

英 語 文 庫

基本英語之初步

(上)

THE A B C OF BASIC ENGLISH

BOOK I

英語週刊社編

商務印書館發行

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BOOK I

ON LEARNING THE BASIC WORDS

This book is designed as a simple guide in three stages (A, B, and C), covering all the chief points in Basic English.

In some ways it is different from other books on languages, because the learner has, at the start, on¹ one page, almost all the material that will ever be needed. The complete word list takes about a quarter of an hour on a gramophone—which makes it possible to get a rough idea of the sense of anything said or printed in Basic English, after only one week's work; and a little time given to the examples will do the rest.

The chief business of the learner, then, is to get a good knowledge of the words and their senses as given in *The Basic Words*, with help of the records (and of signs and pictures), and the nearest words in his native tongue. At the same time, by putting every word into some simple statement at an early stage, he will get an idea of its natural uses for talking and writing. With most languages two or three years may be necessary to get a knowledge of 5,000 words; and every new word up to 10,000 may still have its special tricks, which will only be overcome by slow and bitter

¹ On one page, 基本英字八百五十個, 原書以細字印成一紙, 載於書首。

基本英語之初步

上 冊

論 學 基 本 字

本書係一簡易之嚮導，分 A, B, C 三階段，包括基本英語之諸要點。

本書視他種語言書，略有不同之處。因學者於開始之時，即能在一紙之上，得到其後來所需之全部材料，幾於完全無缺也。此完全字單，在留聲機上，約需十五分鐘而畢——是可見通曉基本英語所講之話或所印之書大意，但需一星期之工作，已可能之；其餘工作則以少許時間注意舉例而已。

是故學者之要務，在求認識基本字中之字與其意義，其輔助物爲留聲機片（並符號與圖畫），與學者本國語言中最近似之字。同時學者於初學之時，當及早試將各字用入單簡之句語中，以求得各字在語言與文字中自然之用法。大多數之語言，必須費二三年之工夫，方能認識五千字；自此以上至一萬字，則個個新字仍各有其特別之技巧，非有遲緩耐勞之

experience. In Basic English, the end of the work is in view all the time.

The learning of the system may best be done in three stages:

1. The 850 words and their order.
2. Expansions of the words in form and sense.
3. Special uses of the words, and their use for special purposes.

The number of words in the Basic list is so small that it is possible to go through them *all* in fifteen minutes every day before any other work is done, till their sounds are quite clear and their simple senses are fixed in the memory.

A *very* quick learner, with special training, might get 100 words in an hour.

A *good* learner with a knowledge of more than one language, may get 50 in an hour.

A *normal* learner whose natural language is not unlike English will get 30.

A learner who takes an hour to get only 20 words will probably have a bad memory for words, or will be one whose natural language is different in structure from Basic English.

A normal learner, who is able to take two hours every day for the work, will be wise to give one of these hours to the sounds and simple senses of the words. He will then get the complete list in a month (or if he makes it two hours, he will probably get through

經驗，不能熟習之。至於基本英語，則工作之範圍，時在眼簾之下，一望而知。

學此制度最宜分爲三階段：

- 一、八百五十字與其順序。
- 二、各字在形變上與意義上之擴大。
- 三、各字之特別用法，與其因特別作用而有之用法。

基本字單中之字數如其少，故每日於未作任何他事之前，祇須十五分鐘之時間，即能將此字單讀畢，且逐日如此，直至各字之讀音極爲明白，其單簡之意義亦牢記於心而後已。

極敏捷之學者，有特別訓練者，每小時或能記誦至一百字。

優良學者，所識文字不止一國者，每小時可學五十字。

平常學者，其本國語言並不與英語絕然不同者，可學三十字。

每小時祇能學二十字之學者，其人識字之記憶力殆極薄弱者也，即不然，亦必其本國語言之構造與基本英語不同者也。

平常學者，其能每日以二小時之力治基本英語者，宜以一小時注意字之讀音與其單簡意義。如是，彼能於一月之內，將完全字單習

this part of the work in two weeks). The second hour every day would then be free for putting the words together, and learning all that is important about Word-order.

But after a very short time, it is a good idea to make a small selection of words, so as to have enough for some simple statements; and by the time you come to the end of A, you will be able to make five different sorts of simple statements:

1. *A word is a sign* (page 18).
2. *Words give (do not give) signs* (page 29).
3. *Words will give signs to men* (page 31).
4. *Words will give signs to men clearly* (page 40).
5. *Stop! Please give new rules to the quick boys now*
(page 47).

This *A B C* and *The Basic Words* give the teacher with some knowledge of English every thing necessary for his purposes; but *A B C*'s in a number of other languages, and in forms designed by experts in different systems of teaching, are being got ready. In *The Basic Dictionary* the 7,500 commonest words of normal English are put into Basic—which makes it possible to do the same for any other language in the near future; and in *The Basic Traveler* there are 100 pages of simple examples for everyday use.

Though this book is all in Basic English, the only Basic words to which the learner has to give his attention (on a first reading) come in by degrees. They are in special print, and the rest will be in some other

畢(若用二小時功夫則二星期之內即可畢事)。至每日第二小時,可用以綴字,及關於字序上之各要點。

但在極短時期之後,即宜選出少數若干字,以求足以造單簡之句語;迨A階段將完畢時,當能作如下之五種不同單簡句語。

- 一. 一個字是一個記號(見原書第十八面)。
- 二. 字給(並不給)記號(見原書第二十九面)。
- 三. 字將與人以記號(見原書第三十一面)。
- 四. 字將明白與人以記號(見原書第四十面)。
- 五. 停罷!請將新條例現在就給學得快的學生(見原書第四十七面)。

本書與基本字二書,乃以教授上所必需之一切事件給與略有英文智識之教者;但有多種他國語言之初步書,及專家所編別種教授法之初步書,編訂亦漸就緒。在基本字典中,普通英語所最習用之七千五百字,悉註以基本英語——此以使在最近之未來中,能為他國文字編成同樣之書;至基本英語之旅行者一書,則載日常習用之單簡例句,共計一百面。

雖是書所用之字,皆係基本英語,而最要之基本字為學者所須注意者(初次閱讀),實逐漸而進。此類字皆用特別字體,而其餘則為

language. But when the learner gets to the end (that is to say, after giving about a week to A, a week to B, and an hour to C) he will be in a position to go through the complete story by himself in its Basic English form—as an example of the way in which the words may be put together.

In order that the First Step may be of value to the very young in addition to its more general interest, the words in the examples in this part are chiefly such as are commonly used before six years old, so that the teacher will be able to make a simple selection; while for those who have trouble in getting their tongues round English words, Mr. Lloyd James has kindly given an account of the sounds themselves, as they are said on the records which he himself has made.

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他種文字。但學者至將讀畢此書之時(即讀A階段一星期, B階段一星期, C階段一小時之時), 即能自讀用基本英語編成之全部書籍——此可借作各字連綴之舉例。

因欲使第一段階不獨爲一般人所感覺興趣, 而且爲年齡極幼之人所能得益, 本階段內舉例所用之字, 大率爲六齡以下童子所常用者, 以便教者之隨便選擇; 至彼舌彊之人, 不易讀正英字讀音者, 則承勞依哲姆君之美意, 已將英語語音撰有說明, 且親自讀成留聲機片矣。

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THE FIRST STEP

In learning any language it is necessary first of all to have some idea of the different sorts of words in that language. There are more than 1,500 separate languages still in use, and they are as different as the clothing of those who make use of them; so that no sort of word or form of dress has so wide a distribution as to seem natural in all parts of the earth.

In one country it may be the right thing to put a gold ring or a silver chain round the neck; in another the space between the chest and the chin may be covered by the jewels and ornaments; or by a colored cloth, for comfort; or a soft collar may be common—changed to a stiff one at night. So it would be foolish to go everywhere with the question, "What sort of 'collar' do they have here?" It is better to say: "What, if anything, do they put on their necks?" Or, again, "How are the legs covered?" Then we are at least taking a general point of view, and there is less danger of getting a wrong answer—or no answer at all.

It is the same with words. They may not be "nouns," "adjectives," "verbs," or "pronouns"; but everywhere there are things. So the first and most natural question about a language is, "What names has it for *things*?"

So we will make a start with the names of things; but first of all it is necessary to get a sort of map of the system in its complete form.

I. THINGS.

Of the 850 Basic Words, no less than 600 are names of *Things*. It is important to have a good number of names for things, because if we went about with a

第 一 階 段

學任何一國之語言，其第一必需之事，在略得該國語言中各類之字之觀念。現今尚在进行用之語言，約在一千五百種以上，其相異有如用此語言者所穿之衣服；是故字與衣服，未有一種能普及，使全世界各處皆見爲自然無奇也。

甲國風氣或以頸間圍一金圈或一銀練爲是；乙國則胸與頸間之地位，或須以珍寶及飾物蔽之；或蓋以采色之布以爲安；或以軟領爲常——夜間則易硬領。故任赴何處而問曰，“這裏的人用那一種‘領’？”則愚。不如曰，“如果用些什麼的，那末，他們頸上放些什麼？”或者還可以問，“腿是怎樣遮的？”吾人如此發問，最少亦取一普通見地，且少答非所問之弊——或竟不得回答。

字亦猶是也。字不必爲“名物字，”“區別字，”“動字，”或“代名字”；但到處有事物。故語言之第一最自然之問題爲，“牠有什麼名稱給事物？”

故吾人開始卽論事物之名稱；但尤要在作一圖，以記此完全之制度。

一. 事物。

八百五十基本字中，其爲事物之名稱者不下六百字。夫有許多事物之名稱，固一重要

knowledge only of the names of Things, we would be able to make ourselves clear for a very great part of the time.

* * *

Even without the names of things, we might, no doubt, get a long way by pointing, and by our acts and signs. The trouble is that sometimes it is not clear what we are pointing at; one thing gets in the way of another, and we may not be near enough to make ourselves clear. But if we have a knowledge of the *names* of things, it is much more probable that our hearers will be in a position to see from the signs on our faces, or from our behavior, what we would have said if we had made use of other sorts of words.

The names of things take the place of pointing; the other words, to which we are coming later, take the place of the other signs which we make.

(a) NAMES OF PICTURABLE THINGS.

At a meal, for example, if we say "Apple" when the fruit comes in, we may be almost as clear as if we say—"Please give me an apple."

The simplest words of all, then, are the names of the separate things which it is possible to get by pointing; the things round the room, the things which are moved or marketed everywhere, one by one.¹

In Basic there are 200 of these, and when the things of which they are the signs are not themselves present to be pointed at by the learner, a picture will do equally well.²

RULE. When there are two or more things of the same sort, an "s" is put at the end of the word.

Some words which do not come under this Rule are listed on page 10.

之事也，蓋吾人但求有事物名稱之知識，即有許多時機能表達自己之意也。

* * *

然即無事物之名稱，吾人藉指點或藉動作與記號，亦大有所得，此一定無疑之事也。所難者有時所指何物不能明確；一物阻隔他物，吾人不能行近其物以表達吾人之意耳。但吾人若有事物名稱之智識，則聽者察吾人面上之形色，或觀吾人之舉動，假令吾人能有別種文字可用，則所說為何，大率有法以知之矣。

事物之名稱即代替指點之動作者也；他類之字，緩緩敘述，則代替吾人所作他動記號之用者也。

(甲) 可繪圖之物名。

例如於用饈之時，吾人見水果之來而曰“蘋果。”則吾人之意之明顯，一如說——“請給我一枚蘋果。”

然則字之最單簡者，即單另之物名，可由指點而得者也；室中四周之物，到處可一一遷動，到處可一一售賣之物皆是也。¹

在基本英語中，此類之字共有二百，此類之字為記號之物，如不在目前，學者不能指出，則用一圖畫亦可。²

規則：若同類之物有二或多於二，則加“s”於字尾。

字之不在本規則之下者，開列在原書第十頁

¹ If you are ready to make complete statements from the very start, you may say *This is a . . .* every time you do any pointing at things in the room or at pictures. But most learners will be wiser to go quickly through the first 20 pages before making any decision about the best form of simple statement.

² Among the 200 there are four words which are a little different from the rest. These are *angle, circle, line, square*. They are not material things; but they may be pictured, and the pictures are all that is needed.

If you are good at making pictures or copying them from books, see which of your pictures are rightly named by your friends; and why they go wrong when they give a wrong answer. Or might your pictures have been more clear?

Is it a help to your memory to get some of the names two by two; like *boy and girl, sun and moon, hammer and nail, horse and cart, needle and thread*? If so, make a list of those which go naturally together.

But together all the words in the 200 which are names of different parts of clothing (*boot, coat, collar, dress, glove, hat, pocket, shirt, shoe, skirt, sock, stocking, trousers*). You have, in addition, *button, hook, and band*, which may go with them.

Now do the same with the parts of the *body* which is dressed with so much care (*arm, chin, hair, leg, knee, muscle, nerve, stomach, throat, toe, and tongue*).

Then take the things in connection with the building of a *house* (*arch, board, brick, floor, pipe, roof, screw, window, and the rest*); and from those go on to such as may be seen in a *room* (*bath, book, box, bulb, curtain, cushion, drawer, lock, oven, and the like*). In this way you will quickly get an idea of the different word-groups in the Basic system.

What is this group representative of: *cup, egg, fork, plate, potato, spoon, tray*? (*a meal*).

Make a list of 10 names among the 200 about whose sound, form, and sense you have no doubt whatever. Let them be names of things which are generally near—to be touched or seen. These will be of use later as a sort of frame in which new words may be fixed for purposes of learning. A different list will probably be necessary for every country; but if the sounds are simple enough, here are 12 from which you may be able to make a selection: *arm, hand, head, leg, book, box, door, paper, pen, seat, table, tree*.

君若預備於開始之時即作完全句語，則每次指及室中或圖畫中之物時，可說此是...但多數學者，宜趕快讀完前二十面，然後決定何種單簡句語最爲合用。

在二百字之中，有四字與其餘諸字略爲不同，此四字者，角，圓，線，方也。四者皆非實質之物；然皆可以繪圖，而得圖則一切能事畢矣。

君若善於繪圖，或看書臨摹，試看君所作之圖何者爲君之友人所能指名而無誤；且彼輩若有誤答，其致誤之故安在。或者君所繪之圖尙可稍加明顯乎？

倘取若干名字，兩兩相對而舉之，如男童與女童，日與月，槌與釘，馬與車，針與線；有無輔助於君之記憶力乎？如有之，試取天然可以對舉之字，作爲一表。

試將二百字中凡爲衣着不同部分之字集合之（長靴，上衣，硬領，衣服，手套，帽，衣袋，襯衫，鞋，女裙，短襪，長襪，褲）。此外，君尙可取扣鈕，鈎，帶，諸字，歸入其類。

穿衣吾人所極注意也，今可取身體之各部分同樣類聚之（臂，頸，髮，腿，膝，筋，肉，神經，胃，喉，足，指，與舌）。

再取與建造房屋攸關之物（拱門，板，磚，地板，管，房頂，螺旋，窗及其他）；由此諸字，進而至於物之見於室中者（浴，書，箱，電燈泡，窗簾，椅墊，抽屜，鏡，爐，及其他）。由此一法，君對於基本制中之各種字類，即可得到一種觀念矣。

下列一類之字所代表者爲何：杯，蛋，叉，碟，馬鈴薯，匙，盤？（一餐食）。

試於二百字中開一十字之單，此十字之讀音，形式，與意義，須絕對無疑義者。此十字又須物名之近在目前者——可以手觸或目視。此則預備後來作用，可視作一種骨架，遇有新字則附麗其上，以爲求學計也。另一字單或係各國所需要者；然以讀音簡易而言，則有十二字於此，君或能於其間自擇之也：臂，手，頭，腿，書，門，紙，筆，坐位，桌，樹。

(b) GENERAL NAMES

Sometimes, though there may be no doubt that a word is used for a material thing, it is hard to give a clear picture of the thing itself; a *vessel*, for example, or a *mine*. This is because there are different sorts of vessels which themselves have pictures (such as *basin*, *pot*, *ship*); and because a mine is not a separate thing. All such words are grouped among the 400 "general names."

