

Linguistics---the Trilogy

**Book 1: Linguistics manifesto --
universal language & the super
unified linguistic theory**

**Book 2: PreBabel – the
universal and perfect language;**
<https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf>

Book 3: The great vindications
(沉冤大白：為 "紅樓夢" 與
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By
Tienzen (Jeh-Tween) Gong

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Linguistics Manifesto: Universal Language and the Super Unified Linguistic Theory

Book by Tienzen Gong



Linguistics is, seemingly, well-defined with some sub-fields, such as, phonology, morphology, syntax, semantics, pragmatics and some applied ... +

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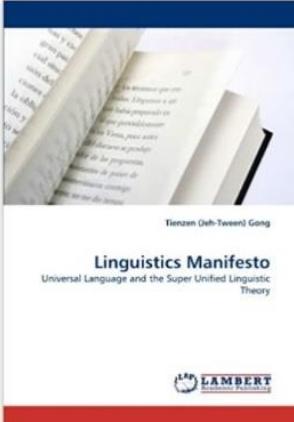
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Introduction

The {Linguistics --- the Trilogy} consists of three pillars.

One, the foundation, see book one (I) {Linguistics Manifesto --- Universal language and the super unified linguistic theory} and book two (II):

A. Linguistics space --- from formal system to life-space (with DNA and protein languages), with the human nature languages in between. See book one: {Linguistics Manifesto -- Universal language and the super unified linguistic theory}

B. Principles ---

- 1. Martian Language Thesis**
- 2. Spider Web Principle**
- 3. Large Complex System Principle**

Two, the underlying dynamics, see book two (II) {PreBabel -- the universal and perfect language}:

PreBabel principle ---

- 1. Universal / divergence mutual immanence.**
- 2. Perfect language**

Three, the REAL example of a perfect language, see book two (II) and book three (III) {The great vindication}.

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Box One



Tienzen (Jeh-Tween) Gong

Linguistics Manifesto

Universal Language and the Super Unified Linguistic Theory



Linguistics Manifesto

--- Universal Language & the Super Unified Linguistic Theory

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Introduction

Linguistics is, seemingly, well-defined with some sub-fields, such as, phonology, morphology, syntax, semantics, pragmatics, and some applied linguistics. Each sub-field encompasses all nature languages without a unified framework. That is, there is no common ground within or among these sub-fields linguistically to produce a universal language. Historically, the universal language was proclaimed with the economic and political supremacy, such as, Greek, Latin and English, etc.. They can, in fact, be the lingua franca for a short time period but will definitely fade into the history sooner or later. However, after the discovery of the PreBabel Principle in 2009, the **linguistic based** universal language and the **Super Unified Linguistic Theory** arose. A unified framework on linguistics is understood now.

In 1900, David Hilbert presented a collection of problems of mathematics that set the course for much of the mathematical research of the 20th century. In this **Linguistics Manifesto**, it outlines the major issues on Linguistics and provides some suggestions.

I. The Methodology:

The “Large Complex System Principle” (LCSP) – there is a set principles which govern all large complex systems regardless of whatever those systems are, a number set, a physics set, a life set or a vocabulary set.

Corollary of LCSP (CLCSP) – the laws or principles of a “large complex system x” will have their correspondent laws and principles in a “large complex system y.”

II. The three-tier hierarchy of axiomatic systems

1. Formal system:

- a. governing rule – the “principle of noncontradiction” and complementary principle.
- b. key phrase – the internal consistency and completeness.

2. Godel system:

- a. governing rule – the “principle of noncontradiction” and complementary principle.
- b. key phrase – leaks and incompleteness. The internal consistency can never be maintained.

3. Life system:

- a. governing rule – Mutual Immanence Principle.
- b. key phrase – permanent confinement and total freedom.

The details of this FGL system (Formal – Godel – Life system) are described in three chapters.

- a. Chapter One ---“The Linguistics Space (I) --- the Life System”
- b. Chapter Two ---“The Linguistics Space (II) --- the Intelligence”
- c. Chapter Three --- “The Linguistics Space (III) --- a new Mathematics”
 - i. Metaphysics of Linguistics – Renormalization

ii. Mutual Immanence of mathematics

- III.** The Martian Language Thesis – Any human language can always establish a communication with the Martian or Martian-like languages. Thus,
- i. Universal principle I – all languages (human or Martian) share the identical metalanguage.
 - ii. Universal principle II – all language structures are subsets of a universal language structure.

The Martian Language Thesis is the first principle for linguistics. It encompasses the following attributes.

1. Permanent confinement – no language (Martian or otherwise) can escape from it.
2. Infinite flexibility – it can encompass any kind of language structure.
3. Total freedom – no limitation is set for languages.

That is, the linguistics roams in the life system. The universal grammar has only one rule – the Total Freedom.

- IV.** The “Spider Web Principle” (ref. 1) --- The whereabouts to build a spider web is completely arbitrary (total freedom or total symmetry). However, as soon as the first spider thread is casted, that total symmetry is broken, total freedom no more.

In physics, this is called SSB (spontaneous symmetry breaking) which is the foundation for modern physics. Thus, as soon as the first morpheme or the first grammar rule of a language is casted, it enters a Godel system; consistency becomes the norm, and total freedom is no more. That is, every language has its own internal framework regardless of the fact that the universal grammar is about the total freedom. Thus, the universal grammar has two spheres.

1. Universal level – total freedom. Every language can choose its grammar arbitrary with the total freedom.
2. Language x level – as soon as a selection is made, it becomes a “contract” (among its speaking community) with a set of internal frameworks.

- V.** Super Unified Linguistic Theory – it forms a language spectrum (continuum). All nature languages are distributed along this spectrum. See Chapter Four.

Lemma: The necessary and the sufficient conditions for a (any) language.

- a. The necessary condition – If L is a language, then L must encompass at least “one” formal system.
- b. The sufficient condition – if L is a “Life System”, then L must be a language.

VI. The PreBabel (Chapter Five)

- i. The PreBabel root word set (PB set) – There is an oligosynthetic root set which can regenerate (encode), at least, one nature language.
- ii. The PreBabel Principle – If the PB set can encode one nature language, then it can encode all nature languages.

iii. The PreBabel laws

1. Law 1: Encoding with a closed set of root words (the PreBabel root set), any arbitrary vocabulary type language will be organized into a logically linked linear chain.
2. Law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

iv. The PreBabel Theorem – If set B and set C are two PB sets, then set B and set C are isomorphic.

Corollary – There is one and only one PB set.

Note 1: Arbitrary vocabulary means that words are patterns of temporally ordered sound types and meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus.

Note 2: Logically linked linear chain acts as a chain or a system of logically linked mnemonic.

Note 3: A closed set means that the parts (radicals) of all vocabulary of a language will not contain any symbol beyond (or outside of) the given root word set.

VII. The PreBabel (Chinese) – an actual example of Prebabelized nature language (Chapter Six)

VIII. The new Paradigm of Linguistics – the PreBabel has revolutionized the language acquisition (Chapter Seven)

Conclusion: The above eight issues encompass the entire linguistic universe. It provides a unified framework for linguistics. This is the Linguistics Manifesto should be. Furthermore, with the “Large Complex System Principle” (LCSP), there is [“The Linguistics Occam’s Razor”](#) – Any theory (physics, mathematics, or the whatnots) which is not encompassed by linguistics principles can never be a final theory.

Reference:

1. The “Spider Web Principle” visit <http://www.prebabel.info/pqna002.htm#day18>

Chapter One

The Linguistics Space (I) --- the Life System

In the “[Linguistics Manifesto – introduction](#)”, I stated that linguistics is roaming in a space which is composed of three tier hierarchy of axiomatic systems --- from the formal system, Godel system to Life system. Many readers might take for granted that the Life System connotes a system similar to the biological life system. In a sense, it is correct. However, in the “Linguistics Manifesto,” the “Life System” is an extension of the formal – Godel systems which are both mathematics. Yet, there is no such system known in the current mathematics. Thus, I must provide an explanation for what the Life System is all about in terms of linguistics and mathematics.

I also stated that the necessary condition for a language is that it must encompass, at least, one formal system. Why? I have chosen not to define language but to discuss its attributes.

1. It contains information.
2. It processes information.
3. It expresses intelligence.
4. etc.

As all (each and every) computer languages are formal systems, it will be wise to use the formal system as the necessary condition for any language. But what is a formal system? Although “formal system” is a well-established discipline, many linguists might not be well-verse on it. Thus, I will give it a very brief introduction here. Furthermore, in order to derive the Life System of linguistics, my interpretation on formal system is anything but traditional.

I. About Formal System

a. A Brief History

In a sense, a formal system is an attempt to organize a chaotic system with two steps.

- i. Finding some orders in a chaotic system.
- ii. Finding some rules (definitions or axioms) to derive those orders.

In the past two thousand years, Aristotle formalized syllogisms and Euclid formalized geometry. Then, there is a barren period for almost 2,000 years until Giuseppe Peano formalized arithmetic in the late 19th century. By the earlier 20th century, the “formal system” was well-established by the work of Russell and Whitehead, the “Principia Mathematica.” Then, many paradoxes popped out from those “formal systems,” such as, the Russell’s paradox, the Grelling’s paradox, etc.. In general, those paradoxes arise from the “self-referential loop” of the system. Thus, Russell and Whitehead invented

the “theory of Types” to expel all self-referential loops. Nonetheless, the development of mathematics gave two verdicts on formal systems.

i. The life of formal system is guaranteed – for any chaotic system, it can always be formalized or partial formalized. The following theorems provide the support on this.

a. Ramsey’s large number theorem – system B is chaotic with a “large number” of members, then, some orders can be found in B.

b. Shadow theorem of Fractal – every chaotic system is a shadow of an ordered system.

c. Two code theorem – a computable system can always be represented with two codes, such as (0, 1), (yin, yang), etc.

d. etc.

ii. The power (knowledge) of formal system is limited – For a powerful enough (or complex enough) chaotic system B, no formal system can encompass it. There is always some information (knowledge) of B is unknowable by its corresponding formal system.

The following theorems provide the support on this.

a. Church’s (Alonzo Church) undecidability theorem of formal system.

b. Tarski’s (Alfred Tarski) indefinability theorem.

c. Two incompleteness theorems of Gödel.

d. etc.

All these limitation theorems state a fact that every formal system is a shadow of a chaotic system which is larger than that formal system. Nonetheless, that chaotic system can be almost wholly represented by a progressively enlarging formal systems.

Thus, if a given nature language is a chaotic system, then it can be almost wholly represented by a formal system schema. And, for constructing a comprehensive linguistics theory, it will be a good starting point to revisit the theory of formal system first.

b. Issues of Formal System

A formal system is a system which is described with a set of inference rules from a set of axioms which are the rules for determining the membership for the system. In fact, there are two types of axioms, the universal axioms, and the membership axioms. A universal axiom states a universal truth. A membership axiom has no true-false value but defines the membership of a domain (or a club). Nonetheless, both types of axioms cannot be derived by principles of deduction nor by mathematical proofs. They are starting points for constructing a formal system. Every formal system consists of the following parts.

i. Some members (in finite number or in infinity) – they can be called as “symbols.”

ii. Some undefined terms.

iii. Some definitions (including operations, function, etc.).

iv. Some axioms (including inference rules, derivation procedure, etc.)

All the above are arbitrarily given, and they do not have any true-false value. The undefined terms are understood in the context of the entire system although not by any clear-cut definitions. In a sense, the undefined terms are also defined, by the entire system. This is the four-part expression (or nutshell expression) for a formal system. From the above, something can be produced.

- a. String or sentence – the composite of symbols via some operations (or functions).
- b. Theorem – a sentence which is derived from definitions and/or axioms.

Now, some issues arise.

1. Issue – Is a given sentence a theorem?

Answer: We can construct a “decision procedure” to find it out.

2. Issue – Does there always have a decision procedure for any given sentence?

This is called a halting problem.

Answer: If a procedure halts, a decision can be known. If it does not halt, there is no decision procedure.

3. Issue – Can one theorem contradict another theorem in a given formal system?

Answer: This is the issue of “consistency.”

If one contradiction arises, the formal system is “internally” inconsistent.

4. Issue – Is a theorem of a system always true (in the sense of the pre-formal system period)?

Answer: In the pre-formal system period, a sentence is true if and only if it states a fact about the real world (the reality). That is, a theorem of a formal system needs not to be true (in terms of physical reality). If all theorems of a formal system are true (in physical reality), then it (the formal system) has the “external” consistency.

5. Issue – a sentence B of a formal system is true. Must B be a theorem?

Answer: If B is not a theorem (in terms of the formal logical), then that formal system is incomplete.

Now, we have discussed some very important concepts.

- A. decision procedure
- B. halting problem
- C. consistency
- D. truth (in physical reality vs the formal logics)
- E. completeness

c. Types of Formal System

There are only two types of formal system.

1. Type 1 – it is consistent and complete. That is, no contradiction among theorems, and all truths are theorems.
2. Type 2 – it can never be consistent and complete at the same time. If it is consistent, then it must be incomplete.

The type 1 system is very weak without much complexity. On the contrary, the type 2 system can grow to an infinite complexity. Thus, I am not interested in the type 1 system. The type 2 systems are described by the Godel's incompleteness theorems (the first and the second). As the Godel's theorems are well-established and well-known, I will not repeat them here. Yet, I will use those theorems to develop a new system, the Life System.

II. About Life System

a. Constructing the Life System

I will begin with --

1. an arbitrary system F which is a type 2 formal system. And the governing rules for F are:
 - i. the “principle of noncontradiction”
 - ii. the “complementary principle”
2. as a type 2 system, F is incomplete. Thus, there is a sentence C of F which is undecidable in F. That is, C or $\neg C$ (negative C) can both be true in F.
3. in order to eradicate that incompleteness, I simply add “both C and $\neg C$ ” (not just C or $\neg C$) as two new axioms of F. With these new axioms, F becomes $F(1) = \{F, C, \neg C\}$.
4. Yet, the Godel's theorems guarantee that $F(1)$ is still incomplete. There is a sentence C_1
...
5. Not willing to be defeated, I repeat the step 3 over and over. Soon, I have constructed the system $F(m)$.

By now, the $F(m)$ is fundamentally different from F. When m is large, **the most of axioms of $F(m)$ are contradictory statements**. The $F(m)$ is dramatically different from any known mathematic system. I call it a Life System. The Life System is constructed with a genuine formal system as the **seed**, and it grows with the Godel process. The figure A depicts a Life System.

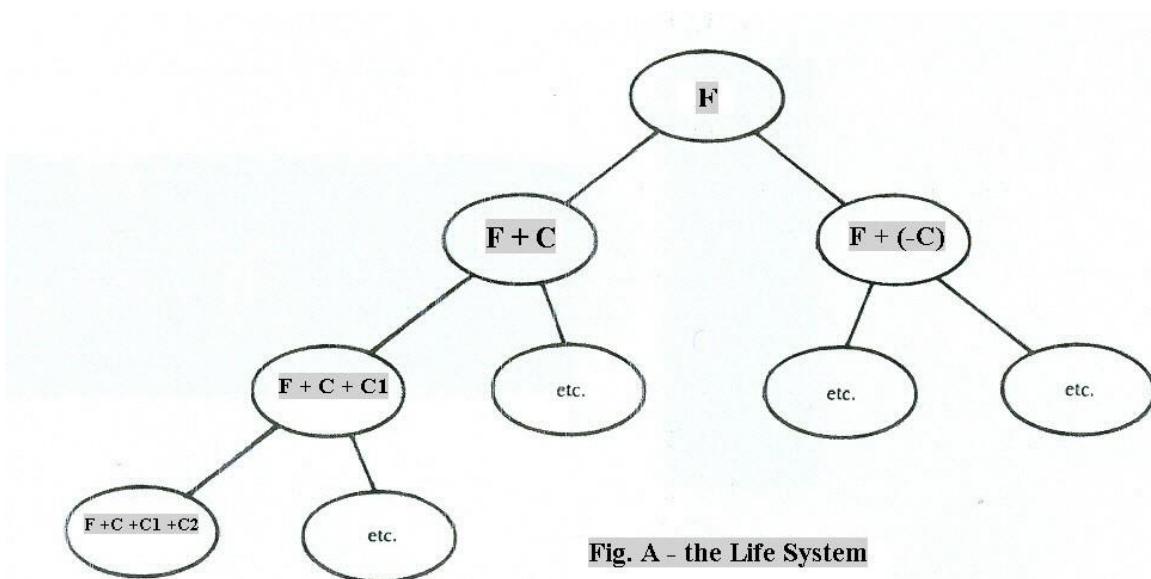


Fig. A - the Life System

b. The Mutual Immanence Principle

What is the governing principle for a Life System? Obviously, **the contradiction is no longer prohibited but is a norm for the system**. As the founder of the modern “formal system theory,” Alfred North Whitehead recognized that the contradiction is the norm for many biologic systems. That is, the opposites (the contradictions) are the roots of each other. Yet, he was unable to incorporate it into his formal system theory. Nonetheless, it became a part of his philosophy, the mutual immanence. Yet, Whitehead did not see that mutual immanence coexists simultaneously. He wrote, “Any set of actual occasions are united by the mutual immanence of occasions, each in the other. To the extent that they are united they mutually constrain each other. Evidently this mutual immanence and constraint of a pair of occasions is not in general a symmetric relation. For, apart from contemporaries, one occasion will be in the future of the other. Thus, the earlier will be immanent in the later according to the mode of efficient causality, and the later in the earlier according to the mode of anticipation, ...”

On the contrary, that the opposites are parts of each other is an innate nature of the Life System. They coexist simultaneously at all times. In fact, they are permanently confined in each other. That is, they can never be pulled apart. The figure B below depicts the concept of mutual immanence. Many of those bubbles (except a few) can be viewed as both a bubble and a countersink. In fact, no decision procedure of any kind can distinguish it as one or the other definitely.

Thus, the governing rules for the Life System are:

- i. Mutual Immanence Principle.
- ii. Permanent confinement.

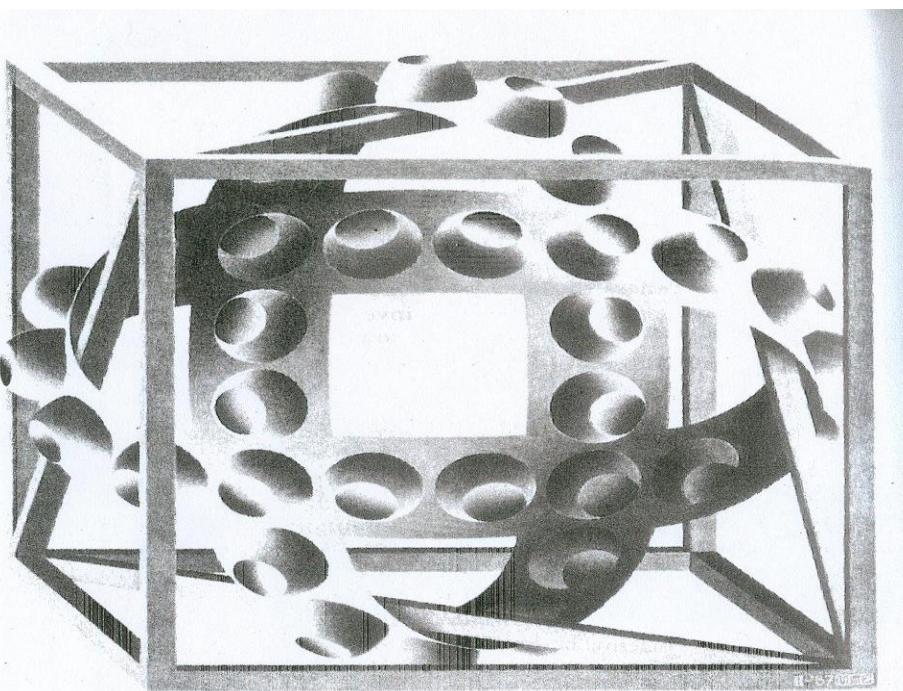


FIGURE B Cube with Magic Ribbons, by M. C. Escher (lithograph, 1957).

III. The Rise of “Meaning” in a Formal System

a. The Multi-Level Manifestations

Up to now, the formal system theory was discussed purely as mathematics. Its sentences are forms without any context. Yet, even without context, they do carry some meanings, such as, theorem-hood, truth, consistency or as a sentence (the composite of symbols and operations). And, these are their intrinsic meanings, the innate meanings. In fact, all meanings of a sentence of a formal system must be springing out from its innate meanings via some manifestation pathways.

1. via interpretation –

For the form $a + b = c$,

if $1 + 9 = 10$, it represents a decimal system.

If $1 + 1 = 10$, it represents a binary system, etc..

2. via assignment --

The composite of four symbols “book” is artificially assigned to represent “a bound-printed pages.”

The combination of some symbols and operations (I read book) is assigned via some assignments and some assigned rules to represent “going over the printed pages while trying to understand some messages on those pages.”

Obviously, the interpretations and the assignments are done in many levels. The meaning of one level can only be “read” in a different level.

- i. First order manifestation --- Of course, those interpretations and assignments cannot arise without the innate meanings. They are the first order manifestation (particle).
- ii. Second order manifestation --- Then, these first order manifestations can be interpreted and assigned the second time. Linguistically, the first order manifestation is normally done by an author. The second order is done by a reader.
- While the first order manifestation has very little leeway away from the innate meaning, there can be a large canyon between the first and the second manifestations. The second manifestation can be very much context laden. That is, the meaning of the first order particle can be changed by the "interaction" between it and the surrounding particles.
- iii. The higher order manifestation ---Then, there are higher (third and up) order manifestations. At this point, the innate meaning, the first order manifestation, the second order manifestation, the context and the whatnot are all entangled. Very often, the original meaning (the innate and/or the first order) is buried at this level.

b. An Actual Example of the Meaning Manifestation Mechanism

Linguistics is about information, information processing, meaning manifestation, etc.. Thus, the "life process" can be a good example of it.

All life processes are about two objectives.

1. Reproduction (replication)
2. Maintaining the life system (metabolism)

These two objectives are accomplished simultaneously with the following processes.

A. a preexisting state:

1. here is DNA (DeoxyriboNucleic Acid). It is the information warehouse for a life.
 - i. It can be read as a sequence of amino acids
 - ii. It always comes in two identical (in mirror images) pairs.
2. There is cytoplasm which is the life soup.

B. The replication and the metabolism processes.

1. **Step one** – getting the blueprints with three DNA-enzymes.
 - i. DNA-endonuclease --- unzipping the DNA
 - ii. DNA-polymerase --- copy the information and move away
 - iii. DNA-ligase --- restore the unzipped DNA

The result is the mRNA (messenger RNA), the blueprint carrier.

The requirement for this step:

- i. preexisting DNA
- ii. three DNA enzymes

2. **Step two** – producing an engineer to read the blueprints
to produce ribosome --- with rRNA (ribosomal RNA) + some proteins

The requirement for this step: preexisting

- i. rRNA
- ii. cytoplasm
- iii. some proteins

3. Step three – building a prototype

to produce amino acids --- with Ribosomes (as interpreter) reading and translating mRNA (the blueprints)

4. Step four – building a factory

to produce proteins, including all enzymes --- with Amino acids + tRNA (transfer RNA)

The requirement for this step: preexisting tRNA

5. step five – large production

With enzymes, all amino acids which are parts for the replication of DNA can be produced in a large quantity. The parts for all proteins for metabolism can also be produced in a large quantity.

Result --- the tasks of replication of DNA and of metabolism can be carried out.

6. step six – producing a production manager

Some enzymes act as inhibitor or repressor to control and to fine tune the large production.

7. step seven – producing a body

via morphogenesis

The above process is well-defined. In fact, it is an excellent example of a well-defined linguistic system. It

- a. has information
- b. processes information
 - 1. reaching the information (unzipping DNA)
 - 2. copying the information
 - 3. reading and interpreting the information
 - 4. reproducing the information in large quantity
 - 5. etc.
- c. has meaning manifestations
 - 1. first order manifestation
 - i. producing a messenger
 - ii. producing an engineer
 - iii. producing a manager
 - 2. second order manifestation
 - i. replicating DNA
 - ii. maintaining metabolism
 - 3. higher order manifestation
 - morphogenesis – from genotype to phenotype, producing the organism, the body.

IV. The Essentials of Linguistics

The above example is, in fact, the simplest linguistic system. That is, it must contain all the essentials for any linguistic system. There are some “necessary” features in this system.

- a. DNA exists in pairs (mirror images of each other)
- b. the same information is processed in different ways (in tiers)
- c. the entire process is a repeated self-reflection --- The mRNA copies a gene or genes of DNA. A gene is the portion of the DNA strand which codes for a single enzyme. The above bioprocess is to reproduce the gene via producing ribosome, enzymes, amino acids which are the different expressions of the same information, the gene. The entire process is simply a repeated self-reflection; the same information is processed over and over in different ways and in different tiers.
- d. every process is a part of self-referential loop (**the prerequisite of an earlier process is that the later process was done already**)
- e. it is a well-defined Godel system

What do these features mean? Are they unique to the biological language? Or are they universal? As it is a well-defined Godel system, we should revisit the formal system theory again.

For Russell and Whitehead, the self-reference problem of the formal system was viewed as a **demon** which must be eradicated. After the discovery of the Godel theorems, this self-referential demon was recognized as an essential part of any formal system in mathematics. In fact, this biosystem above is all about self-reference in one form or the other, the self-replication, the self-reflection, entangled self-referential loops, etc.. Thus, we must answer the following questions.

A. Question one – Why is DNA in pairs? For a reason of redundancy? Or it is essential and universal!

For every type 2 formal system F, it has three expressions.

- 1. The nutshell (the four parts) expression, F.
- 2. The Godel expression – with theorems and incompleteness. The incompleteness can be viewed as an umbilical cord (um), and we make this um as a new axiom to express F more fully. Thus,

$$G_1 = F + um \quad (1)$$

$$G_m = F + um(1) + \dots + um(m) = G(m-1) + um(m)$$

Gm is consistent and ordered.

- 3. The chaotic expression G(T) – T means total. $G(T) = G_m + \dots + \text{to infinity}$.

As a universe of itself, these three expressions of system F (F, Gm, G(T)) are identical. They are self-reflections of one another. In fact, they are permanently confined with one another. This permanent confinement is expressed in figure C.

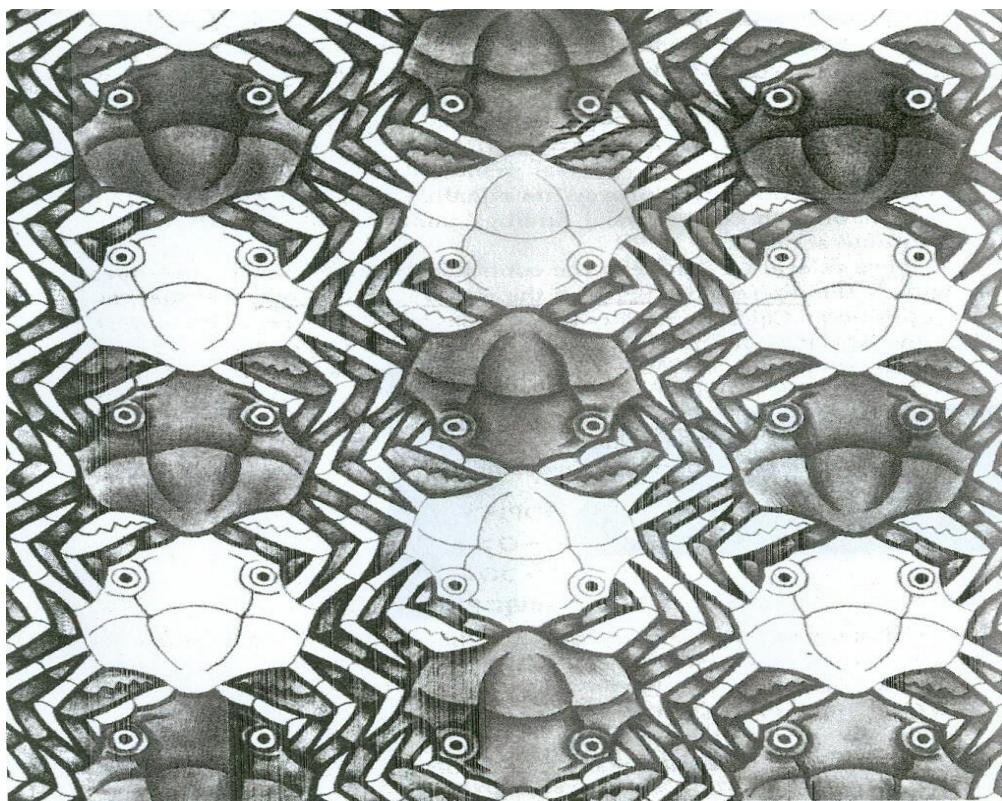


FIGURE C "Crabs", by M. C. Escher (~1965).

As a universe of itself, one expression of the system (the foreground) can never be separated from another expression (the background). This pair-ness is essential and universal for all formal systems, including the linguistic systems, such as,

4. high level programming language with machine language
5. word tokens with their pronunciations.
6. etc.

B. Question two – Is the self-referential loop unique to the bio-system? Or it is essential and universal!

The vocabulary of all languages is recursively defined. The figure D depicts a self-referential loop. The right hand is drawn by the left while the left is drawn by the right.

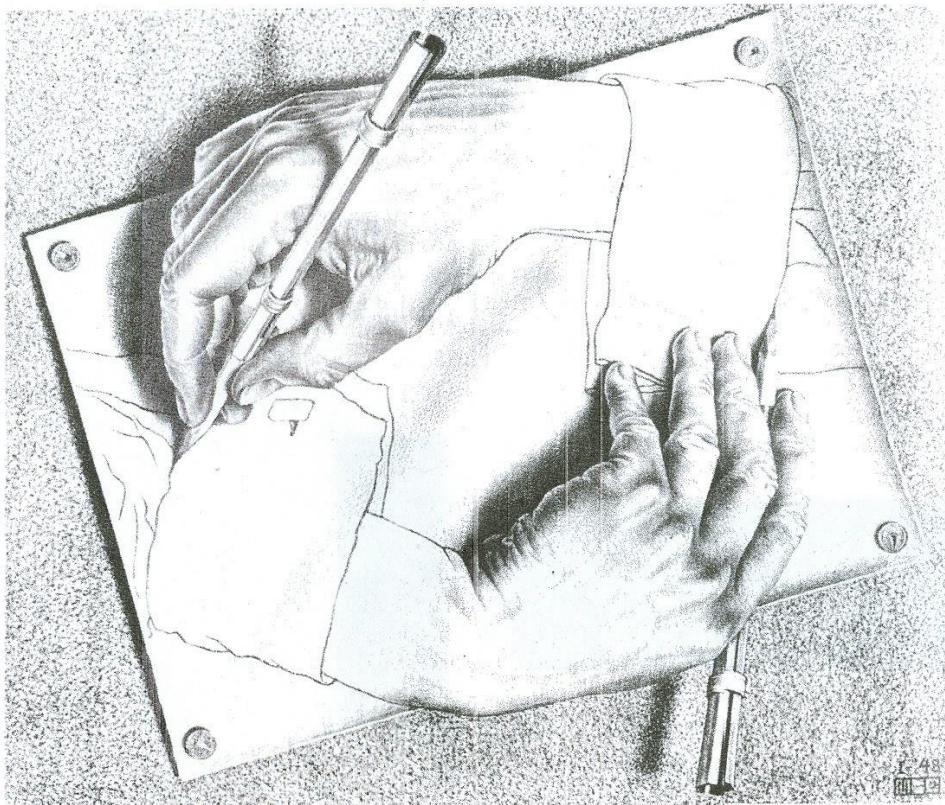


FIGURE D Drawing Hands, by M. C. Escher (lithograph, 1948).

C. Question three – Must the same information be processed in many different tiers? Is this just a unique feature for the bio-system? Or it is essential and universal!

The symbol “b” is processed in a string “book” and again processed in a sentence “I read book.” The tier structure is essential and universal to all formal systems, including all linguistic systems. The figure E depicts a tier structure.



FIGURE E Reptiles, by M. C. Escher (lithograph, 1943).

V. The Framework of Linguistics

The above features were taking for granted in linguistics. Now, I have shown that they are the essentials of linguistics. Thus, we must understand them in a better detail. As they are the consequences of formal system theory, which is well understood, we should revisit that theory. For the convenience, I will call this three-tier system (Formal – Godel – Life system) as the FGL system. Now, I will discuss a thesis.

Thesis (I) – Linguistics is a FGL system.

That is, all (each and every one) features of linguistics are features of FGL. Then, what are the FGL features? They must be discussed in different levels.

1. The structure and the governing rules

a. **Type 2 formal system**, F – consistency (principle of noncontradiction and complementary principle) and incompleteness.

b. **Godel system**, G – self-referential loops (constructed with a type 2 formal system plus its self-referential sentence as a new axiom)

$$G(1) = F + um(1), um(1) \text{ is } F\text{'s self-referential sentence}$$

$$G(m) = F + um(1) + \dots + um(m)$$

$G(T) = G(m) + um(m+1) + \dots + um(n) + \dots$ to ad infinitum, T means total. $G(T)$ cannot be reached with this self-referential process.

c. **Life System**, L – mutual immanence and permanent confinement (constructed with the union of $G(T)$ and $-G(T)$).

2. The features and the properties

i. F is computable and meaningful – “every” F encompasses “all” recursive functions which are computable. This feature guarantees that a mapping of F to the real world does exist. Thus, F can be interpreted and be meaningful.

ii. There are a few very important features for G (the Godel systems)

a. $G(m)$ is unconscious of itself – the self-referential sentence of $G(m)$ is “always” outside of $G(m)$. While $G(m)$ is conscious of $G(m-1)$, it is unconscious of itself. This fact is vividly depicted in the figure C.

i. The white crab (G, the foreground) cannot encompass the black crab (the background, the self-referential space).

ii. The white crab cannot be separated from the black crab. This is a permanent confinement and the first order of mutual immanence. That is, $G(m)$ does have subconsciousness.

b. $G(T)$ is unreachable in G itself – again, this fact is vividly depicted in the figure C. The edges of figure C are chaotic, and they cannot be eradicated by expanding the whole sheet.

Although this chaotic-ness cannot be removed in G, it can be encompassed with a very special process, the “renormalization” process. In physics, when a particle is not seen, it is not a particle. In a seeing process, a particle must interact with the seeing agent. This “interaction” will make a particle “visible.” And this interaction is called the renormalization for the particle. On the same token, $G(T)$ becomes visible only after it interacts with a particle not of itself.

That is, after it is renormalized, G will become a “self” which is conscious of itself. Yet, $G(T)$ cannot be renormalized by itself.

iii. L (the Life System) is conscious and intelligent [see thesis (III) below] – in L, $G(T)$ and $-G(T)$ are renormalizing each other. They are permanently confined and mutually immanent between each other. At this point, both $G(T)$ and $-G(T)$ are conscious of themselves, so is the $L(T) = \{G(T), -G(T)\}$. See “Linguistics Space (II)–the Intelligence.”

3. Bottom out and top out

Every FGL system has a bottom. In fact, the F is the bottom of FGL.

Every FGL system has a top. In fact, the $L(T)$ is the top of FGL. Yet, it is interesting to know that how to calculate the top. $G(T) = G(m) + um(m+1) + \dots + um(n) + \dots$ to ad infinitum

$$= G(n) + um(*) ; [um(*) = um(n+1) + \dots \text{ to ad infinitum}]$$

Now, what we are interested in is about the complexity of $G(n)$, the $C(G(n))$. At one n , when $C(G(T)) = C(G(n))$, then n is G 's top out number.

Is such a “ n ” always existing for all G 's? The answer is Yes. This top-out process is called renormalization (see “Linguistics Space (III) – the New Mathematics” at <http://www.prebabel.info/newmath.htm>). Often, a top-out can become a bottom of a higher system, and this recursion goes ad infinitum. But this recursion will also be topped out finally (FTO). For religious people, FTO can be called with an overused term “God”. In science, this FTO can be called TOE (Theory of Everything). Nonetheless, we do know a few real examples to get a sense of this topping-out process.

③ For a language, n could be equal to 6.

- 1.word roots
- 2.words
- 3.word phrases
- 4.sentences
- 5.essays
- 6.language (top-out)

③ For a higher-level system

- 1.language
- 2.books
- 3....
- 4.cultures
- 5.humanity (top-out)

③ For the bio-system above, the $n = 7$.

③ Higher level bio-system

- 1.single cell
- 2....
- 3....
- 4.humans
- 5.ecosystem (top-out)

Then, $L(T)$ is topped out at $\{G(n), -G(n)\}$.

4. As having a bottom and a top, every FGL is guaranteed to manifest some meaning when it is interpreted. In fact, every FGL is defined by a bottom and a top while they could be arbitrary chosen. Nonetheless, there is a theoretical bottom for all FGLs, the “nothingness”. And there is a theoretical top for all FGLs, the FTO.

VI. Linguistics Principles are Universal

Thus far, all issues are just one issue, the relationship between chaos and orderliness.

1. Every chaotic system can always be formalized.

2. Not so fast! Every powerful formal system (Godel system) has a chaotic boundary which cannot be eradicated by "itself".
3. Don't worry! Every chaotic boundary can always be renormalized.

These three points can be vividly described with one good example – the interaction between a bacterium and an invading virus.

- For a bacterium G (bact, T), it is consistent. That is, all sentences (amino acids, proteins, etc.) in G (bact, T) are theorems of it. This is **point 1**.
- Thus, the DNA of a virus should not be a theorem of G (bact, T). Yet, it can still be a truth in G (bact, T). So, the non-theorem can write its own theorems (amino acids, etc.) in G (bact, T). That is, G (bact, T) is incomplete, the **point 2**.
- Both bacterium and virus are different from the bio-system above (the infected system) in one sense. While the above-stated system is written on paper, both the bacterium and the virus have interacted with the environment, and they can be distinguished from the environment and between each other. These interactions are the renormalization processes, the **point 3**.

Now, I have described that what a Life System is. It is an extension of the formal-Godel systems but goes far beyond them. This is the same difference between a factory and its product. For example, cars are produced by a car factory. Not only the cars are different from their factory but **their product can reach another level**, producing the human activities, the economics, etc.. Another example is about the brain and human intelligence. **The intelligence is produced by the brain but is in a higher level to the brain**. With this understanding, I am introducing two theses.

Thesis (II) – linguistics is isomorphic to the human intelligence.

That is, anything which can be handled by human intelligence can be described by linguistics. The details of this will be discussed in the paper [["Linguistics Space \(II\)–the Intelligence," at
 http://www.prebabel.info/aintel.htm](#)].

Thesis (III) – The Life System(T) (the entirety – including the past, present and future universes) is complete.

That is, the Godel theorems are not applicable on this L(T), Life System (T). L(T) can always be renormalized. The details of this will be discussed in the paper [Linguistics Space (III) – the New Mathematics].

With these three new theses,

1. nature
 2. the human intelligence
 3. the linguistics
- are isomorphic to one another. The Zen Buddhism sees the nature which is illogical which cannot be described linguistically. In fact, there is nothing illogic in nature, including the super-nature. Only the chaotic-ness of nature cannot be formalized by Godel type systems. With the Life System which encompasses all contradictions [G and -G] and is renormalized, all illogic can be described linguistically. That is, the capacity of nature language is infinite.

Conclusion:

Now, a detailed framework and its applications of linguistics can be outlined.

A. The framework

1. Tertiary – The tertiary features on word form, word sound and word meaning are not a happenstance. It is the intrinsic essence of every formal system which has three expressions [the nutshell expression, the theorems (orderly expanded) expression and the chaotic expression].
2. Logic – It can describe “all logic” as it encompasses “all” formal systems.
3. Hierarchical – It has many levels of hierarchies (words, word phrases, sentence, essays, etc.) which is the result of self-referential loops, guaranteed by the Godel’s theorems.
4. Mutual immanence – It encompasses all contradictions with mutual immanence, the union of $G(T)$ and $-G(T)$.
5. Renormalization – It encompasses all infinities and infinite chaos with renormalization (having a bottom and a top). Thus, the following is guaranteed.
 - ③ the bottom – the PreBabel word root set. There is only one bottom.
 - ③ the top – the universal language. There is only one top.

Between the bottom and the top, a few theorem (expanded) systems can be developed. The PreBabel (Chinese) is one actual example, see Chapter six.

- ③ the chaotic expression – all different languages.

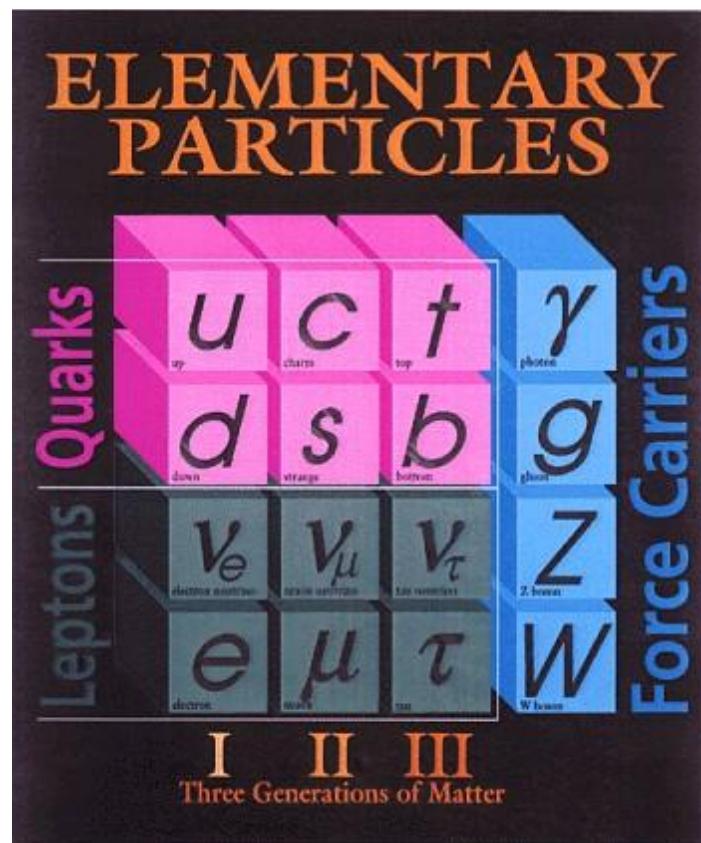
B. The consequences

1. The framework of linguistics is universal – the “Large Complex System Principle (LCSP)” will govern “all” large complex systems. Thus, linguistics is “isomorphic to”
 - human intelligence system. The four features of linguistics are four pillars of intelligence
 - a. logic – formal system
 - b. hierarchical – self-referential loops (Godel systems) and self-similarity transformation of fractal.
 - c. mutual immanence – encompassing all contradictions, the union of $G(T)$ and $-G(T)$
 - d. renormalization – reigning in infinities and infinite chaos
 - ③ bio-systems
 - ③ physics
 - ③ mathematics
 - ③ political sciences (see <https://tienzengong.files.wordpress.com/2017/12/political-science.pdf>)
 - ③ economics
 - ③ etc.

Thus, if a discovery in physics which violates a principle of linguistics, the chance of it to be correct at the end will be none. Linguistics is not just about languages. The linguistics principles are universal, applicable in all disciplines.

2. One real example of its application

Seemingly, physics is far removed from linguistics. On March 30, 2010, the Large Hadron Collider (LHC) at CERN saw its first high-energy proton collisions. Its objective is to find a Higgs boson which is the foundation for the Standard Model of elementary particle physics. The graph below is the “current” bottom for the Standard Model.



It is a 4×4 matrix. If this Higgs boson or any of the whatnot particle wants to be a part of this “bottom” (4×4), it has only two choices.

- ③ Be a part of this bottom. Then, this additional particle will destroy this 4×4 matrix. It makes this simple bottom becoming more complicated. In a sense, it violates the bottoming principle of linguistics. Thus, if such a Higgs boson were discovered, it cannot form a true bottom. There must be a bottom lower than the Higgs boson.
- ③ Be a new bottom. If Higgs boson is a single particle, then this new bottom has only “1” of something. From (4×4) to 1, it is seemingly a too big of a drop.

In both cases, they sit not well with the bottoming principle of linguistics. One does not need to be a physicist, and he can feel that the Higgs boson choice (as a single particle) is not a very smart move. For a (4×4) bottoming process, (3×3) or (2×3) matrix could be much better choices. As the LHC is now in operation, I am putting out this prediction on Elementary Particle Physics here by using the principle of linguistics.

Note (added on July 4, 2012): Higgs boson was officially discovered. Whether it is the bottom or not is not yet confirmed.

Chapter Two

The Linguistics Space (II) --- the Intelligence

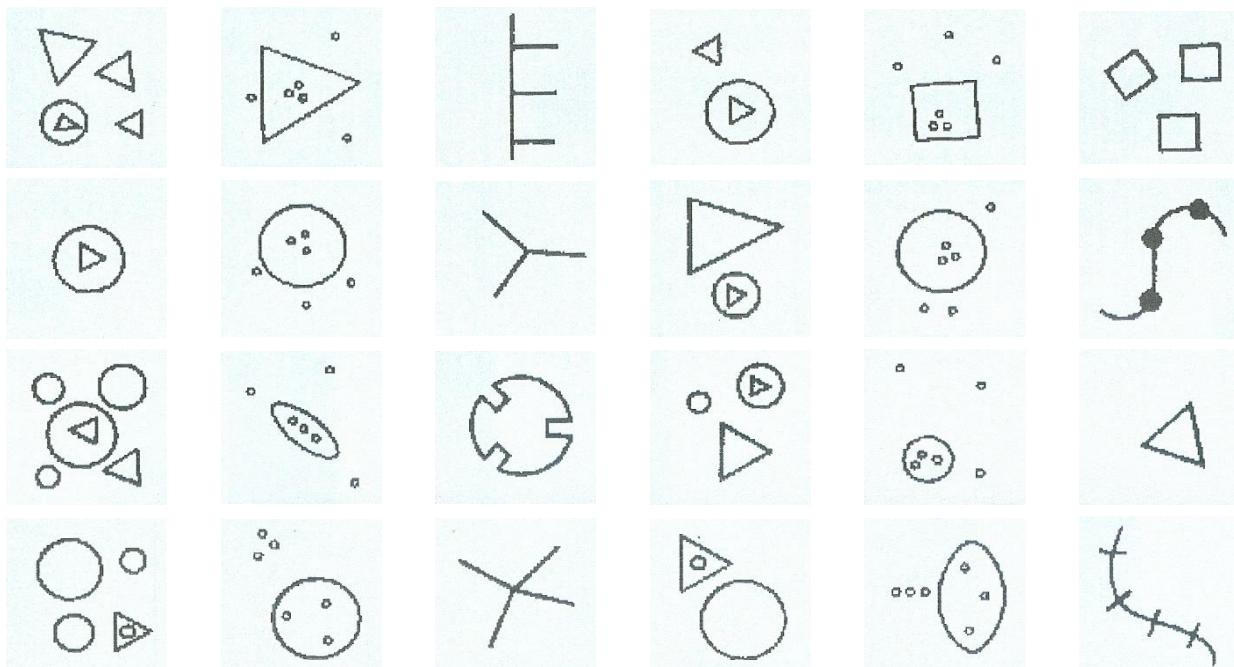
In "The Linguistics Space (I) – the Life System," I stated that linguistics is isomorphic to intelligence. That is, all (each and every) things which can be handled by intelligence can be described linguistically. By knowing linguistics, we should know everything about intelligence, and vice versa. However, a person can act one way in the office and another way at home. Thus, "intelligence" can still have a different expression from linguistics, as one of the two sides of the same coin. After all, the two sides can have different expressions.

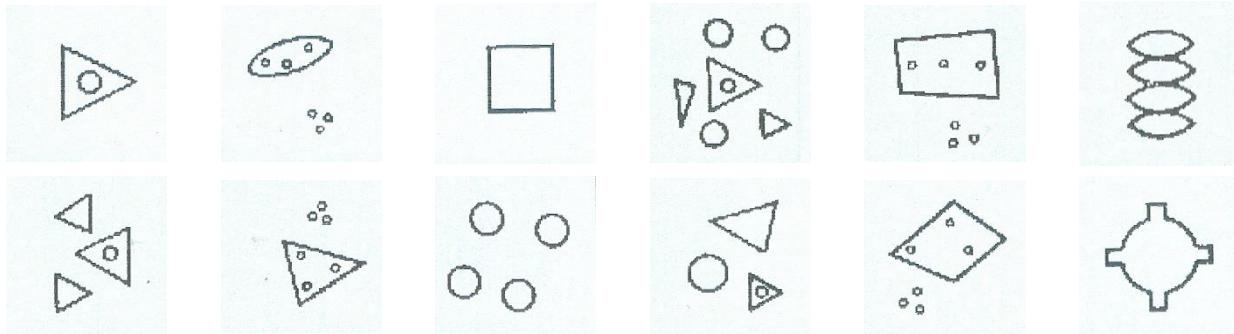
I. About Intelligence

I will not define what "intelligence" is with any terms. I will define it by working on some intelligent tasks and, thus, to show that what intelligence is in the process. I am using a well-known problem in AI (artificial intelligence), the Bongard problem, as the example. The following is a chaotic system with only 36 (a very small number) members.

a. A Small Chaotic System

A chaotic system with 36 members





b. The Acts of Intelligence

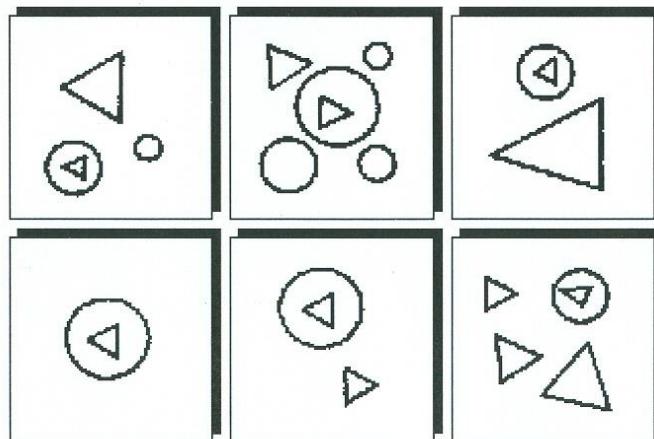
As you (the reader) are an intelligent being and facing a very small system above, what are you going to do (the interaction between an intelligent being with an arbitrary system)?

Nothing, it will be fine, and your intelligence is simply inactive.

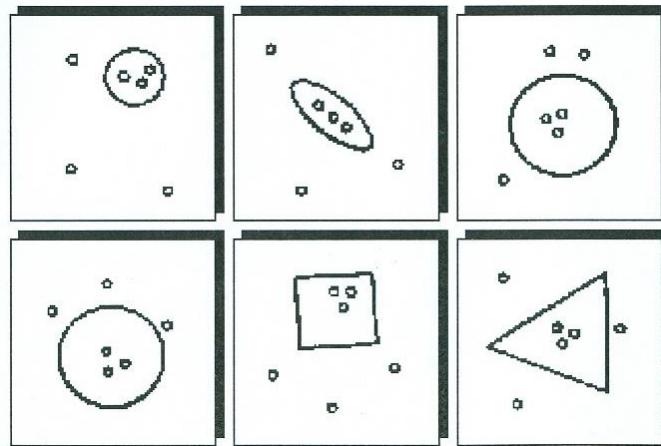
If you are willing to do something, then what? What does your intelligence want to do with this system?

Now, we know that an “active” intelligence must have an “intention”, wants to do something. But, doing what? With the above example, a fun thing could be trying to find some orders in it.

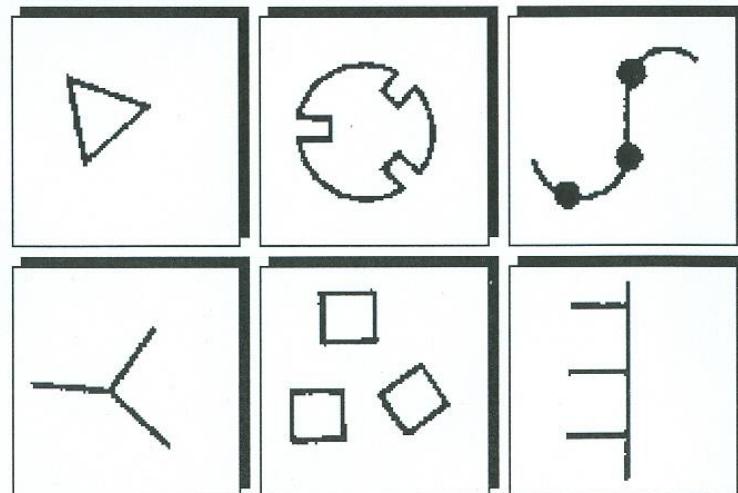
Let us start with the graph $(1, 1)$. It has three triangles and one circle which encloses one triangle. By a choice, I would like to see whether or not any other graphs also have this special feature, a circle enclosing a triangle. By simply scanning all graphs, I find five more of them.



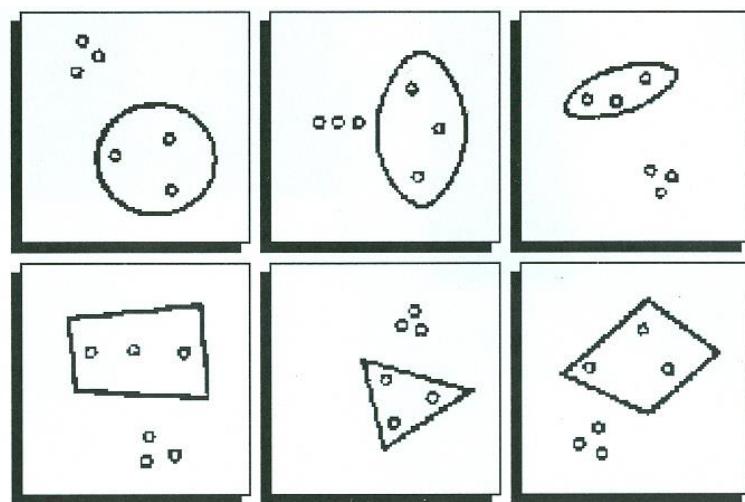
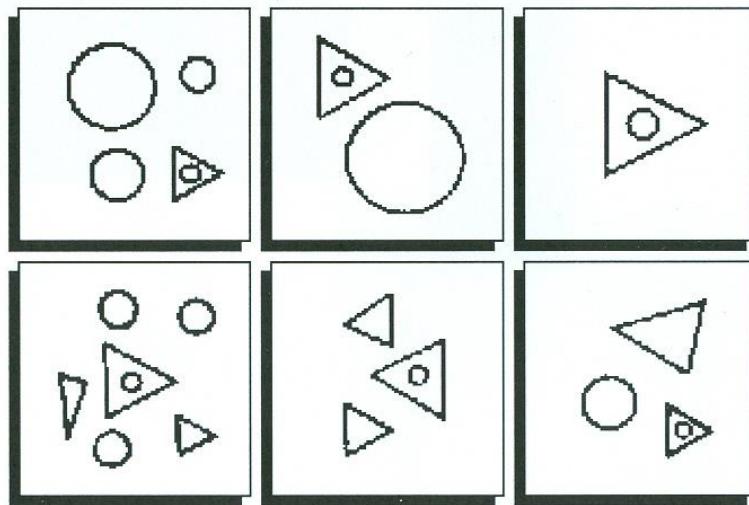
Now, let us look at the graph $(1, 2)$. It has three little “o”s spreading around a figure. Again, are there other graphs also having this feature? Here, they are.

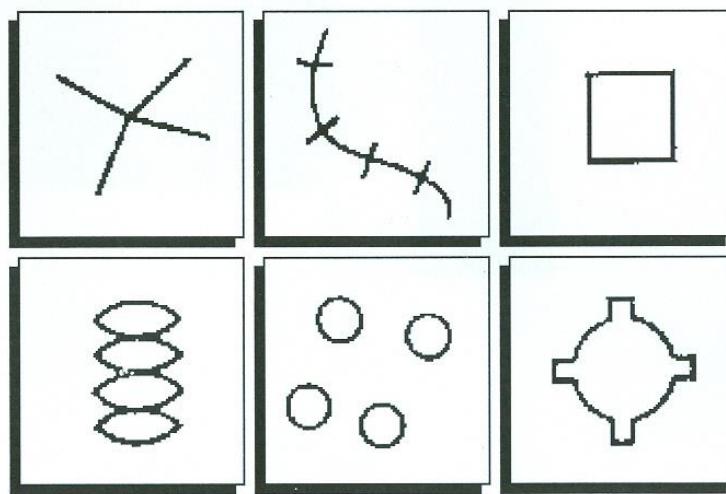


How about the graph (1, 3)? It has three identical lines and If we choose the “three identical” as our searching criterion, the following is our answer.



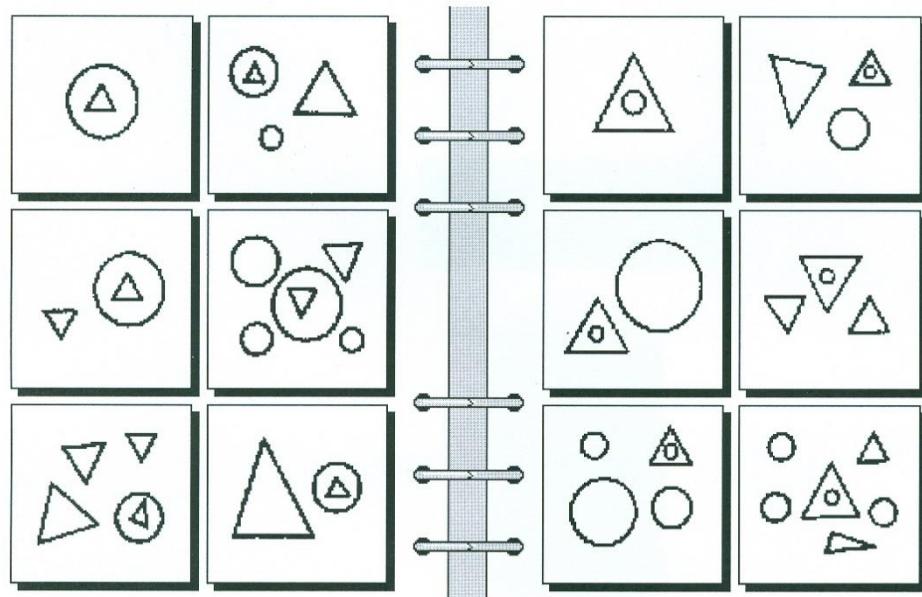
Then, we can easily group the remaining graphs into three more groups with the above procedure.



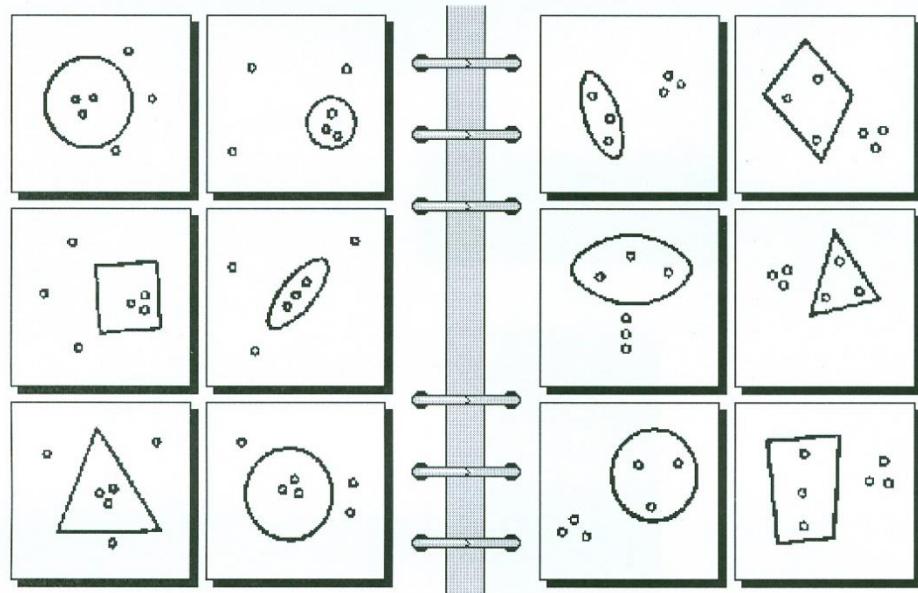


Now, we have organized the chaotic system of 36 members into a six group system. Can we reduce it any further? What should be the criterion for this further reduction? Any arbitrary grouping can be done without any intelligence. The “smart” way will be to group them if they are similar while also different. With this criterion, the 6 groups can be further reduced into three groups, as below.

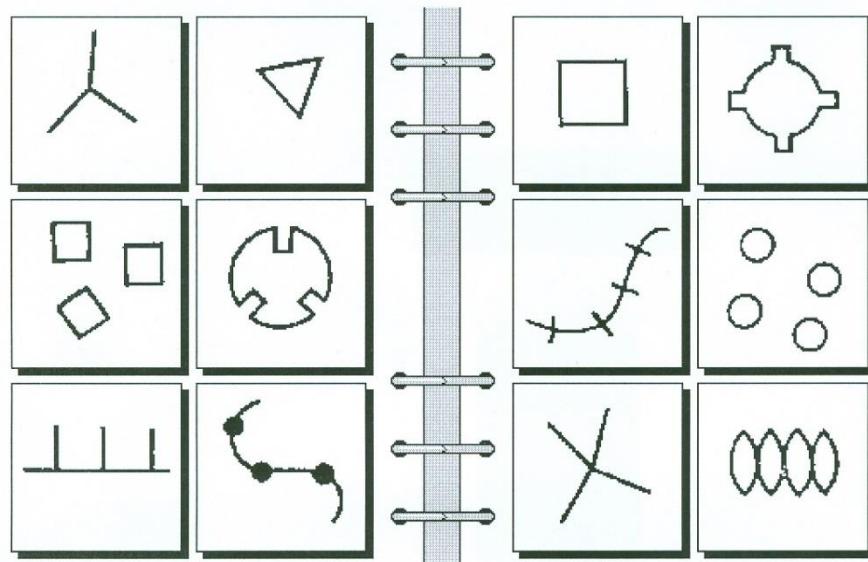
BP#47. Designer: M. M. Bongard



BP#49. Designer: M. M. Bongard



BP#91. Designer: M. M. Bongard



These three are the well-known Bongard problems --- what is the major difference between the left

group from the right? I will not give the answers of them here. In fact, the readers should already know those answers by now.

That is, the answer of any problem is embedded in the manifestation process of that problem.

II. Intelligence Exactly, Here It Is

With the above exercise, we, now, know exactly what the intelligence is.

- a. It must be an intention. Any intelligence which has no intention is not intelligence.
- b. There must be some tasks for that intention.
- c. There must be some methods to accomplish those tasks.

Now, many AI programs can perform many intelligent tasks. But they are not intelligence if the intention of performing those tasks is not spontaneous from the programs. Any well-defined intelligent problems or tasks can always be carried out with a formal system procedure which is mechanic, not intelligence. Thus, the intelligence must be,

- i. a spontaneous intention.
- ii. some tasks identified by that spontaneous intention.
- iii. some methods to accomplish those tasks.

When an intelligence encounters with one situation, it has only two choices, does nothing or does something. However, if there are millions of ways of identifying the tasks of a situation and millions of methods of accomplishing these tasks, then the chance for us to reproduce intelligence (as AI) is not very good. On the other hand, if these two issues are as simple as 1, 2 and 3 for all situations, then AI is definitely possible.

In fact, there is one and only one task for “any” intelligence, finding “orders” from a situation. And there is one and only one method to perform the above task, **finding the “commonality” among differences**. These facts not only allow the rising of intelligence but make AI possible.

From the above example, it is very clear that the commonness and the difference are mutually immanent to each other. By “only” finding the commonality, the differences are sieved out automatically. An invading virus must find a host’s enzyme which is “similar” enough to its own to begin the process of replicating its own DNA for a successful invasion.

And the sole task (finding some orders) of any intelligence is to construct a FGL system (Formal, Godel and Life system) for any situation of which it encounters. Thus, this task of intelligence is identical to the task of linguistics, which is described in detail in the chapter **“The Linguistics Space (I) – the Life System”**.

III. Types of Intelligence

a. Zombie Principle and the Intuitive Intelligence

In fact, there are two types of intelligence. For every well-defined intelligent task, it can always be carried out with a corresponding “formal system,” which can be wholly processed with a computer program. This kind of intelligence becomes a zombie as soon as such a program is written. Now, we have a zombie principle.

Zombie Principle – there is intelligence which is not reachable by zombie.

One such an intelligence which evades the capture by zombie is the intuitive intelligence. From our previous discussion, every system (however chaotic it is) can always be formalized wholly or partially. Thus, by definition, the intuitive intelligence cannot easily be “wholly” formalized. It has some parts which evade the formalization, and it has, at least, the following capabilities.

1. It can get a correct answer 95% of the time while 50% or more of the relevant data is lacking.
2. It can get a correct decision 95% of the time while 50% of the relevant answers are unavailable. Currently, there are some probabilistic and statistical methods for learning and uncertain reasoning, such as, Bayesian network or hierarchical temporal memory method. However, they are all formal systems; a zombie that is.
3. It can go against the formal reasons.
4. It can make choice among contradictions.
5. etc..

In fact, the human intelligence consists of three parts,

- A. Formal system – logic and computable. A brute force computation can always perform this task.
- B. Consciousness – an awareness of the boundary between a self and others. This awareness arises from,
 - o a process of ad infinitum self-referential loop (Gödel process),
 - o the process of renormalization which establishes a finitude (a boundary) by terminating the ad infiniteness.
- C. Free will intention – behaviors are the outcomes of intentions, and most of behaviors can be achieved by some brute force computation. A pool of intentions (mimic of free will intention) can also be pre-programmed with a bootstrapping learning procedure. Yet, the true free will intention can never be formalized.

b. The Zombie Boundary

During the past 50 years, the zombie boundary has advanced forward with an amazing speed. And that boundary will be significantly different from what we know today ten years from now.

Yet, the key point of this boundary is about that some intelligence is very difficult to be formalized. The meaning of this boundary will become much clearer after we understood the hardware for the intelligence.

IV. The Hardware for Intelligence

a. The Intelligence Process

For the current AI, the hardware is computer with chip and hard disk (HD) memory. For bio-life, the hardware is a brain.

With our understanding on intelligence, as,

1. a spontaneous intention for doing a task on any encountered situation,
2. the sole task which is to construct a FGL system for that situation and makes a decision with that analysis,
3. the sole method for the task which is to find commonality in FGL and in matching it with the objectives of intelligence.

Then, what kinds of Hardware are needed for the above? In FGL, it has the following systems.

- A. Formal system – it is computable. So, a computer is needed.
- B. Gödel system – it is self-referential loops to ad infinitum. The same information is processed in many different ways, that is, it is viewed in many different angles. Thus, a memory is needed to record all these different views.

There are, at least, two tiers for any task.

- o analyzing the situation, the FGL(I)
- o analyzing a decision, the FGL(II) --- every intelligence has a set of internal parameters. The analysis of FGL(I) will result a set of values from its variables. A decision for the situation can be made by intelligence by comparing the commonality or similarity of these two sets of values.

These form a self-referential loop, and this process can go ad infinitum. However, it will always top-out for an intelligence.

- C. Life system –

- o Contradictions arise in all situations. These contradictions must be evaluated equally. They must co-exist in FGL, that is, mutually immanent to each other. Thus, a mutual immanent machine (mechanism) is needed.
- o Many situations encompass infinities and infinite chaos. These infinities and chaos must be renormalized. Thus, a renormalization machine (mechanism) is needed.

Among the AI theories, one of them believes that the intelligence emerges spontaneously (the strong emergence) from a hierarchy building while the lowest system (and all its members) has no intelligence. Yet, all (each and every) hierarchies of the world are built by self-referential loops or the similarity transformations of fractal, without an exception.

For example, a car factory has many tiers of hierarchy.

1. All parts and machines are for the making of cars.
2. All workers are for the making of cars.
3. All managers are for the quality and production of cars.
4. All VPs are for the managing the finance of making cars.

5. All shareholders are for the profit from making the cars.
6. etc.

In fact, every level is about cars, and they process the same set of information over and over, perhaps from a different angle and prospective, no strong emergence.

b. The Hardware of Intelligence

For a feature X, the higher hierarchy has higher complexity for X, that is, X is more fully expressed in the higher hierarchy. However, there is no chance for the emergence of X if no such a X to begin with. Of course, that who creates this X is not an issue in this paper. My interest here is to find or to show the Hardware which “carry” the intelligence Xs, not about how the Xs are created.

1. A Turing computer – we need a Turing computer at the bottom of intelligence. Only by computing, the commonness can be compared in a computable world, the formal system. In fact, this Turing computer is an innate feature of elementary particles, proton and neutron. Please read the article [“The Rise of Biological Life,” at http://www.prequark.org/Biolife.htm](http://www.prequark.org/Biolife.htm).
2. A memory machine with a re-call memory ability – Memory is needed for constructing hierarchies. A re-call memory is needed to analyze those hierarchies. Please read the article [“The Intelligence Machine,” at http://www.prequark.org/inte001.htm](http://www.prequark.org/inte001.htm).
3. A mutual immanence machine – the opposites (or contradictions) must accommodate each other. The sex mechanism is a mutual immanent machine. Please read the article [“Sexevolution,” at http://sexevolution.wikia.com/wiki/Sexevolution_Wiki](http://sexevolution.wikia.com/wiki/Sexevolution_Wiki)
4. A renormalization machine – If there is “one” way to capture the infinity, infinity can always be renormalized. Please read the article [“How to Think About the Unprovable and the Unthinkable,” at http://www.prequark.org/think01.htm](http://www.prequark.org/think01.htm).

With these hardware, intelligence is no longer a rootless concept, coming out of the blue.

c. Two Types of Memory

We all know that there are two types of memory machines.

- Chip – Hard Disk (CPHD),
- Neuron.

There are significant differences between these two types of memory machines.

1. Re-call ability
 - Neuron – spontaneously. Read the article “The Intelligence Machine,” at <http://www.prequark.org/inte001.htm>
 - CPHD – called by an external program
2. Date type
 - Neuron – the data itself is an intelligence program which can call “other” data by itself.
 - CPHD – although some computer languages (such as, LISP) treat the data the same as a program, the actual data resides on the CPHD cannot act as a program spontaneously. It must be a part of an external program.

V. More about Intuitive Intelligence and Linguistics Test

a. More About Intuitive Intelligence

By knowing the difference between the two types of memory machines, the nature of intuitive intelligence can, now, be understood much better. For the following situations,

1. Some systems – very difficult to be wholly formalized, such as the process of writing a novel.
2. No formal way to renormalize the Life System of a given FGL (a formalized system),
intuitive intelligence is able to get some informal rules from a non-formalized system and able to renormalize a formally un-renormalizable system.

However, **the renormalization process itself is often intuitive and cannot easily be formalized**. That is, the second (or higher) order formalization of a 100% first order formal system might not be formalizable, and it must be renormalized which is a completely different process from the formalization process.

In linguistics, language is, in general, a formal system,

1. word roots,
2. words,
3. word phrases,
4. sentences.

These form the first order formalization, and they can be formally analyzed. The meaning of “a” sentence can be done by parsing it. However, to formalize an essay (with many sentences), it requires a memory system similar to the neuron system. Every data (a sentence) is a program which fuses itself with others with self-referential loops. Furthermore, this ad infinitum loops must be renormalized in order for a meaning to be manifested. In fact, linguistics is the best example on intuitive intelligence. Linguistics is 100% isomorphic to the total intelligence (both formal and intuitive intelligence).

In conclusion, the intuitive intelligence is all about the renormalization for a runaway system (including formal systems), and it can be done easily with a neuron type of memory machine.

b. Linguistics Test

Alan Turing saw intelligence as human “behaviors”. Many human acts can be formalized or largely (90%) formalized, such as,

- a. Reasoning – logic or illogic,
- b. Knowledge representation – a huge knowledge data base,
- c. Planning – with set goals and fixed rules,
- d. Learning – with a self-adding knowledge data base,
- e. Perception – with mechanic sensors and a large knowledge data base,
- f. etc..

All the above can be achieved by a brute computation force together with a huge memory capacity. Any computer program (using CPHD memory) which can perform those tasks is not an intelligent program. Thus, **many non-intelligent programs can pass the Turing test.**

As linguistics is the only system, which is isomorphic to total intelligence, only “linguistics test” can provide a true test on intelligence.

Linguistics Test – if a machine can read an (arbitrary) essay and write a commentary about it, that machine is intelligent if no human can distinguish its work from other human’s writings on the same essay.

VI. Bottoming out further

Now, all four essential features of intelligence have bottomed out to material levels and to some physical processes, and this sets a solid foundation for this intelligence theory. However, I stated before, “For any theory (whatever it is, physics, math or the whatnots) which violates the principle of linguistics, the chance of it to be correct at the end will be none.”

There is a problem for the above “material foundation-intelligence” loop, which is only a two-tier loop. Every two-tier loop will go ad infinitum, which cannot be described linguistically. And then, it cannot be handled by intelligence. Every ad infinitum loop can make sense (having meaning) for an intelligence if and only if it can be renormalized, and this renormalization process must be the third tier. In fact, there is a principle on meaning.

Principle of meaning --- for a variable x of system B, x is meaningful to an intelligence if and only if B has, at least, a “three-tier” self-referential loop.

That is, system B must be,

- i. having a bottom – the nutshell expression, with some members and rules as seeds,
- ii. having developed – the theorems expression, expanding from the nutshell,
- iii. having a top – the renormalized expression, sealing off from ad infinitum.

Then, this sealed off system B itself can be a bottom of a higher system C.

Thus, the system of “intelligence” has only two choices.

- a. material bottom --> intelligence --> a top
- b. conceptual bottom --> material foundation --> intelligence

As the intelligence is obviously a sealed off system, the second choice (b) must be the choice. And then, **the intelligence can be the bottom for any higher system.**

From our previous experiences, the linguistics is bottoming out on FGL (Formal – Gödel – Life system).

And, all formal systems are bottoming out on “number theory,” the mathematics. Furthermore, intelligence is isomorphic to linguistics. Thus, the intelligence must also bottom out on mathematics. That is, we must be able to find all essential features of intelligence in mathematics. Yet, no such mathematics is known currently, especially on the issues of mutual immanence and renormalization of Life System. A new mathematics will be discussed in the paper [[Linguistics Space \(III\) --- the New Mathematics](#)].

1. [Metaphysics of Linguistics – Renormalization](#), see Chapter 3.
2. Mutual Immanence of mathematics

VII. Intention Paradigm and Producing AI

a. Intention Paradigm

Thus far, AI approaches are roughly divided into two camps, the symbolic school which deals only the zombie intelligence and the non-symbolic school which attempts to deal some intuitive intelligent issues. Both schools see intelligence as behaviors which are the results of some intentions. While all the end results are concretized and thus can be formalized, the intention has infinite freedom, and these free intentions cannot be encompassed by any formal system. These free intentions are the only source and the only essence for intelligence. And they are also the only source for true creativity.

As soon as we accept this “Intention Paradigm,” the so-called AI-effect (https://en.wikipedia.org/wiki/AI_effect) is no longer an issue.

b. Producing Artificial Intelligence (AI)

With the article “The Intelligence Machine,” at <http://www.prequark.org/inte001.htm> (this site is no longer online), a full-fledged (identical to human intelligence with free will intention) intelligence machine could be built, at least, be simulated in computer. However, a partial intelligence AI machine (for a well-defined range of encounters) can be built with today’s hardware (with the HD type memory) by designing a set of software programs.

- A. Establish intention (mimic of a free will intention)
 1. Program 1 – understanding the encounter
 2. Program 2 – selecting an intention
- B. Analyze the situation (with symbolic or non-symbolic algorithms)
 1. Program 3 – constructing a FGL for the encounter (the situation) and calculating some variables of the FGL
 2. Program 4 – reading the meanings of those FGL variables, especially evaluating the contradictions
 3. Program 5 – matching the commonality or similarity of those meanings with the internal setting of the objectives
- C. Make decision

1. Program 6 – getting a first order decision, and re-evaluating this choice by comparing against its opposite, the contradictory decision.
2. Program 7 (renormalization) – getting a final decision, the top-out, halting the above loops.
This program 7 can be activated as soon as the second order decision is obtained.

This three-tier structure is processing different aspects of the **same** set of information.

c. One Example of Renormalization

In physics, an electron can be written with a wave function. Before the collapse (renormalization) of this wave function, it is just a virtue particle, not an identifiable entity. In the real world, every physical entity (particle, bio-cell, man-made products, etc.) must be renormalized in order to having an identity. On the contrary, “**renormalization**” is not a term in mathematics. No mathematician attempts to renormalize any Gödel system which goes ad infinitum. Any infinity has no physical meaning in the real world. Yet, in reality, every Gödel system is a shadow of an infinite system. That is, a Gödel (the 2nd type of formal system) system is the first order renormalization of a chaotic system. As I have showed in my previous paper, the 2nd or higher order renormalization can be achieved only after the expansion of the Gödel process.

As the linguistics is 100% isomorphic to intelligence, the best example of this renormalization process is in linguistics, the PreBabel Principle. And the best example of this **PreBabel Principle** is available at {PreBabel – the universal and perfect language:

[https://tienzengong.files.wordpress.com/2020/04/2nd-prebabel-the-universal.pdf](https://tienzengong.files.wordpress.com/2020/04/2%20nd-prebabel-the-universal.pdf) }.

Conclusion:

The intelligence is all about,

1. a spontaneous intention for doing a task on any given situation,
2. the sole task is to construct a FGL system for that situation and to make a decision with the FGL data
3. the sole method for the task is to find commonality of FGL analysis to the internal objectives of the intelligence

There are two types of tasks.

- Formalization
- Self-realization (consciousness)
 1. self-referential loop to ad infinitum
 2. renormalization (reigning in infinite)

The above issues can be accomplished with four machines,

- a. Turing machine,
- b. Memory machine,
- c. Mutual immanence machine,
- d. Renormalization machine.

There are two types of memory mechanism.

- Chip – Hard disk (CPHD)
- Neuron, with the definition described in the article “The Intelligence Machine,” at <http://www.prequark.org/inte001.htm> .

There are two types of intelligence.

- i. **Zombie intelligence, always reachable with CPHD type machine.**
Zombie Principle – there is intelligence which is not reachable by zombie.
- ii. **Intuitive intelligence**, reachable with neuron type machine.
 - self-realization (consciousness), awareness of the boundary between self and others.
 - 1. mutual immanence --- knowing the opposites, logic/illogic and all contradictions.
 - 2. renormalization --- reigning in infinities and all infinite chaos
 - free will intention

There are some fundamental differences between these two types of intelligence. Zombie can deal with all formal systems, while it cannot handle a system which needs to be renormalized. All zombie tasks can be done with a CPHD machine. All intuitive tasks can be done easily with a neuron machine.

As all tasks of intelligence are done in FGL (formalization – renormalization), these tasks can always be described linguistically. Furthermore, intelligence itself can be described in linguistics. Linguistics is isomorphic to intelligence. If a machine can pass the following “linguistics test,” then it is an intelligent machine.

Linguistics Test – if a machine can read an (arbitrary) essay and write a commentary about it, that machine is intelligent if no human can distinguish its work from other human’s writings on the same essay.

Reference:

1. “The Rise of Biological Life” visit <http://www.prequark.org/Biolife.htm>
2. “The Intelligence Machine” visit <http://www.prequark.org/inte001.htm>
3. “Sexevolution” visit http://sexevolution.wikia.com/wiki/Sexevolution_Wiki
4. “How to Think About the Unprovable and the Unthinkable” visit <http://www.prequark.org/think01.htm>

Chapter Three: The Linguistics Space (III) -- - the New Mathematics

In the previous chapters, I stated that linguistics is roaming in a space which is composed of FGL (Formal – Godel – Life) system. That is, the Life system is the extension of the Formal – Godel systems which are both mathematics. Yet, there is no such a mathematics the same as the Life system thus far. The rule of game for both Formal and Godel systems is consistency while the rules for the Life System are,

1. accommodating contradictions (mutual immanence),
2. reigning in infinities (renormalization).

I. What is renormalization?

It is a physics term, invented for quantum electrodynamics (QED). There are, at least, two types of renormalizations.

a. Scale Renormalization

It was developed, at least, in two stages.

- a. To avoid the divergence for a physics equation which has inverse square. This kind of equation diverges when the distance between two interacting particles approaching to zero. Although infinities are understood mathematically, it cannot be handled or understood in physics. Any diverged physics equation has no meaning to physicists. Thus, if a physics equation is tested out valid before it diverges, our choice is to keep the equation by cutoff the diverging part. Of course, it takes a bit intelligence to know that where is the cutoff point. The game of finding the cutoff point is called “renormalization”.
- b. As an indicator to discover new physics. If a physics equation diverges at a point, it must become invalid after that point. That is, beyond that point, there must be a new physics, and we call that point, the phase transition point. For example, the equation of measuring the distance between two points (A, B), $D = V$ (speed/hour) $\times T$ (time needed to get from A to B). Now, we have the following theories.
 - i. Airplane theory – $D = 500$ miles / hour \times the flight time. This theory is valid between all airports. Yet, it cannot measure the distance between three blocks in a city.
 - ii. Car theory – $D = 35$ miles / hours \times traveling time. This theory can measure all distances among city streets. It can even replace the airplane theory until it reaches Oceans.
 - iii. The foot theory – $D = \text{foot} \times \text{number of steps}$. Both airplane theory and car theory fail for measuring the distance in a house.

This example shows that the original game of cutout divergences becomes a tool for discovering new physics.

b. Self-Interaction Renormalization

Besides the scale divergence, there is another process, the self-interaction, which can create infinities. While the self-reference in the formal system is, often, creating paradox, the self-interaction is creating divergence. While there is no genuine way to eliminate the self-reference in formal system (based on Godel's theorem), the self-interaction is the essence in physics (all physical processes). For example, I am writing this paper "now" with the knowledge which I learned 30 years ago while my plan is to make this paper as a part of human heritage forever.

That is,

1. I am recalling a person who existed 30 years ago, and
2. I am projecting a person who disappears for thousands of years in the future.

Perhaps, many readers will discount the above as philosophical nonsense. Yet, this kind of self – interaction is the essence (the vital part) of every physical process. Let us look at an electron-electron scattering (colliding) process.

- a. Electron is represented as a simplified wavefunction, with WF (wave front), WB (wave body) and WT (wave tail).
- b. the location of the electron is identified by time coordinate, $e(t_1) = \{WF(t_1), WB(t_1), WT(t_1)\}$
- c. the motion of the electron is defined with the following equations.
 $WF(t_2) = WF(t_1)$, a new front
A. $WB(t_2) = WB(t_1)$, new body enters the space of old front
B. $WT(t_2) = WT(t_1)$, new tail enters the space of old body.
- d. the duration of the collision is 10 time-units (from t_1 to t_{10}).
- e. the interaction radius is also 10 time-units.

Now, an incoming electron (ie) sees the above electron $e(t_1)$,

1. at 10 time-units away at t_1 as $\{WT(t_1), WB(t_1), WF(t_1)\}$
2. at t_2 , (ie) sees $\{WT(t_1), [WB(t_1), WT(t_2)], [WF(t_1), WB(t_2), WF(t_2)]\}$, the $e(t_1)$ is still in (ie) memory while it sees also the $e(t_2)$.
3. at t_3, \dots, t_{10} .

That is, (ie) sees not a single electron but many, and they can be described as many virtue particles which is the result of "self-interaction". The summing over those virtue particles (self-interaction) can often lead to divergence. In fact, the self-interaction (the changes from $e(t_1)$ to $e(t_{10})$) is more complicate than the above description and can involve the following processes,

- vacuum polarization – a photon creates a virtual electron-positron pair which then annihilate,
- self-energy – emits and reabsorbs a virtual photon,
- vertex renormalization – emits a photon, a second photon and reabsorbs the first.
- etc.

The above self-interaction processes can all create divergences, and they must be renormalized for any process to have a physical meaning.

II. Renormalization in Mathematics

Renormalization was “invented” as a trick to cutout the divergences in physics. Even its inventors were uncomfortable about it.

- Dirac wrote, “Most physicists are very satisfied with the situation. They say: ‘Quantum electrodynamics is a good theory and we do not have to worry about it anymore.’ I must say that I am very dissatisfied with the situation, because this so-called ‘good theory’ does involve neglecting infinities which appear in its equations, neglecting them in an arbitrary way. This is just not sensible mathematics. Sensible mathematics involves neglecting a quantity when it is small – not neglecting it just because it is infinitely great, and you do not want it!”
- Feynman wrote, “The shell game [cut space into shells] that we play ... is technically called ‘renormalization’. But no matter how clever the word, it is still what I would call a dippy process! Having to resort to such hocus-pocus has prevented us from proving that the theory of quantum electrodynamics is mathematically self-consistent. It’s surprising that the theory still hasn’t been proved self-consistent one way or the other by now; I suspect that renormalization is not mathematically legitimate.”

That is, the infinities are not just concepts in mathematics but are realities in physics. Yet, they cannot be deal in physics besides the tricks of cutting them off with a game called renormalization.

For the scaling divergences, they might not be caused by infinities but are caused by some phase transitions. However, the summing over self-interaction do involve infinities.

While Dirac said, “... not neglecting it just because it is infinitely great and you do not want it!” nonetheless, Dirac must accept the defeat.

Mathematically, there “is” no way to transform an infinity into finite (which is the bottom line in physics as physics can never deal with infinities). In order for physics to handle infinity, all infinities must be able to transform into finite mathematically. Thus, there are two different types of renormalization now.

1. In physics, the cutoff games.
2. In mathematics, the transformation of infinities to finite. Yet, no such math is known thus far.

If a thing “TA” is the product of an infinity to finite transformation, then TA is the concrete representation of that infinity. Can we find such a TA?

If such a TA does exist, it must be produced with “infinite” steps. Then TA and infinity (TA) are two sides of the same coin. That is,

- From TA, we get infinity (TA)
- From infinity (TA), we get TA.

In mathematics, there are two kinds of infinity, countable and uncountable. There is a commonly accept belief that there is no way to trisect an angle in Euclidean geometry. Yet, a trisected angle is always a physical reality. In fact, if we can evenly divide an angle, we can always trisect that same angle with the following process.

1. Divide angle A evenly.
2. Divide the two angles evenly again.
3. The top and the bottom angles are now $\frac{1}{4}$ of A. As they are symmetrical, we will look the top angle AT only.
4. The middle angles are divided evenly again. They become $\frac{1}{8}$ of A.
5. Let AT plus $\frac{1}{8}$ A, and it is larger than $\frac{1}{3}$ A.
6. Divide the $\frac{1}{8}$ A evenly again, $\frac{1}{16}$ A.

7. Let AT $(1/4 + 1/8)$ minus $1/16$ A. “AT” is now smaller than $1/3$ A.

8. *the above process goes countable steps.*

$$\begin{aligned} \text{Then, } AT &= \frac{1}{2} - \frac{1}{4} + \frac{1}{8} - \frac{1}{16} + \frac{1}{32} - \frac{1}{64} + \frac{1}{128} - \frac{1}{256} + \frac{1}{512} - \frac{1}{1024} + \frac{1}{2048} - \dots + \dots \\ &= .33349 - \dots + \dots = .333333333333\dots = 1/3 \end{aligned}$$

With countable steps, the above process trisects the angle A “exactly”. That is,

- with countable infinity, we get AT,
- With AT, we get countable infinity.

That is, “AT” (the trisecting angle process) has “**renormalized/concretized**” the countable infinity. For the countable infinity, it can show up as a finite and concrete entity as a trisected angle. This fact is described in detail in the book “**Super Unified Theory**” (**Library of Congress Catalog Card number 84-90325, with the US copyright number TX 1-323-231**, issued on April 18, 1984). This book is available at,

- [Stanford University, High Energy Physics](#) (ref. 1)
- [WorldCat Library](#) (ref. 2)
- [Amazon.com](#) (ref. 3)

Then, can the uncountable infinity be renormalized? That is, can we find a **concrete object** which encompasses the uncountable infinity? The answer is, of course, Yes.

We can address this uncountable issue with a different question. We can reach countable infinity by counting. How can we reach uncountable infinity, with what process?

With the above trisecting angle procedure, we know that $1/3 = 0.333333\dots$, that is, $1/3$ has countable number of digits. In mathematics, we do know that the number pi ($=3.14159\dots$) is a normal number, that is, it has uncountable number of digits in it. Then, how can we reach pi (precisely)? Well, we can reach it with the following equation.

Equation A: The circumference of a circle with a radius of $1/8 = 1 - 1/3 + 1/5 - 1/7 + 1/9 - 1/11 + 1/13 - \dots + \dots$ (with “countable” infinity steps) $= \pi / 4$

That is, the number pi (which contains uncountable number of digits) is reached with a “countable” step. So, the uncountable infinity can be renormalized with countable infinity, and countable infinity can be renormalized with the trisecting angle procedure.

Note 1: There is something interesting in equation A. The circumference of a circle with a radius of $1/8$ (with an even number denominator) can be reached only with a sequence of odd number denominators.

Note 2: The area of this circle $= \pi / 64$; then, the number “64” must be fundamental for this uncountable infinity renormalization process.

Note 3: The uncountable infinite is **renormalized/concretized** as a physical object (a circle).

Now, “renormalization” is no longer a term of physics but is a term in mathematics. Both infinities can be renormalized, that is, be concretized. Now, any physics theory which does not encompass these two infinities can never be a valid theory at the end.

III. Accommodating Contradictions in Mathematics

The key rule in mathematics is consistency, noncontradiction. Thus far, no mathematics is centered with contradictions. In my previous articles, I stated that one of the key features of Life system is mutual immanence; the contradictions are the sources (roots) of one another. For many readers, it is a kind of philosophical arguments. However, they are, in fact, the result of a new math.

The major contradiction in math is the following statement.

If a, b both are real numbers, and if $a - b = 0$,

then $a \lll b$ (a not equal to b) can be a theorem.

That is, $a - b = 0$, yet $a \lll b$. Of course, this situation can arise in some special mathematical cases, not while a and b are real numbers. When this contradiction becomes the “general” consequence, a new mathematics arises. In this new math, the concept of **continuity** must be changed. For every “point” of real number line, it is no longer “one” number but has many numbers (colored numbers). The consequence of this new number system leads “directly” to the “renormalization” of the infinities. That is, the renormalization and the mutual immanence are mutually immanent, again, the two sides of the same coin. This new math (colored numbers) is described in detail in the article “[The Philosophical Meanings of Fermat’s Last Theorem](#)” at <http://www.prequark.org/Nf4.htm>.

Conclusion:

Now, the essences of the Life System

{

1. Mutual immanence – encompassing all contradictions. In fact, contradictions are the sources of each other.
 2. Renormalization – all infinities are having concretized forms in mathematics
- } are now mathematics.

In the current paradigm, there is no way of any kind to transform infinities to finite (numbers). In this new mathematics, infinities can be renormalized (**concretized**) into concrete objects.

- a. countable infinity – concretized as trisected angle which is a physical concrete object. Note: the hinge of this renormalization is the number 3 or 1/3.
- b. uncountable infinity –
 - o the first renormalization – concretized as geometrical circle, a concrete object.

Note: the hinge of this renormalization is the numbers of pi, 64 or 1/64.

O the second renormalization – concretized as a torus. See “Metaphysics of Linguistics”.

Note: the hinge of this renormalization is the number 7 (the Heawood conjecture). The details of these can be found at {Nature’s Manifesto: https://tienzengong.files.wordpress.com/2019/02/5th-natures-manifesto.pdf }.

If the physical universe is the concretization from infinities and is returning to infinities during this expression (expansion), then it is hinged on four numbers (3, pi, 7, 64). That is, the final physics theory on universe must have those four numbers as its essence. If these four numbers do not show up in a physics theory (such as Higgs mechanism or the whatnots) as fundamental parts of it, then that theory can never be the final theory.

With this new mathematics, the “Linguistics Manifesto” is now complete. And any physics theory which does not encompass the principles of this Life System can never be a valid theory at the end.

Reference:

1. “WorldCat Library” visit http://www.worldcat.org/title/super-unified-theory-thefoundations-of-science/oclc/11223955&51angxi5151=brief_results
2. “Amazon.com” visit
http://www.amazon.com/exec/obidos/tg/detail//0916713016/qid=1123750002/sr=1-2/ref=sr_1_2/102-8336886-8690517?v=glance&s=books

Chapter Four

Super Unified Linguistic Theory

The differences among natural languages are seemingly great. Yet are these differences superficial or fundamental? Without a final theory on linguistics which encompasses all natural languages, this question cannot be answered. Yet, no such a final theory was in sight. However, there is a short-cut to this issue. Instead of constructing a final theory, we can construct a virtue linguistic universe. These two approaches are dramatically different. Theory is always “hypothesis” centered. The constructed universe can be built from the bottom up with some arbitrary definitions without any hypothesis. Then, this constructed universe must be checked with the “real” universe, item by item (its theorems, laws, phenomena, etc.). The theoretical basis on this was discussed in detail at the “PreBabel Dialogue” (ref. 1)

With a constructed linguistic universe, the Super Unified Linguistic Theory which encompasses all natural languages is emerged. Furthermore, the PreBabel principle which begets the true universal language is discovered.

Introduction and the table of content:

I. Definitions – five definitions and three operators

a. Five definitions:

1. Definition one – the set UL , it encompasses “all” languages, L_x, L_y, \dots .
2. Definition two – the set Vx , it encompasses all symbols of “one” language, L_x .
3. Definition three – the words
4. Definition four – the phrases
5. Definition five – the sentences

These five definitions demarcate a linguistic universe.

b. Three operators --

1. Operator of composite
2. Operator of dot (completion)
3. Operator of accumulations

These three operators delineate a three-layer (sphere) hierarchy.

- i. the Pre-word sphere
- ii. the word/sentence sphere
- iii. the post-sentence sphere

II. Six axioms --

1. Similarity transformation axiom – S_a
2. Predicative axiom – P_a
3. Inflection axiom – I_a

4. Redundancy axiom – Ra
5. Non-Communicative axiom – Na
6. Exception axiom – Ea

These six axioms identify the language type, “type 0” and “type 1”. Then, can this great divide between these two types be bridged over?

III. The structure of a constructed linguistic universe

1. Three layers of hierarchy
 - o the Pre-word sphere
 - o the word/sentence sphere (context free)
 - o the post-sentence sphere (context centered)
2. Language types, ranging from “type 0” to “type 1”

IV. Comparison with the real linguistic universe

3. Introducing the concept of “apostrophe,” the type degeneration or deviation.
4. “Type” algebra (type operation table)
5. Comparing English and Chinese

V. The language spectrum – ranging from “type 0” to “type 1”, and all languages are distributed in this language spectrum.

6. Two more operators:
 - a. Operator of pidginning
 - b. Operator of creoling
7. Two postulates:
 - a. Postulate one – the “Operator of pidginning” transforms a language Lx toward the direction to the “type 0” language.
 - b. Postulate two – the “Operator of creoling” transforms a pidgin (Lx) toward the direction to the “type 1” language.
8. Two predication:
 - a. Predication one – the difference of the language structure in terms of “language type” between two pidgins is smaller than the difference between two original languages
 - b. Predication two – The difference of the language structure in terms of “language type” between two creoles is smaller than the difference between it and its parent language.

VI. Operator of (=F=), the functional equal

1. Definition of (=F=), functionally equal
2. Postulate three: the major known natural languages, at least the Big 6, are functionally equal in the ws-sphere.
3. Postulate four: the Transitive Property holds for the (=F=), the functional equal.

VII. Linguistic theorems

4. Hypothesis one – this “constructed linguistic universe” forms a linear language spectrum, ranging from the “type 0” to the “type 1”. That is, all natural languages are distributed in this

language spectrum, and this “constructed linguistic universe” encompasses the entire “real” linguistic universe.

5. Theorems – all theorems of this “constructed linguistic universe” are applied on the “real” linguistic universe and to see whether they hold or not.

a. Theorem 1: English is a “type 1” language.

b. Theorem 2 – the syntax sets of two natural languages are functionally equal.

Corollary 2.1 – Any two natural languages (L_x and L_y) are mutually translatable.

c. Theorem 3 – the word sets of two natural languages are functionally equal.

Corollary 3.1 – W_x (Chinese) has only about 60,000 characters and W_y (English) has about one million words. Yet, W_x (Chinese) is functionally equal to W_y (English).

VIII. The discovery of the PreBabel principle.

1. Law 1: Encoding with a closed set of root words, any arbitrary vocabulary type language will be organized into a logically linked linear chain.
2. Law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

IX. The PreBabel procedures – the regressive encoding

X. The Benefits of PreBabel

3. It revolutionizes the way of language acquisition.
4. It creates a true universal language.

XI. The Conclusion

I. Definitions

The followings are the definitions which demarcate the domain of a “constructed linguistic universe”. Of course, this “constructed linguistic universe” will, then, be checked with the real linguistic universe, item by item.

1. Definition one: Set $UL = \{L_x; L_x \text{ is a natural language}\}$. So, the members of set UL are natural languages.
2. Definition two: Set $Vx = \{syx; syx \text{ is a symbol in } L_x\}$.
3. Definition three: Wx is a “word” in L_x if and only if the following two conditions are met.
 - a. Wx is a syx of L_x .
 - b. Wx has the following attributes:
 - i. Wx has a unique topological form.
 - ii. Wx carries, at least, one unique completed sound note.
 - iii. Wx carries, at least, one unique meaning.

Note: In a universe, some terms are known intuitively and are not defined. In general, these terms are known via some other disciplines. The following terms are undefined.

A. Natural language

- B. Set, member and symbol
 - C. topological form
 - D. Completed sound note
 - E. Meaning – meaning is, in fact, a pointing function. When, $F(wx) \rightarrow y$, then, y is the meaning for wx .
4. Definition four: “Operator” of composite (Opc) – set Vx is the domain and the range for Opc. Then, $Opc(syx_1, syx_2, \dots) = syx_n$
- Note: there can be some laws for Opc, such as, the Commutative, Associative, Distributive Laws.
5. Definition five: “Operator” of dot (Opd) – Opd is placed at the utmost right position of a syx. Opc cannot have any operand which carries an Opd.
6. Definition six: Sx is a “sentence” in Lx if and only if the following two conditions are met.
- a. Sx must have, at least, two wx. That is, $Sx = Opc(syxa, syxb, \dots)$.
 - b. Sx must be an operand of Opd. That is, $Sx = Opd(Opc(syxa, syxb, \dots))$.
- Note: Definition 6.a – If Sx has only one wx, $Sx = Opd(wx)$ is a “degenerated” sentence.
7. Definition seven: Px is a “phrase” in Lx if and only if the following two conditions are met.
- a. Px must have, at least, two wx. $Px = Opc(syxa, syxb, \dots)$
 - b. Px must “not” be an operand of Opd.
8. Definition eight: “Operator” of accumulation (Opa) – Only “sentences” of Lx can be the operands of Opa. Opa stacks “sentences” of Lx into a linear chain.

Seemingly these eight definitions are strange and simple. Can they truly demarcate a constructed linguistic universe? Can this constructed linguistic universe encompass the real linguistic universe?

II. Axioms

After the demarcation of a domain, we, now, can and need to construct the internal structure of this domain. That is, we need to introduce some axioms now. With different axioms, the internal structure of the domain will be different, or the different sub-domains will be constructed. I will, now, “introduce” (arbitrary chosen) six axioms for this “constructed linguistic universe.” Similarly to the Parallel axioms in Geometry, every axiom can have more than one value.

1. Similarity transformation axiom – a rule (theorem or law) will repeat over and over in a domain or in different levels of its hierarchy. And, it has two values:
 - a. $Sa = 0$, similarity transformation is not active.
 - b. $Sa = 1$, similarity transformation is active.
 2. Predicative axiom – particles in a glob (a word, a phrase, or a sentence) is distinguishable. And, it has two values:
 - a. $Pa = 0$, PA is not active.
 - b. $Pa = 1$, PA is active.
- When $Pa = 1$, a sentence “could” be first distinguished as the “Speaker” and the “others.” If $Sa = 1$ also, then, the “others” can be further distinguished as,
- i. action (or state) words

- ii. object (things or person) words
- iii. pointing words, and these can be further distinguished as,
 - A. pointing the action words
 - B. pointing the object words
- iv. gluing words
- v. others

3. Inflection axiom – some tags are tagged at the end of words. And, it has two values:

a. $I_a = 0$, I_A is not active

b. $I_a = 1$, I_A is active

4. Redundancy axiom – For a function F , it will be applied, at least, twice on its operand.

And, it has two values:

a. $R_a = 0$, R_A is not active

b. $R_a = 1$, R_A is active

Examples:

A. $R_a = 0$; I go to school “yesterday”. I have “three” dog I love He.

She love I.

B. $R_a = 1$;

I “went” to school yesterday.

I have three “dogs”.

I love him.

She loves me.

5. Non-Communicative axiom – for (a, b) and (b, a), they are “not” the same. And, it has two values:

a. $N_a = 0$, N_A is not active

b. $N_a = 1$, N_A is active

For a sentence,

i. when $N_a = 0$,

$(I \text{ love you}) = (love \text{ you } I)$

Note: If a L_x has $N_a = 0$, it will run into some problems. Is $(I \text{ love you})$ and $(You \text{ love } I)$ the same? Yet, there are some ways to resolve this kind of issue, and I will discuss it later.

ii. when $N_a = 1$, then the “word order” is a rule.

6. Exception axiom – for every rule in the universe, there is one or some exceptions. And, it has two values:

a. $E_a = 0$, E_A is not active

b. $E_a = 1$, E_A is active

With these six axioms, a constructed language can be expressed as, L_x (a constructed language) = { S_a , P_a , I_a , R_a , N_a , E_a }

III. The structure of a constructed linguistic universe

Now, we have constructed two types of language, “type 0” and “type 1”.

Type 0 = {0, 0. 0. 0. 0. 0}

Type 1 = {1, 1, 1, 1, 1, 1}

Our question is that whether there is any “real” natural language having a similar structure to these two types of constructed language or not. Perhaps, some real natural languages are hybrids of these two.

The real natural language universe is very complicated. Yet, the constructed language universe is quite simple thus far, with only 5 definitions, 3 operators and 6 axioms. Our final objective is to “derive” some languages which are similar with or identical to some natural languages. Yet, we should have a bird eye view on this constructed language universe first. In fact, it has three layers (levels) of hierarchy.

- a. The pre-word layer (pw – sphere) – this sphere is, in fact, not defined thus far in this constructed language universe. Yet, it will be the vital sphere for PreBabel. And, it will be added later.
- b. The word/sentence layer (ws – sphere) – this sphere has three sub-layers
 - i. the word sphere
 - ii. the phrase sphere
 - iii. the sentence sphere

This ws-sphere is governed (or delineated) by two operators, “Operator” of composite (Opc) and “Operator” of dot (Opd).

- c. The post-sentence layer (ps – sphere) – this sphere is context and culture laden or centered. In fact, the Sapir-Whorf hypothesis is defined in this sphere, and thus it is a major interest of our discussion. This ps-sphere is governed by the “Operator” of accumulation (Opa).

Thus, each sphere is governed or delineated by operators. Now, I will discuss only the ws-sphere. And we can “derive” some theorems and laws now.

IV. Comparison to the real linguistic universe

By comparing with the English, what is the type of language for English in terms of this “constructed language universe”?

- a. English is inflected → $I_a = 1$
- b. English has a “subject – predicate” structure → $P_a = 1$
- c. English has parts of speech, tense, numbers, etc. → $R_a = 1$
- d. English has word order → $N_a = 1$

For every real natural language, I think that it has $S_a = 1$ and $E_a = 1$. Thus, I will make this a law.

Law A: For every real natural language, it has $S_a = 1$ and $E_a = 1$.

Thus, we can rewrite the language “type” equation, Lx (a real natural language) = {1, Pa, Ia, Ra, Na, 1}. Then,

$$\text{Type 0} = \{\text{Pa, Ia, Ra, Na}\} = \{0, 0, 0, 0\}$$

$$\text{Type 1} = \{\text{Pa, Ia, Ra, Na}\} = \{1, 1, 1, 1\}$$

Now, we should be able to prove a theorem:

Theorem 1: In comparing with the structure of English, a “type 1” language can encompass the English-like languages.

Corollary 1: English is a “type 1” language.

Then, we can compare the other real natural languages with this constructed language universe, one by one. Yet, I think that two will be enough to prove the point, and I will make such a comparison with Chinese language next.

For $Sa = 1$, all other axioms are either repeating or inherited in each level or sub-level throughout the hierarchy. Thus, the language “type” equation can be and should be written in better details, such as,

$$Lx \text{ (a real natural language)} = \text{word } \{\text{Pa, Ia, Ra, Na}\} + \text{phrase } \{\text{Pa, Ia, Ra, Na}\} + \text{sentence } \{\text{Pa, Ia, Ra, Na}\}$$

For Chinese language,

$\text{Pa} = 0$ for all levels.

$\text{Ia} = 0$ for all levels.

$\text{Ra} = 0$ for all levels.

Yet, for Na (the Non-Communicative axiom), it is not a $(0, 1)$ operator but is a fuzzy operator. And this fuzzy operator goes way beyond the coverage of Ea (Exception axiom).

For Chinese words, the Na basically equals to zero (0), but its exceptions go way beyond the Ea can cover. Thus, I must introduce a new concept, the “apostrophe”, $0'$ which is basically a 0 but with exceptions go way beyond the Ea can cover.

For Chinese phrases, the Na basically equal to $1'$; the word order of phrases does make difference most of the time.

For Chinese sentences, the Na basically equals to $0'$; the word order of sentences does “not” make difference most of the time. Such as, $(\text{I love he}) = (\text{love he I}) = (\text{he I love}) = (\text{love I he})$

Thus, Lx (Chinese language) = word $\{\text{Pa, Ia, Ra, Na}\} + \text{phrase } \{\text{Pa, Ia, Ra, Na}\} + \text{sentence } \{\text{Pa, Ia, Ra, Na}\}$
= word $\{0, 0, 0, 0'\} + \text{phrase } \{0, 0, 0, 1'\} + \text{sentence } \{0, 0, 0, 0'\}$

With such a complicated equation, we should introduce an arithmetic table to calculate it. As there are three parts, we can define the operation table as below,

$$\begin{aligned}
 0 + 0 + 1 &= 0' \\
 1 + 1 + 0 &= 1' \\
 0 + 0 + 0' &= 0' \\
 1 + 1 + 1' &= 1' \\
 0 + 0 + 0 &= 0 \\
 1 + 1 + 1 &= 1
 \end{aligned}$$

and, $0' + 1' + 0' = 0'$,

So, Lx (Chinese language) = {Pa, la, Ra, Na} = {0, 0, 0, 0'} = 0'

That is, the Chinese language is a (type 0') language.

Now, we can re-visit the English language. Superficially, the English words are inflected at the "word form" level. Yet,

- a. Many words can represent many distinct parts of speech.
- b. The correct part of speech for many words cannot be decided without understanding the semantics or even the pragmatics of the context.

Thus, the la (inflection axiom) in English is not a perfect 1, and it should be 1'. That is, the English language should be a (type 1') language. Perhaps, the (type 0) and (type 1) are ideal languages.

Now, we know the difference between two languages. Is that difference superficial or fundamental? We need to introduce two more operators to answer this question.

V. The language spectrum

What we are doing here is not only new to linguistics but is also new to science. Thus, we must make the terms that we are using very clear without any misunderstanding. The terms of axiom, postulate, assumption, hypothesis, and premise are sometimes viewed as synonyms. The followings are the definitions for this work, the "constructed linguistic universe."

- a. Axiom – it is a non-logical axiom and is selected arbitrary. Its purpose is to demarcate a domain.
- b. Hypothesis – it is a statement which must be proved, generally via a theory.
- c. Postulate – it is a statement that is assumed to be true without proof and to serve as a starting point for proving other statements. In practice, a postulate must have enough evidence to support (not to prove) its validity.

Now, I will introduce two postulates for this "constructed linguistic universe."

1. Postulate one – the "Operator of pidgining" transforms a language Lx toward the direction to the "type 0" language.
Definition 9 – the "Operator of pidgining" transforms a language Lx to a pidgin (Lx).
2. Postulate two – the "Operator of creoling" transforms a pidgin (Lx) toward the direction to the "type 1" language.
Definition 10 – the "Operator of creoling" transforms a pidgin (Lx) to a creole (Lx).

With these two postulates, we can make some predictions.

Predication one – Lx and Ly have different language structures. That is, $[Lx - Ly] = D1$, and $[pidgin(Lx) - pidgin(Ly)] = D2$, then,

$D2 < D1$, $D2$ is smaller than $D1$. That is, the difference of the language structure in terms of “language type” between two pidgins is smaller than the difference between two original languages

Predication two – Lx is a natural language with a creole (Lx) and Ly with creole (Ly). And,

$[Lx - creole(Lx)] = D1$

$[Ly - creole(Ly)] = D2$

$[creole(Lx) - creole(Ly)] = D3$

Then, $D3 < D1$, $D3$ is smaller than $D1$,
and $D3 < D2$, $D3$ is smaller than $D2$.

The difference of the language structure in terms of “language type” between two creoles is smaller than the difference between it and its parent language.

If we can find some evidence for these two predictions, the following hypothesis is proved.

Hypothesis one – this “constructed linguistic universe” forms a linear language spectrum, ranging from the “type 0” to the “type 1”. That is, all natural languages are distributed in this language spectrum, and this “constructed linguistic universe” encompasses the entire “real” linguistic universe.

If the “hypothesis one” is true, then the difference among natural languages is superficial, not fundamental. The great divide between the “type 0” and “type 1” can be bridged over with two operators, “Operator of pidgining” and “Operator of creoling”.

VI. Operator of (=F=), the functional equal

Thus far, we have made the following points.

A. The constructed language universe has three layers of hierarchy.

- a. The pre-word layer (pw – sphere)
- b. The word/sentence layer (ws – sphere) – this sphere has three sub-layers
 - i. the word sphere
 - ii. the phrase sphere
 - iii. the sentence sphere

This ws-sphere is governed (or delineated) by two operators, “Operator” of composite (Opc) and “Operator” of dot (Opd).

- c. The post-sentence layer (ps – sphere) – this sphere is context and culture laden or centered.
This ps-sphere is governed by the “Operator” of accumulation (Opa).

B. Thus far, our discussion is centered on ws-sphere, and I have reached the following points.

1. There are different languages which have different language structures, ranging from “type 0” to “type 1”.
2. By introducing two operators, “Operator of pidginning” and “Operator of creolizing”, the great divide between the “type 0” and the “type 1” can be bridged over. That is,
 - a. The “type 0” is the ground (or default) state.
 - b. The “type 1” is the excited (or higher energy) state.

In order to prove that the “Hypothesis one” is true, we must construct a theory for it. And I will start this with a definition.

Definition eleven (11) – L_x and L_y are different sets (with different symbols and different numbers of symbols). Z is a Range Set. F is an (arbitrary) function.

If, $F(L_x) = Z$, (F maps L_x to Z)

and $F(L_y) = Z$, then

L_x and L_y are “functionally equal”. And it is written as, $L_x (=F=) L_y$

With this definition on ($=F=$), functionally equal, we can make a new postulate.

Postulate three – L_x and L_y are different natural languages in the ws-sphere, then

$L_x (=F=) L_y$

That is, the major known natural languages, at least the Big 6, are functionally equal in the ws-sphere.

Note: This “postulate three” does not cover other spheres, as the L_x and L_y might not be functionally equal in the ps-sphere which is history and culture centered.

