METHOD GASPEY-OTTO-SAUER.

JAPANESE
CONVERSATION-GRAMMAR
WITH
NUMEROUS READING LESSONS
AND DIALOGUES

BY
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LONDON.

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JULIUS GROOS.
1905.
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Heidelberg.

Julius Groos.
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.
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Introduction.

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 Rōmaji-kai) 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;
- **ã** sounds like the *a* in "father", "far";
- **i** » » » *i* » “big”;
- **u** » » » *u* » “full”;
- **û** » » » *o* » “poor”, “fool”;
- **e** » » » *e* » “bed”;
- **o** has no equivalent in English; it resembles the *o* in “note”, but is shorter;
- **ô** 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* » » *ê* in the Interjection *né*, and pronounced like the *a* in “date”.

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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 \( Tokyō \), \( Yezo \), 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 \( zehi \), positively, \( jihi \), 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";

\( ts \) "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, \( tch \) = \( chch \), \( tts \) = \( tst \)) 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

\[ f \text{ and } h \text{ pass to } b, \]
\[ k \text{ passes } g, \]
\[ s \rightarrow \text{ts pass } z, \]
\[ sh \rightarrow \text{ch} \rightarrow j, \]
\[ t \text{ passes } d. \]

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 shirage, 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.


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 wakari-masen'. — 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 in 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
uchी a house
ie a house
nixia a garden
uchii no niica 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
hage 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
uro 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
ushiros' 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
chii 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
konnaida the other day
mainichi every day
iroiro various kinds
ima now
suga 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
domo 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
miemas' appears, is visible
ochimas' falls down, falls off
minash'ta has seen
ikimashô I, or we, will go
kuerimashô I, or we, will return
shirimasen' does not know
osoremasesen' does not fear
goran! look!
Lesson 1.

Note.—The Japanese Verb makes no distinction of number and person; the above verbal forms, though translated in the 3rd 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 ói. hana no na wa mina shirimasen’ ga, kono shiroi mono wa yuri des’. ano akai hana mo¹ uts’kushii. donna iro ga s’ki² des’ ka? murasaki ga s’ki des’. murasaki no hana ga arimas’ ka’? arimas’; konaida ano kaki no kage ni òku no sumire wo mimash’ta. sumire wa murasaki des’. kono magatta ki wo goran! sore wa mats’ no kii ike 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 Òkii ike des’. uwo mo¹ orimas’³ ka? iroiro orimas’. as’ko ni koi ga miemas’. mata hoka ni funa ya haya nado⁴ mo¹ arimas’. mainichi e wo yarimas’ kara, s’koshi mo hito wo osoremasen’. mats’ no atsui hi ni kono ike no hata no ki kage ga suzushii kara, makoto ni kokochi ga ii. shikashi ima mō kutabireta kara, uchi ye kaerimashō.

¹ If a noun is followed by mo, the case-particles wa and ga are omitted.
² do you like?
³ Are there also fish in (it)?
⁴ 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. *dasu* to take out
       3. *matsu* 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 *dasu* for *dasu* and *matsu* 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 う of the Present tense, the enlarged stems by adding い, あ (or, after a vowel, wa), え to the simple stem. It must be remarked, however, that for want of the syllables つ, つ, and し in Japanese, つ before う changes to つsu, つ before い to ち, and し before い to し. With other words, the syllables つ, つ, し are substituted by つsu, ち, し. Hence it follows that of verbal forms ending in つsu or ち, the stem ends in つ, and of those ending in し, the stem ends in し. — Thus:

<table>
<thead>
<tr>
<th>Present</th>
<th>Simple stem</th>
<th>Enlarged stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kaku</td>
<td>kak</td>
<td>kak-i kak-a kak-e</td>
</tr>
<tr>
<td>2. kagu</td>
<td>kag</td>
<td>kag-i kag-a kag-e</td>
</tr>
<tr>
<td>3. das'</td>
<td>das</td>
<td>dash-i das-a das-e</td>
</tr>
<tr>
<td>4. mats'</td>
<td>mat</td>
<td>mach-i mat-a mat-e</td>
</tr>
<tr>
<td>5. yobu</td>
<td>yob</td>
<td>yob-i yob-a yob-e</td>
</tr>
<tr>
<td>6. yomu</td>
<td>yom</td>
<td>yom-i yom-a yom-e</td>
</tr>
<tr>
<td>7. aru</td>
<td>ar</td>
<td>ar-i ar-a ar-e</td>
</tr>
<tr>
<td>8. i*</td>
<td>i*</td>
<td>i-i i-wa i-e</td>
</tr>
</tbody>
</table>

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 く or ぐ,
2. » » » » » » » » » s,
3. » » » » » » » » t,
4. » » » » » » » » b or ま,
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: い, enlarged stems: い-i, い-a, い-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*.
Sometimes *mas*nu is used instead of *mas* of the negative Imperative Lesson II.72.

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

<table>
<thead>
<tr>
<th>Tense</th>
<th>I, me</th>
<th>you, yous</th>
<th>he, she, it</th>
<th>we, us</th>
<th>you, yours</th>
<th>they, them</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td><em>I am</em></td>
<td><em>you are</em></td>
<td><em>he is</em></td>
<td><em>we are</em></td>
<td><em>you are</em></td>
<td><em>they are</em></td>
</tr>
<tr>
<td>Past</td>
<td><em>I was</em></td>
<td><em>you were</em></td>
<td><em>he was</em></td>
<td><em>we were</em></td>
<td><em>you were</em></td>
<td><em>they were</em></td>
</tr>
<tr>
<td>Future</td>
<td><em>I will be</em></td>
<td><em>you will be</em></td>
<td><em>he will be</em></td>
<td><em>we will be</em></td>
<td><em>you will be</em></td>
<td><em>they will be</em></td>
</tr>
<tr>
<td>Conditional</td>
<td><em>lI</em></td>
<td><em>you</em></td>
<td><em>he</em></td>
<td><em>we</em></td>
<td><em>you</em></td>
<td><em>they</em></td>
</tr>
<tr>
<td>Future II</td>
<td><em>I will have been</em></td>
<td><em>you will have been</em></td>
<td><em>he will have been</em></td>
<td><em>we will have been</em></td>
<td><em>you will have been</em></td>
<td><em>they will have been</em></td>
</tr>
<tr>
<td>Imperative</td>
<td><em>I,- you,- he,- we,- you,- they</em></td>
<td><em>I,- you,- he,- we,- you,- they</em></td>
<td><em>I,- you,- he,- we,- you,- they</em></td>
<td><em>I,- you,- he,- we,- you,- they</em></td>
<td><em>I,- you,- he,- we,- you,- they</em></td>
<td><em>I,- you,- he,- we,- you,- they</em></td>
</tr>
<tr>
<td>Stem</td>
<td><em>I</em></td>
<td><em>you</em></td>
<td><em>he</em></td>
<td><em>we</em></td>
<td><em>you</em></td>
<td><em>they</em></td>
</tr>
<tr>
<td>Simple I</td>
<td><em>I</em></td>
<td><em>you</em></td>
<td><em>he</em></td>
<td><em>we</em></td>
<td><em>you</em></td>
<td><em>they</em></td>
</tr>
</tbody>
</table>

Lesson 2.
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:

<table>
<thead>
<tr>
<th>Class</th>
<th>Stem</th>
<th>Subordinative form</th>
<th>Present form (assimilated)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>deru</td>
<td>de</td>
<td>de-te</td>
</tr>
<tr>
<td></td>
<td>miru</td>
<td>mi</td>
<td>mi-te</td>
</tr>
<tr>
<td>II.</td>
<td>1.</td>
<td>(kaku) kak-i</td>
<td>kak-i-te</td>
</tr>
<tr>
<td></td>
<td>(kagu) kag-i</td>
<td>kag-i-te</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.</td>
<td>das' dash-i</td>
<td>dash-i-te</td>
</tr>
<tr>
<td></td>
<td>3.</td>
<td>mats' mach-i</td>
<td>mach-i-te</td>
</tr>
<tr>
<td></td>
<td>4.</td>
<td>(yobu) yob-i</td>
<td>yob-ite</td>
</tr>
<tr>
<td></td>
<td>(yomu) yom-i</td>
<td>yom-i-te</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5.</td>
<td>aru ar-i</td>
<td>ar-i-te</td>
</tr>
<tr>
<td></td>
<td>6.</td>
<td>i-i</td>
<td>i-i-te</td>
</tr>
</tbody>
</table>

A comparison of these forms shows that the Subordinatives of the 3rd, 5th and 6th groups all end in *tte*, and that both the verbs in *bu* and *mu* of the 4th 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.
Lesson 2.

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). — *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.**

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

* *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
omotte, Subord. of omou (II, 6) to
motte, Subord. of mots’ (II, 3) to
have; with
kaeru (I, 5) to return (inbru)
das’ (II, 2) to take out, to offer
(as food)
waru (II, 5) to split, to divide
yorokonde, Subord. of yorokobe
(II, 4) to rejoice, to be delighted
toriageru (I) to take up
ts’kwaseru (I) to cause to employ
sashiageru (I) to lift up
odoroten, Subord. of odorotu (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 (1) to fix, to fasten
deru (1), (uo —) 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.
kawakina kara ōkii momo ha gitots’1 nagarete kimash’ta.
baba wa sore wo totte miru2 to, taisō umasō des’ kara, jiji
to f’tari de3 tabeyō to omotte4 uchi ye motte kaerimash’ta.
jiji ga yama kara kaeru3 to, baba wa sugu ni momo wo
dash’t e f’tari de tabeyō to omotte f’tats’ ni waru2 to, naka
kara kawairashii otko no ko ga ogya to demash’ta. f’tari
wa yorokonde sono ko wo toriagete yu wo ts’kawaseru2 to,
sono ko wa tarai wo takaku sashiagete nagedashimash’ta.
sono chikara ni f’tari wa odorote kono ko wa momo no naka
kara demash’ta kara, Momotarō5 to nazukemash’ta. Momotarō
wa dandan ōkiku natte makoto ni tsuyoku narimash’ta.
aru hi jiji baba ni mukatte: «watakushi wa Ōnigashima6 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.

1 A large peach. Numerals like hitots’ generally follow the
noun. — 2 historical Present. — 3 de stands for de arimash’te,
the Subordinative of de arimas’, “being”. — 4 The Future tense
(tabeyō) followed by to omotte means “to be willing”, “to think to
do”. — 5 They called him Momotarō (derived from momo peach, and
tarō eldest son. — 6 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

Japanese Grammar.
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.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future I</th>
<th>Future II</th>
<th>Condit. Present</th>
<th>Condit. Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. deru</td>
<td>de-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II. kaku kagi-</td>
<td>kami-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>das'</td>
<td>dashi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mats'</td>
<td>machi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yobu</td>
<td>yobi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yomu</td>
<td>yomi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>aru</td>
<td>ari-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in</td>
<td>ii-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>masen'</td>
<td>masen'</td>
<td>masu-</td>
<td>detera</td>
<td>masen(a)-</td>
<td>masen(a)-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kereba*</td>
<td>kattara*</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>or</td>
<td>or</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>maseneba</td>
<td>masen'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>desh'tara</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>The 1st person:</th>
<th>The 2nd or 3rd person:</th>
<th>Plain noun:</th>
</tr>
</thead>
<tbody>
<tr>
<td>chichi</td>
<td>go sompu sama</td>
<td>oya</td>
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<tr>
<td>chichiyoa</td>
<td>go shimpu sama</td>
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</tr>
<tr>
<td>oyaji</td>
<td>ototsan</td>
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<tr>
<td>ototsan papa!</td>
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<tr>
<td>ha ha</td>
<td>okkasama</td>
<td>haha</td>
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<td>ha haoya</td>
<td>your, or his,</td>
<td></td>
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<tr>
<td>o fukuro</td>
<td>ototsan</td>
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<tr>
<td>okkusama</td>
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<td></td>
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<td>mother</td>
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<tr>
<td>mother</td>
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<tr>
<td>kanai</td>
<td>in the upper class:</td>
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<tr>
<td>sai</td>
<td>okkusama</td>
<td>saikun</td>
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<tr>
<td>o mae</td>
<td>in the middle class:</td>
<td>tsuwa</td>
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<tr>
<td>my dear, or</td>
<td>go shinzosama</td>
<td>nyobô</td>
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<tr>
<td>Christian name</td>
<td>in the lower class:</td>
<td>tsureai</td>
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<tr>
<td></td>
<td>o kamisana</td>
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</table>
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 okusama* 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\textsuperscript{nd} or 3\textsuperscript{rd} 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 yasai 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 tō 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 c). 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 2nd and 3rd 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 1st, 2nd, and 3rd persons.

24. The three verbs nasaru, suru and itas' all mean "to do"; itas' humbly denotes the action of the 1st and (more rarely) 3rd persons, suru the action of the 1st and 3rd persons, if there is no necessity of speaking humbly, and of the 2nd 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 2nd and (more rarely) 3rd 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 2nd or 3rd 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 ototsan wa go söken de gozaimas’ ka? Is your father in good health? — arigato, chichi wa itsu mo no tōri tassha 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 mohuya 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.

mukō the opposite side

inu a dog

Nippon Japan
tomo a companion; o — itas' I will accompany you
mon a gate

saru a monkey

yane a roof

kiji a pheasant

hei a fence

oni, plural onidomo, demons

oku the inner part (e.g., of a building)
toki time; sono — at that time, then

taishō a general, leader

tetsu iron; — no (made of) iron

bō a bar, bludgeon

kumichī a hand-to-hand fight

kōsan surrendering; — suru to surrender

kakureminō a magic cloak

kakuregasa a magic hood

uchide-no-kozuchi a magic wand

sangojū the inner part (e.g., of a building)

kuruma a carriage, cart

teguruma a carriage for one's own use

dono Mr.

miyage a present brought from a journey; — ni as a present from a journey

kite, Subord. of kuru to come oide nasai please to go

yatte, Subord. of yaru to give

tsureru to take with one (living creatures)

maite, Subord. of mairu to come

negatte, Subord. of negau to request, to beg

morau to receive

wataru to cross

(sh)ireru to shut

ireru to put in, to let enter

shite, Subord. of suru to do
tobikoeru, wo — to fly over

norikoeru, wo — to mount over

akeru to open

oshiitte, Subord. of oshīru to burst into

tatakatte, Subord. of tataku to — to fight with

senekomu to enter by force

utte, Subord. of utsu to beat; ni utte kakaru to begin to beat

ukanagas to parry [one

hajimeru to begin (trans.)

shibariageru to fetter

shimau to finish; after the Subord. it expresses the completion of the action

osoreitte, Subord. of osoreiru (II, 5) to fear

tsumaseru to cause to load

hayasaseru to applaud

wakete yaru to divide and give, to give part of something

anata you

ore I

kore (subst.) this

dare ga who?
dare no whose?
dare no (with a negative) no— nan' what

sore kara after that, and then,
soko de after that, then [next

doko ye whither; doko kara whence

f'toi thick

ichi one; Nippon — no first-rate Japanese

saki the foremost part, front

ichiban the first; — saki ni first and foremost

tsugi ni, sono — next to that to onaji yō ni in the same way to issho ni together with [as made till, as far as, to

nagara 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
wa1 nan' de gozaimas'? — ore wa Onigashima ye iku n' de2, koshi ni ts'keta no wa Nippon ichi no kibidango da.— hitots' kudasai! o tomo itashimashō. — Momotarō wa dango wo yatte inu wo tomo ni3 tsuremash'ta. tsugi ni saru ga maitte, sono tsugi ni kiji ga kite inu to onaji yō ni tomo wo negatte4 dango wo moraimashita. 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 tobikoe5, saru wa hei wo norikoete naka kara6 mon wo akemashita.

soko de Momotarō wa inu to issho ni mon no naka ni oshiitte ōku no oni to tatakatte tsui ni oku made semekomi-mash'ta. sono toki taishō no7 Akandoji wa f'toi tetsu no bō wo motte Momotarō ni utte kakaru to, Momotarō wa ukenagash'te kumiuchi wo hajime, tsui ni Akandoji wo shibariagete shimaimash'ta.8 onidomo wa osoreitte kōsan sh'te, kakuremino kakuregasa uchide-no-kozuchi sangoju nado no9 takaramono wo dashimash'ta. Momotarō wa sore wo kuruma ni tsumasete — kore wa dare no teguruma? — Momotarō no teguruma — to hayasase nagara10, jiji baba ye no miyage ni motte kaette, inu saru kiji ni mo wakete yarimash'ta.

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

<table>
<thead>
<tr>
<th>suru to do</th>
<th>kuru to come</th>
<th>iku to go</th>
<th>shinuru to die</th>
</tr>
</thead>
<tbody>
<tr>
<td>shi</td>
<td>ki</td>
<td>iki</td>
<td>shini</td>
</tr>
<tr>
<td>shi'te</td>
<td>kite</td>
<td>itte</td>
<td>shinde</td>
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<td>shinimas'ta</td>
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</table>

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:

hayai yoroshii samui kuroi

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

hayaku yoroshiku samuki kuroku

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 $a + u: \delta$, thus $haya(k)u$ passes to $hayo$

$i + u: i\bar{u}$ (pron. $\bar{u}$), $\rightarrow yoroshi(k)u$ $\rightarrow yoroshi\bar{u}$

$u + u: u$ $\rightarrow samu(k)u$ $\rightarrow samu$

$\circ + u: \hat{o}$ $\rightarrow kuro(k)u$ $\rightarrow kuro$.

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:

<table>
<thead>
<tr>
<th>Tense</th>
<th>$samui$</th>
<th>$n'$</th>
<th>$des'$</th>
<th>$da$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>$samui$</td>
<td>$n'$</td>
<td>$des'$</td>
<td>$da$</td>
</tr>
<tr>
<td>Past</td>
<td>$des'ta$</td>
<td>$d'atta$</td>
<td>it was cold</td>
<td></td>
</tr>
<tr>
<td>Future I.</td>
<td>$des'h\bar{o}$</td>
<td>$d'ar\bar{o}$</td>
<td>it will probably be cold</td>
<td></td>
</tr>
<tr>
<td>Future II.</td>
<td>$des'h\bar{aro}$</td>
<td>$d'attar\bar{o}$</td>
<td>it has probably been cold</td>
<td></td>
</tr>
<tr>
<td>Pres. Cond.</td>
<td>$nara(ba)$</td>
<td>if it is cold</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>$des'h\bar{ara}(ba)$</td>
<td>if it had been cold</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subordinat.</td>
<td>$de$</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 $samuk\bar{u}$ $narimash'ta$, 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:

<table>
<thead>
<tr>
<th>Inflection</th>
<th>True Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subordinative</td>
<td>$samukute$ ($samuk'\bar{e}$, $samukutte$)</td>
</tr>
<tr>
<td>Present</td>
<td>$samui$ it is cold</td>
</tr>
<tr>
<td>Past</td>
<td>$samuk\bar{a}ta$ it was cold</td>
</tr>
</tbody>
</table>
Future I. samukarō it will probably be cold
Future II. samukattarō it has probably been cold
Pres. Condit. samukereba* if it is cold
Past Condit. samukattara(ba) if it had been cold
Alternat. form samukattari.**

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

Adjective with nai attached to it:
Subordinative samuku nak’tē
Present samuku nai it is not cold
Past samuku nakatta it was not cold
Future I. samuku nakarō it will probably not be cold
Future II. samuku nakattarō it has probably not been cold
Pres. Condit. samuku nakereba if it is not cold
Past Condit. samuku nakattara(ba) if it had not been cold
Alternat. form samuku nakattari.

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.
Lesson 4.

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

<table>
<thead>
<tr>
<th>Japanese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>samuJiH nai n' des', da or samui n' de wa (or ja) nai, arimasen' it is not cold</td>
<td><em>It is not cold.</em></td>
</tr>
<tr>
<td>samuJiH nai n' desh'ta, d'atta or samui n' de wa (or ja) nakatta, arimasen' desh'ta it was not cold</td>
<td><em>It was not cold.</em></td>
</tr>
<tr>
<td>samuJiH n' deshô, d'arô or samui n' de wa (or ja) nakarô, arimasen' deshô, arimasumai it will probably not be cold</td>
<td><em>It will probably not be cold.</em></td>
</tr>
<tr>
<td>samuJiH n' desh'tarô, d'attarô or samui n' de wa (or ja) nakattarô, arimasen' desh'tarô it has probably not been cold</td>
<td><em>It has probably not been cold.</em></td>
</tr>
<tr>
<td>samuJiH n' nara(ba) or samui n' de wa (or ja) nakereba, arimasen'kaereba if it is not cold</td>
<td><em>If it is not cold.</em></td>
</tr>
<tr>
<td>samuJiH n' desh'tara(ba), d'attara(ba) or samui n' de wa (or ja) nakattara(ba), arimasen' desh'tara(ba) if it had not been cold</td>
<td><em>If it had not been cold.</em></td>
</tr>
</tbody>
</table>

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').

<table>
<thead>
<tr>
<th>Japanese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>samū gozaimas' it is cold</td>
<td><em>It is cold.</em></td>
</tr>
<tr>
<td>» gozaimash'ta it was cold</td>
<td><em>It was cold.</em></td>
</tr>
<tr>
<td>» gozaimashô it will probably be cold</td>
<td><em>It will probably be cold.</em></td>
</tr>
<tr>
<td>» gozaimash'tarô it has probably been cold</td>
<td><em>It has probably been cold.</em></td>
</tr>
<tr>
<td>» gozaimas' nara(ba) if it is cold</td>
<td><em>If it is cold.</em></td>
</tr>
<tr>
<td>» gozaimash'tara(ba) if it had been cold</td>
<td><em>If it had been cold.</em></td>
</tr>
<tr>
<td>samuku wa gozaimas' ga it is cold, but ...</td>
<td><em>It is cold, but ...</em></td>
</tr>
<tr>
<td>samū gozaimasen' it is not cold</td>
<td><em>It is not cold.</em></td>
</tr>
<tr>
<td>» desh'ta it was not cold</td>
<td><em>It was not cold.</em></td>
</tr>
<tr>
<td>» gozaimasumai it will probably not be cold</td>
<td><em>It will probably not be cold.</em></td>
</tr>
<tr>
<td>» gozaimasen' desh'tarô it has probably not been cold</td>
<td><em>It has probably not been cold.</em></td>
</tr>
<tr>
<td>» gozaimasen'kaereba if it is not cold</td>
<td><em>If it is not cold.</em></td>
</tr>
<tr>
<td>» gozaimasen' desh'tara(ba) if it had not been cold</td>
<td><em>If it had not been cold.</em></td>
</tr>
<tr>
<td>samuku wa gozaimasen' ga it is not cold, but ...</td>
<td><em>It is not cold, but ...</em></td>
</tr>
</tbody>
</table>
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 irt, and the adverbial form in ku with aru agglutinated to it, altogether belong to the familiar style. The forms in irt des are somewhat polite, 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 gozaimasu’. No, it is not dear. — hi ga dandan mijikuku narimash’ta. The days have gradually become short. — o toku wa to gozaimasu’ ka? Is your house far? — ie, goku chikō gozaimasu’. No, it is very near. — kore de ii n’ des’. It is not dear. — omoshirōi hon ga arimases’ ka? Is there not an interesting book? — kono hon wa omoshirok’te sono ue yasui kara, o mochī 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. — ashi’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.

cawazu a frog
ippiki (Numerative) one
haba breadth; — no kiita influential
mono a person
kembuts’ sight-seeing, seeing, looking at
shuppats’ departure; — suru to start
tochā 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
naboru to ascend, go up  
oide des’ you go  
tazunaru to inquire  
tazuneau to inquire mutually  
mairu to come, go  
tokaes’ to ask in return  
ikitsuku to arrive at  
nagameru to see, look at  
tachiagaru to stand up  
chigai canai not to be different  
wakareru to separate (intr.)  
nakanaka very  
kyu’ ni quickly  
— yoyoi no koto de with difficulty  
mukö kara from the opposite or other side  
— sôhô both  
shiboraku some time; — tatte after awhile  
mazu first  
anata you  
watashi I  
sô suru to then, thereupon  
dochira ye whither  
dochira mo both of them  
ryôhô both sides  
tagai ni mutually  
ssoukou at once  
tsukuzuku to attentively  
nani what!  
onaji the same  
mo yahari likewise, also.

4. Reading Lesson.

Ôsaka¹ no kawazu to Kyôto¹ no kawazu.

mukashi Kyôto ni ippiki² no kawazu ga sunde³ orimash’ta. kono kawazu wa Kyôto de wa⁴ mô nakakana hâba no kiita mono desh’ta ga, mada Ôsaka wa⁵ mita koto ga nai⁶ no de, kyû ni kembuts’ wo⁷ omoitatte shuppats’ shimash’ta tokoro ga⁸, tochû ni tõge ga hitots’ arimash’te yôyô no koto de⁹ mine ye nobotta toki ni, mukô kara mo ippiki no kawazu ga nobotte kимash’ta.¹⁰ soko de sôhô ga shibaraku ashia-yasume wo shimash’te mazu Kyôto no kawazu ga: «anata wa tabi no go yûnu des’¹¹ ga, doko ye oide des’ ka?» — to tazunemash’ta. sô suru to, «watashi wa Ôsaka no kawazu des’ ga, mada Kyôto wo mita koto ga arimases’ kara, Kyôto-kembuts’ ni¹² mairu tokoro¹³ des’. anata wa dochira ye?» — to toikaeshimash’ta. soko de Kyôto no kawazu mo «Ôsaka-kembuts’ no tochû da» to iu¹⁴ koto wo hanashimash’t e ryôhô no michinori wo tagai ni¹⁵ tazuneaimash’ta tokoro ga, dochira

¹ Names of two towns in Japan. — ² Nummerative for animals: one frog. — ³ Subord. of sumu; the Subord. with the verb oru or iru forms continuative tenses corresponding to the English “was living”. — ⁴ de wa in. — ⁵ as for Ôsaka; Ôsaka is the Accusative. — ⁶ “there was not the thing that he had seen” = had not yet seen. — ⁷ “he projected the seeing” = to see. — ⁸ but. — ⁹ lit. “it was an affair of trouble,” adverbial expression meaning: with difficulty; de Subord. of des’. — ¹⁰ came ascending. — ¹¹ “as for you, it is your (go) appearance of a travel” = it seems you are on a journey. — ¹² “to Kyôto seeing” = to see K. — ¹³ tokoro after the Present tense means “to be about to”. — ¹⁴ By to iu koto “the thing which is called”, the preceding sentence (“Ôsaka . . . da”) becomes the Accusative of hanashimash’t e = he told that. — ¹⁵ tagai ni before, and au after the stem
shibaraku tatte Osaka no kawazu no iimas’ ni wa\textsuperscript{16}: "kono muki de wa mukō made ikitsuku koto\textsuperscript{17} wa obots’ kanai hanashi\textsuperscript{18} des’ na! saiwai koko wa takai tokoro des’ kara, koko kara Kyōto to Ōsaka wo nagamete kaerō de wa arimasen’ ka?\textsuperscript{19} — to iimash’tara\textsuperscript{20}, 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\textsuperscript{21} onaji koto da.» — Kyōto no kawazu mo: «Ōsaka mo yahari Kyōto to chigawanai» — to iimash’tete jibun no me no tsukidokoro ni wa ki ga tsukazu\textsuperscript{22} manzoku sh’te wakarete moto kita hō ye\textsuperscript{23} kaetta to iu koto de arimas’.

of the verb (tazune-ai-mash’ta) mean: mutually, each other. — \textsuperscript{16} iimas’ ni wa . . . to iimash’tara “as for the frog’s saying — when he had said”. — \textsuperscript{17} koto after the verb makes the verb a noun, “the going” = to go. — \textsuperscript{18} “a doubtful saying” = a doubtful thing. — \textsuperscript{19} kuerō Future of the plain verb kaeru (II,5); “is it not we will return?” = won’t we return? — \textsuperscript{20} Past Condit. used temporally: when he had said. — \textsuperscript{21} to as. — \textsuperscript{22} 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. — \textsuperscript{23} 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 nemuī) 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 kaıro. The rose is red, the lily white, the rape seed blossom is yellow. — kyō nodo ga itak'te nao sono ve 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'kite nao sono ve 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
mijikakite oboeyisū gozaimas'. This poem being short, it is easy to be kept in memory. — tamago wa konareyasukite kusuri ni narimas' ga, unagi wa konarenikukite 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 asakite kachi de wataramas'. The river is shallow and can (therefore) be waded through. — atae ga takakite kaemasen' deshīta. The price being too high, it could not be bought. — tenki ga warukite uchi ni hikkonde imas'. The weather being bad, I stay at home. — kurakite miemasen'. It is so dark, one cannot see. — atsukute komaramas'. 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 warukite wa deraremashī. If the weather is so bad, one cannot go out. — kono yamaguni wa samukutte hi ga nakutte wa oraremashī. If in this mountainous country it is so cold and there is no fire, one cannot stay there. — shōko ga nakte wa shinjurarenai. If there are no proofs, it cannot be believed. — sai ga nakte wa fujika des'. If one has no wife, one is not comfortable. — kane ga nakte wa ryokō no dame des'. If one has no money, one cannot travel. — kō kitanakte wa do des'. How, if it is so dirty? — tokei wa amari okikute wa fuben da. If a watch is too large, it is inconvenient. — kawa ga sonna ni fukakite 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 ikemasen' or ikenai

Japanese Grammar.
"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 ikemai. The trunk must not be too heavy (lit. if the trunk is so heavy, it won't do). — ano hito wa o seji wa uma ga, hara no naka wa maru de hantai de, anna ni hara ga kurok'te wa ikemasen'. 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 ikemasen', ikenai, narimasen', 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 joto de nak'cha naranai. Your clothes are not exactly ugly; still they must be a little better (lit. more first-class). — anata wa yoku benkyo suru ga, motto chribukaku 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; shoko 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
gambyo an illness of the eyes
jiryo medical treatment
isha a physician
me the eye
mekura a blindman
kanemochi a rich man
your atari a living; — wo suru to get a living
amma massage
bireizaki playing the lute
shikata a way of doing, means
shōbai a trade
tsue a stick
t e the hand
kamishimo above and below, the whole body
mon a small copper coin
keiko practice; — suru to practise
ryōhō tomo both (together), one as well as the other
hon a book
kioku memory
kesshin resolution; — suru to make up one's mind
deshi, Plur. — domo, a pupil
neshin zeal, eagerness
benkyō diligence, industry
gakkō a school
kobun old literature
chojutsusha an author
taichojutsu's a great (literary) work
sats' a volume
shigoto work
yo the night
monogatari a story
kōshaku explanation; — suru to explain
andō a lamp
akari a light
kaze the wind
mado a window
sensei a teacher
yoshī circumstance
meaki a seeing person (one not blind)
wakai young
jōzu skilful
dai-s'kī very fond of
yūmei na renowned
odorokubeki surprising
fujū na unfree
jibun de self
nashi ni without

susu to advance
kakaru, ni — to fall (as ill); isha
ni — to consult a physician
tsubureru to be spoiled
kimaru, ni — to be restricted to
hikareru to be guided
tsuku to push; tsue wo — to walk with a stick
yobiaruku to go about calling
kirau to dislike
yameru to put a stop to
oboreru to remember
yaru to do
dekakeru to start off
hiraku to open
dekiru to come out, take place,
koto ga — can
oshieru to teach
ageru to raise; na wo — to make oneself renowned
fukikomu to blow in
kieru to be extinguished, to go out
mōs' to say (of the 1st and 3rd persons)
kotaeru to answer
warau to laugh
tōtō at last
naraba if
to ni kaku at any rate
samo but if
yori but

hoka ni in another way, other-
de mo even
sore de then
mo mata also, likewise
ikkō (with a negative) not in the least
jiki ni at once
to shite as
ōi ni greatly
futo suddenly
sā well!
nani mo (with a negative) nothing at all
chotto awhile
naze (ka) why
sate mo indeed.
5. Reading Lesson.

