A JAPANESE GRAMMAR.
A JAPANESE GRAMMAR.

BY

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TO

HIS EXCELLENCY THE RIGHT HONORABLE

J. J. ROCHUSSEN

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

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

THIS WORK IS VERY RESPECTFULLY INSCRIBED

BY HIS EXCELLENCY'S MOST OBEIDANT SERVANT

THE AUTHOR
PREFACE.

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 England and especially in the Netherlands has afforded him ample opportunities to make; opportunites, 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 judgement of scholars, whereas Mr. S. B. 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.*

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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 understand 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 writing 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 writing with our own. Since, the Japanese, adhering to the custom of writing their words under one another, have altered their perpendicular columns of letters to cross lines, which thus show < ≡ ⊗; 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-haund, 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 ḍin ( comunicación), having been invited, the Japanese courtiers applied themselves to the study of the Chinese language and literature. According to the Japanese historians, Wang ḍin 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

1) This historical fact is mentioned in Japan's Bezüge mit der Karischen 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 eventually 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 tséén, 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 Kun and 讀 Tókú ¹). The 千, above

¹) The distinction between Koyé en Yomi agrees with this, as it is made do by the compiler and publisher of the Éléments de la Grammaire Japonaise par le v. Rodrigues in § 1 of that work, and it is, therefore, important to maintain the contents of his paragraph as quite correct against the misconception,
INTRODUCTION.

quoted, may thus stand as an ideographic character and whether 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 *Koye* en *Yomi*, the whole writing-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 *ka-ri*- or *ka-rena* by assimilation of the *r*, and means taken upon trust, or borrowed name, thus a phonetic sign without farther meaning, in distinction from *Mo-na* (真名), a real name. The word *Kána* is generally expressed by the Chinese characters 假名, *kiù ming*, 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. 由

The standard-form, written in full, commonly called 正字 *Shin-zi* or 正字 *Sei-zi*, the real, proper character, also 楷書 *Kai-sio*, normal writing, and 行書 *Gyoo-sio*, text-hand, was used in the Japanese Chronicle 日本書記 *Yamáto-bumi* or *Nippon-sio 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, K. 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 *Kuo*, 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 Kirischen Halbinsel und mit Schina*; published in VON SIEBOLD'S *Nippon-Archief*. 1839.
Man-yòu-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 (大和假名), the other Man-yòu-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 gókû 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 (koyéi), or their meaning (yomi), and was therefore denominated Káta-kána-mon-zi (片假名片文字), i.e. side-letter 1). According to the Japanese sources 2), 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 Firo-gána 3).

The more or less abbreviated form of the Chinese running-hand or short hand (草字 Socí) is called Firo-gána-gáki (平行假名書) 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

1) Yamáto, contracted from Yamá a-tó, 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-butsu-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.
4) People say and write too Firo-kána, and Hira-kána.
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 attri-
buted 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 institu-
tions of BUDDHA and who, during a stay of three years, acquired there, among
other knowledge, that of the Brahmanical writing (Sanskrit) 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:

1. Palatal sounds 2). 阿 a. 伊 i. 宇 u. 江 e. 迅 o. (ye).
2. 加 ka. 幾 ki. 久 ku. 計 ke. 随 ko.
3. Língual sounds 2). 左 sa. 之 shi. 須 su. 世 se. 曾 so.
4. 多 ta. 知 ti. 津 tu. 天 te. 士 to. (tsu).
5. 奈 na. 仁 ni. 奴 nu. 祐 ne. 乃 no.

2) The way in which the Chinese translators have copied, syllabi-
cally 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 chi-
nois, inventée et démontrée par M. STANISLAS JULIEN. Paris 1859.
2) 喉音.
3) 舌音.
INTRODUCTION.


7. " 末メ, 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. 恵エ, 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. 和ヲ, wa. 伊井, wi. 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 扱.
チ, tsi, " " " " 千, a thousand, Jap. tsi.
ネ, 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, " " " " 恵.
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) 口音.

2) Wa-kon Setzyo moe sau bukuro, p. 38, i., where the pronunciation of the Sanscrit phonetic system is given with Japanese Káta-kána.
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, ケ the modification カ, キ, グ, サ, ケ
ka, ki, ku, ke, ko ga, gi, gu, ge, go.
" " " サ, シ, ス, セ, ソ
sa, si, su, se, so za, zi, zu, ze, zo.
" " " タ, チ, ツ, テ, テ
ta, tsi, tsu, te, to da, dni, dzu, de, do.
" " " ハ, ヒ, フ, ヘ, ホ
fa, fi, fu, fe, fo ba, bi, bu, be, bo.

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-yoe-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, 市, 街, 嘉,
迦, 可, 河, 何, 荷, 珂, 艨, 艋, 訶, 歌, 甘, 間, 篮, 介,
to express the syllable ga, one of the characters 我, 俄, 嵯, 餓, 鹅, 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 Irova, that name has been given to the Japanese alphabet. The com-
position of the Irova 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-kána.
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:

<table>
<thead>
<tr>
<th>埯, い, i.</th>
<th>和, ウ, wa.</th>
<th>宇, ウ, u.</th>
<th>阿, オ, a.</th>
</tr>
</thead>
<tbody>
<tr>
<td>呂, ロ, ro.</td>
<td>加, カ, ka.</td>
<td>*角, ミ, yu.</td>
<td>薩, サ, sa.</td>
</tr>
<tr>
<td>萬, ハ, fa (ha), va.</td>
<td>興, ヨ, yo.</td>
<td>乃, ノ, no.</td>
<td>幾, キ, ki.</td>
</tr>
<tr>
<td>仁, ニ, ni.</td>
<td>多, タ, ta.</td>
<td>於, オ, o.</td>
<td>*弓, ユ, yu.</td>
</tr>
<tr>
<td>保, ホ, fo (ho), vo.</td>
<td>礼, レ, re.</td>
<td>久, ク, ku.</td>
<td>*女, メ, me.</td>
</tr>
<tr>
<td>反, へ, fe (he), ve.</td>
<td>曾, ソ, so.</td>
<td>也, ヤ, ya.</td>
<td>*三, シ, mi.</td>
</tr>
<tr>
<td>土, ト, to.</td>
<td>州, ツ, tu (tsu).</td>
<td>池, マ, ma.</td>
<td>之, シ, si.</td>
</tr>
<tr>
<td>*千, チ, ti, tsi.</td>
<td>*子, ニ, ne.</td>
<td>介, ケ, ko.</td>
<td>惠, エ, we, e.</td>
</tr>
<tr>
<td>利, リ, ri.</td>
<td>奈, ナ, na.</td>
<td>不, フ, fu.</td>
<td>比, フ, fi (hi), vi.</td>
</tr>
<tr>
<td>奴, ス, nu.</td>
<td>良, ラ, ra.</td>
<td>毛, モ, mo.</td>
<td>世, せ, se.</td>
</tr>
<tr>
<td>流, ル, ru.</td>
<td>部, も, mu, m.</td>
<td>*江, エ, ye.</td>
<td>須, ス, su.</td>
</tr>
</tbody>
</table>

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

The sign 佗, 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 منظ, n, as a variation.

7. REPETITION OF SYLLABLES. — STOPS.

The repetition of a letter is expressed by oubles, of dis- or trisyllabic words by oubles; thus, for instance, منظ stands for منظ, ya ya; منظ for منظ, iro-iro.

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

ائف for منظ, koto, sake.
منظ for منظ, tomo.
منظ منظ, tokì, time.
منظ منظ, sité.
منظ منظ, toki, time.
منظ منظ, tama.

Stops.

As stops, only the comma (ح) and the point (.] or .) occur in Japanese. The use of them, however, is left wholly to the option of the writer. Some use ح 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, ت, or a ت there. The comma (ح) stands on the right of the letter (for instance ح), while the repetition sign is placed on the diameter of the column of letters (for instance ح, 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 Kàta-kàna, and the Kàna 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 Kàna 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 us. 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.
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 open as heard in the Dutch vader; — English father, art; — Jap. _GREU.
- i pure as heard in the Dutch ieder; — Eng. he, she; — Jap. 1.
- i long; — Jap. Ẹ.
- i short.
- u pure, as oe heard in the Dutch, goed; — Eng. oo in good, poor, o in lose; — Jap. (&_). At the beginning of a word it is frequently pronounced with a soft labial aspiration, as ụw.
- ụ, short, silent u.
- e close, e as heard in the Dutch bezig, meer, geven; — Eng. a in face, nation; — German e in weh; — Jap. Ɣ.
- ọ, e short.
- o open as heard in the Dutch berg; — Eng. a in hat; — French è in mère, être; — German Bär, fett.
- o close as heard in the Dutch jong, gehoor; — Eng. borne; — German Ton; — Jap. 槁.
- ọ, o short.
- ọ, a sound between a and o, leaning rather to the a than the o, as heard in the English water, all and ọa in broad.
- ọ. When the sound ọ inclines rather to the o than a, it is expressed by ọ.
- ọu. In the dialect of Yedo Ɣ (&_) (au) changes to ọo, because the a, for ease in rapid pronunciation, inclining to the u changes to ọ, while the u, to approach more nearly the a, changes to o.
INTRODUCTION.

In some dialects of Western Japan, particularly that of Kiù-siu, au changes to ō, and araù (ὖ) is superseded by aró (ŏ, ٤).

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

ou. Etymologically ou (ㄕ) in the dialect of Yédo sounds oo, being the hard open o heard in the Dutch loopen, German mond, followed by the u inclining towards the soft o. By some Japanese, this diphthong is also pronounced as oo and is written so, as well. On the etymological principle we write ou, in distinction from au, or qu 1).

ou. (ㄕㄕ) is pronounced ō.

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

s. In Western Japan, particularly in Kiù-siu, ｶ* ( Cuando, ｷ* (Kiu-kiu), ｸ* (Kiu-ku), ｹ* (Kiu-ke), ｺ* (Kiu-ko) are pronounced as ga, gi, gu, ge, go, thus g as the medial of k, just as the g in the German gab, French garçon, English gain, give, go.

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 lang, English singing, thus a really impure sound, by no means the medial of k; and the series ｶ*, ｷ*, ｸ*, ｹ*, ｺ* are pronounced nga, nqi, nqu, nge, ngo according to the Standard-alphabet ｎa, ｎi, ｎu, ｎe, ｎo.

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 真僑 and Nangasaki for 真僑サキ, because people in Yédo speak so, we adhere to our already adopted written form waga and Nangasaki, and say wanga and Nanga-saki.

The Dutch guttural g (gaan, geven), = 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-

1) LÉON PAGÈS, also has kept this distinction in view, and expresses ㄕ by  célib and ㄕ by .setCellValue. — Dictionnaire Japonais-Français traduit du dictionnaire Japonais-Portugais composé par les missionnaires de la compagnie de Jésus. Publié par LÉON PAGÈS. Première livraison. 1862.
nunciation of Yedo 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 サ the written form si and se, leaving she and shay, and sometimes also see, to the pronunciation.

z. soft s impure, being heard, in the dialect of Yedo, as a combination of n and z or also of d and z. — テ, シ, ズ, ツ, サ = za, zi, zu, ze, zo (nza, nzi, nzu, nze, nzo or dza, dzi, dzu, dze, dzo), consequently アラズ occurs as arónzü or arádzü.

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

The combination of this sound with a, u, o, so ša, šu, šo, is expressed by シ, シ, シ (siya, siyu, siyo), which, is pronounced by some Japanese of Yedo, as siya, siyu, siyo, 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 siya, siyu, siyo, leaving it to the reader to pronounce them ša, šu, šo or sya, syu, syo.

ž. The Dutch ej, French j, English s in measure, the softer pronunciation of š. シ, シ, シ, ša, šu, šo. For the sake of etymology, we write xiya, xiyu, xiyo.

t. テ, テ, テ, テ, テ = ta, tsi, tsu, te, to. Properly, テ, テ, ti en 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 tēi and ピ tō. テ (tsi), commonly pronounced tēi as in the English cheer.

d. デ, デ, デ, デ, デ, da, dzi, dzu, de, do, according to the dialect of Yedo nda, ndzi, ndzu, nde, ndo. The Coreans express the impure Japanese d by デ (nt.)

tä. The Dutch tej, English ch in chair. シ, シ, シ, etymologically tsiya, tsiyu, tsyio, according to the Yedo pronunciation tsea, tsyu, tsiyo, the y being scarcely audible. Some are heard to pronounce it tša, tšu, tšo.

dä. The Dutch dzj, English g in George, j in judge. シ, シ, シ, etymologically dxiya, dxiyu, dxiyo, according to the Yedo pronunciation dzya, dzyu, dzyo, in the mouths of some also dža, džu, džo.

n. ン, ン, ン, ン, ノ, na, ni, nu, ne, no.
The final letter, serves as well for the dental, as the nasal final sound, which approaches the French faint at the end of a syllable and is expressed by n (the Standard-alphabet).

Formerly, instead of the final letter urses, the Kana-sign erset, mu was used, and pronounced as a mute m. In Japanese words, stands for the faint nasal final sound n, 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 j 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; Tamba (とん) is pronounced Tamba; Nanbok (ナンボク), Nambok; Kenbok (ケンボク), Kenbok.

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

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 j of the Old-Spanish language has, in later times, passed into the soft aspirated 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 āna, jīto, ūrū, jīrī, ūkā, are heard. In the dialect of Yedo, on the contrary, the f has been quite driven out and there, āna, jīto, ūrū (fu remains fu), jīrī, ūkā 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 Yedo who has passed some years in Sanuki, while another native of Yedo has mentioned to me the province of Sendai

1) OHO-GAYA KITAROO, mechanician, resident in the Netherlands since 1863.
2) ENOMOTO KAMADZINOK, 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 サ (サ) supersedes サ (サ): カサ, キサ, クサ are heard kawa, kiva, kawá, or also kawa, kiwa, káwá, for which カサ, キサ, クサ, is written.

On the contrary the syllables シ, シ, シ, シ, シ, シ, シ, シ, シ, whenever a vowel precedes reject the aspirate, and シ is pronounced as $ai$, シ as $au$ (gu), シ as $ae$, シ as $ao$, シ as $ii$, シ as $iu$, シ as $i$,$i$, オシ as $oo$ etc.

The aspirated labial シ, シ, in シト, シト, man, sounds like a $f$ or $f$ whistled with the mouth, and is easy to be pronounced. In the イド, 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, GOLOWIN, 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 イド the word シト ($f$ or $h$) became even $sto$.

Since for the syllables サ, シ, シ, シ, シ, 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 イド, 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 güt.

If, however the pronunciation most generally in vogue, with the exception

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1) "No European," says GOLOWIN, "will succeed in pronouncing the Japanese word for "fire," — it is シ, シ. — I have practised at it two years, but in vain. As the Japanese pronounced it, it seemed to be シ, シ, シ, シ, 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 GOLOWIN, 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 Yedo, 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 kawa, kave, kavo, that of カフ, カヱ, カヲ, kawa, kave, kavo, 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. Kaemper (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 Yedo. 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 Koreans, whenever they write Japanese words in their character, express by mp (미히). — ハ, ヒ, フ, ヘ, ホ, ba, bi, bu, be, bo.

p. ハ, ヒ, フ, ヘ, ホ, pa, pi, pu, pe, po.

y. The Dutch j; — English y in yard; — French y.

ヤ, ヤ, ユ, ヨ, ya, yu, ye, yo. The pronunciation of ヨ is not fixed, and fluctuates between wi, yi, ui, and i.

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

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 compositors.
alphabet. 仏, に, ね, ぬ, ろ, ね, る, り, る, り, ろ. 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 Yedo.

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, リュ, riu, リャウ, りゅ (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 lien), dju for ryu (Chinese līng, dragon), dyoo-ri-nin and doo-sok for ryoo-ri-nin and roo-sok (Chinese liaó-li-nin, cook, and là tū, 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, メ, ウ, ウ, ウ.

9. DOUBLING OF CONSONANTS BY ASSIMILATION.

If the letter ツ tsu, which is mostly pronounced as the ts mute, occurs in a compound word before a k, s, t or p, then, for the sake of euphony, it passes over to the latter sound,—it is assimilated.

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 required long practice before being able to utter a sound, that in any degree resembled l.

Spalding also, has observed that thorough-bred Japanese of Yedo, 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 call grove, is too much for them." — J. W. Spalding, The Japanese expedition. Reidfield, 1855. p. 233.
Introductio.

一箇, itsū-ka written, is pronounced ikkā (one).

一斤, itsū-kin " " ikkīn (one pound).

一見, itsū-ken " " ikkēn (a glance).

一国の, itsū-kōkō " " ikkōkō (a whole empire).

北京, Fōtsū-kin " " Fōkkin (Peking).

一切, itsū-sai " " issai (all).

一所, itsū-syo " " issō (one and the same place).

寸, itsū-sun " " issun (the tenth of a foot).

合戦, katsu-sen " " kassen (battle, fight).

一銭, itsū-sen " " issen (one cent).

一代, itsū-tai " " ittai (a whole life).

以, mōtsute " " mōtte (with).

曾, katsute " " kātte (already).

貴, tatsūtoki " " tattoki (worshipful).

合羽, katsū-pa " " kappa (overcoat).

日本, Nitsū-pon " " Nippon (Japan).

The 1) ri also before t is sometimes subject to assimilation; of アリタ arita, the pronunciation becomes atta, for which アツ is written.

A rule to determine when, in pure Japanese words, the サ shall retain its value, as in マツマエ Matsu-mэye, マツタイラ Matsu-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 サ.

Upon this principle the double consonants in words from foreign languages also are expressed in Japanese writing; in this case some place the サ of the diameter a little to the right and write ١ for dutch „ridder“ and ١ for „schip.“

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.,

\[
\begin{align*}
\text{しと, sita (beneath)} & \text{ sounds as } \text{sta,} \\
\text{し, sime (let)} & \text{ sounds as } \text{smé,} \\
\text{き, siki (like)} & \text{ sounds as } \text{ski,} \\
\text{マシ, マス, マシ, masi, masu, masita sounds as } \text{masi, mas, masta,} \\
\text{たつ, tatsu (dragon)} & \text{ sounds as } \text{tåts,} \\
\text{読, yomu (to read)} & \text{ sounds as } \text{yóm,} \\
\text{なる, naru (to be)} & \text{ sounds as } \text{når,} \\
\text{つく, tsukuri (to make)} & \text{ sounds as } \text{tskúrî, etc.}
\end{align*}
\]

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 \( s + i \) (mïtsi, way) and \( s + u \) (mïtsu, three) sound as \( mïts \), in our writing we must, because the Japanese do so in theirs, distinguish both words and write \( mïtsi \) and \( mïtsu \), or characterize the weak vowels, as weak and mute by writing \( mïtsï \) and \( mïtsu \). — The form of writing adopted by some, \( mïtsï \) and \( mïtsu \), answers that purpose also.

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

The consonant, following a short-close vowel is often doubled in pronunciation, though not in writing. Thus, e.g. \( ハナ, fänna (flower) \) sounds as \( fänna; \)

\( アサ, åsa \) (the morning) as \( åssa; \) \( サケ, sîkê \) (strong drink) as \( sîkkê. \)

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 タク, dragon, and マツ, pine-tree, are pronounced as tāts and māts, thus with an a long, やマ, りナト and タナバナ as yāmma, mindto and tatosonna. 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 accen-
tuation.

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 neighbors 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.

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, I  
呂, ro  
波, fa (ha), va  
仁, ni  
保, fo (ho), vo  
反, fe (ho), ve  
止, to  
知, tsi  
利, ri  
奴, nu  
留, ru  
遠, wo.  
和, wa  
加, ka  
與, yo  
礼, ta  
曾, re  
曾, so  
未, tsu  
未, ne  
奈, na  
良, ra  
武, mu.  
安, u  
安, wi  
乃, no  
乃, o  
女, ku  
女, ya  
由, sa  
由, ki  
幾, yu  
由, me  
左, mi  
美, si  
親, e  
比, fi (hi), vi  
世, mo  
世, se  

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 Kóta-kána. But the desire for variety, 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.
A. あああああ
 阿はは

KA. かかかかか
 可ううううう

I. いはははいいい

KL. にききき
 支支支
 起起起
 起起起

KU. くくくくく
 具々々々

U. うちう
 字

E. ごえええ
 衛衛

KE. けけけけ
 化化化化
 希希希希
 達達達

KO. ことことここと
 古ふふふあああ

O. ににににに
 阿なる
SA. 佐波ち波
左とささそ
さ

SI. 後志
つるし

SU. すすす
須波次
須波次
春を愛

SE. 世せせせせ
させ
勢勢出

SO. 曽曽ろろそ
楚楼

TA. 太たなた
多気
堂きさそを位

TSI. 知おおらちちち
地の比

TSU. 洲洲川りり
門門つつ
徒徒波
津津は

TE. とててててて
亭亭亭

TO. 止とこととと
登姿姿
NA. 奈

FA. 波

NL. 仁

FI. 飛

NU. 奴

FU. 不

NE. 称

FE. 反

NO. 乃

FO. 保

南ちふらふるう

者立ち立ちなた

年ふたつ

比ひひ

め

ホ

称けけれ

抱きつつ

子子子

遍さ

乃乃の

保ほ

農業農業農業

能

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 Fīra-gāna 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 Fīra-gāna 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 Fīra-gāna 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 Kāta-kāna the change from pure to impure sounds is indicated, are used in the Fīra-gāna also, e.g. GetString(ga, GetString(gu, GetString(dzi, GetString(dzu, GetString(ba, GetString(bu), etc.

The point, which in the Kāta-kāna, placed under a letter shows that it is repeated, in the Fīra-gāna runs together with the letter into one stroke. Opposed to GetString(kiki and GetString(tada, are the Fīra-gāna forms and .

The repetition of two or three syllables is shown by .

¹) W. J. C. Huttenen Van Kattendijke, Knight, Commander of the Naval-detachment in Japan in 1857, 1858 and 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

for 事 koto (sake).

for 自 yori.

koto.

共 tomo.

goto.

も 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 (Yamato-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-boo.
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, 昆 U and 唐 T'äng (in the Japanese pronunciation Kan, Go and Too), Kan-won (漢音), Go-won (呉音) and Too-in (唐音) or Kara-koto, i.e. dialect of Hán, U and T'äng.

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'äng 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 Köna-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 Fakôta 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 Lè-sin and another Bonze from the country of U. As both had settled on the island of Trusima, the Go-won was at first also called Tsusima-won (對馬音) or the Tsusimanian pronunciation 1).

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

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.

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 or イュ音 and 明 or イュ明, イュ and イュ are placed as Kan-won, イュ and イュ as Go-won.

The dialect of T'ang (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 the Japanese Encyclopedia.

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Japanese translation: Tutowe va Fūtōko ko'va ani oto'no goto'ku. Mata ind'ku, shibiki no z'va ko magana goto'i, i.e. The two dialects, to use an example, are like brothers. It is also said: The sonorants or finals are like sons and grandsons.

¹) Wa-nen kei oder Geschichtstafelien 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 逆読み 逆読み Geki-tōkū-suru, i.e. against (the order) in reading, or also Kayěri, turning back, and the transposition-signs Kayěri-ten or marks of going backwards.

These marks are
1) the hook ₁, which indicates the transposition of two words following each other, as 以 is motte koreco = koreco motte (thereby);
2) the Chinese ciphers ₋, =, ₋ (₁, ₂, ₃) when the translation of a character skips over two or more characters;
3) the signs ₃, ₃, ₃ (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: 甲, 乙, 丙; 丁, 五, 六; 申, 卯, 巳.

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

**CHINESE TEXT**

1. with a complete translation in Japanese.
   
   安
   而
   后
   能
   定
   定
   在
   在
   止
   止
   於
   於
   善
   善
   知
   知
   而
   而
   后
   后
   有
   有
   定
   定
   在
   在
   大
   大
   学
   学
   之道
   之道
   在
   在
   明
   明
   德
   德
   在
   在
   親
   親
   民
   民
   

Reading of the translation in Japanese:

Dai-Gakun otokon mata tōkū wo akiraku ni surū ni āri; tamī wo arata ni surū ni āri; si-sen ni todomāru ni āri.

Todomāru koto wo sitte, sikusūte notesi sadamāru koto āri. Sadamātte, sikusūte notesi yoku sidzukā nāri. Sidzukā ni sitte, sikusūte notesi yoku yasūsi. Yāsū-
sité, süküşité notsi yókû ómônbaḵárû. Omônbaḵátte, süküşité notsi yókû 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 Fíra-gána accompanies the Chinese running-hand.

B. Books written in the Japanese language.

In these, the national writing, whether Fíra-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 Fíra-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.

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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 hoká, tsugini nósuru ba-siyo wo sa no ki-gen yori ákubesi 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 style, 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 literature 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.


The old language, Fúrá-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

1) That is: Besides the Ports of Nagaasaki 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 *Yamato-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 *Yamato-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 *Furû-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” (*San-bu fon-siyo*).

1. „Original account of the old events of former times, *Sen-dai ku-zi fon-ki,*” executed by *Siyau-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, *Furû-koto-bumi* or *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).

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

These works, executed before the introduction of the Japanese Kóta-kóna-writing, are, as appears from the copies, that we have of them, generally written with Chinese writing, partly ideographic, partly phonetic; at the side of which is found the reading in Japanese expressed with Kóta-kóna, but this is an addition of later time. As a specimen we here subjoin the first lines of the Ko-zi-ki (古事記)

而　者　日　日　神　神　名　於　天　
隠　並　神　神　次　天　高　
身　獨　此　次　高　之　天　
也　神　三　神　御　御　原　
成　柱　産　産　中　成　之　
坐　神　巢　巢　主　神　

Reading: Ame tsutii no fazimi no toki taka-ma no furan mi-nuru kami no mi-nu Kami, tsugi ni Taka-ni-musu-bi no kami, tsugi ni Kami-musu-bi no kami, — Kono mi fúsa-nyo kami wa mi-na fudor gumi nürimitsu, mi-mi no kaku-i-tamushi.

Translation: The three gods: Ame no mi-naka-nushi no kami, Taka-mi-musu-bi no kami, and Kami-musu-bi 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 Furú-koto, the topographical, physical and historical descriptions (風土記 Furu-to-ki) of Japan, collected as early as 713 come further under notice; the laws and precepts edited

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 Besätze mit der Koreischen 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 (三代式格式 San-dai kaku-siki) of 820, 869 and 907; — Historical narratives and romances (物語 Mono-gatari); — collections of Lyric poems (歌集 uta), as well as the Bundle of Ten thousand leaves; — Epic poems and Melo-dramatic pieces (舞 Mai, or mai) etc.

As philological aids towards illustration of the Fūrū-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 Fūrū koto no básı, or „Ladder to the old language.” 1765.

雅言集覧 Ga-gen shiyu-ran or Miyaw-koto-atsūmé, „View of the correct language,” by ISI-GAVA GA-BAU. 1812.

雅言假字格 Ga-gen ka-zi kākū, „Standard of the correct language” in Kana-writing, by ITSI-OKA TAKE-FIKO. 1814.

倭訓 英 Wa-gun no siwari, or „Guide to the Japanese language,” by TANI-GAVA SISI. 1830.

b. New Japanese.

Opposed to the Fūrū-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 which it forms an opposition to the antique-synthetic Japanese, and chiefly in the strong mixture of Chinese, or, properly, Japanized Chinese words, which, 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;

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 Yamato-kotoba) a general polite spoken language has obtained admissance. 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-

1) In confirmation of this assertion, we here quote the very words of O. K. as we noted them down, when uttered "Miyáko no stó bu-men wo yomi-ma toori ni hanbei-mas; káru-nga-yauni yoróish’ kotowa hakuri gowrimas. Eddo no kotoba wo, ki-ni wa yoróish’ kotoba nite kánasi-maru," i. e. The inhabitants of Miyáko 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 Kanagawa 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 watōkīsi for „I,” just as the gentleman and merchant of Yedo, and not accept the porter’s „wōtski or uas,” or a servant-maid’s „watōsi” or „watōi” instead, or please himself with the atakōsa from the district of Yoshihara.

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

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

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 cooperate 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 Overmeere Fischel. 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.

Epistolary style.
The Japanese epistolary style (文章 Bun sōō) 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 ad-
dressed 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 sorts:
1. The Noun, 名 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 Kotoba, i.e. the word (verbum) by eminence, and con-
sidered as the living element 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, wa, and therefore comprised under the name of Tenivoca or Teniva.

Remark 1. By the written form 出左扃 = 葉 or 出扃 葉, used
for the name Tenivoca by which the signification of „opening leaves” is at-
tributed 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 re-
buses, in which, to arrive at the truth, the meaning of the characters
employed must be overlooked.

Remark 2. In one European Grammar 1) these particles are also called

1) RODRIGUEZ, Elem. § 67.
"Sutegana” and "Woki'y," names, which require a further illustration.

Sute-gâna (假名), 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 Kâna-writing between, or at the side of, Chinese characters, which words themselves are only indicated ideographically by Chinese characters 1). The marks 僕 no and く ku in 孔 Kou-si NO notamavaKU (= saying of Confucius), or ふ vu in 思子, み日ゅ omoVU are thus foundling-letters that must be taken up in the translation.

Oki-zi (置子) — the written form Woki'y 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 in 遊遊 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 體詞 Taino kotoba corporal or bodily word has been given to the noun, and that of 用詞 You no kotoba or effective word to the verb, whereas for the particles the name of Tenieova 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.

1) Compare p. 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 *Yama-mori*, mountain-wood, *Mori-yama*, wood-mountain; *Ame ga furu*, rain-fall, raining; *Natsu no ama*, summer-rain; *Tonoshi ama*, heavy rain; *Yoku*, well; *Yoku wakari*, understanding well; *Hanako yoruikku*, 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 inflection.

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

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

3. The adverb precedes 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 it.”

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 oh? — 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 or three light.” (日夕月 星之光え Zit get sei-NO sun kwo.) —

   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 Dorega one, tsutu, fi, tsuki, midzu, kaši, fi WO go-ziku naaereta? — Both examples, corrected, have been taken from RODRIGUÉZ 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 

\[ \text{於, 子, 自, 由} \]

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:

\( \text{Káva, river,} \) \( \text{Túka, high,} \) \( \text{Itári, gone,} \) \( \text{Kíki, hear,} \)
\( \text{Yáma, mountain,} \) \( \text{Fíki, low,} \) \( \text{Kitári, come,} \) \( \text{Age, raise,} \)
\( \text{Kuni, land,} \) \( \text{Fíro, broad,} \) \( \text{Miye, seem,} \) \( \text{Ságe, abate,} \)
\( \text{Mitsi, way,} \) \( \text{ Nóga, long,} \) \( \text{Tóri, hold,} \) \( \text{Tóte, fix, place.} \)

§ 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-tsuki*, sun (and) moon; — *Kusa-ki*, plant (and) tree.

天 地 地, *Ten-tsi*, heaven (and) earth; 月 月, *Zit-get*, sun (and) moon;


B. Subordination.

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

<table>
<thead>
<tr>
<th>Japanese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kava-osō,</td>
<td>Oso-gava, otter-river.</td>
</tr>
<tr>
<td>Kava-yeda,</td>
<td>Yeda-gava = branch-river.</td>
</tr>
<tr>
<td>Yama-mori,</td>
<td>Mori-yama, wold-mountain.</td>
</tr>
<tr>
<td>Taka-yama,</td>
<td>Yoko-hama, cross-strand.</td>
</tr>
<tr>
<td>Nagasaki,</td>
<td>Firo-no, large-field.</td>
</tr>
</tbody>
</table>

天 神 神, *Ten-zin*, heavenly gods;

地 神 神, *Tsui-zin*, earthly gods;

國 人 人, *Koku-zin*, country-men, inhabitants;

國 字 字, *Koku-zi*, country-writing, the *Kata-kana*.

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-watari*, one who crosses a river; *Sunō-ori*, sand-fetcher, sand-skipper; *Mitsu-kōsi*, water-filter; *Ama-terasu*, heaven-lighting.

2. The radical form occurs as object indirect in *Ama-kudari*, (from) heaven descending; *Te-ori*, asi-ori, 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

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their meeting is embarrassing to the pronunciation. From Asa + ake, dawn, is formed asake; from Yama + áto, = hill-behind, behind the hills, Yamáto; from Toyó + ãra, = rich-creek, the name of a place, Toyóra; from Fó + isi, = firestone, fósi, star, 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, either by means of particular words A. or as in English in which male-servants and female-servants, „a he-animal” and „a she-animal” are spoken of, by placing ♀ o, man, and × mē, woman, as attributive before the word, B.

A. To the particular names belong: Mi-kádo, = the sublime port, the sovereign, king or emperor. Ki-sáki, originally 君様, 幸々, 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 (kísáki), to indicate a goddess, who is the consort of a god.

Tsitési, kazo, father.  
Mama-tsitési, stepfather.  
O-dsi, uncle.  
Ani, eldest brother.  
Tsitési-tori, = father-bird, cock.  
Fava (haha), irova, mother.  
Mama-fava, stepmother.  
O-ba, aunt.  
A-ne, eldest sister.  
Fava-tori, = mother-bird, brood-hen.

B. 1. By the prefixes ♀ o and × mē the sex is determined in

O-ví, o-i, nephew.  
O-ke-mono 1), male-mammal.  
O-usí, ox.  
O-múmá, stallion.  
O-inu, dog.  
Me-ví, me-i, niece.  
Me-ke-mono, female-mammal.  
Me-usí, cow.  
Me-múmá, mare.  
Me-inu, bitch.

1) Ke, hair, hairy, mono, being.
O-inó-ko, boar.  
O-fitsūzí, he-goat.  
O-siká, stag.  
O-néko, he-cat.  
O-kúzíra, male-whale.  

Me-inó-ko, sow.  
Me-fitsūzí, she-goat.  
Me-siká, hind.  
Me-néko, she-cat.  
Me-kúzíra, female-whale.

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

Ono-ko, male-child.  
Ono-kami, a god.  

Ménō-kami, goddess.

Remark. When Ono and Ménō are contracted to On and Mén, then the pure sounds k, s, t if following, generally pass to the troubled ŋ (ń), z (nz), d (nd) ¹).

From ono + tori, male-bird, becomes successively んどり ondori and ドリ odori (pronounce ondori); from meno + tori, female-bird, メドリ mendori, and メドリ medori (pron. mendori); from meno + sáru, female-monkey, メンズル menzárú and メンズル mezárú (pron. menzárú); meno + tora, female-tiger, メンドリ mendora and メンドリ medora (pron. mendora); from meno + kataki, female-enemy, メガタキ me-gatáki (pron. mengatáki).

3. There come under notice also Ko (欠) and Me (女), lad and lass, with antecedent attributive definition.

Otó-ko ²), lad, man.  
Musú-kó = begotten son, (my) son.  
Fikó, young nobleman.  
Kana-yáma fikó no kami, the god of the ore-mountain.  
Mi-koto, Sublimity, Highness.  
Ono mi-koto, His Highness.  

Otó-mé, virgin, maid.  
Musú-mé = begotten maid, (my) daughter.  
Fimé, young lady.  
Kana-yáma fimé no kami, the goddess of the ore-mountain.  
Fimé-gami, goddess.  
Fimé 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 Isana-ki and Isana-mi, = male-goer to and fro, female-goer to and fro, name of the divine pair that first mingled carnally.

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-matsü, the masculine firtree, or Kūtō-matsü, the black firtree 1); Me-matsü, the feminine firtree, also Aka-matsü, 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-iküsa, a female-army, means a weak army (= Yoeúiki iküsa); me-nizi, a female-rainbow, is the name of the faint by-rainbow. Me-kavara or feminine-tile is the name given to flat tile (jira-kavara), on which the rollshaped (máru-kavara), as the masculine tile (O-kavara), rests.

D. The Chinese expressions, used in connection with Chinese names for female and male, are for quadrupeds 牛 c. 牛 r. ǐn and bo; for birds 雌 c. 雄 r. ǔi and yuu, e. g. 马 c. 马 r. ǐn-ba, mare; 雄 r. 雌 c. yuu-tsi, cock-peareant.

**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 c. c. fūtō, one;

\[ Fūtō yo, \text{ one night.} \quad Fūtō kádo, \text{ one corner.} \]
\[ " \text{tose, one year.} \quad " \text{katamári, one clog.} \]
\[ " \text{tābi, one time, once.} \quad " \text{fána, one flower.} \]

in Chinese words by ー ー 箭 ー , ikka or ikkáno, as

ー ー 箭 ー 所 ー , ikka siyo, one place;

ー ー 箭 ー 地 ー , ikkáno tsi, one piece of ground.

More amply, when treating of the numerals.

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1) *Pinus massoniana* LAM. 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:

国 ぐん kuni, country, province;
郡 くうくん kohóri, koóri, district;
村 そむ mura, village;
邑 ごし sato, village;
町 まち mätsë, ward, street;
家 いえ いえ ihei, ië, house, family;
戸 と fë, he, door, family;
社 じゃ yasiro, chapel;
山 ざん yáma, hill, mountain;
處 ち tokóro, place;
隅 すみ sumi, corner;
間 ま ma, space, (place and time);
間 あつ ató, space between;
橋 ばしつ hécë, hécë, bridge;
己 おの ono, one;
人 ひと fitó, one, man;

국 くん-guní, each country, every province.
郡 くう-kohóri-gohóri, every district.
村 そむ-mura-mura, each village.
邑 ごし-sato-sato, each village.
町 まち-mätsë-mätsë, every ward.
家 いえ-いえ ihei-ihei, every house, each family.
戸 と-fe-fe, door for door, every family.
社 じゃ-yasiro-yasiro, every chapel.
山 ざん-yáma-yáma, every hill or mountain.
處 ち-tokóro-dokóro, every place, everywhere.
隅 すみ-sumi-sumi, every corner.
間 ま-ma-ma, every space, every time.
間 あつ-ató, meanwhile.
橋 ばしつ-fási-bási, every bridge.
己 おの-óno-óno, each.
人 ひと-fitó-bitó, every one.

¹) "Die Wiederholung der Substantwörter bezeichnet nicht den Plural, auch nicht schlechthin Mehrheit, sondern distributive Allheit, die wir am besten durch "jeder" wiedergeben." — STEINTHAL, Typen des Sprachbaues, pag. 158.
CHAPTER I. NOUNS. NUMBER. § 5.

親 oyə, old; 親 oyə-oyə, both parents.
役 yâka, office; 役 yâku-yâku, every office.
世 yo, age, time of life; 世 yo-yo, every age.
年 tosi, year; 年 tosi-tosi, each year.
日 ji, day; 時 toki-doki, always, each hour.
時 toki, time, hour; 色 iro, every color or sort.
色 iro-iro, every color or sort.
級 sina, 1) degree, rank, 品 sina-zina, every quality, every article.
品 sina-zina, every quality, every article.

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

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

多 ohokú no, oökū no, many. Oökū no fitó, many people. Oökū no kane, much money, in opposition to sükóe no kane, little money.

大 大 tai-sei no, in great power, in multitude. Tai-sei no fitó, people in multitude.

d 大 tai-sgu no, tai-soo no, exceedingly.

d 澤 山 taka-san no, abundant.

色 iro, iro-iro no, of every color or sort, of all sorts. Iro-iro no fana, all sorts of flowers. Iro-iro no yâku nin, functionaries of every rank.

品 sina-zina no, of every quality.

品 sina-zina no, of every quality.

差 sama-zama no, of all sorts. Sama-zama no wake, all the different judgements. Sama-zama no mono, things of all sorts.

數 kazu-kazu no, numerous.

種 siyu-siyu no, su-żu no, of every sort. Siyu-siyu no fitó, people of every sort.
一¥ 切¥，is-saino, all. 一¥ 切¥ 生¥，is-sai no sju-ziygu, all living beings.

Moro-moro no, all [from 双요, moro, both]. Moro-moro no fitó, all people; moro-moro no mono, all things; moro-moro no tsutsi-rui, all sorts of earth. Tuka moro-moro no tori wo kásunū, the falcon plunders all birds.

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

数¥, su, number, many.

数¥ 代¥, su-dai, many generations. 数¥ 万¥, su-man, many tens of thousands.

年¥, su-nen, many years. 千¥, su-sen, many thousands.

月¥, su-get, many months. 百¥ 人¥, su-byákū nin, many hundreds of men.

日¥, su-zít, many days. 諸¥, su-zin, many people.

諸¥, siyo, every, all.

諸¥ 國¥, siyo-kókū, the countries. 諸¥ 役¥, siyo-yákū, the functions.

方¥, siyo-fgu, the regions. 説¥, siyo-setsū, the arguments.

物¥, siyo-buts, the things. 藝¥, siyo-kei, the arts.

人¥, siyo-nin, mankind, the people. 職¥, siyo-siyókū, every trade.

士¥, siyo-si, the warriors. 宗¥, siyo-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, tatsu, sju, gata, nado.

1. Ra (等¥) signifies a class of persons or things without any distinctive, e. g. Yatsukáre, subject or vassal; Yatsukárerá (臣等), subject and class, all that belongs to the category of subjects, the subjects (or vassals).

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

Fiyak-siyou rá (百¥ 姓¥ 等¥), or Nou-min rá (農¥ 民¥ 等¥), 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 Co., such persons 1).

Mígí (pronounce mingí), on the right, in a writing referring to what precedes. Mígirá, all that precedes, the aforesaid. 右 等 諸 入 費, migirá no sïyo niu-yí, the expenses of all the aforesaid 1).

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

Koea Wani no kimi, Kamo no kimi rá ya 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 as 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 domo no 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 monodomo (其 障 者 之), such persons 1). 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. Yebeišu domo wo tairakésimá, he has the savages subjected. Tuka no na tomó wo sirísù, to give up the different names of the falcon. Neko, the cat; Neko domo, the cats. Mámá, horse; Mámá domo, horses.

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

Fitó, man; Fitó-gara (人品・人柄), series of men. Fitó-gara no yuu ni, after the manner of men. Fi-gara (日次), series of days. Koto, matter; Koto-

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1) The Treaty between the Netherland 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 (衆, 齊, 曹, 儲), a row of companions, a series or class (of men or brutes). Wagasa-tomo-gara (吾曹), the class of the I, we. Nandisi-ga tomo-gara (爾曹), the class of you, you. Nészumi no tomo-gara (鼠之儲) 1), the mouse-kind.

4. Bara, group.


5. Nami (次), series.

Fi-nami, series of days. Tsúki-namí, series of months. Seken-nami, the common people. Fitó-namí, the people. Wa-namí (吾儕), my series, we.

6. Tatsi (等), row of persons who are, or may be, in an upright posture for, or at a given time, host.

Yókú-nin, functionary; Yókú-nin-tatsi (役人等), row of functionaries, functionaries. Kami, god; Kami-tatsi (神等), series of gods, gods. Kono mifesira-no Kami va mina Wataravi-agatani masu Kami-tatsi nari, these three gods are a series of gods residing in the district of Wataravi. — Kono futá fasira no kami va minasokóni narimasérú Kami-tatsi nari, both the gods are gods sprung from the bed of the river. Tomo, fellow, friend; Watákusino tomo-tatsi, my friends.

7. Síu, síyu (眾, 中), su, also su, in the written language 眾, 中, síu-díyu, company, circle of persons. Samúrái síu, band of warriors, warriors. Onágó-síu, circle of women.

Remark. Both expressions, samúrái-síu and onágó-síu, already given by col-
lado as forms of the plural, are acknowledged by natives of Yedo, in answer to our personal inquiry, to be good Japanese, in colloquial style. Thus, when in the Japanese Grammar of 1861 (page 19, line 6 from the bottom) it is re-
marked: „Rodríguez speaks of a fourth (particle expressing the plural), su, 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, ナ) undoubtedly are,” it appears that there the difference between 數 su, number,

2) Instead of 等 occurs 達, but only as the phonetic representative of tatsi.
multitude (see page 56), and the 素 sū, su, used elliptically is not taken notice of.

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

Mi-kata, the side or party of the Mikado. Teki no kata, the hostile party. To indicate the plural gata is used for high persons, and characterizes deep respect towards them.

Dai-miyū, = great name, nobleman; Dai-miyū-gata (大名方), the noblemen, the nobility. — Tono sāma, young nobleman; Tono-sāma-gata, young noblemen. — Te-mae-sāma, you, Sir; Te-mae-sāma-gata, you, Sirs or gentlemen. — Ka-nai-sāma-gata, the gentlemen house-mates, your family. — O-ko-gata, your Highness’s children, your children. — Dzyo tsiu gata (女方, 中方, 方), women of quality, young gentlewomen.

9. Nado, from nani-to, nando, whatever, and so forth, and such (等, vulgo 杯). Jyō-nado, house and so forth, house and such like, houses. — Samurādi-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), together, Nokorazu (不), without exception, and Koto-gotoku (悉), generally, which then precede the predicative verb to which they belong, for instance Moto sina wa mina yorōsii, the article itself is together good, the articles themselves are all good. — San-kan nokorazu mitsuki-monovo taté-matsuru, the three empires offer without exception tribute. — Tane koto-gotoku me wo idasū nari, the seed shoots generally, all the seed shoots.
§ 6. The suffix 斎 va, .lab wa, 三 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, 亇, in the book-language 斎, 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 亇 mountains come (mountains 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 亇, which has the signification of a "definite something" and passes for a relative pronoun. As a euphonic modification of va, 三 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: 猫子子百獅ノ長ノナル, Sisiva fako-zuno tsuygu nari, the lion is the head of all brutes, or: as to the lion, he is the head etc.— 牛子田耕ノ畜ナル, Uni va ta no takasu tsuku nari, as to the ox, he is a field-ploughing domestic animal.— 龍ノ水ノ中ナル, Oso va sui-tsiu ni sumu, = the otter in (the) water lives.
CHAPTER I. NOUNS. DECLENSION. § 7.  

DECLENSION.

§ 7. The relations of one noun to another word, or its cases, are expressed by suffixes, by particles (*Teniuova or *Tsukó-zí)* 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). ....... nosti  wo.
Genitive.  .................  condi ga (pronounced nga, nà), among in-  
exact writers often condi ka.
Qualitative Genitive  .............  condi no, old-Japanese also condi na and  
condi tsu, originally tu.
Dative and Terminateive  ...........  
\begin{align*}
\text{\small Index of the relation of the Place,} & \\
\text{\small Means and Instrument} & \\
\text{\small Ablative.} & \end{align*}

condi ve, he or condi ye, e (wards).
\begin{align*}
\text{\small ni (in, at),} & \\
\text{\small ni, condi te.} & \\
\text{\small ni, condi nite, condi de (pron. nde).} & \\
\text{\small condi }  \\
\text{\small condi kara (out, from).} & \\
\end{align*}

nosti 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 de-  

clensions.

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 condi va, vulgo condi wa, has been considered as a charac-  
teristic 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 altsächsische Sprache hat einen Nominativ." H. Steinthal, Charakteristik 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!

\[ \text{ Hanna, flower; } \text{hana a! (花分)} \text{ o flower! oh the flower!} \]
\[ \text{Tori, bird; } \text{tori i! (鳥分) o bird!} \]
\[ \text{Mi, three; } \text{mi i! (三 分)} \]
\[ \text{Yo, four; } \text{yo o! yo wo! (四 分)} \]
\[ \ldots u; \quad \ldots u wo! \]

As exclamation を, wo occurs, e. g. in *Iro va nivo to tsirinuri wo*, = the colour with the smell corruption o! i. e. oh! that the colour with the smell should vanish!

Besides, よ 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. *To wo aké yo*, 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. *Kusái kari*, = grass to mow. If the object is definite (Accusativeus definitus), it is characterized by wo and at the same time is accentuated, e. g. *Kusái 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-oðosi vá tori kedamono wó oðosi mono nari*, the scarecrow || is something that frightens birds and beasts. — *Uwó tóru ami vá uwo wó toru gu nari*, = the fish catching-net, is a fish catching-net. — *Mídšu kumi*, water scooper. — *Iké no midsu wó kumú*, to scoop the water from a pond. — *Kéfurí no nobóru wó mirú*, to see the mounting of the smoke. — *Kami ni nikušu tokóro o ba mótte sino wó tsukófu koto nákáre* 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-

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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 中庸庸もパレ不也可能也 also Tiw-you wōbā yōkōsu bēkārāzu. It would have the same effect, if it were: "Tiw-you wa, korē wo yokitsu bēkārāzu = but the Middle-Way — that can one not keep." The form Tiw-you wa cannot, it is plain, pass for an accusative. On the other hand the saying: "Múma sārū wōba nava nite korē wo sibaru, = the horse and the ape — with a rope (one) binds them fast," contains an unnecessary repetition of the object, characterized as accusative. If the wōba is preserved, the korē wo is superfluous; if the korē wo remains, Múma sārū wa must remain, the wō being superfluous.

The use of wō in Kai-hen wō isi-kabe wō tsūku, to build a wall on (or along) the seaside, deserves notice. — Nippon no bu-nai wō riyo-kur-su suru men-giyo (日本ノ部内に旅行許り行許), 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. 力 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, Wāre gā or Watākusi gā, = of the I, of me, and Aregā, of him; but ga is not used with those nouns and pronouns, with which respected persons are addressed or indicated 2).

Examples. Ko wa Misima-agata-nusi gā oya nari, this is the progenitor of the bailiff of the district of Misima. — Kono kami wa N. N. ra gā oya nari, this god is the progenitor of the N. Ns.

Fitō mina Sukunegā kau-rikī wō zo kan-zi keri, each admired Sukune's strength. —

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 another Japanese Grammar of 1861 p. 18, where we read: た 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-mon-gá dake, the peak of the sea-port (Kai-mon is the name of the entrance to the bay between the provinces of Ōsumi and Sōtsu).  

Sagámí no Miúra-gá sáki, the cape of the Sagámian Miúra, the cape of Miúra in the province of Sagámí. — Amegá sítá (天 下), under the heavens, the sublunary world. — Fitó we naigá stroni su, to estimate others at the value of nothing, to consider others of no value. — Kárú, being so, Kárú-gá yúčí, = for the reason of the being so, on account of the state of affairs. — Watákuse-gá ki-mono, the dress of me.  

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 wa 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 árimásúká? the answer: Kane ga árimású.  

Another instance consisting of the words fi, day, and kureta, become dark. To the question: Fi wá kuretaká? = the day (as to the day) !! has become dark? i. e. has the day approached the end? as answer, follows: Fi ga kureta = 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 Nakatr, 1810, letter f.
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 = *Watokusi wa kai mono ni maitta.*
The seller. What will you buy? = *Nani iro O koi nasaru kó?*
The buyer. What is there? = *Nani ga ori-masuka?*
The seller. There are lacquered goods inlaid with mother of pearl = *Awo-gai mono ga ori-masui.*

The buyer. Are there any gold-lacquered goods? = *Maki-ye mono wa ori-masuka?*

The seller. Yes, gold-lacquered goods are at hand = *Hei. Maki-ye mono ga ori-masui.*

Question: *O ko samagata wa ikuga de irasare masuka?*, your children, how do they do? — Answer: *Sueno ko ga sugure masenu* 1), the youngest child is not quite well.

Therefore is said rightly for „it snows” *Yuki ga furu* or *furi-masui,* = of snow come down is, whereas *Yuki wa furu* = 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 *Hokai no fune ga tsuki-masta* 2), there is another ship arrived, properly the arrival of another ship has happened, whereas *Hokai no fune wa tsuki-masta,* 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 *Hoei wei zi yè,* means Hoei is (or was) a man, Japanese *Kweiai ga fito to nari.* Hoei is here the subject brought under consideration, of which something is said. On the contrary the saying of Confucius: *Kai chi* 4), Japanese *Kweiai ga fito to 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.
3) Steinkhal, *Charakteristik 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 frequently 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... *Ngo* or *ga* (が) is used for the same purpose, except that it seems to be more emphatically so. — The difference between *wa* and *ngo* 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 *ngo* 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 tea: Here are the masters, his expression for the masters, would be *Mi-hou wa*, i.e. the masters, as separated from the original packages, but, if a buyer, taking one of the samples should say he liked it, his expression would be *Kowo mi-hou ga ki ni irimasu*. The idea would then be, that that particular sample suited him." —

Thus here a difference is made between *Mi-hou wa* (properly *Te-hou wa*) koko ni arimashu, samples are here at hand, and *Kowo te-hou ga ki ni irimashu*, these samples please me.

2. **No, /** 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: Kousin no i-siyo (孔子之遊書), a writing left by Kung ts'ê. — Dai-gakü no mitsu (大學之道), the way of the Grand Study. — Ama no gava, the river of heaven, the milky-way. — Fosi no fûkû, starlight. — Ta-si no fûzime, beginning of a year. — Fûzime no toshi, a beginning year, New year. — Kabé no fûma, a split in a wall. — Nisiki no bousi, cap of colored silk. — Akagane no derû tokóro, = of copper the birth place, i.e. the place whence copper comes. — Wata-suki no kimono, my garment.

Remark. By way of elision the *o* of *no* is suppressed as in サンドリ ondori, for オドリ tori, male bird; サンドリ mendori 1), for meno tori, female bird.

That *no*, frequently, has still another particle (case) after it is the consequence of an ellipsis, e.g.: 潮 from | 早潮 | 日 tide, that of the morning is called the morning-tide, that of the evening the evening-tide. — Kore

wa amari tsuestra; mo sukoshi ookii no wo O mise 1), this (case) is too small; let me see a larger one.

3. Na, に (abbreviation of náru, "being"), old, and in the popular language, still used variation of no, in the mouths of the vulgar at Yedo da (年の) also (pronounced nda) 2), which, however, is to be considered as a syncope of de-áru.

Simozama na koto (鄙事), baseness, vulgarity, from simo, beneath, sama, manner, and koto, thing. — Kova na-bakári nari, that is only a name. — Nabakári na mono, something (mono) that exists only in name. — Kanna gawa, for kaneno gawa (金川), metal-brook, or kami no gawa (神奈川), god’s-river. — Tui-zi dá (for Tui-zi de-aru) koto vá gozármasén, there is nothing of consequence.

4. Tsu, つ (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 dzu (づ). The oldest records sometimes have, instead of と and つ, す and す 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 fitsuki, the heavenly (imperial) crown. — Kunitzu kami, the country god. — Kunitzu or kuni zu (国ず) 3) mono, country objects, country products. — Ivesu imo, house-potato 4). — Ira tsu kokoro, = prickles heart, shrewdness. — Nica tsu dori, the court-bird, the cock. — Aki, 1. glitter, 2. autumn. — Akitsu musi, the glittering insect (Lábellula). — Akitsu sima, glittering islands (a name of Japan). — Sita, beneath, under. — Sita tsu misi, an underground way. — Kibitsu 5) takefikó, the hero of Kibí.

Instead of 少つ津子つ otsuko, bachelor, and 少つ津女つ otsune, spinster, occur in old writings otóko and otóme also.

IV. DATIVE and TERMINATIVE. へ ve (he) or へ (へ) ye, a properly signifies side or direction, e. g.: Yama nove, the mountainous side the side of, the direction of (towards) the mountains. — Yaku ve, the side, by which one goes

1) Shopping-Diálogues, p. 3.
2) From oral communication by O. Y. from Yedo.
3) In the Nippomó, XXII, 20, both forms (くぬつ and くぬつ) occur alternately.
4) Cujalidum esculentum.
5) 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: 津は助語與之同, tsu ve niyo-go, no to oncie, i. e. tsu, an auxiliary word, the same as no.
away. — *Ma vê, ma yê, vulgo mai* = look-wards, i.e. forwards, before. — *Ato ve* 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. *Yêdo-ve* (or *Yêdo-he*), *Yedo-wards*, as distinction from *Yêdo ni*, in or at *Yedo, Yêdo ni óité*, being in *Yedo; Yêdo ve no mitsî*, = *Yedo-wards road, the road to Yedo. — *Nippon ve no miyûke*, presents for Japan.

Examples: *Siyôk'-motsû vo fitô vê okûrô, to send victuals to others. — Kari va minâmi vê sárîta*, the geese have gone away towards the south. — *Tovôki kuni ve yûki*, to go to distant countries. — *Ten-ki vá simo vê kádôri, tsî-ki vá kamî ve nobôru*, the mists of the sky sink towards beneath (to the earth), the mists of the earth rise towards above. — *Moto ve modôru*, to return to the source. — *Kara-funé itsu sou (issou) Sagâmi no Miûrá ga sakî ve feu-tsiyaku-su*, a Chinese junk ran aground on the cape of *Miûrá, in the province of Sagâmi.*
place. — Nusubito tokóro-dokóroni okóru, robbers rise at every place (everywhere). — Figa figásini nobóri, nisini iru, the sun rises in the east, and goes in (down) in the west. — Yédo ni kiyori-suru yakunin, functionaries residing in Yédo. — Yama ni iri ki wo kiru, = to go into the mountains and chop wood. — Funé ni noru, to be load in a ship (to navigate). — Yama-gusa wo náwe ni teuri, kazé ni sarasu, to hang up mountain-herbs on a rope and dry (them) in the air. — Kaviko ni yamavi dekiru, by (among) the silk worms exists sickness. — Ieu ni todokovoru, to stick fast in speaking. — Kono tosi ni, in this year. — Firu ni, at noon. — Yevu ni, in the evening. — Firu-gawo asa ni ake, yuvubé ni sibómu, the „face of noon“ 1) opens in the morning, and closes in the evening.

Niwa, the relation indicated by ni isolated by va. — Nan-bu, Tsukurū-ben no tai-meini va fan-meini ohōsi, among (ni va) the names of places (地名) of the country of Nan-bu and Tsukurū strange names are manifold.

Niwa sometimes elliptically changes in to nva (어나). — Aru tóki ní vá or aru tokined, at any time.

c. Modal, to the question how. E. g. Dai-sini taisi-tamavu, he appears as (in the quality of) hereditary Prince. — Ikú ni, vulgo ikán' (ケン), how, in what manner. — Ikú-samani, in what (or which) manner. — Saka-samani, perversely. — Koto ni, particularly. — Makoto ni, in truth, indeed. — Tada ni, mere, only. — Ooki ni, often, very. — Sámiyaka ni, 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. — Fitó ni damasaraté, deceived by people (others). — Dai-Min no sei va fai-gun ni korite susumi tsikó-dzukázu, Tú-Ming's army, confounded by the defeat, does not approach.

e. Dative of the person, to the question to whom. E. g. Oyanini iru, with relation to the parents, to be like, to resemble the parents. — Fitó ni tai su, to stand opposite others. — Fitó-ni mono wo ataveuru (pron. atageru), to concede or give anything to others.

f. Dative of the thing, to the question to what or to which, for which the suffix to is used also. E. g. Kúcú no mi wo tane ni (or taneló) tóru, to take mulberries for seed. — Máyu wo wáta ni tóru, to use cocoons for wadding. —

1) The flower of Phorbitis Nil chois, or Ipomoon Nil link.
Yumi ni tsükuru ki, wood worked into bows. — Wára vá musiro ni oru bési, náva ni návu bési, fáki-mono ni tsükürã bési, with regard to straw (wára vá), it can be woven into mats, it can be twisted into rope, it can be worked up into shoes. — Nami kaze mo tawoyaka ni nari, wind and waves become smoother. — Aši vo kirite sýókitó mótsu ni atguw bési, 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. Kaze vá nisi-kata ni kawáru, = the wind changes to (veers towards) the west side. — Yo wo fi ni tsúgú, to continue the night to the day. — Kaze yómito (yande) funé kisi ni tsukú, the wind lulls and the ship comes to the shore. — Fukusai yori Nippon ni watárú, he passes from Fokusai to Japan. — Isi ni náru, to turn to stone.

V. To, ả, 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 nári, to become; nasi, to make; iwu, to be called, to name; nódsu-kuru, to name; miyu, to seem; kaku, to write, etc. E. g. Midsükára toravare-fitó to nári, he becomes, of his own accord (to) a prisoner. — Máju wo ma-wata to nasu, people make (work up) cocoons to silk wadding. — N. va tori to késité tobi-yuku, N. changes himself to a bird and flies away. — Fitó to iwu, to be called man; Fitó to iwu va (by syncope Fitó to vá), that which is called man, the so-called man.

Nité, 二テ, in the spoken language, passing into ndé, for which _fds (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 sedo nité sivo fayási, = in this strait the tide is rapid. — Kari-bóisi nité kava wo watárú, to cross the river by means of a temporary bridge. — Kome wo kára-usu nité kómakáni kudáku, to stamp rice fine in a mortar. — Kúvi nité káviko wo yásináevu, to rear silk-worms with leaves. — Tamago nité siyau-zuru mono, beings proceeding from eggs. — Fuku-sai-kókú nité va taka wo Kutein to évu, in the country of Fuku-sai, the hawk is called Kutein. — Aru kuni nité va káviko-amí wo tsukaru nári, in a certain country the silk-worm net is used. — Morogosi nité va, in China. — 中_tó 国仏 =仏仏, in the Middleland. — Kuni-guni nité, in each
country. — Te nite, with hands; Te nite no si-kata, gestures with hands. — Fasi nite fazāmu, to take hold of with eating-sticks.

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

a. Miyako de, at Miyako. — Tsuki no móto de avu, to meet under the moon (here below). — Yūme no ûtsu de ûru, to meet with in a dream. — Mêmá no úyé de katamukeru, to sit awry on horseback. — Fôna no sitâ de mayôu, wander among flowers. — Tsubame ga yanagi no fotori de mayôu, the swallow roams around willows. — Kusa naka de naku musî, insects chirping in the grass. — Musî ga kabede naka, insects chirp on the wall. — Ikka de dékimôshû kâ, in how many days can it happen, is it possible?

b. Fude de kâku, to write with the pencil. — Isi de gan wo tsûkôru, to build a temple of (with) stone. — Sono de wa kaye masení 1), with (for) that price I do not sell it. — Tsy wo tsî de arâvu, to wash off blood with (or in) blood. — Yôtsû màmu de jikasuru kurûmu, a waggon drawn with four horses.

Remark 1. The book language generally expresses the Instrumental by ... wo motte (, with stone), and uses for „to wash off blood with blood,” the expression 大血洗大血 Tsî wo motte tsî wo arâvu, = 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, Yori and kara, kara (由, 自, 從), out of, from, indicate a movement in a direction from a place, in opposition to 去, ve, towards, or mà De, 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.

Examples. Fûrato yori Nagasakki made san ziyu futsî ri âri, from Fûrato to Nagasaki it is 38 ri (Japanese miles). — Inisitô yori (自 昔 から), from old times. — Fûzîné yori, from the beginning. — Ima yori (自 今 から), from now.

1) Shopping Dialogues, p. 3.
国 = 到着着日と日より, Kunini tgu-tsiyaku no ji yori, from the day of the arrival in the country 1). — Fusi-yama va Wun-zen ga take yori takasi, = Fusi-mountain is out of the peak of the warm springs high, i.e. the Fusi-mountain is higher than the peak of the Wunzen. — Kore wa sore-yori takaku arimasu 2), = this from that out high is, i.e. this is higher, than that.

Yori, subordinated by means of no to another substantive: Kono misaki va oki yori no mede nari, this cape is a mark (mede) 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 (ゆ由是), thence, also therefore, for that reason (= kore ni yotte). — Sore kara, so with. — 見本切ガ有マスカラ是ヲ于見テナナレ, Tekon-gire ga arimasa kara, kore wo Gora-nasare 4), since (kara) there are patterns at hand (arimasa), please see this. — Age-masu kara uke-tori-gaki wo kudasare 5), after (kara) delivery (agemasu) please, give a receipt. — Kon-nitsu wa yohodo osoi kara, miyuu-nitsu kaheri masu yo, as (kara) to day it is too late (yohodo-osoi), I will come back to morrow.

Remark. Yori, verb continuative, derived from yi (♯), to shoot, from which, among others ya, arrow, and yumì, 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. — Kore ni yórité or yótte, in consequence of, therefore.

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 with 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.
CHAPTER II. QUALIFYING PRONOUNS. § 8.

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":

Yatsū-kō (臣), pron. Yakko, = house-boy, valet, servant; belongs to the old written language. — Yatsū-kāre (僕), valet, your servant.

Yatsū-bāra (奴), the valets, we subjects.

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

愚人 = gu-nin, the unintelligent man, I.
愚者 = gu-sa, the unintelligent.
愚草 = gu-sa, the unintelligent herb 1), the "I" of the Bonzes.
愚老 = gu-ra, the unintelligent old man.
愚心 = gu-sin, my heart.

B. For the person spoken to, THOU:

1. Nandzi (汝), formerly nāmūdzi, originally na-motsi, = having a name, name-having, name bearing, renowned, honoured; plural nandzira, nandziya-tomogara. It belongs to the written language and to the solemn style. Nobles, and literate persons address one another with Nandzi. 爾. 爾. 你.

Tāmi tomo ni nandzirō miru, the people look up to you together, or every one looks up to you. — Nandzi jīgo ga me wo tsukete ēru, you have attracted the eyes of the people.

2. Imāsi (汝), shortened masi, = present, leaves it uncertain, whether a person speaks to his betters or inferiors. 座下.

3. Sāma (様, 様, 様), vulgo San, = the look, appearance, shape, e. g. Minatóno sāma yōi, 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), Sir, Mister; Kimi-sama (君様), vulgo kimi-san = honour, lordship. — N. N. kimi-sama ye, to Mr. N. N.

5. Te-maye (手, 前), vulgo Te-mai, Te-mee, = at hand, indicates the per-

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 (Bnze) considers himself as an her b.
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), Kí (貴), Son (尊), 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), abbreviated 伊, 今, 今 (し, いま, いま), as given by Japanese authors, an abbreviation of 大, お, おん, 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-keni kakári-masíyoo, I shall appear before your eyes. — O-na, your name. — O-ide, your rise. — Yókú O-ide nasaré, may your rise happen = be welcome! — O-agári, your rise. O-agári nasaré, = may your rise happen, come on! — O-negá, your wish. O-negai-máse, may you wish, the common expression for „if you please.” — O-mise, let me see! — On-tádsíné, 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 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.

御恩, go-won, your favour.
御用, go-you, your use.
御書, go-síyo, your writing.
御前, go-sen, before you, in your presence.
御座, go-za, sublime seat.
御免, go-men, your permission.

