

METHOD GASPEY - ITTO - SAUER  
FOR THE STUDY OF MODERN LANGUAGES.

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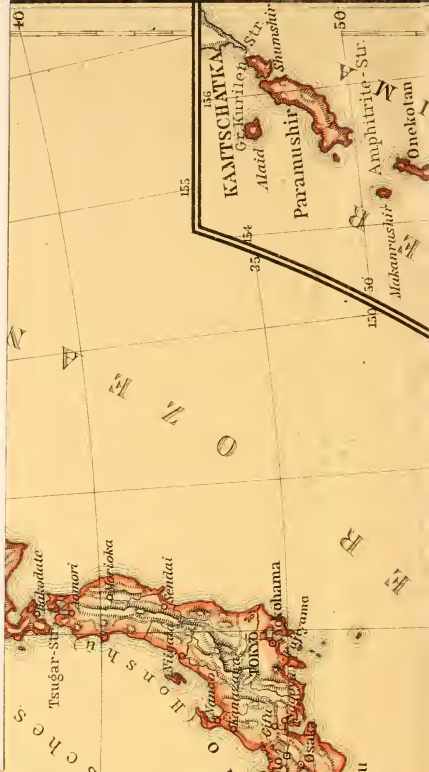
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CONVERSATION-GRAMMAR.

JULIUS GRODS, LONDON,  
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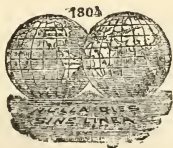


METHOD GASPEY-OTTO-SAUER.

JAPANESE  
CONVERSATION-GRAMMAR

WITH  
NUMEROUS READING LESSONS  
AND DIALOGUES

BY  
HERMANN PLAUT.



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## Preface.

---

The present Grammar has been written for the use of such students as know from experience that no language can be thoroughly learned without a great deal of perseverance and self-denial, and will not, therefore, shrink from the prospect of being obliged to work hard and assiduously in order to reach their aim — which is, to master the Japanese colloquial language. The Author had in mind officials of the diplomatic and consular service, naval and military officers, teachers, engineers, merchants and agents, in short all who choose to reside in Japan for years and wish to conduct their affairs without the assistance of an interpreter.

The Author has made the attempt to lay down established rules which might enable the student not only to comprehend what others speak, but also to express his own thoughts in the peculiar native form. To facilitate the acquisition of a sufficient store of words and phrases, not by lists of detached vocables, but as they are actually used in connection with others, each Lesson has been provided with a "Reading Lesson," with the words contained in it at the head, and explanatory notes. As to the order in which the Parts of Speech have been arranged, the Author thought it more to the purpose to let those precede which would not be understood by mere translation and yet could not be dispensed with on account of their frequent occurrence.

The subjects treated in the Reading Lessons are exclusively Japanese; they comprise stories, tales, descriptions of manners and customs; and so on. A few of them have been borrowed from periodicals or translated from the written language, but the greater part have been written for this Grammar by competent natives. Lessons 6—10 contain a number of idiomatic expressions in daily use; from Lesson 11, each Lesson has a Dialogue attached to it, with the English translation opposite. All the Dialogues have been prepared for the present work by natives. The "Key" to this Grammar will enable the student to correct his translations of the "Exercises," and also help him to overcome the difficulties of the Japanese texts. The translations in the "Key" have been adapted to the Japanese idiom as closely as could be done without making them incomprehensible. The student is therefore requested not to be too critical as to the style.

The Author hopes that this book may prove a useful means of helping students to a thorough knowledge of the Japanese language. Corrections of mistakes which may be found in the present edition, as well as suggestions for future improvements will be gladly and thankfully received.

Berlin, Mai, 1905.

**Hermann Plaut.**



# Contents.

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	Page
Introduction. Transcription and Pronunciation . . .	1—4
1. Lesson. The Case-Particles. Use of the Absolute Case. The Adjective. The Verb "to be." Order of words. 1. Reading Lesson	5—10
2. " The Verb. Classes of Verbs. The Stem. Conjugation of the Regular Verb with the suffix <i>mas'</i> . The Subordinative Form. Its use. 2. Reading Lesson: <i>Momotarō</i> . . . . .	11—18
3. " The Negative Voice of Verbs with the suffix <i>mas'</i> . Honorifics. 3. Reading Lesson: <i>Momotarō</i> (conclusion) . . .	18—25
4. " Conjugation of the Irregular Verbs with <i>mas'</i> . The Adjective, its forms and inflection. 4. Reading Lesson: <i>Osaka no kawazu to Kyōto no kawazu</i> . . . .	25—32
5. " The Subordinative Form of the Adjective and its use. 5. Reading Lesson: <i>Hanao Hokiichi</i> . . . . .	32—37
6. " The Subordinative Form of the Adjective (continuation). The Alternative Form of the Adjective. The terminations <i>ki</i> and <i>shi</i> ( <i>beki</i> ). 6. Reading Lesson: <i>Kobutori</i> . Materials for Conversation.	38—44
7. " Comparison of Adjectives. 7. Reading Lesson: <i>Kawamura Zuiken</i> . Materials for Conversation . . . . .	45—52
8. " Quasi-Adjectives. 8. Reading Lesson: <i>Matsuyama kagami</i> . Materials for Conversation . . . . .	52—60
9. " The Adjective replaced by <i>no</i> . 9. Reading Lesson: <i>Matsuyama kagami</i> (continuation). Materials for Conversation . .	61—67
10. " Conjugation of the Plain Verb. 10. Reading Lesson: <i>Matsuyama kagami</i> (continuation). Materials for Conversation	67—75

	Page	
11. Lesson.	Conjugation of the Negative Voice of the Plain Regular Verb. Additional Remarks on the Conjugation of the Verb. 11. Reading Lesson: <i>Matsuyama kagami</i> (conclusion). Dialogue . . . . .	75—84
12. "	Conjugation of the Plain Irregular Verbs. 12. Reading Lesson: <i>neko no yobina</i> . Dialogue . . . . .	84—90
13. "	Use of the Subordinative Form of the Verb. 13. Reading Lesson: <i>Nihon no uchi</i> . Dialogue (continuation) . . . . .	90—99
14. "	Periphrastic Forms. a) The Subordinative Form and <i>iru</i> . Meaning of the Verbal forms. 14. Reading Lesson: <i>Nihon no uchi</i> (continuation). Dialogue (continuation) . . . . .	99—109
15. "	b) The Finite Verb and <i>des'</i> . c) The Stem and <i>de gozaimas'</i> and <i>ni narimas'</i> . 15. Reading Lesson: <i>Nihon no shokuji</i> . Dialogue (continuation) . . . . .	109—117
16. "	d) The Stem and the Present, Past or Future of <i>suru</i> or <i>itas'</i> . e) Periphrase by means of <i>koto</i> . f) Periphrase by means of the Emphasised Subordinative. g) Periphrase by means of the Past and <i>koto ga aru</i> . h) Periphrase by means of the Present and <i>koto ga dekiru</i> or <i>wake ni wa ikanai</i> . i) Periphrase by means of <i>no</i> . 16. Reading Lesson: <i>Nihon no fukusō</i> . Dialogue (continuation) . . . . .	117—124
17. "	Use of the Conditional Forms. Use of the Imperative. Use of the Alternative Form. Use of the Desiderative Form. Use of the Stem. 17. Reading Lesson: <i>Nihon no fukusō</i> (conclusion). Dialogue (continuation) . . . . .	124—133
18. "	Use of some Verbs ( <i>suru, oku, shimau, kuru</i> ). 18. Reading Lesson: <i>shōjō to sake</i> . Dialogue (continuation) . . . . .	133—140
19. "	Polite Verbs: Polite Auxiliary Verbs and Polite Independent Verbs. 19. Reading Lesson: <i>Sakura</i> . Dialogue (continuation) . . . . .	140—147
20. "	Personal Pronouns. No Possessive Pronouns. The word "self." 20. Reading Lesson: <i>Jinrikisha</i> . Dialogue (continuation) . . . . .	147—153
21. "	Demonstrative Pronouns and Demonstrative Adverbs. 21. Reading Lesson: <i>Yoshinoyuki</i> . Dialogue (continuation) . . . . .	153—160

	Page
22. Lesson. Interrogative Pronouns and Adverbs. 22. Reading Lesson: <i>Nani ga osoroshii ka?</i> Dialogue (conclusion) . . . . .	160—169
23. " Additional Remarks on the Demonstratives and Indefinites. 23. Reading Lesson: <i>Nani ga osoroshii ka?</i> (conclusion). Dialogue . . . . .	169—175
24. " The Attributive Use of Verbs and Sentences. 24. Reading Lesson: <i>Nihon no nats'</i> . Dialogue . . . . .	175—181
25. " The Attributive Use of Verbs and Sentences (continuation). 25. Reading Lesson: <i>Nihon no nats'</i> (conclusion). Dialogue . . . . .	181—188
26. " The Numeral. I. Cardinal Numbers: Japanese set. 26. Reading Lesson: <i>Sekku no hanashi</i> . Dialogue (conclusion) . . . . .	188—195
27. " Cardinal Numbers: Chinese set. 27. Reading Lesson: <i>Nihon no gakkō</i> . Dialogue . . . . .	195—203
28. " Numeratives. 28. Reading Lesson: <i>Nihon no gakkō</i> (conclusion). Dialogue (continuation) . . . . .	203—211
29. " II. Cardinal Numbers. Names of years, months, days of the week, the date, duration, hours, age, multiplication-table, fractional numbers. 29. Reading Lesson: <i>kekkon no hanashi</i> . Dialogue (conclusion) . . . . .	211—220
30. " The Passive Voice. The Potential. 30. Reading Lesson: <i>kekkon no hanashi</i> . (continuation). Dialogue . . . . .	220—230
31. " The Causative Form. 31. Reading Lesson: <i>kekkon no hanashi</i> (continuation). Dialogue (continuation) . . . . .	231—238
32. " The Adverb. 1. True Adverbs. 32. Reading Lesson: <i>kekkon no hanashi</i> (conclusion). Dialogue (continuation) . . . . .	238—246
33. " The Adverb. 2. Adverbs of Place and Time. 33. Reading Lesson: <i>shi no ji-girai</i> Dialogue (continuation) . . . . .	247—253
34. " The Adverb. 3. The Adverbial Form in <i>ku</i> , the Adverbial Dative. 4. Reduplication. 5. The Subordinative used adverbially. 6. Onomatopes. 34. Reading Lesson: <i>shi no ji-girai</i> (continuation). Dialogue (continuation) . . . . .	253—262
35. " The Postpositions. 1. Case-Particles. 35. Reading Lesson: <i>shi no ji-girai</i> (continuation). Dialogue (continuation) . . . . .	262—27
36. " 2. True Postpositions. 36. Reading Lesson: <i>shi no ji-girai</i> (continuation). Dialogue (continuation) . . . . .	270—282

	Page
37. Lesson. True Postpositions (continuation). 3. Quasi- Postpositions and Conjunctions. 37. Reading Lesson: <i>shi no ji-girai</i> (continua- tion). Dialogue (continuation) . . .	282—290
38. " Conjunctions. The Interjection. 38. Reading Lesson: <i>shi no ji-girai</i> (conclusion). Dialogue (conclusion). . . . .	291—303
39. " Distinction of the sexes. The Plural. Dialogue . . . . .	303—310
40. " Derivation of Nouns. Dialogue (conclusion)	311—317
41. " Derivation of Adjectives. Dialogue . . .	317—321
42. " Derivation of Verbs. Dialogue (conclusion)	321—327
Japanese-English Vocabulary . . . . .	328—391

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## Introduction.

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The present book deals exclusively in colloquial Japanese — that is, in the language *spoken* in Japan, and, more particularly, spoken by the educated people of the *capital*. The written language is a language of its own, using its own grammar, and which must be made the object of a special study. The vocabulary of both of them includes numerous words borrowed from the Chinese, though that of the spoken language to a lesser extent than that of the written.

Japanese writing consists of the Chinese characters, which are such as express each notion by a special symbol. There are, moreover, two kinds of Japanese syllabaries, one, more simple, called *Katakana*, the other, more complex and used in many variations, called *Hiragana*. The number of syllables contained in Japanese is 47, or, if we count all the sounds that are produced by the assimilation of two syllables, so far as the native syllabic writing is capable of representing them, 72. A number of combinations of sounds cannot, however, be pointed out by the native syllabaries. The *Kana* is almost only used to write the postpositions and verbal terminations, and for the transliteration of foreign words, or, as in newspapers and novels, to write the Japanese reading of the Chinese characters by the side of the latter, a kind of interlinear translation or commentary for the use of less learned readers, or, in dictionaries, to explain the Chinese characters, and so on. Without studying at the same time the Chinese writing, it is of no particular use to learn to write or read the *Kana*. The colloquial language may, moreover, be well transliterated by Roman letters. The system of transliteration adopted in this book was first employed by a society

of Europeans and Japanese founded in 1885 with the object of replacing the Chinese writing by the Roman alphabet. The society (called *Rōmajikai*) does not exist any longer, but its system is used in most dictionaries and grammars of the Japanese language written for the use of Europeans. The only point in which the transliteration of this book differs from the rules established by the Romanization society concerns the letters *i* (after *sh* and, in some cases, *k*), and *u* (after *f*, *k*, *s*, and *ts*). Whenever these two letters are inaudible or nearly so, in pronunciation, they have been dropped and substituted by an apostrophe.

In general the said transliteration is based on these rules:

The *consonants* are pronounced about the same as in English, the *vowels* as in Italian or German. All vowels are short unless marked with the sign of long quantity. Long vowels must be carefully pronounced long, as there are many words of different meanings which sound entirely alike except in so far as their vowels are of different length.

To give more detailed rules:

*a* has no equivalent in English; it resembles the *a* in "father", "far", but is shorter;

*ā* sounds like the *a* in "father", "far";

*i* » » » *i* » "big";

*u* » » » *u* » "full";

*ū* » » » *oo* » "poor", "fool";

*e* » » » *e* » "bed";

*o* has no equivalent in English; it resembles the *o* in "note", but is shorter;

*ō* sounds like the *o* in "note".

In Tōkyō the syllables *shu* and *ju* are often pronounced *shi* and *ji*, the syllable *yu* like *i* (in "bitter"). Initial *u* before *m* is in a few words pronounced *m* — viz.: in *ume*, a plum (m'me), *uma*, a horse (m'ma), *umai*, tasty (m'mai), *umareru*, to be born (m'mareru).

Long *i* is written *ii* and pronounced like the *ee* in "beer";

» *e* » » *ei* » » » » *a* » "date";

» *e* » » *ē* in the Interjection *nē*, and pronounced like the *a* in "date".

In Diphthongs (*au*, *ai*, *ou*, *oe*), each vowel retains its own sound, but the first is pronounced a little stronger.

*e* at the beginning of a word or after a vowel almost sounds like the *ye* in "yellow". It is customary to write it so in the words *ye*, *to*, *yen*, the name of a coin, *Yedo*, the former name of *Tōkyō*, *Yezo*, the name of the northern island.

*b*, *d*, *j*, *k*, *m*, *p*, *s*, *t* are pronounced as in English.

*f* is pronounced with the lips rounded, not pressed together, the sound thus produced being between *f* and aspirated *h*;

*g* sounds like the *g* in "give", often, especially in northern Japan, like the *ng* in "singer".

*h* sounds like *h* in "hospital", "house". — The syllable *hi* sounds in *Tōkyō shi* or *sh*, e. g. *hito*, a human being = sh'to, *hige*, the beard = shige, but except in the word *hito*, this pronunciation is rather vulgar. The same syllable *hi* in *zahi*, positively, *jih*, compassion, is without equivalent in English; it sounds like *ch* in the German words "ich" (I), "Rechen" (rake).

*l* is missing.

*n* sounds like *n* in English, before *g* and *k* like the *ng* or *nk* in "singer", "banker"; before *b*, *p*, *m* it passes to *m* (and so it is written in this book).

*q* is missing.

*r* is like the *r* in "red"; in some parts of the country it has a sound between *l* and *r*; in Satsuma it sounds like *d* ("London" is pronounced "Dondon").

*sh* sounds like the *sh* in "shilling";

*ts* » » » *ts* » "cats";

*v* is missing.

*y* is always a consonant, like the *y* in "year".

*z* sounds like the *z* in "zeal".

Double consonants (*kk*, *mm*, *nn*, *ss*, *tt*, *ssh* = *shsh*, *tch* = *chch*, *tts* = *tsts*) require special attention. In pronouncing them, the organs of speech must remain awhile in the same position before passing over to the following vowel, but without making a pause between one consonant and the other, or between the consonants and the vowel.

Several consonants undergo a change when the word which begins with one of them is used as the second component of a compound. In such cases

<i>f</i>	and	<i>h</i>	pass	to	<i>b</i> ,
<i>k</i>			passes	»	<i>g</i> ,
<i>s</i>	»	<i>ts</i>	pass	»	<i>z</i> ,
<i>sh</i>	»	<i>ch</i>	»	»	<i>j</i> ,
<i>t</i>			passes	»	<i>d</i> .

This change is called *nigori*, «muddling», meaning the sound becomes impure. In the centre and the western parts of Japan *j* and *z* have a different pronunciation according to their origin: *j*, the *nigori* of *sh*, sounds like *j* in French, but *j*, the *nigori* of *ch*, like *j* in English; *z*, the *nigori* of *s*, sounds like *z* in *zeal*, but *z*, the *nigori* of *ts*, like *dz*. In Tōkyō they do not make such distinctions.

*n* with *h* or *f* following it passes to *mp*. This change is called *han-nigori*, «half-muddling».

Tōkyō people have a tendency to double the consonant of some words; thus they pronounce *minna* for *mina*, *bakkari* for *bakari*, etc.

Another change, but which does not take place regularly, affects the letter *e*, which in some cases when it is the final sound of the first component of a compound passes to *a*, thus: *sake*, wine, and *te*, a hand, becomes *sakate*, a tip (to a servant, etc.); *kaze*, wind, and *kami*, above, becomes *kazakami*, the direction from which the wind blows. Sometimes the same change takes place with *o*, thus: *shiroi*, white, and *ke*, the hair, becomes *shirōge*, a greyhead, etc.

Other letter-changes will be spoken of in the grammatical part.

Japanese has no tonic accent as English; all the syllables of a word are pronounced equally, only that long vowels, and syllables with double consonants, are spontaneously emphasised.

Within a sentence it is especially the particles which are emphasised. In interrogative sentences the interrogative tone is laid on the particle *ka* if the sentence does not begin with an Interrogative Pronoun or Adverb, otherwise that Pronoun or Adverb is emphasised.



## First Lesson.

1. **The Japanese Language has no Article.** Inanimate things have no gender, and even the natural sex of animate beings is, for the most part, left unregarded. No distinction is, as a rule, made between the Singular and Plural. *hito* means: man, a man, the man, men, the men; *yak'sha* means actor as well as actress, *uma* means horse and horses.

The exact meaning of a word must in every case be concluded from the context, or decided by the demonstrative or possessive pronouns, numerals, adjectives, proper names, or other qualifying words added to the noun.

2. In the few cases in which it is indispensable to mention the natural sex, this can be done by the use of words meaning male, female, man, woman. For human beings there are besides a number of expressions, mostly names of relationship, which include the idea of sex, — *viz.*: such words as husband, wife, father, mother, brother, sister, and so on.

3. **Japanese has no declension.** The relations of case are, as in English, indicated by particles, which, however, are not placed before the noun, but after it (postpositions, not prepositions). Thus:

*hito ga* (Nominative case) a man, the man, men, the men

*hito no* (Genitive case) of a man, of the man, a man's, the man's, of men, of the men, men's, the men's

*hito ni* (Dative case) to a man, to the man, to men, to the men

*hito wo* (Accusative case) a man, the man, men, the men.

4. Besides these four cases we distinguish a fifth, the Absolute case, denoted by the particle *wa* and used

to detach any part of a sentence from its grammatical relation.

The object of thus detaching a part of a sentence either is to emphasise the meaning of the sentence rather than that of the detached part, or to place one thing in opposition to another thing, expressed or not. As to the term «sentence», it must be remarked that it is of common occurrence in Japanese that of the two elements which logically constitute a sentence, the subject is often not expressed, — *viz.*, in all the cases in which it can be gathered from the context or any circumstances with which the hearer is supposed to be acquainted. The predicate can thus form a sentence by itself. The case of the subject is the Nominative. But, like any other part of the sentence, the subject may be detached and placed in the Absolute case. Grammatically speaking, it then is no longer the subject, though it corresponds to it in English, just as the subjectless sentence that follows is, in English, rendered by what is called the predicate in that language. There are, moreover, not a few sentences in Japanese where the Absolute case is followed by a complete sentence even in the English sense, with a subject of its own, although in such cases, too, the Absolute case corresponds to the English subject, and the following sentence together with its subject, to the English predicate. Sentences of the latter kind will be treated of in Lessons 24 and 25. Here the question is: whether in a given case the subject (logically speaking) should be placed in the Nominative, or detached from the sentence and put in the Absolute case. This question is to be decided by the following two rules:

a) In questions about the subject (who, what, which, does, or is?), whether really asked or supposed, and in the answers to such questions, the subject is always expressed and put in the Nominative. It corresponds to the emphasised subject in English.

b) In questions about the predicate (what does, how, or where, is the subject?), whether really asked or supposed, the subject, if expressed at all, is put in the Absolute case. The sentence following the Absolute

case corresponds to the emphasised predicate in English.

As for the placing in the Absolute case of other parts of the sentence but the subject — namely, the Dative (*ni wa*), the Accusative (*woba*, or generally merely *wa*), adverbs or adverbial expressions of time or place, the object is always to oppose them to another Dative or Accusative or to another time or place, expressed or not, though with regard to time and place such opposition does not generally strike a European's mind.

Not seldom two parts of a sentence, an adverbial expression and the subject, are detached and each put in the Absolute case.

Examples: a) *Who is small?* *dare ga chiisai ka?* — The child is small. *kodomo ga chiisai.* — *Who has come?* *dare ga kimash'ta ka?* — Mr. Mori has come. *Mori san ga kimash'ta.* — *Who will go?* *dare ga ikimas' ka?* — I will go. *watakushi ga ikimas'.* — *Is it you that will go?* *anata ga ikimas' ka?* — *Is my wife here?* *kanai ga orimas' ka?*

b) *How is the child?* *kodomo wa dō des' ka?* — The child is small. *kodomo wa chiisai.* — *Are you going?* *anata wa ikimas' ka?* — Yes, I am (going). *hai, watakushi wa ikimas'.* — *Is my wife here?* *kanai wa orimas' ka?* — *Has Mr. Mori come?* *Mori san wa kimash'ta ka?* — This man has much money. *kono hito wa kane ga tak'san arimas'.* (Lit. As for this man, there is much money. — Here the Absolute case is followed by a complete sentence).

Examples of other parts of the sentence put in the Absolute case: To me this is unintelligible (or: As for me, I cannot understand this). *watakushi ni wa kore ga wakarimasen'.* — He has gone away with his travelling things, but the money — he has forgotten. *tabidōgu wo motte ikimash'ta ga, kane wa wasuremash'ta.* — (*kane wa* stands for the Accusative). — To-day the weather is fine. *konnichi wa tenki ga ii.* — In this river there are many fish. *kono kawa ni wa sakana ga ōi.* — In those times there were no such things. *sono toki wa kō iu mono wa nakatta.* —

5. In antithetical clauses the subject of either clause is put in the Nominative if it be the subjects which stand in opposition to each other, whereas either subject is put in the Absolute case if it be the predicates which are in opposition to each other.

Examples: *Which* of these articles are good, and *which* are bad? *Kono shinamono no uchi de dochira ga ii ka dochira ga warui ka?* — These are good, those are bad. *kore ga ii, are ga warui.* — These articles are good, but those are bad. *kono shinamono wa ii, are wa warui.*

In most instances the Absolute case may be rendered by the English expressions «as for», «so far as . . . is concerned».

More particular rules on the use of *wa* will be found further on in this book.

**6. The Adjective.** The true adjective when used attributively, or when used predicatively in the Present tense, ends in *i*. In the former case it precedes the noun, in the latter it is placed at the end of the sentence, with the English verb «to be» understood. Thus:

*chiisai kodomo* means: A little child, the little child, little children, the little children;

*kodomo wa chiisai* means: A, or the, child is small, children, or the children, are small.

7. If the predicate is a noun (a pronoun or adverbial noun) the Present tense of the English verb «to be» is expressed by *des'* or *de arimas'*, or (very politely) *de gozaimas'*, or (very intimately) *da*.

**8. Order of Words.** Qualifying words precede those they qualify; thus: the attribute, as well as the genitive, precede the noun which they qualify, the adverb precedes the verb or adjective. Subordinate clauses precede the principal sentence. Conjunctions, with a few exceptions, are placed at the end of the dependent sentence immediately after the finite verb or adjective. The direct and indirect objects precede the verb. The principal sentence terminates by the finite verb or adjective. In interrogative sentences the construction remains the same, but the interrogative particle *ka* is added at the end of the sentence. The particle *ka* may however be omitted if the sentence contains some other interrogative word (interrogative pronoun or adverb).



## Words.

- tenki* the weather  
*uchi* a house  
*ie* a house  
*nîwa* a garden  
*uchi no nîwa* the house-garden  
*michi* a way  
*ki* a tree  
*hana* a flower  
*na* a name  
*yuri* the lily  
*iro* colour  
*murasaki* lilac colour  
*kaki* a hedge  
*kage* shade, shadow  
*sumire* the violet  
*mats' no ki* the pine-tree  
*ha* a leaf (of a tree)  
*fuyu* winter  
*nats'* summer  
*hajime* beginning  
*ike* a pond  
*uwo* fish  
*koi* the carp  
*funa* the crucian  
*haya* the roach  
*e* food for animals  
*hito* a person, human being  
*hi* a day  
*hata* side, vicinity  
*ushiro* back-part; — *ni* on the  
 backside, behind  
*makoto* truth; — *ni* truly, indeed  
*s'ki* something one is fond of;  
 — *des'* is something one likes  
*kokochi* the feelings; — *ga ii* the  
 feelings are good, to feel well  
*mono* a (concrete) thing; *kono*  
*shiroi* — this white one  
*ii* good, fine  
*chiisai* small  
*semai* narrow  
*shiroi* white  
*akai* red  
*uts'kushii* pretty, fine, beautiful  
*hosoi* narrow  
*aoi* green, blue  
*ôkii* large, big  
*atsui* hot  
*suzushii* cool  
*kara* because  
*ôku no* many  
*magatta* bent, crooked  
*kutabireta* have become tired  
*ôi* plentiful, many } (only used  
*s'kunai* few, little } predicatively)  
*hoka no* the other; — *ni* besides  
*kono* this (adj.)  
*ano* that (adj.)  
*donna* what kind of? what like?  
*keredomo* however, but  
*ga* but, however, yet  
*sore* that (subst.)  
*koko* this place, here  
*as'ko* that place, there  
*konnichi* to-day  
*konaida* the other day  
*mainichi* every day  
*iroiro* various kinds  
*ima* now  
*sugu ni* soon, at once  
*shikashi* but (at the head of the  
 sentence)  
*s'koshi* a little; — *mo* (with a  
 negative) not at all  
*itsu mo* always  
*itsu* when?  
*taihen* very, very much, awfully  
*goku* very  
*mina* all  
*mô* already  
*nado* and so on  
*mo* (Postposition) also  
*mata* again  
*ya* and  
*dômo* indeed!  
*ni* (Postposition) in, at, on, into,  
*ye* to, towards [to  
*shi* (Particle used at the end of  
 co-ordinate sentences, not  
 translatable into English)  
*arimas'* there is, is  
*orimas'* is (of living creatures)  
*mairimas'* comes, goes  
*yarimas'* gives  
*niemas'* appears, is visible  
*ochimas'* falls down, falls off  
*mimash'ta* has seen  
*ikimashô* I, or we, will go  
*kaerimashô* I, or we, will return  
*shirimasen'* does not know  
*osoremasen'* does not fear  
*goran!* look!

Note. — The Japanese Verb makes no distinction of number and person; the above verbal forms, though translated in the 3<sup>rd</sup> person singular, can therefore express any person of the singular or plural.

### 1. Reading Lesson.

Konnichi wa tenki ga ii kara, uchi no niwa ye ikimashō. niwa wa ie no ushiro ni arimas'. makoto ni niwa wa goku chiisai shi, michi wa semai shi, ki wa s'kunai keredomo, hana ga ōi. hana no na wa mina shirimasen' ga, kono shiroi mono wa yuri des'. ano akai hana mo<sup>1</sup> uts'kushii. donna iro ga s'ki<sup>2</sup> des' ka? murasaki ga s'ki des'. murasaki no hana ga arimas' ka'? arimas'; konaida ano kaki no kage ni ōku no sumire wo mimash'ta. sumire wa murasaki des'. kono magatta ki wo goran! sore wa mats' no ki des'. ha ga taihen hosoi. hoka no ki wa fuyu no hajime ni ha ga ochimas' ga, mats' no ha wa itsu mo aoi. ima sugu ni ike ni mairimas'. koko des'. dōmo goku ōkii ike des'. uwo mo<sup>1</sup> orimas'<sup>3</sup> ka? iroiro orimas'. as'ko ni koi ga miemas'. mata hoka ni funa ya haya nado<sup>4</sup> mo<sup>1</sup> arimas'. mainichi e wo yarimas' kara, s'koshi mo hito wo osoremassen'. nats' no atsui hi ni kono ike no hata no ki no kage ga suzushii kara, makoto ni kokochi ga ii. shikashi ima mō kutabireta kara, uchi ye kaerimashō.

<sup>1</sup> If a noun is followed by *mo*, the case-particles *wa* and *ga* are omitted. <sup>2</sup> do you like? <sup>3</sup> Are there also fish in (it)? <sup>4</sup> *nado* is placed immediately after the noun, before *mo* or the case-particles.

### 1. Exercise.

Is the weather fine to-day? (It) is very fine. Will we go into the garden? Is the garden large\* or small\*? Indeed, the garden is very small. Are there flowers and trees in the garden? As for flowers, there are many, but trees are few. Do you like flowers? I like flowers very much. Are violets blue? Violets are lilac. What leaves are narrow? The leaves of the pine-tree are narrow. When do the leaves of other trees fall off? They fall off in the beginning of winter. What kind of fish are there in this small pond? There are many carp in it. Do you like fish? I like carp. The days of summer are hot, but (in) the shade of this tree (it) is always cool.

\* Tr.: Is large? is small?

## Second Lesson.

9. **The Verb.** The Japanese Verb has no Infinitive. In dictionaries and grammars verbs are named in the Present tense, but in order to form the other tenses and moods, it is necessary to know the stem of the verb.

10. Verbal stems end either in a vowel or in a consonant. Accordingly we distinguish two classes of verbs:

- a) Verbs with vowel stems,
- b) Verbs with consonantal stems.

The following verbs may serve as examples:

I. Class: *deru* to go out, *miru* to see;

- II. Class: 1. *kaku* to write, *kagu* to smell (trans.)  
 2. *das*\*\* to take out  
 3. *mats*\*\* to wait  
 4. *yobu* to call, *yomu* to read  
 5. *aru* to be  
 6. *iu*\*\* to say.

11. The verbs of Class I have a simple and an enlarged stem; those of class II have a simple stem and three enlarged stems.

In Class I the simple stem, which always ends in *e* or *i*, is obtained by dropping the termination *ru* of the Present tense, the enlarged stem by adding the syllable *re* to the simple stem. Thus:

Present tense: *deru*, simple stem *de*, enlarged stem *dere*  
 »           »   *miru*,       »           »   *mi*,       »           »   *mire*.

---

\* On the spelling *das*' for *dasu* and *mats*' for *matsu*, see the Introduction.

\*\* The final *u* of the verb *iu*, and of all verbs the termination *u* of which is preceded by a vowel, was originally pronounced *fu* (as it is still spelt in the native Japanese system of writing). It is from this reason that these verbs are conjugated after the model of the consonantal stems.

In Class II the simple stem is obtained by dropping the termination *u* of the Present tense, the enlarged stems by adding *i*, *a* (or, after a vowel, *wa*), *e* to the simple stem. It must be remarked, however, that for want of the syllables *tu*, *ti*, and *si* in Japanese, *t* before *u* changes to *tsu*, *t* before *i* to *chi*, and *s* before *i* to *shi*. With other words, the syllables *tu*, *ti*, *shi* are substituted by *tsu*, *chi*, *shi*. Hence it follows that of verbal forms ending in *tsu* or *chi*, the stem ends in *t*, and of those ending in *shi*, the stem ends in *s*. — Thus:

	Present.	Simple stem.	Enlarged stems.		
1.	{ kaku	kak	kak-i	kak-a	kak-e
	{ kagu	kag	kag-i	kag-a	kag-e
2.	das'	das	dash-i	das-a	das-e
3.	mats'	mat	mach-i	mat-a	mat-e
4.	{ yobu	yob	yob-i	yob-a	yob-e
	{ yomu	yom	yom-i	yom-a	yom-e
5.	aru	ar	ar-i	ar-a	ar-e
6.	iu	i*	i-i	i-wa	i-e.

12. In both classes the tenses and moods are formed by the addition of certain terminations either to the simple or the enlarged stem. In adding these terminations, the stem of Class I does not undergo any alteration; in Class II, however, the final sound of the stem is, in certain cases, assimilated to the initial sound of the ending. The assimilation varies, of course, according to the nature of the final sound of the stem. The verbs of Class II may therefore be divided into as many groups as their stems end in different sounds. Thus:

1. group, verbs the stem of which ends in k or g,
2. » » » » » » » » s,
3. » » » » » » » » t,
4. » » » » » » » » b or m,
5. » » » » » » » » r,
6. » » » » » » » » (f) (that is,  
a vowel before a vowel).

There are besides a few verbs which differ more or less from the general rules and may therefore be called Irregular Verbs.

\* Originally: *if*, enlarged stems: *if-i*, *if-a*, *if-e*.

13. The Japanese verb has the following tenses and moods: the Present, the Past, the First Future, the Second Future, the Conditional Present, the Conditional Past, the Imperative, and, as peculiar to this language, the Subordinative, the Alternative and the Desiderative. Besides there are some periphrastic forms, but there is neither a Subjunctive mood nor a Participle.

14. The plain verb cannot be used as a finite verb, except in cases where equality of rank or social position and intimacy of the persons talking with each other allow to neglect ceremony, or when a person is speaking to his own servants. In other cases special verbs of politeness are added to the plain verb.

15. The polite verb most frequently used is *mas'*, conjugated according to Class II, Group 2. It is never used as a separate word, but attached as a suffix to the simple stem of the verbs of Class I and to the *i*-stem of the verbs of Class II.

The following table shows the conjugation of all verbs, except those we call Irregular, with the suffix *mas'* attached to them. The Imperative and the Alternative have been omitted for the present; they will be explained further on. The Desiderative is not formed from *mas'*.

	Stem I. simple stem II. <i>i</i> -stem	Present	Past	Future I.	Future II.	Conditional Present	Conditional Past	Subor- dinate
I. <i>deru</i>	<i>de-</i>							
<i>miru</i>	<i>mi-</i>	} <i>masi</i> * I come out, I see, etc.	} <i>mashita</i> I came out, I saw, etc.	} <i>mashō</i> I (shall) pro- bably come out, I (shall) pro- bably see, etc.	} <i>mashitarō</i> I probably came out, I probably saw, etc.	} <i>masureba</i> if I come out, if I see, etc.	} <i>mashitara</i> if I had co- me out, if I had seen, etc.	} <i>mashite</i>
II. <i>kaku</i>	<i>kaki-</i>							
<i>kagu</i>	<i>kagi-</i>							
<i>dasu</i>	<i>dashi-</i>							
<i>matsu</i>	<i>machi-</i>							
<i>yobu</i>	<i>yobi-</i>							
<i>yomu</i>	<i>yomi-</i>							
<i>aru</i>	<i>ari-</i>							
<i>iru</i>	<i>iri-</i>							

Note. — It has been remarked already in Lesson 1 that the same verbal form stands for the three persons of the Singular and Plural.

\* Sometimes *masuru* is used instead of *masi*; cf. the negative Imperative Lesson 11, 72.



16. The conjugation of the plain verb will be treated of in Lesson 10. We will, however, anticipate the formation of the Subordinative, because without this form hardly any long sentence can be uttered.

The Subordinative is formed by annexing the termination *te* to the simple stem of the verbs of Class I or to the *i*-stem of those of Class II. In Class II the above-mentioned assimilation takes place, as can be seen from the following table:

Class	Stem	Subordinative	
		Original form	Present form (assimilated)
	I. simple		
	II. enlarged		
I.	deru		de-te
	miru		mi-te
II.	1. { kaku	kak-i-te	kai-te
	{ kagu	kag-i-te	kai-de
	2. das'	dash-i-te	dash'-te
	3. mats'	mach-i-te	mat-te
	4. { yobu	yob-ite	yon-de
	{ yomu	yom-i-te	yon-de
	5. aru	ar-i-te	at-te
	6. iu	i-i-te	it-te.

A comparison of these forms shows that the Subordinatives of the 3<sup>rd</sup>, 5<sup>th</sup> and 6<sup>th</sup> groups all end in *tte*, and that both the verbs in *bu* and *mu* of the 4<sup>th</sup> group end in *nde*. Thus it is only by the context that we can decide whether, for instance, *utte* is the Subordinative of *uts'* (to beat) or of *uru* (to sell), or whether *katte* is the Subordinative of *kats'* (to conquer) or of *kau* (to buy).

17. **Use of the Subordinative.** When the verbs of two or more clauses are intended to express the same tense and mood, or to depend on the same conjunction, it is only the last verb that takes the terminations of tense or mood, or is followed by the conjunction. The verbs of the previous clauses take the Subordinative form, by which they are subordinated to the last clause. Before hearing the last verb, or the conjunction or interrogative particle, it is impossible to know the tense, or whether the sentence is declarative, or imperative, or interrogative, or conditional, or concessive.

Examples: *setomonoya ye itte hanaike wo katte nedan wo haratte uchi ye kaerimash'ta*.\* I went into a porcelain-shop, bought a vase, paid the price and returned home. — *setomonoya ye itte hanaike wo kaimashō ka?* Am I to go to a porcelain-shop and (am I to) buy a vase? — *hanaike wo katte nedan wo haraimash'ta ato de uchi ye kaerimash'ta*. After I had bought the vase and (after I had) paid the price, I returned home.

Very often the Subordinative corresponds to English expressions of another nature — for instance: *momo ga nagarete kimash'ta*. A peach swam and came (that is: came swimming). — *kaette kimash'ta*. He returned and came (that is: he came back). — *tomodachi wo tsurete shibai ye ikimash'ta*. He took a friend with him and went to the theatre (that is: he went to the theatre with a friend).

#### Words.

<i>jiji</i> an old man	<i>takaku</i> (adv.) high
<i>baba</i> an old woman	<i>ōkiku</i> (adv.) big, large
<i>yama</i> a mountain	<i>tsuyoku</i> (adv.) strong
<i>shibakari</i> firewood-cutting	<i>hayaku</i> (adv.) fast, early
<i>kawa</i> a river	<i>mukashi</i> in olden times
<i>sentaku</i> washing (clothes)	<i>dandan</i> by and by
<i>kawakami</i> the upper part of a + river	<i>taisō</i> very
<i>momo</i> a peach	<i>aru</i> a certain, some; — <i>hi</i> one day
<i>otoko</i> a man; — <i>no ko</i> a boy	<i>hitots'</i> (numeral) one
<i>naka</i> the interior; — <i>kara</i> from within	<i>ftats'</i> two; — <i>ni</i> in two
<i>yu</i> warm water; — <i>wo ts'kawa-</i> <i>seru</i> to bathe, or wash (some- <i>tarai</i> a basin [one)	<i>ftari</i> two persons
<i>chikara</i> strength	<i>ogya to</i> with a cry (as of a child at its birth)
<i>takaramono</i> treasures	<i>kara</i> from; because, as <i>to</i> (between two nouns) and, with; (after the Present) when,
<i>asa</i> the morning; — <i>hayaku</i> early in the morning	if; (before verbs meaning to say, to think) that
<i>bentō</i> food carried with one; — <i>ni</i> for the lunch	<i>iku</i> (II, 1) to go; <i>ikitai</i> I wish, or should like, to go
<i>kibidango</i> millet-dumplings	<i>nagareru</i> (I) to swim
<i>dango</i> a dumpling	<i>kimash'ta</i> I have come
<i>koshi</i> the loin; — <i>ni ts'keru</i> to fasten to the loin	<i>totte</i> Subord. of <i>toru</i> (II, 5) to take
<i>umasō</i> tasty appearance; — <i>des'</i> it looks tasty	<i>miru</i> (I) to see

\* *setomonoya* porcelain-shop, *hanaike* vase, *nedan* price; *itte*, *katte*, *haratte* Subordinatives of *iku* to go, *kau* to buy, and *harau* to pay, respectively; *ato de* after (the Conjunction).

*taberu* (I) to eat; *tabeyō* I will eat [think  
*omotte*, Subord. of *omou* (II, 6) to  
*motte*, Subord. of *mots'* (II, 3) to  
 have; with  
*kaeru* (II, 5) to return (intr)  
*das'* (II, 2) to take out, to offer  
 (as food)  
*waru* (II, 5) to split, to divide  
*yorokonde*, Subord. of *yorokobu*  
 (II, 4) to rejoice, to be delighted  
*toriageru* (I) to take up  
*ts'kawaseru* (I) to cause to employ  
*sashiageru* (I) to lift up  
*nagedas'* (II, 2) to fling  
*odoroite*, Subord. of *odoroku* (II, 1),  
 (ni —) to be astonished or  
 frightened (at something)

*nazukeru* (I) to name, to call  
*natte*, Subord. of *naru* (II, 5) to  
 become  
*mukatte*, Subord. of *mukau* (II, 6),  
 (ni —) to turn (to someone)  
*toru* (II, 5) to take; *tori ni* in  
 order to take  
*okiru* (I) to get up  
*koshiraeru* (I) to make  
*yaru* (II, 5) to give  
*ts'keru* (I) to fix, to fasten  
*deru* (I), (wo —) to come out  
 (from)  
*koeru* (I) to cross over, to go  
 beyond  
*aru* (II, 5) to exist, there is  
*kawairashii* lovely.

## 2. Reading Lesson.

### *Momotarō.*

*mukashi jiji to baba ga arimash'ta. aru hi jiji wa yama  
 ye shibakari ni, baba wa kawa ye sentaku ni ikimash'ta.  
 kawakami kara ōkii momo ga hitots'<sup>1</sup> nagarete kimash'ta.  
 baba wa sore wo totte miru<sup>2</sup> to, taisō umasō des' kara, jiji  
 to f'tari de<sup>3</sup> tabeyō to omotte<sup>4</sup> uchi ye motte kaerimash'ta.  
 jiji ga yama kara kaeru<sup>2</sup> to, baba wa sugu ni momo wo  
 dash'te f'tari de tabeyō to omotte f'tats' ni waru<sup>2</sup> to, naka  
 kara kawairashii otoko no ko ga ogya to demash'ta. f'tari  
 wa yorokonde sono ko wo toriagete yu wo ts'kawaseru<sup>2</sup> to,  
 sono ko wa tarai wo takaku sashiagete nagedashimash'ta.  
 sono chikara ni f'tari wa odorite kono ko wa momo no naka  
 kara demash'ta kara, Momotarō<sup>5</sup> to nazukemash'ta. Momotarō  
 wa dandan ōkiku natte makoto ni tsuyoku narimash'ta.  
 aru hi jiji baba ni mukatte: «watakushi wa Onigashima<sup>6</sup> ye  
 takaramono wo tori ni ikitai» — to iimash'ta. f'tari wa  
 yorokonde asa hayaku okite bentō ni kibidango wo koshiraete  
 yarimash'ta. Momotarō wa sono dango wo koshi ni ts'kete  
 ie wo dete yama wo koete ikimash'ta.*

<sup>1</sup> A large peach. Numerals like *hitots'* generally follow the noun. — <sup>2</sup> historical Present. — <sup>3</sup> *de* stands for *de arimash'te*, the Subordinative of *de arimas'*, "being". — <sup>4</sup> The Future tense (*tabeyō*) followed by *to omotte* means "to be willing", "to think to do". — <sup>5</sup> They called him *Momotarō* (derived from *momo* peach, and *tarō* eldest son. — <sup>6</sup> Demon's island (from *oni* demon, *ga* old form of the Genitive, *shima* island).

## 2. Exercise.

Do you like (to eat) peaches? Yes, I like (them) very much. When the old woman came to the river, she saw a

peach. This (*sono*) peach came floating from the upper part of the river. As it looked tasty, the old woman thought to eat it (*sore wo*), but at last (*tsui ni*) she took (it) and went home with (it). The old man returned from the mountain; when he divided the peach in two, he saw there was a pretty child in it (*sono naka ni*). The old man (and) the old woman saw the child and were delighted. They bathed it at once; but when the child lifted up the basin and flung (it down) ("when — flung" is to be rendered by the Conditional Past), both were astonished at its strength. When the child by and by became bigger (big; Conditional Past), it went to the Demon's island to take the treasures. Because the old woman gave millet-dumplings to Momotarō for lunch, Momotarō fastened the dumplings to his loin and went at once out of the house.

### Third Lesson.

18. The **Negative Voice** of all verbs having the suffix *mas'* attached to them will be seen from the following table.

		Present	Past	Future I.	Future II.	Condit. Present	Condit. Past			
I. deru	de-	} masen'	} masen'	} masu-	} masen'	} masen(a)- kereba*	} masen(a)- kattara*			
miru	mi-									
II. kaku	kaki-									
kagu	kagi-									
das'	dashi-							mai	desh'- tarō	or maseneba
mats'	machi-									
yobu	yobi-									
yomu	yomi-									
aru	ari-					masen'				
iu	ii-					desh'tara				

19. **Honorifics.**\*\* In speaking of persons or things connected with, or in possession of, the person addressed, or in speaking of the addressed person's actions, special

\* The letter (*a*) is generally not audible.

\*\* This important chapter of the Japanese language cannot be treated of in detail at this place. The object of this Lesson is only to give the student an insight into the nature of these expressions and make him familiar with a few examples. More will be found in Lesson 39, others are scattered throughout the book.

honorific expressions are used in Japanese, which it would be absurd to apply to one's own possessions or actions. Honorifics are also applied to third persons, but only if the person spoken of holds a higher social position than the person spoken to, or if he is present and not lower in rank. There are, moreover, other expressions which are only used in speaking of one's own actions or possessions, or of such third persons as are either not present, or lower in rank than the person spoken to. It should still be remarked that honorifics must not be used indiscriminately, their use being graduated according to the degrees of social rank.

20. In general the expressions of this kind may be divided into three classes:

a) Expressions which can only be applied to the second and third persons, and others which can only be applied to the first and third persons;

b) Expressions which in themselves are neither honorific nor imply any relation to the person addressed, but are made honorifics by certain words prefixed to them;

c) Respectful and humble verbs.

21. Examples of a). Expressions applying to:

The 1 <sup>st</sup> person:	The 2 <sup>nd</sup> or 3 <sup>rd</sup> person:	Plain noun:
<i>chichi</i> } <i>chichioya</i> } my <i>oyaji</i> } father <i>ototsan</i> papa!	<i>go sompu sama</i> } your, <i>go shimpu sama</i> } or his, <i>ototsan</i> } father	<i>oya</i> } the <i>chichioya</i> } father
<i>haha</i> } <i>hahaoya</i> } my <i>o fukuro</i> } mother <i>okkasan</i> mamma!	<i>okkasama</i> your, or his, mother	<i>haha</i> } the <i>hahaoya</i> } mother
<i>kanai</i> } <i>sai</i> } my wife <i>omae</i> my dear, or Christian name	in the upper class: <i>okusama</i> in the middle class: <i>go shinzosama</i> in the lower class: <i>o kamisan</i>	<i>saikun</i> } <i>tsuma</i> } the wife <i>nyōbō</i> } <i>tsureai</i> the con- sort



The 1st person:	The 2nd or 3rd person:	Plain noun:
<i>yado</i> } <i>uchi</i> } *my husband <i>taku</i> } <i>anata</i> my dear, or Christian name	Family-name followed by <i>san</i> your husband <i>go shujin</i> } your master, <i>danna san</i> } Mr. X. in the lower class: <i>go teishu</i> your master, Mr. X.	<i>otto</i> the husband <i>tsureai</i> the con- sort
<i>segare</i> my son <i>mus'me</i> my daugh- ter	<i>go shisoku</i> your son <i>o jō san</i> your daughter, Miss X.	<i>mus'ko</i> the son <i>mus'me</i> the daughter, the girl

The word *sama* (or, less polite, *san*) is used corresponding to the English words Mr., Mrs., or Miss, in speaking to or of others, only that it follows the name instead of preceding it, thus: *Takikawa san* Mr. Takikawa (the word *sama* is often replaced by its equivalent *kun*, thus: *Takikawa kun*), *kami sama* the Lord, God; *Shima san ga kimash'ta* Mr. Shima has come. Even in speaking to or of intimate friends, *san* or *kun* cannot be omitted. Ladies, whether married or not, are addressed like gentlemen — that is, by their family-name followed by *san*, thus: Mrs. Takikawa *Takikawa san!* In speaking of ladies, however, it is necessary to use such circumlocutions as: *Takikawa san no okusamu* Mrs. Takikawa, *Takikawa san no o jō san* Miss Takikawa. — If ladies are addressed or spoken of by their Christian names, the prefix *o* is put before, and *san* after the name, thus: *o Kame san* Miss Kame, *o Matsu san* Miss Matsu. The word *o* is never prefixed to family-names or gentlemen's Christian names.

22. Examples of b). Nouns and adjectives denoting some possession or quality of the 2<sup>nd</sup> or 3<sup>rd</sup> person get *o* prefixed to them if they are Japanese words, and *go* if they are borrowed from the Chinese. There are,

\* *yado*, *uchi*, *taku*, meaning "house", generally take *de wa* instead of the Nominative particle *ga*, although *ga* may be used. See Less. 36, 201.



however, many exceptions to this rule, certain Japanese words taking *go*, and certain Chinese words *o*. *o* as well as *go* mean "august". For instance: *o kuni* your country, *o uchi* or *o taku* your house, *o* or *go tanjōbi* your birthday, *o yasui go yō des'* it is an easy service (you demand of me). A number of familiar expressions are generally used with *o* or *go* prefixed and *sama* affixed to them, thus: *go kurō sama* your trouble = thanks for your trouble; *o kinodoku sama* poison for your spirit = I am very sorry for your sake. There are, moreover, words which are always used with *o* or *go* prefixed to them, especially by women and children, without conveying the idea of doing honour to the person addressed, as for instance: *go zen* dinner, *o tentō sama* the sun, *o tsuki sama* the moon, *o tenki* the weather, *o cha* tea, *o kashi* cake, *o shiroi* powder (the cosmetic), *go chisō* a feast, dinner, *go hōbi* reward, and so forth.

23. Examples of *e*. The verbs *nasaru*, *kudasaru*, *gozaru* (all belonging to II, 5), the conjugation of which differs a little from the general rules. The stems *nasari*, *kudasari*, *gozari*, are mostly pronounced *nasai*, *kudasai*, *gozai*, and, accordingly, with the suffix *mas'*: *nasaimas'*, *kudasaimas'*, *gozaimas'*, *nasaimash'ta*, *kudasaimash'tarō*, *gozaimash'te*, and so on. The Imperatives are: *nasaimase*, *kudasaimase*, or *nasaimashi*, *kudasaimashi*, or, more commonly, *nasai*, *kudasai*. The Subordinative has the forms: *nas'tte*, or *nasatte*, *kudasatte*. *nasaru* and *kudasaru* are used independently, as well as auxiliary verbs, but in both cases only of the 2<sup>nd</sup> and 3<sup>rd</sup> persons; *gozaru*, the polite verb for *aru*, "there is", and *de gozaru*, the polite equivalent of *de aru*, *des'* (Lesson 1,7), are — like the suffix *mas'* — used indiscriminately of the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> persons.

24. The three verbs *nasaru*, *suru* and *itas'* all mean "to do"; *itas'* humbly denotes the action of the 1<sup>st</sup> and (more rarely) 3<sup>rd</sup> persons, *suru* the action of the 1<sup>st</sup> and 3<sup>rd</sup> persons, if there is no necessity of speaking humbly, and of the 2<sup>nd</sup> person, if he is one's inferior or intimately connected with one.

*nasaru*, used as an auxiliary, is affixed to the stem (in Cl. I to the simple stem, in Cl. II to the *i*-stem)

of any verb denoting the action of the 2<sup>nd</sup> and (more rarely) 3<sup>rd</sup> persons. Generally *mas'* is suffixed to *nasaru* and *o* or *go* precedes it, as, for instance: *yomu* to read: *o yomi nasaimash'ta ka?* Have you read?

25. *kudasaru*, used as an independent verb, means "to give" or "bestow"; the same meaning is expressed, but less politely, by *kureru*.

As an auxiliary meaning "to condescend", "to be pleased to do", that is, denoting that the action of the 2<sup>nd</sup> or 3<sup>rd</sup> person is done, or meant to be done, in favour of the speaker — *kudasaru* either follows the stem of other verbs, which then must be preceded by *o* or *go* — or the Subordinative, without *o* or *go* preceding the latter. *kureru*, as an auxiliary, always follows the Subordinative. The Imperative of *kureru*: *kure*, often preceded by *o*, is attached to the Subordinative of other verbs and generally used in speaking to one's own inferiors instead of the Imperative of the plain verb\*. For instance: *kore wo yonde (o) kure!* Read this! Politely one would say *kore wo yonde kudasai*, or *kore wo o yomi kudasai!* Please to read this! or, very formally, *o yomi nas'tte kudasai(mashi)!*

Examples: *anata no otosan wa go sōken de gozaimas' ka?* Is your father in good health? — *arigatō, chichi wa itsu mo no tōri tassa de gozaimas'*. Thanks, my father is quite well as ever. — *okusama wa ikaga de gozaimas' ka?* How is Mrs. X. (your wife)? — *shujin wa o uchi de gozaimas' ka?* Is Mr. X. (master) at home? — *shujin wa o jō san wo tsurete sampo ni ikaremash'ta*. Mr. X. is taking a walk with Miss X. (his daughter). — *go shisoku wa o ikuts' des' ka?* How old is your son? — *segare wa ima nanats' de gozaimas'*. My boy is just seven. — *kono tegami wo yonde kudasai!* Pray read this letter! — *itsu o kaeri nasaimas' ka?* When will you come back? — *o jama wo itashimash'ta*. I have been disturbing you. — *ano hon wo yokosh'te kudasai!* Please hand me over that book there! — *o kake nasai!* Take a seat! — *okkasama wa mohaya o kaeri nasaimash'ta ka?* Has your mother come back already? — *chotto o yasumi nasai!* Rest a moment!

\* More about the Imperative will be found in Lesson 17, 108.

## Words.

<i>mukō</i> the opposite side	<i>sh'te</i> , Subord. of <i>suru</i> to do
<i>inu</i> a dog	<i>tobikoeru, wo</i> — to fly over
<i>Nippon</i> Japan	<i>norikoeru, wo</i> — to mount over
<i>tomo</i> a companion; <i>o</i> — <i>itas'</i>	<i>akeru</i> to open
I will accompany you	<i>oshiitte</i> , Subord. of <i>oshiiru</i> to
<i>mon</i> a gate	burst into
<i>saru</i> a monkey	<i>tatakatte</i> , Subord. of <i>tatakau</i> , to
<i>yane</i> a roof	— to fight with
<i>kiji</i> a pheasant	<i>semekomu</i> to enter by force
<i>hei</i> a fence	<i>utte</i> , Subord. of <i>uts'</i> to beat; <i>ni</i>
<i>oni</i> , plural <i>onidomo</i> , demons	<i>utte kakaru</i> to begin to beat
<i>oku</i> the inner part (e. g., of a	<i>ukenagas'</i> to parry [one
building)	<i>hajimeru</i> to begin (trans.)
<i>toki</i> time; <i>sono</i> — at that time,	<i>shibariageru</i> to fetter
then	<i>shimau</i> to finish; after the
<i>taishō</i> a general, leader	Subord. it expresses the
<i>tetsu</i> iron; — <i>no</i> (made of) iron	completion of the action
<i>bō</i> a bar, bludgeon	<i>osoreitte</i> , Subord. of <i>osoreiru</i> (II,5)
<i>kumiuchi</i> a hand-to-hand fight	to fear
<i>kōsan</i> surrendering; — <i>suru</i> to	<i>tsumaseru</i> to cause to load
surrender	<i>hayasaseru</i> to applaud
<i>kakuremino</i> a magic cloak	<i>wakete yaru</i> to divide and give,
<i>kakuregasa</i> a magic hood	to give part of something
<i>uchide-no-kozuchi</i> a magic wand	<i>anata</i> you
<i>sangoju</i> coral	<i>ore</i> I
<i>kuruma</i> a carriage, cart	<i>kore</i> (subst.) this
<i>teguruma</i> a carriage for one's	<i>dare ga</i> who?
own use	<i>dare no</i> whose?
<i>dono</i> Mr.	<i>dare mo</i> (with a negative) no-
<i>miyage</i> a present brought from	<i>nan'</i> what [body
a journey; — <i>ni</i> as a present	<i>sore kara</i> after that, and then,
from a journey	<i>soko de</i> after that, then [next
<i>kite</i> , Subord. of <i>kuru</i> to come	<i>doko ye</i> whither; <i>doko kara</i>
<i>oide nasai</i> please to go	whence
<i>yatte</i> , Subord. of <i>yaru</i> to give	<i>f'toi</i> thick
<i>tsureru</i> to take with one (living	<i>ichi</i> one; <i>Nippon</i> — <i>no</i> first-rate
creatures)	Japanese
<i>maitte</i> , Subord. of <i>mairu</i> to come	<i>saki</i> the foremost part, front
<i>negatte</i> , Subord. of <i>negau</i> to	<i>ichiban</i> the first; — <i>saki ni</i> first
request, to beg	and foremost
<i>morau</i> to receive	<i>tsugi ni, sono</i> — next to that
<i>watatte</i> , Subord. of <i>wataru</i> to cross	<i>to onaji yō ni</i> in the same way
(a river)	<i>to issho ni</i> together with [as
<i>shimeru</i> to shut	<i>made</i> till, as far as, to
<i>ireru</i> to put in, to let enter	<i>nagara</i> while, though.

## 3. Reading Lesson.

*Momotarō (conclusion).*

s'koshi iku to, kawa no mukō kara inu ga kite: «anata wa doko ye oide nasaimas' ka? mata o koshi ni ts'keta no

wa<sup>1</sup> nan' de gozaimas'?' — «ore wa Onigashima ye iku n' de<sup>2</sup>, koshi ni ts'keta no wa Nippon ichi no kibidango da.» — «hitots' kudasai! o tomo itashimashō.» — Momotarō wa dango wo yatte inu wo tomo ni<sup>3</sup> tsuremash'ta. tsugi ni saru ga maitte, sono tsugi ni kiji ga kite inu to onaji yō ni tomo wo negatte<sup>4</sup> dango wo moraimash'ta. Momotarō wa inu saru kiji wo tomo ni tsurete Onigashima ye watatte miru to, oni wa mon wo shimete dare mo iremasen'. sore kara kiji wa ichiban saki ni mon no yane wo tobikoe<sup>5</sup>, saru wa hei wo norikoete naka kara<sup>6</sup> mon wo akemash'ta.

soko de Momotarō wa inu to issho ni mon no naka ni oshiitte ōku no oni to tatakatte tsui ni oku made semekomimash'ta. sono toki taishō no<sup>7</sup> Akandōji wa f'toi tetsu no bō wo motte Momotarō ni utte kakaru to, Momotarō wa ukenagash'te kumiuchi wo hajime, tsui ni Akandōji wo shibariagete shimaimash'ta.<sup>8</sup> onidomo wa osoreitte kōsan sh'te, kakuremino kakuregasu uchide-no-kozuchi sangoku nado no<sup>9</sup> takaramono wo dashimash'ta. Momotarō wa sore wo kuruma ni tsumasete — «kore wa dare no teguruma?»<sup>9</sup> — «Momotarō no teguruma» — to hayasase nagara<sup>10</sup>, jiji baba ye no miyage ni motte kaette, inu saru kiji ni mo wakete yarimash'ta.

<sup>1</sup> That which you have fastened to your loin. — <sup>2</sup> *iku n' de* Subord. of *iku n' des'*, periphrase of *iku*, I go. — <sup>3</sup> as a companion. — <sup>4</sup> begged (to be made) his companions. — <sup>5</sup> stem of *tobikoeru*; the stem is used in the same way as the Subordinative at the end of co-ordinate sentences. — <sup>6</sup> from within. — <sup>7</sup> explicative Genitive: the leader Akandōji. — <sup>8</sup> he ended by fettering. — <sup>9</sup> Question of the people meeting them on their way; the following sentence is the answer of Momotarō's followers. — <sup>10</sup> While, so asking and answering, they applauded.

### 3. Exercise.

Where did Momotarō come after he had walked awhile? He came to a large river. Where did the dog come from? He came from the other (opposite) side of the river. Were the dumplings (he had) fastened to Momotarō's loin good dumplings? They were first-rate Japanese dumplings. Did the dog get a dumpling? Yes (*hai*), he got. Did the other companions get dumplings, too (*mo*)? Yes, the monkey as well as the pheasant (the monkey too, the pheasant too) got dumplings. Where did Momotarō lead his companions to (where did M. take his companions with him and (Subord.) went)? Did the demons open the gate and allow Momotarō, the dog, monkey, and pheasant to enter (let enter)? No (*ie*), they had shut the door and did not allow anyone to enter. Who flew over the fence first? The pheasant flew over the gate,

then the monkey mounted over the fence. Inside the gate there were many demons. Those (*sono*) demons fought with Momotarō and (*ya*) his companions, but Momotarō at last ended by fettering the leader Akandōji. Then the other demons surrendered. Momotarō took the treasures, had them loaded on a carriage, and returned home with (them; *motte*).

## Fourth Lesson.

26. Conjugation of the **Irregular Verbs** with the suffix *mas'*:

	suru to do	kuru to come	iku to go	shinuru to die
<i>Stem in i</i>	shi	ki	iki	shini
<i>Subordinative</i> (without <i>mas'</i> )	sh'te	kite	itte	shinde
<i>Subordinative</i> (with <i>mas'</i> )	shimash'te	kimash'te	ikimash'te	shinimash'te
<i>Present</i>	shimas'	kinas'	ikimas'	shinimas'
<i>Past</i>	shimash'ta	kimash'ta	ikimash'ta	shinimash'ta
<i>Future I.</i>	shimashō	kimashō	ikimashō	shinimashō
<i>Future II.</i>	shimash'tarō	kimash'tarō	ikimash'tarō	shinimash'tarō
<i>Present Cond.</i>	shimasureba	kimasureba	ikimasureba	shinimasureba
<i>Past Condit.</i>	shimash'ta- ra(ba)	kimash'tara- (ba)	ikimash'tara- (ba)	shinimash'tara- (ba)
<i>Negative voice</i>	shimasen'	kinasen'	ikimasen'	shinimasen'

and so on as in Lesson 3,18.

27. **The Adjective.** The termination *i* of the true Adjective mentioned in Lesson 1,6 is preceded by one of the vowels *a*, *i*, *u*, *o*, thus: *hayai* quick, early, *yoroshii* good, *samui* cold, *kuroi* black. After dropping the termination *i*, we obtain the *stem* of the adjective, thus:

*haya yoroshi samu kuro.*

By adding the syllable *ku* to the stem we obtain the *adverbial form*, thus:

*haya-ku yoroshi-ku samu-ku kuro-ku*

After the dropping of *k* and the subsequent crasis of the two remaining vowels, we obtain the *contracted adverbial form*. The new syllables produced by the crasis are:



from $a + u : \bar{o}$ ,	thus <i>haya(k)u</i> passes to <i>hayō</i>
$i + u : i\bar{u}$ (pron. $\bar{u}$ ),	» <i>yoroshi(k)u</i> » » <i>yoroshiū</i>
$u + u : \bar{u}$	» <i>samu(k)u</i> » » <i>samū</i>
$o + u : \bar{o}$	» <i>kuro(k)u</i> » » <i>kurō</i> .

To repeat what we have said: there is a form in *i*, an adverbial form in *ku*, and a contracted adverbial form.

28. According to what has been said in Lesson 1,6, the verb “to be” is understood when the true adjective in *i* is used predicatively to express the Present tense. Yet the adjective in *i* may be, and indeed is very often, followed by the Japanese equivalent of “to be”, namely, *des’* or *da*. The adjective is thus used like a noun (Lesson 1,7). For instance: it is cold *samui*, or *samui des’*. The adjective in *i* is in such cases frequently followed by the word *no* or its abbreviation *n’*, which stands for *mono* (concrete thing) or *koto* (abstract thing) — e. g., *samui no* (or *n’ des’* it is a cold thing (it is cold); *kono shina wa ii n’ des’* this article is a good one (is good).

29. *des’* and *da* are susceptible of conjugation, and by this means the true adjective is made available for the other tenses, thus:

Present	<i>samui n’ des’, da</i>	it is cold
Past	» »	<i>desh’ta, d’atta</i> it was cold
Future I.	» »	<i>deshō, d’arō</i> it will probably be cold
Future II.	» »	<i>desh’tarō, d’attarō</i> it has probably been cold
Pres. Cond.	» »	<i>nara(ba)</i> if it is cold
Past Cond.	» »	<i>desh’tara(ba)</i> if it had been cold
Subordinat.	» »	<i>de</i> .

30. The adverbial form in *ku* is used before all verbs; thus also when in English an adjective is used, as, e. g., it has become cold *samuku narimash’ta*, and so before the verb *aru*, which after the adverbial form does not mean “there is”, but simply “is” or “are”.

By means of agglutinating the conjugational forms of *aru* to the adverbial form in *ku*, one more inflection of the true adjective is produced, as shown in the following table:

Subordinative	<i>samukute (samuk’te, samukutte)</i>
Present	<i>samui</i> it is cold
Past	<i>samukatta</i> it was cold



Future I.	<i>samukarō</i> it will probably be cold
Future II.	<i>samukattarō</i> it has probably been cold
Pres. Condit.	<i>samukereba</i> * if it is cold
Past Condit.	<i>samukattara(ba)</i> if it had been cold
Alternat. form	<i>samukattari</i> **

31. In the colloquial language the verb *aru* is not used in the negative voice. It is then replaced by the negative adjective *nai*, which is inflected exactly like the other adjectives in *i*. When attached to the adverbial form of adjectives, *nai* serves to form their negative conjugation.

#### Inflection of *nai*:

Adverbial form	<i>naku</i> (never contracted)
Subordinative	<i>nakute</i> ( <i>nak'te</i> , <i>nakutte</i> )
Present	<i>nai</i> is not, there is not
Past	<i>nakatta</i> was not, there was not
Future I.	<i>nakarō</i> will probably not be, there will probably not be
Future II.	<i>nakattarō</i> has probably not been, there has probably not been
Pres. Condit.	<i>nakereba</i> if is, if there is
Past Condit.	<i>nakattara(ba)</i> if was, if there was
Alternat. form	<i>nakattari</i> .

#### Adjective with *nai* attached to it:

Subordinative	<i>samuku nak'te</i>
Present	<i>samuku nai</i> it is not cold
Past	<i>samuku nakatta</i> it was not cold
Future I.	<i>samuku nakarō</i> it will probably not be cold
Future II.	<i>samuku nakattarō</i> it has probably not been cold
Pres. Condit.	<i>samuku nakereba</i> if it is not cold
Past Condit.	<i>samuku nakattara(ba)</i> if it had not been cold
Alternat. form	<i>samuku nakattari</i> .

32. Like other true adjectives, *nai* may be followed by *des'*, *da*, *n'* (*no*) *des'*, *n'* *da*. Instead of the negative adjective with the affirmative forms of *des'* or *da*, the affirmative adjective with the negative forms of *de aru* may be used, thus:

\* The termination *kereba* is often pronounced *kerya*.

\*\* The meaning of this form is explained in Lesson 6,46.

- samuku nai n' des'*, *da* or *samui n' de wa* (or *ja*) *nai*,  
*arimassen'* it is not cold
- samuku nai n' desh'ta*, *d'atta* or *samui n' de wa* (or *ja*)  
*nakatta*, *arimassen' desh'ta* it was not cold
- samuku nai n' deshō*, *d'arō* or *samui n' de wa* (or *ja*)  
*nakarō*, *arimassen' deshō*, *arimasumai* it will probably  
 not be cold
- samuku nai n' desh'tarō*, *d'attarō* or *samui n' de wa*  
 (or *ja*) *nakattarō*, *arimassen' desh'tarō* it has probably  
 not been cold
- samuku nai n' nara(ba)* or *samui n' de wa* (or *ja*)  
*nakereba*, *arimassen'kereba* if it is not cold
- samuku nai n' desh'tara(ba)*, *d'attara(ba)* or *samui n'*  
*de wa* (or *ja*) *nakattara(ba)*, *arimassen' desh'tara(ba)*  
 if it had not been cold.

Japanese being fond of periphrastical forms, even such accumulated periphrases are found as:

- samui n' de wa* (or *ja*) *nai n' des'* it is not cold  
 » » » » » » *desh'ta* it was not cold,  
 » » » » » » *deshō* etc.  
 » » » » » » *desh'tarō*  
 » » » » » » *nara(ba)*  
 » » » » » » *desh'tara(ba)*.

33. In the Tōkyō colloquial the contracted adverbial form (27) is always used before the verb *gozaru* (in Kyōto, instead of the form in *ku*, before all verbs), the form in *ku* only when emphasised by *wa* (*ku wa gozaimas'* or *gozaimasen'*).

- |   |  |
|---|--|
| <i>samū gozaimas'</i> it is cold                    | <i>samū gozaimasen'</i> it is not cold                       |
| » <i>gozaimash'ta</i> it was cold                   | » » <i>desh'ta</i> it was not cold                           |
| » <i>gozaimashō</i> it will probably be cold        | » <i>gozaimasumai</i> it will probably not be cold           |
| » <i>gozaimash'tarō</i> it has probably been cold   | » <i>gozaimasen' desh'tarō</i> it has probably not been cold |
| » <i>gozaimas' nara(ba)</i> if it is cold           | » <i>gozaimasen'kereba</i> if it is not cold                 |
| » <i>gozaimash'tara(ba)</i> if it had been cold     | » <i>gozaimasen' desh'tara(ba)</i> if it had not been cold   |
| <i>samuku wa gozaimas' ga</i> it is cold, but . . . | <i>samuku wa gozaimasen' ga</i> it is not cold, but . . .    |

34. Various as the above forms are, they do not differ so much in meaning as in the degrees of politeness. The Present tense in *i*, and the adverbial form in *ku* with *aru* agglutinated to it, altogether belong to the familiar style. The forms in *n' des'* are somewhat politer, but it is the contracted form with *gozaru* which is decidedly polite.

As to prefixing *o* or *go* to the adjective, cf. Lesson 3,22.

Examples: *kono o kashi wa nakanaka ii n' des'*. This cake is very good. — *kore wa takai ka?* Is that dear? — *ie, takō gozaimasen'*. No, it is not dear. — *hi ga dandan mijikaku narimash'ta*. The days have gradually become short. — *o taku wa tō gozaimas' ka?* Is your house far? — *ie, goku chikō gozaimas'*. No, it is very near. — *kono tabako wa kitsui n' des' ka?* Is this tobacco strong? — *kitsui n' ja arimasen' ga, mō tak'san nomimash'ta kara, yamemashō*. It is not strong, but as I have smoked much already, I will leave it. — *omoshiroi hon ga arimasen' ka?* Is there not an interesting book? — *kono hon wa omoshirok'te sono ue yasui kara, o mochi nasai!* This book being interesting and, moreover, easy, take it! — *kono chabon ga takaku nakereba kaimashō*. If this tea-tray is not dear, I will buy it. — *takai n' de wa nai n' des'*. It is not dear. — *ash'ta tenki ga yokereba, Ueno kōen wo mi ni ikimashō*. If the weather be good to-morrow, I will go to see the Ueno park. — *kore de ii n' des'*. This will do.

### Words.

*kawazu* a frog  
*ippiki* (Numerative) one  
*haba* breadth; — *no kiita* influential  
*mono* a person  
*kembuts'* sight-seeing, seeing, looking at  
*shuppats'* departure; — *suru* to start  
*tochū ni* on the way  
*tōge* a mountain-pass  
*mine* the top of a mountain  
*ashiyasume* rest (from walking); — *wo suru* to rest  
*tabi* a travel  
*yōsu* appearance  
*tokoro* a place; — *ga* but  
*michinori* distance of the road  
*hambun-michi* half of the way

*shitsubō* despair; — *suru* to despair  
*muki* circumstance, matter  
*hanashi* a talk, story, saying  
*saiwai* good fortune; fortunately  
*mottomo, go* — *des'* you are right  
*ki* spirit; — *ga tsuku* to notice, perceive  
*manzoku* contentment; — *suru* to be content  
*sansei suru* to approve  
*atoashi* hind-foot  
*tsukidokoro* position  
*takai* high  
*obots'kanai* doubtful  
*sumu* to reside, live  
*kiku* to be of effect, to hear  
*omoitats'* to make up one's mind, to project

<i>noboru</i> to ascend, go up	<i>sōhō</i> both
<i>oide des'</i> you go	<i>shibaraku</i> some time; — <i>tatte</i>
<i>tazuneru</i> to inquire	after awhile
<i>tazuneau</i> to inquire mutually	<i>mazu</i> first
<i>mairu</i> to come, go	<i>anata</i> you
<i>toikaes'</i> to ask in return	<i>watashi</i> I
<i>ikitsuku</i> to arrive at	<i>sō suru</i> to then, thereupon
<i>nagameru</i> to see, look at	<i>dochira ye</i> whither
<i>tachiagaru</i> to stand up	<i>dochira mo</i> both of them
<i>chigawanai</i> not to be different	<i>ryōhō</i> both sides
<i>wakareru</i> to separate (intr.)	<i>tagai ni</i> mutually
<i>nakanaka</i> very	<i>sassoku</i> at once
<i>kyū ni</i> quickly	<i>tsukuzuku</i> to attentively
— <i>yōyō no koto de</i> with difficulty	<i>nani</i> what!
<i>mukō kara</i> from the opposite or	<i>onaji</i> the same
other side	<i>mo yahari</i> likewise, also.

#### 4. Reading Lesson.

*Ōsaka*<sup>1</sup> no kawazu to *Kyōto*<sup>1</sup> no kawazu.

*mukashi* *Kyōto* ni *ippiki*<sup>2</sup> no kawazu ga *sunde*<sup>3</sup> *orimash'ta*.  
*kono* kawazu wa *Kyōto* de wa<sup>4</sup> *mō* *nakanaka* *haba* no *kiita*  
*mono* *desh'ta* ga, *mada* *Ōsaka* wa<sup>5</sup> *mita* *koto* ga *nai*<sup>6</sup> no *de*,  
*kyū* ni *kembuts'* wo<sup>7</sup> *omoitatte* *shuppats'* *shimash'ta* *tokoro*  
*ga*<sup>8</sup>, *tochū* ni *tōge* ga *hitots'* *arimash'te* *yōyō* no *koto* de<sup>9</sup>  
*mine* ye *nobotta* *toki* ni, *mukō* *kara* mo *ippiki* no *kawazu*  
*ga* *nobotte* *kimash'ta*.<sup>10</sup> *soko* de *sōhō* ga *shibaraku* *ashi-*  
*yasume* wo *shimash'te* *mazu* *Kyōto* no *kawazu* ga: «*anata* wa  
*tabi* no *go* *yōsu* *des'*<sup>11</sup> *ga*, *doko* ye *oide* *des'* *ka?*» — to  
*tazunemash'ta*. *sō* *suru* to, «*watashi* wa *Ōsaka* no *kawazu*  
*des'* *ga*, *mada* *Kyōto* wo *mita* *koto* ga *arimasen'* *kara*, *Kyōto-*  
*kembuts'* ni<sup>12</sup> *mairu* *tokoro*<sup>13</sup> *des'*. *anata* wa *dochira* ye?»  
— to *toikaeshimash'ta*. *soko* de *Kyōto* no *kawazu* mo «*Ōsaka-*  
*kembuts'* no *tochū* *da*» to *iu*<sup>14</sup> *koto* wo *hanashimash'te* *ryōhō*  
no *michinori* wo *tagai* ni<sup>15</sup> *tazunaimash'ta* *tokoro* *ga*, *dochira*

<sup>1</sup> Names of two towns in Japan. — <sup>2</sup> Numerative for animals: one frog. — <sup>3</sup> Subord. of *sumu*; the Subord. with the verb *oru* or *iru* forms continuative tenses corresponding to the English "was living". — <sup>4</sup> *de wa* in. — <sup>5</sup> as for *Ōsaka*; *Ōsaka* is the Accusative. — <sup>6</sup> "there was not the thing that he had seen" = had not yet seen. — <sup>7</sup> "he projected the seeing" = to see. — <sup>8</sup> but. — <sup>9</sup> lit. "it was an affair of trouble," adverbial expression meaning: with difficulty; *de* Subord. of *des'*. — <sup>10</sup> came ascending. — <sup>11</sup> "as for you, it is your (*go*) appearance of a travel" = it seems you are on a journey. — <sup>12</sup> "to *Kyōto* seeing" = to see K. — <sup>13</sup> *tokoro* after the Present tense means "to be about to". — <sup>14</sup> By *to iu koto* "the thing which is called", the preceding sentence ("*Ōsaka . . . da*") becomes the Accusative of *hanashimash'te* = he told that. — <sup>15</sup> *tagai ni* before, and *au* after the stem

mo «mada yōyō hambun-michi da» to iu koto wo<sup>14</sup> kiite shitsubō shimash'ta.

shibaraku tatte Ōsaka no kawazu no iimas' ni wa<sup>16</sup>: «kono muki de wa mukō made ikitsuku koto<sup>17</sup> wa obots'kanai hanashi<sup>18</sup> des' na! saiwai koko wa takai tokoro des' kara, koko kara Kyōto to Ōsaka wo nagamete kaerō de wa arimasen' ka?<sup>19</sup> — to iimash'tara<sup>20</sup>, Kyōto no kawazu mo: «go mottomo des'» — to sassoku sansei shimash'ta. soko de ryōhō no kawazu wa atoashi de tachiagatte tsukuzuku to nagamete Ōsaka no kawazu no iu ni wa: «nani! Kyōto mo Ōsaka to<sup>21</sup> onaji koto da.» — Kyōto no kawazu mo: «Ōsaka mo yahari Kyōto to chigawanai» — to iimash'te jibun no me no tsukidokoro ni wa ki ga tsukazu<sup>22</sup> manzoku sh'te wakarete moto kita hō ye<sup>23</sup> kaetta to iu koto de arimas'.

of the verb (*tazune-ai-mash'ta*) mean: mutually, each other. — <sup>16</sup> *iimas' ni wa . . . to iimash'tara* "as for the frog's saying — when he had said". — <sup>17</sup> *koto* after the verb makes the verb a noun, "the going" = to go. — <sup>18</sup> "a doubtful saying" = a doubtful thing. — <sup>19</sup> *kaerō* Future of the plain verb *kaeru* (II,5); "is it not we will return?" = won't we return? — <sup>20</sup> Past Condit. used temporally: when he had said. — <sup>21</sup> *to* as. — <sup>22</sup> negative Subord. of the plain verb *tsuku*: without noticing. — When the frogs stood on their hind-feet, with their faces towards the towns they wished to see, their eyes must, on account of their peculiar position, be turned backwards towards the places they had come from. — <sup>23</sup> to the sides they had originally come from.

#### 4. Exercise.

Look at that frog! What a big fellow (*yats'*) it is (is it not?). Are there many frogs in this neighbourhood (*hen*)? There are several sorts (*iroiro*), but all (of them) are not so big. Are there people in your country who eat frogs? There are few people who eat frogs. The taste (*aji*) is not bad, they say, but (people) eat only the hind-legs. A certain (*aru*) frog of Ōsaka went to see Kyōto, but there being a high mountain between Kyōto and Ōsaka (*K. to Ō. no aida ni*), he ascended it with great difficulty. On the top he saw another frog and asked: "Are you a frog of this place?" The other frog asked in return: "I have come from Kyōto and am on the way to go to Ōsaka. Where are you (going)? Is it far from here to Ōsaka?" — „It is not too (*amari*) far, but the road is bad, and, moreover, the weather being hot to-day (because . . . is), I have become very tired (to become tired *kutabireru*). Then (*sonnara*) we will rest awhile". Thereupon the two (*ni-hiki no*) frogs sat down in the shade of a high tree, and



the frog of Ōsaka told minutely (*kuwashiku*) of Ōsaka (the things, *koto*, of Ō.), the frog of Kyōto, of Kyōto; but by and by (*dandan*) they became sleepy (adverb. form of *nemui*) and fell asleep (*nemuru*). When they awoke (*mesameru*), it had become late already, therefore (because it had become late) they thought: "We will give up the journey (for) to-day", separated (from each other), and both (*ryōhō*) returned to the places they had come from.

## Fifth Lesson.

35. The **Subordinative Form** of the adjective is used in the same way as that of the verb (Lesson 2, 17 and Lesson 13):

a) If there are two or more predicative adjectives in a sentence, then only the last of them assumes the predicative form (that is, the form denoting tense or mood), while the previous one, or ones, take the Subordinative form; for instance: *kono kawa wa semak'te asai* (or *asai n' des'*, *asō gozaimas'*), this river is narrow and shallow.

b) If the predicates of several clauses are adjectives, or partly adjectives, partly verbs, intended to express the same tense and mood or to depend on the same conjunction, then it is only the last adjective or verb that takes the predicative form or is followed by the conjunction, all the previous adjectives or verbs taking the Subordinative form.

Examples: *bara wa akak'te yuri wa shirok'te na no hana wa kiroi*. The rose is red, the lily white, the rape seed blossom is yellow. — *kyō nodo ga itak'te nao sono ue s'koshi zutsū ga itashimas' kara, keiko wo yamemashō*. As my throat aches to-day and I have a slight headache besides, I will give up the lesson. — (On inverting the two prior clauses of the last sentence, the whole sentence would run thus: *kyō s'koshi zutsū ga itashimash'te nao sono ue nodo ga itai kara, etc*).

36. Very often the Subordinative form and the predicative adjective stand to each other in the relation of cause and effect.

Examples: *kono hon wa wakariyasuk'te omoshiroi*. This book being easy to understand, it is interesting. — *kono uta wa*



*mijikak'te oboeysū gozaimas'*. This poem being short, it is easy to be kept in memory. — *tamago wa konareyasuk'te kusuri ni narimas' ga, unagi wa konarenikuk'te karada ni yō gozaimasen'*. Eggs being easy of digestion, they are wholesome, but eel is hard to digest and (therefore) not good for the body. — *kawa ga asak'te kachi de wataremas'*. The river is shallow and can (therefore) be waded through. — *atae ga takak'te kaemassen' desh'ta*. The price being too high, it could not be bought. — *tenki ga waruk'te uchi ni hikkonde imas'*. The weather being bad, I stay at home. — *kurak'te miemassen'*. It is so dark, one cannot see. — *atsukute komarimas'*. It is so hot, I do not know what to do.

In all these cases the Subordinative corresponds to the predicative form followed by *kara* (because), thus: *kawa ga asai kara, tenki ga warui kara, atae ga takai kara*, etc.

37. The Subordinative form followed by such expressions as *tamarimasen'* or *tamaranai* "not to be endured", *shiyō* or *shikata ga nai* or *arimasen'* "there is nothing to be done", "no help for it", serves to express the meaning of the English words "too", "awfully", "extremely", etc., for instance: *okashikute tamarimasen'* it is too laughable; *atsukute shiyō ga nai* it is awfully hot.

38. The Subordinative form is emphasised by placing *wa* after it. The termination *te* together with *wa* is familiarly pronounced *cha*.

The emphasised Subordinative followed by an intransitive (mostly negative) verb or a predicative noun or adjective has the force of the Conditional.

Examples: *tenki ga waruk'te wa deraremasen'*. If the weather is so bad, one cannot go out. — *kono yamaguni wa samukutte hi ga nakutte wa oraremasen'*. If in this mountainous country it is so cold and there is no fire, one cannot stay there. — *shōko ga nak'te wa shinjirarenai*. If there are no proofs, it cannot be believed. — *sai ga nak'te wa fujiyū des'*. If one has no wife, one is not comfortable. — *kane ga nak'te wa ryokō mo dame des'*. If one has no money, one cannot travel. — *kō kitanak'te wa dō des'*. How, if it is so dirty? — *tokei wa amari ōkikute wa fuben da*. If a watch is too large, it is inconvenient. — *kawa ga sonna ni fukak'te wa wataru no ni abunai*. If the river is so deep, it is dangerous to wade through.

39. The affirmative emphatic Subordinative followed by one of the expressions *ikemassen'* or *ikenai*

“it will not do”, *narimasen*’ or *naranai* “it is not” (*i. e.* it won’t do), means: “not to be allowed”, “must not”.

Examples: *kaban wa sonna ni omok’te wa ikenai*. The trunk must not be too heavy (lit. if the trunk is so heavy, it won’t do). — *ano hito wa o seji wa umai ga, hara no naka wa maru de hantai de, anna ni hara ga kurok’te wa ikemassen*’. His civility is very pleasing, but his inmost heart is quite the contrary; one must not have such a bad (lit. black) heart.

40. The negative emphatic Subordinative followed by one of the above expressions *ikemassen*’, *ikenai*, *narimassen*’, *naranai*, means: “must”.

Examples: *anata wa sekken sh’te kanemochi ni naranak’te wa naranai*. You must be thrifty and become a rich man. — *anata no kimono wa kitanaku wa nai des’ keredomo, motto jōtō de nak’cha naranai*. Your clothes are not exactly ugly; still they must be a little better (lit. more first-class). — *anata wa yoku benkyō suru ga, motto chūibukaku nak’te wa naran’*. You are pretty diligent, but you must be more attentive.

41. The emphatic Subordinative having the force of the Conditional (38), it concurs with the Conditional properly so called, as well as with the predicative form of the adjective followed by *to* (“if”, “when”), thus: *tenki ga warukereba* or *warui to* if the weather is bad; *kawa ga fukakereba* or *fukai to* if the river is deep; *shōko ga nakereba* or *nai to* if there are no proofs, etc. There is however a difference between these forms: the Conditional, and the predicative form followed by *to* expressing a general condition, while the emphatic Subordinative refers to the concrete case.

42. The Present Conditional is not materially different from the Past Conditional. Conditions relating to some actual event may be expressed by either of them, but for conditions contrary to some fact the Past Conditional is preferred.

#### Words.

*bungaku* literature  
*bungakusho* books on literature  
*gak’sha* a scholar, a learned man  
*jibun* time; *wakai* — *ni* when young

*gambyō* an illness of the eyes  
*jiryō* medical treatment  
*isha* a physician  
*me* the eye  
*mekura* a blindman  
*kanemochi* a rich man

<i>yowatari</i> a living; — <i>wo suru</i> to get a living	<i>susumu</i> to advance
<i>anna</i> massage	<i>kakaru, ni</i> — to fall (as ill); <i>isha ni</i> — to consult a physician
<i>biwahiki</i> playing the lute	<i>tsubureru</i> to be spoilt
<i>shikata</i> a way of doing, means	<i>kimaru, ni</i> — to be restricted to
<i>shōbai</i> a trade	<i>hikareru</i> to be guided
<i>tsue</i> a stick	<i>tsuku</i> to push; <i>tsue wo</i> — to walk with a stick
<i>te</i> the hand	<i>yobiaruku</i> to go about calling
<i>kamishimo</i> above and below, the whole body	<i>kirau</i> to dislike
<i>mon</i> a small copper coin	<i>yameru</i> to put a stop to
<i>keiko</i> practice; — <i>suru</i> to practise, to study	<i>oboeru</i> to remember
<i>ryōhō tomo</i> both (together), one as well as the other	<i>yaru</i> to do
<i>hon</i> a book	<i>dekakeru</i> to start off
<i>kioku</i> memory	<i>hiraku</i> to open
<i>kesshin</i> resolution; — <i>suru</i> to make up one's mind	<i>dekiru</i> to come out, take place, <i>koto ga</i> — can
<i>deshi</i> , Plur. — <i>domo</i> , a pupil	<i>oshieru</i> to teach
<i>nesshin</i> zeal, eagerness	<i>ageru</i> to raise; <i>na wo</i> — to make oneself renowned
<i>benkyō</i> diligence, industry	<i>fukikomru</i> to blow in
<i>gakkō</i> a school	<i>kieru</i> to be extinguished, to go out
<i>kobun</i> old literature	<i>mōs'</i> to say (of the 1 <sup>st</sup> and 3 <sup>d</sup> persons)
<i>chojutsusha</i> an author	<i>kotaeru</i> to answer
<i>taichojutsu</i> a great (literary) work	<i>warau</i> to laugh
<i>satsu</i> a volume	<i>tōtō</i> at last
<i>shigoto</i> work	<i>naraba</i> if
<i>yo</i> the night	<i>to ni kaku</i> at any rate
<i>monogatari</i> a story	<i>samo</i> but if
<i>kōshaku</i> explanation; — <i>suru</i> to explain	<i>yoru</i> but [wise
<i>andō</i> a lamp	<i>hoka ni</i> in another way, other-
<i>akari</i> a light	<i>de mo</i> even
<i>kaze</i> the wind	<i>sore de</i> then
<i>mado</i> a window	<i>mo mata</i> also, likewise
<i>sensei</i> a teacher	<i>ikkō</i> (with a negative) not in the least
<i>yoshi</i> circumstance	<i>jiki ni</i> at once
<i>meaki</i> a seeing person (one not blind)	<i>to sh'te</i> as
<i>wakai</i> young	<i>ōi ni</i> greatly
<i>jōzu</i> skilful	<i>futo</i> suddenly
<i>dai-s'ki</i> very fond of	<i>sā</i> well!
<i>yūmei na</i> renowned	<i>nani mo</i> (with a negative) nothing at all
<i>odorokubeki</i> surprising	<i>chotto</i> awhile
<i>fujiyū na</i> unfree	<i>naze (ka)</i> why
<i>jibun de</i> self	<i>sate mo</i> indeed.
<i>nashi ni</i> without	

## 5. Reading Lesson.

*Hanao Hokiichi.*

Nippon bungaku no gak'sha ni<sup>1</sup> Hanao Hokiichi to iu hito ga arimash'ta. Tokugawajidai<sup>2</sup> no hito des'. kono hito ga wakai jibun ni gambyō ni kakarimash'ta ga, sono toki ni wa mada jiryō ga susunde<sup>3</sup> imasen' desh'ta kara, isha ni kakarimash'ta keredomo, tōtō me ga tsuburete<sup>4</sup> shimaimash'ta. mekura de mo<sup>5</sup> kanemochi naraba, to ni kaku<sup>6</sup>, samo nake-reba, jibun de yowatari wo seneba narimasen<sup>7</sup>. sore ni<sup>8</sup> wa amma ka<sup>9</sup> biwahiki yori<sup>10</sup> hoka ni shikata ga nai. amma wa ima de mo mekura no shōbai ni kimatte oru. mekura no amma wa tsue wo tsuku ka<sup>9</sup> kodomo ni te wo hikarete<sup>11</sup> «amma! kamishimo sambyaku mon!<sup>12</sup>» — to yobiarukimas'. sore de Hanao mo mata amma to biwa wo keiko seneba naran'<sup>13</sup> tokoro ga, kono hito wa ryōhō tomo kirai de<sup>14</sup> ikkō jōzu ni naranai kara, tōtō yamemash'ta.<sup>15</sup>

Hanao wa kodomo no toki kara hon wo yonde moratte<sup>16</sup> kiku koto ga dai-s'ki de<sup>14</sup>, mata kioku ga yok'te kiita koto wa mina oboete orimash'ta. jū-go-sai no toki<sup>17</sup> bungaku wo yarō<sup>18</sup> to keshhin sh'te Edo ye dekake, yūmei na gak'sha no desh'i ni narimash'ta ga, sono neshin to benkyō to<sup>19</sup> de<sup>20</sup> Nihon no bungakusho wa mina yonde shimaimash'ta. soko de jibun de gakkō wo hiraki, jiki ni ōku no desh'i ga dekite<sup>21</sup> kore ni kobun wo oshiemash'ta. Hanao wa mata kobungaku no chojutsusha to sh'te ōi ni na wo agemash'ta. sore wa<sup>22</sup>

<sup>1</sup> among. — <sup>2</sup> Age of the Tokugawa-family. The shōguns of this family ruled Japan from the year 1603 to 1868. — <sup>3</sup> Subord. with *iru* (the same as *oru*), see Reading Less. 4, note 3. — <sup>4</sup> ended by being spoilt. — <sup>5</sup> even a blindman. — <sup>6</sup> after to *ni kaku* the word *yoroshii* (good) is to be supplied: "is at any rate good", *i. e.* can at any rate put up with. — <sup>7</sup> *seneba* is the negative Present Conditional of *suru* to do. The neg. Pres. Cond. with *narimasen'* means: "must", "must get a living". — <sup>8</sup> For this. — <sup>9</sup> *ka* between two clauses means: "or". — <sup>10</sup> *yori* "from"; — "(apart) from massage or playing the lute there is no way of doing otherwise", *i. e.* there is no other means but massage, etc. — <sup>11</sup> *ni* by; «having the hand led by a child». — <sup>12</sup> The blind shamposers cry: "Massage! the whole body, 300 mon". — 1000 *mon* are equal to about threepence. — <sup>13</sup> *naran'* neg. Pres. of the plain verb *naruru*, = *narimasen'*; cf. note 7. — <sup>14</sup> Subordinative. — <sup>15</sup> he gave it up. — <sup>16</sup> "to read and receive", *i. e.* to have others read to him and to listen. — <sup>17</sup> When he was 15 years old. — <sup>18</sup> *yarō* Future of the plain verb *yaruru*, "to do literature". Future with *to keshhin suru* "to make up one's mind to do something". — <sup>19</sup> the conjunction *to* (and) may also be put after the second noun. — <sup>20</sup> *de* by. — <sup>21</sup> "many pupils came out," = he got. — <sup>22</sup> *sore wa . . . sh'ta no des'* "this . . . he made", = that is, he made. —

Gunsho Ruijū to iu<sup>23</sup> taichojuts' wo sh'ta no des'. kono hon wa ni-sen-happyaku-go-jissats'<sup>24</sup> arimash'te mekura no shigoto to sh'te wa<sup>25</sup> odorokubeki mono des'.

aru nats' no yo Hanao wa deshidomo ni Genji<sup>26</sup> monogatari wo kōshaku sh'te imash'ta.<sup>27</sup> deshidomo wa andō no akari de<sup>28</sup> hon wo mite kiite imash'ta<sup>27</sup> ga, kaze ga futo mado kara fukikomimash'te akari ga kiemash'ta. sã deshidomo wa nani mo miru koto ga dekizu<sup>29</sup> sensei ni «chotto matte<sup>30</sup> kudasai!» — to mōshimash'ta. Hanao wa «naze ka?» — to tazunemash'tara<sup>31</sup>, deshidomo wa akari ga kieta yoshi<sup>32</sup> wo kotaemash'ta. sono toki mekura no sensei wa: «sate mo meaki wa fujiyū na mono da! akari nashi ni wa yomu koto mo dekin'»<sup>33</sup> — to itte<sup>34</sup> waraimash'ta.

<sup>23</sup> to iu which is called, named. — <sup>24</sup> 2850 volumes. — <sup>25</sup> wa emphatically: as the work of one who is blind. — <sup>26</sup> Genji monogatari, a famous novel written by a woman, Murasaki no Shikibu, finished in the year 1004. — <sup>27</sup> Subord. with iru, cf. note 3. — <sup>28</sup> de by (the light). — <sup>29</sup> negat. Subord. of dekiru. — <sup>30</sup> Subord. of mats'. — <sup>31</sup> Condit. used temporally: when. — <sup>32</sup> the circumstance that the light had gone out. — <sup>33</sup> dekin' neg. Present of dekiru = dekimasen'. — <sup>34</sup> Subord. of iu.

### 5. Exercise.

Although Hanao's eyes were bad (although were bad *waruk'te mo*), he read books every day, but at last he fell ill with his eyes; and as there was no good physician, his eyes gradually became worse (bad) and he became blind. If (to) there is money, it is easy to get a living; but if there is no money, one is really at a loss (*komaru*). Hanao, too, though he was young (*wakak'te mo*), was obliged to enter a trade (*kagyō wo suru*). "What trade is good?" he thought, but truly (*dōmo*) a blind man is not free (*fujiyū*). So (*sore de wa*) he studied massage and to play the lute; but because it was awfully disagreeable (to him), he at last gave it up. Then he made up his mind to study literature; but because he could not ("can" is: *koto ga dekiru* after the Present) read books himself, he had others read to him, and listened; but his memory was good, and he never forgot what he had heard. As (*kara*), besides, his perseverance (*shimbō*) was strong and he was industrious day and night (*nichi-ya*), he gradually became a renowned scholar, gathered pupils himself, and explained (them) old books.

If a book is interesting, it is good; but this book is awfully uninteresting. To-day's characters (*ji*) have been good, but the paper (*kami*) must not be so dirty. This brush (*fude*) is too soft. The ink (the English word) is not black, and so the character cannot be seen (can be seen *mieru*).



## Sixth Lesson.

43. The Subordinative of the adjective followed by the postposition *mo* (also, though) has the force of the Concessive.

Examples: *tenki ga waruk'te mo soto ye demash'ta*. Though the weather was bad, I went out. — *karada wa chiisak'te mo hara wa okii*. Though his body is small, his heart is generous. — *mazukutte mo kuenai koto wa nai*. Though it is nasty, still it is eatable (lit. that it cannot be eaten is not). — *Shina wa Nihon ni kurabete jinkō ga hijō ni okute mo, Nihon ni makemash'ta*. Although China, compared with Japan, has an extremely numerous population, she was conquered by Japan. — *hige ga nak'te mo gōkets' ni naremas'*. Though he has no beard, he may become a hero.

44. The affirmative Subordinative followed by *mo* and one of the predicates *ii*, *yoi*, *yoroshii*, *yō gozaimas'*, *yoroshiū gozaimas'* (is good) means: "to be allowed", "may" the negative Subordinative with *mo* and the same predicates means: "need not".

Examples: *sonna ni yoku nak'te mo ii*. It need not be so good (lit. Though it is not so good, it is good). — *umai mono wa nakutte mo yoi kara, ariai wo motte kina!* As it need not be something tasty, bring what you have at hand! — *okii ie ga iriyō de wa nai kara, chiisak'te mo ii*. As I need no large house, a small one will likewise do. — *nedan ni kamaisen', takak'te mo yoi*. I don't mind the price, it may also be dear.

45. Note the following concessive expressions which are used adverbially: *ōk'te mo*, *ōku mo*, *ōku to mo* "at most", *s'kunak'te mo*, *s'kunaku mo*, *s'kunaku to mo* "at least", *hayak'te mo*, *hayaku mo*, *hayaku to mo* "at the earliest", *osok'te mo*, *osoku mo*, *osoku to mo* "at the latest".

46. The Alternative form of the adjective is always used in pairs, one standing in opposition to the other. It may be rendered in English by "sometimes — sometimes", "at one time — then", "now — then", "partly — partly".

Examples: *kono aida no hisho wa dō desh'ta?* — *tenki ga yokattari warukattari de, yukai de mo ari, mata fuyukai de atta*. How was the summer-resort lately? — The weather was sometimes good, sometimes bad; so it was agreeable, it



is true; but, on the other hand, it was also disagreeable. — *kawa wa asakattari fukakattari des'*. The river is partly deep, partly shallow. — *kono kuni no yama wa takakattari hikukattari des'*. The mountains of this country are partly high, partly low.

47. In the written language the adjective ends in *ki* when used attributively, in *shi* when used predicatively. Sometimes the termination *ki* is also heard in the spoken language, as, for instance, in set speeches. — The adjective of mood *beki* always ends in *ki*. It is added as a suffix to verbs (in Class I. to the stem, in Class II. to the Present tense) and means “ought to”, “must”, or corresponds to the termination “ble” of English adjectives. The predicative form *beshi* is but rarely used in the colloquial. The adverbial form *beku* occurs in the expressions *narubeku* “as possible”, *narubeku wa* “if possible”.

Examples: *kyō wa kakubeki tegami ga iroiro arimas'*. There are several letters which must be written to-day. — *motte yukubeki mono wo kono hako ni irete kure*. As for the things I must take with me, put them into this box! — *kore wa temmondai de ts'kaubeki dōgu des'*. This is an instrument which is to be used in observatories. — *ika wa tabebeki sakana des' ka?* Is the cuttlefish an eatable fish? — *koko ni yūbin ye dasubeki tegami ga ittsū arimas'*. Here is a letter which must be posted (*ittsū* is the Numerative for letters: one). — *narubeku hayaku oide!* Come as fast as possible! — *narubeku yasui shina wo katte kite kure!* Buy something as cheap as possible!

The predicative form *beshi* is in the colloquial replaced by *beki hazu des'* or *beki hazu no mono des'*.

Examples: *kokushibyō (or Pest) no hayaru toki ni wa nezumi wo mina korosubeki hazu des'*. If the plague is raging, one ought to kill all rats. — *kono kuni no hōrits' ni shitagatte kodomo wa kokonots' ni naru toki ni-do-me no uebōsō wo suru hazu des'*. According to the laws of this country, children must be revaccinated when they are nine years old.

The predicative form in *shi* of other adjectives than *beshi* is still heard from the mouths of educated speakers; it can be followed by *des'*.

Examples: *nao iroiro no sōdan subeki kotogara ga are-domo\**, *ikani sen, mō ososhi de, kyō yameneba narimassen'*.

\* Concessive form of the written language, = *aru ga*.

There are still several matters we must speak about, but what can we do? — it is already late, and we must give it up for to-day. — *anata wa makoto ni saiwai de, tenka no hito wa mina urayamanai mono wa nashi (des')*. You are really happy, there is nobody in the world who does not envy you.

An expression frequently used is *yoshi* or *yoshi yoshi*, "Good!" "All right!"

### Words.

<i>kobu</i> a tumour	<i>senya</i> last night
<i>kobutori</i> taking off a tumour	<i>tōri</i> a way, like
<i>hō</i> the cheek	<i>koro</i> time
<i>kikori</i> a woodcutter	<i>odorite</i> a dancer
<i>sanchū de</i> in the mountain	<i>hontō</i> truth, — <i>ni</i> in truth
<i>arashi</i> a storm	<i>imashime</i> warning
<i>sugi no ki</i> a cedar	<i>migi no</i> right
<i>uro</i> a hollow	<i>ōki na</i> large, big
<i>ichi-ya</i> one night	<i>sabishii</i> lonely
<i>oto</i> a noise; — <i>ga suru</i> there is	<i>osoroshii</i> dreadful
a noise	<i>yō na</i> like, as
<i>omote</i> surface, front-side	<i>kitai na</i> strange
<i>kaots'ki</i> the face	<i>tak'san</i> plenty, many
<i>mae</i> the front; <i>no — ni</i> before;	<i>chikai</i> near; <i>chikaku naru</i> to
— <i>no</i> the aforesaid	come near
<i>wa</i> a circle	<i>omoshiroi</i> interesting
<i>sakamori</i> a feast	<i>shiwase na</i> happy
<i>hajime</i> beginning, — <i>no uchi</i>	<i>hidari no</i> left
<i>wa</i> in the beginning, at first	<i>sen no</i> former, above said
<i>moto</i> origin; — <i>yorī</i> by nature	<i>hairu</i> to enter
<i>hyōshi</i> beating the time; — <i>ni</i>	<i>yamu</i> to cease, to stop
by the impulse of	<i>kureru</i> to set (as the sun)
<i>ichi-ji</i> for a time	<i>akas'</i> to pass (the night)
<i>odori</i> a dance	<i>au, ni</i> — to meet
<i>yoake</i> daybreak	<i>kagamu</i> to squat
<i>yakusoku</i> agreement	<i>fukeru</i> to become late
<i>shirushi</i> a sign	<i>nozoku, wo</i> — to peep at
<i>ku</i> pain; — <i>mo naku</i> without	<i>atsumaru</i> to gather (intr.)
pain	<i>atsumatte kuru</i> to begin to
<i>yume</i> a dream; — <i>ga sameru</i>	gather
the dream fades = to awake	<i>ts'kuru</i> to make
from a dream	<i>nomu</i> to drink
<i>kao</i> the face	<i>odoru</i> to dance
<i>itami</i> pain	<i>shihajimeru</i> to begin (to do)
<i>ichi-bu shijū</i> (one part, beginning	<i>kowagaru</i> to be frightened
and end) = all from beginning	<i>shirazu shirazu</i> unconsciously
to end	<i>ukasareru</i> to be carried away
<i>nyōbō</i> a wife	<i>odorikomū</i> to dance into
<i>tonari</i> neighbourhood	<i>kanjiiru, ni</i> — to admire
<i>rōjin</i> an old man	<i>homehayas'</i> to applaud
<i>ryōji</i> medical treatment; — <i>sh'te</i>	<i>azukaru</i> to take charge of; <i>azu-</i>
<i>morau</i> to be treated	<i>katte oku</i> to take charge of

<i>oku</i> to put	<i>iits'taeru</i> to hand down (by tradition)
<i>nukitoru</i> to take out	<i>hitori no</i> one (person)
<i>naderu</i> to stroke	<i>sono uchi ni</i> in the meantime
<i>nugutoru</i> to wipe away	<i>nani ka</i> something
<i>akeru</i> to be over; <i>yo ga</i> — it begins to dawn	<i>sotto</i> stealthily
<i>naku naru</i> to disappear	<i>shikiri ni</i> incessantly, over and over again
<i>urayamushigaru</i> to be envious	<i>yagate</i> soon
<i>kika-eru</i> to cause to hear	<i>kono go</i> hereafter
<i>deru, uchi wo</i> — to go out of the house	<i>doko</i> where; — <i>to mo naku</i> one does not know where
<i>hajimeru</i> to begin (trans.)	<i>ato de</i> after this
<i>konai</i> , neg. Present of <i>kuru</i> to come	<i>isoide</i> hurriedly
<i>haideru</i> to creep out	<i>nokorazu</i> entirely, all
<i>suwaru</i> to squat	<i>sonnara</i> if it is so, then
<i>odorideru</i> to dance out	<i>soko</i> there
<i>motehayas'</i> to applaud	<i>hatash'te</i> finally
<i>kaes'</i> to return (trans.)	<i>mada</i> still
<i>oiyaru</i> to drive away	<i>chitto</i> a little; — <i>mo</i> (with a negative) not in the least
<i>nagekaes'</i> to throw back	<i>kondo</i> this time
<i>kuttsuku</i> to stick	<i>pittari</i> to smack!

## 6. Reading Lesson.

### *Kobutori.*

mukashi migi no hō ni ōki na kobu no aru<sup>1</sup> hitori no kikori ga arimash'ta. aru hi sanchū de arashi ni aimash'te sugi no ki no uro no naka ye haitte yamu<sup>2</sup> no wo matte orimash'ta ga, sono uchi ni hi mo kuremash'ta kara, kaeru koto mo dekinai de<sup>3</sup> soko de ichi-ya wo akas' koto ni shimash'ta.<sup>4</sup> kikori wa sabishii no to osoroshii no de<sup>5</sup> nemuru koto mo dekizu ni<sup>6</sup> kagamatte orimash'ta ga, yo no fuketa jibun nani ka kuru yō na oto ga shimash'ta<sup>7</sup> kara, sotto omote wo nozoite mimas' to, kitai na kaots'ki no mono ga tak'san atsumatte kite ki no mae ni wa wo ts'kutte sakamori wo hiraki, nondari odottari<sup>8</sup> shihajimemash'ta. hajime no uchi wa kikori mo kowagatte orimash'ta ga, jibun ga moto

<sup>1</sup> on whose right cheek there was a large tumour. — <sup>2</sup> "was waiting for the ceasing (of the storm)". — <sup>3</sup> *dekinai de* = *dekinak'te*, Subord. of *dekiru*. — <sup>4</sup> *koto* (or *no*, cf. *yamu no wo*) makes the verb a noun and susceptible of taking postpositions. *ni suru* to make up one's mind to do something. — <sup>5</sup> *de* by, on account of; *no* after an adjective makes the latter a noun: on account of the loneliness and dreadfulness. — <sup>6</sup> *dekizu ni* = *dekinak'te*. — <sup>7</sup> there was a noise as of something coming. — <sup>8</sup> Alternative forms; the Alternat. is always followed by *suru*, here *shihajimeru* (*shi*, stem of *suru*): they began partly to drink, partly to

odori ga s'ki de arimash'ta kara, shirazu shirazu hyōshi ni<sup>9</sup> ukasaretejibun mo dete odotte miyō<sup>10</sup> to omomash'te sakamori no naka ye odorikomimash'tara, mina mina ichi-ji wa odoraita yōsu<sup>11</sup> de arimash'ta ga, kikori no odori no jōzu na no<sup>12</sup> ni kanjiitte shikiri ni homehayashimash'ta.

yagate yoake mo chikaku narimash'te mina mina<sup>13</sup> mō kaeru toki ga kita no de sakamori wo yamete kikori ni mōshimas' ni wa: «omae no odori wa makoto ni omoshirokatta. kono go mo mata kuru ga yoi.<sup>14</sup> yakusoku no shirushi ni<sup>15</sup> kobu wo azukatte okō<sup>16</sup>», — to iimash'te ku mo naku kobu wo nukitotte doko to mo naku motte itte shimaimash'ta.<sup>17</sup>

kikori wa yume no sameta toki no yō ni<sup>18</sup> ato de kao wo nadete mimash'tara<sup>19</sup>, kobu wa nuguitotta yō ni kiete itami mo nani mo arimasen' no de<sup>20</sup> yo ga akete kara, isoide uchi ye kaette ichi-bu-shijū wo nyōbō ni mo hanashi wo sh'te «makoto ni shiawase na koto wo sh'ta» — to itte tomo ni yorokobimash'ta.

kono kikori no tonari ni wa mata hidari no hō ni ōki na kobu no aru rōjin ga sunde orimash'ta ga, mae no kikori no kobu ga kyū ni naku natta no wo<sup>21</sup> mite taihen urayamashigari, «doko no isha ni ryōji sh'te moratta<sup>22</sup> ka? ore ni mo oshiete kure<sup>23</sup>!» — to iimash'tara<sup>24</sup>, sono kikori wa senya no koto wo nokorazu hanash'te kikasemash'ta kara, rōjin wa yorokonde «sonnara ore mo soko ye itte kobu wo nuite moraō<sup>25</sup>» — to, sugu ni uchi wo dete yama ye kimash'te kikori kara kiita tōri sugi no ki no uro ye haitte matte orimash'ta.

yagate yonaka to omou koro<sup>26</sup> hatash'te kitai na kaots'ki no mono ga atsumatte kite sakamori wo hajime, «senya no odorite wa mada konai ka?» — to<sup>27</sup>, shikiri ni matte oru

dance, or: to drink and to dance. — <sup>9</sup> ni by. — <sup>10</sup> miyō Future of *miru* to see; *miru* after the Subord. means "to try to do": "I'll try to dance. — <sup>11</sup> "it was the appearance that they were frightened", i. e. they seemed to be frightened. — <sup>12</sup> jōzu na a quasi-adjective (Less. 8), made a noun by *no*; *ni* depends on *kanjiiru*: they admired the skilfulness of. — <sup>13</sup> mina mina belongs to *sakamori wo yamete*; *mō . . . no de* the time of returning having come already. — <sup>14</sup> «to come is good» = you may come. — <sup>15</sup> as a sign. — <sup>16</sup> Future of *oku*. — <sup>17</sup> ended by going away with it. — <sup>18</sup> «as if at a time when a dream has faded», as if awaked from a dream. — <sup>19</sup> Condit. used temporally: when he stroke (tried to stroke). — <sup>20</sup> *arimasen' no de* periphrastic Subord. (cf. Less. 15, 96). *mo — mo* with a negative means "neither — nor"; *kara* after the Subord. (*akete kara*) means "after". — <sup>21</sup> he saw that; cf. note 4. — <sup>22</sup> "by what physician have you had yourself treated?" = have you been treated; cf. Read. Less. 5, note 16. — <sup>23</sup> *oshieru* to teach, let know. — <sup>24</sup> temporal. — <sup>25</sup> cf. note 22. — <sup>26</sup> at the time he thought (it to be) midnight. — <sup>27</sup> *to*, to be supplied *omotte* or *itte*,

yōsu<sup>28</sup> da kara, ryōjin wa «ima da» to omotte uro wo haidete mina no suwatte oru naka ye<sup>29</sup> odoridemash'ta no de<sup>20</sup> mina wa «odori no jōzu na hito ga mata kita» — to itte yorokonde motehayashimash'ta tokoro ga, kono rōjin wa moto yori odori ga jōzu de naku<sup>30</sup> chitto mo omoshiroku nai kara, mina wa «kondo no odori wa omoshiroku nai; sen no kobu wo kaesh'te oiyare!» — to iu no de<sup>20</sup> sen no kobu wo dash'te nage-kaesh'taraba, pittari to migi no hō ni kuttsuite sore kara rōjin wa ryōhō no hō ni kobu no aru hito ni natte shimaimash'ta.

kore wa hontō ni atta koto de wa arimasen' ga, mono wo urayamashigaru hito no imashime ni shiyō to<sup>31</sup> mukashi kara iits'taeta koto de arimashō<sup>32</sup>.

they thought, or said. — <sup>28</sup> cf. note 11. — <sup>29</sup> “danced into where all were sitting”. — <sup>30</sup> *naku* used like *nak'te*: because this old man was by nature not skilful in dancing and not at all interesting. — <sup>31</sup> cf. note 27; thinking to make it a warning for men who envy others. — <sup>32</sup> it is probably something handed down.

## 6. Exercise.

There was a woodcutter who had a tumour above his eye (*me no ue*), but this tumour was very big and annoyed him very much (to annoy *komaru*). When one day he went into the mountain, the weather became bad, and because he could not return home, he crept into the hollow of a tree and waited (Subord. with *oru*). But because the rain gradually became heavier (*hageshii*), that place was (became) awfully lonely and terrible; but he thought, if it does not cease, I shall stay (*todomaru*) here till to-morrow. About (*goro*) midnight there gathered many strange beings (*mono*) at a place near the tree and opened a feast. “These are no doubt, demons” (*oni ni sōi nai*), the woodcutter thought; but as he was fond of *sake*, he went to the place of these beings and said: “Won't you give me (negat. Present of *kudasaru*) a glass (*ippai*)?” Then the demons answered: “If you can dance well, we will give you a glass.” Then the woodcutter began to dance (*odorihajimeru*); but his dancing being very skilful, the demons were delighted and gave him much *sake*. At last about daybreak, when the demons went away, one (of them) saw the tumour above the woodcutter's eye. “What is that? That is a strange (*okashii*) thing”, he said, stretched out (*nobas'*) his hand, took off the tumour and attached (*kutts'keru*) it above his own eye. “Lend (*kas'*; Subord. with *kureru*) me it till to-morrow! When you come again to-morrow night (*myōban*), I shall return (*kaes'*) it”, he said, and went away (*dekakete shimaimash'ta*). The woodcutter thought it a very happy event, returned home, told his wife all, and they rejoiced together.



## Materials for Conversation.

- |   |  |
|---|--|
| 1. <i>o hayō gozaimas'.</i>   | Good morning.  |
| 2. <i>konnichi wa.</i>  | Good day.  |
| 3. <i>komban wa.</i>  | Good evening.  |
| 4. <i>sayō nara.</i>  | Good-bye.  |
| 5. <i>o yasumi nasai.</i>   | Good night, sleep well.  |
| 6. <i>makoto ni ii o tenki de gozaimas'.</i>  | It is very fine weather indeed.  |
| 7. <i>jitsu ni yoi jikō ni narimash'ta.</i>   | The weather has become very fine indeed.   |
| 8. <i>sakkon wa yohodo atataka ni narimash'ta.</i>  | It has become very hot lately.   |
| 9. <i>kibishii o atsusa de gozaimas'.</i>   | It is awfully hot.   |
| 10. <i>jitsu ni hidō gozaimas'.</i>   | It is terrible indeed.   |
| 11. <i>anata no ototsan (or go sompu) wa go sōken (or o tassha or go jōbu) de gozaimas' ka?</i> | Is your father well?   |
| 12. <i>arigatō gozaimas' (or zonzimas'); ai-kawarazu tassha (or jōbu) de gozaimas'.</i>         | Thanks, he is well as ever.  |
| 13. <i>okkasama wa ikaga de gozaimas'?</i>  | How is your mother?  |
| 14. <i>go byōki wa ikaga de gozaimas' ka?</i>   | How is it with your illness?   |
| 15. <i>arigatō, ōki ni kokoroyoku narimash'ta.</i>  | Thanks, I am much better.  |
| 16. <i>o kake nasai.</i>  | Take a seat!   |
| 17. <i>go zuii ni meshiagare.</i>   | Help yourself, please!   |
| 18. <i>arigatō. katte ni itadakimas'.</i>   | Thanks, I'll take the liberty.   |
| 19. <i>sakujits' (or senjits') wa iroiro go chisō ni narimash'te arigatō gozaimas'.</i>         | Once more my sincerest thanks for your kind reception yesterday (the other day). |
| 20. <i>dō itashimash'te; o kamai mōshimasen' desh'ta.</i>                                       | Don't mention it; it gave me no trouble.   |

1. "It is early." — 2. "To-day." — 3. "To-night." — 4. "If it is so." — 5. *yasumu* to rest. — 7. *ni naru* after a noun: to become. — 8. *sakkon* "yesterday and to-day". — 13. Less polite: *dō des' ka?* — 16. *kakeru* to sit on a chair. To squat as the Japanese do: *o suwari nasai!* — 17. *meshiagare* eat! (or drink!), only of the 2<sup>nd</sup> person. — *zuii ni* or *katte ni* (of the 2<sup>nd</sup> p.: *go* —, *go* —) as one likes. — 19. "I have become (the object of) your entertainment." — 20. "What have I done (that you should thank me)?" *kamau* to mind, to care for; *mōs'*, modest verb (1<sup>st</sup> p.) to do; "I did not mind you."



## Seventh Lesson.

48. **Comparison of Adjectives.** Comparison is not expressed in Japanese by special forms of the adjective, but by a peculiar turn of the sentence. There are two cases to be distinguished — namely, whether a standard of comparison is named, or not.

a) If a standard is named, the higher or lower degree is expressed by the postposition *yorī* or *yorī mo* “from”, “even from” placed after the word serving as the standard.

Examples: The Japanese language is more difficult than the English language: *Nihon-go wa Eigo yorī (mo) muzukashii* (“The Japanese language is difficult [looked at] from [the standpoint of] the English language”). — In summer the days are longer than in winter: *nats' wa fuyu yorī (mo) hi ga nagai*. — I am older (younger) than you: *watakushi wa anata yorī toshi ga ōi (s'kunai)*. — My brother is four years younger than I: *otōto wa watashi yorī (toshi ga) yots' sh'ta des' (or wakai)*. — My sister is two years older than I: *ane wa watashi yorī f'tats' ue des'*. — I thank you for the exceedingly nice present of the other day (“for the present splendid from whatever [standpoint looked at]”): *konaida nani yorī kekkō na o shina wa arigatō gozaimas'*. — (Instead of *nani yorī* one may say: *kono ue mo nai kekkō na o shina* “a splendid thing above which there is nothing”). — To ask is better than not to ask: *tou wa towanu yorī ii*.

As the last example shows, *yorī* is also used if one of the things compared, or each of them, is expressed by a verb or a sentence; *yorī* then follows the Present tense. Thus: *hima ga attara, tada uchi ni bonyari sh'te oru yorī sampo de mo suru (or sh'ta) hō ga kusuri deshō*. If I had time, it would be healthier to take a walk, or do something of the kind, than to sit moping at home. — *sō kurushinde oru yorī isso o isha ni misetara dō des'?* What if you would show it to a physician rather than to suffer so? —

49. The word expressing the standard followed by *yorī* may be placed at the head of the sentence, and the word expressing the thing compared may be followed by *hō* (side); or the thing compared followed by *hō* may precede the word expressing the standard. *yorī* is often

followed by the word *kaette* "on the contrary" = contrary to expectation.

Examples: *Eigo yori Nihon-go no hō ga muzukashii.* — *towanu yori tou hō ga ii.* — *Yoroppa ye wa Amerika wo tōru hō ga Indo-yō wo tōru yori tōka ijō mo hayai des'.* To travel to Europe by America is above ten days quicker than to pass the Indian Ocean. — *watashi no jinan wa sōryō yori kaette gakkō ga yoku dekimas'.* My second son is even getting on better at school than my eldest son. — *watakushi no otōto wa watashi yori kaette ōkii kurai des'.* My younger brother is even taller than I.

50. b) If no standard is named, then the thing or action which is stated to possess the quality in a higher or lower degree is followed by *hō*, or — if expressed by an adjective — by *no* or *mono*. — After *dochira* "which of the two" *hō* is omitted.

Examples: In such a case it is better to return home directly: *kō iu baai ni wa sugu ni uchi ye kaeru hō ga ii.* — Here are several dictionaries — this small one is the best of them: *koko ni iroiro no jibiki ga arimas' ga, kono chiisai hō* (or *kono chiisai no*) *ga ii.* — What is better, to have money or to have none? *kane no aru to nai to wa dochira ga ii ka?* — To have is better: *aru hō ga ii.*

In the above examples, and in all others of the kind the Comparative is not expressed, but implied. "The returning part is good" means "good if compared with others" — that is, others are not so good, or, this part is better.

51. A Comparative by implication is further conveyed by the words *nao*, *motto*, *mō s'koshi*, *mō chitto*, *mō isso* "still", *dandan* "gradually", "by and by", *mas'mas'* "more and more".

Examples: *mō s'koshi ii no ga arimasen' ka?* Is there not a still better one? — *mohaya kore dake no kane wo kaketa kara, ima shōbai wo yamete wa ikemasen' keredomo, saki no mikomi mo nai kara, tsuzukeru no wa nao warui.* Having put so much money in it, I cannot give up the business now; but as there is no prospect, it is still worse to continue it. — *kore kara dandan samuku narimas'.* To begin from now, it will gradually get colder.

52. In order to say that one thing possesses a quality in a lesser degree than another, *yori* is replaced by *hodo* (quantity, amount).

Examples: *Eigo wa Nihon-go hodo muzukashiku nai.* The English language is not so (= less) difficult as the Japanese. — *kyō wa kinō hodo samuku nai.* To-day it is not so cold as yesterday.

The idea that something bad is, for all that, better than something else is expressed by *yorī mashi des'* (*mashi* means "increase").

Examples: *kono sake wa warui keredomo, mizu yorī mashi des'.* This wine is bad; but, for all that, better than water. — *kono jibiki wa yoku nai ga, nai yorī mashi da.* This dictionary is not good; but, for all that, better than none at all. — *yuki no furu no wa ame no furu yorī mashi des'.* Anyhow to snow is better than to rain.

53. The repeated article "the — the" is expressed by *hodo* after the adjective or verb.

Examples: *hayai hodo ii.* The sooner the better (lit. the early quantity is good.) — *fūsen ga noboru hodo samuku narimas'.* The higher the air-balloon rises, the colder it gets.

Besides this simple expression, there is another in use which is more complicated. Thus "the sooner the better" may be expressed so: *hayakereba hayai hodo ii* (lit. if it is soon, it is good (= better) in the proportion as it is soon (= sooner). — *fūsen ga noboreba noboru hodo samuku narimas'.* — *mireba miru hodo rippa des'.* The longer I look at it, the nicer it gets. — *ningen wa toshi wo toreba toru hodo ikura ka ninjō ga dete kimas'.* The older a man gets, the more his human feelings develop to a certain degree.

54. The Superlative is expressed by *ichiban* "number one", "first".

Examples: *Nihon no hana no uchi de sakura ga ichiban uts'kushii.* Among the Japanese flowers the cherry-blossom is the nicest (number one nice). — *kono mukashibanashi no uchi de dore ga ichiban omoshiroi?* Which of these stories is the most interesting?

A high degree is expressed by *mottomo* "very", *hijō ni* "uncommonly", *itatte* "very", and other words of the kind, thus: *itatte shōjiki des'* He is very honest; *hijō ni atsui* uncommonly hot.

"For the most part" is *taigai*, *taitei*, *ōkata wa*, *ōku wa*; "most" is *taigai no*, *taitei no*; for instance:

*watashi no tomodachi wa ōkata wa gishi des'*. My friends are for the most part engineers. — *Nihon no yama wa ōku wa keisha ga tsuyoi*. The mountains of Japan have for the most part a steep slope. — *Nihonjin wa taitei assari sh'ta shokumots' ga s'ki des'*. The Japanese like for the most part food little seasoned. — *taigai no Ezojin wa kari wo sh'te kurashimas'*. Most Yezopeople live on the chase.

### Words.

<i>ō-dera</i> a large (Buddhist) temple	<i>katai</i> hard
<i>yanegawara</i> a tile	<i>kō iu yō na</i> such a
<i>tera</i> a (Buddhist) temple	<i>furui</i> old
<i>jūji</i> the head-priest of a temple	<i>yawaraka</i> soft
<i>shokunin</i> an artisan	<i>ts'kai-ii</i> fit for use
<i>shufuku</i> repair	<i>sōō na</i> suitable, tolerable
<i>hō</i> side	<i>nadakai</i> famous
<i>yane</i> a roof	<i>nan'-jū</i> some ten
<i>hashigo</i> a ladder	<i>yobu</i> to call
<i>ajiro</i> a scaffold	<i>uits'keru</i> to order
<i>ryō</i> (old money) about one yen	<i>todoku</i> to reach
<i>kane</i> money	<i>kakeru</i> to hang; to put up;
<i>hitotachi</i> Pl. of <i>hito</i> , men	<i>kane wo</i> — to spend money
<i>tako</i> a kite; — <i>wo ageru</i> to fly	<i>ukeou</i> to contract for
a kite	<i>kaneru</i> (after the stem of verbs)
<i>moyō</i> state, condition	to be able, can
<i>ito</i> a string	<i>ayabumu</i> to doubt
<i>jimen</i> the ground	<i>tanomu</i> to charge with
<i>ō-nawa</i> a large rope	<i>kosas'</i> to cause to cross
<i>takoito</i> the string of a kite	<i>kureru</i> to give
<i>ryō-hashī</i> both ends	<i>otos'</i> to cause to fall
<i>bōgui</i> a boundary-post	<i>musubits'keru</i> to fasten
<i>yaneue</i> the top of the roof	<i>taguru</i> to haul
<i>ichi-jikan</i> one hour	<i>hikidas'</i> to draw out, to draw
<i>iku-nichi mo</i> many days	near
<i>yorokobi</i> joy	<i>shibarits'keru</i> to tie fast
<i>motode</i> capital, fund	<i>ts'tau</i> to go along ( <i>wo on</i> )
<i>saichi</i> intelligence	<i>noboraseru</i> to cause to ascend
<i>kufū</i> contrivance	<i>kakaru</i> to last
<i>kenyaku</i> economy, economical	<i>dekiagaru</i> to get finished
<i>ichi-mon</i> one mon, a farthing	<i>mōkeru</i> to earn
<i>michi</i> way	<i>takeru</i> to excel
<i>waraji</i> straw-sandals	<i>s'teru</i> to throw away
<i>kabe</i> wall	<i>hiroiageru</i> to pick up
<i>susa</i> chopped straw for mortar	<i>kizamu</i> to chop
<i>shakan</i> a plasterer; Pl. — <i>domo</i>	<i>fururu</i> to make known
<i>akinai</i> trade; — <i>wo suru</i> to	<i>aruku</i> to walk
exercise a trade	<i>tote mo</i> (with a negative) not
<i>fushin</i> building	at all
<i>bimbō</i> poor	<i>to mo kaku mo</i> at any rate
<i>chie</i> intelligence	<i>jūbun ni</i> sufficient
<i>gu na</i> foolish	<i>waza to</i> on purpose

*kawari ni* instead  
*wazuka* hardly  
*bakari* only  
*mochiron* of course  
*tame* on account of  
*fudan kara* usually

*sono ue* besides, moreover  
*komaka ni* fine  
*tachimachi* on a sudden  
*nochi ni* after this  
*sareba* then, thus  
*donna* what a.

## 7. Reading Lesson.

### *Kawamura Zuiken.*

mukashi hitots' no *ō-dera ga arimash'ta ga*, sono yane-gawara ga *ichi-mai*<sup>1</sup> *ochimash'ta*. soko de tera no *jūji ga shokunin wo yobimash'te shufuku wo iits'kemash'ta ga*, shokunin no *hō de wa*<sup>2</sup>: «yane ga *dōmo*<sup>3</sup> *takak'te hashigo nado de wa*<sup>4</sup> *tote mo todokan' kara*, *ajiro wo kakeneba naran'*.<sup>5</sup> sore de<sup>6</sup> *nan'-jū-ryō to iu*<sup>7</sup> *kane wo morawanakereba ukeoi kanemas'*» to *mōshimash'ta*. kono toki Kawamura Zuiken to *iu*<sup>8</sup> *hito ga arimash'ta ga*, kono koto wo *kiite waratte*: «*dōmo gu na hitotachi da*. *jibun naraba*<sup>9</sup> *shi-go*-<sup>10</sup> *ryō de*<sup>11</sup> *ukeoō*<sup>12</sup>» — to *mōshimash'ta*. tera no *jūji mo* «*dō d'arō ka?*»<sup>13</sup> — to, *ayabuman' de mo*<sup>14</sup> *nakatta ga*, «*to mo kaku mo*» — to<sup>15</sup>, Zuiken ni *tanonde mimash'ta*.<sup>16</sup>

Zuiken wa *kaze no moyō*<sup>17</sup> wo *mite tera no mae de tako wo age*, *jūbun ni ito wo kure*<sup>18</sup>, tera no yane wo *kosashi oite*<sup>19</sup> *waza to tako wo otosh'taraba*<sup>20</sup>, *tako wa tera no ushiro no jimēni ni todokimash'ta*. soko de *tako no kawari ni* *ō-nawa wo takoito ni musubits'ke*, *tako no ito wo tagutte* *ō-nawa wo tera no mae ni hikidashi*, sono *ryō-hashi wo jimēni no bōgui ni kataku shibarits'ke*, *shokunin ni*<sup>21</sup> *kono* *ō-nawa wo ts'tatte yaneue ye noboraseta kara*, *wazuka*<sup>22</sup> *ichi-jikan bakari de*<sup>23</sup> *shufuku wo shimaimash'ta*.

