

**DIEGO COLLADO'S
GRAMMAR OF THE
JAPANESE
LANGUAGE**

**Edited and Translated
by
Richard L. Spear**

INTERNATIONAL STUDIES, EAST ASIAN SERIES
RESEARCH PUBLICATION, NUMBER NINE

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DEDICATED
TO
THE MEMORY OF
JOSEPH K. YAMAGIWA

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Preface

The purpose of this translation of Collado's *Ars Grammaticae Iaponicae Linguae* of 1632 is to make more readily available to the scholarly community an annotated version of this significant document in the history of both Japanese language study and grammatical description in general.

Collado's work, derived in all its significant features from the *Arte da lingoa de Iapam* completed in 1608 by João Rodriguez, is in a strict, scholarly sense less valuable than its precursor. However, if used with the *Arte* as a simplified restatement of the basic structure of the language, Collado's Grammar offers to the student of the Japanese language an invaluable ancillary tool for the study of the colloquial language of the early 17th Century.

While less extensive and less carefully edited than the *Arte*, Collado's Grammar has much to recommend it as a document in the history of grammatical description. It is an orthodox description attempting to fit simple Japanese sentences into the framework established for Latin by the great Spanish humanist Antonio Lebrija. Thus, as an application of pre-Cartesian grammatical theory to the structure of a non-Indo-European language, the *Ars Grammaticae* is an important document worthy of careful examination by those wishing insight into the origins of what three centuries later was to become the purview of descriptive linguistics.

The present translation was begun with the able assistance of Ms. Roberta Galli whose contribution to my understanding of the Latin text is most gratefully acknowledged. For his continued encouragement in this undertaking I am grateful to Professor Roy Andrew Miller. Thanks are also due to the Graduate School of the University of Kansas for its support in the preparation of the manuscript and to Ms. Sue Schumock whose capable typing turned a scribbled, multi-lingual draft into a legible manuscript. The imperfections are my own.

Lawrence, Kansas
May, 1975

R.L.S.

Introduction

In 1632, as the Christian Century in Japan was drawing swiftly to a close, three works pertaining to the Japanese language were being published at Rome by the Congregation for the Propagation of the Faith. These works were by the Spanish Dominican Father, Diego Collado (d. 1638), who had spent the years from 1619 to 1622 in Japan. Their publication clearly reflects the vitality of the missionary spirit in that age as well as the important place reserved for language study in the propagation of the faith.

The first two works, whose manuscripts had been prepared in Madrid the year before, were a grammar and a dictionary of Japanese. The third, prepared in 1631, while the larger works were being seen through the press, was a guide to the taking of confession written in both Latin and Japanese.¹ The grammar, drafted in Spanish, was published in Latin in 1632 under the title *Ars Grammaticae Iaponicae Linguae*. It is this work that is translated here. The dictionary, only at the last moment supplied with Latin glosses to supplement those in Spanish, was published in the same year with the title *Dictionarium sive Thesauri Linguae Iaponicae Compendium*.² Taken together these three works by Collado constitute the final extant efforts of those who studied the Japanese language first hand during the Christian Century.³

Two other grammatical works must be mentioned here as central to the proper assessment of Collado's Grammar. They are both by the great Jesuit scholar, Father João Rodriguez (1561-1634);⁴ the *Arte da Lingoa de Iapam* (Nagasaki, 1604-8, hereafter the *Arte*), and the *Arte Breve da Lingoa Iapoa* (Macao, 1620, hereafter *Arte Breve*). The first

¹ Diego Collado, O.P., *Niffon no Cotoba no Yô Confesion*, etc. (Rome, 1632). For further bibliographic data cf. Johannes Laures, *Kirishitan Bunko* (Tokyo, 1957). Cf. also Ôtsuka Mitsunobu, *Koriyaado zangeroku* (Tokyo, 1967), for a Japanese transliteration and concordance. It should be noted that the material in this work had no direct influence upon the concurrently written grammar. The only example in the *Ars Grammaticae* which might have been borrowed from the *Confesion* is on p. 23 where we find *doco de qiqi marasuru mo, sono sata va mósanu* 'although this is heard everywhere, I have heard nothing of it.' which parallels the *Confesion*, p. 6, l. 18; *docu [sic] de qiqi marasuru mo; sono sata ga gozaranu* 'one hears about this everywhere; but, it doesn't seem to be so.'

² The bibliographical data on these and other works directly related to the study of Collado's Grammar will be found in the section on bibliography which follows.

³ Other works by Collado have come down to us; cf. a memorial by him published in 1633 (Laures, *Kirishitan Bunko*, item 411). Such material is, however, only peripherally related to the study of language.

⁴ For a brilliantly written biography see Michael Cooper, S.J., *Rodrigues the Interpreter: An Early Jesuit in Japan and China* (Tokyo, 1974).

is by any standards the greatest grammatical study of Japanese made during the Christian Century. It is further, as we shall see, the primary source for Collado's Grammar. The *Arte Breve*, on the other hand, is not directly related to Collado's work. Indeed it is clear that Rodriguez' 1620 Macao publication was unknown to Collado. Nevertheless, since the *Arte Breve* is an abbreviated version of the *Arte* with a purpose similar to the *Ars Grammaticae*, a comparison of these two books with respect to the way they systematize the material from the *Arte* is included in this introduction to contribute some insight into the treatment of the Japanese language at the beginning of the Tokugawa Period.

In presenting this translation two potential audiences are envisioned. The first, and more restricted, group is that having an interest in the history of the Japanese language. It is hoped that an English version of this work will make more readily available this significant material pertaining to the Japanese language as spoken in the early modern period. I use the word significant here to avoid granting excessive value to a work which derives such a large portion of its material and insight from Rodriguez' *Arte*.

The second, and wider group for whom this translation is intended is that which has a need for an edited edition of an important document in the history of grammatical description. In this area of scholarship Collado's work is of more than moderate significance. It was accepted for publication by the prestigious Propaganda Press; and, even if those more familiar with Japanese than the editorial board of that Press might have had serious reservations concerning the linguistic accuracy of the text, it is reasonable to assume that the Press judged it to be a good example of grammatical description. It thus represents a grammar of a non-European language which suited the requirements of the day for publication at Rome.⁵

⁵ The Press of the Congregation for the Propagation of the Faith was founded in 1626 when the Congregation was at the height of its activity. Grammars of the major non-European languages published during this period are:

<i>Date</i>	<i>Language</i>	<i>Grammarians</i>	<i>Date</i>	<i>Language</i>	<i>Grammarians</i>
1628	Syrian	Abraham Ecchell	1642	Arabic	P. Guadagnoli
1630	Ethiopian	V. M. Rearino	1643	Georgian	F. M. Maggio
1631	Arabic	Thomas Obicini	1645	Armenian	Clemente Galano
1632	Japanese	Diego Collado	1647	Syrian	J. Acurense
1636	Coptic	A. Kircher	1650	Arabic	Antonio de Aguila
1637	Arabic	Germano de Silesia	1661	Persian	Ignazio de Jesu

In order to permit this translation of the *Ars Grammaticae* to be of use in both these areas of scholarship I have made an effort to reduce to a minimum those places where a knowledge of either Japanese or Latin is required for the comprehension of the translation. It is sincerely hoped that the result is not an effort that is satisfying to neither, and thus to no one.

Because of the derivative nature of the text, this translation has put aside a number of important philological problems as better dealt with within the context of Rodriguez' grammars. This decision has its most obvious consequences in the section on the arithmetic, where innumerable data require exposition. However, since a basic purpose of this translation is within the context of the history of descriptive grammar, these tantalizing side roads have been left unexplored. It is, nevertheless, hoped that this translation will serve as a convenient tool for those wishing to make a more detailed investigation into the philological questions raised by the text. But I must caution those who would undertake such an inquiry that they had best begin with a careful study of the works of Father Rodriguez.

With its limitations acknowledged, the *Ars Grammaticae Iaponicae Linguae* remains a document worthy of our interest, and I offer this translation in order that Collado's work may more easily find its proper place in the history of descriptive grammar.

The Grammatical Framework

Collado perceived his task to be the presentation of a grammar of Japanese which would have sufficient scope to equip those dedicated to the propagation of the faith with a knowledge of the proper spoken language of his time. While he concludes his grammar with a brief, and rather presumptuous, statement concerning the written language, his purpose is clearly to train his students in the fundamentals of colloquial speech. His sensitivity to this point is demonstrated by his carefully transforming those examples presented by Rodriguez in the written language in the *Arte* into correct colloquial expressions in his own grammar.

The description is, of course, prescriptive. But given its age and its purpose this ought not to be construed in the contemporary, pejorative

sense. Collado, as Rodriguez and indeed all the grammarians of the period, felt obligated to train their students in those patterns of speech which were appropriate to the most polite elements of society. Particularly as they addressed themselves to missionaries, they wished to warn them away from such illiteracies as might undermine their capacities to propagate the faith.

The description further reflects the traditional process conceptualization of language. This is particularly obvious in the treatment of the verb. Thus:

Praesens subiunctiui fit ex praesenti indicatiui mutato u in quo finitur in eba. . . . (The present subjunctive is formed from the present indicative by changing the *u* in which it ends to *eba*) [p. 23].

In general each of the verbal forms is conceived to be the result of a specified alteration of a basic form. Likewise the nouns are treated within the framework of the declension of cases.

The treatment of Japanese forms is based upon a semantic framework within which the formal characteristics of the language are organized. For example, given the construction *aguru coto aró* (p. 31) and its gloss '*Erit hoc quod ist offere: idest offeret* (It will be that he is to offer, or he will offer),' it is clear that the *aguru coto* is classified as an infinitive because of its semantic equivalence to *offere*. The same is true of the latter supine. If the form in Latin is closely associated with such constructions as 'easy to,' or 'difficult to,' the semantically similar form which appears as the element *iomi* in *iominicui* 'difficult to read,' must be classed as the latter supine. Rodriguez in his *Arte Breve* of 1620—unknown to Collado—makes an attempt to classify the structural units of Japanese along more formal lines; but in Collado's treatment the semantic, and for him logical and true, classes established by the formal structure of Latin constitute the theoretical framework through which the Japanese language is to be described.

Collado makes reference to two specific sources of influence upon his grammar. The first is included in the title to the first section of the grammar, Antonius Nebrissensis. It is to this great Spanish humanist,

better known as Antonio Lebrija (1444-1522), that Collado turns for the model of his description.

An examination of Lebrija's grammar, the *Introductiones Latinae* (Salamanca, 1481), shows that from the basic outline of his presentation, to the organization of subsections and the selection of terminology, there is little departure by Collado from his predecessor.

Even in such stylistic devices as introducing the interrogatives by giving the form, following it with "to which one responds," and then listing a number of characteristic answers; Collado is faithful to the *Introductiones*.

But it is from his Jesuit colleague, Father João Rodriguez, that Collado receives his most significant influence. There is no section of his grammar that does not reflect Rodriguez' interpretation of the raw linguistic data of Japanese. On the basis of the innumerable examples taken from Rodriguez—most of the substantive sentences are directly quoted from the *Arte*—as well as the parallel listing of forms and identical descriptions of certain grammatical phenomena, it is clear that the writing of the *Ars Grammaticae Iaponicae Linguae* consisted to no small degree of abridging the exhaustive material contained in Rodriguez' grammar and arranging it within the framework of Lebrija's *Introductiones*.

To say that Collado followed Lebrija in the general structure of his description is not to imply that he fell heir to all of his precursor's virtues. The Salamanca grammar of 1481 is a masterpiece of orderly presentation. Printed in *lettera formata* with carefully indented subdivisions, it offers the student a clear display of the conjugational system as well as long columns of Latin examples of a given grammatical structure, accompanied on the right side of the page with Spanish equivalents. Collado makes little effort at copying this orderly display. There are in his presentation no paradigms, but instead only loosely connected sentences that talk the student through the various forms of the conjugation; and there is no orderly array of examples. Add to this the innumerable factual and typographical errors, and one is left with a presentation that lacks most of the basic scholarly virtues of its precursor.

A similar criticism may be leveled against the work from the point

of view of Rodriguez' influence. Without matching the *Introductiones* in orderliness, the *Arte* more than compensates for its casual format by containing a mass of exhaustively collected and scrupulously presented linguistic data.⁶ There was available no better source than the *Arte* from which Collado might have culled his examples of Japanese.

One doubt that remains in assessing Collado's use of Rodriguez' material is that perhaps his presentation of the most readily understandable material in the *Arte* is not so much an effort on his part to simplify the learning of Japanese for his students, as it is a reflection of his lack of adequate familiarity with the language he was teaching.

The Phonological System

A study of the phonological data reveals the *Ars Grammaticae Iaponicae Linguae* to be of minimal historical value. Any student of the phonology of early modern Japanese should turn to the far more reliable work of Father Rodriguez. Nevertheless, certain aspects of Collado's transcription require our attention.

The most obvious innovation in the representation of the language is Collado's transcription with an *i* of the palatal consonant which all his contemporaries record with a *y*. Thus in the text we find *iomi* and *coie* (terms for native words and Chinese borrowings) where Rodriguez writes *yomi* and *coye*. This change was affected while the text was being translated from the Spanish manuscript which uses *y*; and Collado himself must have felt the innovation to be of dubious value since he retained *y* for the spellings in the *Dictionarium*.⁷

Collado's handling of the nasal sounds is too inconsistent to be a reliable source for phonological data. Given his rather awkward specification that nasalization is predictable before what we must assume he means to be the voiced stops and affricates,⁸ his grammar presents an uncomfortably irregular pattern in the transcription of the phenomena. Thus, on page 39 we find *vo mōdori aró ca?* as well as

⁶ Rodriguez' own work is strongly influenced by the format found in Manuel Alvarez (1526-1582), *De Institutione Grammatica, Libri III* (Lisbon, 1572). So much a part of the training in the Society of Jesus was this work that an edition was printed in 1594 as one of the earliest products of the Mission Press at Amakusa.

⁷ The palatal semi-vowel is represented, as in most the Christian materials, by a number of transcriptional devices such as *i*, *e*, *h*, and palatal consonants; e.g., *fiacu*, *agueô*, *cha*, and *xô*.

⁸ See the translation, p. [82], n. 8.

modori aró ca?. Again, what he presents as the ending *zūba* in his description of the formation of the negative conditional (p. 34) appears in *tovazunba* in its only occurrence in a sample sentence (p. 62). To further confound the issue such forms as *tovazunba* and *qinpen* occur in contrast to *sambiacu*, *varambe*, and *varābe*.

In Chart 1 the traditional pattern of the *gojūonzu* (chart of 50 sounds) is followed as a convenient framework in which to display the transcriptional system employed by Collado.

Chart 1

COLLADO'S TRANSCRIPTION SYSTEM

The Simple Series

	/#/	/k/	/g/	/s/	/z/	/t/	/d/	/n/	/ɸ/	/b/	/p/	/m/	/y/	/r/	/w/
/a/	a	ca	ga	sa	za	ta	da	na	fa	ba	pa	ma	ia	ra	va
/i/	i	qi	gui	xi	ji	chi	gi	ni	fi	bi	pi	mi	-	ri	-
/u/	u	cu	gu	su	zu	tçu	zzu	nu	fu	bu	pu	mu	iu	ru	-
/e/	[ie]	qe	gue	xe	je	te	de	ne	fe	be	pe	me	ie	re	-
/o/	[vo]	co	go	so	zo	to	do	no	fo	bo	po	mo	io	ro	vo

The Long Series

/au/	[vó]	có	gó	só	zó	tó	dó	nó	fó	bó (pó)	mó	ió	ró	vó
/uu/	ú	cú (gú)	(sú)	-	(tçú)	-	-	fú (bú)(pú)	-	íu	rú	-	-	-
/ou/	[vô]	cô (gô)	sô	zô	tô	dô	nô (fô)	(bô)	pô	mô	iô	rô	vô	-

The Palatal and Labial Series

	/ky/	/gy/	/sy//zy//ty/	/dy/	/ny/	/ɸy/	/by/	/py/	/my/	/ry/	/kw/	/gw/	
/a/	(qua)(guia)	xa	ja	cha	gia	(nha)	fia	bia	pia	(mia)(ria)	qua	gua	
/u/	qui (guiu)	xu	ju	(chu)	(giu)	(nhu)	(fiu)	-	-	(miu)(riu)	-	-	
/o/	qio	guio	xo	(jo)	cho	gio	(nho)	(fio)	(bio)	-	(mio)(rio)	-	-

/au/	qió	guió	xó	jó	chó	gió	-	(fió)	bió	-	mió	(rió)	quó	guó
/uu/	(qiú)	(guiú)	(xú)	jú	(chú)	giú	nhú	-	-	-	(riu)	-	-	-
/ou/	qiô	(guiô)	xô	jô	chô	giô	nhô	fiô	(biô)	piô	(miô)	(riô)	-	-
		gueô				geô	neô		beô			reô		

In this chart the phonemic grid is presented in a broad phonetic

notation while the underlined entries are in the form used by the text. Dashes indicate sequences which do not occur in the Christian material; while the forms in parentheses are sequences which do not occur in the text but have been reconstructed on the basis of the overall system from sequences attested to elsewhere. The forms *ie*, *vo*, *vó*, and *vó* have been placed in brackets to indicate that neither /e/, /o/, /oo/, or /au/ occur in the syllable initial position; and, where in the modern language they do, the text regularly spells that with an initial *i* or *v*. The forms in *eó* at the foot of the chart represent sequences that are phonetically identical to the forms above them, but which are transcribed differently to reflect morphological considerations; e.g., the form *agueó* from the stem *ague*. The phonetic values of /au/, /uu/, and /ou/ are [ɔ:], [u:], and [o:].

Two aspects of the usage of *q* should be noticed. First, as in the *Arte*, *c* is changed to *q* before *o* and *u*, when the sequence occurs at a morphological juncture; e.g., *ioqu* 'well,' and *iqó* 'I shall go.' (This rule does not extend to *a* in such contexts; cf., *iocatta* 'was good.')

Second, in contrast to the system used by Rodriguez, Collado does not feel compelled to follow *q* with *u* in all contexts. Thus what Rodriguez spells as *queredomo* Collado spells as *qeredomo*. Finally, the text records one usage of the letter *h* in the exclamation *ha*.

The Morphological System

Collado's treatment of the morphology contains one quite obvious difference from those of his predecessors: he isolates the particles of the language as separate elements of the structure. While his effort is more or less carelessly maintained by the type setter, his attempt to establish a division between the semantemes (*shi*) and the morphemes (*ji*) of Japanese by establishing formal distance between his *verba* and *particula*, reflects his consciousness that the morphological elements in Japanese are of a different order than those in Latin. At times, such as when he describes the preterit subjunctive as *agueta raba*, his divisions fly in the face of derivational history. But he can claim a reasonable justification for his decision by citing Rodriguez' rule for the formation of this form; "add *raba* to the preterit of the verb" (*Arte*, 18v). Perhaps it is a prejudice founded upon familiarity with contem-

porary romanizations, but I cannot help but consider this attempt to give greater independence to the particles as an improvement in the representation of the morphological system.

In all other significant facets of the morphology Collado follows the principles established by Rodriguez with the one exception that in the over-all systematization of the verbal formation and conjugation he follows the classifications established in Lebrija's *Introductiones* rather than those which Rodriguez inherited from the *Institutiones* of Alverez. The most significant difference between the two systems is the use by Lebrija of the term subjunctive in his description of the moods where Rodriguez gives independent status to the conjunctive, conditional, concessive, and potential. As we shall see, after presenting the conjugational system of the verb within the framework of Lebrija, Collado breaks the expected sequence of his description of the verb to interject a section on conditional constructions and another on those of the potential.

In the treatment of the tenses Collado breaks with Rodriguez in not attempting to establish an imperfect for Japanese, but he does follow him in the overall classification of the conjugations. Thus:⁹

1st Conjugation	verbs ending in <i>e, gi,</i> and <i>ji (xi</i>	e.g., <i>ague, uru</i>
	and <i>maraxi)</i>	
2nd Conjugation	verbs ending in <i>i</i>	e.g., <i>iomi, u</i>
3rd Conjugation	verbs ending in <i>ai, oi,</i> and <i>ui</i>	e.g., <i>narai, ó</i>

To the description of this general system Collado adds the treatment of the substantive verbs. This section in many respects is the weakest in his grammar with a portion of his description lost in composing the final text.

Since Collado does not, as Rodriguez, present the conjugations in paradigmatic form, I have extracted from his presentation the most representative forms of the verb *ague,uru* for each of the categories of the system, and presented them in Chart 2 for reference.

CHART 2
THE CONJUGATIONAL SYSTEM

	<i>Affirmative</i>	<i>Negative</i>
	INDICATIVE MOOD	
Present	aguru	aguenu
Perfect	agueta	aguenanda

⁹ Collado's and Rodriguez' analyses agree in classifying the *ni-dan* verbs and *suru* into one conjunction, the *yo-dan* verbs into a second, and the *ha-gyō* of the *yo-dan* into a third.

Pluperfect	aguete atta	aguenande atta
Future	agueôzu	aguru mai
Future perfect	aguete arôzu

IMPERATIVE MOOD

Present	ague io	aguru na
Future	agueôzu	aguru mai

OPTATIVE MOOD

Present	avare ague io caxi	avare aguru na caxi
Preterit	agueôzu mono vo	aguru mai mono vo
Future	avare ague io caxi	avare aguru na caxi

SUBJUNCTIVE MOOD

Present	agureba	agueneba
Perfect	agueta reba	aguenanda reba
Pluperfect	aguete atta reba
Future	agueô toqi	aguru mai qereba

PERMISSIVE SUBJUNCTIVE MOOD

Present	agueredomo	aguenedomo
Preterit	agueta redomo	aguenanda redomo
Future	agueôzu redomo	aguru mai qeredomo

INFINITIVE

Present	aguru coto	aguenu coto
Preterit	agueta coto	aguenanda coto
Future	agueô coto	aguru mai coto

GERUND IN *DI*

Present	aguru [jibun]	aguenu [jibun]
Future	agueô [jibun]	aguru mai [jibun]

GERUND IN *DO*

.....	aguete	agueide
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GERUND IN *DUM*

Present	aguru tame	aguenu tame
Future	agueô tame	aguru mai tame

SUPINE IN *TUM*

.....	ague ni
-------	---------	-------

SUPINE IN *TU*

.....	ague
-------	------	-------

PARTICIPLE

Present	aguru fito	aguenu fito
Preterit	agueta fito	aguenanda fito
Future	agueô fito	aguru mai fito

The forms treated separately are:

THE CONDITIONAL

Present	agueba	aguezûba
Preterit	agueta raba	aguenanda raba
Future	agueô naraba	aguru mai naraba

THE POTENTIAL

Present	aguru ró	aguenu coto mo arózu
Preterit	aguetçu ró	aguenanzzu ró
Future	agueôzu ró	aguru mai coto mo arózu

*The Structure of Collado's and Rodriguez'
Descriptions Contrasted*

In every section of his description, Collado is indebted to the material presented by Rodriguez in his *Arte da Lingoa de Iapam*. The structure of the *Ars Grammaticae*, however, follows a much more simplistic design than that of the *Arte*. As a consequence Collado found it necessary to assemble his data from various sections of Rodriguez' description. In the paragraphs which follow we will briefly sketch the structural relation between these two grammars.

As he clearly states in his title to the main portion of the grammar Collado bases his description on the *Introductiones* of Antonio Lebriya, and more specifically upon that portion of the great Latin grammar which dealt with the parts of speech. Further, he limits himself to the spoken language rather than attempting, as does Rodriguez, an integrated treatment of both the spoken and written grammars.

Under these influences Collado's grammar takes on the following form:

A Prologue (including the phonology)	3-5
The Body of the Grammar (by parts of speech)	6-61
A Brief Syntax	61-66
A Treatment of the Arithmetic	66-74
A Note on the Written Language	74-75

In contrast Rodriguez' *Arte*, prepared under the influence of Alvarez' *Institutiones*, develops its description over the span of three books which treat both the spoken and written grammar in progressively greater detail. Thus:

The Introduction	iii-v
BOOK I	
The Declensions	1-2v
The Conjugations	2v-54
The Parts of Speech (<i>Rudimenta</i>)	55-80v
BOOK II	
The Syntax of the Parts of Speech	83-168
Styles, Pronunciation, Poetics, etc.	168-184
BOOK III	
The Written Language	184v-206v
Names, Titles, etc.	206v-212v
The Arithmetic	212v-239

Given these differing formats¹⁰ it is clear that Collado is unable to cope adequately with the more complex aspects of the grammar, specifically those syntactic constructions to which Rodriguez devotes almost an entire book.

An analysis of Collado's description and a listing of the portions of Rodriguez' grammar from which material was taken yields the following:

<i>Collado</i>	<i>Rodriguez</i>
Phonology (3-5)	{Parts of Speech (55-58) Book III (173-179v)}
Nouns (6-13)	{Declensions (1-2v) Parts of Speech (59-61)}
Adjectives (9-11, 32-33)	{Declensions (2-2v) Conjugations (47-52) Parts of Speech (61-67)}
Pronouns (13-18)	{Declensions (2v) Parts of Speech (67-68)}
Verbs (18-49)	{Conjugations (6v-54v) Parts of Speech (69-73) Syntax (83v-112v)}
Adverbs (49-57)	{Parts of Speech (73v-77) Syntax (113-125)}
Prepositions (57-59)	{Parts of Speech (73-73v) Syntax (140-148v)}
Conjunctions (59-60)	{Parts of Speech (76-76v) Syntax (130-137)}
Exclamations (60-61)	{Parts of Speech (76-76v) Syntax (125-130)}
Syntax (61-66)	Book II (83-168)
Arithmetic (66-75)	Book III (212v-239)
Written Language (74-75)	Book III (184v-206v)

Two aspects of Japanese were not able to be described with any degree of satisfaction by Collado; the adjectives (*adjectiva*) and the prepositions (*praepositio*). His difficulties, attributable to the basic structural difference between Latin and Japanese, were compounded by the fact that Rodriguez too was unable to find a satisfactory solution to their description.

With respect to the adjectives, Collado attempts to deal with their functions in the manner appropriate to Latin, that is as a sub-class of

¹⁰ It should be recalled that the *Ars Grammaticae* is numbered by the page and the *Arte* by the leaf.

nouns (pp. 9-11). He also recognizes their formal similarity to the verb and treats them briefly as a sub-class of the substantive verb (pp. 32-33), but his heavy reliance upon the semantic categories of Latin does not permit him to follow Rodriguez who is able more clearly to recognize their formal as well as their functional distinctiveness.

Concerning prepositions, Collado was confronted with an all but insurmountable taxonomic problem. Here too Rodriguez was unable to develop a completely satisfactory descriptive framework. In the *Arte* the term *posposição* is used for those particles which function in a manner similar to the Latin prepositions; e.g., *tameni*, *taixite*, and *tomoni* (cf. 73-73v and 140-148v); the term *artigo* is used for those particles having the functions of the inflectional endings of Latin; e.g., *ga*, *ye*, and *ni* (cf. 1-2, 78, and 137-140); and the general term *particula* is used to cover the broad spectrum of particles that include adverbs, conjunctions, and exclamations, as well as those otherwise unaccounted for elements which end phrases, clauses, and sentences; e.g., *no*, *nite*, and *yo* (cf. 77-78 and 144-154v).

Collado, rather than attempting to refine the system suggested by Rodriguez, follows the *Arte* in listing as *praepositio* those elements which translate the Latin prepositions (pp. 57-59) but uses the term *particula* to cover all the other particles of the language.

This tendency of Collado's to retreat from the challenging problems left unresolved by Rodriguez constitutes the greatest weakness of his description. Given concise grammatical descriptions on the one hand and over-simplified versions of previous works on the other, the *Ars Grammaticae Iaponicae Linguae* unfortunately falls among the latter.

In his shorter work, the *Arte Breve* of 1620, Rodriguez retains the same general format, but makes every effort to reduce the description to its barest essentials. Thus:

BOOK I

A General Note on the Language	1-2
An Essay on How to Learn the Language	2v-6
The Orthography	6-8
Composition of the Syllables	8v-9v
The Way to Write and Pronounce the Letters	10-12v
The Declension of Nouns	13-18
The Conjugation and Formation of Verbs	18-52

Book II

The Rudamenta	52-59v
The Syntax	59v-66v

Book III

The Written Language	67-75
The Various Kinds of Names	75v-98v

Of particular interest in the context of Collado's grammar is the manner in which Rodriguez displays the verbal system. While the *Arts Grammaticae* presents the verbal system as a series of alterational rules to be applied to the base forms, the *Arte Breve* goes even further than the *Arte* to differentiate the formational rules from the conjugational displays. Rodriguez tries several devices to elucidate his material. For example, Charts A and B below represent very early attempts to use a bordered format for linguistic description.

In order to indicate the differences to be found between the descriptions presented by Rodriguez and Collado, I have extracted the formational rules from the *Arte Breve* and, setting aside only two short appendices dealing with variant forms, present them here in their entirety.

THE CONJUGATION AND FORMATION OF THE TENSES AND MOODS OF THE VERBS

All the verbs of this language may be reduced (se reduzem) to four affirmative and three negative conjugations. This is because the negative conjugation of the adjectival verb, which we discussed before,¹¹ agrees with the second of the three conjugations; and the conjugation of the substantive verb Sōrai, Sōrō, or soro, which is an abbreviated form of Samburai, samburō¹² both in the affirmative and the negative is reduced to the third conjugation. At this point we will treat the three affirmative and three negative ordinary conjugations of the regular personal verbs.¹³ Following this, and on account of its particular usage and formation, we will discuss the conjugation of the adjectival verb.

The verbs of this language do not change (naõ fẽ variedade) to show person and number as do those of Latin; rather, one form (voz)

¹¹ See p. 14, under *Dos nomes adiectivos*, where the initial distinction is drawn between nominal and verbal adjectives.

¹² Rodriguez does not treat the substantive verb in *Arte Breve*, but refers the reader to his earlier work for its description.

¹³ *Verbo pessoal* as contrasted with *verbo substantivo* and *verbo adjectivo*.

is used for all persons, singular and plural. Number and person are understood according to the subject (Naminativo [sic]), or pronoun, which is joined to the verb. The moods of the verb, which in this language have distinct forms for the tenses, are indicative, imperative, conjunctive, conditional, and preterit participle. The remaining moods are made up of these forms joined to certain particles. Each mood has but three tenses which have distinct forms; these are preterit, present, and future. These forms are signified by the Japanese terms (vocalos) Quaco, ghenzai, mirai. The preterit imperfect and pluperfect are made up of the present, preterit, and preterit participle together with the substantive verb, as will be seen below in the conjugations.

Concerning the formation of the tenses and moods of the verbs in general, one is reminded that to understand the actual root (raiz) and the natural formation of all the tenses and moods, both affirmative and negative, it is extremely important to take notice of the usage of the Goyn,¹⁴ which are the five vowels (cinco letras vogaes) in the syllables which are below each aforementioned formation; and that it is also important to understand Canadzucai,¹⁵ which is the way to write with Firagana as well as the way one joins together syllables, or letters, to form other words (palauras), while noticing which syllable is changed by which, what constitutes long, short, or diphthongal syllables, which combinations cause contraction (sincope), which cause augmentation (incremento) of the verb, whether one makes a syllable liquid (liquescit)¹⁶ or not, and how the tenses of the moods are written with the same Cana.¹⁷ The term Goyn, not only indicates the syllables, or Cana, which are transformed to others, such as Fa, Fe, Fi, Fo, Fu, which are changed to the closely related sounds Ba, Be, Bi, Bo, Bu and Pa, Pe, Pi, Po, Pu; but it also indicates another kind of change from one sound to another in the same order (ordem), as happens among the syllables Fa, Fe, Fi, Fo, Fu. Ba, Be, Bi, Bo, Bu. Ma, Me, Mi, Mo, Mu,

¹⁴ Rodriguez defines this term elsewhere (*Arte*, 56) as the vowels, *A, I, V, Ye, Vo*, in that order. See also the introduction to the *Vocabulario*.

¹⁵ This term, not found in the *Arte*, is applied to the entire complex of "spelling" rules which Rodriguez introduces into his description. While no clear-cut influences can be established, it is generally held by Doi and others that these rules are based upon *Kanazukai no chikamichi* or some similar work. See *Kokugogaku taikei*, Vol. 9 (Tokyo, 1964), pp. 69-77.

¹⁶ Latin *liquesco*, "to become fluid, or melt." Used here as a term to describe the palatal and labial series.

¹⁷ This last phrase is to be understood in the context of the following passages which deal with euphonic change in the absence of a devise, *nigori ten*, to show voicing.

etc. where often by rule (regna) Ma is changed to Mi; or to the contrary Bu to Ba and Bi to Ba, and likewise for others. The greater part of the formation of the tenses of each mood is confined to such changes, as is clearly seen in the way one writes the tense forms with Cana. It is to this that another change belongs. That which exists among those syllables having a certain relationship and rapport between them, as Ma, Fa, Ba, Pa; Me, Fe, Be, Pe; Mi, Fi, Bi, Pi; Mo, Fo, Bo, Po; Mu, Fu, Bu, Pu; with Mu and V. Thus, what is written Vma in Cana is written Muma, and Mume written for Vme in order to conform more closely to its pronunciation.¹⁸ Also Mu is written for Bu¹⁹ so that all the harmony (armonia) in the formations of this language are contained in the rules for Goyn and Canadzucai. Those who are informed see, as native speakers, how the tenses are formed for any mood, and which letter, or syllable, must be changed to another to affect a formation. Concerning this matter there is a booklet²⁰ which teaches Canadzucai, and the general rules on the subject. Teachers should have this booklet to teach more easily and advantageously those students who are learning Cana. Lacking a knowledge of Goyn and Canadzucai, some of the rules which until now have been used in the formation of verbs (some of which I have let remain as they were), are not the original and natural rules as are the Goyn.²¹ They are rather devices, some forming affirmative tenses and moods from negative forms and others forming them from yet other more remote sources, which appear to correspond to formational rules, but for which the proper rules are not known. The fact is that the affirmative as well as negative are formed from the affirmative, beginning with the root, as will be seen below.

Speaking in general of the formation of the verb, the forms of the indicative and imperative moods of all three conjugations are formed from the root of the verb. The rest of the tenses in the other affirmative moods are formed from either the indicative or imperative forms. In the same way, the negative indicative present is formed from the root of the verb and the other tenses of the indicative are formed from

¹⁸ Rodriguez used *Vma* regularly in the *Arte*, but notes the variant *Muma* on 178v.

¹⁹ Presumably a reference to such variants as *Samuró* for *Saburó*.

²⁰ *Liwinho*, presumably a treatise such as the *Kanazukai no chikamichi*, by Ichijō Kanera.

²¹ In this passage Rodriguez is suggesting that certain European grammarians, out of ignorance of native grammatical theory, have misinterpreted the formational rules; and that, perhaps for pedagogical convenience, he has retained some of these "unnatural" rules in his description.

the present form. The other negative moods are formed from the indicative forms.

FORMATION OF THE TENSES FOR THE INDICATIVE AND IMPERATIVE MOODS OF THE VERBS OF THE FIRST AFFIRMATIVE CONJUGATION

The final syllables of the roots of the first affirmative conjugation, by which the verbs conjugated here are known, and from which the tenses of the indicative will be formed, end in E, with the exception of the verb "to do," Xi, or Ii, with its compounds and certain other verbs which end in I. The verbs which belong to the first conjugation, are as follows [in Charts A & B].

The verb Xi "to do," with its compounds ending in Xi or Ii, follows the formation of the verbs of the first conjugation. Ii is Xi which has been changed (alterado) to Ii because it follows the letter N. Xi conforms to the rules for the syllables which are changed (se mudam) to others. Thus:

Xi	<i>In the present change Xi to Suru. In the preterit add</i>	Suru, xita xeô, ôzu, ôzuru, xeyo, xenu, or zu.
Faixi	<i>Ta to the root. In the future change Xi to Xeô. In the</i>	Faisuru, faixita, faixeô, faixeyo, faixenu.
Tayxi ²²	<i>imperative change Xi to Xe and add Yo, i, or sai. In</i>	Tassuru, taxxita, taxxeô, taxxeyo, taxxenu.
Gaxxi	<i>the negative add Nu, or zu to Xe.</i>	Gassuru, gaxxita, gaxxeô, gaxxeyo, gaxxenu.
Zonji	<i>In the present Ii is changed to Zuru. In the preterit Ta is added to the root. In the</i>	Zonzuru, zonjita, zonjeô, ôzu, ôzuru, zonjeyo, zonjenu.
Caronji	<i>future Ii is changed to Ieô, etc.</i>	Caronzuru, caronjita, etc.
Vomonji		Vomonzuru, vomonjita.
Sanji		Sanzuru, sanjita.
Goranji		Goranzuru, goranjita.
Soranji		Soranzuru, soranjita.
Ganji		Canzuru, canjita.
Manji		Manzuru, manjita.

Many of these verbs have another, less used, form made by adding Ru to the root; e.g., Abi, abiru; Mochiy, mochiyru; xiy, xiyru. Among these are some that have only this second form and lack the first; e.g., Mi, miru; Ni, niru; Fi, firu; Cagammi, cagammiru; Ki, kiru "to dress," as distinct from Ki, kuru "to come"; and y, yru.

²² Read Taxxi.

CHART A

[The Formation of First Conjugation Verbs Ending in E]

Syllables	Roots	Formation	Present	Preterit	Future	Imperative	Negative
Te,	Tate,	<i>In the present change Te to Tçuru. The remainder are from the root. See above.</i>	Tatçuru.	Tateta.	Tateô, ô-zu, ôzuru.	Tateyo. Tatei, tatesay.*	Tatenu, or, zu.
	Fate,		Fatçuru.	Fateta.	Fateô, ô-zu, ôzuru.	Fateyo, etc.	Fatenu, or, zu.
Ie,	Maje,	<i>Change Ie to Zuru in the present. The remainder are from the root. See above.</i>	Mazuru.	Majeta.	Majeô.	Majeyo, etc.	Majenu, or, zu.
Xe,	Saxe,	<i>In the present change Xe to Suru. The remainder are from the root. See above.</i>	Sasuru.	Saxeta.	Saxeô.	Saxeyo.	Saxenu, or, zu.
	Mairaxe,		Mairasuru.	Maira-xeta.	Maira-xeô.	Maira-xeyo, etc.	Maira-xenu, or, zu.

* Read *tatesai*. The punctuation *Tateyo. Tatei, tatesai,* is in all likelihood a typesetter's error for *Tateyo, tatei, tatesai*.

CHART B

19

<i>Syllables</i>	<i>Roots</i>	<i>Formation</i>	<i>Present</i>	<i>Preterit</i>	<i>Future</i>	<i>Imperative</i>	<i>Negative</i>
Be,	Curabe,	<i>In the present tense of these eight forms, change E to Vru. In the preterit add Ta to the root. In the future ô, ôzu, ôzuru to the root. In the Negative present add Nu, or zu to the root.</i>	Curaburu.	Curabeta.	Curabeô, ôzu, ôzuru.	Curabeyo, ei, sai.	Curabenu, <i>or, Cura- bezu.</i>
Fe,	Fe,		Furu, <i>or,</i> feru.	Feta.	Feô, ôzu, ôzuru.	Feyo, fei, fesai.	fenu, fezu.
Ghe,	Aghe,		Aghuru.	Agheta.	Agheô, <i>etc.</i>	Agheyo, <i>etc.</i>	Aghenu, <i>etc.</i>
Ke,	Tokoke,		Todokuru.	Todoketa.	Todokeô.	Todokeyo, <i>etc.</i>	Todokenu, <i>etc.</i>
Me,	Motome,		Motomuru.	Motometa.	Motoneô.	Motomeyo, <i>etc.</i>	Motomenu, <i>etc.</i>
Ne, Re, Ye,	Fane, Fanare, Ataye,		Fanuru. Fanaruru. Atayuru.	Faneta. Fanareta. Atayeta.	Faneô. Fanareô. Atayeô.	Faneyo. Fanareyo. Atayeyo.	Fanenu. Fanarenu. Atayenu.
[De,]	De, Ide, Môde, Mede,		<i>In the present change De to Dzuru. The other tenses are formed, as above, from the root.</i>	Dzuru. Idzuru. Môdzuru. Medzuru.	Deta. Ideta. Môdeta. Medeta.	Deô, ôzu, <i>etc.</i> Ideô, ôzu. <i>This verb is defective and lacks other forms.</i> <i>This verb is defective and has no other forms.</i>	Deyo, <i>etc.</i> Ideyo.

FORMATION OF THE OPTATIVE, CONJUNCTIVE, AND CONDITIONAL
MOODS, AND THE PARTICIPLE

The optative mood does not have forms of its own but compensates for this in part by adding to the imperative certain particles which indicate desire, in part by adding to the future indicative particles which show regret for not doing something, and in part by circumlocutions with the conditional mood and certain particles, as will be seen in the conjugations.

The conjunctive mood has two sorts of proper forms. The first is the common and ordinary form ending in Eba, corresponding to the Latin cum. The other ends in Domo, corresponding to the particle "although (postoque)." The other verbs of this mood do not have their own forms, but are expressed by circumlocutions as we shall see.²³

The present tense of the first conjunctive is formed from the present indicative by changing the final Ru to Reba; e.g., Motomureba. For the preterit Reba is added to the preterit indicative; e.g., Motometareba. For the future the final Ru of the third form of the future indicative is changed to Reba; e.g., Motomeôzureba. For a second form of the future the syllable Rô is added to the indicative preterit perfect; e.g., Motometarô. This particle is Ran in the written language; e.g., Motometaran.²⁴ An utterance (oraçam) does not end in this form, but must be followed by a noun.²⁵

The present tense of the second conjunctive is formed by changing the final Ru of the present indicative to Redomo; e.g., Motomuredomo. For the preterit Redomo is added to the indicative preterit perfect; e.g., Motometaredomo. Strictly speaking this form is Motomete aredomo, losing the E of the participle. Furthermore, Motometa, together with the other preterit forms in Ta is from Motometearu which is first elided to Motometaru and then by common usage (pratica) to Motometa. All of which is seen in its Canadzucai. For the future, the final Ru of the future indicative is changed to Redomo; e.g., Motomeôzuredomo.

The conditional mood, for the present tense, is formed by adding the syllable Ba to the root of the verb and Naraba or Ni voiteua to the

²³ The conjugational display (27v) lists *motomuruni* and *motomurucoroni*.

²⁴ Rodriguez is here confusing the usage of the classical particle *ran*, *ramu* with the construction *te + ara + mu*.

²⁵ In the conjugational charts we find:

<i>motomeô</i>	}	<i>toki</i>
<i>motometarô</i>		
<i>motomeôzuru</i>		

present tense form; e.g., Motomeba, motomuru naraba, and motomuruni voiteua. For the preterit, Raba, Naraba, or Ni voiteua are added to the indicative preterit; e.g., Motometaraba, which is in reality Motomete araba, motometa naraba, and motometani voiteua. For the future Naraba or Ni voiteua are added to the future forms; e.g., Motomeô naraba and motomeôni voiteua. The present tense forms are also used for the future.

VERBS OF THE FIRST CONJUGATION THAT END IN I

There are some irregular verbs ending in I which follow the formational rules of the first conjugation, both affirmative and negative. There are a precise number of them. Those which have been found to date are shown below. They are formed for the present indicative by changing I to Uru, for the preterit by adding Ta to the root of the verb, and for the future by adding long û, ûzu, or ûzuru to the same root. For the present conditional Ba is added to the root, for the preterit Raba is added to the preterit indicative, and for the future Naraba is added to the future indicative. For the present conjunctive the Ru of the present indicative is changed to Reba, for the preterit Reba is added to the same preterit indicative, and for the future the final Ru of the future is changed to Reba. All the other forms are formed as has been stated for the formation of the first conjugation. Thus:²⁶

A	{	Abi, aburu, abita, abiû, ûzu, ûzuru, abiyo, or sai, abiba, taraba.
		Cabi, caburu, cabita, cabiû, ûzu, ûzuru, biyo, sai, biba, bitaraba.
Bi	{	Carabi, caraburu, bita, biû, ûzu, ûzuru, biyo, sai, biba, taraba.
		Sabi, saburu, sabita, sabiû, ûzu, ûzuru, sabiyo, bisai, biba, taraba.
		Vabi, vaburu, vabita, vabiû, ûzu, ûzuru, yo, sai, biba, bitaraaba.
Obi	{	Nobi, buru, bita, biû, ûzu, ûzuru, biyo, bisai, biba, bitaraba.
		Corobi, buru, bita, biû, biûzu, ûzuru, biyo, bisai, biba, bitaraba.
		Forobi, buru, bita, biû, ûzu, ûzuru, biyo, bisai, biba, bitaraba.
		Fitobi, bu, bita, biû, ûzu, ûzuru, biyo, bisai, biba, bitaraba.
		Fokorobi, bu, bita, biû, ûzu, ûzuru, biyo, bisai, biba, bitaraba.
Ubi	{	Furubi, bu, bita, biû, ûzu, ûzuru, biyo, bisai, biba, bitaraba.

²⁶ The following notes are necessary to correct the printer's errors that occur in this listing:

a. In the perfect conditional of *Nobi* read *bitaraba* for *bitaraaba*.

b. The form *Fitobi* should in all likelihood read *Fotobi* 'to be wet.'

c. The forms *Fotobi*, *Fokorobi*, and *Fusubi* are all given present indicatives in *bu*. There seems to be no reason for the ending appropriate to the classical *shûshiki* to be used for these particular verbs and the *bu* is taken as a misprint of *buru*. The *Arte* (28) lists these forms as regular.

d. In the perfect conditional of *Mochiy* read *ytaraba* for *yttaraba*.

e. The form *Coru* should read *Cori*.

f. It will be noticed in the final segment of this listing, beginning with Y, Rodriguez makes no effort to distinguish among *Kami-ichidan*, *kami-nidan*, and the irregular verb *Ki* 'to come.'

Vochi,	{ Chi to	{ Votçuru, chita, chiû, chiyo, chiba, tçureba.
Cuchi,	{ Tçuru	{ Cutçuru, chita, chiû, chiyo, chiba, tçureba.
Fagi,	{ Change	{ Fadzuru, fagita, giû, giyo, giba, gitaraba.
Vogi,	{ Gi to	{ Vodzuru, gita, giû, giyo, giba, gitaraba.
Negi,	{ Dzu	{ Nedzuru, gita, giû, giyo, giba, gitaraba.
Mochiy,	{ the	{ Mochiyuru, mochiyta, chiyû, yûzu, ûzuru, iyo,
	{ final	{ yba, yttaraba.
Xiy,	{ Y	{ Xiyuru, xiyta, yû iyo, yba ytaraba.
Mimixiy,	{ to	{ Mimixiyta, mimixiyte, <i>Defective</i> .
Mexiy,	{ Yuru	{ Mexiytaru, mexiyte, <i>Defective</i> .
Y, yru, yta, yû, ûzu, ûzuru, yyo, yba, yreba.		<i>To be</i>
Ki, kiru, kita kiû, kiyo, &c.		<i>To wear</i>
Ki, kuru, kita, kô, kôzu, kôzuru, koyo or koi.		<i>To Come</i>
Coru, coruru, corita, coriû, &c.		
Furi, fururu, furita, furiû, &c.		
Iki, ikuru, ikita, ikiû, &c.		
Ideki, idekuru, idekita, idekiû, &c.		
Deki, dekuru, dekita, dekiû, &c.		
Voki, vokuru, vokita, vokiû, &c.		
Tçuki, tçukuru, tçukita, tçukiû, &c.		
Vori, voruru, vorita, voriû, &c.		
Vrami, vramuru, vramita, vramiû, &c.		
Cagammi, cagammiû, cagammita, cagammiû, &c.		
Mi, miru, mita, miû, &c.		
Ni, niru, nita, niû, &c.		
Sughi, suguru, sughita, sughiû, &c.		

FORMATION OF THE VERBS OF THE SECOND CONJUGATION

All the roots of second conjugation verbs end in I. There are eight final syllables for these verbs; i.e., Bi, Chi, Ghi, Ki, Mi, Ni, Ri, Xi. It is by these syllables that the verbs of the second conjugation (except for those mentioned above as being in the first conjugation) are recognized, and from which the tenses are formed.

The roots ending in the syllables Bi, Ghi, Ki, Mi, and Ri change the I to V for the present tense; e.g., Tobi, tobu; Coghi, coghu; Caki, caku; Yomi, yomu; Kiri, kiru.

Those ending in Chi change to Tçu for the present; e.g., Mochi, motçu; Cachi, catçu; Tachi, tatçu.

Those ending in Ni change to Nuru for the present; e.g., Xini, xinuru; Yni, ynuru.²⁷

²⁷ By this single rule Rodriguez brings the two *na-hen* verbs into the second conjugation.

Those ending in Xi change to Su for the present; e.g., Fanaxi, fanasu; Cudaxi, cudasu; Taraxi, tarasu.

For the preterit those ending Obi and Omi change to ôda; e.g., Yomi, yôda; Tobi, tôda; Yobi, yôda; Yorocobi, yorocôda. Tomi becomes tonda.

Those ending in Abi and Ami change to ôda; e.g., Yerabi, yerôda; Vogami, vogôda; Yami, yôda.

Those ending in Imi change to ûda; e.g., Najimi, najûda; Nijimi, nijûda; Ximi, xûda.²⁸

Those ending in Umi and Ubi change their endings to Vnda or in some instances ûda. While some have two forms others have only one form which is seen in use, the more general is Vnda; e.g., Musubi, musunda; Susumi, susunda or susûda; Nusumi, nusunda or nusûda; Sumi, sunda or sûda; Cumi, cunda only.

Those ending in Ebi and Emi change to Eôda; e.g., Sakebi, sakeôda; Sonemi, soneôda.

Those ending in Ghi change to Ida; e.g., Auoghi, auoida; Voyoghi, voyoida; Coghi, coida.

Those ending in Ni change to Inda; e.g., Xini, xinda; Yni, ynda.

Those ending in Chi and Ri change to Tta; e.g., Machi, matta; Cachi, catta; Tachi, tatta; Kiri, kitta; Chiri, chitta; Cari, catta.

Those ending in Ki and Xi change to Ita; e.g., Caki, caita; Faki, faita; Nuki, nuita; Todoki, todoita; Sosoki, sosoita; Saxi, saita; Fataxi, fataita; Maxi, maita or maxita; Coxî, coita or coxita. The following add Ta to the root; e.g., Moxi, moxita; Muxi, muxita; Fuxi, fuxita; Mexi, mexita.

The future can be formed in two ways. The first and more common way is to change I to ô, ôzu, or ôzuru; e.g., Yomi, yomô, yomôzu, yomôzuru; Yerabi, yerabô, etc.; Kiri, kirô; Xini, xinô; Auoghi, auogô.²⁹ Those ending in Chi change to Tô; e.g., Cachi, catô, etc.; machi, matô. Those ending in Xi change to Sô; e.g., Môxi, môsô; Nagaxi, nagasô; Mexi, mesô; Coxî, cosô, etc. The other way, which is easy too, is to change the final V of the present indicative to ô; e.g., Yomu, yomô; Kiku, kikô; Môsu, môsô; Mesu, mesô. Those ending in

²⁸ Read *najûda* and *nijûda*.

²⁹ Although the spelling *auoghô* would contain a redundancy it would agree with such forms as *aghuru*, *coghanu* and *coghô* found elsewhere.

Tçu change Tǒ; e.g., Tatçu, tatǒ; Catçu, catǒ. Those ending in Nuru change to Nǒ; e.g., Xinuru, xinǒ; Ynuru, ynǒ. This second rule seems to be more naturally in accord with the rules for the Japanese language.

The imperative changes the final I of the root to E. Those ending in Chi change to Te; e.g., Yome; Kike; Tamochi, tamote; Vchi, ute; Machi, mate.

The present conjunctive is formed by adding Ba to the imperative; e.g., Yomeba; Tateba.³⁰ For the preterit, Reba is added to the preterit indicative; e.g., Yôdarebe.³¹ For the future the final Ru of the future indicative is changed to Reba; e.g., Yomǒzureba. The conjunctive in Domo is formed in the same manner; e.g., Yomedomo, yôdaredomo, yomǒzuredomo.

The conditional is formed from the future indicative by changing the ǒ to A; e.g., Yomaba; Tataba.³² The preterit is formed by adding Raba to the indicative preterit; e.g., Yôdaraba; Tattaraba.³³

The preterit participle is formed from the preterit by changing the A to E; e.g., Yôde; Kite; Tatte. The present participle, in Te, is formed by adding Te ['hand'] to the root of any verb. This is properly a substantive and thus governs the genitive as do the other substantives. It does not indicate tense; e.g., Yomite; Cakite; Machite, etc.

The negative present can be formed in two ways. The first, and that which accords with the rules for Canadzucai, is formed by changing I of the root to Anu or Azu; e.g., Corobi, corobanu, corobazu; Yomi, yomanu, etc.; Coghi, coghanu; Caki, cacanu;³⁴ Kiri, kiranu; ini, inanu. Those ending in Chi change to Tanu; e.g., Tachi, tatanu. Those ending in Xi change to Sanu; e.g., Fanasanu. Another formation common to all is made with the future indicative by changing ǒ to Anu or Azu; e.g., Corobǒ, corobanu, corobazu; Yomǒ, yomanu, etc.; Coghǒ, coghanu; Cakǒ, cacanu; Kirǒ, kiranu; Inǒ, inanu; Tatǒ, tatanu; Matǒ, matanu; Fanasǒ, fanasanu. This rule is common to all three conjugations by changing the affirmative future indicative ǒ to Anu and the ô

³⁰ This use of the imperative reflects a purely formal solution to the morphological problem.

³¹ Read *Yôdareba*.

³² This rule, which consciously or unconsciously associates the future and the conditional, is also applied to the third conjugation, while the first conjugation uses the root.

³³ The future is the same as the present.

³⁴ This spelling of the final root consonant with a *c* is irregular for verbs. Cf. *caġanu* just below.

and *û* to *Nu* or *Zu*;³⁵ e.g., *Todomeô*, *todomenu*, *todomezu*; *Saxeô*, *saxenu*, etc.; *Tateô*, *tatenu*; *Miû*, *minu*; *Yomô*, *yomanu*; *Tatô*, *tatanu*; *Fanasô*, *fanasanu*; *Narauô*, *narananu*; *Vomouô*, *vomouanu*; *Furuuo*, *furuuanu*. For the second conjugation preterit, those in *Nu* are changed to *Nanda*; e.g., *Yomananda*. For the preterit participle *Da* is changed to *De*; e.g., *Yomanande*. For the second form of the negative participle, the *Nu* is changed to *Ide*; e.g., *Yomaide*, *Corobaide*, *Tataide*, *Totonouaide*. For the future the particle *majij*³⁶ or *mai* is added to the affirmative present indicative; e.g., *Yomumajij*, *yomumai*; *Matçumajij*, *matçumai*.

