house 屋	this 此 " "	is whose house? 為 誰 之 屋 is John's house 乃 約 翰 之 屋			
(2) 答	you 汝 I 我		did break 破 broke 破	dish 盤 " "	the 此 " "	how? 如何 thus 如是
(3) 答	you 汝 I 我		have 有 " "	What? 何 物 this 此物		in your hand 在汝手 in my hand 在吾手

舉 此 三 式, 其 餘 問 語 析 法, 自 可 仿 推.

ANALYSIS OF ATTRIBUTIVE CLAUSES

問語既依答語爲析,則區別子句之析法可推, 蓋區別子句,其用乃以解句中之實字,其發端例用複 牒稱代,故其爲析,須先察複牒者所代之爲何名,則其 析法自見; 如下:

(1) "The money *which I owe you* shall be paid to-morrow."

(2) "We went to see the man *whose son was drowned at sea.*"

(3) "This is the house *that we live in.*"

(4) "I will show you the spot *where the accident happens.*"

以上四語中,皆有區別子句,而句中亦皆有複 牒之稱代,與複牒之疏狀字,故欲析此等子句,須先了 所牒之爲何字,則其語意自明; 如

(1) *Which* I owe you 猶言 I owe you *the money* 也.

(2) *Whose* son was drowned 猶言 *his* son was drowned 也.

(3) *That* we live in 猶言 we live in *the house* 也.

(4) *Where* the accident, etc. 猶言 the accident happened *there* 也.

今表而出之,牒與所牒之字皆可界出如下:

	SUBJECT 句 主	ATTRIBUTE 句主區別	PREDICATE 正云謂字	OBJECTS 直間接之受事	ATTRIB. 區別	ADV. ADJ. 疏狀屬詞
(1) 猶言	I 我 " "		owe 欠 " "	直接 *which*(者) 間接 you 汝 直接 *the money* 財 間接 you 汝		
(2) 猶言	son 子 " "	*Whose* (其) *his* 彼	was drowned 被 溺 was drowned			at sea 於海 at sea
(3) 猶言	we 吾曹 " "		live 住 " "			*that*—in 於其屋 in *the house*
(4) 猶言	accident 不期之事 accident	the 是 " "	happened 見 於 happened			*where* 其地 *there*

§175.   由上所列諸式觀之, 析辭之事可條其大法如下:

1.   Set down the subject of the sentence: 第一先定句中之主名.   主名, 名物稱代無定式兩用式及子句等皆可.

2.   Set down the words, phrases, or adjective clauses which may form attributive adjuncts of the subject: 其次則認所以區別此主名者, 或分立之字, 或仍語, 或子句, 仍語與子句皆不一字, 而其相異者, 子句必有專屬之云謂, 而仍語無之, 仍語之發端, 用無定式之云謂, 或兩用式之云謂, 或以介系字而介一名物.

3.   Set down the predicate verb: 三則定專屬句主之云謂字, 斯為謂語, 謂語有完不完之分, 不完者須指其補足之謂語, 合之而後謂語為完.

4.   Set down the object of the verb, if the verb be transitive: 如句中之正云謂乃及物者, 則標其所及之受事名物, 而著其直接間接之分, 又使其云謂為不完謂語, 而與無定式合用者, 如無定式為及物, 亦著其所及之物.

5.   Set down the words, phrases, or adjective clauses which may form attributive adjuncts of the object: 以受事名物, 與主句名物, 同為實字, 故主句者有區別, 受事者亦有區別, 為獨字, 為仍語, 為子句, 均與前同.

6.   Set down the adverbial adjuncts to the predicate of the sentence, or the complements of the predicate: 定句中謂語之疏狀屬詞, 或其補足之謂語, 此等屬詞, 獨字仍語子句, 均無不可.

7.　When there are subordinate clauses, the sentence is complex; the analysis must first be conducted as if for each clause we had a single word; mark their relation to the main sentence clearly; and then take out the subordinate clauses and deal with each of them as a simple sentence: 假如母句中含子句(子句不外三種,實字子句,區別子句,疏狀子句),其句法乃包孕句法,析之之法,先析母句,視其子句無異分立之獨字,著明各居之職,最後乃將子句別析,法如析一簡句.

8.　If there are subordinate clauses contained within clauses which are themselves subordinate, take a second or third step and deal with these clauses in a similar way: 假使子句之中又含子句,法與前同,事資再析而已; 如有云 "We inferred from this *that* the opinion of the Russian public was *that* the Japanese government was unwilling to fight," 譯云 "我曹由此推知俄民之意,以爲日本政府固不欲戰," 此文自第一 that 以下,乃一子句,在受事之位,爲我曹所推知者,自第二 that 以下,又一子句,乃補足謂語屬句主者,明俄民之意云何. 若以甲爲母句,乙爲第一層子句,丙爲第二層子句,則

甲 = From this we inferred 乙.

乙 = the opinion of Russian public was 丙.

丙 = the Japanese government was unwilling to fight.

今欲析前語,當作三層,或由甲而丙,或由丙而甲,均無不可,特於每析之時,其所析者皆爲簡句,何則,以子句之用,理同獨字故也.

9. In analysing a compound sentence, leave out the introducing conjunction and deal with the coördinate clauses separately: 若所欲析者為平常合沓句法, 法置其掣合之字, 而分析之如簡句.

10. When the sentence to be analysed is either elliptical or contracted, the parts omitted must be expressed at full length before analysing: 假使所欲析者, 為橢句, 為縮句, 法宜先將所橢與所縮者, 悉行補敘, 而後如常法析之, 蓋既補敘, 則所謂橢節諸句, 皆不外尋常繁簡句而已, 無他巧也.

176. 以上析辭法例十條, 一切句法無能出其範圍者, 學者得此, 其用有二, 一讀書時遇難通文義, 依法析之, 其義自見, 一為文時, 有所未安, 依法析觀, 其疵累立顯, 使學者習於其法, 將聲入心通, 無待筆之於紙而後可知也, 今以其事之裨於文字者深, 特多為法式如下, 蓋使學者於此而通, 其於西文, 固恢恢乎游刃有餘地矣.

EXAMPLES OF THE ANALYSIS OF SIMPLE SENTENCES

析 諸 簡 句 之 模 式

1. *"Having ridden up to the spot, the enraged officer struck the unfortunate man dead with a single blow of his sword,"* "既馳至其地, 此盛怒之軍官, 以其劍之一揮, 擊死此不幸之人," 依中文法, 或譯云 "軍官仗劍怒馳, 抵°此不幸之人擊殺之."

句主 Subject............*officer* 軍官

| 句主區別 Attrib. 之屬詞 Adjuncts } | ...... { | 1 *the* 此
2 *enraged* 怒
3 *having ridden,* etc. 馳至其地 |

謂語 Predicate	....	struck 不完謂語: 擊
		dead 受事補謂: 死
受事 Object	....	man 人
區別受事 Attrib.	......	1 the 此
之屬詞 Adjuncts		2 unfortunate 不幸
疏狀謂語 Adverbial	......	with a single 以其劍
之屬詞 Adjuncts		blow of his sword 之一揮

2. *"Coming home, I saw an officer with a drawn sword riding along the street,"* "吾方還家, 見一軍官露刃騎過街中."

此文析法, 與前文同, 其句主'吾', 其謂語'見', 其受事'軍官', 而前之'方還家'乃句主之屬詞, 而後之'露刃'與'騎過街中'二者, 則受事之屬詞也.

3. *"I asked him his business,"* "吾問彼以其事業."

此句句主爲'吾,' 其謂語爲'問,' '問'乃及物之云謂字, 而常得人物兩受事, 如此句'彼'所問之人, '其事業'所問之事也, 而中文於兩受事之一, 必得介系字於前, 而後句順, 如上云'問彼以其事業'可也, 或云'問其事業於彼'亦可也, 若依西法直云'問彼其事業,' 則於文爲強矣.

4. *"He was asked his business,"* "彼乃見問以其事業."

前 §133 云, 及物云謂而下得兩受事者, 例可轉爲柔聲, 以其一居主名之位, 此句法即如此, 故 *his business* 可指爲謂語之受事字, 與尋常他所柔聲句法稍有不同.

5. *"They granted him liberty,"* "彼等許其自由."

此句法, 與第三式同, 亦一云謂而及兩物者, 英文法以'自繇'爲直接, 以'其'字 *him* 爲間接, 所與第三式微異者, 第三式人物皆直接, 然此分甚微, 鄙意不以爲有異同也.

6. *"It is I,"* "彼乃我也."

此句 *It* 字爲句主,所以指言與聽者意境中之一物,*'is I,'* 合爲謂語,故 *is* 字爲不完謂語,以 *I* 字補足之,又所補足者句主之義,故謂之句主補謂 Subjective Complement,其說見 § 141.

7. *"Who are you?"* "子爲誰."

此句同前,以子 *you* 字爲句主,而 *'are who'* 二字合成謂語,故中文以'子'居先爲正,而西文以問語發端,例用問字,故 *who* 字居先,然中文亦有如是者,如云 "孰爲夫子," 卽以問字發端者矣.

