AN INTRODUCTION TO KAMBUN

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The University of Michigan • Ann Arbor • 1965
PREFACE

This manual is intended to provide an introduction to the kambun kundoku style for students whose primary interest is in Japanese studies. Secondarily, I hope that it will be of some help to students whose main field is classical Chinese and who wish to make use of Japanese editions of Chinese texts. At the same time I have tried to explain as far as possible why Japanese scholars render the Chinese in the way they do, since a proper understanding of the way in which Japanese scholars construe Chinese constructions can provide some useful hints for the grammatical analysis of classical Chinese.

The Japanese renderings given in the examples follow current standard practice, as followed, for example, in Kokyaku Kambun Taiset (国語漢文大成). The reading of kambun became standardized only in the nineteenth century, and many variations may still be found. Japanese scholars of the Nara and early Heian periods, many of whom had studied in T'ang China, translated Chinese more or less freely, much as we now translate, for example, Japanese into English. From roughly the ninth century until about the end of the twelfth century, intercourse between Japan and China practically stopped. When the Gozan (五山) Zen scholars came to Japan from China after this long interval, classical Chinese was no longer a living language, and the Japanese readings became extremely literal and mechanical. At this time were introduced the principles that as far as possible every character in the Chinese should be represented by something in the Japanese rendering; and that a given Chinese character should as far as possible always be read in the same way. The current standard style of reading kambun was evolved during the Tokugawa period, but contains elements from as far back as the Nara period. Thus a number of ancient Japanese words and constructions which have disappeared from ordinary Japanese survive in a kind of fossilized form in the kambun style. The kambun style has also contributed to the Japanese language many modes of expression which were not originally Japanese, but which were evolved specifically to render or imitate Chinese expressions.

Since I am not a specialist in this field, I feel diffident about compiling a manual of this sort. I hope, however, that it will be of some value to teachers and students until a better work is available. I have relied very heavily on the work of Professor Akiyasu Tōdō of Tokyo University. Almost all of the examples used have been taken from those collected by him and Professor Kondo in Chūgoku Koten no Yomikata (Gakusha-hen) (中国古典の読み方 学習編), published by Kōan Shoin (江南書院), Tokyo, 1958, and now unfortunately out of print. For permission to do this and for much other help I am very grateful to Professor Tōdō. I have also received valuable assistance from Dr. Gerrit Mulder and Mr. Tamotsu Satō of the Australian National University, Mr. Morio Nishida of the Japanese National Museum, Ueno, and from Mr. Komatsu of Nishō Gakusha, Tokyo. I would like particularly to express my thanks to and admiration for Professor Leon Hurvitz of the University of Washington, Seattle. Without his careful reading of the preliminary edition and his many corrections and suggestions, this would have been a much sloppier job than it is. Thanks are also due to the Department of Economics, University of Michigan, for permitting me to work on this manual, when I should have been working in economics, and to the Center for Japanese Studies, University of Michigan, and its associate editor, Mr. John Weber, for undertaking the production of this work. The calligraphy was done by Mr. Hirofumi Ando. The Chinese title on the cover was done by Mr. Fang Chao-ying.

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Australian National University.
Canberra, October, 1964.
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INTRODUCTION

I. The *kambun kundoku* style.

1. Japanese seem originally to have read Chinese in the literary Japanese current at the time. Since then a particular style of literary Japanese has evolved specifically for rendering classical Chinese, and this style has in turn greatly influenced the literary language as a whole. In the Meiji period the official written language and the *kambun kundoku* style used for rendering Chinese were very close to each other. Since then, while written Japanese has changed, the *kambun kundoku* style has remained practically unchanged.

   Basically, the *kambun kundoku* style is a greatly simplified form of literary Japanese (*bungo*), and those who are interested in its grammatical analysis should consult standard works on the grammar of literary Japanese. It, however, includes a number of expressions which were not originally Japanese but which were evolved as literal renderings of Chinese. Many of these have now passed into the Japanese language, and the reader will find a number of them commented on in the text of this manual.

2. Verbal and adjectival forms commonly used in the *kundoku* style.

   i. Independent Japanese words are usually divided into uninflectible words—nouns and pronouns (体言), adverbs (副詞) and exclamations (感嘆詞)—and inflectible words (用言). Inflectible words are verbs (動詞) and adjectives (形容詞). Usually included as a separate category of inflectible words are a class sometimes called descriptive verbs (形容動詞).

      These classes of inflectible words are inflected by the addition of auxiliary verbs (助動詞, 〜で, 〜て, 〜と, 〜から, 〜したり, 〜しくて, 〜ように, 〜て, 〜す等. etc.) or auxiliaries (助詞 - 〜は. 〜るも etc.), or combinations of the two, to certain stems of the word to produce various morphological forms. On top of this, Japanese makes a conceptual and usually a morphological distinction between final, continuative (inconclusive) and attributive uses of a verb, auxiliary verb, or adjective. Analytical descriptions of this process may be found in any standard grammar of literary Japanese and I shall not repeat them here. As, however,
only a limited number of the possible combinations formed in this way are in actual use in the kundoku style, the following tables may be useful for reference only. Indications of the function or "meaning" are a general guide only. More detailed explanations of the functions of some of these forms will be found in the text.

ii. Verbs.

Japanese grammarians distinguish six forms of verbal stem in literary Japanese—終止 (final), 連体 (attributive), 連用 (continuative), 未然 (potential), 已然 (conditional) and 命令 (imperative). Verbs are classified according to the way in which they form these stems.

a. The majority, like とる (= to take), use four different vowel sounds following the root to form these stems, namely, the あ, い, う and え rows of the kana table (四段活用).

b. Some, e.g. ほむ (= to praise), use only the う and え rows of the kana table in the syllable following the root (下二段活用).

c. Some, e.g. すぐ (= to pass), use only the い and う rows of the kana table in the syllable following the root (上二段活用).

d. A few, like みる (= to see), form all stems on the い row. In practice, the root may be thought of as acting as all stems (上一段活用).

e. The irregular verb す (= to do, make) (サ行変格活用). This is found very frequently in the kundoku style, since verbs are formed rather freely by adding す to a word other than a Japanese verb, e.g. 愛す = to love; 説す = to punish; 拝見す = to respectfully see; 欲す = to desire. Where the word to which it is added ended in a nasal,す and its various forms are usually (but not always) modified by becoming voiced. This applies also to Chinese words which originally had a final nasal which no longer appears in the Japanese readings, e.g. 論す = to argue; 生す = to grow, give rise to; 重す = to value highly. Note, however, that す is not as a rule voiced after a Chinese compound, even where it ended in a nasal, presumably because compounds are less easily assimilated into Japanese.

f. あり (= to be) and its derivatives (なり, たり, しかり, さたり etc.) are conjugated like とる (四段) except that the final form is あり and not ある (ラ行変格活用). Note, however, that they nevertheless behave as though the final stem were ある (c.f. ある 〜べし).
<table>
<thead>
<tr>
<th>Stem (形)</th>
<th>Function</th>
<th>a. 四段</th>
<th>b. 下二段</th>
<th>c. 上二段</th>
<th>d. 上一段</th>
<th>e. サ行変格</th>
</tr>
</thead>
<tbody>
<tr>
<td>終止</td>
<td>Final</td>
<td>と・る</td>
<td>ほ・む</td>
<td>す・ぐ</td>
<td>み・る</td>
<td>す・べし</td>
</tr>
<tr>
<td>連体</td>
<td>Ascriptive</td>
<td>と・ろ〜べし</td>
<td>ほ・む〜べし</td>
<td>す・ぐ〜べし</td>
<td>み・る〜べし</td>
<td>す〜べし</td>
</tr>
<tr>
<td>連用</td>
<td>Attributive</td>
<td>と・る</td>
<td>ほ・むる</td>
<td>す・ぐる</td>
<td>み・る</td>
<td>す・る</td>
</tr>
<tr>
<td>Past</td>
<td>Continuative</td>
<td>と・り</td>
<td>ほ・め</td>
<td>す・ぎ</td>
<td>み</td>
<td>し</td>
</tr>
<tr>
<td>Perfect</td>
<td>と・り〜たり</td>
<td>ほ・め〜たり</td>
<td>す・ぎ〜たり</td>
<td>み〜たり</td>
<td>し〜たり</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>と・り〜で</td>
<td>ほ・め〜て</td>
<td>す・ぎ〜て</td>
<td>み〜て</td>
<td>し〜て</td>
<td></td>
</tr>
<tr>
<td>未然</td>
<td>Potential</td>
<td>と・ら〜む</td>
<td>ほ・め〜む</td>
<td>す・ぎ〜む</td>
<td>み〜む</td>
<td>と〜む</td>
</tr>
<tr>
<td>Hypothetical</td>
<td>と・ら〜ば</td>
<td>ほ・め〜ば</td>
<td>す・ぎ〜ば</td>
<td>み〜ば</td>
<td>と〜ば</td>
<td></td>
</tr>
<tr>
<td>Passive</td>
<td>と・ら〜る</td>
<td>ほ・め〜る</td>
<td>す・ぎ〜る</td>
<td>み〜る</td>
<td>せ〜る</td>
<td></td>
</tr>
<tr>
<td>Causative</td>
<td>と・ら〜しむ</td>
<td>ほ・め〜しむ</td>
<td>す・ぎ〜しむ</td>
<td>み〜しむ</td>
<td>せ〜しむ</td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td>と・ら〜す</td>
<td>ほ・め〜す</td>
<td>す・ぎ〜す</td>
<td>み〜す</td>
<td>せ〜す</td>
<td></td>
</tr>
<tr>
<td>已然</td>
<td>Conditional</td>
<td>と・れ〜ば</td>
<td>ほ・むれ〜ば</td>
<td>す・くれ〜ば</td>
<td>み・れ〜ば</td>
<td>すれ〜ば</td>
</tr>
<tr>
<td>Concessive</td>
<td>と・れ〜ども</td>
<td>ほ・むれ〜ども</td>
<td>す・くれ〜ども</td>
<td>み・れ〜ども</td>
<td>すれ〜ども</td>
<td></td>
</tr>
<tr>
<td>命令</td>
<td>Imperative</td>
<td>と・れ</td>
<td>ほ・めよ</td>
<td>す・ぎよ</td>
<td>み・よ</td>
<td>せ・よ</td>
</tr>
</tbody>
</table>

1. In the kambun kundoku style〜べし ascribes a state or quality to someone or something ("he must be ~", "he is fit to be ~").
2. ん is frequently found in place of む.
3. Continuative form of perfect auxiliary verb 〜つ.
4. The formすぎ〜気ば will also be found.
iii. Auxiliary verbs.

Auxiliary verbs may in turn be inflected. Those regularly used in kundoku behave as follows:

〜る (passive), 〜るる, and 〜しむ, behave like はむ (下二段的).
〜たり behaves likeあり (ラ行変格的, see f. above).
〜き has the attributive form, 〜し.
〜り (second perfect) has the attributive form 〜る.
〜む (〜ん) has no other forms in use.
〜べし behaves like an adjective (e.g. たかし).
〜ず has the continuative form 〜ず, perfect continuative 〜して, and hypothetical form 〜すばつ (= 〜ず〜ばつ). All other forms of the negative are formed from a negative auxiliary verb さり which behaves likeあり (ラ行変格的, see f. above).

iv. Adjectives.

Adjectives inflect similarly to verbs. Some parts behave similarly toあり (ラ行変格的) and appear to have been formed by the addition of appropriate forms ofあり to the continuative (〜く) stem (連用形), the final く sound of the stem having been elided. In the following table of adjectival forms commonly found in the kundoku style I have arranged theseあり type forms in the right hand column under the stems ofあり.1

Note that when the root ends inし (e.g. よろし, うつくし), this syllable is not reduplicated. This affects only the final form, which thus consists simply of the root.2

---

1. Note that I have put 〜〜い in its normal place under the final stem (終止形) which I thus take to be ある although the actual final form isあり. (See page x.)
2. Japanese grammarians do not admit an adjectival root ending inし. In such cases they end the root on the previous syllable and include theし in the inflection throughout (so called〜しく活用).
Colloquial Form

<table>
<thead>
<tr>
<th>Stem (形)</th>
<th>Function</th>
<th>tkaei</th>
<th>「あり」 forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>終止</td>
<td>Final</td>
<td>tka·shi</td>
<td></td>
</tr>
<tr>
<td>Ascriptive</td>
<td></td>
<td>tka·karu~bei</td>
<td></td>
</tr>
<tr>
<td>連体</td>
<td>Attributive</td>
<td>tka·ki</td>
<td></td>
</tr>
<tr>
<td>連用</td>
<td>Continuative</td>
<td>tka·ku</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td></td>
<td></td>
<td>tka·kari~ki</td>
</tr>
<tr>
<td>Perfect continuative</td>
<td></td>
<td>tka·ku~te</td>
<td>tka·ku~kite</td>
</tr>
<tr>
<td>未然</td>
<td>Potential</td>
<td>tka·kura<del>mu</del>(n)</td>
<td></td>
</tr>
<tr>
<td>Hypothetical</td>
<td></td>
<td>tka·kura~mu</td>
<td></td>
</tr>
<tr>
<td>Causative</td>
<td></td>
<td>tka·kara~sru</td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>己然</td>
<td>Conditional</td>
<td>tka·ke~ba</td>
<td></td>
</tr>
<tr>
<td>Concessive</td>
<td></td>
<td>tka·ke~doru</td>
<td></td>
</tr>
<tr>
<td>(命令) (Imperative)</td>
<td></td>
<td>tka·kare</td>
<td></td>
</tr>
</tbody>
</table>

1. Although adjectives as such have no imperative stem (命令形), the adjective とる (non-existent) has an imperative form とれ formed with あり. This とれ form is regularly used in prohibitions (see below, page 38).

v. Descriptive verbs (形容動詞).

This class of words, of which あきらかなら (bright), おだらなら (benevolent), 堂堂なら (upstanding) are examples, are sometimes described as a (dependent) noun + なら or たり. Many grammarians, however, refrain from splitting them in this way and describe them as descriptive verbs. Either way, they behave like あり (ラ行変格活用) with the single exception that the continuative form of a descriptive verb ending in 〜なり is 〜に, and of one in 〜たり is 〜と. This seems to be an indication that なり and たり in these descriptive verbs are actually contractions of に+あり and と+あり respectively.
II. Spelling (假名連立て) and Kanten (点点).

1. Spelling

Although Japanese now uses a system of kana spelling which is almost entirely phonetic, an older system dating from the Heian period is still used in the kambun style. Since modern Japanese dictionaries employ the phonetic spelling system, the old spelling must be converted to the modern phonetic system in order to find a word in the dictionary. A conversion table will be found in most Japanese dictionaries.

2. Kanten (点点).

The Japanese use a system of marking Chinese texts to indicate the way in which it should be rendered in Japanese. Indications of this sort have been used from at least the early Heian period. The system currently in use was standardized by the Japanese Ministry of Education in 1912. These markings have not been employed in the present work. Since the Japanese reading is given in full, these indications are unnecessary. Many Japanese editions of Chinese works, however, employ this system of marking instead of writing out the Japanese rendering in full.

Three types of indications are used — punctuation, indications of the Japanese order and indications of the appropriate Japanese endings.

i. Punctuation (点).

The following punctuation marks are used.

a. Full stop (点). Placed at lower right of preceding character.

b. Comma (点). Placed at lower right of preceding character.

c. Separator (点). Placed between characters to separate items in a list.

d. Quotation marks and double quotation marks.

Punctuation is applied to the Chinese as Chinese without reference to the order in which the words may appear in the Japanese rendering.
ii. Indications of Japanese word order. (返し点).

These marks are placed at the lower left of the character to which they apply.

If the character marked is to be rendered in two parts which are not consecutive in the Japanese, the marking indicates the position of the second part. (Cf. p. 19 i, Examples b and c).

E.g. 當に行ふ。 行

A. Placed at the lower left of a character, this indicates that this character and the following ones are to be read in the reverse of the Chinese order.
Examples:

This mark may be used in conjunction with 一・二・三・ or 上中下 markings (see below).

Examples:

b. 一・二・三・ 四 etc.

These numerals are used to indicate inversions involving more than two characters.

Examples:

Where the Japanese readings returns to a compound, the indication is placed between the two characters forming the compound, as in the following example.
Since this may be confusing for the beginner, elementary texts often indicate that the two characters are in fact a compound by placing a linking line between them, thus:

![Character Image]

**c. 上中下**. When only two are required 上下 are used.

These are used to indicate that the Japanese reading requires that the reader return to an earlier character in the Chinese text, passing an inversion marked by 一二ニ etc. on the way.