FORMATION OF THE THIRD CONJUGATION AND THE ROOTS FROM WHICH THE TENSES ARE FORMED

The final syllables of the third conjugation are the diphthongs *Ai*, *Oi*, *Vi*. By these syllables the verbs are known to belong to this conjugation, and from them the tenses are formed. The present indicative is formed by changing *Ai* to *ô*, *Oi* to *ô*, and *Vi* to *û*; e.g., *Narai*, *narô*; *Vomoi*, *vomô*; *furui*, *furû*. The preterit is formed by adding the syllable *Ta* to the present; e.g., *Narôta*, *Vomôta*, *Furûta*. The future is formed by changing the final *I* of the root to *Vô*, *vôzu*, *vôzuru*; e.g., *Narauô*, *narauôzu*, etc.; *Vomouô*, *vomouôzu*, etc.; *Furuuô*, *furuuôzu*, etc. The present imperative is formed by changing the final *I* to *Ye*; e.g., *Naraye*, *Vomoye*, *Furuye*.

For the present conjunctive *Ba* or *Domo* is added to the imperative; e.g., *Narayeba*, *narayedomo*; *Vomoyeba*, *vomoyedomo*; *Furuyeba*, *furuyedomo*. For the preterit *Reba* or *Redamo*³⁷ is added to the indicative preterit; e.g., *Narôtareba*, *narôtaredomo*; *Vomôtareba*; *vomôtaredomo*; *Furûtareba*, *furûtaredomo*.

The present conditional is formed by changing *ô* of the future to *Aba*; e.g., *Narauaba*, *Vomouaba*, *Furuuaba*. The preterit is formed by adding *Raba* to the indicative preterit; e.g., *Narôtaraba*, *Vomôtaraba*, *Furûtaraba*.

³⁵ The association of the negative with the future, and by extension with the conditional, suggests a keen awareness of the underlying system, particularly since the *Canadzucai* rules to which he refers require the formation be made from the present. It should be noted that this rule is significantly more elegant than that which derives the negative from the root.

³⁶ The *ij* in the original is the digraph *ij*, as elsewhere.

³⁷ Read *Redomo*.

The negative present is formed by changing the I of the root to Vanu or vazū; e.g., Narai, narauanu, narauazu; Vomoi, vomouanu, etc.; Furui, Furuuana, etc. This form can also be formed from the future by changing the ō to Anu or azu; e.g., Narauō, narananu, etc. For the preterit the Nu is changed to Nanda; e.g., Narauananda. For the preterit participle the Da is changed to De; e.g., Narauanande. For the second form the Nu of the present is changed to Ide; e.g., Narauaide, Vomouaide, Furuuaide. For the future the particle Majii,³⁸ maji, or mai is added to the affirmative present indicative; e.g., Narōmajii narōmaji, narōmai; Vomōmajii, ji, or mai; Furūmajii, ji, or mai.

The verb Yy 'to speak' becomes Yū, yūta, yuō, yye, yuanu. Yei or yoi 'to become sick' becomes Yō, yōta, youō, yoye, yonanu. The substantive verb Saburai, which also belongs to this conjugation, becomes Saburō, saburauanu; and Sōrai becomes Sōrō, soro, sōraite, sōraye, sorouanu.

Rodriguez follows these formational rules with a full display of all the forms of the three conjugations. In his display he, like Alvarez before him, recapitulates the appropriate rules for each form. Collado nowhere presents his conjugational system as a paradigm but does, as we shall see, include a full complement of example sentences in his description, something which Rodriguez does not do in the *Arte Breve*.

Bibliography

In the examination of any portion of the Christian materials certain works are indispensable. Father Johannes Laures, S.J., *Kirishitan Bunko* (Tokyo, 1957) remains the basic bibliographic source for the study of all sources of the Christian Century, while Hashimoto Shinkichi, *Kirishitan kyōgi no kenkyū* (Tokyo, 1929) and Doi Tadao, *Kirishitan gogaku no kenkyū* (Tokyo, 1942) serve as indispensable guides to our understanding of the linguistic aspects of the field. A later contribution to the general bibliography has been made by Fukushima Kuni-michi, *Kirishitan shiryō to kokugo kenkyū* (Tokyo, 1973).

The basic grammatical study of the period, based upon the *shōmono* materials, is Yuzawa Kōkichirō, *Muromachi jidai gengo no kenkyū*

³⁸ *Majij* with the digraph would be more regular.

(Tokyo, 1958). More closely related to the language reflected in the text is his "Amakusabon Heike monogatari no gohō," in *Kyōiku ronbunshū* (no. 539, Jan. 1929). An English treatment of the grammatical system of the period is to be found in R. L. Spear, "A Grammatical Study of *Esopo no Fabulas*," an unpublished doctoral thesis (Michigan, 1966). The phonology has been carefully analyzed by Ōtomo Shin'ichi, *Muromachi jidai no kōkugo onsei no kenkyū* (Tokyo, 1963), with a valuable contribution made in English by J. F. Moran, "A Commentary on the *Arte Breve da Lingoa Iapao* of João Rodriguez, S.J., with Particular Reference to Pronunciation," an unpublished doctoral thesis (Oxford, 1971). This latter work presents an exhaustive examination of the phonological system reflected in the *Arte Breve* of 1620 within the framework of Berhard Bloch's phonemic theory.

Two lexical works have been used as basic references in this translation. The *Vocabulario de Lingoa de Iapam* (hereafter the *Vocabulario*) produced by the Jesuit Mission Press at Nagasaki in the years 1603 and 04. In a carefully annotated version by Professor Doi, under the title *Nippo jisho* (Tokyo, 1960), this work is the most important single source for the vocabulary of the period. The second work is the *Dictionarium sive Thesauri Linguae Iaponicae Compendium* (hereafter the *Dictionarium*) which is the companion piece to the present text. This dictionary has been carefully edited and cross-referenced by Ōtsuka Mitsunobu, under the title *Koriyaado Ra Su Nichi jiten* (Tokyo, 1966). In this form it has served as a constant aid to the translator in the determination of the proper glosses for the lexical items in the text.

The aforementioned *Arte* of 1604-08 by Rodriguez, has been the single most frequently used tool in the preparation of this translation.³⁹ As the most significant influence upon Collado's work and the source for most of his material, both theoretical and practical, I have related the two works at every point in the translation. In its Japanese version by Professor Doi, *Rodorigesu Nihon daibunten* (Tokyo, 1950), this work has been invaluable in gaining a clearer understanding of many of the passages which might have otherwise been obscure.

Rodriguez' *Arte Breve* of 1620, while having no influence upon the preparation of the *Ars Grammaticae*, is nevertheless of fundamental

³⁹ A photostatic copy of the entire text has been made available by Shima Shōzō, *Rodorigesu Nihon daibunten* (Tokyo, Bunka Shobō, 1969).

importance as a work against which Collado's treatment of Japanese grammar is to be judged. This shorter grammar is as yet to be fully translated into English—Moran having limited his study to the treatment of the phonology.

With respect to the text itself I have made this translation on the basis of the facsimile edition published by the Tenri Central Library in 1972 as part of its *Classica Japonica* series. Ōtsuka Takanobu, *Koiyaado-cho Nihongo bunten* (Tokyo, 1934) and its revised edition under the title of *Koriyaado Nihon bunten* (Tokyo, 1957) have served as invaluable aids at every step of the translation.

Ōtsuka's second edition is of invaluable scholarly importance because it contains a cross-reference to the Spanish manuscript from which Collado prepared the printed Latin edition as well as a concordance to the Japanese vocabulary.⁴⁰ This translation attempts to supplement Ōtsuka's invaluable contribution by relating the Latin text of this grammar with Rodriguez' *Arte*.

Editorial Conventions

The Latin matrix of the text is printed in italic letters while the Japanese is in roman. For this translation I have reversed the convention. (In footnotes where the text is quoted the style of the original is followed.) In making editorial corrections in the Japanese material the corrected version is presented in brackets with periods to indicate the general location;

e.g., *mairu mai queredomo* [... qeredomo]

(The only exception to this rule is the correcting of a missing open *o*, q.v.) Sentences that have been taken from the *Arte* are indicated by the parenthetical recording of the leaf number of the citation immediately after the sentence;

e.g., *xô tame no chôqui gia* (22) 'it is . . .

Shorter sentences and specific words that in all likelihood have been taken from the *Arte* are not listed if they are to be found in the section elsewhere noted as being the source of the material covered. Any sig-

⁴⁰ Ōtsuka's comparison of the Spanish manuscript with the printed version of the text suggests that many of the typographical errors found in our text are the result of material being too hastily transcribed from a more correct original while the work was being translated from Latin.

nificant alteration in the form of the source is noted. Since the *Arte* is numbered by the leaf, *v* is added to the number to indicate the *verso*.

All the corrections made by the *errata* (on page 75 of the text) have been applied to the text without notation unless the correction is itself in error.

The punctuation follows the text with the following exceptions;

1. In translating from Latin the English follows modern rules of punctuation.
2. Single quotes have been introduced into the text to mark glosses and translations.
3. In transcribing the Japanese citations any alteration of the original punctuation is noted.
4. The spacing of words in Japanese—a relatively casual matter in the text—has been regularized on the basis of the predominant pattern.
5. Two specific rules, based upon Collado's more or less consistent usage, are followed in the citing of verb forms:
 - a. In the most frequent citation of verbs, where the root form is followed by the present indicative ending, a comma is used;

e.g., *ari,u; ague,uru; mochi,tçu*

- b. In an alternate form of citation, where the two forms are given in their entirety, a colon is used;

e.g., *ari:aru; ague:aguru; mochi:moçtu*

Spelling and accentuation are treated in the following manner:

1. The *ſ* in all instances is represented by *s*.
2. The usage of *v* and *u* has been regularized: the *v* serves as the consonant; and *u* as the vowel, semi-vowel, and orthographic symbol; e.g., *vaga; uie, quan, and agueta*.
3. The predictable nasalization—marked by a tilde in the text—has not been included in the translation unless the presence of nasalization is morphologically significant; e.g., *tobu:tõda*.

4. The accent grave—which appears in no discernible pattern—is not transcribed in the translation.
5. The accent acute is used in the translation to mark the long *ú* [u:] and the long, open *ó* [ɔ:], in those places where the length is marked by Collado. Since the most frequent typographical error in the text is the failure to mark the presence of these long syllables, I follow the convention of correcting the absence of this feature in the Latin text by using the inverted caret in the translation. Thus, the appearance in the translation of *mósu* indicates that Collado recorded the length of this word, either by an accent acute (e.g., *mósu*), or an inverted caret (e.g., *m̂su*). The appearance of *m̃su* indicates that he did not, and that its absence is being corrected. The form *m̃su* in the translation is therefore the shorthand equivalent for what would more regularly be *mosu* [*mósu*].
6. The circumflex, which indicates the long, closed *ó* [o:], is corrected as other errors by placing the corrected version of the item in brackets; e.g., *roppio* [*roppiô*].

A R S
GRAMMATICAE
I A P O N I C A E
L I N G V A E.

IN GRATIAM ET ADIVTORIVM
eorum , qui prædicandi Euangelij causa ad
Iaponiæ Regnum se voluerint conferre.

*Composita , & Sacræ de Propaganda Fide Congregationi
dicata à Fr. Didaco Collado Ordinis Prædicatorum
per aliquot annos in prædicto Regno
Fidei Catholicæ propagationis
Ministro.*



R O M Æ,
I ypis & impensis Sac. Congr. de Propag. Fide.
M D C X X I I.
S V P E R I O R V M P E R M I S S V .

Imprimatur si placet Reuerendiff. P.M.S.Pal.Apost.

A. Episc. Vmbriaticen. Vicejg.

Imprimatur

Fr. Nicolaus Riccardius S. Pal. Apost. Magister, Ordinis Prædicatorum .

PROLOGVS AD LECTOREM.³

Et aduertentiæ aliquæ pro Iaponicæ linguæ
perfecta pronuntiatione .

ET si quondam à principio plantationis Orthodoxæ fidei nostræ
in Regno Iaponico , composita fuerit quadam ars grāmatica
linguæ prædictæ a P. Ioanne Rodriguez Societatis Iesu ; quia ta-
men raro res in sua prima conditione perfectæ lumen aspiciunt ,
& aliàs , ob temporum diuturnitatem , vix aliquam copiam præ-
dictæ artis est iam inuenire. Visum est mihi, aliquale Deo, & mi-
nistris fidei propagationis (qua sine linguæ instrumento non po-
test esse) obsequium præstiturum , si extractis ab arte prædicta
necessarijs (sunt enim multa) & relictis , qua peritis in prædi-
ctâ lingua talia non probantur; additis etiam ijs , qua experien-
tia , & usu , lectioneque continua librorum, Deo largiente (qui
dat verbum Euangelizantibus) sum adeptus , in compendium
clarè, & sub breuitate redigerem præcepta omnia quæ ad eruditè
utendum lingua Iaponica , prædicatoribus (pro quibus labor
est assumptus) sunt necessaria . Quia verò simul cum præceptis ,
& regulis , expedit exempla , in quibus prædicta regula verifi-
cantur ponere ; libuit etiam ad maiorem discipulorum consolatio-
nem & iuuamen non solum hoc ; sed etiam exemplorum omnium
declarationem in lingua Latina (quæ inter Theologos est cõ-
manior) adiungere , quo nihil a magistro restet amplius deside-
randum . Et si verò ea omnia , quæ tam in hac arte ; quàm in Di-
ctionario (quod , Deo dante , quanto citius in lucem edere
gestio) continentur meo iudicio sint satis limata , & secura ,
quibus fiducialiter quiuis uti potest ; Examini tamen , & iudi-
tio melius sentientium subiecta esse volo , vt fidei prædicatio ab
eruditiore lingua , fructuosior euadat .

Quando duæ vocales immediate coniunguntur in aliquo voca-
bulo linguæ Iaponicæ ; non pronunciantur sicut in Latina valeo ,
aut in Hispanica vaca , sed vtraque integra per se profertur. v, a ;
v, o ; v, i .

Litera , s , pronunciatu r sicut , sc̄ , v. g. sūsumūru , sc̄usū-
mūru .

Litera , j , pronunciatu r blande , sicut in lingua Lusitanica
joaó , & , judeo .

Litera x, pronunciatum etiam blande sicut in lingua Lusitanica queixumes.

Quando supra literam, o, fuerit hoc signum ʌ pronunciatum, ð, ac si esset, ou, labijs quasi iunctis, & ore penè clauso. v.g. búppò.

Quando verò supra o, fuerit hoc signum, v, vel, ó, pronunciatum ore aperto, & ac si essent dua litera, oo, v.g. ténxó, vel gacuxó.

Si vero prædicta signa, fuerint supra ú, pronunciatum ü, detentum, ac si essent duo, v.g., Tüüfü, Aiaü.

Quando fuerit hoc signum - super aliquã literam ex vocalibus debet proferri sicut, n; sed non in integrum, sed cursim & leniter v.g. vâga.

Qe, &, qi, scribuntur absque, u, quia quando, u, sequitur post, q, vel post, c, utraque integrè pronunciatum absque sinalepha v.g. quódaí, quáinín:

Quando post, g, sequitur, u, & postea immediatè alia vocalis e, vel, i, pronunciatum sicut in lingua Hispanica, v. g. guenin; si vero litera, i, ponatur immediate post, g, absque, v, pronunciatum sicut Italicè, giorno, v. g. Xitági.

Litera, z, pronunciatum ea vi, qua in lingua Hispanie, Zumbár, v.g. mizu.

Si verò fuerint duo, zz, violentiùs feriuntur. v.g. mizzu.

Quando fuerint duo, tt, xx, zz, qq, cq, ij, pp; utrumque oportet ferire ut sit perfectè pronunciatum, & vis significationis percipiatur: nam v.g. mizu, significat mel; & mizzu, significat aquam: unde si eadem, vel violentia, aut lenitate utrumque pronunties vel aquam tantum, vel mel solum tibi proferent.

Quando, ch, antepositum vocali, pronunciatum sicut Hispanicè, chimenea. v. g. fochó.

Si vero, nh, antepositum vocali, pronunciatum sicut Hispanicè, maña, v.g. nhuva.

Litera, f, in aliquibus Iaponia prouincijs pronunciatum sicut in lingua Latina; in alijs autem ac si esset, h, non perfectum: sed quodam medium int r, f, &, h, os & labia plicando & claudendo, sed non integrum, quod usu facile compertum erit: v.g. fito.

Quando, tç, in aliquo vocabulo fuerit (quod est valde frequens) orare debet discipulus Deum, ut ei venas pronuntiationis aperiat quia

quia est difficilis, & in nulla lingua alia, est talem pronuntiationem inuenire: non enim pronuntiatur ut *tç*, aut ut *l*, uel *c*, solum, sed uiolenter percutiendo lingua dentes, ita ut utraque litera, & *t*, & *ç*, & plus, *ç*, quàm, *t*, feriri uideantur. u.g. *tçütçümü*.

Litera, *r*, pronuntiatur blandè & leniter ubicumque inueniatur, siue sit in principio, siue in medio uocabuli; u.g., *ranguió*, *cutabirüru*.

Ya, ye, yo, yu, pronuntiantur sicut in lingua Hispanica.

Quando à Iaponijs pronuntiantur uocabula finita in, *i*, uel *v*, uix percipitur litera finalis a tyronibus. u.g. qui audit, *gozàru*, putat se audiuisse, *gozàr*, & qui audiuit *fitòtçu*, credit se solum audiuisse, *fitòtç*, & cum audit, *àxino fàra*, percipit solum, *àx no fàra*.

Quando uocabulo finito in uocali subsequitur incipiens in consonanti, precipuè si sit, *b*, uel *l*, inter ipsam uocalem, & consonantem, pronuntiatur litera *n*, sed non perfecta; sed lenis. u.g. *lònògotòqu*.

Circa uocabulorum accentus magnam adhibui curam, ut illos signis suis proprijs locjs supra literas in quibus accentus fieri debent, adaptatis, sensus & sententia loquentis percipiatur. u.g. *qèi xèi*, habet accentum in utroque, *èè*. *fbicàxi*, habet in prima, *i*, & in, *a*, & idem in dictionario seruabitur ordo, notando accentus ea perfectione, qua summa cum diligentia potui percipere, si in aliquo sum deceptus, paratus sum corrigi; ea uerò que diminute fuerint dicta, uel defuerint, tam in arte; quàm in dictionario; cum facile sit addere; à doctiore supplebuntur, qui tertiam artem, & secundum dictionarium aggredietur: ego enim ne à patre familias & Domino Deo nostro reprehenderer, talentum nolui habere repositum in sudario, sed duobus, alia saltim duo superlucrari, & cooperari salutì Iaponiorum; non solum predicando, sed præbendo prædicatoribus, si possem instrumenta linguae, & precipuè modo ut possint illam extra Iaponiam addiscere: cum propter instantem persecutionem in Iaponia uix sit hoc possibile. Vale & uiue felix lector. Matriti die 30 Aug. Ann. 1631.

In hac arte Grammaticæ serua uimus ordinem, quem peritus Antonius Nebriffensis, & alij seruaunt in suis linguæ Latinæ, per partes, uidelicet Orationis, nempe Nomen, Pronomen, &c.

De nomine & eius declinatione,
& genere

IN lingua Iaponica non sunt declinationes per casus sicut in Latina, sed sunt quadam particula, qua postposita nominibus, casuum; differentias constituunt in omnibus nominibus, tam appellatiuis, quàm proprijs. Quæ constituunt nominatiuū, sunt quinque, va, ga, càra, no, iòri. Particula, va, postponitur quando quasi reduplicatiue, seu specificatiue volumus explicare rem vel personam significatam per tale nomen; siue sit prima, siue secunda, vel tertia persona. v.g. Vâ tacuxi vâ mairauu, ego, vel, quod ad me attinet, non ibo. Particula, no, postponitur secundis & tertijs personis, & præcipuè si sint inferioris ordinis; & quando in oratione est aliquod relatiuum, quod non denotat actionem transitiuam. v.g. Sònâta no mōxita cōto, id quod tu dixisti. Postponitur etiam particula, no, quando aliquid indefinitum dicitur. v.g. iie no ãrucà miio, uide si sint domus. Particula, ga, postponitur regulariter primis & tertijs personis inferioribus, & etiam secundis quando sunt etiam infima vel humiliantur. v.g. Pedrōga qita, Petrus uenit. Solent etiã banc particulam postponere quando aliquid indefinitè uolunt dicere, sicut dictum est de particula, no: v.g. cōco ni vâ iiegà naticà? non sunt hic domus & si in oratione sit relatiuum non dicens actionem transitiuam, si referat rem inferioris & humilis ordinis, postponitur etiam particula, ga: v.g. sorégaxi ga càita fumi, Epistola, quam ego scripsi, sōchí ga iuta cōto, quod tu dixisti. Particulæ, càra, & iòri, postponuntur & faciunt nominatiuum quando oratio dicit actionem transitiuam, & præcipuè si est oratio relatiui. v.g. Deus iòri cùdalârèta gracia, gratia, quam Deus dedit. Tōno càra cōre vo vōxe tçuqerarèta, Dominus hoc præcepit. Aliquando etiam nomina sunt in casu Nomina-

minatiuo absque aliqua particula . v.g. Pedro Ioaõ vo iòbaréta , Petrus uocauit Ioannem. Genitiua sunt duæ particulae , videlicet no , & ga. Particula , no , seruit omnibus personis superioris ordinis . v.g. Padre no vò qirumòno , Patris vestis seu habitus . ga , postponitur omnibus personis inferioris ordinis . v.g. Pedrò ga sumi , Epistola Petri . so chîga mòno , res tua , àrè ga cáne , argentum illius , Tòno vdiòcû ga fucàdi fito già , Dominus est magna cupiditatis , idest valde cupidus . Aliquando etiam predictis particulis genitiuum constituentibus postponitur particula , to , v.g. Pedro notodegozàru , est Petri . Sed non est modus loquendi perfectus . unde melius est illo non uti ; ponitur tamen ut auditus intelligatur . Quando uerò coniunguntur duo nomina substantiua ad faciendum unum quasi connotatiuum , non est necessaria particula genitiui . u.g. còcuxu , dominus regni . Secundum regulam tamen ordinariam deberemus dicere còcu no xù , & hic modus faciendi connotatiua absque particula genitiui , est regularis in lingua Iaponica . u.g. Maria còto , res Maria .

Datiuum constituunt duæ particulae scilicet , ni & ie , u.g. Pedro ni mòxita , dixi Petro . Padre ie àgue maraxita , Patri dedi , ue! obtuli .

Accusatiuum constituunt quinque particulae , vo , vòba , va , ie , ga , Prima uidelicet , vo , est usitator : u.g. Pedro voiòbe , uoca Petrum , va , utuntur quando uolunt in particulari explicare rem significatam per nomen in accusatiuo , u.g. niffon guchi vâ Xiranu , linguam Iaponicam nescio . Particula , vòba , est idem quod , vo va , conuertendo secundam literam , u , in , b , ea uero utuntur sicus , va , u.g. fune vòba nòri futète ; cane bacàri tòri inaràxità , relinquens nauigiium : argentum seu pecunias tantum accepi ; ie , utuntur ad significandum locum ad quem : u.g. Roma ie mairò , ibo Romam , ga , postponitur nominibus significantibus res inanimatas , seu humiles : u.g. , àrè ié gozàre , mòno ga mòxitài , accedas illuc , habeo enim tibi aliquid dicere . fit etiam accusatiuum absque aliqua particula ut in exemplo antepenultimo in quo secundum accusatiuum est sine particula .

Vocatiuum constituit particula , icàni , sed non postposita nominibus sicut & reliqua , sed anteposita : u. g. icàni qimi còre vò gorònerarei , uideas hoc domine . Regularius uerò fit uocatiuum absque aliqua particula : u. g. Padre sàma qicàxerareio , audias

audias reuerende pater .

Ablatiuo sunt tres particulae, scilicet, iori, càra, ni, tertia scilicet ni, facit locum in quo: v. g. iglesia nìg ozaru, est in ecclesia: aliquando utuntur, ni, anteposito, no, v. g. fònàtà nò ni Xiàru cà? facis hoc tuum? vel accipis tibi? sed hic magis videtur dative, quam ablatiuum. Particula càra, & iòri, sunt communiores ad ablatiuum constituendum: v. g. Madrid càra màit-ta, ex Matrito veni, Pedro iòri coròfarèta, occisus fuit à Petro.

Ad constituenda pluralia sunt etiam quatuor particulae, quae postpositae inme. .atè nominibus, illa pluralia constituunt, postea verò, sequuntur particulae posite casus constituentes. Prædicta autem quatuor particulae sunt, tàchi, xu, dòmò, ra. Prima particula scilicet, tachi, facit pluralia nomina significantia res nobilis ordinis, & quas volumus honore afficere; v. g. Tòno tàchi, domini. Particula, xu, constituit pluralia nomina significantia res nobiles quidem; sed non ita supremi ordinis: v. g. sàmuràì xu, nobiles; qui non sunt domini. Particula, dòmò, postponitur nominibus significantibus res humiles, siue rationales siue viuentes sensibiles, siue inanimatas: v. g. fiàcuxò dòmò, agricola, ixì domo, petra, mmã dòmò, equi. Particula, ra, facit pluralia nomina significantia res vilissimas, vel quae despectui habentur: v. g. Iudeora, Iudaei. Pluralibus sic iam per istas particulas constitutis, postponuntur particulae casus constituentes secundum orationum exigentiam: v. g. tòno tàchi no còtò dòmò vo varù iùnà, ne maledicas res dominorum.

Aliqua etiam sunt vocabula, quae de se pluralitatem important: v. g. tòmò gàra, significat homines, Nàn bàn mòno, res Europeas, Nàn bàn mòno vo fomùru nà, ne laudes res Ero-pæ:

Particula verò icàni, quae, vt supra dictum est, facit uocatiuū non postponitur pronominiibus pluralibus iam factis; sed semper antepositur, particula autem facientes plurale postponuntur: v. g. icàni Padre tàchi vo qiqi nafarèio, audite reuerendi patres.

Due uerò particulae ex quatuor suprapositis, quae faciunt plurale, scilicet domo, & rà aliquoties sunt singulariū uerbi gratia. vare rà, uel, midòmò, ego: aliquando etiam utraque simul inuenitur in singulari: v. g. midòmò ra, ego, midòmò rà ga
meum

DE NOMINE.

meum vel mei: postponuntur etiam prædictæ particulae, domo, vel, ra, singularibus, vel quando volumus humiliare res significatas: aut de successu significati per orationem non sumus ita certi; sed quasi dubitamus: v. g. farã dômô ga itã, dolet mihi venter, ãfũ dômô vã ãru mãi, crastina die non erit, ãfũ rã vã narô mð-
de, crastina die forsitan ita erit.

Particula, va, postponitur nominibus tam singularibus; quàm pluralibus iam per particulas articulatis: v. g. còcoiè va mairã-
nu, huc non veniat, còco càra va dènu, hinc non exiit, còco ni vã iru mãi, huc non intrabit: aliquando etiam particula, va, supplet particulas articulares: v. g. funè - de fãie ióó tçùita ni, cachi va nãcanaca nãru mãi, si nauigio vix perueni; pedibus, vel pedes, absque dubio non peruenissem. Hic particula, va, supplet particulam, càra.

In ista lingua Iaponica non sunt etiam genera, masculinum videlicet, femininum, & neutrum, sicut sunt in Latina; sunt tamen aliqua nomina, quæ ex se sunt, vel masculina, vel feminina, quia ex sua significatione dicunt vel masculinum, vel feminam determinatè; sunt etiã aliqua nomina ex se cõmunia duobus. Particula, vo, ante posita nominibus significat masculinum. Particula verò, me, ante posita significat feminam in rebus, quæ non habent genera propria: v. g. vo ì vo, significat piscem masculinum, mè ì vo, significat piscem feminam: vojica, significat caprum situestreni, mè lica, significat capream, còma, significat equum; zoiãcu, equam; xò, significat accipitrem masculinum; dàì, feminam, cotòì, significat taurum, meùxi, vaccam. vo-
tòco, significat virum, vonãgo, vel nhóbó, vel, vònna, significat mulierem. In dictionario omnia expressè ponuntur, quæ ad memoriam vnerint.

In nominibus etiam adiectiuis, non sunt genera, aut declinationes; sed eadem particula illa constituunt, quæ substantiua. Sunt autem adiectiua multa, & diuersa. Aliqua enim finiuntur in, ai, alia in, oi, alia in, ei, alia in, vi, alia in, ij, alia verò, & quæ proprius sunt adiectiua, fiunt postposita particula, no, substantiuis. Quando quinque prima genera adiectiuorum ante ponuntur substantiuis, tunc videntur propriè adiectiua, & nihil mutant ad orationem componendam; quando verò postponuntur substantiuis, potius sunt verba, & verborum coniungationes sequuntur: v. g. tacã ìãma, mons altus, xĩ guei ìdeiri, frequens

introitus & exitus, caxicòi fito, homo prudens, càvauj mòno, res miserabilis, Aiaui còto, res periculosa. Vmàre tçuqi nocùchi, lingua naturalis seu materna. Sunt etiam alia adiectiua finita in na, quæ etiam ante posita substantiuis, nihil mutant: v. g. qirèi na còto, res munda. Omnia verò adiectiua præter finita in, no, quando verbis præponuntur, mutant aliquid: finita in, ai, illud mutant in, ó, v. g. còno iàma vâ tacò gozàru, hic mons altus est, & excelsus: finita in, ei, illud mutant in, eò, v. g. còno iama vâ xigueò gozàru, hic mons est densus. finita in, oi, illud mutant in, ò, v. g. caxicò gozàru, est prudens. finita in, vi, illud mutant in, u, v. g. xei no ficu gozàru, statura pusillus. finita in, ii, illud mutant in, iu, v. g. caiu gozaru, est pruriens, uel prurit, inter ista uerò adiectiua finita in, ij, sunt multa quæ ex uerbis procedunt: u. g. nozòmi, u, significat desiderare: ex illo uerò exit, nozòmaxij, quod significat idem quod desiderabilis, e; alia etiam procedunt ex nominibus: u. g. varàmbe, significat puerum seu infantem: ex quo procedit varàmberaxij, quod significat id quod puerilis, e: alia reperiuntur in dictionario.

Adiectiua uerò finita in, na, quando anteponuntur uerbis, mutant, na, in, ni, u. g. fuxin ni zònzuru, dubium reputo uel pro dubio habeo. Adiectiua uero finita in, no, conuertunt aliquando, no in, na, u. g. bechino fito, conuertitur in, bechina fito, differens homo: & tunc si uerbum subsequatur, mutat, na in, ni, u. g. bechiní gozàru, est differens. Sensus uero est idem siue finiatur in, no, siue in na, u. g. bechi no fito no cùhi càra qijta, est idem quod bechina fito nocùchi càra qijta, ex ore, uel ab ore distincti uel differentis hominis audiui. Et tantum est differentia; quod finitum in, no, nihil mutat, quid quid illi subsequatur; finitum uerò in, na, mutat, na, in, ni, ut dictum est, si uerbum subsequitur. Si ad alia uero adiectiua sequatur uerbum substantiuum, oratio est elegans: u. g. còno iàma vâ tacò gozàru, hic mons est altus; si uerò uerbum huiusmodi non sequatur, eundem facit sensum, quia adiectiuum includit in se uerbum substantiuum; sed illo non utemur coram superioribus, non enim illis audientibus, dicemus, còno iàmà vâ tacà, sed dicemus, còno iamà vâ tacò gozàru. & sic in alijs adiectiuis.

Adiectiua uerò finita in, i, aliquando; & si rarò, illud conuertunt in, xi, uel qu, u. g. ioi, quod significat, bonus, a, um. finitur

nitur in, iòqu, vel ioxi, v. g. iòqu, dancó xitè, *faciendo bonam consultationem*. Aliqua, & non pauca, sunt nomina substantiua, quibus, si postponatur, na, fiunt adiectiua: v. g. afò, significat *inscitiam*, ex quo deducitur, afóna, quod significat *id quod fatuus, a, um*. Iiiü, significat *libertatem*: &, Iiuna, significat *id quod liber, a, um*. quæ occurrerint alia in dictionario reperiuntur.

Aliqua sunt nomina abstracta substantiua quæ anteposita vocabulis quæ ex se significant homines, fiunt adiectiua: v. g. lifi, significat *miseritiam*: si uerò illi lin postponatur, resultat, li fi jin, quod significat *idem, quod misericors, dis, fin*, significat *paupertatem*, & postposito nin, fit, fin nin, quod significat *pauperem*. idem est si postponatur, ja, fit enim, finja, quod etiam *pauperem significat*, bàn, significat *vigiliam*; & si postponatur, xu, fit, banxu, quod significat *idem quod uigilans, tis*. multa inuenientur in dictionario.

Aliquando duo nomina substantiua, ex ijs, quæ remanserunt in lingua Iaponica ex Chinesi (& hæc, cobita, vel, coie, uocant) simul posita, faciunt adiectiuum, quod ex duobus substantiuis conflatur, seu resultat: v. g. ten, significat *calum*: &, xu, significat *dominum*: tèn xu uerò, significat *dominum caelestem, seu calorum dominum*.

Præterita etiam uerborum (de quibus suo loco) adiuncta substantiuis, vim & sensum uidentur habere adiectiuorum: v. g. iògorèta tè, *manus sordida*, iògorèta, est *præteritum uerbi iògore vru*, quod significat *idem quod sordescis, càita qiò*, *liber scriptus*, càira, est *præteritum uerbi càqi, u*, quod significat *idem quod scribo, is*. Abstracta, seu radices ex quibus uerba componuntur, sunt nomina quasi uerbalia significantia actionem in abstracto: v. g. facàri, significat *mensuram*: ex quo resultat uerbum, facàri, u, pro eo quo est metior, ris, fajime, significat *principium*, fajime,uru, est uerbum, & significat *id quod incipio, is*. & sic in alijs de quibus in dictionario. Anteposita particula, mòno, prædictis abstractis seu nominibus uerbalibus sunt nomina significantia eum qui actionem uerbi facit: v. g. ex, càqi, præposito, monoi, fit mòno càqi, quod significat *idem quod scribens, tis*. postposita uero eadem particula, mòno, eisdem radicibus, sunt nomina significantia effectum actionis: v. g. càqimono, significat *scripturam*.

Postposita verò particula, gòto, eisdem radicibus verbalibus fiunt nomina significantia res dignas actionibus quæ per verba, quorum sunt radices, significantur: v. g. mi, est radix, ex qua prodit verbum, mi, iru. pro eo quod video, es, & mīgoto, est res visibilis, seu digna visu, qīqi, est radix verbi, qīqi, u, pro eo quod video, es: & qīqi gòto, significat rem audibilem, seu dignam auditu.

Postpositis aliquibus nominibus substantiuis nominibus verbalibus prædictis fit nomen iam inconcreto significans talem actionem: v. g. foxi, est radix verbi, fòxi, u, pro eo quod sole vel ad solem siccare: postposito verò, i vo, v. g. quod significat piscem: fiet, foxi i vo, quod significabit, pisces ad solem vel vi solis siccos. &c.

Postposita verò particula, dõgu, quæ instrumentũ significat radicibus verborum, fiunt nomina significantia materiam seu instrumentum actionis per verbum significatæ: v. g. varai dõgu, materia sex instrumentum visus, cáqi dõgu, instrumentum scribendi vel ad scribendum.

Postposita autem particula, me, radicibus verbalibus fiunt nomina significantia terminum actionis: v. g. a vaxe, est radix verbi, a vaxe, uru, pro eo quod est aliqua iungere aut copulare, a vaxe me vero significat iuncturam: & sic in alijs.

Ex adiectiuis suprapositis finitis in i, fiunt nomina abstracta mutato, i, in, sa, v. g. nāgài, significat id quod longus, a, um: & nāgàsa, significabit longitudinẽ. Adiectiua finita in, na, mutant etiam, na, in, sa, ad abstracta nomina facienda: v. g. ex àqiracàna, quod significat id quod clarus, a, um: fiet, àqiracàsa, quod significabit claritatem.

Aliquando ex duobus substantiuis simul sumptis, & præcipuè si aliquod illorum aliquam literam in principio seu in fine in aliã mutet, resultat tertium nomen quasi connotatiuum, & quasi adiectiuum seu genitiuũ includens: v. g. ex, qi, quod significat, lignum, &, fotoqe, quod significat idolum: fiet, qi botòqe mutato, f, in, p, quod significat idolum ligneum. Si verò nomina quæ præponuntur finiuntur in, e, ipsum mutant in a, ad prædictam compositionem nominis connotatiui: v. g. tçumà sàqi, extremitates unguium, càna cūgui, clauus ferreus. Si verò nomina, quæ postponuntur ad eandem formationem, primam literam debeant mutare, si sit, f, mutabunt in, b, vel, p, si, s, muta-

*mutabunt in, z, si c, mutabunt in, g, si, tç, mutabunt in, zz, si, x, mutabunt in, j, u. g. càri bunè, bùppò, nìgori zá-
qe soà goto, qizzumàri, soà jèi mòn. Vide in dictiona-
rio.*

De pronomine .

Non sunt in lingua Iaponica pronomina deriuatiua u. g. *meus, a, um. &c.* sed utuntur primitiuis, scilicet *mei, tui, &c.* Hæc autem primitiua non habent declinationes per casus; sed hæc differentia casuum fiunt per particulas supra positas quæ omnibus sunt communes, tam nominibus; quam pronominibus.

Particula aliqua (de quibus infra) quæ adiuncta uocabulis honorem indicant, faciunt pronomen, uel illius uim habent secundum occasionem & circumstantias in quibus illis utuntur: si enim ego dicam, von fumi; loquendo cum alio: ipso factò intelligitur me de eius epistola: & non de mea loqui: si enim de mea loquerer; non dicerem, von fumi, sed, fumi tantum: unde, von fumi, ratione particula, von, quæ est honoris, significat uestram epistolam. Et idem est de particula, mi, & alijs quæ honorem indicant in significatis nominum quibus adijciuntur.

De pronomine secunda personæ scilicet ego &c.

Ocio sunt particula significantes idem quod Ego, mei, mihi, &c. *vàtacuxi, soà gaxi, vâre, mi, vârerá, midòmo, midòmora, vâre.* Quatuor prima denotant aliquam superioritatem in eo qui illis utitur, reliquæ uero sunt humiliores. Mulieres utuntur tribus alijs particulis aliquando quæ sunt. *mízzu càra, vârauá vâgami, & bis non utuntur uiri: rustici solent uti duabus uidelicet, vâra vòrará, religiosus uero quando de se loquitur solet dicere, gusò, ac si diceret: ego uilis religiosus; senex uerò de se loquens: dicit, gurò, ego uilis & despeñibilis senex. Rex uerò, dicit, chin, uel, maru, quod significat: ego Rex.*

Ad faciendā autem pluralia ista pronomina, postponuntur illis particula supra posita constituentes pluralia, scilicet, dōmo, ra, v. g. midōmō ga máitta tòqi, quando nos iuimus: ad casuum verò differentiā postponuntur illis iam formati pluralibus, particula constituentes casus ut supra.

De pronomine secundæ personæ: scilicet Tu, tui, tibi, &c.

Multa sunt particula, quæ constituunt pronomem secundæ personæ secundum differentiam personarum, quæ vel nullum, vel aliqualem, aut mediocrem, magnum, aut maximum merentur honorem & reuerentiam: ad loquendum enim cum inferiori, sunt tres particula quæ faciunt pronomem tu. scilicet, vāre, vonōre, sōchi, si autem illis superaddatur, me, vel, mēgā, & dicatur, vāremē, vel, vāremēgā, personam cum qua, loquimur amplius deijcimus. Si autem loquamur cum equalibus vel aliquantulum inferioribus, utemur una ex tribus particulis videlicet, sōnata, sōno sō, vāre sāma. Si verò sit persona superior vel omnino equalis cum qua urbanè debemus loqui utemur una ex septem particulis scilicet, cōnatā, qixò, qifō, gōfen, qīden, cōnatā sāma, sōnata sāma. Si autem loquamur cum personis in dignitatibus constitutis, nomen dignitatis, si illi super addatur particula, sāma, supplet vicem pronominis: v. g. Padre sāmā gozare, veniat vēstra paternitas. Aliquando etiam particula quæ nomina honorant, supplet vicem pronominis: v. g. vōn qīrumōno, vēstra dominationis vēstis.

Cōnata, cōchi, cōnofo, significant idem quod ego, mei, &c. sed in modo loquendi quasi distributiuo: ex parte mea, vel quantum ad me attinet, quibus correspondent, sōchi, sonofō, sōnatā quæ significant, tu &c. & ex parte tua, seu, quod ad te pertinet.

Pluralia istorum pronominum fiunt per particulas supra positas secundum honoris differentiam, vōnōrē domo, vāre ra, sōchi ra, significant vos loquendo cum vilibus, vāre tachi, sōnatā domo, significat vos cum equalibus, qifōtachi, vōcatāgata, vōno vōno, significat vos cum honore: declinationes verò horum

eum sunt etiam per particulas communes declinationum.

De pronomine tertiæ personæ, scilicet ille, illa, illud.

D *V*a particula scilicet, cáre cáre, are are, significant ille, illa, illud, loquendo de rebus inferioribus: quatuor uerò uidelicet, áitçu, áitçumè, áremè, cáitçume, significant ille, illa, illud, humiliando & despiciendo res de quibus loquimur, & quæ præcipua finiuntur in, me, sunt de iectiua, maxime si illis superaddatur, ga, u. g. áitçúga, áitçumègá, ille uilis: cóno, significat hic, hæc, hoc, sóno significat, iste, ista, istud, áno, significat ille, illa, illud; sed necessario requirunt post se substantiuum ut illis utamur: u. g. cóno fito, iste homo. idem significat, cóno mono, sed non est uerbum honorificum, sóno coto, ista res, ano fito, ille homo, cónatá, uel cónofó, significant hic, sonata, uel, sono fó, isthic, ánatá, uel, ánofó, illic. córe, significat hoc, fóre, significat istud, áre significat illud, sed neutraliter, ita quod substantiuus, seu suppositis non iunguntur. horum pluralia sunt, córerá, forerá, aterá, caterorum uerò pluralia sunt per regulas communes cáno, significat rem de qua facta fuit mentio: u. g. cano fito, ille homo &c Pronomen quidam, facit particula, áru, u. g. aru fito, quidam homo, áru tocóro ni, in quodam loco.

Pronomen unusquisque faciunt particula, mèn mèn, fóre fóre.

Pronomen uniuersi & singuli &c. facit particula, tare mo mina.

Pronomen quicumque &c. faciunt particula, Tare nite mó, tare nitemoare, tare nari tómo.

Ante posita particula, tare mo, negatiuis facit pronomen nemo uel nullus: u. g. tare mó mairananda, nemo iuit. Particula nani taru coto nari tómo, significat: quidquid sit, uel quæcumque res sit. Particula, mèi mèi, significat: singuli, uel unusquisque in particulari.

Particula, góto, facit pronomen seu signum distributiuum omnis, e. Si postponatur substantiuus ex proprijs uocabulis lingua

guae Iaponica quae uocantur, iomis. idem etiam facit particula, mai, anteposita substantiuis linguae Chinae, quae uocantur, coies, n. g. fi, significat diem: & figôtoni, significat quotidie, seu omnibus diebus, nen, in lingua Iaponica mendicata à Chinenſi, significat annum: & main nen, significabit singulis annis uel omnibus annis; idem ferè facit reduplicatio aliquorum nominum, uel saltem facit illa pluralia: u. g. fito, significat hominem: & fitôbito, significabit omnes homines, uel multos homines, fi, significat diem: & fîbi ni, significabit, omnibus, uel multis diebus.

Pronomen diuisiuum, aliqui &c. facit particula, niôte, u. g. tôqi niôte, aliquibus temporibus, fito niôte, aliqui homines.

Pronomen, idem &c. facit particula, vonaji, u. g. vonaji tocôro cara, Ex eodem loco. Particula uerò, dôjen, significat idem, sed neutraliter: v. g., dôjen degozàru, idem est: & hoc uerbo respondent quando gratulantur; absque eo quod rem accipiant: ac si dicant, gratulor ac si accepissem: uel idem est, ac si accepissem.

Pronomen ipse &c. faciunt particula, nùxi, sôno mi, wāga, particula uero, vareto mi, faciunt pronomen ipsemet &c. u. g. vareto mi ni ata wo nasu, ipsemet sibi met damnum infert, mi wo wafnrète; ta wo tasûqûru, sui met oblitus, alios saluos facit. Particula, watacûxi, significat rem propriam in particulari: u. g. watacuxi no-côto, res propria, watacûxi ni iuarêta, pro se loquutus est.

Pronomen aliquis &c. faciunt particula, Tare zo, tafo, u. g. tare zo maittaraba, si aliquis iuisset, tafo facanāga aruca tôi ni iqe, eat aliquis interrogatum si sit aliquid cibi.

Aliquid neutraliter faciunt particula, nan zo, nanica, u. g. nanzôga arāba cûuôzu, comedam aliquid si sit, ima faia tē ga jiiû nī gozaru fôdoni nanica caqi maraxô, scribam aliquid, si quidem habeo manus iam solutas seu liberatas.

Quis? fit tribus particulis scilicet, Tare, Tāga Tafo, particula tāga, uel, tare nô, utuntur etiam pro genitiuo cuius: u. g. Tāga môno ca? cuius est res? Et quando aliquis ad ostium uocat, & pulsat dicit: môno mô, quis intus respondet, tafo, uel, tagā, uel, tare, quis es? Particula nani, significat quid &c. u. g. nani

vo sùru cá , uel , nanigoto vosùru ca ? *quid facis ? nani ni sòre*
vo tòtte íquca ? *ad quid hoc portas tecum ?*

De pronomibus rela- tiuis .

Pronomen relatiuum fit postponēdo verbo nomen de quo fit re-
latio : v. g. tèn ni máximátu vârerâga vòn vòia , *Pater no-*
ster qui est in calis , dēta tocòro va , locus ex quo exiuit , tēni
fūmi no tçuita fito , homo cuius manus adhasit atramentum .
Si oratio petit nominatiuum ante verbum , tale nominatiuum
debet esse cum aliqua ex particulis nominatiui , ga , no , uel , iòri ,
v. g. vatacùxiga cáira fūmi , epistola , quam ego scripsi , cònatà
no vòxerârēta coto , res quam uestra dominatio dixit . Tertia
verò particula scilicet , iori , utimur quando est actio in oratio-
ne , v. g. Deus iòri atâie cudafarēta gracia , gratia , quam Deus
contulit seu donauit , áno tocòro ni amâta no qiò átta vò tora-
rēta , tulit multos libros , qui erant in illo loco . Si concurrant
verò duæ orationes relatiuum continentes , prima erit secundum
positam regulam ; secunda verò per participium presens , præte-
ritum , seu futurum , secundum quod sensus orationis postulauerit :
v. g. qēsa Oratio vo móxita qiòga tçucuiē no vie ni áru vo
mòtte coi , affir librum illum qui est supra sedile , in quo isto
mane recitauit vel dixit officium diuinum . In ista oratione
qiòga , quod est unum relatiuum , est post verbum , móxita , &
vo , quod agit vices secundi relatiui , est post verbum , áru . Quan-
do verò volumus amplius specificare rem quæ refertur , ponimus
inter rem ipsam & verbum , particulam tocòro no , v. g. vâreto
dòxin xita tocòro no mòno dòmo va mina buguèn ni nâtta ,
omnes quotquot mecum consenserunt , diuites facti sunt . Aliquan-
do oratio relatiui propter suam difficultatem explicatur per expo-
nentes : v. g. loco huius , ima còrosarēta Pedro nõ cò vâ sonâta
nó chijn gia , quæ significat , filius Petri , qui modo fuit occisus ,
est tuus amicus : dicimus , ima Pedro corosarēta sonó co va so-
natà no chijn de gozàru .

Aliquando solent simul poni duæ particulae ex casus constitu-
tibus , & faciunt quasi relatiuum cui anteponuntur : v. g. sòno

tocoró deno dancó, *istius locis consultatio*. Marsella ieno sine, *navigium quod tendit Marsiliam*. mãire to no móxi gòtó dearu *est dicere, quòd eam*.

Màiru mai to no dancó ni qivamatta, *habita est resolutio quod non pergat*, mãitte nòchi no dancó, *consultatio postea quam perrexit facta*, varambe cãra no catãgui, *est consuetudo ab infantia*, xò tameno chògui gia, *est ars ad illud faciendum*: ãno fito no vo toró, *accipiam id, quod est illius hominis. nota hac de relatiuo valde*.

De formatione verborum, & coniugationibus.

Verba in lingua Iaponica neque habent numeros, neque personas; faciunt tamen has differentias particula supraposita ad pluralia & declinationes. Coniugationes sunt tres affirmatiuæ, & totidem negatiuæ.

Radices verborum, de se non dicunt tempus: vnde vt illud dicant debent formari verba & coniugari.

Omnes radices verborum secundæ coniugationis finiuntur in, e, gi, vel, ji, præter, xi, &, maraxi, quæ etsi finiãtur in, i, sunt tamen primæ coniugationis. Si verò radices finiuntur in, de, vel, gi, fit verbum præsentis temporis conuertendo prædictas in, zzuru, v. g. fãgi, facit præsens, fãzzuru, & significat erubescio: de zzuru, quod significat exeo, is. si radices finiuntur in, je, vel, ji, mutantur ad præsens in, zuru, v. g. mãje: mãzuru, idem quod misceo, es, anji anzuru, quod est considero, as, si finiuntur in, xe, illud mutant in, sùru, v. g. 'a vaxe auasùru, idem quod coniungo, is: xi, verò, & maraxi, quæ (vt dictum est) sunt secundæ coniugationis, etiam mutant, xi, in sùru, v. g. xi sùru, idem quod facio, is, maraxi marasùru, etiam est, facio facis. Si radices finiuntur in, te, conuertunt illud in tçuru, v. g. sodãte; sodãtçuru, idem quod alo, is, vel sustento, as: reliqua quæ tantum finiuntur in, e, alio modo; illud ad præsens conuertunt in, uru, v. g. ãgue: ãgùru, offero, rs, nigue, nìgùru, fugio, is.

Aliqua sunt præterita verborum, quæ faciunt sensum præsentis,

tis, & sunt illa quorum fieri consilii in facto esse: v. g. cocòroièta intelligo, is, qicoièta, audio, is, voboièta, recordor, aris, qi qi ièta, intelligo, is, zonièta, scio, is, & alia prater ista forsans erunt. Verba quæ sequitur sunt prima cõiugationis etiam si eorum radices non finiuntur modo antea dicto. Si presens alicuius ex illis non fuerit mutato, i, in uru, explicabitur in particulari, àbi, uru, aquæ balneo se, abluo, is, foròbi, uru, mollificor, aris: focoròbi, uru, dissuor, eris: càbi, fucore afficior, eris, sàbi, rubiginor, aris, deqi, finior, ris, vel perficior, ris: cùchi, cutcuru, putresco, is: michi, mitçuru, mare adimpleor, ris, ini, uru, abeo, is: nõbi, nobiru, vel noburu, dilator, aris, rçuqi, uru, consumor, eris, vòri, uru, ab alto descendendo, is: xij, xijru, ad prandium vel cibum compellendo, inuito, as, ni niru, assimilor, aris: mochij: mochi iuru, aestimo, as: ni, niru, ad ignem coquo, is: mi, miru, aspicio, is: cõri, uru, corrigor, eris, vochi vòçuru, cado, is: i, iru sum, es, fui: vel adsum, es, lûgui, uru, transeo, is, sicut tempus transit: vabi, uru, misericordiam peto, is, carabi, uru, siccor, aris, iqi iquru, viuo, is, fi firu arefco, is, qi quru, venio, is, qi quru, vestio, is, vòqi uru, è lecto surgo. quatuor verò verba quæ sequitur habent prater presentia ordinaria, alia etiam extraordinaria, aràie, habet aròru, pro dono, as: vaqimaie, vaqimòru, discerno, is, tonàie tonòru, benedico, is, fonaie sonòru in loca sublimi colloco, as.

De Præterito imperfecto, perfecto, & plusquam perfecto.

Non est in lingua ista Iaponica præteritum imperfectum: Vnde loco illius utuntur perfecto, quod fit duobus modis: primū est addendo, ta, radicibus verborum: v. g. āguèta, est præteritum verbi, āgue, uru, quod est offero, rs; secundo modo fit præteritum perfectum postponendo, te, radicibus, & addendo postea verbum, gozari, u, vel ari, u, in presenti vel in præterito de quo in secunda coniugatione, v. g. āguete gozàru, vel aguètē gozàtta, vel āguete aru, vel āguete atta, obtuli, vel obtuleram, as, &c. si autem ad prædicta anteponatur particu-

Imperatiuum primæ coniugationis .

Imperatiuum primæ coniugationis est ipsa sola radix verbi, vel postposita particula io, v. g. āgue, vel āgueio, offer: futurum autem imperatiui est futurum absolutum, āgueò, vel āgueòzu, & est honoratior modus loquendi & urbanior ad imperandum in omni coniugatione, quàm per imperatiuum absolutum. Fit etiam imperatiuum, si auferas, nu, à presenti negatiuo (de quo postea) & loco eius ponas sai, v. g. si ab āgue nu, tollas nu, & addas, sai, fit āgue sai, quod est, offer: non tamen dicit tantum imperium sicut absolutum. Postposita etiam particula, tai, radicibus, fit quodã genus futuri seu optatiui quo desiderium loquentis explicatur, & est imperatiuum; urbanum tamen, mizu fitòtçu nomi tai, vellem parum aquæ bibere: est idem quod da mihi bibere. Quando verò fit relatio alicuius præcepti, legis, consilij, ordinis, aut prohibitionis, in omni verbo cuiuscumque coniugationis siue affirmatiuæ, siue negatiuæ: tale præceptum ponitur ad literam: v. g. christiani naru nã to no xõgun no fat-tõga àru, est lex Imperatoris, quod non fiat quis Christianus, Padre core vo cõxiraièio to voxerarèta niìotte, quia pater præcipit mihi ut hoc componerem.

Optatiuum primæ coniugationis .

Presens & futurum optatiui est presens imperatiui, antepositis particulis, nēgauacu uà, vel, a uare & postposita, gāna, vel caxi, fit etiam postposita particula, gāna, absque aliqua anteposita: v. g. nēgavàcu va āgueio cāxi? vel auàre aguei-gāna, si offeres? auàre icanaru tēngu, bangue mōno nari tomò, vare vo tòtte, fie no iama ni noboxèio caxi! o si esset aliquis vel diabolus v. l. aruspex qui me ascendere faceret ad montem qui vocatur, fie! postposita particula gana, nominibus, significatur desiderium rei significata per nomen: v. g. saqé gana, ò vi-

ò vinum ! ac si diceret : quis illud haberet ad bibendum ! nanī ganna ! si aliquid haberem !

Præteritum optatiui est secunda vox futuri postposita particula mono vo ! v. g. nīgueo zu mono vo ! o si fugissem ! idem fit hoc modo nīguēta raba iocaró mono vo , aliquando solum dicunt , nīguè taróni va ! etiam dicunt , nīguete aró ni ua iocarómòno vo !

Subiunctiuum primæ coniugationis affirmatiuæ .

