

SOME NOTES ABOUT THE PARTICLE 也

The paper, which my friend W. Simon read at the XXIe Congrès International des Orientalistes in Paris dealt with the pronominal Nature of the so-called Final Particle 也. The use of 也 falls under the rule in Gabelentz, *Chinesische Grammatik* § 809 (p. 316) whereby 也 coming after the final clause of a sentence (either a noun or an adverbial clause to open the sentence), stresses this clause in effect (§811, p. 317). However, this rule, as is so often with Gabelentz, is too narrow; it considers neither the pre-classical language where 也 appears *after* the object in the same way, e.g., Shi-king I, 2, XII, 3 (= *Ch. Cl. IV*, 34): 無使羆也吠 "... the dog there barks"; nor does he take into account the usage in the classical language for there they use 也 after names of *persons present*, but also otherwise. At any rate, Gabelentz has supplemented this latter fact in §1113 (p. 415) (comp. §1166), and evidently placed it among the demonstrative pronouns. In that case he was right, as W. Simon has shown in the above-mentioned paper, which is to appear in the "Actes du XXIe Congrès International des Orientalistes".

The usage of 也 as a demonstrative pronoun is very frequently found with the names of *persons present*, especially in classical texts, e.g., Lun-yü XI, 12, 2 (= *Ch. Cl. I*, 105): 由也 "that Yu there"; I, 15, 3 (= *Ch. Cl. I*, 8): 賜也 "that Tz'e there"; VII, 30, 3 (= *Ch. Cl. I*, 69): 丘也 "I, the K'iu here", etc., etc. But it can already be found in the Ngi-li, chapt. 士昏禮: 某也 "a certain so and so there" *et saepe*. In the pre-classical language (*i.e.*, in the Shi-king, 也 does not appear in the Shu-king at all) we find it after other nouns (*appellative* names, etc.), e.g., in Shi-king I, 12, VI, 1 and 2 (= *Ch. Cl. IV*, 210): 夫也 "that man there" (or: "this man here"); as a *locative* in Shi-king I, 12, II, 2 (= *Ch. Cl. IV*, 206), 市也 "on that market there" (or "here"), as *vocative* case in Shi-king I, 4, I, 1 and 2 (*Ch. Cl. IV*, 73-74): 母也 "o, mother here (there)".

The explanation to this placing *after* the noun (which would appear to contradict it) would seem to be that it is a remnant of the pre-classical freedom of placing words. The demonstrative pronoun 斯 for instance, is put *before* and *after* the noun, as I have shown long ago, e.g., *after* in Chou-shu 5(49) 9a/b: 人斯. This position is often found where there is another pronoun preceding it, e.g., Shi-king II, 5, IV, 6 (= *Ch. Cl. IV*, 343): 彼何人斯 "what sort of man is that there?" and otherwise. In fact, the placing *after* of 者 and 之 (as genitive particles) belong to the same category. Conrady presumed that it originated in the resuming function of the demonstrative pronoun as so often found in pre-classical texts, which by the way, may also be the origin of the conjunctions 乃, 而, 則, 斯, etc., among others. But that is a long story because this appearance (or at least

the *resumption* of the subject by a demonstrative pronoun) can also frequently be found in the other Indo-Chinese languages.

Finally, a word about the combination 何也 at the end of a sentence as a predicate (see Gabelentz *l.c.* § § 673 and 810). This, of course, contains the copula and means: "what is this?"; "what does it mean?"; "how it is that ...?"

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