

第八章 英文裡造字的規則

中文造字的規則，是把兩個以上的字，組合一起而成。如：電燈、電腦、電冰箱、電視機、電力、電源、電工等等。

英文裡，也在字頭或字尾，加上一組字母，造成一個新字，不過主要是為了詞性需要，譬如：動詞形成名詞，名詞形成形容詞，形容詞形成名詞等等。

前面介紹過，動詞+ing 形成動名詞，即可當名詞用，也可以做成動名詞片語，運用起來，靈活許多。

動詞+ing 又可以形成現在分詞，當形容詞用。

例如：

- Walking and talking can be done at the same time.
- Walking in the rain is poetic sometimes.
- His vocabulary is so abundant that people call him walking dictionary.

字首可以加 in 或 un 或 dis 以形成否定的意思。

例如：happy 前加 un，unhappy 不快樂。

其他還有：unacceptable、unable、unapproachable、unavoidable、unaware、unbeaten、unbiased、uncertain、uncommon、unconditional、unconscious、unconstitutional、uncover 等。

inactive、inaccurate、inadequate、inapplicable、inappropriate、incapable、incomplete、inconceivable、inconsistent、incorrect, inconvenience 等。

disable、disadvantage、disagree、disappear、disappoint、disapprove、disarm、discharge、discomfort、disconnect、discontinue、discover、disgrace、dishonest、dislike、dismiss、disorder、dissatisfy、disqualif 等。

字首可以加 en 在某些名詞，形容詞之前，構成動詞，意思是使成為。

例如：enable、enact、endanger、encourage、enforce、enjoy、enhance、enlarge、enrich 等。

字首可以加 **mis** 表示壞、錯誤等意思。

例如：misappropriate、miscalculate、mischief、misconception、misconduct、misfortune、mislead、misplace、misunderstand、misuse 等。

字首可以加 **pre** 表在.....之前的意思。

例如：prearrange、precaution、precede、predetermine、preliminary、prearrange、preoccupy、prevail 等。

字首可以加 **pro** 表在前，贊成等意思。

例如：progressive、projective、prohibit、provision 等。

字首可以加 **re** 表又、再、重新等意思。

例如：readjust、rearrange、reassign、rebuild、recall、recharge、recover、redirect、redo、reinforce、reentry、reform、refresh、regain、rejuvenate、remodel、remove、renew、repeat、reorganize、replace、reset、restore、restrain、return、reunion、review 等。

有更多字組加在字尾，可形成不同詞性的同意字。

例如：al、ness、ful、able、ship、tive，或反義字，如：less 等。

例如：arrive、arrival；resident、residential；continent、continental 等。

happy、happiness；ready、readiness；mad、madness；heavy、heaviness 等。
beauty、beautiful；wonder、wonderful；dread、dreadful；use、useful；color、colorful；delight、delightful 等。

memory、memorable；eat、eatable；measure、measurable；match、matchable；market、marketable；assume、assumable；attain、attainable；audio、audible；avail、available；sense、sensible 等。

member、membership；relation、relationship；friend、friendship；scholar、scholarship；leader、leadership 等。

sense、sensitive；relation、relative；invent、inventive；intuit、intuitive；interrogate、interrogative；instinct、instinctive；initiate、initiative；create、creative；detect、detective；incept、inceptive 等。

use、useless；help、helpless；hope、hopeless；price、priceless；power、powerless；motion、motionless 等。

要特別注意的是，這些規則，只是為了幫你記字，增加字彙。卻不能按此規則，自行造字。用之前，先查一下字典，看看有沒有這樣用法，免得鬧笑話。

作業：

- 1.在學習過程中，發現其他的造字規則，並將其歸類於同一檔案夾中。
- 2.發現問題，尋求答案。

32 則經典勵志文選

31.APPRECIATION

ON BEING A WOMAN

Why is it, when I am in Rome
I'd give an eye to be at home,
But when on native earth I be,
My soul is sick for Italy?
And why with you, my love, my lord,
Am I spectacularly bored,
Yet do you up and leave me----then
I scream to have you back again?
DOROTHY PARKER (1893-1967)

American writer of short stories, verse, and criticism, Dorothy Parker was noted for her caustic wit.

This poem, in the witty and clever style that was the hallmark of Dorothy Parker's writing, reflects on a common neurotic trait that most of us are familiar with, She puzzles poetically about our peculiar tendency to want what we don't have until we have it, and then not to want it! One of the great mysteries of humanity! Why is it that we so often don't enjoy our moments and persistently neglect the here in favor of there? Dorothy Parker titles this "On Being a Woman," but based on my own observation of my fellow males, including myself, I would re-title this two-stanza poem "On Being a Person."