Hanao Hokiichi.

Nippon bungaku no gak'sha ni¹ Hanao Hokiichi to iu hito ga arimash'ta. Tokugawajidai² no hito des'. kono hito ga wakai jubun ni gambyō ni kakarimash'ta ga, sono toki ni wa mada jiryō ga susunde³ imasen' desh'ta kara, isha ni kakarimash'ta keredomo, tōtō me ga tsubrete⁴ shimaimash'ta. mekura de mo⁵ kanemochi naraba, to ni kaku⁶, samo nake-reba, jibun de yowatari wo seneba narimasen⁷. sore ni⁸ wa amma ka⁹ biwahiki yori¹⁰ hoka ni shikata ga nai. amma wa ima de mo mekura no shōbai ni kimatte oru. mekura no amma wa tsue wo tsuku ka⁹ kodomo ni te wo hikarete¹¹ «ammatō kamishimo sambayaku mon!¹²» — to yobiarukimas'. sore de Hanao no mata amma to biwa wo keiko seneba naran'¹³ tokoro ga, kono hito wa ryōhō tomo kirai de¹⁴ ikkō jōzu ni naranai kara, tōtō yamemash'ta.¹⁵

Hanao wa kodomo no toki kara hon wo yonde moratte¹⁶ kiku koto ga dai-s'ki de¹⁷, mata kiku de ga yok'te kiita koto wa mina oboete orimash'ta. jū-go-sai no toki¹⁷ bungaku wo yarō¹⁸ to kesshin sh'te Edo ye dekake, yūmei na gak'sha no deshi ni narimasen'ta ga, sono neshin to benkyō to¹⁹ de²⁰ Nihon no bungakusho wo mina yonde shimaimash'ta. soko de jibun de gakkō wo hiraki, jiki ni ōku no deshi ga dekite²¹ kore ni kobun wo oshiemash'ta. Hanao wa mata kobungaku no chojutsusha to sh'te ōi ni na wo agemash'ta. sore wa²²

¹ among. — ² Age of the Tokugawa-family. The shōguns of this family ruled Japan from the year 1603 to 1868. — ³ Subord. with iru (the same as oru), see Reading Less. 4, note 3. — ⁴ ended by being spoilt. — ⁵ even a blindman. — ⁶ 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. — ⁷ seneba is the negative Present Conditional of suru to do. The neg. Pres. Cond. with narimasen' means: "must", "must get a living". — ⁸ For this. — ⁹ ka between two clauses means: "or". — ¹⁰ 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. — ¹¹ ni by; "having the hand led by a child". — ¹² The blind shampooers cry: "Massage! the whole body, 300 mon". — ¹⁰⁰ mon are equal to about threepence. — ¹³ naran' neg. Pres. of the plain verb naru, = narimasen'; cf. note 7. — ¹⁴ Subordinative. — ¹⁵ he gave it up. — ¹⁶ "to read and receive", i. e. to have others read to him and to listen. — ¹⁷ When he was 15 years old. — ¹⁸ yarō Future of the plain verb yaru, "to do literature". Future with to kesshin suru "to make up one's mind to do something". — ¹⁹ the conjunction to (and) may also be put after the second noun. — ²⁰ de by. — ²¹ "many pupils came out," = he got. — ²² sore wa . . . sh'ta no des' "this . . . he made", = that is, he made. —
Lesson 5.

Gunsho Ruijū to iu②3 taichojuts’ wo sh’ta no des’. kono hon wa ni-sen-happyaku-go-jissats’②4 arimash’te mekura no shigoto to sh’ta wa②5 odorokubeki mono des’.

aru nats’ no yo Hanao wa deshidomo ni Genji②6 monogatari wo kōshaku sh’te imash’ta.②7 deshidomo wa andō no akari de②8 hon wo mite kiite imash’ta②7 ga, kaze ga futo mado kara fukikomimash’te akari ga kiemash’ta. sā deshidomo wa nani mo miru koto ga dekizu②9 sensei ni «chotto matte③0 kudasai!» — to mōshimash’ta. Hanao wa «naze ka?» — to tazunemash’tara③1, deshidomo wa akari ga kieta yoshi③2 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’»③3 — to itte③4 waraimash’ta.

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

5. Exercise.

Although Hanao’s eyes were bad (although were bad waruk’tete 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 (vakak’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 (kura), 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 ōkii*. 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 ōkute 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 gokets’ 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*, *yoroshii 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!* — *ōkii 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 ai’da no hisho wa do 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 yubeki 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'haubeki dogu des'. This is an instrument which is to be used in observatories. — ika wa tabebeki sakana des' ka? Is the cuttlefish an eatable fish? — kono 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 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 sh'tagatte kodomo wa kokonots' ni naru toki ni-do-me no uebosō 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 aredomo*, ikani sen, mō ososhi de, kyō yameneba narimasen'.
Lesson 6.

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.

kobu a tumour
kobutori taking off a tumour
hō the cheek
kikori a woodcutter
sanchū de in the mountain
arashi a storm
sugi no ki a cedar
uro a hollow
ichi-ya one night
oto a noise; — ga suru there is a noise
omote surface, front-side
kaotsuki the face
mae the front; no — ni before;
— no the aforesaid
wa a circle
sakamori a feast
hajime beginning, — no uchi wa in the beginning, at first
moto origin; — yori by nature
hyōshi beating the time; — ni by the impulse of
ichi-ji for a time
odorī a dance
yoake daybreak
yakusoku agreement
shirushi a sign
ku pain; — mo naku without pain
yume a dream; — ga sameru the dream fades = to awake from a dream
kao the face
itami pain
ichi-bu shijū (one part, beginning and end) = all from beginning to end
nyōbō a wife
tonari neighbourhood
rojin an old man
ryōji medical treatment; — sh’te morau to be treated
senya last night
tōri a way, like
koro time
odorite a dancer
hontō truth, — ni in truth
imashime warning
migi no right
ōki na large, big
sabishii lonely
osoroshii dreadful
yō na like, as
kitai na strange
tak’san plenty, many
chikai near; chikaku naru to come near
omoshiroi interesting
sha waxa naï happy
hidari no left
sen no former, above said
hairu to enter
yamu to cease, to stop
kureru to set (as the sun)
akas’ to pass (the night)
a, ni — to meet
kagamu to squat
fukeru to become late
nozoku, wo — to peep at
atsumaru to gather (intr.)
atsumatte kuru to begin to gather
ts’kuru to make
nomu to drink
odoru to dance
shiha jimeru to begin (to do)
kowagaru to be frightened
shirazu shirazu unconsciously
ukasareru to be carried away
odorikomu to dance into
kanjiiru, ni — to admire
homehayas’ to applaud
azukaru to take charge of; azu-katte oku to take charge of
oku to put
nukitoru to take out
naderu to stroke
nuguitoru to wipe away
akeru to be over; yo ga — it begins to dawn
naku naru to disappear
urayamashigaru to be envious
kika-eru to cause to hear
deru, uchi wo — to go out of the house
hajimeru to begin (trans.)
konai, neg. Present of kuru to come
haideru to creep out
suwaru to squat
odorideru to dance out
motehayas’ to applaud
kaes’ to return (trans.)
oigaru to drive away
nagekaes’ to throw back
kutsukku to stick
iits’aeru to hand down (by tradition)
hitori no one (person)
soro uchi ni in the meantime
nani ka something
sotto stealthily
shikiri ni incessantly, over and over again
yagate soon
kono go hereafter
doko where; — to mo naku one does not know where
ato de after this
isoide hurriedly
nokorazu entirely, all
sonnara if it is so, then
soko there
hatash’te finally
mada still
chitto a little; — mo (with a negative) not in the least
kondo this time

6. Reading Lesson.
Kobutori.

mukashi migi no hō ni o ki na kobu no aru1 hitori no kikori ga arimash’ta. aru hi sanchū de arashi ni aimash’te sugi no ki no uro no naka ye hai tte yamu2 no wo matte orimash’ta ga, sono uchi ni hi mo kure mesh’ta kara, kae ru koto mo dekinai de3 soko de ichi-ya wo akas’ koto ni shimash’ta.4 kikori wa sabishii no to osoroshii no de5 nemuru koto mo dekizu ni 6 kagamatte orimash’ta ga, yo no fuketa jibun nani ka kuru yō na oto ga shimash’ta7 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 odottari8 shihajimemash’ta. hajime no uchi wa kikori mo kowagatte orimash’ta ga, jibun ga moto

1 on whose right cheek there was a large tumour. — 2 “was waiting for the ceasing (of the storm)”. — 3 dekinai de = dekinak’te, Subord. of dekiru. — 4 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. — 5 de by, on account of; no after an adjective makes the latter a noun: on account of the loneliness and dreadfulness. — 6 dekizu ni = dekinak’te. — 7 there was a noise as of something coming. — 8 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 9 ukasarete jibun mo dete odotte miyō 10 to omoimash'te sakamori no naka ye odorikomimash'tara, mina mina ichi-ji wa odorōita yōsu 11 de arimash'ta ga, kikori no odori no jōzu na no 12 ni kanjiitte shikiri ni homehayashimash'ta.

yagate yoake mo chikaku narimash'te mina mina 13 mō kaeru toki ga kita no de sakamori wo yamete kikori ni mō-shimas' ni wa: "ōmae no odori wa makoto ni omoshirokatta. kono go mo mata kuru ga yoi, 14 yakuosoku no shirushì ni 15 kobu wo azukatte okō 16", — to iiimash'te ku mo naku kobu wo nukitotte doko to mo naku motte itte shimaimash'ta. 17

kikori wa yume no sameta toki no yō ni 18 ato de kao wo nadete mimash'tara 19, kobu wa nuguittota yō ni kiete itami mo nani mo arimasen' no de 20 yo ga akete kara, isoiide 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 21 mite taihen urayama-shigari. "doko no isha ni ryōji sh'te moratta 22 ka? ore ni mo oshiete kure 23"! — to iiimash'tara 24, 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 25" — to, sugu ni uchi wo dete yama ye kimash'te kikori kara kiita tōri sugi no ki no ki uru ye hatte matte orimash'ta.

yagate yonaka to omou koro 26 hatash'te kitai na kaots'ki no mono ga atsumatte kite sakamori wo hajime. "senya no odorite wa mada konai ka?" — to 27, shikiri ni matte oru
dance, or: to drink and to dance. — 9 ni by. — 10 miyō Future of miru to see; miru after the Subord. means "to try to do": I'll try to dance. — 11 "it was the appearance that they were frightened", i.e. they seemed to be frightened. — 12 jōzu na a quasi-adjective (Less. 8), made a noun by no; ni depends on kanjiiru: they admired the skilfulness of. — 13 mina mina belongs to sakamori wo yamete; mō . . . no de the time of returning having come already. — 14 "to come is good" = you may come. — 15 as a sign. — 16 Future of oku. — 17 ended by going away with it. — 18 "as if at a time when a dream has faded", as if awakened from a dream. — 19 Condit. used temporally: when he stroke (tried to stroke). — 20 arimasen' no de periphrastic Subord. (cf. Less. 15,96). — 21 he saw that; cf. note 4. — 22 "by what physician have you had yourself treated?" = have you been treated?; cf. Read. Less. 5, note 16. — 23 oshieru to teach, let know. — 24 temporal. — 25 cf. note 22. — 26 at the time he thought (it to be) midnight. — 27 to, to be supplied omotte or itte,
yōsu da kara, ryōjin wa «ima da» to omotte uro wo haidete mina no suwatte oru naka ye 29 odoridemash' ta no de 20 mina wa «odorī no jōzu na hito ga mata kita» — to itte yorokonde motehayashimash'ta tokorogū, kono rōjin wa moto yori odori ga jōzu de naku 30 chitto mo omoshiroku nai kara, mina wa «kondo no odori wa omoshiroku nai; sen no kobu wo kaeshite oiyare!» — to iu no de sen no kobu wo dashite nage-kaeshitaraba, 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 31 mukashi kara iits'taeta koto de arimashō 32.

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


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 (kuttskeru) 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. o hayō gozaimas'.
2. komnichi wa.
3. komban wa.
4. sayō nara.
5. o yasumi nasai.
6. makoto ni ii to tenki de gozaimas'.
7. jitsu ni yoi jikō ni narinashita.
8. sakkon wa yohodo atataka ni narinashita.
9. kibishii o atusa de gozaimas'.
10. jitsu ni hidō gozaimas'.
11. anata no ototsan (or go sompu) wa go sōken (or o tassha or go jōbu) de gozaimas' ka?
12. arigatō gozaimas' (or zonjinmas'); ai-kawarazu tassha (or jōbu) de gozaimas'.
13. okkasama wa ikaga de gozaimas'? 
14. go byōki wa ikaga de gozaimas' ka?
15. arigatō, oki ni kokoroyoku narinashita.
16. o kake nasai.
17. go zui ni meshiagare.
18. arigatō, katte ni itadakimas'.
19. sakujits' (or senjits') wa iroiro go chiisō ni narinashite arigatō gozaimas'.
20. dō itashimash'te; o kamai mōshimasen' desh'ta.

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 2nd person. — zuii ni or katte ni (of the 2nd 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)?" kamaiu to mind, to care for; mōs', modest verb (1st p.) to do; "I did not mind you."

Lesson 6.

Good morning.
Good day.
Good evening.
Good-bye.
Good night, sleep well.
It is very fine weather indeed.
The weather has become very fine indeed.
It has become very hot lately.
It is awfully hot.
It is terrible indeed.
Is your father well?
Thanks, he is well as ever.
How is your mother?
How is it with your illness?
Thanks, I am much better.
Take a seat!
Help yourself, please!
Thanks, I'll take the liberty.
Once more my sincerest thanks for your kind reception yesterday (the other day).
Don't mention it; it gave me no trouble.
Lesson 7.

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 yori or yori 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 yori (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: natsu wa fuyu yori (mo) hi ga nagai. — I am older (younger) than you: watakushi wa anata yori toshi ga ōi (s’kunai). — My brother is four years younger than I: otōto wa watashi yori (toshi ga) yots’ sh’ta des’ (or vakai). — My sister is two years older than I: ane wa watashi yori 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 yori kekkō na o shina wa arigatō gozaimas’. — (Instead of nani yori 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 yori ii.

As the last example shows, yori is also used if one of the things compared, or each of them, is expressed by a verb or a sentence; yori then follows the Present tense. Thus: hima ga attara, tada uchi ni bonyari sh’te oru yori 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. — so kurushinde oru yori 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 yori 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. yori is often
followed by the word *kaette* "on the contrary" = contrary to expectation.

Examples: *Eigo yori Nihon-go no hō ga muzukashii.* — *towaru yori tou hō ga ii.* — *Yoroppa ye wa Amerika wo toru hō ga Indo-yō wo toru 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. — *watashi no oto 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 yori mashi des' (mashi means "increase").

Examples: kono sake wa warui keredomo, mizu yori mashi des’. This wine is bad; but, for all that, better than water. — kono jibiki wa yoku nai ga, nai yori mashi da. This dictionary is not good; but, for all that, better than none at all. — yuki no furu no wa ame no furu yori 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.) — ōsen 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). — ōsen ga noboreba noboru hodo samuku narimas’. — mireba miru hodo rippa des’. The longer I look at it, the nicer it gets. — nin'gen wa toshi wo toreba toru hodo ikura ka ninjō ga dete kimashī. 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 shi'ta shokumots' ga s'ki des'. The Japanese like for the most part food little seasoned. — taigai no Ezojin wa kari wo sh'le kurashimas'. Most Yezopeople live on the chase.

Words.

ō-dera a large (Buddhist) temple
yanegawara a tile
tera a (Buddhist) temple
jūji the head-priest of a temple
shōkunin an artisan
shūfuku repair
hō side
yane a roof
hashigo a ladder
ajiro a scaffold
ryo (old money) about one yen
kane money
hitotochi Pl. of hito, men
tako a kite; — wo ageru to fly a kite
moyō state, condition
ito a string
jimen the ground
ō-naeva a large rope
takoito the string of a kite
ryō-hashi both ends
bōgui a boundary-post
yaue the top of the roof
ichi-jikan one hour
iku-nichi mo many days
yorokobi joy
motođe capital, fund
saicchi intelligence
kufū contrivance
kenyaku economy, economical
ichi-mon one mon, a farthing
michi way
waraji straw-sandals
kabe wall
susa chopped straw for mortar
shakkan a plasterer; Pl. — domo
akinai trade; — wo suru to exercise a trade
fushin building
bimbō poor
chie intelligence
gu na foolish
catai hard
kō in yō na such a
furui old
yawaroka soft
ts'kai-iī fit for use
soō na suitable, tolerable
nadakai famous
nan'-jū some ten
yobu to call
iit's'keru to order
todoku to reach
kakeru to hang; to put up;
kane wo — to spend money
ukeou to contract for
kaneru (after the stem of verbs) to be able, can
ayabumu to doubt
tanomu to charge with
kosas' to cause to cross
kurueru to give
otos' to cause to fall
musubits'keru to fasten
taigururu to haul
hikidas' to draw out, to draw near
shibaris'keru to tie fast
ts'tau to go along (wo on)
noboraseru to cause to ascend
kakaru to last
dekiaru to get finished
mōkeru to earn
takeru to excel
steru to throw away
hiroiageru to pick up
kizamu to chop
fururu to make known
aruku to walk
tote mo (with a negative) not at all
to mo kaku mo at any rate
jūbun ni sufficient
waza to on purpose
mukashi hitotsu no ō-dera ga arimashī'ta ga, sono yane-gawara ga ichi-mai1 ochimashī'ta. soko de tera no jūji ga shokunin wo yobimashī'te shufuku wo iits'kemashī'ta ga, shokunin no hō de wa2: "yane ga dōmo3 takak'te hashigo nado de wa4 tote mo todokan' kara, ajiro wo kakeneba naran'.5 sore de6 nan'-jū-ryō to iu7 kane wo morawanakereba ukeoi kanemas' to mōshimashī'ta. kono toki Kawamura Zuiken to iu8 hito ga arimashī'ta ga, kono koto wo kiite waratte: "dōmo gu na hitotachi da. jibun naraba9 shi-go-10 ryō de11 ukeō12" — to mōshimashī'ta. tera no jūji mo "dō d'arō ka"?13 — to, ayabuman' de mo14 nakatta ga, "to mo kaku mo" — to15, Zuiken ni tanonde mimashī'ta.16

Zuiken wa kaze no moyō17 wo mite tera no mae de tako wo age, jūbin ni ito wo kure18, tera no yane wo kosashi oite19 waza to tako wo otoshitaraba20, tako wa tera no ushiro no jimen ni todokimashī'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-hashī wo jimen no bōgui ni kataku shibarits'ke, shokunin ni21 kono ō-nawa wo ts'tatte yaneue ye noborasetara, wazuka22 ichi-jikan bakari de23 shufuku wo shimaimashī'ta.

sate nan-jū-ryō to iu kane wo kakete iku-nichi no mo kakaru shigoto ga24 wazuka ni shi-go-ryō no kane de ichi-jikan bakari no uchi ni dekiagattaraba, jūji no yorokobi wa mochiron de ga, Zuiken mo mata motode nashi ni shi-go-ryō

1 mai Numerative; ichi — one. — 2 on the part of the artisan = the artisan (said to mōshimashī'ta). — 3 indeed. — 4 by means of. — 5 one must put up. — 6 thus. — 7 to iu = no (explicative Genitive): some ten ryō of money. — 8 named. — 9 if it were I. — 10 four or five. — 11 for. — 12 Future of ukeou. — 13 How will, or may, that be? — 14 "not to doubt also was not" = he was not without doubt, but. — 15 = to omotte: he thought, at any rate (I'll try). — 16 he tried to charge. — 17 in which quarter was the wind. — 18 "gave it sufficient string", made it fly high. — 19 oku after the Subord. or stem of other verbs Less.18,117, here not to be translated. — 20 temporal. — 21 noboraseru is the Causative form of noboru; the person who is caused to do something is expressed by the Dative. — 22 hardly, not more than. — 23 in. — 24 the work for which he was to
no kane wo mōkemash'ta. kore wa25 Zuiken ga saichi ni takete ita tame des'. Zuiken wa kō in yō na kufu ga jōzu de aru bakari de naku26, fudan kara kenyaku de sono ue benkyō suru hito desh'ta.

kono hito ga hajime ichi-mon nashi no toki27 michi ni s'tete28 aru waraji wo hiroiage, komaka ni kizande «kabe no susa! kabe non susa!» — to fururete shichū wo arukimash'ta ga, furui waraji no susa wa yawaraka de ts'kai-ii kara, shakando domo mina kore wo kaimash'ta. sore de Zuiken wa tachimachi sō na kane wo mōke, kore wo motode ni sh'ite29 akinai wo shi, mata wa fushin nado wo ukeoi, nochi ni wa nadakai kanemochi ni narimash'ta.

sareba hito wa30 goku bimbō de mo chie to benkyō de donna kanemochi ni mo naru koto ga dekimai!

spend . . . and which was to last . . . 25 kore wa . . . tame des' that was because . . . 26 not only. — 27 "in the time without a farthing", when he had not a farthing. — 28 aru after the Sub-ord. of trans. verbs corresponds to an Engl. Past Participle: sandals thrown away. — 29 "made it the fund", used it as a fund. — 30 "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 (kawaruru); 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. Therupon 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 (kuwashikku): "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. s’koshi anata ni shitsunon itashitai koto ga arimas’.
22. s’koshi anata ni o tazune moshitai koto ga arimas’.
23. sō des’ ka? o yasui go yō des’. nan’ de mo o kiki kudasai.
24. dōka ano o kata ni go shōkai wo negaimas’.
25. anata wa kono o kata wo go shōchī de gozaimas’ ka?
26. mada o me ni kakarimasen’.
27. (kono o kata wa) Kawai shōsa (des’).
28. hajimete o me ni kakarimash’ta, dōka nanibun yorosh’ku (negaimas’).
29. dō itashimash’te, watakushi no hō koso...
30. itsu nara o me ni kakaremash’ ka?
31. itsu mairimash’ta naraba o me ni kakaru koto ga de-kimas’ ka?
32. kono tsuqi wa itsu ukagatte (or agarimash’té) yoroshiū gozaimas’ ka?’
33. dōka myōnichi gozen no sh’chi-ji goro ni oide kudasai (or kite moraitai).
34. sayō de gozaimas’ (or sō des’).
35. sō des’ ka? (or sayō de gozaimas’ ka).

I should like to ask you a question. (The same as above).

Indeed! What can I do for you? Ask, whatever it may be.

Will you have the kindness to introduce me to that gentleman? Do you know that gentleman? I have not yet had the pleasure of seeing him. This gentleman is Major Kawai.

Very glad to see you. (I hope you will be kind towards me).

Oh, no, it is I who . . .

When can I see you?

When may I come to see you?

When may I come next time to see you?

Pray come to-morrow at 7 o’clock in the morning.

Yes, so it is.

Do you say so? Indeed?
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).

<table>
<thead>
<tr>
<th>English</th>
<th>Japanese</th>
</tr>
</thead>
<tbody>
<tr>
<td>s'ki na</td>
<td><em>fushōjiki</em> na dishonester</td>
</tr>
<tr>
<td>iya na</td>
<td><em>shinsets’</em> na kind, benevolent</td>
</tr>
<tr>
<td>rikō na</td>
<td><em>rippa</em> na splendid, stately,</td>
</tr>
<tr>
<td>baka na</td>
<td><em>clever</em></td>
</tr>
<tr>
<td>teinei na</td>
<td><em>kirei</em> na clean, nice</td>
</tr>
<tr>
<td>burei na</td>
<td><em>sakan</em> na flourishing</td>
</tr>
<tr>
<td>shūkkei na</td>
<td><em>nigiyaka</em> na lively</td>
</tr>
<tr>
<td>shōjiki na</td>
<td><em>akiraka</em> na clear</td>
</tr>
</tbody>
</table>

52 Lesson 8.
Lesson 8.

53. shizuka na quiet, slow  odayaka na calm, tranquil, nodoka 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 chrysanthemum-like 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 musume a girl beautiful like a picture. The same idea is expressed by niita yō na and mitai na, as, for instance, kuma mita yō na hito or kimia 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 musume 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 ya 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 shita. 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 fūtari no ko wa uru wo fūtats' 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, wakanaka tōi des'. That mountain seems to be near, but it is very distant. — wakatta yō de wakanai. I feel as if I 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: umaii tasty: umasō na ringo a tasty-looking or appetising apple; omoshiroo 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 *so* (.*.* *so* 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’.

*so* 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 *yōi* “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 *so* after the stem of adjectives and verbs is *sō* des’ after the predicative form of adjectives and the finite verb. Thus: *yōi* 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. — byokī 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 *so* “to appear”, or *sō* “they say”, follows them: In the case of *so* “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 cleverlooking man; rikōsō des’ he seems to be clever; but: rikō na so des’ or rikō da so 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*
Lesson 8.

ôkii large, and ôki na (Adv. ôki ni)
komakai small, minute, and komaka na (Subord. komaka de, Adv. komaka ni, Predicative form komaka des‘)
atatakai warm, and atataka na (Subord. atatakai de, Adv. atataka ni, Predicative form atataka des‘)
yawarakaai soft, and yawaraka na (Subord. yawaraka de, Adv. yawaraka ni, Predicative form yawaraka des‘)
ôkka 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 Tokyo, 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, we 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 shim bun the morning newspaper; kore wa asa no shim bun 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
furfu 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; — wotsugeru to bid farewell
tsuma a wife
rusuban keeping the house during the absence of its master
taisets’ 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	onarimura a neighbouring village
kanashimi sorrow; — suru to feel sorry
otō papa
miyaga a present brought from a journey
tamoto a sleeve
shutats’ departure; — suru to start
kadoguchi entrance of a house
shigoto work
kaladema 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
tamasii soul
jinki “godly vessels”, the Crown jewels
shu kind; isshu one kind;
san-shu three kinds
saiwai happiness; happily
iware 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
oshimiu to regret
daku to hold in one’s arm
okuru to see somebody off
miokuru to look after
mienakunaru to become invisible
kaicagaru to love
asobaseru to cause to play
kikasenu to cause to hear; ha-
nash’té — to tell
tats’ to pass (as time)
koishigaru to long
dakits’ku to embrace
yorokobian 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
mitoreru to be charmed (ni with)
hirakeru to become civilised
hirakenai to be uncivilised
tou to ask
utsus' to reflect (as in a mirror)
ts'kau to use
toku to explain
oshiitadaku to raise to the forehead, to receive respectfully
shimaikoku to put away
ts'kus' to exhaust; kokoro wo ts'kush'te with all one's heart
muts'mashiku affectionately
tote thinking of
narudake as possible
nanibun by all means
zuibun pretty much
bets'dan particularly
sosh'te and
tsui ni at last
jitto firmly, fixedly

sono go after this
isse'i doubly
jibun self; — no own
nado and so on
semete mo at least
gi (Interjection)
toki ni wa at times
sayā left and right
tsūde then
sō so
yonen naku without further thoughts
omae you, — no your
uyaujashiku humbly
ittai properly, on the whole
nan' ni what for
waga own, our
suru to thereupon
sonna such
kondo this time
kessh'te (with a negative) never
somats' ni carelessly

iku tabi ka many times

8. Reading Lesson.
Matsuyama kagami.

mukashi Echigo no1 kuni Matsuyama to 1u tokoro ni fūfu no mono ga arimash'te hitori no onna no ko wo mochi, kore wo rōgo no tanoshimi ni sh'te 2 kanai 3 muts'mashiku kurash'te orimash'ta. aru hi no koto de 4 sono otto wa yondo-koronai yōji ga dekite 5 miyako ye noboru tote 6 tsuma to ko ni wkare wo tsugemash'te sate tsuma ni iimas' ni wa: «narudake hayaku 'kaette kuru ga, rusuban wa 7 nanibun tanomimas' yo. taisets' no 8 mus'me ni kega wo sasete kureruna!» — to iimash'ta. tsuma wa mata: «miyako wa tōi tokorō des' kara, zuibun dōchū ki wo ts'kete o ni wo taisets' ni asobashimase 9! sosh'te go yō no sumi shidai ichinichi mo hayaku 10 o kaerī kudasai!» — to moshimash'te fūfu wa ryō-gan ni namida wo ukabemash'ta 11 ga, kodomo wa mujaki no mono de tonarimura ye de mo yuku mono no

1 explicative Genitive: in the country of E., at a place named M. — 2 made her the pleasure of their old age. — 3 family. — 4 "it was the thing (affair, event) of a certain day", — one day it happened that. — 5 some business occurred. — 6 "thinking of ascending". To go to the capital is noboru, to go from the capital kudaru "to descend". — 7 as to keeping the house, I entirely entrust it to you. — 8 explicative Genitive: our dearest object, our daughter. — 9 Imperative of asobu with the suffix mas' (cf. Less. 11,72). — 10 be it only one day sooner. — 11 "floating
yō ni12 bets’dan kanashimi mo sezu13 , «otō san! otonashiku matte imas’ kara, dōzo o miya wo katte kite chōdai!»14 — to amae nagara, tamoto ni sugarimash’ta. fufu 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 kata dema ni15 mamagoto no aite wo sh’té asobasetari16, mata toki ni wa makashibanashi nado hanash’te kikase, kore wo semete mo no nagusami ni shi17 nagara, sabishii naka ni otto no kaeru wo18 matte orimash’ta.

hi no tats’ no hayai mono de19 otto wa yagaito miyako no yōji ga sunde kaette kimash’ta. suru to tsuma ya mus’mé wa higoro kara koishigatte ita mono des’20 kara, otto wo hito-me miru to, sayū kara dakitsuite tagai ni buji wo21 yorokobimash’ta.

sate otto wa tabi no sh’taku wo kikaemash’té zashiki ni tōri, kōri wo akete sono naka kara uts’kushii ningyō wo dashimash’té: «sā, kore wa yoku o rusuban wo sh’ta go hōbi22 miyako no o miya da yo» — to ii nagara, mus’mé ni wata shimas’ to, mus’mé wa ो-yorokobi de23 «arigato gozaimas’» — to, uketorimash’té kawai rashii kao wo sh’té yonen naku ningyō ni mitorete orimash’ta.

suru to mata otto wa onaji kōri no naka kara hitots’ no kagami wo dashimash’té «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 hira kenai tokoro de kagami to in mono wa arimasen’ desh’ta kara, tsuma wa fushin-sō ni: «kore wa ittai nan’ ni itasu mono de gozaimas’?»24 — to otto ni toimas’ to, otto wa warai nagara: «sore wa kagami to itte waga sugata wo utusu mono de25; tsurugi ga bushi no tamashii nara, kagami wa onna no tamashii to iubeki hodo noatto mono de26 osoreół days into both eyes”, = both eyes full of tears. — 12 as if somebody were going say (de mo) to the neighbouring village. — 13 negative Subord. of suru. — 14 “buy and come, and I will receive” = buy and bring with you for me. — 15 besides her own work. — 16 here one Alternative form alone is used: sometimes she caused her to play, then again... — 17 “while she made this at least a certain pastime”. — 18 kaeru wo instead of kaeru no wo “the return”. — 19 “the passing away of time is a quick thing” = time passes quickly. — 20 “they were persons who longed”, periphrase of koishigatte ita “they longed”. — 21 at — 22 this is your reward for having kept the house so well, a present from the capital. — 22 “as for the girl, it was a great joy” = she was greatly delighted. — 24 “a thing which one does (= uses) what for is this, then?” = What is this thing for? — 25 de instead of des’; the sentence is incomplete. — 26 a thing so
Lesson 8.

koto des' ga, waga Nihon no san-shu no jinki 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, kara, kondo nobotta no wo saiwaï hitots' katte kimash'ta. zuibun taisets' ni ts'kau ga yoi — to iware wo toite kikasemas' to, tsuma wa issō yorokobimash'te: «sō iu tattool shina naraba, kore kara watashi no tamashii to omoi kessh'te, kessei to 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 nagusame-mash'ta.

precious that it should be called the soul of woman. — 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. — the three Crown jewels. — "I had been hearing", I had often heard. — ni shīte is to be replaced after saiwear "to make this time's going up a lucky event" = to take the opportunity. — "to treat carefully is good" = you ought to treat it carefully. — I shall think it (to be) my soul. — It is the Japanese custom to raise the present to the forehead. — "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 shīte) 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 (shiriu II, 5) the inconveniences (kōnan) 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' ukagaima's*.

