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A

JAPANESE-ENGLISH

AND

ENGLISH-JAPANESE

DICTIONARY.

BY

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THIRD EDITION.

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PREFACE.

During the fourteen years which have elapsed since the publication of the last edition of this Dictionary, the Author has kept it constantly before him, correcting errors, improving and enlarging the definitions, and adding new words and illustrations, according as his time and other important engagements allowed him. But owing to the amazing changes and rapid advancement of the Japanese in every department, he has found it difficult to keep pace with the corresponding advance of the language in the increase of its vocabulary. He has endeavored, however, to collect these words, examine, classify and define them. Many, no doubt, have escaped his notice. Still there is an addition of more than ten thousand words to the Japanese and English part. He might have increased this number by almost as many more, had he thought proper to insert the purely technical terms belonging to the various branches of medicine, chemistry, botany, etc., etc., each of which should have a separate work especially devoted to it. He had to draw a line somewhere, and has limited himself to such words only as are in popular and general use. Most of these words are of Chinese derivation.

He has also inserted all the archaic and now obsolete terms found in the *Kojiki*, *Manyōshu*, and the *Monogataris* which have come under his notice, hoping thereby to aid those who may desire to read these ancient books. To distinguish these words he has marked them with a dagger (†).

Though somewhat against his own judgment, but with an earnest desire to further the cause of the Romajikwai, he has altered to some extent the method of transliteration which he had adopted in the previous edition of this work, so as to conform to that which has been adopted by this society. These alterations are few and are fully explained in the Introduction.

The English and Japanese part he has also carefully revised, corrected and considerably enlarged.

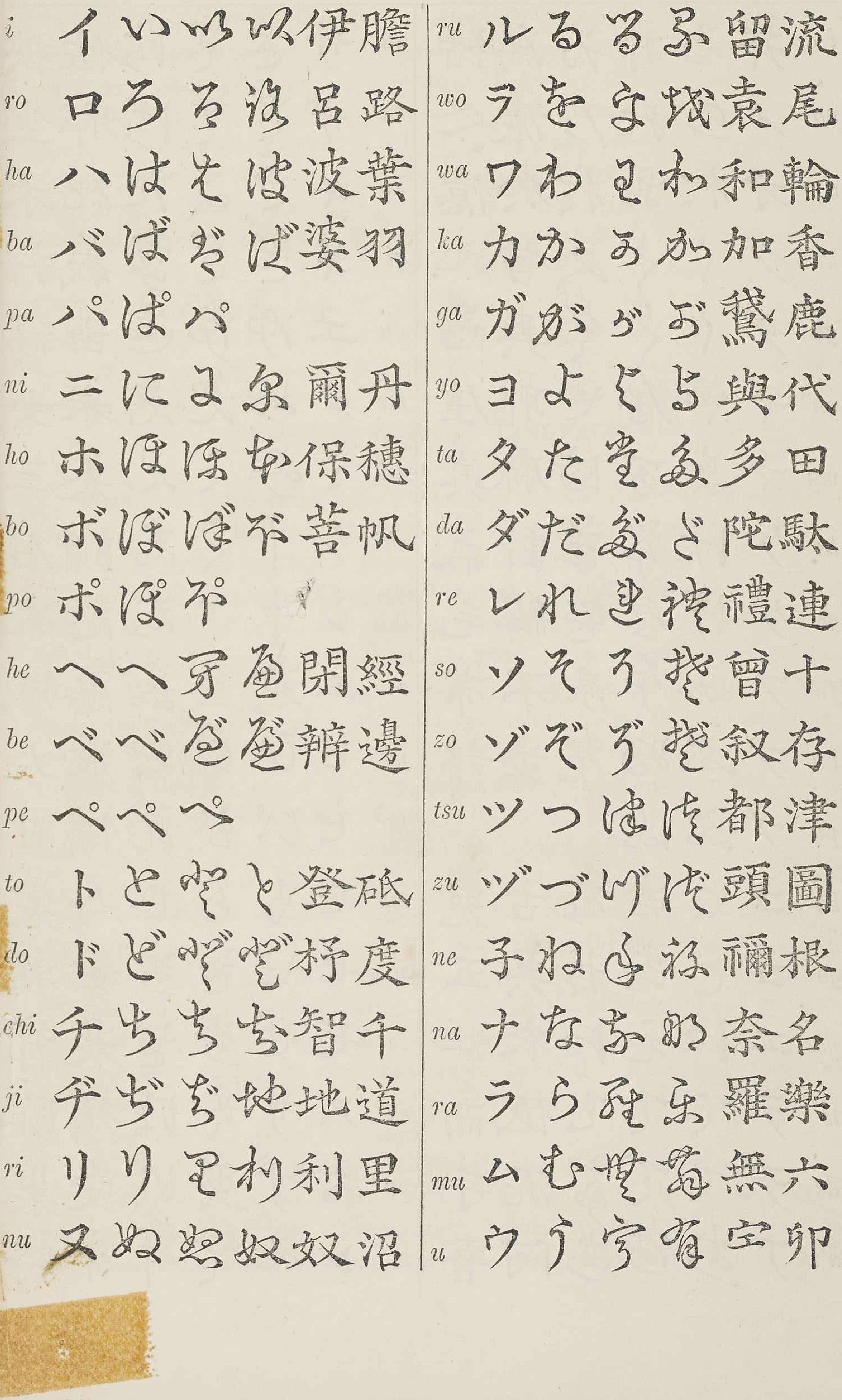
With all his care and effort the author finds typographical errors have passed here and there undetected, especially among the Chinese characters. They are not many, however, and he comforts himself with the reflection that it is not human to be perfect, nor to produce a work in which a critical eye can detect no flaw.

The Author commits his work to the kind forbearance of the public. Advancing age admonishes him that this must be his last contribution to lexicography. He has done his best under the circumstances. He has laid the foundation upon which others may build a more complete and finished structure; and he is thankful that so much of the work has been given him to do.

The Author cannot take his leave without thanking his many friends who have encouraged him and sympathized with him in his work; especially Rev. O. H. Gulick of Kōbe, and W. N. Whitney, M.D., Interpreter to the U. S. Legation, who have kindly rendered him no little aid. But above all others is he indebted to Mr. Takahashi Goro, whose assistance throughout has been invaluable.

J. C. H.

Yokohama, June, 1886.



i	イ	い	伊	膽
ro	ロ	ろ	呂	路
ha	ハ	は	波	葉
ba	バ	ば	婆	羽
pa	パ	ぱ		
ni	ニ	に	爾	丹
ho	ホ	ほ	保	穂
bo	ボ	ぼ	菩	帆
po	ポ	ぽ		
he	ヘ	へ	閉	經
be	ベ	べ	辨	邊
pe	ペ	ぺ		
to	ト	と	登	砥
do	ド	ど	杼	度
chi	チ	ち	智	千
ji	ヂ	ぢ	地	道
ri	リ	り	利	里
nu	ヌ	ぬ	奴	沼
ru	ル	る	留	流
wo	ラ	を	袁	尾
wa	ワ	わ	和	輪
ka	カ	か	加	香
ga	ガ	が	鵞	鹿
yo	ヨ	よ	與	代
ta	タ	た	多	田
da	ダ	だ	陀	駄
re	レ	れ	禮	連
so	ソ	そ	曾	十
zo	ゾ	ぞ	叙	存
tsu	ツ	つ	都	津
zu	ヅ	づ	頭	圖
ne	子	ね	禰	根
na	ナ	な	奈	名
ra	ラ	ら	羅	樂
mu	ム	む	無	六
u	ウ	う	宇	卯

i	井	る	井	為	爲	猪	*sa*	サ	さ	き	は	佐	狭
no	ノ	の	比	乃	濃	之	*za*	ザ	ざ	ぎ	ば	邪	坐
o	オ	れ	お	於	於	億	*ki*	キ	き	き	ひ	紀	木
ku	ク	く	く	く	苦	九	*gi*	ギ	ぎ	ぎ	び	義	杵
gu	グ	ぐ	ぐ	ぐ	具	愚	*yu*	ユ	ゆ	ゆ	ゆ	由	湯
ya	ヤ	や	屋	久	耶	屋	*me*	メ	め	め	め	米	女
ma	マ	ま	万	ぐ	麻	真	*mi*	ミ	み	み	み	美	三
ke	ケ	け	家	せ	計	氣	*shi*	シ	し	し	し	師	石
ge	ゲ	げ	家	は	解	毛	*ji*	ジ	じ	じ	じ	慈	次
fu	フ	ふ	布	家	不	布	*e*	エ	え	え	え	恵	穢
bu	ブ	ぶ	部	ば	歩	部	*hi*	ヒ	ひ	ひ	ひ	飛	火
pu	プ	ぷ	ぷ				*bi*	ビ	び	び	ぶ	備	日
ko	コ	こ	古	古	古	兒	*mo*	モ	も	も	ま	母	裳
go	ゴ	ご	ご	ご	呉	五	*se*	セ	せ	せ	せ	世	瀬
ye	エ	え	え	に	衣	江	*ze*	ゼ	ぜ	ぜ	ぜ	是	背
te	テ	て	て	て	低	而	*su*	ス	す	す	す	須	酢
de	デ	で	で	で	泥	手	*zu*	ズ	ず	ず	ず	受	巣
a	ア	あ	あ	あ	阿	吾	*n*	ン	ん	ん	ん	牟	將

INTRODUCTION.

CHINESE WRITTEN LANGUAGE.

There is but little doubt that, previous to the study of the Chinese written language, and the introduction of Chinese literature into Japan, the Japanese possessed no written language or characters of their own.

