

《教务杂志》所见美国传教士的汉语学习方法

—以尹士嘉、富善及潘慎文为例

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Methods of Chinese learning by American Missionaries from *The Chinese Recorder*: Wisner, Goodrich, and Parker

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The English Journal *The Chinese Recorder*, founded by missionaries who came to China, included several specialized articles on learning Chinese. These articles were lengthy and covered extensive methods for learning Chinese. Among the American missionaries, Oscar Francis Wisner (1858-1947), Chauncey Goodrich (1836-1925), and Alvin Pierson Parker (1850-1924) were particularly noteworthy. Wisner's approach to learning Chinese mainly focused on "listening and speaking," and he offered 10 pieces of advice for Chinese learners. Goodrich advocated learning Chinese "not through reading" but "through speaking," comparing the differences between adult and child language learning, reflecting the "direct method" in his teaching approach. Parker provided several learning suggestions for Chinese learners, covering pronunciation training, time allocation, and the Mandarin dialect.

The research found that the main similarities among these three groups were their emphasis on oral skills and listening, the importance of Chinese teachers, and persistence in learning Chinese. However, there were a few notable differences in the approaches. First, Wisner and Goodrich had divergent views regarding reading, with Wisner making specific demands for reading, while Goodrich advocated learning Chinese without learning to read. Second, Goodrich's emphasis on verbs was unique compared to the others. Lastly, others did not share Parker's advocacy of the "direct method" and his focus on Mandarin and dialects.

キーワード：教务雜誌 (*The Chinese Recorder*)、中国語学習 (Chinese study),
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在英文期刊《教务杂志》(*The Chinese Recorder*) 70余年的办刊历史中, 曾经刊登过若干篇专门描写汉语学习的文章, 这些文章篇幅较长, 所涉的汉语学习方法丰富。本文选取尹世嘉(Oscar Francis Wisner, 1858-1947)、富善(Chauncey Goodrich, 1836-1925)以及潘慎文(Alvin Pierson Parker, 1850-1924)的文章, 借以管中窥豹。这三人均为来华美国传教士, 重视民间布教, 且都有在教学机构中任职的经历, 尹士嘉和潘慎文还担任过学校的管理者。发表文章时, 最年轻的尹士嘉35岁, 其次是潘慎文48岁, 最年长的则要数富善57岁。

一 尹世嘉与〈关于汉语学习的若干思考〉

尹世嘉是美国长老会(American Presbyterian Mission)牧师, 1886年到广州传教。他一面学习广东话, 一面在教会学校任教。1889年他与丕思业牧师(Charles Finney Preston, 1829-1877)的女儿丕六姑(Sophie Grey Preston, 1864-1952)在中国结婚。婚后, 他同时在男子及男童学校任教, 太太在教会学校负责行政及教书。1890年尹士嘉不但要教书, 还要管理梧州医院, 在教会做证婚人, 而且经常投稿到《教务杂志》(*The Chinese Recorder*)¹⁾。1899-1903年尹世嘉任格致书院监督, 1903-1907年任岭南学堂监督。

尹士嘉28岁始学汉语, 至1893年发表汉语学习专门文章时历时7年。尹士嘉的汉语学习方法主要围绕两方面, 一是学习目标, 二是学习准则。关于汉语学习目标, 尹氏旗帜鲜明地提出了两点:

to speak accurately, idiomatically, to read fluently, understandingly²⁾.

可见, 一是说得准确且多用惯用语句, 二是读得流畅而明白。这两个目标实际包含了“说”和“读”两大方面。而在这两者之间, 尹氏认为应该首先学习说话。究其原因, 尹世嘉表示:

Early negligence of the written language may, to some extent, be repaired in later years, but early neglect of the spoken language cripples a man for life³⁾.

初期忽视书面语, 某种程度上可以在后期学习中修补。然而, 学习初期忽视口语则会影响一个人的一生。尹氏甚至认为传教士应不惜牺牲一切以达到第一年的这个主要目标。至于何时开始学习主要用于文学、文献的书面语, 尹世嘉则认为:

I should say one is safe as soon as he can promptly tell what he knows and ask about what he does not know and be understood. Then and then only should be begin seriously

1) 片冈新、李燕萍.《晚晴民初欧美传教士书写的广东话文献精选》(香港中文大学, 2022): 59.

2) O. F. Wisner. "Some Thoughts on the Study of Chinese". *The Chinese Recorder*. 1893(05). p.204.

3) Ibid: 204.

to study the literature⁴⁾.

即只有当一个人能迅速说出他所知道的且能询问他所不知道的,同时可以被他人理解,此时才是开始认真学习文学、文献之时。关于汉语学习时长,根据职业的不同,尹世嘉进行了分类。他认为:

I believe that at least two years' preparatory and uninterrupted study should be insisted upon for a physician...Other missionaries should have at least three years of preparatory study⁵⁾.

可见,根据来华目的不同,应具体问题具体分析。具体来说,对外科医生而言,至少要进行持续2年的预备学习,而其他传教士则至少要学习3年。外科医生实质上属于“医学传教士”,他们的主要目的是救死扶伤,博取中国人的信任。例如美国派遣的第一位来华“医学传教士”伯驾(Peter Parker, 1804-1888)所写的报告中称:

医院每星期举行礼拜,伯驾、裨治文等传教士都参加,向与会病人散发传教小册子,要病人下跪祈祷,感谢外国医生为他们免费治疗,要他们入教⁶⁾。从此,所有在华教会医疗机构都设有专职神甫或牧师,利用医疗事业推行传播宗教活动⁷⁾。鉴于教会医院配有专职神甫、牧师,差会对医学传教士汉语水平的要求自然就降低了。

此外,尹世嘉在汉语学习领域所做的重要贡献是——为汉语学习者总结了10条学习准则,这些准则简短易懂、清晰明了,可作为学习者的指导性原则。他本人对这些原则亦很自信,声称:

if carefully observed and faithfully persisted in, I think cannot fail to produce good speakers of Chinese at the end of ten years, and almost perfect speakers at the end of twenty years⁸⁾.

按照其观点,若能认真遵守准则且满怀信心地坚持,10年后一定可以说一口流利的汉语,20年后便可以说一口接近完美的汉语。这10条准则是:

1. Keep in Sympathy with the people.
2. Listen.
3. Talk.

4) Ibid: 205.

5) Ibid: 205.

6) William Warder Cadbury & Mary Hoxie Jones. *At the Point of a Lancet: One Hundred Years of the Canton Hospital, 1835-1935*. Shanghai: Kelly and Walsh, 1935, p.78. 参考顾长声《传教士与近代中国(第4版)》(上海人民出版社,2013):230.

7) 顾长声《传教士与近代中国(第4版)》:230.

8) O. F. Wisner. "Some Thoughts on the Study of Chinese": 207

4. Speak in public.
5. Commit your addresses.
6. Humility.
7. Perseverance.
8. Be severe with yourself.
9. Most careful attention to the spoken language.
10. Study of the Chinese Etiquette⁹⁾.