*sate nan-jū-ryō to iu kane wo kakete iku-nichi mo kakaru shigoto ga*<sup>24</sup> *wazuka ni shi-go-ryō no kane de ichi-jikan bakari no uchi ni dekiagattaraba*, *jūji no yorokobi wa mochiron da ga*, Zuiken mo *mata motode nashi ni shi-go-ryō*

<sup>1</sup> *mai* Numerative; *ichi* — one. — <sup>2</sup> on the part of the artisan = the artisan (said to *mōshimash'ta*). — <sup>3</sup> indeed. — <sup>4</sup> by means of. — <sup>5</sup> one must put up. — <sup>6</sup> thus. — <sup>7</sup> *to iu* = *no* (explicative Genitive): some ten *ryō* of money. — <sup>8</sup> named. — <sup>9</sup> if it were I. — <sup>10</sup> four or five. — <sup>11</sup> for. — <sup>12</sup> Future of *ukeou*. — <sup>13</sup> How will, or may, that be? — <sup>14</sup> “not to doubt also was not” = he was not without doubt, but. — <sup>15</sup> = *to omotte*: he thought, at any rate (I'll try). — <sup>16</sup> he tried to charge. — <sup>17</sup> in which quarter was the wind. — <sup>18</sup> “gave it sufficient string”, made it fly high. — <sup>19</sup> *oku* after the Subord. or stem of other verbs Less. 18, 117, here not to be translated. — <sup>20</sup> temporal. — <sup>21</sup> *noboraseru* is the Causative form of *noboru*; the person who is caused to do something is expressed by the Dative. — <sup>22</sup> hardly, not more than. — <sup>23</sup> in. — <sup>24</sup> the work for which he was to



no kane wo mōkemash'ta. kore wa<sup>25</sup> Zuiken ga saichi ni takete ita tame des'. Zuiken wa kō iu yō na kufū ga jōzu de aru bakari de naku<sup>26</sup>, fudan kara kenyaku de sono ue benkyō suru hito desh'ta.

kono hito ga hajime ichi-mon nashi no toki<sup>27</sup> michi ni s'tete<sup>28</sup> aru waraji wo hiroiage, komaka ni kizande «kabe no susa! kabe non susa!» — to furete shichū wo arukimash'ta ga, furui waraji no susa wa yawaraka de ts'kai-ii kara, shakan-domo mina kore wo kaimash'ta. sore de Zuiken wa tachimachi sōō na kane wo mōke, kore wo motode ni sh'te<sup>29</sup> akinai wo shi, mata wa fushin nado wo ukeoi, nochi ni wa nadakai kanemochi ni narimash'ta.

sareba hito wa<sup>30</sup> goku bimbō de mo chie to benkyō de donna kanemochi ni mo naru koto ga dekimai!

spend . . . and which was to last . . . <sup>25</sup> *kore wa . . . tame des'* that was because . . . <sup>26</sup> not only. — <sup>27</sup> "in the time without a farthing", when he had not a farthing. — <sup>28</sup> *aru* after the Subord. of trans. verbs corresponds to an Engl. Past Participle: sandals thrown away. — <sup>29</sup> "made it the fund", used it as a fund. — <sup>30</sup> "thus as to men, even a very poor man, how rich may he not become by intelligence and industry".

### 7. Exercise.

Because a tile (*kawara ga ichi-mai*) had fallen down from the roof of a certain (*aru*) house, the proprietor (*shujin*) called the carpenter of the house (*deiri no daiku*) and ordered him to repair the roof; but the carpenter said: "As the roof of your house is higher than an ordinary (*tsūrei no*) ladder, one cannot reach (*todoku*) it without putting up a scaffold. But if we put up a scaffold, as it will require (*iru* II, 5, intr.) a good deal of timber (*zaimoku*), it will cost (*kakaru*) pretty much money". "Do you think, then (then *sonnara*, at the head of the sentence), we had better make no repair at all?" asked the proprietor; but the carpenter said: "Supposing (because if) you make no repair, the rain will run through (*moru*), and gradually the ceiling (*tenjō*) will be spoiled (*kowareru*); at last the loss (*songai*) will be greater than the expense for putting up a scaffold." "What should I do, then (*dō suru d'arō*)?" thought the proprietor. Thereupon the little boy of the proprietor said (because . . . said): "Father, the other day I have heard at (*de*) school the story of Kawamura Zuiken, that (*sono*) man has repaired a roof for (*de*) little money." The father asked: "How did he manage it (do)?" The child related (*hanas'*) minutely (*kuwashiku*): "Kawamura flew a kite, made it go over the roof and fall down behind the house. Then he fastened a large rope to the string of the kite, and when he had drawn it near, a workman (artisan)



went along the rope up the roof, and repaired it." The father as well as (*mo — mo*) the carpenter heard this and said: "Indeed (*naruhodo*), it is a good contrivance", and praised the child very much. Then the carpenter repaired the roof for little money in the same way as Kawamura (had done).

I like tea better than sake. Moreover (*sono hoka*) to drink tea is better for the body (*karada no tame*) than to drink sake. Which of these two tea-cups (*chawan*) do you like best? This is best, I think. This year's (*kotoshi no*) winter is not so cold as the winter of last year (*sakunen*). This newspaper is not good, but better than to see no paper. The more I read this book (Absol. case), the more interesting it gets.

### Materials for Conversation.

- |  |   |
|--|---|
| 21. <i>s'koshi anata ni shitsumon itashitai koto ga arimas'.</i>                     | I should like to ask you a question.                          |
| 22. <i>s'koshi anata ni o tazune mōshitai koto ga arimas'.</i>                       | (The same as above).  |
| 23. <i>sō des' ka? o yasui go yō des'. nan' de mo o kiki kudasai.</i>                | Indeed! What can I do for you? Ask, whatever it may be.       |
| 24. <i>dōka ano o kata ni go shōkai wo negaimas'.</i>                                | Will you have the kindness to introduce me to that gentleman? |
| 25. <i>anata wa kono o kata wo go shōchi de gozaimas' ka?</i>                        | Do you know that gentleman?                                   |
| 26. <i>mada o me ni kakarimasen'.</i>  | I have not yet had the pleasure of seeing him.                |
| 27. ( <i>kono o kata wa</i> ) <i>Kawai shōsa (des').</i>                             | This gentleman is Major Kawai.                                |
| 28. <i>hajimete o me ni kakarimash'ta. dōka nanibun yorosh'ku (negaimas').</i>       | Very glad to see you. (I hope you will be kind towards me).   |
| 29. <i>dō itashimash'te, watakushi no hō koso . . .</i>                              | Oh, no, it is I who . . .                                     |
| 30. <i>itsu nara o me ni kakaremas' ka?</i>  | When can I see you?   |
| 31. <i>itsu mairimash'ta naraba o me ni kakaru koto ga dekimas' ka?</i>              | When may I come to see you?                                   |
| 32. <i>kono tsugi wa itsu ukagatte (or agarimash'te) yoroshiū gozaimas' ka?</i>      | When may I come next time to see you?                         |
| 33. <i>dōka myōnichi gozen no sh'chi-ji goro ni oide kudasai (or kite moraitai).</i> | Pray come to-morrow at 7 o'clock in the morning.              |
| 34. <i>sayō de gozaimas' (or sō des').</i>   | Yes, so it is.  |
| 35. <i>sō des' ka? (or sayō de gozaimas' ka).</i>                                    | Do you say so? Indeed?  |

36. *sō de wa* (or *ja*) *gozaima-sen'* (or *sō ja nai*). Oh, no, it is not so.  
 37. *sore wa sō de gozaimas'*. Certainly. Without doubt.  
 38. *sore wa sō des' ga . . .* So it is, but . . .  
 39. *yoroshiū gozaimas' ka?* Is it all right?  
 40. *yō gozaimas'*. It is all right.

21. "There is something I should like to ask you". — 22. The same as above. — 23. "It is an easy service" (you ask). — 24. "I ask for introduction". — 26. "I have not yet been seen by him". — 29. *koso*, emphatic particle: "it is on my part". — 30. "If it is when", and 31 "If I have come when". — *kakareru* = *kakaru koto ga dekiru*. — 32. *ukagau* to pay a visit: *agaru* to ascend = to pay a visit. — 33. *kite moritai* "I wish to receive your coming", said to inferiors. *oide* is polite of the 2<sup>nd</sup> person.

## Eighth Lesson.

55. **Quasi-Adjectives.** Besides the true adjectives in *i* there are a great many quasi-adjectives — that is, nouns used as adjectives.

There are two classes of them:

a) Nouns which become attributive adjectives by the particle *na* (derived from *naru* to be) placed after them, and

b) Nouns which become attributive adjectives by the case-particle of the Genitive, *no*, placed after them.

When used predicatively, both classes are treated like other nouns — that is, they are followed by the verb *de aru* or its equivalents. The noun followed by *de* serves for the Subordinative form; followed by *ni*, for the adverbial form.

Which nouns are made adjectives by *na*, and which by *no*, depends on usage. In both classes there are words of Japanese and words of Chinese origin.

56. Examples of class a).

<i>s'ki na</i> fond of	<i>fushōjiki na</i> dishonest
<i>iya na</i> disagreeable, disgusting	<i>shinsets' na</i> kind, benevolent
<i>rikō na</i> intelligent	<i>rippa na</i> splendid, stately,
<i>baka na</i> foolish	clever
<i>teinei na</i> polite, careful	<i>kirei na</i> clean, nice
<i>burei na</i> impolite, rough	<i>sakan na</i> flourishing
<i>shikkei na</i> impolite, rough	<i>nigiyaka na</i> lively
<i>shōjiki na</i> honest	<i>akiraka na</i> clear

*shizuka na* quiet, slow  
*nodoka na* calm, tranquil,

*odayaka na* calm, tranquil,  
 peaceful.

57. Especially remarkable are *yō na* and *sō na*. By placing *yō na* (*yō* means “appearance”, “way”, “kind”) after the Genitive of nouns, the latter can be used as adjectives meaning “similar”, “like”, “resembling”, thus: *kiku no yō na hana* a chrysanthemumlike flower; *anata no yō na hito* a man like you. The same idea is expressed by *mita yō na* and *mitai na*, as, for instance, *kuma mita yō na hito* or *kuma mitai na hito* a man like a bear. A similar instance is: *e ni kaita yō na* “like painted in a picture”, as: *e ni kaita yō na mus'me* a girl beautiful like a picture. The form *yō ni* serves as an adverb, thus: *yuki no yō ni shiroi* white as snow, snow-white; *chi no yō ni akai* red as blood.

In the same way as in the above examples *mita yō na* and *e ni kaita yō na*, *yō na* is used after other verbs (frequently after the Past tense); for instance: *kaze wo hiita yō na ki ga shimas'* I feel (lit. there is a feeling) as if I had taken a cold. — *furo ga hijō ni atsukute maru de jigoku ni ochita yō na kokoromochi ga sh'ta*. The bath was extremely hot; I had quite a feeling as if I had fallen into hell.

When used predicatively, verbs and adjectives must be followed by *yō des'*, nouns by *no yō des'*, thus: *kono f'tari no ko wa uri wo f'tats' ni watta yō des'*. These two children resemble each other like a melon cut in two (like the two halves of a melon). — *kaze wo hiita yō des'*. It seems as if I had taken a cold. — *ano yama wa chikai yō de, nakanaka tōi des'*. That mountain seems to be near, but it is very distant. — *wakatta yō de wa-karanai*. I feel as if had understood it, but I have not. — *kore wa sake no yō des'*. That is like sake.

58. *sō*, “appearance”, with *na* following it is added to the stem of adjectives and verbs (Class I. simple stem, Class II *i*-stem) in the sense of “appearing (as)”, “looking (like)”, “likely”, thus: *umai* tasty: *umasō na ringo* a tasty-looking or appetising apple; *omoshiroi* interesting: *omoshirosō na hon* a book likely to be interesting; *tōi* far; *tōsō na yama* a mountain appearing to be far.

When used predicatively, the adjectives formed with *sō* (. . . *sō des'*) concur with *yō des'* after the predicative form of adjectives, thus: *kono hon wa omoshirosō des'* or *omoshiroi yō des'*. This book seems to be interesting. *ano yama wa tōsō des'* or *tōi yō des'*.

*sō* placed after the stem of verbs must not be confounded with *yō* after the Present or Past tenses, the meaning of the two expressions being entirely different. For instance: *furu* (II, 5) to fall (said of atmospheric precipitations): *ame ga furisō des'*. It seems as if it were going to rain, or, it is likely to rain. *ame ga furu yō des'*. It looks as if it were raining. — *tenki ni narisō des'*. The weather is likely to get fine. *tenki ni natta yō des'*. The weather seems to have got fine. — *ikusa ga okorisō des'*. War is likely to break out. *ikusa ga okotta yō des'*. War seems to have broken out.

59. Of irregular derivation are: *yosasō* "likely to be good", from *yoi* "good"; *nasasō* "apparently not existing", from *nai* "is not", and so from all adjectives and verbs with the negative *nai*, as, e. g. *dekinai* impossible: *deki-nasasō* appearing impossible; *omoshiroku nai* not interesting: *omoshiroku nasasō* not looking as if interesting.

60. Different from *sō* after the stem of adjectives and verbs is *sō des'* after the predicative form of adjectives and the finite verb. Thus: *yoi sō des'*. They say it is good. — *ikusa ga okotta sō des'*. War is said to have broken out. — *ame ga furu sō des'*. They say it is raining. — *byōki de aru sō des'*. They say he is ill. — *byōki de nai sō des'*. They say he is not ill.

61. The Quasi-adjectives in *na* are treated differently according as *sō* "to appear", or *sō* "they say", follows them: In the case of *sō* "to appear", *na* is dropped and *sō* added to the noun as a suffix; *sō* "they say", follows *na*. Thus: *rikō na* clever: *rikōsō na hito* a clever-looking man; *rikōsō des'* he seems to be clever; but: *rikō na sō des'* or *rikō da sō des'* he is said to be clever.

62. Some true adjectives in *i* have, besides, a second form, their stem being followed by *na*, thus:

*chiisai* small, and *chiisa na*

*ōkii* large, and *ōki na* (Adv. *ōki ni*)  
*komakai* small, minute, and *komaka na* (Subord. *komaka de*, Adv. *komaka ni*, Predicative form *komaka des'*)  
*atataakai* warm, and *atataka na* (Subord. *atataka de*, Adv. *atataka ni*, Predicative form *atataka des'*)  
*yawarakai* soft, and *yawaraka na* (Subord. *yawaraka de*, Adv. *yawaraka ni*, Predicative form *yawaraka des'*)  
*makkai* dark red, and *makka na* (Subord. *makka de*, Adv. *makka ni*, Predicative form *makka des'*)  
*okashii* laughable, absurd, and *okashi na*.

The stem with *na* is only used in the forms indicated here; all the other forms are derived from the adjective in *i*.

### 63. Examples of Class b).

In many cases the Genitive of nouns serves to replace adjectives. There are, for instance, no adjectives in Japanese derived from the names of countries, places, materials, time, etc.; they are all replaced by the Genitive. Thus: *Nihon no* Japanese, *Shina no* Chinese, *Tōkyō no* of Tōkyō, *kin no* golden, *gin no* of silver, *dō no* of copper, *tetsu no* of iron, *namari no* of lead, *ishi no* of stone, *ki no* wooden; *sakujits' no* or *kinō no* yesterday's, *konnichi no* or *kyō no* to-day's, *asa no* morning-, *ban no* evening-, *hiru no* day-, *yoru no* night-, *nichinichi no* daily, *ue no* upper, *sh'ta no* lower, *kono kawa no* of this side, *mukōgawa no* of the other side, and so forth.

Names of materials are also used predicatively, followed by *des'* or its equivalents to express the English "made of". When the other categories mentioned above (names of places, countries, etc.) are to be used instead of predicative adjectives, they must be made the attribute of a predicative noun. For instance: *kin no tokei* a gold watch; *kono tokei wa kin des'* this watch is of gold. — *asa no shimbun* the morning newspaper; *kore wa asa no shimbun des'* this is the morning paper. — *Nihon no hon* a Japanese book; *kore wa Nihon no hon des'* this is a Japanese book (this book is Japanese).

### Words.

*kagami* a mirror  
*fūfu* a married couple  
*onna* a woman; — *no ko* a girl  
*rōgo* old age  
*tanoshimi* pleasure

*kanai* a family  
*yōji* business  
*miyako* the capital  
*wakare* separation; — *wo tsugeru*  
 to bid farewell



- tsuma* a wife  
*rusuban* keeping the house during the absence of its master  
*taisetsu*' importance; — *ni asobas*' to please to make it an important thing  
*kega* a wound, injury, harm  
*dōchū* on the way  
*ki* spirit; — *wo ts'keru* to be careful  
*mi* the body; self; person  
*yō* business  
*shidai* order; (after the verb) as soon as  
*ryō-gan* both eyes  
*namida* tears  
*tonarimura* a neighbouring village  
*kanashimi* sorrow; — *suru* to feel sorry  
*otō* papa  
*miya* a present brought from a journey  
*tamoto* a sleeve  
*shuttats*' departure; — *suru* to start  
*kadoguchi* entrance of a house  
*shigoto* work  
*katadema ni* besides one's own work  
*mamagoto* playing tea-parties  
*aite* a mate; — *wo suru* to become a mate  
*mukashibanashi* a story  
*nagusami* pastime  
*naka* situation, condition  
*higoro kara* for a long time  
*hito-me* one look: — *miru* to no sooner had (she) seen (him)  
*buji* sound and safe  
*sh'taku* preparation; *tabi no* — travelling-clothes  
*zashiki* a room  
*kōri* a trunk, a box  
*ningyō* a doll  
*go hōbi* reward  
*miyage* a present brought from a journey  
*ō-yorokobi de* in great joy  
*koro* time; *sono* — at that time  
*fushin* doubt, astonishment; — *sō ni* seeming astonished  
*sugata* shape
- tsurugi* a sword  
*bushi* a warrior  
*tamashii* soul  
*jinki* "godly vessels", the Crown jewels  
*shu* kind; *issshu* one kind; *san-shu* three kinds  
*saiwai* happiness; happily  
*ware* reason  
*shina* an article  
*sakana* anything eaten with sake  
*yōi* preparation  
*tabiji* a journey  
*ts'kare* fatigue  
*yondokoronai* inevitable  
*tōi* distant, far  
*sabishii* lonely  
*mujaki no* innocent  
*kawairashii* lovely  
*tattoi* precious, valuable  
*osoreōi* great awe  
*naga no* = *nagai* long  
*kuras'* to live  
*noboru* to ascend, go up  
*tsugeru* to tell, inform  
*saseru* to cause to do  
*asobas'* to please  
*sumu* to be settled  
*ukaberu* to float  
*chōdai (itas')* to receive respectfully  
*amaeru* to flatter  
*sugaru* to cling  
*oshimu* to regret  
*daku* to hold in one's arm  
*okuru* to see somebody off  
*miokuru* to look after  
*mienakunaru* to become invisible  
*kawaigaru* to love  
*asobaseru* to cause to play  
*kikaseru* to cause to hear; *hanash'te* — to tell  
*tats'* to pass (as time)  
*koishigaru* to long  
*dakits'ku* to embrace  
*yorokobiau* to be mutually delighted (*wo at*)  
*kikaeru* to change one's clothes  
*tōru* to pass through  
*akeru* to open  
*watas'* to hand over  
*uketoru* to receive



<i>mitoreru</i> to be charmed ( <i>ni</i> with)	<i>sono go</i> after this
<i>hirakeru</i> to become civilised	<i>issō</i> doubly
<i>hirakenai</i> to be uncivilised	<i>jibun</i> self; — <i>no</i> own
<i>tou</i> to ask	<i>nado</i> and so on
<i>utsus'</i> to reflect (as in a mirror)	<i>semete mo</i> at least
<i>ts'kau</i> to use	<i>yo</i> (Interjection)
<i>toku</i> to explain	<i>toki ni wa</i> at times
<i>oshiitadaku</i> to raise to the forehead, to receive respectfully	<i>sayū</i> left and right
<i>shimaioku</i> to put away	<i>tsuide</i> then
<i>ts'kus'</i> to exhaust; <i>kokoro wo ts'kush'te</i> with all one's heart	<i>sō</i> so
<i>mut's'mashiku</i> affectionately	<i>yonen naku</i> without further thoughts
<i>tote</i> thinking of	<i>omae</i> you, — <i>no</i> your
<i>narudake</i> as possible	<i>uyauyashiku</i> humbly
<i>nanibun</i> by all means	<i>ittai</i> properly, on the whole
<i>zuibun</i> pretty much	<i>nan' ni</i> what for
<i>bets'dan</i> particularly	<i>waga</i> own, our
<i>sōsh'te</i> and	<i>suru to</i> thereupon
<i>tsui ni</i> at last	<i>sonna</i> such
<i>jitto</i> firmly, fixedly	<i>kondo</i> this time
	<i>kessh'te</i> (with a negative) never
	<i>somats' ni</i> carelessly
	<i>iku tabi ka</i> many times

### S. Reading Lesson.

#### *Matsuyama kagami.*

mukashi Echigo no<sup>1</sup> kuni Matsuyama to iu tokoro ni fūfu no mono ga arimash'te hitori no onna no ko wo mochi, kore wo rōgo no tanoshimi ni sh'te<sup>2</sup> kanai<sup>3</sup> muts'mashiku kurash'te orimash'ta. aru hi no koto de<sup>4</sup> sono otto wa yondokoronai yōji ga dekite<sup>5</sup> miyako ye noboru tote<sup>6</sup> tsuma to ko ni wakare wo tsugemash'te sate tsuma ni iimas' ni wa: «narudake hayaku kaette kuru ga, rusuban wa<sup>7</sup> nanibun tanomimas' yo. taisets' no<sup>8</sup> mus'me ni kega wo sasete kureruna!» — to iimash'ta. tsuma wa mata: «miyako wa tōi tokoro des' kara, zuibun dōchū ki wo ts'kete o mi wo taisets' ni asobashimase<sup>9</sup>! sōsh'te go yō no sumi shidai ichinichi mo hayaku<sup>10</sup> o kaeri kudasai!» — to mōshimash'te fūfu wa ryō-gan ni namida wo ukabemash'ta<sup>11</sup> ga, kodomo wa mujaki no mono de tonarimura ye de mo yuku mono no

<sup>1</sup> explicative Genitive: in the country of E., at a place named M. — <sup>2</sup> made her the pleasure of their old age. — <sup>3</sup> family. — <sup>4</sup> "it was the thing (affair, event) of a certain day", — one day it happened that. — <sup>5</sup> some business occurred. — <sup>6</sup> "thinking of ascending". To go to the capital is *noboru*, to go from the capital *kudaru* "to descend". — <sup>7</sup> as to keeping the house, I entirely entrust it to you. — <sup>8</sup> explicative Genitive: our dearest object, our daughter. — <sup>9</sup> Imperative of *asobu* with the suffix *mas'* (cf. Less. 11,72). — <sup>10</sup> be it only one day sooner. — <sup>11</sup> "floating

yō ni<sup>12</sup> bets'dan kanashimi mo sezu<sup>13</sup>, «otō san! otonashiku matte imas' kara, dōzo o miya wo katte kite chōdai!»<sup>14</sup> — to amae nagara, tamoto ni sugarimash'ta. fūfu no mono wa wakare wo oshimimash'ta ga, tsui ni otto wa shuttats' itashi, tsuma wa mus'me wo daki nagara, kadoguchi made okutte demash'te otto no mienaku naru made jitto miokutte orimash'ta. sono go haha wa issō ko wo kawaigari, jibun no shigoto no katadema ni<sup>15</sup> mamagoto no aite wo sh'te asobasetari<sup>16</sup>, mata toki ni wa mukashibanashi nado hanash'te kikase, kore wo semete mo no nagusami ni shi<sup>17</sup> nagara, sabishii naka ni otto no kaeru wo<sup>18</sup> matte orimash'ta.

hi no tats' no wa hayai mono de<sup>19</sup> otto wa yagate miyako no yōji ga sunde kaette kimash'ta. suru to tsuma ya mus'me wa higo kara koishigatte ita mono des'<sup>20</sup> kara, otto wo hito-me miru to, sayū kara dakitsuite tagai ni buji wo<sup>21</sup> yorokobimash'ta.

sate otto wa tabi no sh'taku wo kikaemash'te zashiki ni tōri, kōri wo akete sono naka kara uts'kushii ningyō wo dashimash'te: «sā, kore wa yoku o rusuban wo sh'ta go hōbi<sup>22</sup> miyako no o miya da yo» — to ii nagara, mus'me ni watashimas' to, mus'me wa ō-yorokobi de<sup>23</sup> «arigatō gozaimas'» — to, uketorimash'te kawairashii kao wo sh'te yonen naku ningyō ni mitorete orimash'ta.

suru to mata otto wa onaji kōri no naka kara hitots' no kagami wo dashimash'te «kore wa omae no miyage» — to itte tsuma ni watashimash'ta. tsuma wa uyauyashiku sore wo uketotte mimash'ta ga, sono koro Echigo wa mada hirakenai tokoro de kagami to iu mono wa arimasen' desh'ta kara, tsuma wa fushin-sō ni: «kore wa ittai nan' ni itasu mono de gozaimas'?»<sup>24</sup> — to otto ni toimas' to, otto wa warai nagara: «sore wa kagami to itte waga sugata wo utsusu mono de<sup>25</sup>; tsurugi ga bushi no tamashii nara, kagami wa onna no tamashii to iubeki hodo no tattoi mono de<sup>26</sup> osoreōi tears into both eyes", = both eyes full of tears. — <sup>12</sup> as if somebody were going say (*de mo*) to the neighbouring village. — <sup>13</sup> negative Subord. of *suru*. — <sup>14</sup> "buy and come, and I will receive" = buy and bring with you for me. — <sup>15</sup> besides her own work. — <sup>16</sup> here one Alternative form alone is used: sometimes she caused her to play, then again... — <sup>17</sup> "while she made this at least a certain pastime". — <sup>18</sup> *kaeru wo* instead of *kaeru no wo* "the return". — <sup>19</sup> "the passing away of time is a quick thing" = time passes quickly. — <sup>20</sup> "they were persons who longed", periphrase of *koishigatte ita* "they longed". — <sup>21</sup> at — <sup>22</sup> this is your reward for having kept the house so well, a present from the capital. — <sup>23</sup> "as for the girl, it was a great joy" = she was greatly delighted. — <sup>24</sup> "a thing which one does (= uses) what for is this, then?" = What is this thing for? — <sup>25</sup> *de* instead of *des'*; the sentence is incomplete. — <sup>26</sup> a thing so

koto des' ga<sup>27</sup>, waga Nihon no san-shu no jinki<sup>28</sup> mo tsurugi tama kagami to mōsh'te sono isshu wa kono kagami de arimas'. sareba konna kata-inaka ni wa nai keredomo, miyako ni wa mukashi kara aru to kiite otta<sup>29</sup> kara, kondo nobotta no wo saiwai<sup>30</sup> hitots' katte kimash'ta. zuibun taisets' ni ts'kau ga yoi<sup>31</sup>» — to iware wo toite kikasemas' to, tsuma wa issō yorokobimash'te: «sō iu tattoi shina naraba, kore kara watashi no tamashii to omoi<sup>32</sup>, kessh'te somats' ni wa itashimasumai» — to, iku-tabi ka oshiitadaite<sup>33</sup> taisets' ni shimaiokimash'ta.

sore kara sake sakana no yōi wo itash'te otto no naga no tabiji no ts'kare wo kokoro wo ts'kush'te<sup>34</sup> nagusame-mash'ta.

precious that it should be called the soul of woman. — <sup>27</sup> It is a matter of great awe = I hardly venture to say: an introductory phrase when one is going to speak of the Emperor or of something relating to him. — <sup>28</sup> the three Crown jewels. — <sup>29</sup> "I had been hearing", I had often heard. — <sup>30</sup> *ni sh'te* is to be replaced after *saiwai* "to make this time's going up a lucky event" = to take the opportunity. — <sup>31</sup> "to treat carefully is good" = you ought to treat it carefully. — <sup>32</sup> I shall think it (to be) my soul. — <sup>33</sup> It is the Japanese custom to raise the present to the forehead. — <sup>34</sup> "she soothed the fatigue of her husband's travel with all her heart", made him forget the hardships of it.

### 8. Exercise.

At a place named Matsuyama there lived an honest man together with his wife and child. Was the child of that couple a boy, (or) was it a girl? It was a very pretty girl. How (*dō sh'te*) did that family live? They loved the child like a jewel (*tama*) in the hand (*te no naka no*) and lived affectionately. Why did the husband go up to the capital? Because there was some business, he thought it better to go himself than to send (*okuru*) a person. If one does any inevitable business, the quicker one does it, the better it is. To go (*yuku koto wa*) from Echigo to the capital at that time, the road being (because — was) bad, was not so easy as it is now. There is nothing easier than to get into the train (*tets'dō ni noru*) and go. Because the girl did not know (*shiru* II, 5) the inconveniences (*konnan*) of travelling, she thought it would not be more difficult than to go to the neighbouring village. Although the capital was far, there was no other means (*shikata*) but to go on foot (*aruku*). Was the child good in the absence of her father? Like most children are, she was sometimes good, sometimes not good. If you are good, I shall bring you a nice present from the journey. The mother being (because — was) a clever and kind woman, she brought up (*kyōiku suru*) the child carefully (*teinei ni*).

## Materials for Conversation.

41. *mō o itoma itashimas' izure mata kinjits' ukagaimas'.* I must take leave now. However, I shall have the honour of seeing you again one of these days.
42. *daibu osoku narimash'ta. o itoma itashimashō.* It has got very late. I shall take leave.
43. *sō de gozaimas' ka? dōka mina sama ye yorosh'ku (negaimas').* Indeed? Please remember me to all at home.
44. *arigatō.* Thanks.
45. *mazu yoroshiū gozaimas'. mō shōshi o asobi nasai.* Well, don't hurry away; do stay a little longer.
46. *myōnichi o hima de gozaimas' nara, o asobi ni oide nasaimashi.* If you have time to-morrow, come to my house, please.
47. *arigatō.* Thanks.
48. *nani ka o kotozuke wa arimasen' ka?* Have you no message to entrust to me?
49. *sore naraba, go mendō de arimashō ga, dōzo kono hon wo Sasaki san ni o todoke kudasai.* Well, I am afraid I shall trouble you, but have the kindness to deliver this book to Mr. Sasaki.
50. *arigatō gozaimas'. moshi Sasaki san ni o ai ni narimash'ta naraba, yorosh'ku osshatte kudasai.* Thanks. If you meet Mr. Sasaki, remember me to him.
51. *mata irasshai.* Please come again.
52. *mata o hayaku o kaeri nasaimashi.* Come back soon.
53. *go mottomo de gozaimas'.* You are right.
54. *kochira ye o tōri nasai.* Come this way, please.
55. *Goran nasai.* Please look (at this)!
56. *Goran nasaimash'ta ka? — mimas'hta.* Did you see it? — I have seen it.
57. *chotto haiken (itashitō gozaimas').* Let me look at it once!
58. *go zonji no tōri.* As you know.
59. *go shōchi no tōri.* (The same as above).
60. *shōchi itashimash'ta.* All right, sir.

41. *itoma* leave of absence; — *suru* or *itas'* to take leave. — 43. *yorosh'ku negau* to request to speak good of one. — 45. well, it is good. *asobu* to play, amuse. — 48 *nani ka* something, often used pleonastically. *kotozuke* a message. — 49. "If it is so" = then. *mendō* trouble, annoyance. *todokeru* to hand over, deliver. — 50. *ai* stem of *au* to meet. *o ai ni naru* polite periphrase = *o ai nasaru*. *ossharu* to say, polite verb of the 2<sup>nd</sup> pers. — 51. *irassharu* to be, go, come, of the 2<sup>nd</sup> person. — 55. *goran nasaru* to see, look, of the 2<sup>nd</sup> person. — 57. *haiken itas'* to see, look, humble verb of the 1<sup>st</sup> person. — 58. *zonji* knowledge. *tōri* as, like. — 59. *shōchi* knowledge, agreement, consent (As you will consent). — 60. "I have consented."

## Ninth Lesson.

64. If an adjective qualifies a noun which

a) has been mentioned before, or which

b) one does not wish to, or cannot, name; or if

c) the quality itself, apart from the thing to which it belongs, is to be spoken of, the adjective is followed by the particle *no* (standing either for the noun in question, or for *koto* or *mono*, in the latter case meaning "that which has such quality", or "the fact of being so.")

In the case of true adjectives, *no* follows the adjective immediately; in the case of quasi-adjectives in *na*, *no* follows *na*, whereas the quasi-adjectives in *no* do not add another *no*, the one *no* performing the above functions in addition to its original duty of the Genitive.

*no* can be followed by the case-particles *wa*, *ga*, *ni*, *wo*; moreover, by the postposition *ni* meaning "whereas", "while", "in spite of", by the postposition *de* expressing causation or instrumentality, by *des'* or its equivalents, and by *de*, standing for the Subordinative of *des'*. Care must be taken not to confound the two kinds of *ni* and the two kinds of *de* mentioned here. In the case of *ni* it is to be distinguished whether *ni* is the Dative (that is, whether the noun depends on a verb) or the Conjunction; in the case of *de*, whether *de* stands for the Subordinative of *des'* or denotes causation or instrumentality.

Examples: a). *Nihonjin no uchi ni sei no takai hito mo aru shi, sei no hikui no mo arimas'* (*no* = *hito*). Among the Japanese there are people of high stature, and also such of low stature. — *kono ōgi wa warui, ii no wa nai ka* (*no* = *ōgi*)? This fan is bad, is there no good one? — *koko ni wa hako ga f'tats' arimas'*; *omoi no de mo karui no de mo go jiyū ni o mochi nasai. go sembets' ni sashiagemashō.* — *karui no wo moraimashō* (*no* = *hako*.) Here are two boxes; take the heavy one or the light one without ceremony. I'll offer you it as a parting present. — I should like to take the light one. — *kono shina wa kinō no yori warui* (*no* = *no shina*). This article is worse than yesterday's.

b). *kono sara no naka no shiroi no wa nan' des' ka* (*no* = *mono*)? What is that white thing in this plate? —



*kono yawaraka na no wo tabete goran (no = mono)*. Please taste this soft one. — *sakujits' no wa dō narimash'ta ka (no = koto)?* What has become of that affair yesterday?

c). *kono hito no okonai no tadashii no to kōkō na no to makoto ni hitonami de wa arimasen'*. The righteousness and filial piety of the behaviour of this man is really not common. — *kono samui no ni wa odorokimas'*. I am afraid of this cold (of the fact that it is so cold). — *bummei no hattats' wa ōku wa kikō no atsui (no) to samui no ni kakarimas'*. The development of civilization depends mostly on the warmth and cold (of the respective country). — *kono atsui no ni awase wo kimash'ta*. In spite of this heat, he has put on a lined suit. — *kodomo no yakamashii no ni komarimas'*. I am embarrassed through the noisiness of the children. — *hajimete kono hito wo mita toki ni, kao no warui no ni odorokimash'ta*. When I saw this man first, I was frightened at the ugliness of his face.

65. The expressions under c).: *okonai no tadashii no, kōkō na no, kikō no samui no, kao no warui no*, etc., have not quite the same meaning as *tadashii okonai, kōkō na okonai, samui kikō, warui kao*. There is the same difference between them as between the English expressions: “the righteousness of the behaviour” and “the righteous behaviour”; “the cold of the climate”, and “the cold climate”; “the ugliness of the face” and “the ugly face”. This idiom is often met with; sometimes it corresponds to the English emphasised adjective, thus: *furui inshi ga arimasen' ka?* Have you no old stamps? *inshi no furui no wa arimasen' ka?* Have you no old stamps? — *s'koshi ii kashi wo katte kite kure!* Buy some good cake! *s'koshi kashi no ii no wo katte kite kure!* Buy some good cake! — *tabako no yowai no wa nai ka?* Have you no light tobacco? — *kono kinu wa amari usui yō da; mō s'koshi ji no ii no wa nai ka ne?* This silk seems to be too thin; have you not got any better texture?

Note. — In the cases of a), *no* may be replaced by *hō*, if the adjective includes the idea of comparison (cf. Less. 7, 50).

66. *no* (meaning *koto* or *mono*) is used in the following formula to periphrase emphatically the expressions “very”, “extremely”, “awfully”: adjective + *no* + repetition of the adjective in the negative sense + *no de wa nai*. Often the whole phrase is followed by

the words *taihen*, *hijō ni*, repeating at the same time the adjective, or by *taihen des'*, *hijō des'*, or other expressions of the kind.

Examples: *kyō wa dōmo atsui*. To-day it is very hot indeed. — *atsui no atsuku nai no de wa nai, taihen atsui*. It is not simply hot, it is awfully hot (lit. it is not hot — not hot, — that is, it is not so that one could not say whether hot or not — it is rather decidedly hot). — *kurumi wa katai ne?* The walnut is hard, is it not? — *katai no kataku nai no ja nai, warenai hodo des'*. It is not only hard, it is so hard that it cannot be cracked. — *ano kojiki wa kitanaku nai ka?* Is not that beggar dirty? *kitanai no kitanaku nai no de wa nai, soba ye yorenai yō ni kitanai*. He is not only dirty, he is so dirty that you cannot approach him.

### Words.

<i>san-nin</i> three persons	<i>nandoki</i> what time
<i>nanigoto</i> what; — <i>mo naku</i> nothing happening	<i>mama</i> state; <i>sono</i> — in that condition
<i>toshi</i> a year	<i>kotoba</i> a word; — <i>wo kakeru</i> to address
<i>toshigoro</i> puberty; — <i>ni naru</i> to arrive at puberty	<i>nageki</i> lamenting
<i>yo</i> the world	<i>nakigara</i> a dead body
<i>yamai</i> illness; — <i>ni kakaru</i> to fall ill	<i>shōtai</i> real shape; — <i>mo naku</i> as if beside oneself
<i>hajime no hodo</i> at first	<i>sensube</i> way of doing; — <i>mo nai</i> nothing can be done
<i>kazehiki</i> catching cold	<i>sōshiki</i> the funeral rites
<i>yōdai</i> condition, state	<i>nakihaha</i> the dead mother
<i>saji</i> a spoon; — <i>wo nageru</i> to throw away the spoon	<i>rinjū</i> the end of life
<i>kōkō</i> filial piety; — <i>na</i> of filial piety	<i>kiwa</i> the brink
<i>shimpai</i> anxiety; — <i>itas'</i> to be anxious	<i>kata</i> form
<i>nichi ya</i> day and night	<i>tanoshii</i> joyful
<i>makuramoto</i> near the pillow: — <i>ni tsuku</i> to stick to the pillow- side	<i>yoi</i> good
<i>kusuri</i> medicine	<i>kurushii</i> painful, sorrowful
<i>senaka</i> the back	<i>rei no</i> above said
<i>kambyō</i> nursing a patient; — <i>itas'</i> to nurse a patient	<i>mezurashii</i> strange
<i>kikime</i> effect	<i>koishii</i> longed for; <i>wo</i> — <i>to omou</i> to long for
<i>iki</i> the breath; — <i>wotsuku</i> to take breath, to sigh	<i>ada ni</i> useless; — <i>suru</i> to think to be useless
<i>innenzuku</i> fate, destiny	<i>kasaneru</i> to pile up
<i>tebako</i> a dressing case	<i>tsuzuku</i> to continue
<i>katami</i> a keepsake; — <i>ni</i> as a keepsake	<i>kokoro ni kakeru</i> to be anxious
	<i>susumeru</i> to urge
	<i>sasuru</i> to rub
	<i>maneku</i> to beckon
	<i>mitsumeru</i> to stare at
	<i>tas'karu</i> to be saved

*akirameru* to submit, to yield  
*ageru* to offer as a present  
*hikiyoseru* to draw near  
*torits'ku, ni* — to seize  
*nakifus'* to throw one's self  
 down and cry  
*torinaos', ki wo* — to recover  
 one's mind  
*tomurau* to mourn for  
*shitau, wo* — to long for  
*heru* (I) to pass (as time), *hi wo*  
*hete mo* though time passes  
*usuragu* to become faint  
*omoidas'* to remember  
*naku* to cry  
*iinokos'* to leave word  
*arawareru* to appear

*bikkuri suru* to be frightened  
*mohaya* already  
*gurai* about  
*betsu ni* particular  
*koto no hoka* extremely  
*kiri* only  
*yara . . . yara* once . . . then  
*ato (wa)* after  
*tsuite wa* but now  
*sō sureba* then  
*yōyaku* at last  
*nengoro ni* carefully  
*oriori* sometimes  
*fushigi ni mo* strange to say  
*wakawakashiku* youthful  
*samo* as it were  
*gotoku* like, as.

### 9. Reading Lesson.

*Matsuyama Kagami* (continuation).

san-nin wa sono go nanigoto mo naku<sup>1</sup> iku-tabi ka  
 tanoshii toshi wo kasanemash'te<sup>2</sup> kawairashii mus'me mo  
 mohaya toshigoro ni narimash'ta. shikashi yo no naka no  
 koto wa tokaku yoi koto bakari wa tsuzukanai mono de<sup>3</sup>, aru  
 hi no koto tsuma wa yamai ni kakarimash'ta. hajime no hodo  
 wa kazehiki gurai<sup>4</sup> to omoi, betsu ni kokoro ni mo kakemasen'  
 desh'ta ga, dandan yōdai ga waruku nari, tsui ni wa o isha  
 sama mo saji wo nageru yō ni<sup>5</sup> narimash'ta.

moto yori kōkō na mus'me des' kara, haha ga yamai ni  
 kakaru to, koto no hoka shimpai itashimash'te nichu ya sono  
 makuramoto ni tsuki kiri de<sup>6</sup>, kusuri wo susumeru yara,  
 senaka wo sasuru yara, kokoro wo ts'kush'te kambyō shimash'ta  
 ga, ikkō sono kikime ga miemasen' desh'ta. sono toki haha  
 wa mus'me wo makuramoto ni maneki, sono te wo totte jitto  
 kao wo mitsumete orimash'ta ga, yagate kurushii iki wo tsuki  
 nagara: «watashi wa mō tas'karanai. watashi ga shinda ato  
 wa omae wa issō ki wo ts'kete<sup>7</sup> ototsan ni kōkō shinakereba  
 narimasen'<sup>8</sup> yo. mata kore made no omae no kōkō wa kessh'te  
 ada ni wa shitaku<sup>9</sup> nai ga, nanigoto mo innenzuku to akira-

<sup>1</sup> without there being anything. — <sup>2</sup> "they piled up joyful  
 years", passed many pleasant years. — <sup>3</sup> "as for the things of the  
 world, at any rate good things alone do not continue" (bad things  
 are mixed with them). — <sup>4</sup> thought it to be a cold or something  
 like that. — <sup>5</sup> it got so that even the doctor threw away the  
 spoon (lost hope). — <sup>6</sup> "it was only a sticking to her pillow-side";  
 she did not move from her side. — <sup>7</sup> adverbial: carefully. —  
<sup>8</sup> must do your filial duties. — <sup>9</sup> negative Desiderative of *suru*:  
 I do not wish to consider your filial piety till now to have been  
 useless (though it has not had the effect of saving my life).

meru yori shikata ga nai.<sup>10</sup> tsuite wa okkasan ga omae ni ageru mono ga aru<sup>11</sup>» — to ii nagara, makuramoto ni shijū oite aru<sup>12</sup> tebako wo hikiyosete sono naka kara rei no kagami wo toridash'te: «sate kono shina wa mukashi omae no ototsan ga miyako ye o nobori ni natta<sup>13</sup> toki o miyage ni kudasutta kagami to iu mezurashii takaramono des'. kore wo katami ni ageru kara, moshi omae ga kono go watashi wo koishii to omou toki ni wa, kore wo dash'te mi<sup>14</sup> nasai! sō sureba<sup>15</sup> itsu nandoki de mo<sup>16</sup> watashi ni au koto ga dekiru kara»<sup>17</sup> — to ii nagara, mus'me ni kagami wo watashimash'te haha wa sono mama kotoba mo naku<sup>18</sup> tsui ni ano yo no hito<sup>19</sup> ni narimash'ta.

mus'me wo hajime<sup>20</sup> otto no nageki wa moto yori iu made mo nai koto de<sup>21</sup> shibaraku nakigara ni torits'kimash'te shōtai mo naku nakifushimash'ta ga, sate sensube mo arimasen' kara, yōyaku ki wo torinaosh'te kata no gotoku<sup>22</sup> sōshiki wo itash'te nengoro ni tomuraimash'ta.

oya wo shitau ko no kokoro<sup>23</sup> wa hi wo hete mo nakanaka usuragimasen'. mus'me wa tokaku nakihaha ga koishiku oriori omoidash'te wa<sup>24</sup> naite orimash'ta ga, futo haha ga rinjū no kiwa ni iinokosh'ta kotoba wo omoidashimash'te kagami wo toridash'te sono omote wo mimas' to, fushigi ni mo haha no sugata ga samo wakawakashiku arawarete ima ni mo kotoba wo kakesō<sup>25</sup> des'. mus'me wa bikkuri shi nagara mo, koto no hoka yorokobimash'te sono go wa asa ban kono kagami wo nagamete wazuka ni kokoro wo nagusamete orimash'ta.

<sup>10</sup> there is no other help but to submit to fate. — <sup>11</sup> there is something your mother will offer you. — <sup>12</sup> which was placed. — <sup>13</sup> *o nobori ni natta* polite periphrase of *noboru* = *o nobori nasaimash'ta*, when your father went up to the capital. — <sup>14</sup> *mi nasai* instead of *o mi nasai*, because it is the mother who speaks to her child. — <sup>15</sup> "if you do so", then. — <sup>16</sup> "always, at whatever time it may be". — <sup>17</sup> the dependent clause (*sō sureba . . . kara*) is placed after the principal clause. Inversions like this occur from a kind of forgetfulness: the mother had forgotten to tell the daughter why she should look at the mirror. — <sup>18</sup> without even a word. — <sup>19</sup> "became a person of that (the other) world", died. — <sup>20</sup> stem of *hajimeru*: "it began with the girl", first the girl, then the father. — <sup>21</sup> "was a thing one cannot even say", cannot be described. — <sup>22</sup> *kata* = *tsūrei no kata* according to the usual form. — <sup>23</sup> the feelings of a child longing for its mother do not become fainter, however (many) days may pass. — <sup>24</sup> when she thought. — <sup>25</sup> seemed to address her.

### 9. Exercise.

Although (*no ni*) the doll brought by (*no*) the father was not easily breakable (*kowareyasui*), it one day fell from

the hand of the girl and broke to pieces (Subord. of *kowareru* followed by *shimau*). The mother seeing the girl's being distressed (*kanashii*), said: "You need not be distressed (*kanashimu ni oyobimasen'*); father will no doubt (*kitto*) buy you another one as nice as the broken doll," and cheered her up (*nagusameru*). By and by the girl grew up (*ōkiku naru*), and her filial piety and the goodness of her behaviour (*kyodō*) were indeed admirable (*kanshin*). Especially (*koto ni*) when the mother fell ill, the girl nursed her with all her heart. The mother could not endure (*koraeru*) the acuteness (acute *kibishii*) of the pain (*itami*), blamed (*kogoto wo iu*) the medicine to be bitter (*nigai*) and the doctors being unskilful (*heta na*); though (*no ni*) the room was warm, she said: "Cold! cold!" It was really a pitiable aspect. At last, as the mother thought she could no more be helped, she gave the girl the mirror she had received from her husband as a keepsake, and died. Thereafter when the father was out on business (when there was some business and he went out), the girl felt (*ni kanjiru*) her being lonely, took out the mirror, was pleased with the strangeness of it and looked at its surface; but the face visible (*mieru*) on the surface, though (*no ni*) it was youthful, she thought to be the face of her mother; looked at the mirror every day, and felt somewhat quieted (to feel quieted *anshin suru*).

### Materials for Conversation.

- |   |   |
|---|---|
| 61. <i>dōka o saki ni.</i>  | Please go first.  |
| 62. <i>sore de wa go men wo kō-murimash'te (o saki ni mairimashō).</i>              | Well, with your kind permission (I shall go first).                                 |
| 63. <i>zannen nagara koko (or kore) de o wakare mōshimas'.</i>                      | I am very sorry, we must part here.   |
| 64. <i>ano toki wa o me ni kakaru koto ga dekimasen' no wa zannen desh'ta.</i>      | I regretted very much not to have had the honour of seeing you at that time.        |
| 65. <i>itsu sonna ni anata wa kega wo nasaimash'ta ka? o kinodoku na koto des'.</i> | When did you hurt yourself so? I am very sorry about it.                            |
| 66. <i>kyō o jō san no ano shibai ye yukarenai no wa o kinodoku des'.</i>           | I am very sorry the young lady (or: your daughter) cannot go to the theatre to-day. |

62. *kōmuru* to receive. — 63. *mōs'* to do, after the stem of other verbs, of the 1<sup>st</sup> person — 65. *o kinodoku* lit. "poison for your spirit", equivalent to the English: I am sorry for your sake. — 66. "as for the young lady's not being able to go."



67. *wazawaza konnichi ashi wo o hakobi kudasatte go kurō ni zonjimas'*. I am much obliged to you for having taken the pains to come to my house on purpose.
68. *konnichi wazawaza oide kudasatte go sokurō de gozaimas'*. (The same as above.)
69. *go sokurō wo negaimas'*. I beg you to take the trouble to come to me.
70. *osoreirimas' ga, kono tegami wo Noda san made todo-kete kudasai.* I am very sorry to trouble you, but would you be kind enough to deliver this letter to Mr. Noda?
71. *konnichi wa osoku mairi-mash'te makoto ni osoreirimas'*. I beg your pardon for having come so late to-day.
72. *go men kudasai.* Please excuse me.
73. *go men kōmurimas'*. (The same.)
74. *dōka waruku o tori kudasaimasuna.* Please don't take it amiss.
75. *ashikarazu oboshimeshi kudasai.* Don't think bad of me.
76. *konaida taisō isogashikute go busata itashimash'ta.* Having been very busy lately I have been negligent in not calling upon you.
77. *mā, taisō o seji no ii koto wo osshaimas'*. What you say sounds very flattering.
78. *o seji de wa arimasen'*. It is not flattery.
79. *go mottomo de gozaimas'*. You are right.
80. *jōdan wo ossharuna!* Don't joke!

67. lit. "I think it a trouble for you to have carried your feet". — 68. *sokurō* trouble for the feet. — 70. lit. "I am afraid, but . . ." (= I beg your pardon). — 75. without being bad (angry). *oboshimes'* to think.

## Tenth Lesson.

67. **Conjugation of the Plain Verb.** According to what has been said in Less. 2,9—16, the various conjugational forms of the verb are produced by adding certain terminations to the stem. The same Lesson contains the rules governing the assimilation of the final sound of the stem to the initial sound of the termination.

If we take the Present tense for given, the tenses and moods of the affirmative voice of regular verbs are formed by the addition of the following terminations:

1. Terminations beginning with *t* or *d*:  
 Past *ta, da*  
 Future II. *tarō, darō*  
 Past Conditional *tara(ba), dara(ba)*  
 Alternative *tari, dari*  
 Desiderative *tai*.
2. *ba*: Present Conditional.
3. *yō* or *ō*: Future I.

68. These terminations are added to the stem according to the following rules:

1. Those beginning with *t* or *d*:  
 in Class I to the simple stem,  
 in Class II to the *i*-stem, in doing which the same letter-changes take place as in the formation of the Subordinative form (Less. 2, 16). It is only the Desiderative form that makes an exception, its termination *tai* being added to the *i*-stem without assimilation.

		Past	Future II.	Past Conditional	Alternative form	Desiderative form
<i>Class I.</i>	<i>simplest.</i>					
taberu	tabe	tabe-ta	tabe-tarō	tabe-tara(ba)	tabe-tari	tabe-tai
miru	mi	mi-ta	mi-tarō	mi-tara(ba)	mi-tari	mi-tai
<i>Class II.</i>	<i>i-stem</i>					<i>without assimilation</i>
1. { kaku	kaki	kai-ta	kai-tarō	kai-tara(ba)	kai-tari	kaki-tai
{ kagu	kagi	kai-da	kai-darō	kai-dara(ba)	kai-dari	kagi-tai
2. das'	dashi	dash'-ta	dash'-tarō	dash'-tara(ba)	dash'-tari	dashi-tai
3. mats'	machi	mat-ta	mat-tarō	mat-tara(ba)	mat-tari	machi-tai
4. { yobu	yobi	yon-da	yon-darō	yon-dara(ba)	yon-dari	yobi-tai
{ yomu	yomi	yon-da	yon-darō	yon-dara(ba)	yon-dari	yomi-tai
5. aru	ari	at-ta	at-tarō	at-tara(ba)	at-tari	ari-tai
6. iu	ii	it-ta	it-tarō	it-tara(ba)	it-tari	ii-tai

2. *ba* (Present Conditional)

in Cl. I to the enlarged stem,  
in Cl. II to the *e*-stem:

Cl. I. *tabe-re* : *tabere-ba*  
*mi-re* : *mire-ba*.

Cl. II. 1. *kak-e* : *kake-ba*  
*kag-e* : *kage-ba*  
2. *das-e* : *dase-ba*  
3. *mat-e* : *mate-ba*

4. *yob-e* : *yobe-ba*  
*yom-e* : *yome-ba*  
5. *ar-e* : *are-ba*  
6. *i-e* : *ie-ba*.

3. *yō* (Future I.)

in Cl. I to the simple stem,

*ō* (Future I.)

in Cl. II to the simple stem:

Cl. I. *tabe-yō*  
*mi-yō*.

Cl. II. 1. *kak* : *kak-ō*  
*kag* : *kag-ō*  
2. *das* : *das-ō*  
3. *mat* : *mat-ō*

4. *yōb* : *yōb-ō*  
*yom* : *yom-ō*  
5. *ar* : *ar-ō*  
6. *i* : *i-ō*.

The Imperative is obtained:

In Class I by adding the Interjections *ro*, *yo*, *na* to the simple stem:

*tabe-ro*, *tabe-yo*, *tabe-na*; *mi-ro*, *mi-yo*, *mi-na*.

In Class II either by adding the Interjections *yo*, *na* to the *i*-stem, or by using the *e*-stem as Imperative:

1. *kaki-yo*, *kaki-na*; *kake*; — *kagi-yo*, *kagi-na*; *kage*.
2. *dashi-yo*, *dashi-na*; *dase*.
3. *machi-yo*, *machi-na*; *mate*.
4. *yobi-yo*, *yobi-na*; *yobe*; — *yomi-yo*, *yomi-na*; *yome*.
5. *tori-yo*, *tori-na*; *tore*.
6. *ii-yo*, *ii-na*; *ie*.

69. The Desiderative form is a true adjective (meaning "to like to", "to wish to") and conjugated accordingly, thus: Subordinative *-tak'te* (*tabe-tak'te*, *kaki-tak'te*, etc.), Adverbial form *-taku*, which before *gozaimas'* becomes *-tō* (*kakitō gozaimas'* I wish to write). From *-taku* are derived (Less. 4,31): *-takatta*, *-takarō*, *-takattarō*, *-takereba*, *-takattara(ba)*.

## 70. Additional Remarks on the Verbs of Class II.

The final consonants of the stems may be preceded by other vowels than those found in the verbs chosen as

examples in the above paradigm. Though this has no influence on the conjugation, it will be useful to give examples of all the vowels that may precede the final consonants. They are

In II, 1, besides *a* (*kaku, kagu*): *i* (e. g., *kiku* to hear), *u* (e. g., *tsuku* to stick, *nugu* to take off, as clothes), *e* (e. g., *maneku* to beckon, to invite, *kasegu* to work), *o* (e. g., *oku* to put, *kogu* to row). *i*-stem: *kiki, tsuki, nugi, maneki, kasegi, oki, kogi*; thus the forms the terminations of which begin with *t*: *kiita, tsuitarō, nuidara, maneitari, kaseida, oitarō, koidara*, etc.

In II, 2, besides *a* (*das'*): *u* (e. g., *mus'* to steam), *e* (e. g., *kes'* to extinguish), *o* (e. g., *hos'* to dry). *i*-stem: *mushi, keshi, hoshi*; thus the other forms: *mush'ta, kesh'tarō, hosh'tara, mush'tari*, etc.

In II, 3, besides *a* (*mats'*): *u* (e. g., *uts'* to strike), *o* (e. g., *mots'* to have). *i*-stem: *uchi, mochi*; thus the other forms: *utta, mottarō, uttara, mottari*, etc.

In II, 4, besides *o* (*yobu, yomu*): *a* (e. g., *manabu* to learn, *ogamu* to adore), *u* (e. g., *tsumu* to load, *tsugu* to succeed). *i*-stem: *manabi, ogami, tsumi, tsugi*; thus the other forms: *mananda, ogandarō, tsundara, tsundari*, etc.

In II, 5, besides *a* (*aru*): *i* (e. g., *iru* to go in), *u* (e. g., *uru* to sell), *e* (e. g., *kaeru* to return), *o* (e. g., *horu* to dig). *i*-stem: *iri, uri, kaeri, hori*; thus the other forms: *itta, uttarō, kaettara, hottari*, etc.

In II, 6, besides *i* (only in the word *iu*): *a* (e. g., *kau* to buy), *u* (e. g., *kuu* to eat), *o* (e. g., *omou* to think). *i*-stem: *kai, kui, omoi*; thus the other forms: *katta, kuttarō, omottara*, etc.

Some exceptional forms will be spoken of in Less. 11,75.

### Words.

<i>issūkai</i> the first anniversary of a person's death	<i>anshin</i> ease of mind; — <i>itas'</i> to feel relieved
<i>shinrui</i> a relation	<i>ma</i> interval of space or time
<i>susume</i> urging, advice; — <i>ni makaseru</i> to follow the advice	<i>tsuki</i> a month; — <i>hi</i> months and days, time
<i>tachi</i> character	<i>konjō</i> temper
<i>mamahaha</i> a stepmother	<i>fubin</i> compassion; — <i>ni omou</i> to feel compassion
<i>hajime no aida</i> in the first time	<i>chōai</i> love; — <i>itas'</i> to love
<i>fūha</i> discord (among the members of a family)	<i>ryōken</i> opinion, plan

*soranamida* feigned tears  
*sode* a sleeve  
*itoma* leave of absence  
*wake* a reason  
*jama* impediment; — *ni itas'*  
 to consider to be an obstacle  
*nakimono* a dead body; — *ni*  
*suru* to kill  
*hito-ma* one room  
*inochi* the life  
*zangen* slander  
*katachi* form, shape; — *no nai*  
 without substance or foundation  
*hanshin-hangi* half believing,  
 half doubting  
*handan* judgment  
*jippi* truth or untruth  
*jōsaku* a good plan  
*shinobiashi de* with noiseless  
 steps  
*koishisa* longing  
*fusuma* a sliding-door  
*kimari* settling; — *waruku omou*  
 to be confused  
*kimo* the gall-bladder; courage;  
 — *wonomareru* to be frightened  
*henji* reply; — *wo itas'* to reply  
*rippuku* anger  
*tei* appearance  
*hara* the belly; — *ga chigau* to  
 be born of another mother  
*temma* an evil spirit  
*fukō-mono-me* an unfilial child  
*ikari* anger; — *no* angry  
*manako* the eye  
*sunao na* simple, upright  
*hon no* real  
*rei no* well-known  
*ayauti* exposed to danger  
*omoigake nai* unexpected  
*fukigen na* angry  
*saki no* former  
*asamashii* foolish  
*makaseru* to commit to  
*mukaeru* to welcome; *tsuma wo*  
 — to bring in a wife  
*okoru* to rise  
*ijiwaru* to become ill-tempered  
*iits'keru* to tell a person's faults  
*ashirau* to treat  
*toriageru* to listen to

*oku* to let remain  
*mas'* to add; *izen ni mo mash'te*  
 still more than before  
*fuku* to wipe  
*komoru* to be shut up  
*norou* to curse  
*tadas'* to ascertain  
*kangaeru* to think  
*yatte kuru* to come  
*furikaeru* (II) to turn back  
*kakus'* to hide  
*chigau* to differ  
*miirareru* to be possessed (as  
 by an evil spirit)  
*shikarits'keru* to scold  
*itatte* very  
*ni sh'tagatte* according  
*sorosoro* slowly  
*tokidoki* sometimes  
*kare kore to* in such and such  
 a way  
*ashisama ni* badly, in an evil  
 manner  
*yoi hodo ni* accordingly  
*izen* former  
*dōka sh'te* anyhow  
*ni mukatte* towards, to  
*kyō* to-day  
*dō iu* what (a)  
*hai* yes  
*isso* rather  
*shosen* at last, finally  
*toku to* minutely  
*rokuroku* properly  
*manzara* entirely  
*kono ue* moreover  
*itsu mo nō yō ni* as usual  
*ikinari* suddenly; — *no koto ni*  
 by the suddenness  
*dare ka* who (is it)?  
*sasuga* as might be expected  
*s'koburu* very  
*mas'mas'* more and more  
*amari* too  
*hisoka ni* secretly  
*kanegane* constantly  
*are hodo* so much, so often  
*no = no ni* whereas  
*koe-araarashiku* in a wild voice  
*na* (Interjection) is it not?  
*koko na* such a.



## 10. Reading Lesson.

*Matsuyama Kagami* (continuation).

sono uchi ni haha no issūki mo sumimash'te chichi wa shinrui no susume ni makase, mata hitori no tsuma wo mukamash'ta ga, mus'me wa itatte sunao na tachi des' kara, mamahaha ni mo yoku kōkō wo itashimash'ta. hajime no aida wa betsu ni fūha mo okorimasen' de chichi mo ōi ni anshin itashimash'ta ga, sore mo hon no shibaraku no ma de tsuki hi no tatsu ni shitagatte<sup>1</sup> sono mamahaha no hō kara<sup>2</sup> sorosoro ijiwaru wo hajimemash'ta. sore de tokidoki wa otto ni mus'me no koto wo kare kore to ashisama ni iits'keru koto mo arimash'ta<sup>3</sup> ga, otto wa rei no mamahaha-konjō to omoi<sup>4</sup>, yoi hodo ni ashiraimash'te toriagemasen' desh'ta. sōsh'te mus'me woba<sup>5</sup> fubin ni omoi, izen ni mo mash'te chōai itashimash'ta. sore ga mata mamahaha ni wa issō omoshiroku nai to miete dōka sh'te kono mus'me wo uchi ni okan' yō ni shitai to<sup>6</sup>, osoroshii ryōken wo dashimash'ta<sup>7</sup>.

aru hi mamahaha wa otto ni mukatte soranamida wo sode de fuki nagara, «koko ni orimash'te wa<sup>8</sup> watashi no inochi ga ayaū gozaimas' kara, dōzo kyō kara o itoma<sup>9</sup> wo kudasaimashi!» — to iimash'ta. otto wa odorote «sore wa ittai dō iu wake da?» — to toimas' to, mamahaha wa: «hai, ano mus'me ga watashi wo mamahaha to omotte<sup>10</sup> jama ni itashi, isso nakimono ni shiyō to omotte ka<sup>11</sup>, kono aida kara hito-ma ni komorimash'te watashi wo norotte orimas' kara, shosen inochi mo toraremarshō<sup>12</sup>» — to iimash'ta. otto wa toku to kikimash'te mata rei no zangen ka to wa omoimash'ta<sup>13</sup> ga, mus'me wa kono aida kara tokaku jibun no heya ni bakari komotte hito ni mo rokuroku kao wo misemasen' kara, mamahaha no kotoba mo manzara katachi no nai koto de mo arumai<sup>14</sup> to, ima wa hanshin-hangi de jibun ni mo handan ga

<sup>1</sup> "in a really short time, according as months and days passed." — <sup>2</sup> "on the stepmother's part it began to become ill-tempered" (the stepmother began . . .). — <sup>3</sup> it happened also that she told. . . . — <sup>4</sup> thought that that was the wellknown stepmother temper. — <sup>5</sup> *woba*, Less. 1,4c. — <sup>6</sup> *to* = *to omotte*. "thinking she would like to arrange it so that one would not let the girl remain in the house". — <sup>7</sup> "she brought out (devised) a terrible plan." — <sup>8</sup> when I am here. — <sup>9</sup> give me leave of absence (dissolve the matrimonial union). — <sup>10</sup> considers me as a stepmother. — <sup>11</sup> after *to omotte* the words *sō sh'ta d'arō* (*ka*) are to be supplied: "whether she did so, thinking she would kill me". — <sup>12</sup> I shall have my life taken. *inochi mo* (instead of *wo mo*) is the Accusative; cf. Less. 30,176,3. — <sup>13</sup> "he thought, whether this was again that well-known slander." — <sup>14</sup> it cannot probably be an entirely groundless thing; *arumai* is the negative Future of *aru*. —

dekimasen'<sup>15</sup> kara, kono ue wa to mo kaku mo sono heya ye itte jippi wo tadas' ga<sup>16</sup> jōsaku to kangaemash'te yagate shinobiashi de mus'me no heya ye yatte kimash'ta.

sono toki mus'me wa nakihaha ga koishisa ni itsu mo no yō ni kagami wo mite orimash'ta ga, ikinari ushiro no fusuma wo akete haitte kita mono ga arimas' kara<sup>17</sup>, dare ka to omotte<sup>18</sup> furikaette mimas' to, omoigake nai chichi des' kara, sasuga ni kimari waruku omotta ka<sup>19</sup> isoide kagami wo sode no sh'ta ni kakushimas' to, chichi wa s'koburu fukigen na kao de: «omae nani wo sh'te otta? ima kakush'ta mono wa nani ka?» — to toimash'ta ga, ikinari no koto ni mus'me wa kimo wo nomarete<sup>20</sup> tada «hei» — to kotaeta bakari de hoka no henji wo itashimasen' desh'ta. suru to chichi wa mas'mas' rippuku no tei de: «sore de wa tsuma no kotoba no tōri saki no haha wo shitau amari<sup>21</sup> ima no haha wo nakimono ni shiyō to<sup>22</sup> hisoka ni norotte oru no da<sup>23</sup> na. hara wa chigatte mo, haha wa haha, ko wa ko to sh'te kōkō ts'kuse yo! to kanegane are hodo iikikasete aru no<sup>24</sup>? donna temma ni miirarete sō iu asamashii ki ni natta? ano koko na fukō-mono-me ga!» — to ikari no manako ni namida wo ukabe nagara<sup>25</sup>, koe-araarash'ku shikarits'kemash'ta.

<sup>15</sup> could not judge. — <sup>16</sup> instead of *tadas' no ga* "the ascertaining the truth or untruth". — <sup>17</sup> as there was somebody who opened . . . and came in. — <sup>18</sup> she thought, who may that be? — <sup>19</sup> whether she was confused (or why she did so —). — <sup>20</sup> "she had the gall-bladder swallowed"; *nomareru* is the Passiv of *nomu*; on *wo* cf. note 12. — <sup>21</sup> by too much longing. — <sup>22</sup> *to* = *to omotte*. — <sup>23</sup> *oru no da*, periphrase of *oru*. — <sup>24</sup> *no* = *no ni*, in spite of (your having been told): though you are the child of another mother, etc. *to sh'te* = *to omotte*. *ts'kuse* Imperative of *ts'kus'*. — <sup>25</sup> "while he had the eyes filled with tears."

### 10. Exercise.\*

When the anniversary of the mother's death was over, the man took another wife. In the beginning no discord arose (*okoru*), but gradually the stepmother began to be ill-tempered. The husband thought this to be the well-known stepmother temper. The mother wiped away the tears with her sleeve. Why was he frightened? If you think so, it is good. If he had thought so, it would have been good. He opened the sliding-door and entered the room. If he had entered, he would probably have seen the girl. If you say so, it is so. From to-day I shall be shut up in my room and be industrious (*benkyō itas'*). He thought, I will ascer-

\* This Exercise is intended for practising the conjugation of the plain verb without the suffix *mas'*.

tain the truth or untruth. Hide the mirror under the sleeve! The child longed for its mother. If you order (me), I shall write the letter. If you had ordered (me), I would have written the letter. He heard the words. Shall I sell the house? I do not know whether I shall buy a house or sell a house. I wish to learn the Japanese language. If you put out (*kes'*) the light, it is (becomes) dark. He worked (*kasegu*) from morning till night. Wipe off your tears! "Why did you wish to curse your stepmother?" he scolded. He beckoned a man. When he called with a loud voice (*ō-goe de*), I answered: "Here I am".

### Materials for Conversation.

- |   |  |
|---|--|
| 81. <i>sekkaku no o sasoi de go-zaimas' ga, konnichi wa mairaremasen'.</i>  | You have taken the trouble to call for me, but to-day I cannot go with you.                              |
| 82. <i>sakunen wa iroiro go yak-kai ni narimash'te konnen mo ai-kawarimasezu.</i>                                   | Last year I have often enjoyed your kind assistance; please to favour me also this year in the same way. |
| 83. <i>senjits' wa kekkō na o shina wa arigatō zonji-mas'.</i>  | Much obliged for the nice present I received from you the other day.                                     |
| 84. <i>dō itashimash'te, makoto ni somats' na mono de shits'rei de gozaimas'.</i>                                   | You are welcome to it. I must beg your excuse for having offered you such an ugly thing.                 |
| 85. <i>go han wo chōdai itashimash'te arigatō gozaimas'.</i>  | I thank you very much for the hospitable entertainment.  |
| 86. <i>sh'taku no dekita toki shirash'te kudasai.</i>   | Please let me know when everything is ready.   |
| 87. <i>go tsugō ga o warukereba, o yoshi nasai.</i>   | If not convenient, please leave it undone.   |
| 88. <i>sazo o komari nas'ttarō.</i>   | You must really be at a loss.  |
| 89. <i>anata wa yohodo o kutabire to miemas'. dōzo enryo naku o yasumi nasai. myōchō made yururi to o ne nasai.</i> | You seem to be very tired—Pray go to bed without ceremony. Sleep quietly till to-morrow morning.         |
| 90. <i>sonnara go men kōmutte yasumimas'.</i>   | Then I will beg you to excuse my going to bed.   |
| 91. <i>o daiji ni (or sekkaku o daiji ni or go yōjin) (nasai).</i>  | Take great care of your health (Good health to you!).  |

82. *ai-kawarimasezu* "without change", "the same as heretofore." — 84. *shits'rei* rudeness. — 90. "receiving your permission." — 91. *o daiji ni nasai* "make it a great thing". *yōjin* precaution.

92. *o kage (sama) de sukkari naorimash'te gozaimas'*. Thanks for your kind inquiries, I am quite well again.
93. *chikagoro go busata itashimash'ta. mairō to oimash'ta ga, kare kore torimagirete orimash'te go burei itashimash'ta.* Recently I have been very remiss in calling upon you. I thought to go, but being variously engaged, I have been impolite.
94. *shits'rei itashimash'ta.* Excuse my rudeness.
95. *makoto ni mōshiwake ga gozaimasen'.* I really don't know how to excuse myself.
96. *memboku ga gozaimasen'.* I am greatly ashamed.
97. *go sompu wa o naku nari nasaimash'te o kujami mōshimas'.* I condole with you on the decease of your father.
98. *go kekkon nasaimash'te o medetō gozaimas'.* I congratulate you on your marriage.
99. *go shōkan nasaimash'te o medetō gozaimas'.* I congratulate you on your promotion.
100. *go byōki ga o naori nasatte o medetō gozaimas'.* I congratulate you on your being restored again.

92. *o kage de* "owing to your influence". — 93. *busata* remissness in paying a visit or in giving notice. *burei* rudeness. — 96. *memboku* honour. — 99. *shōkan* promotion to a higher position. — 100. "that your illness has become better."

## Eleventh Lesson.

71. **Conjugation of the Negative Voice of the Plain Regular Verb.** The Japanese language having no adverb of negation, the Negative voice of the verb is formed by adding the adjective *nai* and its conjugational forms (Less. 4,31) to it. The Future tense has two negative forms; the Imperative is exceptional.

a) Except in one of the two negative forms of the Future, in the Imperative, and the Desiderative, *nai* is added:

In Class I to the simple stem,

In Class II to the *a*-stem.

	Subordi- native	Present	Past	Future I.	Future II.	Present Condit.	Past Con- ditional	Alterna- tive form	Adverbial form
<i>Class I.</i>	<i>simple stem</i>								
taberu									
miru									
<i>Class II.</i>	<i>a-stem</i>								
1. kaku	nak'te	nai,	nakatta,	nakarō	nakattarō	nakereba	nakattara	nakattari	naku
kagu	nai de,	nu,	nanda		nandarō	n'kereba	(ba)	nandari	
2. das'	zu,	n'				neba	nandara		
3. mats'	zu ni,						(ba)		
4. yobu	zu sh'te								
yomu									
5. toru*									
6. iu									

\* *toru* has been taken here because *aru* is not used in the Negative voice except in the Future; cf. b) and Less. 11,74.



b) The second negative Future is formed by adding *mai*:

In Class I either to the simple stem or to the Present;  
In Class II to the Present.

Cl. I.	<table style="border: none;"> <tr> <td style="padding-right: 5px;">tabe-</td> <td rowspan="4" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="4" style="vertical-align: middle;"><i>mai.</i></td> </tr> <tr> <td>taberu-</td> </tr> <tr> <td>mi-</td> </tr> <tr> <td>miru-</td> </tr> </table>	tabe-	}	<i>mai.</i>	taberu-	mi-	miru-	Cl. II.	<table style="border: none;"> <tr> <td style="padding-right: 5px;">1. kaku-</td> <td rowspan="6" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="6" style="vertical-align: middle;"><i>mai.</i></td> </tr> <tr> <td>kagu-</td> </tr> <tr> <td>2. dasu-</td> </tr> <tr> <td>3. matsu-</td> </tr> <tr> <td>4. yobu-</td> </tr> <tr> <td>yomu-</td> </tr> <tr> <td>5. aru-</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="2" style="vertical-align: middle;"><i>mai.</i></td> </tr> <tr> <td>6. iu-</td> </tr> </table>	1. kaku-	}	<i>mai.</i>	kagu-	2. dasu-	3. matsu-	4. yobu-	yomu-	5. aru-	}	<i>mai.</i>	6. iu-
tabe-	}	<i>mai.</i>																			
taberu-																					
mi-																					
miru-																					
1. kaku-	}	<i>mai.</i>																			
kagu-																					
2. dasu-																					
3. matsu-																					
4. yobu-																					
yomu-																					
5. aru-	}	<i>mai.</i>																			
6. iu-																					

c) The negative Imperative is in both classes formed by adding *na* to the Present tense, or by the stem (Cl. I simple st., Cl. II *i*-st.) preceded by *o* and followed by *de nai yo*.

Cl. I. *taberu-na*, *miru-na*; *o tabe de nai yo*, *o mi de nai yo*. — Cl. II. *kaku-na*, *kagu-na*; *o kaki de nai yo*, *o kagi de nai yo*; *dasu-na*, *o dashi de nai yo*; *matsu-na*, *o machi de nai yo*; *yobu-na*, *o yobi de nai yo*; *yomu-na*, *o yomi de nai yo*; *toru-na*, *o tori de nai yo*; *iu-na*, *o ii de nai yo*.

d) The negative forms of the Desiderative are the same as those of the true adjective (Less. 4,31). Its adverbial form is *-taku*, to which *nai* is added. The tenses and moods are formed by conjugating *nai*. Thus: *tabe-taku nai*, *tabetaku nakatta*, *tabetaku nakarō*, *tabetaku nakattarō*, *tabetaku nakereba*, *tabetaku nakattara(ba)*. Just so: *machi-taku nai*, *ii-taku nakatta*, *dashi-taku nakarō*, *yomi-taku nakereba*, *yobitaku nakattari*, and so on.

72. Supplement to the Conjugation of the suffix *mas'* and the verbs having *mas'* suffixed to them (Less. 2,15; Less. 3,18; Less. 4,26).

The affirmative Imperative: *mase*, often pronounced *mashi* (*tabemase* or *tabemashi*, *kakimase*, etc.)

The negative Imperative: *masuna* or *masuruna* (*tabemasuna*, *kakimasuruna*, etc.)

The affirmative Alternative form: *mash'tari* (*tabemash'tari*, *kakimash'tari*, etc.)

The negative Alternative form: *masenakattari* (*kakimassenakattari*, *tabemasenakattari*, etc.)

The negative Subordinative form: *masezu*, *masezu ni*, *masezu sh'te*, *masen' de* (*tabemasezu*, *kakimassen' de*, etc.)

**73. Additional Remarks on the Conjugation of the Verb.** Class II, 1. The verb *yuku*, "to go", is not used in the forms the terminations of which begin with *t* (Past, Future II., Past Condit., Altern., and Subord.); otherwise it is conjugated regularly like *kaku* (*yuku*, *yukō*, *yukeba*, *yuke*, *yukitai*; *yukanai*, etc.). The obsolete forms are replaced by *iku*, "to go". *iku* is used throughout and colloquially preferred to *yuku*. A few forms of *iku* are irregular — namely, those with the terminations beginning with *t*. According to the rule for verbs of this class, those forms ought to be: *iite*, *iita*, *iitarō*, etc., but in fact they are: *itta*, *ittarō*, *ittara*, *ittari*, *itte*. The irregular forms of *iku* thus coincide with the regular forms of the same tenses of *iru* "to enter", *iru* "to want", *iru* "to parch", and *iu* "to say". The other tenses and moods of *iku* are formed regularly like those of *kaku* (*iku*, *ikō*, *ikeba*, *ikitai*, *ike*; *ikanai*, etc.).

Class II, 5. The verbs in *eru* and *iru* of this class must not be mistaken to belong to Class I. The following verbs in *eru* and *iru* belong to Class II:

<i>azakeru</i> to deride	<i>negiru</i> to beat down (the price)
<i>heru</i> to diminish (intr.)	<i>mairu</i> to go, to come
<i>shaberu</i> to chatter, to talk	<i>nigiru</i> to seize
<i>suberu</i> to slide, to slip	<i>nonoshiru</i> to revile
<i>teru</i> to shine (as the sun)	<i>shiru</i> to know
<i>chiru</i> to fall (as leaves or petals)	<i>mishiru</i> to recognize by seeing
<i>hairu</i> to enter	<i>kikishiru</i> to recognize by hearing
<i>hashiru</i> ( <i>washiru</i> ) to run	<i>soshiru</i> to slander
<i>kagiru</i> to be limited ( <i>ni</i> to)	<i>kiru</i> to cut.

Special attention should be paid to the following homonymous verbs.

Verbs belonging to	Verbs belonging to
Cl. I. <i>iru</i> (st. <i>i</i> ) to be (= <i>oru</i> II, 5)	Cl. II, 5. <i>iru</i> (st. <i>iri</i> ) to enter (= <i>hairu</i> )
<i>iru</i> (st. <i>i</i> ) to shoot (with an arrow)	<i>iru</i> (st. <i>iri</i> ) to parch
<i>kaeru</i> (st. <i>kae</i> ) to change	<i>iru</i> (st. <i>iri</i> ) to want
	<i>kaeru</i> (st. <i>kaeri</i> ) to return

Verbs belonging to Cl. I. <i>neru</i> (st. <i>ne</i> ) to go to bed  <i>shimeru</i> (st. <i>shime</i> ) to shut	Verbs belonging to Cl. II, 5. <i>neru</i> (st. <i>neri</i> ) to knead <i>shimeru</i> (st. <i>shimeri</i> ) to become moist.
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74. There are many transitive verbs in *eru* belonging to Class I, and intransitives in *aru* belonging to Class II, 5, both categories being derived from the same stem. Such are, for instance:

Cl. I. <i>ageru</i> to raise, to lift up <i>kakeru</i> to hang <i>kaeru</i> to change <i>mazeru</i> to mix <i>osameru</i> to put away, to govern <i>sueru</i> to set <i>wakeru</i> to distinguish	Cl. II, 5. <i>agaru</i> to rise, to go up <i>kakaru</i> to hang <i>kawaru</i> to change <i>mazaru</i> to mix <i>osamaru</i> to be put away, to be governed <i>suwaru</i> to sit, to squat <i>wakaru</i> to be discernible.
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The negative forms of *aru* are not used in the colloquial except the Future *arumai* (concurrent with *nakarō* and *nai deshō* or *d'arō*). — *aru* preceded by *de* is the equivalent of “to be” between the Subject and the Adjective or Noun used predicatively.

75. Class II, 6. In Kyōtō and western Japan the verbs of this group have, instead of the forms with *tt*, such with one *t* and the preceding vowel lengthened, thus: *iāta* instead of *itta* (from *iu* to say), *omōta* instead of *omotta* (from *omou* to think), *kōta* instead of *katta* (from *kau* to buy), *kūta* instead of *kutta* (from *kuu* to eat), and accordingly: *iūte*, *omōtara*, *kōtari*, and so forth.

The verb *tau*, “to ask”, is pronounced also in Tōkyō: *tōte*, *tōta*, *tōtara*, *tōtari*.

The verb *sou*, “to be near or along”, is pronounced in both ways: *sōte* and *sotte*, etc.

The verb *yuu*, “to dress the hair”, is in Tōkyō pronounced like *iu*, “to say”, and conjugated accordingly.

#### Words.

*oboe ga nai* there is no remembrance  
*rekka* a raging fire  
*hiza* the knee; — *ni torits'ku*  
 to cling to the knees

*nasake* kindness; — *nai* unkind  
*genzai* presence; — *okkasan* the  
 present mother  
*iwake* an apology; — *suru* to  
 apologise

*tsuyu* the dew; an atom; —  
*hodo mo* (with a negative) not  
 the slightest  
*tame sake*; *nan' no* — *ni naru*  
 for what sake is it?  
*iigon* dying words  
*kōkōmono* a filial child  
*omokage* the face  
*wrif'tats'* like the two halves of  
 a melon  
*kiten* intelligence  
*yū* evening  
*kōshin* a filial heart  
*kanshin* admiration; — *suru* to  
 admire  
*kokorone* true feelings  
*ma truth*; — *ni ukeru* to think to  
 be true  
*kogoto* blame; — *wo iu* to blame  
*kannin* indulgence; — *suru* to  
 have indulgence  
*otokonaki no namida* tears as a  
 man sheds  
*fubinsa* compassion  
*ijirashisa* emotion  
*ryō-te* both hands  
*kaigo* repentance  
*wabi* apology, — *wo suru* to  
 apologise  
*kanashii* sorry, grieved  
*oroka* foolish  
*mottainai* improper  
*igai no* surprised

*shin no true*  
*okoru* to fly into a passion  
*kikiireru* to listen  
*tomaru* to alight, to stay  
*tsutsumu* to wrap up; *tsutsumazu*  
 unwrapped; frankly  
*kataru* to relate, to tell  
*miageru* to look up; *miageta*  
 estimable  
*utsuru* to be reflected  
*niru* to resemble  
*omoi's'ku* to hit upon  
*kureru* to be darkened; *namida*  
*ni* — to be blinded with tears  
*arawas'* to show  
*sakaeru* to flourish  
*ikikaseru* to cause to hear  
*moshi* I say!  
*nambo* how much; — *de mo*  
 however much  
*tattai* = *tadai* just now  
*washi* I  
*yamu wo ezu* there being no  
 help, unavoidably  
*sochi no your*  
*jishin* self  
*sō to mo* in spite of this  
*hotohoto* very  
*senkoku kara* a few moments ago  
*niwaka ni* suddenly  
*hate wa* at last  
*yoku mo* very much (too)  
*ni taish'te* against.

## 11. Reading Lesson.

*Matsuyama kagami* (conclusion).

mus'me wa moto yori mi ni oboe no nai koto<sup>1</sup> des' kara.  
 kore wo kiite kanashiku narimash'te rekka no yō ni okotte  
 iru chichi no hiza ni torits'ki nagara: «moshi<sup>2</sup> ototsan, nasake  
 nai koto osshatte kudasaimas'! nambo watashi ga oroka de  
 mo genzai okkasan to mo yobu hito wo norou<sup>3</sup> nado to wa  
 mottainai. sonna koto wa yume ni mo omoi wa itashimasen<sup>4</sup>.  
 watashi no mi ni wa tsuyu hodo mo oboe no nai<sup>5</sup> koto de  
 gozaimas'» — to iiwake shimash'ta ga, chichi wa mada ki-

<sup>1</sup> "because it was something of which there was no remembrance in her person" (which she was not conscious of). — <sup>2</sup> I say! — <sup>3</sup> "However foolish I may be, to curse her (*hito*) whom I even call my present mother." — <sup>4</sup> the stem with *wa* and *itas'* forms an emphatic periphrase: "to think of such a thing even in the dream I did not". — <sup>5</sup> it is something of which there is

kiirezu: «sonnara naze konogoro wa heya ni bakari komotte oru ka? mata tattaima washi no kao wo miru to, sugu sode no sh'ta ni kakush'ta mono ga arō<sup>6</sup>. sã, sore wa nani ka? sono shina wo dash'te misero!» — to iimash'ta.

mus'me wa yamu wo ezu sode ni kakushimash'ta izen no kagami wo toridashimash'te: «kono shina de gozaimas'» — to itte chichi no mae ni dashimas' to, chichi wa igai no tei de<sup>7</sup>: «o! kore wa mukashi miyako no miyage to sh'te<sup>8</sup> sochi no haha ni yatta mono da ga, kore wo nagamete oru to<sup>9</sup> wa ittai nan' no tame ni naru?» — to toimas' to, mus'me wa: «haha no tamashii ga kono kagami ni tomatte koishii toki ni wa itsu de mo okkasan ni au koto ga dekimas'» — to itte nao haha ga rinjū no iigon woba tsutsumazu chichi ni kata-rimas' to, chichi wa kore wo kiite: «sate sate omae wa miageta kōkō-mono da. sono utsuru kao<sup>10</sup> wa omae jishin no kao de, sore wo haha no omokage to omotta<sup>11</sup> wa omae ga haha ni urif'tats' yoku mo nite oru tokoro kara, omoitsuita haha no kiten<sup>12</sup> da. sō to mo shirazu<sup>13</sup> kyō made shin no haha to omoi, asa yū kore wo mite tanoshinde ita wa<sup>14</sup> oroka na yō de oroka de nai<sup>15</sup>. kaette kōshin no f'kai tokoro<sup>16</sup>. washi mo hotohoto kanshin sh'ta. sono kokorone ni taish'te mo mamahaha no kotoba wo ma ni ukete kogoto wo itta wa<sup>17</sup> washi ga warukatta. kannin sh'te kure!» — to itte waga ko no fubinsa ijirashisa ni hate wa<sup>18</sup> otokonaki no namida ni kuremash'ta.

mamahaha wa senkoku kara fusuma no kage ni ite kono yōsu wo kiite imash'ta ga, nan' to omotta ka<sup>19</sup> niwaka ni sono ba ni mairimash'te mus'me no mae ni ryō-te wo ts'kima-sh'te<sup>20</sup>: «ã, memboku nai. watashi ga warukatta. dōzo kannin sh'te o kure!» — to itte kaigo no iro wo omote ni arawano remembrance in me as large as an atom. — <sup>6</sup> there was probably (or: there must have been) something you hid under your sleeve. — <sup>7</sup> “with a surprised appearance”, appearing surprised. — <sup>8</sup> as. — <sup>9</sup> that you looked at it. — <sup>10</sup> the face which is reflected in it. — <sup>11</sup> instead of *omotta no wa* “that you thought it to be”. — <sup>12</sup> “that is the intelligence of your mother, who has hit on this, because you resemble your mother even so very much as the two halves of a melon resemble each other.” — <sup>13</sup> in spite of your not knowing this. — <sup>14</sup> cf. note 11. — <sup>15</sup> “is like foolishness”, seems to be foolish, but is not (foolish). — <sup>16</sup> *des* is to be supplied. — <sup>17</sup> cf. note 11. “that even against such true feelings I have thought the stepmother's words to be the truth and have blamed you, there I have been bad.” — <sup>18</sup> “in the compassion with his own child and in his emotion he at last was blinded with tears as only a man sheds.” — <sup>19</sup> what did she think? = I don't know what she thought, but on a sudden . . . — <sup>20</sup> “resting upon both her hands” — that is, throwing herself down, so that the body rested upon the knees and the hands (to lie prostrate).



sh'te<sup>21</sup> shikiri ni wabi wo itashimash'ta. sore de otto mo taisō anshin shimash'te nao sōhō ni iikikasemash'ta kara, sono go wa haha mo mus'me mo muts'mashiku narimash'te f'tatabi fūha no okoru koto naku<sup>22</sup> ie ga mas'mas' sakaemash'ta.

<sup>21</sup> "showed the colour of repentance in her face." — <sup>22</sup> no discord arising again.

### 11. Exercise.\*

I don't hear. I did not hear. If I had not heard, it would have been good. The girl did not stick to her father's knees. If he had not called. Don't curse a person! If she had not cursed her stepmother, the father would probably not have scolded. Don't believe that (*sō*). I shall probably not shut myself up in the room. If you do not hide the mirror under your sleeve, the father will probably see it. Don't show your face! If he had not given any money, it would probably have been good. Better than to ask is not to ask. He did not wrap up the article. The children do not resemble their father. Did it not occur to you? The blossoms of the cherry-trees have fallen off already. In this shop it is better to buy without beating down the price. The old man slipped and fell down (*taoreru*). I have just arrived. To-morrow I wish to come again. That is not necessary (wanted). If it is not wanted, I do not buy it. He seized the sword and cut off the enemy's head. I did not recognize his face, but when I heard his voice, I recognized him at once by hearing. I have got hungry (the belly has diminished). If he returns soon, it is good. I have shut the door. This mat (*tatami*) has got moist. He shot the arrow (*ya*), but (it) did not hit (*ataru*). As I have got tired, I'll go to bed at once. Last night (*sakuya*) I did not sleep at all. The sun does not shine. This has pleased me very much. If you don't like it, you had better not buy it. Why has he changed his name?

### Dialogue.<sup>1</sup>

- |  |  |
|--|--|
| A. <i>konnichi wa. taihen ni tenki ga kumotte ame ga furisō<sup>2</sup> des' na.</i> | Good day. It has become very cloudy, it looks as if it were going to rain. |
| B. <i>sō des. ame ga furanakereba yoi ga.<sup>3</sup></i>                            | Indeed, it is so. I am afraid it will rain.                                |
| A. <i>kimi wa kinō Ueno kōen ni sampo sh'ta ka?</i>                                  | Did you take a walk to the Ueno park yesterday?                            |

<sup>1</sup> Dialogue between intimate friends, therefore no verbs or suffixes of politeness. — <sup>2</sup> cf. Less. 8,58. — <sup>3</sup> "If it does not rain, it is good, but . . ." cf. Less. 17,105.

\* Plain verbs without the suffix *mas'*.

- B. *boku wa hima ga nakatta kara, shūjits' uchi ye hik-konde otta. nani ka Ueno de omoshiroi misemono de mo<sup>4</sup> mita no<sup>5</sup> ka?*  
I had no time, and so I have been confined to my house the whole day. Did you see any interesting shows at Ueno?
- A. *m', boku wa Ueno dōbuts'en de tsui konaida nettai chihō kara kita shōjō to uwabami sono hoka mezurashii dōbuts' wo mita. shikashi chōdo boku wa imōto wo tsurete itta kara, jūbun ni tōku tobimawaru koto ga dekinakatta kara, sono hoka no misemono wo miru koto ga dekinakatta. kimi zehi ichi-do dōbuts'en wo mi<sup>6</sup> ni iki tamae! taihen omoshiroi yo.<sup>7</sup>*  
Well, at the Ueno zoological garden I have seen the orang-outang and the boa constrictor which had arrived from the tropics the other day, and some strange animals. But as I had just taken my younger sister with me, I could not walk around far enough and therefore I could not see other sights. You really ought to go once to the zoological garden. It is very interesting.
- B. *sō ka! boku kondo no nichiyōbi zehi mi ni ikō.*  
Is it so? I shall without fail go next Sunday.
- A. *kimi no ototsan wa konaida kara go byōki de atta ga, mō sukkari yoku natta no ka?*  
Your father has been ill lately is he quite restored again?
- B. *arigatō, mō ni-san-nichi mae naotte kinō wa sude ni sampo wo sh'ta yo.*  
Thanks, he is well again since a few days and has already taken a walk yesterday.
- A. *sore wa kekkō da. mō sore de wa s'koshi mo kusuri wa nomarenai<sup>8</sup> no ka?*  
That's splendid. Then he does not take his medicine any longer?
- B. *m', kusuri wa mō s'koshi mo nomanai. shikashi maiban sake wo tak'san itsu mo no yō ni nomu yo.*  
Well, medicine he does not take any longer, but every night he drinks much sake, as usual.
- A. *toki ni kyō wa sumō no kippu wo motte oru ga, issho ni mi ni ikō de wa nai ka? kyō wa chōdo Hitachiyama to Umegatani<sup>9</sup> no torikumini ga aru kara, hijō ni omoshirokarō.*  
By the by, I have got a ticket for to-day's wrestling; won't you go with me to see it? It is just the match of Hitachiyama and Umegatani to-day; it will be extremely interesting.

<sup>4</sup> *de mo* any. — <sup>5</sup> periphrase of *mita ka*, cf. Less. 15,96. — <sup>6</sup> *ni* after the stem to indicate the aim or object, cf. Less. 17,111. on the Imperative *tamae* see Less. 17,108. — <sup>7</sup> *yo* (Interjection) emphatically after the verb. — <sup>8</sup> Potential of *nomanai*, expression of politeness, because speaking of the addressed person's father — <sup>9</sup> names of two famous wrestlers.

- B. *sō ka! sore wa zehi sokkoku jinriki wo tobash'te<sup>10</sup> ikō de wa nai ka?* All right! then we shall take a jinriki at once and go, shall we not?
- A. *kimi ga issho ni iku koto ga dekitara, boku wa hijō ni yukai da.* If you could go with me, I should be much delighted.

<sup>10</sup> "to cause to fly," to make go fast. *jinriki* abbr. of *jinrikisha*, a small carriage pulled by a man.

## Twelfth Lesson.

### 76. Conjugation of the Plain Irregular Verbs.

- a) *suru*, "to do", has an *i*-stem: *shi*,  
 » *e*- » : *se*,  
 and » *e*- » : *sure*.

All affirmative terminations except *ba* are added to the *i*-stem, thus:

Past *shi-ta*

Future I. *shi-ō* or *shiyō*, second form *shō*

Future II. *shi-tarō*

Past Conditional *shi-tara(ba)*

Alternative *shi-tari*

Desiderative *shi-tai*

Subordinative *shi-te*.

The termination *ba* is added to the stem *sure*:

Present Conditional *sureba*.

The Imperative is formed by adding the Interjections *ro*, *yo*, *na* either to the stem *shi* or the stem *se*, thus:

*shi-yo*      *shi-ro*      (o) *shi-na*  
*se-yo*.

The negative adjective *nai* is added to the stems *shi* and *se*, so that there are double negative forms throughout the paradigm. The Imperative alone follows the general rule.

Present *shi-nai* and *se-nai*, *semu*, *sen'*

Past *shi-nakatta* and *se-nakatta*, *se-n'katta*, *se-nanda*

Future I. *shi-nakarō*; *shi-mai* and *se-mai*

Future II. *shi-nakattarō* and *se-nakattarō*, *se-n'kattarō*,  
*se-nandarō*

Present Conditional *shi-nakereba* and *se-nakereba*, *se-n'kereba*, *se-neba*

Past Conditional *shi-nakattara(ba)* and *se-nakattara(ba)*, *se-n'kattara(ba)*, *se-nandara(ba)*

Desiderative *shi-taku nai*

Alternative *shi-nakattari* and *se-nakattari*, *se-nandari*

Subordinative *shi-nak'te*, *shi-nai de*, *shi-zu ni*, *shi-zu sh'te*, *se-nak'te*, *senai-de*, *se-zu ni*, *se-zu sh'te*

Imperative *suru-na*, *o shi de nai yo*.

77. b) *kuru*, "to come", has an *i*-stem: *ki*,  
 » *e-* » : *kure*,  
 » *o-* » : *ko*.

The terminations beginning with *t* are added to the *i*-stem, thus:

Past *ki-ta*

Future II. *ki-tarō*

Past Conditional *ki-tara(ba)*

Alternative *ki-tari*

Desiderative *ki-tai*

Subordinative *ki-te*.

The termination *ba* is added to the *e*-stem, thus:

Present Conditional *kure-ba*.

The Future I. and the Imperative are derived from the *o*-stem as well as the *i*-stem, thus:

Future I. *ko-yō*, *ki-yō*

Imperative *ko-i (ko-e)*, *ki-na*.

The negative adjective *nai* is added to the *o*-stem except in the Desiderative. The negative Imperative is regular, thus:

Present *ko-nai*, *ko-nu*, *ko-n'*

Past *ko-nakatta*, *ko-nanda*

Future I. *ko-nakarō*, *ko-mai*, second form *ki-mai*

Future II. *ko-nakattarō*, *ko-nandarō*

Present Conditional *ko-nakereba*, *ko-n'kereba*, *ko-neba*

Past Conditional *ko-nakattara(ba)*, *ko-nandara(ba)*

Alternative *ko-nakattari*, *ko-nandari*

Subordinative *ko-nak'te*, *ko-nai de*, *ko-zu ni*, *ko-zu sh'te*

Desiderative *ki-taku nai*

Imperative *kuru-na*, *o ki de nai yo*.

78. c) *shinuru*, "to die", has two forms for the Present tense, *shinuru* and *shinu*; and

a simple stem: *shin*,  
 an *i*-stem: *shini*,  
 an *a*-stem: *shina*,  
 and two *e*-stems: *shine* and *shinure*.

To the simple stem *shin* are added the terminations beginning with the letter *t*, which after *n* is softened to *d*, and the termination of the Future. The Desiderative, though its termination begins with *t*, follows another rule. Thus:

Past *shin-da*  
 Future II. *shin-darō*  
 Past Conditional *shin-dara(ba)*  
 (Alternative *shin-dari*)  
 Subordinative *shin-de*  
 Future I. *shin-ō*.

The termination of the Desiderative is added to the *i*-stem, the termination *ba* to the *e*-stem, thus:

Desiderat. *shini-tai* Pres. Condit. *shine-ba* and *shinure-ba*.

The Imperative has the forms: *shine*, *shini-yo*, *shini-na*.

The negative adjective *nai* is added to the *a*-stem except in one of the two forms of the Future, thus:

Present *shina-nai*  
 Past *shina-nakatta*, *shina-nanda*  
 Future I. *shina-nakarō* and *shinu-mai* and *shinuru-mai*  
 Future II. *shina-nakattarō*, *shina-nandarō*  
 Present Conditional *shinu-nakereba*, *shina-neba*  
 Past Conditional *shina-nakattara*, *shina-nandara*  
 (Alternative *shina-nakattari*).

The negative Imperative is: *shinu-na* and *shinuru-na*.

### Words.

<i>neko</i> a cat	<i>shōji</i> a window-sash covered with paper
<i>yobina</i> (Christian) name	<i>kainushi</i> the proprietor of an animal
<i>na wo ts'keru</i> to give a name	<i>shimai</i> end; — <i>ni wa</i> at last
<i>osamari</i> decision, — <i>ga ts'kan'</i> not to come to a decision	<i>morau</i> to receive
<i>yats'</i> fellow	<i>mayou</i> to go astray, to be bewildered
<i>kemono</i> four-footed animal	<i>kanau</i> to correspond, to equal
<i>tora</i> a tiger	<i>hataraku</i> to work
<i>ryō</i> a dragon	<i>aratameru</i> to alter, to rectify
<i>kumo</i> a cloud	<i>fukitobas'</i> to blow away
<i>uwate</i> the better hand	
<i>kaze</i> wind	



*fusegeru* to be able to keep off  
*kajiru* to gnaw  
*shimawareru* to be finished  
*kajitte shimawareru* to be entirely gnawed  
*ni kats'* to conquer  
*bakabakashii* foolish  
*kitsui* strong  
*tsuyoi* strong  
*ikuji no nai* powerless

*yoso* outdoors  
*dame* useless  
*tada* only  
*mazu* first  
*no uchi* among  
*ikura* how much; — *tote* however much  
*maru de* entirely  
*hajimete* for the first time  
*yappari* also.

## 12. Reading Lesson.

### *Neko no yobina.*

mukashi aru hito ga neko wo ippiki yoso kara moratte kite kore ni na wo ts'keyō to omotte<sup>1</sup> iru to, are mo ikan<sup>2</sup>, kore mo dame da to iroiro ni mayotte osamari ga ts'kan' kara, tada neko yo! neko yo! to yonde iru to<sup>3</sup>, aru hito ga kite iu ni wa: «nan' da? bakabakashii. neko! neko! to yobu yats' ga aru mono ka<sup>4</sup>? ore ga na wo ts'kete yarō. mazu kemono no uchi de wa tora ga ichiban kitsui kara, tora to suru<sup>5</sup> ga ii» — to iu no de<sup>6</sup> tora to<sup>7</sup> na wo ts'kete tora! tora! to yonde iru to, mata aru hito ga kite iu ni wa: «ikura tora ga kitsui kara'tte<sup>8</sup> ryō ni ya<sup>9</sup> kanawanai kara, ryō to suru ga ii» — to iu no de na wo kaete ryō! ryō! to yonde iru to, mata hito ga kite: «ryō ga ikura tsuyoi kara'tte kumo ga naker'ya<sup>10</sup>, ryō mo hataraku koto ga dekinai kara<sup>11</sup>, kumo to suru ga ii» — to iu no de na wo kumo to aratamete kumo yo! kumo yo! to yonde iru to, mata hito ga kite: «kumo ga ikura ryō no uwate da<sup>12</sup> kara'tte kaze ni aeba ikuji no nai mono da kara, kaze to suru ga ii» — to iu no de mata na wo kaete kaze! kaze! to yonde iru to, mata hito ga kite: «kaze ga kumo wo fukitobas' kara'tte shōji ichimai<sup>13</sup> de fusegeru kara, kaze yori wa shōji to suru ga ii» —

<sup>1</sup> When he was going to give it a name. — <sup>2</sup> *ikan'* (*ikanai*) will not do; "thinking that will not do, this is also useless, he went astray variously (he hit upon various names) and as he could not come to a decision" . . . — <sup>3</sup> when he simply called her "Cat". — The whole story is one sentence, or rather a set of sentences linked together by *to yonde iru to*. — <sup>4</sup> *ga aru mono ka* "Is there anybody who would call "Cat"? — <sup>5</sup> *to suru* = *to iu*. — <sup>6</sup> *to iu no de* = *to itte*. — <sup>7</sup> *to* instead of *to iu*. — <sup>8</sup> *kara'tte* = *kara tote* (*tote* = *to itte* or *to omotte*); *ikura . . . tte* however much you say, *tora ga kitsui kara* it is because the tiger is strong (that I have chosen this name). — <sup>9</sup> *ya* = *wa*; because he does not equal the dragon. — <sup>10</sup> = *nakereba* (Less. 4,30\*). — <sup>11</sup> the dragon is thought to ride on the clouds. — <sup>12</sup> because he has the better of the dragon, surpasses the dragon. — <sup>13</sup> *mai*, Numerative for flat things; *ichi-mai* one.

to iu no de mata na wo aratamete shōji! shōji! to yonde iru to, mata hito ga kite: «ikura shōji ga kaze wo fusegu kara'tte nezumi ni aeba maru de kajitte shimawareru kara, nezumi to suru ga ii» — to iu no de neko no kainushi ga hajimete ki ga tsuite: «nezumi ni katsu mono wa<sup>14</sup> neko da kara, yappari neko ga ii» to, shimai ni wa moto no neko yo! neko yo! ni natta<sup>15</sup> to iu<sup>16</sup>.

<sup>14</sup> “the cat is the being which conquers the rat.” — <sup>15</sup> “it became the original cat!”, (he ended by calling her “Cat” as before). — <sup>16</sup> “they say”, “it is told”, relates to the whole story: they say in olden times there was a man who, etc.

## 12. Exercise.

One day the tiger said boastfully (*ibaru*, Subord.) to (*ni mukatte*) the cat: “There is no animal stronger than I”. When the cat then asked: “If you say so, it is so; but what is that there, that is riding (Subord. with *iru*) on that cloud and appears to approach us (*chikayotte kuru*)?” The tiger looked up (*aogu*) and saw a dragon blowing (*fukidas'*) fire out of his mouth. It came flying quickly, as if (someone) shoots an arrow, therefore (*kara*) he was frightened and ended by fleeing. This the dragon saw, and laughed: “Ah! ah! (*haha!*) however much the tiger boasted (Subord. followed by *mo*), he fled at once. Truly (*sate*), there is no animal that equals me,” he said. The cloud heard these haughty (*kōman na*) words, became very angry, threw off (*otos'*) the dragon, and said: “Am I not stronger than you?” But after awhile (*shibaraku tatte*), the wind rose (*deru*) and blew the cloud away. As the wind became gradually fiercer, the cat retired into a person's house and was going to wait until the weather was fine again (*tenki ni naru koto wo*). In the house the husband and wife were sitting by the side (*katawara ni*) of the lamp, not minding (*kamau*, negat. Subord.) the wind. The husband was reading a book, the wife doing needlework (was reading, doing: Subord. with *iru*). The cat thought: “How is it that the wind does not blow in (*fukikomou*)?” But she saw the sashes of the window and understood: certainly this thing keeps off (*fusegu*) the wind, and admired the strength of the slides. But soon, when the couple put out the lamp and went to bed, a rat came out of a hole (*ana*) and gnawed at the sash, and because it finally made (opened) a hole into it, the cat thought: “The rat is stronger than the sash; but if I kill the rat, am I not the strongest being (*mono*) of the world (*sekai*)?” — sprang forward, killed the rat and devoured (*kurau*) it.

## Dialogue.

- A. *o hayō. kimi ni wa issūkan bakari awanakatta ga, itsu mo tassa de attarō ne.* Good morning. I have not met you for a week. You have always been well, have you not?
- B. *arigatō. itsu mo ai-kawarazu tassa da.* Thanks. I am invariably well.
- A. *doko ye kimi wa itta no ka?* Where have you been?
- B. *boku wa tomodachi no tokoro ye yōtashi ni itte ima uchi ye kaeru tokoro<sup>1</sup> da. kimi wa ima gakkō no kaerimichi<sup>2</sup> ka?* I have been at a friend's on an errand, and am going home now. Are you on the way back from school now?
- A. *n'yā<sup>3</sup>, mō gakkō kara sanjippun bakari mae ni kaette ima Kanda no hō ni shomots' kai ni iki oru<sup>4</sup> tokoro da.* Oh, no; I have already come back from school thirty minutes ago, and am now going to Kanda to buy a book.
- B. *sō ka. toki ni ash'ta wa Ryōgoku<sup>5</sup> no kawabiraki da sō da ga, issho ni ikō ja nai ka? sore to mo<sup>6</sup> kimi wa hoka no mono to issho ni yuku yakusoku wo sh'ta no ka?* Indeed! By the by, the Opening of the river is said to take place at Ryōgoku to-morrow. Won't we go together? Or have you made an appointment to go with anyone else?
- A. *ā, ash'ta wa sh'chi-gats' no hats'ka de kawabiraki no hi de aru na. boku wa chitto mo kizukazu ni<sup>7</sup> otta. de, hoka no mono to yakusoku wa sh'te okanakatta<sup>8</sup> kara, kimi to issho ni ikō de wa nai ka?* Oh, to-morrow is the 20<sup>th</sup> of July, the day of the Opening of the river. I did not think of it at all. As I have not made any appointment with anybody else, can I not go with you?
- B. *kimi wa shiranakatta no ka? ash'ta wa taihen na sakan na koto d'arō to kyō no shimbun ni mo dete oru yo. sore de ash'ta wa o hiru no san-ji jippun ni kimi no tokoro ni sasoi ni koyō ka?* You did not know? It was even in to-day's paper that it will be very grand to-morrow. Shall I, then, come to call for you to-morrow at three o'clock in the afternoon?

<sup>1</sup> *tokoro* after the verb means "to be going to". — <sup>2</sup> *da (des')* is to be supplied: "is it the way back from school?" — <sup>3</sup> *nyū* Interjection: What! or Oh, no! — <sup>4</sup> *iki oru* instead of *itte oru*, cf. Less. 17,111. — <sup>5</sup> *Ryōgoku* abbreviation of *Ryōgokubashi*, one of the large bridges of Tōkyō, across the Sumidagawa. The Opening of the river on the 20<sup>th</sup> of July is the name of a popular festival. — <sup>6</sup> *sore to mo* often stands at the head of the second question: or else. — <sup>7</sup> *negat. Subord. of kizuku* to remember, think of: I was without thinking of it at all. — <sup>8</sup> *oku* after the Subord. is explained Less. 18,117.

A. *sonna ni hayaku yuku no ka? itsu mo kawabiraki wa yūkoku kara hajimaru de wa nai ka?*

Are we to go so early? Does not the Opening of the river always begin in the evening?

B. *m', shikashi hayaku itte fune wo karanak'te wa naran' kara, san-ji sugi ni ikō de wa nai ka? osoku iku to, fune wo karidas' koto ga dekin' kara da.*

Yes, but we must go early to hire a boat, so we will go after three, won't we? If we go later, we cannot hire a boat, you know.

A. *m' sō sō. sore ga yokarō. sore de wa san-ji jippun ni uchi ni matte oru yo.*

There you are right. Then I'll wait for you at home at ten minutes past three.

B. *sayō nara. ototsan ni yorosh'ku.*

Good-bye; remember me to your father.

A. *arigatō. sayō nara. ato de mata aō.*<sup>9</sup>

Thanks. Good-bye till we meet again.

<sup>9</sup> "After this I shall meet (you) again." *aō* Future of *au*.

## Thirteenth Lesson.

### 79. Use of the Subordinative Form of the Verb.

In general it is used in the same way as the Subordinative of the adjective (Less. 5 and 6). Its use at the end of co-ordinate clauses has been explained in Less. 2,17. The examples given there contain only affirmative forms. The negative Subordinative — *zu, nak'te, nai de, masezu, masen' de* — is used in the same sense, though less frequently.

Examples: *ash'ta ame mo furazu kaze mo fukanakatta naraba, funakogi ni ikimas'*. If to-morrow it does neither rain nor be windy, I shall go boating. — *Watakushi wa Taiwan ni otta toki ni wa shibai mo mizu (or minai de, minak'te) sake mo nomazu tomodachi to hanashi mo shinai de hitori de bonyari kurash'te orimash'ta*. When I was at Taiwan, I saw no theatre, drank no wine, did not talk to friends. I lived alone in a dull way.

80. Frequently the Subordinative, especially the negative forms *zu, zu ni* correspond to adverbial expressions.

Examples: *o me ni kakarimash'ta no wa konnichi hajimete des'*. It is the first time to-day that I have the honour of seeing you (*hajime* from *hajimeru* "to begin"). — *motte kita bentō wo nokorazu tabete shimaimash'ta*. I ate the lunch I had

brought with me entirely up (*nokorazu* from *nokoru* "to remain"). — *naze kodomo wo tsurezu ni kita ka?* Why did you come without bringing the children with you? (*tsurezu* from *tsureru* to take with one). — *kinō wa isogashikute ichi-nichi nomi mo kui mo shizu ni hataraitte imash'ta.* Being very busy yesterday, I worked the whole day without eating or drinking (*shizu* from *suru*).

Likewise: *mukōmizu ni* heedlessly (lit. "being regardless of what is before"); *omowazu shirazu* unconsciously; *iu*, or *mōs' ni oyobazu* of course ("without any necessity of mentioning it"); *michi ni mayowazu ni* without going astray; *kawarazu* without change, etc.

81. Sometimes the relation of the Subordinative to the finite intransitive verb is that of cause and effect. It then corresponds to the finite verb followed by *kara* (because).

Examples: *kuchi ga kawaite mono ga ienai* (*kuchi ga kawaita kara*). My mouth is so dry that I cannot speak. — *zutsū ga itashimash'te* (*itashimas' kara*), *hon wo yomu koto ga dekimasen'* or *hon ga yomenai*. My head aches so that I cannot read. — *ano hito wa uso wo tsuite* (*tsuku kara*) *ikemasen'*. As he tells lies (as he is a liar), he won't do. —

82. The Subordinative followed by such expressions as *tamarimasen'*, *shiyō* or *shikata ga nai*, corresponds to the English words "too", "awfully", etc.

Examples: *nodo ga kawaite tamarimasen'*. I am awfully thirsty. — *zutsū ga itashimash'te tamaranai*. My head aches intolerably. — *kutabirete shiyō ga nai*. I am too tired.

83. By adding *wa* to the Subordinative an emphasised Subordinative is formed (*-te wa* is often pronounced *cha*; *-de wa*, *ja*). The emphasised Subordinative often corresponds to the emphasised verb in English, or, if it is followed by an intransitive (for the most part a negative) verb, or by a predicative noun or adjective, to the Conditional or to the Infinitive or Present Participle used as the Subject.

Examples: *konna hageshii kaze ga fuku toki konna kobune ni notte wa kennon da*. To sit in such a small boat, when there is such a fierce wind blowing, is dangerous. — *mō hassha ni ma no nai no ni kō iu ōki na sats' wo dash'te tsuru wo kure to osshatte wa komarimas'*. To produce such a large banknote, saying: "Give me the change", while there is



no time left for the departure of the train, embarrasses me. — *isoide ikanak'te wa kyō wa hito ga komu kara, kippu wa mina urikireru d'arō*. If you don't go hurriedly, the tickets will be sold off, because people are crowding to-day. — *konna ni isogashii tokoro ye o kyaku ga kite wa komarimas'*. If there were guests to come while I am so busy, I should be in a difficulty. — *azuketa nimots' wo uketoru toki ni yōjin wo shinai de wa songai wo ukeru d'arō*. If you are not cautious on receiving the booked luggage, you will suffer loss. — *anna ni zankoku ni kodomo wo toriats'katte wa makoto ni hazukashii*. Treating children so cruelly is really shameful. — *kimi wa issyo ni itte wa dō des'?* How would it be if you would come with me? — *kō sh'te wa dō des'?* How would it be if I did it in this way?

84. The affirmative emphasised Subordinative followed by one of the expressions *ikemasen'*, *narimasen'*, means "not to be allowed", "must not".

Examples: *basha no hashiru uchi ni tobiorite wa narimasen'*. One must not jump off the car while it is moving. — *kore wo micha (mite wa) naran'*. You must not see that. — *kaze wo o hiki nas'tte wa ikemasen' kara, dōzo o hibachi no tokoro ye o suwari nasai*. You must not catch cold, so sit down, please, near the brazier. — *sō naite wa ikemasen'*. You must not cry so. — *hakubuts'kan de tabako wo nonde wa ikemasen'*. In the Museum one is not allowed to smoke. — *kono arisama de hito wo okippanash'te wa ikemasen'*. One must not forsake a man in such a condition. — *anata wa o isogashii no ni naga-i wo sh'te wa yō gozaimasen'* (or *ikemasen'*). As you are engaged, I must not make a long stay.

The formula: Present tense + *koto wa narimasen'* or *ikemasen'* is used concurrently with the emphasised Subordinative followed by *narimasen'* or *ikemasen'*. Thus: *tobiorite wa naran'* = *tobioriru koto wa naran'*; *micha naran'* = *miru koto wa naran'*; *sō naite wa ikemasen'* = *sō naku koto wa ikemasen'*, etc.

85. The negative emphasised Subordinative followed by *ikemasen'* or *narimasen'* means "to be obliged", "must".

Examples: *mō jiki ni tōchaku suru kara, oriru sh'taku wo shinak'te wa naran'*. As we will arrive at once, we must make preparations for getting out. — *kyō no yō ni hito ga komu toki ni wa tsūrei suri mo oru kara, kinckaku wo nusumarenai yō ni yōjin shinak'te wa narimasen'*. When people are crowding as they do to-day, there are generally pick-

pockets; we must therefore be cautious not to have our purses stolen. — *kaban no jō ga kakatte ite kagi ga nai kara, muri ni akenak'cha naran'*. The box being shut and the key missing, we must open it by force. — *kore made aruita ato de muda ni modoranak'te wa ikemasen' no wa jitsu wa zannen des'*. It is really a pity that I must turn back after having gone so far. — *hitori de uchi ni ite nezumi ni hikarete wa ikemasen'*. A man must not sit lonely at home (lit: It is not good to be alone at home and be pulled away by the rats).

86. The Subordinative followed by the postposition *mo* has the force of the Concessive form.

Examples: *ano hito wa mō toshi wo totte mo benkyō wa wakai mono de mo kanawanai kurai des'*. Though he is old, his industry is such that even young men do not equal him. — *hi ga futte mo ikimas'*. I go, though it should rain fire. — *omae wa mada byōki de ikō to itte mo ikaren' kara, rusuban wo shinakereba naran'*. As you are still ill and cannot walk, you must keep in the house, although you say you wish to go. — *nari ga kitanai to itte mo, hito ni wa chigai nai*. Though you say his appearance is dirty, there is no doubt he is a human being. — *tsuzure wo kite mo kokoro wa nishiki*. Though he be clad in ragged clothes, his heart is brocade (noble-minded).

Concessive Subordinatives standing in pairs correspond to the English “whether — or”.

Examples: *itte mo ikanak'te mo kamaimasen'*. I do not care whether he goes or not. — *karite mo katte mo kane no kakaru koto wa onaji koto da*. Whether I take on credit or buy (= pay cash down), the expense is the same. — *koko ni ite mo kuni ye kaette mo kurashi ni wa sashits'kaenai*. Whether he stays here or returns to his country, he is not at a loss how to get his living. —

87. The affirmative Subordinative followed by *mo* (sometimes also without *mo*) and the predicative adjective *ii* (or *yoi*, *yoroshii*, *yō gozaimas'*) means “to be allowed”, “can”, “may”; the negative Subordinative followed by *mo* (or the formula *-zu to mo*) and *ii* (*yoi*, etc.) means “need not”, “without even”.

Examples: *kyō keiko ga nai kara, asonde mo ii*. As you have no lessons to-day, you may play. — *yuki ga furu keredomo, kite mo yoi*. It is snowing, but you can come, for all that. — *kono keshikaran' yats' wa sugu ni junsu no te ye watash'te mo ii no da*. You might give this outrageous

fellow into the hands of a policeman at once. — *kyō yuki ga furu kara, oide ni naranak'te mo yoroshii*. As it is snowing to-day, you need not come. — *kyō wa attakai kara, juban wo kizu to* (or *kizu ni, kinai de, kinai to*) *mo yoroshii*. As it is warm to-day, it will do without even putting on a shirt. — *matazu ni ite mo* (or *matte inak'te mo*) *ii*. You need not wait. — *wakai mono ni yō ga nai kara, sugu kaesh'te yoroshii*. As I don't want the young man, you may send him back at once. — *moshi anata no oboshimeshi ga aru nara, go jiyū ni o mochi nas'tte yoroshiū gozaimas'*. If you like, you may take freely. — *ano mise wa kakene wo sen' kara, nedon wo kimeru shimpai ga nak'te ii*. As they don't overcharge you in that shop, you need not take the trouble of bargaining.

88. The Subordinative followed by *kara* means "since", "after", and must not be confounded with *kara* after the finite verb, the latter meaning "because".

Examples: *watakushi wa koko ye mairimash'te kara, yose no hoka shibai to iu mono wa mita koto wa arimasen'*. Since I came here I have not seen any theatre yet except the Variété. — *ore ga norikonde kara, soko no ryōriya ye itte budōshu wo ippon katte kite kure*. After I have got in, go to the restaurant and buy a bottle of wine!

89. In such sentences as *yoku ki wo ts'kete* Pay good attention! — *yoku yoku sagash'te* Look for it well! — *konnen mo ai-kawarazu* This year, too, without change, etc., the Subordinative seems to be used independently, but the missing finite verb can easily be supplied: in the first two examples it is *kure* or *kudasai*, in the last one *yoroshiku negaimas'*, I beg you to be kind towards me.

On the use of the Subordinative before *kudasaru* and *kureru* see Less. 3,25; on the periphrase with *iru*, *oru*, *aru* Less. 14, on the Subordinative before *oku*, *shimau*, *kuru* Less. 18, 117, 118, 119; before *morau*, *itadaku*, *ageru* Less. 19, 120, 121, 123.

### Words.

<i>uchi</i> house; <i>no</i> — <i>ni</i> within	<i>bimbōnin</i> a poor man, poor people
<i>Yoroppa</i> Europe	<i>nebeya</i> a bedroom
<i>kyakushits'</i> a reception-room	<i>shokudō</i> a dining-room
<i>daidokoro</i> a kitchen	<i>jimushits'</i> an office
<i>shujin</i> the master of a house	<i>kubets'</i> distinction, difference
<i>kanai</i> family; wife	<i>Nihonjin</i> a Japanese
<i>asobibeya</i> a play-room	<i>asa</i> morning
<i>gejo</i> a servant-girl	<i>nedoko</i> a bed
<i>genan</i> a man-servant	

*soko* the floor  
*chōzu* water used to wash the face and hands; — *wo ts'kau* to wash oneself  
*teishu* the master of a house  
*harishigoto* needlework  
*seiton* order; — *suru* to put in order  
*katō* the lower class  
*genkan* a porch  
*kazoku* family  
*sumai* abode, apartments  
*gejobeya* the servant-girl's room  
*shosei* a servant, a boy  
*waki* side  
*shōmen* the front  
*tokonoma* an alcove  
*chigaidana* a stand for nicknacks, a whatnot  
*kakemono* hanging picture  
*toko* the floor of an alcove  
*okimono* ornamental articles  
*ikebana* flowers in vases  
*tokobashira* an alcove pillar  
*kakebana* flowers in hanging vases  
*makie* gold lacquer  
*dōgu* utensils  
*kottōhin* curiosity  
*kabe* a wall  
*kimbyōbu* a gold-paper folding-screen  
*okitodana* a (portable) cupboard  
*ima* a sitting-room  
*keshōdōgu* toilet utensils  
*ts'kue* a writing-desk  
*tansu* a chest of drawers  
*hombako* a bookcase  
*shokuji* meal  
*hibachi* a brazier  
*nichiyōhin* utensils of daily use  
*yu* warm water  
*chanomidōgu* tea-things  
*kokoromochi* feelings, — *wo yoku saseru* to make feel comfortable

*nagame* viewing  
*kashi* cake  
*tejika ni* near at hand  
*nageshi* an (horizontal) wall-beam  
*gaku* a picture  
*tsūrei* commonly  
*yūmei no* famous  
*chigau* to differ; *to chigaimash'te* different from  
*kimaru* to be settled, determined  
*betsumi naru* to be put asunder  
*okiru* to get up  
*shimau* to put away  
*haku* to sweep  
*mōshiageru* to say (of the 1<sup>st</sup> person)  
*nozoku* to exclude; *wo — no hoka* with the exception of  
*tōreru* to be able to pass through  
*tsuzuku* to continue (intr.)  
*oku* to leave aside  
*naraberu* to arrange; *narabete oku* the same as above  
*ts'kuru* to make  
*tateru* to place  
*okos', hi wo* — to make fire  
*wakas'* to cause to boil  
*toveru* to be able to take  
*sore sore* this and that  
*mottomo* at most  
*onozu to* of course  
*mata wa* or  
*tō* and so on  
*gotagota ni* disorderly  
*sore des' kara* therefore  
*kondo* this time  
*tōri* as, like  
*subete (no)* all  
*sh'tagatte* accordingly  
*sono tsugi no* the next  
*sono tsugi ni* next to this  
*to ka* or  
*shijū* always  
*sono ta* besides.

### 13. Reading-Lesson.

#### *Nihon no uchi.*

Nihon no uchi de wa<sup>1</sup> Yoroppa to chigaimash'te ie no uchi ni<sup>2</sup> sore sore kimatta<sup>3</sup> heya ga nai n' des'. mottomo

<sup>1</sup> In Japanese houses. — <sup>2</sup> within the houses. — <sup>3</sup> rooms

kyakushits' to daidokoro wa betsu ni natte orimas'. mata ōki na uchi de wa onozu to shujin no heya, kanai no heya, kodomo no asobibeya, mata wa gejo genan no heya tō ga sore sore kimatte orimas' ga, chiisa na uchi ka mata wa bimbōnin de<sup>4</sup> wa mina gotagota ni issho ni orimas'. sore des' kara, nebeya to ka shokudō to ka mata wa jimushits' to iu yō na kubets' ga dekimasen'. sore de mazu Nihonjin no asa okiru toki kara no hanashi wo itaseba<sup>5</sup>, asa okiru to, sugu ni nedoko wo shimai, soko wo haite sōsh'te chōzu wo ts'kaeba, sono heya ga kondo shokudō ni narimas'. sore kara sono heya de teishu ga shigoto mo sureba<sup>6</sup> kanai mo mata harishigoto de mo<sup>7</sup> nan' de mo<sup>7</sup> shimas'. mottomo ōki na uchi de wa sore sore kubets' ga arimas' ga, chiisa na uchi ni naru to, ima mōshiageta tōri oyaji kara kanai kodomo subete ga hitots' ka f'tats' no heya de mina issho ni shigoto wo suru yō ni nari-mash'te sh'tagatte heya no seiton to iu koto ga makoto ni muzukashiū gozaimas'. shikashi goku katō no hito wo nozoku no hoka wa tsūrei kyakushits' dake wa kirei ni seiton sh'te okimas'.<sup>8</sup>

tsūrei Nihon no ie wa mazu genkan ni tsuzuite<sup>9</sup> sugu kyakushits' ni tōreru yō ni natte ori. sono tsugi ni hito-heya ka aruiwa f'ta-heya wo oite<sup>10</sup> kazoku no sumai ga arimas'. mata gejobeya shosei no heya wa genkan no soba to kanai no heya no waki ni arimas'. soko de kyakushits' wa mazu shōmen ni tokonoma ga arimash'te sono waki ni chigaidana ga dekite orimas'.<sup>11</sup> tokonoma ni wa mazu yūmei no kake-mono wo kake, sono toko ni okimono ka aruiwa ikebana wo okimas'. mata tokobashira ni wa tsūrei kakebana wo kakemas'. chigaidana ni wa makie no aru dōgu to ka sono uchi no<sup>12</sup> taisets' no kottōhin wo narabete okimas'. sore kara kabe no waki ni wa kimbyōbu wo tate, mata wa okitodana nado wo okimas'.

kyakushits' no mae wa tsūrei mottomo nagame ni yoi yō ni<sup>13</sup> niwa ga dekite orimash'te kyaku ni kokoromochi wo yoku saseru yō ni ts'kutte orimas'. sono tsugi no heya wa mazu tsūrei mochiinai des'. sore kara shujin no ima<sup>14</sup> ga sono tsugi ni tsūrei arimash'te kono heya ni wa shujin no shijū

intended for one or the other purpose. — <sup>4</sup> with. — <sup>5</sup> "if I speak", if I am to speak first from the time when the Japanese get up in the morning. — <sup>6</sup> "if, (or: as) the master of the house does his work there, the wife does also . . ." = the master . . . as well as . . . — <sup>7</sup> either . . . or. — <sup>8</sup> on *oku* cf. Less. 18, 117: "they bring it in order and leave it so" = the room is kept in order. — <sup>9</sup> "in continuation of", "directly from the porch". — <sup>10</sup> leaving aside one or two rooms. — <sup>11</sup> are placed. — <sup>12</sup> of the house in question. — <sup>13</sup> so that it is nice to view it. — <sup>14</sup> sitting-room.



mochiiru ts'kue to ka hombako to ka nichiyōhin ga oite arimas'. mata kanai no heya wa kanai no keshōdōgu to ka tansu to ka subete kanai no chokusets' ni iru<sup>15</sup> dōgu ga oite arimas'.<sup>16</sup> kono f'ta-heyā no waki ni tsūrei ōki na heya ga arimash'te koko wa shokuji nado ni mochiimas'. kono heya ni wa ōki na hibachi wo okimash'te kore ni shijū hi wo okoshi, yu wo wakashi, chanomidōgu to ka sono ta kashi nichiyōhin to ka wo tejika ni<sup>17</sup> toreru yō ni oite arimas'. mata nageshi ni<sup>18</sup> wa subete no heya ni gaku wo kakete oku mono<sup>18</sup> des'. kono heya wa tsūrei kanai<sup>19</sup> ga atsumatte shokuji mo shi, mata yō no nai<sup>20</sup> toki ni wa kono heya de tagai ni hanashi mo shimas'.

<sup>15</sup> *iru* "to want". — <sup>16</sup> on *aru* after the Subord., cf. Less. 14,95.  
 — <sup>17</sup> "are placed at hand so that they can be taken." — <sup>18</sup> *ni wa* = *ni tsuite wa* "as for the beam, it is a thing to which", etc.  
 — <sup>19</sup> family. — <sup>20</sup> when there is no work to do.