According to Japanese history, the first teacher of Chinese was ATOGI (阿屠岐), a son of the King of Corea, who came on an Embassy to the Court of Japan in the 15th year of the Emperor ŌJIN, about A.D. 286. He remained but one year, and at his instigation, WANI (王仁) was invited to Japan from Corea to teach Chinese. He arrived the following year. About the nationality of WANI there is some dispute; but the best authorities regard him as a Corean, others as a Chinese from the kingdom of Go (吳), one of the three states which, from A.D. 222 to 280, included in its territory part of Fokien and most of the eastern provinces of China. It was thus that what is called the *Go-on* (吳音) was brought to Japan.

From this time the Chinese classics, and literature in all its branches, gradually became the study of the higher classes,—of the nobles, military class, priests, and physicians,—and extended more or less even among the farmers and merchants. Education consisted in learning how to read and write Chinese. This has had more influence than all others in directing and shaping the development and civilization of a people, peculiarly impressible, inquisitive, and ready to imitate and adopt whatever may conduce to their own aggrandizement. Thus from China were derived the knowledge of agriculture, manufactures, the arts, religion, philosophy, ethics, medicine and science generally.

The Chinese written language, without affecting at all the grammatical structure of the native language, has been a vast treasury from which to draw and enrich it with words in every branch of knowledge. Perhaps the great advantage of having such materials at hand from which to form new combinations was never more

apparent than at the present time, when the study of western science and institutions, necessitating a new and copious nomenclature and technology, has been entered upon with such avidity. The Chinese ideographs have been found equal to the need. With the aid of these, a new nomenclature in all departments of knowledge is rapidly forming, quite as expressive and appropriate as the words which have been introduced into the English language from the Greek and Latin, to which languages, in their influence upon the Anglo-Saxon and English mind and philosophy, the Chinese written language bears a wonderful resemblance.

Only the highest style and smallest part of Japanese literature is written in pure Chinese. The largest part, and that intended for the general reader, is written in a mixture of Chinese and Japanese *Kana*, called *Kana-majiri*, in which a large proportion of words, the agglutinating particles, and grammatical structure, are purely Japanese. Below this, there is yet a style of literature written in the *Hira-kana*, without any, or a very slight mixture of Chinese.

The Chinese spoken language has never been current in Japan. But in the language of the learned classes and officials, words derived from the Chinese abound; and from a false affectation of learning the preference is generally given to such words, even when, in their own more beautiful native tongue, synonymous words exist. The native Japanese language seems to be spoken with greater purity by the women than by any other class.

KAN-ON.

If the Japanese had confined themselves to one system of phonetics for the Chinese characters, the study of the language would have been much simplified, at least to the foreigner. But, besides the *Go-on* mentioned above, and after it had been current some 320 years, another system called the *Kan-on* (漢音) was introduced in the 15th year of the reign of the Emperor Izuiko, about A.D. 605, by some five Japanese students who had spent a year at (*Chō-an*) (長安), then the seat of government of the Zui dynasty, now Singan, the capital of the province of Shensi. The *Kan-on* has gradually supplanted the *Go-on*, being now, for the most part, used by the literary and official classes. The *Go-on* is still used by the Buddhist, and is the most current pronunciation of Chinese words in the common colloquial. Neither system, however, has been exclusively used to the rejection of the other; long custom and usage seems to have settled and restricted their use to particular words. In the formation of new words and scientific terminology, the *Kan-on* is now exclusively used. There is still another and more recent system of sounds for the Chinese characters, called the *Tō-on* (唐音), which resembles the present Mandarin sounds; but this is little used.

JAPANESE SYLLABLES.

The Chinese characters in their entirety were the first symbols employed by the Japanese in writing their native tongue. These characters were used phonetically, each standing for the sound of a Japanese syllable, sometimes for a word. In this way it happened that the Japanese letters, instead of an alphabetic, took a syllabic form. The most ancient books, as the *Kojiki* (古事記), which dates from A.D. 711, and the *Manyōshu* (萬葉集), some fifty years after, were written in this way.

The first effort to do away with these cumbersome characters, and simplify their letters, gave rise to the *Kana*, a contraction of *Kari-na* (假名), signifying borrowed names. The *Kata-kana* (片假字), or side letters, are the oldest and most simple. They are said to have been invented by KIBI DAISHI, a man of high rank in the Court of the Emperor KŌJIN, who died A.D. 776. They are derived from the Chinese characters, where, instead of the whole, only a part of the character is used; as, イ from 伊, ロ from 呂, ホ from 保. Sometimes the whole character is used; as, チ for 千. But these characters being separated, and not admitting of being run into each other as a grass hand, they have been little used, except in dictionaries, books intended for the learned, or to spell foreign names.

The *Hira-kana* (平假字), or plain letters, are also Chinese characters written in a running or grass hand, and more or less contracted. Thus, ゆ is the grass hand of 由, あ of 安, え of 遠. They are said to have been invented by KŪHAI, a Buddhist priest, better known by his posthumous name of KŌBŌDAISHI, who died in the 2nd year of the reign of the Emperor JIMMYŌ, A.D. 835. This man is also said to have arranged the syllables in their present order of *i*, *ro*, *ha*, forming them into a stanza of poetry.

If the Japanese had confined themselves to a certain number of fixed symbols to represent their syllables, the labor of acquiring a knowledge of their written language would have been comparatively easy; but having such a wide field in the Chinese ideographs from which to select, they have multiplied these symbols, making that which should be simple and plain, complex and confusing, to the great annoyance and trouble of all learners, and not unfrequently even perplexing themselves. A great change, however, in this respect has been produced by the use of movable metallic types in printing and the abandonment of the old method of printing on blocks. The forms of the *Hiragana* syllables have consequently been reduced to two or three varieties.

THE JAPANESE SYLLABARY.

The Japanese syllabary consists of seventy-two syllabic sounds, and including the final ン, of seventy-three. Among these there are several having the same sound; as, イ and ヰ, エ and ヱ, ヲ and オ, ジ and ヂ, ヅ and ズ. If these be deducted it leaves sixty-eight distinct sounds.

These are divided by the Japanese into 47 pure (*Sei-on* 清音) and 20 impure (*Daku-on* 濁音) syllables, not including the final ン. To express these syllables they employ 48 characters, represented in the following diagram, where the syllables are arranged in their proper order, beginning at the left and reading across the page :—

イ *i*	ロ *ro*	ハ *ha*	ニ *ni*	ホ *ho*	ヘ *he*	ト *to*	チ *chi*
リ *ri*	ヌ *nu*	ル *ru*	ヲ *wo*	ワ *wa*	カ *ka*	ヨ *yo*	タ *ta*
レ *re*	ソ *so*	ツ *tsu*	ネ *ne*	ナ *na*	ラ *ra*	ム *mu*	ウ *u*
ヰ *i*	ノ *no*	オ *o*	ク *ku*	ヤ *ya*	マ *ma*	ケ *ke*	フ *fu*
コ *ko*	エ *e*	テ *te*	ア *a*	サ *sa*	キ *ki*	ユ *yu*	メ *me*
ミ *mi*	シ *shi*	ヱ *ye*	ヒ *hi*	モ *mo*	セ *se*	ス *su*	ン *n*

The impure syllables are formed from the pure, by softening the initial consonant for the sake of easy pronunciation, or in writing Chinese sounds. In writing them they use the same characters, with two dots or a circle over the right shoulder, as seen in the following diagram :—

ha ハ	*ho* ホ	*he* ヘ	*to* ト	*chi* チ	*ka* カ	*ta* タ	*so* ソ	*tsu* ツ	*ku* ク	*ke* ケ	*fu* フ	*ko* コ	*te* テ	*sa* サ	*ki* キ	*shi* シ	*hi* ヒ	*se* セ	*su* ス
ba バ	*bo* ボ	*be* ベ	*do* ド	*ji* ヂ	*ga* ガ	*da* ダ	*zo* ゾ	*zu* ヅ	*gu* グ	*ge* ゲ	*bu* ブ	*go* ゴ	*de* デ	*za* ザ	*gi* ギ	*ji* ジ	*bi* ビ	*ze* ゼ	*zu* ズ
pa パ	*po* ポ	*pe* ペ									*pu* プ						*pi* ピ		

In books these marks to designate the impure sounds are often omitted ; it being taken for granted that the reader knows for himself when a syllable is to take this sound.

Another arrangement of their syllables, which is more ancient than the *i*, *ro*, *ha* method, and to which the Japanese are very partial, is that according to the five vowels, called the *Go-jū-on*, or *I-tsura no on*, or the fifty sounds, as follows :—

ア *a*	カ *ka*	サ *sa*	タ *ta*	ナ *na*	ハ *ha*	マ *ma*	ヤ *ya*	ラ *ra*	ワ *wa*
イ *i*	キ *ki*	シ *shi*	チ *chi*	ニ *ni*	ヒ *hi*	ミ *mi*	イ *i*	リ *ri*	ヰ *i*
ウ *u*	ク *ku*	ス *su*	ツ *tsu*	ヌ *nu*	フ *fu*	ム *mu*	ユ *yu*	ル *ru*	ウ *u*
エ *e*	ケ *ke*	セ *se*	テ *te*	ネ *ne*	ヘ *he*	メ *me*	エ *ye*	レ *re*	エ *e*
オ *o*	コ *ko*	ソ *so*	ト *to*	ノ *no*	ホ *ho*	モ *mo*	ヨ *yo*	ロ *ro*	ヲ *o*

To complete this table the syllables イ, ヲ, and エ have to be repeated.

