

Grammar on “Mongol DE Soogen ga Arimasu”
— Locative Case Markers of Some Asiatic Languages —

by
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Abstract

Every word has its own ‘grammar’, as the verb ‘*tomeru*’ 《stop; vt.》 requires three one of locative particles, ‘*~ de*’, ‘*~ ni*’ and ‘*~ e*’, while the verb ‘*iru*’ 《be there, stay; vi.》 usually appears only together with ‘*~ ni*’.

When we contrast Japanese with those languages such as Turkish and other northern Asiatic languages, while grammatical structures are recognized as being of the so-called Altaic type, some peculiarities of Japanese might be brought out in relief.

In this paper, the author would like to discuss some important points of Japanese, i.e. the functions of locative particles. These case markers are essential keys for teaching Japanese to non-native learners.

Key Words: Particles for locative cases, distinction between ‘*ni*’ and ‘*de*’, languages of the Altaic type.

§ 1. Case markers for location

In the following sentences we find two prepositions, while the activities are expressed with the same verb ‘to meet’ and the places.

(E.1) I met John in London. ‘London de John ni aimasita.’

(E.2) I met John at Baker St. ‘Baker St. de John ni aimasita.’

The scale and the character of the two places, London and Baker St., require different prepositions in English, while the same postposition ‘*~ de*’ is required in Japanese according to the quality of the verb ‘*aimasita* (← *au*)’ as it is a verb of activity. We can use ‘at’ with ‘London’ sometimes, as in the sentence ‘The train stopped for a while at

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London,’ because in this case, the perceived scale of London is smaller (only a stop on a large map). But generally speaking, only the particle ‘de’ may be used with verbs of activity before places in Japanese.

The counterparts of ‘de’ in some languages of the Altaic type are similar to ‘de’ in Japanese one. In Japanese sentences of existence the particle of location ‘~ ni’ and the verbs ‘aru’ and ‘iru’ are usually used together, while the particle ‘~ de’ appears in sentences for actions with verbs like ‘hataraku’ 《work; vi.》 and ‘yomu’ 《read; vt.》. Generally speaking, this distinction between ‘de’ and ‘ni’ cannot be found in most languages around Japanese.

Distinction between ‘aru’ 《be, there is an inanimate thing; vi.》 and ‘iru’ 《be, there is an animate figure; vi.》 is, also, another interesting peculiarity of Japanese. Even though Korean does not distinguish between ‘aru’ and ‘iru’. It classifies ‘e’ 「~에」 《locative ‘ni’ in Japanese》 and ‘esö/sö’ 「~에서」 《locative ‘de; in, at’ and elative or ablative ‘kara; from’》. Moreover, even the particle of passage case, ‘~ rül’ 「~를」 which is used as the objective particle, as like as Japanese ‘~ o’ in ‘kooen o sanpo suru’ 《have a walk in a park》. But detailed discussion on verbs of existence or the passage/objective case marker gose beyond the scope of this paper.

When something inanimate exists here, it is expressed as ‘nani ka ga koko ni arimasu,’ and when an animated figure or a person is over there, it is said ‘nani ka ga asoko ni imasu.’ The particle ‘de’ is sometimes used with the verb ‘aru’, as in sentences which report the places where some actions were done or some things happened. ‘Hokkaido de zisin ga arimasita,’ means ‘An earthquake happened in Hokkaido.’ We can see that each word like ‘ni’ or ‘aru’ does not show the meaning of the message. Rather, it is such combinations of words indicate the meaning of clauses and sentences like the examples above.

The false sentence in the title of this paper, “Mongol DE soogen ga arimasu,’ of course, must be corrected to ‘Mongol ni soogen ga arimasu,’ 《There is a prairie in Mongolia. / There are prairies in Mongolia.》 No prairie never happens or occurs.

The Mongolian language has a locative particle ‘-d/-t’ (originally from ‘dä’, ‘dor’ etc. in Old Mongol), which works like ‘~ ni’, ‘~ de’ and even like ‘~ e’ do in Japanese.

