

FUNCTIONS AND MEANINGS OF *ERL*

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II

ERL RESUMING AN INDICATION OF TIME OR PLACE

The occurrence of *erl* after an indication of time has been mentioned in the preceding paper¹ in relation to its implication of emphasis and contrast. This use of *erl* has been illustrated by Exs. 75 and 77-80, and cases like *sheng erl* "right from birth then", or *guu erl* "already from ancient times then" have also been mentioned.² Resumption of an indication of time by means of *erl* can furthermore be observed in Exs. 84 and 103, where the meaning of *erl* has been equated with "such time if" or "such time then".

With reference to *sheng erl* and *guu erl* it must be added that the resumption by means of *erl* of an indication of time does not differentiate between the time *at which* an action takes place (or a state of things prevails) and the time *from which* an action (or a state of things) starts.³ In the two examples which follow the meaning of *sheng erl* and *guu erl* would seem to be rather⁴ "right *at birth*", and "already *in ancient times*":—

(107^b) *Dah Day Lijih*, J. 3 (*SBTK*, p. 7B⁵⁻⁷).

故曰。鳳凰生而有仁
義之意。虎狼生而有
貪戾之心。

Therefore it is said: The phœnixes have *right at birth* the notion of goodness and righteousness, and tigers and wolves have *right at birth* the urge of greed and perversion.

¹ Vol. II, pp. 188, etc.

² *Ibid.*, p. 193.

³ This observation also holds good with regard to the resumption by *erl* of an indication of place. See below, p. 12.

⁴ By the addition of *tzyh* 自 the issue can, of course, be made perfectly clear. Cp., e.g., *tzyh guu erl chyyjy* 自古而恥之 in Symaa Chian's famous letter to Ren An (Ren Shawching), *Wen Sheuan*, J. 41 (*SBTK*, p. 13A¹), or *fei ren neng tzyh sheng* 非人能自生在 *Chuenchiou Farnluh*, J. 2 (*SBTK*, p. 7A⁷).

⁵ I have continued the examples from the two preceding papers. Translations other than my own have again been marked by quotes. The same abbreviations have been used.

(108) *Luenherng*, J. 18 (*SBTK*, p. 18B⁶⁻⁷): Forke, *Lun-Heng*, Pt. I, London, 1907, p. 474.

文質之法。古今所共
。一文一質。一衰一
盛。古而有之。非獨
今也。

"The laws by which nature and culture were governed in the past and at present are the same. There is nature, and there is culture, sometimes there is prosperity, and sometimes decay. So it has been of¹ yore,² not only now."

I shall limit myself to a few further examples to show the emphasis conveyed by *erl* occurring after an indication of time.

(109) *Shyyjih*, J. 43 (*Jaw Shyhjia*), *Bairwen* Ed., line 243; Chavannes, *Mém. hist.*, Vol. V, p. 69.

召肥義與議天下。五
日而畢。

"Il manda auprès de lui Fei I et s'entretint avec lui de la politique générale; *ce ne fut qu'au bout de cinq jours que* (ces conversations) prirent fin."

(110) *Shyyjih*, J. 29 (*Her-chyu-shu*), *Bairwen* Ed., line 16; Chavannes, *Mém. hist.*, Vol. III, p. 525.

其後四十有餘年。今
天子元光之中而河決
於瓠子。東南注鉅野
。淮於通泗。

"Une quarantaine d'années plus tard, sous le règne du présent Fils du Ciel, pendant la période *yuen-koang* (132 av. J. C.) le *Ho* déborda à Hou-tse, se déversa au sud-est dans (les marais de) Kiu-ye et communiqua avec les rivières *Huai* et *Se*."

The emphasis on the indication of time conveyed by *erl* would seem to be the same in both passages and could therefore be brought out in the same way in Ex. 110: "It was not until more than forty years later, during the reign period *Yuanguang* of the present emperor that . . ."

As will be seen from the next example this kind of emphasis can be made even clearer by the addition of *bwu jyh* 不至.