8. *"You must not speak so fast,"* "汝毋如此疾言."

中文毋字正譯 *must not,* 然就中文析之,則'汝'爲主名,'言'爲謂語,而'毋疾'者,所以云言之宜何如,故爲疏狀屬詞,而西文

句主....................*you*

謂語................... $\begin{cases} must \text{ 爲不完謂語合下} \\ speak \text{ (無定式) 乃成謂語} \end{cases}$

而疏狀屬詞...... $\begin{cases} not \text{ 字屬上 } must \text{ 字} \\ so\ fast \text{ 屬下 } speak \text{ 字} \end{cases}$

9. *"Now the bright morning star, day's harbinger, comes dancing from the East,"* "是時爍爍晨星,晝日之嚆矢,乃歌舞而出於東方."

句主....................*star* 星

句主區別 .... $\begin{cases} the \text{ 此} \\ bright \text{ 煜煜} \\ morning \text{ 晨} \end{cases}$

區別屬辭 ....*day's harbinger* 晝日嚆矢

謂語................... $\begin{cases} comes \text{ (不完謂語) 來} \\ dancing \text{ (句主補謂) 舞蹈} \end{cases}$

謂語疏狀...............*from the East* 於東方

10. "*A man of weak health is incapable of the thorough enjoyment of life,*" "人之體弱者, 乃不克享其生趣."

　　　句主 Subj. ....*a man* 人

　　　區別 Attrib. Adj. ......*of weak health* 體弱者

　　　謂語 Predi. ....$\begin{cases} is\ (不完謂語)\ 乃 \\ incapable\ (補謂)\ 不克 \end{cases}$

　　　謂語 Adverb. Adj. 疏狀 to "incapable" $\begin{cases} of\ the\ thorough\ enjoyment\ of \\ life\ 盡享生趣 \end{cases}$

11. "*He is believed to have perished,*" "彼見謂爲已死者."

　　　句主 Subj. ....*he* 彼

　　　謂語 Predi. ....$\begin{cases} is\ believed\ 見謂\ (不完謂語) \\ to\ have\ perished\ 爲已亡滅 \end{cases}$

12. "*The bell sounds cracked,*" "此鐸聲嘶."

　　　帶指事句主 Subj. ......*the bell* 此鐸

　　　謂語 Predi. ....$\begin{cases} sounds\ 聲\ (不完謂語) \\ cracked\ 嘶\ (句主補謂) \end{cases}$

13. "*They made Claudius Emperor,*" "彼立覺羅紂爲皇帝."

　　　句主 Subj. ....*they* 彼

　　　謂語 Predi. ....*made* 立 (不完謂語)

　　　受事 Obj. ....*Claudius* 覺羅紂

　　　成物受事 Fact. Obj. ...*Emperor* 皇帝 (合立字爲完全謂語).

14. "*We felt the ground tremble,*" "我曹覺地震."

　　　句主 Subj. ....*we* 我曹

　　　謂語 Predi. ....*felt* 覺

　　　受事 Object...............*the ground tremble* 地震

地震二字，在中文乃 *earthquake* 正譯，而此處原文為 *the ground tremble*，乃受事實字，而兼間接謂語者 substantive with indirect predicate，固與尋常受事不同也.

15. "*Let us pray*," "容吾曹禱."

會意句主 Subj. (understood) ......*you* 汝
謂語 Predicate Verb. ....*let* 容
受事兼間 Obj. (subs. with ⎫
接謂語　ind. pred.)　　　⎭ ....*us pray* 吾曹禱

16. "*The duke will never grant this forfeiture to hold*," "公將不許是籍產之爵之不行."

帶指事句主 Subject ......*the duke* 公
謂語 Predicate ....*will grant* 將許
疏狀 Adv. Adjunct ....*never* 不
受事兼間 Obj. (subs. ⎫　　⎧ *this forfeiture* 是籍產之爵
接謂語　with ind. ⎬ ...⎨ *to hold* (infinitive phrase)
　　　pred.) ⎭　　⎩ 不行

17. "*How oft the sight of means to do ill deeds makes ill deeds done*," "以得為惡之術，而後竟為其惡者，天下常有之事也."

(前語出狹斯丕爾詩，為古今傳句，頗難譯，前譯僅翻其意而已.)

句主 Subject........................*the sight* 見
首層區別屬詞 Attrib. Adj. ......*of means* 之術
第二區別屬詞 2nd. Attrib. Adj. *to do ill deeds* 為惡之
謂語之正云謂 Predicate ....*makes* 使
實字兼間接 Obj. (subs. with ⎫ *ill deeds done* 惡竟行
謂語之受事　ind. pred.) ⎭
疏狀屬詞 Adverbial Adjuncts...*how oft* 何等常事

18. "*I must not have you question me*," "吾 必 不 可 使 子 吾 詰."

此句謂語,自是以未完謂語之 *must* 合之補足 之 *have*, 而中插疏狀 *not* 字, 使成負義, 而受事之位 乃 以 *you* 字 合 之 間 接 謂 語 *question me* 而成, 其 說 見 上 第 §142 論 間 接 謂 語.　他 者 "*I heard the man say so*," "*Make the bell ring*," "*Let the cattle be sold*," 皆 當 以 此 法 籀 之.

19. "*It is pleasant to feel the sun's warmth*," "負 日 之 暄 是 爲 快 事."

發 端 以 無 所 主 名 之 neuter pronoun '*it*' 代 所 欲 言 之 一 事, 西 文 多 有 此 法, 故 此 語 其 眞 句 主 real subject, 乃 無 定 式 仿 語 '*to feel the sun's warmth*,' 而 *it* 字 不 過 暫 代 provisional subject 而 已, 至 其 謂 語, 則 以 未 完 謂 語 之 *is* 合 之 於 句 主 補 謂 subjective complement 之 *pleasant* (快) 而 成 者 也.　凡 句 中 用 to be 諸 變 形 爲 謂 語 而 後 從 以 區 別 字 者, 其 析 辭 籀 句, 均 同 此 法.

20. "*It is time to go*," "此 是 去 時."

句主 Subject. ....*it* 此

謂語 Predicate made up by⎱ ⎧*is* 爲
　　incomplete predi.⎬…⎨*time to go* 去 時 (猶 云 time
　　and complement ⎭ ⎩ for going): Noun+Attribute.

21. '*It is time for the work to be finished*," "此 是 工 程 報 竣 之 時."

此 句 以 *is time* 爲 謂 語, 而 *for the work to be finished*, 乃 言 其 時 之 爲 何 時, 故 爲 區 別 仿 語, 以 介 系 *for* 字 攝 起 *the work to be finished*, 乃 名 物 帶 無 定 式 仿 語 爲 區 別 者 也.

22. *"It is shameful for such waste to be allowed,"* "使如是侈靡而莫之禁,是可羞已," 其義等於 *"That such waste should be allowed is shameful."*

故 *It* 字爲假句主,而眞句主乃 *"for such waste to be allowed," is* 字爲未完謂語,合之 *shameful* 之補足,而謂語始全.

23. *"I had rather stay at home,"* "吾寧家居耳."

此句常式如此,其結搆之理,頗爲難明,或云 *had* 字乃 *would* 字之譌,然無確證,又有句法;如

"I had as lief not be, as live to be bereft of honour, and fallen prostrate before my enemies," "與其生而無譽 (生而辱),伏於仇人之前,寧無生耳;" 蓋此句之 *had as lief,* 與前之 *had rather,* 其意正同,皆譯寧字也.

故析原句當云

句主 Subject...............*'I'*

謂語 Predicate......... { 以未完謂語之 *"had"* 合於補足謂語 *"rather"*.

受事 Object .... { *"stay at home"* 乃無定式而前删 to 字者

24. *"And now, their mightiest quelled, the battle swerved with many an inroad gored,"* "當是時其雄既亡,軍勢乃搖,敵人陷陣衝入者衆."

此是簡句,其句之本幹不過 *battle swerved* 軍搖二字,軍爲句主,搖爲謂語,而其餘皆枝葉耳.

其附於句主爲之區別屬詞者 attributive adjunct to the subject 有指事之 **the** 字,有 *with many an inroad gored* 之仿語.

其附於謂語而爲疏狀屬詞者 adverbial adjunct to the predicate, 有言時之疏狀 'now' 字.

至 *their mightiest quelled*, 乃無對待無交涉之主名, nominative absolute, 其 *mightiest* 乃以區別而當名物之用, 前加主物之 *their*, 後加受事之兩用式 *quelled* 以區別之, 然自全句論之, 此無對待仍語於謂語 *swerved*, 有疏狀之用, 亦言以何因緣而後陣勢搖耳.

25. "*All but one were killed*," "一人而外皆見殺矣." 此句 *but* 字, 乃介系部, 非挈合部字.

故 *all* 爲句主, 而 *but one* 爲區別仍語, 以增損之, 故自名理言 logically, 必以 *all but one* 爲句主, 若但卽文字言 grammatically, 其句主爲 *all* (亦以區別當名物者), 乃不實矣.