御覧, go-ran, your look.
御懐, go-kon-i, your friendly feelings.
御相, 談, go-squ-tan, your conversation.
御敷, 嫌, go ki-gen, your disposition.
8. **O-máye, ō-máō** (御 前), vulgo ō-máî, 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 *omdesaia*, *omdesan*.

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

9. 貴** Ki**, noble, honourable, = „you” in genuine Chinese compounds, as:

- 貴 國** Ki-koku**, your country.
- 貴 府** Ki-fu**, your town.
- 貴 縣** Ki-ken**, your district.
- 貴 郡** Ki-gun**, your canton.
- 貴 所** Ki-soiyo, ki-so**, your place, your Excellency.
- 貴 宅** Ki-taka**, your house.
- 貴 頭** Ki-gan**, your face.
- 貴 面** Ki-men**, your countenance.
- 貴 視** Ki-riko**, your look.
- 貴 翰** Ki-kan**, your pencil, your pen.
- 貴 札** Ki-zo**, your letter.
- 貴 書** Ki-soiyo, ki-so**, your writing.
- 貴 命** Ki-mei**, your command.

- 貴 意** Ki-i**, your will.
- 貴 慮** Ki-riko**, your care.
- 貴 報** Ki-fu, ki-foo**, your answer.
- 貴 答** Ki-ko**, your answer.
- 貴 公** Ki-ko, ki-ko-soaia, the noble Lord, your Lordship.
- 貴 殿** Ki-den**, your Excellency. *Ki-den-saia*.
- 貴 邊** Ki-fen, ki-hen**, your side, your Excellency. *Ki-fen-saia*.
- 貴 方** Ki-fu, ki-hoo**, your side. *Ki-foo-saia*.
- 貴 様** Ki-saaia, your Honour.

10. 尊** Son**, worshipful, reverend, = „your” in Chinese compounds, as:

- 尊 君** Son-kun**, the worshipful gentleman, Sir.
- 尊 公** Son-kou**, the worshipful gentleman, your father.
- 尊 父** Son-fu**, the worshipful father, your father.
- 尊 母** Son-bo**, your mother.

- 尊 客** Son-kok**, the worshipful guest, my guest.
- 尊 草** Son-sku**, the worshipful herb, you, Bonze.
- 尊 體** Son-tai**, your body, your person.
- 尊 骨** Son-gai**, your limbs.
CHAPTER II. QUALIFYING PRONOUNS. § 8.

尊容, son-you, your appearance.
尊覧, son-ran, your look.
尊方, son-fu, the worshipful side.
尊札, son-zat, your letter.
尊書, son-siyo, son-so, your writing.
尊簡, son-kan, your letter.
尊翰, son-kan, your pencil, your pen.

尊意, son-i, your will.
尊慮, son-riyo, your care.
尊答, son-too, your answer.
尊號, son-gqu, your title.
尊下, 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" (人倫之異名之 Zin-rin no i-miygu).

One's own father (我父) is:

家父 Ka-fu.
家君 Ka-kun.
家大父 Ka-tai-zin.

One's own mother (我母) is:

慈母 Zi-bo.
家母 Ka-bo.
老母 Rqu-bo.

One's own eldest brother (我兄) is:

長兄 Tsiygu-kei.
家兄 Ka-kei.
阿兄 A-kei.

Another's father (人之父) is:

令父 Rei-fu.
厳君 Gen-kun.
老大父 Rqu-tai-zin.
尊父 Son-fu.

Another's mother (人之母) is:

令尊 Rei-son.
令堂 Rei-dqu.
北堂 Fokü-dqu.

Another's eldest brother (人之兄) is:

令兄 Rei-kei.
難兄 Nan-kei.
令伯 Rei-faku.
元芳 Gen-fqu.
長公 Tsiygu-kou.
One's own youngest brother

(我 之 弟) is:

家 弟 Ka-tei.
阿 弟 A-tei.
阿 桃 A-siyuk.
阿 仲 A-tsiu.
舍 弟 Siya-tei.

Another's youngest brother

(人 之 弟) is:

令 弟 Rei-tei.
被 弟 Ki-tei.
難 弟 Nan-tei.
令 仲 Rei-tsiu.
淑 弟 Siyuk-tei.

One's own son (我 子) is:

小 子 Seo-si.
愚 子 Gu-si.
痴 子 Tsi-si.

Another's son (人 子) is:

國 器 Kok-ki.
令 子 Rei-si.
秀 子 Siu-si.
蘭 玉 Ran-giyok.
掌 珠 Siygu siyu.

One's own wife (我 妻) is:

荆 妻 Kei-sai.
貶 妻 Sen-sai.
內 助 Nai-dziyo.
貶 室 Sen-sits.

Another's wife (人 妻) is:

令 室 Rei-sits.
內 子 Nai-si.
內 相 Nai-siygu.
細 君 Sai-kun.

One's own concubine (我 妾) is:

小 妾 Seo-seo.
荆 妾 Kei-seo.
側 室 Sóku-sits.

Another's concubine (人 妾) is:

令 可 Rei-ka.
令 窩 Rei-tsiygu.
盛 窩 Sei-tsiygu.

One's own country and town

(我 國 郷) is:

山 縣 San-ken.
貶 里 Sen-ri.
榮 里 Fei-ri.
里 里 Ri-ken.
寒 郷 Kan-kiygu.

Another's country and town

(人 國 郷) is:

貴 國 Ki-koku.
仙 (貴) 府 Sen-fu of Ki-fu.
貴 縣 Ki-ken.
貴 郡 Ki-gun.
錦 里 Kin-ri.
CHAPTER II. QUALIFYING PRONOUNS. § 8.

One's own dwelling place
(我居) 来

蝜蜃舍 (Küa-siüa).
蝜蜃室 (Küa-sits).
矮 物 (Wai-ókú).
懸 幣 (Tökú-ro).
寒 蘑 (Kan-siüa).
莆 室 (Fou-sits).

Another's dwelling place
(人之居) 来

高 祜 (Kqu-iu).
甲 第 (Kqu-tei).
華 第 (Küa-tei).
蘭 房 (Ran-bau).
佳 室 (Ku-sits).

One's own letter (我状) 来

寸 毫 (Sun-kau).
手 書 (Siyu-tókú).
柔 尺 (Ziu-séki).
尺 柏 (Seki-tsiyo).
愚 翰 (Gu-kan).

Another's letter (人之状) 来

采 雲 (Da-un).
藻 翰 (Squ-kan).
芳 札 (Fqu-zat).
貳 雲 (Siyun-un).
華 翰 (Küad-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* ( Wag), pointing to the centre of space, therefore to the person speaking, to his "I."

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

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

4. *Ko* ( Kó), here, indicates a definite place in the neighborhood.

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

7. The interrogative elements *Ta* ( Ta) or *To* ( To), vulgo *Da* ( Da) or *Do* ( Do), and *Itsu* ( Itsu) or *Idsu* ( Idu), answering to *wh* in "who? which? what? where?" and to the Latin *qu* in "quis? quid?" — 来 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 と and に 1). The first form may perhaps be attributed to the inaccuracy of writers and engravers.

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

Wa-nusi (吾主), proper master, the master, the master of the workpeople.

Wa-dono (吾殿), my or our master.

Wa-nami (吾隣), the proper row, we.

Watákuši (我私), the "I," plural Watákuši-dómo, we, among people of fashion, and in the familiar language the ordinary pronoun for the first person. It is commonly abbreviated to Watáki or Watáks, and Watákuši vá to Watáksá, whereas the porter at Yédo says Wátski, Wási or Wáši, and the servant-girl Watáši, Watáí. Whoever does not wish to put himself on a footing with the last mentioned should, thus, use Watákuši.

About the meaning of tákusi, 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 там (欲, vulgo 度), greedy, desirous, in use in the popular language, adv. тама, whence the verb тама to desire, to be greedy, is derived. Thus Wa-takusi means self-love, egotism, and is tantamount to the ordinary Chinese compound 私欲, self-love, egotism.

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

1) Compounds with Ko (處):

Doko (何處), what place? — Dokono tsurugizo, whence this sword? — Doko ni or Doko de, at which place? at what place? — Doko ве or Doko yé, towards which place? whither? — Doko ye yákù ka, where is it going to? whither is it going?

Koko (此處, 此所), this place, here. — Koko ni or Koko de wakaru, herein lies the difference. — Koko ni おって, herein.

Sóko (彼處, 其所), pron. sko, such a place, the place of which is

1) Wa-gum siwori, under Tare.
spoken, or the place of something, pointed out, serving formerly to indicate the person spoken to; plural sokora (そら 所が等). — Sōko-mōto, for ásokó-moto = the seat there, serves as pronoun for the person spoken to: Thou, You. — Sōko-mōto nani wo kūrasū zo? in the spoken language: Sōko-mōto ūkōga O kūrasī nasāru, how do you do? literally: how do you let (the time) go round, how do you wind round? — Asōko, pron. áskó = of some where the quarter, any where. — Kásokó, vulgo kásikó (彼處), = the place of there, that or yon place. — Doko kásikó, which quarter? — Koko kásiko ni, at this and yon place, here and there yonder. — Kono yama yori kāsiko no yama ve útsuru, to remove from this mountain to yonder mountain.

Yoko, because it means „cross” is superseded by Yoso (近 外, 遠 近), another place, elsewhere. — Yoso ye útsuru, to remove to elsewhere. — Yoso ye ugokó, not to remove to elsewhere, i. e. to stay firm at (or in) one’s place.

Idzūku (途), old-Japanese Idzūko, which place? Some consider ku as an abbreviation of kuni, country, and consequently write 何国, which country? — O kuni wo idzuku de gozārimasü, your country — which country is it? what is your country? — Idzuku no fitó zo, from what country is the man? — Idzuku ye, whither? — Idzuku ye mó, whithersoever, — to every-where. — Idzuku yóri kita zo, whence has he come? — Idzuku yóri mó, whencesoever, from every place whatever. — Idzuku ni áru zo, where is he? Iyé ni áru, he is at home. — Idzuku ni ká, or Idzukunká, where? whither? 1). — 牛 何途之之, Usi idzukunká yúkú, whither is the ox going?

Idzukunzó, 旅く道, originally Idzuku ni zo, 旅く道, — old-Japanese Idzukun ni zo, 旅く道, 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 Nanto sìte and Dousìte 2). The force of Idzukun zo appears most plainly in the Japanese translation of the Chinese expression following:

Kare idzukun zo kore wo sirín? 1) = 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.
3) See p. 85.
he will have it understood that he not only doubts the assertion, but even is
convinced of the contrary: "one does not know it."

If the question proposed by *Idzūkunzō* 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:

*Kau-miyag idzūkun zo imada firokarazu?* Why should his fame not be spread everywhere?

The affirmative question 庸詡可乎, *Idzūkunzō kanaran?* = why shall that be possible? implies that the speaker is convinced, that it is impossible; the negative form: *Idzūkun zo kanarazāran?* = 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 *Idzūkunzo* are 鄙, 鄠, 魏, 齊, 惇. 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.

*Dotsei*, which place? where? — *Dotsera*, which places? — *Dotsei ye*, whither? — *Dotsera ye mó*, whithersoever, to everywhere. — *Dotsera kara mó mukái-ávë*, to meet each other from whatever places it may be (from all sides).

*Atsei* (外 地), *atsira*, elsewhere. — *Kotsi* (此 地), here. — *Atsi kotsi* or *otsi kotsi*, *atsi kotsi to*, plural *atsira kotsira*, elsewhere and here, here and there.

*Sotsi* (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-tsutsi ve*, whither? — *Do-tsutsi kara*, whence?

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

*Ta ga*, vulgo *Dā ga*, (pron. *Da-nga*), arisen, perhaps by syncope, from Tarega or Darega, whose. — *Dā ga iyé ka*, whose house (is this)? — *Dā ga awarémü-koto argu* (or *aroo*), whose compassion will there be? who will have compassion?
Chapter II. Pronouns Proper. § 8. II.

Wa'ga, pron. Wa-nga, 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. — Wóga kūni, own country, my or his native country. — Wóga teō (or Waga tsoo), own realm, my or his, our realm. — Wóga iyē, also contracted Wágyē, own house. — Watákūsí vá wóga iyē yē kāyērū, I return home. — Kare va wóga iyē yē kāyērú, he returns home. — Wóga tsūmá, one’s own beloved, my wife. — Wóga-móko, old-Jap. for Wóga imóko (吾母子), my little wife. — Wóga kó (吾子), own son. — Wóga-mi (吾身), own body, one’s own person, my person, — the “I” in a woman’s mouth. — Wóga tātei, one’s own station, we. — Wóga-tōmo, ours. — Wóga-tōmo de nai, they are not of ours. — Wóga tōmo-góra, one’s own relations or clan, we. — Wóga māmā, own authority, arbitrarily. — Wóga māmā ni (or de) wā nāi, it is not arbitrary. — Wóga rikūtei wó tatēni, not to persist in one’s perverse view. — Wágyū tāmeni, for own behoof; I for my own sake, or he for his own sake. — Ware soré wó wóga mōnō ni sītā, I have made that my own property. — Kare soré wó wóga mono ni sītā, he has made it his own property, he has appropriated it. — Waga mawesnī, = „before the I” of the subject of discourse, whether the speaker, or a being beyond him. — Kaviko sōnā sēki wó sarāzū, wite, kūvā mo waga mawesnī kītarēbā, kūvā, the silkworm does not leave its mat, sitting still it eats, whenever food comes before it. — Wóga de nī, with one’s own hands.

In the old-Japanese, which used A for Wa, we meet with Aga for Waga also; thence Aga-kimi (吾君), abbreviated Agimi and Agi, Sir. — Aga fotōke (吾佛), our Buddha. — Ago (吾子), abbreviated for Aga-ko, my son. — Adzūma, abbreviated for Aga-tsūma, my beloved, my husband (吾夫), my wife (吾婦).

d. Pronouns possessive.

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

Anó fūtō (アナヒト), after the Yedo pronunciation: Anó hō and Anó sō, a man of elsewhere, any one, he. — Ano onna (アナナン), a woman of elsewhere, she. — Ano fūtō tatsi, Ano fūtō gata, the men there, those people, they. — Ano kātsa (アナカタ), contracted Anata (アナタ), the side of elsewhere, is used as a polite indication of the second person, thou (you); plural Anata gata. — Anata de wā gozāri-masēnī; watákūsí zi-sin ni itōsi-māsēta, = 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 Midzukara, self.

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

Kono yo (モノヨ), 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 yūgini, for this cause, therefore. — これらの筒, these articles.

Yono (ヨノ), without, on the outsite, other, with reference to something that has been already mentioned. — Yono fitó (他ヨノ人), another man, someone else; the same as Fokáno fitó (外ヨノ人) or Betsū zin (別ヨノ人). — Yono isiyá, another physician than he, of whom it is question. — Sobáno isiyá, an additional physician.

Sōnō (その), his, its.

Ano fitó sōnō tokóro mado yūki-tsuká, he arrives at his place, he reaches his object. — Fitó bitó sōnō sásidsümé wo fádzusánu, each one misses not his aim, = no one misses his aim. — Kun-si sōnō kürá ni so-ëté koñgénu, sōno foká wo negavázu, the nobleman acts according to his station, what is beyond that, he does not long for. — Sōnō mi, his body, himself. — Ayamatsi wó sōno ni ni motomurá bési, men must seek for the fault in or with themselves. — Sōnō tóki, or sōnō betsú (その時, その節), its time, such a period, the period of the act that has just been mentioned, then, there. — Sono ji (当日), that day. — Sono mígíri (その砌), that point of time. — Sono fen (その辺, その辺), thereabouts. — Sono nótsi (その後, 自己後), thereafter. — Sono wé (その上), and, or after the Yédo pronunciation: Sōnō wé, moreover, besides, also. — Sōnō átó, behind that, thereafter, there upon. — Sono yūgini, for that cause, so, therefore. — Sono tawa (その他), else, otherwise. — Sono toóri ni, thus.

Sono kata, contracted: Sónáta, his (or its) side, yon side, the familiar word for Nandzi, your Honour, you; vulgo Sónó föo, Sónó hoo (その方), plural Sono föo domo. — Sónó föo tori-tsukúró ye, undertake it! = Nandzi kánávé yo!

Sono moto (その許), yon domicile or seat, for „you, ye.“ — Koko motoní (許於), at this place. — Kami no moto, seat of gods. — Fitó ga moto ni, at the place where someone dwells. — Tsuku-yumi no mikoto mikotenboríwo ukété kudári-másu. Tsu ni üké-motsei no kami no moto ni (許許) itári-tamqwú, 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. — *Kūnī-gūni nite irō-iro no si-fgu ari; ono-ono sono yōrisiki ni sitaggu besi,* in every country different ways of acting exist; people ought to keep to the best (*yōrisiki*) of each (*ono-ono-sono*). — *Ono-ono-sono bun wo u, = each gets his share.* — *Sono i ni makāse (任)_2 (其)_1 (意)_1,* leave it to his pleasure.

*Tano* or *Tōno,* commonly *Dāno* or *Dōno* (*何)_1 (*何)_1, or *Donna* (*何)_1 (*何)_1, the interrogative which? what?

*Dōno* fitō, which (what) man? who? — *Dōno tokōro ni,* at which place? where? — *Dōno kāta,* or contracted *Dōnatā,* which (what) side? where? — is at the same time used as the „who?”; polite interrogative — *Dōnatā ye yūkū zo,* whither, or to whom, are you going? — *Dōnatā ga anata ni korē wo ōsiye-māsūta kā,* who has taught you this? — *Donna kotodō (何)_1 (*事)_1,* which matter?

*Dōno yōu* (*何)_1 (*樣)_1, pron. *dono yōo,* = which way? how? — *Yōru dō no yōu na,* how is the night?

In the popular language *Dono yōu* or *Dōyōu* resolves into *Doo,* which is written じ or じ also じ. Thence: *Doukā* (す)_1 (*何)_1, pron. *dōkā,* *Douzo* (*何)_1 (*卒)_1, how? — *Dōu mó,* however. — *Ano koto wa dou nātta kā,* = the matter how is (it) become? what has become of the matter? — *Ano fitō no nā wa dou iūkā,* = his name how is it called? what is his name? — *Kōre wa dou tsūkūrē yōkarōo kā,* = 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-yōu-si* (*彼)_1 (*樣)_1 (*て)_1, contracted *Kqu-si,* *Kōo-si,* so to do. — *Dōu-sitē* (*何)_1 (*何)_1 (*以)_1 (*曷)_1, = how doing? — *Dou-sitē makō to de nāi to iwareu zo,* = how could people say, that it is not true? — *Warē dou-sitē sōmukā zo,* how should I be against it?

*Dou-sitā* (an abbreviation (apocope) of *Dōusitāru*), = how done? how? is used adjectively. — *Dōusitā koto gā āru,* what sort of matter is there? — *Dōusitā 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.

These substantive pronouns are:

1) Ware, われ, 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  ware. The Mikado uses for “I” へ TURN, Tsin, for which formerly Moro (麻呂) was used, which word however has at present become an appellative of youth. The Tai-kun generally uses for “I” 余 or 子 (not to be confounded with 乙). — Ware fitó (我 人 自 佗), the I and another. — Ware ware wó wasúrú (吾 忘 我), I forget the I, — I forget myself. — Kono kása va ware no nari (此 し 我 与), this hat is mine.

Plural: Ware-ware, Ware-ware-dzúré, Ware rá (我 等), Ware domo, we; Wareredá gá, 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) Are, アレ (彼, 佗), something that is some where, he, she, it, German er; plural Are-are, Are. Being short in matter it, just as he or it, refers to something (person or thing) of which no case is made.


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

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

Oré (意 礼), variation of Are, in the mouth of a plebeian of Yedo 町, refers with derogation to another person, whereas from humility, the speaker, with it, also designates himself.

"Oré va fitó wo iyaimete iro kotoba nari; kou-sei midzukura mó iro." Oré is a word, with which one mentions another disrespectfully; in later times persons have applied it to themselves. — Farú-kotono bazi.

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

4) Koré, コレ, something that is here, this. (此, 是, 咸, 之).
Koré wa amari tsuisai (是 uz 余 余小 余), this is too small 1). — Koré wo moto wo striū tó itú, this is called knowing the foundation. — Are kore, that and this, those and these. — Koré kara inuri, to go from here. — Koré ni yotte (依 依之 之), therefore. — Koréde yói, so far well, good so!

Plural: Koro-kore, Korera. — The isolated Koréva is often superseded by Ko va (此 之者), and the attributive Koré no continually, by Kono. — Ko va aito-kiša no fazimé no oya nari, this is the progenitor of the human race. — Kono nedan wa ikura si-másüká, the price (nedan) of this (article), how much is it? 2).

5) Soré, Sore (夫. 肥. 其), something that is so, such. Plural soré-sore, so or such. — Soré kore (其 斯), = such ones. — Soréva deki-másüka, can such happen? — Soréva náni dé gōzárú, what is such? — Ware soré wo yóga mono ní sitiá, I have made such (or that) my property. — Soré no toki nó fan ýóri tsu-ginó toki ní itárú made, = from the half of such an hour till it comes to the next hour (till the next hour). — Soré ní tsuíté (就 斯), concerning that. — Soré ní wá oyóbi-masénú, = it comes not to such, such is unnecessary. — Soré dé mó yói, also so it is good, also that is good. — Soré dé we, kai-máshoo, so (this being so or then) I will buy it. — Soré kara ügyé, = from there upwards; in relation to time, earlier than, before. — Soré ýóri mayé, = proceeding from there forwards, i. e. earlier than,... — Soré ýóri simo, = proceeding from there downwards, i. e. afterwards, there upon (以 後). — Soréyóri kono kata (爾 來), = proceeding from there on this side, i. e. since. — Soré-sore nó mónóva, things which are so or so. — Soré-sore ní sitagátte, = according to the so or such, in proportion as it is so or so.

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: Soré Nippon-goku va Tseu-kwa no tsi yóri fiiásí ní atáru yuè ní Nitsú too to ívú, what concerns such country Japan, as it lies towards the east of the Central Blooming country (China), so it is called the Nitsú too 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-Diologues, 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 gokū is equal to: this country Japan.

Sórégáši = 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 Sore ga nusi, Mister such a one, and is placed on a footing with the Chinese 某 or 人, = somebody, quidam ²).

6) Yore is not in use.

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

Ka vá (= kore vá) dåré (彼, 誰), who is there? — Kavá-däre-tóki (= the who is there?-hour), the hour at which objects are still too faintly lighted, to be recognized well, the morning twilight. — Kavá-däre-bósi, the morning-star. — Sore wa dare no O ko de gozarimásuka, what boy is that? vulgo: Are wa dare no ko daká (dák = de áruká). — Sámére daré ga tamé ni nivóvá, = the violet for whom does it smell? — Sóko ni daréga áruzó, who is there? — Daré ga yóku séríte órú, who knows it well? — Kono fitó wa dare de óru-mástaká, = this man who is he? = vulgo Ano fitó wa (or Arevá) daré da ká (properly: dare de óru ká), who is he. — Nandzi wa dare de órú zó, who are you? — Darétó ónázi koto, with what identity? — Daré tó fanási sárú, with whom to talk? — Daré tó tomoní óru zó, with whom to dwell together? — Daré ni yóražú, indifferent who. — Kóera no siyo no naka de doréga nandzi ni yókizó (此 等, 書, 中, 何, 何, 汝 = てんしょ), which of these books please you? — Doré mo, whatever, each. — Doro-fodo (何, 程), how much? — Koko yori tsuginó matei madé doré-hodo arimásu, = from here to the nearest town how many (miles) is it?

Remark 1. The Japanese does not distinguish the interrogative sentence

¹) In the Nippon nōo dei itái rém (39th Mikado, 10th year, 10th month), the Emperor's brother, addressed by him as Nandzi, calls himself Soregási, whereas now every one speaks of Soregási gá kité fumi, = the letter written by me.

²) Wa-gun siwori, under Soregási.
CHAPTER II. SUBSTANTIVE PRONOUNS. § 8. II.

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 arimasüká, and not, as in the Ban-gozen ³), II, 39 r. is the case, by Darega sore de arimasüká.

Remark 2. The question, if perhaps Dare, just as the Latin quis, with the signification of árufító, = somebody, is thus used as an indefinite pronoun, has been answered negatively by a literate Japanese ⁴).

Idzúré, イツレ (誰, 何, 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.

Idzúré ga masáru (孰者が直也), who surpasses? which is the better? — Imáda idzúré ká ¹) kore (Fou-rai-san) nárû yâ tsúmábírúka narázu, it has not yet been settled, which (of the mountains mentioned) this (the Pung-lai-schan) is. — Idzúré no tokóro ni ká ²) te wo küddasan (何處下手), at which place will one lay hands on? where to begin? = Doré kara fazimeu zo? ³). — Idzúré no fitó, which man? — Idzúre no yo, which age? — Idzúre no tosi, which year? — Idzúre no kата, which side? which province? — Idzúre mo, Idzúre tomo, whoever, whichever, = Doré mo, dotsira mo. — Idzúre to (or Idzúre tomo) náku, = without whatever, i.e. without anything whatever, = Doré to évü koto naku. — Idzúre mo idzure mo, plural, whichever, all. — Idzúré nari tomo, whoever it may be. — Idzúré no utsuva ni te mo, in somewhere a vessel.

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; önödzükárá, apart, by oneself.
2. Mi, = body, person; Midzükára, personal; Waga-mi, = own body.

1. Onóre, オノレ (己, vulgo 己身, 赤), from onó, = single, and ore, = are (being), thus something that is single, single being, individual, — allied in sense to fitóri (= fitó + ori, being alone, single, alone); plur. onóredomo, onóreva, also onóra (己等) in old Japanese.

¹) 蛮語箋.
²) Mr. Tsuda sin Itsiruu.
³) Ka, an interrogative suffix, just as zo.
As the subject of a proposition Onôre 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 Odôre (オドレ), is understood as an epithet expressive of contempt. The Princes of the Empire call themselves, onôre, to the Emperor, and make this word equal to the Chinese expression 人之子, Japanese 人之子, fitô, i. e. an insignificant man 1).

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

Onôre fitô no oyá wo úyámavebá, Fitó mata onôrego yá wo oyámavevú.

Onôre gá ni wo tassentó hóssérebá, Mádzü ta-zin wo tásse-s常委会 yó.

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, onôre, in consequence of the Imperative there used, may be referred to the second person (thou, you). — Onôre gá kokóro-sásivo okonqu (行己之志), to do his own will. — Onôre wó okonqu (行己), to behave oneself, one’s own conduct. — Onôre wó sütete, fitô no tamé ni su (舍已為人), to set oneself aside and to act for the advantage of others, = Wóga koto wo bá sásí-ité, fitô no koto ni wá sewayakú, to give up one’s own business and serve the interests of others. — Onôre wó tudásia síté, fitô ni mótómézúrebá, sunawátsi úrmí nási, when one rules himself (his individual) and seeks nothing of others, then one experiences no hatred. — Onôre ni katsû, self-victory. — Onôre-yóri (自已己), = from oneself.

1) オノレ. 人之子, 人之子, 各称, 自称.
CHAPTER II. DETERMINATIVE AND REFLECTIVE PRONOUNS. § 8. III.

Remark. If we have derived onōre from onō and attributed to this the signification of one, the word onō-onō 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 kō, and is equal to fitō-bito, = man and man, i.e. each man, everyone. As derivatives from this ono, which, singly, is no longer in use, comes under notice: Onāziki (同 f3), not individual, i.e. identical.

Onōre is frequently superseded by Ore (已 t) 1), which some Japanese philologers consider an abbreviation of onōre.

2. Mi (身 z), 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 onōre. — Mi wo tatsu ru mono, = one (mono) who makes his body stand, is one who makes the most of his person; ware wo tatsu ru 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 mi wo usinawazu mono, is one who does not throw himself away, does not lose sight of his personal dignity; on the contrary Ware ware wo wasurēnū, I do not forget my I, do not lose sight of my own interest. — Kaō onōre wo wasurēnū, he does not forget himself (his individual in opposition to others). — Onōre wo homeru, = to praise oneself as an individual; mi wo homeru, to praise one's own person.

Examples: Mi ten-ka no ken-me wo usinawazu (身 z 不 2 失 2 天 t 下 2 之 名 1 z), he himself (by his personal conduct) does not lose his brilliant name in the Empire 2). — Kun-si sono mi wo ōdzuki kāseizū, the noble man brings no disgrace upon himself. — Mi wo ōsamurū yuēn wo sirebō, sunavātsi fitō wō ōsamurū yuēn wo surū, if one knows the way to rule oneself, then one knows the way to rule others. — Mi wo m'măni makasētē nēgē-sārinu, yielding himself to the horse, he escapes.

Wāga-mi wo uri, to sell his own body (himself); said of girls who prostitute themselves for hire. — Wāga-mi wo yasūmēru, to let one's own body rest, to allow oneself rest. — Wāga deni wāga-mi wo wāru su ru mono, one who deforms himself with his own hand.

1) See p. 86. 2) Tsēwng-yung, Cap. XVIII, § 2.
Women use Waga-mi and Mi, plural midomo, for I. — Midomo ga māitta toki, when we have come — at the time of our coming 1).

Mi-mi (御身), = Highness’ self, in old Japanese the self of illustrious persons, e.g. Kono futō fasirano kami mo...mi-mi wo kākusi-tamaviki, also both these gods kept their sublime persons (themselves) concealed.

Midsuki kāra, ミツカラ, compound 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 自然. 身自. 認. 親. 化来.

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 tnu, — to be the same suffix, that, added to the radical numbers (futō, futō, = one, two), forms of them proportional numerals, (thus: futō-dzu, futō-dzu, = single, double, simplex, duplus), and which, by means of repetition, used in the form of dzu-dzu, gives to these numbers the character of distributives: futō-dzu-dzu, futō-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, midsuki-kara, refers to a separate body, to a separate person (opposed to all other persons).

By means of the same derivative elements (カラ), from Te (手), hand, and Kokóro (心), heart, will, are formed the words Te-dzu-kara (手自, 手操), = from a separate hand, i.e. with one’s own hand, and Kokóro-dzu kara (心カラ), from a separate heart, i.e. spontaneous (from one’s own free movement).

According to its form Midsuki kara is originally an adverbial definition (= of itself), and as such not susceptible of declension; e.g. Midsukkāra tōrōare futō tō nāri, he becomes a prisoner of himself, he surrenders himself a prisoner. — Tōdōkēkāra kādō ko tōrō, to pluck feeding leaves of mulberry trees with one’s own hands.

1) The words given in Rodrigues Élémens, pp. 11 and 80 ought, for the correction of typical errors, to be reduced to the forms: Sei = Mi no, Waga-mi no; Wase-tomo no
   Sibi = Mi ni, ....... ni, ......... ni
   So = Mi wo, ....... wo, ......... wo.

Midsuki kara also occurs there with the inflectional terminations no, ni and wo, although in original texts it is always undecorated.
However it is also used (in the quality of subject or of object), for I myself or he himself, and for they themselves.

Midzukara is used as subject, whenever another object is mentioned before the verb of the predicate; e. g.: Midzukara omóváküva fakári-koto wo yetári, he has himself, as he thinks, attained what he intended. — Midzukara is also characterized as the subject in the proverb:

即
自
共
可
見
他
人
之
是
自
共
可
見
他
人
之
是

Tu-nin no uréi wo mite vá sunavátsi midzukara tomoni uréu bési, If one sees another’s grief, then one must oneself be grieved with him.

As object (= himself), on the contrary, Midzukara is used, whenever it is immediately followed by a transitive verb; e. g. Mina midzukara akirákani sůru nári (皆自明也) 1), all (these sayings) mean: to enlighten oneself. — Midzukara azámuku (自欺) 2), to deceive oneself, self-deception. — M. osůmůrů (自修) 3), to cultivate oneself, self-culture. — M. óru, to stand on oneself (to rely on oneself). — M. kokórů, to take the proof of oneself. — M. yomin-sůru mono (自好者), one who is fond of himself. — M. itámů, self-torture.

Onódszkara (オノオツカラ.自. 自然. 己ツカラ. 化来), = from the individual, from oneself, of self, Lat. sponte. What has been said of Midzukara, is, with regard to its adverbial character, applicable to Onódszkara also.

Onódszkara kuru-kuru to mavárů mono, things turning themselves, having their own revolution. — O. mawkérů fitó, one who, of his own accord, immigrates. — O. nará náru kotowáríwo miyo! behold reasons, which are self-evident!

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

1. 身 = Sin, body, self, opposed to 人 = zin, others.
2. 自身 = Zi-sin, often pronounced as dži-sin, own body or person. — Zi-sin wo aisůrû fitó, one who loves his own body, i. e. who is fond of ease, the same as Sono mi wo aisůrû fitó. — Watáki zi-sin ni itásimáštâ, I have done it in my own person (myself). — Anúta Go-dzi-sin ni (御ノ自分 =) itásimáštâ, = You have done it in your Honor’s own person.

1) Dai Gaku, I. 4. 2) Ibid. VI 1. 3) Ibid. III, 4.
3. 自分, Zi-bun, = own part, his part. — Zi-bun wo mi-sutérū mono, one, who loses sight of himself, his interest. — Zi-bun ni suwáttē ōrū, = midzukara ōrū, to become substantive. — Zi-bun no sai-ku wo suru, to do one’s own work. — Zi-bun no mono wo naru, to become property.

4. 自然, Zi-zen (by some pronounced as dzi-zen), also zi-nen, = being of self, original, natural, unworked. — Zi-zen ni, or zi-zen to, = Lat. sponte. — Sore fitō no tātrū wā zi-zen nari, that this human understanding is there, is something natural. — Yama no yuē nī zi-zen no fo āri, on the mountain there is a natural fire. — Yumē nī zi-zen nī mirū, to see something in a dream, of oneself (involuntarily). — 自然, to exist of itself (spontaneous existence).

Besides these, there occur many more expressions compounded with 自, 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, zi, enters adjectively into compounds, as:

自国, own country.
自家, own house.
自身, own body, self.
自已, own person.
自已流, own clan.
自射, own person.
自力, own strength.
自性, own disposition.
自倶, own whim.
自業, own trade.
自作, own fabric.
自筆, own pencil.
自画, own drawing.
自間, own question.
自答, own answer.
自慢, own neglect.
自炊, own boiling.
自得, own interest.

Zi is objective to the verb in standard compounds as:

自愛, self-love.
自賛, self-praise.
自在, self-existence.
自貟, self-confidence.
自縛, self-bondage.
自稱, self-nomination.
自棄, self-prostitution.
自害, self-injury.
自販, self-sale.
自殺, self-murder.
自盡, self-destruction.
自減, self-annihilation.
These compounds by suffixing the verb si, su, suru (to do), can be changed to verbs, as zi-fū-su-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 Tāgāi ni (タガイニ, pronounced tō-ngāi ni, 互互, 返, 遠), or Ai-tāgāi ni (アイタガイニ), = reciprocal, or also by the verb Avī (アビ), 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; Atsē kotei, here and there; Ware ōtō, self and another.

Remark. Japanese etymologists 1) ascribe to Tāgāi the meaning of 手掌, Ta-kawi, = 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 Tāgāi as a fusion of ta + mūkāi, = 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 Fūgasi (pron. fi-ngāsi), = East, likewise the troubled g in gāsi is called into existence by a fusion of mūkāi to ngāsi. Fū-mūkāi, originally Fū-mūkāi kata, means: the side (kata), whence the sun (fū) has come to meet (mūkāi).

Examples: 互互, 質質, 主主, Tāgāi ni fin-ziyu to nāru 1), by turns he becomes guest and host. — Tāgāi ni nīkāmū, hate each other. — Tāgāi ni miru, see each other, meet. — Kwan-nin idō-mūkāi, Fokkin yori no okuri-fūtō to tāgāi ni ai-sūsū tamāvikiki, Mandarin's came out of (the town) to meet, and exchanged welcome-greetings with the people sent from Pekking.

Avī-nitaru mono (相対事物), things resembling one another. — Avi-ūtsū, strike each other, come to blows. — Avī-sūru, know one another. — Avi katārū, converse (speak together). — Avi-tai-gaini (相互), reciprocal.

V. Pronouns Indefinite.

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

1) Wa-γun sinworii. 2) Menciush (Logge, 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 indefinite, in such sentences we make use of our „one“ (people) or „it.”

Besides, for our „one,” in a more definite sense are also found Fitó, man, and Arú-fitó, = some person, e. g. Fitó ga árú ýá (有之人者), is there anybody? — Fitó ga nandzi wo tóvú, someone asks for you. — Fitó ga àríté (or atté) O me ní kakárí tásí, 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. — Kore wo kóku mono (書之者者) 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-bitó (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. Fitó wo nai ga siróni 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. — Fitó ga ari-másù, there is somebody. — Fitó ga ári-masénù, in the written language Fitó nasi (無之者), 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 kore wo siránú means: who does not know this? (siránú, verb negative = not know). — Dare mó kore wo siránú, whoever (who it may be) knows not this, nobody knows it. — Kare nani wo sénú, = what does he not? — Kare nani mo sénú, = he does not whatever it may be, i. e. he does nothing. — Doko ni mo órázù, wherever not to be, = to be no where.
Consequently the instance, cited in the Elements of Japanese Grammar, Shang-hai 1861, page 23, Dare no 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 no 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” (Arū fetō); instead of „the town, which the enemy has sacked,” — „of the enemy-to have-sacked-town.”

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

Tsūkāru koto is the fabricating, the fabrication;
Tsūkāru mono, a fabricating being;
Tsūkāru fetō, a fabricating man, one who fabricates;
Tsūkāru tokóro, the place of fabrication;
Fetō no tsūkāru tokóro no mono is something (mono) of a man’s (fetō no) fabricating- (tsūkāru-) place (tokóro no), i. e. something that somebody fabricates. — Inshūye yōri motsuyūri tokóro no nen-ggu is a year-name (nen-ggu) 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:
Besides these are still Nani, what? and Ika, how?, which from the important part they play, deserve an acquaintance more than superficial 1), whereas Itu, how much?, as being related to the numerals, will be treated of with them.

1. Nani, 二 (何), abbreviated Nan, 二, obsolete Nam, 之, 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 zo.


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.


4) ... p. 2.
Nani to, = to what, whereto, as appositive definition 1). — Andtano O navi nani to i-masuka?, = your name what (how) is it called?, what is your name? 2).

Nani to iku (何 何 周), in the popular language contracted to Na-to, pronounced Na-ndo, for which 何 謂 is written, = what to call? how? called. — Nani to iku koto, = a what calling matter? i.e. what sort of or which matter? — Nani to mousi-masuka?, what do you say? — Nani to naku, without anything (無大小).

Nani to zo (何 何 卒), what says it?, supersedes, like doo zo, our „if you please."

Nani to te, also Na-to Na-ndo te, from Nani to sité, = to what? tending, whereto? wherefore? — Nani to te kore wo itásimásita ka, to what end have you done this?

Nani yori (於 何 何), Nani kara (自 何 何), = of what?, whereof?

Nani ni yóte (何 由 何 流), = on what ground?, whence? — 何 由 知 吾 我 也 也), Nani ni yóte waga kanbru-koto wo siran? on what grounds, (how) do you know that I am able for that?


Nani-si ni, Nani-si ni ká, variation of Naze ni, why? — Nán sore zo, properly Nan sure zo, how doing, on account of which, why? 何 何

Wqu mosi kore wo yosito seba, sunavatei nansure zo okonavazaru 4), if the king considers this as good, why does not he carry it out?

Nani zo (ナニソ, 何), abbreviated Nanzo (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 何 何 曰 何 利 何 何, Wqu nanzo ri wo ivan, = the king, why does he mention the word advantage? — 何 何 可 何 廃 何 何, Nanzo faisu beken, how can one abolish (such)? — 牛 何 何 何 择 何 何, Giu yqu nanzo eraban, why to choose between ox and

1) See page 70, V.
2) Shopping-Dialogues, p. 19.
4) " Ch. V. § 4.
5) MENCUS (LEGGE, Vol. II. Book I. Pt. I. Ch. I. § 3).
6) " Ch. VII. § 4.
7) Ibid. Ch. VII. § 7.
goat? — Nanzo O ki ni iri-másu mono ga gozóri-másu, is there anything that pleases you? — wά 監 t½ 反 t½ 其 t½ 本 t½ 叱 t½ 1), Nanzo sono moto ni kaverázuru, why not return to the foundation?

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

Tami ohokikoto wo kuvavezaru va nanzo ya 1), that the people does not increase its number, how is this?
Nazo-nazo, = how? how?, riddles.
Nani naru 1), = what? being. — Nani naru mono, or koto, what thing, or what matter?

Nani no, Nanno, adjectively what? in the expressions: Nani no ji (何 t½ 日 t½ ), what day? vulgo itsu. — Nani-no kókù (何 t½ 刻 t½ ), what hour? — 是 t½ 誠 t½ 何 t½ 心 t½ 倖 t½ 哉 t½ 1), Kore makoto ni nanno kokoro zo ya, what was really (my) opinion concerning that?

Nani and Nan occur adjectively in the expressions Nani-goto (何 t½ 事 t½ ), what matter?, what? — Kimi konómü tokoro nani-goto zo, = that which you willingly have, what (is it)? — Nani-goto de?, therefore, why? — Nani-bun (何 t½ 分 t½ ), what part? — Nani-yau or Nani-zama (何 t½ 様 t½ ), what manner? — Nani-ren (何 t½ 篇 t½ ), what volume? — Nani-fodo (何 t½ 程 t½ ), what quantity? the quantity. — Nani-mono (何 t½ 者 t½ ), what being, what? — Nani-gokóro (何 t½ 心 t½ ), which heart, which sense? — Nani-gokóro naku (無 t½ 何 t½ 心 t½ ), without any purpose. — Nani-ujé (何 t½ 故 t½ ), what cause? — Nani-yúé sôre zo?, why that? — Nani-kore, obsolete Nani-kure (何 t½ 是 t½ ), what one?

Nani-gasi (何 t½ 某 t½ ), after Jap. etymologists from Nani-ga 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, pag. 88.

Combinations with Nan ( astonishing. — Nan-nen (何 t½ 年 t½ ), which year? — Nan-gâwats (何 t½ 月 t½ ), which month? — Nan-doki (何 t½ 時 t½ ), which (what)

1) Mencius (Ibid. Ch. VII. § 23). 2) Ibid. (Ch. II. § 1).
3) Not Namiuru. 4) Ch. VII. § 7.
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Nani, Nanzo occur also with the signification of the indefinite pronoun „any-(some)-thing. — Nandzi vá sono koto ni tsuíté nanzo kikite órú ká, have you heard anything about that matter?

2. Ika, イカ (如 何, 云 何), how?

Current combinations with ika are:

Ika-mono (何 者), what thing.

Ika-sama, vulgo Ika-yu, Ika-yoo (何 様, 何 方), which way. — Ika-yu ni, in what way, how. — Ika-yu ni mo, however. — Ika-yu ni nárú tomo, however it may be. — Ika-yu nárú mono, what sort of thing. — Ika-yu naru mono nite mo, what sort of being or thing it may be, who or whatever. — Ika-yu na koto de mo súrá, do whatever thing it may be, do every thing.

Ika-fodo (何 程), quantity. — Ika-fodo ka, how much? — Ika-fodo no tsekára, how much power. — Ika-fodo no aida, = how much interspace, how long? — Sore no ika-fodo ni uru ya, for how much is such sold? — Ika-fodo ooku tomo, however much? how much soever?

Ika-bakári, how yet (still). — Sono koto wo ika-bakari kuwinka, how will people yet (still) be sorry for that.

Ika-nárú, how being, of what sort. — Ika-narú kotozo, what sort of thing? — Sokó ni ika-naru fító zo, what sort of man is there? — Ika-naru sei-mei zo, what (is your) name?

The modal terminations of Ika are: Ikani, イカニ, — Ikani ka, イカニカ, — Ikani zo, イカニゾ, abbreviated Ikan, イカン, — Ikan zo, イカンゾ, or even Ikade, イカデ (pronounce Ika-nde), イカデカ, Ikade ka, Ika-nde ka, how? Lat. quomodo.

Sore va ikan? = such — how? how is such? According to the rule of the Japanese arrangement of words ikan, as predicate, follows soreva as subject 1). The subject may also be a subjective clause, e. g. ...aru vá ikani, how does it happen, that there...is? — Ikade (vulgo doude) iraserare másüka, how goes it? — Ikade arazaran, how should there not be, why not?

1) Shopping-Dialogues, p. 17.
2) Ibid. p. 35.
3) Ibid. p. 11.
4) See Introduction, p. 44, 15, A.
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Ika ga, 伊カガ, pronounce いか- nga (如何, 如何), how?, probably a fusion of いか いか. — Ika ga On watari sorooya, = how is your passage?, how do you do? — Sokó-moto ika ga O kurasi zo?, = how do you let (the time) go round? how do you do? — Ika ga sen, how will one do (anything)? — Ika ga náru (or Ika ga ná) koto, what matter? — Ika ga nö obōšimészo, what opinion? what do you think?

Interrogative pronouns with the suffix mo.

Connected with the suffix mo, 乃至 (= also, Latin que, cuncte), the interrogative pronouns embrace all that is comprehended in the interrogative as individuals together. Dare mó, 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. — Idzüre no ya mo kara tō ieu bési, every arrow may be called kara (shaft). — Doko ni mó or Doko dé mó, wherever, everywhere.

Instead of mo, te mo (テモ) is often used; e.g. Dare témó sono zi wo hōmētāri, = whoever it may be (everyone) has praised this poem. — Idzüre no tosi ni te mo, in whatever year it may be; te mo having, by apheresis, arisen from sitémo (= 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 Nani to iyu te mo 2), = whatever it may be called or be. An abbreviation of which is Nanito mo, Nán tō mó. — Nán to omowuka, what do people think of it? Nán tō mó omowénu, 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)

1) Compare p. 70, V. 2) Wa-gana riwori. 3) Mr. Tsuda sin Itsirou.
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 Yódo which frequently changes á to e, Temée, = at hand, i.e. that which is at hand or present to the person opposite.
2) Watákúsi, plural Watákúsi-domo, a modest, and, in confidential intercourse, most usual expression. Every respectable man speaks of himself thus; and the man of the people at Yódo says for it Waši (waschi).
3) Oré, plural Oréra, in the Yódo-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 Yódo.
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-маę, in the Yódo-dialect Omée, plural O-маę-gata, in use among the middle class.
5) O-маę-sáma, = Your Honor, more periphrastical and consequently more solemn than O-маę.
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 to, HE.
1) Are, plural Arera, is put down for disrespectful.

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 fitó**, plural **Ano fitó-gata**, polite indication of one's equals. On officer or functionary speaking of another intimates him by **Ano fitó**.

4) **Ano O fitó**, plural **Ano O fitó-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 káta**, plural **Ano O káta-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:

| Akó-tsütsi, red earth, ruddle. | Amá-zake, sweet-beer. |
| Síró-gáne, white ore (silver). | Fārú-tótei, 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*; *Takakino*, a high land, land that is high, distinguished from *Takano*, highland. Thus also:

| Nagaki saki, a long cape.     | Kuroki tsutsi, black earth.       |
| Akaki tsutsi, red earth (ruddle). | Amaki sakè, sweet beer.         |
| Siröki gane, white ore.       | Furaki oto, 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 seq. concerning *Kaki-mono*.

The vulgar language of *Nagasaki* substitute, *ka* for the adjective termination *ki*, thus *siröka* for *siröki*, 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*. *Takaku 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. — *Oosiku va*, = 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 Japanse 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. J. 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.
CHAPTER III. THE ADJECTIVE. § 9.

class is used as a predicate, its radical form acquires the termination si, = to be, is. Yama takáši, = 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 (Ziyo go) 2) and designated Gen-zai no 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 adverbal form ku, fuses with this into kari; from Takaku ari, = continually high to be, comes Takakári, a derivative verb, which is now to be conjugated in accordance after the general plan of conjugation 5). Instead of ari, ori is also used, as synonyme.

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 sa. Takása, therefore includes the Takási predicate = „is high,” whereas sa 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 高き, high. 2. Fiki-ki, Fikü-ki 低く, low.
4) [Ooi-naru 大々 + ran, large.] 11. Taïisa-ki 小々, small.

1) In R. Brown’s Colloquial Japanese, p. XXXIX, line 26 et seq., ki is cited as, the termination of the adjective predicate, and si is wholly overlooked; a capital mistake that we may not leave unnoticed.

2) 助語.

3) 現在在止 - Wa-gun niwori under Si. Compare Rodriguez, pag. 66.

4) Not karu, nor garu, 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, level, even.
15. Kubo-ki  四, hollow, concave.
16. Firata-ki  扁, flat.
17. Maro-ki (Maru-ki)  丸, round.
18. Atsu-ki  厚, thick.
19. Usu-ki  薄, thin.
20. Nao-ki  直, right.
21. Tsó-ki  遠, far, distant.
22. Tëká-ki  曲, crooked.
23. Amane-ki  普遍, everywhere.
24. Süká-ná-ki  近, near.
25. Oó-ki  多, much, many.
26. Sükósi-ki  小, little, few.
27. Sigé-ki  茂, dense.
29. Matta-ki  全, entire, whole.
30. Ná-ki  無, without, ...less.
31. Ková-ki  剛, hard.
32. Moro-ki  脆, brittle.
33. Tsuyó-ki  強, strong.
34. Youá-ki  弱, weak.
35. Ara-ki  暴, 虐, 荒, 麗, harsh, rude, waste.
36. Owó-ki  柔, soft, weak.
37. Karó-ki  軽, light.
38. Káta-ki  難, difficult.
40. To-ki  銳, 疾, pointed, sharp; quick.
41. Nibú-ki,  鈍, blunt.
42. Hayó-ki  早, 急, 急, 疾, early; quick.
43. Osó-ki  遲, late; slow.
44. Waka-ki  少, 若, young.  [Oitaru,]
45. Fúro-ki  古, old.  [Atakata-naru,]
46. Yo- (oldj. Ye-)  良, 能, good, well.  [Atakata-naru,]
47. Wáro-ki  悪, bad, base.
48. Sámú- (Sábu-)  寒, cold.  [Atakata-naru, warming.

1) Kevasi-ki, and the adjectives cited under Nos. 28, 30, 66 and 73 have sáki (N°. 71) for their derivative form.
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<td>54.</td>
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<td>59.</td>
<td>Sú-ki</td>
<td>酸, acid.</td>
</tr>
<tr>
<td>60.</td>
<td>Umá (Mama-) ki</td>
<td>旨, 美, sweet, nice, beautiful.</td>
</tr>
<tr>
<td>61.</td>
<td>Niku-ki</td>
<td>醜, ugly.</td>
</tr>
<tr>
<td>63.</td>
<td>Niga-ki</td>
<td>苦, bitter.</td>
</tr>
<tr>
<td>64.</td>
<td>Sibu-ki</td>
<td>濃, raw, acerb.</td>
</tr>
<tr>
<td>65.</td>
<td>Yegu-ki</td>
<td>蕃, tart.</td>
</tr>
<tr>
<td>68.</td>
<td>Sivá-ki</td>
<td>惣, covetous, scant.</td>
</tr>
<tr>
<td>69.</td>
<td>Tá-ki</td>
<td>欲, 度, desirous, willing.</td>
</tr>
<tr>
<td>70.</td>
<td>Góto-ki</td>
<td>如, 若, like.</td>
</tr>
<tr>
<td>71.</td>
<td>Sí-ki</td>
<td>如, 敷, being such as (substantive suffix = ...ish, ...like).</td>
</tr>
<tr>
<td>72.</td>
<td>Síká-ki</td>
<td>然, being so, or such.</td>
</tr>
<tr>
<td>73.</td>
<td>Be-ki</td>
<td>可, allowable.</td>
</tr>
</tbody>
</table>

THE SAME ROOTS ARRANGED ALPHABETICALLY.
Remark. The termination き, 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 し and, so doing, do not distinguish them from those, which terminate in き (ish). So, to give an instance, their expression 具 き is defective, since つさし (= is of long duration) as a syncope of つさし, is in all respects the form of the adjective verb, has but つさき, not つさき, for adjective form, whereas the adjective form of ながし is not ながき, but ながき.

6. Examples of the use of the forms cited.

[Ki.] Sibu-kaki no tane wo UTÉTE, amaki kaki wa fayezaru, if people sow seed of the sour fig, then do not grow figs, that are sweet. — Tanba-kuni yori kūrōki kitsunê wo sosogu, from the country of Tanba people offer a fox which is black. — Tsikóra-naki yumî, a powerless bow. — Tsikóra-naki koto, powerlessness. — Nezumi no siróki wa siro-nezumi to iu, the white of mice (= mice that are white) are called white mice. — Fûrâki no wo sûtete, atârásikî ni tsukû, 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: Fûrâki no wo sûtete, atârásikî no wo toru, to reject the old (objects) and take the new ones.

Yama takâki ga yûeni tattokarézu, a mountain is not considerable, because it is high; Ki éru wo mîte tatossi to su, because he carries wood, people consider him to be respectable.

Musasabi va takâki yori fûkiki ni òmômuku. Fikiki yori takâki ni nobóru-koto atavazu. The bat turns itself with its head from above towards below. To climb from below towards above it may not.

[Ku.] Kono fa akâki térerite fûğaveru, the tree-leaf shining red flies around. — Iyé wo takâku tsükuru, to build a house high. — Kari va takâku tende tooku yori kitâri, the wild goose flying high, comes from afar.

1) With regard to this construction compare, page 86, line 10, in connection with note 1.
2) Karâ-ôkî hin-moo dzu-i. XII. 11. recto.
Kuma-taka wa taka no ooi-naru mono nari. Tsūbasa tsuyōku, ku-tsui takaku tobi-meguri 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.

Tsūbasa tsuyōku stands to the next sentence in the relation of coördination, in consequence of which its grammatical relation is left undefined and the adverbial form tsuyōku is used instead of the predicate tsuyōsu. (See above, p. 106 b. 2.). The same is the case with yāsūku in the proverb:

Akut-dāru ni iri-yasūku, sen-dāru ni ved iri-yōtasū, = to turn into the way of evil = (is) easy, to tread the way of virtue is difficult.

Kore wa sore yorī yasuku ari-masū, this is, from that out, cheaper, = this is cheaper than that 2). — Nomi-tāku ēri, desirous of drink, to be thirsty. — O ēde hāyaku ari-masū, or merely O hāyaku ari-masū, = your rise is speedy, a greeting at setting out on a journey, and on the way. — Yōka O ēde nasare-masūta, = well, your arrival has happened, i. e. be welcome. — Wārūkū nāri, to become bad. — Wārūkū nattta, has become bad. — Yo fodo takaku nari-masū 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 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 where? in the case of ni or de, and, if it is an adjective, have ku before them, in the equivalent adverbial form. Ten-ki yōkū ēri (yokuri) or Ten-ki yōku nari, the weather is good, or the weather becomes good; is in a language nearer perfect in all respects expressed by Tempestas bona est, or bona est, but the Japanese expression is, as far as form is concerned, equal to Tempestas bene est, or bene est.

[Sl.] Kono misaki wa hanahada nagōsi, this cape is very long. — Ne no adzi amōsi, the taste of the root is sweet. — Kari ga tobu-koto takasi, the flight of the geese is high. — Yama tooši, the mountain is far. — Kono sedonite

1) Karira-gaki kin-moo dru-i. XIII. 6. recto.
2) Shopping-Dialogues, p. 35.
3) Ibid. p. 37.
sico fayási, in this strait the stream is swift. — Siyu ni mázivári mono vá akási (朱者丹), whoever goes about with red is red. — Fi no atárió tokóró, takí-fino kin-zíyo ve óku koto ósísi. Súbéte àsíki nećevo wó èmu bési, 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 fíto nasi, this island is without inhabitants. — Yosi to ómóvú, to think that it is good. — Ne no adzi anisi yotte, because the taste of the root is nasty.

[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 ąu, ąo, ąo.

" eki " esi " oi " 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 タカン, タユウ and タレ．
ナガウ (long) " " ナガフ, ナガツ " ナゲ．
タウ (desirous) " " タフ, トウ " ト．
ナウ (without) " " ナフ, ノウ " ノ．
シグウ (close) " " シグフ
トオウ (far) " " トオ．

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 simo no samuí wo osóru, the flower fears the cold of the rime.

[i for si]. Kurí no fíga akai, the evening-sun is red. — Kari ga tobu-koto takai, the flight of the geese is high. — Korewa amari teísai 1), this is too small.

1) Shopping-Diálogues, p. 2.
CHAPTER III. THE ADJECTIVE. § 9, 10.

... nagai ¹), is long. — ... takai ¹), is high. — Fitoga nai ²), there is no one. — Korewa dziyaiga usui ³), this is thin of texture. — ... atsui ⁴), is thick. — Korewa iroga koi ⁵), this is dark of color. — ... iroga usui ⁷), this is light of color. — ... iroga warui ⁸), this is bad of color. — Osui kara ⁹), as it is late. — Yásui nara, tori-makoo ¹⁰), as it is cheap, I shall take it.

[u for ku]. Ari-gátou or Ari-gátou, difficult to be, abbreviated for Ari-gátaku ari-másū, it is difficult to be, = I am obliged to you. — Yóo moosū, for Yókú mucusū, to speak well. — Kasikóo suru, for Kasikókú suru, to do wisely. — Fukóo wadduróo, for Fukókú waddzurávú, 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 Δ or 〇; thus

可２④△ソレデモヨイ. — 否２⑤〇ソウレモノヨイ⑥、

that is: the word Kanari of the book language is equivalent to Soredemoyo of the conversational. — Inaya (= should not ... ) of the book language is the same as Sosita koto wa nai (= such sort of thing there is not) or as Kaite wa nai (= so is there not) of the conversational.

DERIVATIVE ADJECTIVES.

§ 10. Adjectives in karū and garū.

By a fusion of the adverbial form ku with ärū (being), the form karū is obtained (so being as the previous adverb indicates). Nomitákuku-arū, passes into Nomitakárū (ノミタクー), = desirous of drink or being thirsty.

Derivatives of this stamp take the same inflections as ari, — ärū being the attributive, ärū 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 toki ni, in youthful time. — Wakakári toki ni, while or as long as one is young. — Wakakári si toki yóri, since the time when one was young.

Naki, not at hand, being without. — Nakari, continually not to be at hand. Siró kí, white. — Sirókáru, continually white.

Yásüki, easy. — Yásükári, continually to be easy.

CHAPTER III. THE ADJECTIVE. § 10, 11, 12.

Remark. This illustration of the derivative form *kuru* explains the obscure §§ 55 and 57 of Rodríguez Eléan. 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-kí*¹, gladness, with it, it forms *Yekkigáru*, being full of gladness, synonymous with *Yekkinóru*, *Yekkina*, being glad. See § 12.

§ 11. Adjectives in *árú*.

*Ari, árú* (有), verb continuative, to be at hand, to be there, to exist, antithetical to *Náki* (無), not at hand, .... less. *Ari* is the radical (to be) and at the same time, but by exception, the predicate form (= there is); *árú* 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 *árú*; the subject *iro* now becomes an attributive proposition of *árú*, and assumes the attributive form, thus the genitive termination *no*, in the spoken language, *ga*. *Iro no* or *iro ga 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. *Asikí nívóí árú kí*, wood (ki) of a bad smell. — *Nívóí*, to smell, smell.

Examples. *Tsúmi ári*, there is guilt. — *Tsúmi áru mono*, a guilty person, criminal. — *Futá-kokoro no árú futó*, a man who has two hearts, a double-hearted man. — *Onóí futótsú árú kotoba*, a word (kotoba), that a couple (futótsú) of meanings (onóí) has, an equivocal word. — *Kokoro-sósi árú mono*, one who has a will, a firm character. — *Aya-árú ori-mono*, flowers having texture, flowered silk-stuff. — *Sai-vai-áru*, happy. — *Yamavi-áru*, sickly. — *Koto-áru*, having business, busy. — *Fima-áru* or *sukimaga árú*, having free time. — 有 功人 Kóu-áru fító, a man who has merit. — 有 益 Yeki-áru, profitable.

§ 12. Adjectives in *narú*, *na* and *tárú*.

By means of the substantive suffix *narú*, which is, in my opinion, a fusion of the Local *ni* and of *óri*, *árú*, and thus means „being lasting in...“ from

¹) 慶 喜.
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. — Ki, yellow. Ki-uri, the yellow pumpkin. Ki-nárú or Ki-na uri, a pumpkin that is yellow. — Δ Fimána tokóro, a place of rest. — Δ Kirei-na nizi, a beautiful rainbow.

With the inflectional termination ni the radical forms of this class are used as adverbs. — Oói ni, greatly. — Tsúné ni, commonly. — Suguni, directly, straightly.

As words, which have naru for their derivative form are to be noticed:

1) Oói 1) 大 恕, great.

Tsúné 常 恕, common.

Mare 希 恥, rare, seldom.

Sugu 直 恥, right.

Sú Ué 上 恥, above.

Sitá 下 恥, below.

Maé 前 恥, before.

iya 不 欲, unwelcome.

Examples of the use of the forms.

Fitó sono nave no oói nárú wo sírú koto násí 2), = it is not the fact (koto nasi) that a man knows that his rice-crop is so large (ample). — 音 呼 は 大 恥 小 恥, yin we has a big and little ones; those which are big have the bigness of a dove. — Sono kou oói nari, his merit is great. — Kavi-ko no katavara naru taka-tokóro, a high place at the side of the silkworms. — Sakini nevuri si kaviko wa uve (or uve) naru kava wo 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 恥, Zin-nárú, humane.

忠 恥, Tsiu-nárú, sincere.

不 恭 恭, Fu-tsiu-nárú, insincere.

勇 恭, Yuu-nárú, brave.

1) Cucurbita Pepo verrucosa LINN.

2) Oói, great, after the old writing すうい, and the forms ooki, ooi, in the conversational language ooi, derived from ooi, much, are frequently interchanged; the same writer frequently uses by turns ooiwa (すういwa) and oooa (すういう) for "great," and ooi-nari and ooki nari for "is great."

3) Dai Gakku, VIII, 2.
§ 12, 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 kanī, the first being attributive, the second predicate, the third adverbial, are frequently superseded by kēki, kēsi and kēku. — For kēnaru and kēnari the conversational language uses only kāna.

Adjectives of this class are:

Akaruké 明るく, bright, clear, light; allied to Ake, light.
Atataké 暖か, warm; allied to Atatemuru, to warm.
Faruké 遠か, far. — Sono ato faruké nari or farukési, his trace is far.
Kasuké 遠く, remote, solitary. — Umino kazé wa kasuké nari, the sea-wind is so solitary. — Mitsiga kásukani farukana, the way solitary and far.

1) Both expressions are taken up here, to illustrate the forms occurring in Rodríguez Élémens, p. 55, line 9 and 10 sēina, “avoir du regret” and yokina, “se rejoinir.”
2) Dai Gaku, III, 4.
CHAPTER III. THE ADJECTIVE. § 13, 14.

Kiráráká 星, brilliant; from Kirá-śira, glitter; Kirara, glimmer, mika.

Komaká 細, fine; allied to Komamérú, to make fine, to make small. — Komakana süná, fine sand. — Komakani, adverb, to the most minute particulars; minutely, exactly.

Nadaraká 柄, smooth, ironed out; from Naderú, to iron, to stroke.

Nameraká 滑, smooth, slippery; allied to Namerú, suck, and to Namésú, to make smooth.

Nodóká 悠然, set fair (of the weather); from Nodó, calm.

Ogósaka 廣, severe, strict. — Oróka 愚, stupid, obsolete oróké.

Orosoaka 瑣, negligent, lazy. — Orosokani su, to neglect; allied to orósu, to lay down, put off.

Sádaka 真, certain, sure, definitive. — Sadaka nári or Sadakesi, it is certain; allied to Sadámeru, to define, fix.

Sídzuká 寂, calm, still. — Asa-fíga sídžuká nári, or sídžuká na, or sídžukési, the morning is so calm. — Sídžukání, old-Japanese also sídžukuni yuku, to go softly, slink, sneak. The old form Sídžukuni pleads for the influence of the vocal harmony. (Compare page 62, line 2). The radical word Sídzu is preserved in Sídzu-kokóro, a calm mind.

Távíráká 平, or Táiráká, even, plane, flat; from ta, hand and fíra, flat, thus hand-flat-ish.

Tsúmá-bíráká 誠, clear and plain, decided, settled; after the Síwóri from Tsúmári, concise and fíráku, to open. — Tsúmábíráká ni, or old-Japanese Tsúmabírákéki, adverb, plainly.

Wádžuká 僅, scarce; Wádžuká ni, scarcely, hardly.


Attributive yaká-nári, predicate yakánári (in the conversational language yakana), adverbially yakáni.

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。凡物形詞に。 — Wa-gus siwóri, under yaka.
Asayaká 鮮 明, fresh and bright as the morning (asa). Also Azayaka, Azayagu, Asayuga, Azarakí. — Asayaká nará iro, a bright color. — Kure-naiwa iro hana-hada asayaká nari 紅 藍 花 八 色 甚 極 明, the safflower is very bright of color.

Fiyayaká 冷, bleak, cold. — Aki-kaze wa fiyayaka nari, the autumn wind is bleak. From fiya, cold.

Ke-zayaká 氣 亮, bright (of the weather).

Kiráiyaká 眩, glittering; also kirabiyaka, from kirámi, to glitter.

Komuyaká 縮, 1) tight, close, dense; from komi, komu, to fill. — Kusá ki komuyakan, grass and wood close growing. — Komuyaka naru sake, strong beer, — 2) narrow, precise.

Mamuyaká 真成, sincere, unfeigned, true; from Mamé, reality.

Miyabiya 静, splendid, beautiful; allied to miyaburi, courtly.

Naguyaká 妖, maidenly, graceful; from Nago, maid.

Niguyaká 賑, busy, bustling. — Nigiyawá, bustle.

Nikoyaká 嫩, fine, tender, soft, mild; from Niko, pleasing; fine.