Examples:

![Character Image]

Notice the use of the combination גי indicating "Read the following character before the one to which this mark is affixed and then return from 上 to 下."

**d. 甲乙丙丁** etc.

These are used to indicate that the Japanese reading requires a return to an earlier character in the Chinese text, passing on the way an inversion marked by 上中下. They are also used in place of 上中下 where more than three marks are required.
Examples:

e. If any further categories are required, the marks are employed. This is very seldom necessary, but the following example requires all the markings available for indicating the Japanese order.

The student may take some slight comfort from the fact that this is as complicated as these markings can get.

iii. Indications of the Japanese endings. (添假名).

Some editions add to the above punctuation and order markings indications of the Japanese endings. If this is done the Japanese rendering is fully indicated. The endings are written in katakana at the lower right of the appropriate character. If a character is rendered in two parts which are not consecutive, the second ending is written at the left of the character. The general rule is that all kana
which appear between the characters when the Japanese text is written out in full is included. The example in p. xviii, e above, for example would appear as follows:

Notice that the general rule that what appears in kana between the characters in the written out Japanese version is put beside the characters as soegana is a general rule only. For example, where a negative (e.g. た or 未) is to be read simply as ず, no indication is supplied. Where a negative is read other than ず, (e.g. され), the negative stem ざ is omitted. The causative 使, although rendered in two non-consecutive parts (して しまむ), is indicated by putting ラシテ against the character to which it is attached and putting マ (not シュ) on the right of 使. In the above example ほとんど has been indicated in hiragana, meaning that it is not strictly required, but has been added as a favor to help the reader with this somewhat unusual reading. The precise rules are somewhat complicated and may seem rather arbitrary. They need not, however, concern the student, who is unlikely to be required to affix soegana for himself.
Part I

BASIC SENTENCE FORMS

Most Chinese simple sentences can conveniently be divided into two parts. One introduces the topic on which the sentence has something to say. The other says something about the topic. We shall call the former the "topic" and the latter the "comment." Remember that the two stand in no more precise relationship than that the comment says something about the topic. It is, therefore, quite natural that, if the topic on which the sentence has something to say is obvious, the topic need not be stated.

I. Topic + Simple Comment

In Chinese the same word can often fill various roles, depending on the way in which it is used. A hard and fast classification into word classes is therefore not entirely appropriate. In any particular case, the role in which a Chinese word is being used is usually recognizable from the word order. In Japanese, however, the role in which a word is being used is generally recognizable from the form of the word itself. It is, therefore, practicable to speak of word classes in Japanese. In what follows, familiar terms for word classes are used in reference to the Japanese translation rather than to the Chinese.

1. Topic + action comment: Japanese form: Topic - verb

i. 花開く。= 花開く。 The flower opens.
   a. 李辞す。= 李辞す。 Li leaves.
   b. 馬走る。= 馬走る。 The horse runs.
   c. 王東へ。= 王東へ。 The king goes east.

ii. Japanese makes it quite clear that the comment is an action by using a Japanese verb form (e.g. 開く、走る), or by creating a verbal expression (e.g. by the
addition of す; 辞す, 束す). Here are some further examples of the way verbal expressions are formed in Japanese.

a. 君子遠庖厨也。(孟·梁上) = 君子は庖厨を遠ざけるなり。
The superior man puts the kitchen at a distance.

b. 王與百姓同樂。(孟·梁上) = 王百姓と楽を同じくす。
A king makes his joys the same as those of the people.

c. 不遠千里。(孟·梁上) = 千里を遠しとせす。
Not to consider a thousand 里 (too) far.

d. 揪之。(論·述而) = 稿と穌とす。To make it into a pillow.

e. 為已。(論·述而) = 之を為にす。To act on one's own behalf.

f. 自魯。(論·述而) = 魯自りす。To come from Lu.


i.

a. 色白。(論·述而) = 色白しけ。The color is white.

b. 月明。(論·述而) = 月明なり。The moon is bright.

c. 彼仁。(論·述而) = 彼仁なり。He is benevolent.

Example a shows a Japanese adjective, しろし.

Example b shows a Japanese descriptive verb, あきらがなり.

Example c shows a similar descriptive verb formed from Chinese word, 仁

ii. Japanese sometimes, as in the following example, separates the topic from the comment by は. This serves to draw attention to the topic.

a. 其花白。(論·述而) = 其の花は白し。Its flowers are white.

3. Topic + identity comment. Japanese form: Topic - は - noun (なり, たり, etc.)

i.

a. 其季父項梁。(論·述而) = 其の季父は項梁なり。His uncle was Hsiang Liang.

In this construction Japanese normally inserts は and draws attention to the topic, since the sentence is answering or anticipating a question specifically about the

1. See p. xiii.
topic, e.g. "Who was his uncle?" When Chinese does much the same thing by inserting 者は, Japanese sometimes renders it more explicitly as とは .

b. 亜父者范増也。(史·項) = 亜父は范増なり。The "second father" was Fan Tseng.

c. 項籍者下相人也。(史·項) = 項籍は下相の人なり。Hsiang Chi was a man of Hsia-Hsiang.

If Japanese renders 者 as とは , as in example b, this indicates that the following comment is not merely identical with the topic, but is in fact a definition of it. It assumes that the word has already appeared and now requires explanation. Example c is the first sentence of a book and Hsiang Chi has therefore not previously been mentioned.

ii. In these "Topic + identity comment" constructions, as indeed in all "Topic + comment" constructions, normal Japanese requires a verb (or conjugable adjective). In the above examples なり is added to supply this need and is more or less equivalent to the English copula, "is." Notice that なり can hardly be said to be the Japanese rendering of は, since Japanese requires it whether は appears in the Chinese or not. In rendering Chinese expressions of identity or extent (see following paragraph) the traditional Japanese reading tends to leave out なり where Chinese has no は. On the other hand, where the Japanese sentence is already complete without なり, the Chinese は is sometimes not read at all.

Some evidence that the Japanese do not, strictly speaking, regard this なり as the reading of は is supplied by the fact that when indications (訓點)

---

1. とは may be regarded as an attenuated form of といふものは (see p. 43, ii).
2. There are a few exceptions to this rule. Instances of ellipsis can be found in Japanese usually in aphorisms or slogans. Examples are: 旅は通達 世は情 . "In traveling a companion; in life sympathy" 立てば芍薬 坐れば牡丹. "Standing she is like a herbaceous peony; sitting she is like a tree peony."
of Japanese reading are marked on a Chinese text (instead of writing out the Japanese reading in full), なり may be marked beside the character which is read immediately before it, and 也 given no reading at all.

\[ \text{e.g.} \]

\[
\text{頼籍者、下相人。}
\]

To sum up, although Japanese scholars, especially the Zen (五山) scholars of the Kamakura period, have to some extent associated なり with 也, there is no evidence that they regarded the Chinese 也 as fulfilling the function of a copula.

4. Topic + comment of extent. 


\[ \text{a. 待久し。} = \text{待っこと久しぶり。} = \text{The waiting was long.} \]

\[ \text{b. 高さなり。} = \text{高さと高さのなり} = \text{The height was ten thousand ells.} \]

\[ \text{c. 坐長さなり。} = \text{坐すこと長さのなり} = \text{The sitting down was for a moment.} \]

Whatever the usual function of the word appearing in the position of topic, Japanese makes it clear that it here has a nominal function by forming a nominal expression, usually by the use of こと "thing," "the fact of its being ---."

The word なり in examples b and c is optional in these expressions and in fact is usually omitted. (See page 3.)

II. Verb + Supplement.

Very many comments consist of a verb (or something functioning as a verb) followed by a word or group of words to which it in some way relates. What follows the verb in this way we shall call a "supplement." In Chinese, the way in which verb and supplement are related is sometimes indicated by the use of such indicator words as 之,
子, or 乎 before the supplement. Very often, however, there is no such indicator. The relationship may be that of an action and its object; a movement and its destination or origin; an action and the place or time of the action; a communication and the person to whom the communication is made; a change and its result, and so on. Whether an indicator is used in the Chinese, and if so which indicator, depends partly on the Chinese verb and is partly a matter of style; but there is no simple explanation.

In Japanese, the supplement precedes the verb, and the type of verb/supplement relationship is indicated by indicators に, に, ます, or と following the supplement. Japanese requires the use of these indicators, and their use is quite independent of whether words like 於, 子, etc. appear in the Chinese or not. Nothing extra is, therefore, required to render these Chinese indicators when they do appear, and they are not specifically read at all.

A verb + supplement thus appears in Japanese in the form "Supplement - indicator - verb." Since basically only four Japanese indicators are available to cope with a larger number of relationships between verb and supplement, the indication is not always exact, but it is always helpful.


Although in Chinese there seems to be no basis for considering 殺人 any more "transitive" than 適鲁, Japanese verbs which can be used in the form "supplement - に - verb" may be thought of as being transitive and the supplement as being equivalent to a direct object.

i.

a. 王好戦。（孟士遷）= 王戦に好む. Your majesty likes fighting.

b. 黄狗肉。= 狗肉に販売. To sell dog meat.

c. 牧羊人。= 羊に牧む. To raise sheep.

d. 賦詩。= 詩に賦す. To write poetry.

e. 愛人。= 人に愛す. To love people.
ii. The supplement may itself consist of a verb + supplement.
   a. 欲見孔子。(論・陽貨) = 孔子を見ることを欲す。 He hoped to see Confucius.
   b. 喜殺人。(孟・梁上) = 人を殺すことを喜む。 To enjoy killing people.

   見 and 殺 are made into nominal expressions by the addition of こと. Notice 見ること and potential (future) form of 見る, because the hope was for the future.

2. Verb + supplement indicating place.

   i. Verb of movement + supplement indicating destination.

   a. 適魯。 = 魯に適く。 To go to Lu
   b. 升堂。 = 堂に升る. To go up to the hall.
   c. 遷洛陽。 = 洛陽に遷る。 To transfer to Loyang.
   d. 入虎穴。 = 虎穴に入る. To go into a tiger's cave.

   ii. Verb of movement + supplement indicating origin.

   a. 出於水。 = 水より出づ。 To come out of the water.

   iii. Verb + supplement indicating place of action or state.

   a. 坐堂上。(孟・梁上) = 堂上に坐す. To sit in the hall.
   b. 在霸上。(史・項) = 霸上に在り。 To be in Pa-shang.
   c. 起大澤中。(史・項) = 大澤の中に起きる. To rise up within Ta-Tsê.

3. Verb of speech + person addressed.

   a. 話人。(孟・梁上) = 人に話る. To talk to someone.
   b. 問於有若。(論・顏淵) = 有若に問ふ. To enquire of Yu Jo.
   c. 告王。 = 王に告ぐ. To report to the king.

   Notice that if 話人, (Example a) had been taken to mean "to talk about someone," the Japanese would have been 人を語る.
4. Verb with passive meaning (+於-) + agent


i.

a. 治於人。 (臣·騰上下) =人に治められる。 To be ruled by other people.

b. 制於人。 (荀子·榮辱) =人に制せられる。 To be controlled by other people.

The Japanese verb is in the passive form. 治められる is the passive form of 治む·せられる is the passive form ofす "to do," the addition of which is the standard way to make a Japanese verb out of a Chinese word.

ii. Since the Japanese verb appears in a passive form whenever the meaning requires it, nothing further is required to render an explicitly passive Chinese construction involving 見, 被, 為, etc. Thus the two following examples are read in exactly the same way in Japanese.

a. 罵於人。 =人に罵しらる。 To be reviled by people.

b. 被人罵。 =人に罵しらる。 To be reviled by people.

The Chinese construction in Example b must have originally been: verb ( 被 ) + supplement ( 人·罵 ). The Japanese, however, regard 被, 見, 為, etc. as having in these constructions lost their original force as main verbs and become mere passive indicators.

5. Verb (adjective) (+於-) + object of comparison.

Japanese form: Supplement -より- verb (adjective).

a. 重大山(史·廉頡) =大山より重し。 Weightier than T'ai Shan.

b. 青於藍。 (荀子·勤學) = 藍より青し。 Even bluer than indigo, ( り meaning "even," is optional).

6. Verb of speech + words spoken or quoted.


a. 呼萬歲。(史·項) =萬歲と呼ぶ。 To shout hooray.

b. 曰皇帝。(史·始皇) =皇帝と曰ぶ。 To be called Huang Ti.
ii. Verb of speech + quoted words.  
Japanese form: verb - supplement - と.

a. 回諾。(史・頃)＝聞く諾と。
   He said, "I agree."

b. 良曰長於臣。(史・頃)＝良曰く、臣より長ざりと。
   Liang said, "He is older than I."

c. 吾以卑父便者。(史・頃)＝吾以卑く亀父の便著なりと。
   I think he is an emissary from "Second Father."

This construction, known by Japanese grammarians as く語法, is used when the Chinese verb of speech is translated by one of a group of Japanese verbal nouns of which いはく, おもへうく are good examples. Literally, いはく means "that which he said was as follows" and these forms are used only to introduce something in quotation marks, real or imaginary. The final と, which indicates "end of quote," may sometimes be omitted, especially in longish passages of conversation.

In Example c, 以為 which seems originally to have meant "to take and make" (Cf. page 9, section ii), is taken by the Japanese to have crystallized into a compound equivalent in function to かし.

7. Verb of change + result of change.  

i. Intransitive verb.

a. 燕博士。(史・儒林)＝博士を為る。
   To become a court scholar.

Notice the following renderings of various uses of 为.

b. 我為魚肉。(史・頃)＝我は魚肉なり。
   We are the fish or meat.

         たり (=-てあり) indicates a state reached rather than a process.

c. (高祖)為流矢所中。(史・高祖)＝(高祖)流矢の中る所と為る。
   (Kao Tsu) was hit by a stray arrow. (Lit. became what a stray arrow hit.)

This conventional rendering of the Chinese passive construction為...所... is simply a literal translation of the Chinese and is not originally a Japanese construction.

ところ meaning "place" is the normal rendering of 所 in its spatial sense.
d. 高祖为人隆準而龙顔。(史·高祖)=高祖人と鳩隆準にして龍顔。

Kao Tsu was by nature high of nose and dragon-faced.

為人 in the sense of "personality" is read 人となり. Notice that here なり does not fill the role of main verb in the Japanese sentence. In this example the main verb is omitted. If it were expressed the sentence would end 龍顔なり (See note, page 3.)

ii. Transitive

a. 封為代王。(史·項)=封して代王と為す. To enfeoff him and make him King of Tai.

はす is a transitive form meaning "to make."

b. 以為王為愛。(孟·梁上)=主を以て愛りと為む. To consider the king stingy.

This is a literal translation, meaning "taking the king, to make him stingy."

The Japanese ....をもって....と為す can hardly have originally meant "to consider." It has, however, acquired this special meaning through its use as the conventional translation of the Chinese phrase. Many such un-Japanese expressions derived from the Chinese in this way later passed into common Japanese usage. Cf. II, 7, i, c (page 8). For 以為 see II, 6, ii, c (page 8).

direct object - を - verb

a. 后稷教民稼穡。(孟·滕上)=後稷,民に稼穡を教ぶ.

Hou Chi (the God of Agriculture) taught the people agriculture.

b. 秦軍圍趙王鉅鹿。(史·項)=秦の軍趙王と鉅鹿に園む。

The Ch'in army surrounded the King of Chao in Chü Lu.

c. 張良遺書於漢王。(史·項)=張良書を漢王に遺る.

Chang Liang sent a letter to the King of Han.

d. 擊右賢王於天山。(漢·李慶)=右賢王を天山に撃つ。

He attacked King Yu Hsien at T'ien-shan.

Japanese normally renders the supplements in the order in which they occur in Chinese.

a. 命人行。=人に命じて行かしむ。
   To order someone to go.
   The Japanese version is literally "to order someone and make him go," taking
   行 as a causative. Notice that the Japanese reading is not
   "to order someone a going."

b. 使(教,令)人殺。=人として殺さしむ.
   To cause someone to kill.
   Although をして is a kind of formal acknowledgement that 人 is the object of
   使 or its equivalents, these are regarded as though they had lost most of
   their verbal force and become simply causative indicators.

III. Comments Without Topics — Existence and Absence.

1. As we have already seen, the relation between topic and comment is no more spe-
   cific than that the topic introduces a subject or topic on which the comment has some-
   thing to say. We have also seen that a topic may not be necessary. There are, in
   fact, cases in which it would be hard to think of anything suitable to put in the place
   of the topic. This seems to be the case with such expressions as 下雨, 起風, 立春, 有人.
   Where there is a topic it usually introduces a place or time.