Presens subiunctiuui fit ex presenti indicatiui mutato, u, in quo finitur in éba, v. g. ex, āguru, fit āguréba cum offerem : fit etiam ex presenti addita particula, tocoro, super addita ni, de, uo, vel, ua, secundum exigentiam declinationis verbi quod sequitur ; primum enim subit munus nominis : v. g. arutoqi Pedro chinſui xitè iraruru tocoro ie fitó gaqite, cum venisset quidā homo ad locum ubi erat Petrus quando erat ebrius nhóbó ni tachi vacarète iru tocòro ni, cum essent diuisi, & diuortium fecissent coniugati, có aru tòcoró de, cum hac ita sint, iðto ie zzuru tocòrouà fito ni corosarèta, occisus est a quodam homine cum exiret foras, go misa vo afobafarùru tocòro vo uchi coroitā, occidit illū cum actualiter missam celebraret, & est regula generalis in omni coniugatione .

Præteritum perfectum & plusquam perfectum subiunctiuui fit ex præterito perfectò indicatiui postposita particula, réba, v. g. āguèta réba, cum obtulisset : fit etiam ablato verbo gozaru, à præterito plusquam perfectò ; & posito loco eius, attaréba, vel atta, quando vero ponitur, atta, debet superaddi vel, ni, aut, uo, ua, vel, ie, secundum quòd petit subsequens verbum ; ad modum supra positum de presenti subiunctiuui cum particula, tocòro, v. g. āguète atta réba, vel āguete atta, ni, uo, ua, vel, ie, cum iam obtulisset .

Futurum subiunctiuui fit addendo futuro indicatiui particulā, tòqi, v. g. ā gueò tòqi, cum postea offerat .

Præteritum plusquam perfectum subiunctiuui, vel quomodo-cumque illud voces, denique ad significandum hoc quod est, postquam

quam fecissem actionem verbi, fit postpositis particulis, cara, nõchi, vel ìgo: præterito plusquam perfectò; ablato tamen verbo, gozaru, v. g. aguetè cara, nohi, vel, ìgo, mairò, postquam obtulerit proficiscar. idem quasi est, aguetarò toqi mairò, proficiscar quando iam obtulerit, ãgueòzurù ni, vel, ãgueozuru tocoroni, significat, cum iam esset paratus ad offerendum: vel ut offerret, ãgueòzuru còto no saqini, significat paululum antequam offeret.

Præsens permissiuum subiunctiuui fit duobus modis: primus est conuertendo, v, in quo finitur præsens indicatiui, in, èdomo, v. g. ãgurédòmò etiam si offerat.

Præteritum verò permissiuui fit postposito, redomo, præterito indicatiui: v. g. ãguetarèdomo, quamuis obtulisset: futurum autem permissiuum est addendo, redomo secundæ vocis futuri indicatiui: v. g. ãgueòzurédomo, quamuis offerat. Secundus modus subiunctiuui permissiuui est efficacior & fit præsens postposita particula, tomo, præsentis Indicatiui: v. g. ãguru tomò, quãuis offerat: solent etiam præsentis postponi particula, mamaio, vel, madeio, v. g. forcuo voxiiuru mamaio, vel, sòre vo voxiiuru mãdeio, etiam si hoc doceat.

Præteritum autem huius secundi permissiuui fit postposito, ritomò, præterito indicatiui: v. g. ãgueta ritomo, quamuis obtulerit: fit etiam hoc præteritum postposito, mamaio vel madeio, præterito indicatiui: u. g. ãgueta mamaio, uel, ãgueta madeio idem fit postposito, tòte, præterito subiunctiuui: u. g. ãguetarèba tòte.

Futurum permissiuum fit postposito, tomo, secundæ uocis futuri indicatiui: u. g. ãgucozutomo, fit etiam postpositis, mamaio, uel madeio eidem futuro: si uerò prædicto permissiuo in omnibus temporibus anteponatur, tatòi, additur magna uis orationi: u. g. tatoi vòxerarùru tomo, quamuis hoc præcipias. eundem sensum facit præteritum plusquam perfectum Indicatiui ablato uerbo, gozaru, &, aru, & constituendo loco eius particulam, mo, u. g. ãguete mo, quamuis offerat. eadem particula, mo, postposita præsentis indicatiui facit eundem sensum: u. g. dòcò de qiqi marafùru mo, sòno fata va mōsanu, quamuis audiatur de hoc ubicumque; nihil tale auditur: eundem sensum solent facere modi loquendi, qui sequuntur, ã guemo xèio caxi? ãguetemo xò madeio. nanto mo ãgue caxi: quod fere significat, quam-

quamuis offerat. eundem etiam sensum faciunt predicta, āguruni laxerarei āgu etani laxerarei, uel āgueò ni laxerarei, etiam si offerat, obtulerit, uel etiam si offeret: ac si dicat: ponamus, uel demus quòd ita sit.

Infinitiuum.

Praesens infinitiui fit ex praesenti indicatiui, postposito còto, uel, to, u. g. āgùru còto, uel āguruto, offerre.

Præteritum infinitiui fit postpositis eisdem particulis præterito indicatiui, u. g. āgueta còto, uel, āguetato, obtulisse. Futurum infinitiui fit eisdem postpositis futuro indicatiui: u. g. āgueeò còto, uel āgueòto, oblaturum. Eundem sensum faciunt praesens, præteritum, & futurum indicatiui postposita illis particula, ióni, u. g. nai nai guioi ni caqerareò ióni va vare mo zònzuru fitò bito mo zonzita, saepe credidi & alij etiam putarunt me à te beneficijs esse afficiendum, qèccu vare ni voxiiè marafùru ióni gozaru, potius ille potest me docere, āgueta ióni gozaru, dicitur illum obtulisse.

Ad interrogandum & respondendum utuntur saepissime infinitiuo quod est suppositum uerbi quod subsequitur: u. g. nhòbò-gata ni vòchita cotò gaatta ca? incidisti ne in peccatum luxuria cum muliere? fuit ne hoc quod est incidisse &c. & hoc modo loquendi utuntur in omni tempore infinitiui.

Aliquando supplet infinitiuum præteritum plusquam perfecti ablato uerbo, gozaru, & aru. u. g. Deus no minòri vo firmète iòcarò, bonum est legem Dei propagari: aliquando supplet praesens & præteritum infinitiui, praesens & præteritum indicatiui postposita, ga, u. g. fore vo vòxeraruru ga varù gozarò, malum erit hoc dicere, maittāgamaxi gia, uenisse est melius, aut esset melius.

Quando uerò infinitiuo subsequitur uerbum substantiuum, non indiget particula, còto, u. g. còfacazzuqí dè vā sàqe vo nòmu deuanai, bibere uinum calice paruo non est bibere, còre còso caqu degozare, hoc possumus dicere esse uerè scribere, caqu degozate còso, hoc nullo modo est scribere, sòre ua āgùru deuanai, istud non est offerre: aliqua ex exemplis positis sunt ex uerbis aliarum

rum

rum coniugationum ; sed regula est generalis in omnibus : facit etiam sensum quasi infinitiui modus hic loquendi, āgue va, āgurē domò , quamuis offeram vel etsi faciam hoc, quod est offerre : est etiam regula generalis in omnibus coniugationibus : unde dicunt , qiqi va tçucamatçure domò gätten xenu , quamuis audiam uel faciam hoc quod est audire ; non intelligo . dicitur etiam, āgùru vomotte , offerendo , uel cum hoc quod est offerre , āgùru iori, ex hoc quod est offerre , āguru nitçuite , circa hoc quod est offerre .

Gerundium in , Di , es presens uel futurum indicatiui, & precipue si adiungatur , jibùn , aut aliqua particula significans tempus : u. g. āguru jibùn , tempus offerendi , āgueò ni quiam-atta , accepit resolutionem offerendi , nīguru jibun gia , tempus est fugiendi , coròsa rēòzuru ni aisadamatte arozu,erit resolutus occisus , aut quod erit occidendus .

Gerundiũ in , Do , fit duobus modis . primus , postponendo , presenti indicatiui particulas , ni , uel , tòte , u. g. āguru ni , uel , āgürutote iurnsareta , offerendo fui solutus . secundus est auferendo uerbum , gozàru , praterito plusquam perfecto : u. g. āguète cutabireta , offerendo , uel erigendo sum defessus : idest ex erectione uel actione offerendi , resultauit esse defessus : est etiam alius modus elegans gerundij in do, & ualde communis , anteponendo radices uerborum alijs uerbis compositis : u. g. fiqi iofùru , approximare trabendo ; radices autem sic uerbis adiuncte numquã mutãtur in passiuis , neutris , aut negatiuis . In isto sensu gerundij in do, uidentur uti bis modis loquendi taixó to xite , cum esset dux : uel ducis minus gerendo , vón rei to xitè , gratias agendo , ròtai nòmi ni xitè , cum sit senex , tçucài xite iuaruru , dicit ut nuncius .

Gerundium in dum , fit postpositis particulis , tàme , uel , tòte , presenti uel futuro indicatiui : v. g. āgùru tàme , uel , āgueo tòte ad offerendum , ad eundem sensum reducitur hic modus loquendi , āguru ni fãttóga àru , est lex circa offerendum , nisi dicamus hoc ultimum esse gerundium in ni .

Supinum in Tum , fit duobus modis , primus est postponendo ni , radicibus : secundus postposito , tameni , presenti indicatiui : v. g. tãzzunè ni maitta , uel , tãzzunùru tameni mdittá , ueni oblatum .

Supinum in Tu , est sola radix uerbi . in hoc etiam sensu uidentur

dentur uti isto modo loquendi, móſu ni vòiohány, non est necessarium dictu.

Participia presentis, prateriti, & futuri sunt presentis prateritum, & futurum postpositis particulis, fito, vel, móno, sed quando postponitur, fito, est modus loquendi honoratior: v. g. āgùru fito, vel, āgùru mòno, offerēs, āgueta fito, qui obtulit, āgueô mòno, qui offeret, Buppô gacu ſuru tòmógara ni voite ua, vacantes studio legis idolorum, von vo xiru vo fito to va iũzo; von vo xiranu vòba chicuxó to còſo iie, in ista oratione particula, uo, supplet vocem participij & dat suppositum verbo significatque: meritò vocant homines beneficium cognoscentes; ignorantes verò beneficia iure vocant belluas. est regula generalis in omni coniugatione, unde exemplum est in verbo secunda coniugationis. fit etiam participium postposita te, radicibus verborum: v. g. āguete, offerens.

Prima coniugatio negatiua.

Radices sunt postposita, zu, radicibus affirmatiuis: v. g. āguezu.

Præsens verò est constituendo, nu, loco, zu, v. g. āguènu, non offero, & est regula generalis quomodocumque finiuntur eorum radices, sola, xi, &, maraxi, faciunt presentia negatiua, xènu maraxenu, non facio, ea verò quorum radices finiuntur in ji, mutant ji, in je, & postponitur illis particula, nu, ad præsens: v. g. zonji, fit præsens negatiuum, zoniènu, nescio. alicubi in Iaponia faciunt negatiua auferendo ultimum, v, à radicibus negatiuis & superaddendo illis verbum, ari, u, coniugatum per secundam secundum tempus: v. g. āguezàru, non offero, āgue zàtta, non obtuli, āgue zatta réba, cum non obtulisset, etiam dicunt, āguezu xite, non offerendo.

Præteritum negatiuum fit ad modum presentis ponendo loco, nu, particulam nanda, v. g. āguenànda, non obtuli, zonjenanda, nesciui, vori nanda, non descendi.

Præteritum plusquam perfectum fit mutando ultimam a, prateriti in, e, & postponendo verbum, gozàru, in presenti, vel, gozàtta, in præterito: v. g. āguenànde gozàru, vel āguenànde gozàt-

gozàtta , non obtuleram . fit etiam ponendo , idē gozàru , vel , idē gozatta , loco nandē gozaru , v. g. āguèi de gozaru , vel , āguèidē gozàtta , non obtuleram , zonzèidē gozaru , nesciueram , vochiùidē gozatta , non cecideram .

Futurum negatiuum est addendo , mai , vel , mājī , radicibus , vel presentibus affirmatiuis : v. g. āgue mai , vel āguru maji , non offeres .

Imperatiuum fit postposito , na , presenti indicatiui : v. g. āgùruna , ne offeras .

Fit etiam anteposito , na , & postposito , so , radicibus affirmatiuis : v. g. na āgue so , ne offeras .

Fit etiam postposito , na , radicibus : v. g. āgue na , ne offeras , mixè na , ne ostendas , mēfare na , ne faciatis . radices , quæ finiuntur in , xi , vel , ji , & sunt secundæ coniugationis mutant illud in , e , ad istud imperatiuum : v. g. so xè na , vel sō maraxe na , ne facias istud , so zonzena , ne istud cogites .

Optatiuum fit anteponendo , negauacùua , vel auare , & postponendo , caxi , gana , imperatiuo negatiuo : v. g. auare āguru nacaxi , o si non offerres : vel , nēgauacù ua na āgue sō gana , idem .

Præteritum optatiui fit postposito , mòno vò , futuro negatiuo : v. g. āguru mai mono vo ! o si non obtulisset !

Subiunctiuum verò negatiuum est conuertendo , v , in qua finitur presens negatiuum in ēba , v. g. āguenēba , cum non offerret .

Præteritum subiunctiui est postposito , rēba , præterito negatiuo indicatiui : v. g. āguenanda rēba , cum non obtulisset .

Futurum est postposito , qerēba , futuro negatiuo : v. g. niguru mai qerēba , cum non sit fugiturus .

Subiunctiuum permissiuum fit postposita particula , dòmò , presenti negatiuo , sed mutato u , in quo finitur in , e , v. g. āguenē dòmò , quamuis non offerat . dicunt etiam & melius āguenāidemo , vel , āguèidemo .

Præteritum permissiuum est postposito , redomo , præterito negatiuo : v. g. āguenanda rēdomò , quamuis non obtulerat , dicunt etiam , āguenāidemo , vel , agùèidemo , & si non obtulerit .

Futurum permissiuum est postposito , qerédòmò , futuro negatiuo : v. g. āguru mai qerédòmò , & si non offeret .

Aliud autem permissivum cum particula, tomò, fit postposita prædicta particula radicibus negatiuis: v. g. āguèzutomò, & si non offert. Fit etiam postposito, tote, præsentis subiunctiui: v. g. āguenēba tote, tertio modo etiam fit postposito, mamaio, vel, madeiò, præsentis negatiuo: v. g. āguènu mamaio, vel, āguenu madeio, quamuis non offerat.

Præteritum fit postposito, ritomò, præterito negatiuo: v. g. āguenandari tomò, & si non obtulerit. Fit etiam postposito, tote, præterito negatiuo subiunctiui: v. g. aguenanda rēba tote & melius, āguenaīdemo, vel, āguèīdemo, quamuis non offerat, vel obtulerit.

Futurum est postposito, tomò, futuro negatiuo: v. g. ēgue mai tomò, & si non sit oblaturus, vochiīdemo, & si non ceciderit.

Infinitivum præsens, præteritum, & futurum, est ipsum præsens, præteritum, & futurum negatiuum indicatiui, postpositis còto, vel, to, v. g. āguenu còto, non offerre, āguenanda còto non obtulisse, āgùru mai còto, non esse oblaturum.

Aliquando utuntur præsentis negatiuo pro præterito in omnibus coniugationibus: v. g. mi maraxènu, non vidi.

Gerundium in, Di, negatiuum, est præsens vel futurum negatiuum, āguenu, vel, āgùru mai, non offerendi.

Gerundium in, Do, fit postposito, ni, radicibus negatiuis vel præsentibus: v. g. āguèzuni, vel, āguenuni, non offerendo, idem quasi est: āguèide, vel, āguenaīde, vel, āguèzu xitè.

Gerundium in, Dum, est postposito, tote, vel tame, præsentis aut futuro negatiuo indicatiui: v. g. āguenu tame, vel, āgùru mai tôte, ad non offerendum.

Participia negatiua præsentis, præteriti & futuri, sunt præsens præteritum, & futurum negatiuum postposito, fito, vel, mòno v. g. āguenu fito, non offerens, āguenanda mòno, qui non obtulit, āgùru mai mòno, qui non offeret, āguenaīde cara, vel, āguèide nòchi, post non obtulisse: vel postquam non obtulerunt, aut postquam non est oblatum.

Secunda coniugatio affirmatiua .

Omnēs radices verborum secundae coniugationis finiuntur in, i, fitque praesens mutato, i, in, u, v. g. iòmi: iomu, le-go. Si radices finiuntur in, chi, mutant istam dictionem in, tçu v. g. machi: matçu, expecto. Si finiuntur in, xi: mutatur in su: v. g. coròxi: coròsu, occido.

Præteritum fit. Si radices finiuntur in, ami, conuertitur in, óda, v. g. cami: códa, mandi vel masticauī. Si finiuntur in, ebi, vel, emi, mutantur in, eòda, v. g. saqèbi: saqeòda, vociferatus sum, fonèmi, loneoda, inuidi seu habui inuidiam. Si finiuntur in, òbi, vel, òmi, conuertuntur in, ôda, v. g. coròbi: coròda, cecidit: còmi, còda, se inclusit. Si finiuntur in, umi, conuertitur in, ùnda, v. g. casùmi: casunda, obtenebratus est, in idem conuertuntur quæ finiuntur in, imi, v. g. canaximi, canaxùnda, tristatus est. Si finiuntur in, gui, illud conuertunt in, ìda, v. g. fègui, fèìda, discissum est. xini, uru, facit præteritum, inda, abiuit: & quantum ad hoc sunt sicut secundae coniugationis; quo ad alia verò tempora sunt prima. Radices quæ finiuntur in, chi, vel, ri, illud conuertunt ad præteritum in, tta, v. g. mòchi: mòtçu, facit præteritum, mòcca, accepit, chiri, u: chitta, sparsum est, quæ verò finiuntur in, xi, vel, qi, illud conuertunt in, ita, v. g. coròxi, u: coròita, occidit, qiqi, u, qijta, audiuit, xiqi, u, xiita, extendit.

Futurum fit conuertendo, i, in quo radices finiuntur in, ó, ozu, vel ózuru, v. g. iomó, iomozu, vel, iomózuru, leges. si verò radices finiuntur in, chi, mutatur ista dicitio in, tó, v. g. machi: mató, expectabo, quæ finiuntur autem in, xi, illud conuertunt in, só, v. g. móxi: u: mósó, dicam, aut loquar.

Imperatiuum fit conuertendo, i, in quo radices finiuntur in, e, v. g. iomi: ióme, lege vel legas. Si vero radices finiuntur in, chi, conuertitur in, te, v. g. machi: mate, expecta. Fit etiam imperatiuum conuertendo, nu, in quo praesens negatiuum finitur in, ai, v. g. ex, iomanu, constituendo, ai, loco, nu, fit, iomai, lege, & est modus communis etiam tertiae coniugationis; sed isto imperatiuo vtuntur solum loquendo cum inferioribus

Fu-

*Futurum imperatiui est futurum absolutum: v. g. iòmó, le-
ges, & illo vtuntur loquendo cum abiectis personis.*

*Reliqua tempora optatiui, subiunctiui, gerundij, infinitiui &c.
fiunt eodem modo & eisdem particulis quibus in prima coniuga-
tione applicando singula singulis etiam in modis loquendi.*

Secunda coniugatio negatiua.

R *Adix negatiua secunda coniugationis est conuerso, i, in
quo radix absoluta finitur, in azu, v. g. iòmí: iomazu,
radix, non legendi.*

*Præsens fit, si radix affirmatiua finitur in, chi, illud conuer-
tendo in, tanu, vt, machi: matanu, non expecto. Si finitur
in, xi, mutatur in, sanu, vt coròxi: corofanu, non occido.
Si alio quouis modo finiuntur in, i, illud conuertunt in, anu,
v. g. coròbi: corobanu, non cado.*

*Præteritum est conuertendo, nu, presentis in, nanda, v. g.
corobanu: corobananda, non cecidi, iomananda, non legi,
reliqua verò tempora proportionaliter sicut in prima coniugatione
negatiua.*

Tertia coniugatio affirmatiua.

R *Adices verborum tertia coniugationis finiuntur in, ai, oi,
vel, vi, quæ finiuntur in, ai, conuertunt illud in, ó, ad
faciendum præsens: v. g. narai: naró, disco. quæ finiuntur in,
oi, vertunt illud in, ô, v. g. vomoi, vomô, cogito, quæ verò
finiuntur in, vi, illud mutant in, ú, v. g. cui: cu, comedo.*

*Præteritum fit postposito, ta, presenti: v. g. naróta, didici,
vomôta, cogitauí, cûta, manducaui.*

*Præteritum plusquam perfectum fit conuertendo vltimum,
a, præteriti perfecti in e, & addito verbo, gozaru, in presenti
vel, gozatta, in præterito, vt supra dictum est in prima coniu-
gatione: v. g. naró té gozaru, vel, naroté gozatta, iam didi-
ceram.*

*Futurum fit conuertendo, i, in quo radix finitur in, vó, vózu,
vel: vózuru, v. g. narauó narauozu, vel, narauózuru discam.*

Si

Si verò radix finiatur in , oi : conuertitur in , vð, vðzu , vel , vð, zuru , v. g. vomoi, vomouð : vomouozu , vel , vomouðzuru cogitabo .

Imperatiuum fit postponendo radicibus , e , v. g. naraie , disce , tòie , interroga , cùie , comede . Fit etiam asserendo à præsenti negatiuo , de quo statim , dictionem , nu , & constituendo loco eius literam , i , v. g. narauai , disce , touai , interroga , cuvai , comede , hoc modo utimur cum inferioribus , cætera sicut in alijs coniugationibus .

Tertia coniugatio negatiua .

R *Adix negatiua tertiæ coniugationis est conuertendo , i , in , quò radix affirmatiua finitur , in vazu , v. g. narauazu , touazu , cuvazu , fit verò præsens conuertendo , i , in , vanu : v. g. narauanu , non disce , touanu , non interrogo , cuvanu , non comedo .*

Præteritum fit conuertendo , i , radicis , in , vananda , v. g. narauananda , non didici , touananda , non interrogaui , cuuananda , non comedi .

Præteritum plusquam perfectum est conuertendo , a , vltimum perfecti in , e , & addita verbo , gozaru , vel , gozatta , v. g. cù uanandé gozatta , vel narauana dé gozaru , non comederam , vel non didiceram , cætera ut in alijs coniugationibus ,

Postpositis verbis substantiuis gerundijs in , Do , omnium coniugationum tam affirmatiuarum ; quam negatiuarum : fit sensus , est , vel non est factum , quod per gerundium significatur : v. g. āguete aró , iam erit oblatum , còno qiõga caité gozaranu , hic liber non est scriptus , āgueide arõzu , nondum obtulerit . Verba verò substantiua sunt , gozaru , gozaranu , voru , uori nai , dea vel gia : deuanai , aru : aranu , vel , gozaranu uoru ùòrinaì , & unumquodque ex illis sequitur regulas communes siue coniugationis .

Postpositis etiam verbis substantiuis infinitiuis omnium coniugationum fit sensus quòd est , fuit , erit ; vel non , id quod per infinitiuum significatur : v. g. āguru còto aró , erit hoc quod est offerre : id est offeret , naróta còto gozarumai , non addisces , & didicisti verba substantiua habent omnia sua tempora iuxta secundam con-

coniugationem ad quam pertinent, quia eorum radices finiuntur in i, ari, u: gozari, u.

Coniugatio verbi substantiui negatiui.

Verbum substantiuum negatiuum est, nai, vel, gozanai, vel, uorinai, quod significat non esse, eius radix est, naqu vel, gozanaqu, aut, uorinaqu.

Præteritum est conuertendo, i, in quo præsens finitur, in, c, & postponendo illi præteritum, ari, u, quod est, atra, v. g. nacatta, vel, gozanacatta, non fuit, cetera tempora sunt coniugando, ari, u, per secundam secundum temporum exigentiam.

Imperatiuum est, nacare, vel, nanaiso, vel, naina, *ne* sis.

Subiunctiuum est conuertendo, i, præsentis in, qerêba, v. g. naqerêba, vel, gozana qerêba, cum non esset vel sit.

Subiunctiuum permissiuum est conuertendo, i, præsentis in, qerêdòmò, v. g. gozana qerêdòmò, etiam si non sit.

Præteritum huius subiunctiui est postpositio, rêdomo, præterito indicatiui: v. g. nacatta rêdomo, quamuis non fuit.

Substantiuum cum particula, tomo, est illam postponendo radici: v. g. naqutomo, etiam si non sit. Gerundium est, nô, nôte, vel, naqu xitè, vel, nacatte, cum non sit. Cetera ut supra cum verbo, ari, u: superaddito, & coniugato per secundam.

Nomina adiectiua quando non antecedunt verbis, coniugantur per se sicut verbum substantiuum negatiuum: illa inquam nomina adiectiua, quæ supra dictum est finire in ai, ei, oi, ui, ij, eorum radices sunt conuersa, i, vltima in, qu, v. g. fucacu, radix profundus, a, idqu, radix boni, a, xiguequ: radix densus, a, uarûqu, radix mali, a, mali, uonajiqu: radix eiusdem &c.

Præsens est ipsa vox adiectiui: v. g. ioi, bonus, a, um, fucai, profundus, a, um, uarui, malus, a, um, uonaji, idem, eadem, idem.

Præteritum est conuertendo, i, adiectiui in, c, vel, q, & post-

postposito verbo, ari, u, illud coniugando secundum exigentiam orationis in omnibus temporibus.

Permissiuum cum, tomò fucàqu tomò, vel, fucàì tomò, quæmuis profundum.

Gerundium in, do, fucóte, cum esset profundum, ióte, cum sit bonum, varúte, cum sit malum, cána xiúte, cum sit triste, xingueo te, cum sit densum. Sunt etiam, fucó xite fucaqu xite, vel, fucacátte, & sic in alijs: v. g. iòxite, iòqu xite, iocat-

Adiectiua finita in na, non coniugantur; gerundia tamen in do, solent habere: v. g. aqiracana, pro gerundio, aqirācani xite, cum esset clarum; idem, aqiraca de . arifona, habet arifoni xite, cum sit apparens vel verisimile, iónà, habet, ióni, v. g. iòì yóni xitè, cum sit boni modi, vel habeat bonum modum, càvāga fucóte vatarananda, quia stauius erat profundus non transuadai, xebòte irarènu, quia strictum, non est intrabile, varúte cu varenu, non est comestibile vel non potest comedi, quia malum. Cetera tempora adiectiuorum sunt ut dictum est, cum verbo, ari, u, coniugato secundum exigentiam orationis. Coniugatio etiam negatiua est cum eodem, ari, u, v. g. radix est, fucàcaràzu, presens verò est, fucàcarà nu, non est profundum. Præteritum, fucacaranda, non fuit &c.

De particulis conditionalibus.

Quinq̄ue sunt particulae facientes orationem conditionalem, naraba, ni vòite va, rāba, va, ba, dua secunda postponuntur omni verbo tam affirmatiuo, quàm negatiuo in presenti, præterito, & futuro, & cum illis remanet verbum conditionale: v. g. nīgùru naraba, si fugis, iòda ni uòite va, si legistis, nara vò naraba, si disces, cù vaànu ni vòite va, si non comedis, aliquando tollitur voi, à, ni voite, v. g. āgucò ni va, si offeres, āguceta rò ni va, si obtuleris. Tollitur etiam aliquando, voite, & remanet solum, ni, v. g. mairò ni còlo, nèn gòrò ni mòsòzure, si ibo vel ierim significabo illi amicabiliter, xitarò ni còlo,

B

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faifòcu tçùqu maji qerè, *si fecissem; non habuisset effectum*,
diligentia & persuasio.

Particula, raba, postponitur prateritis: v. g. naröta raba, si didicissem, narauananda raba, si non didicissem.

Particula, va, postponitur radicibus negatiuis omnium trium coniugationum; v. g. äguèzu va, si non offero, iomazu va, si non lego, narauazu va, si non disco, naqu va, si non est, fucacarazu va, si non esset profundum.

Particula verò, ba, habet eundem effectum & iungitur etiam radicibus, quibus. va äguèzüba, iomazüba narauazüba, si vero dicta particula, ba, ponatur loco, zu, radicibus negatiuis, fit conditionalis affirmatiua oratio: v. g. äguéba, si offero, iomäba si lego, narauäba, si disco, iocaraba, si est bonum. particula verò, ua, non solum postponitur radicibus negatiuis adiectiuorum: sed etiam affirmatiuis: v. g. fucaqu ua, si es profundum, uonajiqu ua, si est idem. aliquando hoc verbo vtuntur ac si dicant: si non est valde molestum: facias hoc. dicunt etiam, ägue majiqu ua, si non offeres.

Particula, ni uöite ua, supra posita iungitur etiam aliquando nominibus, & quasi supplet verbum substantiuum: v. g. jö jö ni uoite ua uqe torö, accipiam si est valde bonum vel optimum, curüxicarazaru gui ni uöite ua, si non fuerit molestum vel res molesta.

Particula, saie, posita in oratione, vbi est aliqua particula ex conditionalibus sensui orationis addit virtutem: v. g. fune saie mairu naraba, si venerit aliquod nauigium, sonata saie uocutabire naqu ua, si non est defessus, ac si diceret: ex mea parte, vel quod ad me. attinet ego non sum defessus.

Supplet etiam aliquando particula, saie, conditionalem: v. g. Niffon no xöco cu ni saie caióna còtò gozaru fòdoni, si ergo in regno paruo Iaponia inueniuntur & sunt res huiusmodi, ac si dicat; quanto magis erunt in magnis, còco mòto no tocai ni saie mei uacu itafu ioní gozaru fòdoni &c. si ergo in nauigationibus, quæ hic fiunt, valde patior &c. fito saie còquai süru mòno uò iurufu ni iuan ia, Deus ni uoite uoia? si ergo homo ignoscit homini pœnitenti, quanto magis Deus? còre fòdo xei uo iru ru saie còto naricanürü ni; ucato xite ua, incädeca banji canauozo? si tot adhibendo vires vix potui feri; si leuiter fuisset factum quomodo potuisset feri seu finire? còre saie xinicui ni, si
ergo

ergo hoc est difficile, fune de saie ioio tçuita ni, cachi ua nananaca naru mai, si nauigio vix perueni; pedes absque dubio non potuiss-
sem.

De verbo potenciali .

Postposita particula, ro, presentibus & futuris verborum illa facit potentialia: v. g. āguru ro, forsan offert, nīgueozuro, fortassis fugiet.

Præterita sunt conuertendo, ra, in, tçu, & addito, ro, v. g. āguetçuro, fortassis obtulit. Si verò postponatur præteritis negatiuis, da, in quo finiuntur, debet mutari in, zzu, v. g. āguenanzuro, possibile est non obtulisse, vel quod non obtulerit, vel obtulit.

Fit etiam potentiale præsens postposito, arozu, vel alio futuro, infinitiuo: v. g. āgùru còto mò aròzu, vel, āgue mò xòzu, forsan offert.

Præteritum est postposito futuro præterito: v. g. āgueta còto mo arozu, forsi tan obtulit.

Futurum, āgueò còto mo arozu, forsan offeret, idem etiam est in negatiuis: v. g. āguenu, vel, āguenanda, vel, āguru mai còto mo arozu, possibile est quod non offert, obtulit, vel offeret, & quando volumus dicere, ita erit: loco, còto, ponimus, mono, v. g. noxenanda mono dearòzu, fortassis non introduxerunt in nauigium, iqi chīgota mono dearozu, non se obuiauuerunt in via, moreqicoieta mono de gozaro ca to zonzurù, credo sē forsan est diuulgatum.

Ad significandum fieri significatum nominum adiectiuorum postponitur verbum, nari, u, coniugatum secundum exigentiam temporis ipsis adiectiuis aduerbialiter sumptis: v. g. fuco naru, fit profundum, uaru natta, factum est malum. dicitur etiam fuco aru, est profundum, aliquando etiam dicunt, fuco nai, non est profundum, & hoc modo loquendi vtuntur etiam coniugando nai, modo supra dicto secundum exigentiam temporis, iuxta sensum orationis. etiam dicunt potentialiter, fuco nai coto mo arozu, forsan erit hoc, quod est, non esse profundum.

Verba irregularia quo ad coniugationes .

V Erbum, q̄i, uru, quod est venio, is: habet præsens, q̄uru, venio, q̄ita, veni, cōzu, veniam, coi, vel, coio, vāni, q̄itarēba, cum venerit, vel si venisset, q̄itarēdomo, quāuis venit, & radicem negatiuam, cōzu, & præsens negatiuum, conu, non venio, mēde radix verbi deletor, aris, habet præsens mēzzūru, & gerundium in do, medete, deletando se, cui, radix verbi pœniteo, es, vel tristor, aris, habet præsens, cuiuru, & gerundium in do, cuite, pœnitendo, & radicem negatiuam, cuizu, & præsens negatiuum, cuinu, non pœnitet, araic, radix verbi sum, est, fui: habet præsens, araiuru, siue, aroru, est. furri radix verbi veterasco: habet präteritum, furita, inueteratus est, & gerundium in do, fūrīte, inueterando, fe, radix verbi transeo, is, habet præsens, furu, transit; & präteritum, seta, transit, Tari, u, est verbum significans rem esse completam & integram: habet præsens, taru, sufficit, präteritum, tatta, completum fuit, & futurum, tari maraxo, erit perfectum vel sufficiens: & radicem negatiuam, tarazu, præsens negatiuum, taranu, präteritum, tarananda, non fuit sufficiens, futurum, taru mai, non erit sufficiens, imperfectum subiunctiui taranēba, cum non sufficeret.

Permissiuum, taranē domo, infinitiuum negatiuum, taranu coto, gerundium verò in do, taraide, vel, Tarazu xite, verbum taxi, tasu, quod significat adimplere, seu perficere, habet futurum, taxi maraxò, perficiam, tatanu, vero est eius præsens negatiuum. Tari, autem radix verbi, taro, quod significat esse perfectum, habet präteritum negatiuum, tara uananda, non fuit perfectum, & subiunctiuum, tara uanēba, cum non esset perfectum, & permissiuum, tara uanē domo, & infinitiuum, tarauanu coto, & gerundium in do, Tarauaide, vel Tarauaxu xitè: uocotari, vero est radix verbi, uocotaru, pro eo quod est deficere: habet infinitiuum, uocotaru coto, & radicem negatiuam, uocotarazu, & præsens negatiuum, vōi cotaranu, vōi, est radix verbi quod habet präteritum, uoita, inueteratus

tus est: & , uoitaru, quod est idem. Et praesens negatiuum quod est, uoinu, & gerundium in do, uoite: urei, radix verbi tristior, aris, habet praesens, vreò, & imperatiuum, vreio, & infinitiuum, vreoru coto, & gerundium in do, vreite: Tomi, radix verbi, tomu, vel, tomeru quod est ditor, aris, vel diues fieri, habet praeteritum, tonda, gerundium in do, tonde, & radicem negatiuam, tomazú, saí guiri, u, significat idem quod praeco, is, vel anticipor, aris, habet praeteritum, saí guitta, & gerundium in do, saí guitte.

De verbo adhuc, & de eius formatione & differentijs.

IN ista lingua sunt verba actiua simplicia; & actiua etiam faciendi facere, passiuia etiam, neutra, & impersonalia. Omnia verò coniugantur per tres coniugationes supra positas secundum quod eorum radices iam disposita & ex illis verba formata, terminantur.

Ex aliquibus nominibus adiectiuis aliqua procedunt verba: v. g. catái, est durus, a, um, ex quo exeunt, catáme, uru, induro, as, actiuum, catamari, u, induresco, is, neutrum, & catameràre, uru, induror, aris, passiuum, ex canaxij, adiectiuo quod est tristis, e, exit, canaximi, u, quod est tristior, aris.

Verba faciendi facere, formantur istis particulis, saxe, vel, xe, prima postponitur radicibus secunda coniugationis; secunda verò radicibus secunda, & tertia, fiunt autem postpositis praesentibus negatiuis, auferendo nu, in quo finiuntur & ponendo loco eius praedictas particulas: v. g. águesaxe, uru, offerre facio, is, iomaxe, uru, legere facio, is: narauaxe, uru, discere facio, is, & omnia remanent secunda coniugationis quia particula finiuntur in, e; aliquando etiam, & si raro, solet postponi particula, saxe, verbis secunda, & tertia coniugationis, sed tunc ornantur seu honorantur praedicta verba cum particula, rare, v. g. iomasaxe rare, uru, Padre ua dòjucùni cathecismo vo narauaxerururu, Pater iubet suo ministro vt discat cathecismum.

mum, mòno no fòn vo fito ni iòmàfaxerarùru, *facit legere originale*.

*Verba passiva fiunt particulis, rare, & re, particula, rare, iungitur actiuis secunde coniugationis modo iam dicto tollendo scilicet, nu, a negatiuo: v. g. aguerare, uru, offeror, eris, iomare, uru, legor, eris, nara vare, uru, discor, eris, bis v-
tuntur in sensu passiuo legi ab alio, vel esse, aut non esse. legibile: v. g. sunt etiam alia passiva quæ procedunt ex neutris vel ex habentibus significationem neutralem, quæ quidem formantur cum particulis, rare, & re, formata tamen non regunt casus cõmunes passiuorum (de quibus infra) sed verborum ex quibus procedunt: v. g. ex, āgari, u, procedit, āgarare, uru, & quia, āgari, u, quod significat ascendo, is, regit accusatiuum, etiam illum regit, āgarare, uru, v. g. cõno iamaie āgararenu, non potest ascendi ad istum montem. vel iste mons non est ascendibilis, xiròcara derarenu, non potest exiri ex castello, Xebòte irarènu, nō potest intrari quia strictum seu angustum, cõno michi va aru-
carenu, non potest ambulari hæc via, natçu vacòco ni irare mai, non erit hoc habitabile tempore veris, cõno fūdè de va cacarenu, non potest scribi isto calamo, fimāga nòte cacarenanda, non potuit scribi ex defectu temporis, cõnobùn ni cõso cacaruru mènco de gozare, hoc sane modo bene scribitur, axīga itòte aru carenu, non potest ambulari dolentibus pedibus. omnia ergo verba passiva sunt secunde. verba neutra sunt quæ habent significationem neutralem: v. g. aperiri per se & non ab alio: v. g. ivògatoruru, pisces capiuntur, cajēga torùru, ventus cessat, itòga qiruru, filum rumpitur, jīga iomùru, litera benè legitur, aqi, u, aperior, iris, qiri, u, est scindo, is, actiuum, qirare, uru, est scindor, eris, passiuum, qire, uru, est scindor, eris, neutraliter est etiam quando gladius bene scindit quia est acutus, qiraxe, uru, est verbum faciendi facere quod significat scindere facio, is, āgue, uru, est leuo, as, āguerare, uru, leuor, aris, passiuum, āgue faxe, uru, leuare facio, is, āgari, u, leuor, aris, neutrum, āgarare, uru, esse ascendibile, āgaraxe, uru, leuari facio, is, vel quod se leuet facio, facis. si verò illis adiungantur particula bonoris (de quibus infra) faciunt alias combinationes. adiectiua verò quando coniugantur habent significationem neutralem: v. g. fidarui, esurio, is, fucacatta, fuit profundum.*

Verba impersonalia non nominant, neque exprimunt personam

nam : v. g. mi uo fataſu tomò itçuuari vo iuanu monogia, etiam ſi quis moriatur non debet mendacium dicere, mōno mō tabezu ſage mo nomaſde ichinichi fataraqu mōno ca? poteſt ne laborari per totum diem integrum nihil comedendo & non bibendo vinum? Xujin nò maiè de ſōna iōna cōto vò iū mono ca? poſſunt ne dici huiusmodi coram Domino? Quoad coniugationes verò ſequuntur regulas radicū quibus efficiuntur.

Radices omnium verborum cuiuſcumque ſint coniugationis, poſſunt adhuc extrahi & deduci ad alias coniugationes ſi illis ſuperaddantur particula honoris, ſecundum literas, in quibus prædicta particula honoris finiuntur, particula verò ſunt maraxi, uru ari, u faxerare uru, xerare uru, naſare uru, faxemaxi u, tamai ô, rare, re.

Particula, maraxi, non addit honorem rei de qua loquimur; ſed loquimur honorate attendendo ad perſonam coram qua loquimur: v. g. cui ū, ſignificat id quod comedo, is, ſeruus autem coram Domino non dicit, nèzumi gacūta, mures comederunt caſem: v. g. ſed, nèzumīga cui maraxita, notandum etiam quod cui ū, ſecundum ſe eſt tertia coniugationis quia finitur radix in, vi, addito verò, maraxi, redditur prima. quando referimus aliquid de aliqua natione verbum non honoramus; ſed ſolum attendimus ad perſonam cum qua loquimur ad addendum illi vel non particulam ſeu verbum, maraxi, uru, v. g. coram inferiori dicemus, Nan ban jin va cōre vo cuvanu, coram perſona verò nobili dicemus, Nan ban jin va core vo cuvanu, Europei hoc non manducant, Ari, u, poſtponitur radicibus omnium verborum; & illa honore afficit mediocri: v. g. mōdoriaró ca? reuerteris ne? Si verò anteponatur illis ſic conſtitutis, vo, honorantur verba ſatis: v. g. vomōdori aróca? reuertetur ne veſtra dominatio? Tono ſama vo xiniatta toqi, quando dominus mortuus eſt, Deus cono xecai uo goſacuatta, Deus creauit hunc mundum, his particulis utimur loquendo cum perſonis honoratis quas diligimus, & cum quibus habemus amicitiam.

Particula, naſare uru, honorem ſupremum, æt ſatis magnū dat verbis; poſtponitur verò eorum radicibus: v. g. Deus cono xecai uo goſacu naſareta, Deus creauit hunc mundum.

Particula, rare, & re, honorem quidem præſtant ſignificatis, verborum, quibus adduntur; ſed mediocrem; & non magnum: poſtponitur autem, rare, & præcipuè ſi loquamur de abſen-

absentibus, presentibus negatiuis ablato, nu, & constituendo particulam predictam eius loco: v. g. âgue rare, uru, est offero, rs. quando offerens est persona mediocris honoris & reuerentiæ coincidunt cum passiuus in literis; sed casibus quos regunt, distinguuntur. particula, re, postponitur verbis secunda & tertiæ eodem modo: v. g. iomâre, uru, naravâre, uru, legere & discere personam boni nominis, hoc modo loquimur de aequalibus & seruus etiam de domino suo, non cum conseruis; sed cum gente nabili.

Particula, faxe maxi, &, xemaxi, eundem tribuunt honorem quem, âri, u, & quem, rare, &, re, postponitur, faxe mâxi, u, radicibus secunda, vel presenti negatiuo, ablato nu, & constituto, faxe mâxi, u, loco eius: v. g. âguesaxe mâsu, offert, maxi, u, vero postponitur negatiuis secunda & tertiæ, ablato, nu, v. g. iomaxemâsu, legit, naravaxe mâsu, discit.

Particula, faxe rare, uru, xerâre, uru, magnum tribuunt honorem, prima postponitur presenti negatiuo verborum secunda coniugationis, ablato nu, secunda verò postponitur negatiuis secunda & tertiæ eodem modo: v. g. âgue faxe raruru, offero, rs, iomaxe rarûru, lego, is, naravaxe rarûru, discio, is, quia vero hæc coincidunt in literis cum verbis faciendi facere honoratis; ad tollendam æquiuocationem, utimur particula, âri, u, anteposita, vo, verbis: v. g. yomaxe aru, lego, is, nara vaxe aru, discio.

Verba passiuæ, de quibus infra, possunt admittere particulam, faxe rare, uru, v. g. via mavare faxe raruru, honoror, aris.

Particula, tamai, ô, tribuit supremum honorem: illa utimur loquendo de Deo, sanctis, regibus, & imperatoribus. postponitur verò radicibus verborum, quæ efficit tertiæ coniugationis. postponitur etiam radicibus passiuorum loquendo de Deo: v. g. Deus filio, vmare tamò tòqi, quando Dei filius natus est, Deus âgamerare tamo, Deus honoratur.

Particula, tate matçuri, u, humiliat significat um verbi cui adiungitur: postponitur autem radicibus verborum affirmatiuorum: v. g. Deus vo gotaixetni zonji tate matçuru cõtova ichi sũgureta jên gia, amare Deum est suprema virtus: amittit tamen hæc particula honorem à particula, re, mutato e, in quo finitur in, a, v. g. loquendo de sanctis respectu Dei dicemus Sancto Domin-

mingo, Deus vo gotaixèt ni zonji tatematçurareta, *Sanctus Dominicus dilexit Deum.*

Particula eticm, màraxi, potest ad honorem eleuari particula, rare, v. g. tòno iòri còno còto vo Padre ni vatàxi mai razerareta, Dominus tradidit hanc rem patri.

De aliquibus verbis quæ de se habent honorem determinatum.

Mefare, uru, *significat facere quamcumque actionem quam potest, & est decens facere personam nobilem, ut est comedere, bibere, nauigare, equum ascendere &c. vòxerare, uru, significat loqui personam nobilem, uomaraxi, uru, vomaraxi, ari, u, significat dare personam nobilem, uoxe, uru, &, uòxe ari, u, significat loqui vel præcipere personam mediocrem.*

Verba quibus anteponuntur, uòxe, vel, mexi, eundem habent honorem cum illis; & absque illis: v. g. uòxe tçuqerare, uru, quod est præcipio, is, &, mèxi tçuca uare, uru, quod est seruo, is, est idem quod, tçuqerare, uru, &, tçuca uare, uru, ad vocandum imperatiue dicimus, coi, seruo vel inferiori, iòràì, dicitur non tam inferiori, uaxèi, est aliquantum melius, uogiare, est superior modus vocandi, gòzare, veniat vestra dominatio, gozaro, vero in tempore futuri est honorabilior modus quia est sine imperio, uoïde nafarei, vel, uoïde nafareô, vel, uoïde nafarei caxi! est veniat vestra dominatio: vel, ò sî veniat vestra dominatio! cudafare, uru, significat dare personam nobilem, tamauari, u, dare personam nobilem inferiori, tamóri, u, dare personam mediocrem, mizzu uo nomaxète tamore, da mibi bibere aquam, cudafare, uru, &, tamóri, u, significat comedere personam humilem cibum honorando. còxi mexi, u, &, qicoximexi, u, est comedere, vel audire personam nobilem, uoboxi mexi, u, &, uoboxi mesare, uru, cogitare personam nobilem, faxerare, uru, facere personam nobilem & idem nafare, uru, asobaxi, u, &, asobafare, iuru, significat facere personam nobilem quidquid illi est decens: v. g. venari, scribere legere, recitare, ii, ú, est loqui humiliter loquentem, & rem de qua loquitur, &, mexi, u, significat etiam loqui

loqui honorando personam, & rem de qua: unde non recte dicam mi ni mōxe, dic mihi; sed, mi ni iie, neque dicam, tono ni iie dic domino; sed, tōno ni mōxe. mairi, u, significat ire ad locum cui honor debetur: v. g. iglesia ie maire, eas Ecclesiam, cūre, uru, & toraxe; uru, significat dare, humiliando personam cui datur, cui, ũ, est comedere sine aliquo respectu, mexi, u, est etiam comedere; sed est urbanum: v. g. coram honestis non dicam, mexi uo cui maraxita; sed, mexi uo tabe maraxitā, cōmedi, mairi, u, vel, uomairari u, est comedere personam nobilem vel mediocrem, āgara xerare, uru, & uoāgari ari, u, est modus nobilior, qiqi, u, [est] audire ut cumque; uqe taam uari, u, vero & uqetamōri, u, est audire honorando personam a qua auditur: v. g. goiqen uo uqetamōtta, uestra consilia audiui, mōxi āgue, uru, est loqui humiliando se loquentem, & honorando personam cui dicitur, mōxi ire, uru, loqui inter aequales, chōmon xi, uru, audire sermones Dei, gorānji, zuru. vel, goranjerare, uru, est aspicere rem nobilem, xi, uru, est facere in communi, itaxi, u, est facere; sed dicitur modo urbano, tçucamatçuri, u, est facere, humiliando se qui facit.

Aduertentiæ circa coniugationes verborum .

Anteposita particula, nama, omnibus verbis in quocumque tempore; significant actionem male & non perfecte: v. g. nāma arō, male lauo, namaiaqu, male asfo.

Antepositis particulis, tçui, cai, uchi, faxe, uoi, ai, tōri, verbis; non mutant significationem; aliquam tamen energiam, & efficaciam significatis tribuunt: v. g. idem est, uchi cōbosu, quod, cōbosu, effundo, faxe noboru, quod, nobrōu, ascendo, is, uōxi cōmi, u: quod, cōmi, u, includo, is, ai ca uari, u, idē est, quod, cauaru, transmutor, aris, tçuimauari, u, idem est quod, ma uari, u, circuo, is, & tōri firōgue, uru, idem quod firōgue, uru, extendo, is.

Particula, qitte, est gerundisem in, do, verbi, qiri, u, & postposita aliquibus radicibus verborum, magnam efficaciam illis tribuit: v. g. tanomiqitte, magnis precibus obsecrando,

uomòi qitte, *magnam assumendo resolutionē. utimur etiam verbis*, tanomi qiri, u, &, uomoiqiri, u.

Anteposita particula, ma, *aliquibus nominibus seu verbis dat significato vigorem*: v. g. mamucai, *valde præsens*, macuròi, *valde nigrum*.

Particula seu radix verbi, macàri, u, *anteposita verbi: significantibus motum facit verba modesta, & urbana satis*: v. g. macari noboru, *ascendo*, is, macari cūdari, u, *descendo*, is, macari i, iru, *adsum*: es.

Anteposita particula, na, *in oratione confirmat id quod antea dixerat quasi gloriando se illud prædixisse*: v. g. fune uā cuchi notçu ie iru uā, *navigium intrat*, cuchinotçu, *ac si dicat, nonne ego bene dicebam?* aru uā, *vide si est sicut ego dixi!*

Particula, aīdani, *significat inter, idest tempus quod in aliqua actione consumitur*: v. g. āgura aīdani, *inter offerendum*, *vel dum offert*, iōda aīdani, *dum legit*, narauózuru aīdani, *dum discet*.

Particula, ga, *significat, sed*: v. g. fòiu ga; *nanto aró ca? sic dicunt; sed quomodo erit vel si erit nascio certe*, fūri uā fūru maiga, *funē uo dasu cōto naró ca xiranu, profecto non pluet; sed nascio utrum poterit extrahi navigium*, sono qinpenni uā gozaru maiga; *dōco cara toraxerarūru zo? non erunt apud vicinos vel in circuitu, unde ergo afferunt?*

Particula, gotòqu, *postposita presentibus, prateritis & futuris significat, eo modo quo*: v. g. coxiraiūrū gotòqu, *sicut, vel eo modo, quo ornas vel perficis*, qita gotòqu, *sicut audiui, aliquando est*, gā gotòqu, v. g. mōxitā gā gotoqu, *sicut dixit, caraca uózū gotòqu, comodo quo contendam vel rixabor idem facit particula*, ioni, v. g. Nifon no catāgui uo xirareta ioni, *uōxerarūru, loquitur sicut qui scit consuetudines Iaponia*, mōsu iōni, *sicut dico, utuntur etiam particula*, furi, *ad eundem finem* v. g. Toza no chijòcu uo nogarèd zuru tameni catana uo saita fūri uo mixerareta, *ostendit se accinctum gladio, ut euaderet imminens infamiae periculum*, minu furi uo laxerareta, *ostendit se non vidisset*.

Particula, saie, *utuntur ad significandum nec dum*: v. g. mma saie nacatta, *equi nec dum fuerūt*, cotōba saie xiranu mōno, *neque loqui scit*, ji saie mixiranu mōno, *nec dum literas cognoscit utuntur etiam eadem particula ad exaggerandum aliquid*

v. g. qiden to saie moxéba, *sufficeret si diceret te esse*, Padre no tçucauaruru to saie, môxéba, *si dixisset solum quod patri ser- uiebat: ac si diceret: hoc sufficeret ut &c.*

Particula, qere, est confirmatio & terminatio orationis, & significat; itaque: v. g. maitta qere, *venit itaque*, fate soáru qere, *res denique sic se habet.*

Particula, còso, est magni momenti inter Iapones vtuntur enim illa in primis in sensu aduersatiuo: v. g. còre còso ió gozare, *hoc est verè bonum. si oratio in qua inuenitur predicta particula finiatur in verbo, tale verbum finitur in, e, ut in oratione posita: si autem verbum sit in tempore praterito additur illi, re, v. g. ió còso gozatta re! bene veneris! deficit hæc regula vel quando oratio non finitur in verbo aut adiectiuo: v. g. còre còso xixó yð, hic est verus magister: vel quando post particulam, còso, est in oratione gerundium finitum in, te, vel permissiuum cum particula, tomò, aut praterita potentialia finita in, tçuró, vel, zzuró, v. g. uare còso iro iro xinro tçucamatçutte cutatireba toxiórini nari maraxita, *patiendo multos & diuersos labores vere factus sum senex defessus, & lassus, uare còso corosaruru tomo, ego enim & si occidar &c. fara còso tattçuro forsam fuit iratus, lato chicaqeréba còso figa miure, videtur iam ignis quia prope est vicus. hæc oratio finitur in e, quia non est in ea regula exceptio, uòxeraréta coto domo no go còquái de còso gozarózure, absque dubio facietis pœnitentiam de ijs quæ dixistis, cataji qenò còso gozare, tibi valde congratulor & gratias ago. quando aliquis interrogat quis fecit hoc? respondent: v. g. Patre còso, Pater fecit: ac si dicant: videte si est persona quæcumque, quæ illud fecit? & quando quis responsum non audiuit aut percepit, & iterum interrogat, dicit qui loquutus est, juan còso, iam dixi, quod Ioannes &c.**

Quando non curat quis de ijs quæ illi dixerunt, vel habet se ac si non audisset vel iterum interrogat, solent respondere: v. g. touoru na toiiéba, *iam dixi tibi ne transeas, iome to iieba, iam dixi tibi quòd legas, Padre còso to iieba, iam dixi quod pater est qui &c.*

Maieni, vel, saqini, postpositum presentibus negatiuis, facit illa affirmatiua: v. g. iglesiaie mairanu maie ni, *antequam eat Ecclesiam. etiam solet postponi futuris affirmatiuis: v. g. maiozuru tote nosaqi ni, tantisper antequam veniret.*

Par-

Particula , tocoro , significat tempus in quo fit actio significata per uerbū cui postponitur: taburu tocoro ni, quando comedebā, tabeta tocoroni , post prandium , tabeôzuru tocorô ni , vel , tabeôzuru ni , quando eram comesturus: facit etiam eadem particula reduplicatiua denotando reduplicationem in quantum : v. g. jesu christo humanidad no uon tocoro ua , Iesus Cbristus in quantum homo , uonorêga foxxezaru tocoro uo fôdocofu coto nacare , quod tibi non vis , alteri ne facias, fūdai no tocoro uo uo iurūsu , dono illi libertatem , fito no acu no tocoro ni ua dôxin xenu , non consentio hominum peccatis , utagô tocoro mo nai , non remanet locus dubij vel dubitandi , nocoru tocoro mo nai , nihil amplius restat , tçuini, sôno tocôro ie mairêzu , denique ad hoc perueniet , fûmbet nj voiobanu tocoro gia , res sunt quæ non intelliguntur , vel ad quas intellectus non peruenit , nani mo nai tocoro vo iô qicôximexe , comedat uestra dominatio ex hac paruitate , quæ est nihil. exemplis cognoscetur vis significationis .