### 13. Exercise.

How would it be if you would get up early to-morrow and take a walk? This house is convenient; the rent (*yachin*) is cheap, too, but as the electric tramcars (*denkitets'dō*) go past (*tōrisugiru*) from morning till evening, and make much noise, I think it is better not to rent it, although my wife urges me (to do so). Why did you go to the theatre without taking your wife with you? I slipped (*suberu II*) on the way and fell down (*taoreru I*) the other day and sprained my foot (*ashi wo kujiku*), so that I cannot go out for a week. It is awful (*komaru*). Without taking off the shoes you cannot enter a room. Before entering a room you must take off the shoes. To-day being a holiday, it does not matter if you come home late to-night. The article (*shinamono*) is good; but as the money I have brought with me is insufficient (to be sufficient *tariru I*), I shall leave it (*yameru I*), although I should like to buy it. As you need not pay at once, take it with you without ceremony. Since the Japanese have taken possession (*senryō suru*) of Taiwan, the condition of this island has considerably (*daibu*) changed. Since that railway (*tets'dō*) has become electric (*denki*), to-day is the first time that I have gone by it. As I have not yet bought a ticket, I shall probably not catch the train (*kisha no ma ni au*) if I don't go hurriedly to the station.

### Dialogue (continuation).

B. *konnichi wa. sono go o ka-wari wa arimasen' ka?*<sup>1</sup> Good day. Has nothing changed since I saw you last?

<sup>1</sup> Has no change taken place hereafter?

- A. *no haha. arigatō gozaimas'.*  
*o kage de itsu mo tassha*  
*de arimas'.* Thanks for your kind inquiry,  
I have always been well.
- A. *ā, sore wa nani yori kekkō*  
*de arimas'.<sup>2</sup> ototsan<sup>3</sup> mo*  
*sadamete go sōken de oide*  
*deshō.* I am glad to hear you say so.  
Your husband is no doubt  
well, too, I suppose?
- haha. arigatō zonzimas'.* *kono-*  
*goro wa yado wa taihen*  
*ni jōbu de kaze hitots' mo*  
*hikimasen'.* Thanks. Lately my husband  
was very well; he has not  
even once had a cold.
- A. *sore wa kekkō de arimas'.*  
*konnichi wa A. san to<sup>4</sup>*  
*kawabiraki wo kembuts' ni*  
*yuku koto wo yakusoku*  
*shimash'ta ga, o taku des'*  
*ka?* That is nice. To-day I have  
agreed with Mr. A. to go to  
see the Opening of the river.  
Is he at home?
- haha. ē, ē, are wa shosai*  
*de kakimono wo sh'te*  
*orimas'. sh'te<sup>5</sup> A. ga sen-*  
*roku watakushi ni mōshi-*  
*mash'ta: moshi mo anata*  
*ga tazunete oide nattara,*  
*shirasete kure, to.<sup>6</sup> A. wa*  
*anata to kawabiraki wo*  
*mi ni yuku to itte taihen*  
*tanoshinde orimash'ta. mā,*  
*o agari<sup>7</sup> nasaimase!* Oh, he is writing in the study.  
Indeed, he told me a little  
while ago to let him know  
if you came. He told me he  
would go to the Opening of  
the river with you, and was  
much delighted. Please step  
in!
- B. *sore de wa go men wo kō-*  
*murimash'te . . .* Then I beg your pardon . . .
- haha. A.! B. san ga oide ni*  
*natta yo.* Ah! Mr. B. has arrived.
- A. *ā sō des' ka? kimi wa mō*  
*kita no ka?* Well, have you come already?
- B. *m', jikan wa s'koshi hayai*  
*keredo<sup>8</sup>, yuku michi ni*  
*yōtashi mo aru kara, kimi*  
*wo sasoi ni kita yo.* It is a little early; but having  
some business on the way,  
I have come to call for you.
- A. *sō ka, sore wa arigatō. boku*  
*no heya de cha ippai non-*  
*de sugu shuppats' shiyō*  
*de wa nai ka?* Oh, thank you. Won't we take  
a cup of tea in my room and  
then go at once?
- B. *sore de wa o jama ni natte*  
*ikō.<sup>9</sup>* Then I'll disturb you and enter.
- A. *kyō wa tenki ga taihen yoku*  
*natte shiawase da ne.* Fortunately the weather has  
become very fine to-day.

<sup>2</sup> cf. Less. 7,48 a). — <sup>3</sup> Papa. — <sup>4</sup> *to* = *to issho ni* together  
with. — <sup>5</sup> *sh'te* or *sōsh'te* (*sō sh'te*), "having done so", used as a  
conjunction; and. — <sup>6</sup> *to* instead of *to imash'ta*, because the  
verb *mōshimash'ta* has been said before. — <sup>7</sup> "Please ascend" =  
"come in". — <sup>8</sup> *keredo* = *keredomo*. — <sup>9</sup> *ikō* I'll go — that is, into  
your room.

B. *sō da. boku wa s'koshi tenki ga waruku nari wa shimai ka*<sup>10</sup> *to omotte shimpai wo sh'te otta. konna ii tenki wa chikagoro mare de koman no kawabiraki ni wa taihen na hitode d'arō.*

Yes, I felt some trouble thinking the weather would perhaps get bad. As such fine weather has been rare lately, there will be lots of people at the Opening of the river to-night.

A. *ore mo sō omou kara, narubeku isoide ikō de wa nai ka?*

I think so, too. Won't we therefore go as soon as possible?

<sup>10</sup> on this periphrase (instead of *narumai ka*) cf. Less. 16,98d).

## Fourteenth Lesson.

### Periphrastic Forms.

90. a) **Periphrase by means of the Subordinative form and the verb *iru* (or *oru*, *irassharu*).** Both the affirmative and negative (*zu ni* and *nai de*) Subordinative forms followed by the verb *iru* are used to periphrase the

Present tense	}	nete <i>iru</i> , <i>oru</i> , <i>imas'</i> , <i>orimas'</i> , <i>irasshaimas'</i> .
		nete <i>inai</i> , <i>oranai</i> , <i>imasen'</i> , <i>orimasen'</i> , <i>irasshaimasen'</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>iru</i> , <i>oru</i> , <i>imas'</i> , <i>orimas'</i> , <i>irasshaimas'</i> .
Past tense	}	nete <i>ita</i> , <i>otta</i> , <i>imash'ta</i> , <i>orimash'ta</i> , <i>irasshaimash'ta'</i>
		nete <i>inakatta</i> , <i>oranakatta</i> , <i>imasen' desh'ta</i> , <i>orimasen' desh'ta</i> , <i>irasshaimasen' desh'ta</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>ita</i> , <i>otta</i> , <i>imash'ta</i> , <i>orimash'ta</i> , <i>irasshaimash'ta</i> .
Future I.	}	nete <i>iyō</i> , <i>orō</i> , <i>imashō</i> , <i>orimashō</i> , <i>irasshaimashō</i> , <i>iru deshō</i> .
		nete <i>imai</i> , <i>orumai</i> , <i>imasumai</i> , <i>irasshaimasumai</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>iyō</i> , <i>orō</i> , <i>imashō</i> , <i>orimashō</i> , <i>irasshaimashō</i> , <i>iru deshō</i> .
Fut. II.	}	nete <i>itarō</i> , <i>ottarō</i> , <i>imash'tarō</i> , <i>orimash'tarō</i> , <i>irasshaimash'tarō</i> .
		nete <i>inakattarō</i> , <i>oranakattarō</i> , <i>imasen' desh'tarō</i> , <i>orimasen' desh'tarō</i> , <i>irasshaimasen' desh'tarō</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>itarō</i> , <i>ottarō</i> , <i>imash'tarō</i> , <i>orimashtarō</i> , <i>irasshaimash'tarō</i> .

Note. — The termination *te* is often contracted with the Present of *iru* to *teru*, thus: *neteru* (*nete iru*), *shitteru* (*shitte iru*), *waratteru* (*waratte iru*), etc.

The meaning of the above forms will be best seen if contrasted with the simple forms.

91. The Simple Present Tense (the Present Indefinite Tense) denotes an action which is taking place either actually or frequently or habitually; moreover, an action which will take place certainly at some future time, and, in lively narrations or with verbs used attributively, an action which has taken place at some past time.

The Periphrastic Present Tense (the Present Imperfect Tense) denotes an action which is going on at present — that is, an action which has begun before the present time and is still incomplete, thus also an action which has been, and is still, taking place habitually, and, moreover, a present state as the result of a former action.

Examples: *tori ga su wo ts'kuru*. The birds build nests (habitually). — *tori ga su wo ts'kutte imas'*. The birds are building nests (actually). — *kodomo wa muts' ni natta toki gakkō ye yukimas'*. When children are (lit. have become) six years old, they go to school (habitually). — *itsu kara kono kodomo ga gakkō ye itte imas' ka?* Since when does this child go to school? (has been, and is still, going). — *mō nagaku gakkō ye ikimas' ka?* Will it go to school much longer? (certain future). — *mō ni-nen-kan hodo ikimas'*. It will go two years longer. — *mō nagaku gakkō ye itte imas' ka?* Has it been going to school for a long time already? (has been, and is still, going). — *mō ni-nen-kan hodo itte imas'*. It has been going for two years already. — *kodomo ga uchi ni orimasen', gakkō ye itte imas'*. The child is not at home, it has gone to school (= is at school now, present state). — *itsu kimas' ka?* When does (or will) he come? — *myōnichi kimas'*. He comes to-morrow. — *ōku no dōbuts' ga fuyujū nemas'*. Many animals sleep during the winter (habitually). — *kono shosei wa taisō benkyō shimas'. shūjits' hon wo yonde imas'*. This pupil is very diligent (habitually), he is reading the whole day (habitually). — *nani wo sh'te imas' ka?* What is he doing? (present incomplete action). — *tegami wo kaite imas'*. He is writing a letter. — *isha ni tanomu no wa mō iriyō de wa arimasen', byōnin ga mohaya shinde orimas'*. It is no longer necessary to apply to the doctor, the patient is already dead (present state). — *danna ga uchi ni orimasen', tabi wo sh'te imas'*. My master is not at home, he is travelling (present incomplete action). — *naze haori wo kite inai ka?* Why have you not a haori (a sort of coat) on? (present state).

92. The Simple Past Tense (the Past Indefinite Tense) denotes an action which has taken place at some past time either actually or habitually or simultaneously with some other action; moreover, an action which is complete at the present time.

The Periphrastic Past Tense (the Past Imperfect Tense) denotes an action which was going on at a certain past time, or which was complete when another action began; moreover, a past state as the result of a prior action.

Examples: *nan-ji ni kodomo ga gakkō ye ikimash'ta ka?* At what o'clock did the child go to school? (actually). — *itsu mo no tōri kesa roku-ji ni kimash'ta.* He came as usual at six o'clock this morning (actually); it remains uncertain whether he is still there or not). — *sakujits' wa osoroshii o tenki desh'ta, ichi-nichi asa kara ban made yuki ga futte imash'ta.* Yesterday the weather was awful (actually); it was snowing the whole day from morning till night (past action going on). — *Watashi ga kita toki ni Mori san ga mō dekaketa.* When I came, Mr. Mori was going already (simultaneous actions). — *teishaba ye kita toki ni mō kisha ga dete ita.* When I came to the railway station, the train had left already (complete when another action began). — *itsu shinimash'ta ka?* When did he die? (actually). — *isha ga kita toki ni byōnin ga mohaya shinde ita.* When the doctor came, the patient was already dead (complete when another action began). — *danna san, tadaima shitateya ga mairimash'ta.* Sir, the tailor has come just now (complete at the present time). — *ano yadoya ni tomatte otta jibun tonari ni ōki na kaji ga demash'ta.* When I was staying at that hotel, a great fire broke out in the neighbourhood (actually while another action was going on). —

Note. — In some cases the Japanese Past corresponds to the English Present — that is to say, the Japanese language expresses an action as complete at the present time, while the English expresses the present state. For instance: *gozen ga dekimash'ta.* Dinner is ready (lit. has become ready). — *wakarimash'ta.* I understand (lit. it has become discernible). — *nodo ga kawakimash'ta.* I am thirsty (lit. my throat has become dry). — *shōchi itashimash'ta.* All right, sir (lit. I have assented). — *kashikomarimash'ta.* All right, sir (lit. I have received your orders). — *kippu wa mō urikire mash'ta.* The tickets are (lit. have been) sold out already.



In other cases, on the contrary, the Japanese Present corresponds to the English Past, especially if the verb is used attributively, but also the predicative verb, particularly in the negative. For instance: *watashi wa hajimete Yoroppa ye kuru toki, Indoyō wo hete kimash'ta*. When I came to Europe for the first time, I came by the Indian Ocean. — *hōbō sagash'te mo omou yō na mono ni miataranai kara, shitsubō sh'te uchi ye kaerimash'ta*. As I did not find anything as I wished, although I sought everywhere, I returned home in despair. — *kozukai ga hōbō to sagash'ta ga, orimashen'*. The servant sought (him)everywhere, but he was not there.

93. The Simple Future I. (the Probable Future Indefinite) denotes an action which will probably take place in the future, or, with the verbs expressing existence, in the present. It is, moreover, used to express the English "let us", "will we?", "am I to?", "I will". ("I will" in the sense of "I think of doing" is expressed by the Future followed by *to omou* (*to omotta*).

The Periphrastic Future I. (the Probable Future Imperfect) denotes an action or state which is supposed probably to take place at the present time.

Examples: *taihen kumotte kimash'ta, ame ga furimashō*. It has become very cloudy, it will probably rain. — *sāzo o komari de gozaimashō*. You must be in a difficulty indeed. — *s'koshi byōki de arimas' kara, kitto uchi ni orimashō*. As he is a little ill, he will probably be at home. — *aru shi-wambō ga tomodachi ni seibo wo okurō to omoimash'te nani ka yasukutte rippa na mono wa arumai ka to, machi ye hiyakashi ni ikimash'ta*. A certain miser thought of making a New Year's present to a friend, and thinking if there were not perhaps anything cheap and nice, he went to town to look at things without buying. — *nani ka s'koshi meshiagarimashen' ka? budōshu wo nukimashō ka?* Will you not eat something? Shall I uncork the winebottle? — *ippai nomimashō*. I will drink one glass. — *Go annai itashimashō*. I will guide you. — *kore kara yukkuri aruite kembuts' shimashō*. From here we will go leisurely and look at things. — *gejo wa doko ni oru ka?* Where is the maid-servant? — *katte ni ite gozen no sh'taku wo sh'te iru deshō*. She is probably in the kitchen preparing the food. — *watashi no mus'ume wa amimono wo sh'te imashō*. My daughter is probably knitting. — *kodomo wa mada nete inai deshō* (or *nezu ni imashō* or *nēnai de imashō*). The children are probably not sleeping yet.

94. The Simple Future II. (the Future Perfect) denotes an action supposed to have probably taken place in the past; the Periphrastic Future II. (the Probable Past Imperfect) denotes an action supposed to have been going on in the past, or a probable past state.

Examples: *ichi-ji des' kara, mō meshi wo tabetarō* (or *tabeta deshō*). As it is one o'clock, he will probably have dined already. — *ichi-nichi hataraita kara, sazo kutabiretarō*. As you have worked the whole day, you will probably have become tired. — *Itō san no tokoro ye yuku no wa dame des', mohaya dekakete imashitarō*. It is in vain to go to Mr. Itō's, he has probably left already. — *naze are wa kinō no keiko ni kimasen' ka?* Why did he not come to yesterday's lesson? — *amari nagaku nete imashitarō*. He has probably slept too long.

Note.—The verbs expressing the notions of “being”, “existing”, “being somewhere”, — that is, a state or something going on, have no periphrastic forms in *iru*. Thus we cannot say: *otte* or *ite iru*. The verb *irassharu* follows the same rule when it means “to be”, “to be at home”; but we may say *irasshate imas'*, *imash'ta*, etc., in the sense of “is come”, “is here” (that is, elsewhere but in his own house).

Such verbs as express actions which by their nature take place momentarily — that is to say, the beginning and end of which coincide, cannot of course express something going on. When these verbs are periphrased with *iru*, they express a state as the result of an action.

Examples: *kite oru*. He is come (is here after having come). — *nete iru*. He is sleeping (he is in the state of sleeping or lying after having gone to bed). — *tatte oru*. He is standing (in a standing position). — *taorete iru*. He is fallen down (he is lying there after having fallen down). — *shinde iru*. He is dead.

95. In the case of transitive verbs, the state which is the result of the action is expressed by the Subordinate followed by *aru*.

Examples: *motte kita mono wa doko ye irete aru*. Where are the things I brought with me? — *mina tansu ni irete aru*. They are all in the chest-of-drawers. — *kono-goro wa zettō no koto ga daibu shimbun ni kakitatete arimas'*. At present there is much written in the newspapers about the affairs in the Far East. — *kanai no heya ni wa*

*kanai no iru dōgu ga oite arimas'*. In the mistress's room are the things used by the mistress. — *ie no ushiro ni mo niwa ga koshiraete arimas'*. Behind the house there is also a garden laid out.

## Words.

<i>sōshoku</i> ornament; — <i>wo suru</i>	<i>ueki</i> a garden-plant
to ornament	<i>higo</i> a gold carp
<i>todana</i> a cupboard	<i>magoi</i> the common carp
<i>rōka</i> a corridor	<i>kingyo</i> a goldfish
<i>yokei</i> superfluity, many	<i>shiba</i> turf
<i>nagamochi</i> a trunk	<i>nari</i> shape; — <i>no yoi</i> finely
<i>tsuzura</i> a clothes-basket	shaped
<i>buppin</i> a thing, an article	<i>jumoku</i> a tree
<i>ko-akindo</i> a shopkeeper	<i>hanarezashiki</i> a summer-house
<i>yō</i> use, need	<i>cha no yu</i> a tea-party
<i>sakanaya</i> a fishmonger	<i>mitsudan</i> a private conversation
<i>yaoya</i> a greengrocer	<i>hinoki</i> the thuya
<i>hitsuyōhin</i> a necessary article	<i>sakura</i> a cherry-tree
<i>daidoko</i> a kitchen	<i>ume</i> a plum-tree
<i>maki</i> firewood	<i>tsutsuji</i> an azalea
<i>shinamono</i> a thing, an article	<i>momiji</i> a maple
<i>ba</i> a place; <i>sono</i> — <i>de</i> on the	<i>tsubaki</i> a camellia-tree
spot	<i>kusabana</i> a flowering plant
<i>furoba</i> a bath-room	<i>ayame</i> a lily
<i>Seiyō</i> Western countries (Europe	<i>shakuyaku</i> a peony
and America)	<i>botan</i> a tree peony
<i>ōke</i> a tub	<i>kiku</i> a chrysanthemum
<i>ningen</i> a human being	<i>kiburi</i> the shape of a tree
<i>yu</i> warm water	<i>uekiya</i> a gardener
<i>mizugame</i> a water-jug	<i>kizukuri</i> plantation; — <i>wo suru</i>
<i>agariyu</i> warm water for pouring	to plant
over oneself after leaving	<i>omoteniva</i> a front garden
the bath	<i>nakaniwa</i> a courtyard garden
<i>yuka</i> the floor	<i>saki</i> a point; — <i>ni</i> before
<i>ita</i> a board [creature]	<i>ishi</i> a stone
<i>karada</i> the body (of any living	<i>iwa</i> a rock
<i>furo</i> a bath-tub [of it	<i>shin</i> the main point
<i>kawari</i> change; <i>sono</i> — instead	<i>kazari</i> ornament
<i>niwa</i> a garden	<i>kōen</i> a public park
<i>tochi</i> ground	<i>hairets'</i> arrangement
<i>katachi</i> shape	<i>omomuki</i> taste
<i>sansui</i> a landscape	<i>kaboku</i> a flowering tree
<i>fukei</i> picturesque aspect	<i>shiki</i> the four seasons
<i>hitsuyō</i> want, necessity	<i>kokorogake</i> care
<i>shōmen</i> the front	<i>hiro</i> wide, broad
<i>tsukiyama</i> an artificial mountain	<i>kirei</i> clean; — <i>ni suru</i> to clean
<i>engawa</i> a verandah	<i>mitai no</i> like, as
<i>ishō</i> a plan; — <i>ni yotte</i> syste-	<i>hanka na</i> flourishing
matically	<i>shoyū no</i> one's own
<i>haichi</i> arrangement; — <i>suru</i> to	<i>shuju no</i> various kinds of
arrange	<i>airashi</i> lovely

*tennen no* natural  
*tsuku, ni* — to belong to  
*mochiiru* to use  
*garu* to send  
*kaku* to want  
*taku* to burn (trans.)  
*kusuburu* to smoke  
*kusubutte oru* to be smoky  
*shagamu* to squat  
*wakas'* to boil  
*sonaeru* to prepare  
*haru* to floor  
*atataru* to become warm  
*arau* to wash  
*torikaeru* to exchange, to take  
 another  
*abiru* to pour water over  
*ikeru* to keep alive; to put  
 plants into a vase

*ueru* to plant  
*ts'kau* to use  
*karikomaseru* to cause to trim  
*katadoru* to imitate  
*chigaeru* to make different, to  
 change  
*tayas'* to let cease  
*tsune ni* always  
*wazawaza* on purpose  
*tsui'e, ni* — with regard to, as for  
*wari ni* }  
*wariai ni* } comparatively  
*tsugi wa* next  
*yotte, ni* — according to  
*moshiku wa* or  
*tokorodokoro* here and there  
*kanga ni* elegantly, gracefully  
*goto* every.

#### 14. Reading Lesson.

##### *Nihon no uchi (conclusion).*

gejo genan no heya wa betsu ni kore to iu<sup>1</sup> sōshoku  
 wa itashimasen' ga, kono heya ni wa sore sore ie no dōgu  
 ga hairu yō ni<sup>2</sup> todana nado ga tsuite<sup>3</sup> orimas'. mata rōka  
 wa Nihon no uchi ni wa wari ni yokei arimash'te koko ni  
 mo nagamochi to ka tsuzura to ka sono ta no buppin wo  
 okimas'. daidokoro wa wariai ni Seiyō no uchi yori hiroku  
 arimash'te subete shokuji ni mochiiru mono wo koko ni shi-  
 matte okimas'. Nihon no daidokoro wa ko-akindo ga subete  
 koko ye sono hi no yō wo kiki ni ki<sup>4</sup>, mata sakanaya to ka  
 yaoya to ka sono hi no hitsuyōhin wo mukō<sup>5</sup> kara mina motte  
 kimash'te wazawaza kai ni yarazu<sup>6</sup> to mo sono hi no yōji ni<sup>7</sup>  
 wa koto wo kaku koto ga arimasen'. Nihon no daidoko wa  
 maki wo takimas' kara, tsune ni kusubutte orimash'te ike-  
 masen'. tada benri na no<sup>8</sup> wa subete no shinamono wo sugu  
 sono ba de mochiiru koto ga dekimas'.

mata furoba wa mattaku Seiyō no to<sup>9</sup> wa chigatte oke  
 ga arimash'te sono oke wa ningen ga shagamu yō ni dekite  
 orimas'. kore ni yu wo wakashi, mizugame agariyu nado wa  
 betsu ni sono heya ni sonaete orimas'. yuka wa tsūrei ita

<sup>1</sup> "which are called so", properly so called. — <sup>2</sup> so that the  
 utensils of the house go in (may be put in) one or the other. —  
<sup>3</sup> are belonging to. — <sup>4</sup> come to ask. — <sup>5</sup> "from the other side",  
 from their places or shops. — <sup>6</sup> although one does not send on  
 purpose to buy. — <sup>7</sup> with regard to the exigencies of that day  
 "the wanting of something" does not occur (one is not short of  
 anything wanted). — <sup>8</sup> the convenience; cf. Less. 9,64. — <sup>9</sup> to

de hatte arimash'te yu ni haitte atamareba kono yuka de karada wo arimas'. sōsh'te furo wa hitori goto torikaeru<sup>10</sup> de wa naku kanai ga onaji yu ni hairimas'. sono kawari agaru toki ni wa agariyu wo abite karada wo kirei ni shimas'.

tsugi wa Nihon no niwa no koto wo o hanashi shimas'. Nihon de wa Tōkyō mitai no hanka na tochi de mo taigai kanemochi wa jibun no uchi ni sore sore shoyū no niwa ga arimas'. bimbōnin de mo chiisai niwa no katachi wo ts'kutte tanoshimi to<sup>11</sup> shimas'. soko de mazu tsūrei no niwa ni tsuite o hanashi wo sureba Nihon no niwa wa sansui no fūkei wo sonaeru no ga hitsuyō de, niwa no shōmen ni wa mazu tsukiyama ga arimash'te sono mae ni ike ga dekite orimas'. ike kara engawa made wa tochi wo hiroku totte<sup>12</sup> soko ye ishō ni yotte shuju no ueki wo haichi shimas'. sōsh'te ike ni wa tsūrei hashi wo kake, kingyo higo magoi funa nado no airashii sakana wo ikete orimas'. tsukiyama ni wa tsūrei shiba wo ue, tokorodokoro ni nari no yoi jumoku wo haichi shimas'. sōsh'te ōki na niwa nareba sono yama no ue mo-shiku wa kinjo ni hanarezashiki wo ts'kurimas'. kono hanarezashiki wo cha no yu mata wa mitsudan nado no yō ni<sup>13</sup> ts'kaimas'. ueki wa mats' hinoki sakura ume tsutsuji momiji tsubaki nado de, kusabana wa ayame shakuyaku botan kiku mata sono hoka iroiro arimas' ga, sore no kiburi wa uekiya ni karikomasete zashiki kara nagame no yoi yō ni kizukuri wo sh'te haichi shimas'. sore wa omoteniwa de, sono hoka nakaniwa ga arimas'. sore kara ie no ushiro ni mo, mata genkan saki ni mo sore sore niwa ga koshiraete arimas'. kono niwa wa omoteniwa no yō ni wa ts'kutte inak'te tsūrei goku kanga ni dekite orimas'.

Nihon de wa niwa ni ishi iwa wo tak'san mochiimas'. kono iwa ga niwa no dai-ichi no shin ni narimash'te sono iwa no kazari ni<sup>14</sup> ki wo haichi shimas'. sore des' kara<sup>15</sup> Nihon no niwa wa tennen no fūkei wo katadoru yō ni natte Seiyō no kōen nado no niwa to jumoku no hairets' ga mattaku omomuki wo chigaemas'.<sup>16</sup> mata kaboku wa shiki to mo<sup>17</sup> narubeku hana wo tayasanai yō ni kokorogake<sup>18</sup> de arimas'.

*chigau* to differ from. — <sup>10</sup> they do not take another bath for everyone, but. — <sup>11</sup> *to* = *ni* to make or consider it a pleasure. — <sup>12</sup> take the ground "widely," (to a great extent). — <sup>13</sup> one uses this summer-house for such (purposes) as tea-parties . . . — <sup>14</sup> as an ornament. — <sup>15</sup> *sore des' kara* "because it is so," therefore. — <sup>16</sup> "they change the taste", have a different taste. — <sup>17</sup> in one as well as the other (in each) of the four seasons; cf. Less. 33,215. — <sup>18</sup> "their care is not to let flowers want".

#### 14. Exercise.

Open the slides a little, the kitchen is awfully smoky. As nobody comes, though I have been waiting a long time,



I will go back. Japanese bath-tubs are smaller than European ones, and made (*dekiru*) so that a person squats down — must squat down. Go to the bath-room and see whether the bath is ready. It is not yet ready. The servant-girl has just lighted the fire and is boiling the water. Then (*sonnara*) call me at once when it is ready. This morning I ordered the greengrocer (*Dative*) to bring several sorts of vegetable. Has he not come yet? Yes, he has brought all the things ordered. Formerly (*izen*) a wooden bridge (*itabashi*) was thrown (*kakaru*) across (*ni*) this river; but because it was broken and fell down by (*de*) the high water (*ō-mizu*) of the other day, they are building (*ts'kuru*) a stone-bridge (*ishi-bashi*) now; but as long as (*uchi wa*) it is not ready, there is nothing to be done but to cross over (*wataru*) by (*de*) a ferry-boat (*watashibune*). About what time will it be ready? It will still take a year (*ichi-nen-kan*). Don't you go to take a walk to-day? I have still some business to do and cannot go out; but when business is finished, I'll go out at once. Where do you go to-day? I always take my walk by going the same way. Do you know where Mr. A. lives? Up till lately he lived at Motodaikuchō, but I have heard he has removed (*hikkos'*). His present residence I do not know. Has your master got up already? As it is still early, he has probably not got up yet. Have the children gone to school already? They have probably not gone yet.

Dialogue (*continuation.*)

- B. hayaku ikanai to, fune wo karidas' koto ga dekinai d'arō kara, isoide cha wo nonde dekakeyō.* If we don't go early, we will probably not be able to hire a boat; let us therefore make haste to take our tea and depart.
- A. ā, sore de wa mō ikō. ok-kasan sore ja ima kara f'tari sh'te<sup>1</sup> Ryōgoku ni dekakemas'. komban wa jū-ichi goro uchi ni kaerimas' hazu<sup>2</sup> des'.* Then we will go now. Mother, then we two will go now to Ryōgoku. I think of coming back to-night at about 11 o'clock.
- haha. sore de wa yūmeshi wa doko de taberu n' ka?* Where do you take supper, then?
- A. hai, Hamachō no oji san no tokoro de B. kun to issho ni yarimashō.* Well, I'll take it with Mr. B. at uncle's at Hamachō.
- haha. sore de wa oji san ni attara, yorosh'ku. sh'te komban wa zattō de arō kara, kega wo shinai yō* Then, if you meet uncle, remember me to him. By the by, as it will be crowded this evening, you must take

<sup>1</sup> *f'tari sh'te* = *f'tari de* "being two persons," we two. —  
<sup>2</sup> *hazu des'* to intend, to think of (doing).

*ni chūi wo shinakereba  
ikan' yo. sakunen Ryō-  
gokubashi no ue ni taihen  
na hito ga atsumatte,  
sono tame rankan ga  
oshikuzusarete jū-nin ba-  
kari kawa no naka ni ok-  
kochite shinin mo atta koto  
mo aru kara, chūi seneba  
naran' yo.*

A. *ē, chūi itashimas'. sh'te kom-  
ban ua fune no ue kara  
kembuts' suru hazu<sup>2</sup> des'  
kara, sonna abunai koto  
mo nai hazu<sup>3</sup> des' kara,  
go anshin nasai.*

B. *sore de wa tadaima kara  
f'tari de dekakemas'. o  
samatage wo itashimash'ta.  
haha. dō itashimash'te. sayō  
nara. jūbun go yukai ni  
kembuts' nasai.*

A. *kore kara Ryōgoku made  
sukkari aruite ikō ka?  
sore to mo hayafune ni  
notte Nihonbashi<sup>4</sup> made  
ikō ka ne.*

B. *sō. Nihonbashi kara Ryō-  
goku made wa chikai kara,  
kono aida wo aruku yō  
ni sh'te ima kara sugu  
hayafune ni noru hō ga  
yokarō ne.*

A. *sore ja sujimukai no noriaiba  
kara sugu notte ikō ja nai  
ka?*

B. *yokarō. nedan wa ikura  
d'arō ka ne?*

A. *sore wa kyori no chikai-tōi<sup>5</sup>  
ni kakawarazu itsu mo  
san-sen da.*

B. *sō ka? boku wa hajimete ha-  
yafune ni noru kara, ikkō  
shiranakatta.*

A. *fune wa sugu deru ka?  
kippuuri.<sup>6</sup> hai, ima dekakeru  
tokoro de arimas'. ha-  
yaku o nori kudasai.*

care not to get hurt. Last year many people assembled on Ryōgokubridge, in consequence of which the balustrade broke down, and ten persons tumbled into the river and (it happened also that) some persons perished. You must therefore be careful.

I'll take care. But as we think of looking to-night from the top of a ship, it cannot be so dangerous. So be without fear.

Then we two will go now. Excuse me for having disturbed you.

Don't mention it. Good-bye. Much pleasure in your sight-seeing.

Shall we go on foot all the way from here to Ryōgoku? Or shall we go in a fast boat as far as Nihonbashi?

Well, as from Nihonbashi to Ryōgoku it is nearer, we had better decide to walk that distance and take a fast boat first.

Then we will embark at once at the starting-place at a slant from here.

All right. How much will the fare be?

That's always 3 sen, the distance being near or far.

Is it? As I go in a fast boat for the first time, I did not know that at all.

Will the boat start soon?

It is just going to start. Go on board quickly!

<sup>3</sup> *hazu des'* (another meaning than in Note 2) "should", "can". —

<sup>4</sup> Name of a bridge over a channel in the most bustling part of Tōkyō. — <sup>5</sup> *kyori* distance; *chikai-tōi* "near far," distance. —

<sup>6</sup> "ticket-seller," ticket-clerk.

- A. kore wa f'tari-bun<sup>7</sup> no nori-  
chin da.* Here is the fare for two.  
*kippuuri. hai, kore ga kippu des'.* And here are your tickets.  
<sup>7</sup> *bun* a part, amount.

## Fifteenth Lesson.

96. b) **Periphrase by means of the Finite Verb followed by *des'* (or *da*).**

In the same way as the predicative adjective (Less. 4, 28 and 32), the tenses of the plain verb are frequently periphrased by means of *des'* (or *da*). Thus we obtain the following forms:

<i>Present tense</i>	taberu des'	tabenai des'	taberu de wa ( <i>or ja</i> ) nai (n' des')	
	taberu no, n' des	tabenai no, n' des'	taberu no, n' de wa ( <i>or ja</i> ) nai (n' des')	
<i>Past tense</i>	tabeta des'	tabenakatta des'	tabeta de wa ( <i>or ja</i> ) nai (n' des')	tabenai desh'ta
	tabeta no, n' des	tabenakatta no, n' des'	tabeta no, n' de wa ( <i>or ja</i> ) nai (n' des')	tabenai n' desh'-ta
<i>Fut. I.</i>	taberu de-shō	tabenai de-shō	taberu de wa ( <i>or ja</i> ) nai deshō	tabeyō de wa nai
	taberu no, n' deshō	tabenai no, n' deshō	taberu no, n' de wa ( <i>or ja</i> ) nai (n') deshō	
<i>Fut. II.</i>	tabeta de-shō	tabenakatta deshō	tabeta de wa ( <i>or ja</i> ) nai deshō	tabenai desh'ta-rō
	tabeta no, n' deshō	tabenakatta no, n' deshō	tabeta no, n' de wa ( <i>or ja</i> ) nai (n') deshō	tabenai n' desh'-tarō
<i>Subord. form</i>	taberu de taberu no, n' de	tabenai de tabenai no, n' de		

In the Present and Past the forms without *no* or *n'* are less used than in the Future. The Future with or without *no* or *n'* expresses probability or conjecture. The other tenses are mostly used habitually instead of

the plain verb, as they are more expressive (meaning: the fact is that . . .). They are, besides, used to express anger or astonishment or repulsion of reproach. When used in speaking to persons under the speaker's authority, they have also the force of the Imperative (= you are to). In questions, *des'* after *no* is often omitted before *ka*.

The formula: *de wa* (or *ja*) *nai ka* (*de wa arimasen'* or *gozaimasen' ka*) after the finite verb corresponds to the question after a statement in English, with the preceding auxiliary verb or the verb "to do" in the affirmative sense if the statement is negative, and vice versa (e. g. You are ill, are you not? or: You are not ill, are you?).

Examples: *s'koshi matte kudasai, danna ga sugu ni kaette kuru deshō*. Please wait a little, my master will probably come back soon. — *s'koshi osoku kita naraba, kisha no ma ni awanakatta d'arō*. If I had come a little later, I should probably not have caught the train. — *anata oide nasaru no des' ka?* Are you going? — *hai, iku no des'*. Yes, I am going. — *Watashi wa kyō yasumu n' des', myō kara benkyō shimas'*. To-day I rest, from to-morrow I shall be industrious. — *nani wo omae wa naku no da yo?* Why are you crying, then? — *s'koshi hayaku sono ba ye kitara, inochi wo ushinatta no de arimash'tarō*. If he had come a little sooner, he would probably have lost his life. — *hon wo yonde kara asobi ni deru n' des' yo*. After I have read my book, I'll go to play. — *gakkō kara kaettara, sugu fukushū suru n' des'*. After coming back from school, I at once repeat my lesson (or, when speaking to a child: you are to repeat your lesson at once!) — *omae wa soko ni iru no de wa nai ka?* Are you not there? — *koko ni iru n' des'*. Of course I am here. — *doko ye iku no ka?* Where are you going? — *kimi wa kyō Ueno kōen ye itta ga, nani ka omoshiroi misemono de mo mita no ka?* You were at the Ueno park to-day. Did you see anything interesting? — *isogashii kara, mawarimichi wo sezu ni kaette kuru n' da yo*. As I am busy, you must come back without delay. — *hito no mae de warau (n') de wa nai* or *warau mono de wa nai*. In presence of other people you must not laugh! — *gozen no toki ni wa sō shaberu (n') ja nai* or *sō shaberu mono de wa nai*. At dinner-time you must not chat so! — *kyō osoku kita de wa nai ka?* You have come late to-day, have you not? — *mada kane wo harawanai de wa nai ka?* You have not yet paid the money, have you?

The formula: Present + *n'* (or *mono*) *de wa nai* in two of the above examples concurs with the emphasised Subordinative and *ikenai*. Thus: *hito no mae de waratte wa ikenai*. — *kenka suru n'* (or *mono*) *de wa nai* = *kenka sh'te wa ikenai*. You must not quarrel!

97. c) **Periphrase by means of the stem and *de gozaimas'* or *ni narimas'***. All tenses can be periphrased by the stem preceded by *o* and followed by the conjugational forms of *de gozaru* "to be" or *ni naru* "to become". These forms are polite and can only be said of the 2<sup>nd</sup> and 3<sup>rd</sup> persons, concurrently with the stem and *nasaru* or *kudasaru*. For instance:

*o tabe de gozaimas'*, *o tabe ni narimas'* You eat,  
*o tabe de gozaimash'ta*, *o tabe ni narimash'ta* You ate,  
*o tabe de gozaimashō*, *o tabe ni narimashō* You will eat, etc.

The verb *oide* (stem of *o ideru* "to go out") meaning "to go", "to come", "to be" of the 2<sup>nd</sup> and 3<sup>rd</sup> persons is used in the same way — viz.: followed by *de gozaimas'* or *ni narimas'* or *nasaru* or *kudasaru*, thus:

*oide de gozaimas'*, *oide ni narimas'* You go, come, are,  
*oide de gozaimash'ta*, *oide ni narimash'ta*  
*oide de gozaimashō*, *oide ni narimashō*, etc.

### Words.

<i>hirushoku</i> the midday meal	<i>yasairui</i> kinds of vegetables
<i>banshoku</i> supper	<i>ban</i> the evening
<i>go chisō</i> a feast, an entertainment, a meal	<i>shoku</i> eating
<i>asashoku</i> breakfast	<i>tsuyu</i> soup
<i>misoshiru</i> a soup made with miso, a kind of bean-sauce	<i>sashimi</i> raw fish cut in slices
<i>kōkō</i> vegetables pickled in salt	<i>su no mono</i> salad
<i>tamagoyaki</i> an omelet	<i>shioyaki</i> baked saltfish
<i>nimame</i> boiled beans	<i>sai</i> time
<i>nori</i> a kind of edible seaweed	<i>nimono</i> cooked articles
<i>hiru</i> the noon, the noon-meal	<i>teriyaki</i> meat or fish baked with shōyu
<i>mi-shina</i> three kinds	<i>unagi</i> an eel
<i>yo-shina</i> four kinds	<i>dojōnabe</i> a pot of hot water in which a small fish called <i>dojō</i> is kept warm
<i>itsu-shina</i> five kinds	<i>sake-z'ki</i> fond of sake
<i>sai</i> a dish; <i>sake no</i> — food eaten with sake; <i>meshi no</i> — food eaten with rice	<i>namemono</i> appetising food
<i>sakanarui</i> kinds of fish	<i>ayu</i> a trout
<i>nikurui</i> kinds of meat	<i>katsuo no shiokara</i> salted bonito
	<i>uni</i> a sea-hedgehog



- konowata* the salted viscera of  
 the trepang  
*yasai* vegetable  
*umebishio* salted plums  
*koume* small plums  
*shiso* a kind of vegetable  
*yukari* the powdered leaves of  
 shiso  
*katawara* one side; *no* — *ni* by  
 the side of  
*chūtō-shakai* middle-class society  
*himpu* poverty and wealth  
*do* a degree  
*zōgen* increase and diminution,  
 more or fewer  
*kyaku* a guest, a visitor; — *wo*  
*suru* to receive guests  
*shina-kazu* the number of things  
*ryōriya* a restaurant  
*kome* raw rice; — *no meshi* food  
 飯 made of rice  
*kyōō* a feast, an entertainment  
*yūshoku* supper  
*jikan* interval of time  
*sakenomi* sake-drinking  
*iwabi* a holiday  
*sekkū* one of the five great festi-  
 vals  
*gishiki* ceremony  
*zōni* a New Year's soup  
*soemono* a side-dish  
*gomame* dried sardines  
*mame* beans  
*kazu no ko* the dried roe of  
 herring  
*kachiguri* dried chestnut kernels  
*o jū no mono* nests of boxes  
 containing food  
*nana-gusa-gayu* rice gruel with  
 seven kinds of greens  
*kayu* rice gruel  
*mochi* rice-cake made of gluti-  
 nous rice  
*nazuna* the shepherd's purse  
*kagamibiraki* cutting the mirror-  
 cake  
*kagami* (mirror) a cake in the  
 shape of a mirror  
*shōgats'* the first month  
*shiruko* rice-cake boiled with  
 sugar  
*uma* a horse, *hajime no* — *no*  
*hi* or *hatsuuma* the first day  
 of the horse  
*inari* the god of rice  
*hinamatsuri* the doll festival  
*onago* a girl  
*hina* a doll  
*shinseki* relations  
*tango no sets'* the festival of the  
 Sweet Flag  
*uta* a Japanese poem  
*kami* paper  
*shinrui* relations  
*chūshū* middle autumn  
*tsukimi* moonshine; — *wo suru*  
 to view the moon  
*sambō* a wooden stand  
*aki* autumn  
*tsuki* the moon  
*ebis'kō* the god of wealth  
*tochitochi* every part of the  
 country  
*fūzoku* customs  
*shūkan* habit, practice  
*tanabata* the star Vega; name  
 of a festival  
*nobori* a flag; — *wo tateru* to  
 raise flags  
*shusse-uwō* a lucky fish  
*nenshi* the beginning of the year  
*shison* a descendant  
*nenjū* the whole year  
*wake* reason  
*take* a bamboo  
*engi* an omen  
*aburake no aru* fatty, oily  
*goshiki no* five-coloured  
*komakai* small, fine  
*nana-iro no* seven kinds of  
*mame* healthy  
*heizei no* of every day, common  
*fudan* no common  
*assari sh'ta* little seasoned  
*tanjun* plain, simple  
*tsūrei no* general, common  
*konomu* to like, to be fond of  
*torierabu* to choose  
*fueru* to increase  
*toriyoseru* to fetch  
*nomaseru* to cause to drink  
*mōshiageru* to say (1<sup>st</sup> person)  
*makeru* to be conquered  
*iwau* to celebrate

*wataru* to cross over  
*kowas'* to break  
*mazeru* to mix  
*matsuru* to celebrate  
*taku* to cook  
*musubits'keru* to fasten  
*moru* to pile up  
*omo ni* principally  
*omoshiroku* freely  
*tatoeba* for instance

*zen* (postposition) before  
*ni ōjite* according to  
*zuts'* (one, etc.) at a time, of each  
*sono hoka* besides  
*gurai* about  
*ni han sh'te* contrary to  
*kiraku ni* free from care  
*zentai* in general  
*kanarazu* certainly  
*zenzen* entirely.

### 15. Reading Lesson.

#### *Nihon no shokuji.*

kono tsugi wa Nihon no shokuji ni tsuite o hanashi wo itashimas' ga, Nihon no shokuji wa Seiyō no shokuji to wa sono omomuki ga zenzen chigatte orimas'. tsūrei Nihonjin wa ichi-nichi ni san-do shokuji wo shimas'. sore kara hiru-shoku to banshoku no aida ni cha wo nomimas'. Nihon de wa banshoku ga ichiban go chisō ga arimash'te<sup>1</sup> sake mo taigai banshoku no hoka wa nomimasen'. soko de asashoku wa tsūrei no uchi de wa goku tanjun de, misoshiru ni<sup>2</sup> kōkō to tamagoyaki ka, nimame nori no yō na mono wo tabemas'. hiru wa mi-shina ka yo-shina no sai<sup>3</sup> ga arimash'te tsūrei wa sakanarui nikurui to yasairui nado wo tabemas'. ban wa mazu kiraku ni yasumu toki des' kara, shokuji no mae ni sake wo nomimas'. zentai Nihon de wa Yoroppa to chigai-mash'te sake wa shokuji to isshe ni nomazu ni kanarazu shoku zen<sup>4</sup> ni mochiimas'. soko de sake no sai to meshi no sai to wa kubets' ga arimash'te ōku no hito wa sake no sai ni<sup>5</sup> wa assari sh'ta mono wo konomimas'.

mazu tatoeba tsuyu sashimi su no mono shioyaki de arimash'te shokuji no sai<sup>6</sup> ni wa sore ni han sh'te nimono teriyaki unagi dojōnabe no yō na s'koshi aburake no aru mono wo tabemas'. sore des' kara banshoku wa shujin ga sake-z'ki nareba, kanarazu sai<sup>3</sup> wo kono f'ta-shurui<sup>7</sup> no uchi sore sore torierande yo-shina mata itsu-shina gurai ts'kurimas'. sono hoka Nihon de wa namemono to mōsh'te tatoeba ayu katsuo no shiokara uni konowata, yasai de wa<sup>8</sup> umebishio koume shiso yukari nado wo s'koshi zuts'<sup>9</sup> sake no katawara ni taberu koto wo konomimas. mottomo kore wa chūtō-shakai no fudan no shokuji de arimash'te himpu no do ni ōjite<sup>10</sup> shokuji no sai<sup>3</sup> mo zōgen ga arimas'. sore kara kyaku wo suru jibun ni wa shina-kazu mo fuemas' shi, shinamono mo tsūrei ryōriya

<sup>1</sup> "Feasts exist especially as suppers." — <sup>2</sup> *ni* adding to, with or besides, and. — <sup>3</sup> dish. — <sup>4</sup> before dining. — <sup>5</sup> with regard to or as food taken with *sake*. — <sup>6</sup> time. — <sup>7</sup> among these two kinds. — <sup>9</sup> of vegetables. — <sup>9</sup> a little of each. — <sup>10</sup> according to the degree of

ni atsuraete toriyosemas'. Nihon de wa san-do to mo<sup>11</sup> kome no meshi wo tabemash'te kyaku wo suru jibun ni wa omo-shiroku sake wo tak'san nomaseru no ga<sup>12</sup> kyōō ni narimas'. sore des' kara yūshoku ni kyaku ga areba, tsūrei jikan ga<sup>13</sup> kono sakenomi ni nagaku kakarimas'.

ima mōshiageta no wa heizei no hanashi<sup>14</sup> de, iwaibi mata wa sekku nado ni wa sore sore gishiki ga arimash'te mazu ichi-gats' yori mōseba, ichi-gats' no ichi-nichi<sup>15</sup> futs'ka<sup>16</sup> mikka<sup>17</sup> wo san-ga-nichi<sup>18</sup> to mōsh'te kono mikka<sup>19</sup> ni wa zōni wo tabemas'. sore ni soemono ga arimash'te tsūrei gomame mame kazu no ko kachiguri o jū no mono wo koshiraemas'. kore wa engi wo iwau wake de, tatoeba gomame wa Nihon no kotoba de nenjū mame de aru to iu imi des'. kazu no ko wa shison ga kazu no ko no yō ni<sup>20</sup> to iu wake de, kachiguri wa hito ni<sup>21</sup> makenai to iu imi des'. mata san-ga-nichi wa shōbai wo<sup>22</sup> yasumimas' kara (mottomo ima<sup>23</sup> de wa ichi-jits' hoka yasumimasen'), sore de nenshi no kyaku ni sake no sai wo koshiraete oku tame o jū no mono wo ts'kutte okimas'.

sore kara ichi-gats' no nanuka ni wa nana-gusa-gayu to iu kayu wo tabemas'. kore wa mochi to kome to no mazeta kayu ni nana-iro no yasai wo komakaku kizande mazemas'. sono yasai wo kizamu toki ni tsugi no yō ni iwaimas': «nana-gusa nazuna tōto no tori<sup>24</sup> ga Nihon no tochi ye wataran' saki ni s'toton'-ton'-yo». — sore kara jū-ichi-ni-nichi<sup>25</sup> wa o kagamibiraki to itte o shōgats' no hajime ni ts'kurimash'ta o kagami wo kowash'te o shiruko wo koshiraemas'. — mata jū-go-nichi<sup>26</sup> ni wa akai kayu wo taite jū-go-nichi-shōgats'<sup>27</sup> to itte iwaimas'.

poverty or wealth. — <sup>11</sup> three times a day. — <sup>12</sup> “causing to drink much becomes a feast.” — <sup>13</sup> “the time lasts long on account of this sake-drinking.” — <sup>14</sup> description of what occurs generally. — <sup>15</sup> the first day of the first month. — <sup>16</sup> the 2<sup>nd</sup> day. — <sup>17</sup> the 3<sup>rd</sup> day. — <sup>18</sup> the three days. — <sup>19</sup> three days. — <sup>20</sup> to be supplied: *naru* “to become”. — <sup>21</sup> *ni* (to be conquered) by. — <sup>22</sup> *wo* (to rest) “from”. — <sup>23</sup> “in the very latest time.” — <sup>24</sup> “Seven greens, shepherd's purse, before the foreign bird comes over to Japan, cut it in two, cut it in two.” — *tōto* properly China, but applied also to other foreign countries. *s'toton-ton'-yo*, an onomatope expressive of the measured cutting of the vegetables. The above words probably originated in the time after 1624, when the Christian religion was prohibited and the country shut up against other countries. The “foreign bird” probably means the Christian religion. — To-day the words are spoken merely habitually, their meaning has been forgotten. — <sup>25</sup> on the 11<sup>th</sup> and 12<sup>th</sup>. — <sup>26</sup> on the 15<sup>th</sup>. — <sup>27</sup> the 15<sup>th</sup> January. —

ni-gats<sup>28</sup> ni wa hajime no uma no hi ni hatsuuma<sup>29</sup> to iimash'te inari wo matsuri, iroiro no sai<sup>3</sup> wo koshiraemash'te iwaimas'.

san-gats<sup>30</sup> wa hinamatsuri, kore wa onago no iwai de, hina wo kazatte sono mae de iroiro no go chisō wo koshiraete shinseki tomodachi no mus'me wo omo ni manekimas'.

go-gats<sup>31</sup> wa otoko no iwai de tango no sets' to mōsh'te nobori wo tate, otoko no ko no iwai wo shimas'. mata koi wo tabemas'. kore wa shusse-uwo to iu imi des'.

sh'chi-gats<sup>32</sup> wa tanabata to mōsh'te nanuka no hi ni take ni iroiro no uta wo kaita goshiki no kami wo musubits'kemash'te niwa ni tatemas'. kono toki mo shinrui tomodachi nado wo maneite go chisō wo itashimas'.

hachi-gats<sup>33</sup> wa chūshū to mōsh'te jū-go-nichi no ban ni tsukimi wo shimas'. kono toki wa shiroi o dango wo sambō ni mori, aki no nana-gusa wo kazatte tsuki wo iwaimas'.

mata jū-gats<sup>34</sup> ni ebis'kō ga arimas' ga, sono hoka ni mo chiisai matsuri wa sono tochitochi ni tak'san arimas'. sono toki wa sono tochi no fūzoku shūkan ni yotte tabemono mo kubets' ga tak'san arimas'.

<sup>28</sup> in the 2<sup>nd</sup> month. — <sup>29</sup> these expressions refer to the old calendar and are obsolete now. — <sup>30</sup> the 3<sup>rd</sup> month. — <sup>31</sup> the 5<sup>th</sup> month. — <sup>32</sup> the 7<sup>th</sup> month. — <sup>33</sup> the 8<sup>th</sup> month. — <sup>34</sup> the 10<sup>th</sup> month.

### 15. Exercise.

Where are you going (*dekakeru*)? At what o'clock do you come back to-night? When do you start? Where are you going to-day? Has Tarō gone to school already? No, he has not gone yet, he is still sleeping. Yesterday I had some business to do, and could not therefore (because I had, I could not) go with you; I regretted it very much. You went to the market this morning; have you bought anything good? No, I had not the intention of buying anything; I have only looked at things. Why are you grumbling in such a way? In presence of your master you must not grumble. As we have summer-holidays (*nats' no kyūjits'*) now, the children do nothing but play (are only playing) the whole day. As you are tired, what do you think of (how is it) giving up to-day's lesson? Though I am tired, I will be diligent. As dinner is not yet ready, we will go into the garden for a moment. Have you posted (brought to the post-office *yūbinkyoku ye das'*) the letter I handed you just before (*kono mae*)? Why have you not come back quickly?

## Dialogue (continuation).

- sendō*.<sup>1</sup> *ima fune wo dashimas' kara, mina san koshi wo kakete kudasai! — kyō wa taihen na hitode de, fune ga ma ni awan'<sup>2</sup> kurai ni isogashiū gozaimas'.* As I will push off now, please sit down, gentlemen! People are coming in great crowds to-day; I am so busy that my boat is not sufficient.
- A. sō d'arō ne. kono fune ni wa nan'nin nosete deru no ka?* Indeed! How many persons do you take in this boat before you start?
- sendō. taigai hachi-nin o nori nareba, fune wo kogidashimas'.* Generally I row off when eight persons have got in.
- A. sh'te ichi-nichi ni nan'-kai hodo kayou no ka?* And how many times a day do you go to and fro?
- sendō. sō des' na. itsu mo wa asa san-do, hiru san-do dashimas' keredomo, kyō wa asa hiru to mo<sup>3</sup> roku-do hodo dashimas'.* Well, I always go three times in the morning and three times in the afternoon, but to-day I go six times in the morning and as often in the afternoon.
- B. isogash'kute mo kane ga toreru<sup>4</sup> kara, kekkō d'arō.* Though it is hard work, yet as you earn money, it is no doubt agreeable.
- sendō. haha! dōmo karada ga kutabirete tamarimasen'. — Nihonbashi des'.* Oh, but I am awfully tired. — Here is Nihonbashi.
- A. sō ka? — nampun hodo kakkattarō ka ne?* Is it? How many minutes did it take?
- B. tokei wo hitots' mite miyō.<sup>5</sup> ō, go-jippun hodo kakatta yo.* I shall look on my watch. It took about fifty minutes.
- A. sō ka! sore de wa hayaku agatte boku no shinseki no tokoro ni itte s'koshi yūmeshi wo kute sugu to Ryōgoku ni dekakeyō de wa nai ka?* Really! Then won't we quickly disembark, go to my relations, take supper there, and go to Ryōgoku at once?
- B. kimi no shinseki no tokoro wa kono kinjo d'arō ne.* Your relations live in this neighbourhood, don't they?
- A. sō to mo. sujūmukai no yokochō no kado kara sangen<sup>6</sup>-me da.* Of course; the third house from the corner of that side-lane slanting opposite.

<sup>1</sup> *sendō* a boatman. — <sup>2</sup> *ma ni au* to be in time; to answer the purpose. — <sup>3</sup> *asa hiru to mo* = *asa mo hiru mo*. — <sup>4</sup> lit. money is taken. — <sup>5</sup> lit. I will try to see, or I will look once. — <sup>6</sup> *gen* derived from *ken*, the Numerative for houses; *me* the sign of the Ordinal Number (cf. Less. 28,162,4 and Less. 29,164).



B. *ā sō ka! boku wa kimi no taku de itta tōri s'koshi kaimono wo kono kinjo de sh'tai kara, kimi mo issho ni kite kuren' ka?*

A. *nani wo kau no ka?*

B. *konaida kono kinjo no sho-mots'ya ni shomots' wo atsuraete oita kara, kyō tsuide ni moratte ikō to omou.*

A. *sō ka! sore de wa isoide issho ni ikō.*

Indeed! As I said in your house I should like to buy something in this neighbourhood; won't you come with me?

What will you buy?

The other day I ordered a book at a bookshop in this neighbourhood, which I am going to take this opportunity of fetching.

Well, then we will make haste to go there together.

## Sixteenth Lesson.

98. d) Periphrase by means of the Stem and the Present, Past, or Future of *suru* or *itas'*.

An emphatic form is obtained by means of the stem followed by *wa* and the affirmative or negative Present, Past, or Future of *suru* or *itas'*. — *wa* after the stem is often pronounced *ya*.

This periphrase expresses either partial concession or contradiction, and corresponds to the English: "I admit . . . but"; "not, it is true, but", or to the auxiliary "to do" used to give emphasis, or to the stress laid upon the verb.

Examples: *wakari wa shimas' (shimash'ta) ga, yoku wakarimasen'*. I do understand (I did understand), but not well. — *iki wa shimas' (shimashō) ga, osoku ikimas'*. I shall go, but I'll go later. — *ame go furi wa shimasen' ga, furu yō na keshiki des'*. Certainly it does not rain, but it looks as if it were going to rain. — *shini wa shimasumai ga, kennon des'*. He will not die, I think, yet it is critical. — *sonna warukuchi wo ii wa itashimasen'*. Such bad language I should never use. — *omae wa doko ye iku no ka? nigete wa ikenai*. Where are you going, then? You must not run away. — *nige wa shimasen'*. But I am not running away. — *omae wa ki ga chigai wa sen' ka*. Are you not mad? — *kimi wa kichigai ni nari wa sen' ka?* Will you not become mad one day? — *Donata ka o uchi ni irasshaimas' ka?* Is anybody at home? — *dare mo ori wa itashimasen' ga, wata-kushi wa isogashii kara, konnichi wa o kotowari wo itashitō gozaimas'*. There is nobody (else) at home, but as I am very busy, I must refuse (to receive you). — *mada Noda san ga konakatta ka?* Has Mr. Noda not come yet? — *mada kona-*

*katta. asane de, ku-ji mae ni ki wa shimasumai.* He has not yet come. As he sleeps long in the morning, he will probably not come before nine o'clock. — *ototsan ga sō itta koto wo wasure ya shimai ne!* You will not forget, I hope, that father has said so. —

### 99. e) Periphrase by means of *koto*.

Partial concession is also expressed by the formula: Present tense of the verb + *koto* + repetition of the verb in the tense required by the context, the verbs being either both affirmative or both negative. — Instead of repeating the negative verb, *nai* is generally used alone. Sometimes the word *koto* is omitted.

Examples: *mō sake wa arimasen' (arimasen' desh'ta) ka?* Is (was) there no more sake? — *aru koto wa arimas' (arimash'ta) ga, tak'san arimasen' (desh'ta).* There is, but not much. — *anata no tokoro ni jibiki ga arimas' ka?* Is there a dictionary in your house? — *aru koto wa arimas' keredomo, furuk'te dame des'.* There is one, but it is old and useless; — or: *jibiki ga arimasen' ka? nai koto wa arimasen' ga,* etc. — *kyō keiko ni ikanai (ikanakatta) ka?* Do (did) you not go to the lesson to-day? *ikanai (ikanakatta) koto wa nai ga, osoku ikimas' (ikimash'ta).* I shall (I did) go, but later. — *omae wa Hayashi san ni kinō no deki goto wo itta ka?* Did you tell Mr. Hayashi what has happened yesterday? — *Watashi ga iwanai koto wa nai ga, kuwash'ku iwana-katta.* Well, I have told him, but not minutely. — *kuru wa kimash'ta ga . . .* He did come, but . . .

More rarely the following formula is used instead: the verb + *ni wa* + the verb; thus: *aru ni wa arimas' ga . . .* there is (are), but . . . — *iku ni wa ikimas' (ikimash'ta) ga . . .* I do (did) go, but . . .

### 100. f) Periphrase by means of the Emphasised Subordinative.

The emphasised Subordinative followed by the verb (often the verb *iru*) serves the same purpose as the circumlocutions mentioned under d) and e).

Examples: *nete wa orimasen' ga, utouto sh'te orimas'.* Sleeping I am not, I am only dozing. — *hon wo yonde wa orimasen' desh'ta ga, ji wo kaite imash'ta.* Reading a book I was not, I was writing. — *mada as'ko ye tegami wo yatte wa orimasen' desh'ta.* I have not yet sent the letter there. — *mono wo tabezu ni wa orimasen' desh'ta ga, kuchi ga mazu-kutte kuemasen' desh'ta.* I was not exactly without eating

anything at all, but I had a nasty taste in my mouth and could not eat. — *kotowatte wa okimash'ta ga, o ki ni mes' naraba oide nasai.* I have refused, it is true; but if it pleases you, do come!

101. g) **Periphrase by means of the Past and *koto ga aru.***

The formula: Past + *koto ga aru* or, as the case may be, *koto ga nai* serves to express the English words "ever", "never yet", "not yet", as in the following examples.

Examples: *anata wa mō Nikkō ye oide nasatta koto ga arimas' ka?* Have you ever been at Nikkō? — *mada itta koto ga arimasen'.* I have not been there yet. — *anata wa mō keikikyū wo goran nas'tta koto ga arimas' ka?* Have you ever seen an air-balloon? — *mita koto bakari de naku, notta koto mo arimas' (or nori mo shimash'ta).* I have not only seen one, I have even ascended with one once. — *kono hempi na tokoro ni wa tets'dō ni notta koto ga nai hito ga tak'san arimashō.* In this retired place there will probably be many people who have never travelled by rail.

102. h) **Periphrase by means of the Present and *koto ga dekiru* or *wake ni wa ikanai.***

The formulas: Present + *koto ga dekiru* (*dekimas', dekimash'ta, dekimasen',* etc.), or Present + *wake ni wa ikanai* (*ikimasen', ikumai,* or the equivalent of *ikanai, mairimasen',* etc.) periphrase the expressions "to be able", "can" and "not to be able", "cannot", respectively.

Examples: *byōki de arimas' kara, myōnichi gakkō ye yuku koto ga dekimasumai.* As I am ill, I shall probably not be able to go to school to-morrow. — *kono hon wo yomu koto ga dekimas' ka?* Can you read this book? — *dekimas'.* I can. — *muzukashii toi des' ne. sugu ni kotaeru koto ga dekimasen'.* That's a difficult question. I cannot answer it at once. — *kō iu muri na koto wo shinjiru wake ni wa ikimasen'.* I cannot believe such an unreasonable thing. *shina ga yasukutte mo, kane ga nakatta kara kau wake ni wa ikimasen' desh'ta.* Though the article was cheap, I could not buy it, because I had no money.

103. i) **Periphrase by means of *no.***

The formula: Past + *no* + negative Present (of the same stem as the Past) + *no de wa nai* serves to periphrase the expression "not a little", "extremely".

The phrase may be followed by *taihen* or *hijō ni* and the repetition of the Past Tense beginning the sentence (Past + *no de wa nai* + *taihen* or *hijō ni* + Past. Cf. Less. 9,64 a).

Examples: *sono kao wo mite odoraita no odorokanai no de wa nai*. When he saw his face, he was extremely frightened (lit. it was not "being frightened, not being frightened", — that is, not so that you could not have said whether frightened or not; on the contrary, it was clearly visible that he was frightened). — *ato de ano hito ga okotta no okoran' no de wa arimasen'*. Afterwards that man was extremely angry. — *kono okashii koto wo kiite waratta no warawanai no ja nai*. When I heard this funny affair, I laughed not a little. — *kimi wa nodo ga kawanakatta ka?* Are you not thirsty? *nodo ga kawaita no ja nai, taihen kawaita*. I am not simply thirsty, I am awfully thirsty.

### Words.

<i>fukusō</i> clothes	<i>kanri</i> an official
<i>kimono</i> clothes	<i>kōshiki</i> established form
<i>shōchi</i> consent, assent, comprehension; <i>go</i> — <i>no tōri</i> as you will consent, as you know	<i>seisai</i> details
<i>kimari</i> a fixed arrangement, a rule	<i>kojin</i> an individual
<i>gaikokujin</i> a foreigner	<i>baai</i> case
<i>futeisai</i> unbecomingness; unbecoming	<i>enkai</i> society
<i>keizai</i> economy	<i>saijits'</i> religious festival
<i>fukeizai</i> want of economy	<i>shukujits'</i> a day of celebration, a holiday
<i>hiyō</i> expense, cost	<i>sōsai</i> mourning and festival days
<i>kōzokugata</i> the members of the Imperial household	<i>kon-in</i> wedding
<i>meshimono</i> clothes (of the 2 <sup>nd</sup> and 3 <sup>rd</sup> persons)	<i>kaikyū</i> degree of rank
<i>kitei</i> a rule	<i>kikata</i> wearing (clothes)
<i>Ōshū</i> Europe	<i>kuge</i> the former court nobility
<i>kōtōkan</i> a high official	<i>daimyō</i> the former feudal lords
<i>shinshi</i> a person of rank	<i>kan-i</i> official rank
<i>shinshō</i> a wealthy merchant	<i>eboshi</i> a black cap
<i>Wa-Yō</i> Japan and Europe	<i>sh'tatare</i> a silk gown
<i>fuben</i> inconvenience	<i>bōshi</i> a covering of the head
<i>jūkyō</i> residence, abode	<i>shōgunke</i> the house of the shōgun
<i>ryōyō</i> both kinds	<i>ōuchi</i> the Imperial palace
<i>yōfuku</i> European clothes	<i>samurai</i> a member of the former military class
<i>genkon</i> at present	<i>fū</i> customs, manner
<i>hitobito</i> everybody	<i>kamishimo</i> the upper and lower garment
<i>saiten</i> a religious festival	<i>ryōtō</i> two swords; — <i>wo sas'</i> to carry two swords
<i>kyūchū</i> the Imperial palace	<i>kokudaka</i> amount of income

*jūsha* followers, retainers

*yari* a lance

*hasamibako* a box containing documents, fixed to one end of a pole and carried on the shoulder by a servant

*hatanoto* the immediate vassals of the shōgun

*makume* official duty

*hakama* pantaloons

*haori* a coat

*chōnin* a citizen

*taidō* carrying a sword

*hyak'shō* a peasant

*hitotōri no* common, usual

*koyū no* own, peculiar

*shuju* various

*samazama* various, manifold

*kyūkuts' na* bothering

*ittei no* fixed, settled

*kiwamete* decidedly, certainly

*tsumari* finally, after all

*jō* (postpos.) concerning, according to

*nomi* only, mere

*kaku* every

*chaku suru* to put on (clothes)

*sas'* to sting, to carry (as a sword)

*tojō suru* to go to the castle

*yurus'* to allow.

## 16. Reading Lesson.

### *Nihon no fukusō.*

Nihon no kimono wa go shōchi no tōri konnichi de wa Nihon ni ittei no kimari ga arimasen' de, chotto gaikokujin ga mite mo, makoto ni futeisai de ari. mata keizai jō kara<sup>1</sup> mite mo, makoto ni hiyō nomi tak'san kakatte<sup>2</sup> komarimas'. konnichi de wa kōzckugata no meshimono wa Nihon no mukashi no kitei no kimono mo iri<sup>3</sup>, mata Ōshū no gishiki jō no<sup>4</sup> subete no mono mo iri, sono shurui mo tak'san no kazu<sup>5</sup> ni narimas'. sore kara kōtōkan moshiku wa shinshi shinshō nado mo yahari Wa-Yō hitotōri no kimono wa ts'kuraneba<sup>6</sup> narimasen'. sore des' kara hiyō ga iru<sup>7</sup> to tomo ni fukeizai mata fuben mo tak'san arimash'te tsumari jūkyō mo kono tame Wa-Yō ryōyō ni<sup>7</sup> ts'kuraneba, yōfuku wo kite Nihon no heya ni suwaru yō na kyūkuts' na fuben<sup>8</sup> ga arimas'.

genkon wa ima mōshiageta tōri de, hitobito gishiki saiten no sai de mo ittei no kimari ga arimasen'. shikashi kyūchū no kimari to kaku kanri no kōshiki jō no seisai wa kimatte orimas'. kojōin to sh'te wa kono baai ni wa kanarazu kono kimono wo gishiki jō mochiiru to iu fūzoku mo nashi<sup>9</sup>, kitei mo arimasen' kara, enkai tō no basho de mo fukusō wa jitsu

<sup>1</sup> again, if one views it even from (the standpoint of) economy. — <sup>2</sup> the mere expense it requires is so considerable that it is embarrassing (Less. 13,81). — <sup>3</sup> *iru* to want. — <sup>4</sup> all things according to the European ceremonial. — <sup>5</sup> *tak'san no kazu* (a great number), numerous. — <sup>6</sup> must make = get, procure. — <sup>7</sup> in both ways or styles, Japanese and European. — <sup>8</sup> there is the bothering inconvenience that one squats in a Japanese room with European clothes on (squatting on the floor as Japanese do is rather inconvenient when one has the tight European clothes on). — <sup>9</sup> As to the individual (a private person), there is no custom "saying" that he uses (ought to use) such clothes accord-



ni shuju samazama de, makoto ni futeisai de arimas'. shikashi Nihon no mukashi no fūzoku wa saijits' shukujits' sōsai no toki aruiwa kon-in no baai nado mina kaikyū de<sup>10</sup> kimono no kikata ga ittei sh'te orimash'ta.

tsumari otoko de<sup>11</sup> ieba, kōzokugata mata wa kuge daimyō nado wa kyūchū no kan-i ni ōjite eboshi sh'tatate wa kimas'. bōshi mo yahari kaikyū ni yotte katachi ga kimatte orimash'ta. shōgunke de wa kyūchū to chigatte sh'tatate wa kiru koto wa ōuchi de no yō ni<sup>12</sup> sono baai wa tak'san arimasen' de, daimyō ga shōgunke ye tojō suru toki wa kono samurai no koyū no fū<sup>13</sup> wo shimas'. samurai no fū wa kamishimo wo chaku shi, ryōtō wo sashi, kokudaka ni ōjite jūsha yari hasamibako nado no katachi<sup>14</sup> kazu wa kubets' ga arimas'. sore kara hatamoto wa yahari kokudaka to yakume de<sup>15</sup> kimari ga arimash'ta. tsūrei wa kamishimo de<sup>16</sup> uchi ni oru toki wa hakama to haori wo chaku sh'te orimash'ta. chōnin wa taitō wo yurusareru no to yurusaren' no<sup>17</sup> ga arimash'ta. hyak'shō mo sono tōri des'. shikashi gishiki no toki wa yahari kamishimo wo kiru koto ga dekimas'. tada kiwamete bimbōnin wa sore wo koshiraeru koto ga dekimasen'. ing to the ceremony. — <sup>10</sup> according to the degree of rank. — <sup>11</sup> *de* with regard to, about. — <sup>12</sup> those cases were not so many as in the Imperial palace. — <sup>13</sup> they observed (lit. did) the peculiar custom of these *samurai*. — <sup>14</sup> shape and number. — <sup>15</sup> *de* according to. — <sup>16</sup> clad with. — <sup>17</sup> As to the citizens, there were such as were allowed to carry swords and such as were not allowed. *no* stands for chōnin, cf. Lesson 9,64 a).

### 16. Exercise.

That man is very industrious, he is always reading (books). Oh, no, he (only) seems to be industrious, (but) is not so (industrious); read books he does, but he reads only novels (*shōsetsu*). Have you bought that house? I have not bought it, I have rented it. Has not the tailor come with the cloth I had ordered? He has not come, but he has sent the clothes. If you are at home this evening, may I call on you (*ukagau*) for a moment, as there are several things I wish to ask you (about)? I shall be at home; but as I am very busy, please come to-morrow night (*myōban*). Have you seen this morning's (*kesa no*) paper? I have seen it; but as I had no time, I have only read the telegrams (*dempō*). Have you not met with Mr. A. lately? I cannot say I have not met with him (not met is not), but I met him rarely (*mare ni*). According to (*de*) your opinion (*kangae*), will war break out (*okoru*)? It will probably break out, but I don't know when it will begin. As Mr. B. is living here, I will call on him for a moment. He lives here, indeed; but as he has gone to Yokohama last night, it is

useless to go in. As it was extremely windy last night, I have not been entirely without sleep, but I often awoke (*me ga sameru*). Have you not been (gone) to the exhibition (*hakurankai*) yet? I have been there two or three times already. I have never ascended (*ni noboru*) the Fujisan yet, but one of these days (*kinjits'*) I think of ascending (it). As at present the weather is bad and the streets are bad (too), I cannot go out for a walk. This telegram seems to be untrue (*usorash'ku*). Such things cannot be. When the pick-pocket (*suri*) saw the policeman (*junsa*), he did not simply run away, he ran as if he were flying. The children were not simply noisy (*sawagu*), they made a terrible row (*sawagu*).

## Dialogue (continuation.)

- A. *oji san kyō wa o taku des' ka?* Is uncle at home to-day?  
*gejo. ā, oide ni narimash'ta na. danna sama wa sakihodo kara anata ga oide ni naru d'arō to osshatte o machi desh'ta. ima okuniwa de sampo sh'te irasshaimas' kara dōka niwa no hō ye o tōri kudashimase!* Oh! have you arrived? My master said a short while ago you would come, and he was waiting. He is now taking a walk in the garden at the back, so please pass into the garden!
- A. *kyō wa kawabiraki wo mi ni tomodachi B. wo tsurete mairimash'ta.* To-day I have come with my friend B. to see the Opening of the river.
- oji. sō ka! tabun mō kuru jibun d'arō to omotte matte ita yo.* Indeed! I thought it would probably be the time you would come, and was waiting.
- A. *sō des' ka? komban wa anata no tokoro de gozen ippai itadaite sugu ni B. kun to tomo ni fune wo karite kembuts' shiyō to omoimas'. anata mo muron issho ni oide kudasaru koto ga dekiru deshō ne.* Were you? Immediately after having taken supper with you to-night, I shall go with Mr.B. to hire a boat and see the sights. You will of course also be able to go with us, will you not?
- oji. sō da ne. s'koshi yō mo aru keredomo, omaera to issho ni kembuts' ni ikō.* Well, I have some business; still, I'll go with you to see the sights.
- A. *ā, o tsure<sup>1</sup> ga dekimash'te taihen omoshirō gozaimas' na.* If you will be our companion, it will be very interesting.
- oji. sore de wa isoide meshi wo tabeyō de wa nai ka?* Then we will sup quickly, won't we?

*A. sore nara sugu itadakimashō.*  
*oji. sore de wa zashiki ni*  
*f'tari to mo o agari na-*  
*sai! — — oi! oi! A. ga*  
*kita kara, yūmeshi wo*  
*sugu to koko ye motte*  
*koi!*

*okusama. ā, sō des' ka? A.*  
*san, B. san, konnichi wa.*  
*go kembuts' ni oide ni*  
*narimash'ta na.*

*A. sō des'. s'koshi isoide gozen*  
*wo chōdai sh'te oji san to*  
*go issho ni kawabiraki ni*  
*kembuts' ni ikimas'.*

*okusama. sō des' ka! tadai-*  
*ma sugu gozen wo motte*  
*mairimas'.*

*A., B. taihen o jama ni narimas'.*  
*okusama. dō itashimash'te.*

Well, let us sup at once.

Then, please go into the room,  
 both of you. — I say! A.  
 has come, so bring in supper  
 at once!

Oh, is it you? Good day, Mr.  
 A. and Mr. B. You are going  
 to see the sights, are you  
 not?

Quite so. We want to sup  
 quickly and go with uncle to  
 see the Opening of the river.

All right! I'll bring in supper  
 at once.

We are giving you much trouble.  
 Please don't mention it.

## Seventeenth Lesson.

### 104. Use of the Conditional Forms.

What has been said of the use of the Conditional forms of the adjective (Less. 5,42) applies also to those of the verb — namely, the domain of the Present and Past Conditionals not being strictly marked, both may be used indifferently when the condition is relating to some actual event, but the Past is especially often used for conditions contrary to some fact.

The Conditional forms are only used in dependent clauses. A Conditional clause may at the same time be interrogative, beginning with an interrogative pronoun or adverb, as *e. g., dō sh'tara ii ka?* lit. How if I should do is it good (How should I do it)?

105. The Conditional clause followed by the adjective *ii* (*yoi, yokarō, yō* or *yoroshiū gozaimas'*, etc.) expresses either the desire that something might take place, or the regret that something has taken place, or the fear that something may have taken, or will take, place. Mere conception of the mind is still intensified by the postposition of the adversative particles *ga*, "but",

*ni* or *no ni*, “whereas”, meaning: “but unfortunately it has, or has not, taken place”, “whereas it would have been good if it had, or had not, happened, it unfortunately did not happen, or happened”.

The Present followed by *ga ii* is used concurrently with the Conditional followed by *ii*. Very often Conditional clauses begin with the words *moshi*, “if” or *moshi mo*, “even if”.

106. The Conditional forms are also used temporally. They then concur with the Present followed by the conjunction *to*, “if”, “when”, the Present or Past followed by *nara*, *naraba*, “if”, the emphasised Subordinative form (Less. 13,83), and the Present or Past followed by *toki* (*wa*, *ni wa*) or *jibun*, “time” = “when”.

There is, however, some difference between the Conditional forms and the Present followed by *to* on the one side, and the emphasised Subordinative on the other: the former indicating a general condition, the latter a condition limited to the concrete case.

107. The negative Present Conditional followed by *ikenai*, *naranai* means “must”, “to be obliged”, and is used concurrently with the emphasised Subordinative and *ikenai*, *naranai* (Less. 13,85) and with the negative Present + *to* followed by *ikenai*, *naranai*.

Examples: *kono yōji ga sumeba, sugu kaette kite kure*. When this business is finished, come back immediately. — *o tomodachi ya byōki des' kara, anata ga o tazune ni nareba, kitto yorokobi deshō*. Your friend being ill, he would no doubt be glad if you would call on him. — *kono shina wa kowarete inai to, hyaku-yen no neuchi des' ga, konna ni natte wa ichi-mon no neuchi mo arimasen'*. If this article were not broken, it would cost a hundred yen; but being as it is, it is not worth even a farthing. — *shim-bun ni yoreba ikusa ga sugu hajimaru deshō*. If one relies on the newspaper (according to the newspaper), war will probably begin soon. — *o sh'taku ga dekimash'tara, chotto soko no chaya de o yasumi ni naru hima ga arimashō*. If your preparations are finished, there will probably be time for you to rest a short while at that tea-house yonder. — *moshi anata ga Tōkyō ye oide nasaru nara, dōzo Haga san ni yorosh'ku . . .* If you come to Tōkyō, please remember me to Mr. Haga. — *Arita san ga asane des' kara, ni-ban-gisha de nakereba ki ya shimasen'*. Mr. Arita being fond of sleep-

ing long, he will not come before the second train (lit. if it is not by the second train, he will not come). — *michi ga suberimas' kara, yōjin wo shinai to korobimas'*. The way being slippery, you will fall if you don't take care. — *mae motte o shirase de mo aru to sh'taku ga dekimas'*. If I had had at least some previous information, I could have made preparations. — *itsu kitara yokarō?* When may I come? — *donna isha ni kakattara ii ka shirimasen'*. I don't know to what doctor I had best apply. — *dō sh'te tokiakaseba* (or *tokiakas' nara, toki ni*) *wakarimas' ka?* How ought I to explain it so that he is able to understand? — *doko ye nigereba ii n' deshō?* Where had I best flee? — *nan-ji ni dekakeru to kisha no ma ni aimashō ka?* When must I leave in order to be in time for the train? — *tenki ni nattara yokarō ni*. I would be glad if we had nice weather. — *ame ga furanakereba ii ga*. I am afraid it will rain. — *kō suru to yokatta no ni*. They ought to have done it in this way. — *nani ka motte kureba yokatta; ikkō ki ga ts'kanakatta*. I wish I had brought something with me, I did not think of it at all. — *yoku ano zashiki wo sagash'te miru ga ii* (= *sagash'te mitara ii*). You ought to look well through that room. — *kore wa mezurashii mono des' kara, zuibun taisets' ni suru ga ii*. This being a rare article, you ought to keep it carefully. — *mus'me ga kowagaru kara, uchi no onna wo tsurete yuku ga ii*. As the girl is timid, she ought to take one of the housemaids with her. — *motto ki wo ts'kenakereba narimasen'*. You must be more attentive. — *kusuri ga kirai de mo nomanakereba ikemasen'*. Though you dislike the medicine, you must take it. — *hayaku denai to ikenai*. You must go out quickly.

108. **Use of the Imperative.** The Imperative of the plain verb always sounds rude and impolite. Apart from the forms in *na* and the negative form *o...de nai yo* the Imperative of the plain verb should therefore be avoided even in addressing one's own servants, and replaced in this case by the Subordinative followed by *kure* or *o kure* or *o kunnasai*, abbreviated *kunna*. In general use are the Imperatives of the polite verbs: *nasai, kudasai, oide kudasai, goran nasai* (more familiarly also *oide, goran*), *meshiagare* "please eat", "drink", "do!", and the Imperative of *mas'*: *mase* or *mashi*, suffixed to other verbs.

Ladies often use the Imperative *asobase* following the stem of other verbs: "please (do)," intimates the Im-



perative *tamae* after the stem of other verbs (lit. “deign to do”).

Examples: *soko ni matte iro!* Wait there! — *soko ni matte kure* or *matte (o) kunnasai!* — *s'koshi matte i nasai!* — *s'koshi matte oide nasai!* (All the same as above.) — Very formally: *o machi nas'tte kudasaimashi!* Have the kindness to wait! — *daidokoro ye itte cha wo motte kina!* Go to the kitchen and bring in the tea! — *yokei na shimpai o shi de nai yo!* Don't trouble yourself too much! — *sonna koto wo itte oide de nai yo!* or *sonna koto wo osshatte kudasaruna!* Don't say such a thing! — *zen wa isoge!* What is good, do quickly! (Proverb).

**109. Use of the Alternative Form.** The Alternative form is mostly used in pairs, the two members expressing actions of different kinds. Like that of the adjective (Less. 6,46) it corresponds to the English “sometimes — sometimes”, “once — then again”, “as well as”, or to the conjunction “and”. The form being invariable and not capable of being used either attributively or predicatively, it is in both cases followed by the verb *suru*.

In negative sentences — “neither to do this nor to do that” — the following formula is used instead of the Alternative form: stem + *mo* + stem + *mo sen'* (*shinai, suru koto ga dekinai* or other expressions of the kind).

Examples: *hokori ga tattari suna ga mattari suru tchi ni wa kaze ga tats' to iimas'.* When the dust rises and the sand whirls, people say the wind springs up. — *onidomo wa sakamori wo mōkete nondari odottari shihajimemash'ita.* The demons arranged a feast and began to drink and to dance (alternately). — *Nihon de wa wakai otoko to onna to ga te wo hippattari dakiatte odottari hanetari suru koto wa yume ni mimasen' des'.* In Japan they do not even dream that young men and women pull each other by the hands and embrace each other and dance and jump. — *kyō wa nomi mo kui mo shinakatta.* To-day I have neither eaten nor drunk. — *kigen ga waruk'te hon wo yomi mo tegami wo kaki mo suru koto ga dekinai.* I feel unwell and can neither read a book nor write a letter.

**110. Use of the Desiderative Form.** The Desiderative form is an adjective and conjugated accord-

ingly (Less. 10,69). The object of the desire is expressed either by the verbal stem itself, as *ikitai*, "I wish to go", "I should like to go", or by the word governed by the verbal stem, as *sake wo nomitai*, "I wish to drink *sake*". — The object of the desire may, moreover, be expressed by the Nominative, although in practice this occurs less frequently, as *sake ga nomitai* = *sake wo nomitai*. — Often the Desiderative form is made the attribute of the expression *mono des'* placed after it, *sake wo* (or *ga*) *nomitai mono des'*, "I should like to drink *sake*" (lit. I am one who should like to drink *sake*).

In general the Desiderative relates to the 1<sup>st</sup> person; the relation to the 2<sup>nd</sup> person can be inferred from the context, as, for instance, from the interrogative form or from the nature of the verb (verb of politeness). To make the Desiderative relate to the 3<sup>rd</sup> person, the expressions *to itta*, *to iimash'ta*, *to omotta*, etc., must follow it; otherwise the Desiderative is replaced by the termination *tagaru* suffixed to the stem of the verb (Cl. I simple stem, Cl. II *i*-stem), thus creating a new verb, as *nomitagaru*, "to wish to drink". Predicatively these verbs in *tagaru* are used in the periphrase: Subordinative and *iru*.

Examples: *ano nadakai tera wo* (or *ga*) *mitai mono des'*. I should like to see that famous temple. — *nani ka tabetō gozaimasen' ka?* Do you not wish to eat anything? — *ano hito ga sake wo nomitagatte iru* or *nomitai to iimash'ta*. That man said he wished to drink *sake*.

### 111. Use of the Stem.

In long sentences the stem is often used at the end of clauses, except the last, either instead of the Subordinative or alternately with it. Examples can be found in all Reading Lessons of this book.

In various parts of Japan the stem followed by *iru* or *oru* is used in the same way as the Subordinative with *iru* or *oru* (Less. 14), thus *iki oru* = *itte oru*, *tabe ita* = *tabete ita*, etc.

Before verbs expressing motion the stem followed by *ni* is used to denote the aim or purpose of the motion.

Examples: *sakujits' kawabiraki wo mi ni ikimash'ta*. Yesterday I went to see the Opening of the river. — *boku wa kimi wo sasoi ni kita*. I have come to call for you. — *tomodachi no oyaji ga naku narimash'ta kara, kuyami ni ikimashō*. My friend's father having died, I will go to condole with him. — *meshi wo tabe ni uchi ye kaerimas'*. I go home to dine.

On the use of the stem in periphrases cf. Less. 15,97 c) and Less. 16,98 d); on the stem with the suffix *sō* Less. 8,58; cf. also Less. 38,217 (*nagara*) and Less. 40 a), b), d).

## Words.

<i>kaidori</i> an outer garment	<i>setchū</i> a compromise
<i>jū-ni-hitoe</i> 12 unlined garments	<i>bummei</i> civilisation
<i>fū sai</i> appearance	<i>jisets'</i> time
<i>shōmyō</i> the small feudal lords	<i>mirai</i> future
<i>kerai</i> a vassal	<i>hōhō</i> means, method
<i>genkon</i> presence; — <i>de wa</i> at present	<i>kaisei</i> revision, amelioration; — <i>serareru</i> to be ameliorated
<i>kiken-shinshin</i> men of high rank and eminence	<i>sainyū</i> (annual) income, revenue
<i>moyōmono</i> fancy-cloth	<i>kairyō-jidai</i> a period of reform
<i>nui</i> embroidery; — <i>no aru</i> embroidered	<i>go men</i> your pardon
<i>toshi</i> age	<i>mokka no</i> present
<i>moyō</i> a pattern	<i>genkon no</i> present
<i>fujin</i> a lady	<i>shisso (no)</i> plain, simple
<i>kata</i> a pattern	<i>tanjun no</i> simple
<i>obi</i> a belt	<i>ippan no</i> general
<i>monts'ki</i> clothes adorned with the family crest	<i>nichinichi no</i> of every day
<i>fudangi</i> an every-day garment	<i>ijō wa</i> the above
<i>mi-kumi</i> three sets	<i>tairyaku no</i> general
<i>sōshiki</i> a funeral	<i>aramashi no</i> rough, sketchy
<i>shirōmuku</i> a white garment	<i>hade (no)</i> gay
<i>konrei</i> wedding	<i>kaburu</i> to put on the head
<i>wata</i> cotton; — <i>no bōshi</i> a bonnet of floss silk	<i>teki suru</i> to be fit
<i>totode</i> going out; — <i>no</i> walking- (as, e. g., a walking-dress)	<i>ryō suru</i> to make use of
<i>konomi</i> liking	<i>utsuru</i> to pass over
<i>ryūkō</i> fashion	<i>ni motozuku</i> based on
<i>shinagara</i> a pattern	<i>kangaerareru</i> to think
<i>fūshū</i> customs	<i>hai suru</i> to abolish
<i>daishō</i> size	<i>ataru</i> to hit; <i>ni</i> — to equal
<i>hayari</i> fashion	<i>seichō suru</i> to grow
<i>utsurikawari</i> change	<i>kōmuru</i> to receive
<i>kazoku</i> a family	<i>maru de</i> entirely
<i>kagyō</i> a calling	<i>nomi</i> only, merely
<i>rōdō</i> toil	<i>hotondo</i> almost
	<i>kuwashiku</i> in detail
	<i>korera</i> , Pl. of <i>kore</i>
	<i>nani to ka</i> anyhow
	<i>ni tai sh'te</i> opposite, against
	<i>sh'ka</i> (with a negative) only.

## 17. Reading Lesson.

*Nihon no fukusō (conclusion).*

mata onna de ieba, ōuchi no kimari wa tsune ni kaidori wo ki<sup>1</sup>, gishiki ni wa jū-ni-hitoe nado to iu jū-ni-mai<sup>2</sup> mo<sup>3</sup> aru tak'san no kazu wo kite mata iro ni yotte sono yakume no kubets' wo shi, mokka no Nihon no kimono to wa fūsai ga maru de chigaimas'. daimyō shōmyō sono kerai nado wa kono kaidori wo kiru koto wa mazu gishiki no toki nomi de, fudan wa genkon no kimono to hotondo onaji de arimas'. sore kara chōnin hyak'shō wa kono kaidori wo kiru koto wa arimasen'.

soko de mukashi no koto wa mazu kono kurai ni sh'te<sup>4</sup> okimash'te genkon de wa onna no fukusō mo yahari otoko to onajiku<sup>5</sup>, kōzokugata kiken-shinshin wa yahari Wa-Yō ryōyō<sup>6</sup> wo mochiimas'. watakushi wa Nihon no kimono ni tsuite nomi koko de mōshiagemas' ga, konnichi de wa onna no gishiki sōsai ni mochiiru kimono wa tsūrei moyōmono de, nui no aru mono wo kimas'. sore mo toshi ni yotte nui mata wa moyō wo ōku mo<sup>7</sup> shi, s'kunaku mo shimas'. tsūrei wakai fujin wa hade ni, toshiyoru ni sh'tagatte<sup>8</sup> shisso tanjun no kata ni shimas'. obi mo wakai uehi<sup>9</sup> wa yahari hade de arimas'. kimono no shurui wa moyōmono monts'ki fudangi no mi-kumi ga mazu tsūrei des'. sore kara sōshiki no toki wa shiromuku wo kimas'. onna no bōshi wa Nihon de<sup>10</sup> wa arimasen'. tada konrei no sai wa wata no bōshi wo kaburimas'. shikashi kore mo ippan ni kanarazu kaburu to iu koto wa<sup>11</sup> arimasen'. fudangi mata wa sotode no kimono wa konomi ni yotte sore sore ryūkō ga arimas' kara, ittei no shimagara wa arimasen' ga, Seiyō no yō ni katachi<sup>12</sup> wo kaeru fūshū wa s'kunai yō des'. tada Nihon no kimono no sode no daishō wa toki no hayari de nagaku mo nari, mijikaku mo suru shūkan ga aru yō des'.

mazu kore ga konnichi made no Nihonjin no utsurikawari to sono ippan no kazoku no fūzoku de arimash'te kuwashiku mōseba, shokunin nado no fūzoku mo ari, hyak'shō no fūzoku mo arimas' ga, korera wa nichinichi no kagyō ga rōdō des' kara, kimono mo sh'tagatte sono rōdō ni teki suru

<sup>1</sup> Stem of *kiru* to put on, wear. — <sup>2</sup> *mai* Numerative: twelve (suits). — <sup>3</sup> even; "they wear such a great number which amounts (lit. is) even to twelve". — <sup>4</sup> leaving aside, leaving alone. — <sup>5</sup> Adverbial form instead of Subordinative. — <sup>6</sup> both kinds, Japanese and European. — <sup>7</sup> "they increase it as well as diminish it" = increase or diminish it respectively. — <sup>8</sup> according as they grow older. — <sup>9</sup> while they are young. — <sup>10</sup> *de* instead of *ni* is antithetical: in Japan as opposed to Europe; cf. Less. 36,201, Additional Remark. — <sup>11</sup> what is called wearing. — <sup>12</sup> the cut

yō ni setchū sh'te koshiraete aru<sup>13</sup> no des'. subete Nihon no genkon no fūshū wa koyū no<sup>14</sup> mono to bummei no mono to wo ryō sh'te mada Nihon ittei no mono ni utsuranai jisets' de arimas' kara, korera wa mirai ni wa nani to ka keizai no ittei no hōhō ni motozuite<sup>15</sup> kaisei serareru koto to kangaeraremas'. chotto mōseba, Nihonjin no obi wo ichi-nen go-yen<sup>16</sup> zuts' hitori ni kakaru to sureba<sup>17</sup>, genkon no Nihonjin go-sen-man-nin ni tai sh'te<sup>18</sup> ni-oku-man<sup>19</sup> no kane ga iru wake des' kara, kōre wo hai sh'ta bakari de mo<sup>20</sup> hotondo Nihon no ichi-nen-kan no sainyū ni atarimas'.<sup>21</sup>

ijō wa goku tairyaku no o hanashi de arimash'te koto ni watakushi wa kono fukisoku no Nihon kairyō-jidai ni seichō sh'ta no des' kara, tada aramashi no o hanashi sh'ka<sup>22</sup> deki-masen'. kore de go men wo kōmurimas'.

of the clothes. — <sup>13</sup> "making a compromise, they are made in such a way that they are fit for toiling." — <sup>14</sup> "their own" = Japanese things, "and things of civilisation" = of civilised countries. — <sup>15</sup> basing or on the basis of; *nani to ka* belongs to *kaisei serareru*. — <sup>16</sup> in one year five yen for each person. — <sup>17</sup> *to suru* to think. — <sup>18</sup> "against" = for 50 millions of Japanese. — <sup>19</sup> 200 millions. — <sup>20</sup> by the mere abolishing of this. — <sup>21</sup> "equals the income of one year of Japan." — <sup>22</sup> I could only tell you roughly.

### 17. Exercise.

If we don't shut the slides, the light will probably go out. — Then shut them, please! I wish I could read Japanese newspapers! — What if you would go for awhile into the garden until dinner is ready? When I was in this remote place, I did nothing but hunt (*kari wo suru*) and row. I like going hunting myself, but as in this neighbourhood there are neither animals (*kemono*) nor birds, where had I best go? You said (*ossharu*) you wished to go to Hokkaidō next month (*raigets'*); but as there are plenty of bears as well as other animals, you can hunt to your heart's content (*o kokoro shidai ni*), if you only get a shooting licence (*jūryōmenkyo wo ukeru*). Must I get a shooting licence? If you don't get a licence (*menkyo*), you cannot hunt. Where must I apply to for a licence (where if I apply [*tanomu*] can a licence be got [can be got *ukerareru*])? In (*de wa*) Tōkyō it is to the Metropolitan Police Board (*keishichō*), but it will be good to apply as soon as possible. When do you wish to start? I wish to start directly when my business is finished. I will go from here to the post-office to buy some stamps (*inshi*); what if you go with me? All right, and (*sōsh'te*) from there we can go to some restaurant to take supper. What ought I to say (what if I say is good)?



## Dialogue (continuation).

- oji.* *sō, meshi ga ima sunda kara, sugu dekakeyō de wa nai ka?* Well, having done eating now, won't we go at once?
- A.* *sugu to o tomo wo itashimashō. oba san, go chisō ni narimash'te arigatō gozaimas'. tadaima kara dekakemas'.* We will go with you directly. Aunt, thanks for the entertainment. We will go now.
- B.* *komban wa taihen go han wo itadakimash'te arigatō zonzimas'.* My best thanks for the kind entertainment.
- oba.* *dō itashimash'te. sore de wa mina sama go yukai ni kembuts' sh'te o kaeri nasaimase! toki ni, mōshi<sup>1</sup>, o kaeri wa nan'-ji ni narimashō ka?* Don't mention it. Then I wish you much pleasure in seeing the sights. Come back well. By the by, pray, when will you be back?
- oji.* *taigai jū-ichi-ji jibun ni wa kaeru tsumori de aru.* I expect to come back at about eleven o'clock.
- oba.* *sō des' ka? A. san to B. san wa mata o yori des' ka? sore to mo o taku no hō ni o kaeri ni narimas' ka? jikan ga osoku narimasureba, watakushi no hō ni o tomari ni natte mo yoroshiū gozaimas' yo.* So? Will you call again, Mr. A. and Mr. B.? Or will you return to your houses? If it should be late, you might as well pass the night with us.
- A.* *arigatō zonzimas'. taigai osoku mo jū-ichi-ji jibun ni wa kembuts' wo owarimas' kara, sore kara sugu ni watakushi no uchi ni kaerimashō. sono tochū de yomise<sup>2</sup> wo hiyakash'te<sup>3</sup> ikimas' no wa ikkyō de arimas' kara.* Thanks. As we will finish our sight-seeing at latest at eleven, we will return home then directly, because looking at the night-shops on our way is one more pleasure.
- oba.* *ā, sō des' ka! sore de wa kinjits' yukkuri mata oide nasaimase! sayō nara.* Indeed! Then come again soon at your leisure. Good-bye!
- A., B.* *sayō nara.* Good-bye!
- A.* *toki ni, oji san, ima wa nan-ji deshō ka?* Well, uncle, what is the time now?

<sup>1</sup> *mōshi*, Interjection, derived from *mōs'* to say: pray. —  
<sup>2</sup> *yomise* stalls pitched in the streets on festivals and being open for sale all night. — <sup>3</sup> *hiyakas'* to look at things in shops without buying.

*oji.* *ō, mō roku-ji jū-go-fun  
sugita yo, isoide ikanak'-  
cha ikenai.*

*B. doko de fune wo yatoimashō  
ka?*

*oji.* *m', fune wa Ryōgokubashi  
no kiwa ni aru kara,  
sore wo yatoō de wa nai  
ka?*

*B. sore wa yoroshiū gozaimashō.*

*A. taihen na hitode de, mō Ryō-  
gokubashi no ue wa ku-  
rumadome no yō des' na.*

*oji.* *sō to mo. hito ga tak'-  
san dereba, kuruma wo to-  
menak'cha keganin ga de-  
kiru kara ne.*

Oh, it is more than a quarter  
past six already; we must  
walk fast.

Where shall we hire a boat?

As there are boats by the side  
of Ryōgoku bridge, won't we  
hire one there?

Very well.

There is a great crowd. Ryō-  
gokubridge seems to have  
been shut off already for car-  
riages.

Of course. As there would be  
persons injured; if they would  
not stop the carriages when  
so many people are about.

## Eighteenth Lesson.

### 112. On the Use of some Verbs.

a) *suru*, "to do" expresses mere action, not the making of some bodily object. (The latter meaning is expressed by *ts'kuru*, *koshiraeru*). It does not therefore correspond to the English verb "to make", except when "to make" does not mean "to manufacture" as, *e. g.*, to make a speech *enzets' wo suru*, to make war *ikusa suru*, to make a journey *tabi wo suru*. In such expressions as *nuimono wo suru* "to do needlework", it means like its English equivalent: to be busy with sewing.

*suru* is used in numerous expressions especially of Chinese origin, it being a rule that Chinese words cannot be used as Japanese verbs but by the medium of *suru*. Examples:

*deiri suru* to go out and in  
*mane wo suru* to imitate  
*furi wo suru* to take airs,  
to pretend  
*shigoto wo suru* to work  
*tabi wo suru* to travel  
*kega wo suru* to get wounded  
*bikkuri suru* to be frightened  
*annai suru* to guide, to invite  
*anshin suru* to feel at ease

*jisats' suru* to commit suicide  
*manzoku suru* to be content  
*taikuts' suru* to feel bored  
*benkyō suru* to be industrious  
*kenka suru* to quarrel  
*shitsumon suru* to inquire  
*sh'taku* or *yōi suru* to make  
preparations  
*honyaku suru* to translate  
*shōchi suru* to consent.

113. The expressions formed with *suru* are not all of the same nature. Either their substantival component is the complement of *suru*, or the substantival component requires a complement in the Genitive case, or the whole expression requires a complement in the Dative or Accusative case or a verbal complement.

The particle *wo* is not seldom omitted before *suru*, especially in expressions borrowed from the Chinese, more particularly if their meaning is complete without a complement.

Examples: *hito ni shitsumon suru* to ask a person; *hito ni nani wo shitsumon suru* to ask a person about something; *tabi no sh'taku wo suru* to make preparations for a journey; *minai furi wo suru* to pretend not to see; *shomots' wo honyaku suru* to translate a book.

114. With nouns, especially monosyllables, ending in *n*, *suru* is changed into *jiru* and coalesces with the noun so as to form one word with it. The verbs in *jiru* are conjugated according to Class I. With monosyllables not ending in *n*, *suru* coalesces into one word (that is to say, in pronunciation and in the transcription with Roman letters, not in Japanese writing) without changing its form. Examples:

<i>kinjiru</i> to prohibit	<i>omonjiru</i> to esteem, to value
<i>zonjiru</i> to think, to know	(derived from <i>omoi</i> heavy)
<i>anjiru</i> to be anxious	<i>sassuru</i> to guess, to sympathise
<i>karonjiru</i> to think lightly of	<i>tassuru</i> to attain
(derived from <i>karui</i> light)	( <i>ni</i> ) <i>kessuru</i> to decide (for)
	<i>bassuru</i> to punish.

115. In other cases *suru* is used as a neuter verb expressing that something (the subject *ga*) manifests itself.

Examples: *oto ga suru* there is a noise (a noise is audible); *aji ga suru* to have a certain taste; *nioi ga suru* to smell (intr.); *zutsū ga suru* to have a headache; *inabikari ga suru* it lightens; *kokoromochi ga suru* to have a feeling.

116. *to suru* following the Future of a verb means "to be about to"; *to* or *ni suru* after a noun or adjective means "to consider as" (= *to omou*); *ni suru* after a noun means also "to make something (of) something" (to change into, to use as), "to put off to", "to decide for".

Note the following expressions formed with *suru*: *ni sh'te wa* (e. g. *kodomo ni sh'te wa*) "as for" (e. g. as for a child); *dō sh'te* "how?" *dō sh'te mo* (with a negative) "by no means"; *dō sh'ta mon' da* "what's the meaning of that"! *sōsh'te*, *sō suru to*, *sō sh'tara*, *sō sh'ta tokoro ga* (at the head of a sentence) "then", "thereupon".

On *suru* used as Attribute or Predicate cf. Less. 24, 145 b), 146; on *suru* with onomatopes Less. 34, 193.

That in polite speech *suru* is replaced by *itas'* (for the 1<sup>st</sup> and 3<sup>rd</sup> persons) and by *nasaru* (for the 2<sup>nd</sup> and 3<sup>rd</sup> persons) has been mentioned already in Less. 3, 24; cf. also Less. 19, 122.

Examples: *nani ka anata ni shitsumon suru koto ga arimas'*. There is something I wish to ask you. — *neta furi wo shimash'ta*. He pretended to sleep. — *watashi wo minai furi wo suru yō ni miemas'*. He seems to pretend not to see me. — *karas' wa u no mane wo sh'te uwo wo torō to omotta ga, uyogu koto ga dekinak'te oboreshinimash'ta*. The crow was about to imitate the cormorant and catch fish; but not being able to swim, it was drowned. — *kyō iroiro no yōtashi wo shiyō to omoimas'*. To-day I am about to do several commissions. — *konogoro Odawara made no tets'dō wo kaigyō shimash'ta*. At present they have opened the traffic of the railway as far as Odawara. — *myōnichi dekakeru kara, komban tabi no sh'taku wo shinakereba narimasen'*. As I shall depart to-morrow, I must make preparations for the journey to-night. — *nimots' no shimats' wo sh'ta ka?* Have you finished all about the luggage? — *kyō taihen asane wo shimash'ta*. I have slept very long this morning. — *kisha ga sugu tōchaku shimas' kara, oriru yōi wo suru ga ii*. As the train will arrive soon, we ought to prepare for getting out. — *yonaka ni nani ka oto ga shimash'ta kara, me ga samemash'ta*. As about midnight a noise was audible, I awoke. — *kono sakana ga kusatta aji ga shimas'*. This fish has a taste as if it were not fresh (spoiled). — *kyō wa taihen ni zutsū ga sh'te imas'*. I have a terrible headache to-day. — *inabikari ya suru toki ni wa takai ki no soba ni tatte wa arimasen'*. When it lightens, you must not stand near a high tree. — *kono shina ga yasui ga, waruk'te nagamochi ga shimasumai*. This article is cheap, but it is so bad that it will not last long. — *ueki wo tak'san mita uchi de are ni shiyō ka kore ni shiyō ka to kangaemash'ta ga, tsui ni nan' ni mo kaimasen' desh'ta*. Seeing many plants, I thought to decide for this or that; but finally I bought none at all. —

*mus'ko no yome wo torō to omotte are kore tak'san mimash'ta ga, tsui ni kono ko ni shimash'ta.* I thought to take a wife for my son, and saw many, this girl and that girl, but finally I decided on this child.

117. b) *oku*, "to place", "to put", often follows the Subordinative form of other verbs in the sense of "to be settled or done", "to leave it as it is". This meaning cannot often be rendered in English.

Examples: *yakusoku sh'te oku* to make an agreement; *itte oku* to leave word; *shimatte oku* to put away; *kakits'kete oku* to write down; *atsuraete oku* to give a commission; *katte oku* to make a bargain; *sono mama ni sh'te oku* to leave it as it is, to leave it alone; *sezu ni oku* to leave undone.

118. c) *shimau*, "to finish", "to put away", after the Subordinative form of other verbs either denotes the achievement of the action expressed by the Subordinative, or that something has been done at last, corresponding to the English "to end by doing". In many cases, however, it is used merely habitually to round off the sentence.

119. d) *kuru*, "to come", after the Subordinative of other verbs often corresponds to the English verb "to come" followed by an adverb or preposition or a Present Participle to express in what way coming takes place.

Examples: *dete kuru* to come out; *kaette kuru* to come back; *haitte kuru* to come in; *tonde kuru* to come flying; *nagarete kuru* to come swimming; *aruite kuru* to come walking.

In other cases *kuru* denotes the beginning of the action expressed by the Subordinative, thus:

*futte kuru* to begin to rain; *hara ga hette kuru* to begin to feel, or to get, hungry; *hara ga tatte kuru* to fly into a rage; *okotte kuru* to get angry.

Very often *kuru* after the Subordinative denotes that a person going out to do something comes back after it, or that a person comes after having done something, or brings somebody or something. Thus:

*katte kuru* to buy (and come); *tsurete kuru* (to lead and come) to bring (somebody) with; *motte kuru* to bring (something).



Examples: *asu made ni kono kimono wo sh'tatete okimas'*. I shall have the suit ready by to-morrow. — *kono tsugi made yoku yonde okimashō*. I will read much until next time. — *to wo shimete okina*. Leave the door shut! — *daikon wo shio ni ts'kete oita ka?* Have you laid the turnips into salt? — *ano akindo ye cha wo ikkin yokos' yō ni atsuraete okimash'ta*. I have ordered at that merchant's to send here a pound of tea. — *Noda san ga o uchi ni irasshaimasen' desh'ta kara, o kaeri ni naru to, sugu koko ye oide kudasai to sō itte okimash'ta*. Mr. Noda not being at home, I left word that he might kindly come here as soon as he comes back. — *mō osoku narimash'ta kōra, kore made ni sh'te okimashō*. As it has got late already, we will let the matter rest. — *mō asameshi wo tabete shimaimash'ta*. I have done breakfasting already. — *kono kimono no iro ga mattaku samete shimaimash'ta*. The colour of this dress has entirely faded. — *Matsukawa san ga Tōkyō ni tōchaku sh'ta toki ni, otosan ga mohaya naku natte shimaimash'ta*. When Mr. Matsukawa arrived at Tōkyō, his father had died already. — *kawakami kara ōkii momo ga hitots' nagarete kimash'ta*. A large peach came swimming down the river. — *sugu kaette kimas' kara, chotto o machi nasai*. As I shall soon come back, please wait a moment. — *to wo akete miru to, nezumi wo kuwaete ita neko ga haitte kita*. When I opened the door, I saw a cat coming in holding a rat in her mouth. — *kono kotoba wo iidasu ya ina ya, hijō ni okotte kimash'ta*. Scarcely had I uttered this word when he got extremely angry. — *dōmo ame ga futte kimash'ta*. Indeed, it has begun to rain. — *asa kara mono wo tabezu ni aruite otta kara, daibu hara ga hette kimash'ta*. Having been walking about without eating anything since the morning, I have got very hungry.

## Words.

*shōjō* an orang-outang  
*ryōshi* a hunter  
*kufū* a plan  
*hakarigoto* a stratagem  
*kame* a jug  
*umibe* sea-shore  
*nioi* smell  
*tsumori* intention  
*chigai* difference; *ni* — *nai*  
 nothing but  
*kinjo* a near place, near  
*hishaku* a ladle  
*sashits'kae* hindrance  
*ryōken* thought  
*o shimai* end; — *ni suru* to put  
 an end to

*makura* a pillow  
*yoi* intoxication  
*rikō (na)* shrewd  
*umai* tasty  
*kangaedas'* to contrive  
*tats'* to pass (as time)  
*kagu* to scent  
*nomareru* to be able to drink  
*shōchi suru* to know  
*torareru* to be caught  
*yos'* to leave alone  
*hōridas'* to throw away  
*hikkakeru* to drink  
*mawaru* to turn round; *yoi ga*  
 — to be drunk  
*iketorareru* to be caught alive

<i>futo</i> on a sudden	<i>sa</i> indeed
<i>ukats' ni</i> carelessly	<i>mama yo!</i> leave it as it is!
<i>magomago sh'te</i> bewildered	<i>gorori to</i> stretched out
<i>itsu made</i> how long; — <i>mo</i>	<i>shimeta!</i> at last!
however long	<i>tōtō</i> at last [face
<i>sono uchi ni</i> in the meantime	<i>nikoniko kao de</i> with a smiling
<i>tsui tsui</i> at last	<i>shikashi nagara</i> however.

### 18. Reading Lesson.

#### *Shōjō to sake.*

*mukashi hitori no ryōshi ga shōjō wo toritai to omotte iroiro kangaemash'ta ga, shōjō wa nakanaka rikō de gozaimas' kara, hotondo sono kufū ni<sup>1</sup> komatte orimash'ta ga, futo hakarigoto wo kangaedash'te sake wo kame ni irete umibe ni okimash'ta.*

*suru to shōjō wa sake wo konomu mono de gozaimas' kara, sake no nioi wo kaide sake no soba ye kuru wa kimash'ta<sup>2</sup> ga, shōjō no omou ni wa: «kore wa ore wo toru tsumori ni chigai nai kara, ukats' ni wa kono sake wa nomarenai» — to kokoro ni shōchi sh'te i<sup>3</sup> nagara, sake no kinjo de magomago sh'te kangaete orimash'ta keredomo, itsu made tatte mo<sup>4</sup> hito ga konai kara, mata shōjō no omou ni wa: «hito no konai uchi<sup>5</sup> ippai gurai wa<sup>6</sup> nonde mo yokarō» — to kangaete hishaku wo totte ippai nonde miru to<sup>7</sup>, nakanaka umai. shikashi nagara sono uchi ni: «hito ga kuru to torareru kara, mō yosō» — to, hishaku wo hōridash'te mite ite mo hito no kuru yōsu mo nai tokoro<sup>8</sup> kara, mata omou ni wa: «mō ippai gurai nonde mo sashits'kae nakarō» — to iu ryōken de mata ippai hikkaketa ga, mata hito ga konai kara, «mō ippai wa yokarō; kore de o shimai ni shiyō» — to omoi nagara, tsui tsui kame no sake wo nokorazu nonde shimau to<sup>7</sup>, sā yoi ga mawatte kite dō suru koto mo dekinai yō ni natta<sup>9</sup> kara, «ē, mama yo, dō naru ka?» — to, sake no kame wo makura ni sh'te gorori to nete iru to<sup>7</sup>, ano ryōshi wa «shimeta!» — to, nikoniko kao de yatte kite tōtō iketora-remash'ta.*

<sup>1</sup> as to. — <sup>2</sup> Less. 16,99. — <sup>3</sup> stem of *iru*. to be. — <sup>4</sup> however long it lasted (however much time passed away). — <sup>5</sup> as long as nobody comes. — <sup>6</sup> *wa* emphatical for *wo*: as to one glass, I may drink it. — <sup>7</sup> when. — <sup>8</sup> as it did not look (*yōsu*) as if anybody would come. — <sup>9</sup> "as it has become so that I cannot, in whatever way I may do", as I have become unable to do anything.

### 18. Exercise.

The weather having got cloudy and looking as if it were going to rain soon, go back home quickly and bring an umbrella. I have brought the umbrella. Having already finished

eating, I shall leave. At what bank (*ginkō*) shall I deposit the money I have saved (*tameru*)? I had made an agreement to go with a friend; but as he did not come although I have been waiting a long time (*dō sh'te . . . mo*), I at last went alone. As I have been working much to-day, I have got pretty tired. As it is the first time you have come here, I will guide you. As your parents are in good health (*go sōken*), please comfort yourself! As often as (*tabi ni*) these two children play together (*asobiau*), they begin (*shiha-jimeru*) to quarrel at once. Is that not a strange (*hen na*) noise there? That is the fire-bell (*hanshō*). I fear a fire has broken out (*kaji ga deru*) in this neighbourhood. In these mountains there are many deer (*sh'ka*); but as it is "a place where living creatures are forbidden to be killed" (*sesshō kindan no basho*), killing is forbidden. You must not unreasonably (*muri ni*) think lightly of men. I think I have already worked enough to-day. The rest (*nokori*) I'll leave till to-morrow. As mother will be anxious if I don't return home quickly, I'll take leave now. There are nice things in this shop; but having no money about me, I will give up (*yoshi no suru*) buying and only have a look at the things.

#### Dialogue (continuation).

- oji.* *omae no fune wa aite oru d'arō ne!* Your boat is not engaged, is it?
- sendō.* *hai, sayō de gozaimas'. hayaku o meshi kudasai! ima shibaraku tachimas'<sup>1</sup> to, fune wa issō mo nai yō ni kararete<sup>2</sup> shimaimas' kara.* No, it is not. Please get in quickly, for after a while the boats will all be hired, so that there will not be one to be had.
- oji.* *shikashi ikura de kas' no ka?* But at how much do you let it?
- sendō.* *nedan wa kimatte orimas'. ichi-jikan ga gojissen de gozaimas'.* The price is fixed; one hour for fifty sen.
- oji.* *yoshi. sore de wa san-jikan hodo kariyō.<sup>3</sup>* All right. Then I'll hire it for three hours.
- sendō.* *yoroshiū gozaimas'. dochira no hō ni kogimashō ka?* All right, sir. Where am I to row?
- oji.* *hajime ni shimo no hashi made koide sore kara Azumabashi made nobori, sono aida kembuts' sureba tak'san da.* First row to the lower bridge, then go up as far as Azumabashi bridge. If we look around us during this time, it will be enough.

<sup>1</sup> when a short time passes now. — <sup>2</sup> *karareru* Passive of *karu* to be hired. *issō* (from *its'* one, and *sō* Numerative for ships) one ship. — <sup>3</sup> *kariru* = *karu*.

B. *A. kun, mukō no fune no ue de taihen onna no sawaide oru no wa nan' d'arō ne.*

A. *are wa geisha no kembuts'-rashiku mieru. odottari maicattari suru ambai ga shirōto no yō ni mienai kara.*

B. *komban wa nan-ji kara hanabi no uchiage to shikakemono<sup>4</sup> wa hajimaru d'arō ka ne.*

A. *m', otts'ke hajimaru d'arō. sono basho wa mukō no kawagishi no ryōriya no niwa ni mōkerareta to iu koto wo kiita. ō, mi tamae! shikakemono ga hajimatta yō da.*

B. *ā sō da ne. taihen na hito ga ano hō ni oshikakete yuku yō ni mieru ne.*

A. *sore wa kitto ima hanabi wo kembuts' ni yuku no d'arō yo. sore mi tamae! ima fujidana<sup>5</sup> ga deta yo. ano iro no ambai wa jissai no mono to mattaku chigawanai ne. daibun hanabi wa shimpo sh'ta ne. ō, mata yoko no hō de taihō no uchiai ga hajimatta yo. ā, ōki na oto de, nakanaka isamash'ku, kore mo mata hontō na sensō mo kō aru d'arō to omowareru ne.*

<sup>4</sup> *fuji* *Glycinia chinensis*; the imitation of a *glycinia* trained on trellis-work has gone up.

Mr. A., what may that be — that lot of women making such a fuss on the boat opposite?

That looks like a party of geishas. The manner in which they dance and turn round does not look like that of inexperienced persons.

At what o'clock to-night will the display of the fireworks and mechanical figures begin?

It will begin presently. As to the place, I have heard it is arranged in the garden of the restaurant on the opposite bank. Oh, look! the fire-figures seem to have begun.

Oh, indeed! Lots of people seem to rush in that direction.

They are no doubt going now to look at the fireworks. Look there! There a *glycinia*-trellis-work has gone up now. The appearance of those colours is not at all different from real ones. Fireworks have made great progress. Oh, again, in that oblique direction the explosive charges have begun. There is a great noise, very valiant, so it must be in real war, I think.

## Nineteenth Lesson.

**Polite Verbs.** The use of the polite verbs *nasaru*, *kudasaru* and *kureru*, *itas'* and *gozaru* has been spoken of already in Less. 3, the verb *irassharu* instead of *iru* in Less. 14, 90, the polite periphrase by means of *de gozaru*

and *ni naru* and *oide* in Less. 15,97. Here follow the other polite verbs, which of course all take the suffix *mas'*.

### I. Polite Auxiliary Verbs.

120. a) *morau*, "to receive", after the Subordinative of other verbs means that the 1<sup>st</sup> (or some 3<sup>rd</sup>) person receives as it were the action of the 2<sup>nd</sup> (or 3<sup>rd</sup>) person expressed by the Subordinative — that is, that the action is done in his favour or obtained by entreaty. It often corresponds to the English idiom "to have something done to one". Frequently *morau* is used in the Desiderative Form.

Examples: *oshiete morau* to receive somebody's teaching, to be taught; *yonde morau* to have read to one (or, if *yonde* is derived from *yobu*, to have somebody called for one); *koshiraete morau* to have made for one; *misete morau* to have shown to one; *kash'te morau* to have lent to one.

121. b) *itadaku* and its Chinese equivalent *chōdai itas'* ("to put on the head" =) "to receive", (because the Japanese when thanking for a present raise it to the forehead) are used in the same way as *morau*, with the only difference that they are much politer.

122. c) *mōs'*, "to do", after the stem of other verbs, which then must be preceded by *o*, denotes the action of the 1<sup>st</sup> (or 3<sup>rd</sup>) person with regard to the 2<sup>nd</sup> (or 3<sup>rd</sup>).

Examples: *o tanomi mōshimas'* I beg you; *o watashi mōshimas'* I hand over to you; *o mairi mōshimas'* I shall come or go.

123. d) *ageru* "to raise", after the Subordinative of other verbs denotes that the action of the 1<sup>st</sup> (or 3<sup>rd</sup>) person is done in favour of or for the sake of the 2<sup>nd</sup> (or 3<sup>rd</sup>).

Examples: *oshiete agemas'* I shall teach you; *katte agemas'* I shall buy for you; *kaite agemas'* I shall write for you.

Note. — The above verbs are also used independently: *morau*, *itadaku*, *chōdai itas'* (to receive) and *ageru* (to give to a superior) with an object in the Accusative; *mōs'* used independently of the 1<sup>st</sup> and 3<sup>rd</sup> persons means "to say".



## II. Polite Independent Verbs.

124. a) Verbs and expressions denoting the action of the 1<sup>st</sup> person with regard to the 2<sup>nd</sup>, or also that of the 3<sup>rd</sup> person with regard to the 2<sup>nd</sup> or to some other 3<sup>rd</sup> person.

*agaru* (to rise) to go or come to somebody's house, to go to see one.

*o me ni kakeru* or *o me ni ireru* or *goran ni ireru* to show (more lit., I present to your eyes).

*o me ni kakaru* to see or meet (more lit., I come before your eyes).

*haiken itas'* (lit., to prostrate oneself and look) to look (at something belonging to or held by the 2<sup>nd</sup> person).

*haishaku itas'* (lit., to prostrate oneself and borrow) to borrow (something from the 2<sup>nd</sup> person).

*uketamawaru* to hear.

125. b) Verbs denoting the action of the 2<sup>nd</sup> (or 3<sup>rd</sup>) person.

*agaru* or *meshiagaru* to eat, to drink, to smoke.

*mes'* to eat, to drink, to put on (clothes), to ride, to go (as on board ship, etc.).

*ossharu* to say.

*asobas'* to be pleased to do.

Examples: *asu kite moraitai*. I wish you to come tomorrow. — *ima sugu itte moraitai*. I wish you to go now at once. — *kono hon wo kash'te moraitai*. I wish you to lend me this book. — *sakate wo moraitai*. I wish to get a tip. — *kirei na ōgi wo hitots' kaitai; iroiro no moyō wo misete moraitai*. I should like to buy a nice fan; I wish you to show me several patterns. — *tegami wo ittsū kaite itadakitō gozaimas'*. — *sugu kaite agemas'*. I wish you kindly to write a letter for me. — I shall write it for you at once. — *dōka anata no o shashin wo itadakitō zanjimas'*. I should like to receive your photograph. — *myōnichi itadaki ni agarimas'*. I shall come to your house to-morrow to receive it. — *anata wa dare ni Nihongo wo oshiete moraimash'ta ka?* or *oshiete o morai nasaimash'ta ka?* By whom have you been taught Japanese? — *o cha wo ippai meshiagare!* — *arigatō, katte ni chōdai itashimas'*. Take a cup of tea, please. — Thanks, I shall take one without restraint. — *koko ni nashi no moratta no ga arimas' ga, anata agarimas' nara, muite agemashō*. Here are some pears I received; if you eat them, I shall pare them for you. — *akari wo ts'kete agemas'*. I shall light

up for you (or I shall light you). — *komban o taku ye agari mōshimas'*. This evening I shall come to your house. — *chōdo kono kakemono wo haiken itashimash'ta ga, makoto ni kekkō de gozaimas'*. I have just looked at these hanging scrolls, they are really splendid. — *hajimete o me ni kakarimash'ta*. It is the first time I have the honour of seeing you. — *konaida haishaku itashimash'ta o jibiki wa ima o kaeshi mōshimas'*. I give you back the dictionary now I borrowed from you the other day. — *anata no osshatta tōri de gozaimas'*. It is as you have said. — *iroiro no mezurashii mono wo ukemash'ta ga, anata no oboshimeshi nara, o me ni kakemashō*. I have received several kinds of strange things; if it pleases you, I shall show them to you. — *mohaya o yu ni o meshi ni narimas' nara, suyu sh'taku wo itashimashō*. If you will take a bath already, I shall make preparations at once. — *o kyaku wo kochira ye o\* age mōse!* Lead the guest this way! — *o nasake chōdai*. I beg for alms.

## Words.

<i>sakura</i> a cherry-tree	<i>mibun</i> condition in life; — <i>sōō</i>
<i>ō</i> a king	<i>no</i> in conformity with one's position
<i>sue</i> end	<i>ogori</i> luxury; — <i>wo suru</i> to revel
<i>kkō</i> weather	<i>nagayazumai</i> an inhabitant of a "long-house" (lodgings let out to poor families)
<i>haru</i> spring	<i>kurō</i> trouble, pains
<i>sampo</i> a walk	<i>nenjū</i> the whole year
<i>jiki</i> right time	<i>ha</i> a leaf (of a tree)
<i>rōyō</i> old and young	<i>mi</i> a fruit
<i>dānjo</i> men and women	<i>uta</i> a Japanese poem; — <i>ni yomu</i> to make the subject of a Japanese poem
<i>hanami</i> viewing the flowers, excursion for seeing the flowers	<i>shi</i> a Chinese poem; — <i>ni ts'kuru</i> to make the subject of a Chinese poem
<i>zenzan</i> the whole mountain	<i>asahi</i> the rising sun
<i>hayashi</i> a wood	<i>nigoto</i> beautiful
<i>mankai</i> full bloom	<i>nadakai</i> famous
<i>kumo</i> a cloud	<i>masshiro na</i> perfectly white, pure white
<i>tonner'</i> a tunnel	<i>hitotōri</i> ordinary
<i>kinjo no hito</i> a neighbour	<i>binzume no</i> bottled
<i>dōryō</i> a colleague	<i>sōō no</i> appropriate, fit, proper
<i>ōzei hito</i> many persons	<i>futsū no</i> common, usual
<i>ichi-nichi</i> the whole day	
<i>shogakkō</i> all schools	
<i>undōkai</i> a picnic-party	
<i>jisets'</i> time	
<i>nigiyakasa</i> hustle	
<i>hyōtan</i> a gourd	
<i>higure</i> sunset	

\* This *o* does not relate to the person addressed (the servant), but to the guest.

*iwareru* can be named  
*saku* to open (as flowers)  
*ni kimaru* to be limited to  
*owareru* to be covered  
*sasoiau* to call for each other  
*tsureau* to go with each other  
*ts'kau* to employ  
*ataeru* to give  
*uchisorou* to form a party  
*eramu* to choose  
*yoisugos'* to drink to excess  
*chikazuku* to approach  
*kitaku suru* to return home  
*hiraku* to open (intr.)

*omowazu* unconsciously.

*utagawareru* to be apt to be  
 mistaken (for)  
*naru* to bear (as fruit)  
*juku (suru)* to grow ripe  
*yomu* to read  
*terasareru* to be shone upon  
*zorozoro to* in a long row  
*tō* and so on  
*omoi omoi ni* every one accord-  
 ing to his liking  
*koso* (emphatic particle); *sore*  
 — precisely this  
*hajime to sh'ite* first of all  
*shosho ni* everywhere

## 19. Reading Lesson.

### *Sakura.*

Nihon ni mo hana no shurui wa tak'san arimas' ga, sono uchi de mo sakura wa hana no ō to iwareru hodo de, nakanaka migoto des'. hayai tokoro de wa<sup>1</sup> san-gats' sue<sup>2</sup>, osoi tokoro de wa shi-gats'<sup>3</sup> sue ni saki, kikō mo chōdo haru de, atsukarazu samukarazu<sup>4</sup> sampo ni wa mottomo yoi jiki des' kara, rōyō danjo zoro-zoro to hanami ni dekakemas'. Nihon de hanami to ieba, mazu sakura no hana wo mi ni yuku koto wo iu ni kimatte iru kurai<sup>5</sup> des'.

mukashi kara nadakai tokoro wa Yamato no Yoshinoyama<sup>6</sup> de, zenzan nokorazu sakura de owarete orimas'. Tōkei<sup>7</sup> de wa Ueno<sup>8</sup> Mukōjima<sup>9</sup> Koganei<sup>10</sup> Asukayama<sup>11</sup> tō wo hajime to sh'ite shosho ni sakura no hayashi ga arimas'. mankai no toki wa tōku kara mireba, maru de masshiro na kumo no yō ni. chikaku ni yukeba, hana de dekita tonner' no yō des'. hanami wa tonari<sup>12</sup> kinjo no hito wo sasoiattari mata wa dōryō tsureattari mata ōzei hito wo ts'kau tokoro<sup>13</sup> de wa

<sup>1</sup> "at the early place" = those which blossom early. — <sup>2</sup> at the end of the 3<sup>rd</sup> month. — <sup>3</sup> at the end of the 4<sup>th</sup> month. — <sup>4</sup> neither hot nor cold. — <sup>5</sup> "it is so that it is limited to meaning the going to see . . ." — that is, the expression *hanami* is exclusively used with regard to the seeing of cherry-blossoms. — <sup>6</sup> Mount Yoshino in the old province of Yamato, in central Japan. — <sup>7</sup> the same as Tōkyō. — <sup>8</sup> name of a public park in Tōkyō. — <sup>9</sup> on the Sumidagawa. — <sup>10</sup> near Tōkyō. In 1735 the shōgun Yoshimune had 10,000 young cherry-trees brought from Yoshino and Hitachi and planted there. — <sup>11</sup> near Ōji, in the environs of Tōkyō. — <sup>12</sup> *tonari no hito* means the two neighbours on the right and left side of a person's house, *kinjo no hito*, means neighbours in a larger sense of the word. — <sup>13</sup> where they employ many persons (where many persons are employed).

ichi-nichi no yasumi wo ataete uchisorotte deketari mata shogakkō no undōkai nado mo ōku wa sakura no jisets' wo eramimas' kara, mankai no toki no nigiyakasa wa hitotōri de wa arimasen'.

taitei no hito wa hyōtan mata wa binzume no sake wo motte yuki, hana no sh'ta de sakamori wo sh'te omowazu yoisugos' mono mo arimas'. yagate higure ni chikazukeba, omoi omoi ni kinjo no ryōriya ye agari, sore sore mibun sōō no ogori wo sh'te kitaku suru fūshū de, tsumari nagayazumai no mono made mo hanami no toki ni nenjū no kurō wo nagusameru hodo des'. futsū no sakura wa ha ga mada s'koshi mo denai uchi ni hirakimas' kara, mattaku masshiro de, mankai no toki wa sore koso maru de kumo ka yuki ka to utagawareru hodo des'. shikashi Yeroppa chihō no sakura no yō na mi wa narimasen'. tada chiisai mi de, juku yō ni wa narimasen'. mukashi kara sakura wo uta ni yomi, shi ni ts'kuru koto wa tak'san de, naka ni mo Motoori<sup>14</sup> no uta wa Nihonjin no kokoro wa asahi ni terasarete iru sakura no yō de aru koto wo itta mono de<sup>15</sup>, nadakai uta de arimas'.