(111) *Janngwootseh*, *Ian (shang)*, *Wen Gong* (*SBTK*, J. 9, p. 3A¹⁻³).

今趙之攻燕也。發出
號令。不至十日。而
數十萬之衆軍於東垣
矣。

Now if *Jaw* attacks *Ian*, an army of several hundred thousand men will camp at the Eastern Wall less than ten days after the order (to attack) has been given.

¹ The italics which refer to the indication of time or place are mine in this and in all further examples.

² Suen Jingshylt in his "*Jingjuann-shyhtsyrtzaybuu*", p. 17B²⁻⁵ (see *Asia Major*, Vol. II, p. 62), equates *erl* with *jyi* 卽 in this passage.

The next examples show a similar pattern:—

(112) *Harn Shy Wayjuann*, J. 7 (*SBTK*, p. 2B³⁻⁴).

臣之里有夫死三日
而嫁者。有終身不
嫁者。

In my village there are women who marry again as early as the third day after the death of their husband, and others who do not marry again to the end of their days.

(113) *Shyyjih*, J. 119 (*Shyunlih liehjuann*), *Bairwen* Ed., line 9.

下令三日而市復如
故。

(Already) on the third day after the promulgation of the order, the market had returned to normal.

(114) *Shyyjih*, J. 78 (*Chuen Shen Jiun liehjuann*), *Bairwen* Ed., lines 32/3.

兵出之日。而王憂其
不返也。

From the very day of the departure of your troops your Majesty will be anxious lest they should not return.

(115) *Janngwootseh*, *Chuu, Uei Wang* (*SBTK*, J. 5, p. 9A²⁻³).

未明而立於朝。日晦
而歸。

(Already) before dawn he stood at the Court and only after dark did he return.

(116) *Shyyjih*, J. 69 (*Su Chyn liehjuann*), lines 53/4.

夫破人之與見破於人
也。臣人之與見臣於
人也。豈可同日而論
哉!

To crush people or to be crushed by them, to administer people or to be administered by them, how can one discuss this on one and the same day!

(117) *Shyyjih*, J. 41 (*Yueh Wang Gou Jiann Shyhjia*), *Bairwen* Ed., line 51; Chavannes, *Mém. Hist.*, Vol. IV, p. 430.

謀之二十二年。一旦
而棄之。可乎?

"Pouvez vous en un jour abandonner le fruit de projets poursuivis pendant vingt-deux années?"

(118) *Harn Shy Wayjuann*, J. 5 (*SBTK*, p. 7B^{8-8A}).

是則兼制天下定海內
臣萬姓之要法也。明
王聖主之所不能須與
而舍也。

This, then, is the essence of ruling the empire with equity, of keeping the country at peace and of governing the people. Enlightened kings and sage rulers must not lose sight of it even for a (brief) moment¹.

In the next example we observe *erl* twice in the same function. In the case of the first *erl*, the long duration of time is further stressed by the addition of the adverb *tzxuu* "eventually". The second *erl* (after "thirty-nine

¹ Cp. Tibetan *yud tsam*.

years") marks the contrast between the two ways of calculating the death of Duke Wu.

(119) *Shyyjih*, J. 39 (*Jim Shyhjia*), *Bairwen* Ed., lines 50/1; Chavannes, *Mém. Hist.*, Vol. IV, p. 257.

自桓叔初封曲沃。以 “Depuis l'époque où *Hoan-chou* reçut
至武公滅晉也。凡六 pour la première fois en fief (la ville de)
十七歲而卒代晉爲諸 *K'iu-ou* (745) jusqu'au moment où le
侯。武公代晉二歲卒 duc *Ou* anéantit *Tsin* (679), il s'était
。與曲沃通年。即位 écoulé *soixante-sept années*; alors en
凡三十九年而卒。 définitive (le représentant de la branche
 calette) supplanta (les princes de) *Tsin*
 et devint seigneur. Le duc *Ou* mourut
 deux ans (677) après avoir supplanté (le
 prince de) *Tsin*; si on fait entrer en ligne
 de compte les années passées à *K'iu-ou*,
 il avait été au pouvoir pendant en tout
 trente-neuf années quand il mourut.”