VII. Linguistic theorems

The concept of “functional equal” is not new. But it is new as an operator in algebra and in set theory. For two sets, A and B which are not equal in algebra nor in traditional set theory but can be “functionally equal” with definition 11. Now, the internal dynamics of this “constructed linguistic universe” can be analyzed.

As the ws-sphere is governed (or delineated) by two operators, “Operator” of composite (Opc) and “Operator” of dot (Opd) and as the words, the phrases and the sentences are all members of the set Vx , the set Vx can be re-written as:

Set $Vx = \{syx; syx \text{ is a symbol in } L_x, \text{ words, phrases, sentences}\}$.

Thus, set $Wx = \{syx; syx \text{ is a word in } L_x\}$

set $Px = \{syx; syx \text{ is a phrase in } L_x\}$

set $Sx = \{syx; syx \text{ is a sentence in } L_x\}$

And, set $Vx = Wx \cup Px \cup Sx$; (union of Wx , Px and Sx).

We now can prove some theorems.

Theorem two – in the ws-sphere, (Lx, Vx) and (Ly, Vy) are two different natural languages, then,
 $Vx (=F=) Vy$

That is, the syntax sets of two natural languages are functionally equal.

Corollary 2.1 – Lx and Ly are mutually translatable.

Postulate 4 – the Transitive Property holds for the $(=F=)$, the functional equal.

Now, we can re-write the set Vx .

Let P is a process, the combination of Opc (operator of composite) and Opd (operator of dot). As the process P generates the Px (phrases) and Sx (sentences), then,
 $P \{ \{wx\} \} = Sx \cup Px = P (Wx)$

So, $Vx = Wx \cup P(Wx)$, and I will re-write this set equation with a new convention,
 $Vx = (Wx, P)$, the Vx can be constructed by having Wx (set of words) and P (process of constructing phrases and sentences). This new convention is, in fact, an “equivalent transformation”.

Now, (Lx, Vx) and (Ly, Vy) are two different natural languages, and,
 $Vx = (Wx, Px)$ and $Vy = (Wy, Py)$

Per theorem 2 – $Vx (=F=) Vy$, the syntax sets of two natural languages are functionally equal, and we can prove a new theorem,

Theorem 3 – (Lx, Wx) and (Ly, Wy) are two different natural languages,
then, $Wx (=F=) Wy$ and $Px (=F=) Py$, the word sets of two natural languages are functionally equal.

Corollary 3.1 – Wx (Chinese) $(=F=) Wy$ (English).

Wx (Chinese) has only about 60,000 characters, and Wy (English) has about one million words. Yet, Wx (Chinese) is functionally equal to Wy (English).

Seemingly, this corollary 3.1 is a commonly known old fact. Yet, when it becomes a theorem, a new logic is opened up. It, in fact, says that every English word can be encoded (or ciphered) with Chinese characters, one million words being encoded with a few thousand characters.

If we can find a PB set, and $PB (=F=) Wx$ (Chinese); PB is functionally equal to the entire Chinese character set. With the “postulate 4”, the transitive of $(=F=)$, $PB (=F=) Wy$ (English). That is, all English vocabulary can also be encoded with PB .

VIII. Discovering the PreBabel Principle

Thus far, the Pre-Word sphere is not defined in this “constructed linguistic universe.” There is also very little study on this pre-word sphere in the “real” linguistic universe. The phonology and the morphology are subjects in the word/sentence sphere, although they might have some issues which

fall in the pre-word sphere. Even the etymology is not an 100% pre-word issue. Most of the etymology discusses the evolution of the words, instead of the structure of words.

Most of vocabulary of natural languages are a type of arbitrary vocabulary which means that words are patterns of temporally ordered sound types, and meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus. Some English words do arise from roots. Yet, those roots are called “root words,” that is, they are words, not pre-words. Furthermore, root words encompass only a very small portion of the English vocabulary. Again, the inflection of words is the issue in the word/sentence sphere, not a pre-word issue. For Chinese words, although the “Kangsi” leading radicals are known, the body of Chinese characters, for thousands of years, remains a blob, an arbitrary vocabulary type.

After the publication of “Chinese Word Roots and Grammar” in 2006 and of “Chinese Etymology” in 2008, two new linguistic principles were discovered.

1. There are three different vocabulary types.

- a. Type A – chaotic data set, most of the member of the set are standalone without any logic or genealogical connection with other members.
- b. Type B – axiomatic data set, the “entire” (not partial) set can be derived from:
 - i. a finite number of basic building blocks,
 - ii. a finite number of rules.
- c. Type C – a hybrid data set, the mixing of type A and type B.

There is an unsolved problem in linguistics, listed in Wikipedia.

[quote="Wikipedia"] What fundamental reasons explain why ultimate attainment in second language acquisition is typically some way short of the native speaker’s ability, with learners varying widely in performance? [end/quote]

With this new discovery, this unsolved problem is, in fact, removed. Please read the Chapter Seven --- “The New Paradigm of Linguistics.”

The discovery of the PreBabel principle,

If we can find a PB set, and PB (=F=) Wx (Chinese); PB is functionally equal to the entire Chinese character set, with the “postulate 4”, the transitive of (=F=),

Wx (Chinese) (=F=) Wy (English)

(English) PB (=F=) Wx (Chinese) then, PB (=F=) Wy (English)

That is, Wy (English), all English vocabulary, can also be encoded with PB.

Then, two laws are discovered.

1. Law 1: Encoding with a closed set of root words, any arbitrary vocabulary type language will be organized into a logically linked linear chain.
2. Law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

These new discoveries are the major issues in the Pre-Word sphere.

IX. The PreBabel Procedures

Yet, are these discoveries valid? What are the benefits that these new discoveries can provide?

1. How to PreBabelize a word which is unique to a language?
2. How to PreBabelize words which have unique relations in a language?
3. How to PreBabelize words which are constructed with a unique culture tradition (with special myriad prefixes and suffixes) in a language?

The PreBabel process really has two steps.

A. **Encoding a giving language**, and it again has three sub-steps.

- i. Ciphering the vocabulary – that is, every symbol in that language is ciphered. If “du” means [you] in German, then “ev” = “du” also means [you]. If there are another million [you] in German, there are a million ciphers for [you] in German. There is not a single difference between the original German and the ciphered German in terms of its structure.
- ii. “Before” the ciphering, every word is encoded with two (maximally 3) of its own words with a “regressive encoding process”. In fact, this is a dictionary process. In dictionary, a word is explained, in general, with a sentence or with a synonym. In this PreBabel process, a word is encoded with two words of the same language. That is, we are “making” every vocabulary carries its own dictionary. The following is one example of this “regressive encoding,”
electricity (lightning, energy) lightning (rain, energy)
rain (sky, water)
sky (above, mountain)
above (dot, horizontal bar)
{dot, horizontal bar, mountain and water} are roots.
- iii. Only at the “final” stroke, a very small set of the Generation 1 (the bottom base) words are encoded with the PreBabel root set. This encoding might not be all that intuitive, such as, the (dot, stop) = “at”. Then, all words are “progressively ciphered.” Note: the issue that “at” can perform hundreds different kinds of acts, the (dot, stop) can do the same as it is simply a cipher for “at”. The internal meaning of (dot, stop) has nothing to do with its external performances. It is simply a mnemonic dictionary for the word “at.”

These three sub-steps are done internally in a given language. And thus, all the unique linguistic and cultural features are completely (100%) preserved in its PreBabelized system.

Because that every word carries its own dictionary, the PreBabelized system revolutionizes the way of language acquisition.

B. **Emerging the PreBabel (Proper)**, the true universal language – after many languages are PreBabelized, they are sharing the same PreBabel root set for their “word forms.” And they form a big mixing pot. Every PreBabel (language x) becomes a dialect of this big mixing pot. Although the PreBabel (language x) is 100% linguistic and cultural centered in the language x, the mixing pot can sort out the conflicts and remove the duplicates. Then, the PreBabel (proper) will emerge. This process can begin after two PreBabel (language x) are done.

X. The Benefits of PreBabel

What are the benefits that these new discoveries can provide? The PreBabelizing process provides two monumental benefits.

1. It revolutionizes the way of language acquisition.
2. It creates a true universal language.

Each and every natural language is just a set of data, the words (including the word forms, the word sounds and the word meanings), the phrases and the sentences. This set of data can be reduced to set $L = \{\text{words, a Process}\}$, with the process to create phrases and sentences. Thus, to learn a language is simply to “memorize” the set L .

Every memorization process (human or machine) consists of two steps.

- a. deposit the information
- b. recall the information

In order to recall the information, the information must be “indexed” with an index file. For maximizing the memorizing process, it is further divided into two steps.

- i. temporary (or short term) memory, such as the RAM
- ii. Long term memory

While the computer memorization process can be done “almost” instantaneously, the human long-term memory requires a “burn-in” process which is limited with the brain energy. That is, only a finite number of burn-in per day can be done by a brain before it is exhausted. And learning a language is simply managing the data set L with the memory energy.

For average persons (not genius), everyone’s memory energy is about the same. Thus, we can prove a theorem.

Theorem 4: L_x and L_y are two data sets. L_x is a chaotic data set with members which are not related or linked to any other member. L_y is an organized data set with members which can be derived from a small set of roots. And M_x is the memory energy required for L_x ; M_y is the memory energy required for L_y . Then,

$$M_y < M_x$$

The memory energy required for M_y is much smaller than for the M_x .

In reality, human long-term memory consists of two steps,

1. anchoring – burn-in the information and its indexing file
2. webbing – associating the new information with the anchored data, and this reduces the burn-in energy and the recalling efforts for the new information.

For learning the first language (the mother tongue),

- i. the verbal is learned with brutal anchoring efforts without any previously anchored base.
- ii. the written is learned with the verbal as the anchored base.

For learning the second language – both verbal and written must be learned with brutal anchoring efforts without the help of any previously anchored base. Thus, the ultimate attainment in second language acquisition is typically some way short of the native speaker's ability.

Now, we can analyze the great benefit of PreBabel process on language acquisition. Let's use Chinese language as the example.

1. Chinese college graduates learn about 6,000 Chinese characters.
2. Let memory energy on these 6,000 written words be 100
3. Let memory energy on these 6,000 words on verbal (word sounds) be 100

That is, the total energy for learning these 6,000 words (written and verbal) is 200.

With PreBabel (Chinese),

- a. Only 220 roots (+50 variants) need to be memorized with the brutal anchoring efforts.

That is,

$$220 / 6000 = 0.037 = 3.7\%$$

Yet, these 220 are much easier than any of the 6,000.

- b. The 300 sound modules can be learned as derived words, and the effort is about 1/10 of by learning with the old school way.

$$(300 / 6000) \times (1/10) = 0.005 = 0.5\%$$

- c. The remaining 5700 words are all derived words from the above (220 + 300), and the effort is less than 1/100 (in average) of by learning with the old school way. Note: after one point (about 1,000 words learned), zero energy is needed.

$$(5700 / 6000) \times (1/100) = 0.0095 = 0.95\%$$

Thus, the total energy needs to learn 6,000 Chinese written characters with Prebabel (Chinese) is

$$0.037 + 0.005 + 0.0095 = 0.0515 = 5.15\%$$

$$100 / 5.15 = 19.4$$

That is, the PreBabel (Chinese) is 19.4 times easier than the old school way.

Yet, most importantly, the above process can be done without learning the verbal at the same time which is almost impossible for the old school way. After knowing the written, the verbal can be learned with the written as the “anchor” and becomes much, much easier. This turns the language learning process upside down completely.

In summary, the PreBabel improves the language acquisition in two great ways,

1. Reduce a huge data set to a very small root set, and thus reduce the memory energy about 95%.
2. Provide a memory anchor for learning the verbal in learning the second language.

Learning PreBabel (English) is quite similar to learning PreBabel (Chinese).

XI. The Conclusion

After the successful of applying the derived theorems and laws on the “real” language universe, the “Constructed Linguistic Universe” is, now, the “Super Unified Linguistic Theory.” It forms a language spectrum, and all natural languages are distributed in this linguistic spectrum. Although every natural language L_x has its own W_x (word set), P_x (grammar rules) and sits at its own position in the language spectrum, it is, in fact, functionally equal to all other languages. Then, the PreBabel principle and procedures were discovered. And the PreBabel (Proper), the true universal language, emerges. Finally, it revolutionizes the way of language acquisition.

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Chapter Five

The discovery of PreBabel

Longing for a universal language is a dream of mankind since antiquity, such as the Biblical story of Babel. In the human history, many languages (such as, Greek, Latin, Arabic or English) claimed to be a universal language with the political or economic supremacy for a short period of time, especially in the area that its political power could reach. Nonetheless, a few languages do act as trans-national and trans-racial literary language, such as the Chinese written language in China, in Vietnam, Korea and Japan for centuries. However, there are, at least, two difficulties for any natural language to become a true universal language.

1. No natural language is easy. Less than 10% of people can truly master their mother language to a scholastic level. In general, the difficulty of learning another natural language as a second language is about 10 times harder than learning the mother language. Thus, even if we all accepted politically that one particular natural language (such as, English) is the *lingua franca*, the illiteracy rate for this language would have still been higher than 85% worldwide.
2. Just as all the *de facto* world languages owe their status to historical political supremacy, the suggestion of a given natural language as a universal language has strong political implications, and the major world powers will never be agreeing such an agreement. Thus, the best hope for a universal language, if ever possible, is by choosing an insignificant language or a constructed one, such as Esperanto.

With these realities, a universal language, if any, must be:

- as a second language for all people, and
- as a constructed language.

I. Criteria for Constructing a Universal Language

Thus, there should have some design criteria. And I will list only two below:

1. Criterion one (C1): Its scope and capacity must be in par, at least, with one natural language.
2. Criterion two (C2): It must be mastered to a literacy level similar to the language skill of a 12th grader on his/her mother language by an average person in 100 days with 3 hours of study a day, that is, a total of 300 hours of study.

The verification of C2 is quite simple in principle. As soon as its construction is completed, a few volunteers can either confirm or disprove it. The major issue is of how to construct it.

The biggest difficulty of a language is the vocabulary, as the foundation of the vocabulary of the most of natural languages is practically arbitrary. Why are the four letters (L, O, V, E) that means love? There is no way of any kind that we can find out the meaning of “love” by dissection or decoding of those four letters. They mean “love” because of “You told me so!”. Otherwise, the string “love” is just

a blob. Thus, learning a language must learn thousands or even half a million of those blobs together with their “You told me so!”, especially for someone who learns them as a second language without the benefit of being already able to speak those blobs. Of course, a pure (100%) root words system with all vocabulary that are composed of only from those root words (no exception), which is also self-revealing of those word meanings, can eliminate the above-stated vocabulary difficulty. Yet, this root word system idea is still having, at least, two difficulties:

1. Can such a root-word vocabulary system be constructed? How to select those root words? How many roots must the system have? If the number of roots goes over one thousand, the benefit of a root word system will be significantly reduced.
2. A language is much more than just vocabulary. A language becomes more difficult to learn when the learner must learn to make distinctions that he is not used to making. For a non-English speaker, it could be quite difficult for him if the grammar of this universal language (u-language) contains accusatives, mandatory tenses, tones, noun/adjective agreement, etc.. In this sense, the grammar of this u-language must encompass (or, not significantly different from) all grammars of different natural languages. Yet can this be achieved?

If we cannot resolve these two difficulties, we probably can never pass the Criterion two (C2) with any constructed system. Yet, what is the guiding light for resolving these issues? Fortunately, we do know a fact. Norwegian is easy to a Swede because it is practically a mere dialect of his own language, while Norwegian is not easy in itself as it would be very difficult to an Oriental. The dialects of Chinese are mutually **unintelligible**, which would take even a gifted European at least three years to learn to speak one of them while it takes a Chinese person only about six months to learn another dialect. Thus, with this fact, if all natural languages are dialects of this u-language, then it can be learned in 300 hours of study by all different people who speak different mother languages. Of course, this is a big “IF.” However, we can re-state the Criterion 2 as below:

RC 2: If language A is a u-language, then all natural languages must be dialects of this language A.

Thus, a particular natural language (such as English) will never be a u-language in terms of this design criterion even if it became a practical world language because of its political and economic supremacy. With this RC2, such a u-language, if ever possible, will change the foundation of linguistics completely regardless of its being used as a *lingua franca* or not. Thus, the effort of researching such a u-language will not be in vain in all circumstances. The problem is that what our starting point for this research could be.

II. In Search of the Universal Mother Language

Guessing a postulate might be a good starting point.

Postulate 1: Language A is a known natural language. Language B (either natural or constructed) is a dialect of Language A. For a person whose mother language is language A, he can master language B within three months to a level similar to a 12th grader’s language ability of his/her mother language.

If all natural languages must be dialects of this u-language, it must be the mother language of all those natural languages, that is, they are all grown out from the mother. Thus, in every baby

language, it must consist of two parts, the part that is inherited from the mother and the part of some new growth (the bells and the whistles). Then, the task of constructing a u-language becomes **a task of searching for the mother language of all natural languages.**

Seemingly, the comparative linguistics could be of a great help on this task. However, the major interest of comparative linguistics is on the genetic relationship between languages that are members of the same language family, with the emphasis on phonological and the lexicon. Thus, there is not much to compare about between Arabic and Chinese on their lexicon and their phonology. Thus, the current study of comparative linguistics is of no use for our task of finding a mother language for Arabic, Chinese and English, if such a mother, indeed, exists. That is, we must invent a new methodology for this seemingly impossible task, and the best way of tackling this issue is the reverse-engineering.

If such a u-language (as the mother of all natural languages) does exist, it should be in every its baby language genetically, and we should be able to find its genetic codes from any one of its baby languages, without doing any comparison between languages. If such a technique can be developed, I will call it “Begetting the mother from her baby” (or BMFB in short), and I am making the following proposal:

1. The attributes of a natural language (such as, English) are listed as Ar(1), Ar(2), ..., Ar(n).
2. If Ar(m) can be **substituted** with a different mechanism U(m) without any change to the system, U(m) will be put into a bag called “Mother bag” and Ar(m) will be placed into a bag called “Baby bag.”
3. If an Ar(x) cannot be substituted in any way, it will be placed into both bags.
4. After we replaced all Ar(n) with U(n), if possible, we filled up two bags, the mother bag, and the baby bag.

With this process, the originally selected natural language was never changed a bit, as its entirety is now in the baby bag. Yet, we did create a new bag, the mother bag, and it is a reasonable guess that the mother contains a u-language according to my assumption. In fact, with a mother bag on hand, it is not too hard to examine genetically of all other natural languages’ genetic relationship with the mother. Now, our task of finding the u-language becomes to list all *necessary* attributes of a selected natural language, which is English as my choice.

Listing some major attributes of English language might not be a terribly difficult job. Yet, listing all *necessary* attributes of English exhaustively might not be an easy thing to do. After all, what are the *necessary* attributes of a language? Without knowing the answer to this question, we are as a blind man riding on a blind horse. Fortunately, there are a few toy languages (the formalized languages) which do constitute as language while their scopes are small enough for us to investigate their structure and all their necessary attributes in their entirety.

III. The Formalized Languages

The smallest toy language (formal system I) has only four symbols (an identity symbol =, and three individual constants, a1, a2, and a3). Although this System I is a genuine language system, it is too small of a system to convince the general public that it is, indeed, a language system.

a. A Syntactical System

Thus, I will select a toy language (language T, or simply named as T) which has an infinite number of symbols (vocabulary, etc.), and those symbols are divided into the following groups:

1. An identity symbol, =
2. Five connective symbols (logical constants): {no (negation), or (disjunction), and (conjunction), if...then (conditional), if and only if (biconditional)}
3. Two parenthesis symbols, (,)
4. Two quantifier symbols, {for some, for all}
5. Infinite number of individual symbols, which again are subdivided into two groups:
 - C. v₁, v₂, v₃,..., as individual variables,
 - D. c₁, c₂, c₃, ..., as individual constants.

Among those symbols, three relations arise:

- related to other symbols,
- related to things that is referring, denoting or connoting,
- related to the using, application of the things named by the symbols.

And those relations (linguistic units) are described with the following terminologies:

1. “term” of T (language T) is either a variable or an individual constant.
2. “formula” of T:
 - o a predicate of T followed by a term is a formula of T.
 - o any logical constant or quantifier together with a formula is also a formula of T.
3. “sentence” of T is a formula of T in which no variable is free (undefined).
4. “expression” of T is a linear string of symbols.

Furthermore, this language T is governed with two sets of rules:

1. The formation rules – how is the linguistic unit formed:
 - o expression (a string): operation of concatenation.
 - o subject – predicate structure.
 - o propositions
 - o indexical signs: personal pronoun, tensed verbs, etc..
2. Rules of inference – how is a linguistic unit read or how can it move around in T:
 - o rule of symmetry
 - o rule of transitivity
 - o rule of detachment
 - o rule of generalization

With these two sets of rules in place, every linguistic unit of T can be evaluated in terms of its true – false value. At this point, the language T is called a formalized language which is specified simply in terms of the formal relations among symbols, without any reference to *meanings* that might be attached to those symbols. In fact, this kind of language is called a *Syntactical* system. Terms, formulas and sentences are syntaxes (or tokens) of a syntactical system.

b. A Semantic System

Although this toy language T above is a genuine language, its scope is quite small in comparison to a natural language, as the main interest of any natural language is about the meaning of sentences. In a syntactical system, syntax, as only a symbol or a token, does have an innate meaning for itself while it has no extensional application in a sentence. How a syntax is used or applied in a sentence and how the meaning arises from an application belong to the field of *semantics*. In short, syntax concerns the truth-value of the formula while semantics concerns the meaning of the sentence. The linguistic definition of *semantics* is as below:

A syntactical language T becomes a semantical system when *rules* are given in its metalanguage M which determine a Necessary and Sufficient truth-condition for every sentence of the language, and the truth-condition of every sentence in M is provable.

Well, if the readers are not able to understand this definition, it is not a big deal. Simply, semantics is the study of the concepts of meaning and truth about sentences. In linguistics, semantics is divided into two types:

1. Descriptive semantics of natural language
2. Pure semantics of the analytical study of formal language.

However, both types contain two theories:

- theory of reference – denotation, intension
- theory of meaning – connotation, extension

At here, we have no need of going into the details of those theories. Simply, every linguistic sentence has the followings:

1. The sentence itself (the sentence token) – being uttered or written as inked marks on a paper, it is composed of some symbols.
2. The mental idea (the intention or the *proposition*) of the speaker – which is supposed to be carried by this sentence token.
3. The understanding of the speaker's *proposition* by a reader – this requires a shared understanding of those symbols' denotation (its reference) and connotation (a meaning beyond its direct reference).

The easiest way of sharing a common understanding is by obeying a same set of rules, and the lesser the rules the better. Then, what is the minimum number of rules that we need for this communication purpose? This question is beyond the scope of this article. Yet, its central point is about proposition. What, then, is proposition?

Proposition is a position that a person holds on an issue or an object after his judgement (or an intentional act) on them. Yet, the linguistic proposition consists of two parts:

- a mental act (*proposition act*) which is directed toward some objects or some events
- the meaning of an expression (*proposition token*) that is pointed out by the object or the event

Linguistically, a proposition is expressed with three types of linguistic symbols:

1. Subject – the one who made this proposition
2. Predicate – a linguistic symbol that expresses the proposition act (judgement or intention)
3. Object – a linguistic symbol that points out the object which is the target of the proposition act

Then, the predicate is further divided into some sub-groups, such as:

- Propositional verbs – judge, think, believe, ...

- Cognitive verbs – know, see, hear, taste, smell, etc.

The mental idea (the propositional act) of a person is always private. Yet, the proposition itself is always public. A sentence itself is just a token (inked marks on a paper) while it acts as a vehicle or a bridge between the two, from private to public. Thus, with propositions (subjects, predicates, and objects), a syntactic system acquires meanings for its sentences, and it now becomes a semantic system. A syntactic system concerns only of itself, its soundness and completeness. A semantic system concerns of the communication of two parties (the speaker and the reader) about some propositions which are always denoting to some objects (or events) and connoting with some meanings.

C: A Pragmatic System

By concerning only forms and their relations, a syntactic system is always timeless. A semantic system which is defined as above (with the *meanings* as the central issue) does not truly concern about spatiotemporal issues as most of the propositions are also timeless. Thus, the space-time position of a sentence must be dealt with a new mechanism, the pragmatics. Pragmatics is the study of formal languages containing indexical terms, such as, *tensed verbs, pronouns, demonstrative*, etc.. In fact, pragmatics is simply the extension of the semantical truth-definition to formal languages containing indexical terms, for the truth-value of a sentence for relating to both the person asserting the sentence and his space-time position.

D: All Necessary Attributes of a Language

Now, this toy language T can be clearly and definitely described as consisting of the followings:

1. A syntactic system:
 - a list of symbols:
 - ③ logic symbols:
 - ③ one identity symbol, =
 - ③ five connective symbols
 - ③ two quantify symbols
 - ③ two parenthesis symbols
 - ③ infinite number of individual symbols:
 - ③ individual variables
 - ③ individual constants
 - Formation rules (terms, formulas, sentence, ...)
 - Rules of inference (for truth-value of sentences)
2. A semantic system (propositions, subjects, predicates, objects, etc.)
 3. A pragmatic system (indexical signs – tensed verbs, pronouns, demonstrative, etc.)

In fact, these are all the necessary attributes for a language. Linguistically, the above structure can be re-arranged as follows:

- A. Grammar
- B. Rules of inference

That is, grammar encompasses the entire language system (a list of symbols, formation rules, semantics, and pragmatics) except the rules of inference.

However, there is a significant difference between a natural language and this toy language T. The following sentences are non-sense and meaningless in T while they could be very meaningful in a natural language.

1. Type one – tautological

E. Now is now. (non-sense in T)

- o When is the best time to do it? Now, now is now. (meaningful in natural language).

2. Type two – illogic

F. Red is green. (False and non-sense in T)

- o When red is green, the Sun will rise up from West. (meaningful in natural language)

3. There are many more such examples.

In conclusion, although language T is a full-fledged language system, its scope is much, much smaller than a natural language. Yet, many linguists view the fact that natural language tolerates those illogical and false propositions as a defect in comparison to the language T which is viewed as an ideal language. At here, I am not interested in arguing this issue with them. Defect or not, it is an addition to and above the language T. I call this addition (or defect) “fictitious machine.”

Then, we can describe the structure of a natural language as the composite of followings:

- Language T
- A fictitious machine – F – machine.

And, it can be re-written as below, a natural language consists of:

1. Grammar
2. Rules of inference
3. F – machine

IV. Begetting the Mother

With the clear understanding the structure of a natural language, we are now able to apply the BMFB procedure for constructing a universal language (u-language).

First, I am guessing that the rules of inference and the F-machine are universal, and they will be placed into both bags, the mother bag and the baby bag.

Then, the issue becomes to investigate the grammar of a selected natural language.

A: English Grammatic Structure

In my case, English is my choice of candidate for finding the Universal Mother Language with the BMFB procedure, and the English grammar can be outlined as below:

1. List of symbols:

- o inflected vocabulary
- o a set of punctuation marks

2. Formulation rules:

G. Word order – a word string from concatenation

- o Subject – predicate
 - ③ Descriptive
 - ③ active
 - ③ passive
 - ③ Subjunctive
 - ③ Exclamatory

3. Semantics – Propositions (subjects, predicates, objects, accusatives, etc.)

4. Pragmatics – indexical terms (tensed verbs, pronouns, demonstrative)

In fact, the English grammar is almost identical to the grammar of language T.

{In the book *The Divine Constitution* (Library of Congress Catalog Card number 91-90780), it wrote, “... Not surprisingly, there are two types of human language, which indeed are evolved from these two distinguishable aspects of God’s language. The one is perceptual language, the other conceptual language.

“English is a good example of a perceptual language. In English, there are many grammatical rules: such as tense, subject-predicate structure, parts of speech, numbers, etc.. The purpose of tense is to record and to express the real time. The subject-predicate structure is for relating the relationship between time and space of events or things and to distinguish the knower from the known or the doer from the act. The parts of speech are trying to clarify the real time sequences and the relationship of real space or the relationships of their derivatives. In other words, English is a real time language, a perceptual language.

“On the contrary, Chinese is a conceptual language. There is no tense in Chinese. All events can be discussed in the conceptual level. The time sequence can be marked by time marks. Therefore, there is no reason to change the word form for identifying the time sequence. Thus, there is no subject-predicate structure in Chinese, because there are no real verbs. All actions can be expressed in noun form when they are transcended from time and space. There is no need to have parts of speech in Chinese.” (page 71)}

B: the Action Nouns

With the hint of this quote, my first choice will be substituting the entire verb class. In English, the pronoun, proper noun and common noun not only are different grammatically but are different on the metaphysical and the ontological level. Yet, they are all nouns. Why can we not have the action nouns? As the BMFB procedure is for substituting, no subtraction nor addition, I would like to try to substitute the entire English verb class with the following procedure.

- Create three new verbs – do, be and not
- All English verbs will be used as nouns.
- The way of substitution will be as follow:

Original sentence: I sing a song.

Substituted sentence: I do a sing a song.

The substituted sentence is a bit awkward while it is still grammatically correct in English. Thus, these three new parts (three new verbs, all English verb-nouns and a special sentence pattern) are put into the mother bag while the entire English verb class (without any subtraction or addition) is placed into the baby bag.

C: Paired Sentence Structure

In English grammar, do, be and not are not true verbs. We might be losing the tense structure with the above substitution. That is, we need one additional mechanism to preserve the tensed structure. In fact, we can use a pair-mechanism as below to preserve the tensed structure.

Sentence A = (Part 1, Part 2)

Part 1 is the body of the sentence, as S-body. Part 2 is the grammar tag, as S-tag, such as:

- I had eaten dinner when you came. (the original sentence)
- (I eat dinner when you come, papf), the substituted sentence in a pair structure. The S-body is “I eat dinner when you come), the S-tag is papf (past perfect tense).

Seemingly, this substitution is even more awkward than the first one, at least on a human level.

However, the substitution is exact without any subtraction or addition, and it can simply be reversed with a simple algorithm. Again, I will put this paired sentence structure (S-body, S-tag) into the mother bag, and the original tensed structure into the baby bag.

However, an English sentence can be much more complicated than the above example, such as:
If I had had time, I would have owned four dogs.

This sentence can be substituted as (If I have time, I own four dog; S-tag). Of course, this S-tag will contain more information. The S-tag can have many fields, S-tag = (a, b, c, d, ...), such as:

- a = sentence type (descriptive, subjunctive, exclamatory)
- b = voices (active, passive)
- c = tense
- d = numbers
- ...

A table of S-tag can be mapped out to cover the entire English grammar. Now, this S-tag becomes quite complicated, and itself becomes a multi-dimensional vector. Fortunately, the S-tag can be systemized. Superficially, this kind of substitution is not only awkward but is kind of dumb. However, anything can be systemized should become a job of computer. And, we should concentrate on the part that cannot be handled by the computer, and that part could be the essence of the grammar of a u-language. Again, I put the paired-sentence structure together with a table of S-tag into the mother bag, and the entire English grammar into the baby bag.

D: b-words and i-words

Fortunately, we are seemingly able to reduce the complexity of the S-tag table by replacing the inflected vocabulary with non-inflected ones. I am choosing a paired structure again on this task.

Every English word is divided into two parts, the body of the word and the tail of the word.

English word = (w-body, w-tail)

The w-tail is the inflection of the word, such as, -ive, -ly, -ion, -ed, -s, -ness, etc.. And, all irregular inflection will be eliminated, such as, (good, better, best) will become (good, gooder, goodest). With this substitution, English words are divided into two groups.

- b-word (having w-body without a w-tail)
- i-word = b-word + w-tail

Again, I place the paired-words (both i-words and b-words) into the mother bag and all English vocabulary into the baby bag.

If we do not have any more substitution to be made, we put the remaining parts into both bags. In this way, the baby bag is the entire English system (the list of symbols, grammar, semantics, etc.) without one bit of subtraction or addition. The mother bag is, in fact, having identical parts of the baby bag while some of those parts have been substituted. Yet, these two bags are still structurally identically.

E: Word-phrase

In the future, someone might be coming up some more substitutions. At here, I would like to make one last attempt, replacing the rule of word order. For three simple words, the following sentences are significantly different in their meanings.

- I love you
- You love I

However, the power of this word order can be removed or greatly reduced with a technique of word-binding or word-phrasing. When we make "love I" into a word phrase love-I, then these three words can no longer create any ambiguity. The following sentences must have the same meaning.

- You love-I
- Love-I you

Of course, this issue will become more complicated when the number of words increases in a sentence. When the number is five, this five-word sentence could have three meanings.

1. a unique meaning
2. an array of 5! (five factorial = 120) combinations
3. a Google outcome. With a Google data base, these five words can produce a big google outcome.

However, linguistically, we are only interested in its unique meaning. Traditionally, it is accomplished with grammar; the word order, the subject-predicate structure, the inflected vocabulary, etc..

However, by using the word-phrase technique, we can easily reduce the number of free-radicals of this five-word sentence to three or less, and we can zero in its unique meaning by the repeated use of the same method. In fact, this word-phrase method can very neatly zero in a word string to a unique meaning with only two phrasing tools (the hyphen and the parenthesis).

For example:

{I am going to school tomorrow while you are not.} can be identically expressed with the following word-phrases.

(I, go-school), you-not, tomorrow.

Those six words become three free word-phrase radicals with two phrasing methods.

- With hyphen – there is a word order for the phrase
- With parenthesis – there is no word order for the phrase. (I, go-school) and (go-school, I) are the same.

Regardless of the sequential order, these three phrase radicals above cannot produce any meaning other than “{(I, go-school), you-not, tomorrow}”, although some other sequences can be quite awkward initially.

Now, I am putting the word-phrase method into the mother bag and the unchanged English grammar into the baby bag. That is, we will use this new word-phrase method in any sentence as much as we can before calling any help from the English grammar. Nonetheless, we will fall back to English grammar if we have to.

V. Universal (Mother Proper)

As there is nothing changed in the baby bag, it has nothing to be reviewed. However, it is the time to see what kind of harvest that we have in the mother bag.

1. For vocabulary:

- i-words and b-words, paired word structure
- transformed all verbs into action-nouns with three new verbs (do, be, not)

2. For sentence:

- paired-sentence structure (S-body, S-tag)
- word-phrase method to reduce the power of word order

Now, if we choose the mother bag English as the u-language, the criterion one (C1) has been met automatically as the mother bag is identical to the natural English (the baby bag) structurally. The only differences are some English grammar which are mechanized, that is, jobs are done by a formalized grammar table and a machine. For example, a sentence of the mother bag below,

{(If I have money, I have 10 house), (subjunctive, past, number)} will be printed out as a natural English sentence as below,

{If I had had money, I would have had 10 houses.}

However, can this u-language meet the criterion two (C2)? Seemingly, it can be learned by an English-speaking person in days as it is a true dialect of English. Yet, can a Chinese who knows not a single English word learn it in three months, as required by the C2? This new language is obviously much easier than the original English, at least, in the following areas:

1. Most of English grammar is formalized as a table which can be learned in one or two days. The learner does not need to apply those English grammar word by word in a sentence but chooses a

S-tag from the table and places it at the end of the sentence. Then, a computer can print out a proper English sentence if he chooses to do so.

2. For inflected words, only the noun form is required in this u-language. All the verbs are treated as action-nouns. That is, the required vocabulary for this u-language is about 10% from the original English, which is 90% reduction. However, can this reduction be enough for this u-language to meet the C2 for all the non-English speaking people?

In my personal experience, if the reduced number of vocabularies is over one thousand, the average person, in general, cannot digest them in 300 hours of study. And I think that one thousand words might not be enough for any language to meet the C1 requirement. Then, this mother bag English might still not be the u-language that we are searching for. Fortunately, we have two more chances to find the true u-language.

- Method 1: Replacing all English noun words (the w-body) with a true (100%) root-word system.
- Method 2: Making all natural languages dialects of this u-language.

Can method 2 be possible? The “mother bag English” is, of course, a dialect of the natural English for the fact that they are identical to each other by definition. In fact, we can use the same BMFB procedure to find the “mother bag Russian”, “mother bag German”, “mother bag Chinese”, etc.. Then, we are hoping to find a universal mother for all those mother bags. Again, if the universal mother should be in all mother bags, it should be in the “mother bag English.” Then, there is no reason of trying to find it in any other place.

A: Finding the U (mother proper)

The mother bag English has the following parts:

1. For vocabulary:
 - i-words and b-words, paired word structure
 - transformed all verbs into action-nouns with three new verbs (do, be, not)
2. For sentence:
 - paired-sentence structure (S-body, S-tag)
 - word-phrase method to reduce the power of word order

As I can simply try again if I guessed wrong, guessing is much easier than searching. So, I will construct the ***Universal (mother proper)*** as follow, by guessing first:

1. For vocabulary:
 - There are only b-words, no i-words, nor verbs. All verbs are b-words in the *mother proper*.
 - All (100%) b-words of English will be replaced with words which are composed of from only **240 root words** as root-word strings (see Ref 1). These 240 root words are not English but are specially designed for the universal language.

Note: The words of many natural languages are patterns of temporally ordered sound types and meaning of a word does not attach to particular activities, sound, marks on paper, or anything else with a definite spatiotemporal locus. The meaning of those words is agreed by a linguistic community. That is, it will take a great effort to learn those words. On the contrary, the meaning

of all b-words of this Universal (*Mother Proper*) can be read out from the string of the root-words.

2. For sentence:

- All (100%) formation rules of language T or English (word order, subject predicate, etc.) will not be used. The only formation rule is word-phrasing of b-words with hyphen and parenthesis.

And this is it, the *Universal (Mother Proper)*. With this mother proper and mother bag English, we can now construct a U (English), which is a dialect of the U (mother proper), with the following procedure.

- Beginning with the mother bag English,
- Only English b-words are replaced with universal b-words.
- The i-words of English:
 - Was: i-word (English) = b-word (English) + inflection
 - Is: i-word (U (English)) = b-word (U (mother proper)) + inflection (English)
- Nothing else of the mother bag English is changed.
- Formation rules: U (English) = mother bag English = natural English

And this is the U (English). Now, we have four languages for English.

1. Beginning with the natural language of English
2. From the natural language of English, we get mother bag English. Natural English = mother bag English (structurally identical)
3. From the mother bag English, we get the *Universal (Mother Proper)*, a presumed universal language. U(mother proper) has its own vocabulary which is composed of from 240 root words in my design.
4. From U (mother proper), we get U(English). The b-word (English) is replaced with the b-word U (mother proper).

Thus,

- the mother bag English is a dialect of natural English,
- U(English) is a dialect of mother bag English
- U(English) is also a dialect of U (mother proper).

If the postulate I is correct, English speaking people should be able to learn U(English) very easily, and the U(English) should meet the criterion 1 as the only difference between U(English) and mother bag English is the substitution of b-word (English) with b-word (U (mother proper)).

With the same BMFB procedure, we can construct U (Russian), U (German), U (Arabic), U (Chinese), etc.. Then, is it now reasonable to propose another postulate?

Postulate 2: The U (of any natural language) is a dialect of the U (*Mother Proper*).

Of course, if someone can demonstrate that the postulate 2 is wrong, then we will modify it.

With postulate 2, a true u-language can be constructed as follow:

The true Universal Language consists of the followings:

1. The Universal (*Mother Proper*) – U (mother proper)
2. The U (natural languages); dialects of the U (*Mother Proper*)
 - ③ U (English) $\leftarrow\rightarrow$ mother bag English

- ③ U (Russian) ←-> mother bag Russian
- ③ U (Chinese) ←-> mother bag Chinese
- ③ ... others

That is, this u-language is not just the U (Mother Proper) itself but encompasses all its dialects U (natural languages). As the U (a natural language) is a dialect of this Universal Language and is a dialect of its mother bag by definition, then that natural language should be a dialect of this Universal Language (u-language).

B: Meeting the Design Criteria

Is this newly designed universal language meeting the design criteria (C1 and C2)? As the U (Mother Proper) and the U (English) is now published, the above question becomes a testable issue. However, I would like to answer it theoretically.

For U (English), it should meet the C1 (with the scope and the capability in par with, at least, one natural language), as the only difference between it and the natural English is that the b-words (English) are replaced with b-words (u (mother proper)). However awkward this substitution could be, it will not alter the scope and the capability of the U (English). Yet can U (mother proper) itself meet the C1 requirement?

Can U (English) meet the C2 design requirement? It is, in fact, the same question of how easy that the vocabulary of b-word (mother proper) could be learned. Can the vocabulary of b-words (mother proper) be learned with a 300-hour study?

The central question now becomes that “Can U (mother proper) itself meet both C1 and C2?” As the U (mother proper) is a constructed language, we do know its components exactly, and it consists of the followings:

1. list of symbols:
 - conceptual words only – b-words (mother proper) composed of from only 240 root words, no i-words nor any kind of inflection.
 - punctuation marks – the same as English
2. Formation rules:
 - with two types of word-phrasing
 - ③ with hyphen – having word order
 - ③ with parenthesis – having no word order
 - ③ all other English grammar are excluded
3. rules of inference – the same as English
4. fictitious machine – the same as English

Can such a language have the same scope as the natural English? To answer this question completely, we must describe language on the metaphysical and ontological level, and it is a big job. I will present it in another article. At here, I will discuss it intuitively.

First, we are able to find one to one correspondence between all English vocabulary and the vocabulary of U (mother proper) with the following equation:

$$\text{English (i-words, b-words)} \leftrightarrow \text{U-mother proper (b-words)}$$

Second, the design of all English grammar is for assuring that a word string (containing a string of words) to be read without any ambiguity by a linguistic community. It is mathematically provable that the word-phrasing method can also assure the uniqueness of any given word string.

With these two points being answered, it is fair to say that U (mother proper) does have the same scope as the natural English. Yet can this U (mother proper) be learned by an average person in the world with a 300 hour of study?

How difficult a language is for its native people is depended upon its vocabulary. In the early 20th century, the Chinese written words were viewed as the most difficult language to learn in the world, and most of Chinese people (85% of them) stayed as illiterate because of its difficulty. The slogan at the time was, "Without abandoning the Chinese written word system, China as a nation will vanish for sure." The result was the introduction of simplified Chinese written word system.

In fact, the vocabulary of all natural languages is difficult to learn even by its native people. Only very small portion of the vocabulary of natural languages is based on some kinds of root word system. The majority of them arose as a token of "you told me so." There is no chance of any kind to decode the four letter "book" to be a bound paper with printing on them. Then, trying to memorize thousands or hundreds of thousands of those "you told me so" tokens is, indeed, a youth killing chore. Also, for this reason that a word token is having no innate meaning of its own, some theories of "meaning" on words arose. There are, at least, three such theories.

1. Referential theory – every word (a linguistic token) always has one non-linguistic object in the real world as its reference, such as the word token "s-t-a-r" corresponds to the star in the sky. For unicorn (a fabled creature), there is still a picture of this animal on paper.
2. Ideational theory – every word token marks a representation of an idea. Communication is successful when my utterance arose in you the same idea which led, in me, to its issuance.
3. Linguistic community theory – a word token, the bearer of meaning, is a relatively abstract entity. Thus, the word token that one uses lose its meaning if one misuses it. A word is a common possession of a linguistic community, and it has the meaning it has by virtue of some general facts about what goes on in that community.

These three theories clearly demonstrate the difficulty of learning those word tokens (the vocabulary) in any natural language. On the contrary, every word token (the entire vocabulary) of the U (mother proper) is composed of from 240 root words. And every word in U (mother proper) has two types of meaning.

1. the innate meaning (the syntax meaning) – it arises from its composing root words, and everyone who knows those 240 root words can read its innate meaning from the face of the word token.
2. the meaning from its usage (the semantic meaning) – this needs to be learned during the usage of the language, similar to the linguistic community theory.

Thus, the entire vocabulary of U (mother proper) can be learned by only learning those 240 root words, and it takes less than 50 study hours for learning them. The other 250 hours allowed by the C2 could be used for learning the usage of the language.

Can such an 100% root word system be constructed? What kind of root words must we have in order to encompass the scope of a natural language? What is the minimum number roots for the U (mother proper)? As the U (mother proper) and U (English) are now published with the following parts:

1. 240 root words for the U (mother proper);
2. 300 first generation words (b-words) for the U (mother proper) and for the U (English).
3. 2,000 words U (mother proper)/natural English dictionary (coming soon), everyone is

able to examine it and answers the above questions him- or herself.

VI. Conclusion

Most of previously claimed universal languages, such as Esperanto, are spoken languages with a lesser emphasis on the written part. While learning a new spoken language is not easy, especially without a speaking environment as a constructed language will face, learning a new written language under such a circumstance is going to be much harder. Even for English, people who use English as their native language do not know how to spell difficult words, since they basically know English as a spoken language. On the contrary, the U (mother proper) is a silent language. All its root words are ideographs and are silent. Any b-word of U (English) will be pronounced the same as the b-word of English. In fact, the b-word of U (Arabic), identical to the b-word of U (English) in word form, will be pronounced the same as the b-word of Arabic. That is, learning the U (mother proper) and U (English) needs not putting up an effort of learning a new spoken language. This unique feature of the U (mother proper) will further assure its meeting the criterion C2.

However, the U (mother proper) is also a spoken language. I did design 300 sound modules (see Ref 1) which are the generation 1 words, that is, they are the grandfather of many descendant words. They can be used as sound roots for those descendant words. However, I did not provide any sound for those sound modules, as they can be assigned by the users. That is, the spoken part of this U (mother proper) is yet to be finished by the using community.

With the above analysis, the U (mother proper) does meet both the C1 and C2. If anyone has doubts about it, it is always testable, especially for C2.

Furthermore, this U (mother proper) can be the base of a true auto-translation machine. While the b-word of Arabic and the equivalent b-word of English are having different word forms, their corresponding b-word of U (mother proper) could be the same word. Thus, an auto-translation machine can be constructed as follow:

1. Word of English --> b-word of mother bag English + w-tail
2. b-word of mother bag English --> b-word of U (English) + w-tail
3. b-word of U (English) = b-word of U (Arabic) + w-tail (English) --> w-tail (Arabic)
4. b-word of U (Arabic) --> b-word of mother bag Arabic
5. b-word of mother bag Arabic + w-tail (Arabic) ---> Word of Arabic

In fact, the above process can have some parallel paths:

- the syntax (formal) path – word to word translation
- the semantic (meaning) path – synonym translation
- cultural path – considering the culture difference
- situation path – considering the situation difference

With a successful auto-translation machine, this U (mother proper) will be a true Universal Language regardless of how many speakers that it is going to have.

The name of this U (mother proper) language is ***PreBabel***.

Reference:

Ref 1: For the 240 word roots and 300 sound modules, see the book **{PreBabel – the universal and perfect language; US copyright # TX 8-925-723}**, the pdf is available at

https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf }.

Chapter Six

The PreBabel (Chinese)

Before the discovery of the PreBabel (Chinese), the Chinese written character system was viewed as the most difficult language to learn in the world. At the beginning of the twentieth century, many Chinese scholars began to accuse that the Chinese written language was the culprit for China's misfortune and turmoil at those days. As each Chinese word is an ad hoc character without a clear logic framework as its soul, the Chinese written language was accused as the reason that China did not develop science. Furthermore, memorizing six to ten thousand ad hoc characters is not only a gigantic work but a huge waste of young person's youth. Thus, the slogan at the time was "without abandon the Chinese characters, the China as a nation will surely vanish." And, in 1958, a major effort to simplify the Chinese word system was launched. That is, at that time, **no one in China knew that Chinese written language is an 100% root word system** which "is" the most logic and the easiest language to learn in the world. This paper, thus, has two points.

1. The facts and history on Chinese written system before the discovery of the PreBabel (Chinese).
2. The introduction of the PreBabel (Chinese)

The facts and history

I. Before the discovery of the PreBabel (Chinese)

1. The Western view:

- a. In the book, The Meeting of East and West – an Inquiry Concerning World Understanding (The Macmillan Company, 1968 by Dr. F.S.C. Northrop), Dr. Northrop wrote, {“The Easterner, on the other hand, uses bits of linguistic symbolism, largely **denotative**, and often purely ideographic in character, to point toward a component in the nature of things which only **immediate experience** and continued contemplation can convey. This shows itself especially in the symbols of the Chinese language, where each **solitary**, immediately experienced local particular tends to have its own symbol, this symbol also often having a directly observed form like that of the immediately seen item of direct experience which it denotes. For example, the symbol for man in Chinese is 人, and the early symbol for house is 介. As a consequence, there was no alphabet. This automatically **eliminates the logical whole-part relation between one symbol and another** that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different **permutations** the small number of symbols constituting the alphabet. (Page 316).}

“In many cases, however, the content of the sign itself, that is, the actual shape of the written symbol, is identical with the immediately sensed character of the factor in experience for which it

stands. These traits make the ideas which these symbols convey **particulars** rather than **logical universals**, and largely **denotative** rather than connotative in character.

Certain consequences follow. Not only are the advantages of an alphabet lost, but also there tend to be as **many** symbols as there are simple and complex impressions. Consequently, the type of knowledge which a philosophy constructed by means of such a language can convey tends necessarily to be one given by a succession of concrete, immediately apprehendable examples and illustrations, the succession of these illustrations having **no logical** ordering or connection the one with the other. ...

Moreover, even the common-sense examples are conveyed with aesthetic imagery, the emphasis being upon the immediately apprehended, sensuous impression itself more than upon the external common-sense object of which the aesthetic impression is the sign. Nowhere is there even the suggestion by the aesthetic imagery of a postulated **scientific** or a doctrinally formulated, **theological** object. All the indigenously Chinese philosophies, Taoism as well as Confucianism, support this verdict." (Page 322, *ibid*)."}}

Dr. Northrop was not simply discussing Chinese culture but was giving a verdict. His verdict has the following two points.

1. About the Chinese written language (Chinese words): Denotative and solitary – no logical ordering or connection the one with the other.
2. The consequence of such a language: No chance of any kind to formulate scientific, philosophical, and theological objects.

This gross error (crap) is not all Dr. Northrop's fault. After all, he had no chance of knowing any better. 胡適 (Hu Shih, http://en.wikipedia.org/wiki/Hu_Shih) and 林語堂 (Lin Yu Tang, http://en.wikipedia.org/wiki/Lin_Yu_Tang) who were the greatest Chinese philologists at the time were Dr. Northrop's colleagues. And he quoted both of them many times in this book.

- Hu Shih – page 340, 364, 384, 426, 434, 506, 508
- Lin Yu Tang – page 318, 319, 323, 325, 327, 330, 339, 356, 391, 423, 424, 505, 507, 508

Furthermore, this book of Dr. Northrop was read by both of them. Yet not a single pip or disagreement was out from them.

b. Dr. Joseph Needham is another greatest Sinologist in this modern time. In his book "Science and Civilisation in China" (Volume 2, History of Scientific Thought, ISBN 9780521058001 at <http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521058001>), Dr. Needham wanted to know:

- Externally, did Chinese language have the capability to describe the logic of science?
- Internally, could the internal logic of Chinese language lead the Chinese people entering the domain of science?

Thus, Dr. Needham analyzed 82 Chinese words which are listed in that book. Yet, every his analysis was simply **wrong**. His analysis and my critiques are available {See Chapter six of the book (**PreBabel – the universal and perfect language; US copyright # TX 8-925-723**, the pdf is available at <https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf>)}.

Again, this gross error is not all Dr. Needham's fault. Under Dr. Needham, there are a group (about 10) of very prominent Chinese linguists working for him. As none of them knows any better, Dr. Needham has and had no chance to be otherwise.

c. The following is a quote from "The Columbia History of the World" (ISBN 088029-004-8, 1972 by Harper & Row).

On page 112, The Columbia History of the World, it states, "Structurally, the Chinese writing system passed through four distinct stages. No alphabetic or syllabic scripts were developed, but **each word came to be denoted by a different character**. The earliest characters were pictographs for concrete words. A drawing of a woman meant a woman, or of a broom a broom. Such characters were in turn combined to form ideographs. A woman and a broom became a wife, three women together treachery or villainy. The third stage was reached with the phonetic loans, in which existing characters were borrowed for other words with the same pronunciation. The fourth stage was a refinement of the third: sense determinators or radicals, were added to the phonetic loans in order to avoid confusion. Nine-tenths of the Chinese characters have been constructed by the phonetic method. Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic. The written language, despite its difficulties, has been an important unifying cultural and political link in China. Although many Chinese dialects are mutually unintelligible, the characters are comprehended though the eye, whatever their local pronunciation. One Chinese may not understand the other's speech, yet reads with ease his writing."

What it said is simply "**wrong**". Those authors had no idea about Chinese Etymology.

2. The views of native Chinese linguists before 2005

At the beginning of the twentieth century, many Chinese scholars began to accuse that the Chinese writing language was the culprit for China's misfortune and turmoil at those days. As each Chinese word is an ad hoc character without a clear logic framework as its soul, the Chinese writing language was accused as the reason that China did not develop science. Furthermore, memorizing six to ten thousand ad hoc characters is not only a gigantic work but a huge waste of young person's youth. Thus, the slogan at the time was "without abandon the Chinese characters, the China as a nation will surely vanish."

Qian_Xuantong (錢玄同, http://en.wikipedia.org/wiki/Qian_Xuantong), one of the greatest Chinese philologist in 1930s, even promoted the replacement of Chinese with Esperanto.

Finally, in 1958, a major effort to simplify the Chinese word system was launched. That is, at that time, **no one in China knew that Chinese written language is an 100% root word system** which "is" the most logic and the easiest language to learn in the world. **This is a historical fact.**

3. The views of native Chinese linguists in history

- a. The ignorance of Chinese Scholars in 1958 is not an incidental case. During the past two thousand years, not a single Chinese scholar truly understand the structure of Chinese word system as an axiomatic system. During the 唐、宋 period (Tong and Song dynasties, from 650 a.d. to 1,150 a.d.), there were eight great Chinese scholars (唐宋八大家). 王安石 (Wang) and 蘇東坡 (Shu) are two of those eight. Wang was also the Prime Minister of Song dynasty for decades, and he was Shu's boss. As the leader of intelligentsia and of political hierarchy, Wang set out to decode Chinese word system. He wrote a book 字說 (Discussions on Chinese words). That book soon became a laughingstock, and Wang burnt it. That book is no longer in existence today; only the name of the book and a few lines survived as quotations in other person's writing. The most important critic was Shu. Wang wrote, “波 (wave) 者，水之皮” (Wave is the skin of water), 皮 as skin. Then, Shu asked, “滑 (slippery) 者，水之骨乎？” (Is slippery the bone of water?) 骨 as bone. Unable to answer one laughing question, Wang burnt his book.
- b. Around 1660s, the Emperor Kangxi (康熙) and his grandson (乾隆) launched a major effort of organizing the Chinese books with two major publications.
 - o Kangxi dictionary (康熙字典) – it lists about 48,000 words. It becomes the Bible of Chinese characters. It classifies all Chinese words with 214 部首 (leading radicals), the most scientific way of analyzing Chinese words at the time. Yet, each word is still treated as a blob which cannot give out its meaning from its face.
 - o 四庫全書 (Four College of Encyclopedia) – it consists of over 30,000 volumes of books. Over 1,000 books are dealing with Chinese characters. Yet not a single book hinted that Chinese character set is an axiomatic set.
And, these led the 1920s movement of despising Chinese written language, especially accusing that the character set was the culprit for China's demise at the time.
- c. In 2005, I searched the Library of Beijing university. It had over 3,000 books on Chinese written characters. Not a single book describes Chinese characters as a root word set, let alone an axiomatic set.

II. The Old School of Chinese Etymology

1. The history of evolution

Oracle Characters

→ Bronze Characters

→ Large seal characters

→ Small seal characters

→ Standardized small seal characters

→ Lii (the modern) characters (this is viewed as a part of the evolution)

2. The morphology of the old school

- a. The 214 Kangxi leading radicals – Every Chinese word has a leading radical as the head of the word, but the body of the word is a blob, an ad hoc type of symbol. Thus, Chinese words are arbitrary type without any logic connection to any other words, and this is the conclusion of Dr. Northrop and **of all native Chinese linguists** in the past two thousand years.

b.The phonological reconstruction – this school uses the rhyme books to reconstruct the phonetic evolution and to rediscover the original meaning of a character. For this school, the Chinese character itself is, of course, a blob without any logic connection with any other words. In the West, the Pulleyblank's "Middle Chinese: a study in historical phonology" and the Baxter's "A handbook of Old Chinese" represent the key works of this school.

The PreBabel (Chinese)

I. The Discovery of the Chinese Word Roots

With the publication of "**Chinese Word Roots and Grammar**" (**US copyright # TX 6-514-465, issued on May 5, 2006**), a 220 Chinese word root set was discovered and published. Then, a new paradigm was formulated.

1. There are three types of vocabulary sets:

A. Type A – chaotic data set, most of the members of the set are standalone without any logic or genealogical connection with other members. That is, it is neither a root for others nor a derivative of any other members.

B. Type B – axiomatic data set, the entire set can be derived from:

- ③ a finite number (the lesser the better) of basic building blocks, the word roots.
- ③ a finite number of rules for construction of its members.

Note: In general, the members of an axiomatic data set are self-revealing, such as, 書 (book) is 聿 (handmade item) + 曰 (intelligent saying). When an intelligent saying is made into a handmade item, it is a book while no one can ever know that {why (b, o, o, k) should mean book}.

On the contrary, the members of a chaotic data set are most likely non-self-revealing particles.

C. Type C – a hybrid data set, the mixing of Type A and B.

2. The Revolution of the Language Acquisition:

a. The old school:

For learning the first language

- ③ The verbal was learned with brutal drilling without the help of previously anchored data set.
- ③ The written was, then, learned with the verbal as the anchored base.

For learning the second language – both verbal and written must be learned with brutal drilling without the help of any previously anchored bases.

b. The PreBabel way:

The chaotic Chinese written character blobs are transformed into an axiomatic data set in the PreBabel (Chinese).

- ③ The written can be learned as a knowledge (such as geometry or chemistry), not as a living habit; thus, it needs no language environment for its learning.
- ③ Then, the verbal can be learned with the written as the anchored base.

This new way reduces the study time from 5 school years to 300 hours (self-study hours, not classroom hours). A world record of learning Chinese written language from a beginning point of not knowing a single Chinese word (both verbal and written) to the point of being able to read Chinese newspaper is 89 days. All information on this case study is available (see <http://www.chineseetymology.com/>).

II. The New Chinese Etymology

1. The evolution and the revolution:

The evolution of the old school theory is correct before the year 220 B.C.. Between 220 to 210 B.C., there was a revolution on Chinese character system. The revolution moves drastically away from the normal evolution.

- Oracle Characters
- Bronze Characters
- Large seal characters
- Small seal characters
- Standardized small seal characters (around 220 B.C.), implemented by the Prime Minister Li (李斯) of the Qin Empire.

The above evolution is correct.

Yet, there was another event happening at the same time of PM Li's work. Mr. Wang (王次仲), a hermit, invented an "entirely different" system of written characters. Emperor Qin Shi Huang read about this and was greatly impressed. The Emperor asked Mr. Wang to come out from his hermitage and to serve the government many, many times, but Wang declined all those invitations. Although the Emperor was very angry, he was unable to change Wang's mind. Mr. Chang (程邈) was a high officer and a highly revered scholar in the Empire. Yet, Chang was in jail for some reasons at that moment. So, the Emperor gave Chang an assignment of refining and completing Wang's work. If Chang is successful, he will be pardoned and will return to his high office. With 10 long years (in jail), Chang worked day and night on Wang's system and finally "**constructed**" 3,000 new characters. The Emperor was extremely satisfied, and Chang was put back to a high position. Chang's system was, then, used as the written system for the governmental papers, and it spread very quickly to commoners. At that time, most of the servants who did the chores of copying governmental papers were drafted commoners or prisoners, and they were called Lii (隶). As Chang was also a prisoner once and as his system was used by Lii, this new system was named as Lii characters. Very, very soon, the Small Seal characters were no longer used as a communication tool, and it became an art, not a language anymore.

Of course, nothing can be truly invented out of the blue. The Lii system, of course, used many Small seal characters or parts of those characters as roots. Yet, the two systems (old evolved system and Lii) are completely different. The old characters (from Oracle to Small Seal) are arbitrary vocabulary with every word as a standalone blob. The new system (Lii) is a root word based system.

Although these two events happened at the exact same time, around 220 B.C. to 210 B.C., there is, in fact, a break, a divide and a huge canyon between the two. Using the old system to explain the new

one is the same as describing the human evolution with the facts of Neanderthal, and this is exactly what the “old school” is all about.

At the time of the First Emperor, there were three events happened about the same time, from 220 B.C. to 210 B.C.

- Event 1: the standardization of the Small Seal set by the Prime Minister Li.
- Event 2: the construction of the Lii character set (the Wang / Chang set).
- Event 3: a few years after the debut of the Lii set, the Small Seal set went extinct, not a living language anymore. It survives to today as an art, not as a living language.

The Emperor / Wang / Chang encounter was documented in detail in “History Record” (史記), written around 140 B.C., in the article “the First Emperor’s Record” (秦始皇正紀).

2. The phonology and morphology of Chinese characters. In “Lesson three” of the book “**Chinese Etymology**” (US copyright # TX6-917-909, issued on January 16, 2008), it showed 4-dimensional growth paths for the Chinese characters.

- Vertical growth,
- Horizontal growth.
- Silent growth
- Phonetic growth

3. The axiomatization of Chinese characters.

There are, at least, two types of conlang.

- a. Verbal centered with the written as the carrier.
- b. Written centered, and then, it has three choices.
 - i. keep it mute, as a silent language.
 - ii. create its own verbal.
 - iii. adopt an existing verbal language.

The PreBabel is obviously a written centered conlang, and it has, at least, two stages.

Stage 1: adopting its hosting verbal as its verbal language, such as, PreBabel (English) will speak in English, and PreBabel (Japanese) will speak in Japanese.

Stage 2: creating its own verbal when the PreBabel (Proper) emerges.

Yet, we have just discovered that the Chinese Lii set (the Big 5 set) is, in fact, a constructed written language. Thus, it can be a good model for us to understand its process of adopting an existing verbal language, and its process is, seemingly, different from the crude procedure that the PreBabel (language x) is using.

For every vocabulary of a language, it has four parts.

- 1.The word form – the word token.
- 2.The word sound – the pronunciation of the word token.
- 3.The word meaning – the meaning of that word token.

4.The word usage – the word meaning under some grammatical rules (which include the context circumstances).

At this point, I would like to analyze only the first three parts and exclude the grammatical dynamics on the words. Yet, the dynamics of these three parts cannot easily be described with the above terms. So, I will use a new set of terms for their dramatic effect, and these are “Equivalent Transformations.”

- a. word token -> blob
- b. word sound -> plop
- c. word meaning -> glob

If we know the internal structure of the “blob”, it is a transparent blob (t-blob), otherwise an opaque blob (o-blob), so as (t-plop, o-plop) and (t-glob, o-glob). Using the word “book” as an example,

- i. As we are unable to know that (b,o,o,k) means book, it is an o-blob.
- ii. As we always know that “book” pronounces as book, it is a t-plop.
- iii. As the meaning of “book” to be book is assigned (not intuitive), it is an o-glob.

With the above definitions, we can now analyze the Lii set (the Big 5 set).

- 1. With the Kangxi leading radical set, every Chinese character has a head (leading radical) which carries an o-blob body. Thus, every Chinese character is still an o-blob.
- 2. Without the pin-ying (or some other external sound marks), no one knows the pronunciation of a character from the blob. So, every Lii set character carries an o-plop.
- 3. With the o-blob and the o-plop, every Lii set character is also an o-glob. The meaning of the blob is assigned.

Thus, the Lii set character is an arbitrary designed o-blob which carries the assigned o-plop and o-glob.

As both Pulleyblank and Baxter know the Lii characters only as o-blobs, their works on the phonology reconstruction are the studies of the evolution of o-plops vs the evolution of the o-globs. Of course, this kind of study is important and can produce much good knowledge on their evolutions.

On the contrary, my “Chinese Etymology” is significantly different from their works. The fundamental difference is that the characters of Lii set are not o-blobs but are t-blobs in “Chinese Etymology.” Thus,

- a. word token – t-blob (B), with internal structure, composed with roots.
- b. word sound – t-plop (P), a sound tag (radicals, composed of roots) is found in the word token.
- c. word meaning – t-glob (G), an innate meaning of the word token can be read out loud from its composing roots.

In “Chinese Etymology,” there are,

- 1. 220-word-roots (+ 50 variants)
- 2. about 500 P (sound modules, 300 are listed in the book Chinese Etymology).

Thus, the “construction” equations in PreBabel (Chinese) for the Lii set are as follow,

- o B = root(s) + one P, the pronunciation of B is P.

- P = root + root(s), the pronunciation of P is assigned, as sound module.
- G = there are two cases.
 - a. G = root(s) + one P, the sound of the P is not part of the meaning.
 - b. G = root(s) + one P, the sound of the P plays some or important roles for the meaning.

Yet, there is one advanced equation.

- B(a) = root + root(s), without a P.
- G(a) = root(a) + root(s) is a synonym of B(x).
- P(a), the pronunciation of B(a) = P(B(x))

This is the most bizarre equation in linguistics that I have ever seen.

By knowing these detailed equations, “Chinese Etymology” has transformed Chinese written language from the most difficult language to the easiest language to learn in the world.

With the PreBabel (Chinese), for every Chinese character,

- a. its innate meaning can be read out from its face.
- b. its sound can be read out from its face.
- c. it is composed of some roots (from a finite number of word root set, 220) with a regressive procedure. Note: the concept of root word is a Western one, not Chinese.

And 3,000 commonly used Chinese characters can be learned with only 200 hours (class hours + homework) of good study. Then, the meaning of all Chinese characters (all 60,000) can be read out from their faces.

III. The Publications and the Institute of PreBabel (Chinese)

1. **Book 1:** The first draft “天馬行空的漢語” (The Language as a Flying Horse), meaning --- a language cannot be confined by any grammatical rules or laws, written in Big 5, 130 pages, 220 word roots were identified. It came off the press in November 2004. A news conference for this new book was held on January 9, 2005. Four newspapers and one TV station in Los Angeles reported this news conference. Their reports are available. The headlines were 轶天任創造新穎漢語學習模式, meaning – Tienzen Gong has created a **brand-new method** for learning Chinese language.

Note: The entire Book 1 was available online (free) for a whole year, from December 2004 to January 2006. The Book 1 was available in many universities in Taiwan. The Book 2 was available in many university libraries in China. Then, I found out that many Chinese language teaching websites began to introduce some similar ideas without mentioning the source while they all inherited the same errors which I made in Book 1. I quickly removed the online book.

2. **Book 2:** “Chinese Word Roots and Grammar”, a revision from book 1, written in Simplified characters, 144 pages. It came off the press in June 2005. This copy is widely available in the libraries of Chinese universities. Many comments about this book from the Presidents of Chinese universities are available (see Chapter four of {PreBabel --- The universal & perfect language}). Many Presidents used the phrase 獨辟蹊徑, meaning “brand new idea which is never known

before". The President of Beijing Language University, 崔希亮, said, "當懷之精研, meaning that I will hold your book in my bosom to study it."

Note: This book is also available in many public libraries in America.

3. **Book 3:** "Chinese Word Roots and Grammar" (in simplified Chinese, 300 pages, 10 chapters, 4 appendixes) which discusses: general and comparative linguistics, the history and the historical writings on Chinese etymology, the critic of those works, the introduction of Chinese word roots, the rules and the growth of Chinese character system, the phonetics of Chinese characters and its history, the interaction of phonetic laws and semantic laws which gives the meaning and the sound of each character, the examples of those interaction and laws, the axiomatic linguistic systems (English and Chinese), the comparison between the two axiom systems, the grammar of English and the grammar of Chinese, etc.. This book is **copyright with US #TX 6-514-465, on May 5, 2006**. Note: the phonetic and semantic interaction of character accounts over half of the book.

4. **Book 4:** "Chinese Etymology" (in English, 326 pages, intended as a textbook for American kid who knows not a single Chinese at the beginning) which has three Lessons and one character list (about 8,000 words). This book is **copyright with US # TX 6-917-909, on January 16, 2008**. This book is available in many university libraries.

O Lesson 1: 220 root words, 1100 G1 (generation 1) words and about 1,000 higher generation words.

O Lesson 2: 300 sound modules, 250 four-tones and about 3,000 descendent words of those sound modules.

O Lesson 3: very briefly describes the theory of Chinese Etymology, 50 variants of the roots and the exceptions from the general rules.

Note: as a textbook for a beginner, it contains only about 10% the etymology theory in comparison to the Book 1.

5. **Book 5:** "Chinese Etymology – Workbook One" (280 pages) which has:

Part one: 220 roots and 1,100 G1 words. The students must dissect those 1,100 words the first time with the knowledge of roots only without the concern the meaning of the words. After he learned part two, he must re-dissect those G1 words the second time and tries to read out their innate meanings. Then, he must look up the meaning (the semantic meaning) of the words with a dictionary and compare them with his decoded innate meanings. Then, he must explain the gap between the innate and the semantic (the usage) and the underlying logic of the leap (from the innate to the usage).

Part two: 300 sound modules and 250 four-tones. The ways of dissection and decoding of those 300 sound modules are provided, and they are as the examples for student to do the Part one works.

6. Chinese Etymology was presented at AP Annual Conference 2007 (CollegeBoard) in Las Vegas on July 13, 2007. Over 100 Chinese language professors and teachers attended this presentation. I made two statements.
 - i. Chinese written word system is an 100% root word system with only 220 root words, and it could be simpler than the high school geometry.

- ii. The original meaning of every Chinese word can be read out loud from its face, and any high school student who did not know a single Chinese character could master the Chinese word system within six months.

The detail of this presentation is available (see Chapter five of {PreBabel --- The universal & perfect language}).

Many case studies (the success stories) on PreBabel (Chinese) are available at <http://www.chineseetymology.com>. These case studies were reviewed in detail by the Chinese media (5 newspapers and 6 TV stations), Taiwan government (台灣行政院) and many American universities (see Appendix four of {PreBabel --- The universal & perfect language}).

IV. Some comparisons of PreBabel (Chinese) with the old school way

At a conlanger bulletin board, a member asked a question, “Tienzen, how does your system deconstruct this character (into however many of your 220 roots) 沫?”

Similar to any English word. Every Chinese word (character) has many meanings while one of them is the core meaning. For 沫, its core meaning is the bubbly foam at someone’s mouth corner when they speak. Now, we call a spit 口 沫 (mouth foamy droplets). Of course, the meaning of this word can be looked up in dictionary. But why is it written as it is? You cannot find it in the dictionary.

In PreBabel (Chinese), Chinese Etymology, it is composed of two radicals,

1. the left radical is a variant for 水 (water)
2. the right radical is a word 末, meaning “at the end” or “completion”.

Then why does 沫 mean as it is?

In CE, the meaning of 末 arises as follow:

- a. let's look at two very similar words, 末、未
- b. both 末、未 are composed of,
 - i. — root 1 and have five means in CE, {heaven's chi [energy], earth's chi, man's chi, as 1, or union}. Note: most of the time, one root one meaning, but this is one exception.
Note: the root # is available at <http://www.prebabel.info/bab002.htm>
 - ii. 木 root 52, tree or wood.
- c. For 未, the heaven's chi (the top stroke, the growing of the tree) is shorter than the root 木, that is, that chi is weak and new (just begin). So, the word 未 means “not yet complete.”
- d. For 末, the heaven's chi (the top stroke) is longer than the root 木, that is, that chi has done its job. So, the word 末 means “at the end” or “completion”.

Then, what does 沫 truly mean? Why does it mean as it is? There is a trick for finding this out. We can often find out the meaning of a word by checking out how it associates with other words. 泡沫

means bubble. In fact, 泡 itself means bubble. Then, why is 沫 doing there for? 沫 signifies the end and the fate of the bubble (泡), the non-escapable of bursting.

Seemingly, it takes a lot to explain one word. Yet, after some basic is learned, every word becomes very easy. Not only we learn each and every word as it is, but we also know why it as it is.

One 13-year-old girl, she went to the old Chinese school for 5 years, and she was crying before every going. She cannot stand the demand that she must learn every word under command without any explanation of why it is written as it is. In my class, she is now eager to come to every session and eagerly rises her hand to dissect and to decode every word. Learning Chinese via CE is not only very easy but is very fun now.

Then, the member of b-board informed me a book, “**Remembering the Hanzi**”, written by James Heisig and Timothy Richardson. A sample lesson of the book is available at <http://www.nanzan-u.ac.jp/SHUBUNKEN/publications/miscPublications/Remembering%20Hanzi%201.htm>

I reviewed that sample material. The difference between us is greater than the difference between Heaven and Earth. In the sample lesson, Heisig showed 102 examples. There is not a single example having the correct etymology. As I made this statement openly on a World Wide Web, I must be responsible to my saying. Thus, I must give a few more examples to support my statement.

Heisig's method is 100% a **mnemonic device**, having zero substance on etymology. I am showing some simple examples here.

1. 胡,
 - a. Heisig
 - i. key word – recklessly
 - ii. Primitive elements – ancient moon lit up at 100% wattage.
 - iii. story (imaginative memory) – at full moon, people tend to get a little “loony” and start acting recklessly.
 - b. Tienzen's Chinese etymology
 - i. meaning – the skin under the chin (it droops at old age)
Note: the word (beard) is the radical “hair” over.
 - ii. word in roots – (ancient or old) + (meat, a variant of root 96)
 - iii. reading from the word face – old or aged meat (skin)
 - iv. its usage – (barbarian, who has long beard in comparing to Chinese)
 - v. derived meaning – reckless
2. 頁,
 - a. For Heisig: the example 57 in the sample material
 - i. key word (meaning) – **page** (of book)
 - ii. Primitive elements – turning a shellfish, one
 - iii. imaginative story – Pearl of Wisdom, radiant drop of wisdom with one and only page.
 - Note: In Kangsi dictionary, 頁 is a human head. There is no secret about this. Yet, Heisig discredited it.
 - b. Tienzen's Chinese Etymology
 - i. Original meaning – human head. Kangsi dictionary is correct on this one.

ii. Word in roots – root 47 (human's head) + (child, root 36)

The Chinese words are composed of roots (the PB set). The roots in a word give a static image. Then, this image is inferred to give meaning for its descendant words. I will show enough examples on this.

Heisig simply does not know that 頁 is child's head. It depicts the head as an item itself. So, every word containing it is about the "head".

頂 , top of the head 頂 , back of the head

順 , following the head, obeying

須 , makeup on head, such as beard, hair,

頑 , slow head, dumb or stubborn

頓 , lowing the head

頭 , another word for head

頗 , leaning head (not fair)

額 , the forehead

頷 , lower the chin

頸 , neck

顆 , the unit (or number) of head

頤 , many heads, award to many heads

頸 , back of the head (collar)

There are other hundreds of examples. Why does 頁 also mean "page" today? It is a long story.

In Heisig's lesson 4 (page 43, example 57, 頁) of his sample lesson, he wrote, "As a primitive, this character often takes the unrelated meaning of a head (preferably one detached from its body), derived from the character for head (Frame 1067)". This is the precise quote, word by word.

Heisig mistakes 頁 as 一 (one) over 貝 (seashell). Not only is this a major mistake but is a great laughing matter. Every 5th grader in China will laugh his tooth off on this. This kind of mistake cannot be excused by claiming as it is only an imaginative mnemonic device. After all, **the etymology of the word itself is already the best mnemonic device for the word.**

3. 亡,

a. Heisig

i. Key word – deceased

ii. Primitive elements – top hat on a hook

iii. story (imaginative memory) – the deceased gentleman left a top hat on a hook in the front hall.

b. Tienzen' Chinese etymology

i. meaning – dead or disappear

ii. word in roots – root 186 (Heaven or heavenly) + root 216 (disappearing)

iii. reading from the word face – disappearing into Heaven (could be death or eternal life or just a flying away jet or a bird). The key is disappearing.

Let's look some descendant words.

忘 (forget) is 亡 over 心 (heart). The heart wonders away is “forget.”

忙 (busy) is “a variant of heart” + 亡. The heart disappears into ..., it has no time to consider others.

荒 (desolate or lacking of) is 亡 over 川 (flowing water). Flowing water disappears into...

o 荒 (desolate field, not managed garden) is root 49 (grassy plant) over 亡

⌘ 慌 (nervous) is “a variant of heart” + 荒. The heart is facing a desolate situation, not knowing what to do.

⌘ 謂 (lie or untrue words) is 言 (speech) + 荒. When the words are as not managed garden (big mess) or desolate, it cannot be true words.

In all these words, 亡 does not give any hint of an image that “a man is hanging up’ a hat while kicking the bucket”.

By knowing the correct etymology, the meaning of the words can be read out from their “faces” after learned some basic and some practices. No mnemonic device is needed at all. In fact, not much memory is needed for them neither.

4. 頑 (example 58, lesson 4, page 43 of Heisig’s book)

a. Heisig

- i. key word – stubborn
- ii. primitive elements – a blockhead, at the beginning
- iii. imaginative story – Abel and Cain seeking favors of heaven, with stubborn grimace on their faces.

b. Tienzen’s etymology

- i. word in roots (or radical) – 元 (beginning) + 頁 (human head)
- ii. direct reading – as a newborn’s head (not the physical head but is about its mental capability).

iii. usages 頑 皮 – playful in a mischievous or nuisance sense.

頑 劣 – as a rascal, cannot be educated

頑 固 – stubborn. By selecting “stubborn” as the key word for 頑, it shows that not only does Heisig not know its etymology, but he does not know the true meaning of the word.

5. 首 (example 67, page 46 of Heisig’s book)

a. Heisig

- i. key word – heads
- ii. primitive elements – horns, nose (自, see his example 32, on page 32)
- iii. imaginative story – the picture of a moose-head hanging on the den wall.

With a note: ... frequent metaphorical use of term..., as head of state

b. Tienzen’s etymology

- i. word in roots – 八 (root 176, dividing) + root 47 (human head)
- ii. direct reading – combing the head or dressing up the head
- iii. usages – the abstract head of anything, leader, etc..
- iv. the descendant words – 道 、 尊

Obviously, Heisig does not know anything about the root 47 (human head) and mistakes it as a horn over nose (自). In fact, there are many words from root 47 without the horn, such as,

憂 (worry) – root 47 (the human head) over root 205 (covering) over 心 (heart) over root 17 (pacing). Direct reading – the heart is covered by the head while pacing to and fro. Higher generation words – 優、擾 etc.

夏 (name for Chinese race, also means summer) – root 47 (human head) over root 17 (pacing). Direct reading – a cultured head pacing. Higher generation words – 廢

Note: Heisig makes this type of serious error all over the places, such as, 胡, the right radical 月 (meat) was mistaken as 月 (Moon). This is excusable as most of Chinese people do not know the difference on this one neither.

頁 (head) as 一 (one) over 貝 (shellfish), and this not only is a big error but is a laughing matter. 首 (head) as “animal horn” over 自 (nose). Again, a joke.

6. 丁 (example 86, page 54)

a. Heisig

- i. key word – fourth
- ii. primitive elements – fourth of enumeration ... an lunar calendar
- iii. imaginative story – someone waiting fourth in line, using a giant metal spike as a makeshift chair.

His note: When used as a primitive, the character changes its meaning to nail or spike.

b. Tienzen's etymology

- i. word in roots – 一 (root 1, heaven's chi) over root 5 (rooted chi)
- ii. direct reading – heaven's chi is rooted
- iii. the usages – the 4th in Chinese time naming and as rooted chi.
- iv. the descendant words:

盯 (keep eye on ...) is 目 (eye) + 丁 (rooted)

釘 (nail) is 金 (metal) + 丁 (rooted)

打 (hitting with hand) is “a variant of hand” + 丁

亭 (a permanent hilltop pavilion, as an ancient road site rest area) is root 208 (high ground) over root 205 (cover) over 丁. Direct read – a permanent (丁) covered place on the hilltop.

停 (stop) is 人 (man) + 亭. Direct read – at 亭, man stop for a break.

寧 (tranquility) is root 118 (roof) over 心 (heart) over 皿 (cook ware) over 丁 (rooted). Direct read – cook ware is set (rooted) under roof (house), the heart is in peace.

叮 (repeated reminders or sting with mouth) is 口 (mouth) + 丁.

訂 (place order or sign agreement) is 言 (speech) + 丁.

Can Heisig's 丁 provide the meaning for those words? What is fourth eye? Fourth metal? Fourth hand? Fourth mouth? Etc.. The etymology of above is already the best mnemonic device for those words. Heisig's error cannot be excused by claiming them as simply imaginative mnemonic devices.

Heisig's book could be a fun book for a beginner who knows not any Chinese word. If anyone benefited from Heisig's method, good for him. I, myself, do not see it as a good mnemonic device by arbitrary making up a story for a given Chinese character. **In etymology, a true mnemonic device flows out from its logic naturally.** Learning all those invented stories will definitely poison learner's mind for a true understanding of Chinese characters.

The Conclusions

The PreBabel (Chinese) has changed the linguistic universe in the following ways.

- a. Chinese written character set was transformed from the most chaotic data set to an 100% axiomatic system. Please visit {(中文的字根與文法 : 天馬行空的漢語 /Zhong wen de zi gen yu wen fa : Tian ma xing kong de Han yu) https://www.worldcat.org/title/zhong-wen-de-zi-gen-yu-wen-fa-tian-ma-xing-kong-de-han-yu/oclc/73425595&referer=brief_results }.
- b. The PreBabel principle was discovered. Please visit <http://www.prebabel.info>.
- c. A revolution on language acquisition was established. A language can be learned as knowledge, not as living habit, and thus, no language environment is needed for its learning. Please visit <http://www.chineseetymology.com>
- d. A "Super Unified Linguistic Theory" was constructed.

Chapter Seven

The new Paradigm of Linguistics

The Old Paradigm

The old paradigm of linguistics has four unstated premises:

- Premise 1 – The mother tongue is acquired naturally, as a living habit. Even those with mental handicaps can often acquire a mother tongue to some proficiency.
- Premise 2 – A second language is always more difficult to acquire than the first language.
- Premise 3 – The first language is kind of a learning obstacle for learning a second language. Thus, many classrooms of ESL have a sign “English Only.”
- Premise 4 – The written part of a language is always more difficult than its verbal part.

Some Facts About the First Language

1. It takes four to five years for a baby to acquire the verbal part of the mother tongue well enough to use the language as a communication tool.
2. It takes four to five school years to acquire the written part of the first language to a point of being able to read newspaper in that language.
3. In spite of the modern education systems, every country has, at least, 15% of illiteracy in its population in terms of a first language. The illiterate is one who is able to speak and to listen but is unable to read and to write.

Types of Language

A language can be viewed as a set of data (words, vocabulary, grammar, phonetics, ..., culture, history, etc.). Yet, this set of data can be divided into two parts:

1. As a tool (words, vocabulary, grammar, phonetic etc.).
2. The products of this tool (culture, history, etc.).

In terms of a tool, it has three types of data sets:

- **Type A** – chaotic data set, most of the member of the set are standalone without any logic or genealogical connection with other members. That is, it is neither a root for others nor a derivative of any other members.
- **Type B** – axiomatic data set, the entire set can be derived from:
 - H. a finite number (the lesser the better) of basic building blocks, the word roots.
 - I. a finite number of rules for construction of its members.

Note: In general, the members of an axiomatic data set are self-revealing, such as, 書 (book) is 聿 (handmade item) + 曰 (intelligent saying). When an intelligent saying is made into a handmade item, it is a book.

On the contrary, the members of a chaotic data set are most likely non-self-revealing particles [such as, no one can ever know why the (b, o, o, k) should mean book (a bound printed pages)].

- **Type C** – a hybrid data set, the mixing of Type A and B.

As there are three types of data set, there are three types of language (A, B and C).

The Different Ways of Acquiring a Language

Acquiring means memorizing. Memorizing means anchoring the data into our memory. And there are two different ways of anchoring.

1. By association – data is attached or tagged to an existing anchor.
2. By repetition – in the absence of an existing anchor for the data to attach, a new anchor must be formed. This is done by self-anchoring, a process that requires repeated drilling of the data until it is **burnt in**. Self-anchoring requires brutal effort and a lot of energy, and it has a side effect of being easily **burnt out**.

Now, three laws can be induced and be tested:

- J. Law one – acquiring data with association and anchors takes much less effort than acquiring data with repetition.
- K. Law two – acquiring type B data takes much less effort than acquiring other types (A or C) of data.
- C. Law three – learning type B language takes much less effort than learning other types (A or C) of language.

Why Take Years To Acquire a First Language?

1. For the verbal part of the first language:

- A baby's brain is not fully matured.
- As the baby's brain is a blank sheet, there is no memory anchor to help him or her to memorize. Every new data must be anchored via self-anchoring, a repeated drilling.
- The mother tongue is always learned as a living habit (as a chaotic data set) even for a Type B language.

2. For the written part of the first language:

- Although the verbal part of the language can now be an anchor for learning the written part, most of the written part data (especially words, vocabulary, etc.) are still taught as chaotic data:
 - ③ For alphabetic phonetic language – the verbal does become a great anchor even while the written part data is presented as a chaotic data set.
 - ③ For non-alphabetic phonetic language (such as Chinese language) – the verbal does not become a good anchor.

O For type A or type C language, there is an inherent difficulty in learning that language.

O Although Chinese written language is a type B language, it is not learned as a Type B language by the native Chinese (in both China and Taiwan).

The New Paradigm

For:

- Student A's (SA) first language is language A (LA).
- Student B's (SB) native language is language B (LB).

This new paradigm addresses and faces off the following two issues:

1. Can SA acquire LB (second language for SA) with less effort than he acquired LA (his mother tongue)?
2. Can SA acquire LB with less effort than SB acquired LB (SB's native language)?

For both issues above, this new paradigm gives affirmative answers if LB is a type B language:

- Premise A – SA can acquire LB with less effort than he acquired LA **if LB is a type B language.** (SA + LB) < (SA + LA).
- Premise B – SA can acquire LB with less effort than SB acquired LB **if LB is a type B language.** (SA + LB) < (SB + LB).

How Can “Premise A” Be Proven?

1. By test, experiment, and measurement.
2. By deduction:

L. By definition, the entire data set of language type B can be deduced from a small number of data (word roots and rules), and this data can be learned easier than K4 arithmetic while:

- ③ Everyone (including SA) learns his mother tongue (verbal) as a living habit (in forms of a chaotic data set), even though LA is a type B language.
- ③ Everyone learns his first written language (in the first one or two years) before he acquires a foundation of logic thinking while the second language is, in general, learned after he possessed such a foundation. That is, LA (written) becomes a type A language for SA even though it is a type B language in essence.

An axiomatic system can be learned without a language environment. According to Law three, $(SA + LA) > (SA + LB)$ when LB is a type B language.

O Using the Chinese written language as one example, it can be learned as an axiomatic system and is easier than the K-4 arithmetic. This fact can be easily tested and verified. It was demonstrated repeatedly that one particular LB (such as, Chinese written language) can be learned (to a point of being able to read Chinese newspaper) in 90 days by SA. The news reports (by Chinese media, 5 newspapers and 6 TV stations) on those events are available at <http://www.chinese-etymology.com/>.

Thus, learning LA (written, the first language) by SA takes 4 to 5 years while learning LB (in case of Chinese written, the second language) by SA could take just 90 days. So, $SA + LA$ (written) $> SA + LB$ (Chinese written). The **Chinese Etymological Dynamics** which can be understood by anyone who knows not a single Chinese word will be presented in the later part of this presentation.

O In the case of the Chinese verbal language, it is also an axiomatic system, and it can be learned (as second language) in one year. So, SA + LA (verbal, mother tongue) = 4 years > SA + LB (Chinese verbal, the second language) = 1 year.

Conclusion: **SA + LA** (verbal and written of first language) > **SA + LB** (when LB is a type B language).

How Can “Premise B” Be Proven?

1. By test and experiment.

2. By reasoning:

M. For SA + LA or SB + LB, it takes the following processes:

③ Verbal part – learned as a living habit, acquiring a chaotic data set with self-anchoring by repeated drilling.

③ Written part – learned prior to the development of logic thinking.

○ When LB is not a type B language, it is not in the scope of premise B.

○ When LB is a type B language, SA + LB can be smaller than SB + LB for the following reasons:

③ Written part can be acquired as an axiomatic system, easier than K-4 arithmetic. Again, this can be tested and verified. Yet, the first or the second graders of SB might, in general, not have the benefit of a type B logic at their age.

③ Written part can be as an anchor for the verbal part, especially, if the sound tags of words are in written forms.

③ If the verbal part of LB is also an axiomatic system while SB did not learn it as an axiomatic system because that the baby's brain is unable to learn it in such a way.

In fact, the entire phonetic bandwidth of Chinese verbal language consists of only 250 four-tones (1,000 phonemes).

With one advantage (matured brain) and two anchors (easily learned written part and only 1,000 phonemes bandwidth), **SA + LB** (such as Chinese verbal) can be much **smaller than SB + LB**.

3. Conclusion: **SA + LB** (in case of Chinese verbal and written) < **SB + LB**.

Some Facts About the Chinese Language

There are two facts about the Chinese language:

• Fact one – The Chinese language is learned as a type A language in China and as a type C language in Taiwan.

• Fact two – before the publication of **Chinese Word Roots and Grammar in 2004 (US copyright # TX 6-514-465)**, no one in the five-thousand-year history of China pointed out that Chinese language is a type B language:

o 「說文」 (So-Wen) which was written around 150 a.d. did discuss the ways

(six ways) that Chinese words were constructed. However, it listed only the titles of those ways without any detailed explanation of how those ways work.

O 「康熙字典」 (Kang-si dictionary) which was edited around 1660 a.d. **classified** all Chinese words with 214 radicals. However, Chinese words cannot be dissected into a set of anatomical parts (basis for a logic inference, decoding the meaning of the words) with those 214 radicals. In short, those two books did not point out that the Chinese written language is an axiomatic system, and the content of those two books is unable to describe Chinese written language as an axiomatic system.

How Can the Fact two Be Validated?

The People's Republic of China (PRC) was founded in 1949. By then, China had suffered over 100 years of humiliation. The culprit for China's demise was identified to be the Chinese written language which was viewed as a type A language without any logic for its complexity. In fact, it was viewed as a language without a logic of any kind at all. A slogan of those days was "Without abandoning the Chinese word system, China as a nation would surely die." And the Chinese word system was also accused as the only reason for China's high illiteracy (over 85%) at that time.

However, the process of Romanization of Chinese words was not a success by 1958. The interim measure was to **simplify**. The simplification of the Chinese word system is, now, viewed [as the greatest achievement of the PRC](#).

In 1958, if anyone in the world knew that the Chinese written language is a type B language (the easiest of all languages to learn), the above history would not have happened.

Furthermore, as soon as the Chinese language is proved to be a type B language, the Fact two is, then, validated completely, and the presentation of [Chinese Etymological Dynamics](#) below is such a proof.

How Did the Fact two Become a Fact?

The Chinese word system was matured over two thousand years ago. If the Chinese word system is an axiomatic system, it was done two thousand years ago. How can that fact remain a secret for thousands of years? There are, at least, two reasons for this:

1. While Judaism and Christianity were established by prophets, Hinduism with mystics, Chinese system (religion, politics, society, moral, etc.) was established by Sages. Sage is defined as follows:
 - o Sage is one who is able to understand and to communicate with the Creator.
 - o Sage is one who invents better things for life.
 - o The inventions of sages must improve the quality of life for everyone.

In general, sages were also the religious and political leaders. That is, there must not have too many sages. If the methodology of sage inventions were easily understood by the commoners, sages would have been sage no more. Thus, sages not only must invent things but must **invent a way to hide** their methodology of inventions. For example: the Chinese medicine was matured over two thousand years ago. Yet, no one today knows that how the human body meridian system was discovered as it still cannot be identified with today's anatomical procedure.

2. A great system of **camouflage** was invented to disguise the axiomatic Chinese word system into a **type A system**, a chaotic system. This camouflage system consists of, at least, four parts:

- o **Camouflage method one:**

Let a = a, then a < > a. (< > means “not equal to”).

Example:

- ③ A1 – 日 in 旦 (morning) means Sun.
- ③ A2 – 日 in 香 (aroma) means 甘 (sweetness).
- ③ A3 – 日 in 明 (bright or visible) means 穂 (window).

That is, A1 (日) = A2 (日) = A3 (日) in word form.

Yet, A1 (日) < > A2 (日) < > A3 (日) in meaning. (< > means “not equal to”)

This is done by the mutation of roots.

Mutant (root C) = Mutant (root D) = Mutant (root E)

- o **Camouflage method two:**

Let a b c in word form, yet a = b = c in meaning.

This is done by a root which is mutating into many variants.

- o **Camouflage method three:** a word is formed by fusion of roots, not by composite, and it becomes difficult to be dissected into its root composite.
- o **Camouflage method four:** a word is formed by fission a root and followed by insertion. Without the re-construction of the fission root, that word becomes difficult to be dissected into its root composite.

With this camouflage system [see Chapter Eleven (The mutations of Chinese characters) of {PreBabel --- The universal & perfect language}], no one in the past five thousand years noticed that the Chinese word system is a type B system, an axiomatic system. As soon as those camouflages are identified, a naked axiomatic system (as naked as a jaybird) is in front of our eyes.

Testing and Verification

In Chinese Etymology learning program, it is divided into five (5) steps:

1. Learning the word form (able to hand-write each and every [all 60,000] Chinese word after glancing it for 10 seconds).
2. Learning the word meaning (able to dissect and to decode the meaning of all words).
3. Learning the meaning of composite words (word phrases and sentences).
4. Learning the entire phonetic bandwidth of the Chinese verbal language, and the 250 four-tone encompass it all.
5. Marrying the phonetic to the written words.

Each step can be tested. However, the test on the first step can be the determining test for the entire system, and it can be done with very little effort. The following is my suggested testing program:

- a. This test will consist of three comparison groups:
 - i. Group A – student who had no Chinese language background previously but has studied Chinese language for one (1) semester of university study or one (1) year under any K-12 program.
 - ii. Group B – student who had no Chinese language background previously and will study under our program for 15 hours, 3 hours a day for 5 days.

- iii. Group C – professor of physics or anyone with a great analytic mind while he is not knowing any Chinese word. This is the control group, as it is a measurement for the difficulty of the test.
- b. Thirty Chinese words will be selected from a current Chinese newspaper randomly and each word will be flashed on a screen for 10 seconds. Persons in this test must not copy the word during the flash period but must duplicate the word with handwriting after the word is removed from the screen. Then, the test score will be compared.
- c. In order to prevent any statistics outlier, each group should have three persons.
- d. For K-12 program, in order to measure the scope (the area of it encompasses) of this test, Group A and B should consist of three levels, one 4th grader, one 8th grader and one 12th grader.

Conclusion:

The Linguistics Occam's Razor – The Large Complex System Principles

Any theory (physics, mathematics, or the whatnots) which is not encompassed by linguistics principles can never be a final theory.

a. About large complex system

The followings are all large complex systems:

- a. Economy (including stock markets)
- b. Ecosystem (including individual life)
- c. Social systems (including insect colonies, human society, etc.)
- d. Number systems (including nature, real and imaginary numbers)
- e. Language systems, the linguistics
- f. etc.
- g. The physical universe, encompassing all other systems.

All the above systems have the following attributes:

1. Stable – they are all stable systems although many of the “model” of those systems go divergence (unstable). Obviously, it is the problem of the models, not the systems.
2. Nesting and entanglement --
 - N. All systems are subsets of the physical universe, by definition.
 - o Some systems are nested, such as, individual life (a large complex system) is a subset of a social system which is in turn a subset of the ecosystem, etc..
 - o Interaction and entanglement --
 - i. Entanglement – superficially, the number system and the human society can run independently. Yet, every human activity is confined by the number system.

- ii. Interaction – seemingly, the ant colonies and the human society can run independently. Yet, there is some interactions “directly” between the two.

That is, these systems must be both “closed” and “open” at the same time, mutually immanent to each other.

- o Their internal dynamics is closed (or sealed off). At least, it can be expressed with a closed formal system.
 - o There are two pathways to openness.
 - i. They have openings to interact with other systems.
 - ii. They can be the bottom for higher hierarchies.
3. Adaptive – this is another expression for the attribute “Stable”. Being adaptive, all systems above are stable. Yet, this adaptiveness requires the following features.
- a. Having feedforward / feedback loops (FFD loops).
 - ⌘ Feedback – to alter the previous steps with later steps.
 - ⌘ Feedforward – to alter the previous steps **before** the later steps.
 - b. This FFD loops need the following mechanisms.
 - ⌘ Computing ability – guaranteed by the computability of every formal system.
 - ⌘ Memory – the values of different steps and their evolution must be remembered for the FFD computation which will lead to **hysteresis** (not returning to the original state).

Every complex system with memory is an emergent system, having creativity. The two mechanisms above (computing ability and memory) are, in fact, the two pillars for the rising of intelligence.

B: The Large Complex System Principles

As “all” large complex systems share the same set of attributes, there is a set of principles which govern all of them regardless of whatever those systems are, a number system, a physical universe, biosphere, linguistics, etc..

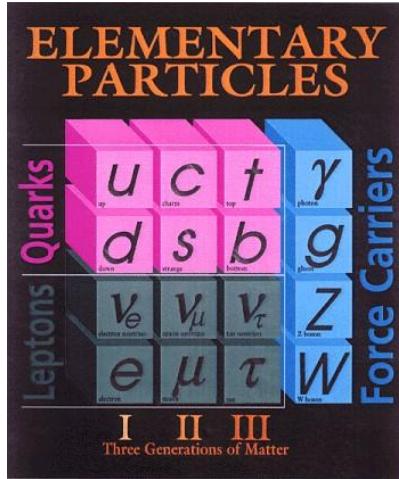
1. The identical structure principle – all large complex systems have the identical structure, as the FGL system (see Chapter One – [“the Life System”](#)).
2. The self-referential (similarity) principle – the FGL is developed via the self-referential loops. This principle encompasses the following sub-principles.
 - o Seed / Tree principle – without the seed, there cannot be a tree. With a tree, there must be a seed. Thus, the idea that ant colony is intelligent while that the ants are not is not valid. As the intelligence is a reality, any physics theory which cannot give rise to intelligence is not the final theory.
 - o Members / Processes principle – a (any) process of a complex system is always the expression of an attribute of its members. If ants are not intelligent, there is no process of any kind which allows the ant colony to acquire intelligence.
3. The equivalent principle – all large complex systems have the identical complexity while their “expressed” complexity is different. There are some sub-principles.

- O Internal equivalent principle of FGL--
 - ③ Formal system – logic and computable (ordered)
 - ③ Godel system – consistent but incomplete (ordered with exceptions)
 - ③ Life system – mutual immanent and renormalization (ordered with contradictions).
 - While their “expressed” complexity is different, they are identical among one another in their structures. Only their expressions are different.
- o The expression principle – a large complex system can be expressed in a unique way (depending on its members). Its complexity is depending upon its expression.
 - i. Highest “expressed” complexity
 - 1. physical universe
 - 2. number system
 - 3. linguistics
 - 4. etc.
 - ii. Lowest “expressed” complexity
 - 1. arithmetic
 - 2. physics theory
 - 3. etc.
- 4. The Linguistics Occam’s Razor – any theory (physics, mathematics, or the whatnots) which is not encompassed by linguistics principles can never be a valid theory at the end. See Chapter Three -- - [The Linguistics Space \(III\) --- the New Mathematics](#) for the followings.
 - o The principles of 1 to 3 above.
 - o The renormalization (reigning in infinities)
 - o The mutual immanence (encompassing all contradictions)

c. The application of Linguistics Occam’s Razor

Physics is the hard science. A prediction on physics can, often, be verified sooner or later. Now, we can make some predictions on physics with the linguistics principles. Then, those predictions can be verified or disproved in physics.

1. About Higgs mechanism and Higgs boson – with the principle of “bottom out” (see “The Linguistics Space (I) --- the Life System”). The graph below is the “current” bottom for the Standard Model.



It is a 4×4 matrix. If this Higgs boson or any of the whatnot particle wants to be a part of this “bottom” (4×4), it has only two choices.

- i. Be a part of this bottom. Then, this additional particle will destroy this 4×4 matrix. It makes this simple bottom becoming more complicated. In a sense, it violates the bottoming principle of linguistics. Thus, if such a Higgs boson were discovered, it cannot form a true bottom. There must be a bottom lower than the Higgs boson.
 - ii. Be a new bottom. If Higgs boson is a single particle, then this new bottom has only “1” of something. From (4×4) to 1, it is seemingly a too big of a drop.
- In both cases, they sit not well with the bottoming principle of linguistics. One does not need to be a physicist, and he can see that the Higgs boson choice is not a very smart move for a final (bottom) theory. For a (4×4) bottoming process, (3×3) or (2×3) matrix could be much better choices. As the LHC (Large Hadron Collider) is now in operation, this prediction on Elementary Particle Physics via the principle of linguistics can be verified sooner or later.
2. About any physics theory – with the principle of renormalization, see “The Linguistics Space (III) -- the New Mathematics”.

There are four numbers (**3, pi, 7, 64**) which are hinges in the renormalization processes. If the physical universe is concretized from infinities and is returning to infinities during its expression, then these four numbers are the four pillars of this physical universe. That is, if a physics theory does not encompass these four numbers as the essences of its framework, it can never be the final theory.

Conclusion

Any theory (physics, mathematics or the whatnots) which is not encompassed by linguistics principles can never be a valid theory at the end.

1. Any physics theory which cannot give rise to
 - i. bio-lives,
 - ii. intelligence,

cannot be the final theory (according to the Seed / Tree principle).

2. The Higgs boson cannot form a final theory (according to the Bottoming out principle).
3. The Higgs mechanism cannot be the final theory if it does not encompass the four hinge numbers (3, pi, 7, 64) as its essences in its framework (according to the Renormalization principle).

This “The Linguistics Occam’s Razor” is supported by three principles,

- “The Linguistics Space (I) --- the Life System”,
- “The Linguistics Space (II) --- the Intelligence”,
- “The Linguistics Space (III) --- the New Mathematics”.

Note: Higgs particle was discovered two years after the publication of this book in July 2012. Yet it (the Higgs mechanism) is still not verified even today (February 8, 2022, almost 10 years after its discovery).

Book two

PreBabel

--- The universal & perfect language



By
Tienzen (Jeh-Tween Gong)

Prebabel

--- The Universal & Perfect Language

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Web addresses: <http://chineselanguageetymology.blogspot.com/>
<http://www.prebabel.info/>

Note: { <http://www.chinese-word-roots.org> } is no longer available.

The pdf of this book is available at

https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf

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Note: the **page reference** of this context refers to the standalone book {PreBabel} and its **pdf** is available at https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf

Preface

{Go to, let us go down, and there confound their language, that they may not understand one another's speech. So, the LORD scattered them abroad from thence, upon the face of all the earth: and they left off to build the City. Therefore, is the name of it called **Babel**, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. (Genesis, chapter 11: 7 to 9)}

God did, Bible said.

Longing for a universal language is a dream of mankind since antiquity, such as the Biblical story of Babel. In the human history, many languages (such as, Greek, Latin, Arabic or English) claimed to be a universal language with the political or economic supremacy for a short period of time (hundreds of years), especially in the area that its political power could reach. Nonetheless, a few languages do act as trans-national and trans-racial literary language for millenniums, such as the Chinese written language in China, in Vietnam, Korea and Japan. However, there are, at least, two difficulties for any natural language to become a true universal language.

1. No natural language is easy. Less than 15% of people can truly master their mother language to a scholastic level. In general, the difficulty of learning another natural language as a second language is about 10 times harder than learning the mother tongue. Thus, even if we all accepted politically that one particular natural language (such as, English) is the *lingua franca*, the illiteracy rate for this language would have still been higher than 85% worldwide.
2. Just as all the *de facto* world languages owe their status to historical political supremacy, the suggestion of a given natural language as a universal language has strong political implications, and the major world powers will never be agreeing such an agreement. Thus, the best hope for a universal language, if ever possible, is by choosing an insignificant language or a constructed one, such as Esperanto.

The above analysis shows that all *lingua franca* in history or currently are the result of political power, not a true universal language linguistically.

With these realities, a universal language, if any, must be:

- as a second language for all people, and
- as a constructed language.

Then, we must answer the following questions.

1. Can a constructed language have the same scope of a natural language?
2. Can a small set of root words (humanly readable, not machine codes) be found to encode the entire vocabulary of a natural language?
3. What is the minimum number of root words needed for such an encoding?

First is the first, can question 1 be answered, at least, in principle? The answer is a big Yes. For every kind of encryption, it constructs a new language for a natural language. The simplest encryption for English is by moving its first letter to be the last one for every word. This newly encrypted vocabulary is, of course, a constructed language and is **identical to** the old language in scope. Thus, finding a set of symbols to encode all English words is theoretically practical.

However, this encrypted **new** English language has a zero gain in linguistics. Thus, the key point is about the question 2. Can we find an axiomatic set with finite number of members and rules while it can **regenerate a natural language in its entirety** and can **be read by human (not machine) easily?**

This book is trying to show that a PreBabel universal language is, indeed, a reality. In this preface, I will go over the history of development on this PreBabel discovery.

In the early 1990s, the computer scientists were searching for a **universal computer language** which can run on all computers regardless of their underlying computer architectures. The solution was the Java with a Java virtual machine, developed by Sun Microsystems.

At that time, my reaction was: Can we also construct a universal Natural language?

I immediately came up some criteria for this universal (natural) language (the U-language) as follow:

1. The theoretical definition – a universal language (u-language) must be able to “**re-produce**” **every nature language** in existence. Here, the term “re-produce” is not translation. It must mean that the entire language system (vocabulary and grammar) of a selected language can be re-written with the PreBabel codes, vocabulary of the u-language. In fact, this selected language (such as English, Japanese, etc.) must be 100% isomorphic to a subset of this u-language. That is, this u-language must be a ‘Mother Proper’ for all nature languages. If such a ‘Mother Proper’ can be constructed, then a true automatic language translation machine can be built.
2. The practical constraints – if a u-language is too difficult to learn by an average person (not machine), it will become a dead language right after its birth. The rule of the thumb is that it must not be more difficult than any nature language which is learned as a second language. In fact, the design criterion should be **10 times easier** to learn than any nature language to be when it is learned as a second language. Yet, it is difficult to know what the term “10 times” means. We should give it a quantified criterion. It must be learned in 100 days when a person (12 years or older) spends 3 hours a day of good (no playing around) study.
3. The attributes –
 - a. It is a second language for many nature languages. That is, no particular nature language is a pre-requisite for learning this u-language. A u-language must be learned without any particular nature language as its language environment. It must be learned as a knowledge (such as chemistry or arithmetic), not as a living habit.
 - b. It has to be a mute or a silent language (at the beginning) in order for it to carry all-natural verbal languages as its **dialects**.
 - c. Of course, for any word token, it can always carry a sound. However, the pronunciation of the u-language word token should be evolved with the using community. Then, the verbal of the u-language will become a true universal speaking language.

With the above criteria, I proved two laws (in 1997):

PB Law 1: Encoding with a closed set of root words (the PreBabel root set), any arbitrary vocabulary type language will be organized into a logically linked linear chain.

PB theorem 0: **if a closed set of root words can encode one natural language, it can encode ALL-natural languages.**

Note: a closed set means that the parts (radicals) of all vocabulary of a language will not contain any symbol beyond (or outside of) the given root word set (in finiteness).

PB Law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

With these two laws, I immediately concluded that I was unable to construct such a universal natural language, for three reasons:

1. although English has only finite number of word-tokens (alphabets and root-words), it can obviously not able to meet the above criteria.
2. I have no idea of how to construct a set closed codes (root-words or radicals) to encode a (any) natural language.
3. Even if I tried to invent a universal-code set, it will be a nightmare for me to prove or test out that that set of codes does, indeed, encode a (any) natural language in its entirety.

With the above three reasons, I did not think that searching for a universal (natural) language is a worthwhile project.

In 2001, I was in a party while one old man (about 70 years old) talked about the evilness of simplified Chinese written system. At that time, I had not learned anything about the simplified system and was not in any position to make any comment. Furthermore, I did not use (read or write) the traditional Chinese written system for 30 years by then; that is, I could not even write a simple Chinese sentence without wondering of how to write this or that words (even the mother tongue can be forgotten). Coming home from the party, I asked my father (a professor of Chinese Literature of Taiwan Central University) about this evilness of Simplified system. He gave me two books {康熙字典 (117angxi dictionary) and 說文解字 (Shuowen Jiezi)} and said: studying these two books and you will know the answer.

Both are dictionaries. **Read dictionaries?** Yes, I did.

康熙字典 (117angxi dictionary) is organized via 部首 (radicals) but gives the description of each word in terms of its phonetic. In Chinese, each word has many different pronunciations (Heteronyms). For word X, when it pronounces X, it means A; when it pronounces Y, it means B, etc...

So, 康熙字典 is all about word's pronunciations which determine its meanings, and its usages.

As a dictionary, there is no right or wrong issue for 康熙字典.

Note: while Homographs/heteronyms are exceptions in English, they are 100% the case in Chinese. That is, each and every Chinese word is a Homograph/heteronym.

On the other hand, 說文解字 (Shuowen Jiezi) is all about the STRUCTURE (the composite of radicals and parts) of the words, based on a set of radicals (540 of them). That is, the meaning of a word is derived from those radicals. The sound of the word was given without any theoretical explanation. Although it describes 六書 (six ways of constructing the Chinese words): 象形 (pictograph) · 指事 (pointing) · 會意 (sense determinators) · 形聲 (phonetic loan) · 轉注 (synonymize) · 假借 (borrowing), yet 90% of the words (about 9,000) in the book are classified as 象形. Thus, in the history, the Chinese written system was described as pictographic system.

Obviously, the Chinese character system is described with two completely different pathways. From this inconsistency, I developed the “New Chinese Etymology”, with three results:

One, all Chinese written words (about 60,000 now) can be constructed with a set (220, a finite number) of root-words.

Two, the meaning of each and every Chinese written word can be read out from its face (by decoding its composing radicals)

Three, the sound (pronunciation) of each and every Chinese written word can be read out from its face too.

With the above finding, I published {Chinese word Roots and Grammar; US copyrighted on **May 5, 2006**, TX 9-514-465}. This book was written in Chinese.

On **January 16, 2008**, I published {Chinese Etymology; US TX 6-917-909}. This book is a textbook (in English) for foreigners (such as Americans) to learn Chinese via this new system.

On May 24, 2012, I published {Chinese Etymology Workbook One; with US TX 7-539-827}. This is a workbook for the above textbook.

It took me three years (from 2002 to 2005) to read 2 dictionaries. It took me also 3 years (from 2005 to 2008) to write two books (one in Chinese and one in English) on this new Chinese Etymology. In those years, I worked on Chinese Etymology every day without thinking about anything else (such as the issue of PreBabel).

One day in **September 2008**, I made a statement: the entire Chinese written language (one of the natural languages) can be encoded with a set (in finite numbers) of radicals. Then, the lightning strikes: **what about my u-language laws of 1997?**

Now, I have found a **closed set of codes** which can encode the entire Chinese written language; that is, this set should be able to encode all-natural languages in terms of my PB law 1 and theorem 0.

In addition to construct a u-language via my u-language theorem (1997) + the new Chinese etymology (encoding the entire Chinese language), I developed a u-language theoretically via the **Martian Language Thesis (MLT)** – Any human language can always establish a communication with the Martian or Martian-like languages. Thus, the Martian Language Thesis is the first principle for linguistics. It encompasses the following attributes.

Permanent confinement – no language (Martian or otherwise) can escape from it.

Infinite flexibility – it can encompass any kind of language structure.