<sup>14</sup> Motoori Norinaga (1730—1810) a famous philologist and archæologist. The poem mentioned above has the following wording:

*Shikishima no Yamatogokoro wo hito towaba  
asahi ni niou yamazakurabana.*

*Shikishima* is a poetical epithet of *Yamato* (Japan). "If a person asks about the Japanese people's mind: like the blossoms of the mountain-cherry giving forth their odour in the morningsun." — <sup>15</sup> *naka ni mo . . . itta mono de* among them there is also the poem of Motoori, which says that . . ., and it is a famous poem.

### 19. Exercise.

I wish to have this letter quickly put into the letter-box (*yūbinbako*). I beg your pardon, but I wish to have the passages (*tokoro*) of this newspaper which I do not understand explained (*tokiakas'*) to me. Smoke a cigar (*tabako ippon*). Then I will receive one (*ippon*). I have heard you had caught cold, and (but) having (as I have) come to your neighbourhood, I have called for a moment. I take leave now, but one of these days I shall see you again. The teacher by whom I have been taught Japanese till now has gone abroad; do you not know another good teacher? I wish to have a bath prepared soon. Well (*hai*), I shall get it ready for you at once. The corridor being dark, light the visitor! That is a splendid watch (*tokei*) of yours. I should like to see it a moment. If you have time, I should like to show you these photographs (*shashin*). I give you back (*kaes'*) the umbrella now which I borrowed from you yesterday.

As my master said he would soon come back, please step in and wait a moment.

**Dialogue** (continuation).

- oji.* *sendō, fune wo mā s'koshi mukō no hō ni koide hanabi ga yoku mieru tokoro ni tomete oke!* Boatman, row the boat a little farther to the opposite side, and stop where the fireworks can be seen well.
- sendō.* *kashikomarimash'ta.* All right, sir.
- oji.* *hayaku koganak'cha hōka no fune ga basho wo totte shimau ja nai ka?* If you don't row fast, won't other boats take away the place, after all?
- sendō.* *ē, yoroshiū gozaimas'. yoku kentō wo ts'kete umai tokoro ni fune wo to-memashō.* All right, I shall pay attention to the point and stop the boat at a favorable place.
- oji.* *ā, mukō no fune ni mo ōzei no hito ga sake wo nonde taihen yōki ni sawaide oru yō da ga, tabun aru kaisha no sōkembuts' d'arō.* Oh, on the boat yonder many people seem to drink sake and be very merry; it is probably the excursion of some company.
- sendō.* *sō de arimas'. are wa kamiseizōkaisha no kembuts' de arimas'.* Indeed, it is the excursion of the Paper Manufacturing Society.
- oji.* *itsu mo kawabiraki wa hanabi yara machi no kazari wo miru yori wa kembuts'nin no kokkei wo miru hō ga yoppodo omoshiroi ne.* At the Opening of the river it is always much more interesting to see the spectators making jokes than the fireworks and the decoration of the streets.
- sendō.* *go mottomo de arimas'. shiki no hanami de mo ōse no tōri hana wo miru yori mo kembuts'nin wo miru hō ga omoshirō gozaimas'.* There you are right. Also at the flower-shows of the four seasons it is, as you say, more interesting to see the spectators than the flowers.
- oji.* *sō to mo. kembuts'nin ga kao wo edottari kinyō na minari wo sh'ite sawaidari suru no wo miru no wa nani yori omoshiroi ne. shikashi A. yara B. kun yara ningen wo miru yori wa hanabi wo mitari yomise wo hiyakash'tari suru hō ga omoshirō d'arō ne.* Quite so. To see how the spectators have painted their faces, how strangely they are dressed, and how they are making fun, is extremely interesting. But for Mr. A. and Mr. B. it will probably be more interesting to see the fireworks and visit the night-shops than to see the people.



B. *sō des' watakushidomo wa hito ga sawagu no wo miru yori wa sono hoka no mono wo kembuts' suru hō ga ossharu tōri ni omoshirō gozaimas'.*

So it is. We think it more interesting, as you say, to see other things than how people are turbulent.

A. *watakushi mo sō des' ga, nats' atsui no ni yūsuzumi no tame ni kō iu ambai ni fune ni notte ōku no hito to kawa no naka wo kami shimo ni kogimawaru no wa nani yori mo yukai des'.*

And so I think, too; but there is nothing more amusing than in the summer heat to go out in the evening in order to cool oneself in a boat like now, and row up and down the river together with many people.

oji. *ō, mina no tanoshimu tokoro mo tabun wa sō d'arō to omowareru. ittai kawabiraki to iu mono wa nats' no ichiban atsui hi wo erande kawa no naka de asobu koto de aru kara ne.*

Oh, this is probably something all find pleasure in, because they have chosen for the Opening of the river just the hottest day of summer, and amuse themselves in the middle of the river.

## Twentieth Lesson.

126. **Personal Pronouns** (properly speaking: nouns standing for what are called Personal Pronouns in other languages) are much less used in Japanese than in English. In general, the person meant must be concluded from the context, and only in cases of special emphasis or antithesis Personal Pronouns cannot be done without. Least in use are the Pronouns of the 3<sup>rd</sup> person.

The Personal Pronouns take the case-particles and other postpositions like true nouns; when used predicatively, the verb "to be" is expressed by *des'* or its equivalents.

The following list shows the Personal Pronouns most in use, and at the same time by whom employed and towards whom.

### 127. 1<sup>st</sup> Person, I.

*watakushi* (*watak'shi*), less polite *watashi* (vulgar *washi*) — the expression most in use;

*boku* (servant) — used among good acquaintances, by students, scholars, officers, etc.);  
*ore*, and more so *ora* (= *ore wa*) — vulgar;  
*kono hō* (this side) — towards inferiors;  
*kochira, kochi* (this side) — towards inferiors.

### 128. 2<sup>nd</sup> Person, you.

*anata*, and more polite *anata sama* — the expression most in use;  
*omae* — towards one's own inferiors; in the family, the master of the house so addresses his wife and children;  
*omae san* — more polite than *omae*; in the family the wife addresses so her husband (children address their parents by *anata*);  
*sensei* — towards teachers, scholars, physicians, etc.;  
*danna san* — used by servants in addressing their master, by workmen addressing their employer;  
*kimi* (lord) — the counterpart to *boku*;  
*kisama* — among persons of the working class and among students;  
*sono hō* (that side) — used in law-courts;  
*sonata, sochira* (that side) — towards inferiors.

129. 3<sup>rd</sup> Person, he, she, it. These are all demonstrative expressions, as:

<i>ano hito</i> that man	<i>ano o jō san</i> that (single)
<i>ano o kata</i> that gentleman	young lady
<i>ano otoko</i> that man	<i>ano o jūsan</i> that old gentleman
<i>ano onna</i> that woman	man
<i>ano fujin</i> that lady	<i>ano o bāsan</i> that old lady
<i>ano ko</i> that child	<i>ano yats', aits'</i> that fellow
<i>ano mus'me</i> that girl	<i>kono yats', koits'</i> this fellow
	<i>sono yats', soits'</i> that fellow.

### Additional Remark.

*temae* I (very modest) and: you (impolite)  
*danna san* in speaking of the 2<sup>nd</sup> and 3<sup>rd</sup> persons  
*sensei* in speaking of the 2<sup>nd</sup> and 3<sup>rd</sup> persons  
*heika* Your, His, Her Majesty  
*denka* Your, His, Her Highness  
*kakka* Your, His, Her Excellency.

130. The Plural of Personal Pronouns is more frequently used than the Singular. In general usage are:

### 1<sup>st</sup> Person, we.

*watakushidomo* (also used in the Singular "I", and then humbler than *watakushi*)

*warera*  
*wareware*  
*bokura*  
*oirā* (vulgar).

### 2<sup>nd</sup> Person, you.

*anatagata* (also used in speaking to one person, and then very polite)  
*omaegata*  
*omactachi*  
*omaera*  
*kimitachi*.

### 3<sup>rd</sup> Person, they.

*ano hitotachi*  
*ano o katagata*  
*arera* (impolite), etc.

131. **Possessive Pronouns** are missing. They are replaced by the Genitive of the Personal Pronoun, as: *watakushi no* my, *anata no* your, *watakushidomo no* our, *ano hito no* his or her, etc.

**Additional Remark.**—A classical Possessive is *waga*, my own, our own, one's own, own, which is used in such expressions as *waga kuni* my or our country, *waga hai* we, people like us (used by students).

132. The word "self" is expressed as follows:

as Subject *jibun de* | myself, yourself, himself, herself,  
 more rarely *jishin de* | ourselves, yourselves, themselves  
 as Possessive *jibun no*, | my, your, his, her, our, your,  
 more rarely *jishin no* | their own.

in speaking of or to the 2<sup>nd</sup> and of the 3<sup>rd</sup> persons:  
*go jibun de*; *go jibun no*.

Examples: *anata wa ima ginkō ye oide nasaimas' to, watakushi mo nani ka yōji ga arimas' kara, go issho ni mairimashō*. If you go to the bank now, I shall go with you, as I have also some business to do there. — *kimi no ane san wa mō inaka kara kaette kita no ka?* Has your elder sister come back from the country already? — *boku wa kyō imōto wo tsurete Ueno ye sampo sh'ta*. To-day I have taken a walk to Ueno with my younger sister. — *sono hō wa konaida Kyōto kara kite sakuban Tōrikan ni tomatta mono des' ka?* Are you the man who has come from Kyōto the other day and stopped at Tōrikan (name of a hotel) last night? — *Kichibē! temae wa soko ni iru no de wa nai ka?*

*saki kara yonde iru no ni, temae ni wa kikoenakatta ka?* Kichibē! are you not there? Though I have called before this already, have you not heard, then? — *ore wa ike to itta no ni, naze kisama wa ikanakatta ka?* Having told you to go, why didn't you go? — *sensei, konnichi wa nan' da ka kokoromochi ga yō gozaimasen' kara, keiko wo yamemashō.* Professor, to-day I don't know what is the matter, but I do not feel well; I shall therefore leave off with the lesson. — *anata wa dochira no o kata des' ka? watakushi wa Takayama Gentei no mus'me Kei de gozaimas'.* Of what country are you? I am the daughter of Takayama Gentei, Kei. — *danna san, kore kara sugu ni ichiba ye itte hayaku kaette mairimas'.* Master, I am going now to the market directly and shall soon be back. — *anata wa go jibun de oide ni narimashō ka?* Will you go yourself?

### Words.

<i>basha</i> a carriage (drawn by horses)	<i>kaikōba</i> a harbour open to foreign trade, a Treaty Port
<i>jinrikisha</i> a carriage (drawn by men)	<i>Kaikyōshokuminchi</i> the Straits Settlements
<i>kago</i> a sedan-chair	<i>hatsumeisha</i> an inventor
<i>go ishūn</i> the restoration of the Emperor's authority in 1867	<i>naruwashi</i> fashion; — <i>ni naru</i> to come into fashion
<i>kurumadaiku</i> a cartwright	<i>annaiki</i> a guide-book
<i>nichihaba</i> breadth of a street	<i>keiji</i> a placard
<i>hiyō</i> expense; — <i>ga kakaru</i> it is expensive	<i>hommoto</i> an originator
<i>ten</i> point	<i>namari</i> manner of speaking, dialect
<i>mama</i> state, condition; <i>sono</i> — as it is	<i>hoshii</i> desirable
<i>mane</i> imitation	<i>urayamashii</i> enviable
<i>kufū</i> a plan; — <i>wo koras'</i> to ponder over a plan	<i>okashii</i> strange
<i>shatai</i> a carriage-frame	<i>noru</i> to ride; <i>notte iru</i> to be riding
<i>kuruma</i> a carriage	<i>hayaraseru</i> to bring into fashion
<i>yo</i> the world; — <i>ni das'</i> to bring into public	<i>hiku</i> to draw
<i>ō-atari</i> great success	<i>hiromaru</i> to spread
<i>ō-hayari</i> general fashion	<i>sayō</i> sa well, all right
<i>jōge</i> high and low	<i>dōka</i> anyhow
<i>shi-hō</i> (four sides) all sides	<i>ippan ni</i> in general
<i>shakushi</i> a ladle; <i>neko mo</i> — <i>mo</i> Tom and Harry	<i>tachimachi</i> on a sudden
<i>kinnen</i> late years, recently	<i>nomi narazu</i> not only
<i>yushuts'</i> exportation; — <i>suru</i> to export	<i>tabun</i> probably
<i>engan</i> the coast	<i>itsu no ma ni ka</i> some time or other
	<i>chanto</i> correctly
	<i>kaette</i> on the contrary
	<i>sappari</i> entirely.

## 20. Reading Lesson.

*Jinrikisha.*

Nihon de wa mukashi wa konnichi aru basha to ka<sup>1</sup> jinrikisha to ka iu<sup>1</sup> mono wa nak'te tada kago bakari desh'ta ga, sayō sa<sup>2</sup>, go ishin s'koshi nochi desh'tarō yo, aru kuru-madaiku ga Seiyōjin no<sup>3</sup> notte iru basha wo mite: «kore wa benri na mono da. dōka Nihon ni mo konna mono ga hoshii. shikashi Nihon wa ippan ni michihaba ga semaku, uma mo s'kunai shi, hiyō mo kakaru<sup>4</sup> kara, dono ten kara mite mo, sugu ni basha wo sono mama Nihon de hayaraseru koto wa muzukashii ga, mireba miru hodo<sup>5</sup> urayamashii. dōka mane no shiyō wa nakarō ka?»<sup>6</sup> — to iroiro kufū wo korash'ta sue<sup>7</sup>, basha yori wa shatai wo s'koshi chiisaku shi, uma no kawari ni hito no hiku yō na kuruma<sup>8</sup> wo ts'kutte yo ni dash'te mita tokoro ga, ō-atari de, tachimachi ō-hayari to nari, hajime wa shinshi to ka shinshō to ka iwareru<sup>1</sup> hito bakari notta mono des' ga, dandan to jōge shi-hō ni hiromari, goran no tōri konnichi de wa neko mo shakushi mo norimas' nomi narazu, kinnen wa gaikoku ye mo yushuts' suru yō ni nari, Shina engan no kaikōba ya Kaikyōshokuminchi hen de mo kore wo miru yō ni narimash'ta. sate sono jinrikisha to iu na wa dare ga ts'keta ka shirimasen' ga, tabun hatsumeisha sono hito de wa nak'te<sup>9</sup> itsu no ma ni ka ii narawashi ni natta no deshō. sore de konnichi de wa Seiyōjin mo yahari jinrikisha to yonde imas'. mata okashii no wa<sup>10</sup> Kaikyōshokuminchi hen de wa kore wo «rikishō» to itte annaiki ya keiji nado ni chanto kaite aru no des'. hommoto no<sup>11</sup> Nihonjin ni wa kaette sappari wakarimasen' ga, mā, kotoba no namari de sonna ni henka sh'ta mono deshō yo.

<sup>1</sup> to ka — to ka iu (*iwareru*) or whatever they may be called. — <sup>2</sup> the speaker, after reflecting some time, remembers the time: well, it was . . . — <sup>3</sup> on no instead of *ga* cf. Less. 24, 144. — <sup>4</sup> and as it is expensive, too. — <sup>5</sup> the longer I see it, the more enviable it is. — <sup>6</sup> is there no means of imitating it? — <sup>7</sup> after. — <sup>8</sup> a carriage of such a kind as may be drawn by men. — <sup>9</sup> the inventor was not that man. — <sup>10</sup> what is strange is . . . — <sup>11</sup> explicative Genitive: to the originators, the Japanese, it (the word *rikishō* — that is, rikshaw as the English pronounce it) is quite incomprehensible.

## 20. Exercise.

Did you ever go with a jinrikisha? Yes, I did; when I was at Hongkong, I often went with one. As I am coming to your neighbourhood to-day, I'll come to your house to call for you. Are these the things you brought with you? Yes, sir, they are the vegetables I bought at the market. Do you know those gentlemen? Yes, that stout (*ōkii*) man is the



Minister of War (*rikugundaijin*), the young man is his younger brother. Shall we not go together? I received a letter to-day which my son has written himself. Look at that fellow! That is a drunkard (*nondakure*) who passes by here every day. As I have not yet seen His Majesty the Emperor (*tennō heika*), I think of going to to-day's review (*kampeishiki*).

Dialogue (continuation).

- B. *ā, kono tokoro kara wa taihen yoku hanabi ga miemas'. sosh'te ima uchiage ga hajimatta yō des'.* Oh, from here the fireworks can be seen very well. And now the letting off seems to have begun.
- A. *oji san, goran nasai! daibun takaku yaage ga agari-mash'ta yo.* Uncle, see! the rocket has gone very high.
- oji. *sō da ne. dono kurai takaku agattarō ka?* Hasn't it? How high may it have gone up?
- B. *sō des' ne. ni-hyaku meter kurai takaku agatta yō ni omowaremas' na. sh'te ima sono ato de agatta no wa hoshitsuri des' ne.* Well, I should think it has gone up as high as 200 meters. And what has gone up after it now is a star-festoon, is it not?
- oji. *sō da. kono hoshitsuri wa yohodo umaku dekita. iro no ambai kara hikaru guai ga hontō no mono no yō da ne. sosh'te nagaku kū ni shizuka ni tomatte oru koto ne.* Yes, it is. This star-festoon was very tastefully made. From the appearance of the colours, even as to how it sparkled, they were like real stars. And how long it was quietly standing in the air!
- B. *sō des'. taihen yoku deki-mash'ta. mata ima agatta no wa rippa na hana des' ne. watakushi wa hanabi no naritachi wo mada yokku shiranai des' ga, nan' de naritats' deshō ka?* Indeed, very well made. And what has gone up now is a beautiful flower. I don't understand well the construction of fireworks; what are they made of?
- oji. *mada shinamono wo minai no ka? taihen tankan na mono da yo. hitokuchi de ieba, oyoso ningen no atama gurai no ōkisa no kamihariko no naka ni kayaku ga haite oru mono wo kūchū ni uchiageru dake no hanashi de, kono tama ga uchiagerareru to dōji ni michibi wo totte takaku agatte haret'suru mono de, nani mo muzukashii koto wa nai yō da.* Have you not seen those things yet? They are very simple things. To say it briefly, it is only this: that a paper bag about as large as a man's head, with gunpowder put into it, is shot up into the air. At the same time as this ball is shot up, it takes fire by a quick-match, rises high and explodes. There seems nothing difficult at all about them.
- A. *sono tama wa kuda kara uchidas' no des' ka?* Do they shoot that ball out of a tube?

*oji. miron. suichoku ni ji no naka ni taterareta tsutsu no naka ni hajime ni kayaku wo irete sono ue ni hanabi no tama wo oite kono kayaku no chikara de uchiageru no da yo. sh'te kono tsutsu wa tsūjō atsui ki no tsutsu de, soto ye take no tagu wo kisete aru no da yo.*

*A. sō des' ka ne. kayaku no chikara de kono tsutsu wa sore de mo harets' wa shinai deshō ka ne.*

*oji. nāni! hanabi no tama wa karui mono de aru kara, sore wo uchiageru kayaku no ryō wa wazuka de tariru no da kara, sonna kiken wa kessh'te nai.*

Of course. First they put gunpowder into a tube placed vertically in the ground, then the ball is put into the tube and shot up by the force of this gunpowder. This tube is generally made of thick wood, with bamboo hoops laid around it outside.

Is it so? For all that, will not that tube burst by the force of the gunpowder?

What! As the ball is light, and a small quantity of gunpowder is enough to shoot it up, there is never such a danger.

## Twenty-first Lesson.

### 133. Demonstrative Pronouns and Demonstrative Adverbs.

kore (subst.)	$\left\{ \begin{array}{l} \text{this (here,} \\ \text{near the} \\ \text{speaker)} \end{array} \right.$	sore (subst.)	$\left\{ \begin{array}{l} \text{that} \\ \text{(near the} \\ \text{person} \\ \text{spoken to)} \end{array} \right.$	are (subst.)	$\left\{ \begin{array}{l} \text{that (far} \\ \text{from the} \\ \text{speaker} \\ \text{and the} \\ \text{person} \\ \text{spoken to)} \end{array} \right.$
kono (adj.)		sono (adj.)		ano (adj.)	
kō iu (adj.)	$\left\{ \begin{array}{l} \text{such as} \\ \text{this} \end{array} \right.$	sō iu (adj.)	$\left\{ \begin{array}{l} \text{such as} \\ \text{that} \end{array} \right.$	ā iu (adj.)	$\left\{ \begin{array}{l} \text{such as} \\ \text{that} \end{array} \right.$
kō iu yō na „		sono yō na „		ano yō na „	
kono yō na „	$\left. \begin{array}{l} \text{such as} \\ \text{this} \end{array} \right\}$	sonna „	$\left. \begin{array}{l} \text{such as} \\ \text{that} \end{array} \right\}$	anna „	$\left. \begin{array}{l} \text{such as} \\ \text{that} \end{array} \right\}$
konna „					
kō iu yō ni (adv.)	$\left\{ \begin{array}{l} \text{so, in} \\ \text{this} \end{array} \right.$	sō iu yō ni (adv.)	$\left\{ \begin{array}{l} \text{so, in} \\ \text{that} \\ \text{way,} \\ \text{like} \\ \text{that} \end{array} \right.$	ā iu yō ni (adv.)	$\left\{ \begin{array}{l} \text{so, in} \\ \text{that} \\ \text{way,} \\ \text{like} \\ \text{that} \end{array} \right.$
kono yō ni „		sono yō ni „		ano yō ni „	
konna ni „	$\left. \begin{array}{l} \text{so, in} \\ \text{this} \end{array} \right\}$	sonna ni „	$\left. \begin{array}{l} \text{so, in} \\ \text{that} \\ \text{way,} \\ \text{like} \\ \text{that} \end{array} \right\}$	anna ni „	$\left. \begin{array}{l} \text{so, in} \\ \text{that} \\ \text{way,} \\ \text{like} \\ \text{that} \end{array} \right\}$
kō, kō sh'te „		sō, sō sh'te „		ā, ā sh'te „	
koko (subst.)	<i>this place, here</i>	soko (subst.)	<i>that place, there</i>	as'ko (subst.)	<i>that place, there</i>
kochi, kochira (subst.)	<i>this side, here, I</i>	sochi, sochira (subst.)	<i>that side, there, you</i>	achi, achira (subst.)	<i>that side, there</i>
konata (subst.)	<i>this side, here</i>	sonata (subst.)	<i>that side, there, you</i>	anata (subst.)	<i>that side, there, you</i>
kokoera (subst.)	<i>hereabouts</i>	sokoera (subst.)	<i>thereabouts</i>	as'koera (subst.)	<i>thereabouts</i>

134. *kore, sore, are*, as well as all adjectival Demonstratives, point towards persons and things, and so do the Demonstratives of place when they stand in the Genitive. Politer than *kore, sore, are*, is, however, *kono o kata*, etc. — *kore, sore, are* form the Plural *korera, sorera, arera*.

The substantival forms take all the case-particles and other postpositions.

Examples: *kore no nedan ga ikura (ka)?* What is the price of this? — *koko ga atsui*. It is hot here (lit. this place is hot). — *koko no mise*. The shops of this place. — *koko ni, ye*. At, or to, this place, here or hither. — *koko wo sōji sh'ta ka?* Have you swept here (this place)?

*sore* and *sono* are also used to refer to something mentioned before — e. g., *kore wa Nihon no fune des' ka?* Is this a Japanese ship? — *hai, sore wa Nihon no jōkisen des'*. Yes, it is a Japanese steamer. — *kono fude wa warui kara, sono kawari ni anata no wo torimashō*. This brush being bad, I will take yours instead of it. — *ano hito wa taisō kanemochi des'*; *sono ie wa hijō ni ōkii*. That man is very rich, his house is uncommonly large.

135. The above remark about the difference between *kono, kore* — *sono, sore* — *ano, are* holds also good for the following adverbial expressions:

<i>achi kochi</i> here and there	<i>sore made</i> up to that, till then
<i>kono uchi ni</i> herein	<i>kore de</i> with this
<i>sono uchi ni</i> therein	<i>sore de</i> with that
<i>sono uchi</i> in the meantime;	<i>sore nara, sonnara</i> if that is
ere long; among them	so; well, then
<i>kono aida, konaida</i> the other	<i>sore de wa</i> that being so; then
day, lately	<i>konnichi</i> to-day; — <i>wa</i> good
<i>sono aida</i> in the meantime,	day!
during that	<i>komban</i> to-night; — <i>wa</i> good
<i>sono toki</i> at that time	evening!
<i>kore kara</i> henceforth; now	<i>konya</i> to-night
<i>sore kara</i> after this, thereupon,	<i>kongets'</i> this month
then	<i>kotoshi</i> this year
<i>kore made</i> up to here, till now	<i>kondo</i> this time
<i>konogoro</i> recently, now a days.	

Examples: *kyō wa atsuk'te tamarimasen'*. *s'koshi kono ki no kage de yasumimashō ka?* It is awfully hot to-day. Shall we rest awhile in the shade of this tree? — *yoroshii. shikashi kono ki ga chiisak'te jūbun na kage ga arimasen' kara, ano ōki na ki made yuku hō ga yō gozaimasen' ka?*

*sore wa go mottomo des'*. *as'ko made ikimashō*. All right. But this tree being small, and there not being shade enough, will it not be better to go as far as that large tree there? — There you are right. Let us go there. — *are wa nan' to iu ki des' ka?* *sore wa kashi no ki des'*. What kind of tree is that? — That is an oak-tree. — *anata wa kore kara sugi ni o uchi ye o kaeri des' ka?* Do you return home now at once? — *ie, kanai ga konaida kanzushi wo ippon kowashimash'ta kara, sono yō na hoka no mono wo kaō to omotte kuru michi de achi kochi aruite mite mo, sōō na mono wo miidasanakatta kara, kondo wa mō ichi-do sagasō to omoimas' ga, kokoera ii mise ga arimasen' ka?* No. My wife has broken a hairpin the other day; I therefore thought to buy another of the same kind; but though I walked up and down on the way here and looked for one, I could not find a suitable one; so I think of looking for one once more now. Is there not a good shop near here? — *kono hen ni wa arimasumai ga, Nihonbashi made oide nasarimas' to, sokoera aru ni sōi arimasen'*. In this part there is none; but if you go as far as Nihonbashi, you will find one near that place. — *arigatō. sore nara soko made ikimashō*. Thanks; then I shall go as far as there. — *are wa dare des' ka?* Who is that man? — *are wa tonari no akindo des'*. That is the neighbouring merchant. — *kore wa watashi ga tsurete kita tomodachi no Kido san des'*. This is my friend Kido, whom I brought with me. — *as'ko no hito wa nani wo sh'te imas' ka?* What is that man doing there?

## Words.

<i>rekishi</i> history; — <i>jō ni</i> historically	<i>tokushoku</i> peculiarity
<i>tomodachi</i> a friend	<i>heika</i> His or Her Majesty
<i>kisha</i> a train	<i>miyuki</i> travelling of the Emperor or Empress; <i>o — ni</i>
<i>hotori</i> neighbourhood	<i>naru</i> to travel
<i>gogo</i> afternoon	<i>kinen</i> memory
<i>watashi</i> a ferry; — <i>wo koeru</i> to cross over	<i>chin</i> a summer-house, an arbour
<i>kouman</i> difficulty	<i>ippō</i> one side
<i>mura</i> a village	<i>miya</i> a temple (Shintō)
<i>mure</i> a herd, group, clump	<i>hō</i> side
<i>hajimari</i> beginning	<i>machi</i> a town
<i>kasumi</i> fog	<i>nanchō</i> the Southern Dynasty
<i>tsuzuraori</i> zigzag	<i>gun</i> an army
<i>dai</i> a terrace	<i>hei</i> troops
<i>hira</i> the corolla	<i>hoson</i> preservation; — <i>sareru</i> to be preserved
<i>koboku</i> old tree	<i>machinami</i> rows of houses (as of a town)
<i>miki</i> the trunk of a tree	<i>koseki</i> ruins
<i>koke</i> moss	
<i>meisho</i> a renowned place	

*yūran* travelling about to see  
 celebrated places; — *ni kuru*  
 to come to visit  
*nanchō-jidai* the period of the  
 Southern Dynasty  
*tennō* the Emperor  
*angū* a temporary residence  
*oka* a hill  
*hammichi* half way, half a *ri*  
*kimpō* neighbourhood  
*hatake* a field  
*yamaoku* the recesses of a  
 mountain  
*furuki* an old tree  
*yaburegoya* a broken hut  
*ippaku* lodging for one night;  
 — *wosuru* to lodge for one night  
*akurahi* the following day  
*masakari* full bloom  
*tsugō* convenience; — *yoku* con-  
 veniently  
*kō* a journey  
*hitoe no* simple  
*koga na* old and elegant  
*omo naru* principal [tion  
*nokorazu no* all without excep-

*ato no* last  
*katamaru* to crowd together  
*ni tsuku* to arrive at  
*haeru* to grow  
*sugiru* to pass, to cross  
*fusegu* to repel  
*tōrisugiru* to pass through  
*tonaeru* to name  
*sumau* to live  
*tsuiyas'* to spend  
*sou* to go along  
*modoru* to return  
*bakari de naku* not only  
*hitotōri* as usual  
*kachiashi de* on foot  
*kyū ni* steep  
*muryo* about  
*hito-me ni* at one look  
*iwayuru* so-called  
*zentai* properly speaking  
*kaku* thus  
*ma mo naku* without delay  
*subete* all  
*zoku ni* vulgarly  
*maru* whole  
*tame ni* on account of.

## 21. Reading Lesson.

### *Yoshino-yuki.*<sup>1</sup>

Yoshino wa mukashi kara hana de yūmei de aru bakari  
 de naku, rekishi jō ni mata nadakai tokoro de arimas. soko  
 de ichi-jits'<sup>2</sup> go-roku-nin<sup>3</sup> no tomodachi to issho ni Kyōto  
 kara kisha ni notte Nara<sup>4</sup> ye mairimash'te hitotōri soko wo  
 kembuts' sh'ta ato de, mata kisha ni notte Sakurai<sup>5</sup> to iu  
 tokoro made mairimash'te sore kara kachiashi de Tōnomine<sup>6</sup>  
 to iu yama wo koete Yoshinogawa no hotori ye demash'ta.  
 sono toki wa chōdo gogo san-ji goro<sup>7</sup> de arimash'ta. kono  
 kawa no watashi wo koemas' to, sugu ni Yoshino no yama  
 ga miemash'ta. shikashi koko kara wa michi ga dandan to  
 kyū ni narimash'te aruku no wa nakanaka konnan de arimas'.

hitots' no mura wo koeru to, sugu ni sakura no mure  
 ga miemas'. sore wa nadakai «hito-me-sembon»<sup>8</sup> no hajimari

<sup>1</sup> a journey to Yoshino (in the province of Yamato). —

<sup>2</sup> one day. — <sup>3</sup> five or six persons. — <sup>4</sup> name of a town, from 709—784 the residence of the Emperors. There is the famous gigantic image of Buddha called *Naru no daibuts'*. — <sup>5</sup> name of a town in Yamato. — <sup>6</sup> one of "the seven high mountains" of Japan. — <sup>7</sup> about 3 o'clock. — <sup>8</sup> "at one look a thousand trees." (*sen* 1000, *hon* Numerative for cylindrical things, as trees, etc.);



de arimas'. soko ni wa muryo ni-san-sembon<sup>9</sup> no sakura ga issho ni katamatte orimas' kara, tōku kara sono hana no mure wo miru to, chōdo kasumi no yō ni miemas'. soko ni wa michi ga tsuzuraori ni natte sono sakura no ki no naka wo tōtte orimas'. kore wo dandan noborimas' to, hitots' no hiroi dai ni tsukimas'. koko kara sono nokorazu no sakura ga hito-me ni miru koto ga dekimas'. sono sakura wa iwayuru Yoshinosakura<sup>10</sup> to mōshimash'te mina hitoe no hira wo motte orimas'. sōsh'te ki ga mina koboku de, miki ni wa mina shiroi koke ga haete orimas'. zentai sakura no meisho wa ōku arimas' ga, kaku issho ni katamatte oru no wo hito-me ni miru koto ga dekiru no wa koko no tokushoku de arimas'.

katte Kōgō<sup>11</sup> heika mo koko ni o miyuki ni natta koto ga gozarimash'te ima mo nao sono kinen no chin ga nokotte orimas'. koko kara ippō wa Yoshino no miya no hō ye yuku michi ga ari, mata ippō ni Yoshino no machi no hō ye yuku michi ga arimas'. ato no hō no michi wo ts'taimas' to, soko ni Hakuunkyō<sup>12</sup> to iu koga na hashi ga arimas'. sore wo sugiru to, ma mo naku hitots' no mon ni tsukimas'. sono mon wa Kemmu<sup>13</sup> no mukashi nanchō<sup>14</sup> no gun ga Ashikaga<sup>15</sup> no hei wo fuseida tokoro to sh'te ima ni hoson sarete orimas'. sono mon wo tōrisuguru to, sugu ni Yoshino no machinami ga hajimarimas'. kono machi wa yama no ue ni aru chiisa na mono de arimas' ga, sore de mo rekishi jō no ōku no koseki ga achira kochira ni arimas' kara, mainen koko ni yūran ni kuru hito ga tak'san ni aru tokoro des'. sono koseki wa mina nanchō-jidai no mono bakari de arimash'te sono omo naru mono wa Godaigo<sup>16</sup> tennō no angū, Nioirindō<sup>17</sup> nado de arimas'. sono angū no aru oka no mukōgawa ni mata hito-mure no sakura ga arimas'. kore wa «naka-sembon»<sup>18</sup> to tonaemas'. futsū hito ga Yoshino no hana wo miru to iu no wa koko made de arimas'. shikashi nao koko kara hammichi bakari mairimas' to, mata hitots' no sakura no mure ga arimas'. kore wa «oku-sembon»<sup>19</sup>

1,000 means a great number. — <sup>9</sup>2,000—3,000 pieces. — <sup>10</sup> the cherry-blossoms of Yoshino are all single; therefore *Yoshinosakura* = single cherry-blossoms. — <sup>11</sup> Her Majesty the Empress Dowager. — <sup>12</sup> name of the bridge (White-cloud-bridge). — <sup>13</sup> name of a period (1334—1338 A. D.). *Kemmu* no belongs to *tokoro to sh'te*. — <sup>14</sup> From 1332 to 1392 there were two rival lines of Emperors making war upon each other, one called the Southern Dynasty (or Court), the other the Northern Dynasty (*hokuchō*). — <sup>15</sup> the family of Ashikaga held the shōgunate from 1338 to 1565. — "That gate is still preserved as a place of the period of Kemmu, where in olden times the army of the Southern Dynasty repelled the Ashikaga troops." — <sup>16</sup> The Emperor Godaigo reigned from 1319—1339. — <sup>17</sup> name of a temple. — <sup>18</sup> "the thousand trees of the middle." — <sup>19</sup> "the thousand trees of the inner part." —

to tonaemash'te ki wa subete omomuki ga s'kunaku, sone ue ima wa sono kimpō ga hatake ni natte orimas' kara, nagame wa amari yorosh'ku arimasen'.

nao ichi-ri<sup>20</sup> bakari yamaoku ye maitte hitots' no tōge kara waki ye ni-san-chō<sup>21</sup> hairu to, Saigyō-sakura to iu ippon no furuki ga arimas'. sono sh'ta ni chiisa na yaburegoya ga nokotte orimas'. kore wo zoku ni Saigyō<sup>22</sup> no sumatta tokoro to tonaemas'. futsū koko made wo sakura no meisho to sh'te no Yoshino to iimas'.

korera nokorazu no keshiki wo miru ni wa s'kunaku mo maru ichi-nichi wo tsuiyasaneba narimasen' des'. wataku-shidomo wa Yoshino no machi ni ippaku wo sh'te subete no korera no meisho wo kembuts' sh'ta nochi de, akuruhi Yoshinogawa wo sōte Kuzu to iu mura kara f'tatabi kisha ni notte Kyōto ye modorimash'ta. kono futs'ka-kan<sup>23</sup> wa saiwai tenki no yokatta no to hana no masakari de atta tame ni mottomo tsugō yoku kono hanami no kō wo owaru koto ga dekimash'ta.

<sup>20</sup> one *ri* (Japanese mile). — <sup>21</sup> two or three *chō* (1 *chō* = 360 Japanese feet). — <sup>22</sup> name of a monk who was a famous poet (he died in 1198 A. D.). — <sup>23</sup> during these two days.

## 21. Exercise.

Such high houses as this do not exist in Japan. You must not speak such foolish (*tsumaranai*) things. Who is the man you brought with you? That is my teacher. Have you read the telegram that was in yesterday's paper? There is no one, I think, who believes such foolish (*bakabakashii*) things. After it has become like this, nothing further can be done. What building (*kenchiku*) is that there? That is an observatory (*temmondai*). To-night I wish to see the night-shops a little. Meanwhile I shall make preparation for to-morrow's lessons. What will you do after that? After that I shall go to bed. Then for a few days! Come (as far as) here! You must not drink *sake* in such a way. Silk like this they call crape (*chirimen*). With this it will just do. You must not do it this way. As it is hot here, open the slides! One must not use such bad words here. Please hand me over (*yokos'*) that ruler (*jōgi*)! Sit down here! Is it so late already?

## Dialogue (continuation).

<p><i>oji.</i> <i>toki ni, jikan wa jū-ji ni chikai yo. dō da e! A., B. kun, fune wo yamete oka ye agarō de wa nai ka?</i></p>	<p>By the by, it is nearly ten o'clock. How is it, Mr. A. and Mr. B., won't we leave the boat and go on land?</p>
--	---

- A. *sō des' ne. daibun karada mo hiete kimash'ta kara, fune wo yosh'te machi wo aruku hō ga yoroshii yō des' ne.*
- B. *watakushi mo sono hō ni san-sei itashimas'.*
- oji. *sendō, fune wo mukō no kishi ni ts'ke! sore, kore ga chinsen da.*
- sendō. *mō o kaeri ni narimas' ka?*
- oji. *sō to mo. koko ye kite kara daibun nagaku naru kara, bots'bots' to machi wo aruite uchi ye kaeru yō ni shiyō.*
- sendō. *danna, arigatō gozaimash'ta.*
- oji. *kore kara kimitachi wa boku no uchi de ippai cha wo nonde yukan' ka?*
- A. *oji san, komban wa shits'rei des' ga, kore kara B. kun tō yomise wo hiyakash'te jibun no uchi ye kaerimashō. amari osoku kaerimas' to, haha ga shimpai itashimas' kara.*
- oji. *sō ka. sore ja o wakare wo shiyō. mata chikai uchi ni asobi ni kite moraō. sore nara, sayō nara.*
- A. B. *o kage de taihen omoshirō gozaimash'ta. dōka o uchi ni yorosh'ku osshatte kudasai. sayō nara.*
- A. *dō da e? yomise wo hiyakash'te ikō ka?*
- B. *yokarō. Ryōgoku no yomise wa nadakai kara ne. mi tamae! roten ni tak'san mise ga dete oru koto ne.*
- A. *sō! shikashi komban wa kane wo tanto motan' kara, kau koto wo yoshi ni sh'te hiyakas' koto dake ni shiyō de wa nai ka?*
- Indeed! Moreover, I have become rather cool; it therefore seems better to leave the boat and walk about the streets.
- I agree with you, too.
- Boatman! push the boat to the opposite shore. So, here's your fare.
- Do you go home already?
- Of course. It is pretty long since we have been here; we will therefore decide to walk slowly through the streets and return home.
- Thank you, sir.
- Won't you come now to take a cup of tea in my house?
- Uncle, we beg you to excuse us to-night; but I'll go now to see the night-shops with Mr. B. and return home. If I come home too late, mother will be anxious, you know.
- Well, then, I'll bid you good-bye. I hope you will come shortly to amuse yourselves at my house.
- Owing to your kindness, we have had much pleasure. Please remember us to those at home. Good-bye.
- How now? Shall we go to see the night-shops?
- All right. The night-shops of Ryōgoku are renowned, you know. Look there! What a lot of stalls are put up there in the open air.
- Yes; but as I have not much money about me to-night, won't we leave buying alone, and only look at things?

- B. boku mo sono kangae da. bets' ni kore to itte kau mono mo nai kara ne. shikashi oya ga matte oru d'arō kara, o kashi de mo s'koshi katte temiyage ni shiyō to omou.* I think so, too. I have nothing particular to buy. But as mother is waiting for me, I think of buying some cake to give to her.
- A. sō da. sono kangae wa taihen yoi kara, boku mo sō shiyō. haha ga taisō yorokobu d'arō. shikashi boku wa o kashi wo kawazu ni chiisa na hachiue de mo hitots' katte ikō ka?* Oh, that's a very good idea; I shall do so, too. Mother will be very glad. But shall I not leave buying cake, and buy a little plant or something of the kind?
- B. yokarō.* All right.

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## Twenty-second Lesson.

### 136. Interrogative Pronouns and Adverbs.

There are nouns as well as adjectives among them. By the postposition of the interrogative particle *ka*, the words *mo* and *de mo*, and the emphatic particle *zo*, they are made Indefinite Pronouns and Adverbs. These, too, include nouns as well as adjectives.

The following tables give a comparative view of them.

## Indefinite Pronouns and Adverbs

## Interrogative Pronouns and Adverbs

dare } donata } who?	dare ka } donata ka } somebody	dare mo } donata mo } every body	dare de mo } donata de mo } anybody
dore (subst.) } which? (among dono (adj.) } several)	dore ka } one or other, some- one	dore mo } every one, dono . . . mo } each of them	dore de mo } dono . . . de } anyone mo }
dochi } where? which of dochira } the two?	dochira ka } at one or other place, one or other of	dochira mo } at either place, either of the two	dochira de mo } at either place, either of the two
izure } where? which?	izure ka } at some place or other, one or other of the two	izure mo } everywhere, each, both	izure de mo } anywhere, each, both
nani, nan' } what a, what? nan' to iu } what kind of?	nani ka } something, a little nanzo }	nani mo } all nan' to iu . . . mo } every, all	nan' de mo } anything nan' to iu . . . de } no any- one, any . . . whatever
donna (adj.) } what kind dō iu } of? dō iu yō na } what like? dono yō na } „ „	donna . . . ka } some dō iu . . . ka } kind dō iu yō na . . . ka } or dono yō na . . . ka } other	donna . . . mo } dō iu . . . mo } what- ever dō iu yō na . . . mo } kind dono yō na . . . mo }	donna . . . de } dō iu . . . de } mo dō iu yō na . . . } any kind de mo } dono yō na . . . } de mo }



Interrogative Pronouns and Adverbs	Indefinite Pronouns and Adverbs		
dō } <i>how?</i> dō shi'te }	dōka } <i>somehow or other</i> dōzo }	dō (Sbf.) mo <i>how . . . ever</i> dōmo <i>indeed, really</i>	dō de mo <i>anyhow</i>
ikani } <i>how?</i> ikaga }		ikani mo <i>indeed, truly</i> ikani (Sbf.) mo <i>how . . . ever</i>	ikani de mo <i>anyhow</i>
ikura } <i>how much?</i> ikabodo } ikuts' } <i>how many?</i> iku (adj.) }	ikura ka <i>a certain amount</i> ikuts' ka <i>pretty many</i> iku . . . ka <i>many</i>	ikura mo <i>every amount</i> ikuts' mo } <i>every number</i> iku . . . mo }	ikura de mo <i>any amount</i> ikuts' de mo } <i>any number</i> iku . . . de mo }
itsu <i>when?</i>	itsu ka <i>some time</i>	itsu mo <i>always</i>	itsu de mo <i>any time, at-ways</i>
doko <i>where?</i>	doko ka } <i>somewhere</i> dokka }	doko ka mo } <i>everywhere</i> dokka mo }	doko ka de mo } <i>anywhere</i> dokka de mo } doko de mo }
dokoera <i>whereabouts</i>			

137. The adjectival pronouns ask for persons and things. As to the substantival pronouns, *dare* and the politer *donata* only ask for persons, *dore* for persons and things. As it is, however, considered impolite to use *dore* with regard to persons, it is better to substitute *dare* or *donata* or *dono o kata* also in such cases where one asks for one person among several. — The meaning of the other expressions is understood from the translation. — *ikura, ikahodo, ikuts'* only ask for the number of things. — The Genitive of the adverbs of place may be used to ask for persons as well as things — *e. g., doko no hito, dochira no hito, izure no hito* what man (a man of what place)? — The indefinite pronouns follow, with regard to their reference to persons or things, the corresponding interrogatives.

138. If an interrogative sentence begins with an interrogative pronoun or adverb, *ka* at the end may be dispensed with: *kono hito wa dare des'?* *kore wa nan' des'?*

*nan' no* is not essentially different from *dō iu, dō iu yō na, dono yō na, donna*, only that the latter ask more decidedly for the kind.

*nan' to iu* asks for the name, *doko no* for the place, as *nan' no, dō iu, etc., gakkō ye ikimas' ka?* What (kind of) school do you attend? — *doko no, dochira no gakkō ye ikimas' ka?* What school do you attend (where do you go to school)? — *nan' to iu gakkō ye ikimas' ka?* What is the name of the school you attend?

139. The indefinites in *mo* with a negative adjective or verb following them make up for the absence in Japanese of such negative expressions as “nobody” “none,” “nothing,” “never,” “nowhere.”

*dare mo, donata mo ikanai* nobody goes  
*dore mo ikenai* none of them will do  
*dochira mo ikenai* neither of the two will do  
*nani mo shiranai* I know nothing  
*doko ka ye mo ikanakatta* I did not go anywhere  
*ikani mo* } *kimasen'* he will by no means come  
*dō sh'te mo* }  
*itsu mo mimasen'* I have never seen.

140. The substantival interrogative pronouns and the indefinite pronouns in *ka* take the case-particles with the exception of *wa*, and all other postpositions.

<i>dare, donata ga</i>	who	<i>dareka, donata ka(ga)</i>	somebody
»	» <i>no</i>	» » »	» <i>no</i> somebody's
»	» <i>ni</i>	» » »	» <i>ni</i> to somebody
»	» <i>wo</i>	» » »	» ( <i>wo</i> ) somebody

And so all the others.

The indefinite pronouns in *mo* likewise take the case-particles except *wa*, and the other postpositions, but in the following way:

<i>dare mo</i>	everybody	<i>dare de mo</i>	everybody
<i>dare no . . . mo</i>	everybody's	<i>dare no . . . de mo</i>	everybody's
<i>dare ni mo</i>	to everybody	<i>dare ni de mo</i>	to everybody
<i>dare mo</i>	everybody	<i>dare de mo</i>	everybody.

And so all the others.

When used predicatively, the substantival interrogatives are followed by *des'* or its equivalents, thus: *kono hito wa dare des' ka?* Who is this man? *watakushi no tomodachi des'*. That is my friend. — *kono hon wa dare no des' ka?* Whose book is this? *sore wa kono kodomo no (hon) des'*. That is the book of this child. — *kore wa nan' des' ka?* What is this? *sore wa hibachi to iu mono des'*. That is a (thing they call) brazier.

141. The indefinites in *mo* expressing a quantity or number followed by a negative are not virtually negative, but only reduce the negative notion; with other words, they express the idea of "some," "a few," "a little," instead of "non at all."

Examples: *anata wa tak'san no shomots' wo motte imas' ka?* Have you many books? — *ie, iku sats' mo arimasen'*. No, I have only a few volumes. — *kane wo tak'san motte imas' ka?* Have you much money? — *ie, ikura mo arimasen'*. No, I have only a little. — *kinō shibai wa iri wa dō desh'ta ka?* How was the attendance at the theatre yesterday? — *ikura mo arimasen' desh'ta* or *ikutari mo orimasen' desh'ta*. There were only few people there. — *anata wa tabitabi Nikkō ye oide desh'ta ka?* Did you often go to Nikkō? — *ie, iku tabi mo mairimasen' desh'ta*. No, I went there only a few times.

142. The indefinites in *de mo* are but rarely used negatively; in constant use is, however, *nan' de mo nai*

(or *arimasen*) nothing at all = "it does not matter," "it is of no consequence."

"Both" is also expressed by *ryō to mo*, *ryōhō to mo* -- "somebody" by *hito*. -- "Something" before adjectives is *nani ka*: *nani ka ii koto* something good (abstract); *nani ka umai mono* something agreeable to the taste (concrete). -- In general *nani ka* and *dare ka* are often used pleonastically before nouns: *nani ka shomots*' some books; *dare ka hito* somebody.

*nani*, *nan*' and *dore* are also used attributively: *nan' nichi* what day of the month? *nan yōbi* what day of the week? *nan'doki*, *nanji* what o'clock? *nanigoto* what matter? *nani mono* what person? etc. *dore hodo*, *dore dake*, *dore kurai* or *dono hodo*, *dono dake*, *dono kurai*, how much?

Examples: *anata wa donata de gozaimas' ka?* Who are you? *watakushi wa Itō to mōs' mono de gozaimas'*. My name is Itō. -- *are wa dare no uchi des' ka?* Whose house is that? -- *tadaima kita hito wa dare des' ka?* Who is the man that has come just now? -- *kono shinamono wa mina ii yō des' ga, dore ni shimashō?* 'These articles all seem to be good, for which shall I decide? -- *doko ga itō gozaimas' ka?* Where do you feel pain? -- *omae ga itsu de mo itazura wo suru mon' des' kara, dare mo kimasen'*. Because you are always so naughty, nobody comes (to our house). -- *kyō wa shibai ye ikimash'ta ga, nani mo nakatta*. I went to the theatre to-day, but there was nothing. -- *shimbun ni dete iru tōri Shina de mata ikusa ga okorimash'ta*. -- *sore wa kawā-mukō no kaji no yō na mon' da, nan' de mo nai*. According to what is written in the newspaper, war has broken out in China. -- Oh, that is like a fire beyond the river, it is of no consequence. -- *ano hitora no uchi de dore ga nada-kai Danjurō des' ka?* Which of those men is the famous Danjurō? -- *shosei wo yatoō to omoimas' kara, iroiro no wakai mono wo mimash'ta ga, dore ga ii ka wakarimasen' kara, anata ni hitots' shirabete moraitai mono des'*. Wishing to hire a boy, I have seen several young fellows; but not knowing which of them is good, I wish to have them examined once by you. -- *ima shirabete mimash'ta ga, dore de mo ii yō des'*. I have examined them just now; they all of them seem good.

#### Words.

*kitsune* a fox

*hombako* a bookcase

*najimi* an intimate acquaintance

*zashiki* a room

<i>sōjimuki</i> all concerning sweeping and cleaning	<i>chōhō na</i> useful
<i>nezumi</i> a rat	<i>hitori-mae no</i> for one person
<i>mushikera</i> insects, vermin	<i>mugaku no</i> unlearned
<i>seki</i> a seat, a society	<i>kowai</i> fearful
<i>dono</i> Mr.	<i>katazuke wo suru</i> to put aside
<i>kūseki</i> an empty seat	<i>torisoroeru</i> to arrange in order
<i>zen</i> a small tray on which the food is served	<i>osameru</i> to put away
<i>o shōban de aru</i> to partake of a dinner	<i>karits'kus'</i> to expel entirely
<i>ikkyō</i> (one) pleasure	<i>mōs' ni oyobazu</i> unnecessary to say, of course
<i>suji'ai</i> reason; — <i>ni hazureru</i> to be contrary to reason	<i>oyōbu</i> to equal
<i>bappai</i> a punishment cup	<i>tori'yari wo suru</i> to receive and pass
<i>sōdan</i> conference, consultation; — <i>ga kimaru</i> to be agreed upon	<i>uchisorou</i> to sit in a row
<i>chimpunkan</i> (properly, to read Chinese in the order as the characters are written and read by the Chinese, and not, as the Japanese use to read it, in the order required by the rules of the Japanese grammar; therefore, because unlearned persons do not understand it) nonsense; — <i>wo narabetateru</i> to talk non- sense	<i>hanashiau</i> to tell each other
<i>kireizuki</i> fond of cleanliness	<i>hazureru</i> to fail, to miss, to deviate
<i>yaya mo suru</i> to liable to (do).	<i>shiiru</i> to force
	<i>kimaru</i> to be settled
	<i>narabetateru</i> to arrange in a row
	<i>wakarikaneru</i> cannot understand
	<i>meimei</i> everyone
	<i>amari</i> too, too much; above, more than
	<i>sore yue</i> therefore
	<i>ai-kawarazu</i> without change, as before
	<i>dōshi</i> together with
	<i>mottomo</i> however
	<i>sae</i> only

## 22. Reading Lesson.

### *Nani ga osoroshii ka?*

aru tokoro ni gak'sha ga sunde orimash'ta ga, sono sensei no shomots' wo okimas'<sup>1</sup> heya ni ippiki no kitsune ga orimash'te jū-nen<sup>2</sup> amari mo koko ni orimas' kara, sensei to<sup>3</sup> wa furui najimi de, sensei ga shomots' wo mite katazuke mo shimasen' toki wa, sore wo torisoroe, moto no tōri hombako ye osame, mata zashiki no sōjimuki wa mōs' ni oyobazu, nezumi kara mushikera made yoku karits'kush'te nakanaka hito mo oyobanai hodo<sup>4</sup> no kireizuki de arimash'ta kara, makoto ni chōhō na kitsune de arimas'. kore de, mono sae tabemasen' toki wa, nao san-shi-hiki mo hoshii to sensei ga omoimash'ta de arimashō<sup>5</sup>.

<sup>1</sup> in the room where he put his books. — <sup>2</sup> ten years. — <sup>3</sup> to najimi acquainted with, an acquaintance of. — <sup>4</sup> fond of cleanliness to such an extent that even a human being did by no means equal him. — <sup>5</sup> So the gentleman probably thought: "If he only did not eat, I should like to have three or four more."



kono yō na kitsune de arimas' kara, hito to hanashi<sup>6</sup> mo yoku dekimas' ga, sono katachi wa s'koshi mo hito ni misemasen'<sup>7</sup>. shikashi kyaku de mo<sup>8</sup> arimas' to, yahari sono seki ye maitte hanashi mo itashi, sakazuki no toriyari<sup>9</sup> mo shimas'. sore yae kitsune no tame ni kūseki<sup>10</sup> ni hitori-mae no zen<sup>11</sup> wo dash'te okimash'ta.

aru hi go-roku-nin<sup>12</sup> no kyaku ga mairi, mata rei no tōri sake<sup>13</sup> ga hajimarimash'te kitsune dono mo ai-kawarazu o shōban de arimas'. suru to, hitori no kyaku ga: «kono yō ni tomodachi dōshi uchisorotte sake wo nonde hanashi wo suru hodo<sup>14</sup> tanoshii koto wa nai. shikashi meimei kokoro ni kowai koto wa kanarazu aru hazu da kara<sup>15</sup>, nani ga osoroshii ka meimei sono osoroshii to omou koto wo hanashiatte miru no mo mata ikkyō d'arō. mottomo<sup>16</sup> sono koto ga<sup>17</sup> amari sujiai ni hazureta koto wo mōs' mono ni wa bappai to sh'te sake wo shiimashō» — to sōdan ga kimarimash'te hitori no mōs' ni wa: «jibun wa hanahada gak'sha wo osoremas'. sono wake wa yaya mo suru to<sup>18</sup> chimpunkan no koto wo narabetatete warera mugaku no mono ni wa hotondo wakari-kaneru kara, kore hodo osoroshii mono wa nai» — to mōshimash'ta.

<sup>6</sup> *hanashi ga dekimas'* = *hanashi suru* or *hanas' koto ga dekimas'* he could speak. — <sup>7</sup> the fox did not show his form to anybody. — <sup>8</sup> *de mo* and the like. *kyaku ga aru* there are guests; *ga* is dropped on account of *de mo*. — <sup>9</sup> "he did the receiving-passing of the wine cup," he received the cup and passed it to another guest. — <sup>10</sup> empty seat, because the fox was invisible. — <sup>11</sup> every person gets his own tray or small table with food. — <sup>12</sup> five or six persons. — <sup>13</sup> *sake*-drinking. — <sup>14</sup> the more . . . the less amusing it is. — <sup>15</sup> because everyone must certainly have in his heart something (he thinks) fearful, it will be one more pleasure if everyone tries to tell what is fearful, that which he thinks fearful. — <sup>16</sup> however. — <sup>17</sup> *ga* or *no* (Less. 24,144); the first *koto*: subject of the story; the second, to make the sentence the object of *mōs'* (he who tells what is contrary to reason). — <sup>18</sup> liable to talk nonsense.

## 22. Exercise.

To which physician (*e. g.*, to him who lives here, or to him who lives there) had I better apply (*isha ni kakaru*)? To what (kind of) physician had I better apply? In this case any physician will do. Why are you crying so? A mosquito has stung (*sas'*) me; it is painful. Oh, that is of no consequence. Is there anything interesting? No, there has been nothing at all lately (*chikagoro*). About (*gurai*) how old may that man be? Which of those ships is the quickest? What (how) do you think (of it)? What bird is that? What number (*namban*) is your house? Which

of these two boxes (*kaban*) is the lightest? With whom did you go to the Park yesterday? Whose brush is that on the table there? Which of these two fans (*uchiwa*) pleases you? Both please me. Both are splendid. There was a noise of something having fallen; see what it is! How could he be so mistaken? Go to the kitchen and say, somebody shall come.

### Dialogue (continuation).

- B. oi! sembei wo jissen hodo kure!* I say! Give me cracknels for 10 *sen!*
- onna. kono hō des' ka sochira no hō des' ka?* Do you wish from these or those?
- B. m', iroiro no mono wo issho ni mazete kure!* Well, mix them!
- onna. sore de wa kore wo sashiagemas'.* Here they are.
- B. koko ye kane wo oku yo.* Here's the money.
- onna. arigatō zanjimas'.* Thank you, sir.
- A. mukō no hō no mise ni takusan ueki ga dete oru de wa nai ka? dō da e? hitots' hiyakashi ni ikō ka?* Are there not many plants exhibited in the shop opposite? What do you think? shall we go to look at them?
- B. yokarō. mukō no mise ga yasukereba, kimi wa chiisa na ki de mo kai tamae!* All right. If the shop opposite is cheap, buy a small plant or something of the kind.
- A. yomise wa ippan ni kakene wo iu kara, ukkato kaenai ne; shikashi nedan wo makereba kaō yo.* As they generally overcharge you in night-shops, you must not buy carelessly. But if they lower the price, I shall buy.
- A. kono take no bonsai wa ikura? uekiya. sore wa go-jissen shimas'.* How much is this bamboo-pot? It costs 50 *sen.*
- A. mukō no kashi no bonsai wa? uekiya. sore wa ichi-yen des'.* And the oakpot? That costs one *yen.*
- A. jōdan wo iuna!* You are not in earnest!
- uekiya. katte kudasareba, ikura ka waribiki wo itashimas' yo.* If you buy it, I shall allow you some discount.
- A. tote mo sōdan ni naran' yō ni takai. sono yoko ni aru asagao wa ikura?* It is so dear, it is beyond dispute. The convolvulus over there, what does that cost?
- uekiya. fumpats' shimash'te jissen de sashiagemashō.* I'll do my best to let you have it at 10 *sen.*
- A. mā s'koshi makenai ka?* Won't you drop a little?
- uekiya. sō des' ne. ichi-wari wo hikimash'te ku-sen de sashiagemashō.* Well, I'll deduct 10 per cent and give it at 9 *sen.*
- A. sō, sore de wa katte ikō.* Then I'll buy it.
- uekiya. arigatō gozaimas'.* Thanks.

- A. *kore kara sugu uchi ni kaerō de wa nai ka?* Now, won't we return home directly?
- B. *m', mō yō wa nashi, toki mo osoi kara, kaerō yo. kimi to wa mukō no yokochō de wakareru hō ga tsugō ga yokarō.* Well, there is no more business; it is late, too; we will go back, then. It will be most convenient to you if we separate at the side street opposite.
- A. *sā da. sore ga sōhō chikamichi da. sayō nara.* All right. That's the nearest way in both directions. Good-bye.
- B. *sayō nara. izure myōnichi o me ni kakarō. okkasan ni mo yorosh'ku.* Good-bye. At any rate, I shall meet you to-morrow. Remember me to your mother.
- A. *arigatō. kimi no go ryōshin ni mo yorosh'ku.* Thanks. Remember me to your parents.

## Twenty-third Lesson.

### 143. Additional Remarks on the Demonstratives and Indefinites.

The word "the same" is rendered by *onaji* (adj.): *onaji hito* the same man, *onaji koto* the same thing. — Before words of Chinese origin the same meaning is expressed by *dō* prefixed to the noun: *dōnen* the same year, *dōkoku* the same country, *dōsei* the same family name, *dōmyō* the same Christian name, *dōon* the same sound, *dōon ni* (adv.) unanimously.

The word "as" in "the same as" is after *onaji* and *dō* expressed by *to*: *kyō wa kinō to onaji hito ga kita.* To-day the same man has come as yesterday. — *watakushi wa kanai to dōkoku des'.* I am of the same country as my wife.

"This" (= *kono*) and "that" (= *sono*) (referring to something mentioned before) are also expressed before Chinese words by *tō*: *tōnen* this year or that year, *tōgets'* this month or that month, *tōsho* this place, *tōke* this house.

"Every," "each," said of persons, is also expressed by *meimei*; if the notion which it serves to individualise is named, it follows it like an adverb, otherwise it is a noun, thus: *sore wa meimei no kangae-dōri da.* That is everybody's way of thinking. — *yak'sha ga meimei*

*chigatta nari wo sh'te butai ni dete kimash'ta.* The actors came on the stage each dressed in another style. — *giindomo wa meimei katte na koto wo itte nakanaka mato-marimasen'.* The deputies spoke each as he liked, and so it came to no decision.

“Every” relating to time is expressed by *mai*: *maitoshi* or *mainen* every year, *maitsuki* or *maigets'* every month, *maishū* every week, *maihi*, *mainichi* every day, *maiasa* every morning, *maiban* every evening, *maiyo* every night.

“Every” is also expressed by *goto (ni)* placed after the noun, as: *ma goto ni* every or in every room, *haru goto ni* every spring, *hi goto ni* every day, *hitori goto* every individual.

“Every one” is also expressed by *dare mo ka mo* (said of persons), *dore mo ka mo* (said of things).

“Everything,” “all,” is also expressed by *nani mo ka mo*; besides by *mina* and *nokorazu* (without remainder, without exception), which precede the verb like adverbs. *mina sama* means: ladies and gentlemen! or: all persons present.

“Much,” “many,” is expressed by the nouns *ōzei* (only said of men) and *tak'san*, which are used either predicatively with the verb *des'*, or adverbially, or as attributive Genitives, sometimes also like attributive adjectives. — Other words for “much” and “many” are *ōi*, only used predicatively, *ōku no*, only used attributively, and *tanto* and *daibu* (a great deal), only used adverbially.

“Few,” “scarce,” is mostly rendered by *s'kunai* (also pronounced *s'kenai*), which is always used predicatively. English sentences in which “few” is either Subject or Object, or Attributive to the Subject or Object, are therefore rendered in Japanese in the inverse order, thus: Few people live to a hundred years (*lit.*, People that live 100 years are few): *hyaku-sai ni naru hito ga s'kunai.* — I know few people in this town (*lit.*, The people I know in this town are few): *watakushi wa kono machi de shiru hito ga s'kunai.* — The same rule applies to “many” if expressed by *ōi*: This year many persons have died of the cholera (*lit.*, the persons who have died are many): *kotoshi korerabyō de shinda hito ga ōi.*

“A little” is *s'koshi* (adv.), a little more *mō s'koshi*. — “Few” is further expressed by *wazuka*, attributively *wazuka no*, adverbially *wazuka (ni)*, predicatively *wazuka des'*.

“Some” is rendered by *mo* (also) after the noun, as: Some of these articles are good *kono shinamono no uchi ni wa ii mono mo arimas'* (lit., among these articles there also good ones). — “Some — some” is expressed by *mo — mo* or *mo areba — mo aru* or *mo aru shi — mo aru*; e. g., Some of these articles are good, some are bad:

<i>kono shinamono</i> <i>no uchi ni wa</i>	}	<i>warui mono mo ii mono mo aru</i>
		<i>warui mono mo areba ii mono mo aru</i>
		<i>warui mono mo aru shi ii mono mo aru.</i>

“Another,” “other,” is *hoka no*, *ta no* (with Chinese words *ta* makes a compound substantive); *betsu no* (different), *kawatta* (changed), *mō hitori no* one more (said of men), *mō hitots' no* one more (said of things), further *mukō*, *mukō no* (opposite), as: *mukōgawa* (the opposite or other side).

“One — the other” is *katappō — katappō* (one side — the other side).

### Words.

<i>zaisanka</i> a rich man	<i>ruī</i> kind, sort
<i>bimbōnin</i> a poor man	<i>oya</i> parents
<i>inu</i> a dog	<i>kyōdai</i> brothers and sisters, a brother, a sister
<i>aisats'</i> greeting; — <i>suru</i> to greet	<i>chōai</i> love
<i>shimobe</i> a servant	<i>mekake</i> a concubine
<i>obekka</i> flattery	<i>iken</i> authority, influence
<i>reigi</i> etiquette, ceremoniousness	<i>dōyaku</i> a colleague
<i>seki</i> a cough	<i>dōshi</i> a companion
<i>iware</i> reason; — <i>no aru</i> reasonable	<i>mōke</i> profit
<i>shi-hō</i> (four sides); — <i>kara</i> from all sides	<i>akindonakama</i> a fellow-merchant
<i>kogoe de</i> with a low voice	<i>otori</i> a decoy-bird
<i>hedatari</i> the space between two places; — <i>no</i> separated from each other	<i>niwatori</i> a fowl
<i>chi</i> place, locality, region	<i>ahiru</i> a duck
<i>tochi</i> a plot of ground	<i>sh'ka</i> a deer
<i>ikadasashi</i> a raftsmen	<i>nakadachi</i> a go-between
<i>oka</i> land (as opposed to water)	<i>hitsuji</i> a sheep
<i>mago</i> a pack-horse driver	<i>buta</i> a pig
<i>shariki</i> a cart-driver	<i>tekikoku</i> enemy's country
	<i>naitō</i> treachery
	<i>dōruī</i> the same kind
	<i>zachū</i> the persons present



*kotowari* reasoning  
*tenka* the world  
*yakusoku* an agreement  
*ikkon* a cup (of sake)  
*sarumono* such a one  
*sharemono* a witty person  
*taihai* a great cup  
*ri* reason; — *ni ataru* to agree  
 with reason  
*honne* real value, weak side  
*warudakumi* an artifice  
*henchikirin* a strange thing  
*mendōkusai* troublesome  
*enryobukai* too diffident  
*kamaeru* to assume a position,  
 to behave  
*shieki suru* to employ (as a ser-  
 vant)  
*okeru, ki no* — timid  
*noberu* to tell, to relate  
*oshitsumeru* to press  
*sawagu* to be agitated, to be  
 discomposed  
*ochits'kiharau* to be quiet or  
 composed  
*arasou, wo* — to quarrel, to con-  
 tend about  
*nokos'* to leave behind  
*ai-arasou* to quarrel with each  
 other

*ai-kishiru* to conflict with each  
 other  
*iru I* to shoot (with an arrow)  
*toraeru* to catch  
*saguru* to explore  
*yoru, ni* — to depend upon  
*fuku suru* to submit  
*tsugu* to pour  
*kampuku suru* to admire  
*shaku wo suru* to pour (*sake*)  
*hakaseru* to cause to spit out,  
 to cause to express or speak  
*tokaku* be that as it may, some-  
 how or other  
*aku made* ad nauseam  
*ōhei ni* haughtily — *kamaeru*  
 to behave haughtily  
*roku ni* properly  
*to dōyō ni* in the same way as  
*omoi omoi ni* according to one's  
 liking  
*saigo ni* at last  
*gai-ichi-gai* clearing one's throat  
*ichi-dō* all together  
*i-kō dō-on* unanimously  
*ōi ni* very  
*shikaru ni* however  
*naminami to* brimful  
*shigoku* very  
*iya* or rather.

### 23. Reading Lesson.

*Nani ga osoroshii ka?* (conclusion.)

*suru to, sono tsugi ni*<sup>1</sup> *orimas' mono ga:* «*watashi wa*<sup>2</sup>  
*ichiban zaisanka ga osoroshii. tokaku wareware no yō na*  
*bimbōnin wo miru to, inu uma no yō ni mite*<sup>3</sup> *aku made ōhei*  
*ni kamaete roku ni aisats' mo shinai nomi narazu, shimobe*  
*to dōyō ni shieki shimas' kara, kore hodo osoroshii mono wa*  
*nai»* — *to, mata hitori wa obekka wo osore, aruiwa reigi no*  
*mendōkusai no*<sup>4</sup> *wo osore, enryobukai mono wo osore, ki no*  
*okeru mono wo osoreru to, meimei omoi omoi ni sono osoreru*  
*tokoro wo nobe, saigo ni:* «*omae wa nani wo osoreru ka?*»  
 — *to kitsune ni tazuneru to, kitsune dono wa gai-ichi-gai*<sup>5</sup>  
*(katachi wa miemasen' ga, seki wa kikoemash'te):* «*watashi*  
*wa ichiban kitsune wo osoreru»* — *to mōshimash'ta kara, sã,*  
*ichi-dō wa i-kō dō-on ni ōi ni waratte:* «*hito naraba, kitsune*

<sup>1</sup> he who sat next. — <sup>2</sup> as for me, or according to my  
 opinion, a rich man is most dreadful. — <sup>3</sup> to consider as. —  
<sup>4</sup> *no* = *mono* (a person). — <sup>5</sup> adverbial: clearing his throat. —

wo osoreru to mōs'<sup>6</sup> mo iware no aru yō ni kikoeru ga, kitsune ga kitsune wo osoreru to wa hanahada iware nashi. sā, bappai! bappai!» — to shi-hō kara oshitsumeta ga, kitsune dono wa s'koshi mo sawagazu waratte kogoe de ochits'kiharatte: «anatagata mazu shizuka ni watashi no iu tokoro wo<sup>7</sup> yoku o kiki nasai. sore, yoku<sup>8</sup> hedatari no chi ni oru mono wa tochi wo arasou mono wa nai. mata sendō ya ikadasashi wa oka ni oru mago ya shariki to<sup>9</sup> michi woba<sup>10</sup> arasowanai. kōre wa rui ga onajiku nai tame des'. oyoso oya no noko-sh'ta takara wo arasou mono wa kyōdai des'. mata chōai wo arasou mono wa onaji danna no tsuma to mekake des'. iken wo arasou mono wa dōyaku dōshi des'. mōke wo arasou mono wa akindonakama de, subete rui no chikai mono wa tagai ai-arasai ai-kishiru mono des'. nao go zonji de arimasen' ka? kiji wo iru mono wa kiji wo otori to sh'te<sup>11</sup> niwatori ya ahiru woba ts'kawanai. sh'ka wo toraeru mono wa sh'ka wo nakadachi ni sh'te<sup>11</sup> sh'ka wo torae, hitsuji ya buta woba ts'kaimasen'. mata tekikoku no arisama wo saguru ni<sup>12</sup> wa tekikoku no mono ni<sup>13</sup> naitū wo saseru nado subete mina dōru ni yoru koto naraba<sup>14</sup>, dōru hodo osoroshii mono wa arimasen'. sore yue watakushi wa kitsune wo kono ue mo nai osoroshii mono to omoimas'» — to iimash'ta.

zachū ōku wa sono kotowari ni fuku shimash'ta. shikaru ni tada hitori ga kitsune no zen no mae ye mairi, sakazuki ni naminami to sake wo tsugimash'te: «kimi no iu tokoro<sup>15</sup> wa jitsu ni go mottomo shigoku<sup>16</sup> des'. shikashi kore<sup>17</sup> wa tenka no hito ga mina osoreru tokoro de, kimi ga hitori osoreru koto de wa nai kara, yakusoku ni sh'tagatte, sā, sā, nomi tamae! nomi tamae!» — to kitsune ni ikkon mairimash'ta<sup>18</sup>. suru to, kitsune mo sarumono iya<sup>19</sup> sharemono de, «watakushi no mōs' tokoro wa ri ni atatte kampuku sh'ta to ii nagara, kono taihai ni naminami to shaku wo suru no wa yowash'te honne wo hakasetai to no warudakumi ka? koits' wa henchikirin de arimas'».

<sup>6</sup> instead of: *to mōs' no mo* "the saying," to say: "I fear a fox". — <sup>7</sup> what I am going to say. — <sup>8</sup> easily; there are not people easily to be found disputing about a plot of ground among those who live in regions distant from each other. — <sup>9</sup> with. — <sup>10</sup> cf. Less. 2,4c. — <sup>11</sup> making a pheasant his decoy-bird; *to sh'te* = *ni sh'te*. — <sup>12</sup> in exploring. — <sup>13</sup> *ni* depends on *saseru*; the person who is caused to do something is expressed by the Dative. — <sup>14</sup> as these are all things in which one depends on the same kind. — <sup>15</sup> what you have said. — <sup>16</sup> all right; *shigoku* is often placed behind the word it modifies. — <sup>17</sup> this (*viz.*, what the guests had said before) is what all people of the country fear. — <sup>18</sup> he came = he offered. — <sup>19</sup> "or rather," used to correct one's words.

## 23. Exercise.

Why have (so) many people assembled before the gate? The weather (also) being good to-day, there are many people who will take a walk. In this country there seem to be many people who wear spectacles. In my garden there are many trees, but among them there are few pine-trees. These two children are of the same age, and also their size (*sei no takasa*) is almost the same. Is there not another watch like this? The children of this house are all ill. The cat of the house has eaten up all the fish that had remained over last night. This plant does not please me very much; is there no other? This bookcase being too small, I wish to have one made a little larger. Among these books there are some novels and some histories (*rekishi*). As we have already looked enough at this side (*gawa*), how would it be if we go over to the other side now? On the other side there will not probably be any remarkable places (*meisho*).

## Dialogue.

- A. *shibaraku o me ni kakari-masen' desh'ta.* I have not had the pleasure of seeing you for a long time.
- B. *sō des', chōdo san-ka-gets' hodo ni o me ni kakari-masen' desh'ta ne. sono go betsu ni o kawari wa arimasen' desh'ta ka?* Indeed, just for three months I have not had the pleasure of seeing you. Has nothing particular happened in the meantime?
- A. *arigatō. anata no o uchi de mo betsu ni . . .* Thanks. In your house also nothing particular . . .
- B. *arigatō.* Thanks.
- A. *konaida tochū de Maeda san ni aimash'tu ga, anata mo o shiriai da sō des' ne.* The other day I met Mr. Maeda in the street. I heard he is an acquaintance of yours, too, is he not?
- B. *makoto ni kokoroyasū gozaimas' ga, doko de o ai-nasaimash'ta ka?* Indeed, we are very intimate. But where did you meet him?
- A. *go shōchi no tōri issakujits' Yokohama ye itte sakuujits' kaette mairimash'ta ga, chōdo teishaba de aimash'ta. Yokos'ka ye iku tokoro desh'ta.* As you know, I went to Yokohama the day before yesterday, and came back yesterday; just at the station I met him. He was going to Yokos'ka.
- B. *sō de gozaimas' ka!* Was he?
- A. *ototsama wa go sōken de gozaimas' ka?* Is your father in good health?
- B. *arigatō. ai-kawarazu tassha de gozaimas'.* Thanks. He is well as usual.
- A. *okkasama wa mō inaka kara o kaeri de gozaimas' ka?* Has your mother come back from the country already?

- B. mada kaette mairimasen' ga, kinjits' gakkō no keiko ga hajimarimas' kara, ma mo naku kodomo wo tsurete kaette mairimas'.* She has not yet come back; but as the school will begin in a few days, she will come back without delay with the children.
- A. sore de wa go shisoku to o jōsan wa okkasama to go issho ni inaka ni oide nasaimas' ka?* Then your son and daughter have gone to the country together with your mother?
- B. hai, mina orimas'. watashi wa chichi to kanai to sannin de uchi ni nokotte imash'ta.* Yes, all have gone. Myself, father and wife, we three have been remaining at home.
- A. sayō de gozaimas' ka! okkasama to o kodomoshu ga o kaeri nasaru to, sazo o nigiyaka deshō.* Indeed! if your mother and the children are back, it will be all bustle again.
- B. sayō de gozaimas'. mata yakamashii koto deshō.* Oh, yes, it will be very noisy again.
- A. sore de wa kore de mō o itoma itashimas'. dōka mina sama ye yorosh'ku . . .* Now I must take leave. Please give my compliments to all.
- B. arigatō. o taku ye mo dōzo yorosh'ku . . .* Thanks. Remember me to your family, please.
- A. arigatō. sayō nara.* Thanks. Good-bye.
- B. sayō nara.* Good-bye.

## Twenty-fourth Lesson.

### 144. The Attributive Use of Verbs and Sentences.

In Japanese any verb, whether transitive or intransitive, either in the Present or Past Tense, as well as sentences may be used attributively — that is to say, precede the noun like an adjective does, just as in English the Present or Past Participles are used.

145. a) A transitive verb, with or without an Object, thus used attributively corresponds to an English Relative Clause, the noun to which the verb is attached attributively being equivalent to the Antecedent in English.

b) An intransitive verb, or a sentence with an intransitive verb or the verb *suru* used in a neuter sense, or a predicative adjective, thus used attributively, may likewise be rendered in English by a relative

clause, but more commonly correspond to an attributive adjective or participle.

When the expressions mentioned under b), are used as Predicates (corresponding to English predicative adjectives or participles), the Present Tense remains unchanged, whereas the Past Tense must be periphrased by the Subordinative form followed by *iru* (or its equivalents).

The Subject of all sentences used attributively is expressed by the Genitive, though the Nominative may also be used. The Subject of all sentences used predicatively is expressed by the Nominative (*ga*), and the noun qualified by the predicative sentence is placed in the Absolute Case.

Note. — The Japanese language having neither relative pronouns nor relative adverbs, and consequently no relative clauses, their absence is made up for by the above attributive use of verbs and sentences.

Examples of a): *watakushi no katta uma ga ii*. The horse I have bought is good. — *sensei kara uketotta tegami ni sugu ni kotaemash'ta*. I have answered the letter at once which I have received from my teacher. — *omae no (or ga) mizu ni nagekonda mono wa nan' du ka?* What is it that you have thrown into the water? — *mono wo uru hito ga ok'te kau hito ga s'kunakereba, sono nedan ga yasuku naru ga, uru hito ga s'kunak'te kau hito ga okereba, nedan ga kaette takaku narimas'*. If the people who sell goods are many and those who buy are few, the prices get cheaper; but if the people who sell are few and those who buy are many, the prices become, on the contrary, dearer. — *Nihon ni wa kane wo mokeru tame gaikoku ye itte kane wo jūbun ni mōketa ato de kuni ye kaeru ninsoku ga ōi*. In Japan there are many workmen who go to foreign countries to earn money, and return home after they have earned enough. — *Nihon ni wa umarets'ki no mekura de\* hitori de machi wo mawatte amma wo suru hito ga tak'san arimas'*. In Japan there are many people who, being blind from birth, walk about the streets alone and practise shampooing.

146. Other verbal forms than the Present and Past, as well as words not capable of being used attributively (as nouns in the Nominative or Accusative, postpositions, adverbs, etc.), can become Attributes by circumlocation — viz., the Future by *to omou* or *to suru*,

\* *de*, the Subordinative of *des'*; see Less. 4,29.



the others by *to iu*, *to yobu*, *to meizuru* (to order), *to kaku*, and the like. The periphrastic *to iu* is, besides, often used pleonastically, and makes it also possible to use the direct speech attributively.

Examples: *are wa konnichi wa asonde myōnichi wa benkyō shiyō to omou hito des'*. He is a man who thinks: "To-day I'll play, to-morrow I'll be industrious." — *kawabata ye chikayotte kita toki ni hashi no ue kara mizu ni tobikomō to suru wakai onna ga arimash'ta ga, mukō kara mo hito no kuru no wo mite odorote yamemash'ta*. When I approached the river-side, there was a young woman who was going to jump from the bridge into the water; but seeing that there were also people coming from the other side, she was frightened and gave it up. — *iroiro no ii shōsets' wo katte kure to iu tegami wo uketorimash'ta kara, ima honya ye iku tokoro des'*. Having received a letter saying that I might buy several good novels, I am now going to the bookseller's. — *Suzuki to iu hito*. A man (who is) named Suzuki. — *mada to iu kotoba*. The word *mada*.

Japanese having no passive Participle (as, indeed, no Participle at all), and disliking moreover passive constructions, the verbs used attributively are for the most part active ones.

Examples: *hirugoro ni uchi kara motte kita bentō wo toridash'te tabete izumi kara kunda mizu ippai nonde mata dekakemash'ta*. About noontime we took our lunch we had brought with us from home, drank a glass of water we had drawn from the spring, and started off again. — *kore wa kodomo no hikiyabutta tegami no kuzu des'*. These are the pieces of the letter which the children have torn.

147. Most conjunctions serving to link clauses together are nothing but nouns preceded by an attributive verb. Thus:

*Nihon ni iru jibun ni*. (At the time) when I was in Japan. — *ame ga futta toki*. (At the time) when it rained. — *yūbinkyoku ye iku tsuide ni, s'koshi kitte wo katte kite kure*. On the occasion of your going to the post-office, buy some stamps for me. — *dekakeyō to suru tokoro ye tomodachi ga kite tsui ni deraremasen' desh'ta*. Just when (*lit.*, to the place where) I was going to start, a friend came, so at last I could not go out.

148. When the verb which in an independent sentence governs a postposition, is attached attributively

to the noun depending on that postposition, the postposition is omitted.

Examples: *watashi ga uma ni notte ita*. I was riding on a horse: *watashi no notte ita uma wa kurigedes'*. The horse I was riding (on) is of chestnut colour. — *kinō ano hito ni toi wo kakemash'ta*. Yesterday I put a question to that man: *kinō toi wo kaketa hito ga mada henji wo shimasen'*. The man I put a question (to) yesterday has not answered yet. — But: *hito ni kaketa toi wa muzukashiku nai*. The question I put to the man is not difficult, — because in the last instance, instead of the noun depending on *ni* (*hito*), another word has become the antecedent of the attributive verb (viz., *toi*). — *ano hito wa Nagasaki ye iten shimash'ta*. That man has removed to Nagasaki: *ano hito no iten sh'ta tokoro wa Nagasaki des' ka?* Is the place where that man has removed (to) Nagasaki? — *sakunen koko ye kita toki ni Taizankwan to iu yadoya ni tomarimash'ta*. When I came here last year, I stopped at a hotel called (which they call) Taizankwan: *sakunen koko ye kita toki ni tomatta Taizankwan to iu yadoya ga kinō no kaji de maru de yakete shimaimash'ta*. The hotel called Taizankwan, where I stopped when I came here last year, has been entirely burnt down by yesterday's fire.

149. Instead of attaching several attributive verbs or sentences to a noun, the language prefers other modes of expression more easily understood, thus:

*konaida katte taihen ni tatemashi wo sh'ta ie wa hikkosh'ta nochi ni sugu yaketa*. The house which I bought the other day and considerably enlarged, was burnt down soon after I had moved into it! — The following sentence is easier and therefore preferred: *konaida ie wo katte taihen ni tatemashi wo sh'ta ga, hikkosh'ta nochi ni sugu yaketa*. The other day I bought a house and enlarged it considerably; but soon after I had moved in, it was burnt down.

### Words.

*chizu* a geographical map  
*namboku ni* from south to north  
*kikō* climate, weather  
*moyō* condition  
*hokui* north latitude  
*do* a degree  
*ikata* an expression  
*shufu* the capital, metropolis  
*nitchū* in the midday  
*shitsu-nai* in the room

*ondo* temperature  
*Kwashi* Fahrenheit  
*kandankei* a thermometer  
*yasumi* rest, holiday  
*shoyak'sho* all the offices  
*tekigi* when circumstances are favourable  
*kyūka* vacation, holiday; —  
*ga deru* holidays are given  
*gak'sei* a student

*kan-in* an official  
*hisho* summer-resort, avoiding  
 the heat of summer  
*hishoryokō* a journey to avoid  
 the heat of summer  
*shimin* townspeople  
*jōtō shakai* the upper classes of  
 society  
*Tōkyōjin* the people of Tōkyō  
*onsen* a hot spring  
*kaisuiyoku* sea-bath  
*zaijū* residing  
*tamaya* a sepulchre  
*kenchiku* a building  
*sōshoku* decoration

*sui* elegance  
*daidai* every generation  
*fumoto* the foot of a mountain  
*chikaku no* near  
*betsu ni suru* to leave aside  
*oshimu* to spare, to regret  
*taeru* to cease, to leave off  
*mare ni* seldom  
*naishi* up to, from — to (placed  
 between the two numbers)  
*tsuide ni* on the occasion  
*sono ta* besides  
*tsūzoku* commonly  
*koto ni* especially  
*shizen* naturally.

## 24. Reading Lesson.

### *Nihon no nats'.*

Nihon wa chizu de<sup>1</sup> mite wakarū tōri namboku ni nagaku arimas' kara, kikō no moyō mo tokoro ni yotte taihen ni chigaimas'. hokui go-jū-dō<sup>2</sup> chikaku no Chishima<sup>3</sup> no samui no ya ni-ju-ni-san<sup>4</sup>-dō no Taiwan<sup>5</sup> no atsui no wa betsu ni sh'te mo, Kyūshū<sup>6</sup> chihō wa fuyu de mo mare ni yuki ga furu kurai de aru no ni<sup>7</sup>, Hokkaidō wa nenjū taitei no yama ni yuki ga aru kurai ni chigatte imas'. sayō de aru kara, hito-kuchi ni Nihon no nats' to itte mo hotondo imi no nai iikata des' ga, ima koko de wa shufu<sup>8</sup> no Tōkyō kimpen no nats' no koto wo o hanashi shimashō naraba, koko mo nats' wa nakanaka atsui no de arimas'. nitchū shitsu-nai no ondo wa mazu Kwashi ku-jū-dō<sup>9</sup> naishi hyaku<sup>10</sup>-dō to iu tokoro de arimashō. tsuide ni mōshimas' ga, Nihon de kikō ni ts'kau kandankei wa tsūzoku ni wa mina Kwashi no de arimas'.

gakkō wa sh'chi-gats'<sup>11</sup> tōka<sup>12</sup> kara ku-gats'<sup>13</sup> tōka made roku-jū-nichi-kan<sup>14</sup> yasumi ni nari, shoyak'sho mo tekigi kyūka ga demas' kara, gak'sei wa inaka ye kaeri, kan-in mo ōku wa hishoryokō tō ni dekake, sono ta shimin mo jōtō shakai wa sore sore hisho ni demas'. Tōkyōjin no hisho ni yūku tokoro wa onsen de wa<sup>15</sup> Hakone, Ikao, Isobe, kaisuiyoku de wa Ōiso, Kamakura nado ga omo naru tokoro de, sono hoka

<sup>1</sup> from the map. — <sup>2</sup> the 50th degree. — <sup>3</sup> "the 1,000 islands," the Kurile islands. — <sup>4</sup> the 22nd or 23rd degree. — <sup>5</sup> the isle of Formosa. — <sup>6</sup> instead of Kyūshū *no* chihō; *no* between Chinese words is often dropped. — <sup>7</sup> while (adversative). — <sup>8</sup> in Tōkyō pronounced *shifu*; *no* is the explicative Genitive. — <sup>9</sup> 90 degrees. — <sup>10</sup> 100 degrees. — <sup>11</sup> the 7th month. — <sup>12</sup> the 10th of the month. — <sup>13</sup> the 9th month. — <sup>14</sup> for 60 days. — <sup>15</sup> among. —

ni mo iroiro arimas'. zaijū Seiyōjin no mottomo tak'san hisho ni yuku tokoro<sup>16</sup> wa Karuizawa to Nikkō to de arimashō ka<sup>17</sup>.

Nikkō wa Tokugawa ichi-dai<sup>18</sup>-shōgun Ieyas' no tamaya no aru tokoro de, kenchiku sōshoku tō subete kane wo oshimazu Tokugawa jidai no sui wo daidai atsumeta tokoro de arimas' kara, Nihonjin no kembuts'nin mo nenjū taemasen' ga, nats' ga koto ni ōi no des'. koko wa Shinsan<sup>19</sup> no fumoto de furui ki nado ga tak'san arimas' kara, shizen suzushii no de arimas'.

<sup>16</sup> the places where the Europeans residing (in Japan) mostly go. — <sup>17</sup> are, I suppose. — <sup>18</sup> the first shōgun of the family of Tokugawa. — <sup>19</sup> name of a mountain.

#### 24. Exercise.

The plant I bought on the market the other day has faded (*kareru I*) already. The flowers of Mukōjima being in full bloom at present, there are many people who go to look at them. What (how) does become of those children who leave their houses by themselves, walk about the streets, and finally become unable to find the way back (have become not knowing)? Has the carpenter who fell from the roof yesterday died? That is a man I have seen for the first time today. Who was the man who told that strange affair? Was not the man who passed by just now with a large hat (*kasa*) on and with his clothes torn (to tear *yabukeru I*) a beggar? I have got a letter from my friend Hayashi, (to ask) if I would not go to the theatre with him to-morrow; but how would it be if you would also go with us? Is Mr. Hayashi the gentleman I met in your house the other day? Show what you have in your hand! Please show me once the envelop (*jōbukuro*) this letter was put in. To-day I have brought the books you have ordered (*atsuraeru*) yesterday.

#### Dialogue.

- |   |   |
|---|---|
| <i>shujin.</i> o matase mōsh'te shits'rei desh'ta. tadaima okita tokoro de gozaimas'. | I beg your pardon for having kept you waiting. I have only just got up.       |
| <i>kyaku.</i> dō itashimash'te, go yuk-kuri to.                                       | Please don't mention it; no hurry!  |
| <i>shujin.</i> fudan wa hayaku okimas' ga, sakuya s'koshi osoku yasunimash'ta kara.   | Generally I get up early, but as I went to bed somewhat late last night . . . |
| <i>kyaku.</i> maiasa nan'doki ni o mezame ni narimas' ka?                             | At what o'clock do you get up every morning?                                  |
| <i>shujin.</i> roku-ji ka roku-ji han ni okimas'.                                     | I get up at six or at half past six.  |
| <i>kyaku.</i> sore wa taisō hayaku o mezame de gozaimas'.                             | Then you get up very early.   |

*shujin.* arigatō. nani ka go yō de gozaimas' ka?

*kyaku.* bets' na koto de mo arimasen' ga, shōshō o negai ga arimash'te mairimash'ta.

*shujin.* nanigoto de gozaimas'? watakushi ni dekimas' naraba.

*kyaku.* arigatō gozaimas'. aru Nihon no tomodachi to myōnichi issho ni Mukōjima ye ikō to iu yakusoku wo itashimash'ta ga, s'koshi yondokoronai yōji ga dekimash'te yakusoku wo mamoru koto ga dekimasen' kara, tomodachi ni shirasetai to omoimas' ga, watakushi wa Nihongo wa s'koshi hanashimas' ga, ji wo kaku no wa ikkō dekimasen' kara, kotowari no tegami wo ittō kaite itadakitō gozaimas'.

*shujin.* o yasui go yō des'. sugu ni kaite agemas'. chotto o machi kudasai!

*kyaku.* arigatō gozaimas'.

*shujin.* mō dekimash'ta. kore de gozaimas'.

*kyaku.* arigatō gozaimas'. go yō ō no tokoro o jama wo itashimash'ta.

*shujin.* ie, dō itashimash'te.

*kyaku.* mō o itoma wo itashimas'. sayō nara.

*shujin.* sayō nara.

Thanks. What can I do for you?

There is nothing particular, but I have come because I have something to ask of you.

What is it? If I can do it...

Thanks. I have made an agreement with a Japanese friend to go with him to Mukōjima to-morrow; but having got some unavoidable business, I cannot keep my promise, and wish to let my friend know it. Now, I can speak a little Japanese, but cannot write at all. So I wish to have a letter of refusal written for me.

Oh, that's a trifling service. I will write it for you at once. Please, wait a moment.

Thanks.

I have done already. Here it is.

Thank you very much. I have been disturbing you, though you have so much to do yourself.

Please, don't mention it.

Now I will take my leave. Good-bye.

Good-bye.

## Twenty-fifth Lesson.

150. The Attributive Use of Verbs and Sentences (continuation). Examples of b).

### 1. Intransitive verbs:

used attributively:

*mieru* (what can be seen) visible

*mienai* (what cannot be seen) invisible

*yomeru* (what can be read) legible



used attributively:	used predicatively:
<i>yomenai</i> (what cannot be read) illegible	
<i>taberareru</i> (what can be eaten) eatable	
<i>taberarenai</i> (what cannot be eaten) uneatable	
<i>f'totta</i> ( <i>f'toru</i> to become thick) thick, fat	<i>f'totte iru</i> or <i>oru</i>
<i>yaseta</i> ( <i>yaseru</i> to become thin) thin, lean	<i>yasete</i> » » »
<i>kawatta</i> ( <i>kawaru</i> to change) changed, different	<i>kawatte</i> » » »
<i>kumotta</i> ( <i>kumoru</i> to get cloudy) cloudy	<i>kumotte</i> » » »
<i>hiraketa</i> ( <i>hirakeru</i> to open) civilised	<i>hirakete</i> » » »
<i>yogoreta</i> ( <i>yoyoreru</i> to become dirty) dirty	<i>yogorete</i> » » »
<i>ikita</i> ( <i>ikiru</i> to come into existence) living	<i>ikite</i> » » »
<i>shinda</i> ( <i>shinu</i> to die) dead	<i>shinde</i> » » »

## 2. Expressions formed with *suru* and other verbs:

used attributively:	used predicatively:
<i>benkyō suru</i> (he who is industrious or diligent) industrious, diligent	
<i>gaman suru</i> (he who is patient) patient	
<i>enryo suru</i> (he who is diffident) diffident	
<i>assari sh'ta</i> (what is made plainly) plain, simple	<i>assari sh'te iru</i> or <i>oru</i>
<i>shikkari sh'ta</i> (what is made firmly) firm, tight	<i>shikkari sh'te</i> » » »
<i>chanto sh'ta</i> (what is made correctly) correct, tidy	<i>chanto sh'te</i> » » »
<i>ippai haitta</i> (into what one cupful has entered) full	<i>ippai haitte</i> » » »

## 3. Sentences with an intransitive verb:

used attributively:	used predicatively:
<i>kyōiku no aru</i> (with whom there is education) educated	<i>kyōiku ga aru</i> ( <i>arimas'</i> , <i>gozaimas'</i> )
<i>kyōiku no nai</i> (with whom there is no education) uneducated	<i>kyōiku ga nai</i> ( <i>arimasen'</i> , <i>gozaimasen'</i> )
<i>kagiri no aru</i> (where there is a limit) limited	<i>kagiri ga aru</i>
<i>kagiri no nai</i> (where there is no limit) unlimited	<i>kagiri ga nai</i>
<i>tsumi no aru</i> (where there is a crime) guilty	<i>tsumi ga aru</i>
<i>tsumi no nai</i> (where there is no crime) innocent	<i>tsumi ga nai</i>
<i>na no aru</i> (where there is a name) renowned, famous	<i>na ga aru</i>

used attributively:

*kanai no aru* (with whom there is a wife) married*kusuri ni naru* (what becomes a medicine) wholesome, good for one's health*doku ni naru* (what becomes poison) unwholesome, bad for one's health*gai ni naru* (what turns to be injurious) injurious*yō* or *yaku ni tats'* (what stands for use) useful*yō* or *yaku ni tatanai* useless*me ni tats'* (what stands in the eyes) striking to the eye, conspicuous*ki ni iru* (what enters the mind) agreeable*ki ni iranai* disagreeable*nen no itta* (in what thought has entered) careful*ki no kiita* (wherein the spirit has had effect) smart, skilled

used predicatively:

*kanai ga aru**nen ga itte iru* or *oru**ki ga kiite* » » »

## 4. Sentences the predicate of which is an adjective:

used attributively:

*benri no ii* (the convenience of which is good) convenient*benri no warui* (the convenience of which is bad) inconvenient*kiryō no ii* (whose appearance is good) beautiful*kiryō no warui* (whose appearance is bad) ugly*tsugō no ii* (the convenience of which is good) convenient*tsugō no warui* (the convenience of which is bad) inconvenient*un no ii* (whose luck is good) lucky*un no warui* (whose luck is bad) unlucky*ki no hayai* (whose spirit is quick) irritable*ki no noroi* (whose spirit is slow) phlegmatic*wakari no hayai* (whose comprehension is quick) intelligent*ishi no ōi* (where stones are many) stony

used predicatively:

*benri ga ii* is convenient*benri ga warui* is inconvenient*kiryō ga ii* is beautiful*kiryō ga warui* is ugly*tsugō ga ii* is convenient*tsugō ga warui* is inconvenient*un ga ii* is lucky*un ga warui* is unlucky*ki ga hayai* is irritable*ki ga noroi* is phlegmatic*wakari ga hayai* is intelligent*ishi ga ōi* is stony

used attributively:

*ishi no s'kunai* (where stones are few)  
stoneless

*jinkō no ōi* (the population of which  
is numerous) populous

*jinkō no s'kunai* (the population of  
which is scarce) sparsely populated

*me no chikai* (whose eyes are near)  
short-sighted

*mimi no tōi* (whose ears are far) dull  
of hearing

used predicatively:

*ishi ga s'kunai* is  
stoneless

*jinkō ga ōi* is popu-  
lous

*jinkō ga s'kunai* is  
sparsely populated

*me ga chikai* is short-  
sighted

*mimi ga tōi* is dull  
of hearing

Examples: *Nihonjin wa taigai assari sh'ta kuimono ga s'ki des'*. The Japanese like for the most part plain food. — *Taiwan wa hambun gurai hirakete imasen'*. Taiwan is about one half uncultivated. — *meshits'kai wo yatoō to omoimas' ga, ki no kiita mono wo go zonji de wa gozaimasen' ka?* I think of hiring a boy; don't you know any smart fellow? — *kono shosei wa nakanaka benkyō shimas'*. This pupil is very diligent. — *Shina wa hijō ni jinkō no ōi kuni des'*. China is an extremely populous country. — *Yezo wa jinkō ga s'kunai*. Yezo is sparsely populated. — *ano ko wa wakari ga hayai*. That child is intelligent. — *wakari no hayai ko des'*. It is an intelligent child. — *ano f'totta hito wo goran!* Look at that big fellow. — *saru no niku wa taberareru mono des' ka? hai, taberaremas'*. Is the flesh of monkeys eatable? Yes, it is eatable. — *are wa makoto ni kiriyō no ii onna des'*. That is indeed a beautiful woman. — *ano hito wa mimi ga tōi kara, takaku hanasanakereba kikimasen'*. That man being hard of hearing, if you don't speak loud, he will not hear. — *ano wakai mono wa yaku ni tatanai yats' da*. That young man is a good-for-nothing fellow. — *jinrikisha wa jitsu ni benri ga ii*. Jinrikisha are indeed convenient. — *tenki ga kumotte imas'*. The weather is cloudy. — *kono e wa o ki ni irimas' ka? ie, nakanaka ki ni irimasen'*. Does this picture please you? No, it does not please me at all. — *ki ni iranai mono wo katte wa naran'*. Things that don't please you, you must not buy.

151. It has been said in Lesson 24, 145 a) that the noun to which a verb or sentence is attached attributively is equivalent to the antecedent. "He", "she", "they", "those", before "who" are rendered by *hito* or *mono*, or sometimes by *no*; "that", "those", before "which", by *koto* (abstract) or *mono* (concrete) or *no* (for *koto* and *mono*). — *no* takes the case-particles *wa*, *ga*, *ni*, *wo*, the post-

position *mo*, and, if predicate at the end of a clause, *de*, at the end of the sentence, *des'*.

Examples: *kore wa sakujits' koko ye kita hito de wa arimassen'*. That is not he who came here yesterday. — *ano mise de katta sakana wa yokatta ga, ichiba de katta no wa warui*. The fish I have bought at that shop were good, but those which I bought on the market are bad. — *ano hito no hanash'ta koto (or no) wa hontō des' ka?* Is that which that man has said true? — *ima tamoto ni ireta no wo dash'te misena!* Take out and show what you have just put into your sleeve. — *kono tokei wa watashi no motte iru no ni goku nite imas'*. This watch resembles very much that which I have.

152. Educated persons sometimes use unnecessarily, in imitation of Chinese, the expression *tōkoro no* (of the place) after the attributive verb in the sense of "who" or "which", thus:

*kore wa watakushi no hossuru tokoro no mono de wa arimassen'*. That is not what (or that which) I wish for (not different from: *watakushi no hossuru mono*).

### Words.

<i>yamamichi</i> a mountain road	<i>kōriya</i> ice-cream shops
<i>kosui</i> a lake	<i>asagao</i> the convolvulus
<i>tochū ni</i> on the way	<i>sakari</i> full bloom
<i>taki</i> a waterfall	<i>hiru</i> daytime
<i>kaimen jō</i> above the sea-level	<i>asatsuyu</i> morning dew
<i>shaku</i> a foot (the measure)	<i>jinkō</i> the work of men; — <i>no</i>
<i>korai</i> from olden times	made by men, artificial
<i>shukuba</i> a post-station	<i>hima</i> leisure
<i>ittokai</i> a principal town	<i>beisaku</i> cultivation of rice
<i>kourishōnin</i> a retail dealer	<i>yōsan</i> breeding of silkworms
<i>akinaidaka</i> income from business	<i>hishodokoro</i> a summer-resort
<i>seijika</i> a politician	<i>yoso ye deru</i> to go to some
<i>shimbundane</i> subject-matter of	other place
newspapers	<i>hibiku</i> to feel the effect of
<i>yūgata</i> the evening	<i>suzumu</i> to cool oneself
<i>uchiwa</i> a fan	<i>nigiwau</i> to be lively or crowded
<i>katate</i> one hand	<i>kizuku</i> to build; <i>hito no yama</i>
<i>shichū</i> in town	<i>wo</i> — groups of people gather
<i>kaimono</i> shopping	<i>itaru</i> to attain, to arrive at; —
<i>yabun</i> the night	<i>tokoro</i> everywhere
<i>ennichi</i> a festival	<i>kore to iu</i> properly so called
<i>roten</i> a booth	<i>shibomu</i> to fade away
<i>koppu</i> a cup, a glass; — <i>ni</i>	<i>nenui</i> tired, sleepy
<i>ippai</i> a glassful	<i>koraeru, wo</i> — to suffer from.

## 25. Reading Lesson.

*Nihon no nats' (conclusion).*

Nikkō kara yamamichi wo ni-san-ri<sup>1</sup> noboreba, Chūsenji to iu kosui ga ari, mata sono tochū ni wa tak'san taki ga arimas' kara, kono hen wa mattaku nats'shirazu<sup>2</sup> de arimas'. — Karuizawa wa Shinshū<sup>3</sup> Asamayama no fumoto de, Shin-Ets'-tets'dō<sup>4</sup> de, Usui-tōge wo koeta tokoro de, kaimenjō san-zen-shaku<sup>5</sup> gurai no tokoro de arimashō ka<sup>6</sup>. koko wa onsen mo nani mo nai tokoro des' ga, tada kikō ga ii to iu no de, Seiyōjin ga nats' yuku koto wa hijō na mono de, korai hitots' no chiisai shukuba de arimash'ta ga, ima de wa nats' dake wa Seiyōjin no ittakai to mieru yō ni narimash'ta.

mata Tōkei no o hanashi ni modorimas' ga, mae ni mōsh'ta tōri omo naru hito wa yoso ye demas' kara, kourishōnin nado wa akinaidaka ni hibiku kurai da to iu koto de arimas'. mata seijika nado mo sō de arimas' kara, shimbundane mo s'kunaku naru to iu koto des'.

des' ga, yūgata nado wa uchiwa wo katate ni suzumi nagara, shichū wo sampo suru mono ga ōku, mata kaimono nado mo yabun ni suru hito ga ōi kara, nakanaka nigiwaimas'. koto ni ennichī ni wa dono roten no mae mo hito no yama wo kizuku arisama de arimas'. mata kōriya ga machi no naka ye itaru tokoro ni dekite koppu ni ippai ikura to sh'te<sup>7</sup> urimas'.

nats' wa asagao no hoka kore to iu hana wa arimasen'. asagao wa maiasa hi no deru koro made sakari de, hiru wa shibonde tsugi no asa wa mata hoka no hana ga hiraku no de arimas'. hana no s'ki na hito wa nemui no<sup>8</sup> wo koraete mo, hayaku kara<sup>9</sup> dekakete mimas'. hi wa mada demasen' shi, asatsuyu ga aru jibun des' kara, nats' no hanami to sh'te wa suzushik'te mottomo yoroshii no de arimas'. asagao wa mina jinkō-teki no mono des' kara, kōen nado ni wa arimasen' de, uekiya ga ts'kutte hito ni misetari uttari suru no de arimas'.

kore made mōsh'ta tōri Tōkei no hito wa nats' to ieba, hima no hō des' ga, chihō wa mottomo isogash'ku beisaku yōsan nado no sakari no jisets' de, nakanaka hishodokoro de wa arimasen'.

<sup>1</sup> two or three *ri*. — <sup>2</sup> is entirely not knowing summer. — <sup>3</sup> Mount Asama, in the province of Shinshū. — <sup>4</sup> *Shin-Ets'*, abbreviation of *Shinano-Echigo*, the names of two provinces. — <sup>5</sup> 3,000 feet. — <sup>6</sup> is, I suppose. — <sup>7</sup> *koppu (ni) ippai* one glassful: *ikura to sh'te* at so and so much. — <sup>8</sup> cf. Less. 9,64. — <sup>9</sup> they go out early (*lit.*, from early).



## 25. Exercise.

With such dirty clothes on you must not enter a person's house. Short-sighted people cannot enter the Navy (*kai-gun*). This being a mountain rich in stones, it is indeed hard to ascend (*noborinikui*). Is that true what was written in yesterday's newspaper? Children are innocent beings. Look at that wrestler! He is extremely fat. That man is too diffident, it is embarrassing. This country being pretty much cultivated, there are many educated people in it. He is an entirely good-for-nothing fellow. In Japan Tōkyō is the most populous place. Is that not a beautiful woman? That is indeed a diligent pupil. He always goes out (*gaishutsu suru*) tidily dressed (in [*de*] tidy clothes [*nari*]). His appearance (*minari*) is always tidy. If one hears (*kiite miru*) his discussions (*giron*), they are always firm. He is a steady man. As to his inquiries (*shirabe*), he always makes careful investigations (*chōsa*). That is a matter (*koto*) which shows (is) your carefulness. This war looks as if it were endless. His learning is limited.

## Dialogue.

- o Kiku. o hayō gozaimas'. sakujits' wa Shōkonsha no o matsuri wo goran ni narimash'ta ka?* Good morning. Did you see the Shōkonsha festival yesterday?
- o Tama. ie, tsui mi ni yuku koto ga dekimasen' desh'ta. yadogatadaimashutchōchū de, nao jochū wa sakujits' hoka ye ts'kai ni dashimash'ta no de, watakushi wa rusubanyaku de arimash'ta kara.* No, at the last I could not go to see it. My husband is on an official journey at present; besides, I sent the servant out with a message yesterday, so I had the duty to keep the house.
- o Kiku. sō de arimash'ta ka? sore wa zannen de arimash'ta. sakujits' wa taisō na hitode de, o matsuri mo taihen ni nigiwaimash'ta.* Is it so? I feel sorry for you. Yesterday there were lots of people out, and also at the festival it was very crowded.
- o Tama. dōzo, s'koshi bakari kikasetekudasaimasen' ka?* Please won't you have the kindness to let me hear a little about it?
- o Kiku. hai. watakushi wa o hirumae ni mus'me wo tsuremash'te kembuts' ni mairimash'ta. chōdo sono jibun ni gunjin san-gata ga taihen ni tai wo kunde o mairini natteorimash'ta. sōsh'te gakutai made ga* Well, I went in the forenoon with my daughter to see it. Just at that time the soldiers forming a body came on. And even a band of musicians was playing in the neighbourhood. It was really splendid and lively. Especially the

*sono kimpō de gaku wo yatte orimash'te makoto ni rippa de nigiyaka de arimash'ta. mottomo heitai san-gata wa reifuku wo ts'kete shikantachi wa mina uma ni notte sorotte migoto de arimash'ta. keibajō ni wa chōdo keiba ga arimash'te watakushi mo sajiki kara kembuts' shiyō to omoimash'ta ga, tak'san no hito de tsui soko ye yuku koto ga dekizu ni tōi tokoro kara shibaraku kembuts' shimash'ta ga, jūbun yoku miru koto ga dekimasen' de zannen de arimash'ta.*

soldiers with the parade uniform on, the officers all on horseback arranged in order were nice. On the race-course there were just horse-races going on, and I thought to look at them also from the stand; but as there were many people, and at last I could not get there, I looked awhile from afar; but it was a pity: I could not see well enough.

## Twenty-sixth Lesson.

153. **The Numeral.** The Japanese language has two sets of numerals, one of Japanese origin, but limited to the numbers one to ten, and a few more which, however, are antiquated and only used in certain cases, and another borrowed from the Chinese, which is complete.

### I. Cardinal Numbers.

The numbers of the Japanese set have three forms: a substantive form, an adjective form used in compounds, and an enumerative form. They are:

a) substantive form    b) adjective form    c) enumerative form

<i>hitots'</i>	<i>hito</i>	<i>hi</i>	one
<i>f'tats'</i>	<i>f'ta</i>	<i>fu</i>	two
<i>mits'</i>	<i>mi</i>	<i>mi</i>	three
<i>yots'</i>	<i>yo</i>	<i>yo</i>	four
<i>itsuts'</i>	<i>itsu</i>	<i>itsu</i>	five
<i>muts'</i>	<i>mu</i>	<i>mu</i>	six
<i>nanats'</i>	<i>nana</i>	<i>nana</i>	seven
<i>yats'</i>	<i>ya</i>	<i>ya</i>	eight
<i>kokonots'</i>	<i>kokono</i>	<i>kokono</i>	nine
<i>tō</i>	<i>tō</i>	<i>tō</i>	ten.

Above ten:

*hatachi* 20 years old;

*chi* 1,000 in *Chishima* the 1,000 islands (that is, the Kurile Islands);

*yorozu* 10,000; *Yorozuya* (the house of 10,000 kinds of articles) frequently used as a shop-name.

Cf. also 156 Remark on a).

154. Remark on a). The substantive forms are used either without a noun, or they follow the noun or its case-particles, or they precede the noun as Genitives or, more rarely, without *no*.

Examples: *kono kodomo wa ikuts' des' ka?* How old is this child? *kokonots' des'*. It is nine (years old). — *watakushi no segare wa kyō tō ni narimas'*. My son is 10 (years old) to-day. — *mits' to yots' wo yoseru to, nanats' ni narimas'*. If one adds up 3 and 4, it is 7. — *ikura iriyō des' ka?* How many are wanted? — *mut's' de tak'san (des')*. Six will do. — *mainichi asameshi ni tamago wo f'tats' tabemas'*. Every morning I eat two eggs for my breakfast. — *kono heya ni mado ga yots' arimas'* or *yots' no mado ga arimas'*. In this room there are 4 windows. — *kono mikan wa tō (de) ikura des' ka?* How much do 10 pieces of these oranges cost?

155. Remark on b). They are used to form compounds mostly of Japanese origin, thus:

*ma* interval, numerative (Less. 28) for rooms: *heya* or *zashiki hito-ma, f'ta-ma, mi-ma, yo-ma, itsu-ma, mu-ma, nana-ma, ya-ma, kokono-ma, tō-ma* one room, two rooms, etc., up to ten rooms.

*suji* a line, numerative for ribbon-like things — e. g., *obi* a belt: *obi hito-suji, f'ta-suji*, etc., up to *tō-suji* one belt, two belts, etc.

*tabi* time: *hito-tabi, f'ta-tabi, mi-tabi*, etc. — *tō-tabi* one time, two times, etc.

*tsuki* a month: *hito-tsuki, f'ta-tsuki*, etc., up to *tō-tsuki* one month, two months, etc. — On Chinese expressions for counting months cf. Less. 29,170.

*hako* a box: *hito-hako, f'ta-hako*, etc., up to *tō-hako*, one box full, two boxes full, etc., or one box, two boxes, etc. — But *hako hitots', hako f'tats'*, etc., only means one box, two, etc., boxes.

*e* (a pile; only used in Compounds): *hitoe, f'tae, mie, yoe*, etc., up to *tōe* single, twofold, threefold, etc.

*ban* evening: *hito-ban*, *f'ta-ban*, *mi-ban*, *yo-ban* (rarely above four) one evening, two, three, four evenings. — Above four the Chinese numbers are used.

*bin* a bottle: *hito-bin*, *f'ta-bin*, *yo-bin* one bottle full, two, four bottles full. Only these are in use, the others are replaced by the Chinese numbers.

Above ten all these words are attached to Chinese numbers.

Isolated expressions are: *hito-kuchi* one mouthful, a draught; *hito-me ni* at one look, at a glance; *f'tago* twins (but *f'tats'go* a child two years old; *mits'go* a child three years old, and "triplets"); *mi-kumi* three sets, each consisting of any number of pieces; but *mitsugumi* one set consisting of three pieces — e. g., *mitsugumi no sakazuki* a set of sake-cups (being three cups); *f'ta-gokoro* two hearts, meaning "double-dealing."

156. The Japanese numbers except *hitots'* are attached to the word *ka* (day), which is not used alone, and then form the following expressions:

<i>futs'ka</i>	2 days, or the	2 <sup>nd</sup>	day of the month
<i>mikka</i>	3 » » »	3 <sup>rd</sup>	» » » »
<i>yokka</i>	4 » » »	4 <sup>th</sup>	» » » »
<i>its'ka</i>	5 » » »	5 <sup>th</sup>	» » » »
<i>muika</i>	6 » » »	6 <sup>th</sup>	» » » »
<i>nanuka</i>	7 » » »	7 <sup>th</sup>	» » » »
<i>yōka</i>	8 » » »	8 <sup>th</sup>	» » » »
<i>kokonoka</i>	9 » » »	9 <sup>th</sup>	» » » »
<i>tōka</i>	10 » » »	10 <sup>th</sup>	» » » »
<i>hats'ka</i>	20 » » »	20 <sup>th</sup>	» » » »
<i>misoka</i>	— — — »	30 <sup>th</sup>	» » » »
<i>ōmisoka</i>	— — — »	31 <sup>st</sup>	of December.

Other words formed with these numerals are:

*hitori* one person, *hitori de* alone

*f'tari* two persons, *f'tari de* with another

*yottari* four persons

*ikutari* how many persons.

In all other cases Chinese numbers must be made use of. Cf. Lesson 27, 157.

Examples: *nana-korobi ya-oki* (proverb). Seven times falling, eight times getting up (final success after many failures). — *muika no shōbu*, *tōka no kiku* (proverb). The Sweet Flag of the 6<sup>th</sup> day, and the Chrysanthemum of the 10<sup>th</sup>. (On the 5<sup>th</sup> day of the 5<sup>th</sup> month the houses are decorated with Sweet Flags, on the 9<sup>th</sup> of the 9<sup>th</sup> month is the Chry-

santhemum festival. — To come when the festival is over, to be too late.) — *nana-tabi tazunete hito wo utagae*. Seven times inquire, then you may suspect another. — *gosekku to iu mono wa shōgats' no nanuka san-gats' no mikka go-gats' no its'ka sh'chi-gats' no nanuka ku-gats' no kokonoka ni iwau matsuri des'*. The so-called 5 Festivals are festivals celebrated on the 7<sup>th</sup> of the 1<sup>st</sup> month, on the 3<sup>rd</sup> of the 3<sup>rd</sup>, on the 5<sup>th</sup> of the 5<sup>th</sup>, on the 7<sup>th</sup> of the 7<sup>th</sup>, on the 9<sup>th</sup> of the 9<sup>th</sup> month. — *futs'kayoi to iu no wa mae no ban ni nomisugite yokujits' kokoromochi ga waruku zutsū nado suru toki wo iu*. What they call "two-days drunkenness" is said when a person has drunk too much on the evening before, and feels bad and has a headache, and so on, on the following day. — *moshi aru hito ga toshi wo totte rōmō sh'ta toki ni, sore wo huchi-jū no mits'go to iimas'*. If a person gets old and behaves dotingly, they call him a three years' child of eighty years.

c) Instead of the Japanese enumerating numerals, the Chinese numbers may be used as well.

### Words.

*sekku* a great festival  
*hatsusekku* the first festival after  
 a child's birth [first festival  
*hats'* the first, — *no sekku* the  
*hina* a doll  
*otona* an adult  
*ō-sawagi* great noise, uproar  
*uchijū* the whole house, all  
 people of the house  
*shirozake* white (sweet) sake  
*sora* the sky  
*ichi-men* the whole surface  
*kaminari* thunder  
*hatsugaminari* the first thunder  
*heso* the navel  
*senkō* an incense-stick; — *wo*  
*tateru* to burn incense-sticks  
*kuwabara* a word uttered as a  
 charm to protect one from  
 thunder  
*tadagoto* common thing  
*kura* a fireproof storehouse, a  
 godown  
*hikime* a whizzing arrow  
*yumi* a bow  
*meshits'kai* a servant  
*jiman* conceitedness, self-praise;  
 — *wo iu*, — *wo suru* to boast  
*hata* side; — *de* by the side of  
*aburaase* cold sweat

*zamā* = *zama* wastate, condition  
*hito-mae de* in the presence of  
 people  
*tsumaran'* worthless  
*makkura (na)* quite dark [time  
*toki naran' jibun ni* at an unusual  
*okubyō na* cowardly  
*tomeru* to hold back [noisy  
*waiwai sawagu* to cry and be  
*osueru* to press [thing  
*mogurikomu* to creep into some-  
*its'kus'* to say something until  
 one becomes hoarse  
*tsukits'keru* to put  
*yowaru* to become faint  
*iyagaru* to dislike  
*waiwai iwareru* to be shouted at  
*nagas'* to shed  
*kus'kus' warau* to chuckle  
*shabekuru* to chat, to talk  
*nigedus'* to flee  
*iya sa* don't  
*kotchi* = *kochi*; — *ye* this side  
*garagaragara* grumbling  
*ka shira* = *ka mo shiren'* perhaps  
*hōbō* everywhere  
*kore* I say!  
*tende* all  
*fudan* common  
*taratara* dripping.



## 26. Reading Lesson.

*Sekku*<sup>1</sup> *no hanashi.*

hatsusekku<sup>2</sup> no iwai ni kita kyaku no kaerō to suru<sup>3</sup> no wo shujin ga tomete: «iya sa, kotchi ye!» — to. — «ē, ōki ni go chisō ni narimash'ta. taisō o kazari ga dekimash'ta sō<sup>4</sup> de, tadaima chotto oku<sup>5</sup> wo haiken itashimash'ta ga, makoto ni kekkō de gozaimas' na. ē, konnichi wa o sekku to iu no de o jō sama no hats' no o sekku de makoto ni nani ka kō<sup>6</sup> ōuchi ye de mo<sup>7</sup> itta yō de gozaimas' na. jits' ni kono o hina sama wo miru to, otona de mo kokoromochi ga yokutte kirei de gozaimas' na.» — «ā<sup>8</sup>, sayō de, kore wa tsumaran' mono da ga, dōka agatte kudasai!» — «arigatō zonjimas'.»

ō-sawagi de, uchijū hats' no o sekku to iu no de<sup>9</sup> shikiri ni shirozake wo nondari s'hte waiwai sawaide iru. sono uchi ni<sup>10</sup> sora ga ichi-men makkura ni kumotte kimash'ta. garagaragara to iu<sup>11</sup> toki naran' jibun ni osoroshii kaminari. «taisō kaminari ga natte kita ga, sugu yamu ka shira» — to omou uchi ni, garagaragara to dandan hidoku naru bakari. «dōmo, nan' des' ne, kore wa o sekku no hatsugaminari des' ga, amari ii kokoromochi no mono ja gozaimasen' na» — to, heso wo osaeru mono<sup>12</sup> ga ari, okubyō na mono wa todana ye mogurikonde o senkō wo tatete<sup>13</sup> iru. — «kore! hōbō shimena!<sup>14</sup> shimena! sōsh'te hayaku o senkō wo tate nasai!» — onna kodomo wa kuwabara!<sup>15</sup> kuwabara! tende iits'ku-shimas' kurai. «kore wa tadagoto de wa nai. nan' de mo kō iu toki ni wa uchi no kura ni hikime no yumi<sup>16</sup> ga aru

<sup>1</sup> There are five festivals called *go-sekku* (*go* = 5) — viz., on the 7<sup>th</sup> of the 1<sup>st</sup> month (*jinjits'*), on the 3<sup>rd</sup> of the 3<sup>rd</sup> month (*jōki*), on the 5<sup>th</sup> of the 5<sup>th</sup> month (*tango*), on the 7<sup>th</sup> of the 7<sup>th</sup> month (*tanabata*), on the 9<sup>th</sup> of the 9<sup>th</sup> month (*chōyō*), all by the old calendar. — <sup>2</sup> Families use to celebrate the first festival after a child's birth — namely, for boys that of the 5<sup>th</sup>, for girls that of the 3<sup>rd</sup> month. These festivals are also celebrated afterwards instead of the birthdays. The children receive presents, the girls, e. g., dolls. Guests are invited and entertained with *shirozake*. — <sup>3</sup> *to suru* = *to omou*. — <sup>4</sup> I had heard that all was greatly decorated. — <sup>5</sup> the inner parts of the house. — <sup>6</sup> *nani ka kō* (*lit.*, something so) about. — <sup>7</sup> say. — <sup>8</sup> Words of the host. — <sup>9</sup> the same as *o sekku de*. — <sup>10</sup> in the meantime. — <sup>11</sup> *to iu* is to be connected with *osoroshii*: a terrible thunder, at an unusual time, sounding *garagara*. — <sup>12</sup> There are people who press their navel (lest it might be stolen by the thunder). — <sup>13</sup> to burn incense is another charm against thunder. — <sup>14</sup> Imperative of *shimeru*: shut up (doors and windows)! — <sup>15</sup> the original meaning of this word is not known. — <sup>16</sup> an arrow the head of which is perforated so that it produces a whizzing sound when shot. It

kara, ā iu mono wo iranakereba kaminari wa tote mo yamumai» — to iu uchi ni meshits'kai ga kite: «danna! danna!» — to. — «nan' da?» — «ano, mise de taisō Gembee<sup>17</sup> san ga jiman wo itte imas'.» — «ē, nan' te'tte<sup>18</sup>?» — «nan' da ka? hikime no yumi wo ita koto ga aru.<sup>19</sup> Yorimasa<sup>20</sup> hodo ja gozaimasen' ga'tte jiman wo itte imas'.» — «ā, sō ka? sō, sō, kore wa Kyō<sup>21</sup> no hito da'kke! sugu ni Gembee wo tsurete kina! hayaku!»

kore kara ōzei de tsurete kuru. «danna, koko ye kimash'ta.» — «sō ka! omae taisō jiman wo sh'te Yorimasa hodo ja nai to ka<sup>22</sup> itta sō da ga, chotto hikime no yumi wo yatte<sup>23</sup> mite kunna!» — «ie, anata, watashi wa sonna koto wo yatta koto wa omaen<sup>24</sup>. — «iya, sonna koto wo iwanai de . . .» — to, kore kara o kura kara hikime no yumi wo motte mae ye tsukits'keru kara, Gembee san wa yowatta ne. «m'<sup>25</sup>, aits' wa amari fudan jiman wo iyagaru kara da.» — «sa, hayaku yatte kure! osoroshii kaminari da kara» to, Gembee wa hata de waiwai iwareru kara, hikime no yumi wo motte shikiri ni kangaeta ga, taratara aburaase wo nagash'te iru. hata de wa kus'kus' waratte: «zamā miro!<sup>26</sup> yaru koto wa dekimē<sup>27</sup>.»

Gembee san wa shikiri ni komatte: «amari ōki na koto wo hito-mae de shabekuru mono de wa nai<sup>28</sup>» — to ii nagara, yumi wo nagete nighedashimash'ta.

is said to destroy the evil influence of spirits. — <sup>17</sup> the name of a shop-clerk. — <sup>18</sup> *te'tte* = *to itte*. — <sup>19</sup> cf. Less. 16,101. — <sup>20</sup> "It is not so well as Yorimasa, but . . . he says and is boasting." *ga'tte* = *ga to itte*. Yorimasa of the family of Minamoto, a celebrated warrior and bowman. — <sup>21</sup> *Kyō* = *Kyōto*; *da'kke* no doubt he is. — Yorimasa had lived in Kyōto. — <sup>22</sup> *to ka* or something like that. — <sup>23</sup> *yarū* is often used for other verbs, here for *hiku* or *iru* to shoot. — <sup>24</sup> In the dialect of Kyōto *omaen* means *arimassen'*. — <sup>25</sup> words of the people standing around. — <sup>26</sup> "See how he looks!" — <sup>27</sup> instead of *dekimai*. The lower classes pronounce *ai*: *ē*. — <sup>28</sup> cf. Less. 15, end of 96.

## 26. Exercise.

This house is small, it has only (*sh'ka arimassen'*) four rooms. If there are guests, they remove (*torinokeru*) the sliding-screens (*fusuma*) and make two rooms one room. After having made a marriage-agreement (*kekkon no yakusoku*), the man must on his part (*no hō de wa*) positively send a belt to the woman. These three boxes are full (*ippai haitte imas'*) of clothes (Nominative). This man is very fond of *sake*; it occurred that he drank as much as four bottles in one night. How old are you? I was (became) eight just yesterday.

How many dumplings are there in this luncheon-box? There are only five in it. Is that hotel good? I have stopped (*tomaru*) there one night already, it was very good. When did you arrive? I arrived on the 20<sup>th</sup> of this month. The last day of the year they call *ōmisoka*. People who have borrowed money during the year (*nen-nai*) must pay it back at the latest on that day. If they don't, the creditor (*kashimushi*) will come and demand (*saisoku suru*) payment of the loan (*shakkin*). How long (*dono kurai no aida*) did you stay (*tōryū suru*) at Hakone this time? I stayed only eight days. The cherry-flowers of Yoshino are all simple, but the cherry-flowers of Mukōjima are double (eightfold). How many rooms do you want (*ō iriyō des' ka*)? One (with [*de*] one) will do (is good).

### Dialogue (conclusion).

*o Tama. izure kyō no hiru wa yado to issho ni zehi sajiki wo totte kembuts' shiyō to omoimas'. sono hoka Yasukunijinsha no urate de kifu no ōsumō ga arimas' no de, kono hō ni wa gunjin no sajiki ga sono mawari ni taterarete taisō na gunjin san-gata ga kembuts' sh'ite orimash'ta. watakushi wa aniki ga senshi wo sh'ite orimas' kara, sono sajiki no hito-za wo kariru koto ga dekimash'ta no de, mus'me to issho ni taihen yukai ni kembuts' shimash'ta. sono hoka iroiro na omochamise ga itaru tokoro ni dekimash'te o make ni misemono made ga kite orimas'. saru no geiyara, inu no geiyara, tejina yara, mata inaka no hito ga tak'san mi ni kite taihen na zattō de arimas'. kyō no hiru wa san-ji goro kara geisha no dashi ga demas' no de, taisō kirei d'arō to omoimas'.*

At any rate, I shall take a stand this afternoon, together with my husband, and see everything. Besides, there is the donation-wrestling behind the Yasukuni temple; on this side there were the soldiers' stands raised round about, and many soldiers were looking from them. My elder brother having fallen in war, I could hire a seat on that stand, and saw very comfortably with my daughter. There are, moreover, various stalls for playthings put up everywhere, and exhibitions are there into the bargain. Monkey-tricks, dog-tricks, jugglery, also many country-people had come; it was very crowded. This afternoon at 3 o'clock the decorated carriages of the *geisha* will appear; it will be very nice, I think.

o *Kiku.* *sō de arimas' ka? sazo sore wa omoshiroku arimashō. watakushi mo zehi kuriawasete o mairi itashimashō. watakushi no shinseki no mono wo konnichi annai sh'te okimash'ta kara, kore ga mairimash'te kara isshe ni tsuredatte zehi kembuts' shiyō to omoimas'.*

You don't say so? Indeed, that must be interesting. I shall certainly make every endeavour to go there. As I have invited a relation to-day, after he has come I shall go with him and certainly see all.

o *Tama.* *a, sore wa taisō omoshirō gozaimashō. hitori de oide nasaru yori wa o tsure ga aru to, yohodo omoshirō gozaimas'. — a, kore wa o samatage itashimash'ta. sayō nara.*

That will be very nice. It is much more agreeable if you have a companion than if you are alone. — Oh, I have been disturbing you. Good-bye.

o *Kiku.* *dō itashimash'te. sayō nara.*

Not at all. Good-bye.

## Twenty-seventh Lesson.

157. The Chinese set has the following simple numbers:

<i>ichi</i> 1	<i>go</i> 5	<i>ku</i> 9	<i>man, ban</i> 10,000
<i>ni</i> 2	<i>roku</i> 6	<i>jū</i> 10	<i>oku</i> 100 millions
<i>san</i> 3	<i>sh'chi</i> 7	<i>hyaku</i> 100	<i>chō</i> a billion.
<i>shi</i> 4	<i>hachi</i> 8	<i>sen</i> 1,000	

All the other numbers are compounds. Numbers of a lower denomination following those of a higher denomination (as units after tens, tens after hundreds, hundreds after thousands, etc.) are additive, preceding them, multiplicative.