ORTHOGRAPHY

In transliterating the Japanese sounds into the Roman letter, the following system has been adopted in this work:—

a has the sound of *a* in *father*, *arm*.

e has the sound of *ey* in *they*, *prey*.

i has the sound of *i* in *machine*, *pique*, or like the sound of *e* in *mete*.

u has the long sound of *u* in *rule*, *tune*, or *oo* in *moon*, excepting in the syllables *tsu*, *zu*, and *su*, when it has a close sound, resembling, as near as possible, the sound of *u* pronounced with the vocal organs fixed in the position they are in just after pronouncing the letter *s*.

o has the sound of *o* in *no*, *so*. The horizontal mark over *ō* and *ū* indicates merely that the sound of *o* and *u* is prolonged.

ai has the sound of *ai* in *aisle*, or like *eye*.

au has the sound of *ow* in *cow*, *how*.

ch is pronounced like *ch* in *cheek*, *cheap*.

sh is pronounced like *sh* in *shall*, *ship shop*.

f has a close resemblance to the sound of the English *f*, but differs from it, in that the lower lip does not touch the upper teeth; the sound is made by blowing *fu* softly through the lips nearly closed, resembling the sound of *wh* in *who*: *fu* is an aspirate, and might, for the sake of uniformity, be written *hu*.

g in the Tōkyō dialect has the soft sound of *ng*, but in Kyōto, Nagasaki, and the southern provinces it has the hard sound of *g* in *go*, *gain*.

r in *ra*, *re*, *ro*, *ru*, has the sound of the English *r*; but in *ri* is pronounced more like *d*. But this is not invariable, as many natives give it the common *r* sound.

se in Kyōto, Nagasaki and the southern provinces is pronounced *she*, and *ze* like *je*.

The final *n*, when at the end of a word, has always the sound of *ng*; as, *mon* = *mong*, *san* = *sang*, *min* = *ming*; but in the body of a word, when followed by a syllable beginning with *b*, *m* or *p*, it is pronounced like *m*, as, *ban-min* = *bamming*; *mon-ban* = *mombang*; *shin-pai* = *shimpai*. Before the other consonants it has the sound of *n*; as, *an-nai*, *bandai*, *hanjō*.

The sounds of the other consonants, viz., *b*, *d*, *h*, *j*, *k*, *m*, *n*, *p*, *s*, *t*, *w*, *y* and *z*, do not differ from their common English sounds.

THE SYLLABLES IN COMBINATION.

The syllables commencing with the soft aspirates *h* and *f*, and *y*, when preceded by another syllable, for the most part lose their consonants, and their vowels combine with the vowel of the preceding syllable, sometimes forming a diphthong; as,

a-hi becomes *ai*, *a-fu* becomes *au* or *ō*; sometimes lengthening or reduplicating the sound of the first vowel; as, *nu-fu* becomes *nū*, *to-ho* becomes *tō*, *i-hi* becomes *ii*, *yo-fu* becomes *yō*, *ho-ho* becomes *ō*.

Sometimes the consonant of the first syllable and the vowel of the second form a single syllable, the vowel of the first and the consonant of the second being elided. This is especially the case in writing the sounds of Chinese words; as, *chi-ya* becomes *cha*; *shiya*, *sha*; *chiyo*, *cho*; *shiyo*, *sho*; *jiyo*, *jo*; *kuwo*, *kō*; *chi-ya-u* becomes *chō*; *shiyau*, *shō*; *shi-yo-u*, *shō*. Sometimes an entirely new sound is produced; as, *te-u* becomes *chō*; *he-u*, *hyō*; *de-fu*, *jō*; *se-fu*, *shō*.

As in this Dictionary the words are arranged according to their sounds, and not according to the Japanese spelling with the *Kana*, the following table will be found useful to those who may wish to consult it, and who may have the *Kana* only, without the voice of the living teacher, to direct them to proper sound.

イフ	*iu* or *yū*	トヒ	*toi*	カホ	*kao*	ラウ	*rō*	コフ	*kō*	ミヤウ	*myō*
イヒ	*ii*	ドウ	*dō*	ガウ	*gō*	ラフ	*rō*	ゴウ	*gō*	メウ	*myō*
イハ	*iwa*	チヤ	*cha*	ガフ	*gō*	ウヘ	*ue*	ゴフ	*gō*	メヒ	*mei*
イヘ	*ie*	チヨ	*cho*	ヨフ	*yō*	ウイ	*ui*	エウ	*yō*	シヤ	*sha*
ロウ	*rō*	チヤウ	*chō*	ヨウ	*yō*	ウハ	*uwa*	テウ	*chō*	シヨ	*sho*
ハウ	*hō*	チヨウ	*chō*	ヨヒ	*yoi*	ウヲ	*uwo*	テフ	*chō*	シヤウ	*shō*
ハフ	*hō*	チウ	*chū*	タウ	*tō*	ノウ	*nō*	デウ	*jō*	シヤフ	*shō*
ハヘ	*hae*	チエ	*chie*	タフ	*tō*	ノホ	*nō*	デフ	*jō*	シヨウ	*shō*
バウ	*bō*	ヂヨ	*jo*	タヘ	*tae*	オフ	*ō*	アウ	*ō* or *au*	シウ	*shū*
バフ	*bō*	ヂヤウ	*jō*	タヒ	*tai*	オホ	*ō*	アフ	*ō* or *au*	シユ	*shu*
ヘウ	*hyō*	ヂユウ	*jū*	ダウ	*dō*	オオ	*ō*	アヒ	*ai*	シユウ	*shū*
ベウ	*byō*	リフ	*ryū*	レウ	*ryō*	オウ	*ō*	アハ	*awa*	ジヤ	*ja*
ホウ	*hō*	リヨ	*ryo*	レフ	*ryō*	オヒ	*oi*	サウ	*sō*	ジヨ	*jo*
ホフ	*hō*	リヨウ	*ryō*	ソフ	*sō*	クハ	*kwa*	サフ	*sō*	ジヤウ	*jō*
ホホ	*hō*	リヤウ	*ryō*	ソウ	*sō*	クヒ	*kui*	ザウ	*zō*	ジフ	*jū*
ボウ	*bō*	リウ	*ryū*	ソホ	*sō*	クウ	*kū*	ザフ	*zō*	ジウ	*jū*
ニウ	*nyū*	ヌフ	*nū*	ソヒ	*soi*	グハ	*gwa*	キウ	*kyū*	ジユ	*ju*
ニフ	*nyū*	ヌウ	*nū*	ゾウ	*zō*	ヤウ	*yō*	キフ	*kyū*	モウ	*mō*
ニホ	*nyō*	ヌヒ	*nui*	ゾフ	*zō*	ヤフ	*yō*	キハ	*kiwa*	モオ	*mō*
ニヤウ	*nyō*	ヲウ	*ō*	ツヒ	*tsui*	マウ	*mō*	キヨウ	*kyō*	セウ	*shō*
ニヒ	*nii*	ヲヒ	*oi*	ツウ	*tsū*	マヒ	*mai*	キヤウ	*kyō*	セフ	*shō*
ニヘ	*nie*	ワフ	*ō*	子ウ	*nyō*	マヘ	*mae*	キユ	*kyu*	セハ	*sewa*
トフ	*tō*	ワウ	*ō*	ナウ	*nō*	ケウ	*kyō*	キユウ	*kyū*	スヒ	*sui*
トウ	*tō*	カウ	*kō*	ナフ	*nō*	ケフ	*kyō*	ユウ	*yū*	スフ	*sū*
トホ	*tō*	カフ	*kō*	ナホ	*nao*	コウ	*kō*	ユフ	*yū*	スハ	*suwa*
トヲ	*tō*	カヒ	*kai*	ナヘ	*nae*	コヒ	*koi*	ユヒ	*yui*		

The system of orthography adopted in the previous edition of this work has been modified in a few particulars so as to conform to that recommended by the Romajikwai. Thus the *y* is omitted before *e*, and words which in the former

edition began with *y*, in this begin with *e*, excepting the words *yen* (dollar), and *ye*, (to, towards). The *y* is also omitted in the body of purely Japanese words; and such words as were formerly written *hayeru*, *miyeru*, *iye*, *yuye*, are now written *haeru*, *mieru*, *ie*, *yue*. But in words derived from the Chinese, where the second syllable commences with ヤ or ユ, the *y* is still retained, as being preferable to the hyphen; thus *ri-en*, *san-etsu*, *sho-en*, are written *riyen*, *sanyetsu*, *shoyen*.

Dzu is now written *zu*; and Chinese words formerly written *kiya*, *kiyo*, *kiu*, *kuwa*, *kuwai*, are now written *kya*, *kyo*, *kyū*, *kwa*, *kwai*.

The syllable *tsu* (ツ), when preceding the strong consonants *k*, *s*, *p*, and *t*, is elided, and the consonant of the syllable following it doubled as, *batsu-kun* becomes *bakkun*; *matsu-sugu* becomes *massugu*; *tetsu pō*, *teppō*, *matsu-taku*, *mattaku*.

Ku (ク), when followed by a syllable beginning with *k*, loses its vowel; as *baku-ka* becomes *bakka*; *bikuko*, *bikko*; *koku-ka*, *kokka*.

The vowels *i* and *u* are often feebly sounded; as, *hito* is pronounced *h'to*; *shichi*, *sh'chi*; *shita*, *sh'ta*; *shite*, *sh'te*; *futatsu*, *f'tatsu*; *futo f'to*, etc.

DIALECTS.