§ 2. ‘DE’ spoken in Turkey often means ‘NI’

Pronunciation and functions of the locative particles in Turkish and Manchu, quite by accident resemble Japanese ‘de’, so learners from Turkic areas often confuse ‘de’ with ‘ni’. The cheerful venders of carpets and other fine goods made in Turkey tend to speak Japanese very fluently. It appears Turks learn Japanese easily. To the author’s thinking, this is probably because word order in Türk dili, the Turkish is almost the same as it is in Japanese. Moreover, its grammatical system is comparatively more complex than that of Japanese.

Nouns and verbs in Turkish are generally used in personal forms, like ‘isimim (isim-im)’ 《name-my; my name》 or like ‘minun isimi’ 《me’s name-the》. Verbs appear in personal forms, too, such as ‘verdim (ver-di-m)’ 《give-ed-I; I gave》, while the Japanese expresses such differences only when it is needed, by using pronouns as ‘watasi no namae’ 《I’s name; the name of me》. For verbs, Japanese has developed the honourific forms, which are convenient ways to clarify the relationships among persons, as in ‘itadakimasu’ 《I/we/in-group persons eat》 and ‘mesiagarimasu’ 《you/person to be respected eats or eat》. Although peoples who speak Turkic languages like Turkish or Uighur use verbs for the second plural person as polite forms, the complicated system of the Japanese honourifics is quite difficult for speakers of these languages to learn. Turkish merchants advise us to buy their ‘best’ gold accessories and say in Japanese “Kono yubiwa wa Istanbul NI (must be ‘de’) tukuraremasita,” 《This ring was made in Istanbul》 or “*Kono zyuutan no kaisya wa Ankara DE (must be corrected to ‘ni’) arimasu.” 《The company which made this carpet is in Ankara.》. Hence we have to suggest Turkish learners about the differences between ‘ni’ and ‘de’.

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|---------|---------------------|-----------------------|--------------------------|--------|--|
| | テユルキエテ | イイ | ハルカユ | アルドウム | |
| (Tr. 1) | Türkiye’ <u>de</u> | iyi | halkay | aldım. | ‘I bought a nice ring <u>in</u> Turkey.’ |
| | Toruko <u>de</u> | ii | yubiwa o katta (watasi). | | |
| | イズミールテ | チョキイイ | デユッカーンラル | ヴァル | |
| (Tr. 2) | İzmir’ <u>de</u> | çok iyi | dükânlar var. | | ‘There are very good shops |
| | İzmir <u>DE</u> | totemo | ii mise (-tati) ga aru. | | <u>in</u> Izmir.’ |
| | イスタンブルタ | オトウルヨルム | | | |
| (Tr. 3) | İstanbul’ <u>da</u> | oturuyorum. | | | ‘I live <u>in</u> Istanbul.’ |
| | *İstanbul <u>DE</u> | sunde imasu (watasi). | | | |

The Japanese case marker ‘de’ for a place where one does something, is used correctly in the first sentence above (Tr. 1), but the following two examples of DE in sentences Tr. 2 and Tr. 3 reflect erroneous direct translation from the Turkish suffixes ‘-de’ or ‘-da’ into Japanese ‘de’ falsely. The Turkish ‘-de’ must be translated into ‘ni’ in these sentences, as the meaning is “being in” and “staying there”: ‘Izmir ni totemo ii mise ga arimasu.’ (Tr. 2), and ‘İstanbul ni sunde orimasu.’ (Tr. 3)

By the way, in Turkish, ‘-de’ is used after vowels like [i], [ö] and so on, while ‘-da’ is used after [a], [o] or [u], according to the phonemic rule called vowel harmony, which is found in most languages of the Uralic family like Finnish and in those of the Altaic type, such as Manchu. This phonemic phenomenon has declined either in Estonian of the Finnic or in Korean and Japanese of the Altaic type.

Though Mongolian does not classify ‘ni’ 《at, in》 for places or ‘e’ 《to, for》 for directions, most languages have some case markers indicating direction, such as the English ‘to’, ‘toward’ and ‘for’. It is ‘-e’ and its phonemic variations in Turkish; for

instance, İzmir'e 《to Izmir 》, İstanbul'a 《to Istanbul 》, üniversiteye 《to the university 》 and Ankara'ya 《to Ankara 》. Turkish students, therefore, tend not to make mistakes with Japanese 'e' 《to, for 》.