So many of us suffer from this malady of not being fully immersed in the present, yet the present is the only place we can fully immerse ourselves. Why do we use up the present moments of our lives, the very precious currency of life, consumed with a longing to be someplace else? Why do we use up our present moments in

feeling guilty about the past or apprehensive about the future, or in anticipating being anywhere but here, as Dorothy Parker so aptly points out in this short poem?

My answer to those questions is that we do so because we are living our lives with an attitude of depreciation rather than appreciation. And the way to resolve this dilemma is so simple that it eludes almost everyone. That is, live your life in a state of appreciation rather than depreciation. It is nothing more than making a decision to become aware of how you are using up your present moments in the very private inner world of your thoughts.

31.增值

做為一個女人
到底是怎麼了，當我在羅馬的時候
像把一隻眼睛留在家似的，
總是放心不下，可當我窩在家裡的時候，
我的心，卻又為義大利，害了相思病？
又為什麼跟你，我的愛，我的主，在一起的時候，
我無聊的感覺如此壯麗，
可當你離我而去時，
卻又嘶吼著，盼你回頭？
桃樂絲·派克（1893-1967）

美國短篇小說、詩、及評論性文章作家。桃樂絲·派克，以她尖刻的點慧著稱。

這首詩，乃桃樂絲·派克，經典的點慧寫作風格，反映在我們一般人，都熟悉的，一種神經質的普通性格上。她詩意地表達了，對人們這種怪異傾向的困惑，就是，心裡總想望著手上沒有的，一旦得到手，就又不稀罕了！此乃人類的偉大神祕性之一！為什麼，我們總是不知道珍惜現有的，老是忽略了這裡，想望著那裡？桃樂絲·派克，給這首小詩，取名〈做為一個女人〉。可是，以我的觀察，我們男性朋友，這包括我自己也不例外，若是允許我倒想把，這兩段詩句改名〈做為一個人〉。

我們很多人，都有這種不現實的毛病，而活在當下，是唯一我們能完全沉浸自己的地方。為什麼我們把生命中的寶貴現金，當下時刻用想望著其他地方，而輕率地花費掉？為什麼把我們生命中的當下時刻，耗在對過去的悔恨，或對未來的憂慮，或任何其他的地方，只排除腳下這塊地，如同桃樂絲·派克，在這首短詩裡頭，恰如其分所描繪的？

我對這些問題的解答是，其原因在於我們對生活採取了一種貶值的心態，而非增值的心態。而解決此種困境的途徑，是如此簡單，它幾乎困惑了每一個人。其實，只要把對生活的心境，由貶值轉向增值。只要在你思想深處，做一個單純的抉擇，認識到你該如何處理當下即可。

When you find yourself in Rome and you are thinking about being at home, or vice versa, give yourself a nudge and make a choice to stop depreciating Rome and instead make the effort to appreciate. This is a kind of self-talk that will rescue you from the trap of never being fully here in the present moments.

One of the traits I have observed in highly functioning people is their uncanny ability to shut out the past and the future as well. When you are in their presence they look you directly in the eye and you know you have their full attention. Worry is not a part of their life experience. One of those people explained it to me this way: "First, it makes no sense to worry about the things you have no control over, because if you have no control over them, it makes no sense to worry about them. Second, it makes no sense to worry about the things you do have control over, because if you have control, it makes no sense to worry." And there goes everything it is possible to worry about. I feel this message is important enough to repeat it again and again to ourselves.

Thus, if I'm in Rome, I have absolutely no control over home. So I have the choice to not depreciate Rome and appreciate home, when Rome is where I am. Similarly, when I am with anyone, and bored, it is because I have made the deliberate choice to depreciate who I am with and to only appreciate that which is not here. Thus when the boring one leaves, I still maintain the same neurotic thought process. I appreciate what is not here, and depreciate my aloneness, which is what constitutes the present. By learning to practice appreciating what is here, and to depreciate nothing, the dilemma that the witty author presents in her poetry disappears. And it quite simply is a matter of making a conscious decision in the moment.

Often I find myself falling into the trap that Dorothy Parker presents here when I am in solitude for the exclusive purpose of writing. Away from the noise and constant interruptions of a large family, I find myself wanting to be with them. Then, when I am home, I find myself longing for the privacy and solitude of my writing location. The way out of this for me is to become aware of what I am doing and how I am using my thoughts and to bring myself immediately back to the present.