26. "*But being charged, we will be still by land*," "除非被攻, 吾之陸軍勿動." 此語亦出狹斯丕爾詩句 ("Antony and Cleopatra").

其句主 *we*, 其謂語 *will be still* (不完謂語 *will be* 加句主補謂 *still*), 而前之 *but being charged*, 後之 *by land*, 皆謂語之疏狀也.

27. "*Whence, but from the author of all ill, could spring so deep a malice*," "使非由諸惡之主, 如是甚深之孽, 何從而生."

此係橢句, 有兩種析法, (一) 以 *but* 爲介系部之字, 而於其下補 *springing* 之兩用式, 成 "*but springing from, etc.*," 則此段爲疏狀仍語, 與單字 *whence*, 同於謂語 *could spring*, 有斟酌損益之用, 而句主 *malice*, 以 *so deep a* 三字爲區別.

(二) 以 but 字為挈合，則於其下當加 it 為 sprang
之句主，成疏狀子句，亦與單字 whence，同附於 could
spring 為疏狀屬詞，特母句成包孕繁句而已.

28. (a) "He does every thing but attend to his own business," "彼固無所不為，特不務本業而已."

此句 but 字亦為介系，而 attend 字之前，有 to 字
削去，故後半乃以介系領起無定式仿語 infinitive phrase
為區別屬詞，以斟酌受事位之 thing 字也.

(b) "He does nothing but playing all day long," "彼
長日不事事，但游戲耳，" 或 "除嬉遊，彼無所事於長
日也."

此句與上式同而意反，but 字以下，乃兩用式仿
語，以斟酌受事位之 nothing 者也.

29. "I have but one friend in the world," "吾於世獨
有一人厚我而已，" (所以不譯 friend 為友朋者，以西義
friend，實兼親友，凡見厚者皆 friend 也，其字與仇敵
enemy 對，獨譯友朋不確).

此句俗說皆以 but 字為疏狀字，其義與 only 同，
如此亦通，亦無難析之處. 第古法不然，前語於古為
橢句，若全敘之，當云 "I have not, but that I have one friend,
a friend in the world," 其譯云 "除却一人，吾於世間無厚
我者;" "除却一人，" 乃為斟酌母句謂語之子句.

30. "I can but lament the result," "於其事效，吾有傷
心而已;" 此句與以上一句皆經俗用而削一負字 not 者
也，上句 have 字之下，原有 not 字，如 "I have not, but one
friend in the world," 此句 can 字，應作 cannot，如 "I cannot
but lament the result," "吾不能不傷心於其事;" 所足異者，
至今前後二語，雖若有正負之別，而所達之意乃同.
其語本為橢句，若全敘之，亦有相近之二法.

(a)　"*I cannot (do anything) but lament the result.*"

(b)　"*I cannot (do anything) but (that I can) lament the result.*"　　But 字之下, 前爲仿語, 後成子句, 皆所以斟酌謂語之受事字 *anything* 者, 而譯以中文, 亦無二致, 皆云"捨却爲之傷心吾他莫能爲."

　　以上所以籀析簡句者三十條, 所不憚覼縷者, 期有益於初學, 且使學者於籀析簡句無所疑難, 則於繁句自然迎刃而解, 是用繼此乃列繁句之式.

§ 177.　　ANALYSIS OF COMPLEX SENTENCES

析包孕句法之法式

A Subordinate Clause Must Contain a Finite Verb: 凡子句其中必有專屬之云謂字(否則仿語 phrase 而已).

There are three kinds of subordinate clauses, viz: —A Substantive Clause (or noun sentence) does the same work as a noun.　An Attributive Clause does the same work as an adjective.　An Adverbial Clause does the same work as an adverb.　子句有三種; (一) 實字子句, 其用同名物; (二) 區別子句, 其用同區別; (三) 疏狀子句, 其用同疏狀.

　　以欲便於分析之事, 使之一目瞭然, 故用三種括弧, 以爲別識, 凡實字子句用方括弧 []; 區別子句用雙彎括弧 ❨❩ 疏狀子句用單彎括弧 () 別之, 如

"*I heard [that my brother has lost at play the money {which was given to him (that he might pay his debt)}]*" "吾聞吾弟以博失財, 其財乃畀之以還其債者."

　　自第一 *that* 字至終, 乃一實字子句, 當受事之位, 故用方弧括之, 自 *which* 字至終, 乃一區別子句, 著財

之爲何等財,故用雙彎之弧括之,又自第二 *that* 字至終,乃一疏狀子句,言其財之所由界,故用單弧括之.以上句法如剝蕉然,其子句三層,皆於子句之中復容子句,假甲 = 實字子句,乙 = 區別子句;丙 = 疏狀子句.其句法乃以母句容甲,甲句容乙,乙句容丙,而四者之中,逐層皆有專屬之云謂字爲之謂語. 母句之謂語 *heard* 聞,甲句之謂語 *had lost* 失,乙句之謂語 *was given* 畀,丙句之謂語 *might pay* 還,設其無此,不成子句.

§178. SENTENCES CONTAINING SUBSTANTIVE CLAUSES

句法中容實字子句析法

I. AS SUBJECT OF A VERB, 當句主之位者

1. 如云 "[*That you have wronged me*] *doth appear in this*," "然則子之嘗加害於我,於此可見已."

句主 (實字子句)………*That you have wronged me* 子嘗害我
謂語 ………*doth appear* 可見
謂語之疏狀…………*in this* 於此

Analysis of Substantive Clauses, 更析實字子句

句主………………*you* 子
謂語………………*have wronged* 嘗害
受事………………*me* 我

2. "*It is not true* [*that he said that*]," "謂彼云然,此不足信."

暫代句主 provisional subj. ……………*It*
眞實句主 (實字子句) …………………*that he said that*
謂語 (以未完而加句主補謂)………*is true*
謂語之疏狀字…………………………*not*

3. "*Methinks* [*the lady doth protest too much*]," "吾 以 爲 夫 人 所 指 斥 者 過 多." '*Methinks*,' 字 義 見 上 第 § 58, 又 於 子 句 之 前 削 去 挈 合 that 字 爲 覆 understood.

句主子句.........(that) *the lady doth protest too much*

謂語 ....*thinks*=*appears* 著 現 (不 及 物)

疏狀屬詞........(to) *me* 介 系 to 字 覆

<center>析 子 句</center>

句主.............*lady* 夫 人, 帶 指 事 *the* 字

謂語.............*doth protest* 指 斥

受事.............*too much* 過 多, 乃 以 區 別 常 名 物 者.

4. "*Him thought* [*his sorrowful heart would break*]," "使 彼 若 覺 其 悽 苦 之 心 若 將 破 者," 此 thought 字 義 同 上 句.

句主子句........... { (that) *his sorrowful heart would break* 覆 挈 合 that 字

謂語 ....*thought* 若 覺

疏狀 ....(to) *him* 介 系 to 字 覆

<center>析 子 句</center>

句主.............*heart* 心

區別.............(1) *his* 彼 之; (2) *sorrowful* 悽 苦, 多 憂

謂語.............*would break* 將 破 (不 及 物)

II. As Object of a Verb, 當 受 事 之 位 者

5. "*You know very well* [*that I never said so*]," "若 知 我 未 嘗 爲 此 言 甚 明."

主句...............................*you* 若

謂語...............................*know* 知

受事子句……………………… $\begin{cases} \textit{that I never said so} \\ 我未嘗爲此言 \end{cases}$

疏狀屬詞………………………*very well* 甚明

析受事子句

句主…………………*I* 我

謂語…………………*said* 爲言

疏狀屬詞……………(1). *never* 未嘗; (2). *so* 如是

6. "*He asked me [how old I was]*," "彼問我年幾何矣," 此語云謂字爲'問,'前於第§132已言此等云謂, 其下例有兩受事字, 其一爲人, 其一爲物, 今此句卽釋此例, 而實字子句所括出者, 卽其所問之物也. 故析云:

句主…………………*He* 彼

謂語…………………*asked* 問

第一受事之人………*me* 我

第二受事之物………*how old I was* 吾若何老

析受事子句

句主………………………*I* 吾

謂語(以未完加句主補謂)……*was*十*old* 爲老

疏狀卽以發問之字…………*how* 若何

7. "*Tell me [what you bought at the fair]*," "告我汝何所購於其墟," 此 *tell* 告字, 亦其下例得兩受事者.

句主…………………(*you*) 汝字所覆者

謂語…………………*tell* 告 (祈使語氣)

受事…………………$\begin{cases} 1. \textit{me} 我 (其所告之人) \\ 2. 子句 (其所告之事) \end{cases}$

析 子 句

句主....................................*you* 汝
謂語....................................*bought* 購
受事....................................*what* 何物
疏狀(空間)........................*at the fair* 於其墟

　　須知 *tell* 字, 正譯爲 '言' 爲 '誦', 與上 '告' 字微差, 故自西文言, 以上之二受事, 若分直接間接, 其子句之事, 轉爲直接, 何則, 惟一事實, 乃可言可誦, 而其人乃其所誦與者, 故爲間接也, 此理請更以以下二語意, 極相近者明之.