Nobiyaká 舒, elastic; from Nobi, u, to stretch.

Odduyaká 穗, calm, still; from oddá, u, to become calm.

Sawiyaká 爽, bright; gay; brave.

Sayaká 清明, ook Sayakeki, clear (of light and sound).

Sinayaká 女子, supple, pliant; soft, flexible; also Sinabiyaka, from Sínamí, to bend (oneself).

Sinabiyaka 密, secretly; from Sinobi, u, to hide; to suffer.

Sukuyaká 健, strong, full of power; also Sukuyaká, Sukúyóká, Sukuyaká and Sukuyaká; allied to Suké, support. (?)

Syúmiyaká 達, quick, swift; allied to Syúmí, pronounce ssmí, to advance. — Kava-oso wa midzu-naka wo fasiru-koto syúmiyaká nari, the motion of the river otter under water is quick.

Tawuyaká 嫲, also Tawayaka, pliable, supple, soft; after Japanese etymologists from Tu, hand, and Yowa, weak, being the weaker sex, opposed to the man, called Tawoya-me; — allied to Tawame, eru, to bend. — Nami kaze mo tawuyaká ni naru, waves and wind become softer.

Wakuyaká 天, juvenile. — Waka-ki, young. — Wakuyaka naru sámúrai, a youthful warrior. — Yuruyaka 徐, limp; slow; allied to Yurusi, to loose.
CHAPTER III. THE ADJECTIVE. § 15, 16.

§ 15. Derivative adjectives in kēki or kōki.

Kēki or Kōki, radical form Ko 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 kōki and the predicate kesi or kōsi with kei or koi, and the adverbial kekū or kōkū by keu (keo) or kou (koo). The forms keki and kōki frequently mutate with the derivative form ka (§ 13).

To this class belong:

Azara-keki 鮮, quite fresh.  Ne-kōki 睡, lying in a deep sleep.
Fārus-keki 亮, very clear.  Nure-kōki 濡, thoroughly damp.
Keeya-keki 健, very strong.  Sāmū-keki 寒, very cold.
Sāmū-keki 寒, very cold.  Sidsu-keki 悽, very calm.
Tsuyu-keki 露, full of dew.  Sitsu-keki 潮, wet-through.

§ 16. Derivative adjectives in sīki, = ..like.

Adjective sīki (しき), adverbial sīku (しく), predicate sisi (しし), often, but not generally, si (し); in the conversational language by the elision of k and s, mostly sii (しえ) and siu (しえ・しん), the last mentioned frequently pronounced as sū (shu); substantive sissa (しそう); continuative verb sīkari, u, = so to be. Root si (如), = so, Lat. sic 1).

Sīki 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 similar sound to the transitive verb Sīki, Sīku, = to spread, Chinese 敷, 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 sīki or sīki, the Japanese philologers consider the ki as an abbreviation of sīki.

1) Distinguished from Fārus ke-iki, spring-weather.

2) 如が似シモノト云シ事ノノ. Zoo hoo si-mon tsiu-hoo ki, 1773, under Siku.
Siki 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-siki 悪 iski, bad. — Kokoro no asiki mono, any one bad in disposition, a person of bad character. — Aisiki utsuwa, bad tools. — Aisiku manabu, to learn badly. — Fi no teri-kome wa hanahada asisi, = the entrance of sunshine (in an apartment where silkworms are bred) is very injurious. — Yosi asi wo wakemawen, = not once to distinguish the, „it is good and it is bad,” not to distinguish good from bad. — Aisikaru, continuative verb, from aisikü and áru.
Ava-siki 淡 iski, frothy; faint of taste; also Ava-ava-siki.
Aya-siki 奇 iski, strange, wonderful; singular; from aya!, exclamation of surprise. Ayasiki ake, a wonderful rain, e.g. a stone-rain.
Bi-bi-siki 美 iski, handsome. — Fage-siki 烈 iski, heavy; eager.
Fana-fada- or Hana hada-siki 甚 iski, very, uncommonly; from hanahada, very.
Fisá-siki 久 iski, long ago, antithetic to Sibabaraku, shortly, lately. — Faku-sai Hon-taiyu ni tovoru koto fisasi, it is long, that Faku-sai has intercourse with our empire. — Fisása, length of time. — Iku fisasa ni nari-masuká, = 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 Fi sarii.
Fitó-siki 均 iski, equal, = of one sort; agreeing.
Pitó-siki 太 iski, thickish, stout.
Ikiga-siki 如 iski, interrogative, inquisitive.
Iyá-siki 贱 iski, despicable, mean; from Iya, no!
Kána-siki 憂 iski, painful, pitiful; from Kana! alas! — Kána-siki kána! how pitiful!
Kibi-siki 厳 iski, originally Kimi-siki, = masterly, authoritative, strict, severe.
Kuda-kuda-siki 琐 iski, piecemeal.
Kuru-siki 苦 iski, Kuru-kuru-siki 苦 iski, tiresome, disagreeable, grievous.
Mi-kuru-siki, disagreeable to be seen, ugly, misformed. Root Kuri, u, to reel (reel off cocoons).
Kuévá-siki 妙 iski, fair, neat. — Kuévá-siki ma, a fair horse. — Kuévá-
siku, neat, precise.
Módzü-siki 貧 iski, poor, shabby.
Masasiki 正, real; from Masu, truth.

Manasiki 地, without contents, empty; in vain; from mi, kernel, fruit and na, without; thus fruitless. — Manasiku naru, to become empty; to give up the ghost.

Onasiki 同, identical.

Sabisiki 寂, 隠寂, 淋, 孤, rusty; alone (solitary).

Suzuki 冷, 波冷, cool. — Suzuki-siku, continually cool.

Tadziki 但, 真, proper, real.

Taye-daye-siki 断, 彼, 敦, often interrupted, by pausing.

Urisesiki 喜, glad, merry, joyful, pleasant. — Watakuni no urisesiku gozipurimasu, also I am joyful. — Urisesa, gladness. — Urisesa kagiri nakeri, the gladness was boundless. — Urisesikaru or Urisesigaru, = urisesiku-aru, continuative verb, to rejoice. — Fi-kazu no ooi wo urisesigaru, to be glad at the greatness (ooi wo) of the number of days (at a long life). — Urisesimu, transitive to make glad. — Uré, Yakutic Yor, joy. — The Wa-gun Sivori gives 得 (e, uru, = to get, acquire) as root.

Utsukusiki 美, lovely; agreeable; handsome; old-Japanese Itsukusiki; allied to Itsukusimu, or also Utsukusimu, to love.

Yasasiki 温, and, meek; honest, graceful.

Yorosiki 宜, 義, apt, fit; well.

2) Verbal, derived by means of siki.

The transitive or intransitive meaning of the verb, from which adjectives are derived by means of siki, passes over to the adjective too, because siki 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 siki 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 *Konómí*, = to like, to be fond of, is formed the causative *Konomásí*, = to cause fondness for, to make one to be fond of, and from this the adjective *Konomásiki*, = 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:

*Ibukásiki* 怪$^\frac{1}{2}$, strange, wonderful; polite expression for: doubtful, suspected; from *Ibukási*, $u$, to excite surprise, and this from *Ibuki*, $u$, to be surprised at something.

*Isogásiki* 間$^\frac{1}{4}$, 急, 急, busy; from *Isogási*, $u$, to make busy; and this from *Isogi*, $u$, to make haste. — *Isogááiki* tokooro, a busy place. — *Watákusi* wa kon-nitai wa isogáii (私が今日多分忙しい) 1), I have much business to day. As a variation of *Isogááiki*, we have *Isogáááiki*, derived from the causative form *Isogááá* $u$, = to make busy, which proceeds from *Isogáá*, $u$, = to be busy.

*Iramásiki* or *Itarásiki* 傷$^\frac{1}{4}$, 痛, smarting, painful; from *Iramási*, $u$, to torture, and this from *Itami*, $u$, to feel pain, to suffer.

*Konomásiki*, lovely, agreeable, from *Konomási*, $u$, cause to like, to excite one’s love, to attract a person; and this from *Konómí*, $u$, to be fond of. 好.

*Medzúraáiki* 稀$^\frac{1}{4}$, 奇, exciting interest, interesting; from *Medzúrási*, $u$, to excite interest, and this from *Mede*, *Medzúru*, also *Medzúri*, to take interest in..., to have gladly (愛). Distinguished from *Medzúráká*, important; costly. Everything that is strange and rare, and however insignificant, an object of taste, is called *Medzúrási*. If from *Me-tsúki* or *Mi-tsúki*, = to fix the eye upon a thing, an adjective with the signification of „attractive to the eye,” must be formed by means of *áiki*, we should obtain *Metsúkásiki*, as derivative from the causative form *Metsúká* $u$, = cause one to look), but not *Medzúráasíki* 2).

*Mutsúkásiki*, 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*, XII.
pressed by 六欲 and 六欲數; from Mutsūkāsi, u, to vex, to
grieve, make sad, and this from Mutsuki, u, whence the continuative Mutsu-
kāri, u, = to be grieved (or sad), is more in use.

Natsūkāsi 嫻, vulgo 怀, attractive, engaging. — Fánanó nivóvi
natsukāsi, the scent of flowers is attractive. — From Natsūkāsi, u, make
disposed, excite inclination or love; and this from Natsuki, u, to be inclined,
have inclination to.

Omomūkāsi 側, also by contraction Omogāsīki, pronounced as Omo-
gāsīki, attractive, engaging; from Omō-mūkāsi, u, to attract, and this from
Omō-muki, u, to turn oneself with the face (omō) towards a thing. 趣
趣向. From muki, = to go to meet, arises a continuative verb mukāvi, u,
to be turned towards; whence mukavasi, u, the causative form; from this is
derived Omomūkavāsiki, to be continually attractive.

Omōvōsīki, causing to think of one, keeping another's thoughts engaged, and
that in a good sense, thus engaging, dear, kind; from Omovāsi, u, also Omō-
vōsī, u, to cause to think, and this from Omōvi, u, to think (思).

Oosōrōsīki 恐懼, frightful; from Osorōsī, u, to make fear, and this from
Oosōrō, uru, to fear.

Sawagāsīki 躁數, full of rustling and noise, stormy, turbulent; from
Sawagāsi, u, to make rustle, to disturb, to confound, and this from Sawagī,
u, rustle, make a noise, be uneasy (恥安). — Sivo sawagāsī, the sea is stormy. — Kokōro wo sawagāsī, make the mind uneasy. — Sāru wo
sei sawagāsīku site mono wo kai-su 1), = the monkey makes much noise and
injures every thing. — The old-Japanese has as variation of Sawagī also Sa-
wagāvi, rage, tear; Sawagavāsi, u, enrage, and Sawagavāsiki, full of noise.

Tanomosīki 可頼, trusty, a thing upon which one can rely; from Tanomosi,
u, make trust, and this from Tanōmi, u, to trust to, to rely upon.

Urāmāsīki, exciting disgust; from Urāmasi, u, make have disgust, to prejudice
against oneself, and this from ērōmi, u, to be disgusted with. 怨恨。

Urōyamāsīki (vulgo, and by way of rebus 浦山數), worthy of envy;
from ērōyamāsi, u, to make one envy, excite envy, and this from ērōyami,
u, to envy. 嫾.
Uruwásiki, ürüwásiki 色, charming; from Uruwásı, u, enliven, and this from ürüvı, örüvi, to be enlivened, or charmed.
Utágavásı 行, doubtful; from utágavasu, make doubt, and this from utágavi, u (疑, 嫌, 俢), to doubt.
Utómásı, despicable, from Utómasu, to despise, properly to estrange, and this from útomi, u, to be strange, to be despised. 躍.
Wadžuravásı 煩, 敷, tiresome, teasing, plaguing, from Wadžuravasi, u, to tease, and this from Wadžurávi, u, to be plagued.
Yádórásı, hospitable; from Yádórasi, u, to lodge, take anyone in, and this from Yadori, u (宿, 宿), to lodge somewhere.
Yawásı 和, calming, from Yawasi, u, to make rest, to reduce to calmness, and this from Yavi, u, or Yami, u, to come to rest.
Yorókobásı, joyful, rejoicing, from Yorókobasi, u, to please anyone, and this from Yorókobi, u, to rejoice, to be glad. 喜.
Yukásı 怖, urging on, impatient; from Yukási, u, to make go; to drive; and this from Yukí, u, to go.

§ 17. Derivative adjectives in kā-siki.
To the adjectives in siki unite the derivatives in kā-siki, kā-siku, ka-si; terminations, which are considered by Japanese etymologists as contractions of kamásıki, kamásiku, kamási (for which kavašiki etc. also occur), and which are indicated in writing by 通, 敷. The sign 通 means to go through or to make go through for.... in Japanese Kayoei 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 occurring abbreviation of sīka-siki, of which the radical form sīka (然) is quoted among the adjectives in ki (page 109 n° 72) with the meaning of „being so, such.“ Kası is met with, and that as a substantive predicate verb with the signification of „is as much as,” in simple expressions such as „Heer (Mister) to va kimi zo kası” ¹, = the word Heer 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 dilettante.
form Karu (for sikáru) in Karu ga yūgni (= for reason (yūgni) of the (ga) being so (kárú), that is therefore, on that account), is generally in use, and that to exclusion of sikáru. The derivative forms kásíki, kásíku, kásíni or kasi thus answer to ...ish, ...some; whereas kamásíki is equivalent to a fusion of siká-mási-síki (masi, = to be).

To this class of derivative adjectives, among others, belong:
Fádzí- (vulgo Fádzü-) ka-síki 懼不通 役蔽, timid; also Fadzi- (vulgo Fadzu-) ka-másíki, or -kávasíki; from Fadzi, blush; Fadzu, Fadzüru, to blush.
Fárú-ká-síki 晴通 役蔽, clear (of the weather); also Fárú-kávasíki; root Fare, clear. Kara-kavi ga másíki, droll, jocose; from Kara-gavi, to laugh, and this from Kara kara, = ha! ha!
Ne-ka-síki 寂通 役蔽, sleepy, also Ne-kama- (or kava-) siki; from Ne, sleep. Ya-kamásíki 喧通 役蔽, noisy; from ya! an exclamation like Heh! holla! ho! 1). — Koko de yakamásíki wo sakerú, here people prevent what is noisy. — Súdzuka ni síte yakamasi nai (寂不喧), it is quiet and without noise.
Yume-ka-síki 夢通 役蔽, also Yume-kama- (or kava-) siki, as in a dream; from Yume, a dream.

§ 18. Derivative adjectives in rá-síki, = 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-síki, by apheresis ra-síki, thus means: „such (siki) as were there...,” or „so as if there were.” Makoto, = truth; Makoto-narú, = being truth, true; Makoto-ra-síki, such as if it were truth, i. e. probable. Makoto-rá-síki koto, or Makoto-rá-sísa, probability.

Ra-síki 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 1), 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 有志. The presence of 有, which is here ideographically, with the signification of „to be

1 Ya, yobi-kakura koye ni iveri, = Ya is said of a calling voice. = Wá-gun sëvori, under Yá.
2 Brill, Nederland. 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 *rāska* for *rasiki.*

Examples of derivative adjectives in *ra-sīki*:

*Otokō,* man; *Otokō-rasiki onna,* a manly woman.

*Onnagō,* woman; *Onnagō-rasiki otoko,* a womanish (effeminate) man, = *onnō no yu ni okonai-masū otoko 1),* i.e. a man conducting himself like a woman.

*Warabe,* *Warame,* boy; *Warame-rasiki,* boyish.


*Kimi,* gentleman; *Kimi-rasiki,* playing the gentleman.

*Da-miyuu,* = great name, imperial prince; *Da-miyuu-rasiki hâtamoto,* a vassal, who plays the prince.

*Baka,* fool, madman; *Baka-rasiki,* stupid, foolish; *Baka-rasiki koto,* stupidity, folly. *Uso,* gossip, untruth; *Uso-rasiki,* trifling.

The derivative *Fitō-rasiki,* from *Fito,* 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 *rasiki,* e.g.

*Kou 功, merit; Kou-aru waza,* = a merit being deed, a deed, that really is meritorious. — *Kou-rasiki waza,* an apparently meritorious deed.

*Ri-kou 利口, whetted mouth or tongue, eloquence. — Rikou-naru fito,* an eloquent, witty (but not blunt) man. — *Rikou-rasiki fitō,* a man, who plays the witty person or the orator.

*Ai 愛,* kind; *Ai-rasiki,* amiable.

*Ka-wai,* proper *可* 愛 *Ka-ai,* kind, agreeable. *Kawai-rasiki,* amiable, lovely.

*Ka-wai-rasiku naki koto,* ungraciousness.

*Bin-bou 貧乏, poverty; Bin-bou-rasiki,* poorly.

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1) Thus Mr. Oono Y., when requested to describe the meaning of *Onmagorasiki otoko,* defined it.
2) We know this word alone from a Vocabulary, in which it was translated „menschlicherweise.”
§ 19. Derivative adjectives in beki.

Placed after the attributive form of a verb beki (け) signifies, that what the verb expresses may, can, must and shall happen. The predicate form is bēsī, the adverbial bēkū. — Onna kono tēwaza wo sū-bēsī, women may, can or will do this work — Kore wa onna no sū-beki tēwaza nāri, this is a work to be done by women. — Sū-beki, = being allowed or able to do, is here conceived in an active sense, whereas the genitive onna no precedes as definition. Compare page 97 § 8. VI. — Fitō-bitō kono tama wo tattomū, every one values this jewel highly. — Kore wa fitō-bitō no tattomū-beki tama nari, this is a jewel, which every one may, can and shall value highly.

In the chapter on the verbs we shall refer again to Beki.

§ 20. Derivative adjectives in nāki, = without, ...less, indicating the want of that, which is mentioned in the radical word.

Na-ki 無き, 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.: Fito wo nai ga sirō ni su, to consider a person as good for nothing (of no value). Nai ga is genitive.

Used attributively it means „not existing;” Naki-fitō is a not existing man, one deceased; Nai-mono, a good for nothing, a not existing thing, a nothing. — Fitō no naki-koto wo 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. — Tsikāra-naki or Tsikara no 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 tsikāra nasi, this bow is powerless. — Iwā-ga-sima fitō nasi, the sulphur island is without inhabitants. — Ari nasi wo tou 左間少有, nasi 無き, to inquire about the existence or non-existence of a thing.

Adverbially Nākū (無), in the conversational language Ngu, Noo (ナウ, ナフ, ノウ, ノン). — Thence the continuative verb Nakari (= Nākū + ari), not to exist. — Nāku nari, to go to nothing, to die. — Naku si, su, to be without..., to want.

Na and the forms derived from it will be found treated more diffusely in the chapter on the verbs.
§ 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-yī (+#), = no seat, for „earthquake“ (地震); Na-ivi zo, = not speak, = be silent!

The Chinese 不 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 出 来, mis-chance, bad-growth. De-ki, to proceed, to be produced.

Fu-nari 不 實, bad growth. — Fu-nari no tosi, a bad year.

Bu-nari-naru 不 形, misshapen; Nari, shape.

Fu-katte-naru 不 勝 手, uncomfortable, disadvantageous; uneasy;

Katte, the winning hand.

Fu-mi-motsi-naru 不 身, behaving badly; Fu-mi-motsi, bad behavior, Fr. in conduite; Mi-motsi, behaving as it should be.

Fu-ratsi no 不 將, extravagant; absurd; improper, irrational; from the Chinese Liuē (将, vulgo 將), after the Japanese pronunciation, Ratsi, limit, fence. — Fu-ratsi no koto, what goes beyond limits. — Ratsi no naki zon-zi yori 寄, an irrational opinion.

Fu-sai-vai-naru 不 幸, unprosperous; Sai-vai, prosperity, luck, blessing; from saki, development, and savi, growth.

Fu-si-avase-naru 不 仕 合, not lucky; from Si-avase, chance.

Fu-sugare te imasu 不 勝 シ アマス, not excellent, not being particularly well.

Fu-tsu-gu-naru 不 都 合, unfit, inconvenient, incongruous; from the Chinese 都 合, = altogether, the sum; thence Toki no tsu-guini yori, according to the time.

More numerous are the compounds with 不, 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.:
不和, discordant.
不幸, desastrous.
不孝, unchildlike.
不足, insufficient, not enough.
不快, indisposed.
不堅固, indisposed, not well.
不作法, unfashionable.
不斷, unceasing gossip.
不朽不親睦, imperishable friendship.
不意難, unforeseen difficulty.
不圖, unexpectedly, by chance.

If the pure negative 不, of similar expressions is superseded by 無 (bu, = without), the meaning of the word undergoes a considerable modification, which is still frequently lost sight of. 不礼 Fu-rei-naru, is uncourtly, and equal to coarse, clownish. 無禮, = „without ceremony,” and may also be rude behavior, which does not wound. 非禮, is a behavior, antagonist to the nature of politeness, thus misbehavior. 不時 fu-zī is untimely, i. e. not at the time fixed; 無時, without fixed time, i. e. always; 非時, wrong-time, the improper time, the time at which something may not happen.

§ 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; Kutsi no omoki fitó, a man heavy of mouth or tongue.

Examples.

Inisihé imá no na-takáki fitó, 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 wordy. — Kutsi-jirósi, broad-mouthed. — Me-akáki, red-eyed.

Mimi-tóki fitó, a man, sharp of ears, a quick-hearing man.
Fara-bátó, thick of belly, a paunch-belly, name of a fish.
Faráka úwó (for fara-aka úwó), a fish red of belly, the red-belly.
Omó-jiróki, white or clear of countenance, friendly.
Mono-koye no naki yo, a night without sound, a dead night.
Kokóro-ne no jiróki kotoba, a word ample of meaning.
Kokóro-ne no warui fitó, 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*, 真, in conversational language generally *Man*, = effectively, really; genuine unadulterated, indicates the full measure of the quality. *Ma-naka*, or *Man-naka*, 真中, the just middle. — Yumi no *ma-naka* wo tórû, just the middle of the bow to seize, to seize the bow just in the middle. — *Man-naka* no iye, the middle house, standing between two others. —

- Mán-firóki 真平, quite level, even.
- Mán-máróki 真円, quite round.
- Má-yásóki 真安, quite easy.
- Má-sóróki 真白, quite white, snow-white.
- Má-kúróki 真黒, quite black, jet-black.

*Ma*, = effectively, really, variation of *Mi* (實), is the same radical word, that occurs in *Ma-koto* (真事, 真言), = reality, truth. *Ma-gokóro*, an upright heart; *Masa*, truth; *Masa-síki*, = really.

2. *Itsí-dan*, — 段, a whole piece, adverbially: wholly. — *Itsí-dan* útsúkúsíki ónna, a woman in all respects beautiful. — *Itsí-dan* kek-ku narû, in all respects excellent.

3. *Ikámi*, = however, in all respects. — *Ikámi* mo tsíísaki, as small as possible. — *Ikámi* mo tayásóki, as easy as possible.

4. *Zuí-bun*, 随分, = comparatively, so much as possible. — *Zuí-bun* fayókû, pretty early; is also used with the signification of „very early.“


Adverbs which, expressing a higher degree of the quality, come before the words of quality, are:

1) *Mo*, 最, vulgo 窮, yet, yet more; to be distinguished from *Ma*, = real, with which it frequently mutates.

- *Mo-yásóki* 最安, easier.
- *Mo-gami* 最上, higher up.
- *Mo-sóto* 最些, yet less.

- *Mo-shūko* 最少, yet a little.

*Mo-shūko* saki ní, still rather earlier; just now. — Kore wa amári tsúisai. *Mo-
CHAPTER III. THE ADJECTIVE. § 24, 25.

sūkōsi ookii no wo O mise 1), this (case) is too small. Let me see one rather larger.

2) Ookini, 大き, greatly, very. — Ookini furūki, very antique. — Ookini arāki, very rough.

3) Sūkōsi, 小さい, little, in slight degree. — Sūkōsi takai tokoro, a place high only in a slight degree.

4) Nao 猪, old-Jap. Navo 猘, once more so..., still more. — Sore de nao yokū nari, thereby it becomes so much the better. — Sore dake nao yorōsii, it is so much the better.

5) Iyā or iyō, also yā or yō, 役, う, 役, = once more so..., farther, more; to be distinguished from iyā, no. — Iyā taka yama, the mountain once as high. — Iyā medeūrāsiki, still more interesting.

6) Iyā-iyā or iyō-iyō, 役, 役, 役, 役, more and more; in the conversational language Iyā ga iyō ni also. — Iyō-iyō fūkāki, still much deeper.

7) Māsū-masū, 役, 役, more and more. — Riyū-kokūno mázāvari māsu-māsu ōtsukū nāri, 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 Ygu nī. Fodo (程) means quantity, Ygu nī, or Yoomi (樣), in the manner.

Namī va yama-fodo takasi, the waves are as high as mountains. — Namī va yuki no ygu nī sirōsi, the waves are white as snow. — Yama-fodo, = size of mountains, and Yuki no ygu nī, = in the manner of snow, are here adverbial definitions, which, as such, precede the words of quality takasi and sirōsi. The particle va, vulgo wa, is here necessary to separate the subject namī from the following substantive (yama, or yuki), which, as subordinate definition, belongs to the predicate word of quality.

San ri fodo toōsi, it is so far as three miles. — Isiygu nī kataki, = stony hard, i. e. so hard as stone. — Zen fodo tai-setsu nāri mono va nai, = 無し善程 大切者, there is nothing so important as virtue; in the conversational language: Zen fodo tai-setsu na (or also tai-zi ta, 大事), monowā na nai.

1) Shopping-Dia logues, 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 Namí 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: Mümá va fïtsúzi yori ooi nari (馬大於羊, the horse from the sheep out high is; in Mongolian Morin anu chonin etse jeke.

Examples.

Mei va koo-moo yori karosi (命軽於鴨, the life is lighter than duck). — Ookami va yama-înu yori takesi, the wolf is bolder than the wild dog. — Olanda-funé va Too-sen yori saki ni tsuyóku-gan su, the Dutch ship lands earlier than the Chinese. — Kaküretarû yori aravaruru va nasi, = something more manifest than the hidden, is there not, there is nothing more manifest, than the hidden. — Ri we kivamete, Ten-ka we osâmûrû-koto wa — sûyu yori ooi-nûru va nasi, what concerns the forming of the understanding, and the government of the state, there is nothing greater than the doctrine of Confucius. —

...yori sükôsiku naru, less becoming than ... 

Remark. No comparison is contained in the sentence: Kono sêkayori tsutsi fiki, = 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.: Wasi va kuma-takayori mata-mata ooi nari, the eagle is twice as big as the bear-falcon (the horned falcon). — Kuma-taka va me-o no dai-sûyu mina takani onûziku, taka yori ooi-naru koto san bai seri, with the bear-falcon (Spizaidos orientalis) the size of the female and the

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 abverbial definition; e. g.: Kono iye yori va mata takasi, is as high again as this house. — Kono iye 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 yori mó oosi, more than this also, or more than even this. — Fayábũsá to ivu tori va taka yori mó fayási, the bird, called Fayábũsá, or the quick flier (it is the noble falcon) is fleeter than even the hawk. — Kono fitówa are yori mo nao gakusiya de ari ¹, this man is more learned than even he. — 草-haired 花 形 畝 牡 丹 形 より 大 + n 物 毛 に いが Squ-móku no kuwai-kimyuu va Botan yori ooi-narú mono wa naisi, 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 Mäsi, Masári, Masá-meri (愈 3. 3. 勝 優), = to be more, to excel (praestare); Otóri (劣 3. 3. ), = to be less, are used in the forming of comparisons; e. g.: Idzure ga nandzi ni masáru (孰愈於汝), who is more than you? — Kono kuni ni masárüte taká-rano drá kuni (愈 而 有寶 国), a country better than this country and rich in treasures. — Ware ni masáreri, he has excelled me. — Siro-mayu-kawiko ni masáruru mono wa naisi, there is nothing, that surpasses the silkworms of white cocoons. — Fitó ni 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 „Yukántü va (the not going) yuku yori (than the going) masi (is better),” is expressed by Yuku yori va yukántü ga mási, 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 yukántü, as a subordinate definition precedes the predicate, but is emphatically characterized by ga, whereas the yuku yori, contributed to the comparison,

¹) Compare RODRIGUEZ Éléments, p. 80.
isolated by va, is placed in front. Compare what is said on this subject, on page 64.

The poet supersedes yori va by kara koso or gara koso; e. g.:

*Ue te miyo! Fana no sodatana satowá nási.*
*Kokoro gara koso mi va iyanikere 1).*

Plant and look! There is no village where flowers do not come up.
My outside is worse than my heart.

§ 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-fada, or hana-hada, very; old-Japanese Fata-fata, from fata, yet again. — Fana-fada takari, very high. — F. sebaki, very narrow. — F. tákusan náru, very plentiful. — Tsutame tobi-kakeru koto fana-fada fayá-si, the flight of the swallow is very quick. — F. tai-sésú ni omóvu, to consider of the most importance.

2) Mottomo, 最, originally Mótomó, utmost, quite. — Akakane no nari mottó mo yoróšiku, itáte mare nari, as to the standard of copper (the coin) is quite good, it is however extremely rare.

3) Ito, ito-ito, 太, 彌, 甚, 痛, very. — Itó yásuki, very easy. — Ito ošiki fína, a very lovely girl.

4) Itáte, 至, the gerund of itári, = arrive at the place to which one will come; as adverb complete, entire; utmost, highest. — Itatte yoróši, it is quite good. — Itatte fayáku, very early. — Sasaki va katatsi itatte tsúisíku sité koyó ooi nari, the wren is in form very small, yet in voice strong. — ...to kokóro-yuru vé makoto ni itatte oróka nari, mean that..., is indeed utterly stupid. Instead of it place the inversion: makotoni oróka nó itári nari, = is indeed the highest point of stupidity, if the logical accent is to be placed on itári. — En-in ainari ki no-dóku no itári ni soro, 延引相成気毒ノ至第はノ, delay is the summit of vexation.

The Chinese 至, = itáte, also is used to express the superlative, and that in composition with Chinese words; e. g.:

---

1) A leaf in an album, written by FUKU-SAVA, 1862.
至極，si-goku, top-point, utmost.
至善, si-zen, highest good, perfectly good.
至妙, si-beo, excellent.
至要, si-you, needful in the highest degree.

5) Meppo (メポ), which is said to be in use with the signification of "most," but only at Yedo, is known to us only under the form of Meppou-naru, as synonym of Mono-oso-re sen, = caring for no danger, fearless, bold.

6) Itsino, 一等, first; Dai-itsi no, 第一, = the first. — Tsuruga kita-kuni itsi no yoki minato nari, Tsuruga is the first good (the best) harbour in the northern provinces. — Nippon itsi no takeki mono, the bravest man in Japan. — On the other hand itsi stands for útsi, = blow, in Itsi fayoku, = quick as the lightning. — Ten-ka dai-itsi no goku-seya, the first scholar in the empire.

7) Itsiban, 番, = first rank (see § 31.1)). — Itsiban yorosiki, the very best.

8) Sűgarete, 特出, excelling, surpassing. — Sűgarete medzūrasiki, most interesting.

9) Kitsuku, kitsu (酷, heavy, very. — Kitsu sui mono, something very sour. Very common also, are the following Chinese compounds with 最, Sai, = very, utmost, which express a superlative:

最上, uppermost, best.
最中, middlemost.
最下, lowest, least.
最初, very first, first beginning.

最頂, the highest.
最前, first; with relation to time,
= just now, presently, a few moments ago.
最勤, 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 brighter of (or among) the stars is, after the Japanese manner of speaking, the brightest of (or among) the stars, Fosi no (or Fosi no naka ni) akiraka naru va.

Examples. Karasi fazikami va nano tattoki nari, mustard and ginger are the principal of vegetables; or: Nano tattoki va karasi fazikami nari, the principal
among the vegetables are mustard and ginger. — 薬之ノ中之ノ勝劣ノル者者, Kūsuri no naka no masäreru [otóeru] mono, the best [the least] among the medicines.

§ 28. The excess in a quality is expressed by:

Amári, 余, = excess, adv. excessively, too... — Tsikarano amari, excess of strength. — Amári gin, excessive money. — Kore wa amári taissai, is小ノ余ノ, this is too small. — Kore wa amári nagai, this is too long. — Kore wa amári iro ga koi, this is too dark of color. — Kore wa amári dzíyai ga áteui, this is too thick of stuff.

Yo-fodo, 程, = excess, excessive, too..., = Amári. — Sore de wa yo-fodo takáku nari-masu, 夫て程高直カリマス, then it becomes too high (too dear). — Yo-fodo osó, it is too late.

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:

<table>
<thead>
<tr>
<th>ヒト, Hitó (F'tó, H'tó)</th>
<th>一, Mi</th>
<th>コノ, Kókónó</th>
</tr>
</thead>
<tbody>
<tr>
<td>二, Fútá (F'tá)</td>
<td>三, Yo</td>
<td>トノ, Tóo, = once ten</td>
</tr>
<tr>
<td>三, Mi</td>
<td>四, Yo</td>
<td>ソ, So, ten, termination of tens</td>
</tr>
<tr>
<td>四, Yo</td>
<td>五, Itsú</td>
<td>モ, Momo</td>
</tr>
<tr>
<td>五, Mú, Muyu</td>
<td>六,</td>
<td>ホ, ..fo, ..vo, as termination of</td>
</tr>
<tr>
<td>六, Mú, Muyu</td>
<td>七, Náná</td>
<td>百, hundreds</td>
</tr>
<tr>
<td>六, Mú, Muyu</td>
<td>八, Yá</td>
<td>ニ, Tsi, thousand</td>
</tr>
<tr>
<td>六, Mú, Muyu</td>
<td>九, Yá</td>
<td>ソロツ, Yóródzú, ten thousand</td>
</tr>
</tbody>
</table>

The vulgar man says for Hitó (1) and Kókónó (9), by way of abbreviation, Hi and Kókó also. Oral communication by Oono Y.
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.:

Fûtô-ri no fâna, = one day's flower. — Fûtô-yo no sake, = one night's rice-beer, i. e. sake, that is only one night old. — Fûtô-fâna, one-flowered.


Mi-ka, the day (ka), which has the number three as characteristic, the third day; also the period of three days (triduum). — Mi-ka-tsuki, = the third-day-moon, the moon of the third day. — Mi-tose, the year three, also the period of three years (triennium). — Mi-kutsu no kayu, = three-herbed pap.

Ya-no, the square. — Mû-tôse, the year six, also the period of six years. — Mû-tôse no, six yeared. — Nânâ-yâma, the Seven mountains.

Used as substantive numerals, the cardinal numbers from 1 to 9 take the suffix  scheduled, which just as the Chinese numeral-substantive  scheduled (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:

| Fûtô-tsû (F'tôts', H'tôts') | Mû-tsû | six. |
| Mût-tsû | Nând-tsû | seven. |
| Mi-tsû | Yá-tsû | eight. |
| Yo-tsû | Kôkôno-tsû | nine. |
| Itsu-tsû (Its'ts') | |

These numerals answer to the question: Iku-tsû ( 幾 7/2), how many pieces?

Fûtô-tsû-fa, a single leaf 3). — Mû-tsû-hâna, or Mû-tsû no hâna, flowers to the number of six, being Mûtsû 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 een Japansche Spraakkunst van Donker Curtius, I considered this tsu as the old genitive termination.

3) The name of Aerostichum Lingua.
By combination with \textit{ari} or \textit{ori} (= to be), \textit{Fitó}, \textit{Fútá}, \textit{Mi} and \textit{Yo} form the words \textit{Fitóri} (個), \textit{Fútári} (三), \textit{Mitári} (三), and \textit{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. — \textit{Kun-si va sono fitóri wo teitsusimú}, the philosopher attends to his own person, himself alone. — \textit{Iku-tari}, how many persons?

The tens: 10, 20 to 90, consist of the cardinal numbers followed by \textit{so}, which means ten (just as \textit{ty} in twenty). \textit{Mi-so}, three ten, = thirty. If they are used as substantive numerals, they take as suffix, (instead of \textit{ts}, \textit{tsu}) \textit{tsi}, which is only a modification of \textit{tsu}, and for the sake of euphony also changes to \textit{dzi}. \textit{Mi-so-dzi}, = thir-ty-number. \textit{Mi-so-dzi no hana}, flowers to the number of thirty. Let this \textit{tsi} be distinguished from \textit{zi}, for \textit{Misozi} means the age of 30 years (三十歳).

The tens are:

\begin{verbatim}
Radical forms.  

\textit{tsu}, \textit{to}, also \textit{tu}, contracted from \textit{Fitóso}, = once ten.  
(ツツ, twenty, not in use.)

\textit{tsu}, \textit{mi}, thirty.

\textit{tsu}, \textit{yo}, forty.

\textit{tsu}, \textit{i}, itsu-so (its-so), commonly:

\textit{tsu}, \textit{i}, fifty.

\textit{mu}, \textit{miu-su}, sixty.

\textit{na}, \textit{nana-so}, seventy.

\textit{ya}, \textit{yodo-so}, eighty.

\textit{ko}, \textit{koko-so}, ninety.

\textit{mo}, \textit{momo}, a hundred; in combinations \textit{jo}, -fo, -vo, -ho; thence \textit{yvo}, 400, -

\textit{Ivo}, 500, - \textit{yavo}, 800; others we have not met with.

\textit{tsu}, \textit{tsi}, thousand; \textit{tsi}, \textit{tsi-tsu}, thousands.


\textit{mo}, \textit{yolo}, \textit{momo-yoró-dzu}, a hundred times ten thousand, or a million.

\textit{yolo}, \textit{yavo-yoró-dzu}, eight hundred times ten thousand, or eight millions.
\end{verbatim}
The Japanese numbers *Momo*, *Tsê* and *Yôrôdzû* are generally used in a general sense for many and all; *Momo-kusâ*, all plants; *Tsê-tose*, many years; *Yôrôdzû no mono*, all things; *Momo-tsê-dori*, all birds ¹).

If a numeral precedes another numeral in its radical form, then it is the attributive definition of such: *Mi-yôtsû* is thrice four; *Miso-yôtsû*, thirty times four.

Two and thirty, on the other hand, is expressed by *Misodze amâri* (or simply *mâri*) *fûtatsu*, i.e. a number of thirty plus a number of two. One counts thus:

Eleven. . . . . . . *Tsô-tsê mâri fûtatsu.*

Twelve. . . . . . " *fûtatsu* etc.

One and twenty, *Fûtatsu mâri fûtatsu* etc.

*Mû-sô-tsê mâri mûtsû no kuni* (六十 余 之上 之 国), the six sixty and countries. — *Yo-fo yôrôdzû no 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:

The numerals in *tsu* and *tsê* serve as nouns substantive and are also used, with or without the genitive termination *no*, as attributives. — *Kono sima va mi fûtatsu ni site, omô yotsû arî*, = this island (the island of the four countries, Sî-kôkû) is of body a unit, and has of faces four in number.

¹) *Momo-tsê-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 *nânaso.*
§ 30. The Chinese cardinal numbers, after the Japanese pronunciation.
The first column contains the number in full.

壹. 一$\frac{1}{4}$, Itsi, Itsū (its‘) ................................ one.
貳. 二$^2$, Ni ........................................ two.
參. 三$^3$, San ..................................... three.
肆. 四$^4$, Si ............................................ four.
伍. 五$^5$, Go (no, ngo) ........................ five.
陸. 六$^6$, Rokū, Rikū ............................... six.
柒. 七$^7$, Sitsi (s‘tsi, at Yedo h’tsi) ........ seven.
捌. 八$^8$, Patsi (hatsi) ........................... eight.
玖. 九$^9$, Ku .......................................... nine.
拾. 十$^{10}$, Ziyu (at Yedo dzu, džu, dži, Eng. ji), ten.
百. 百$^{100}$, Fiyak’ (hyak’). ......................... a hundred.
千. 千$^{1000}$, Sen ..................................... a thousand.
萬. 万$^{10000}$, 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-ziyu, ten.
＝ジユ, Ni-ziyu, twenty.
サンジユ, San-ziyu, thirty.
シジユ, Si-ziyu, forty.
ゴジユ, Go-ziyu, fifty.
ロクジユ, Rok‘-ziyu, sixty.
シツジユ, Sitsi- (h’tsi) ziyu, seventy.
ハチジユ, Fatsi-ziyu, eighty.
クジユ, Ku-ziyu, ninety.
イツピャク, Ip-piyak’, one hundred.
＝ピャク, Ni-piyak’, two hundred.
サンピャク, Sam-piyak’, three hundred.
シピャク, Si-piyak’, four hundred.

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 チク would, in all respects, answer rather to the Yedo pronunciation, is however, in
By the suffixing additional numbers all possible numbers are expressed; thus:
Ziyu man itsi, 100001. — Is-sen fap-pyak’ rokū ziyu rokū nen, the year 1866.
The number is intended here as an attributive definition belonging to this year.
If however the meaning is 1866 years, then the number is preceded by the ad-
verbial definition Oyōso, 几 万 (pron. oyōso), = in sum, together, and the
number itself followed by a numeral substantive (see § 37). 六万六年
間 万, Oyōso rokū ka nen no aida, = within six years. The necessity of taking
up oyōso 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 一, Ni, San etc., followed by 数番, that
means watch, and number. To the question 数番, Iku-ban, = what
number?, answer
一数番, itsi-ban, number one, i.e. the first.
二数番, Ni-ban, number two, i.e. the second.
三数番, San-ban, number three.
四数番, Yo-ban, number four, exceptionally for Si-ban.

2) The Chinese numbers, preceded by 数 Dai, = series; thus: 数一, Dai-itsu, = one according to order, i.e. the first. — Nippon-ki ken dai ni ziyu
sitet, = Japanese chronicle, volume 27, literally: 27 according to the order of
the volumes. 数三子, Dai-san si, the third son.

3) The compounds 一, Ni-ban, San-ban, etc., preceded by 数 Dai;
thus Dai-itsu-ban, Dai-ni-ban, Dai-san-ban, first, second, third. — Dai-yo-ban,
fourth, exceptionally for Dai-si-ban; so also Dai-ziyu-yo-ban (14th), Dai-ni-ziyu-
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 Sen and
後 Go, before and after. If the arrangement is limited to three classes,
they are distinguished as the topmost, middle and lowest, by 上, 中, 下 Tsuy, Tsui and Ge, or as foremost, next and last, by Saki, Tsugi and Ato or うしろ. — 上, 中, 下 is the seed of the first, second, third quality.

The first, with reference to the time, is expressed by ハ仮 futsu, or ハツメノ faxime no, = first: Futsu-mono, the firstlings, the first fruits; Faxime no tosi, the first year (of a period).

§ 32. The iterative numerals, once, twice etc., are:

Japanese, to the question:

Iku-tabi, 几度, how often?

Fitó-tabi, 一次, once.

Futá-tabi, 二次, twice.

Mi-tabi, 三次, thrice.

Yo-tabi, 四回, four times.

Itsú-tabi, 五度, five times.

Mú-tabi, 六回, six times.

Náná-tabi, 七回, seven times.

Ya-tabi, 八度, eight times.

Kókóno-tabi, 九度, nine times.

To-tabi, 十度, ten times.

In numbers higher than 10 the Chinese numbers also are compounded with tabi; thus

Ziyu-itsu-tabi, 11, eleven times.

etc.

Chinese, to the question:

Nan-do, 何度, how often?

一, 一次, once.

二, 二次, twice.

三, 三次, thrice.

四, 四回, four times.

五, 五度, five times.

六, 六回, six times.

七, 七度, seven times.

八, 八度, eight times.

九, 九度, nine times.

十, 十度, ten times.

Momotab, 百度, a hundred times; many times. — Tsui-tabi, 千度, a thousand times; many times. — Tsui-tabi momo-tabi, 千百度, a thousand times and a hundred times; often. — Tabi-tabi, 度, 旅, as often.

Tabi, with which the Japanese cardinal numbers form a compound word, means journey; Tabi-búto, a traveller.

1) The yomi: Kami, Naka, Simo, is in the case in question, according to the oral communication of a native of Yedo, there at least, not in use.

2) Also how many degrees; Itsu-do, 1°; Ni-do, 2°, etc.
Chapter IV. Numerals. § 32, 33, 34.

Si, 四度, San yo do, three to four times; San si do, 3º to 4º.

By suffixing 頭 (目), which means eye and, figuratively, mark, these iterative numerals become ordinal numbers, which with the genitive inflection no are also attributive. — Iku-tabi-me, 幾度 目, what number of times? — Fitó-tabi-me, or Chinese 一 度 目, Itsi-do-me, the first time. — To-tabime no 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 乙, ye or e, = fold (German fach), preceded by the Japanese cardinals. To the question Iku-ye (幾再 重), = how manifold? answer:

|-------------------|---------------------|-------------------|

Fitó-ye no fána, a single flower (flos simplex). — Ya-ye no fána, an eight-fold, i.e. a full flower (flos plenus).

The counting by pairs is expressed by the Chinese 倍 (also 袖), bai, = double, pair, in connection with Chinese numerals, thus:

一倍, Itsi bai, one (or a) pair. 四倍, Yo bai, four pair.
二増 倍, Ni bai, two pair. 十三倍, Ziyu bai, ten pair.
三倍, San bai, three pair. 百倍, Fiyaku-bai, a hundred pair.

Instead of bai, 雙, Soo, pair is also used. 一雙, Is-soo, one pair.

§ 34. For sort numbers, as one sort, two sorts etc., serve the Chinese numbers compounded with the Chinese 種 (pron. su), which means sort, kind. They are, after the Yédo pronunciation:

イシユ, Is-su. ... one sort. | ロクシユ, Rok-su ... six sorts.
＝シユ, Ni-su ... two sorts. | シシユ, Htsi-su ... seven sorts.
サンシユ, San-su. ... three sorts. | ハシユ, Hotsi-su ... eight sorts.
ヨシユ, Yo- (not St-) su. ... four sorts. | クシユ, Kus-su ... nine sorts.
ゲシユ, Go-su ... five sorts. | トシユ, Tó-su, etc. ... ten sorts.

Ren-ziyak’va, wo no nagaki to mixikaki to no ni-siyu ari, of the bird Ren-ziyak (Bombyciphora) there a 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.

§ 35. To express the distributive numbers, one at a time, two at a time, etc. are used:

1) the Jap. adverb に に, distra, pron. dista, = at a time, preceded by the Jap. numerals Fitö-tsu, Fütö-tsu (= one piece, two pieces), or also by the Chinese numerals in connection with the object counted. Dzutsu 1) is expressed by 宛つ. To the question いく-tsu dzutsu, 几つ 宛つ, how many pieces at a time? answer:

Fitö-tsu dzutsu, 一つ 宛つ, one piece at a time.

Fütö-tsu dzutsu, 二つ 宛つ, two pieces at a time.

Nawa wo fútö-sudzi dzutsu faru, ropes are spun (faru), two pieces at a time. As it appears, here the accusative nawa wo (rope) is the objective direct to faru, whereas fútö-sudzi dzutsu, by way of adverbal definition, is placed between the object and verb. — 一日二三度 に, Itsi-nitsini san do dzutsu, twice or thrice a day each time. — In accordance with this is the saying: Ato oto no kodomo ni Too hiiyákü (當百) wo itsi-mai dzutsu O yari nasare 2), = give to these boys a Too hiiyákü, one piece at a time. — 一色十ニ反 に, Fitö-iro ziyu-ni tan dzutsu arimósü, of one and the same color, twelve pieces at a time are at hand. — 二寸八尺 宛つ, 尺切 に, Ni ziyoo fasák dzutsu no fútö-kire 3), two pieces of 2 ziyoo 8 dak at a time (=28 Jap. feet).

One, two, three or four at a time, when persons are spoken of, is expressed by Fítöri dzutsu, Fútöri dzutsu, Mitöri dzutsu, Yottöri dzutsu. — Ikutöri dzutsu, = how many persons at a time? (see § 29.) — Ko füteni fitöri dzutsu noritaru funákatá roku-ziyu fodo kogi-kitöri, sailor to the number of sixty, seated one at a time in a small boat, came rowing.

1) The common written form 宛つ is inexact, as it, according to the rule given on page 11, answers to dzutsu. Mislaid by indistinct examples in badly printed Japanese books we have in our Spraakkunst of 1897, page 64 improperly adopted Fito-dzutsu instead of Fito-tsu dzutsu.


3) Shopping-Dialogues, p. 33.
2) In the same manner, instead of dzütü ate ni (充), 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."

Iku-tsu ate ni, 几 箇 鍫, how many pieces per ration?
Fitiō-tsu ate ni, 一 箇 鍫, one piece per ration.
Fūtā-tsu ate ni, two pieces at a time.

§ 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 門 門 秀 四 分 一 類, Kin-riyoo no si-bu itsi, or si-bu no itsi, i.e. one of the four parts of a Riyo gold, = a fourth Riyo or ¼ koban.

半 分 二, Ham-bun, = the half part, the half.
三 分 三, Sam-bu itsi, a third (part).
四 分 四, Si-bu itsi, a fourth.
五 分 五, Go-bu itsi, a fifth.
六 分 六, Rokū-bu itsi, a sixth.
七 分 七, Sitsi-bu itsi, a seventh.
八 分 八, Fūtsi-bu itsi, an eighth.
九 分 九, Ku-bu itsi, a ninth.
十 分 十, Ziyu-bu itsi, a tenth.
十 分 一 類, Ziyu-itsu-bu itsi, an eleventh.
百 分 百, Fiyakū-bu itsi, a hundredth.
千 分 千, Sen-bu itsi, a thousandth.
一 類 万 分 万, Itsi man-bu itsi, a ten thousandth.
一 類 万 分 三, 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, bu, the name of a superficial measure.

Mi-tsu itsi, Mi-tsun ni means one of three, two of three, properly of a number of three, being the denominator, which is expressed by a Japanese nu-
meral, the partitive genitive of the numerator expressed by a Chinese numeral. They count further:

<table>
<thead>
<tr>
<th>Yo-tsu itsi, one of four.</th>
<th>Ya-tsu itsi, one of eight.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itsu-tsu itsi, one of five.</td>
<td>Kokóno-tsu itsi, one of nine.</td>
</tr>
<tr>
<td>Mu-tsu itsi, one of six.</td>
<td>Kokóno-tsu fatsu, eight of nine.</td>
</tr>
<tr>
<td>Naná-tsu itsi, one of seven.</td>
<td></td>
</tr>
</tbody>
</table>

The division of a hundred by ten is called Wari, 切る, = splitting. — 切る, Itsi wari, = 10 per cent (10%). Ni, san, si, go wari, = 20, 30, 40, 50%. Ku wari, ちyu wari, = 90%, 100%.

Bu, 分, vulgo chiefly 步, is called the tenth part of Wari. — 分, Itsi bu, = 1 per cent. Ni, san, si, go bu, = 2, 3, 4, 5%.

Rin, 厘, is the tenth part of Bu. — 厘, Itsi rin, = a tenth per cent (1%). And so further: Ni, san, si, go rin, = ⅚, ⅚, ⅚, ⅙%. 四割五歩三厘, Si-wari go-bu san-rin, = 45.3%. 五歩三厘, 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 右三割五分運, Miqiva san wari go bu no un-ziyu wo komu besi, i.e. on the said articles a duty of 35% shall be paid.

§ 37. Numeral-substantivs, 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 — 本, 木, *Fitó-moto no ki*, or the Chinese — 本 木, *Ippon* (or also *Ippon no* ki).

A list of these classes has been taken up in some Japanese Encyclopedias, under the head of 名, *Tsui-miyu*, 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 *Fitó* (one), the Chinese under — 名, — 木, *Itsí, 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. *Fasíra*, 柱, post, column, for Kamis or gods of the Japanese myths. *Iku-fasíra*, 柱, how many (gods)? — *Fitó-fasíra no kami*, one god. — *Mi-fasíra no kami*, three gods. — *Kono fitó-fasíra va kazéno kami nari*, both these are wind-gods. *Futa-fasíra*, here used substantively, includes alone the idea of "both."

Applied to statues of Buddhist saints, *Fasíra* is expressed by 肉, = statue. 釋迦 佛 金 銅 像 一 肉 1), one bronze statue of Śākya-Buddha.

The patrician compares himself with a tree (木, old-Jap. *ke*), and counts the people, with whom he does not come in contact, as herbs (草).

2. *Kutsí*, 口, month, for the number of souls. Also *Müné*, breast.

3. *Kásíra*, 頭, head, for stags and wild boars. — *Siká mi-kásíra*, or *Mikasíra no siká*, three stags.

---

4. Famí, 鎚, bit, for reined horses. — M'Ma no fító- (vulg. fítotsu) famí, one reined horse.

5. Moto, 本, 居, pale, seat, for hunting-hawks, which are held on perches; for trees.

6. Fa, Wa, 羽, feather, wing, for birds. — Kisínó fító-va, one pheasant. Compare page 130, 7.

7. O, 尾, tail, for fish. — Kói fító-o, two carp.

8. Ori, 枝, fragment, piece, for perch (Távi), which are offered as a present, and from modesty are called a small piece.

9. Sudzí, 筋, line (from sumí, ink and dzí, way), for things that are long and thin. — Nava, Tódzúna, Tsuru, Obí fító-sudzí, one line, one rein, one tendon, a girdle.

10. Fira, 張, spot, stretched, for things which are flat and even. Osi-gava fító-fira, one piece of leather.

11. No, 幅, breadth, for rolls of writing. — Maki-mono fító-no, one roll.

12. Ma, 間, room, for apartments. — Ne-dókóro fító-ma, one sleeping-apartment.

13. Tomáya, 巣, 屋, vulgo Tomái, for warehouses. — Kúra fító-tomái, a warehouse.

14. Nagáre, 流, stream, for rivers and waving flags. — Fító-nagáre káca or fáta, two rivers, two flags.

15. Yeda, 枝, branch. — Nagináta fító-yeda, one pike.

16. Fúri, 振, sway, for drawn swords. — Katana fító-fúri, one drawn sword.

II. Chinese Numeratives.

The scope of a Japanese Grammar excludes a complete list of this numerous class of 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.

<table>
<thead>
<tr>
<th>Itsu-k...</th>
<th>becomes</th>
<th>Ik-k...</th>
<th>San-f...</th>
<th>becomes</th>
<th>Sam-b...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itsu-s...</td>
<td>&quot;</td>
<td>Is-s...</td>
<td>Ziyu-k...</td>
<td>&quot;</td>
<td>Zik-k...</td>
</tr>
<tr>
<td>Itsu-t...</td>
<td>&quot;</td>
<td>It-t...</td>
<td>Ziyu-s...</td>
<td>&quot;</td>
<td>Zis-s...</td>
</tr>
<tr>
<td>Itsu-f...</td>
<td>&quot;</td>
<td>Ip-p...</td>
<td>Ziyu-t...</td>
<td>&quot;</td>
<td>Zit-t...</td>
</tr>
<tr>
<td>Roku-f...</td>
<td>&quot;</td>
<td>Rop-p...</td>
<td>Ziyu-f...</td>
<td>&quot;</td>
<td>Zip-p...</td>
</tr>
</tbody>
</table>

The combinations subject to assimilation are to be known by the numeral $-$; e. g. $-$ 箇, 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 $-$; e. g. $-$ 枚, Itsi-mai.

To the Chinese Enumerative nouns most in use belong:

1. 人, Nin ($-$ 人), man, for persons.
   $-$ 人, Itsi-nin, = the Only, is applied to the Emperor (Mikado) alone. Bon-si ni-nin, two Bonzes.  しゅ門十餘人, Siya-mon ziyu yo nin, ten Shamans.  San-nin no onna, three women.  Go-nin no kwai-kokū-nin, five foreigners; Kwai-kokū-nin go-nin, foreigner five persons.

The conversational language uses for one, two, three or four persons the words Fitóri, Fúdári, Mitári and Yottári (see page 145).  Futorino akindo, one merchant.  Fútári no suí-fu, two sailors.

2. 箇, 個, by abbreviation 个 or け, Ka ($-$ 箇), the most generally used enumerative noun, applicable to objects, which it is wished to characterize as individuals, as a piece, answers to the Japanese 个, teu (page 138). The counting according to the Yédo-pronunciation is:


$-$ 箇, 伊フカ-しょ, Ik-ka-shiyo, a district (by counting).  $-$ 箇-しょ, Itsu-šiyo (is-šo), one and the same district.  三 个 箇, 日, San-ka nitesi, three days.  三 箇 日, San-zī-tei, the day three, the third day.  四 け, 大 箇 寺, Sika no Dái-zi, the four great temples.
CHAPTER IV. NUMERALS. § 37.

To show that a quantity counted is spoken of, the word Oyoso (",

pronounced oyōso, = in sum, together, is generally placed before the num-

ber. — " 十 月", Oyoso ziyu-ka getsu, ten months. — " 十

年", Oyoso ik-ka nen no aida, the interval of one year (in counting), i. e.

a year long.

3. 匹, 正, 马, Fiki, Hiki ( — 匹), 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 Yedo is:

|-----------|----|-----------|----|----------------|----|------------|------|

M’má ip-piki, one horse. — Sám-bíkí usí, three oxen. — Kín ip-píkí, one

piece of silk, of the length of 58 Jap. feet, or two pieces of 28 feet each.

4. 把, Fa, vulgo Wa ( — 把), handful, bunch. Budoo, Dai-kon,

Kari-kusú, Wara itsí-wa, a bunch of grapes, radishes, hay, straw. At Yedo

they count:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni-wa</td>
<td>2.</td>
<td>Go-wa</td>
<td>5.</td>
<td>Hatsu-wa</td>
<td>8.</td>
<td>Ziu itsí-wa (ip-</td>
<td></td>
</tr>
</tbody>
</table>

This enumerative noun is applied to birds also (except birds of prey), and

then expressed by 羽, Fa, vulgo Wa, feather. — Oo-sagi itsí-wa, a heron

(not to be confounded with usági, = hare). — Ni-wa sira-sagi, two white herons.

Sam-ba fíbari, three larks.

5. 尾, Bi ( — 尾), tail, for fish. Koi, Fasu, Funa itsí-bi, ni-bi, carp,

white fish, stone carp one piece, two pieces.

6. 口, Ku ( — 口), mouth, for pots and pans.

7. 杯, vulgo 盃, Fai, Hai ( — 杯), a saucer as a measure of what

is drunk; also a numeral-substantive for muscles. People count:

|----------|----|-----------|----|------------|----|------------|------|
Midzu *ip-pai*, a saucer or a glass of water. — *Tsa ni hai*, two cups of tea.

8. 枚 *®*, Mai (一 *®* 枚 *®*), handle, anything single, leaf, for things thin and flat, as boards, paper, prints, coined silver, some sorts of fish etc.

9. 本 *®*, Fon, Hon (一 *®* 本 *®*), 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-siyâkû), whip (Mutsi), needles (Fari), salmon (Sake), etc. At Yedo, they count:

<table>
<thead>
<tr>
<th>Ip'-pon</th>
<th>1</th>
<th>H'tî-hon</th>
<th>7</th>
<th>Žiu sam-bon</th>
<th>13</th>
<th>Ni-žiu-ni hon</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni-hon</td>
<td>2</td>
<td>Hatši-hon</td>
<td>8</td>
<td>Žiu si-hon</td>
<td>14</td>
<td>San-žip-pon</td>
<td>30</td>
</tr>
<tr>
<td>Sam-bon</td>
<td>3</td>
<td>Ku-hon</td>
<td>9</td>
<td>Žiu go-hon</td>
<td>15</td>
<td>Si-žip-pon</td>
<td>40</td>
</tr>
<tr>
<td>Si-hon</td>
<td>4</td>
<td>Žip-pon</td>
<td>10</td>
<td>Žiu rop-pon</td>
<td>16</td>
<td>Si-žiu ip-pon</td>
<td>41</td>
</tr>
<tr>
<td>Go-hon</td>
<td>5</td>
<td>Žiu ip-pon</td>
<td>11</td>
<td>Ni-žip-pon</td>
<td>20</td>
<td>Hiap-pon</td>
<td>100</td>
</tr>
<tr>
<td>Rop-pon</td>
<td>6</td>
<td>Žiu ni hon</td>
<td>12</td>
<td>Ni-žiu ip-pon</td>
<td>21</td>
<td>Hiak ip-pon</td>
<td>101</td>
</tr>
</tbody>
</table>

10. 端 *®*, Tan (一 *®* 端 *®*), a folded piece, for silk and cotton goods. Vulgo 反 *®*, sometimes 段 *®* also. In answer to the question *Nan dan* (幾 *®* 反 *®*), how many pieces? the manner of counting is:

<table>
<thead>
<tr>
<th>It-tan</th>
<th>1</th>
<th>Go-tan</th>
<th>5</th>
<th>Žit-tan</th>
<th>10</th>
<th>Si-žit-tan</th>
<th>40</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni-tan</td>
<td>2</td>
<td>Rok-tan</td>
<td>6</td>
<td>Žiu-it-tan</td>
<td>11</td>
<td>Si-žiu it-tan</td>
<td>41</td>
</tr>
<tr>
<td>San-dan</td>
<td>3</td>
<td>H'tei-tan</td>
<td>7</td>
<td>Ni-žit-tan</td>
<td>20</td>
<td>Hiap-tan</td>
<td>100</td>
</tr>
<tr>
<td>Si-tan</td>
<td>4</td>
<td>Hatsi-tan</td>
<td>8</td>
<td>Ni-žiu it-tan</td>
<td>21</td>
<td>Sen-tan</td>
<td>1000</td>
</tr>
</tbody>
</table>

織 *®* 端, Kinu it-tan, one piece of silk. — 布 *®* 反, Nuno nit-tan, two pieces of hempen cloth. — 段 *®* 匹 *®* 三 *®* 反 *®*, piece-wares three pieces.

11. 梳 *®*, Tsoo (一 *®* 梳 *®*), handle, for tools with handles. *Nomi it-tōo*, a chisel. So also Kiri, borer; Yasuri, file; Teppoo, gun; Noginata, pike; Sumi, East-Ind. ink; Roo, wax; Sokü, flat candlestick.

12. 柄 *®*, Fei, Hei (一 *®* 柄 *®*), stem, handle, for pikes and articles with handles.

13. 腰 *®*, Yoo (一 *®* 腰 *®*), 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. *Utico*, Yebrâ itsi-yoo, one quiver.

15. 腳, Kiyakū, Kiak (一脚), foot, for articles of furniture having feet. Tsukue, or Ken-sok ik-kiak, one desk. Siyoo-gi san-kiak, three couches.

16. 摘, Tō (一摘), swing, for trunks and traveling-articles, which are carried hanging on a stick. Norimono it-tō, a litter or sedan chair. Nagabitsu or Naga-motsi ni-tō, two traveling trunks.

17. 艘, Soo (一艘), vessel, for ships. Counting is done:

<table>
<thead>
<tr>
<th>Is-soo</th>
<th>1</th>
<th>Go-soo</th>
<th>5</th>
<th>Kū-soo</th>
<th>9</th>
<th>Ni-či-soo</th>
<th>20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni-soo</td>
<td>2</td>
<td>Rokū-soo</td>
<td>6</td>
<td>Zi-soo</td>
<td>10</td>
<td>San-či-soo</td>
<td>30</td>
</tr>
<tr>
<td>San-soo</td>
<td>3</td>
<td>H’tsi-soo</td>
<td>7</td>
<td>Čiu ļi-soo</td>
<td>11</td>
<td>Si-či-soo</td>
<td>40</td>
</tr>
<tr>
<td>Si-soo</td>
<td>4</td>
<td>Hā-soo</td>
<td>8</td>
<td>Čiu-ni-soo</td>
<td>12</td>
<td>Htakū-soo</td>
<td>100</td>
</tr>
</tbody>
</table>

Is-soo-fune, one ship. Is-soo gun-kan, one war-ship. Ko-bunči is-soo, one boat.

18. 輪, Riyoo (一轮), a pair of wheels, for carriages. Kuruma itsi-riyoo, one wagon.

19. 卷, Kwan (一卷), roll, for writings and stuff, which are rolled up. Siyō(しょ)-motsē ik-kwan, a roll of writing.

20. 幅, Fukū (一幅), breadth, for piece-goods, pictures etc.

21. 軸, Ziku (一軸), axle, for pictures, which are hung on rollers. Kake-mono itsi-ziku, a hanging piece.

22. 面, Men (一面), face, for mirrors, flags, fiddles, drums. Kagamī itsi-men, a looking glass.


24. 通, Tsuu (一通), for open letters, written declarations, proofs of receipt etc. They count:

<table>
<thead>
<tr>
<th>It-tsuu</th>
<th>1</th>
<th>Si-tsuu</th>
<th>4</th>
<th>Čiu-it-tsuu</th>
<th>11</th>
<th>San-či-tsuu</th>
<th>30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni-tsuu</td>
<td>2</td>
<td>Rok’ tsuu</td>
<td>6</td>
<td>Ni-či-tsuu</td>
<td>20</td>
<td>Si-či-tsuu</td>
<td>40</td>
</tr>
<tr>
<td>San tsuu</td>
<td>3</td>
<td>Čt-tsuu</td>
<td>10</td>
<td>Ni-či-it-tsuu</td>
<td>21</td>
<td>Htak’ tsuu</td>
<td>100</td>
</tr>
</tbody>
</table>

一通, 稿, 訳, It-tsuu no sho zio, or 稿, 簡, So-kan, or Tegami, one letter. 二通, 請, 取, 稿 or 請, 壯, two receipts.

25. 封, Fuu (一封), seal, for sealed letters. They count:

<table>
<thead>
<tr>
<th>Ip-puu</th>
<th>1</th>
<th>Go-fuu</th>
<th>5</th>
<th>Ku-fuu</th>
<th>9</th>
<th>Ni-či-ip-puu</th>
<th>21</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni-fuu</td>
<td>2</td>
<td>Rok-puu</td>
<td>6</td>
<td>Žip-puu</td>
<td>10</td>
<td>San-čip-puu</td>
<td>30</td>
</tr>
<tr>
<td>San-puu</td>
<td>3</td>
<td>H’tsi-fuu</td>
<td>7</td>
<td>Čiu-ip-puu</td>
<td>11</td>
<td>Htak-fuu</td>
<td>100</td>
</tr>
<tr>
<td>Si-fuu</td>
<td>4</td>
<td>Hātsi-fuu</td>
<td>8</td>
<td>Ni-čip-puu</td>
<td>20</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER IV. NOTATION OF TIME. § 38.