There are unlimited examples of *erl* resuming an indication of time. I shall conclude the above list with three further examples. The first, in which *erl* can be translated by “still”, recalls the Mencius passage quoted in the preceding article as Ex. 77. The second is remarkable in so far as a few lines later in the text the sentence occurs practically in the same words but without *erl*,¹ the reason being that in the latter sentence the stress is not on the length of experience in fighting the Shiongnu but on the actual number of engagements fought.²

(120) *Yanntzyy-Chuenchiou*, *Jiann shauq*, J. 1 (*SBTK*, p. 25A¹): see also *Harnshy-wayjuann*, J. 10 (*SBTK*, p. 13B⁷).

景公畋于署梁。十有 Duke Jüing went hunting in Shuu Liang.
八日而不返。 On the eighteenth day he had still not
 returned.

(121) *Shyyjih*, J. 109 (*Lü Jiangjiun liehjuann*), line 80.

且臣結髮而與匈奴 Moreover I have been fighting the
戰。 Shiongnu from the very time that I have
 been knotting my hair.

The third and last example, which is taken from the *Chuenchiou*, has already engaged the attention of the author of the *Gongyangjuann*. He observes that the eventual completion of a burial delayed by rain has been

¹ Line 88 runs as follows: 廣結髮與匈奴大小七十餘戰。 The text in the *Chyanhamshu* also shows *erl* only after the first *jye faa*.

² Cp. also *Shyyjih*, J. 112, line 146: 臣結髮游學四十餘年 . . .

reported in the *Chuenchiou* on two occasions in almost identical terms. In the first case, which is reported for the eighth year of the reign of Duke Shiuian, the burial takes place at midday. In the second case, reported for the fifteenth year of the reign of Duke Dinq, the burial is delayed until the afternoon. Observing furthermore that after the indication of time *erl* is used in the first case and *nae* in the second, the author of the *Gongyangjuann* explains the difference in usage by saying that *nae* is more emphatic (*nann*)¹ than *erl*.²

(122) *Chuenchiou*, *Shiuian Gong*, 8th year; Legge, *Chinese Classics*, Vol. V, Pt. I, p. 301.

雨不克葬。庚寅日中 “Because of rain the interment was not
而克葬。 effected: but on the next day Käng-yin,
 at midday it was completed.”

In accordance with what has been set out before, a clear rendering of the emphasis³ conveyed by *erl* in this last example could be effected by starting the second sentence with: “It was not before midday of the day Käng-yin that . . .”

B

ERL RESUMING AN INDICATION OF PLACE

Three examples can be adduced from the preceding paper⁴ for the occurrence of *erl* after an indication of place, viz., Exs. 76, 81 and 82. But before offering further examples to illustrate this usage, it will be necessary to consider two points of a more general character.

The first point relates to a feature of Chinese word order. An indication of time, irrespective of its being followed by *erl* or not,

¹ *Gongyangjuann*, *Shiuian Gong*, 8th year (*SBTK*, *Chuenchiou Gongyang jingjuann-jieguu*, J. 7, p. 8A⁷⁻⁸): 曷爲或言而。或言乃。乃難乎而也。

² In his *Jingjuann-shyhtsy*, Section VI (Beginning), Wang Yüinjy adduces the following further example from the *Lijih* (*Wen Wang Shyhtzyy*, Legge, *Sacred Books of the East*, Vol. XXVII, 1885, p. 344) in support of the observation that greater emphasis is conveyed by *nae* than by *erl*: 文王九十七乃終。武王九十三而終。 “King Wan was 97 when he died, and King Wu was 93”.