Then there are solid *substances*, *metals*, for example, like *copper*. These are certainly very material. In fact they are what things are made of; but only a little of them is in any one place, and even then it generally has the form of some other thing with a common name. So it is hard to make good pictures of substances. But it is possible to take a bit of any one of them and make a change in its form or, with the help of a business man, get money for it. With these come the *liquids*, like *blood* and *milk*.

Air, *gas*, *mist*, *smoke*, and *steam* may be put in the same division because they are made up of material parts and their behavior is like that of substances; and *foods*, like *bread*, *butter*, and *cheese*.

There are 50 words of this sort, and because they are names of substances they are almost as simple to get fixed in the memory as the words which go with pictures. Here is a list:

Air, *blood*, *brass*, *bread*, *butter*, *canvas*, *chalk*, *cheese*, *cloth*, *coal*, *copper*, *cork*, *cotton*, *dust*, *earth*, *glass*, *gold*, *ice*, *ink*, *iron*, *lead*, *leather*, *linen*, *meat*, *mist*, *oil*, *paint*,

(乙) 普通物名。

有時一字之所代表者爲實物，雖決無疑義，然每難於明白繪出其物之圖；例如盛載器或鑊是。此因盛載器種類不同，各自有其圖形（如盆，壺，船）；又因鑊非可分之物。凡此之字皆歸入四百“普通物名”之中。

又有實體物質，如金類之銅是。此類之物，固極有形質者也。以事實言，此乃物之所由製成者；特在任何一處，其物不過少許，且即此少許，亦大率取他物之形式而別具一公有之物名。是故繪物質之圖不易似。然有可能者，則任取某種物質少許，變易其形式，或藉一商人之助，以之售錢是也。與物質同者更有流質，如血與牛乳是。

空氣，瓦斯，霧，烟，與蒸氣，可同樣歸類，因此類之物亦爲有形質之部分所成，而其行爲又似物質也；食物如麵包，牛酪，與乾酪亦然。

此類之字可有五十，因其爲物質之名，故記之之簡易與有圖之字同。字單如下：

空氣，血，黃銅，麵包，牛酪，帆布，白粉，乾酪，布，煤，銅，軟木塞，木棉，塵，地球（或泥土），玻璃（或玻璃盃，鏡），黃金，冰，厚水，鐵，鉛，皮（做箱鞋等物之皮），亞麻布，肉（食用者），霧，油，顏料

paper, paste, powder, rain, rice, salt, sand, silk, silver, snow, soap, soup, steam, steel, stone, sugar, tin, water, wax, wine, wool, wood.

Another important group of the general names, of which it is frequently possible to give the sense by pointing (and sometimes by picture), is that of the *parts* or *divisions* of material things. Such are *back, base, body, cover, edge, end, front, middle, page, side, top.*

Then there are *persons*, named sometimes in relation to *sex*, or *family* (*man, woman, father, mother, son, daughter, brother, sister*), and sometimes because of what they do (*cook, judge, manager, porter, servant*); common *acts* (*a shake, a bite, a grip, a kick, a kiss, a laugh, a smile, a cough, a sneeze—*or *driving, reading, teaching, and writing*); the divisions of *time* (*minute, hour, day, night, week, month, year*); *birth* and *death, summer* and *winter, peace* and *war, question* and *answer, cause* and *effect, work* and *play, profit* and *loss, art* and *science, color* and *form, law, crime, and punishment*; words for the *feelings* (like *pleasure* and *pain, hope* and *fear, love* and *hate, belief* and *doubt*); words for *senses* (like *touch, taste, and smell*).

At this point you will have got into your head more than half the names of things and almost half the complete Basic word list. So this is the right place for a little note about the other general names which are not names of material things or parts of material things like the great mass of the words which we have taken first. As separate words, they are happily all quite as simple as the names of material things to get into the

(或油漆), 紙, 漿糊, 粉(或藥末) 雨, 米, 鹽, 砂, 絲(或綢), 銀, 雪, 肥皂, 湯, 蒸氣, 鋼, 石, 糖, 錫, 水, 蠟, 酒, 木, 羊毛.

另一要類之普通物名, 常可用指點(有時用圖畫)以示意者, 則爲有形質之物之部分或類別也. 此類之字爲背, 基, 體, 封面, 邊, 端, 當前, 中, 書頁之一面, 邊旁, 頂.

尚有所名之人, 或關於性別, 或家族者(男子, 女子, 父, 母, 子, 女, 兄弟, 姊妹), 或因其所作爲者(庖丁, 裁判官, 經理, 門丁, 僕役); 普通動作(一震, 一咬, 一握, 一踢, 一吻, 出聲, 一笑, 一微笑, 一咳嗽, 一噴嚏——或乘車, 讀書, 教書, 與寫字); 時間之分析(分, 點鐘, 日, 夜, 星期, 月, 年); 生與死, 夏與冬, 太平與戰爭, 問與答, 原因與結果, 作工與遊耍, 盈利與損失, 藝術與科學, 色與式, 法律, 犯罪, 與懲罰; 字之言感情者(如快樂與苦楚, 希望與恐悸, 愛與恨, 信與疑); 字之言知覺者(如手觸, 嚐味, 與鼻嗅).

至此, 君所記入腦中者, 已超過物名之半, 卽基本英語之完全字單, 亦幾記及半數矣. 故此處爲適當地位, 可作一略記, 一述其他之普通名字, 凡非實物之名字或實物名字之一部分, 如吾人所先講及之字之大部分是. 以單字言之, 所可喜者, 此類之字, 皆甚單簡易

memory; but their behavior when put with other words is sometimes not so regular. A little more attention has to be given to them, till any tricks they may have are clear from examples. With so small a number of words this is not hard; and most of the necessary knowledge will come automatically from the examples themselves, from hearing others, and from reading.

QUESTIONS AND EXAMPLES

Make a list of general names used for a number of things which themselves have pictures (*animal, apparatus, building, insect, instrument, machine, plant, structure, vessel*). Make a list of those which are not separate from the other material things round them (*harbor, mine, mountain, river, road, wave*).

Put the 50 names of material things into four groups so that you may say "a bit of" (*chalk, bread, and so on*), "a mass of" (*coal, stone, and so on*), "a drop of" (*blood, water, and so on*), "a grain of" (*powder, rice, sand*). Which will come into more than one group?

Because it is possible for all of them to be measured, you may say "an amount of" (any of them). What other things (in addition to material substances) are frequently said to be measured, in the sense that "an amount of" them is talked about for purposes of comparison, though we are not able to put them in the scales? (*agreement, approval, change, competition, expansion, growth, increase, organization, pleasure, quality, shame, size, weight, and so on*).

記，與實物之名字同；但其行爲，一經與他字連用，往往不若其他諸字之意義固定。故對於此類之字，宜多加注意，直至其所有之種種變幻，皆由舉例學得而後已。但此類之字，爲數甚少，故爲之亦並不難；多數必需之智識，可由舉例，並聽他人講話，及閱讀書籍而得之。

問 題 與 舉 例

試取普通名字之一字兼指數物，而此數物又各自有形可圖者，開列一單（獸，器械，房屋，蟲，用具，機器，植物，構造，盛載物）另開一字單，其物須與四周之物不能分離者（港，鑛，山，河，路，浪）。

將實物名字五十字分成四類，使可說“一小片”（白粉，麵包，等等），“一小堆”（煤，石，等等），“一滴”（血，水，等等），“一粒”（粉末，米，砂）。何字可兼入兩類？

因是類之物皆可量度也，君亦可說（任何物之）“某量。”尙有何種他物（實體物質以外）常謂爲可以度量者，吾人雖不能置其物於天秤之中，而權其輕重，然爲比較計，往往可說某物之“某量”？（同意，准許，變更，競爭，擴張，生長，增加，組織，快樂，品質，恥辱，大小，重量，等等）

Do you see any other words in the list of general names which might be grouped with *air* and *mist*? (*Fire, flame, light.*) Would you put them yourselves with this list, or among things of which it is possible to make picture?

Here are some general names used in connection with writing: *advertisement, fiction, prose, verse.* Do you see any others?

A "*system of education*" or of *government* is frequently talked about. What other words might be used with *system* in this way?

(c) FORMS FOR NUMBER

Before we come to the stage of putting words together, it may be a good thing to have a list of all names in the 600 which do not make their "plural" by the simple addition "s." There are four which make a change of form—*foot (feet), tooth (teeth), man (men), woman (women).* *Trousers* and *scissors* are themselves "Plural" as is clear from the form, but we may say "one *leg* of his trousers," or "one *blade* of the scissors." There is no change for the "plural" of *sheep*. This is sad, but what are seven among such a number? And if you go wrong it is not very important.

For talking, these are all that have to be specially kept in mind.¹

1. In addition to the four changes of *form*, there may be some change in the last three letters (though the second is much the same as if only "s" had been put at the end) of words ending in *f, fe, g, s, x, sh, ch, or o*, for writing. Here is the complete list—but you will probably be wise to make no attempt to get it into your head at this point:

(1) *Leaves, selves, shelves, knives.*

(2) All ending in *y* with a "consonant" before it (that is, all but *boy, day, key, monkey, play, ray, tray, and way*) have the *y* changed into *ies*; as *army, armies, and berry, berries.*

(3) All ending in *s, x, sh, ch, or o* have *es* at the end and not simply *s*; as *arch, arches, and match, matches.*

普通名字單中，君亦見有他字，可歸入空氣與霧之一類者乎？（火，燄，光）君自己亦將此諸字歸入此單乎，或歸入可以圖繪之物之中乎？

今有若干普通名字於此，係與寫作有關者：廣告，小說，散文，韻文。君尚見有他字否？

人常講及一種“教育制度”或“政治制度”。另有何字可同樣與制度連用乎？

(丙) 形之關於數目者。

在吾人達到綴字時期之前，宜先將六百字中之衆數，不僅由加“s”而成者，開列一單。內有四字須變字形——腳（衆腳），齒，（衆齒），人（諸人），女人（諸女人）。禪字與剪刀字自身即爲“衆數”字，此可觀其形而知之，但吾人可說，“他的禪之一足，”或“剪刀之一葉。”羊字之“衆數”不變。此實一不幸之事，但在此許多字中，僅此七字，亦何關大體乎？君即偶然錯誤，亦並不十分重要也。

在講話時，此諸點應切記於心。¹

1. 四種變形之外，凡字以 *f, fe, y, s, x, sh, ch,* 或 *o* 收尾者，寫時須變其最後之三字（惟第二字母與僅加“s”於字尾者同）。全單如下——惟此時君似不必速將此單記於心中也：

(一) 衆，衆自身，衆架，衆小刀。

(二) 凡字以 *y* 收尾，而其前爲一“輔音”者（是即童子，日子，鑰匙，戲，玩耍，光線，統，與道略諸字，不在此例）須將 *y* 變爲 *ies*；如軍隊，衆軍隊，與壞，衆壞。

(三) 凡字以 *s, x, sh, ch,* 或 *o* 收尾者，不僅加 *s*，而須加 *es* 於字尾，如拱門，衆拱門，與火柴，衆火柴。

QUESTIONS AND EXAMPLES

Make a list of all the words with the endings *s* and *x*, and put "plural" forms in writing, so that you may see how simple and natural the business of "plurals" is in Basic English. Would you have put "glasss," or "taxs," if you were free to give all "plurals" their most natural form in writing—for a smooth *s*-sound at the end?

The wool of *sheep* is cut with *scissors* to make *trousers* for *men* (and sometimes *women*). That gives you 5 of the changes of form. Why do the other 2 not get into the system? (Because their *feet* and their *teeth* are not good for the digestion.)

Put a mark against any of these words which have been given the wrong "plural" form: *leafs*, *scres*, *seas*, *arches*, *crys*, *potatos*, *traies*, *horses*, *metalls*, *sleep*, *sheep*, *smashs*.

There is one word which is not ever used in the "plural." Have you any idea which it is? (*News*.)

(d) A AND THE

Sometimes a thing is talked about as *any one* of a group that has the same name; sometimes as a *special example* about which something has been said before.

A man = "any one man."

The man = "that man of whom you have knowledge."

If any one say, "Please give me a camera," you are then free to make a selection from all the possible

問 題 與 舉 例

試將收尾爲 s 與 x 之字開列一單，並作其書寫所用之衆數式，以見基本英語中關於衆數一事如何簡易而自然。君若得任意以書寫上最自然之形作一切衆數，其亦作“glasss”或“taxs”——視爲一流暢之 s 音在字尾乎？

羊毛以剪刀剪下，爲男子製褲（有時爲女子製褲）。此句內共有五個變形。其他兩個何以不列入其內耶？（因彼等之足與彼等之齒不易消化也。）

下列諸字，有誤作之衆數式，試作一記號以指出之：藥，性，海，拱門，呼喊，馬鈴薯，盆，馬，金，類，睡臥，羊，破碎。

有一字從不作“衆數”用。君亦知此字爲何字乎？（新聞）

(丁) 任一與此之別。

一物之講及，有時指一羣同名之物中之任何一物，有時則爲先前曾經述及之物之特別一例。

一人猶言“任何一人。”

此人猶言“君所知之人。”

設有任何一人言，“請你給我一座照像機，”則君可任意在店中所有照像機內選擇一座；

cameras in the stores; so that if your friend gets a good one it will be a pleasing surprise. But if he says *the* camera, you are limited to the special camera which he has in his mind (one which, in his opinion, is equally clear in your mind).¹

When what is named is very unlike a Material thing, it is probable that *a* (or *an* before an open sound) will not be used. For this reason we do not say "a behavior" or "a learning." In the same way, we do not say "a gold" (or "a snow"), because gold is not a thing that is all in front of us to be talked about or pointed at; only part of it is ever there.

QUESTIONS AND EXAMPLES

If we are on an island and we have only one knife, would you say: Give me *a* knife, or *the* knife?

If your house has four doors—one at the front, one at the back, and two at the sides—would you say: Let us go in at *a* front door, or *the* front door? Would it be possible to go in at *the* side door?

On a bright night we generally take a look at *the* moon. Why? (Because it is not wise to see more than the one moon.) Are there any other things which would generally be talked about with *the*, because there is only *one* of them? (Yes, *the* sun, *the* sky.)

Why do we generally give *a* push and *a* kick, not *the* push and *the* kick?

¹ So *the* is a sort of pointing "adjective"—not quite so strong as *this* or *that*, to which we are coming later.

是故君之友人，假如得一佳製，則必欣悅而奇之。彼若言此照像機，則君受彼心目中所有特別照像機之限制（即彼意中以爲君亦同樣明瞭之一座）。¹

若所名之物，甚非一實質之物，則 *a*（或用於開口音前之 *an*）大率不用。因此之故，吾人不說“一行爲”或“一學問。”同樣，吾人不說“一金”（或“一雪”），因金非一物之完全在吾人當前，而可以說及或指及之者也；可在當前者僅其一部分耳。

問 題 與 舉 例

吾人若在一島上，而吾人所有者僅一小刀，則君當說：給我一小刀乎，抑此小刀乎？

君之房屋若有四門——一門在屋前，一門在屋後，兩門在屋腰——則君當說：讓我們從一前門進去乎，抑從這前門進去乎？從這邊門進去是否可能乎？

當皎潔之夜，吾人常一看這月亮。此何故？（因若欲見幾個這月亮，實非智者之所爲。）尙有別物，因其獨一無二之故，通常講及必用 *the* 字乎？（有之，如這太陽，這天空。）

何以吾人通常給一推與一踢，而不給這推與這踢？

¹故 *the* 字爲一種指示“區別字”——不及 *this*（此）或 *that*（彼）所指之強，稍後當論及之。

Make a selection of words like *behavior*, with which, because of their sense, *a(n)* will probably be least used (*attention, control, cotton, silver, thunder*, and so on).