42. *daibū osoku narimash'ta, o itoma itashimashō*.

43. *sō de gozaimas' ka? dōka mina sama ye yorosh'ku (negaimas')*.

44. *arigatō*.

45. *mazu yoroshiū gozaimas', mō k'kōshi o asobi nasai*.

46. *myōnichi o hima de gozaimas' nara, o asobi ni oide nasaimashī*.

47. *arigatō*.

48. *nani ka o kotozuke wa ari-masen ka?*

49. *sore narabā, go mendo de arimashō ga, dōzo kono hon wo Sasaki san ni o todokeru kudasai*.

50. *arigatō gozaimas'. moshi Sasaki san ni o ai ni narimash'ta naraba, yorosh'ku oshatte kudasai*.

51. *mata irasshai*.

52. *mata o hayaku o kaeri nasaimashi*.

53. *go mottomo de gozaimas'*

54. *kōchira ye o tōri nasai*.

55. *Goran nasai*.

56. *Goran nasaimash'ta ka? — miamash'ta*.

57. *chotto haiken (itashitö gozaimas')*.

58. *go zonji no tōri*.

59. *go shōchi no tōri*.

60. *shōchi itashimash'ta*.

I must take leave now. However, I shall have the honour of seeing you again one of these days.

It has got very late. I shall take leave.

Indeed? Please remember me to all at home.

Thanks.

Well, don't hurry away; do stay a little longer.

If you have time to-morrow, come to my house, please.

Thanks.

Have you no message to entrust to me?

Well, I am afraid I shall trouble you, but have the kindness to deliver this book to Mr. Sasaki.

Thanks. If you meet Mr. Sasaki, remember me to him.

Please come again.

Come back soon.

You are right.

Come this way, please.

Please look at this!

Did you see it? — I have seen it.

Let me look at it once!

As you know.

(The same as above).

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 an to meet. o ai ni naru polite periphrase = o ai nasaru. oshharu to say, polite verb of the 2nd pers. — 51. irassharu to be, go, come, of the 2nd person. — 55. goran nasaru to see, look, of the 2nd person. — 57. haiken itas' to see, look, humble verb of the 1st 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 jiyya ni o mochi nasai. gosembets’ ni sashigemashō. — 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. — sakujitsu no wa do narimashita ka (no = koto)? What has become of that affair yesterday?

c). kono hito no okonai no tadashii no to koko 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 odorokimasu'. I am afraid of this cold (of the fact that it is so cold). — bummei no hattatsu wa oku wa kiko no atsui (no) to samui no ni kakarimasu’. The development of civilization depends mostly on the warmth and cold (of the respective country). — kono atsui no ni awase wo kimashita. In spite of this heat, he has put on a lined suit. — kodomo no yakamashii no ni komarimasu’. I am embarrassed through the noisiness of the children. — hajimete kono hito wo mita toki ni, kao no warui no ni odorokimashita. When I saw this man first, I was frightened at the ugliness of his face.

65. The expressions under c).: okonai no tadashii no, koko na no, kiko no samui no, kao no warui no, etc., have not quite the same meaning as tadashii okonai, koko na okonai, samui kiko, 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 arimasu ka? Have you no old stamps? Inshi no furui no wa arimashita ka? Have you no old stamps? — s’koshi ii kashi wo katte kite kure! Buy some good cake! S’koshi kashi no ii ni no wo katte kure! Buy some good cake! — tabako no youai no wa nai ka? Have you no light tobacco? — kono kinu wa amari usui yodo da; mo s’koshi ji no ii ni 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. — uno kojiki wa kitanaku nai ka? Is not that beggar dirty? — itanai no itana ni nai, soha ye yorenai yo ni kitanai. He is not only dirty, he is so dirty that you cannot approach him.

Words.

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

*Matsuyama kagami* (continuation).

san-nin wa sono go nanigoto mo naku1 iku-tabi ka
tanoshii toshi wo kasanemashi te2 kawairashii mus'me mo
mohay a toshigoro ni naramish'ta. shikashi yo no naka no
koto wa tokaku yoi koto bakari wa tsuzukana mono de3, aru
hi no koto tsuma wa yamai ni kakarimash'ta. hajime no hodo
wa kazehiki gurai4 to omoi, betsu ni kokoro ni mo kakemasen'
desh'ta ga, dandan y'dai ga waruku nari, tsui ni wo o isha
sama mo saji wo nageru yō ni5 naramish'ta.

moto yori kōkō na mus'me des'kara, haha ga yamai ni
kakaru to, koto no hoka shimpai itashimash'te nich'i ya sono
makuramoto ni tsuki kiri de6, kusuri wo susumeru yara,
senaka wo susuru yara, kokoro wo ts'kush'te kambyō shinbash'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 orishash'ta ga, yagate kurushii iki wo tsuki
nagara:「watashi wa mō tas'karanai. watashi ga shinda ato
wa omae wa issō ki wo ts'kete7 ototsan ni kōkō shinakereba
naramasen'8 yo. mata kore made no omae no kōkō wa kessh'te
ada ni wa shitaku9 nai ga, nanigoto mo innenzuku to akira-

1 without there being anything. — 2 “they piled up joyful
years”, passed many pleasant years. — 3 “as for the things of
the world, at any rate good things alone do not continue” (bad things
are mixed with them). — 4 thought it to be a cold or something
like that. — 5 it got so that even the doctor threw away the
spoon (lost hope). — 6 “it was only a sticking to her pillow-side”;
she did not move from her side. — 7 adverbial: carefully. —
8 must do your filial duties. — 9 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, tsuite wa okkasan ga omae ni ageru mono ga aru10 — to ii nagara, makuramoto ni shijū oite aru12 tebako wo hikiyosete sono naka kara rei no kagami wo toridash’tे: «sate kono shina wa mukashi omae no ototsan ga miyako ye o nobori ni natta13 toki o miyage ni kudasutta kagami to iu mezurashii takaramono des’. kore wo katami ni ageru kara, moshī omae ga kono go watashi wo koishii to omou toki ni wa, kore wo dash’tē mi14 nasai! sō sureba15 itsu nandoki de mo16 watashi ni au koto ga dekiri kara»17 — to ii nagara, mus’mē ni kagami wo watashimash’tē haha wa sono mama kotoba mo naku18 tsui ni anō yo no hito19 ni narinash’ta.

mus’mē wo hajime20 otto no nageki wa moto yori in made no mai koto de21 shibaraku nakigara ni torits’kimash’tē shōtai mo naku nakifushimash’ta ga, sate sensube mo ari-masen’ kara, yōyaku ki wo torinaosh’tē kata no gotoku22 sōshiki wo itash’tē nengoro ni tomuraimash’ta.

oya wa shitau ko no kokoro23 wa hi wo hete mo nakanaka usuragimasen’. mus’mē wa tokaku nakihaha ga koishiku oriori omoidash’tē wa24 naite orimash’ta ga, futo haha ga rinjū no kiwa ni iinokosh’ta kotoba wo omoida-shimash’tē kagami wo toridash’tē sono omote wo mimas’ to, fushigi ni mo haha no sugata ga samo wakawakashiku arawarete ima ni mo kotoba wo kakesō25 des’. mus’mē wa bikkuri shi nagara mo, koto no hoka yorokobimash’tē sono go wa asa ban kono kagami wo nagamete wazuka ni kokoro wo nagusamete orimash’ta.

10 there is no other help but to submit to fate. — 11 there is something your mother will offer you. — 12 which was placed.
 — 13 o nobori ni natta polite periphrase of noboru = o nobori nasaimash’ta, when your father went up to the capital. — 14 mi nasai instead of o mi nasai, because it is the mother who speaks to her child. — 15 “if you do so”, then. — 16 “always, at whatever time it may be”. — 17 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. — 18 without even a word. — 19 “became a person of (the other) world”, died.
 — 20 stem of hajimeru: “it began with the girl”, first the girl, then the father. — 21 “was a thing one cannot even say”, cannot be described. — 22 kata = tsüre no kata according to the usual form. — 23 the feelings of a child longing for its mother do not become fainter, however (many) days may pass. — 24 when she thought. — 25 seemed to address her.


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 kowaren followed by shimau). The mother seeing the girl's being distressed (kanashii), said: "You need not be distressed (kanashimu ni ojobimasen'); father will no doubt (kitto) buy you another one as nice as the broken doll," and cheered her up (nagusamenu). By and by the girl grew up (okiku 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 inu) 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. dōka o saki ni.

62. sore de wa go men wo kō- murimash'te (o saki ni mairimashō).

63. zannen nagara koko (or kore) de o wakare mōshi- mas'.

64. ano toki wa o me ni kakaru koto ga dekimasu' no wa zannen desh'ta.

65. itsu sonna ni anata wa kega wo nasaimash'ta ka? o kinodoku na koto des'.

66. kyō o jō san no ano shibai ye yukarenai no wa o ki- nodoku des'.

Please go first.

Well, with your kind permission (I shall go first).

I am very sorry, we must part here.

I regretted very much not to have had the honour of seeing you at that time.

When did you hurt yourself so? I am very sorry about it.

I am very sorry the young lady (or: your daughter) cannot go to the theatre to-day.

62. komuru to receive. — 63. mōs' to do, after the stem of other verbs, of the 1st 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'.
68. konnichi wazawaza oide kudasatte go sokurō de gozaimas'.
69. go sokurō wo negaimas'.
70. osoreirimas' ga, kono tegami wo Noda san made todekete kudasai.
71. konnichi wa osoku maiirimash'te makoto ni osoreirimas'.
72. go men kudasai.
73. go men kōmurimas'.
74. dōka waruku o tori kudajasuna.
75. ashikarazu oboshimeshi kudasai.
76. konaida taisō isogashikute go busata itashimash'ta.
77. mā, taisō o seji no ii koto wo osshaimas'.
78. o seji de wa arimasen'.
79. go mottomo de gozaimas'.
80. jōdan wo ossharuna!

I am much obliged to you for having taken the pains to come to my house on purpose.
(The same as above.)

I beg you to take the trouble to come to me.
I am very sorry to trouble you, but would you be kind enough to deliver this letter to Mr. Noda?
I beg your pardon for having come so late to-day.

Please excuse me.
(The same.)
Please don't take it amiss.
Don't think bad of me.

Having been very busy lately I have been negligent in not calling upon you.
What you say sounds very flattering.
It is not flattery.
You are right.
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. $tarô, darô$
   - Past Conditional $tara(ba), dara(ba)$
   - Alternative $tari, dari$
   - Desiderative $tai$.

2. $ba$: Present Conditional.

3. $yô$ or $ô$: 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.

<table>
<thead>
<tr>
<th>Class I</th>
<th>simplest form</th>
<th>Past</th>
<th>Future II</th>
<th>Past Conditional</th>
<th>Alternative form</th>
<th>Desiderative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>taberu</td>
<td>tabe-mi</td>
<td>tabe-ta-mi-ta</td>
<td>tabe-tarô mi-tarô</td>
<td>tabe-tara(ba) mi-tara(ba)</td>
<td>tabe-tari mi-tari</td>
<td>tabe-tai mi-tai</td>
</tr>
<tr>
<td>miru</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>without assimilation</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class II</th>
<th>$i$-stem</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kaku</td>
<td>kai-ta</td>
<td>kai-tarô</td>
<td>kai-tara(ba)</td>
<td>kai-tari</td>
</tr>
<tr>
<td>kagu</td>
<td>kai-da</td>
<td>kai-darô</td>
<td>kai-dara(ba)</td>
<td>kai-dari</td>
</tr>
<tr>
<td>das'</td>
<td>dash'-ta</td>
<td>dash'-tarô</td>
<td>dash'-tara(ba)</td>
<td>dash'-tari</td>
</tr>
<tr>
<td>mats'</td>
<td>machi</td>
<td>mat-ta</td>
<td>mat-tara(ba)</td>
<td>mat-tari</td>
</tr>
<tr>
<td>yobu</td>
<td>yon-da</td>
<td>yon-darô</td>
<td>yon-dara(ba)</td>
<td>yon-dari</td>
</tr>
<tr>
<td>yomu</td>
<td>yon-yon</td>
<td>yon-yon-darô</td>
<td>yon-yon-dara(ba)</td>
<td>yon-yon-dari</td>
</tr>
<tr>
<td>aru</td>
<td>at-ta</td>
<td>'at-tarô</td>
<td>at-tara(ba)</td>
<td>at-tari</td>
</tr>
<tr>
<td>in</td>
<td>it-ta</td>
<td>it-tarô</td>
<td>it-tara(ba)</td>
<td>it-tari</td>
</tr>
</tbody>
</table>

without assimilation: $kaki-tai, kagi-tai, dashi-tai$
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*  
       4. *yob-e* : yobe-*ba*
       *yom-e* : yome-*ba*  
   2. *das-e* : dase-*ba*  
       5. *ar-e* : are-*ba*
   3. *mat-e* : mate-*ba*  
       6. *i-e* : ie-*ba*.

3. *yō* (Future I.)
   in Cl. I to the simple stem,
   o (Future I.)
   in Cl. II to the simple stem:

   **Cl. I.** *tabe-yō*
   *mi-yō*.

   **Cl. II.**
   1. *kak* : kak-*ō*  
      *kag* : kag-*ō*  
       4. *yob* : yob-*ō*  
       *yom* : yom-*ō*  
   2. *das* : das-*ō*  
       5. *ar* : ar-*ō*  
   3. *mat* : mat-*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’tе, kaki-tak’tе, 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., lios' to dry). i-stem: mushī, keshi, hoshi; thus the other forms: mushita, keshitarō, hoshitara, mushitari, etc.

In II, 3, besides a (mats'): u (e. g., uts' to strike), e (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, ogamii to adore), u (e. g., tsumu to load, tsugu to succeed). i-stem: manabi, ogami, tsuni, 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: iiri, uri, kaeri, hori; thus the other forms: itta, uttero, kaeitarō, hottarī, etc.

In II, 6, besides i (only in the word in): 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.

ishūki the first anniversary of a person's death
shinrui a relation
susuuru urging, advice; — ni ma-kaserru to follow the advice

tachi character
mamahaha a stepmother
hajime no aida in the first time
fūha discord (among the members of a family)

anshin ease of mind; — itas' to feel relieved
ma interval of space or time
tsuki a month; — ki months
and days, time
konjō temper
fubin compassion; — ni omou to feel compassion
chōai love; — itas' to love
ryōken 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
jippu truth or untruth
josaku 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
rei 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
ayau exposed to danger
omoijake nai unexpected
fukigen na angry
saki no former
asamashii foolish
makaseru to commit to
mukaeru to welcome; tsuna wo — to bring in a wife
okoru to rise
ijiecaru 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
isko rather
shōsen at last, finally
toku to minutely
rokuoku properly
manzara entirely
kono ne moreover
itsu mo no 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-ararashiku in a wild voice
na (Interjection) is it not?
koko na such a.
10. Reading Lesson.

*Matsuyama kagami* (continuation).

sono uchi ni hahaha no isshūki mo sumimash'te chichi wa
shinrui no susume ni makase, mata hitori no tsuma wo mukai
emash'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 okorimases' de chichi mo ō ni
anshin itashimash'ta ga, sore mo hon no shibaraku no ma de
tsuki hi no tatsu ni shitagatte¹ sono mamahaha no hō kara²
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'ta³ ga, otto wa rei no mamahaha-konjō to omoi⁴,
yoi hodo ni ashiraimash'te toriagemasen' desh'ta. sōsh'te
mus'me woba⁵ fubin ni omoi, izen ni mo mash'te chōai itashi-
mash'ta. sore ga mata mamahaha ni wa issō omoshikoro nai
to miete dōka sh'te kono mus'me wo uchi ni okan' yō ni shitai
to⁶, osoroshii ryōken wo dashimash'ta⁷.

aru hi mamahaha wa otto ni mukatte soranamida wo
sode de fuki nagara, «koko ni orimash'te wa⁸ watashi no inochi
ga ayaū gozaimas' kara, dōzo kyō kara o itoma⁹ wo kudasai-
mashi!» — to iimash'ta. otto wa odorōte «sore wa ittai dō
iu wake da?» — to toimas' to, mamahaha wa: «hai, ano
mus'me ga watashi wo mamahaha to omotte¹⁰ jama ni itashi,
isso nakimono ni shiyō to omotte ka¹¹, kono aida kara hito-ma
ni komorimash'te watashi wo norotte orimas' kara, shōsen
inochi mo toraremashō¹²» — to iimash'ta, otto wa toku to
kikimash'te mata rei no zangen ka to wa omoimash'ta¹³ ga,
mus'me wa kono aida kara tokaku jibun no heya ni bakari
komotte hito ni mo rokuwaku kao wo misemasen' kara, mamahahano kotoba mo manzara katachi no nai koto de mo aru-
mai¹⁴ to, ima wa hanshin-hangī de jibun ni mo handan ga

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

dekimase'n'15 kara, kono ne wa to mo kaku mo sono heya ye itte jippi wo tadas' ga16 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 orimas'ta ga, ikinari ushiro no fusu'ma wo akete haitte kita mono ga arimas' kara17, dare ka to omotte18 furikaiotte mimas' to, omoigake nai chichi des' kara, sasuga ni kimari waruku omotta ka19 isoide kagami wo sode no sh'ta ni kakushima's 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 nomarete20 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 shītau amari21 ima no haha wo nakimono ni shiyō to22 hisoka ni norotte oru no da23 na. hara wa chigatte mo, haha wa haha, ko wa ko to sh'te kōkō ts'kuse yo! to kanegane are hodo iikikasete aru no24? donna temma ni miirarete sō iu asamashii ki ni natta? ano koko na fukō-mono-mo me ga!» — to ikari no manako ni namida wo ukabe nagara25, koe-ararash'ku shikarits'kemash'ta.

15 could not judge. — 16 instead of tadas' no ga "the ascertaining the truth or untruth". — 17 as there was somebody who opened . . . and came in. — 18 she thought, who may that be? — 19 whether she was confused (or why she did so —). — 20 "she had the gall-bladder swallowed"; nomarér is the Passiv of nomu; on wo cf. note 12. — 21 by too much longing. — 22 to = to omotte. — 23 oru no da, periphrase of oru. — 24 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'. — 25 "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 ascerv-
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. sekkaku no o sasoi de gozaimas' ga, konnichi wa mairaremasen'.
82. sakunen wa iroiro go yakkui ni narimash'te konnen no ai-kawarimasezu.
83. senjits' wa kekkō na o shina wa arigatō zonjīmas'.
84. dō itashimash'te, makoto ni somats' na mono de shits'rei de gozaimas'.
85. go han wo chōdai itashimash'te arigatō gozaimas'.
86. shītaku no dekita toki shirash'te kudasai.
87. go tsugō ga o varukereba, o yoshi nasai.
88. sazo o komari nas'ttarō.
89. anata wa yohodo o kuta-bire to miemas’, dōzo enryo naku o yasumi nasai. myōchō made yururi to o ne nasai.
90. somnara go men kōmutte yasumimas’.
91. o daiji ni (or sekkaku o daiji ni or go yōjin) (nasai).
92. 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.
Thanks for your kind inquiries, I am quite well again.
Recently I have been very remiss in calling upon you. I thought to go, but being variously engaged, I have been impolite.
Excuse my rudeness.
I really don't know how to excuse myself.
I am greatly ashamed.
I condole with you on the decease of your father.
I congratulate you on your marriage.
I congratulate you on your promotion.
I congratulate you on your being restored again.

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.
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>taberu</td>
<td>simple stem</td>
<td>tabe-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>miru</td>
<td></td>
<td>mi-</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Class II.</td>
<td>a-stem</td>
<td>nak'te</td>
<td>nai,</td>
<td>nakatta,</td>
<td>nakaro</td>
<td>nakattarō</td>
<td>nakereba</td>
<td>nakattara</td>
<td>naku</td>
</tr>
<tr>
<td>1. kaku</td>
<td></td>
<td>nai de,</td>
<td>nu,</td>
<td>nanda</td>
<td>nai de</td>
<td>nanda</td>
<td></td>
<td>nandari</td>
<td></td>
</tr>
<tr>
<td>kagu</td>
<td></td>
<td>zu,</td>
<td>n'</td>
<td>n'</td>
<td>n'</td>
<td>n'</td>
<td></td>
<td>nandari</td>
<td>(ba)</td>
</tr>
<tr>
<td>2. das'</td>
<td></td>
<td>zu ni,</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. mats'</td>
<td></td>
<td>zu sh'te</td>
<td></td>
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<td></td>
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<tr>
<td>4. yobu</td>
<td></td>
<td>yoba-</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>yomu</td>
<td></td>
<td>yoma-</td>
<td></td>
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</tr>
<tr>
<td>5. toru*</td>
<td></td>
<td>tora-</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
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<tr>
<td>6. iu</td>
<td></td>
<td>iwa-</td>
<td></td>
<td></td>
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</tbody>
</table>

* 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. \begin{align*}
\text{tabe-} & \quad \text{Cl. II. 1. \text{kaku-} } \\
\text{taberu-} & \quad \text{kagu-} \\
\text{mi-} & \quad \text{masu-} \\
\text{miru-} & \quad \text{yobu-} \\
\end{align*}

\begin{align*}
\text{mai.} & \quad \text{yomu-} \\
\text{mai.} & \quad \text{aru-} \\
\text{mai.} & \quad \text{iu-} \\
\end{align*}

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 nakattara, 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 (tabemasht’ari, kakimash’tari, etc.)
The negative Alternative form: masenakattari (kakimasenakattari, tabemasenakattari, etc.)
The negative Subordinative form: masezu, masezu ni, masezu sh’te, masen’ de (tabemasezu, kakimasen’ de, etc.)
Lesson 11.

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, yuko, 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, iitaro, etc., but in fact they are: itta, ittaro, 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 in "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:

azakeru to deride heru to diminish (intr.)
shaberu to chatter, to talk suberu to slide, to slip
teru to shine (as the sun) chiru to fall (as leaves or petals)
 hairu to enter hairuru (washiru) to run
kagiru to be limited (ni to)

Negiru to beat down (the price) mairu to go, to come
nigiru to seize nonoshiru to revile
shiru to know mishiru to recognize by seeing
kikishiru to recognize by hearing
soshiru to slander kiru to cut.

Special attention should be paid to the following homonymous verbs.

Verbs belonging to

<table>
<thead>
<tr>
<th>Cl. I.</th>
<th>iru (st. i) to be (== oru II, 5)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>iru (st. i) to shoot (with an arrow)</td>
</tr>
<tr>
<td></td>
<td>kageru (st. kae) to change</td>
</tr>
</tbody>
</table>

Verbs belonging to

| Cl. II, 5. | iru (st. iri) to enter (== hairu) |
|            | iru (st. iri) to parch |
|            | iru (st. iri) to want |
|            | kageru (st. kae) to return |
Verbs belonging to Cl. I. **neru** (st. ne) to go to bed

**shimeru** (st. shime) to shut

Verbs belonging to Cl. II, 5. **neru** (st. neri) to knead

**shimeru** (st. shimeri) to become moist.

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. **ageru** to raise, to lift up

**kakeru** to hang

**kaeru** to change

**mazeru** to mix

**osameru** to put away,

to govern

**sueru** to set

**wakeru** to distinguish

Cl. II, 5. **agaru** to rise, to go up

**kakaru** to hang

**kawaru** to change

**mazaru** to mix

**osamaru** to be put away, to be governed

**suwaru** to sit, to squat

**wakaru** to be discernible.

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: **iita** instead of **itta** (from **iu** to say), **omōta** instead of **omotta** (from **omou** to think), **kōta** instead of **katta** (from **kau** to buy), **kāta** instead of **kutta** (from **ku** to eat), and accordingly: **iôte**, **omōtara**, **kōtari**, and so forth.

The verb **tou**, “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

**iweke** 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?
igion dying words
kokomon a filial child
omokage the face
urif'tats' like the two halves of
a melon
kiten intelligence
yē 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
kamin indulgence; — suru to
have indulgence
otokonaki no namida tears as a
man sheds
fubinsa compassion
ijirashia emotion
ryō-te both hands
kaigo repentance
wabi apology, — wo suru to
apologise
kanashii sorry, grieved
oroka foolish
mottaimai improper
igai no surprised

shin no true
okoru to fly into a passion
kikīreru to listen
tomaru to alight, to stay
tsutsunmu to wrap up; tsutsunazu
unwrapped; frankly
kataru to relate, to tell
miageru to look up; miageta
estimable
utsuru to be reflected
niru to resemble
omoits'ku to hit upon
kureru to be darkened; namida
— ni — to be blinded with tears
arawas' to show
sakaeru to flourish
iikikaseru to cause to hear
moshi I say!
nambo how much; — de mo
however much
tattaima = tadamia 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 koto1 des' kara.
kore wo kiite kanashiku narimash'te rekkwa no yō ni okotte
iru chichi no hiza ni torits'ki nagara: «moshi2 ototsan, nasake
nai koto osshatte kudasaimas'! nambo watashi ga oroka de
mo genzai okkasan to mo yobu hito wo norou3 nado to wa
mottainai. sonna koto wa yume ni mo omoi wa itashimasen'4.
watashi no mi ni wa tsuyu hodo mo oboe no nai5 koto de
gozaimas'» — to iiwake shimash'ta ga, chichi wa mada ki-

1 "because it was something of which there was no remem-
brance in her person" (which she was not conscious of). — 2 I
say! — 3 "However foolish I may be, to curse her (hito) whom
I even call my present mother." — 4 the stem with wa and itas'
forms an emphatic periphrase: "to think of such a thing even
in the dream I did not". — 5 it is something of which there is
kiirezu: «onnara naze konogoro wa hey a ni bakari komotte oru ka? mata tattaima washi no kao wo miru to, sugu sode no sh'ta ni kakush'ta mono ga arō. sā, sore wa nani ka? sono shina wo dash'te miserō!» — 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 ichi chi no mae ni dashimas' to, ichi chi wa igai no tei de: «o! kore wa mukashi miyako no miyage to sh'ite sochi no haha ni yatta mono da ga, kore wo nagamete oru to ga 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 hah a ga rinjū no iigon woba tsutsumazu ichi chi ni kata- rimas' to, ichi chi wa kore wo kiite: «sate sate omae wa mia- geta kōkō-mono da. sono utsuru kao 10 wa ome jishin no kao de, sore wo hah a no omokage to omotta 11 wa ome ga hah a ni urift's to. yoku mo nite oru tokoro kara, omoisu ita hah a no kiten 12 da. sō to mo shirazu 13 kyō made shin no hah a to omoi, asa yū kore wo mite tanoshinde ita wa 14 oroka na yō de oroka de nain. 15 kaette kōshin no f'kai tokoro. 16 washi mo hotohoto kanshin sh'ta. sono kikorone ni taish'te mo mamahaha no kotoba wo ma ni ukete kogoto wo itta wa 17 washi ga warukatta. kannin sh'te kure!» — to itte waga ko no fubinsa ijirashisa ni hate wa 18 otokonaki no namida ni kuremash'ta.

mamahaha wa senkoku fusa ma no kage ni ite kono yōsu wo kiite imash'ta ga, nan' to omotta ka 19 niwaka ni sono ba ni mairimash'te mus'me no mae ni ryō-te wo ts'kima- sh'te 20 : «a, memboku nai. watashi ga warukatta. dozo kan- nin sh'te o kure!» — to itte kaigo no iro wo omote ni arawa- no remembrance in me as large as an atom. — 6 there was probably (or: there must have been) something you hid under your sleeve. — 7 “with a surprised appearance”, appearing surprised. — 8 as. — 9 that you looked at. — 10 the face which is reflected in it. — 11 instead of omotta no wa “that you thought it to be”. — 12 “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.” — 13 in spite of your not knowing this. — 14 cf. note 11. — 15 “is like foolishness”, seems to be foolish, but is not (foolish). — 16 des' is to be supplied. — 17 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.” — 18 “in the compassion with his own child and in his emotion he at last was blinded with tears as only a man sheds.” — 19 what did she think? = I don’t know what she thought, but on a sudden... — 20 “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\textsuperscript{21} 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\textsuperscript{22} ie ga mas'mas' sakaemash'ta.

\textsuperscript{21}"showed the colour of repentance in her face." — \textsuperscript{22} no dis-
cord 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 chan-
ged his name?

Dialogue.\textsuperscript{1}

A. konnichi wa. taihen ni tenki
gakumotte ame ga furisō\textsuperscript{2}
des' na. Good day. It has become very
B. sō des. ame ga furanakereba
yoi ga.\textsuperscript{3} cloudy, it looks as if it were
A. kimi wa kinō Ueno kōen ni
sampo shī'ta ka? going to rain.
Indeed, it is so. I am afraid
Did you take a walk to the
1 Dialogue between intimate friends, therefore no verbs or
Ueno park yesterday?
suffixes of politeness. — \textsuperscript{2} cf. Less. 8,58. — \textsuperscript{3} "If it does not
rain, it is good, but . . ." cf. Less. 17,105.

* Plain verbs without the suffix mas'.

\textsuperscript{1} konnichi wa. taihen ni tenki
\textsuperscript{2} ame ga furisō
\textsuperscript{3} yoi ga.
I had no time, and so I have been confined to my house the whole day. Did you see any interesting shows at Ueno?

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.

Is it so? I shall without fail go next Sunday.

Your father has been ill lately; is he quite restored again?

Thanks, he is well again since a few days and has already taken a walk yesterday.

That’s splendid. Then he does not take his medicine any longer?

Well, medicine he does not take any longer, but every night he drinks much sake, as usual.

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.

---

4 de mo any. — 5 paraphrase of mita ka, cf. Less. 15,96. — 6 ni after the stem to indicate the aim or object, cf. Less. 17,111. on the Imperative tamae see Less. 17,108. — 7 yo (Interjection) emphatically after the verb. — 8 Potential of nomanai, expression of politeness, because speaking of the addressed person’s father — 9 names of two famous wrestlers.
Lesson 12.

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B. sō ka! sore wa zehi sokkoku jinriki wo tobashite10 iko 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 yokai da. If you could go with me, I should be much delighted.

10 "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 sho
   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, senu, 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-taro*
- 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’tte, ko-nai de, ko-zu ni, ko-zu sh’tet 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*
Lesson 12.

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 な is softened to だ, and the termination of the Future. The Desiderative, though its termination begins with た, 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 ば to the e-stem, thus:


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-nakattaro, shina-nandarō
Present Conditional shina-nakereba, shina-neba
Past Conditional shina-nakattara, shina-nandara
(Alternative shina-nakattari).