Particula , tocôro, Made, vel , made de gozaru , solent postponi ad cadentiam ; absque aliqua significatione , & idem est , còto de gozaru , v. g. naranu made , vel naranu còto de gozaru , est idem quod , naranu , non est possibile , guijèt tçucamatçuro to zonzuru còto va cacûgo ita sanu coto gia , amicitiam frangere neque in mentem mihi venit , hic , itafanu coto gia , est idem quod , itafanu , solum .

Particula verò , madeiò, utuntur aliquando ad confirmationem eorum , quæ dicunt : v. g. caita madeio , quod scripsi scripsi .

Particula , toqi , postposita presentibus , illa facit præterita imperfecta : v. g. jennin tachi va saigo ni voiobi tamó tòqi va buji nī gozatta, quando sancti perueniebant ad mortis horam erāt pacifici & quieti .

Conuertendo , ta , præteritorum in , tçu ; & , da , negatiuorum in , zzu , fit sensus ; modo facio hoc ; modo illud : v. g. mônô vo caitçu , iôzzu , nando xite curafu bacari gia , legendo , & scribendo , & alia faciendo , transigo vitam , tattçu itçu vocu iori zaxiqi ie îde zaxiqi iori vocu ie iri xitten battô xeraruru , stando & sedendo . intrando , & exeundo , surgit & cadit. eumdem sensum facit particula , ri , postposita præteritis : v. g. xeqen nô mônô va netari voqitari nôdari curafu bacari gia , homines mûdi ,

di, vitam agnūt dormiendo, surgendo, & bibendo, mazzu ite niua uo mo facaxetari, cusa vo mo ficaxetari iroiro no xigoto vo atégote cosó mairozure, ibo & atrium verrere faciam, & herbas euellere, & denique ibo ad multa disponenda, ima cóno io fuqe iuqēba nome ia, vtaie ia fitó bibo móiçu, vtotçu facamori suru, cum iam sit alta nox prouocando se ad bibendum & cantandum letantur homines saltando & cantando &c.

Particula, ie, quæ est radix verbi, ie iuru, quod est possum, es, anteposita negatiuus significat non posse facere actionem significatam per verbum: v. g. ie iomahu, non possum legere, infinitiuus vero postponitur: v. g. iomu coto voienu, non possum legere. dicitur etiã iomi va ieide, vel iomi mò ieide, cum legere non possim aut legere non valendo. Infinitiuum gerit vices aliquando suppositi verbi: v. g. xinuru cotova vosoròxij, terribile est mori.

Particula, tai, quæ significat volo, is, postposita radicibus verborum significat velle facere actionem significatam per verbum: v. g. mizzu vo nòmi tai, desidero aquam bibere, idem, mizzu uo nomi tó gozaru, vel, mizzu uo nomi tó zonzuru, sed ista duæ vltima sunt nobiliores, & quibus coram nobilibus vtimur negatiui exemplū est, tomo nai, v. g. mizzu uo nòmi tòmo nai, nolo aquam bibere idem est, mizzu uo nomi tomo gozaranu, mairi tó mo zonzenu, non habeo animum eundi. Si verò particula, tai, postponitur adiectiuus vel verbis significantibus actionem sensitiuam in secunda persona, conuertit, i, in, c, & postponitur verbum, ari, u, coniugatum secundum orationis exigentiam: v. g. cui racatta, volui comedere. Si vero verbum loquatur de secunda, & tertia persona conuertit particula, i, in, g, & postponitur etiam, ari, u, vel cum honore secundum quòd persona meretur; vel sine particula honoris; sed absolute. Si vero sit persona inferior etiam si sit secunda vel tertia, i, conuertitur in, c, sicut dictum est de prima.

Particula, de, aliquando facit subiunctiuus sensum adiuncta aliquibus nominibus substantiuus: v. g. uarãbé de xinda, mortuus est puer vel cum ad huc esset puer, uarëga buchó fode tofo mo gozanai, cum ego sim negligens, & non curiosus, nihil erit, eo modo quo conueniebat, aptatum.

Particula, id, quæ significat modum, potest poni radicibus verborum, & ipsis etiam verbis: quando radicibus, regit genitiuum;

ium; quando vero verbis regit eorum casus: v. g. cono qio nõ iomi iõv a, *modus loquendi hunc librum*, vel, cono qio uo iomu io ua, *in prima oratione*, qio, *est in genitiuo cum particula*, nõ, *in secunda autem est in accusatiuo cuxr*, uo, *quia illud regit*, iomu: tei, *significat modum extraordinarium & admirationem causantem*: v. g. machicanuru tei uo goron jerarei, *videat vestra dominatio modum expectandi idest quo modo expectant*. arifama, *significat etiam modum*: v. g. me mo a'erare nu arifama gia, *est modus & figura qua nec prospici potest*.

Sama, *significat tempus quo fit actio verbi cui postponitur, regitque casum, quem verbum ex se petit, postponitur verò radicibus*: v. g. saqe uo nomi sama ni, *quando actualiter bibebat vinum*, iado ie caieri sama ni, *quando domum reuertebatur*, fune iori āgari sama ni, *quando actualiter exhibat enauigio*, fune ni nori sama ni, *quando actualiter conscendebat nauim*.

Quando in oratione fuerint duo verba quorum actio per modum vnius fit, primum verbum debet esse in gerundio in do: v. g. mizzu uo motte coi, *porta aquam*, vel *veni aquam portans*, fune uo uoite coi, *asser hic nauim*, vel *remis nauim trahendo veni*, core uo totte iqe, *porta hoc*, vel *tollendo hoc vade*.

Gerundium in, do, adiunctum verbis, rogandi, dandi, aut gratiam faciendi significat rogare, vel petere rem significatam per verba quibus anteponitur: v. g. nifon guchi uo uoxiēte cureio, *doce me linguam Iaponicam*, so uoxerarete cudasaruru na, *ne dicat hoc vestra dominatio*, Deus nõ coto uo catatte tamore, *facias mihi gratiam referendi res que ad deum pertinent*.

Particula, mo, postposita gerundijs in, do, que in, te, vel, de, finiuntur significant, quamuis: v. g. so moxite mo, *quamuis hoc dicas*, so iuaide mo, *quamuis hoc non dicas*, ica fõdo susu mēte mo, *corobu mai, quantumcumque mihi persuadeas; fidem non abnegabo; etiam utuntur hoc modo*, so moxēba attemo, *etiam si hoc dicas, & doxitemo co xitemo, quodcumque facias &c.*

Si particula, cofo, de qua supra, postponatur gerundio in, do, affirmatiuo, & finiatur oratio in predicta particula fit oratio negatiua: v. g. mite cofo, *nulla tenus vidi*, atte cofo, *nullo modo est*. Si vero oratio non finitur in, cofo, est affirmatiua

ua & emphatica: v. g. mite cofo gozare, vidi profecto. finitur verbum in, e, secundum regulam supra positam quando egimus de particula, coio.

Quando verò gerundio in do negatiuo finito in, e, subsequuntur vel, ua, vel, naranu, aut, cana uanu, dicit necessitatem, & impossibilitatem ad contrarium: v. g. mairaiđe cana uanu, est necessarium ire, iuaide uà nõ còto narèdomo, nãnto xò ca? & si sit res qua necessario debet dici; quid faciam? xitãgavaide naranu, est necessarium obedire; eundem etiam sensum, & si non cum tanta vi, facit futurum infinitiui; tam affirmatiuum: quam negatiuum, adiuncto tamen illi subiunctiuo permissiuo cum, dõmo: v. g. mairo còto de gozatta rëdomò, quamuis ire debuissẽsem, mairu mài querèdomo, quãuis non essem iturus, mairo còto de gozanacattarèdomò, quamuis non debuissẽsem ire. utuntur etiam gerundio in do negatiuo ad significandum, nisi: v. g. òraccio uo mclãide cùna, ne comedas nisi prius orationem feceris

Gerundium verò finitum in, e, significat actionem iam esse factam: v. g. mèxi cùte còi, venias post prandium, còno qiõga caitè gozaru, hic liber est scriptus, chichi ni fumi uo cacaide cuiaxiugozaru, pœnitet me non misisse Epistolam patri tuo, còno qiõga caitè gozaranu, non est scriptus hic liber.

Postposita particula, nagara, radicibus verborum, quando subsequitur verbum significans actionem repugnantem aut aduersatiuam, facit gerundium in, do: v. g. Tõganin Deus iòri bàcutai no go uon, ò uqetate matçuri nagara; caiette somùqi tatematçuru, peccatores recipiendo vel etiam si à Deo accipiant beneficia maxima, loco gratitudinis; ipsum potius offendunt, jesu Cristo Deus de gozari nagara, fito ni taixitè cruzni càcaxerareta, Iesus Christus cù esset Deus crucifixus est propter hominem. postponitur etiam, nagara, nominibus: v. g. quantai nagara, quamuis sit inurbanitas, sannin nagara, tres simul, vel etiam si sintres, aqiraca nagara, quamuis sit clarum, hic, aqiracana amittit, na, & sic in adiceliuis qua finiuntur in na.

Postposita particula, iasui, radicibus verborum tam actiuorum; quam passiuorum facit illas supinum in, tu, v. g. iòmi iasui, facile lectu, còrofare iasui, facilis occisui, ad idem tendunt bi modi loquendi, iute uà uòforòzij, est dictu tremendum, mi-

inje tua fuxigaina, *est res admirabilis visu, iù uo mò vosoroxi, est dictu iremendum.*

DE ADVERBIIS.

Caput primum.

EX adiectiuis finitis in, ai, *sunt aduerbia conuertendo, ai, in, ó, v. g. fucó, profundè, ex finitis in oi, conuertendo illud in, ô, v. g. caxico, prudenter, ex finitis in, ei, conuertendo illud in, eò, v. g. xiguo, frequenter, ex finitis in, vi, conuertendo illud in, u, v. g. aiau, periculose, ex finitis in, ij, conuertendo illud in, iù, v. g. cauaiù, miserabiliter.*

Fiunt etiam alia aduerbia postposito, te, radicibus verborum v. g. sãdamète, determinate, vel probabiliter, arãvarete, manifeste &c.

De aduerbijs locorum

Octo sunt aduerbia interrogandi, ìzzucu, ìzzucãta, donata, doco? dochi? dòchira? dòno tocòro, dòno fo? & significat quem locum? postponuntur autem illis particule, va, no, ni, ìe, vo, cara, & iori, secundum casuum exigentiam: v. g. vnde? quo? quam? qua? ubi, &c. postponi etiam illis potest, màde, quod significat terminum vsque: v. g. documade ie iqòca, vsque quo ibis? & quando utcumque interrogatur, ponitur particula, ca? vel zo, & melius, zo, quàm, ca, si in oratione sit aliqua particula interrogatiua: v. g. ìzzucu ie maitta zo, quo iuisti, dòno tocòro uo to uòtta zo, quem locum transiisti, doco iori itta zo, quã intrasti? dòchi càra qita zo? vnde venit? donata uà Pedro no iãdo zo, ubi est domus Petri? dòconi uòru zo? ubi vel in quo loco est? Respondetur multipliciter, còno tòcoro, còto mòto, còre, conãta, còchi, còchira, còco, còco rà, còno cata, còno fò, hic, sòno tocòro, foco moto, fòre, fònata, fòchi, fochira, fòco, focora, sòno càta,

sono fo *istic*, ano rocòro, afo co mòto, are, anata, achi, àchira, afocò, àfocora, àno càta, ano fò, *significat: illic, postponuntur his aduerbys particula casuales. Aduerbia interrogandi cum particulis casualibus & postposito, mo, significat. ubicumque: v. g. vel quatumque, vel quocumque: v. g. donotocòro ièmò* *uoro, transibo quocumque, doconimo ubicumque, dòco cara mo, undequaue. Si verò loco, mo, postponatur, nàri tomo, significat quemcumque locum diuisiue: v. g. dòcoie nàri tomò mairo, ibo ad quemcumque locum diuisiue. idem significat, doco zo, cum eisdem particulis casualibus & possunt poni inter, doco, &, zo, v. g. dòco ni zo àru fòdoni, si quidem est in aliquo loco, còco caxicò, significat hic & illic, doco mo caxico mo, significat omnem locum. particula casuales solent poni ante mo, v. g. do còni mo caxico ni mo, in omni loco, aduerbio verò antecedenti postponuntur v. g. còco caxico ni, hic & illic, còco caxico ie dòco, caxico iori &c.*

Particula, vie, significat supra; petit ante se suppositum in genitiuo: v. g. fàndai no uie ni uoqe, pone supra mensam, còno uie uà gozàru mai, non erit supra hoc: idest melius, sono uie ni, circa istud, sono, uie no sàta uo catàriare, narra qua circa hoc sunt, còre ua izzure iori mò uie de gozaru, non inuenietur, quid hoc superius: idest hoc est supremum, xita, significat: infra: & regit eosdem casus, quos precedens: v. g. fàndai no xitani uòqe, pone sub mensa, micotòba no xita iori, quando rex: v. g. finiuit loqui, uoxita uo cudafarei, det mihi vestra dominatio reliquias sui potus, qua superauerunt.

Particula, sòba, significat, latus, & regit ante se genitiuum: v. g. fito no sòba uò fanaruru, separat se à latere alicuius.

Maie, significat ante: & regit ante se genitiuum: v. g. fito no maie uo touoru, transeo coram alio, cacugò no maie, secundum dispositionem, funbet no maie, sicut credo vel cogito, vel iuxta sensum.

Mauari, significat circum circa in giro: & regit ante se genitiuum: v. g. iglèsia no ma uari ni tçuchi uo nàgue sutçuru na, ne projicias terram in circuitu Ecclesie.

Vchi, significat intra, & si ante se habet substantiuum debet esse in genitiuo: v. g. iglèsia no uchi, intra Ecclesiam, ano fito uà; fito no uchi de uanai, ille homo non est inter homines, idest
non

non est homo, fütacüchi cüta còto ua, cüta uchi deuanai, comedisse duas buccellas, non est comedisse.

Foca, significat foras, vel extra: & petit ante se genitiuum: v. g. igleliano foca ni, extra Ecclesiam, focaie iqe, exi vel eas foras. aliquando loco particula genitiui, ponitur iori, v. g. Deus uonãgo ichinin iori foca tçucüri ramauãru, Deus non creauit nisi unam mulierem; idest nullam formauit extra unam, Tengu fito ni àcu uo fufumãru iòri fòca uã, nãi, Da non nihil facit nisi persuadere peccata hominibus, goxo uo tãfucãru tãme baptifmo uo rãzzucãru iòri fòca bechi no michi ga nai, non est alia via ad saluandum hominem extra baptismum; idest, absque baptifmo nemo potest saluari, Deus no gracia iori foca, absque dei gratia.

Naca, significat medium in quantitatibus continuis vel discretis v. g. qinò nãca ni, in medio ligni, fito no nãca ni, in medio hominum.

Nacaba, significat medium in rebus successiuis: & utrumque petit ante se genitiuum: v. g. dangui no nãcaba ni, in medio sermonis, lõre uo qijte, nacabã uã uofore; nacabã ua aqirete ita audiens istud, & metuit & expauit, idest medium tempus consumpsit timendo &c.

Atò, significat retro, & regit ante se genitiuum: v. g. sonatã no atò cãra mãiro, veniam post te, idest, te sequar.

Vãqi, significat latus: et petit ante se genitiuum: v. g. Pedro no uãqi, ad latus Petri, misã no uãqi, finita missa, cõno uãqi bis diebus prateritis, omnia prædicta aduerbia requirunt post se casus quos petunt verba quibus subsequuntur.

Aduerbia ad causam interrogandum & respondendum.

Q *Vare? vel qua de causa interrogatur multipliciter: v. g. nãjeni, nãjoni, nãni xini? nãni tote cã? nãni no iuie ni? nãnto xita coto ni? nani nõ xifãi ni iotte? quomodo? dicitur, nãnto xite? nãnto ioni icãni to xite? Respondetur autem, quia vel ratio est: v. g. sono iuie ua, nã jeni to iuni, Quia, vero, etiam dicitur, tocorõ de, fodonã, ni iotte, facãni, primum*

ex his tribus dicit multam causalitatem, secundum verò non tantam: tertium autem minorem.

Vie va, *significat: cum vel siquidem: v. g. tōganai vie ua qī-zzucāi ga nai, non timeo, quia, vel siquidem non habeo culpam, eundem sensum facit particula, cara, v. g. caiōni irò vò misùru càra va; cācusu còto va irānu, in vanum illud abscondere tentas, siquidem talem colorem ostendisti. Si quidem, quasi illatiuum significat, tòqi va, &, xicaru tòqi va. fari na garà, significat, sed; sàri tòte va, significat, adhuc: sàru tòte ua, significat, siquidem res ita se habet: sàru tòte ua, qiccienu còto gja, si ita est, intollerabile videtur.*

Aduerbia temporis .

Quando interrogatur per, itçu, vel, itçugoro, a quot diebus? interrogatur per, icca sàqi, vel, icca maie, a quot mensibus? interrogatur per, icutçuqi faqi? a quot annis interrogatur per nānnèn maie, solet addi, ni, quando verbum illud petit, & semper in fine interrogationis ponitur, ca, vel, zo, & melius, zo?

Respondetur: nunc, ima, vel, tādā ima, iam, mo, v. g. moiqe, eas iam, aliquoties dicitur, tòqi ni iotte, vel, jibùn ni iotte, postea dicitur, nochì, sòre cara, vel, sòre iòri, post istud, còre càra, vel, còre iòri, post hoc, àre iòri, vel, àre càra, post illud. Statim dicitur, iāgate, postea, vel deinceps dicitur, ima iòri nòchi, vel, ima iori xite uà, vel, ima iorì ìgo, vel, ìgònìgo. isto mane, dicitur qèsa. connichi, vel, qio bodie, àfu, vel, miònichì, cras, cras manè, afa, àxitatò, vel, àlatòcu, cras nocte, miònia. antea, ijen, vel saqjini, heri qinò, vel, sàcujit, nudius tertius, uototoi, vel fùtçuca sàqi ni, diebus præteritis còno giu, còno fòdo, vel, xenjit, vice præterita. idem xendo. vice futura, còndo, ab hinc duobus diebus, asàtte, vel miògo nichì, post tres dies, xiasàtte, vel miò miò gonichi, qiònen, vel, còzo, anno præterito, hoc anno, còto xi, a tribus iam annis, vòto tòxi, vel, uotòdoxi, ab hinc vero quatuor annis. fanuruuotòdoxi statim, tàchi màqi vel

vel, focuij ni, sunauàchi, statim profecto, cànteqi, in illo momento.

Itçumade? usque quando? itçu mademo; semper, itçu càra a quo tempore, itçu iori, ex quo tempore?

Aduerbia negandi .

Iia, *vel, iia, significat non, sò deuanai, non est ita, iccana vel, iccanàgueni, nullatenus, iùme iùme, neque per somnium, sàrani, vel, ichiien, càrçutè, vel, càrçute mòtte, nullo modo, iò, iòmo, vel, iòmo iòmo, neque cogitatione: v. g. càrçute màiru mài, nullatenus ibo, iòmo sò uà gozàru mài neque in mentem venit quod ita erit; & quando prædicta iunguntur affirmatiuis faciunt etiam sensum negatiuum, v. g. iòmo iòmo to mòxitarèba uo màiri attra, cum dixisses te non iturum: iuisti tamen, io mairò, nullo modo ibo.*

Aduerbia affirmandi .

NAcanàca, *significat: ita est, uò, significat: sic, assentiendo, gueni, vel, gueni gueni, sic se habet: v. g. guèni guèni sò mo arò, absque dubio sic se habebit res, chòdo, significat, omnino, saionì, sòno bùn, sòno gotòqu, sò de gozaru, sò re sòre, màsso gia, xicato, significat: ita est, mòttomò, significat rationabiliter loquitur, guioi nò gotoqu, sicut vestra credit vel dicit dominatio, mòchi ron, non cadit sub dubio seu disputatione, nàcanàca nàru còto de gozaranu, verè non est possibile, nàcanàca no còto, res est cui potest assentiri seu fides adhiberi, ma còtoni, verè, & idem significat, xinjit, vel, xinjit ni, xei mon, iuramento confirmo, i asàca, vel, ifasàca mòtte nec parum quidem, issai, vel ixet nulla via, nullo modo, & quando iunguntur affirmatiuis significant prorsus in omni euentu.*

Aduer-

Aduerbia comparatiua.

I Ori, iòri mò, iòri mò nà uo, *significant magis comparatiuè, persona qua comparatur est in Nominatiuo; cui comparatur verò in ablatiua cum aliqua ex prædictis particulis: v. g. Pedro ua juan iòri mò gacuxó de gozaru, Petrus est doctior Ioanne sòcoie nobòru iòri ua; mairanùgà máxi gia, melius est non ire; quam ascendere isfbuc. gotòqu, màma, ionì, sunt aduerbia similitudinis, & petunt ante se genitiuum rei cui fit assimilatio: v. g. Pedro nõ gotòqu, sicut Petrus. Si verò antecedit verbum, non petunt genitiuum; v. g. no iama le nari tomò qì rài màmani qite, nururèba, nùgui luteraruru, etiam si eant ad campum, & montes se induunt, si volunt tali veste, & illam exuunt quado aqua madefit, uomò màma ni, vel, uomò gotòqu vel, uomò ionì, sicut cogito, conòmi no màma ni, secundum desiderium & ad eius mensuram, fòdo, significat, tantum, vel quasi; & proportionem: v. g. qifèn ano fito fòdo no gacuxó de gozaru, tam doctus es sicut ille, farāga cùdàru fòdo iòì, in tantum erit sanus in quantum habuerit ventris purgationem, mìchi uò arùqu fòdo cutabiruru, sicut ambulo, sic deficio, acai fòdo ioi, dum est rubicundius, tanto melius, xinùru fòdo no vazzurai de uanai, infirmitas hac non est ad mortem idest mortis causatiua, funè ni mefaruru fòdo narāba uare mo noròzu, si vestra dominatio tantum vult assumere laborem ut nauim ascendat; ego etiam, tamèxi mo nài fòdo ni atta to mosu, dicunt fuisse sicut nunquam, uoqùru fòdo arāba fòre ie mairozu, si ad statum perueniam quod possim è leto surgere conferam me ad vos, chicara no fòdo uo mite, videns virium proportionem fòdo nõ tçuita, peruenit in instanti, core fòdo, sicut hoc, fòre fòdo, sicut istud, are fòdo, sicut illud, uouoi fòdo dum magis vel plus, fucunai fòdo, dum minus.*

Aduer-

Aduerbia superlatiua .

Vie, *significat rem supremam* : v. g. christianno voxie ua izzure iori mo vie de gozaru, *doctrina & fides Christiana est suprema & super omnes*, còno saqe no uie ua nai, *non est melius vinum isto*, ichi : *vel*, daiichi, *est supremum & vnicum* : v. g. gacuxo no uehi ni Sancto Thomas daiichi de gòzatta, *inter doctores Sanctus Thomas est supremus*, còre ua are iori vie, *hoc est superius illo* . particula xita, *est contraria*, uie, *significat verò inferius* : v. g. xiqitai ua anima iori xita de gozaru, *corpus est inferius anima* .

Aduerbia intensiõis & exaggerationis .

IChidan, chicāgoro, icco, *significant valde* : v. g. chicāgoro no uo cocorò gaqe de gozaru, *est maxima cura & diligentia*, &c. sòre ua icco uarui còto gia, *istud est valde malum*, bexxite, *significat precipue*, tòri uaqe, *significat in particulari vel specialiter*, coto no foca, *raro*, & *extraordinarie*, icanimmo, *significat valde*, amari ni, *significat nimis*, & *denique ex adiectiuis formantur aduerbia modo supra dicto, quae significant aduerbialiter quod adiectiua absolute* : v. g. ex fucai, *quod est profundus*, a, um, fucò, *quod est profundè*, icanimmo xizzucani *valde quietè*, tani coto ni, *extraordinarie*, xitacani, *vel*, guiò lanni, *formidabiliter idest nimis. vide in dictionario* .

Aduerbia congregandi .

Voxinabete . *significat vniuersaliter*, sòbet, *communiter*, idem *significant*, tçune ni, *vel*, sojite, feijeini, *regulariter*, voiofo, tabùn, vòcata, ioppòdoni, *significant* : *maiori ex*
par-

parte, qèccu, *vel*, caiette, *significant*, quin potius, *vel*, tèn-
nèn, *significat forsan*, & idem *significant*, xijen, icafama, fada-
metc, *significat probabiliter*, canarazu, *absque dubio indefe-*
ctibiliter, moxi xijen, *si forte*, xotocu, *naturaliter*, jinen,
casu, xidai xidai ni, *vel*, jèn jenni, *vel*, xidai ni, *successive*
lenter, vonozzu cara, *per se absque alio*.

Aduerbia concludendi, & aduer- tendi .

F Icqio, &, tçuini, *denique, significant vel resolutorie*, tçü-
go, *summam*, no no, *non est ita*? v. g. nõno icani qica-
xeraruru ca? *heus audis ne?* moxi, *significat etiam*; *heus*; *sed*
est vocabulum urbanum: v. g. moxi Padre fama, *heus reueren-*
de pater, iare, *est etiam heus, cum inferioribus*: v. g. iare taro
quaja to iieba *dicens heus*, taro quaja. iai *significat etiam heus*
sed vilis: v. g. iai lochi ga mòtta mono ua nanizo? *heus tu*
quid est quod portas? idem *significat*, ia, v. g. ia uo tònò barã
domo ùa nani uo sauãgu zo? *heus vos milites & boni homines*
quid turbamini? ad eundem sensum tendit particula ai, *postposita*
v. g. izzure mo mina iò qiqe ai, *heus vos omnes audite*.

Particula, ca, &, zo, *ut supra dictum est, sunt ad interro-*
gandum. idem habent munus particule ia, vel caia, sed sunt hu-
miliores: v. g. are ua tare caia? *quis est ille?* còre ia, *istud?*
io fuqète tare ca ua tazzunedò zo? *cum sit alta nox, quis potest*
interrogare, & querere? sòre de aro ca toiu còto gia, *dico, si*
erit istud?

No? *petit consensum*: v. g. gozaro ca no? *veniet?* nonne? *?*
mairo to uoxerareta no? *non ne dixit quod veniet?* no Pedro
dono? *non est ita domine Petre?* na, *significat idem*; *sed est in-*
ferius: v. g. loqiita na, *nonne sic audisti?* aliquando in oratione
vbi est zo, *solet poni*; baxi; *qua est particula dubitandi*: v.
g. nanto xita xifai de baxi gozaru zo? *qua de causa accidit*
hoc? fate nanto iù uoqiacu de baxi gozaru zo, *quomodo vo-*
catur vester iste hospes? goiò baxi gozaruca? *est ne tibi aliquid*
necessarium?

Io, *vel*, zo; *affirmant & faciunt cadentiam orationis*: v. g.
cai-

caira zo, *vere scripsit*, maitta io, *venit profecto*, sono tòqi vare va ichi dan varui tçucaï vo xiraruite gozaru io, *tunc profecto mala nuntia seu missiones sum exequutus & feci*, bacari, *significat, tantum vel solummodo*, sóre ni cāguitte, *istud solum*, còre ni cāguirazu, *non hoc solum. aliquando*, bacari, *significat magis vel minus*: v. g. fiacu bacari, *erunt centum*, fiacunin bacari corosareta, *centum vsque homines occisi sunt*, nò, nòte, naqu xite, naqute, *significant sine vel absque*: v. g. raxximo nò, *absque ratione, & ordine*, cacügò nò, *absque preparatione*.

Aduerbia sonus sunt multiplicia secundum diuersitatem quam Iapones in sonus terminatione percipiunt, & illis, to, solent postponere: v. g. ua ua to xite, *vociferando dicentes*, ua ua, *& si illis postponitur meqi, u, significat talem strepitum facere*: v. g. ua meqi, u, *ua dicendo vociferor, aris, &c.*

De Præpositionibus casuum.

TAme. *significat ni vel erga*: v. g. sonata no tame, tibi, *regit ante se genitium*, nanno tame, *ad quid*, nanjini naru ca? *ad quid est?* nani ni xò ca? *ad quid faciendum habes illud?* nani no iò ni tarçu ca? *ad quid est necessarium vel proficuum?* maitte no id ua? *qua ne necessitas est eundi?*

Tai xite, *significat propter, vel contra*, v. g. tèugu ni tai xite te qito, *pugnare contra demonem & ei resistere*, Deus ni tai xite cūguio uo coraiuru, *suffero labores propter Deum*, uie iori, *significat etiam, propter*: v. g. uon jñ no uie iori, *propter suam misericordiam*.

Ni iotte, *significat etiam causam quare*: v. g. Deus iori fito no jento acu ni iotte go sempò uo atai faxerareozu, *deus tribuit hominibus secundum opera eorum vel vitij vel virtutis, deriuatur a verbo, iori, u.*

Nitçuite, *significat circa, & deriuatur a verbo, tçuqi, u*, v. g. còre ni tçuite, *vel còre ni tçuqi, vel, còre ni tçuqete, circa hoc*, sono gui ni uoite ua zonjenu, *nihil circa hoc negotium scio*, vòxe uamottomo narèdomo uāgami ni totte ua canai garaï, *bene dicit vestra dominatio; sed quod ad me attinet est factu*

factu difficile, Dai quan ni iratte ua ichinin bacari sadameio, quod ad economum seu maiordomum attinet, unum tantum consitue, hac omnia, iratte, v. g. tôte, sunt gerundia verborum sicut & precedentia, etiam solent dicere, Padre coto ua quod ad patrem attinet, uarera coto ua, circa meas res, vel quod ad me attinet, xitâgatte, vel, xitâgote, significât iuxta, & sunt gerundia verborum, xitâgari: u, &, xitâgai: ô, unde ante se regunt datiuum sicut eorum verba: v. g. guioi ni xitâgatte, vel xitâgote, secundum quod vestra precipit dominatio, xidai significat idem: v. g. conata xidai, sicut volueris, aliquando etiam iungitur radicibus verborum: v. g. mairi xidai, secundum quod venerit vel eius aduentum.

Ni, significat locum in quo idem significat, ni uoite, sed permanentius: v. g. go fatto ua fuximi ni uoite uôxeïdasareta, hanc legem posuit dum esset in ciuitate, fuximi Bungo funai ni iratte, in ciuitate Funairegni de Bungo: iglesia ni uoru, est in Ecclesia.

De, significat locum in quo fit actio: v. g. michide Pedro ni uota, obuium habui Petrum in via; eadem particula, de, & uomotte, significant instrumentum quo fit actio, bo uomotte Pedro uo uchi corôita, ligno Petrum cecidit, Padre sama cata-raretade nauo qicoiera, ex quo pater reuerendus illud narrauit melius fuit intellectum, necqi de xinda, mortuus est fe-hri.

Cara, vel iori, significat locum e quo vel unde: v. g. iglesia cara, ex Ecclesia, etiam dicunt, fune cara maitta, nauigio venit, cachi cara maitta, pedes venit, fune de maitta, est idem quod, fune cara maitta, & fune ninotte maitta. sana cara me cara miguruxij miono gia, est indecorus oculis & naribus, iori, significat locum per quem: v. g. sama iori faitta, intrauit per fenestram.

Tomoni, significat; simul: v. g. fonata to tomoni mairozu ibo simul tecum, mosu to tomon, i simul ac dixit.

Ie, significat locum ad quem: v. g. achie mairo, ibo illuc, mi aco ni saite mairo, vel miiaco ni muquete mairo, ibo dire-Ete ad curiam, miiaco no cataie noboru, ascendit ad curiam idem, miiaco no foie noboru, aliqui dicunt, miiaco no iori, vel miiaco sana, vel miiaco no gotoqu noboru, sed non est bonus loquendi modus; sed rusticorum.

De

De, *significat materiam ex qua: v. g. tçuchí de ca uáira uo tçuquru, regulas ex terra vel limo construere, nànde còre uo tçuqùru ca? ex quo hoc facis?*

Vie, *significat erga: v. g. zuibun còdomo no vie uo fito ni mo nàxi marafuru ioni to cocòrò gaqe marafuru; omni cum diligentia curo circa vel erga vel de meis filijs, quomodo illos faciam homines.*

Sònata no figuànno vo saiban mesarèio, *habeto curam de-tuis seruis?*

Made, *significat vsque: v. g. áfumade, vsque mane, inòchi vo vxino mède aru mai, non ammittet vitam vel vsque ad vitæ amissionem non perueniet, fore made vomoi mo ioranu gui gia, non peruenit ad mentem meam vsque adhuc, cocòrò zaxi aréba canauanumède mo xei uo iruru, quando aliquid desideratur, adhibentur vires vsque ad impossibile, mosu mède mo nai, non est necessarium dicere, còno tocòrò made maitta, bucusque veni.*

De coniunctionibus & diuisionibus.

TO, *significat, &, copulatiue: v. g. Pedro toj uanto Nagafaqi ie ita, Petrus & Ioannes ierunt Nagasaquim, còreto, àreto uò tòru, accipio hoc & illud. idem significat, mo, v. g. Pedro mo juan mo Nāgafaqi càra mōdotta, Petrus & Ioannes redierunt e Nagasaqui, naqu mono mo ari, uaró mòno mo aru, sunt qui flent, & sunt etiam qui rident, mo, antepōnitur multoties negatiuis: v. g. nanīgoto mo gozaranu ca? non est aliquid noui?*

Mata, *significat, &, ubicumque inueniatur siue inter nomina siue verba, ca, significat vel: v. g. Pedro ca; juan ca coi to iie, dic quod veniat Petrus vel Ioannes, arui ua, significat etiam vel: v. g. arui ua Pedro, arui ua juan, vel Petrus, vel Ioannes, arui ua iomu, arui uamono uo caqu, vel lego vel scribo, moxi ua, significat si vero in medio orationis: v. g. mōxi ua cānēga nai naraba, &c. si vero non habeas argentum.*

Ad orationum contexturam utuntur, mata ua, & prater hoc

vel praterea: v. g. arui ua iamaíga uocoru ca, mata ua iſõgui no fumi qita ruca &c. *vel accidit aliqua infirmitas, prater hoc si venit aliqua epistola*.

Xicaréba, *significat: cum res ita se habeant, fari nagara, sed, fo aru tocúde, cum hoc ita sit, faraba, cum hoc ita se habeat, faréba fareba, cum ergo &c. ca? significat si? v. g. maitta camii, vide si venit vel iuit, maitta ca xiranu, nescio si venit, iara, significat si diuisue: v. g. fito iara chicuxo iara xiranu, nescio utrum sit homo vel animal, nani iara to moxita, nescio quod dixerit.*

Ex particulis, nanica, & tòcàcu, intronmissis alijs particulis sunt quedam quasi disiunctiua seu exaggeratiua: v. g. nani ia ca ia? qua res? idem est, nani iara ca iara? & nanto iara caro iara? nanto xite, ca toxite, quomodo? nanto mo ca tòmo, nullo modo, nanimo camo, nihil, nanigoto mo cāgotomo, mina içtuuari naruzo, denique omnia sunt mendacia, nanino cano vel nanto, xite cato xite, modus excusandi se, nanino cano to iúte, dicens hoc & illud, domo como, quomodocumque sit idem, doxitemo co xitemo doxite ùo xite, faciendo diuersa hoc & illud, do xõco xõ, faciam hoc & illud.

Tòmo cacumo, *in omnibus, idem, toni cacuni, idem etiam tonimo cacuni mo, vel totemo cacutemo, cõre to ij; care to ij, hoc & illud dicens: idest excusationes, care core, illud & hoc coco caxico, hic & illuc, conata canata, istic & illic, uomo xirõ, uocaxu, accommodando se quasi adulari.*

Si particula, mòtte, postponatur particulis, catçute, mate, ifafaca, tomoni, nani, nani nani iori, adiungitur illis efficacia & energia: v. g. catçute motte fo aru mai, nullo modo erit talis res.

De interiectione.

Sate, fatefate, fatemo fatemo, *sunt interiectiones admirantis: v. g. fatemo Deus no uõqinaru uonjificana, o magna misericordia Dei!*

Auare, *est interiectio miserentis: v. g. auare mutçucaxij iõ no naca cana, o mundus repletus miserijs.*

Ha!

H₁ ! est interiectio pœnitentis: v. g. Ha faxi demo uomoxiroïga; tocoro niote qi coie canuru, o labor sonus & cantus harmonia est valde gracilis; sed non bene omnia percipiuntur !

Iara ! est interiectio tam lætitiæ; quam tristitiæ: v. g. iara iara medetaia, o quantum gaudeo &c. idem, ia, v. g. satemo iaxii iatçûbaraia ! o quam vilis & abiectus ! gongo dodan fuxiguina xifai cana ! o quam rara & ridicula ratio, ici, est interiectio mirantis: v. g. ici Padre sama cochî gozaru io, hic est pater !

Hat, est interiectio eius qui repente terretur: v. g. Bençei core uo mite hat coto naxi to zonzite, sono mâma niuani bo uo voroxi &c. videns hoc bençei &c.

De syntaxi, & casibus, quos regunt verba.

Nominatiuum ponitur in principio orationis, verbum vero in fine, reliqua vero secundum cadentiam: v. g. Pedro ua Nagasaqi de xutrai xita iqi iqi nitçuite juan uo coroita, Petrus occidit Ioannem circa vel in quadam differentia quæ fuit vel accidit Nagasaqui: in aliquibus orationibus grauius verbi suppositum ipsi postponitur; sed raro: v. g. tare mo cana uanu futari noqimi ni tçucoru coto ua, nemo potest duobus dominis seruire hic, tçucoru coto ua, est verbi suppositum, core niote tanomi tatematçuru itçumo uirgen, ideo præcor Beatam Mariam semper Virgitem.

Orationes subiunctiui absoluti vel permissiui, & infinitiui, & conditionales, & causales semper anteponuntur orationibus de indicatiuo aut imperatiuo; etiam si in linguis Latina aut Europais non fiat sic sensus: v. g. achi cara tomeraruru tomo; tomaru na, ne remaneas etiam si illinc detinere te velint, sòre uo qiitaréba, fara uotarete môdotta; cum hæc audisset, iratus reuersus est, taxicani uçetamotta niotte cofo, môxi ãgne maraxitare, fideliter audiui, ideo retuli & dixi, faio gozatta raba uo mexi uo xinçô mono uo, si cito venisses dediſsem tibi manducare.

Quando sunt duo verba eiusdem temporis in eadem oratione, pri-

primum erit in gerundio in, e, & alterum in tempore quod orationis sensus exiget: v. g. còre uo tòtte giqini miga como no ni uataxe, accipe hoc & trade seruitori meo.

Quando vero fuerint dua vel plures orationes qua loquuntur de eodem subiecto vel tempore, solum vltimum verbum erit in tempore, quod orationis sensus petierit, reliquorum vero aliqua erunt in radicibus: alia autem in gerundio in, e, v. g. touazunba cotaiezu, vox arāba tçuxxinde qiqe, si te non interrogant ne respondeas, si loquantur audias attente, Deus no uo còto uo macotoni uqe, go uoqite mo cama uaide, sono mama inferno ni uochita, neque in Deum credidit, neque eius mandata seruauit: vnde cecidit in infernum.

Verbum semper sequitur in honore tertiam personam; nullus enim se honorat nisi sit rex qui de se loquens dicit, iorocòbi ni uòboximefu, gaudeo plane.

Quando fuerint multa adiectiua omnia erunt aduerbialiter prater vltimum: v. g. qe nango, iro curò, icanimo vtçucuxij mono, erat speciosus valde, habens pilos longos & colorem nigrum &c.

Anteposita particula, to, verbis significantibus intelligere, credere, audire &c. supplet verbum sumes fui, & significat: quod v. g. fito tozonjita, credidi vel putauit quòd esset homo, qixó uo jennin to vomo uò ca? credam te esse sanctum? amata po fito xini no fonouo ni moiuru uo misaxerareð, videbis multos homines ira flammis ardentes. hic suppletur particula to, a moiuru uo quod est verbi suppositum. quando verò postponunt, mo, ad to, tunc tenaciter affirmant quod dicunt: v. g. mairò tomo, omnino ibo vel iturus sum.

Particula, to, in primo sensu suppletur aliquando per, ioni, v. g. āgueta ioni gozaru, dicunt quod obtulit, ica iona fito to ua xiranu, nescio quis homo sit ille. aliquando verbum substantiuum supplet particulam, to v. g. mairò de gozatta, dixit quod veniet, xò de ua naqerèdomo, quamuis non dico quod faciam &c.

Quiuzo còre uo mite, ima uo saigo no coto dearēba, videns hoc, quiuzo, credensque horam mortis iam adesse, hic verbum substantiuum supplet, to & fit quasi verbum actiuum regens accusatiuum, ima uo, supplet etiam, to. particula, iona & guena significant, videtur, iona, postponitur radicibus verborum:

v. g.

v. g. dèqi sona, videtur quod finietur, si verò illi postponatur aliquod verbum substantiuum mutat, a, in, i, v. g. dèqisonigozaru videtur quod perficietur, deqi soni mo zonjenu, credo quod non finietur. postponitur etiam, sona, adiectiuus finitis in, i, & illud amittunt: v. g. io sona, videtur bonus vel quod sit bonus, xiguè sona, videtur frequens, a iau sona, videtur periculosum, si vero postponatur adiectiuus finitis in, na, illud amittunt, v. g. aqi raca sona, videtur quod sit clarum.

Particula, guèna, postponitur nominibus & verbis iam formatis: v. g. maittã guena, credo quod venit si autem illi postponatur verbum substantiuum, mutat, a, in, i, v. g. maittã gueni gozaru, credo quod venit, sona, significat, videtur, & , guena, credo; sed utraque utuntur in occasionibus in exemplis expressis.

Quando in oratione fuerint duo praterita, primum erit in tali voce; secundum vero in voce futuri: v. g. qesa càra so uòxerareta raba mo faia de maraxò, si hoc dixisset isto mane; iam recessissem.

Quando refertur id quod alius dixit, dicitur hoc modo, Padre mósàruru ua :iãgate sonatãie mairò to mofaruru, Pater dixit se statim huc venturum, aliquando quando se excusant, solet suppleri, to, per no, v. g. asu no, raiguat no, nãdo to noburu na ne differas dicendo quod cras; vel mense venturo &c.

Quando post, n, sequitur, uo, amittitur, u, v. g. go uono uqe ratema tçutta, beneficia accepi.

Aduerbia semper anteponuntur verbis; prater aduerbia temporis, quæ in principio orationis constituuntur: v. g. fore uo qiyte iccò xicari maraxita, audiens istud inatus est valde, qid nen espana carà uatattã tòqi, quando anno praterito ex Hispania transfretauit. omne verbum requirit ante se nominatiuum expressum aut sub intellectum: v. g. uare iqe, uel, iqe, in quo subintelligitur, uare, vade, in aliquibus autem orationibus uidetur hæc regula deficere: u. g. xifai uòba core ni uã mósàre maraxozu, hic causam & rationem refert seu dabit. hic nullum uidetur nominatiuum, quin potius, are ni uã, est datiuum aut ablatiuum, àre ni uã, nauo uoixri atta, ille melius scit. in ista etiam oratione, àre ni uã, deberet esse nominatiuum, cacàru no ni uã còganeno cufari uo icufugi mo tçuqeta dõgu de gozàru, pro torque habebat catenam auream multos habentem anulos.

Core ni ua gozonji aru mài , *non cognoscet de hoc uestra dominatio ; hic , core ni ua , uidetur supplere accusatiuum quod regit , zonji : uru .*

Verbum impersonale aut infinitum petit ante se nominatiuum : u. g. Pedro ua màitta to môsu , dicunt quod Petrus uenit .

Verbum , iri : u , pro indigeo , es , regit duo nominatiua , rei , & persona indigentis : u. g. uatacuxi uà còno cànegã iru , ego indigeo uel habeo necessitatem huius argenti etiam regit datiuum de persona : u. g. sono tame ni ua cànegã iranu , non indiget argento seu nummis .

Verbum actiuum petit ante se accusatiuum pro supposito : u. g. càne uo motànu , non habeo pecunias .

Aliqua nomina , cobita seu coie , qua ut supra dictum est , sunt mēdicata a lingua Chinensi regunt eosdem casus quos uerba Iaponica qua illis correspondent ; v. g. ni ua qenbut noaidani mēxi uo coxiraie io , prepara cibum dum hortum uidemus , hic nomen qenbut , regit accusatiuum , ni ua uo , quia , mi : ru , quod est uideo , es , regit accusatiuum , fito ni guenzàn furu , est idem quod fito ni uò , obuium uideo hominem , & regit , genzan , datiuum sicut , ai , ò :

Quando uocabulum cobitum ex duobus componitur , cognoscetur esse uerbum , si primum , uerbi significationem habeat : v. g. jòten , est uerbum , & significat in calum ascendere , quia jo , est ascēdo , is , tenjo , uero est nomen , quia , jo , postponitur & anteponitur , ten , quod significat calum .

Verba passiuua petunt ablatiuum pro persona agente : v. g. Pedro carà còròsàreta , occisus est a Petro , sed melius regunt datiuum : v. g. Pedro ni corofareta . Pedro ua nufu bito ni càne uo torareta , latrones furati sunt pecunias Petri .

Sunt etiam aliqua neutra , qua accusatiuum regunt sicut actiua : v. g. xiqitai uo fanaruru , discedere a corpore , seu mori axi uo uàzzurò , dolere pedes , & , nigue uru , pro eo quod est fugio , is , nogàre , uru , euado , is : de , uru , exeo , is : nòqe , uru , recedo , is : touori , u : transeo , is : nori , u , nauigo , as , v. g. caixo uo noru , nauigo mare , iuqi : u , ambulo , as , michi uo iuqu , uiam ambulo , uo uari : u finior , ir is , mairi : u xõgui uo mairu ad tabulam latrùculariam ludo , iorocobi , u : cocoro uo iorocòbu . latisco cor : abi , uru , mizzu uo abiru , lauo me aqua uel aquam supra infundo , zuàremi , u , misereor , eris , canàximi , u ,
triflor ,

triflor, aris, coie, uru, transeo, is, fabacari, u, verecundor, aris, facarai, o, prouideo, es, faxiri, u, velo nauigo, as, v. g. caixo, vo, faxiru, velo mare nauigo; fãgi, zzuru, verecundor, aris, fedate, tçuru, secedo, is, fe, uru, transigo, is, v. g. ficazu vo furu, multos dies transigo, dori uo fumauru, fundari in ratione vel rationem pro fundamento habere, itãmi, u, doleo, es, ma vari, u, circuo, is: v. g. cõno cõto vari uo mõxi mauattã, multoties & per circuitum dixit nuntium, hic & ibi. idem significat & regit, mēguri, u, nãgufami, u, recreo, as, cocoro vò nãgufamu, cor letifico, as, naqi, u, ploro, as, tãfucãri, u, saluo, as, inochi vo tafucaru, periculum vita euado, goxo vo tafu caru, saluari in uita futura, tachi tçu, recedo is, v. g. tocõro vo tatçu, de sero locum vel a loco recedo, tomurai, õ, defunētis exequias facio, is, vcãgai, õ, dubitando inquire, is, voximi, u, aßlimo, as, vrãmi, u, quoror, eris, xinobi, u, occulte expecto quasi insidiose: v. g. fito nõ mè vò xinõbu, attendo si quis me videt, aliqua ex prædictis que requirunt accusatiuum loci, admittunt etiam ablatiuum cum particulis, cara, vel, iori, v. g. tocõro vo tatçu, est idem quod, tocõro iori tatçu, a loco recedo.

Aliqua etiam sunt actiua verba que duos casus accusatiuos petunt: v. g. fori, u, daxi, u, fanaxi, u, tate, tçuru, v. g. Pedro vo locò vo voi daita, Petrum eduxerunt ab isto loco. potest etiam regere ablatiuum loci: v. g. Pedro vo locò cara voi daita, aliqua petunt vel Datiuum vel accusatiuum v. g. fito vo, vel fito ni fanare, uru, ab hominibus recedo, is, Deus vo, vel Deus ni somuqi, u, Deum offendo, is, verba huiusmodi sunt, que significant timere, offendere, & recedere.

Multa vero verba que significant auxilium prestare, commodum, damnum, obedientiam, superioritatem, subiectionem, seruitutem, victoriam, & similia, regunt Datiuum: v. g. chie saicacu ioni coieta, excedit alios sapientia & industria.

Verba verò dandi, & promittendi regunt accusatiuum rei & datiuum persone: v. g. fito ni càne vo cururu, dare pecunias alicui.

Multa sunt verba, que admittunt ante se radices aliorum verborum immutatas, & tunc prædictæ radices habent sensum quasi infinitiui: v. g. qicqi faji me, uru, audire incipio, is, verba vero sunt, nare, uru, assuescio, is, seu assuesco, is, & idem, tçuqe, uru,

uru, fate, tçuru, *finior, iris*, narai, ô, *disco*, is, sôme, uru, *incipio*, is, tôdoqe, uru, *perseuero*, as, *vel prosequor*, eris, ate tçuru, *dirigo*, is, atari, u, *casu reperio*, is, vaqe uru, *diuido*, is, câne, uru, *difficile possum*, es, soconai, o, *erro*, as, sumaxi u, *perficio*; is, sũgoxi, u, *excedo*, is, fãgue maxi, u, *multum & intense laboro*. as, àqi, u, *fastidio*, is, tai, volo, is, & tomonai, nolla, is, *si vero radices verborum anteponantur adiectiuis finitis in i*, *faciunt quasi supinum in tu*, v. g. iômi ialui, *facile lectu &c.*

Nomina numeralia si subsequatur illis nomen substantiuum debent esse in genitiuo: v. g. fito tçu no tōga, unum peccatum, idem petit particula, fōdo, quando significat omnis, e, v. g. àru fōdo no fito, quotquot sunt homines, idem petit particula, iori v. g. Nanban iōri no mono, res Europæ; sed hic est relatiuum. petunt etiam genitiuum numeralia, seu nomina quæ dicunt multitudinem vel paucitatem: v. g. amata no fito, multi homines, sunt autem nomina prædicta, bechi, alter, a, um, fon, proprius a, um, cazucazu, multi, a, a, fama zama, multi modus, a, um, iro iro, multus, a, iorōzzu, quilibet &c. izzure, quis, e, issai, omnis, e, idem, vōno vōno, & cotōgotoqu, reqi reqi, personæ nobiles, igue, quod subsequitur, nocori, quod remanet, itçumo, semper: v. g. itçumo no coto, id quod semper. tçu to, vel sucoxi, xōtocu, naturaliter, sōno fōca, extra. prædicta petunt ante se genitiuum si illis subsequatur nomen substantiuum, & tunc adiectiua debent reputari si verò non subsequatur substantiuum nomen; sed verbum; tale genitiuum non petunt: v. g. iorōzzu danco xite iocarò, bonum erit si omnes faciatis consilium.

De Arithmetica Iaponiæ & materia numerorum, in quibus hoc opus hic labor.

DVo sunt modi numerandi in lingua ista Iaponica primæ per numeralia communia propria ipsius linguæ, quæ sunt, iomi, & hæc perueniunt solum vsque ad decem: v. g.

unum, & solent hoc uti ad dicendum parum: v. g. sàqe fitòtçu nòmaxete tamóre, da mibi bibere parum vini, futatçu, duo, mitçu, tria, iòtçu, quatuor, itçutçu, quinque, mutçu, sex, nanatçu, septem, iatçu, oçto, coco notçu, nouem, to vo, decem, icutçu, significat, quot? in rebus quæ non habent propriam numerationem.

Secundus modus numerandi est per vocabula, coie, idest mēdieata a lingua Cbinensi, hoc verò non utuntur vsque ad decem per se; nisi rebus numeratis adiungantur, quæ quidem res debent significari vocabulis etiam Cbinēsis; & non Iaponijs. termini numerales sunt, ichi, unum, ni, duo, san, tria, xi, quatuor, go, quinque, ròcu, sex, xichi, septem, fachi, oçto, cù, nouem, jü, decem utuntur per se istis a numero undecimo & supra, est autem undecim, juich, iüni, duodecim, iüsan, tredecim, jücu, decem & nouem, & numeris denarijs anteponuntur numeri vsque ad decem: v. g. nijü, viginti, sanju, triginta, sanju ichi, triginta unum, cüju, nonaginta, fiacu, vero significat centum, fiacu ichi centum & unum fiacu ju, centum & decem, fiacu sanju, centum & triginta, ni fiacu, ducenta, sãmbiãcu, trecentum, xen, autem significat mille, xen ichi, mille & unum, xen roppiacu sanju ichi, mille sexcenti triginta unum.

Numeri vero Iaponij antepositi vocabulis Iaponiæ, quæ vocant iomi, et ablato, tçu, a numeralibus prædictis, siue sint nomina siue radices verborum quibus iunguntur numerat res significatas per talia vocabula: v. g. fito cotoba, unum verbum, futa coto vari, dua rationes, miãmi, tria retia vel tres retis missiones, iocama, coquere quatuor vicibus in caldaria, itçucãqe, quinque aggressiones mucasane, sex vestes seu coopertura, nãnã catana septem vulnerationes gladio. iã catãgue, oçto onera, cùca vari nouem transmutationes, tò cusa, decem differentia. post numerum vero decimum, hoc modo numerandi non utuntur; sed dicunt, iro jüichi, vel juichi no iro, undecim colores. ad interrogandum vero est verbum, icutçu, si verò res de qua interrogatur postponatur, debet addi numeralibus particula, no, v. g. itçucu no qi zo quot ligna sunt? idem, qi icutçu zo? et respondetur, futatçu, duo, mitçu. tria etc interrogatur etiam per, icutçu ablato, cçu posita vero re numerata de qua interrogatur: v. g. icü tçoro, quot loca? icu toqi, quot horæ? fito sanaxi, vnus sermo vel conuersatio, futasugi dua linea, iote, quatuor manus inter digla-

diatores: v. g. itcutçu bu, *quinque grana*, mu tocoro, *sex loca*, iamavari, *sex circuitiones*, cuinai, *novem onera eo modo quo Iapones onus portant ante & retro in ligno*, tò vatari, *decem transitiones*: v. g. & alia omnia qua numerari possunt, idem autem est dicere, mu tocoro quòd, mutçu notocoro & quod, tocoro mutçu, *sex loca*, fito ie, *significat rem simplicem*, futa ie, *duplicem seu duplicatam*, miie, *triplicatam &c. idem fit cum numeralibus chinensibus seu, coye, adiunctis vocabulis etiam chinensibus*: & aliquando in ista numeratione nihil amittunt numeri aut res numeratae; aliquoties autem vel alterum vel utrumque aliquid amittit vel mutat, & precipue in numeris primo, secundo, tertio, sexto, decimo, & centesimo: & alia sunt mutationes: hic autem ponentur communiores; quando verò in particulari nihil fuerit adnotatum, est signum quod nulla est transmutatio.

Interrogatio de hominibus fit per, icutari? quot homines? Responsio verò fit postponendo, nin, numeralibus chinensibus: v. g. ichi nin, *unus homo*, ninin, *duo*, iottari, *vero significat quatuor*: quia, xinin, *significat hominem mortuum*.