§ 3. 'NI', 'DE' and 'E' in Japanese

The Japanese case marker 'ni' is used before such verbs as 'iru' 《an animate object to be there; to stay 》, 'aru' 《to be; an inanimate thing to be found 》, 'mieru' 《to be seen, to seem; vi 》, 'kakureru' 《to hide oneself; vi 》, 'kakusu' 《to hide; vt 》, 'oku' 《to set down; vt 》, and so on. But both of the transitive verb 'tomeru' 《to stop something at 》 and the intransitive 'tomaru' 《to stop at; to stay at 》 are subtle verbs, and it is difficult to decide whether of 'ni' or 'de' are suitable. Even 'e', the particle for direction, can be used according to situations.

- (J. 1) Hotel no mae de kuruma o tometa. [← the place of an action to stop]
 'He stopped the car in front of the hotel.'
- (J. 2) Hotel no mae ni kuruma o tometa (or, tomete oita). [← the place to stay]
 'He stopped the car in front of the hotel and stayed there'
- (J. 3) Hotel no mae e kuruma o tometa. [← direction to move; not other direction]
 'He stopped the car facing to ward/aiming at the front entrance of the hotel'

One example, in which 'e' is chosen effectively, is in a phrase of a poem entitled "Soboku na Koto" or A Simple Harp, by Yagi Zyuukiti (1898–1927).

- (J.4) Kono Akarusa no naka e
 hitotu no soboku na Koto o okeba,
 Aki no Utukusisa ni taekanete,
 Koto wa sizuka ni nari idasu daroo.

The lines say that the harp might begin to sound by itself unable to bear the beauty of the autumn if someone would lay it into this brightness,···. Readers feel a kind of quiet movement for the harp through 'e', because the particle suggests some direction of a motion. Readers never expect the particle 'ni', which reminds them that something has been settled there already.

The suffixes in other languages of the Altaic type are quite similar to Japanese 'de', although accidentally, both in sound and usage. But it is important to realise the fact that Japanese originally did not have 'de' in earlier times. It came from the combination of 'ni' and 'te', a conjunctive, sometime during the Heian Era, around the 11th century. Even now, we can find some dialects which use 'ni' instead. For example, when older people from Niigata talk with each other, they say "Ueno ni aoo de!"

《Let’s see at Ueno Station!》 Thus, though it may be an argument off the subject, from the point of view of comparative linguistics, one might imagine that the ancient Japanese ‘ni’, not ‘de’ at all, may have been related with ‘d-’ of other Asian languages such as Manchu which also have grammatical Altaic systems.

The Turkish ‘-de/-da’, however, is used even in such a situation like the following sentence (Tr. 4), just like Japanese ‘de’ or English ‘in’.

(Tr. 4) やきにく ウ テユルクチェテ ネー テニル チャボンチャダ
 ‘Yakiniku’-i Türkçede ne denir? [cf. Japoncada ‘Nihongo de’]
 ‘Yakiniku’ o Torukogo de nan’ to iimasu ka?
 ‘How dou you say ‘roast lamb’ in Turkish?’

This must be a kind of locative case, not the instrumental case expressed by Japanese ‘de’ as in ‘pen de kaku’ 《one writes with a pen》.

Here the author will offer a short list of Japanese verbs which take ‘ni’ (=‘e’ in Korean; to a person, place, time), ‘de’ (=‘esö’ in Ko.; at/in a place) and ‘e’ (=‘ro/üro/lo’ in Ko.; for/to direction), in contrast with Korean particles and verbs. The Korean vowel /ü/ (often written as ‘eu’) is close to Japanese ‘u’ [u] in Eastern Japan including Tôkyô, and the vowel /ö/ (spelled as ‘eo’ or ‘u’ usually in Romanized Korean) is pronounced as like as [ə]. The sign /č/ sounds as [tʃ], which changes to /j/[ç] between voiced sounds, and /ch/ is aspirated. The suffix ‘rül/ül’ is a Korean objective case marker.