   Such expressions as 下雨 etc. appear to be in the form "verb + supplement."
Japanese, however, cannot deal with them in the usual "supplement-indicator-verb" 
form since it has no indicator which regularly indicates this type of relationship.
Japanese here uses no indicator at all. The result is "supplement-verb," a form
indistinguishable from "topic-verb," and generally understood as the latter by Japanese.

   If such a Chinese sentence does have a topic (e.g. 天下雨) Japanese follows it
with indicator に but leaves it at the beginning of the sentence. The Chinese order
of "topic-verb-supplement" thus becomes in Japanese "Chinese topic- に -Chinese
supplement-verb" and thus is indistinguishable from the Japanese form "Japanese
supplement- に -Japanese topic-verb."¹

¹ I am aware that this description may be controversial. It is an attempt to explain descriptively
what is done; not why it is done.
2. Natural phenomena.

a. 下雨。=雨を下る。  
   Rain falls.

b. 天下雨。=天に雨を下る。  
   As to the sky (weather), rain falls.

c. 起風。=風を起す。  
   The wind gets up.

d. 河南下雨。=河南に雨を下る
   In Honan, snow falls.

3. Existence or absence.

i.

a. 有徳。=徳を有する。  
   There is virtue.

b. 無人。=人を無し。
   There are no people.

c. 軍無糧。=軍に糧を無し。
   In the army, there are no provisions on hand.

d. 魯有聖人。=魯に聖人有り。
   In Lu there is a sage.

   Whenever the Chinese topic introduces a location it is dealt with as in Example d.

e. 山中開花。=山中に花を開く。
   In the mountains the flowers open.

ii. 有 and 無 with generalized meanings.

a. 有頻回者。=頻回と云ふ者有り。
   There was one called Yen Hui.

   When 者 follows a name as here, it may, when the sense demands, be translated as と云ふもの  
   literally "a person (thing) called ---."

b. 無一人還。=一人として還る無し。
   Not one man returned.

c. 有司莫以告。=有司に以て告ぐるもの無し。
   Among the officials there is not one to make a report of it.

   有司に is analogous to 単に (in Example 3, c, above. の "fact" not  
   "person") is more or less optional after 告ぐ . Cf. 還る無し. Either way  
   the verb is in the attributive form.

d. 無夕不飲。=夕として飲まさる無し。
   There was not an evening when I did not drink (it).

   A は may be inserted after 飲まさる without altering the meaning. The Japanese  
   version is literally "As for evenings, there were no non-drinking ones."
Notice that although the Chinese construction 無一人還 is practically identical with the English "Not one man returned," the Japanese reading seems to associate 無 with the verb 還. This is because Japanese has no way of associating it directly with 一人.

iii.  

Japanese form: ここに ……あり。

This form usually means "Let there be ---." "Suppose for the sake of argument that there is ---." The Japanese rendering may not make this hypothetical sense explicit. It is nevertheless conventionally understood in this sense.¹

a. 無 美王於斯。 (論・子孫) = 斯に美王有り。

Suppose for the sake of argument that there is a beautiful piece of jade. (Lit. "Here is a beautiful piece of jade.")

Notice that although the Chinese 比有美王 会 not have this hypothetical force, the Japanese rendering would be identical with Example a.

iv. 有 and 無 used actively.

When 有 means "to hold" or "possess" it is translated by the Japanese equivalents もつ, たもつ and the Japanese sentence takes the usual "topic-supplement-to-verb" form.

a. 無 美王天下。= 美王天下を有つ。

Wen Wang possessed the Empire.

When 無 means "to set at naught" it is translated by はなす.

b. 無 美王,無義。 (孟・公上) = 礼を無し義を無す。

He set the rites at naught and set righteousness at naught.

無～ meaning "irrespective of ---" may be thought of as an active use.

Actually it is not taken this way in Japanese, but is read ～となく.

c. 無 貴無賤,無長無少。 (韓倣・師説) = 貴と無く賤と無く,長と無く少と無く。

Irrespective of rank, irrespective of age.

¹ Example a gives the traditional rendering. It is, however, sometimes rendered more explicit as 斯に美王有り or 斯に美王有ふ。
d. 無愚智皆知之。(史項) = 愚智と無く皆之を知る。

Irrespective of intelligence, all know this.

Where 無 --- 无 --- means "There is neither --- nor ---," it is read --- もなく --- もなし, as in the following example.

e. 無可無不可 (論・微之) = 可も無く不可も無し It is all the same to me.

v. Words indicating extent or number can, in Chinese, perform as stative verbs in a form identical with 有人. They cannot, however, do this in Japanese and they are rendered as adjectives.

- 多人。 = 人多し。 People are numerous.
- 希不失失。 (論・季氏) = 失はざるもの希なり。 Those who do not lose are rare.
- 麗不有初,鮮克有終。(詩・大雅蕩) = 初有らずるもの麗けれども克終り有る鮮し.

Although there is nothing that does not have a beginning, there are few things that have a good conclusion.

IV. Qualifying Constructions.

In general the Japanese word order is the same as the Chinese - the qualifier precedes what it qualifies. Japanese makes it clear when a word is being used as a qualifier by using an attributive or adverbial form, by translating with a word which can be used only as a qualifier (副詞), by using an indicator (の,に,と,として etc.) or by some explanatory phrase.

1. Qualifier + noun.

i. Attributive form + noun.

a. 白馬。 = 白い馬 White horse.

b. 明月。 = 明かなる月 Bright moon.

しろき and あきらかなる are attributive forms of しろ and あきらかなる respectively.

ii. Use of の

Where a noun is qualified by another noun or by a longish phrase, qualifier and noun are usually linked in Japanese by の, the genitive indicator. To indicate
possessive genitive only, the alternative が is sometimes preferred to の. If the Chinese uses 之 then の is required in Japanese.

a. 胡馬矣。{史・項} = 胡馬の矣。
Hsiang Yu's soldiers.

b. 胡馬李矣。{史・項} = 胡馬の李矣。
Hsiang Yu's uncle.

c. 秦軍。{史・項} = 秦の軍。
The Ch'in army.

d. 天下之士。{史・淮陰侯} = 天下の士。
The gentry of the Empire.

e. 有功之人。{史・項} = 有功の人
Meritorious people.

f. 天亡秦之時。{史・項} = 天亡と秦の時。
The time when Heaven is destroying Ch'in.

In Example f, はるはる is the attributive form.

iii. Noun qualified by a verbal expression.

a. 所佩玉佩。{史・項} = 佩ぶる所の玉佩。
The jade ornament which he wore at his belt.

佩ぶる玉佩 would be perfectly good and clear Japanese for "the jade ornament which he wore at his belt." The insertion of ところ is purely an acknowledgement of the Chinese 所 and is not originally an Japanese expression.

Cf.

所 欲 = 欲する所。
What one wants

所 適 = 適く所。
Where one goes

所 言 = 言ふ所
What one says

b. 所欲者 = 欲する所の者.
The thing that one wants.

Note the special reading of 所以～, "The thing by reason (means) of which" one does something. This is regarded as having fossilized into a compound, rendered in Japanese by ゆだん, derived from ゆだん meaning "reason."

Cf.

c. 所以養民者 = 民を養ふ所の者
That which is the means of nurturing the people.

d. 所以行 = 行ぶ所以
The reason for acting.
2. Qualifier + verb.

i. Translated by an adverbial form + verb.
   a. 博愛 = 希き愛す To love broadly.
   b. 習思 = しきに思ふ To think about in detail.

   ひろく and つまひうかに are adverbial forms of ひろし and つまひうかなり respectively.

ii. Translated by a word which can be used only as an adverb (副詞).
   a. 甚急 = 甚だ急なり It is extremely urgent.
   b. 略知其意 = 略其の意を知る I pretty well know his intentions.
   c. 漢連伐胡 = 漢連に胡を伐つ Han frequently attacked the Hu.

iii. Words usually used as nouns require some modification in Japanese when used as qualifiers.
   a. 民子来 = 民子のことく来り The common people came like children.

   Japanese makes it clear that 子 qualifies 来 and that the construction is not "children of the common people." This is done by adding のごとく "like."

   b. 霸有天下 = 霸として天下を有つ He held the Empire as de facto ruler.

   ～として = "as ---."

   c. 皆絞之 = 皆絞て之を絞る He cut them all down with a sword.

   絞 describes the way he cut and modifies 之 "with."

iv. Direction of action.

Where 東西南北前後上下 etc. qualify an action, Japanese makes this explicit by adding のかた "in the direction of."

   a. 欲東帰 = 東のかたに歸らんと欲す He was about to return in an easterly direction.
b. 西略地。(史・猥) = 西のかた地を略す。
He occupied territory in the west.

If the Japanese had taken Example b to mean "He went west and occupied territory," it would have read 西して地を略す.

c. 天左行、日月右行。(晩書・天文志) = 天左のかた に 行き 日月右のかた に 行く。
Heaven moves to the left and sun and moon move to the right.

3. Qualification as to number.

i. Qualifying a noun. Usually translated directly.
   a. 一人。= 一人。
One man.

   b. 数年。= 数年。
Several years.

   c. 数人。= 数人。
How many men?

ii. Qualifying an action.

To indicate the number of times an action is repeated, Japanese adds "times" to the Japanese numeral root for numbers up to ten1 and to the Chinese style numeral for numbers above ten.

   a. 吾日三省吾身。(論・學而) = 吾日に三たび吾が身を省る。
I reflect on myself three times a day.

iii. 可〜，許〜，所〜，etc. indicating approximation.

   a. 骑可三万。(漢・李慶) = 骑三万可り。
Some 30,000 horsemen.

   b. 飲可五六斗。(史・滑稽) = 飲むこと五六斗可り。
Drinking maybe five or six lou.

V. Co-ordinate Words and Phrases.

1. No conjunction.

i. A list.

   a. 雞豚狗彘之畜。(孟・梁上) = 雞豚狗彘の畜ひ。

The rearing of poultry, swine, dogs, and pigs.

1. ひと; 2 ふた; 3 み ; 4 よ ; 5 いつ ; 6 む ; 7 なな ; 8 や ; 9 こね ; 10 と。
ii. Explanatory.

a. 居鄭人范增。 (史·項) = 居鄭の入范増。 Fan Tsêng, a man of Kûtsou.

b. 秦降王子婴。 (史·項) = 秦の降王子婴。 Tzŭ Ying, the surrendered king of Ch'in.

iii. Reduplication.

a. 年年歳歳花相似。 (劉延芝·代悲白頭翁) = 年年歳歳花相似たり。
Year after year, the flowers are similar.

Sometimes the Chinese is understood as "Every ---'' even though the word is not reduplicated. In such cases Japanese adds ～ごとに "each and every ---.''

b. 國異政、家殊俗。 (詩·大序) = 國ごとに政を異にし、家ごとに俗を殊にする。
Countries differ in government, families differ in customs.

c. 賜錢十萬。 (漢·蘇) = 錢と賜うごとに人ごとに十萬。
He presented copper cash to the tune of 100,000 per man.

2. Conjunctions.

i. ～及～，～與～ meaning "and"; ～如～，～若～ meaning "or."

Words linked by the above conjunctions are regarded as nouns, and are always rendered by a Japanese noun form.

a. 漢軍及諸侯之兵。 (史·項) = 漢の軍及ぶ諸侯の兵。
The Han army as well as the barons' soldiers.

おしば in this sense is not originally Japanese usage, but is derived from this Chinese use, because 及 as a verb meaning "to reach" is read およぶ "to reach." In the Heian period ～及～ as a conjunction was read と the Japanese word for "and."

b. 富與貴是人之所欲也。 (論·里仁) = 富と貴とは、是れ人の欲する所なり。
Wealth and honor, these are what people desire.

Notice that ～與～ as a conjunction is rendered by と following both of the words joined. This distinguishes it from 與～ the preposition meaning "with," which is rendered by と following the word or phrase preceded by 與～.
E.g. "懷王與諸侯約曰：「...」。(史·項)＝懷王諸侯約言曰是也。「...」と。

King Huai, making a pact with the barons, said " -----.

c. 方六七十而五六十。(論·先進)＝方六七十如紐は五六十。

Sixty or seventy, or possibly fifty or sixty (li) square.

d. 其亡夫若妻者、縣官買子之。(漢·鶴鵲)＝其亡夫若婦は妻を亡

はん者に、縣官買へて之を子へん。

For those who lose husband or wife, the local official shall buy something and give it to them.

ii. ～而～, ～且～

Words joined by these conjunctions are regarded as adjectives or verbs (用言) and are always rendered as such. The word preceding 而 or 且 takes a continuative form. The perfect continuative forms (するようにして , 温にして, etc.) indicate state rather than tense. In example c a perfect form is not used because 劇り indicates action and not state.

a. 子温而厲, 威而不猛, 恭而安。(論·述而)＝子温にして厲し、

威ありて猛からず、恭しくして安し。

The master was warm but firm, had authority but was not fierce, inspired reverence but was easy to get on with.

Here each of the pairs is taken as a separate sentence. 励し and 猛からず are final forms. Since 威 is familiar as a noun rather than as a verb or adjective, it is made into a verbal expression by the addition of ありて "having."

b. 仁且智。(孟·梁上)＝仁にして且つ智なり。

He is benevolent as well as wise.

Here again 仁にして (perfect continuative) and 智なり (final) are both verbal forms.

c. 上且怒且喜。(史·淮陰侯)＝上且怒り且つ喜ぶ。

The Emperor was on the one hand angry, but on the other hand pleased.
Part II
TYPES OF STATEMENT

VI. Types of Statement.

1. Many statements involve some sort of subjective valuation - negation, possibility, prediction, permission, recommendation, and so on. These meanings are conveyed in Chinese by verb modifiers such as negative indicators like 不 or 未, or auxiliaries like 能, 得, 可, 畏, 将, 当, 宜, etc. Many of these auxiliaries are also found as independent verbs.

The Chinese combination of "modifier + verb" is rendered in Japanese in one of three ways.

i. Unlike Chinese, Japanese can modify the meaning of a verb by changing the form of the verb itself or by suffixing an auxiliary to it [Type I].

a. 可言 = 言ふべし. May say.

Here べし is an auxiliary verb indicating the "ascriptive" mood (See page 25, i). The number of Japanese verb forms used to translate Chinese is, however, inadequate to convey all the shades of meaning contained in the Chinese modifiers.

To give somewhat more precision, Japanese adverbial expressions are often used in conjunction with particular verb forms. [Type Ia].

b. 勇言 = 言ふべし. Must surely say. はさけ means "indeed," "certainly."

c. 宜言 = 宜しく言ふべし. Ought to say, had better say. よろしく = "rightly," "better."

ii. The Chinese "modifier + verb" may be rendered in Japanese as "adverb + verb." [Type II].

a. 能言 = 能く言ふ. Able to say (physically capable of saying). よく means "well," "effectively."

b. 敢言 = 敢て言ふ. Dare to say. あてて means something like "daringly." It is now used only as the standard rendering of 敢. 
iii. The Chinese "modifier + verb" may be taken as "verb + supplement." [Type III]

足, 得, 能, etc., were originally main verbs followed by supplements in Chinese also, and although they have tended to become simply modifiers, they may still retain something of their verbal force.

a. 足言 = 言ふに足る。  
Worth saying.

たる means "to be sufficient," "to be worthy." いない is a verbal noun formed with the attributive of いない "to say."

b. 得言 = 言ふにことを得.  Can say (have an opportunity of saying). う means "to get." いうこと is a verbal noun.

c. 不能言 = 言ふにと あたはす.  Unable to say.

あたばす is negative of an extinct form あたふ. It means "is not able."

By the use of the above three types of translations, standard Japanese renderings have been evolved for all the Chinese modifiers. The selection of a particular method in any given case may be partly accidental. Usually, however, it is influenced by the structure of the Japanese language at the time when Chinese was first read systematically—in the Nara and early Heian periods; by the extent to which the modifier is familiar in some other function, for example, as an independent verb; and by the application, at one period or another, of the principles that a given Chinese character should as far as possible always be represented by the same Japanese word, and that every Chinese character should be represented by something in the Japanese translation. Without an appreciation of some of the reasons why Japanese render these constructions in the way they do, it is easy to make unjustified inferences about the way in which they have understood the structure of the Chinese.