封略, 書簡, or 手簡, Ip-puno そ-kan or te-gami, one sealed letter.

26. 足, Sokū (一足), foot, for shoes. — Tobi is-soku, one pair of stockings.

NOTATION OF TIME.

§ 38. Enumeration of years.

Year, Japanese とし, Tōsi, old-Japanese とせ, Tōse, Chinese 年, Nen.

1. The enumeration of years in pure Japanese is limited, on the question: Iku tōse (幾年), how many years?, to:

一鈴, Fūtō tōse, a full year.
二鈴, Fūtā tōse, two years.
三鈴, Mi tōse, three years.
四鈴, Yo tōse, four years.
五鈴, Itei tōse, five years.
六鈴, Mi tōse, six years.

七鈴, Nanā tōse, seven years.
八鈴, Yā tōse, eight years.
九鈴, Kōkōnō tōse, nine years.
十鈴, Tō tōse, ten years.
百鈴, Momo tōse, a hundred years.
千鈴, Tei tōse, a thousand years.

2. The Chinese enumeration of years, on the question: 何年, Nan-nen, how many years?

一鈴, Itsi-nen, ....... or 一鈴年, Ik-ka-nen, a year.
二鈴, Ni-nen, ....... 二鈴年, Ni-ka-nen, two years.
三鈴, San nen, ....... 三鈴年, San-ka-nen, three years.
四鈴, Yo-nen, of Yo-tōsi, 四鈴年, Si-ka-nen, four years.
五鈴, Go-nen, ....... 五鈴年, Go-ka-nen, five years.

etc.

The Chinese si (four) before nen is continually superseded by the Japanese yo.

在位四十一年, the year 40 from the accession to the throne. 四年目, Yo-tōsi-men or Yo-nen-men nari-masu, it is now (it goes now in) the fourth year.

3. The question: how old? = Japanese iku tōse (幾歳), how many years? is answered in the Chinese manner of counting. — 七歳 = 七位 = 齋年, Ziyu-sitsi zai nite kairi ni tsuki-tamoo, in the 17th year of his life he comes to the throne. — Ni-ziyu no tōni or Tosi ni-ziyu ni, in his 20th year.

1) Vulgo Konō tōse also.
§ 39. Chronological notation of years.

1. Japan uses the Chinese enumeration of years, which was introduced by a Buddhist missionary in A.D. 602. After this the years, as well 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 series.

The cycle of ten series is called from the five elements: Wood, Fire, Earth, Metal and Water (Japanese Kī, Fi, Tsütsi, Kane, Midzū), which, each taken double, are distinguished as masculine and feminine, or, after the Japanese conception, as the elder and as the younger brother (兄, Ye and 弟, To).

The names of the ten-series cycle are:

1. 甲, Kī nó ye.
2. 乙, Kī nó to.
3. 丙, Fi nó ye.
4. 丁, Fi nó to.
5. 戌, Tsütsi nó ye.
6. 已, Tsütsi nó to.
7. 庚, Kan nó ye.
8. 辛, Kan nó to.
9. 壬, Midzū nó ye.
10. 癸, Midzū nó to.

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, Ne. .......... Mouse.
2. 丑, Usū .......... Bull.
3. 寅, Tora .......... Tiger.
4. 卯, U .......... Hare.
5. 辰, Tats' (spr. Taats) Dragon.
6. 巳, Mi .......... Serpent.
7. 午, M'ma .......... Horse.
8. 未, Fitsuixi .......... Goat.
10. 酉, Tōri .......... Cock.
11. 戌, īnū .......... Hound.

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 Kinō-ye ne no tosi, and the sixtieth 癸亥年, or Midzū nó to i no tosi. The first year of the cycle now current answers to 1864.

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 人人之王, 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).

The second year of king ZIN MU is called 神尹 武 天皇 壬戊 戊 二 年.

§ 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 (年号 or 号年).

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 2).

The 68 Chinese words, from which the Japanese year-names are chosen, are:

Table: |
| 天 乾 建 延 萬 神 雲 文 寬 養 | 老 久 中 祥 正 承 應 賓 保 衡 康 享 |
| 弘 慶 貞 靈 泰 平 禮 大 化 字 嘉 喜 |
| 德 吉 景 護 鳳 朱 鳥 和 寿 亨 龜 錄 |
| 禮 安 仁 勝 昌 神 福 齊 同 銅 白 雉 |
| 永 明 至 治 長 観 歴 政 興 |

The successive year-names of the current century are:

| 祐 和 , Kiyoo-ya  | 辛元 1801. |
| 文化 , Bun-kwa  | 甲元 1804. |
| 文政 , Bun-sei  | 戌元 1818. |
| 天保 , Ten-foo  | 庚元 1830. |
| (Ten-poo)  |  |
| 弘化 , Koo-kwa  | 甲元 1844. |
| 嘉永 , Ka-yei  | 戊元 1848. |
| 安政 , An-sei  | 甲元 1854. |
| 萬延 , Man-en  | 庚元 1860. |
| 文久 , Bun-kiu  | 辛元 1861. |
| 元治 , Gen-dzi  | 甲元 1864. |

1) After the calculation of the Professor P. Kaiser at eight o clock in the morning of the said year, there was a New Moon at Miyako. Therefore the correctness of the Japanese chronology may not be called in question.

2) 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.
§ 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-ki or modifications of the weather, are distributed by pairs over the twelve months of the year, the first of each pair being called 節 Settsu, the second 中 Tein.

<table>
<thead>
<tr>
<th>春立, Ris-sun ...... 3 Febr.</th>
<th>秋立, Ris-siu ...... 7 Aug.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of the spring.</td>
<td>Beginning of the autumn.</td>
</tr>
<tr>
<td>雨雨, U-sii ...... 19 Febr.</td>
<td></td>
</tr>
<tr>
<td>Rain water.</td>
<td>Local heat.</td>
</tr>
<tr>
<td>虛哀, Kiyoo-tsets ...... 5 March.</td>
<td>Fuki-ro ...... 8 Sept.</td>
</tr>
<tr>
<td>Awakenings of the insects.</td>
<td>White dew.</td>
</tr>
<tr>
<td>Middle of the spring.</td>
<td>Middle of autumn.</td>
</tr>
<tr>
<td>清明, Sei-mei ...... 5 April.</td>
<td></td>
</tr>
<tr>
<td>Clear.</td>
<td></td>
</tr>
<tr>
<td>暦雨, Koku-u ...... 20 April.</td>
<td></td>
</tr>
<tr>
<td>Seed rain.</td>
<td>Cold dew.</td>
</tr>
<tr>
<td>夏立, Rik-ka ...... 5 May.</td>
<td>冬立, Rit-too ...... 7 Nov.</td>
</tr>
<tr>
<td>Beginning of the summer.</td>
<td>Beginning of the winter.</td>
</tr>
<tr>
<td>小滿, Seo-man ...... 20 May.</td>
<td></td>
</tr>
<tr>
<td>Little plenty.</td>
<td></td>
</tr>
<tr>
<td>芒種, Boku-siu ...... 5 June.</td>
<td>大雪, Dai-setts ...... 7 Dec.</td>
</tr>
<tr>
<td>Transplanting of the rice.</td>
<td>Great snow.</td>
</tr>
<tr>
<td>夏至, Gezi ...... 21 June.</td>
<td>冬至, Too-zi ...... 22 Dec.</td>
</tr>
<tr>
<td>Height of the summer.</td>
<td>Height of the winter.</td>
</tr>
<tr>
<td>小暑, Sio-syo ...... 6 July.</td>
<td></td>
</tr>
<tr>
<td>Little heat.</td>
<td>小寒, Sio-kan ...... 6 Jan.</td>
</tr>
<tr>
<td>大暑, Dai-syo ...... 23 July.</td>
<td>Little frost.</td>
</tr>
<tr>
<td>Great heat.</td>
<td>大寒, Dai-kan ...... 20 Jan.</td>
</tr>
<tr>
<td></td>
<td>Great frost.</td>
</tr>
</tbody>
</table>

The civil year begins with Ris-sun (beginning of the spring). Ris-sun yori futsi ziyu 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-kan (彼岸), 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-tsuki* (幾月？), or *Nangetsu*, how many months?

<table>
<thead>
<tr>
<th>Japanese</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Fūtō-tsuki.</em></td>
<td>一月，Itsi-gets or 一個月 <em>Ik-ka-gets</em>, one month.</td>
</tr>
<tr>
<td><em>Fūtō-tsuki.</em></td>
<td>二月，Ni-gets &quot; 二個月 <em>Ni-ka-gets</em>, 2 months.</td>
</tr>
<tr>
<td><em>Mi-tsuki.</em></td>
<td>三月，San-gets &quot; 三個月 <em>San-ka-gets</em>, 3 &quot;</td>
</tr>
<tr>
<td><em>Yo-tsuki.</em></td>
<td>四月，Si-gets &quot; 四個月 <em>Si-ka-gets</em>, 4 &quot;</td>
</tr>
<tr>
<td><em>Itsū-tsuki.</em></td>
<td>五月，Go-gets &quot; 五個月 <em>Go-ka-gets</em>, 5 &quot;</td>
</tr>
<tr>
<td><em>Mū-tsuki.</em></td>
<td>六月，Roku-gets &quot; 六個月 <em>Rok-ka-gets</em>, 6 &quot;</td>
</tr>
<tr>
<td><em>Nanad-tsuki.</em></td>
<td>七月，Sitshi-gets &quot; 七月 <em>Sitshi-gets</em>, 7 &quot;</td>
</tr>
<tr>
<td><em>Yu-tsuki.</em></td>
<td>八月，Fatsu-gets &quot; 八個月 <em>Hak-ka-gets</em>, 8 &quot;</td>
</tr>
<tr>
<td><em>Kokōno-tsuki.</em></td>
<td>九月，Ku-gets &quot; 九個月 <em>Ku-gets</em>, 9 &quot;</td>
</tr>
<tr>
<td><em>To-tsuki.</em></td>
<td>十月，Ziu-gets &quot; 十個月 <em>Zik-ka-gets</em>, 10 &quot;</td>
</tr>
</tbody>
</table>

To the question *Nan-gwats* (何月？), at Yedo *Nan ngats*, which month?

(of the year) the names following answer:

| " (at Yedo Soo ngatsū). | " |
| 二月, *Ni-gwats*, second " | 八月, *Fatsu-gwats*, eighth " |
| 四月, *Si-gwats*, fourth " | 十月, *Ziu- (Dziu-)* gwats, tenth " |

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.
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-dzuki) is added, which obtains the name of the moon, which it follows, preceded by the word Uruu (満). The intercalary month following the second month is thus called 満二月, 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. と, Fi, Hi; the night に, Yo; the midday Firu; the midnight Yoru. The compound Firu-yoru, = day and night, means the civil day; it is equivalent to the Chinese 畫夜, Tsin-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 Zitsu); both are used in counting the days.

1. After the Chinese manner they count, with or without the numerative 篮 or 个, ka, to the question: 几日, Ik-ka, how many days?

一篮日, Ik-ka nitsi, 1 day.
二篮日, Ni-ka nitsi, 2 days.
三篮日, San-ka nitsi, 3 days.
四篮日, Si-ka nitsi, 4 days etc.

after the reckoning with the numerative 篮, ka (page 150):

三篮十日三篮四篮日, Sanzū san-si-ka nitsino aida, within 33 to 34 days.

If the numerative 篮, 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 Ziyu-yok-ka, for 24 days Ni-ziyu yok-ka, for 34 days San-ziyu 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: Idzū-ka (何日), = which day? or Idzure no fi-ka?
Tsüi-tatsi, properly Tsuki-tatsi, signifies the moon’s rising; the first day is called also Tsuki-gōšira, head or beginning of the moon. The first day of the year is called 元日, Gwan (or Gan) zits, or Fazimenōji. The old-Japanese Ka (日) means daylight; Fī, as Chin. 日ニ, Nitsi, means sun and day.

Still to be noticed, are the expressions:

昨夜, Sákū-ya, last night.
昨日, Sákū-zits', yesterday.
昨天, Sákū-ten, yesterday.
昨朝, Sákū-tōo, yesterday morning.
昨今, Sákū-kon, yesterd. and today.

再昨日, Is-sakū-zits, the day before yesterday.
今日, Kou-nitsi, to day.
明日, Miiyo-nitsi, to morrow.
明後日, Miiyo go nitsi, or Asatte, the day after to morrow.

Ik-ká (幾日) de deki-másūka, in how many days can it be done? Ni-fiyakú nitsi utsi de deki-másū, in two hundred days it can be done. — Sore wa idzuka (何時日, 何时, 早晚) made ni deki-másuka? till (on) what day can it be ready? Ku-gwatsui fatsui-ka made ni 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*, Me (see § 32), then this expression is equivalent to an express definition of the day by an ordinal noun of number. 毎 7 日 2, Mai-nitsi, is said for: daily; 隔 9 日 3, Kaku-zitsu, the next day but one; Mi-ka-meni, on the third day; Mi-ka-me gōtōni futsuru nek-ki, a fever which arises (recurs) every third day, the tertian ague. — Kon-nitsi yori 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. — Yedo mūkasi yok-ka-me gōtōni itei tōtsi nari, at Yedo, 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 3 十 5 三 3 四 2 个 7 日 3 目 6, San-ziu 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.
1. 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 ¼, Toki, times), which are named after the zodiac, as

<table>
<thead>
<tr>
<th>子午時午</th>
<th>Ne nó doki, Mouse-time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>初半</td>
<td>siyo, = 11 o'clock in the evening.</td>
</tr>
<tr>
<td>正午</td>
<td>sei, = 12 o'clock midnight.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>丑申時申</th>
<th>Usínó doki, Bull-time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>初半</td>
<td>siyo, = 1 o'clock in the morning.</td>
</tr>
<tr>
<td>正申</td>
<td>sei, = 2 o'clock</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>寅酉時酉</th>
<th>Torá nó doki, Tiger-time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>初半</td>
<td>siyo, = 3 o'clock in the morning.</td>
</tr>
<tr>
<td>正酉</td>
<td>sei, = 4 o'clock</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>卯戌時戌</th>
<th>Unó doki, Hare-time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>初半</td>
<td>siyo, = 5 o'clock in the morning.</td>
</tr>
<tr>
<td>正戌</td>
<td>sei, = 6 o'clock</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>辰亥時亥</th>
<th>Tatsúnó doki, Dragon-time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>初半</td>
<td>siyo, = 7 o'clock in the morning.</td>
</tr>
<tr>
<td>正亥</td>
<td>sei, = 8 o'clock</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>巳巳時巳</th>
<th>Mi nó doki, Serpent-time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>初半</td>
<td>siyo, = 9 o'clock in the morning.</td>
</tr>
<tr>
<td>正巳</td>
<td>sei, = 10 o'clock</td>
</tr>
</tbody>
</table>

Our 11 hours 48 min. 2 sec. before midnight is expressed by 子初
Chapter IV. Notation of Time. § 44.

三時 三分 二秒. Ne no siyo san-koku san-bun ni-meo, i. e. 3 \times 15 + 3 min. + 2 sec. from the beginning of the Mouse-time. Our 12 o'clock midnight is 子 正, Ne no sei; our 12 o'clock 15 min. after midnight 子 丑 正, 初, Ne no sei siyo koku.

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 \times 6 times (時, Toki); the Toki however is subject to the decimal division into 10 刻, Koku (notches), which are also called 分 Bun (tenths), the Bun into 10 厘 Rin. The Kokù 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 Toki, is subtracted from the number 10; thus 1 - 10 = 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 Yedo. There, at 12 o'clock at noon, the clock strikes 9 1), and the Japanese calls this time Firu kókonótsu doki, = noon, time of the nine number, or in short, Kókonótsu-doki, or Kókonótsu, or even M'máno koku. 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 kókonótsu han doki, = afternoon 9½ time, or, in short, Firu kókonótsu han; our 2 o'clock Firugo yatsu-doki, or Firugo yatsu, or also Hitúzi no kokù; our 3 o'clock Firugo yuu han, etc., till after the end of the fourth Toki, at midnight the clock strikes nine again, and beginning with Yoru kókonótsu doki, the other six Tokis continue till noon. In consequence of this, for the Japanese Tokis the following definitions of time are obtained.

---

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.
In agreement with the preceding definitions are the notices of time, occurring in the Shopping-Dialogues page 17, after the Nagasaki original, page 42, where is to be read: 九時半, Yōtsu-dōki, 9th time,
= 12 o'clock at noon.

九時半, Kōkōntsu-han, 9½,
= 1 o'clock in the afternoon.

晩後, Fīru-go, in the afternoon.

八時半, Yōtsu-dōki, 8th time,
= 2 o'clock in the afternoon.

八時半, Yōtsu-han, 8½,
= 3 o'clock in the afternoon.

夕, Fūu, in the evening.

七時半, Nandatsu-dōki, 7th time,
= 4 o'clock in the afternoon.

七時半, Nandatsu-han, 7½,
= 5 o'clock in the afternoon.

暮, Kure, in the evening.

六時半, Mutsu-dōki, 6th time,
= 6 o'clock in the evening.

六時半, Mutsu-han, 6½,
= 7 o'clock in the evening.

夜, Fīru, or Yō, at night.

五時半, Itsutsu-dōki, 5th time,
= 8 o'clock in the morning.

五時半, Itsutsu-han, 5½,
= 9 o'clock in the morning.

昼前, Fīru maye, in the fore noon.

四時半, Yōtsu-dōki, 4th time,
= 10 o'clock in the morning.

四時半, Yōtsu-han, 4½,
= 11 o'clock in the morning.

四時半, Ōtsu-dōki, 4th time,
= 10 o'clock in the evening.

四時半, Ōtsu-han, 4½,
= 11 o'clock in the evening.
dōki yori nana tsū made utsūni, "between one and four o'clock." — ½ ½ 時半, 頃, Y graveyard dōki goroni, "about three o'clock."

On the contrary, not in agreement with it are the notices, occurring in R. Brown's Colloquial Japanese, Grammar, page XLVIII, where Neno kokonotsu dōki 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 adapted, that the hour-ciphers are on loose plates, which are shifted, whilst the division of the hour-circle into Kokū or Bun, as also the cyclical division of the zodiac is fixed. The changing of the hours is called Toki wo utsūnū.

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 Yedo 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 ½, Ōkō, foot (— ½ 尺 ½, Is-ōkō, one foot), the iron foot (Kanesasi, vulgo Kane-ōkō), used by work-people, generally bent to a square and therefore called the bent foot (曲 ½ 尺 ½ Kiyok-ōkō), 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 (Kanešákū 1), whereas the Japanese Department of Marine has adopted 3,289248 Japanese feet for it 1), and a manual published at Nagasaki 2) 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 EMDE, by the „Nederlandsche Handelmaatschappij,” the Japanese foot was fixed at 0,30385 Netherlands ell.

For piece-goods, except woolen stuffs, a whalebone foot (鯨尺, Kuzira šákū) is used, being = 1,25 iron feet.

Divisions of the Šákū:

<table>
<thead>
<tr>
<th>Jap. foot</th>
<th>Mètres</th>
</tr>
</thead>
<tbody>
<tr>
<td>一尺 (尺, Šákū)</td>
<td>0,30175</td>
</tr>
<tr>
<td>一寸 (寸, Sun)</td>
<td>0,030175</td>
</tr>
<tr>
<td>一分 (分, Bun)</td>
<td>0,0030175</td>
</tr>
<tr>
<td>一厘 (厘, Rin)</td>
<td>0,00030175</td>
</tr>
<tr>
<td>一毫 (毫, Goo)</td>
<td>0,000030175</td>
</tr>
<tr>
<td>一丝 (丝, Si)</td>
<td>0,0000030175</td>
</tr>
<tr>
<td>忽 (忽, Kot)</td>
<td>0,00000030175</td>
</tr>
</tbody>
</table>

Multiples of the Šákū.

間 (間, Ken) = 6 Šákū (1,8105 mètres); as measure for piece-goods 6,5 Šákū.

丈 (丈, Žoo) = 10 Šákū (3,0175 mètres).

町 (町, Tágo, Táoo) = 60 間 Ken (108,63 mètres).

里 (里, Ri) = one mile, = 36 町, Táoo

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. CALVIN, 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-niyuts zen syo, or „the book on Marine artillery.”
3) 蕃語小語引 Japanese Translation of the English and Dutch with pronunciation.
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 間 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, Pu (—步, 歩) or Tsūbō (—坪, 坪, Fitó tsūbō), = 一間四方, i. e. a square Ken, or 方六尺, i. e. 6 square feet (3,27791025 square mètres).

畳, Tō, Se (一畳, 畳, Fitó se), a rectangle of 6 歩 Pu length and 5 Pu breadth, = 30 square Pu.

段, Tan (一段, 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, Tōgo, Tōo (—町四方, It-tōo yomo), a plane of 60 Pu length and 50 Pu breadth, = 3000 square Pu.

§ 47. Measures of capacity (Masūmé) for dry and liquid wares.

升, Šoo, Šgo (—升, 什, Is-šoo), unity of the measures of capacity, formerly distinguished by Europeans with the Malay name Gantāng, 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.

伍合, Go-goo, pron. go-ngoo, a measure of 5 合 Goo, = ¼ 升 Šoo full 9 decilitres.

合, Goo, pron. ngoo (—合, Itsi goo), = ¼ 升 Šoo.

勺, formerly 亀勺, Siyakū, pron. Šākū (—勺, Is-šākū), = ¼ 升 Šoo.

伍勺, Go siyakū, a measure of ¼ 升 Šoo, or ¼ 合.

オ, formerly 抄 and 楮, Sai (—オ, Is-sai), = ¼ 升 Šoo.

Multiples of the Šoo.

伍升, Go Šoo, a measure of 5 升 Šoo, = 9.46682595145 cubic decimètres.

俵, Pioo, or Tawāra (—俵, 俵, Ip-pioo or Fitó-tawāra), a sack or bale (rice), at present contains 米 三斗 五升 九分 or 3 To 5 Šoo rice.

斗, To, formerly 斗 (—斗, It-to), as vessel Tomásū, = 10 升 Šoo.
CHAPTER IV. MEASURES, WEIGHTS AND COINS. § 47, 48.

§ 48. Weights, Hakarime.

1. オ, Sai (一, Ise-sai), = 1/8 斗, Shr. 茶, vulgo 穀, Šak' (一, Is-šak'), = 1/8 合, Goo. 合, Goo (一, Itsi goo), = 1/8 斤, Kin.

斤, Kin (一, Ik-kin), the Japanese pound, called by Europeans Catty (ct.), weighs according to former notices 1) 0.6 kilo, according to the latest definition 1), 0.597 kilo. They reckon, at Yedo:

|--------|-------|---------|-------|------------|-------|-----------|---------|

五, Go Žiu kin, = 50 catties (ct. 50). or half a picol (pl. 0.5).

百, Hiak'-kin, = 100 catties or a picol.

2. Silverweight.

Unity: Mon-me, pron. Momne, from 文 Mon, = farthing, and 目 Me, = eye, means characteristic, i.e. weight of a farthing. The signs used for Mon-me are 兇, Sen, 尺, 旬, 丁, 年, abbreviated forms of the Chinese 錢 2) Sen, = farthing. In stead of Mon-me, in connection with some numbers, only 目, Me is used. The Europeans have therefore adopted the name Mace, Dutch

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1) Ph. fr. Von Siebold, Nippon-Archief, Division IV.
2) Ban-go syoo in, see page 167, note 3.
3) 久即, 一, 錢之重.
Maas. One Mace (— swore, Itsi mon-me, or 壹目, Itsi-me, or 銀壹錢, Gin is-sen), weighs 3,74799 grammes and has, as ¼ 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, Fun, vulgo condrijn, conderein, cent.
100 厘, Rin, vulgo cassie, cash, mokje.
1000 毛, Moo.
10000 弗, Hots, vulgo wassie.

Itsni 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.

五角, Go-mon-me, = 5 mace or half a tael.
十角, Žiu-mon-me, = 10 Mon-me or 10 mace, the weight, which, in silver, makes the imaginary coin Tael, Dutch Tail, = 37,4799 grammes, value in silver f 1.60 Neth. cour., being according to the Japanese text of Art. 12, alicinea d of the Additional Articles to the Netherlands-Japanese Treaty of 30 January 1856, 6,25 角 = 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 Me; thus 二 = 十目, Ni-ziyu me, 20 Mon-me. 三目, 十目, San-si-ziyu me, 30 to 40 Mon-me. 九目, 一目, Ku-ziyu itsi mon-me, 91 Mon-me.

百目, Hiakú me, 100 Me or Mon-me, = 10 taels or 374,799 grammes, or f 16 Neth. cour.

貫目, Kwan-me (at Yédo Kám-me). 一千貫目, Ik-kwan-me, or one rist (1000) me = 100 taels.

三千貫五百貫目, San-gwan go hiakú mé, 3500 me or 350 taels.
拾貫目, Žik kám-mé, 10 rists or 10000 me, . . . . = 1000 "
百貫目, Hiak kám-me, 100 rists or 100000 me, = 10000 "
千貫目, Sen ngam-me, 1000 rists or 1000000 me, = 100000 "
萬貫目, Mán ngam-me, 10000 rists, . . . . . . . . . . . = 1000000 "

¹) In the official Dutch translation instead of it we find: "De zilveren Spaansche munt of pilaar-munt wordt gerekend tegen de waarde van f 2.50. De Mexicaansche dollar tegen f 2.55 Ned. cour."
CHAPTER IV. MEASURES, WEIGHTS AND COINS. § 48, 49, 50.

The Yédo Pound (江戸斤, 一斤, Yédo no 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.

壹文, Itai-zi, 一錢 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, Itai mon), the smallest exchange coin, in circulation 錢 Sen (= Chin. Tsién), 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, Hidák 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-kwana-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, Ni kwana-mon, two taels; 三貫文, San kwana-mon, three taels.

The copper coins, which generally bear for superscription a year-name besides the word 通寶 Tsú-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 hidák 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 drygo. 銀壹兩四分, i.e. one Riyoo of silver is = 4 Mon-me or mace 3 Fun or condrin, thus 68 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; in weighing the deficiency is made up by silverlumps. People reckon: Itsi-mai, Ni-mai etc.

The oblong coin with the superscription 一分銀 Itsi bû gin, first cast in 1837, has been found to have a value of $\mathcal{f} 0.80$ Neth. cour., is nevertheless worth 33 Dollar-cents or $84\frac{1}{6}$ 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 朱銀 Is-šu gin, of which 4 go to an Itsi bû gin, first cast 1854, is worth 8½ Dollarcent, full 21 cents N. c.

§ 51. Gold coins.

The unit is the 両三分 Riyoo. 金十分四両半金, 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 now in force the Riyoo of gold or the Koban is worth 60 Mon-me of silver, or $\mathcal{f} 9.60$ 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 ($\mathcal{f} 4.80$ N. c.) represents the half Koban.

The ¼ Koban is an oblong coin with the superscription 一分 Itsi pu, for which it is customary to write 一歩. Its exchange value is for Japanese 15 Mon-me or 1½ taels ($\mathcal{f} 2.40$ N. c.).

The ¼ Koban is represented by an oblong coin of silver and gilt, with the superscription 朱 Ni ｓu, for which in general Ni ｓu is said; the newest cast in 1859, are worth 16½ dollarcents or 42 cents N. c.

The ⅛ Koban, also a small silver-gilt coin, has the superscription 朱 Is-šu, which is called Is-ši.
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; *Itō*, very.

2. Adverbs ending in *kū* (in the spoken language simply *u*), formed from adjectives in *ki* (p. 106), as *Hayāku*, early; *Osōku*, 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 *to*, as: *Sadamete*, definitely; *Kessité*, 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:
Yókū, 能, in the spoken language You, Yó, well. (See p. 112. II.) 1.
Yoróšiku, 宜, Yoróšiu, well, good.
Wáruku, 恶, Waru, bad, ill.
Hayóku, 速, Hayó, Hayó, quickly.
Osóku, 遅, Osó, Osó, slowly. 5.
Kátaku, 難, Káto, Káto, hardly, with difficulty.
Yášiku, 易, Yášu, easily.
Kúvášiku, 委, Kúvášiu, neatly, exactly. 8.

2. Adverbs in ka, with the terminational ni (see p. 116, § 13):

Sídžuká ni, 謹, calmly, in stillness. 9.
Tsumábiráká ni, 詳, clearly and distinctly. 10.
Sumiyaká ni, 速, quickly, swiftly.
Tášiká ni, 慎, certain.
Tamasaka ni, 選, by chance, fortuitously, accidentally.
Dan-dan ni, 段, by degrees, gradually.
Zen-zen ni, 漸, by degrees. 15.
Sóro-sóro, Sóro-sóro, 徐, gradually.
Yara-yara, slowly. Yara-yara yuku, to go slowly, saunter, lounge.
Mú-sáto, 無差, Musá-musáto, without forethought, in confusion, in opposition to Kúvášiku, 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; Oókini, very; Sükóso, little; Nao, once more so, so much the; Iyá, iyó, again so; Másu-másu, more and more; Fana-fada, very; Mottomo, utmost; Ito, very; Itóte, utmost, highest.

Besides these:
Dore-dake, Dore-fodo, how much?
Dono-kurai ooki, 何位, 多, how much?
Yo-fodo, 餘程, Amóri, 餘, too. (See p. 136 § 28.)
Mina, 皆, together. – Súbete, 總, 都, Tonto, in all.
Ost-nábete, 押, 並將, altogether. 24.
Koto-gotoku, 悉, all over, entirely.

Nokorazu, 非, without surplus, without exception. (See p. 59.)

Mattakū, 全, wholly, perfectly.

Ippai ni, 一, 益, full, abundantly. — Ippan ni, 一, 盤, full (to the brim).

Is-so ni, 一, 緒, together successively, altogether.

Kátsū-te, 勝手, wholly, entirely. With a subsequent negation, by no means, not at all, e.g.: Kátsu-te wakaranai, it is by no means intelligible; Kátsu-te mairu mai, I shall not go at all.

Kátsu-gátsu, 且, 多, wholly.

Kátsu-mata, 且, 亦, 且, 又, so much the more.

Yo-kei ni, 餘, 计, in a greater degree, more.

Iyásikú mó, 荷, 柔, 悅, so much the more.

Sai-bun, 隨, 分, proportionally, pretty, tolerably.

Ziyu-bun ni, 十, 分, fully, quite.

Itsu-bun va, 一, 分, partly.

Mabara ni, 矛, sparsely, in a scattered manner, here and there, partially, thinly.

Oyóso, pron. oyóso, 几, in sum, together; very nearly, about.

Tákiu-sanní (at Yédo), 沢, 山, richly, abundantly, in multitude.

Tai-soo, 大, 壮, excessively. Tai-soo ooku, far above measure.

Tai-gai, 大, 槻, in general, more or less.

Tai-tei, 大, 抵, Oo-kata, 大, 方, in general, more or less.

Sukóburu, 頭, 顔, pretty, tolerably, for three fourths of the full measure. Sukóburu fiséni, it is pretty long ago.

Yoffodo, ほと, contracted from Yoi-fodo, pretty.

Téiyu-do, pron. Téoo-do, 調, 度, not, proportionately, reasonably, just. Téiyu-do yoi, it is just good.

Fotondo, 殖, almost, nearly; scarcely, hardly. Sore va fotondo taru, it is hardly enough.

Fodo-fodo, Naka-naka, 中, 魚, almost.

Sukunáku mó oókumó naku, 少々弱々 多々弱々, neither less nor more.
Tsito, Tsiito, 微る。些少, a little. Tsito mo, as little as possible, with a subsequent negation, not in the least.

Ygu-ygu- (you-you-) sité, scarcely, hardly; almost.

Bakari, 誰れ, merely, only. Kore bakari, only this.

Fu-sokü ni, 不足, not enough.

Betsü ni, 別, in particular, particularly.

§ 55. Adverbs of circumstance.

Mu-yökü ni, 無益, vainly. — Muddá ni, 虚空, in vain.

Mündaké, 虚空, in vain.

Ayamátte, 謹慎受, by mistake.

Ukegatte, 謹慎, willingly.

Kononde, 好快 (contracted from Konomite), gladly, willingly, readily.

Tasinde (= Tasimite), 慢, gladly. — Nengoro ni, 慢, gladly.

Iya-nagara mó, against the grain, reluctantly.

Tomo ni, 俱, with, together, alike.

Itsü ni, 會, together.

Onóziku, 同時, in the spoken language 通, together, at the same time.

Tada, 唯, only, alone, but. Tada san ka nitsi nomi, or Tada san ka nitsi bakóri, only three days.

Saye, 上, 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 magusu, say only: „Sir.” — Sake wo nomi saye suru mono, some one, who does nothing but drink spirits. — Sake wo nomi saye surébá, yeru, 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, x=, 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-tane, assume but for as yet a name. — Ima sibéi dani oase nan, now it will only last a short time.
Sūrā, ずり, even, German. *sogar*, indicates that an unexpected predicate is emphatically given to the subject of a sentence, e. g.: Kisákī sura kavikoko kuvase tamqavu, even the queen has silkworms fed. — Kare sura koreko sirānu, he even does not know this.

Kata-gata, 隻, single, alone. 70.

Suku-náku-tomo, 少し作った, at least. Sukunqu sitīmo san ku getsu, at least three months. — Sa-naku-tomo, at least.

Nōru-dake, 成っ丈, if possible.

Ze-hi, 足非, so or not so, in any case; necessary. Ze-hi itāsi-maoo, I shall do it in any case.

Don bo-don, 動不動, either active or not active, = in any case. 74.

To-mo kōku-mo, とocker, To-mo ku-mo, とおcycle, however, in any case. Also To-kaku [兔 角], if possible, synonym to Nōru-dake. — To-kaku itsi-yau ni nāru-besi, if possible it should happen in one and the same way.

Fu-i ni, 不意, suddenly, at once. 76.

Tama-tama, 偶, unexpectedly, by chance.

Sai-siyo ni vá, 最初初, firstly.

Dai-itsu ni vá, 第ーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーーা
Idzukun zo, Dotsira, where? — Asökó ni, somewhere. — Atsira, anywhere. 88.
Kásikó ni, there. — Koko ni, Kotsira, here.
Kono tokóro ni, here. — Sono tokóro ni, there.
Yoso ni, elsewhere. — Yoso ye, to elsewhere. — Yoso kara, from elsewhere.
Tu-siyo, pron. Tu-şo, 他處,t, elsewhere. 92.
Besides these, for the definition of place and space, come under notice:
Amánêkâ, 微處, everywhere. Siyo-siyo, pron. そ處, 處, everywhere.
Tsîkâkâ, 近處, near.
Toku, 遠處, far; Yen-foo ni, 遠方, far. 95.
Is-şo ni, 所處, at or to one and the same place. — Is-şo ni yukû, to go with, to accompany.
Naka ni, or Tsiu, 中, in the midst, amidst, amongst. 97.
Urâ ni, 内, within. — Fokâ ni, Soto ni, 外, without.
Maye ni, Sakî ni, 前, before. — Ustô ni, Ato ni, Notes ni, 後, behind.
Uyê ni, 上, above. — Sîtî ni, 下, beneath. 100.
Sôbâ ni, Kata ni, Katawara ni, 側, near, at the side, beside.
Migi ni, 右, to the right. — Fîdârî ni, 左, to the left.
Mavâri ni, 阪, round, around.
Guru-guru, around. — Gururi to, round about.
Mûkâ ni, 向, against, opposite. — Ai-tâi, 相, 直對, opposite. 105.
Yoko ni, Yoko sama ni, 横, across. — Nana-me ni, 斜, aslant.

§ 57. Adverbs of time, to the question: when? how long?
Itsû zo, 何時, when? 108.
Itsû-mo, 何时, 恒, whenever, ever. — Itsû de mo, whenever, always, ever; with a negative verb, never. 110.
Imâ (imâ) 今, now. — Ima ni, 今, now. — Imâ yori, 今, henceforth. 111.
Ima-made, 今, hitherto, heretofore.
Ima-mâdeva, contracted imôda, in the spoken language usually Mada, 猶, hitherto, still, Lat. adhuc; in connection with negation included in the subsequent verb, not yet, 未.
Tadá-ima, 只今今。即今。向来, just now.
114.
Maye-kata, 前方方,Maë-kata yori, beforehand. — Madzu, 先先, first, beforehand.
Hayákú, 驱。早, Hayqu, Hayoo, 1. soon, very soon; 2. early.
Mo-hóya, Mo-hayqu, contracted Moo, already. — Moo O kairi-de gozaimásuká, do you go again already?
117.
Osóku, 晩, late.
Arú toki ni, 一時, once, at a certain time.
Těiká-goro, 近日日近来, lately. — Těiká-dziká-ni, shortly, speedily.
Múkáni, 昔古, of old, formerly, of yore. Múkási yori, of yore.
Inisi hé, 往昔, of old time, formerly.
Tsúi ni, 終到, at the end, finally, at last; ever; with a negative verb, never.

Sikiri ni, 頻, every moment, without ceasing.
124.
Otte, 追而, afterwards, consequently; late, henceforth, = sono notsi.
Ottšéki, 刻下, forthwith, immediately, directly, = suguni, ai-no nai.
Sugu ni, 直, directly, straight.
Ziki ni, 直, directly, forthwith.
Síbaráku, 暫在, in short, shortly, quickly.
Ygu-yaku, Yoo-yaku, 渐, by degrees.
130.
Tátsi-matsí, 立待, 忽, at once, directly; suddenly.
Yagate, 頓而, suddenly.
Sóku-zi ni, 即時, directly.
Fisásiku, 長, long. Hisá-bisá, long ago. Fisásii áto, long ago.
135.
Sái-zen, 最前, just now.
Kore-kara, hereafter, thereupon.
Ik-kóo, 一向, henceforth, in connection with a subsequent negation, no more.
Súdéni, 既, 已, already.
Kúni, 急, quickly, hastily.
139.
Teiyóto, Teiító (テイと), vulgo Tsóíto, 卍度, once, for a moment.
†週キケ, just hear! — Teíító O matsí nasare, wait a moment!
Sono toki, 當時, then, at that time.
141.
Sono notsū, 其後, thereafter.
Notsū-hodo, 後程, by and by. — Notsū-notsū, later.
Kono i-go, 此以後, after this.
Kono-goro, 間日, there, then.
Kono hodo, 此程, shortly, lately.
Kono aida, 此間, 以前, shortly.
Sakī ni, 昨者, 以前, before the time, that has immediately preceded the present, just now. Mo sūkōsī sakī, a short time ago.
Sakī-goro, 先頃, lately.
Sakī-hodo, 先刻, just now, presently.

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-notsū, 今日, Kon-notsū wa, 今朝, Keo, Kioo, this day, to-day.
Kesa, 今朝, this morning.
Sōkū-zitsū, 昨日, Kinou, 昨日, (contr. from Saki no ji, 前日), yesterday.
Sōkū-gētsū, 昨月, last month.
Sōkū-nen, 昨年, last year.

Asū, Asūta (Asta), 明日, 明日, to-morrow. — Asū-made, till to-morrow.
Miyōo-nitsū, 明日, to-morrow. — Miyōo-nitsū no jiru, to-morrow noon.
Miyoo (nitsū no) āsa, to-morrow morning. — Miyōo-ban, 明夜, 明夜, to-morrow evening.

Miyōo-gētsū, 明月, next month.
Miyōo-nen, 明年, next year.
Miyōo-go-nitsū, 明後日, the day after to-morrow; also Asatte, あさって.
Ake no tosi, Akuru tosi, 明年, 年, next year.

Akuru ji, 明日, to-morrow.
Rai-nen, 來年, the year still to come, the next year.
Rai-gētsū, 來月, next month.

Firu ni, 晩, by day.
Ya-bun ni, 夜分, Ya-tai, 夜中, at night.

For adverbial definitions, to the question: how often? are used
1. the repeating numbers cited in § 32, p. 143: Fūtō-tabi or Itsi-do, once; Fūtō-tabi or Ni-do, twice; Fūtō-tabi mi-tabi, twice, thrice, continually, etc.
CHAPTER V. ADVERBS. § 57, 58.

2. Mare ni, 希 _dirs, seldom.
   Suku niki toki va, 少  _<+>��  _<, seldom.
   Oo ki toki va, 多  _<+時  _<, often.
   Ori-ori or yori-yori, 時  _<, now and then.
   Ori-fūzi, 折  _<時  _<, from time to time, now and then.
   Fu-tosīte, 非帝, sometimes.
   Sibā-sibā, 數  _<, often. — Setsū-setsū, 節  _<, often.
   Tabi-tabī, 度  _<, at every turn. 175.
   Tsūnē ni, 常  _<, 恒, generally, always. — Tsūnē-dzūnē, continually.
   Obātōsīku, 夥  _<, 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.

Hēi, ～_1, with its variations: hēhi, hi, vulgo hāi, ha, yes. 178.
Soo-yū, 左  _<, contracted Soo, so, thus, considered more polite than Hēi. — Soo māsoo, it will be so.
Sikāto, 賜  _<, certainly, truly.
Tāshīkan, 慣  _<, certainly, truly.
Makōto ni, Zitsu ni, 然  _<, in truth, truly, forsooth, indeed. — Masa ni, 正  _<, indeed.
Geni, or Geni-geni, 現  _<, evidently, doubtlessly.
Kēshī, 决  _<, surely; with subsequent negation: by no means, not at all.
Ari-tei ni, 有  _<, solidly, to the purpose. 185.
Kittō, 急  _<, certainly.
Fit-zen, 必  _<, certainly. Fit-dziyoo, 必  _<, certainly, definitely.
Itsi-dziyoo, 一  _<, definitely.
Ka-nōrazu, 必  _<, certainly, doubtlessly, without doubt.
Motsi-ron, Mu-ron, Ron-niku, Ron-nqu, 勿  _<, do not reason! = without contradiction; not to be contradicted. 190.
Sappari, 思  _<, in all respects; with subsequent negation: by no means.
Sappari . . . . せず, to do by no means.
Tōn-zen, Too-zen, 當  _<, properly.
Isasaka, 聊  _<, in short. 193.
2. Negative.

*Iiye*, いえ, vulgo いや, no. *Iiya-iiya*, no, no. 194.

*Remark.* The negative: not, expressed in Japanese by ず, as a rule, is included in the inflection of the verbs, by which a peculiar negative conjugation arises.

*Fu-sin ni*, ふしんに, uncertainly, doubtfully. 195.

*Fu-dō-sīte*, ふどうじて, suddenly, by chance.

3. Optative.

*Doozo*, どうぞ, though, than, Pray! *Doozo, kikare yo*, hear, if you please, hear though! 197.

*Negawākū*, 願がく, though (contracted from *Negai*, wish, and *Iwāku* いわく, so as they say), so as one wishes. (See *Shopping-Dialogue* p. 11.) 198.

4. Supposing.

*Makutorasikū*, probably. — *Tō-bun*, とうぶん, perhaps. 199.

*Toki ni yotte vā*, ときにうつって, perhaps, according to circumstances.

*Zi-gi ni yori*, じい寄り, or *Zi-gi ni yotte* or *yottarā*, if time be favorable, according to circumstances; under favorable circumstances; 201.

*Utdegwākū*, うたげわく, probably.

*Zon-bun nō sī-dai*, 存分次第, as I think; also *Zon-bun ni sítagatte*, — *Zon-bun no sū-dai siyo-mōtsū ari-masu ka*, are there books also? 202.

§ 59. Adverbs connecting propositions, such as nevertheless, however, since they are conjunctival 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.

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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:  
←, ve, he, or ✱, ye, e, = wards, to. Dative and Terminative (see p. 68).  
⇐, ni, = with relation to, in, to (see p. 68).  
↓, to, = to (see p. 70).  
⇐, ni; テ, te,  Local, Modal and Instrumental (see pp. 68,  
⇐, nite; テ, de (pron. nde), 70.  
ヨリ, yori; カタ, 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 にや or Yamano にや, the topmost of a mountain; Yama にや ni, 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 テ, に or ⇐, ni, or ←, ye, 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, **above, upon (with reference to a place).

_Tsüká no úvé ni ki vo uyuru_, to plant a tree upon the grave. — _Tsüká no uve no ki_, a tree upon the grave. — _Aru úvé ni mata fitotsu_, above which there is still one. — _Kono úvé wa deki-masénú_, = what is above that, does not happen, = more I can not give for it 1). — _Sono uyé wa nai_ (or _ari-masénú_), there is nothing above that 1).

2) upon, after (with reference to time).

_Gin-mi_ (or _Tadísí_) no úvé fatto vo motte bassu_ (吟味 (or 細) 上之 法度 以 罰), upon inquiry punish according to law 1). — _Un-ziyau non-sai no úvé vá_ (運納 齋, 上之), upon payment of the duty 1). — _Sina-mono vo uke-totta úyédé (dai-kin vo) age-mažoo_, = after having received the goods I shall pay (the price) 1).

**Chinese compounds with** 上之 ziyau, ｚoo, upon.

_山之_ upon mountains. — _雲之_ upon clouds. — _座之_ upon the throne. — _以之_ upwards, prior to a time, = sore yori mave. — _San nen i-ziyau_, prior to three years ago.

2. **Sitá, **beneath, under, below.

_Sitá-ni sitá-ní_, down! down! = kneel! — _Sita yori waki-idzuru midzu_, water springing up from beneath. — _Sákú no sitá_, what is under a foot measure, the divisions of a foot 4). — _Watákúsí ca anáta yori sitá de gózáru_, = I am beneath you, I am less thou you.

**Chinese compounds with** 下之.

_天之下之_ 下之, Ten-ka, U-ke, what is under the heavens, under the firmament, the earth. — _地之下之_, under (in) the earth. — _山之下之_, San-ke, the foot of a mountain. — _以之下之_, = Sono ato, after, since. — _San nen i-ka_, three years since.

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1) _Shopping-Dialogues_, p. 38.
2) _Ibid_. p. 29.
4) _Ibid_. III. 6.
5) _Shopping-Dialogues_, p. 13.
CHAPTER VI. WORDS EXPRESSIVE OF RELATION. § 62.

3. **Mave, Maye**, vulgo **Mai**, 前× 前 (of ma, eye, and ve, side, direction), before, local or temporary.

*Matsu-maye,* = before the pine-trees. — *Yei-zi wo māne no mave ni kakavete niyou su,* she holds the suckling to the breast and suckles it. — *Itsuka nen mave ni,* a year previous 1). — *Kaviko izhuru maye ni,* before the silkworm comes out. — *Go nen yori mave,* = from the fifth year forward, i. e. before the fifth year.

Chinese compounds with 前×, zen, before.

面× 前×, before the front of. — 門× 前×, before the door. — 以× 前×, previous to. — *Kono sa-giri aruwa sono i-zen nite mo,* at this date or even earlier 2).

4. **Notsi,** 後×, (from no, back, whence nóku, retreat, and tse, place), behind, after, with a definition of time, refers to a time which is behind, with reference to the present, future.

*Kaze okiru notsi,* after the rising of the wind. — *Kazega fukite notsi,* after the wind has blown. — *Sono notsi,* thereafter. — *Ima yori oyōso ziyu futsi ka gētsu no notsi yori fitótsu minato wo firaku bēsii,* after the lapse of 18 months from now a harbour shall be opened 3). — 自×今×以×後×, from now for the future.

5. **Omote,** 面× 表, the face, the countenance, the fore-side, before.

6. **Urā,** 裏×, the internal, the inside of a garment; the reverse of a coin; the opposite.

*Iyé no urā,* the inner side of a house. — *Urāmi won no urō nari,* disgust is the reverse of inclination.

7. **Usiro,** 後× 后, after.

*Yama wo usiro ni si,* kava wo omote ni su, (the village) has mountains for background, a river for foreground, = it has mountains behind and a river before it. — Also the inside of a garment, as reverse, is called usiro.

8. **Saki,** 先× 前, point, with reference to time, beforehand, past.

*Saki no tosi,* a former year. — *Saki ni,* earlier, before. — *Go nen bakōri saki yori va,* only since the last five years. — 今× 先×, O saki! you before! you first! after you!

9. **Ato,** 足× 跡, footstep; behind.

*Fito no ato ni tuite yuku,* go behind any one. — *Sono ato,* afterwards.

1) Treaty Art. X. al. 1. 2) Ibid. XI. 1. 3) Ibid. II. 2.
10. Utsi, 内² 中, within.

Iyé no utsi ni aru, to be within the house. — Kiyo-riu-ba no utsi ni (居² 留² 場"", 内² =), within the ground, where one has residence 1). — Ríyoo kóku no utsi yori, from out both empires 2). — Utsi yori foká wo ukúgau, to spy from within what is without. — Mado no utsi ve fairu, to go in by the window. — Teki no utsi ve seme-iru, to press into the enemy. — Yumé no utsi de au, to meet in the dream. — Fuyu no utsi ni, as long as it is winter. — San-nen no utsi ni, within a space of three years. — San utsi ni utsi de deki-masú, it may happen within three days' time 3). — Hiyáku me utsi de wa aré-masénu, within (under) ten taels will I not sell it 4). — Kono ni zi no utsi idzure nari tomo motsi-yu bési, of the two signs each (whichever it be) may be used. — Kuru utsi ni, while one is eating. — Sina-mono wo 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 nakórisi ga utsi nite, as long as there was no permission.

Much in use also, are Chinese compounds with 内² , dai or nai: Kai-dai (海² 内² ), what is within the seas, the continent. — Kókú-dai (國² 内² ), within the borders of a country. — Kókú-dai no dai-utsi no gáku-si-yá, the first scholar of the empire. — Kono deu (deo) wa Nippon kókú-dai ve furé-watásu bési, this article shall be made known throughout the Japanese empire 6). — Bu-nai (部² 内² ), the inmost, interior. — Nippon no bu-nai wo riyokqu-su, to travel over the interior of Japan 7). — Ka-nai (家² 内² ), what is within the house, the family.

11. Foká, Hóká, 外² , without; except, besides.

Kono foká hokú-kókú kii ni ōté fitótsu minato wo furákú bési, besides on the north coast a harbour shall be opened 8). — Yákú-si-yo no foká ve uru békardzu, except to the government may not be sold 9). — Kéi-sei no foká onna, women except wry castles (prostitutes). — To wo foká yori todzuru, to shut a door from without. — Dai-ku sono foká zóku-nin wo kane-žóku wo motsii-masu, carpenters and other workmen use the iron-foot. — Tan-mono to ara-mono sono foká ari-masú, there are piece-goods, and raw materials and so forth.

1) Tresty. Art. VIII. al. 1.
2) Ibid. p. 4.
4) Ibid. X, 1.
5) Ibid. p. 13.
6) Ibid. II. 2.
7) Shopping-Diálogues, p. 9.
8) Ibid. p. 18.
9) Tresty. Art. II. al. 17.
Chinese compounds with 外 外, gwai, outside, without, out of:

門 外, Mon-gwai, without the gate. — 口 外, Koo-gwai, out of the mouth, out of the mouth of a river or harbor.

12. Soto, 外, originally the back door, at present generally: without.

Sotó-mo for Soto-omo, the back- or winter-side of a mountain. — Sato no sotto ni, without the village.

13. Mükávi, Muká, 向 向, vulgar also Muk̄u, Mukō, as substantive, the opposite quarter, the direction opposite anything.

Karega sumi-kava waga-iye no müká ni áru, his dwelling is opposite my house. — Muk̄u no kise ve fitó veo watásū, to put people over to the opposite side (of a river).

14. Avída, Aida, 間 間, the interval, space between things, between; space between two points of time, while.

Aída no jina, pause, leisure, opportunity for anything. — Kono aida, between. — Sono aida, meanwhile. — Yama no aida ni midzū áru veo tani-gara to ivu, the appearance of water between mountains is called a valley-brook. — Oyóso ik-ka nen no aida, for the time of one year !). — Tada siyau-bai veo nasu aida ni nomi, tou-riu-suru koto veo u-bési, only while they carry on trade, may they hold residence (there) ²).

Chinese compounds with 間 間, kan, gen:

田 間, between rice-fields. — 石 間, 生, to grow between rocks. — 人 間, Nin-gen, among men; mankind.

15. Naka, 中 中, the middle, in the midst of, amidst; among.

Tano naka no iye, a hut in the middle of the field. — Rikyu san no naka no riu-sü (兩 山 中 流 水), streaming water just between two mountains. — Yo-naka, the middle of the night, midnight. — Kusó no naka de nákō kera, crickets that chirp in (between, among) the grass.

Chinese compounds with 中 中, tsiu, in the midst:

Suí-tsiu ni (水 中) sumi mon, beings which live in fresh water. — 海 中,物, Kai-tsiu no mono, something that is in the sea, a production of the sea. — Kai-tsiu ni irite avóbi wo toru, to dive into the sea and fetch up pearl-mussels. — 地 中, Tsē-tsiu ni, in the earth. — 土 中, Do-tsiu,

in the ground. — 道 中, *Dqu-ts'iu*, = mid-way, half-way, on the way. —

16. Soba, 側, 傍 (from sóvü, come near and ba, place), the neighbor-
hood, next, at the side of, by.

 Finn o sobani koi, come next (or by) the fire!

17. Kata, 方, 邊, side; with reference to time, as much as about,
against.

Figâsi-kata, Nisi-kata, Kita-kata, Minami-gata, the east-, west-, north-, south-
side. — Kita-kata no kazé, wind from the north. — Yo-ake-kata, = the side, on
which the night goes open, i. e. about the dawn of the day. — Sono fi no yuwa-
katan, against the fall of the evening. — Sore yori kono kata, = from there to
this side, i. e. since that time.

Chinese compounds: 海 邊, Kai-ben, on sea. — Kai-ben no min, people
that live on (at) sea. — 葉 水 邊 = 生, Asi va süi-ben ni siyû zu,
the reed grows on the water.

The spoken language often supersedes Kata with the Chinese Fôo (Hôo),
方, 侭, side, quarter. — Doko ni O ide nasã'ika? whither are you going? ...san
no hooni (or hóöye), to Mr. N's. — Andâno hóöni, at or to your side, by or to
you 1). — Sono fôo, his side, you. See p. 84.

18. Fotori, 邊, round, round about.

Ike no fotori no tsutsumi, a dike round a fish pond.

19. Mvarî, 同, 周, circumference, round about, round.

Yasiki-mvarî ni, within the compass of dwellings.

Chinese expression: 周 園, Siu-i, round about. — 其 留 場, 周 園 = 門 墙, setting, round about their dwelling place people place
neither gate nor fence 2).

20. To, 與, with, Lat. cum, indicates the express coupling of two or more
objects; it is a declineable suffix and, so far, a word expressive of relation.

Dare-to onadikoto (與 誰 同), = identicalness — with which? —
Yebisit-to wa-bókâ sitâ, 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 tori wo yekaku, = to paint birds with (and) flowers. —

1) Sêkôgô-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-ziyoku-to kusira-ziyákú wa doo-kawari másúka? = as for the whalebone and the iron foot, what difference is there? ¹). — Atsi, there; Kotsi, here; Atsi kotsi-to, there and also here.

...to ...to, repeated after two nouns coordinate, answers to our both... and..., as well, as... also... Lat. et...et, que...que... — Hana-to tori-to, both flowers and birds. — Olanda kókú-sequ to Dai Nippon Tai-kun to ríyqu-kókú no kon-sin kátsu siyqu-bai no tsínámi wo firókú-sen koto wó hóssité, 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-to no atskái no koto, negotiations of (between) Japan and the Three states. — Hana-to tori-to wo yekdku, to paint flowers as well as birds. — Yuku-to kaveru-to ni mato wo iru, in going to and fro to shoot at the mark. — Farawu ni Nippon to gwái-kokè to no kwa-heiwo motsiirû koto samadake násí ²), = 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 áru, present and náki (see p. 108, n°. 30), not present, are used, thus: Mídzu áru tani, a valley with water; Mídzu náki tani, a valley without water.

21. Tonari, 隣 (from to, door, family, and narabi, row), neighborhood; next, close to.

Yákú-siyo no tonari ni, next the government house. — Kin-zíyo (kinçe), 近所, a place near, neighborhood.

22. Si-dai, 次第, rank, following, in proportion to.

Negai-si-dai, according to wish, in proportion as it is wished ¹).

23. Toóri, 通, passage; along.

Warada no feri toóri ni witarú kaiko, silkworms lying along the edge of the straw-tray. — Fama toóri no műrá mina..., all the villages along the strand. —

¹) Skowing-Dialogues, p. 31. ²) Treaty, at the beginning.

道理, 通, dgu-ri no toōrīni, according to right. — 別冊, 通, following a separate writing.

24. Tamē, 为 purpose, aim, end, the destination of a thing. Tamēnī, for, for the service of, on behalf of, for the sake of, on account of.

Fitō no tame ni, for, on account of others. — Waga-tame ni, for my sake.
Simo kami no tame ni su, the less is for the service of the greater. — Tate-mono no tāme ni kuri-uru ikka no ba-siyo, a place hired for building.
Kono okite wo katakū-sen tāme ni, for the maintenance of this article.
Uru tame ni, for sale.

Kono fitō no kavarinī, for (instead of) this man.

26. Māde, 達, 追, 追, 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 māde san ziyu fatsi ri ari, from Firato to Nagasaki it is 38 ri. — Itsu māde watākus mataneba naran kā? till when (how long) must I wait? — Asu māde, till to-morrow. — Ten-sī yori mōte siyo-zin ni itāru māde, from the emperor himself till one comes (itāru māde) to the common man.
I-fūku, ya-ku, tabi no rui māde ge-sarū, clothes, bedding, even to shoes, are distributed. — Kokōnōtsu hon doki yori nanātsu māde utsū ni, within one till four o'clock, between one and four o'clock.
Yok-ka māde ni deki-māsū, by the fourth day (of the month) it will be ready.

§ 63. Verbs in the gerund, used as words expressive of relation, are

A. With a previous accusative, 彼, wo:

1. Motte, 以, using, by means, with, the gerund of Motsei, 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:

將詩草莫浪傳, Si wo motte namī ni tsutguru koto nakāre, i. e. literally: Taking the poem let it not be abandoned to the waves! = let not the poem be abandoned to the waves.

1) Treaty. Art. III. al. 1. 2) Ibid. II. 8. 3) Ibid. II. 6. 4) Dai Gakus, § 6. 5) Shopping-Diologues, p. 17. 6) Ibid. p. 10.
The object of Motte is used as the means of carrying out an action in sentences as:

以も人を治む人, Fito vo motte fito vo osamu, to treat mankind as mankind. — Iro wo motte rui wo wakatsu, to divide the classes according to the Irova.

2. Tovorite, Toorite, contracted Tootte, 通じて, going through or along…; the gerund of Tovori, go through, pass.

Mono wo tootte, going through the gate. — Fino nakawo tootte, through the midst of the fire. — Mitsu-suzi wo tootte yuki, go along a way.

3. Tsutatte, vulgo Tsutatte, along, the gerund of Tsutai, go along.

Kai-gan wo tsutatte isi ri bakari yubara, if one goes a ri along the coast.

4. Fete, 經て, through, along, during, the gerund of Fe, Furu, to go away, to go along.

Sono fa fuyu wo fete sidomazu, the foliage does not fade in the winter.

5. Nozoite, Nozoite, 除いて, setting behind, excepted, except, the gerund of Nozoeki, u (contracted from noteki ni oki, to set behind).

Nippon siyo kwa-feva, tou-zen wo nozoku, yu-syutsu-besi (日本本諸貨錢除輸出), all Japanese money, except copper money, may be circulated 1).

B. Verbs, used as words expressive of relation, with a previous local or dative, =, ni:

1. …ni ötte, in, at, strengthened local form, of ni (in, at) and ötte, or wötte, (於て), = establishing, Fr. en établissant, the gerund of oki, 置て, to place, establish, erect. When merely ni and when ni ötte is used, will appear from the following examples. The expression: „The Dutchmen staying in Japan, = the Dutchmen in Japan,” is rendered by Nippon ni áru Oranda-zin 2); in the expression: „this document shall be exchanged at Nagasaki,” on the other hand the local is expressed by ni òtte, and the translation runs: Kono fon-siyo wo Nagasaki ni ötte tori-kayesu-besi 3). In the first case the definition of place where? is governed by the áru or òru, 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 ötte, 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 őité may also be an action, one is engaged in, e. g.: Figy-sókú vo ōkásū ni őité vá (法 皆 視 之 其 至 於), by violating the Regulations 1).

The derivative from oki, viz okéréu, = to be fixed or placed, preceded by a local in ni, answers to the expression: the position with relation to; e. g.:

而 物 仁
弗 也 愛
物 仁
Kun-si no mono ni okéréu, kore wo ai-sithe zin-sezu, = relation of the philosopher to the creatures: he loves them, is however not humane toward them. Hia Meng, Cap. VII, § 61.

2. Yorite, Yotte, 依 依 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.

Kore na sho ni yorite, teki ni kudárazu, those yet relying on a castle, do not submit to the enemy. — Koreni yotte, in consequence of that, therefore. — Tsí-kára ni yotte, in proportion to his strength. — Toki ni yotte vá, in proportion to time. — Iro ni yotte nedanqu kawari másu, as the colors are different there is a difference in price 1). — Negaini yotte 2), on entreaty. — Aru ni yotte, because there is.

3. Tsukite, vulg. Tsuite, 付 付 就, concerning, the gerund of Tsuki, concern, come to.

Páne kisí ni tsuká, the ship touches the coast. — Kore ni tsuki, or tsuite, or tsuite va, concerning that, what concerns this.

The attributive form is Tsuite no, e. g. 宗 言 信付 争 論, Sisu-zi ni tsuite no soo-ron, dispute concerning (about) religion 3).

Remark. To Toote va also, for which the written forms: Totteva and Tat-teva 4) have crept in, the meaning of: concerning, quand à, have been given, without reference to the limitation of its use. As gerund of Tovjí, u (間 介), to ask, Toote va means: if one ask, to the question; and the expression: Oose va mottomo naredomo, waga-mi ni toote va, kanai-gátaie, thus

1) Treaty. Art. V. al. 4. 2) Shopping-Dialogues, p. 34. 3) Treaty. Art. VIII. al. 1.
4) Ibid. VII. 4. 5) COLLAGO. 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. Itárité, vulg. Itásíte, 至 者, = coming to, respecting; with definitions of time: against, towards, the gerund of Itárí.

Taikun ni itásité vá, does it come to the Taikun, what concerns the Taikun. — Faráni itásité vá, towards the spring.

5. Tai-síté, 立 者, standing opposite, towards, the gerund of Tai-sí, to be opposite, being the further definition, opposite to which, characterized by ní or ve, sometimes also by to. Compare p. 68.

Oranda-zín ve tai-sí fóo wá okásíru Nippon-zín vá, Japanese, who have transgressed the law, towards Dutchmen. — Nippon-zín ni tai-sí fóo wó okasíru Oranda-zín vá, Dutchmen, who have transgressed the law, towards Japanese 1).

6. Múkáwite, Múkátte, also Múkáwute, Múkóote, 向 者, 向 者, against, the gerund of Mukáwí, to be pointed against something.

Fitó ni múkáwite (or múkóote) ku-ró-nyó, to contend against some one.

Múkárite, Múkátte, 向 者, the gerund of Mukárió, be turned against something; e. g. Kazó ni múkáitté hásíru, to run against the wind.

Múkité, Múlité, 向 者, against, the gerund of Mukí, to turn against. — Ríyóo bô ni múlité, towards both sides.

7. Sítagáute, Sítagóote, 從 者, according to, complying with, the gerund of Sítagávi, Sítagái, to submit, to yield, to follow.

Sítagátte, 從 者, according to, the gerund of Sítagári, to be subordinate. — (Ni mútsó no) ató ni sítággáte un-zíyóo wó ósímu besí, according to the value (of the goods) shall customs be paid 2). — Ki-ini sítagáte (貴 意 者 = 從 者), according to the noble (i. e. your) pleasure.

ALPHABETICAL SYNOPSIS OF THE WORDS EXPRESSIVE OF RELATION TREATED.

Avida, between . . 62. 14. | Fóká, without . . . 62. 11. | He = Ve . . . . . . . 60.

1) Treaty. Art. V. al. 1, 2. 2) Ibid. III. 3.
<table>
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<th>Meaning</th>
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<td>Kara, out</td>
<td>60</td>
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<td>Nite, in, with</td>
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<td>Notei, behind, after</td>
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<td>Soba, next</td>
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<td>Soto, without</td>
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<td>Tai-sité, towards</td>
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<tr>
<td>Tumé, for, on account of</td>
<td>§ 62. 24</td>
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<td>Te, in, with</td>
<td>60</td>
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<tr>
<td>Tsiu = Naka</td>
<td>§ 62. 15</td>
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<tr>
<td>To, to, with</td>
<td>60</td>
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<td>Te, with, together, and</td>
<td>62. 20</td>
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<td>Tonavi, next</td>
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<td>Toote va</td>
<td>63. B. 3</td>
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<td>Toóri, along</td>
<td>§ 62. 23</td>
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<td>Tsukíte, concerning</td>
<td>§ 63. B. 3</td>
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<td>Të'atte = Tsútâite</td>
<td>63. A. 3</td>
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<tr>
<td>Uzá, inwards</td>
<td>§ 62. 6</td>
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<td>Usiro, behind</td>
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<td>Utši, within</td>
<td>62. 10</td>
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<tr>
<td>Uve = Uyé, up</td>
<td>62. 1</td>
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<tr>
<td>Uyé, up</td>
<td>62. 1</td>
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<tr>
<td>Ve, wards, to</td>
<td>60</td>
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<tr>
<td>Yori, out, from</td>
<td>60</td>
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<tr>
<td>Yorite, on the ground of</td>
<td>§ 63. B. 2</td>
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<td>Ziyu = Uyé</td>
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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, な.

§ 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, 現在, Gen-zai; 過去, Kwa-ko; 未来, 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.