What would be the sense of *a cotton, a silver, a paint*?

What words are there which do not ever take *a* before them? (*damage, learning, news, transport, waiting, weather*.)

2. QUALITIES.

There are 150 names of qualities ('adjectives').¹ They are used before the names of things to give some special idea about the thing. Some names of the qualities are the names of simple feelings and experiences—of the effect of things on the sense of touch (*hard*), or on the sense of color (*red*). Other words have taken the same ('adjective') form, but most of them are not names of sense-qualities of any sort. So if the wrong words are put together (as with 'a red answer,' 'a solid hole,' or 'a straight curve'), the words are in their right places, but for everyday purposes they do not make sense.

This is of interest, because it makes it clear that we will not be writing good sense whenever we get the words in the right order by the rules. But when the words *are* in their right places, it is at least possible for others to be certain that we have a knowledge of the rules, and are making an attempt to say something.

¹ *A, the, any, all, every, no, other, some, and such* are generally said to be "adjectives," in the sense that they are put with the names of things; but we may let them come in separately as and when they are needed. See page 12, 29, and 155.

選出字之若行爲者，就其意義而論，a (或 an) 罕與聯用 (注意，管轄，棉，銀，雷，等等)。

如說一棉，一銀，一油漆其意義如何？

何字之前從未有用 a 字者？ (毀壞，學問，新聞，運送，等候，天氣。)

二. 品性.

品性之名 (“區別字”)¹ 計一百五十字。此類之字用於物名之前，以示其物之特別意義。若干品性之名，係單簡之感覺與經驗之名——擊物之影響及於觸覺者 (如堅硬)，或及於色覺者 (如紅)。他字亦取同樣 (“區別字”) 之形式，但多數非任何一種感觸之名。以是之故，若以錯誤之字置於一處 (如 “一個紅色回答，” “一個硬孔，” “或一條直曲線”)，雖字在正當之地位，然在日用上則絕無意義也。

此實爲一可注意之事，蓋吾人可以明白，雖照用字規例，將字安置於適當之位置，吾人仍未能寫爲有好意義之文字也。然字既在正當之地位，至少亦可使他人知吾人非絕不明規例者，且亦勉力欲有所言也。

¹ 一，這 (或 那)，任何，一切，各個，不，別個，若干個，及如是 諸字，通常皆名爲 “區別字。” 以其可與物名連用也；但吾人當需要之時將此諸字分別說明之。參觀原書十二，二十九，與一百五十六諸面。

QUESTIONS AND EXAMPLES

Put together all the words like *red*, which are names of simple qualities, starting with the colors (*blue, green, yellow, brown, black, grey, white*); words like *sharp, hard* and *soft, sweet* and *bitter, warm* and *cold*, which are the nearest to the senses; then the names of simple feelings like *happy, sad, tired*.

Make a list of the 'adjectives' which are least like names of simple sense qualities (*cheap* and *dear, hanging, political*, and so on).

A third selection will have in it all the words which do not seem to come naturally into the first group or the second. You will probably put *quick* into this third group; if so, it will be because *quick* is used of motion, and motion is not a material thing, or a sense, or a feeling, but a change of place. There may be more than one opinion about the sorts of qualities, so that the size of the groups given in different answers will be very different. But your answer will be of use in getting a general idea of the sorts of 'adjectives' in the Basic language.

(a) OPPOSITES

Words like *good* and *bad* have opposite senses, and it is a good idea to get such words into your head together. 50 of the names of qualities have opposites, and 40 of these are themselves names of qualities:

Good—bad, straight—bent, sweet—bitter, warm—cold, kind—cruel, bright—dark, living—dead, cheap—dear,

問題與舉例

取字之爲單簡品性之名若紅字者，自顏色起，歸爲一類（藍，綠，黃，棕色，黑，灰色，白）；再取字之若尖銳，硬與軟，甘與苦，熱與冷，凡與觸覺極近之字，歸爲一類；再取單簡之感情字如歡喜，悲慘，倦怠等歸爲一類。

取“區別字”之絕不與單簡之觸覺性質之名相似者開列一單（價廉與價貴，懸吊，政治的，等等）。

第三類中應包括一切似非當然屬於第一與第二兩類之字。君或以疾速字歸入第三類；果若此者，即因疾速字用以指動作，而動作非一實質之物，非一種觸覺，亦非一種感覺，但係一種地位之更變耳。性質之歸類，各人之意見不同，故各回答內所開之字之多少大不相同也。但君之回答，對於基本文字內“區別字”之種類，可以得到一般觀念，亦頗有用也。

(甲) 相對字。

字之若善與惡者有相對之意義，此類之字宜連類記之。性質名字中有相對字者計五十字，其中四十字則自爲性質名字：

善—惡，直—曲，甘—苦，熱—冷，和氣—刻薄，光明—暗黑，活—死，價廉—價貴，同—異，清潔—污

same—different, clean—dirty, wet—dry, true—false, strong—feeble, male—female, wise—foolish, past—future, red—green, first—last, early—late, right—left, tight—loose, quiet—loud, high—low, separate—mixed, wide—narrow, young—old, private—public, smooth—rough, happy—sad, long—short, open—shut, complex—simple, quick—slow, great—small, hard—soft, hollow—solid, general—special, normal—strange, thick—thin, black—white.

50 Opposites are formed by putting *un-* before the name of the quality, though till the learner becomes expert in the art of writing it will be best to make use of *not*.

QUESTIONS AND EXAMPLES

Make a list of the 10 words among the 50 opposites which are not in the list of twos (*awake, blue, certain, complete, delicate, ill, opposite, safe, secret, wrong*). Of these, *opposite* is the opposite of *itself* (page 44); *blue* is the opposite of the color of an *orange* (page 95); *wrong*, of an expansion of the sense of *right*; *secret*, of an expansion of the sense of *open*. The opposite of *delicate* is frequently *strong* or *rough*; of *ill*, *healthy* or *well* (page 79;); of *old*, *new*. What General Names give opposites of *awake, certain, complete, and safe*?

¹ *able, automatic, beautiful, bent, broken, certain, chemical, clean, clear, common, complete, complex, conscious, cut, elastic, electric, equal, fertile, fixed, free, frequent, happy, healthy, important, kind, like, married, medical, military, mixed, natural, necessary, normal, open, parallel, physical, political, probable, quiet, ready, regular, responsible, safe, smooth, solid, straight, sweet, tired, true, wise.*

濁—淨，乾—真，強—弱，男—女，智—愚，過—去—未—來，紅—綠，首—末，早—晚，右—左，緊—鬆，靜—鬧，高—低，分—離—混—雜，闊—狹，少—老，私—家—公—家，光—滑—粗—糙，快—樂—悽—慘，長—短，開—閉，複—雜—單—簡，快—慢，大—小，硬—軟，空—實，普—通—特—別，平—常—奇—特，厚—薄，黑—白。

五十相對字，可由加 *un-* (不) 於性質之名前以造成之，然學者於寫作之術尙未熟習之前，以用 不¹ 字爲宜。

問題與舉例

五十相對字中，尚有十字不見於兩兩相對之單內，試開此十字之單 (醒，藍，一—定，完—全，精—美，病，相—對，平—安，祕—密，錯)。此諸字中，相—對係本身之相對字 (原書四十四面)；藍係香—橙—色之相對字 (原書九十五面)；錯係是 (正—直—之—引—申—義) 之相對字；祕—密係公—開 (開—之—引—申—義) 之相對字；精—美之相對字恆爲壯或粗；病之相對字爲康—健或福—利 (原書七十九面)；舊之相對字爲新。普通名字以醒，一—定，完—全，與平—安爲相對字者爲何字？

¹有能力的，自動的，美，曲，破碎，一—定，化學的，清潔，明瞭，公共，完全，複雜，自覺的，截斷，有彈力的，電氣的，相等的，肥，固定，自由，頻頻，歡樂，康健，重要，和氣，相似，已結婚的，醫藥的，軍備的，混雜，自然，必需，平常，公開，平行，身體上的，政治的，或者，清淨，有預備，有規則的，負責的，平安，光滑，實質，直，甘，疲倦，真實，智。

Make a list of 'adjectives,' like *electric* and *political*, which have no opposites of any sort in the Basic list. How would you say: "He is the opposite of political" in Basic? (Answer: *He is the opposite of political*.)

What are the opposites of these words: *tight, smooth, same, sweet, private*?

Is *present* or *past* the opposite of *future*?

Do you see any quality which might be the opposite of *fat*?

(b) IS AND ARE

Is and *are* are two forms of the word *be* (about which more is said on page 100).

To make simple statements, the word *is* (*are*, when there is more than one thing) is put between the name of the thing and the 'adjective,' or between two names of things.

Was (*were*, when there is more than one thing) takes the place of *is* for the past.

A ball is round.

Words are signs.

The cows are married.

The last example was foolish.

Round, married, and foolish are said to be qualities or properties of the things named. But some qualities and names, when put together, do not make sense, like example 3. Most languages have this group of quality words, and strange errors of thought may be produced by them. But in general talk or business

試取“區別字”如電氣的與政治的之類，在基本字單中無相對字者開一單。“他是政治上之反對者”一語君在基本英語中如何說法？(答：“他是政治上之反對者”)

此諸字之相對字爲何：緊，光滑，同樣，甘美，私？

現在或過去是否將來之相對字？

君亦見有品性之可爲肥之相對字乎？

(乙) 是字之別。

Is 與 *are* 係 *be* 字之兩式(此字在原書第一百面更有說明)。

作單簡之陳述，*is* 字(多於一物時則用 *are* 字)則用於物名與“區別字”之間，或兩物名之間。

Was 字(多於一物時則用 *were* 字)則在過去之候代 *is* 之位。

球是圓的。

字是記號。

牝牛是成婚了。

上一個例子是呆話。

圓，成婚 呆 卽 所名之物之品性或性質也。然有一種品性與名字，連用則不成意義，如第三例是。許多文字中皆有此類品性之字，意義上有奇怪之錯誤卽由此而產生。但在平

letters it is not hard to put the words in an order which will make some sort of sense.

(c) AND AND OR

And is used for joining words together.

The man and the woman are married. But—"The man *or* the woman is married." For other uses of the 'conjunctions' *and* and *or*, see page 58.

QUESTIONS AND EXAMPLES

Take the name of any thing in the list, such as *payment*, and put different 'adjectives' with it in turn (*an able payment, an acid payment, an angry payment, a sticky payment, and so on*). See which of them make sense in your opinion. Then take those which make good sense, such as *a quick payment*, and put the word *is* (or *are*) before one of the other 'adjectives' which go naturally with *payment* (*A quick payment is strange; slow payments are natural; a second payment is necessary, and so on*), till you are quite certain how a *payment* may be talked about. Now for the first time you are making complete statements, such as are used in normal discussion.

Put all the natural statements you are able to make about *the sad story and sad stories* (*The sad story is ready; sad stories are frequent*) into past time. What makes you so certain that some of the possible statements would be foolish? If it is the sense of the words,

常講話或商業信札中，並不難將此類之字安排，使有意義。

(丙) 與與或之別。

與係用以聯字者，如：

那男子與那婦人是已結婚的。

但是應說——“那男子或那婦人是已結婚的”
[前用 *or* 則後用 *is*]。與與或兩連字之其他用法見原書第五十八面。

問題與舉例

試於字單中取任何一物名，例如償付，而將各個“區別字”輪流與之連用（一個有能力的償付，一個酸性的償付，一個憤怒的償付，一個粘質的償付，等等）。以君意觀之，在此諸說法中，何者為有意義。再取如一個迅速的償付之類，凡成良好意義者，以是（或衆數是）字置諸別個“區別字”之與償付自然成文者之前（如一個迅速的償付是奇怪的，緩緩償付是自然的，一個第二回償付是必需的，等等）；直至君頗確定償付之應如何講及而後已。此係君作平常談論中所用完全陳述語之第一次。

試取君對於那可憐的故事與可憐的諸故事所能作成之自然陳述語（那可憐的故事是已備好了；可憐的故事是常有的）變成過去式。何者使君如此確定，知可能之陳述語中某者為呆話乎？如由字義而定者，當注意句中可

take care to get all the possible senses of the statement quite clear, if it is our experience of things, keep in mind the fact that our experience may get wider.

Certain names of qualities are in need of special attention, because they are less freely used than the others. Some may only be used before the name they go with, such as *chief*, *future*, *same*. Others, as *like*, *awake*, are not ever put before the thing or person, but generally come after some form of the operator *be*.

A

I. SIMPLE STATEMENT

1. ACTS

We now come to the words by which the acts or operations of our bodies and of bodies in general are named.

What is it possible to do to things with our arms and legs, with our hands and feet?

We *make* them, *get* them, *have* them, and *keep* them. We *give* them a *push* or a *pull* (or a *bite*, or a *blow*, or a *kick*); and they are moved in different directions.

We *do* all these acts; or, if we do nothing, we *let* them be where they are (or be moved by others).

We *put* our bodies in motion in different directions; we *come here and go there*.

But, chiefly, we *put* and *take* other bodies, other things—in different directions; so that it is important to be clear not only about the names of acts but about the names of the directions in which things are moved.

育之意義，使極明確無疑；如由事物上之經驗而定者，應將事實切記於心，使吾人之經驗可以日廣。

品性名字有須特別注意者，因其用不若他字之自由也。有祇可用於相與連用之名之前者，如主要，未來，同樣是。另有數字，如像，醒，不能用於事或人之前，大率用於動作字是字之後。

甲

(一) 單 簡 句 語

一. 動作.

現在吾人可講字之指人體及一切體之動作者。

以吾人之臂與腿，以吾人之手與足，吾人可作何事以及於物？

吾人可作之，得之，有之，守之。吾人可給彼一推或一拖（或一咬，或一擊，或一踢）；而彼則移動於不同之方向矣。

吾人作此種種動作；否則，倘一無所作，則即任其處於現在之地位（或被他人移動）矣。

吾人移動吾人之身體於不同之方向下；吾人來此處並去彼處。

但是，主要之事，吾人放並取他體，他物——於不同之方向下；故有須明白者，不僅在動作之名，而且在物所移動之方向。

(a) THE NAMES OF SIMPLE ACTS

Among the names of the things themselves, there are some which are in fact names of simple acts. Such are, a *push*, a *pull*, a *bite*, a *blow*, and a *kick*, which came into the account on the last page. Others are a *crush*, a *fall*, a *jump*, a *run*, a *step*, a *stitch*, a *turn*, a *twist*, a *walk*; but these are all the names of forms of behavior, which are only acts pinned down, so to say, for observation like an insect on a card, and viewed as something which may be talked about.

When it is necessary to get the motion itself into a statement and to have separate signs for what is going on or being done, language makes use of a special sort of word which is generally named a 'verb.' These are frequently very hard for the learner, because they have a long history of changes of form and are full of tricks, whatever attempts are made to get regular rules for the changes, and most languages have more than 4,000 of them in common use.

Basic English has only 16 such words, in addition to *be*. *Be* is the simplest of all, because it is the word for existence, and, as we have seen, it is used to put the names of things and 'adjectives' together.

The 10 which come first are:

come—go, put—take, give—get

(which may be taken in twos, because in their chief senses they are opposites),

make, keep, let, and do

(甲) 單簡動作之名.