<i>jū-ichi</i> 11	<i>ni-jū-san</i> 23	<i>go-jū-ichi</i> 51
<i>jū-ni</i> 12	<i>ni-jū-shi</i> 24	<i>roku-jū</i> 60
<i>jū-san</i> 13	<i>ni-jū-go</i> 25	<i>roku-jū-ichi</i> 61
<i>jū-shi</i> 14	<i>ni-jū-roku</i> 26	<i>sh'chi-jū</i> 70
<i>jū-go</i> 15	<i>ni-jū-sh'chi</i> 27	<i>sh'chi-jū-ichi</i> 71
<i>jū-roku</i> 16	<i>ni-jū-hachi</i> 28	<i>hachi-jū</i> 80
<i>jū-sh'chi</i> 17	<i>ni-jū-ku</i> 29	<i>hachi-jū-ichi</i> 81
<i>jū-hachi</i> 18	<i>san-jū</i> 30	<i>ku-jū</i> 90
<i>jū-ku</i> 19	<i>san-jū-ichi</i> 31	<i>ku-jū-ichi</i> 91
<i>ni-jū</i> 20	<i>shi-jū</i> 40	<i>ku-jū-ku</i> 99
<i>ni-jū-ichi</i> 21	<i>shi-jū-ichi</i> 41	<i>hyaku</i> 100
<i>ni-jū-ni</i> 22	<i>go-jū</i> 50	<i>hyaku-ichi</i> 101

<i>hyaku-ni</i> 102	<i>go-hyaku</i> 500	<i>sen-ni-jū</i> 1,020
<i>hyaku-san</i> 103	<i>roppyaku</i> 600	<i>sen-ku-jū-ku</i> 1,099
<i>hyaku-jū</i> 110	<i>sh'chi hyaku</i> 700	<i>sen-hyaku</i> 1,100
<i>hyaku-jū-ichi</i> 111	<i>happyku</i> 800	<i>ni-sen</i> 2,000
<i>hyaku-ni-jū</i> 120	<i>ku-hyaku</i> 900	<i>san-zen</i> 3,000
<i>hyaku-ku-jū-ku</i> 199	<i>sen</i> 1,000	<i>shi-sen</i> 4,000
<i>ni-hyaku</i> 200	<i>sen-ichi</i> 1,001	<i>go-sen</i> 5,000
<i>sambyaku</i> 300	<i>sen-ni</i> 1,002	<i>hassen</i> 8,000
<i>shi-hyaku</i> 400	<i>sen-jū</i> 1,010	
<i>ichi-man</i> 10,000	<i>hyaku-man</i> 1 million	
<i>ni-man</i> 20,000	<i>ni-hyaku-man</i> 2 millions	
<i>samman</i> 30,000	<i>sen-man</i> 10 millions	
<i>jū-man</i> 100,000	<i>ni-sen-man</i> 20 millions	
<i>jū-ku-man</i> 190,000	<i>ku-sen-ku-hyaku-man</i> 90 mil- lions.	
<i>ku-jū-ku-man</i> 990,000		

Below ten, Japanese words take the Japanese numbers mentioned in Lesson 25, Chinese words, the Chinese numbers. Above ten, Japanese as well as Chinese words take the Chinese numbers.

158. The Chinese numbers precede the noun (what nouns are combined with numbers will be explained in Lesson 28), forming as it were a compound word with it. When the noun is known from the context, the numbers can stand alone. In certain cases the final sound of the number is assimilated to the initial sound of the noun in the same way as in the above list the final and initial sounds of two numbers (those without a dash between them) are assimilated. Susceptible of assimilation are the numbers *ichi*, *san*, *roku*, *hachi*, *jū*, *hyaku*, *sen*.

*ichi* + *ch* change into *itch*, thus: *ichi chō* passes to *itchō* 1 *Chō* (long measure)

*ichi* + *f* change into *ipp*, thus: *ichi fun* passes to *ippun* 1 minute

*ichi* + *h* change into *ipp*, thus: *ichi hen* passes to *ippen* once

*ichi* + *k* change into *ikk*, thus: *ichi kin* passes to *ikkin* 1 pound

*ichi* + *s* change into *iss*, thus: *ichi sun* passes to *issun* 1 inch

*ichi* + *sh* change into *iss*, thus: *ichi shaku* passes to *issaku* 1 foot

*ichi* + *t* change into *itt*, thus: *ichi teki* passes to *itteki* 1 drop.



The initial sound following *san* generally takes the *nigori* or *han-nigori*, thus:

*san* + *f* change into *samp*, thus: *san fun* passes to *sampun* 3 minutes

but *san fuku* passes to *sambuku* 3 pieces (of scrolls)

*san* + *h* or *w* change into *samb*, thus: *san hen* passes to *samben* three times

*san wa* passes to *samba* 3 pieces (of fowl)

*san* + *k* change into *sang*, thus: *san kin* passes to *sangin* 3 pounds

*san* + *m* change into *samm*, thus: *san mai* passes to *sammai* 3 pieces (of flat things)

*san* + *s* change into *sanz*, thus: *san sun* passes to *sanzun* 3 inches

sometimes into *sans*, thus: *san sats'* passes to *san-sats'* 3 volumes

*roku* + *f* change into *ropp*, thus: *roku fun* passes to *roppun* 6 minutes

*roku* + *h* or *w* change into *ropp*, thus: *roku hen* passes to *roppen* six times

*roku ha* passes to *roppa* 6 pieces (of fowl)

*roku* + *k* change into *rokk*, thus: *roku kin* passes to *rokkin* 6 pounds

*hachi* + *ch* change into *hatch*, thus: *hachi chō* passes to *hatchō* 8 *Chō*

*hachi* + *s* change into *hass*, thus: *hachi sun* passes to *hassun* 8 inches

*hachi* + *sh* change into *hassh*, thus: *hachi shaku* passes to *hasshaku* 8 feet

*hachi* + *t* change into *hatt*, thus: *hachi teki* passes to *hatteki* 8 drops

*jū* + *ch* change into *jitch*, thus: *jū chō* passes to *jitchō* 10 *Chō*

*jū* + *f* change into *jipp*, thus: *jū fun* passes to *jippun* 10 minutes

*jū* + *h* or *w* change into *jipp*, thus: *jū hen* passes to *jippen* 10 times

*jū wa* passes to *jippa* 10 pieces (of fowl)

*jū* + *k* change into *jikk*, thus: *jū kin* passes to *jikkin* 10 pounds

*jū* + *s* change into *jiss*, thus: *jū-sun* passes to *jissun* 10 inches

*jū* + *t* change into *jitt*, thus: *jū teki* passes to *jitteki* 10 drops

*hyaku* + *h* or *w* change into *hyapp*, thus: *hyaku hen* passes to *hyappen* 100 times

*hyaku wa* passes to *hyappa* 100 pieces (of fowl)

*hyaku* + *k* change into *hyakk*, thus: *hyaku kin* passes to *hyakkin* 100 pounds

*sen* + *h* or *w* change into *semb*, thus: *sen hen* passes to *semben* 1,000 times

*sen wa* passes to *semba* 1,000 pieces (of fowl)

*sen* + *k* change into *seng*, thus: *sen kin* passes to *sengin* 1,000 pounds

*sen* + *m* change into *semm*, thus: *sen mai* passes to *semmai* 1,000 pieces (of flat things)

*sen* + *s* change into *senz*, thus: *sen sō* passes to *senzō* 1,000 pieces (of ships).

Do not confound *ichi koku*: 1 *koku* (a grain measure = 180 liters) and *ikkoku* a country, a province.

159. The number *shi* "four" of the Chinese set is, in some cases, replaced by the Japanese equivalent *yo*. This is done either to avoid the number *shi* and the noun following it to be mistaken for some homonymous word, or from a superstitious fear of the homonymous word *shi* "death;" further because *shi* may easily be confounded with *sh'chi* "seven." From the latter reason *sh'chi* is sometimes replaced by *nana*. *Shi* is always replaced by *yo* in the following expressions:

*yo-ban* number 4

*yo-bin*\* 4 bottles

*yo-dai* the 4<sup>th</sup> generation

*yo-ji* 4 o'clock

*yo-jikan* 4 hours

*yo-mai* 4 pieces (of flat things)

*yo-nen* 4 years

*yo-nin*\*\* 4 persons (= *yottari*)

*yo-ri* 4 *Ri* (Japanese miles)

*yo-yen* 4 yen.

In the same way *yo* is used instead of *shi* before the same nouns when combined with other numbers above ten, as: *jū-yo-ban* number 14, *san-jū-yo-ban* number 34, *hyaku-yo-nen* 104 years, *ni-jū-yo-ri* 24 *Ri*, etc.

"Two or three," "four or five," "from four to five" are expressed by *ni-san* or *f'tats mits'*, *shi-go*; seven or eight hundred years *sh'chi-happyaaku-nen*, three or four among ten *jū ni san-shi*.

Examples: *monosashi wa jū-bu wo issun, jissun wo issshaku, jissshaku wo ichi-jō to iimas'*. As to long measure,

\* *shibin* means "chamber-pot."

\*\* *shinin* (or *shibito*) means "dead body," "corpse."

one calls 10 *bu* 1 *sun*, 10 *sun* 1 *shaku*, 10 *shaku* 1 *jō*. — *monosashi ni wa kanezashi to kujirazashi no ni-rui ga arimas'*. In long measure there are two kinds, *kanezashi* and *kujirazashi*. — *kanezashi wa ie kigu nado no mono wo hakaru ni mochiite kujirazashi wa kimono tammono nado wo hakaru ni mochiimas'*. *kanezashi* is used to measure houses, implements, and so on, *kujirazashi* is used to measure drapery, etc. — *orimono no ittan wa kujirazashi de ni-jō hasshaku des'*. One *tan* of woven goods is 2 *jō* 8 *shaku* by the *kujirazashi*. — *Meiji san-jū-ichi-nen ni Nippon no jinkō wa shi-sen-sumbyaku-sh'chi-jū-roku-man san-zen happyaku-go-jū-go-nin desh'ta*. In the 31<sup>st</sup> year of *Meiji* the population of Japan was 43,763,855 persons. — *sono uchi de kazoku wa shi-sen go-hyaku go-jū-ichi-nin de, shizoku wa ni-hyaku-jū-man go-sen roppyaku ku-jū-hachi-nin de, heimin wa shi-sen-hyaku-roku-jū-go-man san-zen roppyaku-roku-nin desh'ta*. Among them the nobility were 4,551 persons, the *shizoku* (the ancient military class) 2,105,698, the commonalty 41,653,660 persons. — *Meiji san-jū-yo-nen ni ryokōken wo uketotte gaikoku ye itta Nihonjin no kazu wa ni-man shi-sen san-jū-yo-nin desh'ta*. The number of Japanese who in the 34<sup>th</sup> year of *Meiji* got passports and went abroad was 24,034. — *sono uchi de ryūgaku no tame ni itta hito wa ku-hyaku hachi-jū-ichi-nin arimash'ta*. Among them there were 981 persons who went for the sake of pursuing their studies there. — *dempōchin wa ikura des'?* How much is the telegram fee? — *gaikokugo de yaru to, ichi-go go-sen des'*; *ichi-on-chin wa s'kunaku mo ni-jū-go-sen des'*; *atena wo betsu ni haraimas'*. If you send it in foreign words, one word costs 5 *sen*, and the fee for a telegram at least 25 *sen*. For the address you must pay extra. — *kana de yaru to, jū-goji wa ni-jissen de, atena wa tada des'*. If you send it in *kana*, 15 characters cost 20 *sen*; the address is gratuitous.

## Words.

<i>zenkoku</i> the whole country	<i>shiritsugakkō</i> a private school
<i>gakkōseido</i> school system	<i>tochi</i> a place, region
<i>bak'fu</i> the government of the shōguns	<i>oshō</i> a Buddhist priest
<i>daigaku</i> a university	<i>seifu</i> the government
<i>kangaku</i> Chinese learning	<i>seido</i> system
<i>jukyō</i> the teachings of Confucius	<i>sanshaku</i> comparison; — <i>suru</i> to compare
<i>han</i> the territory of a feudal lord	<i>kisoku</i> rule, regulations
<i>gak'sei</i> school system	<i>sujimichi</i> principle
<i>inaka</i> the country (as opposed to town)	<i>kairyō</i> improvement
<i>terakoya</i> a village school (temple school)	<i>futsūkyōiku</i> general education
	<i>shōgakkō</i> a primary school
	<i>jinjō</i> ordinary; — <i>shōgakkō</i> ordinary primary school

*kōtō* upper; — *shōgakkō* upper primary school  
*sotsugyō* completion of a course of study; — *suru* to complete a course  
*kokumin* the people, the nation  
*gimukyōiku* compulsory education  
*isshi* a city  
*chō* a town  
*son* a village  
*kaoku* a building  
*shirokabe* a white wall  
*penkinuri* painted, coloured  
*chūgakkō* a middle school  
*nyūkō* entering school; — *suru* to enter school  
*kenrits'* established by the prefecture

*gaikokugo* foreign languages  
*Eigo* the English language  
*igaku-semmongakkō* medical special school  
*kōgaku-semmongakkō* technical special school  
*shōgyōgakkō* commercial school  
*chūgakkōsotsugyōsha* a graduate of the middle school  
*semmon* a special branch  
*ittei no* regulated  
*gakkōrashii* school-like  
*man* full  
*nazukeru* to call, to name  
*kuwaeru* to add  
*narau* to learn  
*zatto* coarsely, briefly  
*sakan ni* extensively  
*yō suru ni* finally

*nan' do mo* many times.

## 27. Reading Lesson.

*Nihon no gakkō.*

Nihon de konnichi no yō ni zenkoku ittei no gakkōseido ga dekita no wa<sup>1</sup> wazuka ni-san-jū-nen amari<sup>2</sup> mae no koto de, sono izen sunawachi Tokugawa-jidai ni wa bak'fu no tateta Seidō<sup>3</sup> to iu no ga Edo ni hitots' atta bakari de, kore wa sono jibun no daigaku to mo iubeki mono de, sakan ni kangaku jukyō wo oshiemash'ta. sono hoka kaku ban ni sore sore gakkōrashii mono ga attarō to omoimas' ga, yō suru ni ittei no gak'sei wa nakatta no de arimas'. shikashi nagara donna inaka ye maitte mo, kanarazu terakoya to nazukeru isshu<sup>4</sup> no shiritsugakkō ga atte tochi no wakai mono wa hotondo nokorazu soko ye dete yomi kaki wo naratta mono de, ōku wa tera no oshō san ga sono tera de oshieta mono des' kara, shizen kore wo terakoya to itta mono de arimashō.

ishin go<sup>5</sup> Meiji-seifu wa Seiyō no seido wo sanshaku sh'te gakkō no kisoku wo mōke, sono nochi nan' do mo kairyō ni kairyō wo kuwae, konnichi ni itatta no de arimas' ga, ima zatto gakkō no sujimichi wo mōshimasureba, futsūkyōiku wo suru tokoro wa sunawachi shōgakkō de, kore ga jinjō to kōtō no f'tats' ni wakare, mazu kodomo ga man<sup>6</sup> roku-sai ni naru

<sup>1</sup> It is scarcely twenty or thirty years ago since in Japan a regulated system of schools for the whole country has been organised like that of to-day. — <sup>2</sup> above; "a matter of above twenty or thirty years before." — <sup>3</sup> "Sacred Hall" (name of a school).  
<sup>4</sup> a kind. — <sup>5</sup> after the Restoration. — <sup>6</sup> "full six years old."

to, jinjō-shōgakkō ni hairi, yo-nen de sotsugyō shimas'. kore dake wa kokumin no gimukyōiku to sh'te arimas'.<sup>7</sup> sono tsugi ga kōtō-shōgakkō de, kore ga yahari yo-nen de sotsugyō shimas'. shōgakkō wa isshi chō son ni s'kunaku mo bitot's arimas'. inaka wo ryokō sh'te dai-ichi ni me ni tsuku kaoku wa<sup>8</sup> sunawachi shōgakkō de, shirokabe mata wa penkinuri de, sono tochi de dekiru dake no rippa wo ts'kush'te aru to itte mo yoi hodo de arimas'.<sup>9</sup>

shōgakkō no ue ni aru no wa chūgakkō to mōshi, kōtō-shōgakkō ni-nen sotsugyō ijō<sup>10</sup> no mono ga nyūkō shi, gon-nen sotsugyō suru koto ni natte orimas'. chūgakkō wa kenrits'<sup>11</sup> de, ikken<sup>12</sup> ni sū-ka-sho<sup>13</sup> ari, koko de wa kōtō no futsūkyōiku wo ukeru no de, gaikokugo to sh'te wa Eigo wo oshiemas'. chūgakkō wo sotsugyō sh'ta mono wa sono mama uchi ye kaeru mono mo ari, mata susunde ue no gakkō ye hairu mono mo arimas'. igaku-semmongakkō kōgaku-semmongakkō shōgyōgakkō tō wa sunawachi chūgakkōsotsugyōsha ga sugu ni haitte semmon wo narau tokoro de arimas'.

<sup>7</sup> "only so much is made the compulsory education of the people." — <sup>8</sup> "the building which first strikes one's eyes if one travels through the country, is the primary school." — <sup>9</sup> "it is so that one may say: In that place all the splendour possible has been exhausted." — <sup>10</sup> "persons of above completing (= who have completed) a two years' course." — <sup>11</sup> *ken* is a political division, a prefecture. — <sup>12</sup> in one *ken*. — <sup>13</sup> several (cf. Less. 28,162, 22).

## 27. Exercise.

The highest mountain in (of) Japan is the Fuji. Its height is above 12,000 *shaku*. 1 *ri* is 36 *chō*. 1 *chō* being equivalent to (*ni ataru*) about 109 metres, 1 *ri* is 3 kilometres and 927 metres. Among (*ni*) the Japanese money there is cash (*kahei*) and paper-currency (*shihei*). Among the cash there are *yen*, *sen*, and *rin*. among the paper-currency there is none below 1 *yen*. Of cash there are 5 *yen*, 10 *yen*, 20 *yen* in gold (*kinka*), 1 *yen*, 50 *sen*, 20 *sen*, 10 *sen* in silver (*ginka*), nickel (*hakudō*) 1 piece 5 *sen*, copper (*dō*) 1 piece 2 *sen*, 1 *sen*, 5 *rin*. Paper-currency there is 1 piece 1 *yen*, 5 *yen*, 10 *yen*, 100 *yen*, 1,000 *yen*. 1 *yen* is equal to somewhat above 2 English shillings. The breadth of this river is about 300 *shaku*. The population of Tōkyō is 1,440,000 persons. Ōsaka is smaller than Tōkyō, its population is 820,000 persons. In the 34<sup>th</sup> year of Meiji the number of foreigners residing (*zairyū suru*) in Japan was 13,560. Among them there were 9,808 men, 3,762 women. As to Chinese, there were above 7,000, English 2,119.



## Dialogue.

- gejo. *okusama, konnichi wa asa-ichiba ni itte nani wo kaimashō ka?* Ma'am, am I to go to the morning-market to-day? And what am I to buy?
- okusama. *ā, mada ninjin to daikon wa uchi ni attarō na.* Well, there are still carrots and turnips in the house, I suppose.
- gejo. *ie, okusama, sakuban suk-kari o kyaku ni dash'te mō s'koshi mo nokotte ori masen'.* No, Ma'am, we have served them all up to the guests; there are none left.
- okus. *ā sō ka! tōnas' wa mada attarō ne.* Is it so? But pumpkins are still there?
- gejo. *hai, tōnas' wa mada f'tats' hodonokotte orimas'. sōsh'te sakuban kaimash'ta gyūniku wa mada daibun nokotte orimas'.* Yes, there are still two pumpkins left. And of the beef I bought last night, there is still a good deal over.
- okus. *sō ka. sore de mo tamago wa hitots' mo nai d'arō ne.* Well, but there is probably not a single egg left?
- gejo. *sayō de gozaimas'. tamago wa hitots' mo arimasen'.* You are right, none is left.
- okus. *sore de wa, ne, kyō asameshi wo tabete daidokoro no sōji wo sh'tara, sugu ni go kurō da ga, ichiba ni itte tamago wo tō hodo to ninjin wo go-roppon<sup>1</sup>, daikon wo sambon<sup>1</sup> hodo katte kite kure! sōsh'te kaerimichi ni Iseya ni yotte issō<sup>2</sup> go-jissen no sake wo go-gō<sup>2</sup> hodo to miso han-gin to shōyu issō sugu motte kuru yō ni itte koi!* Then, after you have breakfasted and cleaned up the kitchen, you will at once take the trouble to go to the market and buy ten eggs, six or seven carrots, and three turnips. On the way home you will call at Iseya's and tell them to bring directly five *gō* of sake at fifty *sen* a *chō*, a half pound of *miso* and one *shō* of *shōyu*.
- gejo. *kashikomarimash'ta. daidokoro no sōji ga sundara, sassoku mairimas'.* All right, ma'am. As soon as the kitchen is finished cleaning, I shall go directly.
- okus. *ā, sore de wa kane wo go-jissen hodo omae ni watash'te okō. asa-ichiba no kaimono wa atarashii mono de, shina no ii mono wo erande s'koshi negitte kawaneba naran' yo.* Then I hand you here fifty *sen*. As to purchasing at the morning-market, you must choose fresh and good articles and beat the prices down a little.
- gejo. *kashikomarimash'ta. Iseya no hō ni wa kayoichō wo motte yukimashō ka?* All right. When I go to Iseya's, shall I take the account-book with me?

- okus.* *muron na koto yo, itsu mo-dōri ni.* Of course, as always.
- gejo.* *okusama, sore de wa tadaima kara mairimas'. nani ka sono hoka ni go yō wa arimasen' ka?* Ma'am, I am going now. Have you not anything else for me to order?
- okus.* *m', kyō wa mō hoka ni yō wa nai. mawarimichi wo sezu ni kaette kuru no da yo.* No, to-day there is nothing else to do. You must come straight back.
- gejo.* *kashikomarimash'ta.* All right, ma'am.

## Twenty-eighth Lesson.

160. **Numeratives.** An examination of the examples mentioned in the preceding two lessons will show that all the nouns joined to numerals are units of time, measure, and weight. To these we must add the units of money: *ichi-yen* 1 Yen (about 2 English shillings), *issen* (from *ichi-sen*) 1 Sen ( $\frac{1}{100}$  Yen), *ichi-rin* 1 Rin ( $\frac{1}{10}$  Sen), and other units of quantity or division, as: *ikken* (from *ichi-ken*) a prefecture, *ichi-gun* a county; *ichi-shidan* a division (a body of troops), *ichi-ryodan* a brigade, *ichi-rentai* a regiment, *ichi-daitai* a battalion, *itchūtai* (from *ichi-chūtai*) a company, *isshōtai* (from *ichi-shōtai*) a section; *ikkantai* (from *ichi-kantai*) a squadron, etc.

It ought to be remarked that in the colloquial, cardinal and ordinal numbers are not strictly distinguished from each other, and that such expressions as *ichi-rentai*, *ni-rentai* may mean "one regiment," "two regiments," as well as "the first regiment," "the second regiment." To avoid mistakes, "one regiment," "two regiments," etc., are therefore often expressed by *ikko-rentai*, *ni-ko-rentai*, *san-ko-daitai*, etc. (*ko* means "number").

161. Apart from the above cases, the numerals are not joined immediately to nouns. To count objects the Japanese use a class of words called "Numeratives" — resembling the English "head" in the expression "eight head of cattle" — which are inserted between the numeral and the noun. Numeratives denote some characteristic (not always clearly intelligible now), by

which all the objects having that characteristic are counted. The numeratives are fixed by usage. They are for the greater part Chinese, for the lesser part Japanese words. They follow the numeral immediately (see Less. 27, 158).

162. The numeratives most frequently used are:  
a) Chinese numeratives\*, to count

1. Human beings: *nin* (a person): *ichi-nin, ni-nin, san-nin*, etc. *iku nin* or *nan' nin* how many persons. Cf. also the Japanese numerals for persons, Less. 26, 156.
2. Animals: *hiki* (fellow): *ippiki, ni-hiki, sambiki*, etc. *iku hiki, nambiki* how many. The large domestic animals are, moreover, counted by *tō* (a head): *ittō, ni-tō*, etc.
3. Birds: *wa* (a feather): *ichi-wa*, etc.; *iku wa, namba* how many.
4. Buildings: *ken* (the eaves): *ikken, ni-ken, sangen*, etc.; *iku ken, nan' gen* how many buildings. *ikken*, etc., and *ikka, ni-ka* means, moreover, "one family," "two families," etc. — See farther down, No. 25.
5. Books: *sats'* (volume): *issats', ni-sats'*, etc. *iku sats', nan' sats'* how many volumes. One literary work, without regard to the number of its volumes, is called *ichi-bu*, two works *ni-bu*, etc.
6. Letters, documents: *tsū* (passing): *ittsū, ni-tsū, santsū*, etc.; *iku tsū, nan' tsū* how many letters.
7. Cylindrical and rope-like objects (as: trees, sticks, legs, fingers, needles, cigars, fans; ropes, thread, etc.): *hon* (trunk): *ippon, ni-hon, sambon*, etc., *iku hon, nambon* how many.
8. Flat things (as: paper, cloth, clothes, blankets, coins, boards, etc.): *mai* (a shrub): *ichi-mai, ni-mai, sammai*, etc.; *iku mai, nammai* how many. See farther down, No. 27 and 29.
9. Cupfuls, glassfuls of liquid: *hai* (sake-cup): *ippai, ni-hai, sambai*, etc.; *iku hai, nambai* how many cups. "Cupfuls" of sake are also expressed by *kon*: *ikkon, ni-kon*, etc. cupfuls of tea by *sen* (infusion; *sencha* infusion of tea leaves): *issen*, etc.; of tea made of powdered leaves (*usucha* weak tea, *koicha* strong tea) by *fuku* (sipping): *ippuku*, etc.

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\* Cf. Less. 27, 158 for the letter-changes caused by the combination of numerals with numeratives.

10. Whiffs of tobacco: *fuku* (to sip — the Japanese say *tabako wo nomu* or *suu* to drink or sip tobacco): *ippuku*, etc. — Hanging pictures: *fuku* (breadth): *ippuku*, etc.; *iku fuku*, *nambuku* how many.
11. Covering for the feet (shoes, stockings): *soku* (foot): *issoku*, *ni-soku*, *sanzoku*, etc.; one pair, etc.; *iku soku*, *nan'zoku* how many pairs.
12. Pairs of things: *tsui*: *ittsui*, etc.; *iku tsui*, *nan' tsui* how many pairs.
13. Things having handles (as: guns, axes, spades, and other tools, moreover *jinrikisha*): *chō* (a handle): *itchō*, etc.; *iku chō*, *nan' chō* how many.
14. Vehicles of any description, also *jinrikisha*: *dai* (a stand) or *ryō* (a rim): *ichi-dai*, etc.; *iku dai*, *nan' dai* how many; *ichi-ryō*, etc.; *iku ryō*, *nan' ryō* how many.
15. Ships: *sō* (ship): *issō*, *ni-sō*, *sanzō*, etc.; *iku sō*, *nan'zō* how many ships.
16. Mats: *jō* (a mat): *ichi-jō*, etc.; *iku jō*, *nan' jō* how many.
17. Mirrors, framed pictures, harps (*koto*): *men* (surface): *ichi-men*, etc.; *iku men*, *nammen* how many.
18. Utensils having feet (tables, chairs, etc.): *kyaku* (foot): *ikkyaku*, etc.; *iku kyaku*, *nan'gyaku* how many.
19. Cannon: *mon*: *ichi-mon*, etc.; *iku-mon*, *nammon* how many guns.
20. Shots: *hats'* (to go off): *ippats'*, *ni-hats'*, *sampats'*, *hachi-hats'*; *iku hats'*, *nampats'* how many shots.
21. Villages: *ka-son* (one village): *ikka-son*, *ni-ka-son*, *san'-ga-son*; *ikka-son*, *nan'-ga-son* how many villages. — Towns are usually counted without a numerative: *machi hitots'*, *machi f'tats'*, etc., *machi jū-ichi*, etc.
22. Plots of land, sheds, halls, stables, railway stations: *ka-sho* (one place): *jimen ikka-sho* a plot of land, *koya ni-ka-sho* two sheds, *umaya san-ga-sho* three stables, etc.

The words *ka* (No. 21 and No. 22), “bamboo-stake,” and *ko* (Less. 27, end of 160) are also used to count other objects for which there is no special numerative existing, *ko*, moreover, of human beings. Cf. Less. 29,170.

Another word *ka* (load) serves to count loads, — e. g., *mizu ikka*, *ni-ka*, etc., a charge of water, etc.

23. Chop-sticks (*hashi*) and trays of food: *zen: ichi-zen, ni-zen, etc.; iku zen, nan' zen* how many pairs of chop-sticks, how many trays.
163. b) Japanese numeratives, to count:
24. Rooms: *ma* (interval), see Less. 26,155.
25. Buildings (single ones or several under the same roof): *mune* (the ridge of a roof): *hito-mune, f'ta-mune, etc.*
26. Storehouses (godowns): *tomai* (a hut covered with mats): *hito-tomai, f'ta-tomai, etc.*
27. Things of the same kind forming a set — *e. g.*, a suit of clothes: *soroe* (a match): *hito-soroe, etc.*
28. Ribbon-like objects, as belts (*obi*): *suji* (a line), see Less. 26,155.
29. Things and persons forming a whole, set, or company: *kumi* (a set): *hito-kumi, f'ta-kumi, etc.*

Examples: *Nihon no saibansho no kazu wa kusai-bansho wa sambyaku-ni-ka-sho, chihōsaibansho wa shi-jū-ku-ka-sho, kōsoin wa sh'chi-ka-sho, daishinin wa ikka-sho des'.* The number of Japanese Courts of Justice is: District Courts 302, County Courts 49, Courts of Appeal 7, Court of Cassation 1. — *sakujits' no kaji de ie ga ni-jū-go-ken, nagaya ga mi-mune yakete, kura ga f'ta-tomai tsuburete shimaimash'ta.* By yesterday's fire 25 houses and 3 lodging-houses were burnt down, and 3 storehouses fell in. — *watashi ga sugu ni deru kara, isoide ni-nimbiki no jinriki wo itchō sh'taku sasete oite kure!* As I go out immediately, have a *jinriki* drawn by two men got ready as quickly as possible. — *ichi-nin-nori no kuruma de yō gozaimas' ka?* Will a one-seated carriage do? — *ie, sai wo tsurete iku kara, ni-nin-nori no kuruma de nakereba naran'.* No; as I go out with my wife, it must be a double-seated one. — *mō jikoku des' kara, meshi wo ichi-zen agatte oide nasai.* As it is the time (for dinner) already, please eat a little. — *kōjūto hitori oni sembiki to iu kotowaza ga arimas'.* There is a proverb: one sister-in-law (is like) a thousand devils. — *ippai hito sake wo nomi, ni-hai sake sake wo nomi, sambai sake hito wo nomu.* With one cup, the man drinks the wine; with two cups, the wine drinks the wine; with three cups, the wine drinks the man. — *konaida no kari de kamo wo jū-roppa, kiji wo go-wa uchimash'ta.* At the chase the other day I shot 16 wild ducks and 5 pheasants. — *tokonoma ni ippuku ka mata wa sambuku no kake-mono wo kakeru no wa tsūrei des'.* It is usual to hang up in the alcove one or three scrolls. — *Nihon no heya wa i de dekita tatami wo shikimas'.* *tatami wo kazoeru toki ni jō to*



*iu kotoba wo ts'kaimas'. tatami ichi-jō no ōkisa wa nagasa roku-shaku, haba san-shaku des'. heya no ōkisa wo iu no ni wa tatami no kazu wo iimas'. tatoeba hachi-jō-shiki no ma, jū-jō-shiki no zashiki tō iimas'. tsūrei hito-ma no heya wa jū-ni-jō kara yo-jō-han made des'.* In Japanese rooms they spread out mats made of rush. On counting the mats they use the word *jō*. The size of one mat is 6 feet long and 3 feet wide. To tell the size of a room they say the number of mats. For instance, an eight-mats' room, a ten-mats' room. In general one room is from 12 mats to 4 mats and a half. — *kantai wa ni-sō no sentōkan, go-sō no junyōkan, jissō no suiraitai kara naritatta.* The squadron consisted of 2 battle-ships, 5 cruisers, and 10 torpedo-boats.

## Words.

<i>kōtōgakko</i> an upper middle school	<i>keitō</i> system
<i>yobikyōiku</i> preparatory education	<i>kōtōshihangakkō</i> upper normal school
<i>sotsugyōnengen</i> the length of the course of studies	<i>kanrits'</i> founded by the Government
<i>bu</i> a section	<i>kyōshi</i> a teacher
<i>gakka</i> subjects of study	<i>kampi de</i> at the expense of the Government
<i>Nihonkoku</i> Japan; — <i>nai ni</i> in Japan	<i>nenkan</i> period
<i>hō</i> law	<i>bungaku</i> literature
<i>i</i> medicine	<i>keizai</i> political economy
<i>kō</i> engineering	<i>hakushaku</i> count
<i>bun</i> literature	<i>kōgaku</i> engineering
<i>ri</i> physics	<i>kōji</i> technical works
<i>nō</i> agriculture	<i>kantoku</i> supervision; — <i>wo suru</i> to supervise
<i>ka</i> a college	<i>shakai</i> society
<i>i-ka</i> the college for medicine	<i>mombushō</i> the Educational Department
<i>shiken</i> examination; — <i>wo ukeru</i> to pass an examination	<i>kankei</i> relation, connection; — <i>suru</i> to be connected with
<i>shinkyū suru</i> to be promoted	<i>rikugun</i> the Army
<i>sotsugyōrombun</i> a dissertation; — <i>wo das'</i> to present a dissertation	<i>yōnengakkō</i> the cadets' school
<i>gak'shi</i> doctor	<i>shikangakkō</i> the military college
<i>daigakusotsugyō</i> graduating at the university	<i>hōkōgakkō</i> artillery- and engineering school
<i>gakumon</i> science, learning; — <i>wo kenkyū suru</i> to pursue scientific researches	<i>rikugundaigaku</i> the military academy
<i>daigakuin</i> university hall	<i>kaigun</i> the Navy
<i>hakushi</i> a professor	<i>kaigunheigakkō</i> the naval college
<i>gakui</i> academical degree	<i>kaigundaigakkō</i> the naval academy
<i>jinjō-shihangakkō</i> ordinary normal school	<i>michi</i> way, branch
	<i>sū-ko</i> several
	<i>migi</i> right, above

noberu to say yōyō no important  
 shugyō suru to study hodokos' to impart  
yaya almost, about.

## 28. Reading Lesson.

*Nihon no gakkō* (conclusion).

nao daigaku ye hairō to omou mono wa chūgakkō wo sotsugyō sh'ta ue, kōtōgakkō to iu tokoro ye hairi, daigaku no yobikyōiku wo ukeru no de arimas'. sotsugyōnengen wa san-nen de, bu ga wakarete otte<sup>1</sup> yaya semmon ni chikai gakka wo narau no de arimas'. gaikokugo wa Ei Futs' Doku wo naraimas'. Nihonkoku nai ni Tōkyō Sendai<sup>2</sup> Kyōto Kanazawa<sup>3</sup> Kumamoto<sup>4</sup> no go-ka-sho ni mōkete arimas'. kore ga sunde daigaku ni hairu no des' ga, daigaku wa hō i kō bun ri nō no rokka<sup>5</sup> ni wakarete kakka<sup>6</sup> mata sū-ko no semmon ni wakarete orimas'. sotsugyōnengen wa i-ka wa yo-nen de, ta wa mina san-nen de arimash'te Tōkyō to Kyōto no ni-ka-sho ni arimas'. ichi-nen goto ni shiken wo ukete shinkyū shimash'te sotsugyō no toki wa sotsugyōrombun wo dash'te shiken wo uke, sotsugyō sh'ta mono wa sunawachi gak'shi to iu no de arimas'. daigakusotsugyō sh'ta nochi ni nao fukaku gakumon wo kenkyū suru hito no tame ni daigakuin to mōs' no ga mōkerarete atte go-nen de sotsugyō sh'te hakushi to iu gakuī wo ukeru no de arimas'.

migi nobeta keitō no hoka ni kenrits' jinjō-shihangakkō to kanrits' kōtō-shihangakkō tō ga arimash'te kore wa shō-gakkō chūgakkō no kyōshi to<sup>7</sup> naru hito ga kyōiku wo ukeru tokoro de, koko de wa gak'sei wa mina kampi de shugyō suru no de arimas'. sono ta shiritsugakkō de wa Tōkyō Mita<sup>8</sup> no Keiō-Gijuku<sup>9</sup> wa Fukuzawa<sup>10</sup> san ga Keiō-nenkan ni tate, bungaku keizai tō wo sakan ni kyōiku shi, Waseda<sup>11</sup>-semmongakkō wa Okuma hakushaku ga tate, bungaku hōrits' keizai nado wo kyōiku shi, izure mo gak'sei ga tsune ni sen wo motte<sup>12</sup> kazoeru hodo orimas'. sono ta shirits' no hōrits' no semmongakkō wa sū-ka-sho arimas'. kōgaku no shiritsugakkō wa wariāi ni s'kunaku, watakushi no shiru tokoro de wa Tōkyō Tsukiji<sup>13</sup> no Kōshugakkō<sup>14</sup> to Shiba<sup>13</sup> no Kōgyokusha<sup>14</sup> dake de atte izure mo kōji no kantoku wo suru gishu wo

<sup>1</sup> is divided into sections. — <sup>2</sup> the capital of Rikuzen. — <sup>3</sup> in the district of Ishikawa. — <sup>4</sup> in Higo, Kyūshū. — <sup>5</sup> six *ka* (colleges). — <sup>6</sup> each college. — <sup>7</sup> *to* = *ni*. — <sup>8</sup> a quarter of Tōkyō. — <sup>9</sup> *Keiō*, name of the period (1865—1868) in which the school was founded. *Gijuku*: *juku* a private school; *gi* the five virtues; often used as an ornamental prefix. — <sup>10</sup> name of the founder. — <sup>11</sup> a quarter of Tōkyō. — <sup>12</sup> by thousands. — <sup>13</sup> quarters of Tōkyō. — <sup>14</sup> names of schools.

yōsei suru tokoro de arimas' ga, gak'sei mo ōku, nakanaka shakai de<sup>15</sup> yōyō no ichi ni natte orimas'.

kore made nobeta no wa mina mombushō ga kankei sh'te orimas' ga, hoka ni rikugun no hō de wa yōnengakkō shikangakkō hōkōgakkō rikugundaigaku tō ga ari, kaigun no hō de wa kaigunheigakkō tō ga atte sore sore sono michi no<sup>16</sup> kyōiku wo hodokos' no de arimas'.

<sup>15</sup> in society. — <sup>16</sup> the education of the branch concerned.

## 28. Exercise.

The carriages of this country are mostly drawn by two horses; carriages drawn by one or three are rarely seen. The work (*hon*) made by Hanao consisted of (was) 2,850 volumes. How many trees are there in your garden? There are only three pine-trees and one plum-tree. This morning I wrote as many as six letters. Take a whiff, please! As I want various kinds of small money to-day, please change me this paper money (*sats'*) and give me 10 five-*sen* pieces, 16 ten-*sen* pieces, 7 one-*yen* pieces. The remainder (*ato wa*) I wish to get copper (*dōka*) for. The chairs of the house having almost all become bad, I intend to buy 18 new ones. How much for a pair of chopsticks? If you travel on foot (*kachi de*), straw-sandals are much more convenient than shoes (*kuts'*), but as they are easily torn (*yabureyasui*), you must take many pairs with you. I shall therefore buy ten pairs.

### Dialogue (continuation.)

- |  |  |
|--|--|
| <i>gejo.</i> kono tamago wa hitots' ikura?   | How much does one of these eggs cost?  |
| <i>akindo.</i> hitots' ni-sen de arimas'.  | One costs two <i>sen</i> .   |
| <i>gejo.</i> atarashii no ka e?  | They are new-laid, I suppose?  |
| <i>akindo.</i> ē, goku atarashiū gozaimas'.  | Certainly they are.  |
| <i>gejo.</i> taiyō ni terash'te miru. s'koshi kumotte nan' da ka kusatte oru yō ni mieru yo.   | I'll hold them up to the sun. They seem to be a little turbid, or, I don't know, as if they were bad.  |
| <i>akindo.</i> nāni! daijōbu de, s'koshi mo itande orimasen'. yoku o me ni chikayosete taiyō ni s'kash'te mite goran nasai! mattaku akaruku niemas'. | You don't say so? They are quite good, not a bit bad. Please hold them close to your eye and look through to the sun. They appear quite clear. |

- gejo.* *ā, naruhodo, yoroshii. shikashi tamago wa chii-sak'te sono wariai ni takai de wa nai ka? hitots' ni-sen de wa amari takai kara, issen hachi-rin<sup>1</sup> de yokarō ne.*
- akindo.* *go jōdan ossharimasuna! tote mo issen hachi-rin de wa ageru koto wa dekinasen'.*
- gejo.* *sō! sore de wa miawaseyō ka na*
- akindo.* *ā, yoroshiū gozaimas'. ikka wo issen ku-rin ni sh'te sashiagemashō.*
- gejo.* *sore de wa katte ikō ka na. sore de wa tō hodo dōzo kudasai!*
- akindo.* *kashikomarimash'ta.*
- gejo.* *tamago ga michi de buchikowarenai yō ni nokokuzu wo issho ni tsumete kudasai!*
- akindo.* *ē, tamago ga warena i yō ni tak'san irete agemashō.*
- gejo.* *sayō nara.*
- gejo.* *konnichi wa.*
- akindo.* *irasshai!*
- gejo.* *ninjin to daikon wo s'koshi kaitai ga, kono shinamono wa atarashii d'arō ka?*
- akindo.* *hai, atarashiū gozaimas'. kinō hata kara toriageta bakari des'.*
- gejo.* *kono ninjin wa ippon ikura?*
- akindo.* *ippon issen go-rin des'.*
- gejo.* *daikon wa ippon ikura?*
- akindo.* *ippon ni-sen de agemashō.*
- gejo.* *s'koshi takai yō ni omou keredomo, shinamono ga atarashii kara, katte ikō. sore de wa ninjin roppon daikon sambon.*
- akindo.* *kashikomarimash'ta. daikon to ninjin wo issho ni kubitte agemashō ka?*
- Indeed, it is all right. But the eggs are small; are they not rather dear? Two *sen* apiece being too dear, 1 *sen* 8 *rin* will be sufficient, I think.
- Don't joke, pray. For 1 *sen* 8 *rin* I can by no means let you have them.
- Well, then, I shall leave it this time.
- All right, I'll let you have them for 1 *sen* 9 *rin* each.
- Then I'll buy them. Give me ten, please.
- All right, madam.
- In order that the eggs don't get broken on the way, please put some sawdust between them.
- I'll put so much between that the eggs will not be broken.
- Good-bye.
- Good day.
- Glad to see you, madam.
- I wish to buy some carrots and turnips. These articles are fresh, I suppose?
- Yes, they are fresh. They have been taken from the field only yesterday.
- How much does one of these carrots cost?
- One *sen* 5 *rin* each.
- And the turnips, how much for one?
- I'll let you have them for 2 *sen* each.
- They seem to be rather dear; but as the articles are fresh, I shall buy them. Then, 6 carrots and 3 turnips.
- All right. Shall I tie the turnips and carrots together into one bunch for you?

*gejo. nani! sore ni wa oyo-  
bimasen'. kuki wo sagete  
yuku kara, kubiranak'te  
mo yoroshii yo. sore de  
wa jū-go-sen koko ye oku  
yo.*

Oh, that is not necessary. I'll  
take them by the heads, so  
you need not tie them up.  
Here are 15 *sen*.

*akindo. arigatō gozaimas'. mata  
negaimas'.*

Thanks. Come again, please.

## Twenty-ninth Lesson.

### II. Ordinal Numbers.

164. The ordinal numbers are formed:

from the Japanese cardinal numbers by adding  
the suffix *me* (the eye) to them, or

from the Chinese cardinal numbers by adding  
the suffix *bamme* (number, eye) to them, or

from the Chinese cardinal numbers by prefixing  
the word *dai* (order) to them, or

from the Chinese cardinal numbers by prefixing  
*dai* and suffixing *bamme* to them.

The expressions *futs'ka*, *mikka*, etc., as well as the  
numeratives are made cardinal numbers by adding to  
them the suffix *me*.

Examples: *hitots'-me*, *f'tats'-me*, *mits'-me*, *yots'-me*, etc.  
up to *tō-me*, the 1<sup>st</sup>, the 2<sup>nd</sup>, the 3<sup>rd</sup>, etc., up to the 10<sup>th</sup>.

*ichi-bamme*, *ni-bamme*, *sambamme*, *yo-bamme*, etc., the  
1<sup>st</sup>, the 2<sup>nd</sup>, the 3<sup>rd</sup>, the 4<sup>th</sup>, etc.

*dai-ichi*, *dai-ni*, *dai-san*, *dai-shi*, etc., the 1<sup>st</sup>, the 2<sup>nd</sup>,  
the 3<sup>rd</sup>, the 4<sup>th</sup>, etc.

*dai-ichi-bamme*, *dai-ni-bamme*, *dai-sambamme*, *dai-yo-  
bamme*, etc., the 1<sup>st</sup>, the 2<sup>nd</sup>, the 3<sup>rd</sup>, the 4<sup>th</sup>, etc.

*futs'ka-me*, *mikka-me*, *yokka-me*, etc., the 2<sup>nd</sup> day, the  
3<sup>rd</sup> day, the 4<sup>th</sup> day, etc.

*ichi-do-me*, *ni-do-me*, *san-do-me*, *yo-do-me*, etc., the 1<sup>st</sup>  
time, the 2<sup>nd</sup> time, the 3<sup>rd</sup> time, the 4<sup>th</sup> time, etc.

*ni-sats'-me* the 2<sup>nd</sup> volume; *jū-mai-me* the 12<sup>th</sup> leaf;  
*Mikawachō itchō-me roku-banchi* No. 6, 1<sup>st</sup> Ward, Mikawa-  
street; *roku-bamme no ko* the 6<sup>th</sup> child.

As the last example shows, these expressions are  
used before nouns in the form of attributive Genitives.



165. As to the use of the ordinal numbers, Japanese does not quite correspond to English. In particular the student should note the following rules:

For the sake of distinguishing Japanese emperors of the same name, the word *go*, "succeeding," is prefixed to the name of the emperor who is to be characterised as "the Second." (More than two emperors of the same name do not occur in the history of Japan). Thus: the Emperor Kōmyō, *Kōmyō tennō*, Kōmyō II., *Go Kōmyō tennō*; Emperor Momozono II., *Go Momozono tennō*. Foreign sovereigns are distinguished by adding to their names the words: *isse* or *dai isse*, the First, *ni-se* or *dai ni-se* the Second, etc. (*se* means "generation," "age"). Thus: King Edward VII. of England: *Eikoku kokuō Edward dai sh'chi-se*.

The former *shōguns* are distinguished by *ichi-dai*, *ni-dai*, etc. (*dai*, "generation") — e. g., *Tokugawa hachi-dai no shōgun Yoshimune kō* the eighth *shōgun* of the family of Tokugawa, Prince Yoshimune. — First or upper class is: *jōtō (no)*, second or middle class: *chūtō (no)*, third or lower class: *katō (no)*; thus: *jōtō no hito* a gentleman of the upper classes; *katō no hito* a man of the lower classes. But: *ittō no kippu* or *ittō-gippu*, *ni-tō no kippu* or *ni-tō-gippu*, *san-tō no kippu* or *san-tō-gippu*: A first-, second-, third-class ticket.

Literary works consisting of two parts are often named: *jō* "first" (lit. "upper"), *ge* "second" (lit. "lower"); consisting of three parts: *jō* "first," *chū* "second" (lit. "middle"), *ge* "third" part.

The first, second, third parts of a month are called: *jō-jun*, *chū-jun*, *ge-jun* (*jun* means "a decade").

"First edition" is *shohan*, "second edition": *saihan*, "third edition": *sampan*, etc.

166. Years are counted by the Chinese numbers followed by the word *nen*, "year"; thus: 1904 *sen-ku-hyaku-yo-nen*.

In Japan, years are counted by periods (*nengō* "year-names"), which formerly were of irregular length. Since the introduction in Japan of the Gregorian calendar (*shinreki* "new calendar") instead of the moon-calendar (*kyūreki* "old calendar") in the year 1874, the

*nengō* are identical with the reign of the emperors. The first year of a period is called *gannen* "first year." The present period (since 1868) is called *Meiji*; 1868 is *Meiji gannen*; 1905 *Meiji san-jū-hachi-nen*.

167. The names of the months are: *shōgats'* ("the true month") or *ichi-gets'* January, *ni-gats'* February, *san-gats'* March, *shi-gats'* April, *go-gats'* May, *roku-gats'* June, *sh'chi-gats'* July, *hachi-gats'* August, *ku-gats'* September, *jū-gats'* October, *jū-ichi-gats'* November, *jū-ni-gats'* December.

168. The names of the days of the week are: *nichiyōbi* Sunday (lit. "sun-day"), *getsuyōbi* Monday (lit. "moon-day"), *kayōbi* Tuesday (lit. "fire-day"), *suiyōbi* Wednesday (lit. "waterday"), *mokuyōbi* Thursday (lit. "wood-day"), *kinyōbi* Friday (lit. "gold-day"), *doiyōbi* Saturday (lit. "clay-day"). *yōbi* may be abbreviated to *yō*. The words *ka*, *sui*, *moku*, *kin*, *do* denote the five elements of the Chinese.

169. The date is expressed by the Japanese words as far as they go — viz., from the 2<sup>nd</sup> to the 10<sup>th</sup> (*futs'ka*, *mikka*, etc., Less. 26,156); above 10, by the Chinese cardinal numbers followed by the word *nichi* "day." The 1<sup>st</sup> January is called *ganjits'*; the 1<sup>st</sup> of all the other months *ichi-nichi* or *tsuitachi* ("the rising moon"). Thus the 27<sup>th</sup> January *ichi-gets'* or *shōgats'* (*no*) *ni-jū-sh'chi-nichi*; the 14<sup>th</sup> and 24<sup>th</sup>: *jū-yokka* and *ni-jū-yokka* (Less. 27,159), etc. On mentioning the year, month, and day, the year is placed first, then the month and day follow, thus: the 11<sup>th</sup> February, 1889 (the day of the Promulgation of the Constitution): *sen-happyaku-hachi-jū-ku-nen ni-gats' jū-ichi-nichi* = *Meiji ni-jū-ni-nen ni-gats' jū-ichi-nichi*.

170. Duration is expressed

of years — by *kan* (interval) after *nen*, or by *ka* between the number and *nen*, thus: *ichi-nen-kan* or *ikka-nen* 1 year, *yo-nen-kan* or *shi-ka-nen* 4 years, etc.

of months — by the Japanese numbers and *tsuki* (see Less. 26,155), or by *ka* between the number and *gets'*, thus: *san-ka-gets'* 3 months, *jū-ka-gets'* 10 months, etc.

of days — in the same way as the date, only that *tsuitachi*, *misoka*, and *ōmisoka* do not express du-

ration, but mean only the 1<sup>st</sup>, 30<sup>th</sup>, and 31<sup>st</sup> respectively.

A week is *shūkan* (turn); thus: *isshūkan*, *ni-shūkan*, *san-shūkan*, etc.

171. Hours. "What o'clock is it?" is: *nan' ji* or *nan'doki des' ka?* In the answer to this question, the hours are indicated by the Chinese cardinal numbers followed by *ji* "hour," thus: *ichi-ji* 1 o'clock, *ni-ji* 2 o'clock, *yo-ji* 4 o'clock, etc. Minute is *fun*: *ippun*, *ni-fun*, *sampun*, *roppun*, *hachifun*, *jippun*, 1, 2, 3, 6, 8, 10 minutes, etc.; second: *byō*. Ten minutes past four *yo-ji jippun*; a quarter past 5 *go-ji jū-go-fun sugi* (passed); 25 minutes past 6 *roku-ji ni-jū-go-fun*; half past seven *sh'chi-ji han*; 35 minutes past 8 *hachi-ji san-jū-go-fun*; a quarter to 10 *jū-ji jū-go-fun mae* (15 minutes to 10) or *ku-ji shi-jū-go-fun*.

One hour is *ichi-jikan*, two hours *ni-jikan*, four hours: *yo-jikan*, etc.; half-hour *han-jikan*; a quarter of an hour *jū-go-fun*.

172. Age is asked about by the question *o ikuts' des' ka?* How old are you (or is he, she, etc.)? (lit. "How much is it?") To state the age, the Japanese numbers are used up to ten without the addition of a noun, or the Chinese numbers followed by *sai* "year". Thus: *hitots' des'* he, etc., is one year old; *tō des'* ten years old; *issai*, *ni-sai des'*, 1 year, 2 years old, etc. Above ten the Chinese numbers are used, followed or not by *sai*. Thus: He is now 55 years old *ima go-jū-go (sai) des'*.

173. The multiplication table (*ku-ku*, that is  $9 \times 9$ ) contains some peculiar expressions. It runs as follows:

1	×	1	=	1	<i>in-ichi ga ichi</i> ( <i>in</i> = <i>ichi</i> )
1	×	2	=	2	<i>in-ni ga ni</i>
1	×	3	=	3	<i>itsu-san ga san</i> ( <i>itsu</i> = <i>ichi</i> )
1	×	4	=	4	<i>itsu-shi ga shi</i>
1	×	5	=	5	<i>ichi-go ga go</i>
					etc.
1	×	9	=	9	<i>ikku ga ku</i>
2	×	2	=	4	<i>ni-ni ga shi</i>
2	×	3	=	6	<i>ni-san ga roku</i>
3	×	3	=	9	<i>san-san ga ku</i>
3	×	6	=	18	<i>sabu-roku jū-hachi</i> ( <i>sabu</i> = <i>san</i> )

$$4 \times 4 = 16 \text{ shi-shi jū-roku}$$

$$8 \times 8 = 64 \text{ happa roku-jū-shi (happa = hachi hachi)}$$

$$9 \times 9 = 81 \text{ ku-ku hachi-jū-ichi.}$$

As these examples show, the result has *ga* before it if it is below ten, above ten *ga* is dropped.

The following expressions are used in calculations with the first four rules of arithmetic (*ka-gen-jō-jō* — that is, *ka* = *kuwaeru* to add up, *gen* = *hiku* to subtract, *jō* = *kakeru* to multiply, *jō* = *waru* to divide):

$5 + 6 = 11$  *go to roku to yosereba* or *kuwaereba jū-ichi (ni naru)*, (*yoseru* = *kuwaeru*), or *go to roku to de jū-ichi ni naru* (by means of (*de*)  $5 + 6$ ), or *go ni roku wo tas'* or *atsumeru to jū-ichi ni naru (tas'* "to add to", *atsumeru* "to gather").

$15 - 6 = 9$  *jū-go kara roku wo hikeba ku ni naru.*

$12 \times 12 = 144$  *jū-ni ni jū-ni wo kakereba hyaku-shi-jū-shi ni naru.*

$80 : 5 = 16$  *hachi-jū wo go de wareba jū-roku ni naru* or *go de hachi-jū wo wareba jū-roku ni aru.*

174. Fractional numbers are expressed by *bu* "part." *sambu no ichi* (lit. "of 3 parts one")  $\frac{1}{3}$ , *sambu no ni*  $\frac{2}{3}$ , *shi-bu no san*  $\frac{3}{4}$ , *sh'chi-bu no go*  $\frac{5}{7}$ , etc.

Percentage is expressed by the same word *bu*:  $1\%$  *ichi-bu*,  $2\%$  *ni-bu*, etc., up to  $9\%$  *ku-bu*;  $10\%$  is *ichi-wari*,  $11\%$  *ichi-wari ichi-bu*,  $15\%$  *ichi-wari go-bu*,  $20\%$  *ni-wari*,  $25\%$  *ni-wari go-bu*,  $75\%$  *sh'chi-wari go-bu*, etc. Besides one may say: *hyaku-bu no . . .* (The . . .<sup>th</sup> part of 100) — e. g.,  $80\%$  *hyaku-bu no hachi-jū*.

With regard to human beings, *nin* must be used for *bu*. thus: *hyaku-nin no uchi de (roku-nin)*: among 100 persons (6 persons).

"Time" (once, twice, etc.) is: *do* or *hen* or *kai*: *ichi-do*, *ni-do*, *san-do*, etc.; *ippen*, etc. (Less. 27, 158); *ikkai*, *ni-kai*, etc.

"Times as much" is *bai* or *sōbai*: twice as much *bai*, *sōbai*; three times as much *sambai*, *san-sōbai*, etc.; *nan' sōbai* how many times as much?

"At a time," "each" is: *zuts'*: *hitots' zuts'* one at a time, *mits' zuts'* three at a time, *roku-shaku zuts'* six feet each, etc.

“Portion” is: *mae*, thus: *hitori-mae* or *ichi-nin-mae* a portion for one, *f'tari-mae* portions for two, *san-nin-mae* portions for three, etc. — *hitots' oki* every other one, alternate, *f'tats' oki* every third, *ikken oki* every other house, *ni-ken oki* every third house, *ichi-nichi oki* or *kaku jits'* every other day, *futs'ka oki* every third day, *mikka oki* every fourth day.

“One of two” is *kata* or *katappō* (one side of two); *kata-te* one hand, *kata-ashi* one foot, *kata-me* one eye.

Examples: *ichi-jikan wa roku-jippun de, ippun wa roku-jū-byō des'*. *ni-jū-yo-jikan de ichi-nichi ni narimas'*. One hour has 60 minutes, one minute 60 seconds. 24 hours make a day. — *yoru no mannaka karu shōgo made wa jū-ni-jikan de, kono aida wo gozen to ii, shōgo kara tsugi no yoru no mannaka made mata jū-ni-jikan de, kore wo gogo to iimas'*. From the middle of the night to noontide there are 12 hours; this interval we call forenoon. From noontide to the middle of the next night there are again 12 hours; these we call afternoon. — *shikashi toki wo kazoeru toki ni wa gozen nan' ji, gogo nan' ji to itte nitchū no zen go wo kubets' seneba narimashen'*. But in counting the hours we must say “so many hours in the forenoon,” “so many hours in the afternoon,” and distinguish (the time) before and after noontide. — *Doits' kōtei Wilhelm dai-isse daitei wa ku-jū-issai de go hōgyo ni narimash'ta. shinteikoku no ichi-bamme no kōtei de gozaimash'ta*. The German Emperor William I. the Great died in his 91<sup>st</sup> year. He was the first emperor of the new empire. — *Nippon no kinjōtei wa jū-yo-sai de o kurai ni tsukaremash'ta toki ni nengō wo Meiji to aratamemash'ta*. When the present Emperor of Japan ascended the throne, in his 14<sup>th</sup> year of age, they changed the period to *Meiji*. — *Meiji gannen wa sen happyaku roku-jū-hachi-nen de arimash'ta kara, sen ku-hyaku go-nen wa Meiji san-jū-hachi-nen ni atarimas'*. The first year of *Meiji* having been 1868, 1905 is equivalent to the 38<sup>th</sup> year of *Meiji*. — *kyō wa nan' nichi nan' yōbi des' ka? shi-gats' nanuka mokuyōbi des'*. What date and what day of the week have we to-day? It is Thursday, the 4<sup>th</sup> April. — *Ansei ni-nen jū-gats' futs'ka no ō-jishin de Tōkyō sono toki Edo to iu tokoro de jū-man-nin ijō hitojini ga atta sō des'*. In the great earthquake on the 2<sup>nd</sup> October in the 2<sup>nd</sup> year *Ansei*, above 100,000 persons are said to have perished at Tōkyō, at that time called Edo. — *anata wa Yoroppa ye oide nasatta no wa hajimete des' ka? ie, shikai-me des'. ichi-bamme to sambamme no tabi wa Amerika*



*wo tōtte kimash'ta ga, ni-do-me wa Siberia wo tōtte kite, kondo wa Indoyō wo hete kimash'ta.* Is it the first time you have come to Europe? No, it is the fourth time. On the first and third voyage I came by America; the second time I came by Siberia, and this time I came by passing the Indian Ocean.

### Words.

<i>jidai</i> period, age	<i>zaisan</i> property; <i>kazoku no</i> —
<i>genzai ima</i> in the present time	property of a family
<i>kokyō</i> one's native place	<i>chigau</i> to differ
<i>jukyō</i> the teachings of Confucius	<i>hipparu</i> to pull, draw
<i>ichi-ji</i> for a time	<i>dakiau</i> to embrace each other
<i>kekka</i> result, consequence	<i>shiriau</i> to know each other
<i>danjo</i> man and woman, both sexes	<i>muku</i> to turn ( <i>no hō ni to</i> )
<i>ambai</i> kind	<i>eru</i> to obtain, to get
<i>fūfu no aite</i> a consort	<i>naritatsu</i> to consist
<i>tetsuzuki</i> proceedings	<i>nishiru</i> to know by sight
<i>chijin</i> an acquaintance	<i>shōchi suru</i> to be satisfied
<i>hōyū</i> a friend	<i>tanomu, ni</i> — to request someone
<i>yome</i> a daughter-in-law	<i>mits'keru</i> to discover
<i>seimei</i> family name and Christian name	<i>tsūjiru</i> to inform
<i>mombatsu</i> ' lineage	<i>tashō</i> more or less
	<i>dōshi</i> one another
	<i>zatto</i> briefly
	<i>tōnin</i> this person
	<i>sōtō (no)</i> suitable.

### 29. Reading Lesson.

*kekkon no hanashi.*

*kekkon no koto wa kuniguni de iroiro chigaimasu' ga, jidai de mo<sup>1</sup> mata chigaimasu'.* *ima o hanashi shiyō to iu no wa genzai ima watakushi no kokyō de yatte iru moyō<sup>2</sup> des'.*

*go zonji de mo arimashō ga<sup>3</sup>, Shina no jukyō ga Nihon ni watatte ichi-ji sakan ni narimash'ta kekka<sup>4</sup> ima de mo danjo no kankei ga Seiyō no yō na ambai de arimasen'.* *wakai otoko to onna to ga te wo hippattari dakiatte odottari hanetari suru koto wa yume ni mo mimasen' des' kara, kekkon zen wakai otoko to onna to wa o tagai ni shiriau koto wa s'kunai des'.* *mottomo<sup>5</sup> toshigoro ni nareba, otoko wa onna, onna wa otoko no hō ni shizen ki ga mukimas' kara, otoko wa hito no hanashi ya nani ka de<sup>6</sup> tashō onna no koto wo shitte imasu'.* *sore mo na bakari no mo ōi no des'.*<sup>7</sup> *mata onna mo otoko no na ya kao wo tashō shitte*

<sup>1</sup> also according to the period. — <sup>2</sup> the manner in which it is performed. — <sup>3</sup> you will probably know. — <sup>4</sup> in consequence of . . . having come over to Japan and been flourishing for a time. — <sup>5</sup> however. — <sup>6</sup> knows more or less about women through the conversation of people or otherwise. — <sup>7</sup> but even then

wa imas' ga, sono<sup>8</sup> kazu wa s'kunai mono des' kara, sono uchi kara fūfu no aite wo eyō to iu no wa muzukashii koto des'. sore de fūfu wa tagai ni mattaku mishiran' mono dōshi no aida ni naritats'<sup>9</sup> no de arimas'.

sono tetsuzuki to mōshimas' no wa otoko ga sai wo hitots'<sup>10</sup> hoshii to omoeba mochiron des' ga, jibun de omo-wan' de mo<sup>11</sup> toshigoro ni nareba, sono oya ga nakanaka shōchi shinai n' des' kara, ni-jū-roku-sh'chi-sai ni nareba, sono oya ga saki ni tatte<sup>12</sup> chijin ya hōyū ni tanomimash'te yome wo sagash'te moraimas'. sono uchi aru mono ga «kore nara sōtō d'arō» to iu onna wo mits'kemas'<sup>13</sup> to, kore wo oya ni hanashimas'. mazu seimei mombats' kara kyōiku kazoku no zaisan gurai no tokoro wo<sup>14</sup> zatto hanashimas'. oya ga yokarō gurai no kangae de areba, kore wo tōnin<sup>15</sup> ni hanashimas'. tōnin ga yokarō to omoeba, kore wo oya ni tsūjimas'.

there are many (*oi no des'*) who know only the name (have only a superficial knowledge). — <sup>8</sup> their number (the number of men she knows by name and sight). — <sup>9</sup> married couples consist of persons who did not know each other at all. — <sup>10</sup> once. — <sup>11</sup> even if he does not think so himself. — <sup>12</sup> "to stand foremost," to take the lead. — <sup>13</sup> if one of them discovers a girl of whom he says: "If it were this (if he should get this), she would be suitable." — <sup>14</sup> all about. — <sup>15</sup> "this person," the person concerned (his son).

### 29. Exercise.

What o'clock is it by (as to) your watch? Mine has stopped (*tomaru*). My watch is 20 minutes past 9, but as it is 5 minutes too slow (to be too slow *okureru*), it is only 15 minutes past now. At what o'clock does the train (*kisha*) start? It starts ten minutes to ten. Then, as it takes half an hour to go to the station even if you make a *jinriki* drawn by two men run (to make run *tobas'*), I am very sorry, you must leave as quickly as possible. About how many years did you stay in that country for studying (to stay for studying *ryūgaku suru*)? I have stayed three years already (to stay *zairyū suru*), but I have not made the slightest progress in the Japanese language (as to the language). A year has (is) 12 months; these we divide into four, and call (them) the 4 seasons (*shiki*), spring, summer, autumn, winter. The 3 months of March, April, and May we call spring, the 3 months of June, July, and August we call summer, the 3 months of September, October, and November we call autumn, and the 3 months of December, January, and February we call winter. How much (costs) a second class ticket from Tōkyō to Ōsaka? Is it a return ticket (*ōf'kugippu*)? No, only a single one (only go).

Then it is 11 *yen* 50 *sen*. What page is it you are reading now? It is the 24<sup>th</sup> page. There are people who go about looking at things two or three hours without buying, and there are also people who, in order to buy an article of 1 *yen*, bargain for one hour. The people seized by the cholera in Japan, in the 14<sup>th</sup> year of Meiji, were 101, the people who died were 67. In the same year, among 1,082 persons seized by the plague, 812 died — that is, about 75 per cent.

Dialogue (continuation).

- gejo.* *konnichi wa.* Good day.  
*Iseya.* *irasshai!* Glad to see you, madam.
- gejo.* *kyō no yūkata no san-ji made ni issō go-jissen no sake wo go-gō hodo to san-jissen no miso han-gin to shōyu issō hodo taku ye todokete kudasai!* By 3 o'clock this afternoon please send to our house 5 *gō* of sake at 50 *sen* a *shō*. half a pound of *miso* at 3 *sen*, and 1 *shō* of *shōyu*.
- Iseya.* *shōyu wa itsu mo no nedan no shina de yoroshiū gozaimas' ka?* Shall it be *shōyu* at the usual price?
- gejo.* *hai, itsu mo-dōri no mono de yō gozaimas'. sayō nara.* Yes, as we have always had. Good-bye.
- Iseya.* *mata yorosh'ku negaimas'.* I hope to see you again.
- gejo.* *okusama, tadaima kaette mairimash'ta.* Ma'am, I have just come back.
- okusama.* *sō? taihen hayakatta yo.* Have you? Indeed, you have made haste.
- gejo.* *dō itashimash'te. asa-ichiba de taihen ni jikan wo tsubushimash'te osoku narimash'ta.* Oh, I have spent much time at the morningmarket, and so it has become late.
- okus.* *mina atsuraete kita no ka?* Have you ordered all the things?
- gejo.* *hai. asa-ichiba de tamago tō hodo, nedan wa jū-go sen de kaimash'ta. kyō no tamago wa taihen atarashii yō de arimas'.* Yes. At the morning-market I have bought 10 eggs at the price of 15 *sen*. The eggs seem very fresh to-day.
- okus.* *ā, naruhodo, rippa na tamago da. sōsh'te issen go-rin to wa nedan no taihen yasui.* Indeed, fine eggs they are. And 1 *sen* 5 *rin* is very cheap, too.
- gejo.* *issen go-rin no ninjin roppon to ni-sen no daikon sambon katte mairimash'ta ga, nedan wa s'ko-shi takai de wa arimasen' deshō ka na?* I have bought 6 carrots at 1 *sen* 5 *rin*, and three turnips for 2 *sen*. I hope they are not too dear.

- okus. *m', nedan wa sono kurai na mon' d'arō yo.* The price is probably right.
- gejo. *Iseya de ōsets'ke no miso sake shōyu san-ji made ni taku ye motte kuru yō ni iits'kete mairimash'ta.* At Iseya's I have ordered to bring to our house the *miso*, *sake*, and *shōyu* by 3 o'clock, as you have said.
- okus. *sō ka. komban wa koto ni yoru to danna no tomodachi ga korareru ka mo shiren' ga, sono toki wa sake ga s'koshi tarinai d'arō ne.* All right. According to circumstances, some of my husband's friends will perhaps come to-night; then there will not be sufficient *sake*.
- gejo. *sayō de gozaimas'. o kya-ku ga miete wa tarimasen' deshō ga, Iseya ga mairimash'ta toki ni, mā go-gō hodo mōshits'kemashō ka?* Yes, if there will be guests here, it will not be enough. When Iseya comes, shall I order 5 *gō* more?
- okus. *m' sō sh'te moraō.* I wish you to do so.
- gejo. *kashikomarimash'ta. o tsuri wa koko ye sashiagemas'.* All right. Here is the change.
- okus. *kanjō wa yoku atte oru. go kurō d'atta ne.* The account is all right. You have had much trouble.
- gejo. *dō itashimash'te.* Don't mention it.

## Thirtieth Lesson.

175. **The Passive Voice.** The Passive Voice is formed by adding the termination *areru* to the Present tense of the verbs of Class I after eliminating the termination *u*, and to the simple stem (consonant stem) of the verbs of Class II.

Thus: — Class I	<i>taberu</i>	<i>taber</i>	<i>taber-areru</i>
	<i>miru</i>	<i>mir</i>	<i>mir-areru</i>
Class II	<i>kaku</i>	<i>kak</i>	<i>kak-areru</i>
	<i>mats'</i>	<i>mat</i>	<i>mat-areru</i>
	<i>iu*</i>	<i>(if)</i>	<i>iu-areru</i>
Anomalous are	<i>kuru</i>		<i>kor-areru</i>
	<i>suru</i>		<i>ser-areru.</i>

When in compounds *suru* takes the form *jiru* or *zuru* (Less. 18,144), its passive form is *jirareru* or *zerareru*. — *shinuru* forms its Passive from the shorter word *shinu*: *shin* — *shinareru*.

The form *serareru* (but not *zerareru*) is often shortened into . . . *sareru*. The polite auxiliary *mas'* has no

\* Cf. Less. 3,11.

Passive Voice. The Passive of *oshieru*, "to teach," is *osowaru*.

All passive verbs in *eru* are conjugated according to Class I; the shortened forms in *aru* according to Class II, 5.

176. The termination *areru* is derived from *ar*, the simple stem of *aru* "there is," and the verb *eru* "to get." Thus, e. g., *taberareru* "to get the there being eating" = "to get an eating," that is, the active for "to get eaten" or "to be eaten."

The Japanese passive verb thus corresponds to a kindred idiom used in English beside the Passive Voice. Compare "to get a beating," "to get a scolding," instead of "to be beaten," "to be scolded."

In Japanese the Passive voice may be derived from all verbs, thus also from intransitive verbs. So we may say, for instance, *motte korareru* "to get a having and coming" = "to get (something) brought with (one)" or "to be brought with (one)"; *hito ni korareru* "to get a coming from somebody" = to get guests; *ame ni furareru* "to get a falling from rain," "to get rained upon" = to get wet by the rain; *hito ni shinareru* "to get a dying from somebody" = to lose somebody by death, etc.

From the above consideration it follows as to the construction of the Japanese passive sentence:

1. The person who "gets a doing" (in the above sense) is expressed by the Nominative (*ga* or *wa*, as the case may be), thus: Somebody has been killed *hito ga korosareta*.

2. The person or thing "from whom or which" somebody "gets a doing" is expressed by the Dative (*ni*, English "by"), thus: This pupil has been praised by his teacher *kono shosei wa sensei ni homeraremash'ta*. I have been moistened (lit. fallen upon) by the rain *watakushi wa ame ni furaremash'ta*.

3. The "doing" which somebody gets, or that which somebody gets done, is expressed either by the mere verb — as in case of intransitive verbs, or such transitive verbs as need no complement — or by the



transitive verb preceded by its complement in the Accusative.

As to intransitive verbs, and transitive verbs without complement, *cf.* the examples under 1. and 2.: *korosareru, homerareru, furareru.*

Transitive verbs with a complement: I have been robbed of my watch by a pickpocket (I have got my watch stolen by a pickpocket). *watashi wa suri ni tokei wo nusumareta.* — He has had his leg bitten by a dog. *ano hito wa inu ni ashi wo kamits'karemask'ta.*

Note. — The Subordinative form of transitive verbs followed by *aru* (Lesson 19,95) has the meaning of a Passive Participle with the verb "to be." The English subject of this participle can in Japanese be expressed by the Nominative as well as by the Accusative, thus: *ie no mae ni mo niwa ga* (or *wo*) *koshiraete arimas'*. Also before the house a garden is laid out.

177. In general the Japanese language prefers to use active constructions instead of passive forms. So, for instance, instead of saying: "What is that used for?" a Japanese would say: "What do (they) use that for?" This is especially the case with verbs used attributively (Less. 24,146).

In agreement with the meaning "to get the doing of something," and as an inanimate object cannot well be said to "get" something, the Passive is, in general, only used if the "getting" subject is an animate being. Otherwise the active construction is preferred.

In many cases the English passive verb corresponds to an Intransitive verb in Japanese. For instance: *tas'karu*, "to escape with one's life," instead of "to be saved," if there is no agent mentioned by which life was saved. But: *hito ni tas'kerareru* "to be saved by a person." — *byōki ni kakaru* "to come to hang in illness," instead of "to be seized by illness," etc.

Examples: *konogoro wa hito ga denkitets'dō ni hiki-korosareru no wa mare na koto de wa arimasen'*. Nowadays it is not a rare thing that a person is driven over and killed by the electric tram. — *tash'ka na shōko ga arimas' ka?* — *shōko wa zannen des' ga, warumono ni nusumarete shi-maimash'ta.* Are there any reliable proofs? — The proofs, I am sorry, have been stolen by a bad fellow. — *kono aida dōmo omowazu naga-i wo sh'te kaette kara, ōki ni oyaji ni*

*shikararemask'ta*. The other day, when I had unconsciously made a long stay, and came back, I got a severe scolding by my father. — *hana wo tsumamareru mo wakaran' yō na ban*. A night (so dark) that you are not aware of your nose being pinched. — *senaka ni\* mizu wo kakerareta yō na kokoromochi ni natta*. I had a feeling as if I had got water poured down my back. — *konaida Tsugaru kaikyō de issō no ryōsen ga jōkisen ni norikakerarete norikuminin wa mina oborete shimaimash'ta*. The other day a fishing-boat was run over by a steamer in the strait of Tsugaru, and all the people on board were drowned. — *watashi no daiji no ueki wa shiranai uchi ni eda wo kiraremask'ta*. My favourite tree has had its branches cut off without my knowing it. — *kono kane wo doko ka hito ni mirarenai yō na tokoro ye shimatte oku ga ii*. It would be good to keep this money somewhere at a place where it cannot be seen by anybody.

178. **The Potential.** The Japanese language has no words to express the idea of “can,” “be able,” “may.” The absence of words so frequently used in English is made good by various contrivances:

1. By the Passive Voice, which, then, is called Potential. The Japanese do not say “I can, or may, do something,” but “something gets a doing” — that is, “something is done.” Thus the Passive-Potential always expresses passive possibility. That which is done is the Subject. The person who, in English, is the Subject of the verbs “to be able,” “can” or “may,” if in Japanese expressed at all, is either placed in the Absolute case, or, if emphasised, in the Dative (*ni wa*). Thus, instead of saying: “I can do something,” we must say: “As far as I am concerned, or, as for me, something is done.” For instance: *tenki ga warui kara, deraremasen'*. “The weather being bad, there is no going out.” It must be understood from the context with regard to whom there is no going out — that is, whether the speaker himself, or some other person, cannot go out. — *nodo ga itai kara, tabako ga nomaremasen'*. “Having a sore throat, tobacco is not smoked” — that is, I, or whoever else has a sore throat, cannot, or must not, smoke. — *hakubuts'kan de tabako ga nomaremasen'*. “In the museum tobacco is not smoked” — that is, one is not allowed to smoke.

\* This *ni* does not denote the agent, but the place “whereto.”

2. By a special Potential. The verbs of Class II form the Potential by adding *eru* "to obtain," "to get," to the simple (consonant) stem. Thus: *kaku* — *kakeru*, *das'* — *daseru*, *mats'* — *materu*, *iu* — *ieru*\*; *kau* — *kaeru*, *kuu* — *kueru*, *omou* — *omoeru*, etc. — The verbs of Class I do not form the Potential, except the verb *miru* "to see" — *mieru*. — The verbs *suru* and *kuru* have no Potential in *eru*; it is replaced by the circumlocution with *dekiru* (Less. 16,102). *kiku*, "to hear," has two Potential forms: *kikoeru* and *kikeru*. All Potentials in *eru* are conjugated according to Class I.

The Potential in *eru*, "to get a doing," in the sense of "to be feasible," corresponds to such English expressions as: "it is (good, or bad) walking here;" "this article sells (easily, or slowly);" very often to English adjectives in "ble," as "visible," "audible," "passable," etc. Thus, this Potential form, too, expresses passive possibility. The person with regard to whom something is feasible, if expressed at all, stands in the Absolute case, or, if emphasised, in the Dative (*ni wa*).

The two verbs *mieru* and *kikoeru*, however, express, besides the passive meaning "to be visible" and "to be audible," active possibility — *viz.* in the expressions: *me ga mieru*, "the eye can see" — that is, a person is not blind, and *mimi ga kikoeru*, "the ear can hear" — that is, a person is not deaf.

179. The concurrent forms in *areru* and *eru* are mostly used without any difference as to the meaning, both expressing physical as well as moral possibility. Thus: *nodo ga itai kara, mono ga iwaremasen'* or *iemasen'*. I "cannot" speak, or: I "am not allowed" to speak, because I have a sore throat. — In some cases, it is true, usage prefers the termination *areru* for moral, and *eru* for physical possibility.

Examples: *itsu nara o me ni kakaremas' ka?* When may I see you? — *ano kojiki wa soba ye yorenai yō ni kitandai.* That beggar is so dirty, you cannot come near him.

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\* In accordance with the forms *iwareru*, *iwantai*, it ought to be *ieveru*; but the sound *we* is missing in Japanese, and replaced by *e* (pronounced *ye*), thus *ieru*.

— *kono kurumi wa warenaï hodo katai*. This walnut is so hard that it cannot be cracked. — *sakujits' shibai ye ikita-katta ga, nani ka yōji ga dekite tsui ikarenakatta*. I wished to go to the theatre yesterday; but I had something to attend to, and so I could not go at last. — *ano hito wa tsumbo de wa nai, mimi ga kikoemas*. That man is not deaf, he can hear. — *iroiro no kemono wa unaretate ni me ga mienai*. Several kinds of animals cannot see directly after being born. — *futs'ka mikka bakari ame ga futte imas' toki ni inakamichi ga sukkari arukenaku narimas'*. If it is raining for two or three days only, the country roads get entirely impassable. — *anata wa Takayama san no o jō san des' ka? dōmo o mi ōkiku o nari de, nakanaka shiremasen'*. Are you Miss Takayama? Really you have become so tall, you were not to be recognised. — *omotemon ga (or wo) shimete atte hairaremasen' (or hairemasen') kara, katte no hō ye mawatte ikimash'ta*. As the frontdoor was shut, and I could not enter, I went round to the kitchen. — *kono koto wo sono mama ni s'tete wa okaremasen' (or okemasen') de wa arimasen' ka?* You cannot leave this matter as it is now, can you? — *ano hito wa nisemono to wa chitto mo omowaremasen' (or omoemasen')*. I would by no means have thought that man to be a cheater. — *mina ikimash'ta. watashi ni wa ikaremasen'*. All have gone. I myself cannot go. — *anata wa kore ga yomemas' ka? watakushi ni wa yomemasen'*. Can you read this? As for me, I cannot read it.

180. The idea of "being sorry not to be able to do what we ought, or should like, to do," is expressed by the Potential in *areru* by means of the formula: Active Present of the verb + *ni (mo)* + negative Potential of the same verb. In this formula the Present + *ni (mo)* corresponds to the Subordinative of the Desiderative form + *ni mo*.

Examples: *mezurashii misemono ga arimas' keredomo, kane ga nai kara, miru ni miraren' (= mitak'te mo miraren')*. There are strange things to be seen; but having no money, I cannot see them (though I should like to do so). — *Nihon ye kaeritai keredomo, meirei ga nai kara, yuku ni mo yukaremasen' (= ikitak'te mo yukaremasen')*. I should like to return to Japan, but having no order, I am sorry I cannot go. — *kono ko wa seishits' ga warui kara, en wo kiritai ga, oya ko no koto de, kiru ni mo kiraremasen'*. This child's character being bad, I should like to cut off all connection with him; but we are father and child, and so the severing is not an easy matter. — *kono sakana wa jitsu ni umasō des'*

*ga, fugu to kiite wa kuu ni kuwaren'*. This fish looks really tasty; but hearing that it is a *fugu*, I am sorry I cannot eat it. (*fugu* is the name of a fish said to be extremely savoury, but part of which is very poisonous.) — *kono arasoi wa kazamuki ga waruku natte kita ga, imasara hiku ni hikarenai* (or *yameru ni yamerarenai*). This quarrel has begun to take a bad turn; but now I cannot well withdraw. — *ano hito no hizō no Bunchō wa watashi ni wa tash'ka ni nise mono to wakatte oru keredomo, sore mo iu ni iwaren'*. The valued *Bunchō* of that man has been recognised by me to be surely a counterfeit; but this I cannot make up my mind to tell him. (*Bunchō*, the name of a famous painter; here a picture drawn by him.)

181. Active possibility is expressed:

a) By the periphrastic formulas *koto ga dekiru*, Less. 16,102; *wake ni wa ikan'*, Less. 16,102. Nouns which imply the notion of action are followed by *ga dekiru* without the medium of the words *suru koto*.

Examples: *kō iu warui kokoromochi ga sureba, benkyō ga dekimasen'*, or *shigoto ga dekimasen'*. When (or: as) I feel so unwell, I cannot be industrious, or: I cannot work. — *mō dekimono ga naotte mata nuimono ga dekimas'*. The ulcer having healed up already, I can do needlework again. — *mada shokujī ga dekimasen' ka?* Can we not dine yet? —

b) By a periphrase by means of the concessive Subordinative and *yoi* (. . . *te mo yoi*), Less. 13,87.

c) By the periphrastic formula *mono de mo nai* after the negative Future, meaning: "It is not impossible that I can" — that is, "Perhaps I shall be able to do so."

Examples: *otosan, kimono wo hito-soroe katte kudasai!* — *dōmo, ima komaru kara, ato de wa kaumai mono de mo nai*. Father, please buy me a new suit! — Well, at present I am in difficulties, later on I shall perhaps be able to buy you one. — *ano hito wa ninsō ga warui kara, dorobō de mo shimai mono de mo nai*. That man has a bad physiognomy, he might even be able to commit a theft. — *kyō ame ga futteru ga, tenki ni narumai mono de mo nai*. To-day it is raining; but the weather may become fine yet, for all that.

182. Possibility is further expressed by the formula: *ka mo shirenai* after the verb, meaning "one



cannot know whether . . ." — that is, "may be," "perhaps."

Examples: *sugu ni isha wo yondara, byōnin ga tas'katta ka mo shiremasen'*. If they had called a doctor at once, the patient would perhaps have been saved. — *kyō no yūbin de kuni kara no tegumi ga kuru ka mo shiren'*. By to-day's post letters will perhaps come from home. — *kono kuni de kō iu mono wa kaenai ka mo shirenai*. In this country such articles can perhaps not be bought.

183. The Passive (Potential) forms in *areru* are also used as polite verbs to denote the actions of the 2<sup>nd</sup> and 3<sup>rd</sup> persons. They are then treated as if they were active verbs, governing the same case as the plain verbs from which they are derived. The polite verbs *kudasaru, nasaru, ossharu, irassharu* are nothing but the shortened potential forms *kudasareru, nasareru, ōserareru*, and *ōsareru* (as *sareru* from *serareru*), *iraserareru*.

Examples: *ima niwa ye dete orareru o kata wa tada no hito to wa omoemasen' ga, are wa donata des'?* The gentleman who has just gone into the garden cannot be taken for an ordinary man. Who is he? — *Mitsusada kō ga Wakayama de taibyō ni kakararemash'ita toki ni, sono okugata ga kambyō nasaretai to iu koto wo shōgun ni negaidasaremash'ita kara, okugata mo Wakayama ye sashits'kawasaremash'ita*. When Prince Mitsusada fell ill at Wakayama, his wife expressed her desire to the *shōgun* to nurse him. So he sent his wife also to Wakayama.

#### Words.

*chūnin* a go-between  
*sempō* the other party  
*seiseki* result  
*hōhō* means, expedients  
*noriki* inclination; — *ni naru*  
 to feel inclined  
*fusoku* a flaw  
*miai* seeing each other  
*shotaimen* first meeting  
*basho* place  
*shibaidoko* theatre  
*shisei* stature and bearing  
*izon* difference of opinion  
*yuinō* betrothal gifts  
*torikawashi* exchange  
*sakadaru* a sake-barrel  
*surume* dried cuttle-fish  
*suehiro* a folding fan

*kombu* a kind of edible seaweed  
*shiraga* whitened *kombu* cut into fine threads  
*nana-shina* seven articles  
*hakama* wide trousers  
*kanryakushugi* an abridged procedure  
*ryūkō* fashion; — *suru* to be fashionable  
*shinajina* all things  
*mokuroku* a list  
*jijits'* hour and day  
*ts'kai* a messenger  
*arayuru* all, every  
*sensaku suru* to explore, to investigate  
*kikidas'* to hear

*mōshikomu* to apply for, to inform  
*ittei suru* to be fixed  
*awaseru, kao wo* — to present one to the other  
*miau* to see each other  
*matomaru* to be finished  
*torisoroeru* to join  
*iremajiru* to add  
*torikawas'* to exchange  
*ai-au* to meet  
*s'koshiku* a little

*te wo hiku* to draw back (one's hands)  
*kosai ni* minutely  
*nainai* secretly  
*kiri* only; *sore* — at once  
*kantan ni* briefly  
*dōyō* the same way  
*wo tōsh'te* by the medium of  
*iyoiyo* more and more  
*yakamash'ku* troublesome  
*mottomo* of course  
*dōji ni* at the same time.

### 30. Reading Lesson.

*kekkon no hanashi* (continuation).

*sō* *suru* to *oya ga sono chūnin ni ima s'koshiku kosai ni sempō no yōsu wo kiki, sempō no koto wo shitte isō na*<sup>1</sup> *hitobito ni mo kiki, mata sono kinjo ni itte nainai yōsu wo saguri, sore kara onna no gakkō nado ni mo itte seiseki no yōsu*<sup>2</sup> *wo tazunetari sh'te arayuru hōhō de sempō koto ni onna no yōsu wo narubeku kosai ni sensaku suru n' des'. sono uchi nani ka warui koto de mo*<sup>3</sup> *kikidaseba, sore kiri de te wo hikimas' ga, sō de nak'te dandan noriki ni nareba, chūnin wa sempō (onna no hō des' ne) ye mo otoko no koto wo kantan ni hanashimas'. sō suru to onna no hō de mo mata sensaku wo hajimeru koto wa mae to dōyō des'.*

*sō iu ambai de tagai ni sensaku sh'te ryōhō tomo sempō ni fusoku nakereba, otoko no oya kara chūnin wo tōsh'te onna no oya ni sono mus'me ga hoshii koto wo mōshikomimas'. sore kara iyoiyo tagai ni «yoshi» to iu toki wa yoku*<sup>4</sup> *miai to iu mono wo itashimas'. kore wa otoko onna no shotaimen des'. miai no basho wa ittei shimasen' ga, shibaidoko ya hanami nado de yoku yarimas'. kore tote mo*<sup>5</sup> *na no tōri tagai ni kao wo awaseru to iu made de, hanashi suru de mo nan' de mo arimasen'.*<sup>6</sup> *tada shisei to kyodō wo tagai ni miau bakari des'. kono miai de sōhō tomo izon ga nakereba, sore de mazu sōdan ga matomatta to mōs' mono de, iwayuru yuinō no torikawashi wo yarimas'.*

*kono yuinō to mōs' mono wa mukashi wa daibu yakamash'ku, otoko no hō de wa sakadaru, mottomo sake wa itte imas', surume kombu shiraga katsuo suehiro obi no nana-shina kurai wo torisoroete onna ni okuri, onna no hō de wa obi no kawari ni hakama wo iremajiri, nana-shina to sh'te*

<sup>1</sup> derived from *iru (shitte iru)* and *sō*; see Less. 8,58. —

<sup>2</sup> "the state of her result," how she has succeeded at school. —

<sup>3</sup> whatever. — <sup>4</sup> commonly, usually. — <sup>5</sup> *tote* = to *itte*: "even this is, as the name (says), a mere (made) . . ." — <sup>6</sup> there is neither conversation nor anything else.

otoko no hō ni okuru no de arimas' ga, kōnōgoro wa dandan kanryakushugi ga ryūkō shimash'te tada kono shinajina no mokuroku wo mochiiru no ga ōi yō des'<sup>7</sup>. kono yuinō wo torikawas' no wa mochiron jijits' wo sadamete danjo ryōhō kara dōji ni ts'kai wo okurimash'te ryōhō no ts'kai ga tochū de ai-au yō ni itashimas'.

<sup>7</sup> it seems there are many who.

### 30. Exercise.

At the time of that great earthquake, many houses fell in, and many persons were crushed (*tsubus'*) while sleeping (in a sleeping condition). When the other day my wife went to the market, she was robbed of her purse by a pickpocket. Among the stories there is also one which is called: "A tumour is taken off by demons." When the woodcutter's neighbour heard this, he thought also he would get his tumour taken off. The blind shampooers, led by the hand by a child, wander about the streets. As the electric trams pass by (*tōru*) the house (*ie no mae wo*) until twelve o'clock in the night, I cannot sleep at all. If you don't get permission (*menkyo*) from Government, you cannot see the naval ports (*gunkō*). How (*dō sh'te*) is this permission got? Is that man blind? No, he sees well. Such a word cannot be said at all in the presence of people. Can you see that ship? May I also hear your conversation (*hanashi*)? If he goes to a hot spring (*onsemba*) at once, he will perhaps become better. If he is diligent in this way, perhaps he will be an excellent (*rippa na*) scholar one day (*itsu ka*). I invited (*maneku*) two friends, but neither of them (*dochira mo* with a negative verb) could come. When I was taking a walk last night, I was stung (*sas'*) on the forehead by a bee (*hachi*).

### Dialogue.

*Itō.* asu no asa watashi ga Hakone ye tōji ni deka-keru kara, kyōjū ni tabi no sh'taku wo sh'te kure! motte yuku mono wa futsū no tabidōgu no hoka ni hitoemōto haori to ketto wo itsu mo no kaban ni tsumete bentō no yōi wo sh'te kure! sore kara asa ga hayai kara, komban no uchi ni kuruma wo iits'kete oite kure!

I start for a mineral-water cure at Hakone to-morrow morning. Get everything ready for the journey in the course of the day. As to the things I shall take with me, pack them up in my trunk — namely, besides the usual travelling-necessaries, an unlined suit, a *haori*, and a rug. Prepare also some lunch for the journey. Then, as we start so early in the morning, order a cab in the course of this evening.

- shosei.*<sup>1</sup> *kashikomarimash'ta. subete minna soroemas' ga, kono mae no go ryokō ni kaban no jōmae wo kowasarete mada sono mama ni natte orimasuru ga, ikaga itashimashō ka? sore kara kurumaya wa Kandaya ni itashimashō ka Kyōbashiya ni iits'kemashō ka?*
- Itō.* *sō. sō de atta ka sukkari wasurete ita. sugu ni kore kara kaban wo Kinokuniya ni motte itte kombanjū ni dekiru mono nara, naosase! moshi sore ga ikenakereba, dōyō no atarashii kaban wo hitots'katte kite kure! kurumaya wa izure de mo ii.*
- shosei.* *shōchi itashimash'ta.*
- (On the following morning.)
- shosei.* *mō sukkari yōi ga dekimash'ta. kurumaya mo genkan ni matte orimas'.*
- Itō.* *s'koshi jikoku ga okureta yō da kara, isoide tsunahiki wo iits'kete kure! sore kara kono dempō wo gejo ni watash'te sugu ni denshinkyoku ye hashirash'te kure!*
- shosei.* *kashikomarimash'ta.*
- (At the station.)
- Itō.* *kore de Kōzu made no ittō no kippu wo katte ōkii kaban wa tenimots' to sh'te azukete kite kure! jibun wa machiaishkits' ni matte iru. tesage to bentō wa mochiron ore ga motte iku. sore kara nimots' no shimats' ga sumeba, wakai mono<sup>2</sup> ni yō ga nai kara, sugu kaesh'te yoroshii. hako no naka ga kyō wa komu d'arō to omou kara, hayaku norikomitai kara isoideshimpaiwosh'tekure!*
- shosei.* *kashikomarimash'ta.*
- All right, sir. I shall get everything ready; but on your last journey the lock of your trunk got broken, and is still as it was then. What am I to do with it? As to the cabman, shall I apply to Kandaya, or shall I order one at Kyōbashiya's?
- Well, I had quite forgotten. Go directly to Kinokuniya's with the trunk, and have it mended if they can do it by this evening. If it can't be done, buy a new trunk of the same sort. As to the cabman, either will do.
- All right, sir.
- (On the following morning.)
- All is ready, sir. The jinrikishaman is waiting in the porch.
- It seems it is a little late. Make haste to order a second man to help to draw. Then hand this telegram to the maid-servant and order her to take it to the telegraph-office directly.
- All right, sir.
- Here, buy a first-class ticket for Kōzu, and have the large trunk labelled. I'll be waiting in the waiting-room. The travelling-bag and lunch, of course, I'll take with me. After having finished seeing to the luggage, send the boy back, as I don't want him any longer. As the compartments will be full to-day, I'll get in as soon as possible. So make haste to arrange all quickly.
- All right, sir.

<sup>1</sup> *shosei*, a servant. — <sup>2</sup> "The young fellow," the *jinrikishaman*.

## Thirty-first Lesson.

184. **Causative Verbs.** Causative verbs serve to express the following meanings: "to cause to do something," "to cause a person to do something," "to allow to do," "to let do."

They are derived from transitives and intransitives, but not from passive and potential forms — namely:

From verbs of Class I by adding *saseru* to the simple stem;  
from verbs of Class II by adding *seru* to the *a*-stem.

Thus: <i>taberu</i>	<i>tabe</i>	<i>tabe-saseru</i> to cause to eat
<i>miru</i>	<i>mi</i>	<i>mi-saseru</i> to cause to see ( <i>mi-seru</i> to show)
<i>abiru</i>	<i>abi</i>	<i>abi-saseru</i> to cause a person to bathe ( <i>abi-seru</i> to bathe someone)
<i>kiru</i>	<i>ki</i>	<i>ki-saseru</i> to cause a person to put on clothes ( <i>ki-seru</i> to dress a person)
<i>kaku</i>	<i>kaka</i>	<i>kaka-seru</i> to cause to write
<i>mats'</i>	<i>mata</i>	<i>mata-seru</i> to make wait, to let wait
<i>iu</i>	<i>iwa</i>	<i>iwa-seru</i> to cause to say
Anomalous forms: <i>suru</i>		<i>saseru</i> to cause to do
	<i>kuru</i>	<i>kosaseru</i> to cause to come
	<i>shinu</i>	<i>shinaseru</i> to cause to die.

No Causative form is derived from *mas'*; but *mas'* is suffixed to the tenses and moods of Causative Verbs just as to other verbs.

The verbs *miseru*, *abiseru*, *kiseru*, besides a great many others ending in *s'* (e. g., *das'*, "to cause to go out" = to take out; *wakas'*, "to cause to boil" [intr.] = to boil [trans.], etc.), though originally Causatives, are no longer felt to be such, and form Causatives themselves — e. g., *mise-saseru* to cause to show; *abise-saseru* to cause a person to bathe someone, to have a person bathed by someone; *kise-saseru* to cause a person to dress someone, to have a person dressed by someone; *dasa-seru* to cause to take out; *wakasa-seru* to cause someone to boil something.



Causative verbs are susceptible of the Passive Voice, as, *e. g.*, *tabesaser-areru* to be caused to eat; *mataser-areru* to be caused to wait. In practice, however, such Passive forms are rarely used.

All the Causative forms in *eru* are conjugated according to Class I.

185. There is one more Causative form, which is shorter than that mentioned above, and therefore often preferred. It is formed

by suffixing *sas'* to the simple stem of the verbs of Class I,

by suffixing *s'(su)* to the *a*-stem of the verbs of Class II.

Thus:	<i>taberu</i>	<i>tabe</i>	<i>tabe-sas'</i>
	<i>miru</i>	<i>mi</i>	<i>mi-sas'</i>
	<i>kaku</i>	<i>kaka</i>	<i>kaka-s'</i>
	<i>mats'</i>	<i>mata</i>	<i>mata-s'</i>
	<i>iu</i>	<i>iwa</i>	<i>iwa-s'</i>

These forms are conjugated according to Class II, 2.

186. Causative constructions are subjected to the following rules:

a) In case of Causatives derived from transitive verbs, the person or thing the action is caused to be performed upon, and in case of Causatives derived from intransitive verbs (or transitives used without an object), the person who is caused to perform the action is expressed by the Accusative.

b) In case of Causatives derived from transitive verbs, the person who is caused to perform the action is expressed by the Dative.

(Instead of this Dative one may use such periphrases as: *ni tanonde*, "to beg a person," *ni iits'kete*, "to order a person." Thus instead of: "to cause a person to fetch something," one may say: "to beg or order a person to cause to fetch something.")

Thus: a) *isha wo yobaseta*. "He caused to call a doctor," he had a doctor called. — *ido wo horasemashō*. "I will cause to dig a well," I will have a well dug.

— *watashi wo warawash'ta*. “He caused me to laugh,” he made me laugh.

b) *kozukai ni isha wo yobaseta*. “He caused the servant to call the doctor.” — *hito ni uma wo korosash'ta*. “He caused a person to kill the horse,” he had the horse killed by someone. — *gejo ni hodokoshi wo kojiki ni yarash'ta*. “He caused the servant to give the beggar an alms.”

Note. — The verbs *morau* and *itadaku* after the Subordinative form express likewise the idea of “to have something done for one,” as explained in Less. 19,120—121. With these verbs, too, the person who is caused to do something for one is expressed by the Dative.

Examples: *hayaku isha wo yobasaneba naran'*. — *hai, shikashi shosei ga soto ye dete imas' kara, dare ni yobasetara yoroshiū gozaimas' ka?* — *sonnara gejo ni yobaseru yori hoka ni shiyō ga nai*. We must quickly have the doctor called. — Yes; but as the servant has gone out, whom shall I order to call him? — Then there is no other means but to order the maid-servant to call him. — *kono ito wa kodomo ni tako wo agesaseru tsumori de kaimash'ta*. I have bought this string with the intention to have the children fly a kite. — *watashi no bessō wa mō ki ni irimasen' kara, nakagai ni (tanonde) uraseyō to omoimas'*. As I do not like my villa any longer, I think of getting it sold by an agent. — *shibaraku o machi kudasai, ima cha wo iresasemas' kara*. Please wait a moment, as I have ordered tea to be made now. — *omae, sugu kodomo ni chōzu wo ts'kawash'te kikaesash'te sampo ni yukaseru yō ni yōi wo nasai!* Make the children wash themselves at once and change their clothes, and prepare everything for making them take a walk. — *aru yadoya no teishu wa shōbai no fukeiki na toki ni moshi kuru kyaku ni myōga wo tabesash'tara, baka ni natte motte kita nimots' wo mina wasurete dekakeru d'arō to kangaeta ga, sono yūkata ni rippa na samurai ga kerai ni nimots' wo motasete kita kara, banshoku ni mo yokuchō no asameshi ni mo myōga wo ts'kete tabesasete ga, kyaku ga dekaketa ato de teishu wa nani mo wasurezu ni dekaketa ka to hōbō sagash'te mitara, tsui ā, yadosen wo wasurete itta to omoitsuite taisō kurushimimash'ta*. The landlord of a certain inn thought at one time when business was dull: “If I should make the guests who will come eat *myōga* (a certain vegetable said to weaken the memory), they would become foolish and forget all the luggage they have brought with them, and depart.” When in the evening an aristocratic gentleman of the military class came who had

his luggage carried by his vassal, he added *myōga* to his supper as well as to his breakfast on the following morning, and made them eat it. But after the guests had left, the landlord searched everywhere to see whether they had gone without forgetting anything. At last it struck his mind that they had gone and forgotten to pay their bill, and he was very sad about it.

### Words.

<i>seken</i> the world	<i>isei</i> power; — <i>no yoi mono</i>
<i>ippō</i> one part	something majestic
<i>haji</i> disgrace	<i>tōjits'</i> that day
<i>endan</i> talk about marriage	<i>ryōshin</i> parents
<i>aite</i> a party	<i>bankei</i> evening, nightfall
<i>kekkonshiki</i> marriage ceremony	<i>fuku</i> clothes; — <i>wo ts'keru</i> to
<i>hidori</i> fixing (selecting) a day	put on clothes
<i>ishō</i> wearing-apparel	<i>shitashii</i> intimate
<i>chōdats'</i> supply	<i>somenuki no</i> left undyed
<i>teido</i> degree	<i>tokubets'</i> no special
<i>ifuku</i> cloth	<i>makkuro</i> entirely black
<i>kami</i> the hair of the head; —	<i>mashiro</i> entirely white
<i>no kazari</i> hair-ornament	<i>makka</i> entirely red
<i>hakimono</i> covering for the feet	<i>happyō suru</i> to publish
<i>saihōdōgu</i> things necessary for	<i>iyaku suru</i> to break a contract
sewing	<i>sadamaru</i> to be fixed
<i>byōbu</i> a folding-screen	<i>okuritodokeru</i> to send
<i>gakki</i> musical instruments	<i>noseru</i> to put (on something)
<i>yagu</i> bed-linen	<i>norikomu</i> to drive
<i>futon</i> a mattress	<i>erabu</i> to choose
<i>iremono</i> a vessel for holding	<i>machimōkeru</i> to be prepared and
anything	wait for; to expect
<i>tsuridai</i> a litter	<i>deau</i> to meet
<i>tsugō</i> sum total; altogether	<i>man-ichi</i> (ten thousand to one)
<i>yutan</i> oil cloth	peradventure
<i>maku</i> a curtain	<i>kaimu</i> not at all
<i>ni</i> a load	<i>tsūjō</i> commonly, usually
	<i>bantan</i> entirely.

### 31. Reading Lesson.

*kekkon no hanashi* (continuation).

yuinō de danjo wa shūkan jō<sup>1</sup> fūfu no yakusoku wo seken ni happyō sh'ta no des'. kono ue<sup>2</sup> wa dō iu koto ga atte mo, kitto fūfu ni naranakereba naran' wake<sup>3</sup> de, moshi man-ichi ippō ga sono go iyaku de mo sureba, seken ni taish'te hijō no haji de, sono otoko aruiwa onna wa mohaya endan no aite<sup>4</sup> ni suru mono wa nai no des' kara, kayō na

<sup>1</sup> according. — <sup>2</sup> hereafter. — <sup>3</sup> the meaning is that. —

<sup>4</sup> "there is nobody more who would make that man or woman the partner of a talk about marriage," nobody would make a

koto wa mazu kaimu<sup>5</sup> to mōsh'te mo yoroshii no des'. kono yuinō ga sumu to, chūnin wo tōsh'te<sup>6</sup> kekkonshiki no hi wo sadameru no des'. kono hidori ga sadamareba, onna no hō wa ishō ya dōgu no chōdats' ni isogashiku<sup>7</sup> naru. chōdats' no teido wa iroiro arimas' ga, tsūjō wa ifuku kami ya nani ka no kazari<sup>8</sup> hakimono kara saihōdōgu keshōdōgu byōbu gakki yagu f'ton gurai no mono des'.

kekkonshiki no ni-san-nichi mae ni nareba, korera no dōgu wo otoko no ie ye okuritodokeru. sore ni wa<sup>9</sup> mae no shinajina wo tansu mits' nagamochi f'tats' to sono hoka sōtō no iremono ni ire, kore wo tsuridai to mōs' mono ni nose, tsugō sh'chi-ka<sup>10</sup> to sh'te hakobimas' ga, ni goto ni<sup>11</sup> yutan to mōsh'te somenuki<sup>12</sup> no ōki na maku wo kakete naka no ni no mien' kurai ni<sup>13</sup> itashimas'. miru kara ni<sup>14</sup> nakanaka isei no yoi mono de arimas'. iyoioyo kekkon no tōjits' ni nareba, onna wo dai-ichi to sh'te<sup>15</sup> ryōshin hajime shinseki chijin no uchi mottomo shitashii mono jū-nin bakari otoko no ie ni norikomimas' ga, jikoku wa tsūjō bankei wo erabimas'. otoko no hō mo dōyō ni ryōshin hajime shinseki chijin atsumatte machimōkete iru koto des' kara<sup>16</sup>, isshits' ni deai-mash'te shotaimen no aisats' wo itashimas'.

mottomo fūfu to narubeki danjo wa sono seki ni imasen'. otoko wa jibun no ie no koto des' kara<sup>17</sup>, doko ye de mo imas' ga, onna ni wa tokubets' no heya ga arimash'te kono heya de konrei no gishiki no fuku wo ts'kemas'. kono fuku wa makkuro to mashiro to makka to aru yō des'. yōi bantan owareba, gishiki no heya ye tōrimas'.

marriage proposal to him or her. — <sup>5</sup> "one can say: Such a thing is not at all," such things do not happen. Cf. Less. 13,87. — <sup>6</sup> *wo tōsh'te* by means of. — <sup>7</sup> "they become busy with supplying." — <sup>8</sup> "hair- and whatever other ornaments." — <sup>9</sup> To that purpose. — <sup>10</sup> Less. 28,162, 22, a burden, load. — <sup>11</sup> on each load. — <sup>12</sup> On dyeing the curtain, the figures of the family-badge are daubed over with starch, so that they are not touched by the colour and remain white. — <sup>13</sup> so that the load in it is not visible. — <sup>14</sup> from appearance. — <sup>15</sup> "making the first," as the principal person. — <sup>16</sup> as they are prepared and wait. — <sup>17</sup> "as it is a matter of his own house;" the wedding is celebrated in the bridegroom's house.

### 31. Exercise.

Kawamura made a workman get on to the roof. Momotarō had the treasures laden on a carriage, and returned home. Let no harm (*kega*) be done to the girl! The mother made the girl either play or listen to stories. I intend (*tsumori des'*) having the fruit (*mi*) of the plum-tree in the garden plucked (taken) off to-day. As I have had the carriage got

ready just now, please get in (*noru*). This chair being broken, have it sent to the joiner (*dōguya*). After the child has come back from school and had his dinner, make him repeat his lesson (*fukushū suru*, to repeat one's lesson). If you have time now, let me hear something about Japanese customs, please (to tell and make hear). Well, then I shall tell you (to make hear, Subord., followed by *ageru*) about Japanese marriage customs. One must not let children drink wine. As unexpected (*omoigake nai*) guests have come, send (*das'*) the servant at once and order him to bring some good *sake* (to bring *motte kuru*). As we must not let a person enter now, let him wait a moment in the verandah (*engawa*). Bid the servant dress the children at once!

### Dialogue (continuation).

(At the Booking-Office.)

- shosei.* *Kōzu made ittō ōfku ichi-mai, kore de kuzush'te kudasai!* A first-class return-ticket to Kōzu. Give me change for this.
- yakunin.* *ittō no kippu wa mō urikiremash'ta. ni-tō yori arimasen'. hassha ni ma no nai no ni kō iu ōki na sats' wo dash'te tsuri wo kure to ossharu no wa komarimas'. kono koto wa chanto soto ni haridash'te arimas'. goran nasai!* First-class tickets are already sold out. There are only second class tickets to be had. Though there is no more time before the train leaves, you hand me such a large bill and say: "Give me change!" I am really at a loss. It is clearly written on the placard outside. Do see!
- shosei.* *nani to mo osoreirimas'. jitsu wa chōdo ii kane no mochiawase ga nak'te shujin wa isogi no tabi des' kara, osoreirimas' ga, ni-tō de yoroshiū gozaimas' kara, kore de kuzush'te kudasai!* I beg your pardon. Indeed, I have no sufficient change with me, and my master is on an important journey, so I beg you to excuse me. Please give me change for it; second-class will do.
- yakunin.* *sore de wa kyō wa yō gozaimas'. tsuri wo yoku aratamete uketori nasai!* Then I'll let it go for to-day. Count the change well before you take it!

(At the Luggage-Office.)

- shosei.* *kono kaban wo hitots' negaimas'.* This trunk, please.
- yakunin.* *doko ye des' ka? kippu wo misete kudasai!* Where is it for? Show your ticket!
- shosei.* *hai, koko ni, Kōzu made des'.* Here it is. As far as Kōzu.



*yakunin.* *kono kaban wa kujikkin arimas' kara, ittō nareba, nani mo o harai ni naru ni wa oyobimasen' ga, ni-tō des' kara, ichi-yen go-jissen o harai nasai!*

*shosei.* *hai, koko ni.*

*yakunin.* *yoroshii. kono fuda wo!*

The trunk being ninety pounds, if it were first-class, you need not pay anything; but as it is second, you must pay 1 yen 50 sen.

Here it is.

All right. Here's the luggage-receipt.

(Servant and master.)

*shosei.* *nimots' no shimats' wa sumimash'ta. kippu wo sashiagemas'. ittō wo! to ossharimash'ta ga, mō urikirete orimash'ta kara, yoginaku ni-tō wo kaimash'ta. go shimbō kudasai! sore kara kore ga kaban no fuda des'.*

*Itō.* *sō ka. s'koshi kyō ga osokatta kara da na. shimatta. sore de ii to mo. sore de wa isoide norikomō. kasa wa ore ga motte iku kara, kono tesage to bentō wo motte kite kure. sore kara kesa amari isoida mon' da kara, sake wo motte kuru koto wa sukari wasurete shimatta. ore ga norikonde kara, soko no ryōriya ye itte budōshu wo ippon to hiranosui woni-hontotte kite kure!*

*shosei.* *shōchi itashimash'ta. tabako no nomeru hō no hako ye o hairi ni narimas' ka?*

*Itō.* *iya, mappira go men da. muron kin-en no hō ye. shikashi amari komu yō nara, shimbō shiyō yo.*

The luggage is attended to. Here is your ticket. I said first-class; but as they were all sold out already, I have taken a second-class one. I beg your forbearance. And this is the luggage-receipt.

Well, that is because we have been late this morning. It is a pity. But still, it will do. Now I will make haste to get in. The umbrella I will take with me; bring this travelling-bag and lunch. As we were in such a hurry this morning, I have quite forgotten to take sake with me. When I have got in, go to that restaurant and fetch a bottle of wine and two bottles of seltzer.

All right. Will you get into a smoking-compartment?

Thanks! I would rather not. Of course for non-smokers. And if it should be too full, I must put up with it.

(After a while.)

*shosei.* *budōshu wa chōdo o nomits'ke no kammuri-jirushi ga arimash'ta ga, hiranosui wa ainiku mina ni natte imash'ta kara, sodasui wo totte kimash'ta.*

I have got wine with the crown-mark you are accustomed to drink; seltzer, I am sorry, is all finished, so I have brought soda.

*Itō. sore de yoroshii.*

That's all right.

*shosei. watakushi wa sugu tonari no hako ni notte mairimas'.*

I shall get at once into the next compartment.

(At the station in Kōzu.)

*Itō. kore de nimots' wo uketotte sugu ni dentets' no station ye itte nimots'azukaridokoro ni matte ite kure! ore wa dentets' no kippu wo katte ato kara sugu soko ye yuku kara. isoide ikanai to, kyō wa hito ga komu kara, akabō ga inaku<sup>1</sup> naru zo.*

Here, take the luggage, go directly to the electric railway, station, and wait for me at the luggage-office. I'll buy tickets for the electric train and come there at once. If you don't make haste, there will be no porter, there being lots of people to-day.

*shosei. kashikomarimash'ta. shikashi dentets' no hassha ni wa mada san-jippun arimas' kara, o sh'taku ga dekimash'tara, chotto ippuku soko no chaya de o yasumi ni naru gurai no hima ga arimashō.*

All right. But it is still thirty minutes before the electric train starts. After all is ready, there will be time enough for you to rest a moment in the tea-house there, and smoke a pipe.

*Itō. ā, ii yo, isoide ike!*

Well, make haste.

<sup>1</sup> *inaku*: *i*, stem of *iru*, and *naku naru* "to become not being," not to be there any longer.

## Thirty-second Lesson.

187. **The Adverb.** There is only a small number of true adverbs in Japanese. This shortcoming is made up for by various expedients. We distinguish:

1. True Adverbs — that is to say, words which, whatever their origin may have been, are used exclusively or mostly as adverbs now.

a) *hanahada* very.

*nakanaka* very.

*yohodo, yoppodo* plenty, very.

*taihen (ni)* very, awfully. — (Noun: an extraordinary event, a great affair. — Adj. *taihen na* extraordinary, awful).

*taisō (ni)* greatly, much, very. — (Adj. *taisō na* exceeding, extraordinary).

*itatte* very, in the highest degree; see Less. 7,51.

*goku* very, extremely.

*shigoku* very, extremely; (it sometimes follows the adjective; in case of Quasi-adj. it then precedes *na* or *no*).

*sappari* quite, entirely; (with a negative) not at all.

*sukkari* quite, entirely; (with a negative) not at all.

*daibu*, *daibun* a good deal, very, much, pretty.

*kanari* tolerably, passably; middling. — (Adj. — *no* tolerable, passable).

*oyoso* for the most part, about.

*hotondo* almost; (with a negative) hardly.

*mina* all; *minamina* all; — Cf. Less. 23 p. 170 (“everything” “all”).

*taigai*, *taitei* for the most part, generally. Cf. Less. 7, 54.

*dake*, *hodo*, *kurai*, *gurai*, *bakari* follow the word they modify.

*dake* (quantity) only, about; *kore*, *sore*, *are dake* so much; *dore dake* how much? *narudake* (*naru take*) if possible, as . . . as possible. — (Adj. *kore dake no* so much, such [a]).

*hodo* (quantity) about, as much as, such as, like; *kesa hodo* this morning; *hajime no hodo* in the beginning; *kore*, *sore*, *are hodo* so much; *dono*, *dore*, *nani hodo* how much? — Cf. Less. 7, 52—53. — (Adj. *kore hodo no* so much, so many).

*kurai*, *gurai* (degree) about; *kore*, *kono*, *sore*, *are kurai* so much, so many; *dono*, *dore kurai* how much? — (Adj. *kore kurai no* such, such like).

*bakari* (*bakkari*), *bakkashi* about, only. — When used to modify a noun, *bakari* stands between the noun and the case-particle or postposition; *ga* is dropped after *bakari*. — *bakari ni naru* alone to be left; *bakari de naku* . . . *mo* not only . . . but . . . —

*amari* (*ammari*) too, too much; (with a negative) not very. — (Noun: surplus; adj. *amari no* excessive).

*kiri*, *giri* (cutting; stop) only, since, from, after. — Used to modify nouns (pronouns, adverbs), verbs (stem or finite verb).

*sh'ka* (always with a negative) nothing but, only.

*tada* (*tatta*) only; gratuitously. — The word modified by *tada* is often followed by *bakari*, *kiri* or *sh'ka*. — (Adj. *tada no* common).

*sae* only. — In this sense it is only used in conditional clauses, and then always follows the word modified by “only.” In sentences with the verb *de aru*, *sae* follows *de*. Verbs modified by *sae* are used in the stem form; *sae* follows the stem, and the tense or mood is expressed by the conjugational forms of the verb *suru* following *sae*: *kane sae areba*; *mono wo shiri sae sureba*; *tenki sae yokereba*; *tenki de sae*

*areba*. — *sae* after *de* — that is, the component of *de aru*, as in the last example, must not be confounded with the expression *de sae (mo)*, the *de* of which is not the component of *de aru*; nor with *sae* in other clauses but conditional ones. See further on *sura*.

*tak'san (ni)* much; *de tak'san* will do. — (Adj. *tak'san no* many).

*zuibun* a good deal, pretty.

*jūbun (ni)* enough, plenty.

*dossari (dosshiri)* abundantly, much, plenty.

*yokei (ni)* excessively, too much. — (Adj. *yokei no, na* superfluous, unnecessary).

*tashō* more or less.

*s'koshi* a little; *s'koshi mo* (with a negative) not in the least.

b) *chōdo* just, exactly.

*sate* well! — *mo* well, then!

*sazo* indeed, surely.

*koso* just, precisely. — Used to emphasise the word which precedes it.

*sekkaku* expressly, on purpose, sparing no trouble.

*yōyaku, yōyō* after great difficulty, scarcely, hardly, at last.

*zeshi, zeshi to mo, zeshizehi* positively.

*mochiron, muron* no doubt, of course.

*nanibun (ni mo)* anyhow, by all means; (with a negative) by no means.

*ōkata, tabun* for the most part, probably.

*osorakuwa* perhaps, probably.

c) *ittai, zentai* properly speaking, on the whole.

*moto* originally; formerly. — (Noun: origin; *moto yori* originally, of course. — Adj. *moto no* original, former).

*ganrai* originally, naturally.

*hajime, saisho* in the beginning. — (Noun: *hajime* beginning. — Adj. *hajime no* first).

*mazu* in the first place, firstly; still, however; well.

*shosen, tōtei, tōtō, ts'mari, tsui (ni)* after all, at last.

*shijū* always.

*heizei, tsūrei, tsūjō* generally, usually.

*tokaku, to mo kaku, to mo kaku mo* in any case, at any rate, be that as it may.

d) *sunawachi* namely, that is to say.

*mada* still; (with a negative) not yet.

*yahari, yappari* also, likewise; yet, still.

*mata* again, moreover, besides.

*mō* already, still, more; (with a negative) no more. —

On *mō* (or *ma*) *s'koshi*, etc., see Less. 7,51.

*naze* why? (without a sentence following it, also) *naze ka?* — *naze naraba* (if it is why), *naze to iu no ni* (to say why) for this reason, for.

*nao*, *naosara* still, more; see Less. 7,51.

*mo* also, follows the word which it modifies, the case-particles *ga* and *wa* being dropped in this case. Only if the word modified by *mo* is followed by *to iu*, *mo* is placed after *to* (*to mo iu*). *mo* (with a negative) nor, not either. — On *mo* used to form Indefinite Pronouns and Adverbs, see Less. 22; on *mo* after the Subordinative, Less. 6,43, etc., and Less. 13,86—87. — The indefinite meaning of *mo* can also be seen in such expressions as *kono ue mo nai* (Less. 7,48a, Examples); *omoi mo yoranai* (the idea does not even strike one) unexpected; *tōhō mo nai*, *naku* (without any way or direction) unreasonable, immoderate; *zōsa mo nai*, *naku* without any difficulty, etc. — On *mo* — *mo* see Less. 38,215.

*de mo* even, at least, perchance. — On *de mo* used to form Indefinite Pronouns and Adverbs, see Less. 22; on *mono de mo nai*, see Less. 30,183, 3. — *de mo* — *de mo* whether . . . or.

*sura*, *de sura*, *de sae mo*, *sae* (in other clauses but conditional ones) even; (with a negative) not even.

*to mo* after the verb: indeed, no doubt, of course.

*sasuga (ni)* followed or preceded by *mo*, *de mo*, *dake*. *kara*: even such a one as. — (Adj. *sasuga no* . . . *mo* even such a one as).

*sayō*, *sō de gozaimas'*, *des'*, *da* it is so, and *sayō*, *sō de wa gozaimasen'*, *sō ja nai*, it is not so, are equivalents for "yes" and "no" respectively, but are not used quite in the same way. 1. *sayō de gozaimas'* is equivalent to the repetition of the verb of the question in the same sense, affirmative or negative, as asked. In the former case it corresponds to "yes," in the latter to "no" — e. g., *kimash'ta ka?* Has he come? — *sayō de gozaimas'* = *kimash'ta* = Yes, he has. — *kimasen' ka?* Has he not come? — *sayō de gozaimas'* = *kimasen'* = No, he has not. — 2. *sayō de wa gozaimasen'* is equivalent to the repetition of the verb of the question in the contrary sense — that is, in the affirmative, when the question was negative, and in the negative, when the question



was affirmative. In the former case it corresponds to "but" after the negative question, with the verb repeated in the affirmative sense; in the latter case to "no"; — *e. g.*, *kimasen' ka?* — *sayō de wa gozaimasen' = kimash'ta =* But he has come. — *kimash'ta ka?* — *sayō de wa gozaimasen' = kimasen' =* No, he has not. — *sayō nara* Good-bye!

*hai, hei* express that one has heard or understood what has been said. In answering to a question, together with the repetition of the verb of the question in the same sense as asked, affirmative or negative, these words have the same meaning as the above *sayō de gozaimas'*. The same effect is produced by repeating the verb of the question without *hai, hei*.

*ie (iie)* together with the repetition of the verb of the question in the contrary sense corresponds to *sayō de gozaimasen'*. —

On *dō* and *kō* see Less. 22.

Examples: *nani ka o seibo wo sashiagetaku zonzite tsumaranai mono wo konnichi jisan itashimash'ta tokoro ga, tochū de kuruma kara orimas' toki ni, tsui otoshimash'te kowash'te shimaimash'ta.* I thought to offer you something for the end of the year, and brought a trifling gift to-day; but when I got out of the carriage on the way, I dropped it, and it broke. — *kyō no o kyaku wa nakanaka kanemochi sō ni mieru.* To-day's guest seems to be very rich. — *futodoki shigoku na yats' da.* He is an extremely insolent fellow. — *kono fude de mo ma ni awanai koto wa nai ga, yappari ii hō ga ii.* Even this brush is not precisely unsuitable; still, a better one would be better. — *haha ga yamai ni kakaru to, mus'me wa nichi ya sono makuramoto ni tsuki kiri de kambyō sh'te imash'ta.* When the mother fell ill, the girl did nothing but keep to her pillow-side day and night and nurse her. — *ano shibai wa konnichi giri de maku wo shimemas'.* That theatre stops its performances from to-day. — *watashi wa Kanazawa de ano hito ni wakareta giri ima motte aimasen'.* Since I separated from that man at Kanazawa, I have not met him till now. — *ano hito wa are giri de uchi ye wa chitto mo kimasen'.* Since then he has never come to my house. — *hito no jakuten wo shiri sae sureba, kotchi no omou tōri ni narimas'.* If one only knows a person's weak point, one will reach one's aim. — *tenki sae yokereba (or tenki de sae areba), kitto mairimas'.* Suppose the weather will be good, I shall certainly come. — *ikusa wo shi sae sureba, kono kankei ga tokemas'.* If they only make war, this relationship will dissolve. — *jibun no namae wo kaku koto sae (sura, de sura,*

*de sae [mo] dekinai.* He cannot even write his own name. — *kore hodo negatte mo, o kikiire ga arimasen' ka?* Do you not consent, though I begged you so much? — *watakushi wa kyō hōkoku wo kaite shimaimash'ta kara, yatto kore de omoni wo oroshimash'ta.* Having finished writing my report to-day, I have at last thrown off a heavy burden. — *o taku ga shirenai de hōbō kikiawasemash'te yōyaku ima tazunemash'ta.* Not knowing your house, I inquired everywhere, and so at last I found it out. — *sekkaku tansei wo sh'te kore wo koshiraeta no ni, omae wa sugu kowash'te shimatta no wa zannen des'.* Though I have taken special pains to make this, you have at once broken it; it is to be regretted. — *anata no go teishu no go byōki wo sekkaku o daiji ni nasaru yō ni inorimas'.* I hope you will take special pains in nursing your sick husband. — *kono mondai ni wa ano gak'sha mo sasuga ni* (or *sasuga ano gak'sha de mo*) *komarimash'ta.* At this question even one like that scholar was embarrassed.

## Words.

*monts'kihaori* a coat adorned with the family badge  
*taimen* a meeting  
*fuku* a hanging picture  
*tsuru* a crane  
*kame* a tortoise  
*sakana* food taken with *sake*  
*chūninjūfu* the go-between and his wife  
*chōshi* a metal vessel holding *sake*  
*mechō* a female butterfly  
*ochō* a male butterfly  
*yaritori* giving and taking; — *wo suru* to give and take  
*onnachūnin* a female go-between  
*otokochūnin* a male go-between  
*tets'dai* an assistant  
*utai* a song  
*sakazukigoto* the ceremony of the cups  
*miyo* an age, a period  
*besseki* a special seat  
*rets'* a row; — *wo tadas'* to sit in a row  
*shinjūfu* the newly married couple  
*zen ga deru* dinner is served  
*sato* the parents' house

*satogaeri* returning to the parents' house  
*shiraga* grey hair  
*tsukisoi no* attending  
*mōke no* prepared  
*deru* to come out, to be served up  
*saiiku suru* to manufacture, to fabricate  
*tsukisou, to* — to attend on  
*hikaeru* to be in attendance  
*hasamu* to hold with the chopsticks, to eat  
*naras'* to make sound, to make rustle  
*nariowaru* to be finished  
*oeru* to finish (trans.)  
*hirō suru* to publish  
*ni-sampaku suru* to stay two or three nights  
*hayuru (haeru)* to grow  
*hikitsuzuite* upon this  
*izure* everywhere  
*ikani mo* really  
*sono tsudo ni* each time  
*kanete* beforehand  
*narabete* placed in a row  
*inai* inside, within  
*washa* I

## 32. Reading Lesson.

*kekkon no hanashi* (conclusion).

hikitsuzuite otoko mo makkuro no monts'kihaori hakama wo ts'kete heya ni tōri, onna ni tai sh'te suwarimas'. kore ga dai-ni-kai-<sup>1</sup>me no taimen des'. tokonoma ni wa izure medetai fuku ga kakarimash'te ryō-nin no aida ni wa sambō ni mitsugumi no sakazuki ga chanto suete ari, sono waki ni kombu ya surume nado de<sup>2</sup> ikani mo migoto ni saiku sh'ta tsuru kame mats' take ume nado wo motta<sup>3</sup> sambō<sup>4</sup> ga arimas'. kore wo sakana to mōshimas'.

danjo no migi ni wa chūninfūfu, otoko wa otoko, onna wa onna to tsukisoi, f'tari no mus'me wa sore sore chōshi wo motte soba ye hikaete<sup>5</sup> imas'. hitots' no chōshi ni wa mechō<sup>6</sup> wo ts'ke, hitots' no chōshi ni wa ochō<sup>6</sup> wo ts'kemas'. naka no sake wa muron Nihonshu des'. kore kara iwayuru san-san-ku-do<sup>7</sup> no sakazuki wo hajimemas'. hitots' no sakazuki de san-do zuts' danjo no aida ni yaritori wo shimash'te mits' no sakazuki de chōdo ku-do ni narimas'. sono tsudo ni mae no sakana wo hasamimas'. mottomo onna no hō wa shijū tsukisoi no onnachūnin no tets'dai ga arimas'. ku-do no sakazuki ga sumeba, otokochūnin wa tsugi no medetai utai<sup>8</sup> wo yarimash'te sakazukigoto no owari to itashimas'.

shi-kai<sup>9</sup> nami shizuka nite<sup>10</sup> kuni mo osamaru  
tokitsukaze eda wo narasanu miyo nareya<sup>11</sup>

kore de danjo wa mattaku fūfu ni nariowatta no des'. kono ma ni besseki de wa sōhō no shinseki chijindomo wa minamina rets' wo tadash'te suwatte imas' kara, chūnin wa shinfūfu wo tsurete soko ye dete tadaima medetaku kekkonshiki wo oeta yoshi<sup>12</sup> wo hirō shimash'te shinfūfu wo kanete

<sup>1</sup> the second. — <sup>2</sup> cranes, tortoises, . . . , and so on, really nicely made of seaweed and dried cuttlefish, and so on. — <sup>3</sup> derived from *moru*, "to fill." — <sup>4</sup> *sambō*, a wooden stand on which the sacrifices are offered to the *kami*, and which is also used on other ceremonial occasions, as marriages, etc. The crane, tortoise, etc., are auspicious objects. — <sup>5</sup> *sore sore*, the one (of the two girls) on (the bridegroom's), the other on (the bride's) side. — <sup>6</sup> symbols of a loving married couple. The butterflies are made of fine paper cords (called *mizuhiki*), and fastened to the spout of the vessel. — <sup>7</sup> the "three times three are nine" cups. — <sup>8</sup> The following epithalamium is taken from an *utai* called *Takasago*, composed in the 15<sup>th</sup> century, which describes the peaceful life of a happy old couple. — <sup>9</sup> "the four seas," the sea round about the country. — <sup>10</sup> *nite*, a word of the written language, "being." — <sup>11</sup> written language : is. "The four seas — their waves are quiet — the Empire, too, is settled — The periodic winds — do not make the branches rustle — such an age it is." — <sup>12</sup> he publishes the fact that he has happily finished the

mōke no seki ye narabete suwarasemas'. sore kara zen ga deru, sake ga deru, shuju no go chisō o kashi nado mo dete mazu jū-ichi-ji goro made ni enkai wo owarimash'te onna no shinseki chijin wa mina kaeru no des'.

sore kara isshūkan inai ni yome wa sono sato ye ikimash'te ni-sampaku shimas' ga, kore wo satogaeri to mōshimas'. kore ga sunde yome ga otto no tokoro ni maireba, sore de kekkon ni tsuite no gishiki wa mattaku owaru no des'. sono ato<sup>13</sup> wa «omae hyaku made, washa ku-jū-ku made tomo ni shiraga no hayuru made» des'.

marriage ceremony. — <sup>13</sup> afterwards it is (as the saying goes): "You (live) to a hundred, I to ninety-nine, until both of us have grey hair."