即：1. 对人们保持同情、2. 倾听、3. 谈话、4. 在公共场合讲话、5. 演讲、6. 谦逊、7. 坚持不懈、8. 对自己严格要求、9. 关注口语、10. 学习汉语礼貌用语。尹世嘉对这些学习准则有细致描写。

(一) 对人们保持同情

尹世嘉将该条摆在首位，因其认为此乃成功之基石。具体而言，对人们保持同情意味着——与中国人之思想、心灵保持联结。(to keep in touch with the thought, the heart of the Chinaman¹⁰⁾.)

尹士嘉还指出：

If your man sees he has a good listener he will usually be only too glad to communicate; while on the other hand indifference, superciliousness, or lack of sympathy on your part, will probably stop his talking¹¹⁾.

尹士嘉认为倘若中国人看到自己有好的听众，通常会很乐意交流；相反，冷漠、傲慢以及欠缺同情，都可能终止谈话。

(二) 倾听

尹氏认为倾听是一门需要培养的艺术。他相信，一个受过训练的成年人理应比孩子更能准确地重复词语¹²⁾。而要达到这一目标，尹世嘉共提出6点建议：

- (1) first, by giving attention, absolutely undistracted attention. The mind must not be preoccupied with other things, not even with the thought that "I must make baste

9) Ibid.: 207.

10) Ibid.: 207.

11) Ibid.: 207.

12) Ibid.: 208.

to learn this language.”

- (2) instant mental reproduction of the thing heard. This is most important, as it whets the blade of attention and fixes the sound as your own. The man who does this keeps his mind alert, active, and catches the passing impression of the moment with photographic permanence.
- (3) Reflect on what you hear. Constantly reproduce it in your walks and leisure moments.
- (4) Keep reviewing with your teacher to correct mistakes as well as to fix things in memory.
- (5) Hear much. Go among the people. Mingle freely with all classes. The brain should become saturated with the sounds of the language. Knowledge of Chinese, like that of divine truth, cometh by hearing. It never comes by intuition nor inspiration. Therefore the more one hears the better prospect of being able to speak.
- (6) Be able to hear yourself. Here is the real difficulty with us in much of our murdering of the Emperor's Chinese. We don't hear the effect of our own voices. This is partly due to inattention and partly to the fact that the voice is expelled from the mouth away from, not towards, the ear. The physical difficulty can be overcome by holding a book, or some reflecting surface, in front of the mouth, at from six to twelve inches distance, so as to turn back the sound to the ear. The mental difficulty can be overcome by strict self-discipline. Compel yourself to attend to the peculiarities of your own pronunciation¹³⁾.

尹士嘉认为首先要给予关注，且不能分心。第二，听后实时进行心理重复。因为这样做的人会保持头脑机警活跃，同时把转瞬即逝的印象捕捉得逼真而持久。第三，回顾听到的内容。在散步和闲暇时光都可以不断重复。第四，和老师一道复习，改正错误同时修正记忆。第五，多听。到人群中去，自由地与各阶层交往。尹士嘉指出，一个人听得越多，就越可能说得好。第六，能够听到自己说话。尹氏认为传教士们听不到自己的声音，究其原因，一是疏忽，二是声音从嘴巴溜走而不是朝向耳朵。解决这一问题，他认为要从身体和心理两方面解决。对于身体方面的困难，可以拿一本书，或者是能够反射的表面，将其置于嘴巴前6-12英寸，以此让声音传回耳朵。心理方面的困难则可以通过严格的自律克服。

13) Ibid.: 208.

(三) 谈话

这一点能够直接反映尹士嘉的汉语学习目标。若要“准确地说”，自然离不开谈话。尹士嘉说道：

Just as one learns to walk by walking, to swim by swimming, to do anything by doing it, so one learns to talk by talking¹⁴⁾.

如其所言，一个人通过走路学习走路，通过游泳学习游泳，要学会任何事情都要通过做这件事情，因此一个人亦需通过谈话学习谈话。尹世嘉认为最初只管模仿，模仿听到的一切。如果要模仿外国人，则一定要等中国人确认，这样才不至于接收其错误。尹氏强调：最重要的是要不断和老师谈话。此外，尹氏认为传教士不应害怕在任何地方谈话，即便有年长传教士在场也是如此。在他们面前讲出来并且邀请他们批评更是再好不过。

(四) 在公共场合讲话

尹世嘉将最初在公共场合讲话视为一种令人厌烦的折磨，年轻传教士们会畏缩。然而尹氏又认为初期的努力是值得的，因为传教士们会获得自信心和知识。尹氏指出：

Set a goal, -at the end of six months a prayer-meeting talk, at one year a sermon, and some public exercises at least every three months after that¹⁵⁾.

尹氏制定的目标是——6个月后在祈祷会上讲话，一年后在布道会上讲话，之后至少每三个月做一些公众练习。依笔者所见，设定目标在语言学习中不失为有效手段，从而起到激发学习者学习动力的效果。

(五) 演讲

从时间来看，尹世嘉认为头两三年通常应该遵守这条准则。谈到好处，尹世嘉认为这可以让学习者记住熟语、声调、音调变化等。谈及要求，尹世嘉说：

In committing, immitate as nearly as possible the pitch, time, emphasis and intonation of the teacher¹⁶⁾.

尹氏在此强调的几个方面涵盖了语音的几个要素，即：音高、音长、重音、语调等。

14) Ibid: 208.

15) Ibid: 208.

16) Ibid: 208.

(六) 谦逊

尹士嘉如此写道：

We can always learn something about speaking Chinese from every coolie and beggar we meet, so it becomes us to be humble. One of the hardest things to do is to accept just criticism¹⁷⁾.

尹氏认为总能从遇到的每一位苦力、乞丐那学习说汉语，那让学习者变得谦虚。而最困难的事，莫过于接受批评。尹世嘉同时说：“如果一个人一定要有骄傲，那最好是从任何来源接受批评。”因为那种骄傲最不容易受伤，对习得语言也没有妨碍¹⁸⁾。尹氏的这一观点折射的是其学习观——并不仅跟随汉语教师学习汉语，而是从身边的每一个人那里学习。

(七) 坚持不懈

关于这一点，尹世嘉认为：

This is a hard task, but it can be done. Undertake it and with the dogged determination to succeed, and you will succeed...There are difficulties in the way, but they are all surmountable difficulties¹⁹⁾.

毫无疑问，尹氏将汉语学习视为一项困难的任务，但认为是可以完成的。若学习者怀着顽强的决心成功，便一定可以成功。尹氏强调，虽然在汉语学习中有许多困难，然而都是可以克服的。在笔者看来，这份坚持和信心是难能可贵的，汉语学习中一定会遇到不少艰难，没有坚持，是很难成功的。作为汉语教师，应该在学生学习遇到困难时，鼓励他们坚持不懈，迎难而上。

(八) 对自己严格要求

尹世嘉认为，永远记得改正错误。一个人需要养成发现自己错误的习惯。尹世嘉对传教士可能面对的恭维有着清醒的认识，他说：

It would be interesting and perhaps a corrective to false pride to know how many missionaries had at the end of ten years been told by some flattering Chinaman that he or she was the best speaker of Chinese among all the foreigners. Even if all these encomiums were true, it ought not to relax in the least the rigour of self-watchfulness and self-discipline on the part of the person so praised...The missionary should always be very exacting with

17) Ibid.: 210.