This MLT is based on the following two principles:

Universal principle I – all languages (human or Martian) share the identical metalanguage.

Universal principle II – all language structures are subsets of a universal language structure.

What is the meta-language then?

Meta-language consists of four parts:

One: the **universal laws** (physics, math, etc.) **continent**: all universal events are described by the universal laws.

Two: the universal **consciousness (meaning) continent**: the human consciousness views the universal laws in an identical way, getting the identical **MEANING** for all universal laws.

Three: there is a **Grand Canyon** between these two continents (nature vs human meaning).

Four: Human natural languages are different symbol systems for connecting these two universal continents.

Thus, for the universal language, it must encompass the following three attributes:

- A. Forming the words --- with finite number of symbols to form unlimited number of words while the meaning and the pronunciation of each word can be read out from its face.
- B. Unique meaning of each word --- every word carries a “unique” meaning, not having multiple meanings.
- C. Universal grammar --- a grammar is the mother of all grammars.

For answering these issues, I published a new website {<http://www.prebabel.info/>} **in June 2009**. On **October 12, 2010**, I published {Linguistics Manifesto --- Universal Language & The super Unified Linguistic Theory; with US TX 7-290-840}. The issue of two continents is briefly discussed in Chapter Twelve of this book. For the details of the universal grammar, I published a book [The Great Vindications; the US copyright # TX 7-667-010 on **January 23, 2013**}.

That is, for **Martian Language Thesis (MLT)**, see the book {Linguistics Manifesto}.
For the Universal grammar, see the book {The Great Vindications}.

Natural Languages and their meta-language

Meta-language consists of four parts:

One: the universal laws (physics, math, etc.) continent; and universal events which are described by the universal laws.

Two: the universal consciousness continent; the human consciousness views the universal laws in an identical way.

Three: there is a Grand Canyon between these two universals.

Four: Human natural languages are different symbol systems for connecting these two universal continents

This leads to {The Martian Language Thesis}



The key emphasis of this book is about discussing the issue of:
the PreBabel principle,
its theoretical foundation,
and its pathway of manifestation (via the concept of perfect language).

That is, is the u-language also the PERFECT language?

What is the perfect language?

A perfect language should consist of three attributes:

One, it has only a finite number of tokens for constructing unlimited number of words (vocabulary).

Two, the phonetic (pronunciation) of a word (character) should be read out from its face.

Three, the meaning of a word (character) should be read out from its face.

Of course, a perfect language might not be a universal language. Although that universal language issue was addressed in detail in my previous two books {(Linguistics Manifesto) and (The Great Vindications)}, I, nonetheless, will readdress this universal language issue again and again in this book.

For English, it has 220 points out of the maximum of 300: 100 for ‘one’, having only 26 alphabets; 100 for ‘two’, almost every word can be pronounced from its face; 20 for ‘three’, as only words with roots/prefixes/suffixes can be guessed for its meaning.

On the other hand, I will show that Chinese written language is THE perfect natural language, having 300 points.

That is, I will show three linguistic issues:

One, Chinese written language can be encoded with a closed set of radicals (roots).

Two, with my u-language theorem of 1997 + the Martian Language Thesis, I have constructed a u-language.

Three, I have defined what the ‘perfect’ language should be.

Now, going back to the issue of ‘Simplified Chinese system’ which got me started, I discovered that the reason for its creation (the simplified) was caused by viewing that the original (traditional) Chinese written language was the worst language in the world, as the **dog turd** by those May 4th movement scholars who pushed for abandoning the traditional Chinese written language, see the video {https://www.youtube.com/watch?v=HjbmAIWe_Ig} and Chapter 4.

I, then, further discovered that Chinese government issued a language law in **April 2006**, prohibiting the use of any other forms (especially the traditional form) of Chinese written system and planned to abandon even the simplified system **by 2016** while going 100% with the Romanization (the Pinyin).

Yet, with my publication of {Chinese Etymology} **also in 2006**, China has abandoned her Romanization plan **on August 30, 2017**, see the news article {统编教材 9 月启用 拼音晚学一个月, http://www.xinhuanet.com//local/2017-08/29/c_1121559170.htm} and <https://www.linkedin.com/pulse/amen-victory-entire-chinese-people-jeh-tween-gong/>; that is, I **have saved the Chinese written system single-handed**. These are addressed in detail in Chapter 4 of this book.

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由教育部统一组织新编的义务教育道德与法治、语文、历史教材，将于9月1日在全国投入使用。

今年9月投入使用统编教材的覆盖范围是全国所有地区小学一年级和初中一年级，2018年将覆盖小学和初中一、二年级，2019年所有年级全部使用统编教材。即三科教材统编统用、三年实现全覆盖。

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While I used Chinese etymology as a pathway to show: a nature language is an example (evidence) of PB Law 1, but the key points of this book are proving the reality of universal language and of the perfect language.

In fact, **you (the readers) need not to know a single Chinese character in order to comprehend this book**, as all those Chinese characters can be viewed as a set of Lego pieces. The key points of this book are the principles, the laws and the theorems of how to organize those Lego pieces. It is about the principles/laws/theorems which make the universal language coming alive. This book **just uses the Chinese etymology as one example to show those principles/laws and theorems**.

Of course, this book can be very helpful for anyone who is interested in learning Chinese linguistics via this new Chinese etymology. However, the base of this new Chinese etymology (220 word-roots and 300 sound modules) is not provided in its entirety in this book. If you (the readers) want to learn Chinese writing system via this new Chinese etymology, you must use the textbook {Chinese Etymology; US TX 6-917-909}.

This book is, in fact, a thread to sew up all my previous books on the following issues:
One, the theory of universal language.

Two, the definition of perfect language.

Three, the actual construction of u-language and the proof of a perfect language.

Four, the greatest historical event of saving the perfect language of humanity from a disastrous destruction.

This book consists of three topics:

One, the linguistics principle:

- 1. Martian Language Thesis**
- 2. Spider Web Principle**
- 3. Large Complex System Principle**

Two, the PreBabel laws and principles.

Three, the ways of constructing PreBabel and ways of proving the PreBabel.

Thus, this book is organized into four parts:

Part one: The Prebabel (principles, laws, and theoretical foundation)

Part two: The real example of the manifestation of the Prebabel laws/principles (especially using the concept of Perfect language, via Chinese Linguistic system)

Part three: The construction of a universal language and some consequences of Prebabel principles.

Part four: The Appendixes; something useful for the three parts above

Thus, **this book is for linguists to witness the evidence of a PERFECT language system and of the reality of the universal language.**

In addition to this book, you (the readers) are encouraged to read the following books.

One, Linguistics Manifesto --- Universal Language & The super Unified Linguistic Theory; Written in English, US copyright TX 7-290-840.

Two, The Great Vindications; Written in English and Chinese, US copyright TX 7-667-010.

Three, Chinese Etymology; written in English, US TX 6-917-909.

Four, Bible of China Studies & new Political Science; Written in English, US copyright TX 8-685-690.

Five, 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar); **written in Chinese**, US copyright TX 6-514-465

Some info about those books is available in the Appendix 4 of this book.

Tienzen (Jeh-Tween) Gong

January 1, 2020

Part One

--- The Prebabel

A: Principles:

1. If a closed set of tokens (root words or radicals) can encode one natural language, it can encode ALL-natural languages.
2. If a language is encoded with a closed set of tokens, it is a perfect language.
3. Martian Language Thesis (MLT) --- the source of the diversities of the human natural languages
4. Large Complex System Principle" (LCSP)

Martian Language Thesis (MLT) is described in detail in the book {Linguistics Manifesto; US copyright TX 7-290-840}

Large Complex System Principle" (LCSP) -- there is a set principle that governs all large complex systems regardless of whatever those systems are, a number set, a physics set, a life set, or a vocabulary set.

Corollary of LCSP (CLCSP) -- the laws or principles of a "large complex system x" will have their correspondent laws and principles in a "large complex system y."

Large Complex System Principle" (LCSP) is described in detail in the book {Nature's Manifesto; US copyright TXu 2-078-176}.

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Linguistics manifesto : universal language & the super unified linguistic theory

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B: Manifestation: Finding the Mother Proper (the PreBabel)

C: The theoretical foundation of the PreBabel

Chapter one

The Linguistics: principles and scope

This book is all about PreBabel, the universal and the perfect language. The followings are the key issues.

One, what is a language?

Two, what is linguistics?

Three, what is the base for the PreBabel?

Four, what is the cause for the diversities of the human natural languages?

Five, what is a perfect language?

Six, what is **THE** perfect language?

Seven, the REAL example of **THE** perfect language.

A: What linguistics is

I have discussed these issues at two Facebook groups (Linguistics & Historical linguistics and Etymology). I will simply use some of my posts there for discussing the above issues here.

See my post at

<https://www.facebook.com/groups/generallinguistics/permalink/10157742816449346/>

Someone said: {Linguistics has four levels: Phonology, Morphology, Syntax & Semantics referred to as the formal linguistics. The issue of linguistics having three folds is contestable and arguable.}

He is kind of right in terms of human natural languages but is wrong in linguistics.

Someone also said: {only angel's language is perfect}.

This is wrong.

For these two comments, I decided to write a very brief discussion here about {what linguistics (language) is}.

While most of the members of this forum are human language linguists, I will discuss this linguistics issue in its rightful scope (much bigger than the human languages). You (the readers) need not get into it too deep. But a superficial understanding of the SCOPE of linguistics is necessary even for discussing the human languages.

For a system T, it is a language if it can describe a system U (universe).

In general, U is not T. However, U is T is still meeting the above definition. Yet, this self-mapping will not be discussed here.

With the above definition, the FIRST question will be {what is the smallest T?}

Example: T has only one token, such as {1}. U has three members: {apple, orange, egg}

Can T describe U? The answer is Yes.

For apple = 1

Orange = 11

Egg = 111

So, the system T (with only one token) can be a language for U (with three members).

The next question is {what is the biggest U?}

How about U = the entire natural universe.

However, we do not truly know what the {entire nature universe} is and thus are unable to deal with it analytically.

Fortunately, we can describe some known universes.

U1 = computable universe; everything (members) in U1 is computable

U2 = U1 (computable) + un-computable universe; some members in U2 are not reachable by any computing algorithm

U3 = U2 + countable infinite universe

U4 = U3 + uncountable infinite universe

Then, the third question will be {what kind of language system is needed for those universes?}

Can the above T {1, with only one token} be the language of U1?

The answer is NO.

Yet, there is a math theorem (proved) that a two-token system can be the language for U1. That is, T2 = {two tokens, such as (0, 1), (yin, yang), (man, woman), etc.}. This is a proven math theorem, and I thus will not provide any further explanation here. But most of the high school students today know that only two codes are needed for all computing universe.

Then, can the language T2 describe the U2 (including the un-computable)?

Anyone who can read definition knows the answer right the way. It is a big NO.

Then, what kind of language system is needed for U2, U3, and U4?

The answers are:

For U3, T3 must have 4-codes.

For U4, T4 must have 7-codes.

Again, you (the readers) need not get into the above too deep, just understanding that the above issues are parts of the linguistics.

With the above, we, now, have the 4th question: {is the U4 the biggest U (universe)?}

And can T4 (the language of U4) be able to describe a U bigger than U4?

The MOST of answers, thus far, is NEGATIVE.

In Christian theology, God is totally incomprehensible (thus only faith can reach God); that is, God is beyond the U4 and T4 (the largest human language).

In Zen Buddhism, the highest wisdom (the Nirvana) is beyond the description of human language (T4) and can be reached only via *kōan*.

In math, there are Gödel's incompleteness theorems, saying that there is always a math statement outside of the entire math universe.

The three above shows that there is something unreachable by the largest REAL language system. That is, we can now define {what is the ‘perfect language’?}.

{Perfect language is a language which can describe ‘that thing’ which is beyond the U4.}

With a clear definition, we now can address the issue of ‘perfect language (PL)’. Is PL an ontological reality? If it is, how can we show (prove) it?

For a linguist who studies human natural language only, he needs not to get into the depth of the above issues. But the above issues nonetheless are the foundations of ALL (any) linguistics.

The key points of my book {Linguistics Manifesto} discuss the above issues. If you are interested in some detailed arguments, it is available at many Ivy university libraries (such as Harvard, Columbia, Cornell, etc.; see <https://www.worldcat.org/title/linguistics-manifesto-universal-language-the-super-unified-linguistic-theory/oclc/688487196>).

The conclusion is that the HUMAN natural language is bigger than the entire math universe and is able to describe ‘that something’ of Zen Nirvana or of God of Christian.

That is, we can now not only describe the ontological issue of ‘perfect language’ but is about the perfect language in terms of human natural language.

In my previous post, I have defined ‘language’.

A system L is a language for U (an arbitrary universe) if L describes U.

That is, linguistics is a study about L and U (not just L), especially about U, as L is only a reflection of U.

Thus far, we know, at least, three U.

U (C) = U (computable), infinitely large in size

U (NC) = U (C) + non-computable

U (In) = U (NC) + infinities

At this point, we (the humanity) are 100% confident that there is an L (In) for U (In), and thus I will not address this L (In).

However, there are some claims for some U which are larger than U (In), such as:

U (Ch) = U (Christian) = U (In) + G (God); There is no way of any kind that we can squeeze the something (God) into U (In)

U (z) = U (Buddhism Zen) = U (In) + N (Nirvana)

U (pa) = U (paradox) = U (math, logical and analytical) + P (paradoxes); no way to eliminate the paradoxes in any kind of math universe.

Gödel’s theorems guaranteed that there is no L (math) for U (Pa). Others also claim that there is no L of any kind for U (Ch) and/or U (z). I will call these U as U (we) = U (weird).

The above is the current paradigm.

Then, I did two things in my previous post.

One, I defined ‘perfect language’. If a system L can describe U (weird), then L is a perfect language.
Two, I claimed that ‘human natural language’ can describe U (weird).

There is, of course, no argument about the definition. But there are many problems with the Claim.
The first big, big problem is {what the heck is a human natural language?}
Are human natural languages essentially equal? If not, then which human natural language can be used as the evidence for the claim?

So, for this big claim, the key, key issue is {what the heck is a human natural language?} This is a huge, huge issue, and I will discuss it later.

Let’s assume that we do know what the heck a human natural language is; then, how can we prove it can be a language of U (weird)? The proof is very, very complicated. But I should, at least, show the strategy here. There are two steps.

Step one: proving that U (ch), U (z) and U (pa) are isomorphic, exactly identical in SIZE or scope (on its capacity). That is, if we can prove that one L (human) encompasses one of the U (weird), it will encompass all.

Step two: to show that that L (human) does encompass one U (weird). In my work, I used U (paradox) as the U (weird).

But first thing first, {what the heck is a human natural language?}; its body (structure), its soul (meta-base) and its dress.

B: the base of Prebabel

What human natural language (HNL) can I use to prove that HNL is a perfect language?

Do you (the readers) know?

I don’t. I have no slightest idea of where and how to start addressing this issue.

Thus, my only choice is by using the Martian language, that is, with the Martian Language Thesis.
{The Martian Language Thesis (MLT) -- Any human language can always establish a communication with the Martian or Martian-like languages.}

The MLT shows that all languages are having the same meta-language.

What is the meta-language then?

Meta-language consists of four parts:

One: the universal laws (physics, math, etc.) **continent**: all universal events are described by the universal laws.

Two: the universal consciousness (meaning) **continent**: the human consciousness views the universal laws in an identical way, getting the identical **MEANING** for all universal laws.

Three: there is a Grand Canyon between these two continents.

Four: Human natural languages are different symbol systems for connecting these two universal **CONTINENTS**.

For example, I am meeting a beautiful Martian lady and want to offer her some gifts.
I first give her an apple and saying apple. She happily accepts and saying Yaya.
I then give her an orange, saying orange. She calls it Kaka.
Soon, a translation table is built, and we can communicate ever after.

Now, I can define what human natural language (HNL) is.

HNL is a system based on a universal meta-language to express or to describe some world events.

Then, there are immediately three consequences.

- One, all HNLs must be equal in capacity.
- Two, the translation among all HNLs is guaranteed.
- Three, a universal language is possible in principle.

With the Martian Language Thesis (MLT), human natural languages are obviously having two levels.

The base: 1) syntaxes to describe the universal laws (physics, math, etc.) and world events continent, 2) semantics to interpret (infer) those syntaxes.

The dress: the choices of symbols or tokens for those syntaxes (with verbal or with lexicons), having both is not a necessary condition (one of them is enough). This leads to Phonology, Morphology. The different choices will result in different pragmatics. So, the teaching that pragmatics is a subset of the semantics is wrong in principle.

The above shows that there is no FREEDOM of choosing the base, that is, all HNLs are equal in capacity.

However, there is infinite freedom of choosing the **dress**. Then, the different dresses will have different efficiencies (in addition to the capacity). That is, we can define a 'perfect efficient HNL', {THE perfect language}.

There are thousands of living human natural languages today, and each one of them has different phonology, morphology, and pragmatics. To understand their differences is very important. Yet, my concern here is only about the reason why can they be so different. It is based (caused) by a Spider Web Principle.

{The "Spider Web Principle (SWP)" -- The whereabouts to build a spider web is completely arbitrary (total freedom or total symmetry). However, as soon as the first spider thread is cast, that total symmetry is broken, total freedom no more.}

The first thread determines its whereabouts (America, Europe, Asia, etc.). The second thread defines its center. The third thread confines its scope.

Thus, as soon as the first morpheme or the first grammar rule of a language is cast, it enters into a Gödel system; consistency becomes the norm, and total freedom is no more. That is, every language

has its own internal framework regardless of the fact that universal grammar is about total freedom. Thus, universal grammar has two spheres.

1. Universal level -- total freedom. Every language can choose its grammar arbitrary with total freedom.
2. Language x level -- as soon as a selection is made, it becomes a "contract" (among its speaking community) with a set of the internal framework.

The Martian Language Thesis (MLT) is the first principle for linguistics. It encompasses the following attributes.

1. Permanent confinement -- no language (Martian or otherwise) can escape from it.
2. Infinite flexibility -- it can encompass any kind of language structure.
3. Total freedom -- no limitation is set for languages.

So, the MLT guarantees that all HNLs (human natural languages) have the same capacity while the (SWP) guarantees that all HNLs have the total freedom of choosing their own way of syntax-ing (the **dress** of HNL: phonology, morphology and/or the pragmatics).

How big this freedom is? It is infinite, such as from 1 to ∞ (infinite). Yet, in number theory, the scope of $[1, \infty] = [0, 1]$. Thus, the entire scope of the infinite can be expressed with (or confined in) $[0, 1]$, that is, the dress of all HNL can be expressed in a spectrum between $[0, 1]$.

In my book {Linguistics Manifesto}, I defined three types of HNL (human natural language).

- One, type 0: there are many attributes for each '0'. Here, I will simplify it as {non-inflection = 0},
Two, type 1: {inflected = 1}
Three, between $[0, 1]$.

In that book, I also show that there is an efficiency issue among the different types of HNL although their capacities are all equal. I, thus, defined "Ideal Language".

Ideal language has three attributes:

- One, with only a finite number of tokens (roots or alphabets), it can construct unlimited words (vocabulary).
Two, the sound (pronunciation) of each word can be read out from its face.
Three, the meaning of each word can be read out from its face.

Thus far, I have defined 'A perfect language' via the **scope** of a language. Now, I have defined '**THE** perfect language' via efficiency.

Someone said: {(your work) ...loaded with a mathematical approach which has no linguistics value in natural languages, such as 'of what value is this in natural languages'.}

My work is about what 'language' is and what linguistics is.

That is, my points are:

One, what is the scope of languages?

The computational language (all computer languages) can only encompass the computable universe (a very small part of the real universe). All computational languages can be defined with a set of axioms and rules. When someone gives me a set of requirements, I can design a computer language (such as Basic or C++) in 10 hours, although it might take years to refine it.

On the other hand, the human natural language (HNL) has the largest scope which can encompass any universe (including the Christian God, Zen Nirvana, or else).

Two, what is the base for all languages?

I have shown that MLT (Martian Language Thesis) ensures that all languages share the identical meta-language, and this gives rise to three points.

Frist, all HNLs have the same scope (capacity).

Second, the translation among all HNLs is ensured.

Third, the existence of a universal language is ensured in principle.

Three, the base (reason) for the diversity of languages.

What is the principle to allow all HNLs to choose their own way of syntax-ing (Phonology, Morphology, and Pragmatics)?

I have shown the SWP (Spider Web Principle). Then, SWP gives rise to a language spectrum (from type 0 to type 1). Some attributes can be clearly defined for these types, such as the issues of {Predicative, Inflection, Redundancy, Non-Communicative, Exception, etc.}.

With a spectrum, the HNLs are defined by two extremes: the type 0 becomes a Conceptual language, type 1 the perceptual language.

With a spectrum, some evolution rules (laws) can be developed (discovered), such as {the Operator of **pidginning** (moving away from the original language) and the Operator of **creoling** (moving toward the original language)}.

All the above issues are definitely Human Natural Language issues. Yet, there is one bigger issue.

Thus far, I have only discussed about the **scope** of languages. The bigger issue is the scope of linguistics. What can it encompass?

I have shown a "**Large Complex System Principle**" (**LCSP**) in my book **{Linguistics Manifesto}** -- there is a set principle that governs all large complex systems regardless of whatever those systems are, a number set, a physics set, a life set, or a vocabulary set.

Corollary of LCSP (CLCSP) -- the laws or principles of a "large complex system x" will have their correspondent laws and principles in a "large complex system y."

In the HEP (High Energy Physics) community, TOE (Theory of Everything) means to unify the gravity with other 3 fundamental forces (electromagnetic force, strong force and weak force). On the contrary, the **CLCSP** insists that nature TOE encompasses EVERYTHING {physics, mathematics, life science and social science (economy and politics) and linguistics}.

That is, linguistic laws and principles can and must govern all other disciplines (physics, math, or life science, etc.), and this is discussed in detail in the book {Nature's Manifesto, US copyright # TXu 2-078-176}, and it is collected by many Ivory University Libraries.

The Pdf version of this book {Nature's Manifesto, 5th edition} is available at
<https://tienzengong.files.wordpress.com/2019/02/5th-natures-manifesto.pdf>
That is, this book {Prebabel} is a sister book of {Nature's Manifesto}.

C: finding the Prebabel

Last but not least, is there a universal (human) language?
If yes, then how can we get it?
After we get it, how can we prove it being universal?
This will be the issue that I want to discuss.

{Go to, let us go down, and there confound their language, that they may not understand one another's speech. So, the LORD scattered them abroad from thence, upon the face of all the earth: and they left off to build the City. Therefore, is the name of it called Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. (Genesis, chapter 11: 7 to 9)}

This Bible story shows that the diversity of the human language was caused by God's action, but it does not mention the cause for the rising of the PreBabel (universal) language.

Yet, I have shown that the MLT (Martian Language Thesis) is the base for all HNLs (human natural languages). That is, a universal language (PreBabel) is possible in principle.

Furthermore, the SWP (Spider Web Principle) guarantees that God's action to scatter them all abroad is not a fiction, as it can be done in reality.

Now, my objective is to construct a universal language. My first step is to make all HNLs mutually translatable; that is, I need to make translation tables for ALL of them.

If the task is only about three languages, I will need three translation tables, such as {A, B, C ==> Ab, ac, bc}. If the task is about 5 languages, I need to make 10 tables {A, B, C, D, E ==> Ab, ac, ad, ae, bc, bd, be, cd, ce, de}. In fact, the number of translation tables for an n-languages task will be:

$$Y \text{ (number of translation tables)} = n(n-1)/2$$

If n= 3, Y = 3

N= 5, Y = 10

N = 1000, y = 499500

Today, there are over 7,000 living languages. That is, Y = 24.5 million. That will be a very big job.

Fortunately, there is a shortcut. If we choose one language as the master (the center) and make translation tables only from this center. Then, for 7,000 languages, we need only 6,999 translation tables, as the center language needs no translation for itself.

That is, the translation between any two languages (E or D) can be done in two steps.

First, translate E to C (the center master)

Second, translate C to D.

This shortcut reduces my task 7,000 times.

Then, which language should be chosen as the center master? In principle, any language will be fine. But if we want to reduce our task even further, more criteria are needed.

In 1997, I published a law: {If we can encode ONE human natural language with a closed set of root words, then any ARBITRARY vocabulary type language will be organized into a logically linked linear chain too.}

If we can use that {closed root set} to construct a **virtue language** as the center master, my task will be further reduced about 100 folds.

But the catch was that I did not have a {code set} at that time and did not know which language will be the best candidate if I could find a {code set}. I simply had no idea of how to construct such a code set. Even if I did construct a code set, there will be a mammoth job to verify it.

Twenty years later, I did find that {code set}. With that code set, we can construct a **VIRTUE language** as the center for our translation task. Yet, this virtue language is, in fact, a universal (PreBabel) language.

All my above discussions are theories. Without finding or constructing a REAL language that meets all the above descriptions, all the above will simply be nonsense.

As always, a theory is a guiding light for its description. In this case, the 'closed encoding set (CES)' is that guiding light. Then, how to find such a CES?

The way is to analyze what consequences that a CES will produce. If a language is based on a CES, then the meaning of every vocabulary (word) can and should be read out from its face. And this becomes the sole searching criterion.

Now, the entire PreBabel (universal language) program becomes clear.

One, criterion: if we can find a CES, then we can encode, at least, one HNL (human natural language).

Two, consequence 1: if we can encode one HNL, we can encode ALL HNLs, and this is based on the MLT (Martian Language Thesis).

Three, consequence 2: when a CES can encode all HN Ls, then we can construct a virtue language (VL, the Mother Proper) with it too. And this VL is, in fact, a universal language.

Four, the verification on CES is guaranteed as the vocabulary of any HNL is finite and thus can be checked 100% in addition to theoretical proof.

With the four above, the issue becomes Yes or No, no arguments of any kind can be made.

If we can show that one CES can encode ONE (anyone) HNL, the answer is Yes.

If we cannot find such a CES, then the PreBabel is No, regardless of what God did say, and all my saying above is simply nonsense.

Fortunately, the news is good. I did find one CES and showing this is the key objective of this book.

For this CES, I had some discussion at 'Historical Linguistics and Etymology (at Facebook), see
<https://www.facebook.com/groups/historicallinguisticsandetymology/permalink/2477904812498560/>

Many members of this forum hold this view: {Every language is "ideal" for the environment in which it developed, just as living organisms are ideally adapted to their environments.}

Is this a scientific statement (about facts) or just a moral conviction (just opinions)?

In the 1920s, there was a monumental movement in linguistics history. The May 4th movement in China viewed that Chinese morphology (written system) was a 'dog turd', and the slogan was: {漢字不滅, 中國必亡; If we do not abandon the Chinese written system (the dog turd), China as a nation will surely vanish.} You (the readers) can read this web page (<http://www.cantonese.sheik.co.uk/phorum/read.php?4,73347>) on this history (although the page is in Chinese, you can translate it with Google translate).

This movement led to the official policy of CCP (Chinese Communist Party) to abandon the traditional Chinese morphology in its entirety and planned the adaptation of the 100% Romanization as the final goal in 1954 with a 3-step program.

Step one: simplifying the traditional characters in 1958 (as the interim step).

Step two: developing a Pinyin system (the Romanization), completed in the 1990s.

Step three: taking 30 years to allow 50% of the population to be well-versed with the Pinyin system before the final implementation; that is around 2015.

By 2006, the Chinese government issued a language LAW, 1) prohibiting any usage of the traditional morphology in any way (publications, street signs, store names, etc.), 2) formally announced that 100% Romanization (via Pinyin) will be implemented in 2016 (3 years ago).

Of course, part 2) of the law was not implemented. Why? Why? Why?

However, the above history clearly shows that many great linguists do not view that all HNLs (human natural language) are equal in either their scope or their efficiency.

Do you all know about this monumental linguistics event? Do you know why the Romanization in China was stopped?

But the above was just a half story.

All those great Chinese philologists and Western Sinologists/Linguists used the following three measuring sticks to judge the Chinese morphology.

One, with only a finite number of codes (roots or alphabets), an unlimited number of vocabularies can be constructed.

Two, the sound (pronunciation) of every vocabulary can be read out from its face.

Three, the meaning of every vocabulary can be read out from its face.

The conclusion was that English gets 220 points (out of 300), as 100 for 'one', 100 for 'two' and 20 for 'three' (as the meaning of 80% of English words cannot be read out from its face (structure)).

On the other hand, Chinese written system gets three big zero, 1) Chinese has no alphabets while every character is a standalone token, 2) there is no rule for giving the sound of each character, 3) there is no way to know every character's meaning without a rote memory drilling. And these led to three very important conclusions.

First, the rote memory drilling (RMD) will waste a significant youth's life for just getting to know the written language.

Second, the RMD will kill the youth's logical thinking and the spirit of creativity.

Third, furthermore, this denotative system lacks the ability to adapt to the advancement of the modern world, especially in science.

With these conclusions, ALL the greatest Chinese scholars (philologists or scientists) viewed the traditional Chinese written system (TCWS) was the sole culprit for China's demise, and the TCWS was the greatest shame of Chinese people. Thus, abandoning the TCWS was the number one mission (much more important than Nuclear bombs, landing on the back of the Moon, etc.) in the CCP's (Chinese Communist Party, including Chairman Mao) objectives. And the target date was set in 2016 (3 years ago).

While not knowing all those history (as I was not from China, not knowing what has happened in China), I published a book {Chinese Etymology} in 2006, showing that TCWS is the system which gets 300 points.

After knowing this history, I published a book {The great vindications (in 2013)}, showing how big a wrong was done on the TCWS.

Will CCP gives a damn about my words? Of course not.

But that book was collected by many Ivy University Libraries (such as Cornell, Columbia, USC, Yale, Berkeley, etc. see <https://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215>).

That is, if CCP continues its Romanization, the history will still know that CCP has abandoned a PERFECT system while adapted a joke-system.

Of course, this history did not end here (CCP now abandoned its Romanization mission). With the discovery of the {Chinese Etymology}, the issue of PERFECT/universal language can be defined and address.

Without knowing my {Chinese Etymology}, all three (word form, word sound, and word meaning) must be learned via rote memory, needing at least 10 years of hard learning even for Chinese natives. On the other hand, with {Chinese Etymology}, all three can be DERIVED after learning only 220-word roots and 300 sound modules. That is, a person like you (the readers, who might not know a single Chinese character) can master the entire Chinese character system (now having about 60,000 words) in 90 days (with about 3-hour good study a day).

You are 100% correct in your saying: {English is mostly not analyzable by a native speaker, and not decomposable into re-composable morphemes; they are learned in whole (and are also quite unwieldy and long). ... and written English presents as much an abstract graphical picture for the eyes as do Chinese characters.}

But the {Chinese Etymology} is different. It goes way beyond morphology (learning 220 roots + 300 sound modules being enough to decode the sound and meaning of all Chinese characters). It, in fact, also goes to the grammar (knowing the semantics of groups of characters, the phrases or sentences).

Again, this book is all about the PreBabel (the universal and the perfect language). In addition to the theoretical discussions above, this book uses a REAL example as the evidence for the above theory. Two other issues were also discussed at those groups, and they are also discussed somewhat in this book.

D: other issues

See, <https://www.facebook.com/groups/generallinguistics/permalink/10157739367499346/>

{Hello, would you please clarify "the semantic-pragmatic interface"} by Fatima at Facebook

Answer:

This is, in fact, the core issue in linguistics.

Very, very briefly, linguistics encompasses three fields: syntax, semantics and pragmatics.

Syntax is just about some tokens of a system. For a toy model language, it needs only two tokens [such as (0, 1), (yin, yang), etc.]

While all nature languages have unlimited number (but finite) of tokens (syntaxes), a language system can, in principle, have infinite number of tokens.

However, **syntaxes** alone do not become a language system. It needs some actions among those tokens. The simplest actions are **operators**, such as (+, -, etc.). Then, these operators will create some **relations** [such as =, ≠, > (greater), < (smaller), etc.]. With these operators (actions) and relations, **rules** for the system manifest. And this is called semantics.

{A syntactical language T becomes a semantical system T' when rules are given in its metalanguage M which determine a Necessary and Sufficient truth-condition for every sentence of the system (language), and this truth-condition of every sentence in M is provable (that is, making sense, having meaning, not nonsense)}.

Yet, most of the semantical statement is timeless (true or false regardless of the time), not concern about the spatiotemporal issues. That is, a semantical system can still not describe some real-world event. Thus, the space-time of any event must be dealt with a new mechanism, the pragmatics.

{Pragmatics is the study of a system (language in our case) containing indexical terms (tense, pronouns, demonstrative, etc.)}

So, a syntactical system (language) T + a semantical system T' + a pragmatics system T'' = a usable (complete) system for describing all world events.

However, the implementation of the pragmatics system for system T can have many different paths. It is totally depending upon its syntactical system (inflected or not, and ...). That is, the differences among languages begin from their types of syntaxes.

The syntax-ing is just -- naming members of a universe
The abstraction -- relations among members of a universe
The infiniteness -- the size of a universe

See,

<https://www.facebook.com/groups/historicallinguisticsandetymology/permalink/2476868632602178/>

{Chomsky and Montague in the 1950s–1970s launched a ‘universal grammar (UG)’ project (the modern version, significantly different from its historical variants).

In 2016 Chomsky and Berwick co-wrote their book, changing the UG as a ‘Minimalist program’. The strong minimalist thesis states that “The optimal situation would be that UG reduces to the simplest computational principles which operate in accord with conditions of computational efficiency”.

That is, UG as a program for human natural language is, now, a total failure.

What was the objective of Chomsky’s original UG?

If Chomsky’s original objective was reached, then what will be the consequence?}

Obviously, if Chomsky's original UG were a success, it will be a base for a 'universal human language'. Yet, is Chomsky's failure a proof that 'universal human language' is an ontological impossibility?

My research shows that Chomsky's failure is his own, having nothing to do for proving that 'universal human language' is not an ontological possibility.

My approach is totally different from his, not about UG at all. My work is all about the PreBabel (the Universal and the perfect language).

Note 1:

As this book uses the Chinese language as the example about this PreBabel issue, to understand the Chinese culture in a holistic way will greatly enhance the understanding of this language issue. My book {Bible of China Studies & new political science, US copyright # TX 8-685-690) will be very helpful for the reader of this book. The pdf of {(Bible of China Studies) is available at
<https://tienzengong.files.wordpress.com/2018/03/bible-of-china-studies.pdf> }

Chapter 2 to Chapter 14 is available at
[https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf }](https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf)

Appendix one

The part two of this book (PreBabel --- the universal and perfect language) is about the example of PreBabel principle and perfect language. The following books [published by Tienzen (Jeh-Tween) Gong] are the base and the supporting material for this book {PreBabel}. And all those books are collected by many great university libraries. The following is a brief introduction about these books.

A: 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar); written in Chinese, published in 2006, US copyright TX 6-514-465.

中文的字根与文法

Chinese Word Roots and Grammar

天馬行空的漢語

藍天任騰飛



蒼穹龍共舞

龔天任著
Tienzen (Jeh-Tween) Gong

This book changes not only the understanding of Chinese written language but also changes the linguistics in general completely. It is available at many university libraries,
see http://www.worldcat.org/title/zhong-wen-de-zì-gen-yu-wen-fa-tian-ma-xing-kong-de-han-yu/oclc/73425595&referer=brief_results and
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**中文的字根與文法 : 天馬行空的漢語 /
Zhong wen de zi gen yu wen fa : Tian ma xing kong de Han yu**

Author: 龔天任, 龔天任著 = Chinese word roots and grammar / Tienzen (Jeh-Tween) Gong. ; Tienzen Gong

Publisher: 东西文化融合学会, Diamond Bar, CA : Dong xi wen hua rong he xue hui, 2006.

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It is also available in China/Taiwan,
see <http://buddhism.lib.ntu.edu.tw/DLMBS/author/authorinfo.jsp?ID=66111> and
http://202.205.72.204:8080/opac/item.php?marc_no=30475151386b6d5a326f4a575368484c637a707550513d3d

See TV news report:

<http://www.youtube.com/watch?v=xK6Gxnkp14>

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Reviews

龔天任新書《天馬行空的漢語》 物理學家以科學家思維及分析解構漢語

(記者林蓮華報導)北美洛杉磯華文作家協會，於9日(週日)舉辦作家龔天任新書發表會《天馬行空的漢語》，龔天任是留美著名的物理學家，因為家學淵源，受父親影響，在臨界退休之年較有餘暇，終於執筆完成兒時夢想，解文釋字的以中文寫下新作，他自認這本書是以科學家的思維及分析方式，解構漢語的文法及歸納字根的奧妙，以物理的方式，他樂於

鑽研探討漢語文字的宇宙規律。

雖然科學家講求實事求是，龔天任仍然遺傳父親龔樂群的文學因子，樂於寫作持續不墜，父親於1966年受命獨立完成編修黃埔校史，其緒論部分由前總統蔣介石，交付正中書局發行單行本。

龔天任則是對漢學興趣濃厚，曾翻譯老子道德經，還受英國等重要學術機構列為

重要著作之一。他參考《說文解字》，然後重新解構漢語的文法，並找出220個字根，就像英文有文法、字義可解析成爲字根、字首，所以他認爲整理出的漢文文法和字根，有助於在浩瀚的漢文字海中，幫助喜歡漢語的人士有個方法入門及探究，這份新書正是他多年研究漢語多年的心得，他希望能分享給興趣人士交流指教。



▲作家龔天任發現示新書《天馬行空的漢語》，以科學家的思維及分析方式，解構漢語的文法及歸納字根的奧妙。
(記者林蓮華攝)

天馬行空的漢語新書發表會 龔天任學習漢語新概念專書

【記者孫衛赤艾爾蒙地市報導】北美洛杉磯華文協會於1月9日舉行新書「天馬行空的漢語」發表會。該書作者龔天任提出了中文第七書、中文文法及中文字根等新的概念。他希望他的這些研究成果能讓現在的年青人學習漢語更容易。

「天馬行空的漢語」共分語文的種類、中文的六書、中文的第七書、中文文法、論詩、法餘、解「文」釋字和止於至善的等十章。在該書中，龔天任提出了中文第七書的新概念。

龔天任認為，任何文字體系都必須與口語配合，為語言服務，拼音文字都可以達到這個目標。但是中文「六書」所創造的文字體系是無法達到「一音一字」這一「口語」的最高準則，也存在著「異字同音」所造成的混亂和矛盾。要解決這些問題，就要找出一套「定音、辨字」的辦法。他提出了「衍聲」也就是合二字而成一語以及「合義」也就是合二字之義而成一語這兩種「復詞」的形式，來解決「一音一字」。

龔天任強調，他所提出的「復詞」，是「字」而不是「詞」，但是比一般的字更是「字」。一般的字可以有「多義」，而「復詞」總是只有「一義」。對於「衍聲」的「復詞」他列舉到，「哥哥」的哥，相重之後就不會被誤解為「歌」或是「割」；對於「合義」的「復詞」他列舉到，「身體」的身不會被誤解為「深」或「身」。

龔天任在書中提出了英文是時空語文、中文是概念語文的分法，通過英文和中文的對比，提出中文文法的概念。龔天任也對「說文解字」中的540個部首進行了研究，發現其中實際上只有220個字根。他認為，如果對這些字根都能有明確的了解，那麼對任何中文字，都能以文識字了。

龔天任說，「去中國」化愈演愈烈，促使他著手寫這本書。他寫書的主要目的和任務，是讓現在的年青人學習漢語更容易，使每個中國人都有深厚的中文基礎；更進一步的，去完成作為一個中國人的人格。

龔天任新書發表會

北美洛杉磯華文作家協會9日在洛杉磯華僑文教第二中心，為龔天任的新書「天馬行空的漢語」舉行發表會。雖然下著傾盆大雨，與會作協會員還是十分踴躍。現任會長王娟和前任會長周愚都冒雨出席。

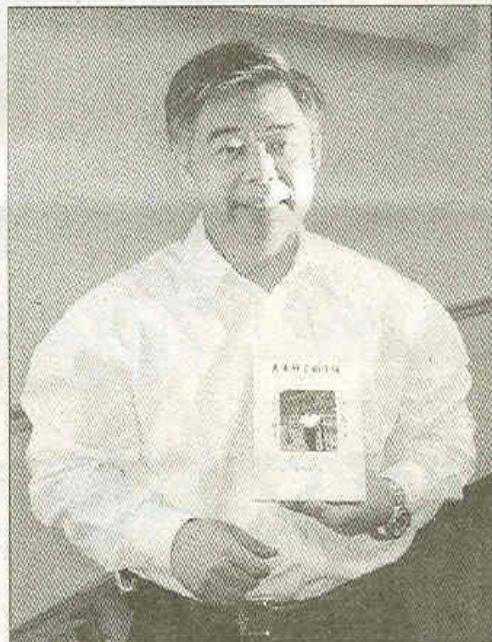
學物理的龔天任(見圖，本報記者陳青攝)表示，他的父親龔樂群長期在國立中山大學中文系當教授，他從小受父親薰陶，對中國語言文字有濃厚興趣。但與父親不同，他把中文文字當做宇宙來研究，探討中國文字的自然位置，文字本身的糾纏，並找出其規律。

他的新書分中文文法和中文字根兩部分。從「說文解字」的資料中，研究出中文的220個字根。掌握了這些字根，就很

容易掌握複雜的中文文字。龔天任也表示，他此前用英文翻譯的「老子道德經」，在Google網站的「老子道德經」搜索引擎上排列第一頁的第四位，頗獲得主流社會的認可。



本報記者陳青





U.S. Department of Justice
Federal Bureau of Investigation
Washington, D. C. 20535-0001

April 3, 2013

Jeh-Tween Gong
P.O. Box 4794
Diamond Bar, CA 91765-0794

Dear Mr. Gong:

The FBI is looking for linguists who are fluent in a variety of languages, including Chinese (Mandarin).

If you or anyone you know can speak, read, and write Chinese at a professional level and is interested in working as a linguist for the FBI, please ask him/her to apply online at www.fbijobs.gov/linguists and click the "Apply Now" link.

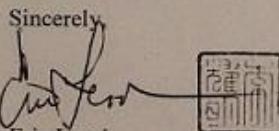
Linguists with the FBI begin as independent contractors (either \$37/hour or \$41/hour depending on how they perform on the language tests) and may be offered permanent employment after an initial trial period. Linguists responding to this canvass could work in the Los Angeles office or any other major field office they prefer.

Please note that our hiring process requires testing and a background process that can be quite lengthy. In addition, we require our linguists to speak, read, and write English well.

Applicants must be U.S. citizens, and must have lived in the United States for three out of the last five years.

If you choose to apply, please email me to ensure that your application is reviewed at the soonest possible date.

If you have any questions, please feel free to call me at the number below. Even if you or someone you know is not interested in working for us, perhaps you would have a few contacts in the community who might.

Sincerely,

Eric Leach
Regional Program Manager
Language Services Section
Federal Bureau of Investigation
Office: 801-579-6205
Email: eric.leach@ic.fbi.gov

副本

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主旨：World Record Committee 97 年 6 月 20 日致院長函，有關 Jason Tyler Gong (龔泰來) 自創學習漢字法，並申請列入「世界紀錄」，請我國專家研提意見一案，事涉貴部業務，請參處。

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Chinese Etymology

中文字根圖例

Chinese word web

字 符 /字 根	*	衆	爰	妻	@	&	易	軍	\$	@\$
口	啜	噪								
扌	掇	操	援		撤	擎	揚	揮	攣	探
氵		澡	湲	淒	澈	寒	湯	渾	灣	深
忄	惙	惄	惁	惱						戀
糸	綴		緩	縷				緝		
木	櫟	櫟	援	棲		寨	楊	樺	欒	探
日			暖				暘	暉		
貝						賽		暉		琛
others	輶	躁	燥	緩	緩	轍	陽	輝	鑾	琛
	𦥑	躁	躁	緩	緩	徹	腸	葷	鑾	
	𦥑	躁	躁	緩	緩	...	塞	暉	鑾	
	騫	暉	...	

龔天任著

Tienzen (Jeh-Tween) Gong

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Author: 龔天任著. 龔天任. ; Tienzen Gong

Publisher: 東西文化融合學會, Diamond Bar, Calif. : Dong xi wen hua rong he xue hui, ©2007.

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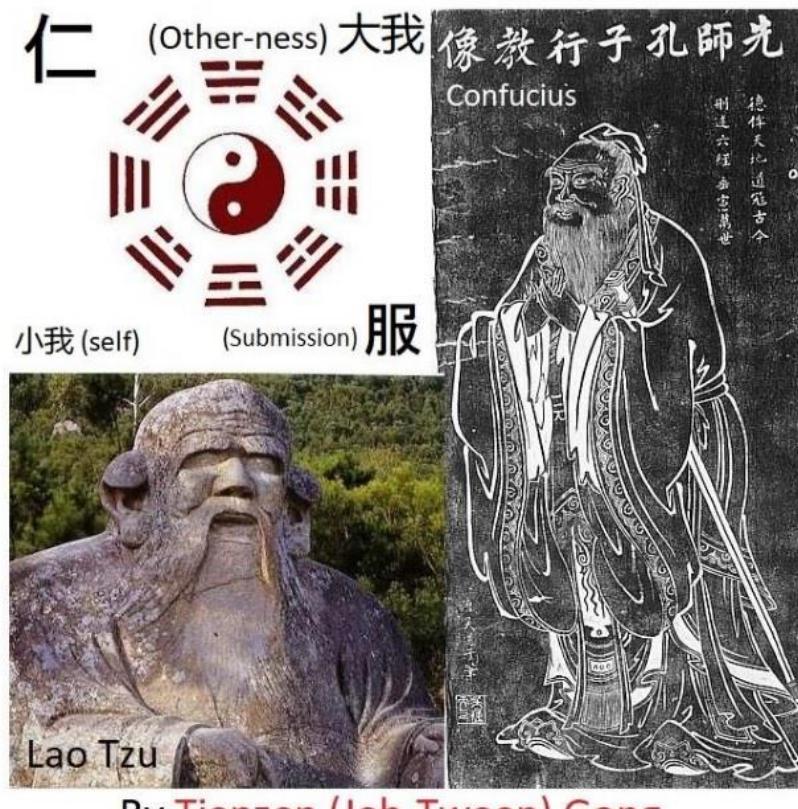
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& new political science**



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Appendix two

-- from {Chapter thirty-one: Linguistics in TOE} of the book {Nature's Manifesto;
<https://tienzengong.files.wordpress.com/2019/02/5th-natures-manifesto.pdf> }

This article is about the TOE (theory of everything) in linguistics, an explanation of the {Large Complex System Principle}.

Note: the @page reference in this section refers to the book page of {Nature's Manifesto}.

There are two major points in linguistics.

One, the "Large Complex System Principle" (LCSP) -- there is a set principle which govern all large complex systems regardless of whatever those systems are, a number set, a physics set, a life set, or a vocabulary set.

Corollary of LCSP (CLCSP) -- the laws or principles of a "large complex system x" will have their correspondent laws and principles in a "large complex system y."

This point is discussed in detail in the book {Linguistics Manifesto, US copyright # TX7-290-840}.

Two, the Prebabel Principle: the universal/perfect language: this issue was discussed in detail in the book {PreBabel --- The universal & perfect language; the PDF version of this book is available at <https://tienzengong.files.wordpress.com/2020/04/3rd-prebabel-the-universal.pdf> }

PreBabel Principle --- The true Universal Language Written in July 2009, (See <http://www.prebabel.info/>)

Law 1: Encoding with a closed set of root words, any arbitrary vocabulary type language will be organized into a logically linked linear chain.

Law 2: When every natural language is encoded with a universal set of root words, a true Universal Language emerges.

The theoretical definition -- a universal language (u-language) must be able to "re-produce" every nature language in existence. Here, the term "re-produce" is not translation. It must mean that the

entire language system (vocabulary and grammar) of a selected language can be re-written with the codes, vocabulary of the u-language. In fact, this selected language must be 100% isomorphic to a subset of this u-language. Thus, English is a subset of u-language as U (English) while the Japanese is the subset U (Japanese), etc...

The law 1 and 2 are the consequences of the Martian Language Thesis (MLT), see the book {Linguistics Manifesto, US copyright # TX7-290-840} and the graph below.

Linguistics system has three parts: {two continents divided by a river canyon} and many bridges (nature languages) over the river.



The right side of the bridges (languages) is the human perception continent.

The left side of bridges is the metalanguage continent (the nature and nature/artificial events).
The bridges are different languages (such as, L1 = Chinese, L2 = English, Lx = Martian).

As all bridges are interconnected, the Martian Language Thesis (MLT) is thus true.

Unification of Linguistics and physics/math

Written in 2007

On the web page (**Science and Civilisation in China**, Volume 2, History of Scientific Thought, ISBN 9780521058001 at <http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521058001>), it wrote, "The second volume of Dr. Joseph Needham's great work **Science and Civilisation in China** is devoted to the history of scientific thought. Beginning with ancient times, it describes the Confucian milieu in which arose the organic naturalism of the great Taoist school, the scientific philosophy of the Mohists and Logicians, and the quantitative materialism of the Legalists. Thus, we are brought on to the fundamental ideas which dominated scientific thinking in the Chinese middle ages. The author opens his discussion by considering the remote and **pictographic origins** of words fundamental in scientific discourse, and then sets forth the influential doctrines of the **Two Forces** and the **Five Elements**. Subsequently he writes of the important sceptical tradition, the effects of Buddhist thought, and the Neo-Confucian climax of Chinese naturalism. Last comes a discussion of the conception of Laws of Nature in China and the West."

That is, Dr. Needham wanted to know:

1. Externally, did Chinese language have the capability to describe the logic of science?
2. Internally, could the internal logic of Chinese language lead the Chinese people entering into the domain of science?

In addition to science, there are many items also parts of culture, such as, arts (painting, singing, dancing,...), architecture, and even cooking. However, we are unable to evaluate the culture energy scientifically with those items. Our only chance of comparing the culture energy among cultures is by studying their languages. In addition to as a tool for communication, the goal of any language is to describe the universe. By analyzing its capability of describing the universe, we are able to measure the scope and the energy of that language.

I. Types of language and their scopes

- a. Perceptual and conceptual
- b. The capability of languages
 - o How big a scope of the universe can a language cover or describe?
 - o How good a memory space management system does a language have?
 - o How strong an ability can a language adapt for a future challenge?
- c. The scope of a language
 - o About abstraction
 - o About computability
 - o About syntaxing
 - o The scope of Chinese written language

II. Memory space management in Chinese written language

- a. Views from Western Sinologists
- b. Eighty-two words analyzed by Dr. Joseph Needham
- c. Memory management in Chinese word system
 1. Rational
 2. Visual
 3. Auditory
 4. Webbing
 5. Error forgiving

III. Learning Chinese written language

IV. Conclusion and sample pages of the Canons

I. Types of language and their scopes

What is universe? Physicists have said a lot about it. Yet, in terms of any language, the universe has two parts:

- A stage -- the space and the time.
- The stories -- actors and their relations.

a. Conceptual and perceptual languages

Thus, there can have two kinds of language. In the book The Divine Constitution (Library of Congress Catalog Card number 91-90780), it wrote, "... English is a good example of a perceptual language. In

English, there are many grammatical rules: such as tense, subject-predicate structure, parts of speech, numbers, etc... The purpose of tense is to record and to express the real time. The subject-predicate structure is for relating the relationship between time and space of events or things and to distinguish the knower from the known or the doer from the act. The parts of speech are trying to clarify the real time sequences and the relationship of real space or the relationships of their derivatives. In other words, English is a real time language, a perceptual language.

On the contrary, Chinese is a conceptual language. There is no tense in Chinese. All events can be discussed in the conceptual level. The time sequence can be marked by time marks. Therefore, there is no reason to change the word form for identifying the time sequence. Thus, there is no subject-predicate structure in Chinese, because there are no real verbs. All actions can be expressed in noun form when they are transcended from time and space. There is no need to have parts of speech in Chinese. In short, there is no grammar in Chinese. The following are a few examples to show the difference between a perceptual and a conceptual language.

Perceptual: I went to school yesterday.

Conceptual: I go school yesterday.

Perceptual: I am trying to find three pegs now.

Conceptual: I try find three peg now." (@page 71, the @page reference in this appendix refers to the book [Nature's Manifesto]).

Furthermore, the conceptual language has no alignment problem and, thus, will not cause any misunderstanding as the following example showed.

I go to school and saw three dog yesterday.

For a perceptual language, the above sentence is, indeed, giving a conflicting message. Yet, in the conceptual language, the following sentence does not give any conflicting message.

I go school and see three dog yesterday.

In short, the conceptual language marks the **events** with space and time marks. The perceptual language marks the **syntaxes** with space and time marks.

b. The capability of languages

Almost all computer languages are conceptual language. Yet, different computer language has different capability.

1. The HTML is a masking language. Its sole purpose is to organize a set of data to fit nicely on a web page. It can do not much else.
2. Both Basic (of 1980) and C++ are general languages. Yet, their capabilities are different. The major differences are the way of how the data are treated and of how the memory space are managed.
 - o For Basic, all data of the universe are divided into two groups, the numbers and the strings. The simplicity of these data sets prevents Basic to construct an effective memory space management system. It is also difficult to build a library with module programs. Thus, it is a slow and a weak language.
 - o For C++, all data of the universe are represented with functions. That is, it can employ the entire mathematics and can easily construct a big library with module programs. With a great memory space management capability, C++ is now the most used computer language today.

With these examples above, we now are able to list a set of criteria for comparing the capability and the energy of different languages.

- How big a scope of the universe can a language cover or describe?

- How good a memory space management system does a language have?
- How strong an ability a language can adapt for a future challenge?

For the first criterion, we again must know about what the universe is. In the story part of the universe, it consists of, at least, three items.

1. Members of the universe -- a language must be able to name all members of the universe. I call this process as **syntaxing**.

For a universe B with five members (1, 2, 3, 4, 5) and a language system C with only three syntaxes (a, b, c), it is very easy to prove that the language C is unable to name all members of universe B. With this simple example, we can readily conclude a law.

Language law one: If and only if the size (number of syntax) of a language C is large than or equal to the size (number of member) of the universe B, then C is able to describe B.

2. Relations among members -- for a three-member universe (a, b, c), it has the following relations: (a), (b), (c), (a, b), (a, c), (b, c), (a, b, c). Yet, no relation {(), the emptiness} should also be one kind of relation. That is, for a three-member universe, it has, at least, eight relations; for four-member universe, 16 relations. Thus, we can get these with an equation:

For an n-member universe, it has 2^n (nth power of 2) relations.

If the order of the relation is important, then (a, b) is not equal to (b, a). Thus, for an n-member universe, its relations must be larger than or equal to 2^n .

Furthermore, we do not truly know what the contexts of those relations are. I will call these relations as **abstraction**.

Yet, we do know a few examples:

- Vector Analysis is a language about vectors (V1, V2, V3, ..., V(n), ...). The Electromagnetic wave-function can be described wholly with only two vectors V1 = E (electric field) and V2 = H (magnetic field).
- The wave-function of quantum particle cannot be described with vectors as it is only a function of probability. Thus, it can only be described with differential equation which is different from the vector analysis.
- The symmetry property of elementary particles can neither be described with vector analysis nor with differential equation. Only the Group Theory can wholly describe it.

With these examples above, we can readily conclude a new law.

Language law two: if and only if the internal logic of language C is greater than or identical to the internal logic of universe B, then C is able to describe B wholly.

3. Size of the universe -- in the book **Mathematical thought -- from ancient to modern times** (ISBN 0-19-506136-5), it wrote, "Two sets that can be put into one-to-one correspondence are equivalent or have the same power." (page 995)

"Since the real numbers are uncountable and the algebraic numbers are countable, there must be transcendental irrationals." (page 997, ibid)

As the mathematics is a part of the nature universe, the size of the nature universe must be larger than or equal to the size of the mathematical universe. That is, the size of the nature universe must be greater than or equal to countable infinity plus uncountable infinity. I call this size issue as **infiniteness**.

c. The scope of a language

Thus, to analyze a language on the first criterion, we must answer, at least, three questions:

- The syntaxing -- naming members of a universe

- The abstraction -- relations among members of a universe
- The infiniteness -- the size of a universe

With the Language Law One, we can intuitively guess that the syntaxing and the infiniteness are the same issue. If we can prove that the abstraction is also a subset of the syntaxing, then we can reduce the three problems above to just one issue.

i. Abstraction

What is abstract? In The American Heritage Dictionary, it wrote, abstract:

- Considered apart from concrete existence
- Not applied or practical; theoretical
- Not easily understood; abstruse
- Thought of or stated without reference to a specific instance
- Designating a genre of painting or sculpture whose intellectual and affective content depends solely on intrinsic form

However, these definitions do not help us to deal with "abstraction" scientifically. Then, there is no chance for us to make any comparison between abstraction and syntaxing. Thus, I will not try to define what abstraction is but to show some examples.

1. It is **generalization**. There are many equations, such as, $1 + 2 = 3$; $3 + 4 = 7$; $8 + 9 = 17$, etc... Yet, all above equations can be written as $(a + b = c)$. This kind of generalization is one kind of abstraction.

Furthermore, even the operations of + (plus), - (minus), \times (multiplication), ..., can be generalized, such as, $a \# b = c$ ($\#$ can be of +, -, \times or ...). This $\#$ algebra is called abstract algebra.

2. It is **transcendental**. In the book Mathematical Thought, ..., it wrote, "Any root, real or complex, of any algebraic (polynomial) equation with rational coefficients is called an algebraic number. Consequently, every rational number and some irrationals are algebraic numbers, Those numbers that are not algebraic are called transcendental because, As Euler [Leonhard Euler, 1707 - 83, Swiss mathematician] put it, 'they transcend the power of algebraic method.'" (page 593)
3. It is **imaginary** or **absurdity**. "Euler, in the latter half of the eighteenth century, still believed that negative numbers were greater than infinity. ... As late as 1831 Augustus De Morgan (1806 - 71), professor of mathematics at University College, London, and a famous mathematical logician and contributor to algebra, in his On the study and Difficulties of Mathematics, said, 'The imaginary expression (square root of $(-a)$) and the negative expression $-b$ have this resemblance, that either of them occurring as the solution of a problem indicates some inconsistency or absurdity. As far as real meaning is concerned, both are equally imaginary, since $(0 - a)$ is as inconceivable as (square root of $(-a)$).'" (page 593, ibid)

Till today, the square root of (-1) is called an imaginary number i.

The scope of abstraction is, of course, much greater than the three examples can cover. However, we can only handle what we know how to deal with first. The three examples above are, indeed, abstractions, and we know how to handle them. They all can be represented by functions. That is, they can be computed. In the book The Computational Brain (Patricia S. Churchland, ISBN 0-262-03188-4), it wrote, "Since this hypothesis concerning what makes a physical system a computational system may not be self-evident, let us approach the issue more gradually by first introducing several key but simple mathematical concepts, including 'function,' and the distinction between computable and noncomputable functions. To begin, what is a function? A function in the mathematical sense is essentially just a mapping, either 1: 1 or many: 1, between the elements of one set, called the

'domain,' and the elements of another, usually referred to as the 'range.' Consequently, a function is a set of ordered pairs, where the first member of the pair is drawn from the domain, and the second element is drawn from the range. A computable function then is a mapping that can be specified in terms of some rule or other, and is generally characterized in terms of what you have to do to the first element to get the second....

What then is a noncomputable function? It is an infinite set of ordered pairs for which no rule can be provided, not only now, but in principle. Hence its specification consists simply and exactly in the list of ordered pairs. For example, if the elements are randomly associated, then no rule exists to specify the mapping between elements of the domain and elements of the range. Outside of mathematics, people quite reasonably tend to equate 'function' with 'computable function,' and hence to consider a nonrule mapping to be no function at all. But this is not in fact how mathematicians use the terms, and for good reason, since it is useful to have the notion of a noncomputable function to describe certain mappings. Moreover, it is useful for the issue at hand because it is an empirical question whether brain activity can really be characterized by a computable function or only to a first approximation, or perhaps whether some of its activities cannot be characterized at all in terms of computable functions (Penrose 1989)." (page 62)

ii. About computability

That is, we, now, might be able to transform the issue of abstraction to be an issue of computability which is better defined in mathematics. In the book Computability and Logic (Richard C. Jeffrey, ISBN 0-521-38923-2), it wrote, "We shall see in the next chapter that although every set of positive integers is enumerable [countable], there are sets of other sorts which are not enumerable. To say that a set A is enumerable is to say that there is a function all of whose arguments are positive integers and all of whose values are members of A, and that each member of A is a value of this function: for each member a of A there is at least one positive integer n to which the function assigns a as its value. Notice that nothing in this definition requires A to be a set of positive integers. Instead, A might be a set of people (members of the United States Senate, perhaps); it might be a set of strings of symbols (perhaps, the set of all grammatically correct English sentences, where we count the space between adjacent words as a symbol); or the members of A might themselves be sets, ..." (page 4)

"Now a set is enumerable if and only if it is the range of some function of positive integers. The empty set is enumerable because it is the range of e." (page 6, ibid)

"... that the set of functions computable in our sense is identical with the set of functions that men or machines would be able to compute by whatever effective method, if limitations on time, speed, and material were overcome." (page 20, ibid)

"Church's thesis: all computable functions are Turing [computer] computable." (page 54, ibid)

"Abacus computable functions are Turing computable." (page 53, ibid)

"Recursive functions are abacus computable. , the class of recursive functions is very broad indeed -- so broad as to make it plausible that all functions computable in any intuitive sense are recursive." (page 70, ibid)

"Turing computable functions are recursive. We have seen that all recursive functions [R] are abacus computable [A] and that all abacus computable functions are Turing computable [T]. We shall now prove that all Turing computable functions are recursive. This will close the circle of inclusion R >= T >= A >= R [Law of computable universe]

" (page 89, ibid)

As soon as we know what abacus and the Turing computer are, we will be able to understand the above passages. Turing computer is an ideal computer which possesses unlimited memory space and unlimited time to compute. If a function is not Turing computable, it cannot be computed by any real computer of past, of present or of forever future. Thus, under this coverage, we can sense the scope of the computable universe which is larger than all tasks that all real computers can do.

Most of us know that all computer languages need only two codes (0, 1). Furthermore, a functioning Turing computer has also only **two states**, NEXT and END. That is, every computable function (task) can be written as a Turing trace, such as:

Function (task) = Turing {... next, next, ..., next (n), ..., End}

If a Turing trace cannot reach the state **End**, its corresponding function (task) is not computable. Of course, for a real computer, there are very complicated algorithms under every NEXT. Without knowing the true meaning of what the essence of those NEXT is, we are unable to understand what this computable universe really is. Perhaps, the abacus computation can help us. The abacus computation was invented in China about 5,000 years ago. It consists of

- a set of spindles which are lining up from left to right,
- a box of donut-shaped beads,
- during the counting,
 1. one spindle is selected as a reference point at the beginning,
 2. number of beads are placed to that spindle according to the count,
 3. when that spindle has 10 beads, it moves one bead to the spindle on the left and empties the original spindle,
 4. repeat the procedure 2 and 3,
 5. when all counting is done, all movements stop.

According to the Law of computable universe above, whatever and however complicated an algorithm it is, it is always reduced to counting beads. Furthermore, this abacus computer has also only two states, MOVE and STOP. That is, all computable tasks can be written as an abacus trace, such as,

Computable task = abacus {... move, move, ..., move (n), ..., Stop}

From these two examples (Turing computer and abacus computer) together with the Law of computable universe, it is easy to prove a **Two-code language theorem**,

For universe B, and language C, B is computable.

then, C can describe B wholly if and only if C is a Two-code language system. Such as, (0, 1); (Yin, Yang); (next, end) or (move, stop), etc...

Now, we know what kind of language system is needed to describe a computable universe wholly. However, the computable universe is only a small part of abstraction. It is even smaller than the countable (countable infinity) universe. As we already know that the nature numbers, the rational numbers and the algebraic numbers are all countable infinity. (See page 994 - 998, Mathematical Thought,...) In the book **Computability and Logic**, it wrote, "Not all functions from positive integers [nature numbers] to positive integers are Turing computable." (page 27)

iii. About syntaxing

Now, we have reached two conclusions:

1. The computable part of the abstract universe can be reduced to simple counting (which is syntaxing in terms of language), as the countable universe is larger than the computable universe.
2. The non-computable part of the abstract universe must be described by a language system, if any, which has more than two-codes.

Thus, before trying to understand the non-computable universe, we are better just studying the counting (syntaxing in terms of language) problem first. In this nature universe, there are men (man 1, 2, ..., n, ...), dog (dog 1, 2, ...), ..., virus (virus 1, 2, ...), Can we syntax them all? What kind of language can syntax them all?

So far, we seemingly are not concerned about this problem at all. From our experience and from our intuitive confidence, we (both English and Chinese) are confident to meet the challenge. Yet, only by solving this problem theoretically, we, then, are able to measure the energy of each language.

There is a well-known **four color theorem**: four and only four colors are needed to distinguish all countries from their neighbors on Earth (ball-shaped), regardless of how many countries there are on Earth, one million, one trillion, or to countable infinity.

What does this four color theorem truly mean? We can, in fact, borrow this four color theorem in our syntaxing procedure. For the first member of this nature universe, we give him a ball with one triangle on it. For the second member, we duplicate the last ball and add one dot on it. By connecting the new dot to the old triangle, there are two triangles on the second ball. For the third ball (for third member), we again add one dot, and it has three triangles on it. For every new member of this nature universe, we give him a ball as his id, the syntax, according to the above procedure. Guaranteed by the four color theorem, we can give out unlimited number (in fact, countable infinite) of balls without any duplication in them. Every id (syntax) is unique.

That is, with four and only four codes, we can syntax the entire countable (infinity) universe. In the book **Truth, Faith, and Life -- I understand; Therefore, I worship** (ISBN 0-916713-04-0), it wrote, "Amazingly, all lives also can be described with four and only four colors, A, G, T, C. A is Adenine. G is Guanine. T is Thymine. C is Cytosine. A, G, T and C are four basic chemical building blocks for all lives. The human being's genes and the bacterium's genes are constructed with identical building blocks, but their nucleotide sequence is different. In other words, all lives are singing their own life song with four 'universal' notes, or they are painting their self-portrait with four 'universal' colors." (page 58)

That is, the four color theorem is not only a mathematics theorem but is proved in biology.

However, there are more entities in a universe than its members. For a three member universe, it contains eight or more entities, as there are relations among members. Can the ball-syntaxing procedure syntax all those relations in addition to its members? The answer is NO. Georg Cantor proved two theorems,

1. Nature numbers, rational numbers and algebraic numbers are countable infinity, denoted as $N(0)$.
2. Real numbers are uncountable infinity, denoted as c . And, $c = 2^N(0)$. That is, c is infinitely larger than countable infinity.

(See page 992 - 1002, Mathematical Thought -- from ancient to modern.)

Even without the mathematics theorems above, we can easily guess that four codes are not enough to describe the nature universe. Although every single life can be syntaxed uniquely with four and only four codes, some processes cannot be described with those four codes. One of the example is the reproduction process. Even for a cloning process, it is not described by the four codes. It duplicates the four codes. That is, for a cloning universe, it needs, at least, five codes. For a bi-sexual universe, we need 7 codes.

- Four codes (A, G, T, C) for a single life, the individual.
- Two codes to identify sexes (M, F) or (x, y).
- One code to identify the process of copulation or fertilization.

Thus, we can describe the nature universe with a language which contains 7 codes, if we can prove that the entire uncountable universe can be described with 7 and only 7 codes. There is, indeed, such a proof in the book **Truth, Faith, and Life** (ISBN 0-916713-04-0). See page 47 to 55.

However, how can we syntax the uncountable universe? There is a **Seven color theorem**: 7 and only 7 colors are needed to identify all countries on a donut-shaped planet. That is, instead of giving out colored-ball id (syntax), we can give out the colored-donut id. If we can syntax them all (members, relations, and else), we could describe that universe wholly.

Thus far, we have discussed the following issues:

- In order to describe the nature universe, our language needs to cover three issues at least.
 1. Syntaxing -- naming the members
 2. Abstraction -- describing the relations
 3. Infiniteness -- sizing the universe
- The abstract universe contains two parts: computable and non-computable. The computable universe can be described with a simple counting procedure, and a two-code language system is able to describe it.
- The countable universe is larger than the computable universe, and it can be described wholly by a four-code language system.
- The uncountable universe is larger than the countable universe, and it can be described wholly by a seven-code language system.

The only thing that we have not done so far is to prove that the uncountable universe is larger than or equal to the non-computable universe. We can make this a conjecture. Then, the issues of language (syntaxing, abstraction and infiniteness) are reduced to syntaxing only. As long as we can syntax the entire universe (members, relations and else), our language is able to describe that universe wholly. Furthermore, that language needs only 7 codes.

From the above examples, the word **code** can be a label, a process, or a dimension. Male and female are dimensions. Cloning and copulation are processes. The Adenine (A) and the Guanine (G) are labels; yet they can be viewed as both dimensions and processes. The labels of 0 and 1 are also dimensions and processes.

Note: Part II and III are omitted.



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**沉冤大白：為 "紅樓夢" 與 "漢語文" 平冤 /
Chen yuan da bai : wei "hong lou meng" yu "Han yu wen" ping yuan**

Author: 龔天任, author. 龔天任著 = The great vindications / Tienzen (Jeh-Tween) Gong. ; [Tianren Gong](#)

Publisher: Diamond Bar, CA : Chinese Etymology Institute, 2013.

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The more detailed discussion on this is available in the book {Linguistics Manifesto, ISBN 978-3-8383-9722-1}. I have also used Chinese written language as one solid example, See {The great vindications, http://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215&referer=brief_results} and { Chinese word roots and grammar, http://www.worldcat.org/title/zhong-wen-de-zi-gen-yu-wen-fa-tian-ma-xing-kong-de-han-yu/oclc/73425595&referer=brief_results }.



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**中文的字根與文法 : 天馬行空的漢語 /
Zhong wen de zi gen yu wen fa : Tian ma xing kong de Han yu**

Author: 龔天任. 龔天任著 = Chinese word roots and grammar / Tienzen (Jeh-Tween) Gong. ; Tienzen Gong

Publisher: 东西文化融合学会, Diamond Bar, CA : Dong xi wen hua rong he xue hui, 2006.

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Conclusion

In addition to the space-time (4 dimensions), the content of this universe can be described with the following languages:

One, computable universe --- 2-code language

Two, countable universe (including some non-computable) --- 4-code language

Three, uncountable universe (encompassing all non-computable) --- 7 code language.

The fermion universe, the life universe, the number universe and the linguistics universe are all 7-coded. That is, they are all isomorphic to one another.

Book three

沉冤大白 (The Great Vindications)

---- 為“紅樓夢”與“漢語文”平冤



By
龔天任 著
Tienzen (Jeh-Tween) Gong

沉冤大白 (The Great Vindications)

---- 為“紅樓夢”與“漢語文”平冤

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<http://www.chineseetymology.com/> <http://www.chineselanguageforums.com/>

<http://www.prebabel.info/>

<http://www.chinese-word-roots.org/> (note: this site is no longer online)

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Preface

The {Linguistics --- the Trilogy} consists of three pillars.

One, the foundation, see book one (I) {Linguistics Manifesto --- Universal language and the super unified linguistic theory} and book two (II):

A. Linguistics space --- from formal system to life-space (with DNA and protein languages), with the human nature languages in between. See book one: {Linguistics Manifesto --- Universal language and the super unified linguistic theory}

B. Principles ---

1. Martian Language Thesis
2. Spider Web Principle
3. Large Complex System Principle

Two, the underlying dynamics, see book two (II) {PreBabel --- the universal and perfect language}:

PreBabel principle ---

1. Universal / divergence mutual immanence.
2. Perfect language

Three, the REAL example of a perfect language, see book two (II) and book three (III) {The great vindication}.

Yet there is only one perfect language in the world, which is the Chinese written language. However, in the Chapter six of the book {Linguistics Manifesto}, [the Chapter four of the book {PreBabel – the universal & perfect language}, **as the Prelude of this book**], and the Chapter 20 [(The background history before this new Chinese etymology) of this book]], I have discussed the historical fact that all Western sinologists and Chinese philologists viewed that Chinese written language is the worst language in the world, totally illogic.

In those chapters, I have shown that the key denouncement on Chinese written system is on the vocabulary level. Yet there was further denouncement from those Western sinologists and Chinese philologists on the Chinese **written grammar**.

So, the key issue of vindication of this book is to denounce their (all Western sinologists and Chinese philologists) ignorance on the Chinese language (especially on the written one) on both levels, the vocabulary, and especially the **grammar**.

As the Chinese grammar was misunderstood so bad in the Chinese philologist community, I have written the {Great Vindication (on Chinese grammar), the part two of the book} in Chinese, as most of them are not proficient in English.

However, I rewrite (not translate) the Part two in English, and it is the Part three. In addition to as a great vindication for Chinese grammar, it also provides **a framework for the foundation on a universal grammar**. And this is a very import part for the PreBabel principle.

However, before the writing of these two parts, I was engaged with a few Chinese scholars who were discussing a Chinese novel (紅樓夢, dream of the Red Mansion). One of them asked me to review their works, as the research on this novel were and still are very heavy and prominent in China.

Yet my finding shocked myself greatly, as ALL their research are totally wrong for the past 150 years, a total crap. So, I wrote a short pamphlet to right those wrong, and this is another great vindication.

Then, I put these two vindications into a book. As the 紅樓夢 vindication was written first, it became the Part I (one) of the book.

The Chinese written language vindication became Part II (two) and Part III (three).

Tienzen (Jeh-Tween) Gong
Written in January 2013

Prelude

--- A linguistic catastrophe and its great salvation

A perfect language needs, at least, three attributes:

One, forming unlimited lexicons with only a finite number of tokens.

Two, the sound of every lexicon can be read out from its face.

Three, the meaning of every language lexicon can be read out from its face.

For English, it has 220 points out of the maximum of 300: 100 for 'one', having only 26 alphabets; 100 for 'two', almost every word can be pronounced from its face; 20 for 'three', as only words with roots/prefixes/suffixes can be guessed for its meaning.

On the other hand, the Chinese linguistic system was viewed as have three big ZERO (0) from both the Chinese philologists and most of the Western sinologists. This chapter will discuss this issue in detail (especially in the historical perspective).

Dr. F.S.C. Northrop was one of the greatest Sinologist in recent time. In his book, The Meeting of East and West -- an Inquiry Concerning World Understanding (The Macmillan Company, 1968 by Dr. F.S.C. Northrop), Dr. Northrop wrote, {"The Easterner, on the other hand, uses bits of linguistic symbolism, largely **denotative**, and often purely ideographic in character, to point toward a component in the nature of things which only **immediate experience** and continued contemplation can convey. This shows itself especially in the symbols of the Chinese language, where each **solitary**, immediately experienced local particular tends to have its own symbol, this symbol also often having a directly observed form like that of the immediately seen item of direct experience which it denotes. For example, the symbol for man in Chinese is 人, and the early symbol for a house is 介. As a consequence, there was no alphabet. This automatically **eliminates the logical whole-part relation between one symbol and another** that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different **permutations** the small number of symbols constituting the alphabet. (page 316).}

"In many cases, however, the content of the sign itself, that is, the actual shape of the written symbol, is identical with the immediately sensed character of the factor in experience for which it stands. These traits make the ideas which these symbols convey **particulars** rather than **logical universals**, and largely **denotative** rather than connotative in character.

(page 322, ibid).}

Dr. Northrop's view was not his personal opinion. 胡適 (Hu Shih, http://en.wikipedia.org/wiki/Hu_Shih) and 林語堂 (Lin Yu Tang, http://en.wikipedia.org/wiki/Lin_Yu_Tang) who were the two greatest Chinese philologists at the time were Dr. Northrop's colleagues. And he quoted both of them many times in his book.

- Hu Shih -- page 340, 364, 384, 426, 434, 506, 508
 - Lin Yu Tang -- page 318, 319, 323, 325, 327, 330, 339, 356, 391, 423, 424, 505, 507, 508
- And, this book of Dr. Northrop was read by both of them.

That is, three of the most respected Chinese philologists in our recent time viewed Chinese character system is denotative without logical universals.

A: Historical fact on the plan of abolishing the Chinese character system

B: Chinese language in the eyes of some great Western Sinologists

C: Views of some other Western sinologists

D: views of the contemporary Chinese philologists --- Chinese character set is pseudoscience, 汉字是伪科学!

E: Prevented a detrimental disaster of mankind

F: The great salvation

There are thousands of Chinese language (Mandarin) teachers at LinkedIn. Almost all of them today claim that the Chinese character system is a 'beautiful' system. Yet, their claims are the results of two total ignorance.

One, they do not know the experts' (Chinese philologists, Western sinologists and the linguists) views on Chinese character system as **dog turds** BEFORE the publication of the books: 1) 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar), see http://www.worldcat.org/title/zhong-wen-de-zi-gen-yu-wen-fa-tian-ma-xing-kong-de-han-yu/oclc/73425595&referer=brief_results and 2) "Chinese Etymology", see <http://www.worldcat.org/title/chinese-etymology/oclc/318075862>.

Two, they all have no idea of what the beauty of the Chinese system is.

A: Historical fact on the plan of abolishing the Chinese character system

The despising the Chinese character system reached its zenith in the 1920s (during the May 4th movement, see https://en.wikipedia.org/wiki/May_Fourth_Movement) and was the cause for PRC's (Republic of China) plan of totally abandoning the system by replacing it with

a 100% Romanization system, with the simplified system as an interim measure. For the history of demonizing 汉字 (Chinese characters), see the documentary {汉字五千年 第7集, 沆火重生, https://www.youtube.com/watch?v=HjbmAIWe_Ig} and my article “The history of despising the Chinese character set (<http://chineselanguageetymology.blogspot.com/2011/04/history-of-despising-chinese-character.html>)”

The followings are some historical facts on that movement:

1. 鲁迅 (lǔ xùn, the greatest Chinese linguist) wrote, 漢字不廢, 中國必亡 (without abandoning Chinese character system, China will surely vanish). See “鲁迅欲消灭汉字 -- (<https://www.aboluowang.com/2012/0414/242877.html>).
2. 近现代文化名人对汉字的诅咒 --- The cursing of the Chinese character system by Chinese scholars in the 1930s (<http://bbs.tianya.cn/post-worldlook-178259-1.shtml>).
3. 郭沫若、蔡元培 等人的 “消滅漢字宣言” --- the **manifesto** of abandoning and destroying the Chinese character system, signed by 600 Chinese scholars in the 1930s (<http://www.cantonese.sheik.co.uk/phorum/read.php?4,73347>).

Many thousands of teachers NOW claim that “Chinese Etymology” was known both in 說文 (So-Wen) and in 康熙字典 (Kangxi dictionary). This is, of course, not true.

Qian_Xuantong (錢玄同, http://en.wikipedia.org/wiki/Qian_Xuantong), one of the greatest Chinese philologist in 1930s and taught 說文 all his life but promoted the replacement of Chinese with Esperanto.

The ignorance of Chinese Scholars in 1930s is not an incidental case. During the past two thousand years, not a single Chinese scholar truly understands the structure of the Chinese word system as an **axiomatic system**. During the 唐、宋 period (Tong and Song dynasties, from 650 a.d. to 1,150 a.d.), there were eight great Chinese scholars (唐宋八大家). 王安石 (Wang) and 蘇東坡 (Shu) are two of those eight. Wang was also the Prime Minister of Song dynasty for decades, and he was Shu's boss. As the leader of the intelligentsia and of political hierarchy, Wang (studied 說文 all his life) set out to decode Chinese word system. He wrote a book 字說 (Discussions on Chinese words, <https://baike.baidu.com/item/字说/7656947>). That book soon became a laughingstock, and Wang burnt it. That book is no longer in existence today; only the name of the book and a few lines survived as quotations in other person's writings. The most important critic was Shu. Wang wrote, “波 (wave)者，水之皮” (Wave is the skin of water), 皮 as skin. Then, Shu joked, “滑 (slippery)者，水之骨乎？” (Is slippery the bone of water?) 骨 as bone. Unable to answer one laughing question, Wang burnt his book.

Around the 1660s, the Emperor Kangxi (康熙) and his grandson (乾隆) launched a major effort of organizing the Chinese books with two major publications.

1. Kangxi dictionary (康熙字典) -- it lists about 48,000 words. It becomes the Bible of Chinese characters. It classifies all Chinese words with 214 部首 (leading radicals), the

most scientific way of analyzing Chinese words at the time. Yet, each word is still treated as a **blob** which cannot give out its meaning from its face.

2. 四庫全書 (Four College of Encyclopedia) -- it consists of over 30,000 volumes of books. Over 1,000 books are dealing with Chinese characters. Yet, not a single book hinted that Chinese character set is an axiomatic set.

In 2005, I searched the Library of Beijing University. It had over 3,000 books on Chinese written characters. Not a single book describes Chinese characters as a root word set, let alone an axiomatic set.

I have shown that the three premises below are attributes of the Chinese word system.

- i. Premise one ---- Chinese words are composed of roots.
- ii. Premise two ---- The meaning of the Chinese words can be read out from their faces.
- iii. Premise three ---- The sound of the Chinese words can be read out from their faces.

Then, many people said, "It is widely known that characters are composed of parts and that parts of characters carry meanings and that other parts carry phonetic information." In a sense, the above statement is true. But what was the understanding of that statement by all great scholars on this issue (from ancient to 2006)?

The 康熙 (Emperor Kangsi) leading radicals (部首) were known for two thousand years. The 康熙 dictionary was published in the 1680s, that is, 330 years ago. Was anyone able to read out the meaning of Chinese characters by using the 康熙 radicals? Did the meaning of each character read out from its face via the 部首 system in the 康熙 dictionary? The answer is, of course, a big NO.

In the 1920s (during the May 4th movement), the slogan in China was 漢字不廢、中國必亡 (if not abandon Chinese character system, China as a nation will disappear from the Earth). Chinese character system was deemed as the culprit for China's backwardness and high illiteracy rate at that time. This was why Chinese characters were simplified in 1958. If 康熙 radicals showed that the Chinese character set is an axiomatic system, then it had no reason to do the simplification. **With 康熙 radicals, Chinese words can never be dissected correctly, and there is no chance to decode them correctly.**

B: Chinese language in the eyes of some great Western Sinologists

In addition to the above historical facts, we should look into the writings on this subject from the great scholars (both Chinese and Westerners) in the history (from 2000 years ago to the present time).

Dr. Joseph Needham

Dr. Joseph Needham was quite friendly to Chinese culture.

On the web page ([Science and Civilisation in China](#), Volume 2, History of Scientific Thought, ISBN 9780521058001 at

<http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521058001>), it wrote, "The second volume of Dr. Joseph Needham's great work [Science and Civilisation in China](#) is devoted to the history of scientific thought. Beginning with ancient times, it describes the Confucian milieu in which arose the organic naturalism of the great Taoist school, the scientific philosophy of the Mohists and Logicians, and the quantitative materialism of the Legalists. Thus, we are brought on to the fundamental ideas which dominated scientific thinking in the Chinese middle ages. The author opens his discussion by considering the remote and **pictographic origins** of words fundamental in scientific discourse, and then sets forth the influential doctrines of the **Two Forces** and the **Five Elements**. Subsequently, he writes of the important sceptical tradition, the effects of Buddhist thought, and the Neo-Confucian climax of Chinese naturalism. Last comes a discussion of the conception of Laws of Nature in China and the West."

That is, Dr. Needham wanted to know:

- a. Externally, did the Chinese language have the capability to describe the logic of science?
- b. Internally, could the internal logic of Chinese language lead the Chinese people entering the domain of science?

Thus, he analyzed 82 Chinese words in that book, and 77 of them are from two sources:

- 甲骨文 -- the words inscribed on bones after oracle sessions.
- 金文 -- the words inscribed on bronze vessels.

Both items were made before 2,000 b.c.

I am listing a few (about 5) those words below and showing the differences between his understanding from mine. Under each word, his (Needham's) explanation was marked with his name. Other parts are mine.

I. Logic words:

1. 止 (stop, staying)
 - Needham: pictograph of man's foot
 - Tienzen: 㠭 is the root word for grass. 乚 is an ideograph to show that 㠭 is still under — (it can be Heaven, man, Earth or one (1), it means earth here). That is, before the grass breaks out the ground, it is a period of waiting and difficulty. 止 is an ideograph of 㠭 on top of — (earth, ground). That is, the grass has broken out from the ground. The waiting is over (stopped), and the difficulty has ended. 止 is more than STOP; it shows that a new UP-RIGHT beginning is here.
2. 是 (yes, be, correct)
 - Needham: as something under the Sun.

- Tienzen: 是 is 日 (Sun) over 正 (the up rightness) which is 一 (Heaven, God) over 止 (staying). Knowing to stay under God is up-rightness. Standing under Sun upright is correct, is BEING, is yes.
3. 不 (no, do not)
- Needham: pictograph of a fading flower.
 - Tienzen: 不 is the word 下 (below, lower) touches or hangs on 一 (heaven) side way. It means "do not go lower from heaven."
4. 異 (divide, division, different)
- Needham: pictograph of a man with a mask.
 - Tienzen: 異 is 卍 (lifting with hands) under 穀 (giving ... something). Lifting hands to give is to divide. After something is parted (giving away), it will be different.
5. 同 (the same, together, unanimous)
- Needham: pictograph of something covered by a lid.
 - Tienzen: 同 (together) and 冠 (crown) share a radical which means cover over cover. 同 is the 口 (mouths) under covered cover, which means unanimous.
- Dr. Needham was obviously impressed that those words of science, of mathematics, of theology and of philosophy were **in use** more than four thousand years ago. Yet, seemingly, it is impossible for him to believe that the internal logic of Chinese word system was already systematized four thousand years ago. Thus, **any explanation of a word which went beyond the pictograph, he either discarded or discredited it.**
- The entire 82-word list is available in Chapter 9.
- However friendly to Chinese culture that Dr. Needham was, he was wrong about the Chinese word system, as he believed that most of the Chinese words are **pictographs**. The truth is that there are only 70 pictographic words in the entire Chinese word universe which has about 60,000 words now.

“The Columbia History of the World”

While Dr. Joseph Needham viewed that Chinese characters are mainly pictographic symbols, others see them as **phonetic** ones.

On page 112, **The Columbia History of the World**, ISBN 0-88029-004-8, it states, “Structurally, the Chinese writing system passed through four distinct stages. No alphabetic or syllabic scripts were developed, but each word came to be denoted by a different character. The earliest characters were **pictographs** for concrete words. A drawing of a woman meant a *woman*, or of a broom a *broom*. Such characters were in turn combined to form **ideographs**. A woman and a broom became a wife, three women together treachery or villainy. The third stage was reached with the **phonetic loans**, in which existing characters were borrowed for other words with the **same** pronunciation. The fourth stage was a refinement of the third: **sense determinators** or radicals, were added to the phonetic loans in order to avoid confusion. Nine-tenths of the Chinese characters have been constructed by the phonetic method. Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they

share the same phonetic. The written language, despite its difficulties, has been an important unifying cultural and political link in China. Although many Chinese dialects are mutually unintelligible, the characters are comprehended through the eye, whatever their local pronunciation. One Chinese may not understand the other's speech, yet reads with ease his writing."

This passage does give a better description of Chinese characters than those previously discussed sinologists' works. However, there are still some big errors.

1: The second stage --- "A drawing of a woman meant a *woman*, or of a broom a *broom*. Such characters were in turn combined to form **ideographs**. A woman and a broom became a wife, three women together treachery or villainy."

- a. A drawing of a woman meant a *woman* --- 女
- b. Of a broom a *broom* --- 扌
- c. A woman and a broom became a wife --- 婦

This process is, in fact, a composite inferring procedure (the **sense determinators**, 會意). Thus, the sense determinators are the second stage, not the fourth.

Furthermore, with this "read out" (composite inferring) procedure, 婦 is 女 (woman) + 扌 (broom). Thus, 婦 means a working woman, not a wife.

The word wife is 妻 which is composed of three radicals (roots). The top one is root 1 (一, [can mean heaven, earth, man, as one or a union]). At here, it means a union in accord with heavenly virtue. The second radical is radical 扌 (the shared radical of 手, 事, 肅 which means **crafty hand**). The bottom root is 女 (girl or woman). Thus, 妻 = 一 over 扌 over 女 is a crafty hand girl united with me under heavenly virtue.

d. Three women together: treachery or villainy --- 妾. How can we decode this word? This needs a bit of knowledge of Chinese culture, Chinese morality in this case. I discussed the word 妾 = 一 (heavenly law) over 女 (girl or woman) over 人 (man); that is, a woman on top of a man (copulation with heavenly virtue), and it means the essence or essential of (life, or...). Now, a woman on top of women was viewed immoral, thus treachery and villainy. The authors of "The Columbia History of the World" were almost having the idea that the Chinese word set is a root based axiomatic system, but no cigar.

2: "Nine-tenths of the Chinese characters have been constructed by the phonetic method," and this statement is wrong.

"Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same

phonetic," and this is also wrong. These two issues are very complicated, and I will discuss them in other chapters.

John DeFrancis

John DeFrancis (http://en.wikipedia.org/wiki/John_DeFrancis) was an American linguist, sinologist, author of Chinese language textbooks, lexicographer of Chinese dictionaries, and Professor Emeritus of Chinese Studies at the University of Hawaii at Manoa. In the 1960s, he wrote a 12-volume series of Mandarin Chinese textbooks and readers published by Yale University Press (popularly known as the "DeFrancis series"), which were widely used in Chinese as a foreign language classes for decades, and his textbooks are said to have had a "tremendous impact" on Chinese teaching in the West. He served Associate Editor of the Journal of the American Oriental Society from 1950 to 1955 and the Journal of the Chinese Language Teachers Association from 1966 to 1978.

DeFrancis led a big group, and its objective is to show that Chinese character system is much **inferior to** the Western languages; all good things what were said about Chinese language are fantasies and myths. A sample chapter of his book is available at (http://pinyin.info/readings/texts/ideographic_myth.html). The followings are some of DeFrancis' sayings in his book {The Chinese Language: Fact and Fantasy; see http://pinyin.info/readings/chinese_language.html }:

DeFrancis wrote: The term "ideographic" has been used not only by those who espouse its basic meaning but also by others who do not necessarily accept the concept but use the term out of mere force of habit as an established popular designation for Chinese characters. I find, to my chagrin, that in my previous publications I have been guilty of precisely this concession to popular usage without being aware of the damage it can cause. As a repentant sinner I pledge to swear off this hallucinogen. I hope others will join in consigning the term to the Museum of Mythological Memorabilia along with unicorn horns and phoenix feathers.

DeFrancis wrote: We need to go further and throw out the term [Ideographic] itself.

Boodberg proposed doing so years ago when he sharply criticized students of early Chinese inscriptions for neglecting the phonological aspect of Chinese writing and for "insisting that the Chinese in the development of their writing ... followed some mysterious esoteric principles that set them apart from the rest of the human race." Boodberg added (1937:329-332):

Dr. DeFrancis pointed out the ignorance of the mainstream sinologists,

1. The Chinese character set is not a pictograph or ideograph system.
2. Two-thirds of all characters that convey useful phonological information through their component phonetic.

Yet, Dr. DeFrancis was obviously not knowing that Chinese character set is a root-based axiomatic system. It is also a surprise to me that he did not mention about the 韻書 (the

rhyme book) to support his argument that Chinese character system is a phonological system. Furthermore, the Chinese characters are 100% phonological, not just two-thirds. Furthermore, 康熙字典 (Kangxi dictionary) is, in fact, centered in the phonetic aspect of Chinese characters completely (100%), as the meaning of every Chinese character is defined by its phonetics. Thus, DeFrancis' idea of morphosyllabic is correct but nothing new. In fact, there is a premise for the Chinese characters, as follow,

Premise --- all (each and every) Chinese characters carry a sound tag, either explicitly or implicitly.

This premise plays a major part in this new Chinese etymology. However, Dr. DeFrancis' strong opposition on the concept of ideograph is wrong, as the three attributes of the ideograph are, indeed, correct for Chinese characters. These seemingly contradictory attributes are, in fact, the essence of this new Chinese etymology.

While Dr. DeFrancis was not all wrong, some of his followers have made a partial truth into a ridicule teaching material which is wasting many young people's life. **However, DeFrancis' ignorance on Chinese etymology was not his fault as no one at his time knew any better.**

J. Marshall Unger

James Marshall Unger (professor of Japanese at the Ohio State University, see https://en.wikipedia.org/wiki/James_Marshall_Unger) wrote in his book {Ideogram: Chinese Characters and the Myth of Disembodied Meaning; in the 'Introduction'}:

{Not so very long ago, when psychiatrists expected patients to free associate "mouse" with "trap" rather than "pad," the word "inscrutable" was often heard in colloquial English followed by "Oriental." The phrase "inscrutable Oriental" had yet to become an embarrassing cliché.

...

Over the years, I have come to know hundreds of aspiring learners from just about every part of the world. Wherever I go, I am sure to find a knot of bright-eyed enthusiasts fascinated by those inscrutable Chinese characters, some so intensely that they lose sight of virtually all other aspects of the Japanese language.

...

But the lure of kanji [Chinese characters used in Japanese] also has an aesthetic aspect that often leads to an infatuation with the tastes of East Asian calligraphy. The kind of people who find formal gardens oppressive or museum galleries crammed with treasures too overwhelming to enjoy may discover a new world of understatement and elegance in the casual asymmetries and quiet palette of brush writing and ink drawing.

In extreme cases, the attachment becomes an obsession: the enthusiast begins to perceive a grand pattern underlying all the characters, evidently unnoticed even by generations of East Asians themselves.

Like a chess player memorizing openings, he commits each new character to memory as if taking a steroid for the brain or stashing away a newfound pearl of wisdom in some inner lockbox of intellectual wealth. Sooner or later, almost every student of an East Asian language falls prey to such feelings or knows a fellow student who has done so. This book is for them—not to discourage their efforts or lessen their enjoyment of the great forest of kanji, but to enhance both by placing the forest in a larger, sunnier landscape.

...

Each chapter takes up a different aspect of the lore of the so-called ideogram and raises questions that will, I hope, transform mere enchantment into deeper understanding.}

Note: the entire article is available at <http://pinyin.info/readings/texts/unger-intro.pdf>

So, Unger has a mission to demolish the notion that Chinese characters directly convey meanings, as it is only the hallucinations of Westerners, not known by either Chinese or Japanese themselves.

C: Views of some other Western sinologists

There are two schools.

A. **School one** --- Chinese characters are ideographs. The key members of this school are,

1. Portuguese Dominican Friar Gaspar da Cruz (in 1560s)
2. Juan Gonzales de Mendoza (in 1600s)
3. Jesuit missionary Matteo Ricci (1552-1610)
4. Father J. J. M. Amiot (in 1700s)
5. Jesuit missionary Alessandro Valignani (in 1600s)
6. Herrlee Glessner Creel [(January 19, 1905 - June 1, 1994)]
7. Paul Mulligan Thompson (10 February 1931 – 12 June 2007)
8. Joseph Needham

The above scholars are the most reputable sinologists in the history and of our time. In their views, the Chinese characters are ideographs, and the key features of the ideograph are,

- a. It is a symbol or an image. Thus, Chinese character set consists of innumerable multitude of exceedingly intricate unique symbols.
- b. It is an ideal algebra, which conveys thoughts by analogy, by relation, by convention, and so on. It, without the intervention of words, conveys ideas through the sense of vision directly to the mind.
- c. It is not tied to any sound and can be read in all languages.

Creel wrote, “The course the Chinese have chosen has also been to conventionalize and reduce, but they then use the evolved element for the most part not phonetically, but to

stand for the original object or to enter with other such elements into combinations of ideographic rather than phonetic value.”

Paul Thompson’s view: {Chinese writing as ‘semantically, rather than phonologically grounded’ and consider that a character ‘does not convey phonological information’ except in certain composite logographs where the pronunciation of the composite is similar to one of its component logographs.}

These views led to the conclusion of Dr. Northrop (Filmer Stuart Cuckow Northrop: Nov 27, 1893 in Janesville, Wisconsin – Jul 21, 1992, https://en.wikipedia.org/wiki/F._S._C._Northrop) that Chinese character system is denotative and solitary -- no logical ordering or connection the one with the other. And, **the consequence of these views was the despising Chinese word system movement that began in the 1920s in China.** Finally, it led to the introduction of simplified word system in 1960s in China.

B. School two --- Chinese characters are mainly phonological in nature. And, the Ideographic idea is a Myth. The key members of this school are,

1. Peter Alexis Boodberg (April 8, 1903 - June 29, 1972), note 3.
2. Peter S. DuPonceau [(in 1930s), <http://www.jstor.org/pss/2718025>]
3. French sinologist J. M. Callery (in 1880)
4. John DeFrancis (August 31, 1911 – January 2, 2009).
5. J. Marshall Unger (linguistics professor of Ohio State University)

DuPonceau wrote, “The idea of ideographs which is entertained in China and may justly be ascribed to the vanity of the Chinese literati. The Catholic at first, and afterwards the Protestant missionaries, have received it from them without much examination. ”

Their key points are,

- a. That the Chinese system of writing is not, as has been supposed, ideographic; that its characters do not represent ideas, but words, and therefore I [DeFrancis] have called it lexicographic,
- b. That ideographic writing is a creature of the imagination, and cannot exist, but for very limited purposes, which do not entitle it to the name of writing,
- c. That among men endowed with the gift of speech, all writing must be a direct representation of the spoken language, and cannot present ideas to the mind abstracted from it,
- d. That all writing, as far as we know, represents language in some of its elements, which are words, syllables, and simple sounds.

These points led to a conclusion that Chinese word system is the most difficult language to learn, **as each phonetic value of the language is represented with a unique symbol which cannot be reduced to a small set of alphabets.** This view is summarized with the article

"Why Chinese Is So Damn Hard?" (by David Moser, University of Michigan Center for Chinese Studies; <http://pinyin.info/readings/texts/moser.html>).

In fact, the conclusion of the both schools is that "the Chinese written language is too Damn Hard."

Note:

1. Herrlee Glessner Creel [(January 19, 1905-June 1, 1994),
http://en.wikipedia.org/wiki/Herrlee_Glessner_Creel] was an American sinologist and philosopher, and authority on Confucius. He was the Martin A. Ryerson Emeritus Distinguished Service Professor of Chinese History at the University of Chicago. Creel was regarded as a giant among specialists on early Chinese civilization and was described in various circles as "the doyen of American sinologists".

Creel established the University of Chicago as a leading center of East Asian Studies. His career was marked by the longevity of his publications. Although he published for half a century, most of his major books remained in print at the time of his death. The quality of his scholarship was accompanied by a prose style that was deemed to have high levels of cogency, lucidity, and grace that made his work easily accessible to the reader.

2. Paul Mulligan Thompson (10 February 1931 – 12 June 2007, http://en.wikipedia.org/wiki/Paul_Thompson_%28sinologist%29) was a British sinologist and pioneer in the field of Chinese computer applications.

Paul Thompson was born at Xingtai in Hebei province, China, where his Northern Irish parents worked as missionaries with the China Inland Mission. He attended the Chefoo School, a Christian boarding school at Yantai in Shandong province, until November 1942 when the staff and students were interned at the Temple Hill Japanese Internment Camp. A few months later, in the summer of 1943, Thompson and his family were moved to the Weixian Internment Camp in Shandong (modern Weifang city), where they remained until liberated by American paratroopers in 1945. His family then moved back to Northern Ireland, and Thompson completed his schooling in Belfast.

After leaving the school he traveled widely, and studied at the Free University of Amsterdam, the University of Minnesota at Minneapolis, and the U.S. Army Language School at Monterey, California, but he did not obtain a degree from any of these institutions. He also worked for several years as an interpreter in Japan and a teacher in Taiwan. In 1959 he was accepted into the University of Washington at Seattle, where he obtained a BA in 1960, and studied for his Ph.D. on the lost book of Shenzi under Hellmut Wilhelm.

After receiving his Ph.D., he taught at the University of Wisconsin from 1963 to 1970, and then in 1970, he was appointed to a position at the School of Oriental and African Studies (SOAS) in London, where he remained until his retirement in 1996. He was a key figure, together with D. C. Lau, Angus Graham and Sarah Allan, in making SOAS a world-renowned center for the teaching of Chinese philosophy during the 1970s and 1980s.

3. Peter Alexis Boodberg (http://en.wikipedia.org/wiki/Peter_A._Boodberg) in American spelling, (April 8, 1903 - June 29, 1972) (originally Baron Peter A. von Budberg, Russian: Пётр Алексеевич Будберг) was an American sinologist of Russian origin.

In 1915, he and his brother were sent for safety to Harbin in Manchuria, where he began the study of philology. From there, he went to the Oriental Institute in Vladivostok and studied Chinese. In the summer of 1920, he left Russia and moved to San Francisco, where his family soon joined him; he enrolled in the University of California, Berkeley, getting a B.A. in Oriental Languages in 1924 and a Ph.D. in 1930. In 1932, Berkeley hired him as an Instructor in Oriental Languages; he became Chairman of the department in 1940, winning Guggenheim Fellowships in 1938, 1956, and 1963, in the latter year becoming President of the American Oriental Society. He continued to teach until his death (of a heart attack) in 1972, influencing several generations of sinologists, notably Edward H. Schafer, who wrote a long obituary article in the Journal of the American Oriental Society that was followed by a full bibliography by Alvin P. Cohen.

D: views of the contemporary Chinese philologists

--- Chinese character set is pseudoscience, 汉字是伪科学!

One, a group of professionals (led by Mr. 徐德江) in China who formed their Hanzi Research Group with the focus of using scientific methods to explore the Hanzi system. They published numerous articles and books but was challenged by academics from all over the nation (China). A professor of Beijing Normal University openly accused their work as pseudoscience and "cheaters", and the 社科学院 (China's highest authority on social science) has concluded that their works are pseudoscience.

The followings are some articles from the Chinese academic to denounce the view that Hanzi (Chinese characters) is a scientific system (those denouncements are written in Chinese).

伍铁平 (北京师范大学教授, professor of Beijing Normal University) 驳斥汉字文化的部分

言論外国語言文学 2009 第 3 期 206-209, see

<https://www.sinoss.net/qikan/uploadfile/2010/1130/2555.pdf>

A 2009 article "社科院已经有结论,汉字是伪科学!" <http://www.yywzw.com/pan/pan-03a-02.htm>

王玉江 (still despises the Chinese character system): 暗藏的伪科学

<https://www.boxun.com/news/gb/pubvp/2018/05/201805181720.shtml>

In 2001, David Moser and 姚小平 discussed an article {Pseudoscience in the Chinese Linguistics Circle: A Brief Summary of the Academic Dispute between Xu De-jiang (徐德江) and Wu Tieping (伍铁平), see

http://www.xys.org/xys/ebooks/others/science/dajia/hanzi_pinyin.txt; Moser repeated denounced Chinese character system.
And that article was discussed in J Marshall Unger's book {Ideogram: Chinese Characters and the Myth of Disembodied Meaning}, see the graph below.

A screenshot of a Google search results page. The search query is "A Brief Summary of the Academic Dispute between Xu De-jiang and Wu Typing". The top result is a link to "Ideogram: Chinese Characters and the Myth of Disembodied Meaning" by J. Marshall Unger, published in 2004. The page includes a snippet of the text and a link to the full book on Google Books.

Both Moser and Unger used 社科院 (China's highest authority on social science) view to denounce that any saying about 汉字 (Chinese character system) being scientific is a pseudoscience (in 2001).

This issue was about Mr. 徐德江 claimed that the Chinese character system is more superior than the Western system with the following arguments.

1. 汉字比拼音文字容易学么？(Chinese characters are easier to learn than the English vocabulary.)
2. 学习汉字可以提高儿童的智商么？(Learning Chinese characters can improve children's IQ.)
3. 书法也能证明汉字优于拼音文字么？(Calligraphy being as an art is superior than the English words.)

With the above arguments, Mr. 徐德江's works are, indeed, a **pseudoscience**.

This recent event (from 2001 to 2010) shows two points:

First, no one in China (the best Chinese philologists, at highest academic institution, the 社科院) views that Chinese character system is a scientific (logic) system.

Second, the most prominent Western Sinologists (DeFrancis, Unger, Mair, Moser, etc.) also see that Chinese character system is an illogic system.

Two, World Journal (世界日报) April 23, 2008 report.

四月二十三日，2008，「世界日报」做了下列報導：七百多位在美國初、高中教授中文的老師，參加了「全美中教大會」。

April 23, 2008, World Journal reported an annual conference of {American Chinese language teachers}, hold in New York, with over 700 participants.

Its report has three points.

1. After the initial excitement, most of American students drop out the Chinese learning after a few months.
2. One teacher reported a story (see the graphs below): a parent of an American student spent \$6,000, but their kid learned only 6 Chinese words.
3. Most of those parents do not blame on their kids but on the teachers and the Chinese language itself.

The graph below is scanned from that news report.



The graph below is the zoom in section of the \$6,000 story.



Three, on March 13, 2009, Mr. 章新勝 (現任中國教育部副部長, Vice Secretary of the Department of Education of China, see <https://zh.wikipedia.org/wiki/章新勝>) proclaimed that using simplified is in accordance to the LAW, and the simplified system is **the greatest political achievement of the PRC**. See news clip below.

首度回應恢復繁體字建議

副教長：須依法推廣簡體字

大陸新聞組

廣州13日電

教育部副部長章新勝、中國人民大學校長紀寶成、廈門大學校長朱崇實等人12日針對政協委員多次提議的「恢復使用繁體字」的建議，在北京受訪，新快報報導，章新勝首度開腔，表示「語言文字有法可依，教育部得依法行政。」

「我個人認為，我們國家有語言文字的法律，應當依法辦事。」針對恢復繁體字的建議，紀寶成「投出反對票」。據報導，他說，簡體字是中國文化的一個進步，它對社會經濟的發展、對全民素質的提高發揮巨大的作用。孔子學院在教學中當然也要使用簡化字。

報導指出，紀寶成認為，繁體字是一種歷史，現實當中，比如說在書法、藝術上可以寫繁體字。但是從象牙塔走到市場時，簡體字要方便得多、好得多。「所以，我覺得國家應該繼續推廣使用簡體字，依法推廣使用簡化字。」紀寶成說。

朱崇實認為，簡體字的推廣，可能是中國社會發展最大的進步之一，簡

體字使中國文盲數迅速下降。因為簡體字，讓人們識字、認字方便許多。

報導稱，教育部副部長章新勝最後說：「語言文字有法可依，教育部得依法行政。」

近年來，社會各界對國家是否要恢復使用繁體字的問題，一直存在爭議。報導說，去年全國兩會期間，宋祖英等21位文藝界委員聯名遞交一份《小學增設繁體字教育》的提案，最

終提案沒有被通過。

今年兩會期間，全國政協委員潘慶林又「舊事重提」。他提出，建議全國用十年時間，分批廢除簡體漢字，恢復使用繁體字。但全國政協委員、中學校長張群認為，現在簡體字已經客觀存在了很多年，在人們的學習、生活中根深柢固，並沒有出現什麼問題，突然要推倒重來，絕不是一件簡單的事。

「嫦娥一號」總設計師

「中國尚無載人登月計畫」

大陸新聞組

北京13日電

印度日前宣布在2020年完成載人登月任務，中國太空專家「嫦娥一號」繞月衛星系統總指揮兼總設計師葉培建表示，中國目前沒有任何載人登月計畫，雖然中國已有繞月飛行發射和載人經驗，「但我還不敢說我們能在2020年完成登月。」

北京「新京報」轉述，葉培建對印度是否能實現這種計畫表示了個人懷疑。他說，印度宣布2020年登月目的是想在載人登月上超過中國，以凸顯自己是一個大國。根據中國探月工程三步驟的規畫，中國將在2012年左右實現月球軟著陸探測自動巡視勘查，將以「嫦娥三號」執行任務。

至而·亟流色燃且創學主切燃

E: Prevented a detrimental disaster of mankind

I have showed that ALL experts (Chinese philologists and Western Sinologists) viewed Chinese character system as **dog turd** when the PRC (Peoples Republic of China) launched the simplified system in 1960s, and it was just an interim measure for the final goal of 100% Romanization (Latinization) the Chinese language (around 2016, as planned) with 'Hanyu Pinyin' in order to rid of the great shame of being a dog turd written system.

However, in 2005, the first edition of 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar) was published, with the news reports in January 2005. See the TV report: <https://www.youtube.com/watch?v=xK6Gxnakp14>. and newspaper reports: <https://www.facebook.com/224849730863002/timeline/story?ut=43&wstart=0&wend=1435733999&hash=-3313060342328325632&pagefilter=3>, by 2006, this book has become the mainstream view among Chinese intelligentsia: see, the Compliment letters from Presidents of Universities in China,

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天津师范大学 TIANJIN NORMAL UNIVERSITY

尊敬的龚天任先生:

来函及大作——《中文的字根与文法》均收悉。作为天津师范大学的校长, 我对您心系祖国教育事业深表钦佩; 作为一名汉语言文字学的业余爱好者, 我对您独辟蹊径的研究深感兴趣。您的大作现已成为我的插架图书。如能另惠赠我校图书馆数册, 当深表谢忱!

另外, 从您书中得知先生还有英译《易经》的著作, 不知是否有传统纸质的印本? 如有, 能否赐我一册?

再次对您表示衷心的感谢!

天津师范大学校长

靳润成

Key words in the letter (您独辟蹊径的研究). Google translation (Your unique research)

世界汉语教学学会

The International Society of Teaching Chinese Language

龔天任先生大鑒：

承蒙先生惠贈大著《天馬行空
即漢語》，拜讀之後深為欽敬。

生以物理學者之深思研究中文
的字形及文法，真正是了不起也。

先生旅美三十餘年仍熱愛中國
文化頗有獨到之處，古今唯此故佩。

先生大著既已熟讀，
如承先生惠寄即將回函。先生
不勝感激。即頌

道學

信音 敬上

06年3月14日

於北京語言大學

北京市海淀区学院路 15 号 100083

15, Xueyuan Road, Haidian District, Beijing, 100083

Tel(Fax): 86-10-8230-3677

E-mail: miaojuntian@sohu.com

Key words in the letter (當懷之精研). Translation (should hold it in my bosom to study it).

尊敬的龚天任先生：

先生所赠《中文的字根与文法》一书已由徐显明校长转交我校图书馆，在此图书馆代表中国政法大学向您表示感谢！

龚先生大作《中文的字根与文法》已由我校图书馆保存，并将对我校师生相关教学研究发挥重要作用。

我校设有文学院、社会学院等社科类学院，并在文学院下设中文教研室、历史教研室，对汉语言文化类的书籍需求很高，先生如能惠赠该方面的著作，将不胜感激！

恭祝大安！

中国政法大学图书馆

二〇〇六年三月二十日





徐州师范大学

Xuzhou Normal University

尊敬的龚天任先生：

您好！

来函并《中文的字根与文法》一书收悉。谨代表学校师生向您对祖国教育事业及徐州师范大学的关心和支持表示感谢！

先生旅居海外数十年，仍心系祖国，潜心钻研汉语的文法和字法，致力于中国文化的传承和发扬，其精神令人钦佩。先生的《中文的字根与文法》大作，理论新颖，阐述精妙，对于中文字根的研究及构建汉字的系统性具有很高的学术价值。

感谢先生赠书义举，惠书已由学校图书馆保存。为使更多的学生领会先生的学问，还请先生能在便利之时再予以惠赠大作数册，不胜感激。

顺致

研祺！

徐州师范大学

校长

中国江苏省徐州市铜山新区上海路29号 29 Shanghai Road, New District of Tongshan, Xuzhou, Jiangsu, China
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Key words in the letter (理論新穎, 開闡精妙). Google translation (Novel theory, elaborate).