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

Words.

neko a cat
yobina (Christian) name
na wo ts'keru to give a name
osamari decision, — ga ts'kan' not to come to a decision
yats' fellow
kemono four-footed animal
tora a tiger
ryō a dragon
kumo a cloud
ucate the better hand
kaze wind
shōji a window-sash covered with paper
kainushi the proprietor of an animal
shimai end; — ni wa at last
morau to receive
maya to go astray, to be bewildered
kanau to correspond, to equal
hataraku to work
arataru to alter, to rectify
fukitobas' to blow away
fusēgeru to be able to keep off
ka'jiru to gnaw
shinawareru to be finished
ka'jitte shinawareru to be en-
tirely gnawed
ni kats' to conquer
baka'ba'kashii foolish
kitsui strong
tsuyoi strong
ikuji no nai powerless

yoso outdoors
dame useless
tada only
mazu first
no uchi among
ikura how much; — tote how-
ever 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 omotte1 iru to, are mo ikan2, kore mo dame da to iroi ro ni mayotte osamari ga ts'kan3 kara, tada neko yo! neko yo! to yonde iru to3, aru hito ga kite iu ni wa: «nan' da? bakabakashii. neko! neko! to yobu yats' ga aru mono ka4? ore ga na wo ts'kete yarō. mazu kemono no uchi de wa tora ga ichiban kitsui kara, tora to suru5 ga ii» — to iu no de6 tora to7 na wo ts'kete tora! tora! to yonde iru to, mata aru hito ga kite iu ni wa: «ikura tora ga kitsui kara'tte8 ryō ni ya9 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'ya10, ryō mo hataraku koto ga dekinai kara11, 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 kote: «kumo ga ikura ryō no uwate da12 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 shoji ichi-
mai13 de fusēgeru kara, kaze yori wa shōji to suru ga ii» —

1 When he was going to give it a name. — 2 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" . . . — 3 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. — 4 ga aru mono ka

"Is there anybody who would call "Cat"? — 5 to suru = to iu. — 6 to iu no de = to itte. — 7 to instead of to iu. — 8 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). — 9 ya = wa; because he does not equal the dragon. — 10 = nakereba (Less. 4,308). — 11 the dragon is thought to ride on the clouds. — 12 because he has the better of the dragon, surpasses the dragon. — 13 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 ae ba 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 neko da kara, yappari neko ga ii」 to, shimai ni wa moto no neko yo! neko yo! ni natta to iu.

14 “the cat is the being which conquers the rat.” — 15 “it became the original cat!”, (he ended by calling her “Cat” as before). — 16 “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 boastingly (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 (fukidasu) 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 (koman na) words, became very angry, threw off (otosu) 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 (fukikomu)?” 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.
Lesson 12. 89

Dialogue.

A. o hayô. kimi ni wa isshû-kan bakari awanakatta ga, itsu mo tassha de attarô ne.

B. arigatô. itsu mo ai-kawarazu tassha da.

A. doko ye kimi wa itta no ka?

B. boku wa tomodachi no tokoro ye yôdashi ni itte ima uchi ye kaeru tokoro1 da. kimi wa ima gakkô no kaeri-michi2 ka?

A. n’yû3, mô gakkô kara san-jippun bakari mae ni kaette ima Kanda no hó ni shomots’ taihi ni iki oru4 tokoro da.

B. sô ka. toki ni ash’ta wa Ryôgoku 5 no kawabiraki da sô da ga, issho ni ikô ja nai ka? sore to mo5 kimi wa hoka no mono to issho ni yuku yakusoku wo sh’ta no ka?

A. ä, ash’ta wa sh’chi-gats’ no hats’ka de kawabiraki no hi de aru na. boku wa chitto mo kizukazu ni7 otta. de, hoka no mono to yakusoku wo sh’te okana-katta8 kara, kimi to issho ni ikô de wa nai ka?

B. kimi wa shiranakatta no ka? ash’ta wa taihen na sak-an na kato d’arô to kyô 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 koyô ka?

Good morning. I have not met you for a week. You have always been well, have you not?

Thanks. I am invariably well.

Where have you been?

I have been at a friend’s on an errand, and am going home now. Are you on the way back from school now?

Oh, no; I have already come back from school thirty minutes ago, and am now going to Kanda to buy a book.

Indeed! By the by, the Opening of the river is said to take place at Ryogoku to-morrow. Won’t we go together? Or have you made an appointment to go with anyone else?

Oh, to-morrow is the 20th 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?

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?

1 _tokoro_ after the verb means “to be going to”. — 2 _da_ (des’) is to be supplied: “is it the way back from school?” — 3 _nyâ_ Interjection: What! or Oh, no! — 4 _iki oru_ instead of _itte oru_, cf. Less. 17,111. — 5 _Ryôgoku_ abbreviation of _Ryôgokubashi_, one of the large bridges of Tôkyô, across the Sumidagawa. The Opening of the river on the 20th of July is the name of a popular festival. — 6 _sore to mo_ often stands at the head of the second question: or else. — 7 _negat._ Subord. of _kizuku_ to remember, think of: I was without thinking of it at all. — 8 _oku_ after the Subord. is explained Less. 18,117.
A. sonna ni hayaku yuku no 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 iko de wa nai ka? osoku iku to, fune wo karidas' koto ga dekin' kara da. 

A. m'so so. Sore ga yokarō. There you are right. Then I'll wait for you at home at ten minutes past three. 

A. arigatō. sayō nara. Ato de mata aō.9 "After this I shall meet (you) again." aō Future of au. 

B. sayōnara. ototsan ni yorosh'ku. 

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: ashi'ta ame mo furazu kaze mo fukanakatta naraba, funakogi ni ikimas's. 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 kurashi'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 hajime de's. 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 shaimash'ta. I ate the lunch I had
Lesson 13.

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). — kinO wa isogashikute ichi-nichi nomi mo
kU ni shizu ni hataraite imash’ta. Being very busy yester-
day, I worked the whole day without eating or drinking
(shizu from suru).

Likewise: mukOmizU ni heedlessly (lit. “being regard-
less of what is before”); omowazu shirazu unconsciously;
iU, or mOsi 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. —
zutsU ga itashimash’t (itashimas’ kara), hon wo yomu koto
gA dekimasen’ or hon ga youmenai. 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 expres-
sions as tamarimasen’, shiyo or shikata ga nai, corresponds
to the English words “too”, “awfully”, etc.

Examples: nodo ga kawaite tamarimasen’. I am awfully
thirsty. — zutsU ga itashimash’t e tamaranai. My head aches
intolerably. — kutabirete shiyo ga nai. I am too tired.

83. By adding wa to the Subordinative an empha-
sised Subordinative is formed (te wa is often pronoun-
ced 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 hageshi kaze ga fuku toki konna ko-
bune ni notte wa kennon da. To sit in such a small boat,
when there is such a fierce wind blowing, is dangerous. — mO
hassha ni ma no nai no ni kO iU oki na satsu wo dash’t e
tsuri wo kure to oshatte 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 kyô wa hito ga komu kara, kippu wa mina urikireru d'arô. 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 yôjin wo shinai de wa songai wo ukeru d'arô. 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 hazu-kashii. Treating children so cruelly is really shameful. — kimi wa issho ni itte wa dô des'? How would it be if you would come with me? — kô sh'te wa dô 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, dôzo o hibachi no tokoro ye o suwari nasai. You must not catch cold, so sit down, please, near the brazier. — sô 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 yô 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'; sô naite wa ikemasen' = sô naku koto wa ikemasen', etc.

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

Examples: mô jiki ni tôchaku suru kara, oriru sh'taku wo shinak'te wa naran'. As we will arrive at once, we must make preparations for getting out. — kyô no yô ni hito ga komu toki ni wa tsûrei suri mo oru kara, kin'kaku wo nusu-marenai yô ni yôjin 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. — kabane no jō ga kakatte ite kagi ga nai kara, muri ni akinaki-cha naran'. The box being shut and the key missing, we must open it by force. — kore made aruita ato de muda ni moderanakete 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 nesumi 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 gu kilanai 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 ikaranakete 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 i (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 keito 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 sugi ni junsa no te ye wutashite 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 naranakite 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 inakite mo) ii. You need not wait. — waikai mono ni yō ga nai kara, sugi kaeskite yoroshii. As I don’t want the young man, you may send him back at once. — moshi anata no oboshimeshi ga aru nara, go jiyou ni mochite yorosibru gozaimas’. If you like, you may take freely. — ano mise wa takenu wo senite yoroshiku ii. You need not wait. — wakai mono ni yo ga nai kara, sugi kaeshte yoroshii. 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 mairimashite kara, yose no hoka shibai to in 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 ryoriya ye itte budoshu wo ippon katte 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 sagashite Look for it well! — konnen no 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.

uchig at home; no — ni within
Yoroppa Europe
kyakushits’ a reception-room
daidokoro a kitchen
shujin the master of a house
kanai family; wife
asobibeya a play-room
eyo a servant-girl
genan a man-servant
bimbōnin a poor man, poor people
nebeya a bedroom
shokudō a dining-room
jimushits’ an office
kubets’ distinction, difference
Nihonjin a Japanese
asa morning
nedoko a bed
soko the floor
chōzu water used to wash the
face and hands; — wo ts’kau
 to wash oneself
teishu the master of a house
harishīgo needlework
seiton order; — suru to put in
 order
katō the lower class
genkan a porch
kazoku family
sunai abode, apartments
gejobeya the servant-girl’s room
shōsei a servant, a boy
waki side
shōmen the front
tokonoma an alcove
chigaidana a stand for nick-
nacks, 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
kōtōhin 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
kombako a bookcase
shokuji meal
hibachi a brazier
nichiyōhin utensils of daily use
yu warm water
chanomidōgu tea-things
kokoromochi feelings, — wo yoku
 sas eru to make feel comfor-
table
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’t e
different from
kimaru to be settled, determined
betsu ni naru to be put asunder
okiru to get up
shimau to put away
haku to sweep
mōshiageru to say (of the 1st
person)
nozoku to exclude; wo — no
 hoka with the exception of
töreru to be able to pass through
tszukufu 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
tōreru to be able to take
sore sore this and that
mottomo at most
onozu to of course
mata wo 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 ni the next
sono tsugi ni next to this
to ka or
shiji always
sono ta besides.

13. Reading-Lesson.

Nihon no uchi.

Nihon no uchi de wa’ Yoroppa to chigaimash’t e ie no
uchi ni” sore sore kimatta” heya ga nai n’ des’. mottomo

1 In Japanese houses. — 2 within the houses. — 3 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 bimbūnin de⁴ 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 itaseba⁵, asa okiru to, sugu ni nedoko wo shimai, soko wo haite sōsh’t e chōzu wo ts’kaeba, sono heya ga kondō shokudō ni narimas’. sore kara sono heya de teishu ga shigoto mo sureba⁶ kanai no mata harishigoto de mo⁷ nan’ de mo⁷ 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’t e 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’.⁸
tsūrei Nihon no ie wa mazu genkan ni tsuzuite⁹ sugu kyakushits’ ni tōruru yō ni natte ori, sono tsugi ni hito-heya ka aruiwa f’ta-heya wo oite¹⁰ kazoku no sumai ga arimas’. mata gejobeya shōsei no heya wa genkan no soba to kanai no heya no waki ni arimas’. soko de kyakushits’ wa mazu shōmen ni tokonoma ga arimash’t e sono waki ni chigaidana ga dekite orimas’.¹¹ 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 no¹² taisets’ no kottōhin wo narabete okimas’. sore kara kabe no waki ni wa kimyōbu wo tate, mata wa okitodana nado wo okimas’.

kyakushits’ no mae wa tsūrei mottomo nagame ni yoi yō ni¹³ niwa ga dekite orimash’t e kyaku ni kokoromochi wo yoku saseru yō ni ts’kutte orimas’. sono tsugi no heya wa mazu tsūrei mochiinai des’. sore kara shūjin no ima¹⁴ ga sono tsugi ni tsūrei arimash’t e kono heya ni wa shūjin no shijū

intended for one or the other purpose. — ⁴ with. — ⁵ “if I speak”, if I am to speak first from the time when the Japanese get up in the morning. — ⁶ “if, (or: as) the master of the house does his work there, the wife does also . . .” = the master . . . as well as . . . — ⁷ either . . . or. — ⁸ on oku cf. Less. 18,117: “they bring it in order and leave it so” = the room is kept in order. — ⁹ “in continuation of”, “directly from the porch”. — ¹⁰ leaving aside one or two rooms. — ¹¹ are placed. — ¹² of the house in question. — ¹³ so that it is nice to view it. — ¹⁴ 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 chokusetsu' ni iru15 dōgu ga oite arimas'.16 kono f'ta-heya 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 ni17 toreru yō ni oite arimas'. mata nageshi ni18 wa subete no heya ni gaku wo kakete oku mono18 des'. kono heya wa tsūrei kanai19 ga atsumatte shokuji mo shi, mata yō no nai20 toki ni wa kono heya de tagai ni hanashi mo shimas'.

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


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 trams (denkitetsudō) go past (torisugiru) 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 (daibū) 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?1

Good day. Has nothing changed since I saw you last?

1 Has no change taken place hereafter?

Japanese Grammar.
A. no haha. arigatō gozaimas'.
o kage de itsu mo tassha de arimas'.

A. à, sore wa nani yori kekkō de arimas'.

haha. arigatō zonjimas'. kongoro wa yado wa taihen
ni jōbu de kaze hitots' mo hikimasen'.

haha. arigatō gozaimas'.

B. sore wa kekkō de arimas'.

A. sore wa kekkō de arimas'. konnichi wa A. san to kawabiraki wo kembuts' ni yuku koto wo yakusoku
shimash'ta ga, o taku des' ka?

B. sore de wa go men wo kōmurimas' t'e .

haha. A! B. san ga oide ni natta yo.

A. à sō des' ka? kimi wa mō kita no ka?

B. m', jikan wa s'koshi hayai
keredo, yuku michi ni yōtas'hi mo aru kara, kimi
wo saso ni kita yo.

A. sō ka, sore wa arigatō. boku
no heya de cha ippai non-de sugu shuppats' shiyo
de wa nai ka?

B. sore de wa o jama ni natte
ikō.

A. kyō wa tenki ga taihen yoku
natte shiawase da ne.

Thanks for your kind inquiry,
I have always been well.

I am glad to hear you say so.
Your husband is no doubt well, too, I suppose?

Thanks. Lately my husband
was very well; he has not
even once had a cold.

That is nice. To-day I have
agreed with Mr. A. to go to
see the Opening of the river.
Is he at home?

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!

Then I beg your pardon...

Ah! Mr. B. has arrived.

Well, have you come already?

It is a little early; but having
some business on the way,
I have come to call for you.

Oh, thank you. Won't we take
a cup of tea in my room and
then go at once?

Then I'll disturb you and enter.

Fortunately the weather has
become very fine to-day.

---

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

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

---

**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 _iru, oru, imas', orimas', irasshaimas'. |
|              | nete _inai, oranai, imasen', orimasen', irasshaimasen'. |
|              | _nezu ni, or nenai de, iru, oru, imas', orimas', irasshaimas'. |

| Past tense   | nete _ita, otta, imash'ta, orimash'ta, irasshaimash'ta' |
|             | nete _inakatta, oranakatta, imasen' desh'ta, orimasen' desh'ta, irasshaimasen' desh'ta. |
|             | _nezu ni, or nenai de, ita, otta, imash'ta, orimash'ta, irasshaimash'ta_. |
|             | nete _iyō, orō, imashō, orimashō, irasshaimashō, iru deshō_. |

| Future I     | nete _imai, orumai, imasumai, irasshaimasumai_. |
|             | _nezu ni, or nenai de, iyō, orō, imashō, orimashō, irasshaimashō, iru deshō_. |
|             | nete _itarō, ottarō, imash'tarō, orimash'tarō, irasshai-mash'tarō_. |

| Fut. II.     | nete _inakattarō, oranakattarō, imasen' desh'tarō, orimasen' desh'tarō, irasshaimasen' desh'tarō_. |
|             | _nezu ni, or nenai de, itarō, ottarō, imash'tarō, orimash'tarō, irasshaimash'tarō_. |

**Note.** — The termination _te_ is often contracted with the Present of _iru_ to _teru_, thus: _neteru_ (nette _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 natla 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 dōbutsu’ ga fuyuji 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 kai te 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 tori 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’ita, 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 jiban 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). — nido 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 urikiremash’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, shitubō sh'te uchi ye kaeirimash'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, orimasen'. 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 komotte 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'koshī byoki de arimas' kura, kitto uchi ni orimasō. As he is a little ill, he will probably be at home. - aru shiwambō 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'koshī meshiagarimasen' ka? budōshū wo nukimashō ka? Will you not eat something? Shall I uncork the wine-bottle? - ippai nomimashō. I will drink one glass. - Go annai itashimashō. I will guide you. - kore kara yukuwā aruite kembuts' shimashō. From here we will go leisurely and look at things. - gejo wa doko ni oru ka? Where is the maid-servant? - hatte ni ite gozen no shī'taku wo sh'te iru deshō. She is probably in the kitchen preparing the food. - watashi no mus'me wa amimono wo sh'te imashō. My daughter is probably knitting. - kodomo wa mada nete inai deshō (or nezu ni imashō or nen'ai de imashō). The children are probably not sleeping yet.
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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 kutabiretaro. As you have worked the whole day, you will probably have become tired. — Itō san no tokorō ye yuku no wa dame des', mohaya dekakete imash'tarō. 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 imash'tarō. 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 irasshatte 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 momentaneously — 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. — kongo wa zettō no koto ga daibu shimbun ni kakitutete arimas'. At present there is much written in the newspapers about the affairs in the Far East. — kanai no heya ni wa
kanai no irii dogu 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.

sōshoku ornament; — wo suru to ornament
todana a cupboard
rōka a corridor
yōkei superfluity, many
nagamochi a trunk
tsunzura a clothes-basket
buppin a thing, an article
ko-akindo a shopkeeper
makiri firewood
shinamono a thing, an article
ba a place; sono — de on the spot
furobo a bath-room
Seiyo Western countries (Europe and America)
oke a tub
ningen a human being
yu warm water
mizugame a water-jug
agariyu warm water for pouring over oneself after leaving the bath
yuka the floor
ita a board [creature]
karada the body (of any living
furo a bath-tub [of it
kawari change; sono — instead
niwa a garden
tochi ground
katachi shape
sansui a landscape
fukei picturesque aspect
hitsuyō want, necessity
shōmen the front
tsukiyama an artificial mountain
engawa a verandah
ishō a plan; — ni yotte systematically
haichi arrangement; — suru to arrange

nekī a garden-plant
higoi a gold carp
magoi the common carp
kingyo a goldfish
shiba turf
nari shape; — no yoi finely shaped
jumoku a tree
hanarezashiki a summer-house
cha no yu a tea-party
mitsudan a private conversation
hinoki the thuya
sakura a cherry-tree
ume a plum-tree
tsutsuji an azalea
momiji a maple
tsubaki a camellia-tree
kusabana a flowering plant
ayame a lily
shakuyaku a peony
botan a tree peony
kiku the shape of a tree
nekiya gardener
kizukuri plantation; — wo suru to plant
omotenowa a front garden
nakaniwa a courtyard garden
saki a point; — ni before
ishi a stone
iwa a rock
shin the main point
kazari ornament
kōen a public park
hairets’ arrangement
omonomi taste
kaboku a flowering tree
shiki the four seasons
kokorogake care
hirōi wide, broad
kirei clean; — ni suru to clean
mitai no like, as
hanka na flourishing
shoyū no one’s own
shuju no various kinds of
airashii lovely
**Lesson 14.**

*105 with come*

tennё no natural
tsuku, nι — to belong to
mochiiru to use
garu to send
kaku to want
taku to burn (trans.)
kusuburu to smoke
kusubutte oru to be smoky
shagamо to squat
wakasι to boil
sonaeru to prepare
haru to floor
atatamaru to become warm
araу to wash
torikaeru to exchange, to take another
abiru to pour water over
ikenu to keep alive; to put plants into a vase
ueru to plant
tι’kau to use
karikomaseru to cause to trim
katadoru to imitate
chigaeru to make different, to change
tayasι to let cease
tsune ni always
wazawaza on purpose
tsuι’e, nι — with regard to, as for
wari ni } comparatively
tsuiг wa next
yote, nι — 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 iu1 sοshoku
wa itashimasen* ga, kono heya ni wa sore sore ie no dοgu
ga hairυ yο ni2 todana nado ga tsuite3 orimasι. mata rοkα
wa Nihon no uchi ni wa wari ni yokei arimash’tе koko ni
mo nagamochi to ka tsuzura to ka sono ta no buppin wo
okimasι. daidokoro wa wariai ni Seiyo no uchi yori hiroku
arimash’tе subete shokuji ni mochiiru mono wo koko ni shi-
matte okimasι. Nihon no daidokoro wa ko-akindo ga subete
koko ye sono hi no yο wo kiki ni kι, mata sakana* to ka
yaoya to ka sono hi no hitsuyohin wo mukо5 kara mina motte
kimash’tе wazawaza kai ni yarazu6 to mo sono hi no yοji ni7
wa koto wo kaku koto ga arimashen*. Nihon no daidoko wa
maki wo takimasι kara, tsune ni kusubutte orimash’tе ike-
masen*. tada benri na no8 wa subete no shinamono wo sugu
sono ba de mochiiru koto ga dekimasι.

mata furoba wa mattaku Seiyo no to9 wa chigatte oke
ga arimash’tе sono oke wa ningen ga shagamо yο ni dekite
orimasι. kore ni yu wo wakashi, mizugame agariyu nado wa
betsu ni sono heya ni sonaete orimasι. yuka wa tsuιre ita

1 “which are called so”, properly so called. — 2 so that the
utensils of the house go in (may be put in) one or the other. —
3 are belonging to. — 4 come to ask. — 5 “from the other side”,
from their places or shops. — 6 although one does not send on
purpose to buy. — 7 with regard to the exigencies of that day
“the wanting of something” does not occur (one is not short of
anything wanted). — 8 the convenience; cf. Less. 9,64. — 9 to
de hatte arimas’te yu ni hatte atamareba kono yuka de karada wo araimas’. sōsh’te furo wa hitori goto torikaeru 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 Tokyō 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 shimas’. soko de mazu tsūrei no niwa ni tsuite o hanashi wo sureba Nihon no niwa wa sansui no fūkei wo sōnaeru no ga hitsuyō de, niwa no shōmen ni wa mazu tsukiyama ga arimas’te sono mae ni ike ga dekite orimas’. ike kara engawa made wa tochi wo hiroku tottte 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 moshiku wo kinjo ni hanarezashiki wo ts’kurimas’. kono hanarezashiki wo cha no yu mata wa mitsudan nado no yō no ts’kaimas’. ueki wa mats’ hinoki sakura ume tsutsuji momiji tsubaki nado de, kusabana wa ayame shakuyaku botan kiku mata sono hoko iroiro arimas’ ga, sore no kiburi wa nekiya ni karikomasete zashiki kara nagame no yoi yō ni kizukuri wo sh’té haichi shimas’. sore wa omoteniwa de, sono hoko 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 ki wo haichi shimas’. sore des’ kara Nihon no niwa wa tennen no fūkei wo katadoru yō ni natte Seiyō no kōen nado no niwa to jumoku no haires’ ga mattaku omomuki wo chigaemas’. mata kaboku wo shiki to mo narubeku hana wo tayasanai yō ni kokorogake de arimas’.

chigau to differ from. — they do not take another bath for everyone, but. — to ni to make or consider it a pleasure. — take the ground “widely,” (to a great extent). — one uses this summer-house for such (purposes) as tea-parties . . . — as an ornament. — sore des’ kara “because it is so,” therefore. — “they change the taste”, have a different taste. — in one as well as the other (in each) of the four seasons; cf. Less. 38,215. — “their care is not to let flowers want”.


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 (kakar) 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 (t's'kur) 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 ikana to, fune wo karidas' koto ga dekinai d'arō kara, isoide cha wo nonde dekakeyō.

A. ū, sore de wa mó ikō. okkasan sore ja ima kara f'tari sh'te1 Ryōgoku ni dekakemas'. komban wa jū-ichi goro uchi ni kaerimas' hazu2 des'.

haha. sore de wa yumeshi wa doko de taberi n' ka?

A. hai, Hamachō no oji san no tokoro de B. kun to issho ni yarimashō.

haha. sore de wa oji san ni attara, yoroshiku. sh'te komban wa zattō de arō kara, kega wo shinai yō

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.

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.

Where do you take supper, then?

Well, I’ll take it with Mr. B. at uncle’s at Hamachō.

Then, if you meet uncle, remember me to him. By the by, as it will be crowded this evening, you must take

1 f'tari s'hte = f'tari de “being two persons,” we two. —

2 hazu des' to intend, to think of (doing).
ni chūi wo shinakereba ikan' yo. sakunen Ryōgokubashi no ue ni taihen na hito ga atsumatte, sono tame rankan ga oshikuzusarete jū-nin bakari kawa no naka ni ok-kochite shinin mo atta koto mo aru kara, chūi seneba naran' yo.

A. chūi itashimas'. sh'te komban wa fune no ue kara kembutsu suru hazu des' kara, sonna abunai koto mo nai hazu des' kara, go anshin nasai.

B. sore de wa tadaima kara 'tari de dekakemas'. o samatage wo itashimash'ta.

haha. dō itashimash'te. sayō nara. jūbin go yukai ni kembutsu nasai.

A. kore kara Ryōgoku made sukukari aruite ikō ka? sore to mo hayafune ni notte Nihonbashi made ikō ka ne.

B. sō. Nihonbashi kara Ryōgoku 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 ni kakawarazu itsu mo san-sen da.

B. sō ka? boku wa hajimete hayafune ni noru kara, ikkō shiranakatta.

A. fune wa sugu deru ka? kippuuri hai, ima dekakeru tokore de arimas'. hayaku o nori kudasai.

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!

3 hazu des' (another meaning than in Note 2) "should", "can". —
4 Name of a bridge over a channel in the most bustling part of Tokyō. — 5 kyori distance; chikai-tōi "near far," distance. — 6 "ticket-seller," ticket-clerk.
A. kore wa sitari-bun i no nori-chin da.  
kippu, hai, kore ga kippu des'.  
7 bun a part, amount.

Here is the fare for two.  
And here are your tickets.

**Fifteenth Lesson.**

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

In the same way as the predicative adjective (Lass. 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:

<table>
<thead>
<tr>
<th>Present tense</th>
<th>Past tense</th>
<th>Fut. I</th>
<th>Fut. II</th>
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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 hitara, 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 seu 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) \( \text{de wa nai} \) in two of the above examples concurs with the emphasised Subordinative and ikenai. Thus: \( \text{hito no mae de waratte wa ikenai.} \) \( \text{— kenka suru n' (or mono) de wa nai = kenka sh'te wa ikenai.} \) You must not quarrel!

97. c) **Periphrase by means of the stem and de gozaimes’ or ni narimas’**. All tenses can be periphrased by the stem preceded by \( o \) and followed by the conjugational forms of \( \text{de gozar u “to be” or ni naru “to become”}\). These forms are polite and can only be said of the 2\(^{nd}\) and 3\(^{rd}\) persons, concurrently with the stem and \( \text{nasaru or kudasaru.} \) For instance:

\[
\begin{align*}
\text{o tabe de gozaimas', o tabe ni narimas'} & \text{ You eat,} \\
\text{o tabe de gozaimash'ta, o tabe ni narimash'ta} & \text{You ate,} \\
\text{o tabe de gozaimasho, o tabe ni narimasho} & \text{You will eat, etc.}
\end{align*}
\]

The verb \( \text{oide (stem of o ideru “to go out”) meaning “to go”, “to come”, “to be” of the 2\(^{nd}\) and 3\(^{rd}\) persons is used in the same way — viz.: followed by de gozaimas’ or ni narimas’ or nasaru or kudasaru, thus:}

\[
\begin{align*}
\text{oide de gozaimas', oide ni narimas' You go, come, are,} \\
\text{oide de gozaimash'ta, oide ni narimash'ta} \\
\text{oide de gozaimasho, oide ni narimasho, etc.}
\end{align*}
\]

**Words.**

- **hirushoku** the midday meal
- **banshoku** supper
- **go chisō** a feast, an entertainment, a meal
- **asashoku** breakfast
- **misoshiru** a soup made with miso, a kind of bean-sauce
- **kōkō** vegetables pickled in salt
- **tamagoyaki** an omelet
- **nimame** boiled beans
- **nori** a kind of edible seaweed
- **hiru** the noon, the noon-meal
- **mi-shina** three kinds
- **yo-shina** four kinds
- **itsu-shina** five kinds
- **sai** a dish; **sake no** — food eaten with sake; **meshi no** — food eaten with rice
- **sakanarui** kinds of fish
- **nikurui** kinds of meat
- **yasairui** kinds of vegetables
- **ban** the evening
- **shoku** eating
- **tsuyu** soup
- **sashimi** raw fish cut in slices
- **su no mono** salad
- **shioyaki** baked saltfish
- **sai** time
- **nimono** cooked articles
- **teriyaki** meat or fish baked with **shōyu**
- **unagi** an eel
- **dojôna** a pot of hot water in which a small fish called **dojô** is kept warm
- **sake-z’ki** fond of sake
- **namemono** appetising food
- **ayu** a trout
- **katsuo no shiokara** salted bonito
- **uni** a sea-hedgehog
konowata the salted viscera of the trepang
yasai vegetable
unebishio 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
chūō-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 made of rice
kyūō a feast, an entertainment
gishoku supper
jikan interval of time
sakenomi sake-drinking
inaibi a holiday
sekku one of the five great festivals
gishiki ceremony
zoni a New Year’s soup
soemono a side-dish
gomame dried sardines
mame beans
kizu 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 glutinous rice
nazuna the shepherd’s purse
kagamibiraki cutting the mirror-cake
kagami (mirror) a cake in the shape of a mirror
shōgatsu 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
chūshō 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
noborita the star Vega; name of a festival
shusse-uwo 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 shita little seasoned
tanjun plain, simple
tsūrei no general, common
konomu to like, to be fond of
toriyabu to choose
fueru to increase
toriyosuru to fetch
nomaseru to cause to drink
mōshiageru to say (1st person)
maken to be conquered
icau to celebrate
wataru to cross over  
koreas' to break  
mazeru to mix  
matsuru to celebrate  
taku to cook  
musubits'keru to fasten  
moru to pile up  
ono 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'ite 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'te1 sake mo taigai banshoku no hoka wa nomimasen'. soko de asashoku wa tsūrei no uchi de wa goku tanjun de, misoshiru ni2 kōkō to tamagoyaki ka, nimame nori no yō na mono wo tabemas'. hiru wa mi-shina ka yo-shina no sai3 ga arimash'te tsūrei wa sakanarui nikurui to yasairu 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 chigaimash'te sake wo shokuji to issho ni nomazu ni kanarazu shoku zen4 ni mochiimas'. soko de sake no sai to meshi no sai to wa kubets' ga arimash'te ōku no hito wo sake no sai ni5 wa assari sh'ta mono wo konomimas'.

mazu tatoeba tsuyu sashimi su no mono shiyouki de arimash'te shokuji no sai6 ni wa sore ni han sh'te nrimon teriyaki unagi dojonabe no yō na skoshi aburake no aru mono wo tabemas'. sore des' kara banshoku wo shujin ga sake-z'ki nareba, kanarazu sai3 wo kono f'ta-shurui7 no uchi sore sore torierande yo-shina mata itsu-shina gurai ts'kurimas'. sono hoka Nihon de wa namemono to mosh'te tatoeba ayu katsuo no shiokara uni konowata, yasai de wa8 umebishio koume shiso yukari nado wo s'koshi zuts'9 sake no katawara ni taberu koto wo konomimas'. mottomo kore wo chūtō-shakai no fudan no shokuji de arimash'te himpu no do ni ōjite10 shokuji no sai3 mo zōgen ga arimas'. sore kara kyaku wo suru jibun ni wa shina-kazu mo fuemas' shi, shinamono mo tsūrei ryōriya

1 "Feasts exist especially as suppers." — 2 ni adding to, with or besides, and. — 3 dish. — 4 before dining. — 5 with regard to or as food taken with sake. — 6 time. — 7 among these two kinds. — 8 of vegetables. — 9 a little of each. — 10 according to the degree of

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ni atsuraete toriyosemas'. Nihon de wa san-do to mo\textsuperscript{11} kome no meshi wo tabemash'te kyaku wo suru jibun ni wa omo-shiroku sake wo tak'san nomaseru no ga\textsuperscript{12} kyo\textsubscript{o} ni narimas'. sore des' kara yushoku ni kyaku ga areba, tsurei jikan ga\textsuperscript{13} kono sakenomi ni nagaku kakarimas'.

ima moshiageta no wa heizei no hanashi\textsuperscript{14} de, iwaibi mata wa sekk\u014d nado ni wa sore sore gishiki ga arimash'te mazu ichi-gats' yori mo\textsubscript{se}ba, ichi-gats' no ichi-nichi\textsuperscript{15} futs'ka\textsuperscript{16} mikka\textsuperscript{17} wo san-ga-nichi\textsuperscript{18} to mosh'te kono mikka\textsuperscript{19} ni wa zoni wo tabemas'. sore ni soemono ga arimash'te tsurei go-mame mame kazu no ko kachiguri o j\u014d no mono wo koshiraemas'. kore wa engi wo iwau wake de, tatoeba gomame wa Nihon no kotoba de nenj\u014d mame de aru to iu imi des'. kazu no ko wo shison ga kazu no ko no y\u00f3 ni\textsuperscript{20} to iu wake de, kachiguri wa hito ni\textsuperscript{21} makenai to iu imi des'. mata san-ga-nichi wa shoba wo\textsuperscript{22} yasumimas' kara (mottomo ima\textsuperscript{23} de wa ichi-jits' hoka yasumimasan'), sore de nenshi no kyaku ni sake no sai wo koshiraete oku tame o j\u014d no mono wo ts'kutte okimas'.

sore kara ichi-gets' 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 y\u00f3 ni iwaimas': «nana-gusa nazuna t\^oto no tori\textsuperscript{24} ga Nihon no tochi ye wataran' saki ni s'toton'-ton'-yo». — sore kara j\^u-ichi-ni-nichi\textsuperscript{25} wa o kagamibiraki to itte o sh\^ogats' no hajime ni ts'kurimash'ta o kagami wo kowash'te o shiruko wo koshiraemas'. — mata j\^u-go-nichi\textsuperscript{26} ni wa akai kayu wo taite j\^u-go-ni-chi-sh\^ogats'\textsuperscript{27} to itte iwaimas'.

poverty or wealth. — \textsuperscript{11} three times a day. — \textsuperscript{12} “causing to drink much becomes a feast.” — \textsuperscript{13} “the time lasts long on account of this sake-drinking.” — \textsuperscript{14} description of what occurs generally. — \textsuperscript{15} the first day of the first month. — \textsuperscript{16} the 2\textsuperscript{nd} day. — \textsuperscript{17} the 3\textsuperscript{rd} day. — \textsuperscript{18} the three days. — \textsuperscript{19} three days. — \textsuperscript{20} to be supplied: naru “to become”. — \textsuperscript{21} ni (to be conquered) by. — \textsuperscript{22} wo (to rest) “from”. — \textsuperscript{23} “in the very latest time.” — \textsuperscript{24} “Seven greens, shepherd’s purse, before the foreign bird comes over to Japan, cut it in two, cut it in two.” — \textsuperscript{25} t\^oto 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. — \textsuperscript{26} on the 11\textsuperscript{th} and 12\textsuperscript{th}. — \textsuperscript{27} on the 15\textsuperscript{th} January. —
ni-gats\textsuperscript{28} ni wa hajime no uma no hi ni hatsunuma\textsuperscript{29} to iimash’te inari wo matsuri, iroiro no sai\textsuperscript{8} wo koshiraemash’te iwaimas’.

san-gats’\textsuperscript{30} wa hinamatsuri, kore wa onago no iwai de, hina wo kazatte sono mae de iroiro no go chisö wo koshiraete shinseki no mus’me wo omo ni manekimas’.

go-gats’\textsuperscript{31} wa otoko no iwai de tango no sets’ to mosh’t’e 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’\textsuperscript{32} wa tanabata to mosh’t’e nanuka no hi ni take ni iroiro no uta wo kaita goshiki no kami wo musubits’ke-mash’t’e niwa ni tatemas’. kono toki mo shinrui tomodachi nado wo maneite go chisö wo itashimas’.

hachi-gats’\textsuperscript{33} wa chushú to mosh’t’e jū-gō-nichi no ban ni tsukimi wo shimas’. kono toki wa shiroi o dango wo sambö ni mori, aki no nana-gusa wo kazatte tsuki wo iwaimas’.

mata jü-gats’\textsuperscript{34} 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’.