§ 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.
CHAPTER VII. THE VERB. § 68, 69.

There is a group of about forty verbs derived by a nondeflecting element ㅚ, which in respect of their transformation are ranked under the nondeflecting conjugation in ㅚ. They are enumerated and explained in § 99.

The verbal root or the root-form answers logically, but not formally, to our Infinitive. xDD, to open; xDDi, to write; xDDi, 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, and is declinable by means of suffixes (see § 7).

xDD ilitating, to the opening, to open. Dative and Terminative; Supine.

xDD ilitating, = xDD, = xDD, while one opens. Local, Modal.

xDD eter, by opening. Instrumental, Modal.

On this principle forms are obtained, which answer to some of our moods.

§ 69. The imperative mood, xDD ilitating kotoba. The Imperative terminates in the accented ㅓ.

In the nondeflecting verbs the root is at once imperative: xDD, open! — in the deflecting the termination WithOptions changes into ㅓ: xDD, to write; xDD, write! xDD, to eat; xDD, xDD, eat!

This form may be strengthened by suffixing the exclamation ㅐ (see p. 62), for which in the eastern countries ㅐ is in use ¹). xDD ㅐ or xDD ㅐ, open! xDD ㅐ or xDD ㅐ, go! ㅐ ㅐ or ㅐ ㅐ, do!

Instead of ㅐ ㅐ the conversational language of ㅉ- ㅐ uses ㅐ also, thus xDD for xDD ㅐ, open! ㅐ for ㅐ ㅐ, do! ㅐ O ㅐ ㅐ, for ㅐ ㅐ, = well may your arrival happen, i.e. be welcome! — ㅐ, come, has ㅐ, ㅐ, in ㅉ- ㅐ 珺, come! — From ㅐ, to see, and ㅐ, to hear, appear also in the old-Japanese ㅐ ㅐ and ㅐ ㅐ (見 & , 聞 & ) as imperatives.

¹) ㅉ- ㅐ, under 註冊.
²) Ibid., under 註冊.
The termination 硶, tsi (= ti) changes into 硷 te; from Matsu, to watch; Utsi, to beat, becomes Mata, 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 ide 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 Aku, one opens; from Yuki, Yuku, 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. (Historical present).

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
  go, eo, iu or iyu, ou, uu. Compare pp. 12, 13.

Ai becomes au, it suits; Ei, eu (エ or エ), one gets drunken; Ri (リ), iyu (イユ), one says; Oi, oyu (オユ), one grows old; Kui (クイ), Kuyu (クユ), one regrets; ヒ to get, u (ウ), one gets; Iyè, iyu (イユ), it heals. The terminations:

ke, ケ, and ki, キ, become ku, ク.
se, セ, si, シ, su, サ.
ge, ゲ, and gi, ギ, become gu, グ.
ze, ジ, zi, ジ, zu, ズ.
tei, テ, tsi, テ, tsu, テ.
de, デ, dzi, デ, dzu, デ.
ne, ネ, ni, ニ, nu, ニ.
ve, ベ, vi, ビ, vu, ヴ.

The terminations アビ, エビ, イビ, オビ, サビ (avi, evi, ivi, ovi, wvi), for which the spoken language uses ai, ei, ii, oi, ui 1), pass into アフ, エフ, イフ, オフ, サフ (avu, evu, ivu, ovu, wvu), in the spoken language au (go), eu (eo), iu, ou, uu. See pp. 12, 13.

キラフ (Kirafu, one shuns) and ニガフ (Negafu, 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 *Kirgo* and *Nego* 1).

The difference between *gu* and *qu*, for which LÉON PAGÉS uses ő and ḥ 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; _Iwavi_, pray; _Kanavi_, to be sufficient; _Kanávu_, it is sufficient; _Samárévi_, pron. _Sooráti_, wait on; ｻ ﾒ ﾋ ﾤ, _Samáráwá_, pron. _Sooroo_, vulg. _soro_ (候’, น), one waits on, is at the service of 3).

_Evi_, vulg. _ei_, to get drunken, ﾋ ﾢ ﾊ or ﾊ ｿ, one gets drunken.

_Kei_, vulg. _ii_, say; ﾌ ﾂ, _iou_ or ﾐ ﾂ, _iyu_, one says.

_Omóvéi_, vulg. _omói_, think; _omówá_ or _omou_, one thinks.

_Yuví_, vulg. _yui_, bind; _yúeu_ or _yu_, one binds.

_be_, ｒ, and _bi_, ｉ, become _bu_, ﬏. 　_me_, ｔ, and _mi_, ｚ, become _mu_, ｚ.

_re_, ｒ, ｉ, ｉ, ｒ, ｒ, ｒ, ｎ.

_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 _eru_ or _uru_, ｉ with _iru_, 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-ór_ ｕ, see § 78.

The form _uru_ of _Akáru_ belongs to the written language and in Kiusiu to the spoken language also; _ér_ , less in use, is confined to the spoken language 4).

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1) From an oral communication by the native of Yédo KITAMBO.

2) See p. 13, note.

3) On account of the important part, which _Savo_ 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 ITSIBOO.
As noun substantive, the verb is, like every substantive declinable, e. g.

Tooki ni yuku vá, going into the distance. — Kun-si no mitsi tatóyé vá tooki ni yiku gá gótóśi, the way of a philosopher is, to use an instance, as a going into the distance. — Tera vo míri ni yukú, to go to see a temple. — Ki árú wó mötte, on account of the presence of trees, because there are trees. — Age-masu kara, after presentation. — Sikáru ni yotte, = on account of its being thus; since it is so. — Yuku yori va yukónu ga masi, it is better not to go than to go. — Se, to do; Sáru, the doing; Sáru ni vá, in the doing. — Mí, to see; Miru, the seeing; Mirúni vá, as one sees. — San fyo yóri míri ni (or míri ni) yámano súgáta onázikóto nari, on looking out from three sides, the form of the mountain appears to be the same. Compare § 73, page 206. Remark.

Kauédītárú, the become dry, is substantive in Fa nó kauédītárú wó móóá, = what has become dry of the leaves one rubs; on the other hand in; Kauédītárú fa wó te nite móóá, = 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. Arú ka? or Ari-mású ka? is there? Ari or Ari-mású, 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 ḥ, te, or ḥ, 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. — Kuré-gátá ni oyóbite wagnyé ni kahéri ki, = when it came to the evening twilight, or, in short, at evening, one returned home. — Tevo agëtë fitówo manéki-yóbû, 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:

<table>
<thead>
<tr>
<th>Old Form</th>
<th>New Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaite</td>
<td>Yakite</td>
<td>Yaki, 燒, to burn, trans.</td>
</tr>
<tr>
<td>Taite</td>
<td>Takite</td>
<td>Taki, 焚, to burn, intrans.</td>
</tr>
<tr>
<td>Kiite</td>
<td>Kikite</td>
<td>Kiki, 聞, to hear.</td>
</tr>
<tr>
<td>Oite</td>
<td>Okite</td>
<td>Oki, 置, to place.</td>
</tr>
<tr>
<td>Suitė</td>
<td>Sakite</td>
<td>Saki, 好, to like.</td>
</tr>
<tr>
<td>Tsuitė</td>
<td>Tsukite</td>
<td>Tsuki, 付, to come to.</td>
</tr>
<tr>
<td>Kaide</td>
<td>Kagide</td>
<td>Kagi, 髪, smell, trans.</td>
</tr>
<tr>
<td>Soite</td>
<td>Sogite</td>
<td>Sogi, 扱, split.</td>
</tr>
<tr>
<td>Toite</td>
<td>Togite</td>
<td>Togi, 磨, grind.</td>
</tr>
</tbody>
</table>

The nondeflecting De-k'j'i, iru (出 來), to come out of, proceed, happen (see § 90. n° 3), has DÉkité.

b. In verbs in ta'i and ri, tsite (チテ) and rite (リテ) change into tte, that is written テテ but not pronounced tsüté or tste. Thence:

<table>
<thead>
<tr>
<th>Old Form</th>
<th>New Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tatte</td>
<td>Tatite</td>
<td>Tatsi, to rise, to stand up.</td>
</tr>
<tr>
<td>Matte</td>
<td>Mätte</td>
<td>Matsu, to watch, to wait.</td>
</tr>
<tr>
<td>Motte</td>
<td>Mötte</td>
<td>Moti, to hand, to take.</td>
</tr>
<tr>
<td>Atte</td>
<td>Arüte</td>
<td>Arü, to exist, to be.</td>
</tr>
<tr>
<td>Otte</td>
<td>Oriete</td>
<td>Ori, 1. to dwell; 2. to break.</td>
</tr>
<tr>
<td>Natte</td>
<td>Narite</td>
<td>Nari, 1. to be; 2. to sound. intr.</td>
</tr>
<tr>
<td>Yotte</td>
<td>Yorite</td>
<td>Yori, to go out from.</td>
</tr>
<tr>
<td>Kahette</td>
<td>Kahérite</td>
<td>Kahéri, to turn back.</td>
</tr>
<tr>
<td>Mütte</td>
<td>Müsüite</td>
<td>Müsüri, to pluck.</td>
</tr>
<tr>
<td>Tsütotte</td>
<td>Tsünörte</td>
<td>Tsünori, to be steady, steadfast.</td>
</tr>
</tbody>
</table>

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 pronunciation change into nde. Thence:
Erände, エランデ, for Erámi-te, from Erámi, to select.
Ayände, アユンデ, " Ayámi-te, " Ayumi, to walk.
Yónde, ヨンデ, " Yomí-te, " Yomi, to read.
Nónde, ノンデ, " Nomí-te, " Nomí, to drink.
Nomikonde, ノミコンデ, " Nomikomi-te, " Nomikomi, to conceive, to under-
Súsünde, ス シンデ, " Súsami-te, " Súsami, to advance, to go forwards.
Múünde, ムシシテ, " Musúbi-te, " Musúbi, to tie.
Yônde, ヨンデ, " Yobí-te, " Yobi, to call.


As the old manner of writing used ゐ instead of も, thus もデ instead of シデ, and ら also passed for イ, for the terminations ande, onde, undue, the forms aude, oude, uude, were obtained; which in the pronunciation pass into go (oodle), oode, uude; thence: Ergode for Erande, Yoode for Yonde, Ayunde for Ayunde.

d. In the deflecting verbs in アビ, avi, オビ, ovi (in the spoken language ai, oi) the substantive form is really アフ, オフ, pron. go, co, to which the termination te is added.

Avi, pron. Ai, to meet, becomes アフテ, あわて, in the spoken language gote, oote.

Narávi, pron. Narái, to learn, becomes ナラフテ, Narávute, in the spoken language Naráote, Narootoe.

Simávi, pron. Simái, to cease, becomes ツマフテ, Simávute, in the spoken language Simáote, Simóote.

Warávi, pron. Wardá, to laugh, becomes ウラフテ, Warávute, in the spoken language Waráote, Waróote.

Farávi (Harái), to sweep away, remove, becomes フラフテ, Faráote (Haráote), in the street language of Yédo Harátte also 1).

Omóvi, pron. Omói, to think, becomes オモノフテ, Omóvute, in the spoken language Omóote.

Návi, pron. Nui, to sew, becomes スフテ, Nuvute, in the spoken language Nuute, Nüte.

---

1) See H. BROWN, Colloquial Japanese, X
But if it be admitted, that after dropping the weak i, the remaining semi-vowel v equivalent to u, with the preceding a or o passes into go or vo (o, o), then the forms *Aote, Nargote, Omogote, also, are only euphonic modifications of the regular forms *Avite, *Naravite, *Omovite etc.

Instances of the use of the gerund.

Kusirawó *iddité miru, to stick out the head and look. — *Idási, to produce, the causative form of the disused *idi, to appear. — Kudawó móté ten wó ukaggo (クダノ モグテ タング ユカグ), to observe the heavens with a tube, i.e. not to have a broad view. — Móté, from Motai, deflecting verb, to catch hold of with the hand, to use anything. — Oyoso fitóno sugo-foo wo ukagguwa, kusirawó móté sgu to sá, 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 ébó. See § 73. Examples:

Hitōno kimi to nátte vá, zin ní órú 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. — Fibári takaku tóndé amení itári bu-meisi; kútábírété vá, tobi-sogárité kusá-mirá náká ní órú, 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 from Tobi, to soar. — Kútábírété vá, = by fatigue, the gerund isolated by va, from Kútábire, to grow tired. — Tobi-sogári, literally: fly-descend, i.e. fly downwards. — Iri, őrú, go in, with the local, where? one goes in.

Instead of the isolated gerund *Nátte vá (by the being, or becoming) often occurs the expression *Nátte sikágusité, = 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 ní, followed by the isolating

1) *Dai Gaku, III, 3.
particle /va. Thus is obtained ni + va as termination, which fuses into /va, ba (= nea, nba). The subordinate precedes the principal proposition.

This termination in the nondeflecting verbs in e and i is joined to the root form, thus Akèbá, on opening, as or when he opens; Nedz)i, iru, to twist, Nedźibá, as one twists; Motsii, to use, Motsiibá, as one uses; Sii, to die, Siibá, 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; Yukì, to go, Yukebá, on going, as or when one goes, or when one went.

Hòssi, ³-hø, to long for, Hosseba.  
Tatsi (= Tatti), to arise, Tataba.  
Matsi (= Mati), watch, Mateba.  
Tatovi, serve for example, Tatóvèbá, for instance.

Examples of the use of this form.

Sato wó mazèbá tsya-yu adźiwáii amáku náru, = by the mixture with sugar the tea becomes sweet of taste. Mazje, uru, mix in. — Mi wó osámùrù yùen wó sirèbá, sunavátsi fitó wó osámùrù yùen wó sirù, if one knows the means to govern oneself, then one knows the means to govern others. Sirji, u, to know. — Tsitsi si-seru toki seko-siki wó su-beki tsikèra nàkèrèbá, waga-mi wó urite seko-rei wó itonámù, 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; Motomuru-ni, 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 accented form-word mó or tómó (= Lat. quoque) and precedes the principal proposition.

Opposed to Ama-gumo árité vá (pron. attewa), amega furu, = while rain-clouds are present, rain falls, and Ama-gumo arèbá, amega furu, = as rain-clouds are
present, it rains, is: Ama-gumo ärítémó (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.

Mité vá, on seeing. Mité 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-vá, as one opens. Ake domo, contracted from Ake-ni-tomo, Akendomo, though one opens.

Tate bá, contracted from Tate-ni-vá, as one is erecting. Tate domo, contracted from Tate-ni-tomo, Tatendomo, though one is erecting.

Yuké bá, contracted from Yuké-ni-vá, as one is going. Yuke domo, contract. from Yuke-ni-tomo, Yukendomo, though one goes.

Tatsure bá, contract. from Tatsure-ni-vá, 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 \( v \) and \( t o m o \), and at another \( b \) and \( d o m o \). Just as the impure \( b \) in \( b a \) is a fusion of \( n + v \), so the impure \( d \) in \( d o m o \) is a fusion of \( n + t \). The Japanese themselves seem not to appreciate this distinction and forget to characterize \( \text{奈} \) (\( v \)) and \( \text{為} \) (\( t \)) by adding the \text{Nigóri-mark} \(^1\) as \( \text{奈} \), \( b a \), and \( \text{为} \), \( d o \).

Instead of \( d o m o \), \( d e d o m o \) (\( \text{為} \) \( \text{奈} \) \( \text{為} \)) is also used. This is the concessive form of conjugation of \( i e i \) or \( i i \) (\( \text{為} \) \( \text{為} \) \( \text{為} \)), 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 apposition with the suffix \( \text{to} \) \(^2\); e.g. \( K u n i \ a r i \), \( s o n o \ n a w o \ N i p p o n \ t o \ i e v \), there is a kingdom, its name is called Nippon. — \( S o r e w a n a n i \ t o \ i e v \ k a \), how is that called? — If the apposition is a verb, then this stands in the substantive- or in the root-form: \( A k u r e \ t o \ i e v \), \( Y u k e \ t o \ i e v \), it is said that one opens, it is said that people go. — \( A k u r e \ t o \ d e d o m o \), \( Y u k e \ t o \ d e d o m o \) 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. — \( A r i \ t o \ d e d o m o \), even granting the existence, although there is.

§ 75. The form of the Future (\( \text{来} \) \( \begin{array}{c}
\text{來} \\
\text{来}
\end{array} \)), \( M i - r a i \).

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 \( \text{Futurum dubium} \). 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 \( \text{Yamato-language} \) has for characteristic the terminations \( \text{me} \) and \( \text{mu} \), 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 \( \text{mu} \), according to the oldest writing \( \text{牟} \) or \( \text{馬} \)) and pronounced \( m \), has been in later times superseded by \( \text{為} \), \( n \), and in the spoken language by \( \text{為} \), \( u \). In measure this \( \text{為} \) \( (n) \)-counts as a syllable.

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\(^1\) See p. 9. \(^2\) See p. 70. V. \(^3\) As in the chronicle \( N i p p o w - k i \) and in the oldest poems.
Ake, to open, future Akemū (アケム), Aken (アケン), in the spoken language Akēu (アケウ), passing to あけお。

Mi, to see, future Mimū (ミム), Min (ミン), in the spoken language Min.

Yuki, to go, future Yukamū (ユカム), Yukan, in the spoken language Yukau (ユカウ), passing to Yukgo, 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 アケフ, ユカフ, and even アケフウ, ユカフ; and instead of アツフ (arou, shall be, from Ari, to be), アツフ, アロフ, アロフ, and even お is written.

S)u, u, to do; future Samū, San, in the spoken language Sō, at Yedo Sō, expressed by する.

Masu, u, to be present; future Masaamū, Masan, in the spoken language Masū, Masoo, at Yedo Masoo (Eng. Mashōō).

Matsi, マチ, wait; future Matamū, Matan, in the spoken language Matgu, Matgo, Matoo.

Ari, pron. Ai, to fit; future Aramū, Aran, in the spoken language Argu, Aroo, Arcoo.

Negūei, pron. Negūi, to wish; future Negaramu, Negavan, in the spoken language Negawgu, Negawgo, or Negawcoo.

Sami, to nestle, sit up; future Sumamū, Sumon, in the spoken language スマウ, Sumgo, for which the written form スマフ also appears.

Ni, to be (see § 100. I); future Namū, Nan.

Ari, to be (see § 96); future Aramū, Aran, in the spoken language Argu, Argo, Arcoo.

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. Aramū, = 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 Motome), u, uru (求り), generally considered as equivalent to "to acquire," but which, as the regularly formed derivation from Moten, u (持つ), = 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, glow; Akaramu, 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:

<table>
<thead>
<tr>
<th>Japanese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Siro</em>, white;</td>
<td><em>Sirómi</em>, albescere, to grow white.</td>
</tr>
<tr>
<td><em>Kuro</em>, black;</td>
<td><em>Kurómi</em>, nigrescere, to grow black.</td>
</tr>
<tr>
<td><em>Kura</em>, dark;</td>
<td><em>Kurámi</em>, to grow dark.</td>
</tr>
<tr>
<td><em>Taka</em>, high;</td>
<td><em>Takómi</em>, to grow high.</td>
</tr>
<tr>
<td><em>Fira</em>, flat;</td>
<td><em>Firámi</em>, to grow flat.</td>
</tr>
<tr>
<td><em>Firo</em>, roomy, broad;</td>
<td><em>Firámi</em>, to grow broad.</td>
</tr>
<tr>
<td><em>Kata</em>, hard;</td>
<td><em>Katómi</em>, to grow hard.</td>
</tr>
<tr>
<td><em>Nuku</em>, warm;</td>
<td><em>Nukómi</em>, to grow warm.</td>
</tr>
<tr>
<td><em>Maro</em>, round;</td>
<td><em>Marómi</em>, to grow round.</td>
</tr>
<tr>
<td><em>Ao</em>, green;</td>
<td><em>Aómi</em>, to grow green.</td>
</tr>
<tr>
<td><em>Kubo</em>, hollow;</td>
<td><em>Kubómi</em>, to grow hollow.</td>
</tr>
<tr>
<td><em>Naga</em>, long;</td>
<td><em>Nagómi</em>, to grow long.</td>
</tr>
<tr>
<td><em>Yásu</em>, easy, quiet;</td>
<td><em>Yásumi</em>, to grow easy or quiet.</td>
</tr>
<tr>
<td><em>Sige</em>, tight;</td>
<td><em>Sígémi</em>, to grow tight.</td>
</tr>
<tr>
<td><em>Arata</em>, new;</td>
<td><em>Arátómi</em>, to grow new.</td>
</tr>
<tr>
<td><em>Ara</em>, wild;</td>
<td><em>Arámi</em>, to grow wild.</td>
</tr>
</tbody>
</table>

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; *Kuróme, u, uru*, to make grow black, to blacken; *Nukum*e, *u, uru*, to warm, to incubate; *Yásüm*e, *u, uru*, to make rest, whence *Yasúme-zi* (休字), = 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.

Yezo wa furuki kotoba ni miyetarazu. Yemisi no ten-go naran, the name of Yezo does not appear in the old language. It may be a corruption of Yemisi.

Tami no rin-koku yori ohokaran koto wo nozōmu koto nasi ¹), there is no prospect, that the population (here) will become more numerous than that of neighboring states.

Ohokarui, u, contin. form of Ohoki or Ooki, much. Nazumi, i, u, to hope on... Nasi, there is not.

Sono jisai ni hitagaran kotow no shiru ²), he feared that it (the doctrine) might degenerate in time.

Ivaku: Kqu-rai tsunin forobini sirusi ka ³), behold, he said, a sign that Corea will at last perish.

Forobi, nondeflecting verb, to perish. See § 99. 24.

Ima sarutō omowari, Δ ⁴) ima sarutō omoi-masu, now I think of going.今欲去.

Niva-tori va suwan to su, Δ Niva-tori ga suru to suru (鶏欲栖), the court-bird (the cock) is about to go to his roost. Sumarui, u, to roost.

Nisigē watara (Δ watara) to su (將西度), I shall go westwards.

Idzurēno tokoro ni kā te wo kudasan (何處下手), where shall I lay down my hands? = Δ Doko wo tekakarini sīyu-(so)-zo? = which part shall I take for handle? i.e. where shall I seize it? S)ī, u, to do; future て, Šī.

Δ ドレカラハジメット_batch, Dorekara hazimo zo? where shall I begin? — Δ Do tsutsu ye nigeyou zo? whither shall I flee?

Nani ka aran (何有), what may there be? = Δ Nanno si-nikui koto-gā aru zo? what may there be, that you do not gladly do? = Δ Nani no naranu to iro kotoga arou zo? = what should there be, that you blame?

Ani korewo nasanya? what, should I do this?

Δ Nanive O meni kake-maśoo ka? what shall (or may) I show you? — Sake wo age-maśoo ka? shall, or may I offer you something to drink?


⁴) The sign Δ indicates that the words and expressions, to which it is attached, belong to the spoken language.
△ Kita no hoo ni kuro-gumo ga ats’matte orimas’ kara, Yedo no hoo wa imá ame ga f’tte ori-mako o 1), as in the north black clouds are heaped up, it will be raining at Yedo now. — If the definition of time imá (now) is superseded by sókù ya (last night), then the after sentence takes the signification of: it will have rained at Yedo last night. — △ Sókù-ban ittaroo, he will have gone yesterday evening.

The certain Future of the written language.

The adverb Masáni, = indeed, certainly (正. 将), 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 to só, will certainly go.

Ten-kan no mitsi naki koto fitsái. Ten masáni Fuu-si wo motte boku-tóku to sen to só 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).

Kokù-ka masáni okoránto surebá, kanarázu tei-siyó-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 यस्त, aran or यस्ते, arame (= shall be) on the substantive form of a verb, by which aran by aphaeresis becomes ran. E. g.:

Mi, Miru, to see; Miru-aran, = the seeing will be, videns evit.

Kikí, u, to hear; Kiku-aran, = the hearing will be.

Juí, u, or Ri, Io, to say; Iu-aran, = the saying will be.

As the Japanese find these words expressed in the old rebus writing by 見 or 見 or 見 or 見, 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.
3) Töckung-yung, XXIV.
2. By suffixing naramū, = 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... nari to iweru narama, people will (narama) have said (iweru) that A is equal to B.

3. In negative verbs by suffixing aranan — a euphonic modification of ari+nan, = shall or may be, — to the substantive form. — Kasumi tatazu mo 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 masai, u (= to dwell, reside, see § 101) on the form of the Future of deflecting verbs, ..am, ..an, by which ..an+masi or ..an+masi passes into ..amasai, e. g.:

Ni, to be, becomes Namasi (也猿), contracted from Nan+masi.
Ari, to exist, becomes Aramasai.
Nari, to be, becomes Naramasi (ナラマシ. 也猿久矣止).
Kūda-tōkāri, to be fair, neat, excellent (page. 120), becomes Kūda-tōkāramāsi.
Sirī, noscere, becomes Siramāsi, scitum esse.
Mavusi (pron. Mgyosi), to mention, becomes Mavūsamasi.
Ivaj, u, to say, becomes Itamasai (仏仏). 
Tamavaj, u, to grant, to bestow or confer on, becomes Tamaməsai.
Sakj, u, to unclose itself, to open, becomes Sakamasi.

Hitomonaki " Yadono sakura " saru tosi no " Haru so sakamasi, the plum-tree of the inn, though there was nobody, would nevertheless open in the spring of last year. The definition of time: saru tosi, = last year, also transfers masi to the preterit.

If we compare the periphrastic Future Ica-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 Itamasai in the termination si, and characterises it as the Mi-raino si (未來 來久止), i.e. the si of the Future, he errs. His Mi-raino si does not exist ²).

¹) Hayakuni, N°. 73.
²) This has reference also to the Mi-raino si, adopted in Rodriguez Éléments p. 66 line 8 and line 16—22.
In the rebus-writing this *Masi* is expressed by 間 and the derivative form *Masikij*, *u*, by 間 数; forms to which the Japanese philologist himself attributes the force of 欲, *hossi*, = will, and 可, *besi*, = may, and which are to be distinguished from *masi* (間, see § 95. 2. 2).

B. The periphrastic Future of the spoken language.


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 *Kaites*) *aroop*, I shall write.

*Remark*. 1. Let us now just review the nine „particles for the Future” quoted by RODRIGUEZ *Elém.* pag. 66 lines 7 and 8.

*Bešiki*, り, = may, is a verb. See § 101.

*Nan*, the Future of *Ni*, 1. to go away, 2. to be in... See § 83.

*Nuron*, the Future of *Nuri*. See § 83.

*Turan*, a variation of *Nureru*. See § 84.

*Turan*, the Future of *Tari*, to be continually. See § 78.

*Turanzu*, *zuru*, Future *zuran*, from *Turi*. See § 78.

*Ten*, = *Tariken*. See § 82.

*Si*, the *Mirai no si*, based on a misunderstanding. See § 75. II. 5.

*Baya* is a fusion of む or ん, the characteristic letter of the Future, and *baya*, an exclamation, which, as an expression of complaint (*Nageki no kotoba*), answering to our „Alas,” suffixed to a Future, indicates that what is at hand is execrated (*Baya negavi-sutsuru kokoro no teniva nari*). — *Kanasiki 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; *Naraha-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* łuż kusa va moye-nan łuż *Kasuka-no va* łuż *Tada faruno fi ni* łuż *makaetara-ran*, 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 Sinori, for the Imperative Makasetare yo. Just so in the colloquial: O ìde nasareó 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)sì, ki, ku, I may; Ata)re, vu, I am able, can, and 異然さタリ, Too-sen tari, it ought to be, it must be, it shall be.

Further illustration of them is given in § 104.

THE SUPPOSITORY FORM.

§ 76. The terminations eba or ìba of nondeflecting, and aba of deflecting verbs are the characteristics of the suppository adverbial proposition, which, as a rule, precedes the principal proposition. They are, in my opinion, a fusion of the form of the future on or in and an with the local termination ni and the isolating va. From Aken-ni-va comes Akeba, ｱｹﾊﾞ ①), pronounced as Akenba, on being about to open or as one will open; from Min-ni-va, Miba, ﾐﾊﾞ, (Minba), on being about to see; from Yukan-ni-va, Yukába, ユｶﾊ, on being about to go; from Naran-ni-va, Narába, ナラﾊ, 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 suppository 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 suppository character the help of the adverbial Mosikuwa, vulgo Mosi, = albeit, in case of, is called in, and it is placed at the beginning of the suppository 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:

Δ 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 (ば) are commonly left out by careless writers.
②) Shopping-Delontances, p. 4.
Fīru-maye ni va mairi-ye masēnū, before noon I cannot come. — Sore nara, fīru-goni, then (the answer is), in the afternoon 1). — Nokordzu O-kai nasārū nara, ōnāzī nedan de agete-māōo, if you buy all, I will sell them for the same price 2). — Yāsuī (= Yāsuki) nara, tori-māōo, 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:

波ノ部ノ 生検門ノ 下ノ見ルモノハ

花ノ部ノ 気形門ノ 下ノ見ルモノハ

比ノ部ノ ト云ヲ求ムモノハ

人ト云ヲ求メンハ

○

Fitō to iū zi wo motomen ni va, Fī no bu no ki-giyo-mon no sita wo miru besi.

Fāna to iū zi wo motomuru ni va, Fa no bu no sei-siyōku mon no sita wo miru besi.

If one will seek for the word Fitō (man), then one ought to look for it in the division Fī, under the class: breathing beings.

If one seeks for the word Fāna (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. E. 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 Yuka and Yuke 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 arī, irī, 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 #, 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.  
Kōki, hook; to hook, v. i.  
Sak)ī, u, unclose itself, to open, v. i.  
[Ag)i, u, rise.]  
[Sag)i, u, droop, hang down.]  
Mas)i, u, augment, v. i.  
...zi (= n + si), not to be.  
Miz)i, u, not to see.  

Kak)e, u, uru, fasten, hang, v. tr.  
.Ag)e, u, uru, raise.  
.Sag)e, u, uru, cause to droop.

Ak)ar)i, u, shine, beam.  
Kak)ar)i, u, be hanging.  
Sak)ar)i, u, be in blossom or bloom.  
Agar)i, u, be rising, ascending.  
Sagar)i, u, to be drooping.  
Mas)ar)i, u, to be superior.  
...zar)i, u, continually not to be.  
Mizar)i, u, not to be seeing.

Araʃ)i, u, not to exist.

[Sadam)i, u, to be determined.]

[Fazim)i, u, to begin, v. i.]

Tsizdim)i, u, wrinkle; crimp.

Firom)i, u, to widen, v. i.

Tsum)i, u, to accumulate, v. intr.

Ok)i, u, rise.

Ok)i (= Iki), u, breath; flame.

Nok)i, u, recede.

Nob)i, u, stretch, to become longer or taller.

Māts)i, u, wait, trans.

Ne, sleep. Nem)i, u, to be sleepy.

* Thence: Yamanī (not Yaman wo) nobōri, to ascend a mountain.

** Kami wo mátsūru, attend upon a god, make him a feast. Mātsūri (not matsūri), the attendance, the feast.

It is obvious that to this category the derivative adjectives in karū and gāru also belong. See p. 113 § 10.

§ 78. . . te ari, . . te ori, . . te ırı.

I. The continuative verbs Ari, Ori, Iri (= exist, dwell), in connection with a preceding gerund, form a continuative verb. — Akete-ari, Mite-ari, Yukte-ari, (he) is in the act of opening, he is seeing, is going, = aperiens est, videns est, iens est. — Mátsité-ırū (pron. Mātte-ırū, or Matite-örū, he is in the waiting, Sité-örū, = 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, *irá*, seldom *árü*, whereas that of Miyako generally uses *óru* 2). *Tabéte-órü*, to eat; *Nomité- (Nomde-, Nonde-)* *órü*, to drink; *Sírète-órü*, to know. Besides, the dialect of Nagasaki has *órü*. When the same writer at one time uses *te-órü*, then again *te-órü*, he seems to pay attention either to the difference of signification which exists between *ari* and *ori*, or to the ease of the cadence. — *Koto de aru*, the fact is. — *Sobá ni áru fitō*, some one who is near to. On the other hand: *Tono sobá ni óru fitō*, someone who stands near to the door. — *Inishíhénó kotowó konónde óru fitō*, 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, *táru*, the substantive, as well as the attributive; *taran, tara(n)zu, zuru, zuran*, frequently occur as forms of the future.

Examples:

> *Kimi kimi tareba, sin sin tari*, if the master is a master, then is the servant a servant.

> *Wgu-siya tárü fitó*, a man who is a ruler.

> *Dai-kin wo furauu 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).

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1) Mr. Tsuda sin itsiroyo.

2) A native of Yédo also told me: "Ohoko wa orí-masu to monsí masi; kodomo onna wa arí-masu to monsí-másu," i. e. The men say *orí-masu*, women and children, *arí-másu*.

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 tárü to ta, which ta has also been admitted into the familiar written language. Opposite to Ta yá sono vá furūbitári, field or garden have become old, is, in the spoken language: Ta yá sono gá furūbitá; opposite to Furūbitáru ta yá sono, field or garden become old, is, in the spoken language: Furūbitá 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.

<table>
<thead>
<tr>
<th>Akete</th>
<th>becomes Aketá.</th>
<th>Yonde (= Yomite) becomes Yonda, read.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mite</td>
<td>&quot; Mita.</td>
<td>Nargote (Naravute) &quot; Nargota, learned.</td>
</tr>
<tr>
<td>Yuite (= Yukite)</td>
<td>&quot; Yuita.</td>
<td>Atte (= Arite) &quot; Atta, been there.</td>
</tr>
<tr>
<td>Mas'te (= Masite)</td>
<td>&quot; Mas'ta, = been.</td>
<td>Maitte (= Mairite) &quot; Maitta, has come.</td>
</tr>
</tbody>
</table>

1) Dai Gaku, III. 4
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.

Funé kisi ni tsukū, the ship comes to the shore, it lands; tsukitāri, has come to snore. — Kisi ni tsukitāri funé, a ship that has come to shore. — Funé wo kisi ni tsukitāri, one has brought the ship to shore. — Kisi ni tsuketāri funé, a ship, that one has brought to shore. — Sina-mono wo mōtsiwatari, to import goods. — Mōtsi wtari tāru sina-mono, goods which one has imported.

Instances of the use of the Perfectum praesens.

Koyu, uru, to become thick, fat, corpulent. M’mē Amen koyu, the plum becomes thick from the rain. M’mē koyetāri, the plum has become thick. Amen koyurū m’mē, plums, that become thick from the rain. Koyetāri m’mē, plums, that have become thick. — Tsuyu kuvā ni tsukitāri, dew has attached itself to the mulberry leaf. Tsuyu (or Tsuyu no) tsukitāri kava, leaves to which dew has attached itself. — Kai-fun wo isi-kabe wo tsukite tsiyau-ka wo 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 satōritāri fitō, some one who has understood the way (the doctrine). — Amano kuni yori kitāru fitō fitā ni tsuno ari, funé ni nōritē Yetzi-zen no Fino-ura ni tsuki-tāri; yukeni kono tokoro wo Tsuno-ká to nādzaku, men come from the country of Amana, have had horns upon the forehead and sailing in a ship reached Fino-ura in Yetsizen; that is why people call that place: Tsunoka (hornshall). — Amen no yamitāri asa, in the spoken language: yanda asa, a morning when the rain has ceased. — Watākaō O tanomi ni maitta, I have come to beg you. — 承う知 知 シマシタ, Šoo-tsi si-maṣṭa, I have understood it, I shall not fail.

Remark. The perfectum praesens in tari, formed from transitive verbs, as Ake, to open; Tsugi, u, to pour in; Irē, uru, to make to go in, remains transitive even though expressions, as To va aketari, Tsiya va tsugitari, Fī va 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.

1) Japanese and Dutch Dictionary, by the Prince of Nakats.
§ 80. The form-word ..éri, ..éru, ébōba, deflecting, when in deflecting verbs it takes the place of their verbal element i, expresses the continuance in the past, or the praeteritum praesens. — Mósji, u, to be; Masérı, has been.

Erı, i, [to be distinguished from Erı, u, that as a substantive verb means to choose] is a variation of arı, u (see § 96), and, just as arı, is indicated in old-Japanese by 有. Erı is the closing form, eru the form of the substantive or attributively used noun; erame, eramı, = eru, the form of the Future. Examples: Fána sibómu, the flower fades; Fána sibomeri, the flower has faded; Sibomérı fána, a flower which has faded. — Umı, u, to bear; Umerı, to have born. — Kiski no umeru ko, the son that the Queen has born; Kiski no 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 esı (§ 81), etáru (§ 78) or erisi (thus Akésı, Aketaru or Akeriesı), because the form Akérı already exists as a variation of Akuru, thus, as participium praeSENTIS.

If it be admitted that, behind erı as I suppose, the form Keri (§ 82) is hidden, and thus that Masérı, by ellipsis has arisen from Mášikéri, 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 korı, u.

Kiki, to hear; Kikéri, 聞有. Siki, to spread; Sikéri, 敷有.
Yuki, to go; Yukéri, 行有. Ikı, to live; Ikéri, 生有.

..si becomes serı, u.

Nasi, to make be; Naséri, 成有. Yadosi, to lodge; Yadoseri, 館有.
Nokósi, to make stay behind, to postpone; Nokoséri, 遅有. Utsaşı, to remove; Utsuséri, 遷有.
Terrasi, to make shine; Teraséri, 照有.

Remark. The seri noticed here is arisen from si, the termination of factive verbs, and erı; it is to be distinguished from the derivative form serı, u which is a fusion of the Kua-kono si and erı.
...tsi (= ti) becomes ter)i, u.

Tótsi, to stand up; Tútéri, 立有□. Kótsi, to overcome; Katéri, 勝有□.
Mótsi, to watch; Matéri, 待有□. Utsi, to strike, beat; Utéri, 打有□.
Mótsi, to take; Motéri, 持有□. Fanatsi, to let loose; Fúmatéri, 放有□.

...vi becomes ver)i, u.

Ievi, to say, to be called; Iveri, 云□. Níevi, to smell, v.int.; Nívéri, 勁□有□.
Omevi, to think; Omovéri, 思□□. Aovi, to meet; Avéri, 逢□□.
Sitagávi, to comply, to suit; Tovévi, to ask; Tovéri, 問□□.
Sitagavéri, 從□□□. Naravi, to learn; Naravéri, 習□□.

...mi becomes mer)i, u 1).

Súmi, to reside; Suméri, 住□□. Súsuméri, to advance;
Sídžumi, to sink; Sídžuméri, 沈□□. Susuméri, 進□□.
Kumi, to bail out; Kuméri, 汲□□. Sibomi, to fade; Siboméri, 萎□□.
Umí, to bear; Uméri, 産有□. Tsúbomi, to bud; Tsúboméri, 含有□.

...ri becomes rer)i, u.

Nari, 成□, to become; Naréri. Komóri, 龍□□, to stick in, int. Komoréri.
Tsúmotéri, 積□□, to accumulate; Tsúmoréri. Masóri, 益□□, to exceed, Masaréri.
Teiri, 散□, to scatter, intr.; Teiréri. Furi, 降□□, to fall down, Furéri.

Examples of the use of the forms ...er)i, u.

[Tsúdzük)í, u, to succeed]. — Tovi-ya akinávé-ya fitó süde ni tate-tsúdzükéri. Sá-
redó tokóro dokóro ni úrã-mótsi mo ari, the custom-houses and shops (of Simono-
seki) succeed one another in one line. Although there are back-streets also.

[Mán)í, u, to be; Maséri, has been]. — N... firé no kami va NN... nui no
kami ya-firo-wnani ni narite, miaví-maseri, as regards the goddess N., the god NN.
having changed into a crocodile eight fathoms long, has paired with her. —
Amaterásu kami va fídéri no mi me-wo araví-tamaví-si tokini nári maséru kami nari,
the heaven-illuminating god is a god, that came into existence (nári-maséru),
when (both the creators) had washed their left eyes. — Kova tsu ví ni nári-maséru
(or tsu ví naverisi) kami nari, this is a god that has become a staff.

1) To be distinguished from the auxiliary verb, Meri, explained in § 108.
[Sirusi], u, to mention; Siruseri, he has mentioned]. — Futa fasirano kamino misudzi koto ni simoni siruseri, the pedigree of both the gods — one has noticed it particularly hereafter.

[Okoso], u, violate.] — Oranda-zin ve tai-si fou vo okaseru Nippon-zin va, Japanese, who against Dutchmen have violated the law. — Nippon-zin ni tai-si fou vo okasi-taru Oranda-zin va, Dutchmen, who against Japanese have violated the law 1).

[Tamav], u, to condescend, to grant, German geruken, applied to princely persons]. — Mikoto no faki-tamaveru hou-ken, the costly sword that the prince has or had girded on.

[Siri], u, to get to know; Sireri, he knows]. — Mitsu no okonavezaru ware korewo sireri, that the way is not practised, this I have gotten to know (this I know).

[Itaro], u, come to (the point any one will reach); Itaruru, the having got at, having reached]. — Sono itarerumi oyonde, getting at it, having reached it, = reaching the non plus ultra. — Tsu you sore itareru kana! oh that one had reached the middle way!

[Nokori], u, to be left]. — Nokoruru mono, somethat that is left. — Nokoruru mono or Nokori-si mono, something that has remained over.

§ 81. The form-words ..ki (♀) or ..si (♂), 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 Kwe-kono si and is to be distinguished from the Gen-zai no si (page 107), the form in which the verb appears as noun substantive or even as attributive (as participle, = been); kome, kemo, kemu, 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.

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 (lāi, = to come), or also by 末, e.g. Kaheri-ki, 飭 せつ 來 た, 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 Sinjī, u, uru, die; Sinjī, iru, to be dead; whence Sesi-ne, dead rice (Oryza sterilius); Me-siei, dead to the eyes, = blind; Misi-siei, dead to the ears, = deaf.

Derived from Si, is the continuous form Sarjī, u, to go away.

Ken, old-Japanese Kémū (= shall have been), is indicated in writing by 随 (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:

Kono mi fusirano kami ga mina fitōri gami nari-masite, mi mi wo kākushi tamave ki, these three Kamis were solitary Kamis, and kept their persons (themselves) concealed.

---

1) Here, is to be remarked what is mentioned by The Notitia linguæ Sinicæ of Premars, by J. u. Bridgman, page 54, about 來 lai and 去 kiu.

2) 里ケンハ 随 しゅう 去 いく 疑 い う ノ 辞 じ 言 Wa-gum Siwori, under Ken.
a) Examples of the use of the form in si as noun substantive:

Ko-zin no ieri-si mo samo arinu besi, also what the ancients have said (of it),
must have been of this nature. — Ileri, continuative past form of Ivi, Ii, to
say. — Samo, = Siko mo, so, in this manner.

As noun substantive the form in si is declinable, thus:

1. Ari-si va, the having been, or what has been. Ari-si mo, also what has
been (subjective substantive proposition). — Nokori si kawiko no siyu (6/2) asiku
nari si mo kono yue naran, this may be the reason why the silkworms remaining
have become bad of nature.

2. Ari-si ni, 3. Ari-si ni va, 4. Ari-site, while there has been.

5. Ari-si yori kono kata, since there has been.

6. Ari-si yite, 7. Ari-si ni yortte or yotte, while, or as there has been.

8. Ari-sikaba, whereas or since there has been. — Moto-sikaba, Yomi-sikaba,
Narai-sikaba 1), as one has sought for, read, learned.

9. Ari-si nari, = it has been there.

10. Ari-si koto ari, Ari-si to ari, = it is a 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 kawiko, the remaining silkworms. — Sari-si Fotöke, the departed
Buddha. Sarji, u, to go away. — Kono tane wo motome-si fito mare nari, people
who have procured this seed, are rare. — Kan-ki wo sinogi si (or sinogi taru)
rei no koto, the manner in which people have kept off the frost. — N... ga nori-
si fuitu, the ship in which N... had sailed. — Ame furazu "ji no kasanareba, "
take-si ta mo, " maki-si fatake mo " asa gotoni siboni kare-yuku, = when there is
a repetition of not rainy days, then not only the sprouted field, but also the
sown plough-land fades, and dries up every morning — it becomes more faded
and drier every day. — Sikaruni tenno kako ni ya ariken, he will thus have stood
under Heaven’s protection.

The Kwa-kono si shows itself also in both the words Figa si, pron. Fingasi

1) By this, is what Rodrigues page 66 line 7 v. o. 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, *Fingosi* being a contraction of *Fino-mukai-si kata*, = the side on which the sun has come to meet, and *Nisi* an abbreviation of *Fino inisi kata*, the side to which the sun has gone away.

§ 82. *korui*, *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.

*Keru*, form of the verb, used as substantive and adjective, = the having been, or having been; ... *Keru nari*, has been.

*Kerabu*, as, when, since it has been.

*Keredomo* or *Kerutomo*, although it has been.

*Keran*, commonly *Ken*, shall have been. — *Keraba*, if it has been.

*Keraku*, adverbial form, = as has been, e. g. *i-keraku*, as it has been said.

*Kerazu*, *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 鳳, the name of a bird, that cries géri géri and therefore is called *Keri* in Japan. 鳳了則 stands for *Keraba*.

The adjectives in *ki* and *siki* (pp. 105—107 and 109), which form a continuative present in *kari*, instead of *kari* assume *keri* for the form of the praesens perfectum.

*Taka*ki, *ku*, high;  *Tuka-kari*, *u*, is high;  *Tuka-keri*, was high.

*Be*ki, *ku* (可 "), possible;  *Be-kari*, is possible;  *Be-keri*, was possible.

*Na*ki, *ku* (無 "), without, ..less;  *Na-kari*, there is not;  *Na-keri*, there was not.

Distinguish: *Urēsū kagiri nasi*, = the joy is boundless; — *kagiri nakari*, = 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.

Examples of the use of these forms.

[Yásūki, light, easy]. — Nippon sei và tsūdzuká nákú ki-teu suru koto yásu-kári kéri, the unmolested return of the Japanese army was easy.

[Nari (Nare), to become]. — Sono rei-kon ke sīte kaviko-to narikeru to kaya, her soul transforming will have become a silkworm.

[Sirōki, white]. — Sei-nei Ten-wau mumare nagara ni sīte mì kusi sirokari kereba, Siragano Ten wègu to nadsuke tatematsuru, as Emperor Seinei’s hair was white at his birth, they have called him Emperor White-hair.

[Tsisisaki, small]. — Mayu tsisisakereba ito fosokusu, if the silk-cocoon was too small, the thread is too fine.

[Asiki, bad]. — Kore yori te-ire asikereba, notsì ni 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).

[Yorōsūki, good]. — Ano kodzukái no tsutóme ga yorōsikerebá, watákushia nagákù tsūkō-mašoo to òmōi-mōšù, = that servant’s services having been good, I think I shall keep him.

The adverbial proposition closing with kereba may be understood either as causal or as conditional, as in R. Brown’s Japanese Colloquial No. 589, where that expression is translated: “If that servant behaves well (I think I will keep him).”

§ 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 Omóvi-terisi (having thought) and Tsikávi-tárisi (having sworn) ¹).

Wasuraruru ² miwoba omovázu; ² tsikávi tesí
Fitono inotsino ² osikumo aru kana! ²).

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!

---

¹) Wa-gus Simo, under Tesí.
²) Hiyaku-nin, No. 38.
§ 84. [..ni], nu, future nan; [nuri], nuru, nureba, future nuran.

Ni, a deflecting auxiliary verb of time, come, by aphaeresis, from in, inu, = 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 inu into enu, and the termination i, with inu into inu, 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.” Sitsumi, to sink; Sitsumi nu, 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.**

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<td></td>
<td></td>
<td>went away.</td>
<td>has gone away.</td>
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<td></td>
<td>Ni-si, 去 3,</td>
<td>Ni-keru, having</td>
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<tr>
<td></td>
<td>passing away.</td>
<td>去 3,</td>
<td>gone away.</td>
</tr>
<tr>
<td>Ni-te, 去 2</td>
<td>Ni-keru, having</td>
<td>去 3,</td>
<td>gone away.</td>
</tr>
<tr>
<td>Nureba, on passing away.</td>
<td></td>
<td></td>
<td></td>
</tr>
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</table>

**Future.**

| Namu, た, | Nura, 去 | Ni-ken, shall have gone away. | Ni-keran,         |
| Nan, たん, 去 | Nuran, 去 | have gone away. | Ni-kerasi, 去来, shall have gone away. |
| 将去, shall go. | 去 2, 去 2 | if it go. | Nikeraba. |
| Naba, たて, 也则, if it go. | | 将去, shall go. | |
| Conditioning form | | 也将去, shall go. | |
| 也将去, shall go. | | 也将去, shall go. | |
| 也将去, shall go. | | 也将去, shall go. | |
The auxiliary verb *Ni, Nu, Nuru* (to go away) is distinguished from the substantive verb *Ni* (to be) 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 Sucori* gives of the three forms.

1. **Nan** emi-rai wo kakete ieu kotoba nari, i.e. *Nan* is a word used with a view to the future.

2. **Ran** emi-zai wo utagau no kotoba nari, i.e. *Ran* (= *Aran*) is a word which brings the present into doubt (should it be?).

3. **Ken** emi ke-ro ko wo utagau no 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 *Owanu*, 寅 ♀ 亥 ♂, being the auxiliary verb *nu* (午 ♂) with a view to this example, called *Owanu no Nu* or the *Nu* of *Owanu*.

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.] *Fatovu takani owari te Sjakson-no fudokoro-ni tobi-iri nu*, the dove, pursued by the falcon, flew into S‘akya’s lap. — *Sore yori Sadove tsuki-nu*. Mata zyun fuu arazareba, ni zyu ji-me yo touriu-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 ri vo usinavite, Zin-muno mi iroje san nin* (御 兄 三 人 と こ ろ ど く と ろ に て う せ と ま い ぬ), 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-agarisi masi-nu*, he (the prince) has gone on high (died). *Agari*, going up; *Si*, do. — *Ko-zin no iverisimo samo arinu besi*, also what the ancients have said, will have been so.

[Nuru.] *Ygu-san wo set-boo* (殺 人 役) *no waza kokoryoe-nuru fito mo arino besi*, it may be that there were people, who considered the breeding of silkworms a murderous occupation. — *Fisdsiku kai-dei ni fanberi-nuru aida*, „during my long stay at the bottom of the sea,” the beginning of a speech by the sea-god, when he showed himself before the other gods.
[Nan.] Midzukara matsurovi-sutagavi-namu, or: Midzukára mátsurovi-námú (自服服突), one will come under subjection of oneself 1).

[Naba.] M'na va jikare-naba, asi ki mitsini mo iri-nu bisí, if the horse is led, it may have turned into even a bad road.

[Nureba.] Fide-yori mo Tsia-yen sündení yabure-nureba, sadamete Dai-Min yori sukuwán-koto wó omóhakórite, Fide-yori considering that, when Tschao-siên should at last have been brought under subjection, help would certainly come from China......

[Nuran.] Furuki ivaya iku-yo fe-nuran? the old stone house, how many ages may it still last? 古宮幾世將經. 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), = goes, probably to fill up his verse, e. g. Mókisi fatake no sibomi kare yuku, even the corn land, where one has sown, goes to fade (and) to dry up.

§ 85. ...tsú, ...tsutsú (уча), ...tsuri, u, eba, future an, an auxiliary verb of time proper to the Yamáto dialect and the narrative style, and as such, grafted on the root, as well as on future-form of a verb, it expresses the going away of an action, or of a condition, and characterises the past time absolute. Tsú, tsuru passes as a variation of nu, nuru 2) (§ 84). As predicate closing-form of a proposition tsú (or mostly dzú, 跳) is in use by preference, in the dialect of the districts from Owari to Yédo 3).

Tsutsú, as a doubling of tsú, implies the repetition (iterative form), omóvis-tusú being made equivalent to omóvisu-omóvisú, = I thought and thought. Tsuri, continuative, = has been; tsuru, = having been; tsúrán (tsúrámû), = shall have been.

In the old rebus-writing tsuru lurks under the character 綸, which means tsudzuru, = to sew to; Mi-tsuru, to have seen, is denoted by 見縓; Kikitsuuru, to have heard, by 聞縓. — Most common are the expressions 云, 縓,
Iitsù, said; 見 also, Mitsù, seen; 聞, Kikitsù, heard; 思, omôte, thought; 暗, Kurátsù, become dark.

Examples of the use of these forms.

Kova kegaré wo nikumi-tamavu mi-tama ni yorite nári masi tsù, this (goddess) has arisen, as an emanation from the spirit detesting uncleanness.

Remark. In the same author, instead of nári-mansù (= has arisen), nári-maseri, nári-maseru nári, and náreru nári alternately occur. (Compare § 80).

Ináru tosi NN. ni tovaresi koro, kašiko no fun-do wo kiki tsù, when, last year inquiry was made of NN., I heard of the manners and customs of that country. — Kono Kamino ni sudzi simoni sirúsi tsù or also sirúseri, = as to the pedigree of this Kami, one has made mention of (it) below 1). — Dasa yosasi tokoro ni ynite. Ten-icqu no sono tsúna wo tsukawasi tsùru koto wo kikite, tsúké wo motomen to omóe 2), when Dasa, going to the place of his destination, heard, that the Emperor had had his wife sent to him, he began to think of seeking help (for her).

Fotógišu 児 náki tsùru kátavò 児 nágamúreba,
Táda áridkenô 児 tsuki zó nokórerú 3),
If I look towards the side, where the cuckoo has called,
Then, there only the moon has remained shining by clear daylight.
Nokórerú fána va 児 kevu mo tširi tšutsu,
Ware mo ukitaru 児 yo wo sugùsi tšutsu.
The remaining flower, has been strewed to day (leaf for leaf).
Oh I too have passed the floating time of life (step by step).
Fúzi no taká-ne ni 児 yuki vâ furi tšutsu.
The high top of the Fúzi it has snowed (repeatedly).

Remark. In writing, tsutsu is frequently expressed by 竹, 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.

1) Sudzi, the object of the transitive sirúsi, to mention, is, by inversion, placed before the verb.
2) Nippon-kí, 14, 12.
3) 百人一首 Hiyaku-nin isu, No. 81.
### Chapter VII. The Verb. § 86.

#### § 86. Synopsis of the Inflected Forms.

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<td>Terminative</td>
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### Deflecting conjugation.

|            | Yuku to tédomó, though one goes. |

## Preterit.

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<tr>
<th>Future</th>
<th>Akeken, shall have opened.</th>
<th>Miken, shall have seen.</th>
</tr>
</thead>
</table>
| Aketari, u, | Mitari, u, | | \[ Aketa, has opened. \] \[ Mita, has seen. \]

### Future.

<table>
<thead>
<tr>
<th>Ake mu (old Jap.)</th>
<th>Mi mu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aken, shall open.</td>
<td>Min, shall see.</td>
</tr>
<tr>
<td>[ Akeo, shall open. ]</td>
<td>[ Mia, also Miyoo. ]</td>
</tr>
<tr>
<td>Aken to sji, u, to be about to open.</td>
<td>Min to sji, u, to be about to see.</td>
</tr>
<tr>
<td>Aken to te, syncope of Aken to site, being about to open.</td>
<td>Min to te, syncope of Yukan to site, being about to go.</td>
</tr>
</tbody>
</table>

### Conditional.

<table>
<thead>
<tr>
<th>Akeba (= Aken + ni + va), on being about to open, if one open.</th>
<th>Yukan, shall go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ Yuku (= Yukan + ni + va), on being about to go, if one go. ]</td>
<td>[ Yuka mu. ]</td>
</tr>
</tbody>
</table>

## 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 (§ 5), = 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 some-
times, for vocal harmony, into o, see § 76), by which the derivative forms asi or osi are obtained; e. g. Yuki, to go; Yukusi, make go. Noki, to go back;
Nokosi, to make go back. — The verbs, which have ori or uri as continual
form (see § 88), have osi or asi 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 simo, uru, future en, 令 ×, = have do. See § 88.
Icase, have say, Kikase, have hear, are at least in the Manyo shu, explained by
令 "言 " and 令 "听 ".

The following may serve as examples of the derivation of causative verbs:

1. Kay(e), eru, 归 " %, to return, v. i.; Kayes)i, u, to make turn back, to return,
v. tr. In Yedó: Kairu, Kaisu.
2. Mi(i), eru, 見 " %, to see;
3. N(i), eru, 似 " %, to resemble;
4. Yuk(i), u, 行 " %, to go;
5. Ugo(k)i, u, 動 " %, to move, v. i.;
6. Noma(i), u, 飲 " %, to drink;
7. Yasum(i), u, 休 " %, to rest, v. i.; Yasumasi, i, u; also e, uru, to rest, v. tr.;
contracted Yasunzi, i, u.
8. Si, 去 " %, to go away;
9. S)i, u, 为 " %, to do;
10. Kudz)i, uru, 崩 " %, to fall, descend. Kudari, 行 " %, go from above to
below; a line of Japanese writing.
11. Aji, u, 合 " %, to unite, v. i.;
12. Tob(i), u, 飛 " %, to soar, fly;
13. Asobi, u, 遊 " %, to play, to ramble.
14. Ni, to be; Nar)i, u, to be continually.

Avas)i, u; e, uru, to unite, v. tr.
Tobas)i, u, to make soar or fly.
Asobas)i, u, to make ramble, to amuse, to please.
15. Naṣa\(i\), \(u\), to make; Naṣas\(i\), \(u\), to make produce.
16. Nar\(i\), \(u\), 鳴, to sound, v. \(i\); Narás\(i\), \(u\), to make sound.
17. Ter\(i\), \(u\), 照, shine; Terás\(i\), \(u\), to make shine, to illuminate.
18. Dza\(i\), 出, \(= idz\(i\), \(u\), to come out of; Das\(i\), \(u\), or ́das\(i\), \(u\), to make go out off. — Fune wo ́dasū, to make a ship start.
19. Ni, 荷, burden, load. Nor\(i\), \(u\), to be a burden; to ride, go in a carriage; Nos\(e\), uru, 乘, to make ride, to carry, to convey.
20. K\(i\), uru, 來, to come; Kos\(i\), \(u\), to make come.
21. Ok\(i\), iru, 起, to get up, to rise; Okós\(i\), \(u\), to raise.
22. Nok\(i\), \(u\), 退, to go back, to recede, retreat; Nokós\(i\), \(u\), to make go back; 退, to leave behind.
23. Ots\(i\), iru, uru, 落, to fall; Otós\(i\), \(u\), to make fall, to fell.
24. Ov\(i\), uru, 生, to wax, grow; Ovós\(i\), \(u\), 生, to make wax or grow.
25. Ov\(i\), \(u\) (O\(i\), \(u\)), 負, to bear (on the back); Ovós\(e\), uru, or Ovós\(e\), uru, 仰, absol. おんせ, to burden; a charge.
26. Uruv\(i\), \(u\), 潤, to get moist; Uruvos\(i\), \(u\), to moisten, quicken.
27. Or\(i\), iru, 降, to descend; Orós\(i\), \(u\), 下, to make descend (ikariro, to throw out the anchor).
28. Or\(i\), \(u\), 居, to dwell; Orós\(i\), \(u\), 為居, to make dwell.
29. Kor\(i\), \(u\), 凝, to clot; Korós\(i\), \(u\), to kill; Korós\(s\(i\), \(u\), to make kill; Korós\(s\(i\), \(u\), to make kill.
30. I, to go away. Yor\(i\), \(u\), to be going away; Yos\(e\), uru, 寄, to make go away, to send.
31. Tsūk\(i\), iru, uru, 盡, to get exhausted or consumed; Tsūkus\(i\), \(u\), 恐, to exhaust, to consume.

Remark. If we do not, as Japanese etymologists ¹), reduce Naṣi (= to cause

¹) The root _SUPERSCRIPT_T is preserved in the family name 日出山, Fi zi yama, = sunrise mountain.
The change of SUPERSCRIPT_T into SUPERSCRIPT_Z is very common.
²) Wagam Siwori, under Naṣi.
to be, to give existence to anything) to Na (名), = 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 bhāvanāmi derived from bhū, to be; but the Japanese causative verbs themselves concur in supporting it. Thus we are of opinion also, that Asobaki (= to please) is a causative form, whereas the Japanese philologists 1) see in it a contraction of Asobi + masi (遊, 坐), = 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. Tsuki wa siro wo terasu, the moon makes the castle shine, enlightens it.

Examples of the use of the forms.

Tsukii kore wo nasi, ko kore wo nobu 2), the father originates it, the son continues it. — Kimi taka wo tobasi, the prince lets the falcon fly. — Is-seki wo motte kore wo tsukuri nasi-tari, one has made this out of one stone. — Tomi wa oku wo uruvasi, toki wa mi wo uruvosu 3), riches moisten (quicken) the house, virtue, the person. — Zin-siya wa sai wo motte mi wo okosi, fu-zin-siya wa mi wo motte sai wo okosu 4), the humane man uses his fortune to exalt himself, the inhumane man his person to push his fortune higher. — Midare, sidzumaraaru wo yasuni otosu, he quiets and subdues those, who behave disorderly and unquietly. — Seki-ssi wo yasunzuri ga gotosi 5), it is as if one quieted a suckling. — Kimi ni tsukayuru toki wa sunavatsi inotsi wo tsukusu, when (I my) prince serve, then it is with all my life. — Kotoba wo tsukusu, to exhaust his language, i. e. say all that is to be said.

**Sono kotoba wo tsukusu kotow wo ézu (pron. édu) 6), he does not get (he does not succeed in) exhausting his reasonings.**

1) Wagun Suen, under Asobaru. Yamato Kotoba, II. 42, r.
2) Teckung yung 13.
3) Dai Gaku. VI. 2.
4) Dai Gaku. X. 20.
5) Ibid. IX. 2.
6) Ibid. IV. 1.
CAUSATIVE VERBS IN SIME.

(下知, 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 Sim(e), u, uru, ureba, gerund Sime-te (contracted site), future Simen, to charge, Ake, to open; Ake-sme, to make open. Tairage, uru, to subdue; Tairage-sime, to order to subdue, to make subdue. ...se, uru, do (termination of verbalized Chinese words); Nasa, u, to have made; Nasa-sime, to order one to have made. Ye-sas, u, to cause to get; Ye-sasime, to contrive to have gotten. Ari, there is; Ará-sime, to order that there be. Nakari, there is not; Nakurá-sime, to order that there be not. Mútsiri, wait upon, to worship; Mútsurá-sime, to order to worship.

When Sime unites with the causative verbs in si a syncope takes place: from Kavési + sime comes Kavésime, to have sent back; from Yukási + sime, Yuká-sime, to order to let (him) go.

Examples of the use of the forms.

Kuni wo tairage-simu, he orders the country to be subdued. — Tsukavivo kavesimu, he orders the ambassador to be sent back. — Kava-kami kore wo mitte, itsukúsiki onna nari to omóri, taddzsácte is-syu (— 宿) se-simu, Kavakami, seeing him, he thinks that he is a beautiful maiden, leads him by the hand, and charges him to stay the night. — Yase-ki wo nivakáni sei-teu- (成) se-simén to te, koyási wo tsuyoku-su bekardzu, to make lean trees grow quickly, one may not manure too strongly.

Onóregá mi wo tassento housürébú
Mádzu ta-nin wo tasse-sime yó.
Will you advance yourselves,
First let others help themselves forward.
Fitôni yeki (益) ará-simurû vo sen-ûtsi (専 —) tó su, to manage that there be much advantage for others, I consider the only object. — Kûvanóki vo kiru koto nákârû-sîme, order that the chopping of mulberry-trees do not take place! — Kami wo matsuiri, to worship a Kami; Kami wo matsûrû-sîmu, he gives order to worship the Kami. — Torô, u, to take; Torár-sîme, to have it taken. — Sore takava karin iri motsuitte, tori wó torár-sîmurû tori nari, the falcon is a bird, that is used for the chase, and (by which) people have birds caught. — Fakûri, to consider; Fakarâ-sîme, to charge to consider. — Kûmâoso wo útsû koto vo fakarâ-sîme ¹ tamavu, the Emperor has it taken into consideration to beat the (hostile) Kumâoso.

Ni, to be; Nasô, u, to make be; to produce; Nasâsi, make produce; Nasâsi, charge to have made. He, who orders, charges a second person to have something done by a third. That then is the reason, why Nasâsi, 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. — Kûkûtei wo nasâsîmeri tó ári, it is (said) that the Emperor N. has given order, that the wrestling games be held. — Tsurugi wo sadzûkete, Ten-kuqu vo korosâsîmen tó su, handing him a sword, he will have the Emperor murdered.

Remark 1. The object, which precedes the verb in sîme 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. Sukune wó fakûru koto vo okônâsîmu, (the prince) orders Sukune to hold council. The new style uses the turn of phrase: „by ordering Sukune he has council held,” and supersedes sîmete (ordering) by the syncopated form sîte; thus Sukune wó sîte (= sîmete) fakaru-koto vo okonâsîmu. — Ten-kuqu Nunaki Iri-îme wó sîte N.N. kami wó matsurâsîmu, the Emperor charges the Lady Nunaki and has the god N.N. solemnly worshiped.

¹) Not fakarâsîme, as in the original state.
²) Teâng-yung. XVI.
Seu-zin wó síté, kokú-ka wé osúmë-símúrebú, sai-kai nárâbi itârû 1), if one let a man of mean character govern the country and people, calamity and misfortune rise to the top.

Tâo ju (長壽) no moto-wé wé ye-sasimen tâmë, to manage that one gets the foundation of a long life. — N... wé tsukavasite Idzûmono Oko-yásírō ni osúmû tokórono kan-takâra wó tadasâémû, (the Emperor) sends N... and lets the Kami-treasure be inspected, which is kept in the Great chapel of Idzumo. — Tami ni takavesi uyuru koto wé osúwéshimu, he (the Emperor Shin-nung) lets the people be taught ploughing and planting.

*Remark 2. Síté, = szité, is also superseded by mei-zite (命じテ) or rei-site (合テシテ), = giving order to..., with a precedent Dative. — M. to iwu Dai-siyau-ni mei-zite N. wó útâshimu, giving order to the general named M. he lets N. be beaten (battle be given him). — 庶民 民 = 合テシテ カコタコ 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 é (得, = 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 é follows the nondeflecting conjugation.