8.   "*I told him [that China was in danger].*"

　　"*I convinced him [that China was in danger].*" 以上二語正同, 其不同者, 前用 *told*, 正譯爲言, 後用 *convinced*, 正譯爲喻, 爲破其疑, 然在前則 *him* 爲間接, 而子句爲直接之受事, 在後反是, *him* 爲直接, 而子句爲間接, 此其理易明, 蓋惟事實可誦言, 亦惟人心乃可喻信也, 至所與言之人, 所以喻之事理, 由此而云, 自爲間接, 故在羅馬舊文, 於前句則 *him* 字加 *to*, 於後句則子句前加 *with*, 而各指之爲疏狀之屬詞, 以斟酌句中之謂語, 蓋羅馬文無兩受事字也.

III.   AS IN APPOSITION TO A SUBSTANTIVE

用以註解一實字者

9.   "*Who can want the thought [how monstrous it was for Malcolm and Donalbain to kill their gracious father].*" "馬爾衰與都訥柄之弒其慈父, 爲天下之窮奇, 疇無此想," 此文子句乃註解實字 '*thought.*'

今置母句而析子句

暫代句主.....................*it* 此

眞實句主(仍語).............. { *to kill their gracious father* 弒其慈父

謂語 (以未完加句主補謂) *was+monstrous* 爲窮奇

疏狀屬詞....................... { *for Malcolm and Donalbain* 以馬爾衰與都訥柄 (斟酌 *was* 爲字) *how* 何等 (斟酌 *monstrous* 窮奇)

10. "*The hope* [*that I shall be successful*] *sustains me*," "吾其濟乎;以此希望持吾不墜," "吾其濟乎" 卽希望之註解,故此子句,合之 *the hope* 或謂爲添字句主 (見 §139). 又以所望卽此,故又謂爲 Objective Adjunct of the Noun 名物歸宿屬詞,或所事屬詞,然其名物,必一 '行爲' 之名,而後有此,如云 "*There is no proof* [*that he said so*]," "*There was a report* [*that the general was dead*]." 皆此等子句也.

IV. As after a Preposition

用於介系字之後而爲所攝者。

11. "*Spare me not for* [*that I was his father Edward's son*]," "勿以我爲其父愛德華之子而宥之."

此句正文,但有 '勿宥之' 三字,而 "以我爲其父愛德華之子," 乃著其所以宥者,故子句兼介系,乃母句 *spare* 字之疏狀屬詞,而 *for* (以) 字之下,爲實字句. 此子母句,二者皆非難析,故不必論.

12. "*I have sinned in* [*that I have betrayed the innocent blood*]," "吾之得罪以陷一清白之身於姦惡."

此句析法, 與析 *I have sinned in this* 同, 此短句之指事稱代. 卽代長句中之子句者.

13. "*I should have forgiven him, but [that he repeated the offence]*," "除非再犯, 吾當宥之."

'除非再犯', 於原文乃實字子句, 帶介系 *but* 字, 所以斟酌 '當宥之' 疏狀屬詞.

或以 *but* 字爲挈合字, 爲二句之樞紐, 則於 *but* 字下, 增入所檲之 *it had been* 而各析之; 或無所加並去 *that* 字.

14. "*Never dream but [that ill must come of ill]*," "從惡必得惡, 欲無然, 雖夢想不能."

句主............ ....(*you*) 汝字所覆者
謂語.................... *dream* 夢
疏狀屬詞 ....*but that, etc.*

析子句

句主....................*ill* 惡
謂語....................*must come* 必來 (不及物)
疏狀....................*of ill* 從惡

§ 179. SENTENCES CONTAINING ADJECTIVE CLAUSES

句法中容區別子句析法

15. "*The cohort {which had already crossed the river}, quickly came to blows with the enemy*," "業已渡河之軍校立卽與敵接戰," 此中子句乃言軍校之事, 故爲區別子句.

句主.................*cohort* 羅馬軍隊之稱
區別.............. { 1. 指事之 *the* 字
                 2. 區別子句 {*which, etc. ...river*}

謂語.................*came to blows* 接戰

疏狀............... { *quickly* 立卽
                    with the enemy 與敵

Analysis of the Adjective Clause, 析區別子句

句主.................*which* 牒軍校字

謂語.................*had crossed* 已渡

受事.................*the river* 河

疏狀.................*already* 業

16. "*Give me that large book {that you have in your hand}*,"
"予我以汝手中所有之大册."

以上子句與 *that* 及 *large*, 皆所以區別 *book* 字者,
其發端 *give* 係祈使語氣, 而覆句主 *you* 字, 又 *me* 之與
book, 皆 *give* 下之受事, 所謂一人一物者也. 今析子句.

句主.................*you* 汝

謂語.................*have* 有

受事.................*that* '彼' 以牒册字故在前

謂語疏狀 ....*in your hand* 在汝手中

17. "*Give me {what you have in your hand}*," "予我以
汝手中之所有者."

學者當知, 一區別字, 有可用爲句主受事之
時, 其在名學, 區別之用, 理同常名, 蓋旣區別, 固必有所
別之物, 特未言而爲所覆之字而已, 如云 "擧直錯諸
枉," "尊尊親親," 又西語云 "*The good is happy*" 等, 皆卽
區別部之字, 而當名物者也, 夫區別獨字, 旣可爲主名
受事矣, 則區別子句, 亦可用爲主名受事, 何則, 子句之
職, 同一字也. 上文兩弧所括, 乃區別之句, 與 16 同, 用
what 字領句 (*what*=*that which*), 故謂之實字子句, 居受

事之位可也, 謂之區別子句, 以斟酌指事稱代 *that* 字,
亦無不可. 但有子句, 可爲實字子句, 而不可爲區別
子句者, 如云 "*Tell me [what he said to you]*," 其子句亦用
what 字領起, 然與前不同, 此係發問之 *what*, 與複牒之
what 字有殊, 複牒之 *what*, 可與 *that which* 通用, 發問之
what 不可, 故後語中所包孕者, 係實字子句, 同於名物,
不得與區別子句相混.

18. "*I return to view {where once the cottage stood},*"
"吾乃還觀向日廬舍所居之所."

　　此中子句所以爲區別者, 以母句中覆 *the place*
二字, 在子句之前, 而此子句, 即用以釋明所覆之字, 故
爲區別子句, 其發端之 *where* 字, 乃複牒疏狀, 其所複牒
者, 即 *the place* 也. 如析之, 則 *I* 爲句主, *return to view*
爲謂語, (譯還歸, 乃以不及物之云謂, 合之無定式之
補謂, 說見 § 141 三段); *the place* 爲所覆之受事. 至於子
句, 其句主乃 *the cottage*, 其謂語 *stood once*, 乃時間之疏
狀, 而 *where* 乃空間之疏狀也.

19. "*I have not from your eyes that show of love {as I was
wont to have},*" "吾常卽子之目得徵愛我之情, 乃今不
復見矣."

句主......................................*I* 吾
謂語......................................*have* 得
受事......................................*show* 徵
受事之區別屬詞 ...... $\begin{cases} 1.\ \textit{that} \text{ 其} \\ 2.\ \textit{of love} \text{ 愛之} \\ 3.\ \{\text{區別子句}\} \end{cases}$

Analysis of the Adjective Clause, 析區別子句

句主.....................*I* 吾

謂語...................$\left\{\begin{array}{l}\text{*was* 爲 (未完謂語)} \\ \text{*wont to have* 所常得 (句主} \\ \text{補謂)}\end{array}\right.$

受事.....................*as* 複牒稱代 (說見 § 51)

20. *"His conduct is not such {as I admire},"* "彼之制行非若吾所尚者.

子句 *as I admire,* 以 *I* 爲句主, *admire* 爲謂語, 而 *as* 爲受事, (說見, § 51, 乃複牒稱代而常用於云謂字之前, 中文合所者二文如上譯, 足達其義). 子句與獨字 *such* 乃二區別, 用於未完謂語 *is* 之後, 爲句主之補謂 Subjective Complement; 其句與云 *His conduct is good* 同. 或云 *such* 與子句之間, 中覆 *conduct* 字, 與云 *The man is a good man* 同亦通; 總之, *as I admire* 爲區別子句, 與 *such* 字同於尌酌 *conduct* 之用, 則無疑義.

§ 180. Sentences Containing Adverbial Clauses

母句中容疏狀子句之法式

疏狀子句者, 其在母句之中, 與疏狀部字同職, they fulfil the same function as an adverb; 疏狀部字有尌酌云謂區別疏狀三種字之用, 是故其子句所尌酌者, 亦不外此三者.

假如疏狀子句, 其發端用挈合字者, 可置不論, 若係疏狀部字, 而以領句關合, 則析句時, 必言其用之

何 居.*　　前 者 謂 之 Subordinate Conjunction, 後 者 謂 之 Connective Adverb.

