A

JAPANESE GRAMMAR.

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JAPANESE GRAMMAR.

BY

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SECOND EDITION.

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HOMAGE TO THE LATE

J. J. ROCHUSSEN

L. L. D.

GOVERNOR OF DUTCH EAST INDIA, MINISTER
FOR THE DEPARTMENT OF THE COLONIES, MINISTER OF STATE

FOR THE LIBERAL AND ENLIGHTENED MANNER IN WHICH HE
HAS PATRONIZED THE STUDY OF THE CHINESE AND JAPANESE LANGUAGE AND LITERATURE.

PREFACE

TO THE FIRST EDITION.

The Grammar of the Japanese language, which accompanied with this Preface, is simultaneously published in the English and in the Dutch languages, is an original work, not a remodelling or an imitation of any other works of that stamp at present existing. As the result of a many years' study of the Japanese literature, it describes the written or book language, as it really exists in its ancient, as well as in its modern forms.

It also contains the author's own observations on the domain of the spoken language, which his intercourse with native Japanese in France, in Engeland and especially in the Netherlands has afforded him ample opportunities to make; opportunities, which have been the more valuable to him, in as much as that they brought him in contact with people belonging to the most civilized and the most learned, as well as with those of the inferior classes of Japanese society. Thence he derives the right, even though he has never actually trodden the soil of Japan, to embrace the spoken language in the range of his observations, and to treat it in connection with the written language.

The author is convinced that, all he has quoted from Japanese writings, whatever their character, is genuine: he relies upon it himself, and trusts that the experience of others, unprejudiced, will find that it is so.

With regard to the manner in which he has conceived the language, and in all its phenomena treated it analytically and synthetically, he believes it to be in consonance with the spirit of this language, simple and natural, and, — his daily experience confirms this, — thoroughly practical.

This method of his, was made known in general outline ten years ago, when he published the *Proeve eener Japansche Spraakkunst* door Mr. J. H. DONKER CURTIUS, and the seal of approbation was affixed to it by the judgment of scholars, whereas Mr. S. R. BROWN, who, in 1863, published the very important contribution: *Colloquial Japanese or conversational sentences and dialogues in English and Japanese*, not only founded his *Introductory remarks on the Grammar*, on the Author's method, but with a few exceptions, followed it in its whole extent.

The Grammar, now published, to lay claim to completeness, ought to be followed by a treatise on the Syntax, the materials for which are prepared. It will be published as a separate work, and be of small compass.

By these aids, initiated in the treatment of the language, the student may, with profit, make use of the Japanese-Dutch-English Dictionary, for the publication of which the author has prepared all the materials necessary, and by so doing he will have at his disposal the most important means of access to the Japanese literature.

LEIDEN, May 1868. THE AUTHOR.

NOTICE

TO THE SECOND EDITION.

As the first edition of this Grammar published in 1867 by command of His Majesty's Minister for colonial affairs is out of print, the publisher E. J. BRILL, being now proprietor of the Chinese types, acquired by order of the Dutch Government, has resolved on a re-issue.

The Author has found no inducement to alter or modify the matter of this work; only a few words have been occasionally inserted, others of less importance removed in order to get room for a new instance more fit to elucidate the grammatical rule. There are also some notices added, as on page 157 concerning the Introduction of the Western Calendar, and page 172 some words about the new Gold-currency.

Some other additions are to be found in the ADDENDA to the book. The paging of both editions is the same; the second, however, is accompanied by a REGISTER of words treated on in the work, for which the Author is indebted to Messrs. L. SERRURIER and W. VISSERING, who have used this Grammar as a basis for the study of the Japanese language.

The Author, being now engaged in printing the Japanese-Dutch and Japanese-English Dictionary mentioned in the Preface to the first edition, is happy in recommending to the student the valuable *Japanese-English Dictionary* of J. C. HEPBURN, Shang-hai 1872, and the *Dictionnaire Japonais-Français*, publié par LÉON PAGÈS, Paris 1868.

LEIDEN, 26 July 1876.

THE AUTHOR.

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INTRODUCTION.

1. CONNECTION OF THE JAPANESE WITH THE CHINESE LANGUAGE. — THE NECESSITY OF UNITING TO THE STUDY OF THE JAPANESE, THAT OF THE CHINESE LANGUAGE.

In its general character, it is true, the Japanese is cognate to the Mongolian and Mandju languages, but with regard to its development, it is quite original, and it has remained so notwithstanding the later admixture of Chinese words, since it rules these as a foreign element, and subjects them to its own construction.

In the Japanese language, as it is now spoken and written, two elements, the Japanese and Chinese alternate continually and, by so doing, form a mixed language which, in its formation, has followed the same course as, for instance, the English in which, the more lately adopted Romance element, which forms a woof only, in like manner, is governed grammatically by the Anglo-Saxon.

In the study of the Japanese language the distinction of the two elements, is of the greatest importance; and as the Chinese element is rooted in the Chinese language, both spoken and written, and thence is to be explained, the student of Japanese ought to know so much of the Chinese language, as shall enable him to read and unterstand a Chinese text.

The Japanese learns Chinese by means of his mother tongue, thus one, who

is not a Japanese and does not understand Japanese, but wishes to learn it, must make himself master of Chinese by another way; to do this, he will be obliged to make use of the resources which already exist in European languages.

Whoever supposes that he can learn the Japanese language without, at the same time, studying the Chinese will totally fail of attaining his object either theoretically or practically. Even let him be so far master of the language spoken, as to be able to converse fluently with the natives, the simplest communication from a Japanese functionary, the price-list of the tea-dealer, the tickets with which the haberdasher or mercer labels his parcels will remain unintelligible to him; because they contain Chinese, if, indeed, they are not wholly composed of Chinese. Thus, whoever wishes to learn Japanese thoroughly, by means of this grammar, is supposed to possess, in some degree, knowledge of the Chinese written language.

2. ON THE WRITING OF THE JAPANESE.

The Japanese write Chinese but have, at the same time, their own native writing derived from the Chinese and which they, in imitation of the Chinese, write in perpendicular columns which follow one another, from the right hand to the left. Our alphabet, for that purpose would have to be written thus:

I	E	A
J	F	B
K	G	C
etc.	H	D

If the words are written in a cross direction, they begin at the right hand, thus, I H G F E D C B A.

The circumstance, that the Japanese writting does not run in the same direction as ours, but crosses it, or takes an opposite course, causes difficulty as soon as we have to couple Japanese writting with our own. Since, the Japanese, adhering to the custom of writting their words under one another, have altered their perpendicular columns of letters to cross lines, which thus show A B C; to bring their form of writing into some agreement with ours, I have, till now, thought it best to follow their example and, like them, placed the Japanese letters at the side. Now, however, some Japanese philologists, whenever their

writing is coupled with ours have, in conformity with it, adopted the plan of writing perpendicularly, and from left to right, I likewise have relinquished the manner formerly adopted, and now have, together with the Chinese, reduced the Japanese writing to the rule of ours, and applied to it the modification in the order of the signs already generally in use for the Chinese writing.

The Japanese running-hand, on the contrary, is too much confined to the columnar system to be susceptible of any modification in its direction.

3. INTRODUCTION OF THE WRITTEN AND SPOKEN LANGUAGE OF CHINA INTO JAPAN.

The first knowledge of Chinese-writing was carried to Japan by a prince of Corea in the year 284 of our era, and then, immediately after, the tutor to that prince, a Chinese, named *Wang žin* (王仁), having been invited, the Japanese courtiers applied themselves to the study of the Chinese language and literature. According to the Japanese historians, *Wang žin* was the first teacher of the Chinese language in Japan [1]).

In the sixth century, the study of the Chinese language and system of writing first became generally spread, by the introduction of the doctrine of BUDDHA. Then every Japanese, in polished society, besides being instructed in his mother tongue, received instruction in Chinese also, consequently read Chinese books of morality, and aimed at being able to read and to write a letter in Chinese.

The original pronunciation of the Chinese, it is true, degenerated early and that to such a degree, that new dialects of it sprung up, which were no longer intelligible to the Chinese of the continent; but notwithstanding that the Japanese, on account of their knowledge of the Chinese writing, and their proficiency in the Chinese style remained able, by means of the Chinese writing to interchange ideas not only with Chinese, but with all the peoples of Asia that write Chinese. The Chinese written language has become the language of science in Japan. It, still, is such and will yet long remain such, notwithstanding the influence which the civilization of the West will more and more exert there. The

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1) This historical fact is mentioned in *Japan's Bezüge mit der Koreïschen Halbinsel und mit China. Nach Japanischen Quellen von* J. HOFFMANN, Leyden, 1839, page 111.

Chinese written language is, though, the palladium of Japanese nationality, and the natural tie which will once unite the East against the West!

And, however slight be the influence till hitherto exerted on the Japanese language written as well as spoken, by the study of the Western languages and, to wit the Dutch, formerly the monopoly of the fraternity of interpreters and a few literary men, who used this knowledge as a bridge, over which the skill of the West was imported and spread over their country, by means of Chinese or Japanese translations, just as little will it be in future, even if the study of the Western languages should be ever so greatly extended, as the consequence, of Japan's being at last opened to the trade of the world.

4. APPLICATION OF THE CHINESE WRITING, TO THE WRITING OF THE JAPANESE LANGUAGE.

When, after the introduction of the Chinese written and spoken language into their country, the Japanese adopted it to write their native language, which is not in the least cognate to the Chinese, instead of resolving the sound of the words into its simplest elements, and expressing them by signs, like our letters, they took the sound in its whole, and expressed it syllable for syllable by Chinese characters.

Every Chinese radical word, it is known, is expressed by a more or less composite monogram (character) which has its peculiar ideographic and phonetic value — its peculiar signification and pronunciation. To choose an instance, such is 千 the Chinese word for a thousand. The Chinese says *tsiën*, the Japanese pronounces it *sen*, and the Japanese word for a thousand is *tsi*.

The Japanese considers the peculiar pronunciation of every Chinese character, i. e. the Chinese monosyllable, modified by the Japanese accent, as its SOUND, and calls it *Koyé* or, by the Chinese name 音 *Yin*, which he pronounces *won;* the Japanese word, on the other hand, which expresses the MEANING of the Chinese character, is called by him its *Yomi*, i. e. the READING or MEANING for which he also uses the Chinese terms 訓クン *Kun* and 讀トク *Tŏkŭ* [1]). The 千, above

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1) The distinction between *Koyé* and *Yomi* agrees with this, as it is made by the compiler and publisher of the *Élémens de la Grammaire Japonaise par le* P. RODRIGUEZ in § 1 of that work, and it is, therefore, important to maintain the contents of this paragraph as quite correct against the misconception,

quoted, may thus stand as an ideographic character, pronounced by the Japanese as *sen* or translated by *tsi*, or it is only used as a phonetic sign and expresses the syllable *sen* or the syllable *tsi*. That, by such a confusion of *Koyé* en *Yomi*, the whole writting-system of this people rests on an unfirm basis is evident at a glance.

Departing from the principle, to write Japanese with the Chinese writing, and to express the Japanese words syllable by syllable, by means of Chinese characters, some hundreds of the Chinese characters most in use were pitched upon and used for phonetic signs, *Kána*.

[The Japanese word *Kána*, pronounced as *Kánna*, has arisen from *kar*^{i}- or *kar*^{oe}*na* by assimilation of the *r*, and means taken upon trust, or borrowed name, thus a phonetic sign without farther meaning, in distinction fron *Ma-na* (眞名), a real name. The word *Kána* is generally expressed by the Chinese characters 假名, *kià mîng*, borrowed name; the *Kána* sign is called 假名文字 *Kána-mónzi*, and the *Kána* writing 假名書, *Kána-gáki*.]

These phonetic signs, just as the Chinese writing generally, were at first written in full, either in the standard-form, or in a running hand, which is produced of itself, whenever a Chinese character, composed of several strokes, is written in one continuous pencil-stroke, and gives rather a sketch of it, than a full draught. Running hand forms for 由 are e. g. ゆ ゆ ゆ ゆ ゆ ゆ ゆ ゆ.

The standard-form, written in full, commonly called 真字 *Sin-zi* or 正字 *Sei-zi*, the real, proper character, also 楷書 *Kai-sĭo*, normal writing, and 行書 *Gyoo-sĭo*, text-hand, was used in the Japanese Chronicle 日本書記 *Yamáto-bumi* or *Nippon-sĭo ki* [1]), containing the oldest history of Japan, from 661 B. C. till 696 A. C. and published in 720 A. C. as manuscript in thirty parts.

The running-hand form was used in the old Japanese Bundle of Poems

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on the ground of which, R. ALCOCK, pp 9 and 10 of his *Elements of Japanese Grammar*, takes the field against RODRIGUEZ and his publisher. *Yomi*, nevertheless, means the same, as the Chinese word 訓 *Kun*, the *Kung* of ALCOCK.

1) The work is written in Chinese, and was one of the principal sources, in the elaboration of my treatise: *Japan's Bezüge mit der Koreïschen Halbinsel und mit Schina;* published in VON SIEBOLD'S *Nippon-Archief*. 1839.

萬葉集 *Man-yov-siu* or the Collection of the Ten Thousand Leaves, compiled about the middle of the eighth century.

The first *Kána*-form was, consequently, called *Yamáto-kána* [1] (大和假名), the other *Man-yov-Kána* (萬葉假名).

5. JAPANESE WRITING PROPER.

An abbreviation of the two forms of Chinese writing led to the formation of another writing which, in opposition to the Chinese character writing, was styled, as the writing of the Japanese Empire, 日本國之文字, *Nippon gókŭ no mon-zi.*

a. The *Káta-kána.*

Abbreviation of the Chinese standard writing gave rise to the *Káta-kána gáki.* It was, originally, intended when placed side by side with the Chinese characters, to express in remarkably smaller writing either their sound (*koyé*), or their meaning (*yomi*), and was therefore denominated *Káta-kána-mon-zi* (片假名文字), i. e. side-letter [2]). According to the Japanese sources [3]), the inventor of this writing is unknown, and the invention of it has been incorrectly, attributed to the Japanese statesman, KIBI DAIZIN, who died in 757.

b. The *Fira-gána* [4]).

The more or less abbreviated form of the Chinese running-hand or short hand (草字 *Sōo-zi*) is called *Fira-gána-gáki* (平假名書) or the even letter-writing, or, according to another reading, *Firo-gána* (廣假名), i. e. broad letters, since they take up the whole breadth of the writing-column. It is the running hand in which official documents, as well as letters and by far the greatest number of Japanese books are written and printed, and thus must be distinguished as the popular writing, proper. It has the advantage

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1) *Yamáto*, contracted from *Yama ato*, behind the mountains, properly the name of the Province, to which the Mikado's court was removed in 710, is at the same time applied to the Japanese Empire. See *Fak-buts-zen*, under *Yamáto*, and the Japanese Encyclopedia, Vol. 73, p. 4 verso.

2) The notion of some Japanese writers seems less correct, as by *Káta-kána* were meant half-letters.

3) The Japanese Encyclopedia *San-sai-dzu-e*. Vol. 16, p. 35 v.

4) People say and write too *Fira-kana* and *Hira-kana.*

over other forms of writing, that the letters of a word can be joined to one another.

6. ON THE JAPANESE PHONETIC SYSTEM.

The number of sounds or syllables in Japanese was first, fixed at 47 and that in imitation of the Brahmanical-writing (梵字 *Bon-zi*), which distinguishes 12 vowels and 35 consonants [1]). The fixing of the Japanese phonetic system is attributed to the Buddhist Priest KOO-BOO DAI-SI (弘法大師), who, in his 31st year, went to China in 804 A. C. to study more closely the doctrine and institutions of BUDDHA and who, during a stay of three years, acquired there, among other knowledge, that of the Brahmanical writing (Sanscrit) and the phonetic system, as it was understood by the Chinese Priesthood [2]).

A. SYSTEMATIC ARRANGEMENT OF THE 47 SOUNDS, EXPRESSED BY CHINESE AND JAPANESE KANA-SIGNS.

The Japanese phonetic system with its Chinese and Japanese *Kána*-signs systematically arranged according to the organs of speech, by which the sounds are produced, is as follows: (五イ十ツ連ラノ音ヱ) isiranokoue

1. Palatal sounds [3]).	阿ア, a.	伊イ, i.	宇ウ, u.	江エ, e (ye).	遠オ, o.
2. „	加カ, ka.	幾キ, ki.	久ク, ku.	計ケ, ke.	已コ, ko.
3. Lingual sounds [4]).	左サ, sa.	之シ, si.	須ス, su.	世セ, se.	曾ソ, so.
4. „	多タ, ta.	知チ, ti (tsi).	津ツ, tu (tsu).	天テ, te.	土ト, to.
5. „	奈ナ, na.	仁ニ, ni.	奴ヌ, nu.	禰子, ne.	乃ノ, no.

1) The Japanese Encyclopedia *San-sai-dzu-e*. Vol. 15, p. 35 v.

2) The way in which the Chinese translators have copied, syllabically only, by means of Chinese characters, the Sanscrit words in the Buddhist writings imported from India, is placed in a clear light by the work: *Méthode pour déchiffrer et transcrire les noms sanscrits qui se rencontrent dans les livres chinois, inventée et démontrée par* M. STANISLAS JULIEN. Paris 1859.

3) 喉音. 4) 舌音.

6. Labial sounds [1].	波ハ, fa (va).	比ヒ, fi (vi).	不フ, fu (vu).	邊ヘ, fe (ve).	保ホ, fo (vo).
7. „	末マ, ma.	美ミ, mi.	無ム, mu.	女メ, me.	毛モ, mo.
8. Palatal sounds.	也ヤ, ya.	爲イ, i.	油ユ, yu.	惠エ, ye.	與ヨ, yo.
9. Lingual sounds.	良ラ, ra.	利リ, ri.	留ル, ru.	禮レ, re.	呂ロ, ro.
10. Labial sounds.	和ワ, wa.	伊井, wi (ī).	宇ウ, wu.	江ヱ, we.	於ヲ, wo.

We give this view from a Japanese source [2], we must, however, remark that the Chinese signs of the sounds are not generally those, from which the Japanese *Káta-kána* sign placed next it, by way of abbreviation, is derived, for, properly, the *Káta-kána* sign:

ア, a,	answers	to the	Chinese	character	安.
オ, o,	»	»	»	»	於, vulgo 扵.
チ, tsi,	»	»	»	»	千, a thousand, Jap. *tsi.*
子, ne,	»	»	»	»	子, the cyclical sign for mouse, Jap. *ne.*
ハ, fa,	»	»	»	»	半.
ミ, mi,	»	»	»	»	三, three, Jap. *mi.*
ム, mu,	»	»	»	»	牟.
メ, me,	»	»	»	»	女, woman, Jap. *me.*
ル, ru,	»	»	»	»	流.
井, wi,	»	»	»	»	井, well, Jap. *wi.*
ヱ, we,	»	»	»	»	惠.
ヲ, wo,	»	»	»	»	乎.

According to this system, some dictionaries, particularly those of the unmixed old Japanese language have been arranged.

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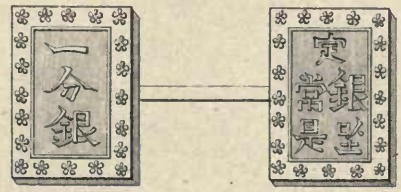
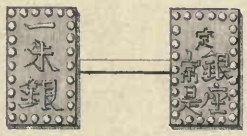
1) 唇音.

2) *Wa-kan Sets'yoo moe sau bukuro*, p. 38, r., where the pronunciation of the Sanscrit phonetic system is given with Japanese *Káta-kána.*





The late Japanese gold and silver coinage. See page 172.

辰十月廿四
以上
和蘭陀
三三ストル様

人夏万

L.S.

Facsimile of a quittance of a coolymas
A proof of Chinese running han

(L.S.)

一金拾五両　人足拾人

但シ一人ニ付一両ヲ つ 也

覽

擅濱ヲ江戸迄

ゆきそうろう

存之通り慥ニ積取中ハ

at Yokohama to the Dutch Minister Resident.

with Japanese Firogana. — See Addenda. —

This system of 47 sounds or syllables, however, and indeed with relation to the consonants, is incomplete. It is not sufficient to express all the sounds of the Japanese language. Therefore, to supply the defect, recourse has been had to a modification of some *Káta-kána* signs, and for that purpose points, or a small ring, have been placed next them. Thus is placed

opposite the row of sounds	カ, キ, ク, ケ, コ					the modification	ガ, ギ, グ, ゲ, ゴ				
	ka,	ki,	ku,	ke,	ko		ga,	gi,	gu,	ge,	go.
» » »	サ, シ, ス, セ, ソ					» »	ザ, ジ, ズ, ゼ, ゾ				
	sa,	si,	su,	se,	so		za,	zi,	zu,	ze,	zo.
» » »	タ, チ, ツ, テ, ト					» »	ダ, ヂ, ヅ, デ, ド				
	ta,	tsi,	tsu,	te,	to		da,	dzi,	dzu,	de,	do.
» » »	ハ, ヒ, フ, ヘ, ホ					» »	バ, ビ, ブ, ベ, ボ				
	fa,	fi,	fu,	fe,	fo.		ba,	bi,	bu,	be,	bo.
							パ, ピ, プ, ペ, ポ				
							pa,	pi,	pu,	pe,	po.

The sounds, thus modified, are called *Nigoréru koyé* (濁音), i. e. confused or impure sounds, the points used to indicate the modification *Nigóri*, and the small ring *Máru*.

In the *Yamáto-* and *Man-yov-kána* the modified sounds are expressed by proper Chinese characters chosen for that purpose. While, to give an instance, the syllable *ka* is expressed by one or another of the characters, 加. 哿. 架. 嘉. 迦. 可. 河. 何. 荷. 珂. 柯. 舸. 軻. 訶. 歌. 甘. 間. 箇. 个, to express the syllable *ga*, one of the characters 我. 俄. 峨. 餓. 鵝. 雅 may be chosen.

B. THE IROVA IN CHINESE CHARACTERS AND IN KATA-KANA SIGNS.

To facilitate the learning of the Japanese sounds or syllables, they have been so arranged as to compose a couple of sentences, and as these begin with the word *Irová*, that name has been given to the Japanese alphabet. The composition of the *Irová* is attributed to the Bonze, KOO-BOO DAISI, (who died in 834) already mentioned, the writing-form he used for it was, it is asserted, running-hand or *Fira-gána*.

THE IROVA.	TRANSLATION.	THE IROVA WITH CHINESE TRANSLATION.
Iro vá nivovetó tsirínuruwó.	Color and smell (love and enjoyment) vanish!	○色匂散 イロハニホヘト チリヌルヲ
Wága-yó daré zo tsŭné narám.	In our world who (or what) wil be enduring?	我世誰常 ワガヨダレゾツネナラム
U-wi no ókŭ-yáma kévŭ koyéte,	If this day passes away into the deep mount of its existence,	有為奥山今越 ウヰノオクヤマケフコエテ
Asaki yŭmémisi, évi mó sézŭ.	Then it was a faint vision; it does not even cause giddiness (it leaves you cold).	浅夢不醉 アサキユメミシエヒモセズ

The *Káta-kána* signs of the *Irová*, which stand in the place of our alphabet, and according to which the Japanese dictionaries are commonly arranged, are derived from Chinese characters, which are likewise used, and that by way of Capitals or large letters. They are:

伊, イ, i.	和, ワ, wa.	宇, ウ, u.	阿, ア, a.
呂, ロ, ro.	加, カ, ka.	*井, 井, wi, i.	薩, サ, sa.
半, ハ, fa (ha), va.	與, ヨ, yo.	乃, ノ, no.	幾, キ, ki.
仁, ニ, ni.	多, タ, ta.	於, オ, o.	*弓, ユ, yu.
保, ホ, fo (ho), vo.	礼, レ, re.	久, ク, ku.	*女, メ, me.
反, ヘ, fe (he), ve.	曾, ソ, so.	也, ヤ, ya.	*三, ミ, mi.
土, ト, to.	州, ツ, tu, (tsu).	末, マ, ma.	之, シ, si.
*千, チ, ti, tsi.	*子, 子, ne.	介, ケ, ke.	恵, エ, we, e.
利, リ, ri.	奈, ナ, na.	不, フ, fu.	比, ヒ, fi (hi), vi.
奴, ヌ, nu.	良, ラ, ra.	已, コ, ko.	毛, モ, mo.
流, ル, ru.	牟 { ム, mu, m.	*江, エ, ye.	世, セ, se.
乎, ヲ, wo.	牟 { ン, n.	天, テ, te.	須, ス, su.

The characters marked * stand for ideographic signs, answering to the Japanese word *tsi* (a thousand), *ne* (mouse), *wi* (well), *ye* (bay), *yu* (bow), *me* (woman), and *mi* (three).

The sign ム, *mu*, which was also used in the old Japanese for the final

sound *m* (at present *n*) has, in this quality, more lately acquired the sign ン, *n*, as a variation.

7. REPETITION OF SYLLABLES. — STOPS.

The repetition of a letter is expressed by ゝ, of dis- or trisyllabic words by 〳〵; thus, for instance, やゝ stands for やや, *ya ya*; いろ〳〵 for いろいろ, *iro-iro*,

As stenographic signs, for some Japanese words that frequently occur, in connection with the *Káta-kána*, the following are to be remarked:

冂 for 事, *koto*, sake.	冫モ for トモ, *tomo*.
冂キ » トキ, *toki*, time.	ノ » シテ, *sité*.
寸 » 時, *toki*, time.	玉 » タマ, *tama*.

Stops.

As stops, only the comma (、) and the point (。 or .) occur in Japanese. The use of them, however, is left wholly to the option of the writer. Some use 。 also at the beginning of a new period, and thus begin that with a point, while others with the same object place a somewhat larger ring, ○, or a Δ there. The comma (、) stands on the right of the letter (for instance く、), while the repetition sign is placed on the diameter of the column of letters (for instance く〳〵, *kuku*).

The principle of separating the words from one another in writing is, for the most part, quite lost sight of in writing with the *Káta-kána*, and the *Kána* signs of a whole period are written at equal distances. The consequence of it is, that for an unpractised person, who is not already pretty well acquainted with the Japanese, it is very doubtful how he has to divide some fifty or a hundred successive *Kána* signs into words. With a view to perspicuity and not to require from the reader that he shall be already acquainted with the period which is offered him to read, to enable him to read and understand it, it is in the highest degree desirable that our method of separating the words should be applied to the Japanese, as it is done by the author of this grammar. If the method of separating word for word were adopted by the Japanese, it would be a great step in the improvement of their writing-system.

Note. For the sign of quotation see Addenda p. 349.

8. REMARKS ON THE JAPANESE SYSTEM OF SOUNDS, AND THE EXPRESSION OF IT WITH OUR LETTERS.

To promote the unity necessary in the reduction of the Japanese to Roman characters, we have adopted the Universal or Standard alphabet, by ROBERT LEPSIUS. As this alphabet enables people of various nations to reduce to their own graphic system, the words of a foreign language, in a manner systematic, uniform, and intelligible to every one; and as it has been adopted by the principal philologists in all countries, as well as by the most influential Missionary Societies, its application to the Japanese language will be welcomed by every one who prizes a sound, uniform and, at the same time, very simple system of writing.

In reducing the Japanese text to Roman character the following signs borrowed from the Standard alphabet have been adopted.

a. *a* open as heard in the Dutch v*a*der; — English f*a*ther, *a*rt; — Jap. ア.

i. *i* pure as heard in the Dutch *ie*der; — Eng. h*e*, sh*e*; — Jap. イ.

i. *i* long; — Jap. 井.

ĭ. *i* short.

u. *u* pure, as *oe* heard in the Dutch, g*oe*d; — Eng. *oo* in g*oo*d, p*oo*r, *o* in l*o*se; — Jap. ウ. At the beginning of a word it is frequently pronounced with a soft labial aspiration, as *wu*.

ŭ, short, silent *u*.

e. *e* close, *e* as heard in the Dutch b*e*zig, m*ee*r, g*e*ven; — Eng. *a* in f*a*ce, n*a*tion; — German *e* in w*e*h; — Jap. エ.

ĕ. *e* short.

ẹ. *e* open as heard in the Dutch b*e*rg; — Eng. *a* in h*a*t; — French *è* in *mère*, *è*tre; — German B*ä*r, f*e*tt.

o. *o* close as heard in the Dutch j*o*ng, geh*oo*r; — Eng. b*o*rne; — German T*o*n; — Jap. オ.

ŏ. *o* short.

ạ, a sound between *a* and *o*, leaning rather to the *a* than the *o*, as heard in the English w*a*ter, *a*ll and *oa* in br*oa*d.

ọ. When the sound ạ inclines rather to the *o* than *a*, it is expressed by ọ.

ạu. In the dialect of *Yédo* ア ウ (*au*) changes to *ạo*, because the *a*, for ease in rapid pronunciation, inclining to the *u* changes to *ạ*, while the *u*, to approach more nearly the *a*, changes to *o*.

In some dialects of Western Japan, particularly that of *Kiu-siu*, *au* changes to *óo*, and *arau* (アラウ) is superseded by *aróo* (アラウ, アロウ).

The etymology considered, however the written form *au* or *au̥* is to be preferred.

ou. Etymologically *ou* (オウ) in the dialect of *Yédo* sounds *o̥o*, being the hard open *o̥* heard in the Dutch *loo*pen, German m*o*nd, followed by the *u* inclining towards the soft *o*. By some Japanese, this diphthong is also pronounced as *o̥o* and is written so, as well. On the etymological principle we write *ou*, in distinction from *au*, or *au̥* [1]).

eu. (エウ) is pronounced *ĕo*.

k, as in Dutch, German, and English. — カ, キ, ク, ケ, コ, = *ka*, *ki*, *ku*, *ke*, *ko*.

g. In Western Japan, particularly in *Kiu-siu*, ガ, ギ, グ, ゲ, ゴ are pronounced as *ga*, *gi*, *gu*, *ge*, *go*, thus *g* as the medial of *k*, just as the *g* in the German *g*abe, French *g*arçon, English *g*ain, *g*ive, *g*o.

In the dialects of Eastern Japan, on the other hand, particularly in that of *Yédo*, the *g* has the sound of the *ng* in the German la*ng*, English si*ng*ing thus a really impure sound, by no means the medial of *k*; and the series ガ, ギ, グ, ゲ, ゴ, are pronounced *nga*, *ngi*, *ngu nge*, *ngo* according to the Standard-alphabet, ṅa, ṅi, ṅu, ṅe, ṅo.

Even might the pronunciation of *Yédo* deserve preference above that of the other dialects, still we think we ought to retain the *g* for the representation of the impure *g*, because this form of writing is as good as universally adopted, and also because the *n* does not appear with it, even in the Japanese writing. Therefore without wishing to dispute the freedom of others to write *wanga* for ワガ and *Nangasaki* for ナガサキ, because people in *Yédo* speak so, we adhere to our already adopted written form *waga* and *Nágasáki*, and say *wánga* and *Nángasáki*.

Te Dutch guttural *g* (*g*aan, *g*even), = γ of the Standard-alphabet is quite foreign to the Japanese organs of speech.

s. *s* sharp, サ, シ, ス, セ, ソ, = *sa*, *si*, *su*, *se*, *so*. — *Si* and *se*, in the pro-

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1) LÉON PAGÈS, also has kept this distinction in view, and expresses アウ by ȯ and オウ by ô. — *Dictionnaire Japonais-Français traduit du dictionnaire Japonais-Portugais composé par les missionaires de la compagnie de Jésus. Publié par* LÉON PAGÈS. Première livraison. 1862.

nunciation of *Yédo* have the sound of the German *schi*, *sche*, the English *she*, *shay*, and thus answer to the written forms ši, še of the Standard-alphabet. Etymology, nevertheless, requires for シ and セ the written form *si* and *se*, leaving *she* and *shay*, and sometimes also *tse*, to the pronunciation.

z, soft *s* impure, being heard, in the dialect of *Yédo*, as a combination of *n* and *z* or also of *d* and *z*. — ザ, ジ, ズ, ゼ, ゾ = *za*, *zi*, *zu*, *ze*, *zo* (*nza*, *nzi*, *nzu*, *nze*, *nzo* or *dza*, *dzi*, *dzu*, *dze*, *dzo*), consequently アラズ occurs as *aránzŭ* or *arádzŭ*.

š, Dutch *sj*, German *sch*, English *sh*, French *ch*. As pronounced at *Yédo* this consonant is distinguished as a palatal variety of š which, as such, ought to be represented by ś of the Standard-alphabet.

The combination of this sound with *a*, *u*, *o*, so *ša*, *šu*, *šo*, is expressed by シャ, シュ, ショ (*siya*, *siyu*, *siyo*), which, is pronounced by some Japanese of *Yédo*, as *šĭya*, *šĭyu*, *šĭyo*, with a scarcely audible *y*, whereas from the mouths of some others, a sound is heard which inclines rather to *ša*, *šu*, *šo*. Since the first pronunciation lets the etymological value of these combinations appear, we think to give the preference to the written forms *šĭya*, *šĭyu*, *šĭyo*, leaving it to the reader to pronounce them *ša*, *šu*, *šo* or *sya*, *syu*, *syo*.

ž. The Dutch *zj*, French *j*, English *s* in measure, the softer pronunciation of š. ジャ, ジュ, ジョ, *ža*, *žu*, *žo*. For the sake of etymology, we write *žĭya*, *žĭyu*, *žĭyo*.

t. タ, チ, ツ, テ, ト = *ta*, *tsi*, *tsu*, *te*, *to*. Properly, チ, ツ, *ti* and *tu* are etymological; but these combinations of sound are, at once, foreign to the Japanese organs of speech and are, whenever they have to be adopted from another language, expressed by ティ *tĕi* and トゥ *tŏu*. チ (*tsi*), commonly pronounced *tši* as in the English *cheer*.

d. ダ, ヂ, ヅ, デ, ド, *da*, *dzi*, *dzu*, *de*, *do*, according to the dialect of *Yédo* *nda*, *ndzi*, *ndzu*, *nde*, *ndo*. The Coreans express the impure Japanese *d* by ㄴㄷ (*nt.*)

tš. The Dutch *tsj*, English *ch* in *ch*air. チャ, チュ, チョ, etymologically *tsĭya*, *tsĭyu*, *tsĭyo*, according to the *Yédo* pronunciation *tsya*, *tsyu*, *tsyo*, the *y* being scarcely audible. Some are heard to pronounce it *tša*, *tšu*, *tšo*.

dž. The Dutch *dzj*, English *g* in *G*eorge, *j* in *j*udge. ヂャ, ヂュ, ヂョ, etymologically *dzĭya*, *dzĭyu*, *dzĭyo*, according to the *Yédo* pronunciation *dzya*, *dzyu*, *dzyo*, in the mouths of some also *dža*, *džu*, *džo*.

n. ナ, ニ, ヌ, 子, ノ, *na*, *ni*, *nu*, *ne*, *no*.

ン, *n*, final letter, serves as well for the dental, as the nasal final sound, which approaches the French faint *n* at the end of a syllable and is expressed by *ng* (ṅ of the Standard-alphabet).

Formerly, instead of the final letter ン, the *Kána*-sign ム, *mu* was used, and pronounced as a mute *m*. In Japanese words ン, stands for the faint nasal final sound *ṅ*, in Chinese words, on the contrary, for the clear dental final sound *n* as in our »man, dan."

In composition, the final sound *n* has a euphonic influence on the consonants following it and changes *k*, *s*, *t* and *f* into the impure sounds *g*, *z*, *d*, *b*, which are pronounced more or less like *ng*, *nz*, *nd*, *nb*. The combined sound *nb*, in pronunciation, changes to *mb*; *Tanba* (タンバ) is pronounced *Tamba; Nanbok* (ナンボク), *Nambok; Kenbok* (ケンボク), *Kembok*.

For the sake of unity in spelling, although in the dialect of *Yédo* it is pronounced as the French faint *n*, we retain for the final sound ン, the written form *n*, since long current, and continue to write *Nippon*, leaving it to the reader to pronounce it *Nippong*.

f (h), v. ハ, ヒ, フ, ヘ, ホ, *fa*, *fi*, *fu*, *fe*, *fo* or *ha*, *hi*, *fu* (not *hu*), *he*, *ho*. Originally the aspirated labial sound *f*, which has been retained in some dialects, in others, on the contrary, superseded by the soft *h*; a phenomenon which occurs in the Spanish also, in which the *f* of the Old-Spanish language has, in later times, passed into the soft aspirated or scarcely audible *h*.

In the dialect of the old imperial city of *Miyako*, and its dependent provinces, the *f* is retained, and so far as we know, in *Sanuki* and *Sendai*, where commonly *fána*, *fĭtó*, *fŭrú*, *féri*, *foká*, are heard. In the dialect of *Yédo*, on the contrary, the *f* has been quite driven out and there, *hána*, *hĭtó*, *fŭrú* (*fu* remains *fu*), *héri*, *hŏká* are said.

This distinction of the two sounds, according to fixed dialects, rests on communications made to us orally by Japanese.

That, in the language of *Miyako*, where Japanese is spoken the purest, as also in the dialect of *Sanuki*, the *f* occurs to the exclusion of *h*, I have been assured by a native of *Yédo* who has passed some years in *Sanuki* [1]), while another native of *Yédo* [2]) has mentioned to me the province of *Sendai*

1) OHO-GAVA KITAROO, mechanician, resident in the Netherlands since 1863.

2) ENOMOTO KAMADZIROO, an officer in the Japanese Navy, also resident in the Netherlands since 1863.

and the North-eastern part of Japan as districts, in which the *f*, to the exclusion of *h*, is commonly in use.

In the middle, or at the end of a word, the *f* or *h* in the pronunciation, passes over to *v* or a pure labial (not labio-dental) *w*, and even in writing ワ (*wa*) supersedes ハ (*va*): カハ, キハ, クハ are heard *kava*, *kiva*, *kŭvá*, or also *kawa*, *kiwa*, *kŭwá*, for which カワ, キワ, クワ, is written.

On the contrary the syllables ヒ, *vi*, フ, *vu*, ヘ, *ve*, ホ, *vo*, whenever a vowel precedes reject the aspirate, and アヒ is pronounced as *ai*, アフ as *au* (*ao*), アヘ as *ae*, アホ as *ao*, イヒ as *ii*, イフ as *iu*, イヘ as *ie*, オホ as *oo* etc.

The aspirated labial ヒ, *fi*, in ヒト, *fĭtó*, man, sounds like a *fŭĭ* or *fwi* whistled with the mouth, and is easy to be pronounced. In the *Yédo hi*, on the contrary, the *h* often occurs as a palatal aspirate, which, whenever it is pressed through the closed teeth, forms a sound quite strange to European ears, which it is not possible to express with our letters. What former travellers, GOLOWNIN, MEYLAN and others have said about this sound [1]) is now confirmed by our observation; and we have only to add that in the mouths of some from *Yédo* the word ヒト (*fĭtó* or *hĭtó*, man) became even *sto*.

Since for the syllables ハ, ヒ, ヘ, ホ two forms of writing have now come into existence, in proportion as one or the other pronunciation is followed, one with *f*, the other with *h*, the question becomes important, which of the two forms of spelling deserves the preference. If Japanese is to be written according to the accent of *Yédo*, then, naturally, the *h* must be adopted, just as, to let the dialect of Zeeland enjoy its rights, *Olland* and *oofd* must be written for *Holland* and *hoofd*, or, not to do injustice to the Berlin dialect, *Jabe*, *Jott* and *jut* must be written for *Gabe*, *Gott* and *gut*. If, however the pronunciation most generally in vogue, with the exception

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1) „No European," says GOLOWNIN, „will succeed in pronouncing the Japanese word for „fire," — it is ヒ, *fi*. — I have practised at it two years, but in vain. As the Japanese pronounced it, it seemed to be *fi*, *hi*, *psi*, *ʃsi*, being pronounced through the teeth; however we might wring and twist our tongues into every bend, the Japanese still stuck to their: „not right."" — *Begebenheiten des Capitains von der Russisch-Kaiserlichen Marine* GOLOWNIN, *in der Gefangenschaft bei den Japanern in den Jahren* 1811, 1812 *und* 1813. *Aus dem Russischen übersetzt von* Dr. C. J. SCHULTZ. 1818. Vol. II, p. 30.

of *Yédo*, that of *Miyako* be preferred, then must the *h* be put aside and *f* adopted. We do the last, and that for the following reasons:

1. The Japanese philologers themselves have, at all times, characterized the consonant of their series of sounds ハ, ヒ, フ, ヘ, ホ as labial, and made it equivalent to the labials of the Sanscrit.

2. The Chinese *Kána* signs, fixed upon to represent this series of sounds, are all sounds which, after the Chinese pronunciation, begin with a *p* or an *f*, whereas the sharp aspirated *h* of the Chinese words, just as the *h* of the Sanscrit, is expressed by *k*, and カイ, *kai* is written and spoken for the Chinese *hai*.

3. In Japanese, as in Dutch and English, the sharp *f* between two vowels passes over into the soft *v* or *w*, and beside the older written form カハ, カヘ, カホ, for which we must write *kava*, *kave*, *kavo*, that of カワ, カエ, カヲ, *kawa*, *kawe*, *kawo*, has gradually come into vogue.

4. From the beginning Europeans, who had intercourse with the Japanese, generally wrote *f* and not *h*; thus the Portuguese missionaries, and their contemporary, FR. CARON (1639); also more lately, E. KAEMPFER (1691), P. THUNBERG (1775), J. TITSINGH [1]) (1780), and others. All wrote *Farima*, *Fanna*, *Firando*, *Fori*. In this century the *h* first appeared, because then Europeans came more frequently in contact with interpreters and natives of *Yédo*. If now we adopt the *h*, then will all connection with what was formerly done for the knowledge of the language, history and geography of Japan be broken off, a door opened for endless confusion, and for thousands of Japanese words we shall have a double spelling.

b, impure, from the sound arisen from the blending of *n* with *v*, which the Coreans, whenever they write Japanese words in their character, express by *mp* (咁). — バ, ビ, ブ, ベ, ボ, *ba*, *bi*, *bu*, *be*, *bo*.

p. パ, ピ, プ, ペ, ポ, *pa*, *pi*, *pu*, *pe*, *po*.

y. The Dutch *j*; — English *y* in *y*ard; — French *y*.

ヤ, ユ, エ, ヨ, *ya*, *yu*, *ye*, *yo*. The pronunciation of 井 is not fixed, and fluctuates between *wi*, *yi*, *ĭi*, and *î*.

r. Soft guttural *r*, just as the English *r* in *part*, *art*, ṙ of the Standard-

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1) In TITSINGH'S *Bijzonderheden* whenever an *h* occurs in Japanese words, it has been placed there, from a mistake of either the writer, or compositor.

alphabet. ラ, リ, ル, レ, ロ, *ra*, *ri*, *ru*, *re*, *ro*. The Japanese *r*, comes from the root of the tongue, which is kept almost motionless. Our trilling dental *r* cannot be uttered by a thorough-bred Japanese of *Yédo*.

This is also the case with our *l*; this sound too is quite foreign to the Japanese mouth [1]). Instead of adopting a proper letter for the *l*, the Japanese, whenever they have had to reduce words of European languages to Japanese writing, have made the foreign *l* equivalent to the *r*, and have used their *r* for both sounds; a mistake, by which they subjected themselves to a perpetual mutation of the letters *r* and *l* when writing a foreign language, and induced our philologers to suppose that the Japanese *r* was an intermediate sound between *l* and *r* which, as it now appears, is not the case.

In combinations of sounds such as レン, *ren*, リウ, *riu*, リヤウ, *rĭyau* (*ryoo*), the guttural *r* so nearly approaches the lingual *d*, that, with the utmost attention, it remains doubtful, whether the *r* or the *d* is meant. This is to be remarked especially in words adopted from the Chinese, and which in that language begin with *l*, which becomes *r* in Japanese, such as *den* for *ren* (Chinese *liĕn*), *dyu* for *ryu* (Chinese *lûng*, dragon), *dyoo-ri-nin* and *doo-sok* for *ryoo-ri-nin* and *roo-sok* (Chinese *liaó-li-nin*, cook, *lă tšü*, wax-candle).

It is worthy of remark, that with the Chinese just the opposite takes place, that they can pronounce the *l* easily, but the *r* not at all.

w. The German pure labial *w*. ワ, ウ, ヲ, *wa*, *wu*, *wo*.

9. DOUBLING OF CONSONANTS BY ASSIMILATION.

If the letter ツ *tsŭ*, which is mostly pronounced as the *ts* mute, occurs in a compound word before a *k*, *s*, *t* or *p*, then it passes over to the latter sound and is lately expressed by ッ.

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1) This has become quite evident to me, from the instruction in the Dutch language which several Japanese have received under my superintendence. After having first pronounced the *l* as the guttural *r*, they cequired long practice before being able to utter a sound, that in any degree resembled *l*.

SPALDING also, has observed that thorough-bred Japanese of *Yédo*, with whom he met, could not possibly pronounce his name. „They cannot say *L*," he adds, „they call it *R*. The word *glove*, which they rall *grove*, is too much for them." — J. W. SPALDING, *The Japanese expedition*. Redfield, 1855. p. 233.

一イツ 箇カ,	*itsŭ-ka*	written,	is	pronounced	*ikká*	(one).
一イツ 斤キン,	*itsŭ-kin*	»	»	»	*ikkín*	(one pound).
一イツ 見ケン,	*itsŭ-ken*	»	»	»	*ikkén*	(a glance).
一イツ 國コク,	*itsŭ-kókŭ*	»	»	»	*ikkók*	(a whole empire).
北ホツ 京キン,	*Fótsŭ-kin*	»	»	»	*Fokkin*	(Peking).
一イツ 切サイ,	*itsŭ-sai*	»	»	»	*issái*	(all).
一イツ 所ショ,	*itsŭ-sĭyo*	»	»	»	*issŏ*	(one and the same place).
一イツ 寸スン,	*itsŭ-sun*	»	»	»	*issun*	(the tenth of a foot).
合カツ 戰セン,	*katsŭ-sen*	»	»	»	*kassen*	(battle, fight).
一イツ 錢セン,	*itsŭ-sen*	»	»	»	*issen*	(one cent).
一イツ 代タイ,	*itsŭ-tai*	»	»	»	*ittai*	(a whole life).
以モツテ,	*mótsŭte*	»	»	»	*mótte*	(with).
曾カツテ,	*kátsŭte*	»	»	»	*kátte*	(already).
貴タツトキ,	*tatsŭtoki*	»	»	»	*tattoki*	(worshipful).
合カツ 羽パ,	*kátsŭ-pa*	»	»	»	*kappa*	(overcoat).
日ニツ 本ポン,	*Nitsŭ-pon*	»	»	»	*Nippon*	(Japan).

The リ *ri* also before *t* is sometimes subject to assimilation; of アリタ *arĭta*, the pronunciation becomes *atta*, for which アツタ is written.

A rule to determine when, in pure Japanese words, the ツ shall retain its value, as in マツマエ *Mâtsŭ-máye*, マツダイラ *Mâtsŭ-daira*, where it is not thus assimilated, has not, so far as we know, yet been fixed. Certain it is, that the vowel of the syllable, which precedes a double consonant, is short, and that the doubling of the consonant is chiefly applied to compound words of Chinese origin, of which the first syllable contains a short vowel, which in some Chinese dialects is stopped by *t*, represented in Japanese words, by ツ.

Upon this principle the double consonants in words from foreign languages also are expressed in Japanese writing; in this case some place the ツ of the diameter a little to the right and write リツドル for dutch »ridder" and シキツプ for »schip."

10. ON ACCENT AND RHYTHM.

In Japanese distinction is made between accented and unaccented syllables.

To the unaccented belong chiefly those ending in *i* or *u*, in which these sounds are scarcely heard at all, and that especially at the end of the words. Thus, e. g.,

シタ, *sita* (beneath) sounds as *sta*,

シメ, *sime* (let) sounds as *smé*,

シキ, *siki* (like) sounds as *ski*,

マシ, マス, マシタ, *masi*, *masu*, *masita* sounds as *mašĭ*, *mas*, *masta*,

タツ, *tatsu* (dragon) sounds as *tâts*,

ヨム, *yomu* (to read) sounds as *yóm*,

ナル, *naru* (to be) sounds as *nár*,

ツクリ, *tsukuri* (to make) sounds as *tskûrĭ*, etc.

The *i* has, moreover, the peculiarity, that as a final letter it is whispered.

As in Japanese the *i* and *u* mute have not ceased to be real elements of the words, and to be necessary to the distinguishing of them, they ought to be expressed in all philological writings. Even if ミチ (*mitsi*, way) and ミツ (*mitsu*, three) sound as *mits*, in our writing we must, because the Japanese do so in theirs, distinguish both words and write *mitsi* and *mitsu*, or characterize the weak vowels, as weak and mute by writing *mitsĭ* and *mitsŭ*. — The form of writing adopted by some, *mits*^{i} and *mits*^{u}, answers that purpose also.

The accented vowel is pronounced either long or short-close. Thus is, e. g. the *a* long in マツ, *mâtsŭ* (pinetree), short-close サケ, *sáke* (strong drink).

The consonant, following a short-close vowel is often doubled in pronunciation, though not in writing. Thus, e. g. ハナ, *fána* (flower) sounds as *fánna;* アサ, *ása* (the morning) as *ássa;* サケ *sáke* (strong drink) as *sákke.*

Since, with regard to the correct indication of the quantity of the syllables, the Japanese graphic system is defective, it behoves us to keep it in view the more carefully, because the accentuation, provided it be based on the pronunciation of Japanese, is an indispensible help in the acquiring of a correct pronunciation.

Hitherto the only European, who has paid attention to the accent of Japanese words, and expressed it after a fixed principle, was E. KAEMPFER. From his manner of writing it might be gathered, that タツ, dragon, and マツ, pine-tree, are pronounced as *tâts* ands *mâts*, thus with an *a* long, ヤマ, ミナト and タチバナ as *yámma*, *mináto* and *tatsbánna*. Later travellers, who have visited Japan and written books about it, have been either unable or unwilling to follow his example, and thereby have left their readers in uncertainty with regard to the rhythm of Japanese. Only recently, since the arrival of natives of Japan in Europe, have our linguists had the opportunity to hear Japanese spoken by Japanese, and so to become acquainted with the rhythm peculiar to that language. Availing ourselves of this opportunity, we have already been able to publish the reading of a Japanese text[1]) supplied with a continuous accentuation. See Addenda II p. 350.

If we cast a hasty glance over what has previously been said, with regard to the Japanese phonetic system, the writing, the pronunciation, it will appear most clearly, that the Japanese phonetic system is very defective. It does not satisfy the requirement of being able, with it, to write the Japanese language itself, as it is spoken, let alone the possibility of its being applied to foreign languages. The Japanese, with all their attempts to write Dutch, French or English, after their *Kana*-system, have been able to effect nothing else, than — caricatures of those languages.

From their defective syllabic-writing are the Japanese behind not only the Western nations, but other Asiatic peoples also, and even the Coreans, their neighbours who rejoice in the possession of an original, and simple character-writing, not borrowed from the Chinese. With regard to the writing of foreign languages, the Chinese alone are worse off.

The intricate, often equivocal writing with which Japanese is written, occasions more difficulty for those, who have not grown up with it, than the study of the language itself, witness the Japanese running-hand, whose turn comes next.

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1) *The Grand Study (Ta Hio or Daigaku).* Part. I, *The Chinese text with an interlineary Japanese version.* Part. II, *Reading of the Japanese text in Roman character*, by J. HOFFMANN. Leiden, 1864.

11. THE JAPANESE RUNNING-HAND FIRA-GANA.

a. The *Irová* in *Fira-gána.*

The *Irová* in *Fira-gána*-writing, as it is learned in schools and, in connection with Chinese running-hand, is generally in use, consists of the following signs, which are derived by abbreviation from the Chinese characters placed next them.

以	い, I	和	わ, Wa	宇	う, U	安	あ, A
呂	ろ, ro	加	か, ka	爲	ゐ, wi	左	さ, sa
波	は, fa (ha), va	與	よ, yo	乃	の, no	幾	き, ki
仁	に, ni	太	た, ta	於	お, o	由	ゆ, yu
保	ほ, fo (ho), vo	礼	れ, re	久	く, ku	女	め, me
反	へ, fe (he), ve	曾	そ, so	也	や, ya	美	み, mi
止	と, to	門	つ, tsu	末	ま, ma	之	し, si
知	ち, tsi	禰	ね, ne	計	け, ke	恵	ゑ, e
利	り, ri	奈	な, na	不	ふ, fu	比	ひ, fi (hi), vi
奴	ぬ, nu	良	ら, ra	已	こ, ko	毛	も, mo
留	る, ru	武	む, mu.	江	え, ye	世	せ, se
遠	を, wo.		(ん... n.)	天	て, te.	寸	す, su.

b. Synopsis of the *Fira-gána*-characters most in use.

Were the *Fira-gána*-writing confined to the 47 or 48 signs cited, it would not, with a slight exercise in writing with the pencil, be more difficult to learn, than the *Káta-kána.* But the desire for fariety, change and ornament, has rendered this writing so abundantly rich, that to make learning to read *Fira-gána* texts possible, a synopsis of these signs has become an absolute necessity.

With the synopsis, we give at once the Chinese character to which each sign owes its origin.

SYNOPSIS OF THE JAPANESE FIRA-GANA.

A. ア 安 あ あ あ あ あ
阿 は は は

I. イ 以 い い い い い い

U. ウ 于 う
宇

E. エ 惠 え え え
衛 え

O. オ 於 お お お お お
お お お

KA. カ 加 か か か か
可 う う う う う う

KI. キ 幾 き き き
支 き き
起 き き き き
義 ギ き き き き き

KU. ク 久 く く く く く
具 く く く く

KE. ケ 計 け け け
化 け け け け け け
希 け け け け け
遣 け け け け

KO. コ 已 こ こ こ こ こ こ
古 こ こ こ こ こ

SA. サ 佐 左

SI. シ 志 之

SU. ス 寸 須 須 春

SE. セ 世 勢

SO. ソ 曾 楚

TA. タ 太 多 堂

TSI. チ 知 地 ヂ

TSU. ツ 洲 門 徒 津

TE. テ 天 亭

TO. ト 止 登

NA. ナ 奈 南 那

NI. ニ 仁 尓 丹 耳

NU. ヌ 奴

...n ん

NE. ネ 称 禰 子 年

NO. ノ 乃 野 農 能

FA. ハ 波 八 者 盤

FI. ヒ 飛 比

FU. フ 不 婦

FE. ヘ 反 遍

FO. ホ 保 本

MA. マ 末 万 満

MI. ミ 三 美 見

MU. ム 武 無 舞

ME. メ 女 免

MO. モ 毛 母

YA. ヤ 也 屋

YU. ユ 由 遊

YE. エ 江 衣

YO. ヨ 與 与

RA. ラ 良 ら ら ら ら ら ら
羅 羅 羅
樂 乐 乐 乐

RI. リ 利 り り り り り り
り り り り り り
梨 梨
里 里 里

RU. ル 留 る る る る
累 累 累 累
流 流 流 流 流
類 類 類 類

RE. レ 連 れ れ れ れ れ れ
禮 禮 禮 禮
礼 れ れ れ れ れ

RO. ロ 呂 ろ ろ
路 路 路

WA. ワ 和 わ わ わ わ わ わ
わ わ わ わ わ
王 王 王 王 王

WI. ヰ 爲 ゐ ゐ ゐ ゐ ゐ ゐ
井 井 井

WO. ヲ 遠 を を を
越 越 越 越
乎 乎 乎 乎

The synopsis of Japanese running-hand characters, given on the preceding pages, collected by ourselves in reading Japanese books and manuscripts, is deserving of remark on account of its correctness. As we appreciated its being submitted to the criticism of a clever Japanese, we, some years ago, sent a few proof impressions, to a respected friend in Japan [1]), on whose invitation Mr. MATS MOTO was so kind as to undertake the revision and correction of one of them. This impression being returned to us, we were enabled to submit our synopsis to a strict revision, and if we have given it a place here, it is with the conviction that it will be a faithful guide in the deciphering of *Fira-gána* texts.

To become familiar with this writing, the Chinese character should be taken for basis, and attempts made at learning to write with a pencil the more and more sketchy *Fira-gána* forms derived from it. By following this practical way, the student will most quickly become so conversant with this writing, as to be able to read without hesitation a text written in it, provided the printing of it be not too bad.

In the *Fira-gána* writing the letters are more or less obviously attached to one another. The way in which this is done will be best learned by copying some Japanese texts [2]), in which it will at once be discovered, that some peculiarities in the manner of attaching them are only the natural results of a quick handling of the pencil.

The stops (゛), and the sign ◦, by which in the *Káta-kána* the change from pure to impure sounds is indicated, are used in the *Fira-gána* also, e. g. ゞ *ga*, ぐ *gu*, ぢ *dzi*, づ *dzu*, ば *ba*, ぶ *bu*, etc.

The point, which in the *Káta-kána*, placed under a letter shows that it is repeated, in the *Fira-gána* runs together with the letter into one stroke. Opposed to キ *kiki* and タ *tada*, are the *Fira-gána* forms き and た.

The repetition of two or three syllables is shown by く.

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1) W. J. C. HUYSSEN VAN KATTENDYKE, Knight, Commander of the Naval-detachment in Japan in 1857, 1858 und 1859.

2) *The Japanese Treaties, concluded at Yedo in* 1855 *with the Netherlands, Russia, Great-Britain, the United States and France.* Fac-simile of the Japanese text. The Hague, MARTINUS NIJHOFF. 1862.

As stenographic abbreviations come under notice

ゑ, ゑ	for 事コト *koto* (sake).		分, 分	for 自ヨリ *yori.*	
と	» と, と *koto.*		共, 共	» 共トモ *tomo.*	
ど, ど	» ど *goto.*		之	» 也ナリ *nari.*	

12. WRITTEN OR BOOK LANGUAGE.

Books among the Japanese are written either in the Chinese, or in the Japanese language.

A. Exclusively Chinese are scientific works, intended for literate persons, who make use of the Chinese written language, just as formerly our learned men did of Latin. To this class of books belong, among others, the oldest Chronicle of Japan (*Yamáto-bumi* or *Nippon-ki*), in which the pure Japanese words, such as the names of persons and places, are expressed phonetically with Chinese characters, the Japanese Encyclopedia *Wa-Kan san-sai dzu-e*, the Chronicle *Wa-Kan nen-kei*, the Japanese Government-Almanac, etc., while furnishing the books, which are written for the general public and in Japanese, with at least a Preface in Chinese, is still considered to be in good taste.

Among the pure Chinese texts must also be reckoned the Chinese translations of Buddhist works, originally written in Sanscrit, which translations, chiefly imported from China, are hummed by Japanese Bonzes in a peculiar Chinese dialect.

That a Chinese text can be read aloud with a Chinese pronunciation (*koyé*) by literate Japanese is a matter of course, for, with the Chinese character, they become acquainted with its pronunciation also, and this according to certain dialects; but that whole sentences, when read aloud, according to the pronunciation of the characters, are intelligible to listeners, we have constantly doubted and now, upon the authority of a learned Japanese [1]), dare deny. The Chinese text with its ideographic signs is there, to be apprehended according to its contents and, for the Japanese, the translation into his mother tongue is included in this apprehension. The apprehension and translation of a Chinese

1) Mr. TSUDA SIN-ITSI-ROO.

text is therefore very justly called its reading (*Yomi*) or *Wa-kun* (和訓), the reading in Japanese.

Respecting the Chinese dialects, which have been here mentioned, the following ought to be added.

In Japan the pronunciation of three dialects of the Chinese written language have been adopted, which are called after the Chinese dynasties 漢 *Hán*, 吳 *U* and 唐 *T'âng* (in the Japanese pronunciation *Kan*, *Go* and *Too*), *Kan-won* (漢カン音ヲン), *Go-won* (吳ゴ音ヲン) and *Too-in* (唐タウ音イン) or *Kara-koto*, i. e. dialect of *Hán*, *U* and *T'âng*.

The dynasty of *Hán*, which had its seat in the country of *Ho-nan-fu*, thus on the borders of the *Hoang-ho*, flourished from 202 B. C. till 220 A. C. The dynasty of *U*, settled on the *Yang-tse-kiang*, where at present *Nan-king* is situated, existed from 222 till 280 A. C. The dominion of the dynasty of *T'âng* embraced the period between 618 and 906.

If with the Japanese it be accepted, that the said dialects were not local dialects existing next one another, but changes which the Chinese language has undergone in the lapse of ages, then the introduction and continued existence of those dialects in Japan would not be without importance in the knowledge of the old Chinese language. But since, with the defective Japanese *Kána*-writing, it is impossible to represent any Chinese dialect faithfully, those dialects too, that have wandered to Japan lose all historical value, and we therefore confine ourselves to the question of their introduction into Japan, and the use to which they have been applied.

On the first point the Japanese works at our command do not shed sufficient light. As the first teacher of the *Kan-won*, 表信公 *Piao Sin-kung*, a scholar from the country of *Hán* is mentioned, with the addition, that he came to *Fakáta* in the country of *Tsikuzen;* but the time at which this happened we do not find recorded. Such also is the case with the introduction of the *Go-won*, which is attributed to 金禮信, *Kin Lì-sín* and another Bonze from the country of *U*. As both had settled on the island of *Tsusima*, the *Go-won* was at first also called *Tsusima-won* (對ツシ馬マ音ヲン) or the *Tsusima*nian pronunciation [1]).

With regard to the second point, it may be assumed as certain, that the

1) The Japanese Encyclopedia XV, 33 verso. — *Fak-buts-zen* under *Kan-won* and *Go-won*.

Go-won was the dialect, in which the Bonzes read the Buddhist writings, imported from China, and that it still, with a few exceptions, is in vogue among them, whereas the *Kan-won*, the use of which was, in virtue of an edict published by the *Mikado* as early as 792, made obligatory in the study of the Chinese language [1]), prevailed in the domain of science, and penetrated into the whole profane literature. See Addenda III.

In the Chinese-Japanese dictionaries the pronunciation of each word is found, given in both dialects and that, first in *Kan-won*, and then in *Go-won*. In the instances 音 イン・ヲン or ヲン 音 イン and 明 メイ・ミヤウ or ミヤウ 明 メイ, イン and メイ are placed as *Kan-won*, ヲン and ミヤウ as *Go-won*.

The dialect of *T'âng* (*Too-in*), as it has been fixed by means of the *Kana*-writing approaches more nearly the ordinary Chinese official language (*Kwan-hoa*), than the two other dialects, but is just as unintelligible as they, to a Chinese. This dialect is found mostly in works about China, used in the description of the names of places, and it is also said to be used by the monastic order of the »Five hills or convents" (五山 *Go-san*) at *Miyako*.

We close this digression on the three dialects with a quotation of the specimen by which the difference is shown in te Japanese Encyclopedia.

Wa-kun.	*Too-in.*		*Kan-won & Go-won.*	*Wa-kun.*	*Too-in.*	○	*Kan-won.*	*Go-won.*
マタ	ユ・ウ	又	ユウ	タトヘハ	キヤー	假	カ	ケ
イハク	イエン	云	ウン		リン	令	レイ	リヤウ
ヒマキノ	ハアウ	拗	ヨウ	フタツノ	ルウ	二	ジ	ニ
ジハ	ツウ	字	ジ	コヱハ	イン	音	イン	ヲン
ゴトシ	ユウ	猶	イウ	ゴトク	ジユイ	如	ジョ	ニョ
コ	ツウ	子	シ	アニ	ヒヨン	兄	ケイ	キヤウ
マゴノ	スアン	孫	ソン	ヲトヽノ	テイ	弟	テイ	タイ

Japanese translation: *Tatove va Fiáts no koëva ani otóto no gotóku, mata iváku, fibiki no zi va ko mago no gotosi*, i. e. The two dialects, to use an example, are like brothers. It is also said: The assonances or finals are like sons and grandsons.

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1) *Wa-nen kei oder Geschichtstabellen von Japan, aus dem Originale übersetzt von* J. HOFFMANN.

Chinese text with Japanese translation.

In Chinese there are books written, which contain a complete Japanese translation at the side of the text.

There are also some, in which the Japanese translation is incomplete, and only here and there words or fragments of words are explained. In this case are found either only the principal ideas translated, or merely the terminational inflections given. It is supposed here, that the Japanese reader knows the signification of the Chinese character and the word corresponding to it in his mother tongue, or not being acquainted with it, he resorts to a Chinese-Japanese dictionary, to supply all that, in which the translation is deficient.

Were the construction of the two languages alike, it would suffice simply to represent the signification of each Chinese character by a Japanese word placed at the side of it, and to read Japanese in the same order as Chinese. But there is one point, from which the two languages diverge; to wit, the Chinese verb has its objective (*complément*, *régime*), whether a simple noun or a substantive phrase objective, after it, the Japanese has it before. To give an instance, the Chinese construction requires one to say: »He reads a book: he desires to go home;" on the contrary, the Japanese: »He a book reads; he homewards to go desires."

Thus in the reading aloud of the Japanese translation of a Chinese sentence a transposition, a skipping over of the Japanese words is necessary, as often as the case in question occurs. This transposition is shown on the left-hand-side of the Chinese text — the right-hand one being occupied by the Japanese translation — by numbers or equivalent signs. This transposition of the words is called 逆ゲキ讀トク ス ル *Geki-tókü-suru*, i. e. against (the order) in reading, or also *Kayéri*, turning back, and the transposition-signs *Kayéri-ten* or marks of going backwards.

These marks are

1) the hook, レ, which indicates the transposition of two words following each other, as レ 以モッテ 是コレヲ $\overset{2}{motte}$ $\overset{1}{korewo}$ = *korewo motte* (thereby);

2) the Chinese ciphers 一, 二, 三 (1, 2, 3) when the translation of a character skips over two or more characters;

3) the signs 上, 中, 下 (above, in the middle, beneath), whenever the parts of a sentence, that have been already marked, must be again skipped over;

4) the cyclical signs 甲, 乙, 丙 for a further skipping over.

The ciphers and signs cited may occur in connection with the simple transposition-sign, thus: 亡, 亡, 亡; 上, 上, 上; 上, 乙, 丙.

A practical indication of the use of these signs will be found in our edition of the *Grand Study* (*Ta-hiŏ*), a few lines of which are subjoined as a specimen of Chinese text with a complete as well as a fragmentary translations in Japanese.

CHINESE TEXT.

1, with a complete translation in Japanese.

○大學之道。在明明德。在親民。
ダイガクノミチハ アリアキラカニスルニ メイトクヲ アリ アラタニスルニ タミヲ

在止於至善。知止而后有定。
アリ トヾマルニ シセンニシリテ トヾマルヲ シカウノチ アリ サダマルヿ

定而后能靜。靜而后能安。
サダマリテ シカウノチ ヨク シヅカナリ シヅカニシテ シカウノチ ヨク ヤスシ

安而后能慮。慮而后能得。
ヤスウシテ シカウノチ ヨク オモンバカル オモンバカリテ シカウシテノチ ヨク ウ

2, with a fragmentary translation in Japanese.

○大學之道。在明明德。在親民。
ニスルニ ヲ スルニ ヲ

在止於至善。知止而后有定。
ルニ テリヲ ル

定而后能靜。靜而后能安。
テ クカ ニヲ シ

安而后能慮。慮而后能得。
フヲ ル テ

Reading of the translation in Japanese:

Dai-Gakŭ no mitsi vá méĭ tókŭ wo akiráká ni súrŭ ni árĭ; tami wo arátă ni súrŭ ni árĭ; si-sen ni todomárŭ ni árĭ.

Todomárŭkoto wo sítte, sĭkáusĭté notsi sadamárŭkoto árĭ. Sadamátte, sĭkáusĭté notsi yókŭ sidzŭká nárĭ. Sidzŭká ni sĭté, sĭkáusĭté notsi yókŭ yásŭsi. Yásŭu-

sĭté, sĭkáusĭté notsi yókŭ ómŏnbăkárŭ. Omŏnbăkátte, sĭkáusĭté notsi yókŭ u [1]).

If, as here, the Chinese text is in the standard form written in full, then the *Káta-kána* is used for the interlinear translation in Japanese, whereas the *Fira-gána* accompanies the Chinese running-hand.

B. Books written in the Japanese language.

In these, the national writing, whether *Fira-gána* or *Káta-kána*, forms the chain, in which a larger or smaller number of Chinese characters are inserted. In this style, the Chinese characters represent ideas, for which the reader, in case the meaning of the Chinese character has not been already expressed at the side of it in Japanese writing, must substitute Japanese words and connect them with the inflectional forms, which the writer has placed after the Chinese character. Here also the *Káta-kána* accompanies the Chinese standard-writing, and the *Fira-gána* the Chinese running hand. In this style the whole Japanese literature proper is written. A Japanese text without an admixture of Chinese ideographic signs, women's letters excepted, has never yet come under our notice.

To exemplify what has been said, we subjoin a few lines written in this style. In the one specimen the translation in Japanese will be found written next to each Chinese character, in the other it is left out; the latter happens chiefly in official documents.

○長崎オヨビ箱館ノ港ノ
外次ニ載スル場所ヲ左ノ
期限ヨリ開ベシ

○長崎ナガサキオヨビ箱館ハコダテノ港ミナトノ
外次ホカツギニ載スル場所バショヲ左サノ
期限キゲンヨリ開アクベシ

1) Translation. The way of the Grand Study consists in illustrating illustrious virtue, it consists in renovating the people, it consists in resting in the highest excellence.

The point where to rest being known, the object of pursuit is then determined: that being determined, a calm unperturbedness may be attained. To that there will succeed a tranquil repose. That being attained, there may be careful deliberation, and that deliberation will be followed by the attainment (of the desired end. — J. LEGGE, *Chinese classics*. Vol. I. 220.

Reading of the Japanese text.

Nagasáki oyóbi Hakodate no mináto no foká, tsugini nósuru ba-sĭyo wo sa no ki-gen yori ákŭbesi [1]).

The frequent use made of Chinese ideographic signs in this style of writing has for consequence, that even people of the lower order are more or less acquainted with it and, appreciating a sort of knowledge, which pleads for a good education, make ample use of it. We possess written communications from Japanese work-people which, written in the prevalent epistolary stile, contain more Chinese characters than Japanese letters.

It stands to reason that, to understand texts written in this style, in the first place, an acquaintance with the Japanese language is necessary, since the logical connection between the parts of the proposition and the ideas indicated by the Chinese characters is expressed in Japanese letters, thus in Japanese.

C. Style.

Just as every living language the Japanese too has, during the lapse of centuries, undergone change and had a gradual development, which is reflected in a litterature of more than a thousand years. This is not the place to investigate those changes or to indicate specimens of different periods. We desire merely to direct attention to the difference which exists between the old and new Japanese language, written as well as printed.

a. Old Japanese.

The old language, *Fŭrú-koto*, is an idiom free from foreign ingredients, that has been developed freely and independently in the isolated *Nippon*. Originally the language of the ancient Mikado-dynasty, that was settled in *Yamáto* 660 years B. C., and therefore also called *Yamáto-kotobá* or the language of *Yamáto*, this idiom had, with the political, intellectual and spiritual power of that dynasty obtained supremacy over the other dialects of the empire and was, for ages long, the general written language, expressed at one time in Chinese, and then again in Japanese writing; but when at last the power of this dynasty declined, and lost its direct influence in the government of the empire, this old language shared its fate: it was superseded by a new idiom, and supplanted in

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1) That is: Besides the Ports of Nagasaki and Hakodate, the places mentioned beneath shall be opened at the following periods. — Art. 2 of the Netherlands-Japanese Treaty of the 18th August, 1858.

the political life, but by no means driven from the mouths of the people, or forgotten. As the vehicle of an extensive literature, and chiefly by the power of its poetry and of the old religion, this language has kept its stand, and is still held in respect, since the literature founded on it, as the expression of an ancient civilization, and as the witness of a past, glorious in the eyes of the nation, still finds its admirers; and the old service of *Kamis*, which still lives on among the people, is rooted in this language.

Considered from a philological point of view, the *Yamáto-kotoba* is the mirror which reflects most faithfully the being of the Japanese language, the most exposes its organic structure, and sheds a clear light on the grammatical forms also of the new idiom, now become prevalent.

The student of the Japanese language, who is not satisfied with the mechanical learning of grammatical forms, but wishes to penetrate into the knowledge of their origin and being, must, in the etymological and grammatical treatment of that language, take the *Yamáto-kotoba* for basis, following, in this respect, the example of the Japanese themselves who, to be able to lay any claim to literary proficiency, apply themselves to the study of their old language and read the old authors and poets, and sometimes even imitate their versification.

The Japanese literature is rich in works in the *Fŭrú-koto*, but not less rich in philological resources, chiefly in dictionaries, in which the old or pure Japanese language is illustrated by citations of the sources. The principal sources are the works on mythology and history, the oldest of which are those which have been designated with the name of »the three records" (三サン部ブ本ホン書ショ *San-bu fon-sĭyo*).

1. »Original account of the old events of former times, 先セン代ダイ舊ク事ジ本ホン紀キ *Sen-dai ku-zi fon-ki*," executed by SĬYAU-TOK DAI-SI and *Sogano* MUMAKONO SUKUNE, by order of Mikado SUI-KO, in 10 volumes, beginning with the god-dynasties, and extending to 620 (the 20th year of the said Mikado).

2. The »Book of antiquity, *Fŭrú-koto-bumi* or 古コ事ジ記キ *Ko-zi-ki*," written by *Oho-ason* YASU-MARO and presented to the Mikado GEN-MEI in 711 or 712, 3 volumes. It begins with the mythological times and reaches to 597 (the 5th year of the Mikado SUI-KO).

3. The »Japanese book, *Yamáto-bumi* or 日ニッ本ホン書ショ紀キ *Nippon sĭyo-ki*," completed by TONERI NO SIN-WOO and *Oho-ason* YASU-MARO, in 720, in

20 volumes, beginning with the creation and ending with the year 697 [1]).

These works, executed before the introduction of the Japanese *Káta-kána*-writing, are, as appears from the copies, that we have of them, generally written with Chinese writing, partly ideogrophic, partly phonetic; at the side of which is found the reading in Japanese expressed with *Káta-kána*, but this is an addition of later time. As a specimen we here subjoin the first lines of the *Ko-zi-ki* (古コ事ジ記キ).

○天アメ地ツチノ初ハジメノ發之トキ時。於タカマノハラニナリマセルカミノ高天原成神名ミナハ天アメノ之御ミ中ナカヌシノ主神カミ。次ツギニ高タカ御ミ産ムス巣ス日ヒノ神カミ。次ツギニカミ神産ムス巣ス日ヒノ神カミ。此コノミ三ハシラノカミ柱神者ハ。並ミナヒトリ獨ガミ神ナリマシ成坐而テ。隱ミミヲカクシタマヒキ身也。

Reading: *Ame tsutsi no fazimé no toki taka-ma no fara ni nárimáseru kami no mi-na vá Ame no mi-naka-nusi no kami, tsugi ni Taka-mi-musúbi no kami, tsugi ni Kami-musúbi no kami, — Kono mi fásira no kami vá mina fitóri gami nárimásité, mi-mi wo kákusi-tamáviki.*

Translation: The three gods: Ame no mi-naka-nusi no kami, Taka-mi-musúbi no kami, and Kami-musúbi no kami, at the time of the creation of Heaven and Earth existed in the high expanse of heaven, were solitary gods and hid themselves.

As sources for obtaining acquaintance with the *Fürú-kotó*, the topographical, physical and historical descriptions (風フウ土ト記キ *Fuu-to-ki*) of Japan, collected as early as 713 come further under notice; the laws and precepts edited

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1) Of this work I have made ample use in the elaboration of an historical treatise, which appeared in 1839 in VON SIEBOLD'S „Nippon-Archiv" under the title of *Japan's Bezüge mit der Koreïschen Halbinsel und mit China. Nach Japanischen Quellen bearbeitet.*

It might be expected, that the style, in which these annals are written, would be characterized by unadorned simplicity; but the opposite is the case. The oldest Japanese prose is completely subservient to courtly manners; it is verbose and diffuse, and any one, unless he is penetrated, like the authors themselves, with the divine worship, which they display towards the prince and his house, will discover but too soon that behind the richness of courtlike expressions lies hid — poverty of ideas.

in three different periods (三代格式 *San-dai káku-siki*) of 820, 869 and 907; — Historical narratives and romances (物語 *Mono-gatári*); — collections of Lyric poems (歌 *ŭtá*), as well as the Bundle of Ten thousand leaves; — Epic poems and Melo-dramatic pieces (舞 *Mavi*, or *mai*) etc.

As philological aids towards illustration of the *Fŭrú-koto* deserving of mention are:

和名鈔 *Wa-mei-seo*, or explanation of Japanese names, collected by MINA-MOTONO SITAGAVU (源順), a famous poet, who died in 986. 20 volumes. There are editions of 1617, 1667 and 1851.

古言梯 *Fŭrú koto no básí*, or »Ladder to the old language." 1765.

雅言集覽 *Ga-gen sĭyu-ran* or *Miyávi-koto-atsŭmé*, »View of the correct language," by ISI-GAVA GA-BAU. 1812.

雅言假字格 *Ga-gen ka-zi kákŭ*, »Standard of the correct language" in *Kána*-writing, by ITSI-OKA TAKE-FIKO. 1814.

倭訓栞 *Wa-gun no siwori*, or Guide to the Japanese language," by TANI-GAVA SI SEI. 1830.

b. New Japanese.

Opposed to the *Fŭrú-koto* is the New Japanese, as it has been in vogue since the 16th century, for the newest type of which the style may pass, in which the diplomatic documents of our time, particularly the Treaties concluded with the Western Powers in 1855, are composed [1]).

The distinguishing characteristic of this style does not lie in the spelling, — for this, as the literature of this people, dating more than a thousand years ago, has undergone but few changes, — but in the analytic character, by wich it forms an opposition to the antique-synthetic Japanese, and chiefly in the strong mixture of Chinese, or, properly, Japanized Chinese words, wich, it is true, are governed by the Japanese element, but play so important a part in it, that this style has been, not with injustice, called the Sinico-Japanese.

Rising in the opinion of the Japanese, above the popular language proper, in dignity, conciseness and strength of expression, this style is more particularly a possession of the more civilized classes of society and, at one time more, at another less, impregnated with the foreign element, forms the book-language;

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1) See p. 28. note 2.

as such, has penetrated to the lower classes of the people, and exercises its influence even on the polite conversational language and the epistolary style.

It follows, as a matter of course, that in our treatment of the Japanese language this style occupies a prominent place, and if at the same time we look back upon the old as well, it is but to be able, from a grammatical point of view, to illustrate the new as it requires.

13. LANGUAGE SPOKEN. — GENERAL CONVERSATIONAL LANGUAGE AND DIALECTS.

Almost each province of the Japanese Empire has its peculiar dialect, and the difference of dialect becomes greater, in proportion as the provinces are more distant from one another.

It is a fact confirmed by the testimony of different Japanese, whom we have questioned on the subject, that a native of the southern part of Japan and one from the northern cannot understand each other's dialect. The merchant or functionary passing from *Yédo* to *Nagasaki*, understands the dialect spoken there just as little as, on the other hand, a native of *Nagasaki* understands the language of the common people of *Yédo*.

The case is just the same with dialects of Japan, as with the many dialects, which, e. g., exist next one another in Germany. But as amidst those many dialects one general polite written and spoken language, — the High German, — has gained the ascendancy there, so in Japan also, (instead of the old *Yamáto-kotoba*) a general polite spoken language has obtained admittance. It is the spoken language, at present in general use in *Miyáko* and, with slight modification at *Yédo* also, but here it is spoken by the polite classes alone [1]). Since the influence of *Yédo* spreads to the most remote parts of the empire, and the instruction in the schools is everywhere given in that lan-

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1) In confirmation of this assertion, we here quote the very words of OHOKAVA KITAROO as we noted them down, when uttered, *„Miyáko no stó bu-men wo yomi-más toori ní handsi-mas; káru-nga-yuèni yorósik' kotowa bakári gozárimas. Eddo no kotoba wá, ki-nin wa yorósiki kotoba nite hánasi-másu*, i. e. The inhabitants of *Miyako* speak as one reads in a book, and therefore have only good language. With regard to the language of *Yédo*, only the polite man speaks good language.

guage, every well-bred person in the provinces makes use of it in his intercourse with the educated, and leaves the local dialect to the lower classes of the people. To foreigners, who wish to get some knowledge of the spoken language whether at *Kanágava* or at *Nagasaki*, it is not a matter of indifference to whom they apply for instruction. If they choose for language-master a servant taken from the street, he will sell them his patois for good Japanese, declares what really is good Japanese »not good," and, although it may not be his intention, gives them the means to afford Japanese functionaries — amusement. As in every language, so in the Japanese also, the dialects have their unquestionable right to existence, and knowledge of them is of importance, as well for the daily intercourse with that portion of the population that do not rise above their dialect, as for comparative philology; but to intercourse with the well educated part of the nation, with whom the foreigner will certainly wish to place himself on a level, he gains admittance only by means of the general polite spoken language, and for this he must look about him. To take an instance, he will then use the word *watákŭsi* for »I," just as the gentleman and merchant of *Yédo*, and not accept the porter's »*wátski* or *wasi*," or a servant-maid's »*watási*" or »*watái*" instead, or please himself with the *ataksa* from the district of *Yosihara*.

The ordinary conversational language differs from the book-language, both in respect of diction and pronunciation. If the book-language is succinct, and concise, the conversational is more circumstantial and diffuse; the natural consequence of the task laid on it of coming up to the rules of good-breeding, which prescribe the form of social intercourse in the different ranks of society.

These rules require from every one respectful politeness to his superiors, strict courtesy to his equals. From a people that, like the Japanese, has obtained among the Western nations the reputation of being the most civilized and most courteous on the earth [1]), it is to be expected that its conversational language should express that character, and this is the case: the language familiarly spoken is a concatenation of courtly expressions and goes even so far, that a person, who has not been brought up with it, will not, to use the mildest expression, acquit it of exaggeration.

With regard to pronunciation, of which we have already spoken above (p. 21), the same phenomenon occurs as, among the Western languages, in the

1) In 1862 in the Netherlands we became acquainted with some exceptions to this rule.

French: the pronunciation deviates from the written form, and this deviation arises partly from the original inadequacy of the Japanese phonetic system, which cannot possibly express all the existant combinations of sound, partly from the development of the language, in which the pronunciation has undergone many a change, whilst the once adopted, old orthography, with but slight modifications, has maintained its historical claim.

Specimens of the Japanese conversational style in the form of dialogues have only very lately reached us.

It is true, about forty years ago, a Japanese translation of Dutch dialogues found its way into a Museum in the Netherlands, and later a place in a book about Japan [1]), and every one who attached importance to the study of Japanese, in the supposition that that translation was also in the Japanese conversational style, had then to attach no small value to it; but, now that we have been able to become better acquainted with the familiar conversational style, it appears that people were misled: the translation of these dialogues is not written in the conversational, but in the book style, and therefore loses its supposed value.

The first specimen of the genuine conversational language that reached us was a pocket-work published at *Nagasaki* for the use of Japanese merchants, which we, with a view to the wants of the non-Japanese, recast and published in 1861 with the title of *Shopping-dialogues in Dutch, English and Japanese.* The Japanese it contains, is the pure conversational style in use among the tradespeople.

This specimen was in 1863 followed by *Familiar dialogues in Japanese with English and French translations for the use of students;* a contribution with which the names of R. ALCOCK and LÉON PAGÈS are connected.

Now the want of aids to oral intercourse with Japan is daily becoming more prominent, and as yet it is not to be expected, that the Japanese, who reluctantly see the attempt of the foreigner to become in any degree master of their language, will themselves coöperate therein and publish dialogues, from which the foreigner may draw profit, — it may be hoped, that for that very reason the zeal of such Europeans, as apply themselves more particularly to the study of language in Japan, or do so in their intercourse with Japanese out

1) *Bijdrage tot de kennis van het Japansche Rijk*, by VAN OVERMEER FISSCHER. 1833.

of Japan, — for the Japanese language is not grown fast to the Japanese soil, — will succeed in collecting new series of dialogues and distinguishing in them the more or less polite style of speaking, the correct and the incorrect manner of expression [1]).

Epistolary style.

The Japanese epistolary style (文章 *Bun sĭyau*) is the conversational language purified; it is equally subject to stamped forms, and is a model of courtliness and deferential politeness. Knowledge of it is rendered easy, because every popular encyclopedia contains a series of model letters, in which, the difference in rank between the writer and the person to whom the letter is addressed being considered, the choice of words and expressions is defined.

14. ON THE PARTS OF SPEECH.

The Japanese have of old distributed the words of their language in three classes:

1. **The Noun,** 名ナ **Na,** i. e. name (*nomen*). To this category belong besides the noun substantive, the pronouns, the adjectives, the numerals, and the exponents of relation, which last, placed as postpositions, do the office of our so called prepositions, as well as, in part, of our conjunctions also.

2. **The Verb,** 詞コトバ **Kotoba,** i. e. the word (*verbum*) by eminence, and considered as the living element (*Fataraki-kotoba* working word) of the sentence.

3. **Particles,** formal or constituent words, generally suffixes (*suffixa*), which do the office of our terminational inflections (*casus*) such as the particles *te*, *ni*, *wo*, *va*, and therefore comprised under the name of *Teniwova* or *Teniva*.

Remark 1. By the written form 出テ 尓ニ 葉ハ or 出テ 葉ハ, used for the name *Teniva* by which the signification of »opening leaves" is attributed to the word, one must not be misled into the supposition, that these particles might be actual shoots of words, or what are sometimes called organic terminational inflections, and not suffixes. The form of writing quoted is nothing else, than one of the frequently occurring rebuses, in which, to arrive at the truth, the meaning of the characters employed must be overlooked.

Remark 2. In one European Grammar [2]) these particles are also called

1) When plubishing the first edition of this grammar we were not acquainted with S. R. BROWN's Colloqnial Japanese, Shanghai 1863, which may be recommended to students of the Japanese.

2) RODRIGUEZ, *Elem.* § 67.

»*Sutegana*" and »*Wokiy*," names, which require a further illustration.

Sute-gana (捨テ 假ガ 名ナ), i. e. deserted, or foundling-letters (a foundling child is called *sute-go*) is the name given to the terminations of Japanese words expressed with Japanese *Kána*-writing between, or at the side of Chinese characters, which words themselves are only indicated ideographically by Chinese characters [1]). The marks ノ *no* and ク *ku* in 孔子ノ曰ク *Kou-siNO notamavaKU* (= saying OF Confucius), or フ *vu* in 思フ *omoVU* are thus foundling-letters that must be taken up in the translation.

Oki-zi (置オキ 字ジ) — the written form *Wokiy* appears to be an error of impression — is said of those characters of a Chinese sentence which, in the translation into Japanese, must not be translated separately, but passed over, as 於 in 遊フ 於 山 中ニ *San-tsiu-ni asobu* (= walking among the mountains). The *Oki-zi* thus are characters to which, in translating into Japanese, the part of statists or mute players is assigned.

By more recent Japanese grammarians the name of 體タイノ 詞コトバ *Taino kotoba* corporal or bodily word (substantive) has been given to the noun, and that of 用ヨウノ 詞コトバ *Youno kotoba*, or *Fataraki-kotoba*, = effective word to the verb, whereas for the particles the name of *Teniwova* has been retained.

If the Japanese grammarians confine themselves to the distinction of three classes of words, we, to be able to fix the logical and grammatical value of the words properly, must apply our grammatical categories, our distinction of the parts of speech to the Japanese language. Consequently we distinguish 1. Nouns, (under which are included 2. Pronouns,) 3. Adjectives, 4. Numerals, 5. Adverbs, 6. Verbs, 7. Suffixes *(postpositions)* simple, answering to our terminational inflections, and such as answer to our prepositions and conjunctions, 8. Interjections.

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1) Compare pag. 34.

15. A GLANCE AT THE ARRANGEMENT AND CONNECTION OF WORDS IN JAPANESE.

The laws for the arrangement of words, which govern the Japanese syntax, also govern the formation of the words themselves, that is: the manner, in which that language, from its monosyllabic roots, has formed words, and from those existing words has formed, and is still forming new ones, is subject to the same laws, as the manner in which the elements of sentences standing in relation to one another are governed. A concise view of those laws should, therefore, precede the theory of the grammatical forms of words.

The Japanese construction of words is based on two principles, viz: that of *Predicative Apposition*, and that of *Subordination* or order of dependance.

A. Predicative Apposition.

The subject, if it is named, precedes, the predicate follows, the subject being mostly separated from the predicate by an isolating particle ( )\ ), whereas the predicate, in the absence of personal inflections of the verb, is not joined to the subject grammatically. As the subject too is left without a sign of the nominative, a congruency of predicate and subject properly so called does not exist.

B. Subordination.

Every modifying word precedes the word to which it belongs. — Application:

1. The attributive definition, be it a genitive, or adjective, is thus placed before the word to which it belongs.

   Thus *Yáma-móri*, mountain-wood, *Móri-yáma*, wood-mountain; *Ame ga furu*, rain-fall, raining; *Nátsuno ame*, summer-rain; *Tsuyóki ame*, heavy rain; *Yóku*, well; *Yóku wakári*, understanding well; *Hánaháda yorósiku*, very well. Consequently the connectives answering to our *in, at, of, through, with, on, under, before, after, for, by* etc. etc. become suffixes to the word, which is their attributive definition. This takes place also with the noun, which is to be considered as the attributive definition of the inflexion.

2. The verb is placed before the connective (*conjunctio*), because it is governed by it.

   Instead of „I go, because he goes," an expression in used answering to „*he to go because || I going am.*"

3. The adverb precedes the adjective or the verb, and the subordinate or dependent proposition, in quality of adverbial definition, precedes the principal proposition.

   E. g. „*The sun brightly shining is*," instead of our „The sun is shining brightly."

4. The predicate is placed before the copula, because the meaning included in the predicate adds a definition to the copula (be, is).

E. g. „*The flower in bloom is*," for our „The flower is in blossom," or „the flower blooms.".

5. The object direct, as well as the indirect, is placed before its verb; the substantive phrase objective is placed before the principal proposition governing.

Instead of „he sends a letter home; — he knows that I shall come," expressions are used answering to „*he || home(wards) a letter sends; — he || I come shall that, knowing is.*"

6. The verb is placed before the auxiliary verb, whether it be affirmative or, in consequence of the blending with a negative element (= not), negative.

Instead of „he will go; I will not go;" expressions are used answering to „*he go will,* or *he || (to) go willing is; I || (to) go willing not am.*"

7. The verb, by means of which a derivative verb is formed, has the root of this verb placed before it.

The saying: „I let him go," is rendered by an expression equal to „*I him go let.*"

The interrogatives and certain exclamations (*interjections*), follow the word or proposition they characterize.

Instead of „Understand you? — Oh heavens!" we meet with expressions answering to „*You understand eh? — Heavens, oh!*"

When several definitions independent of one another belong to one predicate, then the less important precedes the more important: the definition of time is placed before the definition of place; the object indirect (Dative, Local, Instrumental, Ablative) before the object direct (Accusative).

Coördination.

In coördination of words, the last alone receives the characteristic of grammatical relationship, while the preceding ones are left undefined.

Thus if it be a series of nouns, which are linked together, the last only receives the terminational inflection, that refers to them all.

Our saying: „The three lights OF sun, moon and stars" gets the Japanese form of „*sun, moon, stars,* OF *three light.*" (日ジツ月ゲツ星セイ之ノ三サン光クワウ *Zit get sei-NO san kwoo*). —

In the saying: „Who has made heaven, earth, sun, moon, water, air, fire?" only the last of the nouns linked together gets the terminational inflection of the accusative, thus *Dare ga ame, tsutsi, fi, tsuki, midzu, kazé, fi WO go-záku nasareta?* — Both examples, corrected, have been taken from RODRIGUEZ *Élém.* § 88.

The case is just the same with propositions linked together, the verb only of the last proposition, in like manner, receiving the terminational inflection, while the verbs of the preceding propositions, left undefined, retain their radical form.

The Japanese and the Chinese order of words, with regard to the attributive

definitions, agree, as in both these languages they precede the word to which they belong; but they differ from each other, in respect of the object (*complément*), which, as it has been shown on p. 32, in Japanese is placed before, in Chinese after the verb.

Might it be objected that in Chinese there are prepositions also such as 於, 于, 自, 由 etc. which have the word they govern placed after them, we must observe that, in our opinion, those prepositions are verbs, and therefore have the complement after them.

Inversion.

Inversion or transposed order of words plays an important part in Japanese. The Syntax will show, how it can step out of the monotonous march of the regular order of words, and without violating its laws, set off the principal elements and the definitions of a sentence rhetorically.

ETYMOLOGY, NATURE AND INFLECTION OF WORDS.

CHAPTER I.

NOUNS.

§ 1. The root is the monosyllabic element of a word. Roots are, e. g.

i, to go,	*kik*, to hear,
ki, to come,	*ag*, to ascend,
mi, to see,	*sag*, to descend,
tor, to take,	*tat*, to stand.

§ 2. The verbal form, on which derivative or inflectional suffixes are grafted, is called the radical or primitive word.

The Radicals are the names either of objects or qualities, or verbs, as:

Káva, river,	*Táka*, high,	*Itári*, gone,	*Kíki*, hear,
Yáma, mountain,	*Fikĭ*, low,	*Kitári*, come,	*Age*, raise,
Kuni, land,	*Firo*, broad,	*Miye*, seem,	*Ságe*, abate,
Mitsi, way,	*Nága*, long,	*Tóri*, hold,	*Táte*, fix, place.

§ 3. The radical in composition.

If a word in its radical form stands before a noun, then both words are either coördinate, or the first is to the second, as a definition, subordinate. In the latter case the rule is, that Japanese words are combined with Japanese, Chinese with Chinese.

A. Coördination takes place in expressions as: *Ame-tsutsi*, heaven-earth; — *Fi-tsŭki*, sun (and) moon; — *Kŭsa-ki*, plant (and) tree.

天テン 地チ *Ten-tsi*, heaven (and) earth; 日ジツ 月ゲツ *Zit-get*, sun (and) moon; 國コク 家カ *Kókŭ-ka*, country (and) people; 草サウ 木モク *Sạu-mok*, plant (and) tree.

B. Subordination.

I. Subordination by way of genitive or adjective definition takes place in compositions, as:

Kava-oso, river-otter; *Oso-gava*, otter-river.
Kava-yeda, river-branch; *Yeda-gava* = branch-river.
Yáma-mori, mountain-wold; *Mori-yáma*, wold-mountain.
Taka-yáma, high-mountain; *Yoko-háma*, cross-strand.
Naga-sáki, long-cape; *Firo-no*, large field.
天テン 神ジン *Ten-zin*, heavenly gods;
地チ 神ジン *Tsi-zin*, earthly gods;
國コク 人ジン *Kóku-zin*, country-men, inhabitants;
國コク 字ジ, *Kóku-zi*, country-writing, the *Káta-kána*.

II. The object direct or indirect, if taken in a general sense, is placed in its radical form before the verb [1]).

1. The radical form occurs as object direct (Accusative) in compounds as *Ana-fori*, the hole-digger; *Kava-watári*, one who crosses a river; *Sŭná-tori*, sand-fetcher, sand-skipper; *Midsu-kósi*, water-filter; *Ama-terásu*, heaven-lighting.

2. The radical form occurs as object indirect in *Ama-kudári*, (from) heaven descending; *Te-tori*, *asi-tori*, to seize (any one by the) hands, seize (by the) feet; *Me-gake*, (in the) eye hold; *Me-sasi*, (with the) eye show, give a wink; *Ana-dori*, (in) holes catch.

III. The radical form as a definition before adjectives, e. g. *Te-baya* = hand-quick, handy, dextrous; *Asi-faya*, = foot-quick, swift of foot, fleet; *Asi-taka* = leg-high, high-legged; *O-naga*, = tail-long, long-tailed.

Remark. In composition rules of euphony are observed and bring about modifications of sound, as well with regard to vowels, as to consonants, whenever

1) Comp. H. STEINTHAL, *Charakteristik der hauptsächlichsten Typen des Sprachbaues*, p. 184, 185.

their meeting is embarrassing to the pronunciation. From *Asa* + *ake*, dawn, is formed *asáke;* from *Yáma* + *áto*, = hill-behind, behind the hills, *Yamáto;* from *Tóyo* + *ŭra*, = rich-creek, the name of a place, *Toyóra;* from *Abŭra-mŭsi*, cock-roach, *Abŭrozi*, etc.

As we must draw up the rules of euphony from the grammatical phenomena we shall, to be able to refer to them, insert the rules at the end of the Etymology.

GENDER.

§ 4. Grammatical gender does not exist. If the gender must be definitely expressed of objects in which a distinction of sex exists, then this distinction is made, A. either by means of particular words or B. as in English, in which *male-servants* and *female-servants*, »*a he-animal*" and »*a she-animal*" are spoken of, by placing 男 O, man, and 女 Me, woman, as attributive before the word.

A. To the particular names belong: *Mi-kádo*, = the sublime port, the sovereign, king or emperor. *Ki-sáki*: originally 君キ 幸サキ *Kimi-sáki*, = princely fortune, the queen or empress; thence in the Mythology which, under the name of *Kámi*, *Kán*, = prince, chief, includes the gods, the expression *Kisáki-gámi*, i. e. higher being (*kámi*) that is consort (*kisáki*), to indicate a goddess, who is the consort of a god.

Tsitsi, *kazo*, father.	*Fava* (*haha*), *irova*, mother.
Mama-tsitsi, stepfather.	*Mama-fava*, stepmother.
O-dsi, uncle.	*O-ba*, aunt.
Ani, eldest brother.	*Ane*, eldest sister.
Tsitsi-tori, = father-bird, cock.	*Fava-tori*, = mother-bird, brood-hen.

B. 1. By the prefixes 男 O and 女 Me the sex is determined in

O-vi, *o-i*, nephew.	*Me-vi*, *me-i*, niece.
O-ke-mono [1]), male-mammal.	*Me-ke-mono*, female-mammal.
O-usĭ, ox.	*Me-usĭ*, cow.
O-mŭmá, stallion.	*Me-mŭmá*, mare.
O-inu, dog.	*Me-inu*, bitch.

1) *Ke*, hair, hairy, *mono*, being.

O-inó-ko, boar.	*Me-inó-ko*, sow.
O-fitsŭzi, he-goat.	*Me-fitsŭzi*, she-goat.
O-sĭká, stag.	*Me-sĭká*, hind.
O-néko, he-cat.	*Me-néko*, she-cat.
O-kúzĭra, male-whale.	*Me-kúzĭra*, female-whale.

2. Instead of the radical form *O* and *Me* the genitive attributive **Ono** and **Méno** also occur.

Ono-ko, male-child, boy.	*Meno-ko*, female-child, girl.
Ono-kami, a god.	*Meno-kami*, goddess.

Remark. When *Ono* and *Meno* are contracted to **On** and **Men**, then the pure sounds *k*, *s*, t if following, generally pass to the troubled *g* (*n*), *z* (*nz*), *d* (*nd*) [1]).

From *ono* + *tori*, male-bird, becomes successively ヲンドリ *ondori* and ヲドリ *odori* (pronounce *ondori*); from *meno* + *tori*, female bird, メンドリ *mendori*, and メドリ *medori* (pron. *mendori*); from *meno* + *sárŭ*, female-monkey, メンザル *menzáru* and メザル *mezáru* (pron. *menzárŭ*); *meno* + *tora*, female-tiger, メンドラ *mendora* and メドラ *medora* (pron. *mendora*); from *meno* + *kataki*, female-enemy, メガタキ *me-gatáki* (pron. *mengatáki*).

3. There come under notice also **Ko** (子コ) and **Me** (女メ), lad and lass, with antecedent attributive definition.

Otó-ko [2]), lad, man.	*Oto-mé*, virgin, maid.
Musŭ-kó = begotten son, (my) son.	*Musŭ-mé* = begotten maid, (my) daughter.
Fĭkó, young nobleman.	*Fĭmé*, young lady.
Kana-yáma fikó no kami, the god of the ore-mountain.	*Kana-yáma fĭmé no kami*, the goddess of the ore-mountain.
Mi-koto, Sublimity, Highness.	*Fĭmé-gami*, goddess.
Ono mi-koto, His Highness.	*Fĭmé no mi-koto*, Her Highness.

The old-Japanese also has **ki** and **mi** instead of *ko* and *me*, probably with a view to the vocal-harmony; thence *Izana-ki* and *Izana-mi*, = male-goer to and fro, female-goer to and fro, name of the divine pair that first mingled carnally.

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1) Comp. Introduction, p. 15, line 8.

2) *Oto*, old-Japanese for *ono*, genitive attributive of *o* (小), small, young.

C. The ideas of male and female are sometimes transferred to objects without sex, for the purpose of characterizing the one as big, strong, rough, the other as little, weak and mild, or to indicate other peculiarities of one or the other of the sexes; e. g. *O-matsŭ*, the masculine firtree, or *Kŭró-matsŭ*, the black firtree [1]); *Me-mátsŭ*, the feminine firtree, also *Aka-matsŭ*, the red pinetree [2]).

Two islands being next each other, when they are of unequal size, are often denominated *O-sima*, man-island, and *Me-sima*, woman-island.

Me-ikŭsa, a female-army, means a weak army (= *Yowáki ikŭsa*); *me-nizi*, a female-rainbow, is the name of the faint by-rainbow. *Me-kavára* or feminine-tile is the name given to flat tile (*fira-kavára*), on which the rollshaped (*máru-kavára*), as the masculine tile (*O-kavára*), rests.

D. The Chinese expressions, used in connection with Chinese names for female and male, are for quadrupeds 牝ヒン 牡ボ *fin* and *bo;* for birds 雌シ 雄ユウ *si* and *yuu*, e. g. 牝ヒン 馬バ *fin-ba*, mare; 雄ユウ 雉チ *yuu-tsi*, cock-pheasant.

NUMBER.

§ 5. The grammatical distinction of singular and plural is wanting. The noun used in its radical form expresses the idea generally and leaves it undetermined, whether the said object is to be adopted in the singular or plural.

Only when it is strictly necessary to make the general idea appear in a definite sense as something either singular or plural, such is expressed in one way or another.

A. In Japanese words the singular is expressed by the numeral ヒト *fitó*, one;

Fitó yo, one night.	*Fitó kádo*, one corner.
» *tose*, one year.	» *katamári*, one clog.
» *tábi*, one time, once.	» *fána*, one flower.

in Chinese words by 一イツ 箇カ, *ikka* or *ikkáno*, as

一イツ 箇カ 所ショ, *ikka sŭyo*, one place;

一イツ 箇カ ノ 地チ *ikkáno tsi*, one piece of ground.

More amply, when treating of the numerals.

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1) *Pinus massoniana* LAMB.

2) *Pinus densiflora* SIEB. et ZUC.

B. The plural is expressed:

I. By a repetition of the noun, for so far as a distributive generality [1]) indicated by the repetition includes the idea of a plural. *Yáma*, hill; *Yáma-yáma*, every hill.

The number of such repetitions is determined by custom. In the pronunciation the accent lies on the first part of the compound, while the second occurs as a soft prolongation of the sound, and the consonant, with which it begins, undergoes a softening and becomes impure. Examples:

國クニ *kuni*, country, province;	國クニヾ *kuni-guni*, each country, every province.
郡コホリ *kohóri*, *koóri*, district;	郡コホリヾ *kòhóri-gohóri*, every district.
村ムラ *mŭra*, village;	村ムラヽ *mŭrá-mŭrá*, each village.
邑サト *sato*, village;	邑サトヾ *sato-zato*, each village.
町マチ *mátsi*, ward, street;	町マチヽ *matsi-matsi*, every ward.
家イヘ *ĭ hé*, *ĭ é*, house, family;	家イヘヽ *ĭ hé-ĭ hé*, every house, each family.
戸ヘ *fe*, *he*, door, family;	戸ヘヽ *fe-fe*, door for door, every family.
社ヤシロ *yasiro*, chapel;	社ヤシロヽ *yasiro-yasiro*, every chapel.
山ヤマ *yáma*, hill, mountain;	山ヤマヽ *yáma-yáma*, every hill or mountain.
處トコロ *tokóro*, place;	處トコロヾ *tokóro-dokóro*, every place, everywhere.
隅スミ *sumi*, corner;	隅スミヾ *sumi-zumi*, every corner.
間マ *ma*, space, (place and time).	間マヽ *ma-ma*, every space, every time.
間アヒ *aĭ*, space between;	間アヒヽ *aĭ-aĭ*, mean-while.
橋ハシ *fási*, *hási*, bridge;	橋ハシヾ *fási-básІ*, every bridge.
己オノ *ono*, one;	各オノヽ *ŏnó-ónŏ*, each.
人ヒト *fĭtó*, one, man;	人ヒトヾ *fĭtó-bĭtó*, every one.

1) „Die Wiederholung der Substanzwörter bezeichnet nicht den Plural, auch nicht schlechthin Mehrheit, sondern distributive Allheit, die wir am besten durch „jeder" wiedergeben." — STEINTHAL, *Typen des Sprachbaues*, pag. 158.

親オヤ *oya*, old;	親オヤ〻 *oya-oya*, both parents.
役ヤク *yákŭ*, office;	役ヤク〻 *yákŭ-yákŭ*, every office.
世ヨ *yo*, age, time of life;	世ヨ〻 *yo-yo*, every age.
年トシ *tosi*, year;	年トシ〻 *tosi-tosi*, each year.
日ヒ *fi*, day;	日ヒ〻 *fi-bi*, every-day.
時トキ *toki*, time, hour;	時トキ〻 *toki-doki*, always, each hour.
色イロ *iro*, 1) color, 2) sort;	色イロ〻 *iro-iro*, every color or sort.
級シナ。品シナ *sina*, 1) degree, rank, 2) quality.	品シナ〻 *sina-zina*, every quality, every article.
種シユ *sĭyu*, sort;	種シユ〻 *sĭyu-zĭyu*, every sort.
様サマ *sama*, the look, the mien;	様サマ〻 *sama-zama no* of every form.
度タビ *tabi*, journey, turn;	度タビ〻 *tabi-tabi*, each turn.
藥クスリ *kŭsúri*, medicine;	藥クスリ〻 *kŭsúri-gŭsúri*, every medicine.
聲コエ *koyé*, sound;	聲コエ〻 *koyé-goyé*, each sound.

II. The plural is expressed by nouns used adjectively, which signify a quantity, generality.

1. In composition with Japanese words (*yomi*) are used:

多オホクノ, ohókŭ no, oókŭno, many. *Oókŭ no fĭtó*, many people. *Oókŭ no kane*, much money, in opposition to *sŭkósĭ no kane*, little money.

大タイ勢セイノ, tai-sei no, in great power, in multitude. *Tai-sei no fĭtó*, people in multitude.

大タイ壯サウノ, tai-sau no, tai-soo no, exceedingly.

澤タク山サンノ。沢タク山サンノ, tákŭ-sán no, abundant.

色イロ〻ノ, iro-iro no, of every color or sort, of all sorts. *Iro-iro no fána*, all sorts of flowers. *Iro-iro no yákŭ nin*, functionaries of every rank.

品シナ〻ノ, sina-zina no, of every quality.

様サマ〻ノ, sama-zama no, of all sorts. *Sama-zama no wake*, all the different judgements. *Sama-zama no mono*, things of all sorts.

數カズ〻ノ, kázŭ-kázŭ no, numerous.

種シユ〻ノ, sĭyú-zĭyú no, šu-žu no, of every sort. *Sĭyú-zĭyú no fĭtó*, people of every sort.

一イツ切サイノ, **is-sai no**, all. 一イツ切サイノ衆シュ生ジョウ, *is-sai no sĭu-zĭyau*, all living beings.

Moro-moro no, all. [from 双モロ, *moro*, both]. *Moro-moro no fĭtó*, all people; *moro-moro no mono*, all things; *moro-moro no tsutsi-rui*, all sorts of earth. *Taka moro-moro no tori wo kásumŭ*, the falcon plunders all birds.

2. In composition with Chinese words (*koyé*) are used:

數ス, **su**, number, many.

數ス代ダイ, *su-dai*, many generations.
| 年ネン, *su-nen*, many years.
| 月ゲツ, *su-get*, many months.
| 日ジツ, *su-zit*, many days.
| 人ジン, *su-zin*, many people.

數ス万マン, *su-man*, many tens of thousands.
| 千セン, *su-sen*, many thousands.
| 百ヒャク人ニン, *su-byákŭ nin*, many hundreds of men.

諸ショ, **sĭyo**, every, all.