尊敬的龚天任先生：

来函并《中文的字根与文法》一书收悉，谨代表学校和个人向您对祖国教育事业的发展和南开大学的关心与支持表示衷心的感谢！

先生虽身居海外，却心系祖国，身感教育兴国之己任，其精神可钦可敬。先生数年潜心研究并著成《中文的字根与文法》大作，我校相关专家阅后认为您对中文字根的研究及其对构建汉字的系统性有很高的学术价值，为汉字研究的基础性工作做出了贡献，再次对您的赠书表示感谢！

惠书已送学校图书馆保存，我校文史方面学生颇多，先生如能在便利之时再惠赠我校图书馆数册，将不胜感激。

敬祝钧安！

南开大学校长 侯自新

二〇〇五年九月十三日

Key words in the letter (有很高的学术价值). Google translation (High academic value).



香港公開大學

政府創辦 · 財政獨立

校長：梁智仁教授
中國科學院院士

龔天任先生台鑒：

謝謝寄來『中文的字根與文法-天馬行空的漢語』書一冊，謹代表大學表示衷心的感謝！

先生對中文字根的研究及對構建漢字的系統性作出了很大的貢獻。惠書已送往大學圖書館收藏，另外 先生、如有繁體字版本的話，可否多贈一冊以供本大學師生閱讀。耑此奉達，順頌

鈞安

香港公開大學校長

梁智仁

梁智仁謹啟
二〇〇六年六月十九日

尊敬的龚天任先生：

来函并大作《中文的字根与文法》均收悉，对您在汉语教育事业方面作出的贡献谨表祝贺，并衷心感谢您对山东教育学院的关心与支持。

先生旅居国外三十多年，多方建树之余，不忘祖国传统文化，潜心汉语言文字研究。所著《中文的字根与文法》一书，旁征博引，蹊径独辟，以西治中，合璧生辉。我院相关专家阅后认为此书有很高的学术价值，惠书已转我院图书馆保存，今后将对我院师生相关教学科研产生影响。

我院主要从事师范教育，对此类具有开阔眼界、通启茅塞的文史类学术著作极其急需。百年树人，识字为先，先生如能在便利之时将您在该领域的著作再惠我院，将不胜感激！

即颂

钧安！

山东教育学院党委书记

周桂珍

2006年6月28日

Key words in the letter (蹊径独辟). Google translation (Unique path).

尊敬的龚天任先生：

先生所赠我校骆小所校长《中文的字根与文法》一书，已转交我校图书馆收藏，受骆校长之委托，在此，图书馆代表云南师范大学向您表示感谢！

先生之书，将嘉惠后学，在教学科研中发挥积极的作用，先生旅居美国多年，研究中国文化如此之深厚，我们十分钦敬。

请先生将此大作及其它作品一并惠赠我馆。谢谢！



UNITED NATIONS  NATIONS UNIES

21 January 2008

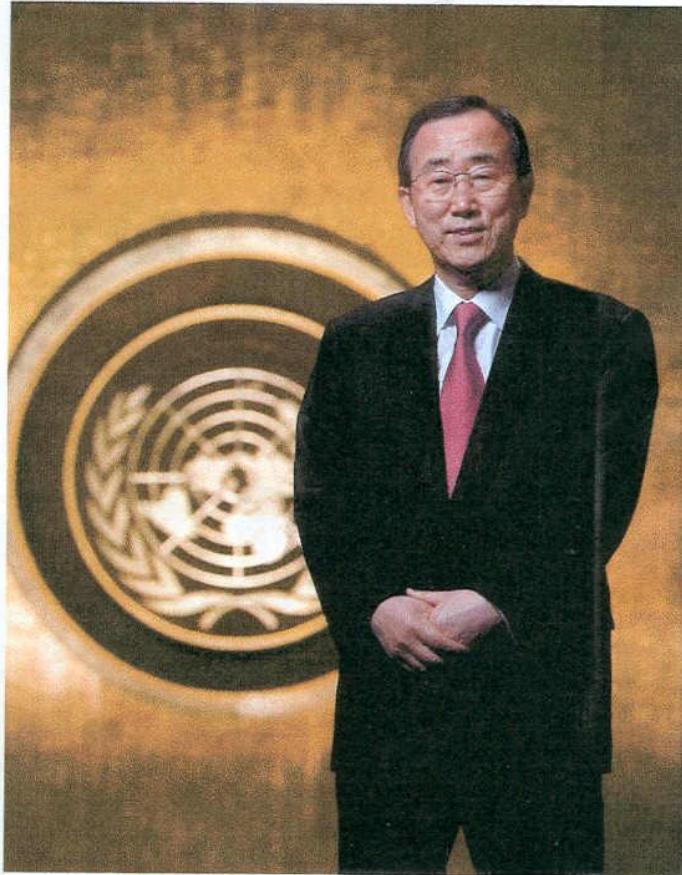
Greetings from the Public Inquiries Team.

On behalf of Secretary-General Ban Ki-moon, thank you for your recent letter and attached references and the gift of your book, *Chinese Etymology*, which have been referred to this office for reply. We have read and carefully noted the contents of your message.

We are deeply grateful for
Secretary-General appreciates your
time to thank you personally.

We appreciate above all your support for
the United Nations. The Secretary-General
the agenda of the General Assembly
taken place globally in the last 62 years.
Nations.

We hope you will accept
a token of our gratitude for your support.
Thank you for taking the initiative.



Ban Ki-moon

By only learning 220 root words and 300 sound modules, one can master all (60,000) Chinese characters. The meaning of each and every (100%) Chinese word can be read out loud from its face according to the book. That is, someone who knows not a single Chinese word can master the entire Chinese written language in six months as that course can be easily scheduled as a 200-hour course. After this fact was known, a news report (on November 4, 2007, by Chinese Daily News, P.O. Box 2032, Monterey Park, CA 91754) stated that Chinese government is now contemplating of going back to the traditional Chinese characters. See news clip below.

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二〇〇七年 / 中華民國九十六年十一月四日 星期日
SUNDAY, NOVEMBER 4, 2007 聲明刊於九月二十五日

世界日報 CHINESE DAILY NEWS

溫家寶急煞港股直通車 李登輝二度開鋒 台聯瀕臨分裂

漢字擬統一 繁體字為主

中台韓日學者北京達共識 中國力爭主導權 喊出「簡繁共存」口號

馬特拉士兵抵達伊
斯蘭馬巴德總統官邸前
戒備。(法新社)

【本報北京四日電】同屬漢字文化圈的韓、中、日、台學者近日在北京開會，決定製作統一字形的常用漢字標準字。五千多個常用標準字將以繁體字為主進行統一，如果個別漢字有簡體字，就繼續保留。中國一改以往的消極態度，積極爭取漢字標準化主導權，喊出「簡繁共存」口號。

據南韓《朝鮮日報》報導，製作常用漢字標準字的共識是在上周舉行的第八屆國際漢字研討會上達成的。研討會決定製作四種漢字的「比較研究詞典」，逐漸統一各國使用的字形。

本屆會議由中國教育部語言文字應用研究所和國家漢語國際推廣領導小組辦公室主辦，教育部副部

On March 12, 2008, Chinese Daily News reported a news conference which was hosted by the Foreign Minister of China, and it was the first news conference in his three years in the office. In that news conference, he popped out a strange statement that Chinese written language is one of the easiest languages to learn in the world. His statement was immediately rebuked by an Italian reporter. She said, "Minister, I must ask you question in English as I am one of those who are unable to learn that easiest language." Of course, Minister Yang did not retract his strange statement, and it was reported as a cold joke by all Chinese newspapers. See news clip below.

據可靠消息指稱，賈慶林連任 中局委員王剛，在賈慶林卸任後，

「中文最易學…因13億人選為母語」

楊潔篪記者會 話題爆冷

【本報系特派記者汪莉絹、李春北京報導】台灣總統大選臨近，在綠營強打「一中」議題下，北京顯得更謹慎低調。

12日楊潔篪擔任外長後，舉行人大首次記者會，打破歷次人大外長錢其琛、唐家璇到李肇星記者會，一定會給台灣記者一次提問的模式，整場記者會下來，沒有台灣問題。

楊潔篪12日首次「處女秀」的表現，也許是第一次面對數百名中外記者，他顯得有些拘謹和緊張，大部分答話內容都是「照本宣科」，謹慎有餘，新意不足，有時還「答非所問」，不時冒出幾個「楊式冷笑話」，讓現場氣氛「冷」到

最高點。楊潔篪的第一場記者會，顯露與前任外長李肇星的風格迥異，李肇星熱情洋溢、幽默風趣。

楊式「冷語」之一，「我認為中文是世界上最容易學的語言之一，否則很難解釋為什麼有13億人選擇中文作為他們的母語」。此話一出，在場的外國記者臉上立即出現「三條線」，心中冒出疑問：「中文容易學嗎？」「母語可以選擇嗎？」

一名義大利記者很不客氣地當場「吐糟」，發問時直接說：「很抱歉，我得用英文發問，我是屬於為數不多的一些人，認為中文好像不是世界最容易學的語言。」

「給你凳子坐已是中央政治局委員的待

On March 15, 2008, Chinese Daily News again reported that one branch of Chinese Parliament (similar to US Senate, composed of from different political parties) initiated a bill for teaching the traditional (not simplified) Chinese character in the grade school. This is a major reversal for its policy a year ago, and it is an outright putting down China's greatest achievement, the revolution of Chinese written word system which was attributed as the major force for eradicating the illiteracy in China. That is, this act of going back to the traditional could be viewed as treason, unless it has become the policy of the government. However, my books have seemingly changed that. See news clip below.

教繁體字 政協提案

本報記者鮑廣仁／特稿

正在北京舉行的全國人大及全國政協會議，透露出重要信息：郁鈞劍、宋祖英、黃宏及關牧村等21位文藝界政協委員聯名提案，建議在全國小學重開繁體字教育，教小學生學繁體字。一石激起千層浪，中國網站就此展開熱烈討論，贊成與反對方都情緒激動，顯示中國民衆對這一問題的關注程度。

中國大陸自1958年開始文字改革，簡體字已使用幾十年。中國政府不僅在國內推行簡體字，也將簡體字推行到國外。聯合國和美國國

中國簡體字政策鬆動

務院及「美國之音」都採用簡體字。中國政府甚至規定，商標不准出現繁體字，違者將受懲罰。

在中國大陸，敢使用繁體字的，以前只有毛澤東，因為他自己的簽名，永遠都用繁體字。江澤民也喜歡用繁體字，他自己名字中的「澤」字永遠都用繁體。

照理說，簡體字在中國已「一統天下」，並沿用幾十年，其地位不應再受到挑戰。雖然海外華人要求使用繁體字的呼聲不斷，但畢竟動不了簡體字一根毫毛。現在中國的政協委員提案，要求在小學教繁體字，意義就完全不同了。

雖然要求在小學教繁體字，並不等於恢復繁體字，主要是不讓後人因不認識繁體字而割斷歷史。但這畢竟是個進步，以前繁體字是個禁忌，無人敢提，現在有人提了，就說明有鬆動的可能性。

贊成提案的人士在網上表示，中國的漢字簡化存在一定問題，如繁體字的「親」和「愛」是漢字造字中的傑作，簡化後，變成「有親不見，有愛無心」，因為簡化後的「親」字沒有「見」字旁，而「愛」字則將「心」省略了。

此外，大陸人只認簡體字而不識繁體字，在兩岸交流中，造成諸多

不便。不識繁體字，對傳承傳統文化、發掘文化資源，都有一定影響。現代人看不懂古籍，對今後研究中國歷史不利。因此，在小學開始教繁體字，有一定好處。

但也有反對者認為，這是「脫褲子放屁」，多此一舉。他們認為，中國文字的普及與推廣，簡化字功不可沒。文字改革的方向，應是字體不斷簡化。繁體字是中國文化的根基，可由一部分學者研究，不需要廣大小學生學。有的人甚至認為，小學生應遠離繁體字。

從目前情況分析，21位政協委員的提案不太可能被採納。但畢竟在中國有人提出這一問題，相信中國遲早要面對。現在中國大陸還有一些人看得懂古書、讀懂繁體字，再過幾十年，在中國可能就找不到看得懂古書、認識繁體字的人了。

Yet, some establishment still tried to fight back. See the news report of March 7, 2009 (one year after the calling for the changing); they still claim that the traditional character is illogic and too difficult for kids to learn. See the news clip below.

worldjournal.com
2009年3月7日 星期六 SATURDAY, MARCH 7, 2009

世界日報 大陸(二) A14

繁體? 簡體? 網民勢均力敵

兩會焦點 潘慶林提案 支持者 反對者 海外華人圈普遍採用 可凝聚向心力
沒必要花大錢修改書本、字典、標牌

大陸新聞組 廣州7日電 全國政協委員潘慶林提案10年恢復繁體字，在網路上激起千層浪；據南方日報報導，有人說很韌人，有人說有道理。網路上分成正反兩個陣營，出現少見的勢均力敵局面。

潘慶林說，恢復使用繁體字，原因有三：第一，1950年代簡化漢字時太粗糙；第二，以前說繁體字太繁瑣，難學難寫，不利於傳播，但是現在用電腦輸入，再繁瑣的字打起來也一樣；第三，恢復使用繁體字有利於兩岸統一。

報導指出，支持的網民說：現在海外華人圈都使用繁體字，造成華人不同字的局面。只有恢復繁體字才能讓大中華有凝聚力。反方陣營表示：恢復繁體字，字典、書本、標牌等等的修改需要投入太多精力和金錢，應該沒必要。

也有中立的意見說：刪繁就簡是必然，為了讀古文，有些字應有區別，如面、麵不分，發、髮不分，讀古文就可能發生歧義或無法理解；至於3G門戶網民則表示，說到底是一種工具，原則是好學好用。

報導稱，著名文字學者王立群對此在博客中撰文作出回應，強調簡化字不能輕率廢除。據人民網報導，王立群說：文字的從簡是一個不可逆轉的趨勢，中國今天使用的不少簡化字是古代就已經廣泛使用的簡化體字或俗體字，有的採用的是古字或者筆畫比較簡單異體字，有的是利用草書楷化，這些簡化字均簡約有據，絕不能說是「粗糙」！

「愛」字是不少力主簡用者的代表字，理由是繁體字「愛」有「心」，簡體字是「無心之愛」。據報導，王立群指出，古人並不懂得「心」是不能愛的，真正能夠思考能愛的是大腦，因此古人

造字之時為「愛」加上一個「心」是古人缺乏科學知識的一種誤解；今人還有什麼必要以訛傳訛？

他表示，即使是在用電腦輸入，手寫也不能廢棄的，所以傳播困難的問題並不會因電腦而改變，繁體字對於剛識字的兒童來說難學難寫是一客觀的現實，沒必要誇莫如深。至於恢復使用繁體字有利於兩岸統一，王立群認為是片面誇大繁體字在實現海峽統一問題上的作用。

「不折騰」起了頭

The following is a zoom in of the above graph.

「體」網民勢均力敵



海外華人圈普遍採用 可凝聚向心力

沒必要花大錢修改書本、字典、標牌

也有中立的意見說：刪繁就簡是必然，為了讀古文，有些字應有區別，如面、麵不分，發、髮不分，讀古文就可能發生歧義或無法理解；至於3G門戶網民則表示，說到底是一種工具，原則是好學好用。

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簡化字是古代就已經廣泛使用的簡化體字或俗體字，有的採用的是古字或者筆畫比較簡單異體字，有的是利用草書楷化，這些簡化字均簡約有據，絕不能說是「粗糙」！

「愛」字是不少力主廢簡用繁者的三個代表字，理由是繁體字「愛」有「心」，簡體字是「無心之愛」。據報導，王立群指出，古人並不懂得「心」是不能愛的，真正能夠思考能愛的是大腦，因此古人

造字之時為「愛」加上一個「心」是古人缺乏科學知識的一種誤解；今人還有什麼必要以訛傳訛？

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「不折騰」起了頭

The key points: 著名學者 (very prominent scholar) 王立群 said, “愛 (love)” has a radical 心 (heart). Yet, the ancient does not know about heart while the brain (腦) is the true source for comprehending the love.

This 王立群's nonsense was reported in 2009.

Even Mr. 章新勝 (Vice Secretary of the Department of Education of China, see <https://zh.wikipedia.org/wiki/章新勝>) came out (on March 13, 2009, 4 days after the Parliament debate the second time in 2 years) to proclaim that using simplified is in accordance to the LAW, and the simplified system is the greatest political achievement of the PRC. See news clip in section D.

However, by June 2008, this new Chinese Etymology was known by the entire world. See the letters from presidents of US universities (such as Harvard, Yale, etc., <https://www.facebook.com/224849730863002/timeline/story?ut=43&wstart=0&wend=1435733999&hash=-5195713096009719835&pagefilter=3>).

See the letters from US departments of Education, <https://www.facebook.com/224849730863002/timeline/story?ut=43&wstart=0&wend=1435733999&hash=-3250850035125760648&pagefilter=3>.

And, Gong's books are collected in the top university libraries in the world.

With these mounting evidences, any attempt of abandoning the Chinese character system is not only an insane act but **a great sin to mankind**. That is, even the Chinese government must give up its long-held policy.

In March 2010, PRC (one year after the previous denouncement by China's scholars and officers) has finally decided to teach kids the traditional characters while the writing still uses the simplified. See, the news clip below.

**呼籲兩
國，驚
壓力，
趙啟正
題。明
年會上，**

革，請問全國政協有沒有注意到相關的報導？」

上述問題一提出，在場記者都翹首以盼，想知道趙啟正如何回答。由於該名記者同時提出中美關係走向以及何厚鏘是否會出任政協副主席，趙啟正一開口就說，「一個人

問題吧」。以四兩撥千斤的方式，迴避戶籍改革的問題。

經濟觀察報、南方都市報等13家「都市類」報紙聯合發表共同社論，以「打擦邊球」方式，表達輿論，引起高層關切。中共高層歷來忌諱「串聯」，對有組織性或者群

問，其他媒體也停止跟進轉載。

原本轉載共同社論的網路媒體，昨天也紛紛撤掉相關內容。據了解，參與共同社論的13家媒體中，傳出有媒體高層已知會前線記者，在跑人大政協兩會時，不要特別談論戶籍改革。

潘慶林提案

用簡識繁 列教學大綱

幼兒園月收費數千元 毛新宇也咋舌

大陸新聞組

北京3日電

中國政協委員潘慶林提案，建議把「用簡識繁」寫進中小學語文教學大綱。

東方早報報導，去年11屆二次全國政協會議上，潘慶林提出分批停止使用簡體字、恢復使用繁體字的建議。今年，他仍然堅持「分批停止使用簡體字、恢復使用繁體字」主張。但建議，確立「簡繁並存」、「一字兩體」原則，在大陸推行「用簡識繁」的漢字教育，同

時建議台灣及港澳、海外地區推行「用繁識簡」。

潘慶林說，鑑於歷史和現實狀況，以及大陸地區民眾的閱讀習慣，目前在中國官方的文件和書類等通行使用簡體字，大陸國民漢字教育也以簡體字為主。但在使用簡體字的同時，從中小學開始應該逐步讓學生認識繁體字。

另據瀟湘晨報報導，兩年前，毛新宇被選為全國政協委員，他的言行與其特殊身分頗受外界關注。近幾年，毛新宇的外婆、父母先後去

世，他成了家裡的頂梁柱，什事都要操心。現在，最讓他操心的是，怎樣培養好兩個小孩。但小孩上幼兒園的費用如此昂貴，讓毛新宇咋舌不已。

毛新宇昨天從黑龍江趕回北京，為錄節目，沒吃中飯。

另據媒體報導，在北京，若想把孩子送到口碑較好的私人幼稚園，幾乎找不到每月收費1000元，很多私人幼稚園每月收費好幾千元。北京最好的大學北京大學，學費和住宿費加起來，每個月只有700元。

幼稚園收費太高，給很多父母造成巨大壓力，即使毛澤東的後代也不例外。

尹中卿：樓市泡沫是事實

地產界委員茅永紅稱 房價不能打壓 也打不下去

大陸新聞組

也打不下去。

段，經濟刺激政策的效應可能減

F: The great salvation

By September 1, 2017, China has abandoned the “Romanization of Chinese language policy”: {把汉语、汉字摆回到第一位置, 强调拼音只是辅助学汉字的工具。(google translate: Emphasize Pinyin is only a tool for assisting Chinese characters)}, see the press release of Xinhua (http://news.xinhuanet.com/local/2017-08/29/c_1121559170.htm). Since May Fourth Movement (五四運動, 1919), Chinese written language (汉字) was viewed as ‘dog turd (狗屎)’ by all Chinese philologists, and this led to the “Romanization of Chinese language policy” for the Chinese government. The first act was the simplification, done in the 1960s.

The second act was pushing Pinyin as the base for learning the Chinese language, done in the 1980s.

Then, a law was issued in April 2006 to ban the usage of ‘traditional Chinese character’. At that time, the total Romanization was scheduled to be completed by 2016.

However, in August 2006, I [Tienzen (Jeh-Tween) Gong] published “Chinese etymology” showed that the Chinese written system is the perfect language in the world.

There are three simple requirements for a PERFECT language.

One, with only a set of a finite number of codes (such as 26 alphabets), it can generate unlimited (infinite) words (vocabularies). English-like language gets 100 points on this. Chinese WAS getting a big **zero**.

Two, the pronunciation of every word can be READOUT from its face. English-like language gets 100 points while Chinese was again getting a big **zero**.

Three, the MEANING of every word can be READOUT from its face. English-like language gets 20 points as 20% of English words can be readout their meanings via root-words, prefixes and suffixes while again Chinese WAS getting another big **zero**.

The screenshot shows a WorldCat search results page. The top navigation bar includes the OCLC WorldCat logo, a search bar, and links for Advanced Search and Find a Library. Below the search bar are buttons for Add to list, Add tags, Write a review, and Rate this item. The main search result is for the book 'Linguistics manifesto : universal language & the super unified linguistic theory' by Tienzen Gong, published by Diamond Bar, Calif. : PreBabel Institute, ©2010. It is a Print book in English from the WorldCat database. A 'Find a copy in the library' section follows, with a form to enter a location (91745) and a 'Find libraries' button. A list of 8 libraries that have the book includes: University of Illinois at Urbana Champaign (Urbana, IL 61801 United States), University of Wisconsin - Madison, General Library System (Madison, WI 53706 United States), University of Chicago Library (Chicago, IL 60637 United States), Georgia State University (Atlanta, GA 30303 United States), Cornell University Library (Ithaca, NY 14853 United States), Columbia University in the City of New York (Columbia University Libraries, New York, NY 10027 United States), Brown University (Brown University Library, Providence, RI 02912 United States), and HCL Technical Services (Harvard College Library, Cambridge, MA 02139 United States). Navigation links at the bottom right include << First, < Prev, 1, 2, Next >, Last >>.

However, my works on 'Chinese Etymology' showed that Chinese system gets 300 points (**a perfect score**). My books (not just one) are collected by many Ivy university libraries, such as Harvard, Cornell, Yale, etc., see

http://www.worldcat.org/title/linguistics-manifesto-universal-language-the-super-unified-linguistic-theory/oclc/688487196&referer=brief_results

http://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215&referer=brief_results

<http://www.worldcat.org/title/chinese-etymology/oclc/318075862>

With this new FACT, the Chinese government put its law (issued in 2006) on backburner since 2008. And, finally, China abandons its Romanization policy in September 2017 (see the news link above). This is **the victory of the entire Chinese people and of the humanity**.

I have repeatedly denounced those May 4th scholars, calling them ignorant and traitors of Chinese people. I especially denounced 周有光 repeatedly on his work on Pinyin, nothing personal but his work was not only dumb but is a shame for Chinese people. I was very glad to find out that {周有光 : 最反感别人叫我“汉语拼音之父”，

see <http://view.news.qq.com/original/legacyintouch/d590.html> (that is, 周 (in 2017 said) hates to be called the founder of Chinese Pinyin). After all, 周 has conscious about what kind of bad thing he had done to the greatness of Chinese people.}

After the publication of my books on Chinese etymology (CE), many people suddenly became experts on CE. No, they are not, and most of their writing on the web is simply wrong.

Again, the abandoning the 'Romanization policy' by the Chinese government is the GREATEST victory for all Chinese people, and I am happy to play a major role in it.

Note: For the recent history of demonizing 汉字 (Chinese characters), see the documentary { 汉字五千年 第 7 集 浴火重生, https://www.youtube.com/watch?v=HjbmAIWe_Ig }.

Finally, I [Tienzen (Jeh-Tween) Gong] have prevented the most insane act of humanity to continue.

References:

The Chinese Language: Fact and Fantasy (by John DeFrancis); see

http://www.pinyin.info/readings/chinese_language.html

The Ideographic Myth (sample chapter of The Chinese Language: Fact and Fantasy); see

http://www.pinyin.info/readings/texts/ideographic_myth.html

Ideogram: Chinese Characters and the Myth of Disembodied Meaning (by J. Marshall Unger); see <http://www.pinyin.info/readings/ideogram.html>

Introduction (of the above book); see <http://www.pinyin.info/readings/texts/unger-intro.pdf>

Reviews

Mr. 邱兆衡, a journalist at 台灣新生報 wrote an article on my works, see {台灣新生報【記者邱兆衡特稿】} , at

<https://tw.news.yahoo.com/%E6%B2%89%E5%86%A4%E5%A4%A7%E7%99%BD%E5%95%9F%E4%BA%BA%E6%B7%B1%E7%9C%81-152324833.html> }. The following is the copy of that article.

旅美作家龔天任先生的著作 {「沉冤大白」 ---- 為「紅樓夢」與「漢語文」平冤} 一書，近期內將在台灣發行，消息傳來，已引起社會各界人士的矚目和期待。

龔天任先生 [Mr. Tienzen (Jen-Tween) Gong] 旅居海外將近四十年，有多本英文本著作，已廣為世界著名大學：哈佛、耶魯、史丹佛等名校收藏，並在 amazon 與 Barnes&Noble 熱賣。「沉冤大白」也已由哈佛、柏克萊等名校收藏。

「沉冤大白」一書對漢語文有啟人深省的剖析，龔天任先生在「沉冤大白」的簡介中指出，西諺云：一種語言，一個靈魂（one language, one soul）。懂俄文，就知俄人靈魂。通英文，就能與西方靈魂交流。

語言學家的理想語文，必須具備三個條件。a. 以有限的字符（字母或字根），建構出無限的字。b. 每字字音，可由字面讀出。c. 每字字義，可由字面讀出。對頭二項而言，拉丁語系（如，英文）都得了 100 分。百分之二十的英文字，是由字根、字首組成，也能從字面讀出字義。在 300 分中，英文得了 220 分。雖非絕對的理想，也是上之上等了。

簡介中提到，五四運動，漢語文被裁定為，禍國殃民的罪魁禍首。當時的口號是：漢字不廢，中國必亡。胡適與蔡元培等六百學界精英，共同的簽署了「消滅漢字宣言」（見

<https://zh.wikipedia.org/wiki/%E5%BB%A2%E9%99%A4%E6%BC%A2%E5%AD%97%E8%AB%96> or <https://zh.wikipedia.org/wiki/廢除漢字論>）。接著，中共一面推行簡體字，一面加速漢字羅馬拼音化的研究。理由就是，在 300 分中，漢語文抱了三個大鴨蛋。這種蛋、蛋、蛋的語文，不僅是禍國殃民的禍首，誤人子弟的元凶，更是華人的恥辱。中共，也以廢除繁體字，為其最偉大的政績。

二〇〇六年，「中文字根學」出版了（美國版權證號 TX6-514-465）。它以實證的方式，明確的證明了，漢語文是唯一得了 300 分的語文。驚慌之下，從二〇〇七年至二〇一〇年，中共政協連續三年，提出了恢復繁體字的議案。相關的剪報，可在下址查閱（<http://www.chinese-word-roots.org/cw1.htm>）。

龔天任先生語重心長，啟人深思的表示，以死記硬背來學漢字，是對學童的虐待。會扼殺孩童的理解思維能力，形成不求甚解的惰性，養成臣服於威權的奴性。以「字根」學漢字，不但是事一功百，更讓孩童發展邏輯思維與創新能力。「沉冤大白」一書，以較通俗的方式，不但說明了漢語文是如何拿到三個滿分的，也讓讀者知道如何以語文，來培育孩童完美的靈魂。

熱門話題： 12強排名 尹馨資料 全球百大美女 atp年終賽 電動牙刷 李宏鳴癌逝

首頁 政治 論壇 財經 娛樂 運動 社會地方 國際 生活 健康 科技 天氣 影音 雙11開跑 2020大

沉冤大白啟人深省

台灣新生報

台灣新生報 | 1.3k 人追蹤

追蹤

【記者邱兆衡特稿】
2013年3月16日上午8:23

留言



旅美名作家龔天任先生的著作「沉冤大白」，為「紅樓夢」與「漢語文」平冤一書，近期內將在台灣發行，消息傳來，已引起社會各界人士的矚目和期待。

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Mr. 王焱昇 wrote a comment and a poem {奇人、奇遇、奇學 ; it is available at <http://tienzengong.pixnet.net/blog/post/36854028>} about my work. I, now, copy it below.
我自幼學的是簡體字。並認為這是中華文化最偉大的進步。對胡適、魯迅、郭沫若、蔡元培、吳玉章、林伯渠等人的唾棄繁體字，鼓吹簡體字，有著無比的敬佩。更有無限的感恩。我們終於拋棄了愚昧的過去，最笨拙的文字。我們終於可以從新出發，再次成為世界上的唯一霸主。

去年(2011)九月，巧遇龔先生。龔劫存(Jeh-Tween Gong)，字天任(Tienzen)，是一位物理學家。他的著作，包括物理、哲學、語言學，並為眾多世界有名大學圖書館收藏。Google Book也有索引。真是“博古通今，學貫中西”。這些資料，可在下址查閱(<http://www.chineselanguageforums.com/small-story/tienzen-s-family-t151.html>)。

物理、哲學我不懂。而龔先生的大作“中文的字根與文法---天馬行空的漢語”，震撼了我的靈魂，動搖了我一生的信仰。漢語文並非如胡適、魯迅、郭沫若、蔡元培、吳玉章、林伯渠等人所說的笨拙，而是世界上最偉大的語文。他的大作，不但已為世界語言學界捧為經典，兩岸圖書館亦有收藏。

往日讀書，字字都是象形字。其形、其音、其義，都得死記硬背。盡一生精力，死記五千字，仍是一知半解。如今，以字根解字。不識之字，也能解得其義。心中之激動，甚於浴火重生後之喜悅。奇遇遇奇人，學了奇學。朝聞道，夕死可也。感念之餘，特書數語，答謝先生。並與世人共享、共勉之。

倉頡造字泣鬼神，許慎解字復說文。
“五四”先賢爭鼓噪，群起疾呼滅中文。
橫空殺出龔天任，揭示貳百二字根。
詳論中文獨至善，華夏文明得重生。
文化奴才不再做，只因先生劫後存。
博古通今真學問，學貫中西第一人。
世界揚名垂青史，鐫刻豐碑指前程。
異域奇緣欣巧遇，聊聊數語謝先生。

中國大陸燕南趙北客 王焱昇 敬書于美國洛杉磯，公元2012年四月二十二日

奇人、奇遇、奇學

我自幼學的是 簡體字。並認為這是中華文化最偉大的進步。對 胡適、魯迅、郭沫若、蔡元培、吳玉章、林伯渠 等人的唾棄 繁體字，鼓吹 簡體字，有著無比的敬佩。更有無限的感恩。我們終於拋棄了愚昧的過去，最笨拙的文字。我們終於可以從新出發，再次成為世界上的唯一霸主。

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倉頡造字泣鬼神，許慎解字復說文。

“五四”先賢爭鼓噪，群起疾呼滅中文。

橫空殺出 龔天任，揭示貳百二字根。

詳論中文獨至善，華夏文明得重生。

文化奴才不再做，只因先生劫後存。

博古通今真學問，學貫中西第一人。

世界揚名垂青史，鐫刻豐碑指前程。

異域奇緣欣巧遇，聊聊數語謝先生。

中國大陸 燕南趙北客 王焱昇 敬書于美國洛杉磯

公元 2012 年四月二十二日 (電話: 626-215-2287)

See <http://tienzengong.pixnet.net/blog/post/36854028>

← → C ⌂ ⓘ Not secure | www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149


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**沉冤大白：為 "紅樓夢" 與 "漢語文" 平冤 /
 Chen yuan da bai : wei "hong lou meng" yu "Han yu wen" ping yuan**

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Part one

沉冤大白 --- 為“紅樓夢”平冤

自序 (Preface)

一輩子，從未想過要寫，評“紅樓夢”的文章。但若“命裡註定”，又如何能夠逃過？

王紅波 (Hongbo WANG) 在 LinkedIn 寫了一些有關“紅樓夢”的帖子。一時興起，隨意的與她討論了幾回。也就把隨意寫來的幾篇評論，以“評 紅樓夢”為題，貼在網上 (<http://www.chineselanguageforums.com/small-story/topic-t219.html>)。仍然沒想到，要寫本“評紅樓”的書。

紅波 來信云，她將以評紅樓，作為她的博士論文。她希望能更詳細的了解，我對紅樓的看法。我也就不好隨意評論了。硬著頭皮，把“老紅學”查閱了一番。結果是大吃一驚。如此的“顯學”，幾乎是“全部”文不對題。“老紅學”大致可分為下列數派。

a. 索隱派 --- 認為“紅樓夢”的目的，是政治的。它影射一些康熙 至 乾隆 時期的政治人物。此派的重要人物，為 王夢阮 與 蔡元培。在 胡適 的 (红楼梦考证, <http://www.ccler.com/hlm/40/>) 中，對此學派，已給予了公正的批判。而近人 刘心武 的 (揭秘《红楼梦》，<http://www.ccler.com/hlm/27/>)，仍有“日月双悬之谜”的討論。如果，紅樓 果如 此派所云，那它就沒有太大的“普世”價值了。

所以，此派 紅學，是對是錯，都不重要。

b. 原型派 --- 它與 索隱派 小同大異。大異者，它的重點，不在政治。小同者，它仍在為書中的角色，追尋其“原型”。似乎是，沒有原型，紅樓 就沒有價值了。

以 原型為主的，是傳記。不是“創作”。所以，研究書中角色的 原型，對 紅樓 的普世價值，是沒有任何意義的。

- c. 傳記派 ---它以研究作者(曹雪芹)的身世為主。它的重點是，沒有這個 身世，就寫不出這本書。或許，這本書是“襲人”或“茗烟”寫的呢！總之，紅樓 的普世價值，與誰是作者，沒有太大的關係。
- d. 版本派 --- 它研究不同的版本。這倒是很重要的。不過，當通行版已經 選定。版本派 的作用，也就功德圓滿了。

那麼，這些 紅學，對“紅樓”的普世價值，是完全文不對題的。基本上，紅樓的偉大，已經 沉冤數百年。然而，我本無意為它平冤。

二〇〇五年，我發現了“中文字根學”(Chinese Etymology)。那時，並不知道 蔡元培、魯迅、胡適等人的，力促廢除“漢字”之議。所以，當時寫的書，對 漢字的 百年沉冤，未寫隻字。到 二〇一一年，才在網上

(<http://chineselanguageetymology.blogspot.com/2011/04/new-chinese-etymology.html>) 寫了一些，為 漢字平冤的文章。但未整理成書。

現在才知道，那些污蔑 漢字的人，也都是 紅學大家。那麼，一切都不同了。對那一批人的愚昧與無知，禍國與殃民，我若不挺身而出，不但對不起世人，更對不起我自己了。我本無意 評 紅樓。卻是 命中註定。夫復何言。

本書以評紅樓為引子，再為沉冤百年的 漢字平冤。

第一章：評“紅樓夢”的三大原則

每位作者寫書，都有一個過程。從初稿，二稿，… 到定稿。只有“定稿”，才代表作者的真意。初稿等，基本上就進了擲紙桶。但是，“紅樓夢”似乎沒有寫完。也就是說，作者沒有自己定稿。不過，經過百餘年“版本學”的研究。現在市面上已經有了“通行版”。基本上，它是程偉元的考訂版(程乙版)。把通行版做為“定稿”是合理的。有了定稿之後，再沒有與其它版本糾纏的必要。所以，版本學，已經功德圓滿。它與評紅樓，不再有任何的關連。所以，第一原則，就是“確定評論的對象”。網路上的“紅樓夢”(<http://www.ccler.com/hlm/01/>)，基本上就是程乙版。故事的情節，大致相同。文字倒是有些差異。不過，這就是我評“紅樓”所用的版本。

程乙版，是 120 回本。前 80 回，確定是“原本”。後 40 回，確定是高鶚所“補”。如何補，是有爭議的。高鶚自稱是得“遺卷”，整理而補之。但許多研究，都認為，它是高鶚寫的。對這個問題，我也會做些討論。不過，在評紅樓的原則上，我把前 80 回，訂為“定稿”。也就是說，所有的“評論”，全以定稿為對象。後 40 回，當成“另書”評論之。“另書”的內容，不可成為評“定稿”的證據。如此，評論的對象，就很明確了。

古今中外，以試取士。考生的姓名，在答卷上，都是密封的。當然，這是為了防止作弊。但重點是，以文論文，才是公正的論文方法。評書，也是一樣。以書論書，才是公正的評書方法。所以，我對“曹學”沒有任何的興趣。紅樓是張三寫的也好，李四寫的也罷。若有普世的價值，就是評論的重點。所以，第二原則，就是“以書評書”。

任何“書”中沒有的，就不可評它。也不能把它當成，做為評論其它的證據。近，冒出來一個“秦學”。研究秦可卿的身世，她的婚姻，她的原型，… 等。書中的說法如下：“他父亲秦业现任营缮郎，年近七十，夫人早亡。因当年无儿女，便向养生堂抱了一个儿子并一个女儿。谁知儿子又死了，只剩女儿，小名唤可儿，长大时，生的形容袅娜，性格风流。因素与贾家有些瓜葛，故结了亲，许与贾蓉为妻。”

任何超過這幾句話的研究，都是鬼扯蛋。這就是“以書評書”的原則。

評書的理由，至少有兩種。當一本濫書，浪得虛名，卻能廣為流傳。其毒害是可怕的。寫書評以導正視聽，是正義之士的責任。當一本書，有很高的價值。但不能被市井小民，完全理解。寫書評以闡明之，也是學者的義務。“紅樓夢”是一本有“普世”價值的文藝創作。而“老紅學（索隱派，原型派，曹學派，等）”，對它的“普世”價值，全是文不對題的。這是促使我，寫這本書的大動力。為沉冤百年的紅樓“普世”價值，平冤。所以，第三原則，就是“只評普世價值”。

紅樓的語言，是漢語文。它文字的優美，當然是重要的價值。但對西方人來說，中文文字的優美，是無法為他們所感受的。如果翻譯得好，譯文的優美，並不代表中文的優美。所以，文字的優美，不包含在這普世的價值中。

普世，代表古今與中外。那麼，它在“今日”與“西洋”的認知下，必須仍有價值。所以，除了將其與中國的一些奇書相比較之外，也會以西方今日的認知，作為評書的依據。

第二章：普世價值一(宿命與自由意志)

“紅樓夢”的時代，沒有汽車、飛機。沒有電腦、網路 (Internet)。古今的物質文明，是不同的。但，人們最根本的心靈活動，只有一個。人生命的意義，究竟是什麼？這個議題，是古今中外，都相同的。即如此，我們就從“今日西方”的認知，做為討論的起點。即使中、西的表達方式不同，它們確實有著共同的議題。應該陳述著相似的內涵。

人的出生，是個錯誤？是個偶然？還是背負著上天的使命？這個問題，在三千年前，就是人們心中的中心議題。基本上，它有兩個答案。

- a. 人的出生，即使是錯誤的、偶然的，他“自身”的努力，仍然可以為他的“生命”創造意義。這就是，“自由意識 (free will)”學派。人的生命意義，由人的自由意識來決定，來創造。
- b. 人的出生，是上天的“恩典 (God's Grace)”。這就是，“宗教 (Religion) 學派”。那就是，人的上面是有“神、仙、佛”的。雖然，人在世上，有“自由”活動的“空間”。但，人生命的意義，基本上是天賦的。這就是“宿命”的基本內涵。

今天，世界上的宗教，至少可分為兩大“類”。

- i. 我是派 --- 上帝的真善美，不是人類的“智慧”能理解的。任何以智慧的方式，來追尋上帝，不但是徒勞的、愚昧的，更是對上帝的污蔑。唯一之“途”，就是“信”我所言。聖經云: I am I (我就是我)。我說了算。信我者得救。其它全是廢話。基督教、回教等，屬於此類。
- ii. 尋覓派 --- 上帝是可被“尋覓”的。“尋覓”的方法，是“排除法 (negation)”。這蘋果是上帝嗎？不是，扔出去。很快，整個房間就扔“空”了。很快，家、社會與宇宙都被“空”掉了。佛教，認為佛陀找到了。那就是“大智慧、大慈悲”。找到的人，得個學位，叫做“佛”。佛是人，不是上帝。是找到上帝的人。一般普羅大眾，最好請佛為嚮導。

尋覓派的“空”法，是“懷疑”。懷疑所有的“存在”都是“短暫”的，“虛無”的。這“懷疑”法，成為西方“哲學 (philosophy)”思考的重要議題。一切的“存在”都不可靠，就沒有了“懷疑”的“立足點”。要懷疑它事、它物，這“懷疑者”必須是真實的。這就是，René Descartes (http://en.wikipedia.org/wiki/Ren%C3%A9_Descartes) 的“我思，即我在 (Cogito Ergo Sum)”。我對一切的一切，都可以懷疑它們的真實性。但不可懷疑我這“懷疑者”的存在。所以，“我思，即我在”。

佛家, 是不贊成這個論點的。“我思”, 仍是空的。總之, Descartes 成了“存在主義 (existentialism) 的始祖。到了 Arthur Schopenhauer (http://en.wikipedia.org/wiki/Arthur_Schopenhauer), 提出了, 生命的存在, 完全受到“求活意志 (Will to live)”的驅使。永遠在掙扎; 永遠無法自拔。Schopenhauer 成了“悲觀主義 (pessimism)”的始祖。即使再“悲觀”, 生命的“存在”是真實的。

到了 Søren Kierkegaard (http://en.wikipedia.org/wiki/S%C3%B8ren_Kierkegaard), 他認為, 人的存在, 不但是真實的, 被驅使的 (宿命的), 仍然是有“選擇”的。他的名著“Either/Or (<http://en.wikipedia.org/wiki/Either/Or>)”, 成為“存在主義”的根本。首次, 把“宿命”與“自由意識 (選擇)”統一起來了。

到了 沙特 (Jean-Paul Sartre, http://en.wikipedia.org/wiki/Jean-Paul_Sartre), 把人“存在”的意義, 推到了頂峰。更對“自由意志”有了全新的闡述。基本上, “自由意志”是人存在的“困境”。他最著名的

劇本 "No exit (http://en.wikipedia.org/wiki/No_Exit)", 對此有深刻的描述。以簡單的例子說明如下。

父母之命的婚姻(無自由), 原則上, 不會造成問題。在“自由”之前, 二選一, 是痛苦。為什麼必須“捨一”。未被選上的, 也是痛苦的。基本上, Sartre 說明了, “自由”是上天對人類的詛咒。是困死人類的枷鎖。只要有“他人”存在, “人”的存在, 是痛苦的。解決之道, 在於接受他人。人永遠面臨“選擇”。“選擇”是人們逃脫不了的宿命。這, 基本描述了, 西方從處事到待人的理論發展過程。門口那塊大石的存在, 與“人”的存在, 是完全不同的。人, 是要處事與待人的。人更需要在“宿命”的困境中, 以自由的選擇, 來創造他個人生命的意義。自由意志, 即是創造生命意義的動力, 也是造成生命困境的最大原因。生命的意義, 基本上是由宿命 (上天的意志) 與人的自由意志的互相激盪, 來決定的。

存在主義, 討論了下列這些議題。

- a. 存在的本質, 被驅使的 (宿命的)。
- b. 存在的環境, 有選擇的。有自由意志。除了“我”的存在, 也有“他”的存在。當然, 邪惡 (evil) 也就存在了。
- c. 宿命 與 自由, 雖可為存在創造意義與價值, 它們同時是造成, 存在困境的大原因。

以上，簡述了古遠的神學，直到今日的“存在主義”。這就是西方對“生命意義”看法的簡介。許多世界“小說”名著，都或多或少的闡述著這些議題。當然，我也會以這個為標準，來檢驗“紅樓夢”的價值。它是否討論了人類的“根本”議題。人“生命”與“存在”的價值與意義。

如果，“紅樓夢”只是如 索隱派所云，影射了一些歷史上的政治人物；只是如 原型派所云，描繪了一些 原型人物，那，它就沒有太大的價值了。謝天謝地的是，那些 索隱派與 原型派，只是一些無聊的廢話罷了。欲知“紅樓夢”的偉大，請看下回分解。

第三章：普世價值二 (性事、愛情與 儒家神學)

上章簡介了，西方對 生命意義與價值的看法。 它包括神學與哲學。 西方的文學名著，必須或多或少的闡述這一議題。 那麼，中國的文學名著，又是什麼情況呢？

其實，神學有三大類。 除了前述的“我是派”與“尋覓派”之外，另有“參與派”。 “參與派” --- 對上帝的認知，不是教條似的“我說了算”。 也不為著追尋“真上帝”，把現有(但短暫)的存在，全扔了，全否定了。 而認為，現有(但短暫)的存在，是上帝“自我”表達的一種方式。 故云：“天命”之謂“性”，率性之謂“道”。 即然，“性、道”是上帝的自我表達，有“性、道”者，就可以“參與”上帝的 國度了。

所以，這三“類”宗教，它們的起始點，立足點，是不同的。 我是派，立足於“信”字，信祂就是。 尋覓派，立足於“空”字，要能放得下。 參與派，立足於“參”字，積極的修養“氣質”，以參天地之造化。 當然，它們對生命意義的看法，也就略有不同了。 不過，存在主義的結論，仍然是普世的。 對三派都適用。

近世的中國人 與許多的西方神學家，都不把“儒家”看成一個宗教。 對此，我在“Confucianism: A great religion of mankind (<http://www.chinese-word-roots.org/Conficiu.htm>)”一文中，有詳細的討論。 在此，略談一下“儒家”與“道家”的神學吧。

我把儒家神學，取名為“命、命神學”。 它包括五個“步驟”。

- a. 天命 --- 這是 儒家的上帝。 祂是有“意志 (will)”的，有“法規 (law)”的。 堯曰：天之數命在爾躬。 顏回死後，孔子嘆曰：天不我予，天不我予。
- b. 道 --- 天命 法規的“展現 (expression)”，就是“道”，天理也。 天命之謂

“性”，率性之謂道。

- c. 氣 --- 法規的“運行(operation)”，就是“氣”。以牛頓(Newton)力學為例，它的方程式是“道(law)”。方程式內的“質量”，就是“氣”。
- d. 數 --- 它是“氣”的量。量多，跑得快，跑得遠。量少，則反之。
- e. 人命 --- 人生命的意義，是由“天命”、“氣”與“數”來決定的。“道”是普世的。

儒家神學 與其它二類，是不同的。我是派，只有一個教條，信我得救。所以，有沒有“宿命”，都不是議題。好事壞事做盡，在後一刻，“信”了，必然得救。

尋覓派，只有一個法門，空了再空，終至極樂世界。但，人是有“根性(karma)”的。這不是天命的宿命，而是自造的。不過，它是可以被“空”淨的。但是，放不下的人，終究無法擺脫那宿命。

參與派，是唯一完美的神學理論。它不是一個教條。也不是一個法門。它是一個步驟。一個讓人們參與上帝國度的步驟。一個唯一明確的，把“人命(人生命的意義)”與“天命

”聯繫在一起的神學理論。一方面，它是宿命論。另方面，人可修養“氣、數”，而創造自我的生命意義與價值。它和諧的消除了“宿命”與“自由意志”的對立與矛盾。它是完美的“開放宿命論”。

在儒家，“人命”有兩種“氣”，元氣與氣質。元氣為天命所賦，不得增減。氣質，秉天命之“性”，是可以修養的。反之，道家排除天命之說，以“道”為大。元氣是可由後天修補的。老子云：專氣(元氣)致柔，能嬰兒乎。那就是，可以返老還童。最終可以成“仙”。所以，有沒有宿命，在道家也不是問題。命運再壞，成了神仙，全都無妨了。道家神學，只有“道、氣、數”。沒有天命與人命(宿命)。基本

上，道家是不能算“命”的。 算命的道士，基本上，並不了解 道家神學。 因它截頭砍尾，在“封神榜”，它被稱為“截教”。

對 儒、道神學有了瞭解後，我們就可以談“性”了。 在儒家，性是 天命的自我表達。 孔子曰：食色，性也。 對古人而言，“性” 是“心生”。 人心中，生出來的就是性。 心是天命的代言者。 於是，孟子就提出了“四端” 說。 端是立耑。 爭是新“芽”。 立耑，就是新芽的尖尖。 從人心中生長出的四棵芽，是率天命，順天理的。 但，我們必須一再的“參與” 天命的國度，來保證“四端”的成長。 參與的方法，就是以“豐” 富的祭品，向上天求“示”。 示 豐，就是求天理。 所以，禮同理，音同義同。 至此，禮成為儒家的根本大法(憲法)。

性，有了非常明確的定義。 情，是什麼？ 它是“青心”。 青是純潔的意思。 情又如何“運作”？ 它有多大的 法力？ 《牡丹亭》云：“情不知何所起，一往而深。 生者可以死，死可以生。” 基本上，沒有這種“起死回生” 法力的情，雖是真情，也不精采。 所以，執子之手，與子偕老的真情，不易成為賣座的作品。 只有那執不了手，偕不了老的；或是不該執手，不該偕老的愛情奮鬥，才成為震撼人心的篇章。 所以，在西方，Romeo and Juliet

(http://en.wikipedia.org/wiki/Romeo_and_Juliet) 與 Twilight (人妖戀
http://en.wikipedia.org/wiki/Twilight_%28series%29)，成為大眾喜愛的作品。 在中國，白蛇傳

(<http://zh.wikipedia.org/wiki/%E7%99%BD%E8%9B%87%E5%82%B3>)，聶小倩
(<http://baike.baidu.com/view/47262.htm>) 與 孔雀東南飛
(<http://zh.wikipedia.org/wiki/%E5%AD%94%E9%9B%80%E6%9D%B1%E5%8D%97%E9%A3%9B>) 等，都成為大眾熱愛的故事。

我會從此章所論的角度，來檢驗“紅樓夢”對“性”與“情”的處理方式。

第四章：先評“中國的三大奇書”

我已把評紅樓的平台與標準架設好了。不過，還是先用其它的一些古典名著，來檢驗檢驗這個平台與標準吧。看看它，是否太嚴，是否太鬆。不但需把紅樓與其它的名著，做個比較。或許，它們之間，還互有關聯。俞平伯的“紅樓心解”，就討論了“《红楼梦》的传统性 (<http://www.ccler.com/hlm/31/mydoc002.htm>)”。下面，就是他的評論。

“《红楼梦》以“才子佳人”做书中主角，受《西厢》的影响很深。书上称为《会真记》，有名的如二十三回黛玉葬花一段，宝玉说“看了连饭都不想吃”。以后《西厢记》几乎成为宝玉、黛玉两人对话时的“口头语”了。本书引用共六七次之多，而且用得都很灵活，如四十九回引“是几时孟光接了梁鸿案”一段，宝黛借《西厢》来说自己的话，非常自然。

“再说《水浒》。这两书的关连表面上虽不大看得出，但如第二十四回记倪二醉遇贾芸，脂砚斋评云：“这一节对《水浒》记杨志卖刀遇没毛大虫一回看，觉好看得多矣。”这可以想见作者心目中以《水浒》为范本，又本书第二回贾雨村有“正气”、“邪气”一段演说，跟《水浒》第二回“误走妖魔”意思相同。《红楼》所谓“一丝半缕误而逸出”，实即《水浒》的“一道黑气滚将出来”。

“《红楼梦》开首说补天顽石高十二丈，方二十四丈，共有三万六千五百零一块，原合十二月，二十四气，周天三百六十五度四分度之一，跟《西游记》第一回说花果山仙石有三丈六尺五寸高，二丈四尺开阔，说法略异，观念全同。这点有人已经说过。而且，这块高十二丈、方二十四丈的顽石，既可缩成扇坠一般，又变为鲜明莹洁的美玉，我觉得这就是“天河镇底神珍铁”（金箍棒）塞在孙猴子的耳朵里呵。

“《金瓶梅》跟《红楼梦》的关连尤其密切，它给本书以直接的影响，近人已有专书论述，这儿不能详引。如《红楼梦》的主要观念“色”、“空”（这色字读如色欲之色，并非佛家五蕴的“色”），明从《金瓶梅》来。又秦可卿棺殓一节，几全袭用《金瓶梅》记李瓶儿之死的文字。脂砚斋本评所谓“深得《金瓶》壸奥”是也。”

上面幾段，確實點出了 紅樓作者，讀過一些前期的名著。但，這些關聯，與 紅樓的價值沒有太大的關係。 也不是 紅樓與其它名著的比較。 與前所設定的評書平台，沒有任何關聯。那麼，還是自己來評吧。

首先，來談 “西遊記”。它的主旨，究竟是什麼？只是一個談 神怪與荒誕的，娛樂性小說？還是，它另有深意？西遊記 的主題，是完完全全的，宣揚 儒家的 倫理教條(禮)。雖然打著佛教的幌子，全書沒有觸及 佛教的任何教義。儒家的 倫理教條 是完完全全的圍繞在一個字上，“性”。儒家最根本的經書，“中庸”，開宗明義就說：“天命之謂性，率性之謂道，……”

。開頭兩句，“性”字就用了兩次。一般人，把仁愛禮義，做為 儒家的根本。是馬屁拍到馬蹄上了。西遊記，就是要力挽狂瀾，拉回正題。在每章每回中，西遊記 都一再一再的，重複了這一主題。每個章回，都提供了許多的暗示。

- a. 大聖是齊天的。是無人管得了的。二郎神不行；太上老君不行。連玉皇大帝都沒轍。但是 大聖是沒有 “地位”的。只是個 弼馬溫。管 撒尿的。
- b. 當大聖吃了蟠桃，偷了丹藥，就得立刻關入 八卦爐 中。蟠桃代表女性。古人以陽精煉丹。在大聖到了性成熟之際，必須立刻以 八卦純火 (儒家禮教) 熏烤。逃了出來，立刻壓在 五指(儒家) 山下。直到 落了冠(上了 緊箍圈)，才能再入塵世。
- c. 大聖自小，揀了個 “如意”金箍棒。它能粗能細，能長能短。它是一把量天尺。度量天地規矩的標準。其實，它就是 男人的陽具。在儒家，“禮”由 “性”來，已如前述。

有了上面的認知，西遊記 的主題，就很明確了。四個主角，代表了中國人的四項人格特質

- - i. 唐僧 --- “性”的最高道德標準。吃了他的肉，會長生不老的。由“性”，規劃出一切的道德標準。
 - ii. 大聖 --- 凡夫俗子。尊守儒家對性的規範。終究，是被熏烤過的。
- iii. 猪八戒 --- 對儒家的規範，常有越矩之想。當元精要被蜘蛛精吸走之時，總被大聖救走
- - iv. 沙僧 --- 代表了中國人的任勞任怨。

這四個角色，是每個中國人，都具有的四種人格。全書只講了一個人，中國人。它明確的闡述了儒家禮教思想。以我們的評書標準，它當然是奇書了。

其次，來談“封神榜”。不懂最高“神學”，是讀不懂“封神”的。兩千年來，“神學”只圍繞了一個議題在爭論。我的作為，是“宿命”，還是我的“自由意識”。

- a. “宿命”，我的一切作為，都是“上天(帝)”早安排好的。
- b. “自由意識”，我的一切作為，完全是由我自己決定的。與“上天”完全無關。

如前所述，到了現在的“存在主義”，仍然圍繞了這個議題在打轉。我正在寫這本書。是我的自由意識呢？還是在宇宙洪荒之前，就定下了。我只是在完成那劇本罷了！看“封神”如何回答這問題。

話說：女媧受紂王侮弄後。駕起祥雲，來殺紂王。只見皇宮，紫氣沖天。殺不了紂王。掐指一算，紂王還有28年的“氣數”。無可如何，回女媧宮，找來三妖。開始“導演”封神榜

◦

- i. 雖是正神，有無邊的法力，女媧終究無法改變“宿命”。
- ii. 女媧也沒有回去睡覺。仍需有所“作為”，才能耗盡紂王氣數。

這個議題，在書中反覆闡述。哪吒廟被李靖砸後，一縷冤魂去了乾元山。見了太乙真人。籍蓮花還魂，練成法力功夫。要去殺李靖報仇。李靖逃無可逃時，遇燃燈道人。把哪吒關入一金塔。哪吒終於再認父親。此段有兩重點。

- A. 儒家的孝道：一命還一命，還不了孝道。玲瓏金塔，實為祖廟骨灰塔。它唯一的法力，在於“孝”。只對哪吒有效。
- B. 李靖、哪吒都是“榜上”人物。在任務未完成之前，只得勞駕二仙化解問題。不能因哪吒不孝，而將他正法。他的角色，還未完成呢。

到了七十七回，一切都寫明了。元始天尊曰：賢弟 [通天教主] 為何設此惡陣？…當時共議“封神榜”… 賢弟為何出乎反乎。…。

至此始知，“封神榜”是在宇宙洪荒之前，由三教 [闡教 (儒家)，截教 (道家) 與佛教] 教主，共同擬定的劇本。連女媧正神，也只是照本演出。

如果，“封神”至此打住。那就不是奇書了。以後的章回，三教教主，從編劇，成了演員。“宿命”不再。一切現場“自由”演出。“宿命”不再是封閉的，而是開放的。開放的“宿命論”，是神學家，不可想像的。而“封神”做到了。

宿命 (上帝的意志) 與人的自由意志，是神學的第一議題。厚厚的一本聖經，比封神厚了三、四倍。還是吱吱喳喳的講不清楚。終究淪落到教條的暴力。信我得救。不信者，滾入地獄，永遠不得超生。“封神榜”卻輕而易舉的，調和了宿命與自由意志的矛盾。它是世界上，第一偉大的神學奇書。

第三，來談“水滸傳”吧。近來，有人把“水滸”概括為，對暴力的崇拜。如此的污蔑這千古奇書，真是令人心痛。拜託了。饒饒讀者吧。就來看看，水滸的宗旨與範疇吧。

- a. 背景: 太平盛世。有包拯、范仲淹等千古名臣。因鬧瘟疫，愛民仁宗，遣洪太尉去召虛靖天師下山，拯救萬民。
- b. 演變: 洪太尉見到“遇洪而開”石碣。强行打開，被封石洞。結果，一道黑氣冒出，散作百十道金光，望四面八方去了。
- c. 結果: 被鎮住的108“魔”，來到人間。直使，宛子城中藏虎豹，蓼兒洼內聚蛟龍。

很明顯，又是宿命論。這是中國文化，一貫的脈絡。由上三點，已明確的標明了全書的宗旨與範疇。

- i. 不談官逼民反。仁君賢臣嘛。
- ii. 不談對抗倫理。來的是“魔”嘛。

只談，中華文化，是如何的來“包容”這魔道。這是多麼重要的議題。這是多麼難寫的題目。

林沖是八十萬禁軍教頭，不是小老百姓。被逼上梁山，不算官逼民反。除了晁蓋是有計劃的，劫了蔡大師壽禮。沒有其他好漢，有計劃的做了什麼犯法的事。大好人，大英雄宋江，只因稍有姿色的閻婆惜，被逼上梁山。基本上，這108好漢（不包括晁蓋），都是，

- A. 好人。
- B. 有好本事。

只因機緣巧合，無法在太平盛世，容身於正常社會。雖在梁山，他們仍把倫理道德，列為最高標的。

大堂高掛“忠義”。

全書的重點，在闡述一個至高的哲理。

好人（不包括晁蓋），好本事。仁君、賢臣，太平盛世。這些都不能保證，人們不需面對“生存”的困境。沙特（Jean-Paul Sartre）的“存在主義（Existentialism）”，受到“二戰（World War II）”的啟發。好好的人們，“突然”的，面臨了空前的災難。蘇聯，死了三千萬人。

中國，犧生了六千萬人。他們自己的意志與作為，與他們的命運，沒有直接的關係。他們只是面臨“存在”的困境，悲慘的接受了，邪惡同時“存在”的結果。

不但 祝家莊的人，在太平盛世，躲不過“魔”的存在。“魔”的本身，仍然戰勝不了，正義的存在。比 現今的“存在主義 (Existentialism)”，水滸 早了將近一千年。就把 存在主義的三大宗旨

，講全了，講透了。

1. 人的存在，是自由的。有自由意志。
2. 邪惡的存在，也是自由的。
3. “自由”，是人的“存在”，必須面臨的困境。

水滸，把以上三點，重複了 108 次。它是世界上，第一偉大的，存在主義巨著。

紅樓夢，能與這三大奇書，相比嗎？

第五章：“紅樓夢”的宗旨 --- 三綱

“紅樓夢”的宗旨究竟是什麼？

蔡元培 在《石头记索隐》(<http://www.ccler.com/hlm/38/>)寫到：“书中红字，多影朱字。朱者，明也，汉也。宝玉有爱红之癖，言以满人而爱汉族文化也；好吃人口上胭脂，言拾汉人唾余也。”

萨孟武 在《红楼梦中国旧家庭》(<http://www.ccler.com/hlm/44/>)認為：“宝玉是代表玉玺，即天子之玺。所谓“金玉良缘”、“木石前盟”（第五回），依五行学说，金指西方，木指东方，所以《红楼梦》一书乃暗示东宫与西宫之争宠或皇子与东宫太子之争夺帝位。”

如果，“紅樓夢”只是一本反清的文宣，或只是影射宮庭內的鬥爭，它就沒有太大的普世價值了。周汝昌 在“红楼艺术”(<http://www.ccler.com/hlm/22/index.htm>)一書中，提出了《红楼》文化之三纲：一曰玉，二曰红，三曰情。節錄如下：

“这块石头，经女娲炼后，通了灵性——即石本冥顽无知之物，灵性则具有了感知能力，能感受，能思索，能领悟，能表达，此之谓灵性。此一灵石，后又幻化为玉，此玉投胎入世，衔玉而生——故名之曰“宝玉”。宝玉才是一部《石头记》的真主角。一切人、物、事、境，皆围绕他而出现，而展示，而活动，而变化，……一句话，而构成全部书文。

如此说来，玉若非《红楼》文化之第一纲，那什么才够第一纲的资格呢？

次讲红纲。

《石头记》第五回，宝玉神游幻境，饮“千红一窟”茶，喝“万艳同杯”酒，聆《红楼梦曲》十二支——全书一大关目，故尔《石头记》又名《红楼梦》。在此书中，主人公宝玉所居名曰“怡红院”，他平生有个“爱红的毛病”，而雪芹撰写此书，所居之处也名为“

悼红轩”。“此书大旨谈情。”石头投胎，乃是适值一种机缘：有一批“情鬼”下凡历劫，它才被“夹带”在内，一同落入红尘的。所以《红楼梦曲》引子的劈头一句就是“开辟鸿蒙，谁为情种？”甲戌本卷首题诗，也说“漫言红袖啼痕重，更有情痴抱恨长！”（“红”与“情”对仗，叫做“借对”，因为情字内有“青”也。诗圣杜甫有“步月清宵”、“看云白日”之对，正是佳例。）

而人之中，女为美，少女最美。于是红就属于女性了，这真是顺理成章之极。于是，“红妆”、“红袖”、“红裙”、“红颜”、“红粉”……都是对女性的代词与赞词。宋词人晏几道，在一首《临江仙》中写道是：“靓妆眉沁绿，羞脸粉生红。”这红奇妙，又有了双重的意味。

三曰情綱。

“情，人之灵性的精华也。”“言情小说”，这原是相对“讲史”、“志怪”、“传奇”等等名目而言的。

鲁迅首创《中国小说史略》时，他将第二十四章整个儿专给了《红楼梦》，而其标题，不但不是

“爱情小说”，连“言情”也不是——用的却是“人情小说”！

刘鹗作《老残游记》，在自序中早已解明：雪芹之大痛深悲，乃是为“千红”一哭，为“万艳”同悲。

既然如此，雪芹写书的动机与目的，绝不会是单为了一男一女之间的“爱情”的“小悲剧”（鲁迅语也）。他是为“普天下女子”（金圣叹语式也）痛哭，为她们的不幸而流泪，为她们的命运而悲愤。”

如果，“紅樓夢”只是 寶玉（玉綱）為 千紅（紅綱）一哭（情綱），那也只是本，上好的愛情小說。絕對達不到，我們的評書標準（闡釋人，生命的意義）。我的分析，它確有三綱（石，塵，淫）。雖然，我將它們分開討論，其實它們是糾結（entangled）在一起的。

一. 石綱

前面，已經談到了 神學與存在主義。這裡，需要談談“宇宙論”。宇宙是如何產生的。

近代物理學，提出了“大爆炸（Big Bang）”論。至今，它是不完善的。在此，也不需要討論它。基督 的是“神說論”。上帝“說”造，宇宙就出現了。上帝“說”好，宇宙就完美了。

什麼是“說”？那就不用問了。反正不是，你我能說的。佛教，是尋覓派。從面前的事務摸索起，對宇宙的源頭，是沒有興趣的。對宇宙的架構，只以概數來表達。如，三千大千世界為宇。八萬四千劫為宙。

只有儒家，有非常明確的宇宙論，“一劃開天”。今天，大、大、大、大...部分的中國人，都已經不知道，這是什麼玩意了。聽過的人，也都把它當成是，愚昧的代表了。其實，“一劃開天”論比“大爆炸(Big Bang)”論更為精確。不過，這不是本書的議題，就不多談了。只說，什麼是“一劃開天”？

當你在沙漠裡迷了路，弄不清東南西北。你就面對了一個“洪濛”宇宙。如果你有一個小碗，裡面有點水。謝天謝地，你手中又有一根磁針。又有把磁針浮在水面的本事（需要練幾次），那，你就能把這“洪濛”宇宙定出方向了。這就是一劃（磁針）開天（定出方向）。如果把這小碗水放在洪濛之前，它就有個特別的名字，“無極”。一劃破無極為二，成“太極”，含“兩儀”，...。然後，由八卦而萬物。細節，我就不談了。老子，把這簡化為“無生有”。石頭，是無生命的，代表“無”。從石頭裡蹦出來（如孫猴子），就逃脫不了儒家的桎梏。從天命、性到禮。

石綱，就是儒家的“天綱”（命、命神學）。從“天命”到“人命（運）”。它代表的是儒家的開放宿命論。封神榜的劇本，是三教教主寫的。而女媧是導演，由她拉開劇幕。

“紅樓夢”是女媧遺忘的一塊頑石，蹦到警幻仙子處，勾出了許多風流冤家。警幻為此，編寫了紅樓夢仙曲。然後，這頑石（蠹貨），被一僧一道帶入世間。故事的發展，必照警幻的劇本演出。不過，全書（前80回）成為一本猜謎書。誰是十二金釵？

石綱（儒家的天綱，神學與倫理）是全書之“經”。與其它二綱，一再一再的交織者。書中對此，是反覆的闡述者。如，

“冤冤相报实非轻，分离聚合皆前定。欲知命短问前生，老来富贵也真侥幸。看破的，遁入空门

; 痴迷的，枉送了性命。(第五回)”。

“警幻忙携住宝玉的手，向众姊妹道：“你等不知原委：今日原欲往荣府去接绛珠，适从宁府所过，偶遇宁荣二公之“灵(魂)”，嘱吾云：‘吾家自国朝定鼎以来，功名奕世，富贵传流，虽历百年，奈运终数尽，不可挽回者。故遗之子孙虽多，竟无可以继业。其中惟嫡孙宝玉一人，禀性乖张，生性怪谲，虽聪明灵慧，略可望成，无奈吾家运数合终，恐无人规引入正。幸仙姑偶来

，万望先以情欲声色等事警其痴顽，或能使彼跳出迷人圈子，然后入于正路，亦吾兄弟之幸矣。

’如此嘱吾，故发慈心，引彼至此。先以彼家上中下三等女子之终身“册籍”，令彼熟玩，尚未觉悟；故引彼再至此处，令其再历饮馔声色之幻，或冀将来一悟，亦未可知也。 (第五回)”

二. 塵綱

石綱，代表塵世之“上”的力量與真理。故事卻是在塵世演出的。蔡义江 在“解读红楼(<http://www.ccler.com/hlm/32/>)”寫到，“... 又另有批说：“红楼，梦也。”“红楼”是富贵生活的象征，则书名《红楼梦》其实也就是“繁华成空”的意思。所以，故事的结局是“家亡人散各奔腾”，是“树倒猢狲散”，是“好一似食尽鸟投林，落了片白茫茫大地真干净”。

聂鑫森 在“《红楼梦》性爱解码目录 (<http://www.ccler.com/hlm/36/>)”說，“袭人要宝玉改去“爱红的毛病儿”，其实，这哪是一种对颜色的偏好呢。在古代，凡与女子接近的或亲近的事物，多冠以一个“红”字，如“红妆”、“红颜”、“红袖”、“红轿”、“红楼”、“红粉佳人”等等。因此，宝玉的爱“红”，不过是爱与之密切相关的女性，并将其极端化，成为一种移情的象征性行为，欲要其改可说是难乎哉！”

當然，還有把“紅”，解釋為影射明朝的“朱”姓。儘管這些說法，看來都是言之成理，卻都是猜測之理。不是書中“直接”的話語。

“紅樓”即以“天(石)綱”為經，就必須以“紅塵”為緯。即以“天”為真，則“塵”必為夢也。紅樓夢即紅塵夢也。書中對此，有“直接”的說明：“...乘此昌明太平朝世，意欲下凡造歷幻緣，已在警幻仙子案前挂了號。警幻亦曾問及，灌溉之情未償，趁此倒可了結的。...因此一事，就勾出多少風流冤家來，陪他們去了結此案。”

... ”那道人道：“趁此何不你我也去下(塵)世度脫幾個，豈不是一場功德？”那僧道：“正合吾意，你且同我到警幻仙子宮中，將“蠹物”交割清楚，待這一干風流孽鬼下(塵)世已完，你我再去。如今雖已有一半落塵，然猶未全集。”道人道：“既如此，便隨你去來。” (第一回)。 ”

儒家的命、命神學，人命(運)雖由天定，人在塵世的善惡行為，是由“禮”法管束的。若漏網者，正法之前已經死去，只能“鞭屍”或子承父過。佛教的靈魂、地獄理論，彌補了儒家神學的漏洞。不過，前述三大奇書，對這一“超塵世”的正義法治，幾乎沒有論及。“封神”談的是，百分之百的“開放宿命論”。“西遊”雖打著佛教的幌子，談的全是儒家的禮教。“水滸”雖以道教為引子，討論的卻是儒家的存在主義。

“紅樓”的塵綱，卻討論了兩大主題。

- a. 儒家的禮教。
- b. 嘉世之上的“仙、佛”正義。

我會舉許多書中的例子，來印證這兩點。

三. 淫綱

“紅樓”作者，對書的主旨，有詳細的說明。並再三重複。不似“封神”的大談大仁大義，與大奸大惡。也不似“水滸”的，大談存在的困境。只談幾個“女子”與幾首“歪詩”。

作者的自白如下：

“子兴见他说得这样重大，忙请教其端。雨村道：“天地生人，除大仁大恶两种，余者皆无大异

。若大仁者，则应运而生，大恶者，则应劫而生。…大仁者，修治天下；大恶者，挠乱天下。

…清明灵秀，天地之正气，仁者之所秉也；残忍乖僻，天地之邪气，恶者之所秉也。今当运隆祚永之朝，太平无为之世，…清明灵秀之气所秉者，上至朝廷，下及草野，比比皆是。

所馳之秀气，漫无所归，遂为甘露，为和风，洽然溉及四海。彼残忍乖僻之邪气，不能荡溢于光天化日之中，遂凝结充塞于深沟大壑之内，偶因风荡，或被云催，略有摇动感发之意，一丝半缕误而泄出者…。故其气亦必赋人，发泄一尽始散。使男女偶秉此气而生者，在上则不能成仁人君子，下亦不能为大凶大恶。…若生于公侯富贵之家，则为情痴情种；…此皆易地则同之人也。

(第二回)”。

“空空道人遂向石头说道：“石兄，你这一段故事，据你自己说有些趣味，故编写在此，意欲问世传奇。据我看来，…；第二件，并无大贤大忠理朝廷治风俗的善政，其中只不过几个异样女子，或情或痴，或小才微善，亦无班姑蔡女之德能。…”石头笑答道：“我师何太痴耶！…历来野史，或讪谤君相，或贬人妻女，奸淫凶恶，不可胜数。更有一种风月笔墨，其淫秽污臭，屠毒笔墨，坏人子弟，又不可胜数。至若佳人才子等书，则又干部共出一套，且其中终不能不涉于淫滥，…。故逐一看去，悉皆自相矛盾，大不近

情理之话，竟不如我半世亲睹亲闻的这几个“女子”…；也有几首“歪诗”熟话，可以喷饭供酒。至若离合悲欢，兴衰际遇，…不比那些胡牵乱扯，忽离忽遇，满纸才人淑女、子建文君红娘小玉等通共熟套之旧稿。我师意为何如？(第一回)”。

作者，更進一步的，對“情”字有明確的闡述。其定義如下：“忽警幻道：‘尘世中多少富贵之家，那些绿窗风月，绣阁烟霞，皆被淫污纨绔与那些流荡女子悉皆玷辱。更可恨者，自古来多少轻薄浪子，皆以‘好色不淫’为饰，又以‘情而不淫’作案，此皆饰非掩丑之语也。好色即淫，知情更淫。是以巫山之会，云雨之欢，皆由既悦其色，复恋其情所致也。吾所‘爱’汝者，乃天下古今第一淫人也。(第五回)’”。

寫“情”而不涉及“淫”，是很困難。也沒有個對照。以“淫”字統一色與情，這是明智的作法。

在儒家，過“正”為淫。任何事，只要“正”，就合乎禮。性愛是夫妻的正事。不合禮的性事，為淫。情，是人心魂。但，太多太過的“情”，也是淫。所以，以“情”為綱者，完全誤解了作者的深意。

“紅樓夢”的三大主題，是天、塵與淫。

第六章：原書與續集

“紅樓”即以天綱為經，紅塵一夢，就必須依照“仙界”編定的劇本，照本演出。作者在第五回，以燈謎(判詞與曲文)的方式，對劇情做了透露。讀者必須以猜謎的方式，來理解劇情的發展。

今天，公認的謎底如下：

一. 林黛玉 (<http://zh.wikipedia.org/wiki/%E6%9E%97%E9%BB%9B%E7%8E%89>) 圖識 兩

株枯木，懸一玉帶，雪埋金簪。判詞：可嘆停機德，堪憐詠絮才。玉帶林中挂，金簪
雪裏埋。

曲文(枉凝眉)：一個是閨苑仙葩，一個是美玉無瑕。若說沒奇緣，今生偏又遇著他；若說有奇緣，如何心事終虛話？一個枉自嗟呀，一個空勞牽挂。一個是水中月，一個是
鏡中花。浪想眼中能有多少淚珠兒，怎經得秋流到冬，春流到夏！

二. 薛寶釵 (<http://zh.wikipedia.org/wiki/%E8%96%9B%E5%AE%9D%E9%92%97>) 判詞：可
嘆停機德，堪憐詠絮才。玉帶林中挂，金簪雪裏埋。

曲文(終身誤)：都道是金玉良姻，俺只念木石前盟。空對著，山中高士晶瑩雪；終不忘
，世外仙姝寂寞林。嘆人間，美中不足今方信。縱然是齊眉舉案，到底意難平。

三. 賈元春 (<http://zh.wikipedia.org/wiki/%E8%B4%BE%E5%85%83%E6%98%A5>) 圖識 弓

上有一香櫞(芸香科柑橘屬的植物)判詞：二十年來辨是非，榴花开處照宮闈；三春
爭及初春景，虎兔相逢大夢歸。

曲文(恨無常)：喜榮華正好，恨無常又到。眼睜睜，把萬事全拋；蕩悠悠，把芳魂消耗
！望家鄉，路遠山遙。故向爹娘夢裡相尋告：兒命已入黃泉，天倫呵，須要退步抽身
早！

四. 賈探春 (<http://zh.wikipedia.org/wiki/%E8%B4%BE%E6%8E%A2%E6%98%A5>) 圖識 大海船中，女子泣。判詞：才自精明志自高，生于末世運偏消。清明涕送江邊艦，千里東風一夢遙。

曲文 (分骨肉)：一帆風雨路三千，把骨肉家園齊來拋閃。恐哭損殘年。告爹娘，莫把兒懸念。

自古窮通皆有命，離合豈無緣？從今分兩地，各自保平安。奴去也，莫牽連。

五. 史湘雲 (<http://zh.wikipedia.org/wiki/%E5%8F%B2%E6%B9%98%E4%BA%91>) 圖識 飛雲、逝水。判詞：富貴又何為，襁褓之間父母違；展眼吊斜暉，湘江水逝楚雲飛。

曲文 (樂中悲)：襁褓中，父母嘆雙亡。縱居那綺羅叢，誰知嬌養？幸生來，英雄闊大寬宏量，從未將兒女私情略縗心上。好一似，霽月光風耀玉堂。麝配得才貌仙郎，博得個地久天長，準折得幼年時坎坷形狀。終久是雲散高唐，水涸湘江。這是塵寰中消長數應當，何必枉悲傷？

六. 妙玉 (<http://zh.wikipedia.org/wiki/%E5%A6%99%E7%8E%89>) 圖識 美玉落污泥。判詞：欲潔何曾潔，云空未必空！可憐金玉質，終陷污泥中。

曲文 (世難容)：氣質美如蘭，才華阜比仙，天生成孤癖人皆罕。你道是啖肉食腥膻，視綺羅俗厭；卻不知太高人愈妒，過潔世同嫌。可嘆這，青燈古殿人將老，辜负了，紅粉朱樓春色闌。到頭來，依舊是風塵骯髒違心願，好一似，無瑕白玉遭泥陷；又何須，王孫公子嘆無緣。

七. 賈迎春 (<http://zh.wikipedia.org/wiki/%E8%B4%BE%E8%BF%8E%E6%98%A5>) 圖識 惡狼撲美女。判詞：子系中山狼，得志便猖狂；金閨花柳質，一載赴黃梁。

曲文 (喜冤家)：中山狼，无情兽，全不念当日根由。一味的，骄奢淫蕩貪还构。覬着那，侯門艳质同蒲柳；作践的，公府千金似下流。叹芳魂艷魄，一载荡悠悠。

八. 賈惜春 (<http://zh.wikipedia.org/wiki/%E8%B4%BE%E6%83%9C%E6%98%A5>)

圖識 美人廟讀經。

判詞：勘破三春景不長，緇衣頓改昔年妝；可憐繡戶侯門女，獨臥青燈古佛傍。

曲文 (虛花悟)：將那三春看破，桃紅柳綠待如何？把這韶華打滅，覓那情淡天和。說什麼，天上夭桃盛，雲中香蕊多，到頭來，誰見把秋捱過？則看那，白楊村里人嗚咽，青楓林下鬼吟哦。更兼著，連天衰草遮墳墓。這的是，昨貧今富人勞碌，春榮秋謝花折磨。似這般，生關死劫誰能躲？聞道說，西方寶樹喚婆娑，上結着長生果。

九. 王熙鳳 (<http://zh.wikipedia.org/wiki/%E7%8E%8B%E7%86%99%E5%87%A4>) 圖識 雛鳳冰山前。判詞：凡鳥偏從末世來，都知愛慕此身才；一从二令三人木，哭向金陵事更哀。

曲文 (聰明誤)：機關算盡太聰明，反算了卿卿性命。生前心已碎，死後性空靈。家富人寧，終有個，家亡人散各奔騰。枉費了，意愁愁半世心；好一似，蕩悠悠三更夢。忽喇喇如大廈傾，昏慘慘似燈將盡。呀！一場歡喜忽悲辛。嘆人世，終難定！

十. 賈巧姐 (<http://zh.wikipedia.org/wiki/%E8%B4%BE%E5%B7%A7%E5%A7%90>) 圖識 美人荒村紡績。

判詞：事敗休云貴，家亡莫論親。偶因濟劉氏，巧得遇恩人。

曲文 (留餘慶)：留餘慶，留餘慶，忽遇恩人；幸娘親，幸娘親，積得陰功。勸人生，濟困扶窮

；休似俺那銀錢上，忘骨肉的狠舅奸兄！正是乘除加減，上有蒼穹。

十一. 李紈 (<http://zh.wikipedia.org/wiki/%E6%9D%8E%E7%BA%A8>) 圖識 凤冠霞帔女人，立於茂蘭旁。判詞：桃李春風結子完，到頭誰似一盆蘭？如冰水好空相妒，枉與他人作話談。

曲文 (晚韶華)：鏡裡恩情，更那堪夢裡功名！那美韶華去之何迅！再休提綉帳鴛衾。只這戴珠冠，披鳳襍，也抵不了無常性命。雖說是，人生莫受老來貧，也須要陰驚積兒

孫。氣昂昂頭戴簪纓，光閃閃腰懸金印；威赫赫爵位高登，昏慘慘黃泉路近。問古來將相可還存？也只是虛名兒與後人欽敬。

十二. 秦可卿 (<http://zh.wikipedia.org/wiki/%E7%A7%A6%E5%8F%AF%E5%8D%BF>)

圖識 美人高樓，懸梁自盡。判詞：情天情海幻情身，情既相逢必主淫；謾言不肖皆榮出，造釁開端實在寧。

曲文 (好事終)：畫梁春盡落香塵。擅風情，秉月貌，便是敗家的根本。箕裘頽墮皆榮玉，家事消亡首罪寧。宿孽總因情。

我對上面的“公論”，是有意見的。首先，猜謎的原則，是一謎一底。黛玉與寶釵，不該共一判詞

。再說，作者很明確的點出，寶玉沒有讀完“正冊”的全部。原文如下：

“宝玉还欲看时，那仙姑知他天分高明，性情颖慧，恐把仙机泄漏，遂掩了卷册，笑向宝玉道：

“且隨我去游玩奇景，何必在此打這悶葫蘆！”(第五回)”。

那麼，至少有一個謎題（一金釵的判詞），是沒有透露的。作者的本意，很有可能不直接提供謎底。由讀者“各自”去領會。就是，激發讀者心“佛”的悟性。更進一步的表達了，作者以“仙、佛”做為“天、塵”的橋樑。但是，高鶚續了後四十回。硬生生的，自編了謎底如下：

“宝玉忽然想起：“我少時做夢曾到過這個地方。如今能够親身到此，也是大幸。”恍惚間，把找鴛鴦的念頭忘了。便壯着胆把上首的大櫥開了櫥門一瞧，見有好幾本冊子，心裏更覺喜歡，想道：“大凡人做夢，說是假的，豈知有這夢便有這事。我常說還要做這個夢再不能的，不料今兒被我找着了。但不知那冊子是那個見過的不是？”伸手在上頭取了一本，冊上寫着“金陵十二釵正冊”。宝玉拿着一想道：“我恍惚記得是那個，只恨記不得清楚。”便打開頭一頁看去，見上頭有畫，但是畫迹模糊，再瞧不出來。后面有几行字迹也不清楚，尚可摹拟，便細細的看去，見有什么“玉帶”，上頭有个好像“林”

字，心里想道：“不要是说林妹妹罢？”便认真看去，底下又有“金簪雪里”四字，诧异道“怎么又像他的名字呢。”复将前后四句合起来一念道：“也没有什么道理，只是暗藏着他两个名字，并不为奇。独有那‘怜’字‘叹’字不好。这是怎么解？”想到那里，又自啐道：“我是偷着看，若只管呆想起来，倘有人来，又看不成了。”遂往后看去，也无暇细玩那图画，…（第一百十六回）。

高鶚也改寫了香菱的故事。判詞是，“根并荷花一茎香，平生遭际实堪伤。自从两地生孤木，致使香魂返故乡。”但是，在高鶚筆下，夏金桂倒比香菱先死了。不過，高鶚基本上是瞭解“紅樓”的“天、塵、淫”三綱的。續的故事情節，也還有趣。唯一的敗筆，是把秦可卿改寫為上吊死的。原文如下：“谁知此时鸳鸯哭了一场，想到“自己跟着老太太一辈子，身子也没有着落。…倒不如死了干净

。但是一时怎么样的个死法呢？”一面想，一面走回老太太的套间屋内。刚跨进门，只见灯光惨淡，隐隐有个女人拿着汗巾子好似要上吊的样子。鸳鸯也不惊怕，心里想道：“这一个是谁？和我的心事一样，倒比我走在头里了。”便问道：“你是谁？…仔细一看，…是了，这是东府里的小蓉大奶奶啊！他早死了的了，怎么到这里来？必是来叫我来了。他怎么又上吊呢？”想了一想道：“是了，必是教给我死的法儿。”鸳鸯这么一想，…就在身上解下一条汗巾，按着秦氏方才比的地方拴上。…便把脚凳蹬开。可怜咽喉气绝，香魂出窍，…”第一百十一回。

這一段，就把秦可卿的死，改成上吊了。這對原書的宗旨，破壞極大。所以，原書（前80回

）與續集（後40回），就必須分開了。評論原書，不得“引”續集為引證了。

第七章：“紅樓”的仙佛世界 與塵世的因果報應

除了“索隱派”之外，老“紅學”另有“愛情派”與“反封建派”。

聂鑫森在《红楼梦》性爱解码目录 (<http://www.ccler.com/hlm/36/>) 中寫到，“爱情这个主题，在中国文学史上先把它提到理性的高度，并把它充满了政治性的内容，却只有曹雪芹笔下的《红楼梦》)。

周思源在(正解金陵十二钗, <http://www.ccler.com/hlm/35/>)中說，“曹雪芹通过写藕官、菂官的爱情，表现出他对封建的人身依附制度的深刻批判和对合理的婚姻制度的呼唤。… 《红楼梦》表现了对封建专制社会包括对文化专制的强烈批判，其中也表达了一些反满情绪。”

每位讀者，都有評書的權力。發表個人對某書的喜好。但是，討論作者“宗旨”，就不再是喜好的問題。基本上，它根本與讀者無關。作者“宗旨”，必須完全由作者“自己”的話語來定義。任何多加的字句，都是不恰當的。所以，上列兩段，與作者的宗旨，全無關係。

一般而言，寫書的目的，就在表達作者的中心思想(宗旨)。不但不會隱隱藏藏，還會再而三的重複再重複。如果没有重複幾次，它鐵定不是宗旨。

第四章提到的三大奇書，“封神”雖然大談三教，講的全是儒家的神學。“西遊”雖然打著佛教的幌子，講的全是儒家的倫理教條。“水滸”雖以道教天師開場，全書沒有宣揚釋道的教義。“紅樓”的宗旨，就在“補”三書之不足。以宣揚釋道教義為宗旨。其大綱如下：

- 一.“仙佛”世界為“真”，塵世種種為“夢”。作者云：“假作真時真亦假，無為有處有還無。”書中，提供了三種“仙、塵”往返的通道。

- a. 下世 (從仙界入塵世) --- “那僧道：“正合吾意，你且同我到警幻仙子宫中，将蠹物交割清楚，待这一干风流孽鬼下世已完，你我再去。如今虽已有一半落尘，然犹未全集。”第一回。
- b. 入夢 (從塵世入仙界) --- “... 庙旁住着一家乡宦，姓甄，名费，字士隐。一日，... 不觉朦胧睡去。梦至一处，不辨是何地方。忽见那厢来了一僧一道，且行且谈。... 忽听一声霹雳，有若山崩地陷。士隐大叫一声，定睛一看，只见烈日炎炎，芭蕉冉冉，所梦之事便忘了大半。”第一回。
- c. 魂歸(從塵世回仙界) --- 那尤二姐原是个花为肠肚雪作肌肤的人，... 夜来合上眼，只见他小妹子手捧鸳鸯宝剑前来说：“姐姐，... 你依我将此剑斩了那妒妇，一同归至警幻案下，听其发落。第六十九回。

唯一的例外，為全書的“導演 (一僧一道)”。他們可在夢中走，也可在塵世行。他們不但為“書”開場，並在情節需要時，隨時出現。

在甄士隱夢中出現後，又立即與他在塵世照面。第一回：“... 方欲进来时，只见从那边来了一僧一道：那僧则癞头跣脚，那道则跛足蓬头，疯疯癫癫，挥霍谈笑而至。及至到了他门前，看见士隐抱着英莲，那僧便大哭起来，...”

第二十五回：“... 只闻得隐隐的木鱼声响，念了一句：“南无解冤孽菩萨。有那人口不利，家宅颠倾，或逢凶险，或中邪祟者，我们善能医治。”贾母，王夫人听见这些话，那里还耐得住，便命人去快请进来。... 原来是一个癞头和尚与一个跛足道人。... 那僧道：“长官你那里知道那物的妙用。只因他如今被声色货利所迷，故不灵验了。你今日取他出来，待我们持颂持颂，只怕就好了。”

二. 儒家倫理管塵世的行為，為全書之“背景”。仙佛正義掌因果報應，為全書之主軸。

上述兩點，在書中一再的重複著。開宗明義的，就是寶玉的“夢”回仙境，與秦可卿的“魂”歸仙界。這一段的描述，點出了全書的主旨。

秦可卿 是警幻仙姑的仙子。

第五回：“秦氏笑道：“我这屋子大约神仙也可以住得了。”

第五回：“警幻道：“...再将吾妹一人，乳名兼美字可卿者，许配于汝。今夕良时，即可成姻。不过令汝领略此仙闺幻境之风光尚如此，何况尘境之情景哉？而今后万万解释，改悟前情，留意于孔孟之间，委身于经济之道。”说毕便秘授以云雨之事，推宝玉入房，将门掩上自去。...那宝玉恍恍惚惚，依警幻所嘱之言，未免有儿女之事，难以尽述。至次日，便柔情缱绻，软语温存，与可卿难解难分。...只听迷津内水响如雷，竟有许多夜叉海鬼将宝玉拖将下去。吓得宝玉汗下如雨，一面失声喊叫：“可卿救我！”...却说秦氏正在房外嘱咐小丫头们好生看着猫儿狗儿打架，忽听宝玉在梦中唤他的小名，因纳闷道：“我的小名这里从没人知道的，他如何知道，在梦里叫出来？”

结果，一次云雨，可卿就有了“仙胎”。

第十回：“旁边一个贴身伏侍的婆子道：“...如今我们家里现有好几位太医老爷瞧着呢，都不能的当真切的这么说。有一位说是喜，有一位说是病，这位说不相干，那位说怕冬至，总没有个准话儿。求老爷明白指示指示。”那先生笑道：“大奶奶这个症候，可是那众位耽搁了。...如今既是把病耽误到这个地位，也是应有此灾。依我看来，这病尚有三分治得。”

第十一回：“王夫人道：“...蓉哥儿媳妇儿身上有些不大好，到底是怎么样？”尤氏道：“他这个病得的也奇。上月中秋还跟着老太太，太太们顽了半夜，回家来好好的。到了二十后，一日比一日觉懒，...经期又有两个月没来。”邢夫人接着说道：“别是喜罢？”...秦氏拉着凤姐儿的手，强笑道：“...就是婶娘这样疼我，我就有十分孝顺的心，如今也不能够了。我自想着，未必熬的过年去呢。”

”宝玉正眼瞅着那《海棠春睡图》..., 不觉想起在这里睡晌觉梦到“太虚幻境”的事来。正自出神，听得秦氏说了这些话，如万箭攒心，那眼泪不知不觉就流下来了。 ... 秦氏笑道：“任凭神仙也罢，治得病治不得命。婶子，我知道我这病不过是挨日子。”凤姐儿说道：“你只管这么想着，病那里能好呢？总要想开了才是。况且听得大夫说，若是不治，怕的是春天不好呢。如今才九月半，还有四五个月的工夫，什么病治不好呢？ ... 尤氏道：“你冷眼瞧媳妇是怎么样？”凤姐儿说道：“这实在没法儿了。你也该将一应的后事用的东西给他料理料理，冲一冲也好。”尤氏道：“我也叫人暗暗的预备了。 ... ”

第十三回：“凤姐方觉星眼微朦，恍惚只见秦氏从外走来，含‘笑’说道：“婶子好睡！我今日“回”去，你也不送我一程。 ... 还有一件心愿未了，非告诉婶子，别人未必中用。秦氏道：“... 眼见不日又有一件非常喜事，真是烈火烹油，鲜花着锦之盛。要知道，也不过是瞬息的繁华，一时的欢乐，万不可忘了那‘盛筵必散’的俗语。此时若不早为后虑，临期只恐后悔无益了。”凤姐忙问：“有何喜事？”秦氏道：“天机不可泄漏。只是我与婶子好了一场，临别赠你两句话，须要记着。”因念道：三春去后诸芳尽，各自须寻各自门。

凤姐还欲问时，只听二门上传事云板连叩四下，将凤姐惊醒。人回：“东府蓉大奶奶没了。 ... 宝玉 ... 到晚间便索然睡了。如今从梦中听见说秦氏死了，连忙翻身爬起来，只觉心中似戳了一的不忍，哇的一声，直奔出一口血来。”

秦可卿的故事，作者用了四个章回来描述。那铁定是有“重点”的。“老红学”却把重点放在“爬灰”与“上吊”上。因受公公姦污，羞愧而上吊。爬灰的典故，来自媳妇在香炉给公公留了两句诗：“愿与公公弹一曲，肥水不入外人田。”所以，爬灰的定义是，媳妇是自愿的。并且，全书只提到“爬灰”一次：“... 焦大越发连贾珍都说出来，乱嚷乱叫说：“我要往祠堂里哭太爷去。那里承望到如今生下这些畜生来！每日家偷狗戏鸡，爬灰的爬灰，养小叔子的养小叔子， ...”（第七回）。有人说，“由于畸笏叟的权威性干预，曹

雪芹对与秦可卿有关的故事，作了重大删节和修改，包括许多技术性处理，因此人物形象有了重要改变。”即使真有爬灰这回事，它也与作者写这四个章回的主旨不合。

作者费了很大的力气，来强调 秦可卿活不长了。完全没有上吊的影子。又一再的暗示，她的症状与“有喜”相似。她的停经，也是与 寿玉在仙界圆房之后。她托梦凤姐云，我今“回”去。毫无不捨之情。并有天机的“喜”事。那，元春将省亲，当然就不是天机了。也就“明示”了。天机，终究没有说出。并且，寿玉在梦中得知噩耗，当场吐血。表现出，真是神仙夫妻。

秦可卿的故事，作者只想表达一个重点：仙界是“真”。仙佛正義，因果报应，毫不含糊。又怕读者无法领悟这个重点，作者另外举了三个例子。

第十二回：“那贾瑞此时要命心甚切，…忽然这日有个跛足道人来化斋，口称专治冤业之症。贾瑞偏生在内就听见了，直着声叫喊说：“快请进那位菩萨来救我！”…那道士叹道：“你这病非药可医

。我有个宝贝与你，你天天看时，此命可保矣。”说毕，从褡裢中取出一面镜子来---两面皆可照人，镜把上面錾着“风月宝鉴”四字---递与贾瑞道：“这物出自太虚幻境空灵殿上，警幻仙子所制，专治邪思妄动之症，有济世保生之功。…千万“不可照正面”，只照他的背面，要紧，要紧！三日后吾来收取，管叫你好。”说毕，佯常而去，众人苦留不住。

贾瑞 …拿起“风月鉴”来，向反面一照，只见一个骷髅立在里面，唬得贾瑞连忙掩了，骂：“道士混帐，如何吓我！---我倒再照照正面是什么。”想着，又将正面一照，只见凤姐站在里面招手叫他。贾瑞心中一喜，荡悠悠的觉得进了镜子，与凤姐云雨一番，凤姐仍送他出来。到了床上，哎哟了一声，一睁眼，镜子从手里掉过来，仍是反面立着一个骷髅。贾瑞自觉汗津津的，底下已遗了一滩精。心中到底不足，又翻过正面来，只见凤姐还招手叫他，他又进去。如此三四次。到了这次，刚要出镜子来，只见两

个人走来，拿铁锁把他套住，拉了就走。贾瑞叫道：“让我拿了镜子再走。”----只说了这句，就再不能说话了。

旁边伏侍贾瑞的众人，...上来看看，已没了气。身子底下冰凉渍湿一大滩精，这才忙着穿衣抬床。代儒夫妇哭的死去活来，大骂道士，“是何妖镜！若不早毁此物，遗害于世不小。”遂命架火来烧，...只见那跛足道人从外面跑来，喊道：“谁毁‘风月鉴’，吾来救也！”说着，直入中堂，抢入手内，飘然去了。”

第十五回：“秦钟求道：“好人，我已急死了。你今儿再不依，我就死在这里。”智能道：“你想怎样？除非等我出了这牢坑，离了这些人，才依你。”秦钟道：“这也容易，只是远水救不得近渴。”说着，一口吹了灯，满屋漆黑，将智能抱到炕上，就云雨起来。那智能百般的挣挫不起，又不好叫的，少不得依他了。

第十六回：“茗烟道：“秦相公不中用了！”宝玉听说，吓了一跳，忙问道：“我昨儿才瞧了他来，还明明白白，怎么就不中用了？”茗烟道：“我也不知道，才刚是他家的老头子来特告诉我的。”...

此时秦钟已发过两三次昏了，移床易箦多时矣。...那秦钟早已魂魄离身，只剩得一口悠悠余气在胸，正见许多鬼判持牌提索来捉他。那秦钟魂魄那里肯就去，...又记挂着智能尚无下落，因此百般求告鬼判。无奈这些鬼判都不肯徇私，反叱咤秦钟道：“亏你还是读过书的人，岂不知俗语说的：‘阎王叫你三更死，谁敢留人到五更。’我们阴间上下都是铁面无私的，不比你们阳间瞻情顾意，有许多的关碍处。”

賈瑞念淫人妻，自淫而死。 秦鍾污蔑佛門(雖然，智能兒是自願的)，無疾而終。

第十六回：“正闹着，那秦钟魂魄忽听见“宝玉来了”四字，便忙又央求道：...，众鬼道：“又是什么好朋友？”秦钟道：“不瞒列位，就是荣国公的孙子，小名宝玉。”都判官听了，先就唬慌起来，忙喝骂鬼使道：“我说你们放了他回去走走罢，你们断不依我的话，如今只等他请出个运旺时盛的人来才罢。”众鬼见都判如此，也都忙了手脚，一面又抱

怨道：“你老人家先是那等雷霆电雹，原来见不得‘宝玉’二字。依我们愚见，他是阳，我们是阴，怕他们也无益于我们。”都判道：“放屁！俗语说的好，‘天下官管天下事’，自古入鬼之道却是一般，阴阳并无二理。别管他阴也罢，阳也罢，还是把他放回没有错了的。”众鬼听说，只得将秦魂放回，……。寶玉是仙界“下世”的，連勾魂鬼也怕。

作者對仙佛世界 與因果報應，是重複了再重複。強調了再強調。它是全書之“經”。蔡义江在 [解读红楼](http://www.ccler.com/hlm/32/) (<http://www.ccler.com/hlm/32/>) 談到，“《红楼梦》其实也就是“繁华成空”的意思。所以，故事的結局是“家亡人散各奔騰”，是“树倒猢狲散”，是“好一似食尽鸟投林，落了片白茫茫大地真干净”。這是比較好的評論，但仍未看出作者的主旨。

第八章：色、情、淫與意淫(一)

聂鑫森 在“《红楼梦》性爱解码目录”中寫到，“爱情这个主题，在中国文学史上先把它提到理性的高度，并把它充满了政治性的内容，却只有曹雪芹笔下的《红楼梦》)。

又云：“淫”的含义，一般有五种，即：过多，过盛，故有“淫雨”之说；邪恶，比如“淫威”；过于沉溺某一个情境或事件；惑乱，“富贵不能淫”，即是一例；漫漫，又称之为“漫淫”，为“积渐而扩及；渐进”之意。

“意”者，指思想、意识(包括下意识)、情感、感觉。

警幻所说的“意淫”，是这样界定的：“如尔天分中，生成一段痴情”，对娇美妩媚的女性，尊重、爱恋、痛惜，把她们视为知己，与她们心心相印，肝胆相照，“虽悦其色，复恋其情”，而且施情不吝，痴而不返，这“淫”字作“沉溺”解，作“过多、过盛”解，作“惑乱”解。同时“意淫”，又内含一种主动性，即全方位地让自己的思想、意识、情感、感觉积极地深入地，向女性世界漫漫，去领悟此中的种种“柔情私意”。就宝玉自身而言，“意淫”是一种境界，就大观园众多姊妹的冰清玉洁来说，又造成了宝玉“意淫”的氛围，二者缺一不可。”

似乎，只要把“紅樓”評為，是對“情”的完美表達，就能成為重要的“紅學”家了。上面的評論，對“紅樓”的主旨，是完全的誤解。“紅樓”的第二宗旨，為闡述，“人性，究竟是什麼？”這是一個很深，也很難的議題。“水滸”描述了108好漢的個性與人格。讀者，或許能多多少少的，總結出一個概念，“人性，究竟是什麼？”但，每個人的結論，或有不同。“水滸”的作者，終究沒有直接的回答，“人性，究竟是什麼？”的議題。

“紅樓”的偉大，在於它發明了一個全新的“模式”，來討論“人性”的議題。此模式，有兩大組成部分。

a. 對色、情與淫的新定義。好色即淫，知情更淫。癡情為意淫。在儒家，食色性也。

只要名正，則合禮。過正則為淫。

b. 作者創造了一個“新人”，不是凡胎。他是一塊頑石，一個蠢貨。他沒有心機心術。他

心，直指“人性”。在儒家的四善端之外，是否另有淫端。

當然，作者先從“凡人”之淫談起。首先，是賈璉。

(第二十一回)那个贾璉，只离了凤姐便要寻事，独寝了两夜，便十分难熬，便暂将小廝们内有清俊的选出来火。不想荣国府内有一个极不成器破烂酒头厨子，名叫多官，人见他懦弱无能，都唤他作“多浑虫”。因他自小父母替他在外娶了一个媳妇，今年方二十来往年纪，生得有几分人才，见者无不羨爱。他生性轻浮，喜拈花惹草，多浑虫又不理论，只是有酒有肉有钱，便诸事不管了，所以荣宁二府之人都得入手。因这个媳妇美貌异常，轻浮无比，众人都呼他作“多姑娘儿”。如今贾璉在外熬煎，往日也曾见过这媳妇，失过魂魄，只是“内惧娇妻，外惧变宠”，不曾下得手

。那多姑娘儿也曾有意于贾璉，只恨没空。今闻贾璉挪在外书房来，他便没事也要走两趟去招惹。惹的贾璉似饥鼠一般，少不得和心腹的小廝们计议，合同遮掩謀求，多以金帛相许。小廝们焉有不允之理，况都和这媳妇是好友，一说便成。是夜二鼓人定，多浑虫醉昏在炕，贾璉便溜了来相会。进门一见其，早已魄飞魂散，也不用情谈款叙，便宽衣动作起来。谁知这媳妇有天生的奇趣，一经男子挨身，便觉遍身筋骨瘫软，使男子如卧绵上，更兼淫浪言，压倒娼妓，诸男子至此岂有惜命者哉。那贾璉恨不得连身子化在他身上。那媳妇故作浪语，在下说道：“你家女儿出花儿，供着娘娘，你也该忌两日，倒为我脏了身子。快离了我这里罢。”贾璉一面大动，一面喘吁吁答道：“你就是娘娘！我那里管什么娘娘！”那媳妇越浪，贾璉越丑毕露。一时事毕，两个又海誓山盟，难分难舍，此后遂成相契。

(第四十四回) 凤姐 ... 便摄手摄脚的走至窗前。往里听时，只听里头说笑。那妇人笑道：“多早晚你那阎王老婆死了就好了。”贾琏道：“他死了，再娶一个也是这样，又怎么样呢？”那妇人道：“他死了，你倒是把平儿扶了正，只怕还好些。”贾琏道：“如今连平儿他也不叫我沾一沾了。平儿也是一肚子委曲不敢说。我命里怎么就该犯了‘夜叉星’。”凤姐听了，气的浑身乱战， ... 一脚踢开门进去，也不容分说，抓着鲍二家的撕打一顿。又怕贾琏走出去，便堵着门站着骂道：“好淫妇！你偷主子汉子，还要治死主子老婆！平儿过来！你们淫妇忘八一条藤儿，多嫌着我，外面儿你哄我！”说着又把平儿打几下，打的平儿有冤无处诉，只气得干哭，骂道：“你们做这些没脸的事，好好的又拉上我做什么！”说着也把鲍二家的撕打起来。贾琏也因吃多了酒，进来高兴，未曾作的机密，一见凤姐来了，已没了主意，又见平儿也闹起来，把酒也气上来了。凤姐儿打鲍二家的， ...