### 32. Exercise.

When the father opened the parcel (*tsutsumi*), the girl who was by his side saw the doll which was in it, and was very much delighted. It has become pretty cold. It has cleared up (*harete kuru*) a good deal. It has become very warm. About how many hours does it take to (*no ni wa*, after the verb) go from here to Kyōto? How much are the travelling expenses (*ryōhi*)? Your house being far, I have with difficulty arrived now. As he had become such a rich man (*bugensha*), it was no longer necessary for him to carry on his former trade. Please wait a moment! Have you never gone to Nikkō yet? If I go to the war (*sensō*) this time, I shall perhaps no more be able to meet you after this. If there is only money, one can go anywhere. Even a scholar cannot know this. You must really be in a difficulty. While this is not possible (*dekiru*) even for you, how should it be possible for me? Before I return to Japan (before: *made ni*), I intend positively to visit Paris.

### Dialogue (continuation).

- Itō.* Odawara made no ittō wo ichi-mai to ni-tō ichi-mai! yakunin. anata moshi Hakone no hō ni oide nasaru nara, konogoro kara Miyanosh'ta made kaigyō shimash'ta kara, soko made no kippu wo o tori nas'tta hō ga go benri deshō.
- A first-class and a second-class (ticket) to Odawara. If you are going to Hakone, it would be more convenient for you to take a ticket to Miyanosh'ta, as the traffic has been opened up to there lately.
- Itō.* arigatō gozaimas'. sono koto wa shōchi sh'te orimas' ga, jitsu wa konnichi Odawara de s'koshi yōtashi wo shiyō to omoimas' kara, Odawara made de yō gozaimas'.
- Thanks. I am aware of this; but as I have some business at Odawara to-day, a ticket to that place will do.

## (At the Luggage-Office.)

*Itō* (to his servant). *sā, kono kippu wo watas' kara, kore de nimots' no shimats' wo sh'te kure! ore wa mae no Chitoseya de ippuku yatte iru yo. shikashi chiisai hō wa omae te de sagete yuke!*

Here I hand you the ticket; look after the luggage. I'll smoke a pipe at the Chitoseya opposite. But the small one you can carry in your hand.

*shosei. kashikomarimash'ta.*

All right, sir.

## (In the Tea-House.)

*chayaonna. o kake nasaimashi! mada hassha ni ma ga arimas' kara; as'ko no koshikake ga miharashi ga yok'te kaze ga yoku irimas'.*

(Tea-house girl.) Please take a seat. There is still time before the train starts. From the bench there you have a fine, extensive view, and there is a nice breeze.

*Itō. sō, as'ko ye yukō. momen no monts'ki wo kita hatashi bakari no shosei ga sugu ato kara kuru hazu da kara, kitaraba wata-kushi no tokoro ye annai sh'te kure!*

Then I'll go there. Soon after me, my servant, about twenty years old, dressed in a cotton suit with my badge on it, must come here. When he comes, please show him where I am.

*onna. kashikomarimash'ta. konnichi wa makoto ni yoi o tenki de Tōkyō no hō kara mo o kyaku sama ga tak'san ni oide no yō de gozaimas'.*

All right, sir. It is very fine weather to-day, indeed. It seems many visitors will come from Tōkyō.

*shosei. nesan, ima koko ye jōfu ni shirochirimen no hekoobi wo shimete haori wo kite inai shi-jū bakari no danna ga kitarō. doko ni oide ka i?*

Waitress! My master must have come here — a gentleman of about forty, wearing an unhemmed belt of crape over a coat of fine cloth, with no haori on. Where is he?

*onna. ā, sono o kata des' ka? sora goran nasai! as'ko ni o kake ni natte imas'.*

Oh, is it that gentleman there? Look! There he sits.

*shosei. ā, sō.*

Oh, indeed.



## Thirty-third Lesson.

188. 2. Nouns used as adverbs of place and time.

a) Nouns used as adverbs of place take the case-particles and other postpositions. Their Genitives are used as adjectives of place (Less. 8,83). In addition to those mentioned in Lessons 21 and 22, we will notice a few more:

*omote, mae, saki* the front; in the front; in the fore-part  
*ushiro, ura* the back or reverse side; at the back  
*soto* the exterior; outside  
*naka, uchi, oku* the interior; inside  
*ue* the top; above  
*sh'ta* the under or lower part; below  
*mukō* the opposite side; opposite, beyond  
*yoso* another place, outside, elsewhere.

b) Nouns used as adverbs of time do not take the case-particles except *wa*. The expressions denoting time are partly Japanese words, partly borrowed from the Chinese. Except *ban* and *shūkan*, the Chinese words are only used in compounds.

The following is a comparative list of simple Japanese and Chinese nouns denoting time:

Japanese nouns	Chinese nouns	
<i>hi</i>	<i>nichi, jits'</i>	day
<i>asa</i>	<i>chō</i>	morning
<i>hiru</i>	<i>go</i>	noon
	<i>ban, bo, seki</i>	evening
<i>yoru, yo</i>	<i>ya</i>	night
<i>(mawari)</i>	<i>shū</i>	week
<i>tsuki</i>	<i>gets'</i>	month
<i>toshi</i>	<i>nen</i>	year
<i>kesa</i>		this morning
<i>kyō</i>		to-day
<i>kinō</i>		yesterday
<i>yūbe</i>		last night
<i>ash'ta, asu</i>		to-morrow
<i>asatte</i>		the day after to-morrow.

By means of certain Prefixes and Suffixes new expressions are derived from the above words.

## Prefixes:

*kon* (*kom*), *ko*, *tō* now, present, this  
*rai*, *myō* to come, to-morrow's  
*myōgo*, *sarai* the second to come, after to-morrow  
*saku*, *kyo* yesterday's, past  
*issakku* before yesterday  
*yoku* following  
*sen* last;

## Suffixes:

*mae*, *zen* before  
*sugi*, *go* past, after.

Thus the following expressions are obtained:

- nichi*: *konnichi* to-day, *myōnichi* to-morrow, *myōgonichi* the day after to-morrow.  
*jits*: *sakujits*' yesterday, *issakujits*' the day before yesterday, *tōjits*' that day, *yokujits*' on the following day, *kinjits*' a few days hence, *senjits*' the other day.  
*hi*: *ototoi* the day before yesterday, *sakiototoi* three days ago.  
*chō*: *konchō* this morning, *myōchō* to-morrow morning, *sakuchō* yesterday morning, *issakuchō* on the morning of the day before yesterday, *yokuchō* in the following morning.  
*asa*: *myōasa* to-morrow morning.  
*hiru*: *hirumae* forenoon, *hirusugi* afternoon.  
*go*: *gozen* forenoon, *gogo* afternoon.  
*ban*: *komban* this evening, *myōban* to-morrow evening, *sakuban* yesterday evening, *issakuban* the evening before last.  
*ya*: *konya* to-night, *sakuya* last night, *issakuya* the night before last, *senya* last night.  
*shū*: *raishū* next week, *saraishū* the week after next, *senshū* last week, *sensenshū* last week but one, *yokushū* in the following week.  
*gets*': *kongets*' this month, *raigets*' next month, *saraigets*' the month after next, *sengets*', *atogets*' last month, *sensengets*' last month but one, *yokugets*' in the following month, *tōgets*' this month, the month in question.  
*nen*: *konnen*, *tōnen* this year, *rainen*, *myōnen* next year, *sarainen*, *myōgonen* the year after next, *sakunen*, *kyonen* last year, *issakunen* last year but one, *yokunen* in the following year.  
*toshi*: *kotoshi* last year, *ototoshi* last year but one, *sakiototoshi* three years ago.

Besides, there are such expressions as: *ash'ta* or *asu no asa*, *ban* to-morrow morning, evening; *kinō* or *sakujits*' *no asa*, *ban* last morning, evening; *tsugi no hi*, *tsuki*, etc., the

following day, month, etc.; *tsugi tsugi no toshi* the next year but one, etc.

189. *mai* "every," is prefixed to: *nichi, jits', hi, chō, asa, ban, shū, gets', tsuki, nen', toshi*. Other compounds are: *kesahodo* = *kesa*, *banhodo* = *ban*, *bangata* = *ban*, *yukata* in the twilight, evening, *kuregata* about sunset, *yonaka, yahan* midnight, *nitchū* in the daytime, *yachū* in the night, *nenjū* the whole year round, *shūjits'* all day long, *shūya* the whole night, *hibi, nichi-nichi* day by day, every day, *tsukizuki* every month, *toshidoshi, nennen* every year, *hiru yoru, nichi ya, chū ya* day and night, *asa ban, chōseki, chōbo* morning and evening.

Moreover: *ima* now; *tadai* just now, presently; *imagero, imajibun* about this time (e. g., *ash'ta no imajibun* about this time to-morrow); *konogoro, kono sets'* at present, recently; *chikagoro, kinrai, konaida, sendatte* recently, lately; *senkoku, sakihodo, sakigoro, imashigata* a little while ago; *nochi, nochi hodo, kono nochi* afterwards; *sakikara* a short while ago. —

Examples: *watashi no shinseki no tokoro wa kono kinjo des' kara, mainichi bangoro ni itsu de mo tazunemas'*. My relations living in this neighbourhood, I call on them every day, always in the evening. — *kyō keiko ni ikaremasen', issakujits' tochū de taorete mada hiza ga itō gozaimas' kara*. I cannot go to my lesson to-day. The day before yesterday I fell down on the way, and my knee is still painful. — *kimi ni isshūkan bakari awanakatta ga, itsu mo tassha de attarō ne*. I have not met you for a week; I hope you have always been well. — *kanai ga orimasen'; soto ye dete imas'*. My wife is not here; she has gone out. — *yūbe kuni kara no o kyaku ga kite shūya wakai toki no koto wo hanash'te otta kara, kesahodo nemuk'te tamarimasen'*. Last night there came a guest from my native country, and as we were talking the whole night about the incidents of our early years, I am awfully tired this morning. — *kongets' wa atsukute tamarimasen'*. — *hai, nitchū wa soto ye deraremasen' ga, kuregata wa itsu mo suzushiku narimas' kara, maiban funakogi ni ikimas'*. This month it is awfully hot. — Yes, in the daytime one cannot go out; but as about sunset it is always cool, I go rowing every evening.

## Words.

<i>katte</i> a kitchen	<i>mendō na</i> troublesome, bothering
<i>sumi</i> a corner	<i>yobikusaru</i> to call nastily
<i>hinataboko wo suru</i> to sit in the sun, to bask	<i>surikireru</i> to be worn up
<i>hitorigoto</i> soliloquy; — <i>wo iu</i> to say to oneself	<i>heru II</i> to diminish (intrans.); — <i>kuchi no heranai yats'</i> one who must always have the last word or who cannot hold his tongue
<i>furugi</i> an old coat	<i>tsukitats' (Tōkyō = ts'ttats')</i> to stand
<i>tabakobon</i> a tobacco-tray	<i>moedas'</i> to begin to burn
<i>sōdō</i> a tumult	<i>ayamaru</i> to excuse oneself
<i>ageashi</i> a slip of the tongue; — <i>wo toru</i> to take up another on a slip of the tongue; — <i>wo toru yats'</i> a cavillous fellow	<i>tō ni</i> long since
<i>hiire</i> a firepan	<i>yōi ni</i> easily
<i>hai</i> ashes	<i>tonda</i> terrible
<i>shikkei na</i> impolite	<i>temae</i> you.

## 33. Reading-Lesson.

*shi no jī-girai.*<sup>1</sup>

«Gons'ke! Gons'ke!» —

to danna ga yonda toki ni, Gons'ke wa katte no sumi ni hinataboko wo shi nagara, hitorigoto wo iu ni<sup>2</sup> wa:

«nan' da!» — to; «asa kara ban made Gons'ke! Gons'ke! to yobikusatte<sup>3</sup> nan' de mo s'koshi no ma de mo yasumaseta koto wa nē.<sup>4</sup> ore ga ningen da kara, ii yō na mono no<sup>5</sup>, moshi ore ga furugi ka nani ka<sup>6</sup> de attara, mō tō ni surikireta jibun<sup>7</sup> da. kyō wa yōi ni henji wo shinai zo.» —

«Gons'ke! Gons'ke!» —

«mata yobikusaru!» —

«Gons'ke! temae wa soko ni iru no de wa nai ka? sakikara yonde iru no ni, temae ni<sup>8</sup> wa kikoena-katta ka? kore, Gons'ke!» —

«hē, yobi nasaimash'ta ka na?» —

«yonda kara, kita no ja nai ka?» —

«kita kara, koko ni iru no da.» —

«kuchi no heranai yats' da. dai-ichi ore no mae de

<sup>1</sup> dislike to the syllable *shi*; cf. Less. 27,159. — <sup>2</sup> *iu ni wa . . . to* "while speaking . . . he said." — <sup>3</sup> *kusaru*, "to putrify," "to be fetid," a very vulgar suffix to verbs, hardly to be translated into English. — <sup>4</sup> *nē* instead of *nai*. In the Tōkyō slang, *ai* and *ei* are often pronounced *ē*, as: *ikanē* = *ikanai*, etc. — <sup>5</sup> *no*, Interjection = *ne, na*, "eh," "ain't it?" — <sup>6</sup> or something else. — <sup>7</sup> "it would be long since the time when it was worn up," would be worn up long since. — <sup>8</sup> "was it not audible to you?" (have you not heard?).

ts'ttatte<sup>9</sup> iru no wa shikkei de wa nai ka? suwatte yō<sup>10</sup> wo kiku mono da zo!» —

«hei, sō des' ka? sā, suwatta. nan' no yō ka hanashi nasai!» —

«kono tabakobon ye hi wo irete koi!» —

«kashikomarimash'ta ga, tabakobon ye hi wo iretara, tonda sōdō ni narimashō ze.» —

«naze ka?» —

«anata wa sō ossharu<sup>11</sup> keredomo, sore de mo tabakobon wa ki de koshiraete arimas' kara, hi wo iretara, sugu moe-dash'te kaji ni naru d'arō to omoimas'.» —

«yoku ageashi wo toru yats' da. sonnara nan' to ieba ii no da?» —

«sō omae sama ga ayamatte kiku nara, osēte<sup>12</sup> agemashō ga, zentai wa: tabakobon no naka no hiire no naka no hai no ue ni hi wo nosete motte koi! to itte moritai<sup>13</sup> mono da.» —

«mendō na yats' da. sonnara sono tōri ni sh'te motte kite kurero!» —

«yō gozaimas' —»

tō ii nagara, Gons'ke wa daidokoro ye hi wo tori ni ikimash'ta.

<sup>9</sup> = *tsukitatte iru* = *tatte iru*. An inferior must squat down in presence of his master. To stand before him is impolite. — <sup>10</sup> *yō* "business." "You must squat and ask what I have to do for you." On *mono* (or *no*), "must," cf. Less. 15,96, last paragraph. — <sup>11</sup> "You say so, but . . ." — <sup>12</sup> vulgar pronunciation of *oshiete*. — <sup>13</sup> "I should like to have you tell me."

### 33. Exercise.

This time is not the first time I have come here; I come two or three times every year. This house has a garden in the front as well as at the back. Look there! Is not the smoke which is visible on the other side a steamboat? When I was descending the mountain, a man came ascending from below, and we met just half way (*hambunmichi*). That regiment (*rentai*) belongs to (is) the Imperial Guards (*konoe*). The officer riding at the head is the commander of the regiment (*rentaichō*), Colonel (*taisa*) Ōsawa. If the tailor comes during my absence, tell him to come early to-morrow morning. The other day I went to your house, but unfortunately you were not at home (absent). He is working the whole year round. The student who came here the other day is waiting for some time already. My master has not yet come back. Then I shall come again later. Is Mrs. X. at home? She went out a few minutes ago. Last night I have been



so well entertained by you; so I have come (*deru*) for a moment to-day to thank you (*o rei ni*). Are you on the way back from school now?

Dialogue (continuation).

- shosei.* *sukkari shimats' wo sh'te mairimash'ta.* I have finished doing everything.
- Itō.* *go kurō de atta. mā soko ye kakete cha de mo ippai o nomi. jikan ga aru kara, mada yukkuri da. sōsh'te dō da e? kyaku wa komu yō ka e?* You have had much trouble. Sit down there and take a cup of tea, at least. There is plenty of time; we need not hurry. But how? It seems to be crowded with visitors.
- shosei.* *ie, konnichi wa mada hayō gozaimas' kara, ittō no hō wa amari komanai deshō. nami no Tōkyōkko wa asane des' kara, dō sh'te ni ban kara ato de<sup>1</sup> nakereba korare ya shimasen'. shikashi kyō no tenki no ii koto wa dō des'?* Oh, no. As it is still early to-day, the first-class is probably not crowded. The ordinary Tōkyō people, being fond of sleeping in the morning, will certainly not come unless by the second train or later. But what do you think of the weather to-day? From the coast one sees the sea across the pinewood, and the fishing-boats going with their sails hoisted; it is beyond description. It is quite like scenery in a picture.
- Itō.* *sō, taihen kyō wa shiawase de atta. sore kara kyō wa Odawara no Hayashi wo tazunete as'ko de ichi-nichi kurash'te koman wa Odawarado-mari<sup>2</sup> to shiyō yo.* Yes, we are very lucky to-day. I therefore intend to call at Mr. Hayashi's, in Odawara, to spend one day there, and to stay the night in Odawara.
- shosei.* *Hayashi haku wa nagaku go byōki de orareru sō des' kara, shijū go taikuts' deshō. shujin ga o tazune ni nareba kitto yorokobi deshō.* I have heard Count Hayashi has been ill for a long time; he will no doubt always feel bored, and will certainly be glad if you call on him.
- Itō.* *sō. nani ka motte kureba yokatta. ikkō ki ga ts'kanakatta.* Well, I ought to have brought something for him; but I did not think of it at all.
- shosei.* *sore de wa, shujin, o mochiawase no nori to fukujinzuke<sup>3</sup> wo o age nas'ttara ii deshō.* Then, sir, you might offer him the sea-weed and the preserved vegetables you have with you.

<sup>1</sup> "If it is not from the second train afterwards." — <sup>2</sup> *tomari* stopping at Odawara. — <sup>3</sup> *fukujin*, the seven gods of happiness. Name of a preserve made up with seven kinds of greens.

- Itō.* *sō umai tokoro ni<sup>4</sup> ki ga tsuita; sō shiyō. fujin ga mata rei no hōchōjiman<sup>5</sup> wo yaru d'arō yo. shikashi Odawara no sakana wa Tōkyō de kuu to wa chigatte mata ichidan da.* That is a good idea of yours. I'll do so. His wife will no doubt be proud of her good kitchen again. But the fish of Odawara are different from those one eats at Tōkyō. They are much better.
- shosei.* *mō hassha ni go-fun sh'ka arimasen' kara, mō mairimashō.* There are only five minutes before the train starts; let us go.
- Itō.* *sō mo yuku to shiyō.* Then we will go.
- (He puts the tip on the table.)
- nesan.* *arigatō gozaimas'. go kigen yō oide nasaimashi. mata o kaeri ni wa zehi dōzo.* Thanks. A pleasant journey to you. When you come back, please call again.

<sup>4</sup> On *tokoro* cf. Less. 25,152; *ni* depends on *tsuku* "you thought of something (which is) so tasteful." — <sup>5</sup> "kitchen-knife-pride."

## Thirty-fourth Lesson.

190. 3. The adverbial form in *ku* of the adjectives in *i* (Less. 4,27 and Less. 6,45) and the Dative of the Quasi-Adjectives in *na* (Less. 8, 55, 57, 62). As to the Quasi-Adjectives in *no* (Less. 8, 55, 63), the Datives of all of them are not used adverbially, especially not those of nouns denoting countries, places, nations, and materials. Names of countries and places are made available for adverbs by adding to them *fū ni*, "after the fashion of" — e. g., *Tōkyō fū ni*, "after the fashion of Tōkyō"; names of nations by adding to them *no tōri ni*, *no yō ni*, "after the manner of"; names of materials by adding to them *no yō ni* "like" — e. g., *gin no yō ni hikaru*, "to glitter like silver."

Examples of Datives used adverbially:

*makoto ni. hontō ni. jitsu ni, hon ni* in truth, really, truly

*jissai ni* actually

*jiyū ni* freely, without constraint; *katte ni* as one likes;

*wagamama ni* wilfully, waywardly

*chokusets' ni* directly; *kansets' ni* indirectly

*teinei ni* politely, carefully, scrupulously; *burei ni* impolitely

*himits' ni* secretly; *ōyake ni* publicly

*shizen ni* naturally; *fushigi ni* strangely, wonderfully

*kōtats' ni* orally, by word of mouth; *hikki ni* in writing  
*kari ni* temporarily, for the time being; *kakutei ni*  
 definitely.

191. 4. Nouns, the stem of adjectives and verbs, and the Present tense of verbs, are made adverbs by means of reduplication. They are either followed by *ni* or *to*, or used without these postpositions. Some words of this kind have been mentioned already, as *hibi*, *toshidoshi*, etc. Here are a few more examples:

*dan* a step: *dandan (ni, to)* step by step, gradually,  
 by and by

*iro* colour, sort: *iroiro* variously, in various ways

*ori* occasion: *oriori* from time to time

*tabi* a time: *tabitabi* often

*chikai* near: *chikajika ni* within a few days, after a  
 short time

*komai* small, trifling: *komagoma to* minutely, in detail

*kowai* frightful: *kowagowa* timidly, with fear

*kasaneru* to pile up: *kasanegasane* repeatedly

*osoreru* to fear: *osoruosoru* timidly

*miru* to see: *mirumiru* while looking at, visibly

*naku* to cry: *nakunaku* crying very much.

192. 5. The Subordinative form of verbs. It has been said already in Less. 13,80 that the Subordinative, especially in the negative, often corresponds to an adverbial expression. The following Subordinatives are constantly used as adverbs:

*awateru* to be flurried, to be frightened: *awatete* fright-  
 ened

*bets' suru* to sunder: *bessh'te* especially, particularly

*hajimeru* to begin: *hajimete* for the first time, at first

*hikitsuzuku* to continue: *hikitsuzuite* in succession, upon  
 this

*isamu* to be bold: *isande* boldly

*isogu* to hurry: *isoide* hurriedly

*kaeru* to return: *kaette* on the contrary, rather, even  
 (Less. 7,49)

*kamau* to care for, to mind: *kamawazu* carelessly

*kasaneru* to pile up: *kasanete* again, repeatedly

*kawaru* to change: *kawatte* instead

*kiwameru* to determine: *kiwamete* positively

*kokoroeru* to know: *kokoroete* deliberately, knowingly

*kokorozuku* to pay attention to: *kokorozukazu* without  
 perceiving

*mukō (wo) miru* to see what is before one: *mukōmizu ni* rashly, heedlessly  
*ochitsuku* to be tranquil, quiet: *ochitsuite* with composure, calmly  
*os'* to push, to press: *osh'te* by force, compulsively  
*sadameru* to fix, to settle: *sadamete* surely, no doubt  
*shiiru* to force: *shiite* with violence, urgently  
*tsutsushimu* to be cautious, discreet: *tsutsushinde* respectfully  
*mots'* to have: *motte*, emphatically after some adverbs:  
*ima motte* now, *mae motte* beforehand, *nakanaka motte* very.

193. 6. Onomatopoeical adverbs. Their number is extremely great in Japanese. They are either expressive of the sound produced by an action, or illustrative of some motion or action. Some of them are always followed by *to*, others are used with or without *to*, others are followed by *to* or *ni*.

*barabara (to)* falling in drops, patteringly; clappingly, (as the sound produced by the *geta* [wooden clogs])  
*batabata* clatteringly  
*botabota* patteringly (as rain)  
*burabura suru* to wave, to swing; to loiter about;  
*burabura to* in a loitering way  
*buruburu to suru* to shake, to shudder, to tremble (as with cold or fever)  
*buts'buts' iu* to bubble, to grumble  
*chokochoko* in a hurry  
*chorochoro to* murmuringly (as a rivulet flowing over stones)  
*dekudeku* fat and chubby  
*dondoko dondoko, dondon* rubadub! rubadub!  
*dōdō to* solemnly, majestically  
*doyadoya* stamping, trampling (as many persons coming in)  
*futs'futs'* intermittently, at intervals  
*gachigachi suru, yaru* to clink, to chink (as metal)  
*garagara to* rattling  
*gorogoro (to)* rolling (as thunder), rumbling (as a waggon)  
*gotagotu suru* to be disorderly jumbled together  
*gūgū* breathing deeply (as one sleeping)  
*guzuguzu iu* to mumble, to mutter (to oneself), to grumble  
*hiihii iu* to sob

*hishibishi* to aching, violently  
*hyokohyoko* leaping, hopping  
*hyorohyoro suru* staggeringly, to swagger  
*hyūhyū* to whistling, roaring (as the wind)  
*janjan* tinkle, tinkle! ding-dong  
*kachikachi* clashing, clinking  
*kirikiri* to creaking, squeaking [solute  
*magomago suru* to act in a hesitating way, to be irre-  
*mesomeso* gently weeping  
*mojimoji (to)* fidgetily  
*nyoronyoro* to in a winding or undulating line  
*odoodo suru* trembling (as with fear)  
*perapera shaberu* to chatter (like a magpie)  
*pochapocha (to)* round and fat  
*pompon* boom! (said of the report of a gun)  
*sassa* to speedily, fast  
*sokosoko ni* hastily  
*sowasowa suru* to be uneasy or restless  
*sugosugo* sneakingly, shyly  
*tsukatsuka* to abruptly, unceremoniously  
*tsukuzuku* to carefully, attentively  
*tsuratsura* carefully, maturely  
*zokuzoku* in crowds  
*zorozoro* in succession, in long rows  
*zunzun (to)* fast, rapidly  
*don* to with a bang [dazed  
*bonyari (to)* dull, gloomy; — *suru* to feel dull or  
*hakkiri (to)* clearly  
*kossori (to)* secretly  
*shikkari (to)* firmly, tightly  
*ukkari (to)* thoughtlessly  
*surari* to smoothly, noiselessly; slender  
*sukkari* quite, completely  
*yukkuri (to)* leisurely  
*yururi (to)* leisurely  
*zorori* to *sh'ta* pompous  
*chanto* correctly, in the right way, as it ought to be  
*chitto, choito, chotto* a little, a trifle, a moment, a short  
 while  
*hyotto, hyoito* suddenly  
*kiritto* sharp, cutting  
*kitto* certainly, surely  
*oisoreto* suddenly  
*patto* all at once, all of a sudden  
*tonto* (with a negative) not in the least  
*zūto, zutto* straight.



Examples: *watashi wa himits' ni ano hito no shinshō wo sagutte mimash'tara, makoto ni yoi hito des' kara, chikajika konrei no sōdan wo ōyake ni mōshikonde shiite moratte moraō to omoimas'.* When I have secretly made inquiries about his property and seen that he is a well-to-do person, I shall within a short time openly apply to him for an interview about the marriage, and think decidedly to get her obtained. — *kyō wa kari ni kono koto wo kōtats' sh'te oku ga, izure hikki ni sh'te kinjits' watas' tsumori des'.* To-day I instruct you orally for the present; I shall, however, write it down and deliver it to you one of these days. — *dorobō ga mets'kerarete awatete nigedash'ta toki ni, junsā ga okkakete oits'kō to sh'ta mon' des' kara, dorobō wa mukōmizu ni katana wo nuite junsā ni kirikakemash'ta tokoro ga, junsā wa kokoroe ga atte sasuga wa ochitsuite kore wo nan naku toriosaemash'ta.* When the thief was discovered and fled frightened, the policeman pursued him; and when he was going to overtake him, the thief heedlessly drew his sword and attempted to strike him. But the policeman paid attention, and quietly as might be expected he arrested him without difficulty. — *mezurashii misemono ga aru to iu hyōban ga patto tachimash'te kembuts'nin ga doyadoya oshikakemash'ta.* Suddenly a rumour spread that something curious was to be seen, and spectators rushed stamping in. — *otto ga shinda irai wakai tsuma no ki ga ots' ni natte hito sae miru to, mesomeso naite bakari imash'ta.* Since the death of her husband the young wife's mind had strangely altered; when she only saw a person, she did nothing but cry gently. — *kaji wa warui mono ni chigai nai ga, mata ōki ni yōki na mono de, hanshō ga janjan, bangi wa pompon naru, taiko wo dondon tataku, hyōshigi wo kachikachi naras'.* There is no doubt a fire is a bad thing; but at the same time it is something merry. The fire-bell sounds ding-dong, the alarm-wood boom! boom! they beat the drum rubadub! rubadub! and make the clapper sound clatter! clatter! — *ano kaeru ga ka wo torō to omotte mizu no ue ni pochapocha tobiagatte imas'.* That frog is going to catch a mosquito, and jumps splash! up to the surface of the water. — *ano onna wa pochapocha f'totte ite hitozuki ga shimas'.* That girl is fat and round; all like her. — *ano hito wa byōgo de mada hyorohyoro sh'te imas'.* That man has gone through an illness and still staggers. — *ano onna wa asu shibai ni yuku no des' kara, kyō wa nani mo te ni tsukazu tadā sowa-sowa sh'te imas'.* As this woman is going to the theatre tomorrow, she does not stick to anything to-day; she only goes about restlessly. — *ano hito no enzets' wa itsu mo hakkiri sh'te yoku wakarimas'.* His speeches are always clear and

well to be understood. — *kono tabi no shiken wa subete surari to yoku dekimash'ta.* As to this time's examination, all have passed it smoothly.

### Words.

<i>kataki</i> an enemy; — <i>wo toru</i> to take one's revenge	<i>hara ga tats'</i> to get angry
<i>monoshiri</i> a learned man	<i>naru</i> to sound
<i>furi</i> an air, manner, appearance	<i>ateru</i> to hit; — <i>atete goran</i> guess!
<i>iikata</i> expression	<i>dō ka sh'te</i> anyhow
<i>shikii</i> a threshold	<i>nambo</i> how much; — <i>to itte mo</i> however, though
<i>kōsan</i> capitulation; — <i>suru</i> to capitulate, to give in	<i>oyoso</i> almost
<i>kamben</i> patience, forbearance; — <i>suru</i> to pardon, to forgive	<i>sore da no ni</i> nevertheless, for all that
<i>namaiki na</i> pert	<i>te wo tataku</i> to clap one's hands
<i>habakaru</i> to be afraid; — <i>habakari nagara</i> though I am afraid	<i>kudaranai</i> foolish
(= I beg your excuse)	<i>nigeru</i> to flee, to run away.

### 34. Reading Lesson.

*shi no ji-girai* (continuation).

sono ato de danna ga kangaeru ni<sup>1</sup> wa: «uchi<sup>2</sup> no Gons'ke wa naze anna ni namaiki d'arō? nan' de mo<sup>3</sup> ore no iu koto wo ageashi wo toranai koto wa nai. zuibun hara no tatsu yats'<sup>4</sup> da. dō ka sh'te kataki wo totte yaritai<sup>5</sup> mono da.» —

Gons'ke wa tabakobon wo motte kite danna no mae ye oite ikō to sh'ta toki ni, danna wa kore wo yobitomete iu ni wa:

«Gons'ke, kisama wa itsu de mo taisō monoshiri no yō na furi wo suru<sup>6</sup> ga, ore no kiku<sup>7</sup> koto wo nan' de mo kotaeru koto ga dekiru ka?» —

«dekiru ka? ka? ka?»<sup>8</sup> nambo shujin da to itte mo<sup>9</sup>, ammari shikkei na iikata de wa arimasen' ka? habakari nagara kono Gons'ke ga shiranai koto wa oyoso sekai ni arumai to omou. sore da no ni ka<sup>10</sup> to wa shikkei da. nan' de mo o kiki<sup>7</sup> nasai!» —

<sup>1</sup> thought; see Reading Lesson 33, note 2. — <sup>2</sup> the Gons'ke of this house, my servant Gons'ke. — <sup>3</sup> whatever it may be. — <sup>4</sup> Attributive clauses are often ambiguous. The phrase may mean: "A fellow who gets easily angry," or "a fellow whom one must get angry with." — Here the context shows that it is used in the latter sense. — <sup>5</sup> *totte yaritai*, a periphrase of *toritai*. — <sup>6</sup> You always take an air as if you were a scholar, or as if you were knowing everything. — <sup>7</sup> to ask. — <sup>8</sup> Whether I can? can? can? — <sup>9</sup> *da to itte mo*, a periphrase of *de atte mo*, "though you are my master." — <sup>10</sup> the word *ka* — that is, to ask or doubt

«sore de wa kikō ga,» —

to ii nagara, te wo tataite iu ni wa:

«sā, ima te wo narash'ta ga, migi no te ga natta no ka hidari no te ga natta no ka shitte iru ka?» —

«hahā, kudaranai koto wo kikimas'» —

to ii nagara, katte no hō ye ikō to suru kara, danna wa yobitomete:

«kore! doko ye iku no ka? nigete wa ikenai.» —

«nige wa shimasen'. washi wa ima kono shikii no ue ni tatte iru ga, deyō to omou no ka hairō to omou no ka atete goran nasai!» —

«baka na koto wo iu. ore ga deru to ittara, kisama wa uchi ye hairu d'arō, ore ga hairu to ittara, kisama wa deru d'arō.» —

«sore goran nasai! omae sama no kiita no mo onaji koto de, washi ga migi ga natta to ittara, omae sama wa hidari da to ii nasaru d'arō. washi ga hidari to ittara, omae sama wa migi to ii nasaru d'arō. dō da, kōsan sh'ta ka?» —

«sore nara ii.» —

«ii ja<sup>11</sup> wakarimasen'. kōsan sh'ta nara, kōsan sh'ta to tash'ka ni o ayamari nasai!» —

«jā mā<sup>12</sup>, kōsan sh'ta.» —

«ā, sore nara, kamben sh'te agemashō.» —

whether I can. — <sup>11</sup> ja = *de wa*. "By *ii* — that is, by the word *ii* I don't understand," I don't understand "Good." — <sup>12</sup> well, then!

### 34. Exercise.

As it has become late already, we will make haste and dine and go. In ancient times, the peasants could also put on the robe of state (*kamishimo*) on solemn occasions (time); but certainly poor people could not. The present (this time's) Parliament (*gikai*) having successively consented (*dōi wo suru*) to the Government bills (*seifuan*), most of them have been passed (have become definite). Why are you grumbling so? That man has no special calling (*kagyō*) properly so called (*kore to iu*); he is only going about (*asobu*) in a loitering way. If you know that affair, why are you so irresolute? The articles were extremely jumbled together. At your entertainment last night I drank plenty of *sake*, and when I returned, I was swaggering and could not walk. The lanterns (*chōchin*) are swinging to and fro. The thief intending to open the lock of a trunk by means of a pair of thin tongs (*hibashi*), thrust them (*tsukkomu*) into the hole (*ana*) of the lock, and was continually (*shikiri ni*) rattling, when the proprietor (*mochinushi*) came in, flurried. As the weather was

fine, two or three patients (*byōnin*), without asking (*kou*) the doctor's permission, had gone into the garden and were talking, when the hospital(*byōin*)-servant came running in, clattering, from the front (he who came running was the servant), and said in a loud voice: "You must not go out!" While I was heedlessly looking at the sights, I had my purse stolen by a pickpocket. If you are so absent-minded, you will fall into the river.

### Dialogue (continuation).

- Itō.* *kono tets'dō ga mada denki ni naranakatta toki wa sokuryoku mo osoi shi, setsubi mo konnichi no yō de nakatta kara, koko no tabi ga ikani mo okkō de atta ga, denki ni natte kara wa jitsu ni yukai da.* When this railway was not yet electric, its velocity was less, and its arrangements were not as they are to-day. To travel here took an eternity; but since it has been made electric, it is really a pleasure.
- shosei.* *denki ni narimashite kara wa watakushi wa kyō ga hajimete des'. denki ni natta tōza wa kyū ni sokuryoku ga mashita tame ni, kono hen no hito ga naren' no de abunai koto ga atta deshō.* Since it is electric, it is the first time to-day that I am going with it. As at the time of its becoming electric the velocity suddenly increased, and the people of this part were not accustomed to it, there have probably been accidents.
- Itō.* *ā, sore wa muron sa. sono jibun no shimbun ni wa mainichi no yō ni<sup>1</sup> dete ita. mottomo hajime wa gyōsha mo ikura ka funare de attarō shi, iroiro no gen-in kara de arō ka, kono kinjo no jinmin ga tets'dōgaisha ni mukatte hantaiundō wo okoshite hassha no bōgai wo suru yara, ichi-ji wa sawagi de atta sō da.* Oh, of course. In the newspapers of that time such things were reported almost daily. In the very beginning the drivers were probably not accustomed to it, and there were no doubt other causes besides, and so the population of this part excited an opposition against the railway company, hindered the starting of the trains, and so on; and for some time, they say, there was a great tumult.
- shosei.* *tets'dō ga hirakemasuru tōji ni wa doko de mo ninsoku ya kurumayado-mo ga meshi no kuiage ni naru no wo osorete iroiro no sōdō wo yaru koto des'. uketamawareba gai-koku de mo sonna rei ga atta to iu koto des'.* It is a fact that at the time when railways were opened, the workmen and jinrikimen were everywhere afraid they would lose their daily bread, and excited all kinds of uproar. I have heard, even in foreign countries there were such examples.

<sup>1</sup> as it were every day, almost daily.

- Itō.* *sore wa doko de mo onaji koto yo. rei no sakkon o hayari no dōmeihikō mo yappari achira kara no yunyūmono de densen sh'ta no yo.* That is everywhere the same thing. The well-known "strikes" which are fashionable now, are likewise an article of importation from those countries, and have infected us.
- shosei.* *nani ka s'koshi meshi-agarimasen' ka? budōshu wo nukimashō ka?* Will you not take something? Shall I uncork the wine-bottle?
- Itō.* *sō, kono keshiki wo mite ippai yarō ka!* Well, while I am looking at this scenery, I will take a glass.
- shosei.* *kono budōshu wa doko de itsu binzume ni sh'ta mono ka? osorosh'ku sen ga katai des'.* Where and when has this wine been bottled? The cork is awfully firm.
- Itō.* *tabun sore wa achira de tsumeta mono d'arō. kan-shin ni aji ga nakanaka ii. sore, omae mo ippai yare!* It has probably been corked there. The flavour is wonderfully good. Here, take a glass yourself.
- shosei.* *arigatō gozaimas'. ita-dakimas'.* Thanks, I shall take one.
- Itō.* *mō kita yō da ze, oriru sh'taku wo sei!<sup>2</sup>* It seems we have arrived. Get everything ready for getting out.
- shosei.* *kashikomarimash'ta. izure sugu o kuruma deshō.<sup>3</sup>* All right. You will no doubt take a carriage at once.
- Itō.* *sō, tenki ga ii shi, michi-ga ii kara, ore wa soro-soro aruite yuku kara, omae wa nimots' wo motte kuruma de saki ni Hayashi-ke ye itte maebure wo sei!* Well, the weather being fine and the road good, I shall walk leisurely. You may go on before in a carriage with the luggage to Mr. Hayashi's house and announce me.
- shosei.* *kashikomarimash'ta.* All right, sir.
- Itō.* *azuketa nimots' wo uketoru toki ni yōjin wo shinai to, yarareru ze, daibu hito ga komu yō da kara.* If you don't take care when you receive the booked luggage, something may happen, as people seem to be crowding there.
- shosei.* *shōchi itashimash'ta. ki wo ts'kemasuru.* All right, I shall take care.

<sup>2</sup> Imperative of *suru*: stem *se* + interjection *i*. — <sup>3</sup> short for: *o kuruma de oide ni naru deshō* to ride in a carriage.



*Itō. kuruma wa teishajō-zuki no kurumaya wo rei no tōri yatotta hō ga nedan wo kimeru shimpai ga nak'te ii zo sōsh'te tash'ka da. kono hen no kurumaya wa ittai mukashi no kumos'ke-hada ga mada niken' kara, tokidoki kya-ku wo komaraseru yo.*

You had better take the carriage as before from the jinrikimen who have their stand at the station, as you have not the trouble then to fix the fare, and it is surer. The jinrikimen of this part have for the most part not yet renounced the habit of the former sedan-chair bearers, and sometimes give the passengers trouble.

## Thirty-fifth Lesson.

194. **The Postpositions.** Those words which serve to denote relations of case, time, place, causality, etc., and which correspond for the most part to English prepositions, are, in the Japanese Grammar, called postpositions, on account of their being placed after the noun the relation of which to something else they denote. They are either true postpositions, or quasi-postpositions — that is, nouns and verbs used as postpositions. We distinguish:

1. Case-particles: *wa, ga, no, ni, wo.*

2. True postpositions: *ni, de, to; kara, yori, ye, made.* They follow the noun immediately.

3. Quasi-postpositions. They follow the noun by the medium of the Genitive particle *no*. Only the pronouns *kono, sono, ano*, which are originally nouns in the Genitive case, are followed by them immediately.

### 1. The Case-Particles.

195. *wa*. On the general meaning of *wa* see Less. 1,4—5 (Absolute case); on *wa* after the Subordinative of the adjective, Less. 5,38—41; of the verb, Less. 13, 83—85 and Less. 16,100; after the stem, Less. 16, 98; after the adverbial form, Less. 4,33; on *de wa nai*, etc., Less. 4,32 and Less. 15,96.

*wa* can be used after all parts of speech, thus also after other postpositions except *ga* and *no* (—that is, *no* denoting the Genitive; but it may follow *no* stand-

ing for *mono* or *koto*; see Less. 9). *wa* is dropped after *mo*, *de mo*, *sae*, *sura*, *koso*.

If two or more nouns joined by *to* or *ya* are placed in the Absolute case, *wa* follows only the last noun; *to* (but not *ya*) may be repeated before *wa*; — e. g., *watakushi to anata (to) wa*; *uma ya ushi wa*.

By emphasising part of a sentence by *wa*, the meaning of the whole sentence can be altered. *mina wakarimasen'* means: "I understand nothing at all"; but: *mina wa wakarimasen'*: "I do not understand all." — *tabe ni uchi ye kaerimas'*: "I go home to take my dinner"; but: *tabe ni wa uchi ye kaerimas'*: "To take my dinner I (use to) go home."

196. *ga*. Originally *ga* denotes the Genitive. It still retains its original force in proper names, as *Urami-gataki (ura-mi ga [= no] taki* "The waterfall of the back view," a cascade in the Nikkō mountains, so called because it is possible to stand between the rock and the cascade). — *Sh'chirigahama (sh'chi-ri ga [no] hama* "The seven miles' shore,") etc. Other instances of *ga* used as Genitive are: *waga (= watakushi no)*, *waga kuni* my or our country; — *kimi ga yo* (the beginning of the national hymn) the reign of our Lord; — *kore ga tame* on this account, etc.

What has been said before on the dropping of *wa* after *mo*, etc., applies also to *ga*.

Cf. Less. 1,4 and 5; on *ga* after the Present tense (*ga ii*), Less. 17,105; on *ga* used adversatively, Less. 17,105 and Less. 38,215; on *ga suru* Less. 18,115; with the Desiderative form, Less. 17,110.

197. *wa* and *ga*. Additional remark on the rule of Less. 1,5, according to which the subjects of two sentences stand in the Absolute case if their predicates stand in opposition to each other: If, besides, another part of the sentence is emphasised by *wa*, the subject immediately following *wa* usually takes *ga*, that of the other sentence *wa* — e. g., *Nihon ni wa kuma ya okami ga oi ga, tora wa arimasen'*.

The subject in the Nominative case (*ga*) and the predicative verb *aru* are capable of expressing possession

(English: "to have"). The subject of *aru* denotes the object possessed (English: the object of "to have"), while the noun standing for the possessor (the English subject) is placed in the Absolute case. Thus: *ano hito wa kane ga tak'san aru*. "That man, there is much money" = that man has much money.

The Subject, or a sentence standing for the Subject, is generally placed in the Absolute case if the Predicate is either a noun or an adjective, or a sentence with a Subject of its own, with the verb *des'*. For instance:

*ano hito wa watashi no kyōdai des'*. — *watashi wa sake ga kirai des'*. — *kore wa omae ga sakuban osoku uchi ye kaette kita kara des'*. That is because you returned home late last night. — *omae ga taoreta no wa chūi shinakatta kara des'*. It is because you have not taken care, you have fallen.

198. *no*. *no* denotes the possessive, subjective, objective, attributive, and explicative Genitives: *hito no ie*. — *watashi no kaita tegami*. — *oya no mo* (Mourning for a parent). — *gin no tokei* (A watch of silver.) — *Echigo no kuni* (The province of Echigo).

Attributive relation of a noun to another noun can only be expressed by the Genitive. If the noun standing for the attributive adjunct is modified by a postposition, the postposition is often dropped and replaced by *no*; but when for the sake of clearness the postposition is not dropped, it is followed by *no*. Thus:

*gakkō no michi*. The way to, or from, school. — *Tōkyō kara Yokohama made no tets'dō*. The railway from Tōkyō to Yokohama. — *Tōkyō no kita no hen no yama*. A mountain in the region north of Tōkyō. — *Ōsaka (kara) no dempō*. A telegram from Ōsaka. — *watashi no ano hito to no kankei*. My connection with that man.

On *no* before *des'* and its equivalents see Less. 4,28, 29, 32; used to form quasi-adjectives, Less. 8,55, 63; substituting nouns, Less. 9,64, etc., used periphrastically, Less. 16,103; in attributive clauses, Less. 24, 144, 148.

199. *ni*, see Less. 35,200.

*wo.* *wo* denotes the direct object of transitive verbs. There are, however, also some intransitive verbs which govern the Accusative, especially verbs of motion to denote the place from which the motion begins (the starting-point), or where it takes place, rarely the place where the motion ends (the aim). Sometimes another postposition is used instead of the Accusative described here — that is, when the motion is looked at from another point of view (cf. the English: “To leave a place,” and: “To depart from a place.” “He passed this house,” and: “He passed by this house”). Verbs denoting “emotion” or “suffering” govern the Accusative to denote the “cause.”

*deru; ie wo (or kara) deru, heya wo (or kara) deru* to come out of the house, to come out of a room; *ie wo deiri suru* to come out of a house and go in (to frequent a house).

*tats'; za wo tats'* to get up from a seat; *minato wo tats'* to leave a port; *Tōkyō wo tats'* to leave Tōkyō. *dekakeru; ryōriya wo (or kara) dekakeru* to go out of the restaurant.

*aruku; machi wo aruku, soto wo aruku* to walk about the town; to walk about outside.

*yuku (iku); ie no naka wo yuku* to go into the inner parts of the house (= *ie ni hairu*); *michi no man-naka, migigawa wo yuku* to pass to the middle of the road, to the right side; *hashi no ue wo yuku* to go on a bridge.

*sagaru; } hashigo, yama wo (or kara) sagaru, oriru,*  
*oriru; } kударu* to go downstairs, to descend from  
*kударu; } a mountain.*

*mawaru; } shokoku wo mawaru, meguru* to wander  
*meguru; } through all provinces or countries; tsuki*  
*ga chikyū wo mawaru* the moon turns  
round the earth.

*magaru; kado wo magaru* to turn round a corner.

*tōru; michi wo tōru* to pass along a road; *mon wo tōru* to pass through a gate.

*ts'tau; michi wo ts'tau, yane wo ts'tau* to go along the road, to go along the roof.

*sou; kawa wo sou (or ni sōte [sotte] yuku)* to go along the river.

*sugiru; hashi wo sugiru* to cross a bridge; *mon wo sugiru* to pass by a gate.

*heru*; *Amerika wo hete Yoroppa ye yuku* to travel to Europe by America; *toshi tsuki wo heru* (to pass through years and months) after years, after a long time.

*yasumu*; *ichi-gats' no jū-go-nichi wa shōbai wo yasuminimas'*. On the 15<sup>th</sup> of the first month they rest from business.

*yorokobu*; *ame no furu no wo yorokobu* to be pleased about the rain.

*tanoshimu*; *hana wo tanoshimu* to take pleasure in flowers.

*anjiru*; *oya ga ko wo anjiru* the father feels anxious about the child.

*ureeru*; *hito no yamai wo ureeru* to be grieved about somebody's illness.

*shimpai suru*; *byōki wo shimpai suru* to be anxious about the illness.

*hajiru*; *mugaku wo hajiru* to feel ashamed of one's ignorance.

*yamu, nayamu*; *haibyō wo yamu* to suffer from consumption; *dekimono wo nayamu* to suffer from an ulcer.

*wazurau*; *me wo wazurau* to fall sick of the eyes.

The Accusative case being conspicuous from its position before the verb, the particle *wo* is not rarely omitted, especially before the verb *suru*.

Two Accusatives governed by the same verb are alien to the Japanese language. The Accusative standing for the person is in such cases replaced by the Dative. Cf. Less. 31,186, 2.

Prefixed to the Subordinative forms of *mots'*, "to have," and *sas'* "to show," *wo* helps to form the quasi-postpositions *wo motte*, "with," "by means of"; *wo sash'te* "pointing towards," "towards" — e. g., *fude wo motte kaku* to write with a brush. *Tōkyō wo sash'te yuku* to go towards Tōkyō.

On *wo* with the Passive see Less. 30,176, 3; with the verbs denoting "to request," "to ask," Less. 36, 200 b).

#### Words.

<i>f'ta</i> a lid; — <i>wo suru</i> to cover with a lid	<i>tekazu</i> trouble; <i>o</i> — <i>da ga</i> I am sorry I am giving you
<i>mama</i> state, condition; <i>sono</i> — just as it is	trouble, but . . .
	<i>karakami</i> wall-paper



<i>wake</i> a reason, a cause; — <i>no</i>	<i>shibaru</i> to fetter
<i>nai koto</i> an easy thing	<i>tachihadakaru</i> to sprawl one's
<i>nawa</i> a rope.	legs
<i>takeyabu</i> a bamboo grove	<i>oidas'</i> to drive out
<i>berabōme</i> a rascal	<i>oidaseru</i> to be capable of being
<i>kotowari</i> a refusal	driven out
<i>ō-ibari</i> great self-conceitedness;	<i>mairu</i> to come; to be defeated
— <i>de</i> very proudly	<i>yarikomeru</i> to put to silence
<i>hō</i> means, way	<i>fūjiru</i> to shut; to forbid
<i>umeru</i> to pour in cold water	<i>rikō (na)</i> clever
<i>kaku</i> to write, to paint	<i>ichiichi</i> again and again
<i>hirogeru</i> to extend, to stretch	<i>gas'</i> vulgar = <i>gozaimas'</i> .
out	

## 35. Reading Lesson.

*shi no ji-girai* (continuation).

«sore de wa mō hitots' kiku koto ga aru» —  
to ii nagara, chawan ye yu wo tslugi, kore ye f'ta wo  
sh'te Gons'ke no mae ye oki, iu ni wa:

«kisama wa kono yu wo nomu koto ga dekiru ka? shi-  
kashi f'ta wo totte wa ikenai.» —

«nani! kore wo nome'tte<sup>1</sup>...» —

«sō yo.»

«yō gas'<sup>2</sup>. f'ta wo torazu ni nonde miseyō<sup>3</sup>. da ga, naka  
no yu ga eraku atsui kara, o tekazu da ga, chotto umete  
kudasai!» —

«yoshi yoshi» —

to ii nagara f'ta wo torō to suru kara, Gons'ke wa kore  
wo tomete iu ni wa:

«mā o machi nasai! f'ta wo totte wa ikenai. sono mama  
mizu wo umete kudasai!» —

«sonna koto ga dekiru mono ka<sup>4</sup>?» —

«sore de wa o kinodoku da ga, washi mo mata kono yu  
wo nomu koto wa dekimasen'. dō da? ippon maitta<sup>5</sup> ka?» —

«sonnara yoroshii.» —

«mata yoroshii to ii nasaru. maketara, maketa to hakkiri  
ii nasai!» —

«sore de wa maketa. shikashi mō hitots' kikitai koto ga  
aru. kisama no miru tōri kono karakami ni tora ga kaite aru.  
kore wo shibatte moritai no da ga, kisama ni<sup>6</sup> dekiru ka?» —

«nani! karakami no e no tora wo shibaru no<sup>7</sup> des' ka?  
wake no nai koto des'. sugu shibatte misemashō» —

<sup>1</sup> = *nome! to itte.* — <sup>2</sup> *gas'*, vulgar for *gozaimas'*. — <sup>3</sup> I shall show you how to drink without taking off the lid. — <sup>4</sup> Is there anybody who can do this? — <sup>5</sup> Are you defeated in one round? — <sup>6</sup> Is it possible for you (can you do it)? — <sup>7</sup> "Is it the binding of the tiger of the picture of the paper?" (Am I to bind . . .)

to ii nagara, katte kara nawa wo motte kite ryō-te de nawa wo hiroge nagara, karakami no mae ni tachihadakatte iu ni wa:

«omae sama, o kinodoku da ga, kono tora wo kotchi ye oidash'te kudasai! dōmo, takeyabu no naka de wa omou yō ni naran'<sup>8</sup> kara, sā, hayaku oidash'te kudasai!» —

«berabōme! e ni kaita tora ga oidaseru mono ka<sup>9</sup>?» —  
«sonnara washi mo o kotowari ni shimasho<sup>10</sup>. dō da? mata maitta ka?» —

«yoroshii, maitta kara, kisama wa mō achi ye yuke!» —  
Gons'ke wa ō-ibari de katte no hō ye tatte iku. ato de danna no kangaeru ni wa: «dōmo, uchi no Gons'ke wa naze ā rikō d'arō! sōsh'te ichiichi ore wo yarikomereu kara, hara ga tats'. dōka, ii kataki wo toru hō wa arumai ka? m', ii koto ga aru<sup>11</sup>. yoku kodomo no asobi ni shi no ji girai to iu koto wo suru<sup>12</sup> ga, kore kara Gons'ke ni shi no ji wo fūjitara, yats' mo komaru d'arō. sore ga ichiban ii.»

<sup>8</sup> “as it does not become as one thinks,” one cannot manage it as one would like to do. — <sup>9</sup> something that can be driven out. — <sup>10</sup> “I shall decide to refuse,” I must refuse. — <sup>11</sup> “There is a good thing,” a good idea. — <sup>12</sup> In the play referred to, the child that says a word containing the syllable *shi* incurs punishment.

### 35. Exercise.

I got up at six o'clock this morning, and took a walk on the top of that mountain. When in Japan persons of rank (*kikengata*) come to call on one (Potential mood), one always gets up from one's seat and bows to them respectfully (*keirei suru*). If in order to go to Jimbōchō one descends from Kudansaka and turns (*magaru*) to the left, (one) is soon there. When the salmon (*shake*) spawn (*ko wo umu*), they go down the river. I have wandered about (*meguru*) the eight famous views of the Ōmilake (*Ōmihakkei*), and have made a pleasant journey. The planets (*yūsei*) revolve round the sun, and (thus) describe (*egaku*) their orbit (*kidō*). If in order to go to Ueno one passes from Nihon bridge through Sujikai, then passes Hirokōji and crosses the Sanmai bridge, (one) is soon there. As in order to go to Mukōjima one walks along the Sumida river, the scenery (*keshiki*) is really nice. Having got tired to-day, I will give up (rest) the lesson. The Japanese generally rejoice about curios, and amuse themselves (*moteasobu*) with them. That man is anxious his luggage will not arrive. As about nightfall it is cool, there are many people who walk about the streets.

## Dialogue (continuation).

(In the porch of Mr. Hayashi's house.)

- Itō.** *shujin wa o uchi des' ka?* Is your master at home?  
**shosei.** *hai, shujin wa o jō san to hama no hō ye sampo ni ikaremash'ta ga, okusama wa o uchi des'.* My master has gone to the seashore with Miss Hayashi, but Mrs. Hayashi is at home.
- Itō.** *sore de wa okusan ni Tōkyō no Itō ga kita to ts'taete kudasai!* Then be kind enough to tell Mrs. Hayashi, Mr. Itō of Tōkyō has come.  
**shosei.** *kashikomarimash'ta. dōzo o agari nasai!* All right, sir. Please come up!  
**shosei.** *o tōri kudasai!* Please walk in!  
**Itō.** *ato kara shosei ga tenimots' wo motte kuruma de kuru hazu des' kara, kita naraba, chotto genkan-waki ni de mo matash'te oite kudasai!* Presently my servant must come in a carriage with my luggage. If he comes, please let him wait a little, say near the porch.
- shosei.** *kashikomarimash'ta.* All right, sir.  
**okusama.** *kore wa, kore wa, Itō san! yoku irasshaimash'ta. o hitori de gozaimas' ka? okusama ya o ko sama-gata wa o kawari wa arimasen' ka? mainichi Hayashi to o uwasa wo itashi nagara, bushō na mono des' kara, tsui go busata itash'te orimasuru. Ei ko san ni wa sakunen o me ni kakkatta kiri des' ga, sazo o mi<sup>1</sup> ōkiku o nari nasutte o ai-aishiku irasshaimashō. mō kawaiizakari des' kara.* Oh, is it you, Mr. Itō! Be welcome! Are you alone? Mrs. Itō and the children are well, I hope, as ever? Though I have been talking about you every day to Hayashi, I am very negligent, and so I have been remiss in giving you notice. I did not see Miss Ei but once last year. She must have grown very much and be very lovely. She is of the age when children are the nicest.
- Itō.** *arigatō zonjimasuru. o kage sama de ichi-dō buji des'.* Thanks. Thank God, they are all well. In your house  
*o taku de mo kawari wa nothing has changed, either?  
 arimasen' ha? kanai kara I have been ordered by my  
 yorosh'ku to iukoto desh'ta.* wife to remember her to you.  
**okusama.** *arigatō zonjimasuru.* Thanks. We are all well. Mr.  
*mina buji de gozaimasuru.* Hayashi said this morning,  
*Hayashi wa kesa as the weather was good, he  
 amari tenki ga yoi mono would take a walk, and so  
 des' kara, undō suru to he has gone with our daughter.  
 mōsh'te mus'me wo tsurete But he must soon come back.  
 dete mairimash'ta ga, mō By the by, where are you  
 jiki kaerimashō. sh'te travelling to?  
 anata wa izure ye o koshi  
 de gozaimasuru?*

*Itō. yakusho no tsugō de ni-san-nichi hima wo emash'ta kara, saiwai s'koshi shirabemono mo arimasuru kara, Hakone ni hikkomorō to omou n' des'. nagaku go busata wo itashimash'ta kara, konnichi wa chotto o tazune wo itashimash'ta.*

*okusama. sore wa yō koso! shikashi sō iu go ryokō naraba, s'koshi go yukkuri nasatte mo o sashits'kae wa arimasumai kara, konnichi wadōzo watashidomo ni go ippaku nasaimasen' ka? betsu ni sashiageru mono mo arimasen' ga.*

As it could just conveniently be managed in the office, I have got leave of absence for a few days; and as I have fortunately something to do, I thought to shut myself up at Hakone. Having not called on you for a long time, I have come to see you for a moment to-day.

That is nice! But as you are on such a journey, there will be no hindrance for you to travel in a leisurely way. Won't you therefore pass one night with us? I have nothing particular to offer you, but . . .

## Thirty-sixth Lesson.

### 2. True Postpositions.

200. *ni*. Besides denoting the Dative case, *ni* serves to express various other grammatical relations. If several nouns joined by the conjunctions *to* or *ya* stand in a relation expressed by *ni*, *ni* is dropped after all except the last.

The relations expressed by *ni* are as follows:

a) It denotes the place where a person or thing is, with the verbs *aru*, *gozaru*, *iru*, *oru*, *irassharu*, *oide nasaru*, *oide de gozaru*, *oide ni naru*.

The expression "to be somewhere" serves, moreover, to denote "possession," concurrently with the idiom explained in Less. 35, 197 (*ano hito wa kane ga aru*). The object possessed is expressed by the Nominative, the verb is *aru*, the noun standing for the possessor is followed by *ni (wa)*. For instance:

*sakana ni wa hire ga aru*. "On the fish there are fins" — that is, the fish has fins. — *ts'kue ni wa ashi ga aru*. The table has feet. — *ano hito ni wa saishi ga nai*. He has neither a wife nor children.

b) Concurrently with *ye* it denotes the aim towards which a person or thing moves, and, moreover,

the place where the motion ceased and the subject or object of motion is now at rest. In case of transitive verbs, the state of rest is expressed by the Subordinative form followed by *aru*; in case of intransitive verbs, by the Subordinative form and *oru* (Less. 14,91, etc.). Such verbs are, for instance:

*ageru* to raise, to lift up, to fly (as a kite); *mono wo riku ni ageru* to land or disembark goods; *hito ni mono wo ageru* to offer or give something to a superior.

*agaru* to rise, to ascend; *riku ni agaru* to land or go ashore; *chū ni agaru* to rise into the air.

*akeru* to open (trans.); *mono ni ana wo akeru* to make a hole in something; *kono mizu wo nagashi ni akete wa naran'*. You must not pour this water into the sink.

*aku* to open (intrans.); *kono tammono ni ana ga aita*. This cloth has got a hole.

*ateru* to apply to; *hi ni ateru* to expose to the sun, to put on the fire; *hito ni tegami wo ateru* to address a letter to somebody.

*ataru* to hit against; *hi ni o atari nasai!* Sit down near the fire! *mato ni ataru* to hit the goal; *ichi-ri wa oyoso 3 kilometers 927 meters ni ataru* one *ri* is equal to 3 km 927 m.

*awaseru* to join; *mono ni awaseru* to make suitable, to make equal to, to adjust; *ma ni awaseru* to make a thing answer the purpose; *hito wo hito ni awaseru* to introduce a person to one.

*au* to meet; *hito ni au* to meet a person; *ma ni au* to answer the purpose, to be in time; *hidoime ni au* to experience harsh treatment.

*azukeru* to entrust; *ginkō ni kane wo azukeru* to deposit money at a bank.

*azukaru* to be entrusted to one; to take part in, to partake of; *go chisō ni azukaru* to partake of a dinner; *o sewa ni azukaru* to enjoy somebody's assistance; *giron ni azukaru* to take part in a discussion.

*ireru* to put into; *kimono wo tansu ni ireru* to put the clothes into a chest of drawers.

*iru II, hairu II* to enter, to go in; *ie ni hairu, iru* to enter a house; *ki ni iru* (to enter the mind), to be agreeable to one.

*kakeru* to hang (trans.); *tokonoma ni kakemono wo kakeru* to hang a picture in the alcove; *isu ni (koshi wo)*



- kakeru* to sit down on a chair (*lit.* to hang the loins on a chair); *mono wo hito no me ni kakeru* to show a person something; *ueki ni mizu wo kakeru* to sprinkle water on a plant.
- kakaru* to hang (intrans.); *kugi ni kakaru* to hang on a nail; *byōki ni kakaru* to fall ill; *isha ni kakaru* to consult a doctor; *hito no me ni kakaru* to have the honour of seeing one.
- naras'* to train, to drill; *uma wo kuruma ni naras'* to break a horse to the cart.
- nareru* to get accustomed; *tochi ni nareru* to get accustomed to a place.
- noseru* to place on; *kodomo wo uma ni noseru* to put a child (or to make a child ride) on horseback; *shimbun ni noseru* to put or write in the newspaper.
- noru* to mount; *uma, basha, fune ni noru* to mount a horse, to get into a carriage, to go on board; *uma, etc., ni notte iku* to ride on a horse, to go in a carriage, etc.
- sageru* to lower, to hang down (trans.); *kaban wo te ni sageru* to carry a trunk in the hand; *mimi ni kazari wo sageru* to wear earrings; *fūrin wo noki ni sageru* to hang bells on the penthouse.
- sagaru* to hang down (intrans.); *fūrin ga noki ni sagatte iru* bells are hanging on the penthouse.
- someru* to dye (to dip into the dye); *akairo ni someru* to dye red.
- somaru* to be dyed; *chi ni somaru* to be stained with blood.
- sueru* to place, to set; *zen wo zashiki ni sueru* to bring the trays (or small dining-tables) into the room; *zabuton wo hibachi no soba ni sueru* to lay the seat-cushion by the side of the brazier.
- suwaru* to sit down (to squat); *tatami ni suwaru* to sit down on the mat; *koko ni suwarimas'* I'll sit down here.
- tateru* to set up; *kabe no waki ni byōbu wo tateru* to place a screen near the wall; *basho ni ie wo tateru* to build a house near a place.
- tats'* to stand up, to rise, to get up; *yubi ni hari ga tats'* a needle sticks into the finger; *me ni tats'* to strike the eye; *soto ni gomi ga tats'* outside the dust rises; *yō ni tats'* to be of use (to stand up for use).
- ts'keru* to affix; *koshi ni ts'keru* to fasten to the loin; *mono ni na wo ts'keru* to give a thing a name; *niku wo shio ni ts'keru* to put meat in salt; *mono ni ki wo ts'keru* to pay attention to.

*tsuku* to stick (intrans.), to adhere; *kuts' ni doro ga tsuku* mud is sticking to the shoes; *za ni tsuku* to take a seat; *kurai ni tsuku* to ascend the throne; *ki ni tsuku* to be conscious of, to perceive.

Some more examples: *ni fus'* to lie down somewhere; *ni neru* to lie down somewhere to sleep; *ni iku*, *kaeru* to go, to return to a place; *ni mukau* to turn towards; *ni sh'tagau* to go after one, to follow; *ni oyobu* to reach to, to extend to; *ni oyobanai* (after the Present) to be unnecessary; *ni oku* to place somewhere; *te ni mots'* to take into one's hand, to hold in the hand, to have; *ni shiku*, *haru* to spread somewhere; *ni kagiru*, *kimaru* to limit to, to be fixed to; *ni tomaru* to stop somewhere, to put up at, to alight at (as a bird); *ni fureru* to touch to; *hō ni fureru* to act against law; *ni sawaru* to touch to; *me, mimi ni sawaru* to offend one's eyes, ears; *ki ni sawaru* to offend one's feelings; *ni kaku* to write down into; *shimbun ni kaite aru* it is written in the newspaper; *ni deru* to go somewhere; *hōkō ni deru* to go into service; *kao ni deru* to appear in the face; *yo ni deru* to go forth in the world, to become famous; *shimbun ni deru* to come into the paper; *shimbun ni dete iru* it is written in the newspaper; *ni ueru* to plant somewhere; *ni saras'* to expose (to the weather); *ni hos'* to put somewhere to dry; *hi ni hos'* to put in the sun to dry (to dry in the sun); *ni naru* to be changed to, to turn, to become; *ni mayou* to go astray somewhere; *michi ni mayou* to lose one's way; *ni sumau*, *sumu* to settle or come to live somewhere; *ni sunde*, *sumatte iru* to dwell or live somewhere; *ni mats'* to place oneself somewhere in expectation, to go to wait; *ni kamau* to meddle with, to care for; *ni somuku* to turn the back to, to act contrary to; *ni komaru* (to be shut in), to be in a difficulty; *ni tagau*, *sōi suru* to be contrary to, to differ from.

To this class belong also the verbs meaning "to beg," "to request," "to ask (a question)." The person who is requested or asked a question is marked by *ni*; the object requested or asked, by the Accusative.

*negau*, *tanomu* to request, to beg; *inoru* to pray, to implore.  
*tou*, *kiku*, *tazuneru*, *ukagau* to ask.

Note. — *tazuneru* to call on, *ukagau* to inquire, to investigate, to go to see one, govern the personal Accusative.

c) *ni* serves to denote the result of the action with such verbs as in English govern two Accusatives, or the particle “as” or the prepositions “for” or “of” instead of a second Accusative (cf. Less. 18,116). Such verbs are, for instance:

*ni suru* to make (of); *tanoshimi ni suru* to make something a pastime; *hanashi no tane ni suru* to make something the subject of a conversation; *baka ni suru* to make a fool of a person: *toriko ni suru* to make one a prisoner; *mirai no koto ni suru* to make something the subject of some future time; *ni ts'kau, mochiiru*, to use or employ as; *ni ageru* to offer as; *katami ni ageru* to offer as a keepsake; *ni kureru, kudasaru* to give as; *miyage ni kudasaru* to give something as a present brought from a journey; *oku*; *shichi ni oku* to give something as security, to give in pawn; (*no*) *shirushi ni, aizu ni* as a sign (of).

*ni* after the stem of verbs of motion denotes the aim or purpose of the motion (cf. Less. 17,111). In the same sense *ni* or *no ni* is used with the Present tense if the Predicate expresses the idea of “must.” “to require or take,” “to want,” “to be better or preferable,” etc. (English “to” or “in order to”.) For instance:

*as'ko ye yuku (no) ni wa san-jikan ga kakaru.* To go there takes three hours. — *ano uchi ni hairu (no) ni wa zehi kono hashi wo wataraneba narimasen'.* To go to that house one must necessarily cross this bridge.

d) *ni* denotes the Object of the verbs meaning “to surpass,” “to exceed,” “to be more than,” “to be sufficient for,” “to add.”

*ni masaru, sugiru, sugureru, hiideru* to surpass, to excel; *ni amaru* to be more than; *ni kats'* to conquer, to defeat, to overcome one; *ni tariru (ni taru)* to suffice, to be enough for; *ni kuwaeru, soeru, mas'* to add; *sore ni* to this (add).

e) In the same way as with passive verbs *ni* is used to denote the person “from whom one gets a doing” (Less. 30,176), it is used with the verbs *morau, itadaku*, and other intransitive verbs conveying the idea of the

passive voice. With the Potential and potential expressions *ni* denotes the person with regard to whom something can be done. Thus:

*ni amaeru* to be induced by; *ni tsureru* to be led by; *ni wakareru* to be separated, or to separate, from; *ni nureru* to become wet with; *ni makeru* to be conquered by; *ni yomeru* to be legible for one; *ni dekiru* to be feasible for one; *ni wakaru* to be intelligible for one.

f) *ni* denotes the time when something is done.

*shokuji ni* while eating; *iwaibi ni* on a holiday; *sekku ni* on the festival; *ban ni* in the evening; *roku-ji goro ni* at about six o'clock; *dōji ni* at the same time; *sono nochi ni* after that.

g) *ni* after a verb means also "as for," "according to." Thus:

*hito no iu ni wa, omoimas' ni wa* according to what he says, thinks; *are no hanashimas' ni wa* as he says. In the same way: *wake ni wa ikanai* (Less. 16,102) (as for the reason, it won't do) cannot.

h) *ni* denotes the quantity or multitude among which someone or something is. In this sense *ni* is often replaced by *no uchi ni*, *no aida ni*; e. g., *watakushi no tomodachi ni Tokunaga to iu hito ga arimas'*. Among my friends there is one named Tokunaga.

i) *ni* followed by the Subordinative form of some verbs forms quasi-postpositions:

*ni mukatte*, *ni muite*, *ni tai sh'te* opposite to; *ni tsuite* according to; *ni sh'tagatte* owing to; *ni yotte* (or *ni yoreba*, *ni yoru to*) owing to, by; *ni ōjite* corresponding with, in accordance with; *ni sh'te wa* as; *ni han sh'te* contrary to.

On *ni* with Causative verbs, see Less. 31,186, 2; on *ni* with Adverbs, Less. 34,190—191.

201. *de*. *de* denotes

a) The place where an action is performed.  
*ni* and *de*.

In case of verbs expressing an action performed at a certain place, *ni* and *de* are used as follows:

1) The noun standing for the place is marked by *ni* if that place is material for the performance of the action, or, with other words, if the place is, as it were, the agent, which produces the effect. Thus, with the verbs: *miseru*, *arawas'*, *das'* to make manifest, to show; *mieru*, *arawareru* to appear, to be visible; *haeru* to grow; *dekiru* to come out; *tsutomete oru* to be in office; *ts'kaete oru* to be employed. For instance:

*ikari wo kao ni arawas'*. To show one's anger in (by means of) one's face. — *kao ni dasazu*, *iro ni misezu*. Without letting it appear in one's face. — *me ni mieru*. (To appear in the eye) to be visible. — *mukō ni kemuri ga mieru*. On the other side smoke is visible. — *niwa ni kusa ga haeta*. Grass has grown in the garden. — *kubi ni dekimono ga dekita*. An ulcer has grown on the neck. — *are wa gaimushō ni tsutomete oru*. He is engaged at the Foreign Office. — *donna ie ni ts'kaete iru ka?* In what house is he employed? *yume ni miru*. To see in (by the agent of) a dream. — *zokugo*, *kotowaza ni iu*. To say in (by) colloquial, in the proverb. — *hibachi ni hi wo okos'*. To kindle fire in the brazier. — *kama ni yu wo wakas'*. To boil water in the kettle.

2) The noun standing for the place is marked by *de* if that place is immaterial for the performance of the action, or, with other words, if the action might as well be done elsewhere. For instance:

*shosai de kakimono wo suru*. To write in one's study. — *mise de katta shina*. Goods bought in a shop. — *Hakodate de kiita hanashi*. A story I have heard at Hakodate. — *yūmeshi wa doko de taberu no ka?* Where do you take your supper?

This explains also the use of *de* in such expressions as: *soko de* "upon that"; *sono ato de* "after that," originally meaning "at that place," "at the track of this."

*de* denotes

b) The instrument, the material, the price. For instance:

*katana de kiru*. To cut with a sword. — *fude de kaku*. To write with a brush. — *kachiashi de yuku*. To go on foot. — *jōkisen de yuku*. To go with a steamer. — *ishi de dekita kabe*. A wall made of stone. — *ichi-yen de katta shina*. An article bought for one *yen*. — *Nihongo de iu*. To say in



Japanese. — *kono atsusa de hayaku hana ga sakimas' d'arō*. In this heat the flowers will soon unfold. — *chizu de miru*. To see from the map. — *o kage de*. Through divine influence.

Other expressions of the kind are: *fukigen na kao de* with an angry face; *rippuku no tei de* with angry looks; *kore de tak'san* this will do (with this it is much); *mits' de yoroshii* three will do (with three it is good); *jibun de* self; *f'tari de* (we, etc.) two; *mina de ikura* how many altogether? *maru de* entirely; *sora de iu* to recite from memory; *sore de wa* with this, then.

Additional Remark. — If the place is not looked at as the aim, but as a place within the limits of which the action is done; or if the place is opposed to some other place; or if the place is looked at as the agent, *ni* is replaced by *de*. On the other hand, *de* is replaced by *ni* if one intends to say that the action is done "at some place, too." For instance:

*koko ni o suwari nasai!* Sit down here! — *koko de o suwari nasai*. Sit down where you are! — *doko ni neyō ka?* Where am I to lay down to sleep? — *kono heya de nemash'ta*. I have slept in this room. — *Ueno ni sampo suru*. To take a walk to (as far as) Ueno. — *niwa de sampo suru*. To take a walk (to walk about) in the garden. — *genkan ni hito ga matte imas'*. Somebody is waiting in the porch (has gone there to wait). — *genkan de matte imas'*. He is waiting in the porch. — *tonari ni ie wo tateta*. One has built a house in the neighbourhood (on the neighbouring ground). — *tonari de ie wo tateta*. The neighbour (on the part of the neighbour one) has built a house. — *Nihon ni dekita uma wa chiisai*. The horses bred by Japan are small. — *Nihon de dekita uma*. The horses bred in Japan. — *Nihon no uchi de wa Yoroppa to chigatte ie no uchi ni sore sore kimatta heya ga nai n' des'*. In Japanese houses there are not, different from Europe, rooms in the houses determined for one or the other purpose. — *Tōkyō de wa Ueno Mukōjima nado ni sakura no hayashi ga arimas'*. In Tōkyō there are cherry-tree woods at Ueno, Mukōjima, and so on. *hi ni hos', saras'* to put in the sun to dry, to bleach. — *hi de hos', saras'* to dry, bleach in (by) the sun. — *te ni mots'* to take into one's hand. — *te de mots'* to hold by the hand. — *shimbun ni kaku* to write in the newspaper. — *shimbun de ronjiru, soshiru* to discuss, to slander in (by) the newspaper. — *mukō no fune no ue de taihen hito ga sawaide imas'*. On the ship opposite, people are making a great fuss. — *mukō no fune ni mo hito ga sawaide iru*. On the ship opposite, too, people are making fuss.

*de* serves to form the quasi-postposition *de motte* = *wo motte*.

On *de* before *aru* or *gozaru* see Less. 4,28, etc.; Less. 8,55, etc.; Less. 9,64.

202. *to*. *to* means "with," thus:

*to yakusoku suru* to make an agreement with one. — *to jōyaku suru* to make a contract with one. — *to kōtsū suru* to have intercourse with one. — *to kokoroyasui* to be intimate with one, etc.

With many verbs *to* is used concurrently with *ni*, but less frequently so in the colloquial than in the written language. Thus:

*ni, to au* to meet (with) one. — *ni, to chigau* to differ from. — *ni, to wakareru* to separate from. — *ni, to naru* to become (to be changed to). — *ni, to suru* to make (to change to). — *ni, to omou, zonjiru* to consider as. — *no yō ni, to mieru* to appear as. — *ni, to aratameru* to improve to, etc.

On *to* with adverbial expressions see Less. 34,191, 193; on the conjunction *to*, Less. 38,215.

Examples: *tabi wa yogorete oyayubi no tokoro ni ana ga aite tsume ga tabi no ana kara dete kita*. The stockings were dirty, at the place of the large toe there was a hole, and the toe came peeping out of the hole. — *haha wa kaigo no iro wo omote ni arawash'te wabi wo koimash'ta*. The mother showed the expression of repentance in her face, and asked for excuse. — *oni wa kikori no hitai ni aru kobu wo sh'chi ni totte dekakemash'ta*. The demons took the tumour which was on the woodcutter's forehead as a pledge, and went away. — *shuen ga yonaka sugi made tsuzukimash'te kyaku wa yoitaorete mina sono bu ni nemash'ta*. The feast lasted till midnight; the guests fell down drunk, and all went to sleep on the spot. — *subete shokujū ni mochiiru mono wa dai-dokoro ni shimatte okimas'*. All things used for meals are put away in the kitchen. — *boku no heya de cha ippai nonde sugu dekakeyō*. Let us take a cup of tea in my room and then go at once. — *ichi ni kambyō, ni ni kusuri*. In the first place nursing, in the second place medicine. — *watashi no hon ni wa Nihon bungakushi ga arimasen'*. Among my books there is no history of Japanese literature. — *ano hito no kodomo ni wa bikko to mekkachi ga arimas'*. Among that man's children there are lame and one-eyed ones. — *koko de wa o hanashi mo dekimasen' kara, chotto ni-kai ye o agari*

*nasai*. As I cannot talk with you here, please go up to the second story. — *ano ie no mae ni kawa ga nagarete ite kono kawa ni hitots' no hashi ga kakete arimash'ta. soto kara uchi ye huiru (no) ni wa zehi kono hashi wo wataraneba narimassen' desh'ta*. A river is flowing before that house, and a bridge was built across that river. To enter the house, one must necessarily cross that bridge. — *ā nu warui hito to kōtsū sh'te wa naran'*. You must not have any intercourse with such a bad man. — *Nihon de wa Yoroppa to chigatte sake wa shokuji to isshe ni nomimassen'*. Different from the European custom, they do not drink *sake* at dinner.

## Words.

<i>yo no naka ni</i> in the world	<i>kyūkin</i> wages
<i>shiwase</i> fate; — <i>ga warui</i> is unfortunate	<i>kuyashigaru</i> to feel regret
<i>shindaikagiri</i> bankruptcy	<i>shikujiru</i> to lose one's position
<i>hima wo yaru</i> to dismiss	<i>azukaru</i> to be entrusted with, to have in charge
<i>hima wo morau</i> to be dismissed	<i>itsu no ma ni</i> when
<i>memie</i> an audience, meeting	<i>sanza</i> often
<i>azukari</i> a deposit	<i>ikinari</i> suddenly
	<i>shijū</i> always.

## 36. Reading Lesson.

*shi no ji-girai* (continuation).

«Gons'ke! Gons'ke!» —

«mata yobikusaru. hahā! ima no wo kuyashigatte nani ka kataki wo toru hō wo kangaedash'ta to mieru. mate! mō ni-san-do yobasete kara ikō.» —

«Gons'ke! Gons'ke! inai no ka?» —

«mate yo! mō hitots' yobasete yare!»<sup>1</sup> —

«Gons'ke! kisama wa nani ka soko de guzuguzu itte iru yō de wa nai ka? hayaku konai ka?» —

sono toki Gons'ke wa shōji no kage no tokoro ye kite niwaka ni ōki na koe wo age: «he, nan' de gozaimas' ka?» —

«ā, odorōita. kisama wa itsu no ma ni soko ye kita no ka? sanza ore ni yobasete oite ikinari soba ye kite bakabakashii ōki na koe wo dasu yats' ga aru mono ka? mā kochi ye haire!» —

«sā, hairimash'ta. nan' no go yō des'?» —

«hoka no koto de mo nai ga, kisama ni iits'kete okanak'te wa naranai koto ga aru ga. jitsu wa kō da. ore wa ganrai engi no warui koto ga makoto ni kirai da ga, dōmo kangaete miru no ni, yo no naka ni shi no ji hodo engi no warui ji wa arumai to omou. dai ichi: shinu, shikujiru, shijū<sup>2</sup>

<sup>1</sup> Let him call once more! — <sup>2</sup> *shijū* "always," and *shi-jū* "forty"; *shijū shiwase ga warui*, "luck is always bad."

shiwase ga warui, shindaikagiri wo suru nado to itte makoto ni iya na ji da kara, kore kara uchi de wa kessh'te shi no ji wo iumai to omou kara, kisama mo kore kara kessh'te itte wa narimasen' zo.» —

«nan' des' to!<sup>3</sup> sore de wa kore kara shi no ji wo itte wa narimasen' ka? kore wa odoroi ta. sonna muzukashii koto wa dekimasen'.» —

«nāni! dekinai to?<sup>4</sup> sonnara ore no ki ni iranai kara, sugu hima wo yaru kara, sō omoe!» —

«sore wa komatta nā. ima hima wo moratte wa makoto ni komaru. sō iu koto ga aru nara, naze memie<sup>5</sup> no toki ni itte kudasanakatta ka? ima to natte<sup>6</sup> sonna koto wo ii nas'tte wa komarimas'.» —

«sore ga dekinakereba dete ike!<sup>7</sup> shikashi kore made azukatta kyūkin wa yaranai<sup>8</sup> kara, sō omoe!» —

«komatta ne. dekinakereba dete ike, kyūkin no azukari wa yaranai to wa muri na koto da ga, danna no iu koto da kara<sup>9</sup> shikata ga nai. yarimashō.»<sup>10</sup> —

«sore de wa ore no iu tōri kore kara shi no ji wo iwanai ka?» —

«hai, ki wo ts'kemashō.» —

<sup>3</sup> what did you say it is? — <sup>4</sup> You cannot, you say? —

<sup>5</sup> When I was first introduced to you. — <sup>6</sup> "after it has become now," = now. — <sup>7</sup> get you gone! — <sup>8</sup> the wages I have in charge I shall not give you. — <sup>9</sup> As my master says so. — <sup>10</sup> I shall do it.

### 36. Exercise.

For what purpose do you use that summer-house? We use it for tea-parties or private conversations. I intend to build a summer-house on this mountain. It is really convenient that one can use all the things on the spot. At what o'clock does the train start? Usually I have three meals in the day. According to the customs of a country there is also a difference as to the food. As I have said in your house, I wish to make some purchases in this neighbourhood. Won't you therefore come with me? He has left for Yokohama by the first train this morning. In a Japanese bath-room there is, different from those of Europe, a tub. In this tub they boil water. In the room they provide a water-jug and warm water for pouring over one. The floor is generally covered with boards. After one has got into the warm bath and warmed oneself, one washes one's body on this floor. I intend to build a bridge over this pond. Where do you take your supper? If you meet your uncle, remember me to him. Why have you put on this new suit? For going to play, an

old one is, on the contrary, good enough. To copy this letter takes at least half an hour. I offer (*ageru*) you this worthless thing as a keepsake. I am very intimate with that man.

Dialogue (continuation).

*Hayashi.* *ō, kore wa Itō kun. hisashiburi de nai ka? dō shi'te totsuzen kimi wa kita no da? uchi mo mina go buji da?* Oh, there is Mr. Itō! Is it not long (since we saw each other)? How have you come so suddenly? Are all well at home?

*Itō.* *ya, arigatō. izure mo kawari wa nai. jitsu wa yakusho no hō ga ai-kawarazu isogashii mono da kara, itsu mo go busata bakari. shikashi o taku mo mina san buji de nani yori kekkō.* Thanks. Nothing has changed. Really, there is always so much to do in the office that I have quite neglected you. But I am extremely glad that also in your house all are well.

*Hayashi.* *sā, ningen wa isogashii ni kagiru yo. waga hai mo mō sukkari yoi kara, mata Tōkyō ye dete kai no jimū ni benkyō shiyō to omou. koko ni ite wa nani mo suru shigoto ga nai mono da kara, mō aita<sup>1</sup> yo.* Well, people are obliged to be busy. As I feel quite well again, I intend to go to Tōkyō again and occupy myself with the affairs of the Club. Having nothing to do while I am here, I am already tired of it.

*Itō.* *sukkari go zenkai de nani yori kekkō. shikashi Tōkyō ye oide ni nareba, mata urusai des' yo.* I am very glad you are quite restored again. But if you go to Tōkyō, it will again be tiresome.

*Hayashi.* *kimi wa kyō betsu ni isogu wake de mo arumai, yukkuri shi'te yuki tamae! waga hai mo aite ga nak'te komatte iru tokoro da kara; nani mo nai ga, sakana wa shinsen da zo.* You will not have any particular reasons to-day to hurry; so you ought to go in a leisurely way, because I have no companion here and am quite at a loss. We have nothing to offer you; still, the fish are fresh.

*okusama.* *watakushi mo ima Itō san ni yukkuri shi'te hitoban tomatte irassharu yō ni mōshiageteru tokoro des'. sōshi'te naze Itō san wa okusan ya o jō san wo o tsure nasaimasen' desh'ta ka?* I have also said to Mr. Itō just now not to hurry, and to stay one night with us. And then, Mr. Itō, why have you not brought your wife and daughter with you?

<sup>1</sup> derived from *aku*.



*Itō.* *uchi no tsugō de sō iu wake ni wa ma'rimasen'. kōban ku-ji goro no densha de mukō ye yuku to sh'te sore made o jama itashi-mashō*      It could not be done from domestic reasons. I intend to go by the electric tram at nine o'clock this evening. So long I shall inconvenience you.

(At dinner.)

*Itō.* *o jō san, anata wa mainichi nani wo sh'te o asobi nasaru no?*      Miss Hayashi, with what do you amuse yourself every day?

*o jō san.* *nani to itte kimatta koto mo arimasen' ga, chikagoro wa o tomodachi mo dekite omoshirō nari-mash'ta.*      With nothing particular; but at present I have got a friend, and so it has become interesting.

*Itō.* *shikashi anata wa shiokaze de sukkari o yake ni narimash'ta ne.*      But you are quite tanned from the sea-air.

*o jō san.* *e, e, sukkari ryōshi no mus'me no yō ni narimash'ta yo, okashii deshō ne.*      Oh, I have become quite a fisher-girl. It is funny, is it not?

## Thirty-seventh Lesson.

203. *kara.* *kara* denotes the local and temporal starting-point: "from," "out of," "since." Thus: *Tōkyō kara* from Tōkyō; *koko kara* from here; *sakunen kara* since the last year; *mukashi kara* from olden times; *sore kara* after that, from there, since then.

The meaning "since" is also expressed by *irai* and *konokata*.

On *kara* after the Subordinative form of verbs, see Less. 13,88.

In some cases the Japanese language states that an action is done "to begin from a certain point of time," whereas the English language states the time "when" it takes place. Thus: *keikō ga hachi-ji kara hajimarimas'*. The lesson begins at (Japanese: "from") eight o'clock; *hiru no san-ji goro kara geisha no dashi ga demas'* the decorated car of the *geisha* starts at ("from") three in the afternoon.

204. *yori* has the same meaning as *kara*, but is less frequently used in the colloquial. It is, however,

always used to express the Comparative (Less. 7, 48, etc.) and in the idiom *moto yori* meaning "by nature," "originally," "of course."

205. *made*. *made* denotes the local and temporal terminus: "as far as," "up to," "until," "till." As in English, it is doubtful in such cases whether the terminus is included or not. Thus: *koko made oide* come (as far as) here! *as'ko made ikō* I shall go as far as there; *atama kara tsumasaki made* from head to foot; *doiyōbi made* till Saturday.

*made* means also "even," thus: *kodomo made ga kore wo shitte oru* even a child knows this.

*made mo* means, "even (to)," "even till," thus: *itsu made mo* for ever (*lit.*: even till when); *doko made mo* ever so far.

The temporal terminus is, moreover, expressed by *made ni*; but there is a difference between *made* and *made ni* — namely:

*made* denotes the time up to which an action is continued ("till"), *made ni* the time when an action will be completed or finished ("by").

*ni made* = *made*, only locally: *as'ko ni made ikō* let us go as far as there.

206. *ye*. *ye* denotes the local term concurrently with *ni*; thus: *Tōkyō ye (ni) yuku* to go to Tōkyō; *tansu ye (ni) ireru* to put into the chest of drawers.

### 3) Quasi-Postpositions.

They are nouns and treated accordingly — that is, they take case- and other postpositions. According to what has been said in Less. 24, 144, most conjunctions used to link clauses together are nouns with attributive clauses preceding them. Those nouns which are, moreover, used as quasi-postpositions will be spoken of here with regard to both of their functions to avoid repetition.

207. *aida* (interval), "between" (local and temporal), "during," "within," thus: *Kyōto to Ōsaka no aida ni* between Kyōto and Ōsaka; *hiru no aida ni* during the daytime; *shokuji no aida ni* during the dinner, while eating.

The same meaning as *aida* has the Chinese word *kan*, which can be used after words borrowed from the Chinese, thus: *ten chi kan ni* = *ten to chi no aida ni* between the sky and the earth. Cf. *kan* with numerals, Less. 29, 170 and 171.

*aida* used as a conjunction means "while," "as long as," thus: *shokuji suru aida ni* while we are eating; *koko ni sunde oru aida ni* as long as I am living here.

208. *mae* (front) "before" (local and temporal), "ago," thus: *ie no mae ni* before the house; *go-gats' no sekku no mae ni* before the festival of the fifth month.

When *mae* is used with regard to time, *no* is often dropped before it, especially after Chinese words, thus: *hiru (no) mae ni* before noon; *yoake s'koshi mae ni* a little before daybreak; *go ishin mae ni* before the Restoration; *hyaku-nen mae ni* a hundred years ago.

The same meaning as *mae* has the Chinese word *zen*, which is often used after words borrowed from the Chinese, thus: *mon zen* before the gate; *go ishin zen* before the Restoration; *hyaku-nen zen* a hundred years ago.

*mae* used as a conjunction means "before," "as long as;" the verb preceding *mae* is often used in the negative; thus: *shuppats' suru mae ni* before I start; *tenki ni naranai mae ni* as long as the weather does not become fine.

209. *ato* (trace) "behind," "after" (said of time), thus: *gozen no ato de* after dinner; — "ago," "since," thus: *san-nen ato ni* three years ago. — With regard to space it is used in such expressions as: *no ato kara*, *ato ni tsuite yuku* to go behind one; *no ato kara sh'tagau* to follow.

*ato* used as a conjunction means "after," thus: *gozen wo tabeta ato de* after I had dined.

*ushiro* (the back part) "behind," thus: *ie no ushiro ni* behind the house.

210. *naka* (interior) "in," "inside" (local), thus:

*sono naka ni* in it; *irori no naka ye tsukkomu* to thrust into the fire-hole; *tsuchi no naka ye uzumeru* to bury in the earth; *hako no naka kara toridas'* to take out of the box.

The same meaning as *naka* has the Chinese *chū*, "in," "among," "during," which is mostly used after

words borrowed from the Chinese. *chū*, and especially the form *jū* (used also after Japanese words), means also "whole," "all"; thus: *shichū* in the town; *tochū de, dōchū* on the way; *murajū* the whole village; *kokuchū* in the country; *fuyuchū* during the winter; *nenjū* all the year round.

211. *uchi* (interior) "in," "inside," "within," "among," "during": *mikka uchi ni* within three days; *kotoshi no uchi ni* in the course of this year; *kono shina no uchi ni* among these articles.

The same meaning as *uchi* has the Chinese *nai*, which is often used after words borrowed from the Chinese; thus: *Tōkyō nai ni* inside of Tōkyō; *mon nai ni* inside the gate; *sono han-i nai ni* within that circuit.

*uchi* used as a conjunction means "while," "as long as," thus: *as'ko ni oru uchi ni* as long as I am here; *furana i uchi ni* as long as it does not rain.

212. *hoka* (outside) "besides," "except," thus: *kono hoka* besides this; *watakushi no hoka* besides myself; *kore wo nozoku no hoka* with exception of this.

*soto* (outside) "outside," thus: *ie no soto ni* outside the house; *kaki no soto* outside the fence.

The same meaning has the Chinese *gai*, thus: *Tōkyō gai ni* outside Tōkyō; *kankat's gai ni* outside the jurisdiction.

213. *ue* (the upper part) "on," "over," "besides," "with regard to," "after," thus: *yama no ue ni* on the (top of the) mountain; *ts'kue no ue ni* on the table; *kono ue mo nai* (Less. 7,48); *bun no ue ni* with regard to the style.

The same meaning has the Chinese *jō*, "with regard to," and *ijō*, "inclusive and above," thus: *rekishi jō* with regard to history; *senryaku jō ni* with regard to strategy; *hyaku-yen ijō* above three hundred *yen* (three hundred *yen* and above).

*ue* used as a conjunction means "after," thus: *iroiro mita ue de* after having seen several.

*sh'ta* (the under part) "below," "under" (local), thus: *noki no sh'ta* under the penthouse; *en no sh'ta* under the verandah.

The counterpart to *ijō* is *ika* "below" (as to the degree), thus: *hyaku-yen ika* below a hundred *yen*; *chūtō ika* below the middle class.

*soba* (side) "by the side of," "near," thus: *ts'kue no soba ni* near the table; *sono soba ni* by the side of it.

*waki* (side); *katawara* (side), "by the side of," thus: *kabe no waki ni* by the side of the wall; *sono katawara ni* at his side.

*mukō* (the opposite side) "on the opposite side," "on the other side," "beyond," thus: *kawa no mukō ni* beyond the river.

*mawari*, *meguri*, *gururi* (turn, rotation) "around," "round about," thus: *ie no mawari ni* around the house; *machi no meguri ni* round about the town; *yama no gururi ni* around the mountain.

214. *kawari* (change) "instead," thus: *sono kawari ni* instead of that; *sakujits' no kawari ni* instead of yesterday.

*kawari* used as a conjunction means "instead," thus: *gakkō ye yuku kawari ni* instead of going to school.

*tame* (sake) "for the sake of," "because of," thus: *kore ga* or *kono tame ni* for this sake; *kimi no tame ni* for the sake of the emperor; *ikusa no tame ni* on account of the war.

*tame* used as a conjunction means "in order to," thus: *kane wo mōkeru tame ni* in order to earn money.

*yue* (reason) "on account of" is equivalent with *kara*, but less often used in the colloquial, thus: *kono yue ni* on this account, therefore; *nan' no* or *nani yue ni* on what account, why.

*yue* used as a conjunction means "because," but is less often used in the colloquial than *kara*, thus: *ikana-katta yue ni* because he has not gone.

Examples: *watashi no ie no mae ni mo ushiro ni mo niwa ga arimas'*. There is a garden before my house as well as behind it. — *kisha ga deru made mukō ni aru chaya ye itte chotto yasumimashō*. Until the train starts, let us go to the tea-house on the opposite side and rest awhile. — *Nagoya no shiro no tenshu no ue ni f'tats' no kin no shachihoko ga arimas'*. On the tower of the castle of Nagoya there are two golden dolphins. — *kyō ichi-nichi asa kara ban made ame ga futte imash'ta*. To-day it has been raining the whole



day, from morning till night. — *hirushoku to banshoku no aida ni cha wo nomimas'*. Between dinner and supper one takes tea. — *banshoku no hoka sake wo nomimasen'*. Except at supper they do not drink sake. — *watashi no atsuraemono wo konya made ni zehi koshiraete moraitai*. What I have ordered I wish to have made without fail by this evening. — *anata no o atsuraemono wa asu made matte kudasai!* Wait till to-morrow for the things you ordered. — *kodomo ga byōki da kara, omae wa isha no tokoro ni made sugu itte moraō*. The child being ill, I wish you to go to the doctor immediately. — *mon zen no kozō wa narawanu kyō wo yomu*. The pupil before the gate reads the sacred books which he has not studied (he learns them by heart by dint of hearing them read so often).

## Words.

<i>bats'</i> punishment; — <i>to sh'te</i> for punishment	<i>barasen</i> small coin
<i>mudabōkō</i> service without wages; — <i>wo suru</i> to serve without wages	<i>sashi</i> a cord for stringing cash
<i>tsumori</i> estimation; <i>sono — de</i> with this view, to that end	<i>zeni</i> small coin, cash
<i>hira</i> level; <i>te no —</i> the palm of the hand	<i>shibutoi</i> stubborn
<i>kubi</i> the head; — <i>wo hinekutte kangaeru</i> to rack one's brain	<i>nozomu</i> to desire, to wish
<i>isshō</i> the whole life	<i>kimaru</i> to be settled
<i>chie</i> intelligence	<i>uts'</i> to beat; <i>te wo —</i> to clap one's hands
<i>shibire</i> numbness, palsy; — <i>ga kireta</i> (my feet) have become numb	<i>nomikomu</i> to swallow
	<i>kumu</i> to draw (as water)
	<i>hinekuru</i> to twist in the fingers
	<i>shiboridas'</i> to squeeze out
	<i>kanjō suru</i> to count up
	<i>suwarits'keru</i> to be accustomed to squatting
	<i>hyotto</i> by chance.

## 37. Reading Lesson.

*shi no ji-girai* (continuation).

«yoshi. sonnara kore kara ichi-ji ittara, bats' to sh'te ichi-nen mudabōkō wo saseru kara, sono tsumori de yoku ki wo ts'keru!» —

«nan' des' to! ichi-ji iu to, ichi-nen mudabōkō ka? yō gas'. washi wa iimasen' ga, omae sama wa itte mo kama-wanai<sup>1</sup> no ka ne. washi ni bakari shi no ji wo iuna to itte mo, omae sama ga itte wa nani mo narimasumai.» —

«m', sō yo. ore mo kore kara iumai.» —

«sō nak'te wa naran' koto da. hyotto omae sama ga shi no ji wo ittara, dō shimas'? washi ni bakari bats' ga atte omae sama ni nani mo bats' ga nak'te wa futsugō d'arō. washi wa ichi-ji ieba, ichi-nen mudabōkō suru yakusoku da kara, omae sama mo mata nani ka sōō na bats' wo kake nasai!» —

<sup>1</sup> It does not matter if you say it, does it?

«yoroshii. ore ga moshi ichi-ji de mo kuchi kara dash'tara, kisama no nozomu mono wo nan' de mo<sup>2</sup> yarō.» —

«sō koto ga kimareba, mō kore kara iimasumai.» — «yoroshii.» —

«omae sama mō sugu ni iu de wa arimasen' ka<sup>3</sup>?» —

«mada kimenai kara, shikata ga nai.» —

«mata ii nasaru<sup>4</sup>.» —

«sā, sore de wa kore kara iwanai shōko ni te wo utō.<sup>5</sup> sā, ore wa mō iwanai zo.» —

«mā machi nasai! washi . . . de wa nai<sup>6</sup>, ore wa te no hira ye shi no ji wo kaite kore wo nomikomu<sup>7</sup>. mō iwanai.» —

«kitto iuna!» —

«ore wa iwan' ga, ware<sup>8</sup> iuna!» —

«sore de wa ima yō wa nai kara, achi ye ike!» —

Gons'ke wa tatte katte no hō ye ikimas'. ato ni mata danna no kangaeru ni: sate, Gons'ke ni shi no ji wo iwaseru kufū wa arumai ka? ii koto ga aru. kō itte yattara: «Gons'ke! mizu wo kunda ka?» to itte kiitara, kitto «kunde shimaimash'ta» to iu d'arō.

«Gons'ke! kisama wa mō mizu wo kunda ka?» —

«ha, mizu wa mō tō ni kunde . . . owatta.» —

«sore nara yoro<sup>9</sup> . . . de wa nai, ii.» — dōmo shibutoi yats' da. dō sh'tara iu d'arō? to hitorigoto wo ii nagara, shikiri ni kubi wo hinekutte kangaemash'ta ga, issō no chie wo shiboridash'te<sup>10</sup> yōyō hitots' no kufū wo kangaedash'te: ā. kore ga ii. koko ye barasen wo shi-kan<sup>11</sup> shi-hyaku shi-jū-shi-mon oite «Gons'ke, kore wo kanjō shiro!» to ittara, kitto «hajime ni sashi<sup>12</sup> wo kudasai!» to iu d'arō. mata nagaku suwarash'te oku<sup>13</sup> to, aits' wa suwarits'kenai kara, kitto «shibire ga kireta» to iu d'arō. sore kara mata kono zeni wo kanjō suru to, shi-kan shi-hyaku shi-jū-shi-mon aru kara, kore dake no uchi ni<sup>14</sup> wa ichi-ji gurai wa iu d'arō.

<sup>2</sup> What you wish, whatever it may be, I shall give it to you. —

<sup>3</sup> Have you not at once said it already? (— that is, the forbidden syllable, in saying *yoroshii*). — <sup>4</sup> Again you have said it (*shi* of *shikata*). — <sup>5</sup> The clapping of one's hands is the confirmation of an agreement. — <sup>6</sup> "*washi* . . . is not." He remembers that he must not use the word *washi* on account of the final syllable *shi*. — <sup>7</sup> To write a word in the palm of one's hand and lick it off is a means of not forgetting that word. — <sup>8</sup> *ware* here means "you." — <sup>9</sup> He is going to say *yoroshii*, but remembers that this will not do, and says *ii* instead. — <sup>10</sup> "He squeezed out all the intelligence of his whole life." — <sup>11</sup> 4 *kan* and 444 *mon*, altogether four times the syllable *shi*. — <sup>12</sup> a cord used for stringing perforated cash. — <sup>13</sup> He hopes the servant will say *sashi* (ending in *shi*). — <sup>14</sup> Among those four (times *shi*) he will at least pronounce one *shi*.

## 37. Exercise.

Before you go to school, you must always prepare your lesson. Before the Asakusa-gate there are many stalls (*mise*) of playthings and eatables such as children like. In Japan it is forbidden to catch birds, beasts (birds and beasts *chōjū*), and fish (*gyorui*) in public parks. It is just three years today (*san-nen-sai*) since my father died. There are many kinds of animals in this world (*uchū*). Always in spring it is a pleasure in Tōkyō to go outside the precincts (*shubiki*) to see the flowers. As there has been extremely much to do (much to do *tabō*) lately, I have, besides going to the office, written many reports (*hōfoku*). In Tōkyō it is seldom that the thermometer rises (becomes) above 100 degrees of Fahrenheit in the sun (summer, *kaki*). Moreover, in winter, 14 to 15 degrees below the freezing-point (*hyōten*) is the coldest. There is a story relating that a man named Aoto Saemon, in order to pick up ten *mon* (of money, *zeni*) which he had dropped (*otos'*) into a river, hired workmen (*ninsoku*), had the river searched, and thus spent fifty *mon*.

## Dialogue (continuation).

*okusan.* *mae motte o shirase de mo aru to, sh'taku mo dekimasuru ga, Itō san, mattaku ariawasemono des' yo. shikashi go shu wa Kōbe kara toriyoseta no de tak'san arimas' kara, go enryo naku o agari kudasai!*

*Hayashi.* *hiru wa shikata ga nai ga, ban ni wa Itō kun no wazawaza no o tachiyori da. nani ka s'koshi shimpai wo shi nasai! shikashi Itō kun wa magai no yōshoku nado wa kirai da kara, junsui no Nipponryū ni suru ga yoroshii.*

*Itō.* *arigatō gozaimasuru. enryo naku chōdai itashimasuru. Odawara no sakana wa kakubets' des'.*

*Hayashi.* *tada shimbun de shiru bakari de hisashiku Tōkyō ye denai kara, yoku wakaran' ga, sakkon no shibai wa dō ka ne?*

At least if I had had previous notice, I could have made preparations; so it is only all what we have at hand. But the *sake* we have procured from Kōbe, and there is plenty of it. Help yourself, therefore, without ceremony.

As for dinner, it cannot be helped; as for supper, knowing that Mr. Itō will be here, take care that something is ready. But as Mr. Itō does not like that imitated European food, it will be better to keep to the pure Japanese style.

Thank you very much. I am enjoying my dinner very much. The fish are especially excellent at Odawara.

As I experience everything only through the newspaper, and have not gone to Tōkyō for a long time, I do not know things well. How is it with the theatre at present?

*Itō.* *watakushi mo isogashii no de sono hō no shōsoku wa amari tash'ka de arimasen' ga, konogoro no nichiyō ni Kabukiza wo mimash'ta. kanari no iri desh'ta.*

I am very busy, and my reports about it are not quite reliable; but the other day on a Sunday I have seen Kabukiza. It was pretty full.

*okusama.* *sore wa o urayamashii koto. watashidomo wa koko ye mairimash'te kara yose no hoka shibai to iu mono wa mita koto wa arimasen'. Danjurō no Sōshun wa ikaga desh'ta ka?*

There you are to be envied. Since we have come here, we have not seen a theatre except the Variété. How was Danjurō's Sōshun?

*Itō.* *shimbun no hyō de wa go shōchi no tōri, «Danjurō no toshi ga toshi da mono da kara, mono tarin' tokoro ga aru»<sup>1</sup> to iimas' ga, nakanaka yō gozaimash'ta.*

According to the criticisms of the newspapers, you know, Danjurō is, on account of his age, no longer doing so well as before; but he was very good.

*okusama.* *koko ye atsui o kan ga mairimash'ta. hitots' o shaku wo itashimashō. Itō san, kekō na o miyage wa arigatō gozaimas'. sasoku ni akemash'ta.*

Oh, here they have brought warm sake. I shall pour out a glass for you. I thank you for the nice present, Mr. Itō. I have opened it at once.

*Itō.* *o mezurashiku no arimasen'. o jō san ni wa dōzo go han wo agete kudasai! kyō wa hisashiburi de hijō ni yukai ni chōdai itashimash'ta.*

It is nothing particular. Please let Miss Hayashi have something to eat. As it is so long since we have seen each other, I have enjoyed my dinner very much to-day.

*Hayashi.* *shoku go ni wa kyō wa tenki ga ii kara, ami de mo hikasete miyō.*

After dinner, the weather being so fine to-day, I'll try to have some fish caught with the net.

*okusama.* *sore ga yoroshiū gozaimas'. Katō<sup>2</sup> ni shitaku wo sasemashō.*

That is nice. I'll order Katō to prepare everything.

<sup>1</sup> "Danjurō's years being a consequence of his years (— that is, the weakness of his age being a consequence of his old age), there are some things he fails." — *toshi da mono* = *toshi no mono*. — <sup>2</sup> the name of the servant.

## Thirty-eighth Lesson.

**The Conjunction.** Conjunctions may be divided into:

1) True conjunctions, 2) Quasi-conjunctions.

Those which unite clauses or sentences are mostly placed at the end of the clauses or sentences. The few exceptions will be especially remarked.

215. 1) **True Conjunctions.** *to*. *to* is used:

a) To join nouns, pronouns, and numerals together, if the enumeration is complete. It corresponds to "and" in English, but must be repeated after each noun. It may only be dropped after the last; if it is not dropped, it precedes the case-particle or postposition. Thus: *sake to miso to shōyu wo s'koshi kaitai* I wish to buy some sake, miso, and shōyu; *anata to watakushi to wa* you and I.

Verbs are in general not united by *to*, but by the Alternative form (Less. 17,109). In one case, however, *to* can be used instead of the Alternative form — namely, when the verbs are followed by the expression *yorī hoka wa shikata ga nai* (or *hoka wa arimasen'*, *hoka wa yō ga nai*), thus: *mus'me wa ayamaru to naku yorī hoka wa arimasen'* (= *ayandari naitari suru yorī*, etc.).

b) After the Present tense of verbs and adjectives (regardless of the time required by the context) with the force of a conditional: "if," "when." See Less. 5,41, and Less. 17,106.

c) As the conjunction of quotation, corresponding to the English "that," before all verbs meaning "to say" or "to think." It can never be dropped like its English equivalent; but the verb "to say" or "to think" is often omitted after *to*.

In the same sense it is used in such idioms as: *ikuts' to naku* who knows how many; *doko kara to mo naku* who knows from where, etc.

If *to* is followed, not by a verb, but by a noun expressive of the idea of "saying" or "thinking," *to* is connected to that noun by the words *iu* or *no* placed after *to* (*to iu*, *to no*). Thus:

*myōnichi kuru koto ga dekinai to iu tegami wo uketotta.* I got a letter stating that he could not come to-morrow. — *hayaku shuppats' shiro to no meirei wo yarimash'ta.* He gave the order to start off quickly.

See also further on: *ka* and *yō*.



*ni* "adding to," "and," thus: *sake ni shōyu ni miso wo kaitai.*

On the adversative conjunction *ni* see Less. 17,105.

*ya, dano,* "and," if the enumeration is, as it were, extemporised. Often the enumeration is, therefore, followed up by *nado, nazo,* "and so forth." — See also further on: *ka* and *yara.*

*mo,* "although," "even," "too," "and"; *mo* — *mo* means "both. . . and," "as well as"; with a negative: "neither. . . nor;" see Less. 6,43., etc.; Less. 13,86, etc.; Less. 17,109. — The concessive Subordinative may also be replaced by *to mo* following the finite verb. — *to mo* following several nouns enumerated successively without a conjunction, has the meaning of *mo* — *mo*; thus: *asa hiru to mo = asa mo hiru mo.*

*ga* has adversative force, "whereas," "but," "yet." The adversative force is often so much softened down that it cannot be felt by Europeans. Thus:

*shina wa ii ga, nedan ga takai.* The article is good, but the price is high. — *waki ni hito ga orimash'ta ga, kore wo kiite waratte dōmo gu na koto da to iimash'ta.* There was somebody by the side; (and) when he heard this, he laughed and said: "Truly, it is a foolish thing."

A new sentence is often joined to a previous one by *des'* (or *da*) *ga,* "so it is, but."

216. *ka.* *ka* is used:

a) To ask a question. If the sentence begins with an interrogative pronoun or adverb, *ka* may be dropped in direct questions. In questions, however, which are, logically, the subject or object of the following verb, *ka* cannot be omitted, though the sentence begins with an interrogative word. Thus:

*dare des'?* Who is it? — *kore wa ikura?* How much does that cost? — *dare des' ka shirimasen'.* I do not know who it is. — *dare des' ka shiremasen'.* It cannot be known who he is. — *ikura des' ka wasuremash'ta.* I have forgotten how much it costs.

If two or more questions are asked successively, each ends in *ka.* The questions may follow one another without any connecting word, or the second may begin with

*mata wa, aruwa, moshiku wa* (or), *sore to mo* (or perhaps). Successive questions have also the following form: . . . *ka* . . . *ka mata wa*, etc.; before *mata wa*, *ka* may be replaced by *ya*. In indirect questions *ka* . . . . . *ka, ka mata wa* . . . . . *ka*, etc., means "if . . or," "whether . . or."

b) To express an uncertain statement, "or," or a shade of doubt, "may," "perhaps." Thus:

*kore wa s'kunaku mo hyaku-yen ka hyaku-go-jū-yen no shina des'*. This is an article which costs at least a hundred or one hundred and fifty *yen*. — *are wa mottomo ii n' deshō ka*. That may be the best, or: is perhaps the best.

Doubt is, moreover, expressed by *to ka*, thus:

*kinō Takayama to ka iu hito ga kita*. Yesterday there came a man called Takayama, I think. — *shuppats' sh'ta to ka kikimash'ta*. I have heard, if I am not mistaken, he has started off.

On *ka* used to form indefinite pronouns and adverbs, see Less. 22,136, etc.; on *ka ma shirenai*, Less. 30,182. See also further on: *yara*. A rhetoric question expressing annoyance or anger is formed by *ga aru mono ka*; thus: *sonna funinjō na koto ga aru mono ka!* is it possible that a person should be so unkind?

*yara* is used to express doubt or uncertainty, thus: *Itō to yara iu hito* a man called, if I am not mistaken, Itō. *sake wo nomu yara odoru yara* to drink *sake* or to dance, and so on. *doko ye itta yara* I wonder where he may have gone.

Note. — *yara* is used like *ka* to form indefinite pronouns and adverbs, thus: *dō yara* = *dō ka*; *nani yaru* = *nani ka*; *dono . . . yara* = *dono . . . ka*; *itsu yaru* = *itsu ka*, etc.

In the following formulas *ka* and *ya* express the meaning of "no sooner . . . than":

Affirmative Present tense of the verb + *ka* + negative Present (of the same verbal stem) + *ni*: *kuru ka konai ni* no sooner had he come than . . .

Affirmative Present tense of the verb + *ya ina ya*: *kuru ya ina ya* no sooner had he come than . . .

217. *keredomo* or *keredo*, "although," "however," "but."

*shikashi, shikashi nagara* (at the head of the sentence), "however," "but."

*soko ye itte wa* (at the head of the sentence), "on the contrary."

*moshi, moshi mo* (at the head of the sentence), "if," "peradventure," "supposing that." It is often used as an introductory word to conditional clauses, but may be dropped.

*yoshiya, tae (tatoi)* are used to begin concessive clauses: "even if." The concessive form of the verb may be replaced by the formula: *ni mo seyo (shiro)* following the Present tense: "Let . . . for all I care."

*man-ichi* (one out of ten thousand), (at the head of the sentence), "even though," "should . . . happen to," often preceded by *moshi*.

*nara, naraba* "if" (originally the hypothetical form of the verb *naru* of the written language, "to be," thus meaning "if is," and therefore used without a verb in expressions like: *o iriyō nara* if (it is) necessary; *sore nara* if it is so; then; *sayō nara* if it is so = good-bye). *nara, naraba* (with or without *moshi* at the head of the sentence) after the Present or Past tense periphrase the Conditional; see Less. 17,106.

*nagara* "during," "while," "though." It follows the stem of verbs (Cl. I, simple stem; Cl. II, *i*-stem), in some phrases also the noun. In the latter case it is always adversative. *nagara mo* "although." For instance: *ame ga furi nagara* during the rain; *zannen nagara* I regret, but; *shits'rei nagara* though it is impolite; *go kurō nagara* though it gives you trouble.

*shi* is used to separate or unite co-ordinate phrases, thus: *niwa ga chiisai shi, michi ga semai shi, hana ga ōi* the garden is small, the ways are narrow, but flowers are many.

*kara* after the finite verb: "because"; after the Subordinative form: "after," "since"; see Less. 13,88.

*made, made ni* "till," "as far as," "to." On the difference between the two expressions see Less. 37,205.

## 2) Quasi-Conjunctions.

218. Besides those spoken of in Less. 37, there are to be mentioned:

*toki*, *jibun*, *sets*’, *koro* (time), *tsuide* (occasion), “when,” following an attributive clause, with or without *moshi* at the head of the sentence; see Less. 17,106.

*tabi* (time) “as often as,” “whenever,” thus: *Kyōto ye yuku tabi ni* as often as I come to Kyōto.

*tokoro* (place) is often used as an antecedent to an attributive clause, meaning “there,” “where” = “just as.” *tokoro* is followed by the case-particles and post-positions required by the verb; *tokoro ga* “still,” “yet”; *tokoro ye* “just as” — e. g.: *shuppats’ shiyō to omou tokoro ye o kyaku ga kimash’ta*. Just as I was going to start, a guest arrived. On *tokoro* used as a relative pronoun, see Less. 25,152.

*tōri* (way) “like,” “as,” thus: *itta tōri* as he said; *kiita tōri* as I have heard.

*yō* (way, kind) “that,” “so that,” “as if,” “as,” thus: *wasurenai yō ni ki wo ts’kemashō* I shall take care not to forget it. *omou yō ni dekimasen’*. I cannot do as I should.

*yō* is also used to connect a quotation with the verb expressing saying or thinking. *to* can be omitted after *yō ni*, which is always attached to the Present tense. This is the only case of indirect quotation in Japanese. *yō ni* is often used so to avoid two successive Imperatives — e. g.: *hayaku kuru yō ni itta*. He said he would soon come. — *gejo ni hayaku kuru yō ni to sō itte koi!* Tell the servant to come soon (instead of: *gejo ni hayaku koi to itte koi*).

*yō ni* is often used before *mieru* — e. g., *uchi ni oranai yō ni mieru* it looks as if he were not at home.

*sōsh’te* (*sosh’te*), *sh’te*, *de* (at the head of the sentence), “and,” “then.”

Final Remark. — As nouns can be joined together without conjunctions, and sentences by the Subordinative and Conditional forms, conjunctions are by far less frequently used in Japanese than in English.

### 219. The Interjection.

The following interjections are those which occur most frequently.

*a*, *ā*, *ā’tt* ah!

*e*, *ē* eh!

*e* and *i* often follow the interrogative *ka*: *ka i*, *ka e*.

*ō* oh!

*oi, yai* I say!

*m'* hm.

*aita (ā itai)* oh, how painful!

*ara, ara mā* oh, but!

*mā* indeed!

*nē, na, no, nō*; *nē* is often used at the end of a sentence in the sense of "you know," "is it?," "do you?," etc.

It is often used habitually between the parts of a sentence. Many people have the habit to begin a sentence by the words *sō des' ne*, or *ano ne*, "I say."

*sō des' ne* expresses also assent, "quite so," "indeed."

*sa, sā* at the head of a sentence: "well!" *sayō sa*, "all right."

*yo* is used emphatically after the final verb or adjective.

*ya, yā* "oh!"

*zo, ze*, used emphatically like *yo*.

*oya oya!* "oh, see!"

*yare yare!* "oh! oh!"

*kke* is a verbal suffix meaning "surely."

*dōmo* "indeed!" "really!"

*naruhodo, sō des' ka*, like *sō des' ne* are expressions of assent, "quite so," "so it is."

Examples: *kyō wa yakusoku wo shimash'ta kara, tateo fūu ga aru ni mo seyo zehi ikaneba narimashen'*. As I have given my promise to-day, I must positively go, should it even be windy and rainy. — *teppōdama ga mato ni ataru ya ina ya sugu harets' shimash'ta*. No sooner did the ball hit the mark than it burst. — *o bāsan ga tsuzura wo akete miru to, bakemono ga ikuts' to naku sono naka kara arawaredash'ta*. When the old woman opened the basket and looked at it, Heaven knows how many ghosts came out of it. — *nagai aida tabi wo sh'ta yue ni, kao mo te ashi mo hi ni yakete tanin naraba michigaeru hodo ni natte imash'ta*. As he had been travelling for so long a time, both his face and feet were sunburnt, and he had become so changed that an outsider would not have recognised him. — *dorobō ga jōmae wo akete miru tokoro ye ie no teishu ga haitte kita*. Just when the thief had opened the lock, the master of the house came in. — *kesa s'koshi isoide yak'sho ye itta keredomo, yōyō tōchaku sh'ta tokoro de futo bentō wo wasurete ita koto wo omoidash'ta*. This morning I went to the office a little hurriedly; but just when I arrived there at last, I suddenly remembered that I had forgotten my lunch. — *nani ka kaō to omotte mise ye haitta tokoro ga, ki ni iru mono ga nakatta kara, tsui nani mo kawazu ni uchi ye kaetta*. Wishing to buy something, I



entered a shop; but as there was nothing that pleased me, I at last returned home without buying anything. — *rappa ga naru ka naranu ni heitai ga atsumarimash'ta*. No sooner did the trumpets sound than the soldiers assembled. — *neko ni koban. moshi ningen ga koban wo mita naraba, hoshigaru ga. soko ye itte wa neko wa hito no yō na yoku ga nai yue ni, mimuki mo shinai*. "A *koban* (a golden coin) to a cat.\*" If a human being sees a *koban*, he desires to have it. A cat, on the contrary, not having the same greediness as man, would not even give it a look. — *sonna shits'rei na mono ga aru mono ka!* Is it possible there can be such a rude fellow? — *sonna ni ōki na koe wo dasu yats' ga aru mono ka!* Can there be a fellow who cries with such a loud voice? — *ano shosei wa gakumon ga yoshiya dekinai ni mo seyo* (or *dekinak'te mo*) *hinkō ga yok'te taininryoku ga tsuyoi kara, shōrai kitto jōtats' no mikomi ga arimas'*. Even supposing that this student will not be proficient in learning, as his behaviour is good and his perseverance strong, he has certainly a chance of getting on in future.

### Words.

<i>suwarikata</i> way of squatting	<i>soroban</i> the abacus
<i>anyo</i> (in baby language) the	<i>yarinikui</i> difficult to do
<i>kets'</i> the end	<i>hikkomas'</i> to draw back
[feet	<i>yoru</i> to twist
<i>gyōgi</i> behaviour; — <i>yoku suwa-</i>	<i>musubu</i> to bind, to make a knot
<i>rits'keru</i> to be accustomed to	<i>tōs'</i> to pierce through
squatting according to the	<i>hirou</i> to pick up
rules of good behaviour	<i>mits'keru</i> to discover
<i>gomi</i> dust	<i>takumu</i> to devise
<i>hitai</i> the forehead	<i>yoseru</i> to count up
<i>zenikanjō</i> calculation or counting	<i>onore</i> self
of money	

### 38. Reading Lesson.

*shi no jī-girai* (conclusion).

«Gons'ke!» —

«hā, yonda ka ne!» —

«soko ye suware!» —

«sā, suwatta. koroseba korose!<sup>1</sup>» —

«nan' to iu suwarikata da! soko ni a<sup>2</sup> . . . anyo ga dete iru. hikkomasanai ka?» —

«kō ka?» —

«sō yo.» —

<sup>1</sup> "If you wish to kill me, kill!" = Fire away! — <sup>2</sup> He is going to say *ashi*, but recollects that this will not do on account of the termination *shi*. He therefore uses the word *anyo* instead.

\* A proverb meaning: To cast pearls before swine.

«nani wo suru no ka ne?<sup>3</sup>» —

«soko ni aru zenī no kanjō wo yare!» —

(«ahā, «yare!<sup>4</sup>» to iikusaru). yō gozaimas'. da ga, bara<sup>5</sup> de wa kanjō ga yarinikui kara, dōzo, sa<sup>6</sup> . . . de wa nai, nawa wo yotte kets' wo musunda mono wo kudasai!<sup>7</sup>» —

«m', kore ka?» —

«sore des'. sono mono wa nan' to iu ka? itte<sup>8</sup> goran nasai!» —

«ore ni mo ienai.» —

«sō d'arō» —

to ii nagara, zenī wo mina sashi ye tōsh'te kanjō wo hajimeta tokoro ga, Gons'ke wa gyōgi yoku suwarits'keta koto ga nai kara, s'koshi tats' to<sup>9</sup>, shibire ga kirehajimete kuru-shikute tamaranai kara, gomi wo hirotte hitai ye ts'kete iru no wo danna wa mits'kete<sup>10</sup>

«Gons'ke! dō natta ka?» —

«hai, sono . . . nan' de gozaimas', sono yobire<sup>11</sup> ga kireta no des'.» —

«nan' da, yobire to wa?» —

«sore de wakaraneba, ichi-bire ni-bire sambire sono tsugi da<sup>12</sup>.» —

«yoi, yoi. sassato zenikanjō wo yare!» —

«ikkan, ni-kan, sangan, . . . (kuchi no uchi de iu<sup>13</sup>), hyaku, ni-hyaku, sambyaku, . . . (kuchi no uchi de iu), jū, ni-jū, san-jū, . . . (kuchi no uchi de iu), ichi, ni, san, . . . (kuchi no uchi de iu). onore takunda na<sup>14</sup>.» —

«dō natta no da? kanjō ga dekitara, hayaku iwanai ka?» —

«o kinodoku sama da ga, chotto soroban wo oite kudasai!» —

«yoi, yoi, sa.» —

«mazu san-gan to oite kudasai!<sup>15</sup>» —

«yoi. sore kara . . .» —

«ikkan, tsugi ni sambyaku, tsugi ni hyaku, mata san-jū, tsugi ni jū, mata sammon, tsugi ni ichi-mon. kore dake yosete ikura ni natta ka?» —

“A tootsy is looking out.” — <sup>3</sup> What am I to do? — <sup>4</sup> Gons'ke thinks: “Aha! he says *yare!*” — that is, instead of *shiro!* — <sup>5</sup> *bara* short for *barasen*. — <sup>6</sup> He is going to say *sashi*. — <sup>7</sup> A periphrase of *sashi*: “A thing twisted into a rope, and with a knot at one end.” — <sup>8</sup> Try to tell me! — <sup>9</sup> After a short while. — <sup>10</sup> The master discovered that he picked up dust and put it to his forehead (as a charm against the numbness of the limbs). — <sup>11</sup> He makes a new word by taking *yo* instead of *shi* (cf. Less. 27, 159). — <sup>12</sup> If you don't understand it in this way, it is that which follows after *ichi-*, *ni-*, *san-* — that is, *shibire*. There are, of course, no such words as *ichi-bire*, etc. — <sup>13</sup> He “speaks in the mouth,” he mumbles the word *shi*. — <sup>14</sup> You have devised this, have you not? — <sup>15</sup> First put aside (on the abacus) 3,000.

«kono yarō! ore ni iiwaseyō to suru<sup>16</sup>. sã kore dake ni natta kara, itte mina!<sup>17</sup>» —

«ã, omae sama ni wa sore ga iwarenai ka? sore de wa ore ga iō. yokkan<sup>18</sup> yo-hyaku yo-jū yo-mon; sore de warukereba, yappari sangan ikkan, sambyaku hyaku, san-jū jū, sammon ichi-mon. dō da? maitta ka?» —

«shibutoi yats' da!» —

«sã, ichi-jī itta kara<sup>19</sup>, zeni wa ore ga morau zo!» —

<sup>16</sup> He thinks of making me say it. — <sup>17</sup> *mina* is the Imperative of *miru*. — <sup>18</sup> He always replaces *shi* by *yo*, and then by *san* + *ichi*. — <sup>19</sup> As you have said that one syllable — viz.: *shi* of *shibutoi*.

### 38. Exercise.

The places where most Europeans residing in Japan go to escape the heat of summer are probably Karuizawa and Nikkō. When I came near the river, a girl was washing clothes in the river. To leave things so is to no purpose, I think. I will go into the garden for a moment. If anybody comes, inform me at once. To-day I have taken medicine three times in the morning and in the afternoon. I get up every morning at six or at half past six. Go to the house of my younger brother and tell him to come here directly. As the weather was good, but there was much work to do, I doubted (thought) whether I should take a walk, or what I ought to do, and so at last I did not go. I do not know who has invented what one calls jinrikisha. Will you go to the opening of the river to-morrow, or will you go to some other place? In Japan there were not in olden times carriages or jinrikisha, or how they may be called, which exist to-day. The hunter had scarcely seen the bird when he shot at once. Go to the tailor and tell him to be sure to get my suit ready by to-morrow. Till my wife comes back, I must take care of the house. Being in a hurry, I must go out, even should it rain. This railway will probably be ready (*degiagaru*) by the middle of July.

#### Dialogue (conclusion).

- Hayashi.* *dōgu wa shosaidomo ga ato kara motte kuru hazu da kara, wareware wa saki ye ikimashō.* The servants are to bring the things after us; so we will go on in front.
- Itō.* *tōchi de wa mada amihiki wo mita koto wa arimasen ga, dono hen de yaru no des'?* In this part I have not yet seen fishing with the net. Where do they do it?

- Hayashi.* *ryōshidomo no shigoto no jama ni naran' tokoro nara, doko de mo sashits'kae nai no des'.*
- Itō.* *as'ko de ami no yōi wo sh'te iru yō da ga, are ga sore de nai des' ka?*
- Hayashi.* *ā, are da, are da. mō sukkari sh'taku sh'te waga haidomo wo matte iru no da. sore mi tamae! tenugui wo agete yonde iru.*
- Itō.* *mō gakkō ga hiketa no ka? kodomo ga hijō ni atsumatte kita yō des'.*
- Hayashi.* *kodomo no ōi no wa Odawara no meibuts' da. sā, hajimesaseyō. tenki ga yok'te mōshibun wa nai ga, emono wa dō da ka?*
- Itō.* *o jō san mo okusan mo as'ko ye mieta yō da. mainichi kō iu yō ni kaigan wo arukeba, karada no tame ni wa kekkō des'.*
- Hayashi.* *karada no tame ni yoi ga, mus'edomo no yoi tomodachi ga nai no de komarimas'.*
- Itō.* *daibu haitta yō des'. o jō san, chikaku itte mimashō.*
- mus'me.* *Itō san, watashi no te wo hiite kudasai! s'nappara wa hashiremasen' kara.*
- okusan.* *ki wo ts'kenai to, ki-mono ga yogoremas' yo. jō wa ryō no koto ni naru to, maru de muchū des'.*
- Hayashi.* *ii ambai ni daibu toreta yō da. sugu ni nibamme wo hikaseyō.*
- Itō.* *hijō ni haitta ja arimasen' ka? itsu mo kō des' ka?*
- Hayashi.* *kyō wa un ga yosasō des'. sassoku uchi ye yatte ryōri no sh'taku wo saseyō.*
- Provided it be at a place where we do not disturb the fishermen in their work. there is no hindrance anywhere.
- There they seem to be preparing a net. Are they your people?
- Yes, they are. They have prepared everything already and are expecting us. Look there! They hold up a kerchief and shout.
- Is school over already? It seems many children have come gathering here.
- The great number of children is what Odawara is famous for. Well, I shall have them begin. The weather is fine, there is no objection; but how will be the produce?
- Miss and Mrs. Hayashi seem to have made their appearance. To walk in this way every day on the coast is excellent for the body.
- For the body it is good; but I am sorry she has not got any friends here.
- There seem to have gone plenty of fish into the net. Miss Hayashi, shall we go nearer and see?
- Please lead me by the hand, Mr. Itō; on the sands I cannot walk.
- If you don't take care, your dress will get dirty. If it has to do with fishing, the girl is quite absent-minded.
- Happily there seem to have been plenty caught. I shall at once have them make a second haul.
- Have there not been many caught? Is that always so?
- To-day fortune seems to be on our side. I will have them brought home at once and prepared.