諸ショ國コク, *sĭyo-kókŭ*, the countries.
| 方ハウ, *sĭyo-fau*, the regions.
| 物ブツ, *sĭyo-buts*, the things.
| 人ニン, *sĭyo-nin*, mankind, the people.
| 士シ, *sĭyo-si*, the warriors.

諸ショ役ヤク, *sĭyo-yákŭ*, the functions.
| 說セツ, *sĭyo-sétsŭ*, the arguments.
| 藝ケイ, *sĭyo-kei*, the arts.
| 職ショク, *sĭyo-sĭyókŭ*, every trade.
| 宗シュウ, *sĭyo-siu*, the sects.

III. The plural of a noun is also expressed by one or another suffix, which signifies a quantity or generality, and either must be considered as coördinate, as e. g. *Co* in *I and Company* for *we*, or with the preceding word forming a collective word, as e. g. *man-kind* for *men*. These suffixes are, **ra, domo, gara, bara, nami, tatsi, sĭu, gata, nado.**

1. **Ra** (等ラ) signifies a class of persons or things without any distinctive, e. g. *Yátsŭkáre*, subject or vassal; *Yátsŭkárerá* (臣等), subject and class, all that belongs to the category of subjects, the subjects (or vasals).

Otóko, man; *Otókorá* (男等), man and class, all that belongs to the category of man, men.

Fĭyak-sĭyou rá (百ヒャク姓ショウ等ラ), or *Nou-min rá* (農ノウ民ミン等ラ), country-people.

Ware, the I; *Warerá* (吾等), I and class, we. *Nandsi*, thou; *Nandsirá* (汝等), you.

Koré, something that is here, this; *Korérá* (是等), this and class, such. *Korerá no nozomi*, such a desire, a desire of that nature [1]). *Koto*, matter; *Korerá no koto*, such a matter. *Sono mono*, such a one; *Sono monorá* (其者等), such a one and C°., such persons [2]).

Mígi (pronounce *mingi*), on the right, in a writing referring to what precedes. *Migirá*, all that precedes, the aforesaid. 右ミギ等ラノ諸シヨ入ニウ費ヒ, *migirá no sĭyo niu-fi*, the expenses of all the aforesaid [3]).

Atsi kotsi, there and here; *Atsira kotsira*, all that is included in there and here.

Kova Wani no kimi, *Kamo no kimirá ga oya nari*, this is the father of the princes (princely houses) of *Wani* and *Kamo*.

Remark. If we are at liberty to consider **ra** as a coördinate word, and then again as a suffix that forms collective words, logic will require the first, seeing that such an expression and *I and Company* really answers to *we*, which is not the case with the expression *my company*, by which »I" may be excluded.

2. **Tomo, domo**, mate, fellow, companion, particularly in the spoken language, for persons and things.

Watákusi no tomo, my mate or friend; *Watákusi domo* (我共), I and mate, we; *Watákusi domono hon*, our book. *Ko*, child; *Ko-domo*, a mate who is a child, (my or his) child; *Ko-domo ra* or *Ko-domo domo*, (my or his) child and mate, (my or his) children. *Ke-rai*, attendant; *Ke-rai domo*, attendants, the suite of a prince. *Sono mono domo* (其ソノ者モノドモ), such persons [4]). *Ware*, I; *Ware domo*, we. *Mi*, I myself; *Mi domo*, we ourselves; *Mi domo ga kimi*, the prince of us ourselves, our own prince. *Ohókuno taka domo*, falcons in multitude. *Yebisu domo wo tairakésĭmŭ*, he has the savages subjected. *Takano na tomowo sirúsŭ*, to give up the different names of the falcon. *Neko*, the cat; *Neko domo*, the cats. *Mŭmá*, horse; *Mŭmá domo*, horses.

3. **Gara**, series, row; division of objects distributed in classes.

Fĭtó, man; *Fĭtó-gara* (人品。人柄), series of men. *Fĭtó-gara no yauni*, after the manner of men. *Fi-gara* (日次), series of days. *Koto*, matter; *Koto-*

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1) *The Treaty between the Netherlands and Japan, concluded at Yedo*, 18th *August*. 1858, Art. II, al. 12.

2) Ibid. Art. VI, al. 9. 3) Ibid. VIII, 2. 4) Ibid. VI, 10.

gara, series of matters. *Tomo* (友。朋), fellow, mate; *Tomo-gara* (倫。輩。曹。儔), a row of companions, a series or class (of men or brutes). *Waga-tomo-gara* (吾輩), the class of the I, we. *Nandsi ga tomo-gara* (爾曹), the class of you, you. *Nézŭmi no tomo-gara* (鼠之儔)[1]), the mouse-kind.

4. **Bara**, group.

Taka-bara (竹林), bamboo-wood. *Mátsŭ-bara* (松林), firtree-wood, a group of firtrees. *Nandsi-bara* (汝曹), your group, you. *Tono-bara* (黨曹), they there without.

5. **Nami** (次), series.

Fi-nami, series of days. *Tsŭki-nami*, series of months. *Se-ken-nami*, the common people. *Fĭtó-nami*, the people. *Wa-nami* (吾儕), my series, we.

6. **Tatsi** (等タチ)[2]), row of persons who are, or may be, in an upright posture for, or at a given time, host.

Yákŭ-nin, functionary; *Yákŭ-nin-tatsi* (役人等), row of functionaries, functionaries. *Kami*, god; *Kami-tatsi* (神等), series of gods, gods. *Kono mi-fasira-no Kamiva mina Wataravi-agatani masu Kami-tatsi nari*, these three gods are a series of gods residing in the district of *Wataravi*. — *Kono fŭtá fasira no kamiva minasokó-ni narimaséru Kami-tatsi nari*, both the gods are gods sprung from the bed of the river. *Tomo*, fellow, friend; *Watákusi no tomo-tatsi*, my friends.

7. **Sĭu, Siyu** (衆シュウ シュ), **šu**, also **su**, in the written language 衆シュウ中チュウ, **sĭu-dsyu**, company, circle of persons. *Samŭrái sĭu*, band of warriors, warriors, *Onágo-sĭu*, circle of women.

Remark. Bot expressions, *samŭrái-sĭu* and *onágo-sĭu*, already given by COLLADO as forms of the plural, are acknowledged by natives of *Yédo*, in answer to our personal inquiry, to be good Japanese, in colloquial style. Thus, when in Alcock's *Japanese Grammar* (page 19, line 6 from the bottom) it is remarked: RODRIGUEZ speaks of a fourth (particle expressing the plural), *soo*, but this appears to be always a prefix. It has reference to number, but is not indicative, as alleged, of *rank*, while the other three (タチ。ドモ。ラ) undoubtedly are," it appears that there the difference between 數ス *su*, number,

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1) Jap. Encycl. 39, 6, v.

2) Instead of 等 occurs 達, but only as the phonetic representative of *tatsi*.

multitude (see page 56), and the 衆シウ *sĭu*, *su*, used elliptically is not taken notice of. 連レン印イン ノ 人ニン 數ス the persons who put their seal (to this document and signed it).

8. **Gata**, pronounced *ngata*, = *no gata*, side of.

Mi-kata, the side or party of the Mikado. *Tekino kata*, the hostile party. To indicate the plural *gata* is used for high persons, and characterizes deep respect towards them.

Dai-miyau, = great name, nobleman; *Dai-miyau-gata* (大名方), the noblemen, the nobility. — *Tono sáma*, young nobleman; *Tono-sáma-gata*, young noblemen. — *Te-mae-sáma*, you, Sir; *Te-mae-sáma-gata*, you, Sirs or gentlemen. — *Ka-nai-sáma-gata*, the gentlemen house-mates, your family. — *O-ko gata*, your Highness's children, your children. — *Dzyo tsiu gata* (女ゲヨ 中チウ 方カタ), women of quality, young gentlewomen.

9. **Nado**, from *nani-to*, *nando*, whatever, and so forth, and such (等, vulgo 抔。ホ). *Iyé-nado*, house and so forth, house and such like, houses. — *Samŭrái-nado*, warriors.

As the grammatical distinction of singular and plural is wanting, so the compound words, which express a plural, have no separate declension.

Remark. With a view to courtesy, which particularly dominates the spoken language, it is not a matter of indifference which of the words given, is used to indicate the plural. **Ra, domo** and **nado** refer directly to a class of persons or things and therefore are used when one speaks of his own or of subordinate people, or in general of objects, to which no importance is attached. — **Gara** and **bara** belong to the written language. — **Tatsi** implies respect, and **gata**, side, the highest respect, which is analogous to our »on the part of the King" for »from the King."

It is natural, that more or less elevated expressions, which from politeness are used to others, are not applied to oneself and one's own.

IV. The plural is also expressed by adverbs, as **Mina** (皆ミナ), together, **Nokorázu** (不ズ 殘ノコラ), without exception, and **Koto-gótoku** (悉), generally, which then precede the predicative verb to which they belong, for instance, *Moto sinawa mina yorósii*, the article itself is together good, the articles themselves are all good. — *San-kan nokorázu mitsŭki-monowo taté-matsuru*, the three empires offer without exception tribute. — *Tane koto-gótokŭ mewo idásŭ nari*, the seed shoots generally, all the seed shoots.

ISOLATING OF THE NOUN.

§ 6. The suffix) va, ワ wa,) ba.

Every one, who for the first time hears a Japanese harangue, is struck by the continual repetition of the little word **wa**, which pronounced in a sharp and high tone and followed by a pause, breaks off the equable flow of words, in which the speaker then proceeds in his ordinary tone of speaking. On a hearer, not acquainted with the language, this little word with its resting point makes the impression, that the speaker would emphasize what he has just said, and separate it from what follows. And that impression is correct. **Wa**, ワ, in the book-language), **va**, is an emphatic suffix or rather an interjection, intended to isolate some word or saying, and to separate it from what immediately follows. We do the same, when we raise the voice at some word and, after a pause, continue, speaking in our ordinary tone.

Va or **wa** therefore is used, in the first place, to separate the subject from the predicate, as in *Táma* **vá** *yáma yóri ídsŭ*, = the jewels || mountain out come (jewels come out of mountains); and it may not cause surprise when, on that account, it is understood as characteristic of the subject and consequently as the sign of the nominative, which, strictly considered, it is not. It is indeed joined to the subject, but not exclusively, and serves to isolate every other relation, every dependent case. The isolating power of **va** finds its equivalent in expressions like as to, with regard to, *quant à* Fr., *quoad*, *quod attinet ad*, Lat., *wat . . . aangaat*, Dutch.

Whenever **va** isolates the subject, it answers to the Chinese 者 *tšè*, which has the signification of a »definite something" and passes for a relative pronoun. As a euphonic modification of **va**,) **ba** also occurs.

The subject and the predicate are not always separated by **va**, but how necessary this separation sometimes is, appears from the instance quoted, which, with the omission of **va**, may also signify: »jewel-mountain from come," i. e. be produced from a jewel-mountain.

Examples: 獅子ハ百獣ノ長ナリ, *Sisiva fáku-ziuno tsĭyau nari*, the lion is the head of all brutes, or: as to the lion, he is the head etc. — 牛ハ田ヲ耕ス畜ナリ, *Usiva tawo tagavesu tsiku nari*, as to the ox, he is a field-ploughing domestic animal. — 獺ハ水中ニスム, *Osova sŭi-tsiu ni sumŭ*, = the otter in (the) water lives.

DECLENSION.

§ 7. The relations of one noun to another word, or its cases, are expressed by suffixes, by particles (*Teniwova* or *Tsŭké-zi*) [1]), which generally have a definite signification, and, arranged, according to our declension, are limited to the following.

Nominative (subject) and Vocative. . .	
Accusative (object direct).	ヲ wo.
Genitive.	ガ ga (pronounced *nga*, *na*), among inexact writers often カ *ka*.
Qualitative Genitive.	ノ no, old-Japanese also ナ na and ツ tsu, originally tu.
Dative and Terminative.	へ ve, he or エ ye, e (wards).
	ニ ni (in, at), ト to (to).
Index of the relation of the Place, Means and Instrument	ニ ni, テ te.
	ニテ nite, デ de (pron. *nde*).
Ablative.	ヨリ yori, カラ kara (out, from).

ヲ *wo* alone, which indicates an object direct is characterized as a real form of declension, the other inflections belong to the suffixes, that have their own signification. If, notwithstanding, they are here already cited and illustrated, it is for the behalf of those, who do not willingly dispense with the ordinary declensions.

Explanation.

I. Nominative. The primitive form of a noun is at the same time that of the nominative, which thus has no inflectional termination. In imitation of former grammarians the suffix ハ va, vulgo ワ wa, has been considered as a characteristic of the Nominative, but as this suffix is merely an isolating particle, which may also be of use with other cases, it must not be longer considered as a definite characteristic of the Nominative (subject) [2]).

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1) See Introduction, § 14. 3. pag. 42.

2) „Keine altaische Sprache hat einen Nominativ." H. Steinthal, *Characteristik der hauptsächlichsten Typen des Sprachbaues*, 1860, pag. 186.

Vocative. The poet sometimes stretches or doubles the final sound of a noun, to make known, that his feelings are thereby affected, or that he invokes the object. This emphatic prolongation of sound, by which the vocal-harmony comes into play, belongs properly to the interjections, and has the same effect as our exclamation *O !* or *Oh!*

Hána, flower; *hánaa!* (花ハナ分ア) o flower! oh the flower!
Tori, bird; *torii!* (鳥トリ分イ) o bird!
Mi, three; *mii!* (三ミ分イ).
Yo, four; *yóo! yowo!* (四ヨ分ヲ).
...u; *...uwo!*

As exclamation ヲ, **wo** occurs, e. g. in *Irova nivoveto tsirínŭrŭ* **wó**, = the colour with the smell corruption o! i. e. oh! that the colour with the smell should vanish!

Besides, ヨ **yo**, just as in German: *Feuerio! Mordio!* is used as an emphatic suffix and, added to the simple root of a verb, strengthens the Imperative, e. g. *Towo akéyo*, open the door!

II. Accusative. If the object direct of a transitive verb is indefinite, it is placed before the verb in the primitive form and the logical accent falls upon the verb' e. g. *Kŭsá kari*, = grass to mow. If the object is definite (Accusativus definitus), it is characterized by **wo** and at the same time is accentuated, e. g. *Küsá* **wó** *karu*, = grass (or the grass) to mow. If it is to be brought out with emphasis as the subject of conversation, then the accusative is isolated by the particle *va* besides, and the form **wova** is obtained, which for euphony passes over into **wobá**, and is frequently pronounced **oba**.

Examples. *Tori-odósivá tori kedamonowó odósŭ mono nári*, the scarecrow || is something that frightens birds and beasts. — *Uwó tóru ami vá uwowó toru gu nari*, = the fish catching-net, is a fish catching-net. — *Mídzŭ kumi*, water scooper. — *Ikéno mídsuwó kumŭ*, to scoop the water from a pond. — *Kefurino nobóruwó mirŭ*, to see the mounting of the smoke. — *Kaminí nĭkúmŭ tokóro* **o ba** *móttе simowó tsŭkǵu koto nĕkáre* [1]), with that which people disapprove of in their chief, they must not charge their inferiors.

In the book on the Middle-Way (中庸 Cap. IX) after what a man may un-

1) *The Grand Study* (*Dai Gaku*), X, 2.

dertake of what is great has been summed up, there follows as antithesis: »but he cannot keep the Middle-Way," which the Japanese translation very correctly expresses by 中庸ヲバ不レ可能レ也 *Tsiu-you* wóbá *yókŭsu bĕkĕrázu.* It would have the same effect, if it were: »*Tsiu-you* wá, *koréwo yokŭsu bĕkĕrázu* = but the Middle-Way — that can one not keep." The form *Tsiu-you* wa cannot, it is plain, pass for an accusative. On the other hand the saying: »*Mŭma sárŭ* wo ba *nava nite korewo sibáru*, = the horse and the ape — with a rope (one) binds them fast," contains an unnecessary repetition of the object, characterized as accusative. If the *wo ba* is perserved, the *koréwo* is superfluous; if the *koréwo* remains, *Mŭma sáruva* must remain, the *wo* being superfluous.

The use of *wo* in *Kai-hen*wo *isi-kabewo tsŭku*, to build a wall on (or along) the seaside, deserves notice. — *Nipponno bu-nai*wo *riyo-kau-suru men-giyo* (日本ノ部内ヲ旅行スル免許), permission to travel through the inland of Japan [1]). The Accusative employed here indicates a continuous motion which we express by means of *along*, *through*.

III. Genitive. 1, が ga, nga, na (之), in pronunciation sharp toned, characteristic of the genitive relation, sets forth the object as something taken in a definite sense, and has the effect of *of the*. The genitive subordination by means of *ga* is considered disrespectful; thence the speaker applies it only to himself and to persons and things of which, having higher persons in view, he makes no case. One says, indeed, *Wáregá* or *Watákusigá*, = of the I, of me, and *Aregá*, of him; but *ga* is not used with those nouns and pronouns, with which respected persons are addressed or indicated [2]).

Examples. *Ko va Misima-agata-nusi gá oya nari*, this is the progenitor of the bailiff of the district of *Misima*. — *Kono kamivá N. N. ra gá oya nari*, this god is the progenitor of the N. N.s.

Fŭtó mina Sukunegá kau-rikiwozo kan-zi keri, each admired *Sukuné's* strength. —

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1) *Netherlands and Japanese Treaty* I. al. 3.

2) This Rodriguez also must have meant, when he, according to the French edition § 7, says: „*ga* s'emploie comme pronom de la troisième personne, pour les inférieurs, et comme pronom de la première, par humilité." Let the misprint „comme pronom" be altered to „après" or „pour le pronom," and the agreement with our assertion will be found. A pronoun, *ga*, does not exist. The same mistake is met with in Alcock's Japanese Grammar of 1861 p. 18, where we read: „が *ga*, a sign of the genitive in nouns, is used as a pronoun in the third person for inferiors, and in the first person as a term of humility."

Kai-mongá dake, the peak of the sea-port (*Kai-mon* is the name of the entrence to the bay between the provinces of *Oósŭmi* and *Sátsŭma*).

Sagámino Miŭragá sáki, the cape of the *Sagámian Miŭra*, the cape of *Miŭra* in the province of *Sagámi*. — *Amegá sĭtá* (天下), under the heavens, the sublunary world. — *Fĭtówo nai gá síroní su*, to estimate others at the value of nothing, te consider others of no value. — *Kárŭ*, being so, *Kárŭgá yŭ̱ni*, = for the reason of the being so, on account of the state of affairs. — *Watákusigá kimono*, the dress of me.

力 **Ga**, no index of the subject.

The particle **ga** is also considered as an emphatic definite characteristic of the subject. Now the question arises, if a particle, which, as it most evidently appears from the instances cited, is an emphatic definitive characteristic of the genitive, can also be one of the nominative. The answer is negative. The cases, in which *ga* is considered as an emphatic nominative termination, are capable of a conception, which leaves to this particle its value of a characteristic of the genitive, and besides places in a clear light the reasons, why *ga* has that effect, which is ascribed to it as an emphatic characteristic of the subject. An instance will make this clear. Speaking of an undertaking the question is proposed: »Is there MONEY for it?" and which is answered by: »There IS money for it." Now in the question money is the subject, which after the Japanese arrangement, is placed first and, as a subject first brought into conversation, isolated by *va* or *wa*. In the answer, on the contrary, the predicate »*there is*" logically has the greater weight, and the subject »money," as subordinate attributive definition, precedes the predicate, as genitive, emphatically characterized by *ga*. The answer: »*There* IS *money*" changes to: »of money the presence (is)" [1]). The question sounds in Japanese: *Kane***wa** *árimásŭká?* the answer: *Kane***gá** *árimásŭ*.

Another instance consisting of the words *fi*, day, and *kuretá*, become dark. To the question: *Fi***wa** *kuretaká?* = *the day* (as to the day) || has become dark? i. e. has the day approached the end? as answer, follows: *Fi* **gá** *kuretá* = the day's having become dark is, i. e. the day has become dark [2]).

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1) It must be kept in view that in Japanese no congruency, properly so called, of the predicative definition with the subject exists. See Introduction § 15 A. p. 44.

2) This instance is taken from the „Japansch en Hollandsch Woordenboek van den Vorst van *Nakats*" 1810, letter *fi*.

The *Shopping-Dialogues* are rich in instances, which plead for this conception. E. g. pp. 1 and 2:

The buyer. I have come to buy something = *Watákŭsi* **wá** *kai mononi maitta.*

The seller. What whill you buy? = *Naniwo O kái násárŭ ká?*

The buyer. What is there? = *Náni* **ga** *ári-másŭka?*

The seller. There are lacquered goods inlaid with mother of pearl = *Awo-gái mono* **ga** *ári-másŭ.*

The buyer. Are there any gold-lacquered goods? = *Máki-ye mono* **wa** *ári-másŭka?*

The seller. Yes, gold-lacquered goods are at hand = *Hei. Maki-ye mono* **gá** *árimásŭ.* —

Question: *O ko samagata* **wa** *ikága de iraserare másŭka?*, your children, how do they do? — Answer: *Sŭéno ko* **ga** *sugure masénŭ* [1]), the youngest child is not quite well.

Therefore is said rightly for »it snows" *Yuki* **ga** *furŭ* or *furi-másu*, = of snow come down is, whereas *Yuki* **wa** *furŭ* = with respect to the snow, it is coming down, would be a definition which attributes »come down," the predicate, to the snow. The same is the case with *Fokáno fŭné* **ga** *tsŭki-masta* [2]), there is another ship arrived, properly the arrival of another ship has happened, whereas *Foká no fŭné-* **wa** *tsŭki-másta*, would signify: another ship — is arrived," the subject now being »another ship" the idea to which the most importance is attached, and on which the attention is first fixed. The degrading of the subject to attributive genitive of the predicate is a phenomenon, that commonly occurs in the Altaic languages [3]), and in the Chinese also, plays an important part. Thus, to choose a classical expression, the saying 回爲人也 *Hoei wei žin yè*, means Hoei is (or was) a man, Japanese *Kwai* **wa** *fŭtó tó nari.* Hoei is here the subject brought under consideration, of which something is said. On the contrary the saying of CONFUCIUS: 回之爲人也 [4]), Japanese *Kwai* **ga** *fŭtó tó nari*, = Hoei's a man to be (is), lays the accent emphatically on the predicate »to be a man," which we might express by »Hoei was eminently a man."

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1) Copied, with correction, from R. ALCOCK, *Familiar dialogues*, pp. 1, 2.

2) R. BROWN, *Colloquial Japanese*, p. 1, n°. 6.

3) STEINTHAL, *Characteristik* etc., p. 186.

4) *Tschung-yung*, Cap. VIII.

Still worthy of a place here, is R. BROWN's remark in his *Colloquial Japanese*, pp. XXXIII and XXXIV, his opinion concerning the power of both particles being fully confirmed by our illustration.

„*Wa*, which is merely an isolative particle, serving to separate a word or clause, from the words that follow it, is not a sign of the nominative, though it freqnently stands between the subject and its predicate... *Wa* is a sort of vinculum around a collection of words, and serves to give definiteness to this group of words, distinguishing it from the other elements of the propositions.... *Nga* or *ga* (ガ) is used for the same purpose, except that it seems to be more emphatically definitive. — The difference between *wa* and *nga* is scarcely translatable, but is to be expressed by the tone of the speaker's voice, rather than by any corresponding word in English. The native ear at once perceives the difference, and a foreigner can acquire the use of these particles only by practice and much familiarity with the Japanese usage. The native teachers say that *wa* is a kind of cordon drawn around a word or words, as if to isolate it or them, as a distinct subject of thought, and that *nga* is used when one or more objects are singled out, being present or conceived to be present, spoken of specifically. Thus, if a Japanese should say of a certain lot of teas; Here are the musters, his expression for the musters, would be *Mihon wa*, i. e. the musters, as separated from the original packages, but, if a buyer, taking one of the samples should say he liked it, his expression would be *Kono mihon ga ki ni irimas'*. The idea would then be, that that particular sample suited him." — Thus here a difference is made between *Mi-hon* WA (properly *Te-hon wa*) *koko ni arimásu*, samples are here at hand, and *Kono te-hon ga ki ni irimásu*, these samples please me.

2. **No**, ノ, cognate to *ni*, to be, is used for the attributive subordination of one substantive to another, and gives to the subordinated the character of an adjective. As the use of **ga** is limited by etiquette, no distinction of person is intended by **no**; it is used for high and low.

Examples: *Kousi no i-siyo* (孔子之遺書), a writing left by *Kung tsè*. — *Dai-gákŭ no mitsi* (大學之道), the way of the Grand Study. — *Ama no gava*, the river of heaven, the milky-way. — *Fosi no fikári*, starlight. — *Tósinó fázimé*, beginning of a year. — *Fázĭménó tosi*, a beginning year, New year. — *Kabe no fima*, a split in a wall. — *Nisiki no bousi*, cap of colored silk. — *Akagane no derŭ tokóro*, = of copper the birth place, i. e. the place whence copper comes. — *Watákŭsinó kimono*, my garment.

Remark. By way of elision the **o** of **no** is suppressed as in ヲンドリ *ondori*, for *óno tori*, male bird; メンドリ *mendori*[1]), for *meno tori*, female bird. The **n** also is dissolved in the following consonant, which in the writing then is marked as impure (*nigori*), so, *Fito-yo-*no*sake*, Sake of one night, becomes 一夜酒(ヒトヨザケ), *Fito-yo-*n*zake*.

That *no* frequently has still another particle (case) after it, is the consequence of an ellipsis, e. g.: 潮(ウシホ)。早(アシタ)ノヲレ曰(イヒ)潮(アサシホ)ト。晩(クレ)ノヲレ曰(イフ)汐(ユウシホ)ト。

1) Compare § 4, A. 2. Remark p. 52.

Usivo, *ásĭtá* no wó *ásasivo to ívi*, *kuré* no wó *yúusivo to ívu*[1]), tide, that of the morning is called the morning-tide, that of the evening the evening-tide. — *Kore wa amari tsiisai; mo sŭkósĭ ookii* no wo *O mise*[2]), this (case) is too small; let me see a larger one.

3. **Na**, 十 (abbreviation of *nárŭ*, »being" vid. § 12), old, and in the popular language, still used variation of *no*, in the mouths of the vulgar at *Yedo* **da** (ダ) also (pronounced **nda**)[3]), which, however, is to be considered as a syncope of **do-árŭ**.

Simozama **na** *koto* (鄙事), baseness, vulgarity, from *simo*, beneath, *sama*, manner, and *koto*, thing. — *Kova na-bakári nari*, that is only a name. — *Na-bakári* **na** *mono*, something (*mono*) that exists only in name. — *Kan* **na** *gawa*, for *kaneno gawa* (金川), metal-brook, or *kamino gawa* (神奈河), god's-river. — *Taizi* **dá** (for *Tai-zi* **de-aru**) *koto wá gozárimasénŭ*, there is nothing of consequence.

4. **Tsu**, ツ (津), old-Japanese characteristic of attributive relation, appears still only in old compounds, instead of *no;* sometimes, for the sake of euphony, after *m* or *n* it passes over to **du**, **dzu** (ヅ). The oldest records sometimes have, instead of ツ and ヅ, ス *su* and ズ *zu* also.

Examples. *Amatsu kami*, = of heaven khan, heavenly god. — *Amatsu sora*, the expanse of heaven, the firmament. — *Amatsu miko*, the son of heaven (the Emperor). — *Amatsu fitsŭki*, the heavenly (imperial) crown. — *Kunitsu kami*, the country god. — *Kunitsu* or *kunizu* (クニズ)[4]) *mono*, country objects, country products. — *Ivétsu imo*, house potato[5]). — *Iratsu kokóro*, = prickle heart, shrewdness. — *Nivatsu dori*, the court-bird, the cock. — *Aki*, 1. glitter, 2. autumn. — *Akitsu musi*, the glittering insect (*Libellula*). — *Akitsu sima*, glittering islands (a name of Japan). — *Sĭta*, beneath, under. — *Sĭtatsu mitsi*, an underground way. — *Kibitsu*[6]) *takefĭkó*, the hero of *Kibi*.

Instead of 少ヲ津ツ子コ, *Otsuko*, bachelor, and 少ヲ津ツ女メ, *Otsume*, spinster, occur in old writings *otóko* and *otóme* also.

IV. Dative and Terminative. へ **ve (he)** or 工 (江) **ye**, **e** properly signifies

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1) Jap. Encycl. 57, 2 verso.

2) *Shopping-dialogues*, p. 3.

3) From oral communication by O. Y. from *Yedo*.

4) In the *Nipponki*, XXII, 20, both forms (クニツ and クニス) occur alternately.

5) *Caladium esculentum*.

6) It must seem strange, that the writer of the Japanese Encyclopedia (78. 8. r.) has thought it necessary to subjoin to this name the note: 津ツハ助ジ語ゴレ與ト之ノ同ジ, TSU *wa ziyo-go*, NO *to onázi*, i. e. TSU, an auxiliary word, the same as NO.

side or direction, e. g.: *Yamanove*, the mountainous side, the side of, the direction of (towards) the mountains. — *Yúku vé*, the side, by which one goes away. — *Ma vé*, *ma yé*, vulgo *mai* = look-wards, i. e. forwards, before. — *Atove* or *ato ye*, = spur-side, backwards, behind.

As suffix *ve* or *ye* answers in all respects to our wards and indicates the direction in which any thing proceeds, e. g. *Yédo-ve* (or *Yédo-he*), *Yedo*-wards, as distinction from *Yédoni*, in or at *Yedo*, *Yédoni óité*, being in *Yedo; Yédoveno mitsi*, = *Yedo*-wards road, the road to *Yedo*. — *Nipponve no miyáke*, presents for Japan.

Examples: *Siyok'-motsŭwó fĭtóvé ŏkúrŭ*, to send victuals to others. — *Kariva minámivé sárita*, the geese have gone away towards the south. — *Tovóki kunive yúkŭ*, to go to distant countries. — *Ten-kivá simové kŭdári*, *tsi-kivá kamive nobóru*, the mists of the sky sink towards beneath (to the earth), the mists of the earth rise towards above. — *Motove modóru*, to return to the source. — *Karafŭné itsu sou* (*issou*) *Sagámino Miŭrága sakive feu-tsiyaku-su*, a Chinese junk ran aground on the cape of *Miŭrá*, in the province of *Sagámi*.

Instances from the treaty between the Netherlands and Japan. Art. II, § 17. *Kóku-daive furi-watasu*, to make known into every part of the realm. — II, 18. 軍用ノ諸物ハ日本役所ノ外ヘ賣ベカラズ, *Gun-yoúno siyo-butsva Nippon-yák'-siyono fókáve úrŭ-békarázu*, munitions of war may not be sold to any other than the Japanese government. — V, 1. *Olandazin ve* (or *ni*) *taisi* (對) *fauwo* (法) *okásu*, to transgress the law against the Dutch. — VI, 9. コンシユルヘ申達ス, to communicate to the Consul. — V, 1. 各方ヘ, in every direction, towards every side.

Ni (於。于), with relation to, in general points out the relation of an indirect object, and is therefore used to indicate the place at which, as well as into which and answers to our in, at, unto, by and by means of, according as the verb, to which it belongs, indicates that the place has been reached, or that the object makes movement towards it. Thence one says *Yédo ye yúku* and *Yédoni óru*, to go to Yedo and to reside in Yedo.

The relation expressed by **Ni** may be understood as:

a. Dative or Ablative, by which, in general, a collateral relation to the predicate verb is expressed. E. g. *Fĭtóni tsikáki mitsi*, a road, which with relation to people is near. — *Fĭtóni tovóki mitsi*, a road which with relation to (for) people, is remote. — *Fĭtoni fanáruru*, separated from people. — *Kávi ko kuváni fánarénu*, the silkworm does not remove from the foliage.

b. Local, to the question where or when. E. g. *Kono tokóroni*, at this place. — *Nusubitó tokóro-dokóroni okóru*, robbers rise at every place (everywhere). — *Figa figásini nobóri, nisini íru*, the sun rises in the east, and goes in (down) in the west. — *Yédoni kiyo-riu-suru yakŭ-nin*, functionaries residing in *Yédo*. — *Yámani iri ki wo kiru*, = to go into the mountains and chop wood. — *Fŭnéni nóru*, to be load in a ship (to navigate). — *Yáma-gŭsáwo návani tsuri, kazéni sarásu*, to hang up mountain-herbs on a rope and dry (them) in the air. — *Kavikoni yamavi dekiru*, by (among) the silk worms exists sickness. — *Ivuni todokovoru*, to stick fast in speaking. — *Kono tosini*, in this year. — *Firuni*, at noon. — *Yuvuni*, in the evening. — *Firu-gavo ásani ake, yúvubéni sibómu*, the »face of noon" [1]) opens in the morning, and closes in the evening.

Ni va, the relation indicated by **ni** isolated by **va**. — *Nan-bu, Tsŭkárŭ-benno tsi-meiniva fan-mei ohósi*, among (*ni va*) the names of places (地ヂ名メイ) of the country of *Nan-bu* and *Tsŭkárŭ* strange names are manifold.

Ni va sometimes elliptically changes into **nva** (ンワ). — *Aru tókinivá* or *áru tokinvá*, at any time.

c. Modal, to the question how. E. g. *Dai-sini tatsi-tamavu*, he appears as (in the quality of) hereditary Prince. — *Ikáni*, vulgo *ikán'* (イカン), how, in what manner. — *Iká-sámani*, in what (or which) manner. — *Saka-samani*, perversely. — *Kotoni*, particularly. — *Makótoni*, in truth, indeed. — *Tadani*, mere, only. — *Ookini*, often, very. — *Sŭmiyakani*, suddenly, quickly.

d. Casual and Instrumental, to the question of whom, by which or by what, with which, with what, although here also the original signification, with relation to, is preserved. E. g. *Yani ataréta*, struck with an arrow. — *Fitóni damasaréta*, deceived by people (others). — *Dai-Minno seiva fai-gunni korite susumi tsiká-dzukázu, Tá-Ming's* army, confounded by the defeat, does not approach.

e. Dative of the person, to the question to whom. E. g. *Oyani niru*, with relation to the parents, to be like, to resemble the parents. — *Fitóni taisu*, to stand opposite others. — *Fitó-ni monowo atavuru* (pron. *ataguru*), to concede or give anything to others.

f. Dative of the thing, to the question to what or to which, for which

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1) The flower of *Pharbitis Nil* CHOIS, or *Ipomoea Nil* LINN.

the suffix *to* is used also. E. g. *Kŭváno miwo tanení* (or *tanetó*) *tórŭ*, to take mulberries for seed. — *Máyuwo wátaní tóru*, to use cocoons for wadding. — *Yuminí tsŭkŭruki*, wood worked into bows. — *Wáravá musironi oru bési*, *návani návu bési*, *fáki-mononi tsŭkŭrŭ bési*, with regard to straw (*waravá*), it can be woven into mats, it can be twisted into rope, it can be worked up into shoes. — *Nami kaze mo tawoyakani nari*, wind and waves become smoother. — *Asiwo kirite sĭyókŭ-mótsŭni atavu besi*, he will cut off his feet and give (them) for food.

g. Terminative, the direction whither, signifying to which (to what, to whom), provided the movement directed towards an object extends to within its limits or reach, distinguished from ～ *ve* which properly answers rather to our wards. E. g. *Kazévá nisi-katani kaváru*, = the wind changes to (veers towards) the west side. — *Yowo fini tsúgŭ*, to continue the night to the day. — *Kazé yámite* (*yande*) *fŭné kisini tsúkŭ*, the wind lulls and the ship comes to the shore. — *Fákŭsai yori Nipponni watárŭ*, he passes from *Fakusai* to Japan. — *Isini náru*, to turn to stone.

V. To, ト, to, Dutch tot, ter, German zu, a particle that denotes the inherency of a substantive in a predicate verb, which expresses a becoming or a making to, in general a working, which has an object for its apposition. Of such sort are the verbs nari, to become; *nasi*, to make; *ivu*, to be called, to name; *nádsukuru*, to name; *miyu*, to seem; *kaku*, to write, etc. E. g. *Midsŭkára toravare-fĭtó* to *nari*, he becomes, of his own accord (to) a prisoner. — *Májuwo ma-wata* to *nasu*, people make (work up) cocoons to silk wadding. — *N.va tori* to *késite tobiyuku*, N. changes himself to a bird and flies away. — *Fĭtó* to *ivu*, to be called man; *Fĭtó* to *ivu* va (by syncope *Fĭtó* to vá), that which is called man, the so called man. *To*, serves as a sign of quotation. Vide Addenda I. V. Tote page 343, 190. n°. 20.

Nite, ニテ, in the spoken language, passing into nde, for which デ (de) is written, characterises alike the Local and the Instrumental and is used, especially, when the predicate-verb does not follow it immediately, but is separated from it by the interposition of the subject or of the object direct. E. g. *Kono sedonite sivo fayási*, = in this strait the tide is rapid. — *Kari-básinite kava wo watáru*, to cross the river by means of a temporary bridge. — *Komewo kárausŭ nite kómakáni kudáku*, to stamp rice fine in a mortar. — *Kŭvá nite káviko wo yásinávu*, to rear silk-worms with leaves. — *Tamagonite siyau-zuru mono* beings proceeding from eggs. — *Fáku-sai-kókŭniteva takawo Kutsin tó ívu*, in

the country of *Fáku-sai*, the hawk is called *Kutsin*. — *Aru kuniniteva kaviko-ami wo tsukavu nari*, in a certain country the silk-worm net is used. — *Morogosinite va*, in China. — 中チウ國コクニテハ, in the Middleland. — *Kuni-guninite*, in each country. — *Te nite*, with hands; *Te nite no si-kata*, gestures with hands. — *Fasí nite fasámu*, to take hold of with eating-sticks.

De, デ, contraction of *ni*+*te* and pronounced as *nde*, characterizes alike the relation of *a*. the Local and *b*. the Instrumental, but is only peculiar to the easy, spoken and written styles. Examples:

a. *Miyakode*, at *Miyako*. — *Tsŭkino mótode avu*, to meet under the moon (here below). — *Yŭmę̄no ŭtsí de ávu*, to meet with in a dream. — *Mŭmáno ŭyę̄de katamukeru*, to sit awry on horseback. — *Fánano sĭtáde mayóvu*, wander among flowers. — *Tsŭbamega yanagino fotoride mayovu*, the swallow roams around willows. — *Kŭsa nakade naku musi*, insects chirping in the grass. — *Ikkade dékimásŭ ka*, in how many days can it happen, is it possible?

b. *Fudede káku*, to write with the pencil. — *Iside ganwo tsŭkŭrŭ*, to build a temple of (with) stone. — *Tsiwo tside arávu*, to wash off blood with (or in) blood. — *Yótsŭ mŭmáde fikaserŭ kuríma*, a waggon drawn with four horses. — *Sonone* de wa *kaye masénŭ* [1]), with (for) that price it is not to sell. The spoken language of *Yedo* Changes de wa into dža (ヂヤ) according to the English writing ja french. gia V. § 109. II. 5.

Remark. 1. The book language generally expresses the Instrumental by ... *wo motte* (レ以モツテ。。。ヲ), and uses for »to wash off blood with blood," the expression レ以モツテ血チヲ レ洗アラフ血チヲ *Tsiwo mótte tsiwo aravu*, = holding or using blood (with blood) to wash off blood.

Remark. 2. For the explanation of expressions belonging to the book-language, in schools and school-books the spoken-language is used, and this, whenever *ni* occurs in the book-language as a characteristic of the Local or of the Instrumental, generally substitutes *de* for it.

VI. Ablative. **Yori**, ヨリ and **kara**, カラ (由。自。從), out of, from, indicate a movement in a direction from a place, in opposition to ヘ, *ve*, towards, or マデ, *made*, to, till. If the point of departure is a period of time, or an action, then *yori* and *kara* answer to our from .. to, from, since; after, afterwards.

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1) *Shopping-Dialogues*, p. 3.

Examples. *Firatoyori Nagasaki made san ziyu fátsi ri ári,* from *Firato* to *Nagasaki* it is 38 *ri* (Japanese miles). — *Inisivé yori* (レ自ヨリ昔シヘ), from old times. — *Fázimé yori,* from the beginning. — *Ima yori* (レ自ヨリ今マ), from now. 國ニ到着ノ日ヨリ, *Kunini tau-tsiyakuno fi yori,* from the day of the arrival in the country [1]). — *Fusi-yamava Wun-zenga takeyori takási,* = *Fusi*-mountain is out of the peak of the warm springs high, i. e. the *Fusi*-mountain in higher than the peak of the *Wunzen.* — *Korewá sore-yori takáku árimásu* [2]), = this from that out high is, i. e. this is higher, than that.

Yori, subordinated by means of *no* to another substantive: *Kono misakiva oki***yorino** *meáte nari,* this cape is a mark (*meáte*) out of sea.

Kara, indicating rather the direction, from which any thing comes [3]), as the German *her*, occurs in the written language seldom, and only in old compounds, as in *Oki kara*, out of sea, and is, rather peculiar to the spoken language. *Kore kara* (レ由是), thence, also therefore, for that reason (= *koreni yotte*). — *Sore kara*, so with. — 見テ本ホン切ギレガ有アリマスカラ是コレヲ御ゴ覽ランナサレ, *Tehon-girega árimásŭ* **kara**, *korewo Goran-nasare* [4]), since (*kara*) there are patterns at hand (*árimásŭ*), please see this. — *Age-masu* **kara** *uketori-gakiwó kudasare* [5]), after (*kara*) delivery (*agemasu*) please, give a receipt. — *Kon-nitsiwa yohodo ósói kara* [6]), *mĭyau-nítsi kahéri masĭyoo,* as (*kara*) to day it is too late (*yohodo-ósói*), I will come back to morrow.

Remark. Yori, verb continuative, derived from *yi* (井), to shoot, from which, among others *ya*, arrow, and *yumi*, bow, derive. (*Kara* seems to belong to the root, *ki*, come). Preceded by a local *ni*, *yori,* means to have its point of departure in; *Kore-ni yoreri*, from that flows forth. — *Koreni yórĭté* or *yótte*, in consequence of, therefore.

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1) *The Treaty between the Netherlands and Japan,* I, § 5. 2) *Shopping-Dialogues*, p. 35.

3) 所從來也. *Wa-gun siwori*, under *Kara.*

4) *Shopping-Dialogues*, p. 23. 5) Ibid. p. 14. 6) Ibid. p. 41.

CHAPTER II.

PRONOUNS.

§ 8. The Pronouns in Japanese are:

I. Nouns which express a quality.

II. Pronouns demonstrative, which point out something, either a person or thing according to its relation to the speaker.

They are all subject to the ordinary declension, and which the genitive suffix, no, are used as pronouns possessive.

The distinction of three grammatical persons (I, Thou, He) has remained foreign to the Japanese language [1]). All the persons, that of the speaker (the I), as well as that to which or of which he speaks (Thou, He), are considered as contents of the proposition and thus, according to our peculiarity of language, in the third person, and etiquette, having in view the meaning of words expressive of quality, has to determine, which person, by one or another of these words is intended. Etiquette distinguishes only between the »I," and the »not-I," it abases the one, and exalts the other. Thus, it is the meaning, which in this sort of words comes first under notice, before the use, that etiquette makes of it, is indicated.

1) Therefore, as it will be seen hereafter, the verb has no conjugational suffixes, which tend to the expression of this distinction.

With respect to the use of the qualifying pronouns especially, the written or book language and the conversational differ from each other.

I. Qualifying nouns, which are used as pronouns, are,

A. For the »I":

Yátsŭ-kó (臣ヤツコ), pron. **Yákko**, = house-boy, valet, servant; belongs to the old written language. — **Yátsŭ-káre** (僕ヤツカレ), valet, your servant.

Yátsu-bára (奴ヤツ儕バラ), the valets, we subjects.

The Chinese 愚 *yū*, Jap. **gu**, unintelligent, in compounds, as:

愚グ人ニン, *Gu-nin*, the unintelligent man, I.

愚グ者シヤ, *Gu-ša*, the unintelligent.

愚グ草サウ, *Gu-sau*, the unintelligent herb [1]), the »I" of the Bonzes.

愚グ老ラウ, *Gu-rau*, the unintelligent old man.

愚グ心シン, *Gu-sin*, my heart.

B. For the person spoken to, THOU:

1. **Nandzi** (汝ナンヂ), formerly *Námŭdzi*, originally *Na-motsi*, = having a name, name-having, name bearing, renowned, honoured; plural *nandzira*, *nandziga-tomogara*. It belongs to the written language and to the solemn style, Nobles, and literate persons address one another with *Nandzi*. 爾. 尒. 尓. 你.

Támi tomoni nándziwó míru, the people look up to you together, or every one looks up to you. — *Nándzi fitóga me wo tsukéte óru*, you have attracted the eyes of the people.

2. **Imási** (汝イマシ), shortened **másĭ**, = present, leaves it uncertain, whether a person speaks to his betters or inferiors. 座下.

3. **Sáma** (樣サマ。 樣サマ。 扨サマ), vulgo **San**, = the look, appearance, shape, e. g. *Minátonó sáma yósi*, the shape of the harbour is beautiful, the harbour looks well, — was, originally, as a characteristic of modesty, applied by the speaker to himself; since the middle ages, however, conceded to a person beyond the speaker, it is now generally used as an expression of respect and at present answers to our »Sir, Mister." It is subjoined to nouns and pronouns.

4. **Kimi** (君キミ), Sir, Mister; **Kimi-sama** (君キミ樣サマ), vulgo *Kimi-san* = honour, lordship. — *N. N. kimi-samaye*, to Mr. NN.

5. **Te-máye** (手テ前マエ), vulgo *Te-mai*, *Te-mee*, = at hand, indicates the per-

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1) Corporal, only to vegetate from the example of the Lotusplant, but to make the spirit free, is the duty of the Buddhist's life; thence the clerical (Bonze) considers himself as an herb.

son spoken to. Plural *Te-maye-tatsi*, vulgo *Te-mairá*, *Te-mee-tatsi*. *Te-máye-sáma*, vulgo *Te-máye-sán*, the gentleman at hand (present), you, Sir; plur. *Te-máye-sáma-gáta*.

On, **O** (御オン), **Ki** (貴キ), **Son** (尊ソン) honorary adjectives, used in the conversational language and in the epistolary style as pronouns possessive, of the person, to whom or of whom spoken.

6. **On**, **O** (御オン, abbreviated 卸.庁.市.庁.ち.ワ.ウ), as given by Japanese authors, an abbreviation of 大オホ *óo*, *óoná*, great, sublime, answers to our »His or Her Highness" referring to a prince; it is, however, prefixed to the names of things or matters that have reference to any person in honour, and applied by the speaker to all beyond himself, for which he wishes to make his respect known. Thus the presence of *on* or *o* before substantives and verbs, makes known, without the help of another pronoun, that the things or matters have reference to a person beyond the speaker. As a Japanese element *on* or *o* is compounded with Japanese words, e, g. *O-Yédo*, the princely *Yedo*. — *O-kata*, the honoured side, Your honour. — *O-mi*, the honoured body, Your-self — *O-me*, Your eye. — *O-meni kakári-masŭyoo*, I shall appear before your eyes. — *O-na*, your name. — *O-íde*, your rise. — *Yókŭ O-íde nasaré*, may your rise happen = be welcome! — *O-agári*, your rise. *O-agári nasaré*, = may your rise happen, come on! — *O-negái*, your wish. *O-negai-máse*, may you wish, the common expression for »if you plase." — *O-mise*, let me see! — *On-tádsŭné*, your inquiry. — *On-bumi*, your letter, etc.

In old-Japanese the place of *On*, *O* is filled by **Mi**, thence *Mi-kado*, sublime port; *Mi-koto*, Highness; *Mi-yáma*, chief mountain.

7. 御ゴ **Go**, the *koye* of **O**, is generally prefixed to Chinese words. It means »princely," but from politeness is also used towards other persons beyond the speaker.

御ゴ恩ヲン, *Go-won*, your favour.

御ゴ用ヨウ, *Go-you*, your use.

御ゴ書シヨ, *Go-sŭyo*, your writing.

御ゴ前セン, *Go-sen*, before you, in your presence.

御ゴ座ザ, *Go-za*, sublime seat.

御ゴ免メン, *Go-men*, your permission.

御ゴ覧ラン, *Go-ran*, your look.

御ゴ懇コン意イ, *Go-kon-i*, your friendly feelings.

御ゴ相サウ談タン, *Go-squ-tan*, your conversation.

御ゴ機キ嫌ケン, *Go ki-gen*, your disposition.

8. **O-máye, ŏ-máë** (御オ 前マエ), vulgo **ŏ-máĭ**, from the honorary o and *ma-ye* or *ma-ve*, = look-wards, that is before, thus something that is present before the speaker, or as by him imagined present and honoured, = Your Honour. The lower classes of functionaries and small people call one another *omae* and *omáesáma*, *omáesan*.

Formerly by *O-mae* was meant the place before the prince; thence; *Omaëve mairu*, to step before the Emperor. *Npr:* II, 4, r.

9. 貴キ, **Ki**, noble, honourable, = »you" in genuine Chinese compounds, as:

貴キ國コク, *Ki-kókŭ*, your country.
貴キ府フ, *Ki-fu*, your town.
貴キ縣ケン, *Ki-ken*, your district.
貴キ郡グン, *Ki-gun*, your canton.
貴キ所シヨ, *Ki-sĭyo*, *ki-so*, your place, your Excellency.
貴キ宅タク, *Ki-tákŭ*, your house.
貴キ顔ガン, *Ki-gan*, your face.
貴キ面メン, *Ki-men*, your countenance.
貴キ覽ラン, *Ki-ran*, your look.
貴キ翰カン, *Ki-kan*, your pencil, your pen.
貴キ札ザツ, *Ki-zat*, your letter.
貴キ書シヨ, *Ki sĭyo*, *ki-so*, your writing.
貴キ命メイ, *Ki-mei*, your command.
貴キ意イ, *Ki-i*, your will.
貴キ慮リヨ, *Ki-riyo*, your care.
貴キ報ハウ。ホウ, *Ki-fau*, *ki-foo*, your answer.
貴キ答タフ, *Ki-too*, your answer.
貴キ公コウ, *Ki-koo*, *ki-koo-sama*, the noble Lord, your Lordship.
貴キ殿デン, *Ki-den*, your Excellency. *Ki-den sama.*
貴キ邊ヘン, *Ki-fen*, *ki-hen*, your side, your Excellency. *Ki-fen-sama.*
貴キ方ハウ, *Ki-fau*, *ki-hoo*, your side. *Ki-foo sama.*
貴キ樣サマ, *Ki-sama*, your Honour.

10. 尊ソン, **Son**, worshipful, reverend, = »your" in Chinese compounds, as:

尊ソン君クン, *Son-kun*, the worshipful gentleman, Sir.
尊ソン公コウ, *Son-kou*, the worshipful gentleman, your father.
尊ソン父フ, *Son-fu*, the worshipful father, your father.
尊ソン母ボ, *Son-bo*, your mother.
尊ソン客カク, *Son-kák*, the worshipful guest, my guest.
尊ソン草サウ, *Son-sau*, the worshipful herb, you, Bonze.
尊ソン體タイ, *Son-tai*, your body, your person.
尊ソン骸ガク, *Son-gai*, your limbs.

尊ソン容ヨウ, *Son-you*, your appearance.
尊ソン覽ラン, *Son-ran*, your look.
尊ソン方ハウ, *Son-fạu*, the worshipful side.
尊ソン札ザツ, *Son-zat*, your letter.
尊ソン書シヨ, *Son-sĭyo*, *son-so*, your writing.
尊ソン簡カン, *Son-kan*, your letter.
尊ソン翰カン, *Son-kan*, your pencil, your pen.
尊ソン意イ, *Son-i*, your will.
尊ソン慮リヨ, *Son-riyo*, your care.
尊ソン答タフ, *Son-too*, your answer.
尊ソン號ガウ, *Son-gạu*, your title.
尊ソン下カ, *Son-ka*, that which is below the worshipful; the »I" of the modest speaker.

In proportion as any thing belongs to the speaker or to a person beyond him, it is frequently mentioned under different denominations, to express modesty on the one side, and respectful politeness on the other. As much is presumed on this abundance of names, and ample use is made of them, we may not entirely overlook them here. They occur in popular books under the title of »Particular names of human relations" (人ジン倫リン之ノ異ヰ名ミヤウ *Zin-rin no i-mĭyạu*).

One's own father (我ワガ父チ、) is:

家カ父フ, *Ka-fu*.
家カ君クン, *Ka-kun*.
家カ大タイ人ジン, *Ka-tai-zin*.

Another's father (人ヒト之ノ父チ、) is:

令レイ父フ, *Rei-fu*.
嚴ゲン君クン, *Gen-kun*.
老ラウ大タイ人ジン, *Rạu-tai-zin*.
尊ソン父フ, *Son-fu*.

One's own mother (我ワガ母ハ、) is:

慈ジ母ボ, *Zi-bo*.
家カ母ボ, *Ka-bo*.
老ラウ母ボ, *Rạu-bo*.

Another's mother 人ヒト之ノ母ハ、) is:

令レイ尊ソン, *Rei-son*.
令レイ堂ダウ, *Rei-dạu*.
北ホク堂ダウ, *Fŏkŭ-dạu*.

One's own eldest brother (我ワガ兄ア二) is:

長チヤウ兄ケイ, *Tsĭyạu-kei*.
家カ兄ケイ, *Ka-kei*.
阿ア兄ケイ, *A-kei*.

Another's eldest brother (人ヒト之ノ兄ア二) is:

令レイ兄ケイ, *Rei-kei*.
難ナン兄ケイ, *Nan-kei*.
令レイ伯ハク, *Rei-fákŭ*.
元ゲン芳ハウ, *Gen-fạu*.
長チヤウ公コウ, *Tsĭyạu-kou*.

One's own youngest brother (我ワガ弟オトヽ) is:

家カ弟テイ, *Ka-tei.*
阿ア弟テイ, *A-tei.*
阿ア叔シユク, *A-sĭyuk.*
阿ア仲チウ, *A-tsiu.*
舍シヤ弟テイ, *Sĭya-tei.*

Another's youngest brother. (人ヒト之ノ弟オトヽ) is:

令レイ弟テイ, *Rei-tei.*
貴キ弟テイ, *Ki-tei.*
難ナン弟テイ, *Nan-tei.*
令レイ仲チウ, *Rei-tsiu.*
淑シユク弟テイ, *Sĭyuk-tei.*

One's own son (我ワガ子コ) is:

小セウ子シ, *Seo-si.*
愚グ子シ, *Gu-si.*
痴チ子シ, *Tsi-si.*

Another's son (人ヒト之ノ子コ) is:

國コク器キ, *Kok-ki.*
令レイ子シ, *Rei-si.*
秀シウ子シ, *Siu-si.*
蘭ラン玉ギヨク, *Ran-gĭyok.*
掌シヤウ珠シユ, *Sĭyau sĭyu.*

One's own wife (我ワガ妻ツマ) is:

荆ケイ妻サイ, *Kei-sai.*
賤セン妻サイ, *Sen-sai.*
内ナイ助ヂヨ, *Nai-dzĭyo.*
賤セン室シツ, *Sen-sits.*

Another's wife (人ヒト之ノ妻ツマ) is:

令レイ室シツ, *Rei-sits.*
内ナイ子シ, *Nai-si.*
内ナイ相シヤウ, *Nai-sĭyau.*
細サイ君クン, *Sai-kun.*

One's own concubine (我ワガ妾テカケ) is:

小セウ妾セウ, *Seo-seo.*
荆ケイ妾セウ, *Kei-seo.*
側ソク室シツ, *Sŏkŭ-sits.*

Another's concubine (人ヒト之ノ妾テカケ) is:

令レイ可カ, *Rei-ka.*
令レイ寵チヨウ, *Rei-tsĭyou.*
盛セイ寵チヨウ, *Sei-tsĭyou.*

One's own country and town (我ワガ國クニ鄉サト) is:

山サン縣ケン, *San-ken.*
賤セン里リ, *Sen-ri.*
弊ヘイ里リ, *Fei-ri.*
里リ間ケン, *Ri-ken.*
寒カン鄉キヤウ, *Kan-kĭyau.*

Another's country and town (人ヒト之ノ國クニ鄉サト) is:

貴キ國コク, *Ki-kokŭ.*
仙セン(貴キ)府フ, *Sen-fu* or *Ki-fu.*
貴キ縣ケン, *Ki-ken.*
貴キ郡グン, *Ki-gun.*
錦キン里リ, *Kin-ri.*

One's own dwelling place (我ワガ居キ處トコロ) is:

蝸クハ舍シャ, *Kŭva-sĭya.*
蝸クハ室シツ, *Kŭva-sits.*
矮ワイ屋オク, *Wai-ókŭ.*
犢トク盧ロ, *Tókŭ-ro.*
寒カン舍シャ, *Kan-sĭya.*
莆ホウ室シツ, *Fou-sits.*

Another's dwelling place (人ヒト之ノ居キ處トコロ) is:

高カウ祐イウ, *Kạu-iu.*
甲カフ第テイ, *Kạu-tei.*
華クワ第テイ, *Kŭva-tei.*
蘭ラン房バウ, *Ran-bạu.*
隹カ室シツ, *Ka-sits.*

One's own letter (我ワガ狀ジヤウ) is:

寸スン毫カウ, *Sun-kạu.*
手シウ讀トク, *Sĭyu-tókŭ.*
柔ジウ尺セキ, *Zĭu-séki.*
尺セキ楷チヨ, *Seki-tsĭyo.*
愚グ翰カン, *Gu-kan.*

Another's letter (人ヒチ之ノ狀ジヤウ) is:

朶ダ雲ウン, *Da-un.*
藻サウ翰カン, *Sạu-kan.*
芳ハウ札ザツ, *Fạu-zat.*
郇シユン雲ウン, *Sĭyun-un.*
華クワ翰カン, *Kŭvá-kan.*

II. Pronouns proper, which point out objects with distinction of the place they occupy in space. They are formed from adverbs of place. They are:

1. **Wa** (ワ), pointing to the centre of space, therefore to the person speaking, to his »I."

2. **A** (ア), anywhere, elsewhere, indicates a place not sufficiently known beyond the speaker.

3. **Ka** (カ), there, indicates a definite, more distant place.

4. **Ko** (コ), here, indicates a definite place in the neighbourhood.

5. **Yo** (ヨ), yonder, indicates a place, which is beyond a place already defined, and serves to suggest the idea of other, Dutch *ander*, German *der andere*, *äussere*.

6. **So** (ソ), so, indicates a place already mentioned or imagined as mentioned, and serves to form the reflective pronoun.

7. The interrogative elements **Ta** (タ) or **To** (ト), vulgo **Da** (ダ) or **Do** (ド), and **Itsu** (イツ) or **Idzu** (イヅ), answering to *wh* in »who? which? what? where?" and to the Latin *qu* in »quis? quid?" — タ and ト is the written form occurring in old books, that now, in accordance with the pronunciation of the people,

is more generally superseded by ダ and ド[1]). The first form may perhaps be attributed to the inaccurary of writers and engravers.

a. To the immediate compounds with the root **Wa** (own, proper) belong:

Wa-nusi (吾ワ主ヌシ), proper master, the master, the master of the work-people.

Wa-dono (吾ワ殿ドノ), my or our master.

Wa-nami (吾ワ儕ナミ), the proper row, we.

Watákŭsi (我。私), the »I," plural *Watákŭsi-dómo*, we, among people of fashion, and in the familiar language the ordinary pronoun for the first person. It is commonly abbreviated to *Watáksi* or *Watáks*, and *Watákŭsivá* to *Watáksá*, whereas the porter at Yédo says *Wátski*, *Wási* or *Wáši*, and the servant-girl *Watási*, *Watái*. Whoever does not wish to put himself on a footing with the last mentioned should, thus, use *Watákŭsi*.

About the meaning of *tákŭsi*, the second element of this compound, the Japanese etymologists keep silence; likewise, our question directly proposed on that subject always remained unanswered. Referred to our private judgement, we now recognize this word as the *táki* (欲, vulgo 度), greedy, desirous, in use in the popular language, adv. *tákŭ*, whence the verb *tákŭsi* to desire, to be greedy, is derived. Thus *Wa-tákŭsi* means self-love, egotism, and is tantamount to the ordinary Chinese compound 私シ慾ヨク, self-love, egotism.

b. The remaining adverbs of place enter into immediate composition with words as 1) **Ko** (處コ。所コ), place, region, 2) **Tsi** (チ), plural **tsira** (チラ), way, tract, in the popular language also **Tsutsi** (ツチ), province, etc. These compounds indicate a place or places, and are, as nouns, declinable.

1) Compounds with **Ko** (處コ。所コ):

Doko (何ド處コ), what place? — *Dokono tsurugizo*, whence this sword? — *Dokoni* or *Dokode*, at which place? at what place? — *Dokové* or *Dokoyé*, towards which place? whither? — *Dokoye yákŭka*, where is it going to? whither is it going?

Koko (此コ處コ。此コ所コ。爰コ。茲コ), this place, here. — *Kokoni* or *Kokode wakáru*, herein lies the difference. — *Kokoni ŏité*, herein.

Sŏkó (彼ソ處コ。其ソ所コ), pron. *sko*, such a place, the place of which is

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1) *Wa-gun siwori*, under *Tare*.

spoken, or the place of something, pointed out, serving formerly to indicate the person spoken to; plural *sokora* (其ソ所コ等ラ). — *Sóko-móto*, for *ásŏkó-moto* = the seat there, serves as pronoun for the person spoken to: Thou, You. — *Sóko-móto naniwo kŭrásŭ zo?* in the spoken language: *Sóko-móto ĭkága O kŭrási nasáru*, how do you do? literally: how do you let (the time) go round, how do you wind round? — *Asŏko*, pron. *áskó* = of some where the quarter, any where. — *Kásŏkó*, vulgo *kásĭkó* (彼處), = the place of there, that or yon place. — *Doko kásĭkó*, which quarter? — *Koko kásĭkoni*, at this and yon place, here and there yonder. — *Kono yama yori kasĭkono yamave útsuru*, to remove from this mountain to yonder mountain.

Yoko, because it means »cross" is superseded by **Yoso** (外ヨソ。遠ヨソ), another place, elsewhere. — *Yosoye útsuru*, to remove to elsewhere. — *Yosoye ugokánu*, not to remove to elsewhere, i. e. to stay firm at (or in) one's place.

Idzŭku (何イヅ處ク), old-Japanese *Idzŭko*, which place? Some consider *ku* as an abbreviation of *kuni*, country, and consequently write 何イヅ國ク, which country? — *O kuniwá ídzŭkude gozárimásŭ*, your country — which country is it? what is your country? — *Idzŭkuno fĭtózo*, from what country is the man? — *Idzŭkuyé*, whither? — *Idzŭkuye mó*, whithersoever, — to every-where. — *Idzŭku yóri kitazo*, whence has he come? — *Idzŭku yori mó*, whencesoever, from every place whatever. — *Idzŭkuni árŭzo*, where is he? *Iyéni áru*, he is at home. — *Idzŭkuniká*, or *Idzŭkunká*, where? whither? [1]). — 牛ウシ何イヅクンカ之ユク[2]), *Usi ídzŭkunká yúkŭ*, whither is the ox going?

Idzŭkunzó, イヅクンゾ, originally **Idzŭkunizo**, イヅクニゾ, — old-Japanese **Idzukonizo**, イヅコニゾ, from the elements, of which it is composed, has the meaning of »at what place? where?", answers nevertheless to our »on what ground? why?" also, and with this meaning is ranked with *Nan to sĭte* and *Dousĭte* [3]). The force of *Idzŭkunzó* appears most plainly in the Japanese translation of the Chinese expression following:

○
知レ之。 | 彼カレ惡イヅクンゾ

Kare idzŭkunzó korewo sirán? [4]) = he there on what ground (why) shall he know this?

The speaker's object here is, not to draw out an answer, but

1) See p. 68, line 8 from the bottom.
2) MENCIUS (LEGGE, *Chinese Classics*, Vol. II, p. 15).
3) See p. 85.
4) „ „ Vol. I. Book I. Pt. I. Ch. VII. § 7).

he will have it understood that he not only doubts the assertion, but even is convinced of the contrary: »one does not known it."

If the question proposed by *Idzŭkunzó* is affirmative, as in the instance quoted, the speaker has the negative contrary in view, if however it is negative, then the positive, as in the phrase:

○ 高名胡未廣。 *Kau-mĭyau idzŭkunzo ĭmáda firokarázu?* Why should his fame not be spread everywhere?

The affirmative question 庸詎可乎, *Idsŭkunzó kanarán?* = why shall that be possible? implies that the speaker is convinced, that it is impossible; the negative form: *Idzŭkunzo kanarazáran?* = why shall that not be possible?, is a consequence of the conviction, that it must indeed be done.

The Chinese characters, which are used to represent *Idzŭkunzo* are 焉。惡。烏。胡。奚。曷。豈。庸。庸詎. Of the Japanese word only the termination *nzo* is mostly found added. These characters have the force indicated only, when they occupy a place before the verb of the predicate; at the end of a sentence, where some occur likewise, they imply a direct question.

2) Compounds with **Tsi** (道。地), way, place.

Do-tsi, which place? where? — *Dotsira*, which places? — *Dotsiye*, whither? — *Dotsirayemó*, whithersoever, to everywhere. — *Dotsira karamó mŭkái-ávŭ*, to meet each other from whatever places it may be (from all sides).

A-tsi (外地), *Atsira*, elsewhere. — **Ko-tsi** (此地), here. — *Atsi kotsi* or *Otsi kotsi*, *Atsi kotsi to*, plural *Atsira kotsira*, elsewhere and here, here and there.

So-tsi (其方), old-Jap., his place, plural *Sotsira*, serves to indicate the person, of whom it is spoken. — *Sotsira kotsira*, those (the persons) there, and those here.

3) Compounds with **Tsutsi**.

Do-tsutsi, which place? — *Do-tsutsive*, whither? — *Do-tsutsikara*, whence?

c. The adverbs of place **Ta** (vulgo **Da**) and **Wa** with the genitive possessive termination 方, **ga** (pron. **nga**), which is mostly, but improperly, written 力, *ka*.

Tá ga, vulgo **Dá ga**, (pron. *Da-nga*), arisen, perhaps by syncope, from *Tarega* or *Darega*, whose. — *Dága ĭyéka*, whose house (is this)? — *Dága awarémŭ-koto arau* (or *aroo*), whose compassion will there be? who will have compassion?

Wága, pron. *Wanga*, own, my or his own, according as the subject of discourse, to which *Waga* refers, is the speaker or another person, — for distinction from *Waka*, young. — *Wága kŭní*, own country, my or his native country. — 我ワガ朝テウ *Waga teô* (or *Waga tšoo*), own realm, my or his, our realm. — *Wága ĭyé*, also contracted *Wágĭyé*, own house. — *Watákŭsĭvá wága ĭyé yé kayérŭ*, I return home. — *Kareva wága ĭyéyé kayéru*, he returns home. — *Wága tsŭmá*, one's own beloved, my wife. — *Wágimóko*, old-Jap. for *Wága ĭmóko* (吾ワガ妹イモ子コ), my little wife. — *Wágakó* (吾ワガ子コ), own son. — *Wága mi* (我ワガ身ミ), own body, one's own person, my person, — the »I" in a woman's mouth. — *Wága tátsi*, one's own station, we. — *Wága tómo*, ours. — *Wága tómo de nai*, they are not of ours. — *Wága tómo-gára*, one's own relations or clan, we. — *Wága mămă*, own authority, arbitrarily. — *Wága mămăni* (or *de*) *wá nái*, it is not arbitrary. — *Wága rikŭtsŭwó taténŭ*, not to persist in one's perverse view. — *Wágă tămẹ́ní*, for own behoof; I for my own sake, or he for his own sake. — *Ware sorévo wágă mŏnŏní sĭtá*, I have made that my own property. — *Kare sorévó wága mononi sĭtá*, he has made it his own property, he has appropriated it. — *Waga mavẹ́ní*, = »before the I" of the subject of discourse, whether the speaker, or a being beyond him. — *Kaviko sŏnŏ sékiwó sarázŭ, wíte, kŭvá mo waga maveni kĭtarébá, kúvŭ*, the silkworm does not leave its mat, sitting still it eats, whenever food comes before it. — *Wága de ni*, with one's own hands.

In the old-Japanese, which used *A* for *Wa*, we meet with *Aga* for *Waga* also; thence *Agakimi* (我アガ君キミ), abbreviated *Agimi* and *Agi*, Sir. — *Aga Fotóke* (吾アガ佛ホトケ), our Buddha. — *Ago* (吾アガ子コ), abbreviated for *Agako*, my son. — *Adzŭma*, abbreviated for *Agatsŭma*, my beloved, my husband (吾アガ夫ツマ), my wife (吾アガ婦ツマ).

d. Pronouns possessive.

By suffixing no, the adverbs of place become pronouns possessive; thus we have, **Ano, Kano, Kono, Yono, Sono, Dono, Idzuno.**

Anó *fĭtó* (アノヒト), after the *Yédo* pronunciation: *Anó htó* and *Anó stó*, a man of elsewhere, any one, he. — *Ano onna* (アノヲンナ), a woman of elsewhere, she. — *Ano fĭtó tatsi, Ano fĭtó gata*, the men there, those people, they. — *Ano káta* (アノカタ), contracted *Anáta* (アナタ), the side of elsewhere, is used as a polite indication of the second person, thou (you); plural *Anátă gáta*. — *Anáta dewá gozári-masẹ́nŭ; watákŭsi zi-sinni ĭtási-másĭta*, = it is not you; I have done it myself,

Ada (アダ), pron. *Anda*, is used with the signification of other, opposed to *Ware*, I, *Mino*, own and *Mídzŭkára*, self.

Kano *kisi* (カノキシ), the bank (or shore) yonder, the other world. — *Kano kata*, yon side. — *Kano fĭtó*, that man.

Kono *yo* (コノヨ), this world, this life. — *Kono toki*, this time, this hour. — *Kono kata*, this side, — with relation to time, since. — *Kono aida*, between there, meanwhile. — *Kono yŭẹ̄ni*, for this cause, therefore. — 此ノ箇カ條デウハ, these articles.

Yono (ヨノ), without, on the outside, other, with reference to something that has been already mentioned. — *Yono fĭtó* (他ヨノ人ヒト), another man, someone else; the same as *Fŏkáno fĭtó* (外ホカノ人ヒト) or *Bétsŭ(Bet)zin* (別ベツ人ジン). — *Yono ísĭyá*, another physician than he, of whom it is question. — *Sobáno ísĭya*, an additional physician.

Sŏnŏ (其ソノ), his, its.

Ano fĭtó sŏnŏ tokóro máde yŭkí-tsŭkú, he arrives at his place, he reaches his object. — *Fĭtó bĭtó sŏnŏ sásidsŭmé wó fádzŭsánu*, each one misses not his aim, = no one misses his aim. — *Kun-si sŏnŏ kŭráiní so-sĭté okonáv̥u, sono fókáwó negavázŭ*, the nobleman acts according to his station, what is beyond that, he does not long for. — *Sŏnŏmi*, his body, himself. — *Ayamatsiwó sono miní motomurŭ bési*, men must seek for the fault in or with themselves. — *Sŏnŏ tóki*, or *sŏnŏ sétsŭ* (其ソノ時トキ。其ソノ節セツ), its time, such a period, the period of the act that has just been mentioned, then, there. — *Sono fi* (當日), that day, — *Sono mĭgíri* (其砌), that point of time. — *Sono fen* (其ソノ邊ヘン。其辺。其辺), thereabouts. — *Sono nótsĭ* (其ソノ後ノチ。自ソノ後ノチ), thereafter. — *Sono ŭyẹ̄* (其ソノ上ウエ。且), or after the *Yédo* pronunciation: *Sŏnŏ ŭwẹ̄*, moreover, besides, also. — *Sŏnŏ átó*, behind that, thereafter, there upon. — *Sono yŭẹ̄ni*, for that cause, so, therefore. — *Sono ta va* (其ソノ他カハ), else, otherwise. — *Sono toórini*, thus.

Sono kata, contracted: **Sŏnáta**, his (or its) side, yon side, the familiar word for *Nandzi*, your Honour, you; vulgo *Sŏnŏ fóo*, *Sŏnŏ hoo* (其ソノ方ハウ), plural *Sono fóo domo*. — *Sŏnŏ fóo tóri-tsŭkŭró ye*, undertake it! = *Nandzi kănăvé yo!*

Sono moto (其ソノ許モト) = you domicile or seat, for »you, ye." — *Koko motoni* (於ニ茲コ、土モト), at this place. — *Kamino moto*, seat of gods. — *Fĭtó ga motoni*, at the place where someone dwells. — *Tsuku-yumino mikoto mikotonoriwo ukéte kŭdári-másŭ. Tsuini ŭké-motsino kamino motoni* (許モト) *itári-tamạvŭ*, the god of the moon-bow receives the divine charge and descends. At length he

comes to the seat of the goddess of the harvest. — *Sono moto motsi-kita*, you have brought. — *Kŭni-gŭni nite iro-iro no si-fạu ari; ono-ono sono yŏrósĭkiní sĭta-gạvu besi*, in every country different ways of acting exist; people ought to keep to the best (*yŏrósĭki*) of each (*ono-ono-sono*). — *Ono-ono-sono bun wo u*, = each gets his share. — *Sono í ni makáse* (任其意), leave it to his pleasure.

Tá no or **Tó no**, commonly **Dá no** or **Dó no** (何), or **Donna** (何), the interrogative which? what?

Dóno fĭtó, which (what) man? who? — *Dóno tokóroni*, at which place? where? — *Dóno káta*, or contracted **Dónatá**, which (what) side? where? — is at the same time used as the »who?", polite interrogative — *Dónatáye yúkŭ zo*, whither, or to whom, are you going? — *Dónatá ga anataní korévo ŏsíye-másĭta ká*, who has taught you this? — *Donna kotozo* (何事), which matter?

Dóno yạu (何樣), pron. *dono yóo*, = which way? how? — *Yórŭ do no yạu na*, how is the night?

In the popular language *Dono yạu* or *Dóyạu* resolves into **Doo**, which is written 何 or 何 also 何. Thence: *Douká* (乎), pron. *dóoká*, *Douzó* (何卒), how? — *Dóu mó*, however. V. page 326. I. § 122. 1. — *Ano koto wá dou náttaká*, = the matter how is (it) become? what has become of the matter? — *Ano fĭtóno ná wá dou íŭká*, = his name how is it called? what is his name? — *Korévva dou tsŭkŭrĭté yókaróo ká*, = what concerns this, by what making will it be good, i. e. how will people have to make this?

Dou-si, = how to do? — *Ka-yạu-si* (彼樣), contracted *Kạu-si*, *Kóo-si*, so to do. — **Dóu-sĭté** (何。何以。曷), = how doing? — *Dou-sĭté makóto de nái to iwareu zo*, = how could people say, that it is not true? — *Waré dou-sĭte sómukạu zó*, how should I be against it?

Dou-sĭtá (an abbreviation (apocope) of *Dóusĭtárŭ*), = how done? how? is used adjectively. — *Dóusĭtá koto gá árŭ*, what sort of matter is there? — *Dóusĭtá koto zo*, = what sort of matter? what matter?

e. Substantive pronouns.

By suffixing **re** the adverbs of place become substantive pronouns, which refer to something (whether person or thing, remains undetermined) as being present in a place. The termination **re** is indeed an abbreviation of *are*, which, by a mutation of sound, has arisen from *ari*, to be. The pronouns thus formed are declinable as every other noun, with the genitive termination **no**, are used as attributive adjectives, and, in this form, answer to our pronouns possessive

(»mine, thine"), they are, however, used as substantives also, in which case they, as every other noun, are declinable.

The substantive pronouns are:

1) **Wáre**, ワレ, the »I," understood as that which is in the midst, in the circle (*wa*), by which the person thinking or speaking supposes himself surrounded. The characters used for it are ガ我。ゴ吾。イ台。ノウ儂。カウ卬。シン身。シ子。ゲン言. The Mikado uses for »I" チン朕 *Tsin*, for which formerly *Maro* (麻マ呂ロ) was used, which word however has at present become an appellative of youth. The Tai-kun generally uses for »I" ヨ余 or ヨ予 (not to be confounded with 矛). — *Ware fitó* (我ワレ人ヒト。ジ自タ佗), the I and another. — *Ware warewó wasúrŭ* (吾ワレレ忘ワスル我ワレヲ), I forget the I, — I forget myself. — *Kono kásava wareno nari* (此笠ハ我ワレノナリ), this hat is mine [1]).

Plural: *Wáre-ware*, *Wáre-ware-dzŭré*, *Wárerá* (我ワレ等ラ), *Ware domo*, we; *Warerágá*, ours.

Ware properly belongs to the book-language, nevertheless it is used in the conversational, when the speaker exalts his »I." Then it answers to our WE.

2) **Aré**, アレ (彼。佗), something that is some where, he, she, it, German *er;* plural *Aré-are*, *Arera*. Being short in matter it, just as »he or it," refers to something (person or thing) of which no case is made.

Arega hon, that one's book, his book. — *Areva tare?* = something what? i. e. what is it? who there? — *Arewó mi-tái*, I long to see him (or it).

In old-Japanese *Are* occurs, as a variation of *Ware*, I.

Aremé, = that there, also *A-itsu* and *Ko-itsu*, = that there and this here, or *A-itsumé*, *Ko-itsumé* are opprobrious terms.

Oré (意オ礼レ), variation of *Are*, in the mouth of a plebeian of *Yédo* **ŏrá**, refers with derogation to another person, whereas from humility, the speaker, with it, also designates himself.

Oré va fitó wo iyásimete ívu kotoba nari; kou-sei midzukára mó ívu. Oré is a word, with which one mentions another disrespectfully; in later times persons have applied it to themselves. — *Furú-koto-no basi.*

3) **Karé**, カレ (夫。伊。渠), something that is there, he, she, it, that.

4) **Koré**, コレ, something that is here, this. (シ此。シ是。シ茲。シ之).

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1) Here an ellips takes place, as the word *Kasa*, which belongs to *Ware no* also, is expressed but once. Comp. pag. 66, line 4 from the bottom.

Koréwa amari tsiisai (是ワ 余リ 小イ), this is too small [1]). — *Koréwo motowó sírŭ tó íŭ*, this is called knowing the foundation. — *Are kore*, that and this, those and these. — *Koré kara ínŭrŭ*, to go from here. — *Koréni yótte* (依ニ 之ヲ), therefore. — *Koréde yói*, so far well, good so!

Plural: *Kore-kore*, *Korera*. — The isolated *Korevá* is often superseded by *Kova* (此ヲ 者ハ), and the attributive *Koreno* continually, by *Kono*. — *Kova ao-fító-kŭsáno fazíméno oya nari*, this is the progenitor of the human race. — *Kono nedanwa ikŭra si-másŭká*, the price (*nedan*) of this (article), how much is it? [2]).

5) Sŏré, ソレ (夫。爾。其), something that is so, such. Plural *soré-sore*, so or such. — *Sore kore* (其ソレ 斯コレ), = such ones. — *Sŏrĕwá deki-másŭka*, can such happen? — *Sŏrĕvá nánidé gŏzárŭ*, what is such? — *Ware sorévó wágamono ni sĭtá*, I have made such (or that) my property. — *Sŏrĕno tokinó fan yóri tsŭ-gĭnó tokiní itárŭ made*, = from the half of such an hour till it comes to the next hour (till the next hour). — *Sorení tsuité* (就テ 夫ソレニ), concerning that. — *Sore niwá oyóbi-masénŭ*, = it comes not to such, such is unnecessary. — *Soredémó yói*, also so it is good, also that is good. — *Soredéwa*, *kai-mašoo*, so (this being so or then) I will buy it. — *Soré kará ŭyé*, = from there upwards; in relation to time, earlier than, before. — *Sore yórĭ mayé*, = proceeding from there forwards, i. e. earlier than. . . . — *Soreyórĭ simo*, = proceeding from there downwards, i. e. afterwards, there upon (以後). — *Soreyori kono kata* (爾來), = proceeding from there on this side, i. e. since. — *Soré-sorenó mŏnŏvá*, things which are so or so. — *Soré-sorení sĭtagáite*, = according to the so or such, in proportion as it is so or so. The poet employs *Sowo* for *Sore-wo*, e. g. *Sowo mireba*, seing such.

If *Soré* happens to be at the beginning of a sentence as attributive definition (such) of a noun immediately following, then it reflects on that, which has previously been said of the same subject already; e. g.: Mention has been made of the historical commencement of Japan; after some general remarks the writer continues: *Sŏré Nippon-gokŭva Tsiu-kwano tsiyórĭ fĭgásĭní atárŭ yŭvéni Nítsŭ too so ívŭ*, what concerns SUCH country Japan, as it lies towards the east of the Central Blooming country (China), so it is called the *Nitsŭtoo* (*Nittoo*) or country eastward of the sun. Evidently *Sore* is here, not as a mere expletive particle, but is of the same value, as the Latin relative *qui* at the beginning of a

1) *Shopping-Dialogues*, pp. 2, 23, 24.

2) Ibid. p. 34.

sentence such as: *Quae contumelia non fregit eum sed erexit.* (*C. Nep. Themistocl.* I. 3). In cases such as this, we supply the place of the reflective pronoun with the demonstrative, and the Japanese *Soré Nippon gokŭ* is equal to: this country Japan.

Sŏrégásĭ = such a man, formerly used only by princes as a modest indication of their own persons towards higher [1]), latterly it has come into vogue with inferior persons, and is used by them to speak modestly of themselves. It is taken for a amalgamation of *Sorega nusi*, Mister such a one, and is placed on a footing with the Chinese 某 or 厶, = somebody, *quidam* [2]).

6) **Yore** is not in use.

7) **Tare**, タレ, old language, now usually **Dare**, ダレ (誰。孰), = who? Lat. *quis?* — **Dore**, ドレ, which of many? By suffixing the emphatic particle ゾ *zo*, is formed *Darézo*, abbreviated *Dazo*, who? — *Darega*, whose? (*cujus?*), is often superseded by *Daga*.

Kavá (= *karevá*) *dáre* (彼カハ誰ダレ), who is there? — *Kavá-daré-tóki* (= the who is there?-hour), the hour at which objects are still too faintly lighted, to be recognized well, the morning twilight. — *Kavá-daré-bosi*, the morning-star. — *Sore wa dareno O ko de gozarimásŭka*, what boy is that? vulgo: *Arewa dareno ko daká* (*daká* = *de áruká*). — *Sŭmíre daréga tamẹ́ni nivóvŭ*, = the violet for whom does it smell? — *Sŏkóni daréga árŭzó*, who is there? — *Daréga yókŭ sĭríte órŭ*, who knows it well? — *Kono fĭtówa daréde árĭ-másŭka*, = this man who is he? = vulgo *Ano fĭtówa* (or *Arewá*) *daré da ká* (properly: *daréde árŭká*), who is he. — *Nandzi va daréde árŭzó*, who are you? — *Darétó ŏnázi koto*, with what identity? — *Darétó fanási súrŭ*, with whom to talk? — *Darétó tomoní órŭzó*, with whom to dwell together? — *Daréni yorázŭ*, indifferent who. — *Korerano siyono nakade doréga nandzi ni yókizó* (此等ノ書ノ中デ何ドレガ汝ニヨキソ), which of these books pleases you? — *Dorémo*, whatever, each. — *Dore-fodo* (何ドレ程ホド), how much? — *Kokoyori tsuginó matsi madé doré-hodo arimásŭ*, = from here to the next town how many (miles) is it?

Remark 1. The Japanese does not distinguish the interrogative sentence

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1) In the *Nippon woo dai itsi ran* (39th Mikado, 10th year, 10th month), the Emperor's brother, addressed by him as *Nandzi*, calls himself *Soregasi*, whereas now every one speaks of *Soregási gá káita fumi*, = the letter written by *me*.

2) *Wa-gun siwori*, under *Soregasi*.

from the affirmative by an altered order of words; the sentence »who is it?" must, therefore, as »it" is the subject of discourse, be expressed by *Soré* **wa** *daré* **de** *arimásŭká*, and not, as in the *Ban-gozen* [1]), II, 39 r. is the case, by *Darega sorede arimásŭká.*

Remark 2. The question, whether *Dare*, just as the Latin *quis*, with the signification of *árŭfĭtó*, = somebody, is used as an indefinite pronoun, has been answered negatively by a literate Japanese [2]).

Idzŭré, イヅレ (誰。孰。何), mostly イツレ **Itsure**, who?, what?, which? — used rather in poetry and in the epistolary style, is superseded in the ordinary conversational language by *dore*, *doko*, *dotsira* or *dou.*

Idzŭréga masáru (孰イヅレガ 愈マサル), who surpasses? which is the better? — *Imáda idzuréká* [3]) *kore* (*Fou-rai-san*) *nárŭ yá tsŭmábiráka narázu*, it has not yet been settled, which (of the mountains mentioned) this (the *Pung-lai-schan*) is. — *Idzŭréno tokóroniká* [3]) *tewo kŭdásan* (何處ニ下手), at which place will one lay hands on? where to begin? = *Dorékara fazĭmeu zo?* [3]). — *Idzŭreno fĭtó*, which man? — *Idzŭreno yo*, which age? — *Idzŭreno tosi*, which year? — *Idzŭreno kata*, which side? which province? — *Idzŭré* **mo**, V. pag. 326. *Idzŭré* **tomo**, whoever, whichever, = *Dorémo*, *dotsiramo.* — *Idzŭreto* (or *Idzŭretomo*) *náku*, = without whatever, i. e. without anything whatever, = *Doréto ívŭ koto naku.* — *Idzŭremo idzuremo*, plural, whichever, all. — *Idzŭré nari tomo*, whoever it may be. — *Idzŭréno utsuva nitemo*, in somewhere a vessel. In 何イヅレノ川カニアリ, which no doubt means: »it is to be met with in every river," **mo** is left out.

III. Determinative and reflective pronouns.

Self, determinative pronoun in I myself, he himself, reflective pronoun in myself, himself, herself, is expressed by

A. 1. **Onóre**, = Individual; **ŏnŏdzŭkárá**, apart, by oneself.

2. **Mi**, = body, person; **Midzŭkára**, personal; **Waga-mi**, = own body.

1. **Onóre**, オノレ (己 (vulgo 已) 身。躬), from *onó*, = single, and *ore*, = *are* (being), thus something that is single, single being, individual, — allied in sense to *fĭtóri* (= *fĭtó* + *ori*, being alone, single, alone); plur. *onóredomo*, *onórera*, also *onóra* (已等) in old Japanese.

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1) 蠻語箋.

2) Mr. TSUDA SIN ITSIROO.

3) *Ka*, an interrogative suffix.

As the subject of a proposition *Onóre* answers to he, German *er*, *einer*, and, just as these words, indicates a person, without any compliment. Therefore, when the speaker applies it to himself it betrays modesty, whereas applied as a demonstrative pronoun to any one beyond the speaker it shows a want of respect and, just as the variation *Odóre* (オドレ), is understood as a epithet expressive of contempt. The Princes of the Empire call themselves, *ŏnóre*, to the Emperor, and make this word equal to the Chinese expression 寡クワ人ジン *kwà-žin*, Japanese *sŭkŭnáki fĭtó*, i. e. an insignificant man [1]).

Onóre, used attributively (genitively), or objectively, refers to the subject as being itself the object of its action, and answers to; his own, himself. Examples:

先マツ令シメレ達タツセ他タ人ジン ○欲ホッスル達タツセント=已オノレガ身ミノ者パ

人ヒト亦マタ敬ウヤマフ=已オノレガ親オヤノ

○已オノレ敬ウヤマヘ=人ヒトノ親オヤノ者パ

Onóre fĭtóno oyáwo ŭyámavebá, *Fĭtó mata onóregá oyáwo uyámạvu.*

Onoregá miwo tassentó hóssŭrebá, *Mádzŭ ta-zin wo tásse-sĭméyó.*

If an individual honors the parents of others, Then others honor the parents of the individual.

Will you improve yourself, First improve others.

Any one may now substitute for the word »individual," in the first saying »I myself, thou thyself (you yourself), or he himself," and say: »If I honor another's parents, then the other also honors mine." In the second saying, however, *onóre*, in consequence of the Imperative there used, may be referred to the second person (thou, you). — *Onóregá kokóro-sásiwo okonạu* (行已之志), to do his own will. — *Onórewó okonạu* (行已), to behave oneself, one's own conduct. — *Onórewó sŭtete*, *fĭtóno tamẹ̄ni su* (舍已爲人); to set oneself aside and to act for the advantage of others, = *Wága kotowobá sasĭóité*, *fĭtóno kotoniwá sewayakŭ*, to give up one's own business and serve the interests of others. — *Onórewó tadásĭŭ sŭté*, *fĭtóni mŏtŏmézárebá*, *sunavátsi ŭrámí násí*, when one rules himself (his individual) and seeks nothing of others, then one experiences no hatred. — *Onóreni katsŭ*, self-victory. — *Onóre-yóri* (自ヨリ已オノレ), = from oneself.

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1) オノレ。寡スクナキ人ヒト。諸シヨ侯コウ自ジ稱シヨウス。

Remark. If we have derived *onóre* from *onó* and attributed to this the signification of one, the word *onó-ono* pleads for this conception, for *ono-ono*, as a repetition of *ono*, has the signification of »one and one," i. e. each one, answers to the Chinese 各 *kŏ*, and is equal to *Fitó-bĭto*, = man and man, i. e. each man, everyone. As derivatives from this *ono*, which, singly, is no longer in use, comes under notice: **Onázĭki** (同ナジキ), not individual, i. e. identical.

Onóre is frequently superseded by **Ore** (己オレ)[1]), which some Japanese philologers consider an abbreviation of *Onóre*.

2. **Mi** (身ミ), body, person, understood as the concrete self, whereas the idea of self, when it is taken in opposition to all that does not belong to self, is indicated by *Ware* or *Onóre* — *Miwo tatsuru mono*, = one (*mono*) who makes his body stand, is one who makes the most of his person; *Warewo tátsuru mono* on the contrary, is one who places his I, his will, his interests on the foreground, and by which is, in general, understood a self-willed person. — *Sono miwo usinavázu mono*, is one who does not throw himself away, does not lose sight of his personal dignity; on the contrary *Ware warewo wasurénŭ*, I do not forget my I, do not lose sight of my own interest. — *Kare onórewo wasurénŭ*, he does not forget himself (his individual in opposition to others). — *Onórewó homeru*, = to praise oneself as an individual; *miwo homeru*, to praise one's own person.

Examples: *Mi ten-kano ken-meiwó usinavázŭ* (身ミ レ不ズ 二失ウシナハ天テン下カ之ノ顯ケン 一名メイ), he himself (by his personal conduct) does not lose his brilliant name in the Empire[2]). — *Kun-si sono miwó fádzŭkásĭmezŭ*, the noble man brings no disgrace upon himself. — *Miwo ŏsámŭrŭ yuénwo sirebá, sunavátsi fĭtó wó ŏsámuru yuénwo sirŭ*, if one knows the way to rule oneself, then one knows the way to rule others. — *Miwó m'máni makásĕté nŭgé-sárinu*, yielding himself to the horse, he escapes.

Wága-mi*wo uru*, to sell his own body (himself); said of girls who prostitute themselves for hire. — *Wága-míwo yásŭméru*, to let one's own body rest, to allow oneself rest. — *Wága deni wága-míwo wáruu súrŭ mono*, one who deforms himself with his own hand.

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1) See p. 86.

2) *Tschung-yung*, Cap. XVIII, § 2.

Women use *Waga-mi* and *Mi*, plural *Midomo*, for I. — *Midomoga máitta toki*, when we have come — at the thime of our coming [1]).

Mi-mi (御ミ 身ミ), = Highness' self, in old Japanese the self of illustrious persons, e. g. *Kono fŭtá fasirano kami mo . . . mi-miwo kákusi-tamaviki*, also both these gods kept their sublime persons (themselves) concealed.

Mídzŭ kărá, ミヅカラ, compounded of **mi** (body), **dzu** (piece, i. e. something that, as a part of a whole, exists apart for itself, so that **mi-dzu**, means a separate something that is body) and **kara** (from), answers to our of itself, from itself. It is expressed by the Chinese characters 自。自然。身自。躬。親。化來。

Remark. As the Japanese etymologists do not satisfactorily explain this word, as they leave the *dzu* unnoticed, we must explain the derivation given here. We acknowledge now, and that for the first time, *dzu*, — to be distinguished from the genitive termination *tsu*, — to be the same suffix, that, added to the radical numbers (*fitó*, *futá*, = one, two), forms of them proportional numerals, (thus: *fitó-dzu*, *futá-dzu*, = single, double, *simplus*, *duplus*), and which, by means of repetition, used in the form of *dzu-dzu*, gives to these numbers the character of distributives: *fitó-dzu-dzu*, *futá-dzu-dzu*, = *singuli*, *bini*, one at a time, in couples. Whereas now in *mi-kara* (= from a body) the idea of body is taken quite generally, and only opposed to something else, *midzu-kara*, refers to a separate body, to a separate person (opposed to all other persons).

By means of the same derivative elements (ヅカラ), from **Te** (テ), hand, and **Kokóro** (コヽロ), heart, will, are formed the words **Te-dzŭ-kara** (手自。手親), = from a separate hand, i. e. with one's own hand, and **Kokóro-dzŭ kara** (心コヽロヅカラ), from a separate heart, i. e. spontaneous (from one's own free movement).

According to its form *Midzŭkara* is originally an adverbial definition (= of itself), and as such not susceptible of declension; e. g. *Mídzŭkárá tŏrăváre fitó tó nári*, he becomes a prisoner of himself, he surrenders himself a prisoner. — *Tédzŭ-kára kŭvá wo tórŭ*, to pluck feeding leaves of mulberry trees with one's own hands.

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1) The words given in RODRIGUEZ *Élémens*, pp. 11 and 80 ought, for the correction of typical errors, to be reduced to the forms:

Sui	= *Mino*,	*Waga-mino*,	*Ware-tomono*
Sibi	= *Mini*,	. . . . . *ni*,	. . . . . *ni*
Se	= *Miwo*,	. . . . . *wo*,	. . . . . *wo*.

Midzukara also occurs there with the inflectional terminations *no*, *ni* and *wo*, although in original texts it is always undeclined.

However it is also used (in the quality of subject or of object), for I myself or he himself, and for they themselves.

Midsŭkara is used as subject, whenever another object is mentioned before the verb of the predicate; e. g.: *Midzŭkara omóvákŭva fakári-kotowo yetári*, he has himself, as he thinks, attained what he intended. — *Midzŭkara* is also characterized as the subject in the proverb:

即自共可患 ○見他人之愁

Ta-nin no ŭréi wó míte vá, sunavátsi midzŭkara tomoni urévŭ bési, If one sees another's grief, then one must oneself be grieved with him.

As object (= himself), on the contrary, *Midzŭkara* is used, whenever it is immediately followed by a transitive verb; e. g. *Mina mídzŭkara akirákani sŭrŭ nári* (皆自明也)[1]), all (these sayings) mean: to enlighten oneself. — *Midzŭkara azámuku* (自欺)[2]), to deceive oneself, self-deception. — *M. osámŭrŭ* (自修)[3]), to cultivate oneself, self-culture. — *M. óru*, to stand on oneself (to rely on oneself). — *M. kokóromŭ*, to take the proof of oneself. — *M. yomín-sŭrŭ mono* (自好者), one who is fond of himself. — *M. itamŭ*, self-torture.

Onódzŭkárá (オノヅカラ。自。自然。已ヅカラ。化來), = from individual, from oneself, of self, Lat. *sponte*. What has been said of *Midzŭkara*, is, with regard to its adverbial character, applicable to *Onodzŭkara* also.

Onodzŭkárá kuru-kuru to mavárŭ mono, things turning themselves, having their own revolution. — *O. maukérŭ fító*, one who, of his own accord, immigrates. — *O. náru kotowáriwo miyo!* behold reasons, which are self-evident!

B. As Chinese expressions of the determinative and reflective pronoun self are in use:

1. 身シン, **Sin**, body, self, opposed to 人ジン, *zin*, others.

2. 自ジ身シン, **Zi-sin**, often pronounced as *dzi-sin*, own body or person. — *Zi-sinwo aisŭrŭ fító*, one who loves his own body, i. e. who is fond of ease, the same as *Sono miwo aisŭrŭ fító*. — *Watákŭsi zi-sinni itásimásŭta*, I have done it in my own person (myself). — *Anáta Go-dzi-sinni* (御ゴ自ジ身シン=) *itásimásŭta*, = You have done it in your Honor's own person.

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1) *Dai Gaku*, I, 4. 2) Ibid. VI, 1. 3) Ibid. III, 4.

3. 自ジ分ブン, Zi-bun, = own part, his part. — *Zi-bun* wo *mi-sutéru mono*, one, who loses sight of himself, his interest. — *Zi-bunni suwátte órŭ*, = *midzukara órŭ*, to be substantive. — *Zi-bunno sai-kuwo suru*, to do one's own work. — *Zi-bunno mono to naru*, to become property.

4. 自ジ然ゼン, Zi-zen (by some pronounced as *dzi-zen*), also zi-nen, = being of self, original, natural, unworked. — *Zi-zenni*, or *zi-zento*, = Lat. *sponte*. — *Sore fŭtóno tsi-áruvá zi-zen nari*, that this human understanding is there, is a something natural. — *Yámanó ŭyéni zi-zenno fo ári*, on the mountain there is a natural fire. — *Yuméni zi-zenni mírŭ*, to see something in a dream, of oneself (involuntarily). — 自ジ然ネン生セイズ, to exist of itself (spontaneous existence).

Besides these, there occur many more expressions compounded with 自ジ, zi (self), in which zi, at one time, has the meaning of »own," then of »self." In the former case it stands adjectively before a substantive, in the latter objectively before a transitive verb.

自ジ, zi, enters adjectively into compounds, as:

自ジ國コク, own country.
自ジ家カ, own house.
自ジ身シン, own body, self.
自ジ已コ, own person.
自ジ已コ流リウ, own clan.
自ジ躰タイ, own person.
自ジ力リキ, own strength.
自ジ性セイ, own disposition.
自ジ儘シン, own whim.
自ジ業ゴフ, own trade.
自ジ作サク, own fabric.
自ジ筆ヒツ, own pencil.
自ジ画グワ, own drawing.
自ジ問モン, own question.
自ジ答タフ, own answer.
自ジ慢マン, own neglect.
自ジ炊スイ, own boiling.
自ジ得トク, own interest.

Zi is objective to the verb in standard compounds as:

自ジ愛アイ, self-love.
自ジ賛サン, self-praise.
自ジ在サイ, self-existence.
自ジ負フ, self-confidence.
自ジ縛バク, self-bondage.
自シ稱シヨウ, self-nomination.
自ジ棄キ, self-prostitution.
自ジ害ガイ, self-injury.
自ジ賣バイ, self-sale.
自ジ殺サツ, self-murder.
自ジ盡ジン, self-destruction.
自ジ滅メツ, self-annihilation.

These compounds by suffixing the verb **si**, **su**, **suru** (to do), can be changed to verbs, as *Zi-fits-suru*, to write with one's own hand; *Zi-san-suru*, to praise oneself.

IV. Expressions of reciprocity.

The reciprocity of an action is expressed in Japanese not by pronouns, but by the adverbial (modal) definition **Tăgávĭní** (タガヒニ, pronounced *tă-ngáini*, 互タガヒニ。迭。遞), or **Ai-tăgáini** (アヒタガヒニ), = reciprocal, or also by the verb *Avi* (アヒ), vulgo *Ai* (アイ). The last means »meet each other" and signifies, whenever it is prefixed to another verb, that the action takes place reciprocally or mutually. The meaning of *Tagai*, is generally explained by *Kare kore*, this and that; *Atsi kotsi*, here and there; *Ware fĭtó*, self and another.

Remark. Japanese etymologists [1]) ascribe to *Tăgávi* the meaning of 手タ換カヒ, *Ta-kavi*, = changing of hands, by which nevertheless the change of the *k* to the troubled *g* (= *ng*) is not explained. To be able to give a reason for this, we think we must consider *Tagavi* as a fusion of *ta* + *mŭkávi*, = meeting of (or with) the hands, as this takes place in weaving when the shuttle is thrown with one hand and caught up with the other. We, thus, see in *g* (*ng*) a fusion of the *m* with the *k*; a phenomenon that frequently takes place. In *Fĭgási* (pron. *fĭ-ngási*), = East, likewise the troubled *g* in *gási* is called into existence by a fusion of *mŭkási* to *ngási*. *Fi-mŭkási*, originally *Fi-mŭkáĭsí káta*, means: the side (*kata*), whence the sun (*fi*) has come to meet (*mŭkáĭsí*).

Examples: 互タガヒニ爲ナル賓ヒン主シュト, *Tagáini fin-zĭyutó náru* [2]), by turns he becomes guest and host. — *Tăgávĭní nĭkúmŭ*, hate each other. — *Tăgávĭni miru*, see each other, meet. — *Kwan-nin ĭdé-mŭkávi*, *Fokkin yorino okuri-fĭtó tó tăgávĭni ai-sátsŭ tamávĭkí*, Mandarins came out of (the town) to meet, and exchanged welcome-greetings with the people sent from Pekking.

Avi-nitaru mono (相アヒ似ニタル物モノ), things resembling one another. — *Avi-útsŭ*, strike each other, come to blows. — *Avi-siru*, know one another. — *Avi katárŭ*, converse (speak together). — *Avi-tagaini* (相アヒ互タガヒニ), reciprocal.

V. Pronouns Indefinite.

In Japanese, if the subject of a proposition is indefinite, it remains unex-

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1) *Wa-gun siwori.* 2) MENCIUS (LEGGE, *Chinese classics*, Book V. Pt. II. Ch. III. § 5.)

pressed; there, propositions without subjects are something very common. Our idioms do not permit this, and having to represent the subject of a proposition by a pronoun indifinite, in such sentences we make use of our »one" (people) or »it."

Besides, for our »one," in a more definite sense are also found **Fĭtó**, man, and **Arŭ-fĭtó**, = some person, e. g. *Fĭtóga árŭyá* (有人ガ麽), is there anybody? — *Fĭtóga nandziwo tóvŭ*, someone asks for you. — *Fĭtóga árĭte* (or *atte*) *O meni kakári tási*, there is somebody, who wishes to appear before you.

»Something" or »anything" is expressed by **Mono**, which »thing," means, however it is also applied to living beings. — *Korewo káku mono* (書カク之コレヲ者モノ) is »a this-writing-individual," some one who writes this, distinguished from *Kaki-mono*, = a written something, a writing (文牒), and from *Mono-kaki*, = a something writing, a writer, = *Fumi-bĭtó* (史). In *Kaki-mono*, *mono*, has the signification of thing or something and is defined by the verbal root *Kaki* as, something written; in *Mono-kaki*, *mono* is the objective definition to the same verbal root.

Nani, = what? is also used as our »somewhat," with the signification of »something."

If by »nothing" is intended something without contents or substance, it is expressed by the noun-substantive **Nai**, = something of no value; e. g. *Fĭtówo nai ga sironi su*, to consider anyone as worth nothing.

Our »nobody," when no particular accent falls upon it, is superseded by »somebody" with the negative form of the verb connected with it, the negative (»not") being thus taken from the noun or pronoun and incorporated in the termination of the verb. — *Fĭtóga ari-másŭ*, there is somebody. — *Fĭtóga ári-masénŭ*, in the written language *Fĭtó nasi* (無シ人ト), somebody is-there-not, = there is nobody.

If, however, it is wished to bring out »nobody" and »nothing" with emphasis, the expressions which signify »whoever, whatever," are used in connection with a negative verb.

Dare korewo siránu means: who does not know this? (*siránu*, verb negative = not know). — *Dare***mó** *korewo siránu*, whoever (who it may be) knows not this, nobody knows it. — *Kare naniwo sénu*, = what does he not? — *Kare nani***mo** *sénu*, = he does not whatever it may be, i. e. he does nothing. — *Doko ni***mo** *arázu*, wherever not to be, = to be no where.

Consequently the instance, cited in the *Elements of Japanese Grammar*, Shang-hai 1861, page. 23, *Dare mo kokoni kimasinanda*, will mean: »whoever has not come here," and not »*nobody here come* (honorific) *has not.*" We are not at liberty to assign to *Dare mo* the meaning of *Nobody*, and to overlook, that in Japanese the negation of a negation is equal to a confirmed assertion.

VI. Relative pronouns are wanting, because the Japanese, having no relative clauses, substitute for them adjective clauses, which precede the word, to which they refer. Instead of »the man, who is present," an expression is used, answering to »the present man" (*Arŭ fĭtó*); instead of »the town, which the enemy has sacked," — »of the enemy-to have-sacked-town."

In such cases, moreover, the substantive **Tokóro** (所。呼。所), = place, is also used to intimate the passive something.

Tsŭkúru koto is the fabricating, the fabrication;
Tsŭkúru mono, a fabricating being;
Tsŭkúru fĭtó, a fabricating man, one who fabricates;
Tsŭkúru tokóro, the place of fabrication;
Fitóno tsŭkúru tokórono mono is something (*mono*) of a man's (*fĭtóno*) fabricating- (*tsŭkúrŭ-*) place (*tokórono*), i. e. something that somebody fabricates. — *Inísĭye yóri motsíyŭrŭ tokórono nen-gạu* is a year-name (*nen-gạu*) of a place, where (not which) one from ancient times has used, i. e. a year-name used from ancient times.

Thus we, although the Japanese philologers do not do so, give to *Tokóro*, in that position also, in which it seems to do the work of a pronoun relative, its proper signification, namely that of »place."

In the Syntax this construction will be treated again.

VII. Interrogative pronouns.

In the previous pages, treating of the formation of the pronouns, those, of which the interrogative elements **Ta** or **To**, vulgo **Da** or **Do**, and **Itsu**, vulgo **Idzu** are the foundation, have already been explained. To embrace them in one glance, they are:

Dáno, which? p. 85.
Dare, who? 88.
Darega, whose? »
Daga, » »
Dazo, who? »
Darenoka, whose? »
*Darenozo**), » »

Doko, where? p. 80.
Dotsi, » 82.
Dotsira, » »
Dotsŭtsi, » »
Dóno, which? 85.
Donna, » »
Dónata, who? »
Donoyau, how? »
Doyou, *dou*, » »
Dousite, » »
Dore, which? 87.

Idzŭku, where? p. 81.
Idzŭkunká, » »
*Idzŭkunzó**), on what ground? how? »
Idzŭre, who, which? 89.
Idzŭrenó, whose? »

*) *Zo* is an emphatic suffix.

Besides these are still **Nani**, what? and **Ika**, how?, which from the important part they play, deserve an acquaintance more than superficial[1]), whereas **Iku**, how much?, as being related to the numerals, will be treated of with them.

1. **Nani**, ナニ(何), abbreviated **Nan**, ナン, obsolete **Nam**, ナム, plural *Nan ra* (何等), what? which? Lat. *quid? quod?* It is used both substantively, and adjectively, and very often strengthened by an interrogative suffix, **ka** or by the emphatic **zo**.

Substantively, with the meaning of »what?", *Nani* occurs in expressions as: *Naniwo yerabi másŭká?*, what do you choose? — *Naniwo tóvu ká?*, after what do you ask? — *Naniwo nandziga motomuru yá?*, what do you seek? — *Naniwo O kai nasáru ká?*, what do you buy?[2]). — *Naniwo motte?*, wherewith? whereby? — 何以利吾國[3]), *Naniwo motte waga kuniwo'ri-sen*, wherewith shall I advantage my empire? — *Nanigá ári-másŭká?*, what is there at hand?[4]). — *Korewa nanini motsii-masŭka?*, what is the use of this? — *Soreva nanini yoika?*, for what is such good?

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1) The greatest stumbling-blocks in oral intercourse with the Japanese, are the interrogatives (we understand by the term every word, by which inquiry after anything is made), and the ways of using them. Uncertainty in that respect brings about misunderstanding on both sides; one answers to what the other has not asked; and the speakers, weary of the continual deviating answers, probably end by thinking each other reserved, if not by suspecting each other of a want of understanding. With a view to this, the interrogative pronouns, and the combinations formed with them are here treated of with the diffusiveness required.

2) *Shopping-Dialogues*, p. 2.

3) MENCIUS (LEGGE, *Chinese Classics*, II. Book I. Pt. I. Ch. I. § 4).

4) „ p. 2.

Nani to, = to what, whereto, as appositive definition [1]). — *Anátano O na va nanito ii-masŭka?*, = your name what (how) is it called?, what is your name? [2]).

