

INTRODUCTION

I. The *kambun kundoku* style.

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

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

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

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

These classes of inflectible words are inflected by the addition of auxiliary verbs (助動詞, ~る, ~き, ~む, ~たり, ~しむ, ~べし, ~て, ~す" etc.) or auxiliaries (助詞 - ~ば, ~ども etc.), or combinations of the two, to certain stems of the word to produce various morphological forms. On top of this, Japanese makes a conceptual and usually a morphological distinction between final, continuative (inconclusive) and attributive uses of a verb, auxiliary verb, or adjective. Analytical descriptions of this process may be found in any standard grammar of literary Japanese and I shall not repeat them here. As, however,

only a limited number of the possible combinations formed in this way are in actual use in the *kundoku* style, the following tables may be useful for reference only. Indications of the function or "meaning" are a general guide only. More detailed explanations of the functions of some of these forms will be found in the text.

ii. Verbs.

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

- a. The majority, like とる (= to take), use four different vowel sounds following the root to form these stems, namely, the あ , い , う and え rows of the *kana* table (四段活用).
- b. Some, e.g. ほむ (= to praise), use only the う and え rows of the *kana* table in the syllable following the root (下二段活用).
- c. Some, e.g. すぐ (= to pass), use only the い and う rows of the *kana* table in the syllable following the root (上二段活用).
- d. A few, like みる (= to see), form all stems on the い row. In practice, the root may be thought of as acting as all stems (上二段活用).
- e. The irregular verb す (= to do, make) (サ行変格活用). This is found very frequently in the *kundoku* style, since verbs are formed rather freely by adding す to a word other than a Japanese verb, e.g. 愛す = to love; 誅す = to punish; 拜見す = to respectfully see; 欲す = to desire. Where the word to which it is added ended in a nasal, す and its various forms are usually (but not always) modified by becoming voiced. This applies also to Chinese words which originally had a final nasal which no longer appears in the Japanese readings, e.g. 論す = to argue; 生す = to grow, give rise to; 重す = to value highly. Note, however, that す is not as a rule voiced after a Chinese compound, even where it ended in a nasal, presumably because compounds are less easily assimilated into Japanese.
- f. あり (= to be) and its derivatives (なり , たり , しかり , きたり etc.) are conjugated like とる (四段) except that the final form is あり and not ある (ラ行変格活用). Note, however, that they nevertheless behave as though the final stem were ある (c.f. ある ~ べし).

Colloquial form		a. 四段	b. 下二段	c. 上二段	d. 上一段	e. 廿行変格
Stem (形)	Function	とる	ほめる	すぎる	みる	する
終止	Final	と・る	ほ・む	す・ぐ	み・る	す
連体	Ascriptive ¹	と・る～べし	ほ・む～べし	す・ぐ～べし	み・る～べし	す～べし
連用	Attributive	と・る	ほ・むる	す・ぐる	み・る	す・る
	Continuative	と・り	ほ・め	す・ぎ	み	し
	Past	と・り～き				
	Perfect	と・り～たり	ほ・め～たり	す・ぎ～たり	み～たり	し～たり
	Perfect continuative ³	と・り～て (とって)	ほ・め～て	す・ぎ～て	み～て	し～て
未然	Potential	と・ら～む ²	ほ・め～む	す・ぎ～む	み～む	せ～む
	Hypothetical	と・ら～ば	ほ・め～ば	す・ぎ～ば ⁴	み～ば	せ～ば
	Passive	と・ら～る	ほ・め～らる	す・ぎ～らる	み～らる	せ～らる
	Causative	と・ら～しむ	ほ・め～しむ	す・ぎ～しむ	み～せしむ	せ～しむ
	Negative	と・ら～ず	ほ・め～ず	す・ぎ～ず	み～ず	せ～ず
已然	Conditional	と・れ～ば	ほ・むれ～ば	す・ぐれ～ば	み・れ～ば	すれ～ば
	Concessive	と・れ～ども	ほ・むれ～ども	す・ぐれ～ども	み・れ～ども	すれ～ども
命令	Imperative	と・れ	ほ・めよ	す・ぎよ	み・よ	せ・よ
	Second perfect	と・れ～り				

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

iii. Auxiliary verbs.

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

～る (passive), ～らる, and ～しむ, behave like ほむ (下二段的).

～たり behaves like あり (ラ行変格的, see f. above).

～き has the attributive form, ～し.

～り (second perfect) has the attributive form ～る.

～む (～ん) has no other forms in use.

～べし behaves like an adjective (e.g. たかし).

～ず has the continuative form ～ず, perfect continuative ～ずして, and hypothetical form ～ずんば (= ～ず～ば). All other forms of the negative are formed from a negative auxiliary verb ざり which behaves like あり (ラ行変格的, see f. above).

iv. Adjectives.

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

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

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

Colloquial Form		たかい	
Stem (形)	Function		「あり」 forms
終止	Final	たか・し	
	Ascriptive		たか・ある～べし
連体	Attributive	たか・き	
連用	Continuative	たか・く	
	Past		たか・かり～き
	Perfect continuative	たか・く～て (たか・く～して)	
未然	Potential		たか・から～む(ん)
	Hypothetical	たか・く～(ん)ば	
	Causative		たか・から～しむ
	Negative		たか・から～ず
已然	Conditional	たか・けれ～ば	
	Concessive	たか・けれ～ども	
(命令)	(Imperative) ¹		たか・かれ

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

v. Descriptive verbs (形容動詞).