The language of Kyōto, the ancient capital of the country, and until the restoration the residence of the Imperial Court and of literary men, has been considered the standard and of highest authority; but since the restoration and the removal of the capital to Tōkyō, the dialect of the latter has the precedence. Dialectical differences are numerous, and provincialisms and vulgarisms abound. The dialect of Satsuma is said to be so different as not to be intelligible in other parts of the country. This subject, however, has not yet been fully investigated. A few of these differences may here be mentioned.

In Tōkyō *kwa* is pronounced *ka*; *kwan*, *kan*; *gwai*, *gai*; as, *gun-kwan* is pronounced *gunkan*; *kenkwa*, *kenka*; *kwaji*, *kaji*; *gwai-koku*, *gaikoku*. *Yui* is frequently changed to *i*. as, *yuku* into *iku*, *yuki* into *iki*, *yugamu* into *igamu*, *juku* into *jiku*, *isshu* into *isshi*, *shuku* into *shiku*.

Hi is pronounced *shi*: as, *hibachi* is pronounced *shibachi*; *hi-no-ki*, *shi-no-ki*, etc.

Na is changed into *ne*: as, *nai* into *nei*, *shiranai* into *shiranei*, *sō de nai* into *sō de nei*.

The hard *g* sound is softened into *ng*. as, *kago* is pronounced *ka-ngo*; *megane*, *me-ngane*; *sugiru*, *su-ngiru*, *ne ga takai*, *ne nga takai*, etc.

In the province of Echigo *hi* is pronounced *fu*, and *i* is changed into *e*. as, for *hibachi*, they say *fubachi*; for *hiku*, *fuku*, for *hikari*, *fukari*; for *itazura*, *etazura*.

In Izumo the syllables *ha*, *hi*, *fu*, *he*, *ho*, are pronounced *fuwa*, *fui*, *fū*, *fuo*: thus, *ham-bun* is pronounced *fuambun*.

In Kazusa, *ka*, *ki*, *ku*, *ke*, *ko*, are changed into *wa*, *i*, *u*, *e*, *o*.

Besides the above mentioned, many other differences exist; but one conversant with the Tōkyō dialect will have no difficulty in being understood in any part of the country, amongst the educated classes.

ACCENT.

The accent in Japanese words is made by a slight elevation of the tone upon the accented syllable; as a general rule, in words of two syllables it falls on the first; in words of three syllables on the penult; and in words of four syllables on the anti-penult. But the accent always falls upon the syllable that has a double or prolonged vowel sound; as, *ikō*, *yosasō*, *ii-kakeru*, *ii-tsukeru*, *yūmeshi*. In words of two and like syllables, the accent varies; thus *ha'na*, a flower, has the accent on the first syllable; and in *hana'*, the nose, it falls upon the last. In *hashi'*, a bridge, the accent is on the final syllable; and in *ha'shi*, chop-sticks, it falls upon the first. No effort has been made to mark these accents.

PUNCTUATION.

Among the difficulties which a foreigner has to meet in reading Japanese books, not the least are the want of proper punctuation, the running of words into each other, and the absence of any marks to distinguish proper names. Punctuation marks are sometimes used; but, excepting the large circle ○ and the character 一, to separate paragraphs, they only serve to perplex the learner. The marks commonly used are 、 and 。; these often separate a noun in the possessive case from the thing possessed, the object of a verb from the verb, an attributive adjective from the noun, and an adverb from the word it qualifies.

To aid the learner in this matter it should be kept in mind that, a sentence never ends in a verb ending with *te*, *do*, *domo*, *ba*; or in the root form of a verb, in the attributive adjective in *ki*, or in an adverbial ending; though these may often be equivalent to a comma or a semicolon in English.

The root form of the verb, and the adverbial adjective ending *ku*, always mark a continuation of the sentence.

A sentence ends with the adjective or final form of the verb, with the predicative adjective endings in *shi*, with the preterite verb endings in *ta*, *nu*, *shi*, *ki*, or with the words *nari*, *bashi*, *ari*, *tari*, *keri*.

ARTICLE.

There is no Article in the Japanese language.

NOUN.

The Noun is not subject to any changes in its syllables to designate either case, gender, or number.

The case or relation of the noun to the other words of a sentence is generally designated by a particle or post-position placed after it; thus, the

Nominative or subjective by *wa* or *ga*.	*Hito wa*, a man.
Genitive by *no* or *ga*.	*Hito no*, of a man.
Dative by *ni* or *ye*.	*Hito ni*, to a man.
Accusative or objective by *wo*.	*Hito wo*, a man.
Vocative by *yo*, *ya*, *kana*.	*Hito yo*, man; or, oh, man!
Ablative by *kara*, *yori*, *de*, *wo motte*, *ni*, *nite*.*	*Hito de*, by a man.

The plural is only designated when it is emphatic, or refers to a class; for this purpose various words and forms are employed. For persons, the words *domo*, *tachi*, *kata*, *ra*, *nado*, *nazo*, *shu*, *tō*, following; or by duplicating the word, as, *ware-ware*, *hito-bito*, *shimo-jimo*, *shita-jita*, *reki-reki*, *hi-bi*, *tokoro-dokoro*, *sho-sho*, etc.; or for persons or things by the words, *ban*, *hyaku*, *su*, *sho*, preceding the word.

Gender is designated by a different word; as, *otoko*, *onna*, *nan*, *nyo*; or in the case of animals and birds by prefixing the particles, *me*, and *o*, contractions of *mesu*, *osu*; as, *me-ushi*, a cow; *o-ushi*, a bull; *me-uma* (pron. *mem-ma*) a mare; *o-uma* (pron. *omma*) a stallion.

Diminutives are formed by prefixing *ko*, a child, or little; as, *ko-bune*, a little boat; *ko-ushi*, a calf; *ko-uma*, a colt; *ko-bashi*, a little bridge; *ko-ishi*, a pebble; *ko-yama*, a hill.

Ō, a contraction of *ōkii*, great, big, is prefixed to nouns as an amplifying particle; as *ō-yama*, a big mountain; *ō-kaze*, a high wind; *ō-bune*, a large ship; *ō-nami*, high waves; *ō-ame*, a heavy rain; *ō-ishi*, a large stone.

Nouns expressing abstract qualities are formed by suffixing the particle *sa* to the root of the adjective; as, *shiro-sa*, the whiteness; *kuro-sa*, the blackness; *taka-sa*, the height; *omo-sa*, the weight; *kurushi-sa*, the painfulness. Sometimes by the use of *koto*. as, *yuki no shiroi koto*, the whiteness of the snow; *umi no fukai koto*, the depth of the sea; or by the attributive form of the adjective only.

The root form of verbs are also nouns; as, *yorokobi*, joy; *ikari*, anger; *urami*, enmity; *nikumi*, hatred; *nokori*, the remainder; *amari*, the surplus.

ADJECTIVE.

The adjective has no declension, or undergoes no change to express either case, number, gender, or comparison. To the root of the adjective the syllables *i*, *ki*, *ku*, *shi* are affixed, in order to designate its relations or character in a sentence. The syllable *ki*, or *i*,—which is but a contraction of *ki*,—affixed to the root of the adjective designates the attributive form, as:—

*For a more particular illustration of these particles, as well as all the words used in this grammar, the reader is referred to the Dictionary.

Shiro, shiroki or *shiroi.* *Shiroi kumo*, a white cloud.

Samu, samuki or *samui.* *Samui fuyu*, a cold winter.

Taka, takaki or *takai.* *Takaki yama*, a high mountain.

The syllable *shi* affixed to the root designates the predicative form of the adjective. In the common colloquial, the terminal syllable *i* is also used to express the predicative, as:—

Shiro, shiroshi. *Kumo ga shiroshi* or *shiroi*, the cloud is white.

Samu, samushi. *Fuyu ga samushi* or *samui*, winter is cold.

Taka, takashi. *Yama ga takashi* or *takai*, the mountain is high.

The form ending in *shi* is only used in books, and marks the end of a sentence.

The syllable *ku* affixed to the root designates the adverbial or indefinite form of the adjective, as: *shiro, shiroku; samu, samuku; taka, takaku.* *Shiroku naru*, to become white. *Samuku nai*, not cold. *Takaku suru*, to make high. This form never ends a sentence. In the colloquial, the *k* of the last syllable is often rejected, and the *u* joined to the vowel of the penultimate; thus, *shiroku* is contracted to *shirou*, pronounced *shirō*, *hayaku* becomes *hayau*, or *hayō*; *yoku* becomes *you*, or *yō*; *waruku* becomes *warū*.

The comparative degree is expressed by the aid of *yori, kara* or *nao*, as: *yuki wa kono kami yori shiroi*, snow is whiter than this paper; *kyō wa kinō yori samui*, to-day is colder than yesterday; *nao yoi*, better; *nao warui*, worse.

The superlative is expressed by the use of certain adverbs, as: *mottomo, itatte, goku, shigoku, hanahada, ito, dai-ichi no, ichi-ban.*

Adjectives are formed from nouns by the use of the post-position *no*, or by the substantive verb *naru*, or its contraction *na*, as: *Makoto no kokoro*, a sincere heart; *uso no hanashi*, a false story; *ishi no hotoke*, a stone idol; *akiraka naru tsuki*, a clear moon; *hinkyū na hito*, a poor man; *shōjiki naru hito*, an honest man.