While writing I practice the habit of appreciation for everything around me. I look out at the scenery and say thank you for these surroundings and the opportunity to create here and now. And then the writing itself becomes a great source of joy. Similarly, when I am home and the children are running about and there seems to be no end to the confusion, I push out all thoughts of elsewhere and practice being in a state of appreciation. I watch my wife in our home and I think of how lucky I am to be here. I even feel appreciative of the most obvious things we often take for granted, such as the refrigerator, the pictures on the wall, and the barking dogs. It is all about shifting to appreciation and out of depreciation.

當你身在羅馬，卻總惦記著家，或身在家裡，心卻嚮往外面世界的時候，點醒自己，做個正確的選擇，別再貶損羅馬，取而代之的，努力給羅馬加分。這種自我提醒，可以把你從總是無法專注眼前時刻的毛病中，拯救出來。

我觀察到，高效人群中的特性之一，就是具有一種神奇的力量，能切斷過去與未來的糾葛。他們若是在你面前，定會直視你的眼睛，讓你直覺到你擁有了他們全然的關注。在他們的生活經驗裡，憂慮是不存在的。他們之中的一個，以這樣的方式給我解釋：「首先，為你無法掌控的事情煩惱，毫無意義。因為你既然無法掌控它們，為它們憂心有什麼意思呢？其次，為你完全可以掌控的事情煩惱，毫無意義。因為你既然可以掌控它們了，還有什麼好煩惱的呢？」所有的事情，不是可以掌控，就是無法掌控，那還有何事值得憂煩？我覺得這段訊息，重要得足夠讓我們一再對自己重覆了。

因此，我若是身在羅馬，對家裡的事，就毫無掌控。所以當我身在羅馬，就該選擇不貶損羅馬，心繫家裡。同樣地，若是跟某人在一起，覺得枯燥、無聊，那是因為我有意的，貶抑了那個和我在一起的人，而高估、抬愛了那個此時不在身邊的人。於是，當乏味的人離開了，我依然保留著同樣神經質的思考模式。總是嚮往那不在身邊的，而貶損我構成現在的孤獨。學著享受當下所擁有的，而不去貶抑任何人、任何事，那麼聰明的作者，在她詩裡呈現的兩難，就消逝無踪了。只要在此刻，做個簡單又明智的抉擇就對了。

我發現我自己為了寫作而獨處的時候，也經常墜入桃樂絲·派克，在這裡所謂的陷阱。當遠離一個大家庭的喧鬧和不斷地打擾時，我盼望能跟他們在一起。可當我在家時，卻又懷念起寫作間的私密與寧靜。我個人掙脫這種窘境的方法，就是要意識到自己在做什麼，和我要如何運用我的意念，把自己立刻拉回到現實中來。

當我寫作時，養成對周遭的一切心存感恩的習慣。看著外面的風景，為有機會在此時此地周圍所創造的環境獻上感謝。有了這樣的心境，寫作本身，就成了歡樂的泉

源。同樣地，當我在家時，孩子們跑來跑去，似乎永遠狀況不斷，我推開所有其他的思緒，學著心存一種感恩的心態。看著老婆在家忙東忙西，充滿一種幸福感。我甚至對一些，看起來理所當然的事物，也心存感激，像冰箱、牆上掛的照片，甚至於叫個不停的狗。一切取決於，從貶值到增值，一種心境的轉換。

I recognize that Dorothy Parker was known for her acerbic and biting wit; perhaps that is why I chose to include her in this book. I love satire and a good laugh as well. When she was told of the death of President Calvin Coolidge, she responded, "How can they tell?" And in a review of Katharine Hepburn's performance in a 1934 play, Parker said, "She ran the gamut of emotions from A to B." I am well aware that Dorothy Parker was speaking glibly and with some self-sarcasm in this poem titled "On Being a Woman," yet it addresses a chief factor in leading a fully functioning life.

Perhaps the single most predominant feature of mental wellness is the ability to be in the present moment, fully and with no thoughts of being elsewhere. To Henry David Thoreau's description: "He is blessed over all mortals who loses no moment of the passing life in remembering the past," I would add with deep respect, "In anticipating the future as well." There definitely is a past, but not now. And there definitely is a future, but not now.