21.　　"(*When, in Salamanca's Cave*
"*Him listed his magic wand to wave*)
"*The bells would ring in Notre Dame.*"

此 句 係 古 詩, 今 譯 其 意 云, "每 居 沙 拉 曼 加 洞, 勤 搖 神 杵 聊 自 娛, 諾 特 達 米 寺 中 鐘, 自 然 鳴 吼 與 相 應." (案 沙 拉 曼 加 乃 Spain 之 一 省, '*Notre Dame*' 譯 言 '我 后,' 巴 黎 大 教 寺, 崇 奉 耶 穌 母 馬 利 亞.)

此 詩 母 句 在 第 三 行, 而 前 二 乃 子 句, 言 其 鐘 之 何 時 何 由 而 鳴, 故 爲 疏 狀 子 句.　今 析 之 如 下.

母 句 主............*the bells* 鐘

謂 語...............*would ring* 鳴 吼

疏 狀 屬 詞　......$\begin{cases} 1.\ in\ Notre\ Dame\ (其\ 地) \\ 2.\ 子\ 句\ (原\ 因) \end{cases}$

Analysis of the Adverbial Clause, 析 疏 狀 子 句

子句句主(用無定式仂語)...$\begin{cases} \text{'}to\ wave\ his\ magic\ wand\text{'} \\ 動\ 搖\ 其\ 神\ 杵 \end{cases}$

謂 語...............*listed* 娛

受 事...............*him* 彼

疏 狀 屬 詞　......$\begin{cases} 1.\ when\ 當\ 其\ (時) \\ 2.\ in\ Salamanca's\ Cave\ 在\ 某\ 洞(地) \end{cases}$

22.● "*He ran so fast (that I **could** not overtake him*)," "彼 走 之 疾, 吾 不 克 及," 此 句 有 兩 層 疏 狀, *fast* 疾, 斟 酌 其 走 者 也, 而 子 句 *that I could not overtake him*, 與 其 前 之

---

*Note: 若 after, before, since, ere, till, while, for 等 字, 皆 疏 狀 挈 合 兩 屬 之 字, 所 以 別 者, 視 與 挈 合 字 之 that 字 同 用 與 否, 若 不 同 用, 則 自 爲 挈 合, 若 與 同 用, 則 挈 合 之 職, 已 有 所 屬, 而 其 字 乃 疏 狀 部 耳.　其 自 爲 挈 合, 乃 領 起 疏 狀 之 讕, 而 不 自 爲 疏 狀 者, 其 別 如 此.

so 字, 皆 第 二 層 疏 狀 字 句, 所 以 疏 狀 其 如 何 疾 者 也.
明 此 自 無 難 析.

　　句 主.....................*he* 彼
　　謂 語.....................*ran* 走
　　斟 酌 謂 語 之 疏 狀 字 ... *fast* 疾
　　斟 酌 疏 狀 字 之 疏 狀 $\begin{cases} so\ \text{如 是 之 (在 前)} \\ \text{(子句)吾 不 克 及(在 後)} \end{cases}$ 是 二 者 皆 言 程度

析 疏 狀 子 句

　　句 主.....................*I* 吾
　　謂 語.....................*could overtake* 能 及
　　受 事.....................*him* 彼
　　疏 狀 斟 酌 謂 語 者......*not* 不

　　23.　"*He spoke loud (that I might hear him)*,*"* "彼 言 聲
大, 使 我 以 之 得 聞."

　　　　此 語 中 子 句, '使 我 得 聞,' 乃 所 以 言 聲 大 之 程
度, 而 *that* 字 在 此, 不 獨 爲 挈 合, 實 有 斟 酌 *might hear* 之
義, 故 爲 conjunctive adverb, 而 譯 語 中 乃 有 '以 之' 二 字.

　　　　24.　"*(Whatever the consequence may be), I shall speak the
truth*,*"* "無 論 後 效 之 爲 何, 吾 且 言 其 實."

　　　　母 句 之 句 主 爲 *I*, 其 謂 語 爲 *shall speak*, 而 所 言
者, 則 *the truth* 也, 至 其 子 句, 則 第 § 149 第 八 節 中 所
謂 縱 予 之 句 法 concessive clause, 猶 言 縱 有 後 害, 吾 不 爲
誑 也.

　　　　子 句 之 句 主 爲 *the consequence* (後 效), 而 謂 語 乃
未 完 者 *may be* (可 爲), 合 之 句 主 補 謂 subjective comple-
ment *whatever* (不 論 爲 何), 乃 爲 完 全 謂 語, 若 指 其 字 職,
whatever 乃 倂 字 稱 代, 與 *the consequence* 同 在 主 名 之 位, 不
分 重 輕 施 受 者 也.

25. "*He is not so wise (as he is witty)*," "彼之爲智,不如其佞," 此中子句 *as he is witty*, 乃與前之 *so* 字, 同以斟酌 *wise* 字之疏狀. 故母句無難析者, 而子句之 *as*, 在此乃以斟酌區別 *witty*, 與前 19, 20 二式中之 *as* 攝於云謂字而爲複牒稱代者異.

26. "*He is as worthy a man (as ever lived)*," "彼之爲賢,不讓古人." 此句頗難析, 而其難卽在知兩 *as* 字之別, 蓋前之 *as*, 用於區別 *worthy* 之前, 而爲斟酌程度之疏狀, 後之 *as*, 用於云謂字 *lived* 之首, 而爲子句之主名, 且其代表, 乃古賢之程度與相等者. 今析其句.

句主..............*he* 彼
謂語..............*is man* 爲人
人字之區別...1. *a* 一; 2. *worthy* 賢
賢字之疏狀 { 1. *as* 如, 不讓
2. 子句 *as ever lived* 賢同而生於古代

更析子句
句主............ { *as* 若 = *a man of which degree of worthiness*
謂語..............*lived* 生
疏狀..............*ever* 前曾

故如其原文而譯之, 當云 "彼爲人賢, 不讓古所有之賢人," 以 '古所有' 譯 *ever lived*, 以 '之賢人' 譯 *as* 字, 乃爲合也.

27. "*Beware (how you meddle with these matters)*," "知汝如何攪局乎," 此爲祈使語氣 Imperative Mood.

所覆句主...........*you* 汝
謂語 ....*be*+*ware* 須知 (未完謂語加補謂)
疏狀屬詞...........以實字子句作疏狀用 *how you*, etc.

更析子句

句主……………*you* 汝
謂語……………*meddle* 攬紛
疏狀屬詞…………… $\begin{cases} 1. \ \textit{how} \ 如何 \\ 2. \ \textit{with these matters} \ 於此等事 \end{cases}$

28.　"*Thieves are not judged, (but they are by to hear*),"
"雖有盜賊, 未聽其獄, 不可斷也," 或云 "盜賊不可斷,
除非旣聽其獄."　此句 *but* 字, 下無 *that* 字, 可指爲挈
合部, 惟其義非'惟''但,' 而爲'除却 *unless.*'

　　句中有兩疏狀, 一爲 *not* 字以斟酌未完之謂語
are 字, 又子句 *but they are by to hear*, 以斟酌補謂之語
judged 字, 其中 *by* 字, 乃疏狀部, 非介系部字, *are by to
hear*, 猶云 *to hear by*, 爲一邊之義, 餘無難析.

§ 181.　　SUBORDINATE CLAUSES CONTAINED

WITHIN CLAUSES, WHICH ARE THEMSELVES SUBORDINATE

析子句中之子句

29.　"*He inferred from this* [*that the opinion of the judge
was that the prisoner was guilty*]," "彼由此推知法官之意,
乃以囚爲不冤."

　　此句, 自第一 *that* 至終, 爲實字子句, 當受事之
位, 卽爲其人所推知者, 而自第二 *that* 至終, 又爲實字
子句, 用於 *was* 之下, 故與句主 *the opinion* 爲同位, 所謂
句主補謂, 以補足 *was* 字未完之謂語.　今析母句.

句主………………*he* 彼
謂語………………*inferred* 推知
疏狀………………*from this* 由此
受事………………[*that, etc.*] 實字子句

析第一層子句

句主...............*the opinion of the judge* 法官之意

謂語...........$\begin{cases} \textit{was} 乃以 (未完謂語) \\ \textit{that, etc.} (實字子句爲句主補謂) \end{cases}$

析第二層子句

句主...............*the prisoner* 此囚

謂語...........$\begin{cases} \textit{was} 爲 (未完謂語) \\ \textit{guilty} 不寃 (句主補謂) \end{cases}$

30. "*Tell me* [*who you think that man is*]," "告我,汝 揣若人爲誰."

此句見 *tell* 字之下,有兩受事,一人一物,人卽 me 字,而物則第一層之子句是已. 而第二子句,亦代 實字居受事之位,爲所揣者,其中句主爲 *that man*,其 謂語亦以 *is* 之未完,而 *who* 字爲之補謂,以成問語.

31. "(*If it were done when 'tis done*), *then it were well* [*it were done quickly*]," "假使事了卽爲了,則速了之固佳."