Or, by affixing *rashiki*, or *rashii*, a contraction of *aru shiki*, to be like, as: *Onna-rashii*, like a woman; *otoko-rashii*, like a man; *kodomo-rashii*, like a child; *makoto-rashii*, like the truth, plausible. Sometimes by affixing *gamashii*, supposed to be a contraction of *kamagamashii*, the same as *kama-bisushii*, noisy and annoying; thus: *iken-gamashii, jōdan-gamashii, kurōgamashii.*

There is a class of adjectives formed from verbs by means of *shiki*, or *shiku*, to spread or cover over, which might be called verbal adjectives; as: *osoroshiki*, contracted to *osoroshii*, fearful; *yorokobashii*, causing one to be full of joy, joyful; *imawashii*, causing disgust, odious; so also, *kirawashii, kurushii, kuyashii, negawashii, koishii, netamashii*, etc.

Those forms of the verb which end in *u, ta, taru*, or *shi* also perform the office of adjectives; as: *Ie ni sumu hito*, (lit., dwelling in the house man) the man who dwells in the house; *akuru toshi*, the opening year, or next year; *hako ni aru mono*, (lit., have in the box things) the things which are in the box; *teppō wo utta*

hito, (lit., fired the gun man) the man who fired the gun; *watakushi no wakaranu koto*, (lit., not knowing of me matter) a matter which I don't know; *kami ni atawazaru koto nashi*, (to God impossible thing is not) there is nothing impossible to God.

The adjectives whose adverbial forms end in *ku*, by taking the substantive verb *aru* as a suffix, are conjugated like a verb. Thus *yoku*, good, and *aru*, to be, is contracted into *yokaru*, and assumes the following forms :—

AFFIRMATIVE.

Indefinite.	*Yokari.*
Attrib. or adjective.	*Yokaru*, is good.
Indicative past.	*Yokatta, yokarishi,—ki,—nu*, was good.
Indic. future.	*Yokarō, yokaran*, will be good.
Pres. pr. or adv. form.	*Yokute*, being good, by being good.
Imperative mood.	*Yokare*, let it be good.
Conditional.	*Yokaraba, yoku naraba*, if it be good.
" past.	*Yokattaraba, yokattara, yoku attaraba*, if, or when it is good.
Conjunctive.	*Yokereba*, as, since, or because it is good.
Concessive.	*Yokere-do,—domo, yokute mo*, though it be good.
" past.	*Yokattaredomo, yokarishi-kadomo*, though it was good.

NEGATIVE.

Indefinite.	*Yokarazu*, not good.
Attrib. or adjective form.	*Yokaranu, yokarazaru*, not good.
Indicative past.	*Yokunakatta, yokarazari-shi,—ki*, was not good.
Indicative fut.	*Yokaraji, yokarumai,—maji*, would, or will not be good.
Part. or adv. form.	*Yokarade, yoku-nakute*, by not being good.
Conditional.	*Yokarazumba, yokunakattara*, if, or when it is not good.
Conjunctive.	*Yokaraneba*, as it is not good.
Concessive.	*Yokaranedo,—domo, yokunai keredomo*, though it is not good.

So also *naku*, the adverbial form of *nai, naki*, with *aru*, to be, is contracted into *nakaru*, and has the following forms :—

Indef.	*Nakari.*
Attrib. or adj.	*Nakaru*, is not, have not.
Indic. past.	*Nakatta, nakari-shi,—ki,—nu*, was not.
Indic. future.	*Nakarō, nakaran*, will not be, or have.
Part. or adv.	*Nakute* or *nōte*, not being, not having.
Imperative.	*Nakare*, do not.
Conditional form.	*Nakumba, nakattara*, if it is not, if I have not.
Conjunctive form.	*Nakereba*, as, or since it is not, or have not.
Concessive "	*Nakere-do,—domo*, though there is not, or have not.

PRONOUN.

The Pronouns are divided into Personal, Demonstrative, Interrogative, Reflexive, Indefinite, and Distributive. They undergo no modifications for case, gender, or number.

Personal Pronouns.—Words used to express these are numerous, and are composed of words which, for the most part, humble the speaker and honor the person spoken to. Their use also depends upon the rank of the speaker, and whether he is addressing a superior, inferior, or equal; they are, however, seldom used except when they are emphatic, or the subject of the sentence.

1st Person.—The Emperor uses *Chin*, a noble, *yo*. *Watakushi* is the word most commonly used by all classes in speaking to a superior or equal. *Sessha*, *gesetsu*, *kono-hō*, are used by the upper classes in speaking to equals; and *ware* or *warera*, *ore*, *mi*, in adressing an inferior.

2nd Person.—In addressing the Emperor, *Shujō*, "your majesty;" to a noble, *gozen*. By all classes, in speaking to a superior, *anata* and *sonata*, and the prefixes *go*, and *on*, are the common words. To equals, *sono-moto*, *sokka*, *kimi*, *kikō*, *omae*; and in letters, *kikun*, *kisho*, *kiden*, *gohen*. To inferiors, *sono-hō*, *nanji*, *omae*, *kisama*, *sochi*, *temae*.

3rd Person.—*Ano okata*, *ano-hito*, *are*, *kare*.

A plural is formed by affixing to these the words *domo*, *ra*, *gata*, *tachi*; as:
We, *watakushi-domo*, *ware-ware*, *temae-domo*.
You, *anata-gata*, *sonata-domo*, *omae-tachi*, *nanjira*, *temae-domo*.
They, *Ano-hito-tachi*, *karera*, *arera*.

Demonstrative pronouns are: *ko*, this; *so*, that; or their formatives, *kore*, *sore*, *are*, of which the adjective forms are *kono*, *sono*, *ano*, *kano*.

Interrogative pronouns are: *nani*, what; *dō*, what, how; *tare*, or *dare*, who; *izure*, which; *dochira*, which; of which the adjective forms, are: *nani-no* or *nanno*, *dono*, *tare-no*, *izure-no*, *dochira-no*.

Reflexive pronouns are: *jibun*, *jishin*, *mibun*, *onore*, *waga*, *mizukara*, *jiko*.

Indefinite pronouns are: *nanigashi*, *soregashi*, *saru*, *aru*, *aruiwa*; also formed by *demo*, as: *nani-demo*, *dare-demo*, *dō-demo*, *izure-demo*, *dochira-demo*.

Distributive pronouns are: *ono-ono*, *mei-mei*, *men-men*, *izure-mo*, *dochira-mo*, *mina-mina*.

There are no Relative pronouns in the Japanese, the person or thing being always put in direct subjection to the verb, which acts as an attributive adjective, as:
Hon wo yomu hito, the man who reads books.
Hon wo yonda hito, the man who has read books.
Hito no yomu hon, the book which men read.
Hito ni yomareru hon, a book which is read (or can be read) by men.
Hito ni yomareta hon, a book which has been read by men.

Tokoro, place, is often used as a relative pronoun, as: *oya no ai-suru tokoro no ko*, the child which the parent loves.

NUMERALS.

Cardinal Numbers.—There are two series,—one native, the other derived from the Chinese. Of the native series the numbers up to ten are now only in common use; those above ten are obsolete, though still met with in compounds and in ancient books.

	JAPANESE.	CHINESE.
1	*Hitotsu*, contracted into *Hi*	*Ichi.*
2	*Futatsu*, " " *Fu*	*Ni.*
3	*Mitsu*, " " *Mi*	*San.*
4	*Yotsu*, " " *Yo*	*Shi.*
5	*Itsutsu*, " " *Itsu*	*Go.*
6	*Mutsu*, " " *Mu*	*Roku.*
7	*Nanatsu*, " " *Nana*	*Shichi.*
8	*Yatsu*, " " *Ya*	*Hachi.*
9	*Kokonotsu*, " " *Kokono*	*Ku.*
10	*Tō*, " " *Tō*	*Jū.*
11	*Tō nari hitotsu*	*Jū-ichi.*
12	*Tō nari futatsu*	*Jū-ni.*
13	*Tō nari mitsu*	*Jū-san.*
20	*Futaso*	*Ni-jū.*
30	*Miso*	*San-jū.*
50	*Iso*	*Go-jū.*
80	*Yaso*	*Hachi-jū.*
100	*Momo*, or *ho*	*Hyaku.*
200	*Futaho*	*Ni-hyaku.*
500	*Iho*	*Go-hyaku.*
1,000	*Chi*	*Sen.*
5,000	—	*Go-sen.*
10,000	*Yorozu*	*Man.*
50,000		*Go-man.*
1,000,000		*Hyaku-man.*
5,000,000		*Go-hyaku-man.*
10,000,000		*Sem-man.*
100,000,000		*Ichi-oku.*

Ancient and obsolete.

ORDINAL NUMBERS.

The Cardinal frequently act as ordinal numbers, as: *San gwatsu*, the third month; *Meiji jūku nen*, the 19th year of *Meiji*. But ordinal numbers are generally formed by prefixing *dai* to the Chinese numeral, as: *dai ichi*, the first; *dai ni*, the second; or suffixing *ban* or *me*, as: *ichi ban* or *ichi ban me*, the first, or No. 1; *niban* or *niban me*, the second, or No. 2; *go ken me*, the fifth house; *san nin me*, the third person; *mitsuki me*, the third month; *nido me*, the second time; *itchō me*, the second block of houses.

Distributive numbers are formed by adding *zutsu* or *mae* to the cardinal number, as: *hitotsu zutzu*, one by one, one at a time, or one apiece; *futatsu zutsu*, two by two, etc.; *ichi nin mae*, one man's share; *san nin mae*, three men's share.

For Descriptive or classifying numerals, a large number of words are employed, the principal of which are:—

Ken for houses; *Chō* for wagons, ink, candles, tools.
Sō, ships; *Hon*, pens, pencils, pillars, posts, bottles, etc.
Mai, sheets of paper, notes, quilts.
Tsuji, threads, ropes, roads, rivers.
Satsu, books, volumes.
Jō, mats, quires of 20 sheets of paper.
Hiki, animals, fish.
Wa, birds, fowls, bundles of wood.
Soku, pair of shoes, clogs, socks.
Bu, set of books.
Tsutsumi, packages.