\textsuperscript{28} in the 2\textsuperscript{nd} month. — \textsuperscript{29} these expressions refer to the old calendar and are obsolete now. — \textsuperscript{30} the 3\textsuperscript{rd} month. — \textsuperscript{31} the 5\textsuperscript{th} month. — \textsuperscript{32} the 7\textsuperscript{th} month. — \textsuperscript{33} the 8\textsuperscript{th} month. — \textsuperscript{34} the 10\textsuperscript{th} 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 Taro 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 kyujits’) 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 yubinkyoku ye das’) the letter I handed you just before (kono mae)? Why have you not come back quickly?

8*
Dialogue (continuation).

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.

Indeed! How many persons do you take in this boat before you start?

Generally I row off when eight persons have got in.

And how many times a day do you go to and fro?

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.

Though it is hard work, yet as you earn money, it is no doubt agreeable.

Oh, but I am awfully tired. — Here is Nihonbashi.

Is it? How many minutes did it take?

I shall look on my watch. It took about fifty minutes.

Really! Then won’t we quickly disembark, go to my relations, take supper there, and go to Ryōgoku at once?

Your relations live in this neighbourhood, don’t they?

Of course; the third house from the corner of that side-lane slanting opposite.

1 sendō a boatman. — 2 ma ni au to be in time; to answer the purpose. — 3 asa hiru to mo = asa no hiru mo. — 4 lit. money is taken. — 5 lit. I will try to see, or I will look once. — 6 gen derived from ken, the Numerative for houses; me the sign of the Ordinal Number (cf. Less. 28,162,4 and Less. 29,164).
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B. ä só ka! boku wa kimi no taku de itta tōri s'koshi kaimono wo kono kinjo de sh'tai kara, kimi no issho ni kiti huren' ka?
A. nuni wo kau no ka?
B. konaida kono kinjo no shomots'ya ni shomots' wo atsurate oita kara, kyō tsuise ni moratte ikō to omou.
A. só 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. — ome go furi wa shimasen' ga, furu yo 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 no ori wa itashimasen' ga, wata-kushi wa isogashii kara, komnichi wa o kowari wo itashito 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 so itta koto wo wasure ya shimai ne! You will not forget, I hope, that father has said so. —

99. c) **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 (ikanakkatta) ka? Do (did) you not go to the lesson to-day? ikanai (ikanakkatta) koto wa nai ga, osoku ikimas' (ikimash'ta). I shall (I did) go, but later. — omae wa Hayashi san ni kinō no dekigoto wo itta ka? Did you tell Mr. Hayashi what has happened yesterday? — Watashi ga iwanai koto wa nai ga, kuwash'ku iwanakkatta. 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'ite orimas'. Sleeping I am not, I am only dozing. — hon wo yonde wa orimasen' desh'ta ga, ji wo kaitte 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 tدعو ni wa orimasen' desh'ta ga, kuchi ga mazu-kute 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. — kotovatte wa okimash’ita 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 ittu koto ga arimasen’. I have not been there yet. — anata wa mō keikikyu wo guran nas’s’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 arimash’o. 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. sugi ni kotaeru koto ga dekimasen’. That’s a difficult question. I cannot answer it at once. — kō in muri na koto wo shinjiru wake ni wa ikimasen’. I cannot believe such an unreasonable thing. shina ga yasukute mo, kane ga nakatta kara hau 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 odoroitai 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 okashi koto wo kiu te waraitai no warawanai no ja nai. When I heard this funny affair, I laughed not a little. — kimi wa nodo ga kawanaikatta ka? Are you not thirsty? nodo ga kawaiita no ja nai, taihen kawaiita. I am not simply thirsty, I am awfully thirsty.

Words.

<table>
<thead>
<tr>
<th>Japanese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>fukusō clothes</td>
<td>kanri an official</td>
</tr>
<tr>
<td>kimono clothes</td>
<td>kōshiki established form</td>
</tr>
<tr>
<td>shōchō consent, assent, comprehension; go — no tōri as you will consent, as you know</td>
<td>seisai details</td>
</tr>
<tr>
<td>kimari a fixed arrangement, a rule</td>
<td>kojin an individual</td>
</tr>
<tr>
<td>gaikokujin a foreigner</td>
<td>bai case</td>
</tr>
<tr>
<td>futeisai unbecomingness; unbecoming</td>
<td>enkai society</td>
</tr>
<tr>
<td>keisai economy</td>
<td>saijits’ religious festival</td>
</tr>
<tr>
<td>fukeisai want of economy</td>
<td>shukujits’ a day of celebration, a holiday</td>
</tr>
<tr>
<td>hiyō expense, cost</td>
<td>sōsai mourning and festival days</td>
</tr>
<tr>
<td>kōzokugata the members of the Imperial household</td>
<td>kōshiki the former court nobility</td>
</tr>
<tr>
<td>meshimono clothes (of the 2nd and 3rd persons)</td>
<td>daimyō the former feudal lords</td>
</tr>
<tr>
<td>kōtei a rule</td>
<td>kan-i official rank</td>
</tr>
<tr>
<td>Oshū Europe</td>
<td>eboši a black cap</td>
</tr>
<tr>
<td>kōtōkan a high official</td>
<td>shītate a silk gown</td>
</tr>
<tr>
<td>shinshi a person of rank</td>
<td>bōshi a covering of the head</td>
</tr>
<tr>
<td>shinsho a wealthy merchant</td>
<td>shōgunke the house of the shōgun</td>
</tr>
<tr>
<td>Wa-Yō Japan and Europe</td>
<td>ōuchi the Imperial palace</td>
</tr>
<tr>
<td>fuben inconvenience</td>
<td>samurai a member of the former military class</td>
</tr>
<tr>
<td>jākyō residence, abode</td>
<td>fū customs, manner</td>
</tr>
<tr>
<td>ryōyō both kinds</td>
<td>kamishimo the upper and lower garment</td>
</tr>
<tr>
<td>yōfuku European clothes</td>
<td>ryōtō two swords; — wo sas’ to carry two swords</td>
</tr>
<tr>
<td>genkon at present</td>
<td>kokudaka amount of income</td>
</tr>
<tr>
<td>hitobito everybody</td>
<td>—</td>
</tr>
</tbody>
</table>
Nihon no kimono wa go shōchī no tōri konnichi de wa Nihon ni ittei no kimari ga arimasen’ de, chotto gaikkokujin ga mite mo, makoto ni futeisai de ari, mata keizai jō kara1 mite mo, makoto ni hiyō nomi tak’san kakatte2 komimas’, konnichi de wa kōzkugata no meshimono wa Nihon no mukashi no kitei no kimono mo iri3, mata Ōshū no gishiki jō no4 subete no mono mo iri, sono shurui mo tak’san no kazu5 ni arimas’. sore kara kōtōkan moshiku wa shinshi shinshō nado mo yahari Wa-Yō hitotōri no kimono wa ts’kuraneba6 arimasen’. sore des’ kara hiyō ga iru3 to tomo ni fukeizai mata fubun mo tak’san arimash’ta tsumari jūkyo mo kono tame Wa-Yō ryōyō ni7 ts’kuraneba, yōfuku wo kite Nihon no heya ni suwaru yō na kyūkuts’ na fubun8 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’. kojin to sh’te wa kono baai ni wa kanarazu kono kimono wo gishiki jō mochiiru to iu fuzoku mo nashi9, kitei mo arimasen’ kata, enkai tō no basho de mo fukusō wa jitsu

1 again, if one views it even from (the standpoint of) economy. — 2 the mere expense it requires is so considerable that it is embarrassing (Less. 13,81). — 3 iru to want. — 4 all things according to the European ceremonial. — 5 tak’san no kazu (a great number), numerous. — 6 must make = get, procure. — 7 in both ways or styles, Japanese and European. — 8 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). — 9 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 fûzoku wa saijits' shukujits' sô sai no toki aruwa kon-in no baai nado mina kaikyû de 10 kimono no kikata ga ittei sh'te orimash'ta.

tsumari otoko de 11 ieba, kôzokugata mata wa kuge da miyô nado wa kyûchû no kan-i ni ojite eboshi sh'tatate wo kimas'. bôshi mo yahari kaikyû ni yotte katachi ga kimatte orimash'ta. shôgunke de wa kyûchû to chigatte sh'tatate wo kuru koto wa ôuchi de no yô ni 12 sono baai wa tak'san arimasen' de, daimyô ga shôgunke ye tojô suru toki wa kono samurai no koyû no fû 12 wo shimas'. samurai no fû wa kamishimo wo chaku shi, ryôtô wo sashi, kokudaka ni ojite jûsha yari hasamibako nado no katachi 14 kazu wa kubets' ga arimas'. sore kara hatamoto wa yahari kokudaka to yakume de 15 kimari ga arimash'ta. tsûrei wa kamishimo de 16 uchi ni oru toki wa hakama to haori wo chaku sh'te orimash'ta. chûnin wa taitô wo yurusareru no to yurusaren' no 17 ga arimash'ta. hyak'shô mo sono tôri des'. shikashi gishiki no toki wa yahari kamishimo wo kuru koto ga dekimas'. tada kiwamete bimbônin wa sore wo koshiraeru koto ga dekimasen'.

ing to the ceremony. — 10 according to the degree of rank. — 11 de with regard to, about. — 12 those cases were not so many as in the Imperial palace. — 13 they observed (lit. did) the peculiar custom of these samurai. — 14 shape and number. — 15 de according to. — 16 clad with. — 17 As to the citizens, there were such as were allowed to carry swords and such as were not allowed. no stands for chûnin, cf. Lesson 9,64 a.


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 (shôsets'). 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 (myôban). Have you seen this morning's (kôsa no) paper? I have seen it; but as I had no time, I have only read the telegrams (dempô). 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 (hakuran-kai) yet? I have been there two or three times already. I have never ascended (ni noboru) the Fuji-san yet, but one of these days (kinjitsū) 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 (jūnsha), 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?
**B.** ō, oide ni narimash'ta na. damna sama wa sakihodo kara anata ga oide ni naru d'arō to ooshutte o machi desh'ta. ima okunica de sampo sh'ite irasshaimas' kara dōka niwa no hō ye o tōri ku-dasaimase!

**A.** kyō wa kawabiraki wo ni ni tomodachi B. wo tsurete mairimash'ta.

**A.** sō des' ka? kōban wa anata no tokoro de gozen ippai itadaite sugu ni B. kun to tomo ni fune wo kōri kembuts' shiyō to omotte matte ita yo.

**A.** sō des' ka? komban wa anata no tokoro de gozen ippai itadaite sugu ni B. kun to tomo ni fune wo kōri kembuts' shiyō to omotte matte ita yo.

**A.** sō des' ka? kōban wa anata no tokoro de gozen ippai itadaite sugu ni B. kun to tomo ni fune wo kōri kembuts' shiyō to omotte matte ita yo.

**A.** sō da ne. s'koshi yō mo aru keredono, omaera to issho ni kembuts' ni ikō.

**A.** ā, o tsure1 ga dekimash'te taihen omoshirō gozaimas' na.

**B.** Please pass into the garden!

**A.** To-day I have come with my friend B. to see the Opening of the river.

**A.** Indeed! I thought it would probably be the time you would come, and was waiting. 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?

**A.** Well, I have some business; still, I'll go with you to see the sights.

**B.** If you will be our companion, it will be very interesting.

**B.** Then we will sup quickly, won't we?
Lesson 17.

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., do 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 i (yoi, yokarō, yō or yoroshii 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 い is used concurrently with the Conditional followed by い. Very often Conditional clauses begin with the words moshi, “if” or moshi も, “even if”.

106. The Conditional forms are also used temporally. They then concur with the Present followed by と, “if”, “when”, the Present or Past followed by なら, ならば, “if”, the emphasised Subordinative form (Less. 13,83), and the Present or Past followed by とき (wa, に が お) or じぶん, “time” — “when”.

There is, however, some difference between the Conditional forms and the Present followed by て 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 いかん, ならん is “must”, “to be obliged”, and is used concurrently with the emphasised Subordinative and いかん, ならん (Less. 13,85) and with the negative Present ー て followed by いかん, ならん.

Examples: kono おじ ga すめば, すぐ かってくれ きる. When this business is finished, come back immediately. — o きものかichi ga はやく くはる か わら, あなた ga お たずね に なれば, きっと きゅうきょう きしも. Your friend being ill, he would no doubt be glad if you would call on him. — kono し水域 wa きょうれて いない と, はくや-ん に ねうち で す ga, こんにちは な なつ wa いち-もん に ねうち も ありません. If this article were not broken, it would cost a hundred yen; but being as it is, it is not worth even a farthing. — しん-ぶん に よれ いくさ が すぐ かいももる きしも. If one relies on the newspaper (according to the newspaper), war will probably begin soon. — o しゅつaku ga できましょ たる, ちょっと そく に ちや で は やすみ に なる ひま が ありましょ. If your preparations are finished, there will probably be time for you to rest a short while at that tea-house yonder. — まし なた ga トウキョウ で おで なす る か わら, ぞー は が さ に な よろしゅく く . . . If you come to トウキョウ, please remember me to Mr. はが. — あだ さ が あ さ な で す か, に はん-ぎゅう で な けれ か き が し め ん. Mr. はが 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 shirimassen'. I don't know to what doctor I had best apply. — dō sh'te tokiakaseba (or tokiakus' 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 dekakureru 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 zashi ki wo sagashi'te miru ga ii (= sagashi'te mitara ii). You ought to look well through that room. — kore wa mezurashii mono des' kara, zuibin taisets' ni suru ga ii. This being a rare article, you ought to keep it carefully. — mus'me ga kowagaru kura, 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 kannasai, abbreviated kuna. In general use are the Imperatives of the polite verbs: nasai, kudasai, oide kudasai, goran nasai (more familiarly also oide, goran), meshiagarē “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),” intimated 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 itimas’*. When the dust rises and the sand whirls, people say the wind springs up. — *onidomo wa sakomori wo mokite nondari odottari shihajimemash’ta*. The demons arranged a feast and began to drink and to dance (alternately). — *Nihon de wa yakai oto’ko 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. — *kyo 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-
Lesson 17.

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 1st person; the relation to the 2nd 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 3rd person, the expressions to ita, to iimasu '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 tabeto gozaimasen' ka? Do you not wish to eat anything? — ano hito ga sake wo nomitagatte iru or nomitai to iimasu '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 navimash'ta kara, kuyami ni ikimashō. My friend's father having died, I will go to condole with him. — meshi wo taste 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.

kaidori an outer garment
ju-ni-hitoe 12 unlined garments
fūsai appearance
shōmyō the small feudal lords
kerai a vassal
genkan presence; — de wa at present
kinen-shinshin men of high rank and eminence
moyōmono fancy-cloth
nui embroidery; — no aru embrodered
toshi age
mojō a pattern
fujin a lady
kata a pattern
obi a belt
monts'ki clothes adorned with the family crest
fudangi an every-day garment
mi-kumi three sets
sōshiki a funeral
shiromuku a white garment
konrei wedding
wata cotton; — no bōshi a bonnet of floss silk
sotode going out; — no walking- (as, e. g., a walking-dress)
konomi liking
ryūkō fashion
shimagara a pattern
fūshū customs
daishō size
hayari fashion
utsurikawaari change
kazoku a family
kagyo a calling
rōdō toil

setchū a compromise
bummei civilisation
jisets' time
mirai future
hōhō means, method
kaisei revision, amelioration; — serareru to be ameliorated
sainyō (annual) income, revenue
kairyō-jidai a period of reform
go men your pardon
mokka no present
genkon no present
shisso (no) plain, simple
tanjun no simple
ippan no general
nichinichi no of every day
iō wa the above
tairyaku no general
aramashi no rough, sketchy
hade (no) gay
kaburu to put on the head
teki suru to be fit
ryō suru to make use of
utsuru to pass over
ni motoroku based on
kangaerareru to think
hai suru to abolish
ataru to hit; ni — to equal
seichō suru to grow
kōmuru to receive
maru de entirely
nomi only, merely
hotondo almost
kuwashikku in detail
korera, Pl. of kore
nani to ka anyhow
ni tai sh'te opposite, against
sh'ka (with a negative) only.
17. Reading Lesson.

Nihon no fukusō (conclusion).

mata onna de ieba, ōchi no kimari wa tsune ni kaidori
wo ki, gishiki ni wa jū-ni-hitoe nado to iu jū-ni-mai mo
aru tak’san no kazu wo kite mata ire 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 wo arimasen’.

soko de mukashi no koto wa mazu kono kurai ni sh’tet okimash’t de
gekkan de wa onna no fukusō mo yahari oto to
nonajiku, kōzokugata kiken-shinshin wa yahari Wa-Yō ryūyō wo
mochiimas’. watakushi wa Nihon no kimono ni tsuite
nomi koko de mōshigemas’ ga, konnichi de wa onna no gi-
shiki 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 mo7 shi, s’kunaku no shimas’. tsūrei wakai
fujin wa hade ni, toshiyoru ni sh’tagatte shisso tanjun
no kata ni shimas’. obi mo wakai uchi wa yahari hade de aris-
mas’. 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 de10 wa
arimasen’. tada konrei no sai wa wata no bōshi wo kaburi-
mas’. shikashi kore mo ippan ni kanarazu kaburu to iu koto
wa11 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 wo kaeru
fushō wa s’kunai yō des’. tada Nihon no kimono no sode no
daishō wo toki no hayari de nagaku mo nari, mijikaku mo
suru shūkan ga aru yō des’.

mazu kore ga konnichi made no Nihonjin no utsuri-
warī to sono ippan no kazoku no fūzoku de arimash’t kus-
washiku mōseba, shokunin nado no fūzoku mo ari, hyak’shō
no fūzoku mo arimas’ ga, korera wa nichinichi no kagyō ga
rōdō des’ kara, kimono no sh’tagatte sono rōdō ni teki suru

1 Stem of kiri to put on, wear. — 2 mai Numerative: twelve
(suits). — 3 even; “they wear such a great number which amounts
(lit. is) even to twelv”. — 4 leaving aside, leaving alone. — 5 Ad-
verbial form instead of Subordinative. — 6 both kinds, Japanese
and European. — 7 “they increase it as well as diminish it” =
increase or diminish it respectively. — 8 according as they grow
older. — 9 while they are young. — 10 de instead of ni is anti-
thetical: in Japan as opposed to Europe; cf. Less. 36,201.
Additional Remark. — 11 what is called wearing. — 12 the cut
Lesson 17.

yō ni setchū sh’té koshiraete aru\(^1\) no des’. subete Nihon no genkon no ōshū wa koyū no\(^2\) mono to bummei no mono to wo ryō sh’té 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\(^3\) kaisei serareru koto to kangarereamas’. chotto möseba, Nihonjin no obi wo ichi-nen go-yen\(^4\) zuts’ hitori ni kakaru to sureba\(^5\), genkon no Nihonjin go-sen-man-nin ni tai sh’té\(^6\) ni-oku-man\(^7\) no kane ga iru wake des’ kara, kore wo hai sh’ta bakari de mo\(^8\) hotondo Nihon no ichi-nen-kan no sainyū ni atarimas’.\(^9\)

ijō wa goku tairyaku no o hanashi de arimas’hé koto ni watakushi wa kono fukisoku no Nihon kairyō-jidai ni seichō sh’ta no des’ kara, tada aramashi no o hanashi sh’ka\(^10\) dekimasen’. kore de go men wo kōmurimas’.

*of the clothes.* — \(^1\) “making a compromise, they are made in such a way that they are fit for toiling.” — \(^2\) “their own” = Japanese things, “and things of civilisation” = of civilised countries. — \(^3\) basing or on the basis of; *nani to ka* belongs to *kaisei serareru*. — \(^4\) in one year five yen for each person. — \(^5\) *to suru* to think. — \(^6\) “against” = for 50 millions of Japanese. — \(^7\) 200 millions. — \(^8\) by the mere abolishing of this. — \(^9\) “equals the income of one year of Japan.” — \(^10\) 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*) Tokyō 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’té*) 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. そ、 meshes ga ima sundy kara, sugu dekakeyou de wa nai ka?

A. sugu to o tomo wo itashi mashо. oba san, go chisо ni narimash'te arigatо gozaimas'. tadaima kara dekakemas'.

B. komban wa taihen go han wo itadakimas'te arigatо zonjimas'.

oba. dо itashimash'te. sore de wa mina sama go yu kai ni kembuts's sh'ite o kaeri nasaimase! toki ni, moshі, o kaeri wa nan'-ji ni narimashо ka?

oji. taigai jу-ichi-ji jibun ni wa kaeru tsunori de aru.

oba. sо des' ka? A. san to B. san wa mata o yori des' ka? sore to mo o taku no hо ni o kaeri ni narimas' ka? jikan ga osoku narimasureba, watakushi no hо ni o tomari ni natte mo yoroshiu gozaimas' yo.

A. arigatо zonjimas', taigai oso ku mo jу-ichi-ji jibun ni wa kembuts' wo ovarimas' kara, sore kara sugu ni watakushi no uchi ni kaerimashо. sono tochі de yomise yо hiyakash'te 3 ikimas' no wa ikkyо de arimas' kara.

oba. а, sо des' ka! sore de wa kinjits' yuukkuri mata oide nasaimase! sayо nara.

A., B. sayо nara. A. toki ni, oji san, ima wa nan-ji deshо ka?

Well, having done eating now, won't we go at once?

We will go with you directly. Aunt, thanks for the entertainment. We will go now.

My best thanks for the kind entertainment.

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?

I expect to come back at about eleven o'clock.

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.

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.

Indeed! Then come again soon at your leisure. Good-bye!

Good-bye!

Well, uncle, what is the time now?

1 moshі, Interjection, derived from mос' to say: pray. 2 yomise stalls pitched in the streets on festivals and being open for sale all night. 3 hiyakas' to look at things in shops without buying.
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. Ryōgoku bridge seems to have been shut off already for carriages.

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

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**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 shitaku wo suru* to make preparations for a journey; *minai furī 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:

*kinjiru* to prohibit  
*zonjiru* to think, to know  
*anjiru* to be anxious  
*karonjiru* to think lightly of  
(derived from *karui* light)  
*bassuru* 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., kodomo nI sh'te wa) "as for" (e., as for a child); do sh'te "how?" do sh'te mo (with a negative) "by no means"; do sh'ta mon' da "what's the meaning of that"! sOsh'te, SO suru to, SO sh'tara, SO sh'ta tokoro ga (at the head of a sentence) "then", "thereupon".

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

That in polite speech suru is replaced by itas' (for the 1st and 3rd persons) and by nasaru (for the 2nd and 3rd 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 yO ni miemas'. He seems to pretend not to see me. — karas' wa u no mane wo sh'te uvo wo torO 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. — kyO iroiro no YOtashi wo shiyO to omoimas'. To-day I am about to do several commissions. — konogoro Odawara made no tets'dO wo kaigyO shimash'ta. At present they have opened the traffic of the railway as far as Odawara. — myOnichi 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? — kyO taihen asane wo shimash'ta. I have slept very long this morning. — kisha ga sugu tochaku shimas' kara, oriru yOi 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). — kyO wa taihen ni zutsu 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 shimashumai. This article is cheap, but it is so bad that it will not last long. — weki wo tak'san mita uchi de are ni shiyO ka kore ni shiyO ka to kangaemash'ta ga, tsui ni nan' ni no kaimasen' desh'ta. Seeing many plants, I thought to decide for this or that; but finally I bought none at all. —
Lesson 18.

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 shite oku to make an agreement; itte oku to leave word; shimatte oku to put away; kakits'kete oku to write down; atsuracte oku to give a commission; katte oku to make a bargain; sono mama ni shite 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; haette 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! — daihon wo shio ni ts’kete oita ka? Have you laid the turnips into salt? — ano akindo ye cha wo ikkin yokos’ yō ni atsuracte 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 só 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 kara, kore made ni sh’te okimashō. As it has got late already, we will let the matter rest. — mō asaneshi 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, ototsan ga mohaya naku natte shimaimash’ta. When Mr. Matsukawa arrived at Tōkyō, his father had died already. — kawakami kara okii monoto 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 hatte 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
hakariigoto 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
ryoken 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
Lesson 18.

Shōjō to sake.

mukashi hitori no ryōshi ga shōjō wo toritai to omotte iroiro kangaemashī'ta ga, shōjō wa nakanaka rikō de gozaimasu' kara, horiindo sono kufū ni1 komatte orimasu' hīta ga, futo hakarigoto wo kangaedashī'te sake wo kame ni irete umibe ni okimashī'ta.

suru to shōjō wa sake wo konomu mono de gozaimasu' kara, sake no nioi no waide sake no soba ye kuru wa kima'shī'ta2 ga, shōjō no omou ni wa: «kore wa ore wo toru tsumori ni chigai nai kara, ukats' ni wa kono sake wa no- marenai» — to kokoro ni shōchi shī'te i3 nagara, sake no kinjo de magomago shī'te kangaete orimasu' keredomo, ītsu made tatte mo4 hito ga konai kara, mata shōjō no omou ni wa: «hito no konai uchi5 ippai gurai wa6 nonde mo yokarō» — to kangaete hishaku wo totte ippai nonde miru to7, nakanaka umai. shikashi nagara sono uchi ni: «hito ga kuru to torareru kara, mō yosō» — to, hishaku wo horidashī'te mite ite mo hito no kuru yōsu mo nai tokoro8 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, ītsu tsui kame no sake wo nokorazu nonde shimau to7, sā yoi ga mawatte kite dō suru koto mo dekinai yō ni natta9 kara, «e, mama yo, dō naru ka?» — to, sake no kame wo makura ni shī'te gorori to nete iru to7, ano ryōshi wa «shimeta!» — to, nikoniko kao de yatte kite tōtō iketora- remashī'ta.

1 as to. — 2 Less. 16,99. — 3 stem of iru. to be. — 4 however long it lasted (however much time passed away). — 5 as long as nobody comes. — 6 wa emphatical for wo: as to one glass, I may drink it. — 7 when. — 8 as it did not look (yōsu) as if anybody would come. — 9 "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 shīte...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 (asobi au), 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 (shīka); 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).

ojī. omae no fune wa aite oru d’arō ne!

sendō. hai, sayō de gozaimas’. hayaku o meshi kudasai! ima shibaraku tachimas’1 to, fune wa issō mo nai yō ni kararete2 shimaimas’ kara.

ojī. shikashi ikura de ka’ no ka?

sendō. nedan wa kimatte orimas’. ichi-jikan ga gojissen de gozaimas’.

ojī. yoshi. sore de wa san-jikan hodo kariyō.3

sendō. yoroshiū gozaimas’. dochira no hō ni kogimashō ka?

ojī. hajime ni shimo no hashi made koide sore kara Azumabashi made nobori, sono aida kembuts’ sureba tak’san āa.

Your boat is not engaged, is it?

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.

But at how much do you let it?

The price is fixed; one hour for fifty sen.

All right. Then I’ll hire it for three hours.

All right, sir. Where am I to row?

First row to the lower bridge, then go up as far as Azuma-bridge. If we look around us during this time, it will be enough.