Our present moment is a mystery that we are a part of; a dream if you will, of the moment. Here and now is where all the mystery lies hidden. And make no mistake about it; to strive to live completely in the present is to strive for what already is the case. You can either use up these precious present moments in a state of appreciation, which is to be here fully now, or in a state of depreciation, which is to wish to be anywhere but here. But when all is said and done, now is all there is, and all there ever has been.

Enjoy Dorothy Parker's clever little poem and gain from her observations by incorporating the following suggestions into your present moments:

- Notice when you are wishing you were somewhere else and bring yourself back to a state of appreciation for where you are. When you plan something, thoroughly enjoy the planning. Remember that not being fully immersed in the present is nothing more than a habit that you have the option of breaking right now, in this moment!

- Discard thoughts of depreciation. When you find yourself depreciating anyone or anything in your immediate present moment space, see if you can substitute a thought of appreciation. For example, rather than being bored by a conversation, shift you thoughts to, "I am going to spend the next few moments just loving this person for who he is, and nothing more." This removal of judgment brings you back to being fully in the present.

- Take time to meditate. Meditation is so difficult for many people because their thoughts are always on some distant object or place. One form of meditation is to label the thought as it appears and then choose to let it go. This practice helps you first become aware of your thoughts, which many of us need to do, so that we can return to the present moment.

- Practice enjoying each phase of a meal for itself, rather than having your thoughts on dessert while you are consuming the appetizers. This also goes for enjoying the sunrise in the morning, and being awake during the day, and not thinking of your bed while at work. The essence of the entire message here is to be here now. There is no other place to be.

我所認識的桃樂絲·派克，以其文筆的尖酸、犀利著稱；也許，這就是我把她選錄於此的原因。我喜歡諷刺和讓人笑開懷的作品。當人告訴她，克文·酷利吉總統的死訊時，她的反應竟是：「他們怎麼如此肯定？」在一次訪談中，人家問她，對凱瑟琳·赫本在 1934 年，一個劇中表現的印象時，派克小姐的回答是，「她從 A 到 B，跑遍了所有感情的歷程。」我很瞭解，桃樂絲·派克，在這首名為〈當一個女人〉的詩裡，有些油腔滑調和深刻的自嘲，但卻詮釋了，引領一個全然充實生活，所必備的要素。

可能，精神狀態良好，最顯著的一個特徵，就是不想任何其他地方，全然活在當下的能力。以亨利·大衛·梭羅的說法：「他是所有人中，得祝福的，不在過去的回憶裡，浪費生命。」我願以深深的敬意，再加上一句，「也不在未來的憧憬裡，浪費生命。」當然會有過去，但不是現在。當然也會有未來，但不是現在。

當下時刻，乃是我們隸屬其中的神奇；你願意的話，也可稱其為夢幻時刻。此時此地，乃所有神奇之所寄。而且別搞錯了，努力完完全全地活在當下，其實是努力一個已經存在的事實。你可以選擇或是以感恩，增值的心態，用掉這寶貴的當下時刻，也就是完全的此時此地或；是以貶抑，貶值的心態對待，也就是除了此地，希望自己身處任何其他的地方。不論說了什麼，做了什麼，只有當下是曾經存在，永恆存在的。

在欣賞桃樂絲·派克，睿智的短詩，並從中獲益之餘，不妨把下列建議，溶入你的當下：

- 注意，當你想要身處異地時，把自己適時拉回到，心存感恩心態的當下。當你安排，計劃某些事情時，徹底沉浸其中。記住，不能完全享受現在，只不過是一個，你此刻就可以打破的習慣。

- 消除貶抑的想法。當你發現自己此刻，在貶損任何人，或任何事時，看看能否以欣賞，增值的心態取代。例如：當你覺得談話乏味時，換個想法：「下一刻我要體恤、關懷這個人，只因為，他是一個人的緣故，不為別的。」這種去除批判，就可以把你輕易帶回，完全的當下。

- 花時間去靜坐、沉思。沉思，對許多人來說，相當困難，因為他們的思緒，總是在遙遠的事物和地方上。一個訓練的辦法，就是給每個出現的思緒掛上標籤，然後選擇把它擱在一邊。這種練習，首先可以幫你意識到自己的思緒，這是我們許多人該做的，以便回到現實裡來。

- 練習享受每一道上桌的菜，避免吃餐前點心的時候，就惦記著飯後甜點。同樣適用於，早晨享受日出，白天保持清醒，工作的時候，別想著溫暖的被窩。整個訊息的精要，就是此時僅有此地，別無他處該去。