³ While the emphasis conveyed by *erl* or *nae* has not been brought out by either Legge (see Vol. V, pt. 2, p. 790 for the passage with *nae*) or Couvreur (*Tch'ouen Ts'iou et Tso Tchouan*, Vol. I (1914), p. 595, and Vol. III (1914), pp. 592/3); the Manchu translators render both *erl* and *nae* in these two passages by *manggi teni*, though *erl* is equated with *manggi* and *nae* with *teni* in the translation of the passage in the *Gongyangjuann* which differentiates between them. The three passages in question are: (1) *inenggi dulin oho manggi. teni icihiyame sindaha*. (2) *sun dabsiha manggi, teni icihiyame sindame banjinaha*. (3) *Ainu embici manggi sehe. embici teni sehe seci. teni sehengge. manggi sehe ci manggaha turgun*.

⁴ Vol. II, pp. 192 and 195.

normally¹ precedes the verb it modifies. But an indication of place which is not resumed by *erl* must follow the verb when the indication refers to a place *at* which an action takes place or a state of things prevails. If *erl*, then, resumes such an indication of place, the resumption also entails a change in the word order and may thereby well increase its emphasis.

The second point is concerned with drawing a distinction between an indication of place resumed by *erl* and a simple object² (sometimes called "local object") which can likewise be resumed by *erl*. In both cases we witness inversion. It would seem impossible to draw a clear distinction between the two alternatives even if we were to decide that an "indication of place" corresponds to what in English grammar is often termed an "adverbial phrase of place", formed by means of a preposition and a noun. "To rest on a high pillow" may be either *woh gau jeen* 臥高枕 or *woh yu gau jeen* 臥於高枕 but how is one to say from which the phrase *gau jeen erl woh* 高枕而臥 has been derived? The inclusion of some of the following examples (e.g., Ex. 130) is therefore doubtful.

In the three examples of the preceding paper *erl* resumed an indication of place which was measured in paces and cubits. They served to show the emphasis conveyed by *erl* when resuming "measured quantities". I shall, first of all, illustrate this force of *erl* by a few further examples (Exs. 123-128). As in the case of an indication of time,³ no distinction is made in the resumption by *erl* between the place *at* which an action takes place (or a state of things prevails) and the place *from* which it starts.

(123) *Shyyjih*, J. 71 (*Shulii Tzxy Gan Maw liehjuann*), *Bairwen* Ed., lines 102/3.

應候欲攻趙。武安君 Ing Hour intended to attack Jaw. Wuu
難之。去咸陽七里而 An Jiun (Bair Chii) opposed that. He
立死於杜郵。 was no more than seven miles away from
Shyan Yang (lit.: seven miles *such*
distance at) when he immediately took
his life at Duh You.

¹ There are exceptions like the sentence in the biography of Shyuntzzy (*Shyyjih*, J. 74, *Bairwen* Ed., lines 42/3), which has given rise to some discussion (see Iiu Shih, *The development of the logical method in ancient China*, 1922, pp. 149/50, and J. L. L. Duyvendak, *T'oung Pao*, Vol. XXVI (1929), pp. 79/80): 天駘之屬皆已死齊襄王時。而荀卿最爲老師。 In his *Shiki-kaisū-kōshō* (Vol. 7, Tōkyō, 1932, J. 74, p. 13) Takigawa Kanetarō judiciously adduces a sentence from the *Jyi Jenq liehjuann* (*Shyyjih*, J. 120, *Bairwen* Ed., line 69), which shows the same word order: 鄭君死孝文時。 It will be realized that in the passage from the Shyuntzzy biography *erl* only apparently occurs after an indication of time whereas in reality it has the function of resuming the whole first part of the sentence, of which the indication of time constitutes only one element. I must, therefore, leave the discussion of the function of *erl* in this passage to a later part of this paper.

² See *Asia Major*, Vol. II, pp. 62, etc., and pp. 188, etc.

³ See above, p. 7.

(124) *Mencius*, Book II, Pt. 2, Ch. XII, 3 (Legge, p. 106).