- Itō.* *tsuri ni mo tokidoki o de-  
kake des' ka?* Do you also go angling some-  
times?
- Hayashi.* *tenki no ii toki wa  
tokidoki ikimas' ga, jibun  
de wa yarimassen'.* When the weather is good, I do  
go sometimes; but I myself  
don't angle.
- Itō.* *tets' dō ga hirakete kara,  
Odawara ni mo daibu ii  
kata ga sumawareru yō  
des' ne.* Since the opening of the rail-  
way many nice gentlemen seem  
to live in Odawara.
- Hayashi.* *ii kata mo daibu mieru  
ga, nunibun mada fuben  
de komaru. betsu ni kimi  
mo isoganu nara, ni-san-  
nichi koko ni ite asonde  
ite wa dō des'.* Fine people seem to be here,  
but unfortunately everything  
is still inconvenient. If you  
are not in any particular  
haste, what do you think of  
staying here for a few days  
to enjoy yourself?
- Itō.* *go kōi wa arigatai ga, sō  
iu wake ni mo mairima-  
sen'. osoku mo kombanjū  
ni mukō ni tsukitai to  
omoimas'.* Thanks for your kindness, but  
I cannot. I should like to  
arrive there at the latest in  
the course of this evening.
- okusama.* *sore de wa, Itō san,  
muri ni hikitomemōsh'te  
mo, kaette shits'rei des'  
kara, mōshimassen' ga, o  
kaeri ni wa zehi mata o  
yori kudasai!* Then, Mr. Itō, as it is impolite  
to try to persuade one, I  
won't say anything; but when  
you come back, you must for  
certain call again.
- Itō.* *kashikomarimash'ta. shi-  
kashi mae motte tegami  
wo sashiagemas'. — kondo  
mo daibu haitta yō des'.  
o jō san wa anna ni chi-  
kaku itte mitorete imas' yo.* All right. But I shall write  
you beforehand. — This time,  
too, many seem to have been  
caught. Miss Hayashi has  
gone so near, and is absorbed  
in looking.
- Hayashi.* *kyō no ami wa jōdeki  
d'atta. koto ni tai ga  
daibu toreta yō da. sas-  
soku arai ni shitai mono  
da.* The fishing to-day has been  
successful. Especially many  
salmon-trout seem to have  
been caught. I shall make  
*arai* of them at once.
- okusama.* *konna ni toremash'ta  
kara, nan' de mo o konomi  
shidai ni sakana wo sa-  
shiagemashō.* As so many have been caught,  
I will offer you fish in  
whatever way you like to  
eat them.
- Hayashi.* *waga haidomo wa ryō  
wa kore dake ni sh'te s'ko-  
shi machi wo mite kuru  
kara, uchi de yōi wo sh'te  
oku yō ni.* We will leave off fishing now  
and look at the town a little.  
By the time we are back,  
have all got ready at home.
- Hayashi.* *aruuta no de o kuta-  
bire de attarō.* You have probably become tired  
from walking.



*Itō.* *ie, aruku koto wa nakanaka tassha des'. shikashi konna ni aruite wa anata koso go meiwaku de atarō.*

*Hayashi.* *dō sh'te aite ga nak'te komatte iru tokoro da kara, kyō wa hijō ni yukai desh'ta. mō yōi ga dekite iru d'arō. zashiki ye mairimashō.*

*okusama.* *anatagata wa doko wo o aruki nasatta no de gozaimas' ka? taihen nagakatta de wa arimasen' ka? tadaima o kan ga mairimas' kara, dōzo o chakuseki kudasai!*

*Itō.* *arigatō gozaimas'. iroiro go shimpai wo kakete osorerimas'. toritate no sakana no ryōri wa mata hitoshio de arimashō.*

*okusama.* *sā, mairimash'ta. o chaku itashimashō.*

*Itō.* *kyō wa omowazu tak'san chōdai itashimash'ta. mō daibu jikoku mo utsurimash'ta kara, sorosoro o itoma itas' koto ni itashimashō.*

*Hayashi.* *shiite tome wa sen' ga, mō hito-kisha ato de mo ii de wa nai ka?*

*Itō.* *yado ye tsuku no wa hayai hō ga benri des' kara, kono kisha de mairimashō. shosei ni sh'taku wo iits'kete kudasai!*

*okusama.* *kuruma mo iits'kete okimash'ta.*

*Itō.* *iroiro go shimpai kakete arigatō gozaimas'. sore de wa mō o itoma wo itashimashō.*

*okusama.* *kaeri ni zehi o yori nasai!*

Oh, no. I am pretty good at walking. But to walk as we did must have been troublesome for you.

As I always feel embarrassed at having no companion, it was unusually pleasant today. All will be already prepared. So we will go into the room.

Where did you walk about? Have you not come back rather late? Warm sake is coming in directly; so please take a seat!

Thanks. I am very sorry for giving you so much trouble. The dressing of the fish just caught will no doubt be excellent.

Here they are. Let us sit down.

To-day I have been enjoying my supper very much. As it is getting late, I must make up my mind to take leave.

I won't persuade you to stay; but will it not do to go by one train later?

The sooner I arrive at the hotel, the more convenient it is; so I will go by this train. Please tell the servant to get my things ready.

I have also ordered the carriage.

Thank you very much for the trouble you have taken on my account. Now I'll take my leave.

When you come back, don't fail to call again!

(On the way.)

- Itō.* *yoru ni natta kara, nimots' ni ki wo ts'kete! yado wa Fujiya da kara, rei no tōri ore wa hito-ashi saki ye yuku kara, nimots' wo totte kite kure.* As it is night, take care of the luggage! Our hotel is Fujiya. As I am accustomed to do, I'll go on a little in front. Come after me with the luggage!
- shosei.* *shōchi itashimash'ta. station ye tabun yado no mukai ga kite iru de gozaimashō.* All right, sir. At the station there is no doubt somebody sent from the hotel.
- Fujiya.* *go kigen yoroshiū gozaimas' ka? go ancheku de o medetō gozaimas'.* I hope you are quite well. I congratulate you on having safely arrived.

## Thirty-ninth Lesson.

### Distinction of the Sexes.

a) Of human beings. In addition to the names of the degrees of relationship enumerated in Less. 3,21 which distinguish at the same time the sexes, a few more may be mentioned here:

<i>jiji</i> grandfather	<i>baba</i> grandmother
<i>hijiji</i> great grandfather	<i>hibaba</i> great grandmother
<i>oji</i> uncle	<i>oba</i> aunt
<i>ani</i> elder brother	<i>ane</i> elder sister
<i>otōto</i> younger brother	<i>imōto</i> younger sister
<i>oi</i> nephew	<i>mei</i> niece
<i>yōfu</i> adoptive father	<i>yōbo</i> adoptive mother
<i>yōshi</i> adoptive son	<i>yōjo</i> adoptive daughter.

Other expressions of this kind are used for both sexes: *itoko* cousin; *kyōdai* brothers and sisters; a brother, a sister; *mago* grandchild; *himago* or *hiko* great-grandchild. When it is necessary to mention the sex, this can be done by prefixing the words *otoko*, *onna* — e. g., *otoko itoko*, *onna itoko*, *otoko kyōdai*, *onna kyōdai*, etc.

The degrees of relationship resulting from marriage are rather complicated. By marriage either the wife enters the house of her husband, or the husband the family of his wife. In the latter case the husband becomes the adoptive son of his wife's family, and takes their family name.

The son-in-law marrying into his wife's family is called *muko*; he addresses his parents-in-law by *ototsan*, *okkasan*. In speaking of them to other persons he says: *sai*, (*kanai*, *tsuma*) *no chichi*, *haha* "my wife's father, mother." — The son-in-law who has taken his wife into his own house is called by his wife's parents *mus'me no muko*, or more exactly: *dai-ichi*, *dai-ni*, etc., *no mus'me no muko* the husband of my, or our, first, second, etc., daughter. In speaking of his parents-in-law he says: *sai no chichi*, *haha*. — The daughter-in-law who has married into the house of her parents-in-law is called *uchi no yome* "the daughter-in-law of the house." — "Your daughter-in-law" is: *go sōryō no okusama* "the wife of your eldest son," or, as the case may be, *go jinan*, *go sannan*, etc., *no okusama* "the wife of your second, third, etc., son," or (less often) *yome go san* "your daughter-in-law." The daughter-in-law addresses her parents-in-law by *ototsan*, *okkasan*; in speaking of them she says *o shūto san* "my father-in-law," *o shūtome san* or *o shūto go sama* "my mother-in-law."

"Brother-in-law" is: *sai no kyōdai* or *sai no ani*, *otōto* "the brother, or elder brother, younger brother of my wife," or *otto no kyōdai*, *ani*, *otōto* "the elder, younger brother of my husband," or *ane muko*, *imōto muko* "the husband of my elder, younger sister," respectively. — "Sister-in-law" is: *sai no ane san*, *imōto san* or *otto no ane san*, *imōto san* "the elder, younger sister of my wife," or "the elder, younger sister of my husband," or: *ani yome*, *otōto yome* "the wife of my elder, younger brother," respectively. — The sister-in-law of the wife, as long as she lives in the same house, is called *kojūto*.

"Step" is *mama*: *mamachichi*, *mamahaha*, *mamako*. "Step-brothers and sisters" of different fathers are called: *tanechigai* or *tanegawari no kyōdai* (of different semen); of different mothers: *harachigai* or *haragawari no kyōdai* (of different wombs).

In addition to the polite expressions enumerated in Less. 3,21, the following may be mentioned:

*o jūisan* grandfather! your grandfather  
*o bāsan* grandmother! your grandmother  
*ani san* (*ni san*) elder brother! my elder brother; *o ani san*  
 or *go sonkei* your elder brother

*o otōto san* or *go shatei* your younger brother  
*ane san* elder sister! my elder sister; *o ane san* your elder  
 sister

*o imōto san* your younger sister

*sōryō* or *chōnan* my eldest son; *go sōryō* or *go chōnan* your  
 eldest son

*jinan* my second son; *go jinan* your second son

*sannan* my third son; *go sannan* your third son

*segare* my son; *go shisoku* your son.

Other expressions showing the sex are: *ama* a nun, *uba* a wet-nurse, *samba* a midwife, *mori* a nursemaid, *o koshimoto* a chambermaid. Words like *isha* a physician, *yak'sha* an actor or actress, *seito* a pupil, and others indicating profession or trade, are applied to men as well as women. When it is necessary to emphasise the female sex, one says: *onna isha*, *onna yak'sha*, etc., as, in general, one thinks first of a man.

The sexes are, moreover, distinguished in the denominations of the members of the Imperial Family (*kōzoku*); *tennō* the Emperor, *kōgō* the Empress, *kōtaigō* the Empress Dowager, *kōtaishi* the Crown Prince, *kōtaishihi* the Crown Princess, *kōtaison* the eldest son of the Crown Prince, *kōtaisonhi* his wife. The other sons and grandsons of the Emperor up to the fourth degree are called *shinnō* Prince, their wives *shinnōhi*; to begin from the fifth degree they are called *ō*, their wives *ōhi*. — The female descendants of the Emperor up to the fourth degree are called *naishinnō* Princess; from the fifth degree *joō*. The Emperor, the Empress, and the Empress Dowager have the title *heika*, "Majesty;" all the other members of the Imperial House are called *denka*, "Highness." Princes are spoken of by their family name + *no miya sama*, or by their Christian name + *Shinnō denka* or *ō denka*, respectively, as, for instance: *Arisugawa no miya*, Prince *Arisugawa*, or *Takehito shinnō denka*. Their wives are called by the names of the Princes + *no miyasudokoro* (wife); for instance: *Arisugawa no miya no miyasudokoro*.

The titles of the nobility (*kazoku*) are: *kōshaku* (duke or prince), *kōshaku* (marquis), *hakushaku* (count), *shishaku* (viscount), *danshaku* (baron). They are given only to the heads of the families; their wives and children have

no claim to them. One says: *Konoe kō(shaku) no fujin* the wife of Duke Konoe, *Tsugaru haku(shaku) no fujin* the wife of Count Tsugaru, *Shibusawa dan(shaku) no o jō san*, the daughter of Baron Shibusawa. Noblemen are addressed by *anata*, just as the *shizoku* (as the members of the former military class, the *samurai*, are called now) and the *heimin* (the citizenship). "Your wife" is expressed by: *anata no go fujin* or *okusama*. The members of the old nobility, the *daimyō*, are addressed by *tono sama* or *go zen* (Highness), their wives by *okugata sama*.

With some words of Chinese origin the sexes are distinguished by *dan* or *nan* (a man), or *jo* or *nyo* (a woman), partly prefixed, partly suffixed to the Chinese word. Other suffixes are *nin* (a man) and *fu* (woman). For instance: *ō king*, *nyoō queen*; *genan manservant*, *gejo maidservant*; *jochū servant-maid*; *shokkō workman*, *jokō workwoman*; *gakkō school*, *jogakkō girls' school*; *kan-gonin*, *kambyōnin male sick-nurse*, *kangofu*, *kambyōfu female sick-nurse*.

One asks for the sex by the question: *otoko des' ka onna des' ka?*

Additional Remark. — Instead of addressing ladies in the way mentioned in Less. 3,21 (prefixing *o*, and suffixing *san*, to the Christian name) one may drop *o* and suffix *ko san*, thus: *Haru ko san* = *o Haru san*. In some expressions the prefix *o* is made politer still by placing *mi* (honourable) after it, thus: *o mi obi* a belt, *o mi ashi* the feet, *o mi ots'ke* soup; *o mi ōkiku o nari nasaimash'ta* you have become very tall.

b) As to the sex of animals, it is indicated, if it is absolutely necessary to distinguish it, by the words:

*o, on, osu*, male — *me, men, mesu* female.

*o* and *on* are mostly prefixed to the names of domestic animals and to the word *tori*, a bird, in doing which letter-changes take place in some cases. — *osu* and *mesu* either precede, as attributive Genitives, the names of animals, or the name of the animal is made an attributive Genitive and placed before them.



Examples: *ushi* an animal of the bovine race, *oushi* bull, *meushi* cow  
*uma* horse, *omma* stallion, *memma* mare  
*inu* dog, *oinu* he-dog, *meinu* she-dog  
*neko* cat, *oneko* tom-cat, *meneko* she-cat  
*tori* bird, *ondori* cock, *mendori* hen  
*shika* deer, *ojika* stag, *mejika* hind  
*kuma* bear, *osu no kuma* or *kuma no osu*  
 male bear  
*mesu no kuma* or *kuma no mesu* she-bear.

One asks for the sex by the question: *osu des' ka mesu des' ka?*

**The Plural.** It is only by exception that it is necessary to indicate the Plural of nouns. It is then done by adding certain suffixes to the nouns. These suffixes, arranged in the order of their gradually decreasing politeness, are as follows: *gata*, *tachi*, *shu*, *domo*, *ra*.

*ra* is used of persons as well as animals and things; the other four only of persons.

Examples: *fujingata* the ladies, *okusamagata* the wives, *daijingata* the ministers, *hitotachi* men, *shikantachi* the officers, *kyōdaishu* the brothers, *onnashu* the women, *kodomoshu* the children, *monodomo* the people, *kodomora* the children, *kakera* the fragments.

In a few cases the suffix of the Plural has become a part of the noun, and is no longer felt to be a Plural, so that a second suffix can be added — e. g., *kodomo*, properly the Plural of *ko*, means “a child” as well as “children”; the Plural is, in this case, more clearly expressed by *kodomoshu*, *kodomora*; *tomodachi* a friend, originally the Plural of *tomo*, becomes *tomodachigata* your friends, *tomodachidomo* my friends.

On the Plural of the pronoun see Less. 20,130.

Another way of expressing plurality is the doubling of the noun, in doing which the second member mostly gets the *nigori*, thus:

*kuni* a country or province, *kuniguni* various countries or provinces, *tokoro* a place, *tokorodokoro* at various places, here and there, *hō* side, *hōbō* at all sides, everywhere, *hito* a person, *hitobito* many or all persons, *hi* or *nichi* a day, *hibi* or *nichinichi* every day, daily, *tsuki* a month, *tsukizuki* every month, *toshi* or *nen* a year, *toshidoshi* or *nennen* every year, etc.

With Chinese words plurality is sometimes indicated by certain prefixes, thus: *ban* 10,000 = many, all; *bankoku* all countries; *sū* number = several, many; *sūnen* several or many years; *sū-ka-gets'* several months; *sūjitsu* several days; *sho* all; *shokun* (all the) gentlemen! *shodaimyō* all the feudal lords, etc.

It should not be forgotten that in most cases it is quite unnecessary to indicate the Plural.

### Dialogue.

- A.<sup>1</sup> *yā, shibaraku. itsu o tsuki ni narimash'ta ka?* Oh, indeed, I have not seen you for a long time. When have you arrived here?
- B. *tsui ima tsuita bakari des'.* I have only just arrived.
- A. *sore wa sore wa, sazo o ts'kare desh'tarō.* Oh, but then you must be very tired.
- B. *arigatō. nanibun Nippon kara Yoroppa no manna-ka ni tobikonda mon' des' kara, banji yōsu ga wakarimasen' de, nanibun yoroshi'ku negaimas'.* (Thanks.) Having jumped from Japan into the middle of Europe, and knowing nothing at all of the circumstances here, I beg your kind assistance.
- A. *sore wa o tagai sama. to-koro de tochū wa ikaga desh'ta ka?* (I beg the same of you.) But how was your voyage?
- B. *kondo wa taihen shiawase de Nippon wo dete kara Port Said made shigoku buji desh'ta. chichūkai de s'koshi yararemash'ta keredomo, kakubets' na koto mo arimasen' desh'ta.* This time I was very fortunate. Since I left Japan there was no accident till Port Said. In the Mediterranean we had a bad time of it; but even then nothing particular happened.
- A. *sore wa mā kekkō desh'ta. shikashi ano chichūkai wa tachi no warui umi de, watakushidomo mo koko ye mairimas' toki yahari s'koshi yararemash'ta. nanibun nagai kōkai de, senchū wa daibu go taikuts' desh'tarō.* That is indeed splendid. However, that Mediterranean is an ill-natured sea. When we came here, we were likewise roughly dealt with. After all, it is a long voyage, and you have probably felt bored on board ship.

<sup>1</sup> A. is a gentleman who has been living in Europe for some years; B. has just arrived from Japan.

B. *arigatō. hoka ni tsure mo arimash'ta shi, mata Doits'sen de arimash'ta kara, Doits'go no keiko katagata Doits' no o jō san nan' ka to kon-i ni narimash'te betsu ni taikuts' mo kanjimasen' desh'ta.*

A. *sō desh'ta ka! sore wa mā kekkō desh'ta. watashi wa Frans'sen de mairimash'ta ga, go zonji no tōri Frans'go wa deki-masezu hoka ni Nipponjin no tsure mo nakatta mon' des' kara, rei no mazui Eigo de gaikokujin to hanash'te kimash'ta. zuibun taikuts' itashimash'ta. ishō fune ni wa noru mono de nai to omotta kurai desh'ta.*

B. *sore wa dōmo o sasshi mōshimas'. sono kawari kondo Nippon ye kaeri no sets' wa ibatta<sup>2</sup> mon' deshō.*

A. *sō umaku ikeba ii des' ga . . .*

B. *go ryōshin mo shigoku go sōken de, go shatei mo mata kōtōgakkō de yoku benkyō sh'te irasshaimas'. o miyagemono mo o tegami mo daibu azukatte mairimash'ta. izure ato de . . .*

A. *sore wa sazo go meiwaku desh'tarō. kochira ni mairimash'te kara, homesick<sup>3</sup> to iu wake de mo arimasen' ga, shijū ryōshin no koto ga ki ni narimash'te ne . . . tegami wa tokidoki mairimas' keredomo, nanibun kuwashii yōsu ga wakarimasen' no de . . .*

Oh, I had some companions, and as it was a German ship, I had some practice in German, and became familiar with German girls, and so on. So I did not feel particularly bored.

Indeed! then you were really fortunate. I came by a French ship; but as I don't understand French, you know, and having no companions, I could only make use of my broken English, which you know, in speaking to the foreigners. I have been pretty much bored. It was so bad that I thought, I shall not go all my life on board ship again.

Then I am sorry for your sake. To make up for it, it will be a splendid thing on your return home to Japan.

I wish it would be so nice, but . . .

Your parents are in good health, and your younger brother is very diligent in the upper-middle-school. Moreover, I have got a good many presents and letters entrusted to me for you. At any rate, I shall afterwards . . .

Oh, that must really have caused you much trouble. Since I have arrived here, I have not exactly been homesick, but I am always anxious about my parents. Though letters are coming from time to time, I don't know circumstances minutely.

<sup>2</sup> *lit.*: something to be proud of. — <sup>3</sup> There is no Japanese equivalent for homesick.

B. *go ryōshin wa shigoku o tassha de, wakai ware-ware yori mo kaette genki ga ii yō des'. izure tegami ni mo kuwashiku kaite aru deshō ga, watashi kara mo mata kuwashiku mōshits'taete kure to no koto desh'ta.*

A. *sō des' ka! sore wa arigatō. kore de yaya anshin shimash'ta.*

B. *kore wa s'koshi nainai no hanashi des' ga, watashi no tachimas' jibun ni anata no okkasama ga waza-waza watashi no taku wo tazunete kudasaimash'te: «yome mo sude ni morau koto ni sh'te aru kara, seisei benkyō sh'te hayaku kaette ryōshin wo anshin sash'te kureru yō ni» to no koto desh'ta.*

A. *oya oya! kaka wo haya moraimash'tta'tte . . .*

B. *Seiyō de wa jiyūkekkon de, otoko to onna to ga tagai ni ai-ai shi ai-ai serare tsui ni fūfuyakusoku wo suru to no koto de, kore wa shizen no ai-jō ni au kekkō no fūshū da. shikashi mono wa ichi-ri ichi-gai de, jiyūkekkon mo kanarazu shimo ii koto nomi wa arumai. iwanya seido fūzoku wo koto ni suru Nippon ye kore wo mochikondara, shakai wa tachimachi kairan da.*

Your parents are perfectly well, even more active than we young people are. This, however, will be written in detail in your letters; but I, too, have been told to give you some detailed reports.

Have you? Thank you very much. Then I am somewhat at ease.

What I am going to tell you is somewhat of a secret. When I was about to start, your mother came on purpose to call on me, and said: "It has been decided already to take a wife for him. He shall therefore be as industrious as possible, come back soon, and set his parents at ease."

Oh, oh! They have already taken a wife for me, they say.

I have been told that in Europe they are free to choose their consorts. A young man and woman love each other and are loved by each other, and at last they agree to marry. That is a beautiful custom which corresponds with natural love. But in everything there is one advantage and one disadvantage, and the free choice of a consort, too, is certainly not exclusively good. If one should introduce it into Japan, where manners and customs have taken a special form, society would suddenly be thrown into confusion.

## Fortieth Lesson.

### Derivation of Nouns.

Nouns are derived:

a) From verbal stems (without change) — *e. g.*:

*oboeru* memory, feeling — from *oboeru* to remember

*warai* laughing, laughter — from *warau* to laugh

*hanashi* talk, story — from *hanas'* to tell

*odoroki* fright — from *odoroku* to be frightened

*kurushimi* grief — from *kurushimu* to grieve

*tanoshimi* joy — from *tanoshimu* to rejoice.

b) From verbal stems by means of the derivational affix *te* (hand).

They denote a person or the doer of an action — namely, one who does not perform the action professionally or habitually, but at the given time. Sometimes they are used in a figurative sense to denote the instrument. They correspond to English nouns in “er,” as, *e. g.*, a dancer, a buyer, etc., and may be derived from all verbs, though in practice this is not done. For instance:

*norite* a rider — from *noru* to mount, to ride

*kaite* a buyer — from *kau* to buy

*urite* a seller — from *uru* to sell

*kakite* a writer — from *kaku* to write

*yomite* a reader — from *yomu* to read

*kikite* a hearer — from *kiku* to hear

*odorite* a dancer — from *odoru* to dance

*otte* a pursuer — from *ou* to pursue

*hikite* a touter — from *hiku* to draw or to tout (customers for a hotel or brothel)

*hikite* the knob of a door — from *hiku* to draw.

c) From adjectival stems by means of the derivational affix *sa*.

They denote a certain amount or degree of the quality expressed by the adjective — *e. g.*:

*atsusa* heat, the degree of heat — from *atsui* hot

*samusa* cold, the degree of cold — from *samui* cold (said of the air)

*tsumetasa* cold, the degree of cold — from *tsumetai* cold (to the touch)



*shirosa* whiteness, the degree of whiteness — from *shiroi* white

*ōkisa* size, the degree of size — from *ōkii* large

*kurushisa* grief, the degree of grief — from *kurushii* to grieve

*tanoshisa* joy, the degree of joy — from *tanoshii* joyful.

d) From adjectival stems by means of the derivational affix *mi*.

Like the English termination “ishness,” they denote something resembling, or having the appearance of, the quality expressed by the adjective. Sometimes they denote also the object possessing the quality — *e. g.*:

*akami* reddishness, the red or lean part of flesh — from *akai* red

*kuromi* blackishness — from *kuroi* black

*shiromi* whitishness, the white of an egg — from *shiroi* white

*kimi* the yolk of an egg — from *kii* yellow

*aomi* bluishness or greenishness — from *aoi* blue or green.

e) From various stems by means of the derivational affixes *do*, *to*, *udo*, all meaning “man” — *e. g.*:

*kariudo* a huntsman — from *kari* hunting

*akindo* (*akiudo*) a merchant — from *akinau* to trade

*nakōdo* a go-between — from *naka* the middle

*shirōto* an amateur — from *shiroi* white

*kurōto* a connoisseur, an adept — from *kuroi* black

*meshiudo* a prisoner — from *mes'* to bring

*iriudo* a man who becomes the husband of the mistress of a house and takes her family name (= *nyūfu*) — from *iru* to enter.

f) From nouns by means of the word *ya*, “house,” which is not used alone.

They denote the place where the action is performed, generally a shop, as well as the person who performs the action, the shopkeeper — *e. g.*:

*honya* a book-shop, a book-seller — from *hon* a book

*panya* a baker's shop, a baker — from *pan* bread

*sumiya* a charcoal-shop, a charcoal-dealer — from *sumi* charcoal

*setomonoya* a porcelain-shop, a porcelain-dealer — from *setomono* porcelain

*aomonoya* a greengrocery, a greengrocer — from *aomono* greens.

g) By composition. As in English, the first part modifies the second. The number of these words is very large, and can be increased at will. Especially most words borrowed from Chinese are compounds. Compounds consist:

aa) Of two or more nouns — *e. g.*:

*abura-gami* oil-paper — from *abura* oil, *kami* paper  
*kami-kuzu* waste paper — from *kami* paper, *kuzu* offal  
*tabi-zure* travelling companion — from *tabi* journey, *tsure* companion  
*taka-zao* a bamboo pole — from *take* bamboo, *sao* a pole  
*ho-bashira* a mast (*lit.*, a sail-pillar) — from *ho* sail, *hashira* pillar  
*bun-gaku* literature — from *bun* composition, *gaku* science.  
*bun-gaku-shi* a doctor of literature — from *bun* composition, *gaku* science, *shi* a gentleman  
*dem-pō* telegram — from *den* electricity, *hō* information  
*byō-in* hospital — from *byō* illness, *in* establishment  
*riku-gun-shō* the War Department — from *riku* land, *gun* army, *shō* Department  
*kai-gun-shō* the Naval Department — from *kai* sea, *gun* army, *shō* Department.

bb) Of an adjectival stem and a noun — *e. g.*:

*aka-gane* copper — from *akai* red, *kane* metal  
*hoso-michi* a footpath — from *hosoi* narrow, *michi* road  
*chika-me* short-sightedness — from *chikai* near, *me* the eye  
*naga-uta* a "long-poem" — from *nagai* long, *uta* a poem  
*me-kura* blindness — from *me* the eye, *kurai* dark.

cc) Of a verbal stem and a noun — *e. g.*:

*kazu-yoke* a wind-screen — from *kaze* wind, *yokeru* to keep off  
*gomi-harai* a dust-brush — from *gomi* dust, *harau* to sweep  
*fude-ire* a brush-stand — from *fude* a brush, *ireru* to put into  
*tsuna-watari* rope-dancing, a rope-dancer — from *tsuna* a rope, *wataru* to cross over  
*watashi-bune* a ferry-boat — from *watas'* to carry over, *fune* a ship  
*deki-goto* an event — from *dekiru* to come out, *koto* a thing (abstract)  
*deki-mono* an ulcer, a sore — from *dekiru* to come out, *mono* a thing (concrete)  
*age-shio* high tide — from *ageru* to raise, *shio* the brine

*hiki-shio* ebb tide — from *hiku* to draw (back), *shio* the brine.

dd) Of several verbal stems — *e. g.*:

*hiki-dashi* drawer — from *hiku* to draw, *das'* to make come out

*de-iri* going out and coming in, income and outgoings (expense) — from *deru* to go out, *iru* to go in

*yorai* a meeting — from *yoru* to come near, *au* to meet

*deki-agari* accomplishment — from *dekiru* to come out, *agaru* to proceed.

Additional Remark. — The prefixes *ō* “large,” “great,” (cf. *ōkii*) and *ko*, “small” (*ko* a child) serve to form Augmentatives and Diminutives — *e. g.*:

*ō-ame* a heavy rain

*ō-bune* a large ship (*fune* a ship)

*ō-sakazuki* a large sake-cup

*ō-sumō* a great wrestling

*ko-gawa* a rivulet (*kawa* a river)

*ko-gatana* a knife (*katana* a sword)

*ko-gushi* a small comb (*kushi* a comb)

*ko-bune* a boat (*fune* a ship)

*ko-neko* a little cat.

The word *ko* following the Genitive of names of animals means “the young,” and must not be confounded with *ko* used as a prefix — *e. g.*:

*neko no ko* the young of a cat, a kitten, *shishi no ko* a young lion.

There are compounds the parts of which are coordinated, and which may be termed quasi-compounds — *e. g.*:

*umare-toshi-tsuki-hi* the year, month, and day of one's birth  
*kami-hotoke ni inoru* to pray to the Shintō- and Buddhist gods

*kusa-ki*, or the corresponding Chinese word *sō-moku*, grass and trees (= plants)

*shōkō-kashi-sots'* officers, non-commissioned officers, and soldiers

*kin-gin* gold and silver

Some of the quasi-compounds are composed of two words of contrary meanings — *e. g.*:

*shi-mats'* beginning and end = the whole of an affair

*kami-shimo* above and below = outer and lower garment; the whole body

*jōge* the high and the low, superiors and inferiors  
*kan-dan* the cold and warmth (of temperature); *kan-dan-kei* a thermometer  
*en-kin* far and near, distance  
*danjo* men and women  
*himpu* the poor and the rich  
*zōgen* increase and diminution  
*yoshi-ashi* good and bad = quality  
*dai-shō* large and small.

Names of mountains end in *yama* or *san* (mountain); names of rivers, in *kawa* or *gawa* (river); of islands, in *shima* or *jima* (island); of villages, in *mura* (village); of streets, in *machi*, *chō*, or *dōri* (*tōri*) (street); of bridges, in *hashi* or *bashi* (bridge).

*Fujiyama* or *Fujisan*; *Bandaisan*; *Azumayama*: — *Sumidagawa*, *Ōkawa*; — *Itsukushima*, *Kojima*; — *Matsumura*; — *Hisamatsuchō*; *Idamachi*; *Ginzadōri*; — *Nihonbashi*.

As a rule, Japanese words should be connected with Japanese, Chinese words with Chinese words; there are, however, many compounds consisting of heterogeneous elements — *e. g.*:

*yatoi-nin* a day-labourer, *homae-sen* a sailing-vessel, *mizusaki-annai* a pilot — the first element of which is Japanese, the second Chinese; *yūbin-bako* a letter-box, *jitenshanori* a cyclist, *teisha-ba* a railway-station — the first element of which is Chinese, the second Japanese.

### Dialogue (conclusion).

- A. *ikani mo go mottomo no yō da ga, boku wa Seiyō ni ite Seiyōkushaku natta to iwareru ka mo shiremasen' keredomo, boku wa Nippon no oshits'keshugi wa dai hantai da. musko no iyagaru no ni kakawarazu ryōshin ga muri ni oshits'keru. ikani mo rambō na hanashi de, maru de shizen ni han sh'te iru. sore yue Nippon de wa rikon no kazu ga ōi; mata Nippon de wa rikon wo nan' to mo omowan'. makoto ni reikets' na zankoku na hanashi de, kek-*
- However much you seem to be right — I am living in Europe, and may perhaps be said to smell of Europe — but I am quite contrary to the Japanese principle of constraint. Parents force their son unjustly, without minding if he dislikes her or not. At any rate, it is compulsion, quite contrary to nature. It is for this reason that the number of divorces is so large in Japan. Besides, divorce is considered to be of no consequence in Japan. It is really a cold-blooded, cruel thing. Marriage is mankind's great-

*kon wa ningen no saidai no yukai de mata kōfuku no minamoto de aru. rikon wa kore to hantai de ningen no saidai no higeki de fukō no zetchō de aru.*

B. *sore ga, kimi wa kimi no go ryōshin ga kimi no tame ni yome wo moratta no wo iya da to iu no ka?*

A. *anagachi sō iu wake de mo nai ga, saicai ni sh'te sono yome ga ki ni ireba yoi ga, ki ni iranakereba, rien suru no hoka wa nai. sō suru to, otoko taru<sup>1</sup> boku wa sate oki, sono onna wa issō fukō no fuchi ni shizumanakereba naran'. sore yue yakusoku suru mae ni ichi-ō boku ni sōdan sh'te kureru ga junjo de attarō to omou.*

B. *nāni! sore wa boku ga ukeau. sore wa kimi no saikun to iu no wa kiriyō wa yoshi, gakumon mo ari, mata rippa na seishits' de, kazokujogakkō de makoto ni hyōban no fujin d'atta. mā, kono shashin wo mi tamae! (to, shashin wo das').*

A. *naruhodo, kore nara, kiriyō wa mōshibun nai. sore ni kanjin no me mo ii yō da. shikashi shashin de wa wakaran' kara ne.*

B. *iya nō kimi! shashin wa shibuts' da. jitsubuts' wa kore yori hyaku-bai jōtō de, maru de tenjo no yō da. kimi wa makoto ni emi ukumono de, tenka no hito mina urayaman' mono wa nashi da.*

est joy and the source of happiness. Divorce, on the contrary, is mankind's greatest tragedy and the highest point of misfortune.

Then you say you are indignant at your parents having taken a wife for you?

Quite so far I don't mean, though. If happily that wife should please me, it will be all right. But if she should not please me, there would be no other means but to divorce her. In that case, I myself, being a man, shall bear it; but that woman will be plunged into the abyss of misfortune for her lifetime. The correct procedure would therefore have been to consult with me before making the agreement.

Oh, this I assure you, she who is to be your wife is a fine-looking lady; moreover, she is well educated, her character is good, in the Nobles' Female School she was really a highly esteemed lady. Only look at this photograph! (He takes a photograph out.)

Oh, indeed! If this is the one, there is no objection to her appearance. Moreover, what is most important, the eyes, too, seem to be beautiful. But from a photograph one cannot judge.

Oh, dear, no! A photograph is a dead thing. The original is a hundred times better. She is quite an angel. You are really a lucky fellow. There is nobody in the world who will not envy you.

<sup>1</sup> *taru*, a word belonging to the written language, = *to aru*, "who is"; I myself, being a man . . .



A. *sanzan o home ni azukatte arigatō. izure kore wa Nippon ni kaette kara, ato no koto ni shiyō. tokoro de Nippon de wa nan' ka chikagoro kawatta koto ga aru ka ne.*

Thanks for your flattering words. I shall leave that, however, until I have returned to Japan. Has no change taken place in Japan lately?

B. *aru to mo, aru to mo. Nippon wa itsu mo nisshin geppo de, sei-ji jō shakai jō shūkyō jō sore wa kimi no ita jibun to wa undei no sa<sup>2</sup> da. kore wa mā ato de yukkuri hanashi wo suru koto ni sh'te kore kara s'koshi miyako wo kembuts' shitai no da ga, dōka annai sh'te mo-raemai ka?*

Certainly there has. Japan is always making progress from day to day and from month to month. In political, social, and religious views it is as different from the time you were there as a cloud is different from mud. This we will leave to a later time, till we can speak about it more leisurely. At present I should like to see the capital a little. May I ask you to be my guide?

A. *sore wa o yasui go yō da ga, shikashi kimi mo san-nen-kan koko ni taizai suru no nara, bets'dan isogu ni wa oyobumai. jitsu wa kore kara gogaku no sensei no tokoro wo tazunete miyō to omou n' da ga, kimi mo issho ni itte wa dō da?*

That is an easy service you ask. But as you will stay here for three years, it is not necessary to hurry so. Indeed, I am going now to call on my teacher of languages. What do you think of going with me?

B. *sore wa makoto ni meian de, jitsu wa boku mo kyōshi wo sagasanak'cha naran' no da kara, sassoku o tomo itashitai.*

That is a good idea, indeed. As I must look for a teacher myself, I shall accompany you at once.

<sup>2</sup> *un*, a cloud, *dei*, mud. A great difference.

## Forty-first Lesson.

### Derivation of Adjectives.

Adjectives are derived:

1. From nouns and verbs — *viz.*:

a) By adding the termination *rashii*, having the meaning of the English terminations "ish," "ly," or of such words as "appearing," "seeming," to nouns and verbs. For instance:

*otoko-rashii* manly  
*onna-rashii* womanly, womanish  
*kodomo-rashii* childlike, childish  
*baka-rashii* foolish  
*haru-rashii* springlike  
*omae-rashii* like you  
*sō-rashii* appearing to be so  
*tsuzuku-rashii* seeming to continue  
*konai-rashii* seeming not to come.

b) By adding the termination *beki* to verbs; see Less. 6,47.

c) By adding the termination *tai* to verbs; see Less. 17,110.

2. By composition. Compounds consist:

a) Of the stem of an adjective and another adjective. For instance:

*hosō-nagai* slender (*hosoi* thin, *nagai* long)  
*usu-akai* light red (*usui* thin, *akai* red)  
*usu-guroi* blackish (*kuroi* black)  
*naga-marui* oval (*nagai* long, *marui* round).

b) Of a noun and an adjective. For instance:

*kokoro-yasui* intimate (*kokoro* heart, *yasui* easy)  
*kokoro-yoi* feeling comfortable (*yoi* good)  
*shio-karai* salty (*shio* salt, *karai* sharp)  
*shinjin-bukai* believing (*shinjin* belief, *fukai* deep)  
*yoku-bukai* greedy (*yoku* greediness, *fukai* deep)  
*na-dakai* famous (*na* name, *takai* high).

c) Of a verbal stem and an adjective, especially one of the adjectives *yasui* easy, *nikui* odious, *gurushii* (*kurushii*) painful. Thus:

*wakari-yasui* easy to understand  
*wakari-nikui* hard to understand  
*ii-yasui* easy to say  
*ii-nikui* difficult to say  
*aruki-yasui* easily passable  
*aruki-nikui* difficult to pass  
*mi-gurushii* ugly to look at  
*kiki-gurushii* ugly to hear.

On the derivation of quasi-adjectives from the stems of adjectives and verbs by the termination *sō*, see Less. 8,58, etc.

## Dialogue.

- Haga.* *kinō no ame de daibu Ueno no hana no hiraita yō des' ga. gogo go issho ni ikimashō ka?*  
By the rain we had yesterday the cherry blossoms at Ueno seem to have opened very much. Shall we not go there together this afternoon?
- Isoda.* *chōdo kyō no gogo wa hima des' kara, o tomo itashimashō.*  
As it just happens that I am at leisure this afternoon, I shall accompany you.
- Haga.* *sore de wa hiru goro watashi no hō kara o saso-i mōshimas' kara, okusan mo dōzo go issho ni o negai mōshimas'.*  
Then I shall come to call for you at noon. I beg you to take also your wife with you.
- Isoda.* *arigatō. tōrimichi des' kara, watashi no hō kara o tazune mōs' koto ni itashimashō.*  
Thanks. As it is on the way, I would rather call for you.
- Haga.* *sore de wa amari oso-reirimas' kara, watashi no hō kara mairimashō.*  
I am afraid that would give you too much trouble. I shall therefore come to you.
- Isoda.* *sore de wa sō iu koto ni<sup>1</sup> o negai mōshimashō ka?*  
Then I beg you kindly to do so.
- Haga.* *yoroshiū gozaimas'.*  
All right.
- Isoda.* *sore nara gogo mata o me ni kakaru koto ni itashimashō. sayō nara.*  
Then I shall have the pleasure of seeing you again this afternoon. Good-bye.

(In the afternoon.)

- Haga.* *mō dekakete mairimash'ta. tochū wa hanami no renjū yama<sup>2</sup> no yō des'. sugu o tomo itashimashō<sup>3</sup>.*  
Here I am already. On the way there are numerous parties going to see the blossoms. Let us go at once.
- Isoda.* *hanahada osoreirimas' ga, gusai ga mō sugu sh'taku ga dekinas' kara, shibaraku o machi wo negaimas'. mā go ippuku!*  
I am very sorry; my wife will soon have finished her preparations. I beg you to wait a moment. Smoke a pipe, please!
- Haga.* *dōzo, go yukkuri.*  
Please don't hurry!
- Isoda.* *no okusan. Haga san, konnichi wa, go kigen yoroshiū. taihen o machi mōshimash'te o kinodoku sama. kyō wa hanami ni*  
Good day, Mr. Haga. I hope you are quite well. I am very sorry I have kept you waiting. I had been told you would allow me to go with

<sup>1</sup> *sō iu koto wo suru yō ni.* — <sup>2</sup> Crowds of people are often compared with mountains. — <sup>3</sup> I shall accompany you = let us go.

*o tomo sash'te<sup>4</sup> kudasai-  
mas' sō de, ima made  
isshō-kemmei ni o mekashi  
shimash'ta no de, tsui  
nagaku o matashi mōshi-  
mash'ta. tokoro de oku-  
sama wa dō nasaimash'ta?*

*Haga. arigatō. kanai wa kyō  
wa hoka ni yō ga arimas'  
no de o tomo suru koto  
ga dekimasen' de zannen  
des'.*

*Isoda no okusan. sore wa sore  
wa, makoto ni o ainiku  
desh'ta ne.*

*Haga. mata sono uchi ni o  
tomo sashimashō. «kyō  
wo kagiri no hana»<sup>5</sup> de  
mo arimasumai kara.*

*Isoda. Haga san, de mo «yo  
no naka wa mikka minu  
ma no sakura kana»<sup>6</sup> de,  
nochi ame de mo furu  
to, sugu hazakura ni na-  
rimas' kara, okusan go  
yō no sumimas' made koko  
de mats' koto ni itashi-  
mashō ka?*

*Haga. sekkaku no go shinsets'  
des' ga, mattaku kyō wa  
sashits'kaeru no des'. tenki  
mo mata tsuzukurashii  
des' kara, kono tsugi ni o  
negai mōshimashō.*

*Isoda no okusan. sore wa ma-  
koto ni zannen des' ga,  
otoko f'tari ni onna hitori  
wa, nan' da ka, tsugō ga  
waruk'te ne.*

*Haga. dōmo kyō dake wa o  
yurushi kudasai! kore  
kara sugu o tomo itashi-  
mashō.*

you to see the blossoms, and  
I have been making myself  
fine till now with all my  
might. That is why I have  
kept you waiting so long.  
However, how is your wife?

Thanks. My wife has something  
to do elsewhere to-day, and  
regrets very much not to be  
able to accompany you.

Oh, indeed! That is very much  
to be regretted.

I shall arrange for her to go  
with you one of these days.  
I hope it will not be the case  
that "the blossoms are limited  
to to-day."

Still, Mr. Haga, "It is the course  
of the world that one does  
not see cherry blossoms for  
three days running." If it  
rains after to-day, they will  
at once become cherry trees  
with leaves. Won't we, there-  
fore, decide to wait here till  
your wife has finished her  
business?

You are too kind, indeed; but  
to-day she is entirely prevent-  
ed. The weather, moreover,  
looks as if it were going to  
last. I shall therefore beg  
you to go with her next  
time.

It is really a pity. One lady  
with two gentlemen; indeed,  
it is inconvenient.

I beg you to excuse for to-day.  
But now let us go at once.

<sup>4</sup> *sash'te* = *sasete*. — <sup>5</sup> A quotation from a poem; *wo*, em-  
phatic particle. — <sup>6</sup> This poem is a *hokku*, consisting of 17 syl-  
lables (5—7—5), while the *uta* has 31. *kana*, emphatic particle.

- Isoda.* *kuruma no sh'taku wa ii ka?* Is the carriage ready?
- okusan.* *hai, mina dekite orimas'.* Yes, all is ready.
- Isoda.* *sore de wa o tomo itashimashō.* Then let us start.
- (On the way.)
- okusan.* *taihen na hitode des' ne.* There are lots of people going out.
- Haga.* «*Shikishima no Yamatogokoro wo hito towaba asahi ni niou yamazakurabana*»<sup>7</sup> *de, Nihon no kokoro wa mina sakura des' yo.* "If you ask a person about the Japanese mind: like the blossoms of the mountain cherry tree exhaling their perfume in the morning sun." The feeling of all Japanese is strong for cherry blossoms.
- Isoda.* *mā, kono toki ni hana wo tazunenai hito wa aikokushin ga nai to itte ii kurai deshō ne.* It goes so far that one may even say: "He who does not go to see the cherry blossoms in this time has no patriotic feeling."
- okusan.* *as'ko ni mō hana ga miemas' yo. ā kirei da<sup>8</sup> koto! are goran nasai!* There the blossoms are already visible. Oh, how beautiful! Look there!
- Haga.* *honto ni omotta yori yoku hiraite iru yō des' ne.* Indeed, they seem to have unfolded more than I should have thought.
- Isoda.* *itsu mo to chigatte kotoshi wa s'koshi hayai yō des'.* It seems they are blossoming earlier this year than usual.
- okusan.* *iyoioyo mairimash'ta. kōko de orimashō ka?* We have arrived at last. Shall we get out here?
- Haga.* *kore kara yukkuri aruite kembuts' shimashō.* From here we shall walk leisurely and look about.

<sup>7</sup> Cf. p. 145, Note 14. — <sup>8</sup> *da* = *na*.

## Forty-second Lesson.

### Compound Verbs.

Compound verbs consist:

a) Of a noun and a verb. For instance:

*ki-zukeru* to pay attention to (*ki* mind, *tsukeru* to attach)

*ki-zuku* to recollect (*tsuku* to stick to)

*kata-zukeru* to put away (*kata* side)

*kokoro-zas'* to aim at, to intend (*kokoro* heart, *sas'* to point)

*yubi-sas'* to point out (*yubi* finger)



*kuchi-gomoru* to stammer (*kuchi* mouth, *komoru* to be shut up)

*tsuma-zuku* to stumble (*tsume* the toes, *tsuku* to push).

Cf. also the numerous expressions consisting of a noun and the verb *suru*, Less. 18,114.

b) Of the stem of an adjective and a verb. For instance:

*ao-zameru* to turn pale (*aoi* livid, *sameru* to fade [as colour])

*chika-zuku* to draw near (*chikai* near, *tsuku* to arrive at)

*chika-yoru* to approach (*yoru* to draw near)

*tō-zakeru* to keep away from (*tōi* far, *sakeru* to shun).

To this class belong the compounds consisting of the stem of an adjective and the verb *sugiru* (to exceed), expressing that the degree of the quality is excessive. For instance:

*atsu-sugiru* to be too hot (*atsui* hot)

*yo-sugiru* to be too good (*yoi* good)

*waru-sugiru* to be too bad (*warui* bad)

*taka-sugiru* to be too high or dear (*takai* high).

c) Of the stem of a verb and another verb.

The verbs of this group are extremely numerous and can be formed at will. They are conjugated according to the second component; the first member modifies the action of the second in the sense of an adverb. For instance:

*koros'* to kill: *uchi-koros'* to kill by beating or shooting

*sashi-koros'* to kill by stabbing

*kiri-koros'* to kill by cutting

*hiki-koros'* to kill by driving over

*shime-koros'* to strangle.

There are a number of verbs which are frequently used either as the first or second member of compound verbs.

1. Verbs frequently used as the first member of compounds:

*au* to meet, *mes'* to order, *os'* to push, *sas'* to thrust, to direct, *toru* to take, *uts'* to beat.

*mes'* is used as a prefix of politeness (2<sup>nd</sup> or 3<sup>rd</sup> person) in the sense of "to be pleased to do"; the other verbs enumerated here mostly serve to emphasise the

second member of the compound without changing its meaning. For instance:

- mes'*: *meshi-ageru* to eat  
*meshi-toru* to arrest  
*meshi-ts'kau* to employ (as a servant)  
*meshi-isureru* to take with one (as servants).
- au*: *ai-arason* to quarrel with one another, *ai-au* to meet each other, *ai-ai suru* to love each other  
*ai-soeru* to add  
*ai-sumu* to be settled or finished  
*ai-kawarazu* without change.
- os'*: *oshi-iru* to enter by force, *oshi-kakeru* to rush into,  
*oshi-ateru* to press upon  
*oshi-itadaku* to receive respectfully  
*oshi-kaes'* to reply.
- sas'*: *sashi-tōs'* to thrust through, *sashi-komu* to thrust into  
*sashi-ageru* to offer  
*sashi-das'* to offer  
*sashi-ts'kawas'* to send  
*sashi-mukau* to sit opposite.
- toru*: *tori-das'* to take out, *tori-kaes'* to take back  
*tori-ats'kau* to treat  
*tori-kakomu* to shut up  
*tori-shiraberu* to explore.
- uts'*: *uchi-kowas'* to beat to pieces, *uchi-komu* to shoot into  
*uchi-sugiru* to pass (as time)  
*uchi-wasureru* to forget  
*uchi-yoru* to assemble (intrans.).

2. Verbs frequently used as the second member of compounds:

- ageru* to raise: *mochi-ageru* to lift up  
*hiki-ageru* to draw up  
*tori-ageru* to confiscate  
*mōshi-ageru* to say (1<sup>st</sup> person).
- ageru* to rise: *tobi-ageru* to fly or jump up  
*tachi-ageru* to stand up  
*oki-ageru* to rise up  
*deki-ageru* to get ready  
*moe-ageru* to burn up in a flame.
- au* to meet: *daki-au* to embrace each other  
*shiri-au* to know each other  
*tsuki-au* to push each other, to have intercourse with each other.

- das'* to take out: *yobi-das'* to call out  
*kake-das'* to run out  
*oi-das'* to turn out  
*tori-das'* to take out
- (*komu* into): *tobi-komu* to spring into  
*ochi-komu* to fall into  
*nage-komu* to throw into.
- kakaru* } to begin: *kiri-kakaru* to raise one's arm for  
*kakeru* } striking  
*shini-kakaru* to be near one's end  
*yomi-kakaru* to begin to read  
*ii-kakeru* to be about to speak  
*toi-kakeru* to be about to ask  
*seme-kakeru* to begin to attack.
- sokonau* to mistake: *mi-sokonau* to mistake in seeing  
*kiki-sokonau* to mistake in hearing  
*yari-sokonau* (to mistake in doing) to  
 make a mistake  
*deki-sokonau* to fail

In the dialect of Tōkyō various letter-changes take place in compound verbs, as for instance:

- buttaoreru* (*buchi-taoreru*) to fall down  
*butts'keru* (*buchi-ts'keru*) to strike [in something  
*hikkakaru* (*hiki-kakaru*) to be caught or entangled  
*hikkakeru* (*hiki-kakeru*) to hook on something  
*hikkomu* (*hiki-komu*) to withdraw  
*mekkeru* (*me-ts'keru*) to discover  
*mekkedas'* (*me-ts'ke-das'*) to discover  
*okkakeru* (*oi-kakeru*) to pursue  
*okippanas'* (*oki-hanas'*) to leave open  
*otts'keru* (*oshi-ts'keru*) to press upon  
*tsukkomu* (*tsuki-komu*) to thrust into  
*ts'ttats'* (*tsuki-tats'*) to place oneself.

#### Dialogue (conclusion).

- Isoda.* *manzan no sakura. «ka-* The whole mountain is covered  
*sumi no oku wa shirane-* with cherry trees. "Whether  
*domo miyuru kagiri wa* the hazy background (are  
*sakura narikeri.»<sup>1</sup> kore* cherry blossoms) I do not  
*ga Azuma<sup>2</sup> no Yoshino<sup>3</sup>* know; but as far as one  
*to de mo iu deshō.* can see, there are cherry  
 blossoms." We may well call  
 this "the Yoshino of Azuma."

<sup>1</sup> An *uta*. *shiranedomo* though I do not know. *narikeri*, *nari* = *de aru*; *keri*, a termination of the written language *miyuru* = *mieru*. — <sup>2</sup> *Azuma*, a classical name of Eastern Japan.  
 — <sup>3</sup> Cf. p. 144, Note 6, and p. 156, Reading Lesson 21.

- Haga.* *honto ni uts'kushii des' ne. ichi-men maru de kumo ka yuki ka no yō des' ne.* It is really beautiful. The whole scenery looks entirely like clouds or snow.
- okusan.* *tattoi mo iyashii mo hana wo tazuneru kokoro wa mina onaji to mie-mash'te . . . kono ōzei no hito wo goran nasai!* The high and the low classes all seem to have the same desire to visit the cherry blossoms. Only look at these lots of people!
- Haga.* *honto ni zattō shimas' ne. hana to hito to dochi ga ōi ka wakaran' kurai des'.* There are really crowds. You cannot distinguish which are more numerous, flowers or people.
- Isoda.* *kore kara dōbuts'en no mae ni dete ippuku sui-mashō ka?* Won't we go before the Zoological Garden now and smoke a pipe?
- Haga.* *yoroshiū gozaimas' ne. okusan, ano sakuramochi ga o s'ki des' ka?* All right. Mrs. Isoda, do you like that sakura-cake?
- okusan.* *taihen na kōbuts' des' ne.* I am extremely fond of it.
- Isoda.* *sakunen as'ko de cha wo nomimash'te chawan no naka ni hana ga ochite mairimash'te sore wo non-da koto ga arimash'ta.* Last year I once took a cup of tea here. It then happened that cherry blossoms fell into the cup, and I drank them with the tea.
- Haga.* *hana mo mata cha ga s'ki da to miemas' ne. sore to mo cha ga hana wo shōdai sh'ta n' deshō.* The blossoms, too, seem to be fond of tea. Or the tea had attracted the blossoms.
- okusan.* *kore ga tennen no sakuracha to mōs' no deshō.* That might be called "natural cherry-blossom tea."
- Isoda.* *oya, s'koshi futte kimash'ta yō des'.* Dear me! it seems it has begun to rain a little.
- okusan.* *honto ni komatta koto ne.* That is really annoying.
- Haga.* *tsuki ni wa kumo, hana ni wa ame to kimatte iru n' des'. ten wa osoroshii yakimochiyaki des' ne.* Moonshine and clouds, cherry blossoms and rain — that is the order of things. Heaven is awfully jealous.
- Isoda.* *hanagumori wa mata haru no iro no hitots' de, ii mon' des' ga, kō futte kite wa komarimas' ne.* Cloudy weather is one more characteristic of spring, and something good. But if it begins to rain in this way, it is aggravating.
- okusan.* *sekkaku «kyō wo sakari to sakiideshi mono wo»,<sup>4</sup> ten mo amari zankoku des' ne.* "To-day they are in full bloom. I thought, and took the trouble to go out." Heaven is too cruel.

<sup>4</sup> *kyō wo*, *wo* is an emphatic particle: "just to-day"; *to* — *to omotte*; *sakiideshi* I went out; *monō wo* although.

- Haga.* *dandan hidoku futte kimashita. ainiku kasa no yōi mo arimasen' kara, kore kara uchi ni kaeru yori shikata wa arimasunai.* Gradually it begins to rain faster. I am sorry, we have not even umbrellas with us. I think there is nothing to be done but to return home at once.
- okusan.* *sore de mo watashi wa miren ga nokorimas' yo.* But my regret will be left behind.
- Isoda.* *kuruma ga matte iru kara, sugu noru koto ni shō.<sup>5</sup> Haga san, sore ja mairimashō.* The carriage is waiting. Let us get in at once. Well, Mr. Haga, let us go!
- Haga.* *honto ni, okusan, oshiū gozaimas' ne. kore ga hana no en to mōs' mono deshō.* Really, Mrs. Isoda, it is a pity. That is what they call a cherry-blossom picnic.
- okusan.* *moshi asu tenki ni narimash'tara, watashi no hō kara o sasoi mōshimas' kara, okusan ni dōzo sō osshatte kudasai! mochi-ron anata mo go issho ni.* Supposing the weather be good to-morrow, I shall come to call for you. Please tell this to your wife! Of course, you must accompany us.
- Haga.* *arigatō. tenki ga yokereba ii des' ga.* Thanks. But I am afraid the weather will not be good.
- Isoda.* *amari mikomi mo nai yō des'.* There seems to be little chance of it, indeed.

(At home.)

- okusan.* *mō uchi ni tsukimash'ta yo. Haga san, kore kara uchi de hanami no en wo hirakitai to omoimas' kara, go chisō mo arimasen' ga, dōzo go yukkuri o negai mōshimas'.* Now we have arrived home. Mr. Haga, I intend arranging a cherry-blossom picnic at home. There is nothing to offer you, but make yourself at home. I have just sent a messenger to your wife, and think she will soon arrive here.
- okusan.* *no tokoro ye wa ima ts'kai wo dash'te okimash'ta kara, sugu irassh'te kudasaimas' deshō to omotte imas'.*
- Haga.* *sore wa makoto ni arigatō. watashi wa «hana yori dango»<sup>6</sup> no hō de, ame ni nurete hana wo miru yori mo uchi ni ite go chisō wo chōdai suru hō ga yoppodo kekkō des'.* Thank you very much. I am among those who think: "Dumplings are better than flowers." It is by far nicer to sit in a house and have something good offered to one than to get wet through and look at the blossoms. But that you have sent for

<sup>5</sup> Future of *suru*, Less. 12,76. — <sup>6</sup> a proverb.



*te makoto ni osoreirimas'.  
tabun are mo kono ame  
de uchi ni kaette iru d'arō  
to omoimas'.*

my wife is really very kind  
of you.

*Isoda. jitsu wa kinō Ōsaka  
kara sake ga mairimash'te  
nan' da ka, yosasō des'  
kara, kokoromi wo negai-  
tai des'.*

Indeed, *sake* has arrived from  
Ōsaka yesterday. I seems to  
be good. I beg you to taste  
it.

*Haga. arigatō. hoka no koto  
wa nan' ni mo dekimasen'  
ga, sake dake wa hitonami  
ni ikemas' kara, kore kara  
yukkuri chōdai itashima-  
shō.*

Thanks. Other things I don't  
understand; but as to *sake*,  
I can judge as well as others.  
I shall therefore enjoy it now  
in a leisurely way.



## Japanese-English Vocabulary.

(The — stands for the repetition of the heading.)

### A.

*a, ā* ah!

*ā*, — *sh'te*, *ā iu yō ni* so, in that way, like that; — *iu*, — *iu yō na* such (a)

*abiru*, *mizu wo* — to pour water over oneself, to bathe

*abisaseru* to cause a person to bathe himself

*abiseru* to bathe or wash another, to pour water over a person

*abiseraseru* to cause a person to bathe someone

*abunai* dangerous

*aburake no aru* fatty, oily

*aburaase* cold sweat; — *wo nagas'* to shed cold sweat

*achi* that side, there; — *kochi* here and there, hither and thither

*achira* that side, there; — *kochira* here and there, hither and thither

*ada* (uselessness); — *ni suru* to consider as useless

*agariyu* warm water for pouring over oneself after leaving the bath

*agaru* to rise, to ascend; to pay a visit (1<sup>st</sup> person); to eat or drink (2<sup>nd</sup> and 3<sup>rd</sup> persons), Less. 19,124, 125

*ageashi* a slip of the tongue; — *wo toru* to take up another on a slip of the tongue, to cavil

*ageru* to raise, to give, to present (1<sup>st</sup> and 3<sup>rd</sup> persons); (after the Subordinative) to do in favour of another, Less. 19, 123; *na wo* — to make oneself a name

*ahiru* a duck

*ai-ai suru* to love each other

*ai-aishii* lovely

*ai-arasou* to quarrel with each other

*ai-ai* to meet one another

*aida* interval (of space or time); between, during, while, within, as long as, Less. 37,207; *kono* — lately, the other day; *kono* — *kara* a short time since

*aijō* love

*ai-kawarazu* without change, the same as before

*ai-kishiru* to conflict with each other

*aikokushin* patriotism

*ainiku* unfortunately, it is a pity, it is to be regretted

*airashii* lovely, amiable

*aisats'* greeting; — *suru* to greet

*aita* oh, how painful!

- aite* a partner, a companion, a mate, an antagonist; — *wo suru* to act as a partner or antagonist; — *ni suru* to make one one's partner  
*aits'* (= *ano yats'*)  
*aizu* a sign, a signal  
*aji* the taste, the flavour; — *ga suru* to have a (certain) taste  
*ajiro* a scaffold  
*akabō* (a red-cap) a porter  
*akai* red  
*akairo* red colour  
*akari* a light; — *wo ts'keru* to light a candle  
*akarui* light (not dark)  
*akas'* to pass (the night)  
*akeru* to open; to be over (as time); to pour out; *yo ga* — (the night is over), it begins to dawn  
*aki* autumn  
*akinai* a trade; — *wo suru* to exercise a trade  
*akinaidaka* income from business  
*akindo* a merchant  
*akindonakama* fellow merchants  
*akiraka na* clear, light; evident  
*akirameru* to resign, to submit, to yield  
*aku* to open (intrans.); *aite oru* to be empty, to be vacant  
*aku* to become disgusted at, to be tired or weary of; — *made* so much or often as to become sick of  
*akuruhi* on the following day  
*amaeru, ni* — to act lovingly towards one, to flatter; to be induced by  
*amari* surplus; too, too much, above, more than; (with a negative) not very; — *no* excessive  
*amaru, ni* — to be more than  
*ambai* way, manner, condition;  
*ii* — *ni* happily  
*ame* rain; — *ga furu* it rains  
*ami* a net; — *de hikaseru* to cause to fish with the net  
*amihiki* fishing with the net  
*amimono* knitted goods; — *wo suru* to knit  
*amma* massage; a shampooer; — *suru* to shampoo  
*ammari* = *amari*  
*ana* a hole; *ni* — *wo akeru* to make a hole in something;  
*ni* — *ga aita* something has got a hole  
*anagachi* necessarily, by force  
*anata* that side, there; you; — *sama* you  
*anchaku* safely arriving  
*andō* a lamp with paper shades  
*ane* an elder sister  
*angū* a temporary residence  
*aniki* an elder brother  
*anjiru, (wo —)* to be anxious (about)  
*anna* such (a); — *ni* so, in such a way  
*annai* guidance; — *suru* to guide, to show the way; to invite  
*annaiki* a traveller's guide book  
*ano* (Adj.) that; — *yō na* such (a); — *yō ni* so, in that way  
*anshin* ease of mind; — *suru* to feel at ease, to feel quieted or relieved  
*anyo* (in baby language) the feet  
*aogu* to look upwards  
*aoi* green, blue  
*ara, — mā* oh, but!  
*arai* a kind of *sashimi* or raw fish cut in slices and eaten with *shōyu*  
*aramashi, — no* rough, sketchy  
*arashi* a storm  
*arasoi* quarrel, dispute  
*arasou, (wo —)* to quarrel, to contend (about)  
*aratameru* to alter, to improve; to count over (as money)  
*arau* to wash  
*arawaredas'* to come out, to appear  
*arawareru* to appear, to be visible  
*arawas'* to make manifest, to show  
*arayuru* all, every

- are* that one  
*ariatai* what happens to be at hand  
*ariawasemono* what happens to be at hand or to be ready  
*arigatai* worthy of thanks; *arigatō gozaimas'*, *arigatō zōjimas'*, I thank you  
*arisama* state, condition  
*aru* to be, to exist, there is; Less. 10,68; Less. 11,74; (after the Subordinative of transitive verbs) Less. 14, 95; *mo — shi* or *mo areba . . . mo — some . . . some*, Less. 23, 143; — a certain; — *hi* one day, on a certain day  
*aruwa* or  
*aruku* to walk; *wo — to walk* about in; *aruite yuku* to walk  
*asa* the morning; — *hayaku* early in the morning; — *no* morning; — *yū* morning and evening  
*asagao* the convolvulus  
*asahi* the morning sun  
*asai* shallow  
*asa-ichiba* a morning market  
*asamashii* foolish, silly  
*asameshi* breakfast  
*asane* sleeping late in the morning  
*asashoku* breakfast  
*asatsuyu* morning dew  
*asatte* the day after to-morrow  
*ashi* a foot; — *wo hakobu* to take the trouble of going  
*ashikarazu* not (being) bad  
*ashirau* to receive, to treat  
*ashisama*, — *ni* badly, in an evil manner  
*ashiyasume* rest (from walking); — *wo suru* to rest from walking.  
*ash'ta* to-morrow; — *no asa* to-morrow morning  
*as'ko* that place, there  
*as'koera* thereabouts  
*asobas'* to please, Less. 19,125; (Imperative) Less. 17,108  
*asobaseru* to cause to play  
*asobibeya* a play-room  
*asobu* to play, to amuse oneself; to go about (for pleasure)  
*assari*, — *sh'ta* plain, simple, little seasoned  
*asu* to-morrow; — *no asa* to-morrow morning  
*atae* value, price  
*ataeru* to give, to bestow, to grant  
*atama* the head  
*atarashii* new, fresh  
*ataru*, *ni* — to hit against; to be conformable, to be equal to; *hi ni* — to sit down near the fire  
*atataka*, — *na* warm  
*atatakai* warm  
*atataru* to become warm  
*atena* an address  
*ateru* to hit; to guess; *atete goran* guess! *ni* — to apply to; *hi ni* — to expose to the sun, to put on the fire; *ni tegami wo* — to address a letter to (one)  
*ato* a footprint, a trace; behind, after; ago, before, since; after (the Conjunction); — *wa* the remainder; after; — *de* afterwards; — *no* the remaining, the other, that behind, last; — *kara* afterwards, behind; Less. 37, 209  
*atoashi* hind-feet  
*atogets'* last month  
*atsui* hot; thick (of flat things, as walls, boards, paper, cloth, etc.)  
*atsumaru* to assemble, to gather (intrans.); *atsumatte kuru* to begin to assemble, to assemble  
*atsuraemono* things ordered  
*atsuraeru* to order (as articles at a shop or things to be made)  
*atsusa* heat, the degree of heat  
*a'tt* ah! ah!  
*au*, *ni* — to meet; to agree; *kanjō ga atte oru* the account is all right  
*awase* a lined garment

*awaseru, kao wo* — to introduce to each other; *ni* — to make suitable or equal to, to adjust; to introduce to; *ma ni* — to make answer the purpose  
*awatadashii* flurried, frightened  
*awateru* to be flurried, to be frightened; *awatete* frightened  
*ayabumu* to doubt  
*ajamaru* to excuse oneself  
*ayame* a lily (*Iris sibirica*)  
*ayau* exposed to danger, endangered  
*ayu* a trout  
*azakeru (II, 5)* to deride, to laugh at  
*azukari* a deposit  
*azukaru* to be entrusted with, to have in charge; *azukatte oku* to be entrusted with, to have in charge; *ni* — to partake of; to enjoy; *giron ni* — to take part in a debate; *go chisō ni* — to take part in an entertainment; *o sewa ni* — to enjoy a person's assistance  
*azakeru* to entrust, to deposit; to have (one's luggage) booked.

## B.

*ba* a place; *sono* — *de* on the spot  
*baai* a case; *kono* — *ni wa* in this case  
*baba* grandmother; an old woman  
*bai* times as much, twice as much, Less. 29,174  
*baka* a fool; — *na* foolish  
*bakabakashii* foolish  
*bakari* only, about; — *de naku* . . . *mo* not only . . . *but*; Less. 32,187a; — *ni naru* alone to be left  
*bakemono* a ghost  
*bak'fu* the government of the *shōgun*  
*bakkari* = *bakari*  
*bakkashi* = *bakari*  
*bamme* (suffix used to form

Ordinal Numbers) Less. 29, 164  
*ban* number; *yo-ban* number four; Less. 27,159  
*ban* evening; — *no* evening-, Less. 26,155  
*banchi* the number (of a house)  
*bangata* in the evening  
*bangi* an alarm-wood (a wooden board used to give alarm, by striking it with a wooden hammer)  
*banhodo* in the evening  
*banji* all things  
*bankei* twilight, nightfall  
*banshoku* supper  
*bantan* entirely  
*bappai* a punishment-cup  
*bara* a rose  
*barabara (to)* falling in drops, patteringly; clappingly (as the sound produced by the *geta* or wooden clogs)  
*barasen* small coin  
*bāsan, o* — an old lady, a grandmother  
*basha* a carriage (drawn by horses)  
*basho* a place  
*bassuru* to punish  
*batabata* clatteringly  
*bats'* punishment; — *wo kakeru* to inflict punishment; — *to sh'ite* for punishment  
*beisaku* cultivation of rice  
*beki (beku, beshi)* (a suffix to verbs); — *hazu des'*, — *hazu no mono des'* Less. 6,47  
*benkyō* industry, diligence; — *suru* to be industrious or diligent; — *ga dekiru* to be able to be industrious, or to be able to work  
*benri* suitability, fitness, convenience; — *no, na*, — *no ii* convenient; — *no warui* inconvenient  
*ben-tō* food carried with one; — *ni* for the lunch  
*berabōme* a rascal  
*besseki* a special seat  
*bessō* a villa



*betsu*, — *suru* to sunder; — *no* different, other; — *ni* especially; — *ni suru* to look at as an exception, to leave aside; *bessh'te* especially, particularly

*betsudan* particularly

*bikko* a lame person

*bikkuri*, — *suru* to be frightened

*bimbō* poverty; — *na* poor

*bimbōnin* a poor person

*bin* a bottle; Less. 26,155; Less. 27,159

*binzume*, — *no* bottled; — *ni suru* to bottle

*biwahiki* playing the lute

*bō* a bar, a bludgeon

*bōgai* a hindrance, an obstacle; — *wo suru* to hinder

*bōgui* a boundary-post

*boku* a servant, I, Less. 20,127

*bonsai* a plant in a pot

*bonyari (to)* dull, gloomy; — *suru* to feel dull or dazed

*bōshi* a hat

*botabota* patteringly (as rain)

*botan* the tree peony

*bots'bots* to little by little, slowly

*bu* a literary work, Less. 28, 162, 5; a section, a part;

(used to form fractional numbers) Less. 29,174

*bu*  $\frac{1}{10}$  sun (= 3,03 mm)

*buchikowareru* to be broken

*budōshu* wine (made of grapes)

*bugensha* a wealthy man

*buji* no accident, safe and sound

*bunmei* civilisation

*bun* literature; style

*bungaku* literature

*bungakushi* a history of literature

*bungakusho* works on literature

*buppin* a thing, an article

*burabura suru* to wave, to swing; to loiter about; *burabura to*

in a loitering way

*burui* rudeness, impoliteness; — *na* rude, impolite; — *ni*

rudely, impolitely

*buruburu to suru* to shake, to

shudder, to tremble (as with cold or fever)

*busata* not giving notice or not paying a visit; *go* — *itashimash'ta* I beg your pardon for not having written to you or for not having called on you

*bushi* a warrior

*bushō na* lazy, negligent, careless

*buta* a pig

*butai* the stage

*buts'buts' iuto* bubble, to grumble

*byō* a second, Less. 29,171

*byōbu* a folding-screen

*byōgo*, — *de aru* to have just gone through an illness

*byōin* a hospital

*byōki* a disease; ill

*byōnin* a sick person, a patient.

### C.

*cha, o* — tea; — *no yu* a tea-party

*chabon* a tea-tray

*chaku suru* to put on (as clothes); to arrive, to sit down

*chakuski* taking a seat; *o* — *kudasai* please take a seat!

*chanomidōgu* tea-things

*chanto* correctly, in the right way, as it ought to be; —

*sh'ta* correct, tidy

*chawan* a tea-cup

*chaya* a tea-house

*chayaonna* a waitress in a tea-house

*chi* blood

*chi* the ground, a place, a locality, the earth

*chichi* a father, my father

*chichioya* a father, my father

*chichūkai* the Mediterranean

*chie* intelligence, cleverness

*chigaeru* to make different, to alter or change

*chigai* a difference; *ni* — *nai* not different from, nothing but, no doubt

*chigaidana* a stand for nick-nacks, a whatnot

*chigau* to be different; *to* — to differ from; *ki ga*—to be crazy, to be out of one's mind  
*chihō* a locality, a region  
*chihōsaibansho* a County Court  
*chiisa na* small (Lesson 8,62)  
*chiisai* small  
*chijin* an acquaintance  
*chikagoro* recently  
*chikai* near; — *uchi ni* within a short time; *chikaku naru* to approach; *chikaku no* near  
*chikai-tōi* (near — far) distance  
*chikajika ni* within a few days, after a short time  
*chikamichi* a nearer way, the nearest way  
*chikara* strength, force  
*chikayoru* to draw near, to approach (intrans.)  
*chikayoseru* to approach (trans.)  
*chikazuku* to approach (intrans.), to draw near (intrans.)  
*chikyū* the earth, the globe  
*chinpunkan* (properly, to read Chinese in the order as the characters are written and read by the Chinese, and not, as the Japanese read it, in the order required by the rules of the Japanese grammar: therefore, because unlearned persons do not understand it) nonsense; — *wo narabetateru* to talk nonsense  
*chin* a summer-house, an arbour  
*chinsen* wages, fare  
*chirimen* crape  
*chiru* (II, 5) to fall (as leaves or petals)  
*chisō, go* — treatment, a feast; *go* — *ni naru* to be hospitably received or entertained  
*chitto* a little, a trifle; a moment; *mō* — a little more, Less. 7, 51; — *mo* (with a negative) not in the least  
*chizu* a geographical map  
*chō* (a measure of length)  $1\frac{1}{36}$   
*ri* = 109 meters  
*chō* a town; a street or ward

*chō* (Numerative) Less. 28,162,13  
*chōai* love; — *suru* to love  
*chōbo* morning and evening  
*chōchin* a lantern  
*chōdai itas'* to receive respectfully, Less. 19,121 and 123, Note  
*chōdats'* supplying, getting ready  
*chōdo* just, exactly  
*chōhō na* serviceable, useful  
*choito* a little, a trifle, a moment, a short while  
*chōjū* birds and beasts  
*choputsusha* an author  
*chokochoko* in a hurry  
*chokusetsu' ni* directly  
*chōnin* a townsman, townspeople  
*chorochoro to* murmuringly (as a rivulet flowing over stones)  
*chōsa* investigation  
*chōseki* morning and evening  
*chōshi* a metal vessel holding sake  
*chotto* a little, a trifle, a moment, a short while  
*chōzu* water to wash the hands and face with; — *wo ts'kau* to wash one's hands and face  
*chū* in, among, during, Less. 37, 210; the 2<sup>nd</sup> part of a literary work, Less. 29,165  
*chūgakkō* a middle school  
*chūgakkōsotsugyōsha* a graduate of a middle school  
*chūi* attention; (*ni*) — *suru* to pay attention (to), to take care  
*chūibukai* attentive, careful  
*chūnin* a go-between  
*chūninfūfu* the go-between and his wife  
*chūshū* the middle autumn  
*chūtai* (Milit.) a company  
*chūtō* the middle class  
*chūtōshakai* the middle class society

## D.

*da* is, are'; Less. 1,7; Less. 4,29, etc.; Less 15, 96, etc.

- dai* (Numerative) Less. 28, 162, 14  
*dai* (forming Ordinal Numbers)  
 Less. 29, 164, 165  
*dai* a terrace  
*dai* a generation; *yo-* — the  
 fourth generation, Less. 27, 159  
*dai* great, big, very  
*daibu* a good deal, very much,  
 pretty  
*daibun* a good deal, very much,  
 pretty  
*daidai* every generation  
*daidoko* a kitchen  
*daidokoro* a kitchen  
*daigaku* a university  
*daigakuin* University Hall (see  
 Reading Lesson 28)  
*daigakusotsugyō suru* to gra-  
 duate at the university  
*daiji* (a great thing), importance;  
 — *no* important, valued: *o*  
 — *ni* take great care (of your  
 health)  
*daijōbu* very strong, firm, sound  
*daikon* a turnip  
*daimyō* the former feudal lords  
*daishinin* the Court of Cassation  
*daishō* size  
*dai-s'ki* very fond of  
*daitai* (Milit.) a battalion  
*daitei* the great Emperor  
*dake* quantity; only, about;  
*dore* — how much; *kore* —  
 so much; *kore* — no so much,  
 so many, so large, such;  
 Less. 32, 187, 1a  
*dakiau* to embrace each other  
*dakits'ku* to embrace  
*daku* to hold in one's arm  
*dame* useless, to no purpose, in  
 vain  
*dan* a step  
*dandan*, — *ni*, — *to* by degrees,  
 step by step, by and by, gra-  
 dually  
*dango* a dumpling  
*danzo* men and women  
*danna* a master; Less. 3, 21;  
 Less. 20, 128  
*dano* and; Less. 38, 215  
*dare* who? — *ka* somebody  
 (often pleonastical, Less. 22,  
 142); — *mo* everybody, (with  
 a negative) nobody; — *de mo*  
 anybody, Less. 22; — *mo ka*  
*mo* everyone  
*das'* to take out, to put outside;  
 to offer (as food); to send;  
*funo wo* — to push a boat  
 off the shore  
*dasaseru* to cause to take out  
*dashi* a decorated car used on  
 festival days  
*de* in, at, Less. 36, 201; (at the  
 head of a sentence) but, how-  
 ever; — *mo* even, at least,  
 perchance, Less. 32, 187 d;  
 (Indefinite and Interrogative  
 Pronouns and Adverbs) Less.  
 22, 136, etc.; — *mo* . . . — *mo*  
 whether . . . or; — *wa* (or *ja*)  
*nai ka*, Less. 15, 96  
*deau* to meet, to meet with  
*deiri* going out and coming in;  
 — *no daiku* the family car-  
 penter; *ie wo* — *suru* to be a  
 frequent visitor at a house  
*dekakeru*, (*wo* or *kara*) — to de-  
 part (from), to go out (of), to  
 start (from)  
*dekiagaru* to get ready or fin-  
 ished  
*dekigoto* an event, that which  
 happens  
*dekimono* an ulcer, a sore  
*dekiru* to come out, to result,  
 to take place, to be done, to  
 be feasible; *koto ga* — to be  
 able; Less. 16, 102; Less. 30,  
 181  
*dekudeku* fat and chubby  
*dempō* a telegram  
*dempōchin* telegram fee  
*denka* Your or His Highness  
*denki* electricity, electric  
*denkitets'dō* an electric tram-  
 way  
*densen* infection; — *suru* to  
 infect  
*densha* an electric car, an elec-  
 tric tram  
*denshinkyoku* a telegraph-office  
*dentets'* (abbreviation of *denki-*  
*tets'dō*) an electric tramway

- derareru* to be able to go out  
*deru*, (*wo* or *kara*) to go out (of),  
to come out; to be served  
up; *shimbun ni dete oru* it is  
written in the newspaper  
*des'* is, are; Less. 1,7; Less. 4,  
29, etc.; Less. 15,96, etc.  
*deshi* a pupil  
*do* a degree, time, Less. 29,174;  
*ichi* — once; *nan'* — *mo* many  
times  
*dō* the same, Less. 23,143  
*dō* copper; — *no* (made of)  
copper  
*dō* how? — *sh'te* how? — *ita-*  
*shimash'te* pray don't mention  
it; — *ka sh'te* anyhow; —  
*iu*, — *iu yō na* what kind  
of? what like? — *iu . . . ka*,  
— *iu yō na . . . ka* somehow  
or other; — *iu . . . mo*, —  
*iu yō na . . . mo* whatever  
kind; — *iu . . . de mo*, — *iu yō*  
*na . . . de mo* any kind; —  
(Subordinate) *mo* however  
. . .; — *de mo*, — *sh'te mo*  
in any case, (with a negative)  
by no means; Less. 22  
*dōbuts'* an animal  
*dōbuts'en* a zoological garden  
*dōchi* where? which of the two?  
*dochira* where? which of the  
two? — *ka* at one or other  
place, one or other of the  
two; — *mo*, — *de mo* at either  
place, either of the two; —  
*ye* whither? — *no* what (of  
what place)? Less. 22  
*dōchū* on the way  
*dōdō* to solemnly, majestically  
*dōgu* a utensil, an instrument,  
furniture  
*dōguya* a shop where utensils  
are sold, a dealer in furni-  
ture, a joiner  
*dōi* agreeing with, consent;  
— (*wo*) *suru* to agree with,  
to consent  
*Doits'go* the German language  
*Doits'sen* a German ship  
*dōji ni* at the same time  
*dojōnabe* a pot of hot water in  
which a small fish called *dojō*  
is kept warm  
*dōka* somehow or other; please;  
— *sh'te* anyhow  
*dōka* copper coins  
*dokka* somewhere; — *mo*, — *de*  
*mo* everywhere, anywhere  
*doko* where? — *ka* somewhere;  
— *de mo*, — *ka mo*, — *ka de*  
*mo* everywhere, anywhere;  
— *no* what (of what place)?  
Less. 22  
*dokoera* whereabouts  
*dōkoku* the same country  
*doku* poison; — *ni naru* un-  
wholesome, bad for one's  
health  
*Doku(go)* the German language  
*dōmeihikō* strike  
*dōmo* indeed! really!  
*dōmyō* the same Christian name  
*don to* with a bang  
*donata* who? — *ka* somebody;  
— *mo* everybody, (with a  
negative) nobody; — *de mo*  
anybody, Less. 22  
*dondoko*, — — rubadub! ruba-  
dub!  
*dondon* rubadub; rubadub!  
*dōnen* the same year  
*donna* (Adj.) what kind of?  
what like? — . . . *ka* some  
kind or other; — . . . *mo*,  
— . . . *de mo* whatever kind,  
any kind; Less. 22  
*dono* Mr.  
*dono* (Adj.) which (among sever-  
al)? — . . . *mo*, — . . . *de mo*  
everyone, each of them; —  
*yō na* what kind of? what  
like? — *yō na . . . ka* some kind  
or other; — *yō na . . . mo*,  
— *yō na . . . de mo* what-  
ever kind, any kind; Less. 22  
*dōon* the same sound; — *ni*  
unanimously  
*dore* (Noun and Adj., Less. 22,  
142) which (among several)?  
— *ka* one or other, someone;  
— *mo* everyone, each of  
them, (with a negative) none  
of them; — *de mo* anyone;

Less. 22, 136, etc.; — *mo ka mo* everyone  
*doro* mud  
*dorobō* a thief; *suru* to steal  
*dōru* the same kind  
*dōryō* a colleague  
*dōsei* the same family name  
*dōshi* a companion  
*dōshi* together with, one another  
*dossari* abundantly, much, plenty  
*dosshiri* = *dossari*  
*doyadoya* stamping, trampling (as many persons coming in)  
*dōyaku* a colleague  
*dōyō* the same way; *to* — *ni* in the same way as; — *no* of the same kind  
*doyōbi* Saturday  
*dōzo* anyhow; please.

## E.

*e*, *ē* eh! (frequently following *ka : ka e*)  
*e* a picture; — *no yō na*, — *ni kaita yō na* like painted in a picture  
*e* (only used in compounds)  
 . . fold, Less. 26, 155  
*e* food for animals  
*ebis'kō* the god of wealth  
*eboshi* a black cap  
*eda* a branch  
*edoru* to paint  
*Eigo* the English language  
*emono* game, produce  
*empukumono* a lucky fellow  
*en* connection, relation; the relation of husband and wife; — *wo kiru* to sever a connection, to divorce  
*en* a feast, an entertainment  
*endan* talk about marriage; — *no aite ni suru* to make someone a marriage-proposal  
*engan* the coast, the sea-shore  
*engawa* a verandah  
*engi* an omen  
*enkai* society  
*ennichi* a festival

*enryo* diffidence, restraint; — *suru* to be diffident, to be reserved, to be shy; (*go*) — *naku* without ceremony  
*enryobukai* circumstantial, ceremonious, diffident; — *mono* a ceremonious person, a pedant  
*enzetsu* a speech, a lecture; — *wo suru* to make a speech  
*erabu* to choose, to select  
*eramu* to choose, to select  
*eru* to get, to obtain.

## F.

*Frans'go* the French language  
*Frans'sen* a French ship  
*f'ta* a lid; *ni*, *ye* — *wo suru* to cover with a lid  
*f'tago* twins  
*f'tagokoro* double-dealing  
*f'tari* two persons; — *de* we (or you, they) two, with another  
*f'taribun* portions for two persons  
*f'tats'go* a child two years old  
*f'toi* thick  
*f'ton* a bed-quilt  
*f'toru* to grow fat or thick; *f'totta* fat, thick  
*fū* customs, manner; — *wo suru* to act according to usage  
*fuben* inconvenience; inconvenient  
*fubin* compassion; — *ni omou* to feel compassion  
*fubinsa* compassion  
*fuchi* a pool, an abyss  
*fuda* a ticket  
*fudan*, — *no* common; — *kara* generally  
*fudangi* an every-day garment  
*fude* a brush  
*fueru* to increase (intrans.)  
*fūfu* a married couple; — *no mono* a married couple; — *no aite* a consort  
*fūfuyakusoku* a marriage contract, agreeing to marry each other



- fugu* name of a fish (see p. 226)  
*fūha* discord (among the members of a family)  
*fūji* *Glycinia chinensis*  
*fujidana* a glycinia trellis  
*fujin* a lady  
*fūjiru* to shut; to forbid  
*fujiyū na* unfree, uncomfortable  
*fukai* deep  
*fūkei* a picturesque aspect  
*fukeiki na* dull (said of business)  
*fukeizai* want of economy; uneconomical  
*fukeru* to get late  
*fukidas'* to blow out  
*fukigen na* angry  
*fukikomū* to blow in  
*fukitobas'* to blow away  
*fukō* misfortune, calamity  
*fukōmonome* an unfilial child  
*fuku* a hanging picture; (Numerative) Less. 28, 162, 10; (sipping; Numerative) Less. 28, 162, 9  
*fuku* to blow; *kaze ga* — the wind blows, it is windy  
*fuku* to wipe  
*fuku, ni* — *suru* to submit to  
*fuku* clothes; — *wo ts'keru* to put on clothes  
*fukujinzuke* a kind of preserved vegetable consisting of seven kinds of greens (*fukujin* means "the seven gods of happiness")  
*fukuro, o* — my mother, Less. 3, 21  
*fukushū suru* to repeat one's lesson  
*fukusō* clothes  
*fumoto* the foot of a mountain  
*fumpats'* exertion; — *suru* to try the utmost, to do one's best  
*fun* a minute  
*funa* the crucian  
*funakogi* boating, rowing  
*funare* want of practice; — *de aru* to be unaccustomed  
*funē* a ship, a boat  
*funinjō na* unkind, unfeeling  
*fureru, ni* — to touch to; *hō ni* — to act against law  
*fureru*, to make known, to publish  
*furi* an air, manner, appearance; — *wo suru* to put on an air, to pretend  
*furikaeru* (II, 5) to turn back  
*fūrin* a small bell hung up at a place where it is rung by the wind  
*furo* a bath-tub  
*furoba* a bath-room  
*furu* to fall (said of atmospheric precipitations)  
*furugi* an old coat, old clothes  
*furuji* old (as opposed to "new")  
*furuki* an old tree  
*fus'* to lie down  
*fūsai* appearance  
*fusegeru* to be able to keep off  
*fusegu* to repel, to keep off  
*fūsen* an air-balloon  
*fushigi* a wonder; — *ni* strangely, wonderfully; — *ni mo* strangely indeed, strange to say  
*fushin* building, construction  
*fushin* doubt, astonishment; — *sō ni* seeming astonished  
*fushōjiki na* dishonest  
*fūshū* custom  
*fusoku* want, indigence, a flaw  
*fusuma* a sliding-door  
*futeisai* unbecomingness; unbecoming  
*futo* suddenly  
*futodoki na* insubordinate, impertinent  
*Futs'(go)* the French language  
*futs'futs'* intermittently, at intervals  
*futs'ka* two days, the second day of the month  
*futs'kayoi* headache or seediness resulting from hard drinking  
*futsū no* common, ordinary  
*futsugō na* inconvenient, improper  
*futsūkyōiku* general education; — *wo suru tokoro* the places where a general education is bestowed  
*fūu* wind and rain  
*fuyu* winter

*fuyujū* the whole winter, during  
the whole winter  
*fuyukai* disagreeable  
*fūzoku* customs, manners, usage.

## G.

*ga* (Particle of the Nominative)  
Lesson 1,3, etc.; Lesson 17,  
110; Lesson 24,145; Lesson  
30,176, and Note; Lesson  
35,197; (Particle of the Ge-  
nitive) Lesson 35,196; (ad-  
versative Conjunction) but,  
however, Lesson 17,105;  
*des'* — however, Lesson 38,  
215  
*gachigachi suru, yaru* to clink,  
to chink (as metal)  
*gai* outside, Less. 37,212  
*gai* injury, harm, disadvantage;  
— *ni naru* injurious  
*gai-ichi-gai* clearing one's throat  
*gaikoku* foreign countries,  
abroad  
*gaikokugo* a foreign language  
*gaikokujin* a foreigner  
*gaimushō* the foreign office  
*gaishutsu suru* to go out  
*gakka* subjects of study  
*gakkai* a musical instrument  
*gakkō* a school  
*gakkōrashii* school-like  
*gakkōseido* a school system  
*gak'sai* a school system  
*gak'sei* a student  
*gak'sha* a learned man, a scholar  
*gak'shi* a doctor  
*gaku* music; — *wo yaru* to make  
music  
*gaku* a picture, a tablet  
*gakui* an academical degree  
*gakumon* study, learning; — (*wo*)  
*suru* to study; — *wo kenkyū*  
*suru* to apply oneself to scien-  
tific researches  
*gakutai* a band of musicians  
*gaman* patience; — *suru* to be  
patient  
*gambiyō* an illness of the eyes  
*ganjits'* the 1<sup>st</sup> January

*gannen* the first year of a period,  
Less. 29,166  
*ganrai* originally, naturally  
*garagara to rattling, grumbling*  
*gas'* (vulgar) = *gozaimas'*  
*gats'* a month  
*ge* the 3<sup>rd</sup> part of a literary  
work, Less. 29,165  
*gei* an accomplishment, a trick  
*geisha* a dancing or singing girl  
*gejo* a maid-servant  
*gejobeya* a maid-servant's room  
*genan* a man-servant  
*gen-in* cause, origin  
*genkan* the entrance to a house,  
a porch; — *waki ni* near the  
porch  
*genki* vital force; — *no ii* vigo-  
rous  
*genkon* the present time; — *no*  
present; — *de wa* in the  
present time  
*genzai* the present time; — *ima*  
in the present time; — *ok-*  
*kasan* the present mother  
*geppo* monthly progress  
*getsuyōbi* Monday  
*gin* a member of parliament,  
a deputy  
*gikai* Parliament  
*gimukyōiku* compulsory edu-  
cation  
*gin* silver; — *no* (made) of silver  
*ginka* silver coins  
*ginkō* a bank  
*giri* = *kiri*  
*giron* a debate, a discussion  
*gishi* an engineer  
*gishiki* ceremonies  
*gishu* a foreman  
*go* (a polite prefix) Less. 3,22  
*go* after; *kono* — hereafter,  
afterwards; *sono* — after that;  
(a Prefix to the names of Em-  
perors) the Second, Less. 29,  
165  
*go* a word, language  
*gō* (a measure of capacity)  
= 0,89 l  
*gogaku* the science of language;  
— *no sensei* a teacher of  
languages

*gogo* afternoon  
*gōkets'* a hero  
*goku* very, extremely  
*gomame* dried sardines  
*gomi* dust; sweepings; — *ga tats'*  
 dust rises  
*goran* look! — *nasaru*, — *ni*  
*naru* to see (2<sup>nd</sup> person); —  
 (after the Subordinative) to  
 try; — *ni ireru* to show  
 (1<sup>st</sup> person), Less. 19,124;  
 Imperative, Less. 17,108  
*goro* time, about  
*gorogoro (to)* rolling (as thunder),  
 rumbling (as a waggon)  
*gorori* to stretched out  
*goshiki no* five-coloured  
*gotagota*, — *suru* to be disor-  
 derly jumbled together; — *ni*  
 disorderly  
*goto (ni)* (after the noun) every,  
 Less. 23,143  
*gotoku* like, as  
*gozaru* (polite verb) to be, Less. 1,  
 7; Less. 4,33; Less. 15,97  
*gozen* a meal, dinner  
*gozen* forenoon  
*gu na* foolish  
*guai* state, condition  
*gūgū* breathing deeply (as one  
 sleeping)  
*gun* a county  
*gun* an army  
*gunjin* a military person  
*gunkō* a naval port  
*gurai* about, Less. 32,187 a)  
*gururi* a turn, rotation; round  
 about, Less. 37,213  
*gusai* (a foolish wife) my wife  
*guzuguzu in* to mumble, to  
 mutter (to oneself). to grumble  
*gyōgi* conduct, behaviour; —  
*yoku suwarits'keru* to be ac-  
 customed to sitting according  
 to the rules of good behaviour  
*gyorui* (all kinds of) fish  
*gyōsha* a coachman, a driver  
*gyūniku* beef.

## H.

*ha* a leaf (of a plant)  
*haba* breadth; — *no kiita* in-  
 fluenial  
*habakaru* to fear, to be afraid;  
*habakari nagara* though I am  
 afraid (= I beg your excuse)  
*hachi* a bee  
*hachiue* a plant in a pot  
*hade na* gay  
*haeru* to sprout, to grow  
*hageshii* violent, fierce  
*haha* a mother, my mother  
*hahaoya* a mother, my mother  
*hai* (Numerative) Less. 28,162,9  
*hai* ashes  
*hai* (Adverb of assent) Less.  
 32,187 d)  
*hai, waga* — I, we  
*hai suru* to abolish, to abrogate  
*haibyō* consumption  
*haichi* arrangement; — *suru* to  
 arrange  
*haideru* to creep out  
*haiken*, — *itas'* to look at, to  
 see (1<sup>st</sup> person), Less. 19,124  
*hairets'* arrangement, order  
*hairu (II, 5)* to enter; *haitte oru*  
 to be in  
*haishaku*, — *itas'* to borrow  
 (1<sup>st</sup> person), Less. 19,124  
*haji* shame, disgrace  
*hajimari* the beginning  
*hajimaru* (intrans.) to begin  
*hajime* the beginning; — *no* the  
 first; — *no aida*, — *no uchi*  
*wa*, — *no hodo*, — (*ni*) at the  
 beginning, at first; — *to sh'te*  
 first of all  
*hajimeru* (trans.) to begin; *wo*  
*hajime* . . . first; *hajimete* for  
 the first time, at first  
*hajiru, (wo —)* to feel ashamed (of)  
*hakama* wide trousers  
*hakarigoto* a stratagem, a device,  
 an artifice  
*hakarui* to measure  
*hakaseru* to cause to spit out,  
 to cause to express or speak.  
*hakimono* covering for the feet  
*hakkiri (to)* clearly

- hako* a box, a trunk: a compartment (of a railway-car);  
 Less. 26, 155  
*hakobu* to transport, to carry  
*haku* a count  
*haku* to sweep  
*hakubuts'kan* a museum  
*hakudō* nickel  
*hakushaku* a count  
*hakushi* a professor  
*hama* the sea-shore  
*hambun* half  
*habunmichi* half way  
*hammichi* half way, half a *ri*  
*han* the territory of a *daimyō*  
 or feudal lord  
*han, go* — a meal  
*han, ni* — *sh'te* contrary to  
*han* (a block for printing) print;  
 edition, Less. 29,165  
*hana* a flower, a blossom; the  
 cherry blossom  
*hanabi* fireworks  
*hanagumori* the cloudy weather  
 in spring when the cherry  
 trees are blossoming  
*hanahada* very  
*hanaike* a flower-vase  
*hanami* flower-viewing, looking  
 at flowers  
*hanarezashiki* a summer-house  
*hanas'* to speak, to tell  
*hanashi* a talk, a story, a saying  
*hanashiau* to tell each other, to  
 talk to each other  
*handan* judgment; — *ga dekiru*  
 to be able to judge  
*haneru* to bounce, to leap, to  
 flounce, to hop  
*han-i* a circuit, sphere  
*hanka na* flourishing  
*hanshin-hangi de* half believing,  
 half doubting  
*hanshō* a fire-bell  
*hantai* the contrary; *to* —  
 contrary to  
*hantaiundō* a counter-motion  
*haori* a kind of coat  
*happyō suru* to make known,  
 to publish  
*hara* the belly; (fig.) the heart;  
 — *ga chigau* to be born of  
 another mother; — *ga tats'*  
 to get angry  
*harau* to pay  
*hareru* to clear off (as the wea-  
 ther)  
*harets' suru* to burst, to explode  
*hari* a needle, a pin  
*haridas'* to placard  
*harishigoto* needlework  
*haru* to stretch, to spread, to  
 extend, to floor  
*haru* spring-time  
*hasamibako* a box containing  
 documents, fixed to the end  
 of a pole and carried on the  
 shoulder by a servant  
*hasamu* to hold with the chop-  
 sticks, to eat  
*hashi* a bridge; *ni* — *wo kakeru*  
 to build a bridge  
*hashi* chopsticks  
*hashigo* a ladder, a staircase  
*hashiras'* to cause to run  
*hashiru (II, 5)* to run  
*hassha* the departure of a train  
 or carriage  
*hata* an upland field  
*hata* the side, vicinity; — *de*  
 by the side of, near by  
*hatachi* twenty years of age  
*hatake* a field  
*hatamoto* the immediate vassals  
 of the *shōgun*  
*hataraku* to work  
*hatashi'te* finally  
*hate wa* at last  
*hats' no* the first; — *no o sekku*  
 the first of the great festivals  
 after a child's birth (Reading  
 Less. 26, Note 2)  
*hats' (Numerative)* Less. 28,  
 162,20  
*hats'ka* twenty days; the 20<sup>th</sup>  
 of the month  
*hatsugaminari* the first thunder  
 of the year  
*hatsumeisha* an inventor  
*hatsusekku* the first festival after  
 a child's birth (Reading  
 Less. 26)  
*hatsuuma* see *uma*  
*hattats'* development

- haya* the roach  
*haya* already  
*hayafune* a fast boat  
*hayai* fast, quickly; early; *o hayō gozaimas'* good morning!  
*hayaku (to) mo, hayak'te mo* at the earliest, at the quickest  
*hayaraseru* to bring into fashion  
*hayari* fashion  
*hayaru* to be prevailing, to be in fashion  
*hayasaseru* to applaud  
*hayashi* a forest  
*hayuru* (belonging to the written language, = *haeru*) to grow  
*hazakura* a cherry tree with fresh leaves, after the falling of the blossoms  
*hazu des'* it is necessary, one ought or must; one intends to do something  
*hazukashii* shameful  
*hazureru* to fail, to miss, to deviate  
*hedatari* the space between two places; — *no* separated from each other  
*hei* an army, troops  
*hei* a fence  
*hei* (Adverb of assent) Less. 32, 187 d)  
*heika* Your or His, Her Majesty  
*heimin* the commonalty  
*heitai* a soldier  
*heizei* common; — *no* of every day, common  
*hekoobi* an unhemmed belt (worn by men)  
*hempī na* retired, remote  
*hen* a neighbourhood, a locality  
*hen* times, Less. 29, 174  
*hen na* strange  
*henchikirin* a strange thing  
*henji* an answer; — *wo suru* to answer  
*henku* a change; — *suru* to alter; to change (trans. and intrans.)  
*heru I, wo* — to pass through; *hi wo hete mo* though time passed  
*heru (II, 5)* to diminish (intrans.);  
*hara ga* — to get hungry;  
*kuchi no heranai yats'* one who must always have the last word or who cannot hold his tongue  
*heso* the navel  
*heya* a room  
*hi* the sun; fire; a day; — *ga deru* the sun rises; — *ga kureru* the sun sets  
*hibachi* a brazier  
*hibashi* a pair of fire-tongs  
*hibi* daily, every day  
*hibiku, ni* — to feel the effect or influence of  
*hidari* the left side  
*hidoi* harsh, cruel  
*hidoime, — ni au* to experience harsh treatment  
*hidori* selecting or fixing on a day  
*hieru* to become cold  
*hige* a beard  
*higeki* a tragedy  
*higoī* a gold carp  
*higoro* daily; — *kara* a long time since  
*higure* sunset  
*hūderu, ni* — to excel, to surpass  
*hūhū iu* to sob  
*hūre* a fire-pan (belonging to a tobacco-tray)  
*hijō ni* uncommonly, extraordinarily  
*hikaeru* to restrain oneself;  
*hikaete oru* to be in wait  
*hikareru* to be guided, to be drawn away; *nezumi ni* — (to be drawn away by the rats), to sit lonely at home  
*hikaru* to sparkle, to glitter, to be brilliant  
*hikeru* to withdraw; *gakkō ga hiketa* school is over  
*hiki* (Numerative) Less. 28, 162, 2  
*hikidas'* to draw out, to draw near  
*hikikorosareru* to be driven over and killed by a carriage  
*hikime* a whizzing arrow (an arrow having a perforated



- head); — *no yumi* the bow with which such an arrow is shot (Reading Less. 26, Note 16)
- hikitomeru* to keep back
- hikitsuzuku* to continue (intrans.); *hikitsuzuite* in succession; upon this
- hikiyaburu* to tear
- hikiyoseru* to draw near
- hikkakeru* to drink
- hikki*, — *ni* in writing; — *ni suru* to write down
- hikkomas'* to draw into, to draw back
- hikkomoru* to shut oneself up, to retire
- hikkomu* to retire
- hikkos'* to change one's residence, to remove
- hiku* to draw
- hikui* low (not high)
- hima* leisure; — *wo yaru* to dismiss; — *wo morau* to be dismissed; — *wo eru* to get leave of absence
- hinits' ni* secretly
- himpu* poverty and wealth
- hina* a doll
- hinamatsuri* the doll festival
- hinataboko*, — *wo suru* to sit in the sun, to bask in the sun
- hinekuru* to twist in the fingers; *kubi wo hinekutte kangaeru* to rack one's brain
- hinkō* behaviour
- hinoki* the thuya
- hipparu* to draw, to pull
- hira* the corolla
- hira* level; *te no* — the palm of the hand
- hirakeru* to be opened; to become civilised; *hiraketa* civilised; *hirakenai* uncivilised
- hiraku* to open, to unfold, to commence
- hiranosui* seltzer water
- hire* the fins of a fish
- hirō* publication; — *suru* to publish
- hirogeru* to extend, to stretch out
- hiroii* wide, spacious, extensive
- hiroiaigeru* to pick up
- hiromaru* to spread (intrans.)
- hiromeru* to spread (trans.)
- hirou* to pick up
- hiru* day, noon, in the daytime; — *no day-*
- hirugoro* about noon
- hirumae* forenoon
- hirushoku* the noon meal
- hirusugi* afternoon
- hisashiburi* a long time since
- hisashii* long (of time)
- hishaku* a ladle
- hishibishi* to aching, violently
- hisho* a summer-resort
- hishodokoro* a summer-resort
- hishoryokō* a journey to a summer-resort
- hisoka ni* secretly
- hitai* the forehead
- hito* a human being, a person;
- hitobito* all the persons, everybody; (antecedent to Relative Pronouns) Lesson 25, 151
- hito-ashi* one step, a little
- hitode* the going out of people
- hitoe no* simple
- hitomonono* an unlined suit
- hitojini* the dying or perishing of men; — *ya atta* persons died or perished
- hito-kisha ato de* by one train later
- hito-kuchi* a mouthful, a draught; — *ni, de* with one word, briefly
- hito-mae de* in the presence of others
- hito-me* one look; — *miru to no* sooner did (I, etc.) see; — *ni* at a glance
- hito-me-sembon* "at one look a thousand trees", Reading Less. 21
- hitonami* common; — *ni* like other people
- hitori* one person; — *no* one (person); — *de* alone
- hitorigoto* soliloquy; — *wo iu* to talk to oneself
- hitori-mae no* for one person
- hitoshio* excellent
- hitotōri* as usual, ordinary; — *no* common, usual

- hitots'* one; once  
*hitozuki* being liked or beloved;  
 — *ga suru* to be liked or  
 beloved  
*hitsuji* a sheep  
*hitsuyō* want, necessity; neces-  
 sary, wanted  
*hitsuyōhin* a necessary article  
*hiyakas'* to look at things in a  
 shop without buying, only to  
 amuse oneself  
*hiyō* expense; — *ga kakaru*  
 it is expensive  
*hiza* a knee; — *ni torits'ku* to  
 cling to the knees  
*hizō no* highly valued  
*ho* a sail; — *wo ageru* to hoist  
 a sail  
*hō* a law, a rule, a usage  
*hō* side, direction, means, way;  
*kono* — I, Less. 20,127; *sono*  
 — you, Less. 20,128; (to form  
 the Comparative) Less. 7,  
 49—50  
*hō* the cheek  
*hōbi, go* — reward  
*hōbō* everywhere  
*hōchōjiman* pride in a good  
 kitchen; — *wo yaru* to be  
 proud of one's good kitchen  
*hodo* quantity; about, as much  
 as, such as, like; *are* — so  
 much, so often; *kore* — so  
 much; *dono, dore, nani* — how  
 much; *kore* — *no* so much,  
 so many; *yoi* — *ni* properly,  
 duly. Less. 32,187a); (Com-  
 parison of Adj.) Less. 7,52;  
 the . . . the Less. 7,53  
*hodokos'* to impart. to bestow  
*hodokoshi* alms  
*hōgyo, go* — *ni naru* to die (said  
 of the Emperor)  
*hōhō* means, method  
*hoka* exterior, outside; (*no* —)  
 besides, except, Lesson 37,  
 212; — *no* other, another;  
*sono* —, — *ni* besides  
*hōkō* service (of a servant); —  
*ni deru* to go into service  
*hōkōgakkō* the Artillery and  
 Engineering School  
*hōkoku* a report  
*hokori* dust (in the air)  
*hokui* north latitude  
*hombako* a bookcase  
*home* praise; *o* — *ni azukaru*  
 I am praised by you  
*homehayas'* to applaud, to cheer  
*homeru* to praise  
*hommoto* origin, the originator  
*hon* a book  
*hon* (Numerative) Less. 28,162,7  
*hon* *no* true, real; — *ni* truly,  
 really  
*honne* real value, the weak side;  
 — *wo hakaseru* to cause a  
 person to disclose his weak  
 side  
*honto* = *hontō*  
*hontō* truth; — *ni* in truth; —  
*no* true, real  
*honya* a bookshop, a bookseller  
*honyaku* a translation; — *suru*  
 to translate  
*hōridas'* to fling away  
*hōrits'* a law  
*horu* to dig  
*hos'* to dry; *hi ni* — to dry in  
 the sun  
*hoshigaru* to desire  
*hoshii, ga* — is desirable; *wo*  
 — *to omou* to think something  
 to be desirable, should like  
 to have it  
*hoshitsuri* a star-festoon (in fire-  
 works)  
*hosoi* narrow, thin  
*hoson* preservation; — *sareru*  
 to be preserved  
*hossuru* to desire, to wish for  
*hotohoto* very  
*hotondo* almost; (with a nega-  
 tive) hardly  
*hotori* neighbourhood  
*hōyū* a friend  
*hyak'shō* a peasant  
*hyō* a critique  
*hyōban* a rumour, a report; —  
*ga tats'* a rumour is spread-  
 ing; — *no* renowned  
*hyōito* suddenly  
*hyorohyoro* staggeringly; — *suru*  
 to stagger, to swagger

*hyokohyoko* leaping, hopping  
*hyōshi* beating time; — *ni* by  
 the impulse of  
*hyōshigi* a wooden clapper  
*hyōtan* a gourd, a calabash  
*hyōten* the freezing-point  
*hyotto* suddenly  
*hyūhyū* to whistling, roaring  
 (as the wind).

## I.

*i* the rush of which matting is  
 made  
*i* medicine  
*ibaru* to boast, to be proud;  
*ibatta* proud, splendid  
*ichi* position  
*ichiba* market  
*ichiban* number one; first; —  
*saki ni* first and foremost;  
 (as a Superlative) Less. 7,54  
*ichi-bu shijū* (one part, begin-  
 ning and end) = all from  
 beginning to end  
*ichi-dan* eminent, particular  
*ichi-dō* all together  
*ichiichi* again and again  
*ichi-ji* for a time  
*ichi-men* the whole surface, en-  
 tirely  
*ichi-nichi* one day, all day long  
*ichi-ō* once  
*ichi-on-chin* the fee for a tele-  
 gram  
*ichi-wari* 10 per cent  
*ichi-ya* one night  
*ie* a house  
*ie* no, Lesson 32,187d)  
*ieru* to be expressible, can say  
*ifuku* clothes  
*igai no* unexpected; surprised  
*igaku* medical science  
*igaku-semmongakkō* a medical  
 special school  
*ii* good, fine; (after the conces-  
 sive form) to be able, can, to  
 be allowed, Less. 6,44; Less.  
 13,87; (after a conditional  
 clause) Less. 17,105  
*ii* no, Lesson 32,187d)

*iiyon* the last will and testa-  
 ment, dying words  
*iikata* expression  
*iiikasuru* to cause to hear, to  
 advise  
*iinokos'* to leave word  
*iits'keru* to order, to bid; to tell  
 another's faults  
*iits'kus'* to say all that can be  
 said about; — *kurai* to speak  
 until one becomes hoarse  
*iits'taeru* to hand down (by  
 tradition)  
*iiwake* an apology; — *suru* to  
 apologise  
*ijirashisa* emotion  
*ijiwaru* to become ill-tempered  
*ijō* above (inclusive and above),  
 Less. 37,213: — *wa* the above  
 said  
*i-ka* the college for medicine  
*ika* below, less than, Less. 37,  
 213  
*ika* a cuttle-fish  
*ikadasashi* a raftsmen  
*ikaga* how?  
*ikahodo* how much?  
*ikani* how? — *mo* indeed, truly;  
 in any case; — (Subordina-  
 tive) *mo* however . . .; — *de*  
*mo* anyhow; Less. 22; — *sen*  
 what am I to do?  
*ikareru* to be able to go  
*ikari* anger; — *no* angry  
*ike* a pond  
*ikebana* flowers in vases  
*iken* authority, influence  
*ikeru* to be passable; *ikenai* it  
 will not do, it is good for  
 nothing; (after the affirmative  
 emphasised Subordinative)  
 not to be allowed, must not;  
 Less. 5,39; Less. 13,84,  
 (after the negative emphasi-  
 sed Subordinative) must;  
 Less. 5,40; Less. 13,85,  
 Less. 17,107  
*ikeru* to keep alive; to put flo-  
 wers in a vase so as to keep  
 them alive  
*iketorareru* to be caught alive

- iki* the breath; — *wo tsuku* to take breath; to sigh  
*ikinari*, — *no koto ni* on a sudden, suddenly; by the suddenness  
*ikiru* to come into existence; *ikita* living  
*ikitsuku* to arrive at  
*ikken* a prefecture  
*ikkō* entirely, altogether; (with a negative) not in the least, not at all  
*ikkon* a cup (of *sake*)  
*ikkyō* one pleasure  
*i-kō dō-on* (different mouths, the same sound) unanimously  
*iku* to go, Less. 11,73; *soko ye itte wa* on the contrary, whereas, Less. 38,217  
*iku* (Adj.) how many? Less. 22; — . . . *ka* many; — . . . *mo* every number, (with a negative) a few, Less. 22,141; — . . . *de mo* any number; — *tabi ka* many times, often; — *tabi mo* (with a negative) a few times  
*ikujī no nai* powerless  
*ikura* how much? Less. 22; — *ka* a certain amount; to some extent; — *mo* every amount, (with a negative) a little, Less. 22,141; — *de mo* any amount; — *sh'te* at so and so much; — *tote* however much  
*ikusa* war; — *suru* to make war  
*ikutari* how many persons? — *mo* (with a negative) a few persons  
*ikutsu*? how many? how old? Less. 22; — *ka* pretty many; — *mo* every number; — *de mo* any number  
*ima* now; — *motte* now, till now  
*ima* a sitting-room  
*imagoro* about this time  
*imajibun* about this time  
*imasara* now at last  
*imashigata* just now, a moment ago  
*imashime* warning  
*imi* meaning; — *no nai* meaningless  
*imōto* a younger sister  
*inabikari* lightning; — *ga suru* it lightens  
*inai* inside, within  
*inaka* the country (as opposed to town)  
*inakamichi* a country road  
*inari* the god of rice  
*Indoyō* the Indian Ocean  
*ink* ink (the English word)  
*innenzuku* fate, destiny  
*inochi* life  
*inoru* to pray; to hope  
*inshi* a stamp, a postage-stamp  
*inu* a dog; — *no gei* dog-tricks  
*ippai* (Numerative) one glassful, one cupful; — *haitta* full  
*ippaku* lodging for one night; — *suru* to lodge for one night  
*ippan no* common, general; — *ni* in general, commonly  
*ippō* one side, in one direction; one party  
*ippon* one bottle, see *hon* (Numerative); one round (in boxing, etc.)  
*ippuku* (Numerative *fuku*) one whiff (as at a pipe); — *yarū* to take a whiff; — one hanging picture; Less. 28,162,10  
*irassharu* to be (somewhere), to go, to come (of the 2nd person); *irasshai* be welcome! (for the sake of periphrase after the Subordinative) Less. 14,90, etc.  
*iremajiru* to put into, to mix up, to add  
*iremono* a vessel for holding anything  
*ireru* to put in, to let enter; *cha wo* — to make tea  
*iri* frequentedness; attendance  
*iriyō* want, necessity; — *de aru* to be wanted, to be of need, to be of use  
*iro* colour; feature (in a person's character); sort  
*iroiro* various kinds; variously, in various ways

- irori* a firehole  
*iru I* to shoot (with an arrow)  
*iru I* to be (somewhere; said of living creatures); (for the sake of periphrase after the Subordinative) Less. 14,90, etc.; Less. 24,145; (after the stem) Less. 17,111  
*iru (II, 5)* to enter  
*iru (II, 5)* to want, to be in need of  
*iru (II, 5)* to parch  
*isamashii* bold, courageous; lively, brisk  
*isamu* to be bold; *isande* boldly  
*isei* power, might; — *no yōi* majestic  
*isha* a physician  
*ishi* a stone; — *no* (of) stone; — *no ōi* rich in stones; — *no s'kunai* stoneless  
*ishin, go* — the restoration of the Emperor's authority in 1867  
*ishō* wearing-apparel  
*ishō* a plan; — *ni yotte* systematically  
*isogashii* busy  
*isogi no* pressing, urgent  
*isogu* to hurry; *isoide* hurriedly  
*issakuban* the evening before last  
*issakuchō* the morning before last  
*issakujits'* the day before yesterday  
*issakunen* the year before last  
*issakuya* the night before last  
*isshi* a city  
*issho, (to)* — *ni* together (with)  
*isshō* the whole life  
*isshōkemmei* putting one's life to the stake, with all one's might  
*isshu* one kind  
*isshūkan* one week  
*isshūki* the first anniversary of a person's death  
*isso* rather; *mō* — still more  
*issō* twice as much, doubly  
*isu* a chair; — *ni kakeru* to sit down on a chair  
*ita* a board  
*itadaku* (to put on the head), to receive (1<sup>st</sup> person), Less. 19,121, and 123, Note  
*itai* painful  
*itami* pain  
*itamu* to pain, to ache; to be hurt or spoiled  
*itaru* to attain, to arrive at; — *tokoro (de)* everywhere  
*itas'* to do (1<sup>st</sup> and 3<sup>rd</sup> persons), Less. 3,24; *dō itashimash'te* pray don't mention it  
*itatte* very, in the highest degree; Less. 7,54  
*itazura* mischief; — (*wo*) *suru* to do mischief, to be naughty  
*iten* removal; — *suru* to remove  
*ito* a string, thread  
*itoma* leave of absence, dismissal; — *wo kudasai* please dismiss me; *o* — (*wo*) *itashimas'* I shall take leave now  
*its'ka* five days, the fifth day of the month  
*itsu* when? Less. 22; — *ka* some time; — *mo*, — *de mo* always; — *mo no yō ni*, — *mo dōri ni* as usual; — *made* how long? — *made mo* however long; — *nara*, — *no ma ni* when? — *no ma ni ka* unawares; some time or other  
*itsu-shina* five kinds  
*ittai* properly speaking, on the whole  
*ittei no* regulated, settled, fixed; — *suru* to be fixed  
*ittō* the first class, Less. 29.165  
*ittokai* a principal town  
*iu* (Less. 11,75) to say; — *ni oyobazu* unnecessary to say, of course; *to* — (in attributive clauses) Less. 24, 146; (after the Desiderative form) Less. 17,110  
*iwa* a rock  
*iwaibi* a holiday  
*iwanya* much more, much less, let alone  
*iware* a reason; — *no aru* reasonable



*iwareru* to be able to say, can be said or named: to be spoken or said  
*iwanu* to celebrate; *engi wo* — *wake* to celebrate as a good omen  
*iwayuru* so-called  
*iya nay!* oh! or rather; — *sa don't!* — *mo* oh, dear, no!  
*iya na* objectionable, disgusting, disagreeable  
*iyagaru* to dislike  
*iyaku* breach of contract; — *suru* to break a contract  
*iyashii* low, mean; — *hito* a person of low rank  
*iyoiyo* more and more, at last  
*izen* former  
*izon* difference of opinion  
*izumi* a fountain, a spring  
*izure* where? which? Less. 22; — *ka* at some place or other; one or other of the two: — *mo* everywhere, each, both, (with a negative) at none of the two places, neither; — *de mo* anywhere, each, both; — however; in any case: everywhere; — *no* what (of what place)?

## J.

*ja* = *de wa*  
*jakuten* the weak point  
*jama* hindrance, trouble; — *ni suru* to look at as a hindrance or as being in one's way; *o* — *wo itashimash'ta* I have been disturbing you  
*janjan* tinkle, tinkle! ding-dong!  
*ji* a written character  
*ji* time, hour; *yo* — four o'clock, Less. 27,159; Less. 29,171; *nan'* — *des' ka* what o'clock is it?  
*ji* earth, ground  
*ji* texture, fabric  
*jibiki* a dictionary  
*jibun* self; — *no* one's own; — *de* self; Less. 20,132  
*jibun* time; *wakai* — *ni* in one's young days, when young; —

when, Less. 17,106: Less. 38,218  
*jidai* period of time, age  
*jigoku* hell  
*jūsan, o* — an old gentleman, a grandfather  
*jiji* grandfather; an old man  
*jijits'* hour and day  
*jikan* interval of time, time, hour; *yo* — four hours, Less. 27,159  
*jiki (ni)* immediately, at once  
*jiki* a favourable moment, a chance  
*jikō* the weather  
*jikoku* time, hour  
*jiman* conceitedness, self-praise; — *wo suru*, — *wo iu* to boast  
*jimen* the ground, a plot of ground  
*jimmin* the people (of a country)  
*jinu* affairs, business  
*jinushits'* a study  
*jinan* a second son  
*jinjō* ordinary; — *shōgakkō* an ordinary primary school; — *shihangakkō* an ordinary normal school  
*jinkei* sacred vessels, the Crown jewels  
*jin-kō* population; — *no ōi* densely populated; — *no s'kunai* sparsely populated  
*jin-kō* work of man; — *teki no* made by men, artificial  
*jinriki* = *jinrikisha*  
*jinrikisha* a two-wheeled carriage drawn by a man  
*jippi* truth or untruth  
*jiryō* medical treatment  
*jisān suru* to bring with one  
*jisats'* suicide; — *suru* to commit suicide  
*jisets'* a season, a time  
*jishin* self, Less. 20,132  
*jissai* a fact, reality; — *no* actual; — *ni* actually  
*jitsu*, — *wa*, — *ni* in truth, really, indeed  
*jitsubuts'* the real thing, the original  
*jitto* firmly, fixedly

*jiyū* freedom; — *na* free; —  
*ni* freely, without constraint  
*jiyūkekkon* freely choosing one's  
 consort  
*jō* (Numerative) Less. 28,162, 16  
*jō, o* — *san* your daughter, a  
 young lady, Miss . . . , Less.  
 3,21  
*jō* concerning, according to,  
 with regard to, Less. 37,213;  
 the first part (of a literary  
 work), Less. 29,165  
*jō* (a measure of length) 10 *shaku*  
*jō* a lock  
*jōbu* solid, strong  
*jōbukuro* a letter-envelope  
*jochū* a maidservant  
*jōdan* a joke; — *wo iuna* you  
 are not in earnest!  
*jōdeki* a great success  
*jōfu* fine cloth  
*jōge* high and low  
*jōgi* a ruler  
*jōkisen* a steamer  
*jōmae* a lock  
*jōsaku* a good plan  
*jōtat's* progress, advance  
*jōtō* first-class  
*jōyaku* an agreement, a treaty  
*jōzu na* skilful  
*jū, o* — *no mono* nests of boxes  
 containing food  
*juban* a shirt  
*jūbun (ni)* enough, plenty, suffi-  
 cient  
*jūji* the head-priest (of a Bud-  
 dhist temple)  
*juku (suru)* to ripen; — *yō ni*  
 that they grow ripe  
*jūkyo* residence, abode  
*jūkyō* the teachings of Confucius  
*jumoku* a tree  
*jun* the third part of a month,  
 a period of ten days, Less.  
 29,165  
*jū-ni-hitoe* twelve unlined gar-  
 ments (Reading Lesson 17)  
*junjo* the regular order or turn  
*junsu* a policeman  
*junsui* pure, undefiled  
*junyōkan* a cruiser  
*jūryōmenkyo* a shooting licence

*jūsha* followers, retainers.

## K.

*ka* a mosquito  
*ka* a college  
*ka* (Numerative) Less. 28,162,  
 21—22: (expressing duration  
 of years and months) Less.  
 29,170  
*ka* (Interrogative Particle); *to* —,  
 Less. 38,216; (forming Inter-  
 rogative Pronouns and Ad-  
 verbs) Less. 22, 136, etc.; —  
*shira*, — *mo shirenai* (after  
 the verb) maybe, perhaps,  
 Less. 30,182  
*kaban* a trunk  
*kabe* a wall  
*kaboku* a flowering tree  
*kaburu* to put on the head  
*kachi de* on foot  
*kachiashi de* on foot  
*kachiguri* dried chetsnut kernels  
*kachikachi* clashing, clicking,  
 clatter! clatter!  
*kado* a corner  
*kadoguchi* the entrance of a  
 house  
*kaeri* the way back  
*kaerimichi* the way back  
*kaeru* a frog  
*kaeru* to be capable of being  
 bought  
*kaeru* to change (trans.)  
*kaeru (II, 5)* to return; *kaette*  
 on the contrary, rather, even  
 (Less. 7,49)  
*kaes'* to give back  
*kagami* a mirror  
*kagami* (= *kagamimochi*) a cake  
 in the shape of a mirror  
 (Reading Less. 15)  
*kagamibiraki* cutting the mirror-  
 cake  
*kagamu* to crook, to stoop, to  
 squat; *kagande oru* to be  
 squatting  
*kage* shade, shadow; *o* — (*sama*)  
*de* (owing to your influence),  
 thank goodness!