(a) Verbs of existence: NI ~ (‘at’ place, time)

ni aru 《exist, be; have》 vi.	e issta
ni ataru 《hit》 vi.	e mačta
ni ate. ru 《hit;》 vt.	e machuda, e machida
ni i.ru 《stay there》 vi.	e issta
ni/e ire. ru 《put in》 vt.	e nöhta
ni oku 《set down》 vt.	e nohta
ni/e kak. u 《write》 vt.	e ssökta
ni kakure. ru 《hide oneself》 vi.	e sumta
ni kakusu 《hide, conceal》 vt.	e sumgida
ni kayou 《go to usually》 vi.	e tanida

(b) Verbs of action: ~ DE (‘at’ place), ~ NI (‘to’ person, accident)

ni au 《fit; meet with》 vi.	e mačta; mannada
ni/e agaru 《rise》 vi.	e/ro orüda
ni/e age. ru 《raise》 vt.	e/ro ollida
ni aki. ru 《be tired of》 vi.	e silhüng hada

ni niru 《look like》 vi.	e talma issta
ni kau 《feed animals》 [OJ.] vi.	ege mökida 《feed》
→ o kau 《keep animals》 vt.	rül kirüda 《keep, feed》
ni suwaru 《sit down》 vi.	e anjta
Kami <u>ni</u> sinzi. ru 《trust in God》 vi. [Christian term]	
cf. <u>o</u> sinzi. ru 《believe》 vt.	rül mitta

(c) Verbs of action: ~ DE (only ‘at’ place)

de umare. ru 《be born》 vi.	sö thaeyö nada
de asob. u 《play》 vi.	sö nolda
de manab. u 《learn at》 vt.	sö paeuda
cf. ni manab. u 《learn from》 vt.	e karüchim patta
de hatarak. u 《work》 vi.	sö ilhada
de yasum. u 《have a rest》 vi.	sö suida
de/ni ne. ru 《lie down》 vi.	sö/e nupta
de ne. ru 《sleep》 vi.	sö čada
de sin. u 《die》 vi.	sö čukta
cf. “Venice <u>ni</u> sisu” 《die in …》 [Classical J.]	

(d) Verbs of shifting: ~ E or NI (‘for’ place, direction, person, action)

e/ni hairu 《enter into》 xi.	ro/e türökada
e/ni mukau 《face to》 vi.	e hyang hada
e/ni muke.ru 《face to》 vt.	e ölgul ül tollida
e/ni susumu 《advanse》 vi.	ro naa kada
e/ni taore.ru 《fall down》 vi.	e nömö jida
e/ni tikayoru 《close to》 vi.	<u>rül</u> kakkai kada/hada
e/ni utusu 《transfer》 vt.	ro/e ülmgida

§ 4. Manchurian ‘DE’ resembles Japanese ‘DE’

The Manchurian language, too, does not discriminate between ‘de’ and ‘ni’. “Mansyuugo Nyuumon 20-koo” by Tumagari, T.(2002), offers good quotations from classical Manchurian documents like the following.⁽¹⁾ Manju gisun or the Manchu language is still spoken in Xibo(Hsipo, 錫伯) Province in North-West China, located in the west of Mongolia. The Tungus languages, which include Manchu, range from Karahuto (Sakharin) to the middle of Siberia.

(Ma.1) Suwe gemu uba de aliya! ‘You all wait here!’
 Omaetati mina koko de mate!

The indefinite form of the verb ‘ali-ya’ is ‘aliya-mbi’. [from “Singo Rookotudai” (清語老乞大), Tumagari 1978] ⁽²⁾

(Ma. 2) … saksaha i sindaha fulgiyan tubihe be …, na de sindaci hairame,
 … kasasagi no oita akai mi o …, tuti ni oku no wa osiya to,
 ‘A magpie set a red fruit …, it is not good to set it on the soil, and …’

This is a part of “Manju i yargiyan kooli” or Mansyuu Zituroku (滿洲實録), the History of Manchuria. We recognize that the Manchu postposition ‘de’ has to be translated into two Japanese ones, ‘ni’ and ‘de’, like the examples above. The place where the red fruit was laid is expressed as ‘tuti ni’, while the place where people were ordered to stay, a kind of action, is shown with ‘de’ in Japanese. By the way, the Manchu particle ‘de’ does not change according to vowel harmony, while Turkish still keeps the rule.

§ 5. The case suffix ‘-D’ in Mogolian express direction

Although Mongol khel, that is, the Mongolian tongue still retains vowel harmony to some extent, the locative case is expressed only with one suffix ‘-d’ which are spelled in the classic Uighur descriptions as ‘dur, da, du’ after the “male” vowels like /a/ and their variations, and ‘de’ after the “female” vowels like /e/.