In the following sections the Japanese readings of Chinese expressions indicating "mood," are explained under headings based on meaning. Each Japanese reading will be identified by references to Types I, Ia, II, or III above.
2. Negatives

i. 不 negating a verb or adjective. Japanese form: Negative form of verb or adjective. [Type I]
   a. 桃李不言, (史·李將軍) = 桃李言はず。Peach and plum trees do not speak.
   b. 不知法, (史·孫子) = 法を知らず。Not to know the art.
   c. 不高, =高からず。Not high.
   d. 黎民不飢不寒, (孟·梁上) = 黎民飢みず寒えず。The populace do not starve and do not suffer from cold.

ii. 未 "not yet." Japanese form: いまた ---- negative form. (Type Ia]
   a. 未学, (論·學而) = 未だ学はず。Not yet studied.
   b. 未知学, (騰集詩) = 未だ学と知らず。Not yet know learning.
   Like English, Japanese has no single word for "not yet." いまた "still" is used in conjunction with a negative verb form to give, literally, "still not ----." 未 is often followed by 賞 or 賞. This combination is translated in Japanese as in the following examples.
   c. 未賜来, = 未だ賜で来たらず。He has (had) never yet come.
   d. 未曾有, = 未だ曾で有らず。There has never yet been.

    おって seems to have meant "absolutely" in the Nara Period. It now survives only in translation or imitation of the Chinese 賜 or 賜.

   In ancient Chinese, 不～, 未～, 莫～, etc. negating a "verb + pronoun supplement" involved inversion of pronoun supplement and verb. This is no problem in translation to Japanese, as this is the normal Japanese order. E.g.:
   e. 不己知, (論·學而) = 己を知らず。They do not know me.
   f. 吾未之聞也, (左傳) = 吾未だ之を聞せず。I have not yet heard this.

iii. Negative adverbs. [Type Ia]

   Where a negative indicator is used in association with an adverbial expression, Chinese makes it clear by the position of the negative indicator whether what is
negated is the verb only or "adverb + verb." Since the Japanese negative is incorporated in the verb form, it is often difficult to make this distinction clear in Japanese. A somewhat artificial distinction is made by the insertion of an extra word (often は ) when the negative applies to "adverb + verb."

a. 常不来。=常に来からず。 He always does not come. (i.e. He never comes.)

不常来。=常には来からず。 He does not always come.

b. 必不知。=必ず知らざるん。 He certainly will (can) not know.

未必不知。=必ずしも知らず。 He does not necessarily know.

Since 未必不知 implies a potential sense, the Japanese verb is in the negative potential form ～ざるん.

c. 復不得兔。=復たびう得ず。 Again he did not get a rabbit. [He had failed the first time also.]

不復得兔。=復たばはう得ず。 He did not get a rabbit a second time. [He had got one the first time.]


a. 吾未嘗不得見也。 （論。八佾）=吾未を書で見ること得ずはあらずなり。 I have never yet failed to obtain a meeting.

This attempt at literal translation results in peculiar Japanese.

不得見＝見ること得ず。 (cf. page 21, 2, i, Example b). 吾未書 is taken as modifying this whole phrase, giving "吾未書で見ること得ずはあらず." "There has never yet been a 'not to obtain a meeting.'" 得ずは changes to 得ずは for the sake of euphony. This form should be distinguished from the negative hypothetical form ～ずは～ which is a contraction of ～ずば～ (not of すば ). あらず" = "There is not" changes to attributive form あざる before なり.

b. 不敢不告也。 （論。憲問）= 敢へて告けずはあらず。 I could not bear not to report.

At first sight this appears to be similar to Example a. Actually, however,
はげて告げす" is the reading of 不 敢 告, not of 敢 不 告 (see below page 52, section 2, ii, Example c). The solution, such as it is, seems to have been arrived at by analogy with Example a, but the result will hardly bear analysis as Japanese; nor is it a very accurate translation of the Chinese. The difficulty arises because 敢 告 = 敢 へ て 告 古 is rendered by Type II (adverb + verb) and Japanese adverbs have no negative form.

Contrast the following (fictitious) example.

1. 不 忍 不 告 も = 告 げ る に 忍 ひ わ る なり。 He could not bear not to report.

Here, although the Chinese is parallel with 不 敢 不 告 也, the standard rendering of 不 忍 告 = 告 ぐ る に 忍 ひ わ ず is of Type III (verb + supplement) and does not involve a negative form for 告 since 忍 as a verb can be negativized directly. Thus there is no problem in finding a negative 告 げ る for 不 告, 1 不 耐 わ, 不 堪 わ, and 不 贏 わ all read た へ ズ"cannot endure" are handled in the same way as 不 忍 わ, [Type III].

See also 不 可 不 わ (page 26, ii) and 不 可 --- 無 --- (page 26, iii) below.

v. 非 わ

Japanese reading: ～にあらす。 Although a negative indicator, 非 is not a verb modifier. It is used to negative a noun or to deny a statement. It is rendered in Japanese by a verb form あらす preceded by the indicator に. This ～にあらす" is the negative of なり (contraction of に + あり), にあらす" (attributive form に あ ら す "る") thus means "is not."

a. 非 我 ぞ 肥 え。 (孟・梁 上) = 我 に は なず 肥 え なり。 It is not I; it is the year.

b. 非 彼 所 望 わ。 (史・項) = 彼 の 望 む 所 に は なず な る なり。 It is not what Han hopes for.

c. 非 敢 後 わ。 (論・雍 伯) = 敢 へ て 後 る に は なず な る なり。 It is not that I wilfully held back [the truth is, ....]

1. The obvious suggestion that 不 敢 不 告 也 should be read 告 ぐ る を 敢 に せ る な り (analogous to Example c), though probably acceptable in principle, has not been adopted by Japanese scholars.
In this example the Japanese tries, rather feebly, to indicate the sense, "It is not the case that ..." "It is not true that ..." by the insertion of は after に.

The appearance of は in such a construction may be taken as an indication that this sense is intended.

d. 城非不高也。 (孟·梁上) = 城高からざるに非ざるなり。

As for the walled town, it is not that it is not high.

3. Possibility.

i. 能～ Japanese form. Positive である + verb [Type II].

    Negative: verb noun + あたはず (Type III).

    a. 能楽。 (孟·梁上) = 能く楽む。

       He is capable of enjoying.

       よく means "well," "capably."

    b. 不能飲。(史·項) = 飲する(ことに)能はず。

       He was incapable of taking his leave. [He had had too much to drink.]

The fact that positive and negative are translated in different ways does not indicate that the Japanese imagined any structural difference in the Chinese  能樂 and 不能飲. It would appear that no positive form (あたず?) corresponding to the negative あたはず was in use in the Nara Period or later, and  十り(ことに)能ふ (parallel to 飲する(ことに)能はず) was therefore not possible.  よく楽む  would seem to have been selected as the best available rendering.

That it was nevertheless not considered entirely satisfactory may be indicated by the retention of ～あたはず as a more accurate rendering for the negative instead of "よく + negative verb." 1

    こと in Example b may be omitted, but 飲する or a word in its position remains in the attributive form.

ii. 得～ Japanese form: verb noun + と + う. [Type III]

    a. 得見漢使。(漢蘇) = 漢の使に見ゆることを得。

       He got to meet the emissary of Han.

1. In the modern Kansai dialect, よう (よく) + verb is used in this sense in both affirmative and negative.
b. 終不得歸漢。(漢·蘇) = 終に漢に歸ることを得ず。
In the end he did not get a chance to return to Han.

Although both 能 and 得 indicate possibility, 能 indicates personal ("endogenous") possibility, while 得 indicates "to get an opportunity to ---" ("exogenous" possibility). This difference is brought out fairly clearly in Japanese.

4. 可～ indicating permission or approval. Japanese form: ～べし [Type I].

i.

a. 可殺。(孟·梁下) = 殺すべし.
Fit to kill.

b. 不可殺。(孟·梁下) = 殺すべからず.
Not permissible to kill.

c. 子謂公治長、可妻也。(論·公治長) = 子謂治長を妻にすべきなり.
The Master said of Kung Yeh Chang, "He is fit to have my daughter married to him."

Notice that Example c does not mean "Kung Yeh Chang can marry his daughter to someone." This is an important difference between 可～ and 能～.

彼能取。= 彼能く取る.
He can take [something].

彼可取。= 彼、取べし.
As for him, he can be taken.

d. 天下國家可均也、爵禄可辭也。白刃可蹈也。中庸不可能也。
(中庸·九) = 天下国家（は）均うすべきなり、爵禄（は）辞すべきなり。
白刃（は）蹈むべきなり。中庸（は）能くすべきからざるなり。
An empire or state can be pacified, an appointment and its associated income can be refused, cold steel can be trodden underfoot; but the Mean cannot be encompassed.

e. 道也者不可須臾離也。(中庸·一) = 道は須臾も離ざるべきす.
The Way is not to be departed from even for a moment.

f. 光昭先君之令德、可不務乎。(左傳·隱公三年) = 光昭の令徳を
光昭せんこと、務めざるべくや。
Can it be permissible not to do one's best to make the splendid virtue of your predecessor shine forth!
The auxiliary ～べし originally implied conjecture. It is added to the final form of positive verbs (e.g. ことせず～べし) except for あり and its derivatives, なりたり, しかり and きたり, which add it to their attributive forms (e.g. ある～べし). When added to negative verbs it is attached to the attributive form (e.g. ことさざる～べし). In the case of conjugable adjectives, it is attached to a form ending in ～る, a contraction of く十ある (e.g. たかる～べし). ～べし itself is conjugated like an adjective (see Introduction, page ix, section 2).

In extension of its original basic meaning, it now (largely as a result of its use in translating Chinese expressions) covers a range of meanings including "will," "may," "should," and "must." It is normally added to an active verb form, but the resultant form is used to express either active or passive meaning without distinction.1

ii. 不可不～  Japanese form: ～ざるべからず” [Type I].

a. 父母之年不可不知也。(論・里仁) = 父母の年, 知うざるべからざるなり.

Parents' ages must be known.

This double negative form means literally "They may not 'not be known.'" Unlike 不敢不告也 (page 22, iv, Example b), Japanese here can get two negatives into the verb - one in the verb itself (知うざる ) and one in the suffix べし ～ざるべからず”.

iii. 不可～無～  Japanese form: ～として ～無にするべからす” [Type I]

a. 不可一日無君, (公羊・文九) = 一日として君無にするべからす”.

There must be a prince every single day.

The addition of として makes an adverbial expression out of 一日, qualifying (cf. page 11, section 3, ii). The suffix ～べからず”, although attached to the

1. Because of this flexibility the Japanese active verb + べし throws no light on the question of which voice we should use in English to translate the Chinese verb following 可. In the Chinese itself the question is irrelevant, since the relationship between Chinese topic and comment does not involve the more specific English subject-verb relationship. In Examples c - e above I have used an English passive form. Since the basic force of 可 as a rendering of 可 is to ascribe a state or quality (fitness, etc.) to the topic, I have called it "ascriptive."
verb (the only place where it can be attached) actually applies to the whole phrase, just as 不可 modifies the whole phrase 一日無君. This literal Japanese translation follows the structure of the Chinese very closely.

iv. 可 or 不可 can stand as independent words in Chinese, for example in answer to a question. Since in these cases there is nothing to attach a suffix to, the auxiliary ～べし cannot be used to translate them. They are, therefore, given their Chinese style readings and followed by whatever is needed to complete the Japanese sentence — usually なり.

a. 夕死可矣，(論·里仁)＝夕に死すとも可なり。

Even if you die the same evening, that is all right.

b. 諸大夫皆曰不可。(孟·梁下)＝諸大夫皆「不可なり」と曰ふ。

The notables all say, "It is not permissible."

v. 可以～

Japanese form: もって～～～ ～べし

a. 地方百里而可以王，(史·項)＝地方百里にして以て王たるべし。

With a piece of land 100 li square, one can be a king.

もって originally means "holding," "taking." This use meaning "by means of," "thereby" is not originally Japanese, but is a literal translation of 以. The Japanese here is literally, "A piece of land being 100 li square, holding (it) one may be a king."

王, more familiar as a noun, is made into a Japanese "stative" verb form meaning "to be a king" by the addition of たり (a contraction of とあり).

b. 可以託大尺之孤，(論·秦伯)＝以て大尺の孤を託すべし。

One may entrust a young orphan to him.

In ancient China one 尺 was a measure of length, about 9 1/4 inches. 六尺, therefore, means about four feet seven inches in height. In this example 以 refers vaguely to the man's good character, on account of which he is trustworthy. Note that the verb after 可以 has an active sense and can take an object. This is, roughly speaking, the distinction between 可以 and 可～.
c. 学不可以已。{荀子·勸學} = 学は已て已むべからず。
You may not stop learning.

5. Necessity.

i. 須～ Japanese form: Positive: すべからく --- ～べし [Type Ia].
   Negative: verbal noun をちひず [Type III].

a. 須以決事。{戦國策·秦} = 須うく以て事を決すべし.
   It is essential to decide the matter.
   須うく (like 曰はく, 以為らく, etc.) is a verbal noun form. It therefore has no negative form (cf.不常来 page 21, section 2, iii). 不須～ is, therefore, translated as a verb in a negative form.

b. 不須復煩将軍。{漢·馮奉世} = 復将軍を煩はすことを須ひず.
   It is not necessary to plague the general again.
   もちひず is the negative of もちふ = "to use," "to accept." As the translation of 不須～ it is understood to mean "it is not necessary."

c. 光笛何須煩楊柳。{王之涣·出塞} = 光笛何を煩ひん楊柳を怨むを。
   Ch'iang flutes, why must you wait the willow tree (song).
   もちひん is a potential form. This shade of meaning would not be expressible if煩 were translated as an adverb (すべからく).

   This is not a very good example since both the Chinese and its Japanese rendering claim a good deal of poetic licence.

6. Degrees of likelihood.

i. 将～ ,且～ "Is about to ---." Japanese form: まさに ----
   potential verb form + とす . [Type Ia].

a. 将入門。{論·離世} = 将に門に入手とす.
   He was about to enter the gate.

b. 不知老之将至。{論·述而} = 老の將に至ラんとすることを知る.
   I did not know that I was getting old.

c. 頃羽且東。{史·項} = 頃羽且に東せんとす.
   Hsiang Yü was about to go east.
d. 若属皆且為所營 (史・題) = 若が属皆とし所と維るかと
Your family will all be taken prisoner.
e. 將五十里 = 將に五十里ならんとす. Almost 50 li.

Although Example e is read in the same way as the others (in line with the principle that the same character should wherever possible be read in the same way) the meaning is different (although obviously related). Notice the reading of the following similar expression, with the same meaning.

奎五十里 = 五十里に奎とす. Almost 50 li.

なんなん is a contraction of なりなん meaning much the same as ならん.

ii. 欲 ~
Japanese form: potential verb form + とほす [Type III].

Although this expression originally means "to want to," it is used from the T'ang period on in much the same sense as 将 and 且.

a. 天欲明 = 天明けんと欲す. Dawn is about to break.

In the Heian period this would have read 天明けとす, a more accurate translation. Once again the principle of "one character, one reading" is responsible for the current usage.

iii. 動 ~ 動転 ~
Japanese form: ややもすれば ~ ややもすれば すなはち ~

This does not fit any of the three normal types. ややもすれば is a conditional clause meaning "if a little should happen."

a. 動為國家難 = 動もすれば 国家の難を為す.
It might easily cause a national calamity.

b. 動転得咎 = 動もすれば 転ち咎と得.
You may easily incur punishment.

すなはち the reading of 転 (as well as of 則即 and several other Chinese words) originally means "at that moment."

iv. 必 ~
Japanese form: かならず ---- potential verb form [Type Ia].

a. 武信君軍必敗 (史・題) = 武信君の軍必ず敗れん.
Wu Hsin Chün's army will certainly be beaten.
b. 人必知之。（論·述而）=人必ず之を知らん。
People will certainly know it.

かなうず is an adverb meaning "undoubtedly," "certainly."

は is also found as an independent or free verb. It is then read in
Chinese style ひつ with the suffix セリ, the perfect form of the verbal suf-
fix す.

c. 破秦軍必矣。（史·項）=秦の軍を破らんことせり。
That we will beat the Ch'in army is already certain.

7. 當～, 應～, 合～ meaning "must surely."  Japanese form: まさに～べし [Type Ia].

a. 當此耳。（史·留侯世家）=篤に此くの如くなるべし。
This is surely how it must be.

b. 應知故郷事。（王維·雜詩）=應に故郷の事を知るべし。
You should know about things in my home town. [Since you come from there.]

c. 然則受命之符合在此矣。（史·司馬相如傳）=然らば則ら受命之
合に此くの如く在るべし。

Such being the case, the sign of the mandate of heaven must be here. [It cannot
be otherwise.]

まさに means "correctly," "duly."

8. 宜 meaning "should," "ought to."  Japanese form: はるく～べし [Type Ia].

a. 宜知。=宜しく知るべし。
You ought to know.

b. 不宜入。=宜しく入らべや。
You had better not enter.