- ka-gen-jō-jō* the first four rules of arithmetic, Less. 29,173  
*kagi* a hook, a key  
*kagiri* a limit; — *no aru* limited; — *no nai* unlimited  
*kagiru* (II, 5), *ni* — to limit to, to be limited or restricted to, to be bound to  
*kago* a sedan-chair  
*kagu* to smell (trans.), to scent  
*kagyō* a calling, a regular occupation; — *wo suru* to enter a trade  
*kahei* a coin, cash  
*kai* a time, Less. 29,174  
*kai* a meeting, an association, a club  
*kai* a story (of a building)  
*kaidori* an outer garment (Reading Less. 17)  
*kaigan* the coast, the sea-shore  
*kaigo* repentance  
*kaigun* the Navy  
*kaigundaigakkō* a naval academy  
*kaigunheigakkō* the naval college  
*kaigyō* opening or commencing any business, opening the traffic (as of a railway); — *suru* to open the traffic  
*kaikōba* a harbour open to foreign trade, a Treaty Port  
*kaikyō* a strait, a channel  
*Kaikyōshokuminchi* The Straits Settlements  
*kaikyū* a degree of rank  
*kaimenjō* above the sea-level  
*kaimono* shopping, purchasing  
*kaimu* not at all  
*kainushi* the proprietor of an animal  
*kairan* confusion; — *da* to be confused  
*kairyō* improvement  
*kairyōjidai* a period of reform  
*kaisei* revision, amelioration; — *serareru* to be ameliorated  
*kaisha* a company, a partnership  
*kaisuiyoku* a sea-bath  
*kaji* a fire, a conflagration; — *ga deru* a fire breaks out  
*kajiru* to gnaw  
*kaka* a mother; a wife  
*kakaru* to hang (intrans.); to occupy, to take (as time): to cost; *ni* — to depend on; to fall (as in illness); *isha ni* — to consult a physician  
*kakawaru*, *ni* — to relate to, to concern; *ni kakawarazu* not minding, in spite of  
*kakebana* flowers in hanging vases  
*kakemono* a hanging scroll  
*kakene* an overcharge; — *wo iu*, — *wo suru* to overcharge one  
*kakeru* to hang (trans.), to put; to pour, to sprinkle; *kane wo* — to stake money; *ni toi wo* — to ask one a question: (*koshi wo*) — to sit down; *o kake nasai* Please take a seat!  
*kaki* a hedge, a fence  
*kaki* the summer season  
*kakimono* a document; — *wo suru* to write  
*kakka* Your or His Excellency  
*kakka* each branch of instruction, each college  
*kaku* every  
*kaku jits'* every other day, Less. 29,174  
*kaku* to be in want of, to be short of  
*kaku* to write, to paint; *to* — (attributive clauses) Less. 24,146  
*kaku* thus, in this way  
*kakubets'* special, particular; — *na* special, particular  
*kakuregasa* a magic hood  
*kakuremino* a magic cloak  
*kakus'* to hide, to conceal  
*kakutei ni* definitely  
*kama* a kettle  
*kamaeru* to assume a position or attitude, to behave  
*kamau*, *ni* — to care for, to mind; *kamawazu* carelessly; *kamawanai* it does not matter  
*kamben* patience, forbearance; — *suru* to forbear, to pardon  
*kambyō* nursing the sick; — *suru* to nurse a sick person

- kame* a tortoise  
*kame* a jug  
*kami* the upper part; — *shimo ni* up and down  
*kami* the hair of the head; — *no kazari* hair-ornament  
*kami* paper  
*kamihariko* a paper bag  
*kaminari* thunder  
*kamisan, o* — your, or his wife, Mrs . . ., Less. 3,21  
*kamiseizōkaisha* the Paper Manufacturing Society  
*kamishimo* upper and lower part, the whole body; (formerly) a robe of state  
*kamits'ku* to bite  
*kammuri* a crown  
*kammurijirushi* the crown-mark (a certain trade-mark)  
*kamo* a wild duck  
*kampeishiki* a military review  
*kampi de* at the expense of the Government  
*kampuku suru* to admire  
*kan* warm sake  
*kan* (a fictitious coin), 1 *kan* = 1000 *mon*  
*kan* (duration) during, Less. 29,170, 171; between, Less. 37,207  
*kana* the Japanese syllabic writing  
*kanai* family; a wife, my wife; — *no aru* having a wife, married  
*kanavazu* certainly  
*kanari* tolerably, passably, middling; — *no* tolerable, passable  
*kanashii* sorrowful, sorry, distressed, grieved  
*kanashimi* sorrow; — *suru* to feel sorry  
*kanashimu* to feel sorry, to be distressed  
*kanau, ni* — to correspond, to equal  
*kandankei* a thermometer  
*kane* metal; money  
*kanegane* constantly  
*kanemochi* riches, wealth; a rich man  
*kaneru* (after the stem of verbs) to be able, can  
*kanete* beforehand  
*kanezashi* (a measure of length used to measure houses and implements) = 30 cm  
*kanga ni* elegantly, gracefully  
*kangae* thought  
*kangaedas'* to contrive  
*kangaeru* to think  
*kangaku* Chinese learning  
*kan-i* official rank  
*kan-in* an official  
*kanjiiru, ni* — to admire  
*kanjin no* important, essential  
*kanjiru* to feel; *ni* — to be touched or affected by  
*kanjō* calculation, account; — *suru* to calculate, to count up; — *ga atte oru* the calculation is all right  
*kankats'* jurisdiction  
*kankei* connection, relation; (*ni*) — *suru* to stand in connection (with), to have to do (with)  
*kannin* indulgence, forbearance; — *suru* to forbear, to have indulgence  
*kanri* an official  
*kanrits'* founded by the Government  
*kanryakushugi* an abridged procedure  
*kansets' ni* indirectly  
*kanshin* admiration; — *suru* to admire; — admirable; — *ni* admirably  
*kantai* a squadron  
*kantan ni* briefly, concisely, simply  
*kantoku* supervision; — *wo suru* to supervise  
*kanzashi* a hairpin  
*kao* the face  
*kaoku* a building  
*kaots'ki* the face  
*kara* from, out of; since, Lesson 37,203; (after the Subordinate) since, after, Lesson 13,88; because, Lesson 38,217  
*karada* the body of any living creature

- karakami* wall-paper  
*karas'* a crow  
*kare* (that one), — *kore* to in such and such a way  
*kaveru* to fade  
*kari ni* temporarily, for the time being  
*kari* to chase; — *wo suru* to hunt  
*karidas'* to hire, to borrow  
*karikomaseru* to cause to trim  
*karinushi* a borrower, a debtor  
*kariru* to borrow, to hire  
*karits'kus'* to expel entirely  
*karonjiru* to think lightly of  
*karu* to hire, to borrow  
*karui* light (not heavy)  
*kas'* to lend, to let or rent  
*kasa* a broad-rimmed hat; an umbrella  
*kasane gasane* repeatedly  
*kasaneru* to pile up; *kasanete* again, several times  
*kasegu* to work, to toil  
*kashi, o* — cake, sweetmeat  
*kashi (no ki)* an oak-tree  
*kashikomaru* respectfully to receive an order; *kashikomari-mash'ta* all right, sir! Less. 14,92, Note  
*kashimushi* the lender, a creditor  
*kasumi* haze, mist  
*kata* side; *o* — (polite) gentleman, lady; — one side, one of two, Less. 29,174  
*kata* form, type, a pattern  
*kataashi* one foot  
*katachi* form, shape; — *no nai* without substance or foundation  
*kata demo ni* besides one's own work  
*katadoru* to imitate  
*katagata* at the same time  
*katai* hard, firm; strict, honest  
*kataki* an enemy; — *wo toru* to take one's revenge  
*katamaru* to be condensed, to become hardened, to crowd together  
*katame* one eye  
*katami* a token of remembrance, a keepsake; — *ni* as a keepsake  
*katana* a sword  
*katappō* one (of two); — — one..., the other, Less. 23,143  
*kataru* to tell, to relate  
*katate* one hand  
*katawara* side; by the side of; *no* — *ni* by the side of, with, Less. 37,213  
*katazuke wo suru* to put aside  
*katō* the lower class  
*kats', ni* — to conquer, to defeat, to overcome  
*katsuo* the bonito; — *no shio-kara* salted bonito  
*katte* a kitchen  
*katte* once, previously  
*katte na* optional, to one's liking; — *ni* as one likes, as one chooses  
*kau* to buy; *kōta*, Less. 11,75  
*kawa* a river  
*kawa* a side; *kono* — *no* of this side  
*kawabata* the riverside  
*kawabiraki* the Opening of the river (a festival)  
*kawagishi* the bank of a river  
*kawaigaru* to love  
*kawai rashii* lovely  
*kawai izakari* the greatest charm or loveliness  
*kawakami* the upper part of a river  
*kawaku* to become dry; *nodo ga kawaita* the throat has become dry, to feel thirsty  
*kawa-mukō no kaji* a fire on the other side of the river (something one need not care for)  
*kawara* a tile  
*kawarazu* unchanged  
*kawari* a change; — *wa nai* nothing has changed; *sono* — (*ni*) instead of it; *no* — *ni*, or — *ni* (after a verb) instead of, Less. 37,214  
*kawaru* to change (intrans.); *kawatta* different, other; *kawatte* instead



- kawazu* a frog  
*kayaku* gunpowder  
*kayōbi* Tuesday  
*kayoichō* a pass-book  
*kayou* to go to and fro, to attend at  
*kayu* rice-gruel  
*kazakami* the direction from which the wind blows  
*kazamuki* the direction towards which the wind blows; a turn or change  
*kazari* an ornament, decoration  
*kaze* wind; — *wo hiku* to catch cold  
*kazehiki* catching cold  
*kazoeru* to count  
*kazoku* a family  
*kazoku* the nobility  
*kazokujogakkō* the Nobles Female School  
*kazu* a number  
*kazu no ko* the dried roe of herring  
*ke* (in compounds) a house, a family  
*kega* a wound, injury, harm; — *wo suru* to be hurt, to get wounded  
*keganin* a wounded or injured person  
*keiba* horse-race  
*keibajō* a race-course  
*keishichō* the Metropolitan Police Board  
*keiji* a placard  
*keikikyū* an air-balloon  
*keiko* practice, study, a lesson; — *suru* to practise, to study  
*keirei* respectful salutation; — *wo suru* to bow respectfully  
*keisha* a slope  
*keitō* a system  
*keizai* economy, political economy  
*kekka* result, consequence  
*kekko na* splendid; *nani yori* — more splendid than anything, exceedingly nice (Less. 7,48a)  
*kekkon* marriage, a wedding  
*kekkonshiki* wedding ceremonies  
*kembuts'* looking at, sight-seeing  
*kembuts'nin* a spectator, a looker-on  
*kemono* a four-footed animal  
*kemuri* smoke  
*ken* (Numerative) Less. 28,162, 4  
*ken* a prefecture  
*kenchiku* a building  
*kenka* quarrel, dispute; — *suru* to quarrel, to dispute  
*kenkyū suru* to examine, to explore, to investigate  
*kennon* danger  
*kenrits'* established by a prefecture  
*kentō* an aim, a direction; — *wo ts'keru* to pay attention to the aim  
*kenyaku* economy, thriftiness; economical, thrifty  
*kerai* a vassal  
*keredo, keredomo* but, however  
*kes'* to extinguish, to put out  
*kesa* this morning  
*kesahodo* this morning  
*keshikaran'* improper, impudent, outrageous  
*keshiki* a view, a scenery, appearance  
*keshōdōgu* toilet utensils  
*kesshin* resolution; — *suru* to make up one's mind  
*kessh'te* (with a negative) never  
*kessuru* to decide, to settle, to determine; *ni* — to decide for  
*kets'* the end  
*ketto* (from the English blanket) a rug  
*ki* a tree; wood; — *no* of wood, wooden  
*ki* the spirit, mind, feeling; — *ga tsuku* to recollect, to notice, to perceive; — *ni iru* to be agreeable to one, to please; — *ni naru* to be anxious about; — *no kiita* smart, skilled; — *no noroi* phlegmatic; (*ni*) — *wo ts'keru* to pay attention to, to be careful  
*kibidango* millet-dumplings  
*kibishii* severe, awful, acute

- kiburi* the shape of a tree  
*kichigai* a lunatic; mad  
*kidō* the orbit; — *wo egaku* to describe the orbit  
*kieru* to be extinguished, to go out  
*kifu* a donation (made to a public institution)  
*kigen* the bodily feelings; *go — yō (oide nasai)* I wish you good health! a pleasant journey to you! *go — yoroshiū gozaimas' ku* are you quite well?  
*kigu* an implement, a utensil  
*kiitōi* yellow  
*kiji* a pheasant  
*kikaeru, (kimono wo)* — to change one's clothes  
*kikaseru* to cause to hear; *hanash'te* — to tell  
*kikata* style of clothing; *kimono no* — style of dressing oneself  
*kiken* danger  
*kiken* a gentleman of rank; — *shinshin* persons of rank and eminence  
*kikiawaseru* to inquire about, to make inquiries  
*kikidas'* to find out by hearing, to hear  
*kikiire* hearing and approving  
*kikiireru* to lend one's ear, to listen, to assent, to grant  
*kikime* effect  
*kikishiru (II, 5)* to recognize by hearing  
*kikō* climate, weather  
*kikoeru* to be audible  
*kikori* a woodcutter  
*kiku* to be efficacious, to have effect; to hear; (*ni . . . wo*) — to ask (something of a person)  
*kiku* the chrysanthemum  
*kimari* a fixed arrangement, a rule, regulation; — *waruku omou* to be confused  
*kimaru* to be settled or fixed; to be limited; *ni* — to be restricted or limited to  
*kimbyōbu* a gold-paper folding-screen  
*kimeru* to fix, to settle  
*kimi* lord; you, Less. 20,128  
*kimo* the gall-bladder; courage; — *wo nomareru* to be frightened  
*kimono* clothing, clothes  
*kinpen* vicinity, neighbourhood  
*kimpō* neighbourhood, vicinity  
*kimyō na* strange, wonderful  
*kin* gold; — *no* of gold, golden  
*kin* a pound  
*kinchaku* a purse  
*kindan* prohibition  
*kinen* remembrance, memory  
*kin-en* prohibition of smoking; — *no hako* compartment for non-smokers  
*kinjiru* to forbid, to prohibit  
*kinjits'* a few days hence  
*kinjo* neighbourhood, vicinity; — *no hito* a neighbour  
*kinjōtei* the present Emperor  
*kinka* gold coins  
*kinmen* late years, recently  
*kinō* yesterday  
*kinodoku, o — (sama)* I am sorry for your sake; *o — da ga* I am sorry, but  
*kinrai* recently, lately  
*kinu* silk  
*kinyōbi* Friday  
*kioku* the memory  
*kippu* a ticket; *ittō no — or ittō-gippu* a first-class ticket  
*kippuuri* a ticket-clerk  
*kirai* disliking, averse to; — *des'* to be averse to, to dislike  
*kiraku ni* free from care  
*kirau* to dislike  
*kirei na* clean, nice; — *ni suru* to clean  
*kireizuki* fond of cleanliness  
*kiri* cutting, stop; only, since, from, after; *sore — at once*; Less. 32,187a)  
*kirikakeru* to begin to cut, to commence to attack  
*kirikiri* to creaking, squeaking  
*kiritto* sharp, cutting  
*kiru I* to put on (clothes), to have on, to wear

- kiru* (II, 5) to cut  
*kiriyō* countenance, looks; —  
*no ii* handsome, beautiful;  
 — *no warui* ugly  
*kisama* you, Less. 20,128  
*kisaseru* to cause a person to  
 put on clothes  
*kiseru* to dress a person; to  
 overlay, to lay around, to  
 plate  
*kisesaseru* to cause a person to  
 dress someone  
*kisha* a railway train  
*kishi* a shore  
*kisoku* a rule, regulations  
*kitai na* strange  
*kitaku suru* to return home  
*kitanai* dirty, ugly  
*kitei* fixing, settling, an estab-  
 lished rule, regulations  
*kiten* intelligence  
*kitsui* courageous; strong  
*kitsune* a fox  
*kitte* a postage-stamp  
*kitto* certainly, surely  
*kiwa* brink, edge  
*kiwameru* to determine  
*kiwamete* positively  
*kizamu* to chop  
*kizuku* to build; *hito no yama*  
*wo* — groups of people gather  
*kizuku* to remember, to think  
 of; *kizukazu ni otta* I did not  
 think of it  
*kizukuri* a plantation; — *wo*  
*suru* to plant  
*kke* Less. 38,219  
*ko* (Numerative) Less. 28,160  
 and 162,22  
*ko* a child, the young of any  
 animal; — *wo umu* to give  
 birth to a child; to spawn;  
 (after women's Christian name)  
 Less. 39  
*kō* so, in this way; — *iu*, — *iu*  
*yō na* such (a) . . . (as this);  
 — *sh'te*, — *iu yō ni* so, in  
 this way; Less. 21  
*kō* engineering  
*kō* a journey  
*ko-akindo* a retail dealer, a shop-  
 keeper  
*koban* name of an ancient gold  
 coin  
*koboku* an old tree  
*kobu* a tumour  
*kobun* old literature  
*kobune* a boat  
*kobutori* taking off a tumour  
*kōbuts'* a food which one is  
 very fond of  
*kochi* here; I; — *ye* hither,  
 Less. 20,127  
*kochira* here; I; — *ye* hither,  
 Less. 20,127  
*kodomo* a child  
*koe* the voice; *ōki na* — *wo*  
*ageru, das'* to cry with a loud  
 voice; — *araarashiku* vio-  
 lently, harshly, in a wild voice  
*kōen* a public park  
*koeru* to cross over, to go be-  
 yond  
*kōfuku* happiness  
*koga na* old and elegant  
*kōgaku* engineering  
*kōgaku-semmongakkō* a technical  
 special school  
*kogidas'* to begin to row, to  
 start  
*kogimawaru* to row about  
*kogoe de* with a low voice  
*kogoto* fault-finding, scolding,  
 blame; — *wo iu* to scold, to  
 blame  
*kogu* to row  
*koi* the carp  
*kōi* kindness, favour  
*koicha* a strong infusion of  
 powdered tea-leaves  
*koishigaru* to long  
*koishii* longed for; *wo* — *to*  
*omou* to long for  
*koishisa* longing  
*koits'* (= *kono yats'*)  
*kōji* technical works  
*kojiki* a beggar  
*kojin* an individual  
*kojūto* a sister-in-law (the sister  
 of the husband who lives in  
 the same house with him)  
*kōkai* navigation, a voyage  
*koke* moss  
*kokkei* jokes, pun

- koko* this place, here; — *na* such (a)
- kōkō* vegetables pickled in salt
- kōkō* filial piety; — *na* dutiful (towards one's parents)
- kokochi* the feelings; — *ga ii* the feelings are good, one feels well
- kokoera* hereabouts
- kōkōmono* a dutiful child
- kokonoka* nine days; the ninth day of the month
- kokoro* the heart; — *ni kakeru* to be anxious
- kokoroe* understanding, apprehension; — *ga aru* to understand
- kokoroeru* to know; *kokoroete* deliberately, knowingly
- kokorogake* care
- kokoromi* a trial
- kokoromochi* the feelings; — *ga suru* to feel; — *wo yoku saseru* to make feel agreeable
- kokorone* true feelings
- kokoroyasui, to* — intimate with, to be on friendly terms with
- kokoroyoi* agreeable, comfortable, well; *kokoroyoku naru* to become well again, to recover
- kokorozuku, (ni)* — to pay attention (to); *kokorozukazu* without perceiving
- kokuchū* in the country
- kokudaka* amount of income (of the former feudal lords)
- kokumin* the people, the nation
- kokushibyō* the plague
- kokyō* one's native place
- komagoma to* minutely, in detail
- komai* small, trifling
- komaka na* small, minute; — *ni* minutely
- komakai* small, fine
- kōman na* haughty
- komaru, (ni)* — to be in a trouble (about, for), to be embarrassed, to be at a loss, to be in a difficulty
- komban* to-night; — *wa* good evening
- kombanjū* in the course of this evening
- kombu* a kind of edible seaweed
- kome* raw rice; — *no meshi* food made of rice
- komu* to shut oneself up, to be full; to be crowding
- kōmuru* to receive respectfully
- kon* (Numerative) Less. 28,162,9
- konaida* the other day, lately
- konarenikui* hard to digest
- konareyasui* easy of digestion
- konata* this side, here
- konchō* this morning
- kondo* this time; — *no* this time's, this
- kongets'* this month
- kon-i* friendship, intimacy
- kon-in* wedding
- konjō* natural disposition, temper
- konna* such (a) . . . (as this); — *ni* in such a way (as this)
- konnai* difficulty, embarrassment
- konnen* this year
- konnichī* to-day; — *no* to-day's; — *wa* good day!
- kon-in* marriage
- kono* (Adj.) this; — *yō na* like this; — *yō ni* in this way, Lesson 21,133, etc.
- konoe* the Imperial Guards
- konogoro* lately, recently, nowadays
- konomi* liking; *o* — *shidai ni* just as you like, as much as you like
- konomu* to like, to be fond of
- konovata* the salted viscera of the trepang
- konrei* a wedding
- konya* to-night
- koppu* a cup, a glass; — *ni ippai* a glassful
- koraeru* to endure; *wo* — to suffer from
- korai* from olden times
- korareru* to be able to come
- koras'* to concentrate one's thoughts (upon something), to apply oneself to

- kore* this, Less. 21,133; — *to iu* properly so called; — *hodo* so much, such; — *de* with this; — I say! — *wa* — *wa* oh! oh! — *kara* henceforth, now; — *made* up to here, till now
- korerabyō* the cholera
- kōri* luggage. a trunk
- kōriya* an ice-cream shop
- koro* time; *sono* — at that time
- korobu* to tumble down, to fall down
- koros'* to kill
- kos'* to cross (as a mountain); *o koshi de gozaimas'* you go or travel
- kosai ni* minutely
- kōsan* capitulation; — *suru* to capitulate, to give in
- kosas'*, *kosash'te oku* to cause to cross or to fly over
- koseki* ruins
- kōshaku* explanation; — *suru* to explain
- koshi* the loin; — *ni ts'keru* to fasten to the loin; — *wo kakeru* to sit down (as on a chair)
- koshikake* a chair, a bench
- kōshiki* established form
- kōshin* a filial heart
- koshiraeru* to make, to make ready
- koso* (emphatic particle) just, precisely; *sore* — precisely this, Less. 32,187 b)
- kōsoin* a Court of Appeal
- kossori (to)* secretly
- kosui* a lake
- kotaeru* to answer, to reply
- kōtats' ni* orally, by word of mouth; — *ni suru*, — *ni sh'te oku* to give oral instruction
- kotchi* = *kochi*
- kōtei* an emperor (said of foreign emperors)
- koto* a thing (abstract); — *no hoka* extraordinary, exceptional; extremely; — *wa naranai* or *ikenai* (after the Present tense) not to be obliged, must not, Less. 13,84; (periphrastically) Less. 16,99; — *ga aru*. Less. 16,101; — *ga dekiru*, Less. 16,102; (as an antecedent) Less. 25,151; — *ni* especially
- kōtō* upper; — *shōgakkō* an upper primary school; — *shihangakkō* an upper normal school
- kotoba* word; *ni* — *wo kakeru* to address one
- kōtōgakkō* a higher middle school
- kotogara* a case, circumstances, a fact
- kōtōkan* a high official
- kotoshi* this year
- kotowari* a reason, reasoning; a refusal; an excuse; — *wo suru* to refuse; — *ni suru* to decide to refuse
- kotowaza* a proverb
- kotozuke* a message, a commission
- kōtsū* intercourse, communication; *to* — *suru* to have intercourse with
- kōtōhin* curios, a curiosity
- kou* to ask, to request, to solicit
- koume* (pronounced *komme*) small plums
- kourishōnin* a retail dealer
- kowagaru* to be frightened
- kowagowa* timidly, with fear
- kowai* frightful, afraid
- kowareru* to break (intr.), to be broken
- kowareyasui* easily breakable
- kowas'* to break (trans.)
- koyū*, — *no* own, peculiar, innate
- kozō* a young priest, a boy
- kōzokugata* the members of the Imperial family
- kozukai* a servant
- ku* pain: — *mo naku* without pain
- kū* an empty space; the atmosphere
- kubets'* difference; — *suru* to distinguish



- kubi* the neck, the head  
*kubiru* to tie into a bunch  
*kuchi* the mouth, an opening  
*kūchū* the atmosphere, the air  
*kuda* a tube  
*kudaranai* foolish  
*kudaru*, (*wo*, *kara*) — to descend (from)  
*kudasaru* to give, to bestow (2<sup>nd</sup> and 3<sup>rd</sup> persons); (after the Subordinative) to be pleased to (do), Less. 3,25; Imperative Less. 17,108  
*kuenai* not to be eatable  
*kufū* a contrivance, a plan; — *wo koras'* to ponder over a plan  
*kuge* the former Court nobility  
*kugi* a nail  
*kūage*, — *ni naru* to lose one's daily bread  
*kuimono* food  
*kujiku*, *ashi wo* — to sprain one's foot  
*kujirazashi* (a measure of length used to measure drapery) = 37 cm  
*kuki* a stalk  
*ku-ku* the multiplication-table  
*kuma* a bear  
*kumi* (Numerative) Less. 26,155; Less. 28,163.29  
*kumiuchi* a hand-to-hand fight  
*kumo* a cloud  
*kumoru* to get cloudy; *kumotta* cloudy, turbid  
*kumos'ke* a sedan-chair bearer; — *hada* the habit of sedan-chair bearers  
*kumu* to join or unite  
*kumu* to draw (as water)  
*kun* Mr., Less. 3,21  
*kuni* a country; native country or province; *kuniguni* all countries, various countries  
*kura* a fireproof storehouse, a godown  
*kuraberu*, *ni*, *to* — to compare with  
*kurai* degree; to such an extent that; about; *kore* — so much; *dono*, *dore* — how much;
- kore* — *no* so much, so many; Less. 32,187a); — *ni tsuku* or *tsukareru* to ascend the throne  
*kurai* dark  
*kuras'* to spend the time, to live  
*kurashi* a livelihood, a living  
*kurau* to devour  
*kuregata* about sunset  
*kureru* to set (as the sun); to be darkened; *namida ni* — to be blinded with tears  
*kureru* to give, to present (2<sup>nd</sup> or 3<sup>rd</sup> person); (after the Subordinative) to do in favour of somebody, Less. 3,25; Imperative: (o) *kure*, *kunnasai*, *kunna*, Less. 17,108  
*kuriawaseru* to manage it to have time (for something)  
*kurige* chestnut colour (said of horses)  
*kurō* trouble, pains; *go* — (*sama*) you have had much trouble, thanks for your trouble  
*kuroi* black  
*kuru* to come, Less. 12,77; Less. 18,119  
*kuruma* a wheel; a carriage  
*kurumadaiku* a cartwright  
*kurumadome* shutting off a street for carriages  
*kurumaya* an owner of carriages; a *jīnrikisha*-man  
*kurumi* a walnut  
*kurushii* painful, in pain  
*kurushimu* to suffer pain, to grieve  
*kusa* a plant, a herb, grass  
*kusabana* a flowering plant  
*kusaibansho* a District Court  
*kusaru* to turn putrid; *kusatte* *oru* putrid, stinking  
*kūseki* an empty seat  
*kus'kus'*, — *warau* to chuckle  
*kusuburu* to be smoky; *kusubutte* *oru* to be smoky  
*kusuri* medicine; — *ni naru* to be medical, to be wholesome, to be good for one's health  
*kutabire* tiredness

*kutabireru* to get tired  
*kuts'* a shoe  
*cutts'keru* to attach to  
*cuttsuku* to stick to  
*kuu* to eat  
*kuwabara* a word uttered as a charm to protect one from thunder  
*kuwaeru* to add; to keep in one's mouth  
*kuwashii* minute, exact  
*kuyamu* to condole; *o kuyami mōshimas'* I condole with you  
*kuyashigaru* to feel regret  
*kuzu* waste matter, rubbish, scraps  
*kuzus'* to crush; to change (as money)  
*kyaku, o* — a guest, visitor; — *wo suru* to receive guests, to give a feast  
*kyaku* (Numerative) Less. 28,162, 18  
*kyakushits'* a reception-room  
*kyō* the sacred books of the Buddhists  
*kyō* to-day; — *no* to day's  
*kyōdai* a brother, a sister. brothers and sisters  
*kyōdō* conduct, behaviour  
*kyōiku* education; — *no aru* educated; — *no nai* uneducated; — *suru* to educate  
*kyōjū* in the course of the day  
*kyonen* last year  
*kyōō* a feast, an entertainment  
*kyori* distance  
*kyōshi* teacher  
*kyū ni* precipitately, suddenly, quickly  
*kyūchū* the Imperial Palace  
*kyūjits'* a holiday: *nats' no* — the summer holidays  
*kyūka* vacation, holiday: — *ga deru* holidays are given  
*kyūkin* wages  
*kyūkuts' na* bothering  
*kyūreki* the old calendar (before the year 1874).

## M.

*m'* hm!  
*ma* interval of space or time; a room; (Numerative) Less. 26,155; — *ganai* no time more; — *mo naku* without delay, in a moment; — *ni au* to be in time; to answer the purpose, to be suitable  
*ma* truth; — *ni ukeru* to think to be true  
*mā* indeed! (= *mō*) already; — *s'koshi* a little more  
*machi* a town; a street (in a town)  
*machi'aishits'* a waiting-room  
*machimōkeru* to be prepared and wait for; to expect  
*machinami* rows of houses (as of a town)  
*mada* still; (with a negative) not yet  
*made, ni* — as far as, up to, to, till; — *mo* even (to); — *ni* till, Less. 37,205; Less. 38,217  
*mado* a window  
*mae* the front; before; ago, as long as; — *no* in the front, in the forepart; former, mentioned before; *no* — *ni* before, as long as (not), Less. 37,208; — *motte* beforehand; — *kara* beforehand; — a portion, Less. 29,174  
*maebure* announcing beforehand the coming of a person; — *suru* to announce  
*magai* imitation; — *no* imitated  
*magaru* to bend (intr.); (*wo*) — to turn (round); *magatta* bent, crooked  
*mago* a pack-horse driver  
*magoi* the common carp  
*magomago*, — *suru* to act in a hesitating way, to be irresolute; — *sh'te* bewildered  
*mai* every, Less. 23,143  
*mai* (Numerative) Less. 28,162, 8;  
*yo-* — 4 pieces, Less. 27,159  
*maiasa* every morning  
*maiban* every evening  
*maigets'* every month

- maihi* every day  
*mainen* every day  
*mainichi* every day  
*mairu* (II, 5) to go, to come (1st and 3rd persons); to be defeated  
*maishū* every week  
*maitoshi* every year  
*maitsuki* every month  
*maiyo* every night  
*makaseru* to commit to, to entrust  
*make, o — ni* into the bargain  
*makeru* to be beaten, to be defeated: (*nedan wo*) — to beat down the price, to lower the price  
*maki* firewood  
*makie* gold lacquer; — *no aru* gold lacquered  
*makka na* deep red  
*makkai* deep red  
*makuwa na* perfectly dark  
*makkuro* deep black, perfectly black  
*makoto* truth; — *ni* in truth, truly, indeed  
*maku* a curtain; — *wo shimeru* to draw the curtain; to stop the performances (of a theatre)  
*makura* a pillow  
*makuramoto* near the pillow; — *ni tsuku* to keep (intr.) near the pillow  
*mama* state, condition: *sono* — just as it is, without changing anything; *sono — ni sh'te oku* to leave something as it is, to leave alone; — *yo!* leave it as it is!  
*mamagoto* playing tea-parties  
*mamahaha* a stepmother  
*mame* healthy  
*mame* beans  
*mamoru* to watch, to keep, to protect  
*man* full; — *roku-sai* full six years old  
*manabu* to learn  
*manako* the eye  
*mane* imitation; (*no*) — *wo suru* to imitate (one), to do like . . . ; — *no shiyō* means or possibility of imitating  
*maneku* to beckon, to invite  
*man-ichi* (one out of ten thousand), (at the head of sentences) even though, should . . . happen to, Less. 38,217  
*manikai* full bloom  
*mannaka* the middle  
*manzan* the whole mountain  
*manzara* entirely  
*manzoku* contentment; — *suru* to be content; — *sh'te* feeling satisfied  
*mappira* earnestly; — *go men da* I earnestly beg your pardon; thanks, I would rather not  
*mare na* rare: *mare ni* seldom, rarely  
*maru de* entirely  
*mas'* (auxiliary verb) Less. 2,15; Less. 3,18; Less. 4,26; Less. 11,72; Imperative Less. 17,108  
*mas'* to add, to increase (trans. and intrans.); *izen ni mo mash'te* even more than before  
*masakari* full bloom  
*masaru, ni* — to surpass, to exceed  
*mashi* (increase), *yori* — (for all that) better than, Less. 7,52  
*mashiro* entirely white  
*mas'mas'* more and more  
*masshiro na* entirely white, pure white  
*mata* again, moreover, besides; — *wa* or  
*matas'* to cause to wait; *matash'te oku* to cause to wait  
*mataseru* to keep one waiting  
*mato* a target, the aim, the goal  
*matomaru* to be finished or settled  
*mats' (no ki)* the pine tree  
*mats'* to wait  
*mats'bara* a plain dotted with pine trees, a pine wood; — *goshi ni* across the pine-wood  
*matsuri* a festival  
*matsuru* to celebrate  
*mau* to turn round, to dance  
*mawari* a turn, rotation, surround

- ding; — *ni* around, round about, Less. 37,213
- mawarimichi* a roundabout road
- mawaru*, (*wo*) — to turn (round); to wander about (through);
- yoi ga* — to be drunk
- mayou*, (*ni*) — to go astray (somewhere): to be bewildered;
- michi ni* — to lose one's way
- mazaru* to mix (intr.).
- mazeru* to mix (trans.)
- mazu* in the first place, firstly; still, however; well!
- mazui* nasty to eat; broken (as a language); *kuchi ga* — to have a bad taste in one's mouth
- me* an eye; — *ga mieru* to be able to see, Less. 30,178; — *no chikai* shortsighted: *o — ni kakaru* to see or meet (1st person); *o — ni kakeru*, *ireru* to show (1st person), Less. 19,124; — *ni tats'*, *tsuku*, *tomaru* to strike the eye, to be conspicuous: — (forming Ordinal Numbers) Less. 29,164.
- meaki* one with eyes open (as opposed to a blind person)
- mechō* a female butterfly
- medetai* auspicious, lucky; *o medetō gozaimas'* I congratulate you
- meguri* a turn, rotation; round about, Less. 37,213.
- meguru*, (*wo*) — to turn (round). to wander about (through)
- meian* a good idea, an excellent plan
- meibuts'* a production for which a place is famous
- Meiji* the name of the present period, which began 1868; — *seifu* the Government of the new period
- meimei* everyone, Less. 23,143
- meirei* an order, a command
- meisho* a celebrated place
- meiwaku* perplexity, trouble
- meizuru* to order: *to* — (after attributive clauses) Less. 24, 146
- mekake* a concubine
- mekashi suru* to adorn oneself
- mekkachi* one-eyed; a one-eyed person
- mekura* blindman
- memboku* (the countenance), — *ga nai* I am ashamed
- memie* an audience, meeting
- men* (Numerative) Less. 28,162, 17
- men* a surface
- men, go* — permission, excuse, pardon
- mendō* trouble; — *na* troublesome, bothering
- mendōkusai* troublesome
- menkyo* permission, licence
- mes'* (used to denote any action of the 2nd person) to eat, to drink, to put on (as clothes), etc., Less. 19,125; *o ki ni* — to be agreeable to (you).
- mesameru* to awake
- meshi* boiled rice, a meal
- meshiagaru* to eat, to drink, to smoke (2nd person), Less. 19,125: (Imperative) Less. 17, 108
- meshimono* clothes (of the 2nd or 3rd person)
- meshits'kai* a servant
- mesomeso* gently weeping
- mets'keru* to discover
- mezameru* = *mesameru*
- mezurashii* strange, wonderful, curious
- mi* a fruit
- mi* the body, self, person
- miageru* to look up; *miageta* estimable
- miai* meeting of a man and woman who are to become a couple
- miataru* to catch sight of, to find
- miau* to see one another, to meet
- miawaseru* to leave undone, to give up for a time
- mibun* social position, status; — *sōo na* suitable to one's position

- michi* a way, a road; method; a branch of art or science  
*michibi* a quick-match  
*michigaeru* to mistake, not to recognise  
*michihaba* the breadth of a road  
*michinori* the length of a road  
*mieru* to be visible, to appear; to look (like), to seem; *mienai* to be invisible; *mienaku naru* to become invisible, to disappear  
*migi*, — *no* right, right-hand side; above mentioned  
*migigawa* right-hand side  
*migoto* beautiful  
*miharashi* an extensive view  
*mīdas'* to find out, to discover  
*mirareru* to be possessed (as of an evil spirit)  
*mijikai* short  
*mikan* an orange  
*miki* the trunk (of a tree)  
*mikka* three days; the third day of the month  
*mikomi* prospect  
*mikumi* three sets, Less. 26,155  
*mimi* the ear; — *ga kikoeru* to be able to hear, Less. 30,178; — *no tōi* hard of hearing  
*mimuki* turning to see; — (*wo*) *suru* to turn to see  
*minu* all; — *sama* all the gentlemen, all of you; — *ni naru* to be all spent or consumed; *minamina* all, everyone; Less. 23 (all)  
*minamoto* the source of a river, a spring; origin  
*minari* clothing; *kimiyō na — wo suru* to dress oneself in a strange way  
*mine* the top of a mountain  
*minna* = *mina*  
*miokuru* to look after  
*mirai* the future time  
*mireru* longing, regret  
*miru* to see; *no yō ni* — to consider as: *mita yō na* like, Less. 8,57; *mirumiru* while looking at, visibly  
*misaseru* to cause to see, to let see  
*mise* a shop  
*misemono* a show, an exhibition  
*miseru* to show  
*misaseru* to cause a person to show  
*mi-shina* three kinds  
*mishiru* (II, 5) to recognize by seeing, to know by sight  
*miso* a kind of bean-sauce  
*misoka* the 30th day of the month  
*misoshiru* a soup made with *miso*  
*mitai na* like, Less. 8,57  
*mitoreru*, (*ni*) — to be charmed (with), to be absorbed  
*mits'go* a child three years old; triplets  
*mits'keru* to find out, to discover  
*mitsudan* a private conversation  
*mitsugumi* a set of three pieces, Less. 26,155  
*mitsumeru* to stare at  
*miya* = *miyage*  
*miya* a Shintō shrine  
*miyage* a present brought from a journey; — *ni* as a present brought from a journey  
*miyagemono* = *miyage*  
*miyako* a capital, city  
*miyo* a period of time, an age  
*miyuki* going or travelling (of the Emperor); *o — ni naru* to go or travel (said of the Emperor)  
*mizu* (cold, fresh) water  
*mizugame* a water-jug  
*mo* mourning  
*mo* also, Less. 32,187 d); although, Less. 38,215; (after the Subordinate) Less. 6,43, etc., Less. 13,86, etc.; some, Less. 23,143; — . . . — as well as, both . . . and; (with a negative) neither . . . nor, Less. 38,215; Less. 17,109; *to* — Less. 38,215; (Indefinite Pronouns and Adverbs) Less. 22,136, etc. — *mata* likewise — *yahari* also, too  
*mō* already, still, more: (with a negative) no more; — *s'koshi*,



- *chitto* a little more; —  
*hitori (no)* one (person) more:  
 — *hitots' (no)* one more  
*mochi* cake made of glutinous  
 rice  
*mochiawase* what one happens to  
 have, what is at hand; *kane*  
*no* — *ga nai* I have no money  
 with me just now  
*mochiiru, (ni)* — to use or em-  
 ploy (as)  
*mochikommu* to introduce, to bring  
 in  
*mochinushi* a proprietor  
*mochiron* no doubt, of course  
*modoru* to come back, to return  
*moedas'* to begin to burn  
*mogurikommu* to creep into  
*mohaya* already  
*mojimoji (to)* fidgetily  
*mōke* profit, gains: preparing,  
 making ready; — *no* prepared  
*mōkeru* to earn, to gain (as  
 money); to establish or found,  
 to arrange, to prepare  
*mokka no* present  
*mokuroku* an index, a catalogue,  
 a list  
*mokuyōbi* Thursday  
*mombats'* lineage  
*mombushō* the Educational De-  
 partment  
*momen* cotton  
*momiji* the maple tree  
*momo* a peach  
*mon* (Numerative) Less. 28,162,  
 19  
*mon* a copper coin  
*mōn* a gate  
*mon' = mono*  
*mōndai* a question; a task. a  
 problem  
*mono* a (concrete) thing; a per-  
 son: — *de wa nai* Less. 15,96;  
 — *de mo nai* Less. 30,181;  
 (antecedent to Relative Pro-  
 nouns) Less. 25,151  
*monogatari* a story  
*monosashi* a measure of length  
*monoshiri* a learned man  
*monts'ki* clothes adorned with  
 the family crest  
*monts'kihaori* a coat adorned with  
 the family badge  
*morau* to receive; (after the Sub-  
 ordinative) to have something  
 done to one, Less. 19,120  
*moru* to heap or pile up; to fill;  
 to cover  
*moru* to leak  
*mōs'* to say; to do (1st and 3rd  
 persons), Less. 19,122; — *ni*  
*oyobazu* unnecessary to say,  
 of course; *mōshi* I say!  
*moshi*, — *mo* (at the head of a sen-  
 tence) if, peradventure, sup-  
 posing that, Less. 38,217; —  
 I say!  
*mōshiageru* to say, to speak to  
 (of the 1st person)  
*mōshibun* an objection  
*mōshikommu* to apply for, to inform  
*mōshiku wa* or  
*mōshits'keru* to order  
*mōshits'taeru* to hand down by  
 tradition, to communicate  
*mōshiwake* an apology, an excuse  
*moteasobu* to amuse oneself  
*motehayas'* to applaud  
*moto* origin; originally, formerly;  
 — *no* original, former; — *no*  
*tōri* as before; — *yori* origi-  
 nally, by nature, of course  
*motode* capital, a fund of money  
*motozuku, ni* — based on  
*mots'* to have, to take; *motte*  
*kuru* to bring with one; *motte*  
*yuku* to take with one  
*mottainai* improper, wrong, un-  
 becoming  
*motto* still, more, Less. 7,51  
*mottomo* quite, very, at most,  
 (Superlative) Less. 7,54; how-  
 ever, still; of course; *go -- des'*  
 you are right  
*moyō* state, condition, circum-  
 stances; a pattern  
*moyōmono* fancy cloth  
*muchū* in a dream, absent-minded  
*muda*, — *ni* in vain, uselessly;  
 gratuitously  
*mudabōkō* service without wages:  
 — *wo suru* to serve without  
 wages

*mugaku no* unlearned  
*mūka* six days, the sixth day of the month  
*mujaki no* innocent  
*mukaeru* to welcome; *tsuma wo* — to bring in a wife  
*mukai* a person sent to meet or invite another  
*mukashi* in olden times  
*mukashibanashi* a story (of olden times)  
*mukau, ni* — to turn to, to be opposite; *ni mukatte* turning to, towards, to  
*muki* circumstances, matter  
*mukō* the opposite side; opposite, on the other side, beyond, Less. 37,213; — *no* of the opposite or other side; — *kara* from the other side  
*mukōgawa* the opposite or other side; — *no* the other or opposite side  
*mukōmizu ni* rashly, heedlessly (Less. 34,192)  
*muku* to peel off  
*muku* to turn towards; *ki ga . . . no hō ni* — the mind turns towards . . .; *ni muite* opposite to  
*mune* the ridge of a roof; (Numerative) Less. 28,163, 25  
*mura* a village; *murajū* the whole village  
*murasaki* lilac colour  
*mure* a flock, a herd, a group, a cluster  
*muri na* unreasonable, violent; — *na koto* injustice; — *ni* by force, against the will  
*muron* without doubt, of course  
*murajo* about, at least  
*mus'* to steam  
*mushike*, Pl. *mushikera*, insects, vermin  
*mus'ko* a son  
*mus'ne* a girl, a daughter  
*musubits'keru* to attach by binding, to fasten  
*musubu* to bind, to make a knot  
*mus'mashiku* affectionately  
*muzukashii* difficult

*myōasa* to-morrow morning  
*myōban* to-morrow evening  
*myōchō* to-morrow morning  
*myōya* a kind of vegetable, Zingiber mioga (Less. 31,186, Examples and footnote)  
*myōgonen* the year after next  
*myōgonichi* the day after to-morrow  
*myōnen* next year  
*myōnichī* to-morrow.

## N.

*n'* = *no* Less. 4,28  
*na* a name; — *no aru* famous, celebrated; — *wo ageru* to make oneself a name; — *wo ts'keru* to give a name  
*na no hana* the rape-seed blossom  
*na* (a particle used to form Quasi-Adjectives), Less. 8,55 and 56  
*na* (an Interjection), Less. 38,219  
*nadakai* celebrated, famous  
*naderu* to stroke  
*nado* and such like, and so on  
*naga no* = *nagai*  
*nagai* long  
*naga-i* a long stay: — *wo suru* to stay long  
*nagame* viewing  
*nagameru* to see, to look at  
*nagamochi*, — *ga suru* to last or endure a long time  
*nagamochi* a trunk  
*nagara* (after the Stem of Verbs) during, while, though: — *mo* although, Less. 38,217  
*nagareru* to flow; to float, to be carried away by the current  
*nagas'* to shed  
*nagasa* length  
*nagashi* a sink (in a kitchen)  
*nagaya* a lodging-house  
*nagayazumai* the inhabitant of a lodging-house  
*nagedas'* to fling  
*nagekaes'* to throw back  
*nageki* lamenting  
*nagekomu* to throw into  
*nageshi* a horizontal wall-beam  
*nagusameru* to comfort, to cheer up; *wo* — to cheer up after

*nagusami* a pastime  
*nai* (the negative adjective) Less. 4,31; *nasasō na* to appear not to be, Less. 8,59; *naku naru* to be lost or consumed, to die  
*nai* inside, in, within  
*nainai* secretly; — *no* secret  
*naishi* (placed between two numbers) up to, from . . . to  
*naitsū* treachery  
*najimi* intimate acquaintance  
*naka* the interior; the relations between people; inside, in; — *kara* from within; — *ni* among them, in; *no* — *no* that or those in . . .; Less. 37,210.  
*nakadachi* a go-between  
*nakagai* an agent, a broker  
*nakanaka* very; — *motte* very  
*nakanuiwa* a courtyard garden  
*naka-sembon* the thousand trees of the middle (Reading Less. 21)  
*nakifus'* to throw oneself down and cry  
*nakigara* a dead body  
*nakihaha* the deceased mother  
*nakimono* a dead body; — *ni suru* to kill  
*naku* to cry; *nakunaku* crying very much  
*namae* the name (of a person)  
*namaiki na* pert, presumptuous, conceited  
*namari* manner of speaking, dialect  
*namari* lead; — *no* made of lead  
*nambo* how much; — *de mo*, — *da to itte mo* however, though  
*namboku ni* from south to north  
*namemono* appetising food  
*nami* a wave  
*nami no* ordinary, average  
*namida* tears  
*naminami to* brimful  
*nan* difficulty; — *naku* without difficulty  
*nan'* (Noun and Adj.) what? — *to iu* what kind of? — *to iu* . . . *mo* every, all; — *de mo*,

— *to mo* anything; — *to mo* (with a negative) nothing at all; — *to iu* . . . *de mo* any . . . whatever; — *do mo* many times; — *ni* what for? — *da ka* I don't know what it is, but; — *ka* and so on; — *de mo nai* it does not matter, of no consequence; Less. 22; — *jū* some ten  
*nana-gusa* seven greens (Reading Less. 15, Note 24); — *gayu* rice-gruel with seven kinds of greens  
*nana-iro no* seven kinds of  
*nana-korobi* seven times falling (Less. 26,156, Examples)  
*nana-shina* seven kinds or seven articles  
*nanchō* the Southern Dynasty; — *jidai* the period or age of the Southern Dynasty (Reading Less. 21)  
*nan'doki* what o'clock?  
*nani* (Noun and Adj.) what? what a? — *ka* something, a little (often used pleonastically, Less. 22,142); — *mo* all, (with a negative) nothing; — *to ka* anyhow; — *to mo* in any case; Less. 22; — *mo ka mo* everything, all  
*nāni* what!  
*nanibun* somehow, indeed; — *ni mo* anyhow, by all means; (with a negative) by no means  
*nanigoto* what? — *mo* in every respect; — *mo nai* in no respect; — *mo naku* nothing happening  
*nanuka* seven days; the seventh day of a month  
*nanzo* something, a little  
*nao* still, more; Less. 7,51  
*naoru* to get well, to recover (intrans.)  
*naos'* to mend, to rectify, to cure  
*naosara* still, more  
*nara(ba)* if, Less. 17,106; Less. 38,217  
*naraberu* to arrange; *narabete oku* to arrange; *narabete su-*

- waraseru* to make sit down in a row
- narabetateru* to arrange in a row
- naras'* to make sound, to make rustle
- naras'* to train, to drill
- narau* to learn
- narawashi* fashion: — *ni naru* to come into fashion
- nareru, (ni)* — to get accustomed (to)
- nari* shape, appearance, air: — *no yoi* finely shaped
- nariowaru* to be finished
- naritachi* formation, construction
- naritats'* to come into existence, to be made; (*kara*) — to consist (of)
- naru, ni* — to become, to change to: (after the Stem) Less. 15, 97; *betsu ni* — to be set asunder, to be distinguished; *naranaï* (after the affirmative Subordinative) not to be allowed, must not; (after the negative Subordinative or the negative Conditional) must, Less. 5,39, 40; Less. 13,84, 85; Less. 17,107
- naru* to grow, to ripen (as fruit)
- naru* to sound
- narubeku* as . . . as possible; — *wa* if possible
- narudake* as . . . as possible, if possible
- naruhodo* oh, indeed! Really! I see!
- nasake* kindness; — *nai* unkind, hard-hearted
- nasaru* to do (2<sup>nd</sup> or 3<sup>rd</sup> person: polite Verb) Less. 3,23, 24; Imperative Less. 17,108
- nasasō* apparently not existing
- nashi* a pear
- nashi ni* without
- nats'* summer; — *shirazu de aru* to know nothing of summer
- nawa* a rope
- nayamu, (wo)* — to suffer (from)
- naze (ka)* why? — *naraba*, — *to iu no ni*, — *to iu to for*, for this reason: Less. 32,187 d)
- nazukeru* to give a name, to call
- nazuna* the Shepherd's purse
- nē* Less. 38,219
- nebeya* a bedroom
- nedan* price
- nedoko* a bed
- negai* a request, an entreaty
- negau* to request, to beg
- negiru (II, 5)* to beat down (as the price), to bargain
- neko* a cat: — *mo shakushi mo* (both cat and ladle) Dick, Tom, and Harry
- nemui* sleepy, tired
- nemuru* to sleep, to fall asleep
- nen* a year, Less. 29,166; *nennen* every year; *yo-* — four years, Less. 27,159
- nen* thought, will; — *no itta* careful
- nengō* a period
- nengoro ni* carefully
- nenjū* the whole year round
- nenkan* a space of time, a period
- nenshi* the beginning of the year
- neru* to go to sleep, to lie down
- neru (II, 5)* to knead, to drill
- nesan* a waitress
- nesshin* zeal, eagerness
- nettai* the torrid zone; — *chihō* the tropics
- neuchi* value, price
- nezumi* a rat
- ni* in, at; among, Less. 36,200, etc., and Less. 38,215; (used adverbatively) —, *no* — whereas, Less. 17,105; (to denote the aim) Less. 17,111; (after the Present tense) Less. 16,99; (with Passive Verbs) Less. 30, 176, 2; (with Causative verbs) Less. 31,186,b) and Note; (adverbially) Less. 34,190, 191
- ni* a load
- nichi* the day; *nichinichi* every day: — *ya* day and night
- nichiyō(bi)* Sunday
- nichiyōhin* articles of daily use
- nigai* bitter
- nigedas'* to begin to run away, to flee
- nigeru* to run away, to flee

- nigiru* (II, 5) to grasp, to seize  
*nigiriau* to be lively or crowded  
*nigiyaka na* lively, crowded  
*nigiyakasa* the state of being crowded, bustle  
*Nihon* Japan; — *no* Japanese  
*Nihongo* the Japanese language  
*Nihonjin* a Japanese  
*Nihonkoku* Japan; — *nai ni* in Japan  
*Nihonshu* Japanese wine (*sake*)  
*nikoniko kao de* with a smiling face  
*niku* flesh, meat  
*nikurui* kinds of meat  
*nimame* boiled beans  
*nimono* cooked articles  
*nimots'* luggage  
*nimots'azukaridokoro* a luggage office (at a railway station)  
*nin* (Numerative), Less. 28,162, 1;  
*yo-* — four persons, Less. 27,159  
*ningen* mankind, a human being  
*ningyō* a doll  
*ninjin* carrots  
*ninjō* human feelings, kindness  
*ninsō* physiognomy  
*ninsoku* a coolie  
*nioi* a smell; — *ga suru* to smell (intrans.)  
*niou* to smell (intrans.)  
*Nippon* Japan; — *ichi* first-rate Japanese . . .  
*Nipponryū* Japanese style  
*niru* to resemble  
*ni-sampaku suru* to stay two or three nights  
*nisemono* a falsification, counterfeit  
*nishiki* brocade  
*nisshin* daily progress  
*nitchū* the daytime, the midday  
*niwa* a garden; *uchi no* — a house-garden  
*niwaka ni* suddenly, on a sudden  
*niwatori* the domestic fowl  
*no* (Particle of the Genitive case) Less. 1,3; (to form Quasi-Adjectives) Less. 8,55,63; (standing for *koto*, *mono*) Less. 4,28, 32; Less. 9,64, etc.; —  
*de wa nai* Less. 15,96; (periphrastic) Less. 9,66; Less. 16,103; (Subject of attributive clauses) Less. 24,144; (Antecedent) Less. 25,151; Less. 35,198  
*no*, *nō* (Interjection) Less. 38,219  
*nō* agriculture  
*noberu* to tell, to relate  
*noboraseru* to cause to ascend  
*nobori* a flag; — *wo tateru* to raise flags  
*noborinikui* hard to ascend  
*noboru* to ascend, to go up  
*nochi*, — *ni* after, afterwards;  
*kono* — after this  
*nochihodo* afterwards  
*nodō* the throat  
*nodoka na* calm, tranquil, peaceful  
*noki* the penthouse  
*nokokuzu* sawdust  
*nokoru* to remain, to be left over; *nokorazu* all, entirely  
*nokos'* to leave behind  
*nomareru* drinkable; to drink (2<sup>nd</sup> person)  
*nomaseru* to cause to drink  
*nomi* merely, only; — *narazu* not only  
*nomikommu* to swallow  
*nomisugiru* to drink too much  
*nomitagaru* to wish to drink  
*nomits'ke no* what one is used to drink  
*nomu* to drink; *tabako wo* — to smoke  
*nondakure* a drunkard  
*nonoshiru* (II, 5) to revile  
*nori* a kind of edible seaweed  
*nori no* seated, as *ichi-nin-* — one-seated; *ni-nin-* — double-seated  
*noriaiba* an embarking-place  
*norichin* the fare  
*norikakeru* to drive or run over  
*noriki* inclination or a mind (to do something); — *ni naru* to feel inclined  
*norikoeru, wo* — to mount over  
*norikommu* to get in (a vehicle. a boat, etc.)



*norikumini* the persons on board  
 the same ship, the passengers  
*norou* to curse  
*noru, ni* — to mount (as a horse),  
 to get into (as a carriage), to  
 go (on board); *notte iru* to  
 ride, to drive  
*noseru* to place on; *shimbun ni*  
 — to put in the newspaper  
*nozoku, wo* — to look for, to peep  
 at  
*nozoku* to exclude, to omit: *wo*  
 — *no hoka* with the exception  
 of  
*nozomu* to desire, to wish  
*nugu* to take off (as clothes,  
 shoes)  
*nuguitoru* to wipe off  
*nuī* embroidery; — *no aru* em-  
 broidered  
*nuimono* needlework; — *wo suru*  
 to do needlework  
*nukeru* to be taken or drawn out  
*nukitoru* to take out, to draw  
 out  
*nuku* to draw (as a sword), to  
 take out, to extract, to uncork  
*nureru* to become wet with  
*nusumareru* to get (something)  
 stolen, to be stolen  
*nusumu* to steal  
*n'yā* what do you say! dear me,  
 no!  
*nyōbō* a wife  
*nyoronyoro* to in a winding or  
 undulating line  
*nyūkō* entering a school; — *suru*  
 to enter a school.

## O.

*o* (a Prefix of politeness) Less.  
 3,21,22  
*ō* oh!  
*ō* a king  
*ō* great, large  
*ō-atari* great success  
*oba* an aunt  
*obekka* flattery  
*obi* a belt  
*oboe* remembrance, memory;  
 feeling

*oboeru* to remember; to feel  
*oboeyasui* easy to remember  
*oboreru* to be drowned  
*oboreshimu* to be drowned  
*oboshimes'* to think (said of a  
 superior)  
*oboshimeshi* thought, idea, opi-  
 nion, will (said of a superior)  
*obots'kanai* doubtful  
*ochiru* to fall  
*ochits'kiharau* to be quiet or  
 composed  
*ochitsuku* to be tranquil, quiet:  
*ochitsuite* with composure,  
 calmly  
*ochō* a male butterfly  
*odayaka na* calm, quiet  
*ō-dera* a large (Buddhist) temple  
*odoodo suru* to tremble (as with  
 fear)  
*odori* dancing, a dance  
*odorideru* to come out by danc-  
 ing  
*odorikomu* to dance into  
*odorite* a dancer  
*odoroku, (ni)* — to be astonished  
 (at), to be afraid (of)  
*odorokubeki* astonishing, surpris-  
 ing  
*odoru* to dance  
*oeru* to finish (trans.)  
*ōf'ku* going and returning  
*ōf'kugippu* a return ticket  
*ogamu* to adore  
*ōgi* a fan  
*ogori* luxury; — *wo suru* to revel  
*ogya* to with a cry (as a child  
 at its birth)  
*ō-hayari* general fashion  
*ōhei ni* haughtily; — *ni kamaeru*  
 to behave haughtily  
*oi* I say!  
*ōi* (only used predicatively) plen-  
 tiful, many; — *ni* greatly, very;  
 Less. 23: *ōk'te mo* at the  
 highest; see also *ōku*  
*ō-ibari* great self-conceitedness;  
 — *de* very proudly  
*oidas'* to drive out  
*oidaseru* to be capable of being  
 driven out  
*oide, — des', — ni naru, — kuda-*

- saru*, — *nasaru* (2nd or 3rd person) to go, to come, to be; Less. 15,97; (Imperative) Less. 17,108  
*oira* we  
*oisoreto* suddenly  
*oits'ku* to pursue and overtake  
*oiyaru* to drive away  
*oji* an uncle  
*ō-jishin* a great earthquake  
*ōjite, ni* — corresponding with, in accordance with  
*oka* land (as opposed to water)  
*oka* a hill, a mound  
*ōkami* a wolf  
*okashi na* laughable, funny, absurd  
*okashii* laughable, funny, absurd  
*ōkata* for the most part, probably; — *wa* for the most part  
*oke* a tub  
*okeru, ki no* — timid; *ki no -- mono* a timid person  
*ōki na* large; — *ni*, much, very  
*oki* every other one, alternate; *ichi-nichi* — every other day, Less. 29,174  
*ōkii* large, big  
*okimono* ornamental articles  
*okippanas'* to forsake, to abandon  
*okiru* to get up  
*ōkisa* size  
*okitodana* a portable cupboard  
*okkakeru* to pursue  
*okkasama* your, or his, mother  
*okkasan* mamma! your, or his, mother  
*okkō* (more commonly pronounced *okkū*) an infinite length of time, eternity  
*okkochiru* to fall into  
*okkū* see *okkō*  
*okonai* conduct, behaviour  
*okoru* to arise, to take place; to get angry; *ikusa ga* — war breaks out  
*okos'* to excite, to rouse, to stir up; *hi wo* — to kindle fire  
*oku* to put, to place, (after the Subordinative) to leave as it is, Less. 18,117; to stand or bear, to endure; *hito-heya wo oite* leaving one room aside, the next but one room  
*oku* the inner part (*e. g.*, of a building or a mountain range)  
*ōku* (the adverbial form of *ōi*); — *no* many; for the most part; — *mo*, — *to mo* at the highest, at most  
*okubyō* cowardice; — *na* cowardly, timid  
*okuniva* a courtyard garden  
*okureru* to be too late, to be behind time; to be too slow (as a watch)  
*okuritodokeru* to send  
*okuru* to see somebody off  
*okusama* your, or his, wife, Lady, Mrs. . ., Less. 3,21  
*oku-sembon* the thousand trees of the background, see Reading Less. 21  
*omae* you; — *no* your  
*omaen* (in the Kyōto slang) = *arimasen'*  
*ōmisoka* the 31st December  
*omo*, — *naru* chief, principal; — *ni* chiefly, principally  
*omochanise* a toy-shop  
*omoi* heavy  
*omoi* thinking; — — *ni* according to one's taste or liking  
*omoidas'* to remember  
*omoiyake nai* unexpected  
*omoitats'* to make up one's mind, to project  
*omois'ku* to hit upon  
*omokage* the face, the countenance  
*omomuki* taste, elegance, beauty  
*omoni* a heavy burden; — *wo oros'* to throw off a heavy burden, to be relieved of a hard task  
*omonjiru* to esteem, to appreciate  
*omoshiroi* amusing, interesting; *omoshiroku* freely; *omoshirosō na* likely to be amusing or interesting  
*omote* the front, the face: in the front, in the forepart  
*omotemon* a front gate  
*omoteniva* a front garden

- omou* to think: (after the Future)  
*to* — to think of (doing), Less.  
 14,93: (in attributive clauses)  
 Less. 24,146; *omowazu shirazu*  
 unconsciously; *omōta*, etc., Less.  
 11,75.  
*omowareru*, *to* —, *yō ni* — I  
 should think  
*on* voice, sound; *ichi* — *chin*  
 the fee for one telegram  
*onago* a girl  
*onaji* the same; *to* — *yō ni* in  
 the same way as, Less. 23,143  
*ō-nawa* a large rope  
*ondo* temperature  
*oni*, Pl. *onidomo*, a demon  
*onna* a woman: — *no ko* a girl  
*onnachūnin* a female go-between  
*onore* self  
*onozu* to spontaneously, naturally  
*onsen* a hot-spring  
*onsemba* (a place where) a hot  
 spring (is)  
*ora* I  
*orareru* to be able to be  
*ore* I  
*orimono* woven goods, cloth  
*oriori* from time to time, some-  
 times  
*oriru*, (*wo*, *kara*) — to descend  
 (from), to get out (of)  
*oroka na* foolish  
*oros'* to take down, to put down  
*oru* to be (somewhere; said of  
 living creatures); (for the sake  
 of periphrase after the Subor-  
 dinative) Less. 14,90, etc., Less.  
 24,145; (after the Stem) Less.  
 17,111  
*os'* to push, to press; *osh'te* by  
 force, compulsively  
*osaeru* to press  
*osamari* decision; — *ga ts'kan'*  
 not to come to a decision  
*osamaru* to be governed, to be  
 settled, to be put away  
*osameru* to govern, to settle; to  
 put away  
*ō-sawagi* a great noise or uproar  
*ōse* an order; — *no tōri* as you  
 order, as you say  
*ōsets'ke* an order  
*oshieru* to teach  
*oshi'i* regrettable  
*oshiiru* to burst into  
*oshiitadaku* to raise to the fore-  
 head, to receive respectfully  
*oshikakeru* to rush in  
*oshikuzus'* to press on and break  
*oshimu* to regret, to spare; *kane*  
*wo* — to be reluctant to spend  
 money  
*oshits'keru* to force  
*oshits'keshugi* principle of con-  
 straint  
*oshitsumeru* to press  
*oshō* a Buddhist priest  
*Ōshū* Europe  
*osoi* late; *osok'te mo*, *osoku (to)*  
*mo* at the latest  
*osorakuwa* perhaps, probably  
*osoreiru (II, 5)* to fear  
*osoreōi* great awe  
*osoreru* to fear  
*osoroshi'i* frightful, awful, dreadful  
*osoruosoru* timidly  
*ossharu* to say (2<sup>nd</sup> or 3<sup>rd</sup> per-  
 son), Less. 19,125  
*ō-sumō* a great wrestling  
*oto* a noise; — *ga suru* there is  
 a noise  
*otō* papa  
*otoko* a man; — *no ko* a boy  
*otokochūnin* a male go-between  
*otokonaki* a man's crying; — *no*  
*namida* tears as a man sheds  
*otona* an adult  
*otori* a decoy-bird  
*otos'* to let fall, to drop  
*otōto* a younger brother  
*ototoi* the day before yesterday  
*ototoshi* the year before last  
*ototsan* father! your, his father  
*ots' ni naru* to become strange,  
 singular  
*otto* a husband  
*otts'ke* at once  
*ōuchi* the Imperial Palace  
*owareru* to be covered  
*owari* the end, conclusion  
*owaru* to end, to terminate, to  
 finish  
*oya* a father, a mother, a parent  
*oya oya* oh, dear me!

*oyaji* my father  
*ōyake ni* publicly  
*oyayubi* the thumb, the big toe  
*oyobu, ni* — to reach, to extend  
 to; to be equal to (Reading  
 Less. 22); *ni oyoban'* (after the  
 Present tense) unnecessary to . .  
*ō-yorokobi de* in great joy  
*oyoso* for the most part, about  
*ōzei* a crowd; — *no hito* a great  
 many people.

## P.

*patto* all at once, all of a sudden  
*penkinuri* painted, coloured  
*perapera shaberu* to chatter (like  
 a magpie)  
*pittari to* smack!  
*pochapocha(to)* round and fat;  
 splash!  
*pompon* boom! (said of the report  
 of a gun).

## R.

*raigets'* next month  
*rainen* next year  
*raishū* next week  
*rambō* disorderliness, compulsion  
*rankan* a balustrade  
*rappa* a trumpet  
*rei* an example; — *no* well-  
 known, mentioned before; —  
*no tōri* as usual  
*rei* ceremonies, politeness, thanks;  
*o* — *ni deru* to go or come  
 to thank a person; *o* — *wo iu*  
 to thank  
*reifuku* a parade uniform  
*reigi* etiquette, ceremoniousness  
*reikets' na* cold-blooded  
*rekishi* history; — *jō ni* histori-  
 cally  
*rekka* a raging fire  
*renjū* a party, a company, a  
 group  
*rentai* a regiment  
*rentaichō* the commander of a  
 regiment

*rets'* a row; — *wo tadas'* to sit  
 in a row  
*ri* advantage  
*ri* a Japanese mile (= 3,927 km);  
*yo* — 4 miles, Less. 27,159  
*ri* science  
*ri* reason; — *ni ataru* to agree  
 with reason, reasonable  
*rien* divorce; — *suru* to divorce  
*rikō* intelligence; — *na* clever,  
 intelligent, shrewd  
*rikon* divorce; — *suru* to divorce  
*riku* land (as opposed to water)  
*rikugun* the Army  
*rikugundaigaku* a military aca-  
 demy  
*rikugundaijin* the Minister of War  
*rinjū* the end of life; — *no kiva*  
*ni* on the verge of the grave  
*rippa na* splendid, brilliant; sta-  
 tely, excellent  
*rippuku* anger; — *no* angry  
*rōdō* toil, labour  
*rōgo* old age  
*rōjin* an old man  
*rōka* a corridor  
*roku*, — *ni* appropriately, properly;  
*rokuroku* properly, sufficiently,  
 as one ought to do  
*rōmō suru* to become childish  
 from age  
*ronjiru* to discuss  
*roten* a booth, a stall  
*roten ni* in the open air  
*rōyō* old and young people  
*rui* kind, sort, class  
*rusuban* taking care of a house  
 during the absence of the  
 master  
*rusubanyaku* the duty of a care-  
 taker  
*ryō* (Numerative) Less. 28,162, 14  
*ryō* two; — *to mo* both; — *gan*  
 both eyes; — *hashi* both ends;  
 — *te* both hands  
*ryō suru* to make use of  
*ryō* a dragon  
*ryō* fishing  
*ryō* quantity  
*ryō* (an old coin) about one *yen*  
*ryodan* (Milit.) a brigade  
*ryohi* travelling expense

*ryōhō* both sides, both parties;  
 — *to mo* both one and the other  
*ryōji* medical treatment; — *sh'te morau* to be treated  
*ryōken* opinion, plan; *osoroshii*  
 — *wo das'* to devise a terrible plan  
*ryokō* a journey  
*ryokōken* a passport  
*ryōri* cooking; — *suru* to cook  
*ryōriya* a restaurant  
*ryōsen* a fishing-boat  
*ryōshi* a hunter, a fisher  
*ryōshin* parents  
*ryōtō* two swords; — *wo sas'* to wear two swords  
*ryūgaku* residing in foreign countries for study  
*ryūkō* prevalence, fashion; — *suru* to be in fashion, to prevail.

## S.

*sa, sã* well, then! Less. 38,219  
*sa* difference  
*sabishii* lonely  
*sadamaru* to be fixed or settled  
*sadameru* to fix, to settle; *sadamate* surely, no doubt  
*sae* (in Conditional clauses) only; Less. 32,187 a); —, *de* — (*mo*) (in other clauses but Conditional ones) even; Less. 32,187 d) (*suru*)  
*sagaru*, (*wo* —, *kara* —) to descend from, to go down; to hang down, to be suspended from  
*sagas'* to seek  
*sageru* to hang down (trans.); *te de* — to carry in the hand  
*saguru* to investigate, to explore  
*sai* time; a year  
*sai* a wife, my wife  
*sai* a dish; *sake no* — food eaten with *sake*; *meshi no* — food eaten with rice  
*saibansho* a court of justice  
*saichi* intelligence  
*saidai* greatest  
*saigo ni* at last  
*Saigyō-sakura* see Reading Less. 21, Note 22  
*saihōdōgu* sewing utensils  
*saijits'* a religious festival  
*saiku*, — *suru* to manufacture, to fabricate  
*saikun* a wife  
*sainyū* yearly income, revenue  
*saishi* wife and children  
*saisho* in the beginning  
*saisoku suru* to urge on the performance  
*saiten* a religious festival  
*saiwai* happiness; good fortune; fortunately; happy  
*saji* a spoon; — *wo nageru* to throw away the spoon (to lose all hope as to a patient's recovery)  
*sajiki* a stall  
*sakadaru* a sake-barrel  
*sakaeru* to prosper, to flourish  
*sakamori* a feast, a banquet  
*sakan* prosperity; — *na* prosperous, flourishing, grand; — *ni* greatly, to a great extent, extensively; — *ni naru* to become prosperous  
*sakana* food taken with *sake*; fish  
*sakanarui* kinds of fish  
*sakanaya* a fishmonger  
*sakari* full bloom  
*sakate* a tip (to a servant, etc.)  
*sakazuki* a sake-cup  
*sakazukigoto* the ceremony of the sake-cups  
*sake* an intoxicating liquor brewed from rice; — *z'ki* fond of *sake*  
*saki* the foremost part, the front; — *no* in the front; in the future; — *ni* ahead, foremost; — *ni tatte* taking the lead; *ichiban* — *ni* first and foremost; *o* — *ni* please go first  
*sakigoro* a little while ago  
*sakihodo* a little while ago  
*sakikara* a short while ago  
*sakiototoi* three days ago  
*sakiototoshi* three years ago



*sakkon* (yesterday and to-day)  
 recently, lately  
*saku* to open (as flowers), to  
 blossom  
*sakuban* last evening  
*sakuchō* yesterday morning  
*sakujits'* yesterday  
*sakunen* last year  
*sakura* a cherry-tree (*Prunus*  
*Pseudocerasus*)  
*sakuracha sakura*-tea  
*sakuramochi* a kind of rice cake  
 wrapped in cherry leaves  
*sakuya* last night  
*sama*, Less. 3,21  
*samatage* hindrance, disturbance:  
 — (*wo*) *suru* to hinder, to  
 disturb  
*samazama* various, manifold  
*sambō* a wooden stand (Reading  
 Lesson 32, Note 4)  
*sameru, me ga* — to awake;  
*iro ga* — the colour fades  
*samo* but if; as it were  
*sampo* a walk; — *suru*, — *ni*  
*yuku* to take a walk  
*samui* cold (as the air)  
*samurai* (formerly) a member of  
 the military class  
*san* abbreviation of *sama*, Less.  
 3,21  
*sanchū de* in the mountain  
*sangoju* coral  
*sansei* approval; — *suru* to ap-  
 prove  
*sanshaku* comparison; — *suru* to  
 compare  
*sansui* a landscape  
*sanza* much, often  
*sanzan* very much, a great deal  
*sappari* quite, entirely; (with a  
 negative) not at all  
*sara* a plate  
*saraigets'* the month after next  
*sarainen* the year after next  
*saraichū* the week after next  
*saras', ni* — to expose (to the  
 weather)  
*sareba* then, thus  
*saru* a monkey; — *no gei* mon-  
 key-tricks  
*sarumono* such a one

*sas'* to sting, to thrust; to wear  
 (as a sword)  
*sas'* = *saseru*  
*saseru* to cause to do  
*sashi* a cord for stringing cash  
*sashiageru* to lift up, to offer, to  
 give (as to a superior; polite  
 Verb of the 1st person)  
*sashimi* raw fish cut in thin  
 slices and eaten with *shōyu*  
*sashits'kae* hindrance, obstacle  
*sashits'kaeru* to be hindered or  
 embarrassed  
*sasoiau* to call for one another  
*sasou* to call for  
*sassa* to speedily, fast  
*sassoku* at once  
*sassuru* to guess, to sympathise  
*sasuga (ni)* even such a one as;  
 — (*wa*) as might be expected;  
 — *no mo* even such a one as,  
 Less. 32,187 d)  
*sasuru* to rub, to stroke  
*sate* well, then! — *mo* well, indeed!  
*sato* the house of the parents  
*satogaeri* returning to the house  
 of the parents  
*sats'* paper money  
*sats'* a volume; (Numerative)  
 Less. 28,162, 5  
*sawagi* a tumult, an uproar, a  
 fuss, a row  
*sawagu* to be agitated; to make  
 a fuss  
*sawaru, ni* — to touch to; *me*,  
*mimi ni* — to offend one's  
 eyes, ears; *ki ni* — to offend  
 one's feelings  
*sayō* so; yes, Less. 32,187 d); —  
*nara* Good-bye  
*sayū* left and right, on the left  
 and on the right  
*sazo* indeed, surely  
*se* (world, generation) used to  
 form Ordinal numbers, Less.  
 29, 165  
*segare* my son  
*sei* stature; — *no takai* tall; —  
*no hikui* short, low (of stature)  
*seibo* the close of the year; pre-  
 sents offered at the end of  
 the year

*seichō suru* to grow  
*seido* a system  
*Seidō* the Sacred Hall (Reading Less. 27, Note 3)  
*seifuan* a Government Bill  
*seiji* politics  
*seijika* a politician, a statesman  
*seimei* the family name and Christian name  
*seisai* details, particulars  
*seisei* vigorously, as possible  
*seiseki* result, consequence  
*seishits'* character, disposition  
*seiton* order: — *suru* to put in order  
*Seiyōjin* a European or American  
*Seiyōkusai* to smell of Europe  
*seji, o* — civility, politeness, courtesy; flattery; *o — no ii koto* flattering words  
*sekai* the world  
*seken* the world; the public, people  
*seki* a seat, a society  
*seki* a cough  
*sekkaku* expressly, on purpose, sparing no trouble  
*sekken suru* to be economical  
*sekku, go-* — the five great festivals, Reading Lesson 26, Note 1  
*semai* narrow  
*sembei* a cracknel  
*sembets'* a parting present  
*semekomu* to enter by force  
*semete mo* at the least  
*semmon* a speciality  
*semmongakkō* a special school  
*sempō* the other party  
*sen* a cork  
*sen* (Numerative) Less. 28, 162, 9  
*sen* a *sen* the hundredth part of a *yen*)  
*sen no former*, above said  
*senaka* the back  
*sencha* an infusion of tea-leaves  
*senchū* on board ship  
*sendatte* recently, lately  
*sendō* a boatman  
*sengets'* last month  
*senjits'* the other day  
*senkō* incense sticks; — *wo tateru* to burn incense sticks

*senkoku*, — *karu* a short while ago  
*senryaku* strategy  
*senryō suru, wo* — to take possession of  
*senzaku suru* to inquire, to explore  
*sensei* an elder, a teacher; you, Less. 20, 128  
*sensengets'* last month but one  
*sensenshū* last week but one  
*senshi wo suru* to die in war  
*senshū* last week  
*senō* war  
*sensube* a way of doing; — *mo nai* nothing can be done  
*sentaku* washing (clothes)  
*sentōkan* a battleship  
*senya* last night  
*sesshō* killing; — *kindan no basho* a place where hunting and fishing are prohibited  
*setchū* taking the mean, a compromise  
*setomonoya* a porcelain-shop  
*sets'* time, an occasion; when; *kono* — at present  
*setsubi* arrangement  
*sewa* help, assistance; *o—ni naru, o — ni azukaru* to be helped by one  
*shabekuru* (Past: *shabekutta*) to chatter, to chat, to talk  
*shaberu* (II, 5) to chatter, to talk  
*shachihoko* a dolphin  
*shadai* the frame of a carriage  
*shagamu* to squat  
*shakai* society; *jōtō* — the upper class society  
*shakan* a plasterer  
*shake* a salmon  
*shakkin* a loan, a debt  
*shaku wo suru* to pour in  
*shaku* (a measure of length) a foot (the tenth part of a *jo* = 3.03 dm)  
*shakushi* a ladle; *neko mo — mo* Tom and Harry  
*shakuyaku* the peony  
*sharemono* a witty person  
*shariki* a cart-driver  
*shashin* a photograph

- shatei, go* — your younger brother  
*sh'chi* a pawn, a pledge  
*shi* a Chinese poem; — *ni ts'kuru*  
 to make the subject of a Chi-  
 nese poem  
*shi no ji-girai* dislike of the  
 letter or sound "shi" (Reading  
 Less. 33)  
*shi* (a separative particle) Less.  
 38,217  
*shiwase* fate; good fortune,  
 lucky; — *na* lucky; — *no*  
*warui* unfortunate  
*shiba* turf, grass; brushwood  
*shibai* a theatre  
*shibaidoko* a theatre  
*shibakari* firewood-cutting  
*shibaraku* some time; — *tatte*  
 after awhile  
*shibariageru* to fetter  
*shibarits'keru* to tie fast  
*shibaru* to fetter  
*shibire* numbness, palsy; — *ga*  
*kireta* (my feet) have become  
 numb; — *ga kirehajimeru* (the  
 feet) begin to become numb  
*shibomu* to fade away (said of  
 flowers)  
*shiboridas'* to squeeze out  
*shiboru* to press or squeeze  
*shibutoi* stubborn  
*shibuts'* a dead thing  
*shichū* in town  
*shidai* succession, order: (after  
 the Verb) as soon as: *o kokoro*  
 — *ni* to your heart's content  
*shidan* (Milit.) a division  
*shieki suru* to employ  
*shigoku* very, extremely; (it some-  
 times follows the adj.; in case  
 of Quasi-adj. it precedes *na*  
 or *no*)  
*shigoto* work; — (*wo*) *suru* to  
 work  
*shihajimeru* to begin to do  
*shihei* paper currency  
*shi-hō* (four sides), — *kara* from  
 all sides; — *ni* in all directions  
*shiiru* to force; *sake wo* — to  
 force to drink; *shiite* with vio-  
 lence, urgently  
*shijū* always  
*shikakemono* mechanical figures  
 (of a firework)  
*shikan* an officer  
*shikangakkō* the military college  
*shikarits'keru* to scold  
*shikaru* to scold  
*shikaru ni* however  
*shikashi* (at the head of the sen-  
 tence), — *nagara* but, however  
*shikata* a way of doing, means;  
 — *ga nai* there is nothing to  
 be done, it cannot be helped;  
 (after the Subordinative) too,  
 extremely, awfully, Less. 5,37;  
 Less. 13,82  
*shiken* examination, test, trial;  
 — *suru* to examine, to test;  
 — *wo ukeru* to pass an ex-  
 amination, to be examined  
*shiki* spreading; *hachi-jō* — eight  
 mats  
*shiki* the four seasons  
*shikii* a threshold  
*shikiri ni* constantly, continually,  
 incessantly  
*shikkari (to)* firmly, tightly; —  
*shi'ta* firm, tight  
*shikkei* impoliteness, rudeness;  
 — *na* impolite, rough  
*shiku* to spread  
*shikujiru (II, 5)* to lose one's  
 position  
*shimagara* a pattern  
*shimai, o* — end; — *ni wa* at  
 last; — *ni suru* to put an  
 end to  
*shimaioku* to put away  
*shimats'* (beginning and end) all  
 circumstances, everything con-  
 cerning an affair; settling,  
 management; — *wo suru* to  
 settle, to look after  
*shimau* to finish; to put away;  
 (after the Subordinative) to  
 end by doing, Less. 18,118;  
*shimatta* it is a pity! no help  
 for it  
*shimawareru* to be finished; *ka-  
 jitte* — to be entirely gnaw-  
 ed  
*shimbō* patience, endurance; —  
*suru* to persevere, to endure;

- go* — *kudasai* I beg your forbearance  
*shimbun* a newspaper  
*shimbudane* subject-matter of newspapers  
*shimeru* to shut, to fasten; to wear (as a belt); *shimeta!* at last!  
*shimeru* (II, 5) to get damp, to be moistened  
*shimin* townspeople  
*shimo* the lower part: — *no* lower  
*shimo* (emphatic particle) just, precisely  
*shimobe* a servant  
*shimpai* anxiety, sorrow; (*wo*) — *suru* to be anxious or troubled (about); — *wo kakeru* to give trouble  
*shimpo* progress; — *suru* to make progress  
*shimpu*, *go* — *sama* your, or his, father; Less. 3,21  
*shin* the main point  
*shin* *no* true  
*shina* an article, goods: — *-kazu* the number of articles  
*Shina* China; — *no* Chinese  
*shinajina* all things or articles  
*shinamono* an article, a thing, goods  
*shindaikagiri* bankruptcy; — *ni naru* to become bankrupt  
*shinfūfu* the newly married couple  
*shinin* a dead body  
*shinjirareru* to be capable or worthy of being believed  
*shinjiru* to believe  
*shinkyū* promotion to a higher class; — *suru* to be promoted  
*shinobiashi de* with noiseless steps  
*shinreki* the new calendar (since 1874)  
*shinrui* a relation, a kinsman  
*shinseki* a relation, a kinsman  
*shinsen* fresh  
*shinsets'* kindness, benevolence; — *na* kind, benevolent  
*shinshi* a person of quality, a gentleman  
*shinshō* property, means  
*shinshō* a wealthy merchant  
*shinteikoku* the new Empire  
*shinu(ru)* to die, Less. 12,78;  
*shinda* has died; dead  
*shinzosama*, *go* — your, or his, wife; Lady, Mrs. . . . Less. 3,21  
*shio* salt; — *ni ts'keru* to lay in salt  
*shiohaze* the sea-air  
*shioyaki* baked saltfish  
*shira* see *ka*  
*shirabe* investigation, inquiry  
*shirabemono* investigation, inquiry; — *wo suru* to investigate, to study, to work  
*shiraberu* to inquire, to examine, to investigate  
*shiraga* white or grey hair, a greyhead; *kombu* whitened and cut into fine threads  
*shiras'* to inform  
*shirase* an information, an announcement  
*shiraseru* to inform  
*shirian* to know each other, to be acquainted with each other  
*shirits'* a private establishment; — *no* private  
*shiritsugakkō* a private school  
*shiro* a castle  
*shirochirimen* white crape  
*shiroi* white; *o* — powder (the cosmetic)  
*shirokabe* a white wall  
*shiomuku* a white garment worn by women at funerals  
*shirōto* an uninitiated person, an amateur, a novice, an outsider  
*shirozake* white *sake*  
*shiru* (II, 5) to know; *shirazu* unconsciously  
*shiruko* rice-cake boiled with sugar  
*shirushi* a sign  
*shisei* stature and bearing  
*shiso* a kind of vegetable (Perilla Pekinensis)  
*shisoku*, *go* — your son, Less. 3,21

- shison* a descendant  
*shisso no* plain, simple  
*shītashii* intimate  
*shitateya* a tailor  
*shitan, wo* — to long for  
*shīts'rei* impoliteness; — *itashi-mash'ta* excuse (my impoliteness), I beg your pardon  
*shitsu* a room; — *nai* in the room  
*shitsubō* despair; — *suru* to despair  
*shitsumon* a question; (*ni*) — *suru* to ask (someone) a question, to inquire  
*shiwambō* a miser  
*shiyō* a way of doing, means: — *ga nai* there is nothing to be done, it cannot be helped: (after the Subordinative) too, extremely, awfully, Less. 5,37; Less. 13,82  
*shizen* spontaneity; — *no* spontaneous, natural; — *ni* spontaneously, naturally  
*shizoku* the members of the ancient military class  
*shizuka na* quiet, slow  
*shizumu* to sink, to be submerged  
*sh'ka* a deer  
*sh'ka* (always with a negative) nothing but, only  
*sho* (Numerative) Less. 28,162,22  
*shō* (a measure of capacity) = 1,89 liters  
*shōbai* trade, a calling  
*shōban, o* — *de aru* to partake of a dinner  
*shōbu* the sweet flag  
*shōchi* knowledge, consent, assent; *go* — *no tōri* as you will allow; as you are aware; — *suru* to know, to consent, to assent; — *itashimash'ta* all right, sir, Less. 14,92, Note  
*shōdai* invitation; — *suru* to invite  
*shogakkō* all schools  
*shōgakkō* a primary school  
*shōgats'* January  
*shōgo* noon  
*shōgun* (formerly) the title of the Administrators of Japan  
*shōgunke* the family of the *shōgun*  
*shōgyōgakkō* a commercial school  
*shohan* first edition of a book, Less. 29,165  
*shōji* a door or window sash  
*shōjiki na* honest  
*shōjō* an orang-outang  
*shōkai* an introduction (to a person)  
*shōkan* promotion to a higher position  
*shōko* a proof; — *ni*, — *to sh'te* as a proof  
*shokoku* all provinces or countries  
*shoku* eating  
*shokudō* a dining-room  
*shokuji* eating, a meal  
*shokunin* an artisan  
*shōmen* the front  
*shomots'* a book  
*shomots'ya* a bookshop, a bookseller  
*shōmyō* (formerly) the smaller feudal lords  
*shōrai* the future, in future  
*shōsa* (Milit.) a major  
*shosai* a study  
*shosei* a student, pupil: a servant, boy  
*shosen* after all, at last  
*shōsets'* a novel  
*shōsho (ni)* everywhere  
*shōshō* a little  
*shōsoku* news, communication  
*shōtai* (Milit.) a section  
*shōtai* real shape; — *mo naku* as if beside oneself  
*shotaimen* the first meeting  
*shoyak'sho* all public offices  
*shoyū* property; — *no* proper, own  
*shōyu* name of a sauce, soy  
*sh'tu* the under-part; below; — *no* lower, Less. 37,213  
*sh'tagau, ni* — to go after one, to follow; *ni sh'tagatte* according to



*sh'taku* preparations; — *wo suru* to prepare; *tabi no* — travelling equipment  
*sh'tatate* a silk gown  
*sh'tateru* to make up (as clothes), to tailor  
*shu* sake  
*shu* a kind; *isshu* one kind; *san-* — three kinds  
*shubiki* the precincts (of Tōkyō)  
*shuen* a feast, a banquet  
*shufu* (commonly pronounced *shifu*) the capital  
*shufuku* repair  
*shugyō suru* to study  
*shujin* the master of a household; *go* — your master, Less. 3,21  
*shūjits'* the whole day  
*shuju no* various kinds of; — *samazama* variously and manifoldly  
*shūkan* a week, Less. 29,170  
*shūkan* custom, practice, habit  
*shukuba* a post-station  
*shukujits'* a day of celebration, a festival  
*shūkyō* religion  
*shuppats'* departure; — *suru* to start  
*shusse-uo* a lucky fish  
*shutchōchū* on an official journey  
*shuttats'* departure: — *suru* to start  
*shūya* the whole night  
*s'kas'* to look through  
*s'ki*, — *na* something one is fond of; — *des'* is something one is fond of. Less. 8,56  
*s'koburu* very  
*s'koshi* (*s'koshiku*) a little; *mō* — a little more; — *mo* (with a negative) not at all, not in the least  
*s'kunai* (also pronounced *s'kenai*) (only used predicatively) few, little, Less. 23; *s'kunak'te mo*, *s'kunaku (to) mo* at least  
*s'nappara* (*sunabara*) a sandy place, sand  
*sō* (Numerative) Less. 28,162, 15  
*sō* appearance; so, Less. 33, 187d); — *na* looking like,

likely, appearing as, Less. 8,58; — *des'* yes, so it is, Less. 33, 187, d); they say, is said to, Less. 8,61; — *des' ka*, — *des' ne* indeed, quite so; — *de wa* (or *ja*) *nai no*, it is not so; — *iu*, — *iu yō na* such a (as this); —, — *iu yō ni*, — *sh'te* in such a way, Less. 21,133; — *suru to*, — *sureba*, — *sh'tara*, — *sh'ta tokoro ga* thereupon, then; — *to mo* in spite of this; quite so  
*soba* side; by the side of, near, Less. 37,213  
*sōbai* twice as much, Less. 29,174  
*sochi* that side; you; — *no* your  
*sochira* = *sochi*  
*sōdan* consultation; — *suru to* hold a consultation: — *ga kimaru* to come to an agreement; — *ni naran' yō ni* undiscoverable  
*sodasui* soda-water  
*sode* a sleeve  
*sōdō* uproar, tumult  
*soemono* a side-dish  
*soeru* to add  
*sōhō* both (sides), both (parties)  
*sōi, ni* — *suru to* differ from; *ni* — *nai* not different from, no doubt  
*soits'* (*sono yats'*) he, she, it  
*sōji* cleaning; (*no*) — *wo suru to* clean (something)  
*sōjimuki* all concerning sweeping and cleaning  
*sōkembuts'* an excursion of a company  
*sōken* healthy, in good health  
*sokkoku* at once  
*soko* that place, there; — *de* thereupon, then; — *ye itte wa* (at the head of a sentence) on the contrary  
*soko* a floor  
*sokoera* thereabouts  
*sokosoko ni* hastily  
*soku* (Numerative) Less. 28,162,11  
*sokurō, go* — your taking the trouble of going or coming  
*sokuryoku* velocity

*somaru* to be dyed  
*somats'*, — *na* careless, rough;  
 — *ni* carelessly, roughly  
*somenuki no* with the family  
 badge left undyed (p. 235,  
 Note 12)  
*someru* to dye  
*sompu, go* — *sama* your, or his,  
 father; Less. 3,21  
*somuku, ni* — to turn the back  
 to, to act contrary to  
*son* a village  
*son* (Numerative) Less. 28,162,21  
*sonaeru* to prepare  
*sonata* that side, you, Less. 20,128  
*songai* loss, damage; — *wo ukeru*  
 to suffer loss, to be injured  
*sonna* such (a); — *ni* so, in that  
 way, Less. 21  
*sonnara* if it is so, then  
*sono* (Adj.) that: — *yō na* such  
 (a); — *yō ni* so, in that way;  
 — *aida* in the meantime, dur-  
 ing that; — *uchi (ni)* in the  
 meantime, ere long: among  
 them; — *go* after that: — *toki*  
 at that time; Less. 21  
*sōō na* (or *no*) suitable, tolerable  
*sora* = *sore wa*  
*sora* the sky: — *de iu* to recite  
 from memory  
*soranamida* feigned tears  
*sore* (Noun) that, Less. 21; — —  
 this and that; — *de (wa)* with  
 that; then; — *kara* after this,  
 thereupon, then; — *des' kara*  
 therefore; — *yue* therefore;  
 — *nara(ba)* if that is so;  
 well, then: — *made* up to  
 that, till then; — *to mo* or  
 else; — *da no ni* nevertheless,  
 for all that  
*soroban* the abacus  
*soroe* (Numerative) Less. 28,163,27  
*soroeru* to arrange in order, to  
 equalize  
*sorosoro* slowly  
*sorou* to be arranged in order,  
 to be equal or uniform  
*sōryō* the eldest son  
*sōsai* mourning and festival days  
*sōshiki* the funeral rites

*soshiru* (II, 5) to slander, to back-  
 bite  
*sōshoku* decoration, adornment:  
 — *wo suru* to decorate, to  
 adorn  
*sōsh'te (sosh'te)* and, but, well!  
 Less. 38,218  
*sōsō* a funeral  
*soto* the exterior: outside, Less.  
 37,212  
*sōtō na, no* suitable  
*sotode* going out; — walking (as,  
*e.g.*, walking dress)  
*sotsugyō* completion of a course  
 of study; — *suru* to complete  
 a course  
*sotsugyōnengen* the length of the  
 course of studies  
*sotsugyōromban* a dissertation;  
 — *wo das'* to present a dis-  
 sertation  
*sotto* gently, stealthily  
*sou, wo* — to go along; *ni sotto*  
 (*sōte*) along, Less. 11,75  
*sowasowa suru* to be uneasy or  
 restless  
*s'teru* to throw away; *s'tete oku*  
 to throw away, to leave un-  
 noticed  
*su* vinegar; — *no mono* salad  
*su* a nest  
*sū* (in compounds) several  
*suberu* (II, 5) to slide, to slip; to  
 be slippery  
*subete*, — *no* all, whole  
*sude ni* already  
*sue* end, termination  
*suehiro* a folding fan  
*sueru* to place, to set  
*sugaru* to cling  
*sugata* shape  
*sugi* following, past  
*sugi no ki* a cedar  
*sugiru, wo* — to cross (as a  
 bridge), to pass by; *ni* — to  
 exceed  
*sugosugo* sneakingly, shyly  
*sugu ni* soon, at once, immedi-  
 ately  
*sugureru, ni* — to surpass, to  
 excel  
*sui* elegance

*suichoku* vertical: — *ni* vertically  
*suiraitēi* a torpedo-boat  
*suigyōbi* Wednesday  
*suji* a line: (Numerative) Less. 26,155  
*sujiiai* reason; — *ni hazureru* to be contrary to reason  
*sujimichi* a principle  
*sujimukai* obliquely opposite  
*sukkari* quite, entirely: (with a negative) not at all  
*sumai* a residence  
*sumau* to settle down or come to live somewhere  
*sumi* a corner  
*sumire* the violet  
*sumō* wrestling  
*sumōtori* a wrestler  
*sumu* to settle down, to come to reside or live  
*sumu* to be settled or finished  
*sun* (a measure of length)  $\frac{1}{10}$   
*shaku* = 3,03 cm  
*suna* sand  
*sunao na* simple, decent, upright  
*sunawachi* namely, that is to say  
*sura, de* — even; (with a negative) not even. Less. 32,187d)  
*surari* to smoothly, noiselessly: slender  
*suri* a pickpocket  
*surikireru* to be worn up, to become threadbare  
*suru* to do, Less. 12,76; Less. 18,112, etc.: *to* —, *ni* — to consider as; *ni* — to make something of something, to change into, to use as, to put off to, to decide for; *ni sh'te wa* as for; *dō sh'te* how? (with a negative) by no means; *dō sh'ta mon' da?* what's the meaning of that? Less. 18,116; *to* — (after attributive clauses) Less. 24,146; — (periphrastically) Less. 16,98: *sh'te* however, Less. 38,218; — *to* then, upon that. See also *sō*; *ni mo seyo (shiro)* Let . . . for all I care, Less. 38,217  
*surume* dried cuttle-fish

*susa* chopped straw for mortar  
*susume* urging, advice; — *ni makaseru* to follow the advice  
*susumeru* to urge  
*susumu* to advance  
*suu* to suck, to sip; *tabako wo* — to smoke tobacco  
*sucarikata* way of squatting  
*sucarits'keru* to be accustomed to squatting  
*sucararu* to sit down, to squat  
*suzumu* to cool oneself  
*suzushii* cool (as the air).

## T.

*ta* other; — *no* another: *sono* — besides: Less. 23,143  
*tabako* tobacco  
*tabakobon* a tobacco-tray  
*tabemono* food  
*taberareru* to be eatable: *taberarenai* to be uneatable  
*taberu* to eat  
*tabi* stockings  
*tabi* a time; as often as, every-time when; *iku* — *ka* often, Less. 26,155; *tabitabi* often  
*tabi* a journey: — *wo suru* to make a journey  
*tabidōgu* travelling-necessaries  
*tabiji* a journey  
*tabō* busy, much to do  
*tabun* for the most part, probably  
*tachi* character or disposition  
*tachiagaru* to stand up  
*tachihadakaru* to sprawl one's legs  
*tachimachi* suddenly  
*tachiyori* a visitor, a guest  
*tada* only; gratuitous: — *no* common; Less. 32,187a)  
*tadagoto* a common thing or affair  
*tadaima* just now, presently  
*tadas'* to examine, to ascertain  
*tadashii* upright, honest, righteous  
*taeru* to cease, to leave off  
*taga* a hoop  
*tagai ni, o* — *ni, o* — *sama* mutually, (I. etc.) too

- tagau, ni* — to differ from, to be contrary to  
*taguru* to haul  
*tai* the salmon-trout  
*tai, ni* — *shite* opposite to, against  
*tai* a troop; — *wo kumu* to form a body  
*taichojuetsu* a great literary work  
*taigai* for the most part, generally; — *no* most; Less. 7.54  
*taihai* a large cup  
*taihen* (a great change) an extraordinary event, a great affair; — *na* awful, extraordinary; — (*ni*) very, awfully  
*taihō* a cannon  
*taiko* a drum; — *wo tataku* to beat the drum  
*taikutsu* tedium; — *suru*, — *de aru* to feel bored  
*taimen* a meeting  
*taininryoku* perseverance  
*tairyaku no* general  
*taisa* a colonel  
*taisetsu* importance; — *ni suru* or (*asobas'*) (to please) to make it an important thing  
*taishō* a general  
*taisō na* exceeding, extraordinary; — *ni* greatly, much, very  
*taitei* for the most part, generally; — *no* most; Less. 7.54  
*taito* wearing a sword  
*taiyō* the sun  
*taizai* staying, stopping; — *suru* to stay, to reside temporarily at a place  
*takai* high: dear  
*takaramono* treasures  
*takasa* height  
*take* a bamboo  
*takeru* to excel  
*takeyabu* a bamboo grove  
*taki* a waterfall  
*tako* a kite (the toy); — *wo ageru* to fly a kite  
*takoito* the string of a kite  
*taku'san (ni)* much; — *no* much, many; *de* — will do; Less. 23,143  
*taku* a house; — (*de wa* or *ga*) my husband, Less. 3,21 and footnote: *o* — *des' ka* Is (he) at home?  
*taku* to light (the fire), to cook (rice), to burn (trans.)  
*takumu* to devise  
*tama* a jewel: a ball  
*tamago* an egg  
*tamagoyaki* an omelet  
*tamaranai* not to be endured; (after the Subordinative) too, awfully, extremely, Less. 5,37; Less. 13,82  
*tamashii* soul  
*tamau* to bestow; (Imperative) *tamae*, Less. 17.108  
*tamaya* a sepulchre  
*tame* sake: for the sake of, because of, in order to, Less. 37,214; *nan' no* — *ni naru* what is that for?  
*tameru* to accumulate, to save (as money)  
*tammono* piece goods, cloth  
*tamoto* a pocket in the sleeve  
*tan* (a measure for piece goods) = 2 *jō* 8 *shaku* = 8,45 m  
*tanabata* the star Vega; a festival on the 7<sup>th</sup> of the 7<sup>th</sup> month (see Reading Lesson 26, Note 1)  
*tane* a seed; cause; the subject (as of conversation)  
*tango no setsu* the festival of the Sweet Flag, on the 5<sup>th</sup> of the 5<sup>th</sup> month (see Reading Lesson 26, Note 1)  
*tanin* another person  
*tanjōbi* a birthday  
*tanjun no* simple, pure  
*tankan na* simple  
*tanomu, ni* — to rely on, to apply to, to ask one, to charge  
*tanoshii* pleased, joyful  
*tanoshimi* joy, pleasure  
*tanoshimu, (wo)* — to take pleasure in; to amuse oneself  
*tansei* diligent application, special pains; — *wo suru* to take special pains  
*tansu* a chest of drawers  
*tanto* much  
*taoreru* to fall down

- tarai* a basin  
*taratara* dripping  
*tariru, (ni)* — to suffice, to be enough (for)  
*tas'* to add  
*tash'ka na* sure, certain  
*tashō* more or less  
*tas'karu* to be saved  
*tassha* healthy, vigorous, robust  
*tassuru* to reach, to attain, to arrive  
*tatakau, to* — to fight with  
*tataku* to beat, to knock, to clap  
*tatami* a mat  
*tatemashi wo suru* to enlarge  
*taterareru* to be set up  
*tateru* to set up  
*tatoe (tatoi)* even if, Less. 38,217  
*tatoeba* for instance  
*tats'* to stand up; to spring up (as the wind); (*wo*) — to get up, to depart (from); to pass (as time)  
*tatta = tada*  
*tattaima = tadaima*  
*tattoo* precious, valuable; an honourable person  
*tayas'* to cause to cease, to exterminate  
*tazune* a visit  
*tazuneateru* to find out by asking or searching  
*tazuneau* to inquire mutually  
*tazuneru, ni* — to ask a person; to inquire of a person; *wo* — to search, to visit  
*te* a hand; — *wo tataku* to clap one's hands; — *wo hiku* to draw (one's hands) back; — *ni tsuku* to stick to, to persevere in; — *ni mots'* to take into one's hand, to hold in the hand, to have  
*tebako* a toilet-box, a dressing case  
*tegami* a letter  
*teguruma* a private carriage  
*tei* appearance, looks  
*teido* a degree  
*teinei na* polite; careful; — *ni* politely, carefully, scrupulously  
*teishaba* a railway-station  
*teishajō* a railway-station: — *-zuki no* being attached to, or having one's stand at, the station  
*teishu* the master of a house; *go* — your master, your husband, Less. 3,21  
*tejika ni* near at hand  
*tejina* jugglery  
*tekazu* trouble; *o* — *da ga* I am sorry I am giving you trouble. but . . .  
*teki suru* to fit, suit, or accord with  
*tekigi* when circumstances are favourable  
*tekikoku* enemy's country  
*temae* you; I; Less. 20,129, Additional Remark  
*temiyage* a present brought from a journey  
*temma* an evil spirit  
*temmondai* an astronomical observatory  
*ten* a point  
*ten* the sky, heaven  
*tende* all  
*tenimots'* luggage  
*tenjo* a heavenly woman, an angel  
*tenjō* the ceiling  
*tenka* the world, the Empire  
*tenki* weather: fine weather  
*tennen no* natural  
*tennō* the Emperor  
*tenshu* the tower of a castle  
*tentō, o* — *sama* the sun  
*tenugui* a handkerchief  
*teppōdama* a musket ball  
*tera* a (Buddhist) temple  
*terasareru* to be shone upon  
*terakoya* a village school (a temple school)  
*teras'* to make shine upon, to illuminate  
*teriyaki* meat or fish baked with *shōyu*  
*teru* (II, 5) to shine (as the sun)  
*tesage* a handbag  
*tets'dai* an assistant  
*tets'dō* a railroad  
*tets'dōgaisha* a railway company  
*tetsu* iron; — *no* made of iron



- tetsuzuki* proceedings  
*to* a door  
*to* (between two nouns) and, with, Less. 38,215; Less. 37,202; (after the Present) when, if, Less. 5,41; Less. 17,106; (before verbs meaning "to say," "to think") that, Less. 38,215; — *sh'te* as; — *mo* (after the verb) indeed, no doubt, of course, Less. 32,187d), and see *mo* in this Vocabulary; — (with adverbs) Less. 34,191  
*to*, — *ni kaku*, — *mo kaku* (*mo*) in any case, at any rate, be that as it may  
*tō* (forming Ordinal numbers) Less. 29,165  
*tō* and so forth  
*tō* this, the one in question, Less. 23,143  
*tobas'* to cause to fly or run, to let fly or run  
*tobiagaru* to fly up, to jump up  
*tobikoeru*, *wo* — to jump over, to fly over  
*tobikomu* to fly or jump into  
*tobimawaru* to jump or fly about, to walk around  
*tobioriru* to jump off  
*tobu* to fly, to jump  
*tōchaku* arrival; — *suru* to arrive  
*tochi* a plot of ground; locality; — — various localities  
*tōchi* this place  
*tochū ni*, *de* on the way  
*todana* a cupboard  
*todokeru* to hand over, to deliver  
*todoku*, *ni* — to reach  
*tomomaru* to stay  
*tōge* a mountain-pass  
*tōgets'* this month, the month in question  
*tohō* way, direction; — *mo nai* (or *naku*) extravagant, unreasonable  
*toi* a question; *ni* — *wo kakeru* to ask a person a question  
*tōi* far, distant; *tōsō na* appearing distant; *mō tō ni* already long since  
*toikaes'* to ask in return  
*tōji* the use of hot-springs, a mineral-water cure  
*tōji* the present time; at the time of  
*tōjits'* that day  
*tojō suru* to go to the castle  
*tōka* ten days, the tenth of the month  
*tokaku* in any case, at any rate, be that as it may  
*tōke* this house  
*tokei* a watch  
*tokeru* to dissolve (intrans.), to melt (intrans.)  
*toki* time; *sono* — at that time, then; — *ni* when; it just comes to my mind; — *ni wa* sometimes; — (*wa*, *ni wa*) when, Less. 17,106; — *naran' jibun ni* at an unusual time;  
*tokidoki* sometimes  
*tokiakas'* to explain  
*tokitsukaze* a periodical wind  
*toko* the floor of an alcove  
*tokobashira* an alcove pillar  
*tokenoma* an alcove  
*tokoro* a place; — *ye*, *de* just as, whereas; — *ga* yet, still, although, Less. 38,218; — (as a Relative) Less. 25,152; *tokorodokoro* here and there, at various places  
*toku*, — to minutely  
*toku* to explain  
*tokubetsu no* special, particular  
*tokushoku* characteristics, a peculiarity  
*Tōkyōkko* Tōkyō people  
*tomai* (Numerative) Less. 28,163,26  
*tomari* stopping, staying (as at a hotel)  
*tomaru* to stop, to stay; *ni* — to put up at; to alight (as a bird)  
*tomeru* to stop (trans.), to hold back  
*tomo* a follower, a companion; *o* — *itas'* I will accompany you  
*tomodachi* a friend  
*tomurau* to mourn for

- tonaeru* to name or call  
*tonari* neighbourhood; — *no* neighbouring, next door: — *no hito* a neighbour  
*tonarimura* a neighbouring village  
*tōnas'* a pumpkin  
*tonda* terrible, awful, absurd, excessively  
*tōnen* this year  
*tōnin* this person, the person in question  
*tonner'* a tunnel  
*tonto* (with a negative) not in the least  
*tora* a tiger  
*toraeru* to catch  
*torareru* to be caught  
*tōreru* to be passable  
*toreru* capable of being taken  
*tōri* a thoroughfare, a street, a way; like, as  
*toriageru* to lift up, to take up, to take off; to listen to  
*toriats'kau* to manage, to treat  
*toridas'* to take out  
*torierabu* to choose, to select  
*torikaeru* to exchange, to take another  
*torikawas'* to give and receive, to exchange  
*torikawashi* giving and receiving, exchange  
*toriko* a prisoner of war  
*torikumi* a match (as in wrestling)  
*torimagireru* to be distracted, to be occupied by business  
*tōrimichi* the way one goes  
*torinaos', ki wo* — to recover one's mind  
*torinokeru* to take away, to remove  
*toriosaeru* to arrest (as a thief), to catch  
*torisoroeru* to arrange in order, to join  
*tōrisugiru* to pass through  
*toritate no* just caught  
*torits'ku, ni* — to take hold of, to seize  
*toriyari wo suru* to receive and pass  
*toriyoseru* to fetch, to procure  
*toru* to take  
*tōru, (wo)* — to pass (through or by); to pass (along); to traverse; to pass into another room  
*tōryū suru* to stay (for a time)  
*tōs'* to cause to pass through, to pierce through; *wo tōsh'te* by (the medium of somebody)  
*toshi* a year; age; — *ga ōi* to be aged, old; — *ga s'kunai* to be young; — *ga sh'ta*, — *ga wa-kai* to be younger; — *ga ue* to be older (Less. 7,48a), Examples; — *wo toru* to grow old; *toshidoshi* year by year, every year  
*toshigoro* age of puberty; — *ni naru* to arrive at puberty  
*tōsho* this place  
*tote mo* (with a negative) not at all, not in the least  
*tote* = *to omotte* thinking (of)  
*tōtei* after all, at last  
*tōtō* after all, at last  
*totsuzen* on a sudden  
*to, (ni)* — to ask (somebody), Less. 11,75  
*tōza* the time being, at the time of, when  
*ts'kaeru* to serve, to be employed  
*ts'kai* a messenger, a message  
*ts'kai-ii* fit for use  
*ts'kare* weariness, exhaustion  
*ts'kau, (ni)* — to use or employ (as), to spend (as money)  
*ts'kawaseru* to cause to employ  
*ts'keru* to fix, to fasten  
*ts'kue* a table  
*ts'kuru* to make, to manufacture  
*ts'kus'* to exhaust; *kokoro wo ts'kush'te* with all one's heart  
*ts'mari* after all, at last  
*ts'taeru* to hand down (as by tradition), to inform  
*ts'tau, wo* — to go along (on)  
*ts'ttats'* = *tsukitats'*  
*tsū* (Numerative) Less. 28,162,6  
*tsubaki* a camellia tree

- tsubureru* to be spoilt or ruined, to fall in  
*tsubus'* to crush; *toki wo* — to spend time  
*tsuchi* earth  
*tsudo, sono* — *ni* each time  
*tsue* a stick  
*tsugeru* to tell, to inform  
*tsugi, — no, sono* — (*no*) the following, the next; *sono* — *ni* next to this: — *wa* after that, next to that; — — *no* the next . . . but one  
*tsugō* convenience; — *no ii* convenient: — *no warui* inconvenient: — *yoku* conveniently  
*tsugō* the sum total, taken altogether  
*tsugu* to join (trans.), to follow, to succeed  
*tsugu* to pour into  
*tsui* (Numerative) Less. 28,162,12  
*tsui* unconsciously, by chance; — (*ni*) at last: — — at last, after all  
*tsuide ni* on this occasion, on occasion of, when  
*tsuitachi* the 1<sup>st</sup> day of a month  
*tsuite* thereupon; — *wa* but now; *ni* — according to, owing to  
*tsuiyas'* to spend  
*tsūjiru* to communicate, to inform  
*tsūjō* generally, usually  
*tsukatsuka to* abruptly, unceremoniously  
*tsuki, o* — *sama* the moon; — a month, Less. 26,155; — *hi* month and day, time; *tsukizuki* every month  
*tsukidokoro* position  
*tsukimi* viewing the moon; — *wo suru* to view the moon  
*tsukisoi no* attending  
*tsukisou, to* — to attend on  
*tsukūats'* to stand  
*tsukūts'keru* to put  
*tsukiyama* an artificial mountain  
*tsukkomu* to thrust into  
*tsuku* to push, to shove; *tsue wo* — to walk with a stick; *ni* — to reach, to arrive at; to stick to: to tell (as a lie); to belong to  
*tsukazuku to* carefully, attentively  
*tsuma* a wife, Less. 3,21  
*tsumanu* to pinch  
*tsumaran', tsumaranai* foolish, absurd; worthless, useless  
*tsumari* finally, after all  
*tsumasaki* the end of the toes  
*tsumaseru* to cause to load  
*tsumbo* deaf  
*tsume* a finger or toe nail, a claw  
*tsumeru* to stuff, to pack, to press into  
*tsumi* a crime; — *no aru* guilty; — *no nai* innocent  
*tsumori* estimation; intention; *sono* — *de* with this view, to that end  
*tsunu* to pile up, to load  
*tsunahiki* (in Tōkyō pronounced *tsunappiki*) a second man employed in drawing a *jinri-kisha*  
*tsune ni* always, constantly  
*tsuratsura* carefully, maturely  
*tsure* a companion  
*tsureai* a consort, a husband or wife  
*tsureau* to go with each other  
*tsuredats'* to go together  
*tsūrei* generally, usually; usual, general; — *no* general, usual  
*tsureru* to take with one (living creatures); *tsurete yuku* to take with one; *ni* — to be led by  
*tsuri* fishing with a hook and line, angling  
*tsuri* the change (the difference between the price and the money paid): — *wo kureru* to give the change  
*tsuridai* a frame to carry things on, a litter  
*tsuru* a crane  
*tsurugi* a sword  
*tsutomeru* to serve, to attend to  
*tsutsu* a tube  
*tsutsuji* an azalea  
*tsutsumi* a packet, a parcel  
*tsutsumu* to wrap up; *tsutsumazu* unwrapped, frankly

*tsutsushimu* to be cautious, discreet; *tsutsushinde* respectfully  
*tsuyoi* strong  
*tsuyu* soup  
*tsuyu* dew, an atom; — *hodo mo* (with a negative) not the slightest  
*tsūzoku* commonly  
*tsuzukeru* to continue (trans.)  
*tsuzuku* to continue (intrans.), to last; *ni tsuzuite* in continuance of  
*tsuzukurashii* appearing to continue or last  
*tsuzura* a bamboo basket used for keeping clothes  
*tsuzuraori ni* in zigzag  
*tsuzure* rags, ragged clothes.

## U.

*u* the cormorant  
*uchi* a house; the inside; in; — (*de wa* or *ga*) my husband, Less. 3,21 and footnote; *no* — *ni* in; among; *kono* — *ni* herein; *sono* — *ni* in the meantime; therein; among; during, as long as, Less. 37,211  
*uchiage* the letting off of fireworks  
*uchiageru* to shoot up, to let off  
*uchiai* shooting; explosive charges (as in a firework)  
*uchidas'* to shoot (out of)  
*uchide-no-kozuchi* a magic wand  
*uchijū* the whole house, all the inmates  
*uchisorou* to sit in a row, to join, to form a party  
*uchiwa* a fan  
*uchū* in the world  
*ue* the upper side; on, over, besides, with regard to, after, Less. 37,213; — *no* upper; *kono* —, *sono* — besides this, in addition to this; *kono* — *mo nai* unsurpassable; *kono* — hereafter, upon this, henceforth  
*uebōsō wo suru* to vaccinate  
*ueki* a garden plant, a pot-herb  
*uekiya* a gardener  
*ueru* to plant  
*ukaberu* to float  
*ukagan, ni* — to ask a person; *wo* — to call on; to investigate  
*ukasareru* to be carried away  
*ukats' ni* carelessly  
*ukeari* to assure, to warrant  
*ukenagas'* to parry  
*ukeou* to contract for  
*ukeru* to receive  
*uketamawaru* to hear (1st person), Less. 19,124  
*uketoru* to receive  
*ukkari (to)* thoughtlessly  
*ukkato* without attention, carelessly  
*uma* a horse; — *no hi* the day of the horse; *hajime* or *hats' no* — *no hi* the first day of the horse (according to the old calendar)  
*umai* tasty, savoury; skilful; tasteful, elegant, favourable  
*umareru* to be born  
*umaretate* just born or laid  
*umarets'ki* by birth  
*umasō* tasty appearance; — *des'* it looks tasty  
*ume* a plum, a plum tree  
*umebishio* salted plums  
*umeru* to pour in cold water  
*umi* the sea  
*umibe* the sea-shore  
*umu* to bring forth (as a child), to lay (as eggs)  
*un* luck; — *no yoi* lucky; — *no warui* unlucky  
*unagi* an eel  
*undei* a cloud and mud; — *no sa* a difference as between a cloud and mud, a great difference  
*undō* motion, bodily exercise; — *suru* to take a walk  
*undōkai* a picnic party  
*uni* a sea-hedgehog  
*ura* the back or reverse part; at the back  
*urate* the back, the rear  
*urayamashigaru* to become envious

*urayamashii* enviable  
*urayamu* to envy  
*urceru, wo* — to be grieved or afflicted about  
*uri* a melon  
*urif'tats'* like the two halves of a melon (= to be as two peas)  
*urikireru* to be sold off  
*uro* a hollow  
*uru* to sell  
*urusai* troublesome, tiresome, annoying  
*ushi* a cow, an ox  
*ushiro* the back part; — *ni* at the back of, behind, Less. 37,209  
*uso* a lie; — *wo tsuku* to lie  
*usucha* a weak infusion of powdered tea-leaves  
*usui* thin; sparse; light (as colour)  
*usuragu* to become faint  
*uta* a Japanese poem; — *ni yomu* to make the subject of a Japanese poem  
*utagau* to doubt, to suspect  
*utagawareru* to be apt to be suspected or mistaken for  
*utai* a song (Reading Lesson 32, Note 8)  
*utouto suru* to doze  
*uts'* to beat; to shoot; *te wo* — to clap one's hands; *ni utte kakaru* to begin to beat one  
*uts'kushii* beautiful, fine, pretty  
*utsurikawari* a change  
*utsuru* to pass over; to pass (as time); to be reflected (as in a mirror)  
*utsus'* to reflect (as in a mirror)  
*uwabami* the boa-constrictor  
*uwasa* talk about a person; a rumour; — *wo suru* to talk about  
*uwate* the better hand  
*uwo* a fish  
*uyayashiku* humbly  
*uyogu* to swim  
*uzumeru* to bury.

## W.

*wa* (Particle of the Absolute case) Less. 1,3, etc.; (after the Subordinative) Less. 5,38, etc.; Less. 13,83; Less. 35,195,197  
*wa* (Numerative) Less. 28,162,3  
*wa* a circle, a ring, a wheel  
*wabi* apology; — *wo suru* to apologise, to ask for excuse  
*waga* own, my, our, Less. 20,131, Additional Remark  
*wagamama ni* wilfully, waywardly  
*waiwai*, — *sawagu* to cry and be noisy; — *icareru* to be shouted at  
*wakai* young; — *mono* a young fellow, a workman  
*wakare* separation, parting; — *wo suru*, — *wo tsugeru* to separate, to take leave  
*wakareru* to separate (intrans.), to be separated; *ni* — to separate from, to be separated from  
*wakari* understanding; — *no hayai* of quick understanding  
*wakarikaneru* to be unintelligible, not to be able to understand  
*wakariyasui* easy to understand  
*wakaru* to be discernible, to be intelligible  
*wakas'* to boil (trans., said of water)  
*wakasaseru* to cause someone to boil something  
*wakawakashii* youthful  
*wake* a reason, a cause; — *no nai koto* an easy thing; — *ni wa ikanai* cannot, Less. 16,102  
*wakeru* to divide; to distinguish;  
*wakete yaru* to divide and give, to give part of something  
*waki* side; by the side of, Less. 37,213  
*waraji* straw-sandals  
*warau* to laugh  
*warera* we  
*ware* I, you; *wareware* we  
*wareru* to be apt of being cracked or split



*wari* a share, percentage; *ichi* — ten per cent; Less. 29,174;  
 — *ni* proportionately  
*wariai ni* proportionately  
*waribiki* discount; — *wo suru*  
 to allow some discount  
*waru* to split, to divide  
*warudakumi* an artifice  
*warui* bad; ugly; *waruku toru*  
 to take amiss  
*warukuchi* bad language, slander;  
 — *wo iu* to speak evil of  
*warumono* a worthless fellow  
*washa* I  
*washi* I  
*washiru* (II, 5) to ruin  
*wasureru* to forget  
*wata* cotton; — *no bōshi* a bon-  
 net of floss silk  
*watak'shi* I  
*watakushi* I; — *domo* I, we, Less.  
 20,127,130  
*watareru* to be capable of being  
 waded through  
*wataru* to cross (as a river)  
*watas'* to hand over  
*watashi* I  
*watashi* a ferry; — *wo koeru* to  
 cross over  
*Wa-Yō* Japan and Europe  
*waza to* on purpose  
*wazawaza* on purpose; — *no*  
 foreseen, expected  
*wazuka* a trifle; hardly; — *no*  
 few, a little; — *ni* only, nothing  
 but; Less. 23,143  
*wazurau, wo* — to fall sick of  
*wo* (Particle of the Accusative  
 case) Less. 1,3; (with Passive  
 Verbs) Less. 30,176,3 and Note;  
 (with Causative Verbs) Less.  
 31,186,a); Less. 35,199.

## Y.

*ya* and; — *ina* — no sooner,  
 Less. 38,215,216a); —, *yā* oh!  
*yaage* a rocket  
*yabukeru* to tear  
*yabun* the night

*yaburegoya* a broken hut  
*yabureyasui* easily to be broken  
 or torn  
*yachin* house-rent  
*yachū* in the night  
*yado* a house; — (*de wa* or *ga*)  
 my husband, Less. 3,21 and  
 Note  
*yadosen* the money paid for  
 lodging at a hotel  
*yadoya* a hotel  
*yagate* soon  
*yagu* bed-clothes  
*yahan* midnight  
*yahari* also, likewise; yet, still  
*yai* I say!  
*yakamashii* noisy; *yakamash'ku*  
 troublesome  
*yakeru* to be burnt down; to be  
 tanned or sunburnt  
*yakimochiyaki* jealous  
*yakkai* assistance; trouble  
*yak'sha* an actor  
*yaku, — ni tats'* to be service-  
 able, to be useful; — *ni tatu-*  
*nai* to be useless  
*yakume* service, an office, official  
 duty  
*yakunin* an official  
*yakusho* a public office  
*yakusoku* an agreement, a pro-  
 mise; *to — wo sh'te oku, to*  
 — *suru* to make an agreement  
 with; — *wo mamoru* to keep a  
 promise  
*yama* a mountain; — *no yō des'*  
 numerous, crowded  
*yamaguni* a mountainous country  
*yamai* illness; — *ni kakaru* to  
 fall ill  
*yamamichi* a mountain-road  
*yamaoku* the recesses of a moun-  
 tain-range  
*Yamato* Japan; — *-gokoro* the  
 Japanese mind  
*yamazakura* a wild cherry tree;  
 — *-bana* the blossoms of the  
 wild cherry tree  
*yameru* to cease from, to leave  
 off, to give up, to abstain from,  
 to abolish, to put a stop to

- yamu* to cease, to stop (intrans.);  
 — *wo ezu* unavoidably, there  
 being no help  
*yamu, wo* — to suffer from  
*yane* a roof  
*yanegawara* a tile for roofing  
*yaneue* the top of the roof  
*ya-oki* eight times getting up  
 (Less. 26,156, Examples)  
*yaoya* a greengrocer, a green-  
 grocery  
*yappari* also, likewise; yet, still  
*yara*, Less. 38,216; — ... — now  
 ... then, sometimes ... some-  
 times  
*yare*, — — oh! oh!  
*yari* a spear, a lance  
*yarikomeru* to put to silence  
*yarinikui* hard to do or make  
*yaritori* giving and taking; —  
*wo suru* to give and take  
*yarō* a rascal  
*yaru* to give; to send; to do;  
*yatte kuru* to come; *yarareru*  
 to be feasible; to be roughly  
 dealt with, to have a bad time  
 of it  
*yasai* vegetables  
*yasairui* kinds of vegetables  
*yaseru* to become lean; *yaseta*  
 lean  
*yasui* easy; cheap  
*yasumi* rest; holidays  
*yasumu, (wo)* — to rest (from)  
*yatou* to hire, to engage  
*yats'* a fellow; a thing  
*yawaraka na* soft  
*yawarakai* soft  
*yaya* pretty much, about; — *mo*  
*suraba*, — *mo suru* to liable  
 to, apt to  
*ye* to, Less. 37,206  
*yen* (the standard coin) about  
 two shillings; *yo-* — four *yen*,  
 Less. 27,159  
*yo* the world; — *ni deru* to go  
 forth in the world, to become  
 famous; — *ni das'* to bring  
 into public  
*yo* the night  
*yo* (Interjection) Less. 38,219
- yō* (the contracted adverbial form  
 of *yoi*)  
*yō* appearance, way, kind; — *na*  
 similar, like, resembling; — *ni*  
 like; Less. 8,57  
*yō* business, employment; — *ni*  
*tats'* to be serviceable, to be  
 useful; — *ni tatanai* to be  
 useless; *nan' no go* — *des'?*  
 What can I do for you? *o*  
*yasui go* — *des'* it is an easy  
 service you ask of me; — *ga*  
*aru* to have some business;  
 to want; — *ga nai* not to  
 want; — *suru ni* finally, after  
 all  
*yoake* dawn, daybreak  
*yōbi* a day of the week; *nan'* —  
 what day of the week?  
*yobiaruku* to go about calling  
*yobikusaru* to call (see 33rd  
 Reading Lesson, Note 3)  
*yobikyōiku* preparatory education  
*yobina* a (Christian) name  
*yobitomeru* to cause one to stop  
 by calling  
*yobu* to call; *to* — (in attributive  
 clauses) Less. 24,146  
*yōdai* condition, state  
*yōfuku* European clothes  
*yoginaku* unavoidably, constrain-  
 edly  
*yogoreru* to become dirty; *yogo-*  
*reta* dirty  
*yohodo* plenty, very  
*yoi* good; well-to-do; (after the  
 Concessive form) to be allowed,  
 may, Less. 6,44; Less. 13,87;  
 (after a Conditional clause)  
 Less. 17,105; *yoku* easily,  
 willingly; *yoku (mo)* (even)  
 very much; *yosasō na* likely  
 to be good, Less. 8,59  
*yoi* intoxication, drunkenness  
*yōi*, — *ni* easily  
*yōi* preparation; — *suru* to pre-  
 pare  
*yoisuyos'* to be drunk to excess  
*yōitaoreru* to fall down drunk  
*yōji* a business, something to be  
 done

- yōjin* precaution, care; — (*wo*)  
*suru* to be precautionous; *go* —  
(*nasai*) be careful = good  
health to you!
- yōka* eight days, the eighth day  
of the month
- yokei* abundance, surplus; — *na*,  
*no* abundant, unnecessary; —  
(*ni*) excessively, abundantly,  
too much
- yōki na* cheerful, lively, merry;  
— *ni* cheerfully, merrily
- yokka* four days, the fourth day  
of the month
- yoko* cross, athwart
- yokochō* a side street
- yokos'* to send hither, to hand  
over
- yoku* covetousness, greediness
- yokuchō* the following morning
- yokugets'* in the following month
- yokujits'* on the following day
- yokunen* the following year
- yo-kumī* four suits of clothes
- yokushū* the following week
- yome* a daughter-in-law
- yomeru* to be legible; *yomenai*  
to be illegible
- yomise* a night-shop
- yomu* to read; *uta ni* — to make  
the subject of a Japanese poem
- yonaka* midnight
- yondokoronai* inevitable
- yonen*, — *naku* without further  
thoughts, unsuspecting
- yōnengakkō* cadets' school
- yoppodo* plenty, very
- yoreru* to be approachable
- gori* from; — (*mo*) than (re-  
placing a Comparative), Less.  
7,48; *nani* — more than any-  
thing, unsurpassably, Less.7,48;  
— after a verb, Less. 38,215a)
- yorokobi* joy
- yorokobiau, wo* — to rejoice  
with one another at
- yorokobu, (wo)* — to rejoice (at),  
to be delighted (with)
- Yoroppa* Europe
- yoroshii* good; (after the Sub-  
ordinative) to be allowed, may,  
can, Less. 6,44; Less. 13,87;  
(after a Conditional clause)  
Less. 17,105; *ni yorosh'ku (ne-  
gaimas')* Please give my com-  
pliments to . . .
- yoru* to approach, to draw near,  
to call on; *ni* — to lean on,  
to rely on; *ni yotte, ni yoreba*,  
*ni* — *to, koto ni* — *to* owing  
to, according to, by
- yoru* to twist
- yoru* the night
- yos'* to leave off, to abstain from,  
to put an end to
- yōsan* the breeding of silkworms
- yosasō* likely to be good
- yose* the Variété
- yōsei suru* to bring up, to rear
- yoseru* to count up
- yoshi*, — — good, all right, Less.  
6,47
- yoshi*, — *ni suru* to leave off, to  
give up
- yoshi* circumstance
- yo-shina* four kinds
- Yoshinosakura* a cherry tree with  
single blossoms, as those in  
*Yoshino*
- yoshiya* even if, Less. 38,217
- yōshoku* European food
- yoso* another place, outside, else-  
where, outdoors
- yōsu* appearance, circumstances
- yōtashi* business, something to  
do or to look after
- yottari* four persons
- yowai* weak; light (as tobacco)
- yowaru* to become faint
- yowas'* to make (one) drunk
- yowatari* a living; — *wo suru*  
to get a living
- yōyaku* after great difficulty,  
scarcely, hardly, at last
- yōyō* after great difficulty, scar-  
cely, hardly, at last; — *no*  
important; — *no koto de* with  
great difficulty
- yu* warm water; — *wo ts'kawa-  
seru* to bathe or wash (some-  
one)
- yū* evening

*yūbe* last night  
*yubi* a finger, a toe  
*yūbin* the post  
*yūbinbako* a letter-box  
*yūbinkyoku* a post-office  
*yu* reason; on account of, because, Less. 37,214  
*yūgata* nightfall, evening  
*yūinō* betrothal gifts  
*yuka* the floor  
*yukai* a pleasure, delight; — *ni* delightfully, pleasantly, agreeably  
*yukareru* to be passable, to be able to go; to go  
*yukari* the powdered leaves of *shiso* (see *shiso*)  
*yūkata* nightfall, evening  
*yuki* snow; — *ga furu* it snows  
*yukkuri (to)* leisurely, slowly; *mada* — *da* we need not hurry  
*yūkoku* about sunset, evening  
*yuku* to go, Less. 11,73; *wo* — to pass to, Less. 35,199  
*yume* a dream; — *ni miru* to see in a dream; — *ga sameru* to awake from a dream  
*yūmei na, no* renowned, famous  
*yūmeshi* supper  
*yumi* a bow  
*yunyū* importation  
*yunyūmono* an article of importation  
*yūran* travelling about to see celebrated places; — *ni kuru* to come to visit a celebrated place  
*yuri* the lily  
*yururi (to)* leisurely  
*yurus'* to allow  
*yūsei* a planet  
*yūshoku* supper  
*yushuts'* exportation; — *suru* to export  
*yūsuzumi* cooling oneself on a summer evening  
*yutan* an oilcloth  
*yu* to dress the hair, Less. 11,75.

## Z.

*zu* a seat; *hito* — one seat; — *wo tats'* to get up from one's seat; — *ni tsuku* to take a seat  
*zabuton* a seat-cushion  
*zachū* the persons present  
*zaijū* residing (for a time); — *Seiyōjin* the Europeans residing in Japan  
*zaimoku* timber  
*zairyū* residing; — *suru* to reside  
*zaisan* property, fortune  
*zaisanka* a rich man  
*zamā* (= *zama wa*) state, condition; — *miro!* see how he looks!  
*zangen* slander  
*zankoku* cruelty; — *na* cruel; — *ni* cruelly  
*zannen* regret; — *nagara* I feel regret, but . . . ; though I feel regret  
*zashiki* a room  
*zatto* coarsely, briefly  
*zattō* crowding, bustling; — *suru, de aru* to be crowded  
*zchi* right or wrong; positively; — *to mo, zchizchi* positively  
*zen* the good, that which is good  
*zen* a small tray on which food is served; — *ga deru* dinner is served; *go* — see *gozen*  
*zen* (Numerative) Less. 28,162,23  
*zen* before, Less. 37,208  
*zeni* small coins, cash  
*zenikanjō* counting up cash  
*zenkai* complete recovery (from illness)  
*zenkoku* the whole country  
*zentai* properly speaking, on the whole, in general  
*zenzan* the whole mountain  
*zenzen* entirely  
*zetchō* the summit of a mountain, the top, the highest point  
*zettō* the extreme East  
*zo* (emphatic particle, used to

- form Interrogatives) Less. 22, 136; (Interjection) Less. 38, 219
- zōgen* increase and diminution, more or fewer
- zoku ni* vulgarly
- zokugo* the common colloquial
- zokuzoku* in crowds
- zōni* a New Year's soup (made of rice-cake, fish, and vegetables)
- zonji* knowledge; *go* — *no tōri* as you know; *go* — *des'* you know
- zonjiru* to know, to think, to feel
- zorori to sh'ta* pompous
- zorozoro (to)* in succession, in long rows
- zōsa* difficulty; — *mo nai* there is no difficulty; — *mo naku* without difficulty
- zuibun* a good deal, pretty much
- zuii ni* as one likes, at pleasure; *go* — at your pleasure
- zunzun (to)* fast, rapidly
- zūto, zutto* straight
- zuts'* at a time, each, Less. 29, 174
- zutsū* headache; — *ga suru* to have a headache.







## Corrections.

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- Page 4, line 12 from bottom. — For “*shirage*” read “*shiraga*”.
- ” 24, line 18. — For “9” read “7”.
- ” 35, right column, line 26. — For “ot read” “to”.
- ” 92, line 3 from bottom. — For “*kinckaku*” read “*kinchaku*”.
- ” 111, line 7. — For “*gozaimes’*” read “*gozaimas’*”.
- ” 129, line 11. — For “d)” read “e”).
- ” 139, last line of Exercise. — For “*yoshi no suru*” read “*yoshi ni suru*”.
- ” 143, line 14. — For “*suyu*” read “*sugu*”.
- ” 143, Words, left column, line 4. — For “*kkō*” read “*kikō*”.
- ” 150, Words, left column, line 18. — For “*shatai*” read “*shadai*”.
- ” 151, line 13. — For “*shatai*” read “*shadai*”.
- ” 161, 2<sup>nd</sup> column. — After “*dochira ka*” read “one or other of the two”.
- ” 185, line 15. — For “*tōkoro*” read “*tokoro*”.
- ” 189, line 7. — Erase the words: “Remark on a)”.
- ” 207, Words, left column, first word. — Read “*kōtōgakkō*”.
- ” 225, line 13 from bottom. — Erase: “*ni*” before “*mo*”.
- ” 232, line 4 from bottom. — For “to cause” read “and cause”.
- ” 241, line 24. — For “183” read “181”.
- ” 250, right column, line 5. — Erase the “—” before “*kuchi*”.
- ” 264, line 1 from bottom. — For “35” read “36”.
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