- モンゴルト イフ ヘール バエナ
 (Mo. 1) Mongol-d ikh kheer baina. ‘There are great prairies in Mongolia.
 Mongol ni daisoogen ga arimasu.
- フーヘトナル ノタクト ヘールテジ バエナ
 (Mo. 2) Khühednar nutag-t kheerdezh baina. ‘Boys are playing in the field.’
 Kodomotati ga nohara de noasobi o site imasu.
- ゴラウ シリーシ ウムヌ ビ オラーンハータルト ヤウスン
 (Mo. 3) Gurav zhil-iin ömnö bi Ulaanbaatar-d yavsan. ‘I went to Mongolia
 San- nen no mae, watasi Ulanbaatoru ni itta. three years ago.’

As you see in these examples, the postposition ‘-d’ (‘-t’ after the consonants like ‘-g, -r, -s’) is used in three cases; (1) place of existence, (2) place of action, and (3) direction, too, as in the sentence Mo.1. Ulaanbaatar is the place where one reaches/reached, and this usage is the same as it is in Manchu, for example, as in “Manju gurun de juwe biya de isinha.” 《He arrived in Manchuria in February.》 [U434, Tumagari 2002]

§ 6. We are going TO the Black Sea

In many languages like Korean and Turkish, such places for arrival are shown with peculiar postpositions which differ from those for existence or for actions. Directions in Turkish are expressed by ‘-e, -ye, -a, and -ya’.

(Tr. 4) Ben her gün üniversiteye gidiyorum. ‘I go to the university every day.’
Watasi wa mainiti daigaku e ikimasu.

In Korean, also, directions are shown with the suffix ‘-ro’ and its variations -lo after ‘-l’ or -üro after consonants.

(Ko. 1) Naeil e na nün Söul-lo kamnida. ‘I will go to Seoul tomorrow.’
Asita watasi wa Souru e ikimasu.

In Japanese, however, the postposition ‘ni’ for the place of being is often used instead of ‘e’, the marker for direction, probably because it is also a word used to express the place of arrival. “Daigaku e ikimasita.” (She went to the university, not any other place.) and “Daigaku ni itte imasu.” (She is just at the uni. by this time.) are sentences that use different particles but one quite similar in meaning.

In this connection, we should remember that the Japanese word ‘e’ came from the ancient noun ‘*pe’ 《direction; area》 whose vowel was of the so-called ‘Koorui’ (甲類) group in the Man’yoogana description, the original pronunciation of which might have been like ‘pye’, as the ancient mora or set of sounds /pě/ was described phonetically with Chinese characters like 邊, [*pien, in ancient Chinese] and 弁, 平, 陞, etc.

(J. 5) Higasi e mukatte aruku. → Higasi ni mukatte aruku.
‘We walk for the east.’ _We walk toward the east.’

Similarities with Japanese exist in Korean, too, and the Korean postposition ‘e’ [에] 《J. ni; in, at》 is used instead of ‘üro/ro/lo’ [으로] 《J. e; to, for》. Therefore, it may not be problematic for Korean students to use ‘ni’ as ‘e’ in Japanese classes. You can find the Korean word ‘e’, not ‘ro’, in the phrase of the popular song titled “Tora wayo, Pusan Hang e” which means ‘Come back to Pusan Harbour’ where the Korean locative ‘üro’ is not used. The song’s Japanese version says ‘Pusan-koo e’.

(Ko. 2) Hakkyo ro kanda. → Hakkyo e kanda. ‘I go to school.’
Gakkoo e yuku. Gakkoo ni yuku.

‘Minami e yuku,’ 《(We) go for the south.》 can be translated as ‘Ömnöd yavna,’ in Mongolian, and ‘Julergi de yabumbi,’ in Manchurian. Coincidentally, ‘ömnö’ and ‘julergi’ mean ‘south’ and ‘ahead; front’ both in Mongol and Manchu. Directions are expressed with ‘-e/-ye’ and ‘-a/-ya’ in Turkish, and no longer ‘-de’. (cf. Tr. 4)

(Tr. 6) Bu trenle Kara Deniz-e gidumisiniz.
Kono ressyā de ‘Kuroi Umi’ e ikimasu (watasitati wa).