在事物之名之本體中，亦有數名，實係單簡動作。例如一推，一挽，一咬，一擊，與一踢，已見於上頁(即上節)矣。此外爲：一壓，一跌，一躍，一跑，一步，一針縫，一旋轉，一扭曲，一散步；然此皆一種行爲之名，說一句譬喻話，不過將其動作拴住，以便觀看，如蟲之拴住於硬紙板上然，可視爲一種事物，得以討論及之耳。

當必須將行動之本身用入句中，而別以一種記號記其正在進行或正在被作時，文字中用一種特別之字，常名之曰“云謂字。”此種字常爲學者所極難，因其在形變上有悠久之歷史，而且富有妙用雖竭力將此種形變作成有法之規則，然終無用也；且此類之字許多文字中所通用者，爲數有四千餘之多。

基本英語中除 *be* 字外，若此之字僅十六個。*Be* 字爲此類之字之最單簡者，因其爲表示存在之字，且如上文所述，又爲聯物名與“區別字”之字。

應先論及之十字如下：

來—去，放—取，給—得

(此數字應兩兩連記，因在主要意義上，彼爲相對字也)。

製，守，讓，與做

There is not very much to say about these little words at the present stage, because it is best to keep before you the acts and motions for which they are the signs, and to go through the acts themselves with your body.

At a motion picture house, for example, there are generally two doors. By the one we *come*; by the other we *go*; and so on.

We *put* the food for the birds, the birds *take* it.

We *give* food; the birds *get* it.

We *make* money; the banks *keep* it; we *let* them; they *do* the work. *Seem* goes with *be*, as the word for what is not certainly a fact, but is only a question of opinion, or has the air of being something.

The walls are wet.

The walls seem wet (but may be dry).

Then there are three words of the same sort at a higher level.

These are *say*, *see*, and *send*.

They may be said to be at a higher level, because, if necessary, other simpler basic words might be used in their place. *Say* is a form of talking, or use of words; *see* is a form of looking, or use of eyes; *send* is a form of putting in motion, or use of transport. But they are so frequently needed, and the other possible words are so roundabout, that it is best to have them in the list.

Lastly there are the two 'auxiliaries' (*may* and *will*) which, like *be* and *have*, give us help in saying things about the time at which an act is done, or the degree in which it is possible.

此時期對此諸字無甚可言者，最好將此諸字所指之動作與移動常記於心目中，並親身經歷此種種動作。

姑舉例言之，活動影戲院常設二門。一門進；一門出；等等。

吾人為鳥放食；鳥取食。

吾人與食；鳥得之。

吾人積財；銀行存之；吾人一任彼輩；彼輩做工，似乎與 *be* 字聯用，因此字所指者必非一事實，但不過一種意見，或有似是某事物之態度。

這牆是溼的。

這牆似乎是溼的（然或竟是乾的）。

尙有三字，其程度稍高。

此三字為說，見，與遣送

此三字所以為程度稍高者，因在必要之時，別個單簡基本字可用以為代也。說乃一種講，或為語言之用，見乃一種看，或為目之用；遣送乃一種行動，或為運送之用。然此數字常需用，而其他可代之字，意義甚為含混，故字單內仍選此三字。

最後，有兩助謂字（可與將），亦如 *be* 字與 *have* 字，助吾人說及事物時表示一動作之出於何時，或此動作所達之可能程度也。

QUESTIONS AND EXAMPLES

Do the acts named by the words, *put*, *make*, and *take*; or make pictures of some one doing them.

What sort of a picture is best for *keep* and *let*? (It is hard to keep a ball balanced on the end of a walking stick. There was a kind girl who let a poor rat go free—see p. 27).

It may seem harder to get a good picture for *seem*. But take a look in the looking-glass, and *you* will seem there.

Why is it a complete statement to say *I take a plate*, though it is not a complete statement to say *I put a plate*?

Take these words in turn and say which names of acts you would put before them: (*an*) *attempt*, (*a*) *kick*, *butter*, (*a*) *letter*, (*an*) *idea*.

If you were talking to a friend in hospital, would you say *I will go here again* or *I will come here again*?

Put the right names of acts into these statements:

I — *you* a *kiss*.

You — *stitches* in *cloth*.

I — *a step* in the *right direction*.

I — *the thread* a *twist*.

(b) BE, HAVE, WILL, MAY

The four words which give this help, then, are *be*, *have*, *may*, and *will*.

Of these, *be* and *have*, in addition to the help they give in making statements, may be used by themselves.

問 題 與 舉 例

試作放, 製, 取三字所指之動作; 或繪出有人作此動作之圖畫。

何種圖畫合於守與任之意義? (置一球於手杖之端, 守其平稱而不墮, 其事不易。有一和氣之女郎, 任一窘急之鼠自由逸去——參觀原書第二十七面。)

爲似字繪一圖, 更覺爲難。但試向鏡中一照, 則君如在鏡中矣。

何以我取一碟爲一完全之句, 而我放一碟非一完全之句?

試輪流取上述諸字, 並言某動作名字之前各將置以右開諸字: (一) 試, (一) 踢, 奶油, (一) 倍, (一) 觀念。

君若與在醫院之一友人談話, 君說我明日將再去那邊乎, 或我明日再來這裏乎?

試將適當之動作名字填入下列句內

我——你——一吻。

你——針縫於布上。

我——一步於正當之方向。

我——這線一扭曲。

(乙) 是, 有, 將, 可之用法

作此幫助之字有四, 卽是, 有, 可, 將, 是也。

此四字中, 是與有二字, 於助成句語之外, 並可獨用也。

We *have* things, in the sense that we *are* their owners. But the other uses of *be* and *have* may all be grouped with those of *will* and *may*, which are not ever used by themselves. All these 'auxiliary' uses are made clear in connection with the other forms which are given in the complete account of the language of acts on page 75. For the present, it is only necessary to have in mind these simple examples of the way in which they come into statements:

The pencils have come (and so they are now here).

The birds will get the food (when we give it to them).

The rat may go (if the hole is open).

Have come is different from the use of *have* in a statement like *the pencils have points*. But we say: *I have the work ready* = *I have the work done* = *I have done the work*. When the pencils *have points* they are sharp, and when they *have come* they are here. So it is clear that this use of *have* is quite a single expansion of the first sense.

Will get is the future form of *get*. It says that the getting of the food by the birds is going to be done at some later time.

May has two uses which are not hard to get clear from this very touching story:

One day last May there was a rat in a hole. **It was a good rat** which took care of its little ones and kept them out of the way of men, dogs, and poison. About sundown a farmer who was walking **that way** put his foot into the hole and had a bad fall. "Oh," was his thought, as he got on his legs again, "a rat for my dog, Caesar!" **Naturally** the rat had the same idea and kept very quiet. After **an hour or two**, Caesar got tired of waiting, and the farmer put his **spade** over the top of the hole, so that the rat was short up till the

我人有物，即我人爲物之主人也。但是字與有字之他種用法，皆可與將字與可字之用法歸入一類，從未有獨用者。此種“助動”用法，與他式之動字相連論之，便可明白，在本書之第七十三面，有論動作之全部紀錄，可參觀焉。至於現在，祇須記得幾個單簡例子，知此諸字如何用入句中之法而已：

這些鉛筆已經來了（所以他們現在是在這裏）。

這些鳥將得到食（在我們把食給他們的時侯）。

那鼠可逃（假如這洞是通的）。

已經來之已經與這些鉛筆有尖之有字用法不同。但我人說：我已有工作預備好，等於說我已把工作做好了，亦等於說我已做了工作。鉛筆有尖時，鉛筆是尖銳，而他們已來時，即他們是在此。由是可以明白，*have* 作已字解時，即是第一義（作有字解）之單簡引申。

將得乃得之未來式。是即謂鳥之得食將於未來之時行之。

可字有兩義，由下文動人之故事觀之，不難明白也：

前在五月間的一天，有一隻老鼠在洞裏。這是一隻好老鼠，牠照應着小鼠，使他們避開人，狗，和毒物。在太陽落山之時，一個農夫經過那條路，腳兒踏入洞裏，跌了一交。他站起來的時候，心裏想，“啊，裏邊有個鼠可以給我的狗西寶。”這鼠當然有同樣的觀念，默然不敢動彈。過了一二點鐘，西寶等的不耐煩了，農夫便把鋤兒放在洞口，所以那老鼠

morning when there might be some sport. But the farmer's daughter, *May*, had seen him from her window. "What a shame," said *May*, "poor rat! There is no sport in letting cruel dogs loose on good mothers! I will take the spade away. There—*the rat may go*." Then she took the spade to her father; "See! your spade was out there in the field, and I went to get it for you. Here it is." "You foolish girl," was his answer, "I put that spade over a rat hole till the morning, and now—*the rat may go*."

The girl was saying: "It is now possible for the rat to go," with the thought—"For my part, I let her go." The farmer was saying: "It is now possible for the rat to go," though his thought was—"For my part, I would not have let her go." So *may* has two different uses—but that is not a cause of trouble; any more than the fact that the name of the girl was *May* and the name of the month was *May* (see p. 170).

It is important to be clear when two uses of a word have no connection, and when they are simply two forms of a wider use. There are white men, black men, yellow men, and brown men; but we do not say that the word *man* has four different uses, with no general sense running through them all. The general sense of *may* is 'It is possible . . . ,' and it may be possible in two ways:

In the first, the person talking makes it possible—by giving the power, the authority, or the chance— (to go).

In the second, things in general make it possible—by putting nothing in the way of a desire— (to go).

If there had been any doubt about the sense, the girl might have said: "The rat has the power to go," or

閉在洞裏，待到天明，或者可有一個玩耍。但是農夫的女兒，名字叫做梅的，已經從樓窗裏看見他。梅說：怎樣一回恥辱的事，可憐的老鼠啊！放殘暴的犬，去捉仁愛的母鼠，不是一個玩耍！我去把鋤兒移開，那末——老鼠可以逃走了。”於是她拿鋤兒給她父親：“看呀！你的鋤兒掉在田裏了，我去代你拿來。鋤兒在這裏。”他回答說：“你這笨女子，我放那鋤兒在鼠穴上，要待到明晨，而今——那鼠可以逃走了。”

女郎云：“那鼠現在可以逃走了，”意即謂——“在我方面，我讓她去。”農夫云：“那鼠現在可以逃走了，”惟彼意中則謂——“在我方面，我不願讓他去。”所以可字有兩種不同用法——但此不足為困難之原因；即如女郎之名為梅，而五月亦名梅，此事易見，不難識別也（參觀原書一七〇面）。

然有須辨明者，即一字之兩種用法，或為絕無關係者，或僅係較廣用法之兩式是也。世有白色人，黑色人，黃色人，與櫻色人；但吾人不說人字有四種用法，而謂其無共同之意義以連貫之也。May字之共同意義為“可能……”；而可能之道有二：

第一，語者使——與以能力，權力，或機會——有(去)之可能。

第二，事物大體使——不設何物以阻人之願欲——有(去)之可能。

假如意義上嫌不明確，則女郎可說：“老鼠

“Rat! I let you go”; and the farmer might have said: “The rat will now possibly (or probably) go.”¹

(c) Do (NOT)

When a statement is made with *not*, the word *not* is placed before the name of the act or operation, and *do* is put in before the *not*.

Dead men do not give trouble (but living men give trouble).

Do not give is simply another way of saying *give no* (trouble).

Like *have*, *do* has a special use by itself, in addition to the help which it gives in statements made with the word *not*.

Do is not used only as a helping word in statements made with *not*. Like *have*, it is itself an ‘operator,’ and in addition to this it has a special use as a word which may be put in the place of the name of some other act which has come earlier in the statement, such as ‘*he*’ or ‘*it*’ is used for the name of a person or thing. *He put his hands up, and the others did the same.*

¹ When a person says *I may go*, he frequently has in mind only his other desires (as putting nothing in the way of going), and not things in general. He might have said: “I have serious thoughts about going”; and in normal conditions we are free to do the sort of acts that are given serious thought and get talked about. But if I say: “*I may be sailing to America to-morrow.*” and some one gives me a newspaper which makes it clear that there is no boat for three days—then my *may* becomes automatically *will not* (p. 29), whatever serious thoughts and desires I may have.

有能力可去，”或“老鼠！我放你去”；而農夫可說：“老鼠現在當然（大概）逃走了。”¹

(丙) 不會之用法。

句語之用不字而成者，不字置於動作名字之前，而會字則置於不字之前。

死人不會給人麻煩（但活人給人麻煩）。

不會給乃不給（麻煩）之別一說法也。

會字亦猶有字然，除助成用不字所作之句語外，更有一特別用法，無須他字以爲之輔。

會字不僅可用於不字所成之句語中而爲輔助字。此字亦猶有字然，自身卽爲一“動作字，”而除此用法之外，更有一特別用法，可用以代句中先前所舉之別種動作之名，一如“他”與“牠”之可用以代人或物也。彼將手舉起，而他人卽照樣做。

¹人說我可去時，其心目中所僅有者，往往爲一種願欲（卽不設何物以阻其行），而非普通之事。彼或可說：“我渴要去”；在普通情形之下，吾人可任意爲其所渴想所談及之事矣。但我若說：“我明日可動身赴美，”而有人給我一新聞紙，內載三日之內無赴美之船。——如是則我之可字當然成爲將不（原書第二十九面）之意，勿論我如何渴想，如何願欲也。

QUESTIONS AND EXAMPLES

Put *not* (with *do*) into the statements: *The birds take the berries. The banks keep the money. Quick payments seem strange.*

Not comes after *will* or *may*, and before the name of the act. Put *will* (or *will not*) and *may* (or *may not*) into the statements: *Birds take money. Banks keep food. Slow payments seem necessary.*

We say: *An umbrella will be necessary* when rain is certain, and *An umbrella may be necessary* when rain is possible. When would you say: *A new clock may not be necessary?*

Put the statement, *I come through my test*, into the future, and the past formed with *have*. What would you say if you had your doubts, (a) about your chances of getting through the test to-morrow, and (b) about having got through the test yesterday?

2. DIRECTIONS

We now come to the directions in which things go when they are moved.

Let us take the story of the young man whose death was caused by the noise which got on his nerves after an operation in a hospital.

His friends took the view that the true cause of his death was the operation. The man who did the operation said it was poison. His mother was of the opinion that a fly was responsible. Those who had no love for

問題與舉例

加不字(連會字)於後開各句中:鳥取漿果.
銀行保管錢財. 急速的付款似乎奇怪.

不字置於將字或可字之後,動作名字之前.
試加將(或將不)與可(或可不)於後開各句中:
鳥取錢財. 銀行保管食物. 遲緩的付款似乎必需.

雨有必落之勢之時,吾人說:傘將必需的,
雨有可落之勢之時吾人說:傘或是需要的.
君何時當說:新鐘或者不必需?

試將我經過試驗句變作將來之時,並變作用已君之過去之時. 君對於(甲)明日之試驗能否及格之機會,並(乙)對於昨日所已經過之試驗,如有懷疑,如何說法?

二. 方向.

吾人今當論及事物被動後所趨之方向.

一少年在醫院施行手術後,神筋因受聲浪之震動而傷,遂致身亡,吾人今當取此故事而一述之.

少年之友人,以爲少年致死之真因爲施行手術. 彼親自施行手術之人則謂係受毒. 其母之意又謂蠅之傳毒有以致之. 至於與

him gave part of the credit on the drains, the meat, and the dog.

Here is the full story.

The dog went *after* the rat, *by* the drains, *across* the street, *over* the wall, *with* the fly, *through* the door, *against* the rules, to the meat.

The fly got *in* the meat, *into* the mouth, *down* the throat, *among* the muscles.

The poison got *off* the fly, *at* the digestion, *about* the system.

The noise came *from* an instrument, *under* the window, *up* the steps, *through* the hospital; and got *on* the nerves, *after* the operation, *before* death.

Some of the words¹ are more truly names of places or positions in space than names of directions.

When the fly goes *to* the meat, it may come, at the end of its journey, to be *on* it. So we may equally well say that it goes *on* the meat. It may be resting *in* the meat, or *between* two bits of meat or *among* the bones in the meat, or *at* the edge of the meat; and all these positions or places are so like the end points of directions that their names may be put in the same group, and no trouble will be caused. All this will be much clearer when the full account is given of the ways in which the senses of words are stretched.