Nanito ívu (何ナニト云イフ), in the popular language contracted to ナデフ, pronounced *Na-ndeo*, for which 何ナン 條デフ is written, = what to call? how? called. — *Nanito ívu koto*, = a what calling matter? i. e. what sort of or which matter? — *Nanito mousi-másŭká?*, what do you say? — *Nanito náku*, without anything (無大小).

Nanito zo (何ナニト 卒ゾ), for *Nanito ivu zo*, what says it?, supersedes, like *doozo*, our »if your please."

Nanito te, also ナドテ, *Na-ndote*, from *Nanitó sĭté*, = to what?, tending, whereto? wherefore? — *Nanitote korówo itásimásĭtaka*, to what end have you done this? **Nande**, ナンデ, 何以, why?

Nani yori (レ於ヨリ何ナニ), **Nani kara** (レ自カラ何ナニ), = of what?, whereof?

Nanini yótte (何ナニ 由ヨリテ。レ緣ヨツテ 底ナニ), = on what ground?, whence? — 何ナニ 由ヨリテ 知シラン 吾ワガ 可カナルヿヲ 也 [3]), *Nanini yótte iwaga kanáru-kotowo siran?* on what ground, (how) do you know that I am able for that?

Nazeni, from *nan-se-ni*, = for what? to do, why? — *Nazeni sorewo sezuni árŭka?*, why does not one such? — *Nazeni O agári nasaránŭka?* = why does not your rise happen?, i. e. why do you refuse? [4]).

Náni-sini, *Nani-sini ká*, variation of *Nazeni*, why? — **Nán sore zo**, properly *Nansurezo*, how doing, on account of which, why? 何爲.

王ワウ 如モシ 善ヨシトセバ レ 爲スレバ 之コレヲ 則スナハチ 何ナン 不ザル 行オコナハ

Wạu mosi korewo yositoseba, sunavatsi nansurezo okonavazaru [5]), if the king considers this as good, why does not he carry it out?

Nanizo (ナニゾ。何), abbreviated **Nan zo** (ナンゾ), also **Na-nzo** (ナンゾ), how? in what way, for what reason? — occurs also as a mere characteristic of a direct question. — 王ワウ 何ナンゾ レ曰イハン 利リヲ [6]), *Wạu nanzo riwo ivan.* = the king, why does he mention the word advantage? — 何ナンゾ レ可ベケン 廢ハイス 也 [7]), *Nanzo faisu beken*, how can one abolish (such)? — 牛ギウ 羊ヤウ 何ナンゾ 擇エラバン 焉 [8]). *Giu yạu nanzo eraban*, why to choose between ox and

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1) See page 70, V.

2) *Shopping-Dialogues*, p. 19.

3) MENCIUS (LEGGE, *Chinese Classics*, vol. I, p. 15.)

4) „ p. 21.

5) „ Ch. V. § 4.

6) MENCIUS (LEGGE, Vol. II. Book I. Pt. I. Ch. I. § 3).

7) „ Ch. VII. § 4.

8) Ibid. Ch. VII. § 7.

goat? — *Nanzo O kini iri-másu monoga gozárĭ-másŭ*, is there anything that pleases you? — 盍ザル 反カヘラ 其ソノ 本モトニ 矣[1]), *Nanzo sono motoni kaverazáru*, why not return to the foundation?

Nanzoya, ナンゾヤ, obsolete ナゾヤ。何也。何如, = how is this, how does it happen? as predicate closing the sentence, and preceded by a subjective clause.

多オホキヲ 民タミ 不ザルハ 加クハヘ レ 何ナンゾ 也ヤ

Tami ohokikotowo kuvavezaruva nanzoya[2]), that the people does not increase its number, how is this?

Nazo-nazo, = how? how?, riddles.

Nani naru[3]), = what? being. — *Nani naru mono*, or *koto*, what thing, or what matter?

Nanino, nanno, adjectively what? in the expressions: *Nanino fi* (何ナニノ 日ヒ), what day? vulgo *itsu*. — *Nanino kókŭ* (何ナニノ 刻コク), what hour? — 是コレ 誠マコトニ 何ナンノ 心コヽロゾ 哉ヤ[4]), *Kore makotoni nanno kokorozoya*, what was really (my) opinion concerning that?

Nani and *Nan* occur adjectively in the expressions *Nani-goto* (何ナニ 事ゴト), what matter?, what? — *Kimi konómŭ tokoro nani-gotozo*, = that which you willingly have, what (is it)? — *Nani-goto de?*, wherefore, why? — *Nani-bun* (何ナニ 分ブン), what part? — *Nani-yǫu* or *Nani-zama* (何ナニ 樣ザマ), what manner? — *Nani-ven* (何ナニ 篇ヘン), what volume? — *Nani-fodo* (何ナニ 程ホド), what quantity? the quantity. — *Nani-mono* (何ナニ 者モノ), what being, what? — *Nani-gokóro* (何ナニ 心ゴヽロ), which heart, which sense? — *Nani gokóro naku* (無ナク 何ナニ 心ゴヽロ), without any purpose. — *Nani-yŭé* (何ナニ 故ユエ), what cause? — *Nani-yuéni sorezo?*, why that? — *Nani-kore*, obsolete *Nani-kure* (何ナニ 是コレ), what one? 何ナニ 人ヒトニ 限カギラズ コノ 事コトヲ 爲ナスコトヲ 得エズ *Nani bĭtoni kagirázu kono kotowo násŭ koto yézu*, nobody may do this.

Nani-gasi (何ナニ 某ガシ), after Jap. etymologists from *Naniga nusi*, = whereof? master, what somebody, now in use only with the signification of the indefinite pronoun »any-(some-)one" (某) and applied by the speaker to himself. Compare *Sore gasi*, p. 88.

Combinations with *Nan* (ナン) are: *Nan-nen* (何ナン 年ネン), wich year? — *Nan-gŭwats'* (何ナン 月ゲツ), which month? — *Nan-doki* (何ナン 時ドキ), which (what)

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1) MENCIUS (ibid. Ch. VII. § 23.)

2) Ibid. (Ch. II. § 1).

3) Not *Naniru*,

4) Ch. VII. § 7.

time? what hour? — *Nan-doki-goroni* (何ナン時ドキ頃ゴロ), against what time? [1]). — *Nan-dan* (何ナン段ダン), which pieces? — *Kono iroga nan-dan árimásŭka?* [2]), what (how many) pieces are there of that color? — *Nan-gin?* [3]) (何ナン斤キン), how many pounds?

Nani, *Nanzo* occur also with the signification of the indefinite pronoun »any-(some)-thing." — *Nandzivá sono kotoni tsuité nanzo kikite órŭká*, have you heard anything about that matter?

2. **Iká**, イカ (如何。云何), how?

Current combinations with *ĭká* are:

Ika-mono (何イカ者モノ), what thing.

Ika-sama, vulgo **Ika-yau**, **Ika-yoo** (何イカ様ヤウ。何方), which way. — *Ika-yąuni*, in what way, how. — *Ika-yąunimo*, however. — *Ika-yąuni nárŭ tomo*, however it may be. — *Ika-yąu nárŭ mono*, what sort of thing. — *Ika-yąu naru mono nite mo*, what sort of being or thing it may be, who or whatever. — *Ika-yąuna koto de mo sárŭ*, do whatever thing it may be, do every thing.

Ika-fodo (何イカ程ホド), quantity. — *Ika-fodoka*, how much? — *Ika-fodono tsikára*, how much power. — *Ika-fodono aida*, = how much interspace, how long? — *Sorewo ĭká-fodoni uruya*, for how much is such sold? — *Ika-fodo ooku tomo*, however much? how much soever?

Ika-bakári, how yet (still). — *Sono kotowo ika-bakari kuvinka*, how will people yet (still) be sorry for that.

Ika-nárŭ, how being, of what sort. — *Ika-narŭ kotozo*, what sort of thing? — *Sokóni ika-naru fĭtózo*, what sort of man is there? — *Ika-naru sei-meizo*, what (is your) name?

The modal terminations of *Ika* are: **Ikani**, イカニ, — *Ikanika*, イカニカ, — *Ikanizo*, イカニゾ, abbreviated **Ikan**, イカン, — *Ikanzo* イカンゾ, or even **Ikado**, イカデ (pronounce *Ika-nde*, イカデカ, *Ikadeka*, *Ika-ndeka*, how? Lat. *quomodo*.

Soreva ikan? = such — how? how is such? According to the rule of the Japanese arrangement of words *ikan*, as predicate, follows *soreva* as subject [4]). The subject may also be a subjective clause, e. g. . . . *aru vá ikani*, how does it happen, that there . . . is? — *Ikade* (vulgo *doude*) *iraserare másŭká*, how goes it? — *Ikade arazaran*, how should there not be, why not?

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1) *Shopping-Dialogues*, p. 17.

2) Ibid. p. 35.

3) Ibid. p. 11.

4) See Introduction, p. 44, 15, A.

Ikága, イカガ, pronounce *ĭká-nga* (如何。云何), how?, probably a fusion of *iká ĭka*. — *Ikága On watári sorooya*, = how is your passage?, how do you do? — *Sokó-moto ĭkága O kurásizo?*, = how do you let (the time) go round? how do you do? — *Ikága sen*, how will one do (anything)? — *Ikáganáru* (or *Ikáganá*) *koto*, what matter? — *Ikáganó obósĭmésĭzo*, what opinion? what do you think?

Interrogative pronouns with the suffix **mo**.

Connected with the suffix **mo**, モ (= also, Latin *que*, *cunque*), the interrogative pronouns embrace all that is comprehended in the interrogative as individuals together. *Daremó*, the same as *quicunque*, whoever, everyone that may be reckoned under *Dare* or *qui*.

If the interrogative is joined to a substantive, *mo* is placed after it, and if it is declined, after the inflectional termination. — *Idzŭreno ya mo karató ívŭ bésĭ*, every arrow may be called *kara* (shaft). — *Dokonimó* or *Dokodémó*, wherever, everywhere.

Instead of *mo*, **temo** (テモ) is often used; e. g. *Darétemó sono ziwo hŏmétărĭ*, = whoever it may be (everyone) has praised this poem. — *Idzŭreno tosini temo*, in whatever year it may be: *temo* having, by apheresis, arisen from *sĭtémo* (= also is), whereas *to te mo* in expressions as *Nani to te mo*, = whatever people (may think or say), is the same as an ellipsis, being the verb that means think or say, and that governs the apposition [1]) characterized by *to* (*nanito*), not expressed itself, but only indicated by the termination *te*. *Nani to te mo*, thus stands elliptically for *Nanito iyu te mo* [2]), = whatever it may be called or be. An abbreviation of which is *Nanitomo*, *Nántŏmŏ*. — *Nánto omovuka*, what do people think of it? *Nántŏmŏ omowánu*, people think nothing of it, people do not trouble themselves about it.

VIII. Arrangement of the personal pronouns in the conversational language.

The choice of the words, which are used in the oral intercourse as pronouns, is not indifferent, but it is prescribed by etiquette. From our own experience, if after an intercourse of more than two years with Japanese we may speak of it, and from the information given by a learned Japanese gentleman [3])

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1) Compare p. 70, V. 2) *Wa-gun siwori*. 3) Mr. TSUDA SIN ITSIROO.

the following expressions, used as pronouns, enter into the conversational language.

1. For. I.

1) The humblest expression is **Te-máe**, plural **Te-máe-tátsi**, in the popular tongue of *Yédo* which frequently changes *a* to *e*, **Temée**, = at hand, i. e. that which is at hand or present to the person opposite.

2) **Watákŭsi**, plural **Watákŭsi-domo**, a modest, and, in confidential intercourse, most usual expression. Every respectable man speaks of himself thus; and the man of the people at *Yédo* says for it **Waši** (*waschi*).

3) **Oré**, plural **Oréra**, in the *Yédo*-dialect **Oira**, after the mention on page 86 supported by a quotation from the Dictionary of the old-Japanese language, a self-humiliating expression, is now considered as one of pride at *Yédo*.

4) **Wáre**, plural **Warera**, the »I" and »We" in the mouth of a prince, when he speaks to his people.

2. For the person spoken to, THOU, YOU, YE.

1) **Wáre**, plural **Wárera**, the most humiliating expression, which is applied only to low people. Probably confounded with *Are?*

2) **Te-máe**, the same as given above for »I," is fit for subordinate persons and servants, and answers to the well known German »*Er*" and »*sie*."

3) **Temáe-sáma**, plural **Temáe-sáma-gata**, is equal to You, Sir, You, gentlemen, used by a person of quality towards those somewhat below him.

4) **O-máě**, in the *Yédo*-dialect **Omée**, plural **O-máě-gata**, in use among the middle class.

5) **O-máě-sáma**, = Your Honor, more periphrastical and consequently more solemn than *O-máě*.

6) **Anáta**, plural **Anáta-gáta**, used, with preference, by polite people towards their equals [1]).

7) **Anáta-sáma**, plural **Anáta-sáma-gáta**, is expressive of the greatest respect towards the person addressed.

3. For the person spoken of, HE.

1) **Are**, plural **Arera**, is put down for disrespectful.

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1) The members of the first Japanese embassy, which came to Europe in 1862, and to which the author was appointed as one of a committee by his Government, generally used *Anáta* mutually.

2) **Ano mono**, = that person there, characterizes the person spoken of as a mere object (*mono*), deserving of no respect.

3) **Ano fĭtó**, plural **Ano fĭtó-gata**, polite indication of one's equals. One officer or functionary speaking of another intimates him by *Ano fĭtó*.

4) **Ano O fĭtó**, plural **Ano O fĭtó-gata**, somewhat more stately, is used when the person spoken of is related to the person spoken to.

5) **Ano kata**, plural **Ano kata-gata**, = the side there, and **Kono kata**, = the side here, looking from the person, and only indicating the direction, in which he is, both belong as our Your Honor, to the very respectful expressions.

6) **Ano O kâta**, plural **Ano O kâta-gata**, is indicative of the highest respect.

The above arrangement of the pronouns of the conversational language agreeing, in general, with that adopted by R. ALCOCK in his *Elements of Japanese Grammar*, page 21, contains, however, a few deviations which, the reader will please to observe, rest upon the authority of Mr. TSUDA SIN ITSIROO.

CHAPTER III.

THE ADJECTIVE.

§ 9. The adjectives attributing to the idea, expressed by a noun substantive, one or another quality, have, in proportion as they represent an attribute or a predicate, different forms which, though strongly prominent in the written or book language, are, on the contrary, more or less obsolescent in the conversational. The forms of the written, will, therefore, be treated before those of the spoken language.

I. THE ADJECTIVE IN THE WRITTEN LANGUAGE.

A. Construction of the adjective in its radical form with a noun. — If the quality expressed by the adjective is represented as present in the object from the very beginning, then the adjective is, as a subordinate attributive definition in its radical form, joined to the substantive in a compound word; **Taka-no**, = Highland, German *Hochland*. Thus also:

Naga-sáki, Long-cape.	*Kŭró-tsŭtsi*, black-earth.
Aká-tsŭtsi, red earth, ruddle.	*Amá-zake*, sweetbeer.
Sĭró-gáne, white ore (silver).	*Fŭrú-tósi*, the old-year.

B. Adjectives in **ki**.

1. *a.* **Ki**, termination of the adjective used as attributive. — If the quality is first to be attributed to the object expressly, the adjective, to be used as attributive, acquires a conjunctive, or properly a derivative termination, which

for a particular class of adjectives, is **ki**; **Takaki no**, = a high land, land that is high, distinguished from **Takano**, = highland. Thus also:

Nagáki saki, a long cape.	*Kuróki tsŭtsí*, black earth.
Akáki tsŭtsí, red earth (ruddle).	*Amáki saké*, sweet beer.
Siróki gáne, white ore.	*Fŭrúki áto*, old traces, ruins.

The adjectives belonging to this class generally express a quality, to which activity is not allied.

Remark. The termination *Ki*, whose vocal *I* is the root, from which the continuative verb *ari* = to be, is derived, means „being so" that is to say, as the essential part of the word implies. The relation of the essential part to the verbal element can be no other, than that of an adverb to the verb, whereas the mutual relation of *Takaki* and *Yama* is that of a compound word. — Compare what has been said on page 96 line 15 et sqq. concerning *Kaki-mono*.

The vulgar language of *Nagasaki* substitute **ka** for the adjective termination *ki*, thus *siróka* for *siróki*, white [1]).

b. The adjectives with the termination **ki** may be used substantively, as nouns concrete, and then as such are declinable. — *Yama takaki* or *Yamano takaki* is the high of mountains, i. e. eminently high, or the highest of mountains, *yama* now being a subordinate definition to *takaki*.

2. **Ku**, adverbial form. — If an adjective of this class is used as an adverb, then its radical form assumes the termination **ku**. *Takakŭ tobu*, = to fly high. The adverb in *ku* under all circumstances remains an adverb, yet represents in the coördinate sentence, whose predicate verb must be in the unconjugated radical form [2]), the undefined radical form of the adjective verb terminating in *si*.

Isolated by the suffix **va** (§ 6) the adverb acquires a position separated from the verb, which brings out its idea with more emphasis. — *Oósĭkŭ* **vá**, = manifold, often (frequently).

3. *a.* **Si**, form of the adjective as praedicate. — When an adjective of this

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1) The question, formerly mooted in the „Proeve eener Japansche Spraakkunst" by D. CURTIUS, 1857, p. 34, if the termination *ka* is really peculiar to the dialect of *Nagasaki*, has since been answered affirmatively, as well by Japanese orally, as in writing by the late R. DE SAINT AULAIRE, who was stationed, as Dutch interpreter for the Japanese language, at *Nagasaki*. „The adjective termination in *a*," wrote the latter to me, „is really used generally in *Nagasaki* and the lower class of the people understand nothing else; those however who have had a little education, know very well, that it is not right."

2) See Introduction, p. 45, Coördination.

class is used as a predicate, its radical form acquires the termination **si**, = to be, is. **Yama takásĭ**, = the mountain high to be, i. e. the mountain is high [1]). The relation in which *taka* stands to *si*, is, in the spirit of the Japanese language, again no other than that of an adverb to its verb.

This **si**, placed by Japanese grammarians among the auxiliary verbs (*Ziyogo*) [2]) and designated **Gen-zaino si**, [3]) or the *si* of the present tense, undergoes no verbal change.

b. If now a verbal change to indicate term and mood is required, then instead of *si*, the continuative verb **ári, áru** [4]) (= exist), is used, which added to the adverbial form **ku**, fuses with this into **kari**; from *Takaku ari*, = continually high to be, comes **Tákakári**, a derivative verb, which is now to be conjugated in accordance after the general plan of conjugation [5]). Instead of *ari*, **eri** is also used, as expressing the praeteritum praesens, see § 80.

4. By the change of *si* into **sa** these adjective verbs are made nouns abstract; **Takása**, = the height.

Remark. Sa is a contraction of the *si* predicate, and the isolating *va*. *Takása*, therefore includes the *Takási* predicate = „is high," whereas *va* raises this idea to a noun substantive „the height." The Chinese follows the same way, when it expresses the abstract idea of „height" by 高也者.

5. LIST OF THE PRINCIPAL ADJECTIVE ROOTS IN KI.

1. *Taka-ki*,	高タカ, high.	2. *Fíki-ki*, *Fíkŭ-ki*,	低ヒキ ヒク, low.
3. *Fŭka-ki*,	深フカ, deep.	4. *Asa-ki*,	淺アサ, shallow.
5. *Naga-ki*,	長ナガ, long.	6. *Midzika-ki*,	短ミヂカ, short.
7. *Fĭró-ki*,	廣ヒロ, wide, broad.	8. *Seba-(Sema-)ki*,	狹セバ。陜, narrow.
9. *Fŭtó-ki*,	太フト, thick, coarse.	10. *Foso-ki*,	細ホソ, fine.
[6]) [*Ooi-naru*,	大オホイナル, large.]	11. *Tsiisa-ki*,	小チイサ, small.

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1) In R. BROWN'S *Colloquial Japanese*, p. XXXIX, line 26 et sqq., *ki* is cited as the termination of the adjective predicate, and *si* is wholly overlooked; no doubt a printing fault, that we may not leave unnoticed.

2) 助ジョ語ゴ.

3) 現ゲン在ザイ之ノ止シ. — *Wa-gun siwori* under *Si*. Compare RODRIGUEZ, page 66.

4) Not *karu*, nor *yaru*, as it is printed in ALCOCK *Elem.*, p. 27, line 9.

5) See § 10.

6) The adjectives placed between brackets [ ] do not belong to this category, and are inserted only for the antithesis.

12. *Fira-ki*, 平ヒラ, level, even.

13. *Kevasĭ-ki*, [1]) 險ケハシ, steep.

14. *Naka-daka-ki*, 凸ナカダカ, gibbous, convex.

15. *Kubo-ki*, 凹クボ。窪, hollow, concave.

16. *Fĭrata-ki*, 扁ヒラタ, flat.

17. *Máro-ki* (*Marŭ-ki*), 丸マロ。マル。圓。團, round.

18. *Atsu-ki*, 厚アツ, thick.

19. *Usu-ki*, 薄ウス, thin.

20. *Nao-ki*, 直ナオ, right.

[*Magaru*, 曲マガル, crooked.]

21. *Toó-ki*, 遠トホ, far, distant.

22. *Tsĭká-ki*, 近チカ, near.

23. *Amane-ki*, 普アマネ。遍。徧, everywhere.

24. *Sŭkŭ-ná-ki*, 寡スクナ, seldom.

25. *Oó-ki*, 多オ, much, many.

26. *Sŭkósĭ-ki*, 少スコシ, little, few.

27. *Sigé-ki*, 茂シゲ。繁。數, dense.

28. *Mŭná-sĭ-ki*, 空ムナシ, without contents, void.

29. *Matta-ki*, 全マツタ, entire, whole.

30. *Náki*, 無ナ, without, ... less.

31. *Ková-ki*, 剛コハ, hard.

32. *Moro-ki*, 脆モロ。脆, brittle.

33. *Tsuyo-ki*, 强ツヨ, strong.

34. *Yowá-ki*, 弱ヨワ。柔, weak.

35. *Ara-ki*, 暴アラ。虐。荒。麁, harsh, rude, waste.

[*Yawaraganáru*, 軟ヤワラカナル, soft, weak.]

36. *Omó-ki*, 重オモ, heavy.

37. *Karó-ki*, 輕カロ, light.

38. *Káta-ki*, 難カタ, difficult.

39. *Yásŭ-ki*, 易ヤス, facile, easy.

40. *To-ki*, 鋭ト。疾, pointed, sharp; quick.

41. *Nibu-ki*, 鈍ニブ, blunt.

42. *Hayá-ki*, 早ハヤ。急。速。疾, early; quick.

43. *Osó-ki*, 遲オソ, late; slow.

44. *Waka-ki*, 少ワカ。若, young.

[*Arátă-nárŭ*, 新アラタナル, new.]

[*Oitaru*, 老オヒタル, old.]

45. *Fŭrú-ki*, 古フル。舊, ancient, antique.

46. *Yo-* (old. *Ye-*) *ki*, 善ヨ。能, good, well.

47. *Wárŭ-ki*, 惡ワル, bad, base.

48. *Sámŭ-* (*Sábŭ-*) 寒サム, cold.

[*Atataka-naru*, 暖アタタカナル, warm.]

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1) *Kevasiki*, and the adjectives cited under Nos. 28, 30, 66 and 73 have *siki* (N°. 71) for their derivative form.

49. *Suzu-ki*, 涼スズ, cool.

50. *Nuruki*, 温ヌル。遅, lukewarm; lazy.

51. *Ko-ki*, *Keki*, 濃コ。ケ, strong (of taste or color).

52. *Ava-ki*, *Awa-ki*, 淡アハ。アワ, faint (of taste or color).

53. *Ao-ki*, 青アヲ, pale blue, pale green.

54. *Aka-ki*, 赤アカ。紅, red.

55. *Sĭró-ki*, 白シロ, white.

56. *Kŭró-ki*, 黒クロ, black.

[*Akĭráká-narŭ*, 明アキラカナル, light, clear.]

57. *Kŭrá-ki*, 暗クラ, dark, dusky.

58. *Amá-ki*, 甘アマ, sweet.

59. *Sŭ-ki*, 酸ス, acid.

60. *Umá-* (*Mŭmá-*) *ki*, 旨ウマ。ムマ。美, sweet, nice, beautiful.

61. *Niku-ki*, 醜ニクク, ugly.

62. *Kayu-ki*, 痒カユ, itching.

63. *Niga-ki*, 苦ニガ, bitter.

64. *Sibu-ki*, 澁シブ, raw, acerb,

65. *Yegu-ki*, 蕓エグ, tart.

66. *Kaubasi-ki*, *Kauvasi-ki*, 芳カウバシ。カウハシ, fragrant.

67. *Kŭsá-ki*, 臭クサ, stinking.

68. *Sivá-ki*, 悋シハシバ, covetous, scant

6é. *Tá-ki*, 欲タ。度, desirous, willing.

70. *Gŏtó-ki*, 如ゴト。若, like.

[*Kotonáru*, 異コトナル, different.]

71. *Sĭ-ki*, 如シ。敷, being such as (substantive suffix = . . . ish, . . . like).

72. *Sĭká-ki*, 然シカ, being so, or such.

73. *Be-ki*, 可ベ, allowable.

THE SAME ROOTS ARRANGED ALPHABETICALLY.

Aka . . 54.	*Fiku* . . 2.	*Kaubasi* 66.	*Matta* . 29.	*Niku* . . 61.	*Sige* . . 27.	*Too* . . . 21.
Ama . . 58.	*Fira* . . 12.	*Kayu* . . 62.	*Midzika* . 6.	*Nuru* . . 50.	*Siro* . . 55.	*Tsuyo* . 33.
Amane . 23.	*Firata* . 16.	*Ke* . . . 51.	*Moro* . . 32.		*Siva* . . 68.	
Ao . . . 53.	*Firo* . . 7.	*Kevasi* . 13.	*Muma* . 60.	*Omo* . . 36.	*Su* . . . 59.	*Uma* . . 60.
Ara . . . 35.	*Foso* . . 10.	*Ko* . . . 51.	*Munasi* . 28.	*Oo* . . . 25.	*Sukosi* . 26.	*Usu* . . . 19.
Asa . . . 4.	*Fuká* . . 3.	*Kova* . . 31.		*Oso* . . . 43.	*Sukuna* . 24.	
Atsu . . 12.	*Furu* . . 45.	*Kubo* . . 15.	*Na* . . . 30.		*Suzu* . . 49.	*Waka* . . 44.
Ava . . . 52.	*Futo* . . 9.	*Kura* . . 57.	*Naga* . . 5.	*Samu* . . 48.		*Waru* . . 47.
		Kuro . . 56.	*Naka-da-*	*Seba* . . 8.	*Ta* . . . 69.	
Be . . . 73.	*Goto* . . 70.	*Kusa* . . 67.	*ka* . . 14.	*Sema* . . 8.	*Taka* . . 1.	*Yasu* . . 39.
			Nao . . 20.	*Si* . . . 71.	*Tsiisa* . . 11.	*Yegu* . . 65.
Faya . . 42.	*Kata* . . 38.	*Maro* . . 17.	*Nibu* . . 41.	*Sika* . . 72.	*Tsika* . . 22.	*Yo* . . . 46.
Fiki . . 2.	*Karo* . . 37.	*Maru* . . 17.	*Niga* . . 63.	*Sibu* . . 64.	*To* . . . 40.	*Yowa* . . 34.

Remark. The termination **ki**, as the distinguishing characteristic of this class of adjectives, ought to be placed on the foreground, deviating from the method in the Japanese dictionaries, which give these adjectives as adjective verbs with the termination **si** and, so doing, do not distinguish them from those, which terminate in **sĭki** (= ish). So, to give an instance, their expression 久シ。ヒサシ ナガシ is defective, since *fĭsási* (= is of long duration) as a syncope of *fisásĭsi*, is in all respects the form of the adjective verb, has but *fisásĭki*, not *fisáki*, for adjective form, whereas the adjective form of *nagasi* is not *nagasĭki*, but *nagaki*.

6. Examples of the use of the forms cited.

[**Ki.**] *Sibu-kakino tanewo ŭéte, amaki kakiva fayezárŭ*, if people sow seed of the sour fig, then do not grow figs, that are sweet, — *Tanba-kŭniyori kŭróki kitsŭnéwo saságŭ*, from the country of Tanba people offer a fox which is black. — *Tsikára-náki yumi*, a powerless bow. — *Tsikára-náki koto*, powerlessness. — *Nezŭmino sirókiwá siro-nezŭmito íŭ*, the white of mice (= mice that are white) are called white mice. — *Fŭrúkiwó sŭtéte ătárásĭkíni tsukŭ*, forsaking the old, to apply oneself to the new. If objects are previously mentioned, from which a choice is made, then the expression is good: *Fŭrúkinowó sŭtéte ătárásĭkinowó toru*, to reject the old (objects) and take the new ones [1]).

山高故ニ貴カラズ ヤマ タカキガユヘニ タフトカラズ

Yáma takákiga yŭéni tattokarázu, a mountain is not considerable, because it is high; *Kiárŭwo mótte tattositó su*, because he carries wood, people consider him to be respectable.

鼯ハ高キヨリ下ニオモムク。ムサビ タカ ヒキ ヒキ

下ヨリ高ニノボルヿアタハズ タカキ

Mŭsasabiva takákiyori fikikini ŏmómuku. Fikikiyori takakini nobóru-koto atavázu [2]). The bat turns itself with its head from above towards below. To climb from below towards above it may not.

[**Ku.**] *Konofa akákŭ térite firŭgaverŭ*, the tree-leaf shining red flies around. — *Iyéwo takákŭ tsŭkúru*, to build a house high. — *Káriva takáku tonde tooku yori kĭtári*, the wild goose flying high, comes from afar.

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1) With regard to this construction compare, page 86, line 10, in connection with note 1.

2) *Kasira-gaki kin-moo dzu-i.* XII. 11. recto.

皂鵰ハ鷹ノ大ナルモノナリ。翅ツヨク空中ニ高飛メグル

Kuma-takavá takano ooi-naru mono nari. Tsŭbása tsŭyóku, ku-tsiu takáku tobi-mégŭrŭ [1]), the eagle is the biggest among the birds of prey; strong in the wings, he soars round high in the space of the air.

Tsŭbása tsŭyóku stands to the next sentence in the relation of coördination, in consequence of which its grammatical relation is left undefined and the adverbial form *tsŭyóku* is used instead of the predicate *tsŭyósĭ*. (See above, page 106 *b*. 2.). The same is the case with *yásŭku* in the proverb:

難ニ入リ易ニ入リ善道ニ入リ悪道ニ入リ

Akŭ-dạuni íri-yásŭku, sen-dạuniwá íri-gátasĭ, = to turn into the way of evil — (is) easy, to tread the way of virtue is difficult.

Korewá soreyóri yásuku arĭ-másŭ, this is, from that out, cheaper, = this is cheaper than that [2]). — *Nomi-táku ári*, desirous of drink, to be thirsty. — *Oíde hăyákŭ ari-másŭ*, or merely *O hăyákŭ ari-másŭ*, = your rise is speedy, a greeting at setting out on a journey, and on the way. — *Yókŭ O íde nasáre-másĭta*, = well, your arrival has happened, i. e. be welcome. — *Wárŭkŭ nári*, to become bad. — *Wárŭkŭ nátta*, has become bad. — *Yo fodo takáru nari-másŭ* [3]), it is too high (too dear).

Remark. Do the adverbs in *ku* in the three last expressions, which we have taken expressly from R. BROWN's valuable *Colloquial Japanese*, p. XL, retain their adverbial character, or are they predicate adjectives? this question is answered in the place quoted in that sense, „*that wherever this form* (the adverb in *ku*) *precedes a substantive verb, it is an adjective or a predicate adjective*," a conception with which we cannot agree. As the Japanese has no properly called nominative termination, an adjective, to stand as predicate, cannot agree with the subject; these adjectives are governed as subordinate definitions, by verbs which, as regards their signification, answer to our „be" and „become," but their complement, when it is a noun, to the question where? how? or whereto? in the case of *ni* or *de*, and, if it is an adjective, have *ku* before them, in the equivalent adverbial form. *Ten-ki yóku ári* (*yokari*) or *Ten-ki yóku nari*; the weather is good, or the weather becomes good, is in a language nearer perfection in all respects expressed by *Tempestas bona est*, or *bona fit*, but the Japanese expression is, as far as form is concerned, equal to *Tempestas bene est*, or *bene fit*.

[Si.] *Kono misákiwá hanahada nagási*, this cape is very long. — *Neno adzi ămási*, the taste of the root is sweet. — *Kariga tobu-koto takasi*, the flight of the geese is high. — *Yama toosi*, the mountain is far. — *Kono sedonite sivo fayási*, in this strait the stream is swift. — *Siyuni máziváru monová akási*

1) *Kasira-gaki kin-moo dzu-i.* XIII. 6. recto.

2) *Shopping-Dialogues*, p. 35.

3) Ibid. p. 37.

(交朱者丹), whoever goes abouth with red is red. — *Fino atárŭ tokóro, taki-fino kin-ziyove óku koto ásĭsi. Sŭbéte ásĭki nivoviwo ínu bésĭ*, in a place where the sun comes, (and) in the neighborhood of fire (the eggs of the silkworm) to lay is not good. In general people ought to avoid the nasty smell. — *Kono sima fĭto nasi*, this island is without inhabitants. — *Yosito ŏmóvŭ*, to think that it is good. — *Neno adzi asisi yotte*, because the taste of the root is nasty. As to the difference existing between *Yoki no*, = a beautiful field and *Yosi no*, = a place which is renownd as the Beautiful field, see Addenda N°. IV.

[Sa.] *Kono misaki nagása san ri bakari nari*, the length of this cape is only three *ri* (miles).

II. THE ADJECTIVE ACCORDING TO THE SPOKEN LANGUAGE.

The spoken language suppressing the **k** and the **s** of **ki**, **si** and **ku**, thus retains only the **i** and the **u**, which now immediately follow a vowel. Thereby they acquire.

for	*aki*	and	*asi*	the	form	**ai**	and	for	*aku*	the	form	**au**,	pronounced	as	**ạu, ạo, óo.**
»	*eki*	»	*esi*	»	»	**ei**	»	»	*eku*	»	»	**eu**,	»	»	**eo.**
»	*iki*	»	*isi*	»	»	**ii**	»	»	*iku*	»	»	**iu.**			
»	*oki*	»	*osi*	»	»	**oi**	»	»	*oku*	»	»	**ou**,	»	»	**óo.**
»	*uki*	»	*usi*	»	»	**ui**	»	»	*uku*	»	»	**uu.**			

The easy written style, which follows the spoken language, has for **au**, **eu** and **ou**, no fixed written form; it supersedes the form of writing to be used by choice.

タカウ	(high)	also	by	タカフ,	タコウ	and	タコヽ
ナガウ	(long)	»	»	ナガフ,	ナゴウ	»	ナゴヽ
タウ	(desirous)	»	»	タフ,	トウ	»	トヽ
ナウ	(without)	»	»	ナフ,	ノウ	»	ノヽ
シゲウ	(close)	»	»	シゲフ			
トホウ	(far)	»	»				トヲヽ.

Examples of the use of the forms.

[**i** for **ki**]. *Nagai matsu yori otsuru yuki*, snow falling out of the long (high) pine-trees. — *Karoi kemuri noboru*, light smoke ascends. — *Fána simono samuiwo osóru*, the flower fears the cold of the rime.

[**i** for **si**]. *Kuréno figa akai*, the evening-sun is red. — *Kariga tobŭ-koto takai*, the flight of the geese is high. — *Korewa amari tsiisai* [1]), this is too small. —

1) *Shopping-Dialogues*, p. 2.

.. *nagai* [1]), is long. — .. *takai* [2]), is high. — *Fitoga nai* [3]), there is no one. — *Korewa dziyaiga usui* [4]), this is thin of texture. — .. *atsui* [5]), is thick. — *Korewa iroga koi* [6]), this is dark of color. — .. *iroga usui* [7]), this is light of color. — .. *iroga warui* [8]), this is bad of color — *Osoi kara* [9]), as it is late — *Yásui nara, tori-mašoo* [10]), as it is cheap, I shall take it.

[u for ku]. *Ari-gátau* or *Ari-gátoo*, difficult to be, abbreviated for *Ari-gátaku ari-másŭ*, it is difficult to be, = I am obliged to you. — *Yóo moosŭ*, for *Yókŭ mąusŭ*, to speak well. — *Kasĭkóo suru*, for *Kasĭkókŭ suru*, to do wisely. — *Fŭkóo wadzuróo*, for *Fúkákŭ wádzŭrávu*, to be deeply involved in difficulty.

In Japanese vocabularies the expressions of the conversational are mostly distinguished from those of the book language by an antecedent △ or ○; thus

可カリ △ ソレデモヨイ. — 否イヤ ○ ソウシタ事ワナイ。カウテワナイ,

that is: the word *Kanari* of the book language is equivalent to *Soredomoyoi* of the conversational. — *Inaya* (= should not...) of the book language is the same as *Soosita kotowa nai* (= such sort of thing there is not) or as *Kautewa nai* (= so is there not) of the conversational.

DERIVATIVE ADJECTIVES.

§ 10. Adjectives in karŭ and garŭ.

By a fusion of the adverbial form kŭ with árŭ (being), the form karŭ is obtained (so being as the previous adverb indicates). *Nomi-táku-arŭ*, passes into *Nomi-takárŭ* (ノミタカル), = desirous of drink or being thirsty.

Derivatives of this stamp take the same inflections as *ari*, — *árŭ* being the attributive, *árĭ* the predicate form; and as the adjectives in *ki* themselves, express a quality, to which the idea of activity is not allied, the derivative form *k+ari* expresses merely the continual presence of the not-active quality.

Waka-ki, young. — *Waka-ki tokoni*, in youthful time. — *Wakakárŭ tokini*, while or as long as one is young. — *Wakakárisi toki yóri*, since the time when one was young.

Naki, not at hand, being without. — *Nakari*, continually not to be at hand.

Siróki, white. — *Sirokáru*, continually white.

Yásŭki, easy. — *Yásŭkári*, continually to be easy.

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1) *Shopping-Dialogues*, page 8. 2) page 12. 3) page 5. 4) page 23. 5) page 24.
6) „ page 23. 7) page 23. 8) page 14. 9) page 41. 10) page 37.

Remark. This illustration of the derivative form *kari* explains the obscure §§ 55 and 57 of RODRIGUEZ, *Élém.* The *garu* there mentioned on page 55, lines 8 to 12, is a fusion of the genitive-termination, *ga* and *aru* peculiar to the conversational language exclusively. Joined to the Chinese word *Yek-ki* [1]), gladness, with it, it forms *Yékkigáru*, being full of gladness, synonymous with *Yekkináru*, *Yekkina*, being glad. See § 12.

§ 11. Adjectives in árŭ.

Ari, árŭ (有アリ アル), verb continuative, to be at hand, to be there, to exist, antithetical to *Náki* (無ナキ), not at hand, ...less. *Ari* is the radical (to be) and at the same time, but by exception, the predicate form (= there is); *árŭ* the substantive form (the being), which is at the same time used attributively (being), to derive adjectives from substantives. — *Iro ari*, = there is color or colors are there. — *Kumova iro ari*, = what concerns the cloud, there is color, i. e. the cloud has color. If the definition: »there is color" is to become attributive, then *ari* acquires the attributive form *árŭ*; the subject *iro* now becomes an attributive proposition of *árŭ*, and assumes the attributive form, thus the genitive termination *no*, in the spoken language, *ga*. *Irono* or *iroga aru kumo* means, literally: colors present being clouds, i. e. colored clouds or clouds which have colors.

The genitive termination *no* is often omitted in similar expressions, particularly when the attributive definition joined to *aru* is a verb, which is in its radical form; e. g. *Asŭkí nĭvói árŭki*, wood (*ki*) of a bad smell. — *Nivoi*, to smell, smell.

Examples. *Tsŭmí ári*, there is guilt. — *Tsŭmí áru mono*, a guilty person, criminal. — *Fŭtá-kokórono árŭ fĭtó*, a man who has two hearts, a double-hearted man. — *Omói fŭtátsŭ árŭ kotoba*, a word (*kotoba*), that a couple (*fŭtátsŭ*) of meanings (*omói*) has, an equivocal word. — *Kokóro-sási árŭ mono*, one who has a will, a firm character. — *Aya-árŭ ori-mono*, flowers having texture, flowered silk-stuff. — *Sai-vai-árŭ*, happy. — *Yamavi-árŭ*, sickly. — *Koto-árŭ*, having business, busy. — *Fima-árŭ* or *sukimaga árŭ*, having free time. — 有アル功コウ人ヒト, *Kou-árŭ fĭto*, a man who has merit. — 有アル益エキ, *Yeki-aru*, profitable.

§ 12. Adjectives in naru, na and tárŭ.

By means of the substantive suffix **narŭ**, which is, in my opinion, a fusion of the Local *ni* and of *árĭ*, *árŭ*, and thus means »being lasting in ...," from

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1) 悅エツ喜キ.

substantives and adverbs adjectives are formed, which indicate a possession of that which the root expresses.

The familiar conversational, and the epistolary style abbreviates *naru* to na vulgo da. — *Ki*, yellow. *Ki-uri*, the yellow pumkin [1]). *Ki-nárŭ* or *Ki-na uri*, a pumkin that is yellow. — △ *Fimána tokóro*, a place of rest. — △ *Kirei-na nizi* a beautiful rainbow.

With the inflectional termination ni the radical forms of this class are used as adverbs. — *Oŏiní*, greatly. — *Tsŭnéni*, commonly. — *Suguni*, directly, straightly.

As words, which have *naru* for their derivative form are to be noticed:

1) *Ooĭ* [2]),	大オホヒ。オイ,	great.	*Ué*,	上ウヘ,	above.
Tsŭné,	常ツネ,	common.	*Sŭtá*,	下シタ,	below.
Mare,	希マレ,	rare, seldom.	*Maé*,	前マヘ,	before.
Sugu,	直スグ,	right.	*Iya*,	不欲,	unwelcome.

Examples of the use of the forms.

Fĭtó sono navẹno óói náruwo sírŭ koto násĭ [3]), = it is not the fact (*koto nasi*) that a man knows that his rice-crop is so large (ample). — 音イン呼コハ大オ小ヲアリ。オヽイナルハハトノ大オイサアリ, *In-kova dai seo ari; óoĭ nárŭva fatono óoĭsá ári*, of parrots people have big and little ones; those which are big have the bigness of a dove. — *Sono kou óoĭ nari*, his merit in great. — *Kari-ko no katávara naru taka-tokóro*, a high place at the side of the silkworms. — *Sakini nevurisĭ kavikova ŭve* (or *ŭé*) *naru kavawo nugi-idzuru*, = the silkworms that have previously slept, throw off the skin being (which is) upon them.

2) By means of naru, or na, Chinese words are made Japanese adjectives.

仁ジンナル, *Zin-nárŭ*, humane.

忠チウナル, *Tsiu-nárŭ*, sincere.

不フ忠チウナル, *Fu-tsiu-nárŭ*, insincere.

勇ユウナル, *Yuu-nárŭ*, brave.

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1) *Cucurbita Pepo verrucosa* LINN.

2) *Ooi*, great, after the old writing オホヒ, and the forms *ooki*, *oosi*, in the conversational language *ooi*, derived from *oo*, much, are frequently interchanged; the same writer frequently uses by turns *ooisa* (オヽイサ) and *oosa* (オヽサ) for „great," and *ooi-nari* and *ooki nari* for „is great."

3) *Dai Gaku*, VIII, 2.

眞シン實ジツナル, *Sin-zits-nárŭ*, solid, real, sincere.

丁テイ寧ネイナル, *Tei-nei-nárŭ*, courteous.

綺キ麗レイナル, *Ki-rei-nárŭ*, beautiful, fair.

不フ綺キ麗レイナル, *Bu-ki-rei-nárŭ*, not beautiful.

樣ヤウナ, *Yau-na*, ...ly, being as ... — *Yumino yau na*, archwise.

悅エツ喜キナ, *Yekki-na* [1]), glad, joyful.

笑シヤウ止シ, *Sóo-si* [1]), = cease laughing, feel pain. — *Soo-si nari*, It is not to be laughed at, It is sorrowful.

Tárŭ (タル), = *te aru*, is also used to form Japanese adjectives from Chinese words. — 現ゲン然ゼンタル, *Gen-zen-tarŭ*, apparent, public.

If more adjectives thus formed follow, linked to one another, then only the last has the attributive form *tarŭ*, whereas those preceding have the indefinite form *tari*.

君クン子シ 有アリ 倜カン 瑟シツ 斐ヒタル 兮タリ 兮タリ *Sit-tari, kan-tari, fi-tárŭ kun-si ari* [2]), there is a prince stately, worthy, perfect.

§ 13. Derivative adjectives in **ka**.

The termination **ka**, in my opinion, allied to the adjective radical forms *Ke* and *Ko* (page 109 n°. 51), just as these, indicates, that the quality expressed by the radical word is present in a large degree or is strongly prominent. As evidence of the mutual affinity of **ka**, **ke** and **ko** may be adduced that the forms *kanaru*, *kanari* and *kani*, the first being attributive, the second predicate, the third adverbial, are frequently superseded by **kéki**, **kési** and **kéku**. — For *kánaru* and *kánari* the conversational language uses only **kána**.

Adjectives of this class are:

Akĭráká, 明アキラカ, bright, clear, light; allied to *Ake*, light.

Atataká, 温アタタカ, warm; allied to *Atatameru*, to warm.

Farŭká, 遙ハルカ, far. — *Sono áto farŭká nári* or *farŭkana* or *farŭkési*, his trace is far.

Kásŭká, 幽カスカ, remote, solitary. — *Umino kazéva kasŭká nári*, the sea-wind is so solitary. — *Mitsiga kásŭkani farŭkana*, the way is solitary and far. As to ni see § 160.

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1) Both expressions are taken up here, to illustrate the forms occurring in RODRIGUEZ *Élémens*, p. 55, line 9 and 10 *sósina*, „avoir du regret" and *yekina*, se rejouir."

2) *Dai gaku*, III, 4.

Kĭráraká, 晶キラヽカ, brilliant; from *Kira-kira*, glitter; *Kirara*, glimmer, mika.

Komaká, 細コマカ。細密, fine; allied to *Komaméru*, to make fine, to make small. — *Komakana sŭná*, fine sand. — *Komakani*, adverb, to the most minute particulars; minutely, exactly.

Nadaraká, 朽ナダラカ, smooth, ironed out; from *Naderŭ*, to iron, to stroke.

Naméraká, 滑ナメラカ, smooth, slippery; allied to *Namerŭ*, suck, and to *Namésŭ*, to make smooth.

Nodoká, 悠ノド然カ, set fair (of the weather); from *Nodo*, calm.

Ogosoka, 莊オゴソカ, severe, strict. — *Oróka* 愚オロカ。癡, stupid, obsolete *ŏróké*.

Orósoka, 疎オロソカ, negligent, lazy. — *Orósokanisu*, to neglect; allied to *ŏrósu*, to lay down, put off.

Sadaka, 眞サダカ。真, certain, sure, definitive. *Sadaka nári* or *Sadakesi*, it is certain; allied to *Sadámeru*, to define, fix.

Sĭdzŭká, 諍シヅカ。寂然, calm, still. — *Asa-figa sidzŭka nari*, or *sĭdzŭkána*, or *sĭdzŭkési*, the morning is so calm. — *Sídzŭkáni*, old-Japanese also *sĭdzukuni*, *yuku*, to go softly, slink, sneak. The old form *Sidzukuni* pleads for the influence of the vocal harmony. (Compare page 62, line 2). The radical word *Sidzu* is preserved in *Sidzu-kokóro*, a calm mind.

Tavĭraká, 平タヒラカ, or *Tăiraká*, even, plane, flat; from *ta*, hand and *fira*, flat, thus hand-flat-ish.

Tsŭmá-bĭráká, 詳ツマビラカ, clear and plain, decided, settled; after the *Siwori* from *Tsumári*, concise and *firáku*, to open. — *Tsumábĭrakáni*, or old-Japanese *Tsŭmabĭrakékŭ*, adverb, plainly.

Wadzŭká, 僅ワヅカ。纔, scarce; *Wadzŭkáni*, scarcely, hardly.

§ 14. Derivative adjectives in **yaka**, in old-Japanese also **vaka**,))ヽ力.

Attributive *yakánaru*, predicate *yakánári* (in the conversational language *yakana*), adverbially *yakani*.

The derivative form **yaka** means as much as having the appearance of that which the root points out [1]).

To the words of this class, which have passed from the old language to the new, belong:

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1) This notice of the meaning of *yaka* agrees with that which a Japanese etymologist gives of it: ヤカ。凡スベテ物モノヲ形ケイ容イヨウシテ詞コトバヽ. — *Wa-gun siwori*, under *yaka*.

Asáyăká, 鮮ヤカ。鮮明, fresh and bright as the morning (*asa*). Also *Azayaka Azayagu*, *Asayuga*, *Azarakeki*. — *Asayaká náru iro*, a bright color. — *Kurenaiva iro hana-hada asáyăká nari* 紅藍花ハ色甚ダ鮮明ヤカニ, the safflower is very bright of color.

Fiyáyaká, 冷ヒヤカ, bleak, cold. — *Aki-kazéva fiyayaka nari*, the autumn wind is bleak. From *Fiya*, cold.

Ke-zayaka, 氣ケ亮ザヤカ, bright (of the weather).

Kiráviyaká, 晶キラビヤカ, glittering; also *Kirabiyaka*, from *Kirámi*, to glitter.

Kŏmáyăká, 穠コマヤカ, 1) tight, close, dense; from *Komi*, *Komu*, to fill. — *Kŭsáki komayakana*, grass and wood close growing. — *Komayakanaru saké* 濃酒, strong beer. — 2) narrow, precise.

Maméyaka, 眞メ成ヤカ, sincere, unfeigned, true; from *Mamé*, reality.

Miyabiyaka, 艶ミヤビヤカ。媛, splendid, beautiful; allied to *Miyaburi*, courtly.

Nagóyăká, 妍ナゴ妖ヤカ, maidenly, graceful; from *Nago*, maid.

Nigiyaka, 賑ニギヤカ, busy, bustling. — *Nigiwavi*, bustle.

Nikoyaka, 婉ニコヤカ, fine, tender, soft, mild; from *Niko*, pleasing; fine.

Nobiyaka, 舒ノビヤカ, elastic; from *Nob)i*, *u*, to stretch.

Odáyăká, 穩オダヤカ, calm, still; from *Odáv)i*, *u*, to become calm.

Saváyaká, 爽サハ快ヤカ, bright; gay; brave.

Sayaká, 清サヤ明カ, ook *Sayakeki*, clear (of light and sound).

Sináyaká, 娜シナヤカ。嫋, supple, pliant; soft, flexible; also *Sinábiyaka*, from *Sinámi*, to bend (oneself).

Sinóbiyaka, 密シノビヤカ, secretly, from *Sinob)i*, *u*, to hide; to suffer.

Sŭkóyaká, 健スコヤカ。勇健, strong, full of power; also *Sŭkúyaká*, *Sŭkúyŏká*, *Sŭkáyăká* and *Sukíyaká*; allied to *Sŭké*, support. (?)

Sŭmíyăká, 速スミヤカ, quick, swift; allied to *Sŭsŭmi*, pronounce *ssmi*, to advance. — *Kava-osova midzu-nakawo fasiru-koto sŭmiyaká nari*, the motion of the river otter under water is quick.

Tawóyaká, 嫋タワヤカ, also *Tawayaka*, pliable, supple, soft; after Japanese etymologists from *Ta*, hand, and *Yowa*, weak, being the weaker sex, opposed to the man, called *Tawoya-me*; — allied to *Tawam)e*, *eru*, to bend. — *Nami kazemo tawóyakáni naru*, waves and wind become softer.

Wakáyăká, 夭ワカヤカ, juvenile. — *Waka-ki*, young. — *Wakayaka náru sámŭrai*, a youthful warrior. — *Yuruyaka* 徐ユルヤカ, limp; slow; allied to *Yurusi*, to loose.

§ 15. Derivative adjectives in **kéki** or **kóki**.

Kéki or **Kóki**, radical form **Ke** or **Ko** (濃), = strong (of taste or color), already mentioned among the adjectives in *ki*, whenever it is joined to the root of another word, signifies that the object richly possesses that, which is mentioned by this word. Words of this stamp are chiefly characterized as old-Japanese, although not totally excluded from the modern language. The conversational language supersedes the attributive *keki* or *koki* and the predicate *kesi* or *kosi* with *kei* or *koi*, and the adverbial *kekŭ* or *kokŭ* by *keu* (*keo*) or *kou* (*koo*). The forms *keki* and *koki* frequently mutate with the derivative form *ka* (§ 13).

To this class belong:

Azara-keki, 鮮ケキ, quite fresh.
Fárŭ-keki, [1]) 亮ケキ, very clear.
Keya-keki, 健ケキ。尤, very strong.
Sámŭ-keki, 寒ケキ, very cold.
Sidzu-keki, 愔ケキ, very calm.
Tsuyu-keki, 露多ケキ, full of dew.
Ne-koki, 睡濃コキ, lying in a deep sleep.
Nure-koki, 濡濃コキ, thoroughly damp.
Sitsu-koki, 濕濃コキ, wetthrough.

§ 16. Derivative adjectives in **sĭki**, = .. like.

Adjective **sĭki** (シキ), adverbial **sĭku** (シク), predicate **sisi** (シヽ), often, but not generally, **si** (シ); in the conversational language by the elision of *k* and *s*, mostly **sii** (シイ) and **siu** (シウ。シフ), the last mentioned frequently pronounced as **šu** (*shu*); substantive **sisa** (シサ); continuative verb **sĭkari, u**, = so to be. Root **si** (如シ), = so, Lat. *sic* [2]).

Siki means, just as .. like (German .. *lich*, Dutch .. *lijk*, .. *aardig*), equality with that, which is expressed by the root, to which it is joined. Being of a similiar sound to the transitive verb *Siki*, *Siku*, = to spread, Chinese 敷。or 布, it is indicated in writing also by these Chinese characters, thus by a rebus, which places the word indicated in a false light.

As in old-Japanese many of the adjectives in *ki* (§ 9. B.) occur with the termination *siki* or *ziki*, the Japanese philologers consider the *ki* as an abbreviation of *siki*.

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1) Distinguished from *Fáru ke-siki*, spring-weather.

2) 如シ。似ルモノト云イフ事トヽ. *Zoo boo si-mon tsiu-boo ki*, 1773, under *Siku*.

Sĭki forms adjectives from nouns, from adverbs and interjections, and from verbs.

1) Denominative and Adverbial i. e. derived from nouns and adverbs are, e. g.

A-sĭki, 惡アシキ。邪, bad. — *Kokórono asĭki mono*, any one bad in disposition, a person of bad character. — *Asĭki utsuva:* bad tools. — *Asĭku manábŭ*, to learn badly. — *Fino teri-kómuva hanahada asĭsi*, = the entrance of sunshine (in an apartment where silkworms are bred) is very injurious. — *Yosi asiwo wakemavénŭ*, = not once to distinguish the, »it is good and it is bad," not to distinguish good from bad. — *Asĭkáru*, continuative verb, from *asĭkŭ* and *áru*.

Ava-sĭki, 淡アハシキ, frothy; faint of taste; also *Ava-ava-sĭki*.

Aya-sĭki, 奇アヤシキ。怪, wonderful; singular; from *Aya!*, exclamation of surprise. *Ayasĭki ame*, a wonderful rain, e. g. a stone-rain.

Bi-bi-sĭki, 美ビヾ敷シキ, handsome. — *Fage-sĭki* 烈ハケシキ, heavy; eager.

Fana fada- or *Hana hada-sĭki*, 甚ハナダシキ, very, uncommonly; from *hanahada*, very.

Fĭsá-sĭki, 久ヒサシキ, long ago, antithetic to *Sĭbárakŭ*, shortly, lately. — *Fakŭ-sai Hon-tsiyąuni towóru koto fisási*, it is long, that *Fakŭ-sai* has intercourse with our empire. — *Fĭsása*, length of time. — *Iku fĭsásani nari-másŭká*, = what lapse of time is it?, how long is it ago. In *Fisa* is placed the meaning of 日去, i. e. the sun or the day goes hence, or has gone hence, which refers to *Fĭ sárĭsí*.

Fĭtó-sĭki, 均ヒトシキ。等, = of one sort; agreeing.

Fŭtó-sĭki, 太フトシキ, thickish, stout.

Ikága-sĭki, 如イカ何カシキ, interrogative, inquisitive.

Iyá-sĭki, 賤イヤシキ, despicable, mean; from *Iya*, no!

Kána-sĭki, 哀カナシキ, painful, pitiful; from *Kana!* alas! — *Kánasĭki kána!* how pitiful!

Kibi-sĭki, 嚴キビシキ, originally *Kimi-sĭki*, = masterly, authoritative, strict, severe.

Kuda-kuda-sĭki, 瑣クダヾ敷シキ, piecemeal.

Kuru-sĭki, 苦クルシキ, *Kuru-kuru-sĭki* 苦ヾ敷, tiresome, disagreeable, grievous. *Mi-kuru-sĭki*, disagreeable to be seen, ugly, misformed. Root *Kur)i*, *u*, to reel (reel off cocoons).

Kŭvá-sĭki, 妙クハシキ。美。委, fair, neat. — *Kŭvá-sĭkima*, a fair horse. — *Kŭvá-sĭku*, neat, precise.

Mádzŭ-sĭki, 貧マヅシキ, poor, shabby.

Mása-sĭki, 正マサシキ, real; from *Mása*, truth.

Mŭná-sĭki, 空ムナシキ, without contents, empty; in vain; from *mi*, kernel, fruit and *na*, without; thus fruitless. — *Mŭná-sĭku náru*, to become empty; to give up the ghost.

Oná-zĭki, 同オナジキ, identical.

Sabi-sĭki, 寂サビシキ。閑寂。淋。孤, rusty; alone (solitary).

Suzu-sĭki, 冷スズシキ, cool. — *Suzu-sĭkáru*, continually cool.

Tŭdá-sĭki, 但タダシキ。眞, proper, real.

Taye-daye-sĭki, 斷タエダエ敷シキ, often interrupted, by pausing.

Uré-sĭki, 喜ウレシキ, glad, merry, joyful, pleasant. — *Watákusimo ŭrésĭku gozárimásŭ*, also I am joyful. — *Urésĭsa*, gladness. — *Urésĭsa kagiri nakeri*, the gladness was boundless. — *Urésĭkáru* or *Urésĭgárŭ*, = *ŭrésĭkŭ-aru*, continuative verb, to rejoice. — *Fi-kázuno ooiwo urésĭgárŭ*, to be glad at the greatness (*ooiwo*) of the number of days (at a long life). — *Urésĭmŭ*, transitive to make glad. — *Uré*, Yakutic *Yŏr*, joy. — The *Wa-gun Siwori* gives 得 (*e*, *uru*, = to get, acquire) as root.

Utsukú-sĭki, 美ウツクシキ, lovely; agreeable; handsome; old-Japanese *Itsŭkŭ-sĭki;* allied to *Itsŭkú-sĭmu*, or also *Utsŭkú-sĭmu*, to love.

Yŭsá-sĭki, 温ヤワシキ和, meek; honest, graceful.

Yŏró-sĭki, 宜ヨロシキ。義, apt, fit; well.

2) Verbal, derived by means of sĭki.

The transitive or intransitive meaning of the verb, from which adjectives are derived by means of *sĭki*, passes over to the adjective too, because *sĭki* is, by nature, neuter. On the manner, in which the derivation in one case or another is brought about, the Japanese etymologists, at least those, whose works are within our reach, preserve silence; they talk about it, indeed, but leave the matter itself in the dark. To be able to treat thoroughly and satisfactorily this class of words which, from an etymological point of view, belong to the most intricate, we ought also to be able to compare the forms, in which they occur in the different dialects of the popular language. As these are still unknown to us, we think we must confine ourselves to a mere indication of the most conspicuous phenomena.

Adjectives with a causative meaning derived by means of sĭki from causative or factive verbs, from verbs, by which, as it is known, to cause an ac-

tion to take place or be carried out is indicated, and which in Japanese, as it will be seen, hereafter, are formed by changing the verbal termination *i* into *asi* (or for vocal-harmony sometimes into *osi*). From *Konómi*, = to like, to be fond of, is formed the causative *Konomási*, = to cause fondness for, to make one to be fond of, and from this the adjective *Konomášiki*, = lovely. The adjectives, so formed, thus show, that in the nature of the object lies the action, expressed by the causative verb, to exercise or to bring to light.

To this kind of adjectives, among others, belong:

Ibukášiki, 訝敷, strange, wonderful; polite expression for: doubtful, suspected; from *Ibukás)i*, *u*, to excite surprise, and this from *Ibuk)i*, *u*, to be surprised at something.

Isogášiki, 閑敷。急。忙, busy; from *Isogás)i*, *u*, to make busy; and this from *Isog)i*, *u*, to make haste. — *Isogášiki tokóro*, a busy place. — *Watákusiwá kon-nitsiwá isogásii* (私ワ今日ワ多忙イ)[1], I have much business to day. As a variation of *Isogá-šiki*, we have *Isogavá-šiki*, derived from the causative form *Isogavási*, = to make busy, which proceeds from *Isogáv)i*, *u*, = to be busy.

Itamášiki or *Itavášiki*, 傷敷。痛敷, smarting, painful; from *Itamás)i*, *u*, to torture, and this from *Itám)i*, *u*, to feel pain, to suffer.

Kónomásiki, lovely, agreeable, from *Konomás)i*, *u*, cause to like, to excite one's love, to attract a person; and this from *Kŏnóm)ĭ*, *u*, to be fond of. 好.

Medzŭrášiki, 珍敷。奇, exciting interest, interesting; from *Medzŭrás)i*, *u*, to excite interest, and this from *Mede*, *Medzŭru*, also *Medzŭri*, to take interest in . . . , to have gladly (愛). Distinguished from *Medzŭráká*, important; costly. Every thing that is strange and rare, and however insignificant, an object of taste, is called *Medzŭrási*. If from *Me-tsŭki* or *Mi-tsŭki*, = to fix the eye upon a thing, an adjective with the signification of »attractive to the eye," must be formed by means of *šiki*, we should obtain *Metsŭkášiki*, as derivative from the causative form *Metsŭkási* (= cause one to look), but not *Medzŭrasiki*[2]).

Mutsŭkášiki, tiresome, grievous, vexing, 難, or also, by means of rebus, ex-

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1) *Shopping-Dialogues*, p. 16.

2) This as an answer to the question, proposed in R. BROWN's *Colloquial Japanese*, XLI.

pressed by 六ムツ借カリ and 六ムツケカ敷シキ; from *Mutsŭkas)i*, *u*, to vex, to grieve, make sad, and this from *Mutsuk)i*, *u*, whence the continuative *Mutsukár)i*, *u*, = to be grieved (or sad), is more in use.

Natsŭkásiki, 嬋一媛, vulgo 懷ナツカ敷シキ, attractive, engaging. — *Fánanó ninóvi natsukásii*, the scent of flowers is attractive. — From *Natsŭkás)i*, *u*, make disposed, excite inclination or love; and this from *Natsuk)i*, *u*, to be inclined, have inclination to.

Omómŭkásiki, 偉オモム慶カシキ, also by contraction *Omogásiki*, pronounced as *Omongásiki*, attractive, engaging; from *Omó-mŭkás)i*, *u*, to attract, and this from *Omó-muk)i*, *u*, to turn oneself with the face (*ŏmó*) towards a thing. 趣。趣一向. From *muki*, = to go to meet, arises a continuative verb *mukáv)i*, *u*, to be turned towards; whence *mukavas)i*, *u*, the causative form; from this is derived *ŏmómŭkavásiki*, to be continually attractive.

Omŏvósiki, causing to think of one, keeping another's thoughts engaged, and that in a good sense, thus engaging, dear, kind; from *Omovás)i*, *u*, also *Omŏvós)i*, *u*, to cause to think, and this from *ŏmóv)i*, *u*, to think (思).

Osorósiki, 恐オソロシキ, frightful; from *Osŏrós)i*, *u*, to make fear, and this from *Osór)é*, *uru*, to fear.

Sawagásiki, 躁サワガ敷シキ。騷, full of rustling and noise, stormy, turbulent; from *Sawagás)i*, *u*, to make rustle, to disturb, to confound, and this from *Sawag)i*, *u*, rustle, make a noise, be uneasy (怵サワギ。不安也). — *Sivo sawagasi*, the sea is stormy. — *Kokórowo sawagásŭ*, make the mind uneasy. — *Sáruva sei savagasĭku site monowo kai-su* [1]), = the monkey makes much noise and injures every thing. — The old-Japanese has as variation of *Sawagi* also *Sawagavi*, rage, tear; *Sawagavás)i*, *u*, enrage, and *Sawagavásiki*, full of noise.

Tanomósiki, 可賴, trusty, a thing upon which one can rely; from *Tanomos)i*, *u*, make trust, and this from *Tanóm)i*, *u*, to trust to, to rely upon.

Urámásiki, exciting disgust; from *Urámas)i*, *u*, make have disgust, to prejudice against oneself, and this from *ŭrám)i*, *u*, to be disgusted with. 怨。恨.

Uráyamásiki, (vulgo, and by way of rebus 浦ウラ山ヤマ敷シキ), worthy of envy; from *ŭráyamás)i*, *u*, to make one evy; excite envy, and this from *ŭráyam)i*, *u*, to envy. 羨。歆.

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1) *Kasira-gaki kin-moo dzu-i.* XII. 11. recto.

Uruvásĭki, *ŭrŭwásĭki*, 艶ウルハシキ。美, charming; from *Urŭvás)i*, *u*, enliven, and this from *ŭrúvi*, *ŭróvi*, to be enlivened, or charmed.

Utágavásĭki, 訝ウタガハシキ。不審, doubtful; from *ŭtágavás)i*, *u* make doubt, and this from *ŭtagav)i*, *u* (疑。嫌。怨), to doubt.

Utomásĭki, despicable, from *Utomás)i*, *u* to despise, properly to estrange, and this from *ŭtóm)i*, *u*, to be strange, to be despised. 疎.

Wadzŭravásĭki, 煩ワヅラハシキ。煩, tiresome, teasing, plaguing, from *Wadzŭravás)i*, *u*, to tease, and this from *Wadzŭráv)i*, *u*, to be plagued.

Yádŏrásĭki, hospitable; from *Yádŏrás)i*, *u*, to lodge, take anyone in, and this from *Yadór)i*, *u* (宿ヤドリ), to lodge somewhere.

Yawásĭki, 和ヤワシキ, calming, from *Yawás)i*, *u*, to make rest, to reduce to calmness, and this from *Yav)i*, *u*; or *Yam)i*, *u*, to come to rest.

Yŏrókobásĭki, joyful, rejoicing, from *Yorókobás)i*, *u*, to please anyone, and this from *Yŏrókŏbi)*, *u*, to rejoice, to be glad. 歡。喜.

Yŭkásĭki, 悒ユカシキ, urging on, impatient; from *Yŭkás)i*, *u*, to make go; to drive; and this from *Yuk)i*, *u*, to go.

§ 17. Derivative adjectives in **ká-sĭki.**

To the adjectives in *siki* unite the derivatives in **ká-sĭki, ká-sĭku, ka-si;** terminations, which are considered by Japanese etymologists as contractions of **kamásĭki, kamásĭku, kamási** (for which *kavasĭki* etc. also occur), and which are indicated in writing by 通カヨ敷シキ. The sign 通 means to go through or to make go through for...., in Japanese *Kayovi* or *Kayovasi.* Is this character to be remarked as a rebus here, or is its signification allied to that of the Japanese termination? This question remains unanswered by the Japanese philologers. The writer of the present, leaves the rebus for what it is, and sees in the *kasiki* in question nothing more, than the frequently occuring abbreviation of **sĭká-sĭki**, of which the radical form *sĭka* (然シカ) is quoted among the adjectives in *ki* (page 109 n°. 72) with the meaning of »being so, such." **Kasi** is met with, and that as a substantive predicate verb with the signification of »is as much as," in simple expressions such as »Mister *tova kimizo* **kasi**" [1]); = the word Mister **is as much as** *kimi;* whereas the continuative verbal

1) I borrow this satisfactory example from a metrical list of Japanese and Dutch words, by a Japanese diletante.

form *Karu* (for *sĭkáru*) in *Karuga yŭé̲ni* [= for reason (*yŭé̲ni*) of the (*ga*) being so (*kárŭ*), that is therefore, on that account], is generally in use, and that to exclusion of *sĭkáru*. The derivative forms *kásĭki*, *kásĭku*, *kásisi* or *kasi* thus answer to ... ish, ... some; whereas **kamásĭki** is equivalent to a fusion of *sĭká-másĭ-siki* (*masi*, = to be).

To this class of derivative adjectives, among others, belong:

Fádzĭ- (vulgo *Fádzŭ-*) *ka-siki*, 慙分通カ敷シ。耻敷, timid; also *Fadzi-* (vulgo *Fadsu-*) *ka-másĭki*, or *-kavásĭki*; from *Fadzi*, blush; *Fadzu*, *Fadzŭru*, to blush.

Fárŭ-ká-sĭki, 晴ハル通カシ, clear (of the weather); also *Fárŭ-kavásĭki*; root *Fare*, clear.

Kara-kaviga másĭki, droll, jocose; from *Kara-gavi*, to laugh, and this from *Kara kara*, = ha! ha!

Ne-ka-sĭki, 寐テ通カ敷シ, sleepy, also *Ne-kama-* (or *kava*) *sĭki*; from *Ne*, sleep.

Ya-kamásĭki, 喧ヤカマシ, noisy; from *ya!* an exclamation like Heh! holla! ho! [1]). — *Kokode yakamásĭkiwo sakerŭ*, here people prevent what is noisy. — *Sidzuka ni sĭte yakamasi nai* (寂不喧), it is quiet and without noise.

Yume-ka-sĭki, 夢ユメ通カ敷シ, also *Yumé-kama-* (or *kava-*) *sĭki*, as in a dream; from *Yume*, a dream.

§ 18. Derivative adjectives in **rá-sĭki**, = having a resemblance to....

They are generally denominative. **Ra** is instead of **ará**, which has arisen by the strengthening the final vowel of *ari* into *a*; **ará-sĭki**, by apheresis **ra-sĭki**, thus means: »such (*sĭki*) as were there...," or »so as if there were." **Makoto**, = truth; **Makoto-narŭ**, = being truth, true; **Makoto-ra-sĭki**, such as if it were truth, i. e. probable. *Makoto-rá-sĭki koto*, or *Makoto-rá-sĭsa*, probability.

Ra-sĭki therefore answers to the derivative termination ..ish, so far as it means having a resemblance, to that, which is indicated by the root, as bluish [2]), whereas the Japanese termination gives at the same time, to the adjective formed with it, a diminishing, frequently also a contemptible signification in addition.

The old way of writing the predicate form *Arasi* is 有テ貝ラ志シ. The presence of 有, which is here ideographically, with the signification of »to be

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1) *Ya, yobi-kakuru koyeni iveri*, = *Ya* is said of a calling voice. — *Wa-gun siwori*, under *Ya*.

2) BRILL, *Nederl. Spraakleer*, 1854, § 42. 1. 1).

on hand, = Jap. *ari*," pleads for the correctness of the assimilation of *ra-si* to *ara-si*, and therefore against the supposition, that the *ra* used here might be the characteristic of the plural (§ 5. III. 1. page 56).

The dialect of *Nagasaki* has **ráska** for *rasĭki*.

Examples of derivative adjectives in **ra-sĭki**:

Otóko, man; *Otóko-rásĭki ónna*, a manly woman.

Onnágŏ, woman; *Onnágŏ-rásiki ŏtóko*, a womanish (effeminate) man, = *ŏnnáno yạuni okonái-másŭ ŏtóko* [1]), i. e. a man conducting himself like a woman.

Warabe, *Warambe*, boy; *Warambe-rásĭki*, boyish.

Ko-domo, child; *Kodomo-rásĭki*, childish. *Kodomo-rásĭki hanási*, childish-talk. *Kodomono yạu nárŭ*, childlike.

Kimi, gentleman; *Kimi-rásĭki*, playing the gentleman.

Dai-miyạu, = great name, imperial prince; *Dai-miyạu-rásĭki hátamoto*, a vassal, who plays the prince.

Baka, fool, madman; *Baka-rásĭki*, stupid, foolish; *Baka-rásĭki koto*, stupidity, folly.

Uso, gossip, untruth; *Uso-rásĭki*, trifling.

The derivative *Fĭtó-rásĭki*, from *Fĭto*, man, answers formally indeed to »human," must however, with a view to the examples quoted, have a signification, by which it is only applicable to a not human being, that acts humanly [2]).

Also words of Chinese origin are compounded with *rásĭki*, e. g.

Kou, 功コウ, merit; *Kou-aru waza*, = a merit being deed, a deed, that really is meritorious. — *Kou-rásĭki waza*, an apparently meritorious deed.

Ri-kou, 利リ 口コウ, whetted mouth or tongue, eloquence. — *Rikou-nárŭ fĭto*, an eloquent, witty (but not blunt) man. — *Rikou-rásĭki fĭtó*, a man, who plays the witty person or the orator.

Ai, 愛アイ, kind; *Ai-rásĭki*, amiable.

Ka-wai, proper 可カ 愛アイ *Ka-ai*, kind, agreeable. *Kawai-rásĭki*, amiable, lovely. *Ka-wai-rasĭku naki koto*, ungraciousness.

Bin-bou, 貧ビン 乏ボウ, poverty; *Bin-bou-rásĭki*, poorly.

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1) Thus Mr. Oono Yasaburoo, when requested to describe the meaning of *Onnagorasiki otoko*, defined it.

2) We know this word alone from a Vocabulary, in which it was translated „menschlijkerwijze."

§ 19. Derivative adjectives in **beki.**

Placed after the attributive form of a verb **beki** (可キ) signifies, that what the verb expresses may, can, must and shall happen. The predicate form is **bésĭ**, the adverbial **békŭ**. — *Onna kono téwazawó sŭ-bésĭ*, women may, can or will do this work — *Korewa onnano sŭ-béki tewaza nárĭ*, this is a work to be done by women. — *Sŭ-beki*, = being allowed or able to do, is here conceived in an active sence, whereas the genitive *onnano* precedes as definition. Compare page 97 § 8. VI. — *Fĭtó-bĭtó kono tamawo tattomŭ*, every one values this jewel highly. — *Korewa fĭtó-bĭtóno tattomŭ-beki tama nari*, this is a jewel, which every one may, can and shall value highly.

In the chapter on the verbs (§ 104.) we shall refer again to *Beki*.

§ 20. Derivative adjectives in **náki**, = without, ... less, indicating the want of that, which is mentioned in the radical word.

Na-ki 無キ, in the conversational language **Nai**, from the radical word **Na**, = not, used substantively means »the good for nothing" or »something good for nothing," = nothing, e. g.: *Fĭtowo naiga sironi su*, to consider a person as good for nothing (of no value). *Naiga* is genitive.

Used attributively it means »not existing;" *Naki-fĭtó* is a not existing man, one deceased; *Nai-mono*, a good for nothing, a not existing thing, a nothing. — *Fĭtóno naki-kotowo kiku*, to hear of a person's not existing (his death).

When *Naki* is preceded by an attributive definition of what does not exist, it answers to the suffix ... less. — *Tsikára-naki* or *Tsikarano naki yumi*, a powerless bow.

The predicative form **Nasi**, in the conversational language **Nai**, means the not being at hand of anything, be it thing or circumstance. — *Kono yumi wa tsikára nasi*, this bow is powerless. — *Iwąu-ga-sima fĭtó nasi*, the sulpher island is without inhabitants. — *Ari nasiwo tovu*, 問フ有リ無シ, to inquire about the existence or non-existence of a thing.

Adverbially **Nákŭ** (無ク), in the conversational language **Nąu**, **Noo** (ナウ。ナフ。ノウ。ノフ). — Thence the continuative verb *Nakari* (= *Nákŭ* + *ari*), not to exist. — *Náku nari*, to go to nothing, to die. — *Naku s)i, u*, to be without ..., to want.

Na and the forms derived from it will be found treated more diffusely in the chapter on the verbs (§ 109.).

§ 21. Adjectives with the negative prefix **Na**, or the Chinese 不, **Fu.**

Na, with negative power comes before adjectives as well as substantives, and causes them to express the contrary. This use of *Na* peculiar to the old language has been preserved in expressions as: *Na-yami*, = no rest (不安); *Na-yî* (ナ井), = no seat, for »earthquake" (地震); *Na-ivizo*, = not speak, = be silent!

The Chinese 不フ, **Fu**, = not, as a pure negative prefix to Japanese words expressive of quality has also got into use. To the few compounds of that nature belong:

Fu-de-ki, 不フ出デ來キ, mis-chance, bad-growth. *De-ki*, to proceed, to be produced.

Fu-nari, 不フ實ナリ, bad growth. — *Fu-narino tosi*, a bad year.

Bu-nari-naru, 不フ形ナリナル, misshapen; *Nari*, shape.

Fu-katte-naru, 不フ勝カツ手テナル, uncomfortable, disadvantageous; uneasy; *Kátte*, the winning hand.

Fu-mi-motsi-naru, 不フ身ミ持モチナル, behaving badly; *Fu-mi-motsi*, bad behavior, Fr. *inconduite; Mi-motsi*, behaving as it should be.

Fu-ratsino, 不フ埒ラチノ, extravagant; absurd; improper, irrational; from the Chinese *Liuĕ* (埒, vulgo 垪), after the Japanese pronunciation, *Ratsi*, limit, fence. — *Fu-ratsi no koto*, what goes beyond limits. — *Ratsi mo naki zon-zi yori* 垪ラチモナキ存ゾンジ寄ヨリ, an irrational opinion.

Fu-sai-vai-naru, 不フ幸サヒハヒナル, unprosperous; *Sai-vai*, prosperity, luck, blessing; from *saki*, development, and *favi*, growth.

Fu-si-avase-naru, 不フ仕シ合アハセナル, not lucky; from *Si-avase*, chance.

Fu-sugurete imasu, 不フ勝スグレテイマス, not excellent, not being particularly well.

Fu-tsu-gau-náru, 不フ都ツ合ガウナル, unfit, inconvenient, incongruous; from the Chinese 都ツ合ガウ, = altogether, the sum; thence *Tokino tsu-gauni yori*, according to the time.

More numerous are the compounds with 不フ, which, adopted from the Chinese, and sanctioned by use as classical expressions, have penetrated even to the language of daily life.

As attributive definitions prefixed to Japanese words, they occur with the suffixes *no* or *naru*; e. g.:

不ブ和ワナル, discordant.
不ブ幸カウナル, desastrous.
不ブ孝カウナル, unchildlike.
不ブ足ソクナル, insufficient, not enough.
不ブ快クワイナル, indisposed.
不ブ堅ケン固コナル, indisposed, not well.
不ブ作サ法ホウナル, unfashionable.
不ブ斷ダン噺ハナシ, unceasing gossip.
不ブ朽キウノ親シン睦ボク, imperishable friendship.
不ブ意イノ難ナン, unforeseen difficulty.
不ブ圖ブシテ, unexpectedly, by chance.

If the pure negative 不ブ, of similar expressions is superseded by 無ブ (*bu*, = without), the meaning of the word undergoes a considerable modification, which is still frequently lost sight of. 不ブ礼レイナル *Fu-rei-naru*, is uncourtly, and equal to coarse, clownish. 無ブ禮レイナル, = »without ceremony," and may also be rude behavior, which does not wound. 非ヒ礼レイ, is a behavior, antagonist to the nature of politeness, thus misbehavior. 不ブ時ジ, *Fu-zi* is untimely, i. e. not at the time fixed; 無ブ時ジ, without fixed time, i. e. always; 非ヒ時ジ, wrong-time, the improper time, the time at which something may not happen.

8 22. Adjectives with a previous definition.

Nouns, prefixed to an adjective as definitive, form with it a compound word, provided they are not characterized as an attributive addition by the termination *no*. — *Te*, hand; *Naga*, long; *Te-naga zaru*, long-armed ape. — *Kutsi*, mouth; *Omoki*, heavy; *Kutsino omóki fĭtó*, a man heavy of mouth or tongue.

Examples.

Inisihé imáno na-takáki fĭtó, High named (celebrated) persons of old and new times.
Te-baya, *asi-faya*, = of hand quick, of foot quick; quick-handed, quick-footed.
Kotoba-fayasi, he is ready of speech. — *Kotoba-oosi*, he is woordy. — *Kutsi-firóki*, broad-mouthed. — *Me-akáki*, red-eyed.
Mimi-tóki fĭtó, a man, sharp of ears, a quick-hearing man.
Fara-bŭtó, thick of belly, a paunch-belly, name of a fish.
Faráka ŭwó (for *fara-aka ŭwó*), a fish red of belly, the red-belly.
Omó-siróki, white or clear of countenance, friendly.
Mono-kóyeno naki yo, a night without sound, a dead night.
Kokóro-neno firóki kotoba, a word ample of meaning.
Kokóro-neno warui fĭto, a man bad of disposition.
Ke-no ara-mono, *ke-no niko-mono*, rough haired beings, soft haired beings.

§ 23. The definition, that the quality in any object in full or relatively full measure is met with, is expressed by adverbs or definitions equal to them, which precede the adjective; as such are worthy of notice:

1. **Ma**, 眞マ。真, in conversational language generally **Man**, = effectively, really; genuine unadulterated, indicates the full measure of the quality. **Ma-naka**, or **Man-naka**, 眞マ 中ナカ, the just middle. — *Yumino ma-nakawo tórŭ*, just the middle of the bow to seize, to seize the bow just in the middle. — *Man-nakano ĭyé*, the middle house, standing between two others. —

Mán-fĭráki, 眞マン 平ヒラキ, quite level, even.
Mán-márŭki, 眞マン 圓マルキ, quite round.
Má-yásŭki, 眞マ 安ヤスキ, quite easy.
Má-sĭróki, 眞マ 白シロキ, quite white, snow-white.
Má-kŭróki, 眞マ 黑クロキ, quite black, jet-black.

Ma, = effectively, really, variation of *Mi* (實ミ), is the same radical word, that occurs in *Ma-koto* (眞事。眞言), = reality, truth. *Ma-gokóro*, an upright heart; *Masa*, truth; *Masa-sĭki*, = really.

2. **Itsi-dan**, 一イチ 段ダン, a whole piece, adverbially: wholly. — *Itsi-dan ŭtsŭkúsĭki ónna*, a woman in all respects beautiful. — *Itsi-dan kek-kau nárŭ*, in all respects excellent.

3. **Ikanimo**, = however, in all respects. — *Ikanimo tsiisaki*, as small as possible. — *Ikanimo tayásŭki*, as easy as possible.

4. **Zŭi-bun**, 隨ズイ 分ブン, = comparatively, so much as possible. — *Zŭí-bun fayákŭ*, pretty early; is also used with the signification of »very early."

§ 24. Absolute comparative.

Adverbs which, expressing a higher degree of the quality, come before the words of quality, are:

1) **Mo**, 最モ。vulgo 寸, yet, yet more; to be distinguished from *Ma*, = real, with which it frequently mutates.

Mo-yásŭki, 最モ 安ヤスキ, easier
Mo-gami, 最モ 上ガミ, higher up.
Mo-sotto, 最モ 些ソット, yet less.
Mo-fayá, 最モ 早ハヤ, still quicker or earlier; already.
Mo-sŭkósi, 最モ 少スコシ, yet a little.

Mo-sŭkosi sakini, still rather earlier; just now. — *Korewa amári tsiisai. Mo-*

sŭkósi ookiinowo O mise[1]), this (case) is too small. Let me see one rather larger.

2) **Ookini**, 大キニ, greatly, very. — *Ookini furúki*, very antique. — *Ooki ni aráki*, very rough.

3) **Sŭkósi**, 少スコシ, little, in slight degree. — *Sŭkosi takai tokóro*, a place high only in a slight degree.

4. **Nao**, 猶ナホ, old-Jap. **Navo**, 猶ナホ, once more so . . . , still more. — *Sore de nao yokŭ nari*, thereby it becomes so much the better. — *Sore dake nao yorósii*, it is so much the better.

5) **Iyá** or **ĭyó**, also **yá** or **yó**, 彌イヤ。イヨ。ヤ。ヨ。弥, = once more so.., farther, more; to be distinguished from *íya*, no. — *Iyá taka yama*, the mountain once as high. — *Iyá medzŭrásĭki*, still more interesting.

6) **Iyá-ĭyá** or **ĭyó-ĭyó**, 彌イヤヤ。彌イヨヨ, more and more; in the conversational language *Iyága ŭyéni* also. — *Iyó-ĭyó fŭkáki*, still much deeper.

7) **Másŭ-másŭ**, 益マス〻, more and more. — *Riyạu-kókuno mázĭvari másu-másu átsŭkú nári*, the intercourse of both the empires extends more and more.

§ 25. The relative or real comparative.

1. If a quality be attributed to one object in the same measure as to another, the likeness, if it is quantitative, is expressed by **Fodo**, if it is qualitative by **Yạuni**. **Fodo** (程ホド) means quantity, **Yạuni**, or **Yooni** (樣ヤウニ), in the manner.

Namiva yáma-fodo takasi, the waves are as high as mountains. — *Namiva yukino yạuni sirósi*, the waves are white as snow. — *Yama-fodo*, = size of mountains, and *Yukino yạuni*, = in the manner of snow, are here adverbial definitions, which, as such, precede the words of quality *takási* and *sirósi*. The particle *va*, vulgo *wa*, is here necessary to separate the subject *nami* from the following substantive (*yama*, or *yuki*), which, as subordinate definition, belongs to the predicate word of quality.

San ri fodo toósi, it is so far as three miles. — *Isi yạuni kataki*, = stony hard, i. e. so hard as stone. — *Zen fodo dai-sétsŭ nárŭ monova nasi*, 無シ善ゼン程ホド大ダイ切セツナル者モノハ, there is nothing so important as virtue; in the conversational language: *Zen fodo tai-setsu na* (or also *tai-zi ta*, 大ダイ事ジタ) *monowa nai*.

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1) *Shopping-Dialogues*, p. 2.

2. If a quality is ascribed to one object in a higher degree, than to another, with which the comparison is made, the latter is considered as the point of departure in the ascription and, as such, characterized by the termination yori (out), immediately precedes the word of quality, which does not assume a comparative form; thus *Nami*va *iyé*yori *takasi*, = the waves are from houses out high. i. e. the waves are higher than houses. In this form of speech also the isolating particle va or wa is indispensible.

The Mongolian and Mandju, in respect of the comparative, follow the same way [1]). To the expression: »The horse is higher than the sheep," is equivalent in Japanese the expression: *Mŭmá*va *fĭtsúzi*yori *ooi nari* (馬ハ 大ニ 於レ 羊ヨリ 也ナリ), = the horse — from the sheep out high is; in Mongolian *Morin* anu *chonin* etse *jeke*.

Examples.

Meiva koo-mooyori karosi (命ハ 輕シ 於レ 鴻毛ヨリ), the life is lighter than down. — *Ookamivá yama-ĭnuyori takesi*, the wolf is bolder than the wild dog. — *Olanda-fŭnévá Too-senyori sakini tsĭyáku-gansu*, the Dutch ship lands earlier than the Chinese. — *Kakŭretárŭyóri aravaruruva nasi*, = something more manifest than the hidden, is there not, there is nothing more manifest, than the hidden. — *Riwo kivamete, Ten-kawó ŏsámŭrŭ-kotova — sĭyuyori ooi-nárŭva nasi*, what concerns the forming of the understanding, and the government of the state, there is nothing greater than the doctrine of CONFUCIUS. — *... yori sŭkósĭku naru*, less becoming than ...

Remark. No comparison is contained in the sentence: *Kono sákayori tsutsi fíkĭsi*, = the land (*tsutsi*) is of this steepness off low; as the words »of this steepness off (*kono saka yori*)" are an attributive definition of »land (*tsutsi*)," and not of the word of quality »low (*fiki*)."

The relative comparative may also be defined by means of one of the adverbs (§ 24), which indicate a higher degree of the quality; e. g.: *Wasiva kuma-takayori mata-mata ooi nari*, the eagle is twice as big as the bear-falcon (the horned falcon). — *Kuma-takava me-ono dai-siyau mina takani onázĭku, takayori ooi-naru koto san bai seri*, with the bear-falcon (*Spizaidos orientalis*) the size of the female and the

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1) Compare I. J. SCHMIDT, *Grammatik der Mongolischen Sprache* St Petersburg, 1831. S. 39. — CANON DE LA GABELENTZ, *Élém. de la Grammaire Mandchoue*, 1832. page 86. — *Characteristic der hauptsächlichsten Typen des Sprachbaues, von* Dr. H. STEINTHAL Berlin. 1860. page. 200.

male generally is as with the hawk; his size (*ooinaru koto*) with relation to (*yori*) the hawk amounts to threefold (*san bai*); i. e. it is thrice as big as the hawk.

The object, with which the comparison is made, is also isolated by **va**, when the word expressive of quality does not immediately follow it, but is separated from it by a subordinate adverbial definition; e. g.: *Kono ĭyé yori* **va mata** *takasi*, is as high again as this house. — *Kono ĭyé yori* **va nao** *takasi*, is yet higher than this house.

If the object, with which the comparison is made is something which either has remained without notice, or is not expected, then it is characterized by the suffix **mó** (= also, even). *Kore* **yorimó** *oosi*, more than this also, or more than even this. — *Fayábŭsá to ívu toriva taka* **yorimó** *fayási*, the bird, called *Fayábŭsá*, or the quick flier (it is the noble falcon) is fleeter than even the hawk. — *Kono fĭtówa are yorimo gakusiya de ari* [1]), this man is more learned than even he. — 草木ノ花形ハ牡丹ヨリ大ナル物ハナシ *Sạu-mókuno kwa-kiyạuva Botan yori ooi-náru monová násĭ*, among the flowers of the vegetable kingdom there is none bigger than the piony.

Verbs also, which express a more or a less, such as **Másĭ, Masári, Masáreri** (愈。勝。優), = to be more, to excel (*praestare*); **Otóreri** (劣), = to be less, are used in the forming of comparisons; e. g. *Idzurega nandzini masáru* (孰愈於汝), who is more than you? — *Kono kunini masárĭte takárano árŭ kuni* (愈テ茲ノ國ニ而有ル寶ノ國), a country better than this country and rich in treasures. — *Wareni masáreri*, he has excelled me. — *Siro-mayu-kavikoni masáreru monova násĭ*, there is nothing, that surpasses the silkworms of white cocoons. — *Fĭtóni otóru*, to be less than others.

Remark. When in the saying: »It is better not to go, than to go," deviating from the usual order of words, according to which one would be obliged to say »*Yukánŭva* (the not going) *yukuyori* (than the going) *masi* (is better)," is expressed by *Yuku* **yoriva** *yukánŭ* **gá** *másĭ*, a rhetorical inversion takes place, to make it appear, that the predicate »it is better (= Lat. *praestat*)" is of the most importance. Therefore the subject *yukánŭ*, as a subordinate definition precedes the predicate, but is emphatically characterized by **ga**, whereas the *yuku yori*, contributed to the comparison,

1) Compare RODRIGUEZ *Élémens*, p. 80.

isolated by va, is placed in front. Compare what is said on this subject, on page 64.

The poet supersedes *yoriva* by **kara koso** or **gara koso**; e. g.:

Uéte miyo! Fanano sodatanu satová násí.

Kokóro gára kósó miva íyasĭkere[1]).

Plant and look! There is no village where flowers do not come up.

My outside is worse than my heart.

Koso, an emphatic suffix.

§ 26. The absolute superlative.

The absolute superlative is expressed by one of the abverbs, which imply the highest degree of the quality and precede the word expressive of quality. The adverbs are:

1) **Fana-fáda**, or **hana-háda**, 甚ハナハダ, very; old-Japanese *Fata-fata*, from *fata*, yet again. — *Fana-fáda takaki*, very high. — *F. sebáki*, very narrow. — *F. tákŭ-san náru*, very plentiful. — *Tsŭbame tobi-kakeru koto fana-fada fayá-si*, the flight of the swallow is very quick. — *F. taí-sétsŭni ŏmóvu*, to consider of the most importance.

2) **Mottomo**, 最モット。甚モ。尤, originally **Mótomó**, utmost, quite. — *Aka-kaneno nari mottómo yorósĭku, ĭtátte mare nari*, as to the standard of copper (the coin) is quite good, it is however extremely rare.

3) **Ito, ito-ito**, 最イト。太。彌。甚。痛, very. — *Ito yásŭki*, very easy. — *Ito ósĭki fĭmé*, a very lovely girl.

4) **Itátte**, 至イタッテ, the gerund of *ĭtári*, = arrive at the place to which one will come; as adverb complete, entire, utmost, highest. — *Itatte yorósi*, it is quite good. — *Itatte fayáku*, very early. — *Sasakiva katatsi itatte tsiisáku sĭté koyé ooi nari*, the wren is in form very small, yet in voice strong. — ... *to kokoro-yuruvá makotoni* **itatte** *oróka nari*, mean that..., is indeed utterly stupid. Instead of it place the inversion: *makotoni oróka*nó **ĭtári** *nari*, = is indeed the highest point of stupidity, if the logical accent is to be placed on *itari*. — *En-in ainari kino-dokuno itarini soro*, 延エン引イン相アイ成ナリ氣キ毒ドクノ至イタリニソロ, delay is the summit of vexation.

The Chinese 至シ **si**, = *ĭtátte*, also is used to express the superlative, and that in composition with Chinese words; e. g.:

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1) A leaf in an album, written by FUKU-SAVA, 1862.

至シ極ゴク, *si-góku*, top-point, utmost.

至シ善ゼン, *si-zen*, highest good, perfectly good.

至シ妙ベウ, *si-beo*, excellent.

至シ要ヨウ, *si-you*, needful in the highest degree.

5) **Meppoó** (メッポウ), which is said to be in use with the signification of »most," but only at *Yédo*, was known to us only under the form of *Meppou-náru*, as synonym of *Mono-osóre sénŭ*, = caring for no danger, fearless, bold. *Kono nedanva meppoo takai* might thus signify: this price is boldly high. But as we now recognize this word to be the Japanese pronunciation of the Chinese 滅法, *Miĕ-fă*, signifying »annihilation-law", i. e. unavoidable dead, we must translate *Meppoo takai* by mortaly high. Some write 滅メツ亡バウ, and pronounce it *Met-boo*.

6) **Itsino**, 一イチノ, first; **Dai-itsino**, 第ダイ一イチノ, = the first. — *Tsuruga kitakuni itsino yoki mináto nari*, *Tsuruga* is the first good (the best) harbour in the northern provinces. — *Nippon itsino takeki mono*, the bravest man in Japan. — On the other hand *ítsi* stands for *útsi*, = blow, in *Itsi fayáku*, = quick as the lightning. — *Ten-ka dai-itsino gáku-sĭya*, the first scholar in the empire.

7) **Itsi-ban**, 一イチ番バン, = first rank (see § 31. 1)). — *Itsi-ban yorósĭki*, the very best.

8) **Sŭgŭréte**, 特スグレテ, excelling, surpassing. — *Sŭgŭréte medzŭrásĭki*, most interesting.

9) **Kitsŭku, kitsuu** (酷キツク), heavy, very. — *Kitsuu sui mono*, something very sour.

Very common also, are the following Chinese compounds with 最サイ, **Sai**, = very, utmost, which express a superlative:

最サイ上ジヤウ, uppermost, best.

最サイ中チウ, middlemost.

最サイ下ゲ, lowest, least.

最サイ初ショ, very first, first beginning.

最サイ頂テウ, the highest.

最サイ前セン, first; with relation to time, = just now, presently, a few moments ago.

最サイ勤キン, most diligent.

§ 27. The relative superlative.

The relative superlative is characterized in that, that the objects surpassed are expressly named, and this naming, whether in the genitive, or in the local, is placed before the word expressive of quality, by way of a definition, and thus subordinate to it. The bright of (or among) the stars is, after the Japanese

manner of speaking, the brightest of (or among) the stars, *Fosi*no (or *Fosi no* **nakani**) *akiraka náru va.*

Examples. *Karasi fazikami*va *na*no *tattoki nari*, mustard and ginger are the principal of vegetables; or: *Na*no *tattoki*va *karasi fazikami nari*, the principal among the vegetables are mustard and ginger. — 藥之ノ中之ノ勝[劣]レル者, *Kŭsurino nakano masáreru* [*otóreru*] *mono*, the best [the least] among the medecines.

勝スグレテ最モ諸モロ〳〵ノ法ノリノ中ナカニ於ニ佛フツ法ハ殊ニ爲イマスサラ *Buppoova moro-morono norino* **nakani** *motomo sarani sugurete imásu* [1]), the Buddha-doctrine is among all doctrines the most excellent.

§ 28. The excess in a quality is expressed by:

Amári, 餘アマリ。余, = excess, adv. excessively, too ... — *Tsikarano amari*, excess of strength. — *Amári gin*, excessive money. — *Korewá amári tsiisai*, 是コレワ余アマリ小チイサイ [2]), this is too small. — *Korewá amari nagai* [3]), this is too long. — *Korewa amari iroga koi* [4]), this is too dark of color. — *Korewa amari dziyaiga átsui* [5]), this is too thick of stuff.

Yo-fodo, 余ヨ程ホド, = excess, excessive, too ..., = *Amári*. — *Soredewa yo-fodo takáku nari-masu*, 夫ソレデワ余ヨ程ホド高タカ直ナリマス [6]), then it becomes too high (too dear). — *Yo-fodo osói* [7]), it is too late.

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1) *Nippon-ki*, Vol. 19, page 25 verso.

2) *Shopping-Dialogues*, page 2. 3) page 8. 4) page 23.

5) „ page 24. 6) page 37. 7) page 41.

CHAPTER IV.

NUMERALS.

The Japanese language has its own numerals; but with the introduction of the Chinese system of measures, weights and reckoning of time, the Chinese numerals and the Chinese marks of number came early and generally into use. Therefore one has to do with two sorts of numerals, with the Japanese and with the Chinese. The Japanese are connected with Japanese words, and the Chinese with Chinese.

§ 29. The ancient Japanese cardinal numbers are:

ヒト,	Fĭtó (F'tó, H'tó)	one.	コヽノ,	Kŏkónó	nine.
フタ,	Fŭtá (F'tá)	two.	トヲ,	Tóo, = once ten.	
ミ,	Mi	three.	ソ,	So, ten, termination of tens.	
ヨ,	Yo	four.	モヽ,	Momo	hundred.
イツ,	ĭtsú	five.	ホ,	..fo, ..vo, as termination of hundreds.	
ム,	Mŭ, Muyu	six.	チ,	Tsi	thousand.
ナヽ,	Năná	seven.	ヨロヅ,	Yŏródzŭ	ten thousand.
ヤ,	Yá	eight.			

The vulgar man says for *Hitó* (1) and *Kokono* (9), by way of abbreviation, *Hi* and *Koko* also. Oral communication by OONO YASABUROO ESQ.

These radical forms are used in the forming of compound words in which, according to the principle fixed in § 9. I. A., the idea of number is supposed to be already combined with the object, e. g.:

Fĭtó-vino fána, = one day's flower. — *Fĭtó-yono sake*, = one night's rice-beer, i. e. *sake*, that is only one night old. — *Fĭtó-fána*, one-flowered.

Fŭtá-go, a twin. — *Fŭtá-gokóro*, a double heart. — *Fŭtá-nari*, an hermaphrodite. — *Fŭtá-oyá*, the parents. — *Fŭtá-tábi*, twice. — *Fŭtá-nanó sima*, a two-named island.

Mi-ka, the day (*ka*), which has the number three as characteristic, the third day; also the period of three days (*triduum*). — *Mi-ka-tsŭki*, = the third-day-moon, the moon of the third day. — *Mi-tose*, the year three, also the period of three years (*triennium*). — *Mi-kŭsáno kayu*, = three-herbed pap.

Yo-mo, the square. — *Mŭ-tóse*, the year six, also the period of six years. — *Mŭ-tóseno*, six yeared. — *Năná-yáma*, the Seven mountains.

Used as substantive numerals, the cardinal numbers from 1 to 9 take the suffix 〻 **tsu**, which just as the Chinese numeral-substantive 箇 (*ko*), with which in the most ancient writings [1]) it is assimilated, means, originally, a piece of bamboo and, in a general sense, in the counting of articles, is taken for »piece, number" [2]). Consequently we have the following compound nouns:

Fĭtó-tsŭ (*F'tóts'*, *H'tóts'*)	one.	*Mŭ-tsú*	six.
Fŭtá-tsŭ (*F'táts'*)	two.	*Năná-tsŭ*	seven.
Mi-tsu	three.	*Yá-tsŭ*	eight.
Yo-tsŭ	four.	*Kŏkóno-tsŭ*	nine.
Itsŭ-tsŭ (*Its'ts'*)	five.		

These numerals answer to the question: *Iku-tsu* (幾〻), how many pieces?

Fĭtó-tsu-fa, a single leaf [3]). — *Mŭ-tsú-hána*, or *Mŭ-tsú* no *hána*, flowers to the number of six, being *Mŭtsú* characterized by the genitive termination no as a noun used attributively.

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1) *Nippon-ki.*

2) When, in 1857, I published the *Proeve eener Japansche Spraakkunst van* DONKER CURTIUS, I considered this *tsu* as the old genitive termination.

3) The name of *Acrostichum Lingua.*

By combination with ari or ori (= to be), *Fĭtó*, *Fŭtá*, *Mi* and *Yo* form the words **Fĭtóri** (獨ヒトリ), **Fŭtári** (二フ人タリ), **Mitári** (三ミ人タリ), and **Yottari**, = individual, alone; — pair, both; — triad, three together; — four; — nouns, which are only applicable to persons, and thus are used as substantives, as well as attributively. — *Kun-siva sono fĭtóriwó tsŭtsŭsímŭ*, the philosopher attends to his own person, himself alone. — *Iku-tari*, how many persons?

The tens: 10, 20 to 90, consist of the cardinal numbers followed by ソ, **so**, which means ten (just as ..*ty* in twenty). *Mi-so*, three ten, = thirty. If they are used as substantive numerals; they take as suffix, (instead of ツ, *tsu*) チ, **tsi**, which is only a modification of *tsu*, and for the sake of euphony also changes to ヂ, **dzi**. *Mi-so-dzi*, = thir-ty-number. *Mi-so-dzi* no *hána*, flowers to the number of thirty. Let this ヂ be distinguished from ジ *zi*, for *Misozi* means the age of 30 years (三ミ十ソ歳ジ).

The tens are:

Radical forms.	Compounds with *tsi*.
トヲ, *Toó*, also *To*, contracted from *F'tóso*, = once ten.	トヲチ, *Toó-tsi*, one ten.
(フタソ, twenty, not in use.)	フタチ, *Fŭtá-tsi*, / ハタチ, *Fătá-tsi*, } two tens.
ミソ, *Mi-so*, thirty.	ミソヂ, *Mi-so-dzi*, number of thirty.
ヨソ, *Yo-so*, forty.	ヨソヂ, *Yo-so-dzi*, number of forty.
イツソ, *Itsŭ-so* (*ĭts-so*), commonly:	イソヂ, *ĭs-só-dzi*, (*ĭts-só-dzi*), number of fifty.
イソ, *I-so*, fifty.	
ムソ, *Mŭ-só*, sixty.	ムソヂ, *Mŭ-só-dzi*, number of sixty.
ナヽソ, *Nanâ-so*, seventy.	ナヽソヂ, *Na-ná-sodzi*, » seventy.
ヤソ, *Yá-so*, eighty.	ヤソヂ, *Yá-só-dzi*, number of eighty.
コヽノソ, *Kŏkŏnó-so*, ninety.	コヽノソヂ, *Kŏkŏnó-so-dzi*, » ninety.

モヽ, *Momo*, a hundred; in combinations ホ, *-fo*, *-vo*, *-ho*; thence *Yo-vo*, 400, — *I-vo*, 500, — *Ya-vo*, 800; others we have not met with.

チ, *Tsi*, thousand; チヽ, *Tsi-tsi*, thousands.

フタチヽ, *Fŭta-tsi-tsi*, two thousand. — ナヽチ, *Nanâ-tsi*, nine thousand.

ヨロヅ, *Yŏró-dzu*, ten thousand. — モヽチ, *Momo-tsi*, a hundred thousand.

モヽヨロヅ, *Momo-yŏródzu*, a hundred times ten thousand, or a million.

ヤホヨロヅ, *Yavo-yŏródzu*, eight hundred times ten thousand, or eight millions.

The Japanese numbers *Momo*, *Tsi* and *Yŏródzu* are generally used in a general sense for many and all; *Momo-kŭsá*, all plants; *Tsi-tose*, many years; *Yŏródzuno mono*, all things; *Momo-tsi-dori*, all birds [1]).

If a numeral precedes another numeral in its radical form, then it is the attributive definition of such: *Mi-yotsu* is thrice four; *Miso-yotsu*, thirty times four.

Two and thirty, on the other hand, is expressed by *Misodzi amári* (or simply *mári*) *fŭtátsu*, i. e. a number of thirty *plus* a number of two. One counts thus:

Eleven . . . . . *Toó-tsi mári fĭtótsu.*
Twelve . . . . . » » *fŭtátsu* etc.
One and twenty, *Fătátsi mári fĭtátsu* etc.

Mŭ-só-tsi mári mŭtsúno kuni (六ム十ソチ余マリ六ムツ之ノ國クニ), the six and sixty countries. — *Ya-fo yŏródzŭno kami*, eight hundred times ten thousand gods.

The saying: »It is more than 1792470 years, since the heavenly parents descended from heaven," we find in the ancient chronicle *Nippon-ki* III. 2 verso, expressed by:

○自天祖降跡。ヨリ
以一逮。于今。一百モモ ヨロツトセアマリ
七十ナヽソ ヨロツトセアマリ コヽノ ヨロツトセ アマリ
二千フタ チトセアマリ 四百ヨ ホトセアマリ 七ナヽ
十餘歲ソトセ アマリ トシアリ

Amatsu mi-oyáno ama-kŭdári-másĭte yóri kono kata

Momo yŏródzŭ tose (100×10000 years) *amári nănáso yŏródzŭ tose* (70×10000 years) *amári kŏkonó yŏródzŭ tose* (9×10000 years) *amári fŭtátsi tose* (2000 years) *amári yo-vo tose* (400 years) *amári nănáso* [2]) *tose* (70 years) *amári tosi ári.*

The numerals in tsu and tsi serve as nouns substantive and are also used, with or without the genitive termination no, as attributives. — *Kono simavami fĭtótsuni sĭte, ómó yotsŭ ari*, = this island (the island of the four countries, *Sĭkókŭ*) is of body a unit, and has of faces four in number.

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1) *Momo-tsi-dori* is also the name of the thrush, that imitates the voice of all birds.

2) The original, printed with some worn out forms, has *nana* instead of *nanaso*.

§ 30. The Chinese cardinal numbers, after the Japanese pronunciation. The first column contains the number in full.

壹。一イチ。イツ, **Itsi, Itsŭ** (*its'*) . . . . . one.
貳。二ニ, **Ni** . . . . . two.
參。三サン, **San** . . . . . three.
肆。四シ, **Si** [1]) . . . . . four.
伍。五ゴ, **Go** (*ṅo, ngo*) . . . . . five.
陸。六ロク。リク, **Rokŭ, Rikŭ** . . . . . six.
柒。七シチ, **Sĭtsí** (*s'tsí*, at Yédo *h'tsi*) . . . . . seven.
捌。八ハチ, **Fátsi** (*hátsi*) . . . . . eight.
久。九キウ。ク, **Kiu, Ku** . . . . . nine.
拾。十ジユ。ジフ [2]), **Ziyu** (at Yédo *dziŭ, džĭu, džĭ*, Eng. *jĭ*), ten.
百ヒヤク, **Fĭyak'** (*hỳak'*) . . . . . a hundred.
千セン, **Sen** . . . . . a thousand.
萬。万マン。バン, **Man** (*ban*) . . . . . ten thousand.