This class of words, of which あきらかに (= bright), 仁なり (= benevolent), 堂堂^{たうたう}たり (= upstanding) are examples, are sometimes described as a (dependent) noun + なり or たり. Many grammarians, however, refrain from splitting them in this way and describe them as descriptive verbs. Either way, they behave like あり (ラ行変格活用) with the single exception that the continuative form of a descriptive verb ending in ～なり is ～に, and of one in ～たり is ～と. This seems to be an indication that なり and たり in these descriptive verbs are actually contractions of に+あり and と+あり respectively.

II. Spelling (假名遣ひ) and *Kunten* (訓點).

1. Spelling

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

2. *Kunten* (訓點).

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

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

i. Punctuation (句讀點).

The following punctuation marks are used.

- a. Full stop (句點). Placed at lower right of preceding character.
- b. Comma (讀點). Placed at lower right of preceding character.
- c. Separator (並列點). Placed between characters to separate items in a list.
- d. 「」 □ Quotation marks and double quotation marks.

Punctuation is applied to the Chinese as Chinese without reference to the order in which the words may appear in the Japanese rendering.

Examples:

a. 少年易老、學難成。(宋・喜・偶成詩)
 少年老の易く、學成り難し。

b. 帝從容曰、「唐詩有云、
 林間煖酒燒紅葉、誰
 教仕丁作此風流。」(刪修皇朝
 史略)

c. 太史公曰、「余讀離騷。
 天問・招魂・哀郢・悲其志。
 適長沙、觀屈原所自沈淵
 未嘗不垂涕、想見其為人。」
 (史・屈原)

帝從容として曰く、「唐詩に
 云へる有り、林間に酒を煖
 めて紅葉を燒く」と、誰れか
 仕丁をして此の風流を作
 させしめたる」と。

太史公曰く、「余離騷・天問・
 招魂・哀郢を讀み、其の志
 を悲む。長沙に適き屈原
 が自ら沈みし所の淵を觀て、
 未だ嘗て涕を垂れて、其の
 人と爲りを想見せずんばあらず。」

ii. Indications of Japanese word order. (返り點).

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

e.g. 當まにおこな行ふべし。 當レ行

a.

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

Examples:

a. 欺^レ人。
 人^{ひと}を^{あざむ}欺^く。
 b. 可^レ殺。
 殺^{ころ}すべし。
 c. 敢^レ諫^レ君。
 君^{きみ}を^{ごん}諫^むる
 ことを^あ敢^へてす。

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

Examples:

非^{あら}ざるなり
 漢^{かん}の望^{のぞ}む所^{ところ}に
 非^二漢^一所^下望^也也。

b. 一、二、三、四 etc.

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

Examples:

a. 燒^二紅葉^一。
 紅葉^{こうよう}を^た焼^く。
 b. 坐^二堂上^一。
 堂上^{だうじやう}に^ま坐^す。
 c. 可^二默殺^一。
 默殺^{もくころ}すべし。
 d. 長史欣恐、還^二走^一。
 其^そ軍^{ぐん}不^二敢^一出^二故^一道^一。
 道^{みち} (史項)
 長史^{ちやうし}欣^あ恐^それて、還^{かへ}りて
 其^その軍^{ぐん}に^ま走^り、敢^あへて
 故^こ道^{みち}に^い出^いてす。

Where the Japanese readings returns to a compound, the indication is placed between the two characters forming the compound, as in the following example.

愛^二讀^一古人之書。
 古^こ人^{じん}の書^{しよ}を^あ愛^{あい}讀^{どく}す。

Since this may be confusing for the beginner, elementary texts often indicate that the two characters are in fact a compound by placing a linking line between them, thus:

發讀
古人之書

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

These are used to indicate that the Japanese reading requires that the reader return to an earlier character in the Chinese text, passing an inversion marked by 一 二 三 etc. on the way.

Examples:

a. 欲讀古人之書
 爲修德之資
 古人之書を讀みて、修徳の資と爲さんと欲す。

b. 君子欲訥於言
 而敏於行
 君子は言に訥にして、行に敏ならんと欲す。

c. 勿以惡小爲之
 勿以善小不爲
 惡小なるを以て之を爲すこと勿かれ
 善小なるを以て爲さざること勿かれ。

(論・里仁)

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

d. 甲乙丙丁 etc.

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

Examples:

明君制民之產必
使仰足以事父母
俯足以畜妻子。(孟梁上)
明君民の産を制す
るや必ず仰いては
以て父母に事ふるに
足り、俯しては以て妻
子を畜ふに足らしむ。

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

使籍誠不以蓄妻子、憂飢
寒亂心、有錢以濟醫藥、
其盲未甚、庶幾其復見天
地日月。(韓愈代張籍與李浙東書)
籍をして誠に妻子を蓄へ、飢寒
を憂ふるを以て心を亂さす、
錢を有ちて以て醫藥を濟
さしめば、其の盲未だ甚しから
ず、庶幾其れ復天地日月を
見ん。

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

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

Some editions add to the above punctuation and order markings indications of the Japanese endings. If this is done the Japanese rendering is fully indicated. The endings are written in *katakana* at the lower right of the appropriate character. If a character is rendered in two parts which are not consecutive, the second ending is written at the left of the character. The general rule is that all *kana*

which appear between the characters when the Japanese text is written out in full is included. The example in p. xviii, *e* above, for example would appear as follows:

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