此語後半爲母句正文,而前半爲所待之疏狀 子句. 顧母句中 *it* 字,乃暫代之句主,其所代句末之 實字子句乃眞句主. 其前半之疏狀子句,又有子句 以斟酌其謂語. 故析此文,從母句始,於第一層,得疏 狀子句於前,得實字子句於後,於第二層,得疏狀子句 中之疏狀子句. 今析之如下.

Provis. Subj. 暫代句主...........*it*

Real Subj. 眞實句主...........$\begin{cases} 實字子句 (\textit{that}) \textit{ it were} \\ \textit{done quickly} 速了之 \end{cases}$

Predicate 母句謂語 ....*were* 固

Adverbial Adj. 疏狀屬詞...$\begin{cases} \text{1. } well \text{ 佳} \\ \text{2. } then \\ \text{3. 疏 狀 子 句 } if \text{ } it \text{ } were \\ \quad done \text{ } when \text{ } 'tis \text{ } done \text{ 使} \\ \quad \text{事 了 卽 爲 了} \end{cases}$

析 實 字 子 句

Subject 句 主.....................*it* 之
Predicate 謂 語 ....*were done* 了 (pass. verb)
Adv. Adjunct 疏 狀 ....*quickly* 速

析 疏 狀 子 句

Subject 句 主.....................*it* (其)

Predicate 謂 語...............$\begin{cases} \text{以 未 完 謂 語 } were \text{ 加} \\ \text{句 主 補 謂 } done \text{ 爲 了*} \end{cases}$

Adv. Clause 疏 狀 子 句......*when 'tis done* 爲 了*

析 第 二 層 疏 狀 子 句

Subject 句 主...........................*it* 其
Predicate 謂 語......................*is done* 了
Adverb 疏 狀..........................*when* 當

§ 182.   ANALYSIS OF COMPOUND SENTENCES 析 合 沓 句 法

　　合 沓 句 法, 合 多 句 以 成 一 句, 其 析 之 之 法, 視 所 合 之 句 如 分 立 者, 故 無 難 析 特 異 之 處. 但 有 時 其 前 後 爲 鹿 盧 析 法, 相 因 而 生, 則 於 衡 接 複 牒 之 字, 宜 爲 細 審 而 已.

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*Note: 此 係 第 一 了 字, 義 較 他 了 字 'done' 爲 深, 他 了 字 猶 云 料 理, 此 第 一 了 字, 則 有 完 結 無 餘 之 意, 故 爲 異 也.

32. *"This is now our doom, which if we can sustain and bear, our supreme foe in time may much remit his anger,"* "此是吾人今者應受之罰, 然使吾人能忍而受之, 吾人之元仇庶幾以時大殺其怒."

此文乃合兩句而成.

1. *'This is now our doom'* 即爲接處 *which* 之所牒者.

2. *'(Which if we can sustain and bear,) our supreme foe in time may much remit his anger,'* 前半爲疏狀子句. 上半 A 固爲易析, 今析 B 句.

句主.....................*our supreme foe* 吾之元仇

謂語.....................*may remit* 庶殺

受事.....................*his anger* 其怒

疏狀鷟詞 ....
$\begin{cases} 1. \text{(疏狀子句 } which if, etc.) \text{ 使} \\ \quad \text{其能忍而受之} \\ 2. \text{ } in\ time \text{ 以時} \\ 3. \text{ } much \text{ 大} \end{cases}$

析疏狀子句爲後語所有待者

句主.....................*we* 吾人

謂語.....................*can sustain and bear* 能忍而受

受事代名 ....*which* 之 (即牒前半應受之罰)

§183. 有時母句中, 有數子句平列者, 此亦無難, 法將所略者全叙之而後分析: 如云

33. *"He told me [that the dyke had burst] and [that the river was flooding the country],"* "渠告我云, 隄已決, 而河遂漫流原野間."

於此見所告者,雖相因,實兩事,若全叙之,則

1. *He told me that the dyke had burst*, 彼告我隄已決.

2. *He told me that the river was flooding the country*, 彼告我河乃漫流原野間.

云謂告字之下,例得一人一事,故前二事,皆在受事之位,爲所告者.

§ 184.　以上所論,實爲節縮句法之一種,可見析節縮句法 to analyse contracted sentences, 皆須將所節縮者補列,則其義法自見也: 如云

34.　*"We perceive [that these things not only did not happen], but [could not have happened],"* "吾覺此等事,不獨所未曾有者,實且爲所不能有者."

此語顯然兩句,若全叙之,則爲

1. *'We perceive that these things not only did not happen.'*

2. *'We perceive that these things could not have happened.'*

此而分析,自爲無難,蓋前後二語, *that* 字之後皆爲實字子句,而居受事之位,爲云謂字 *perceive* 之所擬者.

35.　*"Many instances were related of wise forethought, or firm action, or acute reply, on his part, both in the senate and in the forum,"* "甚多軼事爲所叙說,若於其智慮之所預計,於其堅定之行事,於其犀利之答詞,在朝廷在城市皆有之," 或譯 "若其預計之智,操行之堅,酬對之穎敏,或見於朝廷,或著於市會,凡彼之軼事,皆有述焉."

此語所平列者,前爲三事,後爲二地,觀前篇 § 144 之所論,則知此而全叙,必成六句.

1.　Many instances were related *of wise forethought on his part in the senate.*

2.　Many instances were related *of wise forethought on his part in the forum.*

3.　Many instances were related *of firm action on his part in the senate.*

4.　Many instances were related *of firm action on his part in the forum.*

5.　Many instances were related *of acute reply on his part in the senate.*

6.　Many instances were related *of acute reply on his part in the forum.*

<div align="center">如 此 則 析 其 一 支 而 已 足; 如</div>

Subject 句 主..................*many instances* 甚 多 之 軼 事
Predicate 謂 語..............*were related* 經 其 叙 述

Adverb. Adj. 疏 狀 屬 詞 { 1. *of wise forethought* 預 計 之 智
2. *on his part* 出 於 彼 者
3. *in the senate* 見 於 內 閣

36.　"*Every assertion is either true or false, either wholly or in parts,*" "凡 詞 非 信 則 誣, 或 於 其 全, 或 於 其 分."

此 若 全 叙 則 得 四 句

1.　An assertion is *true wholly.*
2.　An assertion is *true in part.*
3.　An assertion is *false wholly.*
4.　An assertion is *false in part.*

此 分 一 語 為 四 語, 而 置 其 *either* 與 *or*, 然 如 此 則 宜 易 *every* 字 為 *an*, 不 然, 是 所 合 之 一 語 理 確, 而 所 分 之 四 語 理 虛, 是 固 不 可.

若語中有 neither 與 nor 等字,可置勿論,然必易正語爲負語,而後義確. 如下:

37. *"The man {who neither reverences nobleness nor loves goodness} is hateful,"* "人而不尊賢好善,斯可憎矣."

全叙之爲二句

1. *"The man {who reverences not nobleness} is hateful."*

2. *"The man {who loves not goodness} is hateful."*

38. *"(Whether he succeed or fail), it will not matter to me,"* "彼之濟否不涉吾事."

全叙 1. *(If he succeed), it will not matter to me.*

2. *(If he fail), it will not matter to me.*

39. *"Tell me [whether this is true or not],"* "告我此事爲實爲虛."

全叙 1. *'Tell me whether this is true'*

2. *'Tell me whether this is not true.'*

此 *whether* 字,與前稍別,此爲發問,引下實字子句爲所告者.

§ 185. 以上所列,皆爲節縮句法,與橢句不同,節縮所略者,以語同故,至橢句,其所略者,乃不必同,且有時爲句中要語,特以在人意中,故略之不擧. 故析橢句 to analyse an Elliptical Sentence,補叙尤亟. 其最淺者,則削複牒之字,如下:

40. *"He left the day {I arrived},"* "吾至之日彼去."

'吾至' 乃區別子句,乃以明彼去之日爲何等日也,然其上削 *on which* 二字,故全叙之,乃

　　　　"He left the day {that (or on which) I arrived}," the
day 二字, 於 *left* 已爲時間之疏狀字, 而子句則又指其
日爲何如日.

　　　　然橢句最爲費手難析者, 在其語以 *as* 與 *than*
字爲發端者, 二字常用, 皆爲疏狀, 常法須認明子句中
以何者爲謂語, 而疏狀 *as* 所斟酌之字語爲何, 如云

　　41.　*"He is as tall (as I am),"* "彼長如我."

　　全叙　*"He is as tall (as I am tall),"* "彼爲許長, 如我之
爲長."

　　　　此中後半 *as I am* 三字, 係一橢句, 係一子句, 旣
爲子句, 自有謂語, 其謂語爲何, 則謂我長也 *being tall*,
且不獨謂我長而已, 其長有一定之程度, 是程度於何
見之, 則 *as* 字是, 故此 *as*, 稱複牒疏狀 relative adverb,
其所斟酌者, 乃所橢之長字 *'tall'* understood. 　前之 *as*
字, 稱指事疏狀 Demonstrative Adverb, 其所斟酌者, 則
前半之長字 *'tall'* expressed.