The number of the tens, hundreds, thousands and tens of thousands is more definitely determined by the units preceding them, thus:

イツジユ,	*Is-ziyú*, ten.	ゴ ヒヤク,	*Go-fĭyak'*, five hundred.
ニ ジユ,	*Ni-ziyu*, twenty.	ロクピヤク,	*Rop-pĭyak'*, six hundred.
サンジユ,	*San-ziyu*, thirty.	シチヒヤク,	*Sĭtsí-fĭyak'*, seven hundred.
シ ジユ,	*Si-ziyu*, forty.	ハチピヤク,	*Fap-pĭyak'*. eight hundred.
ゴ ジユ,	*Go-ziyu*, fifty.	ク ヒヤク,	*Ku-fĭyak'*, nine hundred.
ロクジユ,	*Rok'-ziyu*, sixty.	イツセン,	*Is-sen*, one thousand.
シチジユ,	*Sĭtsí- (h'tsi) ziyu*, seventy.	ニ セン,	*Ni-sen* etc., two thousand.
ハチジユ,	*Fatsi-ziyu*, eighty.	イチマン,	*Itsi-man*, once ten thousand.
ク ジユ,	*Ku-ziyu*, ninety.	ニ マン,	*Ni-man*, twice ten thousand.
イツピヤク,	*Ip-pĭyak'*, one hundred.	ジユマン,	*Ziyu-man*, 10×10000.
ニ ヒヤク,	*N-fĭyak'*, two hundred.	ニジユマン,	*Ni-ziyu-man*, 20×10000.
サンピヤク,	*Sam-bĭyak'*, three hundred.	ヒヤクマン,	*Fĭyak-man*, a million.
シ ヒヤク,	*Si-fĭyak'*, four hundred.	ニヒヤクマン,	*Ni-fĭyak-man*, two mill.

1) The numeral *Si* (4) is mostly avoided in composition with nouns, and superseded by the Japanese numeral *Yo* because *Si* also means „to die."

2) The written form ヂウ would, in all respects, answer rather to the Yédo pronunciation, is however, in

By the suffixing additional numbers all possible numbers are expressed; thus: *Ziyu man itsi*, 100001. — *Is-sen fap-pĭyak' rokŭ zĭyu rokŭ nen*, the year 1866. The number is intended here as attributive definition belonging to this year. If however the meaning is 1866 years, then the number is preceded by the adverbial definition **Oyóso**, 凡ヲヨソ (pron. **ŏyósso**), = in sum, together, and the number itself followed by a numeral substantive (see § 37). 凡ヲヨソ六ロク ケ [or 六ロク七シチ个カ] 年ネンノ 間アイダ, **Oyósŏ** *rokŭ* **ka** [or *rokŭ sitsi* **ka**] *nen no aida*, = within six (or six to seven) years. The necessity of taking up *oyóso* in the translation, naturally disappears in every language, that has a plural.

To a Japanese word, the Chinese numerals are connected by the genitive termination *no*. — *Ziyu ni* **no** *iro*, twelve sorts.

§ 31. Ordinal numerals, the first, the second. As the most in use are:

1) The Chinese numbers *Itsi*, *Ni*, *San* etc., followed by 番バン **ban**, that means watch, and number. To the question 幾イク 番バン, *Iku-ban*, = what number?, answer

一イチ 番バン, *Itsi-ban*, number one, i. e. the first.
二ニ 番バン, *Ni-ban*, number two, i. e. the second.
三サン 番バン, *Sam-ban*, number three.
四ヨ 番バン, *Yo-ban*, number four, exceptionally for *Si-ban*.

2) The Chinese numbers, preceded by 第ダイ **Dai**, = series; thus: 第ダイ 一イチ, *Dai-itsi*, = one according to order, i. e. the first. — *Nippon-ki ken daini ziyu sitsí*, = Japanese chronicle, volume 27, literally: 27 according to the order of the volumes. 第ダイ 三サン 子シ, *Dai-san si*, the third son.

3) The compounds *Itsi-ban*, *Ni-ban*, *Sam-ban*, etc., preceded by 第ダイ **Dai**; thus *Dai-itsi-ban*, *Dai-ni-ban*, *Dai-sam-ban*, first, second, third. — *Dai-yo-ban*, fourth, exceptionally for *Dai-si-ban;* so also *Dai-zĭyu-yo-ban* (14th), *Dai-ni-zĭyu-yo-ban* (24th).

With the genitive termination *no*, these three sorts of compounds become attributive.

If only two objects are to be counted, the difference is made by 前セン *Sen* and 後ゴ *Go*, before and after. If the arrangement is limited to three classes,

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Japan itself, not yet adopted. — By a mutation of the French letters *j* and *y*, in the Supplement to RODR. *Gr.* from page 15 *you* is generally found improperly for *jou* (ten).

they are distinguished as the topmost, middle and lowest, by 上ジヤウ *Ziyoo*, 中チウ *Tsiu* and 下ゲ *Ge* [1]), or as foremost, next and last, by *Saki*, *Tsugi* and *Ato* or *ŭsíro*. — 上ジヤウノ種タネ。中チウノ種タネ。下ゲノ種タネ is the seed of the first, second, third quality.

The first, with reference to the time, is expressed by ハツ *Fátsŭ*, or ハジメノ *Fazĭmeno*, = first: *Fatsŭ-mono*, the firstlings, the first fruits; *Fazimeno tosi*, the first year (of a period).

§ 32. The iterative numerals, once, twice etc., are:

Japanese, to the question: *Iku-tabi*, 幾イク度タビ, how often?	Chinese, to the question: *Nan-do*, 何ナン度ド, how often? [2])
Fĭtó-tabi, once.	一イチ度ド, *Itsi-do*, once.
Fŭtá-tabi, twice.	二ニ度ド, *Ni-do*, twice.
Mi-tabi, thrice.	三サン度ド, *San-do*, thrice.
Yo-tabi, four times.	四ヨ度ド, *Yo-do*, four times.
Itsú-tabi, five times.	*Si-do*, four degrees.
Mŭ-tabi, six times.	五ゴ度ド, *Go-do*, five times.
Năná-tabi, seven times.	六ロク度ド, *Rok'do*, six times.
Ya-tabi, eight times.	七シチ度ド, *Sĭtsi-do*, seven times.
Kŏkóno-tabi, nine times.	八ハチ度ド, *Fatsi-do*, eight times.
To-tabi, ten times.	九ク度ド, *Ku-do*, nine times.
In numbers higher than 10 the Chinese numbers also are compounded with *tabi*; thus	十ジユ度ド, *Ziyu-do*, ten times.
Ziyu-itsi-tabi, eleven times.	十ジユ一イチ度ド, *Ziyu-itsi-do*, eleven times.
etc.	etc.

Momo-tabi, 百モモ度タビ, a hundred times; many times. — *Tsi-tabi*, 千チ度タビ a thousand times; many times. — *Tsi-tabi momo-tabi*, 千チ度タビ百モモ度タビ, a thousand times, a hundred times [3]); often. — *Tabi-tabi*, 度タビ々〻, as often.

Tabi, with which the Japanese cardinal numbers form a compound word, means journey; *Tabi-bĭtó*, a traveller.

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1) The *yomi*: *Kami*, *Naka*, *Simo*, is in the case in question, according to the oral communication of a native of Yédo, there at least, not in use.

2) Also how many degrees; *Itsi-do*, 1°; *Ni-do*, 2°, etc.

3) Also hundred times of thousand times.

三サン四ヨ度ド, *San yo do*, three to four times; *San si do*, 3° to 4°.

By suffixing **Me** (目メ), which means eye and, figuratively, mark, these iterative numerals become ordinal numbers, which with the genitive inflection *no* are also attributive. — *Iku-tabi-me*, 幾イク度タビ目メ, what number of times? — *Fĭtó-tabi-me*, or Chinese 一イチ度ド目メ, *Itsi-do-me*, the first time. — *To-tabi-meno hanasi*, a story for the tenth time.

§ 33. The doubling or multiplying numerals, single, twofold etc., consist of the Jap. noun へ, **ve** or **he**, vulgo 工, **ye** or **e**, = fold (German *fach*), preceded by the Japanese cardinals. To the question *Iku-ye* (幾イク重エ), = how manifold? answer:

Fĭtó-yé, single.	*Itsu-ye*, five-fold.	*Yá-yé*, eight-fold.
F'tá-ye, two-fold.	*Mŭ-yé*, } six-fold.	*Kŏkóno-ye*, nine-fold.
Mi-ye, three-fold.	*Mŭ-vá* (obsol.), } six-fold.	*To-ye*, ten-fold.
Yo-yé, four-fold.	*Nănâ-ye*, seven-fold.	*Fatá-ye*, (obsol.), twenty-f.

Fĭtó-yeno fána, a single flower (*flos simplex*). — *Ya-yeno fána*, an eight-fold, i. e. a full flower (*flos plenus*).

The counting by pairs is expressed by the Chinese 倍バイ (also 陪), **bai**, = double, pair, in connection with Chinese numerals, thus:

一イチ倍バイ, *Itsi bai*, one (or a) pair.	四ヨ倍バイ, *Yo bai*, four pair.
二ニ倍バイ, *Ni bai*, two pair.	十ジュ倍バイ, *Ziyu bai*, ten pair.
三サン倍バイ, *San bai*, three pair.	百ヒャク倍バイ, *Fiyaku-bai*, a hundred pair.

Instead of *bai*, 雙ソウ **Soo**, pair is also used. —イッ雙ソウ *Is-soo*, one pair.

§ 34. For sort numbers, as one sort, two sorts etc., serve the Chinese numbers compounded with the Chinese 種シュ sĭyu (pron. **su**), which means sort, kind. They are, after the Yédo pronunciation:

イツシユ, *Is-su* . . . . . one sort.	ロクシユ, *Rok'-su* . . . . six sorts.
ニ シユ, *Ni-su* . . . . . two sorts.	シチシク, *H'tsi-su* . . . . seven sorts.
サンシユ, *San-su* . . . . . three sorts.	ハチシユ, *Hátsi-su* . . . . eight sorts.
ヨ シユ, *Yó-* (not *Si-*) *su*. four sorts.	ク シユ, *Kú-su* . . . . . nine sorts.
ゴ シユ, *Go-su* . . . . . five sorts.	ト シユ, *Tó-sŭ*, etc. . . ten sorts.

Ren-ziyak' va, wono nagaki to mizikaki tono ni-siyu ari, of the bird *Ren-ziyak* (*Bombyciphora*) there are two sorts: as well a long- as a short-tailed.

With the termination *no* these substantives are used attributively: *San-siyu no sin-too*, the spirit-service of three kinds. The Japanese numerals are also used either compounded with **Kŭsa**, sort, kind, f. inst. *Fŭta-Kŭsá no tsutáye*, 二種ノ傳, two different traditions, or combined with the pluralsuffix **ra no**, f. inst. *Itsu*ra no *koye* (十五連音) the five kinds of vowels occuring in *ka*, *ki*, *ku*, *ke*, *ko*; *sa*, *si*, etc. etc.

§ 35. To express the distributive numbers, one at a time, two at a time, etc. are used:

1) the Jap. adverb ツツ, **dzŭ-tsŭ**, pron. **dzts**, = at a time, preceded by the Jap. numerals *Fŭtó-tsu*, *Fŭtá-tsu* (= one piece, two pieces), or also by the Chinese numerals in connection with the object counted. *Dzŭtsŭ* [1]) is expressed by 宛. To the question *íkŭ-tsu dzŭtsŭ*, 幾宛, how many pieces at a time? answer:

Fŭtó-tsu dzŭtsŭ, 一宛, one piece at a time.

Fŭtá-tsu dzŭtsŭ, 二宛, two pieces at a time.

*Nava*wó *fŭtá-sudzi dzŭtsŭ fáru*, one spins ropes (*fáru*), two pieces at a time. As it appears, here the accusative *navawo* (rope) is the objective direct to *faru*, whereas *fŭtá-sudzi dzŭtsŭ*, by way of adverbial definition, is placed between the object and verb. — 一日二三度, *Itsi-nitsinini san do dzŭtsŭ*, twice or thrice a day each time. — In accordance with this is the saying: *Ano otókono kodomoni Too hĭyákŭ* (當百) wo *itsi-mai dzŭtsŭ O yari nasáre* [2]), = give to these boys a *Too hĭyákŭ*, one piece at a time. 一色十二反宛有, *Fŭtó-iro zĭyu-ni dan dzŭtsŭ ari-másŭ*, of one and the same color, twelve pieces at a time are at hand. — 二丈八尺宛ノ二切, *Ni ziyoo fasšak dzŭtsŭ*no *fŭtá-kire* [3]), two pieces of 2 *ziyoo* 8 *šak* at a time (= 28 Jap. feet).

One, two, three or four at a time, when persons are spoken of, is expressed by *Fŭtóri dzŭtsŭ*, *Fŭtári dzŭtsŭ*, *Mitári dzŭtsŭ*, *Yottári dzŭtsŭ*. — *Ikutári dzŭtsŭ*,

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1) The common written form 宛 is inexact, as it, according to the rule given on page 11, answers to *dzudzu*. Misled by indistinct examples in badly printed Japanese books we have in our *Sprachkunst* of 1857, page 64 improperly adopted *Fito-dzudzu* instead of *Fito-tsu dzutsu*.

2) R. BROWN, *Colloquial Japanese*, N°. 171. — *Too hiyak*, i. e. „a hundred (cash) worth," inscription on the new Jap. bronze coin of the period *Ten-boo* (vulgo *Tempo*).

3) *Shopping-Dialogues*, p. 33.

= how many persons at a time? (see § 29.) — *Ko fŭnéni fĭtóri dzŭtsŭ noritaru fŭnákatá roku-ziyu fodo kogi-kitári*, sailor to the number of sixty, seated one at a time in a small boat, came rowing.

2) In the same manner, instead of *dzŭtsŭ* **Ateni** (充テニ), the modal of *Ate* is used, which means an object, that is proportioned to another, and fully answers to it in respect of value or quality. We consider it equivalent to »per ration, in proportion."

Ikŭ-tsu ateni, 幾イク箇ツ充テニ, how many pieces per ration?

Fĭtó-tsu ateni, 一ヒト箇ツ充テニ, one piece per ration.

Fŭta-tsu ateni, two pieces at a time.

Doru itsi mai *ateni yaru*, to give one dollar to each person.

§ 36. Fractional numbers or broken numbers are expressed by means of Chinese ciphers and numerals. The denominator as genitive, indifferently with, or without *no*, precedes the numerator, thus 金キン兩リヤウノ四シ分ブ一イチ, *Kin-rĭyoono si-bu itsi*, or *si-bu*no *itsi*, i. e. one of the four parts of a *Rĭyoo* gold, = a fourth *Rĭyoo* or $\frac{1}{4}$ *koban*.

半ハン分ブン,	*Ham-bun*, = the half part, the half.
三サン分ブ一イチ,	*Sam-bu itsi*, a third (part).
四シ分ブ一イチ,	*Si-bu itsi*, a fourth.
五ゴ分ブ一イチ,	*Go-bu itsi*, a fifth.
六ロク分ブ一イチ,	*Rokŭ-bu itsi*, a sixth.
七シチ分ブ一イチ,	*Sĭtsi-bu itsi*, a seventh.
八ハチ分ブ一イチ,	*Fátsi-bu itsi*, an eighth.
九ク分ブ一イチ,	*Ku-bu itsi*, a ninth.
十ジユ分ブ一イチ,	*Ziyu-bu itsi*, a tenth.
十ジユ一イチ分ブ一イチ,	*Ziyu-itsi-bu itsi*, an eleventh.
百ヒヤク分ブ一イチ,	*Fiyákŭ-bu itsi*, a hundredth.
千セン分ブ一イチ,	*Sen-bu itsi*, a thousandth.
一イチ万マン分ブ一イチ,	*Itsi man-bu itsi*, a then thousandth.
一イチ万マン分ブ三サン,	*Itsi man-bu san*, three ten thousandths.

In broken numbers 分 is generally read *bu* instead of *bun*, and therefore often, but improperly superseded by 歩ブ, *bu*, the name of a superficial measure.

Mi-tsu itsi, *Mi-tsuni* means one of three, two of three, properly of a number of three, being the denominator, which is expressed by a Japanese numeral, the partitive genitive of the numerator expressed by a Chinese numeral. They count further:

Yo-tsu itsi, one of four.
Itsu-tsu itsi, one of five.
Mu-tsu itsi, one of six.
Naná-tsu itsi, one of seven.
Ya-tsu itsi, one of eight.
Kokóno-tsu itsi, one of nine.
Kokóno-tsu fatsi, eight of nine.

The division of a hundred by ten is called **Wari**, 割ワリ, = splitting. — 一イチ割ワリ, *Itsi-wari*, = 10 per cent (10%). *Ni*, *san*, *si*, *go wari*, = 20, 30, 40, 50%. *Ku wari*, *žiyu wari*, = 90%, 100%.

Bu, 分ブ, vulgo chiefly but erroneously 歩ブ, is called the tenth part of *Wari*. 一イチ分ブ, *Itsi bu*, = 1 per cent. *Ni*, *san*, *si*, *go bu*, = 2, 3, 4, 5%.

Rin, 厘リン, is the tenth part of *Bu*. 一イチ厘リン, *Itsi rin*, = a tenth per cent ($\frac{1}{10}$%). And so further: *Ni*, *san*, *si*, *go rin*, = $\frac{2}{10}$, $\frac{3}{10}$, $\frac{4}{10}$, $\frac{5}{10}$%. 四シ割ワリ五ゴ歩ブ三サン厘リン, *Si-wari go-bu san-rin*, = 45,3%.

The definition, that the import duty of certain articles shall be paid for with 35 percent, in the *Regulations*, under which the Netherlands-Trade shall be carried on in Japan, belonging to the Treaty of the 18th Aug. 1859, edition of the Japanese text page 25 verso line 2, is expressed by 右ハ三割五分ノ運上ヲ納ムヘシ, *Migiva san wari go bu no un-ziyau wo komu besi*, i. e. on the said articles a duty of 35% shall be paid.

§ 37. Numeral-substantives, or Numeratives.

Since the Japanese language, like the Chinese, is deficient in the grammatical distinction of singular and plural (see page 53 § 5), to distinguish what is enumerated as something in the singular, or in the plural as a repetition of singular objects, it must have recourse to certain names, which, joined to a numeral, express that the object, which is to be counted, is present as a unity so many times, as the numeral denotes. For »one cannon, six cannons," the Japanese uses an expression answering to: »one-piece cannon, six-piece cannon," in which case »one-piece" and »six-piece" have the value of an attributive definition to »cannon," or, in its place, is found: »cannon one-piece, cannon six-piece." The number of suchlike auxiliary names in Japanese is greater, than is really necessary. Considering objects in respect of their outward

appearance, they are counted according to one or another noticeable characteristic, as stags, by heads, — fish, by their tails, — brooms and objects with handles, by the handles. Hence has arisen a distribution of articles into classes, which are denominated either with Japanese or with Chinese names, and are usually indicated with Chinese characters. The Japanese names of classes are associated with Japanese numerals, the Chinese with Chinese. We have thus for »one piece of wood" either the Japanese expression 一ヒト本モトノ木キ, *Fĭtó-motono ki*, or the Chinese 一イツ本ボン木キ, *Ippon* (or also *Ipponno*) *ki*.

A list of these classes has been taken up in some Japanese Encyclopedias, under the head of 對ツイ名ミヤウ, *Tsui-mĭyau*, i. e. names which are used for pendants or matches; a denomination, which very justly describes the character of these words. The Japanese-Chinese dictionaries also contain lists of these words, being amassed, the Japanese under *Fĭtó* (one), the Chinese under 一イチ。一イツ, *Itsi*, *Itsu*, but at the same time being mixed with words which indicate an idea of measure or of a quantity, as one grain of rice, one bale of rice. As the last mentioned properly belong to the names of the objects contained in the dictionaries, we limit ourselves here to those auxiliary names, which are alone used for fixing the idea of number, and them we divide into Japanese and Chinese.

I. Japanese Numeratives.

1. **Fasĭra**, 柱ハシラ, post, column, for Kamis or gods of the Japanese myths. *Iku-fasĭra*, 幾イク柱ハシラ, how many (gods)? — *Fĭtó-fasĭrano kami*, one god. — *Mi-fasĭrano kami*, three gods. — *Kono fŭtá-fasĭrava kazéno kami nari*, both these are wind-gods. *Fŭta-fasĭra*, here used substantively, includes alone the idea of »both."

Applied to statues of Buddhist saints, *Fasĭra* is expressed by ク軀, = statue. 釋シヤ迦カ佛ブツ金カ銅チノ像ミカタ一ヒト軀ハシラ[1]), one bronze statue of Śâkya-Buddha.

2. **Kutsi**, 口クチ, mouths, for souls, that are not to be counted. Also *Mŭné*, breast.

3. **Kásĭra**, 頭カシラ, head, for stags and wild boars. — *Sĭká mi-kasĭra*, or *Mi-kasĭrano sĭká*, three stags.

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1) *Nippon-ki*, XIX, page 25 verso.

4. **Fami**, 鑣ハミ, bit, for reined horses. — *M'mano fĭtó-* (vulg. *fĭtótsu*) *fami*, one reined horse.

5. **Moto**, 本モト。居, pale, seat, for hunting-hawks, which are held on perches; for trees.

6. **Fa, Wa**, 羽ハ。ワ, feather, wing, for birds. — *Kisi no fĭtó-va*, one pheasant. *Hayabusa* wo *futa-fa kakuru*, to let start falcons by couples. Compare page 130, 7.

7. **O**, 尾ヲ, tail, for fish. — *Koi fŭtá-o*, two carp.

8. **Ori**, 折オリ, fragment, piece, for perch (*Tavi*), which are offered as a present, and from modesty are called a small piece.

9. **Sŭdzi**, 筋スジ, line (from *sumi*, ink and *dzi*, way), for things that are long and thin. — *Nava*, *Tádzŭná*, *Tsuru*, *Obi fĭtó-sudzi*, one line, one rein, one tendon, a girdle.

10. **Fira**, 張ヒラ。枚, spot, stretched, for things which are flat and even. *Osi-gava fĭtó-fira*, one piece of leather.

11. **No**, 幅ノ, breadth, for rolls of writing. — *Maki-mono fĭtó-no*, one roll.

12. **Ma**, 間マ, room, for apartments. — *Ne-dokóro fĭtó-ma*, one sleeping-apartment.

13. **Tomáya**, 苫トマ屋ヤ, vulgo *Tomai*, for warehouses. — *Kŭra fĭtó-tomai*, a warehouse.

14. **Nagáre**, 流ナガレ, stream, for rivers and waving flags. — *Fŭtá-nagáre kava* or *fata*, two rivers, two flags.

15. **Yeda**, 枝エダ, branch. — *Naginata fĭtó-yeda*, one pike.

16. **Fŭri**, 振フリ, sway, for drawn swords. — *Katana fĭtó-furi*, one drawn sword.

II. Chinese Numeratives.

The scope of a Japanese Grammar excludes a complete list of this numerous class of idle words. For such we refer the reader, who wishes to see them all treated, to J. EDKINS, *Grammar of the Chinese Colloquial Language*, page 121 and further, and restrict ourselves here to those most in use.

In the union of the Chinese numerals with a successive numerative noun the Japanese spoken language allows itself a few modifications of sound, which arise as it were naturally from a rapid pronunciation, though in writing generally remain unnoticed.

The rule, which the spoken language follows in this respect is: if the enu-

merative noun begins with *k*, *s*, *t*, or with the labial *f* (*h*) and *p*, then the numeral unites itself more closely to it, and the final consonant undergoes an assimilation, which has been already illustrated on page 19.

Itsu-k . . .	becomes	*Ik-k* . . .	*San-f* . . .	becomes	*Sam-b* . . .
Itsu-s . . .	»	*Is-s* . . .	*Žiyu-k* . . .	»	*Žik-k* . . .
Itsu-t . . .	»	*It-t* . . .	*Žiyu-s* . . .	»	*Žis-s* . . .
Itsu-f . . .	»	*Ip-p* . . .	*Žiyu-t* . . .	»	*Žit-t* . . .
Roku-f . . .	»	*Rop-p* . . .	*Žiyu-f* , . .	»	*Žip-p* . . .

The combinations subject to assimilation are to be known by the numeral 一イツ; e. g. 一イツ 箇カ, pron. *Ik-ka*.

No assimilation takes place, when the enumerative noun begins with one of the impure sounds *g*, *z*, *d*, which are pronounced as *ng*, *nz*, *nd*, or also with *m*, *n*, *r*, *y* and *w*. The characteristic of this class is the form 一イチ; e. g. 一イチ 枚マイ, *Itsi-mai*.

To the Chinese Enumerative nouns most in use belong:

1. 人ニン, **Nin** (一イチ 人ニン), man, for persons.

一イチ 人ニン, *Itsi-nin*, = the Only, is applied to the Emperor (Mikado) alone. *Bon-si ni-nin*, two Bonzes. — 沙シヤ 門モン 十ジユ 余ヨ 人ニン, *Šiya-mon žiyu yo nin*, ten Shamans. — *San-ninno onna*, three women. — *Go-ninno kwai-kokŭ-nin*, five foreigners; *Kwai-kokŭ-nin go-nin*, foreigner five persons.

The conversational language uses for one, two, three or four persons the words *Fitori*, *Fŭtári*, *Mitári* and *Yottári* (see page 145). — *Fitorino akindo*, one merchant. — *Fŭtárino sŭi-fŭ*, two sailors.

2. 箇カ。個, by abbreviation 个 or 亇, **Ka** (一イツ 箇カ), the most generally used enumerative noun, applicable to objects, which it is wished to characterize as individuals, as a piece, answers to the Japanese ツ, *tsu* (page 138). The counting according to the Yédo-pronunciation is:

Ik-ka,	イツカ . . . . 1.	*Go-ka*,	ゴカ . . . . 5.	*Ku-ka*,	クカ . . . 9.
Ni-ka,	ニカ . . . . 2.	*Rok-ka*,	ロクカ . . . 6.	*Žik-ka*,	ジツカ . . 10.
San-ka,	サンカ . . . . 3.	*Hitsi-ka*,	シチカ . . . 7.	*Žiu-ik-ka*,	ジユイツカ 11.
Si-ka,	シカ . . . . 4.	*Hatsi-ka*,	ハチカ . . . 8.	*Žiu-ni-ka*,	ジユニカ . 12.

一イツ 箇カ 所ショ, *Ik-ka-šiyo*, a district (by counting). — 一イツ 所ショ, *Itsŭ-šiyo* (*is-šo*) one and the same district. — 三サン 个カ 日ニチ, *San-ka nitsi*, three days. — 三サン 日ジツ, *San-zitsŭ*, the day three, the third day. — 四ヨ 亇カ ノ 大ダイ 寺ジ, *Sikano Dai-zi*, the four great temples.

To show that a quantity counted is spoken of, the word **Oyóso** (凡ヲヨウ), pronounced ŏyósso, = in sum, together, is generally placed before the number. — 凡ヲヨウ十ケ月ゲツ, *Oyóso ziyu-ka getsŭ*, ten months. — 凡ヲヨウ一ケ年ノ間アイダ, *Oyóso ik-ka nenno aida*, the interval of one year (in counting), i. e. a year long.

3. 匹ヒキ。疋。匹, **Fiki, Hiki** (一イチ匹ヒキ), objects, which are paired or given in pairs, as horses, horned cattle, some sorts of fish, such as perch (*Tai*), woven stuffs etc. The counting at Yédo is:

Ip-píkĭ . . . . 1.	*Go-hĭkí* . . . . 5.	*Ku-hikí(s'ki)*. 9.	*Hĭap-pí-ki*. 100.
Ní-hĭkí . . . . 2.	*Róp-pĭkí* . . . 6.	*Žib-bíki* . . . 10.	*Sem biki* . . 1000.
Sam-bĭki . . . 3.	*S'tsí-híki* . . . 7.	*Žiu íp-píkĭ* . 11.	
Si-hĭkí . . . . 4.	*Hátsi-hĭkí*. . . 8.	*Žiu-ni hĭkí*. . 12.	

M'má ĭp-píkĭ, one horse. — *Sám-bĭkí usĭ*, three oxen. — *Kinu ĭp-pĭkĭ*, one piece of silk, of the length of 56 Jap. feet, or two pieces of 28 feet each.

4. 把ハ, **Fa**, vulgo **Wa** (一イチ把ハ), handful, bunch. *Budoo*, *Dai-kon*, *Kari-kŭsá*, *Wara itsi-wa*, a bunch of grapes, radishes, hay, straw. At Yédo they count:

Itsi-wa . . . . 1.	*Si-wa* . . . . . 4.	*Hĭtsi-wa* . . . 7.	*Žip-pa* . . . . 10.
Ni-wa. . . . . 2.	*Go-wa*. . . . . 5.	*Hatsi-wa* . . . 8.	*Žiu itsi-wa* (*ip-pa?*). . . . 11.
Sam-ba . . . . 3.	*Rokŭ-wa* . . . 6.	*Ku-wa* . . . . 9.	

This enumerative noun is applied to birds also (except birds of prey), and then expressed by 羽ハ, *Fa*, vulgo *Wa*, feather. — *Oo-sagi itsi-wa*, a heron (not to be confounded with *ŭsági*, = hare). — *Ni-wa sira-sagi*, two white herons. *Sam-ba fibari*, three larks.

5. 尾ビ, **Bi** (一イチ尾ビ), tail, for fish. *Koi*, *Fasu*, *Funa itsi-bi*, *ni-bi*, carp, white fish, stone carp one piece, two pieces.

6. 口ク, **Ku** (一イチ口ク), mouth, for pots and pans.

7. 杯ハイ, vulgo 盃, **Fai, Hai** (一イチ杯ハイ), a saucer as a measure of what is drunk; also a numeral-substantive for muscles. People count:

Ip-pai . . . . 1.	*Rop-pai* . . . 6.	*Žiu ip-pai* . . 11.	*Ni-žiu ip-pai* 21.
Ni-hai . . . . 2.	*H'tsi-hai*. . . 7.	*Žiu ni-hai* . . 12.	*San-žip-pai* . 30.
San-bai . . . . 3.	*Hatsĭ-hai* . . 8.	*Žiu san-bai* . 13.	*Si žip-pai* . . 40.
Si-hai. . . . . 4.	*Ku-hai*. . . . 9.	*Žiu si-hai* . . 14.	*Rok žip-pai* . 60.
Go-hai . . . . 5.	*Žip-pai* . . . 10.	*Ni-žip-pai*. . 20.	*Hiap-pai*. . . 100.

Midzu ip-pai, a saucer or a glass of water. — *Tša ni hai*, two cups of tea.

8. 枚マイ, **Mai** (一イチ 枚マイ), handle, anything single, leaf, for things thin and flat, as boards, paper, prints, coined silver, some sorts of fish etc.

9. 本ホン, **Fon, Hon** (一イツ 本ホン), stem, stalk, handle, for trees, plants, in general things long and slender, which have the property of length, as a pencil (*Fude*), fan (*Oogi*), spoon (*Tsiya-siyákŭ*), whip (*Mutsi*), needles (*Fari*), salmon (*Sake*), etc. At Yedo, they count:

Ip'-pon . . . . 1.	*H'tši-hon* . . 7.	*Žiu sam-bon* . 13.	*Ni-žiu-ni hon* 22.
Ni-hon. . . . . 2.	*Hatši-hon* . . 8.	*Žiu si-hon* . . 14.	*San-žip-pon* . 30.
Sam-bon. . . . 3.	*Ku-hon* . . . 9.	*Žiu go-hon*. . 15.	*Si-žip-pon*. . 40.
Si-hon . . . . . 4.	*Žip-pon* . . . 10.	*Žiu rop-pon* . 16.	*Si-žiu ip-pon* 41.
Go-hon . . . . 5.	*Žiu ip-pon*. . 11.	*Ni-žip-pon*. . 20.	*Hiap-pon* . . 100.
Rop-pon. . . . 6.	*Žiu ni hon*. . 12.	*Ni-žiu ip-pon* 21.	*Hiak ip-pon*. 101.

10. 端タン, **Tan** (一イツ 端タン), a folded piece, for silk and cotton goods. Vulgo 反タン, sometimes 段タン also. In answer to the question *Nan dan* (幾ナン 反ダン), how many pieces? the manner of counting is:

It-tan . . . . . 1.	*Go-tan* . . . . 5.	*Žit-tan*. . . . 10.	*Si-žit-tan*. . 40.
Ni-tan. . . . . 2.	*Rok-tan*. . . . 6.	*Žiu-it-tan* . . 11.	*Si-žiu it-tan* 41.
San-dan . . . . 3.	*H'tsi-tan* . . . 7.	*Ni-žit-tan* . . 20.	*Hiak-tan* . . 100.
Si-tan . . . . . 4.	*Hatsi-tan* . . . 8.	*Ni-žiu it-tan*. 21.	*Sen-tan*. . . 1000.

絹キヌ 一イツ 端, *Kinu it-tan*, one piece of silk. — 布ヌノ 二ニ 反, *Nuno ni-tan*, two pieces of hempen cloth. — 段タン 匹モノ 三サン 反ダン, piece-wares three pieces.

11. 挺チヤウ, **Tšoo** (一イツ 挺チヤウ), handle, for tools with handles. *Nomi it-tšoo*, a chisel. So also *Kiri*, borer; *Yasuri*, file; *Teppoo*, gun; *Naginata*, pike; *Sumi*, East-Ind. ink; *Roo*, wax; *Soku*, flat candlestick.

12. 柄ヘイ, **Fei, Hei** (一イツ 柄ヘイ), stem, handle, for pikes and articles with handles.

13. 腰ヨウ, **Yoo** (一イチ 腰ヨウ), the middle, the waist, for swords, which are stuck in the girdle. *Tatsi*, *Katana*, *Waki-sasi itsi-yoo*, one sword with belt, one large, one small sabre. *Utsiwo*, *Yebira itsi-yoo*, one quiver.

14. 蓋カイ, **Kai** (一イツ 蓋カイ), cover, for hats (*kasa*), umbrellas and parasols (*kara-kasa*). They count as with *Ik-ka: Ik-kai*, 1. *Ni-kai*, 2. *Žik-kaĭ*, 10. *Ni-žik-kai*, 20. *Sen-gai*, 1000.

15. 脚キャク, **Kĭyakŭ, Kĭak** (一イツ 脚キャク), foot, for articles of furniture having feet. *Tsŭkue*, or *Keu-sok ik-kĭak*, one desk. *Sĭyoo-gi san-kĭak*, three couches.

16. 棹テウ, **Tšo** (一イツ 棹テウ), swing, for trunks and traveling-articles, which are carried hanging on a stick. *Norimono it-tšo*, a litter or sedan chair. *Naga-bitsu* or *Naga-motsi ni-tšo*, two traveling trunks.

17. 艘ソウ, **Soo** (一イツ 艘ソウ), vessel, for ships. Counting is done:

Is-soo . . . . . 1.	*Go-soo* . . . . 5.	*Kŭ-soo* . . . 9.	*Ni-žis-soo* . 20.
Ni-soo . . . . 2.	*Rokŭ-soo* . . . 6.	*Žis-soo* . . . 10.	*San-žis-soo* . 30.
San-zoo . . . . 3.	*H'tsi-soo* . . . 7.	*Žiu- is-soo* . 11.	*Si-žis-soo* . . 40.
Si-soo . . . . . 4.	*Has-soo* . . . 8.	*Žiu-ni-soo* . 12.	*Hĭakŭ-soo* . 100.

Is-soo-fŭné, one ship: *Is-soo gun-kan*, one war-ship. *Ko-bŭné is-soo*, one boat.

18. 輛リヤウ, **Riyoo** (一イツ 輛リヤウ), a pair of wheels, for carriages. *Kuruma itsi-riyoo*, one wagon.

19. 卷クワン, **Kwan** (一イツ 卷クワン), roll, for writings and stuff, which are rolled up. *Siyo(šo)-motsŭ ik-kwan*, a roll of writing.

20. 幅フク, **Fukŭ** (一イツ 幅フク), breadth, for piece-goods, pictures etc.

21. 軸ジク, **Ziku** (一イツ 軸ジク), axle, for pictures, which are hung on rollers. *Kake-mono itsi-ziku*, a hanging piece.

22. 面メン, **Men** (一イツ 面メン), face, for mirrors, flags, fiddles, drums. *Ka-gámi itsi-men*, a looking glass.

23. 册サツ, **Sats'** (一イツ 册サツ), volume, for books. *Is-sats' no šo-mots*, one volume. *Hon ni-sats'*, two volumes.

24. 通ツウ, **Tsuu** (一イツ 通ツウ), for open letters, written declarations, proofs of receipt etc. They count:

It-tsuu . . . . 1.	*Si-tsuu* . . . 4.	*Žiu-it-tsuu* . 11.	*San-žit-tsuu:* 30.
Ni-tsuu . . . 2.	*Rok' tsuu* . 6.	*Ni-žit-tsuu* . 20.	*Si-žit-tsuu* . 40.
San tsuu . . . 3.	*Žit-tsuu* . . 10.	*Ni-žiu it-tsuu* 21.	*Hiak'-tsuu* . 100.

一イツ 通ツウノ 書ショ 壯ジヤウ, *It-tsuuno šo zĭoo*, or 書ショ 簡カン, *Šo-kan*, or *Te-gami*, one letter. — 二ニ 通ツウノ 請ウケ 取トリ 書カキ or 請ウケ 壯ジヤウ, two receipts.

25. 封フウ, **Fuu** (一イツ 封フウ), seal. for sealed letters. They count:

Ip-puu . . . . 1.	*Go-fuu* . . . 5.	*Ku-fuu* . . . 9.	*Ni-žiu-ip-puu* 21.
Ni-fuu . : . . 2.	*Rok-puu* : . . 6.	*Žip-puu*. . . 10.	*San-žip-puu* . 30.
San-puu . . . 3.	*H'tsi-fuu* . . 7.	*Žiu-ip-puu* . 11.	*Hiak-fuu* . . . 100.
Si-fuu . . . . 4.	*Hatsi-fuu* . . 8.	*Ni-žip-puu* . 20.	

一イツ封フウノ書ショ翰カン or 手テ簡ガミ, *Ip-puno šo-kan* or *te-gami*, one sealed letter.

26. 足ソク, Sokŭ (一ヒト足ソク), foot, for shoes: — *Tabĭ is-sokŭ*, one pair of stockings.

NOTATION OF TIME.

§ 38. Enumeration of years.

Year, Japanese トシ, *Tŏsi*, old-Japanese トセ, *Tŏsé*, Chinese 年ネン, *Nen*.

1. The enumeration of years in pure Japanese is limited, on the question: *Ikŭ tŏsé* (幾イク年トセ), how many years?, to:

一ヒト年トセ, *Fĭtó tŏsé*, a full year.	七ナヽ年トセ, *Năná tŏsé*, seven years.
二フタ年トセ, *Fŭtá tŏsé*, two years.	八ヤ年トセ, *Yá tŏsé*, eight years.
三ミ年トセ, *Mi tŏsé*, three years.	九コヽノ年トセ, *Kŏkŏnó tŏsé* [1]), nine years.
四ヨ年トセ, *Yo tŏsé*, four years.	十ト年トセ, *Tó tŏsé*, ten years.
五イツ年トセ, *ĭtsú tŏsé*, five years.	百モヽ年トセ, *Momo tŏsé*, a hundred years.
六ムヽ年トセ, *Mú tŏsé*, six years.	千チ年トセ, *Tsi tŏsé*, a thousand years.

2. The Chinese enumeration of years, on the question: 何ナン年ネン, *Nan-nen*, how many years?

一イチ年ネン, *Itsi-nen*, ... or 一イツ箇カ年ネン, *Ik-ka-nen*, a year.
二ニ年ネン, *Ni-nen*, ... » 二ニ箇カ年ネン, *Ni-ka-nen*, two years.
三サン年ネン, *San nen*, ... » 三サン箇カ年ネン, *San-ka-nen*, three »
四ヨ年ネン。トシ, Yo-*nen*, or Yo-*tosi*, » 四シ箇カ年ネン, *Si-ka-nen*, four »
五ゴ年ネン, *Go-nen*, ... » 五ゴ箇カ年ネン, *Go-ka-nen*, five »
etc. etc.

The Chinese *si* (four) immediately before *nen* is superseded by the Japanese *yo* as they do 'nt like to speak of 死シ年ネン, *Si-nen*, the year of death.

在ザイ位ヰ四シ十ジュ年ネン, the year 40 from the accession to the throne. 四年目メニナリマス, *Yo-tosi-meni* or *Yo-nen-meni nari-masu*, it is now (it goes now in) the fourth year.

3. The question: how old? = Japanese *iku tŏsé* (幾イク歳トセ), how many years? is answered in the Chinese manner of counting. — 十ジュ七シチ歳ザイニテ位クラヰニツキタフ, *Zĭyu-sitsi zai nite kŭráini tsuki-tamoo*, in the 17th year of his life he

1) Vulgo *Konó tosé* also.

comes to the throne. — *Ni-zĭyuno tosini* or *Tosi ni-zĭyuni*, in his 20th year.

§ 39. Chronological notation of years.

1. Japan uses the Chinese enumeration of years, which was introduced by a buddhist missionary in A. D. 602 [1]). After this the years, as well a the months and the days, are counted by sexagenary periods, and named after the known sexagenary cycle, which itself consists of a cycle of ten and one of twelve signs.

The cycle of ten series is called from the five elements: Wood, Fire, Earth, Metal and Water (Japanese *Ki*, *Fi*, *Tsŭtsi*, *Kane*, *Mĭdzŭ*), which, each taken double, are distinguished as masculine and femine, or, after the Japanese conception, as the elder and as the younger brother (兄エ, *Ye* and 弟ト, *To*).

The names of the ten-series cycle are:

1. 甲キノエ, *Kinóye.*
2. 乙キノト, *Kinóto.*
3. 丙ヒノエ, *Finóye.*
4. 丁ヒノト, *Finóto.*
5. 戊ツチノエ, *Tsŭtsĭnóye.*
6. 已ツチノト, *Tsŭtsĭnóto.*
7. 庚カンノエ, *Kannóye.*
8. 辛カンノト, *Kannóto.*
9. 壬ミヅノエ, *Mĭdzŭnóye.*
10. 癸ミヅノト, *Mĭdzŭnóto.*

The twelve-series cycle has relation to the division of the zodiac into twelve equal parts, and bears the names of the Chinese zodiac, for which Japanese names of animals are used, as:

1. 子ネ, *Ne* . . . . . Mouse.
2. 丑ウシ, *Usĭ* . . . . . Bull.
3. 寅トラ, *Tora* . . . . . Tiger.
4. 卯ウ, *U* . . . . . Hare.
5. 辰タツ, *Tats'* (pron. *Taats*) Dragon.
6. 巳ミ, *Mi* . . . . . Serpent.
7. 午ウマ, *M'ma* . . . . . Horse.
8. 未ヒツジ, *Fĭtsŭzi* . . . . . Goat.
9. 申サル, *Sarŭ* . . . . . Ape.
10. 酉トリ, *Tŏrí* . . . . . Cock.
11. 戌イヌ, *Ĭnú* . . . . . Hound.
12. 亥イ, *I* . . . . . Swine.

If both series are let proceed side by side, till both are run out, then the sixty-series cycle is obtained, of which the first year is called 甲子年 or *Kĭnó-ye neno tosi*, and the sixtieth 癸亥年, or *Mĭdzŭnóto ino tosi*. The first year of the cycle now current answer to 1864.

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1) See *Japan's Bezüge mit der Koreischen Halbinsel und mit Schina. Nach Japanischen Quellen von* J. HOFFMANN. 1839. Page 126.

SYNOPSIS OF THE SEXAGENARY CYCLE.

		I	II	III	IV	V	VI	VII	VIII	IX	X
		甲キノエ	乙キノト	丙ヒノエ	丁ヒノト	戊ツチノエ	己ツチノト	庚カノエ	辛カノト	壬ミヅノエ	癸ミヅノト
1	子ネ	1		13		25		37		49	
2	丑ウシ		2		14		26		38		50
3	寅トラ	51		3		15		27		39	
4	卯ウ		52		4		16		28		40
5	辰タツ	41		53		5		17		29	
6	巳ミ		42		54		6		18		30
7	午ウマ	31		43		55		7		19	
8	未ヒツジ		32		44		56		8		20
9	申サル	21		33		45		57		9	
10	酉トリ		22		34		46		58		10
11	戌イヌ	11		23		35		47		59	
12	亥イ		12		24		36		48		60

2. Enumeration of years by years of governments.

In the earliest times, was added to the cyclical enumeration of years, the calculation after the years of government of the Sovereign (anciently 人ニン王ワウ, *Nin woo*, = King of men, called afterwards Mikado). According to the rule adopted, the first year of the reign of a Mikado is always reckoned to have begun with the year following the death of his predecessor. The Japanese New-year's day, on which ZIN MU, the founder of the Mikado-dynasty, ascended the throne, was the 19th of Febr. (after the Julian style) of the year 660 B. C. [1]).

1) After the calculation of the Professor of Astronomy, F. KAISER at eight o clock in the morning of the said day, there was a New Moon at Miyako.

The second year of king ZIN MU is called 神ジン 武ム 天テン 皇ワウ 壬ニン 戌イヌ (IX 11) 二ニ 年ネン.

§ 40. Enumeration of years by year-names.

In 645 A. D. the reckoning by years of government was superseded by a reckoning by year-names, *Nen goo* (年ネン 號ガウ or 号ガウ).

Just as in China, these are appointed by the Sovereign, so are they in Japan by the Mikado, and after the lapse of a larger or smaller number of years changed by him, this being one of the prerogatives of his crown. The adoption of his year-name pleads for the recognition of his sovereignty [1]).

The 68 Chinese words, from which the Japanese year-names are chosen, are:

○	天テン	元ゲン	乾ケン	建ケン	延エン	萬マン	神ジン	雲ウン	文ブン	寛クワン	養ヤウ
老ラウ	久キウ	中チウ	祥シヤウ	正シヤウ	承ヤウ	應ヨウ	寶ホウ	保ホウ	衡コウ	康コウ	享キヤウ
弘コウ	慶ケイ	貞チヤウ	靈レイ	泰タイ	平ヘイ	禎テイ	大タイ	化クワ	字ジ	嘉カ	喜キ
德トク	吉キツ	景ケイ	護ゴ	鳳ホウ	朱シユ	鳥テウ	和ワ	壽ジユ	亨キヤウ	龜キ	錄ロク
祿ロク	安アン	仁ニン	勝シヤウ	昌シヤウ	祚ソ	福フク	齊サイ	同ドウ	銅ドウ	白ハク	雉チ
永エイ	明メイ	至シ	治ヂ	長チヤウ	觀クワン	歷レキ	政セイ	典キヤウ			

The successive year-names of the current century are:

享キヤウ 和ワ, *Kiyoo-wa*	辛 元	1801.	安アン 政セイ, *An-sei*	甲 元	1854.
文ブン 化クワ, *Bun-kwa*	甲 元	1804.	萬マン 延エン, *Man-en*	庚 元	1860.
文ブン 政セイ, *Bun-sei*	戊 元	1818.	文ブン 久キウ, *Bun-kiu*	辛 元	1861.
天テン 保ホウ, *Ten-foo* (*Tem-poo*)	庚 元	1830.	元ゲン 治ヂ, *Gen-dzi*	甲 元	1864.
			慶ケイ 應ヨウ, *Kei-oo*	丑 元	1865.
弘コウ 化クワ, *Koo-kwa*	甲 元	1844.	明メイ 治ヂ, *Mei-dzi*	辰 元	1868.
嘉カ 永エイ, *Ka-yei*	戊 元	1848.	丨 丨 也 八		1875.

Addition to the edition of 1876. Introduction of the Western Calendar in Japan. The first of Januar 1873 (according to the time calculation of Greenwich) the Japanese Government has adopted the European Calendar with his twelf months,

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Therefore the correctness of the Japanese chronology, may not be called in question, as is done by some bookmakers.

1) The change of the year-names seems, in latter times, not to have been known early enough, as reckoning has been continued with one year-name, when another had taken its place.

his weeks and sundays and fixed as the beginning of their era the year 660 B. C., which is the foundation-year of the Mikado-dynasty. The first of Januar 1873 was thus the first day of the first month of the Japanese year 2533 (two thousand five hundred and thirty three). The dating of a certain notarial Act: 日本貳千五百三十三年第一月十五日, is equalized there with 日本明治八年一月十五日, and agrees with our 15th Januar 1873, thus the Japanese still continue making use of the Nen-go (年號).

§ 41. Division of the solar year.

The course of the sun and the solar year are divided into twelve equal parts (months), called after the zodiac, beginning with the arc of the Mouse, on half of which the winter solstice falls. If the twelve arcs are bisected, the 24 periods of 15 days 5 hours and 14½ minutes are obtained, by which the husbandman regulates his labour. These 24 divisions, called 節氣, *Sek-kí* or modifications of the weather, are distributed by pairs over the twelve months of the year, the first of each pair being called 節 *Setsŭ*, the second 中 *Tsiu*.

立春, *Ris-šun*	3 Febr.	立秋, *Ris-siu*	7 Aug.
Beginning of the spring		Beginning of the autumn.	
雨水, *U-sŭi*	19 Febr.	處暑, *Sĭyo-sĭyo*	23 Aug.
Rain water.		Local heat.	
驚蟄, *Kĭyoo-tsits*	5 March.	白露, *Fákŭ-ro*	8 Sept.
Awakening of the insects.		White dew.	
春分, *šun-bun*	20 March.	秋分, *Siu-bun*	23 Sept.
Middle of the spring.		Middle of autumn.	
清明, *Sei-mei*	5 April.	寒露, *Kan-ro*	8 Oct.
Clear.		Cold dew.	
穀雨, *Kokŭ-u*	20 April.	霜降, *Soo-koo*	23 Oct.
Seed rain.		Fall of hoar-frost.	
立夏, *Rik-ka*	5 May.	立冬, *Rit-too*	7 Nov.
Beginning of the summer.		Beginning of the winter.	
小滿, *Seo-man*	20 May.	小雪, *Seo-sets*	22 Nov.
Little plenty.		Little snow.	
芒種, *Boo-siu*	5 June.	大雪, *Dai-sets*	7 Dec.
Transplanting of the rice.		Great snow.	
夏至, *Ge-zi*	21 June.	冬至, *Too-zi*	22 Dec.
Height of the summer.		Height of the winter.	
小暑, *Seo-sĭyo*	6 July.	小寒, *Seo-kan*	6 Jan.
Little heat.		Little frost.	
大暑, *Dai-sĭyo*	23 July.	大寒, *Dai-kan*	20 Jan.
Great heat.		Great frost.	

The civil year begins with *Ris-šun* (beginning of the spring). *Ris-šun yori fatsi zĭyu nitsi me*, or the 80th day from the beginning of the spring is our

23th of April. Time is very commonly determined after the two equinoctial feasts *Bi-gan* (彼ビ岸ガン), which last seven days each, the principal feast, that takes place on the fourth day, falling on the day of the equinox.

§ 42. Enumeration of months.

Months are reckoned in answer to the question *Iku-tsŭki* (幾イク月ツキ), or *Nan-getsŭ*, how many months?

Japanese.	Chinese.		
Fŭtó-tsŭki.	一イチ月ゲツ[1], *Itsi-gets* or	一イツ个カ月ゲツ *Ik-ka-gets*,	one month.
Fŭtá-tsŭkí.	二ニ月ゲツ *Ni-gets* »	二ニ个カ月ゲツ *Ni-ka-gets*,	2 months.
Mi-tsŭki.	三サン月ゲツ *San-gets* »	三サン个カ月ゲツ *San-ka-gets*,	3 »
Yo-tsŭkí.	四シ月ゲツ *Si-gets* »	四シ个カ月ゲツ *Si-ka-gets*,	4 »
Itsú-tsŭkí.	五ゴ月ゲツ *Go-gets* »	五ゴ个カ月ゲツ *Go-ka-gets*,	5 »
Mú-tsŭkí.	六ロク月ゲツ *Rok-gets* »	六ロク个カ月ゲツ *Rok-ka-gets*,	6 »
Nanú-tsŭkí.	七シチ月ゲツ *Sĭtsí-gets* »	七シチ个カ月ゲツ *Sĭtsí-ka-gets*,	7 »
Ya-tsŭkí.	八ハチ月ゲツ *Fatsi-gets* »	八ハチ个カ月ゲツ *Hak-ka-gets*,	8 »
Kŏkóno-tsŭki.	九ク月ゲツ *Ku-gets* »	九ク个カ月ゲツ *Ku-ka-gets*,	9 »
To-tsŭkí.	十ジュ月ゲツ *Žĭu-gets* »	十ジュ个カ月ゲツ *Žĭk-ka-gets*,	10 »
	十ジュ一イチ月ゲツ *Žĭu-itsi-gets* »	十ジュ一イツ个カ月ゲツ *Žĭu-ik-ka-g.*,	11 »
	十ジュ二ニ月ゲツ *Žĭu-ni-gets* »	十ジュ二ニ个カ月ゲツ *Žĭu-ni-ka-g.*,	12 »

To the question *Nan-gwats* (何ナン月ガツ), at Yédo *Nan ngats*, which month? (of the year) the names following answer:

正シヤウ月ガツ, *Sĭyoo-gwats*, first month. (at Yédo *Soo ngátsŭ*).	七シチ月ガツ, *Sĭtsí-gwats*, seventh month.
二ニ月 , *Ni-gwats*, second »	八ハチ月 , *Fatsi-gwats*, eighth »
三サン月 , *San-gwats*, third »	九ク月 , *Ku-gwats*, ninth »
四シ月 , *Si-gwats*, fourth »	十ジュ月 , *Žĭu-(Džiu)-gwats*, tenth »
五ゴ月 , *Go-gwats*, fifth »	十ジュ一イチ月, *Žĭu-itsi-gwats*, eleventh month.
六ロク月 , *Rokŭ-gwats*, sixth »	十ジュ二ニ月, *Žĭu-ni-gwats*, twelfth »

These names are good for the intercourse of every day life; in chronological writings and in almanacs the months are also named after the sexagenary cycle.

The intercalary month. As the civil year of the Japanese is a lunar year connected with the solar year, the months continually begin with the new moon

1) *Itsi-gets*, = a whole month.

and have 29 or 30 days alternately. Thus to the common lunar year belong 354 or 355 days. To keep the four seasons even with the revolution of the sun, every two or three years an intercalary month (*Uruu-dzŭki*) is added, which obtains the name of the moon, which it follows, preceded by the word *Uruu* (潤). The intercalary month following the second month is thus called 潤二月, *Uruu nigwats*, = supernumerary second month.

§ 43. Enumeration of the days.

The natural day, from the rising to the setting of the sun, is called in Jap. ヒ, *Fi*, *Hi;* the night ヨ, *Yo;* the midday *Firu*; the midnight *Yoru*. The compound *Firu-yoru*, = day and night, means the civil day; it is equivalent to the Chinese 晝夜, *Tsiu-ya*, and, just as it, applied to the astronomical day also.

In connection with the year and month, the civil day is called Jap. *Ka*, Chin. 日, *Nitsi* (or *Zitsŭ*); both are used in counting the days.

1. After the Chinese manner they count, with or without the numerative 箇 or 个, *ka*, to the question: 幾日, *Ikŭ-ka*, how many days?

一箇日, *Ik-ka nitsi*, 1 day.
二箇日, *Ni-ka nitsi*, 2 days.
三箇日, *San-ka nitsi*, 3 days.
四箇日, *Si-ka nitsi*, 4 days etc.

after the reckoning with the numerative 箇, *ka* (page 150):

三十三四箇日ノ間, *Sanziu san-si-ka nitsino aida*, within 33 to 34 days.

If the numerative 箇, *ka*, is left out, the *Si-nitsi* (4 days), because it also means dying-day, is superseded by the Japanese *Yok-ka;* for 14 days is said *Zĭyu-yok-ka*, for 24 days *Ni-zĭyu yok-ka*, for 34 days *San-zĭyu yok-ka* etc.

2. The Japanese manner of counting, which extends only to the first ten days, and to the 20th and 30th, refers to the days of a month, when the month is expressly named previously; this not being the case, the counting must then be considered to begin from another given date, which however is not included in the calculation.

The days of the month, — it generally begins with the new moon, — are called, after the question: *Idzŭ-ka* (何日), = which day? or *Idzŭreno fi-ka?*

1. 朔ツイ日タチ, *Tsŭi-tatsi.*
2. 二フツ日カ, *Futsŭ-ká.*
3. 三ミ日カ, *Mi-ká.*
4. 四ヨツ日カ, *Yok-ká.*
5. 五イツ日カ, *Its'-ká.*
6. 六ムユ日カ, *Muyu-ká*, vulgo *Mui-ká.*
7. 七ナヌ日カ, *Nanu-ká*, » *Nanó-ká.*
8. 八ヤツ日カ, *Yoo-ká.*
9. 九コノ日カ, *Kŏkŏnó-ká.*
10. 十トヲ日カ, *Too-ká.*
11. 十ジユ一イチ日ニチ, *Žĭyu-itsi-nitsi.*
12. 十ジユ二ニ日ニチ, *Žĭyu-ni-nitsi.*
13. 十ジユ三サン日ニチ, *Žĭyu-san-nitsi.*
14. 十ジユ四ヨツ日カ, *Žĭyu-yok-ka.*
15. 十ジユ五ゴ日ニチ, *Žĭyu-go-nitsi.*
16. 十ジユ六ロク日ニチ, *Žĭyu-rokŭ-nitsi.*
17. 十ジユ七シチ日ニチ, *Žĭyu-sĭtsí-nitsi.*
18. 十ジユ八ハチ日ニチ, *Žĭyu-fatsi-nitsi.*
19. 十ジユ九ク日ニチ, *Žĭyu-gu-nitsi.*
20. 二ハ十ツ日カ, **Fáts'-(Háts'-)ka.**
21. 廿ニジユ一イチ日ニチ, *Ni-žĭyu-itsi-nitsi.*
22. 廿 二ニ日ニチ, *Ni-žĭyu-ni-nitsi.*
23. 廿 三サン日ニチ, *Ni-žĭyu-san-nitsi.*
24. 廿 四ヨツ日カ, *Ni-žĭyu-yokká.*
25. 廿 五ゴ日ニチ, *Ni-žĭyu-go-nitsi.*
26. 廿 六ロク日ニチ, *Ni-žiyu-rok'-nitsi.*
27. 廿 七シチ日ニチ, *Ni-žĭyu-sitsi-nitsi.*
28. 廿 八ハチ日ニチ, *Ni-žĭyu-fatsi-nitsi.*
29. 廿 九ク日ニチ, *Ni-žĭyu-ku-nitsi.*
30. 卅ミソ日カ, **Mi-so-ka**, of *San-žĭyu-n.*

Tsŭi-tatsi, properly *Tsŭki-tatsi*, signifies the moon's rising; the first day is called also *Tsŭki-gásĭra*, head or beginning of the moon. The first day of the year is called 元ゲン日ジツ, *Gwan* (or *Gan*) *zits*, or *Fazĭmeno fi.* The old-Japanese *Ka* (日カ) means daylight; *Fi*, as Chin. 日ニチ, *Nitsi*, means sun and day.

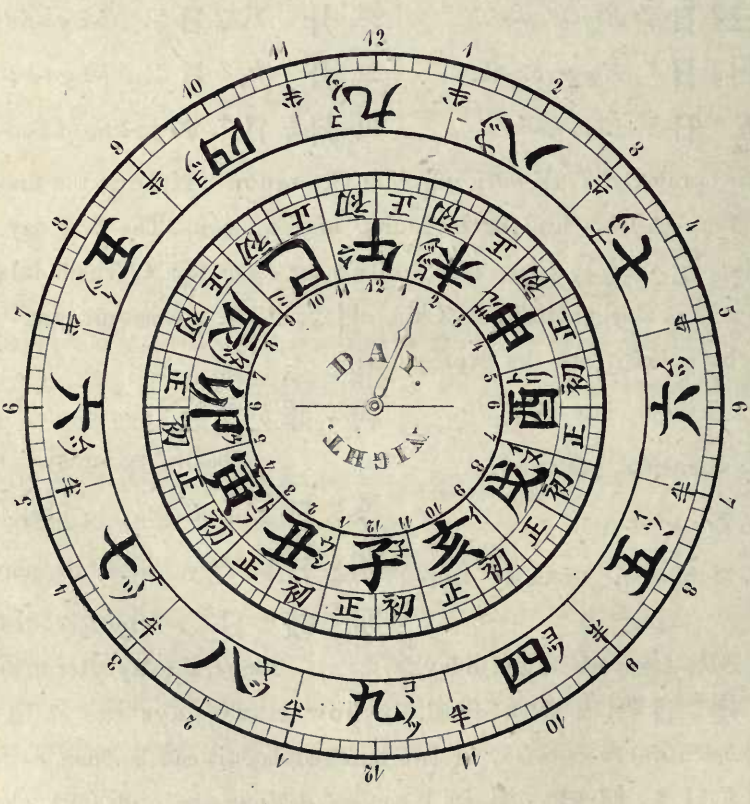
Still to be noticed, are the expressions:

昨サク夜ヤ, *Sákŭ-ya*, last night.
昨サク日ジツ, *Sákŭ-zits'*, yesterday.
昨サク天テン, *Sákŭ-ten*, »
昨サク朝チヤウ, *Sákŭ-tšoo*, yesterday morning.
昨サク今コン, *Sákŭ-kon*, yesterd. and to day.
再イツ昨サク日ジツ, *Is-sakŭ-zits*, the day before yesterday.
今コン日ニチ, *Kon-nitsi*, to day.
明ミヤウ日ニチ, *Mĭyoo-nitsi*, to morrow.
明ミヤウ後ゴ日ニチ, *Mĭyoogo nitsi*, or *Asatte*, the day after to morrow.

Ik-ká (幾イク日カ) *de deki-másŭká*, in how many days can it be done? *Ni-fĭyákŭ nitsi utside deki-másŭ*, in two hundred days it can be done. — *Sorewa idzuka* (何イク日カ。何時。早晩) *madeni deki-másŭka?* till (on) what day can it be ready? *Ku-gwatsŭ fatsŭ-ka madeni deki-mašoo*, on the eighth day of the ninth moon it will be ready. (*Shopping-Dialogues*, page 9.)

If *Ka* or *Nitsi* be followed by 目メ, Me (see § 32), then this expression is equivalent to an express definition of the day by an ordinal noun of number. 毎マイ日ニチ, *Mai-nitsi*, is said for: daily; 隔カク日ジツ, *Kaku-zitsu*, the next day but one; *Mĭ-ka-meni*, on the third day; *Mi-ka-me gŏtóni fatsuru nek-ki*, a fever which arises (recurs) every third day, the tertian ague. — *Kon-nitsiyori yok-ka-meni*, on the fourth day from to day, to day as the point of departure from which the date is reckoned, not being included in the calculation. — *Yédo mŭkási yok-ka-me gŏtóni itsi tátsisi nari*, at Yédo, market has been, of old, held every fourth day (or every four days), thus either on the 4th, the 8th or the 12th, or on the 1st, 5th or 9th day etc.). — *Muika-meni deki agarimasta*, he accomplished it on the 6th day. 三サン十ジユ三サン四シ个カ日ニチ目メニ, *San-zĭu san si ka nitsi* me*ni*, on the 33rd or 34th day.

§ 44. Notation of hours.



This dial shows the two methods of marking the hours in use in Japan.

I. According to one method, the original Chinese astronomical, exhibited on the inside of the dial, is, as is seen, the civil day divided into twelve equal portions of time (時, *Tŏki*, times), which are named after the zodiac, as 子時, *Neno dŏki*, Mouse-time, 丑時, *Ušĭno dŏki*, Bull-time, etc. At Yédo they say *Kok* instead of *Toki*. The *Toki* is divided into two halves; the first is called 初, *Sĭyo*, = first beginning, the second, 正, *Sei*, = the true or proper. Each half, being equivalent to an hour according to our reckoning, has four subordinate divisions, called 刻, *Kok* or notches, each of 15 分, *Bun* (= 15 minutes), and the *Bun* has 60 秒, *Meo* (60 seconds). This cycle begins with the 子時, *Neno dŏki* or *Neno koku*, the middle of which (正) falls at midnight; thus its beginning falls 60 min. before, its end 60 min. after midnight.

子ノ時 *Nenó dŏkí*; Mouse-time.
初 *sĭyo*, = 11 o'clock in the evening.
正 *sei*, = 12 o'clock midnight.
丑ノ時 *Ušĭnó dŏkí*, Bull-time.
初 *sĭyo*, = 1 o'clock in the morning.
正 *sei*, = 2 o'clock »
寅ノ時 *Tŏránó dŏkí*, Tiger-time.
初 *sĭyo*, = 3 o'clock in the morning.
正 *sei*, = 4 o'clock »
卯ノ時 *Unó dŏkí*, Hare-time.
初 *sĭyo*, = 5 o'clock in the morning.
正 *sei*, = 6 o'clock »
辰ノ時 *Tatsŭnó dŏkí*, Dragon-time.
初 *sĭyo*, = 7 o'clock in the morning.
正 *sei*, = 8 o'clock »
巳ノ時 *Mĭnó dŏkí*, Serpent-time.
初 *sĭyo*, = 9 o'clock in the morning.
正 *sei*, = 10 o'clock »

午ノ時 *Mmánó dŏkí*, Horse-time.
初 *sĭyo*, = 11 o'clock in the morning.
正 *sei*, = 12 o'clock noon.
未ノ時 *Fĭtsúzĭnó dŏkí*, Goat-time.
初 *sĭyo*, = 1 o'clock in the afternoon.
正 *sei*, = 2 o'clock »
申ノ時 *Sárŭnó dŏki*, Ape-time.
初 *sĭyo*, = 3 o'clock in the afternoon.
正 *sei*, = 4 o'clock »
酉ノ時 *Torinó dŏkí*, Cock-time.
初 *sĭyo*, = 5 o'clock in the afternoon.
正 *sei*, = 6 o'clock »
戌ノ時 *Inúnó dŏkí*, Dog-time.
初 *sĭyo*, = 7 o'clock in the evening.
正 *sei*, = 8 o'clock »
亥ノ時 *Inó dŏki*, Swine-time.
初 *sĭyo*, = 9 o'clock in the evening.
正 *sei*, = 10 o'clock »

Our 11 hours 48 min. 2 sec. before midnight is expressed by 子初

三刻 三分 二秒, *Neno sĭyo san-kokŭ san-bun ni-meo*, i. e. 3 × 15 + 3 min. + 2 sec. from the beginning of the Mouse-time. Our 12 o'clock midnight is 子正, *Neno sei*; our 12 o'clock 15 min. after midnight 子正初刻, *Nenó sei sĭyo kokŭ*.

2. The second method, the Japanese proper, supersedes the names of the zodiac with numbers, by which the hour is made known by strokes on the bell or drum. The civil day retains the division into 12, or properly 2 × 6 times (時, *Tókĭ*); the *Tŏkí* however is subject to the decimal division into 10 刻, *Kokŭ* (notches), which are also called 分 *Bun* (tenths), the *Bun* into 10 厘 *Rin*. The *Kokŭ* or *Bun* is now = 12 min. The numbers which have been added to the successive twice six *Tokis*, are from midnight till noon 9, 8, 7, 6, 5, 4, and the same from noon till midnight; these numbers are obtained, when the number, which should properly belong to a *Tŏki*, is subtracted from the number 10; thus 10—1 = 9. The numbers 1, 2 and 3 are not included in the hour-numbers, as 1, 2 and 3 strokes on the drum or clock belong to the signals of the military and convent service, and a confusion of the two signals has to be prevented.

The newest information respecting this notation of hours does not quite agree with the notices of it formerly obtained, and people in Japan itself, it seems, do not reckon more consistently. Therefore we confine ourselves to the clocks at Yédo. There, at 12 o'clock at noon, the clock strikes 9 [1]), and the Japanese calls this time *Firu kŏkŏnótsŭ dŏkí*, = noon, time of the nine number, or in short, *Kŏkŏnótsŭ-dŏkí*, or *Kŏnŏnótsŭ*, or even *M'máno kókŭ*. From 12 to 2 o'clock according to our reckoning of time he counts 10 *Bun* and calls our 1 o'clock in the afternoon *Firugo kŏkŏnótsu han dŏkí*, = afternoon 9½ time, or. in short, *Firu kŏkŏnótsu han*; our 2 o'clock *Firugo yatsu-doki*, or *Firugo yatsu*, or also *Fitsúzino kokŭ*; our 3 o'clock *Firugo yau han*, etc., till after the end of the fourth *Toki*, at midnight the clock strikes nine again, and beginning with *Yoru kŏkŏnótsu dŏkí*, the other six *Tokis* continue till noon. In consequence of this, for the Japanese *Tokis* the following definitions of time are obtained.

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1) First a stroke is heard, about a minute afterwards a second and immediately after that a third, being the warning. A minute later the strokes of the hour follow, each stroke with a pause of 10 or 12 seconds, except the last two, which follow quickly on each other and show that the clock has finished striking.

夜ヨル, *YORU* or *YO*, at night.
九コノツ時ドキ, *Kŏkŏnótsu-dŏkí*, 9th time,
= 12 o'clock midnight.
九 半ハン, *Kŏkŏnótsŭ-han*, 9½,
= 1 o'clock after midnight.

八ヤツ 時ドキ, *Yátsŭ-dŏkí*, 8th time,
= 2 o'clock after midnight.
八ヤツ 半ハン, *Yąu-han*, 8½,
= 3 o'clock after midnight.
明アケ, *AKE*, in the morning.
七ナノツ 時ドキ, *Nănátsŭ-dŏki*, 7th time,
= 4 o'clock in the morning.
七 半ハン, *Nănátsŭ-han*, 7½,
= 5 o'clock in the morning.
明アケ, *AKE*, in the morning.
六ムツ 時ドキ, *Mŭtsú-dŏkí*, 6th time.
= 6 o'clock in the morning.
六 半ハン, *Mŭtsú-han*, 6½,
= 7 o'clock in the morning.
朝アサ, *ASA*, in the morning.
五イツツ 時ドキ, *Itsútsŭ-dŏkí*, 5th time,
= 8 o'clock in the morning.
五 半ハン, *Itsútsŭ-han*, 5½,
= 9 o'clock in the morning.
昼ヒル前マエ, *FIRU MAYE*, in the fore noon.
四ヨツ 時ドキ, *Yótsŭ-dŏkí*, 4th time,
= 10 o'clock in the morning.
四 半ハン, *Yótsŭ-han*, 4½,
= 11 o'clock in the morning.

昼ヒル, *FIRU*, at noon.
九コノツ時ドキ, *Kŏkŏnótsu-dŏki*, 9th time,
= 12 o'clock at noon.
九 半ハン, *Kŏkŏnótsŭ-han*, 9½,
= 1 o'clock in the afternoon.
昼ヒル後ゴ, *FIRU-GO*, in the afternoon.
八ヤツ 時ドキ, *Yátsŭ-dŏkí*, 8th time,
= 2 o'clock in the afternoon.
八ヤツ 半ハン, *Yąu-han*, 8½,
= 3 o'clock in the afternoon.
夕ユフ, *YUU*, in the evening.
七ナノツ 時ドキ, *Nănátsŭ-dŏkí*, 7th time,
= 4 o'clock in the afternoon.
七 半ハン, *Nănátsŭ-han*, 7½,
= 5 o'clock in the afternoon.
暮クレ, *KURE*, in the evening.
六ムツ 時ドキ, *Mŭtsú-dŏkí*, 6th time,
= 6 o'clock in the evening.
六 半ハン, *Mŭtsŭ-han*, 6½,
= 7 o'clock in the evening.
夜ヨル, *YORU*, or *YO*, at night.
五イツツ 時ドキ, *Itsútsŭ-dŏkí*, 5th time,
= 8 o'clock in the evening.
五 半ハン, *Itsútsŭ-han*, 5½,
= 9 o'clock in the evening.

四ヨツ 時ドキ, *Yótsŭ-dŏkí*, 4th time,
= 10 o'clock in the evening.
四 半ハン, *Yótsŭ-han*, 4½,
= 11 o'clock in the evening

In agreement with the preceding definitions are the notices of time, occuring in the *Shopping-Dialogues* page 17, after the Nagasaki original, page 42, where is to be read: 九コノツ半ハン時ドキヨリ七ナノツ時ドキ迄マデ内ウチニ, *Kŏkŏnótsu han*

dŏkí yori nănátsŭ made ŭtsíni, »between one and four o'clock." — 八半時頃に, *Yąu-han dŏki goroni*, »about three o'clock."

On the contrary, not in agreement with it are the notices, occuring in R. BROWN'S *Colloquial Japanese*, *Grammar*, page XLVIII, where *Neno kokonotsŭ doki* is made equivalent to 10 o'clock in the afternoon till 12 o'clock midnight, and also the other *Tokis* begin 60 minutes earlier, than according to our notice.

The measurement of the *Tokis* fixed according to our hours, is, nevertheless, alone of value for an equinoctial day, and change (they become longer or shorter) in proportion as day and night in the different seasons are of unequal length. Thus each of the six *Tokis* from the longest day, if this day including the morning and evening twilight be reckoned at 17 hrs. 58 min. (notices are found which differ from it) has 2 hrs. 58 min. The Japanese almanacs contain, every 15 days, the definition of the changeable length of day and night, and the time-pieces are regulated accordingly, therefore they are so adopted, that the hour-ciphers are on loose plates, which are shifted, whilst the division of the hour-circle into *Kokŭ* or *Bun*, as also the cyclical division of the zodiac is fixed. The changing of the hours is called *Tokiwo utsusŭ*.

MEASURES, WEIGHTS AND COINS.

The Japanese measures and weights, as well as the coinage are for a great deal reckoned after the Chinese decimal system, with which, as a rule, the Chinese names are used, preceded by the Chinese numerals, both modified by the Japanese pronunciation.

In consequence of the modifications, which since 1850 the Government at Yédo has introduced in the measures and money, the definitions here given differ from those given by us formerly and will, probably, sooner or later undergo modifications again, when people, in Japan itself, have agreed about the principle of the measures, viz. about the Japanese foot and its proportion to the French mètre or Netherlands ell.

§ 45. Measures of length, *Sasinome*.

尺, Šákŭ, foot (一尺, *Is-šákŭ*, one foot), the iron foot (*Kanesasi*, vulgo *Kane-šákŭ*), used by work-people, generally bent to a square and therefore called the bent foot (曲尺 *Kiyok-šákŭ*), the unit of the Japanese measures, formerly (1831) was found by nice comparison with a standard-

mètre to be = 0,303 mètre or 0′,11″,11‴ of an English foot, since 1850 fixed by the Government at Yédo at 0,30175 mètre or 30,175 centimètre, the mètre being reckoned at 3,28889 Japanese feet. At the observatory at Yédo the Netherlands ell or French mètre is reckoned at 3,308 Japanese feet (*Kanežákŭ*) [1]), whereas the Japanese Department of Marine has adopted 3,289248 Japanese feet for it [2]), and a manual published at Nagasaki [3]) gives 3,31 Japanese feet as the measure of the Netherlands ell. When, in 1864, the manufacture of some comparative measures was ordered of A. VAN EMDEN, by the »Nederlandsche Handelmaatschappij," the Japanese foot was fixed at 0,3035 Netherlands ell.

For piece-goods, except woolen stuffs, a whalebone foot (鯨尺, *Kuzira-šákŭ*) is used, being = 1,25 iron feet.

Divisions of the *Šákŭ:*

	Jap. foot.	Mètres.
尺, *Šákŭ* (一寸尺),	1	= 0,30175
寸, *Sun* (一寸寸),	0,1	= 0,030175
分, *Bun* (一寸分),	0,01	= 0,0030175
釐, *Rin* (一寸厘),	0,001	= 0,00030175
毫, *Goo* (一寸毫),	0,0001	= 0,000030175
絲, *Si* (一寸絲),	0,00001	= 0,0000030175
忽, *Kot* (一寸忽),	0,000001	= 0,00000030175

Multiples of the *Šákŭ*.

閒。間, Ken (一寸間, *Ik-ken*), as measure of distance = 6 *Šákŭ* (1,8105 mètres); as measure for piece-goods 6,5 *Šákŭ*.

丈, Žoo (一寸丈, *Itsi-žoo*), = 10 尺 *Šákŭ* (3,0175 mètres).

町。丁, Tšao, Tšoo, street (一寸町, *It-tšoo*), = 60 閒 *Ken* (108,63 mètres).

里, Ri, Japanese mile; 一寸里, *Itsi-ri*, one mile, = 36 丁, *Tšoo*

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1) From a communication by OONO YASABUROO, instrument-maker to the observatory at Yédo.

2) Introduction to the Japanese translation, published at Yédo in 1854, of J. N. CALTEN, *Leiddraad bij het onderrigt in de Zee-artillerie*. Delft, 1832. The title of the work is: 海上砲術全書 *Kai soo bo-siyuts zen syo*, or „the book on Marine artillery."

3) 蕃語小引. „Japanese Translation of the English and Dutch with pronunciation, Numbers. First part, N°. 2. Nagasaki, October, 1860." Page 120, 121.

or streets, = 3910,68 mètres, if the Japanese foot is reckoned at 0,30175 mètres.

According to the Treaty between Japan and America, concluded in 1858, Art. 7, the Japanese *Ri* is = 4275 yards (the yard at 0,91438 Neth. ell), thus = 3908,9745 N. ells, whereas it is said to amount to 33 町チヤウ 48 間 1 尺 5 分.

In the Japanese-Russian Treaty of 19 Aug. 1858, Art. 8, on the contrary the Japanese *Ri* is made equivalent to 3 wersts 332 saschen, which gives to one *Ri* 3908,68192 Neth. ells.

§ 46. Superficial measures.

歩フ, **Pu** (一イチ歩フ) or **Tsŭbó** (一ヒト坪ツボ, *Fĭtó tsŭbó*), = 一間四方, i. e. a square *Ken*, or 方六尺, i. e. 6 square feet (3,27791025 square mètres).

畝セ。畝セ。畝セ, **Se** (一ヒト畝セ, *Fĭtó se*), a rectangle of 6 歩フ *Pu* length and 5 *Pu* breadth, = 30 square *Pu*.

段タン, **Tan** (一イツ段タン, *It-tan*), a plane of 20 *Pu* length and 15 *Pu* breadth, = 300 square *Pu*. *It-tan* is the regular plane of a rice-field.

町チヤウ, **Tšao**, **Tšoo** (一イツ町チヤウ四方, *It-tšoo yomo*), a plane of 60 *Pu* length and 50 *Pu* breadth, = 3000 square *Pu*.

§ 47. Measures of capacity (*Masŭmé*) for dry and liquid wares.

升ショウ, **Šoo**, **Šao** (一イツ升ショウ, *Is-šoo*), unity of the measures of capacity, formerly distinguished by Europeans with the Malay name *Gantang*, is 0,49 Jap. feet long and broad and 0,27 Jap. feet deep, containing 0,064827 Jap. cubic feet, = 1,893365719029 cubic decimètres, or 1 litre, 8 decilitres, 9 centilitres etc.

Subdivisions of the *Šoo*.

伍ゴ合ガウ, **Go-goo**, pron. *go-ngoo*, a measure of 5 合ガウ *Goo*, = ½ 升ショウ *Šoo* full 9 decilitres.

合ガウ。ゴイ, **Goo**, pron. *ngoo* (一イチ合ゴイ, *Itsi goo*), = $\frac{1}{10}$ 升ショウ *Šoo*.

勺シヤク, formerly 龠シヤク, **Sĭyáku**, pron. *Šákŭ* (一イツ勺シヤク, *Is-šákŭ*), = $\frac{1}{100}$ 升ショウ *Šoo*.

伍ゴ勺シヤク, **Go sĭyákŭ**, a measure of $\frac{5}{100}$ 升ショウ *Šoo*, or ½ 合ゴイ.

才サイ, formerly 抄 and 撮サイ, **Sai** (一イツ才サイ, *Is-sai*), = $\frac{1}{1000}$ 升ショウ *Šoo*.

Multiples of the *Šoo*.

伍ゴ升ショウ, **Go šoo**, a measure of 5 升ショウ *Šoo*, = 9,46682595145 cubic decimètres.

俵ヒヤウ, **Pioo**, or **Tawára** (一イツ俵ヒヤウ, *Ip-pioo* or *Fĭtó-tawára*); a sack or bale (rice), at present contains 米コメ三サン斗ト五ゴ升ショウ or 3 *To* 5 *Šoo* rice.

斗ト, **To**, formerly 㪷ト (一イチ斗ト, *It-to*), as vessel *Tomásŭ*, = 10 升ショウ *Šoo*.

石ゴク, **Gókŭ** (pron. *ngókŭ*), formerly 斛ゴク (一イチ石ゴク, *Itsi gókŭ*), = 100 升ショウ *Šoo*, or 189,3365719029 litres.

Remark. The fixed salaries of Government functionaries are based on the quantity of rice, which is allowed them per year or per day, and which is paid in money according to the market-price. The money value of a *góku* (石) was in 1865 *f* 12,50 Netherlands currency, or according the Japanese exchange 金キン二ニ兩リョウ二ニ歩フ, i. e. 2 × *f* 5 + 2 × *f* 1,25. — 百ヒャク石ゴク高タカ *Fákŭ gókŭ takása* is an income of 100 *Kok* or *f* 1250 Netherl. currency. The pay of a common man (一イチ人ニン, 扶フ持チ) is 伍ゴ合ゴウ, or 6 cent(!) a day.

§ 48. Weights, *Hakarime.*

1. 才サイ, **Sai** (一イツ才サイ, *Is-sai*), = $\frac{1}{10}$ 勺シャク *Šak'*.
勺シャク, vulgo 夕シャク, **Sak'** (一イツ勺シャク, *Is-sak'*), = $\frac{1}{10}$ 合ゴウ *Goo.*
合ゴウ, **Goo** (一イチ合ゴウ, *Itsi goo*), = $\frac{1}{10}$ 斤キン *Kin.*
斤キン, **Kin** (一イツ斤キン, *Ik-kin*), the Japanese pound, called by Europeans *Catty* (*ct.*), weighs according to former notices [1]) 0,6 kilo, according to the latest definition [2]), 0,597 kilo. They reckon, at Yédo:

Ik-kin . . .	1 *ct.*	*Rok-kin* . .	6 *ct.*	*Žiu ik-kin* . .	11 *ct.*	*Hiak'-kin*,	100 *ct.*
Ni-kin . . .	2 »	*S'tsi-kin* . .	7 »	*Žiu go-kin.* .	15 »	*Sen-gin*,	1000 »
San-gin . .	3 »	*Hátsi-kin.* .	8 »	*Ni žik-kin.* .	20 »	*Man-gin*,	10000 »
Si-kin . . .	4 »	*Ku-kin.* . .	9 »	*Ni ziu ik-kin*,	21 »		
Go-kin. . .	5 »	*Žik-kin* . .	10 »	*Go žik-kin.* .	50 »		

五ゴ十ジュウ斤キン, **Go žiu kin**, = 50 catties (ct. 50), or half a picol (pl. 0,5).
百ヒャク斤キン, **Hiak'-kin**, = 100 catties or a picol.

2. Silverweight.

Unity: **Mon-me**, pron. *Momme*, from 文モン *Mon*, = farthing, and 目メ *Me*, = eye, means characteristic, i. e. weight of a farthing. The signs used for *Mon-me* are 匁モンメ。 匁モンメ。 匁モンメ。 匁モンメ。 匁モンメ, abbreviated forms of the Chinese 錢セン [3]) *Sen*, = farthing. In stead of *Mon-me*, in connection with some numbers, only 目メ, *Me* is used. The Europeans have therefore adopted the name **Mace**, Dutch

1) PH FR. VON SIEBOLD, *Nippon-Archief*, Division IV.

2) *Ban-go siyoo in*, see page 167, note 3.

3) 匁卽壹錢之重.

Maas. One Mace (一イチ匁モンメ, *Itsi monme*, or 壹イチ目メ, *Itsi-me*, or 銀ギン, 壹イチ錢セン, *Gin is-sen*), weighs 3,74799 grammes and has, as $\frac{1}{10}$ **Tael**, if the, Tael is counted to be equal to *f* 1,60 Neth. cour., a value in silver of *f* 0,16 N. c.

The *Mon-me* is divided into

10 分フン, *Fun*, vulgo condrijn, conderein, cent.

100 厘リン, *Rin*, vulgo cassie, cash, mokje.

1000 毛モウ, *Moo*.

10000 弗ホツ, *Hots*, vulgo wassie.

Itsi mon-me ni fun, = 1,2 *Mon-me*, or 1 *Mon-me* 2 condrijn. — *Ni mon-me san-bun*, 2,3 *Mon-me*. — *San-mon-me si-fun go-rin roku moo*, = 3,456 *Mon-me*, or 3 mace, 4 condrijn, 5 cent (or cash) 6.

五ゴ匁モンメ, **Go-mon-me**, = 5 mace or half a tael.

十ジュ匁モンメ, **Žiu-mon-me**, = 10 *Mon-me* or 10 mace, the weight, which, in silver, makes the immaginary coin **Tael**, Dutch **Tail**, = 37,4799 grammes, value in silver *f* 1,60 Neth. cour., being according to the Japanese text of Art. 12, alinea *d* of the Additional Articles to the Netherlands-Japanese Treaty of 30 January 1856, 6,25 匁モンメ = *f* 1,00 Neth. cour. [1]).

With *Mon-me* they count further: *Žiu-itsi mon-me*, *Žiu-ni mon-me*, *Žiu-ku mon-me* (19 *mon-me*), and in the tens (20, 30 etc.), and in the hundreds, thousands, ten of thousands, etc. supersede *Mon-me* by 目メ *Me*; thus 二ニ十ジュ目メ, *Ni-žyu me*, 20 *Mon-me*. 三サン四シ十ジュ目メ, *San-si-ziyu me*, 30 to 40 *Mon-me*. 九ク十ジュ一イチ匁モンメ, *Ku-ziyu itsi mon-me*, 91 *Mon-me*.

百ヒヤク目メ, **Hiákú me**, 100 *Me* or *Mon-me*, = 10 taels or 374,799 grammes, or *f* 16 Neth. cour.

貫クワン目メ, **Kwan-me** (at Yédo *Kám-me*), 一イツ貫クワン目メ, *Ik-kwan-me*, or one rist (1000) *me* = 100 taels.

三サン 貫クワン 五ゴ百ヒヤク 目メ, **San-gwan go hiákŭ mé**, 3500 *me* or 350 taels.
拾ジュウ 貫クワン 目メ, **Žik kám-mé**, 10 rists or 10000 *me*, = 1000 »
百ヒヤク 貫クワン 目メ, **Hiak kám-me**, 100 rists or 100000 *me*, = 10000 »
千セン 貫クワン 目メ, **Sen ngam-me**, 1000 rists or 1000000 *me*, = 100000 »
萬マン 貫クワン 目メ, **Mán ngam-me**, 10000 rists, ... = 1000000 »

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1) In the official Dutch translation instead of it we find: „De zilveren Spaansche mat of pilaar-mat wordt gerekend tegen de waarde van *f* 2,50. De Mexicaansche dollar tegen *f* 2,55 Ned. cour."

The Yédo Pound (江戸壹斤, *Yédono ik-kin*), being = 16 taels or 百六十錢, 160 *Mon-me* or *Me*, or *Sen*, weighs 160 × 3,74799 grammes, = 0,5996784 Neth. pound, for which in the above quoted *Ban-go syoo-in* »about 0,597 N. pound" has been given.

壹字, Itsi-zi, ¼ 錢 *Sen* or *Mon-me*, is = 二分五厘 *Ni-fun go rin* weight.

§ 49. Iron, copper and bronze coins.

The unit is 文, Mon (壹文, *Itsi mon*), the smallest exchange coin, in circulation 錢 *Sen* (= Chin. *Tsiên*), Japanese also *Zeni*, and called by the Europeans cash, pitje or duit. The *Mon* has a value in silver of one 厘, *Rin*, and 100 pieces (百文, *Hŭákŭ mon*) are reckoned at one *Mon-me* or mace of silver. The exchange however varies, being reckoned in the towns of the Taikun only 96, and in the countries of princes at one time more and, at another less.

The cents with a square hole are strung upon straw-ropes to the number nominally of a hundred, representing the value of one *Mon-me* or mace of silver. Ten such strings joined in one bunch, are called 一貫文, *Ik-kwan-mon* (at Yédo *Ik-kam-mon*) or one string of cents, and are worth one tael or 10 *Mon-me* of silver. 二貫文, *Nikwan-mon*, two taels; 三貫文, *San gwan-mon*, three taels.

The copper coins, which generally bear for superscription a year-name besides the word 通寶 *Tsû-boo*, = money, generally have the value of 1 *Mon*; nevertheless there are larger also, of the value of 4 and of 5 *Mon* (四文錢. 五文錢) and of 2 × 4 or 8 *Mon* (二四文錢, *Ni si mon sen*).

The new »hundred Mon-coin," 當百錢, *Too hŭákŭ sen*, of the name-value of one *Mon-me* (*f* 0,16 Neth. cour.), was first cast in the 6th year *Ten-boo* (1835) at Yédo, with the superscription 天保通寶 *Ten-boo Tsuu-boo*.

§ 50. Silver coins.

The unit of the silver coins is the 兩 Riyoo, pronounced by some as *dryǫo*. 銀壹兩ハ四匁三分ニ, i. e. one *Riyoo* of silver is = 4 *Mon-me* or mace 3 *Fu* or condrin, thus $68\frac{8}{10}$ cents Neth. cour. 10 *Riyoo* of silver, according to the old coinage represented by an oval silver lump (*Ita-gane*), which has been called 枚 *Mai* (vulgo by the Dutch, schuitje, = little boat), must have 43 *Mon-me* (= 1 tael 4 mace) silver-weight.

The oblong coin with the superscription 一分銀 Itsi bŭ gin, first cast in

1837, has been found to have a value of *f* 0,80⁵ Neth. cour., is nevertheless worth 33 Dollar-cents or $84\frac{15}{100}$ cents N. c., and according to the temporary Dollar exchange more or less also. The weight of the pieces is unequal; there are some of 8,61 and others of 8,81 grammes.

The smaller square coin of silver with the superscription 一朱銀 **Is-šu gin**, of which 4 go to an *Itsi bŭ gin*, first cast 1854, is worth $8\frac{1}{4}$ Dollarcent, full 21 cents N. c.

§ 51. Gold coins (under the *Taikun* government).

The unit is the 兩 **Riyoo.** 金壹兩, *Kin itsi riyoo*, or one *Riyoo* of gold, is represented by the 小判 **Koban**, which in virtue of its stamp is current without being weighed. According to the coinage then in force the *Riyoo* of gold or the *Koban* was worth 60 *Mon-me* of silver, or *f* 9,60 N. c., and divided into halves, fourths, eighths and sixteenths.

An oblong gold, but properly silver and lightly gilt coin with the superscription 二分 **Ni pu**, first cast in 1818 and declared worth in silver 30 *Mon-me* (*f* 4,80 N. c.) represents the half *Koban*.

The $\frac{1}{4}$ *Koban* is an oblong coin with the superscription 一分 **Itsi pu**, for which it is customary to write 一步. Its value is 15 *Mon-me* or $1\frac{1}{2}$ taels (*f* 2,40 N. c.).

The $\frac{1}{8}$ *Koban* is represented by an oblong coin of silver and gilt, with the superscription 二朱 **Ni šu**, for which in general *Nísĭ* is said; the newest cast in 1859, are worth $16\frac{1}{2}$ dollarcents or 42 cents N. c.

The $\frac{1}{16}$ *Koban*, also a small silver-gilt coin, has the superscription 一朱 **Is-šiu**, which is called *Is-sĭ*.

Addition to the edition of 1876. Recently after the legitime heir of the old Mikado-dynasty has resumed the reins of his empire his government has adopted the gold-standard of which the unit is a **Yen** 圓 vulg. 円 being, according to the statement of Mr. STANLEY JEVONS[1]), only three per mille less in value than the American dollar. The gold-coinage consists of pieces of twenty, ten, five, two and one **Yen**. The inscription of a two-yen-piece in my possession is 大日本明治三年二圓 *Dai-Nippon Mei-dzi San-nen Ni-yen*, = Japan. 1870. 2 dollars. The new fractional money of Japan consists of fifty, twenty, ten and 5 *Sen* (錢) pieces in silver, the *Sen* corresponding to a dollar cent and in pieces of copper of 2, 1, $\frac{1}{2}$ and $\frac{1}{10}$ *Sen* or one *rin* 厘.

1) *Money and the Mechanism of exchange* — by Prof. W. STANLEY JEVONS. London 1875.

CHAPTER V.

ADVERBS.

§ 52. The adverbs in Japanese which, as such, always precede the word (verb, adjective, or adverb) that they qualify, are, so far as their origin is concerned, to be distinguished as:

I. **Adverbs proper.**

1. Primitive adverbs, such as: *Ma*, truly, perfectly; *Ito*, very.

2. Adverbs ending in **kŭ** (in the spoken language simply **u**), formed from adjectives in *ki* (p. 106), as *Hayákŭ*, early; *Osókŭ*, late.

II. **Improper adverbs** or adverbial expressions.

1. Nouns with or without the modal case **ni** or **de**, included among which the adjectives in *ki* (p. 106, *b*), *ka* (p. 116 § 13) and *yaka* (p. 117 § 14), provided they are used as substantives concrete.

2. Verbs in the gerund, i. e. in the modal case, characterized by **te** as: *Sadamete*, definitely; *Kessĭté*, certainly; *Kakite* (*kaite*), in writing.

If, for convenience, we distribute the Japanese adverbs and adverbial expressions in groups according to their signification, we shall get as:

§ 53. Adverbs of quality, to the question: how?

1. Adverbs in **ku**, derived from adjectives in *ki* (see p. 106, § 9, B. 2), as:

Yókŭ, 能ヨク, in the spoken language *You*, *Yóo*, well. (See p. 112. II.) 1.

Yorósĭkŭ, 宜ヨロシク, » » » *Yorósiu*, well, good.

Wáruku, 惡ワルク, » » » *Waruu*, bad, ill.

Hayákŭ, 速ハヤク, » » » *Hayáu*, *Hayóo*, quickly,

Osókŭ, 遲オソク, » » » *Osóu*, *Osóo*, slowly. 5.

Kátakŭ 難カタク, » » » *Kátau*, *Kátoo*, hardly, with difficulty.

Yásŭkŭ, 易ヤスク, » » » *Yásuu*, easily.

Kŭvásĭkŭ, 委クハシク, » » » *Kŭvásiu*, neatly, exactly. 8.

2. Adverbs in **ka**, with the terminational **ni** (see p. 116, § 13):

Sĭdzŭkáni, 諍シヅカニ, calmly, in stillness. 9.

Tsŭmábĭrakáni 詳ツマビラカニ, clearly and distinctly. 10.

Sumiyakáni, 速スミヤカニ, quickly, swiftly.

Tasĭkáni, 慥タシカニ, certainly.

Tamasakani, 邂逅, by chance, fortuitously, accidentally.

*Dan-dan*ni, 段ダンダンニ, by degrees, gradually.

Zen-zenni, 漸ゼンゼンニ, by degrees. 15.

Soro-soro, *Soro-soroto*, 徐ソロソロ。迚, by degrees, gradually.

Yara-yara, slowly. *Yara-yara yukŭ*, to go slowly, saunter, lounge.

Mŭ-sáto, 無ムサト, *Musá-musáto* without forethought, in confusion, in opposition to *Kŭvásĭkŭ*, exactly. 18.

§ 54. Adverbs of degree, in answer to the question: in what degree?

The expressions cited in § 23 and 24 p. 130: *Ma*, quite; *Itsi-dan*, wholly; *Ikanimo*, in all respects; *Mo*, still more; *Oókĭni*, very; *Sŭkósi*, little; *Nao*, once more so, so much the; *Iyá*, *ĭyó*, again so; *Másŭ-másu*, more and more; *Fana-fada*, very; *Mottomo*, utmost; *Ito*, very; *Itátte*, utmost, highest.

Besides these:

Ikura, *Nani-fodo*, 何ナニ程ホド, how much? in what degree? 19.

Dore-dake, *Dore-fodo*, how much?

Dono-kurai ooki, 何ドノ位クラヰ多オキ, how much?

Yo-fodo, 餘ヨ程ホド; *Amári*, 餘アマリ, too. (See p. 136 § 28.)

Mina, 皆ミナ, together. — *Sŭbéte*, 總スベテ。都, *Tonto*, in all.

Osĭ-nábete, 押オシ並ナベテ, altogether. *Oó kini*, very. 24.

Koto-gotokŭ, 悉コトゴトク, all over, entirely. 25.

Nokorázu, 不ズ 殘ノコラ, without surplus, without exception. (See p. 59.)

Mattakŭ, 全マッタク, wholly, perfectly.

Ippaini, 一ッ盃パイニ, full, abundantly. — *Ippanni*, 一ッ盤パンニ, full (to the brim).

Is-šoni, 一ッ緒ショニ, together successively, altogether. 29.

Kátsŭ-te, 勝カツ 手テ, wholly, entirely. With a subsequent negation, by no means, not at all, e. g.: *Kátsŭte wakaranai*, it is by no means intelligible, *Kátsŭte mairu mai*, I shall not go at all. 30.

Kátsŭ-gátsŭ, 且カツ 又マタ, wholly.

Kátsŭ-mata, 且カツ 亦マタ。且カツ 又マタ, so much the more.

Yo-keini, 餘ヨ 計ケイニ, in a greater degree, more.

Iyášikŭmó, 苟イヤシクモ。愉, so much the more.

Sŭí-bun, 隨スイ 分ブン, proportionably, pretty, tolerably. 35.

Zĭyu-bunni, 十ジュ 分ブンニ, fully, quite.

Itsi-bunva, 一イチ 分ブンハ, partly. *Wadzukani*, 僅ワヅカニ, scarcely.

Mabarani, 疎マバラニ, sparsely, in a scattered manner, here and there, partially, thinly. *Sŭkósi*, 少スコシ, not much, little.

Oyósŏ, pron. *ŏyósso*, 凡オヨソ, in sum, together; very nearly, about.

Tákŭsánni (at Yédo), 沢タク 山サンニ, richly, abundantly, in multitude. 40.

Tai-soo, 大タイ 壯サウ, excessively. *Tai-soo ooku*, far above measure.

Tai-gai, 大タイ 槩ガイ,
Tai-tei, 大タイ 抵テイ,
Oo-kata, 大オホ 方カタ,
} in general, more or less.

Sŭkóburu, 頗スコブル, pretty, tolerably, for three fourths of the full measure. *Sŭkoburu fĭsási*, it is pretty long ago. 45.

Yoffodo, ヨッホド, contracted from *Yoi-fodo*, pretty.

Tsĭyau-do, pron. *Tšoo-do*, 調チヤウ 度ド, not チホド, proportionately, reasonbly, just. *Tsĭyau-do yoi*, it is just good.

Fotondo, 殆ホトンド, almost, nearly, scarcely, hardly. *Soreva fotondo tarau*, it is hardly enough. *Moppara*, 專モッパラ, onely, merely.

Fodo-fodo, *Naka-naka*, 中ナカ マ ナ, almost.

Sukunákumó oókŭmó náku, 少スクナクモ 多オホクモナク, neither less nor more. 50.

Tsito, *Tsitto*, 微チト。些チット。少, a little. *Tsitomo*, as little as possible, with a subsequent negation, not in the least. 51.

Yạu-yạu- (*yoo-yoo-*) *sĭté*, scarcely, hardly; almost. 52.

Bakári, 許バカリ, merely, only. *Kore bakari*, only this.

Fu-sokŭni, 不フ足ソクニ, not enough.

Bétsŭni, 別ベツニ, in particular, particularly. 55.

§ 55. Adverbs of circumstance.

Mŭ-yákŭni 無ム益ヤクニ, vainly. — *Mŭḍáni*, 虚ムダニ, in vain. 56.

Mŭnásĭkŭ, 虚ムナシク, in vain.

Ayamátte, 謬アヤマツテ, by mistake.

Ukegatte, 諾ウケガツテ, willingly.

Kononde, 好コノンデ (contracted from *Konomĭte*), gladly, willingly, readily. 60.

Tasinde (= *Tasimite*), 嗜タシンデ, gladly. — *Nengoroni*, 懇ネンゴロニ, gladly.

Iya-nagaramó, against the grain, reluctantly.

Tomoni, 倶トモニ。共, with, together, alike.

Itsŭni, *Fĭtótsŭni*, 一イツニ, together. 64.

Onázĭku, 同オナジク, in the spoken language *ŏnázĭu*, together, at the same time.

Tada, 只タダ。唯, only, alone, but. *Tada san ka nitsi nomi*, or *Tada san ka nitsi bakári*, only three days. 66.

Saye, サエ。サヘ, originally park, enclosure for cattle; used adverbially it limits the idea exclusively to what has been mentioned immediately before and answers to but, as it is as much as the Lat. *modo* only. — *Sono na saye siru*, to know by name only. — *Ki-den to saye mạusu*, say only: »Sir." — *Sakewo nomi saye-suru mono*, some one, who does nothing but drink spirits. — *Sakewo nomi saye surébá*, *yevu*, if one does nothing but drink spirits, he gets drunken.

In connection with a subsequent negation *Saye* is equivalent to not even, Lat. *nec quidem*, e. g.: *Mma saye nakari*, there are not even horses. — *Sono na saye siranu*, not even to know by name. — *Zi saye mi-siránu mono*, anyone who does not even know the letters.

Dani, ダニ, cognate to *Saye*, as an adverb, has the word to which it exclusively limits the idea, before it with or without inflection, e. g.: *Ima dani nanori si-tamave*, assume but for as yet a name. — *Ima sĭbási dani ovase nan*, now it will only last a short time. 68.

Sŭrá, スラ, even, German. *sogar*, indicates that an unexpected predicate is emphatically given to the subject of a sentence, e. g.: *Kisáki sura kavi-kowo kuvase tamạvu*, even the queen has silkworms fed. — *Kare sura korewo siránu*, he even does not known this.

Kata-gata, 隻, single, alone. 70.

Suku-náku-tomo, 少スクナクトモ, at least. *Sukunạu sĭtémo san ka getsu*, at least three months. — *Sa-naku-tomo*, at least.

Nárŭ-dake, 成ナル丈ダケ, if possible.

Ze-hi, 是ゼ非ヒ, so or not so, in any case; necessary. *Ze-hi itási-mašoo*, I shall do it in any case.

Don bo-don, 動ドン不ボ動ドン, either active or not active, = in any case. 74.

To-mo kákŭ-mo, トモカクモ, *To-mo kạu-mo*, トモカウモ, however, in any case. Also *To-kaku*, [兎ト角カク], if possible, synonym to *Náru-dake*. — *To-kaku itsi-yauni náru-besi*, if possible it should happen in one and the same way.

Fu-ini, 不フ意イニ, suddenly, at once. 76.

Tama-tama, 偶タマ〻, unexpectedly, by chance.

Sai-sĭyo ni vá, 最サイ初ショニハ, firstly.

Dai-itsi ni vá, 第ダイ一イチニハ, »

Dai-ni ni vá, 第ダイ二ニニハ, secondly.

Itsŭ ni vá, 一イツニハ, partly, on the one hand. — *Matá*, 又マタ, also. 81.

Mata itsŭ ni vá, 復マタ一イツニハ, on the other hand. *Itsŭ ni vá makoto, máta itsŭnivá itsuvári*, on one hand truth, on the other falsehood. 82.

Nákabáva, 半ナカバハ, half. *Nákabáva . . .*, *nákabáva . . .*, partly . . ., partly . . .

Sarani, 更サラニ, again, anew. *Kasanete*, again.

Sono fokáni, 其ソノ外ホカニ, further, farther.

Sono ŭyeni, 其ソノ上ウヘニ, besides; moreover. 86.

§ 56. Our adverbs of place and space, such as of, by, for, in, after, on etc. are generally expressed in Japanese by connectives expressive of relation, which, when they are accompanied with another definition. have the latter before them (see Introduction p. 44, § 15, B. 1.); e. g.: *ye* or *he*, = wards; *Kotsira-ye*, hitherwards; *yori*, = of, out; *Kotsira yori*, from here. Since compounds with adverbs of place, belonging to this group, have been already treated at pages 81, 82, 83, we confine ourselves here to a mere citation.

Dokoni, where? *Dokoye*, whither? *Dokoyori*, whence? *Dokonimo*, wherever. 87.

Idzŭkunzo, *Dotsira*, where? — *Asŏkoni*, somewhere. — *Atsira*, anywhere. 88.

Kásĭkóni, there. — *Kokoni*, *Kotsira*, here.

Kono tokóroni, here. — *Sono tokóroni*, there.

Yosoni, elsewhere. — *Yosoye*, to elsewhere. — *Yoso kara*, from elsewhere.

Ta-sĭyó, pron. *Ta-šo*, 他タ 處ショ, elsewhere. 92.

Besides these, for the definition of place and space, come under notice:

Amánekŭ, 徧アマネク, everywhere. *Sĭyo-sĭyo*, pron, *šo-šo*, 處ショ々〻, everywhere.

Tsĭkákŭ, 近チカク, near.

Tooku, 遠トホク, far; *Yen-fooni* 遠エン方ハウニ, far. 95.

Is-šoni, 一イツ所ショニ, at or to one and the same place. — *Is-šoni yukŭ*, to go with, to accompany.

Nakani, or *Tsiu*, 中ナカニ, in the midst, amidst, amongst. 97.

Utsíni, *Uráni*, 内ウチニ, within. — *Fokáni*, *Sotoni*, 外ホカニ, without.

Mayeni, *Sakíni*, 前マヘニ, before. — *Usĭróni*, *Atoni*, *Notsíni*, 後ノチニ, behind.

Uyéni, 上ウヘニ, above. — *Sĭtáni*, 下シタニ, beneath. 100.

Sŏbáni, *Katani*, *Katawarani*, 側ソバニ, near, at the side, beside.

Migini, 右ミギニ, to the right. — *Fĭdárini*, 左ヒダリニ, to the left.

Mavárini, 廻マハリニ, round, around.

Guru-guru, around. — *Gururito*, round about.

Mŭkáini, 向ムカヒニ, against, opposite. — *Ai-tai*, 相アヒ對タイ, opposite. 105.

Yokoni, *Yoko samani*, 横ヨコニ, across. — *Nana-meni*, 斜ナナメニ, aslant.

Sudzi-mŭkávini, スヂムカヒニ, vulgar. *Suzi-kaini*, almost opposite. 107.

§ 57. Adverbs of time, to the question: when? how long?

Itsŭzo, 何イツ時ジ, when? [zo, an emphatic suffix.] 108.

Itsŭ-ka, 何イツ日カ, what day of the month? See p. 161.

Itsŭmo, 恆イツモ。恒, whenever, ever. — *Itsŭ de mo*, whenever, always, ever; with a negative verb, never. *Itsu made mo*, always. 110.

Imá (*ĭmá*) 今イマ, now. — *Imani*, レ于ニ今イマ, now. — *Imáyori*, レ自ヨリ今イマ, henceforth.

Ima-made, 今イマ迄マデ, hitherto, heretofore.

Ima-madeva, contracted *ĭmáda*, in the spoken language usually *Mada*, 猶, hitherto, still, Lat. *adhuc;* in connection with negation included in the subsequent verb, not yet, 未イマダ. 113.

Tadá-ĭma, 只今。即今。向來, just now. 114.

Maye-kata, 前方, *Maē-kata yori*, beforehand. — *Madzu*, 先, first, beforehand. *I-raiva*, 以來者, since.

Hayákŭ, 速。早, *Hayąu*, *Hayoo*, 1. soon, very soon; 2. early.

Mo-háya, *Mo-hayąu*, contracted *Moo*, already. — *Moo O kairi-de gozarimásŭká*, do you go again already? 117.

Osóku, 晩, late.

Arŭ tokini, 一時, once, at a certain time.

Tsĭká-goro, 近日。近來, lately. — *Tsĭká-dzĭká-ni*, shortly, speedily.

Mŭkási, 昔。古, of old, formerly, of yore. *Mŭkási yori*, of yore.

Inisi hé, 往昔, of old time, formerly.

Tsuini, 終, at the end, finally, at last; ever; with a negative verb, never.

Sikirini, 頻, every moment, without ceasing. 124.

Otte, 追而, afterwards, consequently; late, henceforth, = *sono notsi*.

Otts'ké, オツヽケ。刻下, forthwith, immediately, directly, = *suguni*, *ai-no nai*.

Suguni, 直, directly, straight.

Zikini, 直, directly, forthwith.

Sibaráku, 暫, in short, shortly, quickly.

Yąu-yaku, *Yóo-yaku*; 漸, by degrees. 130.

Tatsi-matsi, 立待。忽, at once, directly; suddenly.

Yagate, 頓而, suddenly.

Sokŭ-zini, 即時, directly.

Fĭsásĭku, 久シク, long. *Hisá-bisá*, long ago. *Fisásii áto*, long ago.

Sai-zen, 最前, just now. 135.