Interrogatio de diebus fit per, icca, quot dies? & unus dicitur, si fitoi, quia, ichinichi, significat diem solare integrum, futçuca, *duo dies*, micca, *tres*, iocca, *quatuor*, itçuca, *quinque*, muica, *sex*, nãnuca, *septem*, iòca, *octo*, còconoca, *novem*, toca, *decem*, fatçuca, *viginti reliqui numeri dierum sunt per numeralia, coie*.

Numerus noctium, est postponendo, ia numeralibus, coie, v. g. ichi ia, una nox, ni ia, duae &c. fit etiam postposito, io, quod significat Iaponice noctem numeralibus, iomi. icuio, quot noctes? futaio, duae, nanãio, septem noctes &c.

Numeratio mensium anni fit postposito, guat, numeralibus, coie, sed prima luna vocatur, xòguat, secunda vero, niguat, tertia, sãguat, quarta, xiguat, undecima verò dicitur, ximò tçuqi, duodecima verò & ultima dicitur, xi vãsü, si autem velimus numerare menses absolute postponimus, tçuqi, quod lunam significat numeralibus, iomi, ablato, tçu, interrogamus vero, icutçuqi? quot menses? & respondetur, fito tçuqi, unus, usque ad decem, quod est, totçuqi, post decem verò fit numeratio per numeralia, coie, v. g. ju ichiguat, undecim menses, ad interrogandum verò de mense quisnam sit; Ianuarius ne an Februarius

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rius? fit per, nanguat, Primus autem mensis anni Iaponensis est luna Martij.

Annunerationio annorum fit postposito, nen, numeralibus, coie. interrogatio fit anteposito, nen, v. g. nannèn, quot anni? Respondetur autem, ichinen, vnus, ionen, quatuor, sanganen, tres, sò ionèn, tres vel quatuor, sò xi junèn, triginta vel quadraginta anni, fatàchi, significat viginti annos in hominibus, idè ni junen, vel, ni ju no toxi, vel tòxi ni ju, interrogant autem, icuroxi, vel tòxi icùtçu, quot annos habet? numerant etiam annos hominum & animalium perfectiorum, boum scilicet, & eorum &c. postponendo, sai, numeralibus, coie, v. g. issai, vnus, ni sai duo, san zài, tres anni.

Annunerationio vicium fit postposito, do, numeralibus, coie, v. g. nando, quot vices? ichido, vna iodo, quatuor, godo, quinquies, sai san, bis velter.

Annunerationio nauium fit postposito, sò, numeralibus, coie, v. g. nanzo, quot naues? Respondetur: issò, vna, nisò, dua, san zò, tres fallò, octò, iussò, decem.

Ichiren, vna linea, dua niren, saren tres lineæ v. g. fcorum, margaritarum, &c.

Annunerationio orationum, tractatum, vel repetitionum eiusdè rei fit postposito, sen, numeralibus: v. g. ippen, vna, nifen, dua, sanben, tres aüema ria fiacu gojippèn, centum quinquaginta aue maria.

Annunerationio argenteorum fit postponendo, momme, numeralibus v. g. ichi momme, vnus, ni momme, duo, san momme, tres. vnus autem argenteus diuiditur in decem que vocant ippun itaque, ippun, significat decimam partem argentei, nifun, dua ex predictis partibus, gofun, media dragma, roppun, sex ex predictis decem partibus.

Decima quoque verò pars argentei diuiditur adhuc in alijs decem quarum vnam vocant, ichirin, nirin, farin, iòrin, gorin, rocurin, xichirin, fachirin, curin, & statim est, ippun, quod est argentei decima pars, fiacu me, sunt centum argenteos, fiacu ichi momme, centum & vnus, icquan me, mille, jicquanme decem mille. sunt etiam alia moneta ex ære, quarum annunerationio, fit postposito, mai, vel mon, numeralibus: v. g. ichi mon, vna ex illis monetis, ni mon, dua san mai, tres centum vero ex illis monetis faciunt nondum dimidium argenteum; mille vero ex præ-

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prædictis monetis vocant, icquan, jicquan, verò decem mille
&c.

Còreua ica fòdo ni suru, quantum valet hoc vel, ica fòdo ni vru, quanti pretij est & venditur; ni momme suru, decem argenteos valet, ni momme ni iasui, plus duabus dragmis vendi potest: vel duabus dragmis si vendatur est vile.

Annueratio mensurarum tam rerum liquidarum, quam non fit postposito, xò, numeralibus ad faciendam mensuram modij: v. g. ixxo, vna, nixo, dua, sango, tres. decem verò dicunt, ic to, postposito, to, nitò, viginti. sando, triginta. vnam vero dicunt, ic to, quã diuidunt adhuc in decem partes, quarum annueratio fit postposito go, numeralibus v. g. ichigo, vna, nigo, dua, sango tres, ixò gògo, una mensura & dimidia ex mensura, facto octoginta mensura existit. centum verò dicunt, ichi cocu, postposito còcu, numeralibus, ni còcu, ducenta, sangocu, trecenta jiccòcu, mille, xèngocu, decem mille, ichi mangocu, centum mille.

Annueratio mensura statuum hominis fit postposito, fitò, numeralibus, iomi, v. g. fitò fitò, vna. futa fitò, dua, jippiro, decem mensuram verò palmorum faciunt postposito, xacu, numeralibus, coie, v. g. ixxacu, vnus palmus seu tertia quam Hispani vocant sanjacu, tres, goxacu, vero facit vnum statum qui vocatur vt dictum est, fito fito, sex vero ex mensuris quæ vocatur, xacu, & est tertia, faciunt mensuram vnam quæ uocatur, icqen, vna, nicqen, dua, jicqen, decem, sanguen, tres. ex sex aginta uero ex istis fit alia mensura quam uocant, icchò, idest vnus callis, niccho dua, jicchio decem, sangio, tres. ex sexaginta uero tribus ex istis fit vna leuca seu miliare ex miliaribus partis superioris Iaponia, quod uocant, ichiri, postposito, ri, numeralibus, coie. niri, duo miliaria, sanri, tria, gòri, quinque, juri, decem, iori, quatuor: quia xiri, significat culum, san michi, dimidiam leucam dicunt: u. g. iòco san miqi tate ichiri, uia recta habet vnam leucam; ex transuerso uero dimidiam faba icqen, latitudo est sex tertiarum io fo futa fito, habet duos status in quadro.

Numeri cardinales primus secundus &c. fiunt postposito, ban numeralibus, coie, u. g. ichi ban, primus, niban secundus ad significandum uerò terminum additur, me, prædictis: u. g. xiban me, quartus. fit etiam numerus cardinalis anteposendo, dai, nume-

numeri, coie : u. g. daiichi, primus, daini, secundus, &c.

Annuneration duplicium fit postposito, bai, numeralibus: u. g. ichi bai, duplum, nibai triplum, sanbai, quadruplum, fiacu zōbai, centuplum.

Annuneration partium ex tot una, fit anteponendo numeralia ad, buichi, u. g. ni buichi, ex duabus partibus una, san buichi ex tribus una.

Ad decimandum uerò postponitur, vārl, numeralibus: u. g. ichi vāri; ex decem partibus una, xi vāri gobu, ex decem partibus quatuor & dimidiam, ju buichi, autem coincidit cum, ichi vāri.

Numeratio remorum arcubusiarum & eorum qua sunt longa ut ligna fit postposito, chō, numeralibus: u. g. icchō unum, nichō, duo, sangio, tria, jichio, decem.

Annuneration piscium & lignorum ad comburendum &c. fit postposito con, numeralibus: u. g. iccon, unus sangon tres jiccon, decem, fiaccon, centum, fiacu go ju sangon, centum quinquaginta tres. tot prendidit Sāctus Petrus & cum tanti essent non est scissum rete.

Annuneration foliorum papiri, uittarum argenti &c. fit postposito mai, numeralibus: u. g. ichi mai, una, camī gomai, quinque folia papiri.

Annuneration tabulatorum qua sunt pauimenta domus fit postposito, cai, numeralibus: u. g. nicai, unus, sangai duo, xicai tres, gocai quatuor sicut habent domus Matriti.

Annuneration uerò uasorum et calicum quibus bibunt fit postposito, fai, numeralibus: u. g. ippai, unus potus, uel unum haustum, ni fai duo, sanbai tria, jippai, decem etc.

Annuneration telarum ex sericis: u. g. et aliorum similium fit postposito, tan, numeralibus: u. g. irtān, unum, ni tan, duo, sandan tres, jittan decem, xichitan bunē, uocant nauigium quod uelo petit septem

Dicitur etiam postposito, mai, numeralibus: u. g. gomai, quinque, gomai bunē, nauicula qua pro uelo petit quinque.

Annuneration animalium quadrupedum fit postposito, fiqi, numeralibus. u. g. ippiqi, unum nifiqi, duo sanbiqi, tria roppiqi, sex jippiqi, decem, fiappiqi, centum, xenbiqi, mille.

Annun-

Annumeratio imaginum, picturarum, & medicinarum fit postposito, fucu, numeralibus: v. g. ippucu, una, ni fucu, due sanbucu, tres, roppucu, sex, jippucu, decem; ita annumeratur etiam acus.

Annumeratio librarum fit postposito qin, numeralibus: v. g. icqin, una libra, niqin, due, sanguin, tres, ròcquin, sex, jicqin decem, fiàcquin, centum. xengu:n, mille.

Annumeratio missarum, & congregationum hominum fit postposito, za, numeralibus: v. g. ichi za, una niza, due, sanza, tres; juza, & melius, tòza, decem.

Annumeratio saccorum orizæ, aut tritici etc. fit postposito, fiò, numeralibus: v. g. ippiò, vnus, ni fiò, duo sanbiò, tres, xi fiò, quatuor, roppio, sex, jippio, decem, fiappio, centum, xenbiò, mille.

Annumeratio lignorum, arundinum, acuum, fit postposito fon, numeralibus: v. g. ippon, vnum, ni fon, duo, sanbon, tria, roppon, sex, jippon, decem, fiàppon, centum, xenbòn, mille.

Annumeratio fasciculorum fit postposito va, numeralibus: v. g. ichi va, vnus; ni ua, duo, sanba, tres, jippa; decem jüichi va; vndecim; ni jippa; uiginti.

Annumeratio onerum seu sarcinarum; quas equi portant; fit postposito; sò; numeralibus: u. g. issò unum; niso duo; sanzò tria; jisso; decem. eodem modo numerantur illa instrumenta quæ uocantur; biobu; duo enim seu par ex illis uocatur; issò; etc.

Annumeratio uero eius quod uulgo dicimus mano de papel fit postposito, giò; numeralibus: u. g. ichi gio; una nigio; due, sangiò tres; usque ad decem quæ fit postposito; locu, numeralibus: u. g. issocu decem, seu vna quæ uulgo uocatur media resina, ni locu; uiginti quæ erit resina integra cum ista particula; locu postposita numeralibus annumerant etiam par calceorum: u. g. issò cu; par calceorum.

Annumeratio substantiarum fit postposito; tai, numeralibus: u. g. ittai, una; nitai due; fandai; tres; Deus no von tocoro va goittai de gozaru; Deus in quantum Deus est vna substantia et essentia c

Annumeratio capitulorum fit postposita cagiò, numeralibus:

u. g.

v. g. iccagiò *unum*, nicagio *duo*, sangagio *tria*, roccagio *sex*, fiaccagio, *centum*.

Arnumeratio guttarum fit postposito, tēqi, *numeralibus*: v. g. ittēqi, *una gutta*, jitteqi, *decem idem fit postposito*, xizzucu *numeralibus*, iomi; v. g. fito xizzucu, *una &c. debet auferri*, tēu, *a numero ut videtur*.

Annumeratio paxillorum quibus comedunt, & eorum quæ bina & bina portantur, fit postposito, tēui, *numeralibus*: v. g. itēui, *unum par*, jittēui, *decem*.

Annumeratio sarcinarum hominum fit postposita, ca, *numeralibus*: v. g. icca *una*, nica *dua*, sanga, *tres*.

Annumeratio librorum fit postposito, quan, *numeralibus*: v. g. icquan *unus*, niquan *duo*, sanguan *tres*, ròquan *sex*, jiquan *decem*.

Ad interrogandum verò anteponitur, nan, *nomini bus mutatis vel non literis sicut in numero tertio*: v. g. ano mmadòmo va nanbiqi zo? *quot sunt illi equi?*

Annumeratio regnorum fit postposito, cacocu, *numeralibus*: v. g. icca cocu, *unum*, ni cacocu *duo*, sangacocu *tria*, jiccacococu, *decem regna verò dividuntur in prouincias seu districtus quos vocant postposito*, gun, *numeralibus*: v. g. ichigun, *una prouincia*, migun, *dua*, sangun, *tres &c.*

Sermones verò & exhortationes annumerantur postposito, dan *numeralibus*: v. g. ichi dan, *unus sermo vel concio*, verba verò *annumerantur postposito*, gon, *vel guen*, *numeralibus*: v. g. ichigon *unum*, sanguen, *ut in morha*.

Postposita particula, zzutēu, *numeralibus unum*, coie, *quam iomi*, *fit sensus binus*, a, um, v. g. ichinin ni vxi taubiqi zzutēu vo toraxeta, *uni dedit tres vaccas*, ichinin zzutēu saçe saubai zzutēu vo nomarēta, *vnusquisque bibit tria hausta vini*.

Ad loquendum diuisus duo vel tria: v. g. copulant *duo numeralia*: v. g. xigonin, *quatuor vel quinque homines*, cetera ex his *elicies*.

Particula honoris sunt quatuor, vo, von, go, mi, *duæ prima iunguntur vocabulis*, iomi, *ultima verò iunguntur vocabulis*, coie, *sue chinenſibus. ultima est honoratior & illa utimur ad loquendum de rebus diuinis*: v. g. midexi tachi, *discipuli Christi Domini*, goichi nin vocoite cudafarei, *mittatis obsecro unum ex dominis*.

Verba verò qua sequitur etiam si habeant particulas honoris ; habent se tamen ex parte loquentis ; honorem verò important inquantum personam cum qua loquimur vel de qua loquimur attingunt : v. g. go focò , quod significat seruitium , von furu mài , quod est conuiuium , von cotòba , quod est verbum seu sermo , von monò gatàri , quod est conuersatio , von natçucaxij , vel von nocori vo voi , habere quod Lusitani vocant saudades vel Hispani cariño , von tòri auaxe , quod est intercessio , von mi mai , quod est visitatio , von chà , quod est quidam potus quo inuitant , go dancò , quod est consultatio seu congregatio ad consilium capiendum , von rei , quod est gratiarum actio , von busata , quod est defectus in urbanitate , vomòtenaxi , quod est bene & laute tractare , go chiso , quod est aestimatio , go iqen , quod est consiliurus v. g. fabacari nagara go iqen vo moxitài , & si sit inuerecundum & indecens volo tamen consilium tibi dare &c.

Aliquæ regulæ coniugationum in scriptura librorum .

Aliquando fit verbum affirmatiuum cum presenti negatiuo supra posito ; ablato u, in quo finitur: v. g. oracio vo tçutomen tòqi va , quãdo habeo orationem , xòla vo tçutomèn támèni va , ad exequendum opus , michi biqi tamavañto voboxi mexi , ad illum deducendum &c

Ad futurum affirmatiuum additur particula , bèqi , affirmatiuo supra posito ablato , ru , & ad futurum negatiuum additur , bècarazu , affirmatiuo : v. g. mòsu beqi , dices , mòsu beqarazu , non dices. si vero oratio finitur in futuro , bèqi , conuertitur in bexi .

Infinitiuum futuri fit addito , còto , futuro : v. g. iòmu bèqi coto , subiunctiuum fit postposito , qerèba , radicibus verborum v. g. fugure qerèba .

Gerundium in do fit postposito , te , radicibus : v. g. qiqi tamaite .

Verbum substantiuum in scriptura librorum est , nãri u & qeri u , & si in illo finitur oratio est in radice : v. g. sadàme naqi io no ixei nari , est dignitas mundi qui non habet stabilitatem .

Præteritum est postposito , ari , u , radicibus : v. g. sũguretaru ,

taru, si verò oratio in illo finitur remanet, ari, u, in radice:
v. g. sùguretari.

*Præteritum plusquam perfectum est postposito nari, præsentis:
v. g. ãgue ramo nari, adorauerant.*

*Si forte fuerint aliqua alia regula in librorum scriptura. erunt
ita faciles quod facillimo negotio illas consequentur qui in lingua
Iaponica fuerint tam prouecti, ut iam eius librorum lectiõni pos-
sint vacare.*

L A V S D E O.

ERRATA SIC CORRIGE.

Primus numerus paginam, secundus lineam
indicat .

pag. 3. linea 2. *iu. lege in. 7. 25. niffion. l. niffon. 10. 7. go-
raru. l. gozaru. 14. & 15. accentus supra, o, sunt acuti & de-
bent esse graues. 16. 5. mainnen. l. mainen. 19. 24. loca. l. lo-
co. 24. antepenultima. de gozate. l. de gozatte. 28. 12. ãgue
l. ãgue. 33. 22. fucacaranda. l. fucacarananda. 33. 28. cuuaav
l. cuvazu. 34. antepenultima. incadeca. l. icãdeca. 36. pe-
nultima. voi cotaranu. l. vo cotaranu. 39. 25. cu vanu. l. cui
maraxenu. 40. antepenultima amittit. l. admittit. 43. 10. an-
tepenultima particula. na. l. postposita particula. va. 42. 32.
uobrou. l. noboru. 42. 11. vgetm vari. l. vqe tamavari. 48.
ultima. vosorozi. l. vosoroxi. 49. 1. vosoroxi. vosoroxi.
49. 26. significat. l. significant. 50. 10. doco. l. coco. 51. 3.
Poca. l. foca. 57. 26. tengu. l. tengu. 60. 5. tocude. l. to-
corõde. 60. 19. vo xite. l. coxite. 60. 24. mate. ommittatur
et non legatur. 61. 34. ãgne. l. ãgue. 64. 15. ni va qenbut. l.
ni va vo qenbut. 64. 19. geuzan. l. guenzan. 67. 14. iuni, iusan.
l. juni, jusan. 70. 31. culum. l. anum.*

A
Grammar
of the Japanese
Language

FOR THE SAKE AND HELP
of those who wish to go to the Kingdom of
Japan to preach the Gospel.

Composed and dedicated to the Blessed Congregation for the
Propagation of the Faith by Brother Didico Collado,
O. P., who was for many years in that Kingdom
as a Minister for the Propagation of
the Catholic Faith.



Printed by the Blessed Congregation for the Propagation of the Faith.

1632

BY PERMISSION OF THE SUPERIORS.

It may be published if it please the Most Reverend Father,
Master of the Holy Apostolic Palace.
For the Archbishop of Umbria. The Vicar General.

It may be published.

Brother Nicolaus Riccardius, Master of the Holy Apostolic Palace,
Order of Preachers.

Prologue to the Reader

(3)

With Some Advice on the Correct Pronunciation of the Japanese Language

Long ago, at the beginning of the establishment of our orthodox faith in the Japanese kingdom, a grammar of this language was made by Father Ioannus Rodriguez of the Society of Jesus.¹ However, since things rarely turn out perfect at first attempt, and, because of the passing years that have made it difficult to find a copy of this grammar; I thought that it would honor God and the ministers who preach the faith (which cannot be taught without the use of language) if I were to select examples (and there are many) that are useful to this language, neglect those not accepted by the experts of the language, add, with the help of God (who gives words to the evangelists), the words that I have learned from experience, practice, and continuous reading, and by such means offer up a handbook of the Japanese language in which I would bring together in a brief span these examples with those precepts which the preachers (for whom I began this work) need to learn of the Japanese language. This is done because examples are necessary with the rules and precepts so that it is possible to demonstrate the rule which has just been explained. Not only have these examples been selected for the greater help and enjoyment of the students, but also their explanation has been added in Latin (which is the language most common to theologians); thus the teacher will have very little left to be desired. Even if all the elements included in this grammar, as in the dictionary (which with the help of God I plan to publish shortly),² are polished enough and sure enough to be used with trust; I would still want them to be submitted to the judgement of the reader so that the preaching of the faith, carried on with a more correct language, may become more fruitful.

When two vowels follow each other in any Japanese word, they are not pronounced as in the Latin word *valeo* or in the Spanish, *vaca*, but each is pronounced independently; *v, a; v, o; v, i*.

¹ This Reference is to *Arte* of 1604-8. The *Arte Breve*, printed in 1620 in Macao, was not available to Collado.

² The *Dictionarium sive Thesauri Linguae Iaponicae*, which was in fact published at the same time.

The letter *s* is pronounced as *sç*; e.g., *susumuru*, *sçusçumuru*.

The letter *j* is pronounced smoothly (*blande*), as in the Portuguese *joaõ* and *judeo*.

The letter *x* is also pronounced smoothly, as in the Portuguese (4) *queixumes*.

When there is the sign \wedge over the letter *o* it is pronounced *ou* with the lips almost closed and the mouth partly closed; e.g., *bupphó*.

When there is the sign \vee or \prime over the letter *o* it is pronounced with the mouth open as if there were two letters, *oo*; e.g., *tenxó* or *gacuxó*.³

If the signs we have just shown are over the letter *u*, it is pronounced long as if there were two letters, *uu*; e.g., *taifú* or *aiaŷ*.

When the sign \sim is over the vowel, the sign should be pronounced like an *n*, not strongly but swiftly (*cursim*) and softly (*leniter*); e.g., *vāga*.⁴

Qe and *Qi* are written without *u*, because when *u* follows *q* or *c* both letters are pronounced as a *sinalepha*;⁵ e.g., *quódai* or *quainin*.

When *u* follows *g* and immediately after the *u* is the letter *e* or *i*, it should be pronounced as in the Spanish word *guenin*; but if the letter *e* or *i* follows *g* immediately without the *u*, it should be pronounced as in the Italian word *giorno*; e.g., *xitāgi*.

The letter *z* is pronounced with the same strength as in the Spanish word *zumbar*; e.g., *mizu*.

But if there are two *zz* then they are pronounced more strongly; e.g., *mizzu*.

When there are two *tt*, *xx*, *zz*, *qq*, *cq*, *ij*, or *pp*⁶ it is important to persist in order to obtain perfect pronunciation and the exact value of the word; for *mizu* means 'honey' and *mizzu* means 'water.' Therefore, if the words are said with the same strength or the same gentleness they can mean either 'water' or 'honey.'

When *ch* comes before a vowel it is pronounced as in the Spanish *chimera*; e.g., *fochó*.

³ See the Introduction for the regularized usage of these symbols in the translation. (The transcription of *gacuxó*, and the *aiaŷ* below, are at variance with the rule for the translation and are here transcribed as printed.)

⁴ This convention is not transcribed in the translation (cf. Introduction).

⁵ More regularly *synaloePHY*—the contraction of two syllables into one.

⁶ The geminates that actually appear in the text are; *tt*, *xx*, *zz*, *cq*, *ij* & *pp*, as well as *cc* (*cch*), *mm*, *nn*, and *ss*. Two appear initially *mm*, as in *mma* 'horse,' and *zz*, as in *zzuru* 'to leave.' The form *qq* which would be phonetically equivalent to *cq* is not recorded.

But if *nh* comes before a vowel it is pronounced as in the Spanish *maña*; e.g., *nhuva*.

The letter *f* is pronounced in various regions of Japan as it is in Latin. In others it is pronounced as if it were an imperfect *h*. For both pronunciations the lips and the mouth should be nearly, but not completely, closed.

When *tç* is in a word (and it appears quite frequently) the student should pray that God have mercy on his pronunciation because the word is very difficult, and its pronunciation is not to be found (5 in any other language. It is not truly pronounced *tç*, nor as *s*, nor as *c* alone, but rather by striking the tongue violently against the teeth in order to pronounce both *t* and *ç*, but with more *ç* than *t* seeming to be sounded; e.g., *tçutçumu*.

The letter *r* is said smoothly and softly everywhere it is found, either at the beginning or in the middle of a word; e.g., *ranguió*, or *cutabiruru*.

Ya, *ye*, *yo*, and *yu* are pronounced as in Spanish.⁷

When words ending in *i* or *u* are pronounced by the Japanese, the last letter is almost not heard by the student. For instance, if he hears *gozaru* he will think he hears *gozar*, if he hears *fitotçu* he will believe he hears only *fitotç*, and when he hears *axi no fara* he will perceive only *ax no fara*.

When a word ending in a vowel is followed immediately by a consonant, particularly *b* or *s*,⁸ between that vowel and consonant is pronounced the letter *n*, not perfectly, but softly; e.g., *sonõ gotoqu*.

I have given special care to the accenting of words.⁹ This has been done so that the signs that have been placed correctly over the accented letter will allow the listener to understand the meaning of the words and the sentences of the speaker. For instance, *qèixèi* has the accent on both *èè*; *fibicàxi* has it on the first *i* and on the *a*.¹⁰ This same arrange-

⁷ This sequence is not used in the body of the grammar, rather the less phonetically accurate *ia*, *ie*, etc. It should be noted that the *Dictionarium*, which was written contemporaneously, does use *y* for the semivowel.

⁸ For *s* read *g*. The *Arte* (177v) discusses this phenomenon as being characteristic of vowels before *d*, *dz*, and *g*.

⁹ Since in fact the accent has been carelessly recorded in the text—in places added in an almost random fashion by either the author, his helpers, or the printer—we have not included its marking in the translation. (Cf. Introduction.)

¹⁰ The *Dictionarium* has the spelling *fibicàxi* in one entry and in the only other it is transcribed as above.

ment will be respected in the dictionary, with the accent being written with the same degree of correctness as is able to be achieved with great attention. If at times I have made mistakes, I am prepared to correct them immediately. Concerning what has been explained too briefly or left out of this grammar and the dictionary, learned people will be able to do that when they add a third dictionary and a third grammar, since it is easy to supply this material. Because I wish neither to be criticized by the Head of our Order (*pater familias*) and the Lord our God, nor do I wish this knowledge to be wrapped up in a handkerchief;¹¹ I want by these two works to help and to cooperate in the salvation of the Japanese not only by preaching but also by offering to the preachers, if I can, the tools of the language and chiefly the method by which they might better learn the Japanese language, a task made very difficult by the persecutions in Japan. Farewell, Reader, and be of good cheer. Madrid, 30 August 1631.

¹¹ Acts, 19:20. Referring to the servant in the parable of the pounds who is condemned for keeping his money "laid away in a napkin."

IN THIS GRAMMAR WE HAVE FOR THE MOST PART OBSERVED THE ARRANGEMENT WHICH ANTONIUS NEBRISSENSIS AND OTHERS HAVE FOLLOWED IN LATIN FOR THE TREATMENT OF SENTENCES, NAMELY, NOUNS, PRONOUNS, ETC.

The Noun—Its Declension and Its Gender

In the Japanese language there are no case declensions as there are in Latin; but there are certain particles, which when suffixed to nouns, determine the differences between the cases for both common and proper nouns. The particles which form the nominative are five; *va*, *ga*, *cara*, *no*, and *iori*. The particle *va* is used when we want to give a sort of reduplicative¹² and specific turn to the person or thing that is signified by such a noun. It indicates either the first, second, or third person; e.g., *Vatacuxi va mairanu* 'I, or those related to me, will not come.' The particle *no* is suffixed to the second and third person, especially if they are inferior in rank or in a sentence where there is a relative construction which does not indicate a transitive action; e.g., *sonata no móxita coto* 'that which you said.' The particle *no* is also used when some indefinite form is used; e.g., *ie no aru ca miio* [. . . *miio*] 'see if there are houses.' The particle *ga* is used usually for the first and third persons of inferior status as well as for the second person when he is the most lowly or is to be humiliated; e.g., *Pedro ga qita* 'Peter came.' This particle is also used to indicate something indefinite, as has been said of the particle *no*; e.g., *coco ni va ie ga nai ca?* 'aren't the houses here?' It is also used in sentences that have a relative construction which does not indicate a transitive action. If the reference is to something of inferior or humble status the particle *ga* is also used; e.g., *soregaxi ga caita fumi* 'the letter which I wrote,' *sochi ga iúta coto* 'what you said.' The particles *cara* and *iori* are used to form the nom-

¹² The text uses *reduplicatiuus*, with the grammatical meaning of plural singular; e.g., the singular I with the meaning of myself and those around me.

inative case when the sentence shows a transitive action, especially if the sentence contains a relative construction; e.g., *Deus iori cudasareta gracia* ‘the mercy which God gave,’ *tono cara core vo vōxe tçuqerareta* ‘the Lord taught this.’ Sometimes the words are in the nominative case without any particle; e.g., *Pedro Ioaō vo iobareta* ‘Peter called (7 John.’ There are two particles for the genitive; i.e., *no* and *ga*. The particle *no* is used for all persons of superior rank; e.g., *Padre no vō qiru mono* ‘the priest’s clothes, or habit.’ The particle *ga* is used for people of inferior rank; e.g., *Pedro ga fumi* ‘Peter’s letter,’ *sochi ga mono* ‘your thing,’ *are ga cane* ‘your money,’ *tono va iocu ga fucai fito gia* ‘the Lord is of great cupidity, that is to say he is very eager.’ Sometimes the particle *to* is suffixed to the genitive; e.g., *Pedro no to degozaru* ‘it belongs to Peter.’ But since this is not a perfect way of speaking, it is better not to use it. I have cited it so that if you hear it you will understand. When two nouns are joined to form a single word, the one which is like an adjective does not require the genitive particle; e.g., *cocuxu* ‘the Lord of the kingdom.’ According to the ordinary rule we should say *cocu no xu*. This way of forming the genitive is very common in Japanese; e.g., *Maria coto* ‘Mary’s thing.’

Two particles form the dative; i.e., *ni* and *ie*. For example, *Pedro ni móxita* ‘I told Peter,’ *Padre ie ague maraxita* ‘I gave, or offered, it to the priest.’

There are five particles which form the accusative case; i.e., *vo*, *voba*, *va*, *ie*, and *ga*. The first, *vo*, is the most used; e.g., *Pedro vo iobe* ‘call Peter.’ *Va* is used when one wishes to express in particular a noun in the accusative; e.g., *niffon guchi va xiranu*¹³ ‘I don’t know Japanese.’ The ending *voba* is the same as *vo va*, changing the second *v* to *b* they use it as *va*; e.g., *fune voba nori sutete; cane bacari tori maraxita* ‘abandoning ship, I took only money, or gold, with me.’ *Ie* is used to indicate the place to which one goes; e.g., *Roma ie mairó* ‘I go to Rome.’ *Ga* is used for nouns which indicate non-living or humble things; e.g., *are ie gozare, mono ga móxitai* ‘go there! I have something to tell you.’ The accusative is also formed without any particle, as has

¹³ Both the *Dictionarium* and the *Vocabulario* have either *Nifon* or *Nippon*, but do not record this form. It seems not to be a simple typographical error since the spelling is used in the title of the companion piece to this work, the *Confesion*, and since the text itself has *niffion* and it is changed to *niffon* in the *errata*. *Nifon* appears on page 43.

been shown in the example second before last, where the second accusative is without a particle.

The vocative is formed with the particle *icani*. It is not suffixed to words as are the other particles but it is prefixed instead; e.g., *icani qimi core vo goronjerarei* 'look at this, My Lord.'¹⁴ Usually, however, the vocative is formed without any particle; e.g., *Padre sama* (8 *qicaxerareio* 'listen, Reverend Father.'

There are three particles for the ablative; i.e., *iori*, *cara*, and *ni*. The third indicates the place in which; e.g., *iglesia ni gozaru* 'he is in church.' Sometimes *ni* is used after *no*; e.g., *sonata no ni xi aru ca?* 'are you going to make it yours, or take it for yours?' But this seems much more a dative than an ablative. The particles *cara* and *iori* are more common in the formation of the ablative; e.g., *Madrid cara maitta* 'I came from Madrid,' *Pedro iori corosareta* 'he was killed by Peter.'

There are four particles used to form the plural. They are placed immediately after the noun they pluralize and before the particles which indicate case. These four particles are *tachi*, *xu*, *domo*, and *ra*. The first, *tachi*, forms the plural of those noble things which one wishes to honor; e.g., *tono tachi* 'lords.' The particle *xu* forms the plural for noble things but not those of the highest rank; e.g., *samurai xu* 'nobles (*nobiles*), but not lords (*domini*).' The particle *domo* is suffixed to words which indicate humble things, either abstract, animate, or inanimate; e.g., *fiacuxó domo* 'farmer,' *ixi domo* 'stones,' *mma domo* 'horses.' The particle *ra* forms the plural of nouns which indicate very low things which are to be despised; e.g., *Iudeo ra* 'Jews.'¹⁵ The case particles which are required by the sentence are placed after the pluralizing particles; e.g., *tono tachi no coto domo vo varú iú na* 'don't speak badly about the Lords' affairs.'

There are some words that are plural in themselves; e.g., *tomo gara* means 'men,' *Nan ban mono* 'European things,' *Nan ban mono vo fomuru na* 'don't praise European things.'

The particle *icani*, which as has been indicated above forms the vocative, is not placed after but always before the pronouns which are

¹⁴ The *Arte* and the *Vocabulario* use the forms *goran* and *goró* in free variation. Collard here and in the *Dictionarium* uses what appears to be the less phonetically accurate transcription. The Spanish manuscript has *goranjerarei*.

¹⁵ May I submit this as a candidate for the most exotic bit of anti-semitism in Christendom.

made plural, while the particles which form the plural are placed after; e.g., *icani Padre tachi vo qiqi nasare io* 'listen to the priests.'

But two of the four particles which form the plural, *domo* and *ra*, are with certain words singular. *Varera* and *midomo* mean 'I.' Sometimes both are found together in the singular; e.g., *midomora* 'I,' *midomora ga* 'my, or mine.' The particles *domo* and *ra* are also (9 suffixed to the singular when one wishes to humiliate the thing mentioned; e.g., *hara domo ga itai* 'I have a stomach ache,' *asu domo va aru mai* 'tomorrow will not come,' *asu ra va naró mode* 'tomorrow will perhaps not come.'

The particle *va* is suffixed to singular and plural nouns which already have a particle; e.g., *coco ie va mairanu* 'he will not come here,' *coco cara va denu* 'he did not go out from here,' *coco ni va aru mai* 'he will not enter here.' Sometimes *va* replaces the particles of the declension; e.g., *fune de saie ióió tçuita ni, cachi va nacanaca naru mai* (119v) 'I arrived with such difficulty by ship: I would undoubtedly never have arrived had I come by foot, or on foot.'¹⁶ The particle *va* here replaces *cara*.

Japanese does not have the genders feminine, masculine, and neuter as Latin does. There are, however, certain nouns which are feminine or masculine because of their meaning. Other nouns are common to both these genders. For things which do not have a proper gender *vo* is placed before masculine nouns and *me* before feminine; e.g., *voivo* means 'male fish' and *meivo* 'female fish,' *vojica* means 'roe-buck,' *melica* [*mejica*] 'roe-doe,'¹⁷ *coma* means 'horse,' *zoiacu* 'mare,' *xó* means 'male hawk,' *dai* 'female hawk,' *cotoi* means 'bull,' *meuxi* 'cow,' *votoco* means 'man,' *vonago, nhóbó, or vonna* 'woman.' All these words are placed in the dictionary as they come to mind.

The nominal adjectives have no gender or declension but make use of the same particles as the nouns. There are however many and diverse adjectives. Certain ones end in *ai* others in *oi, ei, ui* and *ij*. There are other, more proper adjectives, which are formed by adding *no* to nouns. When the first five types of adjectives are placed before nouns they are then properly adjectives and do not in any way alter the composition of

¹⁶ The text reads *funè-de*, and apparently Collado is attempting to indicate both accent and nasalization at the same time. He does not continue this practice.

¹⁷ The text has *caper silvester* 'the wild he-goat' presumably the *capreolus capreolus* which is similar in appearance to the Japanese deer, *cervus sika*.

the sentence. But when they are placed after nouns they become more like verbs and are in fact conjugated like them; e.g., *tacai iama* 'a high mountain,' *xigueti ideiri* 'frequent comings and goings,' *caxicoi* (10 *fito* 'a wise man,' *cavaij mono* 'a wretched thing,' *aiavi coto* 'a dangerous thing,' *umare tçuqi no cuchi* 'one's natural, or mother tongue.' There are also adjectives ending in *na* which, when they are placed before nouns, do not alter the construction; e.g., *qirei na coto* 'a clean thing.' All the adjectives, except those ending in *no*, change their form in some way when they occur before verbs. Those that end in *ai* change to *ó*; e.g., *cono iama va tacó gozaru* 'this mountain is lofty.' Those ending in *ei* change to *eó*; e.g., *cono iama va xiguetó gozaru* 'these mountains are dense.' Those ending in *oi* change to *ó*; e.g., *caxicó gozaru* 'he is wise.' Those ending in *ui* change to *ú*; e.g., *xei no ficú gozaru* 'he is small in stature.' Those ending in *ii* [*ij*] change to *iú*; e.g., *caiú gozaru* 'it itches.'¹⁸ Among those adjectives ending in *ij* there are many which come from verbs; e.g., *nozomi,u* means 'to wish,' and from it comes *nozomaxij* 'which is to be wished for.' Other adjectives come from nouns; e.g., *varambe* means 'a child, or infant,' and from this comes *varamberaxij* which means 'childish.' Other examples may be found in the dictionary.

Adjectives which end in *na* change the *na* to *ni* when they are placed before verbs; e.g., *fuxin ni zonzuru* 'I think it doubtful.' The adjectives that end in *no* sometimes change the *no* to *na*; e.g., *bechi no fito* changes to *bechi na fito* 'a different man.' Sometimes when it is followed by a verb the *na* changes to a *ni*; e.g., *bechi ni gozaru* 'it is different.' However, the meaning remains the same whether the word ends in *na* or *no*; e.g., *bechi no fito no cuhi cara qiita* [. . . *cuchi* . . .] is the same as *bechi na fito no cuhi cara qiita* 'I heard it from the mouth of a different person.'¹⁹ The only difference in these forms is that when the word ends in *no* no change occurs as a consequence of what follows. But, as has been said, those adjectives that end in *na* change to *ni* when they come before a verb. If a substantive verb follows an adjective, it is an elegant statement; e.g., *cono iami va tacó gozaru* 'this mountain is high.' But if this kind of verb does not follow, the sense

¹⁸ While this rule is operative for *caij*, it creates difficulties after *x*. Rodriguez' rule is *ij* becomes *ú* with the example of *ataraxú*. Collado's rule would create *ataraxiú*. (Cf. p. 33.)

¹⁹ Neither Collado nor Rodriguez make a clear distinction between the quantitative function of *no* and the qualitative function of *na*.

is not altered since the adjective is used as a substantive verb. But this is not used before superiors. To them we will not say *cono iama va tacai* but rather *cono iama va tacó gozaru*. The same is true for the other adjectives.

Adjectives usually end in *i* but infrequently these adjectives change to *xi* or to *qu*. *Ioi*, which means 'good,' changes to *ioqu*, or *ioxi*; e.g., *ioqu dancó xite*, which has the meaning of 'offering good' (11 council).²⁰ There are enumerable nouns which become adjectives if *na* is suffixed to them; e.g., *afo* means 'ignorance' and from it comes the word *afo na* which means 'ignorant,' *jiiu* means 'liberty' and *jiiu na* means 'which is free.' Other examples are offered by the dictionary.

There are certain abstract nouns which become adjectives when they precede a vocable (*vocabulis*) with the meaning of 'man'; e.g., *jifi* means 'pity,' but when the word *jin* is placed after it, it becomes *jifjin* 'a pitiable person.' *Fin* means 'poverty,' but when the word *nin* is suffixed to it, it becomes *finnin* 'a poor person.' In the same way, when one suffixes *ja* to *fin*, it makes *finja*, which also means 'a poor person.' The word *ban* means 'watch,' but if the word *ja* is added to it, it becomes *banja* 'a careful person.' Many other examples can be found in the dictionary.

There are in Japanese certain words which are borrowed from Chinese, called *cobita*²¹ or *coie*, and are written together to form by their union a noun and an adjective. Thus, *ten* mean 'heaven,' *xu* means 'lord,' and *tenxu* means 'lord of heaven.'

The preterit of verbs (which will be taken up in their place) seem to have the same strength and meaning as adjectives when they are used before nouns; e.g., *iogoreta te* 'dirty hands,' where *iogoreta* is the preterit of the verb *iogore,uru* 'I became dirty.' *Caita qió* means 'a written book' and *caita* is the preterit of the verb *caqi,u* 'I write.' The abstract (*abstracta*), or root from which the verb is formed, is itself a noun which signifies the action of the verb in the abstract; e.g.,

²⁰ Collado usually make a clear distinction between colloquial and literary forms. He apparently is suggesting that these non-colloquial forms are heard in the spoken language. Here, not only is the style left unexplained, but the translation *faciendo bonam consultationem* is less than elucidating. Here the *ioqu* is in fact adverbial.

²¹ From *kobu* 'to flatter.' An abbreviation of *kobita kotoba*, and used to indicate refined speech; i.e., that speech containing Chinese borrowings. See Doi Tadao, *Kirishitan gogaku no kenkyū* (Tokyo, 1942, pp. 67-70). The term is also found in the introduction to the *Vorabulario* in the expression *palauras Cobitas*.

facari means 'measure,' and it comes from the verb *facari,u* 'I measure' while *fajime* means 'beginning,' and comes from the verb *fajime,uru* 'I begin.' Others will be found in the dictionary. The prepositional particle *mono*, when placed before an abstract or verbal noun, forms a noun which indicates the subject who does the action; e.g., *mono* before *caqi* makes *monocaqi* 'one who writes.' This same particle when placed after a root forms a noun which indicates the effect of an action; e.g., *caqimono* 'a writing.'

The particle *goto* placed after these same roots forms a noun (12 which means a thing which is worthy of the action indicated by the verb; e.g., *mi* is the root of the verb *mi,uru* 'I see,' and *migoto* is 'a visible thing, or a thing worthy of being seen'; while *qiqi* is the root of the verb *qiqi,u* 'I hear,' and *qiqigoto* means 'a thing which can be heard, or is worthy of being heard.'

If we place certain substantive nouns after certain of the verbal nouns about which we have been speaking, there is formed a noun which has the meaning of the action; e.g., *foxi* is the root of the verb *foxi,u* 'to dry under the sun'; but, if *ivo* 'fish' is placed after it, the meaning of the expression *foxiivo* becomes 'fish dried in the sun.'

When the particle *dógu* 'instrument' is placed after the root of a verb it forms a noun meaning the cause or instrument of the action indicated by the verb; e.g., *varaidógu* 'the cause, or instrument of ridicule,' *caqidógu* 'a writing instrument, or an instrument for writing.'

The particle *me* when suffixed to a verb forms a noun which indicates the terminus of the action; e.g., *avaxe* is the root of the verb *avaxe,uru* 'to unite or join two things,' and *avaxeme* means 'junction.' The same is true of other forms.

An abstract noun can be formed from those adjectives ending in *i* if the *i* is changed to *sa*; e.g., *nagai* means 'is long,' and *nagasa* means 'length.' The adjectives ending in *na* change the *na* to *sa* in order to form abstract nouns; e.g., *aqiraca na* which means 'clear' will become *aqiracasa* 'clarity.'

Sometimes from two nouns taken together, often with a change in the first or last letter, there is formed a third noun, which is quasi-descriptive (*quasi connotativus*), almost like an adjective or noun with a

genitive; e.g., from *qi* 'wood' and *fotoqe* 'idol' there results *qibotoqe* 'wooden idol,' with the *f* changed to *p* [*b*]. But if the prefixed noun ends in *e*, this *e* is changed to *a* in the attributive of the compound; e.g., *tçumasaqi* 'the tip of the nail,' *canacugui* 'iron nails.' A word which is placed second in these compounds may change its first letter; if it is *f* it becomes *b* or *p*, if it is *s* it becomes *z*, if it is *c* it becomes *g*, if it is *tç* it becomes *zz*, if it is *x* it becomes *j*; e.g., *caribune*, *buppó*, (13 *nigorizaqe*, *soragoto*, *qizzumari*, and *sorajeimon*. See the dictionary.

Pronouns

In the Japanese language there are no derivative pronouns, such as *meus, a, um*, etc.; but the primitive pronouns, such as *mei*, *tui*, etc., are used. These primitive forms do not have declensions for case, but rather use the particles which are common to both nouns and pronouns.

Certain particles (about which we will speak later) when added to a word indicate honor and thereby form a pronoun or substitute for it in such circumstances as pronouns would normally be used. Thus, if I say *von fumi*, when speaking to someone else, it is immediately understood that I am speaking about his letter and not mine; for if I were speaking about mine I would not say *von fumi* but only *fumi*, since the particle *von*, which indicates honor, signifies 'your letter.' This is also true for such particles as *mi* which also attributes honor to the noun to which it is joined.

First Person Pronouns—Ego, etc.²²

There are eight particles which signify 'I, mine, to me, etc.' They are *vatacuxi*, *soregaxi*, *vare*, *mi*, *varera*, *midomo*, *midomora*, *vare*.²³ The first four indicate a degree of superiority on the part of those who use them. The others are more humble. Women use three other particles *mizzucara*, *varava*, and *vagami* which are not used by men. The people in the countryside use two others, *vara* [*vora*] and *vorara*, while priests

²² The text reads *De pronomine secundae personae . . .*

²³ This list, unquestionably derived from the *Arte* (67v), has been in several ways confounded. The *mi* is out of order and the second *vare* is clearly in error. If we put aside the genitive forms from Rodriguez' list, the first four forms should be *vare*, *varera*, *vatacuxi*, and *soregaxi*. Rodriguez' second set consists of *mi*, *midomo*, and *midomora*. We would suggest that Collado meant to include *ura*, which is listed by Rodriguez as the genitive form *vraga*. I offer *vatacuxi*, *soregaxi*, *vare*, *varera*, *mi*, *midomo*, *midomora*, and *ura* as the intended list, with the order of *mi* and *varera* reversed to accommodate the sentence which follows.

when speaking of themselves use *gusó*, that is to say 'I, a worthless man of the cloth,' and old men when speaking of themselves use *guró*, 'I, a worthless and despicable old man.' The king (*rex*) says *chin* or *maru* which means 'I, the King.' (14)

To form the plural of these pronouns the pluralizing particles *domo* or *ra* are added; e.g., *midomo ga maitta toqi* 'when we went.' To indicate the difference between the cases, the endings about which we have spoken are suffixed.

*Second Person Pronouns—Tu, tui, tibi, etc.*²⁴

There are many particles that form the second person pronoun. They are differentiated to indicate those persons deserving no honor and respect, those deserving some, moderate, great, or maximal honor and respect. In speaking to inferiors there are three particles used for 'you'; *vare*, *vonore*, and *sochi*. If *me* or *mega* is added as in *vareme* or *varemega* it means we very much despise the person being spoken to. If we speak to people who are on our own level, or just a little inferior, we use one of the three particles *sonata*, *sonofó*, or *varesama*. If we speak to a superior person, or someone on an equal level but with whom we must speak elegantly, we use one of the seven particles *conata*, *qixo*, *qifó*, *gofen*, *qiden*, *conatasama*, and *sonatasama*. When speaking to persons of high rank, if we place the name of their office before *sama*, it serves as a pronoun; e.g., *Padresama gozare* 'will the Father come.'

Conata, *cochi*, and *conofó* mean 'I, mine,' but in the distributive sense of 'from me, or what concerns me.' In the same way *sochi*, *sonofó*, and *sonata* mean 'you, from you, or what concerns you.'

The plurals are formed by adding the particles listed above to the pronouns according to the different degrees of honor. *Vonore domo*, *varera*, and *sochira* mean 'you' when speaking to inferiors. *Vare tachi* and *sonata domo* mean 'you' with persons of the same rank. *Qifó tachi*, *vocatagata*, and *vono vono* mean 'you' to persons requiring honor. The declension of these honorable expressions follows the declension of common particles. (15)

²⁴ The forms for the second person are derived from the *Arte* (68). Throughout this section the accent marks are quite erratic. In several places, for example, Collado has *sónata* and even *sónatá*.

The two particles *care care* and *are are* mean 'this (*ille, illa, illud*)' when speaking of inferior things.²⁶ There are four particles; *aitçu, aitçume, areme,* and *caitçume* which mean 'this' when one wants to show disrespect for the things being spoken about. This idea is emphasized if one adds *ga* to those forms that end in *me*; e.g., *aitçuga* and *aitçumega* 'this humble man.' *Cono* means 'this (*hic, haec, hoc*),' *sono* means 'that (*iste, ista, istud*),' and *ano* means 'that (*ille, illa, illud*).' These words require a noun after them; e.g., *cono fito* 'this man' with *cono mono* having the same meaning but not being an honorific expression. *Sono coto* means 'that thing,' *ano fito* 'that person,' *conata* or *conofó* 'here,' *sonata* or *sonofó* 'there,' and *anofó* 'there, yonder.' *Core* means 'this (*hic*),' *sore* 'that (*istud*),' and *are* 'that (*illud*).' These forms are in the neuter gender and are not followed by nouns. Their plurals are *corera, sorera,* and *arera,* while the others follow the common rules. *Cano* means 'that which we have mentioned'; e.g., *cano fito* 'that person.' The pronoun 'a certain (*quidam*)' is made with the particle *aru*; e.g., *aru fito* 'a certain person,' *aru tocoro ni* 'in a certain place.'

The pronoun 'each (*unusquisque*)' is formed with the particles *men men* and *sore sore*.

The pronoun 'each and every (*universi & singuli*)' is formed with *tare mo mina*.

The pronoun 'anyone (*quicumque*)' is formed with *tare nite mo, tare nite mo are,* and *tare nari tomo*.

The particle *tare mo*, when placed before a negative, forms the pronoun 'no one, or nobody'; e.g., *tare mo mairananda* 'nobody went.' The particle *nani taru coto nari tomo* means 'whatever happens, or whichever thing happens.' The particle *mei mei* means 'to each, or everyone in particular.'

The particle *goto* makes the distributive pronoun meaning 'every.' This form is used after vocables which are proper to the Japanese language; i.e., *iomi*. The same results are achieved by placing the (16 particle *mai* before vocables which come from the Chinese language; i.e.,

²⁵ In the material which follows Collado has brought together items from several sections of the *Arte*; for the interrogatives see (65-65v), the indefinites (66), and the demonstratives (68).

²⁶ These reduplicated forms are not derived from Rodriguez' description and are apparently misstatements of the forms *care* and *are* which would otherwise be missing.

coie. For example, *fi* means 'day,' and *figoto ni* means 'daily.' *Nen* is a Japanese borrowing from a Chinese word meaning 'year,' and *mainen* means 'every year, or all year.' The same result is obtained by the repetition of the noun; e.g., *fito* means 'person,' and *fitibito* means 'all the people, or many people,' *fi* means 'day,' and *fibi ni* means 'all of the days, or every day.'

The indefinite pronoun 'some (*aliqui*)' is formed with *niiotte*; e.g., *toqi niiotte* 'some times,' *fito niiotte* 'some men.'

The pronoun 'the same (*idem*)' is formed with *vonaji*; e.g., *vonaji tocoro cara* 'from the same place.' The particle *dôjen* means the same thing but in the neuter; e.g., *dôjen degozaru* 'it is the same.' This word is used in reply to some one who has congratulated you, etc.

The pronoun 'himself (*ipse*)' is formed with the particles *nuxi*, *sono mi*, and *vaga*. The particle *vareto mi* forms the pronoun 'himself (*ipsemet*)'; e.g., *vareto mi ni ata vo nasu* (96) 'he brings harm to himself,' *mi vo vasurete*; *ta vo tasuquru* 'he forgets himself and saves others.' The particle *vatacuxi* means 'a thing which belongs to oneself (*re propria*)'; e.g., *vatacuxi no coto* 'ones own thing,' *vatacuxi ni ivareta* 'he spoke for himself.'

The pronoun 'somebody (*aliquis*)' is made with the particles *tare zo* and *taso*; e.g., *tare zo maittaraba* 'if somebody were to come,' *taso sacana ga aru ca toi ni iqe* [. . . *toi* . . .] 'let someone go and ask if there is food.'

The neuter pronoun 'something (*aliquid*)' is formed with the particles *nan zo* and *nanica*; e.g., *nan zo ga araba cuvôzu* 'I would eat if there were something,' *ima faia te ga jiiú ni gozaru fodo ni nanica caqi maraxó* 'I would write something if I were to have my hands free, or untied.'

The interrogative 'who (*quis*)' is translated with the three particles *tare*, *taga*, and *taso*. The particles *taga* or *tare no* form the genitive; e.g., *taga mono ca* 'whose thing is this.' When someone comes to the door and knocks, he says *mono mó*.²⁷ To this one responds *taso*, *taga*, or *tare* 'who is it?' *Nani* means 'what (*quid*)'; e.g., *nani vo suru* (17 *ca* or *nani goto vo suru ca?* 'what are you doing?' *nani ni sore vo totte iqu ca?* 'for what reason do you bring this to me?'

²⁷ An abbreviated form of *monomósu*; cf. *Arte* (139v).

Relative Pronouns

The relative pronoun is formed by placing the noun, in connection with which there is a relative (*relativum*), after the verb; e.g., *ten ni maximasu varera ga von voia* 'Our Father who is in Heaven,' *deta tocoro va* 'the place from which he came out,' *te ni sumi no tçuita fito* (88) 'a man to whose hands ink is adhering.' If the sentence (*oratio*) requires a nominative before the verb it must be formed with one of the particles which indicate the nominative; *ga*, *no*, or *iori*. For example, *vatacuxi ga caita fumi* 'the letter which I wrote,' *conata no vòxerareta coto* 'the thing which Your Lordship says.' The third particle, *iori*, is used when there is movement in the sentence; e.g., *Deus iori ataie cudasareta gracia* 'the grace which God provided, or gave,' *ano tocoro ni amata no qiò atta vo torareta* (87v.) 'he brought what many books there were in that place.' When two sentences containing a relation come together the first is placed second by general rule,²⁸ and the second uses either a past, present, or future particle according to what is required by the sense of the sentence; e.g., *qesa Oracio vo móxita qiò ga tçucnie no uie ni aru vo motte coi* 'bring the book which is on the desk (*sedila*) at which I said my prayers this morning.' In this sentence *qiò ga*, which is the first relative, comes after the verb *móxita*; and the *vo* which stands for the second relative comes after the verb *aru*. When we want to be more specific about that of which we are speaking we place the particle *tocoro no* between the thing itself and the verb; e.g., *vare to dóxin xita tocoro no mono domo va mina buguen ni natta* 'all those who agreed with me became rich.' Sometimes the relative, because of the difficulty in understanding it, is expressed by expositions (*per exponentes*). Thus, in place of *ima corosareta Pedro no co va sonata no chijn gia* which means 'the son of Peter who has just been killed was your friend,' we say *ima Pedro corosareta sono co va sonata no chijn de gozaru*.

Sometimes they join two particles, as determined by the case, and form a kind of relative pronoun which is placed before the relative; e.g., *sono tocoro de no dancó* 'the consultation at that place,' (18 *Marsella ie no fune* 'the ship to Marseille,' *maire to no móxi goto dearu* [... *gia*] 'it is said that I should go.'

