

An Etymological Study of the *Katakana* Loanword *Kea* and *Kaigo*: An Overview Based on the
Asahi Shinbun (1880-2000)

by
Xiaojing Chen

This article considers the process by which the words *kea* (care) and *kaigo* came to bear their modern “semantic frames”. I have previously looked into the present-day meaning of *kea* and *kaigo*. Based on that study, this article uses the *Asahi Shinbun* as a source to consider the change in the meanings of *kea* and *kaigo* (Chen 2013). The results can be summarized as follows.

Kea has many meanings, ranging from physical objects for life support (care packages) to measures taken after incidents (aftercare) or medical support (aftercare). Meanwhile, *kaigo* was initially used in a similar way as *kaihou*, which meant daily life support for disabled people, and after that was extended to mean daily life support for elderly people or patients. In short, the use of *kea* is not confined to medical issues and has become diverse, while *kaigo* is mainly used in relation to the support of elderly people / patients etc.

The following tendencies are apparent in the *Bunrui-goi-hyo* (Table of Classifying Vocabulary), which looks into ranges of meaning and their developments. *Kea* and *kaigo* are both deeply related to areas of human activity. Initially, *kea* was used in the areas of “human activity—the mind and actions” and after that gradually extended to areas concerning “the subject of human activity” and “human activity—abstract relationships”. On the other hand, *kaigo* appeared in areas such as “the subject of human activity” and “human activity—the mind and actions” from the beginning and continued to be used mainly in those two areas.

Keywords: *Kea* (care), *Kaigo*, *Katakana* Loanword, (becoming a) Basic Word, Synonym

PAIDEIA (Ⅷ) — The Ideals of Greek Culture —
Translator's small Comment

by
Yoshihiko Murashima

This is the Japanese translation of G. Highet "PAIDEIA — the ideals of Greek culture —" Oxford, 1938. And Highet's work was famous as the English one of W. Jaeger "PAIDEIA — Die Formung des Griechischen Menschen —". When I tried to translate the latter original several years ago, the former was much helpful for me. For the former was much concrete and clear in comparison with the latter's abstraction and difficulty. Highet's work surpassed the level of mere translation and was a complete reading in itself.

Fortunately I had the nice chance to choose his work as the text of University lecture. According to the progress of my lecture I recorded my own translation into the personal computer. Reading it over again I was astonished by the smoothness of its meaning. So I dared to publish it on the University bulletin in order to compare each other.

Through the change of author contents itself also changed so dramatically. It was marvelous for me. Usually it is difficult for the translation to surpass its original. But often the former can be equal with the latter. Highet's work must be one of such rare exceptions.

By the limitation of paper volumes I could not help showing only one translation in this paper like "SOLON : CREATOR OF ATHENIAN POLITICAL CULTURE".

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