Since the adverb はるく cannot be negated, the negative is incorporated in
the verb form 入らべやうず, negative of 入らべや.

c. 宜如舊制, 不合番移。（後漢·杜林）=宜しく舊制の如くならべ.
合に番移すべきや。

Things had better be according to the old system; you should not change
things around.

宜 can also stand as an independent verb, e.g.:
d. 宜手 = 宜なるかな。 How natural!

すべき is a descriptive verb meaning "it is natural." For かな see below, page 35, section 4.


a. 少年易老學難成。(注・底下) = 少年易く学成り難し。
The young age easily, but learning is difficult to acquire.

Japanese makes compound adjectives by tacking the adjectivesやすし "easy" and かたし "difficult" onto the continuative forms of 老ゅ and 成る.

b. 是心足以至矣。(注・底上) = 是のににて王たるに足り。
As for this heart, it is sufficient whereby to be a king.

....に足る here means "be adequate for."

c. 錘一人敵, 不足學。(史・項) = 錘は一人の敵, 学ぶに足らず。
The sword comes to grips with (only) one man (at a time); it is not worth learning.

In Example c ....に足る means "to be worth." に足る follows the attributive form of a verb.

10. 宅 indicating preference. Japanese form: むしろ... + potential or imperative verb form. [Type la]

a. 礼與其著也奪僉。(論・八佾) = 禮は共の著ランよりは奪ら僉され。
Rites should be frugal rather than over lavish.

著ラン is here a verbal noun. よりは is the rendering of 共 .

b. 資為難口,勿為牛後。(史・蘇秦) = 寧う難口と為るとも,牛後と為る(こと)勿かれ。

Become a fowl's mouth if you like, but do not become an ox's backside.

むしろ seems to have originally meant "if anything," "if you have to choose."
VII. Emphasis.

1. Emphasizing a part of a sentence.

A part of a sentence, usually the topic or supplement, may be emphasized in Chinese by putting it at or near the beginning of the sentence, and often separating it from the main sentence structure. It may also be emphasized by following it with an emphatic particle.

i. Emphasis by taking a part of the sentence out of the main sentence structure.
   a. 孔子是吾師也。孔子是吾師也。孔 is the same as 老師. Confucius is my teacher.
   b. 古者言之不出、恥之躬之不逮也。(論語・里仁) = 言え言え (之) 足さば the reason why in ancient times people did not utter sayings was that they were ashamed of not living up to them.
   c. 此之謂大丈夫。(孟子・滕下) = 此れを之大丈夫と謂ふ。This is what is called a real man.
   d. 德之業也。(論語・陽貨) = 徳と (之) 業するなり。It is to abandon virtue.

In Example a, the Japanese reading treats the Chinese as though the topic were emphasized by taking it out of the sentence structure, where it is represented by the pronoun 之. The Japanese readings of Examples b, c, and d treat the supplement in the same way. There 之 is treated as the appropriate pronoun. Notice that the Japanese indicators は and が follow the actual topic of supplement and that the pronoun has no such indicator attached to it. The 之 may even be omitted altogether, treating it as a kind of status indicator analogous to the Japanese が or, more accurately, こそ or こそ.1

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1. It would also be possible to take 之 in Examples b and d as a genitive indicator, the following verbs being intransitive (or passive) verbal nouns. The Japanese reading would then be:
   b. 古は言の出でざるは ....
   d. 徳の業するなり. (For active form with passive meaning see page 25, i).

It may be significant that the Japanese have not usually taken it this way.
ii. Emphasizing a part of a sentence by following it with an emphatic particle.

～者 ～は，～とは，～といいものが（は）

a. 項籍者下相人也。 (史・項) = 項籍は下相の人なり。

Hsiang Chi was a man of Hsia-hiang.

b. 亜父者范増也。 (史・項) = 亜父とは范増なり。

"Second Father" was Fan Tsêng.

c. 有顔回者。 (論・顏也) = 顔回といふ者が有り。

There was one called Yen Hui.

The Japanese rendering of 者 varies to fit the context (see also page 2, section 3, i; and page 11, 3, ii). In some temporal expressions with which 者 is found regularly, it is regarded as forming a compound. It is then not regarded as emphatic and is not read at all, as in the following example:

d. 今者出未斎也。 (史・項) = 今者、出さけて未だ斎せず。

Now I have gone out without taking my leave.

～也 ～や

e. 回也，聞一以知十。 (論・公治長) = 回や，一を聞いて十を知る。

That Hui, he heard one thing and thereby knew ten. [As soon as he heard the beginning, he knew the whole.]

f. 今也則亡。 (論・痤也) = 今や則ち亡し。

Now, of course, he is no more.

For 也 in the construction 之・也 see page 70, section 1, iii.

2. Emphasizing a statement.

Chinese gives emphasis to sentences by ending them with emphatic particles. These are used very freely. In the Analects and Mencius, for example, their use vividly conveys the effect of animated conversation. Although Japanese too is rich in such emphatic particles, they are not made use of in the standard renderings of classical Chinese. The Chinese final particles 也 and 乎 are normally not read at all; and 而已，而已，etc. are all mechanically read のみ. The result is often a very pale reflection of the Chinese.
i. ～也

This is a final emphatic particle - not a copula. (See page 2, section 3, ii).

It normally emphasizes a statement of what is (or is not) the case. It is not necessarily read, but Japanese often uses an emphatic construction—attributive verb form + なり in an attempt to convey its emphatic connotation.

a. 以力服人者, 非心服也。力不勝也。(孟・公上)＝力を以て人を
   服する者は、心服するに非ざるなり。力不勝ざるなり。

Making people submit by force is not making them submit with their hearts! Force is not enough!

b. 子誠齋人也。(孟・公上)＝子は誠に齋なり。

You really are a man of Ch'i!

c. 性相近也。習相遠也。(論・秦伯)＝性相近し。習相遠し。

There is not much between natures, but acquired characteristics differ widely!

d. 小人學道則易便也。(論・陽貨)＝小人道を學べば則ち便し易し。

When common people study the way, they are easy to handle!

ii. ～矣

Not specifically read.

a. 是心足以王矣。(孟・梁上)＝是の心、以て王なるに足る。

This spirit is sufficient for one to be a king!

b. 今日病矣。予助苗長矣。(孟・公上)＝今日病れたり。予苗を助けて長にばかり。

I'm tired today! I have been helping the seedlings to grow!

c. 自反而縮。雖千萬人吾往矣。(孟・公上)＝自ら反て縮くは、千萬人と
   雖も吾往かん。

If on personal reflection I seemed upright, even if thousands of people were against me, I would go ahead!

iii. ～已，～也已，～而已，～耳，～已矣，～而已矣。

All these related final emphatic particles are rendered in Japanese as のみ "only."

耳 is equivalent to 而已。のみ is preceded by an attributive form.

1. Also read なばからば with the same meaning.
a. 此は前之積耳。(史・項)＝此れは前之事のみ。
   This is simply a continuation of the late Ch'in!

b. 王之所大欲可知已。(孟・梁上)＝王の欲を知るべきのみ。
   One can tell what it is that your Majesty wants so much!

c. 漢易興耳。(史・項)＝漢は興易さのみ。
   Han is easy to make an alliance with, sure enough!

d. 可謂好學也已。(論・學而)＝学を好むと謂ふべきのみ。
   One can certainly say that he loves learning!

3. Emphasizing the relationship between statements or parts of a statement.
Such words as 则 , 即 , and 乃 when used between two Chinese statements or parts of a statement (e.g., between topic and comment) appear to emphasize the relationship rather than to act as conjunctions in the usual sense. (See also page 66, section 2, ii). Despite their different shades of meaning in Chinese, they are all uniformly, and somewhat unfortunately rendered in Japanese as すべりばち which once meant "thereupon," "at that moment."

a. 吾公女乃呉石也。(史・高祖)＝吾公の女なり呉石なり。
   The daughter of Duke Li was none other than the Empress Li.

b. 此則寡人之罪也。(孟・公下)＝此れれ則ち寡人の罪なり。
   This was actually my fault.

c. 吾翁即若翁也。(史・項)＝吾翁は即ち若翁なり。
   Your old man is at the same time my old man.

4. Exclamations.
Many forms of Chinese statements may be exclamations if spoken as such. A statement can also be made explicitly exclamatory by the use of exclamatory particles like 哎 , 夫 , and 乎. These may also have interrogative force. These exclamatory particles are represented in Japanese by the Japanese equivalent かやな, an exclamatory particle which in the classical language followed a noun form (体言). Where it follows a verb or adjective (用言), this must be in the verbal (attributive) form.
i. Very many Chinese exclamations emphasize an identity comment. Example ほか on page 35, section 2, 2ii above emphasizes the topic of an identity. To emphasize the comment the order is reversed, and the comment is followed by an exclamatory particle.

a. "宜哉, 百姓之謂我愛也. (孟・梁上) = かけるかな, 百姓の我を愛めりと謂ふ."

How natural! That the hundred families should call me stingy.

b. "大哉 傑之為君也. (論・秦伯) = かざかな, 先の君たるや."

How great was Yao as a ruler! (為君, 論人, page 9, section 7, i, above).

c. "難乎免於今之世矣. (論・魏侯) = 難さかな, 今の世に免れんこと."

How difficult it is to get through this present world!

d. "善乎問也. (孟・梁下) = 善さかな, 職ぶことや."

That's a good one; that question.

ii. Not all Chinese exclamations are in this form. A straightforward statement may be followed by an exclamatory particle. As usual かな is preceded by an attributive (verbal noun) form.

a. "管仲之器小哉. (論・八佾) = 管仲の器小なるかな."

How small was Kuan Chung's capacity!

Notice also the following:

b. "吾已矣夫. (論・子罕) = 吾已んぬるかな. I give up!"

iii. An exclamation may be in interrogative form. (Cf. English "How terrible!")

Common forms are

- 何....也 = 何と....や
- 一何....也 = いか何と....や
- 甚何....也 = しん何と....や
- 何其....也 = いかと....や

なぜ means "why?", "how?". The final particle も is read や mechanically although this does not appear to have been Japanese usage. Here, too, や is preceded by an attributive (verbal noun) form required by なぜ .

1. Also read 難いかな. 2. Also read 喜いかな.
a. 何念之深也。(史·項羽)＝何ぞ念ぶことの深さや。
   How deeply you are considering!

b. 他国割肉一何壮也。(漢·東方朔)＝他国を割って肉を割く。
   －に何ぞ壯なるや。
   You drew your sword and carved the meat. Weren't you brave!

c. 何何楚人之多也。(史·項羽)＝是れ何ぞ楚人の多きや。
   How numerous are the men of Ch'ü!

d. 何を其れ謬るや。(世説·言語)＝何ぞ其れ謬るや。
   How mistaken you are!

iv. The Chinese exclamations 噁, 嘘呼, 咕, 呜呼, 嘘嘆, 咕, 嘘, etc. are all uniformly rendered asああ in Japanese. Since these Chinese exclamations cover a wide range of expression - surprise, admiration, disgust, grief, and so on - the Japanese rendering loses a good deal of the feeling of the Chinese.

a. 咕聲子不足與謀。(史·項羽)＝呿声子與に謀るに足らず。
   Faugh! A poltroon is not worth discussing matters with.

b. 噁天袁子, 天袁子。(論·先進)＝呿, 天袁を袁せり, 天袁を袁せり。
   Ah woe is me! Heaven has destroyed me! Heaven has destroyed me!

c. 嘘呼曾謂泰山不如林放乎(論·八佾)＝呿呼曾謂泰山は林放に如かすと謂へるか。
   Alas! Can one possibly imagine that the T'ai Mountain is not as good as Lin Fang!

d. 嘘乎大丈夫富如此也。(史·高祖)＝呿乎大丈夫富に此くの
   女がなるべし。 . Ah! This is what a great man must be like!

VIII. Commands and Requests.

1. Imperatives.


a. 行有餘力則以學文。(論·學而)＝行ひて餘力有らば
   則ち以て文を學べ。
   If after acting you have any energy left, then use it to study literature.
b. 君王自為之。(史・頃)=君王自から之を為せ。
Your Majesty, do this yourself!
c. 具以書対。(漢・季)=具に書を以て答へ。
Reply in detail by letter.
d. 趣降。(漢・季)=趣かに降れ。
Surrender immediately.

ii. Prohibitions.  Japanese form: －－ attributive verb form + (こと) でかくれ

As in commands, no special indication apart from the sense is required in Chinese. Most negative indicators can imply a prohibition if the sense demands it but たび and 勿 almost always have this meaning. でかくれ means "Let there not be" and the Japanese form is literally "Let there not be a －－ －－," taking the Chinese negative as a main verb.

a. 己所不欲勿施於人。(論・顏淵)=己の欲させざる所は人に施す勿かくれ。
That which you do not like yourself, do not do it to others.
b. 遇則勿憚改。(論・學而)=遇ちて則ち改むること勿かれて。
Having made a mistake, do not be afraid to correct it.
c. 妹友不如己者。(論・學而)=己に如かざる者を友とする(こと)勿かれた。
Do not make friends of those who are not as good as yourself.
d. 妹友言。(史・頃)=妄言する(こと)勿かれた。
Do not speak wildly.

2. Requests.

i. "I should like to do something" and "I should like you to do something" are expressed in the same form in Chinese. In the latter case Chinese usually makes the sense clear by including a reference to the person requested, unless this is already quite clear. Japanese distinguishes the two by using a potential form
for the verb expressing what one would like to do, but an imperative form for the
verb expressing what one would like someone else to do (cf. English, "Please come
in!").

ii. "I should like to ---." Japanese form:
願～
願はくは --- potential verb form.

請～
願はくは --- potential verb form.

a. 願為小相。(論・先進) = 當はくは小相と為らん。
I should like to become an assistant master of ceremonies.

b. 願聞子之志。(論・公治長) = 當はくは子之志を聞かん。
I should like to hear your ambition.

c. 願無伐善無施勞。(論・公治長) = 當はくは善に伐ること無く
勞に施ること無からん。
I should like not to boast of goodness nor to boast of my works.

d. 請事斯語矣。(論・顏淵) = 請斯之語を事とせん。
I should like to put these words into practice.

iii. "Please ---." "I should like you to ---."
願～
願はくは ------- imperative form.

請～
願はくは ------- imperative form.

a. 願大王急渡。(史・項) = 當はくは大王急に渡れ。
I beg your Majesty to cross quickly.

b. 願將軍熟計之。(史・項) = 當はくは將軍之を熟計せよ。
I beg the General to consider this thoroughly.

c. 王請度之。(孟・梁上) = 王請之を度れ。
Your Majesty, please weigh this matter.

In example c 王 is not the "subject" of 請, but a sort of vocative. This
construction is common.
iv. 得～ Japanese form: attributive (verbal noun) form + をえん. This is a polite form of request meaning "May I ---?", "I would like to ---."

えん is the potential form of う = "to get" and the Japanese construction is literally "Would that I might get a ---- -ing."

a. 得と事之。(史・項) = 吾之に事事するに得ん。

I should like to serve him as an elder brother.

b. 得と事之。(史・燕招公) = 之に事事するに得ん。

I should like to serve him with my life.

v. 安得

Japanese form: いづくにか (いづくんぞ) とをえて ---- potential form.

The Japanese form is literally "Would that I might somehow get (someone) to (do something)" (Example a), or "Would that I might somehow get (something) to (do something with)" (Example b). The former requires the verb in the position of "to do something" to be in a potential causative form.

a. 安得猛士兮守四方。(史・高祖) = 安くにか猛士を得て四方を守らしめん。

I should like to get brave soldiers to defend on all sides.

b. 安得廣廈千萬間、大庇天下寒士俱歡頌。(杜甫・茅屋為秋風所破歌) = 安くにか廣廈千萬の間を得て大いに天下の寒士を庇ふ懐に歡顔せん。

Would that I could get a vast house with thousands of rooms to provide a great shelter for the wayfarers of the world and enjoy each other's happy faces.

vi. 何不～(盛～)

Japanese form: なんぞ (= why) ---- attributive negative form.

盛 is equivalent to 何不. The Japanese preserves the Chinese form and puts the request in the form of a suggestion — "Why don't you ----." The interrogative なんぞ requires an attributive verb form.

a. 何不食肉糜。(晋書・惠帝紀) = 何な肉糜を食はる。

Why don't you eat some meat hash!
b. 何不早言。(説苑・反語) = 何早く言はざる。
   Why don't you speak quickly!

c. 盆各言鶴。(論・公治長) = 盆各鶴言はずる。
   Why don't you each state your ambitions!

d. 子孟為我言之。(孟・公下) = 子孟為我言之を言はざる。
   Why don't you state this for me.