千里而見王。是予 "When I came a thousand *le* (lit. a thousand
所欲也。 miles *such distance from*) to wait on the
king, it was what I desired to do."

(125) *Chuenchiou Farnluh*, J. 4 (*SBTK*, p. 9A⁵⁻⁶).

千里而襲人者未有 Nobody has yet survived making a surprise
不亡者也。 attack which is launched over a distance
of a thousand miles (lit.: thousand miles
such distance from if attacking people . . .).

(126) *Shyyjih*, J. 108 (*Harn Jaangru (Changru) liehjuann*), *Bairwen* Ed., line 40.

千里而戰。兵不獲 If you fight at a distance of a thousand
利。 miles your troops will not gain victory.

(127) *Shyyjih*, J. 4 (*Jou beenjih*), *Bairwen* Ed., lines 297/8; *Chavannes*, *Mém. hist.*, Vol. I, p. 311.

楚有養田基者。善 "Dans le pays de Tch'ou vivait un certain
射者也。去柳葉百 Yang Yeou-ki qui était excellent archer:
步而射之。百發而 en tirant à cent pas sur une feuille de
百中之。 mûrier (read "saule"; lit.: from willow
leaves a hundred paces *such distance at*
when shoot at them . . . ; cp. Ex. 81), il
tira cent coups et l'atteignit cent fois."

(128) *Shyyjih*, J. 81 (*Lian Poh Lan Shiangru liehjuann*), line 75¹.

夫去國三十里而軍 If even at a distance of (merely) thirty
不行。乃增壘。闕 miles from home his army does not move
與非趙地也。 but strengthens its fortifications then
Yuhyeu is ours (lit.: is not (part of) Jaw).

It will be observed that *chian lii erl* can mean both "from a distance of a thousand miles" (Exs. 124/5) and "at a distance of a thousand miles" (Ex. 126). To describe the place from which the distance is to be counted, *chiuh* or *li* are introduced before it. An indication of place thus introduced by *li* or *chiuh* can again be understood as either *from* or *at* such a distance.

The next group of examples consists of a group of words giving an indication of time (and, as such resumed by *erl*), the first element of which is *jong* 中.² Of the first two compounds, viz., *jongdaw* (Exs. 129-132) and

¹ See also J. 81, lines 73 and 77.

² The reading in the first tone, though assumed by Yang Shuhdar when he deals with some of these word groups (see *Tsyrchyuan*, J. 5, p. 37, and J. 10, p. 10) is by no means certain. In the note to the sentence from the *Chyanhamshu* quoted as Ex. 142, Yan Shyguu expressly prescribes the *chiuhsheng*. The *Jonghwa-Duhtxyhdean* (子 p. 9, entry *jong*, No. 7) notes that in the compound 中興, 中 was formerly also read in the *chiuhsheng*, though the *pyngsheng* is used at present.

jongliou (Exs. 133-135), which recall English "midway" and "midstream", *jongdaw* is also used in a figurative way in the meaning "halfway through"¹ and has thus temporal rather than spatial meaning. I have included a few examples of *jong* followed by a verb (Exs. 137-139), though they represent in fact examples of *erl* resuming an indication of time.

Examples 140-144, the last three of which I have taken from Yang Shuhdar's *Tsyrychuan*,² show *jong* followed by *gwo* "country", *tianshiah* "empire", *shiyuh* "Western Countries", *Chuugwo* "the Country of Chuu", and finally the pronoun *ji*, which (Ex. 144) refers to a country of a certain size. In all these examples as well as in the relevant following examples the position of *jong* as an element of the indication of place should be noted. When occurring at the beginning of the combination, *jong* denotes a central position ("in the middle of"), whereas it has its well-known meaning of "inside" when occurring at the end of the combination: *jong gwo* "in the middle of the country" but *gwo jong* "in the country".³

The emphasis conveyed by *erl* may again have to be translated by "right in the middle". Account must also be taken of the additional emphasis arising from the shift to a pre-verbal position⁴ of the indication of place.

