

# The Inner and The Outer in Ryukyu

## *Omoro-saushi*

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### Introduction

First of all, this is described about the outline about the conversion of the application for the Particles “ga” and “no” in Classical Japanese. Then, after “ga” and “no” is considered in *Omoro-saushi*, and both particles are compared.

In the 万葉集 (*Manyo-shu*), 記紀歌謡 (*Kiki-kayo*), 祝詞 (*Norito*), and 宣命 (*Senmyo*) the Nara era, the particle “ga” receives anything oneself as a speaker feels close to. This particle then is changed to take a noun which expresses feelings such as contempt, hatred and animosity.

On the other hand, the particle “no” receives a noun expressing respect or a noun which keeps a certain psychological distance from a speaker. The mentioned above is a research report from AOKI (1952).

Counting down in time, the particles “ga” and “no” used in the Heian era are also identified to have almost the same type of the distinction, and the word wish small psychological distance which is close relationship to a speaker 「我」 was received by “ga”. Moreover, the word with a large psychological distance to a speaker (not close relations) was received by “no”. In a word, it pointed out that the particles “ga” and “no” is distinguished weather close or not (differences related to estrangement).

On the other hand, OHNO (1987) points out that there are the inner and the outer consciousnesses on the base of the application of the estrangement.

The particle “ga” comes to receive the noun that has the meaning such as contempt and belittling oneself in around the Kamakura era. On the other

hand, the particle “no” comes to receive noun that has the meaning of respect.

While considering the inner and the outer consciousnesses as a base, contempt and belittling oneself “ga” and respect “no” derive out from the inner and the outer consciousness, and they further move to non-respect and gradual distinction. It might be more appropriate to see that the distinction of such meanings was lost eventually on the boundary of the Muromachi era.

In the syntax function, it is clarified that “ga” and “no” were originally adnominal particles that connect the substantive. In a word, the expressive structure of 「A-Noun+“ga”+B-Noun」 「A-Noun+“no”+B-Noun」 was made originally. The substantive A received by “ga” was considered as 「familiar, informal, inside 親・軽卑・ウチ」 by a subject. The substantive by “no” was considered as 「estranged, formal, outside 疎・尊敬・ソト」 by a subject. In addition, the structures such as 「A-Noun+“ga”+活用語連体形(-masu form)+B-Noun」 and 「A-Noun+“no”+活用語連体形(-masu form)+B-Noun」 appeared, and this structures were seen more with the times. In addition to a grammatical phenomenon that the adnominal-form expels the dictionary-form, in the Middle Ages, backed by a phenomenon that a difference on a meaning in substantive A-Noun is received by “ga” and “no”. 「A-Noun+“ga”」 strengthens the relation with the following conjugational word and in the meantime, 「A-Noun+“no”」 strengthens the relation further with the following conjugational word. It is said this is how the modern nominative case particle “ga” and adnominal particle “no” were formed.

As stated above, Classical Japanese “ga” and “no” come to what they are through drastic changes. While basing this change in the outline, I like to see how the particles “ga” and “no” are applied in *Omoro-saushi*. It is said that Omoro recorded in *Omoro-saushi* is something change form around 12<sup>th</sup> century to the beginning of 17<sup>th</sup> century. This era falls on the Middle Ages in Japanese history. It is necessary to see what relations there are between so-called Classical Japanese “ga” and “no” in the middle ages and “no” *Omoro-saushi*.

## 2. The application of “ga” and “no”

### 2.1 The application of “ga”

There is the in-depth date about the forms received by “ga” and “no” in *Omoro-saushi*. According to the date, the forms received by “ga” has 317 words and the forms received by “no” has 571 words on differentiable wordage. When comparing both forms taking “no” account for 60% and it is understood that “no” receives more forms than “ga”.

Next, when you look at the rations of 「(1)human」 and 「(2)not human」 for each “ga” and “no”, they are summarized in 【Table1】.

【Table1】	“no”	“ga”
(1) human	238(75%)	113(20%)
(2) not human	79(25%)	458(80%)

According to this table, it is understood that “ga” and “no” receive different words in general. In word, “ga” mainly receive 「(1)human」 (75%) and “no” receive 「(2) not human」 (80%).

When you study the applications of “ga” and “no”, it is necessary to compare both forms constantly.