Kore-kara, hereafter, thereupon.

Ik-kóo, 一向, henceforth, in connection with a subsequent negation, no more.

Sŭdéni, 既。已, already.

Kĭuni, 急, quickly, hastily. 139.

Tsĭyoto, *Tsĭótto* (チヨツト), vulgo *Tsĭóito*, 卒度, once, for a moment. チヨトキケ, just hear! — *Tsióito O matsi nasare*, wait a moment!

Sono toki, 當時, then, at that time. 141.

Sono notsi, 其ソ後ノチ, thereafter. 142.

Notsi-hodo, 後ノチ程ホド, by and by. — *Notsi-notsi*, later.

Kono i-go, 比コノ以イ後ゴ, after this.

Kono-goro, 間コノ日ゴロ, there, then. 145.

Kono hodo, 比コノ程ホド, shortly, lately.

Kono aida, 比コノ間アイダ。以コノ前アイダ, shortly.

Sakini, 昨サキ者ニ。イ以ゼン前, before, the time that has immediately preceded the present, just now. *Mo sŭkósi sakini*, a short time ago. 148.

Saki-goro, 先サキ頃ゴロ, lately.

Saki-hodo, 先サキ刻ホド, just now, presently. 150.

Definite notices of time like to-day, yesterday, to-morrow etc. are expressed by nouns with or without a previous adjective definition, e. g.:

Kon-nitsi, 今コン日ニチ, *Kon-nitsiwá;* 今ケ日フ, *Keo*, *Kioo*, this day, to-day.

Kesa, 今ケ朝サ, this morning. 152.

Sákŭ-zits, 昨サク日ジツ, *Kinou*, キノフ (contr. of *Sakino fi*, 前サキノ日ヒ), yesterday.

Sákŭ-gétsŭ, 昨サク月ゲツ, last month.

Sákŭ-nen, 昨サク年ネン, last year. 155.

Asŭ, *Asŭta* (*Asta*), 明アス日タ, to morrow. — *Asŭ-made*, till to-morrow.

Miyoo-nitsi, 明ミヤウ日ニチ, to-morrow. — *Miyoo-nitsino firu*, to-morrow noon.

Miyoo (*nitsino*) *áso*, to-morrow morning. — *Miyoo-ban*, 明ミヤウ晩バン, to-morrow evening.

Miyoo-gétsŭ, 明ミヤウ月ゲツ, next month.

Miyoo-nen, 明 年ネン, next year. 160.

Miyoo-go-nitsi, 明後ゴ日ニチ, the day after to-morrow; also *Asatte*, アサツテ.

Akeno tosi, *Akuru tosi*, 明アケノ年トシ, next year.

Akuru fi, 明アクル日ヒ, to-morrow.

Rai-nen, 來ライ年ネン, the year still to come, the next year.

Rai-gétsŭ, 來ライ月ゲツ, next month. 165.

Firuni, 晝ヒルニ, by day.

Ya-bunni, 夜ヤ分アンニ, *Ya-tsiu*, 夜ヤ中チウ, at night. 167.

For adverbial definitions, to the question: how often? are used:

1. the repeating numbers cited in § 32, p. 143: *Fŭtó-tabi* or *Itsi-do*, once; *Fŭtá-tabi* or *Ni-do*, twice; *Fŭtá-tabi mi-tabi*, twice, thrice, continually, etc.

2. *Mareni*, 希マレニ, seldom. 168.

Suku náki tokiva, 少スクナキ時トキハ, seldom.

Óki tokiva, 多オホキ時トキハ, often. 170.

Ori-óri or *yori-yori*, 時オリ〻, now and then.

Ori-fŭzi, 折オリ節フシ。時節, from time to time, now and then.

Fu-tosĭte, 非帝, sometimes.

Sĭbá-sĭbá, 數シバ〻, often. — *Setsŭ-setsŭ*, 節セツ〻, often.

Tabi-tabi, 度タビ〻, at every turn. 175.

Tsŭné ni, 常ツネニ。恒, generally, always. — *Tsŭné-dzŭné*, continually.

Obítădásĭku, 夥オビタヾシク, manifold, often. 177.

§ 58. Adverbs of manner, indicating the form of thought or speech, in which the speaker represents the idea expressed in the predicate.

1. Affirmative.

Héi, ヘイ, with its variations: *héhi*, *hi*, vulgo *hái*, *ha*, yes. 178.

Sa-yoo, 左サ樣ヤウ, contracted *Soo*, so, thus, considered more polite than *Héi*. — *Soo máŝoo*, it will be so.

Sĭkáto, 聢シカト, certainly, truly. 180.

Tásĭkani, 慥タシカニ, certainly, truly.

Makótoni, *Zitsuni*, ジツ實マコトニ, in truth, truly, forsooth, indeed. — *Masani*, 正マサニ, indeed.

Geni, or *Geni-geni*, 現ゲニ〻, evidently, doubtlessly.

Késsĭté, 決ケツ而シテ, surely; with subsequent negation: by no means, not at all.

Ari-teini, 有アリ体テイニ, solidly, to the purpose. 185.

Kittó, 急キツ度ト, certainly.

Fit-zen, 必ヒツ然ゼン, certainly. *Fit-dziyoo*, 必ヒツ定ヂヤウ, certainly, definitely.

Itsi-dziyoo, 一イチ定ヂヤウ, definitely.

Ka-nárazu, 必カナラズ, certainly, doubtlessly, without doubt.

Motsi-ron, *Mu-ron*, *Ron-náku*, *Ron-nạu*, 勿モチ論ロン, = do not reason! = without contradiction; not to be contradicted. 190.

Sappari, サツパリ, in all respects; with subsequent negation: by no means. *Sappari . . . . sezu*, to do by no means.

Tạu-zen, *Too-zen*, 當タウ然ゼン, properly.

Isasaka, 聊イサカ, in short. 193.

Sasŭka, *Sasŭkani*, 迚, notwithstanding.

2. Negative.

Iiye, イヽヱ, vulgo *iiya*, no. *Iiya-iiya*, no, no. 194.

Remark. The negative: not, expressed in Japanese by *n*, as a rule, is included in the inflection of the verbs, by which a peculiar negative conjugation arises.

Fu-sinni, 不フ審シンニ, uncertainly, doubtfully. 195.

Fu-dó-šité, 不フ圖ドシテ, suddenly, by chance.

3. Optative.

Doozo, 何ドウ卒ゾ, though, than, Pray! *Doozo*, *kikareyo*, hear, if you please, hear though! 197.

Negavákŭvá, 願ネガハクハ, though (contracted from *Negai*, wish, and *Iváku vá*, so as they say), so as one wishes. (See *Shopping-Dialogues* p. 11.) 198.

4. Supposing.

Makotorášikŭ, probably. — *Ta-bun*, 多タ分ブン, perhaps. 199.

Tokini yottevá, *Kotoni yottará*, perhaps, according to circumstances.

Zi-gi ni yori, 時ジ宜ギニ寄ヨリ, or *Zi-gi ni yotte* or *yottará*, if time be favorable, according to circumstances; under favorable circumstances. 201.

Utágavŭrákŭva, 疑ウタガフラクハ, probably. 202.

Zon-bunnó ši-dai, 存ゾン分ブンノ次シ第ダイ, as I think; also *Zon-bunni šita-gátte*. — *Zon-bunno ši-dai siyo-mótsŭ ari-másuka*, are there books also?

§ 59. Adverbs connecting propositions, such as nevertheless, however, since they are conjunctional adverbs, are treated in the Chapter VIII on the Conjunctions.

ALPHABETICAL SYNOPSIS OF THE ADVERBS CITED.

The numbers correspond with those placed after the adverbs treated in § 53—59.

CHAPTER VI.

WORDS EXPRESSIVE OF RELATION.

(POSTPOSITIONS.)

§ 60. Our prepositions which show the relation, in which the chief idea of a sentence stands to other objects or ideas, are superseded in Japanese by postpositions. We call them words expressive of relation.

Chief among these words are the inflections (see Chapter I, p. 61), viz:

へ, ve, he, or エ, ye, e, = wards, to. Dative and Terminative (see p. 68).

ニ, ni, = with relation to, in, to (see p. 68).

ト, to, = to (see p. 70).

ニ, ni; テ, te, ニテ, nite; デ, de (pron. nde), } Local, Modal and Instrumental (see pp. 68, 70).

ヨリ, yori; カラ, kara, = out of, from. Ablative (see p. 71).

§ 61. All other relations are expressed either by:

1. nouns which, as such, are declinable and have the further attributive definition, as genitive, before them, as *Yama ŭyé* or *Yamano ŭyé*, the topmost of a mountain; *Yama ŭyéni*, on the top of a mountain; or

2. verbs, which being, either in their radical form, or in the gerund in テ, *te*, in proportion as they govern the accusative, the modal, or the dative have their object with the inflectional termination ヲ, *wo*, or ニ, *ni*, or へ, *ve*, before

them, indifferently, whether this object is a noun-substantive or a verb used substantively.

§ 62. Nouns, used as expressive of relation, are:

1. **Uvé, uyé,** 上ウヘ。ウエ, 1) above, upon (with reference to a place).

Tsŭkáno ŭvéni kiwo uyuru, to plant a tree upon the grave. — *Tsŭkáno uveno ki*, a tree upon the grave. — *Aru ŭyéni mata fitotsu*, above which there is still one. — *Kono ŭyéwa deki-masénŭ*, = what is above that, does not happen, = more I can not give for it [1]). — *Sono uyewa nai* (or *ari-masénŭ*), there is nothing above that [2]).

2) upon, after (with reference to time).

Gin-mi (or *Tadási*) *no ŭvé fattowo motte bassu* (吟ギン味ミ (or 糾タダシ)ノ上ウヘ法ハッ度ドヲ以モッテ罰バッス), upon inquiry punish according to law [3]). — *Unziyau nou-saino uvévá* (運ウン上ジャウ納ノウ濟サイノ上ウヘハ), upon payment of the duty [4]). — *Sina-monowo uke-totta ŭyéde* (*dai-kinwo*) *age-mašoo*, = after having received the goods I shall pay (the price) [5]).

Chinese compounds with 上ジャウ *ziyau*, *žoo*, upon.

山サン上ジャウ, upon mountains. — 雲ウン上ジャウ, upon clouds. — 座ザ上ジャウ, upon the throne. — 以イ上ジャウ; upwards, prior to a time, = *sore yori mave*. — *San nen i-ziyau*, prior to three years ago.

2. **Sĭtá,** 下シタ, beneath, under, below.

Sĭtá-ni sĭtá-ni, down! down! = kneel! — *Sĭtayori waki-idzuru midzu*, water springing up from beneath. — *Šákŭno sĭtá*, what is under a foot measure, the divisions of a foot [6]). *Watákŭsiva anátayori sĭtáde gŏzáru*, = I am beneath you, I am less thou you.

Chinese compounds with 下カ。ケ。ゲ.

天テン下カ。宇ウ下ケ, *Ten-ka*, *U-ke*, what is under the heavens, under the firmament, the earth. — 地チ下カ, under (in) the earth. — 山サン下ケ, *San-ke*, the foot of a mountain. — 以イ下カ, = *Sono ato*, after, since. — *San nen i-ka*, three years since.

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1) *Shopping-Dialogues*, p. 38.
2) Ibid. p. 29.
3) Treaty f. 1858. Art. V. al. 2.
4) Ibid. III. 6.
5) *Shopping-Dialogues*, p. 13.
6) Ibid. p. 29.

3. **Mave, Maye,** vulgo **Mai,** 前マヘ。マエ (of *ma*, eye, and *ve*, side, direction), before, local or temporary.

Matsu-maye, = before the pine-trees. — *Yei-ziwo mŭnéno maveni kakavete niu-you su*, she holds the suckling to the breast and suckles it. — *Itsu-ka nen mave ni*, a year previous [1]). — *Kaviko idzúru mayeni*, before the silkworm comes out. — *Go nen yori mave*, = from the fifth year forward, i. e. before the fifth year.

Chinese compounds with 前ゼン, *zen*, before.

面メン前ゼン, before the front of. — 門モン前ゼン, before the door. — 以イ前ゼン, previous to. — *Kono fi-giri aruiva sono i-zen nite mo*, at this date or even earlier [2]).

4. **Notsi,** 後ノチ, (from *no*, back, whence *nóku*, retreat, and *tsi*, place), behind, after, with a definition of time, refers to a time which is behind, with reference to the present, future.

Kaze okiru notsí, after the rising of the wind. — *Kazega fukite notsí*, after the wind has blown. — *Sono notsí*, thereafter. — *Ima yori oyóso ziyu fatsi ka gétsŭ no notsí yori fĭtótsu minatowo firakŭ bési*, after the lapse of 18 months from now a harbour shall be opened [3]). — 自ジ今コン以イ後ゴ, from now for the future.

5. **Omote,** 面オモテ。表, the face, the countenance, the fore-side, before.

6. **Urá,** 裏ウラ。裡, the internal, the inside of a garment; the reverse of a coin; the opposite.

Iyéno ŭrá, the inner side of a house. — *Urámi wonno ŭrá nari*, disgust is the reverse of inclination.

7. **Usiro,** 後ウシロ, after.

Yamawo usironisi, kavawo omotenisu, (the village) has mountains for background, a river for fore-ground, = it has mountains behind and a river before it. — Also the inside of a garment, as reverse, is called *usiro*.

8. **Saki,** 先サキ。前, point, with reference to time, beforehand, past.

Sakino tosi, a former year. — *Sakini*, earlier, before. — *Go nen bakári saki yori va*, only since the last five years. — 卿オ先サキ, *O saki!* you before! you first! after you!

9. **Ato,** 趾アト。跡, footstep; behind.

Fĭtono atoni tsuite yuku, go behind any one. — *Sono ato* afterwards.

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1) Treaty Art. X. al. 1. 2) Ibid. XI. 1. 3) Ibid. II. 2.

10. **Utsí**, 内ウチ。中. within.

Iyéno ŭtsíni arŭ, to be within the house. — *Kiyo-riu-bano ŭtsíni* (居キョ留リウ場バノ内ウチニ), within the ground, where one has residence [1]). — *Riyoo kóku no ŭtsí yori*, from out both empires [2]). — *Utsí yori fokáwo ukágavu*, to spy from within what is without. — *Madono ŭtsive fairu*, to go in by the window. — *Tekino ŭtsíve seme-iru*, to press into the enemy. — *Yuméno ŭtsi de avu*, to meet in the dream. — *Fuyu no utsí ni*, as long as it is winter. — *San-nenno utsini*, within a space of three years. — *San nitsi utsíde deki-masŭ*, it may happen within three days' time [3]). — *Hiyákŭ me utsi de wa ŭré-masénŭ*, within (under) ten taels will I not sell it [4]). — *Kono ni zi no ŭtsí idzure naritomo motsíyu bési*, of the two signs each (whichever it be) may be used. — *Kuvu ŭtsíni*, while one is eating. — *Sina-monowo uke-toránu utsi wa, dai-kin wa agerare-masénu*, = within the not receiving of the goods (as long as I have not received the goods), no payment will be made [5]). — *Men-kiyo nakárisiga ŭtsí nite*, as long as there was no permission.

Much in use also, are Chinese compounds with 内ダイ。ナイ, dai or nai: *Kai-dai* (海カイ内ダイ), what is within the seas, the continent. — *Kókŭ-dai* (國コク内ダイ), within the borders of a country. — *Kókŭ-daino dai-itsino gákŭ-sĭya*, the first scholar of the empire. — *Kono deu* (*deo*) *va Nippon kókŭ-daive furé-watásŭ bési*, this article shall be made known throughout the Japanese empire [6]). — *Bu-nai* (部ブ内ナイ), the inmost, interior. — *Nipponno bu-naiwo riyokau-su*, to travel over the interior of Japan [7]). — *Ka-nai* (家カ内ナイ), what is within the house, the family.

11. **Fŏká, Hŏká**, 外ホカ, besides; except, without.

Kono fŏká hokŭ-kóku kisini ŏŭté fŭtótsu minatowo firákŭ bési, besides on the north coast a harbour shall be opened [8]). — *Yákŭ-sĭyono fŏkáve uru-békarázŭ*, except to the government may not be sold [9]). — *Kei-seino fŏká onna*; women except wry castles (prostitutes). — *Towo fŏkáyori todzuru*, to shut a door from without. — *Dai-ku sono fŏká šóku-nin wa kane-žákŭwó motsii-masu*, carpenters and other workmen use the iron-foot. — *Tan-mono to ara-mono sono foka ari-masŭ*, there are piece-goods, and raw materials and so forth.

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1) Treaty. Art. VIII. al. 1. 2) Ibid. X, 1. 3) *Shopping-Dialogues*, p. 9.
4) Ibid. p. 4. 5) Ibid. p. 13. 6) Treaty. Art. II. al. 17.
7) Ibid. Art. I. al. 3, 5. 8) Ibid. II. 2 9) Ibid. II. 18.

Chinese compounds with 外ゲイ, *gwai*, outside, without, out of:

門モン外ゲイ, *Mon-gwai*, without the gate. — 口コウ外ゲイ, *Koo-gwai*, out of the mouth, out of the mouth of a river or harbor.

12. **Soto**, 外ソト, originally the back door, at present generally: without.

Sotó-mo for *Soto-omo*, the back- or winter-side of a mountain. — *Satono sotoni*, without the village.

13. **Mŭkávi, Mŭkái**, 向ムカヒ。ムカイ, vulgo also **Mŭkau, Mukoo**, as substantive, the opposite quarter, the direction opposite anything.

Karega sŭmi-kava waga-ĭyéno mŭkáini áru, his dwelling is opposite my house. — *Mukáuno kisive fĭtówo watásŭ*, to put people over to the opposite side (of a river).

14. **Avĭda, Aĭda**, 間アヒダ。アイダ, the interval, space between things, between; space between two points of time, while.

Aĭdano fima, pause, leisure, opportunity for anything. — *Kono aĭda*, between. — *Sono aĭda*, meanwhile. — *Yamano aidani midzŭ árŭwo tani-gava to iŭ*, the appearance of water between mountains is called a valley-brook. — *Oyóso ik-ka nenno aida*, for the time of one year [1]). — *Tada siyau-baiwo nasu aidani nomi, tou-riu-suru kotowo u-bési*, only while they carry on trade, may they hold residence (there) [2]).

Chinese compounds with 間カン。ケン, *kan*, *gen*:

田デン間カン, between rice-fields. — 石キ間カン=生ショウズ, to grow between rocks. — 人ニン間ケン, *Nin-gen*, among men; mankind.

15. **Naka**, 中ナカ, the middle, in the midst of, amidst; among.

Tano nakano ĭyé, a hut in the middle of the field. — *Riyau sanno nakano riu-sŭí* (兩リヤウ山サンノ中ナカノ流リウ水スイ) streaming water just between two mountains. — *Yo-naka*, the middle of the night, midnight. — *Kŭsáno nakade nákŭ kera*, crickets that chirp in (between, among) the grass.

Chinese compounds with 中チウ, *tsiu*, in the midst:

Sŭí-tsiuni (水スイ中チウ=) *sumŭ mono*, beings which live in fresh water. — 海カイ中チウノ物モノ, *Kai-tsiuno mono*, something that is in the sea, a production of the sea. — *Kai-tsiuni irite avábiwo toru*, to dive into the sea and fetch up pearl-mussels. — 地チ中チウ=, *Tsi-tsiuni*, in the earth. — 土ド中チウ, *Do-tsiu*,

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1) Treaty. Art. IV. al. 3. 2) Ibid. II. 13.

in the ground. — 道ダウ 中チウ, *Dạu-tsiu*, = mid-way, half-way, on the way. — 雲ウン 中チウ, *Un-tsiu*, in clouds.

16. **Soba**, 側ソバ。傍 (from *sóvŭ*, come near and *ba*, place), the neighbourhood, next, at the side of, by.

Fino sobani koi, come next (or by) the fire!

17. **Kata**, 方カタ。ヽン邊カタ, side, near; with reference to time, as much as about, against.

Figási-kata, *Nisi-kata*, *Kita-kata*, *Minami-gata*, the east-, west-, north-, south-side. — *Kita-katano kazé*, wind from the north. — *Yo-ake-kata*, = the side, on which the night goes open, i. e. about the dawn of the day. — *Sonó fino yuvu-katani*, against the fall of the evening. — *Sore yori kono kata*, = from there to this side, i. e. since that time.

Chinese compounds: 海カイ 邊ベン, *Kai-ben*, on (near the) sea. — *Kai-benno min*, people that live on (at) sea. — 葦アシハ 水スイ 邊ベン= 生シヤウズ, *Asiva sŭi-benni sĭyạu zu*, the reed grows on the water.

The spoken language often supersedes *Kata* with the Chinese **Fóo (Hóo)**, 方ハウ。ホウ, side, quarter. — *Dokoni O íde nasárŭka?* wither are you going? . . . *san no hooni* (or *hóoye*), to Mr. N's. — *Anátano hóoni*, at or to your side, by or to you [1]). — *Sono fóo*, his side, you. See p. 84.

18. **Fotori**, 邊ホトリ, round, round about.

Ikeno fotorino tsutsumi, a dike round a fish pond.

19. **Mavari**, 回マハリ。廻。周, circumference, round about, round.

Yasĭki-mavarini, within the compass of dwellings.

Chinese expression. 周シウ 圍イ, *Siu-i*, round about. — 其ソノ 留リウ 場バノ 周シウ 圍イ= 門モン 墻ショウヲ 設マウケズ, round about their dwelling place people place neither gate nor fence [2]).

20. **To**, 與ト, with, Lat. *cum*, indicates the express coupling of two or more objects; it is a declinable suffix and, so far, a word expressive of relation.

Dare-to onázĭkoto (レ與ト 誰ダレ 同オナジコト), = identicalness — with which? — *Yebisŭ-to wa-bókŭ sĭtá*, peace has been made with the barbarians. — *Kimi-to tomoni suru*, to hold with his master, to be attached to him. — *Hana*, *tori*, = flowers, birds. — *Hana-to toriwo yekaku*, = to paint birds with (and) flowers. —

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1) *Shopping-Dialogues*, p. 16.

2) Treaty. Art. II. al. 10.

Hana tori-to wo yekaku, to paint flowers and also birds. — *Sisi*, lion; *Torá*, tiger. — *Sisi-to torá wa*, as for the tiger with the lion; or also: as for the lion and the tiger, provided the principal accent be placed on »tiger." — *Kane-ziyákŭ-to kuzira-ziyákŭ wa doo-kawari másŭka?* = as for the whalebone and the iron foot, what difference is there? [1]). — *Atsí*, there; *Kotsí*, here; *Atsi kotsi-to*, there and also here.

...to ...to, repeated after two nouns coordinate, anwers to our both... and..., as well, as... also.., Lat. *et.. et*, *que.. que..* — *Hana-to tori-to*, both flowers and birds. — *Olanda kókŭ-wau to Dai Nippon Tai-kun to riyau-kókŭ no konsin kátsŭ siyau-baino tsĭnámiwo firókŭ-sen kotowó hóssĭte*, the King of Holland and the Tai-kun of Japan wishing to extend the relations of friendship and commerce of both countries etc. [2]). — *Nippon-to San-kan-tono atsŭkaino koto*, negotiations of (between) Japan and the Three states. — *Hana-to tori-towo yekáku*, to paint flowers as well as birds. — *Yuku-to kaveru-toni matowo íru*, in going to and fro to shoot at the mark. — *Faravuni Nippon to gwai-kokŭ to no kwa-heiwo motsiirŭ koto samadake násí* [3]), = there is no obstacle to using either Japanese or foreign money in payments. — The characteristic of the coupling is necessary here, as without that it does not attract notice.

Remark. If, as in the expression: a valley with or without water the presence or absence of one object near the other is intended, then the verbs *árŭ*, present and *náki* (see p. 108, n°. 30), not present, are used, thus: *Midzŭ áru tani*, a valley with water; *Midzŭ náki tani*, a valley without water.

21. **Tonari**, 隣トナリ (from *to*, door, family, and *narabi*, row), neighbourhood; next, close to.

Yákŭ-siyo no tonari ni, next the government house. — **Kin-ziyo** (*kinžo*), 近キン所ジョ, a place near, neighbourhood.

22. **Si-dai**, 次シ第ダイ, rank, following, in proportion to.

Negai-si-dai, according to wish, in proportion as it is wished [4]).

23. **Toóri**, 通トオリ, passage; along.

Waradano feri toórini wítarŭ kaĭko, silkworms lying along the edge of the straw-tray. — *Fama toórino mŭrá mina...*, all the villages along the strand. —

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1) *Shopping-Dialogues*, p. 31.

2) Treaty, at the beginning.

3) Treaty. Art. IV, al. 2.

4) Ibid. IV. 3.

道理ノ通リニ, *dau-rino toórini*, according to right. — 別冊ノ通リニ, following a separate writing [1]). — *Waga kokóroyeno toórini*, after (in) my opinion.

24. **Tamé**, 爲, purpose, aim, end, the destination of a thing. **Tamé ni**, for, for the service of, on behalf of, for the sake of, on account of.

Fitóno tameni, for, on account of others. — *Waga-tameni*, for my sake. — *Simo kamino tameni su*, the less is for the service of the greater. — *Tate-mono no tameni kari-uru ikkano ba-siyo*, a place hired for building [2]). — *Kono okitewo katakŭ-sen tameni*, for the maintenance of this article [3]). — *Uru tameni*, for sale.

25. **Kavari**, 替。代, barter. **Kavarini**, in exchange for, instead of, for. — *Kono fitóno kavarini*, for (instead of) this man.

26. **Máde**, 迄。迨。迄, the aim towards which a movement is directed; to, into, till, until, with reference to place or time, opposed to *yori*, from.

Firato yori Nagasaki máde sanziyu fatsi ri ari, from Firato to Nagasaki it is 38 *ri*. — *Itsu made watákusi mataneba naranŭka?* till when (how long) must I wait? — *Asu made*, till to-morrow. — *Ten-si yori mótte siyo-zinni itárŭ made*, = from the emperor himself till one comes (*itárŭ made*) to the common man [4]). — *I-fúkŭ, ya-gu, tabino rui made ge-sarŭ*, clothes, bedding, even to shoes, are distributed. — *Kŏkónótsu han doki yori nanátsu made utsíni*, = within one till four o'clock, between one and four o'clock [5]). — *Yok-ka madeni deki-másŭ*, by the fourth day (of the month) it will be ready [6]).

§ 63. Verbs in the gerund, used as words expressive of relation, are

A. With a previous accusative, ヲ, **wo**:

1. **Motte**, 以, using, by means, with, the gerund of *Motsi*, to seize, hold, use.

The object that is seized, or taken with the hand, is either the object direct of an action later to be mentioned, or the means of carrying it out.

It is object direct in sentences as:

將詩ヲ莫浪ニ傳ルナカレ, *Siwo motte namini tsutauru koto nakáre*, i. e. literally: Taking the poem let it not be abandoned to the waves! = let not the poem be abandoned to the waves.

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1) Treaty. Art. III. al. 1. 2) Ibid. II. 8. 3) Ibid. II. 6.
4) *Dai Gaku*, § 6. 5) *Shopping-Dialogues*, p. 17. 6) Ibid. p. 10.

The object of *Motte* is used as the means of carrying out an action in sentences as:

レ以モツテ 人ヒトヲ レ治ヲサム 人ヒトヲ, *Fĭtówo motte fĭtówo osámŭ*, to treat mankind as mankind. — *Irovawo motte rui wo wakátsŭ*, to divide the classes according to the Irova.

2. **Tovorite, Toórĭte**, contracted **Toótte**, 通トオツテ, going through or along..., the gerund of *Tovóri*, go through, pass.

Monwo toótte, going through the gate. — *Fino nakawo toótte*, through the midst of the fire. — *Mitsi-suziwo toótte yúkŭ*, go along a way.

3. **Tsŭtáĭte**, vulgo **Ts'tatte**, the gerund of *Tsŭtái*, go along.

Kai-ganwo tsŭtáĭte itsi ri bakári yukéba, if one goes a *ri* along the coast.

4. **Fete**, 經ヘテ, through, along, during, the gerund of *Fe*, *Fŭru*, to go away, to go along.

Sono fa fuyuwó fete sibomazu, the foliage does not fade in the winter.

5. **Nozókĭté, Nozóĭté**, 除ノゾキテ, setting behind, excepted, except, the gerund of *Nozók)i*, *u* (contracted from *notsini oki*, to set behind).

Nippon siyo kwa-feiva, *tou-zenwo nozóku*, *yu-syuts-su bési* (日ニ本ホン諸シヨ貨クハ幣ヘイハ 銅ドウ錢セニヲ除ノゾク 輸ユ出シユツスベシ), all Japanese money, except copper money, may be circulated [1]).

B. Verbs, used as worths expressive of relation, with a previous local or dative, ニ, **ni**:

1. ..**ni óĭté**, in, at, strengthened local form, of *ni* (in, at) and *óĭté*, or *wóĭté*, (於オイテ。于), = establishing, Fr. *en établissant*, the gerund of *oki*, 置オキ, to place; establish, erect. When merely **ni** and when **ni óĭté** is used, will appear from the following examples. The expression: »The Dutchmen staying in Japan, = the Dutchmen in Japan," is rendered by *Nippon***ni** *árŭ Oranda-zin* [2]); in the expression: »this document shall be exchanged at Nagasaki," on the other hand the local is expressed by **ni óĭté**, and the translation runs: *Kono fon-siyowo Nagasaki***ni óĭté** *tori-kayésŭ-bési* [3]). In the first case the definition of place where? is governed by the *áru* or *óru*, dwell, immediately following; in the second case the definition of place, where?, because not dependent on the verb, exchange, it is, by the addition of *óĭté*, made an adverbial phrase. — This remark agrees

1) Treaty v. 1858. Art. IV, al. 4. 2) Ibid. VII. 1.

3) Ibid, after the Japanese text Art. XI, al. 1; after the Dutch text Art. X, al. 4.

with all the definitions of place, occurring in the Japanese text of the document cited.

The object of *ŏĭté* may also be an action, one is engaged in, e. g.: *Fau-sókŭwó ŏkásŭni ŏĭtevá* (法ハ則ソクヲ犯カス=於オイテハ), by violating the Regulations [1]).

The derivative from *oki*, viz *ŏkéru*, = to be fixed or placed, preceded by a local in *ni*, answers to the expression: the position with relation to; e. g.:

而	物モノニ	君クン	*Kun-sino mononi ŏkérŭ, korewo ai-sĭte zin-sezu*, = relation of the philosopher to the creatures: he loves them, is however not humane towards them. *Hia Meng*, Cap. VII, § 61.
弗ズレ	也	子シ	
仁ジンセ	愛アイシテレ	之ノ	
	之コレヲ	於オケルレ	

2. **Yorĭte, Yotte,** 依ヨリテ。ヨツテ。寄。據。因, = having its point of departure and thus also its point of support in, from, in consequence of, on the ground of, the gerund of *yori*, *yoru*, to get out from. Compare p. 71, 72.

Korera navo sironi yorite, tekini kudárazu, those yet relying on a castle, do not submit to the enemy. — *Koreni yotte*, in consequence of that, therefore. — *Tsikárani yotte*, in proportion to his strength. — *Tokini yottevá*, in proportion to time. — *Ironi yotte nedanga kawari másu*, as the colors are different there is a difference in price [2]). — *Negaini yotte* [3]), on entreaty. — *Aruni yotte*, because there is.

3. **Tsukite,** vulg. **Tsuĭte,** 付ツキテ。ツイテ。就, concerning, the gerund of *Tsuki*, concern, come to.

Fŭné kisini tsukŭ, the ship touches the coast. — *Koreni tsuki*, or *tsuite*, or *tsuiteva*, concerning that, what concerns this.

The attributive form is *Tsuiteno*, e. g. 宗シウ旨ジ=付ツイテノ争サウ論ロン, *Siuzini tsuiteno soo-ron*, dispute concerning (about) religion [4]).

Remark. To *Tooteva* also, for which the written forms: *Tŏttewa* and *Tattewa* [5]) have crept in, the meaning of: concerning, *quand à*, have been given, without reference to the limitation of its use. As gerund of *Tov)i, u* (問トフ), to ask, *Tooteva* means: if one ask, to the question; and the expression: *Ooseva mottomo naredomo, waga-mini tooteva, kanai-gátai*, thus

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1) Treaty. Art. V. al. 4. 2) *Shopping-Dialogues*, p. 34. 3) Treaty. Art. VIII. al. 1
4) Ibid. VII. 4. 5) COLLADO. p. 57. RODRIGUEZ. p. 86.

means: the command is indeed reasonable, but if one ask me, it is not easy to be carried out.

4. **Itárite**, vulg. **Itátte**, 至ニテ。至ツテ, = coming to, respecting; with definitions of time; against, towards, the gerund of *Itári*.

Taikunni ĭtáttevá, does it come to the Taikun, what concerns the Taikun. — *Fárŭni ĭtáttevá*, towards the spring.

5. **Tai-sĭté**, 對シテ, standing opposite, towards, the gerund of *Tai-si*, to be opposite, being the further definition, opposite to which, characterized by *ni* or *ve*, sometimes also by *to*. Compare p. 68.

Oranda-zinve tai-si fouwo ŏkáseru Nippon-zinva, Japanese, who have transgressed the law, towards Dutchmen. — *Nippon-zinni tai-si fouwo okasitaru Oranda-zinva*, Dutchmen, who have transgressed the law, towards Japanese [1]).

6. **Mŭkávite**, **Mŭkáite**, also *Mŭkávute*, *Mŭkóotte*, 向ヒテ。向ツテ, against, the gerund of *Mukavi*, to be pointed against something.

Fitoni mŭkáite (or *mŭkóotte*) *ku-ron-zuru*, to contend against some one.

Mŭkárĭte, *Mukátte*, 向ツテ, the gerund of *Mŭkárĭ*. be turned against something; e. g. *Kazéni mŭkátte hásiru*, to run against the wind.

Mŭkité, *Mŭité*, 向キテ, against, the gerund of *Muki*, to turn against. — *Rĭyąu bąu ni muité*, towards both sides.

7. **Sĭtagąute**, **Sĭtagoote**, 從ツタフテ, according to, complying with, the gerund of *Sĭtagavi*, *Sĭtagai*, to submit, to yield, to follow.

Sĭtagátte, 從ツタガツテ, according to, the gerund of *Sĭtagari*, to be subordinate. — (*Ni motsuno*) *atavini sitagatte un-ziyąuwo ŏsámu besi*, according to the value (of the goods) shall customs be paid [2]). — *Ki-ini sitagatte* (貴キ意イニ從ツタガツテ), according to the noble (i. e. your) pleasure.

ALPHABETICAL SYNOPSIS OF THE WORDS EXPRESSIVE OF RELATION TREATED.

1) Treaty. Art. 5. al 1, 2.

2) Ibid. III. 3.

Itátte, to, concerning, respecting . . § 63. B. 4.
Ka = Sĭta . . . . § 62. 2.
Kan = Aida . . . 62. 14.
Kara, out. . . . 60.
Kata, next, to; against, about 62. 17.
Kavari, for, instead of . . . . 62. 25.
Ke = Sĭtá . . . . 62. 2.
Máde, to . . . . 62. 26.
Mai = Mave . . . 62. 3.
Mavari, round about . . . . . 62. 19.
Mave, Maye, before 62. 3.
Motte, by means of, with. . . § 63. A. 1.
Mŭkái = Mukavi § 62. 13.
Mŭkáite = Mŭkávite § 63. B. 6.
Mŭkávi, contrary § 62. 13.
Mŭkávite, against § 63. B. 6.
Mŭkárite, against 63. B. 6.
Mŭkátte = Mukárite 63. B. 6.
Mŭkąŭ = Mŭkávi § 62. 13.
Mukąvute, against § 63. B. 6.
Mŭité = Mŭkité . § 63. B. 6.
Mŭkité, against 63. B. 6.
Mŭkoo = Mŭkąu § 62. 13.
Mŭkóote, against § 63. B. 6.
Nai = Utsi . . . § 62. 10.
Naka, in the midst of 62. 15.
Ni, at, in . . . . 60.
Nite, in, with . . 60.
Notsi, behind, after 62. 4.
Nozóĭte = Nozóĭte § 63. A. 5.
Nozóĭte, except 63. A. 5.
Oĭté, in . . . . 63. B. 1.
Omote, before . . § 62. 5.
Saki, before hand 62. 8.
Si-dai, following 62. 22.
Sĭta, beneath . . 62. 2.
Sĭtagátte, accord. to 63. B. 7.
Sĭtagąute, » 63. B. 7.
Sĭtagoote, » 63. B. 7.
Siu-i, round about § 62. 19.
Soba, next. . . . 62. 16.
Soto, without . . 62. 12.
Tai-sĭte, towards § 63. B. 5.
Tamé, for, on account of. . . . § 62. 24.
Te, in, with . . 60.
Tsiu = Naka . . . § 62. 15.
To, to, with . . 60.
To, with, together, and . . . . . 62. 20.
Touari, next . . 62. 21.
Toótte = Tovorite § 63. A. 2.
Tooteva . . . . . 63. B. 3.
Toóri, along . . § 62. 23.
Tovorite, through § 63. A. 2.
Tsŭĭte = Tsukĭte 63. B. 3.
Tsukĭte, concerning § 63. B. 3.
Tsŭtáĭte, along . 63. A. 3.
Ts'tatte = Tsŭtáĭte 63. A. 3.
Urá, inwards . . § 62. 6.
Usiro, behind. . 62. 7.
Utsí, within . . 62. 10.
Uve = Uyé, up . 62. 1.
Uyé, up . . . . . 62. 1.
Ve, wards, to . 60.
Yori, out, from 60.
Yorite, on the ground of . . § 63. B. 2.
Yotte = yorite. . 63. B. 2.
Zen = Mave . . . . § 62. 3.
Zĭyąu = Uyé . . . 62. 1.

CHAPTER VII.

THE VERB.

Man begreift nichts, dessen Entstehung man nicht einsieht.

STEINTHAL.

In the treatment of this chapter, the question, which presents itself most prominently, is, what are the conjugational forms of the Japanese verb, and what do they mean. Included in it is the answer to the question, how are the conjugational forms of the Western languages expressed in the Japanese.

§ 64. The **Voices** of the Japanese verb are:

Intransitive.

Transitive, Factive or Causative.

Passive, but in the form of an Active.

Negative, since the verbal terminations contain in themselves a negative element, n.

§ 65. The Moods are: the indefinite Root-form; the Imperative which, at the same time, is the basis of the Optative; the indicative Closing form; the Substantive-form (Infinitive), at once Attributive form (Participle), and a derivative Adverbial form (see § 107). — The Root and the Substantive forms are declinable, and by declension express the mood definitive of time and cause (Subjunctive) and the Conditional etc.

§ 66. The Tenses are root-tenses (Present, Preterit, Future, 現ゲン在ザイ, *Gen-zai;* 過クワ去コ, *Kwa-ko;* 未ミ來ライ, *Mi-rai*), and derivative tenses. A root-tense is indefinite (aorist), when the action with reference to the speaker is present, past, or future, and is not, with reference to a given period of time, represented as perfect or imperfect. The Japanese verb pays attention to this distinction, and also expresses the beginning, the continuance and the ending, as well as the repetition of an action by peculiar forms.

§ 67. Person and number are not noticed in the verb, whereas the grammatical distinction of three persons (I, thou, he) as well as that of singular and plural, have remained foreign to the language. (See pp. 73 and 53).

Instead of a grammatical distinction, a qualifying one steps in, noticeable by the choice of the verb, by which the speaker distinguishes his own being or acting from that of another person, but particularly noticeable, because he adds the augmentative prefix On or O, which plays so important a part in the domain of the pronouns (see p. 75), to the verb also, as soon as the action that it expresses, proceeds from a person, to whom he bears respect, or is a condition imputed to that person. The want of a grammatical distinction of three persons is fully made good by the manner in which a courtly speaker qualifies his own being or acting and that of another.

The way in which courtesy expresses itself in the verbs, is further explained in an Appendix to this chapter. § 111. p. 311.

§ 68. The verbal root. Every verbal root (the essential part or the root of a verb) terminates either in e or i (compare the Latin *doce* and *audi*). These terminations are the verbal element proper, which is subject to transformation or declension. Whereas we, by means of the European letters are able to disengage these elements from the verbal root and treat them separately, the Japanese syllabic system of writing represents them as bound to the final consonant of the verbal root.

As the element i undergoing a strengthening, in certain cases becomes a or o, whereas the element e, in the same cases remains unchanged, this leads naturally to a division of the verbs into two conjugations: a nondeflecting one in e, and a deflecting one in i, called by some a regular conjugation in e and an irregular one in i.

There is a group of about forty verbs derived by a nondeflecting element i, which in respect of their transformation are ranked under the nondeflecting conjugation in e. They are enumerated and explained in § 99.

The verbal root or the root-form answers logically, but not formally, to our Infinitive. *Ake*, to open; *Kaki*, to write; *Yuki*, to go.

A verb is in the indefinite root-form, when it is the first member of a compound verb, as well as in the coördinate connection of propositions which has the peculiarity, that only the last of the propositions linked together expresses the definition of time and manner, whereas in the preceding sentences the verb is left in the indefinite root form (compare p. 46).

The dictionaries of Japanese origin do not point out the root-form. But as a knowledge of it is necessary to being able to conjugate a verb, we, here, as in our Dictionary, place the root-form on the foreground.

The root-form is equivalent to a substantive, it is declinable by means of suffixes (see § 7) and can be preceded by a genitive.

*Ake*ni, to the opening, to open. Dative and Terminative; Supine.

*Ake*niva, = *Akenba*, = *Akeba*, while one opens. Local, Modal.

*Ake*te, by opening. Instrumental, Modal.

On this principle forms are obtained, which answer to some of our moods.

§ 69. The imperative mood, *Ge-dzino kotoba* (下知ノ詞). The Imperative terminates in the accented o.

In the nondeflecting verbs the root is at once imperative: *Aké*, open! — in the deflecting the termination i changes into e: *Káki*, to write; *Kaké*, write! *Kuvi*, to eat; *Kuvé*, *Kuyé*, eat! *Ini*, to go away, *Ine*, go away!

This form may ce strengthened by suffixing the exclamation ya, ai, yo (see p. 62), for which in the eastern countries ro is in use [1]). *Akéyo* or *Akéro*, open! *Yukéyo* or *Yukéro*, go! *Seyo* or *Sero*, do!

Instead of *eyo* the conversational language of *Si-kok* uses ei also, thus *Akéi* for *Akéyo*, open! *Sei* for *Seyo*, do! *Yóku O íde nasarei*, for *nasare*, = well may your arrival happen, i. e. be welcome! — *Ki*, come, has *Koyo*, *Koi*, in *Sikok Kei* [2]), come! — From *Mi*, to see, and *Kiki*, to hear, appear also in the old-Japanese *Miso* and *Kikiso* (見ミ且ソ。聞キ且ソ) as imperatives.

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1) *Wagun siwori*, under *Ro*.

2) Ibid., under *Ko*.

The termination チ, *tsi* (= *ti*) changes into テ *te*; from *Matsi*, to watch; *Utsi*, to beat, becomes *Maté*, *Mateyo*, watch! *Ute*, *Uteyo*, beat!

The imperative thus obtained is with respect to its form the vocative of the verbal root (see p. 62). The categorical imperative, used only to inferiors. is avoided in polite conversation and superseded by more elegant expressions.

The imperative, followed by *kasi* or *gana*, has the force of our optative. *O íde nasarei kasi*, oh that you came!

§ 70. Closing form of the verb.

If a verb closes the sentence in the quality of verb predicate, i. e. as finite verb, then the termination *e* or *i* of the root form passes over to the mute u. From *Ake* is *Akŭ*, one opens; from *Yuki*, *Yukŭ*, one goes. Logically this form answers to our indicative present. The historian uses it for the past also, which he, in his relation, represents as an event taking place before his eyes. (Praesens Historicum).

In the application of this rule the following phenomena present themselves:

The terminations *ai*, *ei*, *ii*, *oi*, *ui* pass into

au, *eu*, *iu*, *ou*, *uu*, which in the spoken language resolve into *ạo*, *ĕo*, *iu* or *iyu*, *ou*, *uu*. Compare pp. 12, 13.

Ai becomes *au*, it suits; *Ei*, *eu* (エウ or エフ), one gets drunken; *Ii* (イ丶), *íyu* (イユ), one says; *Oi*, *oyu* (オユ), one grows old; *Kuí* (クイ), *Kuyu* (クユ) one regrets; *é* (エ), to get. *u* (ウ), one gets; *Iyé*, *iyu* (イユ), it heals. The terminations:

ke, ケ, and *ki*, キ,	become	*ku*, ク.		*ge*, ゲ, and *gi*, ギ,	become	*gu*, グ.	
se, セ, » *si*, シ,	»	*su*, ス.		*ze*, ゼ, » *zi*, ジ,	»	*zu*, ズ.	
te, テ, » *tsi*, チ,	»	*tsu*, ツ.		*de*, デ, » *dzi*, ヂ,	»	*dzu*, ヅ.	
ne, ヲ, » *ni*, ニ,	»	*nu*, ヌ.		*ve*, ヘ, » *vi*, ヒ,	»	*vu*, フ.	

The terminations アヒ, エヒ, イヒ, オヒ, ウヒ (*avi*, *evi*, *ivi*, *ovi*, *uvi*), for which the spoken language uses *ai*, *ei*, *ii*, *oi*, *ui*[1]), pass into アフ, エフ, イフ, オフ, ウフ (*avu*, *evu*, *ivu*, *ovu*, *uvu*), in the spoken language *au* (*ạo*), *eu* (*ĕo*), *iu*, *ọu*, *uu*. See pp. 12, 13.

キラフ (*Kirávŭ*, one shuns) and ヲガフ, (*Negávŭ* one wishes) sound in the

1) Compare p. 16, line 7.

street language of Yédo *Kira-u*, *Nega-u*, but in the mouth of a polite person *Kira̯o* and *Nega̯o* [1]).

The difference between *a̯u* and *o̱u*, for which LÉON PAGÈS uses ŏ and ô [2]), mostly remains unnoticed in the spoken language, and both forms are then expressed by *oo*; for the sake of etymology, however, a distinction of the two is highly desirable.

To the deflecting verbs of this class belong:

Avi, vulg. *Ai*, to like; *Ivavi*, to pray; *Kanavi*, to be sufficient; *Kanávu*, it is sufficient; *Samŭrávi*, pron. *Soorái*, wait on; サムラフ, *Samŭrávŭ*, pron. *Sooroo*, vulg. *soro* (候ソロ), one waits on, is at the service of [3]).

Evi, vulg. *ei*, to get drunken, エフ or エウ, one gets drunken.

Ivi, vulg. *ii*, say; イフ, *ivu* or イユ, *íyu*, one says.

Omóvi, vulg. *ŏmói*, think; *ŏmóvŭ* or *ŏmou*, one thinks.

Yuvi, vulg. *yui*, bind; *yúvu* or *yuu*, one binds.

be, ベ, and *bi*, ビ, become *bu*, ブ. *me*, メ, and *mi*, ミ, become *mu*, ム.
re, レ, » *ri*, リ, » *rŭ*, ル.

Ari, *tari* and *nari* (to be), remain, when they close the sentence as verb predicate, unchanged. See § 96.

§ 71. The substantive and attributive form.

Used as noun substantive (Infinitive) and attributive (by way of participle). the nondeflecting verbs supersede their termination *e* with erŭ or urŭ, *i* with irŭ, and the deflecting their *i* with u.

Ake, to open, becomes *Akuru* or *Akeru*.
Mi, to see, » *Miru*.
Yuki, to go, » *Yuku*.

The terminations *eru*, *iru*, *oru* have more or less continuative force, *Akeru*, *Akuru* and *Miru* being equivalent to *Ake-te-oru*, *Mite-iru* or *Mite-óru*, see § 78.

The form *uru* of *Akúru* belongs to the written language and in Kiusiu to the spoken language also; *éru*, less in use, is confined to the spoken language [4]).

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1) From an oral communication by the native of Yédo, KITAROO. 2) See p. 13, note.

3) On account of the important part, which *Soro* plays as auxiliary verb in the epistolary style, it will be treated still more particularly hereafter (§ 102).

4) From an oral communication by TSUDA SIN ITSIROO.

As noun substantive, the verb is, like every substantive declinable, e. g.

Toókini yukuvá, going into the distance. — *Kun-sino mitsí tatóyĕvá tookini yúkuga gŏtósĭ*, the way of a philosopher is, to use an instance, as a going into the distance. — *Terawó mírŭni yukŭ*, to go to see a temple. — *Ki árŭwó mótte*, on account of the presence of trees, because there are trees. — *Age-masu kara*, after presentation. — *Sĭkáruni yotte*, = on account of its being thus; since it is so. — *Yuku yoriva yukánuga masi*, it is better not to go than to go. — *Se*, to do; *Sŭru*, the doing; *Sŭrŭnivá*, in the doing. — *Mi*, to see, *Miru*, the seeing; *Mĭrŭnivá*, as one sees. — *San fạo yóri mírŭní* (or *mírŭnivá*) *yámano sŭgáta onázikóto nari*, on looking out from three sides, the form of the mountain appears to be the same. Compare § 73, page 206. Remark.

Kawákitáru, the become dry, is substantive in *Fanó kawakitárŭwo mómŭ*, = what has become dry of the leaves one rubs; on the other hand in; *Kawakitárŭ fawo te nite mómŭ*, = one rubs the foliage become dry, it is attributive.

All the relations, which in a noun are expressed by the forms of declension, may, thus, by the same means, be attributed to a proposition, just as it may be desired to characterise it as subjective, objective or adverbial.

The substantive form with *ka* as suffix is the form of the question direct. *Arŭ ka?* or *Ari-másŭ ka?* is there? *Ari* or *Ari-másŭ*, there is!

The verbal substantive becomes attributive by its mere subordination to a noun following. *Akuru-koto*, the deed of opening, the opening. — *Yuku-mono*, the going something, that which goes.

§ 72. Gerund.

1. The inflectional termination テ, te, or デ, de, which in substantives indicates the local, modal or instrumental relation, added to the verbal root forms a gerund, which characterises the action expressed by this verb as a subordinate local, modal or instrumental definition of another action succeeding it.

Ake te, by, on or at opening, Fr. *en ouvrant*. — *Mite*, on seeing. — *Yukite*, on going. — *Oyóbi*, to come to. — *Kŭrè-gătáni oyóbite wagiyéni kahériki*, = when it came to the evening twilight, or, in short, at evening, one returned home. — *Tewo agèté fĭtówo manéki-yóbŭ*, raising his hand (he) winks and calls people to himself.

2. Modifications introduced into the original form of the gerund by the spoken language:

a. The polysyllabic verbs ending in the deflecting **ki** or **gi**, mostly drop the *k* and *g; kite* or *gite* becomes **ite**. Thence:

Yaite	for	*Yakite*,	from	*Yaki*,	焼キ,	to burn, *trans.*
Taite	»	*Takite*,	»	*Taki*,	焚キ,	to burn, *intrans.*
Kiite	»	*Kikite*,	»	*Kiki*,	聞キ,	to hear.
Oité	»	*Okite*,	»	*Oki*,	置キ,	to place.
Suité	»	*Sŭkite*,	»	*Sŭki*,	好キ,	to like.
Tsŭité	»	*Tsukite*,	»	*Tsuki*,	付キ,	to come to.
Kaide	»	*Kagide*,	»	*Kagi*,	嗅キ,	smell, *trans.*
Soite	»	*Sogite*,	»	*Sogi*,	扮キ,	split.
Toite	»	*Togite*,	»	*Togi*,	磨キ,	grind.

The nondeflecting *Dé-k)i*, *iru* (出デ來キ), to come out of, proceed, happen (see § 99. N°. 3), has *Dékité*.

b. In verbs in **tsi** and **ri**, **tsite** (チテ) and **rite** (リテ) change into **tte**, that is written ッテ but not pronounced *tsŭté* or *tste*. Thence:

Tatte,	タッテ,	for	*Tátsité*,	from	*Tatsi*,	to rise, to stand up.
Matte,	マッテ,	»	*Mátsite*,	»	*Matsi*,	to watch, to wait.
Motte,	モッテ,	»	*Mótsite*,	»	*Motsi*,	to hand, to take.
Atte,	アッテ,	»	*Arĭte*,	»	*Ari*,	to exist, to be.
Otte,	オッテ,	»	*Orĭte*,	»	*Ori*,	1. to dwell; 2. to break.
Natte,	ナッテ,	»	*Narĭte*,	»	*Nari*,	1. to be; 2. to sound. *intr.*
Yotte,	ヨッテ,	»	*Yorĭte*,	»	*Yori*,	to go out from.
Kahette,	カヘッテ,	»	*Kahérité*,	»	*Kahéri*,	to turn back.
Mŭsítte,	ムシッテ,	»	*Mŭsírĭte*,	»	*Mŭsíri*,	to pluck.
Tsŭnótte,	ツノッテ,	»	*Tsŭnórĭté*,	»	*Tsŭnóri*,	to be steady, steadfast.

Here, after the suppression of the weak termination *i* an assimilation of **ts** (originally **t**) and of **r** with the **t** succeeding takes place.

c. In deflecting verbs the forms *bite*, ビテ, and *mité*, ミテ, dropping the weak *i*, in prononciation change into **nde**. Thence:

Eránde,	エランデ,	for	*Erámĭ-te*,	from	*Erámi*, to select.
Ayúnde,	アユンデ,	»	*Ayúmĭ-te*,	»	*Ayumi*, to walk.
Yónde,	ヨンデ,	»	*Yomĭ-te*,	»	*Yomi*, to read.
Nonde,	ノンデ,	»	*Nomi-te*,	»	*Nomi*, to drink.
Nomikonde,	ノミコンデ,	»	*Nomikomi-te*,	»	*Nomikomi*, to conceive, to understand.
Monde,	モンデ,	»	*Momi-te*,	»	*Momi*, to rub.
Sŭsŭnde,	スゝンデ,	»	*Sŭsŭmi-te*,	»	*Sŭsŭmi*, to advance, to go fowards.
Mŭsúnde,	ムスンデ,	»	*Músŭbĭ-te*,	»	*Musŭbi*, to tie.
Yonde,	ヨンデ,	»	*Yobĭ-te*,	»	*Yobi*, to call.

The nondeflecting in *mi* and *bi* retain *mite*, *bite*. *Horóbi*, to ruin, v. i., *Horóbite*. See § 99. N°. 24.

As the old manner of writing used ム instead of ン, thus ムデ instead of ンデ, and ム also passed for ウ, for the terminations **ande**, **onde**, **unde**, the forms **aude**, **oude**, **uude**, were obtained; which in the pronunciation pass into *ǫode* (*oode*), *oode*, *uude;* thence: *Erǫode* or *Erande*, *Yoode* for *Yonde*, *Ayuude* for *Ayunde*.

d. In the deflecting verbs in アヒ, *avi*, オヒ, *ovi*, (in the spoken language *ai*, *oi*) the substantive form is really アフ, オフ, pron. *ǫo*, *o̱o*, to which the termination **te** is added.

Avi, pron. *Ai*, to meet, becomes アフテ, *ávŭté*, in the spoken language *ǫoto*, *oote*.

Narávi, pron. *Narái*, to learn, becomes ナラフテ, *Narávŭté*, in the spoken language *Narǫote*, *Naroote*.

Sĭmávi, pron. *Sĭmái*, to cease, becomes シマフテ, *Sĭmávŭté*, in the spoken language *Sĭmǫote*, *Sĭmóote*.

Warávi, pron. *Warái*, to laugh, becomes ワラフテ, *Warávŭté*, in the spoken language *Warǫoté*, *Waróoté*.

Farávi (*Harái*), to sweep away, remove, becomes ハラフテ, *Farǫote* (*Haroote*), in the street language of Yédo *Harátte* also [1]).

Omóvi, pron. *Omói*, to think, becomes オモフテ, *Omóvŭté*, in the spoken language *ŏmóoté*.

Núvi, pron. *Nui*, to sew, becomes ヌフテ, *Nuvuté*, in the spoken language *Nuute*, *Nûte*.

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1) See R. BROWN, *Colloquial Japanese*, X.

But if it be admitted, that after dropping the weak i, the remaining semivowel *v* equivalent to *u*, with the preceding *a* or *o* passes into *ạo* or *ọo* (*ǒ*, *ô*), then the forms *Aote*, *Naraote*, *Omoote*, also, are only euphonic modifications of the regular forms *Avĭte*, *Narávĭte*, *Omóvĭte* etc.

Instances of the use of the gerund.

Kasirawó ĭdásĭté mírŭ, to stick out the head and look. — *Idásĭ*, to produce, the causative form of the disused *ĭdí*, to appear. — *Kŭdáwó mótté tenwó úkăgáo* (クダヲ モツテ テンヲ ウカヾウ), to observe the heavens with a tube, i. e. not to have a broad view. — *Mótte*, from *Motsi*, deflecting verb, to catch hold of with the hand, to use anything. — *Oyósŏ fĭtónó sạo-foowó úkagáuvá*, *kasirawó motté siyu tó sŭ*, he who pays attention to another's appearance, considers the head as the principal; literally: taking the head, he makes (it) the chief or the principal.

Isolated by va the gerund becomes an adverbial phrase definitive of time, te va being equivalent to *ébá*. See § 73. Examples:

Hĭtóno kimi to nátte va, *zin ni órŭ* [1]), if he becomes another's lord, he dwells in (his position is that of) humanity. — *Natte* = *Narite*, from *Nari*, = to be, and, when an appositive definition with *to* precedes, = to become. See § 100. III. — *Fĭbári takáku tóndé amèni ĭtárĭ bu-mei-su; kŭtábĭrétĕvá*, *tobi-săgárĭté kŭsá-mŭrá năkání ĭrŭ*, the lark, soaring high, goes to the skies, dances and sings; if he is tired, then he descends and goes into his grass dwelling. — *Tonde*, gerund trom *Tobi*, to soar. — *Kŭtábĭréte vá*, = by fatigue, the gerund isolated by *va*, from *Kŭtábire*, to grow tired. — *Tobi-sagári*, literally: fly-descend, i. e. fly downwards. — *Iri*, *ĭrŭ*, go in, with the local, where? one goes in.

Instead of the isolated gerund *Náttevá* (by the being, or becoming) often occurs the expression *Nátte sĭkáusĭté*, = becoming, so, etc.

§ 73. The verbal root in the Local for the forming of adverbial phrases definitive of time (Conjunctive or Subjunctive form).

The predicate verb of subordinate adverbial sentences, which describe a time really present, or supposed as present, in the past, and which in our languages are connected with the principal proposition by conjunctions such as when, since, as, in the Japanese is placed in the Local in *ni*, followed by the isolating

1) *Dai Gaku*, III. 3.

particle ハ **va**. Thus is obtained *ni* + *va* as termination, which fuses into ハ゛, **ba** (= *nva*, *nba*). The subordinate precedes the principal proposition.

This termination in the nondeflecting verbs in *e* and *i* is joined to the root form, thus *Akébá*, on opening, as or when he opens; *Nedz)i*, *iru*, to twist, *Nedzíbá*, as one twists; *Moísi*, to use, *Motsiíbá*, as one uses; *Sii*, to die, *Siíbá*, as one dies.

In the deflecting verbs the verbal element *i* first undergoes a strengthening of sound, and changes into *e*, by which *eba* is obtained in the same manner; *Yuki*, to go, *Yukébá* (vulg. *Yukiya*) on going, as or when one goes, or when one went.

Hóssi, 欲ッ, to long for, *Hosseba*.
Tatsi (= *Tati*), to arise, *Tateba*.
Matsí (= *Mati*), watch, *Mateba*.
Tatóvi, serve for example, *Tatóvebá*, for instance.
Ivi, to say, *Ivebá*.
Yomi, to read, *Yomebá*.
Ari, to be, *Arébá*.
Nari, to be, *Narébá*.
Nákeri, not to have been, *Nákĕrĕbá*.

Examples of the use of this form.

Satoowó mazebá tsya-yu adzĭwái amáku náru, = by the mixture with sugar the tea becomes sweet of taste. *Maz)e*, *uru*, mix in. — *Miwó osámŭrŭ yŭenwó sirébá*, *sunavátsi fĭtówo osámŭrŭ yŭen wó sirŭ*, if one knows the means to govern oneself, then one knows the means to govern others. *Sir)i*, *u*, to know. — *Titsi si-seru toki sạo-siki wó su-beki tsikára nákĕrĕbá*, *waga-mi wó urite sạo-reiwó itonámu*, at the time of his father's death not having the means to bury him, he (the son) sold himself and performed the funeral rites.

Remark. In nondeflecting verbs in *e* and *i*, instead of the form *eba*, here explained the substantive form of the verb with the isolated local termination **niva**, vulgo **niwa** is also used. — *Motome*, to strive for, to seek; *Motomuru*, the seeking; *Motomuruniva*, in the seeking, as one seeks. See § 71.

§ 74. The concessive form.

The concessive adverbial phrase, which we connect with the principal proposition by means of conjunctional adverbs such as though, although, however, but, is characterized in Japanese by the strong accended form-word **mó** or **tómó** (= Lat. *quoque*) and precedes the principal proposition.

Opposed to *Ama-gumó* **árité vá** (pron. *attewa*), *amega furu*, = while rain-clouds are present, rain falls, and *Ama-gumo* **arébá**, *amega furu*, = as rain-clouds are

present, it rains, is: *Ama-gumo* **árĭté-mó**, (*áttemó*), *furázu*, = also in the presence of rain-clouds it does not rain, that is: although there are rain-clouds, it does not rain.

Consequently the following forms are opposite to each other.

The verb as substantive.

Akuru **vá**, the act of opening.	*Akuru* **mo**, or *Akuru* **tomo**, the act of opening being granted.
Tatsuru **vá**, the act of erecting.	*Tatsuru* **mo**, or *Tatsuru* **tomo**, though erecting.
Miru **vá**, the seeing.	*Miru* **mo**, or *Miru* **tomo**, also (or even) the seeing.
Yuku **vá**, the going.	*Yuku* **mo**, or *Yuku* **tomo**, also (or even) the going.
Akuruni **vá**, on opening.	*Akuruni* **mo**, even on opening.
Tatsuruni **vá**, on erecting.	*Tatsuruni* **mo**, even on erecting.
Miruni **vá**, on seeing	*Miruni* **mo**, even on seeing.
Yukuni **vá**, on going.	*Yukuni* **mo**, even in going.

Gerund.

Akété **vá**, on opening, as one opens.	*Akété* **mo**, though opening, or even if one opens.
Tatte **vá**, by erecting, as one erects.	*Tatte* **mo**, though erecting.
Mite **vá**, on seeing.	*Mite* **mo**, even if one sees.
Yukite **vá** (pron. *Yuité vá*), by going.	*Yukite* (*yuite*)-**mo**, though going.

Time-defining local.

Ake **bá**, contracted from *Ake-ni-va*, as one opens.	*Ake* **domo**, contracted from *Ake-ni-tomo*, *Akendomo*, though one opens.
Tate **bá**, contracted from *Tate-ni-va*, as one is erecting.	*Tate* **domo**, contracted from *Tate-ni-tomo*, *Tatendomo*, though one is erecting.
Yuké **bá**, contracted from *Yuké-ni-va*, as one is going.	*Yuké* **domo**, contract. from *Yuke-ni-tomo*, *Yukendomo*, though one goes.
Tatsure **bá**, contract. from *Tatsure-ni-va*, as one is erecting.	*Tatsure* **domo**, contracted from *Tatsure-ni-tomo*, though one is erecting.

From this analysis it is evident why it is necessary at one time to say and to write *vá* and *tomo*, and at another *bá* and *domo*. Just as the impure *b* in *ba* is a fusion of *n* + *v*, so the impure *d* in *domo* is a fusion of *n* + *t*. The Japanese themselves seem not to appreciate this distinction and forget to characterize ハ (*va*) and ト (*to*) by adding the *Nigóri*-mark [1]) as バ, *ba*, and ド, *do*.

Instead of *domo*, ïèdŏmó (イヘドモ。イエドモ) is also used. This is the concessive form of conjugation of *Ivi* or *Ii* (イヒ。イヽ), to say, to be called, and therefore means: though one says, though it be called. This verb is preceded by the definition, how or what one calls something, as opposition with the suffix to [2]); e. g. *Kuni ari, sono nawo Nippón to ívu*, there is a kingdom, its name is called Nippon. — *Sorewa nanito iu ka*, how is that called? — If the apposition is a verb, then this stands in the substantive- or in the root-form: *Akuru to ivu*, *Yuku to ivu*, it is said that one opens, it is said that people go. — *Akuru to ïèdŏmó*, *Yuku tó ïèdŏmó* thus means: though it is said that one opens, or that one is going, expressions which answer to: although one opens, or might open, although one is going. — *Ari to ïèdŏmó*, even granting the existence, although there is.

§ 75. The form of the Future (未ミ來ライ, *Mi-rai*).

There are different expressions, that signify that an action or state which is still in perspective, is objective to the willing, being able, having permission or being obliged. Here the derivative form, which expresses the effort, the inclination or tendency to realize what the verb points out, comes first under notice. As it at the same time includes the uncertainty, if anything is happening, has happened or will happen, it has been called *Futurum dubium*. For convenience' sake we retain this name, even were that of modus dubitativus better fitted.

With regard to the form we distinguish the simple and the periphrastic future.

I. The simple future of *Yamáto*-language has for characteristic the terminations me and mu, which in nondeflecting verbs in *e* or *i* are immediately added to the root, in the deflecting in *i*, however, only after this *i* by a strengthening of sound has been changed into *a* (or sometimes for vocal harmony into *o*). The termination mu, according to the oldest writing 毋ム or 牟ム [3]) and pronounced *m*, has been in later times superseded by ン, n, and in the spoken language by ウ, u. In measure this ン (*n*) counts as a syllable.

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1) See p. 9. 2) See p. 70. V. 3) As in the chronicle *Nippon-ki* and in the oldest poems.

Ake, to open, future *Akemŭ* (アケム), *Aken* (アケン), in the spoken language *Akĕu* (アケウ), passing to *ákĕó*.

Mi, to see, future *Mimŭ* (ミム), *Min* (ミン), in the spoken language *Mĭu*.

Yuki, to go, future *Yukamŭ* (ユカム), *Yukan*, in the spoken language *Yukau* (ユカウ), passing to *Yŭkạo*, vulg. *Yukoo* also.

Remark. The Japanese writing of the forms of the spoken language varies: to express the pronunciation of アケウ, ユカウ, some write アケフ, ユカフ, and others アケヲ, ユカヲ, and even アケヨウ, ユコヲ; and instead of アラウ (*aroo*, shall be, from *Ari*, to be), アラフ, アロウ, アロフ, and even アロ is written.

S)i, *u*, to do; future *Samŭ*, *San*, in the spoken language *Soo*, at Yédo *šoo*, expressed by ソウ.

Mas)i, *u*, to be present; future *Masamú*, *Masan*, in the spoken language *Masạo*, *Masoo*, at Yédo *Mašoo* (Eng. Mashoö).

Matsi, マチ, wait; future *Matamŭ*, *Matan*, in the spoken language *Matạu*, *Matạo*, *Matoo*.

Avi, pron. *Ai*, to fit; future *Avamŭ*, *Avan*, in the spoken language *Avạu*, *Avoo*, *Awoo*.

Negávi, pron. *Negái*, to wish; future *Negavamu*, *Negavan*, in the spoken language *Negavạu*, *Negavạo*, or *Negawoo*.

Sŭmi, to nestle, sit up; future *Sŭmámŭ*, *Sŭmán*, in the spoken language スマウ, *Sumạo*, for which the written form スマフ also appears.

Ni, to be (see § 100. I); future *Namŭ*, *Nan*.

Ari, to be (see § 96); future *Arámŭ*, *Aran*, in the spoken language *Arạu*, *Arạo*, *Aroo*.

The termination mu, as characteristic of the Future, is according to my idea the regular indicative closing form and the substantive form of a verb *mi*, that expresses a striving to be or to do something. *Arámŭ*, = *Aran*, the derivative of *Ari*, consequently indicates a striving after existence and what is called the dubious future, is according to its form, a present. The nondeflecting verb *Motom)e*, *u*, *uru* (求メトム), generally considered as equivalent to »to acquire," but which, as the regularly formed derivation from *Mots)i*, *u* (持モチ), = to hold, really has the meaning of strive to hold, shows the nature of *Me*, *mu* in its full power. In the same way: *Akari*, red light, glow; lighten, to glow; *Akaram)i*, *u*, strive to glow, in particular, the gradually becoming red and ripe of fruit.

In my opinion, there is also a connection between the form *me*, *mu* treated here, and the verbal derivative forms *mi*, *mu*, which from a number of adjective root-words cited on p. 107 forms a deflecting intransitive verb, that expresses the becoming such, as the root word indicates and is equivalent to a Latin inchoative verb in *-sco*, for instance:

Siro, white;	*Sirómi*, albescere to grow white.
Kuro, black;	*Kurómi*, nigrescere, to grow black.
Kura, dark;	*Kurámi*, to grow dark.
Taka, high;	*Takámi*, to grow high.
Fira, flat,	*Firámi*, to grow flat.
Firo, roomy, broad;	*Firómi*, to grow broad.
Kata, hard;	*Katámi*, to grow hard.
Nuku, warm;	*Nukúmi*, to grow warm.
Maro, round;	*Marómi*, to grow round.
Ao, green;	*Aómi*, to grow green.
Kubo, hollow;	*Kubómi*, to grow hollow.
Naga, long;	*Nagámi*, to grow long.
Yásŭ, easy, quiet;	*Yásumi*, to grow easy or quiet.
Sige, tight;	*Sigémi*, to grow tight.
Arata, new;	*Aratámi*; to grow new.
Ara, wild;	*Arámi*, to grow wild.

If we put in the place of *mi* nondeflecting *me*, *mu*, *muru*, then the intransitive verbs cited here become transitive or properly factive: *Sirom)e*, *u*, *uru*, to make grow white, = to whiten; *Kuróm)e*, *u*, *uru*, to make grow black, to blacken; *Nukum)e*, *u*, *uru*, to warm, to incubate; *Yásŭm)e*, *u*, *uru*, to make rest, whence *Yasŭme-zi* (休メ字ジ), = rest-word, an expletive particle, like *mo*, which causes a rest, but does not rest, itself. The difference between *mi* and *me* is frequently overlooked by the Japanese themselves.

We return to the Future. According to Japanese philologers the termination *en* or *an* of the Future signifying uncertainty, appears particularly in connection with a previous interrogative, i. e. in interrogative sentences, whereas the termination *me* is used, when the sentence has a definite subject, which is frequently strengthened by a successive *Koso* (= this here); a difference I have not found actually confirmed.

Examples of the use of the forms cited.

○エゾハ古言ニ見エタラズ。愛彌ノ詩ノ轉語ナラン

Yezo va fŭrúki kotoba ni miyetarazu. Yemisino ten-go naran, the name of Yezo does not appear in the old language. It may be a corruption of Yemisi.

○無望民之多於鄰國也

Tamino rin-kókŭ yori ohokaran kotowo nozómu koto nasi[1]), there is no prospect, that the population (here) will become more numerous than that of neighbouring states.

Ohokár)i, u, contin. form of *Ohoki* or *Ooki*, much. *Nozóm)i, u,* to hope on.... *Nasi*, there is not.

○恐其久而差也

Sono fisásiŭ sŭté tagavan kotowo osóru[2]), he feared that it (the doctrine) might degenerate in time.

Ivaku: Kąu-rai tsuini forobimŭ sirusi ka[3]), behold, he said, a sign that Corea will at last perish.

Forobi, nondeflecting verb, to perish. See § 99. 24.

Imá saránto ŏmóvŭ, △[4]) *Ima sarąuto omói-másŭ*, now I think of going. 今欲去.

Niva-toriva suman to su, △ *Niva-toriga sumąu to surŭ* (雞欲栖ント), the court-bird (the cock) is about to go to his roost. *Sumav)i, u*, to roost.

Nisiyé wataran (△ *wataravu*) *to su* (將西度), I shall go westwards.

Idzŭréno tokóro ni ká tewo kudasan (何處下手), where shall I lay down my hands? = △ *Dokowo tekakárini siyąu-(šo-)zo?* = which part shall I take for handle? i. e. where shall I seize it? *S)i, u*, to do; future シヤウ, *Šó*.

△ ドレカラ ハジメウ ゾ, *Dorekara fazimeo zo?* where shall I begin? — △ *Do tsutsiye nigeyou zo?* whither shall I flee? (*Zo*, an emphatic suffix).

Nanika aran (何有), what may there be? = △ *Nanno si-nikui kotoga arąu zo?* what may there be, that you do not gladly do? = △ *Nanino naránu to ívu kotoga arou zo?* = what should there be, that you blame?

Ani korewo nasanya? what, should I do this?

△ *Naniwo O meni kake-mašoo ka?* what shall (or may) I show you? — *Sake wo age-mašoo ka?* shall, or may I offer you something to drink?

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1) *Meng-tsze*, I. Book I. 3. 2) *Tschung-yung*. 3) *Nippon-ki*.

4) The sign △ indicates that the words and expressions, to which it is attached, belong to the spoken language.

△ *Kitano hooni kuro-gumoga ats'matte orimas' kára, Yedono hoowá ĭmá amega f'tte ori-mašoo* [1]), as in the north black clouds are heaped up, it will be raining at Yédo now. — If the definition of time *ĭmá* (now) is superseded by *sákŭ ya* (last night), then the after sentence takes the signification of: it will have rained at Yédo last night. — △ *Sákŭ-ban ittaroo*, he will have gone yesterday evening.

The certain Future of the written language.

The adverb *Masáni*, = indeed, certainly (正。將), in connection with a future followed by *to su*, gives the expression the meaning that something will certainly happen or is at hand. (§ 103). — *Masáni sarán tó sŭ*, will certainly go.

子 天 道 天
爲 將 也 下
木 以 久 之
鐸 夫 矣 無

Ten-kano mitsi naki koto fisási. Ten masáni Fuu-siwo motte bókŭ-táku to sen tó sŭ [2]), it is long that the empire has been deprived of the way *of truth and righteousness*; but Heaven will certainly use the master (CONFUCIUS) for a signal bell (for a herald).

有 興 國
祺 家
祥 必 將

Kokŭ-ka masani okoránto surebá, kanarázu tei-siyou-ari [3]), if a nation or a family is indeed on the way to raise itself, then there are certainly signs that give notice of it.

II. The periphrastic Future.

A. The periphrastic Future of the written language is formed

1. by grafting アラン, **aran** or アラメ, **arame** (= shall be) on the substantive form of a verb, by which *aran* by aphaeresis becomes **ran**. E. g.:

Mi, *Miru*, to see; *Miru-ran*, = the seeing will be, *videns erit.*

Kik)i, *u*, to hear; *Kiku-ran*, = the hearing will be.

Iv)i, *u*, or *Ii*, *Iu*, to say; *Iu-ran*, = the saying will be.

As the Japanese find these words expressed in the old rebus writing by 見覽。聞覽 or 聞焉。云覽, they consider *ran* as a particle standing alone. RODRIGUEZ also, on p. 66 line 27, cites *ran* and, on line 8, *uran* as particles of the future.

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1) R. BROWN, *Colloq. Jap.* XII.

2) *Lun yu* III. 24. See J. LEGGE, *Chinese classics*, Vol. I. pag. 28.

3) *Tschung-yung*, XXIV.

2. By suffixing **naramŭ**, = *naran*, or **narame** (= will be) to the substantive form of a verb. — *Miru-naran*, *Kiku-naran*, *Iu-naran*, = will see, hear, say. — *A . . va B . . narito iveru narame*, people will (*narame*) have said (*iveru*) that A is equal to B.

3. In combination with negative verbs by suffixing **aranan** — a euphonic modification of *ari* + *nan*, = shall or may be, — to the substantive form of the negative verb. — *Kasŭmi tatazumo aranan* [1]), = also the not rising of fog will happen. See § 84.

4. By grafting **su, suru**, fut. **suran** (= to do) on the form of the Future, by which the *s* passes into the impure *ns* = *z*. — *Mi-tari*, have seen; *Mi-taran*, I shall have seen. — *Mitaran-zu*, = visurus est, *Mitaran-zuran*, = visurus erit.

5. By grafting the auxiliary verb **mas)i, u,** (= to dwell, reside, see § 101) on the form of the Future of deflecting verbs, . . *amu*, . . *an*, by which . . *am'* + *masi* or . . *an* + *masi* passes into . . **amasi**, e. g.:

Ni, to be, becomes *Namasi* ((也ナ猿マシ), contracted from *Nan* + *masi*.

Ari, to exist, becomes *Aramasi*.

Nari, to be, becomes *Naramasi* (ナラマシ。也ナ焉ラ矣マ止シ).

Kŭvá-sĭkári, to be fair, neat, excellent (page 120), becomes *Kŭvá-sĭkáramási*.

Siri, noscere, becomes *Siramásĭ*, sciturum esse.

Mavusi (pron. *Mo̧si*), to mention, becomes *Mavŭsamasi*, *Moosamasi*.

Iv)i, *u*, to say, becomes *Ivamasi* (云イハ倍マシ).

Tamav)i, *u*, to grant, to bestow or confer on, becomes *Tamavamasi*.

Sak)i, *u*, to unclose itself, to open, becomes *Sakamasi*.

Hitomo naki ‖ *Yadono sakurava* ‖ *saru tosino* ‖ *Haruso sakamasi*, the plum-tree of the inn, though there was nobody, would nevertheless open in the spring of last year. The definition of time: *sáru tosi*, = last year, also transfers *masi* to the preterit.

If we compare the periphrastic Future *Iva-masi* with the periphrastic Present *Ivi-masi* (see § 101. 2. *a*), it will appear, that the difference of the two forms is not in *masi*, but that it is in the verb connected with it, in the one case being the Future, and in the other the root-form. Thus when the native, on old authority, seeks for the force of the Future *Ivamasi* in the termination *si*, and characterises it as the *Mi-raino si* (未ミ來ライノ止シ), i. e. the *si* of the Future, he errs. His *Mi-raino si* does not exist [2]).

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1) *Hiyaku-nin*, N°. 73.

2) This has reference also to the *Mi-raino si*, adopted in RODRIGUEZ *Élémens*. p. 66 line 8 and line 16 – 22.

In the rebus-writing this *Masi* is expressed by 間マシ and the derivative form *Masik)i*, *u*, by 間マ敷キ; forms to which the Japanese philologist himself attributes the force of 欲ホシ, *Hossi*, = will, and 可ベシ, *Besi*, = may, and which are to be distinguished from *Mazi* (間マジ, see § 95. 2. 2)).

B. The periphrastic Future of the spoken language.

It is formed 1. by grafting (zi) zu (ズ), zuru, zureba, on the form of the Future, proper to the spoken language, *zi*, *zu* etc. being the euphonic modification of *si*, *su*, *suru*, *sureba*, = to do. — アケウズ, *Akeo-zu*, aperiturus est. *Miu-zu*, visurus est. *Yukoo-zu*, iturus est.

2. By mašoo or aroo, the Future of *masi* and *ari*, = to be, the first suffixed to the root, the second to the gerund of a verb. — *Kaki-mašoo*, I shall write. *Kakite* (or *Kaite*) *aroo*, I shall write.

Remark. 1. Let us now just review the nine »particles for the Future" quoted by RODRIGUEZ *Élém.* pag. 66 lines 7 and 8.

Be)ki, *si*, = may, is a verb. See § 101.

Nan, the Future of *Ni*, 1. to go away, 2. to be in... See § 84.

Nuran, the Future of *Nuri*. See § 84.

Tsuran, a variation of *Nuran*. See § 85.

Taran, the Future of *Tari*, to be continually. See § 78.

Taran)zu, *zuru*, Future *zuran*, from *Tari*. See § 78.

Ten, = *Tariken*. See § 82.

Si, the *Mirainosi*, based on a misunderstanding. See p. 213. § 75. II. 5.

Baya is a fusion of *m* or *n*, the characteristic letter of the Future, and *haya*, an exclamation, which, as an expression of complaint (*Nagekino kotoba*), answering to our »Alas," suffixed to a Future, indicates that what is at hand is execrated (*Baya negavi-sutsuru kokorono teniva nari*). — *Kanašiki mono to nara-baya!* Alas he will become a pitiful man!

Consequently *Motome-baya*, *Se-baya*, *Mi-baya* signify, he will, alas! strive for.., he will, alas! do, or see. The same may be said of *Yoma-baya*, from *Yomi*, to read; *Narawa-baya*, from *Naravi*, to learn; *Nara-baya* (not *Naruwa-baya*), from *Nari*, to be or to become.

Remark. 2. The Future is used as a softened Imperative. Thus the poet says: *Yakazu tomo* || *kusava moye-nan* || *Kasuka-no va* || *Tada faruno fi ni* || *maka-setaranan*, even if it be not burned off, the grass will grow luxuriantly, therefore

only leave the field of Kasuka to the vernal sun. *Makasetari*, he has left it to. *Makasetaranan*, he shall or may have left it to, is used, according to the *Wagun Siwori*, for the Imperative *Makasetareyo*. Just so in the colloquial: *O íde nasareô* for *O íde nasarei*, may your arrival happen, please come.

Remark 3. For so far as they point to something future, the verbs which express the permission or liberty, the power or the obligation to do anything, come under notice here. They are *Be)si*, *ki*, *ku*, I may; *Ata)vi*, *vŭ*, I am able, can, and 當然タリ, *Too-sen tari*, it ought to be, it must be, it shall be.

Further illustration of them is given in § 104.

THE SUPPOSITIVE FORM.

§ 76. The terminations **eba** or **iba** of nondeflecting, and **aba** of deflecting verbs are the characteristics of the suppositive adverbial proposition, which, as a rule, precedes the principal proposition. They are, in my opinion, a fusion of the form of the future **en** or **in** and **an** with the local termination **ni** and the isolating **va**. From **Aken-ni-va** comes **Akeba**, アケバ [1]), pronounced as *Akenba*, on being about to open or as one will open; from **Min-ni-va**, **Miba**, ミバ, (*Minba*), on being about to see; from **Yukan-ni-va**, **Yukába**, ユカバ, on being about to go; from **Naran-ni-va**, **Narábá**, ナラバ, in the spoken language even fusing into **Nara**, ナラ, on being about to be, might it be.

In the deflecting verbs, clearly noticeable is the difference between the subjunctive *Yukeba* and suppositive *Yukaba;* not so in the nondeflecting verbs, since *Ake-ni-va* and *Aken-ni-va* both fuse into *Akeba*. For the definite indication of the suppositive character the help of the adverbial *Mosĭkuva*, vulgo *Mosi*, = albeit, in case of, is called in, and it is placed at the beginning of the suppositive proposition. — *Mosi to wo akeba*, might one open the door.

In the ordinary style of speaking the form *Nara* is used not only for *Narába*, but for *Nareba* also, thus with the signification of »if it is," and »as it is," as appears from the examples following:

△ *Sore nara* (or *Sore de wa*) *kai mašoo*, as it is so (= then) I will buy it [2]). —

1) The points, which characterise the impure *ba* (バ) are commonly left out by careless writers.

2) *Shopping-Dialogues*, p. 4.

Firu-mayeniwa mairi-ye masenŭ, before noon I cannot come. — *Sore nara*, *firugoni*, then (the answer is), in the afternoon [1]). — *Nokorázu O-kai nasárŭ nara*, *ŏnázi nedan dé age-mašoo*, if you buy all, I will sell them for the same price [2]). — *Yásui* (= *Yasuki*) *nara*, *tori-mášoo*, as (if) it is cheap, I will take it [3]).

The future in the Local and isolated by *va* (*Aken-ni-va*, on being about to open, if one shall open) mutates with the substantive form in the Local isolated by *va* (*Akuru-ni-va*, on opening), as appears from the passage following, taken from the introduction to a Japanese-Chinese Dictionary:

○人ト云字ヲ求メンニハ比ノ部ノ氣形門ノ下ヲ見ルベシ。花ト云字ヲ求ムルニハ波ノ部ノ生植門ノ下ヲ見ルベシ。

Fĭtó to íu zi wo motomennivа, *Fi no bu no kigiyoo-mon no sĭta wo miru besi.*

Fána to íu zi wo motomurunivа, *Fa no bu no sei-sĭyóku mon no sĭta wo miru besi.*

If one will seek for the word *Fĭto* (man), then one ought to look for it in the division *Fi*, under the class: breathing beings.

If one seeks for the word *Fana* (flower), one ought to look for in the division *Fa*, under the class: plants.

That the unfused forms *Aken-ni-va* and *Yukan-ni-va* appear in the written and spoken language as Terminatives as well, equivalent to the Latin *ad aperiendum*, *ad eundum*, cannot surprise us, since the local termination *ni* is also used as characteristic of the Terminative. (See § 7. IV. *b. g.*)

Remark. When in the *Proeve eener Japansche Spraakkunst* of 1857, p. 146, I first explained the origin of the subjunctive and the suppositive form, I raised the question whether or not the Japanese themselves were clearly conscious of it, seeing that they so frequently confound the two forms. Mr. R. BROWN, who has adopted my theory, at p. VII gives the following as answer to it: „Japanese Teachers know nothing of the rational of these formations and constantly affirm that the conjunctive is the same in sense as the conditional, and that *Yukaba* and *Yukeba* have the same signification; but Mr. HOFFMANN has ably and clearly demonstrated the distinction as above given. Indeed it is remarkable how many obscure points in the structure of Japanese words have been elucidated by

1) *Shopping-Dialogues*, p. 17.
2) Ibid. p. 36.
3) Ibid p. 37.

one who has derived all his knowledge of Japanese from the study of books." — I admit the last, provided „Japanese books" be understood. Before that time I had not had the opportunity of intercourse with Japanese, which I enjoyed afterwards, in 1862.

THE CONTINUATIVE VERBAL FORM.

§ 77. The deflecting derivative forms **ari, iri, ori, uri,** as I have shown formerly [1]), are continuative forms of the verbal element **i** (§ 68), and express the continuance of movement or being in a condition or in an action. The choice of them was originally, and still is under the influence of a vocal harmony, which requires that the vowels of the subordinate syllables be accommodated to that of the principal syllable.

Ari, *Iri* and *Ori* occur as substantive verbs with the signification of 1) to be or exist (有), and 2) dwell, stay (在。居。留), and have **i**, = to go, and **i** or 井, **wi**, = seat, as root. These three verbs will subsequently be treated, further in §§ 96, 97, 98.

Examples of the derivation of continuative verbs. Here is to be remarked, that the forms between [ ] have not hitherto occurred to me, yet they must be supposed as basis of the derivative forms.

Aki, light.		*Akár)i*, *u*, shine, beam.
Káki, hook; to hook, *v. i.*	*Kak)e*, *u*, *uru*, fasten, hang, *v. tr.*	*Kakár)i*, *u*, be hanging.
Sak)i, *u*, unclose itself, to open, *v. i.*		*Sakar)i*, *u*, be in blossom or bloom.
[*Ag)i*, *u*; rise.]	*Ag)e*, *u*, *uru*, raise.	*Agar)i*, *u*, be rising, ascending.
[*Sag)i*, *u*, droop, hang down.]	*Sag)e*, *u*, *uru*, cause to droop.	*Sagar)i*, *u*, to be drooping.
Mas)i, *u*, augment, *v. i.*		*Masar)i*, *u*, to be superior.
... *zi* (= *n* + *si*), not to be.		... *zar)i*, *u*, continually not to be.
Miz)i, *u*, not to see.		*Mizar)i*, *u*, not to be seeing.

1) *Proeve eener Jap. Spraakkunst*, 1857. § 37, 41.

Araz)i, *u*, not to exist.		*Arazar)i*, *u*, not to be existing.
[*Sadam)i*, *u*, to be determined.]	*Sadam)e*, *u*, *uru*, to determine.	*Sadamar)i*, *u*, being determined.
[*Fazim)i*, *u*, to begin, *v. i.*]	*Fazim)e*, *u*, *uru*, begin, *v. tr.*	*Fazimar)i*, *u*, to be beginning.
Tsidzim)i, *u*, wrinkle; crimp.	*Tsidzim)e*, *u*, *uru*, to crimp, *v. tr.*	*Tsidzimar)i*, *u*, to be crimped.
Firom)i, *u*, to widen, *v. i.*	*Firom)e*, *u*, *uru*, to widen, *tr.*	*Firomar)i*, *u*, to be widened.
Tsum)i, *u*, to accumulate, *v. intr.*	*Tsum)e*, *u*, *uru*, amass, *v. tr.*	*Tsumór)i*, *u*, to be amassed.
Ok)i, *u*, rise.		*ŏkór)i*, *u*, to be rising, the rise.
Ok)i(=*Iki*), *u*, breath; flame.		*ŏkór)i*, *u*, to be flamming.
Nok)i, *u*, recede.	*Nok)e*, *u*, *uru*, to put back, to bequeath.	*Nokór)i*, *u*, to be remaining.
Nob)i, *u*, stretch, to become longer or taller.	*Nob)e*, *u*, *uru*, stretch, to make longer or taller.	*Nobór)i*, *u*, to be growing higher, to ascend, as smoke. *
Máts)i, *u*, wait, *trans.*		*Mátsŭr)i*, *u*, to be waiting: **
Ne, sleep. *Nem)i*, *u*, to be sleepy.		*Nemur)i*, *u*, to be sleeping.

* Thence: *Yama***ni** (not *Yamawo*) *nobóri*, to ascend a mountain.

** *Kami***wo** *mátsŭru*, attend upon a god, make him a feast. *Mátsŭri* (not *matsûri*), the attendance, the feast.

It is obvious that to this category the derivative adjectives in **karŭ** and **gáru** also belong. See p. 113. § 10.

§ 78. **..te ari, ..te ori, ..te íri.**

I. The continuative verbs **Ari, Ori, Iri** (= exist, dwell), in connection with a preceeding gerund, form a continuative verb, to which the idea of a perfectum praesens also is attached. — *Akete-ari*, *Mite-ari*, *Yukite-ari*, (he) is in the act of opening, he is seeing, is going, = *aperiens est*, *videns est*, *iens est*. — *Mátsĭté-írŭ* (pron. *Mátte-írŭ*, or *Matsĭte-órŭ*, he is in the waiting, *Sĭté-orŭ*, = he dwells in the doing, he is doing.

In the choice of *Ari*, *Ori* or *Iri*, in the case before us, the vocal harmony, or rather the easy cadence, is noticeable, which had influence on one dialect more than another. In writings which pass for pure Japanese *te-ari* is found exclusively. If the assertion of a Japanese scholar [1]) is just, which I may not doubt, the dialect of Yédo uses by preference, *árŭ*, seldom *árŭ*, whereas that of Miyako generally uses *óru* [2]). *Tabéte-órŭ*, to eat; *Nomĭte-* (*Nomde-*, *Nonde-*) *órŭ*, to drink; *Sĭríte-órŭ*, to know. Besides, the dialect of Nagasaki has *órŭ*. When the same writer at one time uses *te-árŭ*, then again *te-órŭ*, he seems to pay attention either to the difference of signification which exists between *ari* and *ori*, or to the ease of the cadence. — *Kotode aru*, the fact is. — *Sŏbáni áru fĭtó*, some one who is near to. On the other hand: *Tono soba-ni órŭ fĭtó*, someone who stands near to the door. — *Inĭsĭhéno kotowo kŏnónde órŭ fĭtó*, some one who is fond of antiquities.

Ari, *Ori* and *Iri* are inflected as deflecting verbs. See § 96, 97, 98.

II. ..tari, ..taru, the contracted form of *te-ar)i*, *u*, in connection with a precedent noun, whether Japanese or Chinese, answers to our verb to be, or exist, when, connected with a word expressing a quality, it forms the predicate, e. g. he is glad. Forms of inflection, the same as of *Ari* (§ 96); *tari* is the closing form, *tárŭ*, the substantive, as well as the attributive; *taran*, *ta-ran)zu*, *zuru*, *zuran*, frequently occur as forms of the future.

Examples:

君爲君。臣爲臣。 (キミタレバキミ。シタリシン。) *Kimi kimi tareba, sin sin tari*, if the master is a master, then is the servant a servant.

王者人タル (ワウシヤヒトタル) *Wau-siya* tárŭ *fĭtó*, a man who is a ruler.

代金ヲ拂ヒ節モ同様タルベシ。 *Dai-kinwo faravu sets'mo dou-you taru besi* [3]), = also at the time of paying the price, it shall be just so (it shall be done in the same way).

1) Mr. TSUDA SIN ITSIROO.

2) A native of Yédo also told me: „*Otókowa* ori-*masu to mousi masi; kodomo onna wa* ari-*masu to mousi-másu*," i. e. The men say ori-*masu*, women and children, ari-*másu*.

3) Franco-Japanese Treaty of the 9 Oct. 1858, Art. VIII, al. 4.

尊爲天子 德爲聖人 *Tókŭ sei-zin tari, tattóki koto Ten-si tari*, as to virtue he is a saint, as to worthiness he is a son of heaven (emperor).

The spoken language changes this **tari** into **dža**, ジヤ, by some written ヂヤ (Engl. orthogr. *ja*, Fr. *gia*) *Kore sai-siyo* **ziya** (*dža*) = *Kore sai-siyo* **tari** or **nari**, 是在所, this is my home. *Korega makotoni sen-nin* **ziya**, this is really a genius. *Soo ziya, nai*, is it thus or not? *Ii ziya, naika*, is it good or not? *Fataraku monoka*, is he an active man? *Fataraku mono dziya!*, he is an active man [1]).

FORMS OF THE PAST TENSE.

(過去, *Kwa-ko*).

The form-words of the past tense are auxiliary verbs of time, by means of which derivative verbs are formed.

§ 79. .. **tari**, .. **taru**, in the spoken language **ta**, contracted from *te-ari*. It, in connection with a verbal root, expresses continuance in the condition or action, which, by the radical form of the precedent verb, is named as something just becoming. »*E-tari*" and »I have gotten" are both what is called the completed present tense.

The spoken language shortens *tari* and *tárŭ* to **ta**, which *ta* has also been admitted into the familiar written language. Opposite to *Ta yá sonová fŭrŭbítári*, field or garden have become old, is, in the spoken language: *Ta yá sonogá fŭrŭbitá;* opposite to *Fŭrŭbitáru ta yá sono*, field or garden become old, is, in the spoken language: *Fŭrŭbitá ta yá sono.*

Since it is the form of the gerund in *te* or *de* on which, after dropping the *e*, *ari* (or in the spoken language *a*) is grafted, the rules given (§ 72) for the gerund are of application to the perfectum praesens also, in other words: the *e* of the gerund is, in the spoken language, simply superseded by *a*.

Akete	becomes	*Aketá.*	*Yonde* (= *Yomite*)	becomes	*Yonda*, read.
Mite	»	*Mita.*	*Narǫote* (*Naravute*)	»	*Narǫota*, learned.
Yuite (= *Yukite*)	»	*Yuita.*	*Atte* (= *Arĭte*)	»	*Atta*, been there.
Mas'te (= *Masite*)	»	*Mas'ta*, = been.	*Maitte* (= *Mairite*)	»	*Maitta*, has come.

1) Compare RODRIGUEZ Élem. p. 84.

Whether the perfectum praesens formed by *tari* have an active or a passive, a transitive or an intransitive signification, depends on the precedent root-word.

Fŭné kisi ni tsŭku, the ship comes to the shore, it lands; *tsŭkitárĭ*, has come to shore. — *Kisi ni tsŭkitáru fŭné*, a ship that has come to shore. — *Fŭné wŏ kisi ni tsŭkétárĭ*, one has brought the ship to shore. — *Kisi ni tsŭketárŭ fŭné*, a ship, that one has brought to shore. — *Sina-mono wó mótsi watári*, to import goods. — *Motsi watári táru sina-mono*, goods which one has imported.

Instances of the use of the Perfectum praesens.

Koy)e, uru, to become thick, fat, corpulent. *M'me ameni koyu*, the plum becomes thick from the rain. *M'mé koyétári*, the plum has become thick. *Ameni koyurŭ m'mé*, plums, that become thick from the rain. *Koyétárŭ m'mé*, plums, that have become thick. — *Tsuyu kuvá ni tsŭkitári*, dew has attached itself to the mulberry leaf. *Tsuyu* (or *Tsuyuno*) *tsŭkitárŭ kŭvá*, leaves to which dew has attached itself. — *Kai-fenwo isi-kabewo tsukite tsiyau-kawo tsurane tari*, along the sea-shore one has built up a wall of stones and placed the houses of the place in a row. — *Mitsi wo satóritárŭ fĭtó*, some one who has understood the way (the doctrine). — *Amanaró kŭní yóri kitáru fĭtó fitáini tsŭno ari, fŭnéni nórĭté Yetzi-zennó Fino-ŭráni tsŭki-tári; yŭeni kono tokórowó Tsŭnó-ká to nádzŭku*, men come from the country of Amana, have had horns upon the forehead and sailing in a ship reached Fino-ŭra in Yetsizen; that is why people call that place; Tsŭnóka (hornshill). — *Ame no yamitárŭ ása*, in the spoken language; *yanda asa*, a morning when the rain has ceased. — *Watáksá O tanomini maitta*, I have come to beg you. — 承知シマシタ, *Šoo-tsi si-mas'tá*, I have understood it, I shall not fail.

Remark. The perfectum praesens in *tari*, formed from transitive verbs, as *Ake*, to open: *Tsug)i, u*, to pour in; *Ir)e, uru*, to make to go in, remains transitive even though expressions, as *Tova aketari*, *Tsiyava tsugitari*, *Fiva iretari*, because they are found translated: the door has been opened, the tea has been poured, the fire has been put in [1]), seem to plead for the passive signification. Opposite to the subject, isolated by *va*, door, tea, or fire, stands as predicate: one has opened, poured, put in.

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1) Japanese and Dutch Dictionary, by the Prince of Nakats.

§ 80. The form-word **..óri, ..éru, éreba**, deflecting, when in deflecting verbs it takes the place of their verbal element **i**, expresses the continuance in the past, or the praeteritum praesens. — *Más)i, u*, to be; *Maséri*, has been.

Er)i, u [to be distinguished from *Er)i, u*, that as a substantive verb means to choose] is a variation of *ar)i, u* (see § 96), and, just as *ari*, is indicated in old-Japanese by 有. **Eri** is the closing form, **eru** the form of the substantive or attributively used noun; **erame, eramŭ**, = **eran**, the form of the Future. Examples: *Fána sibómŭ*, the flower fades; *Fana sibomeri*, the flower has faded; *Siboméru fána*, a flower which has faded. — *Um)i, u*, to bear; *Umeri*, to have born. — *Kisakino umeru ko*, the son that the Queen has born; *Kisakino umeran ko*, the son that the Queen shall have born.

Remark. The *eru* used substantively, or attributively is, particularly with the nondeflecting verbs in *e*, superseded by **esi** (§ 81), **etáru** (§ 78) or **erisi** (thus *Akési*, *Aketaru* or *Akerisi*), because the form *Akéru* already exists as a variation of *Akuru*, thus, as participium praesentis.

If it be admitted that, behind *eri* as I suppose, the form *Keri* (§ 82) is hidden, and thus that *Maséri*, by ellipsis has arisen from *Másĭkérĭ*, with the meaning of which it is equivalent, then its signification is clearly explained by the origin of the form.

Application of this rule.

..ki becomes **ker)i, u.**

Kiki, to hear;	*Kikéri*, 聞キ有ケリ.	*Sĭki*, to spread;	*Sĭkéri*, 敷シ有ケリ.
Yuki, to go;	*Yukéri*, 行ユ有ケリ.	*Iki*, to live;	*Ikéri*, 生イ有ケリ.
Saki, to open, *v. int.*	*Sakéri*, 咲サ有ケリ.	*Káki*, to write;	*Kakéri*, 書カ有ケリ.

..si becomes **ser)i, u.**

Nasi, to make be;	*Naséri*, 成ナ有セリ.	*Yadósi*, to lodge;	*Yádoséri*, 舘ヤド有セリ.
Nokósi, to make stay behind, to postpone;	*Nókoséri*, 遺ノコ有セリ.	*Utsŭsi*, to remove;	*Utsuséri*, 遷ウツ有セリ.
		Terási, to make shine;	*Teraséri*, 照テラ有セリ.

Remark. The *seri* noticed here is arisen from *si*, the termination of factive verbs, and *eri;* it is to be distinguished from the derivative form *ser)i, u* which is a fusion of the *Kwa-kono*si and *eri*.

..tsi (= ti) becomes ter)i, u.

Tátsi, to stand up; *Tatéri*, 立タ有テリ.

Mátsi, to watch; *Matéri*, 待マ有テリ.

Mótsi, to take; *Motéri*, 持モ有テリ.

Kátsi, to overcome; *Katéri*, 勝カ有テリ.

Utsi, to strike, beat; *Utéri*, 打ウ有テリ.

Fanátsi, to let loose; *Fánatéri*, 放ハナ有テリ.

..vi becomes ver)i, u.

Ivi, to say, to be called; *Ivéri*, 云イヘリ.

Omóvi, to think; *Omovéri*, 思オモヘリ.

Sĭtagávi, to comply, to suit; *Sĭtagavéri*, 從ミタガヘリ.

Nivovi, to smell, *v. int.*; *Nivovéri*, 匂ニホヘリ.

Avi, to meet; *Avéri*, 逢アヘリ.

Tovi, to ask; *Tovéri*, 問トヘリ.

Naravi, to learn; *Naravéri*, 習ナラヘリ.

..mi becomes mer)i, u [1]):

Sŭmi, to reside; *Suméri*, 住スメリ.

Sidzŭmi, to sink; *Sidzuméri*, 沈ミヅメリ.

Kumi, to bail out; *Kuméri*, 汲クメリ.

Umi, to bear; *Uméri*, 産ウ有メリ.

Sŭsŭmi, to advance; *Susuméri*, 進スヽメリ.

Sĭbomi, to fade; *Sĭboméri*, 萎シボメリ.

Tsŭbómi, to bud; *Tsŭboméri*, 含ツボ有メリ.

..ri bacomes rer)i, u.

Nari, 成ナリ, to become; *Naréri*.

Tsumóri, 積ツモリ, to accumulate; *Tsumoréri*.

Tsiri, 散チリ, to scatter; *intr.*; *Tsiréri*.

Komóri, 籠コモリ, to stick in, *int. Komoréri*.

Masári, 益マサリ, to exceed, *Masaréri*.

Furi, 降フリ, to fall down, *Furéri*.

Examples of the use of the forms ..er)i, u,

[*Tsŭdzŭk*)*i*, *u*, to succeed]. — *Tovi-ya akinávi-ya fĭtó sŭdsini tate-tsŭdzŭkéri. Sáredó tokóro dokóroni ŭrá-mátsimo ari*, the custom-houses and shops (of Simonoseki) succeed one another in one line. Although there are back-streets also.

[*Más*)*i*, *u*, to be; *Maséri*, has been]. — *N . . . fĭméno kamiva NN . . . nusino kami ya-firo-wani ni narite, miavi-maseri*, as regards the goddess N., the god NN. having changed into a crocodile eight fathoms long, has paired with her. — *Amaterásu kamiva fidárino mi me-wo aravi-tamávi-si tokini nári maséru kami nari*, the heaven-illuminating god is a god, that came into existance (*nári-maséru*), when (both the creators) had washed their left eyes. — *Kova tsue̲ni nári-maséru* (or *tsue̲ni narerisi*) *kami nari*, this is a god that has become a staff.

1) To be distinguished from the auxiliary verb, *Meri*, explained in § 108.

Kakar)i, *u*, to be suspended. 神代ニ天ト地トノ間ニ懸レル橋, *Kami-yoni ameto tsutsito no avidani kakar*eru *fasi*, the bridge (rainbow) which in the ages, when gods allone existed, was suspended between Heaven and Earth.

[*Okás)i*, *u*, violate.] — *Oranda-zin* ve *tai-si fouwó ŏkáserŭ Nippon-zinva*, Japanese, who against Dutchmen have violated the law. — *Nippon-zin*ni *tai-si fouwo okasi-táru Oranda-zinva*, Dutchmen, who against Japanese have violated the law [1]).

[*Tamav)i*, *u*, to condescend, to grant, German *geruhen*, applied to princely persons]. — *Mikotono faki-tamaveru hou-ken*, the costly sword that the prince has or had girded on.

[*Sir)i*, *u*, to get to know; *Siréri*, he knows. — *Mitsino okonavarezaru ware korewo sireri*, that the way is not practised, this I have gotten to know (this I know).

[*Itár)i*, *u*, come to (the point any one will reach); *Itáréru*, the having got at, having reached]. — *Sono itareruni oyónde*, getting at it, having reached it, = reaching the non plus ultra. — *Tsiu you sore itareru kana!* oh that one had reached the middle way!

[*Nokór)i*, *u*, to be left]. — *Nokórŭ mono*, something that is left. — *Nokoréru mono* or *Nokori-si mono*, something that has remained over.

§ 81. The form-words **..ki** (キ) or **..si** (シ), grafted on the verbal root in *e* or *i*, in the narrative style and in poetry characterise the simple perfect absolute, and, like the Aorist Indic. of the Greek, express the action as completed at a fixed time and without continuance or repetition. **Ki** is the indicative closing-form (= he was); **si**, which passes under the name of *Kwa-kono si* and is to be distinguished from the *Gen-zaino si* (page 107), the form in which the verb appears as noun substantive or even as attributive (as participle, = been); **keme**, **kémŭ**, **ken**, the future (= shall or may have been).

Ake-**ki**, *Mi*-**ki**, *Yuki*-**ki**, *Ari*-**ki**, = *aperuit*, *vidit*, *ivit*, *fuit*, he opened, he saw, he went, he was there.

Ake-**si**, *Mi*-**si**, *Yuki*-**si**, *Ari*-**si**, to have opened it, to have seen it, having gone etc., or, attributive, the having opened, the having seen, etc.

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1) *The Treaty between the Netherlands and Japan.* 1858. Art. V, al. 1, 2.

Ake-ken, *Mi*-ken, *Yuki*-ken, *Ari*-ken, = *aperuerit*, *viderit*, *iverit*, *fuerit*, = he will have opened, have seen, he will have gone, have been.

The action defined by the *Kwa-ko no si* is one, perfect or completed, with relation to the period, that is defined by the predicate verb which closes the sentence. With relation to a present, the time indicated by *si* is thus a simple preterit; with relation to a preterit it becomes, logically, our plusquamperfectum, with relation to a future on the other hand our futurum exactum.

Remark. The elements *ki* and *si* are verbs which signify coming and going and with the precedent verbal root, on which they are grafted, form compound verbs. *Ari-ki* and *Ari-si* thus mean the arrival and the departure of existence; forms which express the idea of having been. Compare the expression: *Nous venons de le dire* [1]).

In the pure Japanese style the ki of the past tense is found explained by 來 (*lâi*, = to come), or also by 矣, e. g. *Kaheri-ki*, 皈カヘリ 來キ, he returned, and it mutates with nu and tsu (see § 84, 85).

As substantive verb with the meaning of come, *Ki* has the forms of *Ku*, *Kuru*, *Kite* etc., whereas *Si* with the meaning of go away occurs in *Sin)i*, *u*, *uru*, die; *Siv)i*, *iru*, to be dead; whence *Sivi-ne*, dead rice (*Oryza sterilis*); *Me-sivi*, dead to the eyes, = blind; *Mimi-sivi*, dead to the ears, = deaf. Derived from *Si*, is the continuative form *Sar)i*, *u*, to go away.

Ken, old-Japanese Kémŭ (= shall have been), is indicated in writing by 監カン (*Kan*), and — by Japanese scholars themselves — explained as a word that »brings the past into doubt" [2]).

Examples of the use of Ki as closing form:

而テ	並ミナ	此コノ
隱カクシ	獨ヒトリ	三ミ
御ミ	神カミ	柱ハシラノ
身ミヲキ	成ナリ	神カミハ
矣	坐マシ	者

Kono mi fasirano kamiva mina fitóri gami nari-masite, mi miwo kákŭsi tamavi ki, these three Kamis were solitary Kamis, and kept their persons (themselves) concealed.

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1) Here, is to be remarked what is mentioned by *The Notitia linguae Sinicae of Premare*, by J. G. BRIDGMAN, page 54, about 來 *lai* and 去 *k'iu*.

2) ケンハ 過クハ去コヲ 疑ウタガフノ 辞コトバニ *Wa-gun Siwori*, under *Ken*.

a) Examples of the use of the form in **si** as noun substantive:

*Ko-zinno iveri-***si***mo samo arinu besi*, also what the ancients have said (of it), must have been of this nature. — *Iveri*, continuative past form of *Ivi*, *Ii*, to say. — *Samo*, = *Sĭkámo*, so, in this manner.