For the present, two of these little words may seem at first to be quite different from the others. They are

of and *for*

¹ *Into* is formed by putting together *to* and *in* (for the process of getting inside anything).

少年不相識之人則謂水流，肉，與犬，各有應得之咎。

此完全故事如下：

犬尾鼠後，沿水溝，穿過街心，逾牆，攜一蠅，過門，破壞規例，直抵肉所。

蠅入肉中，進於口，下於喉，達於肌肉之間。

毒質離蠅，遇消化，散於四肢。

高聲發自器械，由窗下而起，沿階而上，通入醫院中；傳及病者神經，適在施行手術之後，未死之前。

中有數字，¹確是空間地位之名，非方向之名也。

蠅既向肉飛去，則於行程之末，彼或停於肉上。故吾人同樣可說，蠅往肉上。蠅又可止於肉內，或兩片肉之間，或肉骨之中，或肉之邊；凡此諸地位，對於方向之終點又極相似，故其名字可歸為一類，而不至有混亂之發生。一俟各字引申之義完全舉出後上述之字義，更可明瞭矣。

以現在而論，此類小字中尚有兩個，初視之似與他字絕不相同。此兩個小字為

之 與 爲。

¹into 係合併 to 字與 in 字而成 (作進入任何一物之內解)。

But if we *take a bit off the top*, it is clear that this is **very like** taking a bit *of the top*. In fact, *of* is generally used after words like *part*, or *number*: as in *a part of the animal*, or *a number of friends*.

For has gone a greater distance from its early use as the name of a position (in front of, before), till it now only takes the place of other groups of words, to make statements about *exchange* and *purpose* go more smoothly.

The porter will go for money (=in exchange for money).

The porter will go for the box (=with the purpose of getting the box).

The father will get the reward for the family (=in the place of, in the interests of).

It is not important to give much time at the start to these special uses. Take note of them as you come across them in examples, and more will be said about them on page 192 and 198. These little words are like drops of oil put into a machine when necessary. When is it necessary? Experience with the machine is better than a long list of possible reasons.

(a) THE NAMES OF DIRECTIONS

Because the names of directions generally come before the names of the things to which we go (or from which we take other things, and so on), they have been named 'prepositions,' that is to say, words 'placed

但若吾人云，自頂上取去少許，是猶云取頂上之少許也。以實際言，之字大概用於字之若一部分或若干者之後，如云獸之一部分或若干之朋友是。

爲字古時作地位名字用（作在...之前解），但用法愈趨愈遠，至於今日，此字專作代替他類之字之用，使所陳述之交換與目約，意義益見自然。

守門者將去兌錢（=交換錢幣）。

守門者將去取箱（=目的在得箱）。

父親將爲家中去領獎品（=代，爲謀...之利益）。

此類特別用法，不必於開始之時，即費許多工夫以研究之。每於舉例中遇見之，當加以注意，而本書之一九三面與一九九面，將更有所論次焉。此類小字，猶如點滴之油，於必需之時，當加入機器之中。然何時方爲必需乎？熟用機器，實較取可有之理由開列一長單爲愈也。

（甲）方向名字。

因方向名字常在吾人所赴（或向之取出他物，等等）之物名之前，故名爲“前置字，”意即

before' others. But it is no harder to get the idea of a direction than to make the discovery latter that they frequently do not come before anything.

For example, we may say, *I will go up* (simply in the direction *up*), without the name of any special thing being given. It may be up the mountain, or up the steps (or up the list of names, by an expansion which will be made clear on page 130). When *in*, *up*, *over*, and the rest are used by themselves in this way, they are said to be used as 'adverbs,'¹ to which we are coming on page 40.

QUESTIONS AND EXAMPLES

Put the words *after*, *by*, *across*, *over*, *with*, *through*, *against*, and *to* in different places in the first part of the story of the causes of the young man's death (The dog went *to* the rat, *against* the drain, *through* the street, *with* the wall, and so on). See how far the story will make senses; and give the reasons **when** the act is not a possible one.

Which of the names of directions will go together two by two, like *up* and *down*, *to* and *from*?

Put these statements into a shorter form, making use of the name of a direction:

The tables give support to the books.

The dog went from one side of the road to the other.

I will get to school at 8; you will get to school at 9.

¹Two other words used as 'adverbs' of direction may here be noted: *back* (opposite of *forward*), and *round*.

字之置於他字之前者。但欲得某方向之觀念，並不甚難，且此類之字，亦不常常在任何他物之前，將來亦易察見也。

姑舉一例，吾人可說，我將上去（祇說上去之方向），不指出任何特別之物。此可謂上山，或上階（或向上讀名單，此引申義在原書一三〇面有說明）。進，上，過及其他各字，凡照此法單獨用入句中者，稱為“狀字，”¹將於原書之四十面論及之。

問題與舉列

試將在...之後，在...之旁，橫過，越過，並，通過，憑，與至置諸青年致死之由一故事之第一部分內（如犬行至鼠，憑溝，通過街，並牆是）。試看此故事可有意義至何程度；並說出某動作所以不可能之故。

方向名字中，何者可兩兩對舉；如升與降，往與來？

試將下列諸句用方向名字改成較短之句：
桌子支住書。

狗從路的一邊到別一邊。

我將於八時到校；你將於九時到校。

¹另有兩字，用作方向“狀字”者，此處當注意及之，即退後（上前之對面）與周圍是也。

*I have a son on one side and a daughter on the other side.
They go in the direction of the house.*

(b) HOW TO MAKE VERBS

There are some languages, of which English is one, in which such a story might be given by using 'verbs.' For example:

The dog 'pursued' the rat, 'passed' the drain, 'crossed' the street, and 'climbed' the wall, 'bearing' the fly; it 'entered' the door, 'broke' the rules, and 'approached' the meat.

The fly 'invaded' the meat, 'penetrated' the mouth, 'descended' the throat, and 'infested' the muscles.

The poison 'left' the fly, 'attacked' the digestion, and 'permeated' the system.

You will see that there are no names for directions here, but sometimes they are used in addition to the 'verbs':

The noise 'emanated' from an instrument 'located' under the window, 'proceeded' up the steps, and 'diffused' itself through the hospital; it 'worked' on the young man's nerves, 'following' after his operation.

Some acts have a natural tendency to go in one special direction. *Give* generally goes with *to*. Is this clear from the sense of *give*? If not, make the motion of giving something, and see if *under* or *down* would come naturally into your mind for the direction

我有一個兒子站在一面，一個女兒站在另一面。

他們對那房子行去。

(乙) 作動字法。

有幾種文字，此類故事可用“動詞”以述之，英文卽此種文字之一種也。試舉一例於此：

犬“追”鼠，“過”水溝，“越”街，“上”牆，“負”蠅；犬“進”門，“違”例，“走近”肉。

蠅“侵”肉，“入”口，“下”咽，“擾害”肌肉。

毒“離”蠅，“襲擊”消化，“滲入”全身。

君當見此處並無方向名字；但有時“動詞”之外並用方向名字：

由一器械所“發”之聲“起”於窗下，“沿”階而上，“散布”於院中；此聲“震”及少年之神經，“適在”施用手術之後。

某種動作，有一天然之傾向，常取特別之一方向。給字常與與字相聯。此之意義，由給字觀之，豈不明顯乎？如常不明白，試作給物之行動，看在...之下或下對於君手所取之

taken by your hand. In the same way you will probably get a feeling that *take* has a natural connection with *from*, since taking is the opposite of putting and giving.

You may be able to make a suggestion for *come* and *send*. But even an expert in making signs will be in doubt as to the special friends of *get* among the directions.

The uses of *seem* are not quite parallel with those of the others in this group. But if you see your face in the looking-glass, it will certainly seem to you ^{to}¹ be at the back of the glass.

Things may *seem strange*, or *seem to be strange* in the same way that they are said to *be* ready, and *get*, like *seem*, will go with most 'adjectives,' because it is the name of the process of change or development. For example:

You will not get young again.

Every time you put together the name of one of the 10 simple acts (all of which are free to go in almost any direction) with the name of one of the 20 directions or positions in space, you are making a 'verb'; that is to say, in some languages a new word would be necessary for the complete act. In France, for example, they do not *get down* a tree, or *get down into* a hole, but there is a special word ('descendre') for getting *down*, and another special word for getting *up* ('monter'),

¹ This use of *to* is one about which more will be said later when we come to the 'infinitive' (p. 128).

方向，其人於君之腦筋中是否自然，同樣，君或得到一種感觸，知取字與自字天然相聯，因取乃置與給之相對字也。

君對於來與遣二字或能有所見到。然以作記號而論，即有經驗之人，亦往往不知各方向中何者爲得字之特別朋友。

似字之用不與本類中其他各字平行。但君若取鏡一照己面，君似乎一定至¹鏡後。

事物可似乎奇怪，或似乎爲奇怪，猶之事物可謂爲備就；得字類似字，可與許多“區別字”連用。因得者乃更變或發展進行之名字也。例如：

君不能再年少。

君每次於十個單簡動作中取一個動作（此十個動作可與任何方向聯用）與二十個方向或空間位置名字之一相聯時，即是作成一“動字”；此即謂，在有種文字中，必須另用一字以述此完全動作也。例如法國，其人並不說走下一樹，或走下以入洞中，但有一特別之字（“降下”）代走下，別一特別之字代走上（“升”），

¹至字之類此用法，迨將來論及“無限語氣”時，尙續有所論（見原書一二八面）。

another for getting *across* ('traverser'), another for getting *ready* ('préparer'), and so on.

Normal English has a great number of 'verbs' of the same sort, like 'ascend,' 'descend,' 'climb,' 'traverse,' and 'prepare,' and every one of them is itself a new sound for the learner and has a number of special forms in addition. Months, or even years, of training are needed to get 4,000 of these sounds and forms fixed in the memory, so that the value of a good working knowledge of the 30 little words for acts and their directions in Basic English will be clear to all who are not ready to give three or four years to a new language.

QUESTIONS AND EXAMPLES

On page 167 you will see a picture of a man doing all the acts which have names in Basic English. Every time he does something with the black mass in the middle of the picture (This), he says what he is doing:

I (will, may) take this (bone) from the dog.

I (will, may) put this (bone) in the earth.

If you have 'verbs' in your language for these acts, say which might have been used in these two statements ('remove,' 'bury').

What 'verbs' might be put in the 13 orders given under the picture (1 'construct,' 2 'insert,' 3 'place,' 4 'set,' 5 'receive,' 6 'carry,' 7 'remove,' 8 'present,' 9 'include,' 10 'raise,' 11 'convey,' 12 'prepare,' 13 'perform').

別一特別之字代走過(“超越”), 另一特別之字代有預備(“備就”), 等等。

平常英語中, 有許多此類之“動字,” 如“升,” “降,” “攀登,” “經過,” 與“預備,” 其中各字自身, 在學者皆係一新音, 且有許多特別形變附焉。故欲將此四千字音與字形牢記胸中, 非有累月或經年之訓練不為功, 而在不克費三四年之工夫以學一新文字者, 則基本英語中之三十個動作與方向字, 學而能之, 即敷應用, 其價值從可知矣。

問 題 與 舉 例

在原書之一六七面, 君可見一畫圖, 圖中一人, 作基本英語中所有字之各種動作。圖之中央有一黑方塊(此), 此人每次作一舉動, 即口說其所作者為何事:

我(將, 可)從犬取此(骨)。

我(將, 可)置此(骨)於泥中。

君之語言中, 若有代此動作之“動字,” 試言何字可用於此兩句中, (“移開,” “埋入”)。

何“動字”可用以代畫圖中所舉之十三命令語(一“構造,” 二“插入,” 三“置,” 四“放,” 五“接受,” 六“攜帶,” 七“移開,” 八“出現,” 九“包括,” 十“提起,” 十一“運送,” 十二“預備,” 十三“作”)。

Give a basic substitute for the 'verbs' in these examples:

They 'extract' the root with a spade.

The boys 'deposit' nuts in the basket.

You 'can obtain' fowls at a high price.

The nation will 'prepare' for war.

Some goats 'appear' in the garden.

They 'manufacture' stems for pipes.

3. HOW, WHEN, AND WHERE

The way in which our knowledge of things is given an expansion is, first, by the addition of the names of their qualities, so that we get *a man*, *a good man*; and, second, by the addition of the names of acts, so that we get *the good man*, *the good man comes*.

The act may be done in any of the different *directions*, all of which have their names, as we have seen; or it may be done in some special *way*. There are only twenty names of directions, but there is no limit to the number of ways, and a separate sort of word (an 'adverb') is frequently used for the way in which we do things.

RULE. 'Adverbs' are formed by the addition of *ly* to an 'adjective.'

NOTE. Because of the sense or the sound, it is not possible to make this addition to every one of the 150 'adjectives,' but over 100 have this regular ending.

We do not say *cut-ly* (because of the sense), or *parallelly* (because of the strange sound).

用一基本字以代下舉各例中之動字：

彼輩以鋤“掘”取樹根。

兒童“放”硬殼果於盤中。

君“能”以高價“購”鷄。

國家將“備”戰。

山羊幾頭“見”於花園中。

彼輩“製”樹枝爲管。

三. 如何, 何時與何處之用法.

吾人對於事物之智識與以擴大之法, 第一爲加品性之名, 因是由一個人得一個好人; 第二爲加動作之名, 因是由這個好人得這個好人來。

動作可用(一)任何不同之方向以出之, 此種方向, 各有其名, 前已論及; 亦可用(二)某種特別之方式以出之, 方向之名僅二十個, 而方式之數則無限, 別有一種字(即“狀字”), 常用以指吾人作事之方式。

規則: “狀字”由加 *-ly* 於“區別字”而成。

注意: 因意義與讀音關係, 此一百五十個“區別字,” 非字字可加此有規則之字尾, 但可加之字則在一百個以上。

吾人不說 *cut-ly* (因字義關係), 或 *parallelly* (因讀音關係)

Tally, smallly, and longly are not formed; for *like* and *same*, which, as we have seen, are not so freely used as the other 'adjectives,' see *The Basic Words*.

In writing the 'adverb' forms from 'adjectives' ending in *y*, the *y* is changed into *ily*; for example, *angrily, healthily*. In addition, there is *truly* (from *true*); *automatically, elastically, and electrically; ably, possibly, probably, and feebly*.

There are some very common 'adverbs' which have special forms not made from 'adjectives.' They are chiefly words for place, time, or amount:

Again, far, enough, forward, here, near, now, out, still, then, there, together, well, little, much.

Of these, *far—near, now—then, here—there*, will go two by two as opposites; and *well* (which has another use as an 'adjective') is the special form taken by the 'adverb' of *good*.

Most of these come after the name of the act:

*He will go again (far, forward, near, now, out, then, and so on).*¹

¹ *There* is frequently used for making every-day statements like: *There is a kettle on the fire*, or *There are no cracks in the glass* (p. 142).

Such statements are not unlike those starting with *it*, where *it* is not used for the name of something talked of earlier. In *it seems to me . . .*, the *it* is pointing to what is going to be said. In *it is raining*, the sense of *it* is not clear, but seems to have some suggestion of a strange power which is responsible for events. The special places of other 'adverbs,' like *ever* and *still*, will be made clear when we come to Word-order (p. 67).