18) Ibid.: 210.

19) Ibid.: 210.

himself, however lenient he may be with others²⁰⁾.

尹世嘉还声称，许多传教士都会在学习10年汉语后，被某些善于恭维的中国人称赞，说他是汉语讲得最好的外国人。他表示，即便这些赞美是真的，也丝毫不应放松自察自律。最后，尹世嘉更是毫不留情地指出，传教士理应时时对自己严格要求，无论对他人如何宽大。

(九) 关注口语

关于口语和汉字，尹世嘉有独到的见解，他这样说道：

Characters are mummies as compared with the living, moving, pulsing words of daily life and speech²¹⁾.

尹氏以木乃伊作比喻，将汉字视为木乃伊，日常生活和讲话中的词句则是鲜活、跳动的。这样的比喻在同时代的来华传教士中并不多见。随后他举了两个例子，一是最出众的英语母语神职人员花费毕生精力掌握其母语的准确发音，二是中国学生们同样在发音上下一样的苦功。应该说，这两个例子反映的是母语者在学习语音时付出的努力。既然母语者也需付出相当程度的努力，第二语言学习者所需付出的就更为显而易见了。从这一点不难发现，发音是口语中至关重要的一环，应该给予更多时间掌握准确的发音。

尹氏由此提出：

Surely we ought to be students of the literature, but above all and before all a preacher should be a fluent, accurate speaker, and to accomplish this he should give it his most careful and constant attention²²⁾.

尹氏认为理应钻研文献，然而，对于一位布道者而言，最重要的还是成为一名流利、准确的讲话者。而要达到这一目标，应该给予口语最为仔细和持续的关注。尹氏对口语的重视程度由此可见一斑。

(十) 学习汉语礼貌用语

尹世嘉认为学习汉语礼仪有两重优势，具体表现为：

It helps one's vocabulary directly, making it full and chaste, and indirectly by giving one a willing audience with the better class of Chinese²³⁾.

20) Ibid: 210.

21) Ibid: 210.

22) Ibid: 211.

23) Ibid: 211.

可见，学习汉语礼貌用语会直接令一个人的词汇完整纯净，从而间接地吸引中国人中更上流的阶层当其听众。尹氏同时强调：

I don't mean that we should not learn the language of the streets, of the lower classes, for I believe that in so far as that means simplicity and directness we should be masters in the use of it, and this in order to effectively tell the story of love and life to the poor, the suffering, the dying. But our duty is not done until we have preached the Gospel to "every creature;" to the rich as well as to the poor, to the educated as well as to the ignorant. But in order to converse with an educated man we have got to speak the language of educated men²⁴⁾.

历史上，传教策略因所处时代背景有所不同，例如唐代的景教、元代的也里可温教、明清之际的天主教来华皆奉行“自上而下”的传教策略。至新教传教士入华，在闭关锁国、严厉禁教的社会环境下开始转而奉行“自下而上”的传教策略。作为最为广大的平民百姓、中下阶层，用尹氏的话来说就是那些“贫穷的、饱受苦难的、甚至于垂死挣扎”的人。这部分人群基数大，然囿于素质低，思想落后等原因，传教的难度不言而喻。相较于这些人，上流社会虽然人口占比低，但其受教育程度高，故而整体素质高，且其影响力更易左右朝廷的决策。选择接近这一群体是明智的，学习他们的说话方式不可或缺。

此外，按照尹氏的观点，学习汉语礼貌用语并不等同于不应学习街谈巷议和较低阶层之语言。因为这些语言简单直接，传教士本应熟练掌握。笔者认为，从此可以窥见两个基本事实：一是来华新教传教士初学汉语时，所学内容面向的群体主要为中低阶层；二是以传教士的观点视之，区分各阶层使用语言的标志之一即为礼貌用语。随后尹氏亦谈到了“洋泾浜汉语”（Pidgin Chinese）的问题，并与“洋泾浜英语”作了一番比较，他如此写道：

The Chinese feel about pidgin Chinese very much as Europeans do about pidgin English; they will converse with the man who uses it only so long as it is necessary, and will cut off the "talkee talkee" as quickly as possible²⁵⁾.

由此可见，如同英国人会讲“洋泾浜英语”，中国人也会讲“洋泾浜汉语”，然而中国人只在迫不得已的场合才会使用“洋泾浜汉语”，会尽快甩掉一些不合规范的部分。笔者认为尹氏实质是鞭策传教士尽快学习正确、标准的汉语。

从尹氏提出的这10条汉语学习准则，笔者发现：尹世嘉重视“说”的能力，此外亦十分看重

24) Ibid.: 211.

25) Ibid.: 211.

“听”的能力。10条准则中有4条均与听、说有直接关系，另外还有4条则与态度相关，即“保持同情”、“谦逊”、“坚持不懈”、“严格要求”。对人们保持赞同可拉近与他人的距离，谦逊、坚持不懈和严格要求自己则可以保证对汉语的持续学习。概而言之，尹世嘉注重听、说及汉语的实践性，强调在实际运用中学习汉语。

二 富善与〈如何学习汉语〉

富善是美国公理会传教士，主要在北京地区传教。富善花费大量时间用于翻译圣经和合本。1890年参与七人委员会，负责翻译圣经；1908年狄考文 (Calvin Wilson Mateer, 1836-1908) 去世，富善便接替了委员会主席一职。他也翻译、编写了数量可观的中文圣诗，为各差会所使用。此外，他也用了29年时间将圣经翻译成蒙古文，于1919年出版。

富善于1893年1月发表〈如何学习汉语〉(How to Learn the Chinese Language) 一文，该文曾于1892年11月在北京传教士大会宣读。富善在文章中紧扣主题，系统阐明汉语学习的两大原则，即“不通过阅读”(Not by reading)、“By Talking”(通过讲话)，该文为《教务杂志》中系统探讨汉语学习的文章之一。在众多来华传教士中，富善是较为完整论述儿童及成人语言学习的。他认识到儿童学习说话及成人学习说话的差异：

This is a curious fact that almost any child learns any language in a comparatively brief time; learns it so as to pronounce correctly and speak idiomatically and with general accuracy. Or, if his sentences are faulty and his pronunciation incorrect his mistakes are chiefly the fault of his teachers, in other words of his environment...And thus in a year or two at most he learns the language of every day life. It has entered his bones and marrow and become a part of himself²⁶⁾.