As noun substantive the form in **si** is declinable, thus:

1. *Ari-siva*, the having been, or what has been. *Ari-simo*, also what has been (subjective substantive proposition). — *Nokorisi kavikono siyau* (性質) *asiku* **nari si***mo kono yăe naran*, this may be the reason why the silkworms remaining have become bad of nature.

2. *Ari-sini*, 3. *Ari-siniva*, 4. *Ari-site*, while there has been.

5. *Ari-si yori kono kata*, since there has been.

6. *Ari-si-yŭé*, *Ari-si-kara*, 7. *Ari-sini yorĭte* or *yotte*, while, or as there has been.

8. *Ari-sikaba* (= *Ari-si-sikaba*), whereas or since there has been. — *Motome-sikaba*, *Yomi-sikaba*, *Narai-sikaba*, *Mi-sikaba* [1]), as one has sought for, read, learned, seen. *Ari-sika-tomo*, though there has been.

9. *Ari-si nari*, = it has been there.

10. *Ari-si koto ari*, *Ari-si to ari*, = it is fact (*koto*) that there has been. — *Ari-si to kaya*, it may be that there has been.

b) Examples of the use of the form in **si** as noun adjective:

Nokori-si kaviko, the remaining silkworms. — *Sari-si Fotóke*, the departed Buddha. *Sar)i*, *u*, to go away. — *Kono tanewo motome-si fŭtó mare nari*, people who have procured this seed, are rare. — *Kan-ki wo sinogi* **si** (or *sinogi* **táru**) *reino koto*, the manner in which people have kept off the frost. — *N. . . ga norisi fŭné*, the ship in which N. . . had sailed. — *Ame furazu* ‖ *fi-no kasanareba*, ‖ *take-***si** *ta mo*, ‖ *maki-***si** *fatake mo* ‖ *asa gotoni sibomi kare-yuku*, = when there is a repetition of not rainy days, then not only the burned field, but also the sown plough-land fades, and dries up every morning — it becomes more faded and drier every day. — *Sĭkáruni Tenno kakoni ya* **ariken**, he will thus have stood under Heaven's protection.

The *Kwa-kono si* shows itself also in both the words *Fĭgási*, pron. *Fĭngási*

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1) By this, is what RODRIGUEZ page 66 line 7 from bottom says explained: „Le conjonctif a encore une forme particulière à la longue écrite, c'est *sikaba*, que l'on ajoute aux radicaux de tous les verbes, comme *motome sikaba*, *yomi sikaba*, *narai sikaba*."

and *Nisi*, = East and West, *Fĭngási* being a contraction of *Fĭno-mŭkái-si kata*, = the side on which the sun has come to meet, and *Nisi* an abbreviation of *Fĭno ĭní-si kata*, the side to which the sun has gone away.

§ 82. ..ker)i, u (= ki + eri, = has been), the deflecting continuative form of ki (= was), characterises the perfect present tense. Forms of inflection, the same as those of *eri*, thus:

Keri, *Kesi*, closing-form, = has been.

Kérŭ, form of the verb, used as substantive and adjective, = the having been, or having been; ... *Keru nari*, has been.

Kerebá, as, when, since it has been.

Keredomo or *Kerutomo*, although it has been.

Keran, commonly *Ken*, shall have been. — *Keraba*, if it has been.

Keráku, adverbial form, = as has been, e. g. *Ii-keraku*, as it has been said.

Keraz)i, *u*, negative, = has not been.

Ari, there is; *Ari-ki*, there was; *Ari-keri*, there has been.

Ideographically *keri*, *keru* is expressed by 來了, phonetically by 梟, the name of a bird; that cries *gérĭ géri* and therefore is called *Keri* in Japan. 梟了則 stands for *Kereba*.

The adjectives in *ki* and *sĭki* (pp. 105—107 and 109), which form a continuative present in *kári*, instead of *kari* assume *keri* for the form of the praesens perfectum.

Taka)ki, *ku*, high;	*Táka-kár)i*, *u*, is high;	*Táka-keri*, was high.
Be)ki, *ku* (可べ), possible;	*Be-kari*, is possible;	*Be-keri*, was possible.
Na)ki, *ku*, (無ナ), without, ..less,	*Na-kári*, there is not;	*Na-keri*, there was not.

Distinguish: *Urésisá kagiri nasi*, = the joy is boundless; — *kagiri nakári*, = is continually boundless; — *kagiri nakeri* or *nakesi*, = was boundless; — *kagiri nakari-keri*, = has been continually boundless.

Since this distinction is confirmed by the Japanese spoken and written language, as will be seen by the following examples, we hesitate to agree with the opinion of those [1]), who declare *kari* and *keri* to be identical. Nevertheless, we leave the spoken language of Yédo full right to use *keri*, where *kari* is meant.

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1) R. BROWN, *Grammar*, XXIII. § 20.

Examples of the use of these forms.

[*Yásŭki*, light, easy]. — *Nippon sei vá tsŭdzŭká nákŭ ki-teu suru koto yásukári kéri*, the unmolested return of the Japanese army was easy.

[*Nari* (*Nare*), to become]. — *Sono rei-kon ke site kaviko-to narikeru to kaya*, her soul transforming will have become a silkworm.

[*Siróki*, white]. — *Sei-nei Ten-wau mumare nagaranisite mi kusi sirokari kereba, Siragano Ten wau to nadzuke tatematsuru*, as Emperor Seinei's hair was white at his birth, they have called him Emperor White-hair.

[*Tsiisaki*, small]. — *Mayu tsiisakereba, ito fosokusu*, if the silk-cocoon was too small, the thread is too fine.

[*Ašŭki*, bad]. — *Kore yori te-ire asikereba, notsini iro-irono yamavi to nari*, as from that point, the treatment (of the silkworm) was bad, afterwards it gets to different diseases (different diseases arise).

[*Yoróšŭki*, good]. — *Ano kodzŭkaino tsŭtómega yoróšŭkerebá, watákŭsiwa nagákŭ tsŭkáe-mašoo tó ŏmói-másŭ* [1]), = that servant's services having been good, I think I shall keep him.

Nanu-ka tatsu-besi to ari-kereba, mina-mina yorokobi isami-keri, as we were to depart on the seventh day, every one was full of joy and courage.

§ 83. **.. tari-ki, .. tari-si, fut .. tari-ken; .. te-ki, .. te-si, fut .. ten.** By grafting the form-word *ki*, *si*, *keri* on the continuative form *tari* (§ 79) the forms *tari-ki*, = he was being; *tari-ken*, = he shall have been; *tari-keri*, = he has been, are obtained.

The poet supersedes *tari-ki*, *tari-si*, *tari-ken* with **te-ki, te-si, ten**, also *Omóvi-tesi* and *Tsikávi-tesi* are considered to be equivalent to *Omovi-tarisi* (having thought) and *Tsikávi-tárisi* (having sworn) [2]).

Wasuraruru || *miwoba omovázu;* || *tsikavi tesi*
Fitono inotsino || *osikumo aru kana!* [3]).

I do not think of myself as being forgotten; oh! the charmingness of the life of the man who has sworn (love) to me, exists still!

§ 84. **[.. ni], nu, future nan; [nuri], nuru, nureba, future nuran.**

Ni, a deflecting auxiliary verb of time, come, by aphaeresis, from *ĭni*, *ĭnu*,

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1) R. BROWN'S, Japanese Colloquial N°. 589.

2) *Wa-gun Siwori*, unter *Tesi*.

3) *Hiyaku-nin*, N°. 38.

= to go away (往。去), and expressed in the old written language, by 去 (to go or pass away), grafted on the root of a verb, by which its termination *e* fuses with *ĭnu* into énŭ, and the termination *i*, with *ĭnu* into ínŭ, implies the passing away of a condition or of an action, i. e. the action coming to an end. Whereas *Ake* denotes the »opening" as an action first beginning, and *Akete-oru* »continuance in the opening," *Ake-taru* »to have opened:" *Akénu* proper to the old written language, denotes »the ending of the opening." *Sidzŭmi*, to sink; *Sidzŭmínu*, it sinks away, it goes away into the depth. *Fate*, disappear; *Fi iri faténu*, the sun sets (and) disappears. *Iri*, to go in, appears here as coördinated, in the indefinite root-form (see § 68). The rule on coördination excludes the use of the root-forms *ni* and *nuri;* since, however, they form the basis of further derivatives, they must be first brought under notice here.

SYNOPSIS OF INFLECTED FORMS OF THE AUXILIARY VERB **Ni, Nu,** = TO PASS OR GO AWAY.

	Aorist of the Present.	Continuative Preterit.	Aorist of Preterit.	Continuative Preterit.
Rootform	[Ni.]	[Nuri.]	Ni-ki, 去來, *went away.*	Ni-keri 去來, *has gone away.*
Closing-form	Nu, 去ヌ.	. . . . .	Niki.	Ni-keri, Ni-kesi.
Noun substantive or attributive.	. . . . .	Nuru, 去ヌル, *passing away.*	Ni-si, 既去, *gone away.*	Ni-keru, *having gone away.*
Gerund	Ni-te, 去テ而.	Nurete.		
Local.....	. . . . .	Nureba, *on passing away.*		
Preterit.....	Ni-tar)i, u.			
		Future.		
	Namŭ, ナム, Nan, ナン, 將去, *shall go.*	Nuramu, Nuran, *shall be going.*	Ni-ken, *shall have gone away.*	Ni-keran, Ni-kerasi, 去來, *shall have gone away.*
Conditional form...	Naba, 也則, *if it go.*	Nuraba, *if the passing away shall be.*	. . . . .	Nikeraba.

The auxiliary verb *Ni*, *Nu*, *Nuru* (to go away) is distinguished from the substantive verb *Ni* (to be) in-as-much as the latter has the appositive definition what something is, before it in the form of a noun. (See § 100. I.).

Remark. 1. Attention must be paid to the three forms of the future *nan*, *nuran* and *niken*. From their derivation, as it appears in the synopsis, the logical result is, that they must have the signification there noticed: and this conclusion is confirmed by the definition which the *Wagun Siwori* gives of the three forms.

1. **Nan***va mi-raiwo kakete ívu kotoba nari*, i. e. *Nan* is a word used with a view to the future.
2. **Ran***va gen-zaiwo utagavuno kotoba nari*, i. e. *Ran* (= *Aran*) is a word which brings the present into doubt (should it be?).
3. **Ken***va kwa-kowo utagavuno kotoba nari*, i. e. *Ken* is a word which brings the past into doubt (should it have been?).

Remark 2. Since *r* + *n* by assimilation becomes *nn*, *Owari-nu* (= it ends) passes into *Owannu*, オワンヌ, being the auxiliary verb *nu* (去ヌ) with a view to this example, called *Owannuno Nu* or the *Nu* of *Owannu*.

Instead of *Ari-nan* (there shall or may be), in the dialect of Yamato *Ara-nan* also occurs for euphony.

Examples of the use of the auxiliary verb *ni*, *nu*.

[**Nu.**] *Fatova tákani ŏwăr̥te Sjakson-no fudokóro-ni tóbi-iri* **nu**, the dove, pursued by the falcon, flew into S'akya's lap. — *Soreyori Sadove tsuki*-**nu**. *Mata zyun fuu arazareba*, *ni zyu fi-meyo tou-riu-su*, thence they came to the island of Sado. As again there was no favorable wind, they stayed there till after the 20th day. — *Umi-nite kazeni aterare*, *kwan-gun riwo usinavŭte*, *Zin-muno mi iroje san nin* (御ミ兄イロエ三サン人ニン) *tokóro dokóro nite use-tamavi***nu**, as they were overtaken by wind at sea, and the government's troops lost the advantage, Zin-mu's three elder brothers were lost at different places. — *Kami-agari-si masi*-**nu**, he (the prince) has gone on high (died). *Agari*, going up; *Si*, do. — *Ko-zinno iverisimo samo ari*-**nu** *besi*, also what the ancients have said, will have been so.

[**Nuru.**] *Yạu-sanwo set-šoo* (殺ヤウ生ミンジ) *no waza kokóroye*-**nuru** *fito mo arinu besi*, it may be that there were people, who considered the breeding of silkworms a murderous occupation. — *Fisášiku kai-dei ni fanberi*-**nuru** *aida*, »during my long stay at the botton of the sea," the beginning of a speech by the sea-god, when he showed himself before the other gods.

[Nan.] *Midzŭkara matsurovi-sĭtagavi*-namu, or: *Midzŭkára mátsuróvi-námŭ* (自ミヅカラ服マツロヒ矣ナム), one will come under subjection of oneself[1]). The poet, instead of *Matsi-nan*, he will wait, uses *Matanan* also.

[Naba.] *M'mava fikare*-naba, *asĭki mitsínimo iri-nu besĭ*, if the horse is led, it may have turned into even a bad road.

[Nureba.] *Fide-yorimo Tsiyau-zen sŭdéni yabure*-nureba, *sadamete Dai-Min yori sukuván-kotowó omónhakárĭte*, Fide-yori considering that, when Tschao-siën should at last have been brought under subjection, help would certainly come from China.....

[Nuran.] *Fŭrúki ivaya iku-yo fe*-nuran? the old stone house, how many ages may it still last? 古窟幾世將經. From the Chinese translation annexed, it appears that by *fe-nuran* the future (may last) is intended, whereas by *fe-niken* the fut. exactum (shall or may have lasted) would be indicated.

The poet, instead of *nu*, uses *yuku* (行ユク), = goes, probably to fill up his verse, e. g. *Mákisi fatákemó sibomi kare yuku*, even the corn land, where one has sown, goes to fade (and) to dry up.

§ 85. ..tsŭ, tsŭtsŭ (ツ。ツゝ); ..tsur)i, u, eba, future an, an auxiliary verb of time proper to the Yamato dialect and the narrative style, and as such, grafted on the root, as well as on the future form of a verb, it expresses the going away of an action, or of a condition, and characterises the past time absolute. *Tsu*, *tsuru* passes as a variation of *nu*, *nuru*[2]) (§ 84). As predicate closing-form of a proposition *tsu* (or mostly *dzu*, ヅ) is in use by preference, in the dialect of the districts from Owari to Yédo[3]).

Tsŭtsŭ, as a doubling of *tsu*, implies the repetition (iterative form), *omóvĭtsŭtsŭ* being made equivalent to *omóvĭtsŭ-omóvĭtsŭ*, = I thought and thought. Tsuri, continuative, = has been; *tsuru*, = having been; *tsŭrán* (*tsŭrámŭ*), = shall have been.

In the old rebus-writing *tsuru* lurks under the character 綴, which means *tsudzuru*, = to sew to; *Mi-tsuru*, to have seen, is denoted by 見綴; *Kiki-tsuru*, to have heard, by 聞綴. — Most common are the expressions 云イヒツ,

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1) *Nippon-ki.*

2) *Tsuru* is also considered as a modification of *te-aru*. — „*Te-aru*, *te-are*" *wo tsudzumete* „*tsuru*, *tsure*" *to ivu*, i. e. contracting *Te-aru* and *te-are*, one says *tsuru*, *tsure*. *Wagun Siwori* under *Tsuru*.

3) *Wa-gun Siwori*, under *Tsu*. Vol. 16. p. 1. recto.

Iitsŭ, said; 見ミ也ツ, *Mitsŭ*, seen; 聞キツ, *Kikitsŭ*, heard; 思オモヒツ, *ŏmóvĭtsŭ*, thought; 暗クラシツ, *Kurásĭtsŭ*, become dark.

Examples of the use of these forms.

○此コハ者。因ヨリ惡ニクミ給タマフ穢ケガレヲ下御ミ靈タマニテナリ上而成ニ坐マシツ也。

*Kova kegare wo nikumi-tamavu mi-tama ni yorite nári masi*tsŭ, this (goddess) has arisen, as an emanation from the spirit detesting uncleanness.

Remark. In the same author, instead of *nari-masitsu* (= has arisen), *nari-maseri*, *nari-maseru nari*, and *nareru nari* alternately occur. (Compare § 80).

Inúru tosi NN. ni tovaresi koro, *kasĭkono fuu-dowo kiki* tsu, when, last year inquiry was made of NN., I heard of the manners and customs of that country. — *Kono Kamino mi sudzi simoni sĭrúsi*tsu or also *siruséri*, = as to the pedigree of this Kami, one has made mention of (it) below [1]). — *Dasa yosasi tokoroni yuite*, *Ten-wauno sono tsŭmawo tsukavasi*tsuru *kotowo kikite*, *tasŭkéwo motomento omóvŭ* [2]), when Dasa, going to the place of his destination, heard, that the Emperor had had his wife sent to him, he begun to think of seeking help (for her). —

Fototógisu ‖ *náki* tsúru *kátawó* ‖ *nágamúreba*,
Táda áriákenó ‖ *tsukizó nokórerú* [3]).

If I look towards the side, where the cuckoo has called,
Then, there only the moon has remained shining by clear daylight.

Nokoréru fánava ‖ *kevu mo tsiri tsutsu*,
Waremo ukitaru ‖ *yowo sugusi tsutsu.*

The remaining flower, has been strewed to day (leaf for leaf).
Oh I too have passed the floating time of life (step by step).

Fuzino taká-není ‖ *yuki vá furi tsutsu.*

On the high top of the Fuzi it has snowed (repeatedly).

Remark. In writing, *tsutsu* is frequently expressed by 乍, a sign used for *Nagára*, = in the midst of, while (Chapter VIII. III. 2). Probably some identify this *tsutsu*, with the *dzutsu*, = at a time, treated in § 35, p. 145.

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1) *Sudzi*, the object of the transitive *sirusi*, to mention, is, by inversion, placed before the verb.

2) *Nippon-ki*, 14, 12.

3) 百人一首 *Hiyaku-nin issu*, N°. 81.

§ 86. SYNOPSIS OF THE INFLECTED FORMS.

	Nondeflecting conjugation.		Deflecting conjugation.
	ROOT-FORM, declinable.		
	AKE, *open.*	MI, *see.*	YUKI, *go.*
Imperative = Vocative	Ake, *open.*		Yuke, *go!*
	Akeyo, »	Miyo, *see.*	Yukeyo, »
	Akei, »		Yukei, »
	Akero, »	Miro,	Yukero, »
Terminative	Akeni, *to opening, to open.*	Mini, *to seeing, to see.*	Yukini, *to going, to go.*
Instrumental, Modal (Gerund).	Akete, *by opening, opening.*	Mite, *by seeing, seeing.*	Yukite (Yuite), *by going, going.*
Isolated.....	Aketeva, Aketewa, } *as one opens.*	Miteva, Mitewa, } *as one sees.*	Yukiteva, Yukitewa, } *as one goes.*
Concessive.....	Aketemó, *though one opens.*	Mitemó, *though one sees.*	Yukitemó, *though one goes.*
With suffixes definitive of time.	Aketekara, » yori, » notsi, } *after the opening.*	Mitekara, » yori, » notsi, } *after the seeing.*	Yukitekara, » yori, » notsi, } *after the going.*
Local, isolated.....	Akeba (= Ake + ni + va), *as one opens.*		Yukeba (= Yuke + ni + va), *as one goes.*
Concessive.....	Akedomo (= Ake + ni + tomo), *though one opens.*		Yukedomo (= Yuke + ni + tomo), *though one goes.*
	INDICATIVE CLOSING-FORM.		
	Aku, *one opens.*	Miru, *one sees.*	Yuku, *one goes.*
	SUBSTANTIVE AND ATTRIBUTIVE FORM.		
	Akeru *or* Akuru, 1. *the opening*, 2. *opening.*	Miru, 1. *the seeing*, 2. *seeing.*	Yuku, 1. *the going*, 2. *going.*
	Akeruvá, Akeruvá, } *the opening, that o. opens*	Miruvá, *the seeing, that one sees.*	Yukuvá, *the going, that one goes.*
	» mó, *though opening.*	Mirumó, *though seeing.*	Yukumó, *though going.*
Terminative.....	Akuruni, *to the opening, to open.*	Miruni, *to the seeing, to see.*	Yukuni, *to the going, to go.*

	Nondeflecting conjugation.		Deflecting conjugation.
Local, isolated.....	Akuruniva, *on the opening, as one opens.*	Miruniva, *on the seeing, as one sees.*	Yukuniva, *on the going, as one goes.*
	Akureba, *as one opens.*	Mireba, *as, or if one sees.*	
Concessive.....	Akurédomó, *though one open.*	Mirédomó, *though one see.*	
	Akuru tó ĭédomó, *though one opens.*	Miru to ĭédomó, *though one sees.*	Yuku to ĭédomó, *though one goes.*
		PRETERIT.	
	Akeki, *he opened.*	Miki, *he saw.*	Yukiki, *he went.*
Attribut. and declinable substantive form.	Akesi.	Misi.	Yukisi, Yukesi.
Continuative.....	Akeker)i, u, *has opened.*	Miker)i, u, *has seen.*	Yukiker)i, u, *has gone.* Yuker)i, u, eba.
Future	Akeken, *shall have opened.*	Miken, *shall have seen.*	Yuken, *shall have gone.*
	Aketar)i, u, △ Aketa, *has opened.*	Mitar)i, u, △ Mita, *has seen.*	Yukitar)i, u, △ Yukita, Yuita, *has gone.*
		FUTURE.	
	Akemu (*old Jap.*)	Mimu.	Yuka mu.
	Aken, *shall open.*	Min, *shall see.*	Yukan, *shall go.*
	△ Akeo, *shall open.*	△ Miu, *also* Miyoo.	△ Yukạo, △ Yukoo.
	Aken to s)i, u, *to be about to open.*	Min to s)i, u, *to be about to see.*	Yukan to s)i, u, *to be about to go.*
	Akentote, *syncope of* Aken to sĭté, *being about to open.*	Mintote, *syncope of* Min to sĭte, *being about to see.*	Yukan to te, *syncope of* Yukan to sĭte, *being about to go.*
Conditional.....	Akeba (=Aken+ni+va), *on being about to open, if one open.*		Yukaba (=Yukan+ni+va), *on being about to go, if one go.*

CAUSATIVE OR FACTIVE VERBS IN Si OR Se.

§ 87. The causative verbs, which denote a causing to take place or a carrying out of the action, such as our raise (make rise), drench (make drink), are formed by means of the deflecting verb si, su, future san (爲シ), = to do. In nondeflecting verbs in e or i this *si* is suffixed to the root, by which the derivative forms esi or isi (or sometimes instead of *isi*, osi and usi) arise, whereas in deflecting verbs their termination *i* at the same time passes into a (or sometimes, for vocal harmony, into o, see § 76), by which the derivative forms asi or osi are obtained; e. g. *Yuki*, to go; *Yukási*, make go. *Noki*, to go back; *Nokosi*, to make go back. — The verbs, which have ori or uri as continuative form (see § 88), have osi or usi as their causative form. In § 103 *Si*, to do, is treated as a substantive verb.

Sometimes nondeflecting se, suru, future sen, takes the place of *S)i*, *u*. *Se* passes for a syncope of sĭm)e: uru, future en, 令シメ, = have do. See § 88. *Ivase*, have say, *Kikase*, have hear, are at least in the *Manyo siu*, explained by レ令セ言イハ and レ令セ聽キカ.

The following may serve as examples of the derivation of causative verbs:

1. *Kăy)e*, *eru*, 歸カヘ, to return, *v. i.*; *Kayes)i*, *u*, to make turn back, to return, *v. tr.* In Yédo: *Kairu*, *Kaisu*.
2. *M)i*, *iru*, 見ミ, to see; *Mis)e*, *eru*, *uru*, to make see, to show.
3. *N)i*, *iru*, 似ニ, to resemble; *Nis)e*, *eru*, *uru*, to make resemble, to imitate.
4. *Yuk)i*, *u*, 行ユキ, to go; *Yukas)i*, *u*, to make go.
5. *Ugok)i*, *u*, 動ウゴキ, to move, *v. i.*; *Ugokas)i*, *u*, to move, *v. tr.* to make move.
6. *Nom)i*, *u*, 飲ノミ, to drink; *Nomas)i*, *u*, to give drink (*Fĭtó ni midzu wo*, water to somebody).
7. *Yásŭm)i*, *u*, 休ヤスミ, to rest, *v. i.*; *Yasŭmás)i*, *u*; also *e*, *uru*, to rest, *v. tr.*; contracted *Yasunz)i*, *u*.
8. *Si*, 去シ, to go away; *Sas)i*, *u*, 使サシ。差サシ, to make go away, to send, to dispatch (a messenger).
9. *S)i*, *u*, 爲シ, to do; *Sas)e*, *uru*, to make do. *Ne-sase*, to make sleep.
10. *Kudz)i*, *uru*, 崩クヅ, to fall, descend. *Kudári*, 行クダリ, go from above to below; a line of Japanese writing. *Kŭdás)i*, *u*, to make fall, to precipitate, *v. tr.*

11. *Av)i, u,* 合アヒ, to unite, *v. i.*; *Avas)i, u; e, uru,* to unite, *v. tr.*

12. *Tob)i, u,* 飛トビ, to soar, fly; *Tobas)i, u,* to make soar or fly.

13. *Asob)i, u,* 遊アソビ, to play, to ramble. *Asobas)i, u,* to make ramble, to amuse, to please.

14. *Ni,* to be; *Nar)i, u,* to be continually. *Nas)i, u,* 成ナシ, to make be, to produce.

15. *Nas)i, u,* to make; *Nasas)i, u,* to make produce.

16. *Nar)i, u,* 鳴ナリ, to sound, *v. i.*; *Narás)i, u,* to make sound.

17. *Ter)i, u,* 照テリ, shine; *Terás)i, u,* to make shine, to illuminate.

18. *Dzi*[1]), 出ヂ, = *ĭdz)i, u,* to come out of; *Das)i, u,* or *ĭdás)i, u,* to make go out off. — *Fŭne wo ĭdásŭ,* to make a ship start.

19. *Ni,* 荷ニ, burden, load. *Nor)i, u,* to be a burden; to ride, go in a carriage; *Nos)e, uru,* 乘ノセ, to make ride, to carry, to convey.

20. *K)i, uru,* 來キ, to come, *Kos)i, u,* to make come.

21. *Ok)i, iru,* 起オキ, to get up, to rise; *Okós)i, u,* to raise.

22. *Nok)i, u,* 退ノキ, to go back, to recede, retreat; *Nokós)i, u,* to make go back; 遺ノコシ, to leave behind.

23. *Ots)i, iru, uru,* 落オチ, to fall; *Otós)i, u,* to make fall, to fell.

24. *Ov)i, uru,* 生オヒ, to wax, grow; *Ovós)i, u,* 生育, to make wax or grow.

25. *Ov)i; u (O)i, u),* 負オヒ, to bear (on the back); *Ovós)e, uru,* or *Oós)e, uru,* 仰オホセ, obsol. オフセ, to burden; a charge.

26. *Uruv)i, u,* 潤ウルヒ, to get moist; *Uruvos)i, u,* to moisten, quicken.

27. *Or)i, iru,* 降オリ, to descend; *Orós)i, u,* 下オロシ, to make descend (*ikariwo,* to throw out the anchor).

28. *Or)i, u,* 居オリ, to dwell; *Orás)i, u,* 爲居, to make dwell.

29. *Kor)i, u,* 凝コリ, to clot; *Korós)i, u,* to make clot; to kill, 殺コロシ. *Korosás)i, u,* to make kill.

30. *I,* to go away. *Yor)i, u,* to be going away; *Yos)e, uru,* 寄ヨセ, to make go away, to send.

31. *Tsŭk)i, iru, uru,* 盡ツキ, to get exhausted or consumed; *Tsŭkús)i, u,* 悉ツクシ, to exhaust, to consume.

Remark. If we do not, as Japanese etymologists[2]), reduce *Nasi* (= to cause

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1) The root ヂ is preserved in the family name 日ヒ出ヂ山ヤマ, *Fi zi yama,* = sunrise mountain. The change of ヂ into ジ is very common.

2) *Wagun Siwori,* under *Nasi.*

to be, to give existence to anything) to *Na* (名ナ), = name, but derive it from *Ni*, = to be, the soundness of such a derivation is pleaded for, not only by the analogy of the Latin factivum *facio*, which comes from *fio*, or the Sanscrit *bhâvayâmi* derived from *bhû*, to be; but the Japanese causative verbs themselves concur in supporting it. Thus we are of opinion also, that *Asobasi* (= to please) is a causative form, whereas the Japanese philologists [1]) see in it a contraction of *Asobi*+*masi* (遊アソビ坐マシ), = to be pleasing oneself; an opinion with which we could agree, if the passive form *Asobasare*, = be pleased, an ordinary expression of politeness, did not make us suppose a causative *Asobasi* (= to please), as a logical necessity.

The causative verbs derived from intransitive verbs have the object, which is made active, in the accusative before them. *Tsŭkiva sirowo terásu*, the moon makes the castle shine, enlightens it.

Examples of the use of the forms.

Tsitsi korewo nasi, *ko korewo nóbu* [2]), the father originates it, the son continues it. — *Kimi takawo tobásŭ*, the prince lets the falcon fly. — *Is-sekiwo motte korewo tsŭkuri nasi-tári*, one has made this out of one stone. — *Tomiva ókuwo ŭrŭvósi*, *tókŭva miwo ŭrŭvósŭ* [3]), riches moisten (quicken) the house, virtue, the person. — *Zin-sĭyavá saiwo mótte miwo ŏkósi*, *fu-zin-sĭyava miwo motte saiwo ŏkósŭ* [4]), the humane man uses his fortune to exalt himself, the inhumane man his person to push his fortune higher. — *Midare*, *sidzŭmarazaruwo yasúnzi otósu*, he quiets and subdues those, who behave disorderly and unquietly. — *Sekĭ-siwo yasúnzŭrŭ ga gotósi* [5]), it is as if one quieted a suckling. — *Kimini tsŭkáyuru tokiva sŭnavátsi ĭnótsiwó tsŭkúsu*, when (I my) prince serve, then it is with all my life. — *Kotobawo tsŭkúsu*, to exhaust his language, i. e. say all that is to be said. —

其ソノ盡ツクス言コトバヲ不ズ得エレ *Sono kotobawo tsŭkúsu kotowo ézu* (pron. *édzu*) [6]), he does not get (he does not succeed in) exhausting his reasonings.

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1) *Wagun Siwori*, under *Asobasu*. *Yamato Kotoba*, II. 42, r.

2) *Tschung yung* 13.

3) *Dai Gaku*. VI. 2.

4) *Dai Gaku*. X. 20.

5) Ibid. IX. 2.

6) Ibid. IV. 1.

CAUSATIVE VERBS IN **Sime.**

(下ゲ知ヂスル言コトバ, *Ge-dzi-suru kotoba.*)

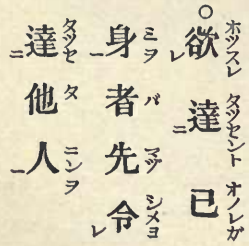
§ 88. The causative verbs in **sime** denote that an order, or in a less commanding tone, inducement is given to do an action or realise a condition. They are formed according to the same rule as the causative verbs in **si**, i. e. the causative *si* or *se* is superseded by the verb **Sĭm)e, u, uru, ureba,** gerund **Sĭmete** (contracted **sĭte**), future **Simen,** to charge, 令シメ。令シメ.

Ake, to open;	*Ake-sĭme*, to make open.
Tairag)e, *uru*, to subdue;	*Tairage-sĭmé*, to order to subdue, to make subdue.
...*s)e*, *uru*, do (termination of verbalized Chinese words);	...*se-sĭme*, to charge to do, contrive that one does, have done.
Nasas)i, *u*, to have made;	*Nasa-sĭme*, to order one to have made.
Ye-sas)i, *u*, to cause to get;	*Ye-sasĭme*, to contrive to have gotten.
Ari, there is;	*Ará-sĭme*, to order that there be.
Nakari, there is not;	*Nakará-sĭme*, to order that there be not.
Mátsŭri, wait upon, to worship;	*Mátsŭrá-sĭme*, to order to worship.

When *Sĭme* unites with the causative verbs in *si* a sincope takes place: from *Kavésĭ*+*sĭmé* comes *Kavésĭme*, to have sent back; from *Yukásĭ*+*sĭmé*, *Yukasĭmé*, to order to let (him) go.

Examples of the use of the forms.

Kuniwo tairage-**sĭmŭ**, he orders the country to be subdued. — *Tsŭkaviwo kavesĭmu*, he orders the ambassador to be sent back. — *Kava-kami korewo mite*, *ĭtsŭkúsĭki onna narito ŏmóvi*, *tádzŭsávete is-syuku* (一イツ宿シヌク セ) **se-simu**, Kava-kami, seeing him, he thinks that he is a beautiful maiden, leads him by the hand, and charges him to stay the night. — *Yase-kiwo nivakáni sei-teu-* (成セイ長テウ) **se-sĭmén** *to te*: *koyásiwo tsŭyóku-sŭ bekarázu*, to make lean trees grow quickly, one may not manure too strongly.



Onóregá miwo tassento hossŭrĕbá
Mádzŭ ta-ninwo tasse-sĭme yó.
Will you advance yourselves,
First let others help themselves forward.

Fĭtóni yeki (益) *ará-sĭmúrŭwó sen-itsi* (專一) *tó su*, to manage that there be much advantage for others, I consider the only object. — *Kŭvanókiwo kiru koto năkărá-sĭme*, order that the chopping of mulberry-trees do not take place! — *Kamiwo mátsŭri*, to worship a Kami; *Kamiwo matsŭrá-sĭmu*, he gives order to worship the Kami. — *Tor)i*, *u*, to take; *Torá-sĭme*, to have it taken. — *Sore takava karini motsivite*, *toriwó torá-sĭmuru tori nari*, the falcon is a bird, that is used for the chase, and (by which) people have birds caught. — *Fakári*, to consider; *Fákará-sĭme*, to charge to consider. — *Kŭmáosowo útsŭ kotowo fakara-sĭme*[1]) *tamavu*, the Emperor has it taken into consideration to beat the (hostile) Kumáoso.

Ni, to be; *Nas)i*, *u*, to make be; to produce; *Nasási*, make produce; *Nasá-sĭme*, charge to have made. He, who orders, charges a second person to have something done by a third. That then is the reason, why *Nasásĭme* plays so important a part in the courtly style; it is the same as if it were said that a prince gives order, to take measures that something be done. — *Kákŭ-teiwo nasásĭmeri tó ári*, it is (said) that the Emperor N. has given order, that the wrestling games be held. — *Tsurugiwo sadzŭkete*, *Ten-kwąuwo korosásĭmento su*, handing him a sword, he will have the Emperor murdered.

Remark 1. The object, which precedes the verb in *sime* in the Accusative, Dative or Local, is, as appears from the examples quoted, the object of the action ordered, not the person who is ordered. If the latter is admitted into the sentence then the old style allows him, as a remote definition, to precede in the Accusative, e. g. *Sŭkune*wo *fakárŭ kotowo okónavásĭmŭ*, (the prince) orders Sukune to hold council. The new style uses the turn of phrase: »by ordering Sukune he has council held," and supersedes sĭmete (ordering) by the syncopated form sĭte; thus *Sŭkunewo sĭte* (= *sĭmete*) *fakaru-kotowo okonavásĭmu*. — *Ten-wąu Nunaki Iri-fĭmewó* sĭté *N.N. kamiwo mátsurásĭmu*, the Emperor charges the Lady Nunaki and has the god N.N. solemnly whorshiped.

祭祀之人承使天下 (サイシノヒトヲツカフマツラシムテンカシテ)

*Ten-kano fĭtówo sĭte . . sai-si*ni *tsukavu matsurásĭmu*[2]), the people of the realm are let pay their respects at the feasts.

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1) Not *fakarisime*, as in the original state.

2) *Tschung-yung*. XVI.

害並至 ニ 爲國家菑 ○小人之使レ (長壽) *Seu-zin* wó sĭté, *kokŭ-kawo osămé-sĭmŭrebá*, *sai-kai nărăbi ĭtárŭ* [1]), if one let a man of mean character govern the country and people, calamity and misfortune rise to the top.

Tšoo žu (長壽) *no moto-wi wo ye*-sasimen *tamé*, to manage that one gets the foundation of a long life. — *N... wo tsukavašte Idzŭmono Oho-yásĭroní ŏsámŭrŭ tokórono kan-takárawo tadasásĭmŭ*, (the Emperor) sends N... and lets the Kami-treasure be inspeeted, which is kept in the Great chapel of Idzumo. — *Tami*ni *takavesi uyuru kotowo osivésĭmu*, he (the Emperor Shin-nung) lets the people be taught ploughing and planting.

Remark 2. *Sĭte*, = *sĭméte*, is also superseded by mei-zite (命メイジテ) or rei-site (令レイシテ), = giving order to..., with a precedent Dative. — *M.. to ivu Dai-siyau-ni méi-zĭté N..wo ŭtásĭmu*, giving order to the general named M.. he lets N.. be beaten (battle be given him). — 庶民ニ令シテガヒコヲカハシメタマフ, (the prince) giving order to the people, lets silkworms be bred.

THE PASSIVE FORM.

§ 89. The Japanese language expresses the idea of »to be rewarded" by an active form, which answers to »get reward" and by means of the nondeflecting verb e (得エ, = to get, appropriate) forms derivative verbs, which signify the appropriating of an action coming from without. The Japanese passive verbs, thus, in nature and form, are derivative active verbs; therefore mention can be made only of the manner in which they are derived, but, by no means of passive forms of inflection, for *e* follows the nondeflecting conjugation.

According to their derivation the passive verbs are arranged in three classes:

I. 1. All deflecting transitive verbs in i can become passive, when their verbal element *i* is superseded by e, u, eru, uru, e. g.:

Yaki, ヤキ, to burn; *trans.*	*Yaké*, ヤケ, to be burned, to burn oneself.
Kiki, キヽ, to hear;	*Kiké*, キケ, to be heard, to sound.
Saki, サキ, to tear;	*Saké*, サケ, to be torn.

1) *Dai Gaku.* X. 23.

Yomi, ヨミ, to read;	*Yome*, ヨメ, to be read.
Umí, ウミ, to bear, bring forth;	*Ume*, ウメ, to be produced or born.
Ari, アリ, to exist;	*Are*, アレ, to become.
Nari, ナリ, to be;	*Nare*, ナレ, to become.
Ori, オリ, to break, *v. tr.*	*Ore*, オレ, to break, *intr.*
Urí, ウリ, to sell;	*Ure*, ウレ, to be sold, to be for sale.
Tsŭkŭri, ツクリ, to make;	*Tsŭkŭre*, ツクレ, to be made.

2. The nondeflecting transitive verbs in i, chiefly monosyllabic, attach e to their root-vowel, either with or, according to the dialect of Yédo, without interposition of the *y*. The writing has エ, ユ, エル, ユル; forms, which are frequently confounded with ヘ, フ, ヘル, フル.

Mi, ミ, (*Mírŭ*, *Míté*), to see.	*Miye*, ミエ (*Miyu*, ミユ; *Miyúrŭ*, ミユル; *Miyéte*, ミエテ; *Miyétari*; or *Mi*)*e*, *u*, *uru*, *ete*, *etari*), become visible, appear.
I, イ (*íru*, イル; *íte*, イテ), to shoot.	*Iye*, イエ (*Iyu*, イユ; *Iyuru*, イユル; *Iyete*, イエテ), to get a shot, be shot. Thence *Iyu-sisi*, a shot stag.
Ni, ニ (*Níru*, ニル), to boil; *trans.* — *Tsyawo nírŭ*, boil tea.	*Níye*, ニエ (*Niyu*, ニユ; *Niyeru*, ニエル; *Niyŭru*, ニユル; *Niyete*, ニエテ), boil; *intr.* — *Níye-yú*, boiling water.

Remark. If a nondeflecting verb followed by the verb e (= to get) remains in its radical form in *i*, the *e* retains its inherent signification of get; it is equivalent, however, to the expression: get something done, i. e. the being able to realize; thus *Mairi-yenu* (or in the spoken language *Mairi-yemasenŭ* 行(マイリ)得(エ)マセヌ)[1]), I cannot come.

II. Some deflecting verbs in *i* have áye or óye for their passive form, being the verb e suffixed to the root in *i*, after the *i*, by strengthening has become *a* or, on account of vocal harmony, has become *o*. This form comes from the old Japanese, and is considered particularly elegant.

1) *Shopping-Dialogues*, page 17.

Ivi, イヒ, to say; to be called; *Iváye*, イハエ, or *Ivaë*, to be said or named. 所謂.
Siri, シリ, to know; *Sĭráye*[1]), シラエ, to become or be known. 所知.
Ari, アリ, to exist; *Aráye*, アラエ, to become existing. 所有.
Kiki, キヽ, to hear; *Kikóye*, キコエ, to be object of hearing. 所聞.
Thence *Koyé*, the sound, voice.
Omóvi, オモヒ (*ŏmói*), to think; *Omóvoyé*, オモホエ (*ŏmóoye*), to be thought of or cogitable. 所思.

Inflection, regular: *Kikoy)e*, *u*, *uru*, *ete*, *etari* etc., *eba*, future *uran* (= *uru* + *aran*), thus *Kikoyuran*, to avoid *Kikoyen*, which too much resembles the negative *Kikoyenŭ*, not to be heard. — *Kikoyeken* (所聞梟矣), it will have become loud.

Remark. The substantive forms *Iváyŭrŭ*, *Siráyŭrŭ*, *Kikóyŭrŭ*, *Omóvoyŭrŭ*, mean that which has been said, called, heard, thought, *Aráyŭrŭ*, that which has gotten existence, that which appears, and exists. Used attributively, they are equivalent to our passive participle of the past time. *Sĭráyeru mono* is, what has been brought to knowledge — *Kono mi fasirano kamivá iváyŭrŭ Saveno kami nári*, these three Kamis are the so called Leading-gods. — *Ano tera no kanega kokomade kikóyu* (in the spoken language *kĭkóye-másŭ*), the bell of that temple is to be heard here. — *Aráyuru mono*, *fĭtó*, *Hotóke*, the things, people, Buddhas that exist, = all the things, people etc.

The forms quoted, *Iváyŭrŭ*, *Siráyŭrŭ*, *Aráyŭrŭ* agree perfectly with the Chinese expressions: 所謂 *Sò wéi*, 所知 *Sò tŝi*, 所有 *Sò yeù*.

III. The most usual derivation of passive verbs is effected by means of the nondeflecting verb *Ar)e*, *u*, *eru*, *uru*, *ete* etc., = to become, which is suffixed to the substantive form of a transitive verb, by which its weak termination *u* is elided; thus:

Ake, to open; *Akérŭ*, opening; passive *Akérŭ* + *áre* = *Akeráre*, to be opened.
Mi. to see; *Mírŭ*, seeing; » *Mirŭ* + *áre* = *Miráre*, to be seen.
Fiki, to draw; *Fikŭ*, drawing; » *Fikŭ* + *áre* = *Fikáre*, to be drawn.

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1) The etymological dictionary *Wagun Siwori*, vol. 37 p. 2 recto splits *siraye* into *si* and *raye*, declares *raye* as a lengthening of *re*, and *siraye* as a lengthening of *sire*. What the lengthening means, the author does not say.

According to this rule the passive verbs following are formed.

Nondeflecting.

Ag)e, *eru*, to hoist, raise, lift;	*Agerar)e*, *u*, *uru* etc., to be hoisted.
Wak)e, *eru*, to share;	*Wakerar)e*, *u*, to be shared.
Tat)e, *eru*, to erect;	*Taterar)e*, *u*, to be erected.
At)e, *eru*, to touch, hit;	*Aterar)e*, *u*, to be touched.
Sadam)e, *eru*, to define;	*Sadamerar)e*, *u*, to be defined.
Sim)e, *eru*, to charge, to let;	*Simerar)e*, *u*, to be charged.
Ir)e, *eru*, to receive;	*Irerar)e*, *u*, to be received.
I, *Iru*, to shoot;	*Irar)e*, *u*, to be shot.

Deflecting.

I, *u*, verbal element, to be;	*Ar)e*, *u*, *uru*, to get existence, to become.
N)i, *u*, to be;	*Nar)e*, *u*, to become.
Nag)i, *u*, to throw anything forward at its full length. — *Kŭsá wo nagu*, to mow grass.	*Nagar)e*, *u*, to stream. *Kava*, *fata nagárŭ*, the river, the banner streams.
Nuk)i, *u*, to draw out;	*Nukar)e*, *u*, to be drawn out.
Kog)i, *u*, to burn, scorch;	*Kogar)e*, *u*, to be burnt.
Nas)i, *u*, to cause to be, to produce;	*Nasar)e*, *u*, to be produced.
Idás)i, or *Das)i*, *u*, to bring to light, produce;	*Idasar)e*, *u*, to be produced.
Kŭdás)i, *u*, to drop; *trans.* to let fall;	*Kudasar)e*, *u*, to be dropped, to descend.
Os)i, *u*, to press;	*Osar)e*, *u*, to be pressed.
Korós)i, *u*, to cause to clot; to kill;	*Korosar)e*, *u*, to be killed.
Watás)i, *u*, to set over; *trans.*	*Watasar)e*, *u*, to be set over.
Fanas)i, *u*, to loosen; *trans.*	*Fanasar)e*, *u*, to be loosened.
Otos)i, *u*, to make fall; to fell;	*Otosar)e*, *u*, to be felled.
Fanats)i (*tsi* = *ti*), *u*, to loosen;	*Fanatár)e*, *u*, to be loosened; to be banished.
Uts)i, *u*, to beat;	*Utár)e*, *u*, to be beaten.
Mots)i, *u*, to catch hold of;	*Motár)e*, *u*, to be held.
Iv)i, *u*, (*Ii*, *Iu*), to say; to be called;	*Ivár)e*, *u*, to be called.
Ov)i, *u*, to pursue;	*Ovár)e*, *u*, to be pursued.
Káv)i, *u* (*Kai*, *Kau*), to change, barter;	*Kavár)e*, *u*, to be or may be changed.

Kŭv)i, *u*, to eat;	*Kuvár)e*, *u*, to be eaten, to be eatable.
Usinav)i, *u*, to lose;	*Usinavár)e*, *u*, to be lost.
Okŏnáv)i, *u*, to act, treat, perform, commit;	*Okŏnavár)e*, *u*, to be treated, performed or committed.
Yob)i, *u*, to call,	*Yobar)e*, *u*, to be called.
Musub)i, *u*, to knot, to tie;	*Musubó* (not *bá*) *r)e*, *u*, to be tied, to be knotted together.
Yom)i, *u*, to read;	*Yomár)e*, *u*, to be read.
Um)i, *u*, to bear;	*Umár)e*, *u*, to be born.
Nom)i, *u*, to drink;	*Nomár)e*, *u*, to be drunk, to be drinkable.
Ur)i, *u*, to sell;	*Urár)e*, *u*, to be sold, to be for sale.
Kir)i, *u*, to chop, to cut;	*Kirár)e*, *u*, to be cut.
Sir)i, *u*, to know;	*Sirár)e*, *u*, to be known.

Remark 1. Has the Japanese passive verb a potential force? Implicit, yes, but not explicit! Just as our expression: »vegetables that are eaten," includes the idea, that they are eatable, so the Japanese verb, especially its attributive form, may, in the idea of the speaker, have a potential force, and *Kuvareru imo*, = a turnip being eaten, may mean that it is an eatable one. Compare the Sanscrit *Amitâb'a*, = *immensa vita*, unmeasured and unmeasurable life.

Thus when the proposition: »Cloths imported from foreign countries, can be sold cheaper than those made in Japan" [1]), translated into the Japanese spoken language is: *Nipponde ts'kuremas'ta tam-mono yori*, *gai-kókŭ kara watarimas'ta tam-monowa yasŭku* ŭráre-mas' [2]), it declares, that cloths, which have come from foreign countries, are sold cheaper, than cloths which are made in Japan, and the Japanese text has a fact in view, that includes the possibility, whereas the English »can be sold" speaks of the possibility merely. »Not understanding any thing" the Japanese says: *Wakári-masénŭ*, = I don't understand it; not being able to understand it, he says *Wakári* deki-*masénŭ*.

Remark 2. The language of courtesy, which gives to the predicate verb the passive form, although logic requires the active (in treating the forms of courtesy,

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1) R. BROWN, *Colloquial Japanese*, p. 8. N°. 60.

2) Why not rather: *Gai-kokŭ kara watari-mas'ta tam-monowa Nipponde tsŭkuremas'ta tam-mono yori yasŭka ŭráre-mas'*.

we shall discuss this question further), gives a passive form to intransitive verbs also. Verbs of that character resemble the Greek Middle voice, or even the Latin Deponent Verbs; names, however, with which we shall not embarras the Japanese.

To the passive verbs derived from intransitive verbs belong, e. g.:

I, *iri*, *iru* (居), to dwell, stay; passive *Irar)e*, *uru*.
Mair)i, *u* (参), to enter; *Mairar)e*.
Aruk)i, *u* (歩行), to step; *Arŭkar)e*.
Ner)i, *u* (寢), to sleep; *Nerar)e*.
Wak)i, *u* (分), to become divided; *Wakar)e*, *uru*, to be divided.

Remark 3. Our method of deriving the passive form, first made known in 1857, and afterwards (1863) adopted by Mr. R. BROWN, does not agree with the original Japanese method, according to which for ages a verb *Raruru* (i. e. *Rar)e*, *u*, *uru*), has been imagined and been inserted in the dictionaries of the country, as equivalent to the Chinese verb 被 *p'i*.

ON THE GOVERNMENT OF THE PASSIVE VERB.

§ 90. 1. The object, which suffers an action, is subject (Nominative), and the verb passive, its predicate, e. g. *Mídzŭ ŭgókasárŭ*, the water is brought into motion.

2. The verb passive is considered impersonal and the object undergoing the action, remains as object to the action, in the Accusative, thus *Mídzŭwó ŭgókasáru*. Compare § 112.

3. The verb passive stands in its substantive form and has its complement, as a genitive, before it: *Mídzŭno ŭgókasáruru*, the becoming moved (the movement) of the water, or even that of the water, which is moved, which gets movement.

4. The object, from which the action proceeds, precedes as complement, characterized by the termination *ni*, or by ... *no tăméni*, = in behalf of, for the sake of..... If no object is mentioned, the passive form may also include the idea of the Greek verb. medium, or the Latin v. reflexivum.

5. The definition of the material, from which any thing derives its existence or origin, assumes the genitive or even the ablative form in *yori* or *kara*.

Examples of the use of the passive forms.

Mídzuvá fĭgásĭyé nagárŭ, the river flows eastwards. — *Sŏnŏné de wá ŭré-*

masenŭ, for this price it is not sold [1]). — *Watákŭsi kono sináwo sŏnŏ nédándewá ŭri masénŭ*, I do not sell these goods for that price. — *Kávĭko ŭmáre-tari*, the silkworm is hatched. — *Umáretarŭ* or *ŭmaresi kavĭko*, silkworms hatched. — *Sirusaretaru mono*, things made known. — *Kono mitsi sakánni ŏkonávaréru tó miyétárĭ*, it seems that this way is much practised; *Okona)vi*, vulg. *i*, to practise; exercise; *Mi*, *miru*, to see; *Miye*, to appear, seem. — *Wạu-ziva idaki torĭte*, *manukaretari*, the prince is taken into the arms and saved (from the fire). *Manuk)i*, *u*, to draw out. — *Aságávo asani umárete yubeni sísŭ*, = the morning-face (the flower of the winds) is born in the morning and dies in the evening. — *Umáre* from *ŭmí*, to bear. — *Fĭtó*wo *moto-kuniye tsŭkávasaru*, = the man is sent to his own country. — *Miko*wo *tsŭkávasaru besi to sata ari*, it is reported that the prince will be sent. — *Ziyau mon* (城門 ジヤウモン) wo *seme yaburáruru toki*, *tou-siya* (刀車 トウシヤ) *nite fŭságu nari*, when the gate of a castle is broken by assault, it is shut by means of a scythed chariot. *Yabŭr)i*, *u*, to break. — *Mŭkásiva takawo migini sŭẹsaresi to nari*, it is a fact, that formerly the falcon trained to sport was made perch on the right hand. *Su)e*, *uru*, to roost; *Sueẹs)i*, *u*, to make roost; *Sueẹsar)e*, *u*, to be set up, placed high. — *Toga-ninno kubiwo kiru*, to cut a criminal's throat; *Kubi*wo *kiraretaru* (or *kirareta*) *mono*, one whose throat is cut.

○惡風ニハナタレテ着岸シタル由ヲ陳放チンハウズ

Akŭ-fuuni fanatarete tŝákŭ-gan-si-taru yosiwo tsin-fạo-zu, the report has been spread, that (the ship) has been set adrift by an ill wind and driven on shore. *Fanatsi*, set free.

Fĭtóni tasinameraru, he is vexed by others, (㆑爲㆓人㆑所困), = *Fĭto*ni *nan-gi*wo *seráru*, = difficulty is caused by others. — *Ten-wạuni korosárŭ*, he is killed by the emperor. — *Inuni kamaretárŭ fĭtó*, a person bitten by a dog; *Kam)i*, *u*, to bite. — *Kazéni oréru takeno ko*, a young bamboo cane, which is, or can be, broken by the wind. — *Koreni yótte . . . fi-youni idzú. Mata fiyaku-siyạu ni yadowarete*, *ta-sŭki*, *kŭsá-kari*, *ine-karite*, *do-minno mononi avi onazi*, therefore (the Bonzes of Corea) go out at day-wages. And while they, hired by any one, plough the fields, mow grass, cut rice, they assimilate themselves to the husbandmen. *Yadov)i*, *u*, to hire. — *Fatova takani ovárẹte Syak'-sonno fudokóro*

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1) *Shopping-Dialogues*, page 4.

ni tobi-irinŭ, the dove pursued by the falcon, flew into S'akya's lap. *Ov)i*, *u*, to pursue. — *Mimana tsuini Sinra*no taméni *forobosáru*, the state of Mimana is at last demolished on behalf of (= by and for) Sinra. *Forob)i*, *u*, to perish; *Forobos)i*, *u*, to demolish. — *Fono taméni yakarete sinu*, burnt by the fire, he dies. 爲火所灼死. *Yak)i*, *u*, *trans.* to burn. —

途惑 爲魅鬼所 云是人必

Kono fitó kanarázu onino taméni madovasarento ivaku, it is said that, that man will certainly be misled by the devil. *Madov)i*, *u*, to err, to wander; *Madovás)i*, *u*, to make err; *Madovasar)e*, *u*, to be brought so far, that one errs or wanders. —

*Sivo-nawa*no *kori naréru sima*, an island caused by the clotting of sea-foam. — *Kova Fino-kamino tsi*no *nareru nari*, this (spirit) is produced out of the blood of the Fire-god.

THE NEGATIVE FORM OF THE JAPANESE VERB.

§ 91. I. Theory of the Derivation.

In the negative sentence, the Japanese language attaches the negative to the predicate word. It denies that an action or state exists; but it does not deny the existence of the subject or object, while the action or state, in which both are concerned, is existing as positive, as in: »no one comes; he hears nothing." Therefore it unites the negative element, **n**, with the verbal element **i** or **si** (see § 98 and 103) and thereby gets the forms **n + i = NI** and **n + si = ZI**, 止ジ, pronounced as **ndzi** or **dzi**; two root-forms, of which the former is proper to the spoken, the latter to the written language.

These terminations, in nondeflecting affirmative verbs, are immediately added to the root (*Ake-zi*, アケジ, *Mi-zi*, ミジ), whereas in deflecting ones in *i*, this *i* at once mutates into *a* (*Yuki*, to go, *Yukázi*, 不ユ往カ止ジ, not to go). *Ni* and *zi* follow the deflecting conjugation, while the closing form ヌ **nu** and ズ **zu**, at once serve for the substantive and the attributive form. The *Nigori*-mark, so necessary to distinguish ユカズ from ユカス (to make go), is frequently omitted [1]).

1) For instance, in the official publication of the Treaties concluded with Foreign powers.

The root-form ni, which we are obliged to adopt as the basis of the negative conjugation, is not in use and, in poetry, appears to be superseded by *ne*.

EXAMPLES OF THE FORMATION OF NEGATIVE VERBS.

Affirmative.	Negative. Written.	Negative. Spoken.
Ak)e, uru, *to open.*	Akez)i, u, アケ)ジ, ズ.	[Akéni], Akénu, アケヌ.
M)i, iru, *to see.*	Miz)i, u, ミ)ジ, ズ.	Minu, ミヌ.
Muku)i, yu, yuru (*nondefl.*), *to requite.*	Mukuiz)i, u, ムクイ)ジ, ズ. *not to requite.*	Mukuinu, ムクイヌ.
Yuk)i, u, *to go.*	Yukáz)i, u, ユカ)ジ, ズ.	Yukánu, ユカヌ.
Sĭk)i, u, *so to be.*	Sĭkáz)i, u, シカ)ジ, ズ [1]).	
Nas)i, u, *to cause to be.*	Nasáz)i, u, ナサ)ジ, ズ.	Nasánu, ナサヌ.
Tats)i, u, *to arise.*	Tatáz)i, u, タヽ)ジ, ズ.	Tatánu, タヽヌ.
Av)i, u, *to meet.*	Aváz)i, u, アハ)ジ, ズ.	Avánu, アハヌ.
Sorov)i, u, *become equal.*	Sorováz)i, u, ソロハ)ジ, ズ.	Sorovánu, ソロハヌ.
Soorav)i, u, *to serve.*	Sooraváz)i, u, サウラハ)ジ.	Sooravánu, サウラハヌ.
△ Sor)ai, o, »		Soravánu, ソラハヌ.
Nukum)i, u, *to warm, v. i.*	Nukumáz)i, u, ヌクマ)ジ, ズ	Nukumánu, ヌクマヌ.
Nukum)e, uru, *to warm, v. tr.*	Nukumez)i, u, ヌクメ)ジ, ズ	Nukumenu, ヌクメヌ.
Ar)i, u, *to exist, be.*	Aráz)i, u, アラ)ジ, ズ.	Aránu, アラヌ.

In the same manner, every affirmative verb, whether it be active or passive, may assume the negative form; there are, however, a few verbs which depart from the general rule of derivation, to wit:

Ki, *Kuru* (nondefl.), to come; *Kónu*, at Yédo *Kánu*, not to come.
Dek)i, *iru* (nondefl.), to be achieved; *Dekinŭ*, vulg. *Dekénŭ*.
Mits)i, *uru* (nondefl.), to be filled; *Miténu* (for *Mitsínŭ*), not to be filled.
Más)i, *u*, (not *Mas)e*, *uru*), to be; *Masénu*, not to be; — thus also:
Mi-mas)i, *u*, to be seeing, to see; *Mi-masénŭ*, not to see.

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1) 不ジ若シカ.

II. INFLECTION OF THE NEGATIVE VERBS.

Synopsis of the negative forms of inflection, compared with the affirmative.
YUK)i, -u (deflecting), go; YUKAZ)i, -u, not to go.

	Affirmative.	Negative.	
		Written.	Spoken.
	YUK)	YUKA)	YUKA)
Root-form ...	-i, *go.*	-zi, ユカジ, *not to go.*	-ni, -ne.
Gerund.....	-ite, *going.*	-zite, *not going.*	-nite, not used.
by elision ..	Yuite.	Yukaide, ユカイデ	Yukaide. (*)
Closing-form .	-u, *goes.*	-zu, ユカズ, *goes not.*	-nu, ユカヌ.
Subst. and attr.	-u, *the going.*	-zu.	-nu.
Subst., isolated	-uva, △ -uwa.	-zuva, △ -zuwa.	
„ declined	-uni, -univa, *on going, in order to go.*	-zuni, -zuniva, -zunba, *on not going, for not going.*	
Gerund	-ute, *by going.*	-zunde, ユカズンデ, ユカズデ, *contr. from* -zunite, *by not going.* -zu-sĭte.	-nude, ユカヌデ. -nde, ユカンデ (†). Yukade, ユカデ. -nu ni ŏĭtewá, *on not going.*
Causal- and modal-form.	-eba, *as one goes.*	-zeba, ユカゼバ, *as one goes not.*	-neba, ユカヱバ.
Concessive ...	-utomó, *also the going.*	-zumó, -zutomo.	
	-é-domó, *though one goes.*		-né-domó, *also* Yukádemó.
	-utoĭédomo.	-zutoĭédomo.	-nuto iédomo.
Suppositive form.	-ábá, *contract. from* -anniva, *if one goes.*	-zumba. -zunba, ユカズンバ, *contr. from* -zuniva, *if one goes not.*	-ndevá, ユカンデハ, Yukadevá, ユカデハ. -nunaraba (*Yédo*).

(*) *Akezite* and *Mizite*, derived from the nondeflecting *Ake* and *Mi*, likewise, in the dialect of Miyako, pass into *Akéide*, アケイデ, not opening, and *Miíde*, ミイデ not seeing.

(†) Just so: *Toránu*+*te* passes into トラデ, *Torade*, pron. *Torande*, not taking.

Omovanu+te (不思而) passes into オモハデ, *ŏmŏváde*, pr. *ŏmŏvánde*, not thinking.
Aránu+te (弗而) » » アラデ, *Aráde*, pron. *Arande*, not existing.
Sa(=sĭka)ranu+te (不然而) » サラデ, *Saráde*, pron. *Sarande*, not being as...
Senu+te (不爲而) » » セデ, *Sede*, pron. *Se-nde*, not doing.
Omóvoyénu+te » » オモヒエデ, *Omóvoyéde*, pron. *ŏmóvoyénde*, not being thought.

CONTINUATIVE FORMS OF THE NEGATIVE VERB.

§ 92. 1. The written language supersedes the termination **zi** by **zar)i, u,** which is considered a fusion of *zu + ari.*

Akezi, not to open, becomes *Akezári*, アケザリ, not to be opening.
Mizi, not to see, » *Mizári*, ミザリ, not to be seeing.
Yukázi, not to go, » *Yukazári*, ユカザリ, not to be going.
Masázi, not to excel, » *Masazári*, マサザリ, not to be the better.
Sĭkázi, not to be so, as » *Sĭkazári*, シカザリ, continually not to be so.

The forms for the moods and tenses are the same as those of *ari;* thus: *zar)i, u, uni, eba, edomo*; Future *an;* Condit. *aba;* Preterit *zari)ki, si, keri, keru, keruni, kereba, keredomo;* Future *keran, ken;* Condit. *keraba.*

2. The written language attaches *ar)i, u,* to the negative gerund **zi-de** and opposes to the affirmative form *Ake-te-ari*, to be opening (§ 78) the negative form **Ake-zi-de ari**, which, in the spoken language, passes into **Akeide ar)i, u,** to be in the not opening.

3. The spoken language uses its negative gerund **...nu-de** in connection with *ar)i, u.*

Akénŭ-de ari, アケヌデアリ, commonly pronounced as *Akende ar'.*
Minŭ-de ari, ミヌデアリ, » » » *Minde ar'.*
Yukanŭ-de ari, ユカヌデアリ, » » » *Yukande ar'.*

From this derivation arise the very common Preterit **Minu-de arita**, pron. **Minde atta**, has not been seeing, and the Future **Minu-de aran**, △ **Min-de aroo**, will not be seeing.

4. The poet supersedes the negative termination *nu* with **naki**, △ **nai**, *naku* (= without, see page 108); thence **Ave-naku** = *Avenu*, without daring; **Omova-naku** [1]), = *Omovanu*, without thinking.

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1) Might not these be forms, connected with § 107. 2.?

The dialect of Yédo alike, and that by preference, uses **nai** (= *nasi*, *naki*, without) and the thence derived continuative form *Nakári* and *Nakeri*, as negative auxiliary verb, and supersedes *Akénŭ*, *Minŭ* and *Yukánŭ* with the forms *Ake-nai*, *Ake-nakár)i*, *u;* — *Mi-nai*, *Mi-nakár)i*, *u:* — *Yuka-nai*, *Yuka-nakár)i*, *u*, = to be without opening, without seeing, without going. Thence △*Yukanaide* for *Yukázŭni*, without going. With the derivative form *nakari* the negative verb follows the affirmative conjugation, as appears from the examples following:

Ake-nakárebá, as one is without opening.
» *nakaraba*, if one is without opening.
Deki-nakareba, as it does not issue or proceed.
» *nakereba*, as it was without success.
» *nakaraba*, if it is successless.
» *nakeraba*, if it was successless.
Mi-nakátta, he was without seeing.
» » *kara*, as he was without seeing.
Mi-nakattárabá, if one has not seen.
Simava-nakatta kara, as or after one has not finished; from *Simavi* (vulg. *Simai*), to finish.
Tsŭké-nakatta, one has not applied; from *Tsŭke*, to apply.
De-nakatta, he did not come out; from *De*, *deru*, to go out.
Toba-nakatta, did not fly; from *Tobi*, to soar, to fly.

The written language opposes to the forms *Tsŭke-nakatta* and *Toba-nakatta* the forms: *Tsŭkeru koto nakatta* and *Tobu koto nakatta*, i. e. the beginning and the flying did not happen. Compare *Sore fŭtá-tăbi kitárŭ koto nasĭ*, it does not happen (*nasi*), that he appears for the second time.

FORM OF THE FORBIDDING IMPERATIVE.

§ 93. 1. The Forbidding Imperative consists of the substantive form of the affirmative verb, followed by the forbidding **na** (= Lat. *ne*) or more emphatically **nayo** [1]). Compare § 69.

Akeru, the opening;	*Akerŭná* or *Akeru nayo*, don't open!
Sŭru, the doing;	*Sŭruná*, don't do!
Wasúrŭrŭ, forgetting;	*Wasúrŭrŭná*, don't forget!
Tatáku, striking;	*Tatákŭná*, don't strike!
Nasárŭ, making;	*Nasárŭná*, don't make!
Kiku, hear; *Miru*, see;	*Kikuna*, don't hear; *Miruna*, don't see!
Su, doing, from *Si;*	*Suna* (勿爲), do not!

1) ナヨ 令レイスル 辞コトバニ ワスルヽナヨ. *Wagun Siwori.* — Compare § 96.

2. If the idea of continuance is associated with the forbidding, then, instead of *na* or *nayó*, **Nakáre**, ナカレ (勿。毋), the imperative mood of *Nakári*, = not to be (§ 92. 4), is used. The action which is characterized by *nakáre* as one that may not be, precedes as subject proposition characterized by **koto** (= thing); thus: *Utagąu-koto nakáre* (勿疑), let the doubting not be!, for: not doubt!

3. The forbidding proposition begins with **Na** (= Lat. *ne*), the predicate verb being in its affirmative root-form, followed by **so** (compare § 69).

Na iviso, say not. 勿謂。莫謂. — *Na yurusiso*, grant not! 莫聽. — *Na atasi tokóroni i so*, go not elsewhere. — *Na motomeso*, n'acquérez pas [1]). — *Ná nakárisó*, pron. *Na nakássó*, not without! = it must be! — *Nakár)i*, *u*, to be without.....

4. The forbidding becomes a wish (optative), when *so* is superseded by *kasi* (= Lat. *quaeso*). — *Na ivi kasi*, may he not say!

Politeness does not allow a person bluntly to use the imperative to his equals or superiors. Instead of *Miruna*, see not, expressions such as *Mi-nasárŭná*, or *Mi-nasáre-másŭná*, = let there not be seen, are used. — *Kamaina*, = let it not come under notice, is superseded by *O kamai kudasárŭna* [2]); forms, to which we shall return in our illustration of the language of courtesy. Appendix to Chapter VII.

FORMS OF THE NEGATIVE PRETERIT.

§ 94. 1. The negative termination **nu** becomes **nanda**, ナンダ.

Akénŭ, not to open;	*Akenanda*, not to have opened.
Dénŭ, not to go out,	*Denanda*, not to have gone out.
Saménŭ, not to awake;	*Samenanda*, not to have awake.
Minŭ, not to see;	*Minanda*, not to have seen.
Yukánŭ, not to go;	*Yukananda*, not to have gone.
Masénŭ, not to be;	*Masenanda*, or, in the vulgar language of Yédo, *Masinanda*, not to have been.
Mi-masénu, not to see;	*Mi-masenanda*, not to have seen.

Tsŭre-datsite modorananda, they have not come back together (不同歸). *Modori*, to come back. — *Finwo sirananda*, he has not learned to know poverty (不知貧). *Siri*, to learn to know.

2. The spoken language of Yédo uses the forms *Ake-nakátta*, *Mi-nakátta*,

1) RODRIGUEZ, pag 56.

2) *Shopping-Dialogues*, p. 21.

Yuka-nakátta, = was without opening, without seeing, without going, derived from *Ake-nakári*, *Mi-nakári* and *Yuka-nakári*. See § 93. 4.

3. The written language employs **..zari)ki, si, keri** etc., the preterit of the negative continuative form *zari* (§ 92. 1). — *Osikarazari si ĭnótsi* [1]), the life which was not agreeable. — *Osĭki*, agreeable.

FORMS OF THE NEGATIVE FUTURE.

§ 95. 1. The spoken language, which employs the continuative forms *Akénŭ-de-ari*, *Minŭ-de-ari*, *Yukánŭ-de-ari*, cited in § 92. 3., makes use of the future of *ari*, thus **arąu** (アラウ) or **aroo**, and says: *Akénŭ-de-arąu*, *Minŭ-de-arąu*, *Yukánŭ-de-arąu*, he will not be opening, seeing, going.

2. 1) The written language employs **..zaran**, ザラン, the future of the continuative *zari* (§ 92. 1), or, instead of *zaran*, **..zu to nan, ..zu mo aranan** (compare § 75. II, 3), and forms from

Akezari the future *Akezaran*, or *Akezu to nan*, not to be about to open.
Mizari » » *Mizaran*, or *Mizu to nan*, not to be about to see.
Yukazari » » *Yukazaran* or *Yukazu to nan*, not to be about to go.

2) The written language, moreover, has a negative future in **..mazi**, マジ, from which by elision of the **z**, the vulgar form **mai**, マイ, has arisen (comp. *Yukazide* and *Yukaide*, § 91. II).

Ake-mazi, vulgo *Ake-mai*, shall not open.
Mi-mazi, » *Mi-mai*, » » see.
Yuku-mazi, » *Yukŭ-mai*, » » go.
Aru-mazi, » *Aru-mai*, » » be.

From these examples it is evident that, in nondeflecting verbs, *mazi* is joined to the root, and in deflecting verbs, to the attributive form.

Since the power to indicate the future, is not to be sought in **zi**, but must lie in **ma**, I consider this the substantive **ma**, which signifies room, space, used also with regard to time, as it appears from the expression: *Ikari wo orósu* **ma** *mo nákŭ-sĭté, kazéni makásete yuku*, = as there is not even (*mo*) time (or opportunity) to cast out the anchor, they abandon themselves to the wind and pass on. — The action now, for which there is no time or opportunity, as it appears from the example, is something that is not yet happening, or has not yet hap-

1) *Hiyaku-nin*, N°. 50.

pened (*Mi-rai*), but no real future. — With regard to the negative form *zi* joined to *ma* — it may be considered as an elliptical form of *nasi* (*n*+*si*=*nzi*, *zi*, ジ), or what is more probable, a fusion of the negative element *n* with the derivative form *siki*, *siku*, *sisi* or *si* (§ 16) (*n*+*siki*=*ziki*, ジキ) — it only denies, that time or opportunity for something exists, and consequently *mazi* too, is properly a present. The Japanese custom of passing *masi* for *mazi* must therefore be disapproved of[1]).

Inflectional forms of *Mazi*, vulg. *Mai*, are: the adverbial form *mázikŭvá*, vulg. *maikŭvá*, and the modal *mazikini*, vulgo *maikini*, *maini*, no opportunity being; *mai toki*, if, or as, there is no opportunity; *mai tomo*, even if there is no opportunity. Tenses and moods are expressed by the auxiliary verbs *nari*, to be, and *keri*, have been. *Mazikinari* (△ *Maina*); *Maziki nar*)*eba*; *-edomo*, *-edo*; *-aba* (△ *Mazikinara*); *Mazikinar*)*au*, △*-ǫo*, *-oo*. *Maziker*)*i*, *u*, (△ *Maiker*)*i*, *u*); *Maziker*)*eba*; *-edomo*; *Maziken*.

Examples of the use of the negative forms.

When, as it will appear from some of the passages following, not only the subject, but the object also, or even the appositive definition of a negative verb, is isolated by **va**, △ **wa** or **mo**, it is intended to bring out the negation with more emphasis.

[Root-form.] *Amę tsŭtsí fĭrákesi yori kono kata ĭmáno tóki fodó dai-fei-nárŭ koto* **arázi**; *nisiva Kikai Yakŭno sĭmayóri figási Osĭyuno Sotoga-fáma made gǫoreino yŭkí-todókazáru tokóromó násĭ*, since the development of heaven and earth a state of peace so general as at present, has not existed. To the West, from the Yaku-island, which belongs to the region of ghosts, to the farthest shore of the Eastern Osiyu, there is not even one place, to which the authority of the Government does not reach.

Firákesi, preterit of *Firáke*, to open itself, to unfold. — *Arázi*, negative root-form, = not exist, used here because, the connection of the sense is coördinative. — *Todókazáru*, attributive negative form of *Todok*)*i*, *u*, = reach to.

Sŏnŏ moto midárĕté, *sŭé osamáru mŏnŏvá* **ărázi**; *sono atsúŭsŭrŭ tokórono mono ŭtsúŭ-sĭte*, *sikǫusĭte sono ŭtsú-sŭrŭ tokórono mono átsŭki koto imáda koré* **ărázu** (*Dai Gaku*, § 7), = something (*mŏnŏvá*), of which the top is regulated, while

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1) Mr. HEPBURN, in his excellent Japanese English Dictionary 2e edition p. 197, on defining „**ji**, ジ, 不, as a future negative affix to verbs expressing doubt or uncertainty, „*Kitaru mazi*, vulgo *mai*, will not come", differs from our analysis of *mazi*. The Japanese themselves however do the same.

the root is in disorder, does not exist; neither, is that, which has been made thick, thin, or that which has been made thin, thick. —

Yahe mugura || *sigereru yadono* || *sabisikini*
Fito koso miyene || *akiva ki-nikeri* [1]).

In the solitary cell, where the plant *Mugura* has sprung up luxuriantly, nobody is to be seen; — Autumn has come.

Miyene, the negative root-form of *Miye*, to appear. — *Aki*, autumn; light

[Closing-form.] *Ki-sinno tókŭ-tárŭ koto*, *sore sakán nárŭ ká! Korewo mite* mizu; *korewo kiite kikázu*; *mononí tei-sĭté nokósŭ bekarázu* [2]), »how abundantly do spiritual beings display the powers that belong to them. We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them." LEGGE. *Chinese Classics*. Vol. I. p. 261.

Mite and *Kiite*, gerund of *Mi*, to see, and *Kiki*, to hear, for which in another edition of the text the concessive forms *Miredomo* and *Kikedomo*, are used. — *Bekarázu* = may not, from the adjective *Beki* (page 109, N°. 73).

○其居留(ソノキヨリウ) 場(バ)ノ周圍(シウイ)ニ 門墻(モンシヨウ)ヲ設(マウケ)ズ 出入自在(イデイリジザイ)ニスベシ

Sono kiyo-riu-bano siu-ini mon siyouwo mạukezu. Ide-iri zi-zai-ni-su besi [3]), around this abode shall neither gate nor fence be placed. In going out and coming in, people shall be free.

○山中(サマナカ)ニ 黒木(クロキ)ノ 御所(ゴシヨ)ヲ 作(ツク)リ 儉(ケン)ヲ 約(ヤク)ヲ 用(モチ)ヒ 民(タミ)ヲ 勞(ラウ)セシメズ

Yama-nakani kuro-kino go-siyowo tsukuri, *ken-yakuwo motsivi*, *tamiwo rạu-se-sim*ezu [4]), in the building of a palace of barked timber in the mountains (the prince) considers economy, and does not permit the people to drudge.

[Substantive form.]

○王之(ワウノ)不(ザルハ) 爲(セ)ル 王(ワウタラ)不(ザル)ニ 非(アラズ)・也(ナリ) 能(アタハ)也

*Wạuno wạu tara*záruva *se-záru nari*, *atavazáruni arázu* [5]), the king's not exercising the Imperial sway, is because he does not do it, not because he is not able to do it.

Tarazáru, = the not being, the negative substantive form of *tari*, = *te ari*, § 78. II. — *Atavazaru*, the not being able, from *Atávi*.

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1) A hermit's farewell, N°. 47 of *Hiyaku-nin issu*. — *Yahe mugura* is *Galium strigosum* THUNB.

2) *Tschung-yung* or the Mean, XVI. 1.

3) Netherl.-Jap. Treaty of 1858. Art. II al. 10.

4) *Nippon o dai itsiran*, Vol. II. 1. r. 39th king.

5) *Meng-tsze*, Book I, Pt. I. § 7.

Mitsino okonavárezaru, *ware koréwo sĭréri. Tsĭ-sĭyáva koréni sugu; gu-sĭyava oyobázŭ* [1]), that the path (of the Mean) is not walked in (literally: the not being walked in of the path), this I know. The knowing ones go beyond it, and the stupid do not come up to it.

Okonavarezaru, not being practised, from *Okonav)i*, *u*, to practise. — *Sug)i*, *u*, *iru*, *uru*, nondeflecting v. to overstep, go beyond. — *Oyobázu* or *Oyobánu*, not to reach, from *Oyob)i*, *u*.

Sira-notova urusi nite nurazu-site, *fi nite mo kogazaruwo ivu ṇari*, concerning the so called pale arrow shafts, people understand by them, such as are not daubed with varnish, nor burnt with fire.

Nur)i, *u*, to daub. — *Kog)i*, *u*, to burn.

Sinserarezaruwo omonbakarazu (不億不信), what is incredible is not taken into consideration.

Sin-s)e, *uru*, to believe. — *Omonbakar)i*, *u*, to ponder.

○我彼ガ其事ラ恐レズニ見ミタイスルノヲモノデアッタ

△ *Watákŭsi karega sono kotowo ŏsórezuni surunowo mi-tái monode atta*, I should like to see him do that business, undaunted.

Osor)e, *eru*, nondeflecting, to fear.

[Attributive.] *Onoréni sikazáru monowó tomotó sŭrŭ kóto nakáre*, make not a person, who is not your equal, your mate.

Sikazáru, continuative form of *Sikázu*, and this from *Sik)i*, *u*, to equal.

Kono riwo sirazáru fĭtó, someone who does not know this law.

Mata sirazáru tokóro ari, there is what one does not yet know. — *Mata yókŭ-sezáru tokóro ari* [2]), there is what one does not yet do well.

Sir)i, *u*, to know. — *Yoku-s)e*, *uru*, to do good. — *Sezi*, not to do; thence *Sezar)i*, *u*.

Yurano towo ‖ *wataru funa-bito* ‖ *kadziwo tave!*

Yukuyemo siranu ‖ *kovino mitsi kana* [3]).

Skipper, sailing over the mouth by Yura, let loose the helm!

Oh! it is the way of love, that does not know whither it goes!

△ *Meni miyénŭ*, *kutsini ivarenu fodo ki-meo* (奇キ妙ナ) *na koto*, a matter so uncommon, that it is not to be seen by eyes, nor to be spoken by any mouth.

△ *Fitoni sirarenu yauni suru*, so to act that it be not remarked by others.

[Gerund.] *Takava ŭeni sokonezu-sĭté*, *akuni sokonuru mono nari*, = the hawking-

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1) *Tschung-yung*. IV.

2) Ibid. XII.

3) *Hyaku-nin*, N°. 46.

falcon is something (*mono*) that suffers no harm by hunger, but is spoiled by surfeiting.

△ *Faravázŭ-sĭté tori-age másŭ-mai*, without paying I shall not receive (the goods.) — △ *Nedanga kavarázŭ sĭté*, while no change in price takes place.

Kun-si yowo nogarete, *sirarezu-sĭté*, *kŭízu* [1]), the superior man, retired from the world and unacknowledged, is not grieved at it.

Nog)i, *u*, to push back; *Nogár)e*, *eru*, being drawn back. — *Sir)i*, *u*, to learn to know; *Sirar)e*, *uru*, to be known; *Sirarezu*, not to be known. — *Kui*, nondeflecting verb, to be grieved at.

[Time-defining Local.] *Kokóro ŭrăzărĕbá*, *míte mízu*, *kĭite kikázu*, *kŭrąute*, *sŏnŏ adzĭváiwó sĭrázu* [2]), when the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat. Compare LEGGE, *Chinese Classics*. Vol. I. p. 232.

Kun-si iru tó sĭté, *zi-tókŭ-sezáru koto nasi*. *Ziyąu-íni arĭte* (*átte*), *simowo sinogázu*. *Ka-ini arĭte*, *kamiwo fikázu*. *Onorĕwó tadásiu-sĭté*, *fĭtóni motomezarebá*, *sŭnavatsi ŭrámi nasi; Kami Tenwo ŭramizŭ*. *Simo fĭtówo togamezŭ*. *Karŭga yŭ̱ĕ̱ni Kun-siva yasŭkini wíte motte méiwó mátsu* [3]). It does not occur that (*koto nasi*) the superior man having once entered on a fixed position, does not continue to be himself. Is he in a high situation, he does not contemn his inferiors. Is he in a low situation, he does not try to pull down his superiors. Rectifying himself and seeking for nothing from others, he has no dissatisfaction. Since he is not averse to Heaven, which is above him, and does not abuse the people, who are below him, so is the superior man always contented and abides his destiny.

Zi-toku, self-preservation. — *Zi-tóku sezáru koto*, = the not remaining what one is, is the subject to *nasi* (is not). — *Sinogazu*, from *Sinog)i*, *u*, to turn off. — *Fikázu*, not draw or drag, from *Fik)i*, *u*. — *Motomezareba*, the time-defining local of *Motomezari*, not to seek for, and this from *Motom)e*, *uru*.

有弗學之 アリザルマナバ マナンデ コレヲ
有弗問之 アリザルトハ トフテ コレヲ
弗能措 ザレバ ヨクセズ ヲカ
弗知措 ザレバ シラズ ヲカ

Manabazaru koto ari, *korewo manande yoku-sezareba*, *okázu*. *Tovazaru koto ari*, *korewo tovute sirazareba*, *okázu* [4]), if it happens that he has not learned something, and when he learns it, does not become master of it, he (the superior man) does not discontinue it. Is it that he has not examined something, and might he not after the examination understand it, he does not give it up.

[Concessive]. *Mi-karino toki fakarázu mo taka wo tobásu*, at the time of the princely hawking the falcon is let fly even without design.

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1) *Tschung-yung*. XI. 2) *Dai Gaku*. VII. 2. 3) *Tschung-yung*. XIV. 4) Ibid., XX. 20.

Fakarázumó = *fakarázu-sitémó* from *fakár)i, u*, to consider, to design.

Nippon nite irisi zenniva arazaredomo, mare narázu, = although (this coin) is not a coin cast in Japan, it is not rare.

Irisi, preterit of *Ir)i, u*, to cast, to found.

○心誠求之 雖不中不遠 矣。未有學 養子。而 后嫁者也

Kokóro makotoni korewo motómebá (of *motómurebá*), *atarázŭ* tó iŭtómo, *tóokarázi; ĭmáda kówo yásĭnáu kotowó manánde, sĭkáŭ-sĭté notsí tótsugu* (of *ká-sŭrŭ*) *mŏnŏvá arázŭ* [1]), if (a mother) aims in uprightness of heart at it (towards the fulfilling of her motherly duty), then even though she do not hit it, she will be not far from it. There never has been (a girl), who first learned to bring up a child, and then married afterwards.

Atarázu, not to hit, not to answer to, from *Atari*. *Tookarázi*, root-form, to be not far off, from *Tooki* (p 108).

○日本通用金銀 外國ノ金銀ハ 持行コト苦シカラズ 日本銅 錢ト貨幣ニ拵ヘ 金銀ハ持行ベカラズ

Nippon tsuu-you kin-gin to gwai-koku no kin-ginva motsi-yuku koto kurusĭ-karazu to ĭédomo, *Nippon tou-sen to kwa-heini kosirayezaru kin-ginva motsi-yuku bekarazu* [2]), Japanese current gold and silver and foreign gold and silver, the export (of it) has no difficulty; but Japanese copper money and uncoined (not made into coin) gold and silver may not be exported.

Siyau-bai-ĭtásŭ koto kurusikarázŭ tomo (or *to ĭédomó*), *Nippon kin-sino sinamonová siyau-bai-ĭtásŭ bekarázŭ* [3]), = even if trade has no difficulty, concerning articles which are forbidden in Japan, in them no trade may be driven.

Nandziga sei- (制) *sĭtémo, sei-sezŭ* tomo, *kareva yahari korewo suru de arau*, if you forbid it or forbid it not he will yet do it.

Mata sarádemó, even if it is not so. *Sári*, contracted from *Sĭkári* (page 109 N°. 71); to be so.

[Future.] *Otoko asŏkoni tsuru tokiva uwowo ézu* to nan [4]), a boy, if he angles at that place, will get no fish.

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1) *Dai Gaku*, IX, 2.

2) Franco-Japanese Treaty of the 9 Oct. 1858, Art. XIV, al. 4.

3) Ibid., Art VIII, al. 1.

4) *Nippon o dai itsi-ran*, Vol. I, p. 11.

破レ非ヤブラレアルマジニ久レ 君ガクニノ國ンコトニ所 汝ノ國タメニ爲

Nandzino kuni waga-kunino tăméni yabŭráren koto fisásĭki ni árŭ-mazi, it will not last long, before your country will be subdued by mine.

*Yuku-sŭyé kavá*ru-maz*ito sei-gon* (誓ヤイ言ゴン) *wo tatsuru koto*, the taking of an oath, that in future no change shall take place.

ナリ 損ソン セバ ヲ ヲオボヘ 飼カヒ
有アル 中ナカ モツテ 本ホン 方カタノ
間マ 養ヤウ 法ハウ 口ク
敷ジキ 仕ジ 育イク 傳デン

Kavi-katano ku-denwo obóye, hon-foowo mótte yạu-iku-seba, naka-naka zi-son-zi aru maziki *nari*[1]), if one observe the oral communication with regard to the feeding (of the silk-worm) and rear it according to my prescriptions, it will then probably not happen that one suffers harm.

On-ki-dzŭkái-nasárŭ maziku soro, there is (*soro*) no occasion for your care, i. e. don't care about it; don't trouble yourself. — △ *Káku-bétsŭ tai-zĭ-tá kotoni mo náru-mai*, it will be no matter of extraordinary importance.

大タイ事ジタヿ, *Tai-zi-ta koto*, a matter of importance. タ, an abbreviation of タル. If we take ダ instead of タ, we have to do with a fusion of デアル. Compare page 67, line 3.

[Suppositive]. *Kino ŭẹ tomarĭte orizaruniva* (or *orizaru kuse araba*), when (the falcon) stays on a tree, and does not come off (or: when he has the bad habit of not coming off).

*Fokowo ori*zunba (or *ori*zaruniva), *itsu-mademo, yewo kawázu-site, hanaháda ŭyásŭ bési*, if (the falcon) does not come off his perch, one must, without baiting, let him suffer terrible hunger,

*Iyéwo tsugi, tokuwo tsugi, te-wazawo tsugu rui nar*adeva, *motsivizu*, if the expressions are not such as: to propagate a family, to propagate the good, to continue some trade, then (the character 紹, equivalent to *tsugi*) is not used.

Naradeva, ナラデハ, the isolated gerund of *Naránu*, not to be, used as suppositive form.

*Mosi fĭtówo osorete midzŭwo nom*azunba, in case (the falcon) shunning men, does not drink the water.

The negation of a negation involves a strengthened assertion; e. g. *Gạu rei* (号ガウ令レイ) *no yŭkĭ-todókazáru tokóromó nasi*, there is not one place, to which the authority of the Government does not reach. See page 254.

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1) *Yo-san-fi-rok*, l'art d'élever les vers à soie au Japon par OUEKAKI MORIKOUNI, annoté et publié par MATTHIEU BONAFOUS. Ouvrage traduit du texte Japonais par J. J. HOFFMANN. Paris 1818. § 22.

Sirazunbá aru-bekarázŭ (不可不知也) for *Sirázunivá arŭ bekarázu*, i. e. in the not knowing — one may not be, = one ought to know.

Fagemi tsŭtomezumba aru-bekarazu waza nari, it is an occupation in which one may not be without zeal and diligence, i. e. in which zeal and diligence are of the most importance.

Faru akiva yasezunba aru bekarázu, in spring and in autumn (the hawking-falcon) must be lean. — *Yas)e*, *uru*, to become lean.

In the oral language the use is very common of the time-defining local ...ne ba, followed by naránŭ (not to be), to express the »necessity." *Sayąuni itasa*neba naránŭ (in the Yédo street-dialect; *Sayooni si-nakeri ya narane*), one must act so. — *Se*neba naránŭ, it must happen. — *Se*neba naránŭ *koto*, the necessity. — *Ide-tatsi se*neba naránŭ *de atta*, he was constrained to depart. — *Fŭtóva Tenyori ukúru tokórono negumiwo ari-gatákara*neba naránŭ, man must be thankful for the benefits he receives from Heaven. — *Ari-gataki*, adj., thankful.

VERBS EXPRESSING THE BEING, THE BECOMING AND THE CAUSING TO BE.

§ 96. Ar)i, u, deflecting continuative verb, derived from I (= expire, go away), signifies being continually in a departing movement, to exist, to be [1]). Its inflectional forms are: *Ari*, the root- and, by exception [2]), the predicate closing-form (= there is); *Arŭ*, the substantive form, which is also used attributively. Comp. § 11. — *Arŭte*, *Arŭteva*, pron. *Atte*, *Attewa*, gerund, being, or as one is. — *Areba*, there or as one is; — *Aredomo*, although there is; — *Aran*, △ *Arąu*, *Aroo* (アラウ。アロウ), future, there will be; *Aran koto kakuno gotosi* (有如此), be it so! (the termination of an oath). — *Arába* (= *Aran* + *ni* + *va*), conditional, if there is, might there be.

Preterit.

Ariki; there was.

Arisi, substantive and attributive form.

Arisi-yŭé, whilst there was.

Arŭtar)i, *u*, △ *Attari*, *Attaru*, *Atta*, has been.

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1) The Japanese themselves seem not to know, that they have continuative verbs, nor that there is a connection between *i* and *ari*. They see, as it appears from the *Wa-gun Siwori*, in *Aru* a mere modification of 生ナル, *Naru*, = to become, Lat. *fieri*

2) By this exception they prevent a confusion of the closing form of *Ari* with that of *Are* (= to become), which is *Arŭ* likewise.

Arisikaba, whilst there was. *Attareba*, as there has been.

Attaredomo, though there has been.

Ariken, there shall or may have been. *Attaroo*, there will have been.

Ariker)i, *u*, contin. (see § 82), have been. *Attaraba*, if there has been.

Negative.

Aráz)i, *u*, △ *Aránu*, not to be, § 91; *Arazár)i*, *u*, contin., not to be.

1. *Ari* has the definition, what exists, as subject, the definition where a thing exists, as Local terminating in ni, before it.

Fĭtó ari, man is; *Arŭ fĭtó*, any one being. — *Itsini fĭtó ári* (市有人), there are people on the market-place; *Fĭtó itsini ari* (人在市), people are on the market-place. — *Kin-kwa-san kai-tsiuni ári*, the Kin-kwa-san (gold-flower mountain) is in the sea. — *Sono kunini itsŭtsŭno tanátsŭ-mono ari*, in that country the five sorts of grain are met with. — *Ninva kudamonono saneno ŭtsíni árŭ mono nari*, the pith is something being in the middle of the kernel of fruit. — *Saivaini ari*, being in prosperity, having luck. — *Bin-kuni ari*, being in poverty and need. — *Dai-Gákŭno mitsívá méi-tókŭwo akĭrákáni súrŭni árĭ; tamiwo arátăni súrŭní ári; si-senni todomárŭni ari* [1]), the way of the Great Study consists in illustrating illustrious virtue, it consists in renovating the people (in bringing it back to its primitive state!); it consists in resting in the highest excellence.

2. The definition where a thing is, followed by the subject, that exists, also occurs without the characteristic of the Local.

終シ 事ワザ 本ホン 物モノ *Mono hon-batsŭ ari; waza siu-si ari* [2]), things have
始シ 有アリ 末バツ 有アリ root and top; affairs have end and beginning. Conceived as subject, *Mono* and *Waza* stand for *Monova* and *Wazava*, and the literal translation should be: As to things, there is a root and a top etc. Conceived as local both definitions stand for *Mononiva* and *Wazaniva*.

3. The spoken language characterises the definition, in what a thing exists, = what it is, by de, de-ar', at *Yedo* da. — *Sorewa yoki sake* de ar', or *sake* da. this is good wine.

4. If this definition is an action or a state, expressed by a verb, it is put in the Modal characterized by the termination *te* or *de* (see § 72). — *Akete ari*, to be in the opening, to open.

5. If it is a quality, expressed by an adjective in ki, as *Takaki*, high (see

1) *Dai Gaku*, § 1. 2) Ibid. § 3.

§ 9. B. 1), the spoken language uses the adverbial form in **ku**. — *Tsŭki ga takakŭ aru*, the high-standing (the culminating) of the moon.

6. By fusion of the adverbial form **kŭ** with *ari*, **kar)i, u**, is produced. *Takakár)i, u*, continually to be high. Compare § 10, § 82.

7. If the definition consisting of a subject and *ari* (*Fĭtó ari*, people are) precedes a substantive as attributive (or relative) quality, the subject of *aru* becomes a genitive definition, and as such generally characterized by **no** or **ga**. — *Fitóno aru itsi*, a market-place on which are people. — *Irono* (or *iroga*) *aru kŭmó*, colors having (colored) clouds. — *Yoki nivói aru ki*, wood, that has a good smell.

...to ari, an elliptical expression for *...to ivu ari*, *or...to omovu ari*, the saying or the opinion is that.... *Nanukani tatsu-besi* to *arikeri*, the meaning, intention, saying was, that we should start on the ninth day.

Especially, Chinese substantives are made adjectives by the addition of *no aru* or *gaaru; ga+aru* in the spoken language passes into **gárŭ**. — *Sai-tsi* (材智), understanding; *Sai-tsino aru fĭtó*, an intelligent man. — *Yekki* (悅喜), mirth; *Yekkiga aru koto* or *Yekkigaru koto*, a merry business. Compare § 10. page 114, Remark.

8. The negative **Aráz)i, u,** = not to exist, just as the affirmative *Ari*, has the definition, in which a thing does not exist, i. e. what it is not, in the Local in *ni* before it, mostly, for the sake of emphasis, still isolated by va. — *Reini arázŭ* (非禮), it is not polite; *Reiniva arázŭ*, polite — it is not. — *Sĭkanva* (= *Sĭkaniva*) *arázŭ* (不然), so it is not.

此者非一神之名謂國主之神兄弟之神等也

Yaso Kami. Kova fĭtó fasiráno mi-nani arázu. Oho-kuni-nusi no Kami no ani-oto no Kami-tatsiwo mąosu nari, Yaso Kami or the eighty superior beings. This is not the illustrious name of one person. Thus people call the row of Kamis of the elder and younger brothers of the Kami named the Great Land-Lord.

9. The Passive **Ar)e, u, eru,** = to become, come into existense, is more particularly proper to the written language. — *Kova kegarewô motsi ŭsinávu kami nari*, *Mi fanawo aravi-tamavu tokini* are-*masi-tsu*, this (the goddess of the falling stars) is a Kami, who takes and looses dirt. She was (*masi-tsu*) produced (*are*), when (the gods of creation) cleansed their noses. — Ore is called *Ara-kane* (= *Are-kane*), as being considered metal in its primitive state (生金).

Remark. **Gŏ-zár)ĭ, u.** The courtly epistolary style and the spoken language,

instead of simple *Ari*, make use of the more ample **Go-zárĭ** or **Go-zárĭ-másŭ**, sounding, in a quick pronunciation, as **Gŏzái**, or **Gŏzái-más'**, in writing expressed by 御ゴ座ザ有リ, *Go-za-ari*, which is equivalent to the expression: »to have the honor to be." Courtesy employs this word even where it is — not suited. Like *Ari*, it has the complement of what a thing consists, i. e. what it is, if a substantive, in the Local in **de**, if an adjective in *ki*, in the adverbial form in **ku** (or **u**, page 106) before it. — *Soreva nanide gozaru?* what is this? — *Nandokide gozari-masŭ ka?* what o'clock is it? — *Hirude gozari-másŭ*, it is noon. — △ *Anátadewá gozari-masénŭ; watákŭsi zi-sinni itási-másĭta*, = it is not you; I did it myself. — *Go ki-gen yorósĭu gozari-masŭ ka?* your disposition is it well? is it well with you? = how do you do? — *Ai-kavárŭ gimo gozari-masénŭ*, so as ever, literally: there is no change at all.

§ 97. **Or)i, u,** deflecting continuative verb, derived from **i** (イ) or **wi** (ヰ), = seat, to sit, means dwell, reside; having reference to a living being, that can remove itself. It is preceded by the definition of place, where anything dwells, as also of the condition or of the action, in which anything is, as Local or gerund with the termination **ni** or **de** (sometimes **te**). In definitions of place the spoken language makes use of **ni** or **de** indifferently.

Conjugation, regular: Root, **Ori** (居。留). Closing-form, subst. and attrib. form **órŭ**, pron. **or'**, he dwells, the dwelling. — *Or)eba*, *edomo*, *aba*, as, although, if he dwells. — *Ori)ki*, *si*, *keri* etc. has dwelled. — Gerund. *Orĭte* (オリテ), pron. *Otte*, which in writing is expressed by オツテ, dwelling; thence the Preterit *Oritar)i*, *u*, △ *Otta* (オツタ). — *Orázu*, △ *Oránu*, not to dwell; — *Orás)i*, *u*, 爲居, to make to dwell, to place; — *Orásĭm)e*, *u*, *eru*, 令居, to order to place. — *Samŭráiwo sironi orásĭmŭ*, order is given to place soldiers in the castle. — Passive form, used in speaking, *Orár)e*, *u*, *eru*. — *Sŏkóni oraré*, = »*hic sedeatur*," for pray sit down, in speaking to one superior.

Examples of the use of **Ori**.

Utsíni orŭ, or *ori-másŭ*, he is within, is at home. — *Fino sobani órŭ*, he stays at the side of the fire. — *Sinra nisino kunini orisi yori*, since the (people of) Sinra has dwelt in the western parts. — *Kun-si koreni órŭ* [1]), the superior man

1) *Tschung-yung*. X.

stays there in (in virtue, as in his element). — *Orŭni ŏĭté sono óru tokórowo sírŭ* [1]), when (a bird some where) nestles, it knows the place where it is at home. — *Hĭtóno kimito náttevá, zinni ori, hítóno sin to náttevá, kéĭni ori, ... kuni-támi tó maziváre bá, sinni órŭ* [2]), when he (the noble man) becomes the lord of others, he rests in humanity; when he becomes the minister of others, he rests in reverence (towards the prince); if he has to do with the people of the country, then he dwells in uprightness. — Here we have a succession of three propositions of which only the last has the predicate closing-form *orŭ*, whereas in bot the preceding the indefinite root-form *ori* is used.

Tabe, to eat; *Tabete orŭ*, to be eating. — *Tabes)i, u*, make eat, feed; *Tabesĭte órŭ*, to be feeding. — *Nom)i, u*, to drink; *Nonde órŭ*, to be drinking. — *Siri*, to know; *Sĭríte ori-másŭ*, to be knowing. — *Fanawo mite zasĭte órŭ* (レ看花ヲ坐ス), he sits beholding flowers. — *Karega ima-yo̯uni kimono kite órŭ*, he is dressed in the fashion. — *Mottewa ore-domo fĭtoni misénŭ*, although he has it with him, he does not let others see it.

The causative **Os)i, u,** (押す), pron. *óssŭ*, which being derived from the root **I** (居イ), has the original signification of to seat, make stay some where, includes the idea of our print, e. g. *Mókŭni inwó ósŭ*, to print a mark in wood; *Kamini katátsiwo ósŭ*, to print a figure on or in paper; *Kuráiwo ósŭ*, to maintain the throne. Employed as a substantive, it refers to something that presses, and characterises the word *Nézŭmi-ósi* the mousetrap as something that presses the mouse, and makes it stay.

§ 98. **I** (井), **Ite, Iru,** nondefl. auxiliary verb, = to be in, a variation of **Or)i, u.**

レ俟命 易ヤスキニモノヲテ以 ○君クンシハ子ヲ居ヰテレ

Kun-siva yásŭkini **ite** *motte méiwo matsŭ* [3]), the superior man is quiet and calm, waiting for the appointments (of Heaven). — *Dzu-kinwo kaburazuni iru*, to be without having a covering on the head. — *Tsikára nákŭ narĭte iru*, or △ *Tsikara no̯o natte oru*, to have become powerless.

The root **i** or **wi** (居イ。井), seat, occurs in compounds as: *Tori-wi* or *Tori-i*, = bird-seat, the name of certain doors, which are at the entrance to Japanese temples. — *Kŭrá-i* (位クラヰ), from *Kŭrá*, saddle, thus a seat raised as a saddle, a throne. — *Nawi* or *Nai*, the old-Jap. name of earthquake; from *na*, = dis-,

1) *Dai Gaku*, III. 2. 2) Ibid. III 3. 3) *Tschung-yung*. XIV.

and *i*. — *I-su*, = seat-nest, the chair on which one sits with the legs crosswise. — *I-toko*, seat. — *I-ziri*, bed. — *Iyé* (△ *ïé*), in Eastern Japan *ïya*, contracted *yá*, the house. — *I-tsi*, = seat-way, the market-place.

NONDEELECTING VERBS IN I.

§ 99. As these, with respect to their conjugation, are connected with the verb *I*, *uru*, to be, they are placed here [1]).

The conjugation of the nondeflecting verbs in i.

	Aorist.	Continuative present.	Preterit. pres.	Future.	Continuative Fut.
Root-form....	i.	[iri, uri, yuri.]	itari, △ ita.	in, △ iû. en	[inzi.]
Imperative ...	i-yo, i-sai.				
Closing-form..	u.	iru, uru, yuru.	itari, △ ita.		inzu, △ iûzu.
Subst. and Attr.		iru, uru, yuru.	itaru, △ ita.		△ iûzuru.
Gerund	ite.	irite, ite.	itarïte.		
Local..... *as, when.*		ireba, ureba, yureba.	itareba.		△ iûzureba.
Concessive.... *although.*		ire- ure- yure- domo. domo. domo.	itare-domo.		
Suppositive ... *if.*			itarába.	in-va, △ iba, △ iû-narába.	

Causative: *isi*, *osi*, *asi*, *usi*. Negative; *iz)i*, *u*, △ *inu*, *onu*.

Synopsis of nondeflecting verbs in i.

I. Intransitives.

1. Si)i, yu, iru or yuru (强シ。シユ。シル。シユル), to force, compel. — *Siite*, by force. —? From *si*, to do, and *i*, *iru*, to be.

2. Sii, シイ; Siyu, シユ; Siiru or Siyuru; gerund *Siite;* supposit. *Siiba;* to be gone; to be dead, from *si* (去シ), to go away (not from 死シ, to die), and 井; 井ル. Some also write シヒ, *Sivi*. Causat. *Siis)i*, *u*, 弑シイ, to dispatch, send out of the world. Compounds with *Sii* are: *Me-sii*, 盲メシイ, = to be eye-dead or blind;

1) What RODRIGUEZ in his *Élémens* § 38 says about these verbs, is not of that nature to make a treatment of this subject unnecessary here.

Mesiitárú, △ *Mesiita*, has become blind. — *Mimi-si)i*, 聾ミシイ, *yu*, *iru*, or *yuru*, *ite*, = to be ear-dead or deaf.

3. **K)i**, 來キ, to come. Imperat. *iyo*, *oyo*, *oi*, in Sikok *ei;* Gerund *ite;* Fut. *en*, old-Jap. *ómŭ*, *on*, △ *oo*, *oozu*, *oozuru;* Negat. *ónŭ*, at Yédo *anu*.

4. **I-ki**, 去イ 來キ, = go and come; to breathe, live (生). *Ik)iru; Ike-iru*, 在生, to be living; Fut. △ *Ik)iú;* Causat. *ás)i*, *u*, to make live, to enliven.

5. **De-ki**, 出デ 來キ, = to come out of, to procede, to be produced, to be achieved; Lat. *procedere*. *Deki*, *iru*, *ite;* Fut. △ *iû;* Negat. *inŭ*, vulg. *énŭ*. Caus. *Dekas)i*, *u*, to produce; thence *Dekas' mono*, a product. A variation of *Deki* is *ĭdéki*.

6. **Tsŭki**, 盡ツキ. to come to the end, to consume, *v. i.*, to get exhausted or consumed. *Tsŭk)i*, *iru;* Negat. *inu*, not to become exhausted; Causat. *Tsŭkús)i*, *u*, to exhaust, to consume; Pass. *Tsŭkar)e*, *uru*, to be in a state of exhaustion. It is to be distinguished from deflecting *Tsŭk)i*, *u*, 著ツキ。卽, to come to.

7. **Oki**, 起オキ, to rise, to get up, *se lever*. *Ok)iru, uru*, *ite*, *ita*; Fut. △ *iû;* Causat. *ós)ĭ*, *u*, to make rise, to raise, to establish.

8. **Sŭgi**, pron. *Sŭ-ngí*, 過スギ, contracted from *sŭé* + *ni* + *ki*, = to go (*ki*) on the top (of anything), to rise above, to surpass, exceed. *Sug)iru*, *uru*, *ite*. Causat. *ós)i*, *u*.

9. **Fi**, 乾ヒ, dry. *Fîru*, to dry, *v. n.* to ebb. *Sivo no fîru toki*, at low water.

10. **Ni**, 似ニ, to be like, to resemble. *N)iru*, *ite*, *ite ari* = *itari;* Negat. *izu*, not to be like; Causat. *is)e*, *u*, *uru*, *eru*, to make to like; to imitate. *Nise-mono*, imitation.

11. **Ori**, 下オリ, to descend. *Or)iru*, also *uru; ite*, *itari;* Fut. *in*, △ *iû; into su*, to be about to descend; Negat. *izu*, *izar)i*, *u*, not to descend; Causat. *Orós)i*, *u*, to make descend.

12. **ŏtsí**, 落オチ, to fall down. *ŏts)i, ite*, *itar)i*, *u*, △ *ita;* Closing-form *Ots)u* or *i-másŭ;* Attributive *íru*, also *uru*, (*ŏtsórŭ ísĭ*, a falling stone); Fut. *in*, △ *iu;* Condit. *íba;* Negat. *ízu*. Causat. *Otós)i*, *u*, to make fall; to fell.

13. **Mitsi**, 滿ミチ, to be filled. *Mits)u*, *uru*, *ite*. Negat. *Miténu*.

14. **Kŭtsi**, 枯クチ, to rot; *v. i.* to wither. *Kuts)iru*, *uru*, *ite*.

15. **ŏdzi**, 忙オチ, to be afraid. *ŏdz)u*, *iru*, also *uru*. Causat. *Odós)i*, *u*, to make any one afraid.

16. **Fadzi**, 辱ハチ。恥, to blush, to be ashamed. *Fadz)i*, *u*, *uru*, *ite;* Imperat. *iyó;* Adverb. *ŭrákŭvá;* Adj. *Fadzŭkásĭki*, timid. Causat. *Fadzŭkásĭm)e*, *uru*, to make blush, to shame.

17. **Karab)i**, 枯カビ, *iru*, *i-nuru*, to dry, *v. i. Kara*, halm; *Kar)e*, *uru*, to dry up.

18. **Kabi**, 黴カビ, mould. *Kabiru*, to grow mouldy: metaphorically: to be grieved.

19. **Sab)i, uru**, to rust; metaphorically: to be solitary and still.

20. **Wab)i, iru**, also uru, ite etc. 謝ワビル, intercession, to intercede, to excuse.

21. **Nob)i, iru, ite**, 延ノビ。申, to stretch, to be extended. *Nobór)i, u*, to be stretching, *v. i.*, to go aloft, to ascend. — *Kevurino nobóruwo mirŭ*, to see the ascending of smoke. — *Fino nobóri*, the rise of the sun. — *Yamani nobóri*, to go aloft on a mountain, to ascend a mountain. Fact. *Nobós)e, uru*, to make stretch, or ascend. — *Tsukaiwo Miyakoye nobosete*, despatching messengers up to Miyako. — *Yaki-monowo kurumani nobósu*, to work up pottery on the potter's wheel. — *Nob)e, uru, v. tr.*, to stretch, to extend, to raise.