Tally, smallly, 與 *longly* 皆不成字; 至於相似與相同二字, 其用法並不若其他“區別字”之自由, 吾人已見及之, 可參觀基本字一書。

由 *y* 收尾之“區別字”造成“狀字”式時, 當將 *y* 變成 *ily*; 例如, 憤然, 健康然 是。此外尚有誠然 (由誠字得之); 自動貌, 伸縮貌, 與電氣貌; 有能力貌, 可能貌, 或然貌, 與無力貌。

尚有若干極普通之“狀字”字形特別, 不由“區別字”造成。此類之字大率係言地, 言時, 或言量之字, 如:

再, 遠, 足數, 上前, 此處, 近, 現在, 出, 仍, 爾時, (或既而), 彼處, 一起, 良, 少, 多。

此諸字中, 遠——近, 現在——爾時, 此處——彼處 爲兩兩相對之字; 而良字 (此字又可作“區別字”用) 則爲好字之“狀字,” 乃其一特式也。

此類之字多數用於動作之名之後:

彼將再去 (或遠, 前, 近, 現在, 出, 爾時等)¹。

¹ *There* 字常用以作日常之句, 如: 有一把壺在火爐上, 或玻璃杯上沒有破縫 (參觀原書一四二面)。

此類句語, 非不與以 *it* 冠首之句相似, 蓋此 *it* 並不用以代先所講及之物也。在 *it seems to me . . .* 一語中, *it* 乃指將次言及之事。在 *it is raining* 一語中, *it* 之意義不明顯, 但似提及一種神奇之力, 對於事實之發現負責者。其他狀字之特別地位, 當於字序篇中說明之 (原書六七面)。

Then there is another group made up of the 'adverbs' of degree: *almost, enough, even, quite, so, and very*. These are used chiefly with 'adjectives' and other 'adverbs.'

QUESTIONS AND EXAMPLES

Make a list of all the 'adjectives' which would probably not be given the ending *ly*, because of their sense (*cut, hanging, living, male, married, past, tall*). The names of the colors all seem to come naturally in such a list; it would only be possible to do things 'in a blue way' by a strange stretch of the sense. Why is *darkly* a natural form?

Do the same with those where the sound might be against the addition (*complex, early, parallel, and so on*).

For every one of these examples make a list of 6 'adverbs' which go best in the spaces.

"You are a foolish boy," he said—.

He went to the house—.

The air planes came down—.

The statement was—true.

'Adverbs' of direction are formed from 'adjectives' without a change of form, for example, *high, deep, flat*. Make a list of these.

4. I, HE, YOU; THIS, THAT

You now have a language in which things may be talked about by giving their qualities ('adjectives'), and by saying what they do (acts), the directions in

尚有一類之字，爲“狀字”之言程度者：幾乎，足，殼，甚，至，頗，如，此，與，極。此類字大率與“區別字”與他種“狀字”連用。

問 題 與 舉 例

試取“區別字”之因意義關係大概不當加字尾 *ly* 者，開列一單（割，懸掛，生存，男類，結婚，過去，高諸字是）。顏色之名似乎皆當列入此單之內；由一奇怪之引申義，*blue* 亦作怯懦解，故可說作事“有恐懼狀。”何以暗黑爲一自然之式？

同樣，試取讀音上不應加 *ly* 之字開列一單（如複雜，早，平行等等）。

下列四句，試爲每句開出六個“狀字，”須取其
在空間極合宜者。

“你是一個笨孩子，”他... 然說。

他... 然到那座房子邊去。

飛機... 然而下。

這句話是... 不錯。

言方向之“狀字”由“區別字”而成，無須改變其形，例如，高，深，平是。試取此類之字開一單。

四. 我，他，你；這個，那個之用法。

君現已得有一種文字，講及事物，可以指出其性質（“區別字”）如何，可以言其所作者（動

which they go ('prepositions'), and the ways in which the acts are done ('adverbs').

The most necessary words are those which take the place of the simplest sign—pointing; then come those which do the work of the other signs we make when pointing is not enough. And there are some words like 'adverbs' which take the place, not of pointing, or of simple signs, but of other words, so that as little time as possible may be wasted in making our ideas clear to others.

Sometimes we are pointing at ourselves, which is the same as saying *the person here*; or at others (*the person there*). But at a very early stage some languages get special words for this purpose. We say:

I will come, He will come, and You will come.

And in place of *the thing here*, and *the thing there*, we say:

this and *that*, or
this man and *that man*.

If we are talking of more than one thing or person, *this* and *that* becomes *these* and *those*.

Who (with *which* and *what*) is in this group, but it is not needed till we come to put words in their right order in longer statements.

When I am talking about myself together with others, or when a word is needed for 'you and I together,' the 'plural' form *we* is used, as in:

We will come to-morrow.

When it is two or more of your friends who are coming, you say:

作)爲何,可以語其所取之方向(“介字”),並可表述動作所發之情形(“狀字”).

最要之字乃最單簡之記號——指示——之代替字;其次則指示有所不足時所用以代替其他記號之字.於是有類似“狀字”之字,非以代指示或單簡記號,乃以代他字,使吾人之意,不至多費時間,即可大白於人.

有時吾人指及自己,此猶云在此之人;或指及他人(在彼之人).但在極初之時,有幾種語言得有一種特別之字爲此之用.吾人說:

我將來,他將來,與你將來.

代在此之物與在彼之物,吾人說:

這個與那個,或

這人與那人

若吾人所語及者,不止一物或一人,則這個與那個改用這些與那些.

其人(並其物與其事)亦入此類,但在將字用入較長之句之正當地位之前,此字並不需要也.

吾人語及自身兼及他人,或需要一字以“兼指你與我”時,則有衆數字我們可用,如:

我們明天要來

若君之朋友來者在二人以上,君當說:

They will come.

But if you are talking to your friends, you say:

You will come,

using the same form for a number of friends as you would for one.

When we have to make it quite clear that an act was done by (or to) one person or group and no other, *my, your, her, its, and our* are put with *self* (pages 76 and 10): "*I did it myself,*" "*She herself.*" There is only one 's' in *itself*; and about 'he' and 'they' we say *himself* and *themselves* (See pages 76 and 138).

QUESTIONS AND EXAMPLES

If you make a picture of a house, you may say about this house, *This is a house, I will make this house, This is the house I will make,* and so on; or if there are two or more houses, you say about these houses, *These are houses, I will make these houses,* and so on. Do the same with *that* and *those*, and make use of the names of all the vessels (*boat, bottle, bucket, basin, pot,* and so on) in the list.

When you have given money for a house, you are the owner, and *you have the house.* When two or more of your friends have a house, they say *We have a house;* and you say *They have a house.* If you are going to give a house to two friends, you say *I will give a house to you.* What would they then say to their friends, if they make use of the word *get*?

他們將要來。

但君若與君之諸友而言，君當說：

你們將要來。

對於許多朋友或一個朋友用同樣之一字也。

吾人若欲明白表示一種動作係一人或一羣之人之所爲，或施及一人或一羣之人，而非他人或他羣之人，則以我的，你的，她的，牠的，與我們的諸字與自己字連用（參觀原書七十六與十面）：“我自己做這事，”“她自己。”牠自己一字內祇有一個“s”；而關於“他”與“他們”吾人說 *himself* 與 *themselves*（參觀七十六與一百卅八面）。

問題與舉例

君若作一房屋圖，君可言及此屋云，此是一所房屋，我要造這所房屋，這是我造的房屋，等等；如或有二所或多所房屋，君可言及此諸屋云，這些是房屋，我要造這些房屋，等等。試用那個與那些作同樣之說法，並用字單內所有之種種盛載器名字（船，瓶，水桶，盆，壺，等）。

君付錢購一所房屋時，君爲此屋之主人，即君有此屋友。若兩個或多個朋友共有一屋，彼輩即言我們有一所房屋；而君則言他們有一所房屋。君若將以一屋贈二友，君可說我要給你們一所房屋。此二友若用得字，則彼輩對其朋友將如何說法乎？

If you are making the statement, *I send the ball into the field*, about two little boys, what would you say? (*They send the ball into the field*). And what would you say if it was about two little girls? (*They send the ball into the field*).

5. CRIES!

The use of one word by itself with the mark '!' after it is the sign of a strong feeling about the thing or the act named by the word—*Fire!*, *Danger!* Sometimes the feeling is a desire—*Water!* A very common use of the cries is to give an order, which is a desire that others may do something for you—*Come!*, *Stop!*

The sense is dependent on the place or the conditions in which such words are used. If a man is ill in bed, and he says *Water!*—we may be certain that he would be pleased to have a drink. But if some boys are looking about for a place where their boat may go sailing, and one of them suddenly sees water and says *Water!*—the others do not give him a drink.

Three basic words which are specially used by themselves are *Yes!*, *No!*, and *Please!* Their use in this way is so common that the '!' sign is not necessary.

When any word is used to give an order, or make a request, any of the words which would be after it in a normal statement may still be kept in their places:

Come to the theater to-morrow!

The '!' sign then goes at the end, even if there is more than one 'interjection' at the front:

Yes, please come to the theater to-morrow!

君若欲作一句，講及兩個小兒童，說我送皮球入田間，君將如何說法？（他們送皮球入田間。）假如二人爲兩小女孩，君將如何說法？（他們送皮球入田間。）

五. 呼 叫 聲!

一字獨用，字後附加一符號如“!”者，即表示吾人對此一字所指之事物或動作之一種強烈情感也——如火! 危險! 有時此情感爲一種願欲——如水! 呼叫聲之最普通用法即爲出令，此係一種願欲，使他人可爲君有所作爲也——如來!，停!

然意義須視用及此類之字之地方與環境而定。如有一人病在牀上，而曰水!——吾人可確定其爲欲得水而飲之也。然若有童子數人，尋覓一處，使其所有之船可以開行，一童子突然望見有水，遂呼曰水!——則他人不以飲水給之也。

基本字之特別獨用者有三，即是是! 否!，與請!是也。此三字如此用法極爲平常，故“!”一記號直可不用。

用任何字以出令或作請求時，凡平常句語中此字之後所可有之字，在命令或請求語中亦仍可有：

明天到戲館裏來!

若此之句，即句首有數個“感嘆字，”而“!”一記號即置於句尾：

是呀，請明天到戲館裏來!

There are a number of noises which, though not internationally used, are probably clear to every one when the conditions in which they are used are given. *Oh!*, *Ah!* are 'interjections' of this sort, which come with the group of international words (p. 169).

Not all the 'interjections' are made with the purpose of saying something to another person. Sometimes they are only an outlet for one's feelings, as when we say "Ow!" on coming up against a door suddenly, or "Phew!" when the heat is very great. It is clearly not necessary for this private language of the feelings to be given an international form.

QUESTIONS AND EXAMPLES

One special use of these cries is for military purposes! *Fire!* is the order for a gun to go off with a loud noise and smoke. *Attention!* is the order to take a stiff position and get ready for another order. *Slope arms!* *Right turn!* *Left wheel!* and so on. Make a selection of words that might be of use for giving orders in a school (*Attention!* *Quick!* *Come here!* *Shut books!* *Quiet, please!*).

When you are surprised, or overcome by strong feelings, do you make noises which would be clear to every one in any country? Do you say: *Oh!* *Ah!* *Pooh!* *Bah!* *Shssh!?*

Make these examples into short cries:

Please have a look at this (Look!).

I have need of a porter for the bays (Porter!).

That was a cruel thing to do (Shame!).

That is a very good thing (Good!).

有許多聲音，雖非各國所通用，然若用及其聲之環境已知，則人人可以明白其意。噫！ 啊！ 乃此類之“感嘆字”也，今歸入國際字併論之（原書一六九面）。

“感嘆字”非皆用以與他人言者也。此類之字有時僅作發揮情感之用，例如吾人突然撞及一門，則呼曰“嗚，”炎熱太甚則呼曰“呵”是也。此類個人表達情感之字，固無須有國際通用之字形也明矣。

問 題 與 舉 例

此種呼叫聲在軍事上有一種特用。開鎗！者，乃令放出鎗彈，隨而有高聲與烟燄也。注意！者，乃令立正而待後命也。荷槍！ 向右轉！ 左旋！——等等。試選若干可作學校命令語之字（注意！ 快！ 來此！ 把書闔好！ 請你們靜些！）。

君於受驚或被堅強感情所制之時，亦作為聲音，任何一國之人聞之而能明其意者乎？君是否說：噫！ 啊！ 嚕！ 吧！ 嘻！ 乎？

就下列各句之意作成呼叫聲：

請看這件東西（看呀！）

我要一個脚夫拿我的行李箱（脚夫！）。

那是一件苛刻的事（慙愧啊！）。

那是一件極好的事（好啊！）。

II. WORD-ORDER

Generally, it is a good thing to put every word into some form of statement when you have its sound and its sense clear. It is much less hard to get a story into the memory than a list of words; and in a story such as the one about the little girl and the rat, or any of the examples in basic English books, you will have all the words in the right places, even if at first you are not quite certain about some of the details. This is very important because even though you may be quite clear about the sense of the words and how they are used, if you do not put them together in the right order, your statements may be taken in the wrong way by all your friends. For example, if you say "Have I an idea" in place "I have an idea," it will seem as if you are uncertain about the condition of your mind, when in fact your purpose was to say that something of value was going on inside it.

1. STATEMENTS

Take a simple statement, such as you might have made on page 40.

I will give good rules to you now.

So long you make no change in the *order* of the words, you may put any of the 600 names of things in the place of *rules* (which will make 600 different statements), and any of the 150 'adjectives' in the place of *good*. This gives you 90,000 possible statements;

(二) 字之序次

君既明瞭各字之音與義時，即以各字作成句語，固一佳事。夫記一故事，實較記一字單爲不難；雖在開始之時，字之聯綴細情，君或不能確知，然在故事之若女郎與鼠者，或基本英語書中之任何例句內，君可見字字皆在正當之地位。此事極爲重要，因君對於字義及其用法雖極明瞭，君若不將各字連合於正當序次，則君之句語可爲君之友人所誤解。姑舉一例，君若不說“我有一個觀念”而說“有我一個觀念。”則聞者或以爲君對於自己之心境有所不決，殊不知在事實上君之目的在欲說出君心中有價值之事正在進行也。

一. 句語.

試取一單簡句語，如君讀原書第四十面時所或能作者。

我現在欲給與你幾條好條例。

祇求字之次序不變，君可取六百物名中之任何一字，填入條例之地位（此即可成六百不同之句），並可取一百五十個“形容字”填入好字之地位。此可使君作成九萬可能之句語；特

though, naturally, not all of them will make equally good sense.

Other simple changes in this one example (by taking words from the basic list which you are now quite certain might go into the places of *I*, *will*, *give*, *to*, *you*, and *now*) will quickly give you more different statements than it would be possible to make by going through them for 1,000,000 years without a stop.¹

This would not be very interesting, but there is certainly enough in that one example to give any one something to do for an hour or two on a wet day. But till we have some more rules, so that there is a chance of making use of other forms of words than those given in the First Step, we are limited to a small number of fixed statements; and we have no way of putting these statements together into longer ones, with connections between them such as are necessary for discussion and argument.

So let us take a look at the sort of complex statement which it will be possible to make when we get to the end of the division on Word-order, and have a little more knowledge about word-forms and the expansions of the simple senses of the word themselves.

This process is not unlike the behavior of readers who go to the last page of a story to see if it has a happy end. But in learning a language there are no

¹ This 1,000,000 is not a printer's error. Get the numbers yourself. It takes one second, at least, to make the statement; and $60 \times 60 \times 24 \times 365 \times 1,000,000$ is much less than $90,000 \times 605 \times 3 \times 5 \times 600 \times 100$.