According to their derivation the passive verbs are arranged in three classes:

1. 1. All deflecting transitive verbs in i can become passive, when their verbal element i is superseded by é, u, eru, uru, e. g.:

- Yaki, やき, to burn; trans. — Yaku, やく, to be burned, to burn oneself.
- Kiki, きき, to hear; — Kiké, きけ, to be heard, to sound.
- Saki, さき, to tear; — Saké, さけ, to be torn.

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1) Dai Gaku. X. 23.
Yomi, は、 to read;  
Umi, は、 to bear, bring forth;  
Ari, あり, to exist;  
Nari, なり, to be;  
Ori, おり, to break,  
Urī, はり, to sell;  
Tsukūri, つくり, to make;

Yome, はめ, to be read.  
Ume, はめ, to be produced or born.  
Are, あり, to become.  
Nare, なり, to become.  
Ore, おり, to break, intr.  
Ure, はり, to be sold, to be for sale.  
Tsukūre, つくれ, to be made.

2. The nondeflecting transitive verbs in は, chiefly monosyllabic, attach は to their root-vowel, either with or, according to the dialect of Yedo, without interposition of the は. The writing has ぺ, は, はる, はる; forms, which are frequently confounded with へ, は, へる, はる.

Mi, は (Murū, Mite), to see.  
Miyē, はっ (Miyu, はっ; Miyūru, はる;  
Miyēte, はって; Miyētari; or Miyē, u, uru,  
ete, etari), become visible, appear.

I, は (iru, はる; ite, はって), to shoot.  
Iye, はっ (Iyu, はっ; Iyuru, はる; Iyete,  
はって), to get a shot, be shot. Thence  
Iyu-sisu, a shot stag.

Ni, は (Niru, はる), to boil; trans. —  
Tomawo nirū, boil tea.  
Niyē, はっ (Niyu, はっ; Niyeru, はる;  
Niyūru, はる; Niyēte, はって), boil;  
intr. — Niyē-yu, boiling water.

Remark. If a nondeflecting verb followed by the verb は (= to get) remains in its radical form in は, the は 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-ye- 
masen 祈り 得て マツェス) 1), I cannot come.

II. Some deflecting verbs in は have あye or おye for their passive form, being the verb は suffixed to the root in は, after the は, by strengthening has become お or, on account of vocal harmony, has become へ. This form comes from the old Japanese, and is considered particularly elegant.

1) Shopping-Dialogues, page 17.
Ivi, いび, to say; to be called; Ivery, いべり, or Ieä, to be said or named.
Siri, それを, to know; Siróye 1), シロエ, to become or be known.
Ari, あり, to exist; Aróye, ありえ, to become existing.
Kiki, キキ, to hear; Kikóye, キクオエ, to be object of hearing.

Thence Koyé, the sound, voice.

Omóei, おもえ (オモイ), to think; Omócoye, おもこえ (オモコエ), to be thought of or cogitable.

Inflection, regular: Kikoye, u, uru, ete, etari etc., eba, future uran (= uru + aran), thus Kikoyuran, to avoid Kikoyen, which too much resembles the negative Kikoyenù, not to be heard. — Kikoyeken (所聞尾矣), it will have become loud.

Remark. The substantive forms Iveryù, Siróyù, Kikóyù, Omócoyù mean that which has been said, called, heard, thought, Aróyù, that which has gotten existence, that which appears, and exists. Used attributively, they are equivalent to our passive participle of the past time. Siróyùeru mono is, what has been brought to knowledge. — Kono mi fasirano kami eđ iveryùrù Sawai no kami nōri, these three Kamis are the so called Leading-gods. — Ano tera no kane ga kokomade kikóyu (in the spoken language kikóye-másù), the bell of that temple is to be heard here. — Aróyuru mono, fitó, Hotóke, the things, people, Buddhas that exist, = all the things, people etc.

The forms quoted, Iveryù, Siróyù, Aróyù agree perfectly with the Chinese expressions: 所謂 Sö wéi, 所知 Sö tāi, 所有 Sö 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; Akéù, opening; passive Akéù + óre = Akeráre, to be opened.
Mi, to see; Mirù, seeing; " Mirù + óre = Miróre, to be seen.
Fiki, to draw; Fiku, drawing; " Fiku + óre = Fikóre, to be drawn.

1) The etymological dictionary Wagun Sinori, 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;*  
*Agerare, u, eru etc., to be hoisted.*

*Wak(e), eru, to share;*  
*Wakerare, u, to be shared.*

*Tat(e), eru, to erect;*  
*Taterare, u, to be erected.*

*At(e), eru, to touch, hit;*  
*Aterare, u, to be touched.*

*Sadame, eru, to define;*  
*Sadamerare, u, to be defined.*

*Sim(e), eru, to charge, to let;*  
*Simerare, u, to be charged.*

*Ire, eru, to receive;*  
*Irerare, u, to be received.*

*I, Ir, to shoot;*  
*Irate, u, to be shot.*

**Deflecting.**

*I, u, verbal element, to be;*  
*Arare, u, eru, to get existence, to become.*

*N(i), u, to be;*  
*Nare, u, to become.*

*Nag(i), u, to throw anything forward at its full length. — *Kúsavonaguru,* to mow grass.*

*Nagare, u, to stream. Kava, fata nagóruru,* the river, the banner streams.*

*Nuk(i), u, to draw out;*  
*Nukare, u, to be drawn out.*

*Kog(i), u, to burn, scorch;*  
*Kogare, u, to be burnt.*

*Nav(i), u, to cause to be, to produce;*  
*Navarare, u, to be produced.*

*Idas(i), or Das(i), u, to bring to light, produce;*  
*Idasare, u, to be produced.*

*Kúdas(i), u, to drop; trans. to let fall;*  
*Kudasare, u, to be dropped, to descend.*

*Ose(i), u, to press;*  
*O sarare, u, to be pressed.*

*Korós(i), u, to cause to clot; to kill;*  
*Korosarare, u, to be killed.*

*Watas(i), u, to set over; trans.*  
*Watasarare, u, to be set over.*

*Fanasi, u, to loosen; trans.*  
*Fanasarare, u, to be loosened.*

*Otos(i), u, to make fall; to fell;*  
*Otosarare, u, to be felled.*

*Fanatár(i) (tisiti), u, to loosen;*  
*Fanatáre, u, to be loosened; to be banished.*

*Uts(i), u, to beat;*  
*Utarare, u, to be beaten.*

*Mots(i), u, to catch hold of;*  
*Motarare, u, to be held.*

*Ivi, u (ivi, Ivi), to say; to be called;*  
*Ivare, u, to be called.*

*Oc(i), u, to pursue;*  
*Ovarare, u, to be pursued.*

*Kav(i), u (Kai, Ku), to change, barter;*  
*Kavare, u, to be or may be changed.*
<table>
<thead>
<tr>
<th>Kūr)i, u, to eat;</th>
<th>Kuvār)e, u, to be eaten, to be eatable.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usinav)i, u, to lose;</td>
<td>Usinavār)e, u, to be lost.</td>
</tr>
<tr>
<td>Okōnad)i, u, to act, treat, perform, commit;</td>
<td>Okōnadavār)e, u, to be treated, performed or committed.</td>
</tr>
<tr>
<td>Yōb)i, u, to call;</td>
<td>Yōbar)e, u, to be called.</td>
</tr>
<tr>
<td>Musub)i, u, to knot, to tie;</td>
<td>Musubōr)e, u, to be tied, to be knotted together.</td>
</tr>
<tr>
<td>Yom)i, u, to read;</td>
<td>Yomār)e, u, to be read.</td>
</tr>
<tr>
<td>Um)i, u, to bear;</td>
<td>Umār)e, u, to be born.</td>
</tr>
<tr>
<td>Nom)i, u, to drink;</td>
<td>Nomār)e, u, to be drunk, to be drinkable.</td>
</tr>
<tr>
<td>Urj)i, u, to sell;</td>
<td>Urār)e, u, to be sold, to be for sale.</td>
</tr>
<tr>
<td>Kīr)i, u, to chop, to cut;</td>
<td>Kīrār)e, u, to be cut.</td>
</tr>
<tr>
<td>Sir)i, u, to know;</td>
<td>Sirār)e, u, to be known.</td>
</tr>
</tbody>
</table>

**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 **Kuvāreru imo**, = a turnip being eaten, may mean that it is an eatable one. Compare the Sanscrit **Amitābha**, = **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: **Nippon de ts'kuremas'ta tam-mono yori, gai-kōkū kara watarimas'ta tam-mono wa yasiku ūrare-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: **Wakari-masēnu**, = I don't understand it; not being able to understand it, he says **Wakari deki-masēnu**.

**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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²) Why not rather: **Gai-kōkū kara watarimashita tam-mono wa Nippon de tsukuremas'ita tam-mono yori yasiku ūrare-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 embarrass 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 (參), to enter; Mairar[e].
- Aruk)i, u (歩行), to step; Arükar[e].
- Ner)i, u (寝), 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. Midsu うごかさる, 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 Midsu に うごかさる.

3. The verb passive stands in its substantive form and has its complement, as a genitive, before it: Midsu no うごかさる, 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 taméni, = in behalf of, for the sake of.....

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.

Midsuva figasüyé nagáru, the river flows eastwards. — Sono né de vá うご
masenä, for this price it is not sold 1). — Watākūsi kono siná wo sōno nédän de wa ūri masenä, I do not sell these goods for that price. — Kōreiko umāre-tari, the silkworm is hatched. — Umāretari or umaresi kawiko, silkworms hatched. — Sirusaretaru mono, things made known. — Kono mitei sakōn ni okonévarérú to miyētēri, it seems that this way is much practised; Okona(vi), vulg. i, to practise; exercise; Mi, miru, to see; Miye, to appear, seem. — Wgu-zi va idaki torite, manukaretari, the prince is taken into the arms and saved (from the fire). Manuk)i, u, to draw out. — Asógāvo asani umārete yubeni sisū, = the morning-face (the flower of the winds) is born in the morning and dies in the evening. — Umāre from ūmi, to bear. — Fitō wo moto-kuniye tsūkāvasaru, = the man is sent to his own country. — Miko wo tsūkāvasaru besi to sata arī, it is reported that the prince will be sent. — Ziyau mon (城 in) wo seme yaburáruru toki, tou-siya (刀 in) nite fūsōyu nari, when the gate of a castle is broken by assault, it is shut by means of a scythed chariot. Yabùrij, u, to break. — Mükōsi va takasu migi ni sēsarezi to nari, it is a fact, that formerly the falcon trained to sport was made perch on the right hand. Su(ru), uru, to roost; Suesi, u, to make roost; Suesar)u, u, to be set up, placed high. — Toga-nin no kubi wo kiru, to cut a criminal’s throat; Kubib wo kiraretaru (or kirareta) mono, one whose throat is cut.

Akū-fuu ni fanataretų tsākū-gan-si-taru yoh:i wo tsin-fgo-zu, the report has been spread, that (the ship) has been set adrift by an ill wind and driven on shore. Fanatsi, set free.

Fitō ni tasinameraru, he is vexed by others, (人所困), = Fitō ni nan-gi wo serāru, = difficulty is caused by others. — Ten-uzu ni korosāri, he is killed by the emperor. — Inu ni kēmatērū fitō, a person bitten by a dog; Kam)i, u, to bite. — Kazēni orēru takeno ko, a young bamboo cane, which is, or can be, broken by the wind. — Kore ni yōte ... fi-you ni idzū. Mata ūyaku-siyu ni yadōwarete, ta-sūki, kūsū-kari, ine-karite, do-min no 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. Yadlov(i), u, to hire. — Fato va taka ni ovardē Syak’son no fudokoro

1) Slipping-Diologues, page 4.
ni tobi-irinu, the dove pursued by the falcon, flew into S'akya's lap. Ovi, u, to pursue. — Mimana tsuini Sinru no tameni forobosoru, the state of Mimana is at last demolished on behalf of (= by and for) Sinra. Forobi, u, to perish; Forobosi, u, to demolish. — Fono tameni yakarete sinu, burnt by the fire, he dies. Yakii, u, trans. to burn. —

Kono fitō kanarazu oni no tameni madovasarento ivaku, it is said that, that man will certainly be misled by the devil. Madovi, u, to err, to wander; Madovasi, u, to make err; Madovasare, u, to be brought so far, that one errs or wanders. —

Sivo-nawano kori naréru sima, an island caused by the clotting of sea-foam. — Kova Fino-kami no tsino 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, 芷, 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, 𡧛, Mi-zi, 𡧕), whereas in deflecting ones in i, this i at once mutates into a (Yuki, to go, Yuka, 𡧕, not to go). Ni and zi follow the deflecting conjugation, while the closing form 𢶠 nu and 𢶠 zu, at once serve for the substantive and the attributive form. The Nigori-mark, so necessary to distinguish 𢶠 from 𢶠 (to make go), is frequently omitted 1).

1) For instance, in the official publication of the Treaties concluded with Foreign powers.
The root-form に, 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 ぬ.

**EXAMPLES OF THE FORMATION OF NEGATIVE VERBS.**

<table>
<thead>
<tr>
<th><strong>Affirmative.</strong></th>
<th><strong>Negative.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ak(e), uru, to open.</td>
<td>Akez(i), u, アケジ, ず.</td>
</tr>
<tr>
<td>Mji, iru, to see.</td>
<td>Miz(i), u, みじ, ず.</td>
</tr>
<tr>
<td>Mukuj(i), yu, yuru (nondefl.), to requite.</td>
<td>Mukujiz(i), u, ムクイジ, ず.</td>
</tr>
<tr>
<td>Yuk(i), u, to go.</td>
<td>Yukaz(i), u, オカジ, ず.</td>
</tr>
<tr>
<td>Sik(i), u, so to be.</td>
<td>Sikaz(i), u, シカジ, ず.</td>
</tr>
<tr>
<td>Nas(i), u, to cause to be.</td>
<td>Nasaz(i), u, ナサジ, ず.</td>
</tr>
<tr>
<td>Tats(i), u, to arise.</td>
<td>Tataz(i), u, タイジ, ず.</td>
</tr>
<tr>
<td>Av(i), u, to meet.</td>
<td>Avaz(i), u, アハジ, ず.</td>
</tr>
<tr>
<td>Sorav(i), u, become equal.</td>
<td>Soravaz(i), u, ソラハジ, ず.</td>
</tr>
<tr>
<td>Soorav(i), u, to serve.</td>
<td>Sooravaz(i), u, サラハジ.</td>
</tr>
<tr>
<td>△ Sorai, o, &quot;</td>
<td>Nukumaz(i), u, スカマジ, ず.</td>
</tr>
<tr>
<td>Nukum(j)i, u, to warm, v. i.</td>
<td>Nukumenu, スクメヌ.</td>
</tr>
<tr>
<td>Nukum(e)j, uru, to warm, v. tr.</td>
<td>Araj(i), u, アラジ, ず.</td>
</tr>
<tr>
<td>Ar(i), u, to exist, be.</td>
<td>Aranu, アラヌ.</td>
</tr>
</tbody>
</table>

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:

\[\text{Ki, Kuru (nondefl.), to come;} \quad \text{Kónu, at Yédó Kónu, not to come.}\]
\[\text{Dekj(i), iru (nondefl.), to be achieved;} \quad \text{Dekinü, vulg. Dekénü.}\]
\[\text{Mitsj(i), uru (nondefl.), to be filled;} \quad \text{Miténü (for Mitsinü), not to be filled.}\]
\[\text{Mósj(i), u (not Mas)e, uru), to be;} \quad \text{Masénü, not to be; — thus also:}\]
\[\text{Mi-masj(i), u, to be seeing, to see;} \quad \text{Mi-masénü, not to see.}\]
II. Inflection of the negative verbs.

Synopsis of the negative forms of inflection, compared with the affirmative.
YUK\(j\)i, -u (deflecting), go; YUKAZ\(j\)i, -u, not to go.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>YUK)</td>
<td>YUKAZ)</td>
<td>YUKAZ)</td>
<td>YUKAZ)</td>
</tr>
<tr>
<td>Root-form...</td>
<td>-i, go.</td>
<td>-zi, エカﾞ, not to go.</td>
<td>-ni, ne.</td>
</tr>
<tr>
<td>Gerund ......</td>
<td>-ite, going.</td>
<td>-zite, not going.</td>
<td>-nite, not used.</td>
</tr>
<tr>
<td>by elision...</td>
<td>Yuite.</td>
<td>Yukaide, エカイデ</td>
<td>Yukaide. (*)</td>
</tr>
<tr>
<td>Closing-form.</td>
<td>-u, goes.</td>
<td>-zu, エカズ, goes not.</td>
<td>-nu, エカズ</td>
</tr>
<tr>
<td>Subst. and attr.</td>
<td>-uva, Δ -zuwa.</td>
<td>-zu, エカズ, goes not.</td>
<td>-nu.</td>
</tr>
<tr>
<td>Subst., isolated</td>
<td>-uni, -univa, on going, in orde to go.</td>
<td>-zuni, -zuniva, -zunba, on not going, for not going.</td>
<td>nu ni óitéwà, on not going.</td>
</tr>
<tr>
<td>&quot; declined</td>
<td>-zünde, エカズンデ,</td>
<td>-zünde, エカズンデ,</td>
<td>-nude, エカズデ</td>
</tr>
<tr>
<td>Gerund .......</td>
<td>-ute, by going.</td>
<td>-zünde, エカズンデ,</td>
<td>-nede, エカシデ (†).</td>
</tr>
<tr>
<td>Causal- and modal-form.</td>
<td>-eba, as one goes.</td>
<td>-zünde, エカズンデ,</td>
<td>-nu ni óitéwà, on not going.</td>
</tr>
<tr>
<td>Concessive...</td>
<td>-u tomó, also the going.</td>
<td>-zünde, エカズンデ,</td>
<td>-nede, エカシデ</td>
</tr>
<tr>
<td></td>
<td>-é-domó, though one goes.</td>
<td>-zünde, エカズンデ,</td>
<td>-nè-dédomó, also</td>
</tr>
<tr>
<td></td>
<td>-u toitédomo.</td>
<td>-zünde, エカズンデ,</td>
<td>Yukádemó.</td>
</tr>
<tr>
<td>Suppositive form.</td>
<td>-án i ni va, if one goes.</td>
<td>-zünde, エカズンデ,</td>
<td>-nu to iédomo.</td>
</tr>
<tr>
<td></td>
<td>-zumba.</td>
<td>-zünde, エカズンデ,</td>
<td>-ndevá, エカシデハ</td>
</tr>
<tr>
<td></td>
<td>-zumba, エカズンデ, contr. from -zuniva, if one goes not.</td>
<td>-zünde, エカズンデ,</td>
<td>-Yukádevá, エカデハ</td>
</tr>
<tr>
<td></td>
<td>-nu naraba (Yédo).</td>
<td>-zünde, エカズンデ,</td>
<td>-nu naraba (Yédo).</td>
</tr>
</tbody>
</table>

(*) Akezite and Mizite, derived from the nondeflecting Ake and Mi, likewise, in the dialect of Miyako, pass into Akáide, アケイデ, not opening, and Mi ide, とイデ, not seeing.

(†) Just so

Omovanu + te (不思而) passes into オモバデ, ōmôváde, pr. ōmôvánde, not thinking.
Aránu + te (弗而)  " " アラデ, Aráde, pron. Arande, not existing.
Sa (= sika) ranu + te (不然而)  " " サラデ, Saráde, pron. Sarande, not being as...
CHAPTER VII. THE NEGATIVE VERB. § 91, 92.

Torándu + te passes into トラン, Toránde, pron. Torande, not taking.
Senu + te (不行為) "セテ, Sede, pron. Se-nde, not doing.
Omóvoyénu + te "オンモヨエテ, Omóvoyéde, pron. omóvoyénde, not being thought.

CONTINUATIVE FORMS OF THE NEGATIVE VERB.

§ 92. 1. The written language supersedes the termination シ by サリ, u, which is considered a fusion of ズ + り.

Akezi, not to open, becomes Akezarái, アケサラリ, not to be opening.
Mizi, not to see, " Mizarái, ジサラリ, not to be seeing.
Yukózi, not to go, " Yukazarái, ウカサラリ, not to be going.
Masózi, not to excel, " Masazarái, マササラリ, not to be the better.
Sikózi, not to be so, as " Sikazarái, サカサラリ, continually not to be so.

The forms for the moods and tenses are the same as those of る; thus: サリ, u, uni, eba, edono; Future an; Condit. aba; Preterit サリ, si, keri, keru, keruni, kereba, keredomo; Future keran, ken; Condit. keraba.

2. The written language attaches サリ, u, to the negative gerund ザデ and opposes to the affirmative form Ake-te-ari, to be opening (§ 78) the negative form Ake-ザデアリ, which, in the spoken language, passes into Akeide サリ, u, to be in the not opening.

3. The spoken language uses its negative gerund ...nu-デ in connection with サリ, u.

Akenú-de あけヌデアリ, commonly pronounced as Akenede サリ.
Minú-de みぬデアリ, " Minde サリ.
Yukanú-de ウカヌデアリ, " Yukande サリ.

From this derivation arise the very common Preterit Minu-de arita, pron. Min desta, has not been seeing, and the Future Minu-de aran, ミヌデアロ, will not be seeing.

4. The poet supersedes the negative termination ゥ with naki, ナイ, naku (= without, see page 108); thence Ave-naku = Avenu, without daring; Omovakanu 1), = Omovanu, without thinking.

The dialect of Yédo alike, and that by preference, uses nai (= nasi, naki,

1) Might not these be forms, connected with § 107. 2?
without) and the thence derived continuative form Naκári and Nakeri, as negative auxiliary verb, and supersedes Aκénu, Miνu and Yukanu with the forms Akenai, Ake-nakárj, u; — Mi-nai, Mi-nakárj, u; — Yuka-nai, Yuka-nakárj, u, = to be without opening, without seeing, without going. Thence Δ Yukanaiđe for Yusakumi, without going. With the derivative form nakari the negative verb follows the affirmative conjugation, as appears from the examples following:

Ake-nakárébā, as one is without opening. Mi-nakattárabā, if one has not seen.
" nakaraba, if one is without opening. Simava-nakatta kara, as or after one has
Dekinakareba, as it does not issue or not finished; from Simavi (vulg. Simai),
proceed. to finish.
" nakereba, as it was without success. Tsūkē-nakatta, one has not applied; from
" nakaraba, if it is successless. Tsūke, to apply.
" nakéraba, if it was successless. De-nakatta, he did not come out; from
Mi-nakatá, he was without seeing. De, deru, to go out.
" kara, as he was without Toba-nakatta, did not fly; from Tobi, to
seeing. soar, to fly.

The written language opposes to the forms Tsūkē-nakatta and Toba-nakatta the forms: Tsukeru koto nakatta and Tōbu koto nakatta, i.e. the beginning and the flying did not happen. Compare Sore futā-tūbi kitārū koto nasi, 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; Akeru ná or Akeru nayo, don't open!
Suru, the doing; Suru ná, don't do!
Wasūrūru, forgetting; Wasūrūru ná, don't forget!
Tatāku, striking; Tatāku ná, don't strike!
Nasūru, making; Nasūru ná, don't make!
Kiku, hear; Miru, see; Kiku na, don't hear; Miru na, don't see!
Sū, doing, from Sī; Suna (勿), do not!

1) としょ 令としょ 辞としょ としょ 名としょ スルとしょ ハとしょ. Wa-gun Sisorri. — Compare § 96.
2. If the idea of continuance is associated with the forbidding, then, instead of *na* or *nayó*, **Nakáre**, なかり ((勿, 勿)), 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: *Utagu-koto nakáre* (勿疑), let the doubting not be!, for: do 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 iivi so*, say not. 勿謂. 莫謂. — *Na yurusi so*, grant not! 莫聽. —
*Na atasi tokóro ni i so*, go not elsewhere. — *Na motome so*, n’acquérlez pas 1). — *Ná nakári só*, pron. *Na nakássó*, not without! = it must be! — **Nakárjí**, *u*, to be without.....

4. The forbidding becomes a wish (optative), when **so** is superseded by **kasi** (= Lat. *quaeso*). — *Na iivi 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-nasáru ná**, or **Mi-nasáru-mású ná**, = let there not be seen, are used. — **Kamai na**, = let it not come under notice, is superseded by **O kamai kudasáru ná** 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.

*Akenáti*, not to open;  **Akenanda**, not to have opened.

*Dénáti*, not to go out;  **Denanda**, not to have gone out.

*Saménáti*, not to awake;  **Samenanda**, not to have awoke.

*Mináti*, not to see;  **Minanda**, not to have seen.

*Yukánáti*, not to go;  **Yukananda**, not to have gone.

*Masénáti*, not to be;  **Masenanda**, or, in the vulgar language of 

**Yédó**, **Masinanda**, not to have been.

**Mi-maséånu**, not to see;  **Mi-masananda**, not to have seen.

**Tsüre-datsite modorananda**, they have not come back together (不同勧).  
**Modori**, to come back. — *Fin wo sirananda*, he has not learned to know poverty (不知貧). **Siri**, to learn to know.

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1) **Rodriguez**, pag. 56.  2) **Shopping-Diologues**, p. 21.
2. The spoken language of Yédo uses the forms Ake-nakáta, Mi-nakáta, Yuka-nakáta, = 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\(\bar{k}\)i, si, keri etc., the preterit of the negative continuative form zari (§ 92. 1). — Osikarazari si inótei ¹), the life which was not agreeable. — Osiki, agreeable.

**FORMS OF THE NEGATIVE FUTURE.**

§ 95. 1. The spoken language, which employs the continuative forms Akénú-de-ari, Minú-de-ari, Yukánú-de-ari, cited in § 92. 3., makes use of the future of ari, thus argu (アグ) or aroo, and says: Akénú-de-arqu, Minú-de-arqu, Yukánú-de-arqu, he will not be opening, seeing, going.

2. 1) The written language employs ..zar·n, ザル未來, 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, マズ, 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, " Yuku-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 nákú-síté, kazé ni 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

¹) Hiyaku-nin, Nρ. 50.
from the example, is something that is not yet happening, or has not yet happened (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, z). 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, z) — 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.

Inflectional forms of Mazi, vulg. Mai, are: the adverbial form mázikëvë, vulg. maikëvë, 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. Maziki nari (Δ Mai na); Maziki nar)ebə; -edomo, -edo; -aba (Δ Maziki nara); Maziki nar)au, Δ-go, -oo. Mazi ker)i, u, (Δ Mai ker)i, u; Maziki ker)ebə; -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, Δ wa or mo, it is intended to bring out the negation with more emphasis.

[Root-form.] Ame teitsei firïkesi yori kono kata imå no toki fôdo dai-jee-neru koto aråzi; nisiv va Kikai Yakû no sima yori judåsi Osiyu no Sotoga-jama made goro-reino yûki-todokazaru tokoro mó nasi, 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.

Firïkesi, preted of Firûke, to open itself, to unfold. — Aråzi, negative root-form, = not exist, used here because, the connection of the sense is coördinative. — Todokazaru, attributive negative form of Todokâ, n, = reach to.

Sonô moto middâretë, suî osamaru mónôvå aråzi; sono atsûsûrû tokoro no mono utsû-sûte, sikûwîte sono utsu sûru tokóro no mono utsûkî koto imåda korë aråzu (Dai Gaku, § 7), = something (mônôvå), of which the top is regulated, while 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.
Chapter VII. The Negative Verb. § 95.

_Yake mugura_ II sigeneru yado no II sabisiki ni
_Fito koso miyene _II 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-sin no tōku-tārū koto; sore sakān nărū kā! Kore wo mite mizu; kore wo kiite kikāru; mono ni tei-sitē nokōsū bekarāzu 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. — Bekarāzu = may not, from the adjective Beki (page 109, N°. 73).

Sono kiyo-riu-ba no siyu-i ni mon siyou wo mugēzu.
_Ido-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.

Yama-naka ni kuro-ki no go-siyo wo tsukuri, ken-yaku wo motsivi, tami wo rgu-se-simezu 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.]

Wgu no wgu tarazāru va se-zōru nari, atavazāruni arāzu 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.

_Tarazāru, = the not being, the negative substantive form of tari, = te ari, § 78. II. — Atavazāru, the not being able, from Atāvi.

1) A hermit’s farewell, N°. 47 of Hiyaku-nin iszu. — _Yake mugura_ is _Galium striorum_ L._

2) _Te-kung-yung_ or the Mean, XVI. 1.


4) _Nippon o dai itti ran, Vol. II. 1 r. 39th king._

5) _Meng-tze, Book I, Pt. I. § 7._
Mitsi no okonavárezaru, ware koré wo siréri. Tši-siýa va koré ni sugu; gu-siýa va oyobázu 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.

Okonavárezaru, not being practised, from Okonavájí, u, to practise. — Sugú, u, íru, uru, nonreflecting v. to overstep, go beyond. — Oyobázu or Oyobánu, not to reach, from Oyobájí, u.

Sira-no to va urusi nite nurazu-site, ji nite mo kogazaru wo ivu nari, concerning the so called pale arrow shafts, people understand by them, such as are not daubed with varnish, nor burnt with fire.

Nurá, u, to daub. — Kogá, u, to burn.

Sinsérarezaru wo omonbakarazu (不億不信), what is incredible is not taken into consideration.

Sin-së, uru, to believe. — Omonbakarjí, u, to powder.

△ Watókúsi kare ya sono koto wo òsórezu ni suruno wo mi-tái mono de atta, I should like to see him do that business, undaunted.

Oszóre, eru, nonreflecting, to fear.

[Attributive.] Onoré ni sikázáru mono vom tomo tó sūrú kóto nakáre, make not a person, who is not your equal, your mate.

Sikázáru, continuative form of Síkájí, and this from Síkájí, u, to equal.

Kono ri vo sínásáru fitó, someone who does not know this law.

Mata sínásáru tokóro ari, there is what one does not yet know. — Mata yókú-sezáru tokóro ari 2), there is what one does not yet do well.

Sírjí, u, to know. — Yoku-së, uru, to do good. — Sérí, not to do; thence Sésárjí, u.

Yura no to vo 11 wataru funa-bito 11 kadei vo tave!

Yuku ye mo síranu 11 kovi no mitsi kana 2).

Skipper, sailing over the month by Yura, let loose the helm!

Oh! it is a way of love, that does not know whither it goes!

△ Meni miyénú, kutsi ni ivarenu fodo ki-méo (奇妙) na koto, a matter so uncommon, that it is not to be seen by eyes, nor to be spoken by any mouth.

△ Fito ni ivarenu you ni suru, so to act that it be not remarked by others.

[Gerund.] Tuka va ūtén sokonezu-sité, aku ni sokonuru mono nari, = the hawking-

1) Tschung-yung. IV.
2) Ibid. XII.
3) Hyaku-nin, N°. 46.
CHAPTER VII. THE NEGATIVE VERB. § 95.

falcon is something (mono) that suffers no harm by hunger, but is spoiled by
surfeiting.

△ Faravazu-sitë tori-age masu-mai, without paying I shall not receive (the
goods). — △ Nedang a kavarazu sitë, while no change in price takes place.

Kun-si yo wo nogarete, sirarezu-sitë, kadasu 1), the superior man, retired from
the world and unacknowledged, is not grieved at it.

Nog Cardinals, u, to push back; Nogare, eru, being drawn back. — Sirs, v, to learn to know; Sirare, eru, to be known; Sirarezu, not to be known. — Kai, nonreflecting verb, to be grieved at.

[Time-defining Local.] Kokoro arazawarba, mite mizu, kute kikazu, kurquate sono
adzecai wo sirazu 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.

Kun-si iru to sitë, zitouku-sezaru koto nasi. Ziyu-ti ni arite (dette), simowo
sinogau. Ka-ini arite, kamiwo jikazu. Onorewo tadasiu-sitë, fito ni motomezarba,
sanawati urami nasi; Kami Ten wo uramizu. Simo fito wo togamezu. Karu
a yu ni Kun-si va yasuki ni mite mottle mei wo matsu 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-toku sezaru koto, = the not remaining what one is, is the subject to
nasi (is not). — Sinogau, from Sinogu, u, to turn off. — Fikazu, not draw or drag, from Fiky, u. —
Motomezarba, the time-defining local of Motomezari, not to seek for, and this from Motome, eru.

Manabazaru koto ari, kore wo manande yoku-sezareba,
okazu. Tovazaru koto ari, kore wo touite sirazareba,
okazu 4), if it happens that he has not learned some-
thing, and when he learns it, does not become
master of it, he (the superior man) does not discon-
tinue it. Is it that he has not examined something,
and might he not after the examination understand
it, he does not give it up.

1) Taehung-yung. XI. 2) Dai Gaku. VII. 2. 3) Taehung-yung. XIV. 4) Ibid., XX. 20.
[Concessive.] Mi-karino toki fakarazu mó taka wo tobásu, at the time of the princely hawking the falcon is let fly even without design.

Fakarazu mó = fakarazu-sité mó from fakarí, u, to consider, to design.

Nippon nite irisí zení va araredomo, mare narázu, = although (this coin) is not a coin cast in Japan, it is not rare.

Irisí, preterit of Irí, u, to cast, to found.

Kokoro makoto ni kore wo motomén bá (of motó mure bá), atarózú tó iatómo, tókarózí; imáda kó wo yásinu koto wo manánde, sikó síté notsu tótsugu (of kó-súru) mónó vá arázú 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.

Atarózú, not to hit, not to answer to, from Atari. Tookarózí, root-form, to be not far off, from Tooki (p. 108).

Nippon tsuu-you kin-gin to gwai-koku no kin-gin va motsi-yuku koto kurusikarózú to iedomó, Nippon tou-sen to kwa-hei ni kosirayezaru kin-gin va motsiyuku 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.

Siyú-bai-ütású koto kurusikarózú tomo (or to iedomó), Nippon kin-si no sina mono vá siyú-bai-ütású bekarázú 3), = even if trade has no difficulty, concerning articles which are forbidden in Japan, in them no trade may be driven.

Nandzága sei- (制) siti mo, sei- exitu tomo, kareva yahari kore wo suru de aru, if you forbid it or forbid it not he will yet do it.

Mata saródemó, even if it is not so. Sári, contracted from Sikóri (page 109 No. 71), to be so.

1) Dai Gaku, IX, 2.
3) Ibid., Art. VIII, al. 1.
Future.]

Otoko asokoni tsuru tokiva uwo wo ezu to nan 1). a boy, if he angles at that place, will get no fish.

Nandzi no kuni wagakuni nō tāme ni yabūrāren koto fisāsiki ni āru-masi, it will not last long, before your country will be subdued by mine.

Yukusayē kawaru-masi to sei-gon (誓言) wo tatsuru koto, the taking of an oath, that in future no change shall take place.

Kawi-kata no ku-den wo obōye, hon-fou wo mōtte yasu-iku-seba, naka-naka zi-son-zi oru maziki nari 2), 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-dzukoi-nasārū maziku soro, there is (soro) no occasion for your care, i.e. don't care about it; don't trouble yourself. —△ Kōku-betsū tai-zi-tató koto ni mo nāru-mai, it will be no matter of extraordinary importance.

Taisi-te koto, a matter of importance. /jav, an abbreviation of あべ

Suppositive.]
Ki no uge tomarite orizaru ni va (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).

Foko wo orisunba (of orizaru ni va), itsu-made mo, ye wo kawōzu-site, hanahōda āyasū bēsī, if (the falcon) does not come off his perch, one must, without baiting, let him suffer terrible hunger.

Iyō wo tsugi, toku wo tsugi, te-weise wo tsugu rui naradeva, motsiēizu, 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, かもすへ, the isolated gerund of Narāku, not to be, used as suppositive form.

Mosi fito wo osorete midzū wo nomazunba, in case (the falcon) shunning men, does not drink the water.

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2) Yo-san-f-roâ, l'art d'élever les vers à soie au Japon par OUEKAKI MORIKOUNI, annoté et publié par MATTHIEU BONAPARTE. Ouvrage traduit du texte Japonais par J. J. HOFFMANN. Paris 1848. § 22.
The negation of a negation involves a strengthened assertion; e. g. *Gyu rei (呪令) no yuki-todokazuru tokoromó nasi*, there is not one place, to which the authority of the Government does not reach. See page 254.

Sirazunbá aru-bekarazu (不可不知也) for Sirózu ni wó arú bekarázu, i. e. in the not knowing — one may not be, = one ought to know.

Fugemi tsutomezumba 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 aki va 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 ...*neba*, followed by *narañú* (not to be), to express the „necessity.” — *Sayumi itasaneba narañú* (in the Yedo street-dialect: *Sayumi si-nakiri ya narane*), one must act so. — *Senbe narañú*, it must happen. — *Senbe narañú koto*, the necessity. — *Ide-tatsi senbe narañú de atta*, he was constrained to depart. — *Fitó va Tenyori ukúru tokóro no negumi wo arigátakara neba narañú*, 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. *Ari*, *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); *Aru*, the substantive form, which is also used attributively. Comp. § 11. — *Arite*, *Ariteva*, pron. *Atte*, *Atteva*, gerund, being, or as one is. — *Areba*, there or as one is; — *Aredomo*, although there is; — *Aran*, ∆ *Arqu*, *Aroo* (アラウ), future, there will be; *Aran koto kaku no gotosi* (有如此), be it so! (the termination of an oath). — *Araba* (= *Aran + ni + va*), conditional, if there is, might there be.

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-gum Ninori*, in *Aru* a mere modification of 生, *Naru*, = to become, Lat. *seri*.

²) By this exception they prevent a confusion of the closing form of *Ari* with that of *Aro* (= to become), which is *Aru* likewise.
Preterit.

Arika, there was.
Arisi, substantive and attributive form.
Arisi-gū, whilst there was.
Arisikaba, " " "
Ariken, there shall or may have been.
Arikeri, u, contin. (see § 82), have been.

Negative.
Aroz, u, Δ Arānu, not to be, § 91; Arazari, 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.

Fitō ari, man is; Arū fitō, any one being. — Itsini fitō ari (市有人), there are people on the market-place; Fitō itsini ari (人在市), people are on the market-place. — Kin-kwa-san kai-tsun ni ari, the Kin-kwa-san (gold-flower-mountain) is in the sea. — Sono kuni ni itsutsu ino tanatsu-mono ari, in that country the five sorts of grain are met with. — Nin va kudamono no saneno itsini ari mono nari, the pith is something being in the middle of the kernel of fruit. — Saiwa ni ari, being in prosperity, having luck. — Bin-ku ni ari, being in poverty and need. — Dai-Gakū no mitsu va mē-tōkū vo akkōkā ni sūru ni ari; tami vo arotā ni sūru ni ari; si-sen ni todomāru ni 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.

Mono hon-batsu ari; waza siu-si ari 2), things have root and top; affairs have end and beginning. Conceived as subject, Mono and Waza stand for Mono va and Waza va, and the literal translation should be: As to things, there is a root and a top etc. Conceived as local both definitions stand for Mono ni va and Waza ni va.

1) Dai Gaku, § 1
2) Ibid. § 3.
3. The spoken language characterises the definition, in what a thing exists, = what it is, by de. — Sorewa yoki sake de ar', 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 § 9. B. 1), the spoken language uses the adverbial form in ku. — Tsuki ga takakü aru, the high-standing (the culminating) of the moon.

6. By fusion of the adverbial form ku with ari karaji, u is produced. Takakóri, u, continually to be high. Compare § 10. § 82.

7. If the definition consisting of a subject and ari (Fitó 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. — Fitó no aru itsi, a market-place on which are people. — Iro no (or iro ga) aru kimó, colors having (colored) clouds. — Yoki nivóm aru ki, wood, that has a good smell.

Especially, Chinese substantives are made adjectives by the addition of no aru or ga aru; ga + aru in the spoken language passes into gárú. — Sai-tsi (材智), understanding; Sai-tsi no aru fitó, an intelligent man. — Yekki (悦), mirth; Yekki ga aru koto or Yekkigaru koto, a merry business. Compare § 10. page 114, Remark.

8. The negative Arra, u, = not to exist, just as the affirmative Aro, 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. — Rei ni arázu (非禮), it is not polite; Rei ni va arázu, polite — it is not. — Sika ni va arázu (不然), so it is not.

Yaso Kami. Koa va fitó fasirá no mi-nani arázu. Oko-kuni-nusío Kami no animo oto no Kami tatisí wo mäosu 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 Aro, u, eru, = to become, come into existence, is more particularly proper to the written language. — Koa kegare wo motsi úsinávu kami
nari, Mi fan aso aravi-tamavu toki ni 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. Gōzāri), u. The courtly epistolary style and the spoken language, instead of simple Ari, make use of the more ample Gozāri or Gozāri-másu, sounding, in a quick pronunciation, as Gōzāi, or Gōzāi-más', in writing expressed by 御座座 have, 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. — Sore va nani de gozaru? what is this? — Nan-doki de gozari-masūka? what o'clock is it? — Hiru de gozari-masū, it is noon. — Andā de vā gozari-masū; watākūsū zi-sin ni itūsī-masūta, it is not you; I did it myself. — Go ki-gen yorōsū gozari-masū ka? your disposition is it well? is it well with you? = how do you do? — Ai-kavāra gi mo gozari-masūnū, so as ever, literally: there is no change at all.

§ 97. Orūi, u, deflecting continuative verb, derived from い (i) or に (ni), = 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 to). 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 orū, pron. or', he dwells, the dwelling. — Oraeba, edomo, aba, as, although, if he dwells. — Orāki, si, kerī etc. has dwelled. — Gerund. Orūte (オリーテ), pron. Otte, which in writing is expressed by オテ, dwelling; thence the Preterit Oritari, u, △ Otta (オッタ). — Orāzu, △ Orōnu, not to dwell; — Orāsji, u, 爲居, to make to dwell, to place; — Orāsimce, u, eru, 令居, to order to place. — Samūrāi wo sīro ni orūsūnū, order is given to place soldiers in the castle. — Passive form, used in speaking, Orae, u, eru. — Sōkō ni orarē, = "hic sedecatur," for pray sit down, in speaking to one superior.

Examples of the use of Ori.
Utai ni orū, or ori-másu, he is within, is at home. — Fino soba ni orū, he stays
at the side of the fire. — Siur nisino kuni ni orisu yori, since the (people of) Siur has dwelt in the western parts. — Kun-si kore ni oru 1), the superior man stays there in (in virtue, as in his element). — Orù ni óité sono oru tokóro wo siru 2), when (a bird some where) nestles, it knows the place where it is at home. — Hitó no kimi to náte vá, zin ni orí, hitó no sin to náte vá, kél ni orí, ..., kuni-tómi to mazivórebá, sin ni orú 3), 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 orú, whereas in both the preceding the indefinite root-form or is used.

Tabe, to eat; Tabete orú, to be eating. — Tabes, i, u, make eat, feed; Tabesité orú, to be feeding. — Nom, i, u, to drink; Nonde orú, to be drinking. — Síri, to know; Sírite ori-mési, to be knowing. — Fanave wo mite zasite orú (看花坐), he sits beholding flowers. — Kere ga ima-yóqu ni kimono kité orú, he is dressed in the fashion. — Motte wa ore-domo fító ni misén, although he has it with him, he does not let others see it.

The causative Osí, u (押), pron. óssū, which being derived from the root I (居), has the original signification of to seat, make stay some where, includes the idea of our print, e.g. Mókú ni in wo ósú, to print a mark in wood; Kami ni katási wo ósú, to print a figure on or in paper; Kurói wo ósú, to maintain the throne. Employed as a substantive, it refers to something that presses, and characterises the word Nézúmi-ósi the mousetrap as something that presses the mouse, and makes it stay.

§ 98. I (#), Ite, Iru, nondefl. auxiliary verb, = to be in, a variation of Orí, u.

Kun-si wa yásuki ni ite motte méi wo matsú 1), the superior man is quiet and calm, waiting for the appointments (of Heaven). — Dzu-kin wo kaburazu ni iru, to be without having a covering on the head. — Tsikára nókú naríte iru, or ∆ Tsikara náo náte oru, to have become powerless.

The root 1 or wi (居), seat, occurs in compounds as: Torí-wi or Torí-i, = bird-seat, the name of certain doors, which are at the entrance to Japanese

1) Teckung-yung. X. 2) Dai Gaku. III. 2. 3) Ibid. III. 3. 4) Teckung-yung. XIV.
temples. — Kuiró (位草), from Kuiró, saddle, thus a seat raised as a saddle, a throne. — Nawi or Nai, the old-Jap. name of earthquake, from na, = dis-, and i. — I-su, = seat-nest, the chair on which one sits with the legs crosswise. — I-toko, seat. — I-ziri, bed. — Iyó (△ く), in Eastern Japan くや, contracted くや, the house. — I-tsui, = seat-way, the market-place.

NONDEFLCETING VERBS IN I.

§ 99. As these, with respect to their conjugation, are connected with the verb I, Iru, to be, they are placed here 1).

The conjugation of the nondeflecting verbs in i.

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Synopsis of nondeflecting verbs in i.

I. Intransitives.

1. Si, yu, iru or yuru (強急, 急急, 急急, 急急), to force, compel. — Sîte, by force. —? From si, to do, and i, iru, to be.

2. Si, ; Siyu, ; Siuru or Siyuru; gerund Sîte; supposit. Sîba; to be gone; to be dead, from si (死急), to go away (not from 死急, to die), and #.

1) What RODRIGUEZ in his Éléments § 38 says about these verbs, is not of that nature to make a treatment of this subject unnecessary here.
Some also write 井, Sivi. Causat. Siis)i,  tr, to dispatch, send out of the world. Compounds with Siis are: Me-sii, 盲, to be eye-dead or blind; Mesiitārā, Δ Mesītta, has become blind. — Mimi-si, 首, yu, iru, or yuru, ute, to be ear-dead or deaf.

3. 与, 來#, to come. Imperat. igs, oyo, oin, in Sikok ei; Gerund ite; Fut. en, old-Jap. ın, on, ın, oozu, oozuru; Negat. ın, at Yedo anu.

4. 去 來#, = go and come; to breathe, live (生). Ik)iru; Ikite-iru, in, to be living; Fut. Δ Ik)i; Causat. ıs)i, ute, to make live, to enliven.

5. 与, 出 來#, = to come out of, to proceed, to be produced, to be achieved; Lat. procedere. Dek)iru, ite; Fut. Δ ı; Negat. ın, vulg. ın, Caus. Dekas)i, ute, to produce; thence Dekas' mono, a product. A variation of Deki is idiki.

6. Tsüki, 盛, to come to the end, to consume, v. i., to get exhausted or consumed. Tsük)iru, ite; Negat. ın, not to become exhausted; Causat. Tsükus)i, ute, to exhaust, to consume; Pass. Tsükare, uru, to be in a state of exhaustion. It is to be distinguished from reflecting Tsük)iru, ite. 著, 即, to come to.

7. Oki, 起, to rise, to get up, to lever. Ok)iru, uru, ite, ita; Fut. Δ ı; Causat. ıs)i, ute, to make rise, to raise, to establish.

8. Sugi, pron. Sū-nya, 過, contracted from soe + ni + ki, = to go (ki) on the top (of anything), to rise above, to surpass, exceed. Sug)iru, uru, ite. Causat. ıs)i, ute.


10. Ni, 似, to be like, to resemble. N)iru, ite, ite ari = itari; Negat. ızu, not to be like; Causat. is)e, ute, uru, eru, to make to like; to imitate. Nise-mono, imitation.

11. Ori, 下, to descend. Or)iru, also uru; ite, itari; Fut. in, Δ ı; into, to be about to descend; Negat. ızu, izar)i, uru, not to descend; Causat. Orö)i, ute, to make descend.

12. Itsai, 落, to fall down. Itas)i, ite, itas)iru, uru, Δ ita; Closing-form Otas)u or i-mās; Attributive iru, also uru, (ōsūrū ishī, a falling stone); Fut. in, Δ ı; Condit. iba; Negat. ızu. Causat. Ottas)i, uru, to make fall; to fell.


15. Özai, 忙, to be afraid. Öz)u, uru, also uru. Causat. Özos)i, uru, to make any one afraid.

16. Fadzi, 辱, to blush, to be ashamed. Fadz)u, uru, ite; Imperat.
iyó; Adverb. árákáčá; Adj. Fadzukásíki, timid. Causat. Fadzukósíme, uru, to make blush, to shame.

17. Karabí, 枯, iru, i-nuru, to dry, v. i. Kara, halm; Karíe, uru, to dry up.
18. Kabi, 微, mould. Kabíru, to grow mouldy; metaphorically: to be grieved.
19. Sabí, uru, to rust; metaphorically: to be solitary and still.
20. Wabí, iru, also uru, i-te etc. 謝, intercession, to intercede, to excuse.
21. Nobí, iru, i-te, 延, 申, to stretch, to be extended. Nobóri, u, to be stretching, v. i., to go aloft, to ascend. — Kevurino nobóri no mirú, to see the ascending of smoke. — Fi no nobóri, the rise of the sun. — Yamani nobóri, to go aloft on a mountain, to ascend a mountain. Fact. Nobóri, uru, to make stretch, or ascend. — Tsukai no Miyako ye nobo sete, despatching messengers up to Miyako. — Yaki-mono no kuruma ni nobósu, to work up pottery on the potter's wheel. — Nobí, uru, v. tr., to stretch, to extend, to raise.
22. Kobi, 媚, to flatter. Kobí, iru, uru, i-te; Imperat. iyo; Fut. in, Δ iú. — Fitóni kóbíru, to flatter men.
23. Korobí, u, uru, corruption, decay, to pass toward destruction. Causat. ósí, u, to cause to decay.
24. Fokorobí, u, uru, 綻, to tear, to burst, i-tr., to rip as a seam, open as a flower bud.
25. Forobí, 亡, 滅, to become destroyed, to perish. Forobí, u, i-nu; Fut. i-mu, iú, Δ iú. Causat. ósí, u, to destroy. Forobosíre, uru, to be ruined or destroyed.
27. Furubí, iru, uru, 古, to get old, to grow old (old, opposed to new).

II. Transitives.

28. Kí, iru, i-te, Fut. in, Δ iú, 著, to put on (a dress).
29. Kovi, 戀, Δ Kovi, longing for. Kovi, u, iru, uru, to long after, to love. Causat. Kovicí, u, to cause to love, to attract one's love; Kovicíki, charming, amiable.
30. Motsái, 用, to use, to employ. Motsái, u, iru, or yuru (≠ u); itarí, u (≠ り). Fut. Motsájin; Condit. iba; Negat. izu or inu (≠ く不 く用, izarí, u; Pass. irare, to be used, to serve, v. i. We consider Motsái, iru the continuative
form of Motsi, *u (持), to take hold of, seize, use, of which the Gerund Mōte (以) is equivalent to the word expressive of relation, with. Some, although incorrectly, also write モチと, モチ等 etc. The predicate closing-form モチエ 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.

Kore wo suru mono wa toki, kore wo motsi-uru mono wa sidzuká norobà, sumevasi sai tsùnè ni torù 1), if those which produce them, are quick, and those which use them are slow, riches will ever be sufficient. — Sono riyuu-ten wo torite (△ totte), sono tei wo tamì ni motsiuru 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 nisite sidzükàra motsiuru koto wo konimu 3), being ignorant he is fond of using his own self (his own judgement). — Omae kore wo nani ni motsiiru ka? or, more politely: Andta kore wo nani ni O motsii nasàru ka? for what purpose do you use this?


32. Mukui, 報, 1. reflecting; 2. retaliation, retribution. Mukui, yu, yuru, to retaliate, to retribute; Negat. izu, izari, not to retribute. The recent orthography ムクと、ムクは is erroneous. — Inu wa on wo siri, ata wo muku, the dog knows favor and retaliates wrong.

33. Abi, iru (not uru), 濡, = to shoot with bath-water, to splash, to squirt, to cast water up or out. Yu-abiuru, to sprinkle anything with warm water, to wash it. Midzu wo abiru, 濡水, to squirt cold water. Since, as appears from this expression, Abiuru has the word water for its object direct, it cannot mean to wash oneself or to bathe.

34. Miy, iru, 見, to see. Imperat. iyo; Gerund ite; Pret. itari, 三角; Fut. in, 三角; Negat. izu, 三角. Pass. iye, iyu, to appear; irare, to become visible. Compounded with mi, to see, are:

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1) Dai Gaku. X. 19.  2) Tachung-yung VI.  3) Ibid. XXVIII.
35. Urá-mi, ike, u, uru, 忌, to see backwards, to be disgusted with...
Fut. imi, in, △ iú; Negat. izu.
36. Kangá-mi, iru, 鐵,  a, to look in the glass; to consider.
37. Kaheri-mi, iru, 顧, to look back.

THE FOREGOING NONDEFLECTING VERBS IN I, ARRANGED ALPHABETICALLY.

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§ 100. I. Ni, 爲, =, = 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 are to be met with, whereas for the further conjugation the continuative Nari, u is used (§ 100. II). Examples:

[Root-form.] Kin to iεu fitó va takúmi ni, Nin to iεu fitó va tsuri wo yóku su 1), one Kin is (or was) an architect, one Nin knows (or knew) how to use the angle.

[Gerund.] Tane va mi-ueke-gataki mono nite, ku-den oosi 2), the seed (of silk-worms) 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 § 95. 2. 1). — Kono ori kara mohaya mina mina utavi taxamura mote itomámu koto ni nan 3), from this time all (the work) shall be a matter (koto) which shall be

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2) Yoo-san sô-rok. § 5.
3) Ibid.
done singing and playing. — Etzu to nan, they will not get. See page 259 line 1. — Kevi no Dai Miyoo-zin va kono Ten-segu vo agume-matsuru to nan ¹), with regard to the great illustrious spirit of Kevi, this emperor will have been honored (as such). — Kono siu (宗二) ni omó-muki-keru to nan ²), he will have been converted to this sect.

Remark. In Rodrigues' Étêm. § 54 lines 16, 17 the verb Ni here treated is mentioned with the words: “De, nite, siete, Étant. — Ces trois mots s'emploient quelquefois au lieu du verbe substantif.” — Siete is the gerund form of Sii, u, na, to do. See § 103.

II. Narí, u (也 也), 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): Narí is the root- and, though by exception, the closing-form also; Nárū, Δ Na (§ 12), the substantive form, which is also used as attributive. Gerund Nárûte, Δ Natte; Causal Narēba, Fut. Naran, Δ Naroo; Condit. Narāba, in the spoken language generally abbreviated to Nara (see § 76).

1. Nari is used as closing-form in: Tōku vá moto nóri; Sai vá sūté nari ³), virtue is the foundation; fortune the top. — Fi no fikári akiraka nari, the sunlight is clear.

2. Naru is substantive in: Katāsi no madoka náru vá Tenne atári, anáno keta (or kaku) náru vá Tsíni narqu, = 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 náru va in-ygu no ki nári (雨 也 者 阴 之 气 也), that which is rain (= the rain) is an emanation of the tellural and solar principle.

3. Naru is attributive in: Mata ki-náru mayu wo tsükürú káiko óri, there are also silkworms, which make yellow cocoons.

4. The attributive form Naru, Δ Na, serves to derive adjectives from substantives and adverbs. (See § 12, page 115). Lyé no katacara naru hayási, a wood at the side of the house.

5. The Gerund Narûte, Δ Natte, is generally superseded by Nîte and Nî-sîte (§ 100, I), probably to prevent a confusion with Narûte, = giving sound, or

with *Narite, = Narete, = becoming. — Kokóro-báse makoto nari. Kokóro-báse makoto ni síté, sikóju-síté notasí kokóro taddási 1), the will is truth. The will being true, the heart is then rectified.

6. The negative *Narâsi, u (also 也 ICT), = not to be, is avoided and, as a rule, superseded by the analytical form ni-arásu or ni-aránu. Waga koto ni arózu, 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 *Masî, u for the same object (see § 101). Examples: Kono toki va kaiko umáre-idzuru nári, = it is at that time that the silkworm comes out. Ide, Idzuru, to come out. — Káiko samúsá ni tavezu, si-suru nari, the silkworm cannot bear frost, it dies. — Kusá we kúvásu nara ba, if one gives grass for food. — Andan no hoo ni sobóku ga arimásu *nara, sore mó kai-máso 2), if you have sapan-wood, I will buy it too. — Yásúi nara, tori-máso 3), if it is cheap, I will take it. — O kai nasaru nara, if you buy.

III. *Narè, u, eru, uru (成熟的), = to become, Lat. fieri, the passive of *Ni, = to be (§ 100. I). As there is a homonymous *Narè, 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 *Narâsi, 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.

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.

Amé kórito yúki tô náru, the rain, congealing, becomes snow. — Ten-Tsi no seki-in 4) atataká-náru toki va ame to nari, samúkí toki va yuki to náru (or náru nari) 1), the accumulated tellurial matter of the heavens and earth, when it is warm, be-

1) Dai Gaku, § 5. 2) Shopping-Dialogues, p. 40. 3) Ibid. p. 37.
4) 天地, 积, 隆. 5) Kitamura's 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-sen no ki nari. Tsi-ki nobôritte (nobotte) kumô to nari, Ten-ki kudarité ame to nárû 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. — Motsuuru tokinbó, nezumi mo torá to nari; motsuizáru tokinbó, torá no nezumi 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. — Fûto no kimi to nátte vá, zin ni órû 2), if (a noble man) becomes a prince over others, he has humanity for foundation. — Kava wakarete fûtatsu to naru, the river divides into two branches. — Kore naravosi to nári-taru nari, this has become a custom.

2. The apposition, what something becomes, characterized by ni; a construction peculiar to the classic language.

Kuni tsu kami on’na- (onna-) ni narite (化 filings) mitsí ni mukaveri 2), the god of that district became an old woman and came to meet (him) on the way. — Kova torini narerisi kami nari (鴉神成之神也), this is a god changed into a bird. Narerisi, the attributive form of the preterit of Nari (compare § 80 line 16). — Kova Fi no kami no mi-kabane ni nari-masérú nari, this (kami) has become the corpse of the god of fire. If ni were superseded by no (thus kabane no), an existence from the corpse would be meant, for the same writer says of another kami: Kova Fi no kami no tsino nareru nari (血之所成), this is a production from (has arisen from) the blood of the fire-god. — Nami kazë mo tavoyaka ni narite..., also waves and wind becoming softer... — Ken-go (堅固) 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 furûkû narite sono iro akaku naru nari, the Chinese metal (an alloy of copper and silver) growing old, his color becomes red. — Aritaru mono no nokû naritaru koto, the annihilation of a thing that has been.

4. The materials from which any thing becomes, is put in the Ablative or Genitive, characterized by yori or by no.

Midzu yori naru mono, something that has arisen from water. — Fino kami no tsino 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 sima va sivo-nawano kori-naréru nari, this island is a clotting of the sea-foam.

6. Nari, employed impersonally (without a subject, as in Germ. es wird), and preceded onely by an appositive definition what it is to be, characterized by ni or to.

Ni-gewats' ni nareba, = when it becomes (comes to) the second month. — Sidozuka ni naru, it grows calm. — Mayun i (or Mayuto) nareba, itwo torásimū, as cocoons become formed, one has the thread taken from them. — Notśi ni iro-irono yamói to nárū, or naru-nari, afterwards arise all sorts of illness.

IV. 1. Nasāi, u, deflecting causative verb, = to cause to be; to make (生 成 為 化 作), from Nī, = to be (§ 100. 1).

Fu-sen wo násū 1), to produce evil. — Futo no zin-sai wo násū, originate cleverness in others, make others grow clever. — Korē wo násū bēsi, this must be done. — Korē wo násū koto nákare, do this not! (§ 93. 2.). — Tenu no nasérū wasawai, calamities which heaven has caused.

2. Nasāz(i), u; Nasazár(i), u, negat. not cause to be, not produce. — Koreva nasazārū bēsi, = as to this, one ought not to do it, this may not be done.

3. Nasas(i), u, causat., to make produce.

4. Nasās(me), uru, cause that one makes be, give order that one makes, to bring about.

5. Nasār(e), u, uru, become produced or done, to happen. Imperative Nasāre, let there become done, sounding in the popular language of Nagasaki Nahoři, 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.

1) Dai Gaku. VI. 2.
2) Observation by the late Mr. R. S. DE SAINT AULAIRE, interpreter for the Japanese language.
§ 101. **Masi**, u (坐), deflecting v., to abide, reside, originally ēmās)ī, u, from ēma, abbreviated ma (間), = space, spot, or with reference to time, while, interval and ē)ī, u, to be active, do. Gerund *Masīte*, by elision *Maise* also; Pret. Maser)i, u, Masik)i, eri, u; Masīta, Mas'ta; Fut. Masan, ∆ Masoo, pronounced as *Mašoo* (see page 209, line 12). Negat. ∆ Masēnā, instead of *Masānu* (see page 248).

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 mōsū 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-terāsū Kami*, = the Kami enlightening all around, is also called *Ama-terāsi-māsū Kami*.

[*...ni-māsū.] A.. va B.. Kami no mi fava ni-māsū, A.. is the mother of the Kami B.. 2). (Ni, Nīte, to be, see § 100. I.) — Tamayori-fimē no mikoto va Kamo no mi oyano Kami ni-māsū 3), Her Highness Lady Tamayori is the Kami of the ancestors of Kamo.

[*...nari-māsū.] Kono mi faino no Kami va mina fitōri-gami nari-māsute, mi-miwo kōkūni-tamāviki 4), these three gods were gods standing alone, and kept themselves hidden. — Kono fimē no gami va N.. Kami ni mi-ōri-masēri, this goddess has matched herself with the god N.. (See § 80).

[...masi-māsū, = to be being.] Ten ugu N.. no miya ni masi-māsū, the emperor is residing in the palace N.. — Buts zinva fitō no negavi ni yotte ka-go- (加*shū* 護) si-māsī-masedomō, sonomi (其身) kavi-kata ni orosoka nareba, ikaga va sen? 5) although Buddha and the spirits assist, complying with the wish of men: if, in the rearing (of the silkworm) one is negligent, what will it avail? — *Siyuk-*ke

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1) Kami-yono mi-tudai. 2) Ibid. 3) Ibid. 4) Ibid. 5) Yuu-san fig. II. 11 recto.
CHAPTER VII. THE VERB MASI, TO ABIDE. § 101.

(出, 家, pron. すけ) no nozomi masi-masi-keredomo, tsutsi yurusi tamavazu, 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; Inotsi sinamas i 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 Kami va Susano wo no mikoto to tsikora wo avaseto masi-tamae nari 2), this Kami wrestles with the moon-god Susano wo no mikoto, literally: he is (masi) measuring his strength etc. — △ Kore va yaburete imasii 2), this is torn. — Fitó maruni ikura faiite imasii ká 3), in a bale, how much goes in it? Fa-ir)i, u (閤), 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:

Masu, △ Mas‘, is, being. | Maseba, as it is.
Masūka? is it? | Masedomo, although it is.
Masūna? is it not? | Masīyo, △ Mašoo, it will be.
Mase, imperat. be! | Masu-nara, if it is.
Masite, △ Maste, gerund. | Masēnu, △ Maseng, it is not.
Masita, △ Masta, has been.

The forms masuru, masreba, masredomo, quoted by Mr. R. Brown, Grammar XXIV, for maru, 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 Sinori, under Sinu. 2) Kami-yono ni-sudsi.
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 fito wa dare de ari-masûka, = this man — who is he? Watákusi no tsuki-yai de ari-masû, he is my bosom-friend. Andáta no O na wa nani to i masûká? your name — what is it called? Watákusino na wa ... to i-másû, my name is called ... (S.-D. 19).*

*Sina wo miru-koto wa deki-másûka? The seeing of your goods — can that take place? (deki-másû na? cannot it take place?) Deki-másû, it can take place. (S.-D. 23). Andáta wa too-šo no fitó de ari-masûka? Are you an inhabitant of this place? Watákusi wó too-šo no mono de ari-masu, I am someone of this place. (S.-D. 20). Kono nedan wa ikkára si-mášûká? the price of it — to how much does it (amount)? (S.-D. 34).*

Šoo-ši si-mášita, I have understood you. (S.-D. 41.)


Watákusa hanaháda Go dža-ma (²∫ ⁷ ²∫ 魔) de gozari-mášin ká? Am I not your disturber? Don't I disturb you? the ordinary question of anyone who unasked pays a visit.

§ 102. Samuravi, u (侍士, 候, 伺候), also Savuravi, u, 三角 SORAI, closing-form Soro, 訚, 訚, = to be, is; in old-Jap. 佐ぼ 守, Sa-mora, from save, at the side, by, and morari, guard. As noun Samuravi (三角 SORAI) 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

---

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, $\Delta$ do (not do) $^1$).

2. The definition, how a thing is, expressed by an adjective in ki, is placed
in its adverbial form in ku. — Kiku no giotiku soro (如 $\frac{3}{2}$ 斯 $\frac{2}{2}$ 候 $\frac{2}{2}$), it is
so $^2$). — Masyu agubeku $^3$) soro (可 $\frac{3}{2}$ 申 $\frac{2}{2}$ 上 $\frac{2}{2}$ 候 $\frac{2}{2}$), = it is possible
that I mention, = I shall make mention of it. — Naku soro, = Nasi, there
is not. — Goza soro (即 $\frac{3}{2}$ 坐 $\frac{2}{2}$ 候 $\frac{2}{2}$), = $\Delta$ Gozari-masü, it is (See § 96, p. 263,
line 4). — Sa-yoo nite goza 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

$^1$) Here the example cited in Rodriguez Etém. 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.


$^5$) Ibid. II. 40 verso.
SYNOPSIS OF THE CONJUGATIONAL FORMS OF SAMURAI, Δ SORAI,
SORAI, TO BE.