22. **Kobi**, 媚コビ, to flatter. *Kob)i, iru, uru, ite;* Imperat. *iyo;* Fut. *in*, △ *iû*. — *Fitóni kobiru*, to flatter men.

23. **Korob)i, u, uru**, corruption, decay, to pass toward destruction. Causat. *ás)i, u*, to cause to decay.

24. **Fokorob)i, u, uru**, 綻ホコロビ, to tear, to burst, *intr.*, to rip as a seam, open as a flower bud.

25. **Forobi**, 亡ホロビ。滅, to become destroyed, to perish. *Forob)i, u, i-nu;* Fut. *imu, in*, △ *iu*. Causat. *ós)i, u*, to destroy. *Forobosár)e, uru*, to be ruined or destroyed.

26. **Fotob)i** (not *Fitobi*), **iru, uru**, 液ホトビ, to soften, *v. i.* Causat. *Fotobasi, u*, to make soft.

27. **Furub)i, iru, uru**, 古フルビ, to get old, to grow old (old, opposed to new).

II. Transitives.

28. **K)i, iru, ite**, Fut. *in*, △ *iû*, 著キ, to put on (a dress).

29. **Kovi**, 戀コヒ, △ *Koi*, longing for. *Kov)i, u, iru, uru*, to long after, to love. Causat. *Kovos)i, u*, to cause to love, to attract one's love; *Kovósiki*, charming, amiable.

30. **Mótsii**, 用モチ井。モチイ, to use, to employ. *Motsi)i, u, iru*, or *yuru* (ユル); *itar)i, u* (井タリ). Fut. *Motsi)in;* Condit. *iba;* Negat. *izu* or *inu* (レ不ズ用モチ井), *izar)i, u;* Pass. *irare*, to be used, to serve, *v. i.* We consider *Motsi)i, uru* the continuative form of *Mots)i, u*, (持モチ), to take hold of, seize, use, of which te Gerund *Mótte* (以モテ) is equivalent to the word expressive of relation, with. Some, although incorrectly, also write モチヒ。モチフ etc. The predicate closing-form モチユ generally passes for a passive (to be used, to be of use to) perhaps from

the analogy of the form with the derivative *Iyu* (to get a shot), from *I* (to shoot). See § 89. 2.

On account of the important part, which this verb plays, some instances of its use follow here.

Korówo surŭ monová tókŭ, korówo mótsi-uru monová sĭdzŭká narébá, sŭnăvátsi sai tsŭnéni tárŭ [1]), if those which produce them, are quick, and those which use them are slow, riches will ever be sufficient. — *Sono riyąu-tanwo torĭte* (△ *totte*), *sono tsiuwo tamini motsivu* [2]), he takes hold of the two extremes (of good and bad) and employs the Mean of them in his government of the people. — *Gu nisĭte midzŭkára motsiuru kotowo konómu* [3]), being ignorant he is fond of using his own self (his own judgement). — *Omae korewo nanini motsiiruka?* or, more politely: *Anáta korewo nanini O motsii nasárŭka?* for what purpose do you use this?

31. I, 射#。弋, shooting *Iru*, *Ite*, to shoot at, to hit. *Matowo iru*, to shoot at a mark. *Toriwo iru*, to shoot birds. *Yumi-iru*, to shoot with a bow. Passive, *Iye*, *Iyu*, to be shot. *Iyu sisi* (所射宍), = shot meat, venison.

32. Mukui, 報ムクイ, 1. reflecting; 2. retaliation, retribution. *Muku)i*, *yu*, *yuru*, to retaliate, to retribute; Negat. *izu*, *izari*, not to retribute. The recent orthography ムクヒ。ムクフ is erroneous. — *Inuva onwo siri, ata wo mukuu*, the dog knows favor and retaliates wrong.

報ムクフ 知シリ 仇アダヲ 恩オンハ 狗イヌ

33. Ab)i, iru (not *uru*), 浴アビル, = to shoot with bath-water, to splash, to squirt, to cast water up or out. *Yu-abiru*, to sprinkle anything with warm water, to wash it. *Midzuwo abiru*, 浴アビル水ミヅヲ, to squirt cold water. Since, as appears from this expression, *Abiru* has the word water for its object direct, it cannot mean to wash oneself or to bathe.

34. M)i, iru, 見ミ, to see. Imperat. *iyo;* Gerund *ite;* Pret. *itari*, △ *ita;* Fut. *in*, △ *iû;* Negat. *izu*, △ *inu*. Pass. *iye*, *iyu*, to appear; *irare*, to become visible. Compounded with *mi*, to see, are:

35. Urá-m)i, ite, u, uru, 恨ウラミ, to see backwards, to be disgusted with... Fut. *imŭ*, *in*, △ *iû;* Negat. *ízu*.

36. Kangám)i, iru, 鑑カンガミ。鑒。監, to look in the glass; to consider.

37. Kaheri-m)i, iru, 顧カヘリミ, to look back.

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1) *Dai Gaku*. X. 19. 2) *Tschung-yung* VI. 3) Ibid. XXVIII.

THE FOREGOING NONDEFLECTING VERBS IN I, ARRANGED ALPHABETICALLY.

Abi . N°. 33.	Forobi. . 25.	Kabi. . . 18.	Kobi. . . 22.	Mitsi . . 13.	Odzi. . . 7.	Sugi . . . 8.
Deki . . . 5.	Fotobi. . 26.	Kangámi. 36.	Korobi. . 23.	Motsii. . 30.	Ori . . . 11.	Tsuki . . 6.
Fadzi. . . 16.	Furubi. . 27.	Karabi. . 17.	Kovi. . . 29.	Mukui. . 32.	Otsi. . . 12.	Urami . . 35.
Fi . . . . 9.	I. . . . . 31.	Kaherimi 37.	Kutsi . . 14.	Ni. . . . 10.	Sabi. . . 19.	Wabi. . . 20.
Fokorobi. 24.	Iki. . . . 4.	Ki . . 3. 28.	Mi. . . . 34.	Nobi . . 21.	Sii. . . 1. 2.	

§ 100. I. **Ni**, 爲=。矣=, = to be, is; Gerund *Nite*, Fut. *Nan*, is equivalent to our copula, to be, when in connection with a precedent substantive it implies, that that substantive is a definition, which is ascribed to the subject of the proposition. Derived from the Local termination **ni** and from **i** (= to be, exist, § 96) the verb *Ni* means really an existence or being in...

It is peculiar to the written language, and except the root-form, which is of use in coördination of propositions, only the Gerund *Nite* and the Future *Nan* (= will be) and *Nanmeri* or *Nameri* (= will have been) are to be met with, whereas for the further conjugation the continuative *Nar)i*, *u*, is used (§ 100. II).

Examples:

[Root-form.] *Kinto ívŭ fítóva takŭmi***ni**, *Ninto ívŭ fítová tsuriwo yókŭsu* [1]), one Kin is (or was) an architect, one Nin knows (or knew) how to use the angle.

[Gerund.] *Taneva mi-wake-gataki mono* **nite**, *ku-den oosi* [2]), the seed (of silkworms) is a difficult object to judge of, and there are many oral traditions respecting it.

[Future.] The forms **..ni nan** and **..to nan**, the first preceded by a substantive, the second, by the substantive form of a verb, have a potential force, *ni-nan* being a coupling of *ni*, to be, and *nan*, the Future of *ni*, *nuru* (§ 84), whereas *to nan* stands for *koto nan*, or, as some will, for *tomo nan* also. Compare p. 253. § 95. 2. 1). — *Kono orikara mohaya mina mina utavi tavamure mote itonámŭ koto* **ni nan** [3]), from this time all (the work) shall be a matter (*koto*) which shall be done singing and playing. — *Ezu to nan*, they will not get. See page 259 line 1. — *Kevino Dai Miyoo-zinva kono Ten-wąuwo agame-mátsŭru* **to nan** [4]), with regard to the great illustrious spirit of Kevi, this emperor will have been honored (as

1) *Das Buch von Tausend Wörtern*, aus dem Schinesischen, mit Berücksichtigung der Koreischen und Japanischen Uebersetzung ins Deutsche übertragen von Dr. J. HOFFMANN. 1840. N°. 925—928.

2) *Yoo-san fi-rok.* § 5.

3) Ibid.

4) *Nippon o dai itsiran.* I. 10.

such). — *Kono siu* (宗シウ) *ni omó-muki-keru* to nan[1]), he will have been converted to this sect. A mere emphatic suffix (= zo) is nan in expressions as *kaze no otoni* nan *ari-keru*, it has been the sound of the wind. On to kaya. See Addenda N°. V.

Remark. In RODRIGUES' *Élém.* § 54 lines 16, 17 the verb *Ni* here treated is mentioned with the words: „*De, nite, site*, Étant. — Ces trois mots s'emplóient quelqefois au lieu du verbe substantif." — *Site* is the gerund of *S)i, u, uru*, to do. See § 103.

II. Nár)i, u, (也ナリ), deflecting continuative verb, derived from Ni (= to be, § 100. I). It is immediately preceded by the definition, of what the subject consists, or what it is. Inflectional forms, the same as of *Ari* (§ 96): *Nári* is the root- and, though by exception, the closing-form also; *Nárŭ*, △ *Na* (§ 12), the substantive form, which is also used as attributive. Gerund *Nárĭte*, △ *Natte;* Causat. *Nareba;* Fut. *Naran,* △ *Naroo;* Condit. *Narába*, in the spoken language generally abbreviated to *Nara* (see § 76).

1. *Nari* is used as closing-form in: *Tókŭvá moto nári; Saivá sŭé nari*[2]), virtue is the foundation; fortune the top. — *Fino fĭkári akiráka nári*, the sunlight is clear.

2. *Naru* is substantive in: *Katátsino madoka náruwá Tenni atári*, *anáno keta* (or *kaku*) *náruwá Tsi ni narąu*, = that the shape (of the Chinese copper money) is round, answers to the heaven, that its opening is square, is an imitation of the earth. — *Ame náruva in-yąuno ki nári* (雨アメ也ナル者ハ陰イン陽ヤウ之ノ氣キ也ナリ), that which is rain (= the rain) is an emanation of the tellural and solar principle.

3. *Naru* is attributive in: *Mata ki*-náru *mayuwo tsŭkúrŭ káiko ári*, there are also silkworms, which make yellow cocoons.

4. The attributive form *Naru*, △ *Na*, serves to derive adjectives from substantives and adverbs. (See § 12, page 115). *Iyéno katavara* naru *hayási*, a wood at the side of the house.

5. The Gerund *Narĭte*, △ *Nátte,* is generally superseded by *Nite* and *Ni-sĭté*, (§ 100, I), probably to prevent a confusion with *Narite*, = giving sound, or with *Narite*, = *Narete*, = becoming, — *Kokóro-báse makoto nari. Kokóro-báse ma-*

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1) *Nippon o dai itsiran.* VII. 46 recto.

2) *Dai Gaku.* X. 7.

koto **ni sĭté**, *sĭkáu-sĭté notsí kokóro tadási* [1]), the will is truth. The will being true, the heart is then rectified.

6. The negative **Naráz)i, u** (也ナラ 止ジ), = not to be, is avoided and, as a rule, superseded by the analytical form **ni-arázŭ** or **ni-aránŭ**. *Waga koto ni arázu*, it is not my business. (See page 162. 8).

7. **Nari**, with its inflectional forms, particularly its closing-form, is in the written language, used periphrastically also, to lengthen or round off a period, and is preceded by the predicate verb proper in its substantive form. The spoken language of Yédo uses *Mas)i, u* for the same object (see § 101). Examples: *Kono toki va kaiko ŭmáre-ĭdzúru nári*, = it is at that time that the silkworm comes out. *Ide, Idzuru*, to come out. — *Káiko samŭsá ni tavezu, si-suru nari*, the silkworm cannot bear frost, it dies. — *Kŭsáwo kŭvásu naraba*, if one gives grass for food. — *Anátano hoo ni so-bokŭga arimásŭ* **nara**, *sore mó kai-máŝoo* [2]), if you have sapan-wood, I will buy it too. — *Yásŭi* **nara**, *tori-máŝoo* [3]), if it is cheap, I will take it. — *O kai nasaru* **nara**, if you buy.

III. **Nar)e, u, eru, uru** (成ナレ), = to become, Lat. *fieri*, the passive of *Ni*, = to be (§ 100. I). As there is a homonymous *Nar)e, u, eru*, which being formed from another root *Ni*, means to be boiled, become tame, the form *Nare*, when it means to become, is not employed, but now generally represented by the active form **Nar)i, u**, and the immediately precedent, appositive definition, what or how any thing becomes, has to show by its inflectional termination **to, ni** or the adverbial **ku** (§ 9, page 111), that *Nari* is not used with the active signification of to be, but supersedes *Nare*, = to become, in stead of which *Narar)e, u, eru*, the passive of *Nari*, (to be) also is met with.

Observations concerning the use of *Nari*, as substitute for *Nare*, = to become.

1. The apposition, what any thing becomes, when it is some thing concrete, characterized by the suffix **to**.

Ame kórĭte yŭkí **tó** *nárŭ*, the rain, congealing, becomes snow. — *Ten-Tsi no sekiin* [4]) *atataka-náru tokiva ame*to *nari, samŭki tokiva yuki*to *naru* (or *náru nari*) [5]), the accumulated tellural matter of the heavens and earth, when it is warm, be-

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1) *Dai Gaku*. § 5. 2) *Shopping-Dialogues*, p. 40. 3) Ibid. p. 37.

4) 天テン 地チ ノ 積セキ 陰イン. 5) *Kasira-gaki kin-moo dzu-i*. I. 7. recto.

comes rain, when it is cold, it becomes snow. — Since they are coördinate, the former of the two propositions closes with the root-form (*ame to*) *nari*, the latter with the closing-form (*yuki to*) *naru*. So, likewise, in: *Kumova san-sénno ki nari. Tsi-ki nobórĭte* (*nobótte*) *kumóto nári*, *Ten-ki kudárĭté ameto nárŭ nari*[1]), clouds are the exhalation of mountains and rivers. The exhalation of the earth rising becomes clouds, the exhalation of the heavens descending becomes rain, or, literally: is becoming rain. — *Motsiiru tokinbá*, *nezŭmi mo torá* to *nari; motsiizáru tokinbá*, *torámo nezŭmi* to *naru*, if one make use of it (if one attach value to it), even the mouse becomes a tiger; if one attach no value to it, then even the tiger becomes a mouse. — *Fĭtóno kimito nátte vá*, *zinni órŭ*[2]), if (a noble man) becomes a prince over others, he has humanity for foundation. — *Kava wakarete fŭtátsu to naru*, the river divides into two branches. — *Kore naravasi to nári-táru nari*, this has become a custom.

2. The apposition, what something becomes, characterized by ni; a construction peculiar to the classic language.

Kunitsu kami om'na (*onna-*) ni *narite* (化ナ爲リ而テ) *mitsíni mukaveri*[3]), the god of that district became an old woman and came to meet (him) on the way. — *Kova tori*ni *narerisi kami nari* (此者於鳥所成之神也), this is a god changed into a bird. *Narerisi*, the attributive form of the preterit of *Nari*, (compare § 80 line 16). — *Kova Fino kamino mi-kabane*ni *nari-maseru nari*, this (kami) has become the corpse of the god of fire. If ni were superseded by no (thus *kabaneno*), an existence from the corpse would be meant, for the same writer says of another kami: *Kova Fino kamino tsi*no *nareru nari* (血之所化也), this is a production from (has arisen from) the blood of the fire-god. — *Nami kazémo tawoyakaní narite* ..., also waves and wind becoming softer ... — *Ken-go* (堅ケン固ゴ) *ni naru koto*, becoming sound.

3. If the apposition, what something becomes, is an adjective in *ki* (§ 9. B. page 105), it stands in its adverbial form in ku.

*Kara-kane fŭrúkŭ narite sono iro aka*ku *naru nari*, the Chinese metal (an alloy of copper and silver) growing old, his color becomes red. — *Aritaru mono no nákŭ naritaru koto*, the annihilation of a thing that has been.

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1) *Kasira-gaki kin-moo dzu-i.* I. 6. verso.

2) *Dai Gaku.* III. 3.

3) *Nippon-ki.* 14. 13 recto.

4. The material from which any thing becomes, is put in the Ablative or Genitive, characterized by **yori** or by **no**.

*Midzu***yori** *naru mono*, something that arises from water. — *Fino kami*no *tsi*no *naréru nari*, it has arisen from the blood of the god of fire, = it is an emanation from the blood....

5. The definition, by what a thing becomes, if it is a verb, is put in its root-form before *Nari*.

Kono simava sivo-awano kori-naréru nari 此嶋者ハ潮沫之凝成也 this island is a clotting of the sea-foam.

6. *Nari*, employed impersonally (without a subject, as in Germ. *es wird*), and preceded only by an appositive definition what it is to be, characterized by **ni** or **to**.

Ni-gwats' ni nareba, = when it becomes (comes to) the second month. — *Si-dzukani naru*, it grows calm. — *Mayuni* (or *Mayuto*) *nareba*, *itowo torásimŭ*, as cocoons become formed, one has the thread taken from them. — *Notsíni iro-irono yamáito nárŭ*, or *naru-nari*, afterwards arise all sorts of illness.

IV. 1. **Nás)i, u**, deflecting causative verb, = to cause to be; to make (生。成。爲。化。作), from *Ni*, = to be (§ 100. I).

Fu-senwo nasŭ [1]), to produce evil. — *Fitóno zin-saiwo násŭ*, originate cleverness in others, make others grow clever. — *Korówo násŭ bési*, this must be done. — *Korówo násŭ koto nakáre*, do this not! (§ 93. 2.). — *Tenno naséru wasawai*, calamities which heaven has caused. — A. *wo* B. *to nasu*, to make B. from A.

2. **Nasáz)i, u; Nasazár)i, u**, negat. not cause to be, not produce. — *Koreva nasazárŭ besĭ*, = as to this, one ought not to do it, this may not be done.

3. **Nasás)i, u**, causat., to make produce.

4. **Nasásĭm)e, uru**, cause that one makes be, give order that one makes, to bring about.

5. **Nasár)e, u, uru**, become produced or done, to happen. Imperative *Nasáre*, let there become done, sounding in the popular language of Nagasaki *Nahári*, *Nahai* and *Naherri* too [2]).

The use, which courtesy makes of the passive *Nasar)e*, *u*, *uru*, will be illustrated in the Appendix to this Chapter § 112, page 312.

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1) *Dai Gaku*. VI. 2.

2) Observation by the late Mr. R. S. DE SAINT AULAIRE, interpreter for the Japanese language.

§ 101. **Mas)i, u,** (坐ミ), deflecting v., to abide, reside, originally *ĭmás)i, u*, from *ĭma*, abbreviated *ma* (間マ), = space, spot, or with reference to time, while, interval and *s)i, u*, to be active, do. Gerund *Masĭte*, by elision *Maite* also; Pret. *Maser)i, u, Masik)i, eri, u; Masĭta, Mas'ta;* Fut. *Masan*, △ *Masoo*, pronounced as *Mašoo* (see page 209, line 12). Negat. △ *Masénŭ*, instead of *Masánŭ* (see page 248). In the epistolary style *Masi* is superseded by **Moos)i, u,** マラス, マウス, マフス. 申. Vide Addenda n⁰. VI.

1. In the elevated style *Masi* supersedes the commoner *Ar)i, u*, to exist, and *Or)i, u*, dwell, and just as it, is preceded by the definition of place, where something is, in the Local. E. g. *Kova Oki tsu miya*ni *másŭ kami nari* [1]), this is a kami dwelling in the chapel of Oki.

2. *Masi* is used as an auxiliary verb, when an eminent subject is spoken of, and is preceded by the verb with which it is connected in the root-form (*a*) Present or *b*) Future), or also *c*) in the Gerund. Examples:

a) *Ama-terásŭ Kami*, = the Kami enlightening all around, is also called *Amaterás*i-**másŭ** *Kami.*

[.. *ni-másŭ.*] *A.. va B.. Kamino mi fava* **ni-másŭ**, A.. is the mother of the Kami B.. [2]). (*Ni, Nite*, to be, see § 100. I.) — *Tamayori-fĭméno mikotova Kamo no mi oyano Kami* **ni-másŭ** [3]), Her Highness Lady Tamayori is the Kami of the ancestors of Kamo.

[.. *nari-másŭ.*] *Konomi fasirano Kamiva mina fĭtóri-gami* **nari-másĭte**, *mi-mi-wo kákŭsi-tamávĭki* [4]), these three gods were gods standing alone, and kept themselves hidden. — *Kono fĭméno gamivá N.. Kamini mi-ávi*-**maséri**, this goddess has matched herself with the god N.. (See § 80). —

也ナリ 所ウミレ 生マセル 爲シ 胞エト 而テ 此コノ 嶋シマ 者ハ

Kono simavá yeto sĭté umi-maseru nari, this island — (the gods) have produced (it) as an after birth. — *Maseru*, the attributive form of *Maseri*, the preterit of *Masi.* (See § 80).

[.. *masi-másŭ*, = to be being.] *Ten wau N.. no miyani* **masi-másŭ**, the emperor is residing in the palace N.. — *Buts zinva fĭtóno negavi ni yotte ka-go-*(加カ護ゴ) *si-másí-masedomó, sonomi* (其身) *kavi-katani orosoka nareba, ikagava sen?* [5]) although Buddha and the spirits assist, complying with the wish of men: if, in

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1) *Kami-yono mi-sudzi.* 2) Ibid. 3) Ibid.

4) Ibid. 5) *Yoo-san fi-rok.* H. 11 recto.

the rearing (of the silkworm) one is negligent, what will it avail? — *Siyuk-ke* (出ミヤウ家ケ, pron. *šukke*)*no nozómi masi-masi-keredomo*, *tsitsi yurusi tamavázu*, he wished to quit the paternal house (i. e. to become a monk), but the father did not grant it him.

b) [.. *amasi.*] By grafting *masi* on the form of the Future, .. *am*, .. *an*, by which amasi is gotten, a periphrastic future is formed. *Sin*)*i*, *uru*, to go away; *Inótsi sinamasi* [1]), life will perish. See § 75. 5.

c) *Masi* in connection with a gerund, used as well in the elevated style as in the polite conversational. — *Kono Kamiva Susanowono mikototo tsikárawo avasete* masi-*tamavu nari* [2]), this Kami wrestles with the moon-god Susanowono mikoto, literally: he is (*masi*) measuring his strength etc. — △ *Korewa yaburete ímásŭ* [3]), this is torn. — *Fító maruni ikŭra faitte ímásŭká* [4]), in a bale, how much goes in it? *Fa-ir*)*i*, *u* (閑ハイル), to enter.

There is no verb of which the polite spoken language makes a more frequent use, than *Masi*, and as it, grafted on the root-form of verb, generally has to express the inflectional forms, whereas the verb itself to which it is added remains unchanged, in its root-form, a knowledge of the conjugation of this auxiliary verb will be found without any other. The forms, which are in use in the spoken language, are limited to;

Másu, △ *Mas'*, is, being.
Másŭka? is it?
Másŭna? is it not?
Mase, imperat. be!
Mašite, △ *Maste*, gerund.
Mašita, △ *Masta*, has been.
Maseba, as it is.
Masedomo, although it is.
Masiyoo, △ *Mašoo*, it will be.
Masu-nara, if it is.
Masénu, △ *Maseng*, it is not.

The forms *maszru*, *maszreba*, *maszredomo*, quoted by Mr. R. BROWN, *Grammar* XXIV, for *masu*, *maseba*, *masedomo*, I have neither found in any original Japanese writing, nor observed in conversations with Japanese. To what dialect do these forms belong?

From the *Shopping-Dialogues*, published by us, which particularly come under notice as a faithful representation of the polite language of Yédo, it is obvious that *Masi* is used as the final word of a proposition indifferently whether the speaker or the person spoken to or something else, is the subject of it. Thus it may,

1) *Wagun Siwori*, under *Sinu*,
2) *Kami-yono mi-sudzi.*
3) *Shopping-Dialogues*, p. 24.
4) Ibid. p. 34.

without the speaker's attaching any importance to it, be used only to round off the proposition, and express our »please" just as little as »have the honor."

Examples of the use of *Masi* in the spoken language, borrowed from the *Shopping-Dialogues.*

Kono fĭtowa dare de ari-masŭ ka, = this man — who is he? *Watákŭsino tsuki-yai de ari-masŭ*, he is my bosom-friend. *Anátano O nawa nani to ii-masŭ ká?* your name — what is it called? *Watákusino nawa ... to ii-másŭ*, my name is called ... (*S.-D.* 19).

Sinawo miru-kotowa deki-másŭ ka? The seeing of your goods — can that take place? (*deki-másŭ na?* cannot it take place?) *Deki-másŭ*, it can take place. (*S.-D.* 23).

Anátawa too-šono fĭtóde ari-masŭ ka? Are you an inhabitant of this place? *Watákusiwá too-šono monode ari-masu*, I am someone of this place. (*S.-D.* 20).

Kono nedanwa íkŭra si-másŭ ká? the price of it — to how much does it (amount)? (*S.-D.* 34).

Šoo-tsi si-mašĭta, I have understood you. (*S.-D.* 41).

Miyoo-nitsĭ Go hen-too itási-mašoo, to morrow I will give you an answer. (*S.-D.* 39).

Watákŭsiwa korewo zonzi-masénŭ. I do not know it. (*S.-D.* 26).

Firu-mayeniwa mairi-ye-masénŭ, before noon I cannot come. (*S.-D.* 17).

Rok-kinni atari-másŭ na? Is not that about six pounds? (*S.-D.* 8)[1].

Watáksa hanaháda Go dža-ma (声ゴ差ジャ魔マ) *de gozari-masén'ká?* Am I not your disturber? Don't I disturb you? the ordinary question of anyone who unasked pays a visit.

§ 102. **Samurav)i, u** (侍サムラヒ。候。伺候), also **Savurav)i, u**, △ **Sorai**; closing-form **Soro**, 候ソロ。ゾロ, = to be, is; in old-Jap. 佐サ守モラヒ, *Sa-moravi*, from *save*, at the side, by, and *moravi*, guard. As noun *Samurai* (△ *Sórai*) answers to our »guarde" and is the old general name for people on duty at the court of a prince.

Used as an auxiliary verb in the written language, particularly in the epistolary style, it qualifies the being as a serving being and humiliates the speaker. If, therefore, in a proposition, of which the predicate verb is *Soro*, no subject is named, the unnamed, who speaks or acts, is the speaker not the person spoken

1) Page 29 of the original edition: *A new familiar phrases.* Nagasaki 1859.

to, and we assign to those propositions the I or We as subject. With regard to the use of *Soro* the following is to be noticed:

1. The definition, what a thing is, when it is a noun, precedes in the Local, characterized by ni or nite, △ de (not *do*) [1]).

2. The definition, how a thing is, expressed by an adjective in *ki*, is placed in its adverbial form in ku. — *Kăkuno gŏtóku soro* (如斯候), it is so [2]). — *Mạusi agu-beku* [3]) *soro* (可申上候), = it is possible that I mention, = I shall make mention of it. — *Naku soro*, = *Nasi*, there is not. — *Go-za soro* (御座候), = △ *Gozari-másŭ*, it is (See § 96, p. 263, line 4). — *Sa-yoo nite go-za naku soro*, it is not so.

3. *Soro*, as an auxiliary verb, expressive of humility, grafted on the root-form of a verb, is appropriate to the familiar, as well as the official form of writing. — *Fino sobani ori-sôrô*, »I am by the fire" [4]). — *Yorósiku On agári-sooráē*, eat heartily [5]), literally: may your rise be good! — *Kyoo-go mamórŭ-beki ka deo ai-tate-soro tame*, to appoint the articles to be kept in future. — *Bu-sata itási-soro tokóroni*, while I make no mention of it. — *Deo-yákŭwo tori-kivame soro*, one draws up a treaty. — *Sasi-yurusi-soro*, I agree to.

飡 希 飽	居 火 側 候
爲 相 立 候	守 向 後 ケ 條 可

4. In negations as *Agezu-soro*, I do not raise, — *Motomezu-soro*, I do not try to acquire, — *Ivazu-soro*, I do not say, in deviation from the rule, *zu* is used instead of *zi*, the root-form. If *soro* be grafted on the negative form of the spoken language, the forms *Agénŭ*+*soro*, *Motoménŭ*+*soro*, *Ivánŭ*+*soro*, are obtained, which forms may fuse into アゲゾロ *Agezoro*, *Motomezoro*, *Ivazoro*, and are to be easily distinguished from the affirmative forms *Age-soro*, *Motome-soro*, *Ivi-soro*. Thus if in RODRIGUEZ *Élém.* page 71 line 10, it is said with regard to the negative form: »cependant on dit aussi *motome soro*, *wazou* (sic) *soro*," then *motome-zoro*, *ivazoro* are meant.

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1) Here the example cited in RODRIGUEZ *Élém.* page 71 line 12: „Christam nite soro," christianus sum, comes under notice.

2) See page 109 n°. 70.

3) *Beki*, see page 109 n°. 73.

4) Nieuw verzameld Japansch en Hollandsch woordenb. door den vorst van Nakats. 1810. V. 55 recto.

5) Ibid. II. 40 verso.

SYNOPSIS OF THE CONJUGATIONAL FORMS OF SAMURAI; △ SOORAI, SORAI, TO BE.

	Present.		Preterit.	
Root-form....	Sôrai,	△ Sorai,	Sôrai si.	△ Sorai si.
	サウライ.	ソライ.	Sôrai ni.	
Closing-form..	Sôrô,	» Soro,	Sôrai-ki. Sôrai nu.	Sôrai tsu.
	サウラウ.	ソロ.		△ Soro tsu, ソロツ.
Subst. and Attr.	Sôrô,	» Soro.	Sôrai si. Sôrai nuru.	Sôrai tsuru.
	Sôrô koto,	» Soro koto.	Sôrai si koto.	△ Soro tsuru.
Gerund.....	Sôraite,	» Sorote,		
	侍而.	侍而.		
Local-, Causal-	Sôrayeba,	» Soroyeba.	Sôrai-sikaba.	Sôrai tsureba.
and Mod-form	候ソラヘバ.		Sôrai-sini.	△ Soro tsureba.
	Sôrô ni,	» Soro ni woitewa		Sôrai tsuruni.
		» Soro tokoroni.		△ Soro tsuruni.
Concessive....	Sôrayedomo,	» Soroyedomo.	Sôrai si to iyedomo.	Sôrai tsure domo
	Sôrô to iyedomo	» Soro to yutomo.	Sôrai si kadomo.	Soro tsure domo
	Sôrô tomo,	» Soro tomo.		
	Sôrayeba tote.			
Imperative ...	Sôraye.			
Optative	Sôraye kasi,	» Soroye kasi.	Sôrai si mono wo.	

	Future.	Periphrastic Future.			Fut. preterit.
Root-form....	Sôravan	[Soravanzi, Sorovanzi.]		Sôrô beku	Soro bekeri
	サウラハン				
	△ Sorovan				
Closing-form..		Sôravanzu	△ Sorôzu	Soro besi	
		サウラハンズ		Soro beku-soro	
Subst. and Attr.	Sorovan koto	Soravan zuru	△ Sorovan zuru	Soro beki	
			△ Sorô zuru		
		Soravan zuru-koto	△ Sorô zuru-koto	Soro beki-koto	
Local-, Causal- and Mod-form		Sôravan zureba	△ Sorovan zureba	Soro beki ni	Sôrô bekere-ba
			△ Sorô zureba		

	Future.	Periphrastic Future.	Fut. preterit.
Concessive....		Soravan zurumo △ Sorô zurumo Soravan zuredomo △ Sorovan zuredomo △ Sorô zuredomo	Soro beke-redomo
Conditional...	Sôravaba △ Soro-vaba Sôravan ni woitewa △ Sôrô ni woitewa		
Optative.....	Soravan monowo △ Sorovan monowo		

NEGATIVE CONJUGATION.

	Present.	Future.
Root-form....	[Sôravazi], *not to be.*	
Closing-form..	Sôravazu [1]), △ Sorovazu, *it is not.*	Sôro maziku soro, *will not be.* Sôrô koto maziku soro.
Subst. and Attr.	Sôravazu, △ Sorovazu, *the not being, not being.*	
Substant., isolated.	Sôravazuva, *the not being.*	
Gerund.....	Sôravade, △ Sorovade. Sôravazusite, *not being.*	
Time defining Local.	Sôravaneba, *when it is not.*	
Concessive....	Sôravanedomo, *though it is not.*	Sôrô mai keredomo, *though it might not have been.*
Conditional...	Sôravazunba, Sôravazuba } *if it is not.* Maziku sôravaba.	Maziku sôravaba, *if it should not be.*

1) The regular negative form of the deflecting verb *Sôravi* is *Sôravazu.* But the spoken language uses for it, *Sôrovazu*, and *Sorovazu* which are more easily pronounced, on account of the rule, that the vowels of the subordinate syllables adapt themselves to that of the principal syllable.

§ 103. S)i, u, uru, (爲シ。ス。スル, vulg. 仕), to do. As we have already elucidated this verb, so far as it is used in the formation of causative verbs, in § 87, it is here noticed only in its other relations.

I. The root-form Si occurs in compound nouns,

1. as chief word, indicating the person, who is employed with something, in which case it is equivalent to our termination *er* of tiler, potter etc. — *Kăvărá-si*, = a brick-maker; *Mono-si*, = Lat. *opifex*, maker; *I-mono-si*, metal founder; *Kăsu-si*, medicine-maker, physician; *Nu-si* (contracted from *Nuru-si*), japanner, *Si* being generally explained by 師シ, master; or

2. as definitive member before the chief word, as in *Si-goto*, occupation, where it is generally indicated phonetically by 仕シ, and even by 支シ, with the signification of which characters the pure Japanese root, *Si*, has nothing to do. Thus *Si-goto* is met with under the form of 仕シ事ゴト. — *Soreva idzŭrega si-waza ka?* (夫ハ誰ガ仕シ業ワザカ), whose business is this? 仕シ樣ヤウ, *Si-yoo*, manner of doing; 仕シ法ハウ, *Si-hoo*, manner of acting. *Si-kata*, 仕シ方カタ, manner of handling, also 仕シ形カタ, form of doing, gestures; *Teniteno si-kata*, gesticulations with the hands. *Si-te*, 仕シ手テ, = work-hand, the hand, the person that accomplishes a thing.

3. The root-form Si further occurs in compound verbs as an adverbial prefix, to imply that the action expressed by the verb, is done, as a definite act, and, in itself, includes all the activity of the subject. Examples:

Fŭnéwo das)i, u, to clear a ship (compare page 236 n⁰. 18). — *Fŭnéno dasi-ba*, = the place for the clearing of ships. — 其ソノ船フネノ仕シ出ダシ場バノ港ミナトノ名ナ, *Sono fŭnéno si-dasi-bano minátonona*, the name of the port at which this ship is, or has been, actually cleared. — *Ir)e, uru*, to take in, to take up; *Si-ire*, 仕入, the taking in, as exercising a calling, the buying in, purchase of merchandise. — 仕シ居ヰ, *Si-or)i, u*, to be busy; *Mono-si-or)i, u*, to keep oneself busy with one thing or another. — *Nippon ni oĭte yebumi no si-mairi* (仕シ參マイリ) *va sŭdeni fai-* (廢ハイ) *seri*[1]), in Japan coming up to the image-trampling has been already abolished.

仕シ打ウチ, *Si-útsi*, the deed.

仕シ拂ハラヒ, *Si-farái*, the payment.

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1) Franco-Japanese Treaty of the 9 Oct. 1858, Art. IV, al. 2.

仕シ立タテ, *Si-tate*, erection, making.
仕シ遂トゲ, *Si-tóge*, perfect accomplish.
仕シ直ナオシ, *Si-naosi*, polish.

II. Acting as verb, *S)i*, *u* is nondeflecting. On account of the important part it plays, it is advisable that the explanation of its use should be preceded by a

SYNOPSIS OF THE CONJUGATIONAL FORMS.

	Nondeflecting.	Deflecting.	
		Continuative.	
Root-form....	SI, 爲シ, TO DO.	[Sur)i, u, not in use.]	..si, form-word of causative verbs, as *Nasi*, to make be; ..*seyo*, imperative; ..*su*, closing-form.
Imperative....	Seyo, Sero, Sei, Sesai, *do.*		
Closing-form..	Su.	Sŭru.	
Subst. and Attr.		Suru, *doing.*	
Terminative...		Suruni, *to doing.*	
Local.....		Suruni, *by doing.*	
		Suruni va.	
	Seba.	Sure ba.	..seba.
Concessive....		Sure domo, } *if one*	
		Suru to iedomo, } *do.*	
Gerund.....	Sĭté.		..sĭté, *doing.*
		PRETERIT.	
Closing-form..	Seri, *did.*	Sĭ-tari, △ Sita, *has done.*	..sĭtar)i, u, △ ..sĭta, *has done.*
Substant. and Attributive.	Seru, *the having done.*	Sĭ-taru, △ Sita.	
	Sesi.		
	Sesi ni, *when one did.*		
	Sesi nari, *has done.*		
	Sesi kaba, *as he did.*		
		FUTURE.	
	Sen, セン, *shall do;* △ Seô, 爲シヤウ.	△ Seôz)u, uru, シヤウ)ズ, ズル.	..su-be)ki, ku, si, (p. 109 nº. 73. § 104).
	Senzu.		
		NEGATIVE.	
Root-form..	Sezi, セジ, *not to do.*	Sezari, *contin.*	

	Nondeflecting.	Deflecting.	
Closing, Subst. and Attrib.	Sezu, △ Senu.	Sezaru.	
Gerund	Sezu sĭte, △ Sede, ㇾ不テ爲セ.		
		CAUSATIVE.	
			..sas)e, ㇾ令セ爲サ, *have done.* ..sas)u, ..sas)ete, etari, △ eta, *Fut.* en, △ eô. *Contin.* uru, ureba, uredomo. *Neg.* Sasenu.
	Se-sim)e (使セシメ), u, uru, *charge to do; Ger.* Sesĭmete, *contr.* Sesĭte; *Fut.* Sesimen.		..sasim)e, *nondeflect., let do, have done.*
		PASSIVE.	
	Serar)e, u, uru, *nondefl. become done.*		..sar)e, u, uru, *become done.* ..saserar)e, u, uru, ㇾ令爲, *order is given to do.*
	Serarezu, △ Serarenu, *negative, not to be done.*		

Compounds with Si.

1. **S)i, u, uru** (to do) is used to derive verbs from Japanese nouns; e. g.: *Kari*, hunting; *Kari-s)i, u, uru*, to practise hunting; *Firanó farani kari*-su, people hunt on the plain of Firano. — *Tada fi-kŭréni kari*suru *koto*, hunting alone in the evening. — *Yome-iri*, = the entrance as a (married) woman, marriage. *Onnava*, — *imáda yome-iri*-sezaru*wo dzyo* (女ヂョ) *to ivi, sŭdeni yome-iri*-si taru *wo fu* (婦フ) *to ivu. Yome-iri*-sĭtemó *fu-bo yonde musumé to ivŭ* [1]), = as to the woman, she who has not yet made her entrance as wife, is called *dzyo* (maid),

1) *Kasira-gaki kin-moo dzu-i.* IV. 2. r.

she who has already made her entrance as wife, is called *fu*. Also if she has been married, her parents say, calling her *musume* (daughter). — In the same way, by means of *si*, verbs are derived from:

Yome-tori, to take to wife. — *Kami-agari*, the rising as Kami, the decease of a prince. — *Katsi-watári*, a ford. — *Kavawo katsi-watári-suru*, the fording of a river. — △ *Mŭmano kasiraga fígáší-su*, the horse's head faces the east. — *Ono-ono nisiya figasi-su*, each turns either to the west or to the east, every one does this or that. — *Kono katani mukáĭte tane-maki sezu*, = towards that side the sowing is not done. — *Mainai serarézŭ*, he is not bribed. — *Kono nedanwa íkŭra* si-*másŭka* (or *ari-másŭka*, or *kakári-másŭka*)? [1]), what is the price of it? — *Go žume* si-*másŭ*, it is five taels. — *Sono katawa doo* si-*másŭ ka?* [2]), its form — how is it?

2. *a*. Chinese words also are verbalized by means of si (仕); their number is legion. Examples:

來ライシ, *Rai-si*, to come.
來ライ朝テウシ, *Rai-teo-si*, to come to court.
對タイシ, *Tai-si*, to be opposite to.
拜ハイシ, *Fai-si*, to greet, salute.
廢ハイシ, *Fai-si*, to abolish.
勞ラウシ, *Rau-si*, to weary.
令レイシ, *Rei-si*, to order.
死シシ, *Si-si*, to die.
餌ジシ, *Zi-si*, to allure with bait (餌ジ). — *Zi-serar)e, u, uru*, allured with bait (bribed).
在ザイ留リウシ, *Zai-riu-si*, to keep abode.
居キヨ留リウシ, *Kiyo-riu-si*, » »
住ヂウジ, *Dziu-si*, to dwell.
住ヂウ在サイシ, *Dziu-sai-si*, »
旅リヨ行カウシ, *Rio-koo-si*, to travel.
坐ザシ, *Za-si*, to sit.
通ツウシ, *Tsuu-si*, to go through...
用ヨウ意イシ, *You-i-si*, to provide...
用ヨウ心シンシ, *You-sin-si*, to be attentive.
敵テキシ, *Teki-si*, to be hostile.
着チヤクシ, *Tšakŭ-si*, to arrive.
着 岸ガンシ, *Tšáku-gan-si*, to land.
達タシ, *Tas-si*, to make known.
徹テツシ, *Tes-si*, to penetrate; understand.
合ガツシ, *Gas-si*, to fit, agree.
熱ネツシ, *Nes-si*, to be hot.
失シツシ, *Sis-si*, to lose.
沒ボツシ, *Bos-si*, to sink.

b. Of the thus verbalised Chinese words some, by way of exception, have, z)i, u, uru (ジ, ズ, ズル) instead of *s)i*, *u*, *uru*. The impure *z* resulting from preceding *n*, occurs in:

1) *Shopping-Dialogues*, page 3. 34.

2) Ibid. p. 11.

按アンジ, *An-zi*, to remark (to distinguish from 安アンジ, *An-zi* to bring to rest.)

散サンジ, *San-zi*, to scatter.

御ゴ覽ランジ, *Go-ran-zi*, to please to see.

轉テンジ, *Ten-zi*, 1. to make revolve; 2. to transform.

合カッ戰センジ, *Kassén-zi*, to be hand to hand (*tekito*, with the enemy).

吟ギンジ, *Gin-zi*, to sing.

損ソンジ, *Son-zi*, to suffer damage. *Son-zas)i*, *u*, to injure.

命メイジ, *Mei-zi*, to give order.

感カンジ, *Kan-zi*, to affect, stir, excite the feelings.

献ケンジ, *Ken-zi*, to offer.

現ゲンジ, *Gen-zi*, to appear.

減ゲンジ, *Gen-zi*, to lessen, to diminish.

存ゾンジ, *Zon-zi*, 1. to maintain; 2. *vulgo*, to think.

論ロンジ, *Ron-zi*, to discourse.

相サウ論ロンジ, *Soo-ron-zi*, to converse.

生シヤウジ, *Šoo-zi*, to come forth, grow; to produce.

報ハウジ, *Foo-zi*, to reward.

應オウジ, *Oo-zi*, to answer to.

Examples of the use of Chinese-Japanese verbs in **si**.

Ken-bun (見ケン聞ブン) **suru** *kotowo kakitomeru*, to note down what one sees and hears. If *suru* be superseded by **seru**, it means to note down what one has seen and heard (remarked). — *Fino tooki tsĭkákiwo ron-zu*, = people speak of the far and near (of the distance) of the sun from the earth. — △ 承ショウ知チシマシタ, *Šoo-tsi-***si**-*mas'ta*, I have understood! = very well. — △ 左ソ樣ヤウシマシヤウ, *Soo-***si**-*mašoo*, I shall do it, = I shall satisfy your desire. — *Fĭsásĭku sŭe-okite fanasazareba*, *ási tsukárete yamaiwo siyau* (生シヤウ)*zu*, if the hunting falcon be kept long perched, and not let fly abroad, his feet get exhausted by weariness, and he grows sick. — *Sore takava tsŭnéni* **nessuru** (熱チツス ル), *yŭeni sei-midzuwo konómu mono nari*, the falcon, because he is continually hot, is very fond of fresh water. — 庶ショ民ミン令レイシテ カヒコヲ カハシメ タマフ, charging all people (the emperor) has silkworms bred. — *Fŭransi-kókŭno fĭtó Nipponni kio-riu-*(居キヨ留リウ) **seva** (read **seba**), *sono fĭtó-bĭtówo Nipponni ŏtté nengoroni átsŭkávu besi*[1]), if the French remain in Japan, that people (they) will be treated well.

Remark. If the accomplishing of a thing, instead of the being occupied with it, is to be expressed, then **ĭtás)i**, **u** (致イタシ。ス), to accomplish, is used instead of *si*, both in Japanese and Chinese words. *Itási* has arisen by syncope from *ĭtarási*, which is the causative form of *ĭtár)i*, *u* (至イタリ), = has gone (whither he would go) and as such signifies the accomplishment of an action. For the

1) Franco-Japanese Treaty of 1858. Art. I. al. 2. Ibid. IX. 2. XV. 1, 2.

rest, the spoken language seems to use *ĭtási* also, merely for euphony, as being more harmonious than the simple *si*. Examples:

○日本人佛蘭西人ヨリノ借財(シヤクザイ)ヲ拂(シツポン)ハズシテ出奔イタシタル節ハ日本役方イタサズベシ

○商賣(シヤウバイ)苦シタスイカズ

Nippon-zin Fransi-zin yorino šaku-zaiwo faravázŭšité šuppon itásĭtárŭ *tokiva*, *Nippon yakunin gin-mi* ĭtási, *farái-kata* itasásu *besi* [1]), when Japanese, without having paid their debts to Frenchmen, have taken flight, the Japanese authorities shall make inquiry and make them pay.

Šoo-bai-itasu koto kurusikarázu [2]), trade it not unwelcome, — it will not be thwarted.

△ *Miyoo-nitsi Go hen-too itási-mašoo* [3]), to morrow I shall give you an answer. — △ *Go soo-dan tasi-* (*tasi* = *ĭtási*) *mašoo*, I shall speak with you about it. — △ *Sayoo itási mašoo*, I shall do so. — △ *O-itoma itasi-mašoo*, I shall take leave of you [4]).

III. ON THE GOVERNMENT OF S)i, u, uru, TO DO.

When this verb has an object direct, in the accusative, before it, it is transitive, but when not, it is intransitive.

1. [..wo su.] The definition: what a person does, stands, as object direct, in the accusative. Examples:

Kare va nani wo sitaru ka? what has he done? — *Ware korewo sezu* (吾レ弗ズレ爲セ之コレヲ矣) [5]), I do not do this, = this is not my business. — *Zin wo suru mono* (レ爲スル仁ジンヲ者モノ), one who practises humanity. — *Tedzŭkára kŭwa wo torĭte* (*totte*) *ko-gaiwo* si-*tamavu*, = with her own hands (the princess) plucks the mulberry leaf, and practises the nourishment of children (the breeding of silkworms).

2. [..ni su.] The definition of the state or of the quality, in which one is engaged or is (intransitive), or in which one causes a thing to be, what one makes of a thing (transitive), provided it be a noun, is put in the Local in ni, the form ..*ni-s)i*, *u*, *uru*, sometimes mutating to ..*n-s)i*, whence ..nz)i (ンジ。ンズ。ンズル) proceeds [6]). From the Gerund nisĭté the form nite arises, by syncope.

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1) Franco-Jap. Treaty. Art. XVIII. al. 1. 2) Ibid. VIII. 1.

3) *Shopping-Dialogues*, p. 39. 4) Ibid. p. 41. 5) *Tschung-yung*. XI.

6) The *z* in *nzi* — I have observed it myself, — is so softly pronounced, that one thinks he hears *nyi* instead of *nzi* therefore even RODRIGUEZ in *Étém.* § 29 has adopted the written-form *ii*.

Examples:

a. Si, with an intransitive signification. — *I-nakárani sĭte* (or *nite*) *ĭtási tsu besi* (可坐而致也), one may do it while sitting. — *Fa*, *roku-sai* ni sĭté *karu*, the leaf, being in the sixth year, dries up. — *Zai-wi ku-nen* nisĭté (or nite) *Ten-wau fou-zu*, = being in the ninth year of his reign, the Emperor dies. — *Nomi yotsu kado nisĭté*, *suë togaru*, the fruit is quadrangular, and pointed at the top. — *Kono simava mi fitotsu nisĭté omo yotsu ari*, *omo gotoni na ari*, this island (Sĭkok, or the four countries) is one and has four faces; these have each a name. — *Tatsi-tokóroni sĭté mátsi tsu bési*, 可立而待也, standing on the point of departure he must wait. — *Saki*, the point. *Sakin'zuru tokin'va* (= *sakini suru tokiniva*) *fĭtówo sei-su*, when one is at the point (is the chief), one leads the others (先則制人). — △ *Fito fakoni nangin* irini si-*masŭka?* [1]), how many pounds shall I put in a chest? *Fyak-kin irini nasáre*, put a hundred pounds in. — *Roono katawa doo si-masŭka?* the shape of the wax — how is it? — *Atsukavini sureba*, *musi tsiisákŭ sĭté*, *mayumo tsiisakiwo tsukuru* [2]), by overfeeding, the (silk)worm will remain small and also make small cocoons. — *Sĭka va mŭmano gotóku ni sĭté seo* (小さ) *nari*, the stag is much like a horse and is smaller. — *Yama-inu va iro ki ni sĭté*, *fou siroku*, *wo nagasi* [3]), the wild dog, being yellow of color has white cheeks and a long tail.

b. Si, with a transitive signification. — *Makoto*, truth. *Sono kokóro basewó makotonisu*, he makes his meaning truth. — *Tókŭwo akirákani su*, he lets virtue shine. — *Motowo fŏkáni sĭté*, *sŭëwo ŭtsí-ni surebá*, *tamiwo arasovásiméte*, *ŭbávu kotowó fodokósŭ* [4]), if one excludes the root (virtue) and includes the top (fortune), one teaches the people strife, and rapacity. — *Futokóro*, bosom, heart. *Korewo futokóroni si-tsubesi*, one ought to take this to heart. — *Omote*, face, front side. *Nisiva gavawo omoteni su*, on the west one has a river in front. — *Tairáka*, level, smooth. *Ten-ka wo tairakani sŭrŭ koto va sono kuni wo osámuru ni ári* [5]) (平天下在治其國), the making the whole empire peaceful and happy depends on the government of his state. — *Meateni suru*, to set for aim. — *Te-honni suru*, set for example. — *Dai-setsu* (大切) *ni suru*, to consider im-

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1) *Shopping-Dialogues*, p. 11.

2) The inversion: *mayumo tsiisaki* instead of *tsiisaki mayumo* serves to bring out *tsiisaki* (small) with emphasis.

3) *Kasira-gaki*. XII. 5 r. 4) *Dai Gaku*. X. 8. 5) Ibid., X. 1.

portant. — *Atatakani suru*, to warm. — *Komakani suru*, to make fine. — *Tsumabirakani suru*, to make clear. — *Karo*, light (of weight); *Karonzi*, to consider lightly, despise. — *Omo*, heavy, weighty; *Omonzi*, to consider weighty. To be distinguished from *Karokusi*, *Omokusi*, to make light, to make weighty. — *Sora*, empty; *Soranzi*, to learn by heart. — *Ama*, mead, sugar juice; *Amani su*, or *aman'zu*, to think zweet. — *Fakowa soyeni* sĭte *kudasare* [1]), please to give the chest into the bargain. — *Oki-tokei wo fĭtótsŭ soyeni si-mašoo* [2]), I will give a time-piece into the bargain.

3. [..ku su, ..u su.] If the definition of quality is an adjective in *ki* (§ 9), e. g. *Nagaki*, lang, its adverbial form in ku (or merely u) is used to unite with *s)i*, *u*, *uru*, and the so formed compound (*Nagaku-si*), as long as there is no object direct, expresses the mere carrying out of the idea of the adverb, and, as it appears from the examples quoted, is equivalent to the predicative closing-form *Nagasi*, = is long; if however an object direct is involved, then the verb *s)i*, *u* has its transitive signification (the causative form *se-su* = *se-simu* seems to lurk behind it). In the example quoted at page 269: *Tsuriwo yókŭ-su*, he handles the angle well, *yoku* is a modal definition of the transitively used *s)i*, *u*, to do, handle.

a. With an intransitive signification ..*ku s)i*, *u*, *uru* appear in propositions as: *Wo nagáku sĭté tooku tobu koto atavázu* [3]), he (a certain bird) has a long tail and cannot fly far. — *Da va ... kubi nagákŭ sĭté, ási takasi*, the camel has a long neck and high legs. — *Sono ke un-kau* (溫ウ厚カウ) ni sĭte, *kitsŭne no ke yori mo atataka nari; nátsŭvá suzusi* [4]), his hair is warm and close, and warmer even than the hair of the fox; in summer it is cool. — [*Tsĭkáki*, near.] *A.. va B.. ve tsikákŭsĭte C.. to koto-nari*, A.. comes near B.. and differs from C.. — [*Usuki*, thin. *Karoki*, light.] △ *Kutsibiru usŭvu-sĭte*, *kotoba karóu-su*, if the lips are thin (if the tong is smooth), the word weighs light. — [*Araki*, rough, wild; *Arakŭ su*, act wildly, behave wildly.] *Ten-wau ŭmáre-tsuki aráku-site fitowo korósu kotowo konómŭ*, the emperor, fierce by nature, was fond of killing men. — [*Gotóki*, like.] *Kaku no gotoku sureba*, when people are acting in this way. — [*Yasŭki*, easy.] *Nokorázu O kai nasáru nará*, *yasŭku-sĭte age-mašoo* [5]), if you buy the whole

1) *Shopping-Dialogues*, p. 12.
2) Ibid. p. 39.
3) *Kasira-gaki* XIII. 11. r.
4) Ibid. XII. 9. r.
5) *Shopping-Dialogues*, p. 36.

stock, I will let you have it cheap. — [*Naki*, not existing. *Naku su* (△ ナウス。ナワス pron. *nạosu*), 1. to be wanting, to fail, 2. to think paltry (of no value).] 1. *Yakŭsu koto nakŭšite*, *Kamino tásŭké ari*, medical treatment failing there is God's help. 2. △ *Fĭtó wo nandomo nạu su*, he considers others as of no value.

b. With a transitive signification ..*ku s*)*i*, *u*, *uru* is found in propositions as:

[*Takaki*, high.] *Me-atewo takaku suru*, = to exalt one's aim, not to give up one's intention. — [*Fikiki*, low, humble.] *Me wo fikiku šite utsubukite miru*, to cast the eyes downward and look below. — [*Tadášĭki*, right, upright.] *Sono mi wo osamento hóssuru mŏnŏ va mádzŭ sono kokóro wo tadášĭu-su Sono kokóro wo tadasiusen to hóssuru mono va mádzu sono kokórobase wo makóto ni su* [1]), who ever will govern himself, first makes his heart right. He who will make his heart right, first aims at truth. — [*Mattaki*, whole; *mattaku-* (*mattau*, *mattou*, △ *mattoo*) *su*, to make whole, to perfect.] *Zinwo suru to va sono kokórono tókŭ wo mattou suru yuën nari* (爲仁者所以全其心之德也), the practice of humanity is the means to perfect the heart. — [*Toki*, quick, ready.] *Kore wo toku su*, he does it quickly. — [*Atsŭki*, hot.] *Atsuku* or *Atsuu suru*, to make hot. — [*Suzušĭki*, cool.] *To wo firaki suzušĭku su besi*, you may open the door and let in the coolness. — [*Fĭtóšĭki*, = one-ish, of one sort.] *Koku ka wo fĭtóšĭu su*, he makes the country and people conforming to one mode. — [*Onázĭki*, identical.] *Tomo ni tsiu-kókŭ wo onáziu sézu*, not having the middle kingdom in common. *Tsiri wo onázĭku sénu*, not having the dust in common, not staying at the same place with anyone. — [*Fukáki*, deep; *Katáki*, hard, fast.] *Ne wo fukạusi*, *fozo wo katáku suru kŭsá nari*, = it is a plant, that shoots its roots deep, and makes its stalk hard.

4. [to su.] The appositive definition, what a thing is made, whether in fact or in imagination merely, is characterized by the particle to, = to, (see page 70. V). If an object direct is mentioned in the proposition, the apposition has reference to the object and *si* has the transitive signification of make (to), take for, consider as; on the other hand if no direct object is mentioned in the proposition, the apposition has reference to the subject, and *si* has the intransitive signification of: to be actually.

a. Appositions referring to the subject we have in sentences, like:

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1) *Dai Gaku*, IV, 4.

Fito to site *kau nakivá* (or *naki monova*) *tsikŭ-šauni kótonárazu*, he who is a human being and is destitute of filial love, does not differ from the brute; or: he who as a human being is devoid of etc. — *Avadsino simavá ena* to site *umi maseru nari*, the island of Avadsi arose (at the creation of the Japanese archipelago) as an afterbirth. — *Fosi otsúru to ivuva fosi ni arázŭ. Fitono meni fosi* to suru *nomi*, concerning the assertion, that stars fall, they are not stars. Only for the eyes of men do they appear as stars.

b. Appositions referring to the object we have in sentences as:

Onoreni sĭkazáru monowó tomotó suru koto nakáre, it may not be that (you) make any one, who is not as your self (who is your inferior), (to) your fellow. — *Kono fauwo dai-itsito subesi*, this rule must be considered as the first (the principal). — *Fauto su* (爲ス法ヲト), make (to) a rule, consider as a rule. = *Te-fonni su; meateni su.*

Remark. 1. The object that is taken for anything, is found as object still governed by a separate active verb, which most frequently gives the way in which it is made. — *Tenwau ... fimewo tatete kisagi to si-tamavu*, the emperor appoints Lady ... and makes her (to) consort. = the emperor takes Lady ... for consort.

Remark. 2. Much used is the formula: *A.. wo motte B.. to su*, he makes A.. to B.., considers A.. as B.., has A.. to B. — *Waukiwo motte tsitsi to si, Buwauwo motte koto su* [1]), he has Wang-ki for father and Wu-wang for son. — *Kuniva riwo motte ri to sézŭ; giwo motte ri to su* [2]), a government does not make advantage pass as advantage; it considers justice as advantage. Or: a government does not find its advantage in advantage; it finds its advantage in justice. — *Rito suruni giwo mottesu* [3]), to use justice as being advantageous. —

主シユトスル 以モツテス 其ソノトコロヲ 所 ○ 觀ミルニハ 遠エンシンヲ 臣

Yen-sinwo miruniva, sono siyu to suru tokórowo mottesu [4]), to judge of a foreign minister, people take as stand him whom he makes his host (him in whose house he stays).

Remark. 3. By the omission of *site*, instead of ..*to site*, we meet with to alone. — *Yuru yuru*, loitering, hesitating, by degrees. — *Yuru yuru ayumi*, to go step for step (slowly). — *Yuru yuru to suru*, slowly, by degrees to do. — *Yuru yuru*

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1) *Tschung-yung.* XVIII. 2) *Dai Gaku.* X. 22. 3) Ibid. IV. 5.

4) *Meng-tsze*, Lib. II. Cap. III. § 45.

to site (or *Yuru yuru to*) *fappoo* (八方) *ve firogu*, it spreads gradually in all directions.

5. If the appositive definition, what any thing is made (to), and that in imagination, is a verb with or without complement, it is put in the closing-form followed by to s)i, u, uru etc.

Kakuru koto nasi, there is no want. — 「爲ス」「無ナシト」「缺カル」, *Kakuru koto nasi to su*, people think, that nothing is wanting. — △ *Kore yori ŭé wa nai*, there is nothing that surpasses that. *Kore yori ŭé wa nai to su*, people consider, that nothing surpasses it. — *Itari*, come to.. *Itareri*, is come to.. *Ware itareri to su*, I think to have come to the extreme, to have reached the topmost. — *Faru-akiva kagewo tattomi*, *fuyuva finatawo yosi to su*, in the warm season (spring—autumn) the shadow is prized; in winter the sunshine is thought the best. — *Tada fikureni kari-suruwo yosi to suru nari*, people think it for the best, to hunt only in the evening.

6. [en-, in-, an-to su.] The definition expressed by a verb with or without complement, to what purpose a person is occupied, is put in the Future followed by to s)i, u, uru; whence the forms: ..en to su, ..in to su, ..an to su (△ *eô-*, *iu-*, *oo to su*), = he is busy about.., he is about to.., he tries to..; Lat. *in eo est ut*, *id agit ut*. These forms are equivalent to the Lat. verbum meditativum (*moriturio*), and, as it, express an effort towards something.

Kassenni yŭkánto su, he is about to go to battle. — *Yebisŭ domo noni fiwo fanátte mikotowo yaki-korosan to suru toki*, *mikotono faki-tamaveru fou-ken midsukara nukete*, *moye-kitaru kusawo nagi-faravu*, when the savages setting the field on fire tried to burn the prince, the sword which the prince had girded on, unsheathed itself and mowed the burning grass away.

7. [..to sĭté, = ..to te.] Instead of the gerund *to site* the syncopated to te is often met with. Comp. § 130. 48. Examples:

Kono aidani, *Fayatomo sedo* to [1]) te, *sivo fayási*, between them (between the two banks) there is the strait of Hayatomo, and the stream is rapid. — *Kono foká Koorai taka*, *Yezo-taka*, *Riu-kiu-taka* to te, *kuni-gunini ari*, moreover there are, since THE falcon of Corea, that of Yezo, that of Liu-kiu are met with, (falcons) in every country. — *Kono sekiwo Fotokeni nitari* to te, *Buts-zau-séki tomo ivŭ*, people

1) In our opinion, to estimate *to*, rightly as it is here used, what has been said at page 70, V, respecting *Fito tova*, must be observed.

call that rock, because they think that it resembles a Buddha, the Buddha-image-rock. — *Inéwo tsumide* (△ *tsunde*), *siro* to sĭte ... *tatakavu*, he heaps up rice-balls to a fort and fights. — *Yase-kiwo niwakani sei-teu-* (成テ長) *se-simen* to te *koyasiwo tsŭyoku-su bekarázu*, to make meagre trunks of trees grow, they may not be too strongly manured. —

人ニ數ヲワタス トテ數萬ノ スマン 日本ヲセスン ニッポン 吳國ノ コクハ ゴ王ハワウ

Go kokuno wauva Nipponwo semen to te *su-manno nin ziyuwo watásu*, the king of the country U, intending to make war on Japan, sends a force of many tens of thousands thither.

§ 104. **Bésĭ**, may, can, shall; **Béki**, adjective, *Békŭ*, adverb possibly, expressed in Chinese by 可。當。應。須。合。好。請。

I. Derivation and signification.

Be (べ), after the old form of writing ムべ, **mŭbé** (pronounced as **mbé**), also ウべ, *ŭbé* and ウメ, *ŭmé* (pronounced as **mmé**), is in Japanese dictionaries, called a word of assent[1]) and made equal to the Chinese 宜 *î*[2]).

If, although this definition of the idea is practically sufficient, an investigation of the origin of *Be*, is still required, it must be sought in the exclamation *m*, which, as our *hem*, implies that a person understands something, and in *he*, = our *yes*. The original form, *m-hé*, according to the rule of euphony passes, in pronunciation, into *mbé*, expressed in writing by べ, for which we write *be*, whereas in the month of a Yédo gentleman it sounds clearly as *mbe*.

The old form ムべ, *Mŭbe*, occurs as a substantive with the signification of consent still, in expressions as *Mŭbé nari* (宜ムベナリ), it is granted, = one has the liberty to do, one may do; *Mŭbé narázŭ*, it is not allowed, it may not be; whereas べ (*be*), occurs as a substantive in the every day expression *Su-be nari*, it is possible, *Su-be nasi*, it is impossible.

The forms derived from the root *Be:* the predicative *bésĭ*, the attributive adjective, *béki*, and the adverb, *békŭ*, thus include the idea of may, and of can, i. e. no external cause preventing the doing of a thing. A command to do

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1) 古ハ諾ヲウメウベトカケリ, i. e.: Formerly the Chinese word 諾 (= consent) was translated with *Ube* or *Ume*.

2) 宜 *î* „Suitable, proper, fit, becoming; ought, should." MEDHURST, *Chinese and English Dictionary*.

something is not included in it, and we do injustice to the politeness of the Japanese, if we give to this word the signification of our »one must, you must, you shall." The idea of consent on the one side does not include that of obligation on the other (must), and can, at its strongest, only contain an inducement.

II. **Be** belongs to the root-words treated in § 9. I. B., of which the so called adjectives in *ki* are derived. In accordance with the rule given there, *Besi* and *Beki* in the old-Japanese and in the popular language are superseded by the syncopated form *Bei* (可ベイ) and the adverb *Beku* by **Beo** (可ベウ。ベウ。可ベ歴フ), and that particularly in the countries east of the Fakone-pass, whereas in Sinano *Mei* (可メイ) is said, instead of *Bei* [1]).

With regard to the inflectional forms, they cannot be better elucidated than by a systematic synopsis. The writer confines himself to those forms, which have actually come under his notice, and with regard to such as, according to the rule, may yet exist, he refers the reader to the Synopsis of the Inflectional forms of *Nasi*, § 106.

INFLECTIONAL FORMS OF BESI, MAY, CAN.

	Aorist.		Contin. present.	Preterit.
Root-form ...	Be, *can.*	Béků-si, *may.*	Běkári, arisen from Beku + ari, *is being able.*	Běkéri, arisen from Beku + eri. *has been able.*
Closing-form..	Besĭ, △ Bei, Mei, *it can.*	Beku-su.	Běkári, Benari.	Bekéri.
Subst. and Attributive.	Beki, △ Bei, Mei, *possible.*	Bekusuru.	Bekáru.	Bekési, Bekérů.
Subst., isolated	Beki va.		Bekáruvá.	
Gerund		Béků-sĭté, *contr.* Bete.		
Local ..... *as, when, there.*			Bekáreba.	Bekérebá, *when he could.*

1) *Wa-gun Siwori*, under *Mei*. Vol. 17. p. 1. recto.

	Aorist.		Contin. Pres.	Preterit.
Concessive.... *although.*			Bekaredomo.	Bekéredomo.
Adverbial....			Bekaraku.	
			FUTURE.	
			Bekar)an, △ ao, oo. Bera (可ベ馬ラ). Beranari, *it shall be possible* (可也).	Beken, *it shall have been possible.*
Conditional... *if.*	Béku ni, Beku ni va, Bekunba, Bekumba.		Bekárabá, *if it be possible.*	Bekenba, *if it might be possible.*
			NEGATIVE.	
	Be-nasi, *old-Jap. may not.* Sube-nasi, = *it is not to be done.*		Bekará)zu, △ nu. Su-bekarázu, *it is not possible.* U-bekarázu, *it is not to be obtained.*	

III. ON THE GOVERNMENT OF Besi.

The verb, which, preceding *Besi*, expresses what one may, can, shall or will (do) is put, either in its root, or its attributive form. In nondeflecting verbs both forms are used, in deflecting verbs in *i*, only the attributive form in u or, instead of it, in the root, in *i* with nu or tsu as termination. Examples with nondeflecting verbs:

Ake-besi, one can, may open. — *Mi-besi*, one can, may see. — *Fiyori yokiwo mite*, *tanéwo age*-besi. *Savo-nadoni tsuri*, *fikage-nite kavakásŭ*-besi, if you see, that the weather is fair, you may take out the seed (of the silkworms that have been put in water), suspend it on sticks and dry it in the sun. — △ *Wakerare*, be divided; *Wakerárŭrŭ-beki*, divisible. — △ *Mi-wakerare*, to be distinguished at sight; *Mi-wakerároru-besi*, it is to be distinguished at sight. — △ *Aravare*, to be visible; *Aravaruru-beki koto*, visibility. — *E*, *Ete* (or *Ye*, *Yete*), *U*, *Urŭ* (get) becomes *U-beki* instead of *Ur'beki;* ウベキモノ, *Ubeki mono*, something one can

get, something obtainable. — *Sesĭme*, have it done; *Sésimŭ-bési* instead of *Sesimúr'besi*, one can have done. — *Tasŭke*, help, save; *Tasuku-besi* instead of *Tasukur'besi*. — In a legend S'âkya speaks to the falcon: *Nandzi kono fatowo tásŭku-bési*, spare this dove. — The falcon answers: *Ware kono fatowo tásŭkébá*, *ware uvéte si-su-besi*, if I spare the dove, I shall die of hunger.

Examples with deflecting verbs:

○此嶋必當ベシ=オキノシマ=馬ナル

Nari, to be. *Kono sima kanarazu Okino-sima naru-besi*, this island will undoubtedly be that of *Oki*. — *Si*, to do. *Su-beki* (可爲), feasible. *Su-beki koto ari*, there is a possibility of doing (this). — *Onna kono tewazawo su-besi*, women ought to do such work. — *Korewa onnano su-beki tewaza nari*, that is a work which women can or ought to do. *Su-beki* (being able, or about to do) is here conceived in an active sense, whereas the genitive *onnano* precedes as attributive definition. — *Tomoni ivu-besi* (可與言), people may speak with one another. — *Nivakáni fusegu-beki yąumo nakereba*, *Kavatsiye nige-yuku*, as in the hurry it was impossible to offer resistance, they fled to Kavatsi. — *Koreva nasazáru bési*, with regard to this, it may remain undone. — *Kore va nasaru bekarazu*, with regard to this, one may not do it. The former allows, that something may not happen, the latter forbids that it happen. — *Tsumabiraka ni su-bekarázu* (不可審), I cannot make it clear.

The terminations nu and tsu occur in deflecting verbs, e. g. *Ari*, to be; *Ari-nu-bési*, it may or can be. — *Iri-nu bési* (レ可入), one may go in. — *Itárinu-bési* (レ可至), one may or shall come to. — (*Ivi* (*Ii*), to be called; *Ivi-tsu-bési*, it may or can be called. — *Tana-kokóro ni megurási-tsu-bési*, one can make it run round on the palm of the hand.

I refer both terminations not to the closing-forms *tsu* and *nu*, treated in § 84 and 85, but to 農ヌ *nu* (a variation of *no*) and 津ツ *tsu*, which, as characteristics of the attributive relation, are derived from the old language. See page 67.

IV. 1. The ability to do any thing is expressed by **Yókŭs)i, u, uru**, to do good; 能ヨク。耐。克。巧。 Negative **Yokusé)zu**, △ **Yokusénu**. From the expression: *Uru kotowo yókŭsu*, = I am able to get, it appears that the definition what one is able for, precedes as object in the Accusative.

Also used adverbially *Yóku* expresses the ability to do anything, e. g. *Omonbăkátte sĭkąusĭte notsí* **yóku** *u*, by reflection is one able consequently to attain (his object). 慮而后能得. *Dai Gaku*. I. 2.

唯仁人爲能愛人能惡人 *Tădă zin-zin yókŭ fitówo ai-si, yókŭ fitó wo nĭkúmŭ koto wo su* [1]), the humane man alone is able to love others, to hate others. — *Sei-zin to ĭédomo, mata* **yoku**-*sezaru tokóro ari* [2]), even if he were a saint, there would still be something that he could not do.

2. The inability to do a thing is expressed by **Ataváz)i, u** (不能), = Lat. *non valet*, = *Uru koto atavázu*, = the acquisition is not brought about. *Atávi*, of which *Atavázu* is the negative form, is composed of *Ate*, = equivalent, and *av)i, u*, = to fit, or, after the *Wagun Siwori*, from *Atekavi* (當易), = to take the place of a thing, as an exchange, and means, substantively used, the value (直) of a thing; thus, as a verb, to be of value, to be worth (Lat. *valere*). The Japanese language considers the treatment, and not the person treating, as that which is not of value, or cannot be brought about.

吾弗能已矣, *Ware yamu koto atavázu* [3]), = that I (halting half-way) should rest, is not brought about, = I can not rest. — *Kenwo míte agúru koto ătăvázu, agéte sakínzŭrŭ koto atavazárŭvá mĕĭ nárĭ. Fu-senwo míte sirizókŭrŭ koto atavázu, sirizókĕté tóoságŭrŭ koto atavazárŭva ayamátsi nari* [4]), to see an excellent man and not be able to raise him; to raise him and not be able to promote him, is fate. To see a good-for-nothing and not be able to remove him, to remove him and not be able to put him away, that is a mistake. — *Korewo motsiite tsukusu koto atavazaru mono aran* [5]), = that this (principle) be exhausted by the application, will be something impossible. — 不能無敝, *Tsuiye naki koto atavázu*, it is not possible, that (a thing) do not perish.

盡者矣有不能用之

V. To dare, is expressed by **Ahéte, Aeto** (敢), the gerund of *Ahe* or *Av)e, u, uru*, = to answer to... — *Ahéte atarázu* (不敢當), he dares not attempt it. — *Ahéte kotowari-ivu*, he dares judge of it. — *Ahéte kotowari-ivánu*, he dares not judge of it. — *Tarazáru tokoro areba, ahéte tsŭtomezunba arázu* [6]), = if there is any thing that does not suffice (if he comes short of), he (the man of character) does not dare not exert himself, — he dares not be negligent.

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1) *Dai Gaku.* X. 15. 2) *Tschung-yung.* XII. 2. 3) Ibid. XI. 2.
4) *Dai Gaku.* X. 16. 5) *Tschung-yung.* 6) Ibid. XIII. 4.

Remark. The negative *Ahézu* or *Ahénu* (不敢), joined to the root of a precedent verb, means the not accomplishing of an action; it is made equivalent to *Fatasazu* (不ズ果タサ), not to accomplish. — *Omoi-*, *Ivi-*, *Tori-*, *Nagare-ahézu* or *ahénu*, mean: not continue meaning, saying, taking, flowing.

VI. That an action or a state is fitting, or is as it should be, is expressed by **Too-sen tar)i, u** (當タ然センタリ), = it is as it should be. Joined to it are also the ideas, that one is obliged or even entitled to it. The definition what is fitting, precedes as substantive proposition, and is characterized by *koto* (affair). — *Oitáru wo uyamau koto too-sen tari*, that age is respected, is as it should be. —

○日本政府ヨリ船ニ役人乘組マスルヲ當然ダルベシ *Nippon sei-fu yori ... fŭne-bune ni ... yaku-nin nori-kumasuru koto toosen taru besi* [1]), it will be proper that on the part of the Japanese government custom-house officers be placed on the ships; or, after the official translation: the Japanese government shall have the right ... to place.

§ 105. The desiderative verbs.

I. Desiderative verbs are formed by grafting on the root of the verb, the word expressive of quality **Ta**, = desirous. Belonging to the adjectives in *ki* (see page 109 nº. 69), *Ta* (ideographically expressed by 欲, phonetically by 度タ), has all the inflectional forms common to them, thus *Taki*, the substantive and attributive form, = desirous; *Tasi*, predicate, = is desirous; *Táku*, adv. — The spoken language, which according to § 9 II. suppresses the *k* and the *s*, supersedes *Taki* and *Tasi* by *Tai* (タイ, for which タヒ is improperly written), and *Takŭ* by タウ, *Tau*, *Too*, for which inadepts also write タフ.

Mi-taki (△ *Mi-tái*), desirous to see; *Mi-tási* (△ *Mitái*), he desires to see; *Mi-tákŭ* (△ *Mi-tau*, *Mi-tao*, *Mi-too*), adv. — 欲タ見ミ。見ミ度タ。— *Mi-takuba*, if he whishes to see. — *Mi-taku* (or *Mi-too*) *mo nai* [2]), he will not even see.

From the adverbial form *Taku* or *Too*, by means of the verb *S)i*, *u*, *uru*, to do (§ 103), is derived *Tákŭ-si* or *Too-si*, to desire; gerund *Tákŭsĭté* or *Too-sĭté*,

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1) Regulations by which the Dutch trade in Japan shall be carried on. Art. II.

2) This is the „*tomo nai*, je ne veux pas," occurring in RODR. *Élém.* pag. 54 § 56 line 4.

in the spoken language passing by elision into *Takŭ-té* or *Too-te*, = desiring; *Takutewa* or *Tootewa*, the gerund isolated by *wa*, = if one desires; *Takutemó* or *Tootemo*, though he wishes.

The adv. *Taku* or *Too* is further used in compositions like *Taku-* or *Too-gozari-masŭ*, is desiring; *Taku-* or *Too-omou*, or *omoi-masŭ*, = is desirous thinking, = desires, *Taku-omoote iru*, *Taku-omoote ori-masŭ*, roundabout polite form for: I desire; *Tákŭ-zon-zi-másŭ*, = I am desirous; *Mairi-taku-zonzi-másŭ*, I will go.

II. Continuative forms.

1) If according to § 10, to the adv. *Táku* or *Too* we join the verb *Ari*, = to exist, we obtain the continuative form *Taku* + *ári* or *Too* + *ári*, which in pronunciation, and in writing also, passes over to **Takari**, タカリ, = continually to be desirous. Inflection, the same as of *Ari* (§ 96).

Pres. *Mi-takŭ ari*, *Mi-too ari*, *Mitakar)i*, *u*, is desiring to see.

Gerund. *Mi-taku-arĭte*, *Mi-taku-átte*, *Mi-too-átte*, *Mi-takarĭte*, △ *Mi-takatte*.

Concess. *Mi-takuwa aredomo*, also *Mi-tai-keredomo*, though he desires to see.

Condit. *Mi-taku-ba*, *Mi-takereba*, *Mi-tai-naraba*, if he desires to see.

Future *Mi-takaroo*, he may desire to see.

Pret. *Mi-too atta*, *Mi-takatta*, he was disiring to see.

Mi-takatta keredomo, though he has desired to see.

Fut. Perf. *Mi-takattaroo*, he may have desired to see.

Derivative verbs of this stamp are:

Kiki-taki, desirous to hear. 聞キ度タキ.

Yuki-taki, desirous to go.

Si-taki (支シ度タキ), desirous to do, = ready. — *Si-taku-* (*si-tau*)*-suru*, to be ready.

Itási-taki, (欲タキ致イタシ), desirous to bring about.

Manabi-taki, desirous to learn.

Nomi-taki, desirous to drink.

Mede-taki, desirous to love, in love.

Ure-taki, desirous to mourn, = sympathetic.

Nemu-taki, desirous to sleep, sleepy. — △ *Nému-tai*, I will sleep. — *Nemu-taku nasi* (△ *Nemu-tau nai*), I am not sleepy. — *Ware mata nemu-taku mo nai* (vulgo *nemu-tau mo nai*), also I am not sleepy. — *Nemu-tasa*, sleepiness. — *Wa-takŭsi*, = selfish; the I.

§ 106. The leaving off of an action is expressed.

I. by the deflecting transitive verb **Mak)i**, u. From *Ake*, to open, *Mi* to see, *Yuki*, to go, are derived by means of *Maki*: *Ake-maki*, *Mi-maki*, *Yuka-maki*, to leave off opening, to leave off seeing, not to go farther. From the examples

given it appears, that, just as in the forming of the continuative, factive and passive forms, the weak i of the deflecting verb undergoes a strengthening. *Mak)i, u* means to roll up; thence the substantive, *Maki*, a roll, or *Maki-mono*, a thing that is rolled. A roll of writing, that has been used, is rolled up again. Thence, improperly: *Sitawo maku*, to roll up the tongue, i. e. cease speaking, grow speechless. — *Itonaki kotowo makite ziwo ŭtávu*, he lays the stringless harp aside and sings a verse.

Joined to a verb with the signification of ceasing to do what the verb expresses, *Mak)i, u* is expressed by 退 = to refuse, to retire, thus 見退, *Mi-maki*, to cease seeing. — 知退, *Sira-maki*, to have done with a thing. 欲聞退敷, *Kika-mákŭ fósĭki*, desiring not to hear more of. — 懶聽政, *Mátsŭri-kotowo kikamaku fóssu*, he wishes to hear no more of business.

A quite different signification is given to this word by Mr. HEPBURN, Jap. Engl. Dict. 1872. „MAKU or MASHI (マク。マシ) an ancient and now obsolete affix to verbs, for which the final N is now substituted, as *Mi-makuno hossiki*, = *minto hossuru*, or coll. *mitai*, desire to see."

II. **Yam)i, u** (止), *intr.*, to become quiet, to come to rest, Lat. *quiescere;* to leave off ... — *Kaiko kŭváwo kuvi-yamu*, the silkworm leaves off eating. — *Kŭváwo furi-yame*, leave off strowing food on the floor (to feed the silkworm). — *Yami*, as we see, with the root of a precedent verb forms a compound verb.

III. **Sĭmav)i, u, △ Sima)i, u,** 了, phonetically expressed by 仕舞, in my opinion, a distortion of *Sŭmávi*, to retire to rest, perch as bird, thence improperly to have done with a thing, to leave off. It belongs more especially to the spoken language, and generally has the complement of the action one leaves off, in the gerund in *te* or *de*, sometimes also in the verbal root, before it.

Si-gotowo sĭte sĭmái-mašoo, I shall finish my work. — *Watákŭsiwa sono siyo-(šo) motsŭwo moháya yomi-simạvŭta* (△ *simoota*), I have read this book throughout. — *Kareva kunde sĭmoota*, he has left off eating, = he has eaten. — *Kunde sĭmạute aroo*, he will have eaten. — *Waki-sĭmạuta sake*, sufficiently fermented beer. — *Imada waki-simavázu ni oru sake*, beer that has not sufficiently fermented. — *Kunde sĭmaé, nonde sĭmaé*, leave off eating and drinking. — *Uri-narạute simạu*, to sell out. — *O ya-sĭyókŭ O simai nasare mase*, may your supper be ended! = take your supper at my house! the action being represented as finished [1]).

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1) Compare what A. RÉMUSAT in *Élém. de la Gramm. Chinoise* § 352 says concerning 了 *liao.*

Sĭmavás)i, u, causat., to make leave off ... — *Watákŭsi ni mádzo iúte-sĭmavaseyo*, let me first have done speaking.

Sĭmavar)e, u, uru, pass., to be finished. — *Kaki-simavaretaru šoo-kan*, a written (finished) letter.

§ 107. The adverbial form of a verb, as characteristic of modal propositions, like: as one thinks, as one says, is **..á-sĭku, ..á-sĭkŭ vá,** = **..á-ku, ..á-kuvá.**

Of the verbals derived by means of **sĭki,** = ..like, treated at large in § 16, 2), page 121, some by changing *sĭki* into **sĭku** assume an adverbial character. From *Omóvi*, to think, to mean, is obtained *Omovásĭkŭ*, = probably, as one thinks or means. This is the axiom. As nevertheless the *sĭ* of *sĭku*, is suppressed, for shortness, *..a-sĭku* passes into *..á-ku;* from *Omovásĭku* is formed *Omováku* and with addition of the isolating *va, Omovákŭvá*, = as one means. The same is good of:

Iv)i, u, to say, to be called; *Sini ivaku* (詩シニ曰イフ), = as it is said in the odes, according to the odes.

Nori-tamáv)i, or *No-tamáv)i, u*, to bid, enjoin, command; *Sino nori-tamaváku* (子シノ曰イリ玉ハク), = according to the master's sentence, as the master says.

Negáv)i, u, to wish; △ *Negawákuba, sa-yoo yorosii*, = as I wish, it is good so, = so it should be according to my wish.

Mąus)i, u, to say; *Mąusákŭ*, as people say. — *Fós)i, u*, now *Fóss)i, u*, to desire; *Fosáku* (欲サク), as people desire, as people will.

Iveri, has said; *Iverákuva*, as people have said.

Ivikeri, has said; *Ivikerasi*, it is as if people had said (compare § 18); *Ivikeraku* (云イヒ來ケリ久ク), as people have said. — *Sen-zi* (宣セン旨ジ) *ni ivikerąkŭva*, as it has been said in a proclamation by the Mikado.

Osor)e, uru, old-Jap. also *Osori*, to fear; *Osorákŭva* (恐ラクハ), as it is to be feared, as I fear; a polite way of expressing doubt.

Nari, to be; *Narákŭ* (= *Narásĭku*), = as it is, preceded by a verb in the substantive form, e. g. *Kiku-naráku*, as one learns. — *Miru-naráku*, as people see. — *Ivu-naráku*, as people say. — *Utagavu-naráku*, contracted *Utągvu-rákŭ*, probably. *Naráku* is declared to be a contraction of *Nari* (to be) and *Kaku* (= *Sĭkáku*, adv. so, compare § 17) [1]), and, while it is said that *Naraku* must

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1) 也ナリ斯カノ畧ニ. See 助語審象, *Zio-go sin-zoo* or Explanation of the auxiliary verbs. III. 51 v

be expressed by 說 or 道, people write 聞キク說ナラク。見ミル說ナラク。言イフ說ナラク or 聞キク道ナラク etc.

Remark. The derivative form *sĭki*, elucidated in § 16, predicate *sisi*, contracted *si*, which in connection with *ari* (to be) passes into *ará-sĭki* and *ra-sĭki* (§ 18), is also joined to verbs to express doubt [1]). Consequently *Keri* (= has been, § 82) passes into *Kerási*, it is as if it had been; *Ki-ni-keri* (= is come, § 84) into *Ki-ni-kerasi*, it is as if it were come. — *Akiva ki-ni-keri* [2]), the autumn is come. — *Fáru sugite* ‖ *nátsu ki-ni-kerasi* [3]), the spring is passing away and it seems as if the summer were (already) coming.

§ 108. .., **meri**, = it is as if, it seems, an old-Japanese derivative form, which, as it is said, resembles *Nari* (= is) but expresses some doubt [4]). It follows the indicative closing-form of a verb.

Yebisŭno kamino koto yoni samazamani ivu-meri [5]), with respect to the history of the God Yebis', people speak about it in the world, as it seems, in different ways.

Tsigiri okisi ‖ *sasemoga tsuyuwo!* ‖ *inotsi nite*
Avare! kotosino ‖ *akimo inu-meri* [6]).

Oh dew of the sprig, that is planted with promises! In my life, Alas! the autumn of this year, as it seems, passes away (without seeing the promise made to me performed). — *Inu*, from *In)i*, *u*, *uru*, to go away (§ 84), not a negative form of *I*, to be.

As belonging to this category are cited: [7])

Akénu-meri (明去), it seems to become day.

Nagáru-meri (流), *Faténu-meri* (消去), it is as if it flows away, as if it perishes.

This form is to be distinguished from *Tsŭbóm-éri*, *Nasásĭm-éri*, being the pret. pres. of *Tsŭbómi*, to bud, and *Nasásĭme*, to order to be made (see § 80), as also from ..*nameri* or ..*nanmeri*, shall have been, Future Perfect. of *Ni*, to be (see § 100. I.).

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1) *Sŭkósi utagavu kotoba nari. Wagun-Siwori*, under *Rasi*.

2) *Hiyaku-nin*, N°. 47. 3) Ibid. N°. 2.

4) ナリト似ニテ少スコシ疑ウタガヒノ意コヽロアリトイヘリ. *Wagun-Siwori*, under *Meri*.

5) *Nimaze*. II. 16 recto. 6) *Hiyaku-nin*, N°. 75. 7) *Wa-gun Siwori*.

§ 109. **Násí, Náki, Náku,** in the ordinary manner of speaking and writing, by the suppression of the *s* and *k* (see § 9, II. page 112), **Nai, Nai, Nau** (ナウ, pronounced as **Ngo**, whence the written form **Noo, Nô** and **Nô**), means not to exist (無), not to be present, to be not at hand, in opposition to *Ar)i, u* (有, § 95), = to exist.

A general sketch in § 20, when treating of the derivative adjectives in *naki*, has already made us acquainted with this word. Here it requires to be elucidated in further particulars, concerning which all the dictionaries generally leave the student in the lurch.

I. The root **Na**, of which the sound *n* is the negative element (compare § 91, I), occurs,

1. as prefix, like our un, in compounds as: *Na-yami*, = unrest; *Na-koto*, nothingness; *Na-wi* (ナ井), *Na-i* (ナイ), = un-seat, i. e. earthquake; *Na-mi*, the un-real, the nothing; whence *Aru-fítówo nami-su*, = *Nai-ga sironi su* (蔑), to esteem any one as nothing.

2. as the forbidding not, followed by an imperative, that closes with **so**. — *Na-motoméso*, seek not! — *Na-si so*, also *Na-si zo* (勿爲), do not! — *Na-iviso*, say not! — *Na-nakareso*, = △ *Na-nakasso* [1]), let it is not be wanting! = it must be there.

3. In the spoken language *na* suffixed to the substantive form of an affirmative verb is the forbidding not, Lat. *ne*.

Ageruna, raise not!	*Aruna*, be not!
Kikuna (聞キク奈ナ), hear not!	*Suruna*, do not!
Miruna, see not!	*Ageraruruna*, let it not be raised!
Iuna (イウナ), say not!	*Yomaruruna*, let it not be read!

This imperative is strengthened by the subsequent *yo*. — *Miru-nayo*, you shall not see. — *Wasururu-nayo*, you shall not forget.

4. *Na* suffixed to the substantive form of a verb, occurs as characteristic of a negative question. — *Man gindewa hyáku nítsi kakari masŭná*? for (the delivery) of ten thousand pounds are not a hundred days needful? — *Rinimo iro-iro arimasu* **soo na**? there are also different sorts of miles, — is it not so? *Shopping-Dialogues* p. 31.

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1) Compare RODR. 56, line 12.

II. **Nasi**, △ **Nai**, predicate: there is not.

1. *Ato nasi*, there is no trace. — *Kizu nasi*, there is no hurt. — *Urami nasi*, there is no disgust. — *I nasi*, there is no meaning. — *Yeki nasi*, there is no advantage in it. — △ *Zeniga*[1]) *arŭká? naiká?* are there cents or are there not? = Is there money, or not? — *En-rio nasini hanásu koto*, to speak without forethought, not to care about what one says.

2. To bring it out with emphasis, the subject of *Nasi* is isolated, either by **va**, △ **wa**, or by **mo**, = also, even. — △ *Fu-sókuwa nai*, there is no want. — △ *Fĭtó kotomó nai*, = there is not even a single affair, = there is absolutely nothing on hand.

3. [..**koto nasi.**] If the subject, the existence of which is denied by *Nasi*, is a substantive proposition, it is characterized by **koto**, affair. — *Fĭtóri korewo násu-koto nasi* (無獨成之), = that a person does this alone, does not exist, no one accomplishes it alone. — *Takava kureni sorete, mioo-tšoo* (明ミヤ朝テウ) *tadzune yobu tokivu, fĭtówo mite, osóre tonde tsikádzŭkŭ koto nasi*, if the falcon has flown away in the evening, and one seeks and calls him the next morning, he becomes shy at the sight of people, flies around, and it does not happen (*nasi*), that he approaches. *Tsikádzŭkŭ koto nasi* may for rounding off the period, stand for *Tsikadzukánu*, not approach. — *Sari todomaru koto nasi* (△ .. *koto ga nai*), 無去住, he goes not, he stays not. — *Sikareba kaikova suzusĭkini masi-*(增ゾ) *taru kotova nasi*, = that however the silkworm has grown in cool weather, this does not exist. — △ *Nánno kotomó nai* (無事), there is absolutely nothing at hand. — △ *Nánno ii-bunmó nai*, there is nothing to say.

[..**mono nasi.**] △ *Korewo yóku-suru monomo nai*, a person who can (do) such, there is not. — △ *Tanóšmi-suru monoga nai*, there is no one people may trust. — △ *Meni atáru monoga nai*, there is nothing that comes under notice. — *Ohošĭku za-sen* (座ザ錢セン) *to miyuru mono nasi*, chiefly those (coins) are wanting which (*mono*) seem to be counters or model coins.

[..**tokóro nasi.**] *Ki-suru tokoro nasi* (レ無所歸), there is no support. — △ *Nokóru tokórowa nai*, there is no more room, = every place is taken. — △ *Fĭto ni waruu yuwaruru* (= *iváruru*) *tokórowá nai*, there is nothing, about which ill is spoken by others.

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1) For *ga*, see page 64.

4. If the definition that this or that is wanting, is predicate to a precedent subject, it is, for the sake of clearness, willingly isolated by **va**, △ **wa**, thus separated from the predicate. — *Iwąu gasima fĭtó nasi*, the »brimstone island" is without people, has no inhabitants. — *Kono yumivá tsikára nási*, this bow is without strength, is powerless.

5. The appositive definition, what a thing is not, is put in the Local, characterized by one of the terminations **ni**, **de**, **ni wa** or **de wa**. — △ *Ri fat* **ni wa** *nai*, it is not sagacity, it is stupid. — △ *Sono yau* **ni nai**, it is not so. — △ ..*no yau* **ni nai**, it is not so as... — △ *Kore fodo* **ni nai**, it is not so much. — △ *Waga mama* **ni wa** *nai*, it is not capricious. — △ *Na-koto* **de wa** *nai*, it is no nothingness, it is even of importance. — △ *Waga koto* **de nai**, it is not my business; it does not concern me; I have nothing to do with it. — △ *Waga-tomo* **de nai**, it is not we. — △ *Sorewa sayau* **de wa** *nai ka?* is it not so? — △ *Sąu* (or *Sou*) **de wa** *nai*, it is not so. (不如是。不然バアラ). — △ *Dokode mó soudenai to ivu kotowa nai*, it is nowhere said, that it is not so, literally: it does not occur anywhere that people say that it is not so. — △ *Kau* **de wa nai**, it is not so. — △ *Sou sita koto* **de wa nai**, it is not a business of that nature. — △ *Minu* **de wa nai** (非不見), one may not overlook; one may indeed look to. — △ *Iwanu* **de wa nai** (非不言), one must speak about it.

6. [..**ku nai.**] The definition denied by △ *Nai*, in the easy manner of writing, also precedes as an adverb. — △ *Kono syok-móts' umaku nai*, that meat is not tasty. — *Umaku nai syok-mots*, distasteful meat.

Remark. The predicate *Nasi* is in compound words used as an attributive also, e. g. *Na-nasi-yubi*, the nameless (the fourth) finger, i. e. the finger, whose predicate definition: *na-nasi* is at the same time its adhering attribute [1]).

III. **Naki**, △ **Nai** (メイ, vulg. ナヒ also), = ..less, the adjective form.

1. Used as a noun substantive, it means: nothing, and answers to *Naki-mono* and *Naki-koto*, i. e. a thing or a matter that does not exist. — *Nakini suru*, to consider as nothing, to cipher away. — *Fĭtó wo nai ga* (vulg. ナヒガ) *sironĭ suru* (蔑人), to consider others of no value. — *Korewo nasumo yŭvę-nakini arázu*, = also that people make this, is not a »cause-lessness," i. e. it is not without reason that this is done.

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1) See Addenda n°. IV.

2. The attributive **Naki**, △ **Nai**, = paltry, in the original signification of not existing. — *Naki-fĭto*, a person not existing, not present, i. e. a defunct. — *Naki-mono*, vulgo *Nai-mono*, a thing not existing, a nothing. — *Arŭ fĭtóno naki-kotowo kiku*, to hear of one's not being (his being dead). — *Naki-ato* (亡迹), a trace effaced.

3. As attributive adjective (= without, Lat. *absque*, *sine*) *Naki*, △ *Nai* has the definition, what there is not, as a genitive before it, either with or without the genitive termination *no* or *ga*.

△ *Tsuiye-naki koto atavázu*, continuance is impossible, = an end must come. — *Tsikára-naki yumi*, a powerless bow, a bow without strength. — *Tsikara-naki koto*, power-less-ness. — *Ato-naki nari*, it is a thing without trace = it has disappeared, = *Ato nasi*, there is no trace of it. — *Kiwamari no naki koto nari*, it is a matter without limitation. — *Kiwamari no aru koto nari*, it is a matter that has limitation. — △ *Mi no oki-dokoro* **no nai** *mono*, a person without a place in which he can settle, a wretch. — △ *Tsigai no nai yau ni wa naranu*, it is not of that nature that there should be no difference. — △ *Fei-sei no kokóro-gake* **ga nai**, without a life's exertion or care. — △ *Tanomini suru mono* **ga nai**, without anything or anybody in which one has support. — △ *Kokóroni mono ga nai*, having no evil in the heart, = *Urami naki*, without disfavor.

Remark. To *ga nai* of the last three examples, what is said at page 64 respecting *ga* is applicable.

IV. The adverbial form **Naku** (ナク), = without, by the dropping of the *k* in the easy manner of writing passes to ナウ **Nau**, for which ナヴ **Navu** also is written, sounding in pronunciation as **Nau**, **Nao**, — for which **noo**, **nô** or **nò** have chiefly been written. See § 9. II. — *Nani-to naku*, *idzu to naku*, = without anything whatever, = nothing at all.

1. The form **Naku** is used, as if it were the uninflected verbal root, in coördinate propositions. See § 9. B. 2. — *Kake-mo naku*, *amari-mo nasi*, there is nothing too little, nothing too much. 无欠无餘.

2. Among Poets **Naku** supersedes the termination ..*nu* of the negative verb. — *Ave-naku*, = *Avénu*, not to dare. — *Maka-naku*, = *Makanu*, not to roll up (§ 106). — *Omova-naku*, = *Omovánu*, not to think. See § 92. 4.

3. **Nakuva**, △ **Nakuwa**, the adverbial form isolated by *va*, △ *wa*, is used as predicate verb in adverbial propositions, with the meaning of as or if there is not, failing of. — *Iki-taru kizi* **nakuva**, *si-taru kizi wó tórŭ-bési*, failing of a living pheasant, one may take a dead one (to feed the falcon).

4. **Nakunba, Nakumba.** The local *Nakunba* contracted from *Nakuni*, and isolated by *va*, means in case of not existing, if there is not. — *Mádzu-sĭkúsĭté fetsŭrávu* **koto náku,** *tonde ogoru* **koto nakumba,** *ikan?* if one, being poor, is without flattery, and being rich, is without pride, how then? (what do you think of it?) Compare RODR. 56.

This Local form may even close a suppositive proposition, but is therefore no modus conditionalis.

アルベカラズ 日モナクンバ 業ナレバ 一イチ 安アン 民ミン 第ダイ 一イチノ ○衣イ 食ショク ノ 道ミチ ハ

I-siyok' no mitsiva an-min dai itsino keo narĕba, itsi nitsimo **nakunba** *aru bekarazu*, as clothing and feeding are the principal acts towards the welfare of a people, they may never fail for a day.

5. △ **Náku te wa,** = **Nạo te wa,** contracted from *Nákusĭtéwa*. See below V, 1, *Nákúsi*.

6. **Náku to mo,** = **Náku to ĭẹ̆domó** or **Náku to iú to mo,** though it is said that there is not, granted that there is not, = even if there is not.

V. VERBS COMPOUNDED WITH **Náku.**

As such come under notice: *Nákŭ-si*, *Nákŭ-se*, *Nakári*, *Nakarásĭme*, *Nakeri* and *Nákŭ-nári*. Explanation.

1. **Nákŭ-s)i, u, uru,** not to be, to be wanting, a coupling of *Naku* and *si*, = to do (see § 103. III. 3), antithesis to *Ar)i*, *u*, to be present. The spoken language, which makes from *Nakŭ-si*, **Nạu-si,** (ナウシ), **Nạo-si,** changes the gerund *Nákŭ-sĭte*, by syncope into **Nạute, Noote,** and *Nákŭ-sĭteva* into **Nạute wá, Noote wá** [1]), = by or through want of, or: as there is not. Examples:

Ya-tsiu va Nippon yákŭ-sĭo yori yurúsi **naku-sĭté,** *ni-orósu-bekarázu* [2]), at night, without permission of the Japanese officers, no goods may be unloaded. — *Nippon yákŭ-nin tatsi-avi nákŭsĭté* [3]), without there being Japanese officers present. — *Zin-sinno rei siru-koto arazáru-koto náku-sĭte* (or *nạu-sĭte*), *sĭkáu-sĭté Ten-kano mono ri arazáru koto nasi* [4]), the spiritual part of the human heart is not without knowledge, and so also are the things on earth not without natural laws. — *Kotoba nákŭ-sĭte kaheri-tamavu*, without (saying) a word (the king) goes away again. — △ *Kane ga nạu-sĭte* (or *Kane ga nakute wa*) *kánawánŭ*, without money no success. — △ »*Anohĭto wá ori-ori kami-irewo ná-*

1) In RODRIGUEZ *Élém.* p. 55 line 3 below, *Nɔwetawa* should stand instead of *Nɔtewa*, = our *Naotewa*.

2) Art. II. al. 3 of the Regulations by which the trade in Japan shall be carried on, belonging to the Treaty of 1859. 3) Franco-Japanese Treaty of 1858, Art. VIII, al. 4. 4) *Dai Gaku*, V. 2.

kusŭ (or *nakusare-masŭ*), he is always losing (*read* wanting) his pocket-book".

Nákŭ-s)e, uru, △ **Nạo-se** (ナワセ), contracted from *Nákŭ-sĭm)e, u, uru*, = to despise.

△ *Fĭtówo nantomo noosuru* (ナワスル) *mono*, = a person, who does not respect others for anything, who respects others for nothing.

2. **Nakar)i, u,** continuative, not present, a fusion of *Naku* and *ari*, follows the inflection of *Ari*. See § 92. 4. — *Urésĭsa kagiri nakari keri*, the joy has been boundless. — *Kono zeni, men-kiyo nakarisiga ŭtsínite, faya iritaru mono imano yoni nawo nokoreri*, of this coin there are now still several copies (*mono*) remaining, which, while there was no permission, were prematurely struck off.

As a form of the forbidding Imperative, *Nakáre* comes particularly under notice. See § 93. 2. — *Tsiu-ziyo mitsiwo sárŭ koto tóokarázu. Korówo ŏnŏréni fodokósĭte negavazúnbá, fĭtó ni fodokósu koto nakáre*, whoever is honorable and kind, never deviates far from the way (from the moral law). If a person does not wish that (this or that) be applied to him, he may not apply it to others! *Tschung-yung*. XIII. 3. —

施於人 不願亦勿 施諸己而 不遠 忠恕違道

The Chinese word 諸, *tĭsŭ*, is to be considered as a contraction of 之於 *tĭsĭ-yŭ*, = towards, and may here not be translated by コレヲ.

Derived from *Nakári* is **Nákarásĭm)e, u, uru,** = to command that there be not, i. e. forbid. See § 88. — *Kuvanokiwo kiru-koto nákarásĭmu*, = order is given that the chopping of the mulberry-trees do not happen, = it is forbidden to chop the mulberry-trees.

桑柘伐毋

3. **Nakeri,** Pret. pres. there has not been, follows the inflection of .. *eri, esi* (§ 80. § 92. 4). — *Nivakáni fusegu-beki yạumo nakereba, .. Kavatsiye nige-yuku*, as in the hurry there was no opportunity for defence, they fled towards Kavatsi.

Remark. The spoken language of Yédo seems to use *Nakéreba* for *Nakáreba*, thence »*Sĭvó-* (*sĭó-*) *kega nakerebá* (or *nakutewá*) *adziwaiganai*, it is not good without salt".

4. **Náku-nar)i, u,** △ **Nạo-nari, Noo-nari,** to become nothing, to come to nothing, to be consumed. See § 100. III. (歿。沒。死). — *Tsikára naku-naru*, to become powerless. — *Tsikára náku-narĭte iru*, = △ *Tsikára nạo nátte iru*, to have become powerless. — *Sakeva náku-narĭta*, = △ *Sakewa nạo-natta*, the wine is consumed. — △ *Urevino yŭméga naku-narita*, the unpleasant dream has disappeared. — *Aritaru monono náku-naritaru koto*, the plerishing of a thing, that has existed.

SYNOPSIS OF THE INFLECTIONAL FORMS AND DERIVATIVES OF NA)SI, KI, KU, NOT TO BE.

	Forms of the Predicate verb.	Substantive. and Attributive form.	Adverbial form.	Derivative verb.
Root-form . . .	NA = *not.*	Naki, △ Nai, . . . *less.*	Naku, △ Nạu, ~~ɲ~~ (△ Noo, Nò) *without.*	Naku-si, △ Nạu-si, *to want, fail of.*
Closing-form.	Nasi, △ Nai *there is not.*			Naku-su, △ Nạu-su, *there is wanting.*
Substant.form, declinable.	Nasi, △ Nai Nasivá, △ Naiwa *that there is not.* △ Naika? *is there not?*	Naki, △ Nai Nakivá, △ Naiwá *what there is not, the . . . less.* △ Naikoto	△ Nakuwa	Naku-suru, △ Nạu-suru
Local, definitive of time and manner.	Nasini, △ Naini Nasini- △ Naini-ǒĭtawá, ǒĭtewá, *while there is not.*		Nakuniva, = Nakunba, △ Nakumba.	
Gerund.				Nakŭ-sĭte, = △ Nakŭte △ Nạote △ Nòte △ Nakŭtewá △ Nòtewá *by want of . . .*
Concessive . . . *though.*	Nasito- △ Naito-ĭyédomo, ĭyédomo Nasito- △ Naito-iutomo, iutomo △ Naitomo		Nakutomo, *though there is wanting.*	
Conditional. . . *if.*		△ Nai-narabá △ Nai-nará		
Imperative . .	Na! Nayo! *be it not!*			

Continuative.

	Present.	Pret. pres.	Preterit.	
Root-form . . .	Nakari.	Nakaritari, △ Nakarita, Nakatta, ナカツタ. Nakari-keri, *there has not been.*	Nakari-si, *there has not been.*	Nakéri, △ Naikeri, *there was not.*
Closing-form .	Nakari, *there is not.*		Nakari-ki, *there has not been.*	Nakéri, *there was not.*
Substant. form	Nakáru. Nakaruwa.	Nakaritaru, △ Nakattato.	Nakari-si. Nakari-si nari.	Nakési.
Attributive. .	Nakaru.		Nakari-si.	Nakési, Nakéru.
Local, definitive of time.	Nakaruni. Nakaruni óĭtewa.	Nakaritaruni △ Nakaritani, △ Nakattani.	Nakari-sini.	Nakeruni.
Gerund.	Nakarite, △ Nakátte.			
Causal form .	Nakareba.	△ Nakattareba.		Nakereba, *as there was not.*
Concessive . . .	Nakarédomo. Nakarutomo.	△ Nakattaredomo.		Nakeredomo, *though it was not.* Nakerutomo.
	FUTURE.			
	Nakar)an, ame, △ Nakarạo (Nakaroo, Nakarò). Nakaran z)u, uru, △ Nakarò z)u, uru.			
Conditional . .	Nakaraba.			
	IMPERATIVE.			
	Nakare.			
Optative	Nakare kasi.			
	Nakare gana.			

NEGATIVE.

Nakaránu, *it must be there.*

Nakerana naranu, 不可無, *it must have been.*

Nakini arazu, Nakinarázu, *it is not without . . .*

Na nakasso, *it may not be wanting.*

REMARKS ON THE COMPOUND VERBS.

§ 110. The subordinate definition, which precedes a verb with which it is compounded, may be a substantive or a verb.

I. The substantive may be its object direct, or indirect. See § 3. II. 1 and 2. It is the object direct in *Ama-govi*, *Tsi-govi*, to long for rain, for milk; it is the object indirect in *Ama-kŭdari*, descending from the sky.

II. 1. The verb, preceding another verb as subordinate qualifying definition, remains in its root-form. The chief word of the compound governs the accidental object. *Korós)i*, *u*, to kill; *Fítówo i-korósi*, *útsi-korósi*, *sási-korósi* to shoot a person dead, to strike dead, to stab dead.

To the qualifying definitions belong verbs like **Os)i, u,** 押す, to press, to do with emphasis; *Osi-yar)i*, *u*, throw away; *Osi-ir)i*, *u*, to intrude.

Uts)i, u, 打つ, to strike, with a blow, or suddenly; *útsi-or)i*, *iru*, to pounce, as a bird of prey (§ 99. I. nº. 11); *Sirowo útsi-i)de*, *dzuru*, to make a sally.

Sasi, 差す, send away; *Ok)i*, *u*, place; *Sasi-oki*, set aside, put away; *Fítowo sasi-tsukavas)i*, *u*, to dispatch any one.

Mes)i, u, 召す, invite, call up, qualifies the action as one which takes place by higher command; *Mesi-tor)i*, *u*, to take by order, to arrest a person; *M . . ye fítówo tsukavasi*, *N . . wo mesi-kavesi-tamavu*, (the prince) sends people to M . . and has N . . brought back.

Avi, Ai, 相ひ, together, Lat. *con; Ai-katar)i*, *u*, speak together; *Ai-gisu*, consult together.