When the forms receive by both “ga” and “no” are compared, and there are words that overlaps very slightly but most of words don't overlaps. 「(1)human」 can be sub-classified as follows. 【goddess 神女・goddess-name 神女名】 【god 神・god-name 神名】 【king 国王・chief of village 地方の領主・another people その他の人々】 【pronoun 代名詞・親族語】. For example, even “ga” and “no” receive same「goddess 神女・goddess-name 神女名」, they receive different 「goddess 神女・goddess-name 神女名」. This is same for 「god, god-name 神・神名」 「king 国王・chief of village 地方の領主・another-people その他の人々」. In case of「pronoun 代名詞・親族語彙」, most of pronouns receive by “ga”, kindred vocabulary receive by “no”. In case of 「(2) not human」, in a word, the words other than words that express that express the human, “ga” and “no” also receive separate forms as well as 「(1) human」. In this manner, you research

the forms received by “ga” by comparing the forms received by “ga” and “no”. “ga” receives closeness or dearness as rules, and oneself in terms of oneself or others, and 「inside ウチ」 in terms of the inner or the outer in Omoro. Furthermore in Omoro, something belittling changed form the application received by “ga”. For example, Mumber93・97 in Omoro, 「あよ (肝) + が + うち」 「きも (肝) + が + うち」 indicate 「あよ、きも」 (a meaning of mind) of Japanese solders belittled. It became more cleared when it is compared with the application of “no”. The application of “ga” will be referred to later, but to make it short, “no” receives the subject placed objectively without relating with closeness, affection or subjective conceptions. In Omoro, “no” receive the respected objects. In addition to the category of the inner and outer consciousness, there is also the way to classify the application of current Miyako dialect “ga” “nu” as the category of subjective object and objective object. In this way, when the application of “ga” and “no” are placed. It is easily understood that “ga” receive most of pronouns and “no” receives relative vocabulary for examples. A pronoun is the word expressing conceptualization of the relation of others and 「我」 (Speaker), as based on 「我」, and the word set closely to relate to 「我」. 「(1) human」 received by “ga” is on the extension of the application of a pronoun, and is set with the subjective concept as closeness to oneself and something within. On the other hand, common nouns including kindred vocabulary received by “no” are the expressed words set a subject objectively but without relating such subjective concept. This difference is seen as the differences whether “ga” receives or “no”. 「(1) human」 received by “ga” is classified further as follows.

【goddess 神女・goddess-name 神女名】

せのきみ、あけしの、あおりやへ、おわもり、きみおそい、きみよし、  
くにおそい、もちつき、のろ、さすかさ etc.

【god 神・god-name 神名】

あかくちや (火の神)、大ぬし (太陽神)、かみ (神)、あまみきよ (創世神)、

あまへこ (創世神)、てだ (太陽神)、てるかは (日神)、おうちよの (神名)、しねりやこ (創世神) etc.

【king 国王・chief of village 地方の領主・another-people その他の人々】  
てたこ (国王)、おぎやかもい (尚真王)、大ころ (氏族の長)、あち (按司)、ちやら (按司)、あちゑらひ (選ばれた按司)、あかかに (人名)、あかおもひ (私の愛する人) etc.

Next, although “ga” is a handful comparative, it receives 「(2) not human」. What does mean? 「(2) not human」received by “ga” is sub classified as follows.

【time 時間】

あけたち (明け方)、あけとま (明け方)、ねうし (子丑)、のち (後) etc.

【weather 気象】

あさとれ (朝風ぎ)、おゑちへ (追い風)、くも (雲)、けもりや (春霞)、はつにし (初冬の初の北風)、まにし (北風)、ようとれ (夕風ぎ) etc.

【season 季節】

おれつむ (旧四月の候)、しも月 (旧十一月)、わかなつ (若夏) etc.

【navigation 航海】

あおなみ (青波)、あらむぎや (波の一種)、うらはり (船名)、しらなみ (白波)、すつなり (船名)、せひ (帆柱)、とり (鳥に例えた船)、なみ (波)、なみぎやより (波の踊り)、やうら (掛け声)、わし (鷺に例えた船) etc.

In this classification, words related to time are used and closely related to the god of sun, the god, or the king. Words related to weather, seasons, voyages are all converged with voyages. Safety of voyages is deeply related to daily life, and it seems difficult to think safety of voyages apart from oneself. Thus, it is conceivable that these words are received by “ga”. “no” also receives same type of vocabulary but they are different from ones received by “ga”, which will be touched upon later. In either case, both “ga” and “no” receive words have objective expressions.