其次，就是 贾蓉。

(第六十三回) 贾蓉且嘻嘻的望他二姨娘笑说：“二姨娘，你又来了，我们父亲正想你呢。”尤二姐便红了脸，骂道：“蓉小子，我过两日不骂你几句，你就过不得了。越发连个体统都没了。还亏你是大家公子哥儿，每日念书学礼的，越发连那小家子瓢坎的也跟不上。”说着顺手拿起一个熨斗来，搂头就打，吓的贾蓉抱着头滚到里告饶。尤三姐便上来撕嘴，又说：“等姐姐来家，咱们告诉他。”贾蓉忙笑着跪在炕上求饶，他两个又笑了。贾蓉又和二姨抢砂仁吃，尤二姐嚼了一嘴渣子，吐了他一脸。贾蓉“用舌头都舔着吃了”。众丫头看不过，都笑说：“热孝在身上，老娘才睡了觉，他两个虽小，到底是“姨娘家”，你太眼里没有奶奶了。回来告诉爷，你吃不了兜着走。”贾蓉撇下他姨娘，便“抱着丫头们亲嘴”：“我的心肝，你说的是，咱们馋他两个。”丫头们忙推他，恨的骂：“短命鬼儿，你一般有老婆丫头，只和我们闹，知道的说是顽，不知道的人，再遇见那脏心烂肺的爱多管闲事嚼舌头的人，吵嚷的那府里谁不知道，谁不背地里嚼舌说咱们这边乱帐。”贾蓉笑道：“各门另户，谁管谁的事。都够使的了。从古至今，连汉朝和

唐朝，人还说脏唐臭汉，何况咱们这宗人家。谁家没风流事，别讨我说出来。连那边大老爷这么利害，琏叔还和那小姨娘不干净呢。凤姑娘那样刚强，瑞叔还想他的帐。那一件瞒了我！”

至於，寶玉之淫，則從“同性戀”談起。

(第七回) 那宝玉自见了秦钟的人品出众，心中似有所失，痴了半日，自己心中又起了呆意，乃自思道：“天下竟有这等人物！如今看来，我竟成了泥猪癞狗了。可恨我为什么生在这侯门公府之家，若也生在寒门薄宦之家，早得与他交结，也不枉生了一世。...”秦钟心中亦自思道：“果然这宝玉怨不得人溺爱他。可恨我偏生于清寒之家，不能与他耳鬓交接，可知‘贫窭’二字限人，亦世间之大不快事。”二人一样的胡思乱想。忽然宝玉问他读什么书。秦钟见问，因而答以实话。二人你言我语，十来句后，越觉亲密起来。

(第九回) 原来薛蟠自来王夫人处住后，便知有一家学，学中广有青年子弟，不免偶动了“龙阳”之兴，因此也假来上学读书，不过是三日打鱼，两日晒网，白送些束脩礼物与贾代儒，却不曾有一些儿进益，只图结交些契弟。谁想这学内就有好几个小学生，图了薛蟠的银钱吃穿，被他哄上手的，也不消多记。

更又有两个多情的小学生，亦不知是那一房的亲眷，亦未考真名姓，只因生得妩媚风流，满学中都送了他两个外号，一号“香怜”，一号“玉爱”。...如今宝，秦二人一来，见了他两个，也不免绻缱羡慕，...香，玉二人心中，也一般的留情与宝，秦。因此四人心中虽有情意，只未发迹。每日一入学中，四处各坐，却八目勾留，或设言托意，或咏桑寓柳，遥以心照，却外面自为避人眼目。不意偏又有几个滑贼看出形景来，都背后挤眉弄眼，或咳嗽扬声，这也非止一日。

...因此秦钟趁此和香怜挤眉弄眼，递暗号儿，二人假装出小恭，走至后院说梯己话。...只听背后咳嗽了一声。二人唬的忙回头看时，原来是窗友名金荣者。香怜有些性急，

羞怒相激，问他道：“你咳嗽什么？难道不许我两个说话不成？”金荣笑道：“许你们说话，难道不许我咳嗽不成？我只问你们：有话不明说，许你们这样鬼鬼祟祟的干什么故事？我可也拿住了，还赖什么！…

…金荣只一口咬定说：“方才明明的撞见他两个在后院子里亲嘴摸屁股，一对一翕，撅草根儿抽长短，谁长谁先干。”金荣只顾得意乱说，却不怕还有别人。谁知早又触怒了一个。你道这个是谁？

…这里茗烟先一把揪住金荣，问道：“我们翕屁股不翕屁股，管你<毛几><毛巴>相干，横竖没翕你爹去罢了！”

(第十五回) 谁想秦钟趁黑无人，来寻智能。刚至后面房中，只见智能独在房中洗茶碗，秦钟跑来便搂着亲嘴。…说着，一口吹了灯，满屋漆黑，将智能抱到炕上，就云雨起来。那智能百般的挣挫不起，又不好叫的，少不得依他了。正在得趣，只见一人进来，将他二人按住，也不则声。二人不知是谁，唬的不敢动一动。只听那人嗤的一声，掌不住笑了，二人听声方知是宝玉。秦钟连忙起来，抱怨道：“这算什么？”宝玉笑道：“你倒不依，咱们就叫喊起来。”羞的智能趁黑地跑了。宝玉拉了秦钟出来道：“你可还和我强？”秦钟笑道：“好人，你只别嚷的众人知道，你要怎样我都依你。”宝玉笑道：“这会子也不用说，等一会睡下，再细细的算帐。”一时宽衣安歇的时节，凤姐在里间，秦钟宝玉在外间，满地下皆是家下婆子，打铺坐更。凤姐因怕通灵玉失落，便等宝玉睡下，命人拿来塞按时在自己枕边。宝玉不知与秦钟算何帐目，未见真切，未曾记得，“此是疑案，不敢纂创”。

(第二十八回) 少刻，宝玉出席解手，蒋玉菡便随了出来。二人站在廊檐下，蒋玉菡又陪不是。宝玉见他妩媚温柔，心中十分留恋，便紧紧的搭着他的手，叫他：“闲了往我们那里去。还有一句话借问，也是你们贵班中，有一个叫琪官的，他在那里？如今名驰天下，我独无缘一见。”蒋玉菡笑道：“就是我的小名儿。”宝玉听说，不觉欣然跌足

笑道：“有幸，有幸！果然名不虚传。今儿初会，便怎么样呢？”想了一想，向袖中取出扇子，将一个玉玦扇坠解下来，递与琪官，道：“微物不堪，略表今日之谊。”琪官接了，笑道：“无功受禄，何以克当！也罢，我这里得了一件奇物，今日早起方系上，还是簇新的，聊可表我一点亲热之意。”说毕撩衣，将系小衣儿一条大红汗巾子解了下来，递与宝玉，道：“这汗巾子是茜香国女国王所贡之物，夏天系着，肌肤生香，不生汗渍。昨日北静王给我的，今日才上身。若是别人，我断不肯相赠。二爷请把自己系的解下来，给我系着。”宝玉听说，喜不自禁，连忙接了，将自己一条松花汗巾解了下来，递与琪官。二人方束好，只见一声大叫：“我可拿住了！”只见薛蟠跳了出来，拉着二人道：“放着酒不吃，两个人逃席出来干什么？快拿出来我瞧瞧。”二人都道：“没有什么。”薛蟠那里肯依，还是冯紫英出来才解开了。于是复又归坐饮酒，至晚方散。

(第三十三回) 那长史官先就说道：“下官此来，并非擅造潭府，皆因奉王命而来，有一件事相求。看王爷面上，敢烦老人作主，不但王爷知情，且连下官辈亦感谢不尽。”… 那长史官便冷笑道：“也不必承办，只用大人一句话就完了。我们府里有一个做小旦的琪官，一向好好在府里，如今竟三五日不见回去，各处去找，又摸不着他的道路，因此各处访察。这一城内，十停人倒有八停人都说，他近日和衔玉的那位令郎相与甚厚。… 王爷亦云：‘若是别的戏子呢，一百个也罢了，只是这琪官随机应答，谨慎老诚，甚合我老人家的心，竟断断少不得此人。’故此求老人转谕令郎，请将琪官放回，一则可慰王爷谆谆奉恳，二则下官辈也可免操劳求觅之苦。”…

贾政一见，眼都红紫了，也不暇问他在外流荡优伶，表赠私物，在家荒疏学业，淫辱母婢 [金钏] 等语，只喝令“堵起嘴来，着实打死！”小厮们不敢违拗，只得将宝玉按在凳上，举起大板打了十来下。贾政犹嫌打轻了，一脚踢开掌板的，自己夺过来，咬着牙狠命盖了三四十下。众门客见打的不祥了，忙上前夺劝。贾政那里肯听，说道：“你们问问问他干的勾当可饶不可饶！素日皆是你们这些人把他酿坏了，到这步田地还来解劝。明日酿到他弑君杀父，你们才不劝不成！”

(第三十四回) 薛蟠道：“你只会怨我顾前不顾后，你怎么不怨宝玉外头招风惹草的那个样子！别说多的，只拿前儿琪官的事比给你们听：那琪官，我们见过十来次的，我并未和他说一句亲热话，怎么前儿他见了，连姓名还不知道，就把汗巾儿给他了？难道这也是我说的不成？”

這一個議題，作者以六個章回，反覆的描述著。評“紅樓”，怎能不談它。作者對女子的“同性戀”也有一段描述。

(第五十八回) 芳官笑道：“你说他祭的是谁？祭的是死了的菂官。”宝玉道：“这是友谊，也应当的。”芳官笑道：“那里是友谊？他竟是疯傻的想头，说他自己是小生，菂官是小旦，常做夫妻，虽说是假的，每日那些曲文排场，皆是真正温存体贴之事，故此二人就疯了，虽不做戏，寻常饮食起坐，两个人竟是你恩我爱。菂官一死，他哭的死去活来，至今不忘，所以每节烧纸。后来补了蕊官，我们见他一般的温柔体贴，也曾问他得新弃旧的。他说：‘这又有个大道理。比如男子丧了妻，或有必当续弦者，也必要续弦为是。便只是不把死的丢过不提，便是情深意重了。若一味因死的不续，孤守一世，妨了大节，也不是理，死者反不安了。’你说可是又疯又呆？说来可是可笑？”宝玉听说了这篇呆话……说：“天既生这样人，又何用我这须眉浊物玷辱世界。”

第九章：色、情、淫與意淫(二)

一般的公論，認為 寶玉與 黛玉的愛情，是純潔的。 描述這一真誠的愛情，是“紅樓”的第一主旨。 它的成功，也是“紅樓”的偉大之處。 這實在是，完全誤解了作者的真意。還是看看，作者的自白吧。

(第五回) “警幻道：“... 好色即淫，知情更淫。 ... 吾所“愛”汝者，乃天下古今第一淫人也。 ”

宝玉听了，唬的忙答道：“仙姑差了。我因懶于读书，家父母尚每垂訓饬，豈敢再冒‘淫’字。況且年紀尚小，不知‘淫’字為何物。”警幻道：“非也。淫雖一理，意則有別。如世之好淫者，不過悅容貌，喜歌舞，調笑無厭，云雨無時，恨不能盡天下之美女供我片時之趣興，此皆皮膚淫濫之蠹物耳。

如爾則天分中，生成一段痴情，吾輩推之為‘意淫’。‘意淫’二字，惟心會而不可口傳，可神通而不可語達。汝今獨得此二字，在閨閣中，固可為良友；然于世道中未免迂闊怪詭，百口嘲謔，萬目睚眦。今既遇令祖寧榮二公剖腹深囑，吾不忍君獨為我閨閣增光，見棄于世道，... 不過令汝領略此仙閨幻境之風光尚如此，何況塵境之情景哉？而今后萬萬解釋，改悟前情，留意于孔孟之間，委身于經濟之道。”

作者在此，把他的“真意”主旨寫得非常清楚。共有三點。

- a. 色淫 --- 悅容貌，云雨無時。
- b. 意淫 --- 天分(宿命)中，一段痴情。
- c. 正道 --- 留意于孔孟之間，委身于經濟之道。

所以，寶、黛的愛情，只是照著宿命的劇本演出。請看下面“幾個”章回。

(第一回) 那僧笑道：“此事说来好笑，竟是千古未闻的罕事。只因西方灵河岸上三生石畔，有绛珠草一株，时有赤瑕宫神瑛侍者，日以甘露灌溉，这绛珠草始得久延岁月。后来既受天地精华，复得雨露滋养，遂得脱却草胎木质，得换人形，仅修成个女体，终日游于离恨天外，饥则食蜜青果为膳，渴则饮灌愁海水为汤。只因尚未酬报灌溉之德，故其五内便郁结着一段缠绵不尽之意。恰近日这神瑛侍者凡心偶炽，乘此昌明太平朝世，意欲下凡造历幻缘，已在警幻仙子案前挂了号。警幻亦曾问及，灌溉之情未偿，趁此倒可了结的。那绛珠仙子道：‘他是甘露之惠，我并无此水可还。他既下世为人，我也去下世为人，但把我一生所有的“眼泪”还他，也偿还得过他了。’因此一事，就勾出多少风流冤家来，陪他们去了结此案。”

(第八回) “宝钗因笑说道：“成日家说你的这玉，究竟未曾细细的赏鉴，我今儿倒要瞧瞧。
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... 口内念道：“... 仙寿恒昌。”... 莺儿嘻嘻笑道：“我听这两句话，倒像和姑娘的项圈上的两句话是一对儿。”... 宝玉笑央：“好姐姐，你怎么瞧我的了呢。”... 宝玉忙托了锁看时，果然一面有四个篆字，... 芳龄永继。宝玉 ... 因笑问：“姐姐这八个字倒真与我的是一对。”莺儿笑道：“是个“癞头和尚”(宿命的導演)送的，他说必须錾在金器上 ...”。

(第二十八回) “林黛玉 ... 因说道：“我没这么大福禁受，比不得宝姑娘，什么金什么玉的，我们不过是草木之人！”宝玉听他提出“金玉”二字来，不觉心动疑猜，便说道：“除了别人说什么金什么玉，我心里要有这个想头，天诛地灭，万世不得人身！”林黛玉听他这话，便知他心里动了疑，忙又笑道：“好没意思，白白的说什么誓？管你什么金什么玉的呢！”宝玉道：“我心里的事也难对你说，日后自然明白。除了老太太，老爷，太太这三个人，第四个就是妹妹了。要有第五个人，我也说个誓。”

(第二十八回) “薛宝钗因往日母亲对王夫人等曾提过“金锁是个和尚给的，等日后有玉的方可结为婚姻”等语，所以总远着宝玉。昨儿见元春所赐的东西，独他与宝玉一样，心里越发没意思起来。

幸亏宝玉被一个林黛玉缠绵住了，心心念念只记挂着林黛玉，并不理论这事。”

(第二十九回) “原来那宝玉自幼生成有一种下流痴病，况从幼时和黛玉耳鬓厮磨，心情相对；及如今稍明时事，又看了那些邪书僻传，凡远亲近友之家所见的那些闺英闺秀，皆未有稍及林黛玉者，所以早存了一段心事，只不好说出来，故每每或喜或怒，变尽法子暗中试探。那林黛玉偏生也是个有些痴病的，也每用假情试探。因你也将真心真意瞒了起来，只用假意，我也将真心真意瞒了起来，只用假意，如此两假相逢，终有一真。其间琐琐碎碎，难保不有口角之争。即如此刻，宝玉的心内想的是：“别人不知我的心，还有可恕，难道你就不想我的心里眼里只有你！你不能为我烦恼，反来以这话奚落堵我。可见我心里一时一刻白有你，你竟心里没我。”心里这意思，只是口里说不出来。那林黛玉心里想着：“你心里自然有我，虽有‘金玉相对’之说，你岂是重这邪说不重我的。我便时常提这‘金玉’，你只管了然自若无闻的，方见得是待我重，而毫无此心了。如何我只一提‘金玉’的事，你就着急，可知你心里时时有‘金玉’，见我一提，你又怕我多心，故意着急，安心哄我。”看来两个人原本是一个心，但都多生了枝叶，反弄成两个心了。那宝玉心中又想着：“我不管怎么样都好，只要你随意，我便立刻因你死了也情愿。你知也罢，不知也罢，只由我的心，可见你方和我近，不和我远。”那林黛玉心里又想着：“你只管你，你好我自好，你何必为我而自失。”

殊不知你失我自失。可见是你不叫我近你，有意叫我远你了。”如此看来，却都是求近之心，反弄成疏远之意。如此之话，皆他二人素习所存私心，也难备述。

如今只述他们外面的形容。那宝玉又听见他说“好姻缘”三个字，越发逆了己意，心里干噎，口里说不出话来，便赌气向颈上抓下通灵宝玉，咬牙恨命往地下一摔，道：“什么捞什骨子，我砸了你完事！”偏生那玉坚硬非常，摔了一下，竟纹风没动。宝玉见没

摔碎，便回身找东西来砸。林黛玉见他如此，早已哭起来，说道：“何苦来，你摔砸那哑吧物件。有砸他的，不如来砸我。””

(第三十二回)“林黛玉听了这话，不觉又喜又惊，又悲又叹。所喜者，果然自己眼力不错，素日认他是个知己，果然是个知己；所惊者，他在人前一片私心称扬于我，其亲热厚密，竟不避嫌疑；所叹者，你既为我之知己，自然我亦可为你之知己矣，既你我为知己，则又何必有“金玉之论”哉；既有金玉之论，亦该你我有之，则又何必来一宝钗哉！所悲者，父母早逝，虽有铭心刻骨之言，无人为我主张。况近日每觉神思恍惚，病已渐成，医者更云气弱血亏，恐致劳怯之症。你我虽为知己，但恐自不能久待；你纵为我知己，奈我薄命何！想到此间，不禁滚下泪来。待进去相见，自觉无味，便一面拭“泪”，一面抽身回去了。…

宝玉瞅了半天，方说道“你放心”三个字。林黛玉听了，怔了半天，方说道：“我有什么不放心的？我不明白这话。你倒说说怎么放心不放心？”宝玉叹了一口气，问道：“你果不明白这话？难道我素日在你身上的心都用错了？连你的意思若体贴不着，就难怪你天天为我生气了。”林黛玉道：“果然我不明白放心不放心的话。”宝玉点头叹道：“好妹妹，你别哄我。果然不明白这话，不但我素日之意白用了，且连你素日待我之意也都辜负了。你皆因总是不放心的原故，才弄了一身病。但凡宽慰些，这病也不得一日重似一日。”林黛玉听了这话，如轰雷掣电，细细思之，竟比自己肺腑中掏出来的还觉恳切，竟有万句言语，满心要说，只是半个字也不能吐，却怔怔的望着他。此时宝玉心中也有万句言语，不知从那一句上说起，却也怔怔的望着黛玉。两个人怔了半天，林黛玉只咳了一声，两眼不觉滚下“泪”来，回身便要走。宝玉忙上前拉住，说道：“好妹妹，且略站住，我说一句话再走。”林黛玉一面拭泪，一面将手推开，说道：“有什么可说的。你的话我早知道了！”口里说着，却头也不回竟去了。…

宝玉站着，只管发起呆来。原来方才出来慌忙，不曾带得扇子，袭人怕他热，忙拿了扇子赶来送与他，忽抬头见了林黛玉和他站着。一时黛玉走了，他还站着不动，因而

赶上来说道：“你也不带了扇子去，亏我看见，赶了送来。”宝玉出了神，见袭人和他说话，并未看出是何人来，便一把拉住，说道：“好妹妹，我的这心事，从来也不敢说，今儿我大胆说出来，死也甘心！我为你也弄了一身的病在这里，又不敢告诉人，只好掩着。只等你的病好了，只怕我的病才得好呢。睡里梦里也忘不了你！”袭人听了这话，吓得魄消魂散，只叫“神天菩萨，坑死我了！”便推他道：“这是那里的话！敢是中了邪？还不快去？”宝玉一时醒过来，方知是袭人送扇子来，羞得满面紫涨，夺了扇子，便忙忙的抽身跑了。”

作者，至少用了五个章回，反覆的來強調，這“宿命”的愛情（天分中，一段痴情）。純情也好，真心也罷，終究是一場“空”。這完完全全的是在宣揚佛教的教義。其主旨為“孽海情天”，紅塵一夢。情對孽。情就是孽。故，《红楼梦引子》云：…因此，上演出这金悼玉的《红楼梦》。曲文更是如下：

(第五回) “【终身误】都道是金玉良姻，俺只念木石前盟。空对着，山中高士晶莹雪；终不忘，世外仙姝寂寞林。叹人间，美中不足今方信。纵然是齐眉举案，到底意难平。

【枉凝眉】一个是阆苑仙葩，一个是美玉无瑕。若说没奇缘，今生偏又遇着他，若说有奇缘，如何心事终虚化？一个枉自嗟呀，一个空劳牵挂。一个是水中月，一个是镜中花。想眼中能有多少泪珠儿，怎经得秋流到冬尽，春流到夏！”

當然，作者並未忘記談談“正道”。原文如下：

(第三十二回) “湘云笑道：“还是这个情性不改。如今大了，你就不愿读书去考举人进士的，也该常常的会会这些为官做宰的人们，谈谈讲讲些仕途经济的学问，也好将来应酬世务，日后也有个朋友。没见你成年家只在我们队里搅些什么！”宝玉听了道：“姑娘请别的姊妹屋里坐坐，我这里仔细污了你知经济学问的。”袭人道：“云姑娘快别说这话。上回也是宝姑娘也说过一回，他也不管人脸上过的过去不去，他就咳了一声，拿起脚来走了。这里宝姑娘的话也没说完，见他走了，登时羞的脸通红，说又不是，不说

又不是。幸而是宝姑娘，那要是林姑娘，不知又闹到怎么样，哭的怎么样呢。提起这个话来，真真的宝姑娘叫人敬重，自己讪了一会子去了。我倒过不去，只当他恼了。谁知过后还是照旧一样，真真有涵养，心地宽大。谁知这一个反倒同他生分了。那林姑娘见你赌气不理他，你得赔多少不是呢。”宝玉道：“林姑娘从来说过这些混帐话不曾？若他也说过这些混帐话，我早和他生分了。”

至於“色淫”，下章分解。

第十章：色、情、淫與意淫(三)

儒家強調 慎獨。不可在 意念中，背離禮教。所以，從字面而言，意淫就是 念淫。但是，作者不是如此定義的。 作者對 “意淫” 的定義是很明確的。云：“天分中，生成一段痴情，吾輩推之为‘意淫’”(第五回)。那麼，念淫 仍是世間之淫。即，好色即淫，知情更淫。這一意淫的新定義，是“紅樓”的新發明。但，作者也必須對 世間之淫有所闡述，尤其是念淫。 如此，才能突顯 意淫之新義。

聂鑫森說：“‘意淫’，又内含一种主动性，即全方位地让自己的思想、意识、情感、感觉积极地深入地，向女性世界漫漫，去领悟此中的种种“柔情私意”。就宝玉自身而言，“意淫”是一种境界，就大观园众多姊妹的冰清玉洁来说，又造成了宝玉“意淫”的氛围，二者缺一不可。”這完全是 聂鑫森的鬼扯蛋。“紅樓” 沉冤至此。 只有作者的自白，能為他自己平冤。 先看作者如何描述 “念淫” 吧。

(第十九回) "宝玉见一个人没有，因想“这里素日有个小书房，内曾挂着一轴美人，极画的得神。

今日这般热闹，想那里自然无人，那美人也自然是寂寞的，须得我去望慰他一回。”

(第十九回) “宝玉 … 乃笑问袭人道：“今儿那个穿红的是你什么人？”袭人道：“那是我两姨妹子。” 宝玉听了，赞叹了两声。袭人道：“叹什么？我知道你心里的缘故，想是说他那里配红的。”宝玉笑道：“不是，不是。那样的不配穿红的，谁还敢穿。我因为见他实在好的很，怎么也得他在咱们家就好了。”袭人冷笑道：‘我一个人是奴才命罢了，难道连我的亲戚都是奴才命不成？定还要拣实在好的丫头才往你家来。’”

(第十五回) “宝玉怅然无趣。…外面旺儿预备下赏封，赏了本村主人。庄妇等来叩赏。凤姐并不在意，宝玉却留心看时，内中并无二丫头。一时上了车，出来走不多远，只见迎头二丫头里抱着他小兄弟，同着几个小女孩子说笑而来。宝玉恨不得下车跟了他去，料是众人不依的，少不得以目相送，争奈车轻马快，一时展眼无踪。”

(第二十四回) “宝玉…回头见鸳鸯穿着水红绫子袄儿，青缎子背心，束着白绉绸汗巾儿，脸向那边低着头看针线，脖子上戴着花领子。宝玉便把脸凑在他脖项上，闻那香油气，不住用手摩挲，其白腻不在袭人之下，便猴上身去涎皮笑道：“好姐姐，把你嘴上的胭脂赏我吃了罢。”一面说着，一面扭股糖似的粘在身上。鸳鸯便叫道：“袭人，你出来瞧瞧。你跟他一辈子，也不劝劝，还是这么着。”袭人抱了衣服出来，向宝玉道：“左劝也不改，右劝也不改，你到底是怎么样？你再这么着，这个地方可就难住了。”一边说，一边催他穿了衣服，同鸳鸯往前面来见贾母。

(第二十八回) “宝玉笑问道：“宝姐姐，我瞧瞧你的红麝串子？”可巧宝钗左腕上笼着一串，见宝玉问他，少不得褪了下来。宝钗生的肌肤丰泽，容易褪不下来。宝玉在旁看着雪白一段酥臂，不觉动了羡慕之心，暗暗想道：“这个膀子要长在林妹妹身上，或者还得摸一摸，偏生长在他身上。”正是恨没福得摸，忽然想起“金玉”一事来，再看看宝钗形容，只见脸若银盆，眼似水杏，唇不点而红，眉不画而翠，比林黛玉另具一种妩媚风流，不觉就呆了，宝钗褪了串子来递与他也忘了接。”

(第三十回) “金钏抿嘴一笑，摆手令他出去，仍合上眼，宝玉见了他，就有些恋恋不舍的，悄悄的探头瞧瞧王夫人合着眼，便自己向身边荷包里带的香雪润津丹掏了出来，便向金钏儿口里一送。金钏儿并不睁眼，只管噙了。宝玉上来便拉着手，悄悄的笑道：“我明日和太太讨你，咱们在一处罢。”金钏儿不答。宝玉又道：“不然，等太太醒了我就讨。””

任何人，認為上面這些，是對“理想”愛情的描述，或意淫的高境界，他若不是文盲，就是睜著眼睛說瞎話。連不識字的衆人都說：“再不可‘毀僧谤道’，調脂弄粉。還有更要緊的一件，再不許吃人嘴上擦的胭脂了，與那愛紅的毛病兒。”（第十九回）。作者的主旨，我已提過很多次了。再重複一次吧。

作者把情定義為淫，為孽。“孽海情天”。厚地高天，堪叹古今情不尽，痴男怨女，

可怜風月債難償。

“分离聚合皆前定。看破的，遁入空門；痴迷的，枉送了性命。

好一似食盡鳥投林，落了片白茫茫大地真干净！”（第五回）。

這不但是“紅樓”的全部重點，作者更認為，這是普世的真理。不僅僅“應”在寶玉一人身上。所以，作者另舉了許多例子。如，小紅之於賈芸。彩霞之於賈環。智能兒之於秦鍾。萬兒之於茗烟。司棋之於潘又安。尤三姐之於柳湘蓮。

作者擔心，他的真義仍被誤解。更作了直接的闡述如下。

（第三十六回）“寶玉道：…趁你們在，我就死了，再能夠你們哭我的眼淚流成大河，把我的尸首漂起來，送到那鴉雀不到的幽僻之處，隨風化了，自此再不要托生為人，就是我死的得時了。”…

一日，寶玉因各處游的煩膩，便想起《牡丹亭》曲來，…因聞得梨香院的十二個女孩子中有小旦齡官是唱的好，因着意出角門來找…不想齡官見他坐下，忙抬身起來躲避，正色說道：“嗓子啞了。…”寶玉見他坐正了，再一細看，原來就是那日薔薇花下划“薔

”字那一个。又见如此景况，从来未经过这番被人弃厌，… 宝官便说道：“只略等一等，
蔷二爷来了叫他唱，是必唱的。”…

宝玉见了这般景况，不觉痴了，这才领会了划“蔷”深意。自己站不住，也抽身走了。贾
蔷一心都在龄官身上，也不顾送，倒是别的女孩子送了出来。

那宝玉一心裁夺盘算，痴痴的回至怡红院中，… 就和袭人长叹，说道：“我昨晚上的话
竟说错了，… 昨夜说你们的眼泪单葬我，这就错了。我竟不能全得了。从此后只是各
人各得眼泪罢了

。”袭人昨夜不过是些顽话，已经忘了，不想宝玉今又提起来，便笑道：“你可真真有些
疯了。”宝玉默默不对，自此深悟‘人生情缘，各有分定’，… 此皆宝玉心中所，也不可
十分妄拟。”

作者仍然擔心，這普世真理，仍被誤解。在 寶釵、黛玉 意淫(宿命) 的主軸之外，把這
主題，從另外的角度，再闡述了一遍。

(第二十回) “宝玉笑道：“咱两个作什么呢？怪没意思的，也罢了，… 我替你篦头罢。”…
只见晴雯忙忙走进来取钱。一见了他两个，便冷笑道：“哦，交杯盞还没吃，倒上头了
！”宝玉笑道：“你來
，我也替你篦一篦。”晴雯道：“我没那么大福。”说着，拿了钱，便摔帘子出去了。 宝
玉在麝月身后，麝月对镜，二人在镜内相视。宝玉便向镜内笑道：“满屋里就只是他磨
牙。

”… 忽听唿一声帘子响，晴雯又跑进来问道：“我怎么磨牙了？咱们倒得说说。”麝月笑
道：“你去你的罢，又来问人了。”晴雯笑道：“你又护着。你们那瞒神弄鬼的，我都知
道。等我捞回本儿来再说话。”说着，一径出去了。”

(第三十一回) “晴雯道：“怪热的，拉拉扯扯作什么！叫人来看见像什么！我这身子也不
配坐在这里。”… 宝玉笑道：“我才又吃了好些酒，还得洗一洗。你既没有洗，拿了水来

咱们两个洗。”晴雯摇手笑道：“罢，罢，我不敢惹爷。还记得碧痕打发你洗澡，足有两三个时辰，也不知道作什么呢。我们也不好进去的。后来洗完了，进去瞧瞧，地下的水淹着床腿，连席子上都汪着水，也不知是怎么洗了，笑了几天。我也没那工夫收拾，也不用同我洗去。

… 宝玉笑道：“既这么着，你也不许洗去，只洗洗手来拿果子来吃罢。”晴雯笑道：“我慌张的很，连扇子还跌折了，那里还配打发吃果子。倘或再打破了盘子，还更了不得呢。”宝玉笑道：“你爱打就打，这些东西原不过是借人所用，你爱这样，我爱那样，各自性情不同。比如那扇子原是扇的，你要撕着玩也可以使得，只是不可生气时拿他出气。… 晴雯听了，笑道：“既这么说，你就拿了扇子来我撕。我喜欢撕的。”宝玉听了，便笑着递与他。晴雯果然接过来，嗤的一声，撕了两半，接着嗤嗤又听几声。宝玉在旁笑着说：“响的好，再撕响些！”正说着，只见麝月走过来，笑道：“少作些孽罢。”宝玉赶上来，一把将他手里的扇子也夺了递与晴雯。晴雯接了，也撕了几半子，二人都大笑。麝月道：“这是怎么说，拿我的东西开心儿？”宝玉笑道：“打开扇子匣子你拣去

，什么好东西！”麝月道：“既这么说，就把匣子搬了出来，让他尽力的撕，岂不好？”宝玉笑道：

“你就搬去。”麝月道：“我可不造这孽。”

(第五十一回) “宝玉笑道：“… 你来把我的这边被掖一掖。”晴雯听说，便上来掖了掖，伸手进去渥一渥时，宝玉笑道：“好冷手！我说看冻着。”一面又见晴雯两腮如胭脂一般，用手摸了一摸，也觉冰冷。宝玉道：“快进被来渥渥罢。”

(第五十二回) “宝玉因记挂着晴雯袭人等事，便先回园里来。到房中，药香满屋，一人不见，只见晴雯独卧于炕上，脸面烧的飞红，又摸了一摸，只觉烫手。忙又向炉上将手烘暖，伸进被去摸了一摸身上，也是火烧。”

(第七十七回) “晴雯呜咽道：“有什么可说的！不过挨一刻是一刻，挨一日是一日。我已知横竖不过三五日的光景，就好回去了。只是一件，我死也不甘心的：我虽生的比别人略好些，并没有私情密意勾引你怎样，如何一口死咬定了我是个狐狸精！我太不服。今日既已担了虚名，而且临死，不是我说一句后悔的话，早知如此，我当日也另有个道理。不料痴心傻意，只说大家横竖是在一处。不想平空里生出这一节话来，有冤无处诉。”… 晴雯拭泪，就伸手取了剪，将左手两根葱管一般的指甲齐根铰下，又伸手向被内将贴身穿着的一件旧红绫袄脱下，并指甲都与宝玉道：“这个你收了，以后就如见我一般。快把你的袄儿脱下来我穿。我将来在棺材内独自躺着，也就像还在怡红院的一样了。论理不该如此，只是担了虚名，我可也是无可如何了。”宝玉听说，忙宽衣换上，藏了指甲。晴雯又哭道：“回去他们看见了要问，不必撒谎，就说是我的。既担了虚名，越性如此，也不过这样了。”

(第七十八回) “用晴雯素日所喜之冰鲛縠一幅楷字写成，名曰《芙蓉女儿诔》，前序后歌。又备了四样晴雯所喜之物，于是夜月下，命那小丫头捧至芙蓉花前。先行礼毕，将那诔文即挂于芙蓉枝上，乃泣涕念曰：… 窃思女儿自临浊世，迄今凡十有六载。… 自为红绡帐里，公子情深；始信黄土垄中，女儿命薄！… 呜呼！”

對一個 16 歲的少女而言 (一同與我洗澡；快进被来渥渥罢；伸进被去摸了一摸身上；贴身穿着的一件旧红绫袄脱下，并指甲都与宝玉；快把你的袄儿脱下来我穿)，上面的描述，是純情，是真情。卻仍然躲不過，一個“曲文”的宿命。

霁月难逢，彩云易散。 心比天高，身为下贱。 风流灵巧招人怨，寿夭多因毁谤生。 多情公子空牵念。

第十一章：紅樓中的儒家禮教

周思源在(正解金陵十二钗)中，做了下列的評論：

“《红楼梦》表现了对封建专制社会，包括对文化专制的强烈批判，其中也表达了一些反满情绪。

曹雪芹通过写藕官、菂官的爱情，表现出他对封建的人身依附制度的深刻批判和对合理的婚姻制度的呼唤。

五十八回有交代：“凡诰命等皆入朝按爵守制。敕谕天下：凡有爵之家，一年内不得筵宴音乐，庶民皆三月不得婚嫁。”贾府解散这个戏班子就是“守制”中的一项，“各官宦家，凡养优伶男女者一概蠲免遣发”。可见京师官宦人家的戏班子也全都解散了。由此可见艺术对于皇权的依附是多么严重，皇权对艺术生命的践踏是多么残酷，崇高的艺术在皇权面前是何等渺小无力！”

五四運動以後，大部分的中華固有文化，都被定位為“封建專制”的毒瘤。要想褒揚“五四”之前的任何東西，一定要把它定位為，反封建，反專制的急先鋒。上面評論，全是鬼話。在民國之前，有诰命，需入朝按爵守制，這是萬千人都得不到的榮耀。為守制而解散私家的戏班子，就是皇权對

艺术的殘害。那麼，在平日，鼓勵私家戲班，又算是什麼？藕官、菂官的爱情，是明顯的同性戀。怎麼可能是對合理的婚姻制度的呼唤。周思源也太超過了吧。“意淫”是紅樓偉大的發明。它必須要有两大基石。

- a. 宿命 與仙佛世界。（第七章：“紅樓”的仙佛世界與塵世的因果報應；“仙佛”世界為“真”，塵世種種皆“夢”）。
- b. 嘉慶：（第五章，“紅樓”的塵網；a. 儒家的禮教。b. 嘉慶之上的“仙、佛”正義）。

今天，我們已經知道，五四那批人（胡適、魯迅、錢玄同、陳獨秀、瞿秋白、郭沫若、蔡元培、吳玉章、林伯渠），是中國文字的白癡（請閱“李敖與無知的魯迅”

<http://tienzengong.pixnet.net/blog/post/35566874>）。他們各自的愚昧無知事小。他們的禍國殃民，仍然殘害著今日的中國。而他們，也是污蔑“紅樓”的同一批人。為了救中國，必須鬥垮那些人。必須為“紅樓”平冤。這是我寫這“評紅樓”的唯一原因。

以“淫”來統一“色”與“情”，是紅樓的新發明。但卻無法，由此建構一個新的神學、哲學體系。“意淫”的發明，改變了一切。它是兩大架構下的產物：‘宿命與自由意志（第二章：普世價值一）’與‘性事、愛情與儒家神學（第三章：普世價值二）’。“紅樓”建構了世界上偉大的神學、哲學體系。

- a. 它以儒家為主，成為全書的背景。意淫的根本，是宿命論。在“塵世”，儒家的禮教為行為的法則。
- b. 它以釋、道為輔，倒成為全書的主軸。一再的強調，“仙佛世界為‘真’，紅塵種種皆‘夢’”。在儒家的禮教之上，更有仙佛正義，因果報應。歷史上，釋由“道”助，而傳入中國。紅樓，基本上，把釋道統合為一了。又是個新發明。

紅樓絕不反儒，但以宣揚釋道為宗旨。把儒家禮教做為背景。“背景”，就是無所不在。

也就沒有特別的段落，來突顯了。基本上，紅樓對儒家禮教的讚揚有四。

- i. “孝”：把賈母的“威而不虐”，把所有子孫對她的“孝”與“敬”，一再一再的，幾乎在每個章回中描述著。
- ii. “禮”：不偷不淫。對“墜兒”小竊，“司棋”私會，都有詳細的描述。
- iii. “丫鬟制”：在那個時代的社會經濟，當丫鬟，是窮苦人家女孩的佳“職業”。即可享“半”富貴，成年又可配個好人家。

(第二十六回) 红玉道：“也不犯着气他们。俗语说的好，‘千里搭长棚，没有个不散的筵席’，谁守谁一辈子呢？不过三年五载，各人干各人的去了。那时谁还管谁呢？”

(第四十三回) 贾母忙命拿几个小杌子来，给赖大母亲等几个高年有体面的妈妈坐了。贾府风俗，年高伏侍过父母的家人，比年轻的主子还有体面，所以尤氏凤姐儿等只管地下站着，那赖大的母亲等三四个老妈妈告个罪，都坐在小杌子上了。

(第五十八回) 尤氏等又遣人告诉了凤姐儿。一面说与总理房中，每教习给银八两，令其自便。凡梨香院一应物件，查清注册收明，派人上夜。将十二个女孩子叫来面问，倒有一多半不愿意回家的：也有说父母虽有，他只以卖我们为事，这一去还被他卖了，也有父母已亡，或被叔伯兄弟所卖的，也有说无人可投的，也有说恋恩不舍的。所愿去者止四五人。王夫人听了，只得留下。将去者四五人皆令其干娘领回家去，单等他亲父母来领，将不愿去者分散在园中使唤。

(第七十七回) “芳官自前日蒙太太的恩典赏了出去，他就疯了似的，茶也不吃，饭也不用，勾引上藕官蕊官，三个人寻死觅活，只要剪了头发做尼姑去。我只当是小孩子家一时出去不惯也是有的，不过隔两日就好了。谁知越闹越凶，打骂着也不怕。实在没法，所以来求太太，或者就依他们做尼姑去，或教导他们一顿，赏给别人作女儿去罢，我们也没这福。”

(第七十四回) 入画听说，又跪下哭求，说：“再不敢了。只求姑娘看从小儿的情常，好歹生死在一处罢。”尤氏和奶娘等人也都十分分解，说他“不过一时糊涂了，下次再不敢的。他从小儿伏侍你一场，到底留着他为是。”谁知惜春虽然年幼，却天生成一种百折不回的廉介孤独僻性，任人怎说，他只以为丢了她的体面，咬定牙断乎不肯。

(第七十七回) 周瑞家的听说，会齐了那几个媳妇，先到迎春房里，回迎春道：“太太们说了，司棋大了，连日他娘求了太太，太太已赏了他娘配人，今日叫他出去，另挑好的与姑娘使。”说着，便命司棋打点走路。迎春听了，含泪似有不舍之意，因前夜已闻得别的丫鬟悄悄的说了原故，虽数年之情难舍，但“事关风化”，亦无可如何了。那司棋也曾求了迎春，实指望迎春能死保赦下的，只是迎春语言迟慢，耳软心活，是不能作主的。司棋见了这般，知不能免，因哭道：“姑娘好狠心！哄了我这两日，如今怎么连一句话也没有？”周瑞家的等说道：“你还要姑娘留你不成？便留下，你也难见园里的人了。依我们的好话，快快收了这样子，倒是人不知鬼不觉的去罢，大家体面些。”

iv. “**大宅門**”：是當時 經濟的一個支柱。也是合乎儒家禮教的。下人的家境，也是很富裕的。

(第四十七回) 赖大的媳妇又进来请。贾母高兴，便带了王夫人薛姨妈及宝玉姊妹等，到赖大花园中坐了半日。那花园虽不及大观园，却也十分齐整宽阔，泉石林木，楼阁亭轩，也有好几处惊人骇目的。外面厅上，薛蟠，贾珍，贾琏，贾蓉并几个近族的，很远的也没来，贾赦也没来。赖大家内也请了几个现任的官长并几个世家子弟作陪。

(第五十六回) 探春道“因此我心中不自在。钱费两起，东西又白丢一半，通算起来，反费了两折子，不如竟把买办的每月蠲了为是。此是一件事。第二件，年里往赖大家去，你也去的，你看他那小园子比咱们这个如何？”平儿笑道：“还没有咱们这一半大，树木花草也少多了。”探春道：“我因和他家女儿说闲话儿，谁知那么个园子，除他们带的花，吃的笋菜鱼虾之外，一年还有人包了去，年终足有二百两银子剩。从那日我才知道，一个破荷叶，一根枯草根子，都是值钱的。”

第十二章：紅樓中的仙佛因果與緯識

馬瑞芳 (Ma Ruifang) 對紅樓中的仙佛，評論如下：

“這是曹雪芹對社會徹底絕望的情緒。”

曹雪芹借助如影隨形的“一僧一道”，有意識地把現實生活中完全不同的佛教和道教扭結到一起，由他們共同營造出虛無飄渺的氣氛。一僧一道，一個“茫茫”，一個“渺渺”，都到“太虛”，都進“幻境”，這是明明白白地表示：紅塵中人對人生的一切追求：高官厚祿、娇妻美妾、亭台樓閣、錦衣玉食，人生一切物質享受，以及為追求這些享受導致的鷄爭鵝斗，紛紛攘攘，都像鏡中月水中花，是過眼煙雲。只有清淨無為，追求精神的安寧和解脫，才是重要的。這也是《紅樓夢》的《好了歌》所表達的主要內容。這是曹雪芹對社會徹底絕望的情緒。

“曹雪芹那些詠佛詠道的话语，是有表面文章，戲謔文章，是假；他骨子里对深刻影响中国人思维的佛和道，是有清醒批判意识的，这才是真。”

“那麼，曹雪芹到底是宗佛的，還是宗道的？曹雪芹既宗佛也宗道，既不宗佛也不宗道。說曹雪芹既宗佛也宗道，那是因为曹雪芹對佛道一律採取‘拿來主義’，當他需要闡述某種思想時，他既可以从佛教教義中取一瓢飲，也可以從道教教義中取一簞食。這種游刃於佛道之間的精神境界，是深深參透了中華文化精的大境界，融會了儒釋道的博大境界，是萬物為我所用，萬物在我腳下的境界。它給《紅樓夢》創造了深遠的意境，時而電光石火一般，發出璀璨的光芒。說曹雪芹既不宗佛也不宗道，那是因为，他對佛道一律用俯視的眼光，調侃的筆墨。那茫茫大士和渺渺真人不僅成為曹雪芹這位天才小說家結構小說的法寶之一，還被他創造成非聖非俗的形象，披上百衲破衣，頂上滿頭癩疮，說着瘋瘋癲癲的话语。更有甚者，《紅樓夢》經常用挖苦的語氣寫僧、道、尼：馒头庵的老尼成了給王熙鳳創造發財機會從而害死一对青年男女的“首犯”；水

月庵的清净庵室成了秦钟和智能儿幽会的场所；“国公爷”替身的张道长有点儿像世故的老滑头；道士王一贴是个“油嘴”……唯一洁净的修行人是妙玉，恰好因为“过洁世同嫌”而“终陷淖泥中”，落到了不干净的地方。僧、尼、道如此不堪，信奉佛道的凡人如何？贾氏族长贾敬跑到道观跟道士们胡羼，后因为炼丹送了命；《红楼梦》中经常吃斋念佛的是谁？王夫人。恰好是这位大善人，把服侍她多年的、所谓像女儿一样的金钏，一巴掌打到井里！行善就是这样的行法？善事就是这样的做法？曹雪芹在这些章节对“佛”、“道”，做了反讽。我们从曹雪芹“佛”、“道”的笔墨，也读出了“真假”。曹雪芹那些咏佛咏道的话语，是有表面文章，戏谑文章，是假；他骨子里对深刻影响中国人思维的佛和道，是有清醒批判意识的，这才是真。”

仙佛世界為“真”，紅塵種種為“夢”。這是“意淫”的必要條件。馬瑞芳明顯的不知，“意淫”是紅樓的中心主旨。“鐵檻寺”是賈府的私廟。“攏翠庵”是大觀園內的道觀。難道賈家還是基督徒，是反仙反佛的。馬瑞芳的鬼扯蛋，還是由紅樓的作者來反駁吧。

(第二十八回)“袭人又道：“昨儿贵妃打发夏太监出来，送了一百二十两银子，叫在“清虚观”初一到初三打三天平安醮，唱戏献供，叫珍大爷领着众位爷们跪香拜佛呢。还有端午儿的节礼也赏了。”

(第十三回)“择准停灵七七四十九日，三日后开丧送讣闻。这四十九日，单请一百单八众禅僧在大厅上拜大悲忏，超度前亡后化诸魂，以免亡者之罪，另设一坛于天香楼上，是九十九位全真道士，打四十九日解冤洗业醮。然后停灵于会芳园中，灵前另外五十众高僧，五十众高道，对坛按七作好事。”

(第十四回)“这日乃五七正五日上，那应佛僧正开方破狱，传灯照亡，参阎君，拘都鬼，筵请地藏王，开金桥，引幢幡，那道士们正伏章申表，朝三清，叩玉帝，禅僧们行

香，放焰口，拜水忏，又有十三众尼僧，搭绣衣，靸红鞋，在灵前默诵接引诸咒，十分热闹。”

(第四十一回) “当下贾母等吃过茶，又带了刘姥姥至栊翠庵来。妙玉忙接了进去。至院中见花木繁盛，贾母笑道：“到底是他们修行的人，没事常常修理，比别处越发好看。”一面说，一面便往东禅堂来。妙玉笑往里让，贾母道：“我们才都吃了酒肉，你这里头有菩萨，冲了罪过。我们这里坐坐，把你的好茶拿来，我们吃一杯就去了。”

(第十三回) “那贾敬闻得长孙媳死了，因自为早晚就要飞升，如何肯又回家染了红尘，将前功尽弃呢，因此并不在意，只凭贾珍料理。”

(第十回) “尤氏听了，心中甚喜，因说道：“后日是太爷的寿日，到底怎么办？”贾珍说道：“我方才到了太爷那里去请安，兼请太爷来家来受一受一家子的礼。太爷因说道：‘我是清净惯了的，我不愿意往你们那是非场中去闹去。你们必定说是我的生日，要叫我去受众人些头，莫过你把我从前注的《阴骘文》给我令人好好的写出来刻了，比叫我无故受众人的头还强百倍呢。倘或后日这两日一家子要来，你就在家里好好的款待他们就是了。也不必给我送什么东西来，连你后日也不必来，你要心中不安，你今日就给我磕了头去。倘或后日你要来，又跟随多少人来闹我，我必和你不依。’

(第二十二回) “----是一套北《点绛唇》，铿锵顿挫，韵律不用说是好的了，只那词藻中有一支《寄生草》，填的极妙，你何曾知道。”宝玉见说的这般好，便凑近来央告：“好姐姐，念与我听听。”宝钗便念道：

漫搵英雄泪，相离处士家。谢慈悲剃度在莲台下。没缘法转眼分离乍。赤条条来去无牵挂。

那里讨烟蓑雨笠卷单行？一任俺芒鞋破钵随缘化！ ...

宝玉道：“什么是‘大家彼此’！他们有‘大家彼此’，我是‘赤条条来去无牵挂’。”谈及此句，…不禁大哭起来，翻身起来至案，遂提笔立占一偈云： 你证我证，心证意证。 是无有证，斯可云证。 无可云证，是立足境。

黛玉便笑道：“宝玉，我问你：至贵者是‘宝’，至坚者是‘玉’。尔有何贵？尔有何坚？”宝玉竟不能答。三人拍手笑道：“这样钝愚，还参禅呢。”黛玉又道：“你那偈末云，‘无可云证，是立足境’，固然好了，只是据我看，还未尽善。我再续两句在后。”因念云：“无立足境，是方干净。”宝钗道：“实在这方悟彻。当日南宗六祖惠能，初寻师至韶州，闻五祖弘忍在黄梅，他便充役火头僧。五祖欲求法嗣，令徒弟诸僧各出一偈。上座神秀说道：‘身是菩提树，心如明镜台，时时勤拂拭，莫使有尘埃。’彼时惠能在厨房碓米，听了这偈，说道：‘美则美矣，了则未了。’因自念一偈曰：‘菩提本非树，明镜亦非台，本来无一物，何处染尘埃？’五祖便将衣钵传他。今儿这偈语，亦同此意了。只是方才这句机锋，尚未完全了结，这便丢开手不成？”黛玉笑道：“彼时不能答，就算输了，这会子答上了也不为出奇。只是以后再不许谈禅了。连我们两个所知所能的，你还不知不能呢，还去参禅呢。”宝玉自己以为觉悟，不想忽被黛玉一问，便不能答，宝钗又比出“语录”来，此皆素不见他们能者。自己想了一想：“原来他们比我的知觉在先，尚未解悟，我如今何必自寻苦恼。”想毕，便笑道：“谁又参禅，不过一时顽话罢了。”说着，四人仍复如旧。”

(第二十一回) “因命四儿剪灯烹茶，自己看了一回《南华经》。正看至《外篇·胠箧》一则，其文曰：

故绝圣弃知，大盗乃止，擿玉毁珠，小盗不起；焚符破玺，而民朴鄙；掊斗折衡，而民不争；殚残天下之圣法，而民始可与论议。擢乱六律，铄绝竽瑟，塞瞽旷之耳，而天下始人含其聪矣；灭文章，散五采，胶离朱之目，而天下始人含其明矣，毁绝钩绳

而弃规矩，攏工倕頰之指，而天下始人有其巧矣。看至此，意趣洋洋，趁着酒兴，不禁提笔续曰： 焚花散麝，而闺阁始人含其劝矣，戕宝钗之仙姿，灰黛玉之灵窍，丧减情意，而闺阁之美恶始相类矣。彼含其劝，则无参商之虞矣，戕其仙姿，无恋爱之心矣，灰其灵窍，无才思之情矣。

彼钗，玉，花，麝者，皆张其罗而穴其隧，所以迷眩缠陷天下者也。"

以仙佛為“假”的人，大概不會費那麼多的筆墨，做上面的描述吧。並且，仙佛世界為“真”，則“魔魔”與“識語”也不能假。

(第二十五回) “马道婆道：… 又向裤腰里掏了半晌，掏出十个纸铰的青面白发的鬼来，并两个纸人，递与赵姨娘，又悄悄的教他道：“把他两个的年庚八字写在这两个纸人身上，一并五个鬼都掖在他们各人的床上就完了。我只在家里作法，自有效验。… 这里宝玉拉着林黛玉的袖子，只是嘻嘻的笑，心里有话，只是口里说不出来。此时林黛玉只是禁不住把脸红涨了，挣着要走。宝玉忽然“嗳哟”了一声，说：“好头疼！”林黛玉道：“该，阿弥陀佛

！”只见宝玉大叫一声：“我要死！”将身一纵，离地跳有三四尺高，口内乱嚷乱叫，说起胡话来了。林黛玉并丫头们都唬慌了，忙去报知王夫人，贾母等。此时王子腾的夫人也在这里，都一齐来时，宝玉益发拿弄杖，寻死觅活的，闹得天翻地覆。贾母，王夫人见了，唬的抖衣而颤，且“儿”一声“肉”一声放声恸哭。于是惊动诸人，连贾赦，邢夫人，贾珍，贾政，贾琏，贾蓉，贾芸，贾萍，薛姨妈，薛蟠并周瑞家的一干家中上上下下里里外外众媳妇丫头等，都来园内看视。登时园内乱麻一般。正没个主见，只见凤姐手持一把明晃晃钢砍进园来，见鸡杀鸡，见狗杀狗，见人就要杀人。众人越发慌了。周瑞媳妇忙带着几个有力量的胆壮的婆娘上去抱住，夺下来，抬回房去。平儿，丰儿等哭的泪天泪地。贾政等心中也有些烦难，顾了这里，丢不下那里。”

(第二十二回) “忽然人报，娘娘差人送出一个灯谜儿，
能使妖魔胆尽摧，身如束帛气如雷。
一声震得人方恐，回首相看已化灰。”

贾政道：是爆竹。

天运人功理不穷，有功无运也难逢。

因何镇日纷纷乱，只为阴阳数不同。

贾政道：“是算盘。”迎春笑道：“是。”

阶下儿童仰面时，清明妆点堪宜。

游丝一断浑无力，莫向东风怨别离。

贾政道：“这是风筝。”探春笑道：“是。”

前身色相总无成，不听菱歌听佛经。莫道此生沉黑海，性中自有大光明。

贾政道：“这是佛前海灯嘎。”惜春笑答道：“是海灯。”

贾政心内沉思道：“娘娘所作爆竹，此乃一响而散之物。迎春所作算盘，是打动乱如麻

。探春所作风筝，乃飘飘浮荡之物。惜春所作海灯，一发清净孤独。今乃上元佳节，

如何皆作此不祥之物为戏耶？”心内愈思愈闷，因在贾母之前，不敢形于色，只得仍勉

强往下看去。只见后面写着七言律诗一首，却是宝钗所作，随念道：朝罢谁携两袖烟

，琴边衾里总无缘。晓筹不用鸡人报，五夜无烦侍女添。焦首朝朝还暮暮，煎心日

日复年年。光阴荏苒须当惜，风雨阴晴任变迁。

贾政看完，心内自忖道：“此物还倒有限。只是小小之人作此词句，更觉不祥，皆非永远福寿之辈

。”想到此处，愈觉烦闷，大有悲戚之状，因而将适才的精神减去十分之八九，只垂头沉思。

贾母见贾政如此光景，想到或是他身体劳乏亦未可定，又兼之恐拘束了众姊妹不得高兴顽耍，即对贾政云：“你竟不必猜了，去安歇罢。让我们再坐一会，也好散了。”贾政一闻此言，连忙答应几个“是”字，又勉强劝了贾母一回酒，方才退出去了。回至房中只是思索，翻来复去竟难成寐，不由伤悲感慨，不在话下。”

這些燈謎，與仙界的判詞，是成讖的。

元春 識“散”。一张弓，弓上挂着香橼。弓上無箭，弓已散。二十年来辨是非，榴花

开处照宫闱。三春争及初春景，虎兕相逢大梦归。

迎春 識“失算”。一个恶狼，追扑一美女，欲啖之意。子系中山狼，得志便猖狂。

金闺花柳质，一载赴黃梁。

探春 識“離”。两人放风筝，一片大海，一只大船，船中有一女子掩面泣涕之状。才

自精明志自高，生于末世运偏消。清明涕送江边望，千里东风一梦遥。

惜春 識“悟”。一所古庙，里面有一美人在内看经独坐。勘破三春景不长，缁衣顿改

昔年妆。可怜绣户侯门女，独卧青灯古佛旁。

燈謎成“讖”，是作者在強調，“天命(宿命)”至“人命(運)”的神學。而各人命運，又拉扯上了仙佛正義與存在的困境。元春的“散”，與迎春的“失算”，不是她們自己的作為所造成。這彰顯了“存在”的困境。探春的“離”與飄泊，反應了仙佛的因果。惜春的“悟”，表達了存在主義的“自由意志”。

(第三十回) “金钏儿睁开眼，将宝玉一推，笑道：你忙什么！‘金簪子掉在“井里”头，有你的只是有你的’”

另外，仙佛正義，在賈瑞與秦鍾猝死的章回，已有詳述了。

第十三章：高鶚的續集 與 老紅學

前面已經談過，這裡再提一次。如果“紅樓”的主旨，只在影射幾個宮庭鬥爭的歷史人物，或只是為表達，對當時社會制度的憤怒與抗議，那它就沒有普世的價值。討論這種議題的紅學，不但沒有價值，實在的，它們是對“紅樓”大的污蔑。紅樓是有普世價值的。它發明了前所未有的新東西，意淫。作者以這一新概念，建構了世界上偉大的神學系統。它統一了儒釋道三家。這是一本比基督聖經，偉大了許多的神學經典。紅塵(樓)種種雖是“夢”，它究竟“參與”了天命(宿命)與仙佛世界的“真”。天命與仙佛世界，也必須借著紅樓(塵)夢，來完成祂的意志。

所以，今天以前的老紅學，全是廢話。不過，有另外一種紅學，倒是必須一提。它對“紅樓”沒有評論。只是把一些未完結的故事，續完。它就是高鶚續的後40回。

本書的前面章節，完全沒有引用，後40回的隻言片語。而“紅樓”原書(前80回)，已表達了三大重點。

- a. 以“意淫”的概念，建構了世界上偉大的神學理論。
- b. 作者創造了一個“新人”，不是凡胎。他是一塊頑石，一個蠢貨。他沒有心機心術。
他心，直指“人性”。
- c. 他以謎題的方式，把故事情節與神學架構鋪張開來。

那麼，高鶚是否理解了這三點？基本上，高鶚確實意識到了這三點。就用他自己的語言來檢驗吧。

(第一百六回)“贾政叹气连连的想道：‘我祖父勤劳王事，立下功勋，得了两个世职，如今两房犯事都革去了。我瞧这些子侄没一个长进的。老天啊，老天啊！我贾家何至一

败如此！我虽蒙圣恩格外垂慈，给还家产，那两处食用自应归并一处，叫我一人那里支撑的住。方才琏儿所说更加诧异，说不但库上无银，而且尚有亏空，这几年竟是虚名在外。只恨我自己为什么糊涂若此。倘或我珠儿在世，尚有膀臂；宝玉虽大，更是无用之物。”

(第一百二十回)“这士隐自去度脱了香菱，送到太虚幻境，交那警幻仙子对册，刚过牌坊，见那一僧一道，缥渺而来。士隐接着说道：“大士、真人，恭喜，贺喜！情缘完结，都交割清楚了么？”那僧道说：“情缘尚未全结，倒是那‘蠹物’已经回来了。还得把他送还原所，将他的后事叙明，不枉他下世一回。”

任何人，若不知寶玉是一“蠹物”，他就沒有讀懂紅樓。寶玉之“頑”、之蠹，是紅樓的重中之重。那才是一塊“美玉無瑕”。才能直指“人性”。並且，‘情緣尚未全結’。如果全結了，那就是世界末日了。高鶚對開放的宿命論，還是理解的。

開放的宿命論，是紅樓的重中之重。首先，它表現在“判詞”上。十二金釵，只有十一個判詞。

(第五回)“宝玉还欲看时，那仙姑知他天分高明，性情颖慧，恐把仙机泄漏，遂掩了卷册，...”

高鶚對此，還算是尊重的。

(第一百十六回)“宝玉忽然想起：“我少时做梦曾到过这个地方。如今能够亲身到此，也是大幸。”恍惚间，把找鸳鸯的念头忘了。便壮着胆把上首的大橱开了橱门一瞧，见有好几本册子，心里更觉喜欢，想道：“大凡人做梦，说是假的，岂知有这梦便有这事。我常说还要做这个梦再不能的，不料今儿被我找着了。但不知那册子是那个见过的不是？”伸手在上头取了一本，册上写着“金陵十二钗正册”。宝玉拿着一想道：“我恍惚记

得是那个，只恨记不得清楚。”便打开头一页看去，见上头有画，但是画迹模糊，再瞧不出来。后面有几行字迹也不清楚，尚可摹拟，便细细的看去，见有什么“玉带”，上头有个好像“林”字，心里想道：“不要是说林妹妹罢？”便认真看去，底下又有“金簪雪里”四字，诧异道：“怎么又像他的名字呢。”复将前后四句合起来一念道：“也没有什么道理，只是暗藏着他们两个名字，并不为奇。独有那‘怜’字‘叹’字不好。这是怎么解？”

高鹗只是“暗示”，此判词含二人。但终究以‘这是怎么解？’为答案。在第二十二回

的灯谜中，作者已经以灯谜，暗示了“四春”的判词。寶釵（有版本说是黛玉的）的灯谜

如下。
朝罢谁携两袖烟，琴边衾里总无缘。
晓筹不用鸡人报，五夜无烦侍女添。

焦首朝朝还暮暮，煎心日日复年年。
光阴荏苒须当惜，风雨阴晴任变迁。

谜底应为“时钟”。但诗句“焦首朝朝还暮暮，煎心日日复年年”，明顯的与“誤終身”成
讖。总之，原作者没有提供答案与暗示。高鹗也只做了暗示。

高鹗的40回续集，基本上，在为判词做“答案”。没有任何的新义。那些答案，还算合理，也有趣。但有两点值得一谈。

第一，高鹗强调了儒家的伦理，与仙佛的因果报应。

(第一百十二回)“都起来正要走时，只见赵姨娘还爬在地下不起。周姨娘打谅他还哭，便去拉他。岂知赵姨娘满嘴白沫，眼睛直竖，把舌头吐出，反把家人唬了一大跳。贾环过来乱嚷。赵姨娘醒来说道：‘我是不回去的，跟着老太太回南去。’”

(第一百十三回)“那人去了，这里一人传十，十人传百，都知道赵姨娘使了毒心害人，被阴司里拷打死了。”

(第一百十三回) “凤姐此时只求速死，心里一想，邪魔悉至。只见尤二姐从房后走来，渐近床前说：“姐姐，许久的不见了。做妹妹的想念的很，要见不能，如今好容易进来见见姐姐。姐姐的心机也用尽了，咱们的二爷糊涂，也不领姐姐的情，反倒怨姐姐作事过于苛刻，把他的前程去了，叫他如今见不得人。我替姐姐气不平。”凤姐恍惚说道：“我如今也后悔我的心忒窄了，妹妹不念旧恶，还来瞧我。””

(第五十五回) “忽见赵姨娘进来，李纨探春忙让坐。赵姨娘开口便说道：“这屋里的人都踩下我的头去还罢了。姑娘你也想一想，该替我出气才是。”一面说，一面眼泪鼻涕哭起来。探春忙道：“姨娘这话说谁，我竟不解。谁踩姨娘的头？说出来我替姨娘出气。”赵姨娘道：“姑娘现踩我，我告诉谁！”探春听说，忙站起来，说道：“我并不敢。””

(第六十回) “豆官先便一头，几乎不曾将赵姨娘撞了一跌。那三个也便拥上来，放声大哭，手撕头撞，把个赵姨娘裹住。… 赵姨娘反没了主意，只好乱骂。蕊官藕官两个一边一个，抱住左右手，葵官豆官前后头顶住。四人只说：“你只打死我们四个就罢！”芳官直挺挺躺在地下，哭得死过去。

正没开交，谁知晴雯早遣春燕回了探春。当下尤氏，李纨，探春三人带着平儿与众媳妇走来，将四个喝住。问起原故，赵姨娘便气的瞪着眼粗了筋，一五一十说个不清。尤李两个不答言，只喝禁他四人。探春便叹气说：“这是什么大事，姨娘也太肯动气了！…”

赵姨娘无法，只得同他三人出来，口内犹说长说短。探春便说：“那些小丫头子们原是些顽意儿，喜欢呢，和他说说笑笑，不喜欢便可以不理他。便他不好了，也如同猫儿狗儿抓咬了一下子，可恕就恕，不恕时也只该叫了管家媳妇们去说给他去责罚，何苦自己不尊重，大吆小喝失了体统。你瞧周姨娘，怎不见人欺他，他也不寻人去。我劝姨娘且回房去煞煞性儿，别听那些混帐人的调唆，没的惹人笑话，自己呆，白给人作

粗活。心里有二十分的气，也忍耐这几天，等太太回来自然料理。”一席话说得赵姨娘闭口无言，只得回房去了。

这里探春气的和尤氏李纨说：‘这么大年纪，行出来的事总不叫人敬伏。这是什么意思，值得吵一吵，并不留体统，耳朵又软，心里又没有计算。这又是那起没脸面的奴才们的调停，作弄出个呆人替他们出气。’”

我第一次讀 紅樓時，並不知 趙姨娘是 探春的生母。 知道後，知 探春必遭報應。母女雖在一處，心已分離。“分骨肉”的結局，實在太便宜了。失去生母的愛，才是大的報應。高鶚對這一議題的表現，還不錯。

(第一百回)“却说赵姨娘听见探春这事，反欢喜起来，心里说道：“我这个丫头在家忒瞧不起我，我何从还是个娘，比他的丫头还不济。况且洑上水护着别人。他挡在头里，连环儿也不得出头。如今老爷接了去，我倒干净。想要他孝敬我，不能够了。只愿意他像迎丫头似的，我也称称愿。”一面想着，一面跑到探春那边与他道喜说：“姑娘，你是要高飞的人了，到了姑爷那边自然比家里还好。想来你也是愿意的。便是养了你一场，并没有借你的光儿。就是我有七分不好，也有三分的好，总不要一去了把我搁在脑杓子后头。”探春听着毫无道理，只低头作活，一句也不言语。赵姨娘见他不理，气忿忿的自己去了。

这里探春又气又笑，又伤心，也不过自己掉泪而已。”

紅樓原本，以 賈母的角色，來彰顯儒家的“孝”道倫理。 又以 探春來描述人性醜惡的另一面。在“二哥哥”面前，是個知書達禮的才女。 在下人面前，是個強似 凤姐的將才。 對生母，卻是個無心無肺的敗類。 這是“紅樓”偉大的，另一個點。

第二，是關於 黛玉如何死的問題。 蔡义江 在《解读红楼》的“曹雪芹笔下的林黛玉之死，

<http://www.ccler.com/hlm/32/mydoc027.htm> 寫到, 本文要探讨的“林黛玉之死”, 正如题目所标明的是指曹雪芹所写的已散佚了的八十回后原稿中的有关情节, 不是现在从后四十回续书中能读到的《林黛玉焚稿断痴情》、《苦绛珠魂归离恨天》等。当然, 为了便于说明问题, 也还得常常提到续书。

《红楼梦》后半部佚稿中宝黛悲剧的详情, 我们是无法了解的了。但只要细心地研究八十回前小说原文的暗示、脂评所提供的线索, 以及作者同时人富察明义的《题红楼梦》诗, 并将这些材料互相加以印证, 悲剧的大致轮廓还是可以窥见的。

在佚稿中, 林黛玉之死与婚姻不能自主, 并无关系。促使她“泪尽夭亡”的是别的原因。

悲剧发生的经过大概是这样的:

宝黛爱情像桃李花开, 快要结出果实来了, 梦寐以求的理想眼看就要成为现实, 不料好事多磨, 瞬息间就乐极悲生: 贾府发生了一连串的重大变故。起先是迎春被蹂躏夭折, 探春离家远嫁不归, 接着则是政治上庇荫着贾府的大树的摧倒, 元春死了。三春去后, 更大的厄运接踵而至, 贾府获罪(抄没还是后来的事)。导火线或在雨村、贾赦, 而惹祸者尚有王熙凤和宝玉。王熙凤是由于她敛财害命等种种“造孽”; 宝玉所惹出来的祸, 则仍不外乎是由那些所谓“不才之事”引出来的“丑祸”, 如三十三回忠顺府长史官告发宝玉无故引逗王爷驾前承奉的人, 琪官。如贾环说宝玉逼淫母婢之类。总之, 不离癞僧、跛道所说的“声色货利”四字。

宝玉和凤姐仓皇离家, 或许是因为避祸, 竟由于某种意外原因而在外久久不得归来。贾府中人与他们隔绝了音讯, 因而吉凶未卜, 生死不明。宝玉一心牵挂着多病善感的黛玉如何熬得过这些日子, 所谓“花原自怯, 岂奈狂飙? 柳本多愁, 何禁骤雨”, 他为黛玉的命运担忧时, 甚至忘记了自己的不幸。

黛玉经不起这样的打击, 急痛忧忿, 日夜悲啼; 她怜惜宝玉的不幸, 明知这样下去自身病体支持不久, 却毫不顾惜自己, 终于把她衰弱生命中的全部炽热的爱, 化为泪水

，报答了她平生惟一的知己宝玉。那一年事变发生、宝玉离家是在秋天，次年春尽花落，黛玉就“泪尽夭亡”“证前缘”了。她的棺木应是送回姑苏埋葬的。

“金玉良缘”是黛玉死后的事。宝玉娶宝钗只是事发展的自然结果，并非宝玉屈从外力，或者失魂落魄地发痴呆病而任人摆布。婚后，他们还曾有过“谈旧之情”，回忆当年姊妹们在一起时的欢乐情景（第二十回脂评）。待贾府“事败，抄没”后，他们连维持基本生活都困难了。总之，作者如他自己所声称的那样，“不敢稍加穿凿，徒为供人耳目而反失其真传者”，他没有像续书那样人为地制造这边拜堂、那边咽气之类的戏剧性效果。

何况，生活处境又使他们还得依赖已出嫁了的袭人和蒋玉菡（琪官）的“供奉”（第二十八回脂评），这一切已足使宝玉对现实感到愤慨、绝望、幻灭。而恰恰在这种情况下，一向人情练达的宝钗，又做出了一件愚蠢的事：她以为宝玉有了这番痛苦经历，能够“浪子回头”，所以佚稿中有《薛宝钗借词含讽谏》一回（第二十一回脂评）。以前，钗、湘对宝玉说：“你就不愿读书去考举人进士的，也该常常的会会这些为官做宰的人们，谈谈讲讲些仕途经济的学问，也好将来应酬世务，日后也有个朋友。”（第三十二回）还只是遭到反唇相讥。如今诸如此类的“讽谏”，对“行为偏僻性乖张”的宝玉，则无异于火上加油，所起的效果是完全相反的。这个深于情的人，终于被命运逼成了无情的人，于是从他的心底里滋生了所谓“世人莫忍为之毒”，不顾一切地“悬崖撒手”，离家出走，弃绝亲人的一切牵连而去做和尚了（第二十一回脂评）。”

上面的叙述，有三个重点。

i. 《红楼梦》后半部佚稿中宝黛悲剧的详情，我们是无法了解的了。

ii. 黛玉的死，是个悲剧。

iii. 他的说法，是根据“脂评”与富察明义的《题红楼梦》诗。

即然明知，佚稿中的詳情，是無法了解的了。又硬把，來源不明的東西，當成證據。這是完全不科學的。並且，把黛玉的死，看成是個悲劇，是完全誤解了原書的主旨。

(第一回) “只因西方靈河岸上三生石畔，有絳珠草一株，時有赤瑕宮神瑛侍者，日以甘露灌溉，這絳珠草始得久延歲月。後來既受天地精華，復得雨露滋養，遂得脫却草胎木质，得換人形，僅修成個女體，終日游於離恨天外，飢則食蜜青果為膳，渴則飲灌愁海水為湯。只因尚未酬報灌溉之德，故其五內便郁結着一段纏綿不尽之意。恰近日這神瑛侍者凡心偶炽，乘此昌明太平朝世，意欲下凡造歷幻緣，已在警幻仙子案前挂了號。警幻亦曾問及，灌溉之情未償，趁此倒可了結的。那絳珠仙子道：‘他是甘露之惠，我並無此水可還。他既下世為人，我也去下世為人，但把我一生所有的眼淚還他，也償還得過他了。’”

以一生所有的眼淚還他。還完了，也就功德圓滿了。實為喜事。說它是悲劇，也太過份了吧。不過，把它當成另一種的續集，倒是可以的。

總之，續集沒有添加新義。高鶚的續集，還算是不錯的“小說”。也未偏離原書的主旨。
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Part two

沉冤大白 --- 為“漢語文”平冤

第十四章：百年沉冤“漢語文”

二〇〇四年，“中文的字根與文法：天馬行空的漢語” (Chinese Word Roots and Grammar, <http://books.google.com/books?id=JtSrAAAACAAJ&dq=inauthor:%22%E9%BE%94%E5%A4%A9%E4%BB%BB%22&hl=en&sa=X&ei=XHzyT4GUGKnM2AXWysGTAg&ved=0CDgQ6AEwAQ>) 出版時，我向全世界宣稱，漢語文是全世界最偉大的語文。二〇〇八年，“Chinese Etymology” (<http://books.google.com/books/about/%E4%B8%AD%E6%96%87%E5%AD%97%E6%A0%B9%E5%9C%96%E4%BE%8B.html?id=G65JAQAAIAAJ>) 出版。它的目的，是讓一個中文字，都不認識的十歲美國兒童，能在六個月內，以“自習(無教師)”的方式，學會三千個漢字。一個成功的個案，可在下址

查閱，<http://www.chineseetymology.com/>。現在，成功的案例，已經很多了。一個在“哈佛大學 (Harvard University)”附近的語言教學公司，正以這套新方法，發展出一套全新的語文教學方法。十年後，十歲的美國兒童，可在六個月內，學會三千漢字。而可憐的中國兒童，可能仍然受到“死記硬背”的摧殘與虐待。這不是件小事。這是禍國殃民。

二〇〇八年，我並不知道，“五四”時代，有“漢字不廢，中國必亡”的口號。為了推廣“中文字根學”，我開始瀏覽了一些，臺灣與大陸的網站。才發現了一系列，污蔑漢語文的論述。茲列舉數條如下。

- a. 錢玄同 在給 陳獨秀 的信中說：「...欲驅除一般人之幼稚的、野蠻的、頑固的思想，尤不可不先廢漢文。.....此種文字，斷斷不能適用於二十世紀之新時代。.....欲使中

國不亡，…而廢…漢文，尤為根本解決之根本。」見，“近现代文化名人对汉字的诅咒 (<http://www.tianya.cn/publicforum/content/worldlook/1/178259.shtml>)”。

- b. 陳獨秀 在《答書》中說道：「中國文字既難傳載新事新理，且為腐毒思想之巢窟，廢之誠不足惜。」
- c. 胡適 在《跋語》中說道：獨秀先生主張「先廢漢文，且存漢語，而改用羅馬字母書之」的辦法，我極贊成。
- d. 瞿秋白 則提出「漢字落後論」，痛罵漢字：「真正是世界上最齷齪、最惡劣、最混蛋的中世紀的茅坑。」
- e. 魯迅 則在《關於新文字的答問》一文中提出：「漢字不廢，中國必亡。……漢字也是中國勞苦大眾身上的一個結核，病菌都潛伏在裡面，倘不首先除去它，結果只有自己死。」見，“魯迅欲消灭汉字 (<http://www.kanzhongguo.com/news/12/04/14/447923.html?%E9%B2%81%E8%BF%85%E6%AC%B2%E6%B6%88%E7%81%AD%E6%B1%89%E5%AD%97%28%E5%9B%BE%29>)”。
- f. 爾後，郭沫若、蔡元培、吳玉章、林伯渠 等著名的六百多位學者，共同簽署宣言消滅漢字。他們在宣言中寫道：「漢字如獨輪車，羅馬字母如汽車，…。」見，郭沫若、蔡元培 等人的“消滅漢字宣言” (<http://www.cantonese.sheik.co.uk/phorum/read.php?4,73347>)。

這些人的愚昧無知事小。他們的禍國殃民，可就是大事了。祖先 紿我們最偉大的遺產（漢語文），竟被這些“笨豬”，差一點葬送掉。若不把這些中國的敗類，撤底的鬥臭鬥垮，他們將繼續的，做那禍國殃民的勾當。

在台灣，倒是有幾篇，批評那些敗類論述的文章。從 Google 搜尋，下列三文是代表作。

1. 戲說簡體字之弊 (<https://psblog.name/2010/10/4295.html>) --- 細雨蒙蒙（濛濛）沒有水，开（開）门关（關）门不見門；烏云（雲）密布不下雨，台（颱）风刮（颳）

来哪有風？戰斗（鬥）英雄戰大斗，難怪豪杰（傑）不算人；听（聽）字有口沒有耳，到底是說還是聽？…

2. 陳雲：香港文字學系列 (http://1in99percent.blogspot.com/2012/01/blog-post_4475.html) --- 簡體字道出中共粗疏急進的現代化策略。…通令全國行簡體，禁制正體，則是革命。中共強令推行簡體字，禁制正體字，… 有如一黨專政，只留下民主黨派和政協做裝飾花瓶。
3. 漢字簡化得不償失 (<http://www.huanghuagang.org/hhgLibrary/year2009/2009-05/eBook-HanZiJianHua.pdf>)
 - a. 簡化字無助於快速認字
 - b. 簡化字無助於提高書寫效率
 - c. 簡化字的弊端 --- 簡化字破壞漢字結構、割裂傳統文化。簡化方案中以一字合併多字易引發歧義。

不過，上述批評，都沒有提出駁倒他們的實證。要消滅這些敗類，需要真正的證據。證明“漢語文”是世界上，“最偉大”的語文。然後，再看看，還有那些敗類，敢繼續對偉大的祖先，睜著眼睛“數典忘祖”，睜著眼睛放屁。

要證據，下章分解。

第十五章：語言學的夢想

任何語文，都有兩大層次。每層次，也有內部結構。

層次一：基本架構

1. 字法 --- 包括字彙及其組合建構邏輯，約分三類。
 - a. 百分之百的字根組合建構邏輯法。
 - b. 百分之百的單字(無組合建構邏輯)死記硬背法。
 - c. 前兩者之混合。
2. 文法 --- 規範“句子”。
 - a. 句子的格式。如，英文的主、述語結構。
 - b. 句子的內涵(意義)。如英文的時式，加 s 等。

層次二：上層架構

1. 篇章 --- 集句成篇。篇中可有段落。
2. 圖書 --- 集篇成書。集書成圖書。

在這裡，我只討論層次一，字法與句法。語言學家心中，最“理想”的語言，如下：

- A. 字法：
- i. 以有限的“字符”(如，字母 alphabets, 或字根)，造出無限的字(vocabulary)。
 - ii. 每字的字音(Pronunciation)，可由字面讀出。
 - iii. 每字的字義(meaning)，可由字面讀出。
- B. 句法：以有限的法規，使得
- i. 句子的“定義”明確。
 - ii. 句子的意義明確。

拉丁語系的語言，幾乎達到了“理想”的程度。唯一不足的是，只有百分之二十的字，可由字面讀出字義。但，至少 20% 的字彙，是有邏輯的。由字首、字根、字尾組成。學童在學字彙的同時，也學了邏輯與思考的方式。所以西方人是理性的、科學的。有創

造性的。反之，中國的方塊字，全“被當成”是沒有邏輯關聯的象形字。學童無法以邏輯方法認字。每個字，都必須“死記硬背”。學漢字的兒童，必然缺少養成邏輯思考的機會。鐵定成為非常迷信的“阿Q”。所以，就如魯迅等人所言，漢字當然是世界上最齷齪、最惡劣、最混蛋的中世紀的茅坑。

在二〇〇六年以前，漢字的齷齪是舉世公認的。

過去兩百年來，“每位”西方的大“漢學家”，學“會”了漢語文後，立刻把漢語文定位為狗屎。下面列出部分名單。更多資料，請查 <http://www.chineselanguageforums.com/words-of-the-week/ww-039-the-proper-perspective-of-this-new-chinese-etymology-t194.html> .

1. John DeFrancis (August 31, 1911 – January 2, 2009,
http://en.wikipedia.org/wiki/John_DeFrancis) was an American linguist, sinologist, author of Chinese language textbooks, lexicographer of Chinese dictionaries, and Professor Emeritus of Chinese Studies at the University of Hawaii at Mānoa.
2. F.S.C. Northrop (November 27, 1893 – July 21, 1992,
http://en.wikipedia.org/wiki/F._S._C._Northrop)
3. Herrlee Glessner Creel [(January 19, 1905-June 1, 1994)
4. Paul Mulligan Thompson (10 February 1931 – 12 June 2007)
5. Joseph Needham (http://en.wikipedia.org/wiki/Joseph_Needham)
6. Peter Alexis Boodberg (April 8, 1903 - June 29, 1972)
7. Peter S. DuPonceau [(in 1930s), <http://www.jstor.org/pss/2718025>]
8. French sinologist J. M. Callery (in 1880)
9. J. Marshall Unger (linguistics professor at Ohio State University)

John DeFrancis 兩年前才過世。他著的中文教材 與 中文字典，為美國大學教材數十年。他及上列諸人，持的全は“齷齪”的看法。

不學還好。一學全是如此。一兩位有病，是有可能的。全部是如此，可能，病的就不是他們了。何況，還有 600 位，中國的偉大學者，也持相同的看法（見前章）。“王安石”，他窮畢生精力，研究“說文解字”，寫了一本“字說”，<http://baike.baidu.com/view/420769.htm>，就是想從字面上，讀出字的字義。結果，那書成了笑柄。

最近，Dr. David Moser 寫了一篇文章，“Why Chinese Is So Damn Hard?（為何中文如此難學？<http://pinyin.info/readings/texts/moser.html>）”那文章是他學中文的血淚史。當然是句句

真實。他的經驗，更是西方人學中文的普遍體驗。誰是 David Moser? 他是“最近”才拿到漢語文博士的美國人。他對三個檢驗項目，

- i. 以有限的“字符”(如，字母 alphabets, 或字根)，造出無限的字 (vocabulary)。
- ii. 每字的字音 (Pronunciation)，可由字面讀出。
- iii. 每字的字義 (meaning)，可由字面讀出。

基本上，給了漢語文三個大鴨蛋。就是說，他的指導教授們，也一定有同樣的看法。

現在，問題的重點有二。

- a. 中文的本身，究竟是什麼東西？是世界上最偉大的語言，還是齷齪？
- b. 我們究竟知不知道“a”的答案？

我們也知道兩個事實 (facts)。

- i. Dr. Northrop, Dr. John DeFrancis 和 Dr. David Moser 的中文程度，絕不比北大中文系的教授差。
- ii. 在 1000 位 孔子學院的教師中，99% 不會知道下面這些，非常平常的中文字的真正“字義”，{胡, 劉, 韋, 聂, 粵, 俞, 堯, 舜, 袁, 僉, 甫, 翁, 穡, 穰, 董, 蜀, 牀, ...}。

這在其它的語言系統，是不可想像的。

以上面的這些證據，看樣子，中文確是世界上最齷齪的語文。但，2006 年五月，「中文的字根與文法」一書在美國出版 (美國版權登記證號 --- TX 6-514-465)。2008 年一月 (Chinese Etymology) 以英文出版 (美國版權登記證號 --- TX 6-917-909)。此二書，提出了「漢字字根理論」。

- a. 所有 (全部) 漢字，都由 220 個「字根」組成。
- b. 由這 220 個「字根」，所有漢字之「字義」皆可由「字面」直接讀出。
- c. 由這 220 個「字根」，創造了 300 個「音根」。由此，所有漢字之「字音」，也都可由「字面」直接讀出。
- d. 只要學會 220 個「字根」，從此不需「死記硬背」數千個「單字」。
孩童們可不再受「硬記死背」之苦。

上面這幾點，是語言學家不敢想像的夢想。只有漢語文，完全實現了。其實英文字彙的邏輯性，並不週全。大部份的字，都有字尾。而字首、字根所造的字，只佔全部的小部份，約

百分之二十。百分之八十的英文字，全都需要“死記硬背”。相反的，漢字是“百分之百”的，完全由“字根”組成。沒有一個例外。也就是說，漢字系統比拉丁語系更有

邏輯。漢語文的字法，是所有（全部）語文中，最好的文字。只是魯迅等人，對此是全然無知的。當然，空說無憑，我必須提出證明。

歸納證法，有三個步驟。

- a. 證明存在 (Existential introduction) --- 只要證明一個例子，就可以了。
- b. 證明不是特例 (Existential generalization) --- 只要證明，第二個例子存在。
- c. 證明是全面的 (Universal proof) --- 只要證明，任意隨機挑選的，都合格。

在此，先證明它的存在吧。

歪，不正。撒，手散。

我將證明，漢語文，是世界上“唯一”達到了“理想”的語文。是世界上最偉大的語文。

第十六章：“一二三萬”的語文

老子說：一生二，二生三，三生萬物。道德經在西方是很火熱的。但在西方哲學界，倒是乏人問津。老子的“一二三萬”理論，被定位為 not even wrong。Not even wrong 是 Niels Bohr (量子物理的開創者之一) 的名言。比他的量子理論還有名。他指的是一些物理理論，表面上也沒毛病，實質上全是廢話。“一”是什麼？“生”是什麼？在這些沒有明確定義之前，“一二三萬”是空洞的，完完全全的廢話 (not even wrong, 它甚至是‘沒錯’的)。

在語言學上，“一二三萬”卻是語言學家的夢想。如果我們，能從“一”組字符（字根等），“生”出“萬”（一個完整的語言系統）來，我們兩三天，就可把它學會了。這種語言，叫做 oligosynthetic language。在二〇〇六年以前，它只是語言學家的夢想。有些電腦語言，倒也

接近這個標準。但電腦語言是小兒科。不算數的。沒有任何一個人類語言接近這個夢想。當然，重點在於“生”的定義。如果只生字符，英文達到了。二十六字母，生出了所有的英文字。如果只生字音，英文也達到了。所有英文字的字音，都可從字面讀出。如果要生出字義，英文也達到了百分之二十。有百分之二十的英文字，是由字首與字根組成。只要學了這些字首與字根，那些字的字義，就可直接從字面讀出。英文語言學家的優越感，並不完全是自大自傲的結果。我把“所有”的英文字首與字根，都列在“釋字遊戲”，<http://tienzengong.pixnet.net/blog/post/34007804> 裡。有興趣的讀者，可去玩玩。

上章提到，Dr. David Moser 寫了一篇文章，“Why Chinese Is So Damn Hard? (為何中文如此難學?)”

。在中國大陸也引起了廣泛的討論。Dr. Moser 的看法，漢語文是狗屎，不是他個人的意見。而是所有學漢語文為第二語言人之經驗。在一“全美中教大會”的報告 (<http://www.chineseetymology.com/2009/12/08/the-methodology>)，列出兩點。

- i. 有位家長，花了六千美元。小孩只學了六個中文字。
- ii. 百分之八十的學生，一試即退。永遠不會再學中文。理由就是，中文是狗屎。

胡適，錢玄同，陳獨秀，瞿秋白，魯迅，郭沫若、蔡元培、吳玉章、林伯渠等，著名的六百多位學者，

共同簽署宣言，消滅漢字。今天的漢語文，與胡適，錢玄同，陳獨秀，瞿秋白，魯迅，郭沫若的時代，究竟有何不同？我們究竟在教什麼？百分之八十，退學的。因為我們教的是狗屎。

百分之二十，學成的。確認，所學的是狗屁。

一個不出門的人，對著幾十個鏡子（平的、凸的、凹的）照來照去，要決定那個鏡像最醜，是不容易的。中文最難學嗎？從中文本身的角度，是不容易討論的。這是一個非常主觀的問題。中國人認為，它和吃飯一般的容易。美國人就認為，它比坐牢還苦。還得從整個語文學的高度來看。中文在整個語文學的宇宙裡，究竟坐在什麼位置？“中文最難學嗎？”這是語言學中，重中之重的問題。但是拿著鏡子，照來照去，是照不出答案的。今天，世界上有 5,000 個活語言。要一個一個的來比，是不可能的。如何比法，也還有爭議呢！但是，現在我們有了一個客觀的量尺。它離“一二三萬”有多遠？這“一二三萬”的量尺，有三個部份：

- a. 有一組符號（字母或字根），建構所有的字（vocabulary），
- b. 每個字音，可從字面讀出，c. 每個字義，可從字面讀出。

如果漢字是，互相無邏輯關係的方塊。那，它就是最難學的語文。胡適、魯迅，對此早已下了定論。漢字對中國人來說，也都是很難學的。一般的美國大學畢業生，至少認識十萬英文字。高中畢業生，讀古英文（莎士比亞或 King James Bible）也毫無問題。今天，百分之九十九的中國大學畢業生，是沒有能力讀古文的。康熙字典，總共不過四萬八千字。翻開任何一頁（每頁約四十字），能認識超過三個字的人，絕無幾人。認識個三、五千字，能夠看看報紙，就自認把中文學通了。這是自欺欺人。以西方的標準，這是笑話。文化，不是今天。它包含由古至今的智慧。把古人智慧完全拋棄的人，還算是個文化人嗎？

用這量尺，英文拿了 220 分（ $100 + 100 + 20$ ）。錢玄同與 David Moser 紿了中文 0 分。王安石想給個好分數，卻成了笑柄。但是，我，給漢語文滿分；300 分。滿分與 299 分，有著天壤之別。如果我們找到“一個”不合格的例子，不會對 299 分構成威脅。但它立刻否定了“滿分”的陳述（statement or claim）。

漢語文，它離“一二三萬”有多遠？它真的能得滿分嗎？它真有一組符號（字母或字根）“生

”出“所有”的漢字嗎？每個漢字的字音，可從字面讀出嗎？每個漢字的字義，可從字面讀出嗎？這三項，就是檢驗的標準。勝敗由此定出。

首先，我們必須定義“一”，一組符號。它是 220 個漢字字根，明列在“Chinese Etymology,”書中。

然後，由“一”生出 300 個“音根”。由此讀出每個漢字的字音。它們也列在 Chinese Etymology 書中。最後，定義出一組“生”的法則。由此讀出每個漢字的字義。人生子，也有一組生法。夫妻生，代孕母生，試管生，複製生，等等。所有的漢字生法(s)，在書中也有詳述。

有了上述“明確”訂下的規則，我們可把所有的漢字，一個一個的檢驗。只要有一個不合格，

“滿分”的陳述，就破功了。漢字，就這麼五萬來個。一個一個的檢驗，是完全可行的。在“Chinese Etymology”，證明了 8000 個例子。詳細的證明，請查閱“中文的字根與文法：天馬行空的漢語，Chinese Word Roots and Grammar (US copyright TX 6-514-465)”與“Chinese Etymology (US copyright TX 6-917-909)”。本書，只提供邏輯的證明。它比全部檢驗，更為學者所接受。歸納證法，有三個步驟。

- a. 證明存在 (Existential introduction) --- 只要證明一個例子，就可以了。
- b. 證明不是特例 (Existential generalization) --- 只要證明，第二個例子存在。
- c. 證明是全面的 (Universal proof) --- 只要證明，任意隨機挑選的，都合格。

任意隨機挑選的，就由讀者來挑選吧。所以，我的證明，只用二、三個例子。

A. 證明漢字是“組合”的，由“一”生出來的。並且字義可由“字面”讀出。
瞎(目害)，忘(亡心)，撒(手散)，等等。

B. 證明字音可由字面讀出。字音有許多“生”法。僅略談三法。

- i. 形聲字 --- 字音與聲符同音。如，鵬音朋，珠音朱，鱗音善。
- ii. 會意字 --- 聲符可“轉”韻。如，群，郡，裙 為聲符“君”的轉韻。
- iii. 無聲符字 --- 以字義為字音。如：祭，請神 即位，音即。贏者有盈，音盈。

從“萬”學萬，當然是很難的。從一二三，學出“生”萬的方法，就是最簡單的了。以現在大陸、台灣的教學法，中文是全世界最難學的語言。連中國人，都把古文看成外星語了。但是，漢語文系統，是最容易學的語言。下點功夫，三個月就可以認識“所有”的漢字了

。“一二三萬”語文，是語言學界，對語言學的夢想。尤其是拉丁語文系的夢想。最自豪的德、法、英文，也只達到一小部份。約百分之二十。入門矣，未入室也。而漢文字，已達到百分之百。這對西方語言學界，是驚天動地的。然而，今天的中國人，仍把漢語文，以最齷齪的語文，來學、來教。這是如何的數典忘祖，如何的摧殘學童，如何的禍國殃民。有識的，有良心的中國人，救救您們的學童吧！為您們的祖先，平平冤吧！

第十七章：丢死人的“沉冤”

研究了一輩子的“說文解字”，王安石 仍然鬧了“字說”的笑話。康熙字典 集百餘大儒之力，近二十年之功。未能發現，每個漢字的字義，可由字面讀出。那麼，胡適，錢玄同，陳獨秀，瞿秋白，魯迅，郭沫若、蔡元培、吳玉章、林伯渠等，這批人對漢字的愚昧與無知，是可以原諒的。畢竟，我的“中文字根學”，是二〇〇六年才出版的。

二〇一一年，我看到一本“漢語兒童教科書”。它把每個漢字，都賦予“詞類 (part of speech)”。如，“我”，名詞；“飛”，動詞。這真叫我大吃一驚。漢字居然有詞類！不知“漢字”系統的偉大，倒也罷了。如果，“漢字”系統是狗屎。漢語“語法”，鐵定好不到那裡去。可是，我已經證明了，“漢字”系統，是世界上“維一”的，完美的語文系統。那麼，漢語“語法”，鐵定就壞不到那裡去。我的漢字字根網 (<http://www.chinese-wordroots.org/>; no longer online)，已於二〇〇六年上網。累積的瀏覽人數，至今已超過二十萬人。到了今天，漢語“語法”，仍然受到如此的羞辱。五千年的老祖宗，會從地底爬出，天上飛下，被活活的再氣死一次。

五千年來，我們的祖先，不知 漢語文有“詞類”。是他們的愚昧與無知。還是，他們有了一群，不肖的敗類子孫？事實上，漢語“語法”，是世界上唯一完美的語法系統。空說無憑，還是來看證據吧。為簡單起見，就以 中、英文，來做比較吧。

中、英文主要的差別，在於“字法”不同。漢字是 non-inflectional (沒尾巴的)。英文字是有尾巴的; -ive (形容詞), -ly (多為副詞), -ness (抽象名詞), -ize (動詞), -ing (動名詞), -ed (過去分詞), 等等。英文的文法，完全是由這些尾巴控制的。詞類 (part of speech)，完全是由字的尾巴來“定義”的。漢字沒有尾巴，怎麼可能會有詞類！

有人說：

- a. 汉语和英语词的不同，正在于它不通过[字]形变化，就可以实现基本的，和非常用的功能。
- b. 从教学而言，如果说汉语没有“词类”也行不通，很麻烦。

- c. 至于机器翻译就更不用说了。比如词汇表来个英译，还是有其基本的正确度和实用性的。

這完完全全，是對 語言學的誤解。“功用 (function)” 與 “型式 (form)” 是完全不同的。一個字在句中，發揮了“形容”的功用，並不表示它是形容詞。在英文中，有許多“名詞 (noun)” 是做“形容”的功用。但它並沒有變成 形容詞 (adjective)。如，

He is a “university” student.

“university” 有形容的功用，但仍然是名詞。

“時式 (tense)” 是英文文法中的一大重點。但，英文文法中，沒有“未來時式 (future tense)”。因為，英文動詞，只有四個尾巴。現在式(+s), 過去式(+ed), 進行式(+ ing), 過去分詞 (+ed)。但沒有表達“未來式”的尾巴。所以，英文是沒有“未來時式”的。對未來的表達，是“將就”的。借用 Modal verb (http://en.wikipedia.org/wiki/Modal_verb) 中的 will 或借用“be going to”，來指出未來。

從這個例子，英文的文法 (grammar)，完全是由字法決定的。缺了一個尾巴，就無法以“文法

(grammatical)” 表達。只能用其它的“將就”法了。在英文語言學中，每個“字彙 (terminology)” 的定義，是非嚴密的。

- a. Syntax (<http://en.wikipedia.org/wiki/Syntax>) --- 主要為 symbol and form。基本上，就是字法 (尾巴的變化)。
- b. Grammar (<http://en.wikipedia.org/wiki/Grammar>) --- 基本上，是受字法控制的。一些組合字的法規。
- c. Semantics (<http://en.wikipedia.org/wiki/Semantics>) --- 討論一組字 (句) 的“意義”，reference and meaning (a truth table)。中文譯為“語意”。
- d. Pragmatic --- 討論語意的“態”(時, 地, 人等), Indexicality (<http://en.wikipedia.org/wiki/Indexicality>), 有關 tense, pronouns, demonstrative。

基本上，英文文法有下列的結構。

- i. 主、述語 (Subject + Predicate) 結構。
- ii. 詞類 (part of speeches), 字尾巴的變化。
- iii. 字序 (word order)
- iv. 交通管理 (Indexicality), 規定“時空”在字、句中的變化。

西方語言學家，對上面的這些 擺飾，是非常自豪與自誇的。一個沒有尾巴的系統，也能搞出上面這套擺設？那是，沒人會相信的。好在，他們之中，沒人真的瞭解中文。否則，所有的大牙，全會笑掉的。

語言的文法，完完全全是由“字法 (syntax)”決定的。不同的字法，必定有不同的文法。英文字是有尾巴的 (inflection)。也才能有“詞類 (part of speeches)”。有了詞類，才能有“主/述”語。中文字，是沒有尾巴的 (non-inflectional)。怎麼可能有“詞類 (part of speeches)”？沒有 詞類，怎麼可能有“文法 (grammar)”上的 主/述 語。

習慣用法，不是 文法 (grammar)。邏輯用法，不是文法。文法，完全是由 字法(syntax) 決定的。漢語在“文法 (grammar)”上，是不可能有詞類的。沒有那個東西，怎能幹那個事？在語意上，有詞類的作用，倒是勉強說得過去的。但，終究是畫蛇添足，完全沒有那個必要。

中文與英文是絕然不同的語言系統。從英文文法的例子，我們可以得一“定律”：句法 (文法) 完全由字法決定。不同的字法，鐵定有不同的文法。把英式文法，硬塞入中文中，是天大的笑話

。老外不懂中文，也就只好偷笑了。

電腦語言，也有兩類。寫碼語言，如 Basic, C++ 等。運作語言 (operational system)，如 DOS, Windows, OS2 等。運作系統，基本上是個交通警察；控制那個 程式 (program) 進，那個出，那個停。也就是打“旗號”；綠旗進，紅旗出，等等。一個程式，沒有聖旨 (綠旗)，是進不了場的。是沒聲音的。

英文字的尾巴，就是旗號。它進場 (句子裡) 後，能佔什麼位置，能有什麼份量，負有什麼責任？

完全由那尾巴決定。漢字沒有尾巴；那如何判定它的角色呢？這對西方語言學家來說，還真是不可想像的奧秘。但是，我們自己懂嗎？重點只有一個：“五四”那批人，完全不知道中文是什麼東西。就像鯊魚一樣，不知道大海是什麼東西。

我們整天在講 語法、語法。我們曾經問過，“什麼是語法嗎？”現在我們懂了。語法就是“號誌”。由它來標明每個字，在句中的角色。

一位美國語言學家，說中文沒有文法。一位中國老師，立刻攤開了“中文九百句型”的教科書

。把學生一腳踢進那山中，還有誰敢再問那山真面目？在語言學界，成了笑話。

“五四”以後，出現了一大批“中文文法”專著。若被“四庫全書”的編者看到，定會瞠目結舌，不知所云。西洋的一流語言學家看了，也會傳為笑話。這些人，硬生生的把牛頭（英式文法

）當成馬嘴（中文文法）。西方的語言學家並不領情。他們深知，再怎麼搖，無尾熊是搖不出尾巴的。

連“何謂語法？”都不知道。自己鬧笑話，也就罷了。誤人子弟，卻是千古罪過。

“五四”之前，有“中文文法”的專著嗎？嚴格說來，沒有。但讀通兩本書，對中文文法，也就心領神會了。

1. 文心雕龍 --- 基本上講的是，文章的章法。如，宗經、明詩、樂府、詮賦等。其次，就是修辭學。如，神思、體性、通變、定勢、情采、鎔裁等。
2. 古文辭類纂 --- 這是一本正式提到“文法”兩字的書。序言的第一句，“鼐少聞古文法於...”。不過此書的方法，仍是“一腳踢入此山中”。它把漢語文，分為十三類。當然，缺了白話文類。基本上，也是一本“章法”書。不過它也提到一些作文之法。如，神理、氣味、格律、聲色等。嚴格說來，這些都不是“號誌”系統。

有些語言，和中文一樣。其字彙，也是無尾熊。大部份的這類語言，都是部落語言。小部落，沒幾個人，沒什麼大事。汪汪兩句，就天下太平了。這種語言，都是不成熟的，很低俗的。所以，許多語言學家，把漢語文放入這個籃子裡。“五四”那些自認正直的學者，必須屈服於真理之前。也把漢語文定位為，最臭的茅坑了。

中文鐵定有文法；一個明確的“號誌”系統。一個圓嘟嘟的方塊字，滾進場（進入句中）；如何知道它的位份與責任？標點符號是個輔助號誌；但它是進口品。進場的次序（word order）

，是所有文法的大號誌。但古文常用“倒句”；字序在基本上，不是中文語法的大號誌。雖然漢字本身，沒有帶個明顯的號誌入場，中文句，是有號誌的。二〇〇六年，我出版了“中文的字根與文法”。有三章是談中文文法的。

1. 複詞 --- 中文常以詞（非單字）入場。詞有特別的文法位份。
2. 讀 --- 讀，比詞複雜。是中文句中的最重要組成部份。
3. 虛字 --- 這是主要的號誌。基本上，是起詞、轉語詞、尾詞等。這些都是“虛字”。古來也有討論虛字的書。但從未指出它是中文文法的重點。

其實，這些，古人都東拉西扯的討論過。只是沒有把它們當文法來談。也從未同時談過。一九九〇年，我出版了 “The Divine Constitution, (<http://books.google.com/books?id=8MMzPwAACAAJ&dq=inauthor:%22Gong+Jeh-Tween%22&hl=en&sa=X&ei=9oDyT9z8E-PO2wWznf2fAg&ved=0CDcQ6AEwAA>)”。它是討論科學與哲學的。一位密西根大學教授（原本不認識），寫了一篇書評（可在此查閱，<https://onlinelibrary.wiley.com/doi/10.1111/1467-9744.t01-1-00248>）。其中一章，討論了上帝的語言（物理與數學）。基本的論點是：

- a. 英文是“時空”語言（perceptual language）。字後有個尾巴，搖著時空坐標。
- b. 上帝的語言，是“概念”語言（conceptual language）。它不需要時空坐標。是沒有尾巴的。

（Also check this <https://onlinelibrary.wiley.com/doi/10.1111/j.1468-2265.1991.tb01138.x>). 在章尾，我順口帶了一句：中文也是概念語言。

其實，“所有”的電腦語言，都是概念語言。都是沒有尾巴的。一個“指令”的進場，是按照先後秩序的。或者是由邏輯門（logic gates）控制的。所以，在我的“Linguistics Manifesto, <http://books.google.com/books?id=Uh8EtwAACAAJ&dq=inauthor:%22Jeh-Tween+Gong%22&hl=en&sa=X&ei=JIHyT-3sO8mA2wW90bz3AQ&ved=0CE4Q6AEwBA>”書中，我提出了“語言學大統一論（Super unified linguistics theory）”。語言宇宙，是由“兩端”構成的。一端是概念語言；沒有尾巴，光溜溜的；可稱為0-式語言。另一端是時空語言；是花枝招展的；可稱為1-式語言。由這兩端，造成一個語言光譜（language spectrum）。所有的語言，就分布在這0與1之間。至此，無尾熊不再是低劣的語言。它與英式語言，有著相同的位份。

其實，概念語言（conceptual language）是比時空語言（perceptual language）更高層次的語言。每個字，可以當任何的“詞類”用。這是英文不可想像的事情。中文文法，是語言文法中的最高境界。是西方語言家，完全不可想像的。它們的那些擺飾，是醜陋的。完全沒有必要的。漢語文：

- A. 不“需”要主、述語結構。虞兮，虞兮，奈若何！虞兮不是主語。“奈”、“若”、“何”都不是述語。那些，以英文文法，附會到中文上的，鐵定完全不懂英文文法。就亂講一通。

B. 漢字是没有詞類的。沒有尾巴，怎麼耍那猴戲？有一中國教科書說：“回”，動詞，如，回家。那，玩了一回的回呢？“書”，名詞。那，“我書之”的書呢？

任何語言，都可分成兩個部分。

i. 字法。

ii. 句法。

完全瞭解漢語文的字法，就能完全瞭解它的句法（文法）。更進一步的說明，下章分解

。

第十八章：最偉大與完美的“語法”

前章已經闡明，所有“文法”都包含兩部分，“字法”與“句法”。基本上，“句子”是一個“線性場”，由一群“字”滾進場，所“排列”造成。在這一群字中，誰是領隊，誰是主角，誰跑龍套？在“英式”語言中，它是非常明確的。每個進場的字，都帶有“旗號(生份證)”的。它們必須“對號”入座。

反之，漢字只有字形、字音與字義。沒有“旗號”。旗號的定義是，它不改變“字義”。只改變字的“性、格”。如，concept (conceptual,ceptive, 等)。英式文字，至少有三種旗號。

- a. 尾巴(suffixes): 它不改變字義。只改變字的“類別(part of speeches)”或“時態(tense, -ed, -ing, etc.)”或“數量(numbers, -s, -es)”。
- b. 面具(mask, 變臉): 它沒有尾巴，但面貌不同。如(I, me, my, mine), (buy, bought), (will, would)等。它們是一個字，有不同的“字格”。與“同義字(synonym)”是不同的。中文的我、吾、余，是同義字。
- c. 帽子: 有些字(尤其是名詞)，已經無法再加尾巴。又無法變臉。只能戴個帽子進場。主要的帽子是“定詞(article [the, a])”，“指示詞(Determinants [this, there])”與“助動詞(modal auxiliary verb)”。這些帽子，只做另外一字的“旗號”，而不改變其“字義”。一般來說，字首(Prefixes)都會改變字義。所以，它不是旗號。

讀者若想對“旗號”做更進一步的瞭解，請查閱下列網頁。

Agglutinative language (tails and masks are the same thing,
http://en.wikipedia.org/wiki/Agglutinative_language).

Fusional language (http://en.wikipedia.org/wiki/Fusional_language), such as, Sanskrit, (and the modern Indo-Aryan languages), Greek (classical and modern).

Declension (<http://en.wikipedia.org/wiki/Declension>) is the inflection of nouns, pronouns, adjectives, and articles to indicate number (at least singular and plural), case (nominative or subjective, genitive or possessive, etc.), and gender.

Genitive case (http://en.wikipedia.org/wiki/Genitive_case) marks a noun as modifying another noun, such as, Janet's jacket, doom's day.

這三種旗號，涵蓋了全部的英文字彙。每個英文字滾進場(句子)，排排坐，吃果果，不會有任何的混淆。有了這旗號系統，英文的“句法”就很簡單了。只有一個法則。

主語 (subject) + 述語 (predicate)。

述語，代表或表達一個“事實 (fact)”。 “事實”是一個“動作 (action)”或一個“態 (state)”。所以，述語必須要有一個“動作動詞 (action verb)”或一個“狀態動詞 (linking verb)”。
主語必須是名詞 或具有名詞功能者 (如，分詞，名詞子句，等)。當然，可以有許多形容詞 (adjective) 來美化主語。 許多副詞 (adverb) 來形容述語。從這唯一的“句法”，又可變化出許多句型。

- i. 問句：掉轉 主、述語的次序，並加問號 (?)。
- ii. 被動語態 (passive voice)：把 動作動詞改成 狀態動詞 (be + 分詞)。受詞與主語對調。
把“動作”改成“狀態”。搖搖動詞的“尾巴”，就成了。
- iii. 假設語氣 (Subjunctive mood)：在 if “假設”子句後，以 would (or should) 後，加“完成式”。表示，並未完成。如，If I were you, I would have eaten it. 實際上，我並沒有吃它。把述詞加頂帽子 (modal verb, would)，文義就反過來了。

這些句型的變化，基本上，由“旗號”來達成。由這些基本句型，可再組合成更多的複雜句型。英文文法的全部，也就是這麼簡單的兩點。

A. 句法：主、述語。

B. 旗號系統。

由此兩點，可以規範所有的英文句子。全部的英文文法，只在規範“如何成句？”那麼，中文如何“成句”？

漢字，只有形、音、義，不帶“旗號”。不過，中文“句”是有旗號的。句子有“起詞”，“轉詞”與“尾詞”。如，{兵者詭道也故能而示之不能用而示之不用近而示之遠遠而示之近利而誘之亂而取之強而避之怒而撓之卑而驕之攻其不備出其不意此兵家之勝不可先傳也}

若把標點符號從莎士比亞的文章中拿掉，能幫它斷句的人，沒有幾個。漢語文，大概是唯一的文字，是不需要標點符號的。因為，它的旗號，不在“字”內，而在“句”中。把上文的旗號標出，文義就一目了然了。

{兵(者) 詭道(也) (故)能(而)示之不能 用(而)示之不用 近(而)示之遠 遠(而)示之近 利(而)誘之 亂(而)取(之) 強(而)避(之) 怒(而)撓(之) 卑(而)驕(之) 攻(其)不備 出(其)不意 (此)兵家之勝 不可先傳(也)}

上文又用了“對仗”，使斷句更明確了。但是，在漢語文之內，來談漢語文法，似乎是對牛彈琴。只好，從英文的角度，來推導出，漢語文法了。

英文，是個很完善的“時空”語言。把宇宙看成一個“時空場”，則英文可以對整個宇宙，做明確的描述。漢字沒有“旗號”。那麼，是否“漢語句”的旗號，與英文的旗號系統，具有同等的“法力”？這就是我要討論的重點。如何來證明，這兩大不同的系統，有著相同的法力？

首先，我必須介紹一個詞彙，抽象 (abstract)。每位讀者，都認識它。並且認為，對它有徹底的瞭解。不需再做說明了。那麼，抱歉了。我還是得在這裡，不厭其煩的，做詳細的說明。

抽象,有兩部分。一,它是一個“態”。二,要從“實體”轉換到“抽象態”,需要經過某種“運作(operation)”,叫做“抽象運作”。只有完全了解了抽象運作的過程,才可能了解“抽象態”的內涵。就以數學為例子吧。

$$1 + 2 = 3,$$

$$3 + 4 = 7,$$

$5 + 6 = 11, \dots$ 。這是算術(arithmetic)。

A. 每個方程式內,都是“真實”的數。

B. 有“無窮”多個,這種方程式。

然而,那“無窮”個方程式,可用一個代替之。 $a + b = c$ 。這是代術(algebra)。就是以抽象符號來代替(代表),那些“真實”的數。 a 是什麼數?什麼都不是。卻又什麼都可以。

$$a + b = c,$$

$$a - b = d,$$

$$a \times c = f,$$

$$a / f = g.$$

除了這四種運算(加,減,乘,除),還有許多(無窮多)的函數。我們可以把“運算”也抽象化。 $a \# b = c$ 。 $\#$ 是什麼?什麼都可以(加,減,乘,除,...)。這就是“抽象代數(Abstract algebra, http://en.wikipedia.org/wiki/Abstract_algebra)。

抽象化,其實就是“虛化”。把實數虛化,就是代數。把運算虛化,為抽象代數。

概念語言,就是把真實的時空“事、物”,提升到概念的層面。漢語文,至少做了兩次的提升。

- 一.“字”,砍掉了所有的“時空”旗號。沒有“詞類(part of speeches)”了。
- 二.“句”,砍掉了所有的“主、述”語架構。

如何來“砍”，這就是抽象運作了。介紹之前，先說明幾點吧。首先，硬要把代數降回算術的層級，也死不了人的。但就不可能有電腦了。拿了紙和筆，拚命的算吧。

五千年來，中文沒有詞類（動詞、名詞、...），出了多少的大文豪。在教抽象代數的課堂裡，整天拿了算術來磨蹭。不是誤人子弟，是什麼？把偉大的語文，當狗屎來教。情何以堪！各種語言的“句子”，至少包含四種架構。

- a. 文法 (grammar) 架構。
- b. 語意 (semantics) 架構。
- c. 邏輯 (logic) 架構。
- d. 自然 (natural) 架構。

就以字序而言，中文自然有“自然”、“邏輯”與“語意”上的字序。但沒有英文文法式的字序。許多學者，對這幾種架構的差異，完全沒有概念。全部混為一談。

英文是“時空”語言系統。每個時空的“點”，都必須以旗號標明。中文經過兩次的抽象提升步驟，已把“時空”宇宙，轉換成“概念（抽象）”宇宙。從這個角度來說，英文是非常初級的語文系統。漢語文，是人類語言系統中，“唯一”完美的系統。

魯迅等人的侮蔑漢字。理由是，字與字之間，沒有任何邏輯的關聯。這個看法，到2005年，仍然表現在Dr. Moser的文章裡。但自從“Chinese Etymology”出版後，西方語言學界，已不敢再亂講話了。

並且，即使每個漢字，都是茅坑裡搓出來的臭石頭。漢語文的“語法（文法）”，仍是唯一完美的系統。多說無益，看證據吧。

我們已經談過，語言學的幾大定律。

- a. 字法 (syntax) 決定文法 (grammar)。不同的字法，必定有不同的文法。

英文字是有尾巴的 (inflectional)。由此“生出”詞類 (part of speeches, 名詞、動詞...等)。有詞類，才可能有主/述語結構 及其它 (tenses, voice, mood, ...)

漢字, 是沒有尾巴的 (non-inflectional)。是不可能有“文法”上的詞類。當然, 也就不可能有“文法”上的主/述語結構 及其它。但, 我們可不可以, 硬把它戴上這些帽子? 做為高層次的語言, 硬生生的被貶低, 死是死不了的。只是, 情何以堪。在“語意 (semantics)” 與“邏輯 (logic)” 上, 要强行搞個“英式”架構出來, 還是辦得到的。貶低容易, 高攀就難了。

。

有人問: 松樹 與 樹葉, “樹” 究竟有没有“詞性”? 沒有 英文式的 詞類(part of speeches), 如何來分辨兩者? 古人, 以虛實來分。松樹的“樹” 是實字。樹葉的“樹” 是虛字。正好用紅樓夢的說法。見第三十七回, 寶釵擬了十二“菊花題”。菊為實字, 其它都是虛字。“實、虛”為概念語言, 重要的文法。

b. 代數定律: 就是將“實”變“虛”。我已經談了它的原則。

英文的文法是非常嚴格的。沒有 主詞, 不成句。沒有述語, 更不成句。在“詩”中, 這些規矩

, 可以略有鬆動。但也不能離譜。我一生, 少有詩興。2002年, 來了一次。當時, 甚少中國朋友。又正參與電腦語言的設計。將一詩, email 了幾位朋友。竟被他們收錄了。趁此, 與大家分享 (Enter into it, we can.

<http://comments.gmane.org/gmane.comp.python.education/347>

)。總之, 在英文文法裡, 玩不了“代數”, 更別提“抽象代數”了。中文則不同。一個裏腳布的白話句(有主詞, 有述語), 總是可以改成“文言”句的。大多數的短句, 更可以, 以詞“代”之。中國的“成語”, 基本上是“句”。英文的 idiom, 絕對不是“句”。這方面, 以後再詳論吧。

英式文法, 是“初級”的文法系統。以它為基礎, 向上做“四”次, 代數化與抽象化的提升。就是漢語文文法系統了。

壹, 格律化。

英文文法是很嚴格的、僵硬的。但在英文“詩”中, 一些“句法”是可以放鬆的。Sonnet

(<http://en.wikipedia.org/wiki/Sonnet>) 是英文系統中, 少有的“格律句 (metered sentence, metrical structure)”。它的格律, 包括,

- a. 每句字數的限制。
- b. 句數的限制。
- c. 音韻的要求。

它與中國的律詩很相似。在 sonnet 中, 英文的句法 (主/述語...等), 幾乎可以“完全”放鬆。但字法, 不能有錯。

以“格律”代替句“文法”, 這是第一個提升。第一個語言“代數”。不過, 格律句, 在英系中, 不是常態, 而是例外。反之, 中文雖有“散句”, 如論語、孟子的語法。但, 格律句, 一直是中文語法的主流。略敘其發展過程。

- i. 四言句, 以詩經為主。字數為主, 音韻次之。
- ii. 騷賦體。這是中文“語法”發展上, 偉大的突破。基本上, 它仍然是格律句。但句子的“標定”, 不再以格律為主。而以一個特別的字, “兮”, 做為“句號”。到了“九歌”、“天問”, 這個“句號”, 竟被移到“句中”去了。把英文的“句號 (period)”放到句子中間, 可能嗎? 能夠想像嗎? 另外, 騷體, 打破了四言的格局。有了, 五言、六言、七言與九言。騷體, 不僅奠定了, 中文語法的基礎。事實上, 它已完善了, 所有的中文文法。
- iii. 十字句 (四六文)。至此, 古人認為, 中文文法, 已經完備。一字為字。二字為詞。四字為詩。五、六、七、八、九、十(言), 全都成句了。

基本上, 三言, 就開始成句了。要“完全”學懂中文文法, 學會“三言”, 就夠了。只要學懂了“三字”句法, 所有古文, 都讀得懂了。可惜, 一些有權力的白癡, 把“三字”教學法, 紿

廢了(見註)。現在的中國人，已是古文白癡。當然，就不可能懂得，中文文法是什麼了。

還去搞什麼“詞類(part of speeches)”呢！可悲呀！可嘆呀！

以“格律”代替英文式的句“文法”，是“小代數”。

中文“文法”，古人是懂的。但卻從未說清楚，講明白。“文心雕龍”、“古文詞類纂”及“桐城吳氏古文法”，講的都是文章的“章法”。不是如何造“句”的文法。近一百年來，“進口”了英語式文法。從此，就跳起了“牛頭對馬嘴”的猴戲。今天，上至北京大學中文系的教授們，下至幼兒園的老師們，仍然抱著這荒唐的猴戲，日歌夜舞。天天以誤人子弟為成就。日日把禍國殃民當偉業。被全世界的語言學家恥笑，也絲毫不以為意。悲慘的是，已經無“藥”可救了。至少，“中文藥”是行不通的了。那就用“西藥”吧。從英文文法談起。

盼能起死回生，救我中華。

貳、文法函數：

英文的文法，是很明確的，沒有爭議的。每個文法的“運作”，可以用“函數”的方式表達。如，下例。

- a. F(sp), 主/述語結構函數 (Subject + Predicate)。
- b. F(sub), 子句函數 (subordination)。
- c. F(ten), 時式 (tense)。
- d. F(vo), 時態 (voice)。
- e. F(mo), 語氣 (Mood)。
- f. F(nu), 人稱或多數 (numbers)
- g. 其它，還多著呢。

下面是個英文句子。

句A: He who is good looking and very funny is loved by many girls.