IX. Questions.

1. Questions requiring an answer "Yes" or "No."

Although almost any statement can require an answer, "Yes" or "No" if spoken in an inquiring tone, Chinese normally makes it clear that an answer of this sort is required by the use of final interrogative particles. The common interrogative particles are 乎, 與 (also written 與), 耶 (also written 耶) and 也. When 乎 is preceded by 之, the combination is often written with the single character 諸 in classical Chinese.

i. ～乎 (與, 與) . Japanese: が preceded by attributive form.
   a. 禮後乎。(論・八佾)= 禮は後か。
      Are ceremonies subordinate?
   
   b. 賜や, 女以予為多學而識之者與。(論・衛靈公)= 賜や,
      女は予と以て多學びて之を識す者となすか。
      Ts'u! Do you think that I study much and [just] remember it?
   
   c. 若非吾古人乎。(史・項)= 若は吾が古人に非ざるか。
      Are you not an old acquaintance of mine?

ii. ～耶 (耶)～也 . Japanese: や preceded by final form.2

Although the rules of classical Japanese grammar require a final form before や , an attributive form will sometimes be found in translations of Chinese.

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1. Although used as interrogative particles their use is not limited to questions. (Compare page 32, 1; page 35, 4). They seem to be something like the English, "Huh?" or "Eh?" Some interrogative tone of voice was probably required to make it clear that an answer was expected.
2. 也 may occasionally be found read as か and be preceded by an attributive form.
In particular, adjectival attributive forms are generally used in preference to final forms before や. Thus たがや, なきや, 〜べきや, etc. are generally preferred to たがしゃ, なきや, 〜べきや, etc. The verb す = "to do" takes the attributive form すや in preference to the final form すや.

a. 子張問十世可知也, (論・子政) = 子張問ふ, "十世知るべきや"と。
   Tzū Chang asked, "Can one know anything about ten dynasties ahead?"

b. 汝非豫譲邪, (史・豫譲) = 汝は豫譲に非すや。
   Are you not Yū Jang?

c. 仁者難告之日井有仁焉, 其從之也, (論・難也) = 仁者は
   之に告げて井に仁有りと曰ふと難も, 其之に從はんや。
   Would a benevolent man, even if he were told that there was a man in the well, go down after him?1

iii. 〜諸 (=之乎)  
Japanese: これ - attributive form - か
     or: これ - final form - や.

a. 子曰有諸, 子路對曰有之, (論・述而) = 子曰はく, "諸有りや"と。
   子路對へて曰はく, "之有り"と。
   The master said, "Is there [a precedent for] it?" Tzū Lu answered, "There is."

b. 一言而喪邦有諸, (論・子路) = 一言にして邦を喪ふ, もの諸有りや。2
   Is there anything in the way of a single saying which would ruin a country?

This section refers to 〜諸 in the final position. 諸 may also be found as a fusion word in other positions where it may stand for 之 + a preposition, probably 對 or 子.

iv. The interrogative particle may be attached to a statement which already ends with one or more emphatic particles. In such cases the emphatic particles cannot as a rule be rendered at all in Japanese.

a. 女得人焉耳乎, (論・難也) = 女人を得たら, Have you got [good] men?

1. I have followed the usual interpretation and taken 仁 as equivalent to 人.
2. "喪邦", is also read "邦を喪ふ" and has the same meaning.
b. 仲由可使従政也與。(論·雍也)=仲由は政に従はむべきか。 Should one let Chung Yu take part in government?

2. Questions requiring a choice of alternatives.

i. Alternatives presented as separate questions. The second question may be introduced by a word such as "or," (Japanese: それとも) or "or again," (Japanese: また).

a. 毁諸,已乎。(孟·梁下)=諸を毀たんか,已めんか。 Shall I tear it down or shall I leave it?

For 諸, see page 42, section 1, iii, above.

b. 求之與抑與之與。(論·義而)=之を求むか,抑も之を與へか。 Did he ask for it or did they give it to him?

仲子所居之室,伯夷之所築與抑亦跖跖之所築與。(孟·滕下)= 仲子が居る所の室は,伯夷の築きし所か抑も跖跖の築きし所か。

Was the house where Chung-tzu lives built by a Po I, or was it built by a bandit like Chih?

d. 論築是與,君子着乎,色莊者乎。(論·先進)=論築是と與せば 君子なる者か,色莊者か?

If a man combines debating skill and sincerity, is he a superior man; or is he only one who puts on an impressive appearance?

ii. ~不 , ~否 , ~無, "--- or not." Japanese: final form 〜やないや

a. 視吾舌尚在不。(史·張儀)=視よ,吾が舌尚在りやないや。 Look! Is my tongue still there or not?

b. 秦王以十五城請易寡人之璧,可予不。(史·廉頥)=秦王以十五 城を以て寡人の璧に易へんと請求,可子べきやないや。

The king of Ch'in wants to exchange fifteen towns for my jewel. Should I give it to him or not?

c. 如此則動心否。(孟·公上)=此ぐ如くすれば,則ち心を動かさんや否や。 If such were to become the case, would it perturb your mind or not?

d. 能飲一杯無。(白居易·問劉十九)=能く一杯を飲むや否や。

Can you drink a cup or not?

1. This is one of several interpretations.

i. The following are the commonly used interrogative words and their Japanese equivalents.

孰 = いづれ (occasionally たれ) Which? Who? (of two or more)
誰 = たれ Who?
何, 為 = に何
何 如 = いかん
何 何, 如何 = いかんせん
何 何, 何 = なにをもって
何 何 = なすものです
何, 何 = なす
何, 安, 惠, 比 = いづく
幾 ~ = いく～
幾 何 = いくばく
何 時 = いづれのとき, いつ

ii. Japanese interrogative words are frequently followed by the interrogative particle か. Where they are followed by the indicators に or を, the interrogative particle か follows the indicator. E.g. 何とか。

Classical Japanese grammar requires an attributive verb or adjective form after the particles (伴助詞 ) さえ, なん, な, and か and their compounds such as なんすれぞ, いづくんぞ, etc. Strictly speaking, the same rule is extended to any interrogative pronoun or adjective.

E.g. 誰もが多い。 Which are more numerous?
何を立つ用小豆。 What do you use?
何為を我に招とらえる Why did you become my prisoner?

In classical Chinese, when the supplement is an interrogative word, the normal verb—supplement order is usually reversed, as in English.
4. Which, who, what?

i. 誰 = which? (日本語: いづれ ( か )). Occasionally たれ ( か ).
   a. 弟子孰為好學。(論・雍也)=弟子, 誰か好むと為す.
      Of the disciples, which do you consider to be most fond of studying?
   b. 事孰為大, 事親為大。(孟・離上)=事つくしをか大なりと為す, 親に
      事するを大なりと為す.
      Of the various ways of rendering service, which do you consider the greatest?
      I consider rendering service to one’s parents to be the greatest.
   c. 女與回也孰愈。(論・公冶長)=女と回とは孰れか愈える.
      Of you and Hui, which is superior?
   d. 禮與食孰重。(孟・告下)=禮と食と孰れか重き.
      Which is more important, the proprieties or eating?
   e. 師與尚也孰賢。(論・先進)=師と尚とは孰れが賢る耳.
      Of Shih and Shang, which is superior?
      The perfect forms 愈える and 賢れる indicate state rather than tense.

ii. 誰, when followed by the verbs 業 or 若 is rendered, ——にいづれぞ(や).
    This produces some strange Japanese which seems hard to justify as a render-
    ing of the Chinese structure.
   a. 畜救孰與親疇。(史・田敬仲世家)=畜く救ふは親く疇かに熟れず.
      Which is better, to save early or to save late?
   b. 漢孰與我大。(史・西南夷)=漢は我の大なるに熟れず(や).
      Which is the greater, Han or I?
   c. 誰與君少長。(史・穆)=君の少長に熟れず.
      Is he older or younger than you?
   d. 公之親廉將軍孰與秦王。(史・廉頥)=公の廉將軍を視るに秦王に熟れず.
      As you see General Lien, how does he compare with the King of Ch’in?
e. 與其有譽於前孰若無毁於其後。(轉愈·送李恵歸錦谷序) = 其の前に譽有らんよりは其の後に毁無に於くそ. Which is better; to be praised to one's face, or not to be reviled behind one's back?

f. 與其殺是眷若賞之。(柳宗元·重匡寄傅) = 其の是の眷を殺すよりは之を賞に於く。Which is better; to kill this serf or to sell him?

In Examples e and f, is treated as a preposition and represented by よりは. (Cf. page 31, section 10 example a).  is neither necessary nor appropriate in Japanese. The reading  is mechanical.

iii. 誰 = Who? Japanese: たれ

a. 子為誰。(論·前文子) = 子は誰なる。Who are you?

b. 誰為大王為計者。(史·項) = 誰か大王の為に此の計を為せる者を。Who made this plan for your majesty?

c. 三軍誰授則誰存。(論·述而) = 三軍を行らば則ら誰と存せず。 If you were to have the conduct of the three armies, with whose co-operation would you do it?

d. 非夫人之為動而誰。(論·先進) = 夫人の為に動するに非ずして誰が為せん。 If I were not to mourn for that man, for whom should I mourn?


  何 meaning "what?" normally appears as an object supplement and is then read なにをか.

a. 何為則民服。(論·為政) = 何が為せば則ち民服せん。What should one do so that the people will submit?

b. 子将不先。(論·子路) = 子将不先を光にせんとする。What would you set about doing first?

c. 既富矣,又何加焉。(論·子路) = 既に富あり,又何を加えん。Once they are already prosperous, then what would you add to that?

1. The alternative rendering 子は誰と為す (same meaning) seems too mechanical.
d. 於斯三者何先。(論·顔淵)＝於斯三者何先？
Of these three things, what would you discard first?

v. As the second half of an identity, 何 is read なんぞ＝なに十 interrogative particle で.
   a. 春者何，歳之始也。(公羊傳·隱公元年)＝春者は何？歳之始なり。
      What is Spring? It is the beginning of the year.
   b. 何哉，爾所謂達者。(論·顏淵)＝何哉？爾所謂達とは。
      What can it be – the thing which you call "distinguished?"
      Here the normal order is reversed to emphasize the questioner's bewilderment.

vi. The following phrases involving 何 have acquired conventional readings - not always very felicitous.
   a. 何謂乎。(論·里仁)＝何の謂ひや。
      What does that mean?
   b. 是何言也。(孟·公上)＝是れ何の言ひや。
      What kind of saying is this?
      But 何謂浩然之氣。(孟·公上)＝何とか浩然の気と謂ひ。What do you mean by "vast nature?"
   c. 子夏云何。(論·子張)＝子夏何と云へる。
      What does Tzü Hsia say?
      But 何言 is read in the usual way何をか言へる "What do you say?" The difference seems to be based on the fact that in 云何，何 asks for a direct quote, whereas in 何言, it does not.
   d. 客何為者。(史·項)＝客は何為る者ぞ。
      What are you?
   e. 周公何人也。(孟·公上)＝周公は何人ぞや。
      What sort of person is the Duke of Chou?
   f. 伯夷叔齊何人也。(論·述而)＝伯夷叔齊は何人ぞや。
      What sort of people were Po I and Shu Ch'ī?
5. 何如，如何。

i. 何如 = of what sort?  How about that?  Japanese: いかん

a. 今之從政者何如。(論・子路)=今の政に従ふ者は何如。
   How about those who are now engaged in government?

b. 以子之矛陷子之盾何如。(韓非子・難)=子の矛を以て子の盾を陥しえは何如。
   How would it be if one were to pierce your shield with your spear?

c. 範鳴曰今日之事何如。(史・項)=鳴曰曰く、「今日の事何如」。
   Fan K'uai said, "How is today's affair going?"

d. 何如斯可謂之士矣。(論・子路)=何如ならば斯ち之を士と謂ふべきか。
   What sort of person should one call a gentleman?

ii. 如何，奈何。

Japanese: いかんせん，いかんすれば“等。” etc.

The Japanese rendering is a contraction of いかんせん，taking 如（奈）as a causative verb = "to make (do) like ---."

a. 為之奈何。(史・項)=之を為すと奈何せん。
   How should one go about doing this?

b. 取吾璧不與我城奈何。(史・廉鰲)=吾が璧を取り，我に城を與へずば奈何せん。
   What if he should take my jewel but not give me the towns?

Since 如（奈）is, in this construction, a causative verb, it may be followed by a direct object as a supplement. Although this object comes between 如（奈）and 何, 如何 is still read いかん.

c. 年饑用不足如之何。(論・顏淵)=年饑じて用足らず之を如何せん。
   When the year is a famine year and resources are insufficient, what should I do about it?

d. 人而不仁如禮何。(論・八佾)=人にして仁ならずは禮を如何せん。
   If people do not have humanity, how can they observe the rites?

e. 廢兮廢兮茶何何。(史・項)=廃を廃若と奈何せん。
   Yü! Yü. What shall I do about you?
f. 言人之不善當如後患何。（孟·離下）=人の不善を言はば“後患”を如何すべき。
If you speak ill of people, what should you do about being disliked later?

6. 何以 "by what means?", "for what reason?", "in what respect?"

Japanese: なにをもって
The Japanese reading is rather mechanical. 何 is taken as the supplement of 以, the usual order being reversed because 何 is an interrogative word.

a. 何以報德。（論·意問）=何を以て徳に報いん.
With what should one repay kindness?

b. 如或知爾則何以哉。（論·進進）=如し爾と知るものやらば“則ち何を以てせんか.
If someone were to recognize you [by giving you an official position], what would you do about it?

c. 不為者與不能者之形何以異。（孟·梁上）=為さる者と能はさる者の形、何を以て異る.
In what respect do those who do not and those who cannot differ in form?

d. 孔文子何以謂之文也。（論·公治長）=孔文子は何を以て文と謂ふや.
For what reason was K'ung Wên Tsu called "Wên"?

e. 何以知之。（論·儒薈）=何を以て之を知る.
How do you know this?

7. 何 , 何為 "Why?"

i. 何 (何) = "Why?" "For what reason?" Japanese: なんぞ

a. 夫子何以自由也。（論·進進）=夫子何の自由を喩ふや.
Master, why did you laugh at Yü?

b. 子曰何晏。（論·子路）=子曰く“何を晏さや”.
The master said, "Why are you late?"

c. 子奚不為政。（論·為政）=子奚を政を為さる.
Why do you not engage in government?

d. 夫如是。奚而不憂。（論·意問）=夫如の如し。奚を憂はざる.
Since he is of such a character, why does he not lose [his state]?
When, as in example で, か or 何 is followed by the emphatic particle で, this particle cannot be rendered specifically in Japanese.

ii. 何為 "Why?", "For what purpose?" Japanese: なんですか

すれ is derived fromす = "to do." Although the Japanese reading of為 in the meaning of "to do," "to make" has now become standardized asなす; it was regularly readす in the Heian period. Notice that in this construction為 is not "on behalf of."

a. 何為我囚. (史. 派陰侯) = 何為れぞ我が貧も為る.

Why did you become my prisoner?

b. 先生何為出此言也. (孟・離上) = 先生何為れぞ此の言と出か.

Why do you make that statement, sir?

8. 何, 委, 悪, 安, 焉 "Where?" "Whither?" "Whence?" Japanese: いづく; いづれ

a. 牛何之. (孟. 杭上) = 牛何にて之く.

Where is the ox going?

b. 沛公安在. (史・項) = 沛公安に在る.

Where is the Duke of P'ei?

The above examples may also be read, 牛何にて之く. 沛公安に在る

c. 中尼焉學. (論・子張) = 中尼は焉に学べる.

Where did Chung Ni study?

d. 夫子惡乎長. (孟・公上) = 夫子は悪にか長せる.

Wherein do you excel, master?

e. 義自. (論・異・問) = 義自す.

Where have you come from?

9. 何 and its compounds.

i. 何 "How many?" Japanese: いく....か..., いく....ぞ(や)

a. 古來征戰幾人回. (王翰・汧州詞) = 古来征戰幾人が回へる.

From of old, going out to war, how many return?
b. 子来幾日矣。(孟：離上)子来ること幾日ぞ(や)。
   How many days is it since you came?

ii. 時何 = "How much?", "How many?"    Japanese: いくばく
   a. 如我能將幾何。(史：往陰候)＝我能の如きは能く幾何に将たる。
      How much can someone like me command?
   b. 受學幾何歳。(史：鳥鶴良公)＝學を受くること幾何歳ず。
      For how many years have you been receiving instruction?
   c. 漁者幾何家。(史：亀第)＝漁者は幾何家ぞ。
      How many households of fishermen are there?

10. 何時 = "When?"    Japanese: いつのときに
   a. 人死，一夜何時歸。(樂府：薤露歌)＝人死して一夜を支配は
      何時の時にか歸らん。
      Once people die and leave, when will they return?