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<th>Preterit.</th>
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<td>Root-form... Sőrai, △ Sőrai,</td>
<td>Sőrai si. △ Sőrai si.</td>
</tr>
<tr>
<td>サウライ... ソウライ.</td>
<td>Sőrai ni.</td>
</tr>
<tr>
<td>サウラウ... ソロ.</td>
<td>△ Soro tsu, ソロヲ.</td>
</tr>
<tr>
<td>Gerund... Sőraite, &quot; Sorote,</td>
<td>Sőrai-sikaba. Sőrai tsureba.</td>
</tr>
<tr>
<td>ぬ面... ぬ面.</td>
<td>Sőrai-sini. △ Soro tsureba.</td>
</tr>
<tr>
<td>Local-, Causal and Modalform Sőraye,ba, &quot; Soroye,ba.</td>
<td>Sőrai tioyedomo. Sőrai tsure domo</td>
</tr>
<tr>
<td>候ラバ.</td>
<td>Sőrai toiyedomo, &quot; Soro to yutomo.</td>
</tr>
<tr>
<td>ぬりぬ... Sóro ni, &quot; Soro ni woitewa</td>
<td>Sőrai tsuruni.</td>
</tr>
<tr>
<td>Soro tokoroni.</td>
<td>△ Soro tsuruni.</td>
</tr>
<tr>
<td>Concessive... Sőrayedomo, &quot; Soroyedo,mo.</td>
<td>Sőrai si to iyedomo. Sőrai tsure domo</td>
</tr>
<tr>
<td>Sőro to iyedomo, &quot; Soro to yutomo.</td>
<td>Sőrai si kadomo. Soro tsure domo</td>
</tr>
<tr>
<td>Sőro tomo, &quot; Soro tomo.</td>
<td>Sőraye,ba tote.</td>
</tr>
<tr>
<td>Imperative... Sőraye.</td>
<td>Sőrai si mono wo.</td>
</tr>
<tr>
<td>Optative... Sőraye kasi, &quot; Soroye kasi.</td>
<td>Sőrai si mono wo.</td>
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<tr>
<td>Root-form... Sőravan</td>
<td>[Soravanzi, Sorovanzi.]</td>
<td>Sőró beku</td>
</tr>
<tr>
<td>サウラヴァ... △ Sorovan</td>
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<td></td>
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<tr>
<td>Closing-form... Sőravanzu</td>
<td>△ Sorózu</td>
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<tr>
<td>サウラヴァンズ</td>
<td>Soro bekusu</td>
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<tr>
<td>Subst. and Attr. Sorovan koto</td>
<td>Sorovan zuru</td>
<td>△ Sorovan zuru</td>
</tr>
<tr>
<td>Δ Soró zuru</td>
<td>Soro bekikoto</td>
<td></td>
</tr>
<tr>
<td>Soravan zuruko</td>
<td>△ Soró zuruko</td>
<td></td>
</tr>
<tr>
<td>Sorovan zurukotoko</td>
<td>Soro bekikotoko</td>
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</tr>
<tr>
<td>Local-, Causal- and Modalform Sőravan zuraba</td>
<td>△ Sorovan zuraba</td>
<td></td>
</tr>
<tr>
<td>Sorovan zuraba</td>
<td>Soro beki</td>
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<tr>
<td>Δ Soró zuraba</td>
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<td></td>
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<tr>
<td>Soravan zuraba</td>
<td>Soro beki</td>
<td></td>
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<tr>
<td>Sőravan zuraba</td>
<td>Soró beki</td>
<td></td>
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<tr>
<td>Δ Soró zuraba</td>
<td>Soro bekiba</td>
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<tr>
<td>Concessive... Soravan zurumo</td>
<td>△ Soró zurumo</td>
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</tr>
<tr>
<td>Soravan zurumo</td>
<td>Soro bekereba</td>
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</tr>
<tr>
<td>Soravan zuravano</td>
<td>△ Soró zuravano</td>
<td></td>
</tr>
<tr>
<td>Soravan zuravano</td>
<td>Soro bekereba</td>
<td></td>
</tr>
<tr>
<td>Conditional... Sőravaba</td>
<td>△ Sorovaba</td>
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### CHART VII. THE VERB SORAI. § 102.

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</thead>
<tbody>
<tr>
<td>Conditional.</td>
<td>Sórvan ni wotewa</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Δ Sóro ni wotewa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Optative.</td>
<td>Sórvan monowo</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Δ Sórovon monowo</td>
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<td></td>
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</table>

### NEGATIVE CONJUGATION.

<table>
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<th>Present.</th>
<th>Future.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Root-form...</td>
<td>[Sórvazi], not to be.</td>
<td>Sóro maziku soro, will not be.</td>
</tr>
<tr>
<td>Closing-form.</td>
<td>Sórvazu ¹, Δ Sorovazu, it is not.</td>
<td>Sóro koto maziku soro.</td>
</tr>
<tr>
<td>Substant. and</td>
<td>Sórvazu, Δ Sorovazu, the not being, not being.</td>
<td></td>
</tr>
<tr>
<td>Attributive.</td>
<td>Sórvazu va, the not being.</td>
<td></td>
</tr>
<tr>
<td>Substant., isolated.</td>
<td>Sórvade, Δ Sorovade.</td>
<td></td>
</tr>
<tr>
<td>Gerund.......</td>
<td>Sórvazu site, not being.</td>
<td></td>
</tr>
<tr>
<td>Time defining Local.</td>
<td>Sórvaneba, when it is not.</td>
<td></td>
</tr>
<tr>
<td>Concessive...</td>
<td>Sórvane domo, though it is not.</td>
<td>Sóro mai keredomo, though it might not have been.</td>
</tr>
<tr>
<td>Conditional...</td>
<td>Sórvazunba</td>
<td>Maziku sórvava, if it should not be.</td>
</tr>
<tr>
<td></td>
<td>Sórvazuba</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Maziku sórvava.</td>
<td></td>
</tr>
</tbody>
</table>

§ 103. Si, u, uru (Ⱳ, ⱳ), 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. — Kávará-si, = a brick-maker; Mono-si, = Lat. opifex, maker; I-mono-si, metal founder; Kusú-si,

¹) The regular negative form of the deflecting verb Sórvsi is Sórvazun. But the spoken language uses for it, Sórvazun, and Sorovzun, 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.
medicine-maker, physician; 
*Nu-si* (contracted from *Nuru-si*), japanner, *Si* being generally explained by 師, master; or

2. as definitive member before the chief word, as in *Si-goto*, occupation, where it is generally indicated phonetically by 仕, and even by 支, 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 仕事. — Sore wa idzure ga *si*:naza ka? (夫, 誰, 仕業), whose business is this? 仕様, *Si-yoo*, manner of doing; 仕法, *Si-hoo*, manner of acting. *Si-kata*, 仕方, manner of handling, also 仕形, form of doing, gestures; *Te-nite no si-kata*, gesticulations with the hands. *Si-te*, 仕手, = 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:

*Fūnē no dasi*i, *u*, to clear a ship (compare page 236 n°. 18). — *Fūnē no dasi-ba*, = the place for the clearing of ships. — 其の船 仕出場, 港名, *Sono Fūnē no Sasi-ba no minato no na*, the name of the port at which this ship is, or has been, actually cleared. — *Ir*e, *uru*, to take in, to take up; 仕入, 仕取, the taking in, as exercising a calling, the buying in, purchase of merchandise. — 仕居, *Si-or*i, *u*, to be busy; Mono-.si-or*i, *u*, to keep oneself busy with one thing or another. — *Nippon ni oite yebumino si-mairi* (仕参轟) va süden i fais (廢) seri 1), in Japan coming up to the image-trampling has been already abolished.

仕打, *Si-utsi*, the deed.
仕拂, *Si-hitoi*, the payment.
仕立, *Si-tate*, erection, making.
仕遂, *Si-tōge*, perfect accomplish.
仕直, *Si-naosi*, polish.

II. Acting as verb, *Si*, *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

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## Synopsis of the Conjugational Forms.

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<th>Deflecting.</th>
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</thead>
<tbody>
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<td><strong>Root-form</strong></td>
<td>SI, 爲 to do.</td>
<td></td>
</tr>
<tr>
<td><strong>Imperative</strong></td>
<td>Seyo, Sero, Sei, Sesai, do.</td>
<td></td>
</tr>
<tr>
<td><strong>Closing-form</strong></td>
<td>Su.</td>
<td></td>
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<tr>
<td><strong>Subst. and Attr.</strong></td>
<td>Seba.</td>
<td>Suru.</td>
</tr>
<tr>
<td><strong>Terminative</strong></td>
<td></td>
<td>Suru, doing.</td>
</tr>
<tr>
<td><strong>Local</strong></td>
<td></td>
<td>Suruni, to doing.</td>
</tr>
<tr>
<td><strong>Concessive</strong></td>
<td></td>
<td>Suruni, by doing.</td>
</tr>
<tr>
<td><strong>Gerund</strong></td>
<td>Site.</td>
<td>Suruni va.</td>
</tr>
<tr>
<td><strong>Closing-form</strong></td>
<td>Seri, did.</td>
<td>Sure ba.</td>
</tr>
<tr>
<td><strong>Subst. and Attrib.</strong></td>
<td>Seru, the having done.</td>
<td>Site, A Sita.</td>
</tr>
<tr>
<td><strong>Attributive.</strong></td>
<td>Sesi.</td>
<td>Site, A Sita.</td>
</tr>
<tr>
<td></td>
<td>Sesi ni, when one did.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sesi nari, has done.</td>
<td></td>
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<tr>
<td></td>
<td>Sesi kaba, as he did.</td>
<td></td>
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<tr>
<td><strong>Future</strong></td>
<td>Sen, せ will do:</td>
<td>A Seōju, uru, 使い, 使.</td>
</tr>
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<td></td>
<td>A Seō, 爲</td>
<td></td>
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<tr>
<td></td>
<td>Senzu.</td>
<td></td>
</tr>
<tr>
<td><strong>Root-form</strong></td>
<td>Sezi, せ not to do.</td>
<td></td>
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<tr>
<td><strong>Closing, Subst.</strong></td>
<td>Sezu, A Senzu.</td>
<td>Sezari, contin.</td>
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<td><strong>and Attrib.</strong></td>
<td></td>
<td>Sezaru.</td>
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<tr>
<td><strong>Gerund</strong></td>
<td>Sezu site, A Sede,</td>
<td></td>
</tr>
<tr>
<td><strong>Causative</strong></td>
<td></td>
<td>...sasi, 爲, have done.</td>
</tr>
</tbody>
</table>

- **Continuative.**
  - SI, 市, TO DO.
  - [Surji, u, not in use.]
  - Suru.
  - Suru, doing.
  - Suruni, to doing.
  - Suruni, by doing.
  - Suruni va.
  - Sure ba.
  - Sure domo, if one
  - Suru to iedomo, do.

- **Preterit.**
  - Si-tari, A Sita, has done.
  - Sitarji, u, A Sita, has done.

- **Future.**
  - Sen, せ, shall do:
  - A Seōju, uru, 使い, 使.
  - A Seō, 爲
  - Senzu.

- **Negative.**
  - Sezi, せ, not to do.
  - Sezari, contin.
  - Sezaru.

- **Causative.**
  - ...sasi, 爲, have done. ...sasiu,
### Compounds with *si*

1. *si*, *u*, *uru* (to do) is used to derive verbs from Japanese nouns; e.g.:  

*Kari*, hunting; *Kari-si*, *u*, *uru*, to practise hunting; *Firo no furani kari-su*, people hunt on the plain of Firano. — *Tuda si-ku-ri ni kari-suru koto*, hunting alone in the evening. — *Yome-iri*, = the entrance as a (married) woman, marriage. *Onnawa*, = imada yome-iri-sezaru wo dzyo (♀) to iti, suden se yome-iri-sitaru wo fu (婦) to iti. Yome-iri-sezamó fu-bo yonde musume to iit 1), = as to the woman, she who has not yet made her entrance as wife, is called *dzyo* (maid); 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-awāri*, a ford. — *Karu wo katsi-awara-suru*, the fording of a river. — *Muma no kasa ga figa-su*, the horse’s head faces the east. — *Ono-ono nisya figa-su*, each turns either to the west or to the east, every

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1) *Kasa-gaki kiu-moo dzu-i*. IV. 2. r.
one does this or that. — Kono kata ni mukāte tane-maki sezu, = towards that side the sowing is not done. — Mainai serarészā, he is not bribed. — Kono uru dan wa ikāra si-másūka (or uru-másūka, or kakāri-másūka)? 1), what is the price of it? — Go zu me si-másū, it is five taels. — Sono kata wa doo si-másūka? 1), its form — how is it?

2. a. Chinese words also are verbalized by means of si; their number is legion.

Examples:

来, Rai-si, to come.
來, Rai-teo-si, to come to court.
對, Tai-si, to be opposite to.
拜, Fai-si, to greet, salute.
廢, Rgu-si, to abolish.
勞, Rei-si, to order.
死, Si-si, to die.
鰹, Zi-si, to allure with bait (鰹). — Zi-serare, u, uru, allured with bait (bribed).
在, Zai-riu-si, to keep abode.
居, Kiyo-riu-si, " "
住, Dzīu-si, to dwell.
住, Dzīu-sai-si, "

旅, Rio-kou-si, to travel.
坐, Zu-si, to sit.
通, Tsuu-si, to go through...
用, You-i-si, to provide...
用, You-sin-si, to be attentive.
敵, Teki-si, to be hostile.
着, Tsaku-si, to arrive.
着, Tsuku-gan-si, to land.
達, Tas-si, to make known.
徹, Tes-si, to penetrate; understand.
合, Gas-si, to fit, agree.
熟, Nes-si, to be hot.
失, Sis-si, to lose.
没, Bō-si, to sink.

b. Of the thus verbalised Chinese words some, by way of exception, have, z)i, u, uru (♭, ^, % u) instead of s)i, u, uru. The impure z occurs in:

按, An-zi, to remark (to distinguish from 安, An-si, to bring to rest.)
散, San-zi, to scatter.
御, Go-ran-zi, to please to see.

感, Kan-zi, to affect, stir, excite the feelings.
献, Ken-zi, to offer.
現, Gen-zi, to appear.
処, Gen-zi, to lessen, to diminish.

1) Shopping-Dialogues, page 3. 34.
2) Ibid. p. 11.
Examples of the use of Chinese-Japanese verbs in し.

Ken-bun (聞き聞く) suru koto wo kaki tomeru, 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 teikaki wo ron-zu, = people speak of the far and near (of the distance) of the sun from the earth. — △ 承知した, Šoo-tei-s[i]-mas'ta, I have understood! = very well. — △ 左様, Soo-s[i]-mašoo, I shall do it, = I shall satisfy your desire. — Fisšiku sūč-okite fanasazareba, āsi tsukārete yamai wo siyau (生産) 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 taka va tsuini ni nessuru (熱する) yūgini sei-midzu wo konōmu mono nari, the falcon, because he is continually hot, is very fond of fresh water. — 黙し令シテカヒコタカハシメテマフ, charging all people (the emperor) has silkworms bred. — Füransi-kökū no fitō Nippon ni kio-riu- (居留) seva (read seba), sono fitō-bitō wo Nippon ni ótete nengoroni dêsukāru besi 1), if the French remain in Japan, that people will be treated well.

Remark. If the accomplishing of a thing, instead of the being occupied with it, is to be expressed, then Itāsu, u (致す), to accomplish, is used instead of し, both in Japanese and Chinese words. Itāsu has arisen by syncope from itarāsi, which is the causative form of itāri, u (至る), = has gone (whither he would go) and as such signifies the accomplishment of an action. For the rest, the spoken language seems to use itāsu also, merely for euphony, as being more harmonious than the simple し.

Examples:

Nippon-zin Fransi-zin yori no ŝaku-zai wo faravażuše itasitârû tokâva, Nippon yakunin gin-mi itâsi, farâ̄i-kata itâsâsu besi ¹), when Japanese, without having paid their debts to Frenchmen, have taken flight, the Japanese authorities shall make inquiry and make them pay.

Soo-bai-itâsu koto kurusikarázu ²), trade is not unwelcome, — it will not be thwarted.

Δ Miyoo-nite Go hen-too itâsi-mašoo ³), to morrow I shall give you an answer. — Δ Go soo-dan tasi- (tasi = itâsi) mašoo, I shall speak with you about it. — Δ Sayoo itâsi mašoo, I shall do so. — Δ O-itoma itâsi-mašoo, I shall take leave of you ⁴).

III. ON THE GOVERNMENT OF ㅅใ, ዺ, 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 kore wo sezû (吾ら 弗之偽之之偽之 之偽之 之偽之), I do not do this, = this is not my business. — Zin wo suru mono (吾之 之 之者者假), one who practises humanity. — Tedzûkîra kûwa wo torîte (totte) ko-gai wo ni-tamatu, = 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- sổ̀, u, uru, sometimes mutating to ..n- sổ̀, whence ..nái (вис. 위원) proceeds ⁵). From the Gerund ni sitê the form nîte arises, by syncope.

³) Shopping-Diagolues, p. 39. ⁴) Ibid. p. 41. ⁵) Tsâanh-yung. XI.
⁶) The s in sæi — I have observed it myself, — is so softly pronounced, that one thinks he hears m̮i instead of sæi, therefore even Rôdriguez in Élém. § 29 has adopted the written-form jumbotron.
Examples:

a. *Si*, with an intransitive signification. — *I-nakóra ni síté* (or *nite*) *ítósi tsu bési* (可坐而致也), one may do it while sitting. — *Pa*, *roku-sai ni síté karu*, the leaf, being in the sixth year, dries up. — *Zai-wei ku-nen nísíté* (or *nite*) *Ten-uen fou-su*, = being in the ninth year of his reign, the Emperor dies. — *Nomi yotsu kado nísíté*, suè togaru, the fruit is quadrangular, and pointed at the top. — *Kono sima va mi fitotsu nísíté omo yotsu ari*, *omo gotoni na ari*, this island (Skok, or the four countries) is one and has four faces; these have each a name. — *Tatei-tokóro ni síté míté tsu bési*, 可立而待也, standing on the point of departure he must wait. — *Saki*, the point. *Sakín’zuru tokín’ru* (= *saki ni suru tokí ni va*) *fitó wo sei-su*, when one is at the point (is the chief), one leads the others (先則制人). — *Móto jako ni nangin iri ni sí-másúka?* 1), how many pounds shall I put in a chest? *Fyak-kin iri ni nasáre*, put a hundred pounds in. — *Roo no kata va doo sí-másúka?* the shape of the wax — how is it? — *Atsukavi ni sureba*, musi, *teisákü síté*, *mayumo teisaki wo tsu-kuru* 2), by overfeeding, the (silkworm will remain small and also make small cocoons. — *Sika va múma no gotóku ni síté se* (小) nari, the stag is much like a horse and is smaller. — *Yama-inu va iro kí ni síté*, *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 base wo makoto ni su*, he makes his meaning truth. — *Tókú wo okirákani su*, he lets virtue shine. — *Móto wo hóká ni síté*, súe *wo úsí-ni surebá*, tami *wo arasovásíméte*, *túbyu koto wo hodokósi* 4), if one excludes the root (virtue) and includes the top (fortune), one teaches the people strife, and rapacity. — *Futókóro*, bosom, heart. *Kóre wo futókóro ni sí-tsú besi*, one ought to take this to heart. — *Omote*, face, front side. *Nísi va gava wo omote ni su*, on the west one has a river in front. — *Tairákka*, level, smooth. *Ten-ka wo tairakú ni súri kóto 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. — *Meate ni suru*, to set for aim. — *Te-hon ni 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: *mayu mo teisaki* instead of *teisaki mayu mo* serves to bring out *teisaki* (small) with emphasis.

3) *Kasira-gaki*. XII. 5 r.

4) *Dai Gaku*. X. 8.

5) Ibid., X. 1.
portant. — Atataka ni suru, to warm. — Komaka ni suru, to make fine. — Tsu-
mabiraka ni suru, to make clear. — Karo, light (of weight); Karonzi, to con-
sider lightly, despise. — Omo, heavy, weighty; Omonzi, to consider weighty. To
be distinguished from Karoku si, Omoku si, to make light, to make weighty.
— Sora, empty; Soranzi, to learn by heart. — Ama, mead, sugar juice; Aman ni su,
or aman'zu, to think sweet. — Fakowa soyen ni site kudasare 1), please to give
the chest into the bargain. — Oki-tokei wo fitötei soyen ni 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, long, its adverbial form in ku (or merely u) is used to unite with
sji, 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
sji, u has its transitive signification (the causative form se-su = se-simu seems to
lurk behind it). In the example quoted at page 269: Tsuri wo yoku-su, he handles
the angle well, yoku is a modal definition of the transitorily used sji, u, to do,
handle.

a. With an intransitive signification [...ku sji, u, uru appear in propositions as:

Wo nagaku site tooku tobu koto atavazu 3), he (a certain bird) has a long tail
and cannot fly far. — Da va ... kubi nagiaki site, asi takasi, the samel has a
long neck and high legs. — Sono ke un-kyu (履 [履] 厚 [厚]) ni site, muiti ne no ke
yori no atataka nari; nótsüwá suzushi 1), his hair is warm and close, and warmer
even than the hair of the fox; in summer it is cool. — [Tsikoki, near.] A.. ca
B.. ve tsikokü site C.. to koto-nari, A.. comes near B.. and differs from C.. —
[Usuki, thin. Karoki, light.] A Kutsiburu usñuwu-site, kotoba korón-su, if the lips are
thin (if the tong is smooth), the word weighs light. — [Araki, rough, wild;
Arakusu, act wildly, behave wildly.] Ten-ueu ūmär-e tsuki aruku-site fitówo korónsu
koto wo konomu, the emperor, fierce by nature, was fond of killing men. — [Gotoki,
like.] Kakuno gotoku sureba, when people are acting in this way. — [Yasuki,
easy.] Nokorázu O kai našará na rá, yasuku-site age-mašoo 4), 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 (△ナクス・ナクス; pron. ngosu), 1. to be wanting, to fail, 2. to think paltry (of no value).] 1. Yakū su koto nakūšite, Kami no tōshikē ari, medical treatment failing there is God’s help. 2. △ Fitō wo nondomo nau su, he considers others as of no value.

b. With a transitive signification ...ku sji, u, uru is found in propositions as:

[Takaki, high.] Me-ate wo takaku suru, = to exalt one’s aim, not to give up one’s intention. — [Fikiki, low, humble.] Me wo fikiku sīte utsubikite miru, to cast the eyes downwards and look below. — [Tadāsiki, right, upright.] Sono mi wo oṣamento hōssuru mōnō va mādzū sono kokōro wo tadasū-su sono kokōro wo tadasu-se to hōssuru mono va mādzu sono kokōrobase wo makōto 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, △ matteu) su, to make whole, to perfect.] Zin wo suru to va sono kokōro no tōkū wo mattou suru su ru yuen nari (為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. — [Atsūki, hot.] Atsukuri or Atsui suru, to make hot. — [Suzusuki, cool.] To wo fūgī suzusükur su besi, you may open the door and let in the coolness. — [Fūtōsiki, = one-ish, of one sort.] Koku ka wo fitōsū-su, he makes the country and people conforming to one mode. — [Onāziki, identical.] Tomoni tsū-kōkū wo onāzii su sezu, not having the middle kingdom in common. Tsūri wo onāziku sēnu, not having the dust in common, not staying at the same place with anyone. — [Fūkōki, deep; Katōki, hard, fast.] Ne wo fukū su, fozu wo ka-tōku suru kūsi 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:

1) Dai Gaku, IV, 4.
Fito to site kyu naki vá (or naki mono vá) tsiku-igu ni kótonórazu, 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. — Avadsí no sima vá ena to site umi masure nari, the island of Avadsí arose (at the creation of the Japanese archipelago) as an afterbirth. — Fosi otsúru to iev vá fosi ni arázú. Fito no 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:

Onore ni sikazáru mono wó tomo to 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 faw wo dai-itsi to su besi, this rule must be considered as the first (the principal). — Faw to su (法), make (to) a rule, consider as a rule. = Te-fot ni su; mKate ni 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. — Ten waw ... fime wo tatete kisagi to si-tamawu, the emperor appoints Lady ... and makes her (to) consort, = the emperor takes Lady ... for consort.

Remark. 2. Much used is the formula: A.. wó motte B.. to su, he makes A.. to B., considers A.. as B., has A.. to B. — Wauki wó motte teisí ti si, Buwau wó motte ko to su), he has Wang ki for father and Wu wang for son. — Kuni va ri wó motte ri to sézú; gi wó motte ri to su ¹), 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. — Ri to suruni gi wó mottesu ²), to use justice as being advantageous. — Yen-sin wo miru ni va, sono sigu to suru tokóro wó mottesu ³), 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

¹) Tsuchung-yung. XVIII. ²) Dai Gaku. X. 22. ³) Ibid. IV. 5.
for step (slowly). — *Yuru yuru to suru,* slowly, by degrees to do. — *Yuru yuru 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 sinit, u, uru etc.

*Kakuru koto nasi,* there is no want. — 丸紙無缺, *Kakuru koto nasi to su,* people think, that nothing is wanting. — 三角*Kore yori utawa nai,* there is nothing that surpasses that. *Kore yori utawa 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-aki va kage wo tattomi,* *fuyu va finata wo yosi to su,* in the warm season (spring—autumn) the shadow is prized; in winter the sunshine is thought the best. — *Tada fikure ni kari-suru wo 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 sinit, u, uru; whence the forms: . . .en to su, . . .in to su, . . .an to su (三角en-, in-, oo to su), = he is busy about... he is about to... he tries to... Lat. in eo est ut, id aget ut. These forms are equivalent to the Lat. verbum meditativum (moriturio), and, as it, express an effort towards something.

*Kassen ni yukan to su,* he is about to go to battle. — *Yebisu domo no ni fi wo fandite mikoto wo yaki-korosan to suru toki,* *mikotono faki-tamaveru fou ken midsu- kara nukete,* *moye-kitaru kusa wo nagi-fataru,* 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 sité, = . . .to te.] Instead of the gerund to sité the syncopated to te is often met with. Examples:

*Kono aida ni, Hayatomo sedo to 1) te, sivo hayasi,* being between them (between the two banks) the isthmus of Hayatomo, the stream is rapid. — *Kono hokai Kooraitaka, Yezo-taka, Riu-kiu-taka to te, kuni-uni ni ari,* moreover there are, since

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1) In our opinion, to estimate te, rightly as it is here used, what has been said at page 70, V, respecting Kito to su, must be observed.
the falcon of Corea, that of Yezo, that of Liu-kiu are met with, (falcons) in every country. — Kono seki wo Fotoke ni mitari to te, Buts-zu-seki to mo iwa, people call that rock, because they think that it resembles a Buddha, the Buddha-image-rock. — Ine wo tsunide (△ tsunde), a iro to shite ... tatakawu, he heaps up rice-balls to a fort and fights. — Yase-ki wo niwaka ni sei-teu (成 fos z) sei-simen to te koyasi wo tsuyoku-su bekaraža, to make meagre trunks of trees grow, they may not be too strongly manured. —

Go koku no wa wa Nippon wo semen to te su-man no nin ziyu wo watáasu, the king of the country U, intending to make war on Japan, sends a force of many tens of thousands thither.

§ 104. Besi, may, can, shall; Béki, adjective, Béku, adverb possibly, expressed in Chinese by 可, 當, 應, 須, 合, 好, 請.

I. Derivation and signification.

Be (〜), after the old form of writing 〜, mubé (pronounced as mbé), also わべ, ūbe and わメ, ame (pronounced as mmé), is in Japanese dictionaries, called a word of assent 1) and made equal to the Chinese 宜 i 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 〜, for which we write be, whereas in the month of a Yedo gentleman it sounds clearly as mbe.

The old form 〜, Mubé, occurs as a substantive with the signification of consent still, in expressions as Mubé nari (宜 〜, 〜), it is granted, = one has the liberty to do, one may do; Mubé nardézã, it is not allowed, it may not be; whereas 〜 (be), occurs as a substantive in the every day expression Su-be nari, it is possible, Su-be nasi, it is impossible.

1) 古へ諾可ウメウメベトカケリ, i.e.: Formerly the Chinese word 諾 (= consent) was translated with Uke or Une.

2) 宜 “suitable, proper, fit, becoming; ought, should.” Medhurst, Chinese and English Dictionary.
The forms derived from the root *be*: the predicative *bési*, the attributive adjective, *béki*, and the adverb, *béku*, thus include the idea of may, and of can, i. e. no external cause preventing the doing of a thing. A command to do 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* (ordial) and the adverb *Beku* by *Beco* (ordial, oriel, oriel), and that particularly in the countries east of the Hakone-pass, whereas in Sinano *Mei* (ordial) 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.**

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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 yoki wo mite, tané wo ago-besi. Savo-nado ni tsuri, jikage-nite kawakōsu-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. — Δ Wakerare, be divided; Wakeraruru-beki, divisible. — Δ Mi-wakerare, to be distinguished at sight; Mi-wakeraruru-besi, it is to be distinguished at sight. — Δ Aravare, to be visible; Aravaru-beki koto, visibility. — E, Ete (or Ye, Yete) U, Urū (get) becomes U-beki instead of Ur’beki; ｔへきモノ, Ubeki mono, something one can get, something obtainable. — Sesime, have it done; Sesimus-besi instead of Sesim-
mair’besi, one can have done. — Tasuke, help, save; Tasuku-besi instead of Tasukur’besi. — In a legend S'akya speaks to the falcon: Nandzi kono fato wo tásüku-bési, spare this dove. — The falcon answers: Ware kono fato wo tásükěbá, ware uvète si-su-besi, if I spare the dove, I shall die of hunger.

Examples with nondeflecting verbs:

Nari, to be. Kono sima kanarazu Okino-sima naru-besi, this island will undoubtedly be that of Oki. — Si, to do. Su-beki (可為), feasible. Su-beki koto ari, there is a possibility of doing (this). — Onna kono tewaza wo su-besi, women ought to do such work. — Kore wa onna no 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 onna no precedes as attributive definition. — Tomoni ivu-besi (可與言), people may speak with one another. — Nivakáni fusegu-beki yqumo nakereba, Kavatsiye nige-yuku, as in the hurry it was impossible to offer resistance, they fled to Kavatsi. — Kore va 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-bekarazu (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 (可入), one may go in. — Itári-nu-bési (可至), one may or shall come to. — Iri (入), to be called; Iri-tsu-bési, it may or can be called. — Tana-kokóro ni megu-rá-si-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 勾nu (a variation of no) and 津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 Yókusj, u, uru, to do good; 能耐.克.巧. Negative Yokusójuu, ∆ Yokusénu. From the expression: Uru koto wo yóku su, = I am able to get, it appears that the definition what one is able for, precedes as object in the Accusative.

Also used adverbially Yoku expresses the ability to do anything, e. g. Omon-bákkate sikuwsite n toti yóku u, by reflection is one able consequently to attain (his object). 慮而后能得. Dai Gaku, I. 2.
Tūdā zin-zin yōkū hitō wo ai-si, yōkū hitō wo nikamū koto wo su ¹), the humane man alone is able to love others, to hate others. — Sei-zin to iēdomo, mata yoku-sezaru to-kōro aru 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 Atavāzī, u (不不 能), = Lat. non valet, = Uru koto atavāzu, = the acquisition is not brought about. Atāvī, of which Atavāzu is the negative form, is composed of Atē, = equivalent, and avī, u, = to fit, or, after the Waquon Sioori, from Atekari (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, Ware yamu koto atavāzu ³), = that I (halting half-way) should rest, is not brought about, = 1 can not rest. — Ken wo mite ayuru koto atavāzu, age te sakinzūrō koto atavāzārō wā meti nari. Fu-sen wo mite siri-zōkūrō koto atavāzu, siri-zōkētō tōsōgūrō koto atavāzārō wā ayamatsui 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. — Kore wo motsuite tsukusu koto atavazaru mono aran ⁵), = that this (principle) be exhausted by the application, will be something impossible. — 不能無 敢, Tsuiye nuki koto atavāzu, it is not possible, that (a thing) do not perish.

V. To dare, is expressed by Ahete, Aete (當), the gerund of Ake or Ae), u, uru, = to answer to... — Ahete atarāzu (不不 敢当), he dares not attempt it. — Ahete kowari-iwu, he dares judge of it. — Ahete kowari-iwāru, he dares not judge of it. — Tarazōru tokoro areba, ahete tsutomezunba arazu 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.

Chapter VII. The Verb Tasi, Desirous. § 105.

Remark. The negative Ahézu or Ahénu (不敢), joined to the root of a preceding verb, means the not accomplishing of an action; it is made equivalent to Futasazu (不果), 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 taru, 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). — Oita ru wo uya-mu koto too-sen taru, that age is respected, is as it should be.

Nippon sei-fu yori ... fūne-bun 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 n°. 69), Ta (ideographically expressed by 欲, phonetically by 度), has all the inflectional forms common to them, thus Taki, the substantive and attributive form, = desirous; Tasi, predicate, = is desirous; Tako, 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 タと is improperly written), and Takū by タウ, がう, Too, for which inadepts also write タン.

Mi-taki (△ Mi-tái), desirous to see; Mi-tási (△ Mi-tái), he desires to see; Mi-tákū (△ Mi-táu, Mi-táo, Mi-tou), adv. — 欲見, 見度。— Mi-takuba, if he whishes to see. — Mi-taku (or Mi-too) mo nai 2), he will not even see.

From the adverbal form Taku or Too, by means of the verb S)2i, u, uru, to do (§ 103), is derived Tákū-si or Too-si, to desire; gerund Tákūsité or Too-sité,

1) Regulations by which the Dutch trade in Japan shall be carried on. Art. II.
2) This is the "somo mai, je ne veux pas," occurring in noma. Etüm. pag. 54 § 56 line 4.
in the spoken language passing by elision into Taku-tō or Too-te, = desiring; Takute wa or Toote wa, the gerund isolated by wa, = if one desires; Takute mó or Toote mo, though he wishes.

The adv. Taku or Too is further used in compositions like Taku- or Too-gozari-masū, is desiring; Taku- or Too-omou, or omoi-masū, = is desirous thinking, = desires; Taku-omoote iru, Taku-omoote ori-masū, roundabout polite form for: I desire; Tákū-zon-zi-masū, = I am desirous; Mairi-taku-zonzi-masū, I will go.

II. Continuative forms.

1) If according to § 10, to the adv. Tōku 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-takū ari, Mi-too ari, Mitakari, u, is desiring to see.
Gerund Mi-taku-ari-te, Mi-taku-ätte, Mi-too-ätte, Mi-takarite, Δ Mi-takatte.
Concess. Mi-taku wa 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-tooatta, Mi-takatta, he was desiring 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.
Yuki-taki, desirous to go.
Si-taki (支度), desirous to do, = ready. — Si-taku- (si-tgu)-suru, to be ready.
Ittā-ni-taki (欲致), 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. — Ð Nēmu-tai, I will sleep. — Nemu-
taku nasi (œ Nemu-tgu nai), I am not sleepy. — Ware mata nemu-taku
mo nai (vulgo nemu-tgu mo nai), also I am not sleepy. — Nemu-tasa,
sleepiness. — Wa-takūsi, = selfish; the I.

§ 106. The leaving off of an action is expressed

I. by the deflecting transitive verb Maki, 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: Sita wo maku, to roll up the tongue, i. e. cease
speaking, grow speechless. — Itonaki koto wo makite zi wo utawu, he lays the
stringless harp aside and sings a verse.

Joined to a verb with the signification of ceasing to do what the verb ex-
presses, 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 數, Kika-mákú fósiki, desiring not to hear more of. —
懶 監, Mótsúri-koto wo kikamaku fósu, he wishes to hear no more of bu-
usiness.

II. Yam)i, u (止), intr., to become quiet, to come to rest, Lat. quiescere;
to leave off . . . — Kaiko kúé wo kui-w-yamu, the silkworm leaves off eating.
Kúé wo furi-yame, leave off strewing food on the floor (to feed the silkworm).
Yami, as we see, with the root of a precedent verb forms a compound verb.

III. Simav)i, u, ∆ Sima)i, u, 仕 舞, phonetically expressed by 仕 舞,
in my opinion, a distortion of Simaí, to retire to rest, perch as bird, thence
improperly to have done with a thing, to leave off. It belongs more espe-
cially 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-goto wo síté simdi-máoto, I shall finish my work. — Watákusi wa sono siyo-
(šo) motsú wo móháya yomi-simqúta ( ∆ simoota), I have read this book through-
out. — Kare ma kunde simoota, he has left off eating, = he has eaten. — Kunde
simqúte aroo, he will have eaten. — Waki-simqúte sake, fermented beer.
Imada waki-simavúzú ni oru sake, beer that has not fermented. — Kunde simač;
nonde simač, leave off eating and drinking. — Uri-narqúte simqú, to sell out.
O ya-siyókú O simái nasare mase, may your supper be ended! = take your supper
at my house! the action being represented as finished. 1).

Simavāsi, u, causat., to make leave off ... — Watākūsi ni mādzu ite-simavaseyo, let me first have done speaking.

Simavarece, u, uru, pass., to be finished. — Kaki-simavaretarō kō-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 ..a-siku, ..a-sikūva, = ..a-ku, ..a-kuvā.

Of the verbals derived by means of siki, = ..like, treated at large in § 16, 2), page 121, some by changing siki into siku assume an adverbial character. From Omovici, to think, to mean, is obtained Omovāsikū, = probably, as one thinks or means. This is the axiom. As nevertheless the si of siku, is suppressed, for shortness, ..a-siku passes into ..a-ku; from Omovāsikū is formed Omovāku and with addition of the isolating va, Omovākūva, = as one means. The same is good of:

Ieji, u, to say, to be called; Si ni iavaku (詩 引 = 日 令), = as it is said in the odes, according to the odes.

Nori-tamōji, or No-tamōji, u, to bid, enjoin, command; Šino nori-tamavāiku (子 シノ 号 ト ウハク), = according to the master's sentence, as the master says.

Negāvi, u, to wish; ∆ Negāvēkuba, sa-yoo yorosii, = as I wish, it is good so, = so it should be according to my wish.

Mqusji, u, to say; Mqusākū, as people say. — Fōji, u, now Fōssji, u, to desire; Fosāku (欲 サク), as people desire, as people will.

Iveri, has said; Iverāku va, as people have said.

Iikeri, has said; Iikerāsi, it is as if people had said (compare § 18); Iivikeraku (処 と 來る 久), as people have said. — Sen-zi (宣 昭) ni ivikerākū va, as it has been said in a proclamation by the Mikado.

Oseori, uru, old-Jap. also Oseori, to fear; Oserākuva (恐 ツクハ), as it is to be feared, as I fear; a polite way of expressing doubt.

Nari, to be; Narākū (= Narāsīku), = as it is, preceded by a verb in the substantive form, e. g. Kiku-narāku, as one learns. — Miru-narāku, as people see. — Ivenarāku, as people say. — Utagavu-narāku, contracted Utagavu-rāku, probably. Narāku is declared to be a contraction of Nari (to be) and Kaku (= Sikāku, adv. so, compare § 17) 1), and, while it is said that Naraku must

1) 也ト 斯ノ 畏 ズ. See 助語審象, Zio-go sin-soo or Explanation of the auxiliary verbs. III. 51 v.
be expressed by 説 or 道, people write 間説. 見説. 言説 or 間道等.

*Remark.* The derivative form siki, elucidated in § 16, predicate sisi, contracted si, which in connection with ari (to be) passes into ará-siki and ra-siki (§ 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-kerasí, it is as it were come. — Aki va ki-ni-keri 2), the autumn is come. — Fáru sugite 3) nátu ki-ni-kerasí 4), 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 5). It follows the indicative closing-form of a verb.

Yebi-nó kami no koto yo ni samazama ni invu-meri 6), with respect to the history of the God Yebi’s, people speak about it in the world, as it seems, in different ways.

Tsigiri oki 7) sašemo ga tsuyuwo! 8) inoti nite

Avere! kotosi no 9) aki mo invu-meri 10).

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). — Invu, 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), Futénu-meri (清去), it is as if it flows away, as if it perishes.

This form is to be distinguished from Tsúbómi-éri, Nasásíme-éri, being the pret. pres. of Tsúbómi, to bud, and Nasásíme, to order to be made (see § 80), as also from ..nameru or ..nanneru, shall have been, Future Perfect. of Ni, to be (see § 100. I.).

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1) Sikoíi utaguru kotoba nari. Wagun Siwori, under Rasi.
2) Hiyaku-nín, No. 47.
3) Ibid. No. 2.
4) Nímaize. 11. 16 recto.
5) Hiyaku-nín, No. 75.
6) Wagun Siwori, under Meri.
§ 109. Nási, Náki, Náku, in the ordinary manner of speaking and writing, by the suppression of the s and k (see § 9, II. page 112), Nái, Nái, Náu (ナ, pronounced as Nəo, whence the written form Nō, Nó and No), means not to exist (無), not to be present, to be not at hand, in opposition to Ar'i, u (有, § 96), = to exist.

A general sketch in § 20, when treating of the derivative adjectives in náki, 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.

1. 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-uri (ナ#), Na-i (ナ.), = un-seat, i. e. earthquake; Na-mi, the un-real, the nothing; whence Aru-ōtō wo namisu, = Nai ga siri ni su (雛), to esteem any one as nothing.

2. as the forbidding not, followed by an imperative, that closes with so. — Na-motomē so, seek not! — Na-si so, also Na-si so (勿為), do not! — Na-ike so, say not! — Na-nakare so, = ∆ Na-nakasso 1), let it 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.

Ageru na, raise not!       Aru na, be not!
Kiku na (聞奈), hear not!       Suru na, do not!
Miru na, see not!            Ageraruru na, let it not be raised!
Jū na (力參), say not!        Yomaruru na, let it not be read!

This imperative is strengthened by the subsequent yo. — Miru-na yo, you shall not see. — Wasururu-na yo, you shall not forget.

4. Na suffixed to the substantive form of a verb, occurs as characteristic of a negative question. — Man gin de wa hyaku nitsi kakari masūnā? for (the delivery) of ten thousand pounds are not a hundred days needful? — Rō mo iro-iro arimasu soo-na? there are also different sorts of miles, — is it not so? Shopping-Dialects p. 31.

1) Compare kōdō. 56, line 12.
II. Nasi, 産 Nai, predicate: there is not.

1. Ato nasi, there is no trace. — Kizu nasi, there is no hindrance. — Urami nasi, there is no disgust. — I nasi, there is no meaning. — Yeki nasi, there is no advantage in it. — 生① aru kā? nai kā? are there cents or are there not? = Is there money, or not? — 産 Nasi ni hanāsu 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, 産 wa, or by mo, = also, even. — 生① Fu-sōku wa nai, there is no want. — 生① Fito koto nō 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. — Fito kore wo nāsu-koto nasi (無獨成之), = that a person does this alone, does not exist, no one accomplishes it alone. — Taka wa kure ni sorete, mīo-tōo (明夕 朝夕) tadzune yobu tokī va, fīto wo mite, osōre tonde tsōzdāzūkū 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. Tsōzdāzūkū koto nasi may for rounding off the period, stand for Tsōzdāzūkū, not approach. — Sari todomaru koto nasi (生① koto ga nai), 無去住, he goes not, he stays not. — Sīkareba kaiko va suzušiki ni māsii- (増夕) taru koto va nasi, = that however the silkworm has grown in cool weather, this does not exist. — 生① Nān no koto nō nai (無事), there is absolutely nothing at hand. — 生① Nān no ii-bun nō nai, there is nothing to say.

[..mono nasi.] 生① Kore wo yōku-suru mono nō nai, a person who can (do) such, there is not. — 生① Tanōsimi-suru mono ga nai, there is no one people may trust. — 生① Me ni atāru mono ga nai, there is nothing that comes under notice. — 産 Ohosūkū za-sen (座錢) to miyuru mono nasi, chiefly those (coins) are wanting which (mono) seem to be counters or model coins.

[..tokōro nasi.] 生① Ki-suru tokōro nasi (無所歸), there is no support. — 生① Nokōru tokōro wa nai, there is no more room, = every place is taken. — 生① Fito ni waruu yuwaruuru (= iváruru) tokōro wā nai, there is nothing, about which ill is spoken by others.

1) For ga, see page 64.
CHAPTER VII. THE VERB NASI, NOT TO BE. § 109. 303

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. — Iaŋu ga sima fítò nasi, the "brimstone island" is without people, has no inhabitants. — Kono yumi vá 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? — △ Squ (or Sou) de wa nai, it is not so. (不如是。不然是△ conflicts). — △ Doko de mú sou de nai to ivu koto wa 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-mots' 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.

III. Naki, △ Nai (たため, vulg. ため 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. — Naki ni suru, to consider as nothing, to cipher away. — Fitó wo nai ga (vulg. たと) sironi suru (誇人), to consider others of no value. — Korewo naru mo yūn-ti-ri-ri arázu, = also that people make this, is not a "cause-lessness," i. e. it is not without reason that this is done.

2. The attributive Naki, △ Nai, = paltry, in the original signification of not existing. — Naki-fitó, a person not existing, not present, i. e. a de-
funct. — *Naki-mono*, vulgo *Nai-mono*, a thing not existing, a nothing. — *Aru fitó no naki-koto wo 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*.

∆ *Tsisie-naki koto atavózu*, continuance is impossible, = an end must come. — *Tskíra-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. — *Kiwmari no naki koto nari*, it is a matter without limitation. — *Kiwmari 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. — ∆ *Teigai no nai yuu ni wa naranu*, it is not of that nature that there should be no difference. — ∆ *Fei-sei no kokórogake ga nai*, without a life's exertion or care. — ∆ *Tanomi ni suru mono ga nai*, without anything or anybody in which one has support. — ∆ *Kokóro ni 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 ナウ, for which ナブ Navu also is written, sounding in pronunciation as *Nau*, *Nao*, for which *nou*, *no* or *no* 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 uninflcted verbal root, in coordinate propositions. See § 9. B. 2. — *Kake-mo naku*, *amari-mo nasi*, there is nothing too little, nothing too much. 无欠无餘.


3. *Naku va*, ∆ *Naku wa*, 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 naku va*, *si-taru kizi wo tórú-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-
sikusite fetsuravu koto naku, 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.

I-siyok' no mitei va an-min dai itsi no keo nariba, itsi miteimo nakumba aru bekarazu, as clothing and feeding are the principal acts towards the welfare of a people, they may never fail for a day.

5. A Naku te wa, = Ngo te wa, contracted from Nakusite wa. See below V, 1, Nakusi.

6. Naku to mo, = Naku to iedomo or Naku to itu to mo, though it is said that there is not, granted that there is not, = even if there is not.

V. VERBS COMPOUNDED WITH Naku.

As such come under notice: Naku-si, Naku-se, Nakari, Nakarasime, Nakeri and Naku-nari.

Explanation.

1. Naku-si, u, uru, not to be, to be wanting, a coupling of Naku and si, = to do (see § 103. III. 3), antithesis to Arji, u, to be present. The spoken language, which makes from Nakü-si, Ngu-si (ナツシ), Ngo-si, changes the gerund Naku-site, by syncope into Nate, Noote, and Nakü-site va into Nate wa, Noote wa 1), = by or through want of, or: as there is not. Examples:

Ya-tsiu va Nippon yaku-sio yori yurusu nakü-site, ni-oronsu-bekarazu 1), at night, without permission of the Japanese officers, no goods may be unloaded. — Nippon yaku-min tatsu-avi nakusite 2), without there being Japanese officers present. — Zin-sin no rei siru-koto arazuru-koto nakü-site (or ngu-site), sikdu-site Ten-kan mono ri arazuru koto nasi 3), the spiritual part of the human heart is not without knowledge, and so also are the things on earth not without natural laws. — Kotoba nakü-site kaheri-tamaaru, without (saying) a word (the king) goes away

1) In RODRIGUEZ Elém. p. 55 line 3 below, Nowetawa should stand instead of Ntéwa, = 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.


4) Dai Gaku, V. 2.
again. — Δ Kane ga nqu-site (or Kane ga nakute va) kánauvánù, without money no success. — Δ „Anohito vé ori-ori kami-ire wo nákusú (or nakusare-masú), he is always losing (read wanting) his pocket-book’’ 1).

Náků-sē, uru, Δ Ngô-se (ナフセ), contracted from Náků-sím)e, u, uru, = to despise.

Δ Fitó wo nan to mo noomuru (ナフスう) mono, = a person, who does not respect others for anything, who respects others for nothing.

2. Nakarí, u, continual, not present, a fusion of Naku and ari, follows the inflection of Ari. See § 92. 4. — Urésisa ka-giri nakari keri, the joy has been boundless. — Kono zení, men-kiyo nakarisi ga útsé nite, faya iritaru mono ima no yoni nawa 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. — Tsuvi-ziyō mitsu wo sōru koto toıkкрасу. Koré no onórénī hodokosít negavazúnbó, fitó ni hodokosu koto nakáre 1), 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!

Derived from Nakári is Nákărásimē, u, uru, = to command that there be not, i. e. forbid. See § 88. — Kuvanoki wo kiru-koto nákarašimu, = order is given that the chopping of the mulberry-trees do not happen, = it is forbidden to chop the mulberry-trees.

3. Nakeri, Pret. pres. there has not been, follows the inflection of ..eri, esi (§ 80. § 92. 4). — Nivakáni fusegu-beki yáu mo nakeréba, ..Kavatsi ye 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 Nakéréba for Nakáréba, thence „Sító- (sitó-) ke ga nakerebó (or nakutewó) adziwai ga nai, it is not good without salt’’ 1).

4. Náku-narí, u, Δ Ngô-nari, Noo-nari, to become nothing, to come to nothing, to be consumed. See § 100. III. (死. 浄. 死). — Tsikára naku-naru,

to become powerless. — Tšikára nåku-narite iru, = Δ Tšikára nga nátte iru, to have become powerless. — Sake va nåku-narita, = Δ Sake va nga-natta, the wine is consumed. — Δ Urevi no yumé ga nåku-narita, the unpleasant dream has disappeared. — Arituru mono no nåku-naritaru koto, the perishing of a thing, that has existed.

**SYNOPSIS OF THE INFLECTIONAL FORMS AND DERIVATIVES OF NA)SI, KI, KU, NOT TO BE.**

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<tr>
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</thead>
<tbody>
<tr>
<td>Root-form... NA, = not.</td>
<td>Naki, ΔNai, ...less.</td>
<td>Naku, ΔNâu, (ΔNoo, Nò) without.</td>
<td>Naku-si, ΔNâu-si, to want, fail of.</td>
</tr>
<tr>
<td>Closing-form. Nasi, ΔNai there is not.</td>
<td>Naki, ΔNai that there is not.</td>
<td>Naku-si, ΔNâu-si, to want, fail of.</td>
<td>Naku-su, ΔNâu-su, there is wanting.</td>
</tr>
<tr>
<td>Substant. form, declinable. Nasi, ΔNai Nasi vá, ΔNai vá what there is not, the ...less.</td>
<td>ΔNai koto</td>
<td>Naku-suru,</td>
<td>ΔNâu-suru</td>
</tr>
<tr>
<td>Local, defini- tive of time and manner. Nasi ni, ΔNai ni Nasi ni- óte wá, óte wá, while there is not.</td>
<td>Naku ni va, = Naku sū, = Nakunba, ΔNakumba.</td>
<td>Naku-suru,</td>
<td>ΔNâu-suru</td>
</tr>
<tr>
<td>Gerund.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Concessive... Nasi to- ΔNai to- iyé domo, iyé domo</td>
<td>Naku tomo, though there is wanting.</td>
<td>Naku sū, = Nakunba, ΔNakumba.</td>
<td></td>
</tr>
<tr>
<td>Conditional... if.</td>
<td>ΔNai-narabá</td>
<td>Naku sū, = Nakunba, ΔNakumba.</td>
<td></td>
</tr>
<tr>
<td>Imperative... Na! Nayo! be it not!</td>
<td>ΔNai-nará</td>
<td>Naku sū, = Nakunba, ΔNakumba.</td>
<td></td>
</tr>
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Continuative.

<table>
<thead>
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<th>Root-form...</th>
<th>Present</th>
<th>Pret. pres.</th>
<th>Preterit</th>
</tr>
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<tr>
<td>Nakari</td>
<td>Nakari tari, Nakari-keri, there has not been.</td>
<td>Nakari, there has not been.</td>
<td>Nakéri, there was not.</td>
</tr>
<tr>
<td>Closing-form</td>
<td>Nakari, there is not. has not been.</td>
<td>Nakari-ki, there has not been.</td>
<td>Nakéri, there was not.</td>
</tr>
<tr>
<td>Gerund. ...</td>
<td>Nakarite, Nakátte.</td>
<td></td>
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<tr>
<td>Causal form.</td>
<td>Nakareba.</td>
<td>Nakattareba.</td>
<td>Nakéba, as there was not.</td>
</tr>
<tr>
<td>Concessive...</td>
<td>Nakarédomo. Nakattaredomo.</td>
<td></td>
<td>Nakeredomo, though it was not.</td>
</tr>
<tr>
<td>Nakarutomo.</td>
<td></td>
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<td>Nakér to mo.</td>
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FUTURE.

Nakaran, Nakargo (Nakaroo, Nakaró).
Nakaran zu, uru, Nakaró zu, uru.

Conditional... Nakaraba.

IMPERATIVE.

Nakare.

Optative... Nakare kasi.

NEGATIVE.

Nakaránu, it must be there.
Nakerana naranu, 不可無, it must have been.
Nakini arazu, Nakinarazu, it is not without ...
Na nakasso, it may not be wanting.
CHAPTER VII. COMPOUND VERBS. § 110.

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, Tsì-govi, to long for rain, for milk; it is the object indirect in Ama-kudari, 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. Korōsì, u, to kill; Fitó wo i-korōsi, útsi-korōsi, sàsi-korōsi, to shoot a person dead, to strike dead, to stab dead.

To the qualifying definitions belong verbs like Osì, u, 抑, to press, to do with emphasis; Osi-yarì, u, throw away; Osi-irì, u, to intrude.

Utsì, u, 打, to strike, with a blow, or suddenly; útsi-orì, iru, to pounce, as a bird of prey (§ 99. I. n. 11); Siro wo útsi-i, dzuru, to make a sally.

Sasi, 差, send away; Okì, u, place; Sasi-oki, set aside, put away; Fitó wo sasi-tukawa, u, to dispatch any one.

Mesi, u, 召, invite, call up, qualifies the action as one which takes place by higher command; Mesi-torì, u, to take by order, to arrest a person; M... ye fitó wo tsukawa, N... wo mési-kavesi-tamava, (the prince) sends people to M... and has N... brought back.

Avì, Ai, 相, together. Lat. con; Ai-katarì, 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.

Agì, uru, に, trans., expresses the moving upwards, Sagì, uru, に, trans., the movement downwards. — Tori-age, to take up, to raise. — Sasi-age Sasage, to present. — Motsi-age, to bring up. — Fiki-age, to draw up. — Mqua-i-age, to mention (a thing to a superior). — Fiki-sage, or Fiki-orōsi, to draw down. — Agari, Sagari, contin., intr. — Tobi-agari, u, to fly upwards. — Tobi-sagari, u, to fly downwards.
Nobóri, u, to go upwards, Kudári, u, to go downwards. — Furu-nobóri, to run upwards. — Nagare-kudari, to flow downwards.

Iró, u, 耳入, to go into, Ide, Idzuru, い入, to come out. — Osi-iru, intrude. — Faye-iru, to grow inwards. — Otsu-iru, to fall into... — Faye-idzaru, to sprout out. — Iró, uru, trans.; Otósi-ire, to make a thing fall in... — Idási, u, causat. — Tori-idásí, u, to take out of.

Komó, u, 墫, intr., to go inwards. Komó, u, trans.; to bring in. — Komá, u, to make go inwards. — Fi no teri-komu, the shining in of the sun. — Nomi-komu, to swallow. — Kugi wo (Kusabi wo) útsi-komu, to drive in a nail.

Utsusá, u, 移移, to remove. — Fakoshi-utsusu, to transport. — Kaki-utsusu, to write over again, to copy.

Kahera, u, 帰, to turn back; Kahersí, u, to make turn back. — Tobi-kahe, to fly back. — Tobi-ke, to take back.

Maví, u, 舞, to move in a circle. — Mi-mavi, to look around.

Mavari, u, continually to go round. — Nagare-mavarú, to flow round.

Mavá, u, to make go round. — Fíki-mavasu, to draw a thing round-about. — Tori-mavasu, to turn round.

Tsukí, u, Presence, intr., = on, to. — Kisi ni tsuku, to come ashore. — Fune ga oka ni nagare-tsuku, the ship drifts ashore.

Tovóri, u, Tovóri, u, 通, to go through, to pass. — Fi no naka wo, to go through the midst of the fire. — Nagare-tovoru, to flow through.

Tovóso, u, Tovóso, u, to make go through. — Ovi-toósu, to drive through. — Ovi-toósare, to drive through. — Mato wo i-toósu, to shoot through a target.

Watóri, u, 渡, to pass, to go from one side to the other. — Kawa wo watári, to cross a river. — Kawa wo kashi-watári, to wade through a river. — Tobi-scari, to fly over.

Watáshí, u, to make pass over, to carry over. — Yaku-sho ye fító wo fiki-watásu, to transport people to the office.

Tsirí, u, 散, intr., to spread, scatter; Tsirásí, u, caus., spread, scatter. — Fou-bou ye 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 privileged 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 Yamato-bumi of the eighth century (see page 37) 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. On or O. See page 75.

2. He does not say or require, that another person, whom he places above himself, should do anything 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 synonymous 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-kimi wo dai-si ni sadameraru 1) (instead of sadámu, or sadame-tamavu), (the emperor) declares the Great-prince Karuno hereditary prince. — Zin-mu Ten-wau aru toki takaki oka ni nobóríte, kono kuni no katatsi akitsumusi ni nitáru wo mitte, fazimite Akitsusimato 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. vo M. ni N. no kwa-wo sadzukeraru 2) (instead of sadzukesi) to ari, people say, that L. has given the office of an N. to M. — Nani vo iwasare-masita ka? what have you said? Iwasare from Iwasi, make say, and this from Ivi, to say.


Explanation:

1. Seraré, 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 Sigamite 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- (薨罪) 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, séiséraru were used, it would mean, that the king gives order to kill and to banish.

2. Saseraré, 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 mayu wo ken-zi-saseraru (or ken-zizase-tamavu), the prince has cocoons offered in the ancestral temple.

3. Nasaré, uru, 被成, to be done, from Nasí, make exist, and this from Ni, to be (see § 100). Nani wo nasaru ka? what does your honor?

1) Nippon soo-dai itei-ron. II. 8 verso.
2) Ibid.
3) Ibid. II. 6 verso.
CHAPTER VII. VERBS OF COURTESY. § 112.

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 tsūki 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. — Kore wo O kasi- (O tsūki) nasare, lend (give) me this. — Kore wo Goran nasare, please look at this. — Yoku O yásūmi násare! = may Your good rest happen! = good rest! — Doko ni O sūmai nasarü ka? where do You live? — O kai nasaretete mo, O yame nasaretete mo, kono ūyéwa deki-masénü, you may buy it or not, there ends the matter. — Nokorazu O kai násarü nará, yasiku-síté aye-māsūo, if you buy the whole stock, I will sell it cheap. — Roowo O kai-nasarónu ka? don’t you buy wax?

Nasare-mas(i), u, the same as Nasare, only more round-about, vulgo Nasari-masu also (see § 101). — △ Nani wo nasare-masu? what are you doing? — Go an-sin nasare-mase, depend on it. — Watakusi no maqasu koto wo O wakari nasare-masü ka? do you understand what I say? — Sa-yagu ni nasare-masü ka? will you do so? — O kamai nasare-masü na! take no pains! — Sükōi mo O kamai nasare-masü na, don’t trouble yourself about; don’t care for it. — Kono mātsi wo O íde nasare-mase, go this way. — Idzureye O íde nasare-masü? whither are you going? — Idzure yori O íde nasare-masita? whence do you come? — Douzo O hairi nasare-mase, if you please, walk in.

4. Nasaserare, uru, 被子, 成, 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. Arasarare, uru, pass. of Arasi, to have be, and this from Ari, to be. — △ Dore ga O suki de arasarare-masü ka? what is there of your desire? what do you like?

Arašerare, uru, vulgo for Iraserare. — △ O ko-sama ikaga de arašerare-masu, how is your son? — Sošite okusama wa ikaga de arašerare-masu? and how is your lady?

6. Irare, uru, to be placed in the condition of dwelling, pass. of J, Iru (居), to dwell, be somewhere, stay (see § 98). — Anata iraruru tokóro wo zonzi-masénü, I do not know your dwelling-place.

7. Irasarare, uru, pass. of Irási, make dwell, thus to be placed in the condition
CHAPTER VII. VERBS OF COURTESY. § 112, 113.

of making dwell, = to be (somewhere). — Mo sūkoši irasare-mase (low language: iraššai masi), stay a little longer. — Yoku irasare-masīta, you are well placed, = you are welcome. — Sate, hisabisha ikaga de irasare masu, come on, how have you been this long time. — Ikaga de irasare- (vulgo irašai-) masu? how do you do?

8. Iraserare-o, uru, to be placed in the state of dwelling, = to be. — Δ Go ka-nai samawa ikaga de iraserare (vulg. iraššai) masu? how are your family? — Δ Kūca hen- (火邊) ni iraserare-mase, be near the fire (come near the fire). — Itsi bet i rai (一別以來) ikaga de iraserare-masīta? since our last separation, how have you been?

§ 113. L. Tamavi, vu, Δ Tamai, Tamau, oo, 賜 (賜予) 給, to bestow, grant, give, when the giver belongs to a higher sphere. Although the Japanese themselves reduce this word to Tama, 玉 = jewel, we take it for a compound of the old Tabi, = to give, and Avi, 合, to meet. Thence: Mono wo motte futō ni tamau 1), literally: to confer something on a person. 2) 禮臣臣 = タマフ 1), Roku wo so-sin ni tamau, (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 and phonetically by 給, 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:
Tedsūkara kūwai wo torite ko-gavi wo si-tamau, (the princess) plucks mulberry leaves with her own hand, and feeds silkworms. — Sono notei Tau yori taka wo ken-ze sikdaba, Mi-kari wo moyoasare, si-o-teo wo torasime-tamau, when afterwards falcons had been brought as presents from China, (the Japanese prince) caused hawking to come more into fashion, and had all birds caught. Mayōji, u, to come into fashion. Torji, u, to take. — N. tatsimatsui mūnasiku naru, N. dies suddenly. — Iku-fodo wo nákai kano fīme mūnasiku narase-tamau, immediately after, that lady (a princess) dies.

1) Nippon-bi. 2) Nippon woo-dai iši-ru.
Kun-tsiu nite mi mi wadzurasasikušite fodo-náku fou-kiyo si-tamavu ¹), (the prince), while he is with the army, is taken unwell and dies shortly after.

Old writers have Tabji, 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. Tamavári, u, Δ Tamšuri, Tamóri, 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 Ten no tamaváru nari, 這十所致也, this is a present from Heaven. — Ko-zi-ki ni Izanagi no mikoto yori Amaterasu Ohon kami ve mi kubi-tama wo tamavariso 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 mesité go i ni dziyo- (位に叙) serare, ... no na wo tamavari, (the king) inviting him, raises him to the fifth rank and confers on him the name of ... — Nuno san-byóku-tan wo Haku-sai kok-pegu N.N. ni tamavari (賜), ya zyu-man hon wo ... ni tamavu, (the Jap. prince) gives three hundred pieces of silk to NN., king of Putsi, and presents (his minister) a hundred thousand arrows.

Uke-tamavarí, u, Δ Uke-tamóri (承, 奉), to have the honor to receive (from a superior), or to hear. — Tsuyóku wo uke-tamavari ²) (承勧), to receive the king’s orders. — Δ Go i-ken (御意見) wo uke-tamavatta or tamotta, I have had the honor to receive your advice. — Δ 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 (御左右) uke-tamavari-táku zonzi-masü, I wish to have the honor to hear, how you do. — Ka-roo (家老) jiné wo idasite tamavari-keri, we (skippers are speaking) enjoy the honor, that the secretary (of the governor) has our ships cleared. — Δ Midzu wo nomasete tamère, = have the goodness to let me drink fresh water.

¹) Nippon woo-dai iti-ran, I, 10. ²) Wa-yu Sisori, under Tamavu.
§ 114. By Mâtsûri, 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 Matsu (待), = to wait (compare page 218), Mâtsûri (祭, 尊, 神), means continual waiting, solemn attendance, to show respectful homage. Thence Ten'wo mâtsûri, Tsue'wo mâtsûri, Sen'wo mâtsûri, Kam'wo mâtsûri, "people do homage to heaven, to earth, to ancestors, to Kamis," by celebrating feasts to their honor, Mâtsûri being the feast itself.

As qualifying auxiliary joined to the root of a verb, Mâtsûri unites with it the idea of reverential homage. One says: Futôri no kimî ni tsûkau (△ tsukôru) koto atarâzu, serving two masters is impracticable. — More respect is shown by the expression: Kimi ni tsûkau (△ tsukô) mûtsûru koto 1), to serve my prince with respect. — Žô-tei ni tsûko-mûtsûru, to serve the Most High reverentially 2).

When the excessively polite speaker says to his equals: O tomo tsûkamatsuri-mashoo, I will accompany you, or O itoma tsûkamatsuri-mâstu, I take leave of you, we may put down such politeness to his own account. The rule requires Tsûkai- or Tsukae-mûtsûri, yet this, for ease in pronunciation, passes into Tsûkô- (ツカフ) or Tsûkô-mûtsûri.

Tate-mûtsûri, 奉, to offer respectfully and solemnly, from Tate, set upright.

Kono toki ama-bito farâkano uwo wo Ten-uaw ni tate-mûtsûri ni koto uru 3), it appears that, then, the divers solemnly presented a redbellied fish to the Emperor. — Deva kuni yori kawiko wo kawu mono wo tate-mûtsûru 4), from the country of Deva persons, who breed silkworms, are solemnly presented (to the emperor). — Tsusima yori sêrokane wo tate-mûtsûru 5), from the island of Tsusima silver is presented (to the emperor). — Hakusai no tate-mûtsururu te-fitô, artificers, whom Hakusai had presented (to the king of Japan).

Tate-mûtsûri is joined to the root of a verb, as a qualifying auxiliary, to characterize the action as respectful, solemn.