2. The definition of the particular direction of an action incorporated in a compound verb (as in flying upwards or downwards), is not expressed in Japanese, as in other languages, by a prefix or a preposition, but as the principal part of the expression, by a verb, that is preceded by the mention of the action as a subordinate definition. Leaving the indication of such compound verbs to the dictionaries, we here confine ourselves, for the sake of brevity, to a few examples.

Ag)e, uru, 上ゲ, *trans.*, expresses the moving upwards, **Sag)e, uru,** 下ゲ, *trans.*,

the movement downwards. — *Tori-age*, to take up, to raise. — *Sasi-age*, *Saságe*, to present. — *Motsi-age*, to bring up. — *Fiki-age*, to draw up. — *Mąusi-age*, to mention (a thing to a superior). — *Fiki-sage*, or *Fiki-orósi*, to draw down. — **Agari, Sagari,** *contin., intr.* — *Tobi-agar)i, u*, to fly upwards. — *Tobi-sagari, u*, to fly downwards.

Nobór)i, u, to go upwards, **Kudár)i, u,** to go downwards. — *Fase-nobóri*, to run upwards. — *Nagare-kudari*, to flow downwards.

Ir)i, u, 入イリ, to go into, **Ide, Idzuru,** 出イデ, to come out. — *Osi-iru*, intrude. — *Faye-iru*, to grow inwards. — *Otsi-iru*, to fall into . . . — *Faye-idzuru*, to sprout out. — **Ir)e, uru,** *trans.; Otósi-ire*, to make a thing fall in.. — **Idás)i, u,** *causat.* — *Tori-ĭdás)i, u*, to take out of.

Kom)i, u, 込コミ, *intr.*, to go inwards. **Kom)e, uru,** *tr.*, to bring in. — *Komas)i, u*, to make go inwards. — *Fino teri-komu*, the shining in of the sun. — *Nomi-komu*, to swallow. — *Kugiwo* (*Kusabiwo*) *útsi-komu*, to drive in a nail.

Utsus)i, u, 移ウツシ, to remove. — *Fakobi-utsusu*, to transport. — *Kaki-utsusu*, to write over again, to copy.

Kaher)i, u, 歸カヘリ, to turn back; **Kahes)i, u,** to make turn back. *Tobi-kaheru*, to fly back. — *Tori-kayesu*, to take back.

Mav)i, u, 舞マヒ, to move in a circle. — *Mi-mavi*, to look around.

Mavar)i, u, continually to go round. — *Nagare-mavaru*, to flow round.

Mavas)i, u, to make go round. — *Fiki-mavasu*, to draw a thing round-about. — *Tori-mavasu*, to turn round.

Tsuk)i, u, 著ツキ, *intr.*, = on, to. — *Kisini tsuku*, to come ashore. — △ *Fune ga okani nagare-tsuku*, the ship drifts ashore.

Tovor)i, u, △ **Toór)i, u,** 通トホリ, to go through, to pass. — *Fino nakawo tovoru*, to go through the midst of the fire. — *Nagare-tovoru*, to flow through.

Tovos)i, u, △ **Toós)i, u,** to make go through, — *Ovi-toósu*, to drive through. — *Ovi-toósaretaru*, driven through. — *Matowo i-toósu*, to shoot through a target.

Watár)i, u, 渡ワタリ, to pass, to go from one side to the other. — *Kavawo watári*, to cross a river. — *Kavawo katsi-watári*, to wade through a river. — *Tobi-watari*, to fly over.

Watás)i, u, to make pass over, to carry over. — *Yaku-šoye fĭtowo fiki-watásu*, to transport people to the office.

Tsir)i, u, 散チリ, *intr.*, to spread, scatter; **Tsirás)i, u,** *caus.*, spread, scatter. — *Fou-bouye nige-tsiru*, they fled to all sides. — *Tobi-tsiru*, to spatter abroad. — *Ovi-tsirasu*, to scatter.

APPENDIX.

DISTINCTIVE VERBS AND VERBAL FORMS EXPRESSIVE OF COURTESY.

§ 111. Courtesy in language and writing is, in Japan, not confined to the priveleged classes of society; cast ages ago in distinct forms and, we may add, stamped by the law, it has penetrated to the lowest grades of society and spread over social intercourse a gloss of reciprocal respect, which is indeed not to be found among any other people on the globe.

Besides, courtesy in language and writing is not the consequence of recent development: even the oldest Japanese historical book, the *Yamáto-bumi* of the eighth century (see page 36) is characterized by a courteousness of expression which, the not unfrequent insignificance of the contents considered, cannot be acquitted of extravagance.

So long as courtesy governs the oral and written intercourse of a people, the appreciation of its forms belongs to the study of the language, and since we have treated it in the chapter on the Pronouns, we are obliged to fix the attention on the verbs and verbal forms also with which courtesy gives gloss to its language.

The chief features of the Japanese courtesy are:

1. The polite speaker distinguishes the conditions and actions of persons beyond him by the honorary prefix 御ご。* *On* or *O*. See page 75.

2. He does not say or require, that another person, whom he places above himself, should do any thing himself, but says or requires only, that the action be done, i. e. he places the passive form as predicate to the subject, that really performs the action.

3. He considers not only persons of higher station, but even his own equals as being in a higher position, and with the actions of others connects the idea of descent, whereas to his own he gives that of ascent.

4. He is scrupulous in the choice of synonimous verbs, in proportion as he wishes to express the same idea in a more or less exalted style. Letter-writers teach him to distinguish the degrees.

§ 112. To satisfy the demand, which represents the person beyond the speaker not as acting himself and thus as not immediately coming in contact with persons of lower station, the active form of the predicate verb is, as it has been said, simply superseded by the passive form, without — and here is the peculiarity of the expression, — introducing any modification in the construction of the original active proposition (compare § 90. 2). Examples:

Karuno Oho-kimiwo dai-sini sadameraru[1]) (instead of *sadámu*, or *sadame-tamavu*), (the emperor) declares the Great-prince Karuno hereditary prince. — *Zin-mu Ten-wau arutoki takaki okani nobórĭte, kono kunino katatsi akitsumusini nitárŭwo mite, fazimáte Akitsu-simato nadzukeraru* (instead of *nadzuku*), = Emperor Zin-mu, once climbing a height, seeing that this country (Japan) resembles the light-insect (the dragon-fly), first gave it the name of Light-island. — *L. va M. ni N. no kwanwo sadzukeraresi* (instead of *sadzukesi*) *to ari*, people say, that L. has given the office of an N. to M. — *Nani wo iwasare-masĭta ka?* what have you said? *Iwasare* from *Iwasi*, make say, and this from *Ivi*, to say.

Much in use are the honorary passive forms: 1. *Serare*, 2. *Saserare*, 3. *Nasare*, *Nasare-mas)i*, *u*, 4. *Nasaserare*, 5. *Arasare*, 6. *Irare*, 7. *Irasare*, 8. *Iraserare*. Explanation:

1. **Serar)e, uru**, pass. of *S)e*, *uru*, to do, to effect. — *Yamato-Take sibaraku tou-riu-seraru*[2]) (instead of *tou-riu-su*), Yamato-Take stays there some time. — *Kei-ko Ten-wau Siganite fou-gyo-* (崩御) *seraru* (instead of *fou-gyo-su* or *fou-gyo-si tamavu*), Emperor Kei-ko dies at Siga. — *N. no Oho-kimi kau-zi-* (薨) *seraru*, Great-prince N. dies. — *M. wo kiri-korosi*, *N. wo ru-zai-* (流罪) *seraru*[3]), (the king) sabres M. down, and banishes N. If, instead of *seraru*, *sésimérâru*, were used, it would mean, that the king gives order to kill and to banish.

2. **Saserar)e, uru**, = it is effected that one does; from *Sas)e*, *uru*, to make do. The action runs, as it were, over three wheels, by which a person of high station causes an inferior to have a thing done. — *Go-beo* (御廟) *ni mayuwo ken-zi-saseraru* (or *ken-zi-sase-tamavu*), the prince has cocoons offered in the ancestral temple.

3. **Násar)é, uru**, 被成, to be done, from *Nasi*, make exist, and this from *Ni*, to be (see § 100). *Naniwo nasaruka?* what does your honor?

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1) *Nippon o-dai itsi-ran.* II. 8 verso. 2) Ibid. 3) Ibid. II. 6 verso.

In the familiar style of speaking and writing as an auxiliary verb grafted on the root of another verb, it makes known, that the action which is done, proceeds from the person spoken to, or even merely from another person than the speaker. Examples from the spoken language:

Sayoo nará, O tsŭké násare! if it is so, give it me! — *Kosikakeni O kake nasare!* may Your sitting on a chair happen, = take a seat. *O kake nasare*, sit down. — *Korewo O kasi- (O tsŭké) nasare*, lend (give) me this. — *Korewo Goran nasare*, please look at this. — *Yoku O yásümi násaré!* vulgo *O yásŭmi*na! may Your good rest happen! = good rest! — *Dokonĭ O sŭmai nasarŭ ka?* where do You live? — *O kai nasaretemo, O yame nasaretemo, kono ŭyéwa deki-masenŭ*, you may buy it or not, there ends the matter. — *Nokorazu O kai násarŭ nará, yasŭkŭ-sĭté age-mašoo*, if you buy the whole stock, I will sell it cheap. — *Roo wo O kai-nasaránŭ ka?* dont you buy wax?

Nasare-mas)i, u, the same as *Nasare*, only more round-about, vulgo *Nasarimasu* also (see § 101). — △ *Naniwo nasare* (vulg. *nasari)-masu?* what are you doing? — *Go an-sin nasare-mase*, depend on it. — *Watakusino mạusu kotowạ O wakari nasare-masŭ ka?* do you understand what I say? — *Sa-yạuni nasare-masŭ ka?* will you do so? *O kamai nasare-masŭ na!* take no pains! — *Sŭkósimo O kamai nasare-masŭ na*, don't trouble yourself about; don't care for it. — *Kono mitsiwo O íde nasare-mase*, go this way. — *Idzureye O íde nasare-masŭ?* whither are you going? — *Idzure yori O íde nasare-mašita?* whence do you come? — *Douzo O fairi nasare-mase*, if you please, walk in.

4. **Nasaserar)e, uru,** 被レ爲サレ成ル, care is taken that a thing is done or made; the passive of *Nasase*, have made, and this the causative form of *Nasi*, to make. The action or the effect here runs over four wheels.

5. **Arasar)e, uru,** pass. of *Arasi*, to have be, and this from *Ari*, to be. — △ *Dorega O suki de arasare-masŭ ka?* what is there of your desire? what do you like?

Araserar)e, uru, vulgo for *Iraserare*. — △ *O ko-sama ĭkaga de araserare-masu*, how is your son? — *Sošite okŭsama wa ĭkaga de araserare-masu?* and how is your lady?

6. **Irar)e, uru,** to be placed in the condition of dwelling, pass. of *I*, *Iru* (居ル), to dwell, be somewhere, stay (see § 98). — *Anata iraruru tokórowo zonzi-masénu*, I do not know your dwelling-place.

7. **Irasar)e, uru,** pass. of *Irási*, make dwell, thus to be placed in the condition

of making dwell, = to be (somewhere). — *Mo sŭkosi irasare-mase* (low language *irašai masi*), stay a little longer. — *Yoku irasare-mašita*, you are well placed, = you are welcome. — *Sate, fisabisa ikagade irasare masu*, come on, how have you been this long time. — *Ikagade irasare-* (vulgo *irašai-*) *masu?* how do you do?

8. **Iraserar)e, uru,** to be placed in the state of dwelling, = to be. — △ *Go ka-nai samawa ĭkagade iraserare* (vulg. *irašši*) *masŭ?* how are your family? — △ *Kŭwa fen-* (火ク邊ン) *ni iraserare-mase*, be near the fire (come near the fire). — *Itsi bet i rai* (一イチ別ベツ以イ來ライ) *ikagade iraserare-mašita?* since our last separation, how have you been?

§ 113. I. **Tama)vi, vu,** △ **Tamai, Tam)au, oo,** 賜ダマヒ。タマフ。給, to bestow, grant, give, when the giver belongs to a higher sphere. Although the Japanese themselves reduce this word to *Tama*, 玉タマ, = jewel, we take it for a compound of the old *Tabi*, = to give, and *Avi*, 合アヒ, to meet. Thence; *Mono wo motte fĭtó ni tamavu* [1]), literally: to confer something on a person. 祿ロク ヲ 諸ショ 臣シン ニ タマフ [2]), *Rokuwo šo-sin ni tamavu*, (the king Zin-mu) grants incomes to his servants.

As an auxiliary verb grafted on the root of another verb, it characterizes the action as proceeding from a higher person, whether divine or princely. It is expressed by 給タマフ and phonetically by 玉フ。 [illegible], answers somewhat to the »please" or »have the goodness" used by courtesy, German *geruhen*, is however, at least in tales, rightly left out by the translator.

Examples:

Tedzŭkara kŭvá wo torĭte ko-gaviwo si-tamavu, (the princess) plucks mulberry leaves with her own hand, and feeds silkworms. — *Sono notsi Tauyori takawo ken-ze sĭkába, Mi-kariwo moyovasare, sĭo-teowo torášĭme-tamavu*, when afterwards falcons has been brought as presents from China, (the Japanese prince) caused hawking to come more into fashion; and had all birds caught. *Mayov)i, u*, to come into fashion. *Tor)i, u*, to take. — *N.. tatsimatsi mŭnásĭku naru*, N.. dies suddenly. — *Iku-fodo mo nákŭ kano fĭmé mŭnásĭku naráse-tamavu*, immediately after, that lady (a princess) dies.

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1) *Nippon-ki.* 2) *Nippon o-dai itsi-ran.*

○軍中ニテ御身煩ハシクノホドナク崩御シタマフ *Kun-tsiu nite mi mi wadzuravasikusité fodo-nákü fou-kiyo si-tamavu* [1]), (the prince), while he is with the army, is taken unwell and dies shortly after.

Old writers have *Tab)i*, *u*, = to give, instead of *Tamavi* also; thence: *Osame-tabisi toki*, = when N.. governed [2]). —

For further examples see page 230 line 11 from the bottom. — p. 239 l. 8 from the top. — p. 274 l. 20. — p. 290 l. 9 from the bottom.

II. **Tamavár)i, u,** △ **Tamguri, Tamôr)i, u,** the continuative form of *Tamavi*, which however supplies the place of the passive form *Tamavare*, = to be granted, not in use (compare *Nari* as substitute for *Nare*, § 100. III), and, like *Tamavi*, also as an auxiliary, is joined to the root, or to the gerund of a verb.

Kore Tenno tamaváru nari, 是天所致也, this is a present from Heaven. — *Ko-zi-kini Izanagino mikoto* **yori** *Amaterasu Ohon kami*ve *mi kubi-tama* **wo** *tamavarisi koto wo iveri*, in the book of antiquity it is mentioned, that by (the god) Izanagi a necklace was presented to the goddess of the sun. — *Kore wo mesite go ini dziyo-* (五ゴ位ニ叙ジョ) *serare*, ... *no na wo tamavari*, (the king) inviting him, raises him to the fifth rank and confers on him the name of .. — *Nuno san-byáku-tan wo Háku-sai kok-wau NN. ni tamavari* (賜), *ya zyu-man fon wo ... ni tamavu*, (the Jap. prince) gives three hundred pieces of silk to NN., king of Petsi, and presents (his minister) a hundred thousand arrows.

Uke-tamavar)i, u, △ **Uke-tamôri** (承。奉), to have the honor to receive (from a superior), or to hear. — *Tsiyókü wo uke-tamavari* [3]) (承勅), to receive the king's orders. — △ *Go i-ken* (御ゴ意イ見ケン) *wo uke-tamvatta* or *tamotta*, I have had the honor to receive your advice. — △ *Sakü-ya yuki ga furi-masita to uke-tamavari-masita*, I have had the honor to hear, that it has snowed during the night. — *Go sa-u* (御ゴ左サ右ウ) *uke-tamavari-tákü zonzi-másü*, I wish to have the honor to hear, how you do. — *Ka-roo* (家カ老ロウ) *fünéwo idasite tamavari-keri*, we (skippers are speaking) enjoy the honor, that the secretary (of the governor) has our ships cleared. — △ *Midzu wo nomasete tamóre*, = have the goodness to let me drink fresh water.

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1) *Nippon o-dai itsi-ran*, I, 10.

2) *Wa-gun Siwori*, under *Tamavu*.

3) „ „ „ I, 16.

§ 114. By **Mátsŭr)i, u** the speaker expresses the most profound respect for the object, be it a person or a thing, that he speaks of or to. As continuative form of *Matsi* (待マチ), = to wait (compare page 218), *Mátsŭri* (祭マツリ。尊。禪) means continual waiting, solemn attendance, to show respectful homage. Thence *Tenwo mátsŭri*, *Tsiwo mátsŭri*, 祀マツリ先セン, *Senwo mátsŭri*, *Kami wo mátsŭri*, »people do homage to heaven, to earth, to ancestors, to Kamis," by celebrating feasts to their honor, *Mátsŭri*, being the feast itself.

As qualifying auxiliary joined to the root of a verb, *Mátsŭri* unites with it the idea of reverential homage. One says: *Fŭtárino kimini tsŭkavuru* (△ *tsukôru*) *koto atavázu*, serving two masters is impracticable. — More respect is shown by the expression: *Kimi ni tsŭkavu* (△ *tsŭkô*) *mátsŭru koto* [1]), to serve my prince with respect. — *Žô-tei ni tsŭko-mátsŭru*, to serve the Most High reverentially [2]).

上帝ジヤウテイニ事ツカフマツル

When the excessively polite speaker says to his equals: *O tomo tsŭkamatsuri-mašoo*, I will accompany you, or *O itoma tsŭkamatsuri-másŭ*, I take leave of you, we may put down such politeness to his own account. The rule requires *Tsŭkai-* or *Tsŭkae-mátsŭri*, yet this, for ease in pronunciation, passes into *Tsŭkô-* (ツカフ) or *Tsŭká-mátsŭri*. *Tsŭká-matsŭri soro* (仕ハ).

Tate-mátsŭri, 奉, to offer respectfully and solemnly, from *Tate*, set upright.

Kono toki ama-bito farákano uwowo Ten-wauni tate-matsuri si koto ari [3]), it appears that, then, the divers solemnly presented a redbellied fish to the Emperor. — *Deva-kuni yori kavikowo kavu monowo tate-matsuru* [4]), from the country of Deva persons, who breed silkworms, are solemnly presented (to the emperor). — *Tsusima yori sirokane wo tate-mátsŭru* [5]), from the island of Tsusima silver is presented (to the emperor). — *Hakŭsaino tate-matsureru te-fŭtó*, artificers, whom Hakusai had presented (to the king of Japan).

Tate-mátsuri is joined to the root of a verb, as a qualifying auxiliary, to characterize the action as respectful, solemn.

Onna (御名) *wo Yamáto Takeno Mikototo mąusi-tatematsuru* (申マウシ奉タテマツル) *besi* [6]), your name I must respectfully call Yamáto Take no Mikoto (compare

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1) *Tschung-yung* XIII.
2) Ibid. XIX.
2) *Yamato nen dai.* I. 21 v,
4) Ibid. III. 4 r.
5) Ibid. II. 29 r.
6) Ibid. I. 22.

p. 228 line 8). — *Ten-wąuwo ŭmáni tasŭke-nose-tate-mátsuri*, *Kavatsi ve nige-yuku* [1]), they respectfully help the emperor to mount a horse and escape to Kavatsi.

It is in earnest, not in irony, when the historian says: *Makowa no miko ukagavi kitárite Ten-wąu wo korósi-tate-mátsŭru* [2]), prince Makowa, steals in and respectfully kills the emperor.

Tate-matsurar)e, uru, the honorary passive, honoring, in the eye of the speaker, also him who respectfully offers or presents. If in the preceding example *tate-mátsŭrárŭ* were used, instead of *tate-mátsŭru*, the speaker would show his respect towards the murderer.

The states and occupations to the qualification of which courtesy pays particular attention, and the expressions of which, to be properly appreciated, must be understood also, are: 1. Being, existence; 2. Doing; 3. Seeing, Showing; 4. Saying; 5. Giving; 6. Going and Coming. — Explanation:

§ 115. BEING.

1. The spoken language, which leaves the use of *Nari*, to be, to the book-language, instead of it uses 1. *Masi* (§ 101); 2. *Ari* (§ 96); *Ari-masi* (§ 101); 3. *Ori*, *Ori-masi* (§ 97); 4. *Gozari*, *Gozari-masi* (p. 263 *Rem.*); 5. *Soro* (§ 102); 6. *Fanberi* and 7. *Moosi*.

6. **Fanber)i, u, Famber)i, u**, ハンベリ。ハベリ, of old ハムヘリ, means wait upon (侍。陪), stay or be somewhere (在), it is expressed in the epistolary style by 候 (wait upon), and declared as equivalent to *Samuravi*, *Sorai* (§ 102). *A. B. sa-uni fanberite* (左サ 右ウニ 侍ハンベリテ) *mátsŭri-koto wo tori-okonávu*, (the Ministers) A. and B. taking the places right and left (of the sovereign), carry on the affairs of government. — *Yumi va Zin-dai yori fanberi*, the bow has existed from the time of the gods. Compare page 230 line 3 from the bottom.

7. **Mąus)i, u, △ Moosi**, マウシ。マウシ。モウシ。モウシ, 1. to show oneself respectful; 2. 申, to mention. The way in which this word is used, requires the distinction of its two significations, although no attention is paid to it, by the Japanese, who use but one Chinese sign (申) for both.

In the former signification, as definitive or as defined part of a compound verb also, it qualifies the action as submissive, respectful: *Mąusi-uke* is to receive respectfully; *Uke-mąusi* on receiving to show oneself submissive. The

1) *Nippon o-dai itsi-ran.* 2) Ibid.

root *Mạu* seems to be the same as occurs in *Mạu-k)i*, *uru* (來朝), to come to court in solemn procession, *Mesi-mạuko-* (not *ka*) *sĭmu* (召來), to send for a person to court, and in *Mairi*, to make a solemn entry. Japanese philologers think that this *Mausi*, »placed after the root of a verb, frequently passes into *Masi*" (§ 101) [1]).

Yamáto Takeno Mikoto Ise Dai-zin-Guu yori fou-kenwo mạusi-ukete, *Surugá no kuni made yuki-tamạvu* [2]), prince Yamáto Take receives respectfully from the temple of the Great Spirit at Ise the precious sword and departs to the country of Suruga. — △ *Kaki-tome-mạusu bekiya* (書留可申), if I shall take a note of it? — *Sa-yạu naraba O wakare moosi-* (= *masi*) *masu*, as it is so, I take respectful leave of you; the ordinary expression for our: Farewell! — *Ori wo motte On tsikadzŭkini nari-mousi-taku-zon-zite*, *tada ima-made yen-in mạusi soro*, wishing for an opportunity humbly to come in contact with you, I have only delayed it till now. — △ *O fanási-mousi-soro fĭtó wo mi-mousi soro*, I see the man of whom you speak.

§ 116. DOING is expressed by

1. **S)i, u, uru**, to do (§ 103), *Si-mas)i*, *u*, to be doing (§ 101).

2. **Itás)i, u, Itási-más)i, u**, to accomplish (p. 284 *Rem.*), more stately than *Si*.

3. **Asobas)i, u**, the causative form [3]) of *Asob)i*, *u* (遊アソビ), to play, to be amused (*Saru yedani asobu*, the ape is playing among the branches), and further the honorary passive **Asobasar)e, uru** (被サレ遊アソバ), to take pleasure in any occupation, are used both for the qualification of what persons of rank do. See page 237 line 5.

△ *Go ki-gen yoku asobasi-soro*, His Honor's disposition (cast of mind) is good. — *Korewo obosimesi asobasi-soro*, Your Honor means this. — *Kono fooye On-ide asobasaru beku soro*, literally: may your outgoing be to this side, for please come to my house. — *O noki asobasare!* please to go back (or out of the way)!

遊アソバ 出イデ 此コノ
候ソロ 可ベク 方ハウエ
被サレ 申オシ

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1) *MASU go-bini tsŭkete ivuva ofoku MAUSU no riyaku nari.* — *Wa-gun Siwori*, under *Masu*.

2) *Yamato nen dai.* I. 22. v.

3) According to the *Wa-gun Siwori*, *Asobasu* is a contraction of 遊アソビ坐マス, *Asobi-masu*. — „*Inisiye yori*," so it adds, „*Ki-nin koto wo nasaruru wo kaku iveri*," it is an old custom to designate by this word the doing of noble persons.

§ 117. SEEING and SHOWING.

1. **Mi, Mite, Miru** (§ 99 nº. 34), to see. — *Sinawo miru kotowa deki-masŭka?* can I see your goods? [1]). — *Watákŭsiwa kásŭkáni fŭnéwo mi-masu*, I see ships in the distance. Do they say for it really in Yédo *Watakusiwa kas'kani funega* **mie**-*masu* or **mieru**? i. e. I — the ship comes in view.

2. **Mis)e, eru**, to show. — *Bun-kowo O mise!* [2]), let me see a desk, or in the more round-about language of Miyako: *Bun-kowo Go ken* (御ゴ 見ケン) *se kudasare mase.*

3. **Fai- (Hai-) ken**, 拜ハイ 見ケン, to look on with respect, with interest. — *Korewo fai-ken itási-masu*, or *fai-ken tsŭkamátsŭri-soro*, I have the honor to see it

4. **O meni kak)e, eru**, 御オ 目メ 掛カケル, = to bring a thing under Your Honor's notice, to show a thing.. — *Naniwo O meni kake-mašoo ka?* [3]), what shall I show Your Honor?

5. **O meni kakar)i, u**, = to appear before His or Your Honor's eyes. — *Miyoonitsi O meni kakari-mašoo* [4]), = to morrow I shall come under your notice, I shall let myself be seen by you, I shall call upon you. — *Tadaima fazimete O meni kakari mašita* [5]), it is for the first time that I come under your notice, = it is for the first time that I have the honor to see you.

6. **Go-ran** (御ゴ 覽ラン), the glance of a noble person.

Go-ran-z)i, u, uru, to honor with a glance. — *Ten-wạuno on fava sou-ziyạu wo ik-ken Go-ran-* (一イチ 見ケン御ゴ 覽ラン) *zite, kokóro yoku, waravi-tamavu* [6]), the mother of the emperor, at the first glance upon the prior, becomes glad of heart and smiles.

In the familiar style of speaking and writing the speaker applies *Go-ran* to his equals, to show them respect. — *Korewo Go-ran-zerare*, or *Go-ran nasare*, please look at this. — *Naniwo Go-ran nasárŭ ka?* [7]), what are you looking at, what do you wish to see? the shopkeeper asks his customer. — *Nanide gozari-masŭ ka? itte Go-ran nasare*, go and see what it is.

§ 118. SAYING. The idea of saying is expressed by

1. **Iv)i, u, I)i, u** (云), **Ii-mas)i, u.** — *Anatano O nawa nanito ii-masu ka?* what is your name? — *Watakusino nawa ... to ii-masu* [8]), my name is ...

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1) *Shopping-Dialogues*, p. 23. 2) Ibid. p. 2. 3) Ibid. p. 1. 4) Ibid. p. 18.
5) R. BROWN, *Coll.* Nº. 1048. 6) *Nippon o-dai itsi-ran.* II. 15 v.
7) *Shopping-Dialogues*, p. 1. 8) Ibid. p. 19.

2. **Nori-tamav)i, u,** to order, when speaking of the master (see § 107, p. 299 l. 15).

3. **Osíy)e, u, uru,** 教ヲシエ。ヲシヘ, pron. *ŏssíy)e, ŭ, ŭrŭ*, to teach, to communicate a thing (*fito*ni *koto*wo) to a person by teaching, places him who makes the communication above him, who receives it. — *Wareni* (not *warewo*) *osíyeyo* (レ教ヲシヘヨ 我ワレニ), = teach me or communicate to me, sounds modest; *Anátani osíye-másu*, = I teach you or communicate to you, is considered presumptious. — *Tamini takahési uyuru kotowo osiyesĭmu* [1]), (emperor Schin-nung) has the people taught ploughing and sowing.

4. **Oós)e, uru,** 仰オホセ, to charge (*fitowo kotoni*, a person with anything), see § 87 n⁰. 25. Thence the passive *Oóserar)e, uru,* レ被ラレ仰オホセ, to be charged, instructed. To a superior one says: △ *Anatawa sono toorini ooserare-mas'taka?* have you spoken so? to an inferior: *Omae sono toorini ittaka?* — *Oose-tsŭk)e, uru* (仰付), speak to, to address.. Thence the honorary passive *Óose-tsŭkerar)e, uru,* 被仰付. — *Nipponye to-kaiwomo oose-tsukerarurú aida*, as or since (s. § 129, n⁰. 46) We (the sovereign speaks) have given orders to sail to Japan. — △ *Tono-sama korewo oose-tsukerareta*, the master has said this to us, or charged us with it.

5. **Kikas)e, eru,** = *Kikasĭme*, to make people hear, from *Kiki*, to hear. — *Ano O katani O kiki nasaré*, learn from him, ask him. — *Kikasĭme*, old-Jap. *Ki-kame!* レ令メ聞キカ, let me hear! tell me! speaking to a nobleman. — *Watakusini O kikase nasare!* let me hear! tell me. — *Watakusini O kikase nasaru kotoga deki-másŭka*? can you tell it me? — *Fĭtóno kokóroyeni naru koto wo ii kikaseru koto*, to tell that which tends to the interest of others.

Kikó-sĭm)e, uru, レ使シメ聞キコ, to let hear.

Kikosĭmes)i, u, 聞キコシ召メシ, to let hear, inform.

6. **Maus)i, u,** マウシ, △ **Moos)i, u,** to speak respectfully to one's superior, to mention, declare; expressed ideographically by 云。曰。申。白。謂。啓。告。奏。言.[2]). It has the definition of what is said as an Accusative, and, if it is a Substantive objective phrase, this with the particle *to* before it, whereas the more distant object, to whom or where one mentions, as Dative or Local

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1) *Jap. Encycl.* vol. 103. 1 r.

2) 尊長ニ對シ語ヲ發スルニ マウシト イフハ 稟字也ト イヘリ

Wa-gun Siwori under *Mausu*.

precedes. — *Tsubusani sono kotowo mausi-soro*, I mention this minutely. — *Žooteini mausu*, 告上帝 (マウス ジヤウ テイ), to speak to God. — *Buts'ni mausite mausáku* [1]), 白佛言, = as he speaking to Buddha says. — *Mausi-tamavakuva*, 奏言 (マウシ タマハクハ) [2]); as (the prince to the emperor) says. — *Nagáku Nipponno yatsŭko to narĭte, midzŭki-monowo sadzuku besi to maosu*, he declares that he will always be the servant of Japan, and pay tribute. — △ *Sorewa Nippon dewa nanito moosi-masŭka?* [3]), what is this called in Japan?

If *Mausi* is used as a root, on which another verb is grafted, it is expressed thereby, that the action is confined to the speaking or saying, e. g. *Sadame*, to define; *Mausi-sadame*, = *ivi-sadame*, to define with words; *Age*, to raise; *Mausi-ag)e, uru*, 申上, = to say towards above, to communicate to a superior; *Moosi-ire*, 申入, proposition to one's equal. — *Nandziye* (or *Nandzini*) *šo-kanwo motte moosi-ire-soro*, I have the honor to inform you by letter. — *Yaku-ninye mausi-tassu-besi*, notice shall be given of it to the officers.

If *Mausi* is grafted on the root of a verb it stands for *Mas)i, u*, 坐, § 101. *Age-mausu* or *Age-mausi soro* (上申候) of the epistolary style is the same as *Age-masu*, to offer, of the colloquial. See Addenda n°. VI.

§ 119. GIVING.

1. As from courtesy the speaker places the person addressed above him, even if he is his equal, he qualifies his own giving as an upward movement, and the giving of another as a downward one: he uses **Ag)e, uru**, to reach upwards, in opposition to the honorary passive **Kudasar)e, uru**, to be let down from on high, to descend (page 243 line 22), and since from this distinction it appears who gives, the speaker or the person spoken to, the express mention of a pronoun in connection with these and similar verbs is superfluous, as the following examples show:

△ *Dai-kinwo* **age**-*másŭ kara, uke-tori-gakiwo kŭdásare* [4]), after I have paid you the price give me a receipt. — *Dai-kinwa* **agerarénŭ** (or *agerare-masénŭ* [5]), = the price will not be reached upward to you by me, = I will not pay the price. — *Dai-kinwa tadáĭma kŭdasáruka?* [6]), will you give me the money for the goods immediately? — *Tadáĭma kŭdasaru kotowa deki-masenuka?* [7]), cannot you give (it)

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1) *Mausaku*, see § 107. 2) *Nippon-ki*. Vol. VII. 14 r. 3) R. BROWN, *Coll.* N° 366.
4) *Shopping-dialogues*, p. 14. 5) Ibid. p. 13. 6) Ibid. p. 13. 7) Ibid. p. 13.

me immediately? — *Anata-sama yori kudasareta kane itsi-pu mo tsukaiva itási-masenŭ*, of the money given by Your Honor — it is a Japanese grisette who writes it — I have not yet spent one *bu*.

2. **Saság)e, uru,** (from *Sasi*, to show, and *Age*, to raise), 掀。捧。擎, holding a thing up, to present to a person in a higher station.

Sinrano tsŭkai N.N. kitatte mitsŭkiwo saságŭ [1]), N.N., ambassador of Sinra comes and solemnly offers presents (to the emperor). — *Tanbano kuni yori kŭróki kitsŭnewo saságu* [2]), a black fox from the country of Tanba is offered (to the emperor).

3. **Kudasare,** joined to the root or to the gerund of a verb, characterizes the action as one proceeding from the person spoken to. It sounds more courtly than *Nasare* (§ 100. IV. 5).

O kai kudasare (vulgo *kudasai*), or *kudasare-mase*, or *O kai nasare!* please to buy. — The chapman: *San-byakume de kudasare!* 三百目出下 [3]), please to pay 30 taels! The buyer: *Ni-byákŭme de agemašoo*, I will give you 20 taels. — *Doozo mioo-nitsi* O ide (御出) *kudasare!* please to come to-morrow! — *Tsikadzukini O nari* (御成) *kudasare!* [4]), please to approach him, = allow me to present him to you. — *O kamai kudasaruna* [5]), take no pains. — *Mo sŭkósi ne-mašite kudasare* [6]), please to set the price somewhat higher. — *Gok' yasŭku-site kudasaru nará, nokorázu kai-mašoo* [7]), if you give it as cheap as possible, I will buy all.

Remark. For *Kudar)i, u* see § 87 N°. 10.

4. **Tsŭk)e, uru,** 付, to add to, expresses the idea of giving, without any boast. In △ *O tsŭké nasare!* please give it me! *Tsŭke* has reference to the speaker and the honorary passive *Nasare* to the person spoken to.

5. **Torásĭm)e, uru,** also **Torás)e, uru.** That the expression: »to give order to take" places the person ordered beneath the one who orders is self-evident. —

百官仁義
礼智信ノ札
物ヲ賜ヲトラシメテ

Fyak-kwanni zin, gi rei, tsi, sinno fudawo torasĭmete monowo tamavŭ [8]), the emperor orders the assembled officers to take tablets, on which one of the words humanity, justice etc. is written and thereby bestows gifts.

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1) *Yamato nen-dai.* III. 3 v.
2) Ibid. III. 4 r.
3) *Shopping-Dialogues*, p. 38.
4) *Shopping-Dialogues*, p. 19.
5) Ibid. p. 21.
6) Ibid. p. 38.
7) Ibid. p. 36.
8) *Yamato nen-dai.* III. 6 v.

6. **Yar)i, u,** 遣ヤリ, to cast, throw, send (*fitoni monowo*, to send a thing to some one); it humbles the receiver. — *Tsukaiwo O yari nasare*, please send me a message. — *Kono mononi kane itsipu yare!* give that person one *bu!*

§ 120. GOING and COMING are expressed by

1. **Mair)i, u,** solemn entry, to enter (a palace or temple) in solemn procession. 參。參。詣。入。參入。參納. From *Mái*, *Mau*, to walk in procession, to hold a stately procession, and *ir)i*, *u*, to enter. The definition: whither one goes or where one enters, precedes, characterized by *ye*, *ve* or *ni*.

Ten-mu unadzuite O-maeve mairu[1]), prince Ten-mu, yielding, waits upon His Highness (the Mikado). — *Kau-raimo .. Go tsin* (御ゴ陳チン) *ni mairite feifukŭ su* (平ヘイ伏フク)[2]), also they of Corea come into the imperial camp and submit themselves.

In the familiar style of speaking and writing *Mairi* is used instead of *Kitari*, to come, if one's own coming to the person spoken to is meant, even if one is on an equality with him. If the pronoun of the first person is wanting, by *Mairi* it is indicated that the speaker means his own coming to the person spoken to. — △ *Watáksa sinawo mini* (or *kai-mononi*) *maitta* (來マイタ), I have come to you to look at (or to buy) goods. — △ *Watáksa kono fitówo tsurete maitta*, I have brought this man with me. (*Shopping-Dial.* 18). — △ *Firu-maye niwa mairi ye-* (行マイリ得エ) *masénŭ*, I cannot come before noon. (*Sh.-Dial.* 17).

2. **Mairar)e, uru,** if it occurs, is used by the speaker, instead of *Mairi*, by way of an honorary passive, from respect towards the person who comes.

3. **Mairas)e, uru,** cause to enter solemnly, cause a thing to enter solemnly, i. e. to send a thing to a person in a high station, to offer a thing solemnly. 進。上。獻. The giver humbles himself, and raises the receiver.

4. **Mairasar)e, uru** vulg. *Marase*, (passive of *Mairasi*), to be admitted with solemnity. — An excellent example from RODR. § 105: *S. Joam Baptista Jesu Christoni Baptisma wo sadzuke-mairasareta* or *Sadzuke-tatematsurareta*, S. J. B. was solemnly admitted to the administration of baptism to J. C. — Here by *Mairi* the giver of the baptism is placed beneath the recipient, whereas the passive form *mairasareta* expresses the respect of the speaker towards the giver.

5. **Ide, Idzuru** (出イデ), to come out of, to appear, and

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1) *Nippon o-dai itsi-ran.* II. page 4 r.

2) *Yamato nen-dai.* I. 26 v.

6. **Agár)i, u** (上ガリ), to come up, rise, are applied only to a person beyond the speaker. The former points to the beginning, the latter to the duration of the action. *Fino íde* is sun-rise, **O íde** (御* 出イデ), the rising, the appearing of persons beyond the speaker, His or Your coming. — *O ide nasaru* (御出成), = Your or His rise takes place, i. e. you or he comes. — *Yokŭ O íde nasare*, or *nasare-mase*, or, abbreviated, *Yoku O íde!* = be welcome! — *O íde nasarei kasi!* oh that he came! — *Dokoni O ide nasarŭka?* whither are you going? — △ *Kono mitsiwo O ide nasare-mase*, go this way. — *Idzuku ye* (or *Idzuku yori*) *O ide nasare-masu?* whither are you going (or whence are you coming)? — *Watákusi to iššoni* (一ツ所ニ) *O ide nasare-mase*, go with me.

O ide also takes the place of the auxiliary verb *Ari*, *Ori* or *Iri* (§ 96, 97, 98), in connection with a precedent gerund. — *Tašikáni šiřité* (*šte*) *O ide nasare-másŭka?* [1]), do you, or does he know it certainly? — *O kiwo tsŭkéte, mite O ide nasare!* [2]), fix your attention on it and see! — *Atsirani matte O ide nasare!* [3]), wait there! — *Akariwo motte O ide nasare*, bring a light. — *O agári* (御* 上ガリ) *nasare*, i. e. may your coming take place, says a merchant for: come in! (*Sh.-Dialogues* 1).

Taken in an ample sense, by another's coming the speaker understands a meeting, a concession to the speaker's wish, e. g.: *Sakewo age-mašooka?* may I offer you sake? — *Ari gátoo*, no I thank you. — *Nazeni O agari nasaránŭ ká?* = why do you not rise? for: why don't you concede, — why do you refuse? (*Shopping-Dialogues* 21).

Agarasar)e, u, uru, to be raised, from *Agarasi*, to make rise, and this from *Agari*, to rise. The passive form, for honor's sake used in deference instead of *Agari;* also **Agaraserar)e, uru.**

7. **Makár)i, u**, evidently a continuative verb and as I think derived from *Mak)i, u*, = to leave off (§ 106), means a continual leaving off of work, i. e. to have furlough (Hd. *Urlaub*) or vacation, to be out of service for a time; to go on furlough [4]). It was formerly used for people in service, who left the capital to go elsewhere for a time, on a visit. It is expressed by 罷。退。往。去。辞。向。至。就, and must be distinguished from *Makar)e, eru*, to be sent away, the pass. of *Mak)i, u.*

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1) R. BROWN, *Coll. Jap.* N°. 14. 2) Ibid. N°. 34. 3) Ibid. N°. 36.

4) *MAKARU to va koto sumite sono ba wo sirizoku koto nari.*

曰(イハク) 倭姫命(ヤマトヒメミコトニ) 辞(マカリマウシ)ニ 于(エテ) *Yamáto fime mikotoni makari-mousi-tamavite ivaku* [1]), (prince Yamáto take) paying a visit to (the priestess) Yamáto fime (at Ise) says ... — △ *Watakusiwa omaeno katani makaraṇu*, or *makari-mašoo*, I shall come and visit you.

When the chapman says: *Sono ne de wa makári-masénŭ*, = for that price I will not come to you, he declares that he is not willing to sell for that price. — *Aru tokóroni makári-aru*, to be somewhere on leave, to be somewhere; to be there for a time, but not definitely. — *Bu-zini makári ari-masŭ*, = he finds himself for a time at ease, it is well with him. — That *Makari* is, at the same time used for »to die" will, our derivation considered, not appear strange.

Placed before another verb it seems to unite with it the idea »of furlough, on a visit only for a time." — *Mioo-nitsi makári idzu besi*, possibly I may just call on you to morrow. — *Makari* therefore indicates discretion, politeness.

8. **Tsĭká-dzŭk)i, u,** 近(チカ)キ, to come into the neighbourhood. — *Fiiru tomosii ni tsiká-dzuku*, the night moth comes in contact with the lamp-light. Thence *Tsĭká-dzŭki*, an acquaintance, one known. — *O tsĭkádzŭki ni nari-masŭ*, I become your acquaintance, I make acquaintance with you. — *O tsĭkádzŭki ni nari-masĭte yorokobi-másŭ*, it is agreeable to me to have become acquainted with you.

The going out of the Mikado is called **Mi-yuki-s)i, u, uru,** or 行(ギヤウ)幸(ガウ) **Giạo-gạo-s)i, u, uru,** or *Giạo-gạo-ari*, = to spread happiness in going; on the other hand the going out of the Tai-kun was expressed by 御*成(ナリ) **o nari.**

Ten-wau N. kunini giạu-gạu-su [2]), the emperor repairs to the country of N. — *Ten-tsi Ten-wạu aru-toki yama-sinaye giạu-gạu arite, kaheri tamavázŭ. Tenni nobori tamavu ni ya?* [3]), the emperor Ten-tsi once went into the mountains and did not return. Should he have gone to Heaven?

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1) *Nippon-ki* VII. 16. r. 2) *Nippon o-dai itsi-ran.* II. 10. r. 3) Ibid. II. 4 v.

CHAPTER VIII.

CONJUNCTIONS.

§ 121. As the relation indicated by conjunctions, in which propositions stand to one another, is either a coördination or a subordination, Grammar distinguishes coördinative and subordinative conjunctions. Consequently we arrange the Japanese conjunctions as follows:

A. COÖRDINATIVE CONJUNCTIONS.

I. Copulative conj.

1. Mo, ..mó, ..mó.
2. Mata, ..mo mata.
3. Katsu, Katsu va.
4. Oyobi.
5. Narabi ni.
6. Kanete.

II. Disjunctive conj.

7. Arŭiva.
8. Matava.
9. ..ka, ..ka.
10. ..ya, ..ya.
    ..yara, yaran.

III. Adversative conj.

11. Mottomo.
12. Nagára, Na (Nga), Ga-[tera.
13. Sĭkasi-nagára, Sĭkasi. Sava-ive.
14. Sari- (San-) nagára.
15. Yavari.

IV. Conclusive conj.

16. Kono-yŭ̱ni. Sore-kara. Koreni yotte.
17. Sorede, Soredewa, Soowa.
18. Sosĭte, Sogote.
19. Sáte.
20. Sunavatsi.

V. Explanatory conj.

21. Kedási.
22. Tadási.
23. Anzuruni.

B. SUBORDINATIVE CONJ., GOVERNING THE ADVERBIAL PROPOSITION THAT PRECEDES.

I. Conjunctions of place and time.

24. Tokóro, Bašo.	27. Setsu.	31. Ma-ma.	35. Notsí.
25. Tokóroni,	28. Migiri.	32. Avida. Aida.	36. Yori.
△ Tokóro de.	29. Utsí, Hodo.	33. Uyé.	37. Kara, ..noni.
26. Toki.	30. Ma.	34. Mave, Mayé.	38. Made.

II. Conjunctions of quality and manner.

a. Comparative, *b. Proportional conj.*

39. Toórini. 40. Yauni, Gani. 41. Gotó)si, ki, ku. 42. Fodo, Fodoni.

III. Conjunctions of causality,

a. used in the notice of an actual cause.

43. Yuéni. 44. Kara. 45. Niyotte, Aida, Tsuki, Tsuite.

b. Conjunctions used in the notice of a possible, i. e. a future and thus an uncertain cause (**Conditional conjunctions**).

46. Naraba, Nara, *in connection with* Mosïkŭvá, Mosiva, Mosi.

IV. Conjunctions of the purpose.

47. Taméni. 48. Tote.

V. Conjunctions of concession.

49. ..mo.	52. ..iédomó.	55. Sïkamo.
50. ..tomo.	53. Sïkaredomo, Saredomo.	56. Somo-somo.
51. ..domo.	54. Soredemo.	57. Mamayo.

The relative comparative of propositions. 58. **..yoriva musiro.**

Explanation.

A. COÖRDINATIVE CONJUNCTIONS.

I. Copulative or coördinative conjunctions.

§ 122. 1. ..mo, 亦[モ], adverbial suffix, = too, also, Lat. *que*, *quoque*, characterizes the word which precedes, either subject or object of the proposition, as added to, or made equivalent, to another subject or object already mentioned.

Kore, this: *Koremó*, this too, even this.

Korewo, this, him; *Korewomó*, him too.

As suffix to an interrogative pronoun it contains all that is included in the interrogative, as individuals together. — *Dare*, = who? (Lat. *quis*?) — *Daremó*, = whoever (Lat. *quisque*). See page 102.

It characterizes the concessive proposition. See § 131 n°. 50.

..**mó**, ..**mó**, = both.. and.., as well.. as also.., not alone or not only, but also.. — *Kazémó namimó sidzŭmarázu*, = both wind and waves do not abate, = neither wind nor waves become still. —

○扇ハ舜ツクリ玉 武王フ王マタ ツクリエフトモイヘリ

Avugi (△ *Oogi*) *va*, *Ziyun tsukuri-tamávu to* **mó** *mata Bu-wau tsukuri-tamávu tó* **mó** *iveri* [1]), = concerning the fan, it is said that (*to*) Schun has made it, as also that (*to*) Wù-wang has made it.

2. **Matá**, 又マタ。亦マタ, = twig, something that is double; as adverbial conjunction = too, and, moreover (*sono ŭyé*), likewise, or also, unites both coördinate names, and equivalent propositions, and refers to the word or proposition, that follows it. — *Anátano kinŭ-mono* **mata** *momen-mono it-tanno naga fabawa ikŭra ari-másŭká?* [2]), what is the length (and) breath of one piece of your silk- and cotton-goods? — *Ke-oriwa kane-žak* **matá** *kenwo motsii-másŭ* [3]), for woolen goods the iron foot is used as also the *ken* (an ell of 6 feet).

Mata (亦マタ) refers to the predicate in propositions like:

○學而時習之マナンデトキニナラフコレヲ 不亦說乎ズマタヨロコバシカラフヤ

Manánde tokini korewo naraŭ **matá** *yorókobasĭkarázuya?* [4]), to learn a thing (and) practise it continually, is this not agreeable too?

..**mó matá**, = likewise. If the subject as well as the predicate of a proposition is made equivalent to the subject and predicate of a precedent proposition, the sameness of the subject is expressed by the suffix *mo*, and that of the predicate by the adv. *mata* (亦); thence the formula ..*mo mata*..

Kono fŭtá fasirano kami **mó matá**... *mi-miwo kákŭsi tamátki*, also (*mo*) both these gods kept themselves likewise (*matá*) concealed. Compare page 225.

At the beginning of a proposition *Mata* points to the equality of its contents with that expressed in the preceding proposition. — *Mata* (又) *anátano fooni sa-too ari-másŭ nará*, *sorewo kai-mašoo* [5]), = and if you have sugar, I will buy it.

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1) *Kasira-gaki*. VIII. 2. r. 2) *Shopping-Dialogues*, p. 33. 3) Ibid. p. 28.
4) *Lun-yu*, Cap. 1. 5) „ „ p. 40.

3. **Kátsŭ**, 且カツ, isolated by *va* or *wa* also **Kátsŭ vá**, **Kátsŭ wá**, = and also, moreover, Lat. *quoque*, continuative conj., characterizes the proposition or the part of the proposition that follows it, as an addition to the precedent clause.

親シン且カツ商シヤウ賣バイ, *Kon-sin* **kátsu** *šoo-bai* [1]), friendship and trade. 有アリテ恥ハヂ且カツ格イタル, *Fadzi arĭte kátsŭ ĭtáru* [2]), people grow ashamed and come to perfection.

Kátsŭ matá, 且亦, moreover also, than so much the more.

Kátsŭ-kátsŭ, = moreover and moreover, all and all.

4. **Oyóbi**, 及オヨビ, = reach to, as conj. to and with, inclusive, unites two objects removed from each other, comprising the series of similiar things between them. It is a synonym of ..*ni itáru made* or ..*yuki-tsŭkite*, = coming to.., and of *Made*mó. (See § 62. n°. 26).

The stipulation that Japan shall appoint consuls and commercial agents abroad, is expressed in the Treaty of 1858, Art. I al. 4, by:

諸シヨ取トリ締シマリノ役ヤク人ニン及オヨビ貿ボウ易エキヲ處シヨ置チスル役ヤク人ニンヲ任ニンズベシ.

5. **Narabini**, 並ナラビニ, besides, also, from *Narab)i*, *u*, to place oneself next, joins substantives and propositions. — *Mórokosi narabini Ban-goni dzuu-suru mono*, a person versed in the Chinese as also in foreign languages. — *Nippon no kome narabini Nipponno mugi* [3]), Japanese rice and Japanese wheat.

At the beginning of a proposition *Narabini* is met with e. g. in Art. VII al. 2 of the said Treaty, containing the stipulation: »And these buildings shall not be injured," after the building of churches is conceded in the previous proposition.

6. **Kanete**, 兼カネテ而テ。兼カネテ, at the same time, gerund of *Kane*, to take with or together, to comprehend, comprise, embrace, characterizes an apposition. — *N.N.*, *Bungono kami* **kanete** *Nagasaki Go-Bu-gioo*, N.N., prince of Bungo and governor of Nagasaki.

II. Disjunctive conjunctions,

between propositions that reciprocally exclude or may supersede each other.

§ 123. 7. **Arŭiva**, **Arŭiwa**, 或アルイハ, contr. of *áru ívu va*, = as someone says [4]), separates, with the signification of or, or also, substantives and propositions

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1) Netherl.-Jap. Treaty of 1858, in the beginning. 2) *Lun-yu*, II. 3. 3) Treaty. II. 19.

4) アルイハ有人ノ略ナルベシ又一ル謂イノ義ニ. *Wa-gun Siwori*, under *Aruiva*.

which may take the place of each other. — *Kono figiri arŭíva sono i-zen nitemo* [1]), at this date or earlier.

Aruiva repeated has the power of exclusion. — *Aruiva kono figiri, aruiva sono i-zen*, either at this date, or earlier.

7. **Matava, Matawa,** the *mata* isolated by *va*, = or also, then well. The »or" in »consul or consular agent" is expressed in the Treaty Art. I. al. 2 by 又ハ, *matava*. — 日本貴官又ハ委任ノ役人, *Nippon ki-kwan matava i-ninno yaku-nin* [2]), Japanese officers of rank or also commissioners. — *Anáta wa Egeres mata va Oran-mo-zi wo O kaki ka?*, do you write English or Dutch?

9. **..ka,** 歟。耶。乎, as suffix and pronounced with emphasis, original characteristic of the direct question; e. g.: *Fĭtóká?* a man? *Arŭka?* is there? *Ari!* there is!

In alternative propositions repeated as a suffix, **..ka, ..ka,** takes the place of our disjunctive either.., or.., Germ. *entweder.., oder...* — *Yama ka? Kumo ka? toókŭ-site siru-koto nasi*, = whether mountain? or cloud? being far off I cannot know it. — *Sore ka aránŭ ka?* (是耶非耶), it is so, it is not so? — △ *Sore ka, kore ka koi to iye!* tell that or this (one or the other) to come! [4]).

Remark. In my opinion, *ka* gets its disjunctive power from its original quality of an interrogative particle. *Sore* and *kore* are thus characterized by *ka* as undetermined points of interrogation. Besides the alternative question: is it so or not? is expressed by two coördinate questions, of which one as well as the other closes with the interrogative particle *ka*, thus *Sa-yoo de ári-másŭ ka? Sa-yoo de ari-masénŭ ka?* = is it so? is it not so? The question: Is it silk or woolen stuff? sounds in the spoken language: *Kinu-mono de ári-másŭ ká? ke-ori de ári-másŭ ka?* [5]) = is it silk stuff? is it woolen stuff? If this alternative question is put, without any modification, dependent on the subsequent *to ŏmóu* (= to think that), or of *to tovu* (= ask if), the expression is obtained: to think that, or ask if it is silk or woolen stuff. Thus, when *..ka, ..ka* answers to our dis-

1) Treaty. XI. 1. 2) Ibid. IX. 6.

3) *Shopping-Dialogues*, p. 14. The original has *O kaki ka* for *O kaki-másŭ ka.*

4) Compare COLLADO, p. 59 line 7 from the bottom. „*Pedro ca Iuan ca coi to iye*, dic quod veniat Petrus vel Joannes."

5) *Shopping-Dialogues*, p. 16.

junctive either.., or.., it is because the questions themselves are disjunctive or alternative.

Since *Oókata* means »for the most part, in general" (see page 175 n⁰. 44), *Oókata sayoode gozári-mašoo*, *oókata sayoode gozári-másŭ-mai* of course also means »In general it may be so, in general it may not be so," for which we are used to say: »It may be so, in general, or it may not." Consequently the disjunctive character in those two propositions is not expressed by *Oókata*, but by the mere antithesis of the propositions themselves [1]).

10. **..ya**, ヤ, disjunctive but not exclusive suffix [2]), = or, and, Lat. *vel*, *sive*, *et*; — *Taya sonova fŭrubitári*, garden or (and) field has become old, in the spoken language: *Taya sonoga fŭrubita.* — *Dzu-kinyá kásawo nuku*, to take off kerchief or (and) hat. — *Sĭbayá ŏdórowo motte sekiwo tsŭkúru*, to make mats of underwood or thorns. — *Fanásĭyá warąu koye*, noises of talking and laughing.

Also *ya* is, just as *ka*, properly the closing particle of a question, it may be simple or disjunctive, and as that about which a question is put, is uncertain, this particle is also called *ivayuru utagainoya*, i. e. the so called *ya* of uncertainty. — *Ano fĭtowá kitárŭyá?* is he coming? — *Sĭkárŭyá, inayá?* is it so or not? — *Mikado fei-anni másŭyá? inayá?* [3]), = is the Mikado at his ease or not? = how does the Mikado?

Asa yuvuni ‖ *oyani kau-kau* (孝ヲ行ヲ) ‖ *suru fĭtowá*
Kamiya Fotokeno ‖ *megumi aru besi.*

He who early and late does his duty towards his parents,
Shall have the grace of the gods and of Buddha.

Yara, properly **Yaran**, = *Ya*+*aran*, = if there shall be? — .. *samaga kurude arąu yara*, *watákusiva utagąute órŭ*, I doubt if Mr. N. will come. — *Idzureno koto yara sirarezu*, it is not known what matter it is. — △ *Fĭtó yara tsiku-šoo yara siranu* [4]), whether it is a man or a brute — I do not know.

III. Adversative conjunctions.

§ 124. 11. **Mottomo** (improperly expressed by 尤ト), though, although, adversative or properly concessive conjunction, originally *Móttemó*

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1) Compare R. BROWN, *Coll. Jap.* LV. line 5 from the bottom.

2) 言ハ之ノ間ヲ也ト. *Wagun Siwori*, under *Ya*.

3) *Nippon-ki.* XXVI. 9.

4) Borrowed from COLLADO, pag. 60.

(以モツテモ), = with (this) also, modified for vocal harmony *Mottomo*, is put, in my opinion, elliptically for *Sorewo móttemó*, = with all this.., though, on the other hand. An example:

○軍用ノ諸物ハ日本彼所ノ外ヘ賣ベカラズ尤外國人互ノ取引ハ差構アル事ナシ

Gun-yoono šo-butsva Nippon yakŭ-šono foká ve urŭ-bekarázŭ. **Mottomo** *gwai-koku-zin tagaino tori-fikiva sasikamai-arŭ koto nasi*[1]), munitions of war may be sold to the Japanese government exclusively. That foreigners take such from one another will not, however be noticed. — By *Motte* as it appears from this example, the contents of the previous proposition are resumed whereas the suffix *mo* stamps them as conceded. That the proposition following *Mottomo* contains an antithesis, is the logical consequence of the concessive character of the previous proposition. Compare § 74. The Japanese are accustomed not to distinguish the conjunction *Mottomo* from the adverb *Mottomo*, according to the old manner of writing properly *Mótomó* and ideographically expressed by 最 or 尤, = »utmost, by eminence" (see page 134) and also express the conjunction *Mottomo* by the character 尤, by which it has become a stumbling-block for many a translator. As a proof it is necessary to cite the official Dutch translation of the above mentioned article: »Oorlogsbehoeften zullen alleen aan de Japansche regeering verkocht worden EN om dezelve aan vreemde natiën te verkoopen is buiten deze bepaling." — Of another article[2]) also, in which the description of the tedious manner of examining goods is followed by: 尤取調方格外時日ヲ費サヾルベシ, i. e. the examination, however, shall take place without any extraordinary waste of time, the Dutch translation drawn up by Japanese interpreters has »EN" (and) instead of however, whence it appears that they, misled by the Chinese character, have misconceived the force of the conjunction *Mottomo*.

Remark. The *Mottomo* occurring in *Go mottomode ari-másŭ* (御理モツトモテ有リマス[3]), You are right) of the everyday colloquial language, is evidently the adverb used as a substantive, and the phrase, which is elliptical, means: what you have said is incontestable. This expression is, by the by, also con-

1) Treaty. II. 18.

2) Art. III. al. 5 of the *Ki-soku* or Tariff belonging to the Treaty of the 18 Aug. 1859.

3) *Shopping-Dialogues*, p. 13.

nected with a particular shrewd hero of antiquity, one Mr. *Mottomo* (尤), who had applied to himself the name of 道理[1], *Doo-ri*, i. e. right, reason [1]). We leave this as we find it.

12. **Nagára**, vulg. **Gatera**, abbrev. **Ga**, = in the midst of, whilst, properly a word expressive of relation, arisen by syncope from *Naka gara*, which for the sake of euphony has taken the place of *Naka kara* (自中), = from the midst, and has a verb in its root- or attributive form before it. *Ne-nagára*, in the midst of sleep, not: as long as one sleeps. *I-nagára uru-mono* is a person who sells, sitting; *Motsi-yukite úrú mono* on the contrary, a hawker. *Umare nagarani sonavareru mono*, something inborn. *Nagára* is to be distinguished from *Nakara* (半。中), = the half. — *Fino nakara*, noon.

If the subsequent proposition is an antithesis to the antecedent, *Nagára* is equivalent to: nevertheless, yet, e. g. *So-fukuwo ki-nagára matsŭri-kotowo kiki-tamavŭ* [2]), though he wears mourning, yet he attends to affairs of government. — *Kono kuni Dai-Minni tsudzuki-nagára, kisa arázŭ*, this country, though it borders on China, has (nevertheless) no elephants. *Arisi*-**ga**, = *Arisi*-**nagara**, though there was..

政聞 ○素服著

The antithesis is more emphatically expressed by *Nagáramó*.

The spoken language, which contents itself with putting *Ná* in the place of *Nárŭ-dáke* (if possible), also retains simply **ga** (at Yédo **nga**) of *Nagára*, to which the force of but has been justly attributed [3]). It is put, like *Nagára*, at the end of the concessive proposition. — *Ano O kata va kokórozasi va yorósiu gozari-mas'ta* **ga**, *matsigai-mas'ta* [4]), though his intention was good, yet he has made a mistake.

13. **Sĭkási nagára**, = since it is so, mostly simple **Sĭkási**, 併。爾, = it is so, exhibits the previous proposition as conceded, and is followed by a sentence containing a statement, which must be of value equal to or more than the antecedent proposition. It is equivalent to: although, though, yet, however nevertheless. — *Sinawo mirŭ-kotowa deki-másŭka?* can I see your goods? — *Deki-másŭ*. **Sĭkási** (併) *kokoni te-hon-girega ari-másŭkara, koréwo Go-ran nasáre* [5]), yes; however as I have patterns here, please see them. — *Oke-gainiva fikage yosi; sĭkási* (併) *amári samŭsava asisi; mottome do-mave dasi-kąu-setsuva,*

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1) *Wagun Siwori*, under *Mottomo*.

2) *Nippon o-dai itsi-ran*. II. 1 v.

3) R. BROWN, *Coll. Jap.* LV. LXII. 2.

4) Ibid. p. 41. N°. 313.

5) *Shopping-Dialogues*, p 23.

finatamo yosi[1]), in the breeding (of silkworms) on tubs, shadow is good, but too much cold injurious, however as soon as (the silkworms) are brought out of doors and fed there, sunshine also is good.

14. **Sárĭ-nagára** or **Sán-nagára** (然サリナガラ。雖然, vulgo 乍然), by syncope for *Sĭkári-nagára*, = since it is so, is put at the beginning of a proposition, which contains an antithesis, and therefore is equivalent to: although it is so, notwithstanding, nevertheless. The antithesis is more decidedly expressed by **Sari-nagáramó** or **Sĭkásĭ-nagáramó**. — *San-nagára* is phonetically, but not ideographically, indicated by 乍サ.

15. **Yavári**, 猶ヤハリ。然。卽, however, yet, nevertheless, still. — △ *Nandziga sei-sĭtemo, sei-sézŭ tomo, kare va* **yavari** *sorewo suru de arąu*, whether you forbid him or not, he will do it nevertheless.

IV. Conclusive conjunctions,

preceding the proposition, which expresses a consequence.

§ 225. 16. The adverbial expressions formed with **..yŭéni**, **..kara** and **..niyotte**:

Kono yŭéni, Karuga yŭéni, Sore yŭéni, or also simply with *Yŭéni*, therefore.

Sore-kara, △ *Soreda kara, Soosĭta kara* vulgo *Soosĭte kara*, thence, then.

Koreni yótte, Soreni yótte, therefore. *Sĭkárŭni yótte*, or *Sárŭni yótte*, since it is so, therefore.

Further elucidation follows in § 129, N°. 43, 44, 45.

17. △ **Sore de**, 夫ソレデ, **Sore de wa**, so, thus, then, = *ni yótte*. — △ *Watákŭsi dai-zi na koto wo tássu, sore de O kike!* I communicate an affair of importance, thus listen! — △ *Soredewá kai-mašoo*[2]), then (as it is so) I will buy it.

△ **Soo wa**, a contraction of *Sĭkákuva, Sĭkąuwa*, so, or in the opinion of Japanese, of 左サ樣ヤウワ, *Sa-yąu-wa*.

左ソ程ホドワマカリマセヌ, *Šoowá makári-masénŭ*[3]), so I cannot consent to it, so it is not to be done. (For *Makári* compare page 325, line 5.)

18. **Soo-sĭte**, vulgo **So-sĭte**, 且ソシテ, also 卒ソシ而テ, *Sosste* written, contr. from *Sĭkąu-sĭte*, = since it is so, thus, then. See *Shopping-Dial.* page 15. Comp. △ *Soo si-mašoo*, I shal do it.

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1) *Yama-mayu kai-foo fi-den.* I. 1. 2) *Shopping-Dialogues*, p. 10. 3) Ibid. p. 3.

19. **Sáte, Sátevá**, so, thus, a fusion of *Sĭkárĭte*, *Sikatte*, = (this) being so, according to some, also of 左様仕而 *Sạu* (*Soo*) *sĭte*, which as far as the meaning goes, comes to the same thing, placed at the beginning of a proposition, expresses a consequence, even if the idea, from which the consequence flows, is not expressed as in: »So then the day approaches, on which" etc. — *Sate* is expressed by 扨, sometimes also by 偖.

20. **Sŭnavátsi**, modified for vocal harmony from *Sunávo-tsi* (正直路), = the right way; adverbially: right, directly (Germ. *geradenwegs*), conjunctively: consequently, is placed at the beginning of the subsequent proposition, which expresses the consequence. It is also used with the power of *videlicet*, to wit. 則。即。乃。迺。便。即便.

則知レ所先後ニシテ近キニ道ヲ矣

Sen-kou-sŭrŭ tokóro wó sirébá, sŭnavátsi mitsi ni tsĭkási [1]), if one knows what precedes and what follows (if one knows the cause and effect), then one is near the path of wisdom. — 安政五年即千八百五十八年, the Vth year of Ansei, consequently (or viz) the year 1858 [2]).

V. Explanatory conjunctions.

§ 226. 21. **Kedási**, 蓋, = namely, for, though, Lat. *nam*, at the beginning of a sentence, which explains the proposition preceding, mostly giving a reason. — *Yun-dzŭkawo nigirito ívu.* **Kedási** *tana-kokóroni nigiruno tokóro nari*, the hilt of a bow is called *nigiri* (hilt), it is the place at which it is held with the hand though.

The shade of doubt ascribed to *Kedási* by some philological Japanese is with justice, not admitted by others.

22. **Tadási**, 但, = properly, devoid of other definitions, forsooth, is placed at the beginning of a proposition, which explains a preceding assertion by a particular circumstance and generally confines it to that. It is to be distinguished from the adv. *Tada*, = only (see p. 176 n°. 66). — *Yạu-ginni hĭyaku mai, tadási gulden nari*, European silver two hundred *Mai*, i. e. guilders.

23. **Anzuruni**, 按ズルニ, = in my opinion; Remark, precedes that, which the writer has to remark on the saying or another.

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1) *Dai Gaku*, § 3.

2) Neth.-Jap. Treaty. Art. XI. al. 5.

B. SUBORDINATE CONJUNCTIONS, THAT GOVERN ADVERBIAL PROPOSITIONS.

I. Conjunctions of place and time.

§ 127. 24. **Tokóro**, 所ところ, or **Ba-šo**, = place, it answers to our adverbial conjunction of place where (see page 97). — △ »*Anátano sinuru tokórode watákŭsimo mata asŏkoni sini-mašoo*, where thou diest, I too will die" [1]). — *Mina mina nige-sarisi tokóronivá* (or *ba-šonivá*) *fĭtóri tatte-oru*, alone to remain standing, where all have fled. — *Kavi-tatento omóvu tokórono do-ma* [2]), a patch of ground, where people think of breeding (silkworms).

25. **Tokóroni**, △ **Tokóro de**, characterizes the attributive proposition by which it is preceded, also as an adverbial definition of time, and is equivalent to: whilst, as. — *Mina mina yŏróköbú tokóroni, sonoyo nivaká ni oo-kaze fŭkí-kitári-keri*, whilst everyone (on board) was full of gladness, in that night a storm suddenly arose, = every one was glad, as a storm arose etc. — *Sĭkárŭ tokóroni*, as it is so, it being such.

26. **Toki**, 時とき, time; **Tokivá, Tokini, Tokinivá = Tokinvá**, at the time of, when. — *Mono-kuu tokini monogatári sézu*, at the time of eating (when one is eating) one does not talk. — *Finó kasá árŭ tokivá, fidéri; tsŭkíno kasá árŭ tokivá, san nitsino ŭtsí ame-furu to iéri*, people say that the weather becomes dry, when there is a sun-hood (a circle round the sun), and that it rains within three days, when there is a moon-hood. — *Sono tate-mono wo ... sĭyu-fo nado suru koto aran tokiniva, Nippon yáku-nin korewo ken-bun sŭru koto tau-zen taru bési* [3]), when it shall happen that people repair buildings... etc., Japanese officers will have to look after them. — *Sorewo sŭruná; sayooni náru tokiva semerareruzo*, do not do that! if it happen so, then you will be blamed, = do not do it, otherwise you will be etc. — △ *Yedo e yukimašita toki Rokŭ-go gawani midzŭga masimašita* [4]), when I went to Yédo, the water in the river Rokugo was high.

27. **Sétsŭ**, 節せつ, division of time. (See page 158). — *Tadási idzureno kaze nitemo kirąvú nari; mottomo no-gaino* **sétsŭ** *va kurusikarazu* [5]), properly one must avoid every wind; at the time of the breeding (of wild silkworms) in the open fields however, it does not matter.

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1) R. BROWN. *Coll. Jap.* LVII. 2) *Yama-mayu fi-den.* III. 1. 3) Neth.-Jap. Treaty. II. 7.
4) „ „ „ LVI. 5) „ „ I.

The rest of the words expressive of relation, which define time are used in the same way as *Toki*, i. e. they are preceded by the proposition governed by them in its attributive form. If they occur with a gerund preceding, they then belong, adverbially, to the subsequent principal proposition.

28. **Mĭgirĭ**, 砌ミギリ, = street-cutting [1]), paving with flag-stones, also the stones of a staircase; fig. step, space of time. Synonym of *Sétsu* (nº. 27). — *Fŭné no tsĭyákŭ-kanno migirini*, on the arrival of the ship.

29. **Utsí**, 内ウチ, **Utsíwa**, **Utsíni**, within; while. See page 188. — △ *Yédoni ori-mašĭta ŭtsíni*, [*on-siro no*] *kwa-ziga ari-mašĭta* [2]), there was a conflagration [in the palace], whilst I was at Yédo.

30. **Ma**, 間マ, 1. space, interval; 2. opportunity. — *Ikari wo orósu ma mo nakŭ-site*, *kazeni makasete yuku*, not even having had time to drop the anchor, they drifted before the wind.

31. **Ma-ma**, 門ママ, **Ma-mani**, 1. at every place, wherever; 2. on every occasion, as often as, every time that. Repetition of *Ma* (see page 54), synonym of *Aida-aida*. — *Ko-tsi matava siya-tsiwo forite* (*fotte*), *ma-mani ki-sekiwo uru koto ari*, at the digging up of old soils, or ground on which temples have stood, rare stones are frequently discovered. — *Kanewo útsŭ ma-mani*, as often as the bell is struck. — *Monowo tórŭ ma-mani*, as often as any thing is taken.

Tabi-tabini, 度タビタビニ,
Tabi-gotoni, 毎度,
Gotoni, 毎ゴトニ,
} as often as. —

Yawo fanátsu tabi-gotoni (or *Ya no tobu gotoni*) *koyé wo tatsuru*, to call out at every shot of an arrow (or so often as an arrow flies).

32. **Aida**, 間アイダ, while. See page 189.

33. **Uyé**, 上ウヘ, above, upon, on. See page 186.

34. **Mave**, **Maye**, 前マヘ, vulgo **Mai**, before. See p. 187. — » *Watákusino kaeru maeni sĭte simae*, get it done before I come back" [3]). — △ » *Watákŭsiwa mairanu maini sigotowo sĭté simai-mašoo*, I shall finish my business before I return" [4]), — properly: I don't come; I first shall have done my business.

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1) *Mi-giri*, contracted from *Mitsino kiri*, way-cutting, or as some say, from *Mina-kiri*, = water-cutting, because the row of flag-stones laid at short distances from one another to step on in rainy weather is called *Migiri*. — *Wa-gun Siwori*, under *Migiri*..

2) R. BROWN, *Coll. Jap.* LVI. 3) Ibid. Nº. 161. 4) Ibid. LVI.

35. **Notsí**, 後ノチ, after. See page 187.

36. **Yori**, 自ヨリ, since. — *Amę tsŭtsi fĭrákesi yori kono kata*, since heaven and earth have developed themselves. — △ *Mairi-mašĭta* (vulgo *mašĭte*) *yori*, *áno tokórowa firake-mašĭta* [1]), that place has been opened, since they came.

37. **Kara**, 自カラ, after, see page 72. — *Watakŭsi-niwa yomenu* **kara**, *tsuu-zi-katani tanonde*, *naosi-te morai-masŭ*, I cannot read it and thus I shall request the interpreter to translate it. — △ *Age-másŭ kara uke-tori-gakiwo kudasáre*, after delivery by me, please give a receipt. Vulgo also with a gerund preceding. — △ *Tabéte* (for *tabeta*) *kara yuki-mašĭta* [2]), he went, after he had eaten.

○我ニワ讀ヨメカラ通詞ツウジ方カタニ賴タノンデ釋ナオシテモライマス

38. **Made**, 迄マデ, to, till. See page 192.

II. Conjunctions of quality and manner.

§ 128. *a.* Comparative conjunctions, equivalent to: like, just as, so as.

39. **Toórini**, 通トホリ。トリ, = in the way, on the passage of... (see page 191), according to, in the way that, properly a word expressive of relation. — 例レイ之ノ通トホリニ, *Reino toórini*, according to the law. — *Anátano osíyuru toórini itási-mašĭta*, I have acted according to your direction (as you prescribed).

40. **Yąuni**, △**Yooni**, 樣ヤウニ, obsol. **Gani**, in the manner of, in the way that, so that, as if [3]). — *Omóvu yąu*, the meaning. — *Fĭtó no sŭku yąuni surŭ*, to do as others would gladly have it. — *Kaviko kŭvá ni fanarenŭ yąuni su-besi*, people must go to work so, that the silkworm be not removed from its food. — △ »*Fitó-bitóno osoreru yooni okonai-masita*, he behaved so, that people were afraid of him" [4]).

41. **Gotó)si, ki, ku**, 若ゴトシ。ゴトキ。ゴトク。如; to be like... (see page 109 n⁰. 7), is equivalent to »to be as if," when it, used without a subject, has a proposition before it, as complement. — *Akŭwó konómŭ monová wazávaiwo mănę̄kŭ; tatoveba fibíkinó otóni ōó-suru ga* **gŏtósi**, whoever loves evil, draws upon himself adversity; it is, to use a comparison, as if the echo answered the sound. — *Mosi sa-yąuni yomu-beku naraba*, in case one must read so. — *Mosi sa-yąuni yomu-bekiga gotókŭ naraba*, if one ought to read so (which the speaker doubts).

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1) R. BROWN, *Coll. Jap.* LVII.

2) Ibid. LVI.

3) Comp. page 85. *Dono yau* etc. and 131.

4) R. BROWN, LVII.

b. Proportional conjunctions, which express a proportion as: in proportion to, how, — so much the.

42. **Fodo (△ Hodo), Fodoni,** 程ホド, = in proportion to, for so far as, so much as, so much that. Comp. page 131. — *Tsikarano oyóbu fodoni*, for so far as my strength reaches. — △ *Watákusiva kiu-sókŭ-si-tai fodoni tsŭkarete oru*, I am so tired, that I long for rest. — *..va .. to ivu fodono kotoba nari*, .. is a word that says so much, as .. — *Fisásiki fodo ooi* (△ *Hisásii hodo ooi*), = much in proportion to the long lasting, i. e. the longer, the better. — △ *Ooi hodo yoi*[1]), the more, the better. — *Fisási-kereba fisásiki fodo oói*, the longer, the more. — *Hayákerebá hayáki fodo yoi*, the sooner, the better. — *Areva nomeba, nomŭ fodo kavakiga tsŭyóku nárŭ*, the more he drinks, the more thirsty he is. *Warera kono simani arisi fodo*, as long as we were on this island.

Sáru fodoni, 爾サル程ホド=, arisen by syncope from *Sikárŭ fodoni*, = for so far as it is so, is placed at the beginning of a sentence. *Sari-fodoni* is also met with.

III. Conjunctions of causality.

§ 129. *a.* Conjunctions of propositions, which notice an actual, past or present cause.

43. **Yŭé,** 故ユエ, now commonly written ユヘ, = cause; **Yŭéni,** for reason of, because, as, whereas, while, with an attributive definition preceding, which is sometimes qualified as a genitive by *ga*. — *Sore Nippon-gókuva Tsiukwanó tsiyori figásini atárŭ yŭéni Nit-tóutó ivŭ*, the country of Japan, as it from the middle kingdom (China) lies towards the east, it bears the name there of the (country) to the east of the sun. — *Ten-kani keda-mono oóku, den-fatawó sokonávu yŭeni fitóni kariwó osíve-tamáviki*, as many animals were upon the earth and did damage to the lands, he (a certain prince) taught the people hunting. — *Ten-kani midzŭ oósi yŭeni*, as rivers are on the earth in great numbers. — *Mŭkásiva kinuni monowo kakisi yŭéni, kami to ivu zi ito-fenwo kakeru*[2]), formerly people wrote on silk; thence the character indicating paper (紙) is combined with that indicating silk (糸). — *Yáma takakigá yŭeni táttokarázu; ki árŭwó mótte táttositó sŭ*, on account of its height, a mountain does not deserve honor; that it bears trees, that makes it deserving of honor. — *Fitó kovetárugá yŭeni tátto-*

1) R. BROWN, LVII. 2) *Kasira-gaki*. VIII. 1 r.

tsi arŭwó móttе táttosi tó sŭ, a person is not respectable on account of acquired bulk; having understanding, that makes him respectable.

Compounds with *Yŭẹ̄ni*, placed as illative conjunctions at the beginning of a proposition:

Kono yŭéni, 是ヲ故ニ, = therefore. — *Kono yŭẹ̄ni kun-sivá mádzu tókŭni tsŭtsŭsímŭ* [1]), therefore the philosopher applies himself particularly to virtue. — △ *Sore yŭéni*, 夫レ故ニ, = for such reasons, therefore.

Kárŭgá yŭéni, by apheresis for *Sĭkárŭgá yŭẹ̄ni*, = on account of its being so, since it is so, therefore, thence, Lat. *ergo*, is placed at the beginning of a proposition, which contains the consequence of a series of propositions preceding. — *Kárŭgá yŭẹ̄ni kuniwó osámŭrŭ kotová ĭhéwo totonouruni ári* [2]), therefore the management of a country depends upon the management of his own house.

44. **Kara**, 由ヲ。自, = from, Lat. *ex* (see page 71), as an illative conjunction peculiar to the spoken language of Yédo, it characterizes the proposition it governs as the cause, from which the subsequent proposition flows. The verb dependent on *Kara* is used as a substantive. — *Te-hon-girẹga ári-másŭkara*, *korewo Go-ran nasare* [3]), as patterns are at hand, please see them. — △ *Kon-nitsiwa yohodo ósói kara*, *mĭyạu-nitsi kaheri-masĭyoo* [4]), as it is late to day, I shall return to morrow. *Osói* stands for *Osóki* of the written language. — *Fosiwa tai-soo toói kara*, *tsiisáku miye-másŭ* [5]), the stars seem small, becauee they are more or less distant. **Kara** is also used with the signification of after, especially when it is preceded by a gerund. — *Kan-ben-si masĭyoo kara*, *watákusinó sinamo O kai kudasáre* [6]), = after you shall have thought of it, please buy my goods. — △ *Tabete kara yuki-masĭta* [7]), after having eaten, he went. *Fŭnewa iwa ni atatte kara*, *sidzumi masĭta*, the ship sunk after it struck on a rock.

Compounds with *Kara*, placed as illative conjunctions at the beginning of a proposition:

Sore kara, 自夫, vulgo *Soreda kara*, thence.

△ **Soo sĭte** (properly **Soo-sĭta**) **kara**, thence, then.

△ **Soo sĭte**, **So sĭte**, 且, then.

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1) *Dai Gaku*. X. 6. 2) Ibid. IX. 5.

3) *Shopping-Dialogues*, p. 23. 4) Ibid. p. 41. 5) R. BROWN, LVII.

6) „ „ p. 39. 7) R. BROWN, LVI.

45. ..niyóřite, old-Jap. ..niyote, vulgo ..niyótte, 依.因.由.仍, gerund of *yori*, = proceding from.., having its foundation on.., because of... It is preceded by the causal proposition, which it governs, in its substantive form with or without the suffix **ni**. — *Kami nó kŭdári nó Avadzi no sima yóri Sado nó sima made ya sima mádzu umi-maseru kuni nárŭ ni yoříte Oo Ya-sima-kuni tó ívŭ* [1]), the eight isles mentioned in the preceding lines — beginning with Avadzi and ending with Sado are called the »Great land of eight isles," as they constitute the land first produced. — *Fiyákŭ-kokŭwó uyuru kotowo yókŭ-su yotte mono wo tsukuru mono wo Nou-nin to ivu* [2]), with respect to his ability (*yókŭsu*) in cultivating the hundred (= all) kinds of grain, the producer is called Nou-nin (husbandman).

Compounds with ..*ni yótte*, as illative conjunctions placed at the beginning of a proposition:

Koreniyótte, Soreniyótte, therefore, Lat. *igitur*.

Sĭkárŭniyótte, or **Sárŭniyótte**, as it is so, for such reasons, therefore, consequently.

Remark. ..*ni yótte* is, in the official style, superseded by the words expressive of relation **Aida**, = between, while (§ 62 n°. 14), and **Tsuki, Tsukite, Tsuite**, = respecting (§ 63. B. 3). At least, places have come under our notice, in which both words must have causal force. Compare page 320, line 14.

b. Conjunctions of adverbial propositions, which indicate a future, possible cause (**Conditional conjunctions**).

We may not pass them over in silence, because they are suggested by others although they do not really exist. We have alone to do with a time-defining local, and thus if, with a view to the spoken language, we confine ourselves to *Nari*, to be, with the form *Naran-tokini*, = when it shall be, for which also simply *Naru-tokini*, = when it is, is used, or, instead of it, with the suppositive form explained in § 76, thus, to stick to *Nari*, with

46. **Naraba**, △ **Nara**, = if it shall be; it is preceded by a substantive or by a verb in the substantive form. — △ *Sa-yoo nará*, or *Sore nara*, *kai-mašoo* [3]), if it is so, then I shall buy it. If the speaker intends to say: as it is so, then he takes *Nara* for a contraction of *Nareba*. — *Firy mayeniwá mairi-ye-masénu*. —

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1) *Ko-si kei-dzu*. I. p. 4 r.

2) *Kasira-gaki*. IV. 4 r.

3) *Shopping-Dialogues*, p. 4.

»*Sore nará, firugo ni.*"[1]). I can't come before noon. — »In the afternoon then." — △ *Nokorázu O kai nasáru* **nará**, *onázi nedande age-mašoo*[2]), if you will take all, I will sell them at (デ) the same price. — △ *Nokorázu fei-kin nedan de O kai-nasare.* — »*Yasui* **nará**, *tori-mašoo*"[3]), = Buy all the pieces at one and the same price. — »If it is cheap, I will take it.".

If the mere possibility or probability of the statement is insisted on, then, in addition to *Naraba*, use is made of the adverb:

Mósĭkŭvá, or simply **Mosiva**, **Mosi**, = in case of, if. 苟。如。若. = 万マン一イチ *Man-itsi*, one against a thousand. Its place is at the beginning, or even after the subject of a subordinate proposition, whereas the predicate verb of that statement, if it is not attributively connected with *toki* (as *Naru-toki*), is put in the suppositive form (*Naraba*) or occurs as the gerund. *Mosi sĭkárŭ toki va*, in case it is so; 若モシ然シカラバ, *Mosi sĭkárabá*, if it might be so; *Mosi sĭkárĭte*, in case it is so.

As *Sĭkuva* is evidently the adverbial form of *Sĭkí*, = ..ish, ..like, isolated by *va* (see page 109 n°. 71), only *mo* of *Mo-sĭkŭvá*, remains as the nucleus of this compound. If this *mo* is a variation of the *ma* (直マ), = actually, explained at page 130, *Mó-sĭkŭ vá* is equivalent to the Latin *veri-similiter;* if it is an abbreviation of *ŏmói*, = thought, then *Mósĭ-kŭvá* means probably, likely, *peut-être.* — *Inu ka neko ka?* dog? or cat? *Inu ka? mosikuva neko ka?* a dog? or perhaps a cat? — *Ni-nusi mosi kore wo inamu toki va*[4]), in case the owner of the goods refuses such. — *Mosi ta no kóku-zin so-sei no takawo gen*-**suru toki va**, *Oranda-zin mo dou-yąu ni sĭyo-seraru bési*[5]), if the amount of the import duty be lowered for another nation, the Dutchmen shall be placed on a like footing. — *Mosi gi-deu-(deo)si gáta*ki **toki**vá, *sono zi-gen wo ... sei-fu ni mešĭte sĭyo-tsi-sešĭmu bési*[6]), if such may be difficult to determine, this question shall be brought to the knowledge of the government and (by it) be settled. — *Nii-gata minato*, **mosi** *sono minato wo aki-gataki koto* **arava** (read **araba**), *Nippon nisi no kata nite betsu ni fĭtótsuno minato narabi ni mŭra wo ... aku-bési*[7]), the port of Niigata — in case a difficulty might arise about opening this port, a harbor and town shall be opened elsewhere on the West-side of Nippon. — *Mosi sĭyąu-zen*

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1) *Shopping-Dialogues*, p. 17. 2) Ibid., p. 36. 3) Ibid. p. 37.
4) Neth.-Jap. Treaty. III. al. 3. 5) Ibid. III. al. 7. 6) Ibid. II. al. 9.
7) French-Jap. Treaty. III. al. 5.

san kin i-ziyąuwo motsi-watarabá [1]), in case a merchant vessel might import more than three pounds (of opium). — *Mosi yo-gi naki si-sai* arĭte, *kono ki-gen tsiu fonsiyo tori-kayesi sumazu domo, deu-yákuno omómŭkiva kono ki-gen yori tori-okonávubési* [2]), if there might be some trifling matter, which cannot be avoided, the spirit of the Treaty shall be acted upon, even if the ratification of the document (containing the Treaty) within the fixed term shall not have taken place.

IV. Conjunctions of the purpose.

§ 130. 47. **Tamé̱ni**, 爲メニ, of *Tamé̱*, purpose, aim, end, for, on behalf of, is properly a word expressive of relation (see page 292 n°. 24), and has, when it is used as a conjunction, the verb in its substantive form with or without **ga**, as suffix of the genitive, before it. — *Ki-sókŭ wo siyun-siu-sesimuruga tamé̱ni . . . siyo-riki-su besi* [3]), in order to have the rules followed, aid will be given. — *Uru tamé̱ni*, for sale. — *Tsutsi suna yeni fukaranu tamé̱, kazéwo kirąvu bési*, take care to shelter the place from wind, to the end that earth and sand be not blown on the food (of the silkworms).

The verb dependent on *Tamé̱ni* is put in the future with or without the genitive termination *ga*, when the attainment of the object is considered as still belonging to the future. — *Kono okitewo katákusen tamé̱ni*, in order to carry out this clause, there shall etc. — *Kagamiva sŭgátano yosi-asiwo mirumo, kokórono kĭyoku-tsĭyókuwo tadási aratamen***ga** *tamé̱ nari*, = with regard to the mirror, its object is not alone to see if the countenance is beautiful or ugly, but also to rectify and reform the wrong and the right (i. e. the moral nature) of the heart.

48. **Tote**, the syncopated *tó sĭte*, of *to*, = to, and *sĭté*, the gerund of *s)i, u, uru*, to do.

Preceded by a verb in the future, . . *tó su* means to be active to carry out the object, which still belongs to the future. (Compare § 103, 6. 7. page 290). *Motomen to su* is thus = *acquisiturus est*, he is about to get; *Motomen to sĭte* or *Motomen to te*, = being about to get, i. e. for the purpose of getting. — *Siu-fu to ívu mono fu-zino gŭsúriwo motomentote Nipponve watáriki*, a certain Siu-fu came to Japan to search for a remedy against death.

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1) Neth.-Jap. Treaty. III. al. 5. 2) Ibid. XI. al. 2. 3) Ibid. VIII. al. 2.

The spoken language supersedes *Motomen* by *Motomeô* (see page 209), thence the expressions: *Motomeô to suru tokoroni*, on the point of acquiring; *Motomeô to suru mono*, some one who is on the point of acquiring; *Motomeô to te*, that he may acquire.

V. Concessive conjunctions.

§ 131. 49. **Mo**, 亦モ, = also, properly an adverbial postposition (see § 122), when it is put after the predicate verb of a subordinate causal proposition, it characterizes it, as one granting that something is real or possible, whilst the statement thus conceded is limited or revoked by a proposition immediately following it (adversative proposition). The verb dependent on *mo*, as it has been already noticed in § 74, is put in the substantive form with the local termination *ni* or also in the gerund.

Akuruni mo, *Miruni mo*, *Yukuni mo*.

Aketemo, *Mitewo*, *Yukĭte* (△ *Yuĭte*) *mo*.

△ *Ika-yąuni násĭtemó*, however it be made. — △ *O kai nasaretemo*, *O yame nasaretemo*, *kono ŭyéwa deki-masénu* [1]), you may buy it or not; I cannot go further. I don't care; take it or leave it.

50. ..**tomo**, 共, also, with a verb preceding in its substantive form. *Akurutomo*, *Miru-tomo*, *Yuku-tomo*. — *Idzŭré̱no kátayórĭ mairu-tomó* [2]), it does not matter from which side he may come.

51. ..**domó**, ドモ, = **ndomó**, contr. from *ni*, Local, and *tomó*. Comp. page 207. Opposed to *Akeba* アケバ, the fusion of *Akeniva*, is *Akedomo* アケドモ, likewise a fusion of *Akenitomo*, and opposed to *Arebá* is *Aredomó*, = though there is. From *Aranedomo*, = though there is not, and *Saranedomo*, = though it is not so, come *Arademo* and *Sarademo*. Compare 258.

52. ..**ĭédŏmó**, = though it is said, though it is called, though.., with a previous appositive definition characterized by **to**. See page 208.

忘レ賤	雖貴勿	*Tómŭtó ĭé̱dŏmó, mádzŭsikiwo wásŭrúru koto nakare!*
忘レ貧	雖富勿	*Táttositó ĭé̱domó, íyásĭkiwo wásŭrúru koto nakare.*
ワスルヿイヤシキヲ	イヘ共タツトシトナカレ	Though you are rich, do not forget the poor!
ワスルヿマヅしキヲ	イヘドモトムトナカレ	Though you are honorable, do not forget low people!

1) *Shopping-Dialogues*, p. 39.

2) French-Jap. Treaty. III. 13.

雖積千兩 金不如一日學

Sen-rĭyau no ko-ganewó tsumŭtó ĭédomó, ítsi-nitsi no gákŭ ni va sĭkázu, though gold is heaped up to the amount of a thousand ounces, it is not equal to one day's study. — .. *kotowomó yurusu bési to ĭédomó, ..kotova kessĭte nazárŭ bési* [1]), though this also be granted, it may not certainly happen that...

53. **Sĭkare domo**, 然, syncopated **Sare domo**, = though it is so, the concessive form of *Sĭkar)i, u*, = to be so, root *si* (see page 109 n⁰. 71).

54. **Sore de mo**, = also then, the modal of *Sore*, = such, followed by *mo*, antithesis of the conclusive *Soredewa* (see page 334 n⁰. 17).

55. **Sĭkámó**, 而況, = but; abbreviation of *Sĭkarédomo*. — *Fĭtó no gen-sĕĭ naru, sĭkamó koréni tagaute, tsuu-sezárasĭmŭ* [2]), to oppose men, although they are accomplished and wise, and not allow their advancement.

56. **Somo-somo**, 抑 [3]), 亦然, = or, explained by the Japanese themselves as concessive [4]), concedes the antecedent statement, however introduces an adversative clause. It means properly »so as so as," is a fusion of *Sĭkámo*, and this of *Sĭkákŭmo* (just as *Sosĭte* of *Sĭkákŭ sĭté*, see page 334 n⁰. 18) and stands with the adversative force of *Tadási* (see page 335 n⁰. 22) or of *Sikási* (see page 333 n⁰. 13). Some Japanese etymologists think *Somo-somo* an abbreviation of *Soremo soremo*, others of *Satemo satemo*, which, so far as the meaning goes, approaches our derivation.

In the beginning of a speech it serves to announce that which is to be said, as an opposition of other opinions. In this quality it is stamped as an introductory word (發語ノ辞, *Fat-gono kotoba*), and will approach most nearly to an expression like: »However it may be" [5]).

抑求之與 與之與

Korewo mōtomuruka? Somo-somo korewo atavuru (atooru) ka? [6]), does he strive for it? or does one give it to him?

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1) Neth.-Jap. Treaty. II. al. 6.

2) *Dai Gaku*. X. 14.

3) „*Yih*, a particle denoting or, either: also a commencing particle as moreover." MEDHURST, *Chinese and English Dictionary*.

4) 反語ノ辞ニ.

5) The sense we assign to *Somo-somo* does not agree with that attributed to it in GOSCHKEWITSCH *Yaponsko-Russkii Slowar*.

6) *Lun-yu*. I § 10.

抑而強與 ソモ〜ナンデカ キヤウカ
與北方之強與 カホウハウノキヤウカ
曰南方之強 ノタマハクナンハウノキヤウ
子路問強。子 シロトフキヤウシ

Si-ro kĭyoo wo tovŭ. Sino no-tamavakŭ, Nan-foonó kĭyoo ka? foku-fauno kĭyoo ka? **somo somo** *nandziga kĭyoo ka?* [1]), Tsze-lu asked about energy. The Master said, »Do you mean the energy of the South? the energy of the North? or your own energy?

57. **Mamayo,** — in case it occurs with the meaning attributed to it of »*encore que, quoique*" [2]) — for in Japanese writtings I have never yet met with this word, it must, to have a concessive force, be reduced to the form of *Ma-mamo* (see page 337 nº. 31) modified for the sake of euphony, and thus mean »however often," being equivalent to *Toki-tokimo* or *Tabi-tabimo*. The expression: »However often he tries it, he does not succeed in it," would thus be equivalent to *Kokoro-miru mamayo deki-masénŭ.*

Remark. The suffix **mo** gives to all the conjunctions definitive of place and time, or properly words expressive of relation, cited in § 127, a concessive force, i. e. it characterizes the antecedent proposition, which the word expressive of relation governs, as concessive, while the subsequent proposition comes out with an adversative force [3]).

The relative comparative of propositions.

§ 132. 58. **Musiro,** 寧ムシロ, = in preference, rather, Lat. *potius*, as an adverb, it is put at the beginning of a subsequent proposition, to the contents of which preference is given above that expressed in the antecedent proposition. As starting point of the comparison the antecedent statement is characterized by *yoriva.* Next to »*Yuku yoriva yukánŭga másu*, = it is better not to go than to go," cited in *Remark.* p. 131, is *Yuku* (or *Yukan*, Future) *yoriva musiro yukunayō!* = rather do not go, than go! Whereas the state or action, to which the preference is given may be represented as one commanded or future, the state or action of the antecedent proposition may be a present, or likewise a future one, as appears from the following saying of *Kung-tsze* (*Lun-yu*, Cap. III, *Pă-yĭ*, § 4), of which we give three Japanese translations, which lie before us.

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1) *Tschung-ynng*, X. 1, 2. 2) RODRIGUEZ § 83.

3) According to GOSCHKEWITSCH Yap.-Russ. slowar, *Mamayo* signifies *Wprotschem* (besides).

I.	1	2	3	II.	1	2	3
禮、	レイハ	:	:	喪、	モハ	:	:
與	ヨリハ	:	:	與	ヨリハ	:	:
其	ソノ	:	:	其	ソノ	:	:
奢	オゴル	オゴラン	オゴラン	易	オサムル	オサメン	オサマラン
也、				也、			
寧	ムシロ	:	:	寧	ムシロ	:	:
儉	ケンセヨ	ケンセヨ	ツヽマヤカナラン	戚	イタマセヨ	イタメヨ	イタマン

»As to festive ceremonies, be rather sparing than extravagant; as to mourning, be rather grieved than pay attention to observances."

In the translation 1 and 2 the subsequent proposition is taken as Imperative, in 3 as a wish, in the Future, whereas in 1 the antecedent proposition is conceived as Present, in 2 and 3 as Future.

In Mr. J. LEGGE's excellent version of the Chinese text this passage runs: »In festive ceremonies, it is better to be sparing than extravagant; in the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances."

Remark. 1. Japanese etymologists see in *Musiro* a variation of *Mosi* (若シ, = in case of, see § 129 nº. 46), and explain *ro* as an »auxiliary word" [1]); an explanation that does not preposses us in its favor. Should not *Musiro* much rather be equivalent to the syncopated form of *Masu-siro* (益マス代シロ), and thus mean »more price" or »higher value" [2]). Used as an adverb, a word with this signification, at least more than any other, would be equivalent to our »by preference." With regard to the so called auxiliary word *ro*, the *Wa-gun Siwori* teaches us, that in the eastern Japan it supersedes the termination *wo*. In Japanese Dictionaries the signification of △ *Sou-si-tai* and *Kąu-si-tai*, i. e. to desire to do so or so (see § 105), is given to *Musiro* and 寧 (*níng*, willingly); it is plain that the writer aims at the optative proposition, which is introduced by *Musiro*.

Remark 2. The spoken language supersedes *Musiro* with *Naka-nakani*, = almost, rather, and *Nengoroni*, = willingly, rather; and makes use of other expedients too. — *Si-sen yoriwa naka-nakani nokōrazu sŭte-oken*, I will rather give up all, than die. — *Watakusiwa yuku yori yuki-masénu fooga yorosii to zon-zi-másŭ* [3]), I think, that it is better not to go, than go. I would rather not go. — »*Fitowo gai-suru yoriwa fitóni gai-seraruruga másí to omói-nasare!* Suffer wrong rather than do it" [4]); literally: think, that it is better to be injured by others, than to injure others!

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1) *Wa-gun Siwori*, under *Musiro*.

2) Compare *Naiga siro*, worth nothing. § 109. I. 1.

3) R. BROWN, *Coll. Jap.* Nº. 419.

4) Ibid. Nº. 873.

ALPHABETICAL SYNOPSIS OF THE CONJUNCTIONS TREATED. § 121—132.

ADDENDA.

I. [Page 11]. ON ARBITRARY GRAMMATICAL SIGNS IN JAPANESE BOOKS.

(After the Japanese Encyclopedia WA-KAN SAN-ZAI DZU-E, Vol. 15. 17 verso).

A single complete sentence, a period is called 句ク, *Ku*, chin. *Kiú*; clauses and sentences, which we are used to separate with commas are called 讀ト, *Tou*, chin. *Teú*.

The sign, which like our full-stop., indicates the close of a period is the • or • placed at the side, to the right of the last character. 也•

The same sign placed between two characters, but more or less to the right of the supposed diameter of the writing-column, supplies the place of our comma. 也•其•

A point ˋ to the right of a character (也ˋ) is used to mark it, to fix the attention on it. This mark corresponds to our underlining of a word — the spacing in print.

In Japanese school-books a tube-shaped mark ▯ and a pin-shaped | are used at the side of, or between the Chinese characters. The former, the *Kuda-siyu-biki* (碎ダ朱シユ引ヒキ) or tube-shaped red stroke is placed on the left of Year-names (▯太平, *Dai-hei*), on the right of the names of functionaries (大臣▯) and as a coupling-sign between the characters of the names of books.

The latter, the *Hari-siyu-biki* or pin-shaped red stroke, appears on the left

of the names of things, on the right of those of places and as a coupling-sign between names of persons of antiquity.

To couple Chinese characters, the Chinese sign 丨 (*Kuèn*) is inserted as a coupling-sign. If these characters are to be read according to the Chinese pronunciation (*Koyé*), the coupling-sign has its place on the right of the characters, or even between them, but somewhat to the right of the diameter of the writing-column. 川中 川中 川中セン (*Sen-tsiuni*). 漢音 (*Kan-won*).

On the contrary, if the translation (*Yomi*) of these characters is required or given, the coupling-sign is then placed to the left of the characters, or if it is inserted between them, to the left of the diameter of the writing-column. 川中 川中 川中カハ (*Kava-nakani*). 物語 (*Mono-gatari*).

If, with such combinations transposition-signs (*Kayéri-ten*) are used besides, they unite with the coupling-stroke (丨 丨 丨 see page 32, 33). The distinction whether the coupling-stroke is to the right or to the left of the supposed diameter of the writing-column is for the reader of a Chinese text that is to be translated into Japanese, of much importance, as it makes known to him, where he has to use the *Koyé*, and where the Japanese word (*Yomi*).

There are books for the use of schools, in which this difference is carefully attended to, whereas in other works not a single coupling-sign is to be found. The difference between the coupling-sign placed on the right, or on the left, of the supposed diameter has not been, to my knowledge, noticed by any student of the Japanese language, nor was it discovered by myself till late (1871). When, in 1864, I published the Chinese text of the »Grand Study" (大學, *Tá-hiŏ*) with an interlinear Japanese translation, I was unacquainted with it and the coupling-signs have not always been placed in accordance with the rule here treated. Whoever could suppose, that a mark, apparently so insignificant, should have an underpart to play of so much importance.

ON QUOTATION.

The quotation in Japanese writing is indicated by a rectangular hook placed above the words quoted. If the writer inserts the quotation in the midst

of what he is relating, he closes the quotation with to (See § 7, V) which is used instead of ..to ivu, = says that. (Compare § 74 pag. 208.) If the sentence closes with a quotation, then to is omitted.

○
君キミ
ワラヒ
引マ

サラン
ト
あツス

ト
タチ
ワカ

レケリ

Kimi waravi »Ima saran to hossu" to, *tatsi-wakarekeri*, the gentleman laughed: »I will now go away" (said he), arose and went away.

II. [Page 21 line 12.] ON ACCENT.

»The accent in Japanese words is made by a slight elevation of the tone upon the accented syllable; as a general rule, in words of two syllables it falls on the first; in words of three syllables on the penult; in words of four syllables on the anti-penult. But the accent always falls upon the syllable that has a double or prolonged vowel sound; as *Ikō* (*Ikoo*), *Yosasō*, *Ii-kakeru*, *Ii-tsukeru*, *Yū-mesi* (*Yuu-mesi*). In words of two and like syllables, the accent varies; thus *Hána*, a flower, has the accent on the first syllable; and in *Haná*, the nose, it falls upon the last. In *Hasí*, a bridge, the accent is on the final syllable, and in *Hási*, chop-sticks, it falls upon the first." J. C. HEPBURN, Japanese-English dictionary, 1872. p. XV.

Additional remark. In polysyllabic words the accent falls on the penult, *Ihetáka*; is it an *ŭ*, then it falls on the anti-penult, *Masátsŭne*. In words of three syllables the accent falls on the penult, if it belong, but being short on the first, f. i. *Kótabi*, *Tótsŭgŭ*, *Yásusi*, *Yábŭri*. In words of two syllables the accent falls on the first, if the last syllable is not long. If both are long, it is not pointed out, but in this case the first and principal rule is admitted. In *doóri* the accent falls on the penult.

III. [Page 30, 31.] ON CHINESE DIALECTS.

The three dialects, those of *Hán*, *U* and *T'âng*, mentioned and elucidated at

pp. 30 and 31, are, according to a statement, since come to our knowledge, from a Japanese scholar [1]), the dialect of *Hang-chow* (杭州), Capital of the province *Chĕ-keang*, that of *Fŭh-chow* (福州), Capital of *Fŭh-kĕen*, and the Official language (官音, *Kwan-yin*), by others, also called *Kwan-hwa*, or the Mandarin. A correct instruction in the Official language is extremely rare, the more so, as both the other dialects are generally in use.

As this statement furnishes a satisfactory answer to the question concerning the presumed historical value of the Chinese dialects extant in Japan, we consider ourselves required to quote the original expressions of this statement also.

○本朝ノ傳ルトコロ、
杭—州、福—州、官—音、
三ツアリ、多クハ杭州
福—州ナリ、官—音ハ至テ
精—密傳ルモノマレナリ、

IV. [Page 107, 3 *a*.] REMARK ON -si.

The predicative -si of the adjectives in *-ki*, if their root is monosyllabic, is also attributive used in compounds, if the quality expressed by them is to be considered as from the beginning in the object existent.

*Ne-na*ki-*kusa*, is a herb which the speaker finds, and declares to be rootless, whereas *Ne-na*si-*kusa* is a herb which is generally stamped rootless. — The same distinction is to be observed in compounds, as:

Na-nasi-yubi, the nameless finger, the ring-finger. — *Me-nasi-tsigo*, the eyeless child, viz. the child who plays blindman's buff. *Ne-nasi-goto*, a rootless word, a false rumour. *Tosi-fito* (利仁), as a personal name.

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1) 四聲解環, *Si-sei kai-kwan*, = a round to clucidate the four tones, by *Kau-mon Sen-sei*, 1804; reprinted in 1858. Preface, p. 1 verso.

V. [Page 250, § 92. 1 after line 10.] *Remark.* If **zar)i, u,** is preceded by a substantive in the Local, or by an adverb in *ku*, it stands as a substantive affirmative verb, and is a fusion of the emphatic particle *zo* and *ar)i, u.* Thus *Fánani zarikeri* stands for *Fánani zo arikeri*, = a flower has it been; *Sámŭku zarikeri*, for *Sámŭkuzo arikeri*, = cold has it been.

VI. [Page 270.] REMARK ON **..to kaya.**

To the term **to nan**, (it may be that), approaches **to kaya**, an expression, by which no categorical certainty on the part of the speaker, but a mere private opinion of his own is introduced.

To kaya has a substantive, or a verb in its substantive form before it.

Aru-tokaya, *Ari-si to kaya*, *Aran-to kaya*, it may happen, it may have happened, it may be, that it will happen. Also here **to** is used elliptically for.... **to ivu** with which a quotation is designated, whereas the origin of **kaya**, the exponent of a facultative utterance, is to be traced in the interrogative particles **ka ya** (可否) may it (can it) or not, viz., it may be that....

Saka-dzukiwo toreba, *sakewo omovuto kaya.* In grasping a wine cup, one may as well think about wine. *Motsiwo torite kuvi-keru to kaya.* It may be, that he took this cakes and has eaten them. *Takava Morokosi Go Teino tokiyori siyau-*(賞ヤウ) *seri to kaya.* Hawks for hunting have been presented, as it seems, since the period of the Five Emperors of China.

Ogami-tamavite utsusi-tamavi-keru to kaya. Adoring, as it may be said, he copied (the godly being who made his appearance before him). — An other writer, who mentions the same fact, says categorically, *Utsusi-tamaveri*, he has copied.

VII. [Page 276, 315, 320.] REMARK ON **Masi.**

In the epistolary style *Mas)i, u*, is superseded by the old form **Maos)i, u, Maus)i, u,** マヲシ。マウシ。マフシ。 pron. *Moosi*, which is wrongly expressed by 申. It has the complement of what a thing consists, and this being a verb, the verb in the root-form before it.

Bu-sa-ta (無ブ沙サ汰タ) *mausĭta*, = Silence has been, viz. I preserved silence, I have been slack (or negligent) in writing and visiting = *Bu-sa-ta ĭtási*

mǎšita. O tanomi mausi masu, there is a request to You, = *O tanomi masi-masu. Deki-masu* (出來), = *Deki-mausi soro*, it shall happen, it goes, it is coming to an end (it will be finished, or be ready). *Masi-besi*, = *Mǫosi-beku soro*, it may be. *O hanasi mǫusi-mašita fito wo mi-masŭ*, I see the man of whom you spoke, = *O hanasi mǫusi soro fito wo mi-masi soro.*

ERRATA.

Page 157 line 8 fr. bottom. *For:* 丨丨也八 *Read:* 丨丨八年.
Page 158 line 7 fr. bottom. *For:* 1873 *Read:* 1875.

ALPHABETICAL INDEX

OF JAPANESE WORDS, TREATED ON IN THIS GRAMMAR.

A.

B.

D.

E.

F, or in the dialect of Yedo, H.

G.

H See F.

I.

K.

N.

O.

T.

U.

V.

W.

Y.

Z.

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