## 2.2 The application of “no”

As indicated in (Table.1), “no” receives words express mainly non-human. In the event of studying the application of “no”, this point must be paid. It is okay to consider that words received by “no” are names of places, eulogistic name words, numerals and common nouns, and numerals are the words of objective expression in general. A eulogistic name word is also used when lavishly one praises an object placed objectively away from oneself. For example;

あけの よろい (赤の鎧 No.5)  
かなふくの もり (金福の杜 No.504)  
たまの きみ (玉の君 No.51)

Above are such examples. Therefore, it is considered that vocabularies expressing non-human related, received by “no” expresses the subject objectively. There are 440 words classified here but only “no” words are overlapped with “ga”. The rest are received by “no” and likewise supported by the objective expression. Next, 「(2)not human」 is classified as follows:

### 【time 時間】

あけ (明け)、いみや (現在)、うま (午)、とらう (寅卯)、やね (来年) etc.

### 【weather 気象】

かせ (風)、くにはへ (南風)、かもかせ (雲風)、すさ (嵐風) etc.

### 【navigation 航海】

うらよせ (船名)、おうね (御船)、もゝおうね (多くの御船)、やそおうね (多くの御船)、おきはいたて (磯釣船)、ともはい (船首と船尾) etc.

First, “ga” also receives words related to weather, but there is no example for “no”. Next, when the forms received by “no” is compared with ones received by “ga”, it is seen that clear differences on words relating voyages. Concretely, the words that mean ships are received by “no”. Although “ga” receives ship names such as 「urahari うらはり」「sutsunari す

つなり」, 「urahari うらはり」 is the ship boarded on by “Female Spiritual Mediators” named 「senokimi せのきみ」 「akeshino あけしの」. The ships related to such specific female spiritual mediators deeply are received by “ga” and ships as objective expression are received by “no”.

Moreover, even if “ga” and “no” receive words related to the weather, especially words describing wind, contexts of affect ional expression are used for “ga”. “no” also receives 「(1) human」 sometimes ([Table.1]). For 「(1) human」, it's sub classified as follows.

### I 【goddess 神女・ goddess-name 神女名】

#### 1. 「～かみ (～神・ 神女)」

おなりかみ、さしふ、なよかさ、なりしの、やりかさ、こくらのかみ etc.

#### 2. 「きみ (神女)」

あおいりゃへきみ、あすもりのきみ、おもひくわのきみ、おもひきみ、おわもりきみ、きみおそいきみ、きみよしきみ、くにおそいきみ、もちつききみ etc.

#### 3. 「のろ (神女)」

あかきなののろ (赤木名のノロ)、あけしののろ (あけしのというノロ)、あめくよりおそいのろ (天久のよりおそいノロ) etc.

#### 【god 神・ god-name 神名】

あまにこ・けさにこ (ニルヤカナヤの主の化身、大昔の人)、あまれこ (天降りした人)、たりるこ (理想郷の人) etc.

### II 【king 国王・ chief of village 地方の領主・ another-people その他の人々】

#### 1. 「てだ/てた」

あんしおそいてだ (国王)、きたたんのてた (北谷の按司)、きのわんのでた・ねのしまのでた (宜野湾の按司・根の島の按司)、みかなしのてた (愛する按司) etc.

#### 2. 「あち/あんし」

くすくのあち (首里の按司)、ほへむいちへきあち (保栄茂の勝れた按司)、もゝあち (多くの按司多くの按司)、あんし又のあんし (大按司)、いちへき

きよらあんし (立派な美しい按司)、めまよきよらあんし (目眉の美しい按司)  
etc.

### 3. 「ちやら/ぢやら」

あまとくちやら (天徳の按司)、きもちやおなぢやら (敬愛する女按司)、は  
なくすくちやら (坂名城の按司)、もゝちやら (多くの按司) etc.

At first, [goddess 神女・goddess-name 神女名] is studied. 「goddess 神女・goddess-name 神女名」 received by “no” are roughly classified into three. One of them is a 「goddess かみ (神女)」 related word. The word 「god, goddess ~かみ (~神・神女)」 is only received by “ga”. 「onarigami おなりがみ (姉妹神)」 was an object respected with spiritual power that protected the brother. “no” also respected objects.

The Second is the word related 「kimi きみ (goddess 神女)」。 Among 「aoriyahe あおりやへ」「owamori おわもり」「kimiosoi きみおそい」「kimiyoshi きみよし」「kunosoi くにおそい」「mochitsuki もちつき」 are all names of female spiritual mediums. If 「kimi きみ」 isn't used under these names, they are received by “ga”, but if 「きみ」 is used such as 「aoriyahekimi あおりやへきみ」, they are received by “no”. If 「kimi きみ」 is accompanied below, it becomes a respected expression.

The third is words related 「noro のろ (goddess 神女)」。 「noro のろ」 receives “ga” by itself. In the world of Omoro, female spiritual mediums and their god are placed very close (as a loved one) in relationship-in general. For example, it is chanted such as 「kesawa kamikiyatakeke けさはかみきやたけ (昔は神がまします御嶽)」「kesawanorokatake けさはのろかたけ (昔はノロが守護し給う御嶽)」 in Number 630 of Omoro.