THE VERB.

The Japanese verb has neither number nor person. They are divided into transitive, intransitive, passive or potential, and negative forms.

The moods are the indicative, imperative, conditional, conjunctive and concessive.

The tenses are the past, present and future. The root form of every verb terminates in either *i* or *e*, and is also indefinite in meaning.

The various modifications in the action or state of the verb are expressed by the addition to the root form of certain syllables or auxilliary words; and also, in the first conjugation, by certain regular changes in the final vowel of the root.

The verbs might be naturally arranged into two conjugations, according as the root form ends in *i* or *e*; but as there are quite a number of verbs whose root forms end in *i* which take the auxilliary syllables without change, it is thought better to classify these into a separate conjugation, thus making three, the root form of the

1st and 3rd conjugations ending in *i*, and the 2nd in *e*. Besides these, there are a few irregular verbs which cannot be classed with either of the above. These will be specified below.

The Passive or Potential form of the verb is conjugated like the 2nd conjugation.

FIRST CONJUGATION.

(Yo-dan no hataraki.)

To this conjugation belong the verbs whose roots end in *i*, which change the *i* into *u*, for the adjective form; into *e* for the imperative mood; and into *a* in taking the future suffix *n*, the neg. suffixes *nu* or *zu*, the caust. *seru*, and pass. *reru*.

Those roots which end in the syllables *shi*, *chi*, change the final consonant into *s* and *ts*, and those ending in *hi* reject the aspirate sound in pronunciation, or change it into *wa*, as may be seen in the following examples :—

	ROOT. FORM.	ADJ. FORM.	IMPERATIVE.	FUTURE.	NEGATIVE.	CAUST.	POT. OR PASS.
ki.	*yaki.*	*yaku.*	*yake.*	*yakan.*	*yakanu.*	*yakaseru.*	*yakareru.*
shi.	*sashi.*	*sasu.*	*sase.*	*sasan.*	*sasanu.*	*saseru.*	*sasareru.*
chi.	*tachi.*	*tatsu.*	*tate.*	*tatan.*	*tatanu.*	*tataseru.*	*tatareru.*
ni.	*shini.*	*shinu.*	*shine.*	*shinan.*	*shinanu.*	*shinaseru.*	*shinareru.*
hi.	*(ahi), ai.*	*au.*	*ae.*	*awan.*	*awanu.*	*awaseru.*	*awarereru.*
	(ihi), ii.	*iu.*	*ie.*	*iwan.*	*iwanu.*	*iwaseru.*	*iwareru.*
	(ohi), oi.	*ou.*	*oe.*	*owan.*	*owanu.*	*owaseru.*	*owareru.*
mi.	*yomi.*	*yomu.*	*yome.*	*yoman.*	*yomanu.*	*yomaseru.*	*yomareru.*
ri.	*ari.*	*aru.*	*are.*	*aran.*	*aranu.*	*araseru.*	*arareru.*
bi.	*yorokobi.*	*yorokobu.*	*yorokobe.*	*yorokoban.*	*yorokobanu.*	*yorokobaseru.*	*—barareru.*
gi.	*shinogi.*	*shinogu.*	*shinoge.*	*shinogan.*	*shinoganu.*	*—gaseru.*	*—gareru.*

PARADIGM OF THE FIRST CONJUGATION.

AFFIRMATIVE.

Root. and Indef.	*Kiki.*
Attrib. or adj. form, present.	*Kiku*, hearing, hears.
Perfect.	*Kikeru, kikeri*, have heard.
Indic. past.	*Kiki-ta*, or *kiita,—shi,—nu,—ki,—tsu,—nuru, kiitakke*, have heard.
Indic. fut.	*Kikan, kikō*, will hear, would hear.
Pres. pr. or adv.	*Kikite, kiite*, hearing, having heard, by hearing.
Imperative.	*Kike, kiki-na, kike-yo, kiki-nasare, kikasshare*, hear.
Conditional.	*Kikaba, kiki-naba, kiku-naraba*, if I hear.
" past.	*Kiitaraba, kiitara, kiita naraba*, if, or when I have heard.
Conjunctive.	*Kikeba*, as, since, or because I hear.

Conjunctive past.	*Kikitareba, kiita kara*, as, or since I have heard.
Concessive.	*Kikedo, kikedomo, kiku to mo*, though I hear.
" past.	*Kikitaredomo, kikishi-kadomo, kiita-keredomo*, though I have heard.

NEGATIVE.

Indef.	*Kikazu*, not hearing.
Pres. Indic. adj.	*Kikanu, kikazaru*, not hearing.
" past.	*Kikananda, kikanakatta, kikiyashinakatta, kakazarishi, kikazariki*, I have not heard.
Indic. fut.	*Kikaji, kikumaji, kikumai, kikiyashimai, kikazaran*, I will or would not hear.
Pres. pr. or adv.	*Kikade, kikanakute, kikanaide*, by not hearing, without hearing.
Imperative.	*Kiku na, kiku nakare, kikazare*, do not hear.
Conditional.	*Kikazumba*, if I do not hear.
Conjunctive.	*Kikazareba, kikaneba*, as, or since I do not hear.
" past.	*Kikanakattareba*, as, or since I have not heard.
Concessive.	*Kikanedo, kikanedomo, kikanai keredomo, kikanakuttemo*, though I do not hear.
" past.	*Kikinakatta keredomo, kikazarishi kadomo*, though I have not heard.
Causative.	*Kikaseru*, or *kikasuru*, to cause to, or let hear.
Poten. or pass.	*Kikareru*, can be heard.
" neg.	*Kikarenu*, cannot be heard.
Desiderative.	*Kiki-tai,—taki,—taku,—tashi*, wish to hear. *Kikitagaru*, to be fond of hearing.

SECOND CONJUGATION.

(Shimo-ni-dan no hataraki.)

To this class belong all verbs whose root form ends in *e*. These make the adjective form by adding *ru* to the root, and take all the suffixes without change in the final vowel.

PARADIGM OF THE SECOND CONJUGATION.

AFFIRMATIVE.

Root and Indef.	*Age.*
Pres. Indic. adjective.	*Ageru*, or *aguru*, raising, raise.
Indic. past.	*Age-ta,—tari,—shi,—nu,—ki,—tsu,—nuru, agetakke*, I have raised.
Indic. fut.	*Agen, ageyō*, I will raise.

Pres. pr. or adv.	*Agete*, raising, having raised, by raising.
Imperative.	*Age-yo*, *age-nasare*, *age-ne*, *agena*, raise.
Conditional.	*Agenaba*, *ageru-naraba*, if I raise.
" past.	*Ageta-naraba*, *agetaraba*, *agetara*, if or when I have raised.
Conjunctive.	*Ageba*, *agureba*, *agereba*, as, or since I raise.
" past.	*Agetareba*, *ageta kara*, as, or since I have raised.
Concessive.	*Agedo*, *agedomo*, *aguru to mo*, though I raise.
" past.	*Agetaredomo*, *ageshi-kadomo*, *ageta-keredomo*, though I have raised.

NEGATIVE.

Indefinite.	*Agezu*.
Indic. pres. adjec.	*Age-nu*, *age-zaru*, not raising.
Indic. past.	*Age-nanda*, *age-nakatta*,—*zarishi*,—*zariki*, I have not raised.
Indic. fut.	*Age-ji*, *age-nai*, *agemaji*, *ageyashimai*, *agezaran*, I will not raise.
P. pr. or adv.	*Age-de*, *age-nakute*, *age-naide*, by not raising, without raising.
Imperative.	*Ageru na*, *ageru nakare*, *agezare*, do not raise.
Conditional.	*Age-zumba*, if I do not raise.
Conjunctive.	*Ageneba*, *agezareba*, as, or since I do not raise.
" past.	*Agenakattareba*, as, since I have not raised.
Concessive.	*Agenedo*,—*domo*, *agenai-keredomo*, though I do not raise.
" past.	*Agenakatta keredomo*, *agezarishi kadomo*, though I have not raised.
Causative.	*Agesaseru*, cause another to raise.
Potent. or pass.	*Agerareru*, can be raised.
" neg.	*Agerarenu*, cannot be raised.
Desiderative.	*Age-tai*,—*taki*,—*taku*,—*tashi*, I wish to raise. *Age-tagaru*, fond of raising.

THIRD CONJUGATION.

(Kami-ni-dan no hataraki.)

To this class belong the verbs whose root form end in *i* does not change when it takes the suffixes, and which make the adjective form by adding *ru* to the root, and form the Imperative by affixing the syllable *yo*. In these respects they are conjugated like verbs of the second conjugation.

PARADIGM OF THE THIRD CONJUGATION.

AFFIRMATIVE.

Root and indef.	*Mi.*
Pres. indic. and Adjective.	*Miru*, seeing, sees.
Indic. past.	*Mita, mi-shi,—nu,—ki,—tsu,—nuru, mitakke*, I have seen.
Indic. fut.	*Min, miyō*, I will or would see.
Pres. pr. or adv.	*Mite*, seeing, having seen, by seeing.
Imperative.	*Miyo, mi-nasare, mina*, see.
Conditional.	*Miba, miru naraba*, if I see.
" past.	*Mitaraba, mitara, mita naraba*, if or when I have seen.
Conjunctive.	*Mireba*, as, since, because I see.
" past.	*Mitareba, mita kara*, as, or since I have seen.
Concessive.	*Miredo, miredomo, miru to mo*, though I see.
" past.	*Mitaredomo, mishi kadomo, mita keredomo*, though I have seen.