(129) *Juangtzyy*, Book XXVI (Legge, *Sacred Books of the East*, Vol. XL, p. 133).

周昨來。有中道而呼。 "On the road yesterday, as I was coming here, I heard someone calling out (lit.: (right) in the middle of the road)."

¹ Cp. also *banntou* in Ex. 145.

² *Loc. cit.* (see above, p. 13 n. 2).

³ Note *jong jong* (Ex. 147). It is interesting to see that by the side of *jong ji* (Ex. 144) also *ji jong* can be found, showing the same difference in meaning: (*Shyuntzyy*, J. 17, *SBTK*, p. 6A⁴⁻⁵; Dubs, *Works of Hsiintze*, London, 1928, pp. 306/7) 苟無之中者必求於外 "If he has it not within himself, he inevitably seeks it from without".

⁴ I append a well-known passage from the *Yihjing* and two examples from the *Shyyjih* to illustrate the normal postverbal position of an indication of place introduced by *jong*. It will be observed that the indication of place is then not followed by *erl*:—*Yihjing*, *Shihtsy*, *shiah* (Legge, *Sacred Books of the East*, Vol. XVI, 2nd Ed., 1899, Appendix III, Section 2, Ch. II, 22, p. 385): 古之葬者。厚衣之以薪。葬之中野。 "When the ancients buried their dead, they covered the body thickly with pieces of wood, having laid it in the open country."—*Shyyjih*, J. 99 (*Liau Jinq Shyusuen Tong liehjuann*), *Bairwen* Ed., line 13: 使天下之民肝腦塗地。父子暴骨中野。不可勝數。 In innumerable cases have you caused the people's death in the battlefield (lit.: their liver and brain to soil the earth) and have made fathers and sons to scorch their bones in the open country (lit.: in the middle of the fields).—*Shyyjih*, J. 66 (*Wuu Tzyyshiu liehjuann*), *Bairwen* Ed., line 31: 伍胥未至吳而疾。止中道乞食。 Before he reached Wu Wu Tzyyshiu fell ill. Making a stop midway (or: stopping in the middle of the road), he begged for food.—As an exception I have noted the following passage from the *Tsarjih* of the *Lijih* (Legge, *Sacred Books of the East*, Vol. XXVIII, 1885, Book XVIII, Section 2, Pt. I, 44, p. 161): 中路嬰兒失其母焉。何常聲之有。 "When a child has lost its mother on the road, is it possible for it to think about the regular and proper voice?"

(130) *Mencius*, Book VII, Part 1, Ch. XLI, 3 (Legge, p. 350).

中道而立。能者從之。 "Such is his (the superior man's) standing exactly in the middle of the right path. Those who are able follow him."

(131) *Shyyjih*, J. 96 (*Jang Chernghianq liehjuann*), *Bairwen* Ed., lines 33/4.

臣初起從陛下。陛下獨奈何中道而棄之於諸侯? I (Jou Chang) have followed your Majesty from the very beginning. For what possible reason is your Majesty suddenly (lit.: halfway through [my serving your Majesty]) exiling me to a feudal Lord?

(132) *Shyyjih*, J. 78 (*Chuen Shen Jiun liehjuann*), *Bairwen* Ed., lines 25/6 (cp. *Janngwoitseh*, J. 3, *SBTK*, p. 39B⁶⁻⁷).

王中道而信韓魏之善王也。此正吳之信越也。 If your Majesty now suddenly (lit.: halfway through [your policy]) believes in the goodness of Harn and Wey, this is exactly like Wu's belief in Yueh.

(133) *Chyanhannshu*, J. 48 (*Jea Yi juann*), Smaller ed. by Wang Shianchian, p. 12A⁵⁻⁶.

若夫經制不定。是猶度江河。亡維楫。中流而遇風波。船必覆矣。 If such a stable system of government is not established this is like crossing a river or a stream without ropes and oars. If (right) in midstream the boat meets with a gale and (high) waves, it is bound to capsizes.