But when they are externalized by adding geographic names and eulogistic name terms, they are received by “no”.

As mentioned above, female spiritual medium and their names received by “no” are objects of respect or one externalized.

As [god 神・god-name 神名] is already mentioned, most of them are



received by “ga”. However, since it was too hard to place ancient men and ancestor gods closely, they were externalized and received by “no”.

Almost all of 【king 国王・地方の領主・その他の人々】 received by “ga” as well.

teta てた(king 国王)・achi あち (the chief of the village 按司)・  
chiyara ちやら (chief of village 按司) etc.

These are received by “ga”. Kings and superior and admirable feudal lords of old Okinawa are placed as “dear one” in the world of Okinawa. This is a big difference with a “Classical Japanese”. However, the words 「achi あち (chief of village 按司) and 「chiyara ちやら (chief of village 按司)」 including 「てた (king 国王)」 are accompanied with the modifier. When those words are externalized such as (king of～) 「～の国王」「～の按司」, they are received by “no”. In addition, “no” is used for some of the words describe man such as 「itsuko いつこ (soldier 兵士)」 and 「sasamoko ささもこ (bad-groom 悪い婿)」, but that is when both words are considered as externalized and 他者化. Particular interest in Omoro is that there is a fixed expression method such as

あかかにかふなやれ、おくらつかふなやれ、かつれなかふなやれ etc.

「～かふなやれ」(誰々の航行) stated in the above box and man's names received by “ga” are placed with affinities. It is considered that this expression came from prayers for safety of forthcoming journeys. Externalized voyages with irrelevant prayers are unthinkable and the expression method such as 「～のふなやれ」 isn't found.

As stated above, when the form received by “no”, as stated above, “no” receives the forms and are placed objectively 他者化 with irrelevances to a subjective idea of familiarity and affection. It is 「ウチならざるもの」 in terms of the relations of inner and outer, and it is 「自ならざるもの」 in terms of the relation of oneself and others.

### 3. To 「知られる」 is To 「申し上げる」

Basically a passiveness is to receive some operation and actions from others. To make this expression work, others are always necessary. For instance, simply when the distinctions oneself and others are set between a speaker and others including listeners, and look at a so-called, the passive expression of a Ryukyu dialect, it comes out that the expression method which is not explicable with oneself and others. For example, Number 823 in Omoro

一 あかるいの、大ぬしか、  
まへから、あよ、そろて、  
やくめ、てゝ、しられゝ

The outline of Omoro means 「東の大主（太陽神）の御前で、心を一つにして恐れ多いことだといって申し上げよ」。In Omoro, there are many examples of using 「知られれ」 in the meaning of 「申し上げる」。UCHIMA (1994) states that such an expression is not explicable in the static viewpoint of oneself and others, and it can't be explained without assuming the scenes of integrations of oneself and others. For instance, in the scene that you place the other party close to you, and you are integrated with him/her psychologically, the standpoint and the base point that the subject expresses are usually on the speaker side in terms of the relation of the speaker and the listener. But it occasionally shift to a familiar listener side depends on a scene. 「知られる」 in Omoro becomes a meaning of 「申し上げる」 because even if it is actually 「知らせる」 to the other party, the matter comes to actually 「知られる」 from the aspect of transferring based point to the other party.

Such an expression structure is also in modern Ryukyu dialects. 「カー（売る）」 which is a dialect from Iriomote Sonai Taketomi town, Yaeyama Island in Okinawa has a similar expression structure. Dealing with the other and 「カー（買わ）ス（せる）」 becomes an act of 「売る」 by placing a standpoint to the side of oneself. In a word, to be able to shift the stance or the base point

with the aspect of an expressing person to the other party side, it is thought that there is the world of integrations of the oneself and others exceeding the recognized distinctions between the oneself and others.

#### 4. 「Shinate 撓て」

There is word called 「shinate 撓て」 in Omoro. 「撓て」 in Omoro-saushi has a meaning of 「調和して・和合して」. Then, what are harmonized and get along with? According to UCHIMA (1994), there are many cases of that is placed as close and dear one who people live in the society needless to say, their rulers, goddesses and the God who protect these people, or outsiders these people exchange with are placed as close and dear ones. No.347 in Omoro

一 きこゑ大きみきや  
やゝの、きくたけに、  
のほて、おわちへ、さよりく、  
てた、てるかはと、  
とこへ、やりかわちへ

The outline of Omoro means 「名高い靈力豊かな聞得大君が、立派なきく嶽に登り鎮座し、下界を見下ろしながら、太陽神と美しい声をやり交わして」. To be integrated with the sun god means to get a spiritual power from it. Thus, the spiritual power Kikoweohkimi acquired is transferred to the following level of high class spiritual mediator called Sasukasa-shinnyo, Shuri Ookimi and etc, by exchanging voices and integrating. Additionally, the expression such as 「あまこあわちへ」(eye to eye) and 「しなて」 are seen.