The particle of instrumental case ‘de’ in Japanese is translated into ‘-le’ as you see in the example Tr.6, not into ‘-de’. After you see that the Black Sea looks dark in the north of Turkey, then you can surely recognize that the Mediteranian Sea, called Ak Deniz or ‘Siroku akarui Umi’ in Turkish, shines in bright cobalt blue and white.

§ 7. The Uralic have more than 15 Cases

Compared with Mongol, which has only one locative or dative particle ‘-d’, 「ᠳ」, the languages which belong to the Uralic family are quite rich in case expression. Suomen kieli (Finnish), one of the Uralic languages, has seventeen case markers and Magyar nyelvi (Hungarian) has twenty. Koizumi (1994) classifies and analyzes those Uralic cases into several groups by showing each of them with triangular figures.⁽³⁾

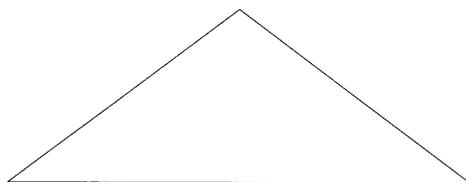
The locative cases or ‘basyokaku’ of Finnish (suomi) and Estonian (eesti) are classified into three dimensions.

[1] Inner local cases (naibu basyokaku)

Innressive (内格, naikaku) ‘-ssa/-s’

(F. 1) Poika oppii koulussa.

‘Syöonen wa/manabu/gakkoo-de’



Elative (出格, syukkaku) ‘-sta/-st’

(F. 2) Poika tulee koulusta.

‘syöonen wa/kuru/gakkoo kara’

(F.4) Talo on tehty puusta.

‘ie wa/iru/dekite/ki kara (=de)’

Illative (入格, nyuukaku) ‘-Vn/-sse’

(F.3) Poika menee kouluun.

‘syöonen wa/yuku/gakkoo e’

Koizumi(1974) adds one more interesting case between the elative and the illative; prolativ, or the passage case, which is expressed by ‘o’ in Japanese..

Prolative (通過格, tuukakaku) 'tse' in idioms

(F. 5) meritse 'umi o (tootte)'

[2] Outer local cases (gaibu basyokaku)

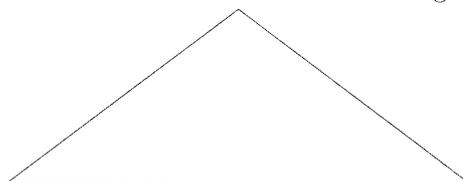
Adessive (所格, syokaku) '-lla/-l'

(F. 6) Kirja on pöydällä.

hon ga/aru/tukue no ue ni

(F. 7) Minulla on koira.

watasitati no tokoro ni/iru/inu ga



Ablative (離格, rikaku) '-lta/-lt'

(F. 8) Minä otan kirjan pöydälta.

'watasi wa/toru/hon o/teeburu kara'

Allative (向格, kookaku) '-lle/-le'

(F. 9) Minä panen kirjan pöydälle.

'watasi wa/oku/hon o/teeburu (no ue) e'

As is evident from the above, Finnish and its relative languages do not make a distinction between 'ni' and 'de', even though they have so many case markers. Another interesting feature is the repetition of the same postpositions after every word as in (F. 10) and (F. 11). In Hungarian, one of the Finno-Ugric languages, only one just after the noun modified by adjectives, as well as other words.

(F. 10) Se painui metsään eräässä varjoisessa paikassa,

ja Nipsu seiso i kauan vihreässä hämärässä katselemassa sitä.⁽⁴⁾

'Sore wa/hisonda/mori no/aru (ni)/kage no (ni)/tokoro ni/,

sosite/Nipsu wa/tatta/zutto/midori no(ni)/usugurai (ni)/kesiki ni/soo yatte'

(F. 11) He olivat jo asuneet muutamia viikkoja laaksossa ...

'karera wa/ita/moo/kurasite/nansyuukan ka/tanima de

It is possible to translate the inessive locative case marker '-ssa' into various Japanese particles depending upon the verbs chosen by translators. When one chooses the verb 'hairikomu' (enter into) for the Finnish verb 'painua', he may use the particle 'e' as in the following sentence J.6., or even 'ni'.

