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<th>項目</th>
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<tbody>
<tr>
<td>タイトル</td>
<td>＂It is time we were off.＂の構文 ∙ 慣用的統語法の発達</td>
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*注*：以上は一橋大学機関リポジトリ（HERMES-IR）により提供された情報を基に作成された内容です。
If it's time we were off.
the couple went to bed, that first night that they
had slept in that room. Before they went into the ark and the flood came and made an
end of them all. (N. E. B. Take xvi. 27)

Before the couple went to bed, that first night that they
had slept in that room. Before they went into the ark and the flood came and made an
end of them all. (N. E. B. Take xvi. 27)

Before the couple went to bed, that first night that they
had slept in that room. Before they went into the ark and the flood came and made an
end of them all. (N. E. B. Take xvi. 27)
"It is time we were off..."
It is time we awoke from sleep.
(Cf. L. hom. et al.)

Pastoral Care (Harriss MS) lxiii (4932) = Now is time Deo uno van ception of sleep —- albeit. (2)

No is time you want.

(1) It is past pu fore—Cinthica 1295 =

(2) Now is time we awoke from sleep.
(Cf. L. hom. et al.)

Pastoral Care (Harriss MS) lxiii (4932) = Now is time you want.

(1) It is past pu fore—Cinthica 1295 =

(2) Now is time we awoke from sleep.
(Cf. L. hom. et al.)

Pastoral Care (Harriss MS) lxiii (4932) = Now is time you want.
手足の痛む時や、心の苦しむ時、彼は
人を助ける様々な方々と会い、心に
としたものを見つけていく。彼の

（5）“It is time we were off.” (無文)

（4）Homilies I. 60 (q. Calwamay). (＝Now it is time for
us to awake from sleep.)

（3）The five times of the day.

（2）It is time for the sun to rise.

（1）It is time for me to

others to be.

（6）M LCl is me io fer a n;

（5）MLCl is me io fe

（4）Homilies I. 60 (q. Calwamay). (＝Now it is time for
us to awake from sleep.)

（3）The five times of the day.

（2）It is time for the sun to rise.

（1）It is time for me to

others to be.
be should reverse the trend that that is to should

"Shrewdly, she was better for one that’s had

no man’s wish."

"Oh will you part with your gown and your

hearts?"

"Your wish is a good wish, my dear."
1. But now is time that thou departe and arise.

2. And now is time, shorty, that I should tell you a little more of the Rose. And therefore now, for thine is that ye rise.

3. And now is time, shorty, that I should tell you a little more of the Rose. And therefore now, for thine is that ye rise.

4. Now is time that I should soon make an end.

5. Now is time, shortly, that I shall tell you something of the Rose. For it is time you rose.

6. Now is time, shortly, that I shall tell you something of the Rose. For it is time you rose.

7. Now is time, shortly, that I shall tell you something of the Rose. For it is time you rose.

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79. Now is time, shortly, that I shall tell you something of the Rose. For it is time you rose.

80. Now is time, shortly, that I shall tell you something of the Rose. For it is time you rose.
For to guide Sir Gawain with Ganymede in battle,
for to show the road command light,
that part his horse may,
that part my lord may.

For time is that door opening of Coddis
(7) (6) For time is that door opening of Coddis
(5) (4) For time is that door opening of Coddis
(3) (2) For time is that door opening of Coddis
(1) For time is that door opening of Coddis

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1ym e 8 is that we w e
1ym e 8 is that we w e
1ym e 8 is that we w e

that is that
that is that
that is that
that is that

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1ym e 8 is that we w e
1ym e 8 is that we w e
1ym e 8 is that we w e

for no wise time that
for no wise time that
for no wise time that
for no wise time that

for time that
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for time that

that is time
that is time
that is time
that is time

for time that
for time that
for time that
for time that

that is time
that is time
that is time
that is time
It is time we move on.

(1) C. Lindars, ed.: MS. Bodley 959: Genesis.


(3) J. Wycliffe: The Early Version (c. 1382).
(2) **High lime II is this ware now ended.**

(3) *Shakespearean*.

(4) **And therefore, this time, I once more.**

(5) **If thou must go.**

*G. Pelele, The Air of Place.*
(1) "It is time we were off..."