1 when a short time passes now. — 2 karareru Passive of karu to be hired. issō (from its’ one, and sō Numerative for ships) one ship. — 3 kariru = karu.
B. A. kun, mukō no fuse no ne de taihen onna no sa- wai de oru no wa nan' d'arō ne.
A. are wa geisha no kembut's- rashiku mieru. odottari mawattari suru ambai ga shirōto no yō ni mienai kara.
B. komban wa nan-ji kara ha- nabī no uchiage to shi- kakemono4 wa hajimaru d'arō ka ne.
A. m', otts'ke hajimar u d'arō. sono basho wa mukō no kawagishi no ryōriya no nica ni mōkerareta to in koto wo kiita. ō, mi tamae! shikakemono ga ha- jimatta yō da.
B. a sō da ne. taihen na hito ga ano hō ni oshikakete yukō yō ni mieru ne.
A. sore wa kitto ima hanabi wo kembut's' ni yuku no d'arō yo. sore mi tamae! ima fujidana5 ga deta yo. ahu no ambai wa jissai no mono to mattaku chigawanai ne. daibun hanabi wa shimpo shi' ta ne. ō, mata yoko no hō de taihō no uchiai ga ha- jimatta yo. ā, ōki na oto de, nakakaka isanash'ku, kore no mata hontō na sensō no kō aru d'arō to omowareru ne.

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-figu- res 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 col- ours 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.

4 fuji Glycinia chinensis; the imitation of a glycinia trained on trellis-work has gone up.

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 1st (or some 3rd) person receives as it were the action of the 2nd (or 3rd) 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; *kashite 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 1st (or 3rd) person with regard to the 2nd (or 3rd).

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 1st (or 3rd) person is done in favour of or for the sake of the 2nd (or 3rd).

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, itađaku, chōdai itas’* (to receive) and *ageru* (to give to a superior) with an object in the Accusative; *mōs’* used independently of the 1st and 3rd persons means “to say”.
II. Polite Independent Verbs.

124. a) Verbs and expressions denoting the action of the 1st person with regard to the 2nd, or also that of the 3rd person with regard to the 2nd or to some other 3rd 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 ire ru} or {goran ni ire ru} 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 2nd person).

*haishaku itas'* (lit., to prostrate oneself and borrow) to borrow (something from the 2nd person).

*uketamawaru* to hear.

125. b) Verbs denoting the action of the 2nd (or 3rd) 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 to-morrow. — *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 ögi wo hitots' kaitai*; *iro no moyö wo misete moraitai*. I should like to buy a nice fan; I wish you to show me several patterns. — *tegami wo ittsü kaite itadakitö gozaimas'.* — *sugü kaite agemas'.* I wish you kindly to write a letter for me. — I shall write it for you at once. — *dökä anata no o shashin wo itadakitö zonjimas'.* I should like to receive your photograph. — *myöni chi itadaki ni agarimas'.* I shall come to your house to-morrow to receive it. — anata wa dare ni Nihongo wo oshiete moraimash'ta ka? By whom have you been taught Japanese? — o cha wo ippai meshiagare! — arigató, katte ni chödai 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 agemashö.* 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 kakaimash'ta*. It is the first time I have the honour of seeing you. — konaida haisshaku 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 the first time I have the honour of seeing you. — *iroiro no 7nezu-rashii mono wo urimasli'ta ga, anata no ohoshimeshī nara, o me ni kakemashō*. 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.**

sakura a cherry-tree  
ō a king  
sue end  
klō weather  
haru spring  
sanpō a walk  
jiki right time  
rōyō old and young  
danjo men and women  
hanami viewing the flowers, excursion for seeing the flowers  
zenzan the whole mountain  
hayashi a wood  
mankai full bloom  
kumo a cloud  
tonner' a tunnel  
kinjo no hito a neighbour  
dōryō a colleague  
ozei hito many persons  
i-chi-nichi the whole day  
shogakkō all schools  
undōkai a picnic-party  
jisets' time  
nigiyakusa bustle  
hyōtan a gourd  
higure sunset  
mibun condition in life; — soo no in conformity with one's position  
ogori luxury; — wo suru to revel  
nagayazumai an inhabitant of a "long-house" (lodgings let out to poor families)  
kurō trouble, pains  
nenjū the whole year  
ha a leaf (of a tree)  
mī a fruit  
uta a Japanese poem; — ni yomu to make the subject of a Japanese poem  
shi a Chinese poem; — ni ts'kururu to make the subject of a Chinese poem  
asahi the rising sun  
nigoto beautiful  
nadakai famous  
masshīro na perfectly white, pure white  
hito-tōri ordinary  
binzume no bottled  
sōō no appropriate, fit, proper  
futsū no common, usual

* This o does not relate to the person addressed (the servant), but to the guest.
iwarenu can be named
saku to open (as flowers)
ni kimaru to be limited to
owareru to be covered
sasoi au to call for each other
tsureau to go with each other
ts'kau to employ
ataeru to give
uherisorou to form a party
eramu to choose
yoisugos' to drink to excess
chikazuku to approach
kitaku suru to return home
hiraku to open (intr.)

utagowareru to be apt to be mistaken (for)
naru to bear (as fruit)
juku (surn) to grow ripe
yomu to read
terasareru to be shone upon
zorozoro to in a long row
to and so on
omoi omoi ni every one according to his liking
koso (emphatic particle); sore
— precisely this
hajime to sh'te first of all
shosho ni everywhere

omovazu unconsciously.

19. Reading Lesson.

Sakura.

Nihon ni mo hana no shurui wa tak'san arimas' ga, sono uchi de mo sakura wa hana no o to iwareru hodo de, nakanaka migoto des'. hayai tokoro de wa¹ san-gats' sue², osoi tokoro de wa shi-gats''³ sue ni saki, kikô mo chôdo haru de, atsukara suzumakarazu⁴ sampo ni wa mottomo yoi jiki des' kara, rôyô danjo zorozoro to hanami ni dekakemas'. Nihon de hanami to ieba, mazu sakura no hana wo mi ni yuku koto wo in ni kimatte iru kurai⁵ des'.

mukashi kara nadakai tokoro wa Yamato no Yoshinoyama⁶ de, zenzan nokorazu sakura de owarete orimas'. Tôkei⁷ de wa Ueno⁸ Mukôjima⁹ Koganei¹⁰ Asukayama¹¹ tô wo hajime to sh'te shosho ni sakura no hayashi ga arimas'. mankai no toki wa tôku kara mireba, maru de masshiro na kumo no yô ni. chikaku ni yukeba, hana de dekita tonner' no yô des'. hanami wa tonari¹² kinjo no hito wo sasoiattari mata wa dôryô tsureattari mata őzei hito wo ts'kau tokoro¹³ de wa

¹ "at the early place" = those which blossom early. — ² at the end of the 3rd month. — ³ at the end of the 4th month. — ⁴ neither hot nor cold. — ⁵ "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. — ⁶ Mount Yoshino in the old province of Yamato, in central Japan. — ⁷ the same as Tôkyô. — ⁸ name of a public park in Tôkyô. — ⁹ on the Sumidagawa. — ¹⁰ near Tôkyô. In 1735 the shôgun Yoshimune had 10,000 young cherry-trees brought from Yoshino and Hitachi and planted there. — ¹¹ near Ôji, in the environs of Tôkyô. — ¹² 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. — ¹³ where they employ many persons (where many persons are employed).
ichi-nichi no yasumi wo ataete uchisorotte dekaketari 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 sō no ogori wo sh’te kitaku suru fūshū de, tsumari nagayazumai no mono made mo hanami no toki ni nenjū no kō ru 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 uta-gawareru hodo des’. shikashi Yoroppa chihō no sakura no yō na mi wa narimasen’. tada chiisai ni de, joku yō ni wa narimasen’. mushashi karasaka sakura wo uta ni yomi, shi ni ts’kuru koto wa tak’san de, naka ni mo Motoori14 no uta wa Nihonjin no kokoro wa asahi ni terasarete iru sakura no yō de aru koto wo itta mono de15, nadakai uta de arimas’.

14 Motoori Norinaga (1730—1810) a famous philologist and archaeologist. 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.” — 15 naka ni mo … itta mono de among them there is also the poem of Motoori, which says that . . . , and it is a famous poem.


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’i) 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.

Japanese Grammar.
As my master said he would soon come back, please step in and wait a moment.

**Dialogue (continuation).**

*oji.* sendō, fune wo mā s'kōshi mukō no hō ni koide ha-
nabi ga yoku mieru tokoro ni tomete oke!

*sendō.* kashikomarimash'ta.

*oji.* hayaku koganak'cha hoka no fune ga basho wo totte shinau ju nai ka?

*sendō.* ē, yoroshiū gozaimas'. yoku kentō wo ts'kete unai tokoro ni fune wo to-
memashō

*oji.* ā, mukō no fune ni mo ōzei no hito ga sake wo nonde taihen yōki ni sa-
waide oru yō da ga, tabun aru kaisha no sōkembuts' d'arō.

*sendō.* sō de arimas'. are wa kamiseizōkaisha no kemb-
but's de arimas'.

*oji.* itsu mo kawabiraki wa hanabi yara machi no ka-
zari wo miru yori wa kembuts'nin no kokkei wo miru hō ga yoppodo omo-
shiroi ne.

*sendō.* go mattomo de arimās'. shiki no hanami de mo ōse no tōri hana wo miru yori no kembuts'nin wo miru hō ga omoshirō gozaimas'.

*oji.* sō to mo. kembuts'nin ga kao wo edottari kimyō na minari wo shite sa-
waideri suru no wo miru no wa nani yori omoshiroi ne. shikashi A. yara B. kun yara ningen wo miru yori wa hanabi wo mi-
tari yomise wo hiyakash'tari suru hō ga omoshirō d'arō ne.

Boatman, row the boat a little farther to the opposite side, and stop where the fireworks can be seen well.

All right, sir.

If you don't row fast, won't other boats take away the place, after all?

All right, I shall pay attention to the point and stop the boat at a favorable place.

Oh, on the boat yonder many people seem to drink sake and be very merry; it is probably the excursion of some company.

Indeed, it is the excursion of the Paper Manufacturing Society.

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.

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.

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 sawagy o wo miru yori wa sono hoka no mono wo kembuts' suru ho ga ossharu tōri ni onoshirō gozaimas'.

A. watakushi mo sō des' ga, nats' atsu no ni yusuzumi no tame ni kō iu anbai ni fume ni notte oku no hito to kawa no naka wo kami shimo ni kogimawaru no wa nani yori mo yukai des'.

oji. ō, mina no tanoshimu tokoro mo tabun wa sō d'arō to omowareru, ittai kawabiraki to in mono wa nats' no ichiban atsu hi wo erande kawa no naka de asobu koto de aru kara ne.

So it is. We think it more interesting, as you say, to see other things than how people are turbulent.

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.

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 3rd 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. 1st 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. 2nd 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. 3rd Person, he, she, it. These are all demonstrative expressions, as:
ano hito that man
ano o jō san that (single)
ano o kara that gentleman
ano o juisan that old gentleman
ano otoko that man
ano o juisan that old gentleman
ano onna that woman
ano o hōsan that old lady
ano ko that child
ano yats', aits' that fellow
ano mus'me that girl
kono yats', koits' this fellow
sono yats', soits' that fellow.

Additional Remark.
temae I (very modest) and: you (impolite)
danna san in speaking of the 2nd and 3rd persons
sensei in speaking of the 2nd and 3rd 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:
1st Person, we.
watakushidomo (also used in the Singular "I", and then humbler than watakushi)
warera
wareware
bokura
oira (vulgar).

2nd Person, you.
anatagata (also used in speaking to one person, and then very polite)
omagata
omaetachi
omaera
kimitachi.

3rd 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 2nd and of the 3rd persons: go jibun de; go jibun no.

Examples: anata wa ima ginkō ye oide nasaimas’t to, watakushi no 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 inōto wo tsurete Ueno ye sampo sh’ta. To-day I have taken a walk to Ueno with my younger sister. — sono hō wa konaidu Kyoto 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 kikenakatta 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
koromochi 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’m 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 kette 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.

basha a carriage (drawn by
horses)
jinrikisha a carriage (drawn by
men)
kago a sedan-chair
go ishin the restoration of the
Emperor’s authority in 1867
kurumadaiku a cartwright
michihaba breadth of a street
higō expense; — ga kakaru it
is expensive
ten point
mana state, condition; sono —
as it is
mae imitation
kufū a plan; — ro koras’ to
ponder over a plan
shatai a carriage-frame
kuruma a carriage
yo the world; — ni das’ to bring
into public
ō-atari great success
ō-hayari general fashion
jōge high and low
shi-kō (four sides) all sides
shakushi a ladle; neko mo — mo
Tom and Harry
kinnen late years, recently
yushuts’ exportation; — suru
to export
engan the coast
kaikōba a harbour open to
foreign trade, a Treaty Port
Kaiyōshokuminchi the Straits
Settlements
hatsumeisha an inventor
narawashi fashion; — ni naru
to come into fashion
amaaki a guide-book
keji a placard
homomo an originator
namari manner of speaking,
dialect
hoshii desirable
urayamashii enviable
okushii strange
noru to ride; notte iru to be
riding
hayaraseru to bring into fashion
hiku to draw
hiromaru to spread
sayo sa well, all right
dōka anyhow
ippan ni in general
tachimachi on a sudden
nomi narazu not only	
tabun probably
itsu no ma ni ka some time or
other
chanto correctly
kaette on the contrary
sappari entirely.
Lesson 20.

20. Reading Lesson.

Jinrikisha.

Nihon de wa mukashi wa konnichi aru basha to ka¹ jinrikisha to ka iu¹ mono wa nak'te tada kago bakari desh'ta ga, sayō sa², go ishin s'koshi nochi deshtarō yo, aru kuru-madaiku ga Seiyōjin no³ 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 kakaru⁴ kara, dono ten kara mite mo, sugu ni basha wo sono mama Nihon de hayaraseru koto wa muzukashii ga, mireba miru hodo⁵ urayamashii. dōka mane no shiyō wa nakarō ka?»⁶ — to iroiro kufū wo korash'ta sue⁷, basha yori wa shatai wo s'koshi chisaku shi, uma no kawari ni hito no hiku yō na kuruma⁸ wo ts'kutte yo ni dash'te mita tokoro ga, ő-atarì de, tachimachi ő-hayari to nari, hajime wa shinshi to ka shinshō to ka iberaru¹' 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 kaimō ka Kaikyōshokuminchī 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 hatsumiseha sono hito de wa nak'te⁹ 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 wa¹⁰ Kaikyōsho-kuminchī hen de wa kore wo «rikishō» to itte annai taka keiji nado ni chanto kaite aru no des'. hommoto no¹¹ Nihonjin ni wa kaette sappari wakarimasen' ga, mā, kotoba no namari de sonna ni henka sh'ta mono deshō yo.

¹ to ka — to ka iu (iwararu) or whatever they may be called. — ² the speaker, after reflecting some time, remembers the time: well, it was . . . — ³ on no instead of ga cf. Less. 24,144. — ⁴ and as it is expensive, too. — ⁵ the longer I see it, the more enviable it is. — ⁶ is there no means of imitating it? — ⁷ after. — ⁸ a carriage of such a kind as may be drawn by men. — ⁹ the inventor was not that man. — ¹⁰ what is strange is . . . — ¹¹ 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 today 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. oji, kono tokoro kara wa taihen yoku hanabi ga mienas’. sosh’t e ima uchiage ga ha-jimatta yō des’.
A. oji san, gonan nasai! daibun takaku yage ga agari-mash’ta yo.
oji. sō da ne. dono kurai ta-kaku agattarō ka?
B. sō des’ ne. ni-hyaku meter kurai takaku agatta yō ni omowaremash’ na. sh’te ima sono ato de agatta no wa hoshitsuri des’ ne.
oji. sō da. kono hoshitsuri wa yohodo unaku dekita. iro no ambai kara hičaru guai ga hontō no mono no yō da ne. sosh’t e nagaku kū ni shizuku ni tomatte oru koto ne.
B. sō des’. taihen yoku deki-mash’ta. mata ima agatta no wa rippa na hanā des’ ne. watakushi wa hanabi no naritachi wo mada yo-ku shiranai des’ ga, nan’ de naritas’ deshō ka?
oji. mada shinamono wo mi-nai no ka? taihen tan-kan na mono da yo. hito-kuchi de ieba, oyoso ningen no atama gurai no ōkisa no kamihariko no naka ni kayaku ga haitte oru mono wo kichū ni uchiageru dake no hanashi de, kono tama ga uchiagerarēru to dōji ni michibi wo totte takaku agatte harets’ suru mono de, nani mo muzu-kashii koto wa nai yō da.
A. sono tama wa kuda kara uchidas’ no des’ ka?

Oh, from here the fireworks can be seen very well. And now the letting off seems to have begun.
Uncle, see! the rocket has gone very high.

Hasn’t it? How high may it have gone up?
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?
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!
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?

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.

Do they shoot that ball out of a tube?
oji. muron. suichoku ni ji no naka ni taterareta tsutsu no naka ni hajime ni kayaku wo irete sono ne ni hanabi no tama wo oite kono kayaku no chikara de uchiageru no da yo. shite kono tsutsu wa tsujö atsui ki no tsutsu de, soto ye take no taka wo kisete aru no da yo.

A. só des' ka ne, kayaku no chikara de kono tsutsu va sore de no haires' va shinai deshö ka ne.

oji. nuni! hanabi no tama wa karui mono de, soto/i/e tal-e no taga wo kisete arii no da yo. des'ha ne, kayakii no chikara de kono tsutmi iva sore de mo harets'ica liinai de.' hanabi no tama wa karui mono de, sore wo iiicMageru kayakii no ryu wa trazuka de iariri no da kaara, 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.

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Twenty-first Lesson.

133. Demonstrative Pronouns and Demonstrative Adverbs.

<table>
<thead>
<tr>
<th>kore (subst.)</th>
<th>koko (subst.)</th>
<th>konata (subst.)</th>
<th>kokoera (subst.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (here, near the speaker)</td>
<td>this place, here</td>
<td>this side, here</td>
<td>here-abouts</td>
</tr>
<tr>
<td>sore (subst.)</td>
<td>sono (adj.)</td>
<td>sonata (subst.)</td>
<td>sokoera (subst.)</td>
</tr>
<tr>
<td>that (near the person spoken to)</td>
<td>that (adj.)</td>
<td>that (adj.)</td>
<td>that place, there</td>
</tr>
<tr>
<td>are (subj.)</td>
<td>sono yō na</td>
<td>so in that</td>
<td>as'ko (subj.)</td>
</tr>
<tr>
<td>that (far from the speaker and the person spoken to)</td>
<td>that</td>
<td>so in that</td>
<td>that place, there</td>
</tr>
<tr>
<td>a in yō na</td>
<td>such as that</td>
<td>that</td>
<td>achi, achira (subj.)</td>
</tr>
<tr>
<td>kō in yō ni</td>
<td>kō in yō na</td>
<td>kō in yō ni</td>
<td>kō in yō ni</td>
</tr>
<tr>
<td>such as this</td>
<td>this</td>
<td>this</td>
<td>this</td>
</tr>
<tr>
<td>sono yō na</td>
<td>sono yō na</td>
<td>so in that</td>
<td>way,</td>
</tr>
<tr>
<td>that</td>
<td>that</td>
<td>that</td>
<td>like that</td>
</tr>
<tr>
<td>sonna</td>
<td>sonna</td>
<td>so, in that</td>
<td>a, a sh'te</td>
</tr>
<tr>
<td>such as that</td>
<td>such as that</td>
<td>way,</td>
<td>like that</td>
</tr>
</tbody>
</table>

sokoera (subj.) that place, there as'ko (subj.) that place, there
134. kore, sore, are, as well as all adjectival Demonstratrices, 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 soji 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 jokisen des’. Yes, it is a Japanese steamer. — kono fude wa warui kata, 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 ic 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:

achi kochi here and there
kono uchi ni herein
sono uchi ni therein
sono uchi in the meantime; ere long; among them
kono aida, konaida the other day, lately
sono aida in the meantime, during that
sono toki at that time
kore kara henceforth; now
sore kara after this, thereupon, then
kore made up to here, till now
kore made up to that, till then
sore made up to that, till then
kore de with this
sore de with that
sore nara, sonnara if that is so; well, then
kore de wa that being so; then
konoichi to-day; — wa good day!
komban to-night; — wa good evening!
konya to-night
kongets’ this month
kotoshi this year
kondo this time
konogoro recently, now a days.

Examples: kyō wa atsuk’tē 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’tē jubun 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 konaitu kanzushi wo ippon kowashi-mash’ta kara, sono yō na hoka no mono wo kā o to omotte kuru michi de achi kochi aruite mite mo, sō na mono wo miidasanakatta kara, kondo wa mō ichi-do sagasō to omoimas’ ga, kokoera ii misi 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, Nihonbushi made oide nasarimas’ to, sōkōra aru ni sō 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 shi’te imas’ ka? What is that man doing there?

Words.

rekishi history; — jō ni historically
tomodachi a friend
kisha a train
hotori neighbourhood
gogo afternoon
watashi a ferry; — wo koeru to cross over
kōnan difficulty
mura a village
mure a herd, group, clump
hajimari beginning
kasumi fog
tszuraozi zigzag
dai a terrace
hira the corolla
koboku old tree
miki the trunk of a tree
koke moss
meisho a renowned place
tokushoku peculiarity
heika His or Her Majesty
miyuki travelling of the Emperor or Empress; o — ni naru to travel
kinen memory
chin a summer-house, an arbour
ippo one side
miya a temple (Shintō)
hō side
machi a town
nanchō the Southern Dynasty
gun an army
hei troops
hoson preservation; — sareru to be preserved
machinami rows of houses (as of a town)
koseki ruins
yūran travelling about to see celebrated places; — ni kura to come to visit nancho-jidai the period of the Southern Dynasty tennō the Emperor anga a temporary residence oka a hill hammichi half way, half a ri kimpō neighbourhood hakoake a field yamaoku the recesses of a mountain furuki an old tree yaburegoja a broken hut ippaku lodging for one night; — wosuru to lodge for one night akuruki the following day masakari full bloom tsugō convenience; — yoku conveniently kō a journey hitoe no simple koga na old and elegant ono 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 tōnaeru 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 zen'ai properly speaking kaku thus ma mo naku without delay subete all zoku ni vulgarly maru whole tame ni on account of.


Yoshino-yuki. ¹

Yoshino wa mukashi kara hana de yūmei de aru bakari de naku, rekishi jō ni mata nadakai tokoro de arimas. soko de ichi-jits'² go-roku-nin³ no tomodachi to issho ni Kyōto kara kisha ni notte Nara⁴ ye mairimash'te hitotōri sokó wo kembuts' sh'ta ato de, mata kisha ni notte Sakurai⁵ to iu tokoro made mairimash'te sore kara kachiashi de Tōnomine⁶ to iu yama wo koete Yoshinogawa no hotori ye demash'ta. sono toki wa chōdo gogo san-ji goro⁷ de arimash'ta. kono kawa no watashi wo koemas' to, sugu ni Yoshino no yama ga miemash'ta. shikashi koko kara wo michi ga dandan to kyū ni narimash'te aruku no wo nakanaka konnan de arimas'.

hitots' no mura wo kōeru to, sugu ni sakura no mure ga miemas'. sore wa nadakai <hito-me-semon>⁸ no hajimari

¹ a journey to Yoshino (in the province of Yamato). — ² one day. — ³ five or six persons. — ⁴ name of a town, from 709—784 the residence of the Emperors. There is the famous gigantic image of Buddha called Nara no daibuts'. — ⁵ name of a town in Yamato. — ⁶ one of "the seven high mountains" of Japan. — ⁷ about 3 o'clock. — ⁸ "at one look a thousand trees." (sen 1000, hon Numerative for cylindrical things, as trees, etc.);
de arimas'. soko ni wa muryo ni-san-sei
das 9 no sakura ga
issho ni katamatte orimas' kara, toku kara sono hana no mure
wo miru to, chodo kasumi no yo ni miemas'. soko ni wa
michi ga tsuzurauri ni natte sono sakura no ki no naka
wo totte orimas'. kore wo dandan noborimas' to, hitots' no
hiroi dai ni tsukimas'. koko kara sono nokorau no sakura ga
hito-me ni miru koto ga dekimas'. sono sakura wa iwayuru
Yoshinosakura 10 to moshimash'te mina hitoe no hira wo motte
orimas'. sosh'te ki ga mina koboku de, miki ni wa mina
shiroi koke ga haete orimas'. zentai sakura no meisho wa
oku arimas' ga, kaku issho ni katamatte oru no wo hito-me
ni miru koto ga dekiru no wa koko no tokushoku de arimas'.
katte Kog 11 heika mo koko ni o miyuki ni natta koto
ga gozarimash'te ima mo nao sono kinen no chin ga no-
kotte orimas'. koko kara ipp yi wa Yoshino no miya no ho
ye yuku michi ga ar, mata ipp yi ni Yoshino no machi
no ho ye yuku michi ga arimas'. ato no ho no michi wo
ts'taimas' to, soko ni Hakuunkyo 12 to iu koga na hashi ga
arimas'. sore wo sugiru to, ma no naku hitots' no mon ni
tskimas'. sono mon wa Kemmu 13 no Mukashi nancho 14 no
gun ga Ashikaga 15 no hei wo fuseida tokoro to sh'te ima ni
hosen sarete orimas'. sono mon wo torisugiru 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 j o no oku no koseki ga achira kochira ni arimas'
kara, mainen koko ni yuran ni kuru hito ga tak'san ni aru
tokoro des'. soko koseki wa mina nancho-jidai no mono
bakari de arimash'te sono omo naru mono wa Godaigo 16
tenn o no angu, Nioirindo 17 nado de arimas'. sono angu no
aru oka no mukogawa ni mata hito-mure no sakura ga ari-
mas'. kore wa «naka-sei mon» 18 to tonaemas'. futsu 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-sei mon» 19
1,000 means a great number. — 9,200—3,000 pieces. — 10 the cher-
ry-blossoms of Yoshino are all single; therefore Yoshinosakura =
single cherry-blossoms. — 11 Her Majesty the Empress Dowager.
— 12 name of the bridge (White-cloud-bridge). — 13 name of a
period (1334—1338 A. D.). Kemmu no belongs to tokoro to sh'te.
— 14 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 (hokuch o). — 15 the
family of Ashikaga held the shogunate 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." — 16 The Emperor Godaigo reigned from
1319—1339. — 17 name of a temple. — 18 "the thousand trees of
the middle." — 19 "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 bakari yamaoku ye maitte hitots' no tōge kara waki ye ni-san-chō hairu to, Saigyō-sakura to in ippon no furuki ga arimas'. sono sh'ta ni chiisa na yaburegoya ga nokotte orimas'. kore wo zoku ni Saigyō no sumatta tokoro to tonaemas'. futsū koko made wo sakura no meisho to sh'te no Yoshino to iimas'.

koreranokorazuno keshiki wo miru ni wa s'kunaku nomaru ichi-nichi wo tsuiyasaneba narimasen' des'. watakushidomo wa Yoshino no machi ni ippaku wo sh'te subete no koreranomuishwo kembuts' sh'ta nochi de, akuruhi Yoshinogawa wo sōte Kuzu to in mura kara f'tatabi kisha ni notte Kyōto ye modorimash'ta. kono fut'ska-kan wa saiwai tenki no yokatta no to hana no masakari de atta tame ni mottomo tsugō yoku kono banami no kō wo owaru koto ga dekimash'ta.

20 one ri (Japanese mile). — 21 two or three chō (1 chō = 300 Japanese feet). — 22 name of a monk who was a famous poet (he died in 1198 A. D.). — 23 during these two days.


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).

aji. 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?

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?
A. só des' ne. daibun karada mo hīte kimish'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. só to mo. koko ye kite kara daibun nagaku naru kara, bots'bots' to machi wo aruute 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 to yomise wo hiyakash'te jibun no uchi ye kaerimashō. amari osoku kaerimas' to, haha ga shimpai itashimas' kara.

oji. só 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. doku o uchi ni yorosh'ku ossatte kudasai. sayō nara.

A. dō da e? yomise wo hiyakash'te ikō ka?

B. yokarō. Ryōgoku no yomise wa nadakkai kara ne. mi tamae! roten ni ta'k san mise ga dete oru koto ne.

A. só! shikashi komban wa kane wo tanto motan' kara, kau koto wo yoshi ni sh'te hi-yakas' 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 kangaे da. bet's 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.

A. sō da. sono kangaе wa taihen yoi kara, boku mo sō shiyō. haha ga taisō yorokobu d'arō. shikashi boku wa o kashi wo kawazu ni chiisa na hachime de mo hitoto's katte ikō ka?

B. yokarō.

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.

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?

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.
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<th>Japanese Grammar:</th>
<th>Interrogative Pronouns and Adverbs</th>
<th>Indefinite Pronouns and Adverbs</th>
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<td>dare donata</td>
<td>who?</td>
<td>dare ka donata ka somebody</td>
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<tr>
<td>dore (subst.)</td>
<td>which? (among dono (adj.)</td>
<td>dore ka one or other, somebody</td>
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<tr>
<td>dochirka</td>
<td>where? which of</td>
<td>dochirka ka at one or other</td>
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<tr>
<td>dochira</td>
<td>the two?</td>
<td>place, one or other of</td>
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<tr>
<td>izure</td>
<td>where? which?</td>
<td>izure ka at some place or</td>
</tr>
<tr>
<td>nani, nan'</td>
<td>what a, what?</td>
<td>nani ka something, a little</td>
</tr>
<tr>
<td>nan' to iu</td>
<td>what kind of?</td>
<td>nanzo</td>
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<td>donna (adj.)</td>
<td>what kind of?</td>
<td>donna ... ka some</td>
</tr>
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<td>dó iu</td>
<td>what like?</td>
<td>dó iu ... ka</td>
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<td>dó iu yō na</td>
<td>dó iu yō na ... ka</td>
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<td>dono yō na</td>
<td>dono yō na ... ka</td>
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</tr>
<tr>
<td>dono yō na</td>
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<td>dono yō na ... mo</td>
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<tr>
<td>Interrogative Pronouns and Adverbs</td>
<td>Indefinite Pronouns and Adverbs</td>
<td></td>
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<td>-----------------------------------</td>
<td>--------------------------------</td>
<td></td>
</tr>
</tbody>
</table>
| **dō**  
**dō shite**  
*how?* | **dōka**  
*somehow or other* | **dō (Sbf.) mo**  
*how...ever*  
**dōmo**  
*indeed, really*  
**dō de mo**  
*anyhow* |
| **ikani**  
*how?* | **ikani mo**  
*indeed, truly*  
**ikani (Sbf.) mo**  
*how...ever* | **ikani de mo**  
*anyhow* |
| **ikura**  
**ikahodo**  
*how much?*  
**ikuts'**  
*pretty many*  
**iku**  
*many* | **ikura ka**  
*a certain amount*  
**ikuts' ka**  
*pretty many*  
**iku...ka**  
*many* | **ikura mo**  
*every amount*  
**ikuts' mo**  
*every number*  
**iku...mo**  
*every number* | **ikura de mo**  
*any amount*  
**ikuts' de mo**  
*any number*  
**iku... de mo**  
*any number* |
| **itsu**  
*when?* | **itsu ka**  
*some time* | **itsu mo**  
*always* | **itsu de mo**  
*any time, always* |
| **doko**  
*where?* | **doko ka**  
*somewhere* | **doko ka mo**  
*everywhere* | **doko ka de mo**  
*somewhere*  
**dokka de mo**  
*everywhere*  
**doko de mo**  
*anywhere* |
| **dokoera**  
*whereabouts* | | | |
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*?

*nann* no is not essentially different from *dō iu, dō in yó na, dono yó na, donna*, only that the latter ask more decidedly for the kind.

*nann* 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, dochi or 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 adjectival 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
*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.

dare, donata ya who
dareka, donataka (ga) somebody
» » no whose
» » ni to whom
» » no whom

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:
dare mo everybody
dare no ... mo everybody’s
dare ni mo to everybody
dare mo 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 in 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 tabi tabi 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 ū 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’ nichī 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 ī yō des’ ga, dare 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 ikimashi’ta ga, nani no 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 kawa-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 dare 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, dare ga ī 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, dare de mo ī 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
sōjimuki all concerning sweeping and cleaning
nezumi a rat
mushikera insects, vermin
seki a seat, a society
dono Mr.
küseki an empty seat
zen a small tray on which the food is served
o shōban de aru to partake of a dinner
ikkō (one) pleasure
sujiai reason; — ni hazureru to be contrary to reason
happai a punishment cup
sōdan conference, consultation; — ga kimaru to be agreed upon
chinpunkan (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; — wo narabateru to talk nonsense
kireizuki fond of cleanliness
yaya mo suru to liable to (do).