　　　　凡疏狀子句, 以 *as* 字發端者, 常與其前之 *so* 或
as 字爲叫應, 以斟酌其中間之區別字, 如上句乃一 *tall*
長字, 而前有獨字之 *as*, 後有 *as I am tall* 之子句, 以相叫
應爲之疏狀焉, 故析其句.

Subject 句主.................*he* 彼

Predicate 謂語 ....{ *is* (爲未完謂語)
　　　　　　　　　　　　　{ *tall* 長 (句主補謂)

Adv. Adj. 疏狀屬詞...{ 1. *as* 許
　　　　　　　　　　　　{ 2. *as I am tall* 若我之長

　　　　　　　　更析子句

Subject 句主.................*I* 我

Predicate 謂語 ....{ *am* 爲 (未完謂語)
　　　　　　　　　　　　　{ *tall* 長 (句主補謂)

Adverb. Adj. 疏狀屬詞...*as* 如

42. **1.** 至句法如 *"He has not written so much (as I have),"* "彼之所寫不若吾多."

2. 又如 *"He has lived as many years (as you have lived months),"* "彼之生年如汝所生之月."

3. 又如 *"He does not write so well (as you),"* "彼書之佳不及子."

4. 又如 *"I would as soon die (as suffer that),"* "與其遭是吾寧死耳."

5. 又如 *"He looks (as if he knew me),"* "彼之顧視若與吾稔."

6. 又如 *"I cannot give you so much (as five pounds),"* "吾不能予子以五磅之多."

7. 又如 *"He cannot so much (as read),"* "彼乃讀亦不能."

8. 又如 *"I saw John as well (as Thomas),"* "吾見妥瑪亦見約翰."

9. 又如 *"That is as much (as to say),"* "此猶云."

以上略列九種,皆爲常用橢句,苟欲析之,法宜同前,先補所橢削者,而後析之. 大抵 *as* 字以下,皆爲疏狀子句,旣爲子句,斯其中必有句主,必有謂語,觀其所橢,以意補之,如此則母子二句中,字語所當之職,皆可見矣,今欲爲式,試爲學者補之如下:

1. *He has not written so much as I have* written much.

2. *He has lived as many years as you have lived* many *months.*

3. *He does not write so well as you* write well.

4. *I would as soon die as* I would soon *suffer that.*

5. *He looks as* he would look *if he knew me.*

6. *I cannot give you so much as five pounds* are much.

7. *He cannot* do *so much as* to *read* is much.

8. *I saw John as well as* I saw *Thomas* well.

9. *That is as much as* it would be much *to say.*

凡用 as 字與 such 字作叫應, 如云 "*We are such stuff as dreams are made of*," 其 *as* 字, 非疏狀部, 乃爲複牒稱代, 又譬如言:

43. "*I am not such a fool as believe that*," "使吾信此, 吾不如是之愚," 此語有橢削者, 若補之, 當云 "*I am not such a fool as* I should be to *believe that*," "使信此者, 乃爲愚人, 而吾不如是."

若析其句, 則 as I should be 爲一子句, 與上之 *such* 字, 皆所以斟酌 *fool* 字者, 而子句之中 should be, 爲未完謂語, 其 *as* 爲補足謂語之複牒稱代也.

44. "*He is taller (than I am)*," "彼長過我," 若補其所橢者, 則當云 "*He is taller than I am* tall," 彼之爲高過於我之爲高," than 爲絜合部字, 而其下子句, 常爲疏狀, 乃所以斟酌其上之區別字, 如 *taller* 者, 此定例也.

其與此相類句法: 如,

1. "*He is more industrious than clever*," "彼之精勤過於穎悟."

2. "*He has written more letters than you*," "彼之寫信多於汝."

3. "*He is richer than you suppose*," "彼富過汝之所料."

4. *"Our habits are costlier than Lucullus wore,"* "吾之衣貴於魯古拉之衣."

5. *"I had rather die than suffer that,"* "與其忍此吾寧死耳."

以上諸語, 皆有橢削不言之字, 今若補之, 則當云

1. *He is more industrious than* he is *clever*.

2. *He has written more letters than you* have written many letters.

3. *He is richer than you suppose* that he is rich.

4. *Our habits are costlier than* the habits which *Lucullus wore* were costly."

5. *I had rather die than* I would *suffer that*.

其析法皆同第四十四條.

45. *"I agree with you in so far as you adopt his opinion,"* "吾之與汝合者, 在汝之取彼說也."

此句中之仍語 *in so far*, 與子句 *as you adopt his opinion*, 皆所以斟酌云謂字 *agree* 者.

如云 *"He knows the matter inasmuch as I have told him,"* "渠知此事, 如我所告彼者而已," 其中之 *inasmuch* 與子句之 *as I have told him*, 皆所以斟酌 *knows* 字者.

46. *"I cannot stay longer than a month,"* "吾之躭擱不逾一月," 此句末削 *is long* 二字, 其同此句法, 如 *"I cannot give you more than five pounds,"* 其末亦削 *are much* 二字, 補之則後半之爲子句自見, 而其用則以斟酌其前之區別字 *more, longer* 等也.

47. *"He would have been perished but for me,"* "彼 非 得 我 亡 矣,"此 中 *but* 字, 亦 譯 '除 却,' '倘 非;' 不 譯 作 '但,' 其 下 檐 部 *it had been* 三 字, 若 補 之, 則 見 其 爲 子 句, 所 以 疏 狀 斟 酌 其 前 之 謂 語 者.

48. *"As for me, I care nothing about that,"* "至 於 爲 我, 吾 所 不 恤 者 也,"此 句 *as* 之 下, 當 補 the matter stands 三 字, 則 見 其 爲 疏 狀 子 句.

49. *"To tell you the truth, I don't know what to do,"* "實 情 告 汝, 吾 不 知 所 爲,"此 句 若 將 所 檐 補 出, 則 當 云 "If I have *to tell you the truth,* I *must say* I don't know to do what," 又 如 云 *"Were he my brother, nay, my kingdom's heir etc.,"* "卽 彼 爲 吾 弟, 乃 至 爲 吾 傳 國 之 冢 子 云 云;"此 句 所 檐 更 多, 蓋 其 語 猶 云 *"Were he my brother*—I will not say that, I will even say, were he *my kingdom's heir, etc.,"* 其 中 一 段, 於 前 乃 以 一 'nay' 字 括 之.

凡 此 篇 所 以 爲 析 辭 籀 句 者 具 如 此, 析 簡 句 之 式 共 三 十 條, 析 繁 句 之 式 共 四 十 九 條, 所 不 憚 更 僕 者, 以 爲 使 學 者 講 於 此 術, 不 獨 讀 他 人 之 文 辭, 而 有 以 知 其 意, 卽 己 之 辭, 亦 將 自 知 其 合 法 達 意 與 否, 而 絀 繆 不 通 之 疵, 可 以 免 已.

且 其 用 不 獨 見 於 西 文 而 已, 乃 至 通 之 中 文 亦 將 擘 理 分 肌, 尋 條 討 源, 而 得 其 用 意 之 所 在, 此 賞 文 析 義 之 祕 也, 學 者 其 知 之.

篇 十 八　CHAPTER XVIII

句 讀 點 頓　PUNCTUATION

§186.　聲之於口者曰語言,語言必有停歇,筆之於書者曰文字,文字必有句主,(或作句讀,皆音逗).

故欲句讀點頓之得宜,必先通其句法,通句法必自能析句始,未有旣能析句,而點頓或不合者也.

點頓英文曰 PUNCTUATION, 其字原於拉丁之 *Punctum*, 譯言點也.

西文之爲點四,其最輕者曰 COMMA 逗,逗如此作 (,), 若豆之勾萌.　其次曰 SEMICOLON 半支,半支如此作 (;), 於逗之上加員點焉.　再進曰 COLON 支,支如此作 (:), 兩點相承.　語完義足曰句,句乃加點 (.), 西名曰 FULL STOP, 譯言滿頓, 又曰 PERIOD, 譯言候,猶句也.

學者須知,此四種之名,如 Comma, Semicolon, Colon and Period, 其始非以名點,乃以名句法者.　且用點之法有大例,而無定規,雖在文家,往往此用微逗,而彼用半支,至於全支,捨引語申言而外,尤不常用,故今所列,僅能著其大法於篇,其詳非所論也.

§187.　點頓之最爲易明者,莫若全點 Full Stop, 但使句主謂語已具,語意已完,少至於一二字,多至數十百言,均可爲成句,成句則勒之以全點.　然有合杳句法,萃數句爲一句,雖義各完,以意相涉,如是者謂之支句,猶人之肢體,則例不用滿頓,而用全支或半支諸點.

　　大抵初學爲英文,不可好爲長句,其合敘者宜分叙之,則易於了當,而無葛藤晦澀諸病.