X. Rhetorical Questions.

1. Although some classical Chinese rhetorical questions are recognizable as such by the
   use of such specialized words as 奪 or 喇, many are identical in form with genuine
   questions which expect an answer. The distinction depends on the context. In render-
   ing such rhetorical questions in Japanese, an attempt is made to make this distinction
   clear. This is done principally by the use of potential verb or adjective forms and
   of the interrogative particle よ in preference to も. Either a question requiring an
   answer "Yes" or "No" (page 41, section 1) or a specific question involving an inter-
   rogative word (page 44, section 3) may be a rhetorical question if the context requires
   it.

2. Yes/No form.
   i. Just as with genuine questions of this type, an interrogative final particle may or
      may not be used in Chinese. Where a particle of this type is used, it may be
      any of the particles mentioned in IX, 1. The particle も is, however, used far
more often in rhetorical questions than in genuine questions. Rhetorical questions of this type are very often in a negative form, although a negative form does not necessarily mean that the question is rhetorical.

a. 不仁者可與言哉。【孟・離上】= 不仁なる者は與に言ふべんや。
   Can one converse with one who is not benevolent!

b. 儘遠乎哉。【論・述而】= 儘遠がるや。
   Can benevolence be far away!

c. 有粟吾得而食諸。【論・顏淵】= 有栗りと雖も吾得で諸を食はんや。
   Though I were to have my tax grain, would I get any to eat!

d. 可不憚與。【孟・梁下】= 憔さるべんや。
   Should it not be done with circumspection!

ii. Although in "Yes/No" form, the following expressions may be taken as regularly indicating rhetorical questions.

a. 無乃爾是過與。【論・季氏】= 無乃爾過でるること無からんや。
   Is it not that you are mistaken? (i.e. You must be mistaken!)

   Here 無乃 indicates a rhetorical question.

b. 不亦樂乎。【論・學而】= 不亦樂しからずや。
   Is it not a delight!

   不亦 generally indicates that the question is a rhetorical one. Notice, however, that 不亦 does not have this force.

c. 敢不聴命。【左傳・昭公七年】= 敢べて命に聴はさらんや。
   Would I dare to disobey your command!

   Distinguish 敢不，which is always rhetorical, from 不敢～ (あへ～させず).

   Cf. page 22, section 2, iv, Example b.

3. Rhetorical questions involving an interrogative word.

i. Most of the questions in IX, 3-10 may be rhetorical if the sense demands it.

   Again Japanese attempts to distinguish rhetorical questions by the use of potential verb or adjective forms. If an interrogative final particle is supplied in the
Japanese や is used, but this is very often omitted. Some interrogative pronouns, adverbs etc. are given a special reading to indicate that the question is a rhetorical one.

ii. 誰 (Cf. page 45, section 4, i).
   a. 是可思也。締不可思也。(論。八佾) "是も思べべくんは。締れが思べべかうごらん。"
   If this is to be endured, what is not to be endured?

iii. 誰 (Cf. page 46, section 4, iii).
   a. 誰知之者。(史·項) "誰が之を知る者を。"
      Who would know about it!
   b. 吾之於人也。誰毁誰譽。(論·衛靈公) "吾の人に於けるや。誰をか毁り誰をか譽めん。"
      As regards my attitude to men, whom do I revile and whom do I praise!
   c. 空以自膏草野。誰復知之。(漢·許) "空しく自を以て草野に膏すも、誰が復之を知らん。"
      Were I ingloriously to anoint the grassy plain with my dead body, who would ever know of it!

iv. 何 (Cf. page 46, 4, iv).
   a. 内省不疚。何憂何怖。(論·顏淵) "内に省て疚しけらずんば。何をか憂へ何をか怖れん(や)。"
      If, upon examining one's inner self, there is nothing seriously wrong, what is there to worry about; what is there to fear!
   b. 天何言哉。(論·陽貨) "天をか言はんや。"
      Does Heaven say anything!
   c. 君子居之。何陋之有。(論·子罕) "君子に居る。何の陋しさことか之有るん。
      For a superior man to dwell amongst them; what is coarse about that!
      何...之有 read 何の...か之有るん regularly indicates a rhetorical question.
v. 如何 - 多何 (Cf. page 47, 5, ii).

When used in a rhetorical sense this is usually rendered as いかんぞ = "How?", "How on earth!" This rendering does not bring out the causative force of 如 (奈), but it makes it clear that the question is a rhetorical one.

a. 君臣之義如之何廢之。 (論 - 微子) = 君臣の義を如何ぞするの廢せん。

How can the obligations between ruler and minister be set aside!

b. 不能正其身, 如正人何。 (論 - 子路) = 共の身を正すこと能はすんば、人を正すを如何せん。

If you cannot correct yourself, how can you correct others!

c. 雖急不可以駄, 奈何棄之。 (史 - 項) = 急にして以て、駄すべを

raずと雖も奈何ぞ之を棄てんや。

Though you are in haste and cannot gallop on their account, how can you abandon them!

vi. 何以 (Cf. page 49, 6).

a. 何以異於人哉。 (孟 - 離下) = 何を以て人に異うらんや。

In what respect should I be different from other men!

b. 大車無軸, 小車無軸, 其何以行之哉。 (論 - 為政) = 大車に軸無く、小車に軸無くば、其れ何を以て之を行らんや。

A large carriage without a crossbar, or a small carriage without a swingle-tree; by what means can one drive them.

vii. 何, 奈, 胡, 何為 (Cf. page 47, section 7).

a. 子在, 回何敢死。 (論 - 先進) = 子在す, 回何を敢えて死せん。

While you, master, are alive, how could I, Hui, die!

b. 為暇治禮義哉。 (孟 - 走上) = 為暇を禮義を治むに暇あらんや。

What leisure have they to cultivate propriety and righteousness!

c. 吾何愛一牛。 (孟 - 走上) = 吾何ぞ一牛を愛む。

Why should I begrudge one ox!

1. 如正人何 may here also be read 如何ぞ人を正せん, which is more explicitly rhetorical. In the reading given above, however, the rhetorical force is quite clear from the sense.
d. 何為其莫知子也。（論·惠問）—何為歟其無子を知る莫さや。

    How can it be that no one understands you, master!

viii. 悪、安、憂。（Cf. page 50, section 8). Japanese form: いづくんぞ ——

        potential form (+や).

    Although いづくんぞ（=いづくにそ）is originally similar to the plain interrogative
    reading いづくにか，it is now used only to indicate a rhetorical question. Al-
    though いづく means "where?", notice that いづくんぞ does not necessarily refer
    to a location. （Cf. English "Wherefore?", "Wherewithal?").
    a. 割雞焉用牛刀。（論·陽貨）—雞を割くに焉ぞ牛刀を用ひん。

        Why use an ox-knife to cut up a fowl!
    b. 人小易大，彼惡知之。（孟·梁上）—小を以て大に易ぶ。彼之惡を知らん。

        You changed a larger thing for a smaller. How should they know [the reason
        for] it!
    c. 兜酒安足斅。（史·項）—兜酒安ぞ斅を為すに足らん。

        Why should I refuse a cup of wine!

4. Certain Chinese words are used to introduce a rhetorical question, but are not used
    to introduce a plain question. The two following are common words of this kind.
    (For other combinations with a specifically rhetorical force see page 52, section 2,
    ii.)
    i. 頃  —  Japanese form: あり —— potential form.

        あり introduces a rhetorical question expecting an (imaginary) negative answer.
        あり is probably related to なに "What?"
    a. 頃敢反乎。（史·項）—豊敢へて反かんや。

        How could they dare to rebel!
    b. 是豊水之性哉。（孟·告上）—是豊水の性ならんや。

        How can this be the nature of water!
    ii. 曾  —  Japanese form: すなはち —— potential form.

        曾 seems to carry the connotation, "Could one possibly ---?", "Could one
        ever -----!"  The Japanese rendering すなはち originally seems to have meant
"a point of time" (cf. page 62, section iv) and is based on the idea that 曾 is here equivalent to 即 or 則.

a. 曾謂泰山不如林放乎 (論.八佾) = 曾謂泰山林放に如かずと謂へらか
    Can one possibly imagine that the T'aе Mountain is not as good as Lin Fang!

b. 曾是以為孝乎 (論.為政) = 曾は是以孝と為へらか
    Could anyone possibly consider this to be filial piety!

Part III
COMPOUND SENTENCES

XI. Compound Sentences.

1. So far we have dealt with the internal structure of a single statement. In practice most communications consist not of unrelated statements, but of a series of connected statements. The connection may or may not be made explicit. Chinese tends to make the linkage between statements explicit less often than English does. Where English would link a number of statements into a compound (or complex) sentence by using conjunctions or forming subordinate clauses, classical Chinese often simply places them one after another, leaving it to the sense to make the connection clear. Chinese may also emphasize the relationship between two statements by the use of words like 而, 則, and so on.

Japanese uses verb forms to indicate the relationship of statements to one another. It does this very freely, so that statements are explicitly linked together more than in English and far more than in classical Chinese. Thus, Japanese sometimes seems to make the relationship between statements clearer than Chinese does. The following are some examples of how Japanese uses verb forms in this way.

a. 天寒大雨. 士卒凍餓 (史.頌) = 天寒く大いに雨ふ. 士卒凍餓す.
    The weather is cold, it is raining heavily and officers and men are freezing and starving.

Here linkage is indicated by all verbs except the last being in the continuative form.
b. 不連農時穀不可勝食也。《孟·梁上》〜農時に連は餓れは穀勝げて
食ふべかうざるなり。

If you do not conflict with the agricultural seasons, there will be more food than people can eat.

Linkage is indicated by a conditional verb form.

c. 夏禮吾能言之, 柴不足微也。《論·八佾》〜夏の禮吾能く之を言へども,
柴微とすると足らざるなり。

Although I could talk of the ceremonies of the Hsia dynasty, Chi is not sufficient evidence of them.

The type of linkage is indicated by the use of a concessive verb form.

d. 使民敬忠以勤, 如之何。《論·為政》〜民として敬忠にして以て勤め
しめんは、之を如何せん。

To make the people do their best in respect and loyalty, how should I do it?

The connection is indicated by a future verb form "in order to."

Since Japanese links statements by the use of verb forms rather than conjunctions, it is not rich in words which perform this function. Nara and Heian Japanese do not seem to have had independent conjunctions (接続詞) at all, although there were "conjunctive auxiliaries" (接続助詞). In those early days Chinese words like 而 seem to have been omitted in translation and they are still sometimes omitted. Later, the principle that each character should be read led to their being represented as a rule by adverbial expressions, such as derivatives of しか "thus" (しかうして、しかも、しかれども、etc.) and すなはち "thereupon." Since the relationship between statements is already indicated in Japanese by the form of the verb (or verbal adjective), these expressions often seem superfluous. In general, the Japanese rendering of conjunctions is not very satisfactory and is not a good indication of their functions in Chinese.

The following sections describe the way Japanese expresses these relationships, and are divided according to the type of relationship (e.g. co-ordinate, conditional, concessive, etc.).

By "neutral" relationship is meant the relationship between statements simply added together as in "East is east and west is west."

i. No Chinese conjunctions. Japanese continuative forms.

a. 割飢民食土卒食芋筍.軍無見糧。(史・項)＝割飢民食土卒食芋筍を食へ軍に見糧無し。

The year is a famine year, the people are poor, the troops are eating wild roots, and the army has no provisions on hand.

b. 父子不相見.兄弟妻子離散。(孟・梁上)＝父子は相見ず、兄弟妻子は離散す。

Fathers and sons do not see one another; elder brothers and younger brothers, wives and children are scattered.

c. 將軍戦河北.臣戦河南。(史・項)＝將軍河北に戦ひ臣は河南に戦へり

The general fought in Hopei while his humble servant fought in Honan.

The use of the perfect continuative 〜て form indicates a somewhat closer connection between the expressions so linked than does the looser plain continuative. The 〜て form is appropriate when the first action logically precedes the second. In practice, however, it is hard to make a hard and fast distinction between the plain continuative and the perfect 〜て form. Sometimes the latter will be used simply to break the monotony of a long run of plain continuatives or because the plain continuative form somehow sounds awkward. The following examples illustrate something of the difference between the two.

d. 藩遂拔釱斬守頭。(史・項)＝藩遂に釱を抜きて守の頭を斬る。

Chi then drew his sword and cut off the governor's head.

Drawing the sword must logically have been completed before he cut off the head.
e. 洗乃出誠著、持銳居外待。(今・顕)＝梁乃出誠で銳を銳め、
銳を銳して外に居て待たす。

Liang thereupon went out and warned Chi to take his sword, stand outside and wait.

Liang could not warn Chi until he had gone outside. Chi was to first take his sword, then stand outside and when he was already standing outside, wait.

The connection between warning Chi and what he warned him to do is of a rather different kind.

ii. ～而
Japanese form: perfect continuative (～して form).

iii. ～而
Japanese form: participle

The neutral connecting word 而 can be used to point up a range of relationships. It is rendered in various ways depending on the kind of relationship which it emphasizes. (See below, page 59, section 3; page 61, section 4.) When it indicates a non-specific relationship as English "and" does, it is normally omitted in translation, but the function of 而 in emphasizing the connection between two statements is represented by putting the verb of the preceding statement in a perfect continuative rather than the looser plain continuative form.

a. 葉甲曳兵而走。(孟・梁上)＝甲を葉て兵を曳いて走る。

They throw away their armor and run, trailing their weapons behind them.

b. 曲肱而枕之。(論・述而)＝肱を曲げて之を枕とする。

He bends his elbow and uses it as a pillow.

3. Adverse relationship.

By "adverse" relationship is meant the type of relationship indicated in English by "but" or "however." The Japanese way of showing this is to use a concessive verb form (See page 57, Example c).
i. ～而～  
Japanese form: しかも = "even so," "nevertheless."

a. 陛下有先聖之位而無先聖之名。(漢・公孫弘)～陛下は先聖の位有りて而も先聖の名無し。

Your majesty has the position of the former sages, but does not have the reputation of the former sages.

The tendency nowadays is to render the verb before 而 in a concessive form, e.g. 先聖の位有りて而も先聖の名無し  The しかも then becomes redundant and is usually omitted. Sometimes as in the following example, a final form is used, breaking the sentence into two.

b. 智伯亡後。而其臣欲為報讐。(史・豫譚)～智伯亡びて後無し。而も其の臣報讐を為さんと欲す。

Chih Pai has perished and has no posterity; nevertheless his minister wants to take revenge.

ii. ～然～  
Japanese form: しかれども = "Although it is so," "nevertheless."

a. 忠則忠也。然非禮也。(説苑・建本)～忠は則ち忠なり。然れども禮に非さんなり。

Loyalty is loyalty; but it is not courtesy.

iii. ～然而～  
Japanese form: しかりしかうして = "nevertheless."

a. 黎民不飢不寒。然而不王者末之有也。(孟・梁上)～黎民飢しうず寒えず。然而而著して王たらざる者は末だ之有さるなり。

His people will be neither starving nor cold, and in such a case it has never happened that the ruler was not a real king.

b. 樂以天下。憂以下。然而不王者末之有也。(孟・梁下)～楽あるに天下を以てし。憂ふるに天下を以てし、然而而著して王たらざる者は末だ之有さるなり。

Pleasure and sorrows are on an empire-wide basis, and in such a case it has never happened that the ruler was not a real king.

As in the above examples しかりしかうして is usually preceded by a continuative form. 然而 may also be read がくのごとくにして "such being the case."

By "consequential" relationship is meant the kind of sequence indicated in English by such expressions as "and then," "and so."

i. ～而～  Japanese form: しかうして "such being the case," "thus," preceded by continuative form.

a. 漢有天下大半而諸侯皆附之。(史·項)=漢は天下の大半を有ち而うして諸侯皆之に附く。

Han possessed the greater part of the empire, and so the barons attached themselves to him.

b. 勞苦而功高。(史·項)=労は苦しく而うして功は高し。

His labors were grievous and so his merit is high.

c. 上下交征利而國危。(孟·梁上)=上下交利争して而うして國危し。

High and low scramble for profit and so the country is in danger.

ii. ～然後～ ～而後～  Japanese form: しかるのち "after this," "after so doing," preceded by a continuative form.

a. 權然後知軽重。度然後知長短。(孟·梁上)=権して然る後軽重を知る度して然る後長短を知る。

It is only after weighing that we know the weight, it is only after measuring that one knows the length.