²⁸ Collado is here speaking with reference to the normal order in Latin.

Mairu mai to no dancó ni qivamatta ‘it was resolved that he not go,’ *maitte nochi no dancó* ‘the consultation he arrived after,’ *varambe cara no catagui* ‘a custom from youth,’ *xô tame no chôgui gia* (22) ‘this is the plan (*ars*) according to which it will be done,’ *anofito no vo toró* ‘I shall take what belongs to that man.’ This ends the note on relative pronouns.

*The Formation of the Verb and Its Conjugation*²⁹

The verbs in Japanese have no number or person. These distinctions are indicated instead by the particles used in the formation of the plurals and in the declensions. There are three affirmative conjugations and the same number of negative.

The root (*radix*) of the verb does not by itself indicate tense. For this reason it is necessary to conjugate the verb in order to show the tenses.

All the verbs of the first conjugation³⁰ end in *e*. Those ending in *gi* or *ji*, together with *xi* and *maraxi*, although they end in *i*, are also in the first conjugation. If the root ends in *de* or *gi*, the present form is made by changing them to *zzuru*; e.g., *fagi* forms its present in *fazzuru* and means ‘to blush,’ *de* becomes *zzuru* and means ‘to leave.’ If the root ends in *je* or *ji* it changes in the present to *zuru*; e.g., *maje:mazuru* ‘to mix,’ *anji:anzuru* ‘to consider.’ If they end in *xe* they change to *suru*; e.g., *avaxe:avasuru* ‘to join.’ *Xi* and *maraxi*, which (as we have said) are in the first conjugation,³¹ change *xi* to *suru*; e.g., *xi:suru* ‘to do,’ *maraxi:marasuru* which also means ‘to do.’ If the root ends in *te* it changes to *tçuru*; e.g., *sodate:sodatçuru* ‘to nourish, or support.’ The remaining roots which end in *e* change, in their separate ways, the *e* to *uru*; e.g., *ague:aguru* ‘to offer,’ *nigue:niguru* ‘to run away.’

There are certain verbal preterits which have present tense meanings. They are those which are passive in form but active in (19 meaning; e.g., *cocoroieta* ‘to understand,’ *qicoieta* ‘to hear,’ *voboieta* ‘to remember,’ *qiquieta* ‘to understand,’ *zonjita* ‘to know,’ and there may

²⁹ The treatment of the verbal system by Collado follows in a general way the *Arte* (6v-54v). In the material that follows specific references will be made when a comparison of the two works is suggested.

³⁰ The text has *secundae coniugationis*. This error, which is repeated throughout the text, is not present in the Spanish manuscript.

³¹ The text again has *secundae coniugationis*.

be many others. The verbs which follow belong to the first conjugation even though their roots do not end as previously stated.³² If the present tense of these forms does not change the *i* to *uru* they are exceptional; e.g., *abi,uru* 'to wash oneself,' *fotobi,uru* 'to become soft,' *focorobi,uru* 'to become unstitched,' *cabi* [*cabi,uru*] 'to be moldy,'³³ *sabi* [*sabi,uru*] 'to rust,' *deqi* [*deqi,uru*] 'to be finished, or ended,' *cuchi:cutçuru* 'to rot,' *michi:mitçuru* 'to be filled in by the sea,' *ini,uru* 'to leave,' *nobi:nobiru* or *noburu* 'to be spread out,' *tçuqi,uru* 'to be used,' *vori:uru* 'to descend from above,' *xij:xijru*³⁴ 'to invite to dine, by compulsion,' *ni:niru* 'to resemble,' *mochij:mochiiuru* 'to evaluate,' *ni:niru* 'to cook,' *mi:miru* 'to look at,' *cori,uru* 'to correct,' *vochi:votçuru* 'to fall,' *i:iru* 'to exist, or be present,' *fugui,uru* 'to pass, as time passes,' *vabi,uru* 'to beg for mercy,' *carabi,uru* 'to become dry,' *iqi:iquru* 'to live,' *fi:firu* 'to become dry,' *qi:quru* 'to come,' *qi:qiru* 'to dress oneself,' *voqi,uru* 'to get out of bed.' The following four verbs have irregular, as well as regular, present tenses;³⁵ *ataie* has *atóru* 'to give,' *vaqimaie* has *vaqimóru* 'to discriminate,' *tonaie* has *tonóru* 'to bless,' *sonaie* has *sonóru* 'to place in a high position.'

The Preterit, Perfect, Imperfect, and Pluperfect

In Japanese there is no imperfect. In its place the perfect is used. The perfect is formed in two ways. The first is by suffixing *ta* to the root of a verb; e.g., *agueta* is the preterit of the verb *ague,uru* 'to offer.' The second is by suffixing *te* to the root and to that adding *gozari,u* or *ari,u* which is then conjugated in the present or the preterit of the second conjugation; e.g., *aguete gozaru* or *aguete gozatta*, or *aguete aru* or *aguete atta* 'offered, or had offered.' If the particle *fáia* [*faia*] is placed before the verb the expression is strengthened; e.g., (20 *fáia aguete gozatta* [*faia . . .*] 'I had already offered it.' When the verb *ari,u* is suffixed to the perfect it is not as elegant a way of speaking as

³² This list covering the *Kami-ichidan* and *Kami-nidan* verbs is derived from a similarly defined sub-group of the first conjugation in the *Arte* (28). Since the verbs *cabi*, *sabi*, and *deqi* are in no way indicated as extraordinary in Rodríguez' presentation, I have amended the text to include their present tense form.

³³ The text reads for this gloss *fuore afficior*. The proper word is *muore* 'mould,' with the literal translation being 'I am affected by mould.'

³⁴ The *Dictionary* has this verb listed as *kami-nidan*, *xij*, *uru*, and therefore not exceptional.

³⁵ Cf. *Arte* (7) where a similar list is presented.

when *gozari,u* is used. Therefore when speaking one must be careful about what one says, or in front of whom one speaks, so as to give each person the honor he deserves.

The Future of the First Conjugation

If the root of the verb ends in *te* this syllable is changed to *teó* or *chó* to form the future; e.g., *tate,uru* will become *tateó* or *tachó* 'I shall build.'³⁶ If the root ends in *ji* the future is formed by changing *ji* to *jó*; e.g., *xenji* becomes *xenjó* 'I shall prepare, or brew, the medicine.' If the root ends in *xe* [*xi*] it changes to *xó*; e.g., *xi* becomes *xó*, and *maraxi* becomes *maraxó* 'I shall do.'" If it ends in *ie* it is changed to *io* [*ió*]; e.g., *voxie* becomes *voxio* [*vaxiío*] 'I shall teach.' The remaining roots ending in *e* suffix the particles *ó*, *ózu*, or *ózuru*; e.g., *agueó*, *agueózu*, or *agueózuru* 'I shall offer.' These endings are used for the first conjugation³⁷ even when the roots end in *i*; e.g., *deqiózu* 'I shall be finished.'

The future is also formed by taking the syllable *nu* from the negative present (see below) and putting in its place the particle *baia*. Thus, by taking *nu* away from *aguenu* and putting in its place *baia*, we obtain *aguebaia* 'I will offer.' For *minu* if you take away the *nu* and put in its place *baia* it will become *mibaia* 'I will see, or behold.'

The future perfect is formed by suffixing the particles *te arózu* or *tarózu* to the root; e.g., *aguete arózu* or *aguetarózu* 'I shall already have offered.' The same results are obtained if *faia* is placed before the simple future; e.g., *faia agueózu*.

The Imperative of the First Conjugation (21)

The imperative of the first conjugation is formed with the root of the verb alone, or with the addition of the particle *io*; e.g., *ague* or *ague io* 'offer!'³⁸ The future of the imperative is the future absolute *agueó* or *agueózu*. This is a more elegant and polite way of speaking than giving a command with the regular imperative. The imperative is also formed by taking the *nu* from the negative present (see below) and

³⁶ For the source of Collado's description of the future tense cf. *Arte* (7v).

³⁷ The text reads *secundae coniugationis*.

³⁸ Rodríguez more correctly has this rule as the root plus *i* or *yo*; e.g., *aguei* or *agueyo*. The form *aguei* is used by Collado in the construction of the optative below.

putting in its place the particle *sai*. Thus, if one takes the *nu* from *aguenu* and replaces it with *sai* it becomes *ague sai* which means 'offer!' If the particle *tai* is placed after the root there is formed a kind of future or optative by which the wish of the speaker is expressed. It is therefore an elegant imperative; thus *mizzu fitotçu nomitai* 'I would like to have a drink of water' is the same as 'give me some water to drink.' When a relative [clause] concerns a precept, rule, admonition, or prohibition the imperative is expressed word for word in whatever the conjugation, affirmative or negative; e.g., *Christiani naru na to no xógun no fatto ga aru* [*Christian ni . . .*] 'it is the law of the Shōgan (*imperator*) that no one should become a Christian,' *Padre core vo coxiraie io to voxerareta niotte* [*. . . vōxerareta . . .*] 'because the Priest told me to do it.'

The Optative of the First Conjugation

The optative, both present and future, is the present tense of the imperative with the particles *negavacu va* or *avare* placed before it and the particles *gana* or *caxi* placed after it. Sometimes it is formed by adding the particle *gana* without any prefix; e.g., *negavacu va ague io caxi?* or *avare aguei gana*³⁹ 'would that you were to offer?' *avare icanaru tengu, bangué mono nari tomo vare vo totte, fie no iama ni noboxe io caxi!* (15v)⁴⁰ 'Oh! if there were some one, either devil or soothsayer, who could make me ascend the mountain called Hie.' The particle *gana* when it is placed after a noun indicates a wish for the thing specified by the noun; e.g., *sage gana* 'oh! sake'; and if (22 one is asked if he would like something to drink, the answer is *nani gana* 'would that I had some.'

The perfect of the optative is the second form of the future followed by the particle *mono vo!*; e.g., *niqueozu mono vo!* [*niguedzu . . .*] 'would that I had fled!' The same is achieved by *niguetaraba iocaró mono vo*. Sometimes they say only *niguetaró va* or *niguate aró ni va iocaró mono vo*.

³⁹ This form is correct but does not follow his rule for the formation of the imperative (see note 38).

⁴⁰ Rodriguez has *baquemono* 'evil spirit' and the Spanish manuscript *baqemono*, rather than *banguemono* 'soothsayer.'

The Subjunctive of the First Affirmative Conjugation

The present tense of the subjunctive is formed by changing the *u* in which the present indicative ends to *eba*; e.g., *aguru* becomes *agureba* 'since I offer.' It is also formed from the present by adding *ni*, *de*, *vo*, or *va* to the particle *tocoro* according to the case requirements of the verb that follows, with the first verb being controlled by the noun; e.g., *aru toqi Pedro chinsui xite iraruru tocoro ie fito ga qite* (16v)⁴¹ 'since a certain man came to the place where Peter was when he was drunk,' *nhóbó ni tachi vacarete iru tocoro ni* (16v)⁴² 'since they were separated and divorced,' *có aru tocoro ni* 'since things are this way,' *ioso ie zzuru tocoro va fito ni corosareta* (16v)⁴³ 'when he went outside, he was killed by someone,' *go misa vo asobaruru tocoro vo uchi coroita* (121)⁴⁴ 'he killed him while he was celebrating mass.' This is a general rule which applies to all conjugations.

The perfect and the pluperfect of the subjunctive are formed from these same tenses in the indicative with the addition of the particle *reba*; e.g., *agueta reba* 'since he had offered.' It is also formed by taking away *gozaru* from the preterit pluperfect and putting in its place *atta reba* or *atta*; but, when *atta* is used, the particles *ni*, *vo*, *va*, or *ie* must be added according to the requirements of the following verb, just as with *tocoro* in the present tenses; e.g., *aguete atta reba* or *aguete atta ni*, *vo*, *va*, or *ie* 'since I had already offered it.'

The future of the subjunctive is formed by adding the particle *toqi* to the future indicative; e.g., *agueó toqi* 'since he would offer it later.'

The pluperfect subjunctive, with all the expressions (*vox*) which signify that which comes after a completed action, is formed by (23 placing *cara*, *nochi*, or *igo* after the pluperfect indicative, minus *gozaru*;

⁴¹ Extracted from Rodriguez' version of a sentence in the Amakusa edition of Esop's Fables (p. 417). The original reads, *Arutoqi Xantho chinsui xite iraruru tocoroye, fitoga qite daicaino vxiuoto fitocuchino nomi tçucusaruru michiga arócato tóni, . . .* 'One time when Xantho [Esop's master] was drunk, a man came and asked if there was a way to drink all the waters of the ocean in one swallow. . . .' it is abbreviated by Collado in such a way as to obscure the construction.

⁴² Also apparently extracted from the *Esopo* (p. 477). The original has, . . . *rióbbóni tachi-uacarete yru tocoroni, qitçunega yosocara coreuo mite, jutatçuno nacani vocareta fitiçu jiuo totte curóta*, 'when they [two lions] had gone their separate ways, the fox, seeing this from afar, took the sheep which had been between the two of them and ate it.' By changing *rióbbó* to *nhóbó* Collado created a less than satisfactory example.

⁴³ Modeled on *Iyeno idzuru tocorouo cubino quiri votoita* 'when he went outside his head was cut off.'

⁴⁴ Modeled on *Missauo asobasaruru tocoroye vójei jaxe atçumatta* 'when mass was being celebrated, many came running and gathered around.'

e.g., *aguete cara, nochi*, or *igo, mairó* 'I shall leave after he has offered it.' This is like *aguetaró tokí mairó* 'I shall leave after he has already offered it.' *Agueôzuru ni* or *agueôzuru tocoro ni* means 'since he was already prepared to offer it.' *Agueôzuru coto no saqi ni* means 'a little while before he offered it.'

The present tense of the permissive subjunctive is formed in two ways. The first is by changing the *u* of the present indicative to *edomo*; e.g., *aguredomo* 'although I could offer it.'

The preterit of the permissive subjunctive is formed by adding *redomo* to the preterit indicative; e.g., *agueta redomo* 'although he had offered it.' The future permissive is formed by adding *redomo* to the second form of the future indicative; e.g., *agueôzu redomo* 'although he would be able to offer it.' The second form of the permissive subjunctive is formed by adding the particle *tomo* to the present indicative; e.g., *aguru tomo* 'although he could offer it.' The particles *mamaio* or *madeio* may also be added to the present tense; e.g., *sore vo voxiiuru mamaio* or *sore vo voxiiuru madeio* 'although he could teach this.'

The preterit of the second permissive is formed by suffixing *ritomo* to the preterit indicative; e.g., *agueta ritomo* 'although he had offered it.' The same meaning is achieved by adding the particles *mamaio* or *madeio* to the preterit indicative; e.g., *agueta mamaio* or *agueta madeio*; or by adding *tote* to the preterit subjunctive; e.g., *aguetareba tote*.

The future permissive is formed by adding *tomo* to the second form of the future indicative; e.g., *agueozu tomo* [*agueôzu tomo* 'although he would offer it']. It is also formed by adding *mamaio* or *madeio* to the same future form. If the particle *tatoi* is placed before the forms of the permissive subjunctive great strength is added to the sentence; e.g., *tatoi vôxeraruru tomo* 'even though you may state this.' The same meaning is obtained by removing the verbs *gozaru* or *aru* from the pluperfect indicative and replacing it with the particle *mo*; e.g., *aguete mo* 'although he may offer it.' The same *mo* when placed after the present indicative gives the same meaning; e.g., *doco de qiqi marasuru mo*, *sono sata va mósanu* 'although he hears that everywhere, he does not pay any attention.' The same meaning is obtained by the sentences *ague mo xeio caxi?*, *aguete mo xó madeio*, and *nanto mo ague caxi?*

[. . . *aguei caxi?*] ⁴⁵ ‘although he offers.’ *Aguru ni saxerarei*, (24 *agueta ni saxerarei*, or *agueo ni saxerarei* [*agueô . . .*] have the meanings of ‘although he could have offered, although he could offer, or although he would offer’; or one might say ‘let us offer’ or ‘let us give.’

The Infinitive

The present infinitive is formed by adding *coto* or *to* to the present indicative; e.g., *aguru coto* or *aguru to* ‘to offer.’

The preterit infinitive is formed by adding the same particles to the preterit indicative; e.g., *agueta coto* or *agueta to* ‘to have offered.’ The future infinitive is formed by adding the same particles to the future indicative; e.g., *agueô coto* or *agueô to* ‘to be about to offer.’ The same meaning is obtained by adding *ióni* to the present, preterit, or future indicative; e.g., *nai nai guioi ni caqerareô íoni va vare mo zonzuru fitobito mo zonjita* (22v) ‘I think and others believed me to have been favored by you with many benefits,’ *qeccu vare ni voxiië marasuru íoni gozaru* (117v) ‘he is truly able to teach me,’ *agueta íoni gozaru* ‘he is said to have offered it.’

To ask or answer a question the infinitive is often subordinate to the verb which follows; e.g., *nhóbógata ni vochita coto ga atta ca?* ‘did you fall into the sin of adultery with this woman? is this what happened?’ etc. All the tenses of the infinitive are used in the same way.

Sometimes the preterit infinitive is replaced by the pluperfect with *gozaru* or *aru* removed; e.g., *Deus no minori vo fromete iocaró* ‘it is good to spread the Gospel.’ Sometimes the present or preterit indicative plus *ga* replaces the present or preterit of the infinitive; e.g., *sore vo vóxeraruru ga varú gozaró* ‘it will be bad to say that,’ *maitta ga maxi gia* (21) ‘it is better to have come, or it was better to come.’

When the substantive verb follows the infinitive, the particle *coto* is not required; e.g., *cosacazzuqi de va saqe vo nomu devanai* (23) ‘to drink sake from a small glass is not to drink sake,’ *core coso caqu de gozare* ‘this we are able to say, or better, write,’ *caqu de gozatte coso* ‘this is not the way for it to be written,’ *sore va aguru devanai* ‘that is not to offer it.’ Some of these examples are taken from other (25 conjugations but the general rule applies to all. The idea of the in-

⁴⁵ Apparently modelled after *Arte* (20v) *nantomo voxiare caxi* ‘whatever you say,’ with the imperative formation again confounded.

finitive is also obtained by the following means of expression; *ague va, aguredomo* ‘although I offered, or even if I made it so that it was offered.’ Because this is a general rule for all the conjugations, they also say *qiqi va tçucamatçure domo gatten xenu* ‘although I have listened, or done everything necessary to hear; I still don’t understand.’ They also say *aguru vo motte* ‘by offering, or with the fact that he is to offer,’ *aguru iori* ‘from the fact that he is to offer,’ *aguru nitçuite* ‘about the fact that he is to offer.’

The gerund in *Di* is the present or future indicative followed by the particle *jibun*, or less frequently some other particle meaning ‘time’; e.g., *aguru jibun* ‘the time for offering,’ *agueô ni qivamatta* ‘he made the decision that it be offered,’ *niguru jibun gia* ‘it is time to flee,’ *corosareôzuru ni aisadamatte arôzu* (13) ‘it will have been decided that he will be killed, or will have to be killed.’

The gerund in *Do* is formed in two ways. The first is by adding the particles *ni* or *tote* to the present indicative; e.g., *aguruni* or *aguru-tote iurusareta* ‘I was freed by it being offered.’ The second way is by removing the verb *gozaru* from the pluperfect; e.g., *aguete cutabireta* ‘I became tired by offering, or raising up,’ that is to say, ‘from the action of presenting, or raising up, I suffered the result of becoming tired.’ There is also another elegant, and frequently used, way to form the gerund in *Do*. It is done by placing the root of the verb in front of another verb making a compound; e.g., *fiqi iosuru* ‘to approach, pulling.’ The roots which are used in this way do not change with respect to their function. The gerund in *Do* is also used to express purpose *taixô to xite* ‘since he was a commander (*dux*), or was fulfilling the function of a commander,’ *von rei to xite* ‘giving thanks,’ *rôtai nomi ni xite* ‘since he was an old man,’ *tçucaï xite ivaruru* ‘he said it as a messenger.’

The gerund in *Dum* is formed by adding the particles *tame* or *tote* to the present or future indicative; e.g., *aguru tame* or *agueo tote* [*agueô tote*] ‘in order to offer.’ The same meaning is obtained by *aguru ni fatto ga aru* ‘there is a law about offering,’ unless this should be considered a gerund in *ni* [*Di*].

The supine in *Tum* is formed in two ways. The first is by adding *ni* to the root. The second is by adding *tameni* to the present indicative;

e.g., *tazzune ni maitta* or *tazzunuru tameni maitta* ‘I came in order to obtain it.’

The supine in *Tu* is the root of the verb alone. To obtain the same meaning they also use *mósu ni voiobanu* ‘it is not necessary to (26 speak.’

The present, preterit, and future participles are formed by adding the particles *fito* or *mono* to the indicative. When *fito* is used the result is a more honorable way of speaking; e.g., *aguru fito* or *aguru mono* ‘he who offers,’ *agueta fito* ‘he who offered,’ *agueô mono* ‘he who will offer,’ *Buppôgacu suru tomogara ni voite va* (73v) ‘as for those who devote themselves to the study of the laws of idolatry,’ *von vo xiru vo fito to va iúzo; von vo xiranu voba chicuxó to coso iie* (96v). In this last sentence the *vo* takes the place of the participle, and the sentence therefore means ‘those who know kindness (*beneficia*) are correctly called men; those who do not know it are truly called beasts.’ This is a general rule for all the conjugations and therefore the example contains a verb from the second conjugation. The participle is also made by adding *te* [‘hand’] to the root of the verb; e.g., *aguate* ‘one who offers.’

The First Negative Conjugation

The negative root is formed by adding *zu* to the affirmative root; e.g., *aguezu*.

The present tense is formed with *nu* instead of *zu*; e.g., *aguenu* ‘I do not offer.’ This is a general rule no matter how the root ends. The only exceptions are *xi* and *maraxi* which form the negative present in *xenu* and *maraxenu* ‘I do not do.’ The roots that end in *ji* change the *ji* to *je* and then suffix the particle *nu* to the present; e.g., *zonji* in the negative present becomes *zonienu* [*zonjenu*] ‘I do not know.’ In some areas of Japan they form the negative by removing the final *u* from the negative root and adding *ari,u*, which is then conjugated according to the required tense; e.g., *aguezaru* ‘I do not offer,’ *aguezatta* ‘I did not offer,’ *aguezatta reba* ‘since I did not offer.’ They also say *aguezu xite* ‘by not offering.’⁴⁶

⁴⁶ Rodriguez (25v) specifies the location of this usage as Chūgoku, Bungo, Hakata, and other *Ximo* districts.

The negative of the preterit is formed in like manner by adding the particle *nanda* instead of *nu*; e.g., *aguenanda* ‘I did not offer,’ *zonjenanda* ‘I did not know,’ *vorinanda* ‘I did not descend.’

The pluperfect is formed by changing the last *a* of the preterit to *e* and adding the verb *gozaru* in the present and *gozatta* in the preterit; e.g., *aguenande gozaru* or *aguenande gozatta* ‘I have not offered.’ It is also formed by adding *ide gozaru* or *ide gozatta* instead of (27) *nande gozaru*; e.g., *agueide gozaru* or *agueide gozatta* ‘I had not offered,’ *zonzeide gozaru* [*zonjeide . . .*]⁴⁷ ‘I had not known,’ *vochiide gozatta* ‘I had not fallen.’

The negative future is formed by adding *mai* or *maji* to the affirmative root or the affirmative present tense; e.g., *ague mai* or *aguru maji* ‘you will not offer.’

The imperative is formed by placing *na* after the present indicative; *aguru na* ‘do not offer.’

It is also formed by placing *na* before the root and *so* after it; e.g., *na ague so* ‘do not offer.’

It is also formed by placing *na* after the root; e.g., *ague na* ‘do not offer,’ *mixe na* ‘do not show,’ *mesare na* ‘do not do.’ The roots which end in *xi* or *ji*, but are in the first conjugation,⁴⁸ change the *i* to *e* to form the negative imperative; e.g., *sō xe na* or *sō maraxe na* ‘do not do that,’ *sō zonze na* [*sō zonje na*] ‘do not think that.’

The optative is formed by placing *negavacuva* or *avare* before the negative imperative and placing *caxi* or *gana* after it; e.g., *avare aguru na caxi* ‘oh! if only you would not offer,’ and *negavacuva na ague so gana* with the same meaning.

The preterit of the optative is formed by placing *mono vo* after the negative future; e.g., *aguru mai mono vo* ‘oh! if only you would not have offered.’

The negative subjunctive is formed by changing the *u* which ends the negative present to *eba*; e.g., *agueneba* ‘since he did not offer.’

The preterit of the subjunctive is formed by adding *reba* to the negative preterit of the indicative; e.g., *aguenanda reba* ‘since he had not offered.’

⁴⁷ This example, together with *so zonze na* below, reflects the loss of a distinction between *z* and *j* which was taking place during this period.

⁴⁸ The text has *secundae coniugationis*.

The future of the subjunctive is formed by adding *qereba* to the negative future; e.g., *niguru mai qereba* ‘since he is not going to escape.’

The permissive subjunctive is formed by adding *domo* to the negative present after changing the final *u* of the verb to *e*; e.g., *aguenedomo* ‘although he cannot offer.’ They also say, and this usage is preferred, *aguenaidemo* or *agueidemo* ‘even if he not offer.’⁴⁹

The preterit of the permissive subjunctive is formed by placing *redomo* after the negative preterit; e.g., *aguenanda redomo* ‘although he had not offered.’ *Aguenaidemo* or *agueidemo* ‘although he would not be allowed to offer,’ is also said.

The permissive future is formed by adding *qeredomo* to the negative future; e.g., *aguru mai qeredomo* ‘although he is not going to be allowed to offer.’ (28)

Another way of forming the permissive subjunctive is to place the particle *tomo* after the negative root; e.g., *aguezu tomo* ‘although he is not going to be able to offer.’ It is also formed by placing *tote* after the [negative] present subjunctive; e.g., *agueneba tote*. A third way is to add *mamaio* or *madeio* to the negative present; e.g., *aguenu mamaio* or *aguenu madeio* ‘although he cannot offer.’

The preterit is formed by placing *ritomo* after the negative preterit; e.g., *aguenanda ritomo* ‘although he had not offered.’ It is also formed by placing *tote* after the negative preterit of the subjunctive; e.g., *aguenanda reba tote*, or better, *aguenaidemo* or *agueidemo* ‘although he does not offer, or had not offered.’

The future is formed by placing *tomo* after the negative future; e.g., *aguemai tomo* ‘although he is not going to offer,’ *vochiidemo* ‘although he will not fall.’

The present, preterit, and future infinitives are the present, preterit, and future negative indicative present tenses followed by *coto* or *to*; e.g., *aguenu coto* ‘not to offer,’ *aguenanda coto* ‘not to have offered,’ *aguru mai coto* ‘not to be going to offer.’

Sometimes they use the negative present instead of the preterit in all the conjugations; e.g., *mi maraxenu* ‘I did not see.’

⁴⁹ The *Arte* (27) records here *aguenedomo*, *aguenuto mōxedomo*, *aguezutomo*, *aguenebatote*, and *agueidemo*. Neither *aguenaidemo* nor the participle *aguenaide*, below, are found in the *Arte*, although they are attested to elsewhere. Cf. Yuzawa Kōkichirō, *Edo kotoba no kenkyū* (Tokyo, 1954), p. 626.

The negative gerund in *Di* is the same as the negative present or future; e.g., *aguenu* or *aguru mai* ‘of not offering.’

The gerund in *Do* is formed by placing *ni* after the negative root or the negative present tense; e.g., *aguezuni* or *aguenuni* ‘by not offering.’ The same meaning is obtained with *agueide*, *aguenaide* or *aguezu xite*.

The gerund in *Dum* is formed by placing *tote* or *tame* after the [negative] present or future of the indicative; e.g., *aguenu tame* or *aguru mai tote* ‘in order not to offer.’

The present, preterit, and future participles are formed by adding *fito* or *mono* to the negative of the present, preterit, and future indicatives; e.g., *aguenu fito* ‘he who is not offering,’ *aguenanda mono* ‘he who did not offer,’ *aguru mai mono* ‘he who will not offer,’ *aguenaide cara* or *agueide nochi* ‘after he had not offered, after they did not offer, or after it was not offered.’

The Second Affirmative Conjugation

(29)

All the roots of the second conjugation end in *i* and form their present tense by changing *i* to *u*; e.g., *iom:i:iomu* ‘I read.’ If the root ends in *chi* it changes its ending to *tçu* e.g., *machi:matçu* ‘I wait.’ If the root ends in *xi* it changes to *su*; e.g., *coroxi:corosu* ‘I kill.’

For the preterit, if the root ends in *ami* it changes to *óda*; e.g., *cami:códa* ‘I ate, or chewed.’ If it ends in *ebi* or *emi* it changes to *eóda*; e.g., *saqebi:saqeóda* ‘I am injured,’ *sonemi:soneoda* [*soneóda*] ‘I envied, or I had envy.’ If it ends in *obi* or *omi* it changes to *óda*; e.g., *corobi:coróda* ‘he fell,’ *comi:códa* ‘it enclosed itself.’ If it ends in *umi* it changes to *únda* [*unda*]; e.g., *casumi:casunda* ‘it is cloudy.’ The same change is made for roots ending in *imi*; e.g., *canaximi:canaxúnda* [*canaxunda*] ‘he became sad.’ If it ends in *gui* it changes to *ida*; e.g., *fegui:feida* ‘it is divided.’ *Xini,uru* has the preterit *xinda* ‘he is dead,’ and *ini:uru* has the preterit *inda* ‘he left.’ While in this respect they [*xini* and *ini*] are in the second conjugation, in the other tenses they are in the first. A root ending in *chi* or *ri* changes in the preterit to *tta*; e.g., *mochi:moțçu* in the preterit becomes *motta* ‘he received,’ *chiri,u:chitta* ‘it is scattered.’ Those which end in *xi* or *qi* change to *ita*; e.g., *coroxi,u:coroita* ‘he killed,’ *qiqi,u:qiita* ‘he heard,’ *xiqi,u:xiita* ‘he stretched it out.’

The future is formed by changing the *i* in which the root ends to *ó*, *ǒzu*, *ǒzuru*; e.g., *iomó*, *iomǒzu*, or *iomǒzuru* ‘you will read.’ If the root ends in *chi* it changes to *tó*; e.g., *machi:mató* ‘I shall wait.’ A root ending in *xi* changes to *só*; e.g., *móxi,u:mósó* ‘I shall say, or speak.’

The imperative is formed by changing the *i* in which the root ends to *e*; e.g., *iomí:iome* ‘read! or may you read.’ If the root ends in *chi* it changes to *te*; e.g., *machi:mate* ‘wait!’ The imperative is also formed by changing the *nu* in which the negative present ends to *ai*; if you remove the *nu* from *iomanu* and replace it with *ai* it gives you *yomai* ‘read!’⁵⁰ This is a common rule for the third conjugation, but this imperative is used only when addressing inferiors.

The future of the imperative is the future absolute; e.g., (30) *iomó* ‘you will read.’ This is used when addressing very low people.

The remaining tenses of the optative, subjunctive, gerund, and infinitive are formed in the same way and with the same particles as are used for each in the first conjugation.

The Second Negative Conjugation

The root of the negative second conjugation is made by changing *i*, in which the affirmative root ends, to *azu*; e.g., *iomí:iomazu* ‘not reading.’

If the root ends in *chi* the present tense is formed by changing it to *tanu*; e.g., *machi:matanu* ‘I do not wait.’ If it ends in *xi* it changes to *sanu*; e.g., *coroxi:corosanu* ‘I do not kill.’ If they end in any other way change *i* to *anu*; e.g., *corobi:corobanu* ‘I do not fall.’

The preterit is formed by changing the *nu* of the present tense to *nanda*; e.g., *corobanu:corobananda* ‘I did not fall,’ *iomananda* ‘I did not read.’ The other tenses are formed in the same way as the negative first conjugation.

The Third Affirmative Conjugation

The roots of the third conjugation end in *ai*, *oi*, or *ui*. Those ending in *ai* change to *ó* to form the present; e.g., *narai:naró* ‘I learn.’ Those

⁵⁰ This rule, derived from Rodriguez (*Arte*, 29), is misformulated by Collado. Rodriguez’ rule is correct; change the *nu* of the negative present to *i*. It is formulated correctly for the third conjugation, below.

ending in *oi* change to *ó*; e.g., *vomi:vomó* ‘I think.’ Those ending in *ui* change to *ú*; e.g., *cui:cú* ‘I eat.’

The preterit is formed by adding *ta* to the present tense; e.g., *naróta* ‘I learned,’ *vomóta* ‘I thought,’ *cúta* ‘I ate.’

The pluperfect is formed by changing the final *a* of the preterit to *e* and adding the verb *gozaru* in the present and *gozatta* in the past, in the same way as we have described for the first conjugation; e.g., *naróte gozaru* or *naróte gozatta* ‘I have already learned.’

The future is formed by changing the final *i* of the root to *vó*, *vózu*, or *vózuru*; e.g., *naravó*, *naravózu*, or *naravózuru* ‘I shall learn.’ If the root ends in *oi* it is changed to *vó*, *vózu*, or *vózuru* [*vó*, *vózu*, (31 or *vózuru*); e.g., *vomoi:vomouó*, *vomovoze*, or *vomovózuru* [*vomoi:vomovó*, *vomovózu*, or *vomovózuru*] ‘I shall think.’⁵¹

The imperative is formed by placing *e* after the root; e.g., *naraie* ‘learn!’ *toie* ‘ask!’ *cúie* ‘eat!’⁵² It is also formed by removing the syllable *nu* from the negative present tense and replacing it with the letter *i*; e.g., *naravai* ‘learn!’ *tovai* ‘ask!’ *cuvai* ‘eat!’ This form is used when addressing inferiors, as are those of the other conjugations.

The Third Negative Conjugation

The root of the third negative conjugation is formed by changing the *i* of the affirmative root to *vazu*; e.g., *naravazu*, *tovazu*, and *cuvazu*. The present tense is formed by changing the *i* to *vanu*; e.g., *naravanu* ‘I do not learn,’ *tovanu* ‘I do not ask,’ *cuvanun* ‘I do not eat.’

The preterit is formed by changing the *i* of the root to *vananda*; e.g., *naravananda* ‘I did not learn,’ *tovananda* ‘I did not ask,’ *cuvananda* ‘I did not eat.’

The pluperfect is formed by changing the final *a* of the preterit to *e* and adding the verb *gozaru* or *gozatta*; e.g., *cuvanande gozatta* ‘I had

⁵¹ Collado’s rule clearly confuses the formulation of the present with that of the future. Significantly in the *Arte* Rodríguez never refers to the future forms of any verb other than his model *narai*. If Collado had had access to the *Arte Breve* he would have found (41) the following principal parts for *vomoi*; *vomoi*, *vomó*, *vomóta*, *vomovó*, *vomoye*. The only other use in the *Ars Grammaticae* of this form is on page 62 where Collado has the incorrect form *vomovó*. The manuscript does not record this form.

⁵² Although Collado’s transcription permits this rule to yield the appropriate forms, it obscures the fact that the final *i* of the root is a vowel, while the *i* of the imperative is a semi-vowel. Rodríguez’ transcription better reflects the phonological facts; *naraye*, *vomoye*, and *cuye*.

not eaten,' or *naravanande gozaru* 'I had not learned.' The remaining forms are like the other conjugations.⁵³

If the substantive verb is placed after the gerund in *Do* for all the affirmative and negative conjugations, it means that the action signified by the gerund is or is not done; e.g., *agute aró* 'it will already be offered,' *cono qió ga caite gozaranu* 'this book is not written,' *agueide arózu* 'he will not yet have offered.' The substantive verbs are *gozaru*: *gozaranu*, *voru:вори nai*, *dea* or *gia:devanai*, *aru:aranu* or *gozaranu*, *voru:voranu*, and each of these verbs follows the general rules for its conjugation.⁵⁴

If the substantive verb from any of the conjugations is placed after the infinitive form it means that whatever is signified by the infinitive is, was, or will be; or the negative thereof; e.g., *aguru coto aró* 'it will be that he offers,' that is to say 'he will offer,' *naróta coto gozaru mai* 'he will not learn.' All these substantive verbs are conjugated in the second conjugation to which they belong by virtue of the fact that their (32 roots end in *i*; *ari,u:gozari,u*).

The Conjugation of the Negative Substantive Verb

The negative substantive verb is *nai*, *gozanai*, or *вори nai* which means 'not to be.' Its root is *naqu*, *gozanaqu*, or *вори naqu*.

The preterit is formed by changing the *i* in which the present tense ends to *c* and then adding the preterit of *ari,u* which is *atta*; e.g., *nacatta* or *gozanacatta* 'he was not.' The other tenses are conjugated, as is *ari,u*, in the second conjugation.

The imperative is *nacare*, *nanaiso*, or *nai na* 'be not!'

⁵³ This completes Collado's treatment of the third negative conjugation. The two paragraphs which follow are part of his treatment of the substantive verb. There is no section heading for the affirmative substantive verb; and clearly a portion of the text has been deleted. The Spanish manuscript (cf. Ôtsuka's 1957 edition, p. 45) includes a new section which begins by recording the following substantive verb forms; *ari:aru*, *gozari:gozaru*, *i:iru*, and *вори:voru*.

⁵⁴ Collado's presentation of the substantive verbs is obscure. The text reads: *Verba verò substantiua sunt*, *gozaru*, *gozaranu*, *voru*, *uori nai*, *dea vel gia: deuanai*, *aru:aranu*, *vel*, *gozaranu uoru uôrinai*, & The translation attempts to punctuate the list to reflect the contrast between affirmative and negative forms. The main confusion is the apparent effort to contrast *voru* and *vorinai*. *Voru* (glossed by the supplement of the *Vocabulario* as *estar*, and used in the *Dictionarium* as the gloss for *existo*, etc.) is not used by Rodriguez in the *Arte*. *Vorinai* (unglossed in the dictionaries) is clearly defined by Rodriguez as the negative of the polite verb *voriaru*, which is derived by him from *von iri+aru* (*Arte*, 165v). Possibly Collado had intended to contrast *voru* with *voranu* and *voriaru* with *vorinai* but confounded the two pairs and then repeated his error at the end of the list; or again he may, in the absence of Rodriguez' guidance, have simply misunderstood the matter. Putting the alternative forms aside, the list should read *gozaru:gozaranu*, *вори aru:вори nai*, *gia:devanai*, *aru:aranu*, and *voru:voranu*. Collado's treatment is patterned only loosely after the *Arte* (2v-6v).

The subjunctive is formed by changing the *i* of the present tense to *qereba*; e.g., *naqereba* or *gozanaqereba* ‘if it be not.’

The permissive subjunctive is formed by changing the *i* of the present to *qeredomo*; e.g., *gozanaqeredomo* ‘although he is not.’

The preterit of the subjunctive is formed by adding *redomo* to the preterit of the indicative; e.g., *nacatta redomo* ‘although he was not.’

The substantive [verb] with the particle *tomo* is formed with the root; e.g., *naqu tomo* ‘even if it were not.’ The gerund is *nó, nóte, naqu xite*, or *nacatte* ‘since it is not.’ The remaining are formed as above, with the verb *ari,u* added, and are conjugated in the second conjugation.

Adjectives, when they do not precede verbs, are conjugated in the same way as the negative substantive verb. The adjectives, which have been said above to end in *ai, ei, oi, ui*, and *ij*, form their roots by changing the final *i* to *qu*; e.g., *fucaqu* is the root of ‘deep,’ *ioqu* the root of ‘good,’ *xiguequ* the root of ‘dense,’ *varuqu* the root of ‘bad,’ and *vonajiqu* the root of ‘the same.’

The present tense is the form (*vox*) of the adjective itself; e.g., *ioi* ‘good,’ *fucai* ‘deep,’ *varui* ‘bad,’ *vonaji* ‘the same.’⁵⁵

The preterit is formed by changing the *i* of the adjective to *c* or *q* and adding *ari,u*. This form is then conjugated according to (33) the tense required by the sentence.

The permissive subjunctive with *tomo* is *fucaqu tomo* or *fucai tomo* ‘although deep.’

The gerund in *Do* is *fucoíte* ‘since it was deep,’ *ioíte* ‘since it was good,’ *canaxiíte* [*canaxíte*]⁵⁶ ‘since it was sad,’ *xingueote* [*xigeóte*]⁵⁷ ‘since it was dense.’ It also takes the form of *fucó xite*, *fucaqu xite*, or *fucacatte*, or again *io xite*, *ioqu xite*, or *iocatte*.

The adjectives which end in *na* are not conjugated. There is, however, a gerund in *Do*. For example, *aqiracana* has for its gerund *aqiracani xite* ‘since it was clear,’ and with the same meaning there is *aqiraca de*. *Arisóna* has *arisóni xite* ‘since it became apparent, or easy to believe.’ *Ióna* has *ióni* as in *ióni xite* ‘since it is in a good way, or since it has a good manner.’ *Cava ga fucóte vatarananda* ‘because the

⁵⁵ Collado seems to be unaware of the irregularity of *vonaji*.

⁵⁶ Collado is following the general rule established on p. 10 for such forms as *caij*. He might better have followed Rodríguez who would transcribe *canaxíte*, as do we.

⁵⁷ The missing ‘closed o’ aside, Collado’s transcription of this form with an *n* is indicative of the clarity with which he perceived the nasalization in this context.

river was deep, I did not cross it,' *xebõte irarenu* 'since it was narrow, he was unable to enter,' *varúte cuvarenu* 'it is inedible, or it cannot be eaten, because it is bad.' The other tenses of the adjective, as has been said, are formed with the verb *ari,u* and conjugated according to the requirements of the sentence. The negative conjugation is also formed with *ari,u*; e.g., if the root is *fucacarazu* the present tense is *fucacaranu* 'it is not deep.' The preterit is *fucacarananda* 'it was not, etc.'

*The Conditional Particles*⁵⁸

There are five particles which make an utterance (*oratio*) conditional; *naraba*, *ni voite va*, *raba*, *va*, and *ba*. When the first two are placed after any verb, affirmative or negative, present, preterit, or future, the result is that the verb becomes conditional. For example; *niguru naraba* 'if you flee,' *iõda ni voite va* 'if you had read,' *naravõ naraba* 'if you will learn,' *cuvazu ni voite va*⁵⁹ 'if you do not eat.' Sometimes *voi* [*voite*] is removed from *ni voite va*; *agueõ ni va* 'if you would offer,' *aguetarõ ni va* 'if you would have offered.' Sometimes *voite* [*voite va*] is removed, leaving only *ni*; e.g., *mairõ ni coso*, *nen goro ni mõsõzure* (19) 'if I go, or if I shall have gone, I will tell him so in a friendly way,' *xitarõ ni coso*, *saisocu tçuqu maji qere* (19) 'if I (34 had done it, it would not have been done with diligence and persuasion.'

The particle *raba* is placed after the preterit;⁶⁰ e.g., *narõta raba* 'if I would have learned,' *naravananda raba* 'if I would not have learned.'

The particle *va* is added to the negative roots of all three conjugations; e.g., *aguezu va* 'if I not offer,' *iomazu va* 'if I not read,' *naravazu va* 'if I not learn,' *naqu va* 'if it not be,' *fucacarazu va* 'if it be not deep.'

The particle *ba* has the same effect and is, like *va*, joined to the root; *aguezũba*, *iomazũba*, *naravazũba*.⁶¹ If the particle *ba* replaces the negative *zu*, an affirmative conditional is formed; e.g., *agueba*, if I offer,' *iomaba* 'if I read,' *naravaba* 'if I learn,' and *iocaraba* 'if it be good.' The particle *va* is not only added to the negative roots of adjectives, but also to the affirmative; e.g., *fucaqu va* 'if it be deep,' *vonajiqu va* 'if it be the same.' Sometimes they use this expression to give the idea 'if it be not

⁵⁸ Cf. *Arte* (18v-19v).

⁵⁹ The text reads *cú vaau ni voite va*, with the errata changing the verb to *cuvazu*.

⁶⁰ This historically inaccurate rule is derived from the *Arte* (18v).

⁶¹ In the one example of this construction, on page 62, Collado has the form *to vazunba*.

too troublesome, will you do it.' They also say *aguemajiqu va* 'if you would not offer.'

The particle *ni voite va* is joined to nouns in such a way as to substitute for the substantive verb; e.g., *jójó ni voite va uqe toró* (121v)⁶² 'I shall get it, if it be very good, or the best,' *curuxicarazaru gui ni voite va* 'if it would not have been unpleasant, or if it had not been an unpleasant thing.'

If the particle *saie* is placed in a clause (*oratio*) in which there is already a conditional particle, it adds strength to the meaning; e.g., *fune saie mairu naraba* 'if only a ship were to come,' *sonata saie vocutabire naqu va* (118) 'if he be not tired,' or it might be said 'as for me, or as far as it depends upon me, I am not tired.'

The particle *saie* alone sometimes forms a conditional; e.g., *Nifon no xócocu ni saie caióna coto gozaru fodo ni* [*Nifon . . .*] (118) 'if in the small kingdom of Japan things of this kind be found, or exist,' that is to say 'how much more there will be in a large one,' *coco moto no tocai ni saie meivacu itasu ióni gozaru fodoni, etc.* (118) 'on the voyage here I suffered very much, and so . . .,' *fito saie còquai suru mono vo iurusu ni ivan ia, Deus ni voite voia?* [. . . *va?*] (118v) 'if one forgives one who repents, how much more will God,' *core fodo xei vo iruru saie coto naricanuru ni; ucato xite va, incadeca banji canavõzo?* [. . . *icadeca . . .*] (119) 'if gathering all one's strength this can be done only with difficulty, how could it be done if it were done without any strength?,' *core saie xinicui ni* 'if this be difficult to do,' *fune de saie ioio tçuita* (35 *ni, cachi va nananaca naru mai* [. . . *nacanaca naru mai*] (119v) 'if I arrived by ship with such difficulties, without doubt I could not have done it on foot.'

*The Potential Verb*⁶³

The placing of the particle *rõ*⁶⁴ after the present or future tense makes a potential; e.g., *aguru rõ* 'he perhaps offers,' *nigueozurõ* [*nigueõzurõ*] 'he will perhaps escape.'

The preterit is made by changing *ta* to *tçu* and adding *rõ*; e.g.,

⁶² The original is in the *soro* style; *Iõjõni voiteua uquetori mõsubequ soro*.

⁶³ Cf. *Arte* (19v).

⁶⁴ Here and throughout the section Collado transcribes as *ro* the potential particle which should correctly be written *rõ* (cf. *Arte*, 11v). It will be noticed that all but one instance of the 'open o' on p. 35 of the text has been left unmarked.

aguetçurõ ‘he perhaps offered.’ But if it is added to the negative preterit, the *da* must be changed to *zzu*; e.g., *aguenanzzurõ* ‘it has perhaps not been offered, etc.’

The present potential is also formed by adding *arõzu* [*mo arõzu*] or other future verbs to the infinitive; e.g., *aguru coto mo arõzu* or *ague mo xõzu* ‘he will perhaps offer.’

The preterit is formed by adding this same future to the preterit infinitive; e.g., *agueta coto mo arõzu* ‘he perhaps offered.’

The future is *agueõ coto mo arõzu* ‘he will perhaps offer.’ The negative is formed in the same way; e.g., *aguenu*, *aguenanda*, or *aguru mai coto mo arõzu* ‘he perhaps does not offer, he perhaps did not offer, or he will perhaps not offer.’ When we wish to say that something is perhaps the case we use *mono* instead of *coto*; e.g., *noxenanda mono de arõzu* ‘they perhaps did not place it aboard ship,’ *iqi chigõta mono de arõzu* ‘they seem not to have met along the way,’ *moreqicoieta mono de gozarõ ca to zonzuru* ‘I believe it is perhaps as it has been said.’

To express the meaning ‘become’ the verb *nari,u* is added to the adjective and then conjugated according to the requirements of the adjective taken adverbally; e.g., *fucõ naru* ‘it becomes deep,’ *varũ natta* ‘it became bad.’ Also they say *fucõ aru* ‘it is deep,’ and sometimes *fucõ nai* ‘it is not deep.’ They obtain this same meaning by conjugating *nai* according to the tense required by the sentence. They also use *fucõ nai coto mo arõzu* ‘perhaps it will be that this is not deep.’ (36)

*The Conjugation of Irregular Verbs*⁶⁵

The verb *qi,uru* ‘to come’ has *quru* ‘I come,’ *qita* ‘I came,’ *cõzu* ‘I shall come,’ *coi* or *coio* ‘come!’ *qitareba* ‘since he will have come, or would have come,’ *qitaredomo* ‘although he came.’ The negative root is *cõzu* [*cozu*] and the negative present is *conu* ‘I do not come.’ *Mede*, which is the root of the verb meaning ‘to enjoy,’ has a present in *mezzuru* and its gerund in *Do* is *medete* ‘by enjoying.’ *Cui*, which is the root of the verb meaning ‘to be mournful,’ has its present in *cuiuru*.

⁶⁵ Collado has derived this list from the *Arte* (45-47). His terminology is, however, rather misleading. What he classifies as *verba irregularia* are those which Rodriguez considers deponent, that is *verbo defectino*, with the term *verbo irregular* being used by Rodriguez for the adjective. Given this misunderstanding Collado begins his list with an explanation of the irregularities of *qi,uru*. This verb is on Rodriguez’ list only because “it lacks certain forms in the affirmative” (45v). Rodriguez has a list of 43 deponent verbs, beginning with *tari*, from which Collado has selected the first 14 and then a few from the remainder.

Its gerund in *Do* is *cuite* ‘by mourning,’ its negative root is *cuizu*, and its negative present is *cuinu*. *Araie*, which is the root of the verb ‘to be,’⁶⁶ has a present in *araiuru* or *arōru* ‘it is.’ *Furi*, which is the root of the verb ‘to become old,’ has a preterit in *furita* ‘he became old,’ and a gerund in *Do* which is *furite* ‘by becoming old.’ *Fe*, the root of the verb meaning ‘to cross over,’ has a present in *furu* ‘he crosses over,’ and a preterit in *feta* ‘he crossed over.’ *Tari,u* is a verb which signifies that a thing is complete or entire. It has a present in *taru* ‘it is complete,’ a preterit in *tatta* ‘it was complete,’ and a future in *tari maraxo* [*maraxō*] ‘it will be complete.’ Its negative root is *tarazu*, its negative present is *taranu*, its preterit is *tarananda* ‘it was not complete,’ its future is *taru mai* ‘it will not be complete,’ and its imperfect subjunctive is *taraneba* ‘since it has not been completed.’

The [negative] permissive is *taranedomo*, the infinitive is *taranu coto*, and the gerund in *Do* is *taraide* or *tarazu xite*. The verb *taxi:tasu*, which means ‘to complete, or finish,’ has a future in *taxi maraxō* ‘I shall finish.’ *Tasanu* is the negative present. *Tari* [*Tarai*] is the root of the verb *tarō* which has the meaning ‘to be completed.’ In the negative the preterit is *taravananda* ‘it was not completed,’ the subjunctive is *taravaneba* ‘since it is not completed,’ the permissive is *taranedomo*, the infinitive is *taravanu coto*, and the gerund in *Do* is *taravaide* or *taravaxu xite* [*taravazu xite*]. *Vocotari* is the root of the verb *vocotaru* ‘to be negligent.’ It has an infinitive in *vocotaru coto*, a negative root in *vocotarazu*, and a negative present in *voicotaranu* [*vocotaranu*]. *Voi* is the root of a verb which has a preterit in *voita* ‘he was old.’ (37 *Voitaru* has the same meaning. The negative present is *voinu* and the gerund in *Do* is *voite*. *Urei* is the root of the verb ‘to be sad.’ It has a present in *ureō*, an imperative in *ure io* [*ureie io*]⁶⁷ an infinitive in *ureoru coto* [*ureōru . . .*].⁶⁸ Its gerund in *Do* is *ureite*. *Tomi* is the root of the verb *tomu* or *tomeru* ‘to become rich.’ Its preterit is *tonda*, its gerund in *Do* is *tonde*, and its negative root is *tomazu*. *Saiguiri,u* means ‘to go before, or anticipate.’ Its preterit is *saiguitta* and its gerund in *Do* is *saiguitte*.

⁶⁶ In the restricted context of an adjectival; cf. modern *arayuru koto*.

⁶⁷ Cf. *Arte* (45v) where Rodriguez transcribes *vreyeyo*.

⁶⁸ Loc. cit. Rodriguez presents *vreōru* as an alternative form for *ureō* in the present tense and then selects that variant for the infinitive.

*The Aforementioned Verbs—Their Formation and Diversity*⁶⁹

In this language there are simple active, causative active, passive, neutral, and impersonal verbs.⁷⁰ All are conjugated by the three conjugations according to the way in which their roots terminate.

From certain adjectives come (*procedo*) certain verbs; e.g., from *catai* ‘hard’ comes *catame,uru* ‘I make hard’ which is active, *catamari,u* ‘I become hard’ which is neutral, *catamerare,uru* ‘I am made hard’ which is passive. From the adjective *canaxii* ‘sad’ comes *canaximi,u* which means ‘to be sad.’

The causative verbs (*verba faciendi facere*) are formed with the particles *saxe* or *xe*. The first is added to the roots of verbs in the first conjugation,⁷¹ while the second is [not] added to the roots of the second and third conjugation, but rather to the negative present after the *nu* has been removed; e.g., *aguesaxe,uru* ‘I make him offer,’ *iomaxe,uru* ‘I make him read,’ *naravaxe,uru* ‘I make him learn.’ All of these forms are in the first conjugation because the particles end in *e*. Sometimes, but rarely, *saxe* follows verbs of the second and third conjugation, but this is to make the verbs more elegant. It is used with the particle *rare* to honor someone; e.g., *iomasaxe rare,uru* [‘he makes him read’]. *Padre va dojucu ni cathecismo vo naravasaxeraruru* ‘the priest orders his servant to learn his cathecism,’⁷² *mono no fon vo fito ni* (38 *iomasaxeraruru* (162v.) ‘he makes him read his book.’

The passive verbs (*verba passiva*) are made with the particles *rare* and *re*. The particle *rare* is added to the active verbs, according to the way explained before, after removing the *nu* from the negative form; e.g., *aguerare,uru* ‘I am offered it,’ *iomare,uru* ‘I am read to,’ *naravare,uru* ‘I am taught.’ They use these passive forms to mean ‘to be read to by someone,’ or ‘to be, or not to be legible.’ There are other passive forms which come from neutral verbs or verbs which have neutral meanings. They are also formed with the particles *rare* and *re*, but when they are so formed they do not govern the cases common to

⁶⁹ Formation (*formatio*) is to be understood here in the sense of derivation, and diversity (*differentia*) in the sense of class membership.

⁷⁰ The opening paragraphs of this section follow the *Arte* (68-70 and 96-108v). The list of particles, beginning with *maraxi*, follows 160-168.

⁷¹ The text, here and in the next sentence, reads *secundae coniugationis*.