如其所言，儿童能在相对较短的时间内学会任意一门语言，可以正确发音，地道且准确。若儿童的句子、发音出现错误，大多由于其老师的错误导致，即环境所致。所以至多1-2年，儿童就可以学会日常用语。对于儿童而言，此时学会的语言会进入到他们的骨髓中并成为其一部分。此外，富善发现，相对而言，成人学习语言则困难得多。儿童学习语言通常是无意识的，而成年人往往耗时几年且通过种类繁多的训练，对比之下差别更加明显。既然如此，成年的来华传教士究竟应该如何学习汉语？富氏提出的第一点为——不通过阅读。富氏首先批评了学习者跟随老师练习阅读的学习方法，但他并非反对跟随老师学习，而是反对永无止境的阅读²⁷⁾。富氏还援引了爱

26) Chauncey Goodrich. How to Learn the Chinese Language. *The Chinese Recorder*. 1893(01). p.1.

27) Ibid: p.2.

丁堡大学 Blackie 教授²⁸⁾ 的话：

It is not by the conning of dead rules and the spelling of dead books that a living knowledge of that most vital of all living things called language is to be acquired²⁹⁾.

Blackie 教授何许人也？据笔者考证，Blackie 教授担任爱丁堡大学希腊语教职，著有 *On the Living Language of the Greeks, and its Utility to the Classical Scholar* 一书。该书1853年出版，Blackie 教授主要讨论了活语言、死语言间的关系、希腊语究竟是否为一门活语言等问题。Blackie 教授认为，语言应该是鲜活而有生命力的，并非通过阅读死规则、强记死书籍掌握。显然，富善支持这一观点。

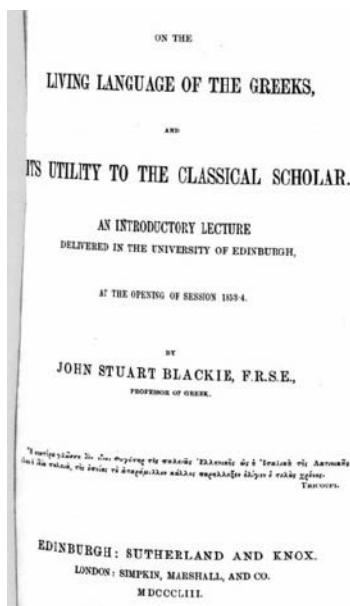


图1 Blackie 教授著书扉页

既然汉语学习无法通过阅读，随后富氏提出了其核心的观点——通过说话学习。这一点与之前讨论的尹士嘉存在共性。究其原因，富氏再次以儿童作为比较，认为儿童学习语言的秘密就在于此。然而，成人毕竟难以获得儿童习得语言时的条件，因此，简单地将儿童学习语言的方法套用在成人学习者身上是值得商榷的。当然，富氏通过观察儿童，为传教士汉语学习打开了新的思路。富氏认为可以从老师开始，购买能够买到的最好的书，也包括口袋书。富氏说明了其授课方

28) John Stuart Blackie, 生于1809年，卒于1895年，爱丁堡大学希腊语教授。

29) Chauncey Goodrich. How to Learn the Chinese Language. *The Chinese Recorder*. 1893(01). p.2.

式：

Commence your first lesson with talking. Your teacher knows never a word of English. Chinese to you is a tangled and sunless forest, Never mind, —talk. Perhaps some good friend will give you the Chinese for “What is this?” Here are at least three words. This is ample vocabulary to begin with, enough to set you bristling all over with interrogation points. You begin with whatever may be in your room: table, chairs, clock, watch, stone, door, etc. You repeat the names over and over, again and again, after your teacher, imitating him in sound, pitch and a certain peculiar quality of accent³⁰⁾.

可见，从第一课开始就通过谈话展开。老师不会讲英语，汉语对学习者的而言亦是完全陌生的。或许某位朋友会讲“这是什么”的汉语，接下来学习者可以从房间中有的东西开始：桌子、椅子、钟表、石头、门等。学习者跟随老师重复这些名称，要模仿老师的声调、音高、特殊的发音。从身边的物品开始学习，可以调动学习者的积极性。不难发现，富氏提倡汉语母语者教学。从身边的物品入手，更加贴近学习者的生活。这其实已经体现了“直接法”的教学思路。富氏顺着桌子这个话题，又写道：

Suppose you begin with the table right in front of you. Play table with your teacher. Tell him in sign language, table, table-cloth, above the table, under the table, beside the table, lay on the table, take off from the table, lift up the table, set down the table, push the table, pull the table, move the table, turn the table, set the table, brush the table, wash the table, wipe the table, round table, square table, etc., etc...Now, with your teacher, repeat these phrases over and over, back and forth, up and down, throwing them up like dice, to come down in miscellaneous confusion, all your senses being on the alert³¹⁾.

通过“桌子”的例子，我们不难了解具体的教学过程。若学习者从面前的桌子开始，就可以和老师一起玩桌子。可以用肢体动作告诉老师：桌子、桌布、在桌子上、在桌子下、在桌子旁边、躺在桌子上、离开桌子、抬起桌子、放下桌子、推桌子、拉桌子、移动桌子、转动桌子、布置桌子、刷桌子、洗桌子、擦桌子、圆桌子、方桌子等。接下来和老师一起反复重复这些短语。这个练习能够锻炼学习者组词的能力，同时积累相关词语。

尽管富氏主张通过谈话学习，但他并未偏废书写。富氏建议学生们观察老师如何写字并模仿。富氏声称要仔细模仿老师笔画的顺序。对于每天学习汉字的数量，富氏也有建议，他认为每

30) Ibid: 3-4.

31) Ibid: 4.

天3、4个新汉字足够了。他还强调，不要忘记早晚都要写。每课书写的部分安排1小时足够³²⁾。此外，富氏亦重视学习者与中国人的交流，他提出：走出去与遇到的中国人练习，从开始就要多和中国人交流学习³³⁾。

富氏练习汉语有两大法宝——无尽的重复、持续不断的变形。他认为在一天结束之时可以阅读威妥玛(Thomas Francis Wade, 1818-1895)、狄考文(Calvin Wilson Mateer, 1836-1908)、鲍康宁(Frederick William Baller, 1852-1922)编写的书籍，按照富氏所言就是“用会话尽可能给阅读增添乐趣”。可见富氏对交流、谈话的重视程度，同时可见他对于阅读的排斥。富氏在原文中使用的词语是“spice”，看来他把阅读视为极其无聊之物，确需会话来调和。富氏还十分强调动词的重要性，他强调注意单词的数量，尤其是已有词汇中的动词³⁴⁾。毋庸置疑，口语是汉语学习中必不可少的部分，尤其对于传教士而言，口头布道的机会是很多的。然而，听、说、读、写实为并列的几部分，富氏如此偏废阅读，是不可取的。

综上，富氏在汉语学习过程中，比较核心的观点如下：一是重视老师的作用；二是重视重复的作用，鼓励学习者反复操练；三是注重对老师的模仿，不仅有对于语音方面的模仿，亦有对汉字书写的模仿；四是注重实用性，学习的内容取自生活；五是重视动词的学习。

三 潘慎文与〈如何学习汉语并使之成为工作语言〉

潘慎文是美国监理会传教士，在华传教近50年，其遗言是：“我的生命已献给中国。”根据其遗嘱，潘夫人将其骨灰送回中国，葬于上海八仙桥万国公墓³⁵⁾。潘氏在华多年，主要活动于苏沪地区，并在《教务杂志》发表了不少文章，其中不少于汉语学习有关。1898年，潘慎文发表题为〈如何学习汉语并使之成为一门工作语言〉(How to Study the Chinese Language so as to Get a Good Working Knowledge of it)的文章，与上文讨论的两篇文章相似，该篇也是专门讨论汉语语言学习的，所涉汉语学习方法丰富。

(一) 训练发声和听觉器官

潘慎文认为：“学习语言的首要目标，就是训练耳朵和舌头。”换句话说就是，“清楚地听辨，准确地发音”。具体来说：

32) Ibid.: 4.