現在, 把句 A 中的文法部分, 以文法函數代替之。並寫成句 B。

句 B: He F(sub)F(nu) good looking and very funny F(sp)F(nu)F(vo) loved by many girls.

句 A 與句 B 是完全相同的句子。只是, 文法的“實字”, 用文法函數代替了。

- A. who is = F(sub)F(nu), 子句, 第三人稱。
- B. is loved = F(sp)F(nu)F(vo) loved, 第三人稱述語, 被動式。

句 B, 由兩大部仍組成。

- 一. 文法函數。五個函數。
- 二. 語意單位 (semantic fragment)。三個語意塊。

參, 抽象代數。

以一個抽象“運作”來代替所有的文法函數。給這抽象“運作”, 取個名字。叫, “逗 (comma)”運作。每個文法函數, 都以“逗(comma)”運作代替之。如此, 就是句 C。

句 C: He ,, good looking and very funny,,, loved by many girls.

句 C, 是由句 B 提升(抽象化)而來。與句 B, 仍然同構(isomorphic)。現在, 再加入一抽象代數定理。證明, 暫免。

(,,) = ,

即, 相鄰的兩逗, 可合成一逗。相離的逗, 不得相合。那麼, 句 C, 可以寫成句 D。

句 D: He , good looking and very funny , loved by many girls.

現在, 句 D 只剩下三個語意塊, 加上兩個“逗”函數。經過兩次的抽象提升, 句 D, 就是中文句了。

語意塊 + “逗”函數 = “讀”。就是中文的“讀”了。中文的“文法”, 就是以“讀”造“句”。
讀, 可以為句。但, “句”常有多“讀”。見下例。

- a. 誰 (who)?

- b. 我 (I)。
- c. 啥 (what)?
- d. 尿 (pee)。

這是四句。每句一讀。每讀一字。當然，“讀”可有多字。句可有多讀。

中文文法，已從英文文法推導而出。

肆，句標。

“文法”的目的，是規範如何造“句”。能造一句，就能造無窮句。然後，集句成章。集章成書。

英文句，有三部分。

- a. 文法函數。
- b. 語意塊。
- c. 句號 (period)。

英文在“文法”完“全”時，再加句號 (period)，即可成“句”。在英文，文法“全”時，語意也全了。

英文的 (a, b)，在中文，由“讀”取代。但，中文如何成“句”？金聖嘆云：義“全”、氣止，而成句。這是很正確的說法。但不實用。我們需要知道，標定義“全”、氣止的“符號”。英文有句號 (period)。中文就缺這麼個小圈圈。現在的句號，是進口的。如果，中文沒有“句”的標號。那，中文文法，是不完全的。讀、讀、讀、…的，沒完沒了。那，魯迅等的侮蔑漢語文，就不全是亂罵了。

不過，我們已經知道，中文有兩個“句標”。

- A. “格律標”，以七言為例，第八字，鐵定為下句之首。
- B. 在騷體，以一特別的字，“兮”，為句標。

那麼，散文（如，論語或孟子），有句標嗎？當然有。先看英文吧。

英文的文法函數，基本上，是不包含語意的。句號（period），更是個沒有語意的符號。那麼

，中文的“句標”，也應該是不包含語意的。騷體的“兮”字，是個“氣詞”。確實不含語意。如果，中文只有一個“兮”字，做句標，那就太單調了。但，多造幾個，不含語意的“氣詞”，倒不是難事。如，之、乎、也、者……。其實，這些字，還是有字義的。所以，在用這些字，為“句標”時，必須把它們的字義“虛”化掉。基本上，任何字，虛化後，都可以當做“句標”。

在英文，句號（period）永遠放在句尾。中文的句標，可以放在三個位置。

一. 句首，為起詞。

二. 句中，為轉詞。

三. 句尾，為止詞。

有了句標後，連“讀”的逗標，都可以虛掉了。至此，中文不需要，任何的“標點符號（punctuation marks）。”“虛字”是中文獨有的。何為虛字，它就是中文的句標。白話文，也有虛字。如，了、的、呀、嗎、呢……。不過，這些句標虛字，與漢字的有“虛、實”，是完全不同的概念。（See Appendix xxx）

有了句標，漢語文系統，就是所有語言中，完美的了。

這英、中文，轉換的抽象代數，不但說明了中文文法。其實可成為機器翻譯的邏輯基礎。不過，要達到百分百的轉換，需要再加一個抽象函數。在這裡，就不提了。

一百年前, 胡適, 錢玄同, 陳獨秀, 瞿秋白, 魯迅, 郭沫若、蔡元培、吳玉章、林伯渠等白癡, 把漢語文法當狗屎。還情有可原。今天, 從小學教師, 到北京大學中文系教授, 仍然在談漢字的“詞類”。這就罪該萬死了。“中文字根網”已經開通八年了。看樣子, 對這一代的中國人, 已經沒有期望了。此書就藏之於圖書館, 傳諸後人了。

註: 現在, 大家都認為, “白話文”的推廣, 是消除文盲的大功臣。這是完全沒有科學根據的鬼話。“文言文”並不比工程或物理難。教育的普及, 不再有“科學”文盲。以前的文盲, 肇因於教育的不普及, 與文言文毫關係。“三字經”是簡單的語文課程。能掌握“三字”句法, 就能完全掌握“中文文法”。胡適等人的廢除“三字”文法, 實為中華文化的千古罪人

。中華民族的大敗類。若不將他們的毒害, 完全剔除, 中國即使成為世界強權, 仍將是文化奴才。

第十九章：最偉大的語文

前面章節，已經證明了下列幾點。

- a. 漢字是唯一的“一二三萬”文字系統。是其它文字不可想像的。
- b. 漢語文法與英文文法，有著同等的“法力”。
- c. 漢語文法把英文的“旗號”系統，從“字法”中，提升到“句法”中。但，更重要的，是把語言宇宙，從英式的“時空”宇宙，提升為“概念”宇宙。那麼，漢語文的法力，就比英式語文大了許多。在我提出“概念語言 (conceptual language)”之前，西方的語言學家，從不知有這玩意。簡言之，漢語文，比任何的其它語文，都要偉大。

Linguistic relativity or Sapir–Whorf hypothesis

(http://en.wikipedia.org/wiki/Linguistic_relativity)的重點

，就是在強調，拉丁語系的語言，是最優越的。但它所提出的論述，是不科學的。完全是愚昧優越感作祟的結果。但是，我的論述是不樣的。我證明了，語言是有“級別”的。在“Linguistics manifesto

(<http://books.google.com/books?id=Uh8EtwAACAAJ&dq=inauthor:%22Jeh-Tween+Gong%22&hl=en&sa=X&ei=JIHyT-3sO8mA2wW90bz3AQ&ved=0CE4Q6AEwBA>)”，我

證明了，只有漢語文能成為語言學上的“世界語言 (Universal Language)”。也就是說，所有的語言系統，都是漢語文的“子系統”。這是可以用數學證明的。它的證明，已在 Linguistics manifesto 中，有詳細的說明。在這裡，我就舉些“實例”。有許多漢語文的“法力”，不是任何其它語言系統具有的。

我已經說過很多次了。但它太重要了。只好再說一次。“字法”決定“句法”。其實，“字法”決定整個“語言宇宙場”。帶“旗號”的文字，它的“語言場”，必須要有對應的旗號系統。那麼，每個旗號，在那“語言場”的“自由度 (degree of freedom)”，一定受到一些限制的。反之，一個沒有旗號的文字，它的“語言場”，應該是“平坦的 (Isomorphic and homogeneous)”。那麼，它就有了最高的自由度。真要瞭解語言的自由度，必須從“什麼是字？”談起。

“什麼是字？”在西方語言學，分得很細。

- a. Morpheme (<http://en.wikipedia.org/wiki/Morpheme>) is the smallest semantic unit in a language. A morpheme is not identical to a word, and the principal difference between the two is that a morpheme may or may not stand alone, whereas a word, by definition, is a freestanding unit of meaning. Every word comprises one or more morphemes. 最小的“語意”單位。有時，不能單獨存在，如“字根”。
- b. Bound morphemes (http://en.wikipedia.org/wiki/Bound_morpheme) is a morpheme that only appears as part of a larger word. 如，字首或字尾，不能單獨成字。
- c. Free or unbound morpheme can stand alone. 可成“字”的最小“語意”單位。
- d. Lexicon (<http://en.wikipedia.org/wiki/Lexicon>) : In most theories of linguistics, human languages are thought to consist of two parts: a lexicon, essentially a catalogue of a given language's words, and a grammar, a system of rules which allow for the combination of those words into meaningful sentences. The lexicon is also thought to include bound morphemes, which cannot stand alone as words (such as most affixes). In some analyses, compound words and certain classes of idiomatic expressions and other collocations are also considered to be part of the lexicon. Dictionaries represent attempts at listing, in alphabetical order, the lexicon of a given language; usually, however, bound morphemes are not included. 包括，字首、字根、字尾、字、複合字或詞。
- e. Word (<http://en.wikipedia.org/wiki/Word>) is the smallest element that may be uttered in isolation with semantic or pragmatic content (with literal or practical meaning). This contrasts with a morpheme, which is the smallest unit of meaning but will not necessarily stand on its own. A word may consist of a single morpheme (for example: oh!, rock, red, quick, run, expect), or several (rocks, redness, quickly, running, unexpected), whereas a morpheme may not be able to stand on its own as a word (in the words just mentioned, these are -s, -ness, -ly, -ing, un-, -ed). A complex word will typically include a root and one or more affixes (rock-s, red-ness, quick-ly, run-ning, un-expect-ed), or more than one root in a compound (black-board, rat-race). Words can be put together to build larger elements of language, such as phrases (a red rock), clauses (I threw a rock), and sentences (He threw a rock too but he missed). “字”，是在“句”中，能獨立存在(stand alone)的最小語意單位。Working 和 agenda 是字。(ing) 和 (ag-) 是 bound morpheme, 不是“字”。
- f. Vocabulary (<http://en.wikipedia.org/wiki/Vocabulary>) is commonly defined as "all the words known and used by a particular person".

基本上，所有的“旗號”及字首，都是 bound morphemes。英文中的“原字 (free morpheme)”，也是没有“旗號”的。所以，

- A. 將“原字 (free morpheme)”加旗號，就成了 英式語言系統。
- B. “原字 (free morpheme)”不加旗號，而把旗號放在“句法”中，就成了 中式語言系統。

Free morpheme 的重點是 Free。它沒有枷鎖。它立刻可以展現三種“法力”。

一，以“詞”代字：如，蝴蝶，葡萄等。蝴蝶雖是兩個中文字，它在文法上，只是一個“原字 (free morpheme)”。在古文 (文言文)，是以“單字”為“原字 (free morpheme)”。必須知道單字的原義，才能讀懂古文。如，“底事周折”為何義，知道的人，就不多了。下面的字，{胡，劉，韋，聿，粵，俞，堯，舜，袁，僉，甫，蓼，彖，曷，董，蜀，牟，…}，人人都認識，但知道其原義的人，就很少了。

今天的白話文，大多以“詞”代字。如，蜀國、蜀道、董事、胡說、袁先生。即使不知蜀、董、胡、袁的單字字義，這些詞，人人都知其“義”。這種情況，在其它的語言系統，是幾乎沒有的。在漢語文，卻是普遍的現象。

二，以“詞”代句：英文也有成語 (idiom) 與片語 (phrase)。但與中文的，以“詞”代句，是不相同的。幾乎，中文的任何“句”，都可以，以“詞”代之。這是任何的其它語言，不可想像的。成語大全，有千、萬個例子。在此，僅舉數例如下。

中途先走说——失陪，请人勿送说——留步，送人远行说——平安，宾客来到说——光临 等候别人说——恭候，没能迎接说——失迎，需要考虑说——斟酌，无法满足说——抱歉 请人谅解说——包涵，希望照顾说——关照，赞人见解说——高见，归还物品说——奉还 老人年龄说——高寿，身体不适说——欠安，看望别人说——拜访，
请改文章说——斧正 接受好意说——领情，求人指点说——赐教，向人询问说——请问，
请人协助说——费心 请人解答说——请教，与人相见说——您好，问人姓氏说——贵姓，
问人住址说——府上 客人入座说——请坐，陪伴朋友说——奉陪，
临分别时说——再见，言行不妥——对不起 慰问他人说——辛苦，迎接客人说——欢迎，
请人赴约说——赏光，对方来信说——惠书 自己住家说——寒舍，
请人接受说——笑纳，送人照片说——惠存，欢迎购买说——惠顾 得人帮助说——谢谢，祝
人健康说——保重，向人祝贺说——恭喜，求人办事说——拜托 麻烦别人说——打

扰，求人方便说——借光，长期未见说——久违，求人帮忙说——劳驾 仰慕已久
说——久仰，註：此表由 杨川 (Ellen Yang) 提供。

三, 基本上, 漢語文是不需要 標點符號 (punctuation marks) 的。

如果 我們把所有的 標點符號 , 從 沙士比亞 的文章拿掉。他的文章, 就句不成句了。每人都可讀出不同的句子了。反之, 中國的古文 (文言文), 是不用 標點符號的。每篇文章, 不會被讀出為不同的文章。那就是, 中文的文法, 不需要 標點符號, 也能明確的表達 句義。這在 英式語言中, 是不可想像的。

在英文中, run-on sentence (http://en.wikipedia.org/wiki/Run-on_sentence) [裹腳布的句子] , 是最忌

諱的。寫此種句子的人, 立即成為 文盲 的代表。

Run-on sentence (A run-on sentence is a sentence in which two or more independent clauses (i.e., complete sentences) are joined without appropriate punctuation or conjunction. It is generally considered a stylistic error, though it is occasionally used in literature and may be used as a rhetorical device. An example of a run-on is a comma splice, in which two independent clauses are joined with a comma without an accompanying coordinating conjunction.) 它就是, 兩句變成一句時, 用錯了標點符號。如,

I went to school. I ate my lunch.

錯 (run-on sentence): I went to school, I ate my lunch.

對: a. I went to school, and I ate my lunch.

b. I went to school; I ate my lunch.

c. I went to school and ate my lunch.

中、英文裡, 句子 的定義, 就是 義全。義不全者, 為半句或子句, 以 逗點 (comma , <http://en.wikipedia.org/wiki/Comma>) 與其它部份隔開。一句可有許多、許多的 逗點。義全者為 句子, 以 句點 (period [。 or .] <http://en.wikipedia.org/wiki/Period>) 結束。如果兩句混成一句, 就成 裹腳布句子 (run-on sentence) 了。

所以, 中、英文文法的共同重點, 就是要 句成句。句中的 逗點不能少。不能以 逗號代句號。兩句連結的規矩不能錯。

一般人犯錯，倒也不是什麼。連 李敖 都不懂這些，就是大事了。就以“杂评鲁迅和他孙子”(李敖

1982.09.23, <http://leeao.com.cn/zhenwen/luxun.htm>) 一文為例。

“我想我会在货色方面、努力方面，给中国做一个榜样。至于在人格方面的坚苦卓绝，孤军奋斗

。那更无人能比了(鲁迅、胡适那时候，国民党对异己的压迫力量，远不如今天。鲁迅有租界和左联保护，胡适有帮口势力。他们都在尊敬知识分子的社会里，得到蔡元培等的支持。今天我的处境，的确比他们困难得太多了，大多了)。”

上文，應該只有兩句，而非三句。正確的標點如下。

“我想我会在货色方面、努力方面，给中国做一个榜样。至于在人格方面的坚苦卓绝，孤军奋斗，那更无人能比了(鲁迅、胡适那时候，国民党对异己的压迫力量，远不如今天。鲁迅有租界和左联保护。胡适有帮口势力。他们都在尊敬知识分子的社会里，得到蔡元培等的支持。今天我的处境

，的确比他们困难得太多了，大多了)。”

沒改這個 標點符號，那就 句不成句了.

“我说：我们是现在的国民党的批评者，你可知道过去的国民党的批评者他们多安全吗？他们大都是在国民党刀枪拳头达不到的地方批评的，他们或在洋人保护的租界里批评国民党(如“新月杂志”)，或在北方军人的宽厚里批评国民党(如“独立评论”)，或在允许办报的局面里批评国民党(如“大公报”)，或在民情汹汹的公理昭彰时代里批评国民党(如“观察”)。……可是我们呢？我们全身暴露在国民党空前大好的统治优势下，他们有高度集中的力量、有密集安打的环境、有四面是水的方便、有日本留下的被统治惯性、有现代的镇暴设备、有一党独大、有八号分机、有大量的喊万岁唱梅花的小市民。……这一切一切，都足以使国民党的批评者心灰意懒、胆战心惊的。我们没梁山可上、没出境

证可拿、我们活象玻璃窗户上的苍蝇--"前途光明，没有出路"，随时都要被苍蝇拍子打下来。……可是，我们还是做了！还是头破血流，一做再做了！维桢啊，不要搞错了，我们是最有勇气的人！我们才是最有勇气的人！“

上段的斷句，也是很糟的。改正如下。

“我说：我们是现在的国民党的批评者[，。]你可知道过去的国民党的批评者[，]他们多安全吗？他们大都是在国民党刀枪拳头达不到的地方批评的[，。]他们或在洋人保护的租界里批评国民党（如“新月杂志”），或在北方军人的宽厚里批评国民党（如“独立评论”），或在允许办报的局面里批评国民党（如“大公报”），或在民情汹汹的公理昭彰时代里批评国民党（如“观察”）。……可是我们呢？我们全身暴露在国民党空前大好的统治优势下[，。]他们有高度集中的力量、有密集安打的环境、有四面是水的方便、有日本留下的被统治惯性、有现代的镇暴设备、有一党独大、有八号分机、有大量的喊万岁唱梅花的小市民。……这一切一切，都足以使国民党的批评者心灰意懒、胆战心惊的。我们没梁山可上、没出境证可拿、我们活象玻璃窗户上的苍蝇--"前途光明，没有出路" [，。]随时都要被苍蝇拍子打下来。……可是，我们还是做了！还是头破血流，一做再做了！维桢啊，不要搞错了，我们是最有勇气的人！我们才是最有勇气的人！“

該用句點的地方，用了逗點，那就句不成句了。但是，亂用標點符號的中文文章，被誤解的機會並不多。這就是漢語文文法，偉大的地方了。

上敘三點，都是英式語文不可想像的。

自從我的“中文字根學”出版後，許多人都認為，它了無新義。“說文”早就有這種說法了。但，他們忽略了一大事實。王安石研究“說文”一輩子，他的“字說”成了笑話。錢玄同教了“說文”一輩子，卻要廢掉漢字。更有600多位學者，簽了“廢漢字宣言”，都成了

中華民族的敗類。“康熙字典”集二百餘當代大儒，窮二十年之功夫，並未發現，漢字字義可由字面讀出。

“六書”確實是“中文字根學”的一部分。但是，“說文”完全不了解“六書”。它的解釋，大部分都是錯誤的。“說文”與“六書”的關係如下。

- i. 它的本身，並未以“六書”為架構。百分之八十的文字，都歸類為象形。段玉裁的註還說，“指事之文絕少”。全“說文”只有少數數“文”歸類為指事。全書幾乎沒有歸類於“形聲”與“會意”者。
- ii. 在第十五卷，“說文”寫到，“依類象形謂之文，形聲相益謂之字”。那麼“形聲”就不是字之一類，而是通則了。
- iii. 它又寫到，“周禮八歲入小學，保氏教國子，先以六書，…其後諸侯力政不統於王，…言語異聲，文字異形，…”。也就是說，戰國時期，“六書”已被廢棄，不為學子學習了。
- iv. “說文”對“六書”，有下面六句的說明。

指事者 (pointing or assigning)，視而可識，察而見意。上、下是也。

象形者 (pictographic)，畫成其物，隨體詰出。日、月是也。

形聲者 (phonetic loan)，以事為名，取譬相成。江、河是也。

會意者 (sense determinators)，比類合誼，以見指偽。誠、信是也。

轉註者 (synonymize)，建類一首，同意相受。考、老是也。

假借者 (borrowing)，本無其字，依聲托事。令、長是也。

現在，就有個大問題了。“說文”的六句話，與我的“中文字根學”是不合的。以“說文”的六書，是不可能發展出“中文字根學”的。它的說明，都是錯的。大概，“六書”在戰國時期失傳後，“說文”就自己胡謅了幾句。“六書”在我其它書中，已有詳細說明。在此，就只舉兩個例子，來說明“說文”的謬誤。

A. 形聲是“形符”+“聲符”。下面的字，為形聲字。

1. (鯉，鯊，鯨，鯽，鯈，鰱，鰐，鰐，鰐 …)

2. (鵠、鴨、鸚、鷗、鵬...),

魚、鳥為形符。形符在字內，不發聲。基本上，字與聲符同音。器、物有形，為形符。事與概念，無形，不可為形符。是以，“以事為名，取譬相成”是鬼扯。並且，江、河是會意字。首先，江不發工聲。河，也不音可。亏，是氣不通。可為亏之反，口氣通了。河為水可，即水氣通，未受堵塞。黃河行經高原、平原，未受大山堵塞，故名河。江是水工。工，工程也。長江被堵於“三峽”，經“大禹”施工打通，故名江。

B. 假借，基本上不造新字。借舊字，給新義。所以，“本無其字，依聲托事”是正確的。但“說文”所舉的例子不對。以“長”當“令”是用法。長、令都是會意字。令是“合丂”。丂是印信。印信合，則為令。長，上半為馬之上部。下半為化。從馬尾變長之象。

“說文”雖然記錄了“六書”，但對它沒有瞭解。那些，想以“說文”來詆毀“中文字根學”的人，只是又成了白癡與敗類。

Part Three

沉冤大白 --- The new Chinese Etymology

Chapter 20 ---- The background history before this new Chinese etymology

The Chinese Written language was and still is viewed as one of the most difficult languages in the world. Yet, in the Spring 2008 (from April 3 to June 17), Jason Tyler Gong openly showed the world (under public eyes, 5 Chinese newspapers and 6 Chinese TV stations) that Chinese written language can be mastered in 89 days from an initial state of knowing not a single Chinese character to a state of being able to read Chinese newspapers and passed the examinations from a dozen Chinese news reporters. This case study is available at <http://www.chineseetymology.com/>. This claim was also reviewed by Taiwan government (<http://www.chineseetymology.com/2009/12/08/taiwan-government>) and many great American universities (<http://www.chineseetymology.com/2009/12/08/us-universities>).

Yet, many still say that radicals are known for thousands of years, and this new etymology is not new at all. They said, "It is widely known that characters are composed of parts and that parts of characters carry meanings and that other parts carry phonetic information." Well, let's review what the facts are --- the views of the Chinese philologists and of the Western sinologists on Chinese character system in the past 100 years were.

A. Views of the Chinese philologists:

The Chinese written language was always viewed as the most difficult language to learn, even for the Chinese people themselves. In 1920s, its illogical character structure was viewed as the culprit for China's demise at the time. The slogan at the time was "without abandoning the Chinese characters, the

China as a nation will surely vanish." Finally, in 1958, a major effort to simplify the Chinese word system was launched. That is, at that time, no one in China knew that Chinese written language is a 100% root word system which is the most logic and the easiest language to learn in the world.

1. Qian_Xuantong (錢玄同, http://en.wikipedia.org/wiki/Qian_Xuantong), one of the greatest Chinese philologist in 1930s, even promoted the replacement of Chinese with Esperanto.
2. 魯迅 (lǔ xùn, the greatest Chinese linguist, http://en.wikipedia.org/wiki/Lu_Xun) wrote, 漢字不廢, 中國必亡 (without abandoning Chinese character system, China will surely vanish). See “鲁迅欲消灭汉字 --- (<https://www.secretchina.com/news/gb/2015/10/06/588790.html>).
3. 近现代文化名人对汉字的诅咒 --- The cursing of Chinese character system by Chinese scholars in the 1930s (<http://www.tianya.cn/publicforum/content/worldlook/1/178259.shtml>).
4. 郭沫若、蔡元培等人的“消滅漢字宣言” --- the manifesto of abandoning and destroying the Chinese character system, signed by 600 Chinese scholars in the 1930s (<http://www.cantonese.sheik.co.uk/phorum/read.php?4,73347>).
5. The ignorance of Chinese Scholars in 1958 is not an incidental case. During the past two thousand years, not a single Chinese scholar truly understands the structure of Chinese word system as an axiomatic system. During the 唐、宋 period (Tong and Song dynasties, from 650 a.d. to 1,150 a.d.), there were eight great Chinese scholars (唐宋八大家). 王安石 (Wang) and 蘇東坡 (Shu) are two of those eight. Wang was also the Prime Minister of Song dynasty for decades, and he was Shu's boss. As the leader of intelligentsia and of political hierarchy, Wang set out to decode Chinese word system. He wrote a book 字說 (Discussions on Chinese words, <http://baike.baidu.com/view/420769.htm>). That book soon became a laughingstock, and Wang burnt it. That book is no longer in existence today; only the name of the book and a few lines survived as quotations in other person's writing. The most important critic was Shu. Wang wrote, "波(wave)者, 水之皮" (Wave is the skin of water), 皮 as skin. Then, Shu asked, "滑(slippery)者, 水之骨乎?" (Is slippery the bone of water?) 骨 as bone. Unable to answer one laughing question, Wang burnt his book.

6. Around 1660s, the Emperor Kangsi (康熙) and his grandson (乾隆) launched a major effort of organizing the Chinese books with two major publications.
 - a. Kangsi dictionary (康熙字典) -- it lists about 48,000 words. It becomes the Bible of Chinese characters. It classifies all Chinese words with 214 部首 (leading radicals), the most scientific way of analyzing Chinese words at the time. Yet, each word is still treated as a blob which cannot give out its meaning from its face.
 - b. 四庫全書 (Four College of Encyclopedia) -- it consists of over 30,000 volumes of books. Over 1,000 books are dealing with Chinese characters. Yet, not a single book hinted that Chinese character set is an axiomatic set.
7. In 2005, I searched the Library of Beijing University. It had over 3,000 books on Chinese written characters. Not a single book describes Chinese characters as a root word set, let alone an axiomatic set.
8. 胡適 (Hu Shih, http://en.wikipedia.org/wiki/Hu_Shih) and 林語堂 (Lin Yu Tang, http://en.wikipedia.org/wiki/Lin_Yu_Tang) agreed with Dr. Northrop that Chinese words are denotative and solitary -- no logical ordering or connection the one with the other.

All these above led to the 1920s movement of despising Chinese written language, especially accusing that the character set was the culprit for China's demise at the time. Those known radicals did not prevent those great Chinese philologists to despise Chinese character system. In addition to a despising feeling, they took action to abandon it, and it was the reason for the launching of the simplified system in 1960s.

B. Views of the Western sinologists:

- I. School one --- Chinese characters are ideographs. The key members of this school are,
 1. Portuguese Dominican Friar Gaspar da Cruz (in 1560s) --- The first Western account of the fascinatingly different Chinese writing was the comment made by the Portuguese Dominican Friar Gaspar da Cruz in 1569: "The Chinas [Chinese] have no fixed letters in their writing, for all that they write is by characters, and they compose words of these, whereby they have a great multitude of characters, signifying each thing by a character in such sort that one only character signifies "Heaven," another "earth," and another "man," and so forth with everything else." [Boxer 1953:161-162]
 2. Father J. J. M. Amiot (in 1700s) --- Father J. J. M. Amiot in a longer article in which he described characters as "images and symbols which speak to the mind through the eyes -- images for palpable things, symbols for mental ones. Images and symbols which are not tied to any sound and can be read in all languages. ... I would be quite inclined to define Chinese characters as the pictorial algebra of the sciences and the arts. In truth, a well-turned

sentence is as much stripped of all intermediaries as is the most rigorously bare algebraic demonstration." [Mémoires 1776:282-285]

Thus, ideograph has the following attributes.

- a. It is symbol or image.
- b. It is not tied to any sound and can be read in all languages.
- c. It is an ideal algebra, which conveys thoughts by analogy, by relation, by convention, and so on.

This view was accepted by Dr. Northrop, 胡適 (Hu Shih) and 林語堂 (Lin Yu Tang) with the conclusion that Chinese written language (Chinese words) is denotative and solitary -- no logical ordering or connection the one with the other. And, the consequence of such a language is that there is no chance of any kind to formulate scientific, philosophical and theological objects.

3. Juan Gonzales de Mendoza (in 1600s)
4. Jesuit missionary Matteo Ricci (1552-1610)
5. Jesuit missionary Alessandro Valignani (in 1600s)
6. Herrlee Glessner Creel [(January 19, 1905-June 1, 1994)]
7. Paul Mulligan Thompson (10 February 1931 – 12 June 2007)
8. Joseph Needham (http://en.wikipedia.org/wiki/Joseph_Needham)

II. School two --- Chinese characters are mainly phonological (or morphosyllabic) in nature.

And, the

"ideographic idea is a Myth". The key members of this school are,

1. **Peter Alexis Boodberg** (April 8, 1903 - June 29, 1972)
2. **Peter S. DuPonceau** [(in 1930s), <http://www.jstor.org/pss/2718025>]
3. French sinologist **J. M. Callery** (in 1880)
4. **John DeFrancis** (August 31, 1911 – January 2, 2009),
http://en.wikipedia.org/wiki/John_DeFrancis) was an American linguist, sinologist, author of Chinese language textbooks, lexicographer of Chinese dictionaries, and Professor Emeritus of Chinese Studies at the University of Hawaii at Mānoa.

Dr. John DeFrancis wrote, "Ideographic writing, however, requires mastery of the tens of thousands or hundreds of thousands of symbols that would be needed for ideographic representation of words or concepts without regard to sound. A bit of common sense should suggest that unless we supplement our brains with computer implants, ordinary mortals are incapable of such memory feats. ... We need to go further and throw out the term itself. ... Chinese characters represent words (or better, morphemes), not ideas, and they represent them phonetically, for the most part, as do all real writing systems despite their diverse techniques and differing effectiveness in accomplishing the task. ... One reason for the pervasiveness and tenacity of the myth, I am now convinced, stems from the use of the word

"ideographic." The term itself is responsible for a good deal of the misunderstanding and should be replaced, since its repetitious use, as in the big lie technique and in subliminal advertising, insidiously influences our thinking. ... Only the adoption of some such term as "morphosyllabic," which calls attention to the phonetic aspect, can contribute to dispelling the widespread misunderstanding of the nature of Chinese writing."

Dr. DeFrancis' conclusion, "The concept of ideographic writing is a most seductive notion. There is great appeal in the concept of written symbols conveying their message directly to our minds, ... Surely ideas immediately pop into our minds when we see a road sign, a death's head label on a bottle of medicine, a number on a clock. Aren't Chinese characters a sophisticated system of symbols that similarly convey meaning without regard to sound? Aren't they an ideographic system of writing?"

The answer to these questions is no. ... Here I would go further: There never has been, and never can be, such a thing as an ideographic system of writing."

In Dr. DeFrancis' writing, he did not mention about 康熙字典 (Kangxi dictionary) which is, indeed, centered in phonetic aspect of Chinese characters. Thus, his idea of morphosyllabic is correct but nothing new. In fact, there is a premise 3 for the Chinese characters, as follow, Premise 3 --- all (each and every) Chinese characters carry a sound tag, either explicitly or implicitly.

This premise 3 plays a major part in this new Chinese etymology. However, Dr. DeFrancis' strong opposition on the concept of ideograph is wrong, as the three attributes of the ideograph are, indeed, correct for Chinese characters. These seemingly contradictory attributes are, in fact, the essence of this new Chinese etymology.

While Dr. DeFrancis was not all wrong, some of his followers have made a partial truth into a ridiculous teaching material which is wasting many young people's life.

5. J. Marshall Unger (linguistics professor of Ohio State University) goes one step further with the following statement.

"Try this 'thought experiment': suppose a couple really smart little green guys from outer space showed up one night in a suburb of Tokyo, just like in a Japanese science-fiction movie. Would they instantly understand all those store-front Chinese characters as soon as they saw them?

It's pretty obvious that cousins of E.T. would be as clueless about Chinese characters as you would be staring at street signs in Baghdad (unless, of course, you happen to be literate in Arabic). But that hasn't stopped generations of writers who really ought to know better from insisting that Chinese characters somehow convey meaning to brains through some mysterious process completely detached from language. Think about it: every normal human being naturally acquires a language just by going through infancy in the presence of normal, talking adults. It took hundreds of thousands of years for even one species with this extraordinary ability to evolve. Yet somehow, within the span of just a few rather recent

centuries, the Chinese came up with a completely artificial writing system that can denote every thought you could ever express in any of the world's languages without any reference to human speech whatsoever! Something is obviously wrong with this story, and Ideogram explains what." The "Ideogram" is Dr. Unger's book on this ideograph issue, and more info on it is available at <http://people.cohums.ohio-state.edu/unger26/Ideogram.htm>.

Seemingly, Dr. Unger has redefined the term "ideograph" which must be readily understood by the uninstructed, that is, intuitively without any knowledge, such as a new born infant. In the American Heritage Dictionary, @, #, \$, %, &, *, {,] are ideograms. Can any of those ET green guys instantly understand all those ideograms as soon as they saw them? Those American Heritage ideographs can be known only with certain culture or knowledge stimuli. With enough such *erroneous* textbooks around, there is no chance for any student of Chinese language to avoid the suffering of humility and agony. We call this in Chinese "誤人子弟 (wrong to students)".

誤 (wrong or wrong to someone) is 言 (speech or words) + 吳 (leaning the head on one side). So, 誤 is words not centered, being not upright or being wrong.

6. **Victor Mair** (University of Pennsylvania, <http://www.ceas.sas.upenn.edu/bios-Mair.shtml>) wrote, "There is probably no subject on earth concerning which more misinformation is purveyed and more misunderstandings circulated than Chinese characters (Chinese hanzi, Japanese kanji, Korean hanja) or sinograms."

III. Dr. F.S.C. Northrop was one of the greatest Sinologist in the recent time. In his book, *The Meeting of East and West -- an Inquiry Concerning World Understanding* (The Macmillan Company, 1968 by Dr. F.S.C. Northrop), Dr. Northrop wrote, "The Easterner, on the other hand, uses bits of linguistic symbolism, largely denotative, and often purely ideographic in character, to point toward a component in the nature of things which only immediate experience and continued contemplation can convey. This shows itself especially in the symbols of the Chinese language, where each solitary, immediately experienced local particular tends to have its own symbol, this symbol also often having a directly observed form like that of the immediately seen item of direct experience which it denotes. For example, the symbol for man in Chinese is 人, and the early symbol for house is 介. As a consequence, there was no alphabet. This automatically eliminates the logical whole-part relation between one symbol and another that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different permutations the small number of symbols constituting the alphabet. (Page 316).

"In many cases, however, the content of the sign itself, that is, the actual shape of the written symbol, is identical with the immediately sensed character of the factor in experience for which it stands. These traits make the ideas which these symbols convey

particulars rather than logical universals, and largely denotative rather than connotative in character.

Certain consequences follow. Not only are the advantages of an alphabet lost, but also there tend to be as many symbols as there are simple and complex impressions. Consequently, the type of knowledge which a philosophy constructed by means of such a language can convey tends necessarily to be one given by a succession of concrete, immediately apprehendable examples and illustrations, the succession of these illustrations having no logical ordering or connection the one with the other. ...

... Moreover, even the common-sense examples are conveyed with aesthetic imagery, the emphasis being upon the immediately apprehended, sensuous impression itself more than upon the external common-sense object of which the aesthetic impression is the sign.

Nowhere is there even the suggestion by the aesthetic imagery of a postulated scientific or a doctrinally formulated, theological object. All the indigenously Chinese philosophies, Taoism as well as Confucianism, support this verdict." (page 322, *ibid*).

Dr. Northrop was not simply discussing Chinese culture but was giving a verdict. His verdict has the following two points.

1. About the Chinese written language (Chinese words): Denotative and solitary -- no logical ordering or connection the one with the other.
2. The consequence of such a language: No chance of any kind to formulate scientific, philosophical and theological objects.

Dr. Northrop's view was not his personal opinion. 胡 適 (Hu Shih) and 林 語 堂 (Lin Yu Tang) who were the two greatest Chinese philologists at the time were Dr. Northrop's colleagues. And he quoted both of them many times in this book.

Hu Shih -- page 340, 364, 384, 426, 434, 506, 508

Lin Yu Tang -- page 318, 319, 323, 325, 327, 330, 339, 356, 391, 423, 424, 505, 507, 508

And, this book of Dr. Northrop was read by both of them.

IV. On the web page (*Science and Civilisation in China, Volume 2, History of Scientific Thought*, ISBN 9780521058001 at http://www.cambridge.org/gb/knowledge/isbn/item1118934/?site_locale=en_GB), it wrote, "The second volume of Dr Joseph Needham's great work *Science and Civilisation in China* is devoted to the history of scientific thought. Beginning with ancient times, it describes the Confucian milieu in which arose the organic naturalism of the great Taoist school, the scientific philosophy of the Mohists and Logicians, and the quantitative materialism of the Legalists. Thus, we are brought on to the fundamental ideas which dominated scientific thinking in the Chinese Middle Ages. The author opens his discussion by considering the remote and pictographic origins of words fundamental in scientific discourse,

and then sets forth the influential doctrines of the Two Forces and the Five Elements. Subsequently he writes of the important sceptical tradition, the effects of Buddhist thought, and the Neo-Confucian climax of Chinese naturalism. Last comes a discussion of the conception of Laws of Nature in China and the West."

That is, Dr. Needham wanted to know:

- a. Externally, did Chinese language have the capability to describe the logic of science?
- b. Internally, could the internal logic of Chinese language lead the Chinese people entering into the domain of science?

Thus, he analyzed 82 Chinese words in that book, and 77 of them are from two sources: 甲 骨文 -- the words inscribed on bones after oracle sessions. 金文 -- the words inscribed on bronze vessels.

Both of these items were made before 2,000 b.c.. Here, I will show only a few his analyses and compare them to mine.

1. 不 (no, do not)

- a. Needham: pictograph of a fading flower.
- b. Tienzen: 不 is the word 下 (below, lower) touches or hangs on 一 (heaven) side way. It means "will not go lower from heaven."

2. 易 (change, simple, easy)

- a. Needham: pictograph of a lizard, as its skin can easily change colors.
- b. Tienzen: 易 is 勿 (pictograph of a flying flag) under 日 (Sun). A flag under Sun is flying with ease and is changing directions.

Note: 易 (open or opening) is 旦 (morning) over 勿 (pictograph of a flying flag), opening the day by putting up the flag in the morning. Thus, with the DNA inheritance, 湯 (soup) is 水 (water) + 易 (open or opening). Boiling (opening) water is soup.

3. 元 (at the beginning)

- a. Needham: pictograph of side-view of a human head.
- b. Tienzen: 元 is 一 (heaven) over 兮 (stillness or nothingness). Heaven over the stillness is the creation, the beginning.

4. 因 (the seed of cause)

- a. Needham: pictograph of something on a bed sheet.
- b. Tienzen: 因 is 大 (something great) inside 口 (an enclosed boundary). Something great which is boxed up (口) is 因, the cause.

There are 82 examples, and they are available in the book {PreBabel}. However friendly to Chinese culture that Dr. Needham was, he was wrong about the Chinese word system, as he believed that most of Chinese words are pictographs. The truth is that there are only 70 pictographic words in the entire Chinese word universe which has about 50,000 words.

V. On page 112, "The Columbia History of the World, ISBN 0-88029-004-8", it states, "Structurally, the Chinese writing system passed through four distinct stages. No alphabetic or syllabic scripts were developed, but each word came to be denoted by a different character. The earliest characters were pictographs for concrete words. A drawing of a woman meant a woman, or of a broom a broom. Such characters were in turn combined to form ideographs. A woman and a broom became a wife, three women together treachery or villainy. The third stage was reached with the phonetic loans, in which existing characters were borrowed for other words with the same pronunciation. The fourth stage was a refinement of the third: sense determinators or radicals, were added to the phonetic loans in order to avoid confusion. Nine-tenths of the Chinese characters have been constructed by the phonetic method. Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic. The written language, despite its difficulties, has been an important unifying cultural and political link in China. Although many Chinese dialects are mutually unintelligible, the characters are comprehended through the eye, whatever their local pronunciation. One Chinese may not understand the other's speech, yet reads with ease his writing."

This passage does give a better description on Chinese characters than those previously discussed sinologists' works. However, there are still some big errors.

1. The second stage --- "A drawing of a woman meant a woman, or of a broom a broom. Such characters were in turn combined to form ideographs. A woman and a broom became a wife, three women together treachery or villainy."

- a. A drawing of a woman meant a woman --- 女
- b. Of a broom a broom --- 帚
- c. A woman and a broom became a wife --- 婦

This process is, in fact, a composite inferring procedure (the sense determinators, 會 意). Thus, the sense determinator is the second stage, not the fourth.

Furthermore, with this “read out” (composite inferring) procedure, 婦 is 女 (woman) + 扌 (broom).

Thus, 婦 means a working woman, not a wife.

The word wife is 妻 which is composed of three radicals (roots). The top one is root 1 (一, [can mean heaven, earth, man , as one or a union]). At here, it means a union in accord with heavenly virtue. The second radical is root 46 (the shared radical of 聽, 事, 肅 which means crafty hand). The bottom root is 女 (girl or woman). Thus, 妻 is a crafty hand girl united with me under heavenly virtue.

The authors of “The Columbia History of the World” were almost having the idea of that the Chinese word set is a root based axiomatic system, but no cigar.

2. “Nine-tenths of the Chinese characters have been constructed by the phonetic method,” and this statement is wrong. “Unfortunately, the phonetics was often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic,” and this is also wrong. These two issues are very complicated, and I will discuss them soon.

Obviously, those known radicals did not allow those great Western sinologists to know that the Chinese word set is an axiomatic system.

C. The canons on Chinese character system:

a. 說文 (So-Wen) was written around 140 a.d., about 1,900 years ago. It consists of three parts.

1. It listed about 9,000 Chinese words under 540 radicals (部首, leading radicals).
2. It discussed 六書 (six ways of constructing Chinese words) --- that is, Chinese words were “constructed” with six ways. And these six ways are as follow:

指事者 (pointing or assigning), 視而可識, 察而見意。上、下是也。象形者 (pictographic), 畫成其物, 隨體詰出。日、月是也。形聲者 (phonetic loan), 以事為名, 取譬相成。江、河是也。會意者 (sense determinators), 比類合誼, 以見指偽。誠、信是也。轉註者 (synonymize), 建類一首, 同意相受。考、老是也。假借者 (borrowing), 本無其字, 依聲托事。令、長是也。

However, in 說文 (So-Wen), there is no further description and discussion on these six ways beyond these six sentences above. And it did not use or apply these ways (except the pictograph and pointing) in its explanations of the words in the book. In the next 1,900 years, no one made any advancement beyond these six sentences. In 2005, I searched the Library of Beijing university. It had over 3,000 books on Chinese written characters. Not a single book used 六書 (six ways of constructing Chinese words) as a part of a book title. Furthermore, the description of these six ways is not exactly correct, and I will discuss this soon. The key point here is that the author of 說文 (So-Wen) did not truly understand these six ways although they must be developed before him.

3. Among 9,000 words in the book 說文 (So-Wen), 90% of them were classified as pictographic words, that is, the meaning of those words is mainly arising from their pictographic images. For the past 1,900 years, “all” Chinese believe that Chinese words are pictographic symbols. Of course, this is not true. Again, obviously, the author of 說文 (So-Wen) did not truly understand the 六書 (six ways of constructing Chinese words) which is almost a precise description that Chinese words are root based axiomatic system, but again no cigar.

b. 韻書 (the rhyme book)

- i. The oldest 韵書 currently known is the book 切韻 (check rhyme) which was published during the 隋朝 [Sui Dynasty (around 580 a.d.)]. While the original book of 切韻 is no longer exist, its contents are available as quotes from many other books.
- ii. The next 韵書 (the rhyme book) is the book of 唐韻 which was published during the 唐朝 [Tang Dynasty, from 618 to 907 a.d.].
- iii. The 韵書 of today is 廣韻 which was published during the 宋朝 [Song Dynasty, around 960 a.d.].

c. 康熙字典 (Kangxi dictionary) 康熙字典 was published around 1680s. It consists of two parts.

1. It reduced the 540 部首 (leading radicals) of 說文 (So-Wen) into only 214 and placed about 48,000 words under those 214 leading radicals.
2. While it did not dispute the claim of 說文 that most of Chinese words are pictographic symbols, it did not use that concept as a part to provide meaning for those 48,000 words. The meanings of words in the 康熙字典 are almost solely provided from the phonetic

values of the words. In fact, almost all Chinese characters have more than one phonetic value, and the different value of that word points out the different meaning for that word. Again, the 康熙字典 did not apply the 六書 (six ways of constructing Chinese words) in its editorial process. That is, 六書 did not play any part for providing the meaning for the words listed in the dictionary.

The 康熙 (Emperor Kangsi) leading radicals (部首) were known for two thousand years. The 康熙 dictionary was published in 1680s, that is, 330 years ago. Was anyone able to read out the meaning of

Chinese characters by using the 康熙 radicals? The answer is, of course, a big No.

In 1920s (during the May 4th movement), the slogan in China was 漢字不廢、中國必亡 (if not abandon Chinese character system, China as a nation will disappear from the Earth). Chinese character system was deemed as the culprit for China's backwardness and high illiteracy rate at that time. This was why Chinese characters were simplified in 1958. If 康熙 radicals showed that the Chinese character set is an axiomatic system, then it had no reason to do the simplification. In 1958, a major effort to simplify the Chinese word system was launched. That is, at that time, no one in China knew that Chinese written language is a 100% root word system. This is a historical fact. With 康熙 radicals, Chinese words can never be dissected correctly, and there is no chance to decode them correctly. Furthermore, 王安石 Studied 說文 all his life, but his book 字說 turned out to be a joke. 錢玄同 taught 說文 all his life, yet he wanted to replace Chinese system with Esperanto.

If this someone knew this new etymology by knowing those known radicals, he knew something beyond the scope of these three canonic books, which did not provide an understanding of this new etymology to either those great Chinese philologists or those great Western sinologists.

Even with the above facts, one might still not get a sense of difference between this new etymology and the old schools. Someone might say that all those great Chinese philologists are now dead (DeFrancis passed away in 2009), and the movement of despising Chinese character system was in 1960s. So, all the above are history and valid no more. But Dr. David Moser (University of Michigan Center for Chinese Studies) wrote a widely read article "Why Chinese Is So Damn Hard?" in 2005. He made the following points about the defects of Chinese system.

1. Because the writing system is ridiculous.
2. Because the language doesn't have the common sense to use an alphabet.
3. Because the writing system just ain't very phonetic.

4. Because you can't cheat by using cognates.
5. Because even looking up a word in the dictionary is complicated.
6. Then there's classical Chinese (文 言 文, wenyanwen).
7. Because there are too many romanization methods and they all suck.
8. Because tonal languages are weird.
9. Because east is east and west is west, and the twain have only recently met.

Although all his points are results of ignorance, it is a very fun article to read. If you have not read it yet, it is available at (<http://pinyin.info/readings/texts/moser.html>). Moser is now a highly respected Sinologist today both in the West and in China. Yet, his experience is universal for anyone (the Westerner or the native Chinese) who learned Chinese via the old school way. That is, by the year of 2005, all Moser's colleagues (in the West or in China) and his readers did not know about this new Chinese etymology used by Jason Gong.

Chapter 21 ---- The claims of this new Chinese etymology

This new Chinese Etymology (CE) claims that the Chinese character system can be mastered in 90 days for anyone (10-year-old or older) who knows not a single Chinese character at the beginning. This new CE was presented at an Annual Conference of CollegeBoard. And this claim is supported by a system which consists of four premises.

1. Premise one --- All (each and every) Chinese words (characters) are composed of from a set of word roots.
2. Premise two --- The meaning of all Chinese words can be read out from their faces.
3. Premise three --- The pronunciation of all Chinese words can be read out from their faces.
4. Premise four --- etymology memory algebra, with only 220 root words (R), it generates 300 commonly used compound roots (also as sound modules, M). Thus, $R + M = 220 + 300 = 520$. With these 520, all 60,000 Chinese written words are generated. That is,

$$\text{Etymology memory algebra is } R + M = R \times M$$

The premise 4 is the direct consequence of the first three premises. As long as the first three premises are valid, the premise 4 will be valid.

This claim can be physically tested, and some actual case study data were provided and were reviewed by the world. However, the four premises can also be proved logically. The first three premises can be inductively proved, which consists of the following steps.

- a. Existential introduction (it is true for, at least, one case), the same as the deduction proof.
- b. Existential generalization (it is true for "n" cases, $n > 1$), more precise than the deduction proof.
- c. Inductively proved if $n + 1$ (the next coming up case, not an arbitrary selected) is true.

Of course, I will provide the logic proofs for the above four premises. However, if a reader did not read Dr. Moser's article "Why Chinese Is So Damn Hard?", he might take this new claim for granted. Moser wrote, "Someone once said that learning Chinese is 'a five-year lesson in humility'. I used to think this meant that at the end of five years you will have mastered Chinese and learned humility along the way. However, now having studied Chinese for over six years, I have concluded that actually the phrase means that after five years your Chinese will still be abysmal, but at least you will have thoroughly learned humility."

It takes about 7 to 10 “school” years for native Chinese person to become semi-literate, being able to read the “current” Chinese newspaper. In fact, 99.9% of Chinese college graduate is still unable to read the Chinese classic writing (文言文). For the past 3,000 years, it will take a lifetime (40 to 50 years) for a Chinese scholar to truly master the art of 文言文.

Thus, taking 10 to 20 years to learn Chinese written language to a state of being able to read the “current” Chinese newspaper for a Westerner becomes all reasonable. If one cannot endure the minimum of 10 years of humility and agony, he is not worthy to become a sinologist. In fact, both native Chinese and the Western sinologists are so proud of successfully passed the challenge of those humility and agony, and they view themselves as a special species, much more superior than the common folk. Thus, if one tells them that their 10 to 20 years of humility and agony are simply wasting of their life as that task which they were so proudly accomplished can be done in three to six months instead, they will be extremely outraged regardless of whether that claim is true or not. If it is not true, they will be outraged for that funny joke. If it is true, they will kill it with all their might in order to preserve their proud accomplishment.

For native Chinese, the Chinese language (verbal and written) is simply their living habit, and most of them do not know and not care about its linguistic structure. For Western linguists, the “difficulty” of Chinese written language becomes an important subject of research, and the conclusion from those research of two competing schools is that Chinese words (characters) are ad hoc and chaotic. Their difference is centered on a term “ideograph.” I have discussed the views of two old schools in the previous chapter. I am reiterating it below for emphasis.

1. **School one** (Friar Gaspar da Cruz, Creel, etc.) – Chinese characters are ideographs which are composed of symbols and images, and that these symbols and images, not having any sound, can be read in all languages, and form a sort of intellectual painting, a metaphysical and ideal algebra, which conveys thoughts by analogy, by relation, by convention, and so on. Creel wrote, “The Chinese have specialized on making their writing so suggestive to the eye that it immediately calls up ideas and vivid pictures, without any interposition of sounds.” However, Creel did not see Chinese as an axiomatic system, that is, the Creel’s ideographs are still ad hoc and chaotic, and each ideograph must be learned independently.

2. **School two** (DuPonceau, DeFrancis, J. Marshall Unger, etc.) – Chinese characters are logographs which are symbols with phonetic value.

DeFrancis wrote,

“a. For alphabetic writing, it requires mastery of several dozen symbols that are needed for phonemic representation.

b. For syllabic writing, it requires mastery of what may be several hundred or several thousand symbols that are needed for syllabic representation.

c. For ideographic writing, however, it requires mastery of the tens of thousands or hundreds of thousands of symbols that would be needed for ideographic representation of words or concepts without regard to sound. A bit of common sense should suggest that unless we supplement our brains with computer implants, ordinary mortals are incapable of such memory feats. ... I believe it to be completely untenable because there is no evidence that people have the capacity to master the enormous number of symbols that would be needed in a written system that attempts to convey thought without regard to sound, which means divorced from spoken language.”

However great the difference between the two schools is, they both view the Chinese word system as ad hoc and chaotic, and the Chinese written language is the most difficult language to learn in the world. Of course, this is simply wrong.

With this new etymology, all “problems” of Dr. Moser disappear. This new etymology claims that

Chinese written language can be mastered in 90 days from an initial state of knowing not a single Chinese word (both verbal and written) to a point of being able to read the current Chinese newspapers, because of two newly discovered facts.

Fact 1. All (each and every) Chinese words (characters) are composed of from only 220-word roots.

Fact 2. The meaning of all Chinese words can be read out from their faces.

In Moser’s article, he made a point related to this fact 1. He wrote, “Now consider the American undergraduate who decides to study Chinese. What does it take for this person to master the Chinese writing system? There is nothing that corresponds to an alphabet, though there are recurring components that make up the characters. How many such components are there? Don’t ask. As with all such questions about Chinese, the answer is very messy and unsatisfying. It depends on how you define “component” (strokes? radicals?), plus a lot of other tedious details. Suffice it to say, the number is quite large, vastly more than the 26 letters of the Roman alphabet. And how are these components combined to form characters? Well, you name it -- components to the left of other components, to the right of other components, on top of other components, surrounding other components, inside of other components -- almost anything is possible. And in the process of making these spatial accommodations, these components get flattened, stretched, squashed, shortened, and distorted in order to fit in the uniform square space that all characters are supposed to

fit into. In other words, the components of Chinese characters are arrayed in two dimensions, rather than in the neat one-dimensional rows of alphabetic writing."

Of course, this is not his idea. It is shared by all Chinese philologists and all Western sinologists, as I have shown in the previous chapter. His article becomes so popular and is carried by hundreds of websites. This again shows that this new Chinese etymology is not understood ever before by anyone.

Many of my American students commented, "I think that David Moser's experience is the universal experience of people whose mother tongue Indo-European when they try to learn Chinese and I think he has identified the main reasons why Chinese feels so discouragingly difficult."

It takes over 20 years for Moser to become a respected Sinologist on the Chinese written language. It will take 10 to 20 years for anyone who follows Moser's footstep. That is, 10 years of life pluses a lot of tuition, in tens or hundreds thousand dollars.

Moser wrote, "For most people, the first title to acquire is probably 'The Chinese Language: Fact and fantasy,' by John DeFrancis. This book has done more than any other to dispel misunderstandings about Chinese, especially those concerning Chinese characters, including the Ideographic Myth,... . I very much hope many of this site's visitors will seek out and read this work."

John DeFrancis , in the 1960s, wrote a 12-volume series of Mandarin Chinese textbooks and readers published by Yale University Press (popularly known as the "DeFrancis series"), which were widely used in Chinese as a foreign language classes for decades, and his textbooks are said to have had a "tremendous impact" on Chinese teaching in the West. He served Associate Editor of the Journal of the American Oriental Society from 1950 to 1955 and the Journal of the Chinese Language Teachers Association from 1966 to 1978.

One sample chapter of DeFrancis' book is available at http://pinyin.info/readings/texts/ideographic_myth.html . His key point is that Chinese words (characters) are ad hoc, that is, without any connection among words, and "each word has its own hieroglyphic character, that there are no fewer symbols than words, and that the great number of characters is in accord with the great number of things, though thanks to combining them the characters which do not exceed seventy to eighty thousand."

Thus, for learning Chinese written language, one must memorize all those ad hoc words with brutal effort. Then, taking 10 to 20 years becomes reasonable. As DeFrancis was the most

respected Sinologist in the West, thousands of his students have wasted their youthful life and thousands more are still learning via his way.

Now, I will show a few examples that the meanings of Chinese words can be read out from their faces. That is, there is no reason to memorize those words as they are not ad hoc symbols but are composed of roots and radicals.

1. 盲 (blind) is 亡 (lost or dead) 目 (eyes)
2. 瞎 (blind) is 目 (eyes) + 害 (harmful or harmed)
3. 見 (see or seeing) is 目 (eyes) over JL (child), Child sees without intention.
4. 看 (looking) is 手 (hand) over 目 (eyes), putting a hand over eye is seeing with intention.
5. 翳 (useless, no good) = 不 (no, not) over 好 (good).
6. 睡 (sleep or sleepy) = 目 (eyes) + 垂 (droop or droopy).
7. 貨 (products, produces) = 化 (transform) + 貝 (treasure), money can be transformed into products.
8. 間 (gap) = 門 (door) over 日 (Sun), there is a gap when seeing Sunlight through the door.
9. 歪 (not straight) is 不 (not) 正 (straight).
10. 犯 (not be used) is 不 (not) 用 (using, used).
11. 掌 (palm) is 尚 (top, upper) 手 (hand), top side of the hand.
13. 我 (I, self) is 手 (hand) + 戈 (spear), with spear on hand; one can be a self, not a slave. 14. 成 (completion, success) is 戈 (complete) + 丁 (rooted).

With these examples, they proved that Dr. DeFrancis was completely wrong and completely ignorant about Chinese word system. In the discussion thread “Chinese character set is pseudoscience, 汉字是伪科学!” (at <http://www.chineselanguageforums.com/general-discussion/chinese-character-set-is-pseudoscience-t15.html>), I have showed the details of how wrong that DeFrancis’ group is. The above examples have showed the “Existential Introduction” for the first two premises.

Of course, the logic is more complicated than the examples above. There are many rules for the compositions. In "Lesson three" of the book "Chinese Etymology" (US copyright # TX6-917-909, issued on January 16, 2008) on the phonology and morphology of Chinese characters, it showed 4-dimensional growth paths for the Chinese characters.

Vertical growth,

Horizontal growth.

Silent growth

Phonetic growth

Here, I will only show a few simple examples below.

- i. They grow horizontally, such as in words (孕, 秀), (悉, 釋).
- ii. They grow vertically, with the example of (夕, 多, 夠). iii. With fusion (雨 or 永)

孕 (pregnant) = 乃 (still going or not yet finish) over 子 (child), the child is not born yet. 秀 (youthful) = 禾 (grain) over 乃 (not yet ready), the grain is not yet ready to be harvest.

悉 (knowing) = 采 (animal's footprint) over 心 (heart), with the animal's footprint, the tracker knows in his heart.

釋 (explanation) = 采 (animal's footprint) + 罟 (watchful or surveillance), knowing the animal's footprint, something can be explained.

多 (many, unlimited) = 夕 (night) over 夕 (night), there are unlimited many "night after night".

夠 (enough) = 多 (unlimited many) + 句 (a completed sentence or to end), to end the unlimited many means enough.

雨 (rain) is the fusion of 天 (sky or heaven) 水 (water). In this case, both the shape of 天 and 水 have changed slightly. However, it becomes all clear when it is pointed out.

永 (long lasting or forever) is the fusion of root 97 (heaven or heavenly) with 水 (water). Only the heavenly water is forever. Root 97 is the shared radical of (亢, 六, 玄, 文, 亡, 亦), and it means "heavenly."

Again, I will show the law of DNA inheritance of this Chinese etymology.

- a. 泳 (swim) is 水 (water) with 永 (long lasting or forever). In order to avoid sinking in water, only 泳 (swim) can stay floating.
- b. 詠 (singing or reading poem) is 言 (speaking or words) with 永 (long lasting or forever). Before the invention of writing and printing, only the singing poem can last generation after generation.

If the Chinese language is your mother tongue, you have learned these words above without knowing the simple facts that the meanings of those words can be read out from their faces.

By giving you those examples, you might be able to dissect and to decode the following

words. 貨, 貸, 撒, 秋, ... 湯, 場, 暢, 煙, 碲, 傷, 腸, ... 因, 困, 圉, 國, 困, 回, 圜, ... 聿, 筆, 律, 津, , 書, 畫, 妻, 事

But there is no chance for you to dissect and to decode the words of 用, 尚, 散, 署, 乃, 垂, 子 etc.. For those words, you must learn them from this new Chinese etymology. The following words are teasers for the reader to contemplate about this new Chinese etymology. Can you get some ideas from this list? These few words encompass the entire points of this new Chinese etymology. Do spend some time to contemplate them.

1. 平, 呼
2. 姊, 弟, 第
3. 前, 慈, 首
4. 叔, 椒
5. 印, 迎、仰、抑、昂
6. 攴, 條、條、修、倏、悠、攸、筱、脩
- 7.
8. 鏡

Chapter 22 ---- The only axiomatic human language

The dream of linguistics is having a human language to be 100% axiomatic system. That is, the entire lexicon of the language has the following three attributes.

- a. All words are composed of from only a finite number of symbols.
- b. The pronunciation of each word can be read out from its face.
- c. The key meaning of each word can be read out from its face.

For every axiom (formal) system, it consists of the following parts.

1. Some members (in finite number or in infinity) -- they can be called as "symbols."
2. Some undefined terms.
3. Some definitions (including operations, function, etc.).
4. Some axioms (including inference rules, derivation procedure, etc.)

All the above are arbitrarily given and do not have any true-false value. The undefined terms are understood in the context of the entire system although not by any clear-cut definitions. In a sense, the undefined terms are also defined, by the entire system. This is the four-part expression (or nutshell expression) for a formal system.

From the above, something can be produced.

1. String or sentence -- the composite of symbols via some operations (or functions).
2. Theorem or law -- a sentence which is derived from definitions and/or axioms.

By proving every statement (sentence, theorem or law) is true, that entire axiom system will be true. Although the truthfulness of a system can be tested with a 100% testing, however, it is not a science. In science, the truthfulness of a system must be proved with either induction or deduction (universal) proof. The induction proof requires a three-step procedure.

- a) Existential Introduction --- to show that a statement (premise, sentence, theorem, or law) is true, at least, on one instance.
- b) Existential generalization --- to show that a statement is true on “more than one” instances.
- c) Universal proof --- for an “arbitrarily” chosen word, that statement is true.

By showing a) and b), that statement is already true in a sub-domain of the system. Now, I will show that Chinese written language is the only 100% axiomatic system among the human languages. Yet, I must remind readers about two facts.

- i. Chinese character system was viewed by all great Chinese philologists as dog turd in the past 100 years.
- ii. Chinese language was viewed by all great Western Sinologists as an illogic and ad hoc language and is the most difficult language in the world.

Under these backgrounds, I am going to show that Chinese language is the only axiomatic system among human languages. I have showed that Chinese system consists of 220-word roots and 300 sound modules, and they are available in the books "Chinese Etymology (US Copyright TX 6-917-909)" and "Chinese Word Roots and Grammar (US Copyright TX 6-514-465)".

Thus, in every theorem or law of this new Chinese etymology, I will show at least two examples. After every theorem and law is proved for this system, we can then compare this axiomatic system to the actual Chinese written word universe. If the system encompasses the entire universe, then it is a complete theory. If it does not encompass the entire Chinese word universe, it is still a partial theory, but more work is needed to enlarge the system.

I have showed that the two premises below are true with both Existential Introduction and Existential generalization.

- i. Premise one ---- All (each and every) Chinese words are composed of from 220 roots.
- ii. Premise two ---- The meaning of every Chinese word can be read out from its face.

Now, I will show more details about these two premises. From these two premises, the meaning of every Chinese word can be read out with the following four pathways.

- a. **Forward method** --- from roots to modules to G1 (generation one word), ..., Gn. And there are many ways of reading it in this pathway. This pathway accounts about 85% of all words. The most difficult part of this path is the "assignment".
- b. **Mutation** --- this will be discussed later.
- c. **Backward method** --- the meaning of a module is not from the composing roots but from a word. It is going to be a hard one. If Chinese etymology logic without a backward logic, it will not be a complete logic. The following is one example.

When Root C + root D + root E produce a word W-X with meaning of X. Yet, word Z = (root C + root E + something) could have two pathways.

- i. Word Z = Y (root C + root E) + something.
- ii. word Z = (X-) + something. For example, 贏 means win or plenty.

贏 is, in fact, coming from 贰 by removing 貝 (treasure) and replacing it with 羊 (cheap livestock). Thus, 贰 means not-plenty. Thus, the meaning of 贰 is derived not from the composing roots but from a word preexisted before it. There are many words must be decoded in this way.

- d. **Then, the wild card** --- the borrowing. There are some rules on this. This will be discussed later.

The forward pathway consists of 6 step procedure.

1. Step A --- the word
2. Step B --- the dissection of the word. The word should be dissected to its semantic parts (roots, compound roots, radicals, etc.), not all the way to root level.
3. Step C --- read out a static scene. Those semantic parts form a static scene.
4. Step D --- decoding. Read out a meaning from this static scene. This is the original meaning for the word. A set of reading procedures is needed for this.
5. Step E --- the usage or the current meaning. The usage of a word can be quite different from its original meaning. The current meaning of a word can be looked up in a (any) dictionary.
6. Step F --- the inferring pathway from D to E. There are many pathways on this. The followings are the major ones.
 - a. Direct --- D ~ E. There is not much difference between D and E.
 - b. One step consequence --- D to E. This step is intuitive or easily understood.
 - c. Many steps consequence --- D to and to E. These steps might involve culture (philosophy, history, etc.) knowledge.
 - d. Phonetic loan --- the meaning of the word is anchored by a sound tag.
 - e. Pointing or assignment --- the meaning of the word is pointed out by There are more details on this.
 - f. Borrowing --- a word is borrowed to represent a different word. This is the most difficult issue.
- g. Compound step --- it consists of more than one pathway.

I will, now, show one example.

For the word 亥, it is composed of three roots.

Step B --- dissection

- i. Root 97 (亼) is the shared radical of (亢, 六, 玄, 文, 亡, 亦), and it means "heavenly virtue or heavenly power." Note -- this root is not a standalone word.
- ii. root 100 which is 女, woman or girl.

iii. root 96 which is 人, here means male man.

Please note that the top two roots are fused in the word 孽. The root fusion is an important issue in this Chinese etymology.

Step C --- static scene. A woman is on top of a man which is heavenly virtue. This scene is about woman/man copulation. (Note: a man over a woman can mean rape in the ancient time.)

Step D --- decoding. The woman/man copulation represents the essence of the heavenly virtue.

Step E --- the usage. It indicates the 12th of ... hour, day, month, year, etc.. Step F --- the inferring pathway. Pointing or assignment.

While the usage of a word can often quite different from its original meaning, its original meaning remains in the DNA inheritance. That is, in its descendant words, the original meaning remains. For example, 核 (the seed of a fruit) is 木 (tree) + 孽 (essence).

該 (should be or ought to) is 言 (speech or words) + 孽 (essence). The essential words are the words which should be obeyed.

With this one example, I have showed,

1. The dissection and decoding procedure.
2. The root fusion.
3. The DNA inheritance.

Now, you can try to dissect and decode the words of 刻, 孩, 駭.

While none of the Western sinologists knows that Chinese character set is a root-based axiomatic system, is any Chinese philologist who knows or knew that fact? The answer is Yes and No.

It is Yes because that the ancient Chinese knew that fact. In the chapter 15 of the book 說文 [(So-Wen), published around 140 a.d.], the author wrote, “the teacher Mr. 保 [during the 周 (zhōu) dynasty, before Confucius, recorded in the book 周禮] taught kids with 六書 (six ways of constructing Chinese words). ... However, the 六書 was no longer taught during the 戰國 (the Warring States) period, as the written system was no longer unified.” For this reason, the author of 說文 did not truly know the substance of 六書 although he did write six sentences about them.

In fact, no one in the next 1,900 years made any advancement on the issues of 六書 before the publication of “Chinese Word Roots and Grammar” in 2006 (US copyright TX 6-514-465). Thus, the answer is No for the above question for the period of 2,000 years.

However, in the book 說文, it

1. listed 540 部首 (leading radicals),
2. listed 9,353 characters (1,163 were repeated).

For those 9,000 characters, 90% of them were classified as 象形 (pictographs), and we know, now, that it is wrong. The book also provided the phonetic value for each character by pointing out its sound tag. That is, 說文 did show the three dimensions of Chinese characters:

- a. the word form,
- b. the word meaning,
- c. the word sound.

Thus, I was greatly surprised by the fuss of those Western sinologists (such as, Dr. DeFrancis, Dr. Unger, etc.) on the phonetic dimension of Chinese characters. Seemingly, none of them read the book 說文.

Today, 99% of Chinese college graduates will not have used 康熙字典 (Kangxi dictionary) which was published around 1680 a.d., with 20 years of hard works of over 200 the best Chinese philologists at that time. In fact, most of those college graduates will not be able to comprehend the writing in the 康熙字典, let alone to use it. However, the 康熙字典 is the most comprehensive source for the Chinese etymology. It,

- i. listed 214 部首 (leading radicals), ii. listed over 48,000 characters,
- iii. listed the usages of each character (up to that point). This is the major difference between the 康熙字典 and the 說文. 說文 describes each character with its word form to derive its word meaning. 康熙字典 describes the meaning of each character from its sound(s) and usages.

In fact, the 康熙字典 is a thesaurus, dealing two of the most difficult issues of 六書 (six ways of constructing Chinese words),

- a. 轉註 (synonymize) is 異字同義 (different words with the same meaning),
- b. 假借 (borrowing) is 同字異義 (one word with different meaning). In this case, it is similar to homonyms [similar-sounding words (often with the same spelling) with different meaning].

Yet, Chinese characters go beyond the above. When a Chinese character is used in a way different from its original meaning, it, often, acquires a “new sound,” and this goes beyond the 六書. This is called 殊聲 (different sound for the same word) or 破音 (breaking the phonetic value). Thus, 康熙字典 provides more information than the scope of 六書 and is mainly based on the phonetic dimension of the Chinese characters.

However, 康熙字典 does not give its reader an impression that Chinese character set is a root-based axiomatic system. In fact, with its huge data base, it would give an impression similar to Dr. DeFrancis': “Ideographic writing, however, requires mastery of the tens of thousands or hundreds of thousands of symbols that would be needed for ideographic representation of words or concepts without regard to sound. A bit of common sense should suggest that unless we supplement our brains with computer implants, ordinary mortals are incapable of such memory feats.”

While the essence of 康熙字典 is about the phonological aspect of Chinese characters (that word meaning arises phonologically), it lists all characters under 214 部首 (leading radicals), not via the phonetic arrangement. The book that lists Chinese characters phonetically is the 韻書 (the rhyme book). In an edition of the book 廣韻 (the unified rhyme book), it lists over 50,000 characters. However, no word meaning is giving in any 韵書. Again, the 韵書 is a huge data base and does not give an impression that Chinese character set is a root-based axiomatic system.

There is a school using the phonological reconstruction, with the rhyme books to reconstruct the phonetic evolution and to rediscover the original meaning of a character. In the West, the Pulleyblank's "Middle Chinese: a study in historical phonology" and the Baxter's "handbook of Old Chinese" represent the key works of this school. However, this school did not rediscover the essence of 六書 that Chinese system is a root based axiomatic system.

With the above three books (說文, 康熙字典, 韵書), the entire Chinese character set is wholly described. Yet, no one before the year 2006 rediscovered that Chinese word set is a root-based axiomatic system. In 1920s, a movement in China to abandon the Chinese word system was started. With their pushes, the simplified Chinese system was launched in 1960s. That is, no one in 1960s in China knew that the Chinese word set is a root-based axiomatic system which is the easiest language to learn in the world.

Let me reiterate, from the past 2,000 years ago to the present, no one (including me) in China learns Chinese characters as a root based axiomatic system. In 2005, I searched the Library of Beijing University. It had over 3,000 books on Chinese written characters. Not a single book describes Chinese characters as a root word set, let alone an axiomatic set.

What I am talking about here is new. Thus, it is better for me to talk about what the book “說文解字” did talk about exactly. It did talked about 六書 (the six ways of constructing Chinese words). In the ancient time (before Qing dynasty, 210 b.c.), the young students learned Chinese words by learning the 六書 first. Seemingly, the details about 六書 were lost. Thus, I must describe what it was first. And, I must show what it can mean today. Finally, I can show a new Chinese etymology which is in consistent with the 六書, while goes way beyond it.

Although the concept of 六書 (six ways of constructing Chinese words) was mentioned 1,900 years ago, there was no further elaboration at all beyond the six sentences in the book of 說文 (So-Wen). The followings are the only six canonic sentences available today.

指事者 (pointing or assigning), 視而可識，察而見意。上、下是也。象形者 (pictographic), 畫成其物，隨體詰出。日、月是也。形聲者 (phonetic loan), 以事為名，取譬相成。江、河是也。會意者 (sense determinators), 比類合誼，以見指偽。誠、信是也。轉註者 (synonymize), 建類一首，同意相受。考、老是也。假借者 (borrowing), 本無其字，依聲托事。令、長是也。

As there is no elaboration “at all” on 六書 available beyond the six sentences mentioned above now, my description of them is, in fact, a reinvention from me. Of course, we should check my invention against those old canonic sentences.

These six are divided into three groups,

Group 1 --- 指事者 (pointing or assigning) and 象形者 (pictographic). This group creates 文 (a pattern of something). That is, 文 is a pictograph symbol.

文 (pattern of ...) is Root 97 [十, meaning heavenly or heavenly virtue, which is the shared radical of (亢, 六, 玄, 文, 亡, 亦)] over 乂 (the crisscross pattern). Thus, 文 is a heavenly sign, an image.

字 (word) is Root 121 [roof or a house, which is the shared radical of (室, 安, 宓, 家, etc.)] over 子 (child). Thus, the original meaning for 字 according to my new etymology is child under roof, the descendants. Here, 字 is the descendant of 文.

Yet, there are two types of 文.

1. 象形文 (pictographic) --- an image (pictograph) points out or to a concrete object, such as 日 (Sun), 月 (Moon), 山 (hill), 牛 (cow), etc.. In fact, there are a total of 70 象形文 in the entire Chinese word set, and no more.
2. 指事文 (pointing or assigning) --- an image (pictograph) points out or to a concept (not object), such as 夕 (night), 白 (white color), 卦 (divination), etc.. There is a total of 87 指事文 in the entire Chinese word set, and no more.

These two 文 ($70 + 87 = 157$) account for 71.4% of the total of 220 Chinese word roots.

Group 2 --- 形聲者 (phonetic loan) and 會意者 (sense determinators). This group creates 字 (a word). 字 is composed of, at least, two 文.

In fact, this concept of 文 and 字 forms a composite model, 文 as the root while 字 is a composite word.

That is, the ancient Chinese did know that Chinese character set is a 文 (root)-based composite system.

Group 3 --- 轉註者 (synonymize) and 假借者 (borrowing). This group does not truly create new word but create a new meaning or new usage for an existing word. This group causes the most troubles on decoding the words from their faces as the original meaning of those words were changed by these two operations.

If you are new to Chinese language, you will not have known the following words. Yet, can you still find some rules or relations among those words in their word group?

史, 吏, 使, 里, 重, 動, 慮, 壽, 堯, 燒,
中, 串, 患, 乃, 秀, 莳, 盈, 可, 哥, 歌, 河, 工, 左, 佐, 差, 噟, 江, 豆, 鼓, 鼾, 豐, 戲.

While Dr. F.S.C. Northrop was one of the greatest Sinologists in the 20th century, can you (a new comer) make a judgment on his saying, "Chinese written language (Chinese words) is denotative and solitary -- no logical ordering or connection the one with the other."? Of course, you can. Dr. Northrop was simply wrong regardless of his great academic stature and reputation. There are obvious logic connections between the words (史 and 使), also (里, 慮), (中, 患), etc..

Yet, the ignorance of Dr. Northrop was not an isolated case. All (each and every) great Sinologists are not better than him.

Dr. John DeFrancis (another great Sinologist of our time) wrote, “The concept of ideographic writing is a most seductive notion. There is great appeal in the concept of written symbols conveying their message directly to our minds, thus bypassing the restrictive intermediary of speech. And it seems so plausible. Surely ideas immediately pop into our minds when we see a road sign, a death's head label on a bottle of medicine, a number on a clock. Aren't Chinese characters a sophisticated system of symbols that similarly convey meaning without regard to sound? Aren't they an ideographic system of writing?”

The answer to these questions is no. Chinese characters are a phonetic, not an ideographic, system of writing, as I have attempted to show in the preceding pages. Here I would go further: There never has been, and never can be, such a thing as an ideographic system of writing. How then did this concept originate, and why has it received such currency among specialists and the public at large?”

Dr. J. Marshall Unger (Professor of Linguistics, Ohio State University) wrote in his book (*Ideogram: Chinese Characters and the Myth of Disembodied Meaning*), “Try this ‘thought experiment’: suppose a couple really smart little green guys from outer space showed up one night in a suburb of Tokyo, just like in a Japanese science-fiction movie. Would they instantly understand all those store-front Chinese characters as soon as they saw them?”

It's pretty obvious that cousins of E.T. would be as clueless about Chinese characters as you would be staring at street signs in Baghdad (unless, of course, you happen to be literate in Arabic). But that hasn't stopped generations of writers who really ought to know better from insisting that Chinese characters somehow convey meaning to brains through some mysterious process completely detached from language.”

Can “a death's head label on a bottle of medicine and a number on a clock” be intuitively understood by

Tarzan (an archetypal feral child raised in the African jungles by the Mangani ‘great apes’)?

Can “cousins of E.T. instantly understand all those store-front Chinese characters as soon as they saw them”? In the American Heritage Dictionary, @, #, \$, %, &, *, {,] are ideograms. Can any of those ET green guys instantly understand all those ideograms as soon as they saw them?

If the term “ideograph” is defined as above, must be understood intuitively without any instruction, then, Chinese characters are, of course, not ideographs. However, I think that both Dr. DeFrancis and Dr. Unger are wrong. The meaning of @, #, \$, % and & can be

understood only by an agreement among a language community. And, that agreement must be learned.

" Aren't Chinese characters a sophisticated system of symbols that similarly convey meaning without regard to sound?" (John DeFrancis)

The answer is Yes. Every Chinese character similarly conveys meaning in all languages which use it, such as, in Japanese, Korea and in all different Chinese dialects (Mandarin, Cantonese, Hakka, Northern Min, Southern Min, Hsiang, Kan, Wu, etc.). That character conveys similar meaning while pronounces differently in a different language.

"Chinese characters are a phonetic, not an ideographic, system of writing, as I have attempted to show in the preceding pages." (John DeFrancis)

Chinese characters are, of course, phonetic, as I have said that all (each and every) Chinese characters have one sound tag either explicitly or implicitly. The only thing is that those sound tags can be pronounced differently in different languages, the same as the English alphabet A is pronounced as (Ar) and B as (Bei) in German.

Thus far, I have discussed 六書 (six ways of constructing Chinese words), and we can get the following conclusions.

1. 六書 were known in the ancient time.
2. With 六書, I have showed the validity of two premises below via both the existential introduction and the existential generalization.
 - i. Premise one ---- Chinese words are composed of roots.
 - ii. Premise two ---- The meaning of Chinese words can be read out from their faces.
3. No one in the past 2,000 years knows about the content and the substance of 六書. Thus, many great Chinese philologists and Western Sinologists made all kinds of ignorant statements about Chinese characters.
4. Yet, 六書 did not mention that every Chinese character has a sound tag either explicitly or implicitly. In fact, 六書 discussed very little on the verbal part of the language.
5. 六書 did not address the mutation process of Chinese word system at all.

6. The six canonic sentences of 六書 are not exactly correct. And, I will discuss this later.

Thus, the point 4, 5 and 6 will be the center points of my future discussions.

Chapter 23 ---- About 形聲(phonetic loan) and 會意(sense determinators)

Indeed, the idea of Chinese characters being ideographs is wrong. Yet, none of the Sinologists and Chinese philologists knew what the Chinese character set actually is. They did not know that it is a root based axiomatic system, a composite system similar to the physical universe, starting from

1. elementary particles (mainly proton, neutron, electron, etc.) to atoms (elements), then
2. elements to chemical compound (inorganic, organic, bio-chemical, etc.) or matter, then
3. matter to objects or items (stars, life forms, etc.).

The Chinese written system is a composite system, starting from

- a. word roots to modules (compound roots), radicals or words, then
- b. words to word phrases, then
- c. word phrases to sentences.

However, no one in the past 2,000 years history knew about this before the publication of the book “Chinese Word Roots and Grammar” (US copyright # TX 6-514-465) in 2006. One of the reason is that many roots are deeply buried under some evolution processes, the root-fusion, the root mutation, etc.. Now, I will show two more root-fusion examples.

1. 並 (side by side) is the fusion of 立 立 . 立 means “standing.”
2. 兼 (holding both) is the fusion of 秉 秉 . 秉 means “holding.”

Now, you should be convinced that Chinese character system is an axiomatic system, and those Chinese scholars and Western sinologists were wrong. You possibly could dissect and decode the following words, 蟒, 摧, but you will not be able to decode 率 and 戌 without learning the basic of this new Chinese etymology.

By now, you must have convinced that most of those Sinologists are wrong, especially Dr. Northrop, the greatest Sinologist in the 20th century; otherwise, there is no point for you to read this book any further. Now, you can dissect and decode the following words with ease.

椒 is composed of 叔; (迎、仰、抑、昂) of 印; (條、條、修、倏、悠、嫋、筱、脩) of 倚

. But you are still unable to decode the words of 叔, 印 and 攴 by your own study, without learning from this new Chinese etymology.

六書 (six ways of constructing Chinese words) was mentioned in the book “說文解字” which discussed only two issues.

a. Six sentences without further elaborations.

b. 六書 was used as the teaching tools for learning Chinese words during the “Warring States” period (about 300 B.C.). But it was abandoned since.

Thus, the “details” of 六書 was not known by the author of 說文解字. The fact is that the author did not use 六書 as a framework for his book. The 90% words in his book were classified as 象形

(pictographic), and it is grossly mistaken. Furthermore, many of those six sentences are terribly wrong. I will show one example here for now.

The canonic statement about 形聲 from the book 說文 (So-Wen) is “形聲 (phonetic loan)
，以事為名，取譬相成。江、河是也。”

形 (concrete object) 聲 (sound or phonetic), 形聲 can mean using sound to identify a concrete object.

事 (manmade object or event), 名 (name of something), 以事為名 means using 事 to name an object or an event.

取 (take) 譬 (metaphor) 相 (together) 成 (complete), 取譬相成 means using metaphor to point out the meaning.

That is, the explanation for 形聲 (以事為名，取譬相成) does not mention anything about the phonetics at all. Furthermore, its examples are wrong.

河 (river) is 水 (water) + 可 (able, no longer unable). So, 河 is a river while its chi (energy flow) is not blocked (such as by mountains). For example, the Yellow River (黃河).

江 (river) is 水 (water) + 工 (engineering). So, 江 is a river while its chi (energy flow) was opened up with engineering works. For example, the Long River (長江) which was blocked at three gorges and was opened by the 夏 Emperor.

Furthermore, 河 does not pronounce 可, and 江 does not pronounce 工. Thus, 江、河 cannot be 形聲 words.

The following words are 形聲 (phonetic loan) words. They all have a 形 (such as, 鳥 or 魚) and a sound tag (such as, 合 or 連). That is, 形 is about a category and 聲 is a sound tag. This canonic 六書 sentence on 形聲 is simply wrong.

(鵠、鴨、鸚、鵡、鵬...),

(鯉, 鯊, 鯨, 鯽, 鱔, 鱗, 鱷, 鱒, 鱔...)

The fact is that I cannot use 說文's definition of 形聲 in this new Chinese etymology regardless of whether that definition is right or wrong. In fact, all discussions on 六書 in this book are mine.

I have discussed two of the 六書 (six ways of constructing Chinese words), 指事 (pointing or assigning) and 象形 (pictographic), in the previous chapter. We can, now, discuss the 2nd group; 形聲 (phonetic loan) and 會意 (sense determinators).

From the face meaning of the phrase, 會意 (sense determinators) is that the word meaning of this 會意 procedure arises from an inferring process between two or more composed radicals. That is, at least, the word meaning of this group of words can be and should be read out from their faces, by definition. Thus, the ancient Chinese already knew the two premises,

- i. Premise one ---- Chinese words are composed of roots.

- ii. Premise two ---- The meaning of Chinese word can be read out from its face.

However, the book 說文 (So-Wen) did not point out them, and no one truly understands the following statement in the past 1,900 years.

會意者 (sense determinators), 比類合誼, 以見指偽。誠、信是也。

For the process of 會意 (sense determinators), this sentence is all that was said for it in the past 2,000 years. 比類合誼 means that inferring two parts to produce a result. 偽 is manmade item or concept. 以見指偽 means that a manmade concept is pointed out. 誠 is 言 (speaking words) + 成 (completion), meaning "sincerity". 信 is 人 (man) + 言, meaning "trust or believing".

The above definition from 六書 is grossly inadequate. 會意 process is a general principle for "all" Chinese words. That is, even the ancient Chinese did not describe the system correctly, mistaken a general principle as a rule for a small group only. Thus, I will discuss this 會意 process later.

Now, I will talk about the 形聲 (phonetic loan) first. 形聲 is a special group of 會意 process.

1. For a 會意 process word, it has 2 or more radicals. For 形聲 word, it has two and only two radicals. One radical defines a category for some concrete objects, such as fishes, dog-like animals, cat-like animals, etc.. The sound tag acts as an identifier to distinguish one object from the others in the category.
2. While every Chinese word carries a sound tag explicitly or implicitly, the 形聲 word carries a sound tag “explicitly.”
3. For a 會意 process word, its sound tag, often, get involved in the meaning inferring process. For a 形聲 word, it has no inferring process. The sound tag is acting as differentiator to distinguish one word from the others in the group, such as, 鱷 pronounces as 連, 鱈 as 善, 鯉 as 里. They are all 魚 (fish), and their differences are pointed out with the sound tags.
4. For two 會意 process words with identical sound tag, this sound tag can pronounce differently while keeping the same vowel (韻母), that is, with different consonant (聲母). Yet, for 形聲 (phonetic loan) words, they pronounce exactly the same as their sound tag.

With the above understanding, we can revisit the two statements of “The Columbia History of the World, ISBN 0-88029-004-8 (On page 112),”

1. Nine-tenths of the Chinese characters have been constructed by the phonetic method.
2. Unfortunately, the phonetics was often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic.”

If the statement 1 is talking about the 形聲 (phonetic loan) words, then it is completely wrong. Phonetic loan words account only a very small portion of all Chinese words.

Furthermore, as all (each and every)

Chinese words have phonetic values, the system is constructed with phonetic value 100%, not 90%.

The statement 2 is also wrong as the sound tag of 會意 word can have different phonetic values. Thus, the gap is not caused mainly by the evolution but is an intrinsic part of the language although the evolution could make some contributions.

Li and Thompson (1982:77) wrote, “Who refer to Chinese writing as ‘semantically, rather than phonologically grounded’ and consider that a character ‘does not convey phonological

information except in certain composite logographs where the pronunciation of the composite is similar to one of its component logographs.””

Thompson’s statement is, again, terribly wrong. While 會 意 word is, indeed, a semantic word, it does carries a sound tag either explicitly or implicitly, that is, it does convey phonological information, and I will discuss this next. Furthermore, every phonetic loan word also carries semantic information.

With the understanding from above, these words [(賽、塞), (蠻、變)] are obviously not phonetic loan words for the reasons,

1. They do not have an explicit sound tag,
2. They have more than two parts (radicals or roots).

Thus, it will be an excellent and correct guess that they are “sense determinator” words.

How about the following two groups?

Group A: (鴿、鴨、鸚、鵡、鵬 ...), (鯉、鯊、鯨、鯽、鰐、鰐、鱈、鱈、鱈 ...)

Group B:

1. (志、誌、痣), (悽、棲、淒、萋)
2. (貽、怡、詒)
3. (撤、澈、徹 ...)

Obviously, the group A words meet all conditions for being phonetic loan words.

- a. Each one of them has only two radicals.
- b. Each one of them has an explicit sound tag.
- c. Each one of them pronounces identical to its sound tag’s phonetic value.
- d. The sound tag acts as identifier instead of a logic inferring part.

How about the group B words?

For B1 and B2 words,

- i. Each one of them also has only two radicals. ii. Each one of them also has an explicit sound tag.

Yet, for the B1 words, each word in the group pronounces “identical” to the other words in the group. This is a condition which is not a part of the definition for the phonetic loan words, and, in fact, it cannot be a part of it.

For the B2 words, while they do have the same attribute as the B1 words, they have another quality. Their pronunciations are different from their sound tag’s.

For the B3 words, they obviously have more than two radicals although all three of them pronounce identically.

Thus, the group B words cannot be the 形聲 (phonetic loan) words although some of them are almost 形聲 – like words, with only two radicals and with an explicit sound tag. In fact, they are 會意 (sense determinators) words.

By mistaking the group B words as the 形聲 word, it caused the authors of “The Columbia History of the World, ISBN 0-88029-004-8 (On page 112)” making their mistaken statement, “Nine-tenths of the Chinese characters have been constructed by the phonetic [loan] method.”

One 會意 (sense determinators) word is 聖 (holy sage) which is made of three radicals, 耳 (ear), 口 (mouth) and 壴. In fact, there are two words written as 壴. In the word 任 (responsibility), the center line of 壴 is longer than the bottom line, and it means duty or works of duty. Another word (the bottom radical of 聖) has a center line shorter than the bottom line, such as the lower radical of 逞, 程, 邧 ...), but it is not implemented in the computer fonts and cannot be printed out. This radical means the growth from earth as the bottom radical of it is 土 (earth) while the bottom radical of 壴 is 壴 (scholar). So, 壴 means duty and responsibility, such as in the word 廷 (the courtyard). Therefore, 聖 depicts a scene of an ear (耳) and a mouth (口) and a nicely growing field. Thus, the decoding of 聖 is a person who is listening to Heaven and speaking (teaching) to commoners for getting a plentifully growing on earth (to feed the people). Therefore, a 聖 is a holy sage.

The difference between a 會意 and a 形聲 word is very fine. Now, I am going to introduce a few laws for distinguishing them.

Group A:

1. (鯉, 鯊, 鯨, 鯽, 鱈, 鰐, 鱔, 鱒, 鱕 ...)
2. (鴿、鴨、鸚、鵡、鵬 ...),

There should be no question that group A words are 形聲 (phonetic loan) words.

- a. All A1 words have a radical 魚 (fish) which identifies the category, and the sound tag of each word is identifying the type of fish. It is the same case for all A2 words which has a radical 鳥 (bird).
- b. Each sound tag has two attributes, its meaning and its phonetic value. In these cases, the meaning of the sound tag does not play a major role in making that word. The phonetic value of that sound tag makes a major contribution to separate that word from other words in the same group.

Group B: (志、誌、痣),

The meaning of the group B words is mainly coming from the “meaning” of the sound tag while its phonetic value contributes almost nothing. In fact, the phonetic value of the sound tag cannot make any contribution for distinguishing these three words as they are having identical pronunciation. The only way to distinguish them is by their different word forms which infer out different meanings for each word.

- i. 志 (will, marked willingness) is 壴 (scholar) over 心 (heart). Scholar's heart carries a will.
- ii. 誌 (journal) is 言 (speech or words) + 志 (will, marked willingness). Marking the will with words becomes a journal.
- iii. 瘙 (a birth mark) is root 180 (illness or biologic) + 志 (will, marked willingness), a biologic mark.

Thus, the meaning of the group B words is mainly arising from a logic inferring process, not from the phonetic value of the sound tag. So, the group B words are 會意 words and cannot be phonetic loan words although they do have sound tags.

Thus, there are laws to distinguish the 會意 and the 形聲 words.

Law 1: If the meaning of a word arises from the phonetic value of its sound tag, it is a 形聲 word. If the meaning of a word arises from the semantic value of its sound tag, it is a 會意 word.

That is, the word type is determined by the way of how its meaning arises instead of its word form, as many 會意 words do have an explicit sound tag. And there is a very special subgroup of the 會意 words which do have the word form identical to a 形聲 word, such as, 傷, 魁.

In fact, the word 形 in 形聲 means a concrete object, not a concept. So, 魚 (fish), 鳥 (bird), 犬 (dog), 木 (word or tree) and 玉 (jade) are all concrete objects. And the following words are all 形聲 words.

狗 (dog), 狸 (dog with short shinbone), 獵 (hunting dog), 狐 (fox), 獅 (lion), etc., with 犬 (dog) as the 形 radical. 木 (word or tree), 樹 (tree in general), 椿 (tree stump), etc., with 木 (word or tree) as the 形. 玖 (文 jade), 珞 (可 jade), 瑞 (真 jade), 碧 (bluish green jade), etc., with 玉 (jade) as the 形.

On the contrary, although the 人 (person) word does represent a concrete subject, it, often, points out a conceptual space. Thus, the 人 radical in the words 傷, 魁 does not point to a

concrete subject but to something ‘about’ 人 (human). 傢 (about home) is 人 (human) + 家 (home).

俱 (furniture, tools used by man) is 人 (human) + 具 (tool, gadget, device, equipment, instrument, utensil, etc.)

So, 傢 俱 is the gadget in the home. These two words have the word forms identical to the 形 聲 words, but their word meanings arise from the semantic value of their sound tag. Furthermore, their meanings arise from a very special inferring process, pointing (指事). In fact, they are 指事字 (pointed word), not 指事文 (pointed ideograph).

指事文 is a single pictograph symbol, which is an ideograph. 指事字 is a composed word. Is there any 象形字 (pictographic word)? The answer is No. All 字 are composed symbols and are not ideographs anymore. There are only 象形文.

Now, we know the difference between a 形聲 (phonetic loan) and a 會意 (sense determinators) word. If you are a native Chinese, you should know most of the words below. Yet, do you know which one is which, 形聲 or 會意? If you are new to Chinese language, can you find some rules from the words below just by comparing their forms? 史, 吏, 使, 里, 重, 動, 慮, 壽, 堯, 燒, 中, 串, 患, 乃, 秀, 羡, 盈, 可, 哥, 歌, 河, 工, 左, 佐, 差, 噟, 江, 豆, 鼓, 革, 豊, 戲.

If you are unable to tell which is which, I will show you a shortcut. Indeed, it is hard to know which is which by looking at any single word if it has an explicit sound tag. However, because of the DNA inheritance nature, we can tell which is which easily by looking at its family. This forms law 2 and law 3.

Law 2:

- i. A word is a 形聲 word if the “shared” radical in its family is “silent”, such as, the shared radical 魚 is silent in the group (鰣, 鮑, 鱔).
- ii. A word is a 會意 word if the “shared” radical in its family is “not silent” but is the sound tag, such as, the shared radical 君 is not silent in the group (君, 群, 郡, 裙).

Law 3.

- i. A 形聲 word should pronounce identical to its sound tag.

- ii. For a 會 意 word, its sound tag has a span of sounds. That is, it might not be pronounced with the original sound of its sound tag.

Then, many characters have no explicit sound tag, such as, 祭 or 贸 . How can we read their sounds from their faces? Yet, it is easy to read their meanings from their faces.

祭 (an offering ceremony to gods or ancestors) is 又 (hand) holding 月 (meat) while asking the answers or signs (示) from above. So, 祭 is an offering ceremony to gods or ancestors with offered foods, that is, asking gods to get into the seats to enjoy the offering. The word 卽 means "ready to be seated." Would you be surprised if the pronunciation of 祭 is identical to 卽?

貿 (winning) is 亡 (disappear or death) over 口 (mouth or people) over 月 (meat), 貝 (treasure) and 丸 (an elixir pill). With so many treasures while no other (亡 口) can share it, it must mean winning. Yet, the word 盈 is a filled up or over flowed dish. In fact, the static scene of the word 贌 is the same as an overflow. Again, would you be surprised if the pronunciation of 贌 is identical to 盈?

With two examples, I have showed the existential generalization for a new law, the law 4.

Law4 --- Any character which does not carry an explicit sound tag will pronounce the same as its 轉註 字 (synonymized word).

With these laws, it is clear now that Chinese word system is an axiomatic system.

Chapter 24 ---- Accommodating a verbal universe by the written system

What is the implication for a written system being an axiomatic system? It must be a constructed and a designed system. That is, it cannot be a direct derivative from a verbal system. Thus, how to accommodate a verbal system by that designed written system became a major engineering challenge. The merging of Chinese written and Chinese verbal systems is, indeed, a linguistics wonder. Now, we should look into what the Chinese verbal system is all about first.

Chinese verbal system has, at least, 8 major subsystems (Mandarin, Cantonese, Hakka, Northern Min, Southern Min, Hsiang, Kan, Wu, etc.) while each subsystem has a few more dialects. Yet, the Chinese written system must and did accommodate all those systems. This is a fact, and it becomes a major guideline for our analysis.

How can this be done? Yet, it becomes a non-issue if all those subsystems are completely isomorphic to one another although they are mutually unintelligible phonetically. And, this is, indeed, the case. I will provide proofs on this later. Yet, with this understanding, I will use the Mandarin as the representative for the Chinese verbal system in our analysis of how Chinese written system merges with the verbal seamlessly.

First, we should outline the Chinese verbal universe. How many phonemes are there in the Chinese verbal universe? The answer is 1,000 maximum. And every phoneme is a member of a 4-tone family. That is, there are only a total of 250 ($1000/4$) 4-tones. For the issue of 4-tone, please visit the webpage <http://www.chinese-word-roots.org/prl020.htm>.

Note: another way of counting the phonemes results a number of 37, that is, 15 vowels and 22 consonants. Yet, the combination of these 37 results a total of 250 4-tones, that is, 1,000 distinguishable sounds.

Indeed, the entire Chinese verbal universe does not go beyond these 1,000 distinguishable sounds. As there are about 60,000 distinguishable written words, each sound must carry an average of 60 words (from 20 to 120). That is, every single Chinese word has, at least, 20 homophones or homonyms. How to resolve this tangled mess becomes a major engineering design challenge for the Chinese written system. And this issue has three dimensions.

1. How to accommodate 60,000 written words with only 1,000 distinguishable sounds?
2. How to distinguish homophones or homonyms in the written forms?

3. How to distinguish homophones or homonyms in the verbal cases, without the helping of the written forms?

The solution for the first issue is to make the easily distinguishable words with an identical sound, such as,

(妻、 憂、 棲、 淒、 妻)

(志、 誌、 痢),

(貽、 怡、 詮),

And (撤、 漵、 徹 ...).

The words above in their group are having identical pronunciation. This way, indeed, provides a partial solution for the first issue. Again, these words with the same sound are composed of different radicals, and they can be easily distinguished with their written forms. Thus, the second issue is resolved at the same time. How about the issue three? Without the helping from the distinguishable written forms, how can homophones be distinguished in the verbal situation? This becomes a new engineering challenge, and the entire Chapter 3 of "Chinese Word Roots and Grammar" is devoted for this issue.

Instead of analyzing how Chinese written system merges with the verbal system, it will be fun for us to make such a design ourselves and to see who is smarter, us or the ancient Chinese. Of course, we must first outline our objective and list out what is available (including the limitations) for such an objective.

A. The objective --- merging Chinese written system with the Chinese verbal system (which encompasses, at least, 8 subsystems) seamlessly.

B. The initial and the boundary conditions

1. There are about 60,000 Chinese characters which are the result of a root based axiomatic system.

The root set has n members, while the n is a finite number. In our case, I make $n = 220$.

2. There are only 1,000 distinguishable sounds in the entire Chinese verbal universe.

3. Every Chinese word (character) has four dimensions.

a. word form

b. word sound

c. word meaning

d. word usage

Note: the word usage is very much about the relations among words. Thus, I will exclude it from this analysis. That is, every Chinese word will be viewed as a three-dimensional particle (form, sound and meaning).

4. Two functions

- i. Every distinguishable sound carries many written words.
- ii. Every meaning can be expressed with many different written words.

C. The design criteria

1. The meaning of every word (character) must be read out from its face.
2. The pronunciation of every word (character) must be read out from its face.
3. All material available for these tasks is the root set (220 in this case), nothing else.
4. We can make up rules any which way we prefer, to our heart's content, as long as they are consistent among themselves.

With the above, can this objective be achieved? What are the best design strategies? While this is the topic of this chapter, the readers should also think about these yourselves. So, I am providing some hints below from the works of the ancient Chinese first.

Case one: words in the group have the identical pronunciation.

(妻、𡇂、樓、淒、萋)

(志、誌、痣), (貽、怡、詒).

Case two: words in the group have “slightly” different (still related) pronunciation.

(遯、廬、瘤、餾、鼈、溜、榴)

(嬖、怨、苑、鴛、鴦)

(倦、惓、倦、捲、捲、睭、繚、倦、圈)

(暎、寮、縹、潦、僚、暎、燎、櫟、獫、療、遼)

(灌、罐、鶴、觀、歡、懌、權、勸)

(儉、簽、儉、儉、儉、儉、儉、儉、儉、儉、斂、斂)

(佳、哇、註、桂、鮑、閨、奎、崖、涯、洼、卦、封、珪、鞋)

(曉、曉、曉、撓、曉、僥、僥、僥、僥、僥、僥、僥、僥、僥)

Case three: words in the group have “completely” different pronunciations.

(鳳、鳩、鳶、鳩、鴻、鴉、鵠、鵠、鸕、鸕、鵠、鵠、鵠、鵠、鵠)

Even if you are new to Chinese language, you can still find some rules from the above list by looking up the pronunciations of each word from a dictionary. Then, we might be able to borrow those ideas for our own design.

While I have outlined the objective (merging Chinese written system with the Chinese verbal system seamlessly), the initial and the boundary conditions, etc., now, let me rephrase them in more understandable terms.

Our objective is similar to making 60,000 distinguishable cookies which carry unique sound and meaning; by using only a set of lego pieces (220 pieces in this case) while there are only 1,000 distinguishable sounds available.

I will call these lego pieces as roots, and each root has a unique shape and meaning. Thus, it is not too difficult to make 60,000 distinguishable cookies by the different combinations of those 220 roots. As every root has its own meaning, the meaning of every cookie can be read out from the meanings of its composing parts. Yet, how can we attach a sound to each cookie with these roots?

Seemingly, we can assign a sound (phonetic value) to each root, and we can sound out the sound of the cookie from its composing roots. However, there is a problem for this special case. We have only 220 roots while there are about 1,000 distinguishable sounds. That is, we must assign 4 to 5 different sound to every root, and this will cause a major confusion for the sounding out process. In fact, we must make a new set of sound tags in order to achieve our objective.

Thus, our first design strategy is “not” to assign any sound to the roots. In the making cookie process, the roots will always keep silent.

Our second design strategy is to construct 1,000 small cookies as sound tag, and each of them is assigned with one unique sound. Now, we have enough sound tags to cover the entire phonetic universe according to our design specification.

Our third design strategy is to make 60,000 distinguishable cookies with those roots any which way we prefer, to our heart’s content.

Our fourth design strategy is to attach a sound tag to each of those 60,000 cookies.

Now, our design is complete, a great success.

1. We can make as many cookies as we like, not just 60,000. And, they can be all unique.

2. The meaning of each cookie can be read out from its composing roots. 3. The sound of each cookie can be read out from its sound tag.

However, there is one problem in this system, that is, many cookies share an identical sound, the homophone or the homonym. Yet, this problem can be resolved easily, and I will discuss it next. Now, I have showed a 4-step design for constructing 60,000 distinguishable cookies. In fact, the current computer cookies are designed in a similar way. Yet, the Chinese character set has a finer design.

Instead of attaching a sound tag on a finished cookie, the sound tag is playing a part at the beginning of its construction. As every sound tag has both the semantic and the phonetic values, it can make contributions in many different ways.

1. Its phonetic value plays a major way while its semantic value makes a minimum contribution, such as,

(鴨、鶲、鵠、鵬、鷺、鷗) and (鰐、鮀、鱈). This makes the 形聲 (phonetic loan) word group.

2. Its semantic value plays a major way while its phonetic value makes a secondary contribution. This group can be further divided into two subgroups. This makes the 會意 (sense determinators) word group.

a. The sound tag keeps a single phonetic value, such as,

(妻、𡇱、棲、淒、萋) and (志、誌、痣).

The words in each group have the identical pronunciation, the same as the sound tag.

b. The sound tag has a span of phonetic values, such as,

(遛、窟、瘤、餾、鼴、溜、榴), (嬖、怨、苑、駕、駕) and (倦、倦、倦、倦、倦、倦)

The pronunciation of each word in its group is defined by its sound tag while it has a span of values.

Please see the webpage (<http://www.chinese-word-roots.org/prl020.htm>; this site is no longer online) for more information.

It is a good time for revisiting the statements of "The Columbia History of the World, ISBN 0-88029-0048 (On page 112). It states, "Structurally, the Chinese writing system passed through four distinct stages. No alphabetic or syllabic scripts were developed, but each word came to be denoted by a different character. The earliest characters were pictographs for concrete words. A drawing of a woman meant a woman, or of a broom a broom. Such

characters were in turn combined to form ideographs. A woman and a broom became a wife, three women together treachery or villainy. The third stage was reached with the phonetic loans, in which existing characters were borrowed for other words with the same pronunciation. The fourth stage was a refinement of the third: sense determinators or radicals were added to the phonetic loans in order to avoid confusion. Nine-tenths of the Chinese characters have been constructed by the phonetic method. Unfortunately, the phonetics were often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic. The written language, despite its difficulties, has been an important unifying cultural and political link in China. Although many Chinese dialects are mutually unintelligible, the characters are comprehended through the eye, whatever their local pronunciation. One Chinese may not understand the other's speech, yet reads with ease his writing."

The two major statements made by the authors of "The Columbia History of the World" are,

1. Nine-tenths of the Chinese characters have been constructed by the phonetic [loan] method.
2. Unfortunately, the phonetics was often borrowed for other than exact homophones. In such cases, the gaps have widened through the evolution of the language, until today characters may have utterly different pronunciations even though they share the same phonetic.

Both statements are wrong. They have mistaken that all 會 意 (sense determinators) words which carry a sound tag as phonetic loan word. Again, they do not know that a sound tag has a span of phonetic values, especially, in the case of 會 意 (sense determinators) words.

I have talked about the sound tag which can often have a span of phonetic values. Now, I should summarize the attributes or dimensions of the entire Chinese verbal universe.

1. It has only a total of 1,000 or less distinguishable phonetic values.
2. Each phonetic point is a part of a 4-tone group. Thus, there are a total of 250 (1000/4) 4-tone at the most.
3. As the phonetic values are limited (1,000 or less) while the written characters are unlimited (currently having about 60,000), there must have many homophones or homonyms. Now, every phonetic point carries an average of 60 (20 to 120) characters.

4. Every Chinese character carries two or more phonetic values. The same character changes its meaning when it changes its phonetic value. This is a very special attribute in the Chinese verbal universe.

In order to make sense the above facts, we should first know how a Chinese phonetic point (distinguishable sound) is defined. Every Chinese phonetic point is defined with two variables, the 聲母 (similar to consonant) and the 韻母 (similar to vowel). With 聲母 alone, it cannot define a phonetic point. On the other hand, 韵母 alone can define a phonetic point.

Yet, how can “we” know the phonetic value of any phonetic point without already knowing them all? There is a way to resolve this issue. We can zero in the phonetic value (pv) of a phonetic point (pp) with two other points. Thus, by knowing only a few starting points, we can map out the entire set. This is called 反切 (reverse checking or engineering).

So, the sound (phonetic value) of a Chinese word (character) is “checked” out by two other words, by using the 聲母 of the first word + the 韵母 of the second word to get its own 聲韻 (the phonetic value). Now, the phonetic value of every word can be “recursively” defined which is an axiomatic operation. That is, by only knowing a very small starting group, the entire set can be mapped out.

In the entire Chinese verbal universe, there are about “206” 韵 which forms a 韵母 spectrum. And, a 韵 can easily go one step to its left or to its right, and this we call 轉 (rotate or change) 韵.

By allowing the sound tag rotates or changes (轉 韵) one or more steps, it will increase the expressing power of the sound tag greatly. And, there is no need to have a sound tag for every phonetic point.

Thus, the number of sound tags needed decreases, from 1,000 to 500 or less.

With the 韵母 spectrum in place, a span of phonetic values for a sound tag will no longer cause any confusion. For the words [群 (qún), 郡 (jùn), 裙 (qún)] , 君 (jūn) is the sound tag while that sound tag has a span of phonetic values, (see note).

Without audio recording device in the ancient time, did the ancient Chinese keep any audio record of their tongue for us? The answer is Yes, via the 韵书 (the rhyme book).

I have showed above that the entire Chinese verbal universe is demarcated by the three coordinates, the 聲 (consonant), the 韵 (vowel) and the 4-tones. By knowing two of the

three coordinates, the third will be known. A 韻書 (the rhyme book) lists all the 韵 and their 4-tones, and it encompasses the entire information of the Chinese verbal universe. Thus, the 韵書 is the best audio record for recording the phonetic data of Chinese verbal universe.

The oldest 韵書 currently known is the book 切韻 (check rhyme) which was published during the 隋朝 [Sui Dynasty (around 580 a.d.)]. While the original book of 切韻 does no longer exist, its contents are available as quotes from many other books.

The next 韵書 (the rhyme book) is the book of 唐韻 which was published during the 唐朝 [Tang Dynasty, from 618 to 907 a.d.].

The 韵書 of today is 廣韻 which was published during the 宋朝 [Song Dynasty, around 960 a.d.].

During the past 1,400 years, the evolution of Chinese verbal universe is clearly documented with these three 韵書 (rhyme books). As this period is wholly documented, it is called 今音 (the modern phonetics), and the period before 580 a.d., it is called 古音 (the ancient phonetics).

While there is no official 韵書 (rhyme book) for the 古音 (the ancient phonetics) period, the ancient verbal universe can still be analyzed, by looking into the rhymes used in the ancient writings. Many such analysis were available, such as, the book 音學五書.

Now, we know that the Chinese verbal universe is marked solely with Chinese characters. So, the written and the verbal systems were merged with the following procedures.

1. There is a set of roots.

2. About five hundred sound modules are constructed from those roots to encompass the entire Chinese verbal universe, the 1,000 distinguishable phonetic points. Please visit <http://www.chineseword-roots.org/prl020.htm> (this site is no longer online).

3. A word (character) is composed of roots and one sound module to provide a unique meaning and a unique phonetic value. Unlimited number of words can be constructed with this procedure. That is, every character carries one sound module (sound tag) either explicitly or implicitly.

4. The phonetic value of a word is used as a coordinate to define the phonetic value of other words in the procedure of 反切 (reverse checking or engineering).

5. As the phonetic value of every character is firmly anchored in the verbal universe via a sound module and its 聲韻, it has the power and the freedom to acquire more phonetic values without losing itself in the sea of verbal universe. This is called 破音 (breaking the phonetic value), (see note).