§188.　進於全點者則有支點,英曰 Colon.　凡用支點,大抵皆在可用全點之處,其用支點者,以其義之已完,其不用全點者,以句法平列而意相涉也.　故支點係用於合沓之繁句,包孕句法,從無用支點者,而簡句無論已.　如文家瑪可理 Macaulay 句云: "The chief must be Colonel: his uncle or his brother must be Major: the tacksmen (佃戶) must be the Captains."　又文家藍陀 Landor 句云: "Nothing else could have united her people: nothing else could have endangered or interrupted our commerce."　皆徵此例,然他文家遇此,多不用支點,而用半支,故此事初無定法可立.

　　大抵全支,乃四者之中最爲罕用之點頓,其有必用全支作點者,則遇引一成句,如此則往往另加一畫 a dash: 如云 'On his tombstone was this inscription:— "Here lies an honest man." '　又或其下之語,即爲上文之註解變文者,則亦必用支點: 如文家嘉來勒 Carlyle 法史有句云:—"One can judge what stir there was now among the thirty thousand royalists: how the plotters (設計者) shrank each closer into his lurking-place."　如後二則,必用全支作頓,而不能代以半支者.

§189.　再進則有半支之點,英語曰 Semicolon.　半支之用,大致與全支同,亦多見於合沓之繁句,義完而意相涉者,然所與全支之點頓異用者,半支所以分斷平列之句矣,而其句常有 and, but, nor 等字爲之挈合,而全支則用於無此等字者,觀上款所引瑪可理文可見;

又如 "Time would thus be gained; and the royalists might be able to execute their old project." 蓋兩句之間,得挈合字者,其相繫較不用挈合者爲密故也.

如平列句法甚多,例於最後一句乃用 and 字牽合,而如是諸支句,皆用半支點作頓:此如吉賁 Gibbon 羅馬史有句云: "A battering-ram was invented, of light construction and powerful effect; it was transported and worked by forty soldiers; and as the stones were loosened by its repeated strokes, they were torn with long iron hooks from the wall."

平列句法,甚短而意相屬,或經節縮者,例不用半支頓而用逗: 如 "I ran after him, but could not catch him."

有時并逗可以不用: 如 "He reads and writes incessantly," "He learns neither Latin nor Greek."

§ 190. 逗 Comma 之爲用最多,大抵於言語有停頓者,於文字則有逗點也. 蓋一句之字,自有當連讀分讀者,逗之所以見其分合也. 譬如中文千家詩之第一首 "雲淡風輕近午天,傍花隨柳,過前川. 時人不識予心樂,將謂偷閒學少年." 此其第一句乃言過川之時,故只宜用逗,傍花隨柳乃狀過川之事,次亦可用逗,惟至二句之末則語意已完,句主爲暗會之予字,謂語乃過字,前川乃受事之物,故可用全點滿頓也. 第三語意亦完,然而爲第四句之前事原因,故只宜用逗點,而第四句之用滿頓不待言矣. 若以不識予心樂五字爲子句,如 who know not my heart was gladdened, 或爲仂語, 如 not knowing my heart was gladdened, 則并半支不可用,必用逗頓而後爲合,蓋時人乃將謂之主名 nominative, 必合兩句而後意完故耳.

大抵用點頓, 與其太多, 無寧太少, 故此事總無詳細定例可言, 且用之人各互異, 今所可言者, 不過著其常法而已. 以下八條, 乃簡句中用逗之法.

1.　假如句主得區別屬詞, 其文稍長者, 則於謂語正云謂字前宜作一逗, 如上所引千家詩第二句過字之前, 第三句樂字之後, 皆宜作逗者也. 西文如 "The injustice of the sentence pronounced upon this wise and virtuous man, is evident." 自正云謂 is 字之前, 皆為句主之屬, 故宜作逗. 然使屬詞無多, 雖不作逗可也: 如云 "The injustice of the sentence is evident," 並無逗處.

2.　使區別屬詞為兩用式仿語, 則其前後往往皆作逗: 如云 "The man, *having slipped*, fell over the cliff." 又如 "The general, *having rallied his soldiers*, led them forward." 又如 *"Undaunted*, he still struggles on." 第一語之 having slipped, 第二語之 having rallied his soldiers, 第三語之 undaunted, 皆所謂兩用式仿語者也.

3.　句主之區別屬詞, 如釋名之類, 其文長者例得前後用逗: 如云 "Bacon, *the illustrated author of Novum Organum*, declared his meaning." 又如 "The soldier, *afraid of the conseqܦence of his insubordination*, deserted."

4.　引一成語, 而以為句主或一云謂字之受事者, 或前或後, 例得用逗: 如云 "Nelson's signal was, '*England expects every man to do his duty*.'" 又如 *"He said* to his disciples, '*watch and pray*.'"

5.　疊用實字而不用 and 字牽合者, 每字之後, 例得用逗: 如云 *"John, William*, James and Henry took a walk together." 其虛字疊用者, 亦同此例: 如云 "He was

wealthy, prudent, active and kind." "He wrote his exercise *neatly,* correctly and quickly." "We *see, hear, smell,* taste and feel."

6. 一疏狀仂語,其中有獨用名物,或用無定式之云謂字,與兩用式之云謂字者,其仂語之後,例應加逗; 如云 *"To conclude,* I will only say, etc." 又如云 *"The man being dead,* his heirs took possession of his estate."

7. 疏狀子句或仂語,所以斟酌句中謂語者,其前後常加逗點: 如云 *"By studying for five hours a day,* he mastered the language in six months;" 又如云 "The foolish man, *in defiance of all advice,* persisted in his project." 獨用一疏狀字,或仂語簡短者,例不用逗; 如云 "The man in vain protested his innocence;" 然使其字乃當一橢句用者,則又須前後用逗; 如云 "The man, *however,* escaped." "The figure, *therefore,* is an hyperbole."

8. 呼籲之名,前後加逗: 如云 *"John,* shut the door." "I said, *Sir,* I had not done that."

§ 191. 包孕句法中,所用點逗,可以略言如下:

1. 實字子句用作句主者,其下宜逗: 如云 *"That the accused is innocent of the crime imputed to him,* admits of demonstration." *"How we can ever get there,* is the question."

然實字子句,用在云謂字後者,其前不作逗: 如 "It is of great importance *that this should be rightly understood."* 在受事之位者,例與此同: 如云 "Tell me *how you are."* "He acknowledged *that he has wronged you."*

2. 區別子句其義與所區別之名物密切,非得此則其意不明者,不可作逗: 如云 "The man *who told me*

this stands there." "I do not see the meaning *that you are explaining.*" 假使其義與所區別之名物並非密切, 雖不得此, 其意亦明, 如是區別子句, 乃爲附益之語, 其前或後可以用逗: 如云 "We are studying the history of Russia, *which is now in war with Japan.*" 又如云 "I must report this to my father, *who is expecting this news every hour.*"

3. 疏狀子句在一云謂之前者, 例應作逗, 其在云謂字後者, 則否: 如云 "When you have finished your work, tell me the story;" 又如 *"Except you repent,* ye shall all like-wise perish." 此皆疏狀子句, 見於謂語之前者也. 至如 "I will wait till *I hear from you;*" "I did not see him when *he called on me;*" "He ran away as soon as *I saw him.*" 此皆見於謂語之後者, 故其前不逗.

§192. 除以上四種點頓之外, 尚有他項記號, 見諸文字者, 取其多見者而言之, 則如:

1. 發問記號 Note of Interrogation (?), 凡問語之終, 無論長短, 必著此號, 但引述問詞則不用之: 如云 "Who are you?" "He asked me who I am."

2. 驚歎記號 Note of Exclamation or of Admiration (!), 凡嗟歎之詞, 呼籲之名字, 下皆作此: 如 Oh! My Lord! Four hundred thousand souls perished in a day! 四十萬人同日死! 亦有一句之詞, 爲咒詛爲祝禱者, 其下用之: 如云 May Heaven defend us!

3. 括弧 ( ) 者, 乃用以界旁及之詞, 與正文無直接關係者, 其內容英語謂之 Parenthesis, 其形式名 Brackets: 如 "There is singular harmony between the language *(whatever that may mean)* and the thought." 然其中之文字, 必可用可捨, 而與句法無傷者. 凡旁及之文, 有時不

用括弧, 而用橫畫 (—) a Dash, 然用橫畫, 所關於文理者
較深, 常見於用意忽轉之時, 或正意已申, 而更加喻語:
如云 In the one case, the reader has come into contact with
a mere abstraction—*a man of straw, with not a single feature
that impresses itself on the imagination.* In the other, he has
come into communion with a living **soul**—*a man of like pas-
sions with ourselves.*" 見戴英英文雕龍 Taine's English
Literature.

4. 此外有雙單之引號: Double **or Single** Inverted
Commas, 亦名 "俯仰逗," 則用之於徵引他人成語句法
之時, 此無難解者, 若所引不全, 其所略處, 常作渡點,
名曰中略 (.........): 如 "Then Robin took them both by the
hands and danced round about the oak tree.........Three merry
men we be." Robin Hood.