33) Ibid.: 4.

34) Ibid.: 3.

35) “Memoriam”, Records of Annual Meeting M. E. S., 1924, 转引自胡卫清〈传教士教育家潘慎文的思想与活动〉《近代史研究》，1996(2): 261.

The first two or three months should be spent in hearing the teacher read over the characters in the First Lessons, and one of the Gospels, say Mark, and trying to imitate him in pronouncing them at sight, and in learning the names of things and simple sentences³⁶⁾.

潘氏认为来华传教士开始的两三个月应该听老师读《中西译语妙法》(*First Lessons in Chinese*)、《马可福音》中的汉字，尝试模仿其发音，同时学习事物的名称和简单的句子。《中西译语妙法》一书的作者为晏玛太 (Matthew Tyson Yates, 1819-1888)³⁷⁾，本书以中外初学者为对象，简单实用的上海话和英语对照双语口语学习教材。书中采用英语语句和上海话语句左右对应的排列方式，英语下方以汉字，上海话上方以罗马字分别标注其发音。全书以此类为序分11大类，其中动词所占比例数量最大³⁸⁾。

Learn to associate the sound of the character directly with the character, without the help of the Romanization, and the name of the object directly with it, without the help of the English name. Don't be in too big a hurry to get at the meaning of the characters ; work that out gradually. And even after you have begun to pay more attention to the meaning of words and phrases, always devote a good portion of the day to drilling the ear and vocal organs in hearing and pronouncing characters. Drill, drill, drill in pronunciation, giving special attention to aspirates and tones. And learn to use your dictionary yourself. Do not depend on the teacher to find the characters for you. In order to be able to do this you must learn the 214 radicals, which are the alphabet of the Chinese language, during the first six months or year of study. The more thoroughly this is done the easier it will be to analyze characters and remember them as well as to find them in the dictionary.

Don't attempt to make a clean sweep of everything as you go, but after having gone over a certain amount, say several chapters, or even a whole Gospel, with tolerable carefulness, turn back for review... Bend all your energies, for the first year at least, to learning to speak. For the missionary learning the Chinese language the first and greatest commandment is, learn to talk. Get your tongue loose. This is essential, primal, fundamental.

36) A. P. Parker. "How to Study the Chinese Language so as to Get a Good Working Knowledge of it". *The Chinese Recorder*. 1898(1). pp.5-6.

37) 晏玛太 (1819-1888)，美国传教士，28岁大学毕业后受南浸礼会差会部派遣赴华传教，抵达上海。其间，传教之外，他还出任美国驻沪的助理领事和副领事。顾长声《从玛礼逊到司徒雷达来华新教传教士述评》(上海书店出版社，2005)。

38) 徐奕 (2009) 〈晏玛太《中西译语妙法》所反映的19世纪上海话语音〉《吴语研究》上海：上海教育出版社。

Without it all else is comparative failure. And because this is so, I urge that the thorough systematic drill of the ear and the voeal organs should be the chief object aimed at in beginning the study of the Chinese language³⁹⁾.

潘慎文特别强调了汉语学习之初对耳朵和舌头的训练。如果初级阶段无法习得正确的发音，学习者将面临“化石化”(fossilization)的问题，日后花费再多时间也很难改正。特别是送气音和声调，许多外国人都难以掌握，需要花费更多时间练习。其次，潘慎文的理念已经反映了“直接法”教学法，不通过媒介语而直接学习目的语，这与他对汉语教师不使用英语教学的要求也是统一的。第三，潘慎文对汉字的学习已经有了较为深入的思考，他应该接受了翟理斯、卫三畏等人的“汉字观”⁴⁰⁾。

(二) 投入并合理分配时间

A second point to be noticed under methods of study is the amount of time to be given to the study and how that time may be employed to the best advantage. For the first four or five months I should say give six to seven hours a day to study with the teacher. After that half a day in the study with the teacher will be sufficient, and the other half should be spent in mingling with the people in one way or another. Go to the chapel and hear the native preacher and the missionary preach; go out on the street with a vocabulary in hand and talk to anybody that will engnge in conversation with you; go with the older missionaries to visit the day-schools; with the Bible-women on their rounds; to the tea shops, temples, stores, anywhere and everywhere that you can find any one on whom you can practice what you have learned and learn something that you don't know. Do not depend solely on the teacher. You will find that other people use different words, or the same words in different senses, or in different combinations from what he does, and you must get a consensus of usage in order to be able to use the language correctly. The man who sticks to his study, and does not mingle much with the people, will never attain to a fluent use of the spoken language, and in fact I may say will never learn to speak at all⁴¹⁾.

39) A. P. Parker. "How to Study the Chinese Language so as to Get a Good Working Knowledge of it": 5-6.

40) 参考杨一鸣(2021)《简论卫三畏汉字观》《亚洲与世界》4: 77-93.

41) A. P. Parker. "How to Study the Chinese Language so as to Get a Good Working Knowledge of it": 5-6.

潘慎文认为，开始的四五个月每天跟老师学习六七个小时，之后每天和老师学习半天就足够了。另外半天应该用来和人们交流。具体来说，可以去教堂听中国人礼拜和传教士传道，可以带着词汇书走上街头，和那些愿意交流的人说话，可以与年长的传教士一道参观日间学校，可以和诵读《圣经》的女人在一起，亦可以去茶店、寺庙、商店，去那些可以练习所学同时能够学到新内容的地方。潘氏强调，不要只是依靠老师，因为传教士将会发现其他人会用不同的词汇，或者相同词汇的不同意思，或者用词汇不同的组合方式。潘氏同时指出，一个坚持学习但不充分与人交流的人，永远无法流利地说一门语言。

潘慎文强调汉语学习时间且已经意识到，单纯从书本上学习无法彻底掌握汉语，必须要与不同的人练习汉语，也就是在实践中学习汉语。在潘慎文眼中，几乎任何场合都可以作为练习汉语的绝佳机会。应该说，“在实践中学习汉语”，这种观点具备合理性。此外，潘慎文对“一词多义”现象也有认识。

(三) 立即运用所学，活学活用

Again, when you have learned anything put it to use at once. Try it on somebody and see if he understands it, and if he does not, find out what is the reason. Fire away! hit or miss. Don't be afraid that some one will laugh at you. Most people have made as big blunders as you are likely to make. The way to learn to swim is to swim, and the way to learn to speak is to speak. If you wait till you know how you will never learn at all. After six months, or at most a year, of study one ought to begin to preach, or perhaps we had better say practice preaching. It may be more practice than preach. But a beginning ought to be made as early as possible and practice will give confidence and serve to fix strongly in the mind what has been already learned.