22. Reading Lesson.
Nani ga osoroshii ka?
aru tokoro ni gak'sha ga sunde orimash'ta ga, sono sensei no shomots' wo okimas'1 heya ni ippiki no kitsune ga orimash'te jā-nen2 amari mo koko ni orimas' kara, sensei to3 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 nakana ka hito mo oyobanai hodo4 no kireizuki de arimash'ta kara, makoto ni chōhō na kitsune de arimas'. kore de, mono sae tabemasen' toki wa, nō san-shi-hiki mo hoshii to sensei ga omoimash'ta de arimashō.5

1 in the room where he put his books. — 2 ten years. — 3 to najimi acquainted with, an acquaintance of. — 4 fond of cleanliness to such an extent that even a human being did by no means equal him. — 5 So the gentleman probably thought: “If he only did not eat, I should like to have three or four more.”
Lesson 22.

kono yō na kitsune de arimas’ kara, hito to hanashi⁶ mo yoku
dekimas’ ga, sono katachi wa s’koshi mo hito ni misemasen⁷,
shikashi kyaku de mo⁸ arimas’ to, yahari sono sekï ye maïtte
hanashi mo itashi, sakazuki no toriyari⁹ mo shimas’. sore
yue kitsune no tame ni küseki¹⁰ ni hitori-mae no zen¹¹ wo
dash’te okimash’ta.

aru hi go-roku-nin¹² no kyaku ga mairi, mata rei no
 tôri sake¹³ 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
hodo¹⁴ tanoshii koto wa nai. shikashi meimei kokoro ni
kowai koto wa kanarazu aru hazu da kara¹⁵, nani ga osoroshii
ka meimei sono osoroshii to omou koto wo hanashiatte
miru no mo mata ikkyō d’arō. mottomo¹⁶ sono koto ga¹⁷
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: «jiban wa hanahada gak’sha wo osoremas’
sono wake wa yaya mo suru to¹⁸ chimpunkan no koto wo
narabetatete warera mugaku no mono ni wa hotondo wakari-
kaneru kara, kore hodo osoroshii mono wa nai» — to mō-
shimash’ta.

⁶ hanashi ga dekimas’ = hanashi suru or hanas’ koto ga deki-
mas’ he could speak. — ⁷ the fox did not show his form to any-
body. — ⁸ de mo and the like. kyaku ga aru there are guests;
ga is dropped on account of de mo. — ⁹ “he did the receiving-
passing of the wine cup,” he received the cup and passed it to
another guest. — ¹⁰ empty seat, because the fox was invisible.
— ¹¹ every person gets his own tray or small table with food.
— ¹² five or six persons. — ¹³ sake-drinking. — ¹⁴ the more... the
less amusing it is. — ¹⁵ 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. — ¹⁶ however. — ¹⁷ 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). —
¹⁸ 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. oî! sembei wo jissen hodo kure!
onna. kono hō des' ka sochi-ra no hō des' ka?
B. m', iroiro no mono wo issho ni mazete kure!
onna. sore de wa kore wo sa-shiagemas'.
B. koko ye kane wo oku yo.
onna. arigato zonjimas'.
A. mukō no hō no mise ni tak'-san ueki ga dete oru de wa nai ka? dō da e? hi-tots' hiyakashi ni ikō ka?
B. yokarō. mukō no mise ga yasukereba, kimi wa chiisa na ki de no kai tamae!
A. yomise wa ippan ni kakene wo in kara, ukkato kaenai ne; shikashi nedan wo makereba kaō yo.
A. kono take no bonsai wa ikura? uekiya. sore wa go-jissen shimas'.
A. mukō no kashi no bonsai wa? uekiya. sore wa ichi-yen des'.
A. jōdan wo iuna!
uekiya. katte kudasareba, ikura ka waribiki wo ita-shimas' yo.
A. tote mo sōdan ni naran' yō ni takai. sono yoko ni aru asagao wa ikura?
uekiya. fumpats' shimash'te jiss-en de sashigemashō.
A. mā s'koshi makenai ka?
uekiya. sō des' ne. ichi-wari wo hikimash'te ku-sen de sashigemashō.
A. sō, sore de wa katte ikō.
uekiya. arigatō gozaimas'.

I say! Give me cracknels for 10 sen!
Do you wish from these or those?
Well, mix them!
Here they are.

Here's the money.
Thank you, sir.
Are there not many plants exhibited in the shop opposite?
What do you think? shall we go to look at them?
All right. If the shop opposite is cheap, buy a small plant or something of the kind.
As they generally overcharge you in night-shops, you must not buy carelessly. But if they lower the price, I shall buy.
How much is this bamboo-pot?
It costs 50 sen.
And the oakpot?
That costs one yen.
You are not in earnest!
If you buy it, I shall allow you some discount.

It is so dear, it is beyond dispute. The convolvulus over there, what does that cost?
I'll do my best to let you have it at 10 sen.
Won't you drop a little?
Well, I'll deduct 10 per cent and give it at 9 sen.

Then I'll buy it.
Thanks.
A. kore kara sugu uchi ni kuerō de wa nai ka?
B. ni, mō yō wa nashi, toki mo osotsara kuerō yo. kimi to wa mukō no yokochō de wakaru hō ga tsugō ga yokarō.
A. sō da. sore ga sōhō chikamichi da. sayō nara.

B. sayō nara. izure myōnichi oni ni kakarō. okkasen ni mo yoroshīku.
A. arigatō. kimi no go ryōshin ni mo yoroshīku.

Now, won’t we return home directly?
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.
All right. That’s the nearest way in both directions. Good-bye.
Good-bye. At any rate, I shall meet you to-morrow. Remember me to your mother.
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, toke 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 matomimasen'. 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, maishu every week, maihi every day, maiasa every morning, maihan every evening, maiyo every night.

"Every" is also expressed by goto (n'y) 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 òzei (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 òi, only used predicatively, ôku 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 òi: This year many persons have died of the cholera (lit., the persons who have died are many): kotoshi korerabýô de shinda hito ga òi.
"A little" is s'koshi (adv.), a little more mó 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 no 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:

\[
\begin{align*}
\text{kono shinamono} & \rightarrow \text{warui mono no ii mono no aru} \\
\text{no uchi ni wa} & \rightarrow \text{warui mono no areba ii mono no aru} \\
\text{warui mono no aru shi} & \rightarrow \text{ii mono no aru.}
\end{align*}
\]

"Another," "other," is hoka no, ta no (with Chinese words ta makes a compound substantive); betsu no (different), kawatta (changed), mó hitori no one more (said of men), mó hitotsu 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.**

<table>
<thead>
<tr>
<th>English</th>
<th>Japanese</th>
</tr>
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<tbody>
<tr>
<td>zaisanka</td>
<td>a rich man</td>
</tr>
<tr>
<td>bimbōnin</td>
<td>a poor man</td>
</tr>
<tr>
<td>inn a dog</td>
<td></td>
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<tr>
<td>aisats'</td>
<td>greeting; — suru to greet</td>
</tr>
<tr>
<td>shimbōbe</td>
<td>a servant</td>
</tr>
<tr>
<td>obekka</td>
<td>flattery</td>
</tr>
<tr>
<td>reigi</td>
<td>etiquette, ceremoniousness</td>
</tr>
<tr>
<td>seki a cough</td>
<td></td>
</tr>
<tr>
<td>iware reason</td>
<td>; — no aru reason-</td>
</tr>
<tr>
<td>shi-hō</td>
<td>able</td>
</tr>
<tr>
<td>(four sides)</td>
<td>; — kara from</td>
</tr>
<tr>
<td>all sides</td>
<td></td>
</tr>
<tr>
<td>kogoe de</td>
<td>with a low voice</td>
</tr>
<tr>
<td>hedatari</td>
<td>the space between two</td>
</tr>
<tr>
<td>places; — no</td>
<td>separated from</td>
</tr>
<tr>
<td>each other</td>
<td></td>
</tr>
<tr>
<td>chi place</td>
<td>place, locality, region</td>
</tr>
<tr>
<td>tochi a plot</td>
<td>of ground</td>
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<tr>
<td>ikadasashi</td>
<td>a raftsmen</td>
</tr>
<tr>
<td>oka land</td>
<td>(as opposed to water)</td>
</tr>
<tr>
<td>mayo a pack-horse driver</td>
<td></td>
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<tr>
<td>shariki a</td>
<td>cart-driver</td>
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<tr>
<td>rui kind, sort</td>
<td></td>
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<tr>
<td>oya parents</td>
<td></td>
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<tr>
<td>kyōdai</td>
<td>brothers and sisters, a</td>
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<tr>
<td>brother, a</td>
<td>sister</td>
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<tr>
<td>chōai love</td>
<td></td>
</tr>
<tr>
<td>mekake a concubine</td>
<td></td>
</tr>
<tr>
<td>iken authority, influence</td>
<td></td>
</tr>
<tr>
<td>dōyaku a</td>
<td>colleague</td>
</tr>
<tr>
<td>dōshi a</td>
<td>companion</td>
</tr>
<tr>
<td>mōke profit</td>
<td></td>
</tr>
<tr>
<td>akindonakama</td>
<td>a fellow-merchant</td>
</tr>
<tr>
<td>otori a</td>
<td>decoy-bird</td>
</tr>
<tr>
<td>niwatori a</td>
<td>a fowl</td>
</tr>
<tr>
<td>ahiru a duck</td>
<td></td>
</tr>
<tr>
<td>sh'ka a</td>
<td>a deer</td>
</tr>
<tr>
<td>nakadachi a</td>
<td>a go-between</td>
</tr>
<tr>
<td>hitsuji a</td>
<td>sheep</td>
</tr>
<tr>
<td>buta a pig</td>
<td></td>
</tr>
<tr>
<td>teikikoku</td>
<td>enemy's country</td>
</tr>
<tr>
<td>naitsū</td>
<td>treachery</td>
</tr>
<tr>
<td>dorui the</td>
<td>same kind</td>
</tr>
<tr>
<td>zachi the</td>
<td>persons present</td>
</tr>
</tbody>
</table>
kotowari reasoning
tenka the world
yakusoku an agreement
dikon 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
mendokusai troublesome
everobukai too diffrident
kamaeru to assume a position, to behave
shieki suru to employ (as a servant)
okeru, ki no — timid
noberu to tell, to relate
oshitsumeru to press
sawagu to be agitated, to be decomposed
ochits’kiharau to be quiet or composed
urasou, wo — to quarrel, to contend 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
sagaru to explore
yoru, ni — to depend upon
fuku suru to submit
tsuyu 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, somehow or other
aku made ad nauseam
õhei ni haughtily — kamaeru to behave haughtily
roku ni properly
dojyo 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-dô all together
i-kô dô-on unanimously
oî ni very
shikaru ni however
naminani to brimful
shigoku very
iya or rather.

23. Reading Lesson.

Nani ga osoroshii ka? (conclusion.)
suru to, sono tsugi ni1 orimas’ mono ga: »watashi wa2 ichiban zaisanka ga osoroshii. tokaku wareware no yô na bimbônin wo miru to, inu uma no yô ni mite3 aku made Òhei ni kamaete roku ni aisats’ mo shinai nomi narazu, shimobe to dôyô ni shieki shimas’ kara, kore hodo osoroshii mono wa nai« — to, mata hitori wa obekka wo osore, aruiwa reigi no mendokusai no4 wo osore, enryobukai mono wo osore, ki no okeru mono wo osoruru to, meimei omoi omoi ni sono osoruru tokoro wo nobe, saigo ni: »omae wa nani wo osoruru ka?« — to kitsune ni tazuneru to, kitsune dono wa gai-ichi-gai5 (katachi wa miemasen’ ga, seki wa kikoemash’té): »watashi wa ichiban kitsune wo osoruru« — to môshimash’ta kara, sà, ichi-dô wa i-kô dô-on ni ôi ni waratte: »hito naraba, kitsune

1 he who sat next. — 2 as for me, or according to my opinion, a rich man is most dreadful. — 3 to consider as. — 4 no = mono (a person). — 5 adverbial: clearing his throat. —
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what

「きみ

 ska

 wa

 kore
to

chi

tai

bappai!

do

 ni

 watori
tagai

 o

 naru

 ni

 wa

 mash'ta^^.

 tenka

 wa

 nia

 rao

 wa

 ni^"^.

 「anata

ta
de,

 nomi

 wa

 live
to

 —

 hi

 do

 ga

 is

 behind

 these

 said

 =

 —

 kiki

 what

 'be

 tada

 ii

 naminami

 he

 '—

 jitsu

 —

 kitsune

 osoreru

 arasou

 sb'ka

 nai

 arimasen'.

 「watakushi

 yo

 wa

 ni

 s'koshi

 wa

 wa

 nara

 in

 s'koshi

 wa

 woba
to

 wa

 no

 to

 o

 tenka

 no

 arimasen'.

 「watakushi

 yowa

 nasi

 ni

 wa

 kiri

 to

 kage

 ai

 kiri

 to

 wa

 yokoso

 no

 noko-

 sh'ta

 takara

 wa

 arasou

 mono

 wa

 kyōdaï

 des'.

 mata

 chōai

 wa

 arasou

 mono

 wa

 onaji

 danna

 no

 tsuma
to

 mekake
des'.

 iken

 wa

 arason

 woban

 mono

 wa

 dōyaku
dōshi

des'.

 mōke

 wa

 arason

 mono

 wa

 akindonakama
de,

 subete

 rui

 no

 chikai

 mono

 wa

 tagai
da-

 arasoi

 ai

 kiri

 mono

 des'.

 nao

 go

 zonji
de

 arimasen' ka?

 kiji

 wa

 iru

 mono

 wa

 kiji

 wa

 otori

to

 sh'te

 niwatori
da

 hiru

 woban
to

 kawanai.

 sh'ka

 wa

 torae

 mono

 wa

 sh'ka

 wa

 nakadachi

 ni

 sh'te

 11

 sh'ka

 wa

 torae,

 hitsuji

 ya

 buta

 woba

 ts'kaimasen'.

 mata

 tekikoku

 no

 arisama

 no

 saguru

 ni

 12

 wa

 tekikoku

 no

 mono

 ni

 13

 naitū

 wo

 saseru

 nado

 subete

 mina

dōrui

 ni

 yoru

 koto

 naraba

 14,

dōrui

 hodo

 osoroshi

 mono

 wa

 arimasen'.

 sore

 yue

 watakushi

 wa

 kitsune

 wa

 kono

 ue

 mo

 nai

 osoroshi

 mono

 to

 omoimas' » —

 to

 ii

 masht'a.

 zacchō

 ōku

 wa

 sono

 kotowari

 ni

 fuku

 shimash'ta.

 shikaru

 ni

tada

 hitori

gai

 kitsune

 no

 zen

 no

 mae

 ye

 mairi,

 sakazuki

 ni

 naminami

 to

 sake

 wo

 tsu

 gismash'te:

 「kimi

 no

 in

 tokoro

 15

 wa

 jitsu

 ni

 go

 mottomo

 shigoku

 16

 des'.

 shikashi

 kore

 17

 wa

 tenka

 no

 hito

 ga

 mina

 osoneru

 tokoro
de,

 kimi

 ga

 hitori

 osoneru

 koto
de

 wa

 nai

 kara,

 yakusoku

 ni

 sh'tagatte,

 sā,

 sā.

 nomi

 tamae!

 nomi

 tamae!

 » —

 to

 kitsune

 ni

 ikkon

 mairi

 masht'a

 18.

 suru
to,

 kitsune

 no

 sarumono

 iya

 19

 sharemono
de,

 「watakushi

 no

 mōs' tokoro

 wa

 ri

 ni

 atatte

 kampoku

 sh'ta

 to

 i

 nagara,

 kono

 taihā

 ni

 naminami

 to

 shaku

 woban

 su

 su

 no

 wa

 yowash'te

 bonne

 wo

 hakasetai

to

 no

 warudakumi

 ka?

 koits' wa

 henchikirin
de

 arimas' ».

 6 instead of: to mōs' no mo "the saying," to say: "I fear a fox".

 7 what I am going to say. — 8 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. — 9 with. — 10 cf. Less.

 2,4 c. — 11 making a pheasant his decoy-bird; to sh'te = ni sh'te.

 12 in exploring. — 13 ni depends on saseru; the person who
is caused to do something is expressed by the Dative. — 14 as
these are all things in which one depends on the same kind. —
15 what you have said. — 16 all right; shigoku is often placed
behind the word it modifies. — 17 this (viz., what the guests had
said before) is what all people of the country fear. — 18 he came
= he offered. — 19 "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 (rekishī). 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 (meishō).

Dialogue.

A. shibaraku o me ni kakarimasen’ desh’ta.
B. sō des’ chōdo san-ka-gets’ hodo ni o me ni kakarimasen’ desh’ta ne. sono go betsu ni o kawari wa arimasen’ desh’ta ka?

A. arigatō. anata no o uchi de mo betsu ni . . .
B. arigatō.
A. konaida tochū de Maeda san ni aimash’ta ga, anata mo o shiriai da sō des’ ne.
B. makoto ni kokoroyasū gozaimas’ ga, doko de o ai-nasaimash’ta ka?
A. go shōchi no tōri issakujits’ Yokohama ye itte sakujits’ kaette mairimash’ta ga, chōdo teishaba de aimash’ta. Yokos’ka yeiku tokoro desh’ta.
B. sō de gozaimas’ ka!
A. ototsama wa go soken de gozaimas’ ka?
B. arigatō. ai-kawarazu tassha de gozaimas’.
A. okaasan wa mó inaka kara o kaeri de gozaimas’ ka?

I have not had the pleasure of seeing you for a long time. Indeed, just for three months I have not had the pleasure of seeing you. Has nothing particular happened in the meantime?

Thanks. In your house also nothing particular . . .
Thanks.
The other day I met Mr. Maeda in the street. I heard he is an acquaintance of yours, too, is he not?

Indeed, we are very intimate. But where did you meet him?

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.

Was he?
Is your father in good health?

Thanks. He is well as usual.

Has your mother come back from the country already?
B. mada kaette mairimasen' ya, kinjits' gakkō no keiko ga hajimarimas' kara, ma mo naku kodomo wo tsurete kaette mairimas'.
A. sore de wa go shisoku to o jō san wa okkasama to go issho ni inaka ni oide nasaimas' ka?
B. hai, mina orimas'. watashi wa chichi to kanai to san-nin de uchi ni nokotte imash'ta.
A. sayō de gozaimas' ka! okkasama to o kodomoshū ga o kaei nasaru to, sazo o nigiyaka deshō.
B. sayō de gozaimas'. mata yakamashii koto deshō.
A. sore de wa kore de mō o itoma itashimas'. dōka mina sama ye yorosh'ku . . .
B. arigatō. o taku ye mo dōzo yorosh'ku . . .
A. arigatō. sayō nara.
B. sayō nara.

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.

Then your son and daughter have gone to the country together with your mother?

Yes, all have gone. Myself, father and wife, we three have been remaining at home.

Indeed! if your mother and the children are back, it will be all bustle again.

Oh, yes, it will be very noisy again.

Now I must take leave. Please give my compliments to all.

Thanks. Remember me to your family, please.

Thanks. Good-bye.

Good-bye.

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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 katena uma ga ii*. The horse I have bought is good. — *sensu kara uketotta tegami ni sugu ni kottemoshita*. I have answered the letter at once which I have received from my teacher. — *omae no (or *ga*) mizu ni nagekonda mono wa nan' da 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 mokero tame gaikoku ye itte kane wo jibun ni moketa ato de kuni ye kaeru ninsoku ga o'i*. 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 uma-rets'ki no mekura de* *hitori de machi wo marcatte 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 circumlocution — viz., the Future by *to omou* or *to suru*,

*de, the Subordinative of des'; see Less. 4,29.
the others by to in, to yobu, to meizuru (to order), to kaku, and the like. The periphrastic to in 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: "Today 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, muko kara mo hito no kuru no wo mite odorōite yamemasu. When I approached the riverside, 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 hon'yō de iku to 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 in kotoha. 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'ite 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 tomarach'i ga kite tsui ni deraremashen' 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 kurige des'. The horse I was riding (on) is of chestnut colour. — kinō ano hito ni toī wo kakemashīta. Yesterday I put a question to that man: kinō toī wo kaketa hito ga mada henji wo shimasen'. The man I put a question (to) yesterday has not answered yet. — But: hito ni kaketa toī wa muzukashikiku 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., toī). — ano hito wa Nagasaki ye iten shimashīta. That man has removed to Nagasaki: ano hito no iten shīta 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 tomarimashīta. When I came here last year, I stopped at a hotel called (which they call) Taizankwan: sakunen koko ye kita toki ni tomatā Taizankwan to iu yadoya ga kinō no kajī de maru de yakete shimaimashīta. 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:

konnaida katta taihen ni tatemashi wo shīta is wa hikkoshīta nochi ni sugi 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: konnaida ie wo katta taihen ni tatemashi wo shīta ga, hikkoshīta nochi ni sugi 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
ondo temperature
namboku ni from south to north
kikō climate, weather
moyō condition
hokui north latitude
do a degree
iikata an expression
shufu the capital, metropolis
nitchū in the midday
shitsu-nai in the room
kōshī a vacation, holiday; —
gā deru holidays are given
kōshī a student
Lesson 24.

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

Tokyōjin the people of Tōkyō
onsen a hot spring
kaisuyoku sea-bath
zaijū a sepulchre
kenchiku a building
sōshoku decoration

sui elegance
daidai every generation
jumoto 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
sōno ta besides
tsūzoku commonly
koto ni especially
shizen naturally.

Nihon no nats’.

Nihon wa chizu de1 mite wakaru tōri namboku ni na-
gaku arimas’ kara, kikō no moyō mo tokoro ni yotte taiben
ni chigaimas’. hokui go-jū-dō2 chikaku no Chishima3 no
samui no ya ni-ju-ni-san4-do no Taiwan5 no atsui no wa
betsu ni sh’tel mo, Kyūshū6 chihō wa fuyu de mo mare ni
yuki ga furu kurai de aru no ni7. 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 shufu8 no Tōkyō
kimpen no nats’ no koto wo o hanashi shimas’ naaraba, koko
mo nats’ wa nakanaka atsui no de arimas’. nitchō shitsu-nai
no ondo wa mazu Kwashi ku-jū-do9 naishi hyaku10-do to iu
tokoro de arimas’h. tsuide ni moshimas’ ga, Nihon de kikō
ni ts’kau kandankei wa tsūzoku ni wa mina Kwashi no de
arimas’hui.

gakkō wa sh’chi-gats’11 tōka12 kara ku-gats’13 tōka made
roku-jū-nichi-kan14 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 yuku
tokoro wa onsen de wa15 Hakone, Ikao, Isobe, kaisuyoku de
wa Ōiso, Kamakura nado ga omo naru tokoro de, sono hoka

1 from the map. — 2 the 50th degree. — 3 “the 1,000 islands,”
the Kurile islands. — 4 the 22nd or 23rd degree. — 5 the isle of
Formosa. — 6 instead of Kyūshū no chihō; no between Chinese
words is often dropped. — 7 while (adversative). — 8 in Tōkyō
pronounced shifu; no is the explicative Genitive. — 9 90 degrees.
— 10 100 degrees. — 11 the 7th month. — 12 the 10th of the
month. — 13 the 9th month. — 14 for 60 days. — 15 among. —
ni mo iroiro arimas'. zaijū Seiyōjin no mottomo tak'san hisho
ni yuku tokoro 16 wa Karuiizawa to Nikkō to de arimashō ka 17.

Nikkō wa Tokugawa ichi-dai 18-shōgun Ieyas' no tamaya
no aru tokoro de, kenchiku soshoku to subete kane wo oshimazu
Tokugawa jidai no sui wo daitai atsumeta tokoro de
arimas' kara, Nihonjin no kembuts'ni mo nenjū taemasen'
ga, nats' ga koto ni ói no des'. koko wa Shinsan 19 no
fumoto de furui ki nado ga tak'san arimas' kara, shizen suzushii
no de arimas'.

16 the places where the Europeans residing (in Japan) mostly
go. — 17 are, I suppose. — 18 the first shōgun of the family of
Tokugawa. — 19 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 yester-
day died? That is a man I have seen for the first time to-
day. 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.

shujin. o matase mōsh'te shits'-rei desh'ta. tadaima o kita
tokoro de gozaimasu'.
kyaku. dō itashimash'te, go yuku-
kuri to.
shujin. fudan wa hayaku oki-
mas' ga, sakuya s'koshi
osoku yasunimash'ta kara.
kyaku. maiasa nani-doki ni o
mezame ni narimas' ka?
shujin. roku-ji ka roku-ji han
ni okimas'.
kyaku. sore wa taisō hayaku o
mezame de gozaimasu'.

I beg your pardon for having kept you waiting. I have only
just got up.
Please don't mention it; no hurry!
Generally I get up early, but as I went to bed somewhat
late last night . . .
At what o'clock do you get up
every morning?
I get up at six or at half past
six.
Then you get up very early.
shujin. arigato. nani ka go yō de gozaimas' ka?
kyaku. bets' na koto de mo arimasen' ga, shōshi o negai ga arimash'te mairimash'ta.
shujin. nanigoto de gozaimas'? watakushi ni dekimas' na-
raba.
kyaku. arigatō gozaimas'. aru Nihon no tomodachi to myōnichi issho ni Mukōjima ye ikō to iu yakusoku wo itashimash'ta ga, s'ko-
shi yondokoronai yōji ga dekimash'te yakusoku wo mamoru koto ga dekima-
sen' kara, tomodachi ni shirasetai to omoi no ga, watakushi wa Nihongo wa s'koshi hanashimas' ga, ji wo kaku no wa ikkō de-
Kimasen' kara, kotowari no tegami wo itsū kaite itadakitō gozaimas'.
shujin. o yasui go yō des'. sugi
ni kaite agemas'. chotto o
machi kudasai!
kyaku. arigato 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 itashi-
mas'. 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 agree-
ment 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:

*Yomenai* (what cannot be read) illegible
*taberareru* (what can be eaten) eatable
*taberarena* (what cannot be eaten) uneatable

*F’totta* (*f’toru* to become thick) thick, fat
*yaseta* (*yasceru* to become thin) thin, lean
*kawatta* (*kawaru* to change) changed, different

*kumotta* (*kumoru* to get cloudy) cloudy
*hiraketa* (*hirakeru* to open) civilised
*yogoreta* (*yogoreru* to become dirty) dirty
*ikita* (*ikiru* to come into existence) living
*shinda* (*shinu* to die) dead

used predicatively:

*F’totte* *iru* or *oru*
yaseta » »
kawatte » »
kumotte » »
hirakete » »
yogorete » »
*ikite* » »
*shinde* » »

2. Expressions formed with *suru* and other verbs:

used attributively:

*benkyō suru* (he who is industrious or diligent) industrious, diligent
*gaman suru* (he who is patient) patient
*enryo suru* (he who is diffident) diffident
*assari sh’ta* (what is made plainly) plain, simple
*shikkari sh’ta* (what is made firmly) firm, tight
*chanto sh’ta* (what is made correctly) correct, tidy
*ippai haitta* (into what one cupful has entered) full

used predicatively:

*assari sh’te iru* or *oru*
*shikkarish’te* » »
*chanto sh’té* » »
*ippai haitte* » »

3. Sentences with an intransitive verb:

used attributively:

*kyōiku* no *aru* (with whom there is education) educated
*kyōiku* no *nai* (with whom there is no education) uneducated
*kagiri* no *aru* (where there is a limit) limited
*kagiri* no *nai* (where there is no limit) unlimited
*tsumi* no *aru* (where there is a crime) guilty
*tsumi* no *nai* (where there is no crime) innocent
*na* no *aru* (where there is a name) renowned, famous

used predicatively:

*kyōiku* *ga* *aru* *ari-mas’* gozaimas’)
*kyōiku* *ga* *nai* *ari-masen’* gozaimasan’)
kagiri *ga* *aru*
kagiri *ga* *nai*
tsumi *ga* *aru*
tsumi *ga* *nai*
*na* *ga* *aru*
Lesson 25.

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 tatanaī useless
me ni tats' (what stands in the eyes) striking to the eye, conspicuous
ki ni iru (what enters the mind) agreeable
ki ni iranaī disagreeable
nen no itta (in what thought has entered) careful
ki no kiita (wherein the spirit has bad effect) smart, skilled

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
kiyō no ii (whose appearance is good) beautiful
kiyō 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:
kanai ga aru
nen ga itte iru or oru
ki ga kiite » » »
benri ga ii is convenient
benri ga warui is inconvenient
kiyō ga ii is beautiful
kiyō 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

**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 yataō to omoimas' ga, ki no kiita mono wo go sonji 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 edible? Yes, it is edible. — *are wa makoto ni kiryō no i i 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 wakari mono wa yakú ni tatanai yats' da*. That young man is a good-for-nothing fellow. — *jinrikisha wa jitsu ni benri ga i*. 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 24,145a) 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 arimasen’. 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 hanashi’ta koto (or no) wa hontō des’ ka? Is that which that man has said true? — ima tamoto ni ireta no wo dashite misena! Take out and show what you have just put into your sleeve. — kono tokei wa watashi no motte iru no ni yoku nite imas’. This watch resembles very much that which I have.

152. Educated persons sometimes use unnecessarily, in imitation of Chinese, the expression tokoro 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 arimasen’. That is not what (or that which) I wish for (not different from: watakushi no hossuru mono).

Words.

yamamichi a mountain road
kosui a lake
tochū ni on the way
taki a waterfall
kaimen yō above the sea-level
shaku a foot (the measure)
korai from olden times
shukuba a post-station
ittokai a principal town
kourishōnin a retail dealer
akinaidaaka income from business
seijika a politician
shimbundane subject-matter of newspapers
yūgata the evening
uchina a fan
katate one hand
shichi’in in town
kaimono shopping
yabun the night
ennichi a festival
roten a booth
koppu a cup, a glass; — ni ippai a glassful
kōriya ice-cream shops
asagao the convolvulus
sakuri full bloom
hiru daytime
asatsuyu morning dew
jinkō the work of men; — no made by men, artificial
hima leisure
beisaku cultivation of rice
yōsan breeding of silkworms
hishodokoro a summer-resort
yoso ye deru to go to some other place
hibiku to feel the effect of
suzumu to cool oneself
nigiware to be lively or crowded
kizuku to build; hito no yama wo — groups of people gather
itaru to attain, to arrive at; — tokoro everywhere
kore to iu properly so called
shibomu to fade away
nemui tired, sleepy
koraeru, wo — to suffer from.
Lesson 25.

Nihon no nats' (conclusion).

Nikkō kara yamamichi wo ni-san-ri¹ noboreba, Chūsenji to iu kosui ga ari, mata sono tochū ni wa tak'san taki ga arimas' kara, kono hen wa mattaku nats'shiraz² de arimas'.

— Karuizawa wa Shinshii³ Asamayama no fumoto de, Shin-Ets'-tets'dö⁴ de, Usu-i-tōge wo koeta tokoro de, kaimenjō san-zen-shaku⁵ gurai no tokoro de arimashō ka⁶. 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 ittokai 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, kouri-shōnin 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 ēi kara, nakanaka nigai-wimas'. koto ni ennichi ni wa dono roten no ma e hito no yama wo 'kizuku arisama de arimas'. mata kōriya ga maehi no naka ye itaru tokoro ni dekite koppu ni ippai ikura to sh'te⁷ 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 hoko no hana ga hiraku no de arimas'. hana no s'ki na hito wa nemui no⁸ wo koraete mo, hayaku kara⁹ 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, ukiya ga ts'kutte hito ni misetari uttari suru no de arimas'.

kore made mōsh'ta tōri Tōkei no hito wa nats' to ieba, hina no hō des' ga, chihō wa mottomo isogash'ku beisaku yōsan nado no sakari no jisets' de, nakanaka hishodokoro de wa arimasen'.