NEGATIVE.

Indefinite.	*Mizu.*
Pres. Indic. adjec.	*Minu, mizaru*, not seeing.
" past.	*Minanda, minakatta, miyashinakatta, mizarishi, mizariki*, I have not seen.
" fut.	*Miji, mimai, mimaji, miyashimai, mizaran*, I will or would not see.
Pres. pr. or adv.	*Mide, minakute, minaide*, by not seeing, without seeing.
Imperative.	*Miru-na, miru-nakare, mizare*, do not see.
Conditional.	*Mizumba*, if I do not see.
Conjunctive.	*Mizareba, mineba, minakereba*, as, or since I do not see.
" past.	*Minakattareba*, as, or since I have not seen.
Concessive.	*Minedo, minedomo, minai karedomo, minakutemo*, though I do not see.
" past.	*Minakatta keredomo, mizarishi kadomo*, though I have not seen.
Causative.	*Misaseru*, to cause another to see.
Potent. or pass.	*Mirareru*, can be seen.
" negative.	*Mirarenu*, cannot be seen.
Desiderative.	*Mitai,—taki,—ku,—shi*, wish to see.
	Mitagaru, fond of seeing.

The Causative and Potential forms of the verb are conjugated like verbs of the second conjugation. The desiderative form in *tai* goes through the changes of the adjective verb. The forms in *garu* and *tagaru* belong to the first conjugation.

It may be observed here that several verbs whose adjective forms are alike belong to different conjugations, as: *iru* 射, to shoot; *iru* 鑄, to cast metals; and *iru* 居, to dwell, have their roots *i*, and belong to the third conjugation; while *iru* 入, to enter, and *iru* 煎, to parch, have their roots *iri*, and belong to the first conjugation So also *kiru* 切 to cut, has its root *kiri*, and belongs to the first conjugation; and *kiru* 着, to wear, has its root *ki* and belongs to the third conjugation.

There are three irregular verbs, the honorific suffix *masu*, *suru* to do, and *kuru* to come; of which, as they are in constant use, a paradigm is here given.

PARADIGM OF IRREGULAR VERBS.

AFFIRMATIVE.

Root and Indef.	*mashi.*	*shi.*	*ki.*
Adjective form.	*masu* or *masuru.*	*su* or *suru.*	*kuru.*
Indic. past.	*mashita.*	*shita, shi-shi, shinu.*	*kita, ki-shi,—nuru.*
Indic. fut.	*masan, mashō.*	*sen, shō.*	*kon, kiyō.*
P. pr. or adv	*mashite.*	*shite.*	*kite.*
Imperative.	*mase,* or *mashi.*	*se-yo, shi na, shi-nasare.*	*koi.*
Conditional.	*masu naraba.*	*suru naraba.*	*kuru naraba.*
" past.	*mashitaraba,—tara.*	*shinaba, shitaraba, shitara.*	*kinaba, kitaraba, kitara.*
Conjunctive.	*maseba.*	*seba, sureba.*	*kureba.*
" past.	*mashita kara.*	*shitareba, shita kara.*	*kitareba, kita kara.*
Concessive.	*masedo,—domo.*	*suredo, suredomo, suru tomo.*	*kuredo, kuredomo, kuru tomo.*
" past.	*mashita keredomo.*	*shitaredomo, shita keredomo.*	*kitaredomo, kitakeredomo.*

NEGATIVE.

Indef. and adj.	*masenu.*	*senu, sezu, sezaru.*	*konu, kozu, konai.*
Indic. past.	*mashinanda*	*senanda, shinakatta.*	*konanda, konakatta, kozarishi.*
Indic. fut.	*masunai.*	*seji, semaji.*	*koji, komaji, kiyashimai.*
P. pr. or adv.	*mashi nakute.*	*sede, shinakute, shinaide.*	*kode, konakute, konaide.*

Imper.	*masu na.*	*suru na, suru nakare.*	*kuru na, kuru nakare.*
Conditional.	*masezumba.*	*sezumba, shinakute wa. seniya, shinakucha.*	*kozumba, konakute wa.*
Conjunctive.	*maseneba.*	*seneba, shi nakereba.*	*kaneba, kinakereba.*
" past.	*mashi-nakattaraba.*	*shi nakattareba.*	*ki nakattareba.*
Concessive.	*masenedo, mashinai keredomo.*	*senedo, senedomo, shi-nai keredomo.*	*konedo,—domo, konaikeredomo.*
" past.	*masenakatta keredomo.*	*shinakatta keredomo, sezarishi kadomo,*	*konakatta keredomo.*
Caust.		*saseru.*	*kisaseru.*
Poten.		*serareru.*	*korareru.*
" neg.		*serarenu.*	*korarenu.*
Desiderative.		*shi-tai,—ki,—ku,—shi.*	*kitai,—ki,—ku,—shi.*
		shitagaru.	*kitagaru.*

Compound verbs are numerous. In such words the first verb always takes the root form, and is subordinate to the last, expressing the manner in which its action is performed, as: *Nusumi-toru*, to take by stealing; *kami-kiru*, to cut by biting; *aruki-kudaru*, to descend by walking,—walk down; *aruki-noboru*, to ascend by walking,—walk up; *tsuki-tōsu*, to make go through by thrusting,—thrust through.

By suffixing the verb *ai, au*, signifying to meet, join, to the roots of other verbs, the action of the verb becomes reciprocal; thus, *hanashi*, talking, becomes *hanashi-au*, to talk together; *hore*, loving, *hore-au*, to love each other; *daki*, embracing, *daki-au*, embracing each other; and in the causative form *daki-awaseru*, to make to embrace each other; *hanashi-awaseru*, cause to talk to each other.

In order to illustrate the use of the verb in its various moods and tenses, the following colloquial examples are appended:—

PERFECT.

Tō ni kiita.	Have already heard it.
Hon wo yonda.	Have read the book.
Sō itta hito wa dare?	Who said so?
Watakushi no mita wa shirokatta.	The one I saw was white.
Watakushi no mita no ni wa kuroi no bakari de atta.	Those that I saw were all black.
Watakushi mo mita ga o hanashi no tōri de atta.	I also have seen it, and it is just as you said.

Kowareta mono wo yakamashiku itte mo naora-nai.	Scolding won't mend a thing that has been broken.
Kō shite mo ii to ittakara kō suru,	I do so because you said it was better to do it so.
Mita ga dō suru?	What if I have seen it?
Sō shita yori kō shita hō ga ii.	This way of doing it is better than that.

FUTURE.

Myōnichi Tōkyō ye yukō to omōte konnichi shitaku wo suru.	I think of going to Tōkyō to-morrow and am getting ready to-day.
Ashita yukō ka shiranu.	I don't know whether I shall go to-morrow.
Mita ga yokarō ka?	Had I better see it?
Ame ga furu darō ka?	Do you think it will rain?
Hito ga kiitara warau de arō.	I think people will laugh when they hear it.
Mohaya hito ga kiita de arō.	I think people have already heard it.
Kesa hayaku tatta kara mō imagoro Tōkyō ye tsuitarō.	If I had started early this morning, I should have been in Tōkyō by this time.
Isha wo hayaku yondaraba kono byōnin tasukarō mono wo.	If the doctor had been called early the sick man would have been saved.
Dekiru ka mite yarō.	I will see if I can do it.

PRES. PARTICIPLE.

Ikusa ga aru to kiite kimo wo tsubushita.	Hearing that there was war, I was greatly surprised.
Isoide yuki-nasai.	Go quickly.
Samukute ike-nai.	It is disagreeably cold.
Mite mo yoi ka?	May I look at it?
Kō shite wa warui.	Don't do so.
Hashi wo watatte mi-yo.	Cross over the bridge and see.
Hon wo shimatte oite wa mushi ga kū.	If you lay the book away the moths will eat it.
Ame ga futte kuru.	It is beginning to rain.
Watakushi no me wo mite kudasare.	Please look at my eye.
Sonna koto wa utchatte oite kamai-nasaru na.	Let that alone, and have nothing to do with it.
Mado kara tobi-dete dorobō wo tsukamae yakunin ni watashimashita.	Jumping out of the window, he seized the thief and handed him over to the officer.

CONJUNCTIVE MOOD.

Michi wo kikeba yokatakke.	It would have been better to have inquired the road.
Mireba miru hodo omoshiroi.	The more I look (at it) the more charming it is.
Hayaku yukeba ii.	Better go quick.
Hana ga sakeba kyaku ga mi ni kuru.	As the flowers have bloomed visitors are coming to see (them).
Kaze no fuku hi ni fune ni noreba abunai.	It is dangerous to ride in a boat on a windy day.
Zen wo tsumazareba na wo nasu ni itarazu.	By not increasing in virtue we fail to make a name.

CONDITIONAL MOOD.

Are wo shimattara kore wo suru ga ii.	When you have finished that (you had) better do this.
Kono hon no kōshaku wo kiitara omoshirokarō.	I think (you) will be pleased when (you) have heard a lecture upon this book.
Kaze ga fuitaraba hana ga chiru darō.	If the wind blows the flowers will be scattered.
Yoi to shittara sumiyaka ni okonai: warui to shittara sumiyaka ni aratame-yo.	When (you) know a thing to be right do it quickly: when (you) know it to be wrong, promptly correct it.

CONCESSIVE MOOD.