The whole of the first two years of one's missionary life should be given to the study of the language. Those in authority in the mission should see to it that the new comer has this time for study. Nothing should be allowed to interfere with the study during these two years. They are the most precious time in the whole of one's life for the acquisition of the language. If one does not get a good start during this time he will in all probability be crippled for life and go limping and halting in the use of the language through the whole of his missionary career. After these two years are passed the regular work and its responsibilities begin to crowd upon the attention; time and energy are required for other duties that seem to be more important, and systematic study is more and more pushed to

one side or rendered impossible⁴²⁾.

潘慎文指出,当学习了任何内容之后要立即使用。可以在某人的身上尝试一下,看他是否理解,如果不理解,试着找出原因。他认为不用担心有人嘲笑。他以学游泳为例说明,学习游泳的方式就是去游泳,那么学习说话的方式也就是说话。如果学习者只是一味等待将永远学不会。关于学习汉语的时间,潘慎文则认为传教生涯的前两年都应该用来学习语言。他强调,在这两年中任何事情都不应该妨碍学习,因为这是一个人一生中学习语言最宝贵的时间。

根据“艾宾浩斯”遗忘曲线,学习新内容后,如果不立即复习,将会很快忘记。潘慎文的这一观点就是让学习者学习后加强复习,巩固记忆。如果无法在初学阶段打下良好基础,日后将很难弥补。他强调的保证两年的学习时间还是有相当意义的。

(四) 不借助拉丁化拼音系统的拐杖

Another point under methods of study I have already hinted at, viz, that the student should be very sparing in the use of any system of Romanization, especially one of his own make. He should rather cultivate the habit of associating the sound of the character directly with the character itself without the help of the Romanized representation of it. A great deal has been said about Romanizing the Chinese language, and many and variant systems have been proposed to represent the sounds of the characters, all more or less imperfect. But it may be said of one and all of them that their use for the beginner in the study of the language is of doubtful utility. Two serious injuries result from the too free use of these Romanized systems. One is faulty pronunciation. It is impossible to represent the sounds of the Chinese characters by means of Roman letters, simply because there are very few of the sounds in the Chinese that are just like any sounds in our Western languages while some of the sounds are as different as it is possible to conceive human speech to be. Hence the beginner depending on the Romanization will pronounce according to the powers of the letters used to represent the Chinese, even though he may think he is following his teacher; his ear and tongue will be deceived and biased by the Roman letters and faulty pronunciation will surely result. Another injury is the slowness with which the written character will be learned when one depends upon the Romanization. This may seem strange if not paradoxical. But the experience of most persons will show, I think, that their progress in the acquisition

42) Ibid.: 6-7.

of the written language has been much faster and more satisfactory after they have given up depending on the Romanized as a sort or crutch and have struck out to walk alone, or in other words to associate the sound of the character directly with the character itself⁴³⁾.

潘慎文认为，学习者应该培养不借助拉丁化拼音系统的拐杖，直接建立读音与汉字联系的能力。尽管许多人都在讨论汉字拉丁化，也研制了不少表示汉字读音的系统，不过潘氏认为这些系统或多或少都有瑕疵。潘慎文指出，过于自由地使用拉丁化系统有两个严重的危害。第一，导致错误的发音。因为通过拉丁字母表示汉字读音是不可能的。他解释说：“汉语里有些读音在西方语言中是没有的，如果学生依赖拉丁化系统的话，就会按照字母的发音来读汉语，即使他自认是跟着老师读，其耳朵和舌头也会被拉丁字母欺骗，当然会产生错误发音。”第二，当一个人依赖拉丁化系统时，学习书写汉字的速度会减慢。潘慎文借由大多数人的经历说明：“当放弃拉丁化这根‘拐杖’而独自行走的时候，他们学习汉字的速度大大加快。”潘慎文强调：“将汉字的读音和汉字直接建立联系。”

汉字拉丁化曾经是被热烈讨论的问题，也是《教务杂志》中重点讨论的内容。潘慎文作为汉语学习者，主张远离拉丁化系统，究其原因，主要有两方面。一方面，用一门语言中的读音套在另一门语言的读音上时，肯定是无法完全吻合的，这确实会导致错误读音。另一个重要原因是，学习者依赖拉丁化系统，将会使他们产生惰性。然而当时的中国，所见之处皆是汉字，这就给传教士的生活和工作造成极大困扰。因此最好的办法自然是抛弃拉丁化系统，直接加强汉字学习，建立汉字与语音之间的关联。

(五) 在情景场面中直接用中文思考

A fourth point in this connection is that the student should always strive to associate the object or thought directly with the language and not depend on translation. In other words, form the habit as early as possible of thinking in Chinese. When you see a door think of men; when you feel the wind blowing think of fong; when you have occasion to speak of joy think directly of k'a-weh. Do not allow yourself to think first of door, wind, joy, etc., and then translate them into Chinese. One can never be a fluent speaker in any language till he has learned to think in that language. To depend on translating is to walk on crutches—slow hesitating speech, topsy turvy idiom and general inefficiency is the result. It is on this account that the new system of studying languages invented by Prof. Guion has met with

43) Ibid: 7-8.

such success. In this system the learner is taught to look at an object or an action and give the name to it in the new language at once without the intermediate process of first thinking what it is called in his own language and then translating it into the new language.

During this second year daily practice in writing the characters should be kept up. In fact writing should be begun early in the course of study, say after the first six months. Learn to write the characters. Form the habit of analysing them and seeing their component parts at a glance. Until you can do this with some degree of facility, you cannot be sure that you know a character, and after learning one in a book, and you see it on a shop sign, for instance, you cannot tell whether it is the same one or not⁴⁴⁾.