欲句句作同樣良好之意義，則天然爲不可能之事耳。

此例句中以他單字變換之（即於君現在所習知之基本字單中，取字之可填入 *I, will, give, to, you* 與 *now* 諸字之地位者），使君所得之不同句語，即片刻不停，在一百萬年中亦不能盡之。¹

上述之事並不十分有興趣，但於天陰之日，取上述之例句，作一二小時之消遣，亦頗快意。惟吾人現在所知者，僅第一階段所載之字形耳，在吾人再學得幾條條例，以求有用他種字形之機會之前，吾人實爲少數一定之若干句語所限；且無法於各句之間加入連串之字，如吾人於討論辯說時所必用者，以將此種句語連成長句。

是故吾人應即一看複句爲若何一類之句，此種複句，迨讀至字之序次篇之末當能作之，並應於字形與各字單簡意義之引申上，進求較多之智識。

此舉之行爲略似讀故事者先翻閱故事之末頁，看此故事之結果是否快樂。但學一種

¹此所謂一百萬者，非排字工人之誤也。君可自行算出此數。每說一句，至少亦需一鐘之時間；而 $60 \times 60 \times 24 \times 365 \times 1,000,000$ 尚不及 $90,000 \times 100 \times 5 \times 5 \times 600 \times 100$ 之多也。

surprises to be kept secret, and the only reason for not starting at the end is that it is not so simple. In fact, there are some teachers who do put boys into deep water before their first swim; but if they are not very good teachers, it is unnecessarily cruel, and a feeling of disgust may be produced by the shock. This book is designed to get the best out of their system by having a quick look at the middle, after a good start has been made on a solid base. So it is more like going to the top of a mountain for a wide view of the land before us; and then we see in the distance:

The camera-man who make an attempt to take a moving-picture of the society-women, before they got their hats off, did not get off the ship till he was questioned by the police.

There are eight separate points here about which we have so far had no rules:

1. 'Camera-man,' 'society-woman' (the use of two names of things together, page 54).
2. 'Who' (page 63).
3. 'Before,' 'till' (as connections for two statements, page 61).
4. 'Off' (placed before and after the thing, page 102).
5. 'Moving,' 'questioned' (the addition of 'ing' and 'ed,' page 82).
6. 'Made,' 'got,' 'did' (=make, get, do, in past time, page 73).

文字，並不若小說之有驚人之事，非至最後不以告人，其唯一理由所以不從最後一章說起者，以學文字非若讀小說之簡易耳。實際上頗有一班教師，於兒童初學游泳之際，即先令入深海之中；但彼輩即不得謂之極好之教師，亦不必作苛刻之事，且學者一驚之後，往往激起厭惡之感覺而不願再學矣。本書之宗旨，在於堅實之基石上作良好之開始後，即於中部迅疾閱覽一過，以求由其制度得到最好之結果。故本書之法，頗似行上山頂，先一遙望當前陸地之景色；於是吾人遂於遠方望見：

攝影者擬將許多上流婦女，於其尚未脫帽之前，攝取一活動影片，故於警察上前責問之前，並不離船。

今觀本句，吾人尚未得有條例者共有八點：

- 一. “攝影者，”“上流婦女，”(兩個物名合用，說見原書五十四面)。
- 二. “誰”(說見原書六十三面)。
- 三. “在...之前，”“直至...為止”(作兩句間之連串字，說見原書六十一面)。
- 四. “離開”(用於事物之前與其後，說見原書一百零二面)。
- 五. “活動，”“詢問”(字後加“ing”與“ed，”說見原書八十二面)。
- 六. “作，”“取，”“曾”(=make, get, do, 指過去之時，說見原書七十三面)。

7. 'Their' (=of them, page 76).
8. 'Police' (international word, page 169).

The first four of these come into the account of Word-order; the others are late details.

QUESTIONS AND EXAMPLES

What additions would you be able to make to the statement, *I will give good rules to you now*, with a knowledge only of the rules given so far? (*No, I will not give*).

When one of the statements formed by changing a word like *good* to *electric* does not make sense, it is interesting to put the question: Would this be ever possible? For example, in the year 1732, it would not have made sense to say, *I will give an electric bell to you now*. If you had been living then you might have said that it would not ever be possible.

Make some simple statements like the example you have been given. Here are some suggestions:

I take a sweet cake from the shelf quietly.

I give soup to the family regularly.

The man will put a new roof on the house to-morrow.

Put these words in the right order:

Tired dogs after rats go not.

Of basic English a good opinion have I.

Slowly do we will our work.

2. COMPLEX WORDS

We have seen how an 'adjective' comes before the name of a thing and say what sort of a thing it is. In

七. “他們的”(=of them, 說見原書七十六面).

八. “警察”(國際字, 說見原書一百六十九面).

以上各點, 前四點見字之序次篇中; 其餘各點, 入後有詳細討論.

問題與舉例

照前此所已提出之條例而得之知識, 君對於我現在欲給與你幾條好條例一句, 尙能增加何字否(不, 我不欲給).

由變換一字而得之句, 如好字變爲電字者, 如不成意義, 則設爲一問云: 此事可能否? 亦頗有趣. 姑舉一例, 當一七三二年之際, 如有人謂, 我現在要給與你一個電鈴, 卽不成意義矣. 君若生於爾時, 君或言此事必不可能也.

試作若干單簡句語, 如君所得之例句. 今舉數例於下:

我靜悄悄從架上取下一個甜餅.

我按時送湯與彼家.

是人明日將以新頂蓋此屋.

將下文各句排成正當次序:

疲犬於鼠後不追.

對於基本英語好意見我有.

緩緩做我們要我們的工作.

二. 複字.

形容字如何置於物名之前以言其爲何種之物, 吾人已知之矣. 同樣, 君可置一物之名

the same way, you may put the name of one thing before the name of another, and so get a new name for a new thing.

The word coming first says something about the word which comes after it. *House-coal* is coal for use in the house, but a *coal-house* is a place where coal is kept. It will be quite simple to get the sense of other complex words with this example as a guide.

RULE. Complex words are formed by putting together two names of things.

Word-order and *word-form* are two which are being used in this book.

An *account-book* is a book in which money accounts are kept, and the sense of *music-book* and *story-book* will be equally clear.

So we get a *milkman*, who comes with milk; a *post-man*, who comes with the post (international, p. 169); a *dustman*, who takes the dust away in his cart, or a *camera-man*, who makes his living by taking pictures.

In writing, where the new word is very common and comes naturally to the tongue, the two parts are not kept separate (*bedroom*, *newspaper*, *raincoat*, or *sundown*). But, if there is any doubt, you may put the joining mark '-' (the sign of a connection) between the parts, which is generally done for simple material things like *baby-cart*, *cow-houses*, *machine-gun*, or *ticket-box*. Even if the words are only put side by side, you will not be wrong; and this is generally done where more than two words are put together, as in *motion picture house*. You may go on say *motion*

於他物之名之前，因而得一新名以指一新物。

前面之字說明後面一字之爲何。家用煤者，家用之煤也。但煤屋則爲一藏煤之所矣。得此例爲前導，以求其他複字之意義，事極簡易也。

規則。複字者，聯合兩物名而成者也。

字序與字形乃本書所用之兩字也。

帳簿者乃記銀錢出入之帳之簿也。則音樂書與故事書，意義亦同樣明顯矣。

由是吾人得送牛乳者，其人以牛乳來者也；郵差，其人以郵件來者也（國際字，見原書一六九面）；垃圾夫，其人將垃圾裝入車中而運去者也；或攝影人，其人倚攝影爲生者也。

在文字上，如新字爲極普通而說之普不覺得艱澀者，則其字之兩部份不必拆開（臥室，新聞紙，雨衣，或日入）。然若稍有懷疑，則可加連接記號“-”（連號）於兩部份之間，此大率對於單簡之實物如孩車，牛棚，機關鎗，售票處之類用之。然此類之字，但令並列於一處，君亦不至誤會其意；此則大率於連兩個以上字時用之。如活動影戲院是。君又可說活動影

picture house fire, or put an 'adjective' in front of the complete new word, as in *sudden motion picture house fire*, or *good, cheap, motion picture house fire-apparatus*.

This is an uncommonly fertile field for new ideas in language-making, the only limit being what the public is ready for.

In addition to these simple examples, there are certain words which are made up of two Basic parts—not necessarily names of things—but have now got fixed senses or special uses (like *into*, on page 32). Though the sense is different from what would be the normal suggestion of the parts, the sounds are generally not changed; so they have not been listed as new words among the 850.

Here are some which are used very frequently, and which might give trouble:

Away (=some distance). *Go away.*

Become (=come to be). *Boys become men.*

Cupboard (=boards or shelves, for cups and other things, with a door). *The glasses and spoons are in the cupboard.*

Income (=amount of money coming in every year).

Incomes are less after the war.

Inside (=In, on the other side). *He is inside the room.*

Outlet (=The way out for force or liquid). *Music is an outlet for the feelings.*

Outside (=The outer part, not in). *Come outside the door.*

戲院火焚，或於此新名字全部之前再加一“形容字，”如突然發生之活動影戲院火焚，或良好便宜之活動影戲院救火機是。

此係製造文字新觀念上非常濃厚之田地，其惟一限制，即公眾之能瞭解與否耳。

除此類單簡舉例之外，尚有若干字以兩個基本字合成之一不必爲物名—但現在已有一定之意義或特別之作用（如進入，見原書卅二面）。集其意義與分立兩部份之普通意義大同，而其讀音則未嘗稍變；故在八百五十字中，並不作新字列出。

下列諸字，極爲常用，且或有困難之處：

Away, 略遠也。 跑開去。

Become, 成爲。 童子成爲成人。

Cupboard, 櫃或架，有門，爲放杯子及他物之用。 玻璃杯與匙在碗櫥內。

Income, 每年之入款。 戰後入款減少。

Inside, 在內，在另一面。 彼在房內。

Outlet, 勢力或流質之出路。 音樂乃情感之流露。

Outside, 外部，不在內。 來至門外。

To-day (= This day; formed like to-morrow). *They will go to-day.*

Undertake (=take on the work of). *They will undertake the building.*

Without (=not with, not having). *He is without a rain-coat.*

QUESTIONS AND EXAMPLES

In the last ten years a *he-men* and a *yes-man* have come into use in some circles. Is the sense of these clear to you?

Fire-apparatus is used to put out a fire by *firemen*. See what other words come naturally before or after *fire* (*fire dust, coal fire, and so on*).

Do the same with *face* (*face-cloth, face-powder, and so on*).

There are two or more possible senses for some common complex words. Which of the two senses of *snowman* would seem most natural to boys playing in the snow?

Why are *glass flowers* different from *flower glasses*? (Because you see with an *eye-glass*, but not with a *glass eye*.)

What words would you put together to give the sense of: 'doctor,' 'pavement,' 'perambulator,' 'calligraphy,' 'sailor,' 'journal'? (*Medical man, side-walk, baby-cart, hand-writing, seaman, newspaper*).

What in your opinion would be the sense of these: *anybody, itself, outcome, undergo, upkeep, downfall, first-rate, outline*?

To-day, 此日; 與明天字同樣構成. 彼輩今日欲去.

Undertake, 着手工作. 彼輩將着手建築.

Without, 無, 不有. 彼無雨衣.

問 題 與 舉 例

在過去之十年中, 男子漢與可可否否者盛行於若干團體之間. 此二字之意義, 君能明瞭否?

救火機乃救火者用以救火者也. 試思尚有他字可用於火字之前或後而自然成文者否(火灰, 煤火等).

同樣作面字(揩面布, 擦面粉等).

若干普通複字可有兩個或數個意義. 雪人有兩義, 在玩雪之童子視之, 何義較為自然?

玻璃花何以與花瓶不同? (因君以眼鏡而觀, 而不能以玻璃眼而觀也).

君以何字連合而顯下列諸字之意義: “醫生,” “人行道,” “孩兒車,” “書法,” “水手,” “報紙?” (*Medical man, side-walk, baby-cart, handwriting, seaman, newspaper*).

在君意中, 此諸字作何解: 任何人, 牠自己, 結果, 受, 維持, 墜落, 頭等, 綱要?

3. COMPLEX STATEMENTS

All the statements we have made so far are simple, separate statements, with no expansions or ornaments.

When simple statements come one after the other, the effect is like that of a number of jumps. It is much the same as putting the names of things together and letting the other person make the connection between your ideas:

Fly—meat—poison—danger.

The connection is clear when you are in a meat store; and some one may put a cover on the meat. At a meal, the effect might be to send some one running for medical help. In a Science building, where there may be flies of great value, some one might give help to the fly.

If you say, *A fly is on the meat. Poison is on the fly. Take care of your dog!*—you are doing the same thing with statements; and a number of different sorts of joining words ('conjunctions') are necessary to get over the jumping effect.

And and *or* are used to make the same sort of connections between statements as between words:

I will come and you will go.

I may get the money, or it may be taken for taxes.

But gives a different sort of connection, with a sense like 'on the other side' or 'on the other hand.'

He is happy, but you are sad.

Every one is happy, but you are sad.

三. 錯綜句語.

吾人前此所作之句,皆係單簡分立之句,既不伸展,亦不文飾.

許多單簡句語聚於一處時,其效果有如一連之跳躍.此事又如置物名於一處,而使他人將君之觀念連接之:

蒼蠅——肉——毒——危險

此諸字君如在肉舖中言之,則其連係極為明顯,人或以一罩子遮肉矣.如言之於進飯之時,則其結果或為遣人求醫.如言之於科學研究院中,其地之蒼蠅大有研究之價值,則或有人救助蒼蠅也.

君若說,一蒼蠅在肉上,毒在蒼蠅身上,留心你的狗!——君乃以同樣辦法,將許多單句置於一處而已;故必須有若干不同之連串字(“連字”)以連之,以渡此由甲觀念跳躍至乙觀念之結果.

與字與或字在句與句間作連串與在字與字間作連串同:

我將來而你將去.

我或能得此款,否則此款或作完稅之用矣.

但字作別種連串,有“在另一方面”或“在另一端”之意

彼快樂,但你憂愁.

人人快樂,但你憂愁.

Because the words which go with *but* are frequently dropped, *but* may seem to be used between words as it is between statements.

Every one is happy but you (are not happy).

In statements such as:

They say that the dog is dead,

the two parts, *The dog is dead* and *They say that*, are clear enough.

That is the joining word for all sorts of statements about sayings, opinions, views, and so on, where there is a connection between the first part and what comes after. In most examples the connection is clear and simple. We may say:

His opinion is—the dog is dead.

The dog is dead—that is his opinion.

His opinion is that—‘the dog is dead.’

His opinion is that his dog is dead.

The only trouble is with past time, where the *is* becomes *was*.

His opinion was that the dog was dead.

But till it is quite clear, from examples, how the change is made, you may keep the statement in the form, *His opinion was, ‘the dog is dead,’* by giving the words of the person talking.

There are five other words which are specially used for joining statements: *Because, if, though, while, when*.

Because = for this cause or reason.

I will go because he is there.

因與但字連用之字常常可以省去，故但字用於句與句間，仍若用於字與字間。

除君 (不快樂) 之外 人人快樂。

在若下列之句內：

彼輩所說者爲犬死，

共有兩部分，一部分爲犬已死，一部分爲彼輩說，甚明顯也。

如第一部分與其後之一部分有相聯之關係，則所...者即爲連接所講述者，所懷之意，所伸之見等等句語之字。在許多例句中，此關聯甚明顯而單簡。吾人可說：

彼之意見是——犬死。

犬死——此爲彼之意見。

彼之意見爲——“犬死。”

彼之意見爲彼之犬死。

僅有之困難爲過去之時，應將 *is* 變爲 *was*。

彼之意見爲犬已死。

如何改變之法，由舉例可以察知之，惟不十分明白於心之前，仍宜守用原式而云，彼之意見爲，“犬死，”即用說者之言。

另有五字，專用以連句語，即：因，若，雖，在...之際，當...之時。

因 = 爲此原故或理由。

我將去因彼在彼處也。

If = on this condition, chance, or theory (in doubt).¹

He may be there; and if he is there, I will go.

He may not be there; and if he is there, I will go.

I will go if he is there.

Though = even if it is true (that).

The road is wet, though there was no rain.

I will go, though he is there.

While = in the same stretch of time (that).

I will go while he is there.

When = at the time (that).

I will go, when he is there.

When I say 'now,' and while he is still in that position, take the picture.