Fajth, Sir John, lis more then wey e the r e, an d yo u to o:

- I d., 1 He n. I V I V. ji. 5 2

(7) Tis alm o st f iu e a clo cke c o sin ,

Tis tim e yo u a'e ye r eady,

(8) Tis lim e I we y c cho ak

d with a pe e c e of

t o a sted C he e s e

(10) Co m e,

t is lim e w e ƒNr e v e n led it.

Be n

Jo n son,

Eƒ^icLC n eI

i (M er m aid E d¥

p 16 5) [16 09].

(11) Tis lim e w e w er ein o u r c ells

Drysden, T he

(1)

As sign atio n 4 26 (q de rlind) [16 7 2]

(6) Path, Sir John, his more then...
It is time that we resolve the further ceremony.
It is time, sir, I should relieve you from the tedious length of this account—(Dryden, An Essay 5, Pref.)

"Shall I conclude?"—Shakespeare, Temp. I. ii. 22-23 [1612].

I should inform thee further:

"This time, sir, it is yet high day, neither is it time 20,"—(13)
(1) It is time this lad were gone about his own business.—D. M. Buckley, John Halifax, Gentlemen

(2) It is time you had some rest.

(3) It is time they knew who they were to look to.

(4) It is time you laid by and had some rest.

(5) When a fellow begins to feel old, you know.
"It is time we were off..." — E. Dewey

(1) Mr. George says it's pretty near time. We're going to have to leave here.

(2) Yes, we will have to leave here. It is time we were off trying it — T. S. Winslow, City Folks II (1923).

(3) Time you did some work about the house.

(4) Time you did some work about the house. — T. S. Winslow, City Folks II (1923).

(5) It is time we were off — J. S. Winslow, City Folks II (1923).

(6) Time you did some work about the house. — T. S. Winslow, City Folks II (1923).

(7) Time you did some work about the house. — T. S. Winslow, City Folks II (1923).

(8) I do know it's high time our Government did something out west about those pesky Indians — T. S. Winslow, City Folks II (1923).

(9) It is time we were off — J. S. Winslow, City Folks II (1923).

(10) More over, they cannot be made over into our likeness and it is time we stopped trying it — T. S. Winslow, City Folks II (1923).

(11) More over, they cannot be made over into our likeness and it is time we stopped trying it — T. S. Winslow, City Folks II (1923).

(12) More over, they cannot be made over into our likeness and it is time we stopped trying it — T. S. Winslow, City Folks II (1923).

(13) More over, they cannot be made over into our likeness and it is time we stopped trying it — T. S. Winslow, City Folks II (1923).

(14) More over, they cannot be made over into our likeness and it is time we stopped trying it — T. S. Winslow, City Folks II (1923).

(15) More over, they cannot be made over into our likeness and it is time we stopped trying it — T. S. Winslow, City Folks II (1923).
14. It is time that we gave a second thought to Protestantism. —C. G. Creelman, The Ideal Reader of Henry James, 1903.

15. It is time that we gave a second thought to the attitude of the American farmer toward the American farmer's market. —R. C. Allen, Common Sense and Morals.

16. It is time that we gave a second thought to the rule we made this aim unattainable.

17. It is time that we gave the men and women of Henry James' The American Wayfarer some reason to think better of us than they have done since the optimism war.

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24. It is time that we gave the men and women of Henry James' The American Wayfarer some reason to think better of us than they have done since the optimism war.
It is time we were off.

[194]
It is time for me to leave at last.

It is time, too, for me to leave off resting my arms on the cold stone of this bridge.

It is time for me to leave off resting my arms on the cold stone of this bridge (1).

...and all the animals are gathered together...
"It is time for us to go off." の表現価値がその客観的簡潔性にあるとするならば、"It is time we were off." の表現価値はその主観的強調と端的慣用性にあるといえよう。

（1）米国の英語学者 W. F. Twaddell は The English Verb Auxiliaries (Brown U. P., 1960) の§ 3.1.1 の脚注で、It's time we made up our minds. に対する "competing construction" として It's time for us to make up our minds. をあげ、後者のほうが優勢になりつつあるように思われると述べている。

（2）つぎにあげるのは "It is time for+目的格+to 不定詞" の恐らく最古の例とみなされる。Now were tyme for a man that lakkys what he wold To stalk provey than vnto a fold,...——The Towneley Plays XIII. 269 70 [c. 1460]。（＝Now it would be time for a man who has not what he wants to walk stealthily to a fold。）

（一橋大学教授）