⁷² The form *dojucu* is incorrect. It is taken by Ōtsuka to be *dōshuku* ‘a person living in the same house.’ The *Vocabulario* records the item *dōjucu* ‘a young boy who serves a priest.’ *Dōjucu* best fits Collado’s translation.

the passive (for which see below) but rather the cases of the verbs from which they come; e.g., from *agari,u* comes *agarare,uru*; and, since *agari,u* ‘I ascend’ requires the accusative, this verb also requires the accusative. For example; *cono iama ie agararenu* (102) ‘it is not possible to climb this mountain, or this mountain is unable to be climbed,’ *xiro cara derarenu* (102) ‘it is not possible to leave the castle,’ *xebóte irarenu* (102) ‘it is not possible to penetrate because it is too narrow, or confined,’ *cono michi va arucarenu* (102) ‘it is not possible to walk this street,’ *natçu va coco ni irare mai* ‘it will not be possible to live here during the summer,’ *cono fude de va cacarenu* (102) ‘it cannot be written with this pen,’ *fima ga nóte cacarenanda* (102) ‘it cannot be written because of the lack of time,’ *cono bun ni coso cacaruru mono de gozare* (69v) ‘it will indeed be well written in this way,’ *axi ga itóte arucarenu* (102) ‘it is impossible to walk because of painful feet.’ All of these passive verbs are of the first conjugation.⁷³ The neutral verbs (*verba neutra*) are those which have a neutral meaning; i.e., being initiated by oneself, and not by others. For example; *ivo ga toruru* ‘the fish are caught,’ *caje ga toruru* ‘the wind ceases,’ *ito ga qiruru* ‘the string is cut,’ *ji ga iomuru* (100) ‘the letter [Chinese character] is well read,’ *aqi,u* ‘I am uncovered.’ *Qiri,u* ‘I cut’ is active, *qirare,uru* is passive, and *qire,uru* ‘I am cut’ is neutral. This last form is used when a sword cuts well because it is sharp. *Qiraxe,uru* is a causative verb which means ‘I make someone cut.’ *Ague,uru* means ‘I raise,’ *aguerare,uru* ‘I am raised’ passively, *aguesaxe,uru* ‘I make someone raise,’ *agari,u* ‘I am raised’ neutrally, *agarare,uru* ‘to be ascendable,’ *agaraxe,uru* ‘I cause something to be raised, or I cause him or it to raise himself or itself.’ If to these verbs are added the particles which indicate honor (see below) other combinations are made. The adjectives when they are conjugated have a neutral meaning; e.g., *fidarui* ‘I am thirsty,’ *fucacatta* ‘it was deep.’

The impersonal verbs (*verba impersonalia*) do not name or refer to a person; e.g., *mi vo fatasu tomo itçuvari vo ivanu mono gia* (39 (69v) ‘even if one were to die, one should not tell a lie,’ *mono mo tabezu saqe mo nomaide ichinichi fataraqu mono ca?* (69v) ‘is it possible to work all day without eating anything or drinking any wine?’, *xujin no*

⁷³ The text again reads *secundae coniugationis*.

maie de sono ióna coto vo iú mono ca? ‘is it possible to speak this way in front of ones lord?’ Concerning the conjugations for these verbs they follow the rules according to their roots.

The root of any verb of whatever conjugation can be taken from its conjugation and changed to another conjugation by adding one of the particles of honor (*honor*). The resulting form will belong to the conjugation determined by the final letter of the particle. These particles are: *maraxi,uru*, *ari,u*, *saxerare,uru*, *xerare,uru*, *nasare,uru*, *saxemaxi,u*, *tamai,ó*, *rare* and *re*.⁷⁴

The particle *maraxi* does not add honor to that which is talked about, but rather it is used to speak honorably to those in front of us. For example; *cui,u* means ‘I eat,’⁷⁵ but a servant in front of his master will not say *nezumi ga cúta* ‘the mice ate the cheese’; he will rather say *nezumi ga cui maraxita*. By itself *cui,u* is in the third conjugation because its root ends in *ui*, but if *maraxi* is added it becomes a verb in the first conjugation. When we refer to something about a people (*natio*) we do not show honor to that word but only pay attention to the person we are speaking to by adding *maraxi* or not. For example, if we are addressing an inferior we say *Nan ban jin va core vo cuvanu*; but if we are addressing a person of nobility we say *Nan ban jin va core vo cui maraxenu* ‘Europeans do not eat this.’ When *ari,u* is added to the root of any verb it attaches a middling (*mediocris*) degree of honor; e.g., *modori aró ca?* ‘are you going to come back?’ If you add *vo* in front of the verb it is honored moderately (*satis*); e.g., *vomodori aró ca?* ‘Your Lordship is going to come back?’ *Tono sama vo xini atta toqi* ‘when the master died,’ *Deus cono xecai vo gosacu atta* ‘God created the world.’⁷⁶ We use these particles when we are speaking with honored persons whom we like and with whom we are on friendly terms.

The particle *nasare,uru* gives the highest (*supremus*), or moderately great (*satis magnus*) honor and is placed after the root of the verb; e.g., *Deus cono xecai vo gosacu nasareta* ‘God created the world.’

The particles *rare* and *re* add a middling and not a great amount

⁷⁴ Cf. *Arte* (160-164) from which this list and the following material have been derived.

⁷⁵ Throughout his treatment of the respect language Collado glosses his verb forms in the first person, even though that translation might be inappropriate to any context.

⁷⁶ Rodriguez (*Arte*, 162v) specifies the distribution of *vo* and *go*, using *gosacu atta* as his example of the construction in context of a Chinese vocabulary item. Collado does not refer to this distinction.

of honor to the verbs to which they are added. The particle *rare* is added mainly when we are talking about someone who is absent. It is formed by taking the *nu* from the negative present and re- (40 placing it with this particle; e.g., *aguerare,uru* means 'I offer' when the person to whom the offering is made requires a middling degree of honor and respect (*reverentia*). This verb coincides letter for letter with the passive but is distinguished from it by the cases which it governs. The particle *re* is placed after verbs of the second and third conjugation only; e.g., *iomare,uru* 'to read' and *naravare,uru* 'to learn,' said of a person having a good reputation. We speak in this way when speaking of those who are equal to us and the servants of our lord, but not of other servants, or nobles.

The particles *saxemaxi* and *xemaxi* give the same degree of honor as *ari,u* and *rare* or *re*. These particles are added to the root of a first conjugation verb,⁷⁷ or to the negative present from which the *nu* has been removed; *aguesaxemasu* 'he offers.' *Maxi,u* [*Xemaxi,u*] is added to the negative present of the second and third conjugation verbs after taking away *nu*; e.g., *iomaxemasu* 'he reads,' and *naravaxemasu* 'he learns.'

The particles *saxerare,uru* and *xerare,uru* attribute great honor. The first is added to the negative present of verbs in the first conjugation⁷⁸ after the *nu* is removed, and the second is added to the [other] negatives in the same way; e.g., *aguesaxeraruru* 'I offer,' *iomaxeraruru* 'I read,' *naravaxeraruru* 'I learn.' Because these forms coincide letter for letter with the honorific causative, the particle *ari,u* may be placed after the verb and the particle *vo* may be placed before to avoid confusion; e.g., *yomaxe aru* [*vo iomaxe aru*] 'I read' and *naravaxe aru* [*vo naravaxe aru*] 'I learn.'

The passive verb, concerning which see below, also permits the particle *saxerare,uru*; e.g., *viamavaresaxeraruru* (99v) 'I am honored.'

The particle *tamai,ó* bestows the highest honor. We use it when speaking of God, saints, kings, or generals. It is added to the roots of verbs and conjugated in the third conjugation. It is placed after the root of the passive form when referring to God; e.g., *Deus filio, umare*

⁷⁷ The text reads *secundae coniugationis*.

⁷⁸ The text reads *secundae coniugationis*.

tamõ toqi ‘when the son of God was born,’ *Deus agamerare tamõ* ‘God is honored.’

The particle *tate matçuri,u* makes the meaning of the verb to which it is added humble. It is placed after the root of affirmative verbs; e.g., *Deus vo gotaixet ni zonji tate matçuru coto va ichi sugureta jen gia* ‘to love God is the supreme virtue.’ This particle permits some degree of honor if *re* is added to it after the final *e* [*i*] has been changed to *a*. Thus, when speaking of the saints in respect to God, one says, (41 *Sancto Domingo, Deus vo gotaixet ni zonji tatematçurareta* ‘St. Dominic loved God.’

The particle *maraxi* [*mairaxi*]⁷⁹ is able to elevate to honor the particle *rare*; e.g., *tono iori cono coto vo Padre ni vataximairaxerareta* ‘the lord gave it to the priest.’

*Certain Verbs Which of Themselves Indicate Honor*⁸⁰

Mesare,uru indicates any act which can be done, or which is properly done by a noble person (*persona nobilis*). This includes such things as eating, drinking, sailing, riding a horse, etc. *Vóxerare,uru* means that a noble person speaks. *Vomaraxi,uru* and *vomaraxi ari,u* mean that a noble person gives. *Voxe,uru* [*Vóxe,uru*] and *vóxe ari,u* mean that a middling person (*persona mediocris*) says or declares.

Verbs preceded by *vóxe* or *mexi* are given the same degree of honor by either; e.g., *vóxe tçuquerare,uru* ‘I declare,’ *mexi tçucavare,uru* ‘I serve,’ which have the same meanings as *tçuquerare,uru* and *tçucavare,uru*. To call someone we use *coi* with an inferior, with someone not quite as inferior we use *iorai*, with someone a little better we use *vaxei*, while *vogiare* is the superior way to call. *Gozare*, which means that your Lordship should come, and *gozarõ* in the future tense are even more honorable ways to indicate the imperative. *Voide nasarei*, *voide nasareó*, or *voide nasarei caxi* mean ‘might your Lordship come,’ or ‘Oh! would that your Lordship come.’ *Cudasare,uru* means that a noble person gives. *Tamavari,u* means that a noble person gives to an inferior. *Tamóri,u* means that a middling person gives. *Mizzu vo nomaxete tamõre* ‘Give me a drink of water.’ *Cudasare,uru* and *tamóri,u* mean

⁷⁹ Ōtsuka (1957) suggests *maraxi* is correct and alters the example. Since the list begins with *maraxi*, I assume the error to be in the citation.

⁸⁰ The material for this section is derived from the *Arte* (164v-168).

that a humble person eats honoring his food. *Coximexi,u* and *qicoximexi,u* mean that a noble person eats and hears. *Voboximexi,u* and *voboximesare,uru* mean that a noble person thinks. *Saxerare,uru* means that a noble person does. *Nasare,uru*, *asobaxi,u*, and *asobasare,iuru* [*asobasare,uru*] mean that a noble person does what is proper to him such as hunting, writing, reading, or reciting. *Ii,ú* is used when the person addressed is humbler than the person or thing spoken to; (42 and *mexi,u* [*móxi,u*] means the person or the thing spoken to is addressed with honor. Therefore I would be incorrect were I to say *mi ni móxe* ‘tell me!’ I should rather say *mi ni iie*. I should not say *tono ni iie* ‘tell it to the lord,’ but rather *tono ni móxe*. *Mairi,u* means to go to a place to which honor should be shown; e.g., *iglesia ie maire* ‘go to church!’ *Cure,uru* and *toraxe,uru* mean to give in a way that humbles the person to whom the thing is given. *Cui,ú* means ‘to eat’ without showing respect (*respectus*); *mexi,u* also means ‘to eat’ but it is cultivated (*urbanum*); e.g., in addressing those deserving respect I will not say *mexi vo cui maraxita* but rather *mexi vo tabe maraxita* ‘I ate.’ *Mairi,u* or *vomairari,u* [*vomairi ari,u*] means that a middling person eats, while *agaraxerare,uru* and *voagari ari,u* are nobler ways to say this. *Qiqi,u* means to hear and *uqetamavari,u* and *uqetamóri,u* mean to hear in a way which honors the person heard; e.g., *goiqen vo uqetamóttá* ‘I heard your advice.’ *Móxi ague,uru* means to speak in a way which humbles oneself while bestowing honor on the person being addressed. *Móxi ire,uru* means to speak between equals (*equales*). *Chómon xi,uru* means to listen to the word of God. *Goranji,zuru* or *goranjerare,uru* is to look at a noble thing. *Xi,uru* means to do in common way, *itaxi,u* means to do in a cultivated way, and *tçucamatçuri,u* means to do in a humble way.

*Cautionary Remarks on the Conjugations of the Verb*⁸¹

The particle *nama* placed before any verb in any tense means that the action has been done poorly or in an incomplete manner; e.g., *nama aró* ‘I wash poorly,’ *nama iaqu* ‘I am incompletely broiled.’

⁸¹ While the material for this section is drawn from various sections of the *Arte*, the bulk of the particles and their descriptions are derived from Rodriguez’ treatment of postpositional (73-77) and adverbial constructions (112v-125).

If the particles *tçui*, *cai*, *uchi*, *faxe*, *voi*, *ai*, and *tori*⁸² are placed in front of a verb they do not change the meaning, but they add emphasis; e.g., *uchi cobosu* has the same meaning as *cobosu* ‘I pour,’ *faxe noboru* is the same as *noboru* ‘I ascend,’ *voxi comi,u* is the same as *comi,u* ‘I enclose,’ *ai cavari,u* is the same as *cavari,u* ‘I am changed,’ *tçui mavari,u* is the same as *mavari,u* ‘I go around,’ and *tori firogue,uru* is the same as *firogue,uru* ‘I spread out.’

The particle *qitte* is the gerund in *Do* for the verb *qiri,u* and when it is placed after the roots of certain verbs it gives them great emphasis; e.g., *tanomiqitte* ‘imploring with great prayers,’ *vomoiqitte* (43 ‘assuming a strong resolution.’ The verbs *tanomiqiri,u* and *vomoiqiri,u* are also used.

The particle *ma*, when placed in front of certain verbs and nouns, gives them a stronger meaning; e.g., *mamucai* ‘quite present,’ *macuroi* ‘completely black.’

The particle, or better root of the verb, *macari,u*, when placed before verbs of motion, makes the verbs modest and a bit more cultivated; e.g., *macari noboru* ‘I ascend,’ *macari cudari,u* ‘I descend,’ and *macari i,iru* ‘I am present.’

The particle *va* placed after a sentence confirms what has been said before, as one might boast of making a prediction; e.g., *fune va cuchinotçu ie iru va* ‘the ship calls at Kuchinotsu; and, if he says so or not, I say so,’ *aru va* ‘see if it is not as I have said.’

The particle *aidani* means ‘between’ in the sense of the time consumed in performing an action; e.g., *agura aidani* [*aguru aidani*] ‘while offering,’ *iôda aidani* ‘while he read,’ *naravôzuru aidani* ‘while he will learn.’

The particle *ga* means ‘but;’ *só iú ga; nanto aró ca?* ‘they say so, but will it be so?’ or ‘it may be so, but I don’t know for certain,’ *furi va furu mai ga, fune no dasu coto naró ca xiranu* ‘it’s not raining any more, but I still don’t know if it will be possible to launch the boat or not,’ *sono qinpen ni va gozaru mai ga; doco cara toraxeraruru zo?* (20)⁸³ ‘there are probably none in the neighborhood, or in the surroundings, so from where can they be gotten?’

⁸² Rodriguez’ list (77v) runs as follows; *vchi*, *voi*, *faxe*, *ai*, *tori*, *mexi*, *tçui*, and *voxi*. On the basis of Collado’s examples *voxi* should have been included in his list.

⁸³ Collado’s transcription *qinpen* is phonemically correct while being phonetically less accurate than Rodriguez’ *quimpen*.

The particle *gotoqu* is added to the present, preterit, and future tenses meaning ‘in the same way’; e.g., *coxirairuru gotoqu* ‘in the same way as you furnish or carry out,’ *qiita gotoqu* ‘as I heard.’ The form is sometimes *ga gotoqu*; e.g., *móxita ga gotoqu* ‘as he said,’ *caracavózu ga gotoqu* ‘as in jest I will tease or laugh at.’ This same meaning is obtained with *iõni*; *Nifon no catagui vo xirareta iõni, vóxeraruru* (122v) ‘he speaks as one who knows the customs of Japan,’⁸⁴ *mósu iõni* ‘as I say.’ The particle *furi* is also used for the same purpose; e.g., *toza no chijocu vo nogareôzuru tameni catana vo saita furi vo mixerareta* (123) ‘he showed himself wearing his sword in order to avoid the danger of infamy.’ *minu furi vo saxerareta* (123) ‘he made it known that he did not see.’

The particle *saie* is used [with the negative] to mean ‘not at all’; e.g., *mma saie nacatta* (118)⁸⁵ ‘there are not any horses at all,’ *cotoba saie xiranu mono* (118) ‘he does not know how to speak at all,’ *ji saie mixiranu mono* ‘he does not know any letters at all.’ This same particle is used for emphasis; e.g., *qiden to saie móxeba* (119) ‘it would (44 suffice if you were to say that you are,’ *Padre no tçucavaruru to saie móxeba* ‘if only he had said that this was useful to the priest,’ or one might say ‘it would suffice if, etc.’

The particle *qere* is a confirmative particle which comes at the end of a sentence with the meaning ‘therefore’; e.g., *maitta qere* ‘therefore he came,’ *sate só aru qere* ‘finally this is the situation.’⁸⁶

The particle *coso* is of great importance among the Japanese for they use it first in an adversative sense (*in sensu adversativo*); *core coso ió gozare* [. . . *ió* . . .] ‘he is truly good.’⁸⁷ If the sentence in which this particle is found ends in a verb, that verb ends in *e*, as in the example above. If the verb is in the preterit it ends in *re*; e.g., *yó coso gazattare!* (117) ‘you are welcome! (*bene veneris!*).’ The exceptions to this rule are when the sentence does not end in a verb or an adjective; e.g., *core coso xixó yó* [. . . *io*] (116) ‘he is a true teacher,’ when after the particle *coso* there is in the sentence a gerund in *e*, a permissive in *tomo*, or a

⁸⁴ Collado has altered Rodriguez’ version from *Nippon*, even though the *Dictionarium* glosses *consuetudo japonica* as *Nippon catagui*.

⁸⁵ Collado, in the *Dictionarium* and here, prefers *mmu* to *uma*.

⁸⁶ This particle is not described in the *Arte*.

⁸⁷ Rodriguez (*Arte*, 116) records *Core coso yocarózure* and states that in this context *coso* has the same meaning as *Queccu* and *Cayette*.

potential preterit in *tçuró* or *zzuró*;⁸⁸ e.g., *vare coso iro iro xinro tçucamatçutte cutaireba toxiiórini nari maraxita* [. . . *cutabireba toxiiórini* . . .] (117) ‘suffering many and various hardships, I became an old man,’ *vare coso corosaruru tomo* ‘if I be killed,’ *fara coso tattçuró* (117) ‘he was perchance quite angry,’ *sato chicaqereba coso fi ga miuire* (116) ‘the fire is already seen because the village is so near.’ This [last] sentence ends in *e* because it does not contain an exception to the rule. *Vóxerareta coto domo vo go cóquai de coso gozarózure* (97) ‘without doubt you will do penance for what you have said,’ *catajiqe nõ coso gozare* (97) ‘I congratulate you very much and thank you.’ If someone says, ‘Who did that?’ the answer is *Patre coso* [*Padre coso*] ‘the Priest did.’ If someone asks, ‘is there anyone who did that?’ and if he does not hear, or does not understand the answer, and asks again, the person who answered will say *Juan coso* ‘I have already said it was John.’

When someone is careless about what was said, or when he has not heard something and asks again, the answer is; e.g., *toruru na to iieba* ‘I have already told you not to pass through,’ *iome to iieba* ‘I have already told you to read,’ *Padre coso to iieba* ‘I have already told you that it is the Priest.’

Adding the particles *maieni* and *saqini* to the negative present tense makes the construction affirmative; e.g., *iglesia ie mairanu maieni* (141v) ‘before he goes to church.’ They are also added to the affirmative future tense; e.g., *mairózuru tote no saqini* ‘a little before (45 I come.’

The particle *tocoro* signifies the time during which the action indicated by the verb is done. It is placed after the verb; *taburu tocoro ni* ‘when I was eating,’ *tabeta tocoro ni* ‘after dinner,’ *tabeózuru tocoro ni* or *tabeózuru ni* ‘when I will be eating.’ It also serves as a reduplicative particle which denotes a reduplication to the degree possible; e.g., *jesu christo humanidad no von tocoro va* (121v)⁸⁹ ‘Jesus Christ in so far as he was a man,’ *vonore ga foxxezaru tocoro vo fodocosu coto nacare* (121) ‘as you do not want done to you, do not do to others,’ *fudai no tocoro vo vo iurusu* [. . . *tocoro vo iurusu*] (120v) ‘I gave him his freedom,’ *fito no acu no tocoro ni va dóxin xenu* (121v) ‘I do

⁸⁸ Cf. the *Arte* (117) where the list is given as *Reba, Ni, Tomo*, the potential, and *Te*.

⁸⁹ Rodríguez’ version runs *Iesu Christo fitono vontocoroua*. (For Collado’s use of *reduplicatiuus* see note 12.)

not consent to the sins of man,' *utagó tocoro mo nai* (120v) 'there remains no place to doubt, or for doubt,' *nocoru tocoro mo nai* 'it does not remain any more,' *tçuini, sono tocoro ie mairózu* (121v) 'finally he will arrive at this place,' *fumbet ni voiobanu tocoro gia* (121v) 'there are some things which are not understood, or to which one's comprehension does not extend,' *nani mo nai tocoro vo ió qicoximexe* (120v) 'will your Lordship kindly eat from this littleness which is nothing.' From these examples it is possible to see the force of this particle.

The particles *tocoro*, *made*, and *made de gozaru* are often added to an utterance (*cadentia*). They do not have any special meaning and are the same as *coto de gozaru*; e.g., *naranu made* or *naranu coto de gozaru* mean the same as *naranu* 'it is not possible.' *Guijet tçucamatçurð to zonzuru coto va cacugo itasanu coto gia* (10v) 'the breaking of this friendship does not come to mind.' Here the *itasanu coto gia* is the same as *itasanu* alone.

The particle *madeio* is used to confirm what has been said; e.g., *caita madeio* 'that which I wrote, I wrote.'

The particle *toqi* when added to the present tense, forms a preterit imperfect; e.g., *jennin tachi va saigo ni voiobi tamó toqi va buji ni gozatta* 'when saints arrive at the time of their death, they are peaceful and quiet.'

Changing the *ta* of the preterit to *tçu* and the *da* of the negative to *zzu*⁹⁰ the meaning becomes 'I do it this way and then that way'; e.g., *mono vo caitçu, iózzu, nando xite curasu bacari gia* 'I spend my life reading, writing and doing other things,' *tattçu itçu vocu iori zaxiqi ie ide zaxiqi iori vocu ie iri xitten battð xeraruru* (11v) 'standing and sitting, entering and departing, he stands up and falls down.' The particle *ri* gives the same meaning after the preterit; e.g., *xeqen no mono va netari voqitari nõdari curasu bacari gia* (11) 'men of the world spend their lives sleeping, arising, and drinking,' *mazzu* (46 *ite niva vo mo facaxetari, cusa vo mo ficaxetari iroiro no xigoto vo ategôte cosó mairõzure* [. . . *coso* . . .]) (10v) 'I shall go and sweep out the courtyard (*atrium*), pull up the weeds, and then having dispensed with these things I shall go,' *ima cono io fuqe iuqeba nome ia, utaiæ ia fito bito motçu, utõtçu sacamori suru* (129) 'when it already is late at

⁹⁰ As the first example indicates, the *zzu* variant is not restricted to the negative preterit, but is the form which appears for *da* in all contexts, as here with the preterit of *iomu*.

night, urging themselves on to drink and sing, the men enjoy themselves dancing and singing.’

The particle *ie*, which is the root of the verb *ie iuru* [*ie:uru*]⁹¹ ‘I can,’ signifies, when placed before negative verbs, that the action expressed by the verb cannot be done; e.g., *ie iomanu* ‘I cannot read.’ This particle is also placed after the infinitive; e.g., *iomanu coto vo ienu* ‘I cannot read.’ *Iomi va ieide*, or *iomi mo ieide* ‘since I could not read, or not being able to read’ is also said. The infinitive sometimes acts as a substitute verb (*suppositum verbum*); e.g., *xinuru coto va vosoroxij* ‘it is terrible to die.’

The particle *tai* ‘I want’ is added to the roots of verbs and signifies the desire to do the thing indicated by the verb; e.g., *mizzu vo nomi tai*⁹² ‘I want to drink some water,’ *mizzu vo nomi tó gozaru* or *mizzu vo nomi tó zonzuru*, but these last two forms are more noble. Here is an example of the noble form in the negative, *tó mo nai*; e.g., *mizzu vo nomi tó mo nai* ‘I do not want to drink water,’ and *mizzu vo nomi tó mo gozaranu*. *Mairu tó mo zonzenu* means ‘I do not want to go.’ When the particle *tai* is added to adjectives, or verbs indicating a sensory act (*actionem sensitivam*) in the first person,⁹³ the *i* is changed to *c*; and the verb *ari,u* is added and conjugated in the tense required by the sentence; e.g., *cuitacatta* ‘I wanted to eat.’ If the verb is in the second or third person, the *i* is changed to *g* and again the verb *ari,u* is added, or an honorific particle depending upon what the person deserves, or without it as an absolute form. But if the person is inferior, the *i* is changed to *c* as said before.

The particle *de* sometimes gives a subjunctive sense when it is added to nouns; e.g., *varābe de xinda* ‘he died a child, or when he was a child,’ *vare ga buchófó de tofó mo gozanai* (163v)⁹⁴ [. . . *buchófó* . . .] ‘since I am clumsy and not careful, nothing will work out in a way that will be harmonious.’

The particle *ió* ‘way’ is added to the roots of verbs and also to the

⁹¹ In the absence of other examples it is not possible to determine if Collado assumed the present tense form to be *iuru* or *uru*. The correction here follows the spelling used consistently in the *Arte*.

⁹² Both Collado and Rodríguez agree that verbs ending in *tai* govern the accusative case; cf. *Nanigaxiuo yobitai* (*Arte*, 14v).

⁹³ The text reads *secunda persona*.

⁹⁴ Rodríguez has *Vatacuxiua nantomo buchófóde tofó ga gozanai* [. . . *buchófóde* . . .].

verbs themselves. When the root governs the genitive, the verb governs the same case; e.g., *cono qið no iomi ió va* ‘the way of (47 reading this book,’ or *cono qió vo iomu ið va*. In the first sentence *qið* is in the genitive with the particle *no*; in the second sentence it is in the accusative with *vo* because *yomu* governs this case. *Tei* signifies an extraordinary and marvelous way of doing something; e.g., *machi-canuru tei vo goron jerarei* (122)⁹⁵ ‘might your Lordship observe the way that they are expectant.’ Also, *arisama* means ‘way,’ *me mo aterarenu arisama gia* ‘it is a way, or a form (*figura*), which is unable to be seen.’

Sama indicates the time of the action of the verb to which it is added while governing the case required by the verb. It is added to the root of the verb; e.g., *sage vo nomi sama ni* (105) ‘when he actually drank the wine,’ *iado ie caieri sama ni* (105) ‘when he returned home,’ *fune iori agari sama ni* (105) ‘when he actually disembarked from the ship,’ *fune ni nori sama ni* ‘when he actually boarded the ship.’

When there are in a sentence two verbs whose actions form a single action, the first verb is put into the form of the gerund in *Do*; e.g., *mizzu vo motte coi* ‘bring some water, or come bringing water,’ *fune vo voite coi* ‘bring the boat here, or come poling the boat,’ *core vo totte iqe* ‘take this, or carry this and go.’

The gerund in *Do* when added to verbs of asking, giving, or doing, means that one is asking to know or to acquire the thing which is indicated by the verb to which it is added; e.g., *nifon guchi vo voxiete cure io* ‘teach me Japanese,’ *sð voxerarete cudasaruru na* [*sð vðxerarete . . .*] ‘your Lordship ought not say that,’ *Deus no coto vo catatte tamõre* ‘do me the favor of relating to me those things which pertain to God.’

The particle *mo* placed after the gerund in *Do*, whether it ends in *te* or *de*, means ‘although’; e.g., *sð mðxite mo* ‘although you say so,’ *ica fodo susumete mo, corobu mai* ‘no matter how much you try to persuade me, I will not deny the faith.’ They also use *sð mðxeba atte mo* ‘even if you say that,’ *dðxitemo cðxitemo* (134v) ‘what ever you do.’

If the particle *coso* (see above) is added to the affirmative gerund in *Do*; and, if the sentence ends in this particle, the sentence becomes nega-

⁹⁵ Rodriguez uses the transcription *gorðjerarei* in the example from which this sentence is derived. (The ten other occurrences in the *Arte* have *goran*.) The *Dictionarium* uses only *goron*, while the *Vocabulario* lists both *goran* and *goron*. The Spanish manuscript has *goran*.

tive; e.g., *mite coso* ‘I did not see anything,’ *atte coso* ‘there is no way.’ But if the sentence does not end in *coso*, it becomes affirmative (48 and emphatic; e.g., *mite coso gozare* (116) ‘I certainly saw.’ The verb ends in *e* according to the rule explained above when the particle *coso* was being discussed.

When the negative gerund in *Do*, which ends in *e*, is followed by *va*, *naranu*, or *canavanu* it expresses necessity or the impossibility of the contrary; e.g., *mairaide canavanu* (106v)⁹⁶ ‘it is necessary to go,’ *ivaide va no coto naredomo, nanto xó ca?* ‘and if the thing which is said to be necessary happens, what shall I do?’ *xitagavaide naranu* ‘it is necessary to obey.’ The same meaning, but with less strength, is obtained with the future of the affirmative or negative infinitive and the permissive subjunctive in *domo*; e.g., *mairõ coto de gozatta redomo* (18)⁹⁷ ‘although I should have gone,’ *mairu mai queredomo* [. . . *qeredomo*] (18)⁹⁸ ‘although I should not be going,’ *mairõ coto de gozanacatta redomo* (18) ‘although I did not have to go.’ They also use the negative gerund in *Do* to obtain the meaning of ‘if not’; e.g., *òraccio vo mõsaide cú na* ‘do not eat unless you have said your prayers.’

The gerund in *e* indicates an action already done; e.g., *mexi cúte coi* ‘come after eating!’ *cono qió ga caite gozaru* ‘this book was written,’ *chichi ni fumi vo cacaide cuiaxiú gozaru* [. . . *cuiaxú* . . .] ‘I am ashamed that I did not send a letter to your father,’ *cono qió ga caite gozaranu* ‘this book was not written.’

The particle *nagara*, when added to the root of a verb, forms a gerund in *Do* if it is followed by a verb indicating a repugnant or contrary action; e.g., *toganin Deus iori bacutai no go von, o uqetatematçuri nagara; caietta somuqi tatematçuru* [. . . *go von vo uqe* . . .]⁹⁹ ‘sinners receiving, or even if sinners receive, benefits from God, they will offend him rather than be grateful,’ *Jesu Cristo Deus de gozari nagara, fito ni taixite cruz ni cacaraxerareta* ‘while Jesus Christ was a God, he was crucified for man.’ *Nagara* is also added to nouns; e.g., *quantai nagara* (136v) ‘although there was some lack of education,’ *sannin nagara* (137) ‘three at the same time, or even if there are three’ *aqiraca*

⁹⁶ Rodríguez has *mairade canavanu*.

⁹⁷ The *Arte* has the plain form *mairõcotode ataredomo*.

⁹⁸ The *Arte* has *mairumajiqueredomo*.

⁹⁹ Perhaps an attempt to follow the rule, established in the syntax below, that states the *v* of the accusative particle is lost after *n*. If this is the intent, the comma is in error.

nagara (136v) ‘although he is famous.’ In this instance *aqiraca na* loses its *na* as do all the other adjectives that end in *na*.

The particle *iasui* is added to the roots of active and passive verbs to form the supine in *Tu*; e.g., *iomí iasui* ‘easy to read,’ *corosare iasui* ‘easy to be killed.’ The same thing is achieved by the following way of speaking; *iúte va vosoroxij* ‘it is terrible to say,’ *mite va* (49 *fuxiguina* ‘it is admirable to see’ *iú vo mo vosoroxij* ‘it is terrible to say.’

The Adverbs

*First Section*¹⁰⁰

Adverbs are formed from adjectives ending in *ai* by changing the *ai* to *ó*; e.g., *fucó* ‘deeply,’ for those ending in *oi* by changing the *oi* to *ó*; e.g., *caxico* [*caxicó*] ‘wisely,’ for those ending in *ei* by changing the *ei* to *eó*; e.g., *xiguelo* [*xigueló*] ‘densely,’ for those ending in *ui* by changing the *ui* to *ú*; e.g., *aiú* ‘in danger,’ and for those ending in *ij* by changing the *ij* to *iú*; e.g., *cavaiú* ‘unhappily.’

*Adverbs of Place*¹⁰¹

The interrogative pronouns are eight in number; *izzucu*[?], *izzucata*[?], *donata*[?], *doco*?, *dochi*?, *dochira*?, *dono tocoro*[?], and *dono fô*?, and they signify ‘which place?’ To these adverbs are added the particles *va*, *no*, *ni*, *ie*, *vo*, *cara*, and *iori* according to the case required, such as ‘from where,’ ‘whither,’ ‘through which place,’ ‘in what place,’ etc. *Made* can also be added to them with the meaning of ‘to the limit of which’; *doco made ie iqó ca*[?] ‘up to where will you go?’ The interrogative particle, *ca*? or *zo*[?], is added to these questions but it is better to use *zo* rather than *ca* in sentences with an interrogative particle; e.g., *izzuru ie maitta zo* ‘where did you go,’ *dono tocoro vo tovotta zo* ‘at which place did you cross,’ *doco iori itta zo* ‘through where did he enter,’ *dochi cara qita zo?* ‘from where did he come?’

¹⁰⁰ Rodriguez treats adverbs in two sections of the *Arte*; under the parts of speech (73v-77), and under the syntax (113-125). As has been observed in the introduction, there is little consistency of classification between Rodriguez and Collado in this area of grammatical description.

¹⁰¹ The interrogatives are derived from the *Arte* (110v) and are presented in substantially the same order. The adverbial particles which begin with *nie* are taken from (140-148v) and classified by Rodriguez as *posposiçao*.

donata va Pedro no iado zo[?] ‘which is Peter’s house?’, *doco ni voru zo[?]* ‘where, or in what place is he?’ One may respond in many ways; *cono tocoro, coto moto* [*coco moto*], *core, conata, cochi, cochira, coco, cocora, cono cata, cono fõ*, which mean ‘here (*hic*)’; *sono tocoro, soco moto, sore, sonata, sochi, sochira, soco, socora, sono cata, sono fõ* (50 which mean ‘there (*istic*)’; *ano tocoro, asoco moto, are, anata, achi, achira, asoco, asocora, ano cata, anofó*, which mean ‘there (*illic*).’ To these particles are added the case particles. The interrogative adverbs with the case particles and *mo* added mean ‘everywhere,’ ‘through every place,’ or ‘to every place,’ e.g., *dono tocoro ie mo tovorõ* ‘I shall go everywhere,’ *doco ni mo* ‘everywhere,’ *doco cara mo* ‘from everywhere.’ However, if, instead of *mo*, *nari tomo* is added the meaning becomes ‘any place,’ in a distributive sense; e.g., *doco ie nari tomo mairõ* ‘I shall go to each place individually.’ The same meaning is obtained by *doco zo* with the case particles placed between the *doco* and the *zo*; e.g., *doco ni zo aru fodo ni* ‘if someone is any place.’ *Coco caxico* means ‘here and there.’ *Doco mo caxico mo* means ‘the whole place.’ The case particles are placed before *mo*; e.g., *doco ni mo caxico ni mo* ‘in the whole place,’ but after the adverb; e.g., *coco caxico ni* ‘here and there,’ *coco caxico ie doco, caxico iori* [*coco caxico ie* ‘to here and there,’ *coco caxico iori* ‘from here and there’], etc.¹⁰²

The particle *uie* means ‘above.’ The genitive case is placed before it; e.g., *fandai no uie ni voqe* ‘place it on the table,’ *cono uie va gozaru mai* ‘it will not be above this,’ that is to say ‘it will not be better than this,’ *sono uie ni* ‘about that,’ *sono uie no sata vo catari are* ‘tell me about that,’ *core va izzure iori mo uie de gozaru* ‘one will not discover anything better than his,’ that is to say ‘this is the best.’ *Xita* means ‘below.’ It governs the genitive; e.g., *fandai no xita ni voqe* ‘place it under the table,’ *micotoba no xita iori* (141v) ‘when the king finishes speaking,’ *voxita vo cudasarei* (141v) ‘would your Lordship be so kind as to give to me that which remains of your drink.’

The particle *soba* means ‘side’ and governs the genitive; e.g., *fito no soba vo fanaruru* ‘he separates himself from the side of another.’

The particle *maie* means ‘before’ and governs the genitive; e.g., *fito no maie vo tovoru* ‘I pass in front of someone else,’ *cacugo no maie*

¹⁰² The errata has; page 50, line 10, *doco* read *coco*. This would require the *doco zo* above to read *coco zo*. It seems that the errata should have read; page 50, line 16, which would have corrected this error. The punctuation is not corrected by the errata.

(141v) ‘according to ones disposition,’ *funbet no maie* (141v) ‘as I believe, or think, or according to the sense (*iuxta sensum*).’

The particle *mavari* means ‘around’ and governs the genitive; e.g., *iglesia no mavari ni t̄çuchi vo nague sutçuru na* ‘do not put earth around the church.’

The particle *uchi* means ‘within,’ and the noun which precedes it must be in the genitive; e.g., *iglesia no uchi* ‘in the church,’ *ano fito va, fito no uchi de va nai* ‘that man is not among men,’ that is (51 to say ‘he is not a man,’ *futacuchi c̄uta coto va, c̄uta uchi de va nai* (142v)¹⁰³ ‘to eat two mouthfuls is not to eat.’

The particle *foca* means ‘outside,’ and the genitive is placed before it; e.g., *iglesia no foca ni* ‘outside the church,’ *foca ie iqe* ‘go out, or go outside.’ Sometimes the genitive particle is replaced by *iori*; e.g., *Deus vonago ichinin iori foca t̄çucuri tamavanu* (142v)¹⁰⁴ ‘God did not create but one woman,’ that is to say ‘he created just one,’ *Tengu fito ni acu vo susumuru iori foca va, nai* (142v) ‘the Devil does nothing if he is not persuaded by man to sin,’ *gox̄o vo tasucaru tame baptismo vo sazzucaru iori foca bechi no michi ga nai* ‘there is no other way to save men than by baptism,’ that is to say ‘without baptism we cannot be saved.’ *Deus no gracia iori foca* ‘without the grace of God.’

The particle *naca* means ‘in the middle.’ It is used when the material is either dense or defuse; e.g., *qi no naca ni* ‘in the wood,’ *fito no naca ni* ‘among the men.’

The particle *nacaba* means ‘in the midst of things’ when referring to a sequence. It follows the genitive; e.g., *dangui no nacaba ni* ‘in the midst of the sermon,’ *sore vo qijte, nacaba va vosore; nacaba va aqirete ita* (145v) ‘hearing that, he feared and was afraid,’ that is to say ‘he spent most of his time being afraid.’

The particle *ato* means ‘behind’ and governs the genitive; e.g., *sonata no ato cara mair̄o* ‘I shall come after you’ that is to say ‘I shall follow you.’

The particle *vaqi* means ‘near’ and governs the genitive; e.g., *Pedro no vaqi* ‘near Peter,’ *misa no vaqi* ‘the mass is ended,’ *cono vaqi* ‘in the last few days.’ All of these adverbs require after them the cases that are required by the verb which follows.

¹⁰³ Rodriguez has the complete version; *Fitocuchi futacuchi c̄ũ cotoua c̄uta vhideua nai*.

¹⁰⁴ Rodriguez uses *vonna* for *vonago*.

*Adverbs of Interrogation and Response*¹⁰⁵

There are many ways to ask 'why?' or 'for what reason[?]' ; e.g., *najeni*[?], *najoni*[?], *nani xini?*, *nani tote ca?*, *nani no iuie ni?*, *nanto xita coto ni?*, *nani no xisai ni iotte?*. The question 'how?' is said; *nanto xite?*, *nanto ið ni*[?], *icani to xite?* The answer is 'because' or 'for the reason that'; e.g., *sono iuie va, najeni to iúni*. 'Because' is also said; *tocoro de, fodo ni, ni iotte*, or *sacai ni*. The first expresses (52 the greatest degree of causality, the second not so much, and the third the least.

Uie va means 'since (*cum* or *si quidem*)'; e.g., *toganai uie va qizzucaí ga nai* (40v)¹⁰⁶ 'I am not afraid because I have no fault.' The same meaning is achieved by the particle *cara*; e.g., *caið ni iro vo misuru cara va; cacusu coto va iranu* 'since you have thus shown your feelings (*iro*), you can't hide them.' 'Since (*si quidem*)' means approximately the same as *toqi va* and *xicaru toqi va*. *Sari nagara* means 'but,' *sari tote va* means 'until,' *saru tote va* means 'since the thing is this way,' *saru tote va, qicoienu coto gia* 'since it is so, it is unbearable.'

*Adverbs of Time*¹⁰⁷

One asks 'when' with *itçu* or *itçugoro*. One asks 'from what day' with *icca saqi* or *icca maie*, 'from what month' with *icutçuqi saqi*, and 'from what year' with *nannen maie*. Usually *ni* is added when it is required by the verb, and the interrogatives *ca* or *zo* are always put at the end of the sentence, with *zo* preferred.

One answers 'now' with *ima* or *tada ima*, and 'already' with *mð*, e.g., *mð iqe* 'be already gone!' 'Sometimes' is said with *toqi ni iotte* or *jibun ni iotte*. 'Afterwards' is *nochi*. *Sore cara* or *sore iori* means 'after that,' *core cara* or *core iori* means 'after this,' and *are iori* or *are cara* means 'after that.' 'Immediately' is said with *iagate*. 'Afterwards' or 'again' is *ima iori nochi*, *ima iori xite va*, or *ima iori igo*. 'This morning' is said with *qesa*. *Connichi* or *qio* [*qið*] is 'today,' and *asu* or *miðnichi* [*miðnichi*]¹⁰⁸ is 'tomorrow.' 'Tomorrow morning' is *asa*, *axitatð*, or

¹⁰⁵ The material for this section is derived from the *Arte* (74v and 76v).

¹⁰⁶ Rodriguez has *Ayamari nai vyeua*, . . .

¹⁰⁷ For the temporal interrogatives cf. *Arte* (89v-90v) and for the remaining forms 107-107v.

¹⁰⁸ Cf. the *Dictionarium* under *cras*.

asatocu, and 'tomorrow night' is *mionia* [*miõia*]. 'Before' is *ijen* or *saqi ni*. 'Yesterday' is *qinõ* or *sacujit*. 'The day before yesterday' is *vototoi* or *futçuca saqi ni*. 'Several days in the past' is *cono giũ*. *Cono fodo* and *xenjit* have the same meaning, as does *xendo*. *Condo* means 'several days in the future.' 'The day after tomorrow' is *asatte* or *miõgonichi*. 'Three days hence' is *xiasatte* or *miõmiõgonichi*. *Qiõnen* [*Qionen*] or *cozo* means 'last year.' 'This year' is *cotoxi*. 'Two years ago' is *vototoxi* or *votodoxi*. 'Three years ago' is *sanuru votodoxi* [*sannuru votodoxi*].¹⁰⁹ 'Immediately' is *tachimaqi* [*tachimachi*] (53 or *socuij ni* [*socuji ni*]). *Sunavachi* is also 'immediately.' *Tanteqi* is 'in a moment.'

Itçumade? means 'until when?' *Itçumademo* means 'always.' *Itçu cara* means 'after what time.' *Itçu iori* means 'from what time.'

*Adverbs of Negation*¹¹⁰

Iia or *iia* [*iia iia*]¹¹¹ means 'not.' *Sõ devanai* means 'it is not so.' *Iccana* or *iccanagueni* means 'by no means,' *iume iume* means 'not even in a dream,' *sarani*, *ichüen*, *catçute*, or *catçute motte* means 'in no way,' and *io*, *iomo*, or *iomo iomo* means 'without thinking'; e.g., *catçute mairu mai* 'in no way shall I come,' *iomo sõ va gozaru mai* (117v) 'it will in no way come to mind why it will be so.' When affirmative verbs are added to these adverbs they become negative; e.g., *iomo iomo to mõxitareba vo mairi atta* (117v) 'although you said you would not go, you went,' *io mairõ* 'in no way shall I go.'

*Adverbs of Affirmation*¹¹²

Nacanaca means 'it is so,' *võ* means 'so,' when one agrees. *Gueni* or *gueni gueni* means 'it is thus'; e.g., *gueni gueni sõ mo arõ* 'without doubt the situation is thus.' *Chõdo* means 'at all.' *Saiõni*, *sono bun*, *sono gotoqu*, *sõ de gozaru*, *sore sore*, *massõ gia*, or *xicato* means 'it is so.' *Mottomo* means that something is reasonably said. *Guiõi no gotoqu* means 'as your Lordship believes, or says.' *Mochiron* indicates that a thing does not come in to doubt or discussion. *Nacanaca naru*

¹⁰⁹ The *Vocabulario* has *sånuru* and *sannuru* as the *ombin* form of the attributive perfective *sarinuru*.

¹¹⁰ Cf. *Arte* (74v).

¹¹¹ The Spanish manuscript has *iya iya*.

¹¹² Cf. *Arte* (74v).

coto de gozaranu means 'truly it is not possible.' *Nacanaca no coto* indicates a thing with which it is possible to agree. *Macotoni* means 'truly,' as does *xinjit* or *xinjitni*. *Xeimon* means 'I affirm by oath.' *Isasaca* or *isasaca motte* means 'not even a little,' and *issai* or *ixxet* means 'in no way, or by no means,' and when these particles are added to the affirmative they mean 'truly.'

*Comparative Adverbs*¹¹³

(54)

Iori, iori mo, and *iori mo navo* mean 'more' in a comparison. The person compared is in the nominative case and the person to whom he is compared is in the ablative with one of the particles which we have listed above; e.g., *Pedro va juan iori mo gacuxó de gozaru* 'Peter is wiser than John,' *soco ie noboru iori va; mairanu ga maxi gia* 'it is better not to go than to climb up there.' *Gotoqu, mama,* and *iõni* are adverbs of similitude (*adverbia similitudinis*) and require the genitive for the thing with which the comparison is made. If the particle is preceded by a verb, no genitive is required; e.g., *no iama ie nari tomo qitai mama ni qite, nurureba, nugui suteraruru* (124v) 'if they were to go to the mountains or the plains wearing such clothes as they want to wear, they will have to take them off when they become wet on account of the water.' *Vomó mama ni, vomó gotoqu,* and *vomó iõni,* mean 'as I think,' *cono mi no mama ni* 'according to his desires, or his pleasure.' *Fodo* means 'to such a degree as (*tantum*),' or 'just as (*quasi*);' e.g., *qifen ano fito fodo no gacuxó de gozaru*¹¹⁴ 'you are as wise as he,' *fara ga cudaru fodo ioi* 'he will recover as soon as he has a bowel movement,' *michi vo aruqu fodo cutabiruru* (123v) 'as I walk so I get tired,' *acai fodo ioi* 'the redder the better,' *xinuru fodo no vazzurai de va nai* 'this disease is not strong enough to cause death,' *fune ni mesaruru fodo naraba vare mo norózu* (124) 'if Your Lordship would take up the task of boarding the ship, so shall I,' *tamexi mo nai fodo ni atta to mōsu* (124v) 'they say it was as if it had never been,' *voquru fodo araba sore ie mairōzu* (124) 'if I am able to arrive at the state where I can get up from bed, I shall come to you,' *chicara no fodo vo mite* 'seeing the degree of his strength,' *fodo nó tçuita* 'he arrived in

¹¹³ Cf. *Arte* (75, 94v, and 123v-124v).

¹¹⁴ Cf. *Arte* (94v) *Quixoua ano fito fodonno gacuxódeua nai.*

an instant,' *core fodo* 'as this,' *sore fodo* 'as that,' *are fodo* 'as that,' *vovoi fodo* 'while more,' *sucunai fodo* 'while less.'

*Superlative Adverbs*¹¹⁵ (55)

Uie means 'the highest'; e.g., *christian no voxiiie va izzure iori mo uie de gozaru* 'the doctrine and faith of Christianity are supreme, or above all,' *cono saqe no uie va nai* 'there is no better wine than that.' *Ichi* or *daiichi* means 'supreme, or unique'; e.g., *gacuxö no uchi ni Sancto Thomas daiichi de gozatta* 'among wise men Saint Thomas was the best,' *core va are iori uie* 'this is superior to that.' The particle *xita* has the opposite meaning of 'inferior, or the lowest'; e.g., *xiqitai va anima iori xita de gozaru* (141) 'the body is inferior to the soul.'

*Adverbs of Intensity and Exaggeration*¹¹⁶

Ichidan, *chicagoro*, and *iccö* mean 'intensely (*valde*)'; e.g., *chicagoro no vo cocoro gaqe de gozaru* 'this is the greatest care and diligence,' *sore va icco varui coto gia* 'this is extremely bad.' *Bexxite* means 'chiefly,' *tori vage* means 'especially,' *coto no foca* means 'rarely, or extraordinarily,' *icanimo* means 'intensely,' and *amarini* means 'too much.' As has been said, adverbs are formed from adjectives according to the rules above, and these adverbs mean adverbially what the adjectives mean adjectivally; e.g., *fucai* means 'deep,' and *fucö* means 'deeply.' *Icani mo xizzucani* means 'extremely quietly,' *tani coto ni* means 'extraordinarily,' and *xitatacani* or *guiósanni* means 'in a way that is to be feared' that is to say 'too much.' See the dictionary.¹¹⁷

*Accumulative Adverbs*¹¹⁸

Voxinabete means 'universally'; *söbet* means 'generally,' as do *tçuneneni* and *sojite* [*söjite*]; *feijeini* means 'regularly'; and *voioso*, *tabun*, *vocata*, *ioppodoni* mean 'for the most part,' and *geccu* or *caiette* (56) means 'after all.' *Tennen* means 'perhaps,' as do *xijen* and *icasama*. *Sadamete* means 'probably,' *canarazu* means 'without doubt,' *moxi xijen* [*moxi xijen*] means 'perhaps,' *xötocu* means 'naturally,' *jinen*

¹¹⁵ Cf. *Arte* (95 and 141).

¹¹⁶ Cf. *Arte* (75).

¹¹⁷ The *Dictionarium* has a selection of a dozen intensifying adverbs listed under *valde*.

¹¹⁸ Cf. *Arte* (74v, 75, and 76).

means ‘by chance,’ *xidai vidai ni* or *jen jen ni* means ‘gradually,’ and *vonozzucara* means ‘by oneself.’

*Adverbs that Conclude and Claim Attention*¹¹⁹

Ficqiö and *tçuini* mean ‘finally, or in conclusion.’ *Tçugö* means ‘in summary.’ *Nö nö* means ‘is it not so?’ e.g., *nö nö icani qicaxeruru ca?* ‘do you hear me then?’ *Moxi*¹²⁰ means ‘ho there (*heus*),’ but it is an elegant word; e.g., *moxi Padre sama* ‘ho there, Reverend Father.’ *Iare* also means ‘ho there,’ but with inferiors; e.g., *iare tarö quaja to iieba* ‘saying “Ho there, Tarökaja.”’ *Iai* means ‘ho there’ with very low people; e.g., *iai sochi ga motta mono va nani zo?* ‘hey! what is it that you bring?’ *Ia* has the same meaning; e.g., *ia vo tonno bara domo va nani vo savagu zo?* (128) ‘hey! you soldiers and good men, why do you quarrel?’ The particle *ai* has the same meaning but it is placed after the sentence; e.g., *izzure mo mina qiqe ai* (129) ‘hey! all of you listen.’

The particles *ca* and *zo*, as has been said above, are used as interrogatives. The particles *ia* and *caia* have the same function but they are more humble; e.g., *are va tare caia?* ‘who is he?’, *core ia[?]* ‘this?’, *io fuqete tare ca va tazzuneö zo?* (89v) ‘when it becomes late at night, who will be able to visit?’, *sore de arö ca to iú coto gia* ‘I said, “will it be this?”’

No? asks for agreement; e.g., *gozarö ca no?* ‘will he come?’¹²¹ *mairö to voxerareta no?* [. . . *vöxerareta no?*] ‘did he say that he will come?’ *no Pedro dono?* ‘isn’t that so, Peter?’ *Na[?]* means the same thing, but it is used with inferiors; e.g., *sö qiita na?* ‘didn’t you hear so?’ Sometimes, in a sentence containing *zo*, *baxi*, which is a dubitive particle (*particula dubitandi*), is placed; e.g., *nanto xita xisai de baxi gozaru zo?* (122v)¹²² ‘for what reason did this happen?’, *sate nanto iú voqiacu de baxi gozaru zo[?]* (123) ‘what is the name of your guest?’, *goiö baxi gozaru ca?* ‘isn’t there something of use to you?’

Io and *zo* strengthen or give cadence to the sentence; e.g., *caita zo*

¹¹⁹ Cf. *Arte* (74, 75, and 75v).

¹²⁰ The *Dictionarium* also has the spelling *moxi* which suggests that Collado perceived a different vowel quantity than Rodriguez who has *möxi*, as does the *Vocabulario*.

¹²¹ The Latin particle is *nonne*, which expects an affirmative answer.

¹²² Rodriguez, and consequently Doi (*Nihon daibunten*, p. 449), have *xidai* for *xisai*. The original source is the *Esopo no Fabulas* where on p. 493 the form is *xisai*.

'he truly wrote,' *maitta io* 'he certainly came,' *sono toqi vare* (57) *va ichi dan varui tçucaï vo xiraruïte gozaru io* [. . . *siaruïte* . . .] (95) 'at that time I was following bad advice.' *Bacari* means 'only, or in only one way,' *sore ni caguïtte* means 'that only,' *core ni caguïrazu* 'not only this.' *Bacari* also means 'more or less'; e.g., *fiacu bacari* 'there were a hundred,' *fiacunin bacari corosareta* 'about one hundred men were killed.' *Nó, nóte, naqu xite*, and *naqute* mean 'without'; e.g., *raxxi mo nó* 'without reason or order,' *cacugo nó* 'without any preparation.'

The adverbs of sound (*adverbia sonus*) are many and vary in accordance with the way that the Japanese perceive the sound. The particle *to* is added to them; e.g., *va va to xite* 'vociferously saying *wa wa*,' and if they add *meqi,u*, it means to make even a louder noise; e.g., *va meqi,u* 'to shout saying *wa*.'

*The Case Prepositions*¹²³

Tame or *ni* means 'concerning';¹²⁴ e.g., *sonata no tame* 'for you (*tibi*).' It governs the genitive which precedes it; *nan no tame* 'for what,' *nani ni naru ca?* 'for what is it?', *nani ni xó ca?* 'what do you do that for?', *nani no ió ni tatçu ca?* (171v) 'for what is it needed, or useful?', *maïtte no ió va?* (130) 'what's the use of going?'