Dr. John DeFrancis wrote, “Apart from the error of thinking that Chinese characters are unique in evoking mental images, where Creel and others from Friar Gaspar da Cruz right on down go astray in their characterization of Chinese writing is to succumb to the hypnotic appeal of the relatively few characters that are demonstrably of pictographic origin and to extrapolate from these to the majority if not the entirety of the Chinese written lexicon. The error of exaggerating the pictographic and hence semantic aspect of Chinese characters and minimizing if not totally neglecting the phonetic aspect tends to fix itself very early in the minds of many people, both students of Chinese and the public at large, because their first impression of the characters is likely to be gained by being introduced to the Chinese writing system via some of the simplest and most interesting pictographs, such as those presented at the beginning of Chapter 5. Unless a determined effort is made to correct this initial impression, it is likely to remain as an article of faith not easily shaken by subsequent exposure to different kinds of graphs. This may also explain the oversight even of specialists who are aware of the phonetic aspect in Chinese characters, including such able scholars as Li and Thompson (1982:77), who refer to Chinese writing as ‘semantically, rather than phonologically grounded’ and consider that a character ‘does not convey phonological information except in certain composite logographs where the pronunciation of the composite is similar to one of its component logographs.’ It takes a profoundly mesmerized observer to overlook as exceptions the two-thirds of all characters that convey useful phonological information through their component phonetic.”

Dr. DeFrancis pointed out the ignorance of the mainstream sinologists,

1. The Chinese character set is not a pictograph or ideograph system.
2. Two-thirds of all characters that convey useful phonological information through their component phonetic.

Yet, Dr. DeFrancis did obviously not know that Chinese character set is a root-based axiomatic system. It is also a surprise to me that he did not mention about the 韻書 (the rhyme book) to support his argument that Chinese character system is a phonological system. Furthermore, the Chinese characters are 100% phonological, not just two-thirds.

Note: These issues are discussed in detail in the book “Chinese Word Roots and Grammar”.

Chapter 25 ---- The evolution of Chinese etymology and the verifications of four premises

After the publication of this new Chinese etymology, there are two types of comments on it.

1. Comment one --- Your few examples of showing that the meaning of a Chinese character can be read out from its face are not enough to prove a premise which must be examined for all words.

Answer --- In the book “Chinese Etymology” (US copyright TX 6-917-909), it lists about 8,000 examples, and the book is available at <http://www.chinese-word-roots.org/cw3.htm> . However, a premise must be proved with either deduction or induction for any theory. I have showed the premises of this new Chinese etymology with existential introduction and with existential generalization. The next step is to show the universal proof which will be discussed in this chapter.

2. Comment two --- Your theory is nothing new, as the radicals and 六書 (six ways of constructing Chinese words) were known for over 2,000 years. Answer --- In the previous chapters, I have showed,

a. The author of 說文 (So-Wen) wrote, “the 六書 was taught before the time of Confucius but was lost before that time.” The fact that Confucius did not ever discuss about 六書 is a circumstantial evidence for the above statement. That is, no one in the past 2,000 years truly understood the substance of 六書 before the publication of the book “Chinese Word Roots and Grammar” (US copyright TX 6-514-465).

b. The concept of radical in the book 說文 and the 康熙字典 (kangxi dictionary) did not lead to an understanding for Chinese character set to be a root-based axiomatic system for all those years since their publications. The facts that all those great Chinese philologists (魯迅, 錢玄同, 胡適, 林語堂, etc.) despised the Chinese character set and that the debates among all those great Western sinologists (Matteo Ricci, Herrlee Glessner Creel, F.S.C. Northrop, ... or, Peter S. DuPonceau, John DeFrancis, J. Marshall Unger, etc.) did not emphasize the concept of radical are the direct evidences that the

“old” concept of radical did not point out that Chinese word set is a root-based axiomatic system.

- c. I have also showed that the scope of this new etymology is much bigger than 六書 which is, in fact, a small subsystem of this new etymology.
 - i. 六書 did not encompass a set of sound modules.
 - ii. 六書 did not make sound module as an intrinsic part of constructing characters, except for the group of 形聲 (phonetic loan) words.
 - iii. Many of the six canonic sentences of 六書 are simply wrong.
 - iv. The 220 roots in this new etymology are significantly different from the 214 康熙部首 (leading radicals).

Now, I have shown you that Chinese words are composites, and you might be getting some senses out from the following words while not being able to decode them. 快, 決, 缺, 倚, 訣, 僵, 夬, ... 新, 親, ... 湯, 場, 暢, 煙, 碲, 傷, 腸, ... 因, 困, 圍, 國, 困, 回, 圍, ... 職, 筆, 律, 津, 書, 畫, 妻, 事, ...

Without learning from this new Chinese etymology, there is no chance for you to decode the

following words with your knowledge of 康熙部首 and with the old understanding of 六書

. Thus, the comment two is simply nonsense. 亢, 六, 玄, 文, 亡, 亦, 害, 服, 前, 夬, 假, 會, 韋, 或, 有 ... 肅, 淵, 帝 ...

With these two comments being answered, we, now, can move on to make the universal proof of the four premises.

1. Premise one --- All (each and every) Chinese words (characters) are composed of from a set of word roots.
2. Premise two --- The meaning of all Chinese words can be read out from their faces.
3. Premise three --- The pronunciation of all Chinese words can be read out from their faces.
4. Premise four --- etymology memory algebra, with only 220 root words (R), it generates 300 commonly used compound roots (also as sound modules, M). Thus, $R + M = 220 + 300 = 520$. With these 520, all 60,000 Chinese written words are generated. That is,
etymology memory algebra is $R + M = R \times M$

Then, can these premises be universally proved, that is, an arbitrary selected character meets those premises? Can you (the reader) read the meaning of the following words out

from their faces? The chance for you to do this is nil although you have learned about this axiom system.

明, 肌, 前股, 几, 鳞 香, 音, 爪

For your convenience, I, however, will provide more examples for helping you to see an easier understandable picture on those premises. If you are new to Chinese language, please visit the page at <http://www.chineseetymology.com/exhibite.php>. If you are more comfortable on reading Chinese text, please visit the page at <http://www.chinese-word-roots.org/cw1.htm> (this site is no longer online) .

Here, I will show one special word group which was not discussed before. Although they are not randomly chosen, they are also examples for proving the validity of the above premises. Furthermore, they show some special principles of the Chinese language.

The reincarnation group --- when a word is “over-used” (its original meaning is lost after it acquired many other meanings and usages), a new word was constructed to regain the original meaning, and this is a reincarnated word. This belongs to the 轉註 (synonymize) group. Example: 「嘗、嚐」

嘗 (cháng, to taste, already, to attempt, to try, formerly) is 尚 (prefer or fashion) + 旨 (sweet taste or imperial decree). Thus, the original meaning for 嘗 is to enjoy the sweetness (or to taste). Yet, the other acquired meanings (already, to attempt, to try, formerly), now, become the dominated and the fashion meanings. Thus, a new word 嚐 was constructed (reincarnation) to regain its original meaning.

Note: why does 旨 mean the imperial decree? A 旨 (a decree, however harsh or bitter) will eventually become sweet.

This type of reincarnated words is constructed by adding one appropriate root to the original word. The pronunciation of the new word will stay the same as the old word. The followings are more examples.

「幸、倖」，「欲、慾」，「效、倣」「伊、咿」，「睿、叡」，「蠟、螂」，「付、附」，「贊、讚」，「志、誌」「周、週」，「咨、諮」，「旨、旨」「敝、弊」，「眇、渺」，「禁、噤」...

The second word in the bracket is the reincarnated word (「還原字」), such as, 慾、讚、渺、弊
... 等。

The current simplified character system has two simplifications.

1. Reducing the number strokes of the traditional characters.
2. Eradicating all those reincarnated words.

Those who did the simplification did simply not know the reason of why many words have so many “not needed” synonyms, as they do not know the reason of their construction.

Now, I can reiterate the structure of this new Chinese etymology as below.

1. There is a root set, 220 members.
2. There is a sound module set, about 500 members. The sound modules are made of from roots.
However, their phonetic values are assigned, not arising from the composing roots.
3. Every character has 4 dimensions,
 - i. the word form, composed of from roots and/or sound modules,
 - ii. the word sound, arose from its sound module or from a special rule,
 - iii. the word meaning, arose from an inferring process among its composing parts (roots and/or sound module),
 - iv. the word usage, depending on the interactions among other words.

The dimension i and ii are base (or variable) dimensions (as domain), which construct the word. The dimension iii and iv are result (dependent variable) dimensions (as range).

4. Some rules,
 - a. Roots are silent in their composing words. Note: when a root is a standalone word, it does have a phonetic value of its own. However, it becomes silent when it is a part of other word.
 - b. The sound module plays two roles in the word meaning inferring process.
 - i. If its phonetic value plays a major role, it produces a word similar to a 形聲 (phonetic loan) word.
 - ii. If its semantic value plays a major role, it produces a word similar to a 會意 (sense determinators) word. In this case, the sound module has a span of phonetic values. The way of the span is determined by its 聲母 (consonant) or 韻母 (vowel).

Note: some words do not have an explicit sound module. In general, it will have the same pronunciation as its synonym.

- c. Ways of inferring the meaning of any word, the four pathways (see previous chapter).
 - i. Forward method --- from roots to modules to G1 (generation one word), ..., Gn. And there are many ways of reading it in this pathway. This pathway accounts about 85% of all words. The most difficult part of this path is the "assignment".
 - ii. Mutation --- this will be discussed later.

- iii. Backward method --- the meaning of a module is not from the composing roots but from a word. It is going to be a hard one.
- iv. Then, the wild card --- the borrowing. There are some rules on this. This will be discussed later.

The above is the major outline of this axiomatic system (the new etymology), and it is quite different from the 六書 (six ways of constructing Chinese words) which did not explicitly point out the concept of sound module.

In addition to the axiomatic system above, the key point of Chinese system is the merging of the above system with a naturally evolved verbal system. From the previous chapter, we know that the 韻書 (the rhyme book) describes and encompasses the entire Chinese verbal universe. With the 韵書 (the rhyme book) of different periods, the evolution of the Chinese verbal universe is also understood.

However, there are, at least, 8 subsystems (Mandarin, Cantonese, Hakka, Northern Min, Southern Min, Hsiang, Kan, Wu, etc.) which are, in general, mutually unintelligible in the Chinese verbal universe. Then, which subsystem is the 韵書 mentioned above describing? The answer is “All”, all subsystems.

The book of 切韻 (check rhyme, published during the 隋朝 [Sui Dynasty, around 580 a.d.]) was based on the Wu (Southern China) system. The book of 唐韻 (published during the 唐朝 [Tang Dynasty, from 618 to 907 a.d.]) was based on the “Northern Min” system. Yet, the difference between the two was minimal. Then, the book of 廣韻 (published during the 宋朝 [Song Dynasty, around 960 a.d.]) encompassed all 韵書 before and including some of the ancient sounds.

Today, there is only one 韵書 (the rhyme book), the 廣韻 (the unified rhyme book). All subsystems, however, mutually unintelligible, describe their system with the same 韵書. That is, these eight subsystems are eight clones, with different bodies while having the identical DNA.

Creel (1936:91-93) says: “That Chinese writing was pictographic in origin does not admit of question. On the other hand, Chinese is not, and was not three thousand years ago, a pictographic language in the sense that it consisted of writing by means of pictures all or most of which would be readily understood by the uninstructed. ... The Chinese early abandoned the method of writing by means of readily recognizable pictures and diagrams. ... It was in part because the Chinese gave up pictorial [sic] writing that they were able to develop a practicable pictographic and ideographic script, with comparatively little help from the phonetic principle. To draw elaborate pictures of whole animals, for instance (as is done

on some of the Shang bones), is too slow a process. The course taken in many parts of the world was to conventionalize the picture, reduce it to a simple and easily executed form, and then use it to represent homophonous words or parts of words. The course the Chinese have chosen has also been to conventionalize and reduce, but they then use the evolved element for the most part not phonetically, but to stand for the original object or to enter with other such elements into combinations of ideographic rather than phonetic value. This parting of the ways is of the most profound importance."

Creel's insistence that the Chinese words have a pictographic origin is not entirely wrong. There are only 70 Pictographic symbols in the entire Chinese word system. But his insistence that "they [Chinese] then use the evolved element for the most part not phonetically, but to stand for the original object or to enter with other such elements into combinations of ideographic rather than phonetic value" is wrong. Chinese words are constructed with a root-based axiomatic system which consists of two dimensions.

1. Semantic dimension --- the meaning of each word arises from an inferring process of its composing radicals.
2. Phonetic dimension --- the phonetic value of each word arises from its sound tag.

(妻、悽、棲、淒、萋) have the sound tag 妻.

悽 (sorrowful or deeply heartfelt) is 心 (heart) + 妻 (wife, the beloved), the heart on the beloved.

棲 (perch, to stay or to inhabit) is 木 (tree or wood) + 妻 (wife, the beloved), with wood (or tree) and wife, one can make a habitat in the ancient time.

淒 (intense cold or mournful) is 水(water) + 妻 (wife, the beloved), wife with tears is mournful. Note: I have mentioned before that the "assignment" is an important way of giving meaning for a word.

The same for the words (遛、瘤、餾、颶、溜、榴), they have the sound tag 留 (to stay or to keep), and their meanings can be easily read out from their faces. 遛 (to linger / to stroll)

瘤 (tumor) 溜 (slip away / to skate) 榴 (pomegranate tree) 餾 (reheat by steaming) 颶

(soughing of wind)

Thus, Creel's mistake is minimal in comparison to the entire old school (both Chinese philologists and Western Sinologists). They view the current Chinese system (the 隸書) is the

result of “evolution” from the Oracle Characters (甲骨文 ,
http://en.wikipedia.org/wiki/Oracle_bone_script). This is fatally wrong. They have ignored a very important event happened around 220 B.C. .

The evolution of the old school theory is correct before the year 220 B.C., as follow,

Oracle Characters

--> Bronze Characters

--> Large seal characters

--> Small seal characters

--> Standardized small seal characters (around 220 B.C.), implemented by the Prime Minister Li (李斯, <http://zh.wikipedia.org/wiki/%E6%9D%8E%E6%96%AF>) of the Qin Empire.

The above evolution is correct. Yet, around 220 to 210 B.C., there was a “revolution” on Chinese character system. The revolution moved drastically away from the normal evolution.

Yes, there was another event happening at the same time of PM Li's work. Mr. Wang (王次仲, <http://baike.baidu.com/view/201945.htm>), a hermit, invented an "entirely different" system of written characters. Emperor Qin Shi Huang (秦始皇, <http://zh.wikipedia.org/wiki/%E7%A7%A6%E5%A7%8B%E7%9A%87>) read about this and was greatly impressed. The Emperor asked Mr. Wang to come out from his hermitage and to serve the government many, many times, but Wang declined all those invitations. Although the Emperor was very angry, he was unable to change Wang's mind. Mr. Chang (程邈, <http://baike.baidu.com/view/97773.htm>) was an officer and a highly revered scholar in the Empire. Yet, Chang was in jail for some reasons at that moment. So, the Emperor gave Chang an assignment of refining and completing Wang's work. If Chang is successful, he will be pardoned and will return to his high office. With 10 long years (in jail), Chang worked day and night on Wang's system and finally "constructed" 3,000 new characters. The Emperor was extremely satisfied, and Chang was put back to a high position. Chang's system was, then, used as the written system for the governmental papers, and it spread very quickly to commoners. At that time, most of the servants who did the chores of copying governmental papers were drafted commoners or prisoners, and they were called Lii (隶). As Chang was also a prisoner once and as his system was used by Lii, this new system was named as Lii characters (隶书). Very, very soon, the Small Seal characters were no longer used as a communication tool, and it became an art, not a living language anymore.

Of course, nothing can be truly invented out of the blue. The Lii system, of course, used many Small seal characters or parts of those characters as roots. Yet, the two systems (old evolved system and Lii) are completely different. The old characters (from Oracle to Small Seal) are arbitrary vocabulary with every word as a standalone blob. The new system (Lii) is a root word based system.

Although these two events happened at exact the same time, around 220 B.C. to 210 B.C., there is, in fact, a break, a divide and a huge canyon between the two. Thus, anyone who describes the 隸書 with Oracle characters is the same as describing the human evolution with the facts of Neanderthal, and this is exactly what the "old school" is all about. They are all wrong.

At the time of the First Emperor, there were three events happened about the same time, from 220 B.C. to 210 B.C..

Event 1: the standardization of the Small Seal set by the Prime Minister Li.

Event 2: the construction of the Lii character set (the Wang - Chang set).

Event 3: a few years after the debut of the Lii set, the Small Seal set went extinct, not a living language anymore. It survives to today as an art, not as a living language.

The Emperor - Wang - Chang encounter was documented in detail in "History Record" (史記), written around 140 B.C., in the article "the First Emperor's Record" (秦始皇正紀).

After knowing the correct evolution of Chinese etymology, I can reiterate a final proof for this new Chinese etymology again. I have proved the first three premises with both existential introduction (that is, with one example) and existential generalization (with, at least, two or more examples) in the previous chapters. I also showed over 8,000 actual examples in the book "Chinese Etymology". Of course, it is not too difficult to check out all (about 60,000) Chinese words. However, it is much better for providing a logic universal proof. That is, these premises are valid for an arbitrary selected word. If one negative example is found, there will not be a universal proof. Yet, I can arbitrarily select thousands of words while you (the world) would still not believe that I did arbitrarily. But this randomness can be guaranteed if the selection is not done by me. Thus, I have asked you (the world) in the article "The final verdict on the Chinese character system (posted on May 14, 2011 at http://chineselanguageetymology.blogspot.com/2011_05_01_archive.html) to select an arbitrary word. Eighteen months since then, no negative case was reported. Thus, I can now openly claim that this new etymology is inductively proved while the above open challenge to the world continues.

In order to show a true universal proof, an issue of mutation must be addressed. The fact is that the Chinese character set, now, has two systems,

- a. the original axiomatic system,
- b. a mutated system.

After over 2,000 years of evolution after the revolution, the Chinese character set did acquire a huge mutated system. Without knowing this mutated system, the universal proof becomes impossible. I will list some major mutation pathways here.

- a. By fusion: such as, 並 is the fusion of 立 立 . 兼 is the fusion of 乘 乘 . 雨 is the fusion of 天 水 .
- b. Via diverging mutation, such as, 犬 --- the radical 犬 is in all these words (犯, 犀, 狀, 犑, 犹, 狂, 犍, 狸, 狐, 狗) 网 --- the radical 网 is in all these words (羅, 罪, 署, 罰, 罡, 罣) 肉 --- the radical 肉 is in all these words (肚, 肠, 肝, 育, 肥, 腐, 脯, 昔) 火 --- the radical 火 is in all these words (煇, 炬, 烹, 烤, 煎, 烹, 烹, 無, 光) 水 --- the radical 水 is in all these words (永, 暴, 雨, 泉, 泰, 懷, 況, 流, 滾, 涼) 心 --- the radical 心 is in all these words (必, 忿, 忱, 志, 忘, 怨, 憬, 忖, 忙, 忱, 忒, 恭)

In these examples, we can see that one radical can mutate into a few different variants. This type of mutation is known to most of Chinese people. But there are enough cases which are unknown to the common folk, such as 昔 has the radical of 肉, 恭 has the radical of 心 and 懷 has the radical of 水.

- c. Via converging mutation, such as,
The look-like radical in (明, 肌, 前) are three different roots.
The look-like radical in (股, 几, 髮) are three different roots.
The look-like radical in (香, 音, 杏) are three different roots.
This is the most difficult issue in the Chinese etymology. This is 100% knowledge based.
There is no chance of any kind that one can decode this type of mutation with computer analysis.
- d. Via insertion, such as, 行 --- the radical 行 is in all these words (術, 衛, 衢, 銜, 術, 衡, 街, 衡, 衢) 衣 --- the radical 衣 is in all these words (裔, 裝, 製, 裴, 襲, 裳, 哀, 衰, 衷, 裹, 襦, 裹, 被, 初, 袁) While some insertions are very obvious, some are not.

e. Via multiple pathways, such as, 黃 is the insertion of 田 into 光. This takes more topological work to see the transformation.

漢 is 水 + 黃, meaning "Yellow water" which is, now, the name for Chinese race. Again, the topological transformation of 黃 takes some detailed analysis.

There are many more different mutation pathways, and I will discuss them in due time. Now, the universal (final) proof of this new etymology is complete.

Universal proof --- for an arbitrary selected Chinese character, the three premises above are true and valid.

Again, you (the reader) can arbitrarily select a Chinese character, and it will be encompassed by the three premises above. One negative case will destroy this universal proof. Yet, many words of which you are unable to decode are encompassed by the premises. The only problem is you, not the words. Thus, I will give you one more help before your selection.

Logic is kind of rigid. So, there is fuzzy logic which is still bounded. Chinese etymology gives rise to a new kind of logic, the "life" logic (or evolutionary logic) which starts out with the old-rigid-logic, with roots and inferring rules. Then,

1. Root A + Root B (R-AB) produce a ballpark (not a single result) which encompasses two or more different concepts (such as, forget and busy). The choice of meaning for the first R-AB can be arbitrary assigned. But, the second choice is pushed by the squeezing effect. For examples, 忘 is 亡 (disappear) over 心 (heart), so, it means forgotten. 忙 is 心 + 亡, it has identical roots as 忘, also means disappearing of the heart. But, it means busy.

忘 and 忙 are composed with the same set of roots. In fact, assigning 忙 as "forget" is still logical with the rules. But, when a choice was made, the other in the group must accept it. The same set of roots can be "chosen" for different objects or concepts. Sometimes, the choice is arbitrary. Yet, the different ways of arranging the roots are not always making difference. This is another issue for the future.

足 is 口 (as a person) over 止 (stop or stepping), it denotes foot.

企 is 人 (man) over 止, it connotes "looking for someone to come", on the tiptoe looking. Now, it also means business.

暉 is 日 (Sun) + 軍 (army), it denotes as Sunlight. Sun light was important for the army operation. 暈 is 日 over 軍, it denotes the halos of the Sun. Now, it means dizzy.

愈 is 喻 (notification sound) over 心, it connotes “past a set target or got well”. 愉 is 心 + 喻, it means happiness.

2. When root C + root E produces a word W-y with meaning of Y, When Root C + root D + root E produce a word W-X with meaning of X. Yet, word Z = (root C + root E + something) could have two pathways.

- a. Word Z = Y + something.
- b. word Z = (X-) + something. For example, 贏 means win or plenty.

贏 is, in fact, coming from 贏 by removing 貝 (treasure) and replacing it with 羊 (cheap livestock). Thus, 贏 means not-plenty. Thus, the meaning of 贏 is derived not from the composing roots but from a word in its group. There are many words must be decoded in this way.

Thus, this “life” logic has the following attributes.

- a. old traditional logic (starting roots and rules)
- b. arbitrariness (initial condition)
- c. squeeze effect
- d. evolutionary liveliness

The above logic is, in fact, a life. The newly created word will become a part (substance and rule) of this logic universe. This life-logic will be the foundation for a true artificial intelligence. With this new logic, you can decode a lot of more words before your selection of a negative example.

Now, the true picture of Chinese system is very clear as below.

A. The scope of the Chinese verbal universe:

- i. The Chinese verbal universe consists of, at least, 8 subsystems (Mandarin, Cantonese, Hakka, Northern Min, Southern Min, Hsiang, Kan, Wu, etc.) while each of them has a few more dialects.
- ii. While these subsystems are, often, mutually unintelligible phonologically among one another, the scope of each system is wholly defined and demarcated by the same 韻書 (the rhyme book). That is, the scope of these systems is completely isomorphic to one another.

iii. In each subsystem, it encompasses only, maximally, 250 four-tones, that is, 1,000 distinguishable sounds (phonemes). Of course, the issues of homonyms (similar-sounding words, often with the same spelling with different meaning) and homophones (having same sound but differs in spelling, origin and meaning) became major issues to be resolved in the language.

B. The accommodating the verbal by the written character system:

i. The written system begins with a set of roots, 220 of them.

ii. With these roots, 300 base sound modules are constructed.

- a. When a root became a standalone character, it acquires a “sound” of its own.
- b. When a root is a part of a composed character, it becomes silent, even though it might have a phonetic value while it is a standalone character.
- c. The phonetic value of the sound modules is assigned (as sound roots). The assignment is not arbitrary, but it is an issue beyond the scope of this discussion now.

iii. The attaching the phonetic value to each character was not an afterthought. It was done at the beginning, that is, a sound module played a part at the beginning of the character construction. Thus, every character carries a sound tag either explicitly or implicitly. And this is the premise 3, the pronunciation of all Chinese words can be read out from their faces. I have showed the “explicit” sound tag cases.

- a. As a standalone word, that root has its own sound. In general, this sound will not become a sound tag.
- b. As a sound module, it has its own sound.
- c. The sound module becomes an explicit sound tag of a composed character.

Then, with the four premises being proved, my claim that the Chinese character system can be mastered in 90 days for anyone who knows not a single Chinese character at the beginning is proved valid.

In addition to being the only 100% axiomatic human language system in terms of linguistics, Chinese system encompasses one additional dimension, the morality. I am showing three examples below.

In the West, the self is I, me and ego. In China, "self" is a very complicated concept. For a commoner (without a title), there are three ways to say "self", 自, 己, 我.

自 is the pictograph of the nose, but it does not depict the nose. It points to the person himself, an

“object” without any philosophical or moral context. 我 is composed of 手(hand) + 戈

(spear). With a spear on hand, one can be of himself, not a slave.

己 is composed of 一 (Heavenly) over 亡 (vanish). When a person vanishes himself according to the

Heavenly virtue, he is a “self.” Not being able to eradicate one’s ego, he cannot be a 己.

A worthy self must be able to defend for himself and must (must, ..., must) vanish (his ego) himself according to Heavenly virtue.

The word for he (him or others) is 他 which is the composite of 人 (human, a neutral term) + 也 (the fusion of 九 九). The number 九 九 (99) is the highest number that the 人 (human or humanity) can have in Chinese philosophy. The number above 九 九 (100, perfection) belongs to the Almighty 天. Thus, the word 他 encompasses the entire humanity. The Chinese morality is 他 centered. One person who cannot be a 己 (vanishes himself) cannot be a part of 他. While not a single expert of China studies knows about this etymology, most Chinese people do know about the difference between 小 我 (the self) and 大 我 (the 他). The 小 我 only person has no morality.

Then, the last but not the least. The word of 錢 (money) which is 金 (gold) + 壴 (power). 壴 is the stacking of two 戈 (spear), and it means power. 貝 is treasure. Then, 賤 (貝 壴) should carry the similar meaning the same as 錢 (金 壴), but 賤 means being very lowly. In fact, many words with the radical 貝 are having negative meanings, such as, 敗, 贶, 猥, 損, 貧, 貪, 賊, 賠, 賭, 賴. That is, in Chinese moral, the money (貝) and power (裴) are something of lowly.

This additional dimension further proves that the Chinese system is truly a linguistics wonder.

Chapter 26 ---- The Conceptual Language and Super Unified Linguistics paradigm

I have proved that the Chinese linguistics system is the only 100% axiomatic language system. Now, we should discuss the issue of language types.

At LinkedIn ESL International group, Hongbo WANG (Professeur d'anglais et de chinois), and Kelly Parker

(Learning and Development Consultant at Bleum Software Development), Rod Mitchell (Director of Studies at Cactus Language Training) and I discussed the issue of Language types and second language acquisition. The detailed discussion was posted at <http://www.chineselanguageforums.com/linguisticsf25/language-types-and-second-language-acquisition-t222.html>. Here, I am summarizing that discussion below.

Roughly, I divided the nature languages into two types.

- a. Perceptual language --- it identifies space-time info with tailed-vocabulary. The tail encompasses all types of endings, regardless of how and what they are called. The rules of the tail give a very tight control about the grammatical rules.
- b. Conceptual language --- it discusses all events at the conceptual level. The space-time info is marked with markers, not carried by the individual vocabulary. Chinese language is an example of the conceptual language. Being without tails on the vocabulary, the Chinese language is “almost” without grammatical rule.

In linguistics, the term “grammar” is precisely defined. But many people still use it in many different ways. Thus, I will use a new set of terms for this discussion. In general, people view the linguistics as languages. Yet, I will define the linguistics universe with three parts.

- a. A meta-space --- it encompasses the events and objects in the physical universe.
- b. Languages --- they try to describe the stories in that meta-space.
- c. A meaning-space --- the meaning of the meta-space story is understood by people.

In general, a meta-space story could be understood differently by different people who have different world views. However, at this discussion, I will exclude the culture element and deal the issue strictly linguistically, that is, in terms of translation among languages only. Then, the meaning-space for all languages is identical.

Now, for all languages, they share two identical parts. In this view, different languages are only different translation machines. I can further reduce (simplify) the issue by viewing the language machine as only a “sentence” machine. That is, we only need to analyze how “one sentence” is produced by all those different machines. A sentence has only two parts, a field (such as many seats) and a set of particles (occupying those seats). For English, its particles (vocabulary) have “only” two types.

- i. With tails --- (concept, conceptual, ...), (dog, dogs), ...
- ii. With masks --- (I, me, my, mine), ...

Of course, some with both, such as (go, goes, went, gone), . . . In fact, the function for both tails and masks is the same as flags. Then, there are two more features.

- A. Subject – predicate (SP) structure
- B. Word order

So, English sentence is a “field” (having some seats) filled with flagged particles. The particle’s flag and the seat’s flag color must match. Thus, the English grammar is very tightly controlled by the particle’s tails. With word order and SP, the English sentence has the “line-segment” structure.

For Chinese, its particles have no tails or masks. That is, it can go into the sentence “field” (seats) without restriction, no SP or word order. For example, (I love you) and (you love me) are completely different sentences in English. But, (I, love you), (Love you, I), (You, I love) are all identical sentences in Chinese. In fact, the Chinese sentence has ringed structure.

In principle, Chinese sentence does not need word order or SP. But Chinese sentence is able to encompass the word order and SP. After the May 4th movement of the 1930s in China, the most of Chinese writings are “now” using the word order and some sort of SP. So, for a young Chinese person, he might not read enough old-style writings to know that the SP and word order are not important parts of Chinese grammar. I am showing two sentences below.

漢語文系統,是最容易學的語言。下點功夫,三個月就可以,認識“所有”的漢字了。

These two sentences can be rewritten as below while having the identical meanings, not one bit difference.

最容易學的語言,是漢語文系統。認識“所有”的漢字,下點功夫,三個月就可以了。

Even our American friends who know no Chinese can still tell that the rewritten sentences have the identical (number of) words.

For a flagless vocabulary system, every “seat” in the sentence “field” is identical. That is, the “meaning unit” of a sentence does not need to be logically or grammatically linked among them. If the “meaning” of a sentence is composed of from three sub-parts, the order of these three parts is not important. For a flagged system, the sub-parts are linked “logically” and “grammatically”, and that order must be maintained.

[讀 (逗, comma)] is the key part of Chinese sentence, the meaning unit, isolated with a comma (,). It needs no SP. And the order of those [讀 (逗)] is often not important.

Of course, you can say that this 讀 is functionally equal to a Subject and that 讀 can be identified as Predicate. But, in principle, No. They are not. The SP concept was never, never discussed in the 3,000 years in Chinese history before the May 4th of 1937.

As we all know that the syntax is the foundation for a language to build up its higher structures, such as, grammar, programmatic, etc. . Thus, different types of syntax will definitely have different types of grammar. For the convenience, I will use only English and Chinese as examples in this discussion. Furthermore, their syntaxes are truly different in a big way. One carries flags and masks, the other flagless. Of course, there are tails and masks in Chinese language, but they are implemented at a different level, not on the character (lowest syntax) level. Most of Chinese natives do not know this. I will not go into too deep on this issue in this chapter.

As many of the readers of this book might not be well-versed in Chinese, I will discuss this issue in a general term without using a lot of Chinese examples. First, I would like to simply use one analogy. When a particle (syntax) carries a flag, it acts like a hook. Only the matching hooks can make a link. Thus, flagged syntaxes can link up only via some allowed ways, such as, the SP structure or the word order etc.

. For flagless syntaxes, they can go into the sentence “field” without the hindrance of hooks matching.

This kind of difference is vividly demonstrated by the example of diamond and graphite.

Both diamond and graphite are pure carbon. Yet, the carbon atom must go into a lattice in a precise manner for diamonds. On the other hand, the graphite has an amorphous structure which is not precisely arranged. They both are great materials. The graphite can be made as the strongest material, often used in airplanes.

The fact that how a sentence can make sense while without SP structure and word order might be very difficult to be understood by Western linguists. And the Chinese examples might not be any help for them either. Thus, I will discuss this issue in a general term, from the linguistics principles.

Noam Chomsky dreamed to construct a universal grammar from the assertion that some set of fundamental characteristics of all human languages must be the same. But his generative linguistics was unable to encompass the Chinese language. In order to overcome that problem, I have introduced a new definition for sentence.

Sentence --- it has two and only two parts, a set of linguistic “particles” and a sentence “field”.

With this new definition, sentence is no longer bound to a particular set of syntaxes and grammar. A sentence field can be a highly ordered structure (such as, English sentence, a crystal lattice-like) or be an amorphous-like structure (Chinese sentence). The particles can be a fermion-like or a boson-like. With this new definition, we thus are able to distinguish the deep structure from the surface structure of sentences of different languages. This new definition is not a choice of technicalities but is based on two new linguistics principles.

The first new principle is ---

“The Martian Language Thesis -- Any human language can always establish a communication with the Martian or Martian-like languages.”

This principle is based on the fact that all languages share two identical parts, the meta-space (our physical universe) and the meaning-sphere (the intelligence is universal).

When we meet a Martian, a translation table can be built in no time.

- a. We point to Sun and say “Sun”. Martian will smile and say “Arar”.
- b. We point to Moon and say “Moon”. Martian will understand and says “Yaya”.

Historically, the universal language was proclaimed with the economic and political supremacy, such as, Greek, Latin and English, etc.. They can, in fact, be the lingua franca for a short time period but will definitely fade into the history sooner or later. Universal language was never a linguistics reality. Yet, with this new Martian Language Thesis, it is not too difficult to prove that the universal language is, in fact, the foundation for all languages. That is, there must be a way to construct the universal language linguistically.

The second new principle will show the metaphysics of how all languages arose from a hidden universal language. Traditionally, the meaning of Pidgin and Creole is the dynamical forces in “one” language family. For me, it can also be the forces among families. Then, the

language "structure" can actually move from one side (such as, flagged) to the other side (flagless), and vice versa. And this forms a language spectrum.

Indeed, the Martian Language Thesis was subconsciously known in linguistics for long time. But my description of it does have some metaphysical differences from that subconscious knowledge. In fact, it is only one side of a coin. The other side of the coin is the second principle, The Spider Web Principle.

The Martian Language Thesis is based on the fact that the linguistics universe has two continents, the meta-space (the physical or imagined universes) and the meaning-sphere (the intelligence). The great divide between them is the language universe as we know of traditionally. By definition, a (any, including Martian's) language must be anchored to both continents. Thus, two different languages (however different they look) are, in fact, connected, via these two continents. Yet, how does a language arise from this "language universe, the divide between the two continents"?

The Spider Web Principle has two points.

- a. The language universe is isotopic and homogeneous. That is, every "point" in this universe is identical (total symmetrical). This symmetry is the base for a universal language linguistically.
- b. The "Spider Web Principle" --- The whereabouts to build a spider web is completely arbitrary (total freedom or total symmetry). However, as soon as the first spider thread is casted, that total symmetry is broken, total freedom no more. The location of the web is fixed. With the second thread, the center of the web is defined. With the third thread, the size of the web is determined.

Thus, as soon as the first morpheme or the first grammar rule of a language is casted, it enters into a Godel system; "consistency" becomes the norm, and total freedom is no more. That is, every language has its own internal framework regardless of the fact that the language universe (universal grammar) is about the total freedom. Thus, the universal grammar has two spheres.

- i. Universal level -- total freedom. Every language can choose its grammar arbitrary with the total freedom.
- ii. Language x level -- as soon as a selection is made, it becomes a "contract" (among its speaking community) with a set of internal frameworks.

Please note that I have made distinction between the linguistics universe and the language universe.

The Martian Language Thesis is a law of permanent confinement. No language of any kind can escape from the permanent confinement of the two continents. And it is also a law of total entanglement.

Every language is linked (entangled) with all other languages. It is the force of convergence.

The Spider Web Principle defines the language universe (the divide between the two continents) to be isotopic and homogeneous. If the space of language universe is anisotropic and heterogenetic, then some languages cannot be allowed, but this is not the case. This is, in fact, a force of divergence.

A converging force must have a target to converge to. A diverging force must diverge from somewhere. These two, in fact, guarantee an ontological entity which sits underneath these two forces. There is an ontological reality while it has not manifested as a practical human language. But, in principle, the construction of a universal language is possible, as it is, indeed, an ontological reality.

After knowing the forces of diversities and entanglements of different languages, we, now, are able to address the pedagogical issues of learning the mother tongue and the second language with theoretical analysis, instead of from the empirical trial and error methodology. Yet, I would like to discuss a bit more metaphysical issue first.

- a. In Zen Buddhism, the utmost mystery of the meta-space is understandable with intelligence but is unable to be described with languages. Thus, Zen developed a very special pedagogy, by yelling and beating the students, as the explanation teaching is just wasting of the time.
- b. In Christianity, the utmost mystery of the meta-space (such as, God) can never be comprehended by human intelligence. That special mystery (God) can only be reached by vesting one's faith on a special person (Jesus).

Is faith a kind of intelligence? It is beside the point. The two views above claim that the three parts (meta-space, language space and intelligence) of linguistics universe are not equal in size. If they are right, the construction of a "Super Unified Linguistics Theory" will become very difficult, even impossible. Thus, we must first show that these three parts are exactly equal in size. This is the central point of my book "Linguistics Manifesto, ISBN 978-3-8383-9722-1". Thus, I will not repeat it here. But, the conclusion is that the three parts are exactly equal in size. With this conclusion, we can build a Unified Linguistics Framework. And all issues (such as, the second language learning) can be discussed with theoretical analysis. With a clearly formalized theory, a test can then be carried out.

In the Introduction to *The Common Sense*, Paine wrote, "Perhaps the sentiments contained in the following pages, are not yet sufficiently fashionable to procure them general favor; a long habit of not thinking a thing wrong, gives it a superficial appearance of being right, and raises at first a formidable outcry in defense of custom. But the tumult soon subsides. Time makes more converts than reason." (page 3).

But I think that reason can still prevail. I will discuss my view on the language acquisition to prove this point. The current paradigm of linguistics has three unstated premises:

Premise 1 -- The mother tongue is acquired naturally, as a living habit. Even those with mental handicaps can often acquire a mother tongue to some proficiency.

Premise 2 -- A second language is always more difficult to acquire than the first language.

Premise 3 -- The first language is kind of a learning obstacle for learning a second language. Thus, many classrooms of ESL have a sign "English Only."

With this paradigm, the immersion teaching (Language immersion) and the 5 C's (Communication, Culture, Connections, Comparisons, and Communities) become the central pillar for the ways of second language acquisition.

But the followings are two important facts.

- a. It takes about 5 years for a person to acquire the verbal part of his mother tongue at home and another 5 years in school to master the written part of the language.
- b. In general, it takes about 5 years or less for a 10-year-old kid to acquire a second language.

On the surface, people learn the mother tongue with immersion. But, down deep, there is another important mechanism, the anchoring. One learned verbal as the anchor, and with that anchor to learn the written.

Thus, with the mother tongue as the anchor, learning the second language "should be" much easier than learning the mother tongue.

The memory of a person at any given day is a "finite" number. Using that finite asset to spread over the 5 C's is a very inefficient way of using that limited resource. The best way is to identify some anchors for the second language and to master those anchors one at the time.

Chinese language was viewed as one of the most difficult languages to learn. Yet, by using the anchor methodology, it can be mastered in 90 days. The details of this anchor-

methodology are available at <http://www.chinese-word-roots.org/nparadi.htm> (this site is no longer online).

Today, the new paradigm for second language acquisition is having two parts.

- i. Finding the anchors of the second language.
- ii. Memory management on learning those anchors.

With the immersion pedagogy, the second language is learned in the same way as the first language without using the mother tongue as an anchor or a bridge. In my view, it is a waste.

Today, the new second language acquisition methodology is based on two paths.

- a. Axiom-ing every language as much as possible. That is, finding many anchors for each language.
- b. Finding the best memory managing way for each language, the best way of learning those anchors.

The changing of Chinese language from the most difficult one to the easiest one is just a recent development. The issue of the mother tongue being a bridge or a hindrance for second language learning is not a central point of my work. My view has the following points.

- a. The universal language is an ontological reality. Thus, every language is connected to all other languages. This is reflected as the Martian language thesis.
- b. The manifestation of the point "a" is a language spectrum. Thus, two very distinct language types can be defined, and all languages are distributed between them.
- c. With the two points above, every language (however chaotic superficially) can be organized wholly or partly as an axiom system.
- d. Thus, we can learn any language as an axiom system, similar to learning high school geometry or chemistry. Of course, the mother tongue will be a different story, as the first 10 years of a person's life has, in general, not developed a logic-based learning ability. So, even the mother tongue is the simplest axiom system, the kids will still learn it as a living habit, at least for the verbal part.

In addition to as a theory, I have made Chinese language as one example. With the immersion way of learning, Dr. David Moser wrote an article "Why Chinese Is So Damn Hard?" which documented the failure of the immersion pedagogy. Yet, by learning as an axiom system, Chinese can be learned by a 10-year-old American kid in 90 days to the level of being able to read newspaper from a beginning of not knowing a single character. Furthermore, he can learn it all by himself without a need of a teacher. There are already many succeed stories. The article "The methodology on mastering Chinese written language in three months, <http://www.chineseetymology.com/2009/12/08/the-methodology>" can provide some info on this.

Chapter 27 ---- Wrong to the young students! (誤人子弟)!

At Yahoo!Answers, there was a question "Is it wrong to the young students? as below.

For a few weeks, I have been looking into the issue of learning Chinese as the second language. I have investigated the following issues.

1. Chinese (especially the written) is so damn hard, and this is a universal consensus. There are thousands of sites discussing this topic.
2. One young American claimed, "Mastering Chinese Written Language in 90 days!"

I have searched the web. I found that site which provides good supporting info for his claim, such as,

- a. It was done openly, in front of many newspaper and TV reporters.
- b. It was reviewed by Taiwan government.
- c. It was reviewed by many American universities.
- d. I cannot find any negative report on it on web.
- e. With the key word "Chinese etymology", it is on the first page on many search engines.

3. Trying to learn that methodology from universities, I cannot find any university teach that methodology.

Question --- if it is a proven methodology (not negated thus far), why is it not used by educators? Why let the young students keep doing the old way and face the lessons as the damn hard subject?

The above issue was then discussed at "Chinese Language Forums, <http://www.chineselanguageforums.com/general-discussion/is-it-wrong-to-the-young-student36.html>". One person commented, "This is a moral issue. Intentionally or knowingly denying students the new knowledge is immoral." A newsletter on "Educators' karma and conscience! Wrong to the young students, <http://us2.campaign-archive2.com/?u=85f326a6ce571062818e95028&id=acb8425e20>" was mailed out to many Presidents of American universities.

This issue has two parts.

- a. Is Gong's claim valid?

b. Is the old school way bad in comparison with Gong's method?

I (Tienzen) have discussed the issue of the difficulty of learning Chinese written language with the following facts.

1. It (the Chinese traditional character set) was viewed as the culprit for China's demise and was despised by the entire Chinese people (the scholars and politicians) in the 20th century. And, it was viewed as the reason for the super high illiteracy in the country because of its difficulty for the native Chinese. Finally, it led the event of abandoning the traditional character set in 1958.
2. The humility and agony experience of one learned sinologist was discussed, and it turned out to be a universal experience for all people who learn Chinese as the second language.
3. The debate among Western sinologists was also discussed. Both schools view the Chinese character set which is ad hoc and chaotic, and it makes the Chinese written language very difficult theoretically as Chinese system of writing is similar to the hieroglyphic signs of the Egyptians and that they do not express their concepts by writing, like most of the world, with a few alphabetic signs, but they paint as many symbols as there are words. Thus, taking 10 to 20 years of agonizing study becomes the rite of passage for mastering Chinese written language.

However, even with the above facts, my new Chinese etymology is making a claim, "The Chinese written language can be mastered in "3" to "6" months to a point of being able to read the current Chinese newspaper by anyone who knows not a single Chinese word at the beginning, by learning it with my new Chinese etymology."

How absurd this claim can be, from 20 years to 6 months? However, this claim can be tested or proved in two ways.

- a. By testing – Can anyone do it (existential introduction)? And can everyone do it (universal proof)? In fact, a major work on both cases was done, and those case studies are available at <http://www.chineseetymology.com/>.
- b. With theoretical proof – this was provided in previous Chapters. However, I will reiterate it again here. This claim is based on a theoretical framework that the Chinese characters are composed of from only 220 roots. And the meaning of each and every word can be read out from its face. Thus, there is new etymology memory algebra.

With only 220 root words (R), it generates 300 commonly used compound roots (also as sound modules, M). Thus, $R + M = 220 + 300 = 520$. With these 520, all 60,000 Chinese written words are generated. That is,

$$\text{etymology memory algebra is } R + M = R \times M$$

By learning only 520 and some rules, the entire Chinese word set can be mastered.

I have discussed the views of many great Western sinologists on the issue of Chinese characters. Yet, how are Western commoners learning Chinese written language in the old school? One of the popular way is by using some kind of mnemonic device, such as the book "Remembering the Hanzi", written by James Heisig and Timothy Richardson. A sample lesson of the book was available online before but is seemingly removed after my article "Mnemonic device, a joke in learning Chinese, <http://chineselanguageetymology.blogspot.com/2011/04/mnemonic-device-joke-in-learning.html>" was published. I do have printed out copy of that sample lesson, and the following is based on that paper copy.

The difference between us is greater than the difference between Heaven and Earth. In the sample lesson, Heisig showed 102 examples. There is not a single example having the correct etymology. As I made this statement openly, I must be responsible to my saying. Thus, I must give a few more examples to support my statement.

Heisig's method is 100% a mnemonic device, having zero substance on etymology. I am showing some simple examples here.

1. 胡,
 - a. Heisig
 - i. key word -- recklessly
 - ii. Primitive elements -- ancient moon lit up at 100% wattage.
 - iii. story (imaginative memory) -- at full moon, people tend to get a little "loony" and start acting recklessly.
 - b. Tienzen's Chinese etymology
 - i. meaning -- the skin under the chin (it droops at old age)
Note: the word 鬍 (beard) is the radical "hair" over 胡
 - ii. word in roots -- 古 (ancient or old) + 月 (meat, a variant of root 96)
 - iii. reading from the word face -- old or aged meat (skin)
 - iv. its usage -- 胡人 (barbarian, who has long beard in comparing to Chinese)
 - v. derived meaning -- reckless
2. 頁,
 - a. For Heisig: the example 57 in the sample material
 - i. key word (meaning) -- page (of book)
 - ii. Primitive elements -- turning a shellfish, one

iii. imaginative story -- Pearl of Wisdom, radiant drop of wisdom with one and only page.

Note: In Kangsi dictionary, 頁 is a human head. There is no secret about this. Yet, Heisig discredited it.

b. Tienzen's Chinese Etymology

i. Original meaning -- human head. Kangsi dictionary is correct on this one.

ii. Word in roots -- root 47 (human's head) + JL (child, root 36)

The Chinese words are composed of roots (the PB set). The roots in a word give a static image. Then, this image is inferred to give meaning for its descendant words. I will show enough examples on this. Heisig simply does not know that 頁 is child's head. It depicts the head as an item itself. So, every word containing it is about the "head". 頂, top of the head 頸, back of the head 順, following the head, obeying 須, makeup on head, such as beard, hair, etc. 頑, slow head, dumb or stubborn 頓, lowing the head 頭, another word for head 頸, many heads, award to many heads 頗, leaning head (not fair) 領, back of the head (collar) 頸, the forehead 頷, lower the chin 頸, neck 顎, the unit (or number) of head

There are other hundreds examples. Why does 頁 also mean "page" today? It is a long story.

In Heisig's lesson 4 (page 43, example 57, 頁) of his sample lesson, he wrote, "As a primitive, this character often takes the unrelated meaning of a head (preferably one detached from its body), derived from the character for head (Frame 1067)". This is the precise quote, word by word.

Heisig mistakes 頁 as 一 (one) over 貝 (seashell). Not only is this a major mistake but is a great laughing matter. Every 5th grader in China will laugh his tooth off on this. This kind of mistake cannot be excused by claiming as it is only an imaginative mnemonic device. After all, the etymology of the word itself is already the best mnemonic device for the word.

3. 亡,

a. Heisig

i. Key word -- deceased

ii. Primitive elements -- top hat on a hook

iii. story (imaginative memory) -- the deceased gentleman left a top hat on a hook in the front hall.

b. Tienzen' Chinese etymology

i. meaning -- dead or disappear

ii. word in roots -- root 186 (Heaven or heavenly) + root 216 (disappearing)
iii. reading from the word face -- disappearing into Heaven (could be death or eternal life or just a flying away jet or a bird). The key is disappearing. Let's look some descendant words. 忘 (forget) is 亡 over 心 (heart). The heart wonders away is "forget." 忙 (busy) is "a variant of heart" + 亡 . The heart disappears into ..., it has no time to consider others. 荒 (desolate or lacking) is 亡 over 氵 (flowing water). Flowing water disappears into

荒 (desolate field, not managed garden) is root 49 (grassy plant) over 亡
慌 (nervous) is "a variant of heart" + 荒 . The heart is facing a desolate situation, not knowing what to do.
讛 (lie or untrue words) is 言 (speech) + 荒 . When the words are as not managed garden (big mess) or desolate, it cannot be true words.

In all these words, 亡 does not give any hint of an image that "a man is hanging up' a hat while kicking the bucket".

By knowing the correct etymology, the meaning of the words can be read out from their "faces" after learned some basic and some practices. No mnemonic device is needed at all. In fact, not much memory is needed for them neither.

4. 頑 (example 58, lesson 4, page 43 of Heisig's book)
 - a. Heisig
 - i. key word -- stubborn
 - ii. primitive elements -- a blockhead, at the beginning
 - iii. imaginative story -- Abel and Cain seeking favors of heaven, with stubborn grimace on their faces.
 - b. Tienzen's etymology
 - i. word in roots (or radical) -- 元 (beginning) + 頁 (human head)
 - ii. direct reading -- as a newborn's head (not the physical head but is about its mental capability).
 - iii. usages
頑 皮 -- playful in a mischievous or nuisance sense. 頑 劣 -- as a rascal, cannot be educated

頑 固 -- stubborn. By selecting "stubborn" as the key word for 頑 , it shows that not only does Heisig not know its etymology, but he does not know the true meaning of the word.

5. 首 (example 67, page 46 of Heisig's book)

- a. Heisig
 - i. key word -- heads
 - ii. primitive elements -- horns, nose (自 , see his example 32, on page 32)
 - iii. imaginative story -- the picture of a moose-head hanging on the den wall. with a note: ... frequent metaphorical use of term..., as head of state
- b. Tienzen's etymology
 - i. word in roots -- 八 (root 176, dividing) + root 47 (human head)
 - ii. direct reading -- combing the head or dressing up the head
 - iii. usages -- the abstract head of anything, leader, etc..
 - iv. the descendant words -- 道 、 尊

Obviously, Heisig does not know anything about the root 47 (human head) and mistakes it as a horn over nose (自). In fact, there are many words from root 47 without the horn, such as,

憂 (worry) -- root 47 (the human head) over root 205 (covering) over 心 (heart) over root 17 (pacing).

Direct reading -- the heart is covered by the head while pacing to and fro. Higher generation words -- 優 、 擾 etc.

夏 (name for Chinese race, also means summer) -- root 47 (human head) over root 17 (pacing). Direct reading -- a cultured head pacing. Higher generation words -- 廈

Note: Heisig makes this type of serious error all over the places, such as, 胡 , the right radical 月 (meat) was mistaken as 月 (Moon). This is excusable as most of Chinese people do not know the difference on this one neither. 頁 (head) as 一 (one) over 貝 (shellfish), and this not only is a big error but is a laughing matter. 首 (head) as "animal horn" over 自 (nose). Again, a joke.

6. 丁 (example 86, page 54)

- a. Heisig
 - i. key word -- fourth

- ii. primitive elements -- fourth of enumeration ... an lunar calendar
 - iii. imaginative story -- someone waiting fourth in line , using a giant metal spike as a makeshift chair.
- His note: When used as a primitive, the character changes its meaning to nail or spike.

b. Tienzen's etymology

- i. word in roots -- 一 (root 1, heaven's chi) over root 5 (rooted chi)
- ii. direct reading -- heaven's chi is rooted
- iii. the usages

盯 (keep eye on ...) is 目 (eye) + 丁 (rooted) 钉 (nail) is 金 (metal) + 丁 (rooted) 打

(hitting with hand) is "a variant of hand" + 丁 叮 (repeated reminders or sting with

mouth) is 口 (mouth) + 丁 訂 (place order or sign agreement) is 言 (speech) + 丁

亭 (a permanent hill top pavilion, as an ancient road site rest area) is root 208 (high ground) over root 205 (cover) over 丁 . Direct read -- a permanent (丁) covered place on the hill top. 停 (stop) is 人 (man) + 亭 . Direct read -- at 亭 , man stop for a break.

寧 (tranquility) is root 118 (roof) over 心 (heart) over 皿 (cook ware) over 丁 (rooted). Direct read

-- cook ware is set (rooted) under roof (house), the heart is in peace.

Can Heisig's 丁 provide the meaning for those words? What is fourth eye? Fourth metal? Fourth hand?

Fourth mouth? etc.. The etymology of above is already the best mnemonic device for those words.

Heisig's error cannot be excused by claiming them as simply imaginative mnemonic devices.

Heisig's book could be a fun book for a beginner who knows not any Chinese word. If anyone benefited from Heisig's method, good for him. I, myself, do not see it as a good mnemonic device by arbitrary making up a story for a given Chinese character. In etymology, a true mnemonic device flows out from its logic naturally. Learning all those invented stories will definitely poison learner's mind for a true understanding of Chinese characters.

More information is available from the following discussion threads.

1. Is it wrong to the young students? (誤人子弟)!
<http://www.chineselanguageforums.com/generaldiscussion/is-it-wrong-to-the-young-students-t36.html>
2. Chinese character set is pseudoscience, 汉字是伪科学!
<http://www.chineselanguageforums.com/general-discussion/chinese-character-set-is-pseudoscience-t15.html>
3. How about the zhongwen.com? <http://www.chineselanguageforums.com/asking-questions/howabout-the-zhongwen-com-t40.html>
4. T.K.Ann and Leon Wieger <http://www.chineselanguageforums.com/asking-questions/t-k-ann-andleon-wieger-t124.html>

With all the above, I have showed that Chinese philologists and Western Sinologists were wrong. The mnemonic device without knowing the correct etymology is very bad. Thus, any educator who is still teaching his students with those old ways is definitely wrong to his students and will definitely carry the karma of his immoral act.

Chapter 28 --- 500 examples of this new Chinese etymology

I have showed that only a small portion of the vocabulary in English is made of roots while the Chinese system is 100%. I will show the comparison between the two systems by listing out all the English roots, prefixes and suffixes while showing some Chinese examples. The Chinese examples are written in Chinese as I presume that those who are reading this chapter are already able to read some Chinese or at least are willing to take the time to look them up from online dictionaries. These 500 examples are good lessons for the young students too.

1. This new Chinese etymology goes way beyond the Chinese system. It shows a general principle of linguistics, and it is the central point of my book "Linguistics Manifesto" (ISBN 978-3-8383-9722-1), which is available at Google book (<http://books.google.com/books?id=Uh8EtwAACAAJ&dq=inauthor:%22Jeh-Tween+Gong%22&hl=en&sa=X&ei=JIHyT-3sO8mA2wW90bz3AQ&ved=0CE4Q6AEwBA>). You are encouraged to take a look of it.
2. 英文字根: acr-, acu-(尖銳), acrimony 痛恨的, acuity 敏銳的.
中文釋字: 睡, 目垂. 眇, 目困. 我, 手戈. 忘, 亡. 心.
3. 英文字根: ac-, act-, 動作. agenda 議程. actor 表演者. enact 去作...
中文釋字: 收割後燒禾桿 (禾 火) 為秋. 揖讓而升, 下而飲. 競射之後的互賀語 (言 射) 為謝.
4. 英文字根: am-, 喜愛的. amateur 業餘愛好者. amiable 可愛的. amatory 憐愛的.
中文釋字: 倉, 寫入書冊的共識. 定下的人際關係 (人 倉), 倉也. 車同軌, 定下的設計 (車 倉) 為輪. 打水漂的倉 (水 倉), 淪也. 言 倉, 論也.
5. 英文字根: anim-, 生命的. animal 動物. animate 有活力. animosity 痛恨的. 中文釋字: 聿, 巧手製出之物. (竹 聿) 為筆. 人建水邊渡口 (水 聿) 為津. 曰為智慧之語, 化為手製物 (曰 聿) 為書.
6. 英文字根: annu-, enni-, 年度的. annals 年刊. annual 一年一度的. perennial 長久的.

中文釋字: 蔴, 抓魚的水鳥. 裝魚之缶(缶 蔴), 罐也. 蔴在樹上(木 蔴), 自由了, 權也. 力逼
蔻抓魚(蔻 力), 勸也.

7. 英文字根: anthrop-, anthropo-, 人類的. Anthropology 人類學. Philanthropist 慈善家.

中文釋字: 文, 紋路或圖案. 紋口封嘴(文 口), 吝也. 以手圖紋(手 文), 技也. 雲之形狀
(雲 文), 離也.

8. 英文字根: archeo-, archi-, arch-首要的, 古老的. Archeology 考古學. Archangel 大天使.

中文釋字: 交, 相會, 相比. 車相會(車 交), 較也. 繩相會(糸 交), 絞也. 女相會[比](女 交),
嫁也.

9. 英文字根: aud-, audit- 聽得到的. audience 聽眾. audio 音響的. audition 試鏡.

中文釋字: 辛, 困難, 費力. 兩人言詞互詰難(言 辛 辛), 辭也. 合力克服困難,(力 辛 辛),
辦也.

10. 英文字根: bene-, benign- 慈善的. benefactor 恩人. benefit 福利. beneficiary 受益人.

中文釋字: 立, 站直(的人). 竹在人(頭)上[竹 立], 笠也. 站在一起(立 立), 並也. 石頭相
撞(石 並), 碰也.

10. 英文字根: bio- 生命的. Biology 生物學. biography 傳記. Biochemistry 生物化學.

中文釋字: 亡, 消失. 記心不見(亡 心), 忘也. 把心亡了(心 亡), 忙也. 眼不行了(亡 目), 盲
也. 血氣到不了處(亡 肉), 育也.

11. 英文字根: aut-, auto- 自動的. automatic 自動的. autograph 簽名. automobile 汽車

中文釋字: 令, 權威的密碼. 知(口 令)者能活, 命也. 帶頭持令(頁 令)者, 領也. 以耳受令
(耳 令)者, 聽也.

12. 英文字根: cad-, cid-, cas- 發生. accident 意外. casual 偶發的. incident 發生的事.

中文釋字: 每, 不間斷. 木氣冬仍旺(木 每), 梅也. 心念不斷(心 每), 悔也. 陰雨不止生菌,
霉也. 艸每年結果(艸 每), 莓也.

13. 英文字根: cap-, capt-, cip-, ceiv- 抓住. capture 抓到. receive 收到. incipient 誕生.

中文釋字: 穵, 自由. 馬自由的跑(馬 穵), 騞也. 請自由進言(粵 耳), 聘也. 可信(不需綁)
的人(粵 人), 傳也.

14. 英文字根: ced-, cede-, ceed-, cess- 行走. exceed 超越. precede 在..前. process 程序.

中文釋字: 可, 能夠, 口氣通. 大能力 (大 可), 奇也. 斬不斷的艸 (艸 可), 苛 (死纏也). 又兄又父 (可 可), 哥也.

15. 英文字根: cent- 一百的. century 一世紀. percent 百分比. centipede 百足虫.

中文釋字: 青, 純色. 純色水 (水 青), 清也. 真心話 (青 言), 請也. 真純心 (青 心), 情也.

16. 英文字根: cern-, cert- 分開, 隔離. secret 祕密. concern 關懷. discern 不關懷.

中文釋字: 韋, 抵抗. 以行動抵抗 (行韋), 衛也. 以撤退抵抗 (走 韋), 違也. 以言抗 (言韋), 謂也.

17. 英文字根: clam-, claim- 宣告. declaim 宣告. exclaim 大叫. Acclaim 稱許.

中文釋字: 包, 裝好. 衣裝 (衣 包), 袍也. 裝食入肚 (包 食), 飽也. 裝石入管 (包 石), 砲也.

18. 英文字根: clud-, clus-, clos- 了結. conclude 結論. enclose 納入. exclude 排除.

中文釋字: 俞, 招呼聲. 以言招呼 (言 俞), 諭也. 以心招呼 (心 俞), 愉也. 車運送時鳴聲 (車 俞), 輸也.

19. 英文字根: cord-, 心 (主要的). cordial 熱心. accord 同意. discord 不同意.

中文釋字: 北, 相反. 對著幹 (干 北), 乖也. 後面的肉 (北 肉), 背也. 反對異議 (北 異), 翼也.

20. 英文字根: corpor-, corp- (屍, 身) 體. corpulent 肥胖. corpuscle 粒子. incorporate 公司化.

中文釋字: 非, 消除. 以言除人 (言 非), 謂也. 除私心 (非 心), 悲也. 不是一般衣裳 (非 衣), 裳也.

21. 英文字根: cre-, cresc-, cret- 成長. increase 增加, crescent 新月. concrete 成型.

中文釋字: 不, 非也. 以口反對 (不 口), 否也. 非盤子 (非 皿), 盃也. 比地還大 (不一), 丕也.

22. 英文字根: cred-可信 (的). credit 信用. accredit 認証. confidence 有信心.

中文釋字: 至, 抵達. 黏身的虫 (虫 至), 蚊也. 黏人的人 (人 至), 僵也. 刀來了 (刀至), 到也. 人遇到 (人 到), 倒也.

23. 英文字根: cumb-, cub- 坐. cubicle 小(臥)房. incubate 孵(卵). incumbent 現任官員.
中文釋字: 昔, 乾肉. 停屍處(昔 厀), 曆也. 心念乾肉(心 昔), 惜也. 人要乾肉(人昔), 借也.
24. 英文字根: cur-, curs-, cours- 發生. concur 同心的. occur 出現. recourse 解決方案.
中文釋字: 單, 荒野獨處. 持戈獨處(單 戈), 戰也. 獨處求神指示(示 單), 禪也. 獨鳴虫(蟲 單), 蟬也.
25. 英文字根: de-, div- 神靈的. deify 封神. deity 神明. divine 神靈的.
中文釋字: 乍, 突然. 對意外的表情(口 乍), 咋也. 以言突襲(言 乍), 詐也. 突然動心(乍 心), 怎也.
26. 英文字根: dict- 記憶. dictionary 字典. predict 預測. contradict 矛盾的.
中文釋字: 且, 牢靠. 有力可靠(且 力), 助也. 有天上先人靠(示 且), 祖也. 靠言取勝(言 且), 詛也.
27. 英文字根: doc-, doct- 紙(的). doctor 有知識的人. doctrine 教條. document 文件.
中文釋字: 岡, 小土丘. 小山(山 岡), 岗也. 張網岡上獵物(糸 岡), 綱也. 岡上煉鐵(金 岡), 鋼也.
28. 英文字根: duc-, duct- 行為的. conduct 作為. abduct 繩架. reduce 減少. 中文釋字: 岗, 蓋住. 心被蓋住(心 岗), 惆也. 以絲蓋物(糸 岗), 綱也.
29. 英文字根: equ- 相等的. adequate 適當的. equinox 春(秋)分. equator 赤道.
中文釋字: 禺, 荒野之一角落. 山腳之禹(阜 禺), 隅也. 迷失荒野的心情(禹 心), 愚也. 有他人在禹(人 禺), 偶也.
30. 英文字根: fac-, fic-, fact- 某...之部分. fiction 虛擬的. deficient 缺陷的. proficient 熟練的.
中文釋字: 厥, 廣且大(能力). 出大力(厲 力), 勵也. 使大病(病厲), 瘫也. 以污水為食的虫(虫 厥), 蠕也.
31. 英文字根: fer- 紿予的. confer 紿予. offer 提供. transfer 轉移.

中文釋字: 敬, 謹慎小心. 要他人小心 (人 敬), 傲也. 讓他人謹慎 (敬 言), 警也. 讓馬知敬 (敬 馬), 驚也.

32. 英文字根: firm- 穩固的. affirm 確定. infirm 寡斷的. confirm 確認.

中文釋字: 帚, 打掃器具. 以手持帚 (手 帚), 掃也. 持帚之女 (女 帚), 婦也. 掃清居所 (阜帚), 歸也.

33. 英文字根: flect-, flex- 可彎的. flexible 可妥協的. reflect 反射. deflect 滑開.

中文釋字: 志, 士子之心. 以言紀志, 誌也. 身紋紀志, 痣也.

34. 英文字根: flu-, flux- 流的. fluency 流利. influx 流入. fluctuation 起伏的.

中文釋字: 召, 命令. 以手召 (手 召), 招也. 以走召 (走 召), 遽也. 以住處召 (邑召), 邶也.

35. 英文字根: frang-, fring-, fract-, frag- 一段的. fraction 一部份. refraction 折射. fragile 易碎的.

中文釋字: 加, 助也. (人 加) 物, 伽 (如衣裳, 裝飾) 也. (加 喜), 嘉也. (加 木), 架也.

36. 英文字根: fus-, fund-, found- 流動的. fusion 鎔合. diffuse 稀釋. refuse 拒絕.

中文釋字: 扁, 平也, 不直. 人不直 (人 扁), 偏也. 平竹 (竹 扁), 篇也. 馬不直立 (馬 扁), 驕也.

37. 英文字根: gam- 婚姻(的). bigamy 雙妻. monogamy 一夫一妻. polygamy 多妻的.

中文釋字: 各, 單也. 室中落單者 (室 各), 客也. 有獨立門之樓 (門各), 閣也. 人人走處 (走 各), 路也.

38. 英文字根: gen-, genit- 創造. Genesis 創世紀. progenitor 祖先. ingenious 天才的.

中文釋字: 易, 開張. 水氣開 (水 易), 湯也. 人氣開 (人 氣 易), 傷也. 皮肉開 (肉易), 腸也.

39. 英文字根: geo- 地球的. geography 地理. Geology 地理學. Geometry 幾何學.

中文釋字: 亢, 高也. 抬手 (手 亢), 抗也. 口高喊 (口 亢), 吭也. 火高 (火 亢), 炊也.

40. 英文字根: ger-, gest- 製造. gestate 孕釀. congest 摊擠. ingest 吸入口中.

中文釋字: 睞, 偵察. 以手察 (手 睞), 擇也. 以言察 (言 睞), 譯也. 入水察 (水 睞), “澤” 也

41. 英文字根: grad-, gress- 行, 動. aggression 冒進. progress 進展. transgress 違法.

中文釋字: 建, 打造. 以手造 (手 建), 捷也. 以金造 (金 建), 鍵也. 人自造 (人 建), 健也.

42. 英文字根: *grat-* 感謝. *gratify* 使愉快. *ingrate* 忘恩者. *gratuity* 贈品.
中文釋字: 分, 變整為零. 發給各人 (分 頭), 頒也. 小盤子 (分 皿), 盆也. 各種氣息 (氣 分), 氚也.
43. 英文字根: *grav-* 重的. *gravity* 引力. *aggravate* 聚積. *gravitation* 地引力. 中文釋字: 高, 上層 (物). 以手弄高 (手 高), 搞也. 肉之上層 (高肉), 膏也. 以牛賞高 (功) 者 (牛 高), 犒也.
44. 英文字根: *her-, hes-* 留住. *adhere* 黏住. *cohere* 在一起. *inhere* 屬於.
中文釋字: 喬, 比高還高. 人在高遠處 (人 喬), 僥也. 以木架高 (木 喬), 橋也. 離地高車 (喬 車), 轜也.
45. 英文字根: *jac-, ject-* 流出. *inject* 灌入. *project* 投入(計劃). *abject* 厥惡.
中文釋字: 秉, 手持物. 雙手持物 (秉秉), 兼也. 雙手持貝 (兼 貝), 賺也. 以言代手 (言 兼), 謙也.
46. 英文字根: *junct-, join-, joint-* 合併. *adjoin* 靠在一起. *junction* 連接. *enjoin* 禁止.
中文釋字: 家, 住處. 種禾之家 (禾 家), 稹也. 女兒之家 (女 家), 嫁也. 有人之家 (人 家), 傣也.
47. 英文字根: *leg-, lig-, lect-* 組合. *collect* 收集. *junction* 連接. *select* 選擇.
中文釋字: 其, (指)那個東西. 那個圓月 (其 月), 期也. 定在地上的東西 (其 土), 基也. 木製的指物者 (木 其), 棋也.
48. 英文字根: *loqu-, locut-* 說, 話. *eloquent* 亮麗的. *colloquy* 會議. *locution* 語法.
中文釋字: 豊, 飽滿. 身(骨 豊), 體也. (水 豊), 濕也. 祭(示 豊), 禮也.
49. 英文字根: *mit-, miss-* 允許. *admit* 準許. *permit* 允許. *commit* 委, 托
中文釋字: 卑, 低下的. 低下女僕 (卑 女), 婢也. 低下器官 (卑 肉), 脾也. 低下之人 (卑 人), 傕也.
50. 英文字根: *mon-, monit-* 示範. *admonish* 忠告. *monitor* 監察者. *admonitory* 警告.
中文釋字: 曷, 力窮盡了. 缺水了 (水 曷), 渴也. 要進言 [缺(曷) 言], 謁也. 短衣 (曷 衣), 褥也.
51. 英文字根: *mov-, mot-* 行, 動. *emotion* 情緒. *promote* 鼓吹. *remove* 移除.

中文釋字: 茲, 小草. 柔如小草心 (茲 心), 慈也. 如小草成長 (茲 子), 莖也. 水助草長 (水 茲), 滋也.

52. 英文字根: nasc-, nat- 自然 (界) 的. nascent 新出生的. Nation 國家. native 本土的.

中文釋字: 爭, 競也. 手相爭 (手 爭), 摆也. 以(言 爭), 謹也. 以 (水 爭), 淨也.

53. 英文字根: pel-, pell-, puls- 推 (逼). compel 強迫. impel 自逼的. repel 抵抗.

中文釋字: 番, 獸足印 (野外). 帶獸足印入室察看 (室 番), 審也. 以羽毛察看 (羽 番), 翻也. 野外生火 (番 火), 燰也.

54. 英文字根: pend-, pens- 付 (帳). depend 依賴. dispense 紿付. append 附加.

中文釋字: 暴, 洪旱同虐 (強大外力). 大火肆虐 (火 暴), 爆也. 大 (水 暴), 瀑也. 大 (日 暴), 曝也.

55. 英文字根: pet-, petit- 追, 尋. compete 競爭. petition 申訴. impetus 衝勁.

中文釋字: 堯, (使)高大也. 大火 (火 堯), 燒也. 以水使高大 (水 堯), 漑也. 以食使高大 (食 堯), 饒也.

56. 英文字根: ple-, plet- 擁有. complete 完全. deplete 耗盡. implement 落實.

中文釋字: 肖, 小塊肉 (小也). 以刀切肉 (肖 刀), 削也. 小心翼翼 (肖 心), 悄也. 小石 (肖 石), 硝也.

57. 英文字根: plic-, plict-, plex-, ply- 摺, 層. complex 複雜的. duplicate 複製. reply 答復.

中文釋字: 孫, 兒之子 (小也). 小猴 (猴 孫), 猴. 走在後面 (走 孫), 遙也. 小蔬菜 (艸 孫), 蔊也.

58. 英文字根: pon-, posit-, pound-, pose- 處, 放. dispose 處置. compose 組合. oppose 反對.

中文釋字: 曹, 同事, 同志. 同走 (走 曹), 遭也. 同航道 (水 遭), 潛也. 同時說話 (口 曹), 嘴也.

59. 英文字根: port- 拿, 移動. deport 送走. import 進口. report 報告.

中文釋字: 庶, 平民, 平凡. 無車平民旅行 (庶 走), 遮也. 平民女子 (庶 女), 嫣也. 踏在足下 (足 庶), 踏也.

60. 英文字根: quir-, quisit-, quest- 尋, 問. acquire 取得. inquire 質問. request 要求.
中文釋字: 袁, 長衫 (長也). 走長路 (走 袁), 遠也. 長擘猴 (袁 猴), 猴也. 長車軸 (袁 車), 轸也.

61. 英文字根: rupt- 爆裂. erupt 爆裂. interrupt 中斷. rupture 爆裂.
中文釋字: 解, 分割, 得答案. 能割物之虫 (解 虫), 蟹也. 能找答案之獸 (犬 解), 獬也. 心有答案 (心 解), 懈也.

62. 英文字根: scrib-, script- 寫. describe 說明. postscript 附註. manuscript 草稿.
中文釋字: 僉, 共識 (無異議). (竹 僉), 簽也. 同格式的刀 (僉 刀), 劍也. 看馬的異同 (僉 馬), 驥也.

63. 英文字根: sed-, sid-, sess- 坐 (定)下. preside 1 主持. reside 住下. dissident 異議者.
中文釋字: 甫, 父親的作為. 可替代父者 (人 甫), 傅也. 離開父親 (走 甫), 逋也. 超越父親的 (十 甫), 博也.

64. 英文字根: spec-, spic-, spect- 看. inspect 檢查. perspective 觀點. suspicion 懷疑.
中文釋字: 、卷, 長軸 (書, 畫). 收卷 (手 卷), 摺也. 以卷圍起 (口 卷), 圈也. 人身如卷 (人 卷), 倦也.

65. 英文字根: tang-, ting-, tact- 觸摸. contact 接觸. contingent 可能發生的. tangible 摸得到的.
中文釋字: 專, 一心一意, 無二樣. 無二樣的石 (專 石), 磚也. 與師傅一樣的 (專 人), 傳也. 車上同樣的 (零件) [車 專], 轉, 車軸也.

66. 英文字根: ten-, tin-, tent-, tain- 握住. contain 包含. continent 大陸. detain 扣押.
中文釋字: 惠, 善心 (念). 禾的 善物 (禾 惠), 穩也. 草之 善者 (艸 惠), 蕙也. 心之善者 (心 惠), 憶也.

67. 英文字根: tract- 拉. retract 退後 (回). Tractor 拖拉機. contract 合約.
中文釋字: 屯, 仍在困境 (不自由). 困在圍裡 (屯 口), 圃也. 未抽的蠶絲 (屯 絲), 純也

68. 英文字根: ven-, vent- 圍繞. event 事件. prevent 防止. convenient 方便.
中文釋字: 古, 過世的 (老). 老肉 (古肉), 胡(頷下肉) 也. 猜人之年歲 (人 古), 估也. 過往仍影響現在者 (古 效), 故也.

69. 英文字根: vert-, vers- 轉動. convert 轉換. reverse 轉回. avert 避免.

中文釋字: 莫, 看不清. 以布巾遮住 (巾 莫), 幕也. 以手去看 (手 莫), 摸也. 以心去看 (心 莫), 慕也.

70. 英文字根: vid-, vis- 看, 見. vision 視力. Evidence 證據. television 電視.

中文釋字: 句, 結束. 不再要了 (句 多), 犬也. 以手了結 (手句), 拘也. 以犬將獵物帶回 (句 犬), 狗也.

71. 英文字根: voc-, vok- 聲, 音. vocal 發聲. provoke 刺激. vocabulary 字彙.

中文釋字: 免, 不取該取的. 日不當空了 (免 日), 晚也. 不再懷子 (女 免), 婪也. 不再空手 (手 免), 挽也.

72. 英文字根: volv-, volute- 滾. revolve 轉動. evolve 演化. involve 介入.

中文釋字: 卓, 較強 (好). 遮 (壓) 強者 (网 卓), 罩也. 手除強者 (手 卓), 掉也. 心念 (除) 強者 (心 卓), 悼也.

73. 英文字首: ab-, abs- 分離. abduct 繩架. abort 放棄. absent 缺席.

中文釋字: 翳, 美麗 (羽毛). 美麗之言 (言 翳), 謬也. 美麗居室 (室 翳), 翰也. 美麗絲綢 (糸 翳), 繆也.

74. 英文字首: ad- 前進, 附近. adjacent 附近. admire 喜愛. adhere 黏住.

中文釋字: 半, 一分為二. 陪另一人 (半 人), 伴也. 反到另一面 (反 半), 叛也. 以線組合 (糸 半), 絆也.

75. 英文字首: ambi- 兩面的. ambidextrous 兩面手法. ambiguous 不明確. ambition 志向.

中文釋字: 者, 士 (讀書) 人. 以艸 (為書紙) 人 (艸 者), 著也. 士人之言 (者 言), 諸也. 整理絲路者 (糸 者), 緒也.

76. 英文字首: ante-, anti- 前面的, 相反的. anteroom 入門小房間. antedate 以前的事. antibiotic 抗生素.

中文釋字: 鐵, 神明的指示. 心得神示 (心 鐵), 懾也. 求神指示之艸 (艸 鐵), 籤也. 神指示之言 (鐵 言), 識也.

77. 英文字首: bi- 兩次. biannual 一年兩次. bicycle 兩輪車. bilingual 雙語的.

中文釋字: 裹, 幫助. 以口相助 (口 裹), 嘴也. 助理女娘 (裹 女), 嬌也. 以酵助造酒 (酉 裹), 酿也.

78. 英文字首: circum- 周圍, 全方位. circumference 圓週. circumspect 小心的.
circumvent 繞過去.

中文釋字: 夾, 攜帶. 以手攜帶 (手 夾), 挾也. 攜帶兩山 (夾 山), 峽也. 頭(帶)之兩面 (頭
夾), 頰也.

79. 英文字首: com- (co-, col-, con-, cor-) 在一起. company 團體. combat 戰鬥.
colleague 同事.

中文釋字: 章, 完整之(音)言. 美好的玉玩 (玉 章), 璋也. 完整的遮避 (阜 章), 障也. 圍障
之好木[不易朽] (木 章), 樟也.

80. 英文字首: contra-, counter- 相反, 相對. contradict 矛盾. counterfeit 偽造的.
contraceptive 避孕的.

中文釋字: 意, 內心所想. 口吐意 (口 意), 噪也. 心思意(心意), 憶也. 意容幾人 (意人), 億
也.

81. 英文字首: de- 離開. depart 離去. decline 拒絕. decipher 解碼.

中文釋字: 步, 足動數. 頭晃動數 (頭 步), 頻也. 以足過水 (水 步), 涉也. 以足過山 (阜 步)
, 陟也.

82. 英文字首: dis-, di-, dif- 離去. discomfit 不舒服. dissect 解剖. disable 無能的.

中文釋字: 頻, 頭晃動數, 經常. 婦女晃頭 (卑 頻), 韻也. 果子晃動 (艸 頻), 蘋也. 水流下
處 (水 頻), 瀕也.

83. 英文字首: ex-, e-, ef- 出來. exclude 排除. exhale 呼氣. expire 過期了.

中文釋字: 我, 自, 己. 我口出聲 (口 我), 哟也. 我需食 (我 食), 餓也. 烏發 “我” 聲 (烏 我), 鵝也.

84. 英文字首: extra- 超越. extraordinary 傑出的. extrasensory 敏感的. extra weight 過
重.

中文釋字: 咸, 共識, 相同. 心同 (咸 心), 感也. 以(手 感)人, 撼也. 以(心 感), 憾也.

85. 英文字首: hyper- 過量的. hyperacidity 強酸的. hypersensitive 過敏的. hyperactive
過動的.

中文釋字: 成, 做完 (美). 完美之言 (成 言), 誠也. 完美都市 (有牆者) [土 成], 城也. 裝滿
容器 (成 皿), 盛也.

86. 英文字首: hypo- 某... 之下. hypothesis 假設. hypodermic 皮膚下. hypochondria 假
病.

中文釋字: 幾, 不多, 少也. 食不多 (食 幾), 饑也. 一, 二石之山崗 (石 幾), 磯也. 諷人小語 (言 幾), 譏也.

87. 英文字首: in- (em-, en-, il-, im-, ir-) 沒有, 負的. illiterate 文盲. irresistible 不可抗拒的. insatiable 無法滿足的.

中文釋字: 昵, 打 (磨) 碎. 以足打碎 (足 昵), 蹤也. 以手打碎 (手 昵), 捶也. 需昏打之禾 (禾 昵), 稻也.

88. 英文字首: inter- 之(中) 間的. interfere 干擾. intercept 拦截. international 國際的.

中文釋字: 婁, 貴 (串), 抱著 . 以手抱著 (手 婉), 摟也. 串竹 (竹 婉), 簍也. 以木串成 (木 婉), 樓也.

89. 英文字首: intra- 之間的. intramural 內臟內的. intravenous 靜脈內. intranet 內網路.

中文釋字: 皆, 相同. 同輩之人 (皆 人), 偕也. 可與同輩說之言語 (皆 言), 諧也. 有規格之木 (皆 木), 楷也.

90. 英文字首: mal-, male-, mis- 壞的, 不好的. maladroit 很大意. malediction 詛咒. mistake 錯誤.

中文釋字: 必, 一定要. 守家者 (家 必), 害也. 守家之虫 (害 虫), 蜜也. 守家之山 (害 山), 密也.

91. 英文字首: non- (dis-, de-, in-, un-) 不是的, 負面的. nonsense 無意義的. nonentity 不存在. unable 辨不成.

中文釋字: 占, 請神啟示. 手占後, 可拿 (手 占), 拿也. 人占後, 可拿 (人 占), 占也 . 屋占後, 可開張 (屋占), 店也.

92. 英文字首: ob- (oc-, of-, op-, ad-, in-) 對著..., 反對. object 反對. oppress 壓迫. offend 冒犯.

中文釋字: 僂, 雕刻. 刻金板上 (金 僂), 錄也. 神示之𠂇 (示 僂), 祿也. 將絲定色 (糸 僂), 緣也.

93. 英文字首: on- (out-, over-, under-) 超越. onset 開始. outermost 外層. overture 開場白.

中文釋字: 倔, 汚 謾. 以刀毀 (倨 刀), 傷也. 以口毀人 (口 倔), 嘬也. 以金毀 (金倨), 鍛也.

94. 英文字首: per- 完整的. perfect 完美的. persist 堅持. pertain 相關的.

中文釋字: 爰, 施以助力. 以手助 (手 爰), 援也. 以細絲 (非粗繩) 相助, 非真心相助 (糸 爰), 緩也. 以火相助 (火 爰), 煖也.

95. 英文字首: post 後的. postmeridian 下午. postpone 延後. postscript 附註.

中文釋字: 末, 將結束. 以 (手 末), 抹也. 後開的花草 (艸 末), 荚也.

96. 英文字首: pre- 之前的. precaution 小心謹慎. preface 前言. precinct 公安派出所.

中文釋字: 朱, 成長中 (未成熟). 未老的女人 (朱 女), 姝也. 未長高之人 (朱 人), 侏儒也. 小玉 (朱 玉), 珠也.

97. 英文字首: pro- 同意的. proceed 前進. propaganda 宣傳. produce 生產.

中文釋字: 貫, 打洞串起. 以手串起 (手 貫), 摢也. 以心串起 (心 貫), 憬也. 家中多串 (家 貫), 實也.

98. 英文字首: re- 再次的. recall 召回. rebuff 駁回. recoup 復原.

中文釋字: 矫, 勇猛, 強壯. 勇踏腳下 (足 矫), 践也. 以言保證 (言 矫), 謂也. 以金保證 (金 矫), 錢也.

99. 英文字首: se- 分離. secede 離去. segregate 隔離. select 選擇.

中文釋字: 翁, 老人. 女老人 (女 翁), 嫂也. 病老人 (病 翁), 瘦也. 失禁老人 (水 翁), 涉也.

100. 英文字首: sub- (suc-, suf-, sug-, sum-, sup-, sur-, sus-) 一部分的. substitute 代替. subterranean 地下的. submit 呈上.

中文釋字: 龍, 有神力之動物. 可容龍之小山 (阜 龍), 壽也. 可容龍之湖 (水 龍), 瀧也. 可容龍之竹器 (竹 龍), 箕也.

101. 英文字首: super- 超越, 偉大. superfluous 額外. supervise 監督. superlative 高級.

中文釋字: 辟, 免除. 走開以免除 (走 辟), 避也. 造牆免禍 (土 壁), 壁也. 以手擋禍 (手 辟), 擘也.

102. 英文字首: syn- (syl-, sym-, sys-) 系統, 同步. synonym 同義詞. synthesis 組合. syllable 音節.

中文釋字: 奴, (女) 僕人. 以口叫僕 (口 奴), 噎也. 盡力之奴 (奴 力), 努也. 奴以手拿 (奴 手), 拏也.

103. 英文字首: trans- 走 (越) 過. transact 交易. transatlantic 橫跨大西洋. transfer 轉移.

中文釋字: 困, 圍綁住. 以(手 困), 缚也. 以 (心 困), 恼心. 把 (木 困) 起, 椅也.

104. 英文字首: ultra- 超出. ultraviolet 紫外線. ultraconservative 太保守. ultrasound 超音波.

中文釋字: 因, 原由. 心思念之因 (因心), 恩也. 以口為源頭 (口因), 咽也. 以水為源 (水因), 涵也.

105. 英文字首: un- 否定的. unbend 放鬆. untouch 不碰觸. unwanted 不要的.

中文釋字: 卯, 正確的程序. 正式交換財物 (卯貝), 貿也. 以釘釘住 (金卯), 鉤也. 可以保住之田 (卯田), 留也.

106 英文字首: hemi- 一半的. hemisphere

中文釋字: 留, 保住. 保住食物 (食留), 館也. 大釘子 (金留), 鐺也. 留身之病 (病留), 瘤也.

107 英文字首: mono- 單調的. monogamy

中文釋字: 舌, 口中觸食器官. 以舌言 (言舌), 話也. 舌覺甘 (舌甘), 甜也. 以手清舌答 (手舌), 括也.

108 英文字首: proto- 開始的. prototype

中文釋字: 孜, 可信 (靠) 的. 水中可靠的 (水孜), 浮也. 可靠木船 (木孜), 桀也. 可靠的蛋 (卵孜), 孵也.

109 英文字首: duo-, du-, dicho- 雙份的. dichotomy, duplex

中文釋字: 冬, 寒冷(四季之末). 寒冷致病 (病冬), 痛也. 蠶虫至冬 (糸冬), 終也. 冬之虫 (冬虫虫), 蟲也.

110 英文字尾: -ing 進行式.

中文釋字: 東, 日出方向. 冰在東方 (冰東), 凍也. 向陽木 (木東), 棟也. 向陽山阜 (阜東), 陳也.

111 英文字尾: -ed 過去式

中文釋字: 義, 正當的, 合規矩的. 合規矩的人 (人義), 儀也. 合規矩的車 (車義), 軏也. 有規律的虫 (虫義), 蟻也.

112 英文字尾: -er 比較式, 或表(人).

中文釋字: 重, 很沉. 力推重 (重力), 動也. 行推重 (行重), 衝也. 沉在艸下 (艸重), 董也. 董事皆在幕後.

113 英文字尾: -est 高級.

中文釋字: 齊, 均勻, 平等. 平等之人 (人 齊), 憣也. 一起渡水 (水 齊), 濟也. 以手拉平 (手 齊), 擠也.

114 英文字尾: -ly (表) 副詞. 註: 有極少數 -ly 字為形容詞.

中文釋字: 從, 跟隨在後. 以 (足 從), 蹤也. 追尋蛛絲馬跡 (糸 從), 縱也. 只能耳聞 (不能親睹 (從 耳), 聳也.

115 英文字尾: -acity (表) 行為. tenacity 固執. audacity 勇敢的. capacity 有能力的.

中文釋字: 連, 相聯. 以(金 連), 鏈也. 水波連 (水 連), 漣也. 相連艸 (艸 連), 蓮也.

116 英文字尾: -acy (表) 狀態. celibacy 不婚的. confederacy 聯合的. fallacy 不正確的.

中文釋字: 票, 許可, 指示 (證). 以木指示 (木 票), 標也. 可浮水指標 (水 票), 漂也. 可召來之女 (女 票), 嫠也.

117 英文字尾: -ence, -ance, -ency, -ancy (表) 條件. influence 有影響的. acceptance 可接受的.

中文釋字: 合, 統一. 頭合處 (合 頭), 領也. 有蓋皿器 (合 皿), 盒也. 將水(管)接合 (水 合), 治也.

118 英文字尾: -al (表) 條件.

中文釋字: 凶, 危險 (處). 對小兒危險 (凶 儿), 兇也. 包住 (看不見) 之凶 (包 凶), 匋也. 身之要害 (肉 匋), 胸也.

119 英文字尾: -ion (表) 狀態.

中文釋字: 壩, 祭台 (桌). 以土堆之壩 (土 壩), 壩也. 造壩之木 (木 壩), 檜也. 管壩之手 (手 壩), 檜也.

120 英文字尾: -ment (表) 狀態.

中文釋字: 噗, 穀倉. 存 (禾 噗), 積也. 以爿 (砍下之木) 做牆 (爿 噗), 牆也. 依牆花艸 (艸 噗), 噗也.

121 英文字尾: -ty (表) 狀態.

中文釋字: 蜀, (吊著的)虫繭. 有虫繭之水 (水 蜀), 濁也. 煮繭之火 (火 蜀), 燭也. (鳥) 口吃繭 (口 蜀), 喎也.

122 英文字尾: -ure (表) 條件.

中文釋字: 申, 延長出. 以口長出(口 申), 呻也. 以土長出(土 申), 坤也. 能知未來的指示(示 申), 神也.

123 英文字尾: -ism (表) 學派.

中文釋字: 焦, 燒過頭. (心 焦), 懈也. 過頭的看(目 焦), 瞧也. 燒火木(木 焦), 樵也.

124 英文字尾: -mony (表) 狀態.

中文釋字: 軍, 打戰的部隊. (走 軍), 運也. 行軍之火(火 軍), 漆也. 烈日下行軍(日 軍), 暈也.

125 英文字尾: -ness (表) 條件.

中文釋字: 皇, 君王. 見皇心慌(心 皇), 惶也. 君王出遊(走 皇), 惡也. 保皇的城池(阜 皇), 隍也.

126 英文字尾: -meter (表) 度量.

中文釋字: 共, 一起. 一起喊(口 共), 哄也. 一起動手(手 共), 拱也. 同時來水(水共), 洪也.

127 英文字尾: -scope (表) 視覺. 中文釋字: 追, 在後趕. 以(金 追), 鐸也. 以(手 追), 捺也. 以(糸 追), 繩也.

128 英文字尾: -cracy (表) 政體.

中文釋字: 正, 上天許可的. (正行為), 征也. 正攻(擊), 政也(正當的使用武力). 正敕令, 整(齊)也.

129 英文字尾: -graph (表) 書寫.

中文釋字: 寺, 官府. 人在官府(人 寺), 侍也. 心靠官府(心 寺), 恃也. 官府文雅之言(言 寺), 詩也.

130 英文字尾: -ics, -logy (表) 邏輯. 中文釋字: 尚, 喜好的. (尚 衣), 裳也. (尚 貝), 賞也. (尚 巾), 常也.

131 英文字尾: -nomy (表) 學科.

中文釋字: 當, 負責, 扛下. 以(手 當), 檔也. 以(木 當), 檔也. 以(口 當), 噹也

132 英文字尾: -al, -ar, -ary, -ic, -id, -ile, -ish, -ory (表) 狀態.

中文釋字: 旬, 十日, 或 (週全). 以死全志 (歹 旬), 殉也. 以言查明全部 (言 旬), 詢也. 十日成竹 (竹 旬), 筒也.

133 英文字尾: -ate, -fic, -ose, -ous, -ulent, 充滿的.

中文釋字: 牟, 取 (拿) 走. 以眼取之 (目 牟), 眇也. 以口取之 (口 牟), 哮也. 以人取之 (人 牟), 倚也.

134 英文字尾: -able, -ible, -ive (表) 能力.

中文釋字: 桑, 吵雜聲. (水 桑), 澡也. 心亂 (心 桑), 慄也. 口吵聲 (口 桑), 噪也.

135 英文字尾: -cle, -el, -il, -let, -cule (表) 數量.

中文釋字: 面, 臉也. 人之臉 (人 面), 倰也. 女之臉 (女 面), 嫌也. 塗臉之麥粉 (麥面), 麵也.

136 英文字尾: -less 少於 ...

中文釋字: 參, 加入, 偉大. 以手加物 (手 參), 摻也. 以水加物 (水 參), 滲也. 心中有事 (心 參), 慘也.

137 英文字尾: -ate, -fy, -ize, -ise, -ish (表) 動作.

中文釋字: 离, 散 (隔) 開. 凜 (小鳥) 跑散 (离 凜), 離也. 以水沖散 (水 离), 漏也. 把光散開之玉 (玉 离), 璃也.

If you studied this new Chinese etymology, you should have learned 3,000 characters in three months by following the study steps. That is, you should know enough words for reading the newspaper now. Of course, knowing the characters alone might not be enough for you to comprehend the Chinese sentences. The best way is simply doing more reading. In the article “句讀之不知, 何以為文?”

(<http://www.chineselanguageforums.com/stories-teaching-learning-chinese/topic-t197.html>)”, you will learn some basic grammar about Chinese sentences. And you will find hundreds of short news articles there, written by the contemporary authors and news reporters from Taiwan. If you are native Chinese, you should read them even more so as many things there will truly surprise you. Note: that article is, now, attached as the Appendix of this book.

“Why Chinese Is So Damn Hard?” is now a hot issue in China. A professor of Chinese language in China asked my opinion on it. I have written a few articles (in Chinese, not in English) to answer him and it is available at <http://www.chineselanguageforums.com/stories-teaching-learning-chinese/topic-t217.html>

「道 德 經」 (Tao Te Ching) is a very important book in China. At the following site (<http://www.chineselanguageforums.com/tao-te-ching-f23/tao-te-ching-t154.html>), it shows the original Chinese text and the English translation. Note: this new translation is available in the book { PreBabel – the universal and perfect language: <https://tienzengong.files.wordpress.com/2020/04/2nd-prebabel-the-universal.pdf> }.

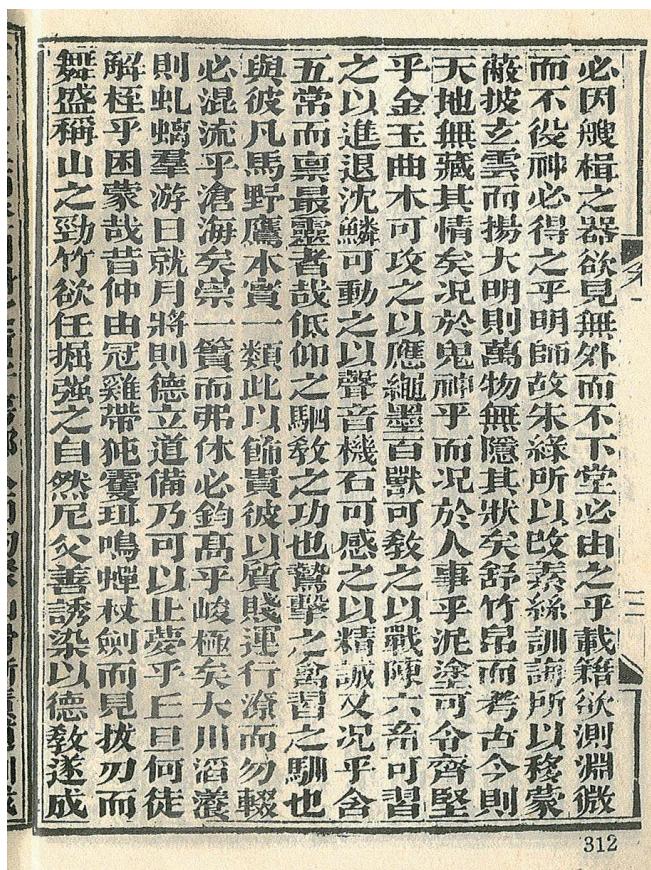
Appendix three

The correct ways of using punctuation in Chinese writing

All Western sinologists and Chinese philologists before the publishing of the book {Chinese word Roots and Grammar; US copyrighted on May 5, 2006, TX 9-514-465} denounced Chinese written language was illogic (or even as dog-turd).

In addition to the vocabulary level, the Chinese (written) grammar was also viewed as trash, as it does not subject-predicate structure and not even having any punctuation mark system. And the English-like grammatical system was artificially implanted into the Chinese modern written system.

In Chapter 19 [第十九章: 最偉大的語文], I have shown that Chinese written system does not need any punctuation MARK system, see the graphs below (as no punctuation marks of any kind in those pages while no one can read them in any different ways).



孫子曰凡先處戰地而待敵者佚後處戰地而趨戰者勞故善戰者致人而不致於人能使敵人自至者利之也能使敵人不得至者害之也故敵佚能勞之飽能飢之安能動之出其所不趨趨其所不意行千里而不勞者行於無人之地也攻而必取者攻其所不守也守而必固者守其所不攻也故善攻者敵不知其所守善守者敵不知其所攻微乎微乎至於無形神乎神乎至於無聲故能爲敵之司命進而不可禦

者衝其虛也退而不可追者速而不可及也故我欲戰敵雖高壘深溝不得不與我戰者攻其所必救也我不欲戰雖畫地而守之敵不得與我戰者乘其所之也故形人而我無形則我專而敵分我專爲一敵分爲十是以十攻其一也則我衆敵寡能以衆擊寡者則吾之所與戰者約矣吾所與戰之地不可知不可知則敵所備者多敵所備者多則吾所與戰者寡矣故備前則後寡備後則前寡備左則右寡備右則左寡無所不備則無所不寡寡者備人者也衆者使人備己者也故知戰之地知戰之日則可千里而會

That is, the Chinese grammar is the most powerful one in all languages.

Of course, the English-like punctuation system could be added as a redundant system.

However, this redundant system does not help Chinese people in writing correct Chinese sentence. On the contrary, it makes most of modern writings are wrong in terms of the correct punctuation.

This article shows those errors and shows the correct ways of using the punctuation system.

正確的中文文法

任何句法(中文或英文),都以‘義全’為主。但英文以‘法’為規,中文則以‘氣’為本。對此,我已在二書中做了詳細的說明。此二書,可在網上免費下載。

一, 沉冤大白(Part Three): The Great Vindications (<http://www.chinese-word-roots.org/The%20Great%20Vindications.pdf>). 此書闡明‘中、英文’文法之異同。

二, 漢語‘文法’大全:

https://tienzengong.files.wordpress.com/2020/04/chinese_grammar.pdf. 此書提供實際的中文文法範例。

任何句法, 都以‘字法’為底。英文的字法, 以‘詞類 (parts of speech); inflection’為本。漢字則以‘虛實’為根。對此, 我也有二書, 對其做了詳細的論述。

甲, 中文的字根與文法: 天馬行空的漢語 (Chinese word roots and Grammar)。

乙, Chinese etymology。

註: 多數學子, 都以進 {長青藤 (Ivy League Universities) 大學; 如, Harvard University, Cornell University, Yale University, Columbia University, etc.} 為榮。但若想由那些大學图书馆, 收藏某人图书, 那就難如上青天了。要被收藏多本, 那就更、更、更難了。而我的上列四書, 都由它們珍藏了。



**沉冤大白：為 "紅樓夢" 與 "漢語文" 平冤 /
Chen yuan da bai : wei "hong lou meng" yu "Han yu wen" ping yuan**

Author: 龔天任, author. 龔天任著 = The great vindications / Tienzen (Jeh-Tween) Gong. ; [Tianren Gong](#)

Publisher: Diamond Bar, CA : Chinese Etymology Institute, 2013.

Edition/Format:  Print book : Chinese

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中文字根圖例 = Chinese word web / Chinese etymology

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Publisher: 東西文化融合學會, Diamond Bar, Calif. : Dong xi wen hua rong he xue hui, ©2007.

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Linguistics manifesto : universal language & the super unified linguistic theory

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中文句法博大精深，有 {詩、詞, 歌, 騷, 賦, 文言, 白話}。

白話是‘文盲’的語文。中文的正統為‘文言’。它上達騷賦，下通白話。是以，本書 {正確的中文文法}的目的有三。

一，讓讀者學習‘句、讀’。

二，中文以‘氣’為本。故本書以‘古文觀止’為教才。練‘氣’以‘背誦’為不二法門。是以本書並不注重‘義’之理解。但仍然加了一些【注釋】。讀者應將每篇‘誦讀’數遍後，再查注釋，以明文義。其實，通文氣之後，文義自然瞭然了。

三，附上自編的‘英文文法’。一則做為文法之比較，二可為進修英文文法的讀本 (see Appendix four)。

句讀之不知, 何以為文?

See <http://www.chineselanguageforums.com/stories-teaching-learning-chinese/topic-t197.html>

正確的句、讀(逗), 使文義明確流暢, 且易讀。台灣大多數的作家, 都是句讀不通。在此介紹中文“句法”與“標點符號”的使用法。

不同的語言, 有不同的文法。但所有的文法, 有一共同的目標: 規範“何為句子?”英文的句子, 由兩方面來規範。

1. 結構 --- 主語 + 詞語。
2. 以“詞類”(parts of speech)來標明。同一個英文字, 有許多不同的寫法, 來表達不同的詞類。

由此兩項, 一堆字是否成“句”? 可以很明確的判斷。但是, 漢字沒有“詞類”(parts of speech)。文句中的“詞類”, 全由句中的“位置”與“作用”來表達。一堆字是否成“句”? 就不容易在“結構”上來判斷了。在表面上, 中、英文的文法是不同的。但在實質上, “如何成句?”中、英文是一致的。

1. 單句 --- 只表達一個“意義”。

2. 混合句

- a. 子母句 --- 母句表達“主題”, 子句輔助之。需以“主、從”標點符號隔離之, 如“冒號”。
- b. 對等句 --- 把兩個對等的“主題”聯結, 放入一個“句子”裡。需以“對等”標點符號隔離之, 如“分號”。

為文以“單句”最佳。若必須用“混合句”, 最好不要超過三個“單句”。如,

- a. (母, (子, (孫))) 或 (母, (子, 子)),
- b. (兄, 兄, 弟)。

平行(對等)片語(非子句), 可插入“單句”或“混合句”中。但也不宜超過三個。

“獨立”片語, 可在適當處, 加入“單句”或“混合句”, 並不會造成“錯句”。但必須使用“獨立”片語標點符號。

下面所列, 是“標點符號”的基本用法。

1. 基本(簡單句)標點符號

- a. 句號 --- 標明句子已結束。

- i. full stop/period (.) 句點
 - ii. question mark (?) 問句號
 - iii. exclamation mark (!) 驚嘆號
- b. 讀(逗)號 comma (, ,) --- 將(一)句子分成幾個較短的片語。逗號絕對不能用來隔離“子句”。

2. 混合句標點符號

- a. 冒號 colon (:) before a list or an explanation that is preceded by a clause that can stand by itself. 在“子句”前，或在一些“例子”前。

Example 1

There is only one thing left to do now: confess while you still have time.
隔離子句。

Example 2

The charter review committee now includes the following people:

the mayor,
the chief of police,
the fire chief,
the chair of the town council.

隔離一些例子。

- b. 分號 semicolon (;) The semicolon allows the writer to imply a relationship between nicely balanced ideas without actually stating that relationship.

Example 1

To help sort out a list:

There were citizens from Bangor, Maine; Hartford, Connecticut; Boston, Massachusetts; and Newport, Rhode Island.

隔離對等例子。

Example 2

To separate closely related independent clauses:

My grandmother seldom goes to bed this early; she's afraid she'll miss out on something.
隔離對等句子。

3. “獨立”片語標點符號

a. 引號 quotation marks (' , " ", ' ', " ") to set off material that represents quoted or spoken language.

b. 括號 brackets ([] The Bracket, () Parentheses, { }, < >)

guillemets (« ») is called angle quotes or French quotation marks, are line segments, pointed as if arrows (« or »), sometimes forming a complementary set of punctuation marks used as a form of quotation mark.

4. 補助標點符號

hyphen (-)

dash (–, –, —, —)

ellipsis (..., ..., ...)

slash/stroke/solidus (/, /)

apostrophe (')

結論:

1. “句子”以“句號(。)”來規範。一個句子，一個句號。

簡單句，以不超過十五字為宜。超過十二字的簡單句，至少用一個“逗號(comma ,)”，在適當處，將單句分為兩段。

混合句，絕對不要超過三個“子句”。必須要有“混合句”的標點符號與“起詞”來標明段落。

混合句中的“平行”子句或片語，也不宜超過三個。所謂，凡事不過三也。

2. 逗號 (comma ,) 絕對不可做為混合句的段落標點。這在中、英文，都是一致的。以逗號連結英文子句，是極大的文法錯誤。被稱為 run-on sentence

(http://en.wikipedia.org/wiki/Run-on_sentence)。寫這種英文句子的人，都被視為“文盲”。英文子句必須要有“起詞”(關係代名詞，等)。若用 comma，也需加連接詞。

[子句，子句]，這是錯的。

[子句 (that、where、who、how, etc.) 子句]，這是正確的。

[子句 {(, and)、(, but)、(, that)、(;, etc.)} 子句]，這也是正確的。用 comma 連接子句時，必須加連接詞 (and, but, etc.)。中文也是一樣。以逗號連接的子句，也必須有“起詞”；如：也、又、然而，等。

基本上，逗號只能用在簡單句裡。將長句分成數段，使讀者讀來省力。

只要能掌握 標點符號, 寫白語文就不是問題了。一句若超過三個子句, 就是“泥句”(拖泥帶水); 也就是文盲的筆法了。一句若超過十五字, 而無逗點, 就是“冗句”了。

台灣大多數的作家, 都是句讀不通。基本上, 完全不懂 標點符號 的正確用法。多說無益, 口說無憑。在此舉些例子。讀者可自己判斷; 用上面所列的基本原則, 自己為他們改正、改正。我也提供我的改正建議, 以供參考。有些文章, 實在不通。但我絕對不改文字; 只改 標點符號。由此, 讀者已可看出不同了。不通的文章, 有了正確的 標點 後, 也能像個東西了。

並非有意批評。只盼台灣的中文水平, 能夠有所提升。

註: 在台灣, 許世瑛 (<https://zh.wikipedia.org/wiki/%E8%A8%B1%E4%B8%96%E7%91%9B>) 寫了一本“中國文法講話”。全是胡說八道, 亂講一通。

下面是一些实例。不改內容, 只改句讀, 以供讀者參考。

1. 程金蘭

原文 --- “倫敦攝政街的撤旗事件政府該給個清楚的交待, 不要又想打迷糊仗。
外交部 29 日「深夜」發新聞稿, 僅公開駐英國代表處在多方瞭解後, 證實撤旗是「政治因素」, 但不願說明背後政治施壓的是哪個「惡勢力」。整篇新聞稿僅在不斷的質疑英國是民主國家不應受第三方干預, 非但未揭示也未指責這背後黑手的「惡勢力」, 竟然還隱晦的、如出一轍的完全引用日前(27 日)總統府發言人范姜泰基所言「過去數十年來累積下來之問題, 並非一夕之間即能獲得完全解決」。這是什麼話?”

改正文 --- “倫敦攝政街的撤旗事件, 政府該給個清楚的交待。不要又想打迷糊仗。
外交部 29 日「深夜」發新聞稿。僅公開駐英國代表處, 在多方瞭解後, 證實撤旗是「政治因素」。但不願說明背後政治施壓的是哪個「惡勢力」。整篇新聞稿, 僅在不斷的質疑英國是民主國家, 不應受第三方干預。非但未揭示, 也未指責這背後黑手的「惡勢力」。竟然還隱晦的、如出一轍的完全引用日前(27 日)總統府發言人范姜泰基所言, 「過去數十年來累積下來之問題, 並非一夕之間即能獲得完全解 決」。這是什麼話?”