Before, *after*, and *till* are used in the same sort of way for the purpose of joining two statements; the dependent statement then takes the place of the name of a thing or person.

I will go before the boys.

I will go before the boys get ready.

I will go before you.

I will go before you are ready.

I will go before you come.

He is sad after they go.

He is happy till they go.

Because *so* has the sense 'in that way,' it frequently does the work of a 'conjunction':

I will come; so you may go.

¹ *If* has come to be used in a general way where there is a doubt or question about something: *They are not certain if he is there, but they will see if there is an answer.*

若 = 以此情形，機會，或原理（有所懷疑）。¹
彼或者在彼處；而彼若在彼處，我欲去也。

彼或不在彼處；而彼若在彼處，我欲去也。

我欲去若彼在彼處。

雖 = 即使其事果確（者）。

道路是潮，雖並無雨。

我欲去，雖彼在彼處。

在...之際 = 在同一時間之內。

彼在彼處之際我欲去。

當...之時 = 在斯時。

當彼在彼處之時我欲去。

當我說“現在”時，而彼則仍在原地位之際，可即攝影。

在...之前，在...之後，與直至...之時同樣與
 作連兩句之用；凡若此者附屬句即代物名
 人名之地位。

我要在諸童之前先去。

我要在諸童未準備之前先去。

我要在你之前先去。

我要在你未準備之前先去。

我要在你未來之前先去。

彼在彼輩去後不樂。

彼快樂直至彼輩去時。

因故字有“照此方式”之意義，故亦作“連字”用：

我要來；你故可去。

¹若字通用於對於某事有疑或有問題之時：彼若在彼處
彼輩不能確定也，但彼輩欲查察有無回音耳。

QUESTIONS AND EXAMPLES

We were able to make the use of *that* as a 'conjunction' clearer by putting the four stages of its development side **by side**. The same may be done for the two uses of *if*:

1. *I will go, if the parcel is there* (on that condition —but I am not certain if the parcel will be there).
2. *I will see the parcel, if it is there* (on that theory —but it may not be there).
3. *I will see if it is there* (because I am in doubt).
4. *He is not certain if it is there* (but he will see; he is in doubt).

Do you see the connection between the first two and the last two? And are you clear that they are different? (No sort of stop is necessary before the *if* in the two last. Why? Because there is no stop in the sense.) In (2), what I will see is the parcel; in (3), what I will see is 'if the parcel is there.' And when it is there I see *that* (it is there).

Put *He was certain that* in front of *They are in the room if it is true that the door is still shut*; and make necessary changes for past time.

Put joining words between the parts of:

"Men may come—men may go,—I go on for ever."

"He will have heart-trouble—he is at work all day,
—a medical man has said, 'Stop!'"

"—there is no doubt—it is foolish to put a lock on
the cupboard—the loss of the spoons,—you have

問 題 與 舉 例

吾人能將 *that* 字作“連字”之用法以演進之四階級排列而使之更明顯。 *If* 之兩個用法，亦可用同樣之方法以顯明之：

- 一. 我要去取，若這包裹是在那邊 (在如彼情形之下——但我不能決定此包裹是否在彼處)。
- 二. 我要看見這包裹，倘若這包裹是在那邊 (在此理論之下——但此包裹或在彼處)。
- 三. 我要看牠是不是在那邊 (因為我有疑)。
- 四. 彼不能決定牠是不是在那邊 (但彼要看；彼心有所疑)。

君亦見首二句與末二句中之連串字乎？君亦明白其異處乎？(末二句內 *if* 之前無須點頓。何故？因意義上並不頓住也。) 在第二句內，我所欲看者為包裹；在第三句內，我所欲看者為“包裹之是不是在那邊。”包裹如在，我可見彼(在那邊)。

置彼可決定於若真是門還關着彼等必在屋內之前；並作必需之改變使成為過去之時。
置連接之字於各部分之間：

- “人或來——人或去，——我則永遠進取。”
“彼將有心疾——彼終日工作，一醫生曾言，
‘停止工作!’”
“——一定無疑——裝一鎖於碗櫥上是愚事
——匙已失去，——君已無甚銀器，裝鎖

no more silver, the lock-marker will not say—it is a waste of time—the lock is safely fixed.”

4. WHO AND WHICH

We have now seen how an expansion of the names of things is possible by the addition of other names of things, and how statements about things may be made longer by the addition of other statements side by side with them or dependent on them. The use of an ‘adjective’ was the first way of saying something more about a thing; and some ‘adjectives,’ such as *automatic*, say more than others.

An ‘automatic writing-machine’ would be a writing-machine doing its work without the help of men. But a ‘writing-machine’ is itself a machine for putting signs on paper; and there is clearly a limit to the number of complex ideas which it is possible to put in this ‘adjective’ form. If, for example, the machine is ‘quick,’ we get a ‘quick, automatic writing-machine,’ and then it would be hard to put in a word like ‘electric.’ So *who* and *which* may take off some of the weight.

“I have a tall father” may become:

I have a father, who is tall.

“I have a small, grey hat” may become:

I have a small hat, which is grey.

Who is used for persons; *which* is used for things.

In the same way, *who* and *which* may take the place of *and he* or *and it*.

In complex statements formed with *who* and *which*, it is sometimes necessary, if the sense is clear, to make

者不至言——此是一件廢時之事——
鎖已安然裝就。”

四. 其人與其事.

吾人今知事物之名如何可由加以其他事物之名而擴展之，陳述事物之句語如何可由加其他句語，或平列或附列，以充長之。“區別字”之用，乃對一事而有所申說之第一法也；而“區別字”之若自動者，其所說之意義較他字更多。

一部“自動寫字機”乃一部寫字機之勿須人助而能工作者也。但“寫字機”本是在紙上作記號之機；故此種複雜觀念，有以“區別字”式加入之可能者，其數目自應有一限制明矣。姑舉一例，如機器“疾速，”吾人即有一部“疾速自動寫字機，”然此時再欲加“通電的”一字，則不易矣。故其人與其物二字可用以減輕句中之笨重。

“我有一個高身量的父親”可變為：

我有一父，其人體高。

“我有一頂小而灰色之帽”可變為：

我有一頂小帽，其色灰。

Who 字指人；*which* 字指物。

同樣，*who* 字與 *which* 字可代 *and he* 或 *and it*。

在以 *who* 字與 *which* 字構成之錯綜句內，如意義明顯，有時應將“狀字”之位置更變。例如

a change in the position of the 'adverbs.' For example, in the statement, *I will go with the man who is here now*, *now* seems to say something about 'the man.' To give the sense, 'I will go now,' the 'adverb' would have to be placed after *go*, as it would then have no connection with the second part of the statement.

What is used for 'the thing which,' as in *I see what is wrong*.

QUESTIONS AND EXAMPLES

In the statement, "I will give good, clear, short rules to you," take out one or more of the 'adjectives' with the help of *which*.

Two *whiches* may be joined by *and*. Put *which* in two places into "They have an old monkey, and it is able to get a lock open with a key."

Do you see an 'adjective' which would make it possible to say *Here is some water which is at 100° C.*, in 5 words?

Make the necessary changes in the statement, *This is the cat who was the property of the man which is dead*.

Put *who* or *which* into the spaces in this story:

There was a story in the newspaper yesterday about a woman — is secretary of a hospital for babies — is on an island. She was in the middle of some work — was very important, when there was a sudden burst of wind, — was the cause of the trouble. The papers are still in the sea because the only rods — were in the hospital were not long enough to get them back.

我欲與現在在此之人同去句內，現在字似說及“在此之人。”如欲表明“我現在欲去”之意，則此“狀字”應置於“去”字之後，始與句中之第二部分可無關係。

所...者即指 *the thing which*，如我見所錯者。

問 題 與 舉 例

在“我要給你良好，清顯，單簡之條例”一句內，試以其物爲輔，取出一個或數個“區別字。”

兩個其物字可用與字以聯之。試在“他們有一老猴，是猴能以鑰匙開鎖”一句內，用其物字於兩處。

君亦知有一“區別字，”其字能使此問有百分寒暑表上一百度之水一句以五字說之乎？

試將此係一貓，乃已死之某人之產也一句內必須改正之字改正之。

試將其人字或其物字填入下列故事之空隙處：

昨天報紙內有講及一婦人之故事——係嬰孩醫院之祕書——是在一海島上。彼正在辦理某事——甚爲重要，突起一陣狂風，——即爲肇禍之起因。文件尙在海中，因院中所有之竿，皆不甚長，不能撈及也。

5 HOW, WHEN, WHERE, AND WHY

We have seen from our simple example of word-order (p. 41) that the safe rule for normal 'adverbs' is to put them at the end of a statement. But there are some special 'adverbs' whose sense makes it necessary for them to be placed differently. These are of 5 sorts:

1. 'Adverbs' of degree, which come before the word or group of words with which they are used—*it is almost six; I was quite ready; we are very happy.*

2. *Not* (see p. 29), which comes between the two parts of the 'operator'—*I was not happy; he will not come; it was not cold.*

3. Joining 'adverbs,' which, like *who* among the 'pronouns,' are used in making complex statements. These naturally come between the two parts of the statement to which they give the necessary connection—*this is how the apparatus is put; there is a reason why he is sad; take this coat where you go.* When the statement is in the form of a question, the joining 'adverb' is put first.

4. 'Adverbs' of place which are not complete in themselves. Sometimes the sense of these is clear, as in *do not go far* (that is to say, 'do not go far from where you are'). In such examples the 'adverb' comes at the end in the normal way. But sometimes some addition is necessary, and then a group of words comes after the 'adverb'—*London is far from Tokyo; they go out into the street; we are near a tea-room*

五. 如何, 何時, 何處, 與何故之用法.

吾人由字之序次之單簡舉例(原書四十一面)而見普通“狀字”用法之妥善條例, 卽是置諸一句之尾. 但有若干特別“狀字,” 觀其意義, 必須用於句中之其他地位. 此類“狀字”共分五種:

一. 言程度之“狀字,” 應置於與之連用之字或字羣之前——現已將近六點鐘矣; 我是十分預備了; 我們是很快樂.

二. 不字(參觀原書廿九面), 應置於“動作字”之兩部分之間——我是不快樂; 彼將不來; 天氣是不冷.

三. 連綴“狀字,” 此如“代名字”中之 *who* 字, 用以構成錯綜句者也. 此類之字, 應置於其所連之句之兩部分間——此卽器具如何安置之道也; 有一理由於此何故使彼悽楚; 取此衣服至君所往之處. 如句語係詢問句, 則連綴“狀字”應置於句首.

四. 言地之“狀字,” 字之本身之完全者也. 有時其意義明瞭, 如 勿走遠(此卽云, “勿遠離汝現在所在之處”也). 在此類句中, 按照常規, “狀字”當在句尾. 但有時非加若干字不可, 如是者必有一組字在“狀字”之後——倫敦遠離東京; 彼輩出外到街上; 我輩是近一茶室矣.

5. The two 'adverbs' of time, *ever* and *still*. When *still* is used with *be*, it comes after the 'operator.' With the simple past and present of every other 'operator,' it comes before it. But when used with complex forms of these 'operators,' it comes between their two parts like *not*—*she is still here; I still have it; he will still have it.* *Ever* is generally used with *not* or in questions. When used with *not*, it comes after the *not* wherever this may be. In questions it is placed after the person or thing doing the act—*I do not ever go; have you ever been?*

QUESTIONS AND EXAMPLES

How would you put these two statements together with the help of an 'adverb:'

I take an interest in fiction; there is a reason.

It is time; I will have a meal.

Put *almost* and *near* in their right places in the statement: *It will be dark when we get to the house.* Do the same with *quite* and *enough* in: *We are happy if we have food.*

Put *still* and *ever* where they make the best sense in the statement:

If I have money I will be a friend to you.

Put *ever* and *not* into the statement.

You take sugar.

Make it into a question with *ever*.

Quite may be used in two senses. *You are quite right* = *You are completely right.* *The book is quite good* = *The book is good but not very good.*

五. 言時之二“狀字,”曾與仍. 仍字與是字連用時,其位置在“動作字”之後. 如與其他任何“動作字”之單簡過去與現在之時連用,則仍字位置在“動作字”之前. 但若與此種“動作字”之複式連用,則仍字位置在兩部分之中間,與不字相似——伊是仍在此間;我仍有其物;彼將仍有其物. 曾字常與不字連用,或用在問句中. 與不字連用時,無論不字用於何所,曾字常在其後. 在問句中,曾字常在作某動作之人或物之後——我不曾去;你可曾到?

問題與舉例

君如何將此兩句以一“狀字”爲助而連合之:

我注意小說;有一理由.

此爲其時;我須進饈.

試以幾乎與近二字加入下句之正當位置:
天要黑了我們到家的時候. 同樣試以極字與足字加入下句: 我輩若能得食即可快樂.

試將仍與曾二字加入下句中,須視加入何處意義最爲完善:

我若有錢,我將爲君之友.

試將曾字與不字加入下句中:

君食糖.

再以上句變成問句,須用曾字.

Quite字可用作二義. 君極不錯=君完全不錯. 此書頗善=此書是善,但不甚善.

What is the sense of: *This is quite the wrong way to do it?* Take note of the word-order.

6. QUESTIONS

A simple statement like *Sugar is sweet* may be made into a question by a change in the order to *Is sugar sweet?* *Do* is used before the 'verb' forms for present time, and *did* for past time (see page 74).

Do you take sugar?

Do you come here frequently?

Do you let birds get the fruit?

Do they give a full account of the play?

You will come becomes *Will you come?*

How, when, where, and why may be put in front of any such question, to get an answer about the way, the place, the time, or the reason of any fact, act, or event.

Why is sugar sweet?

How do you get there?

How frequently do you go?

Who is used for questions about persons.

Who is that?

Who will you give that to?

What (or *which*, when the things are limited to some special group) is used for questions about things.

What is that strange thing?

What will you put in the box?

Which apple will you take?

下句何義：此係爲此事之大錯方法也？注意字之序次。

六. 詢問句.

單簡句之若糖是甜者，可移轉字之序次而改爲詢問句糖甜乎？*Do*字用於現在之時之“動字”式之前，而*did*則用於過去之時一前（參觀原書七十四面）。

君用糖否？

君常常來此否？

君任鳥採果否？

彼輩將是劇之詳情說明否？

你要來變爲你要來否？

如何，何時，何處，與何故可置諸此類任何一問題之前，以求得關於方法，地位，時間，或任何事實，行爲，或事跡，之理由。

糖何故甜？

君如何到彼處？

君去如何頻仍？

誰字用於詢問句之言人者。

彼爲誰？

君以彼給誰乎？

何物（或何者，如事物限於特別之一羣）用於詢問句之言物者。

此奇物爲何物乎？

君將置何物於箱中？

君欲得何蘋果？

QUESTIONS AND EXAMPLES

Put in the form of questions:

The ink is dry.

You give money very freely.

They will go to-morrow.

If you have two cats and one of them is poisoned, would it be right to say.

What is dead? Which is dead? or Who is dead?

Here is a story.

On the way to the office is an automobile in the morning, I put on the brake suddenly because a man is in the road.

To what question, then, might these be the answers:

1. Because a man was on the road.
2. I.
3. In an automobile.
4. Suddenly.
5. In the morning.
6. The brake.
7. A man.

問 題 與 舉 例

將下列諸句變爲詢問句：

墨汁乾矣。

君付錢極慷慨。

彼輩明日將去。

君既有兩貓，一貓中毒而死，則應說：

何物死乎？ 何者死乎？ 抑誰死乎？

茲有一故事於此：

早起乘汽車到辦公處，在途中時，我將制動機突然關住，因有一人在路上。

按此故事，下列諸句應爲何詢問句之答：

- 一. 因有一人在路上。
- 二. 我。
- 三. 乘汽車。
- 四. 突然。
- 五. 在早晨。
- 六. 制動機。
- 七. 一人。