Tai xite means 'on account of' or 'against'; e.g., *tengu ni tai xite teqito* 'to fight against the devil, or resist him,' *Deus ni tai xite cuguïo vo coraiuru* 'I endure the pain (*labor*) because of God.' *Uie iori* also means 'because'; e.g., *von jifi no uie iori* (167) 'because of his mercy.'

Ni iotte signifies the reason for which; e.g., *Deus iori fito no jento acu ni iotte go fempó vo ataiësaxerareozu* [. . . *ataiësaxerareôzu*] (146v) 'God gives to man according to his virtues and vices.' This form is derived from the verb *iori,u*.

Ni tçuite means 'around, or about' and is derived from the verb *tçuqi,u*; e.g., *core ni tçuite*, *core ni tçuqi*, or *core ni tçuqete* means 'about that.' *Sono gui ni voite va zonjenu* (120) 'I do not know anything about this matter,' *Vóxe va mottomo naredomo vagami ni tutte va canai gatai* (120) 'Your Lordship speaks well but what concerns me is that' (58)

¹²³ While the material for this section has been drawn from various portions of the *Arte*, Rodriguez handles the bulk of the matters dealt with here on 106v-108v and 140-148v.

¹²⁴ The text is not clear at this point. It reads: *Tamec. significat ni vel erga: v.g. . . .* where one would expect: *Tame vel ni significat erga: v.g. . . .* Ôtsuka translates this passage as if it were the later, as do I.

it is difficult to do.’ *Dai quan ni itatte va ichinin bacari sadame io* (120)¹²⁵ ‘decide that which concerns the steward only.’ *Itatte* and *totte*¹²⁶ are the gerunds of verbs just as the preceding. They also say *Padre coto va* ‘the things belonging to the priest,’ *varera coto va* ‘about my things, or those things which belong to me.’ *Xitagatte* or *xitagôte* means ‘near’ and is the gerund of the verb *xitagari,u* or *xitagai,ô*. As with the other verbs it governs the dative case; e.g., *guioi ni xitagatte* or *xitagôte* ‘according to Your Lordship’s understanding.’ *Xidai* has the same meaning; e.g., *conata xidai* ‘according to your wishes.’ Sometimes it is added to the roots of verbs; e.g., *mairi xidai* ‘according to when he comes, or according to his coming.’

Ni indicates the place in which. *Ni voite* has the same meaning but indicates permanence; e.g., *fatto va fuximi ni voite vòxeadasareta* ‘he established the law while he was in Fushimi,’ *Bungo funai ni itatte* ‘in the city of Funai in the kingdom of Bungo,’ *iglesia ni uoru* ‘he is in church.’

De indicates the place of an action; e.g., *michi de Pedro ni vòta* ‘I met Peter in the street.’ The same particle *de*, together with *vo motte*, indicate the instrument with which an action is done; e.g., *bo vo motte Pedro vo uchi coroita* ‘he killed Peter with a stick,’ *Padre sama catarareta de navo qicoieta* ‘from what the Reverend Father told me, it became easier to understand,’ *necqi de xinda* ‘he died of a fever.’

Cara or *iori* indicate the place from which; e.g., *iglesia cara* ‘from church.’ They also say *fune cara maitta* ‘he came by ship’ and *cachi cara maitta* ‘he came on foot.’ *Fune de maitta* is the same as *fune cara maitta* and *fune ni notte maitta*. *Fana cara me cara miguruxij monogia* ‘it is unpleasant to the nose and the eyes.’ *Iori* indicates the place through which; e.g., *sama iori faitta* ‘he entered through the window.’

Tomo ni means ‘at the same time’; e.g., *sonata to tomo ni mairòzu* ‘I shall go at the same time as you,’ *mòsu to tomo ni* ‘at the same time as he spoke.’

Ie indicates the place to which; e.g., *achi ie mairò* ‘I shall go directly to court (*curia*),’ *miiaco no cata ie noboru* ‘he went up to court’ and also *miiaco no fò ie noboru*. They also say *miiaco no iori*,

¹²⁵ Collado has recast into the colloquial a quote from the *Shikimoku*. Rodriguez records: *Mata daiquanni itatteua ichininnomi sadamubequi nari*.

¹²⁶ The text reads: *itatte v.g. totte. . .* where the *v.g.* is clearly a misprint of *vel*.

miiaco sama, or *miiaco no gotoqu noboru*, but this is not a good way of speaking and is more characteristic of a rustic (*rusticus*).

De indicates the material from which; e.g., *tçuchi de cavara* (59 *vo tçuquru* 'to make bricks out of earth or mud,' *nande core vo tçuquru ca?* 'from what is this made?')

Uie means 'concerning'; e.g., *zuibun codomo no uie vo fito ni mo naxi marasuru iõni to cocoro gage marasuru* 'with great diligence I took care of my sons so as to make them men.' *Sonata no fiqan no vo saiban mesare io* [. . . *no uie vo* . . .] (141) 'take care of your servants.'

Made means 'until'; *asu made* 'until morning,' *inochi vo uxinõ made aru mai* 'he will not lose his life, or he will not arrive at the loss of his life,' *sore made vomoi mo ioranu gui gia* 'it will not come to my mind,' *cocoro zaxi areba canavanu made mo xei vo iruru* 'when something is wished for, one uses his strength up to the point of impossibility,' *mõsu made mo nai* 'it is not necessary to say,' *cono tocoro made maitta* 'I came to this place.'

Conjunction and Separation¹²⁷

To means 'and'; e.g., *Pedro to juan to Nagasaqi ie ita* 'Peter and John went to Nagasaki,' *core to, are to vo toru* 'I take this and that.' *Mo* has the same meaning; e.g., *Pedro mo juan mo Nagasaqi cara modotta* 'Peter and John returned from Nagasaki,' *naqu mono mo ari, varó mono mo aru* 'there are those who cry and those who laugh. *Mo* is often placed before negative verbs; e.g., *nanigoto mo gazaranu ca?* 'is that not something new?'

Mata means 'and,' whether it is found between nouns or verbs. *Ca* means 'or'; e.g., *Pedro ca; juan ca coi to iie* 'tell Peter or John to come.' *Arui va* also means 'or'; e.g., *arui va Pedro, arui va juan* 'either Peter or John,' *arui va iomu, arui va caqu* 'I either read or write.' *Moxi va* means 'if in fact,' and it is used in the middle of a sentence; e.g., *moxi va cane ga nai naraba* 'if in fact you were to have no money.'

Mata va is used to bind the sentences more tightly together (*ad orationem contexturam*). It means 'besides that, or besides'; e.g., (60 *arui va iamai ga vocoru ca, mata va isogui no fumi qitaru ca etc.* [. . . *ca,* etc.] (135) 'either some sickness occurs, or besides that some urgent letter arrives.'

¹²⁷ Cf. *Arte* (130-137).

Xicareba means ‘since things are this way,’ *sari nagara* means ‘but,’ *sõ aru tocoro de* means ‘since it is thus,’ *saraba* means ‘since it is so,’ and *sareba sareba* means ‘since then.’ *Ca?* means ‘if’; e.g., *maitta ca mi io* ‘see if he came, or went,’ *maitta ca xiranu* ‘I don’t know if he went.’ *Iara* means ‘if,’ but distributively (*divisive*); e.g., *fito iara chicuxõ iara xiranu* ‘I don’t know if it’s man or beast,’ *nani iara to mõxita* ‘I wonder what he said.’

Some disjunctive and emphatic particles are formed from *nanica* and *tocacu* with the addition of other particles; e.g., *nani ia ca ia?* ‘which thing?’ The same meaning is expressed by *nani iara ca iara?* and *nanto iara cato iara?* *Nanto xite, cato xite* means ‘how,’ *nanto mo cato mo* means ‘in no way,’ and *nani mo ca mo* means ‘nothing.’ *Nanigoto mo cagoto mo, mina ičtuvari naru zo* [. . . *itčuvvari* . . .] ‘when all is said and done they are all lies.’ *Nani no ca no*, and *nanto xite, cato xite* are ways to excuse oneself. *Nani no ca no to iute* means ‘saying this and that.’ *Domo como* means ‘in whatever way it is,’ as does *dõ xite mo cõ xite mo*. *Dõ xite cõ xite* means ‘doing this and that differently.’ *Dõ xõ cõ xõ* means ‘I shall do this and that.’

Tomo cacumo means ‘all the same,’ as do *toni cacuni, tonimo cacunimo*, and *totemo cacutemo*. *Core to ij; care to ij* means ‘saying this and that, or making excuses.’ *Care core* means ‘this and that,’ *coco caxico* means ‘here and there (*hic and illic*).’ *Vomoxirõ, vocaxu*¹²⁸ [*vomoxirovocaxũ*] is used when accommodating oneself almost to flattery.

If the particle *motte* is added to the particles *catçute, isasaca, tomoni, nani*, and *nani nani iori* [. . . and *nani iori*] it adds strength and force; e.g., *catçute motte sõ aru mai* ‘the situation will not be this way at all.’

*Interjections*¹²⁹

Sate, sate sate, [satemo,] and *satemo satemo* are interjections of admiration; e.g., *satemo Deus no voqinaru vonjifi cana* ‘oh! great mercy of God!’

¹²⁸ This item is the only one in this paragraph which Rodriguez does not list as a *casane cotoba* on 134v of the *Arte*. Collado is apparently interpreting this construction as a repetition of two adverbs, as for example *coco caxico*. If so, the form should be spelled *vomoxirõ, vocaxiũ* (if we follow his rule for the formation of adverbs from *ij* ending adjectives). However, the form which he seems to be recording is more likely the compound adverb which is listed in the *Vocabulario* as *vomoxirovocaxũ* and glossed as *contemporizando de boa maneira* ‘temperizing in a carefree manner.’ The spelling that we suggest is derived from the attested lexical item without the application of Collado’s formational rules.

¹²⁹ Cf. *Arte* (125-130v).

Avare is the interjection for pity; e.g., *avare mutçucaxij io no naca cana* ‘oh! world replete with misery!’

*Ha!*¹³⁰ is the interjection of penitence; e.g., *ha faxi demo* (61 *vomoxiroi ga; tocoro ni iote qicoie canuru* [. . . *ni iotte* . . .] (127v) ‘ah, the workmanship of the sound and the harmony of the singing is most graceful, but it is not able to be heard well.’

Iara! is the interjection for joy and pain; e.g., *iara iara medeta ia* (128) ‘oh! how much I rejoice.’ *Ia* is also used; e.g., *satemo iiaxii iatçubarara ia* (129)¹³¹ ‘oh! how vile and despicable,’ *gongo dōdan fuxigui na xisai cana* (128v) ‘oh! how rare and ridiculous a reason.’ *Iei* is the interjection of wonder; e.g., *iei Padre sama cochi gozaru io* ‘oh! here is the Reverend Father.’

Hat is the interjection that indicates that one is repentent; e.g., *Benquei core vo mite hat coto naxi to zonjite, sono mama niva ni bō vo voraxi*, etc. (127v) ‘Benkei seeing this,’ etc.¹³²

*The Syntax and the Cases that are Governed by the Verbs*¹³³

The nominative is placed at the beginning of the sentence and the verb at the end: the remaining elements are placed according to the cadence (*cadentia*) of the sentence; e.g., *Pedro va Nagasaqi de xutrai xita iqi iqi ni tçuite juan vo coroita* ‘Peter killed John because of an argument that took place in Nagasaki.’ In certain sentences of serious import a substitute verb (*verbum suppositum*) is placed after the verb, but this is rare; e.g., *tare mo canavanu futari no qimi ni tçucōru coto va* (84)¹³⁴ ‘no one can serve two masters.’ In this sentence the substitute verb is *tçucōru coto va*. *Core ni iote tanomi tatematçuru itçumo virgen* [*Core ni iotte* . . .] (84) ‘therefore I pray to the ever virgin [Mary].’

Clauses (*orationes*) in the absolute or permissive subjunctive, infinitive, conditional, and causative are always placed before clauses that are in the indicative or imperative, even if it does not make sense

¹³⁰ This interjection, together with *hat* below, are the only uses of initial *h* found in the description. Rodriguez transcribes the latter item as *at* or *vat* (*Arte*, 127) which suggests a close relationship between the labial and glottal aspirates.

¹³¹ Rodriguez has *Benquei satemo yasaxij yatçubaraya*.

¹³² Rodriguez has: . . . *nituaye bōuo saxivorosu*. The entire passage would be, ‘Benkei, seeing this, thought, “Oh, this isn’t very important,” and dropped the stick into the garden.’ which Rodriguez explains to mean being sorry for not paying sufficient attention to a matter.

¹³³ The material for this section is derived from various sections in Book II of the *Arte*.

¹³⁴ Matthew, 6:24.

in Latin or any other European language; e.g., *achi cara tomeraruru tomo; tomaru na* 'do not stay, even if they want you to remain,' *sore vo qitareba, fara vo tatete modotta* 'when he heard that, he came back very angry,' *taxicani uqetamotta ni iotte coso, móxi ague maraxitare* 'I listened carefully, and then I spoke,' *faið gozatta raba vo mexi vo xinjó mono vo* 'if you had come earlier, I would have offered you food.'

When there are two verbs in the same sentence, the first will (62) be in the gerund form and the other will be in the tense that is required by the sense of the sentence; e.g., *core vo tutte giqi ni mi ga comono ni vataxe* 'take this and give it to my servant at once.'

When there are two or more clauses which have the same subject or tense, only the last verb will be in the tense that is required by the sense of the sentence. The other verbs will be in the root form, while still others will be in the gerund in *e* form; e.g., *tovazumba cotaiezu, voxé raba tçuxxinde qiqi [tovazũba . . . vóxe . . . qiqe]* (85v)¹³⁵ 'if they don't ask don't answer: if they speak listen carefully,' *Deus no vo coto vo macoto ni uqe, go voqite mo camavaide, sono mama inferno ni vochita* 'he did not believe in God, and he did not respect His precepts; therefore, he fell into Hell.'

Verbs are always placed in the third person to indicate honor. No one honors himself except the king when he is speaking of himself; e.g., *iorocobi ni voboximesu* 'I am enjoying it very much.'

When there are many adjectives in a sentence, they will all be in the adverbial form except the last; e.g., *qe nangó, iro curó, icanimo utçucuxij mono [qe nagó . . .]*¹³⁶ 'a very beautiful person with long, black hair.'

The particle *to* is placed before verbs of understanding, believing, and hearing, takes the place of the verb 'to be,' and means 'that'; *fito to zonjita* 'I thought, or believed that he was a man,' *qixó vo jennin to vomovó ca? [qixo . . . vomovó ca?]* 'shall I believe that you are a saint?' *Amata no fito xini no fonovo ni moiuru vo misaxerareó* (20)¹³⁷ 'you

¹³⁵ Rodriguez has the spelling *touazumba*. In transcribing the form Collado failed to follow the rule he established in his treatment of conditional constructions.

¹³⁶ The model for this sentence appears to be *Arte* (62): *Ichidan medzuraxij yenoco, que nagó, uquino gotoqu xivó [sic], me curó, cauo icanimo airaxijuo curesa*. If this is the source of Collado's example, he is clearly demonstrating his sensitivity to the nasalization of such items such as *nagó*. The *Dictionarium* under *longus* has *nagai*.

¹³⁷ Collado's transcription is unable accurately to express the proper phonological, or morphological, form of *shin'i* 'indignation.' He would have been well advised to follow Rodriguez' model and transcribe this item as *xiny* with the specification that consonant plus *y* indicates a morphological juncture.

will see many men burning in the flames of indignation.’ Here one has replaced *to* with *moiuru vo*, which is a substitute verb. When *mo* is added to *to* it strongly affirms what is said; e.g., *mairó to mo* ‘I shall certainly go, or I will be going.’

The particle *to*, in the first meaning, is sometimes replaced by *iõni*; e.g., *agueta iõni gozaru* ‘they say that he offered it,’ *ica iõna fito to va xiranu* ‘I did not know what kind of a man he was.’ Sometimes the substantive verb takes the place of the particle *to*; e.g., *mairó de gozatta* ‘he said that he would come,’ *xó de va naqeredomo* ‘although I did not say that I would do it.’

Quiuzo core vo mite, ima vo saigo no coto de areba (97)¹³⁸ ‘seeing this, Kiso believed that the hour of death was present, etc.’ Here the substantive verb replaces *to* and serves as an active verb governing the accusative *ima vo*, which also replaces *to*. The particles *sõna* and *guena* mean ‘it seems.’ *Sõna* is added to the roots of verbs; e.g., *deqi* (63 *sõna* ‘it seems that it is finished.’ If a substantive verb is placed after this particle the *a* is changed to *i*; e.g., *deqi sõni gozaru* ‘it seems that he will finish,’ *deqi sõni mo zonzenu* ‘I believe that it will not be finished.’¹³⁹ *Sõna* is also added to adjectives in *i*, and when it is the *i* is lost; e.g., *io sõna* ‘it seems good, or it seems that it is good,’ *xigue sõna* ‘it seems dense,’ and *aiau sõna* ‘it seems that I am in danger.’ If this particle is added to adjectives in *na*, the *na* is lost; e.g., *aqiraca sõna* ‘it seems that it is clear.’

The particle *guena* is added to the nouns and verbs previously formed; e.g., *maitta guena* ‘I believe that he has come.’ If a substantive verb is added to this particle the *a* changes to *i*; e.g., *maitta gueni gozaru* ‘I believe that he has come.’ *Sõna* means ‘it seems,’ and *guena* means ‘I believe,’ but either of these forms may occasionally be used in any of the examples given.

When a sentence has two preterits, the first may be in the preterit and the second in the future; e.g., *gesa cara sõ vóxerareta raba mo faia de maraxó* ‘If you would have said that this morning, I would have already left.’

When reporting what someone else has said, it is said this way;

¹³⁸ Rodriguez has the spelling *Quiso*, which agrees with the *Amakusaban Heike* (p. 239), the ultimate source of the sentence. Collado’s spelling in the translation is *quiuzo*. The Spanish manuscript has *Kiso*.

¹³⁹ One might expect the more literal ‘I do not believe that it will be finished,’ but Collado has *credo quod non finietur*.

Padre mósaruru va: iagate sonata ie mairó to mósaruru ‘the priest said that he was going to come.’ Sometimes when one is excusing himself he will use *no* in place of *to*; e.g., *asu no, raiguat no, nando to noburu na* ‘don’t spread around that it is tomorrow, next month, or whenever.’

When *vo* follows *n* it loses its *v*; e.g., *go von o uqetatematçutta* ‘I received benefits.’¹⁴⁰

Adverbs are always placed before their verbs except for the adverbs of time which are placed at the beginning of the sentence; e.g., *sore vo qijte iccó xicari maraxita* ‘hearing that he was very angry,’ *qió nen espana cara vatatta toqi* [*qio nen . . .*] ‘when I sailed from Spain last year.’ Each verb requires before it a subject in the nominative case, either expressed or understood; e.g., *vare iqe* or *iqe* ‘come!’, where the *vare* is understood. In some sentences this rule is not respected; e.g., *xisai voba core ni mósare maraxozu* [*. . . maraxózu*] ‘he will explain, or give the reason for this.’ In the following case we do not see the nominative, but rather *are ni va*, which is in the dative or ablative; *are ni va, navo voixri atta* [*. . . voxiri atta*] ‘he knows better.’ In this sentence the *are ni va* ought to be in the nominative. *Cacaru vo ni va cogane no cusari vo icusugi mo tçuqeta dógu de gozaru* (138v) ‘for a necklace (*torques*) he had a chain of gold with many links.’

Core ni va gozonji aru mai ‘Your Lordship does not know (64 about this.’ Here the *core ni va* replaces the accusative which is governed by *zonji,uru*.

The impersonal verb or the infinitive requires a nominative before it; e.g., *Pedro va maitta to mósu* ‘they say that Peter came.’

The verb *iri,u*, which means ‘to need,’ governs two nominatives, one for the thing and the other for the person in need; e.g., *vatacuxi va cono cane ga iru* ‘I need, or I have a necessity for this money.’ It also governs the dative for the person; e.g., *sono tame ni va cane ga iranu* ‘he does not need any gold, or money.’

The active verb requires the accusative before it; e.g., *cane vo motanu* ‘I have no money.’

Certain *cobita* or *coie* nouns, as we have said above, are borrowed from Chinese and govern the same cases as the Japanese verbs to which

¹⁴⁰ This rule, which might more appropriately have been included with the phonology, is not followed in Collado’s description, with the possible exception of p. 48 where the same construction is apparently used.

they correspond; e.g., *niva vo qenbut no aida ni mexi vo coxiraie io* ‘prepare the food while we visit the garden.’ The noun *qenbut* requires the accusative *niva vo*. The same is true with *fito ni guenzan suru* (97) which is like *fito ni vó* ‘I meet the man.’ The *guenzan* governs the dative just as does the verb *ai,ó*.

When a borrowed word (*vocabulum cobitum*)¹⁴¹ is a compound of two elements it is possible to determine if it is a verb by seeing if the first part has the meaning of a verb; e.g., *jóten* is a verb which means ‘to ascend to heaven’ with the *jó* meaning to ‘go up.’ *Tenjó* is a noun in which the *jó* is placed after the *ten* and means ‘heaven.’

The passive verb has the ablative for its agent (*persona agente*); e.g., *Pedro cara corosareta* ‘he was killed by Peter,’ but it is better that it govern the dative; e.g., *Pedro ni corosareta*, or *Pedro va nusubito ni cane vo torareta* ‘Peter had his money stolen by thieves.’

There are also certain neutral verbs which govern the accusative as if they were active verbs; e.g., *xiqitai vo fanaruru* ‘to depart from the body, or to die,’ *axi vo vazzuró* ‘to have a pain in the foot.’ This is also true for *nigue,uru* ‘to escape,’ *nogare,uru* ‘to evade,’ *de,uru* ‘to go out,’ *noqe,uru* ‘to retreat,’ *tovori,u* ‘to go across,’ *nori,u* ‘to sail,’ as in *caixó vo noru* ‘I sail the sea,’ *iuqi,u* ‘to walk,’ as in *michi vo iuqu* ‘I walk the streets,’ *vovari,u* ‘to finish,’ *mairi,u* as in *xogui vo mairu* ‘I play chess (*tabula laterucularia*),’ *iorocobi,u* as in *cocoro vo iorocobu* ‘I gladden the heart,’ *abi,uru*, as in *mizzu vo abiru*¹⁴² ‘I wash myself with water, or I pour water on myself,’ *avaremi,u* ‘I am sad,’ (65 *canaximi,u* ‘I am unhappy,’ *coie,uru* ‘to cross over,’ *fabacari,u* ‘to be shy,’ *facarai,ó* ‘to take care of,’ *faxiri,u* ‘to sail,’ as in *caixó, vo, faxiru* [*caixó vo faxiru*] ‘I sail the sea,’ *fagi,zzuru* ‘to be ashamed,’ *fedate,tçuru* ‘to separate,’ *fe,uru* ‘to spend,’ as in *ficazu vo furu* ‘I spend many days,’ [*fumaie,uru* ‘to be based on,’ as in] *dori vo fumaiuru* ‘to be based on reason, or to have reason as a basis,’ *itami,u* ‘to be sick,’ *mavari,u* ‘to go around,’ as in *cono cotovari vo móxi mavatta* ‘he goes around and spreads the news here and there,’ *meguri,u* has the same meaning, *nagusami,u* ‘to please,’ as in *cocoro vo nagusamu* ‘I make the heart

¹⁴¹ Collado here demonstrates the absorptive capacity of Latin as he creates an accusative singular adjective from the past attributive of the verb *kobu*.

¹⁴² The use of *abiru*, where one would expect *aburu*, may be a simple typographical error or evidence that Collado accepted the shift from *ni-dan* to *ichi-dan katsuyó* as unworthy of notice. Rodríguez (*Arte*, 101v) has *midzuuo abiru*.

happy,' *naqi,u* 'to weep,' *tasucari,u* 'to be saved,' as in *inochi vo tasucaru* 'I am saved from the dangers of life,' or *goxõ vo tasucaru* 'to be saved for a future life,' *tachi,tçu* 'to go away from,' as in *tocoro vo tatçu* 'I go away from this place,' *tomurai,ó* 'to make a funeral for the dead,' *ucagai,ó* 'to inquire with hesitation,' *voximi,u* 'to value,' *urami,u* 'to enquire,' *xinobi,u* 'to wait in hiding, almost insidiously,' as in *fito no me vo xinobu* 'I am careful lest someone see me.'¹⁴³ A few of these verbs which require the accusative of location admit to the use of the ablative with the particles *cara* or *iori*; e.g., *tocoro vo tatçu* is the same as *tocoro iori tatçu* 'I leave the place.'

There are some active verbs which require two accusative cases; e.g., *fori,u*, *daxi,u*, *fanaxi,u*, *tate,tçuru*. For example, *Pedro vo soco vo voi idaita* 'they led Peter away from that place.' It is possible that it governs the ablative of location; e.g., *Pedro vo soco cara voi daita* [. . . *voi idaita*]. Some take either the dative or the accusative; e.g., *fito vo*, or *fito ni fanare,uru* 'to go away from the men,' *Deus vo*, or *Deus ni somuqi,u* 'to offend God.' Verbs of this kind are generally verbs of fearing, offending, or going away.¹⁴⁴

Many verbs of helping, harming, damning, obeying, recognizing as superior or inferior, being subjugated, being victorious, and similar verbs govern the dative; e.g., *chiie saicacu iõni coieta* 'he is superior to others in wisdom and industry.'¹⁴⁵

Verbs of giving, promising, and the like, govern the accusative for the thing and the dative for the person; e.g., *fito ni cane vo cururu* 'to give money to someone.'¹⁴⁶

There are many verbs which permit before themselves the roots of other verbs without change, letting the roots take on the function of an infinitive; e.g., *qiqi fajime,uru* 'to begin to hear.' Some of these verbs are: *nare,uru* 'to become accustomed,' *tçuqe,uru* with the same (66 meaning, *fate,tçuru* 'to finish,' *narai,ó* 'to learn,' *some,uru* 'to begin,' *todoqe,uru* 'to continue,' *ate,tçuru* 'to direct,' *atari,u* 'to find by chance,' *vaqe,uru* 'to divide,' *cane,uru* 'to be able to do with difficulty,' *soconai,õ* 'to be wrong,' *sumaxi,u* 'to finish,' *sugoxi,u* 'to exceed,' *fague maxi,u*

¹⁴³ This list is derived from the *Arte* (101v-102v). From *abi,uru* on, the list is in the same order as that made by Rodriguez. *Fanaruru*, *zzuru*, *nosquru*, *noru*, *vovaru*, and *mairu* are Collado's contributions.

¹⁴⁴ Cf. *Arte* (101v).

¹⁴⁵ Cf. *Arte* (100).

¹⁴⁶ Cf. *Arte* (98).

'to work much and intensely,' *aqi,u* 'to become bored,' *tai* 'to want,' and *tõ mo nai* 'to not want.'¹⁴⁷ If the roots of verbs are placed before certain adjectives ending in *i*, they form a kind of supine in *Tu*; e.g., *iomi iasui* (92) 'easy to read (*facile lectu*),' etc.

A numeral, if a substantive noun is placed after it, must be in the genitive case; e.g., *fitotçu no toga* 'one sin.' The same is true with the particle *fodo* when it means 'all'; e.g., *aru fodo no fito* 'how so ever many.' The same is true with *iori*; e.g., *Nanban iori no mono* 'things from Europe.' But this is a relative formation (*relatiuum*). The genitive is also required with nouns that mean much or little; e.g., *amata no fito* 'many men.' These nouns are; *bechi* 'other,' *fon* 'one's own,' *cazucazu* 'many,' *sama zama* 'many ways.' *Iro iro* 'much' is the same as *iorozzu* and *izzure*. *Issai* means 'all,' as does *vono vono*, *cotogotoqu*, and *reqi reqi* for a noble person, *igue* 'that which follows,' *nocori* 'that which remains,' *itçumo* 'always,' *itçumo no coto* 'that which always is,' *tçune* 'usual,' *ima* 'now.' *Isasaca* means 'a little,' as does *soto* or *sucoxi*, *xotocu* 'natural,' *sono foca* 'others.'¹⁴⁸ These nouns are in the genitive if they are followed by a substantive noun, but when they are not followed by a noun they must be taken as adjectives. If they are followed by a verb rather than a noun, they do not require the genitive; e.g., *iorozzu dancõ xite iocarõ* 'it will be good if you all confer.'

Japanese Arithmetic and Numerical Matters Concerning Which Much Painful Labor Is Required

There are two ways to count in Japanese.¹⁴⁹ The first is with the ordinary numerals which are called *iomi*. With these one is able to count to ten; e.g., *fitotçu* means 'one,' which is also used to (67 say 'a little,' as in *sage fitotçu nomaxite tamõre* 'give me a little sake to drink.' *Futatçu* means 'two,' *mitçu* 'three,' *iotçu* 'four,' *itçutçu* 'five,' *mutçu* 'six,' *nanatçu* 'seven,' *iatçu* 'eight,' *coconotçu* 'nine,' and *tovo*

¹⁴⁷ Cf. *Arte* (104).

¹⁴⁸ Cf. *Arte* (64 and 79).

¹⁴⁹ The material presented in this section is gleaned from the exhaustive treatment of the numerical system which makes up the last 20 leaves of Rodriguez' grammar.

'ten.' *Icutçu* means 'what?' and is used when one does not have the proper number.

The second way of counting is with the *coie* vocables which are borrowed from Chinese. These numbers are not used by themselves to count to ten; but are rather used when counting things which are represented by Chinese, and not Japanese vocables. These bound numerals (*termini numerales*) are: *ichi* 'one,' *ni* 'two,' *san* 'three,' *xi* 'four,' *go* 'five,' *rocu* 'six,' *xichi* 'seven,' *fachi* 'eight,' *cu* 'nine,' *jú* 'ten.' The numbers eleven and above are made by joining these numbers together. Thus, 'eleven' is *júichi*; *júni* is 'twelve,' *júsan* 'thirteen,' *júcu* 'nineteen.' The tens are obtained by placing one of the numbers in front of ten; e.g., *nijú* 'twenty,' *sanjú* 'thirty,' *sanjúichi* 'thirty-one,' *cujú* 'ninety.' *Fiacu* means 'hundred,' *fiacu ichi* 'one hundred and one,' *fiacu jú* 'one hundred and ten,' *fiacu sanjú* 'one hundred and thirty,' *ni fiacu* 'two hundred,' *sambiacu* 'three hundred.' *Xen* means 'thousand,' and *xen roppiacu sanjú ichi* is 'sixteen thirty-one.'

By placing the Japanese numerals in front of Japanese vocables, which are called *iomi*, and by removing the *tçu* of the aforementioned numbers before they are joined to nouns or verb stems, one is able to enumerate those things which are indicated by the vocable; e.g., *fito cotoba* 'one word,' *futa cotovari* 'two reasons,' *mi ami* 'three nets, or three casts of the net,' *iocama* 'to bake something four times in an oven,' *itçu caqe* 'five attacks,' *mu casane* 'six robes, or covers,' *nana catana* 'seven wounds by a sword,' *ia catague* 'eight loads,' *cu cavari*¹⁵⁰ 'nine changes,' *to cusa* 'ten varieties.' Above the number ten this way of counting is not used, instead they say *iro júichi* or *júichi no iro* for 'eleven colors.' The interrogative is *icutçu*. If the thing being questioned is placed after the interrogative the particle *no* is added; e.g., *itçucu no qi zo* [*icutçu . . .*] 'how many trees are there?' To such a question the answer is *futatçu* 'two,' *mitçu* 'three,' etc. If the *tçu* is removed from *icutçu*, one may place it in front of the thing being asked about; e.g., *icu tocoro* 'how many places?' *icu toqi* 'how many hours?'; also *fito fanaxi* 'one sermon, or conversation,' *futa sugi* 'two treads,' *io te* 'four hands, as in a fight,' *itçu tçubu* 'five grains,' *mu tocoro* 'six (68 places,' *ia mavari* 'six [eight] circuits,' *cu ninai* 'nine loads, carried in

¹⁵⁰ This compound does not follow the rule, since *cu* is not a *iomi* numeral. See also *cu ninai* below.

the Japanese fashion on a stick with the load in front,' *to vatari* 'ten crossings.' It is possible to count the same thing in different ways. Thus, *mu tocoro* is also *mutçu no tocoro* and *tocoro mutçu* 'six places.' *Fito ie* means 'one plain thing,' *futa ie* 'doubled, or duplicate,' *mi ie* 'triplicate,' etc. In the same way one may add Chinese numerals to Chinese vocables, or *coie*. Usually in this way of counting a [phonetic] change occurs in either the number or the thing counted. Sometimes this change is in the first part, sometimes in the second, and at other times in both. This is particularly true with the first, second, third, sixth, tenth, and one hundredth numbers. With the items below, if nothing is noted, it is an indication that nothing is changed.

When asking about men one says *icutari?* 'how many men?' The response is made by adding *nin* to the Chinese numeral; e.g., *ichi nin* 'one man,' *ni nin* 'two men,' *iottari* 'four men'; this is because *xinin* means 'dead person.'

When asking about days one says *icca* 'how many days?' The response is *fi fitoi*,¹⁵¹ because *ichi nichii* means 'one entire solar day,' *futçuca* 'two days,' *micca* 'three days,' *iocca* 'four days,' *itçuca* 'five days,' *muica* 'six days,' *nanuca* 'seven days,' *iõca* 'eight days,' *coconoca* 'nine days,' *toca*¹⁵² 'ten days,' *fatçuca* 'twenty days.' The remaining days are counted with *coie* numerals.

When counting nights *ia* is added to the *coie* numerals; e.g., *ichi ia* 'one night,' *ni ia* 'two nights,' etc. It is also possible to add *io* which means 'night' in Japanese to the *iomi* numeral; e.g., *icu io* 'how many nights?' *futa io* 'two nights,' *nana io* 'seven nights,' etc.

When enumerating the months of the year *guat* is added to the *coie* numeral, with the exception that the first month is called *xóguat*. The second is *niguat*, the third is *saguat*,¹⁵³ the fourth is *xiguat*, the eleventh is *ximotçuqi*, and the twelfth and last is *xi vasu*. When counting months the *tçu* is removed from the *iomi* numeral and the word *tçuqi*, which means 'month,' is added. *Icutçuqi?* means 'how many months.' In response one says *fitotçuqi* 'one month,' up to ten which is *totçuqi*, and from there on one counts with *coie* numerals; e.g., *júichiguat* 'eleven months.' If one wants to ask what month it is,

¹⁵¹ Rodriguez has *fitoi* or *ffitoi* (*Arte*, 228v).

¹⁵² While this form fits the general rule for combining counters and days, Rodriguez (*Arte*, 228v) has *tõca*, which is a misprint for *tõca*. cf. Doi, *Daibunten*, p. 818.

¹⁵³ Spelled with a tilde, *sãguat*, as are all the other forms before *guat*.

January, February, one says *nanguat*. The first month of the Japanese year is March. (69)

In the enumeration of the years *nen* is placed after the *coie* numeral. In asking how many, *nen* [*nan*] is placed before *nen*; e.g., *nannen* 'how many years?' In response one says *ichinen* 'one year,' *ionen* 'four years,' *sanganen* 'three years,' *sō ionen*¹⁵⁴ 'three or four years,' *sō xijūnen* 'thirty or forty years,' *fatachi* means 'twenty years of age,' as does *nijūnen*, *nijū no toxi*, or *toxi nijū*. They ask with *icutoxi* or *toxi icutçu* 'how old are you.' They count the age of men and animals such as cattle and horses by adding *sai* to the *coie* numeral; e.g., *issai* 'one,' *nisai* 'two,' *sanzai* 'three.'

In counting turns (*visis*) *do* is added to the *coie* numerals; e.g., *nando* 'how many times,' *ichido* 'once,' *iodo* 'four times,' *godo* 'five times,' *sai san* 'twice or thrice.'

In the enumeration of ships *sō* is placed after the *coie* numeral; e.g., *nanzo* [*nanzō*] 'how many ships,' to which one answers *issō* 'one ship,' *niso* [*nisō*] 'two,' *sanzō* 'three,' *fassō* 'eight,' *jūssō* [*jissō*] 'ten.'

Ichiren 'one string,' *niren* 'two,' *saren* 'three,' as in figs or pearls.

When enumerating sermons, homilies (*tractatus*), or repetitions of things, *fen* is placed after the numeral; e.g., *ippen* 'one sermon,' *nifen* 'two,' *sanben* 'three,' *ave maria fiacu gojippen* 'one hundred and fifty Hail Mary's.'

In counting gold currency *momme* is placed after the numeral; e.g., *ichi momme* 'one *momme*,' *ni momme* 'two,' *san mome* [*san momme*] 'three.' When a *momme* is divided into tenths it is called an *ippun* [*fun*]. Thus, *ippun* means one tenth part of a *momme*, *nifun* means 'two tenths,' *gofun* means half the basic unit (*media dragma*), *roppun* means 'six tenths of a *momme*.'

When the tenth part of a *momme* is divided again into ten parts it is counted as *ichirin*, *nirin*, *sarin*, *iorin*, *gorin*, *rocurin*, *xichirin*, *fachirin*, and *curin*. Then comes *ippun*, which is one tenth of a *momme*. *Fiacu me* means 'one hundred *momme*,' *fiacu ichi momme* 'one hundred and one,' *icquan me* means 'one thousand *momme*,' *jicquanme* means 'ten thousand.' There are other coins of silver which are counted by placing *mai* or *mon* after the numeral; e.g., *ichi mon* means one of

¹⁵⁴ For the *sō* and *sa* allomorph of *san* cf. *Arte* (173v).

that unit, *ni mon* is 'two,' *San mai* is three hundred *mon*. They no longer produce a coin which is one half of the gold coin, but one thousand of these coins make *icquan*, while *jicquan* is 'ten (70 thousand *quan*.'¹⁵⁵

Core va ica fodo ni suru 'how much is this worth?' or *ica fodo ni uru* 'at what price will you sell this?' *Ni momme suru* 'I consider it worth two *momme*,' or *ni momme ni iasui* 'I can sell this for more than two *momme*, or at two *momme* this is cheap.'

The enumeration of liquid measurements is done by placing the particle *xó* in front of the liquid quantity; e.g., *ixxo* [*ixxó*] 'one *xó*,' *nixo* [*nixó*] 'two,' *sango* [*sanjó*] 'three.' Ten *xó* are *itto* which is the particle *to* placed after the numeral; *nito* means 'twenty *xó*,' *sando* 'thirty.' For one tenth of a *xó* one places the particle *go* after the numeral; e.g., *Ichigo* 'one *go*,' *nigo* 'two,' *sango* 'three,' *ixxó gogo* 'one and one half *xó*.' *Fatto* is eighty *xó*. One hundred *xó* make *ichi cocu*. By placing the *cocu* after numerals one obtains *ni cocu* 'two hundred *xó*,' *sangocu* 'three hundred,' *jiccocu* 'one thousand,' *xencocu* 'ten thousand,' *ichi mangocu* 'one hundred thousand.'

The enumeration of the measurements of human height is achieved by placing *fito* [*firo*] after the *iomi* numerals; e.g., *fito firo* 'one *firo*,' *futa firo* 'two,' *jippiro* 'ten.' The measurement of a span (*palmus*) is made by adding *xacu* to the *coie* numerals; e.g., *ixxacu* 'one span, or three spans by the Spanish measuring system,'¹⁵⁶ *sanjaku* 'three.' *Goxacu* is the same as *fito firo* which is a measurement we have referred to before. Six *xacu* make up a measurement called *icqen* 'one *qen*,' *nicqen* [*niquen*] 'two,' *jicqen* 'ten,' and *sanguen* 'three.' From sixty of these measurements one makes a measurement called *icchó*, that is 'one mountain path,' *nicchó* [*nichó*] 'two,' *jichiō* [*jicchō*] 'ten,' *sangiō* 'three.' From sixty-three [thirty-six] *chó*, as measured in the northern part of Japan, one obtains *ichiri* which is one league or one miliar. One enumerates by adding *ri* to the *coie* numerals; e.g., *niri* 'two,' *sanri* 'three,' *gori* 'five,' *júri* 'ten'; *iori* is 'four,' because *xiri* means anus.¹⁵⁷ *Fan michi*

¹⁵⁵ Rodriguez gives the following equivalents in the monetary system on 217-217v of the *Arte*: . . . ten *Rin* in one *Fun*, ten *Fun* in one *Momme*, one thousand *Momme* in one *Quamme*.

¹⁵⁶ The text is confused at this point. It runs: *Ixxacu, unus palmus seu tertia quam Hispania vocant sanjacu. tres, . . .*

¹⁵⁷ The text has *culus* 'posterior,' but the errata changes the word to *anus*. The original seems closer to the Japanese.

means 'a half of a league.' They say; *ioco fan miqi tate ichiri* [. . . *michi* . . .] 'a half a *ri* wide and one *ri* long,' *faba icqen* 'the width is one *qen*,' *iofō futa firo* 'two *hiro* on all sides.'

The cardinal numbers first, second, etc. are made by adding *ban* to the *coie* numerals; e.g., *ichi ban* 'first,' *ni ban* 'second.' To these are also added *me*, as said before; e.g., *xi ban me* 'forth.' One may also make the cardinal numbers by placing *dai* in front of the *coie* (71 numerals; e.g., *daiichi* 'first,' *daini* 'second,' etc.

The enumeration of multiples is done by adding *bai* to the numbers; e.g., *ichibai* 'double,' *nibai* 'triple,' *sanbai* 'quadruple,'¹⁵⁸ *fiacu zobai* 'one hundred fold.'

The enumeration of the parts from the whole is done by placing *buichi* after the numeral; e.g., *ni buichi* 'one from two parts,' *san buichi* 'one from three parts.'

To indicate one tenth *vari* is placed after the numeral; e.g., *ichi vari* 'one from ten parts,' *xi vari gobu* 'four and one half from ten parts.' *Jú buichi* is the same as *ichi vari*.

The enumeration of oars, muskets, and long things made of wood is done by placing *chó* after the numerals; e.g., *icchó* 'one oar,' *nichó* 'two,' *sangiō* 'three,' *jichó* [*jicchó*] 'ten.'

The enumeration of fish and fire wood is done by placing *con* after the numerals;¹⁵⁹ e.g., *iccon*, 'one fish,' *sangon* 'three,' *jiccon* 'ten,' *fiaccon* 'one hundred,' *fiacu gojū sangon* 'one hundred and fifty-three.' This is the amount Saint Peter caught, and even though he caught that number the net did not tear.

The enumeration of leaves of paper and sheets of gold, etc. is done by placing *mai* after the numeral; e.g., *ichimai* 'one leaf,' *camí gomai* 'five leaves of paper.'

The enumeration of the stories of a house is done by placing *cai* after the numeral; e.g., *nicai* 'the first floor,' *sangai* 'the second,' *xigai* 'the third,' *gocai* 'the fourth,' when counted as in a house in Madrid.

The enumeration of utensils and cups for drinking is done by placing *fai* after the numeral; e.g., *ippai* 'one drink, or onè draught,' *nifai* 'two,' *sanbai* 'three,' *jippai* 'ten.'

¹⁵⁸ The examples here lag one behind the glosses.

¹⁵⁹ Here and elsewhere Collado combines homophonous enumerators which Rodriguez keeps distinct. Cf. *Arte* (220-223v) for an extensive list of enumerators.

The enumeration of rolls of silk or the like is done by placing *tan* after the numeral; e.g., *ittan* 'one roll,' *nitan* 'two,' *sandan* 'three,' *jittan* 'ten.' *Xichitan bune* is a ship with a sail seven *tan* wide.

This is also said by adding *mai* to the numeral; e.g., *gomai* 'five,' as in *gomai bune* 'a ship having a sail five *mai* wide.'

The enumeration of four-footed animals is done by placing *fiqu* after the numeral; e.g., *ippiqi* 'one animal,' *nifiqu* 'two,' *sanbiqu* 'three,' *roppiqu* 'six,' *jippiqu* 'ten,' *fiappiqu* 'one hundred,' *xenbiqu* 'one thousand.'

The enumeration of images, pictures, and medicines is done (72) by placing *fucu* after the numeral; e.g., *ippucu* 'one item,' *nifucu* 'two,' *sanbucu* 'three,' *roppucu* 'six,' *jippucu* 'ten.' Needles are also counted this way.

The enumeration of pounds (*libra*) is done by placing *qin* after the numeral; e.g., *icqin* 'one pound,' *niqin* 'two,' *sanguin* 'three,' *rocqin* 'six,' *jicqin* 'ten,' *fiacqin* 'one hundred,' *xenqin* 'one thousand.'

The enumeration of masses and congregations of men is done by placing *za* after the numeral; e.g., *ichiza* 'one congregation,' *niza* 'two,' *sanza* 'three,' *júza*, or better *toza* 'ten.'

The enumeration of sacks of rice, wheat, and the like, is done by placing *fió* after the numeral; e.g., *ippió* 'one sack,' *nifió* 'two,' *sanbió* 'three,' *xifio* [*xifió*] 'four,' *roppio* [*roppió*] 'six,' *jippio* [*jippió*] 'ten,' *fiappio* [*fiappió*] 'one hundred,' *xembió* [*xenbió*] 'one thousand.'

The enumeration of pieces of wood, reeds, and needles is done by placing *fon* after the numeral; e.g., *ippon* 'one item,' *nifon* 'two,' *sanbon* 'three,' *roppon* 'six,' *jippon* 'ten,' *fiappon* 'one hundred,' *xenbon* 'one thousand.'

The enumeration of bundles (*fasciculus*) is done by placing *va* after the numeral; e.g., *ichiva* 'one bundle,' *niva* 'two,' *sanba* 'three,' *jippa* 'ten,' *júichiva* 'eleven,' *ni jippa* 'twenty.'

The enumeration of burdens or the packs that horses carry is done by placing *só* after the numeral; e.g., *issó* 'one burden,' *nisó* 'two,' *sanzó* 'three,' *jissó* 'ten.' In the same way one counts those furnishings called *bióbu*; two or a pair from a set is called *issó*, etc.

The enumeration of that which in the vernacular is called a quire of paper (*mano de papel*) is done by placing *gió* after the numeral; e.g., *ichigio* [*ichigió*] 'one quire,' *nigio* [*nigió*] 'two,' *sangió* 'three,' so on

to ten. Units of ten are counted by adding *socu* to the numeral; e.g., *issocu* 'ten quires,' or what in the vernacular is called a half ream (*media resma*), *nisocu* 'twenty, or an entire ream.' With this particle *socu* added to numerals one also counts pairs of shoes; e.g., *issocu* 'a pair of shoes.'

The enumeration of substance (*substantia*) is done by placing *tai* after the numeral; e.g., *ittai* 'one substance,' *nitai* 'two,' *sandai* 'three.' *Deus no von tocoro va goittai de gozaru* 'God as God is of one substance and one essence.'

The enumeration of the divisions in a writing (*capitulum*) is done by placing *cagiô* after the numeral; e.g., *iccagiô* 'one chapter,' (73 *nicagio* [*nicagiô*] 'two,' *sangagio* [*sangagiô*] 'three,' *roccagio* [*roccagiô*] 'six,' *fiaccagio* [*fiaccagiô*] 'one hundred.'

The enumeration of drops is done by placing *teqi* after the numeral; e.g., *itteqi* 'one drop,' *jitteqi* 'ten.' The same meaning is obtained by adding *xizzucu* to the *iomi* numeral; e.g., *fito xizzucu* 'one drop,' etc. In this case the *tçu* must be removed from the numeral.

The enumeration of the pairs of small sticks (*paxillus*) with which they eat is done by placing *tçui* after the numeral; e.g., *itçui* [*ittçui*] 'one pair,' *jittçui* 'ten.'

The enumeration of bundles is done by placing *ca* after the numeral; e.g., *icca* 'one bundle,' *nica* 'two,' *sanga* 'three.'

The enumeration of books is done by placing *quan* after the numeral; e.g., *icquan* 'one book,' *niquan* 'two,' *sanguan* 'three,' *roquan* [*rocquan*] 'six,' *jiquan* [*jicquan*] 'ten.'

With the interrogative *nan*, when it is placed before one of these nouns, it changes it in the same way as does the number three; e.g., *ano mmadomo va nanbiki zo?* 'how many horses are there?'

The enumeration of kingdoms (*regnum*) is done by placing *cacocu* after the numeral; e.g., *iccacocu* 'one kingdom,' *nicacocu* 'two,' *sangacocu* 'three,' *jiccacocu* 'ten.' Kingdoms are divided into provinces or districts called *gun*, and this word also is placed after the numeral; e.g., *ichigun* 'one province,' *nigun* 'two,' *sangun* 'three,' etc.

Sermons and exhortations are enumerated by placing *dan* after the numeral; *ichidan* 'one sermon, or assembly.' Words are enumerated by

placing *gon* or *guen* after the numeral; e.g., *ichigon* ‘one word,’ *sanguen* ‘three words.’

Placing the particle *zzutçu* after either *coie* or *iomi* numerals gives the meaning of ‘each’; e.g., *ichinin ni uxi sanbiqi zzutçu vo toraxeta* ‘he let the men have three oxen each,’ *ichinin zzutçu saqe sanbai zzutçu vo nomareta* ‘each man drank three sake each.’

In speaking of two or three things separately, they join the two numbers; e.g., *xigonin* ‘four or five men,’ from which others may be copied.

The honorific particles are four; *vo*, *von*, *go*, and *mi*.¹⁶⁰ The first two are joined to *iomi* vocables. The last two are joined to *coie*, or Chinese vocables. The last is the most honorific and is used when speaking of things divine; e.g., *midexi tachi* ‘disciples of Christ the Lord,’ *goichinin vocoite cudasarei* ‘please send one from among the Lords.’

The words which follow have honorific particles that have (74 been added by the speaker. However, the honor is shown to the person addressed or to those related to him; e.g., *go focó* [*go fócó*] ‘a duty,’ *von furu mai* ‘a banquet,’ *von cotoba* ‘a word, or a sermon,’ *von mono gatari* ‘a conversation,’ *von natçucaxij* or *von nocori vovoi* which mean the same as what the Portuguese call *saudades* (nostalgia) and the Spanish call *carino* (affection), *von tori avaxe* ‘intercession,’ *von mi mai* ‘a visit,’ *von cha* ‘that which one drinks when they invite you,’ *go dancó* ‘a consultation or congregation for the purpose of obtaining advice,’ *von rei* ‘an act of gratitude,’ *von busata* ‘a lapse of good manners,’ *vo motenaxi* ‘to treat well and elegantly,’ *go chiso* [*go chisó*] ‘esteem,’ *go igen* ‘an opinion,’ e.g., *fabacari nagara go igen vo mōxitai* ‘forgive me but I would like to give you some advice,’ etc.

Some Rules on the Conjugation of the Verb in the Written Language

If the final *u* is removed from the negative present it becomes an affirmative verb; e.g., *oracio vo tçutomen toqi va* ‘when I say my prayers,’

¹⁶⁰ Cf. *Arte* (159-159v).

xosa no tçutomen tame ni va ‘in order to execute the work,’ *michibiqi tamavan to voboximexi* ‘thinking of leading forth.’¹⁶¹

For the affirmative future *beqi* is added to the affirmative form with the *ru* removed; for the future negative *becarazu* is added to the affirmative form; e.g., *mõsu beqi* ‘you will speak,’ *mõsu becarazu* ‘you will not speak.’ When the sentence ends in the future, *beqi* is changed to *bexi*.

The infinitive for the future is formed by adding *coto* to the future tense; e.g., *iomu beqi coto*. The subjunctive is formed by adding *qereba* to the root of the verb; e.g., *sugure qereba*.

The gerund in *Do* is formed by adding *te* to the root of the verb; e.g., *qiqi tamaite*.

The substantive verb in the written language is *nari,u* or *qeri,u*. If it comes at the end of the sentence it takes the root form;¹⁶² e.g., *sadame naqi io no ixei nari* ‘it is the dignity of a world without stability.’

The preterit is formed by adding *ari,u* [*tari,u*] to the root; e.g., *suguretaru*. If the form comes at the end of a sentence *ari,u* (75 [*tari,u*]) is retained in the root form; e.g., *suguretari*.

The pluperfect is formed by placing *nari* after the present tense; e.g., *ague tamõ nari* ‘they had shown respect.’

Even though there are other rules for the written language, if the reader knows Japanese well enough to read books, he will be able to progress in the language without difficulty.

PRAISE BE TO GOD

¹⁶¹ This rule, apparently an invention of Collado’s, has no precedent in Rodriguez or in linguistic derivation. The *n* in this construction is the contracted form of the classical *mu*, the source for what Collado calls the future.

¹⁶² These forms might better have been presented as *nari,i* and *qeri,i* to indicate that the sentence-ending forms are *nari* and *qeri*.

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Index To Grammatical Categories

The list which follows refers to the location of the general categories defined by Collado's description of Japanese. A broader classification of the grammar will be found in the table of contents while the specific grammatical elements are listed in the index which follows.

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Index to Grammatical Elements

There follows a list of those elements which Collado describes in his grammar. To a certain degree I have regularized his morphophonological analysis. For example, the preterit permissive form, described by Collado as *redomo* after a preterit verb, is cross-listed as *-ta redomo* in order to bring together morphologically similar forms. All forms occurring in the text with the honorific *gozaru*, etc. are indexed as *aru*, etc. For example, the element found in *aguenande gozaru* 'I have not offered' will be indexed under *-nande aru*. As a general rule in this index items beginning with a hyphen are classified as endings, while the remaining items are particles.

The spelling used in this index is that of the original. Those readers more familiar with the modified Hepburn system of romanization, as reflected in Kenkyūsha's Dictionary, will find the following simplified chart of help. Syllables presented in *Kenkyūsha* as beginning with the following initial letters will have the corresponding spellings in Collado's grammar:

<i>e=ie</i>	<i>k=ca, qi, cu, qe, co</i>
<i>o=vo</i>	<i>s=sa, xi, su, xe, so</i>
<i>h=f</i>	<i>z=za, ji, zu, je, zo</i>
<i>y=i</i>	<i>t=ta, chi, t̄cu, te, to</i>
<i>w=v</i>	<i>d=da, gi, zzu, de, do</i>

The citations are numbered according to their location in the translation and are limited to those places where the element is explained or used to demonstrate a grammatical point.

The following abbreviations are used:

abl. ablativ	excl. exclamatory	part. participle
adj. adjective	fut. future	perf. perfect
adv. adverb	gen. genitive	perm. permissive
advers. adversitive	ger. gerund	pot. potential
acc. accusative	hon. honorific	plup. pluperfect
aff. affirmative	imp. imperative	prep. preposition
alt. alternative	ind. indicative	pres. present
aux. auxiliary verb	inf. infinitive	pret. preterit
concl. conclusive	interj. interjection	pron. pronoun
cond. conditional	interr. interrogative	quot. quotative
conj. conjunction	intens. intensive	subj. subjunctive
const. construction	irr. irregular	temp. temporal
cop. copula	loc. locative	v. verb
dat. dative	n. noun	voc. vocative
disj. disjunctive	neg. negative	writ. written style
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dub. dubitive	opt. optative	2nd 2nd conjugation
emph. emphatic	p. particle	3rd 3rd conjugation

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