<http://tw.news.yahoo.com/blogs/society-watch/%E6%98%AF%E8%AA%B0%E7%9C%8B%E4%B8%8D%E9%A0%86%E7%9C%BC%E9%9D%92%E5%A4%A9%E7%99%BD%E6%97%A5%E6%97%97.html>

2. 黃創夏

原文 --- “還記得是在二〇〇〇年之前，當時的舊國民黨充斥著黑金勢力，加上威權時代的濫權與侵犯人權，那時候的台灣坊間流傳著對於國民黨最輕蔑與最痛恨的一句話：「看到國民黨的官，直接抓到牢裡去，一百個人中有九十九個，絕對不會被冤枉！」有的人，可能是黑金結構的一環、有的人，可能是威權迫害之幫凶。”

改正文 --- “還記得是在二〇〇〇年之前，當時的舊國民黨充斥著黑金勢力，加上威權時代的濫權與侵犯人權。那時候的台灣坊間，流傳著對於國民黨最輕蔑與最痛恨的一句話：「看到國民黨的官，直接抓到牢裡去。一百個人中有九十九個，絕對不會被冤枉！」有的人，可能是黑金結構的一環。有的人，可能是威權迫害之幫凶。”

<http://tw.news.yahoo.com/blogs/society-watch/%E9%A6%AC%E8%8B%B1%E4%B9%9D%E9%BA%BE%E4%B8%8B%E9%BB%91%E9%87%91%E8%88%9E%E6%98%A5%E9%A2%A8.html#more-id>

3. 王尚智

原文 --- “在台灣，我們熟悉「鴻海」而不熟悉「夏普」。這也是當最近一個月夏普的股票在日本彷彿陷入無止盡的墜落，銷售業績慘不忍睹於是眼下必須大幅裁員「數千人」之際，外界仍難料斷郭台銘是否正步入一場難以預料的困局。”

改正文 --- “在台灣，我們熟悉「鴻海」而不熟悉「夏普」。這也是當最近一個月，夏普的股票在日本彷彿陷入無止盡的墜落，銷售業績慘不忍睹，於是眼下必須大幅裁員「數千人」之際，外界仍難料斷郭台銘是否正步入一場難以預料的困局。”

<http://tw.news.yahoo.com/blogs/society-watch/%E9%83%AD%E5%8F%B0%E9%8A%98%E7%9A%84%E4%BB%B2%E5%A4%8F%E6%99%AE%E4%B9%8B%E5%A4%A2.html>

4. 蔡坤龍

原文 --- “這句話最早是誰說的，很難考證，但可以確定的是，它已經流傳了非常久的時間，在我還是兒童的那個年代，別說推翻，只要對這句話提出一點質疑，就會引來撻伐之聲，因為那還是個傳統儒家思想當道的時代。”

改正文 --- “這句話最早是誰說的，很難考證。但可以確定的是，它已經流傳了非常久的時間。在我還是兒童的那個年代，別說推翻，只要對這句話提出一點質疑，就會引來撻伐之聲。因為那還是個傳統儒家思想當道的時代。”

<http://tw.news.yahoo.com/blogs/society-watch/%E7%88%B6%E6%AF%8D.html#more-id>

5. 訾邦華

原文 --- “林書豪到了火箭隊，這件事在幾個月前看起來是不可能的，但如果回頭看林書豪在五月時候的發言，一切彷彿早有伏筆。

早在五月十號，林書豪談到自己的未來說：「沒有什麼是篤定的，我回得來的話我會很高興，但是 Crazy things happen。」”

改正文 --- “林書豪到了火箭隊，這件事在幾個月前看起來是不可能的。但如果回頭看林書豪在五月時候的發言，一切彷彿早有伏筆。

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<http://tw.news.yahoo.com/blogs/society-watch/%E6%9E%97%E4%BE%86%E7%98%8B--%E6%98%AF%E8%AA%B0%E5%9C%A8%E7%99%BC%E7%98%8B.html#more-id>

6. 王盛弘

原文 --- “捷運車廂裡鄰座女孩正在講電話，她的打扮新潮，喟嘆卻是古典的：「啊，不管我們現在怎樣愛得死去活來，但總有一天我會失去他，慢慢忘記他。他對我是一樣。」失去他，忘記他，只留下一個淺淺的痂，或甚至不再記得生命中曾有這樣的一個人經過。

於是，下一段戀情換上一段戀情，各異的臉孔不斷被疊覆被取代，承諾著相似的誓辭，重複著相似的歷程，愛情以這個方式不絕種。”

改正文 --- “捷運車廂裡，鄰座女孩正在講電話。她的打扮新潮，喟嘆卻是古典的：「啊，不管我們現在怎樣愛得死去活來，但總有一天我會失去他，慢慢忘記他。他對我是一樣。」失去他，忘記他，只留下一個淺淺的痂。或甚至不再記得生命中，曾有這樣的一個人經過。

於是，下一段戀情，換上一段戀情。各異的臉孔，不斷被疊覆，被取代。承諾著相似的誓辭，重複著相似的歷程。愛情以這個方式不絕種。”

<http://tw.news.yahoo.com/%E5%80%8B%E4%BA%BA%E7%9A%84%E4%B8%96%E7%95%8C%E6%9C%AB%E6%97%A5-052522120.html>

7. 譚光磊

原文 --- “一轉眼，我們就來到了瑪雅預言中世界即將毀滅的 2012 年。按照常理推斷，此時與末日預言相關的書應該很多，但實際上出版社都很「先知先覺」，相關的「瑪雅預言概念股」書籍其實前幾年就已經發燒達到鼎沸，不論是英國作家麥利歐．瑞汀的《2012：失落的預言》、布萊恩．達莫托的《2012 馬雅末日預言》還是史蒂芬．艾頓的《瑪雅預言書》，都早就翻譯出版了。”

改正文 --- “一轉眼，我們就來到了瑪雅預言中，世界即將毀滅的 2012 年。按照常理推斷，此時與末日預言相關的書應該很多。但實際上出版社都很「先知先覺」。相關的「瑪雅預言概念股」書籍，其實前幾年就已經發燒達到鼎沸。不論是英國作家麥利歐．瑞汀的《2012：失落的預言》、布萊恩．達莫托的《2012 馬雅末日預言》還是史蒂芬．艾頓的《瑪雅預言書》，都早就翻譯出版了。”

<http://tw.news.yahoo.com/%E6%9C%AB%E6%97%A5%E5%89%8D-%E5%BE%8C%E7%9A%84%E5%87%BA%E7%89%88%E9%A2%A8%E6%BD%AE-052522370.html>

8. 郝譽翔

原文 --- “我已多年未去紐約了，但回想起來，卻仍是激動不已。在 1999 年二十世紀的末尾，我曾經在它的懷抱裡盤桓了許久，而那是紐約最好的時代，曾經一度被暴力和色情陰影所籠罩的市容，早已一掃黑暗陰霾，神奇地起死回生了，而二十一世紀的九一一事件、金融危機則尚未發生，曼哈頓島洋溢著蓬勃的生氣。好幾次，我登上世貿大樓的頂端，貼在玻璃帷幕朝下方看，這個角度給予我奇妙的幻覺，感嘆紐約原來竟是這麼地小，也才不過我的巴掌大，而我伸出手來，彷彿就可以把它輕輕掐入我的指縫裡，想像自己正在旋轉它，旋轉這整個世界。”

改正文 --- “我已多年未去紐約了。但回想起來，卻仍是激動不已。在 1999 年，二十世紀的末尾，我曾經在它的懷抱裡盤桓了許久，而那是紐約最好的時代。曾經一度被暴力和色情陰影所籠罩的市容，早已一掃黑暗陰霾，神奇地起死回生了。而二十一世紀的九一一事件、金融危機則尚未發生。曼哈頓島洋溢著蓬勃的生氣。好幾次，我登上世貿大樓的頂端，貼在玻璃帷幕朝下方看。這個角度給予我奇妙的幻覺，感嘆紐約原來竟是這麼地小，也才不過我的巴掌大。而我伸出手來，彷彿就可以把它輕輕掐入我的指縫裡。想像自己正在旋轉它，旋轉這整個世界。”

<http://tw.news.yahoo.com/bleecker-t-et-173116138.html>

9. 蔡明燁

原文 --- 從 1983 年起，英國文壇每隔十年會挑出 20 位年紀在 40 歲以下的「最佳不列顛青年小說家」，迄今已舉辦三屆，美國則於 1996 年與 2007 年亮出了兩張「最佳美國青年小說家」的名單，而自 2010 年起，更出現了首屆「最佳西班牙文青年小說家」的選拔。這些英、美、西文的「20 under 40」名單背後有一個共通點—文學雜誌《葛蘭達》（Granta），因此想要了解大西洋兩岸「最佳青年作家」的緣起及後續的影響，就不能不從《葛蘭達》談起，因為一切都與該雜誌的出版歷史、編輯特質和文學視野息息相關。

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<http://tw.news.yahoo.com/%E8%91%9B%E8%98%AD%E9%81%94-%E8%88%87%E5%A4%A7%E8%A5%BF%E6%B4%8B%E5%85%A9%E5%B2%B8%E7%9A%84-20-un-r-40-173116218.html>

10. 陳英哲

原文 --- 二十位最具潛力優秀青年小說家名單完列。但關於小說家背後的出版社到底怎樣選秀，讓某些作品印刷成冊上市，以書的形式與讀者見面，用獨一無二的完整包裝，創造出作者與讀者間那些紙與字的默契結合？本文專訪「五大球團」（聯合文學、寶瓶文化、麥田出版、九歌出版及新經典文化）教頭如何收編這些青年壯盛軍。所謂山不在高，有仙則靈，五大山頭仙拚仙，青年作者個個身懷絕技，與讀者共舞，闡釋時代與個人文學技巧的騰飛交戰。這些球團明星總教頭們，個個闖蕩多年，皆可嗅出各個新人作家的能力與藝術表現。每個人心中都有自己的名單，因此討論或交換名單，亦是讀者如何與小說世界進行深層交往的重要指標.....

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Appendix four

About English Grammar

The key point of this book {The Great Vindication} is about the universal grammar and about the misunderstanding of the Chinese grammar by ALL Western sinologists and Chinese philologists.

So, I am showing the English grammar here, as a comparison to the Chinese grammar and to the universal grammar.

Furthermore, in addition to as a linguistic book for linguists worldwide, the other intended readers are Chinese people. Thus, I am showing the English grammar here in the form of 12 lessons for those who want to learn English as the second language.

Learning English Grammar in twelve days

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英文文法、说难很难，百分之八十土生土长的美国人也常闹文法笑话。连布希总统也为自己的「文法」打了几次「圆场」。

In a sense, the English Grammar is very difficult. Over 80% of native American has some difficulties with the grammar in one way or the other. Even President Bush had a few jokes about his grammar.

但是、说容易也很容易。法规不很多。例外也有规则。一切的英文文法法规及例外的规律尽在本书中。任何人均可把它在十二天内读完。当然、要多读几次才能记得。要活学活用，那就需要一些工夫了。

However, the English Grammar is not really that hard. The number of its rules is limited. There are some kind of rules even for the exceptions. This book is a Complete Grammar Textbook, and everyone can finish reading it in twelve days. Of course, one must read it a few times before he can memorize all those rules. And it, of course, will take a significant effort to be able to use them in an effortless and a correct way.

Day one -- Sentence patterns

I) with intransitive verb:

Subject + verb.

Example:

Our guest arrived.

Our guest from Ohio arrived by plane this morning.

II) With transitive verb:

Subject + verb + complement.

Complement consists of indirect object and direct object. An indirect object shows "to whom or what" or "for whom or what" something is done. An indirect object (if one is present) always comes before the direct object.

Example:

I offered Frank my ticket.

I offered my ticket to Frank.

Note: A noun or pronoun used with "to" or "for" is never an indirect object.

III) Linking verbs:

Subject + linking verb + subject complement.

Linking verbs -- be, seem, become, appear, look, feel, get (when it means become).

Note 1: You can be sure that a verb is a linking verb if you can put some form of "be" in its place.

Example:

The restaurant looked crowded. (Linking).

The speaker looked at his watch. (Non-linking).

Note 2: There are two kinds of complements -- direct object and subject complement.

A direct object can follow only an action verb. Usually, the subject and direct object are two different things, and the action passes from one to the other.

A subject complement always follows a linking verb, and it always means the same thing as the subject or describes the subject. We are dealing with one thing not two.

Example:

Mr. Ford is a lawyer. (Lawyer is a subject complement).

Mr. Ford hired a lawyer. (Lawyer is a direct object).

This program is excellent. ("is" is a linking verb).

This program is improving. ("is" is an helping verb).

Day two – tenses

	Simple tense	Continuous tense	Perfect tense	Perfect continuous tense
Past	<u>She talked.</u>	<u>She was talking.</u>	<u>She had talked.</u>	<u>She had been talking.</u>

Present	<u>She talks.</u>	<u>She is talking.</u>	<u>She has talked.</u>	<u>She has been talking.</u>
Future	<u>She will talk.</u>	<u>She will be talking.</u>	<u>She will have talked.</u>	<u>She will have been talking.</u>

Note: You shall keep your tenses consistent.

1. Do not shift from one tense to another unless there is an actual shift in the time of the action.

Example:

I admire the courage that Bob showed.

Mr. Gong moved to Ohio, where he now manages a store.

He went back to China, where he visited his birthplace.

2. The present tense.

- o Use the present tense to state facts that are permanently true.

There are eight quarts in a peck.

I didn't know that there are eight quarks in a peck.

That teacher reminded us that "all right" is two separate words.

- o The historical present -- the present tense is sometimes used to make a past event or a past statement more graphic.

The Declaration of Independence states that all men are created equal.

Dickens is at his best in depicting the tragedies of childhood.

- o The future may be stated by the present tense accompanied by an adverb (or adverbial phrase) of time.

This Thursday the boat leaves for Honolulu.

3. Use the present perfect tense for an action that began in the past but that continues, or whose effect continues, into the present. The action has been completed at some indefinite time before the present time.

Pat lived in Chicago for ten years.

Pat has lived in Chicago for ten years.

If Dad has taken the car, we shall have to walk.

From that day on, I always have feared the water.

4. Use the past perfect:

- o Use the past perfect tense of a verb for an earlier action that is mentioned after a later action, and use it when the first action is mentioned last.

Ellen returned the dress that she had bought.

Ellen bought the dress but returned it later.

The witness made this statement but later denied.

The witness later denied the statement that he had made.

- o Even though the actions are mentioned in the order of their occurrence, we sometimes use the past perfect tense to emphasize that the first action was completed before the second action began.

After we had washed the car, it rained very hard.

We had finished our work when Jim arrived.

- Here is a sentence with an "if" clause that states a condition under which something could have or would have happened.

If I had seen the light, I would have stopped.

Note: Use past perfect verb to state condition, and never use "would have" in the "if" clause.

5. The future perfect.

Use the future perfect tense for an action that will have been completed at a specified future time.

By tomorrow night, this car will have traveled one hundred thousand miles.

After I buy gas, I shall have spent my last cent.

6. The future tense.

- Use "shall" for the first person, "will" for the second and third person.

Shall I call for you at nine o'clock?

I shall do as you suggest.

He will come as soon as he can.

Will you come over tonight?

- "Should" is used in all persons to denote an obligation, in the sense of "ought to."

I should pay you.

You should settle this problem at once.

Note: Use "should" in a conditional clause introduced by "if" to express contingency or simple futurity.

If I should decide to go, I will call you.

- "Would" is used in all persons to denote habitual action or a wish.

I could never send out letters without stamps.

I wish you would accept my offer.

7. Tense of the infinitive.

- The present infinitive denotes the same time or future time in relation to the action of the main verb.

I intend to go tomorrow. (intend is present tense but to go is in the future).

- Present perfect in infinitive, identifies an action which has already been completed before the main verb.

I intend to have gone there yesterday. (intend is present tense but to have gone is in the past).

I am happy to have seen this game.

He was disappointed to have sold so few tickets.

Note: After verbs that point to the future, such as (hope, plan, expect, and intend), use a present infinitive (to go), not a present perfect infinitive (to have gone).

We are happy to have been of service to you in the recent sale of your home.

Jim had hoped to receive a college recommendation.

Day three -- Subject and verb agreement

1. Ignore the noun in the prepositional phrase.
Each one of **them** is a student.
2. Ignore the noun used as the subject complement.
My biggest expense **is** tires.
3. About possessive subject:
His **years** of experience do qualify him for the job.
4. The following words are singular because they refer to only one person or thing at a time (each, either, neither, anyone, each one, either one, neither one, everyone).
Note: Each, either and neither can be used as either pronouns or adjectives.
Each is right.
Each person is right.
5. Singular subjects joined by "and" are plural, but if both subjects mean the same person or thing, use a singular verb.
Her nose and mouth are beautiful.
The owner and manager **is** Mr. Harris.
The owner and the manager **are** pleased with each other.
6. Singular subjects joined by "or" or "nor" are singular.
A doctor or a nurse **is** always on hand.
Note: If one of the subjects joined by "or" or "nor" is singular and the other plural, the verb should agree with the closer word.
A few flowers or a plant **is** a good gift.
A plant and a few flowers **are** a good gift.
Note: better way to write -- a plant is a good gift, or a few flowers are.

When two subjects differing in number are connected by "either...or," "neither...nor" and one of the subjects is plural, it should be placed second, and the verb should agree with it in number.

- Neither the candidate nor the voters are satisfied with the proposal. (correct).
Neither the votes nor the candidate is satisfied with the proposal. (wrong).
7. In the pattern of "there is, there are," the verb precedes the subject. Verb has to agree with the true subject which is behind the verb. Since there's and here's are contractions of "there is" and "here is," they should be used only before singular subjects.
There's a pen.
There are pens.
 8. The noun "kind, sort, and type" are singular.
This kind of **cookies** is easier to make.
 9. Collective noun takes a singular verb when the group acts together as a single unit; a plural verb when the members of the group act individually.
The team **has** won its first game.
The team **have** not worn their new uniforms.
Note: The article "a" precedes a collective noun regarded as plural; the article "the" precedes a collective noun regarded as singular.
A number of students **are** here.

The number of students **has** increased this year.

A majority of voters **are** opposed to the bill.

The majority of voters **is** opposed to the bill.

10. Weights, measurements, periods of time, and amount of money generally take singular verb.

Ten dollars **is** enough.

Five minutes **is** not a long time.

Five tons **was** too big a load.

11. Phrases or clauses introduced by such expressions as "together with," "as well as," "in addition to" are not part of the subject and, therefore, do not affect the number of the verb.

The church as well as the nearby stores **was** destroyed by fire.

12. With fractions, the verb agrees with the noun in the prepositional phrase.

Half of the road **was** blocked off.

Half of the roads **were** blocked off.

Day four -- Moods

1. Indicative mood.

I love you.

2. Imperative mood.

Do your homework.

3. Subjunctive mood.

- o Wish sentence.

Use past tense verb in "wish" sentence to refer to a present situation which is contrary to the actual truth.

Tom does not live in the city.

I wish that Tom **lived** in the city.

Note: "that" in "wish" sentence can be omitted.

I wish Tom **would** live in the city.

I wish Tom **had** lived in the city.

Note: Use "hope" rather than "wish" when the situation or event is possible and not contrary to the real acts.

I hope it rains tomorrow.

- o A possible situation of present or future time.

If he **knows** the answer, he **will** tell her.

- o Contrary to the real facts of the present, or unlikely to occur in the future.

If he **knew** the answer, he **would** tell her.

- o A hypothetical situation of past time, one which did not occur.

If he **had known** the answer, he **would have** told her.

Conditional

Real conditional

Unreal conditional

Present	<u>If I have time, I study English.</u> <u>(sometime I do have time.)</u>	<u>If I had time, I would study English.</u> <u>(I do not have time.)</u>
Past	<u>If I had time, I studied English.</u> <u>(Sometimes I had time.)</u>	<u>If I had had time, I would have studied English.</u> <u>(I did not have time.)</u>
Future	<u>If I have time, I will study English.</u> <u>(I do not know if I will have time or not.)</u>	<u>If I had time, I would study English.</u> <u>(I won't have time.)</u>

Day five -- Question sentence patterns

1. With "be" linking verb -- move "be" verb to the beginning of the sentence.
Is the book green?
2. With other auxiliary verbs -- will, can, do, etc..
Does he work?
Can he work?
3. In passive voice:
Was the dog left at my doorstep?
4. In perfect tense:
Has he worked?
Had he worked?
Will he have worked?
5. Wh-question:
What does he like?
Whom does Mary see?
Who is Mary?
6. Tag question:
You can do, can't you?
She hasn't done, has she?
He had gone, hadn't he?
She doesn't speak Spanish, does she?

Day six -- The pronouns

1. The change in form of pronouns to show their relationship to other words in the sentence is called "case."
Nominative case -- I, you, he, she, it, they.

Objective case -- me, you, him, her, them.

Possessive case -- my, your, his, her, their.

2. Use the nominative case for a pronoun that **follows** any form of the verb be.

The chairman has been **he**.

It was **we**.

It must have been **they**.

If I were **he**, I should accept the offer.

3. Who and whom as interrogative pronouns.

Who was the inventor of wireless telegraphy?

Whom did the Duke of Wellington defeat at Waterloo?

Whom did you see at church today?

To whom did Washington turn for advice?

4. Pronouns in comparisons.

Hank owes Roy more money than I (owe him).

Hank owes Roy more money than (he owes) me.

5. Pronouns as appositives (both nominative and objective case).

The judge fined us, both me and him.

We boys like them girls as much as they girls like us boys.

6. Possessive pronouns before Gerunds.

I was surprised at his offering a tip.

(not at him offering...).

7. Reflexive and intensive pronouns.

The manager himself blamed on me for the mistake. (intensive).

The manager blamed himself for the mistake. (reflexive).

He built the entire boat himself. (intensive).

He built himself a boat. (reflexive).

8. Demonstrative pronouns and adjective -- this, that, those, these.

This is a book. (pronoun).

This book is red. (adjective).

9. Possessive pronouns -- yours, his, hers, its, ours, theirs. (These are different from the possessive case pronouns).

- o To denote possession and to complete the predicate when the noun is omitted.

Yours is just like ours.

Their book is not yours.

- o To form a double possessive.

This report of yours is very clear.

10. Pronouns and infinitive.

- o As the complement of an infinitive.

1. When the infinitive has "no subject," the pronoun following "to be" is in the nominative case to agree with the subject of the sentence.

Gwen seems to be **she** who made the protest.

The speakers are to be **they** who are running for election.

2. If the infinitive "to be" has a subject, that subject is in the objective case. Thus, the pronoun that follows the infinitive must be in the objective case, following the rule

that the verb to be takes the same case after it as before it.

The manager took her to be **me**.

We thought the applicants to be **them**.

- Objective case pronoun can be a subject of an infinitive.

The committee invited **him and me** to be present. (not he and I).

I wish you would let **him and me** finish the home work. (not he and I).

- As objective of an infinitive.

The buyer asked us to meet her at office.

11. Keep person and number consistent. A shift in person confuses the viewpoint within a sentence.

As we looked around us, you (we) could see that spring was near.

As I looked at you, she (you) looked happy.

12. Indefinite pronouns, such as all, any, both, each, either, everybody, none, one, several, some, someone, do not refer to specific persons or things. It should be noted, also, that many of these words may be either pronouns or adjectives.

- Pronouns that mean one -- everyone, everybody, no one, each one, either, each, someone, somebody, anybody.

Everyone works in his own area.

- As the words both, few, many, several are plural in meaning, they take plural verbs.
Both of them are good boys.

- All, most, and some can be either singular or plural depending on their meaning in a sentence.

All **is** good.

All of them **are** good.

- When "else" is added to a compound indefinite, the possessive is formed by adding an apostrophe and s ('s) to the word else.

Someone else's plan may prove better than yours.

- In general, someone, everybody are written as one word, but as two words if a prepositional phrase follows.

Every one of the class attended the reunion.

Any one of the officers is willing to be a chairman.

Day seven -- Articles

1. "The" is not used with the names to persons, languages, most countries, streets, or the time of day.

Mr. Smith is a teacher.

Chinese is an important language.

He goes to bed at ten o'clock.

Exceptions:

The Mississippi River is in **the** United States.

2. "The" is usually not used when the noun phrase refer to something in a very general way.
 Mary is studying history.
 However, "the" is often required if the noun phrase is followed by an identifying phrase.
 Mary is studying **the** history of China.
3. General rules.
 - o For count noun.
 1. Indefinite:
 an apple.
 Some apples.
 2. Definite:
 The apple.
 The apples.
 - o For non-count noun.
 1. Indefinite:
 Some coffee.
 2. Definite:
 The coffee.
 - o When nouns do not refer to particular specimens, but refer to a category in a general way, no article is used.
 Apples grow in Michigan.
 I like apples and coffee.

Day eight -- Subordination

1. With adjective clauses.

- o Clause signals:
 1. Relative pronoun: which, that, who, whom, whose, what.
 2. When, where, why can be either an adverb or an adjective clause signal.
 I eat where I work. (adverb clause).
 I eat at the store where I work. (adjective clause).
 3. We sometimes use a preposition before the relative pronoun; for example, with which, for which, to whom, in which, at which, under which.
 The condition under which we played were difficult.
 The things at which the audience laughed were very silly.
- o Clause position:
 1. Right after the noun it modifies.
 Without set off by comma -- restrictive.
 Set off by one or two comma -- non-restrictive.
 2. Used after linking verb as subject complements.
 It is not what we want.
 3. Participial phrase which used as adjective can be shifted about.

- Omit clause signal.

Often, the relative pronoun is omitted if it is not the subject of the clause. We can learn to recognize these "no signal" clause if we watch for a subject-verb combination right after a noun.

Most of the things we fear never happen.

A good test for a "no signal" adjective clause is to see whether we can insert a relative pronoun before it. The relative pronoun that starts an adjective clause is not always the subject.

Any player whom Ross can beat must be very poor.

Note: Often, an adverb clause such as "I think, I suppose, we hope, we guess" is inserted in the adjective clause, the adjective clause signal cannot be omitted and shall not use the objective form.

He is the candidate who I supposed will win.

- A note for single word adjective.

1. It can only modify noun or pronoun.

2. Place it right "before" the noun it modifies.

3. As a subject complement, it comes after the noun it modifies.

4. We very seldom use adjectives before pronouns as we do before nouns.

- Two special adjective clauses.

1. A special type of adjective clause is useful when you wish to state a fact about only "a part" or "a number" of a larger group.

Gloria has three brothers, one of whom is Andrew.

Along the coast are many small islands, some of which are uninhabited.

Clause signal -- one of whom, several of whom, two of which, most of which, none of whom, all of whom.

2. In a similar type of adjective clause, a noun precedes the words "of which"; for example, the price of which, the result of which, the purpose of which.

I read a novel the ending of which is disappointing.

The relative pronoun "whose", unlike "who" and "whom", can be used for things as well as for person.

I ordered a French soup the name of which I cannot pronounce.

I ordered a French soup whose name I cannot pronounce.

My tropical fish contracted a disease, and the cause of it is not known.

My tropical fish contracted a disease the cause of which is not known.

My tropical fish contracted a disease whose cause is not known.

2. With adverb clause.

- The clause signals.

When -- as, since, while, after, whenever, once, as soon as, until, before.

Where -- wherever,

How -- as if, as though

Why -- because, since, as, so that.

On what -- if, unless, though, although, provided that.

- Clause position.
 1. At the beginning of the sentence, end with a comma.
 2. At the end of the sentence.
 3. In the middle of the sentence with two commas.
- Some useful adverb clause devices.
 1. "If" clause -- the "if" idea can also be expressed without using the clause signal "if" at all if there is another signal exist such as an unusual word order.
If I had taken more time, I could have done better.
Had I taken more time, I could have done better.
If I were in your place, I will do the same thing.
Were I in your place, I will do the same thing.
I will let you know if I should change my mind.
I will let you know should I change my mind.
 2. "Once" can replace the adverb clause signals such as "if," "when," "after," or "as soon as".
After my tests are over, I shall have more time.
Once my tests are over, I shall have more time.
You sign the contract, and you cannot change your mind.
Once you sign the contract, you cannot change your mind.
 3. Both "now that" and "because" state cause and effect, but "now that" means more recent cause.
Because you are eighteen, you can vote.
Now that you are eighteen, you can vote.
Christmas is over, and life returns to normal.
Now that Christmas is over, life returns to normal.
 4. "Although" clause can often be changed as follow.
Although it is cheap, the car is no bargain.
Cheap as it is, the car is no bargain.
This type of structure changes an adverb clause with an adjective or an adverb.
Although we came early, we got poor seats.
Early as we came, we got poor seats.
I had to finish my theme, although it was late.
I had to finish my theme, late as it was.

3. With noun clause.

- Clause signals:
That -- That anyone should believe this rumor is absurd.
What -- What he said puzzled us.
Whatever -- We raise whatever we need.
How -- This is how I make fudge.
Why, if, when, who, which.
- Clause position.
Noun clause can be placed as subject, object, subject complement, appositive, or any place a noun can be.

Note: The empty word "that," which starts many noun clauses, is often omitted when the clause is a direct object.

I know (that) we would win.

- o Some noun clause devices.

1. Many noun clauses begin with the clause signal "that".

That I had saved the receipt was fortunate.

It was fortunate that I had saved the receipt.

I took along a flashlight. This is very lucky.

It was very lucky that I took along a flashlight.

2. A noun clause is often used as an appositive after the words "the fact".

The fact that the door was open made me suspicious.

I ate the stew, but that doesn't mean that I like it.

The fact that I ate the stew doesn't mean (that) I like it.

3. We often interrupt a noun clause after the clause signal "that" to insert an adverb phrase or clause; do not repeat the clause signal after the adverb clause or phrase.

I knew that if I didn't hurry the cement would harden.

I was afraid that when my turn came I would not be ready.

4. **With appositive phrase.**

A noun, often with modifiers, that is set "after" another noun to explain it is called an "appositive". It always is placed right after the noun it modifies. It sometimes is set off with two commas if it is lengthy or more than one word.

5. **With gerund phrase.**

Gerund phrase is used as a noun. We can sometimes improve a weak compound sentence by changing one of its statements to a gerund phrase used as the "object" of a preposition, such as by, for, of, on, in, before, after, without. It can be placed at the beginning of the sentence followed with a comma or at the end.

Dave watched the men work, and he learning about motors.

By watching the men work, Dave learned about motors.

6. **With infinitive phrase.**

Any infinitive is a mixture of both a verb and a noun, it may be modified by an adverb. It is often interchangeable with a gerund. It can take direct objects and subject complements. It is mainly used as nouns, but also as adjectives and as adverbs.

Positions:

- o At the beginning as a subject -- it can be moved to end by substituting "it" as the subject.
- o Any place a noun can be is okay.

7. **With noun-participle -- absolute phrase.**

A noun-participle phrase consists of a noun followed by a present or past participle that modifies this noun.

Knees trembling, Dick stepped up to the stage.

The dinner prepared, mother waited for her guests.

The noun-participle phrase often has no grammatical connection with the rest of

sentence. On the contrary, the participle in the participial phrases modifies a noun or pronoun in the main sentence, usually the subject.

Trembling with excitement, Bert stepped up to the stage.

The noun-participle can be placed either at the beginning or at the end of a sentence. It can be construct in two ways:

- Drop the helping verb.

The fuel was running low....

The fuel running low....

Her test was completed.

Her test completed, ...

- Change single verb to present (or past) participle.

The fuel ran low.

The fuel running low,...

I stood in the icy water. My teeth were chattering.

I stood in the icy water, my teeth chattering.

Their money was spent, and the children left the carnival.

Their money spent, the children left the carnival.

No guides were available, and we had to depend on ourselves.

No guides being available, we had to depend on ourselves.

Shirley came to the door, and her hair was done up in pin curls.

Shirley, her hair done up in pin curls, came to the door.

8. With present participle phrase.

The present participle phrase is used as an adjective. Present participle can take a direct object or a subject complement.

I found Roy reading a book. (direct object).

I found Roy feeling lonesome. (subject complement).

A participial phrase can often be shifted about. It can often be separated by several words from the noun it modifies.

Shivering with cold, the dog came into the house.

The dog, shivering with cold, came into the house.

The dog came into the house, shivering with cold.

To change a sentence to a participial phrase is simple.

We heard a loud crash. We rushed to the window.

Hearing a loud crash, we rushed to the window.

Put a comma after any participial phrase that comes at the beginning of a sentence.

When it ends a sentence, look for the word it modifies. If it modifies the subject at the other end of the sentence, set if off with a comma.

A milk truck overturned and caused a traffic jam.

A milk truck overturned, causing a traffic jam.

Note: Participial phrase has to share a same subject with the main sentence.

9. With past participle phrase.

The past participle is also used as an adjective. It can often be shifted about the same as the present participle phrase, having some distance from the noun it modifies. It is used to show that something "has been done" to a person or a thing.

Neglecting his friend, Carl read book.

Neglected "by" his friend, Carl read book.

To emphasize that the action of a participle has been entirely completed before another action, use "having" before the past participle.

Glancing through the paper, I laid it aside.

Having glanced through the paper, I laid it aside.

The way to change a sentence to a past participle phrase is easy.

This is a picture of me. (It was) taken a year ago.

This is a picture of me taken a year ago.

Comma rule for past participle phrase is the same as the present participle phrase.

10. Prepositional phrase as a modifier.

The preposition connects or shows two relationships.

- Noun to noun (or pronoun).
The picture on the cover is amusing.
- Verb to noun (or pronoun).
Jerry strolled through the park.

The types of prepositions.

- Position -- in, on, by, under, below, beneath, above, over, beside, behind, across, against.
The rock rolled down the mountain.
- Direction -- to, from, toward, down, up, at.
Brush your teeth before meals.
- Time -- before, during, after, until, till.
a pound of tea.
a story about war.
a letter for me.
- Others, such as of, for, about, with, except, but (when it means except).
a story about war.
a letter for me.

A group of words that begins with a preposition and ends with its object is a "prepositional phrase", and it can be used as modifiers -- either as an adjective or as an adverb. When we have two (or more) prepositional phrases in a row, each phrase can modify a different word or the same word.

We put a drop of water under the microscope.

Dad flew to Houston on Friday.

A prepositional phrase can modify the object of the preceding prepositional phrase.

The family lived on the edge of a great forest.

Note: Some words can be used as either prepositions or adverbs. These words, such as before, behind, after, past, through, down, and around, generally refer to direction. To decide how such a word is used, look for an object. If you find an object, the word in question is a preposition.

The dog trotted behind. (adverb).

The dog trotted behind the car. (preposition).

He fell down. (adverb).

He fell down the stairs. (preposition).

The bus went by without stopping. (adverb).

The bus went by the corner without stopping. (preposition).

Day nine -- New sentence patterns

1. Rules for sentence varieties.

- Change subject-first structure.

The whole pile of dishes went down.

Down went the whole pile of dishes.

- Place an adverb clause ahead of the subject.

I never trusted ladders after that experience.

After that experience, I never trusted ladders.

- Move subject complement ahead of the subject.

Terry is not stupid.

Stupid, Terry is not.

- Move the location of adjectives.

His strong, calloused hands were no strangers to work.

His hand, strong and calloused, were no strangers to work.

- Move the main verb ahead of the subject.

He will not resign.

Resign he will not.

He would go in spite of everyone's advice.

Go he would, in spite of everyone's advice.

- Move the object ahead of the subject.

He never could understand geometry.

Geometry he never could understand.

I have never eaten such food.

Such food I have never eaten.

2. Rules for sentence reduction.

- Elliptical clause is a clause without the subject and a part of verb, but the clause signal remains.

Ann stumbled while (she was) coming down the stairs.

Crackers will stay crisp if (they are) kept in a tin box.

- An adverb clause can often be reduced to a present participial phrase.
When I saw the child, I put on the brakes.
Seeing the child, I put on the brakes.
- An adverb clause that starts with the clause signal "so that" can often be reduced to an infinitive phrase.
I set the alarm so that it would wake me at six.
I set the alarm to wake me at six.
- An adverb clause can often be reduced to a prepositional phrase with a gerund phrase as the object of the preposition (by, for, on, in, before, after).
Because we took a short cut, we saved five miles.
By taking a short cut, we saved five miles.
Note: Often, the adjective clause can be reduced in the same way.
We have a plan that would improve the bus service.
We have a plan for improving the bus service.
- Adjective clause can often be reduced to verbal phrases.
 1. To present participial phrase.
The house was built on a hill that overlooked a lake.
The house was built on a hill overlooking a lake.
 2. To past participial phrase.
We bought some corn that was picked this morning.
We bought some corn picked this morning.
 3. To infinitive phrase.
You need more facts that will prove your argument.
you need more facts to prove your argument.
 4. To prepositional phrase.
This is a matter which is of great importance.
This is a matter of great importance.
 5. To single adjective, present or past participle.
Milk is a necessity for any child that is growing.
Milk is a necessity for any growing child.
 6. To appositive phrase.
Corn, which was our main crop, did poorly that year.
Corn, our main crop, did poorly that year.
- Other type of reduction.
 1. People who are irritable do not make good clerks.
Irritable people do not make good clerks.
 2. These toys were made of materials which had been discarded.
These toys were made of discarded materials.
 3. I was kept awake by the faucet that was dripping.
I was kept awake by the dripping faucet.

4. After he had saved all this money, Brooks lost it.
After saving all this money, Brooks lost it.
 5. There are curtains in the kitchen, they need washing.
The curtains that are in the kitchen need washing.
The curtains hanging in the kitchen need washing.
The curtains in the kitchen need washing.
The kitchen curtains need washing.
3. Devices for sentence variety.
- o No sensible person will deny this fact.
This fact no sensible person will deny.
 - o Mr. Walsh held the interest of his audience from his very first sentence.
From his very first sentence, Mr. walsh held the interest of his audience.
 - o The old, dingy city hall was being remodeled.
The city hall, old and dingy, was being remodeled.
 - o Helen would have sung if we had urged her.
Helen would have sung had we urged her.
 - o I have a typewriter, and my work looks neater.
Now that I have a typewriter, my work looks neater.
 - o After you play a card, you cannot take it back.
Once you play a card, you cannot take it back.
 - o The book was long, but it held my interest.
Although the book was long, it held my interest.
Long as the book was, it held my interest.
 - o Ann applied to two colleges, and both of them accepted her.
Ann applied to two colleges, both of which accepted her.
 - o He was struck by a car, and the owner was not insured.
He was struck by a car, the owner of which was not insured.
He was struck by a car whose owner was not insured.
 - o Miss Daly has gray hair, but that doesn't make her old.
The fact that Miss Daly has gray hair doesn't make her old.
 - o The child was traveling alone, and this seemed strange.
It seemed strange that the child was traveling alone.
 - o Mother insisted that I had to invite Martha because she is my cousin.
Mother insisted that because Martha is my cousin I had to invite her.
 - o It began to purr as soon as we stepped out of house.
No sooner had we stepped out of the house than it began to pour.
 - o Phil borrowed my book, and he lost it.
Not only did Phil borrow my book, but he also lost it.
 - o As he argued more, he convinced me less.
The more he argued, the less he convinced me.
 - o The inn was expensive, and we stayed only one day.
The inn being expensive, we stayed only one day.

We looked up the old house, and its porch was still unrepainted.
We looked up the old house, its porch still unrepainted.

4. Three effective sentence devices.

- o The "no sooner...than" device.

When we sat down to eat, company arrived.

No sooner had we sat down to eat than company arrived.

When the picnic table was set, it began to rain.

No sooner was the picnic table set than it began to rain.

Note: In a "no sooner...than" sentence, we usually need a helping verb such as "was, did or had" with the main verb and before the subject.

- o The "not only ..., but also" device.

Wilma cooked the dinner and washed the dishes.

Wilma not only cooked the dinner, but she also washed the dishes.

- o The "the more ... the more" or "the more ... the less" device.

The more you eat, the more you want.

The more one learns, the less positive one becomes.

As one learns more, one becomes less positive.

Note: Sometimes a comparative form (-er) of an adjective or an adverb is used in these arrangement.

When you drive faster, you see less.

The faster you drive, the less you see.

Traveling has made me appreciate my own town more.

The more I travel, the more I appreciated my own town.

Day ten -- Other points

1. Placing modifiers sensibly.

The meaning of a sentence often depends on where we place adverbs such as only, just, merely, almost, nearly, and even.

Steve only glanced at the advertisements. (not read).

Steve glanced only at the advertisements. (read).

Whenever misunderstanding might occur, place the adverbs as near as possible to the word it modifies and generally "before" it.

Joe nearly earned ten dollars. (about zero).

Joe earned nearly ten dollars. (less than 10).

2. Choosing modifier after sense verbs.

The sense verbs are -- look, smell, taste, feel, hear. These verbs that relate to our senses have two different meanings. One is action verb which requires an adverb, the other is a linking verb which uses an adjective.

Joey looked at the cake. (action verb).

The cake looked delicious. (linking verb).

3. Dangling word groups.

A phrase or an elliptical clause that has no word to modify or appears to modify a wrong word are dangling phrase or clause.

After an introductory word group that lacks a subject, do not use the possessive form of a noun or pronoun to answer the question who? or what?

While standing in the crowd, Pam had her purse stolen. (correct).

While standing in the crowd, Pam's purse was stolen. (wrong).

To avoid a dangling word group, you must tell "who" or "what" either (1) in the introductory word group itself or (2) at the beginning of the main statement that follows it.

4. Parallel construction.

Apply parallel construction whenever you use the words of and, but, or, than, as, as well as.

We traded in our car because
the engine burned oil,
the tires were smooth, and
the body was rusty.

To avoid monotony, you may omit repeated words without destroying the parallelism.

Fractions can be changed to decimals,
and decimals (can be changed) to fractions.

5. Points for pronoun.

- Avoid ambiguous.

Take the motor of the boat and sell (it).

What is the "it," boat or motor?

- Don't use "you" to represent the people in general, replace "you" with "one".
Mother, you (one) can't play football without getting a few scratches.

6. Removing deadwood from sentences.

Dead wood is useless words and roundabout expressions which do not add any new meaning to a sentence. Avoid repeating in the same sentence the meaning already stated by another word or group words.

He is an elderly man (in age).

She was (one who was) a determined person.

(In my opinion), I think that the plot is weak.

7. An agreement problem in adjective clauses.

- In an adjective clause, a verb should agree with its subject -- often the relative pronoun who, which, or that.

I like a dog that is friendly.

She likes dogs that are friendly.

- In the structure of "one of those fellows who ..." and "one of the best games that ..." -- To make a statement about the "only one" among a larger number, always use a

singular verb in the adjective clause; otherwise, your clause will apply to the entire group.

Roy was one of those fellows who are always in debt. (to whole group).

Roy was the only one of those fellows who was fired. (only Roy).

8. Voice.

Always use active voice unless the doer is not known, or the action of the doer is obvious or unimportant, or you wish to avoid naming the doer, or you want to emphasize the result of the action instead of the doer.

9. Wh-clause.

- o They decided where to go.

They decided when to go.

They decided who to invite.

They decided what to buy.

They decided how to get there.

- o I don't know who she is.

I don't know what it is.

10. Other sentence patterns for sense verbs.

- o Pattern 1.

With sense verbs -- see, hear, feel, watch and three other verbs (let, make, have).

We saw him go.

We let him go.

We have him go.

We told him to go. (action verb).

- o Pattern 2 -- this pattern only used for sense verbs; let, make, have are not used with -ing form.

We heard him going.

We see him dancing.

We let him going. (wrong).

11. Incorrect omission of words.

- o Make sure the numbers agree among subjects and verbs.

You have four and I three. (correct).

You have four and he three. (wrong).

You have four and he has three. (correct).

- o Repeat an article (a, an, the) or a possessive pronoun (my, your, his, etc.) if there is any chance of misunderstanding.

Did you put a pear or peach in my lunch. (correct).

Did you put a pear or apple in my lunch. (wrong, apple needs "an" instead of "a" for article.)

The Gongs have a black and white dog. (one dog).

The Gongs have a black and a white dog. (two dogs).

We invited our coach and teacher. (one person).

We invited our coach and our teacher. (two persons).

- Make sure the tenses agree among clauses.
 I never have eaten and never will eat an oyster. (correct)
 I never have and never will eat an oyster. (wrong).
- Do not omit a word required by the meaning or grammatical construction of a sentence or by customary usage.
 Bob made fun of my suggestion.
 Bob made fun () and ridiculed my suggestion. (wrong).
 Bob made fun of and ridiculed my suggestion. (correct).
- The teacher referred to a book.
 The book () which the teacher referred was not in the library. (wrong).
 The book to which the teacher referred was not in the library. (correct).
 We did many things.
 We swan, fished, and () many other things. (wrong).
 We swan, fished, and did many other things. (correct).
- Do not omit "that" from a noun clause used as a subject complement after any form of the linking verb "be".
 His excuse was that he didn't see the stop sign. (correct).
 His excuse was he didn't see the stop sign. (wrong).
 But "that" of a noun clause can be omitted if it is used as a direct object.
 I know () we could win. (correct).

12. Making logical comparisons.

- Make comparisons only between things of the same class.
 Tony's vocabulary is like the vocabulary of an adult.
 Tony's vocabulary is like that of an adult.
 Tony's vocabulary is like an adult's.
 Tony's vocabulary is like an adult. (wrong).
- Always make sure that your comparisons are logical.
 Montreal is larger than any city in Canada. (wrong).
 Montreal is larger than any other city in Canada. (correct).
 Montreal is the largest of all the other cities in Canada. (wrong).
 Montreal is the largest of all the cities in Canada. (correct).
- Supply the missing word that completes the comparison.
 Greg earns as much his brother. (wrong).
 Greg earns as much as his brother. (correct).
 In combining an "as" and a "than" comparison, first complete the "as" comparison; then add the "if" phrase at the end, where it need not be completed.
 This is one of the best, if not the best, hotel in town. (wrong).
 This is one of the best hotel in town, if not the best. (correct).
 Greg earns as much, if not more, as his brother. (wrong)
 Greg earns as much as his brother, if not more. (correct).
- Do not omit words needed to prevent ambiguity.
 Andy enjoys TV more than his friends. (wrong).
 Andy enjoys TV more than he enjoys his friends. (correct).
 Andy enjoys TV more than his friends do. (correct).

- What out the type of the comparison, adjective or adverb.

No teacher could have been more (patient) than Mr. Thomas. (adjective)

In those days people lived more (simply) than they do today. (adverb).

13. Points about adverb.

- A few adverbs have two forms -- one with -ly and another without; for example, slow - slowly, quick - quickly, loud - loudly, fair - fairly, cheap - cheaply. The shorter form is frequently used in brief commands and on traffic sign. The longer form is preferred in formal usage.

- if -ly follows a noun, it is an adjective.

Lovely, neighborly, fatherly, motherly, scholarly, orderly.

- In more formal speech and writing, use the adverb "rather" or "somewhat" instead of "kind of" or "sort of".

The public is rather dubious about campaign promises.

It made us sort of sad to leave the old farm.

It made us rather sad to leave the old farm.

14. Numbers.

- Places use words instead of numbers.

1. Isolated number less than 10, except in a series of related numbers.

We can choose one of five magazines to read.

The team won 8 games and lost 2 last year.

2. Indefinite expression or round numbers, but use figure to express definite amounts and longer numbers.

We have a hundred cow. (roundabout).

There are 3120 eggs. (exact)

3. At the beginning of a sentence.

Four hundred and one eggs are here.

4. Numbers preceding a compound modifier containing a figure already.

Our tent is supported by two 8-foot poles.

5. Fractions standing alone.

I live about one-fourth of a mile from here.

- Places use numbers instead of words.

1. Isolated numbers of 10 or more.

Only 23 persons are here.

2. Dates, day or year.

My birth date was July 21, 1953.

I report for work on August 1.

3. House number, room number, telephone, and zip code.

4. Measurements.

I have 5 yards of material.

5. Time.

10 a.m. ; half past 6.

6. Highway and comparable number.

I live near highway 81.

7. Percentage and decimal.

The interest rate is 8%.

0.15

8. Chapter and page numbers.

Chapter 5; p.400; pp.20-32

Summary:

9. Never begin a sentence with an actual numeral.

10. Use words for number between one and ninety-nine.

11. Use figures for words above ninety-nine.

12. When a number can be expressed in not more than two words write it in words.

13. Arabic numerals are generally preferable to Roman numerals.

15. Dates.

o In letters.

1. In the heading, use figure, June 5, 1950.

2. In the body, use figures without -st, -d.

I have an appointment on June 10.

June 6 to July 15, 1977.

o In formal invitations and announcements.

Dates are invariably spelled out; as February twenty-first, Nineteen Hundred and Sixty-nine.

o In legal documents, such as wills and deeds, dates are invariably written out; as, the twelfth day of June, one thousand nine hundred and eighty-nine.

16. Hyphenation and compounds.

A hyphen are used in three situations.

o Words compounded of two or more words to represent a single idea.

o The division of a word into syllables.

o The division of a word at the end of a line.

o Use to form a compound adjective before the noun modified.

first-class bond,

one-man job

deep-blue color

four-year-old girl

up-to-date fashion

The hyphen should be inserted after a series of hyphenated adjective modifying the same noun when the noun occurs after the last adjective only;

It is a four-, five- and six-story building.

Note: When a compound adjective follows the noun or the predicate, it is not hyphenated.

Many fashions, popular and up to date, will be on display.

o An adverb ending in -ly is not joined with a hyphen to the adjective that it qualifies.

highly developed intelligence

a fully balanced ration

- Surnames written with a hyphen are in most cases considered as one name;
Madame Schumann-Heink
But proper names used adjectively are not joined by a hyphen.
New England winters.
Fifth Avenue shopper.
- Use a hyphen in compound numerals, or with other words.
five-o'clock tea
ten-foot pole
forty-six
twenty-one hundredths
- Fractions are hyphenated when the word is used as an adjective; as, They are entitled to one-half share of stock.
When the fraction is used as a noun no hyphen is necessary; as, He invested one third of his money in stocks.
- Use a hyphen in certain compounds made up of nouns and prepositional phrases.
sons-in-law
hand-to-hand
man-of-war
There are many exceptions to this rule:
commander in chief
editor in chief
Also, a single capital letter joined to a noun or participle is hyphenated.
H-bomb; S-curve; T-shirt; U-turn
- Used in compound words, when self, ex, half, well or quarter is the first element.
self-control; ex-president; hal-truth; quarter-share; president-elect; well-known; well-bred; well-to-do.
- Use the hyphen in compounds made up of prefixes joined to proper names.
anti-American; mid-Atlantic; mid-August; non-European, Pan-American.
But, do not use hyphen if prefixes are not joined to a proper names.
antisocial; biannual; coauthor; foreclose.
But, compounds are hyphenated when otherwise a vowel would be confusingly doubled in combination:
anti-imperialist; co-owner; intra-atomic; semi-independent.
Exceptions: cooperate and coordinate.

17. Apostrophes.

- Form the possessive case of noun (singular or plural) not ending in s:
doctor, doctor's
- Use only an apostrophe to form the possessive case of plural noun ending in s:
Boys, Boys'; ladies, ladies'
- Form the possessive singular nouns by adding 's:
Charles, Charles's; Burns, Burns's
Exceptions are the possessive of ancient proper names in -es and -is, the possessive Jesus' and such forms as for conscience' sake, for righteousness' sake. But such forms as

Moses' Laws, Isis' temple are commonly replaced by:

The laws of Moses, The temple of Isis.

- In compound nouns, add the apostrophe and s to the last element of the expression.
my son-in-law's boat; King Henry IV's funeral
- Use an apostrophe to show that letters or figures have been omitted.
aren't = are not; he's = he is
Exception: it's = it is.
- Use an apostrophe and s to indicate the plurals of figures, letters and words considered as words.
5's; t's; and's; but's; twos, threes
- Never use an apostrophe in forming the plural of nouns and the possessive case of personal relative pronouns.
The Gongs (not the Gong's)
Ours (not our's)

18. Capital letters.

- Capitalize the first word of every sentence and every line of poetry.
- Capitalized all proper nouns -- name and titles of person, country, street, deity, religion, day, month, school, historic event, era, race, organization.

Note: If the reference is to any one of a class of persons or things rather than to a specific person or thing, do not capitalize the noun or adjective.

He is not a captain.

He is Captain Draper.

- Capitalize all words except articles, conjunction, and prepositions in the title of a book, play, magazine, musical composition.

Truth, Faith, and Life

- Avoid unnecessary use of capitals.

1. Do not capitalize names of points of the compass unless they refer to a specific section.

He lives in the West.

He walked west along the street.

2. Capitalize nouns such as father and mother if they are not preceded by a possessive.

Your father is a tall man.

I love Father very much.

19. Some after thoughts.

- Adjective clause is usually placed right after the noun it modified, but sometimes a prepositional phrase can be placed between them, and then it should set off with a comma.

An old woman in the apartment, who, because she had become progressively more lame, was forced to use a cane and then to be confined to a wheelchair, asked the landlord to install a telephone in her kitchen.

I thought that preparing dinner for eight guests would be a simple matter, but after deciding on a menu and shopping for the food, being very careful to stay within my

budget, and then spending hours over a hot stove that burned the lima beans and three of my fingers, I realized that a dinner party is a formidable undertaking.

- Where the clause signal can be omitted.
 1. In adjective clause -- the clause signal can often be omitted if it is not a subject and if there is no adverb clause inserted right after it.

It is the house Mary lives in.
It is the house that when owner is out Mary lives in.
 2. In noun clause -- the clause signal can be omitted if it is the direct object and if there is no adjective or adverb clause inserted right after it. Note, do not omit it behind the linking verbs.

I think you know.
I think that what you say is correct.
My hope is that I can go.
- Make sure the modifiers you use are modifying the words you intended to be modified.

The person who can do this well deserves praise.
At here, "well" may modify either can do or deserves. By adding "certainly" after "well", it becomes clear that "well" modifies "do" and "certainly" modifies "deserves".
The person who can do this well certainly deserves praise.
Words such as only, even, hardly, not, and scarcely require careful placing.

Examples:
Only the foreman told me to finish the job.
The only foreman told me to finish the job.
The foreman only told me to finish the job.
The foreman told only me to finish the job.
The foreman told me only to finish the job.
The foreman told me to only finish the job.
The foreman told me to finish only the job.
The foreman told me to finish the only job.

20. Guide to correct sentence structure.

- Split constructions.
 1. Do not ever split infinitive.

Exception: Martha wants to really see Tod in person.
 2. Splitting an auxiliary verb and a main verb is rarely effective or natural.

He has, to my great surprise, sung very well. (Bad).
To my great surprise, he has sung very well. (Good).
 3. Do not split the preposition and its object.

Mabel crept into, although she was terrified, the frail canoe. (Bad).
 4. Two coordinate phrases or two coordinate dependent clauses should not be widely separated.

Unless the blizzard lets up, we cannot make it to the mountain lodge, unless the roads are passable. (Bad).
Unless the blizzard lets up, and unless the roads are passable, we cannot make it to the mountain lodge.

- Make the sentence logical.
1. Do not omit a necessary word.
 The floor is swept, and the dishes washed. (wrong).
 The floor is swept, and the dishes are washed. (correct).
 The Chairman and Chief officer received us. (unclear).
 Is the Chairman and Chief officer one person or two persons.
 His feet are bigger than anybody in town. (doubtful).
 His feet are bigger than any other body in town. (correct).
 2. Avoid of using double negatives.
 I don't see nobody. (bad).
 I don't see anybody. (correct).
 I don't get none. (bad).
 I don't get any. (correct).
 I did not have but two. (bad).
 I can't help but, ... (bad).
 3. Misuse of dependent clauses.
 Because she had no new dress was the reason Joy stayed at home. (dubious).
 Joy stayed at home because she had no new dress. (better).
 Joy noted where the paper says that it will snow tonight. (dubious).
 Joy noted that the paper says it will snow tonight. (better).
 4. Do not use the pattern of "is where, is when, is because".
 My high fever was because I was in a weak condition. (dubious).
 My high fever was caused by a weak condition. (better).
 5. Do not use a complete sentence to be the subject or object or complement of a be verb.
 I had lost my nerve was the reason I did not try. (illogical).
 That I had lost my nerve was the reason I did not try. (correct).
 Fred's only hope is he will get his paycheck today. (illogical).
 Fred's only hope is that he will get his paycheck today. (correct).
 That he will get his paycheck today is Fred's only hope. (correct).
 It is Fred's only hope that he will get his paycheck today. (correct).
- All sentence elements have to be consistent.
1. Make sure that the tense is consistent thought out the whole paragraph.
 Jill was walking briskly along the sidewalk when suddenly a Honda turned the corner.
 It careens wildly down the street, twisting as if its rider is unconscious. Jill leaped to one side.
 The above paragraph is poorly constructed because it uses past tense was in the first sentence, present tense in second, past again in third.
 2. Make sure that the subject and voice is consistent.
 As you sail across the harbor, channel markers can be seen. (faulty).
 As you sail across the harbor, you can see channel markers. (correct).
 3. Make sure that the number of nouns is consistent.
 I enjoyed an ice cream soda, but they tend to make me fat. (faulty).
 I enjoyed an ice cream soda, but it tends to make me fat. (correct).

4. Avoid shifting the class or person of pronouns.
 If one tries hard enough, you will usually succeed. (faulty).
 If one tries hard enough, he will usually succeed. (correct).
 5. Guard against sudden switches from literal to figurative speech and switches from one figure to another.
 The foreman is a cold fish who always has an axe to grind. (bad).
 Before we pass judgment on the foreman, we must answer a question: what use has a fish for an axe?
 6. Be consistent in the use of mood.
 Do not needlessly shift from indicative to imperative or subjunctive or mix their use.
 Last spring I would play tennis every morning and swan every afternoon. (bad).
 Last spring I would play tennis every morning and would swim every afternoon. (correct).
- o Sentences should be unified in meaning.
 Do not put unrelated ideas in the same sentence.
 His brother was a tall man, and he was a good fisherman. (faulty).
 - o Get rid of the dead wood.
 1. advance planning
 planning
 2. after the conclusion of
 after
 3. as a result of
 because
 4. by mean of
 by
 5. at this point in time
 now
 6. by the time
 when
 7. come in contact with
 meet
 8. during the time that
 while

Day eleven -- Spelling

Rules for spelling.

- Rules for the final consonant.
1. Double the consonant (other than w, x, or y) for single syllable words when a suffix is added.
 bag baggage; plan planned, man mannish; occur occurred; bid bidden; sad sadden.

2. Not double if two vowels preceded the final consonant.
beat beaten, retail retailing.
 3. Not double if word ends in more than one consonant.
conform conformed, help helped.
 4. Double it if adjectives ending with l.
casual casually, cool coolly.
 5. words ending in n keep that letter before the suffix -ness.
keenness, plainness, meanness, suddenness.
- Rules for words end with "e".
1. Words ending in silent e usually omit the e before suffixes beginning with a vowel.
abridge abridging, encourage encouraging, please pleasing, argue arguing.
But keep the e if the suffix begins with a consonant.
bale baleful, manage management, lone lonely, use useful.
Exceptions: argument, truly, judgment, duly, acknowledgment
 2. When words end in soft -ce or -ge, keep the e before -able and -our.
noticeable, changeable, courageous.
 3. Keep final e in the present participle of singe, tinge, dye.
dyeing, singeing, eyeing, tingeing.
 4. When words end in -oe, keep the e before a suffix beginning with any vowel except e.
canoeing, hoeing, toeing.
 5. Change to -y for -ie before adding -ing.
die dying, lie lying, tie tying.
- Other rules.
1. Change -y to -i before a suffix if a consonant precedes the -y.
busy busier business, defy defiant defies.
Exceptions: carry carrying, hurry hurrying, study studying, thirty thirtyish.
Note: No change from y to i if a vowel precedes y. Exceptions: day daily, pay paid, lay laid, say said.
 2. Follow the well-known rhyme in spelling words in -ie and -ei.
I before E
Except after c
or when sounded as a
as in neighbor and weigh.
- ei used after c:
ceiling, deceit, receipt, conceive, perceive.
Exceptions: counterfeit, forfeit, leisure, seize, foreign, height, neither, weird.
- ei sounded as a.
feign, reign, heinous, their, neighbor, weight.
3. Words ending with a vowel plus -c remain unchanged before -1, -o, -u or -a plus consonant.
frolicsome, critical.
Before an added -e, -i, or -y, the letter k is inserted if the c sound remains hard.

frolicked, panicky.

Nothing is added after c if the c sound becomes soft.

criticism, toxicity.

But, if a consonant is ahead of -c, -c is usually remain unchanged before any suffix.

arc, arced, arcing.

4. When words end in s or an s-sound (ss, x, ch, sh, z), the plural is formed by adding es to the singular.
annex annexes, church churches.
5. Use -ize instead of -ise for all except:
advise, compromise, exercise, chastise, despise, devise, disfranchise, enterprise, excise, merchandise, supervise, surmise, surprise.

Day twelve -- Formation of noun plurals

1. Ending in -f, -fe, and -ff.
 - o Change f and fe to v and add es.
half halves, leaf leaves, self selves, thief thieves, life lives, shelf shelves, wife wives.
 - o adding only s.
briefs, giraffes, proofs, sheriffs, chiefs, plaintiffs, scarfs, tariffs.
2. in -y. end in s, sh, ch, x, and z, if an extra syllable is needed in pronouncing the plural, add es.
annexes, churches, lunches, waltzes, brushes, dishes, quartzes, waxes, businesses, dispatches, sixes, witnesses, chintzes, hoaxes, taxes, yeses.
3. Ending
 - o Add only s if it is preceded by a vowel.
attorneys, journeys, keys, valleys.
 - o Change y to i then add es.
armies, diaries, families, quantities, authorities, discoveries, industries, skies, cities, duties, ladies, utilities, companies, fallacies, parties, vacancies.
4. Ending in -o.
 - o Add s if it is preceded by a vowel.
comeos, patios, radios, rodeos, curios, portfolios, ratios, studios.
 - o Add es if it is preceded by a consonant.
embargoes, manifestoes, noes, vetoes, heroes, Negroes, torpedoes.
5. Some nouns form their plurals by a change in an internal vowel.
foot feet, goose geese, man men, tooth teeth, woman women.
6. Some nouns have the same form in the plural as in the singular.
aircraft, deer, salmon, chassis, grass, series, corps, moose, sheep.
Some of these nouns are pluralized when they represent several species.
The deers of North America.
Grasses found on the prairies.

7. Some nouns are always plural. They have no singular form in the same sense.
annals, earnings, scales, assets, goods, scissors, auspices, headquarters, trousers, ceramics, pants, credentials, proceeds.
8. Certain noun may be used as singular or as plural according to their meaning.
Acoustics is a science.
Acoustics of the hall are poor.
athletics, politics, plastics.
9. Some nouns have two plurals differing in meaning.
brothers brethren (class)
cloths (kind of cloth) clothes (apparel)
indices (in math.) indexes (in book)
10. Some nouns plural in form are singular in use and therefore take a singular verb.
aeronautics, economics, molasses, physics, civics, measles, news, whereabouts.
11. Most compound nouns form the plural by pluralizing the fundamental part of the word.
adjudants general, trade unions, governors general, vice presidents.
If a compound is made up of a noun and other word group (preposition, adjective, adverb, verb), the noun is pluralized.
bills of lading, fillers-in, lookers-on, brothers-in-law, commanders in chief, go-betweens, runners-up, shut-ins, letdowns, leftovers, runaways, castaways, handouts, makeups, strikeovers, bylaws.
12. Foreign ending.
 - o "a" to "ae".
alumna alumnae, larva larvae, antenna antennae, minutia minutiae.
 - o "um" to "i".
Alumnus alumni, cactus cacti, focus foci, fungus fungi, genius genii, gladiolus gladioli, nucleus nuclei, radius radii, stimulus stimuli, syllabus syllabi, terminus termini.
 - o "um" to "a".
addendum addenda, aquarium aquaria, bacterium bacteria, dictum dicta, curriculum curricula, erratum errata, gymnasium gymnasia, maximum maxima, medium media, memorandum memoranda, minimum minima, planetarium planetaria, referendum referenda, residuum residua, spectrum spectra, stratum strata, ultimatum ultimata.
 - o "on" to "a".
automation automata, criterion criteria, phenomenon phenomena.
 - o "is" to "es".
analysis analyses, axis axes, basis bases, crisis crises, oasis oases, diagnosis diagnoses, ellipsis ellipses, emphasis emphases, hypothesis hypotheses, parenthesis parentheses, synopsis synopses, synthesis syntheses, thesis theses.
13. Proper nouns form their plurals by adding s or es.
The Adames
The Gongs
When titles are used with proper nouns, either the title or the proper noun may be pluralized.
The Misses Gong,
The Miss Gongs, (informal).

14. Plurals of letters, signs, symbols, figures, and abbreviations used as nouns are formed by adding s or an apostrophe and s.

A's, 6's, nos, depts.

Dot you i's and cross your t's.

She was a woman in her late 30s.

15. Plurals of words used as nouns are formed by adding s if the word ends with a consonant, and an apostrophe and s if with a vowel sound.

ifs and buts, wherefores, ups and downs, yeas and nays, ins and outs.

do's, oh's and ah's

but twos and threes.

Plurals of contractions used as nouns are formed by adding s. Do's, don'ts.

Appendix five

‘天任’散文集

Title: 龍的傳人

華人是「龍」的傳人。至少，我們自己是這麼認為的。但是，我們的「龍」，一再受到他人的侮辱，我們自己卻是全然不知。反倒隨人起哄。更加的自侮一番。

什麼是龍？「龍」字由五個字根組成。第一字根為「」。即辛字下面少一橫。它是「犯上」之意。當此字根崁在字內，大都寫成「立」。立在字內為^辛（犯上）。單獨的「立」為站立之意。從「」的字很多。

「言」字的口上部分，為「」的變文。以口犯上為言。互相論辯為語。故有諫言、進言。而非進語。漢字分得非常、非常的細。今人都已「大而化之」，亂用一通了。

「音」字從「言」。口內含物之言為音。十為全數。完全、完美之意。故「音十」為「章」。

犯上之女為「妾」。「妻」從「一」（結合），從「」（巧手），從「女」。即巧手之女與我結合者為「妻」。^辛的涵義，請見「說文」影本。

龍的第二字根為「月」（肉也）。故「龍」為生物。第三字根為「匕」（變化也）。第五字根為「飛」（非之右半）。第四字根連接「化」與「飛」，是「亡」字下部之橫轉。為「隱」的意思。隱則亡也。

什麼是龍？現在就很清楚了。龍是一種能飛天、能變化、能隱現、能干天犯上的生物。所以，在畫像上，龍必有雲。雲是龍的一部分，絕非身外之物。沒有雲的龍，就是條「死龍」。

把 dinosaurs 翻譯成「恐龍」，對「龍」是一種污蔑。這可能是無心之錯。也就算了。把 dragon 翻譯成「龍」，這不但是對龍的侮辱，更是對中華文化的敵視。在「啟示錄」(Revelation)內，dragon 是「反基督」(anti-Christ)的。這在西方，可是不共戴天之敵。近日的中文聖經，有鑑于此，將 dragon 改譯為「戾龍」。加了一個「戾」字，雖沒有消除對「龍」的侮辱，總算化解了一些不共戴天的敵意。

數年前，一部轟轟烈烈的卡通片 MuLan（花木蘭），描述了一隻，又可笑，又無能的「可憐龍」。好好的「木蘭從軍」，搞一條不三不四的「蠢龍」幹啥？而那「笨龍」可是從祖廟出來的。這就不再是「指桑罵槐」了。而是直接的羞辱。但「龍的傳人」，把那片子，一再一再的捧上了天。受人侮，非但不知，更大喜。侮人者的狠毒巧思，全白搞了，沒轍了。這也算是華人的高招吧！

近日連韓國也搞了個「惡龍」片。做些娛樂本倒無妨。但它把那「惡龍」與華夏「真龍」打了等號，那就不再是娛樂了。我們有龍、有蛇。但沒有惡龍。只要是龍，都是吉祥的。邪的、惡的就不可能是龍。連「罪龍」都不得繼續為龍，必須投胎成「馬」。

總之，外國沒有「龍」。所以，任何的外國事、物，都不應該譯成「龍」。或是「XX龍」。同理，已有的外文字，也不可能有「龍」。dragon 絶不是「龍」。龍字的英文，應該譯為 loong。音、義均合。lo...ong 超 long (長)也。dragon 的中文，應譯為「忤怪」，「忤逆基督之怪物」。如此，則東西文化就不會有衝突了。

{以武世偉先生為主編的《改變與轉變》一書已經出版。該書原文為法語，經由王紅波 (Hongbo WANG) 翻譯成中文。在此感謝武先生和倪先生，並感謝龔先生特為此書做評。

Title: 讀《改變與轉變》一書有感:

‘易經’為六經之首。一劃開天：立天之道，立地之道，立人之道。‘定’乾坤 (cosmology)，‘位’貴賤 (morality)，‘斷’剛柔 (science)。其至高至大：通神明之德，類萬物之情。

甲午戰起，清庭陷華夏於亡國邊緣。愛國之土，興五四救國狂潮。追根究底，中華文化為敗因，‘易經’當然是禍首。至高哲理，頓成愚昧與迷信之根源。污蔑、唾棄，似乎成了定論。

本人主修‘理論物理’。本想為五四大業，奠定萬年根基。盼國人，徹底的根除迷信，完全的追隨科學。為此投入易經研究，決心批愚昧，破迷信。豈料，‘易經’較之近代物理，更為真實，

更為進步。{請參閱 “Yijing, Wo-Hsing and Modern physics” (at Yjing:
<https://tienzengong.files.wordpress.com/2020/04/yijing-only.pdf>)}.

近日, 王紅波 (Hongbo WANG)女士翻譯了 武世偉 (WU Shiwei)先生等的大作, 並惠賜一冊。此作者雖為法國人, 對易經的了解, 是正確的。對‘三易 (不易、變易、簡易)’都有正確的掌握。以‘變易’為機遇, 為挑戰。以‘不易’為人生方向的舵手。更以極為‘簡易’的方式, 寫成一本人人可讀的大作。紅波的譯文, 簡潔明暢, 文采飛揚。譯文本身, 即文學之上之上者也。拜讀之後, 欣喜莫名。特書數語, 將此大作, 介紹友人。

龔天任

書於 洛杉磯

七月三日, 2014 }

Title: 「流芳園」--對中國人的侮辱

The Huntington Library of California 把其新建的「中國園」，命名為「流芳園」。英文譯名是 "Garden of Flowing Fragrance"，這是字面上的直譯。從字面上，倒不像是個壞名字。直覺上，還會把它看成個「風雅」的名字。但是，他又說，此名有「深遠的象徵」意義。（見原文）。它的典故來自「曹植」(Cao Zhi)的「洛神賦」(The Rhapsody on the Luo River Goddess)。那麼，我們就必須了解那「深遠的象徵」，究竟有什麼意義？經過「九彎十八拐」，「流芳園」這名字的深遠象徵意義，就是對中國人的嚴重侮辱。且看下面分解。

洛神為「宓妃」。典出「離騷」：……吾令「豐隆」桀雲兮，求「宓妃」之所在。解佩纕以結言兮，吾令「蹇脩」以為理。總總其離合兮，忽緯畫其難遷。……（見原文）。

白話翻譯如下：我命令「豐隆」這雲神，興風騰雲，去把「宓妃」找到。解下我的玉佩，放入我的情書。我命令「蹇脩先生」代為轉達，並做說客。但總被小人離間，終究未能相會。在此，「宓妃」影射的是「楚懷王」。「屈原」被黜後，一直思念「懷王」。但終未能重會。後漢「王逸」的「離騷章句」序，有云：「…，靈脩美人，以媲於君。宓妃佚女，以譬賢臣。…」。那麼，「宓妃」在「王逸」的眼中，是好的。可是，後人並不如此看。對「宓妃」的引喻，多有批評。「文心雕

龍」的「辨驩篇」寫到，「... 豐隆求宓妃，...，詭異之辭也...」。[\(見原文\)](#)。「夸飾篇」寫到，「... 鞭宓妃以饗屈原，...，變彼洛神，...，欲夸其威而飾事。...，披瞽而駭聾矣。...」。[\(見原文\)](#)。「文心雕龍」認為，「宓妃」是誇張不實的鬼話與神話。其實，以一個荒誕的神話故事，來為「中國園」命名，倒也無可厚非。只是把中國人，看成為落後的封建人罷了。

但是，「流芳園」究竟不是「宓妃園」。還有幾個「彎」要「拐」呢！「流芳」的典故，出自[「洛神賦」](#)[\(見原文\)](#)。在其序言寫到，「洛神」是宓妃，也就是楚王的「神女」。將「宓妃」與「神女」結合為一人，始于「洛神賦」。而[「神女」的典故，出自「宋玉」的「高唐賦」與「神女賦」](#)[\(見原文\)](#)。「高唐賦」云：「...，妾巫山之女也，...，願薦枕席，王因幸之。...，旦為朝雲，暮為行雨。...」不該得而得，為「幸」。

- 「有幸」，不該有而有。
- 「幸好」，不該好而好。
- 「寵幸」，不該有的寵愛。

王「幸」之，為不該有的「性交」。「巫山神女」，非后、非嬪、非妃。只是個與「楚王」野合的女人罷了。從此，「雲雲雨雨」指的就是，男女交合了。如「李白」的「清平調」：「...，雲雨巫山枉斷腸。...」。如今，「巫山」暗指男女野合。「神女」就明指為「妓女」了。武俠小說中常有「神女宮」，指的就是妓女組成的幫派了。而「宓妃」也成了婚外情的哀怨之女了。「李商隱」的詩句：「賈氏窺簾韓掾少，宓妃留枕魏王才。春心莫共花爭發，一寸相思一寸灰」。窺簾、留枕，都是偷情的哀怨呀！如果「流芳園」的深遠象徵含義，包含了點滴的此種哀怨之情，暗指了些許的妓女之意，那就太陰狠了吧！

但是，「流芳園」究竟不是「神女園」。它出自下面詞句：「... 於是洛靈感焉。... 神光離合，乍陰乍陽。竦輕軀以鶴立，若將飛而未翔。踐椒塗之郁烈，步蘅薄而「流芳」。超長吟以永慕兮，聲哀厲而彌長。... 嘆匏瓜之無匹兮，詠牽牛之獨處」。

「蘅薄」是掉落地上的樹葉。在此，「流芳」字面上的含義，是落葉的氣味。它可清新，可腐臭。以這些含義來命名，沒什麼意義吧！

那麼，我們就必須來了解，「曹植」寫「洛神賦」的本意。「曹植」才高八斗。本有機會稱帝，反遭「煮豆」之危。其心情之悲怨，超過「屈原」千百倍矣。故將哀怨賦之「洛神」。全文之重點，在下面數句：

「... 恨人神之道殊兮，怨盛年之莫當。抗羅袂以掩涕兮，淚流襟之浪浪。悼良會之永絕兮，哀一逝而異鄉。... 雖潛處於太陰，長寄心於君王」。

雖在盛年，也無能通人神之道。想不哭都不成，淚成汪洋。這是多麼悲悽的詞句。讀之令人，也淚浪浪。「曹植」的「洛神」，影射的是他那永遠失去的夢想。他對「洛神」描述的重點是：將飛而未能翔。香雖郁

烈，卻成「流芳」。永慕之吟，哀厲而彌長。終究是「無匹」與「獨處」。這是完完全全的絕望。其哀其怨，情何以堪！如果「流芳園」的深遠象徵意義是，無窮的哀怨與絕望，那也太狠毒了吧！

就以字根而言，「流芳」亦「流鶯」之類也。「流、琉、硫、梳、疏」，共一「字根」。它是「荒」的變體。荒是「荒」的本字。[（附上「康熙字典」的說明）](#)

荒是亡川。川已不見，一片汪洋。所「指」是流「失」、流「逝」與「荒」涼。荒是草荒，蕪也。是沒有「人」之「作為」之處、之象。字典上，荒同荒。音同義同。

所以，

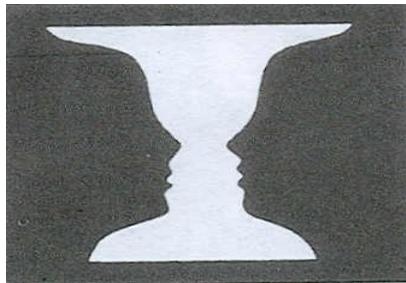
- 「琉」是玉荒。少玉也。非玉也。似玉而非玉。「珠」也。
- 「硫」是石荒。高溫時，可流似蜜。凝固後如黃石。似石而非石。石荒，硫黃也。
- 「疏」是足荒。足經之處皆荒。稀疏也。
- 「蔬」是草疏。草密菜疏。蔬，菜也。
- 「梳」是木荒。木荒之地，可以稼作。易于整理。梳，梳「理」也。
- 「毓」是每荒。每，母氣也。母氣「育」荒。故「毓」為「育」，為「稚」。
- 「旒」是旗荒。旗不飛揚。故「旒」，旗「下垂」之象。
- 「慌」是心荒。心不踏實。驚慌、慌亂也。
- 「謊」是言荒。言不真實。謊言也。

那麼，「流」是什麼？「流」是水荒。水而荒，失也、逝也、荒也。

- 產，生產、產業、財產。
- 標，標的、得標。
- 產、標都是正面的字。
- 審，審理。言，言論。
- 鶯，美雀。
- 審、言、鶯都是中性的字。

但這些字與「流」一靠，立成負面。如，流產、流審、流標、流鶯、流言、流星、流血、流放、流亡、流失、流逝、流浪、流掉、流寇、流氓…等。

「流行」，看起來是個中性的詞。「流行病」呢？「一江春水向東流」，看起來是個中性的句子。以它為名的一部影片，描述的是「流逝」的愛情。「上流」、「一流」的正面意義，來自上與一。流通、流傳、流暢的重點，是在通、傳、暢。



漢字的「根性」，較之任何其它文字，有更深一層的涵義。若將「左圖」看成一文。它實在內含兩字。一為「兩美女」，一為「一花瓶」。那圖文，實為「陰陽文」。只有漢字，有陰陽字。

「流」為失、逝、荒。「流長」為「留」。留者，不失、不逝、不荒。漢字的陰陽字，大體上是形異而音同。

流芳，失芳、逝芳也。留芳，存芳、育芳也。不是每個字，都有陰陽字。有了，就絕不能搞錯。

有人說，「流芳」的含義是「百世流芳」。但是，「李流芳」與「王流芳」是同一個人嗎？如果不是，為何「流芳」等於「百世流芳」？並且，「萬古流芳」是懷念「死人」的輓詞呀。以輓死人之詞，為「中國園」之名。何其狠毒也。

以「洛神賦」為典故的「流芳」，指的必然是下列之一：

1. 宦妃：無道的君王（楚懷王），或者是「留枕」的怨女。
2. 神女：野合的仙女。妓女的別稱。
3. 洛神：象徵「曹植」的絕望。（見註）。是要海外華人，「哀一逝而異鄉，…將飛而未能翔，終究無匹而獨處」

「宦妃」、「洛神」是含恨溺斃的冤魂。「神女」是巫山魑魅（山怪）。又是妓女的別稱。以她們踢掀腐葉的氣味（流芳），做為「中國園」的名字。明擺著，中國的園林，是魑魅、冤魂，妓女的樂園，是才子絕望的傷心地。這也太侮辱中國人了。並且，就字根與字義而言，「流芳」幾與「流鶯」（妓女）同義。只有妓女能夠隨時隨地的「流芳」。

將「中國園」命名「流芳」。命名者，若非愚昧無知，完全不知「洛神賦」之東西南北，則其用心，蛇且蠍也。若為無心之錯，亦「譏語」(curse)也。

註：史載「曹植」與「甄」女相戀。後來其兄「曹丕」霸「甄」為后。不久「甄」即殉情，並留枕伴「植」。曹植哀痛，而作「洛神賦」。即失江山，又丟所愛。「植」之哀怨與絕望，豈是一「賦」能宣。不久，「曹植」以英年辭世。終於「萬古流芳」。

任何可被有意或無意影射的詞句，都要盡量避免使用。2009年四月十日，「世界日報」B8版，有一則報導（見下圖）。

有一婦女申請ILVTOFU作為她的車牌號碼。其含義為I Love TOFU（我愛豆腐）。但是她的申請被拒絕了。因為，它可被誤讀為I Love TO FUck（我愛

性交）。

「芳」原本為香草。但是，現在已經成為女人之別稱：如「芳容」、「芳人」...。「流鶯」已明指為妓女。「流芳」較之TOFU更易令人誤讀。

〔交配〕
猩會和

猩交配，這種行為模式與人類相似。

(網路照片)

～
祕

果身上
這究竟
驗，揭
研究出

·吉斯
·令牠

，脊髓
搘感知
，這種
說，搔
包變得
驚奇的
時，信

我愛豆腐=I Love Tofu 車牌縮寫被指性暗示 婦批官員

美聯社

科羅拉多州丹佛電

美國科羅拉多州一名嗜食豆腐的婦女決定選用「我愛豆腐」(ILVTOFU)，做為她運動休旅車的車牌，但汽車管理局卻打了回票，認為這幾個英文字母的組合，很容易被誤解為，具有高度性意涵的語句。

州稅務廳發言人表示：「我們不同意FU這一部分，因為有些人會把它看成意指與性有關的街頭語言」。

車牌禁用

州政府官員定期集會討論，確保新發的車輛大牌不含幫派黑話、毒品用猥亵淫穢等的縮寫組合。

「我愛豆腐」ILVTOFU是I Love的縮寫，州政府與車管局官員可能十分在意會將FU想成不雅的字眼。

提出申請的38歲婦女卡夫曼李(Lee)表示，她全家都吃素，豆腐是素食品，州政府官員想太多，才誤解她的縮寫。

金飯碗褪色 改擔鐵飯

Title: 祭父文 (Eulogy to my father)

Written on Jun 04, 2011

家父（龔樂群）、湖南安化人。生于一九一四年，十一月十四日（農曆）。於二〇〇八年九月十日晚安息。享年九十五歲。臨行時，兒女、孫、曾孫均在榻側，並有教會姐妹二人及鄭牧師祈禱與祝福。

一九四三年，父親偕友人遊一佛寺。有求夢室。因共求之。果入夢。見二美女，持赤箋索題。拒之不可，乃題一聯。云：

歷盡萬里風塵，運箸籌帷闖海闊。
贏得滿門桃李，傳經衛道越洋高。

一九五〇年，果然歷盡萬里風塵，輾轉赴台灣，隨即轉任教職。任教「台南一中」十年，「陸軍官校」六年，「中央大學」中文系十一年。果真贏得滿門桃李。

父親任教數十年中，出版大學用書數冊：「孔墨異同」、「孟荀異同」、「老莊異同」、「論語疑考」及「三家六子四論」。一九六〇年，前總統「蔣公」下令重修「黃埔校史」。經「錢穆」等六名史學大師工作數年，結果都不當極峰意。父親于一九六六年奉命撰寫「校史緒論」，立得層峰拍案讚譽。並即交付「正中書局」，以「黃埔簡史」書名，發行單行本。父親博古通今，傳經著史，果真傳經衛道矣。

堯曰：「誥爾舜，天之數命在爾躬」。歷史上能承天命者幾人？父親能於夢中得知天命，並一一完成之。道德文章已參天地之造化矣。以九五高齡，回歸天地，真「完人」也。我等兒孫，對父親的離去，雖有萬分的不捨，但沉浸在父親那完美的一生中，又感受到無限的幸福與榮耀。

父親是個詩人。他的豪情與父愛，在他的詩中表現無遺。

* 父親的高潔：

獨木不鳥棲，獨山不獸穴。
獨立聳雲霄，願與群山絕。

* 父親的孝心（哭母）：

計自離家後，於今四七年。

慈顏常在夢，廬墓永無緣。
去國雖非願，遲歸總是愆。
兒孫同祭掃，而我獨潸然。

祭罷又飛去，茫茫天外天。
回頭復東望，白雲橫日邊。
劬勞終未報，孺慕豈能捐。
唯冀兒身健，重歸拜墓前。

* 父親的豪情：

座有詞宗把筆難，縱能得句費增刪。
飛觴一石開懷飲，戴月三更盡興還。
未許豪情隨逝水，忍將醉眼看青山。
他年得遂凌雲志，宏經衛道證薪傳。

* 父親的「師情」：

院中松柏二十四，皆是諸生親手植。
此物生來與眾殊，經霜歷雪更標致。
佔地不比它木多，天亦蒼蒼無厚賜。
問其何以獨堅貞，祇因落落孤其志。
志孤人亦可特行，特行仙佛所同自。
臨別叮嚀唯一言，遺俗之失靡它事。
他日他方再結緣，一笑何妨證文字。

* 父親的豁達：

驚秋衣已破，飄泊未開裁。
驕氣消磨盡，雄心泰半灰。
請纓空學劍，落魄誤持才。
貧賤尋常事，何需百事哀。

* 父母的恩愛：

花比佳人本異妍，佳人雖老有人憐。
雙雙幽徑吟花下，一韻傳情萬念捐。

* 父親的幽閑：

午日炎炎早晚涼，有些秋意尚無霜。
晚迎風月開窗飲，早灑庭園找事忙。
亂葉掃除三徑淨，落花收拾一身香。
依欄跌坐花叢下，頓覺神怡物我忘。

* 父親懷兄：

飄泊又經年，風霜滿鬢邊。
酒酣花亦醉，家遠月偏圓。
兄弟安危慮，兒曹啼笑兼。
欲揮揮不著，有淚已深咽。

* 父親對我們的期許：

把酒笑妻難對飲
論文有子可承歡

從父親的詩，我們永遠記得父親。他的「詩心」也遠遠的超越唐詩與宋詞。它們不但是我們懷念父親的詩歌，更是中華文化的瑰寶。父親雖已仙去，已為天地立心，已為中華文化立命。我們的哀傷，也已轉化成無限的榮耀。

其 樂 草 編 著

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Appendix six

The other books of Tienzen (Jeh-Tween) Gong can be found at https://www.worldcat.org/search?q=au%3AGong%2C+Jeh+Tween.&qt=results_page, see graph below.

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Appendix seven

Discussions with Chinese language teachers at {"LinkedIn 中文教師群 (Teaching Chinese as a Foreign Language, Teachers Network; <https://www.linkedin.com/groups/798227>)"} 討論記要

Samuel Zhangguorong: 正確的句、讀(逗),使文義明確流暢,且易讀。

“说起来,我们中国人也会很多种语言。出生在无锡,跟祖辈说无锡话;幼时住苏州,跟叔辈说苏州话;后来太仓跟外婆生活,并在那读小学一年级,所以说太仓话。二年级到上海,同学中有许多山东人,苏北人;所以在上海说,上海话,山东话,苏北话。插队到江西,又说江西话。英语学得时间最长。但用英语与人交流的时间少,所以英语最不流利。

如果 John Carter 会多少种语言,那我认为没什么;只是说明他用那些语言与人交流的机会多。

所以我认为,人的 language ceiling 是动态的。跟年轻时,用哪些语言与人交流有关。”

Answer: 張國榮先生,您好!很高興在此認識您。古之所謂 神交也。

文化是數千年的事業。千年前之詞語,今日仍能用者,文化之偉大也。而古埃及文,死之久矣!

句讀(punctuation)為“所有”語文之根本。英文的句讀是非常明確的;完全沒有爭議的。句讀不對者,就是無知的代表。中文古文的句讀,比英文更為明確;連標點符號都不需要的。自從不讀古文後,白話文的句讀,就全亂套了。這是大議題,以後詳談。

至於本人的簡介,請查閱 <http://www.chineselanguageforums.com/small-story/tienzen-s-family-t151.html>

宗教授所言,真是一針見血。

英文在英美,更早大眾化。但未因此錯了句讀。英文的 chat language,連文法都不顧了;但不可錯了句讀。在表面上,中、英文的文法是不同的。但在實質上,“如何成句?”中、英文是一致的。有篇介紹 句讀 短文

(<http://www.chineselanguageforums.com/stories-teaching-learning-chinese/topic-t197.html>), 願與大家切磋。

若把莎士比亞的標點符號拿掉，就很難讀懂了。中文古文，是不需要標點符號的。因為句中已經有了句讀的字符，如起詞、尾詞、轉語詞。這些，在英、法文中，是沒有的。所以，沒有標點，就亂套了。起詞有如、若、何、殆、夫等。句自何起，是不會錯的。尾詞有之、乎、也、者、矣等。句在何處止，也是不可能錯的。還有許多高招，如對仗等。句讀更錯不了了。白話文，也有起、尾、轉詞。起詞有如果、若是、我們等。尾詞有了、的、呀、嗎等。白話文，即然用了標點符號，就不能錯用了。您的法文老師，不懂中文，只好原諒他了。

Hongbo WANG: 胡適 等學者，把中文與漢字，看成是中世紀的茅坑。我們怎能怪現在的年青中國人，不懂中文，看扁中文呢？

Answer: 近作“李敖與無知的魯迅，<http://tienzengong.pixnet.net/blog/post/35566874>”對此略有闡述。

外國語言學家，對中文的偏見，以自大的優越感為主因；對中文的無知為次因。但近作“Linguistics Manifesto, ISBN 978-3-8383-9722-1”出版後，已沒有知名語言學家，再敢對漢語文指手劃腳了。那書在全世界熱賣；請查閱

<http://www.chineselanguageforums.com/small-story/about-tienzen-t155.html>。奇怪的是，那書在台灣及大陸，都沒有賣家。

郭沫若 是日本畢業的西醫。魯迅 是郭的同學，但半途退學。是個半吊子。五四 那批人，打著科學的旗子，但並不了解科學。科學的精義，在於“知為知，不知為不知”。不知而亂說者，不懂科學也。魯迅 不是合格的西醫，也沒研究過中醫。他的謾罵中醫，只是潑婦罵街而已。他對漢字的無知，而詆毀漢字，已到禍國的地步。

十九世紀前，語言學認為，各大語言，雖不相同，但無優劣之分。至十九世紀末，西方提出了“語言優劣論”。它成為“納粹”優劣論的依據。造成了人類的悲劇。語言學上，也發展成為正式的學說 (Sapir–Whorf hypothesis,

http://en.wikipedia.org/wiki/Linguistic_relativity）。那時，胡適、魯迅 等人，為了趕時髦，把自己的漢語文，打成了中世紀的茅坑。到了一九八〇年代，語言優劣論 一度被否定。等 Linguistics Manifesto 出版後，它再度被確定。只是翻了個身。漢語文 是語言學上，唯一“完美”的系統。德、法、英文，都較之差了很大的一大截。

您對 Sapir–Whorf 假說的認知，是不正確的。各大語言，起源不同，內涵不同。但只要 功力 相同，就沒優劣之分了。Linguistic relativity 只是強調語言優劣的 文雅 代名詞。那學

說的重點是：好語言，造成好的思考，進而創造優文化。劣語言，笨思考，劣文化。如此而已。這個學派，基本上是情緒的，不科學的。

一九八〇年代，我參加了幾種電腦語言的設計。電腦語言，小兒科也。但也五臟俱全。首先，我們必須訂出一些“量尺”，以檢驗設計出的系統，是否合格。之後，可否用這些量尺，來檢驗人類語言？

所有語言，至少包含兩部份：字法與句法。它們多是血肉相連的；但仍可分開來討論。以字法來說，至少有三把量尺。

1. 以最少的符號（字根或字母），來創造出無窮的字（vocabulary）。

2. 從字面就能讀出字音。

3. 從字面就能讀出字義。

以英文來說，第一項是 100 分。第二項 100 分。第三項 20 分。只有百分之二十的英文字，是由字首、字根組成；字義可由字面讀出。至於，為何 book 是書？Love 是愛？學過拉丁文的人，還可瞎猜一通。其餘的，就是天曉得了。對胡適、魯迅與大多數的中國人來說，漢字必定得抱三個大鴨蛋。那麼，比較起來，不是茅坑，是什麼？自從 Chinese etymology 出版後，漢字拿了 300 分。唯一能拿滿分的語言。現在，語言優劣論，不再是情緒之學。而是科學了。漢字只有五萬來個。能否拿滿分？可一一檢驗之。沒什麼可爭吵的。我在“釋字遊戲，

<http://tienzengong.pixnet.net/blog/post/35536870> 舉了五百多個例子。也夠多了。

在此佔用宗教授的場子多日，就此打住。謝謝。

宗教授（宗世海，暨南大學華文學院教授、博士、博士生導師）有您這句話，我就安心了。很高興在此認識許多好朋友。

中文最難學嗎？如果把漢字看成是，互相無邏輯關係的方塊，那就是最難學的語文。胡適、魯迅，對此早已下了定論。那就是，漢字對中國人來說，都是很難學的。一般的美國大學畢業生，至少認識十萬英文字。高中畢業生，讀古英文（莎士比亞或 King James Bible）也毫無問題。今天，百分之九十九的中國大學畢業生，是沒有能力讀古文的。康熙字典，總共不過四萬八千字。翻開任何一頁（每頁約四十字），能認識超過三個字的人，絕無幾人。認識個三、五千字，能夠看看報紙，就自認把中文學通了。這是自欺欺人。以西方的標準，這是笑話。文化，不是今天。它包含由古至今的智慧。把古人智慧完全拋棄的人，還算是個文化人嗎？

一個不出門的人，對著幾十個鏡子（平的、凸的、凹的）照來照去，要決定那個鏡像最醜，是不容易的。中文最難學嗎？從中文本身的角度，是不容易討論的。還得從整個語文學的高度來看。中文在整個語文學的宇宙裡，究竟坐在什麼位置？

近代語言學之父 Noam Chomsky，於一九六〇年代，發表了一篇 linguistics manifesto 的文章。可以翻譯為“語言學宣言”。但文與義，常不相同。真正義為“語言學終論”。到此打止，任何其它見解，都是廢話。它的重點是 universal grammar

(http://en.wikipedia.org/wiki/Universal_grammar)。或用比較文雅的字眼 Generative grammar (http://en.wikipedia.org/wiki/Generative_grammar)。也就是說，西方的語法，為語法之宗(終)。萬流歸宗也。其它語法，不可能超越它；只是由此“宗”退化而成的小支流。Chomsky 的論點，還是比較學術性的。有些人卻把它演化成，侮蔑其它語文的證據。但今天已經不同了；有了新的 Linguistics Manifesto。

先介紹一些背景資料。宗教授的問題，就比較容易討論了。

“寬容寫作錯誤”？基本上，有三種寫作錯誤。

1. 故意搞錯 --- 這是最高的寫作手法。在順暢的行文中，一個錯句，可起震撼的作用。但用多了，就成真錯了。一般只有絕頂高手，才知分寸。我也常用錯句(不正確的語法)，來強調那句的重要性。
2. 無心之錯 --- 人總會犯錯。閃了個神；少加了 s，時式前後不合。這也是常有的。苛責無心之錯，就太超過了。
3. 無知之錯 --- 對無知的寬容，是不仁的。他如果是學生，就是誤人子弟。他如果是朋友，我們就是損友。他如果是路人，我們的愛心何在？

“您說的這些都有沒有更可靠的出處證據？”

現在是網路時代了。任何議題，都可找到或多或少的出處與證據。我的作法是，在一篇短文裡，不提供兩個以上的 links。太多 links 就把議題搞亂了。若讀者想知道特定項目的出處與證據，我再另行提供。當然，讀者也可自己 google, yahoo 或 bing。

恭賀您得獎。

Serena Qiang: 對美國小學語文教育的描述，是實情。但我們不可會錯了意。

一大碗飯，只能一口一口的吃。小學生，學習能力有限。嚼不動的，吞不下的，當然得先往旁邊放著。這是技術問題。我們不可把技術問題，當成原理來接受。到了一個時候，嚼不動的也得嚼；吞不下的也得吞。到了寫碩士論文時，無知的錯句，是不可能被原諒的。

Answer: 當然，對“人”永遠是要寬容的。他如果是個文盲，還能寫個三言兩語，再錯也得誇獎他。百分之八十在美國拿福利的人，在申請表上，都無法寫出三句通順的句子。沒有一個社工，敢說三道四的。懂了就好。但是，如果這些人，來我這裡學語文，而我對他們錯句的寬容，就是我的罪過了。

“中文最難學嗎？”

Serena Qiang 有她的見解；也言之成理。不過，見解人人都有。最終是，公、婆各有理。那麼，那個問題就沒答案了。成了一個無聊的問題。

硬科學 (hard science) 與 半科學 (pseudoscience) 是不同的。半科學對許多“問題”都是窮追猛打。一定找得出答案。所以，經常信手一掏，答案就到手了。

這種信手掏來的答案，硬科學是不會理採的。經常，有些問題是沒有答案的。有些答案是非常、非常難找的。所以，總是先問一個 新問題：那個(原)問題，有答案嗎？即使原問題是無解的，新問題，基本上總是有解的。科學的步驟如下。

1. 提出一問題 ---問題 A。
2. 提出新問題 ---問題 A 有解嗎？如果無解，那就是答案了。如果有解，再提出一個新問題。
3. 第二新問題 ---什麼是最好的“方法與途徑”去找答案。
4. 第三新問題 ---對於一個找到的答案：“它是維一的答案嗎？”如果不是，其它的答案，得繼續將其找出。如果有無限多的答案，那就等於沒答案了。

如果一個答案，沒有經過上述的步驟，它鐵定是不科學的。

整個 語言學，其實只有兩個問題；一主一副。

- a. 何謂 語言學？
- b. 那種語言最難學？當然，不難的，可能就是最好的。

這兩個問題有解嗎？Chomsky 認為，我們只要找到 u-語法 (universal grammar)，並證明所有的語法都是 u-語法 的子系統，這兩個問題就有解了。不過，Chomsky 並沒有成功。他的 Generative grammar 無法涵蓋 中文語法。那麼，我們能成功嗎？我們的機會，當然大多了。Chomsky 並不“深”懂中文。我們不一樣了。

德國的 歌德 (Johann Wolfgang von Goethe,

http://en.wikipedia.org/wiki/Johann_Wolfgang_von_Goethe) 與法國的 沙特 (Jean-Paul Sartre, http://en.wikipedia.org/wiki/Jean-Paul_Sartre) 都有個 文藝沙龍。中國也有 竹林七賢。尊古敬古是應該的。但後人，必須要有超越古人的志向。所以，至少要來個 八、九什麼的。譬如說，網路八雄，中文十傑。不知諸位以為如何？

天地之大，大家天各一方。今日因討論學術，而相遇相知。若能為歷史留下一段佳話，也可做為自我的美好回憶。

“中文最難學嗎？”

這是 語言學中，重中之重的問題。但是拿著鏡子，照來照去，是照不出答案的。今天，世界上有 5,000 個活語言。要一個一個的來比，是不可能的。如何比法，也還有爭議呢！好在，Noam Chomsky 指出了一個方向。如果我們能找到 u-語法 (universal grammar, 統一的標準語法)，我們就有比較的標準了。拿這個標準量一量，答案就出來了。

問題是，如何從 5,000 個語言，來整理出 統一的 u-語法？解決之道，是把它們分類。大致上，可分成四類。

1. 印歐語系 --- 德、法、西、英、俄等。
2. 中東語系 --- 阿拉伯、西伯來 等。
3. 漢語系。
4. 其它 --- 多為 部落語言 (aboriginal languages)。

Chomsky 已建構了 印歐語系的 u-語法。它也能涵蓋許多 部落語法。基本上，英文語法可做為這一 u-語法的代表。三十年前，我從十幾本英文文法大全，整理出一本英文文法的小冊子。基本上，是便於自己查閱；所以，從未示人。它與其它文法書不同。只有條、目；甚少說明。它卻涵蓋了“全部”的英文文法。不少一點，不多一撇。為了比較中、英語法，在此把那小冊公開 (<http://www.chinese-word-roots.org/egramma.htm>)。

Chomsky 的 universal grammar 失敗了。主要在於他，不是“深”懂中文語法。我們自己懂嗎？一位 Hongbo WANG 的朋友說，中文沒有語法。他錯了嗎？中文當然有語法。但若以英文語法的標準，WANG 的朋友完全沒錯。中文沒有一個 條、目化的語法。

中、英文主要的差別，在於“字法”不同。漢字是 non-inflectional (沒尾巴的)。英文字是有尾巴的；-ive (形容詞)，-ly (多為副詞)，-ness (抽象名詞)，-ize (動詞)，-ing (動名詞)，-ed (過去分詞)，等等。英文的文法，完全是由這些尾巴控制的。詳情我就不囉唆了。我那小冊子，對這一點，表達得非常清確了。

電腦語言，也有兩類。寫碼語言，如 Basic, C++ 等。運作語言 (operational system)，如 DOS, Windows, OS2 等。運作系統，基本上是個交通警察；控制那個 程式 (program) 進，那個出，那個停。也就是打“旗號”；綠旗進，紅旗出，等等。一個程式，沒有聖旨 (綠旗)，是進不了場的。是沒聲音的。

英文字的尾巴，就是旗號。它進場 (句子裡) 後，能佔什麼位置，能有什麼份量，負有什麼責任？完全由那尾巴決定。漢字沒有尾巴；那如何判定它的角色呢？這對西方語言學家來說，還真是不可想像的奧秘。Chomsky 怎麼可能不失敗呢？但是，我們自己懂嗎？

我們整天在講 語法、語法。我們曾經問過，“什麼是語法嗎？”現在我們懂了。語法就是“號誌”。由它來標明每個字，在句中的角色。

今天，就談到這裡。

宗教授，謝謝鼓勵。您所提出的問題，確是大議題。



Jeh-Tween Gong <tienzen.gong@gmail.com>

附件

8 messages

zongshihai@hwy.jnu.edu.cn <zongshihai@hwy.jnu.edu.cn>
To: Jeh-Tween Gong <tienzen.gong@gmail.com>

Tue, Jan 22, 2019 at 4:07 AM

龚先生：

您好。附件是刚才看到的。供您参考。

记得您说汉语是从一二三到万的语言。那么——

您有关的论述原文可否分享？能不能在国内的微信群分享？目前语言学工作者常有一些群分享成果，非常好。
如果能给我，请注明原来的准确详细出处。以便谁引用。

谢谢您。

宗世海

暨南大学华文学院教授、博士、博士生导师

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<http://www.nssd.org/journal/cn/85619X/201101>除了知网外，还见于国家哲学社会科学学术期刊数据库，免费向全球读者开放

何謂 語法(文法)? 把它定義為“語言系統中的‘號誌’系統”，它就不再受特定語法的綁架。而可從鳥瞰的高度，中立的來研討各種語言系統。

一位美國語言學家，說中文沒有文法。一位中國老師，立刻攤開了“中文九百句型”的教科書。把學生一腳踢進此山中，還有誰敢再問此山真面目？在語言學界，成了笑話。

“五四”以後，出現了一大批“中文文法”專著。若被“四庫全書”的編者看到，定會瞠目結舌，不知所云。西洋的一流語言學家看了，也會傳為笑話。這些人，把中文硬生生的塞入西方語法中。連“何謂語法？”都不知道。自己鬧笑話，也就罷了。誤人子弟，卻是千古罪過。這是特大議題，容後再談。

“五四”之前，有“中文文法”的專著嗎？嚴格說來，沒有。但讀通兩本書，對中文文法，也就心領神會了。

1. 文心雕龍 --- 基本上講的是，文章的章法。如，宗經、明詩、樂府、詮賦等。其次，就是修辭學。如，神思、體性、通變、定勢、情采、鎔裁等。

2. 古文辭類纂 --- 這是一本正式提到“文法”兩字的書。序言的第一句，“鼎少聞古文法於...”。不過此書的方法，仍是“一腳踢入此山中”。它把漢語文，分為十三類。當然，缺了白話文類。基本上，也是一本“章法”書。不過它也提到一些作文之法。如，神理、氣味、格律、聲色等。嚴格說來，這些都不是“號誌”系統。

從英文文法的例子，我們可以得一“定律”：句法(文法)完全由字法決定。不同的字法，鐵定有不同的文法。把英式文法，硬塞入中文中，是天大的笑話。老外不懂中文，也就只好偷笑了。

有些語言，和中文一樣。其字彙，也是無尾熊。大部份的這類語言，都是部落語言。小部落，沒幾個人，沒什麼大事。汪汪兩句，就天下太平了。這種語言，都是不成熟的，很低俗的。所以，許多語言學家，把漢語文放入這個籃子裡。“五四”那些自認正直的學者，必須屈服於真理之前。也把漢語文定位為，最臭的茅坑(查閱“近現代文化名人對漢字的詛咒，<http://heyinhu08.blog.sohu.com/82716566.html>)。

中文鐵定有文法；一個明確的“號誌”系統。一個圓嘟嘟的方塊字，滾進場(進入句中)；如何知道它的位份與責任。標點符號是個輔助號誌；但它是進口品。進場的次序(word order)，是所有文法的大號誌。但古文常用“倒句”；字序在基本上，不是個中文語法的大號誌。雖然漢字本身，沒有帶個明顯的號誌入場。中文句，是有號誌的。我前面提到了，起詞、轉語詞、尾詞等。基本上，這些都是“虛字”。古來也有討論虛字的書。但從未指出它是中文文法的重點。二〇〇六年，我出版了“中文的字根與文法，<http://books.google.com/books?id=JtSrAAAACAAJ&dq=inauthor:%22%E9%BE%94%E5%A4%A9%E4%BB%BB%22&hl=en&sa=X&ei=XHzyT4GUGKnM2AXWysGTAg&ved=0CDgQ6AEwAQ>）有三章是談中文文法的。

1. 複詞 --- 中文常以詞(非單字)入場。詞有特別的文法位份。
2. 讀 --- 讀，比詞複雜。是中文句中的最重要組成部份。
3. 虛字 --- 這是最重要的號誌。

其實，這些，古人都東拉西扯的討論過。只是沒有把它們當文法來談。也從未同時談過。在此，我也只提個概念。不做詳述。理由有二。

- a. 它們在書中，都已詳述。
- b. 在此，我們要超越 Chomsky 的 u-語法。以更高的角度，來討論宗教授的議題。

雖然，許多“五四”學者，硬生生的把牛頭(英式文法)當成馬嘴(中文文法)。西方的語言學家並不領情。他們深知，再怎麼搖，無尾熊是搖不出尾巴的。Chomsky 還是默默的接受了，他那 u-語法計劃失敗的事實。在許多西方學者的内心深處，他們知道，中國這頭無尾熊，與其它的絕不相同。但在學理上，也找不出相異之處。即使“五四”學者，

沒鬧那些笑話，並把中文文法講對了，u-語法 計劃 仍然不可能成功。中、英文文法的差異，實在太大了。如果這個問題有解，必定要從更高的層面來分析。

一九九〇年，我出版了 “The Divine Constitution, (<http://books.google.com/books?id=8MMzPwAACAAJ&dq=inauthor:%22Gong+Jeh-Tween%22&hl=en&sa=X&ei=9oDyT9z8E-PO2wWznf2fAg&ved=0CDcQ6AEwAA>)。它是討論科學與哲學的。一位 密西根大學教授 (原本不認識)，寫了一篇書評 (可在此查閱，<http://onlinelibrary.wiley.com/doi/10.1111/1467-9744.t01-1-00248/abstract>)。其中一章，討論了 上帝的語言 (物理與數學)。基本的論點是：

- a. 英文是 “時空” 語言 (perceptual language)。字後有個尾巴，搖著時空坐標。
- b. 上帝的語言，是 “概念” 語言 (conceptual language)。它不需要時空坐標。是沒有尾巴的。

在章尾，我順口帶了一句：中文也是概念語言。不過當時，也沒太在意。語言學，完全不是那書的重點。

其實，“所有”的電腦語言，都是概念語言。都是沒有尾巴的。一個“指令”的進場，是按照先後秩序的。或者是由 邏輯門 (logic gates) 控制的。所以，在我的 “Linguistics Manifesto, (<http://books.google.com/books?id=Uh8EtwAACAAJ&dq=inauthor:%22Jeh-Tween+Gong%22&hl=en&sa=X&ei=JIHyT-3sO8mA2wW90bz3AQ&ved=0CE4Q6AEwBA>)，我提出了 “語言學 大統一論 (Super unified linguistics theory)” 。語言宇宙，是由 “兩端” 構成的。一端是 概念語言；沒有尾巴，光溜溜的；可稱為 0-式語言。另一端是 時空語言；是花枝招展的；可稱為 1-式語言。由這兩端，造成一個語言光譜 (language spectrum)。所有的語言，就分布在這 0 與 1 之間。至此，無尾熊 不再是低劣的語言。它與英式語言，有著相同的位份。

看起來的一個小問題，我已經 beating around the bush (繞著圈子，不著正題) 很久了。不過，一圈一圈的包圍，我們離主題已經很近了。大約再兩圈，就解決了。若不耐煩了，請告知。

在語言學上，我們已經證明了，中文與英文，俱有同等的位階，同等的法力。那麼，那個較容易學？這是不同於 位階的問題。要猜的話，光溜溜的系統，鐵定比花枝招展的簡單些。簡單的系統，鐵定比較容易學。但是，猜，是不科學的。我們還是講些道理吧。

老子說：一生二，二生三，三生萬物。道德經 在西方是很火熱的。但在西方 哲學界，倒是乏人問津。老子的 “一二三萬” 理論，被定位為 not even wrong。Not even wrong 是 Niels Bohr (量子物理的開創者之一) 的名言。比他的量子理論還有名。他指的是一些物理理論，表面上也沒毛病，實質上全是廢話。“一” 是什麼？“生” 是什麼？在這些沒有明

確定義之前，“一二三萬”是空洞的，完完全全的廢話 (not even wrong, 它甚至是‘沒錯’的)。

在語言學上，“一二三萬”卻是語言學家的夢想。如果我們，能從“一”組字符(字根等), “生”出“萬”(一個完整的語言系統)來，我們兩三天，就可把它學會了。這種語言，叫做 oligosynthetic language。在二〇一〇年以前，它只是語言學家的夢想。有些電腦語言，倒也接近這個標準。但電腦語言是小兒科。不算數的。沒有任何一個人類語言接近這個夢想。當然，重點在於“生”的定義。如果只生字符，英文達到了。二十六字母，生出了所有的英文字。如果只生字音，英文也達到了。所有英文字的字音，都可從字面讀出。如果要生出字義，英文也達到了百分之二十。有百分之二十的英文字，是由字首與字根組成。只要學了這些字首與字根，那些字的字義，就可直接從字面讀出。英文語言學家的優越感，並不完全是自大自傲的結果。我把“所有”的英文字首與字根，都列在“釋字遊戲, <http://tienzengong.pixnet.net/blog/post/34007804>”裡。有興趣的讀者，可去玩玩。

漢語文呢？它離“一二三萬”有多遠？有一組符號(字母或字根)“生”出“所有”的漢字嗎？每個漢字的字音，可從字面讀出嗎？每個漢字的字義，可從字面讀出嗎？這三項，就是檢驗的標準。勝敗由此定出。先看看古人的說法吧！

誰是“王安石”？他窮畢生精力，研究“說文解字”，寫了一本“字說”，<http://baike.baidu.com/view/420769.htm>，就是想從字面上，讀出字的字義。結果，那書成了笑柄。

誰是“錢玄同”？他是錢三強(中國原子彈之父)的父親；中國近代最有名的漢語文文字學家。專精音韻學與“說文研究”。他卻要完完全全的廢掉漢語與漢文。而以 Esperanto 代替之。請查閱 http://en.wikipedia.org/wiki/Qian_Xuantong。

誰是 David Moser？他是“最近”才拿到漢語文博士的美國人。他的大作“Why Chinese Is So Damn Hard? <http://pinyin.info/readings/texts/moser.html>”，成為最近討論的熱議題。對於上面所列的三個檢驗項目，他基本上，給了漢語文三個大鴨蛋。就是說，他的指導教授們，也一定有同樣的看法。

上面這些人，錯了嗎？如果沒錯，宗教授的問題，已經有了答案。王安石與錢玄同都已作古。想反悔，已來不及了。David Moser 却默默的，加入了我的 Linkin 圈圈。David 的文章，是血與汗的親身體驗。現在，他已知道，是那些誤人子弟的教授們，害了他。他已知道，漢語文是唯一的(唯唯一一的)一個“一二三萬”語言系統。或許，我們可以請他來談談，現在的心情。

繞了不少圈圈。是該把這一溜圈兒，圈到底的時候了。

“中文最難學嗎？”這本是一個非常主觀的問題。中國人認為，它和吃飯一般的容易。美國人就認為，它比坐牢還苦。但是，經過一翻折騰，繞了幾個圈圈，它不再是一個主觀的問題。我們有了一個客觀的量尺。它離“一二三萬”有多遠？這“一二三萬”的量尺，有三個部份：

- a. 有一組符號（字母或字根），建構所有的字（vocabulary），
- b. 每個字音，可從字面讀出，
- c. 每個字義，可從字面讀出。

用這量尺，英文拿了 220 分。錢玄同與 David Moser 紿了中文 0 分。王安石想給個好分數，卻成了笑柄。但是，我，給漢語文滿分；300 分。滿分與 299 分，有著天壤之別。如果我們找到“一個”不合格的例子，不會對 299 分構成威脅。但它立刻否定了“滿分”的陳述（statement or claim）。當然，廢話多說無益。還是拿出實證吧。

首先，我們必須定義“一”，一組符號。它是 220 個漢字字根。明列在“Chinese Etymology”，

<http://books.google.com/books/about/%E4%B8%AD%E6%96%87%E5%AD%97%E6%A0%B9%E5%9C%96%E4%BE%8B.html?id=G65JAQAAIAAJ> 書中。

然後，由“一”生出 300 個“音根”。由此讀出每個漢字的字音。它們也列在 Chinese Etymology 書中。

最後，定義出一組“生”的法則。由此讀出每個漢字的字義。人生子，也有一組生法。夫妻生，代孕母生，試管生，複製生，等等。所有的漢字生法(s)，在書中也有詳述。

有了上述“明確”訂下的規則，我們可把所有的漢字，一個一個的檢驗。只要有一個不合格，“滿分”的陳述，就破功了。漢字，就這麼五萬來個。一個一個的檢驗，是完全可行的。不過，在這篇短文裡做不了。幸好，邏輯的證明，比全部檢驗，更為學者所接受。歸納證法，有三個步驟。

- a. 證明存在（Existential introduction）--- 只要證明一個例子，就可以了。
- b. 證明不是特例（Existential generalization）--- 只要證明，第二個例子存在。
- c. 證明是全面的（Universal proof）--- 只要證明，任意隨機挑選的，都合格。

任意隨機挑選的，就由讀者來挑選吧。所以，我的證明，只用二、三個例子。

A. 證明漢字是“組合”的，由“一”生出來的。並且字義可由“字面”讀出。

瞎（目害），忘（亡心），撒（手散），等等。

B. 證明字音可由字面讀出。字音有許多“生”法。僅略談三法。

- i. 形聲字 --- 字音與聲符同音。如，鵬音朋，珠音朱，鱗音善。
- ii. 會意字 --- 聲符可“轉”韻。如，群，郡，裙為聲符“君”的轉韻。
- iii. 無聲符字 --- 以字義為字音。如：祭，請神即位，音即。贏者有盈，音盈。

在 Chinese etymology 裡，證明了 8,000 個例子。

以現在大陸、台灣的教學法，中文是全世界最難學的語言。連中國人都把古文看成外星語了。但是，漢語文系統，是最容易學的語言。下點功夫，三個月就可以認識“所有”的漢字了。

一溜圈兒，就圈到此吧。