First of all, 「太陽神、日神」 harmonizes with 「聞得大君」 in *Omoro-saushi*. To harmonize is to integrate by bringing in others. Next, 「聞得大君」 harmonizes with 「神女」 of the following level, and 「神女」 harmonizes with 「国王・按司」. And then 「国王・按司」 harmonizes with 「グスク(居城)」, 「親」 「領民」 and etc, and the world of integration is expanded. Furthermore, it is

「航海」 that is closely related to 「日神」「神女」「国王・按司」「航海」. 「日神」 harmonized with 「大型の船」 and also 「神女」 and 「国王・按司」「航海」. 「日神」 harmonized with 「大型の船」 and also 「神女」 and 「国王・按司」 harmonized with 「航海」. The area of harmonization is expanded even to 「向かうかた（行く先々）」 through the 「航海」.

This is an expansion of the integrated consciousness centering on 「日神」「神女」「国王・按司」 and etc. This means that the expansion of the inner consciousness that is the base of the communal society. It is the integration of 「日神」 and 「人間（神女）」 that the starting point of the communal society. The integration of the sun god and spiritual mediators is succinctly recognized in the expression of 「撓て」. Number 762 in Omoro

一大きみは、たかへて、  
せち、あらとみ、おしうけて、  
おゑちへ、こうて、はりやせ  
又せたかこは、たかへて  
又おちおそいきや、おうさせや、  
むかう、かた、しなて  
又おきやかもいか、御さうせや、  
むかう、かた、しなて

(以下略)

This Omoro means this outline「聞得大君は神を崇め称える。靈力豊かな荒富船を浮けて、聞得大君に追風を乞い願ひ走らせよ。国王（尚真王）のお心は向かう先々と調和し、そのお心は向かう先々と調和し」。It is chanted that Kikowe-ookimi, female spiritual mediators, and Noro protect the Ship carrying a king's spirit, and in this way, the spirit of a king harmonized and integrated with wherever it is heading to and its thoughts are granted. There, it flows incessantly that consciousness to harmonize with female spiritual mediators, a king, voyages and further wherever headed to through spiritual powers received by the sun god. This is expressed as 「しなう（撓う。調和する）」. It is the integration with others that flows in the base of these

expressions, and it is an expansion of the inner world where oneself is the centers.

## 5. Summary

It has been understood to keep the distinction by the differences of the forms received by “ga” and “no” in *Omorosaushi*. “ga” is something close. In other word, simply it receives the object placed as inner. Therefore, there are tendencies that many of the words expressing man are received “ga” and the words expressing non-human are received by “no”. However, the words related to voyages (journeys) is received by “ga” even though they express non-human. It is understood that voyages are close to people of *Omorosaushi* and are placed as something inner. This is an example that is not seen in Classical Japanese. Also, it is received by “no” in Classical Japanese that object perceived with respect and owe such as an emperor or etc, even if the words expressing man. However in *Omorosaushi*, it is understood that from this expression that such an object is received by “ga” without a modifier, and even if it is a king, it is placed as close and interiorized entity. There are expressions of transferring spiritual powers by harmonizing 「太陽神、日神」 with 「聞得大君」, and such words are 「撓て」, 「とこへやりかわちへ」, 「あまこあわちへ」 and etc. Besides the expressions of “ga” and “no”. Harmonizing is unification by taking in other people. The transfer of spiritual power is pushed to a lower rank, and the world of unification is expanded gradually. Consequently, 「航海」 associating with 「日神」「神女」「国王・按司」 also becomes the object of this unification. In other words, 「日神」 supple with 「大型の船」. Through 「航海」, area of suppleness expands to 「むかうかた (行く先々)」. This is a expansion of the integrated consciousness led by 「日神」, and this means a expansion of the inner consciousness as the basis of the community.

## Thank you

This writing is toughed in and revised from the research paper 「『おもろさうし』におけるウチとソト」 ARAKAKI (2001) and translated in English. I like to give my appreciation to Ms. RODRIGUEZ Tomoko for English translation. To write this research paper, I received the guidance from Ms. RODRIGUEZ Tomoko cooperated with me for English translation. I would like to express my gratitude to both of her.

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