(J. 6) Sono miti wa, usugurai basyo de, mori no naka e hairikonde imasita. Sniff (= Nipsu in Finnish) wa zitto tatidomatte, nozokikomimasita.⁽⁵⁾

Then, the phrase ‘usugurai basyo de’ (at the dim place), was transferred from the clause of Sniff to the sentence of the hidden way, in this Japanese version It must mean ‘it is a dim place, and then’, therefore it might not have any case marker for places, while Nipsu (=Sniff) stood on in the green and dim atmosphere for a long time in the original sentence F. 10. The past form of the verb ‘seisoa’ can be translated as ‘tatta, tatidomatta, tatitukusita’ or ‘tatte ita’ in Japanese. The particle ‘de’ fits ‘tatta’ (stood) and ‘tatidomatta’ (stopped), while either ‘tatte ita’ (stood still) or ‘tatidomatte ita’ (has stopped and stood still on) require ‘ni’, the particle for existence and remaining. We notice only a rather quite small difference between ‘tatitukusita’ and ‘tatte ita’ in nuance.

§ 8. Countless grammars depending upon nuance

Verbs can coexist with plural case markers to talk of various factors, such as ‘nomu’ 《drink, take; vt.》 as in the following sentence, J.7.

- (J. 7) Titi wa asa (-) 7 zi ni heya de haha to koohii o nomimasu.
 ‘My father takes a cup of coffee with my mother in his room at seven in the morning.’

In this example only ‘heya de’ is a locative phrase, and learners have to learn to use ‘de’ for an action like ‘nomu’, not ‘ni’ for such a case. Japanese teachers ought to tell them exactly what kind of ‘actions’ require ‘ni’, ‘de’ or ‘o’ for passage to pass through something. ‘Sora o tobu’ (fly in /through the sky).

Native speakers of Korean or English find that Japanese does not need any particle but a “zero sign” after some words of time like ‘asa’ and ‘haru’(spring), while they say ‘acchim e’, i. e. ‘asa ni’ and ‘in the morning’. The so-called essive or ‘yookaku (様格)’ case marker ‘-na’ in Finnish ‘aamuna, yönä’ (in the morning and in the evening), strangely resembles ‘na’ in ‘asa na, yuu na’(in every morning and every evening) in Old Japanese. It is heard even today in the Niigata dialect in ‘kinna or kinnona’(on yesterday) or ‘yombena’ (in last night). Kazár Lajos(1925–98), a Hungarian, once attempted to prove the relationship between Finnish ‘-na’ and Japanese ‘na’.⁽⁶⁾ The author met him in Budapest in 1997 and discussed with him various problems such as ‘asa na yuu na’ for about a week. G.N. Kiyose introduced and examined objectively some points of those works by Dr. Kazár in “Nihongogaku to Altaigogaku”⁽⁷⁾

The author has showed a short list of verbs with locative case markers in § 4. It is important that the students examine many more verbs for reference. It is interesting to note that even verbs which describe very quiet and still states, like having a rest, sleeping, stopping and even dying are in fact used with ‘de’, the particle for ‘action’. Such delicate diversity of expression is based on semantic complexes of words. We may dis-

cover the richness and variety of nuance in every sentence and every text.

- (1) Tumagari, Tosiroo (2002): "Mansyuugo Nyuumon 20-koo" (20 Lessons of Manchu) Tookyoo, Daigaku Syorin Press.
- (2) Tumagari, T. (1978): Singo Rookotudai (清語老乞大), cf. Tumagari (2002)
- (3) Koizumi, Tamotsu (1994): Uralic Syntax (Uralgo Toogoron). Tookyoo, Daigaku Syorin Press.
- (4) Jansson, Tove (1998): Muumipeikko ja Pырstotahti (Moomin Troll and The Comet)
- (5) Simomura, Ryuuti (1981) : Muumindani no Suisei (Koodansya Press)- Japanese translation from Tove Jansson's.
- (6) Kazár, Lajos (1980): Japanese-Uralic Language Comparison: Locating Japanese Origins with the Help of Samoyed, Finnish, Hungarian, etc.; an Attempt. Hamburg, Tsurusaki Books.
- (7) Kiyose, Gisaburoo-Norikura (1991): Japanese Linguistics and Altaic Linguistics. Tookyoo, Meiji Shoin Press.