Japanese does not have a verbal distinction between weighing and measuring and so both 權 and 度 come out as はかる, to weigh or measure. This sort of thing is not too infrequent and sometimes rather spoils the point of the Chinese.

b. 國人皆曰賢然後榮之。見賢焉然後用之。(孟·梁下)=國人皆賢 然りと曰ひ然る後之を栄し 賢なるを見て然る後之を用ぶ。

Only after the people of the country have all said that he is wise, consider him; and only after seeing that he is wise, employ him.

焉 was omitted in this translation, but it could have been read これに "in him."

1. Also read 上下交 利を征ち(而ち)國危し. The difference in meaning is slight.
c. 賢者而後樂此。(孟·梁上)＝賢者にして而後此れを楽む。

It is only when one is a wise man that one enjoys these things.

while is sometimes read しかうしてのち.

iii. ～因～
Japanese form: よりて(よって) preceded by continuative form.

The reading よりて is derived from よる, the reading of 因 as a verb meaning "to depend on," "to follow from." As a conjunction, however, 因 usually means "and then," "and so," or sometimes not much more than "and."

a. 沛公起如廁因招樊噲出。(史·項)＝沛公起ちて廁に如き因て
樊噲を招きて出をしむ。

The Duke of P'ei got up to go to the latrine and then beckoned Fan K'uai to come out.

iv. ～乃～, ～廁～, ～則～
Japanese form: すなはち "thereupon."

The Japanese word すなはち originally meant a "point of time," "at that moment."
It was probably first used to translate 即, but is now used also for 乃, 廁, and 則. These words carry a variety of connotations in Chinese which is not adequately represented by the standard renderingすなはち. These connotations are expressed by the Japanese verb form (hypothetical or concessive) andすなはち is really redundant in Japanese. The two statements linked may be found separated in Japanese by the former ending in a final verb form.

a. 左乃陷大澤中。(史·項)＝左すれば乃ち大澤の中に陷る。
He went to the left and thereupon fell into the Ta-tsê marshes.

左すれば literally means, "when he went to the left."

b. 漢王使人問問之。乃項王也。(史·項)＝漢主人をして間かに之を問
はしむれば乃ち項王なりき。

The king of Han had someone inquire about him secretly, and it thereupon turned out to have been King Hsiang.

c. 上以為然,竟姦解。(漢·史丹)＝上以て然りと為す姦を解す.
The Emperor thought that it was so and his misunderstanding was thereupon cleared up.
d. 東陽少年……欲置長。無適用。乃請陳嬰。(史·項)＝東陽の少年……
長を置くと欲する前に適するものが無し。乃ち陳嬰に請ふ。

The youths of Tung-yang—wished to appoint a leader. They had no one suited to their needs and so they asked Ch'en Ying.

5. Additional relationship.

By "additional" relationship is meant the sort of reinforcing of one statement by another indicated in English by such expressions as "not only—but also," "and furthermore," "and what is more," and so on.

i. "Not only—but also."

As in English the first statement is introduced in Chinese by an expression meaning "not only." Common expressions of this type with their Japanese renderings are as follows:

非徒 (非独, 非特, 不特) = ただに ..... のみにあらず
不徒 (不特, 不惟, 不但) = ただに ..... のみならず
非獨 = みとり ..... むのにあらず
不獨 = みとり ..... のみならす

Again as in English, the second statement includes an expression meaning "but also" such as the following.

又 = また
而 = しかしそうしてまつ
且 = かつ
而且 = しかしそうしてかつ

非徒無益而又害之。 (孟·公上) = 徒に益無きにのみに非らず。又之を害す。

It not only does no good, but is even harmful to it.

Notice that 徒 requires the two Japanese words ただ "just" and のみ "only."

In this example 而 is not read at all.

b. 非獨賢者有是心也。人皆有之。 (孟·告上) = 獨賢者ののみ是の心有るに非ざるなり。人皆之有り。

It is not only the wise who have this spirit; all people have it.
Those who established great projects of old not only had surpassing genius but also invariably had an enduring and unshakeable resolve.

ii. An intensified kind of additional relationship can be expressed by the use of a rhetorical question introduced by これ read いはんや "Shall I mention." When it appears in the form 而況 it is read いはんや . In the standard Japanese translation the "object" supplement of これ follows いはんや (reversing the usual Japanese order) and is followed by the appropriate indicator を . The rhetorical question introduced by これ is usually concluded with 也 or 乎 , read in Japanese as や . Japanese often introduces も or すら = "even" in the sentence preceding. 况.

a. 此句他人尚不可聞。況僕心。乎。(白居易·興微之書)=此句は他人
すら尚聞くべ明顯く。況なんじ僕の心をや。

This verse even others may not hear [unmoved]. Need I speak of my own feelings!

b. 吾未聞枉己而正人者也。況眾以正天下者也。(孟·公下)=吾未だ己
を枉げて人を正す者を聞かず。況なんじを枉かじめて天下を正す者をや。

I have never heard of anyone setting others straight by warping himself—to say nothing of anyone setting the Empire straight by shaming himself!

c. 仁智周公未之盡也。而況於正乎。(孟·公下)=仁智は周公も未だ之を
盡させるなり。而ると況なんじに於てをや。

If the Duke of Chou was not completely benevolent and wise, how much less can your majesty be expected to be so!
XII. Qualifying relationships.

Although it is hard to draw a distinction in Chinese between co-ordinate and sub-ordinate relationships, some statements qualify others rather than simply add to them. The qualification may be temporal, conditional, or concessive. The type of qualification is usually clear, but it may be pointed up by the use of a particular word.

1. Temporal qualification.

i. No indicator. Japanese supplies an indicator.

a. 范增行未至彭城，疽發背而死。(史·項) = 范增行き未へ彭城に至らずるときに，疽背に発して死す。

Fan Tsêng went, but had not yet reached P'êng-Chêng when an ulcer broke out on his back and he died.

Here Japanese supplies とき "time." Preceded by an attributive form it means "at the time when---." Some schools did not supply this, but broke the sentence into two. (E.g. 至らず....) Such readings are inaccurate but may still be found.

ii. 時 or similar temporal indicator. Japanese form: とき (or appropriate equivalent) preceded by attributive form.

a. 沛公居山東時，好於財貨。(史·項) = 沛公山東に居りし時，財貨を好る。

When the Duke of P'ei was east of the mountains, he was covetous of wealth and goods.

b. 當此時，趙歇為王。(史·項) = 此の時に當り，趙歇王たり。

At this time Chao Hsieh was a king.

Notice 王たり (not 王と為る "became a king") because he already was a king.

2. Conditional qualification.

i. No Chinese indicator. Japanese form: conditional or hypothetical form.

a. 今譜弗取，後必悔之。(史·項) = 今譜して取らずば，後必させりと悔ひへり。

If now you let him go and do not take him, later you will certainly regret it.

1. Some may like to think of the qualifying clause as a complete topic (Cf. page 69, section 1, below) about which the following (or "comment") statement has something to say.
b. 不如此天子不尊宗廟不安。 (漢-亜錯) は此くの如くならすは "天下尊はず 宗廟不安はず。"

If it is not like this, the emperor is not revered and the mausolea of the ancestors are not at rest.

c. 不違農時穀不可勝食也。 (孟-梁上) は農時を違えば穀勝けて食べべからざるなり。

If you do not conflict with the agricultural seasons, there will be more food than people can eat.

In the above examples the negatives は and て are sufficient indication of the conditional sense in the Chinese.

ii. Chinese may point up the relationship by the use of such words as 皆 (そう) "then" or 斯 (これに) "thus." Such words are not really necessary in Japanese, since the conditional or hypothetical verb form makes the relationship clear. They are nevertheless translated more or less mechanically on the principle that every character should be read.

a. 人死則曰非我也 歳也。 (孟-梁上) 人死すれば "則ち曰く非ず 歳なりと。"

If people die then you say, "It is not I; it is the year!"

b. 王無罪歳 斯天下之民至焉。 (孟-梁上) は王罪を罪すること無ければ "斯に天下の民至らん。"

If you majesty does not blame the year, the people of the world will come.

iii. The conditional nature of the relationship may be still further emphasized by the use of a word such as 亦 , 如 , 即 , (all read もし) or 句 (read いやしくも) in the qualifying clause. Both もし and いやしくも mean "possibly."

a. 王若隠其無罪而就死地則牛羊何擇焉。 (孟-梁上) は王若し其の罪無くして死地に就くを隠ばれば "則ち牛羊何を擇ばん。"

If your majesty was pained at their going off to the place of death without being guilty, then why were you choosey as to whether they were oxen or sheep?

(for なんぞ see page 54 section 3, vii, above).
b. 如有不嗜殺人者,則天下之民皆引領而望之矣。(孟·梁上)＝如し人を
殺することを嗜むざる者有は、則ち天下の民皆領を引きて之を望まん。

If there existed someone who did not delight in killing people, then the people
of the world would look to him with outstretched necks.

c. 即不能,諸侯庸是而東。(必願)＝即し能はすばやず、諸侯吾が庸を示して東とな

If we cannot, the barons will take our followers prisoner and go east.

d. 荀無恒心, 放肆邪成, 無不為已。(孟梁上)＝苟も恒心無ければ、
放肆邪成, 為さざる無, きのみ。

If they do not have steadfast hearts there just is not anything that they will
not do in the way of unbridled license.

e. 荀富貴,無相待。(史·陳涉世家)＝苟も富貴なるとも、相待るる
こと無けん。

Even if I should become rich and high ranking, I will not forget you.

iv. The causative indicator 使 may be used in a conditional sense analogous to the
English "Let A equal B; then---." An attempt may be made to preserve this
construction in Japanese (Example a); or it may be rendered more freely in a
form similar to example b, above.

a. 使爾多財、吾為爾宰。(史·孔子世家)＝爾財多からしむれば、吾爾の宰と為うん

Should you become wealthy, I will become your steward.

b. 使汝狗白而往, 黒而來, 子豊能不怪哉。(韓非子·說林)＝使し
汝が狗白くて往き黒くて来らば、子豊能く怪ざらんや。

Suppose that your dog were to go out white and come back black; how could
you fail to think it strange?

(For 豊 see page 55, section 4, ii, above).

v. 皆

Although basically an emphatic negative rather than a specifically conditional word,
皆 usually indicates a negative condition. When the meaning is "If it were not
for---," "But for---," it is read なかなか is 1 = "If there had not been---" (Example a). If the meaning is "Even if there had not been---," it is read なきも = "Even without---" (Example b).

a. 微管仲，吾其被髪左袖。（論·観問）=管仲微せば，吾其被髪を
被り袖を左にせん。
If it had not been for Kuan Chung we would be wearing our hair unbound and
fastening our clothes on the left [like barbarians].

b. 微子之言，吾亦疑之。（史·伍子胥）=子の言微きも，吾も亦之を疑ふ。
Even if you had not said anything, I would still be suspicious of him.

vi. 自非 ～
Japanese form: にあらずるよりは
This expression meaning "If it were not---," "Unless it be---" is rendered lit-
erally in Japanese. The result is hardly Japanese but has become conventional.

a. 自非王子晉，誰能常美好。（阮籍·詠懷詩）王子晉に非ざるよりは，
誰か能く常に美好なるべき，
Unless it be Wang Tzū-chin, who could always be beautiful and good?

3. Concessive qualification.

i. A concessive meaning may be clear without any specifically concessive word.
The relationship is made clear in Japanese by the use of a concessive verb form
(e.g. page 32, section 1, Example c). Frequently, however, Chinese does use a
specifically concessive word such as 雖〜 "Although---" or 縱〜 "Even sup-
posing---." These are rendered in Japanese as follows.

ii. 雖〜
Japanese form: といえども "Though one may say that---"

a. 雖淵雖篤學，附驥尾而行益顯。（史·伯夷）=淵篤く學べりと
雖も，驥尾附して行ぶ益ぐ顯る。
Although Yen Yuan was a deeply learned man, by hitching his wagon to a star
his conduct displayed itself all the more.

The sign も means "Repeat the previous character."

1. Sometimes contracted to ながっせば".
b. 雖急不可以馬,奈何棄之。(史·項) ～急にして、何て馬を捨つべきかと雖も、奈何を棄てむ。

Although you are in a hurry and cannot gallop because of them, how can you abandon them!

c. 相如雖驚,獨畏廉將軍哉。(史·廉) ～相如驚なりと雖も、獨廉将軍を畏れんや。

Although I, Hsiang-ju, may be dull-witted, am I the one to be afraid of General Lien.

iii. ～

Japanese form: たとひ ～しても "Even supposing that---,"

a. ～

Even supposing that the elders of Chiang-tung were to make me a king out of pity, how could I face them?

XIII. Summarizing Words and Phrases.

The connection between statements may be made by using a word or phrase (usually demonstrative) to summarize a preceding statement and indicate its relationship to another statement. These summarizing words are often used where the statement to be related is long and involved. Many kinds of relationship can be indicated in this way. In Japanese the statement to be linked is usually rendered in the form of an independent statement and the summarizing words are translated literally. The result is something hardly Japanese.

1. Topic + comment.

i. 此 ～

Japanese form: これ

a. 宠有肥肉,閑有肥馬,民有飢色,野有餓莩。此率獸而食人也。(孟·梁上) ～宠に肥肉有り、閑に肥馬有り、民に飢色有り、野に餓莩有は

In the kitchen there is fat meat, in the stables there are fat horses, [but] your people have the look of hunger and on the moors there are those who have died of famine. This is leading on beasts to devour men.
b. 殻與魚鱉不可勝食，材木不可勝用。是便民養生養死無憾也。（孟•梁上）=殻と魚鱉と勝けて食ふべからず，材木勝けて用ふるべからざるは，是れ民を生を養ふ死を養ふして憾無からしむるなり。

When grain and fish and turtles are more than can be eaten, and when there is more timber than can be used, this enables the people to nourish the living and bury the dead without regrets.

In Example b the "topic" statement is translated as a noun clause instead of as the more usual independent sentence as in Example a.


This construction forms a sort of noun clause which may be the topic of a sentence.

a. 民之歸仁也，猶水之就下。（孟•離上）=民の仁に歸するや，猶水の下きに就くかことし。

The turning of the people to benevolence is just like the way water moves downward.

b. 烏之將死，其鳴也哀。人之將死，其言也善。（論•泰伯）=鳥の将に死せんとするや，其の鳴くや哀し。人の将に死せんとするや，其の言ふや善し。

When birds are about to die, their singing is pitiful; when people are about to die, their sayings are good.

2. Qualifier + verb.

i. 以是～，以是～.  Japanese form: これもあって

a. 以是知其能。（史•項）=是を以て其の能を知る。

By this means he knew their abilities.

b. 項梁以此奇項籍。（史•項）=項梁此を以て項籍を奇とす。

On account of this Hisiang Liang considered Hisiang Chi to be out of the ordinary.

3. Consequential relationship.

i. 是以～，是用～.  Japanese form: こをもって "For this reason."

These are read こをもって to distinguish from 以是，以此 read こをもって.

(See 2, i, above.)
Having seen them alive he cannot bear their dying; having heard their voices he cannot bear to eat their flesh. For this reason the superior man puts the kitchen at a distance.

Kung Ao led his troops to attack Nan Chün and his meritorious deeds were many. Therefore he created Ao King of Lin Chiang.

Actually I could not bear the way they were trembling like innocent people on the way to the place of death. For this reason I changed them for sheep.

His attendants all wept, and none of them could look up at him. Thereupon King Hsiang mounted his horse and rode off.

Now why is it that kindness is sufficient to extend to birds and beasts, but merits not enough to get as far as the hundred families? If such is the case, then ---- the reason why the hundred families are not protected is that you do not use your kindness.
ii. 不然～不者～，否則～  Japanese form: しからずんは

a. 此沛公左司馬曹無傷言之。不然籍何以至此。 (史・項)＝此沛公の左司馬曹無傷之を言ふ、然らずんは籍何と以て此に至らん。

It was the Duke of P'ei's Left Master of the Horse, Ts'ao Wu-shang, who said this. Otherwise, how could I, Chi, have come to such a conclusion!

b. 撃沛公於坐殺之。不者若屬皆且為所虜。 (史・項)＝沛公を坐に撃ちて之を殺せ、不者、若の属皆且に虜とする所と為らんとす。

Strike Duke P'ei in his seat and kill him. Otherwise your followers are all going to be taken prisoner.
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やいなや
43.

やすし
31. 34. 35.

ややもすれば
29.

ややもすればすなはち
29.

ゆきに
71.

ゆえん
14.

よく
13. 19. 24. 25. 43. 51.
57. 67. 68. 71.

よって
71.

より
2. 5. 6. 50.

より（比較）
7. 8. 31. 46.

よりて
62.

よろしく…ねからず
30.

よろしく…べし
19. 30

らる、らるる
7. 71.