(134) *Shuoyuann*, J. 17 (*SBTK*, p. 6B⁵).

西閩過東渡河。中流而溺。 Shiliu Guoh went East and crossed the (Hwang) Her. (When) right in the middle of the river he was (on the point of) drowning.

(135) *Shinshih*, J. 1 (*SBTK*, p. 8B⁶).

晉平公浮西河。中流而歎曰。 Duke Pyng of Jinn was crossing the Shi Her. (When) right in the middle of the river, he sighed and said.

(136) *Harn Shy Wayjuann*, J. 9 (*SBTK*, p. 7A⁷).

有婦人。中澤而哭。 There was a woman who cried (right) in the middle of the marsh.

(137) *Leu Shyh Chuenchiou*, J. 15 (*SBTK*, p. 11A⁹⁻¹⁰); Wilhelm, p. 218.

宣孟知之。中飲而出。 Shuan Menq realised it (the planned attempt on his life). In the middle of the banquet (lit.: halfway through drinking) he went out.

(138) *Shyyjih*, J. 29 (*Her-chyu Shu*), *Bairwen* Ed., lines 11/12; Chavannes, *Mém. hist.*, Vol. III, p. 524.

中作而覺。 "Les travaux étaient a moitié exécutés (lit.: halfway through the working [at the canal]) lorsque la ruse fut découverte."

(139) *Leu Shyh Chuenchiou*, J. 23 (*SBTK*, p. 108⁷); Wilhelm, p. 414.

左右皆試引之。中關 而止。 His whole retinue attempted to draw it (the bow). They stopped when it was half drawn.

(140) *Mencius*, Book II, Pt. 2, Ch. X (Legge, p. 102).

我欲中國而授孟子 室。 "I wish to give Mencius a house, somewhere in the middle of the kingdom." (more literally perhaps: "in the very heart of my kingdom.")

(141) *Mencius*, Book VII, Pt. 1, Ch. XXI, 2 (Legge, p. 335).

中天下而立。定四海 而。 "To stand in the centre of the empire, and tranquillize the people within the four seas . . ."

(142) *Chyanhanshu*, J. 70 (*Jenq Jyi liehjuann*), Smaller Ed. by Wang Shianchian, p. 13A².

吉於是中西域而立莫 府。 Thereupon (Jenq) Jyi established his headquarters right in the middle of the Western Regions.

(143) *Mohitzyy*, Ch. XVIII (*SBTK*, J. 5, p. 6A⁸); Y. P. Mei, p. 105, A. Forke, p. 274.

中楚國而朝宋與〔及〕 魯。 (Right) in the middle of Chuu² he summoned Song and Lu to his Court.

¹ 及 belongs to the next sentence, as was first suggested by Su Shyrshyue 蘇時學 in his *Mohitzyy-kamwuh* 墨子刊誤. (J. 1, p. 90⁷ of the reprint in the *Jou-Chyn-ju-tzzy-jiauwuh* 周秦諸子辭注).

² Both Forke ("Er drang in Tsch'u ein") and Mei ("Subduing Ch'u") translate 中 as a verb. Forke expresses doubts in relation to Tozaki's explanation (see *Kanbun-taikei*, Vol. 14 (Tōkyō, 1913), *Bokushi-kanko* 墨子問詰, J. 5, p. 9) of *jong Chuugwo* 入楚國都. It may be added that Wang Kaeyunn 王闈運, quoted by Makino Kenjirō (see *Senetsu-icho-kokujikai-zensho*, Vol. 20 (Tōkyō, 1911), *Bokushi-kokujikai* 墨子國字解, Pt. 1, p. 345, paraphrases *jong Chuugwo* as 取楚都之。

(144) *Shinshu*, J. 3, *Shuu yewan* (*SBTK*, p. 53B¹).

古者天子地方千里。 中之而爲都。 In ancient times the territory of the emperors¹ was a thousand square miles. (Right) in the middle of it they built their capital.