On na (即名) wo Yamâto Take no Mikoto no mûusi-tatemûtsuru (呈奉マツル) besi 6), your name I must respectfully call Yamâto Take no Mikoto (compare

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1) Teckung-yung XIII.
2) Ibid. XIX.
3) Ibid. II. 29 v.
4) Ibid. III. 4 r.
5) Ibid. I. 22.
CHAPTER VII. VERBS OF COURTESY. § 115.

p. 228 line 8). — Ten-atu wo umāni tasuke-nose-tate-mōtsuri, Kavatsi re nige-yoku 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: Makowo no miko uka-gari kitārite Ten-atu wo kōroši-tate-mōtsuri 2), prince Makowa, steals in and respectfully kills the emperor.

Tate-matsurare, uru, the honorary passive, honoring, in the eye of the speaker, also him who respectfully offers or presents. If in the preceding example tate-mōtsurāru were used, instead of tate-mōtsuri, 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.


6. Fanberi, u, Fanberi, u, はんべり, はんべり, of old はんべり, means wait upon (侍, 陪), stay or be somewhere (在), it is expressed in the epistolary style by 侍 (wait upon), and declared as equivalent to Samurari, Sorai (§ 102). A. B. sa-uni fanberite (侍 = ファンベリ) mōtsuri-kotou wo tori-okināvu, (the ministers) A. and B. taking the places right and left (of the sovereign), carry on the affairs of government. — Yumiva Zin-dai yori fanberi, the bow has existed from the time of the gods. Compare page 230 line 3 from the bottom.

7. Moosu, u, Moosu, ムス, ムス, 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: Moosu-uke is to receive respectfully; Uke-moosu on receiving to show oneself submissive. The

1) Nippon woo-dai ite-ran.
2) Ibid.
root *Mais* seems to be the same as occurs in *Mais-k*ī, *uru* (來朝), to come to court in solemn procession, *Mesi-maiko* (not *ka*) *simu* (召來), to send for a person to court, and in *Mairi*, to make a solemn entry. Japanese philologists think that this *Maisi*, "placed after the root of a verb, frequently passes into *Masi*" (§ 101) ¹).

Yamato Takeno Mikoto Ise Dai-zin-Guu yori fou-ken wo maksi-ukete, Suruga no kuni made yuki-tamgeu ²), prince Yamato Take receives respectfully from the temple of the Great Spirit at Ise the precious sword and departs to the country of Suruga. — Δ Kaki-tomé-makasu beki ya (書留可申), if I shall take a note of it? — Sa-yasu naraba O wakare moomi- (= maksi) masu, as it is so, I take respectful leave of you; the ordinary expression for our: Farewell! — Ori wo mootte On tsikadzuki ni nari-mousi-taku-zon-zite, tada ima-made yen-in maksi soro, wishing for an opportunity humbly to come in contact with you, I have only delayed it till now. — Δ O handsi-mousi-soro hito wo mi-mousi soro, I see the man of whom you speak.

§ 116. DOING is expressed by
1. Si, i, u, uru, to do (§ 103), Si-masi, i, to be doing (§ 101).
2. Itas, i, i, Itas-masi, i, to accomplish (p. 284 Rem.), more stately than Si.
3. Asobasi, i, u, the causative form ³) of Asobi, i, u (遊*), to play, to be amused (Saru yeda ni asobu, the ape is playing among the branches), and further the honorary passive Asobasare, uru (遊*), to take pleasure in any occupation, are used both for the qualification of what persons of rank do. See page 237 line 5.

Δ Go ki-gen yoku asobasi-soro, His Honor's disposition (cast of mind) is good. — Kore wo obosimesi asobasi-soro, Your Honor means this. — Kono hoo ye On-ide asobasare, 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)!

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¹) *MAUSU* go-bi ni trükete iwu na oshoku *MAUSU* no riyaku nari. — Wa-gun Sisori, under *Masi*.
²) Yamato nen dai. 1. 22 v.
³) According to the *Wa-gun Sisori*, *Asobaru* is a contraction of *遊*, *Asobi-maru.*

"Imishe yori," so it adds, "Ki-nin koto wo nisaruru wo haku iweri," it is an old custom to designate by this word the doing of noble persons.
§ 117. SEEING AND SHOWING.

1. Mī, Mite, Miru (§ 99 no. 34), to see. — Sina wo miru koto wa deki-masū ka? can I see your goods? 1) — Watākushi wa kāsūkā ni fūnē wo mi-masu, I see ships in the distance. Do they say for it really in Yēdo Watakusiva kas'kani fune ga mie-masu or mieru? I.e. I — the ship comes in view.

2. Mis(e), eru, to show. — Bun-kō wo O mise! 2), let me see a desk, or in the more round-about language of Miyako: Bun-ko wo Go ken (御見) se kudasare mase.

3. Fai (Hai-) ken, 拜見, to look on with respect, with interest. — Kore wo hai-ken itāsi-masu, or hai-ken tsūkamatsūri-soro, I have the honor to see it.

4. O meni kakē(e), eru, 門,s 目掛, = to bring a thing under Your Honor’s notice, to show a thing.. — Nani wo O me ni kake-mašō ka? 3), what shall I show Your Honor?

5. O meni kakar(i), u, = to appear before His or Your Honor’s eyes. — Miyono-nitsi O me ni kakari-mašō 4), = to morrow I shall come under your notice, I shall let myself be seen by you, I shall call upon you. — Tadai ma hazime te O me ni kakari masita 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 (御覧), the glance of a noble person.

Go-ran-ji, u, uru, to honor with a glance. — Ten-wu no on fava sou-ziyu wo ik-ken Go-ran- (一覧御覧) zite, kokoro yoku, wara informatu 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. — Kore wo Go-ran-zerare, or Go-ran nasare, please look at this. — Nani wo Go-ran nasāru ka? 7), what are you looking at, what do you wish to see? the shopkeeper asks his customer. — Nani de gozari-masu ka? itte Go-ran nasare, go and see what it is.

§ 118. SAYING. The idea of saying is expressed by

1. Iy(i), u, Ij(i), u (遊), Hi-mas(i), u. — Anata no O na wa nanito ii-masu ka? what is your name? — Watakusino nawa ... to ii-masu 8), my name is ...

2. Nori-tamavi, u, to order, when speaking of the master (see § 107, p. 299 l. 15).

3. Osiy(e), u, uru, 敎, pron. osiy(e), it, uru, to teach, to communicate a thing (じとに こと ど こ を) to a person by teaching, places him who makes the communication above him, who receives it. — Ware ni (not ware と お) osiy(e) yo (教, 我), = teach me or communicate to me, sounds modest; Andata ni osiy(e-masu), = I teach you or communicate to you, is considered presumptions. — Tami ni takahesi nyuru こと ど こ お し じ み て, (emperor Schin-nung) has the people taught ploughing and sowing.

4. Oo(e), uru, 仰, to charge (じと こと ど こ に, a person with anything), see § 87 n°. 25. Thence the passive Ooserar(e), uru, 被仰, to be charged, instructed. To a superior one says: △ Anata wa sono toorini oosera-re-mas'ta ka? have you spoken so? to an inferior: Omae sono toorini itta ka? — Oose-tsük(e), uru (仰付), speak to, to address. Thence the honorary passive Oose-tsükarar(e), uru, 被仰付. — Nippon ye to kai wo no oose-tsükeraruru aida, as or since (s. § 129, n°. 46) We (the sovereign speaks) have given orders to sail to Japan. — △ Tono-sama kore wo oose-tsükeraretata, the master has said this to us, or charged us with it.

5. Kikas(e), eru, = Kikasime, to make people hear, from Kiki, to hear. — Ano O kata ni O kiki nasare, learn from him, ask him. — Kikasime, old-Jap. Kikame! 今, 聞, let me hear! tell me! speaking to a nobleman. — Watakusi ni O kikase nasare! let me hear! tell me. — Watakusi ni O kikase nasaru koto ga dekimasu ka? can you tell it me? — F'itono kokoryeni naru koto wo i i kikaseru koto, to tell that which tends to the interest of others.

Kikó-sime, uru, 使 聞, to let hear.

Kikosimesi, u, 聞 召, to let hear, inform.

6. Mansi, u, マン, △ Moos(i), u, to speak respectfully to one's superior, to mention, declare; expressed ideographically by に. 曰. 申. 白. 言. 启. 告. 奏. 言. 1). 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

1) Jap. Encycl. vol. 103. 1 r.

Wa-gun Shōiri under Mansi.
precedes. — Tsubusani sono koto wo mausi-soro, I mention this minutely. — Žoo-
tei ni mausu, せる上上の帝, to speak to God. — Buts’ni mausite mau-
sáku 1), 白佛, as he speaking to Buddha says. — Mausi-tamawaku va,
奏言言, a (the prince to the emperor) says. — Nagáku Nippon no yatsuko to narite, midzuki-mono wo sadzuku besi to maosu, he declares that he will
always be the servant of Japan, and pay tribute. — △ Sore wa Nippon de wa
nani to moosi-masü ka? 2), 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, to defined with words; Age, to raise; Mausi-ag)ei, uru,
申上, = to say towards above, to communicate to a superior; Moosi-ire,
申入, proposition to one's equal. — Nandziye (or Nandzi ni) ぞ-kan wo motte
moosi-ire-soro, I have the honor to inform you by letter. — Yaku-nin ye mausi-
tassu-besi, notice shall be given of it to the officers.

§ 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 A)ei, uru, to reach up-
wards, in opposition to the honorary passive Kudasare, 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-kin wo age-másü kara, uke-tori-yaki wo kudasare 1), after I have paid
you the price give me a receipt. — Dai-kin wa agerarénü (or agerare-masénü) 2),
the price will not be reached upward to you by me, — I will not pay the price. —
Dai-kin wa tadáima kudasáru ka? 3), will you give me the money for the goods
immediately? — Tadáima kudasáru koto wo deki-masénü ka? 4), cannot you give (it)
me immediately? — Anata-sama yori kudasareta kane itsi-pu mo tsukai va itási-
masénü, of the money given by Your Honor — it is a Japanese grisette who
writes it — I have not yet spent one bu.

2. Sasāge, uru (from Sasi, to show, and Age, to raise), 揮棒挙, holding a thing up, to present to a person in a higher station.

Sinra no tsūkai N.N. kitattemitsuki wo sasāgu ¹, N.N., ambassador of Sinra comes and solemnly offers presents (to the emperor). — Tanba no kuni yori kurōki kitsūne wo sasāgu 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-byakumede kudasare! 三万五百出目下支 ³, please to pay 30 taels! The buyer: Ni-byakūme de agemashoo, I will give you 20 taels. — Doozo mioo-nitsi お出で (御出で) kudasare! please to come to-morrow! — Tsukadzuki ni O nari (御成) kudasare! ⁴, please to approach him, allow me to present him to you. — O kamai kudasaru na ⁵, take no pains. — Mo sūkōsi ne-masite kudasare ⁶, please to set the price somewhat higher. — Gok' yasūki-site kudasaru narō, nokoza kai-mašoo ⁷, if you give it as cheap as possible, I will buy all.

Remark. For Kudarj, see § 87 N°. 10.

4. Tsūkè, uru, 付, to add to, expresses the idea of giving, without any boast. In △ O tsūké nasare! please give it me! Tsūke has reference to the speaker and the honorary passive Nasare to the person spoken to.

5. Torasājo, uru, also Torasājo, uru. That the expression: „to give order to take“ places the person ordered beneath the one who orders is self-evident. —

††† Fyak-kwan ni zin, gi rei, tsi, sin no fuda wo torashīmete mono wo tamaore 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.

6. Yarj, u, 遣, to cast, throw, send (fito ni mono wo, to send a thing to some one); it humbles the receiver. — Tsukai wo O yari nasare, please send me a message. — Kono mono ni kane itsipu yare! give that person one bu!

¹) Yamato nen-dai. III. 3 v.
²) Ibid. III. 4 r.
³) Shopping-Dialogues, p. 38.
⁴) Ibid. p. 21.
⁵) Ibid. p. 36.
⁶) Yamato nen-dai. III. 6 v.
§ 120. GOING and COMING are expressed by

1. Mairi, u, solemn entry, to enter (a palace or temple) in solemn procession. 参・参・詣・入・参入・参納. From Mai, Mau, to walk in procession, to hold a stately procession, and iri, u, to enter. The definition: whither one goes or where one enters, precedes, characterized by ye, ve or ni.

Ten-mu unadzuite O-mae ve mairu 1), prince Ten-mu, yielding, waits upon His Highness (the Mikado). — Kau-raimo Go tsin (御陳々) ni mairite feifuku su (平伏々々) 1), also they of Korea 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. — Δ Watáksa sina ve maita (來々々), I have come to you to look at (or to buy) goods. — Δ Watáksa kono fitoweo tevete maita, I have brought this man with me. (Shopping-Dial. 18). — Δ Firu-maye ni ve mairi ye (行得々) masinu, I cannot come before noon. (Sh.-Dial. 17).

2. Mairare, 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. Mairase, 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. 献. The giver humbles himself, and raises the receiver.

4. Mairasarare, uru (passive of Mairasi), to be admitted with solemnity. — An example from rodr. § 105: S. Joam Baptista Jesu Christoni Baptisma ve sadzuke-mairasreta or Sadzuke-tatematurareta, 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 mairasreta expresses the respect of the speaker towards the giver.

5. Ide, Idsuru (出々), to come out of, to appear, and

6. Agarari, u (上々々), 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 ide is sun-rise, O ide (御出々), the rising, the appearing of persons beyond the speaker, His or Your coming. — O ide nasaru (出成),

1) Nippon wo-dai itei-ran. II. page 4 r.
2) Yamato wo-dai. I. 26 r.
Your or His rise takes place, i. e. you or he comes. — Yoku O ide nasare, or nasare-mase, or, abbreviated, Yoku O ide! = be welcome! — O ide nasarei kasi! oh that he came! — Dokoni O ide nasarūka? whither are you going? — Kono mitsi wo 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)? — Watákushi to išō ni (→ 何所 θ) 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. — Tusikā ni sirītē (客戶) O ide nasare-másuka? 1), do you, or does he know it certainly? — O kī wo tsūkēte, mite O ide nasare! 2), fix your attention on it and see! — Atsira ni matte O ide nasare! 3), wait there! — Akari wo motte O ide nasare, bring a light. — O agāri (御 上 3) 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.: Sake wo age-mākoo ka? may I offer you sake? — Ari gātoo, no I thank you. — Nazenī O agāri nasarāmīkā? why do you not rise? for: why don’t you concede, — why do you refuse? (Shopping-Dialogues 21).

Agarasare 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 Agarasera e, uru.

7. Makari, u, evidently a continuative verb and as I think derived from Makji, 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 Makare e, eru, to be sent away, the pass. of Makji, u.

Yamāto fime mikoto ni makari-mousi-tamavite ivaku 5), (prince Yamāto take) paying a visit to (the priestess) Yamāto fime (at Ise) says ... — Watákushi wa omae no kata ni makarę, or makari-mākoo, I shall come and visit you.

When the chapman says: Sono ne de wa makári-masbnú, = 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-ziní makári ari-masú, = 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. Tsíká-dzúkí, u, 近*近, to come into the neighborhood. — Fíru tomósií ni tsíká-dzuku, the night moth comes in contact with the lamp-light. Thence Tsíká-dzúkí, an acquaintance, one known. — O tsíkádzúkí ni nari-masú, I become your acquaintance, I make acquaintance with you. — O tsíkádzúkí ni nari-masite yoro-kobói-mású, it is agreeable to me to have become acquainted with you.

The going out of the Mikado is called Mi-yuki-siú, u, uru, or 行*幸 Gígo-ggo-siú, u, uru, or Gígo-ggo-ari, = to spread happiness in going; on the other hand the going out of the Tai-kun, 御*成 O nari.

Ten-neau N. kuni ni giqu-ggu-su ¹), the emperor repairs to the country of N. — Ten-tsi Ten-nequ aru-toki yama-sina ye giqu-ggu arite, kahei tamavázú. Tenny no-bori tamau no ya? ²), the emperor Ten-tsi once went into the mountains and did not return. Should he have gone to Heaven?

¹) Nippon wóo-dai ítsi-ráu. H. 10 r. ²) Ibid. H. 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. COÖRDNATIVE CONJUNCTIONS.

I. Copulative conj.
1. Mo, ..mó, ..mó.
2. Mata, ..mo mata.
4. Oyobi.
5. Narabi ni.

II. Disjunctive conj.
7. Arūiva.
8. Matava.
9. ..ka, ..ka.
10. ..ya, ..ya.
    ..yara, yaran.

III. Adversative conj.
11. Mottomo.
12. Nagára, ..ga (..nga).
14. Sari- (San-) nagára.
15. Yavari.

IV. Conclusive conj.
17. Sore de, Sore de wa, Soo wa.
18. So sīte, So gote.
20. Sunavatsai.

V. Explanatory conj.
22. Tadāsi.
23. Anzuru ni.
B. Subordinative conj., governing the adverbial proposition that precedes.

I. Conjunctions of place and time.


II. Conjunctions of quality and manner.

a. Comparative,


b. Proportional conj.

42. Fodo, Fodoni.

III. Conjunctions of causality,

a. used in the notice of an actual cause.

43. Yuagnosis. 44. Kara. 45. Ni yotte, 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 Mosikává, Mosiva, Mosi.

IV. Conjunctions of the purpose.

47. Taméni. 48. Tote.

V. Conjunctions of concession.

49. ...mo. 50. ...tomo. 51. ...domo.

52. ...kédómo. 53. Sikaredomo, Saredomo. 54. Soredemo.

55. Sikamo. 56. Somo-somo. 57. Mamayo.

The relative comparative of propositions. 58. ...yori va musiro.

Explanation.

A. Coördinative conjunctions.

L. Copulative or coördinative conjunctions.

§ 122. 1. ...mo, 亦, 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; Kore mó, this too; even this.

Kore von, this, him; Kore von mó, him too.
As suffix to an interrogative pronoun it contains all that is included in the interrogative, as individuals together. — *Dare.* = who? (Lat. *quis?*) — *Daremô,* = whoever (Lat. *quisque*). See page 102.

It characterizes the concessive proposition. See § 131 n°. 50.

...mô, ...mô, = both... and... as well... as also... not alone or not only, but also... — *Kanemô namimô sidzumarázu,* = both wind and waves do not abate, = neither wind nor waves become still. —

Avugi (△ Oogi) va, *Ziyou tsukuri-tamáwu to mò mata Bu-ucu tsukuri-tamáwu to mò iveri* 1), = concerning the fan, it is said that (to) Schun has made it. as also that (to) Wû-wang has made it.

2. *Matâ,* 又, 亦, = twig. something that is double; as adverbial conjunction = too, and, moreover (sono うゆ), likewise, or also, unites both coördinate names, and equivalent propositions, and refers to the word or proposition, that follows it. — *Anôta no kinû-mono mata momen-mono it-tan no nagu faba wa ikûra ari-mâsû kâ?* 1), what is the length (and) breadth of one piece of your silk- and cotton goods? — *Ke-orî wa kane-zak mata ken wo motsii-mâsû* 3), for woolen goods the iron foot is used as also the ken (an ell of 6 feet).

*Mata* (亦) refers to the predicate in propositions like:

*Mandane toki ni kore wo narâgata matâ yorôkobasíkarâzu ya?* 4), to learn a thing (and) practise it continually, is this not agreeable too?

...mô matâ, = 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 fûtâ fasirano kami mò matâ... mi-mi wo kákûsei tamáiki,* 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* (も) *andta no hooni sa-too ari-mâsû narâ, sore wo kai-mâsou* 5), = and if you have sugar, I will buy it.

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1) *Kasira-gaki.* VIII. 2 r.
2) *Shopping-Diagoues.* p. 33.
4) *Lun-yu,* Cap. 1.
5) *Shopping-Diagoues.* p. 40.
3. Katsu, 且, isolated by va or va also Katsu va, Katsu wa, 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.

且商, Kon-sin katsu soo-bai 1), friendship and trade.

有耻且格, Fadzi arite katsu itoru 2), people grow ashamed and come to perfection.

Katsu matá, 且, moreover also, than so much the more.

Katsu-katsu, = moreover and moreover, all and all.

4. Oyobi, 及, = reach to, as conj.: to and with, inclusive, unites two objects removed from each other, comprising the series of similar things between them. It is a synonym of ni itoru made or yuki-teite, = coming to... and of Made mo. (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:

諸取締役人及貿易易處役人任

5. Narabi ni, 並, besides, also, from Narab i, u, to place oneself next, joins substantives and propositions. — Morokosi narabini Ban-go ni duu-suru mono, a person versed in the Chinese as also in foreign languages. — Nippon no kome narabi ni Nippon no mugi 3), Japanese rice and Japanese wheat.

At the beginning of a proposition Narabi ni 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, 兼, at the same time, gerund of Kane, to take with or together, to comprehend, comprise, embrace, characterizes an apposition. — N.N., Bunyo no kana kanete Nagasaki Go-Bu-gico, N.N., prince of Bungo and governor of Nagasaki.

II. Disjunctive conjunctions,

between propositions that reciprocally exclude or may supersede each other.

§ 123. 7. Aruiva, Aruiva, 或, contr. of dru ivu va, = as someone says 1), separates, with the signification of or, or also, substantives and propositions

which may take the place of each other. — *Kono figiri arūva sono i-zen nite mo* \(^1\), at this date or earlier.

*Arūva* repeated has the power of exclusion. — *Arūva kono figiri, arūva sono i-zen*, either at this date, or earlier.

8. *Mata va, Mata wa*, 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 *又は*, mata *va*. — *日露本邦貴官又は委任員役人*, *Nippon ki-kwan mata va i-nin no yaku-nin* \(^2\), Japanese officers of rank or also commissioners. — *Andā wa Egeres mata va Oran-mo-zi wo O kaki ka?* \(^3\), do you write English or Dutch?

\(^0\) ...ka, 耶, 乎, as suffix and pronounced with emphasis, original characteristic of the direct question; e. g.: *Fūtō kā?* a man? *Arū ka?* is there? *Arī!* there is!

In alternative propositions repeated as a suffix, ...ka, ...ka, takes the place of our disjunctive either... or... Germ. *entweder..., oder...* — *Yama ka? Kuno ka? toökū-site sirusu-koto nasi, = whether mountain? or cloud? being far off I cannot know it. — Sore ka arūnā ka? (是耶非耶), is it so, is it not so? — Δ 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 arī-māsū ka? Sa-yoo de arī-masēnā ka?* = is it so? is it not so? The question: Is it silk or woolen stuff? sounds in the spoken language: *Kinu-mono de arī-māsū ka? ke-orī de arī-māsūka?* \(^5\) = is it silk stuff? is it woolen stuff? If this alternative question is put, without any modification, dependent on the subsequent *to ōmō* (= to think that), or of *to tou* (= 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-Diologues*, p. 14. The original has *O kaki ka for O kaki-māsū ka*

\(^4\) Compare *Collado*, p. 59 line 7 from the bottom. „*Pedro ca Isam ca coi to iye, die quod veniit Petrus vel Ioannes."

\(^5\) *Shopping-Diologues*, p. 16.
junctive either..., or..., it is because the questions themselves are disjunctive or alternative.

Since Oōkata means „for the most part, in general“ (see page 175 n°. 44), Oōkata sayoo de gozāri-maizoo, oōkata sayoo de gozāri-mōsū-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 these two propositions is not expressed by Oōkata, but by the mere antithesis of the propositions themselves 1).

10. ...ya, ʻ, disjunctive suffix 1), = or, Lat. vel, sive. — Ta ya sono va fūrubitāri, garden or field has become old; in the spoken language: Ta ya sono ga fūrubita. — Dzu-kin yā kūsa wo nuku, to take off kerchief or hat. — Siba yā ʻōdōro wo mott eu seki wo ʻesūkāra, to make mats of underwood or thorns. — Hande i yā ʻear̄i ko ya, noises of talking or 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 inayuru utagai no ya, i.e. the so called ya of uncertainty. — Ano fito wo kitāra yā? is he coming? — Sīkārā yā, ina yā? is it so, or not? — Mikado he-an ni mōsū yā? ina yā? 3), = is the Mikado at his ease or not? = how does the Mikado?

Asa yu yu ni "oyami kau-kau (孝 行)" suru fito yā
Kami ya Fūtoke no "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? —... sama ga kuru de argu yara, watōkusi va utagute ʻōri, I doubt if Mr. N. will come. — Idzure no koto yara sirarez, it is not known what matter it is. — Δ Fitō yara tsikū-zoo 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 つ, 役), though, although, adversative or properly concessive conjunction, originally Mōtte mō

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1) Compare n. BROWN, Coll. Jap. LI. line 5 from the bottom
2) 言之 間也. Wagus Sisori, under Ya.
4) Borrowed from Collado, pag. 60.
(以是 also, modified for vocal harmony *Mottomo*, is put, in my opinion, elliptically for *Sore* *wo* *mōtte* *mō*, = with all this... though, on the other hand. An example:

*Gun-yō no* *sō-butsu* *va* *Nippon* *yaku-šo* *no* *soké* *e* *urá-bekarázū*. *Mottomo* *guvai-koku-zin* *tagai* *no* *tori-jiki* *va* *sasikamai-arú* *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 *Mōtōmō* 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 regering verkocht worden en om dezelve aan vreemde natieën 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: 尤取調方格外時日費*マルメル*, 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* *mottomo* *de* *ari-másū* (有は successes? You are right) of the everyday colloquial language, is evidently the adverb used as a substantive, and the phrase, which is elliptical, means:

¹) Treaty. II. 18.
²) Art. III. al. 5 of the *Ki-sošu* or Tariff belonging to the Treaty of the 18 Aug. 1859.
what you have said is incontestable. This expression is, by the by, also con-
nected with a particular shrewd hero of antiquity, one Mr. Mottomo (尤), who
had applied to himself the name of 道理 "Doo-ri, i.e. right, reason ).
We leave this as we find it.

12. Nagára, = in the midst of, whilst, properly a word expressive of re-
lation, 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-form before it. Ne-nagára, in the midst of sleep, not: as long
as one sleeps. I-nagára ume-mono is a person who sells, sitting; Motsei-yukite úró
mono on the contrary, a hawker. Nagára is to be distinguished from Nakara
半中), = the half. — Fi no nakara, noon.

If the subsequent proposition is an antithesis to the antecedent, Nagára is
equivalent to: nevertheless, yet, e.g. So fuku wo ki-nagára ma-
tsúri-koto wo kiki-tamavú'), though he wears mourning, yet he
attends to affairs of government. — Kono kuni Dai-Minni tsu-
dzuki-nagára, kisa arázú, this country, though it borders on China,
has (nevertheless) no elephants.

The antithesis is more emphatically expressed by Nagára mó.

The spoken language, which contents itself with putting Nó in the place of
Náru-dóke (if possible), also retains simply gu (at Yedo nga) of Nagára, to which
the force of but has been justly attributed 2). It is put, like Nagára, at the end
of the concessive proposition. — Ano O katuva kokórozasi va yorósiu gozari-masťa ga,
matsigai-masťa 3), though his intention was good, yet he has made a mistake.

13. Síkási nagára, = since it is so, mostly simple Síkási, 併. 習, = 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. — Sinu wo miru-koto va deki-mású ka? can I see your goods? —
Deki-mású. Síkási (併) koko ni te-hon-gire ga ari-mású kara, kore wo Go-ran na-
sóre 4), yes; however as I have patterns here, please see them. — Oke-gai ni va
fikage yosi; sía kí amári samúsa va asisi; mottomo do-ma ve dasi-kw-setsu va,

1) Wagun Shwori, under Mottomo.
3) Shopping-Dialogues, p. 23.
4) Nispon wó-dái irti-ran. H. 1 v.
5) Ibid. p. 41. N. 313.
finata mo 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. Sāri-nagāra or Sān-nagāra (然, vulgo 然然), by syncope for Sīkāri-nagāra, = 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 Sāri-nagāra mó or Sīkāsi-nagāra mó. — San-nagāra is phonetically, but not ideographically, indicated by 伫.

15. Yavāri, 猶然. 然, however, yet, nevertheless, still. — Nandozi ga sei-site mo, sei-sțū tomo, kare va yavari sore wo suru de arqu, whether you forbid him or not, he will do it nevertheless.

IV. Conclusive conjunctions,

preceding the proposition, which expresses a consequence.

§ 125. 16. The adverbial expressions formed with . . yūg ni, . . kara and . . ni yotte; Kono yūg ni, Karu ga yūg ni, Sore yūg ni, cr also simply with Yuug ni, therefore.

Sore-kara, Soreda kara, Soosita kara, vulgo Soosite kara, thence, then. Kore ni yotte, Soreni yotte, therefore. Sīkdrū ni yotte, or Sāru ni yotte, since it is so, therefore.

Further elucidation follows in § 129, Nos. 43, 44, 45.

17. Sore de, 夫, Sore de wā, so, thus, then, = ni yotte. — Watākūi dai-zi na koto wo tassu, sore de O kike! I communicate an affair of importance, thus listen! — Sore de wā kai-mașoo ?), then (as it is so) I will buy it.

Sō wa, a contraction of Sīkūku va, Sīkku va, so, or in the opinion of Japanese, of 左様, Sa-yuu va.

左様 (マカリマッチ, Soowad makāri-masēn 2), so I cannot consent to it, so it is not to be done. (For Makāri compare page 325, line 1.)

18. Soosite, vulgo So-site, 且, also 而, Soiste written, contr. from Sīkku-site, = since it is so, thus, then. See Shopping-Dial. page 15. Comp. Soo si-mașoo, I shall do it.

1) Yama-moyu kai-fuu ki-den, l. 1. 2) Shopping-Dialogues, p. 10. 3) Ibid., p. 9.
19. Sáte, Sáte vã, so, thus, a fusion of Sikárîte, Sikatte, = (this) being so, according to some, also of 左様仕而苏 (Soo) site, 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 初, sometimes also by 倘.

20. Sânâvâtsi, modified for vocal harmony from Susânâ-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 便 阿 那 遆 便 阿

則 便

Sen-kou-sa-rû tokîro wó siribâ, sânâvâtsi mitsû ni tsukâsi ¹), if one knows what precedes and what follows (if one knows the cause and effect), then one is near the path of wixdom. — 安政 五五年 便 阿 五 及 千 五 及 百 五 及 十 五 及 八 五 及 八 年 便, the 5th year of Ansei, consequently the year 1858 ²).

V. Explanatory conjunctions.

§ 126. 21. Kedâsi, 蒿, = namely, for, though, Lat. nam, at the beginning of a sentence, which explains the proposition preceding, mostly giving a reason. — Yun-dzâka wo nigiri to âru. Kedâsi tana-kîro ni nigiru no tokîro 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 Kedâsi by some philological Japanese is with justice, not admitted by others.

22. Tadâsi, 但, = properly, devoid of other definitions, forsooth, is placed at the beginning of 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). — Yqu-gin ni hiyaku mai. tadâsi gulden nari, European silver two hundred Mai, i. e. guilders.

23. Anzuru ni, 按 =, = in my opinion, Remark, precedes that, which the writer has to remark on the saying of another.

B. SUBORDINATIVE CONJUNCTIONS, THAT GOVERN ADVERBIAL PROPOSITIONS.

I. Conjunctions of place and time.

§ 127. 24. Tokóro, 所, or Ba-šo, = place, it answers to our adverbial conjunction of place where (see page 97). — △ Anóta no sinuru tokóro de watá-kusi mo mata asóko ni sini-mašoo, where thou diest, I too will die" 1). — Mina mina nige-sarisci tokóro ni vá (or bu-šo ni vá) fitóri tátte-oru, alone to remain standing, where all have fled. — Káei-taten to omóre tokóro no do-ма 2), a patch of ground, where people think of breeding (silkworms).

25. Tokóro ni, △ 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 yórókóbi tokóro ni, sono yo nivaká ni oo-kaze fúki-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. — Síkórú tokóro ni, as it is so, it being such.

26. Toki, 時, time; Toki vá, Toki ni, Toki ni vá = Tokináa, at the time of, when. — Mono-kus toki ni monogatári sézu, at the time of eating (when one is eating) one does not talk. — Finó kasá áru toki vá, jidéri; tsúkí no kasá áru toki vá, san nítsi no útsi 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 ... siyu-fo nado suru koto aran toki ni va, Nippon yáku-nin kore wo ken-bun suru koto tóu-zen taru bési 3), when it shall happen that people repair buildings... etc., Japanese officers will have to look after them. — Sore wo suru ná; sayo ni náru toki va emeraréru zo, do not do that! if it happen so, then you will be blamed, = do not do it, otherwise you will be etc. — △ Yedo e yukimasita toki Rokú-go gawa ni midžúga masimasa 4), when I went to Yédo, the water in the river Rokugo was high.

27. Sétssu, 節, division of time. (See page 158). — Tadáni idzure no kaze nite mo kiragú nari; mottomo no-gai no sétssu va kurusikavazu 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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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. Migiri, 破壊, = street-cutting 1), paving with flag-stones, also the stones of a staircase: fig. step, space of time. Synonym of Sêtsu (n°. 27). — Funé no tsuyâkâ-kan no migiri ni, on the arrival of the ship.

29. Utsi, 内, Utsi wa, Utsi ni, within; while. See page 188. — Δ Yédo ni ori-masita utsi ni, [on-siro no] kwa-zi ga arî-masita 2), there was a conflagration [in the palace], whilst I was at Yédo.

30. Ma, 間, 1. space, interval; 2. opportunity. — Ikari wo orósu mamo nakù-site, kaze ni makasete yuku, not even having had time to drop the anchor, they drifted before the wind.

31. Ma-ma, 間, Ma-ma ni, 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 mata wa siya-tsi wo forité (fotte), ma-ma ni ki-seki wo uru koto ari, at the digging up of old soils, or ground on which temples have stood, rare stones are frequently discovered. — Kâne wo útsi ma-ma ni, as often as the bell is struck. — Mono wo tóru ma-ma ni, as often as any thing is taken.

Tabi-tabi ni, 度 =, Tabi-goto ni, 毎度, Goto ni, 毎 =, Ya wo fanëtsu tabi-goto ni (or Ya no tobu goto ni) koyë wo tatsuru, to call out at every shot of an arrow (or so often as an arrow flies).

32. Aida, 間, while. See page 189.
33. Uyé, 上, above, upon, on. See page 186.
34. Mave, Maye, 前, vulgo Mai, before. See p. 187. — "Watâkus no kaeru maÊni site simae, get it done before I come back" 3). — Δ "Watâkùsî wa maîranu mainî sigoto wo sité simai-ñao, 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 Mitsu no kiri, way-cutting, or as some say, from Mina-ñiri, = 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 Sâcori, under Migiri.
2) R. BROWN, Coll. Jap. LVI.
4) Ibid. LVI.

36. Yori, 自 since. — Amé tsútsi fírákesi yori kono kata, since heaven and earth have developed themselves. — Δ Mairí-masíta (vulgo masíte) yori, óno tokóro wa hírake-masíta 1), that place has been opened, since they came.

37. Kara, 自, after, see page 72. — Watakúsi-ni wa yómena kara, tsuú-zíkatá ni tanonde, naosi-te morai-masú, I cannot read it and thus I shall request the interpreters to translate it. — Δ Age-mású kara uke-tóri-gakiwo kudasáre, after delivery by me, please give a receipt. Vulgo also with a gerund preceding. — Δ Tabéte (for tabéta) kara yuki-masíta 2), he went, after he had eaten.

38. Made, 迫, to, till. See page 192.

II. Conjunctions of quality and manner.

§ 128. a. Comparative conjunctions, equivalent to: like, just as, so as.

39. Toóri ni, 通, , = in the way, on the passage of... (see page 191), according to, in the way that, properly a word expressive of relation. — 例 之 通 =, Rei no toóri ni, according to the law. — Anáta no osýuru toóri ni itási-másíta, I have acted according to your direction (as you prescribed).

40. Ygu ni, Δ Yoo ni, 様, =, in the manner of, in the way that, so that, as if 3). — Omóeu ygu, the meaning. — Fító no súku ygu ni surú, to do as others would gladly have it. — Káviko kívá ni fanarenú ygu ni su-besi, people must go to work so, that the silkworm be not removed from its food. — Δ „Hitó-bító no osoeru yoo ni okonai-masíta, he behaved so, that people were afraid of him” 4).

41. Gotósi, ki, ku, 若, to be like... (see page 109 n°. 7), is equivalent to „to be as if,” when it, used without a subject, has a proposition before it, as complement. — Akú wó konó mú mono vá wazávaíwo máníkú; ta-tóve ba fíbíkí nó otó ni ó-suru ga gotósi, whoever loves evil, draws upon himself adversity; it is, to use a comparison, as if the echo answered the sound. — Mosí

1) r. Brown, Coll. Jap. LVII.
2) Comp. page 85. Dono yau etc. and 131.
3) Ibid. LVII.
4) r. Brown, LVII.
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sa-yu ni yomu-beku naraba, in case one must read so. — Mosi sa-yu ni yomu-beki ga gotōkā naraba, if one ought to read so (which the speaker doubts).

b. Proportional conjunctions, which express a proportion as: in proportion to, how, — so much the.

42. Fodo (△ Hodo), Fodo ni, 程程, = in proportion to, for so far as, so much as, so much that. Comp. page 131. — Tsukara no oyōbu fodo ni, for so far as my strength reaches. — △ Watākusi va kiu-sōkū-si-tai fodo ni tsūkarete oru, I am so tired, that I long for rest. — ..va ..to ivu fodo wo koto na nari, .. is a word that says so much, as .. — Fisāsiki fodo ooi (△ Hīsāsii hodo ooi), = much in proportion to the long lasting, i.e. the longer, the better. — △ Ooi hodo yōi 1), the more, the better. — Fisāsī-kereba fisāsiki fodo ooi, the longer, the more. — Hayākerebā hayāki fodo yōi, the sooner, the better. — Are va nomeba, nomū fodo kavaki ga tsūyōku nārū, the more he drinks, the more thirsty he is.

Sāru fodo ni, 程程, arisen by syncope from Sīkōra fodo ni, = for so far as it is so, is placed at the beginning of a sentence. Sāri-fodo ni is also met with.

III. Conjunctions of causality.

§ 129. a. Conjunctions of propositions, which notice an actual, past or present cause.

43. Yuē, 故, now commonly written =, = cause; Yuē ni, for reason of, because, as, whereas, while, with an attributive definition preceding, which is sometimes qualified as a genitive by ga. — Sore Nippon-gōku va Tsūkade no tais yo ji fīsāsī ni atāru yūe ni Nīt-tōtō ivu, 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-ka ni keda-mono ooku, den-fata wo sokondāvu yūe ni fitō ni kari wo osae-tamāviki, as many animals were upon the earth and did damage to the lands, he (a certain prince) taught the people hunting. — Ten-ka ni midzū oōi yuē ni, as rivers are on the earth in great numbers. — Makari va kinu ni mono wo kakisī yuē ni, kamito ivu zii ito-fen wo kakeru 2), formerly people wrote on silk; thence the character indicating paper (紙) is combined with that indicating silk (系). — Yāma takaki gā yūe ni tātōkarāzu; ki āru wo mōtte

1) E. Brown, LVII.
2) Kasira-gaki. VIII. 1 r.
tάττοςι τό σά, on account of its height, a mountain does not deserve honor; that it bears trees, that makes it deserving of honor. — *Fītō kovetāru gā yūēni tāttokezdzu; tai ērū wó motte táttosīi tō sā*, a person is not respectable on account of acquired bulk; having understanding, that makes him respectable.

(Compounds with *Yūēni*, placed as illative conjunctions at the beginning of a proposition:)

*Kono yūē ni, is 故 由此= therefore. — Kono yūē ni kun-si vā mādzu tōkāni tswtū sīmā ¹), therefore the philosopher applies himself particularly to virtue. —△ Sore yūē ni, 夫 故 由此= for such reasons, therefore.*

*Kārā gā yūē ni, by aperesis for Sikārā gā yūē ni,  as 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. — Kārā gā yūē ni kun wō osēmiru koto vā täwo totonouru ni ērī ²), therefore the management of a country depends upon the management of his own house.*

44. *Kara, by 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.

It is sometimes also used alone with the signification of after. The verb dependent on *Kara* is used as a substantive. — *Te-kōn-gire ga ērī-māsī kara, kore wō Go-ran nasare ³), as patterns are at hand, please see them. —△ Kon-nitsi wa yōhodo osōi kara, miyū-nitsi kaheri-masīyoo ⁴), as it is too late to day, I shall return to morrow. Osōi stands for Osōki of the written language. — *Hosi wa tai-soo toōi kara, teiiaku miye-māsū ⁵), the stars seem small, because they are more or less distant. — Kan-ben-si masīyoo kara, watākusi nō sina mo O kai kudasāre ⁶), = after you shall have thought of it, please buy my goods. —△ Tabete (properly Tabeta) kara yūki-masīta ⁷), after having eaten, he went.*

(Compounds with *Kara*, placed as illative conjunctions at the beginning of a proposition:)

*Sore kara, 自夫, vulgo Soreda kara, thence.*

△ Soo sīte (properly Soo-sīta) kara, thence, then.

△ Soo sīte, So sīte, 且, then.

¹) *Dai Gakw. X. 6.*
⁴) Shopping-Dialogues, p. 23.
⁷) *R. Brown, LVII.*
⁸) *R. Brown, LVII.*
⁹) *R. Brown, LVII.*
45. ...ni yórítė, old-Jap. ...ni yótė, vulgo ...ni yótte, 依 yó, yó, yó, 因, 由. 仍, gerund of yori, = proceeding 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. — Kamínó küdéri nó Avadzíno sima yórit Sado nó sima made ya sima mādzu umi-maseru kuni nárūni yórít Oo Ya-sima-kuni tó ivú 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. — Fiyókú-kokúwó wyuru koto wo yókú-su yótte mono wo tsukuru mono wo Nou-nin to ivu 2), with respect to his ability (yókúsu) 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:

Kore ni yótte, Sore ni yótte, therefore, Lat. igitur.

Sikárú ni yótte, or Sárú ni yótte, 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.

6. 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-toki ni, = when it shall be, for which also simply Naru-toki ni, = 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. — Firu maye ni ivá mairí-ye-masenu. —

1) Ko-si kìi-dzu. L. p. 4 r.
2) Kasira-gaki. IV. 4 r.
3) Shopping-Diaogues, p. 4.
"Sore narâ, jîrugo ni." 1) I can't come before noon. — "In the afternoon then." — ∆ Nokorâzu O kai nasâru narâ, onûzi nedan de aye-mâssoo 2), if you will take all, I will sell them at (γ) the same price. — ∆ Nokorâzu fei-kin nedan de O kai-nasare. — "Yasui narâ, tori-mâssoo" 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 Nara, use is made of the adverb:

Mósikûvâ, or simply Mosiva, Mosi, = in case of, if, 荽. 如. 若. = 万∞ — 万 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 (Nara) or occurs as the gerund. Mosi sikârû tokîva, in case it is so; 若然然然, Mosi sikârûbô, if it might be so; Mosi sikârite, in case it is so.

As Sikûva is evidently the adverbial form of Siki, = ...ish, ...like, isolated by va (see page 100 n. 71), only mo of Mósikûvâ, remains as the nucleus of this compound. If this mo is a variation of the ma (直∞), = actually, explained at page 130, Mósikûvô is equivalent to the Latin veri-similiter; if it is an abbreviation of omôi, = thought, then Mósikûvâ 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 kôku-zin so-seino takâ wo yen-suru toki va, Oranda-zin mo dou-yûni siyo-seraru bësi 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)sî gataki toki vâ, sono zi-yen wo ... sei-fu ni mesite siyo-tsei-seimu bësi 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 nisî no kata nite betsumi fitôtsuno minato narubini mâyaro wo ... aku-bësi 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 siygu-zen

san kin i-ziyqo vo motsi-watarabá ¹), in case a merchant vessel might import more than three pounds (of opium). — Mosi yo-gi naki si-sai artte, kono ki-gen tsiu fonsiy o tori-kayesi sumazu domo, den-yóku no omómi ki va kono ki-gen yori tori-okonávu-bési 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. Tamé ni, .Ref. of Tamé. 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- sókù wo sìyun-sìu-sésinuru ga tamé ni ... sìy-o-riki-su besi ³), in order to have the rules followed, aid will be given. — Uru tamé ni, for sale. — Tuntu su na ge ni fukaranu tamé, kazi wo kiruvu 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 Tamé ni 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 okite wo katákusen tamé ni, in order to carry out this clause, there shall etc. — Kagami va ságata no yosi-asnice miru no, kokóro no kiyoku-tiýíoku vo tado ni aratamen ga tamé 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 site, of to, = to, and sité, 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 = acquisitorus est, he is about to get; Motomen to site or Motomen to te, = being about to get, i. e. for the purpose of getting. — Siu-fu to íwu mono fu-zí no gúsúri vo motomen to te Nippon ve watóriki, a certain Siu-fu came to Japan to search for a remedy against death.

¹) Neth.-Jap. Treaty. III. al. 5. ⁵) Ibid. XI. al. 2. ⁳) Ibid. VIII. al. 2.
CHAPTER VIII. CONJUNCTIONS. § 131.

The spoken language supersedes Motomen by Motomeō (see page 209), thence the expressions: Motomeō to suru tokoroni, on the point of acquiring; Motomeō to suru mono, some one who is on the point of acquiring; Motomeō to te, that he may acquire.

V. Concessive conjunctions.

§ 131. 49. Mo, 亦, = 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.

Akuru ni mo, Miru ni mo, Yuku ni mo.
Akete mo, Mite mo, Yukite (△ Yuite) mo.

△ Ika-ygu ni nāsitē mō, however it be made. — △ O kai nasarē te mō, O yame nasarē te mō, kono うyē wa deki-masēnu 1), you may buy it or not: I cannot go further. I don’t care; take it or leave it.

50. ..tomo, 他, also, with a verb preceding in its substantive form. Akurutomo, Mirutomo, Yukutomo. — Idzūrē no kōta yōritai mairutōmo 1), it does not matter from which side he may come.

51. ..domō, 他, = ndomō, contr. from ni, Local, and tomō. Comp. page 207. Opposed to Akeba 亞ヘバ, the fusion of Ake ni va, is Akedomo 亞ケドモ, likewise a fusion of Ake ni to mo, and opposed to Arebā is Aredomō, = though there is. From Aranedomo, = though there is not, and Saranedomo, = though it is not so. come Arademo and Sarademo. Compare page 258.

52. ..tédōmō, = though it is said, though it is called, though..., with a previous appositive definition characterized by to. See page 208.

Tōmū to tédōmō, mādzusīki wo vāsūriru koto nakare!
Tōtōtō to tédōmō, iyāsīki wo vāsūriru koto nakare.
Though you are rich, do not forget the poor!
Though you are honorable, do not forget low people!

1) Shopping-Dialogues, p. 39.
CHAPTER VIII. CONJUNCTIONS. § 181.

53. Sikaredomo, 然, syncopated Sare domo, = though it is so, the concessive form of Sikarji, u. = to be so, root si (see page 109 no. 71).

54. Sore de mo, = also then, the modal of Sore, = such, followed by mo, antithesis of the conclusive Sore de wa (see page 334 no. 17).

55. Siká mo, 而, = but; abbreviation of Sikarédomo. — Hitó no gen-séi naru, sikamó koré ni taggute, tsuu-sezásimů 1), to oppose men, although they are accomplished and wise, and not allow their advancement.

56. Somo somo, 抑 1), 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 Sikámo, and this of Sikákü mo (just as Sosite of Sikákü sité, see page 334 no. 18), and stands with the adversative force of Tudosí (see page 335 no. 22) or of Sikási (see page 333 no. 13). Some Japanese etymologists think Somo somo an abbreviation of Sore mo sore mo, others of Sate mo sate mo, 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, 辭, Fat-go no kotoba), and will approach most nearly to an expression like: „However it may be” 4).

與抑

Kore wo motomuru ka? Somo somo kore wo atavuru (atooru) ka? 4), does he strive for it? or does one give it to him?

3) „Fat, a particle denoting or, either: also a commencing particle as moreover.” Medhurst, Chinese and English Dictionary.
4) 反語, 辭.
5) The sense we assign to Somo somo does not agree with that attributed to it in Goshkevitsch Yaponico-Ruskoii Słownik.
CHAPTER VIII. CONJUNCTIONS. § 131, 132.

57. Mamayo, — in case it occurs with the meaning attributed to it of „encore que, quoique“ 1) — for in Japanese writings I have never yet met with this word, it must, to have a concessive force, be reduced to the form of Ma-ma mo (see page 337 note 31) modified for the sake of euphony, and thus mean „however often,” being equivalent to Toki-toki mo or Tabi-tabi mo. The expression: „However often he tries it, he does not succeed in it,” would thus be equivalent to Kokoro-miru mama yo deki-masen." 

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 2).

The relative comparative of propositions.

§ 132. 58. Musiro, 遠く, = 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 yori va. Next to „Yuku yori va yukana ga masu, = it is better not to go than to go,” cited in Remark p. 131, is Yuku (or Yukan, Future) yori va musiro yuku na yo! = 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-tse (Lun-yu, Cap. III. Pà-yi, § 4), of which we give three Japanese translations, which lie before us.

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1) Tsékung-yung. X. 1, 2.
2) Rodriguez § 83.
3) According to Gosckewitsch Ysp.-Rus. slowar, Mamayo signifies Впротивном (besides).
"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, = in case of, see § 129 n. 46), and explain ro as an "auxiliary word" 1); an explanation that does not prepossess us in its favor. Should not Musiro much rather be equivalent to the syncopated form of Masu-siro (益, 代), 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 A.Sou-si-tai and Kgu-si-tai, i.e. to desire to do so or so (see § 105), is given to Musiro and 落 (ning, 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-naka, = almost, rather, and Nengoro ni, = willingly, rather; and makes use of other expedients too. — Si-sen yori wa naka-naka ni nokorazu sute-oken, I will rather give up all, than die. — Watakusi wa yuku yori yuki-masenu hoo ga yorosii to zon-si-masu 3), I think, that it is better not to go, than go. I would rather not go. — もと gai-suru yori wa fittó ni gai-soraruru ga mási 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!

### Chapter VIII. Conjunctions. § 132.

**Alphabetical Synopsis of the Conjunctions Treated.**

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<td>Sare domo</td>
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APPENDIX.

The three dialects, those of Hón, U and T'äng, mentioned and elucidated at pp. 30 and 31, are, according to a statement, since come to our knowledge, from a Japanese man of letters ¹), the dialect of Hang-chow (杭 州), capital of the province Chō-kuang, that of Fúh-chow (福 州), capital of Fúh-kéen, 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.

¹) 四聲解 環, Si-sen kai-kwan, = a round to elucidate the four tones, by Kau-mon Sen-zei, 1804; reprinted in 1858. Preface, p. 1 verso.
ADDENDA.

Page 157. The year-name Gen-dzi (1864) is succeeded by 廖應元, Kei-oo 丑元 1865.

Page 250, § 92. 1. Remark. If zarî, 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 particle zo and arî, u. Thus Fâna ni zarikeri stands for Fâna ni zo arikeri, = a flower has it been; Sâmûku zarikeri, for Sâmûku zo arikeri, = cold has it been.

ERRATA.

Page 294 line 5. For: nondeflecting Read: deflecting
解 題
A
JAPANESE GRAMMAR.

BY

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JAPANSCHE SPRAAKLEER.

DOOR

Dr. J. J. HOFFMANN

Hooger EAAN, Lid De Koninklijke Akademie Van Wetenschappen, K.N.

EINDHOVEN OF LUST VAN

ZIJNE EXCELLENTIE DEN MINISTER VAN KOLONIEN.

ORDUUR MET 9 RIEKSCHEINE EN JAPANSCHE DEUKLETTEN

BIJ A. W. SIJTHOFF.

LEIDEN 1867.

VERKRIJGBAAR BIJ

E. J. BRILL EN A. W. SIJTHOFF.
A JAPANESE GRAMMAR.

BY

J. J. HOFFMANN, PHIL. DUC.

MEMBER OF THE ROYAL ACADEMY OF SCIENCES, ETC. ETC.

SECOND EDITION.

LEIDEN, E. J. BRILL.

1876.
JAPANISCHE SPRACHLEHRE.

VON

Dr. J. J. HOFFMANN,

(NACH DER HOLLÄNDISCHEN AUSGABE VON 1868 INS DEUTSCHE ÜBERTRAGEN.)

LEIDEN, E. J. BRILL.
1877.
百年をもって 歴史に ひとくぎを つけるのは——それ自体としては なにか 意味をもたね "数" に 意味を よみこむのは 人間の 意義の いとなみとして——これ また 世の ならいである かぎり、ことし 1968年は J. J. Hoffmann の A Japanese Grammar が 世に おくられて よりますに 百年に あたる。いま このときを えらんで 本書の複刊を くわわたてたのは、もとより ただに 本書が こんにち すでに 世に まれなる 書となって いるから のみではない：日本語研究の歴史の そのオリンポス に ゆるぎなき くらいを しめる 古典ゆえである。

まず 著者の 経歴を あらあら 紹介する*)。かれは もと 1805年 Würzburg うまれの ドイツ人、同地の 大学に まなび、のち 1830年 Siebold に あってより 東洋語学 の 研究に 身を やだね、急速の 進歩を とげた という。かくて その 師を たすけ、オランダにおいて 日本に関する 諸種の 書籍の 編集 および 訳出に したがった。のち 師と 不和になり Stanislas Julien の まねきに 応じて Paris に おもむこうと したが、これは オランダ植民省の かれを 日本語通訳官に 登用したこと よって きたやみとなった。Donker Curtius の Proeve eener Japansche Spraakkunst (1859) を かかる かたちに まとめ 世に おくれたのは、その 在職中の しごとである。

幕末 はじめて 日本から オランダに わった 留学生たちの 通訳を つとめ、また これらの 機会に したし 日本人に 接して その日本語を 観察して その 一端は「文典」（以下、本書を かく 略して よぶ）から もうかがわれる ところである*)。ついで Londonから Kings' College の シナ語教授に まねこうとの はなしで あったが、まもなく Leiden大学の 日本語教授に 任ぜられ、1878年、目府の Den Haagで 世を さった。卒生の業として 浩瀚な 日本語の 訳書を あんだが、これは その没後 に L. Serrurierの手で 第三冊目まで 世に おくれただけで 未完に おわった。

「文典」の 内容 および その構成は 複製を 直接に ひもとかれれば あきらかであるから、あえて それについては ここに のべない。（著者の 抱負のほほんは その序文

*) 以下に しるす 著者の 経歴については、亀田次郎: Hoffmannの日本文典（書物の贈答、第一冊、昭和 二年）の記述を 便宜 そのまま おそう ところの 多いことを 銘記し、この 方面の 研究に くわわれを された 故人に 感謝の 意を 表する。

*) もなおに、留学生の 一人たりし 西周の 政策口訳略稿には Hoffmannの名、頼文満の 翻訳をもってあ らわれる。（ただし、いま これ、森薫外の 西周伝によると。）
のふでにほどうじでているから、ついてみられたい。また、欧米人の手になる日本語の諸研究のその歴史のながれにすえて本書の位置と価値とをえがきだしにつとめた論文としては、つとに＜兎田次郎：Hoffmannの日本文典＞（p.3脚注*参照）があって、おおまかにいえば、いまここにさらに多きをくわえるものはない。しかし本書の出版百年を、冒頭にのべたとよくに、ことしのこととみとりてただしかかどうかについては多少の疑問があるかもしれない。それなどの点をめぐって、つぎにいささか書志のことにふれよう。

II

「文典」には三類四種の版がある。

(Ia)ここに複製を世におくるもの、すなわち英語版の初版

(II) Iaと平行して世におくられたオランダ語版：Japansche Spraakleer。

(Ib)大綱においてはさして内容に変更をくわえるところなきIaの再版、
1876年刊

(III) IIにもとづく*）ドイツ語版：Japanische Spracklehre、1877年刊

問題は初版の刊年にかかわる。

英語版とオランダ語版が同時に世におられたについては：まず（1）序文のかきだしのことばのうちにそのよしほのべてある。両版ともにこの序文の日づけは1868年の五月である。つぎに（2）とびらのうにはそのむね（すなわち同時出版の件を）わざわざうたってある。いま参考までにオランダ語版の方に銘記するところをここにかきだしならば：

Van dit werk verscheidt gelijktijdig een Engelsche uitgave onder den titel:

A JAPANESE GRAMMAR,

BY

J. J. HOFFMANN.

1867.

しかし、ここオランダ語版で著者の名のもとにいる初版の刊年と英語版のとではそこに1年のずれがある。（すなわち、英語版によれば両版の刊行は1868；オランダ語版によると1867。）ちなみに、このオランダ語版の数字が印刷

*）とびらのことばによりて、かくいう。（ドイツ版とびらの写真参照）
の過程に生じたたんなるあやまりでないことは、オランダ語版のとびらにも刊年を1867とすることをもってあきらかである（別掲の写真参照）。
しかしながら、オランダ語版が世にくらされたときのそのかりとじの表紙にみえる刊年は1868である。

オランダ語版仮綴表紙下部

また、このかりとじの背にすりこんだ刊年もおなじく1868である、「解題」のうちにかかれた写真参照）。そこでいちおうの結論：とにかくオランダ語版がじっさいに世にあらわれたのは1868年のこととみるべきである。ただし、この点につき亀田氏の論文はつぎのようにのべる。

Donker Curtiusの日本文典刊行後十一年目千八百六十七年即我慶応三年に日本出版者兼編著者であったHoffmannは同種の自著を公けにしたのである。此名著は同時に英・蘭両文で、和蘭Leidenから刊行されたが、其書名は


Japansche Spraakleer, Leiden, 1867.

である。両書共また其翌年に之を印刷して同年に記した自序を添へて出版した。（p.24）
これによると英語版、オランダ語版ともにまず1867年に世にあらわれ、さらに1868年にすりましょうし、序文はそのすりましょうのさいにそれからもののが本であるが、はたしてそうであろうか。
まずうたがわしいのは1867年刊の英語版があるかどうかである。その論文に
亀田氏が実物見本として「ホフマン日本文典初版タイトルペーパー」としてのせるところの原本の写真によれば、それはわたたくしどもの複製のとびらとなにらかわるところない。（すなわち、刊年として印刷されている数字は1868である。）写真はおそらく亀田氏みずから蔵するところの本についてうつしたものと考える。いまこの本は国会図書館に亀田文庫のなかに保存されている、（番号495-65-H699 j）。いままでにおりにふれて目にした英語版のかずはさして多くはないけれども、序文を欠いて刊年を1867とする本はいままだ知らない。

つぎにオランダ語版について一。しかにとびらととびらうらとについてはえにのべるがことくであるが、いま表紙のことをべつにしても、序文の日づけが1868であるかぎり、そのじっさいに世に出たのは予定よりはなはだ一年おくれてのことである。

もっとも、このようにかんがえるばあい、なおひとこといいおおよで存かなければならないのは、英語再版本および独語版それぞれのとびらうらにみられる注記である。すなわち、英語版の方には

The work is published in Dutch also under the title of

**JAPANSCHE SPRAAKLEER**

**DOOR**

**J. J. HOFFMANN.**

**LEIDEN 1868.**

独語版の方には

Von diesem Werke besteht, ausser der Holländischen Ausgabe unter dem Titel

**JAPANSCHE SPRAAKLEER**

**LEIDEN 1867.**

auch eine Englische unter dem Titel

**A JAPANESE GRAMMAR.**

**LEIDEN 1868.**

**SECOND EDITION, 1876.**

	とあって、ここでは、このようなかたちでオランダ語版の刊年がくいちがっている。こうなると、オランダ語版の書志のたちはばかりどうとりあつかうかの問題がからんでくる。オランダ語版もそのじっさいの刊年は1868であるにせよ、とびらに1867とあってみれば、形式をおもんじるかぎりとびらにしたがうのが
書志の たびで あるかも しきれない。しかし わたくしの ここに 問題としているの は、「文典」が いつ 世に あらわれたか という その 現実の 年時についてで ある こと、これまた、いまさら あえて くださしきほ んのべるに あたらないで あろう。

かくて わたくしは「文典」の初版の 世に でたのは、その版籍の 英・蘭 いずれを とわず、1868年の ことであると みとめる という を あらためて はっきりとり りかえして おきたい。しかし、このことと druckfertigの 原稿が 著者の 手によっ て いつ 完成されていたか とは、これまた べつである。なにゆえに 英語版と オランダ語版との あいだに みられる ところの むじゅんが 生ずる ことと なったか、これに つき いまやすこしく 推測を ほどこして みたい——。

Hoffmannは 1867年の うちに「文典」を おそらく 世に おくりうる ものと 予定していた；そのみとおしご じっくりに 植字にも 手が つけられていた；ただし 植字は はかどらなかったのである——。十九世紀の ヨーロッパにおいて ろおま字の あいだに 漢字と かなを はさむ くみが なまやさしい しごとで なかった ことは 推定に かたくない。ことは もとより 一年の、いな その実質においては 数ケ月の、 はやきか おそきかに かかわりに すぎないけれども、漢字 および かなの 活字が それ自体として 貴重であったのみならず、その当時に これを 植字しうる 技能の もちぬしの はたして いくばくなりしか いつた ところで おもいを いたすなら ば、1868年は「文典」が 苦心の あげく 日のめを みた としとして Hoffmannの ために やはり 回顧するべきであるう*。

ただし 以上の 考定は 英語、オランダ語の 両版が 計画どおりに じっくりに 同 時に 平行して 世に おくれたであろう ことを 前提している。この計画の 予定ど りの 実現の ためには、つぎのような ことも 背後に おこっていたかも しきれない。すなわち：オランダ文の 原稿は 1867年 または それ以前に すでに できていたが、 英文の方は 遅滞した。もし そうとすれば、英文の 原稿の 遅滞に あしなみを そろ えて すでに くみの すんでいた オランダ語版の 印刷を おくれた ことも かんが えうる。しかし とにかくも 序文だけは 1868年の さつき、おもむろに 感懷を こ めつつ ものされ るものである。

*) この解説の 本旨からは はなれるので とりあげないが、英語再版本の とびらうに しるす 独語版の 刊年の 1876 であること もまた 偶然では ないといえようか。
III

つぎにひとことしたいのは、初版の刊行部数についてである。これについても亀田氏ののべるところをまず紹介する。（つぎにひくところはうえにて第二節にひいた文章の最後からすぐにつづくものである。）

欧洲では当時は勿論、後日までも日本文典の典拠となって非常に流行したのみならず、また本邦でも今日まで諸学者に重んぜられてゐるのです。即ち内外の学界に大なる貢献と影響を與へた名著である。初刊後九年を経て、千八百七十六年即我明治九年に英文の分は再刊され、又此年に独釈が出来で、翌年にJapanische Sprachlehre, Leiden, 1877という書名で刊行された。其如何に世に行けたかはこれでも知られるのである。只自分は常に一寸注意して置かれならばなれぬ事がある。自分の所蔵の英文初刊本表紙下方欄外に Only 500 copies printed と印刷してあるから、此初刊本は僅に五百部限定刊行であった事がわかる。それで欧州で大いに流行した本書は不足を告げたので、再版に附したのであるとおもわれる。又蘭文の方は如何であったか、自分の所蔵本にも又他の知友の所蔵本にも管見の及ぶ限りではこの事が見えてゐないからわからぬが、この方は刊行部数は多かったであろうとおもわれる。然に独逸は著者 Hoffmannの本国であって、而も当時は彼の昔仏戦争大勝後で国勢も隆華として、学術界も大いに進歩発達してゐた上に、初刊の蘭文の分は読者も少なかったので、英文本再刊の折、更に此獨釈本を刊行したのであるとおもわれる。況んや当時歐洲各国では東洋経略に意を注ぎかけた際であったからであろう。

1868年に「文典」のさたいには英語版もオランダ語版もともにかりとじの体裁であった。亀田氏のいわれる「五百部限定刊行」はこの（英語版の）かりとじの表紙にたしかに印刷されている。しかし、英語版とオランダ語版とはじつはこの点まったくおなじなのである。（すなわち、両者ともに500部限定と記録してあること、挿入の写真によってみられるとおりである。）亀田氏はオランダ語版このかりとじの表紙をもとのままに保存しているしかるべき本を見うる機会にめぐまれなかったにちがいない。

発売もとについていうと、1868年のさいにはBrillとSythoffとの二軒が名をつ
われているが、1876年の英語再版と1877年のドイツ語版とは Brill一軒の発行である。なお、これらはいずれも横着の布装である。

19世紀のヨーロッパにおいて頒布をいまだといたばかりの極東の島国のその日本語の文法書にどれほどの需要があったか、これはおぼつかない。英語版が10年をおくずして版をかされたことこそむしろおどろくべきであろう。「文典」のおかげわれた範囲はどのみちかなりかぎられていたとかんがえた方がただしいのでかろうか。しかし、そのがく学者の参照するところとなってきたことは、これまた、たしかである。辞書の方は、それをあんだ努力のはなはだ大であったといえ、実用の面でとうていかのヘボン（Hepburn）にたろうものでできるものではなかったし、歴史のながれにすえてこれをかえりみてもさしたる光彩をはなつもののとはみとめがたい。やはりHoffmannの名は「文典」によって記憶されるものといわばならぬ。

最後に、この「文典」が哲学者Ernst Cassirerと心理学者Karl Bühlerとのこのふたりの偉大な頭脳のひもとくところとはなっていることを書きそえておこう。前者はかれの名をそれによって哲学史にとどめるであろうPhilosophie der Symbolischen Formenの第一部Sprache（1923）において、後者は言語学につよい影響をあたえたSprachtheorie（1934）において、それぞれこれを利用している。

このたびの複製は原本をその約5分の4（かりに本文p.132の柱より脚注までのか長さを例にとるならば、その縮少率82.44%）にちぎめた。

以上の解説は東洋文庫の委嘱をうけて、亀井孝氏が筆した。

*）その間の事情は、英語再版本の再版への序文につまびらかである。
"A book that is shut is but a block"

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