潘慎文指出：“应该尽早形成用汉语思考的习惯。比如说，当看到‘门’的时候就想到‘men’，感到刮风的时候就想到‘feng’，而不是首先想到其英语，再翻译成汉语。”潘氏认为，只有学会用那种语言思考以后才能流利地讲话。依靠翻译就像拄着拐杖走路——会导致说话缓慢且犹豫，结果是说出令人摸不着头脑的俚语以及由此带来的低效率。”在这里，潘慎文特别提到古安教授研制的语言学习新方法⁴⁵⁾取得了一些成功。在该体系中，学习者被教导观察一个物体或者一个动作并且立即用新语言说出名字，而不是先用母语想该如何表达然后再翻译成新语言”。对于汉字学习，潘慎文也做了论述：第一，第二年应该每天练习书写汉字。事实上应该在课程的早期就开始书写，在开始学习六个月后即学习书写汉字。第二，养成分析汉字和一眼就看出其组成部分的习惯。

由此可见，潘慎文在这里的论述依然体现了“直接法”教学法，直接建立目标与语言间的关系。古安是法国人，潘慎文能够取他人之所长完善自己的汉语学习思路。

（六）坚持系统学习汉语

After two years of study the duties and responsibilities of missionary work begin to press upon the missionary with constantly increasing weight, and necessarily less time is allowed for study. But the systematic study of the language ought, nevertheless, to be kept

44) Ibid.: 8-9.

45) 弗朗索瓦·古安 (Francois Gouin), 法国人, 十九世纪中期欧洲最著名的教育改革者, 他通过对孩子学习语言的观察和研究, 提出了著名的“古安系列”语言学习理论, 并在欧洲创办“古安”学校进行实践和推广, 影响很大, 甚至被认为是二十世纪早期最著名的外语教学方法。“古安系列”教学法实施实物、表演和演示等直观教学, 不但教学生动、形象, 而且重视眼视、耳听和口练在语言教学, 特别是口语教学过程中的作用, 注意营造课堂教学氛围, 具有“直接法”、“口语法”、“自然法”、“情景法”、“交际法”和“全身反应法”等教学方法的合理有效成分, 对于外语初学者或外语知识仍处于非常基础阶段的学生来说, 不失为是一种比较理想的教学方法。参见顾卫星《晚清英语教学研究》(苏州大学出版社, 2004): 132。

up for at least two years longer, that is, four years altogether, or until the whole of the Four Books with commentary have been read through, together with the whole of the Bible in Wen-li and colloquial and a number of Christian tracts in Wen-li. The learner should also in this time learn to write from memory at least the two thousand characters in Martin's Analytical Reader.

During these four years of study an important point to be always borne in mind is the necessity of learning variety of expression, or in other words of getting hold of as wide a range of vocabulary as possible. In order to become effective and pleasing speakers to our Chinese audiences we must avoid monotonous uniformity of expression. Too many of us fall into ruts in the use of the language. We learn how to express a certain idea in one way, it may be not the best way, and we make that expression do duty on all occasions until we wear it completely threadbare. Some missionaries become so stereotyped in the use of certain expressions that when they go to speak or lead in prayer we can tell beforehand what words they are going to use. It is needless to say that such poverty of expression greatly interferes with effective speaking. Moreover, we should learn something more than mere preaching language. Of course preaching language is first and foremost, as preaching and praying is our principal work. But it goes without saying that we can do this work much more effectively if we have a wider range of vocabulary than is found in the New Testament. Some missionaries can preach well who can hardly carry on a conversation with a native. Indeed how many times have we all been conscious of the fact that it is easier to preach at a Chinese than to carry on a general conversation with him on a variety of subjects. However, we have illustrious precedent for this sort of thing. It is said that Lord Macaulay could talk learnedly in Italian about government, history, politics, etc., but when travelling in Italy, did not know enough of the common every-day language of the people to get his baggage through the Custom House. But we ought to branch out from the beaten track of religious terminology and take in a wider range of language. There are wide fields of the Chinese language that many of us seldom enter, much less cultivate. Official language, shop language, boat language, medical language, the language of the educated classes as distinguished from that of the uneducated classes, etc. If we have our attention fixed upon these lines of study we shall obtain much valuable material for our use in bringing the truths

of the Gospel to bear upon the minds of this people⁴⁶⁾.

潘神文认为：“系统的语言学习至少应该持续四年，学习者需要阅读完《四书》及注释，还有文言文版本和口语版本的《圣经》和一系列文言文的基督教小册子。学习者在这段时间至少应该学习丁韪良《认字新法识字双千》中的2000个汉字。”潘慎文同时强调尽可能扩大词汇量的重要性，告诫汉语学习者：“要时刻记得学习不同表达方式。”他认为：“为了与中国听众们交谈甚欢，必须避免单调的表达方式。”他特别指出：“虽然学习者学习某种方式表达一个想法，但那也许并非最好的方式。学习者在所有场合均使用同一种表达方式，直到自己都感到乏味。”一些传教士使用某些表达方式时过于僵化，以致于在听其讲话或带领祈祷时都可以预知他们将要用哪些单词。潘慎文一针见血地说：“毫无疑问，如此贫瘠的表达方式妨碍了有效讲话。”另外，潘氏亦鼓励传教士多学一些传教语言之外的内容。他认为：“虽然传教语言是首要和最重要的，但如果传教士的词汇量超出《新约》，传教工作将会更加有效。”他指出：“一些传教士可以很好地传道，却几乎不能与中国人对话。他亦指出了许多传教士的共识：“向一位中国人传道比和他展开各种各样的话题要容易得多。”他同时指出：“许多领域的汉语传教士都很少涉足，诸如政府语言、商场用语、船舶用语、医药用语，受教育程度高的人使用的语言等。”他认为：“如果传教士把注意力集中在这些领域，将会掌握许多有价值的材料，进而有利于传教工作。”

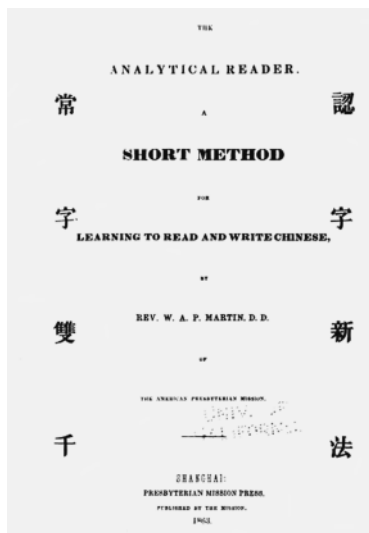


图2 丁韪良《认字新法 常字双千》

潘慎文注重汉语学习的“系统性”，四年的学习，内容包括中国经典《四书》，亦包括对口语

46) Ibid.: 9-10.