The first three of the following last group of examples (Exs. 145-147) recall the preceding group, as has already been pointed out in the case of the resumption of *banntiou* by *erl* (Ex. 145). The resumption of *syhmiann* (Ex. 148) with a numeral as its first element is somewhat reminiscent of our first group which consists of examples where the indication of place is "measured".² The remaining two examples, then, would by their paucity confirm the impression that cases of resumption by *erl* of an indication of place are extremely rare,³ except in our first two groups which—at least in principle—may be considered to be no more limited in number than the examples of resumption by *erl* of an indication of time.

(145) *Jong Jong*, Ch. XI, 2; Legge, *Chinese Classics*, Vol. I, p. 255.

君子遵道而行。半途 而廢。 "The good man tries to proceed according to the right path, but when he has gone halfway he abandons it."

(146) *Gwoyew*, J. 11 (*SBTK*, p. 6B⁷).

遇大車當道而覆。 It happened that an oxcart had turned over (right) on the road.

(147) *Janngwotseh*, *Harn Shi¹ Wang* (*SBTK*, J. 8, p. 36A⁵⁻⁶).

... 而君臣上下。少 長貴賤。畢呼霸王 臣竊以爲猶之井 中而謂曰。我將爲 爾求火也。 . . . if nevertheless prince and officials, superiors and inferiors, juniors and seniors, high and low all clamour for a hegemon, this⁵ is in my humble opinion like telling (somebody) in a well, I shall be looking for fire for you.

¹ The pattern is repeated in the next sentence: 公侯地百里。中之而爲都。

² See above, p. 12.

³ Professor J. Mullie has, in fact, expressed doubts as to the actual occurrence of *erl* after an indication of place while illustrating the occurrence of *erl* after an indication of time: *Grondbeginselen van de Chinese letterkundige taal*, III^e Deel, Leppven, Missien van Scheut, 1949, p. 217, note 1: "Plaatsbepalingen schijnen deze zinsbouw niet te dulden".

⁴ I should like to correct the wrong romanization "*Harn Li Wang*" (*Asia Major*, Vol. II, p. 58, Ex. 40).

⁵ Enclitic *ji* after *you* corresponds to *shyh* before *you* in Ex. 133. This enclitic *ji* as a subject occurs also after *you* in the meaning "still", e.g., 猶之無益也. *Janngwotseh*, *Chyi Miin Wang* (*SBTK*, J. 4, 19B⁴) or 猶之厚德我也 *ibid.*, *Harn Shi Wang* (*SBTK*, J. 8, p. 37A⁴). The above interpretation of the function of *ji*, which can only be touched on here, is also borne out by Japanese reprints of *Janngwotseh* with *kunten*. The reading prescribed for *you ji* in the *Kanbun-taikei* (Vol. 19) is in all three cases *nao kore*.

- (148) *Shyyjih*, J. 97 (*Lih Sheng Luh Jea liehjuann*), *Bairwen* Ed., line 35.
 諸候之兵四面而至。 The troops of the feudal lords flocked
 (to Liou Bang) from all sides.
- (149¹) *Juangtzzy*, Book X (Legge, p. 285).
 諸侯之門而仁義存焉。 "But it is at the gates of the princes that
 we find benevolence and righteousness
 (most strongly²) professed."
- (150) *Shyyjih*, J. 65 (*Suentzzy Wu Chii liehjuann*), *Bairwen* Ed., line 36.
 於是令齊軍善射者萬弩夾道而伏。 Thereupon he ordered ten thousand
 well trained archers of the Chyi army to
 lie in ambush with their crossbows in the
 narrow roads (of Maa Ling).

¹ I am indebted to Mr. D. C. Lau for directing my attention to the presence of *erl* in this passage, and to its absence in the parallel passage in the *You Shya liehjuann* of the *Shyyjih* (J. 124, *Bairwen* Ed., lines 11/12).

² This addition could be dispensed with if the emphasis conveyed by *erl* were rendered by "it is *only* at the gates of the princes that . . ."