Hito ga kiku to mo hazukashii koto wa nai.	Even if people should hear (it) there is nothing to be ashamed of.
Ame ga furu to mo itowanai de yukimasu.	Even if it rains I am going (or shall go) without minding it.
Iku do mite mo taikutsu shinai.	Although I see it frequently I am not tired.
Kikedomo kikanu fure wo shite iru.	He hears but acts as if he does not.
Tejami wo kaita karedomo mada todoke nai.	I have written a letter but have not yet sent it.

IMPERATIVE MOOD.

Ore no iu koto wo mimi no ana wo akete kike.	Open your ears and listen to what I say.
Goran nasai.	Look.
Jibun no iitai koto bakari iwazu ni hito no iu koto wo kikasshare.	Do not say what you wish but hear what others say.

NEGATIVE.

Sono hanashi made kikazu.	I have not yet heard that story.
Yo ga akete mo mada okizu ni iru.	Although it is daylight he is not yet up.
Kore wa watakushi no mada yomanai hon da.	This is a book which I have not yet read.
Kyōto made ichi do mo yukanakatta.	I have never even once been to Kyōto.
Sō wa iwananda.	I did not say so.
Ano hito yomoya sō wa iu-mai to omou.	I don't think he would have said so.
Asu wa furimasumai.	I don't think it will rain to-morrow.
Furu ya shimai tenki ni naru de arō.	I think it will be pleasant weather.
Kōyū musukashii koto wa gakusha ni kikanai de wa shirenai.	In a matter of so much difficulty, without inquiring of a learned man you cannot know it.
Mi-nakute mita furi wo suru.	To make believe he had seen when he had not.
Ashita Tōkyō ye yondokoro nai yō ga atte yukanakute wa naranu.	I must go to Tōkyō to-morrow, as I have important business.
Kikanai to shirenai.	If you don't inquire you can't know.
Uma ni noraneba hayaku yukarenai.	If you don't go on horseback you cannot get there soon.
Hito wa hon wo yomanedomo umaretsuite ri wo yoku shiru.	Although a man does not read books he instinctively knows what is right.
Doku na mono wa tabenedomo ambai waruku natta.	Though (he) eat nothing hurtful (he) became sick.
Konna mono wa nakutemo yoi.	Such a thing, is not needed.
Hiroi uchi ni sumawanakute mo koto wa tariru.	(I) have enough even if (I) don't live in a big house.
Ei-go wo narawanakatta keredomo yoku hanasu koto ga dekiru.	Although he did not learn the English language he speaks very well.

NEGATIVE IMPERATIVE.

Sonna ni naku na: yakamashii kodomo da.	Don't cry so much: you are a troublesome child.
Ii mono yaru kara naku na yo.	Don't cry and I will give you something nice.
Ambai warui nara muri ni okiru na.	If you are not feeling well don't try to get up.

CAUSATIVE FORM.

Omoshiroi hon wo yonde kikaseru (or *kikasete oru*).	He is reading to others an interesting book.
Watakushi ni mo dōzo kikasete kudasare.	Please let me also hear it.
Ano hito ni kikaseru to jiki ni shaberu kara kikaseru na.	Don't let him know, for he will tell it as soon as he hears it.
Watakushi kono koto wa izen hito ni kikaserareta oboe ga arimasu.	I remember to have been told of this before by others.
Ano hito no tame ni Tōkyō ye yukasareta.	Was sent (caused to go) to Tōkyō on account of that man.
Ano hito no uma wo watakushi ga hikaserareta.	I was ordered to lead that person's horse.
Ano hito no yomu beki hon wo watakushi ga kawari ni yomaserareru.	The book that he ought to read I have to read in his stead.
Inu ni hito wo kamasete warui.	Don't let the dog bite the man.
Uma ni kutsuwa wo kamaseru.	To put the bit in a horse's mouth.

POTENTIAL OR PASSIVE.

Hito ni kikareta toki ni komaranai yō ni yoku koto wo shirabete oku ga ii.	It is better to investigate the matter well (beforehand, *oku*), in order that I may not be troubled when I am inquired of by others.
Kumo ga harete Fuji san ga mirareru.	The clouds having cleared away Mount Fuji can be seen.
Kami sama ni minarenu mono wa nashi.	There is nothing that God cannot see.
Kurai ni agerareta.	He has been promoted in rank.
Omoi ishi ga takai yama ni agerareta.	A heavy stone has been carried up a high mountain.
Kyaku ga gochiso ni yobarete mo mairimasenu.	The guest was invited to the feast but did not go.

ADVERBS.

These may be divided, according to their formation, into adverbs proper, as: *nomi, bakari, sae, ito, hanahada, mottomo, kitto, itsu, doko, dō.*

Adverbs formed from nouns by the post-position *ni* and *de*, as: *makoto ni, jitsu ni, hon ni, shizuka ni, ato de, shimai ni, owari ni;* or by reduplication, as: *nichi-nichi, hi-bi, toki-doki, tabi-tabi, toshi-doshi, nen-nen.*

Those formed from adjectives by changing the final *ki* into *ku*, as: *tsuyoku, atsuku, omoku, amaku.*

Adverbs or adverbial phrases formed by the participle of verbs, as: *semete, sadamete, hajimete, kesshite, saiwai ni shite, hito to shite, toki to shite.*

There is a large class formed by reduplicating the root form of adjectives or verbs, as: *iso-iso, haru-baru, ara-ara, ari-ari, kaesu-gaesu.*

Besides these there are a large number of onomatopoetic words, used adverbially, as: *bori-bori, boki-boki, pon-pon, pun-pun, para-para, pachi-pachi, piri-piri, pyō, pisshari,* etc.

POST-POSITIONS.

That class of words which is called Prepositions in most other languages, in the Japanese is called Post-positions, from their always following the word which they govern.

The Post-positions proper are: *wa, ga, ni, ye, wo, kara, yori, de,* and *nite.*

Besides these, many words which are properly nouns are used to express this relation between words, as: *ue, shita, omote, ura, ushiro, uchi, naka, soto, hoka, mae, nochi, saki, ato, aida, kata, soba, hotori, tonari, tame, mawari, kawari*; also derived from the Chinese are, *zen, go, chū, jō, ka.*

This relation in the English language is also frequently expressed in the Japanese by means of compound verbs, or by the p. pr. form of the verb, as: *Ki wo yoji-noboru,* to climb up a tree; *ido ni tobi-komu,* to jump into a well; *ie wo aruki-mawaru,* to walk round the house; *hako kara tori-dasu,* to take out of a box; *mekata ni shitagatte nedan ga aru,* the price is according to the weight; *na ga tokoro ni yotte chigau,* the name differs with the place.

CONJUNCTIONS

Are formed by the conjunctive, conditional and concessive forms of the verb, also by the use of the same forms of the verbs *kakaru, shikaru, keru, saru,* and *sōrau,* whose only use seems to be to furnish connectives of this class. Conjunctions may be divided into the following classes: —

1. Copulatives, answering to,—and, moreover, besides, also, so, then: *to, oyobi, narabi-ni, mo, mata, katsu, kono ue ni, nao mata, nao-sara.*

2. Disjunctives, answering to,—or, whether, either: *ka, ya, aruiwa, mata-wa, yara, yaran.*

3. Inferential, answering to,—therefore, on this account, for this reason: *yue ni, yotte, kara, karu-ga-yue ni.*

4. Adversative, answering to,—but, still, yet, however, on the contrary: *shikashi, shikashi-nagara, kaete, kekku.*

5. Introducing an explanatory sentence: *kedashi, tadashi, tsuketari.*

6. Introducing another, or reverting to a former, subject: *sate, somo-somo, shikareba, sareba, sate-mata.*

7. Denoting the reason, or cause, answering to,—for, because: *naze-naraba, ikan to nareba, ikanareba, kara, aida,* and the conjunctive form of the verb.

8. Denoting purpose or object: *tame ni, yō ni, tote.*

9. Denoting concession: *tatoi, keredomo, tomo, iedomo, saredomo, shikaredomo, totemo,* and the concessive form of the verb.

10. Denoting condition: *moshi, naraba, nara,* and the conditional form of the verb.

11. Denoting time, answering to,—as long as, whilst: *uchi, toki, aida, hodo, ni.*

12. Denoting apposition: *sunawachi, tori-mo-naosazu.*

13. Denoting consequence: *sokode, shite, sōshite, shikaru ni.*

ABBREVIATIONS.

a. or *adj.*	stand for	adjective.
adv.	"	adverb.
bot.	"	botanical.
Budd.	"	Buddhist.
caust.	"	causative form of the verb.
chr.	"	christianity.
coll.	"	colloquial.
conj.	"	conjunction.
dub.	"	future or dubitative form of the verb.
Eng.	"	English.
exclam.	"	exclamation or interjection.
fut.	"	future tense.
gram.	"	grammatical.
Heb.	"	Hebrew.
id.	"	the same.
i.e.	"	(*id est*) that is.
imp.	"	imperative mood.
i.q.	"	(*idem quod*) same as.
i.v.	"	intransitive verb.
leg.	"	legal.
lit.	"	literally.
mat.	"	mathematical.
med.	"	medical.
mil.	"	military.
n.	"	noun.
neg.	"	negative form of the verb.
o.c.	"	old calendar.
pass.	"	passive.
post-pos.	"	post-position.
pot.	"	potential.
p.p.	"	perfect participle.
p.pr.	"	present participle.
pret.	"	preterite or past tense.
pro.	"	pronoun.
q.v.	"	(*quod vide*) which see.
San.	"	Sanscrit.
syn.	"	synonymous words.
t.v.	"	transitive verb.
=	"	equal to.
†	"	obsolete.

— in the First Part of the Dictionary, stands for the repetition of the Japanese word; in the Second Part, for the repetition of the English word.

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