和书面语的学习，再加上汉字。这些内容会使汉语学习者形成汉语学习的体系。笔者认为有一点是非常值得一提的，即“表达的多样性”。学习外语往往会出现这样一种现象，即学会一种表达方式后就自满，不再花时间学习更多表达方式。同一个意思，在不同场合会用到不同的表达方式，仅掌握一种表达方式的弊端，除了会让学习者听不懂其他的表达方式，亦会使学习者所讲的外语变得呆板。潘慎文显然看到了这种弊端，所以一针见血地提出“表达方式的多样性”，这是值得肯定的。此外，传教士来华，传教汉语自然是他们最关心的，不过，若只掌握传教汉语，那他们将很难融入到中国人鲜活的生活，也会渐渐与中国人产生隔阂，最终不利于工作顺利开展。学习不同领域的汉语则可以较好地解决这一问题。使传教士不仅成为信徒的向导，亦成为他们生活上的伙伴。

(七) 注意甄别学习用语

A final point under this head is in regard to the kind of colloquial we should seek to learn. I venture to express the opinion that most of us have a tendency to get a kind of spoken language that is of too low a style. For it should be borne in mind that there is a great difference in the language used by the educated classes as compared to that used by the farmers, day laborers and other uneducated people. I do not of course advocate the use of that high falutin style affected by many of the literati, words of learned length and thundering sound by which they love to show their superiority to common people. But in our fear of too much Wen-li in our speech we are apt to run to the other extreme of using the low street talk of the uneducated classes which, while it does not help us much with the common people, is an offence to the better educated and more refined. Our aim should be to learn that kind of speech which will enable us to do the greatest good to the greatest number. And in doing so we need not be afraid of Wen-li words and phrases. There are scores and hundreds of Wen-li expressions which, while they belong to the book language they are yet good current coin of the realm and are perfectly well understood by everybody, even the coolie and the farmer. We often take a shy at a word or phrase, supposing it to be Wen-li and not understood if used in the colloquial, when the fact is it is because we have not learned it that it sounds strange and not because it is not well understood by everybody⁴⁷⁾.

47) Ibid: 10.

潘慎文指出：“传教士普遍会学习层次较低的口语。”他认为，受过教育的人所使用的语言和农民、日工及其他未受教育之人所使用的语言大相径庭。话虽如此，潘氏倒也不提倡传教士大量使用文学作品中的语言，换言之，即作家用以向大众炫耀的高于常人的措辞。潘慎文认为：“传教士担心说话时夹杂太多文言文，转而走向另一个极端，使用那些未受教育之人所说的‘低俗的街谈巷议’，这对与受过教育的人及体面之人的交流没有丝毫帮助。”潘慎文的观点是：传教士的目标应该是学习那种对最广泛人群产生最大影响的语言。传教士亦不需要担心文言文词汇和短语。他指出：“有数以百计的文言文表达，尽管它们属于书面语，但它们使用范围很广，并且能够很好地被所有人理解，甚至是苦力和农民。”

潘慎文对汉语用语的区分是很清楚的，这其实侧面反映了其对中国人、对中国社会的了解。一个人，因其所受教育程度及所属社会阶层，其语言一定是不同的，潘慎文敏锐地把握住了这一点，才会提出要学习“对最广泛人群产生最大影响的语言”。

(八) 兼学方言官话，认为书面语学习徒劳无功

A second point under miscellaneous matters is the desirability of learning more than one dialect. We meet with all sorts of people in our missionary work, and a knowledge of two or three dialects will greatly aid us in communicating with those who do not speak the dialect that we first learned. Especially is it necessary that we, living in this part of China, should learn Mandarin, at least so as to be able to understand it when we hear it spoken, though we may not be able to speak it very fluently ourselves. For it is a somewhat curious fact that the people from Mandarin-speaking regions coming to this part of the country, soon learn to understand the dialect spoken here, but seldom learn to speak the dialect themselves. They can therefore understand us when we speak to them in the Shanghai or Suchow dialect, but their replies to us will be in their own dialect, and if we do not understand their dialect we cannot carry on much of a conversation with them⁴⁸⁾.

潘慎文指出：“在传教工作中会遇到各种各样的人，掌握两三门方言将会极大地帮助传教士和那些人交流，即便他们讲的不是传教士最先学习的方言。”同时，潘慎文亦重视官话，认为传教士需要学习官话，“即使无法流利地说，至少也要能够听懂”。他提到一个很奇特的现象，从官话地区来的人很快就能听懂这里的方言，但却很少学习说方言。所以他们能听懂上海、苏州方言，但是其回答却是官话。因此，若不懂官话，对话将难以为继。”官话辐射范围广，方言在特定地区

48) Ibid.: 11-12.

更为有效。潘氏举的例子从侧面反映出官话的地位。如若精力允许，多掌握几门方言自然对传教工作有帮助，在精力不允许的情况下，优先学习官话。

与此相对，潘慎文对书面语学习却十分不以为意。他认为：

So far as the experience of the great body of missionaries in China goes, it would seem that this high stage of progress is seldom if ever reached. Very few foreigners have ever become so thoroughly saturated with the spirit and genius of the book language—the Wen-li—as to be able to write so that a native will like to read what he has written...but rather to the fact that the services of native scholars can be obtained so cheaply to do the work of writing that it is unnecessary for the missionary to spend so much time and strength as would be necessary to master the intricacies of the Wen-li...We would not like to acknowledge our inferiority to the Chinese by admitting that we cannot learn their language as thoroughly as they learn English...At the same time we must bear in mind the fact that there is a certain spirit and soul in a foreign language, whether it be European or Asiatic, that the alien can hardly, if ever, grasp or appropriate, and it is probable that even with the most thorough study of the written language no foreigner would be able to write a book in Chinese that would entirely suit the native taste⁴⁹⁾.

“几乎没有外国人可以彻底掌握汉语书面语——文理，从而让汉语母语者喜欢读他们的作品。”他甚至认为：“由于可以轻而易举地找到中国文人，花费极少的本钱就能让他们替自己写作，因此根本没有必要花太多时间学习复杂的文理。”他提出：“或许传教士并不愿意承认，传教士永远无法像中国人学习我们的语言一样彻底掌握汉语。”潘慎文同时认识到：“无论欧洲语言抑或亚洲语言，每门外语都有其精神和灵魂，外国人基本永远不可能掌握其精髓，即便是最为彻底地学习汉语书面语的外国人，也无法写出原汁原味的汉语。”

潘慎文对书面语过于轻视了。诚然，作为非汉语母语者，自然很难把汉语书面语运用到炉火纯青，但如果因此放弃学习显然是因噎废食。如果传教士想与文化水平较高的中国人书面交流，汉语书面语显然是不可或缺的。

四 分析与总结

综上，尹世嘉、富善、潘慎文的汉语学习方法及汉语学习观逐渐清晰，笔者进一步总结其相同点及不同点。不难发现三者的主要相同点体现在因传教的目的重视交流，因此对口语、听力予

49) Ibid: 13.

以重点关注。此外，重视汉语教师并且强调坚持学习汉语等。至于不同点，首先是关于阅读的看法，尹世嘉和富善的观点存在分歧，尹氏对阅读提出了具体的要求，而富氏则主张不通过阅读学习汉语。其次，富善对于动词的强调是其他二者所没有的。此外，潘慎文对“直接法”的推崇、对官话方言的兼学以及对书面语学习的忽视，是其他二者没有的。

概括而言，从学习内容来看，来华传教士在学习汉语时应当重视口语学习，平衡好与书面语学习的时间；从语言要素的角度看，语音方面，首先要重视发音，具体而言包括送气音与不送气音、声调、轻重音等。词汇方面，强调积累的重要性，此外，要特别注意礼貌用语的学习。汉字方面，要保证汉字书写的练习。