¹ two or three ri. — ² is entirely not knowing summer. — ³ Mount Asama, in the province of Shinshu. — ⁴ Shin-Ets', abbreviation of Shinano-Echigo, the names of two provinces. — ⁵ 3,000 feet. — ⁶ is, I suppose. — ⁷ koppu (ni) ippai one glassful: ikura to sh'te at so and so much. — ⁸ cf. Less. 9,64. — ⁹ 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 Tòkyô 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 (chôsa). 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 hayô gozaimas'. sakujits' wo Shokonsha no o matsuri wo goran ni arimash'ta ka?

O Tama, ie, tsui ni ni yoku koto ga dekimasan' desh'ita. yado gata daimashutchochû de, nazo jochû wa sakujits' hoka ye ts'kai ni dashimash'ta no de, watakushi wa rusubanyak de arimash'ta kara.

O Kiku, só de arimash'ta ka? sore wa zenzen de arimash'ta. sakujits' wa taisô na hitode de, o matsuri no taihen ni nigiwaimash'ta.

O Tama, dôzo, s'koshi bakari kikasetekudasaimasen'ka?

O Kiku, hai, watakushi wa o kirimae ni masure wo tsuremash'te kembut's ni mairimash'ta. chôdo sono jibun ni gunjin san-gata ga taihen ni tai wo kunde o mairini natterimash'ta. sôsh'te gakutai made ga

Good morning. Did you see the Shokonsha festival yesterday?

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.

Is it so? I feel sorry for you. Yesterday there were lots of people out, and also at the festival it was very crowded.

Please won't you have the kindness to let me hear a little about it?

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
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

hitots’  hito  hi  one
f’ats’  f’ta  fu  two
mits’  mi  mi  three
yots’  yo  yo  four
itsuts’  itsu  itsu  five
muts’  mu  mu  six
nanats’  nana  nana  seven
yats’  ya  ya  eight
kokonots’  kokono  kokono  nine
tō  tō  tō  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). — watatushi no segare wa kyō tō ni narimas'. My son is 10 (years old) to-day. — mits' to yots' wo yosuru to, nanats' ni narimas'. If one adds up 3 and 4, it is 7. — ikura iriyō des' ka? How many are wanted? — muts' de tak'san (des'). Six will do. — mainichi asameshi ni tamago wo '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:

mu interval, numerative (Less. 28) for rooms: heya or zashiki hito-mu, f'ta-mu, mi-mu, yo-mu, itsu-mu, mu-mu, nana-mu, ya-mu, kokono-mu, tō-mu 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.
Lesson 26.

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:

<table>
<thead>
<tr>
<th>futs’ka</th>
<th>2 days, or the 2nd day of the month</th>
</tr>
</thead>
<tbody>
<tr>
<td>mikka</td>
<td>3 » » » 3rd » » » »</td>
</tr>
<tr>
<td>yokka</td>
<td>4 » » » 4th » » » »</td>
</tr>
<tr>
<td>its’ka</td>
<td>5 » » » 5th » » » »</td>
</tr>
<tr>
<td>muika</td>
<td>6 » » » 6th » » » »</td>
</tr>
<tr>
<td>nanuka</td>
<td>7 » » » 7th » » » »</td>
</tr>
<tr>
<td>yoka</td>
<td>8 » » » 8th » » » »</td>
</tr>
<tr>
<td>kokonoka</td>
<td>9 » » » 9th » » » »</td>
</tr>
<tr>
<td>toka</td>
<td>10 » » » 10th » » » »</td>
</tr>
<tr>
<td>hats’ka</td>
<td>20 » » » 20th » » » »</td>
</tr>
<tr>
<td>misoka</td>
<td>— — — 30th » » » »</td>
</tr>
<tr>
<td>ômisoka</td>
<td>— — — 31st of December.</td>
</tr>
</tbody>
</table>

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 Japanese numbers must be made use of. Cf. Lesson 27,157.

Examples: nana-koroM ya-oki (proverb). Seven times falling, eight times getting up (final success after many failures). — muika no shōbu, toka no kiku (proverb). The Sweet Flag of the 6th day, and the Chrysanthemum of the 10th. (On the 5th day of the 5th month the houses are decorated with Sweet Flags, on the 9th of the 9th month is the Chry-
santhemum festival. — To come when the festival is over, to be too late.) — nuna-tabi tazunete hito wo utage. Seven times inquire, then you may suspect another. — gosekku to iu mono wa shogats’ no nana ka ‘san-gats’ no nikka go-gats’ no its’ka sh’chi-gats’ no nanuka ku-gats’ no kokonoka ni iwa matsuri des’. The so-called 5 Festivals are festivals celebrated on the 7th of the 1st month, on the 3rd of the 3rd, on the 5th of the 5th, on the 7th of the 7th, on the 9th of the 9th month. — futs’kayoi to iu no wa mae no ban ni nomisugite yokujits’ koko-mochi ga waraku zutsu 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 hachi-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
uchi-jū 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
mehits’ts’ai 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
okubyo na cowardly
tomeru to hold back [noisy
wairai sawagu to cry and be osueru to press [thing
mogurikomu to creep into some
iits’kus’ to say something until one becomes hoarse
tsukits’keru to put
yowaru to become faint
iyagaru to dislike
wairai iwareru to be shouted at
nagas’ to shed
kus’kus’ warau to chuckle
shabekuru to chat, to talk
nijedus’ to flee
iya sa don’t
koichi = kochi; — ye this side
garagaragara grumbling
ka shira = ka no shiren’ perhaps
hōbō everywhere
kore I say!
tende all
fudan common
taratara dripping.
26. Reading Lesson.

**Sekku** 1 no hanashi.

hatsusekku 2 no iwai ni kita kyaku no kaerô to suru 3 no wo shûjin ga tomete: "iya sa, kotchi ye!" — to. — "e, ōki ni go chisô ni narimash'ta. taisô o kazeri ga dekimash'ta sô 4 de, tadaima chotto oku 5 wo haiken itashimash'ta ga, makoto ni kekkô de gozaimas' na. e, konnichi wa o seku to iu no de o jô sama no hats' no o seku de makoto ni nani ka kô 6 ōuchi ye de mo 7 itta yô de gozaimas' na. jits' ni kono o hina sama wo miru to, otona de mo kokoromochi ga yokutte kirei de gozaimas' na." — "8, sayô de, kore wa tsu'maran' mono da ga, dôka agatte kudasai!" — "arigatô zonjimas'."

ō-sawagi de, uchijû hats' no o seku to iu no de 9 shikiri ni shirozake wo nondari s'hte waiwai sawaide iru. sono uchi ni 10 sora ga ichi-men makkura ni kumotte kimash'ta. gara-garagagara to iu 11 toki naran' jibun ni osoroshii kaminari. «taisô kaminari ga natte kita ga, sugu yamu ka shira» — to omou uchi ni, garagaragara to dandan hidoku naru bakari. «dômo, nan' des' ne, kore wa o seku no hatsugaminari des' ga, amari ii kokoromochi no mono ja gozaimansen' na» — to, heso wo osaeru mono 12 ga ari, okubyô no mono wa todana ye mogurikonde o senkô wo tatete 13 iru. — "kore! hóbô shimena! 14 shimena! sósh'te hayaku o senkô wo tate nasai!" — onna kodomo wa kuwabara! 15 kuwabara! tende iits'ku-shimas' kurai. «kore wa tadagoto de wa nai. nan' de mo kô iu toki ni wa uchi no kura ni hikime no yumi 16 ga aru

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1 There are five festivals called *go-sekku* (*go* = 5) — viz., on the 7th of the 1st month (*jinjits*), on the 3rd of the 3rd month (*joki*), on the 5th of the 5th month (*tango*), on the 7th of the 7th month (*tanabata*), on the 9th of the 9th month (*chôyô*), all by the old calendar. — 2 Families use to celebrate the first festival after a child's birth — namely, for boys that of the 5th, for girls that of the 3rd 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*. — 3 to suru = to omou. — 4 I had heard that all was greatly decorated. — 5 the inner parts of the house. — 6 nani ka kô (lit., something so) about. — 7 say. — 8 Words of the host. — 9 the same as o sekku de. — 10 in the meantime. — 11 to it is to be connected with *osoroshii*: a terrible thunder, at an unusual time, sounding *garagara*. — 12 There are people who press their navel (lest it might be stolen by the thunder). — 13 to burn incense is another charm against thunder. — 14 Imperative of *shimeru*: shut up (doors and windows)! — 15 the original meaning of this word is not known. — 16 an arrow the head of which is perforated so that it produces a whizzing sound when shot. It
Lesson 26.

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kara, a iu mono wo iranakereba kaminari wa tote mo yamu-
mai — to iu uchi ni meshits’ kai ga kite: «danna! danna!»
— to. — «nan’ da?» — «ano, mise de taisō Gembee17 san ga
jiman wo itte imas’ .» — «è, nan’ te’tte18?» — «nan’ da ka?
hikime no yumi wo ita koto ga aru. 19 Yorimasas20 hodo ja
gozaimasen’ ga’tte jiman wo itte imas’.» — «ā, sō ka? sō,
sō, kore wa Kyō21 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 ka22 itta sō da ga, chotto hikime no yumi
wo yatte23 mite kunna!» — «iē, anata, watashi wa sonna
koto wo yatta koto wa omaen24». — «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’25, ai’s’ 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: «zama miro!26
yaru koto wo dekimō27.»

Gembee san wa shikiri ni komatte: «amari ēki na koto
wo hito-mae de shabekuru mono de wa nai28» — to ii nagara,
yumi wo nagete nigedashimash’ta.

is said to destroy the evil influence of spirits. — 17 the name of
a shop-clerk. — 18 te’tte = to itte. — 19 cf. Less. 16,101. — 20 "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 cele-
brated warrior and Bowman. — 21 Kyō = Kyōto; da’kke no doubt
he is. — Yorimasa had lived in Kyōto. — 22 to ka or something
like that. — 23 yaru is often used for other verbs, here for hiku
or iru to shoot. — 24 In the dialect of Kyōto omaen means ari-
masen’. — 25 words of the people standing around. — 26 “See
how he looks!” — 27 instead of dekimai. The lower classes pro-


This house is small, it has only (sh’ka arimases’n’) 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 (tekkon 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.

Japanese Grammar.
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 20th 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 (kashinushi) will come and demand (saisoku suru) payment of the loan (shakkin). How long (dono kurai no aida) did you stay (toryū 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).

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.
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.

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.

Not at all. Good-bye.

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**Twenty-seventh Lesson.**

157. The Chinese set has the following simple numbers:

<table>
<thead>
<tr>
<th>Ichiran</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>ichiran</td>
<td>go</td>
<td>roku</td>
<td>shichi</td>
<td>hachi</td>
</tr>
<tr>
<td>ichiran</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td>ichiran</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>ichiran</td>
<td>9</td>
<td>10</td>
<td>100</td>
<td>1,000</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Ichiran</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
<th>18</th>
<th>19</th>
<th>20</th>
<th>21</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>ichiran</td>
<td>11</td>
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</tbody>
</table>

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*13*
hyaku-ni 102  go-hyaku 500  sen-ni-jū 1,020
hyaku-san 103  roppyaku 600  sen-ku-jū-ku 1,099
hyaku-jū 110  sh’chi hyaku 700  sen-hyaku 1,100
hyaku-jū-ichi 111  happy-ku 800  ni-sen 2,000
hyaku-ni-jū 120  ku-hyaku 900  san-zen 3,000
hyaku-ku-jū-ku 199  sen 1,000  shi-sen 4,000
ni-hyaku 200  sen-ichi 1,001  go-sen 5,000
sambyaku 300  sen-ni 1,002  hassan 8,000
shi-kyaku 400  sen-ju 1,010

ichimān 10,000  hyaku-kyakuman 1 million
ni-man 20,000  ni-hyaku-man 2 millions
samman 30,000  sen-man 10 millions
jū-man 100,000  ni-sen-man 20 millions
jū-kyakuman 190,000  ku-sen-ku-hyaku-man 90 millions
ku-kyakuman 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 ippon 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 issh, thus: ichi shaku passes to isshaku 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 *sammm*, 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-mai 4 pieces (of flat things)
yo-bin* 4 bottles  yo-nen 4 years
yo-dai the 4th generation  yo-nin** 4 persons (= yottari)
yo-ji 4 o’clock  yo-ri 4 Ri (Japanese miles)
yo-jikan 4 hours  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-happyaku-nen, three or four among ten jū ni san-shi.

Examples: monosashi wa jū-bu wo issun, jissun wo isshaku, jisshaku 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 kanesashi to kuirazashi no ni-rui ga arimas'.
In long measure there are two kinds, kanesashi and kuirazashi.
— kanesashi wa ike kigu nado no mono wo hakaru ni
mochiite kuirazashi wa kimono tammono nado wo hakaru ni
mochiimas'. kanesashi is used to measure houses, implements,
and so on, kuirazashi is used to measure drapery, etc.
orimono no ittan wa kuirazashi de ni-jō hasshaku des'. One
tan of woven goods is 2 jō 8 shaku by the kuirazashi.
— Meiji san-jū-ichi-nen ni Nippon no jinkō wa shi-sen-sambyaku-
In the 31st 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 roppaku ku-
ju-hachi-nin de, heimin wa shi-sen-hyaku-roku-jū-go-man san-
zen roppaku-roku-nin deshita. 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-ya-ya-
ni ryokoken de uketotte gaikoku ye itta Nihonjin no kazu wa
ni-man shi-sen san-ju-yo-nin deshita. The number of Japa-
nese who in the 34th 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 arimashita. Among them
there were 981 persons who went for the sake of pursuing
their studies there. — dempochin 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-ya-ya-den 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-
go-jī wa ni-jissen de, atena wa tada des'. If you send it in
kana, 15 characters cost 20 sen; the address is gratuitous.

Words.
zenkoku the whole country
gakkō seido school system
daijuku the government of the
shōguns
kangaku Chinese learning
shōgakko a primary school
jukyō the teachings of Confucius
jōgoji wa ni-jissen de, atena wa tada des'.
han the territory of a feudal
lord
jinjō ordinary; — shōgakkō
inaka the country (as opposed
to town)
ordinary primary school
nerakoya a village school (temple
school)
shiritsu a private school
seifu the government
shim樽 a Buddhist priest
seido system
tochi a place, region
sanshaku comparison; — suru
kiisoku rule, regulations
to compare
sujiniehi principle
kairyō improvement
dempochin wa ikura des?
futsūkyōiku general education
shōgakko a primary school
kisoku rule, regulations
keisei the government
sujiniehi principle
kairyō improvement
futsūkyōiku general education
shōgakko a primary school
kisoku rule, regulations
keisei the government
sujiniehi principle
kairyō improvement
futsūkyōiku general education
shōgakko a primary school
kisoku rule, regulations
keisei the government
sujiniehi principle
kairyō improvement
futsūkyōiku general education
shōgakko a primary school
27. Reading Lesson.

Nihon no gakkō.

Nihon de konnichi no yó ni zenkoku ittei no gakkóseido ga dekita no wa¹ wazuka ni-san-jū-nen amari² mae no koto de, sono izen sunawachi Tokugawa-jidai ni wa bak’fu no tateta Seidō³ 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 han ni sore sore gakkórasu mono ga attaro to omoimas’ ga, yó suru ni ittei no gakkōsei no wa nakatta no de arimas’. shikashī nagara donna inaka ye maitte mo, kanarazu terakoya to nazukeru isshu⁴ 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 ari-mashō.

ishin go⁵ Meiji-seifu wa Seiyō no seido wo sanshaku sh’tē 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 man⁶ roku-sai ni naru

¹ 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. — ² above; “a matter of above twenty or thirty years before.” — ³ “Sacred Hall” (name of a school). ⁴ a kind. — ⁵ after the Restoration. — ⁶ “full six years old.”
Lesson 27.

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Lesson 27.

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. Osaka is smaller than Tōkyō, its population is 820,000 persons. In the 34th 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.
Ma'am, am I to go to the morning-market to-day? And what am I to buy?

Well, there are still carrots and turnips in the house, I suppose.

No, Ma'am, we have served them all up to the guests; there are none left.

Is it so? But pumpkins are still there?

Yes, there are still two pumpkins left. And of the beef I bought last night, there is still a good deal over.

Well, but there is probably not a single egg left?

You are right, none is left.

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 ご of sake at fifty せん a ち, a half pound of みそ and one つ of しゆ.

All right, ma'am. As soon as the kitchen is finished cleaning, I shall go directly.

Then I hand you here fifty せん. As to purchasing at the morning-market, you must choose fresh and good articles and beat the prices down a little.

All right. When I go to Iseya's, shall I take the account-book with me?
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okus. muron na koto yo, itsu mo-dori ni.

Of course, as always.

glejo.okusama, sore de wa ta-daima 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.

glejo. kashikomarimash'ta.

All right, ma'am.

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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 (1/100 Yen), ichi-rin 1 Rin (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.


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, sambai, etc.; iku mai, nambai 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.

* 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.


13. Things having handles (as: guns, axes, spades, and other tools, moreover *jinrikisha*: *cho* (a handle): *itchō*, etc.; *iku chō*, *nan’ chō* how many.

14. Vehicles of any description, also *jinrikisha*: *dai* (a stand) or *ryo* (a rim): *ichi-dai*, etc.; *iku dai*, *nan’ dai* how many; *ichi-ryo*, etc.; *iku ryō*, *nan’ ryō* how many.


18. Utensils having feet (tables, chairs, etc.): *kyaku* (foot): *ikkyaku*, etc.; *iku kyaku*, *nan’gyaku* how many.


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.;  
iki 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 com-  
pany: kumi (a set): hito-kumi, f’ta-kumi, etc.

Examples: Nihon no saibansho no kazu wa kusai-  
ban sho wa sambyaku-ni-ka-sho, chihōsaibansho wa  
shi-jā-ku-kā-sho, kōsoin wa sh’chi-ku-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 Cas-  
sation 1. —  
sakujits’ no kaji de ic ga ni-jū-go-ken, nagaya  
ga mi-mune yakete, kura ga f’ta-tomai tsuburete shima-  
mash’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’laku 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? —  
iic, sai wo tsu rett e 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 uagate oide nasai. As it is the time (for dinner)  
already, please eat a little. —  
kōjū to hitori oni sembiki to in 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 plea-  
sants. —  
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 tōki ni jō to
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in kotoha wo ts’kaimas’. tatami ichi-jō no ōkisa wa nagasa roku-shaku, haba san-shaku des’. heya no ōkisa wo iu no nī wa tatami no kazu wo iimas’. tatoeba hachi-jō-shiki no ma, jū-jō-shiki no zashiki to 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.

—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.

Words.

kōtōgakko an upper middle school
yobikyōiku preparatory education
sotsugyōnen the length of the course of studies
bu a section
gakka subjects of study
Nihonkoku Japan; — nai ni in Japan
hō law
i medicine
kō engineering
bun literature
ri physics
nō agriculture
ka a college
i-ka the college for medicine
shiken examination; — wo ukeru to pass an examination
shinkyū suru to be promoted sotsugyōrombun a dissertation; — wo das’ to present a dissertation
gak’shi doctor
daigakusotsugyō graduating at the university
gakumon science, learning; — wo kenkyū suru to pursue scientific researches
daigakuin university hall
hakushi a professor
gakui academical degree
jinjō-shihangakkō ordinary normal school
keitō system
kōtōshihangakkō upper normal school
kanrits’ founded by the Government
kyōshi a teacher
kampi de at the expense of the Government
nenkan period
bungaku literature
keizai political economy
hakushaku count
kōgaku engineering
kōji technical works
kantoku supervision; — wo suru to supervise
shakai society
mombushō the Educational Department
kankei relation, connection; — suru to be connected with rikugun the Army
yōnengakkō the cadets’ school
shikangakkō the military college
hōkogakkō artillery- and engineering school
rikugundai gaku the military academy
kaigun the Navy
kaigunheigakkō the naval college
kaigundaigakkō the naval academy
michi way, branch
sū-ko several
migi right, above
Lesson 28.

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'. sotsugyōnen gen wa san-nen de, bu ga wakarete otte1 yaya semmon ni chikai gakka wo naran no de arimas'. gaikokugo wa Ei Futs' Doku wo naraimas'. Nihonkoku nau ni Tōkyō Sendai2 Kyōto Kanazawa3 Kumamoto4 no go-ka-sho ni mōkete arimas'. kore ga sunde daigaku ni hairu no des' ga, daigaku wa hō i kō bun ri no no rokka5 no wakarete kakka6 mata sū-ko no semmon ni wakarete orimas'. sotsugyōnen gen wa i-ka wa yo-ten 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 sotsugyōrombin 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 fukan gakumon wo kenkyū suru hito no tame ni daigakuin to mōs' no ga mōkerarete atte go-ten de sotsugyō sh'te hakushi to iu gakui 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 to7 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 Mita8 no Keiō-Gijuku9 wa Fukuzawa10 san ga Keiō-nenkan ni tate, bungaku keizai tō wo sakan ni kyōiku shi, Waseda11 semmon-gakkō wa Okuma hakushaku ga tate, bungaku hōrits' keizai nado wo kyōiku shi, izure mo gak'sei ga tsune ni sen wo motte12 kazoeri hodo orimas'. sono ta shirits' no hōrits' no semmongakkō wo sū-ka-sho arimas'. kōgaku no shiritsugakkō wa warai ni s'kunaku, watakushi no shiru tokoro de wa Tōkyō Tsukiji13 no Kōshugakkō14 to Shiba15 no Kōgyokusha16 dake de atte izure mo kōji no kantoku wo suru gishu wo

1 is divided into sections. — 2 the capital of Rikuzen. — 3 in the district of Ishikawa. — 4 in Higo, Kyūshū. — 5 six ka (colleges). — 6 each college. — 7 to = ni. — 8 a quarter of Tōkyō. — 9 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. — 10 name of the founder. — 11 a quarter of Tōkyō. — 12 by thousands. — 13 quarters of Tōkyō. — 14 names of schools.
yōsei suru tokoro de arimas' ga, gak'sei mo ōku, nakanaka shakai de
kore made nobeta no wa mina mombushō ga kankei
shite orimas' ga, hoka ni rikugun no hō de wa yōnengakkō
shikangakkō hōkōgakkō rikugundaigaku tō ga arī, kaigun no
hō de wa kaigunheigakkō tō ga atte sore sore sono michi
no kyōiku wo hodokos' no de arimas'.

15 in society. — 16 the education of the branch concerned.


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 (yahureyasui), you must take many pairs with you. I shall therefore buy ten pairs.

Dialogue (continuation.)

gajo. kono tamago wa hitots’ ikura?

akindo. hitots’ ni-sen de arimas’.

gajo. atarashii no ka e?

akindo. e, goku atarashii gozaimas’.

gajo. taiyō ni terash’tē miru. s’koshi kamotte nan’ da ka kusatte oru yō ni mie-ru yo.

akindo. nani! daijōbu de, s’koshi mo itande orimasen’. yoku o me ni chikayo sete taiyō ni s’kashi’tē mite go- ran nasai! mattaku aka- ruku miemas’.

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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?
Lesson 29.

Gejo. nani! sore ni wa oyo-bimasen’. kuki wo sugete yuku kara, kubiranak’te mo yoroshii yo. sore de wa jū-go-sen koko ye oku yo.

akindo. arigatō gozaimas’. mata negaimas’.

Oh, that is not necessary. I'll take them by the heads, so you need not tie them up. Here are 15 sen.

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 1st, the 2nd, the 3rd, etc., up to the 10th.

ichi-bamme, ni-bamme, sambamme, yo-bamme, etc., the 1st, the 2nd, the 3rd, the 4th, etc.

dai-ichi, dai-ni, dai-san, dai-shi, etc., the 1st, the 2nd, the 3rd, the 4th, etc.

dai-ichi-bamme, dai-ni-bamme, dai-sambamme, dai-yo-bamme, etc., the 1st, the 2nd, the 3rd, the 4th, etc.

futs’ka-me, mikka-me, yokka-me, etc., the 2nd day, the 3rd day, the 4th day, etc.

ichi-do-me, ni-do-me, san-do-me, yo-do-me, etc., the 1st time, the 2nd time, the 3rd time, the 4th time, etc.

ni-sats’-me the 2nd volume; jū-mai-me the 12th leaf; Mikawachō itchō-me roku-banchi No. 6, 1st Ward, Mikawa-street; roku-bamme no ko the 6th 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 kokū Edward dai shichi-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: jō (no), second or middle class: chūō (no), third or lower class: kaō (no); thus: jō no hito a gentleman of the upper classes; kaō no hito a man of the lower classes. But: itō no kippu or itō-gippu, nī-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”).


166. Years are counted by the Chinese numbers followed by the word nen, “year”; thus: 1904 sen-kuhyaku-yo-nen.

In Japan, years are counted by periods (nengo “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 (kyōreki “old calendar”) in the year 1874, the
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nengo 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-jun-hachi-nen.

167. The names of the months are: shōgats’ ("the true month") or ichi-gats’ 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, ja-gats’ October, jū-ichi-gats’ November, ju-ni-gats’ December.

168. The names of the days of the week are: nichiyōbi Sunday (lit. "sun-day"), getsuyobi Monday (lit. "moon-day"), kayōbi Tuesday (lit. "fire-day"), suiyōbi Wednesday (lit. "waterday"), mokuyōbi Thursday (lit. "wood-day"), kinyōbi Friday (lit. "gold-day"), doyōbi 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 2nd to the 10th (futs’ka, mikka, etc., Less. 26,156); above 10, by the Chinese cardinal numbers followed by the word nichi "day." The 1st January is called ganjifs’; the 1st of all the other months ichi-nichi or tsuitachi ("the rising moon"). Thus the 27th January ichi-gats’ or shōgats’ (no) ni-ju-sh’chi-nichi; the 14th and 24th: ja-yokka and ni-ju-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 11th February, 1889 (the day of the Promulgation of the Constitution): sen-happyaku-hachi-ju-ku-nen ni-gats’ ja-ichi-nichi = Meiji ni-ju-ni-nen ni-gats’ ja-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, ja-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 1st, 30th, and 31st 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, samjun, 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 ju-go-fun sugi (passed); 25 minutes past 6 roku-ji ni-ju-go-fun; half past seven sh'chi-ji han; 35 minutes past 8 hachi-ji san-ju-go-fun; a quarter to 10 jū-ji ju-go-fun mae (15 minutes to 10) or ku-ji shi-ju-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; tô 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 × 9) contains some peculiar expressions. It runs as follows:

\[
\begin{align*}
1 \times 1 &= 1 \text{ in-ichi ga ichi} \quad (\text{in} = \text{ichi}) \\
1 \times 2 &= 2 \text{ in-ni ga ni} \\
1 \times 3 &= 3 \text{ itsu-san ga san} \quad (\text{itsu} = \text{ichi}) \\
1 \times 4 &= 4 \text{ itsu-shi ga shi} \\
1 \times 5 &= 5 \text{ ichi-go ga go} \\
&\quad \text{etc.} \\
1 \times 9 &= 9 \text{ ikku ga ku} \\
2 \times 2 &= 4 \text{ ni-ni gi shi} \\
2 \times 3 &= 6 \text{ ni-san ga roku} \\
3 \times 3 &= 9 \text{ san-san ga ku} \\
3 \times 6 &= 18 \text{ sabu-roku ju-hachi} \quad (\text{sabu} = \text{san})
\end{align*}
\]
Lesson 29.

\[4 \times 4 = 16 \text{ shi-shi ju-roku}\]
\[8 \times 8 = 64 \text{ happa roku-ju-shi} \text{ (happa = hachi hachi)}\]
\[9 \times 9 = 81 \text{ ku-ku hachi-ju-ichi}\]

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 = kuvaeru to add up, gen = hiku to subtract, jō = kakeru to multiply, jō = waru to divide):

\[5 + 6 = 11 \text{ go to roku to yosereba or kuvaereba jū-ichi (ni naru), (yoseru = kuvaeru), or go to roku to de jū-ichi ni naru (by means of (de) 5 + 6), or go ni roku wo tas' or atsumeru to jū-ichi ni naru (tas' “to add to”, atsumeru “to gather”).}\]

\[15 - 6 = 9 \text{ ju-go kara roku wo kikeba ku ni naru.}\]
\[12 \times 12 = 144 \text{ jū-ni ni jū-ni wo kakereha hachi-shi-

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-vari, 11\[\%\] ichi-vari ichi-bu, 15\[\%\] ichi-vari go-bu, 20\[\%\] ni-vari, 25\[\%\] ni-vari go-bu, 75 sh’chi-vari go-bu, etc. Besides one may say: hyaku-bu no . . . (The . . . th 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 sobai: twice as much bai, sobai; three times as much sambai, san-sobai, etc.; nan’ sobai 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, iippun wa roku-ju-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 kazero toki ni wa gozen nan' ji, gogo nan' ji to itte nitchū no zen go wo kubets' seneba narimasen'. 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 hōgyō ni narimashita. shintei-koku no ichi-bamme no kōtei de gozaimashita. The German Emperor William I. the Great died in his 91st year. He was the first emperor of the new empire. — Nippon no kinjōtei wa jū-yo-sai de o kurai ni tsukaremashita toki ni nengō wo Meiji to aratamemashita. When the present Emperor of Japan ascended the throne, in his 14th year of age, they changed the period to Meiji. — Meiji gannen wa sen happyaku roku-ju-hachi-nen de arimashita kara, sen ku-kyaku go-nen wa Meiji san-ju-hachi-nen ni ataramas'. The first year of Meiji having been 1868, 1905 is equivalent to the 38th year of Meiji. — kyō wa nan' nichi nan' yōbi des' ka? shi-gatsu' nanika mokuyōbi des'. What date and what day of the week have we to-day? It is Thursday, the 4th April. — Ansei ni-nen jū-gatsu' 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 2nd October in the 2nd 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 tötte kimash’ta ga, ni-do-me wa Siberia wo tötte kite, kondō wa Indōyō 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.

jidai period, age  
genzai ima in the present time  
kokyō one’s native place  
jukyō the teachings of Confucius  
ichi-ji for a time  
kekka result, consequence  
danjo man and woman, both sexes  
ambai kind  
fūfu no aite a consort  
tetsuzuki proceedings  
chijin an acquaintance  
hōyū a friend  
yome a daughter-in-law  
seimei family name and Christian name  
mombats’ lineage  
zaisan property; kazoku no — property of a family  
chigau to differ  
hipparu to pull, draw  
dakiau to embrace each other  
shiriau to know each other  
muku to turn (no hō ni to)  
eru to obtain, to get  
naritats’ to consist  
mishiru to know by sight  
shōchi suru to be satisfied  
tanomu, ni — to request someone  
mits’keru to discover  
tsūjiru to inform  
tashō more or less  
dōshi one another  
zatto briefly  
tōnin this person  
sōtō (no) suitable.

29. Reading Lesson.  
kekkon no hanashi.

kekkon no koto wa kuniguni de iroiro chigaimas’ ga, jidai de mo1 mata chigaimas’. ima o hanashi shiyō to iu no wa genzai ima watakushi no kokyō de yatte iru moyō2 des’.

go zonji de mo arimashō ga3, Shina no jukyō ga Nihon ni watatte ichi-ji sakan ni narimash’ta kekka4 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’. mottomo5 tashigoro ni nareba, otoko wa onna, onna wa otoko no hō ni shizen ki ga mukimas’ kara, otoko wa hito no hanashi ya nani ka de6 tashō onna no koto wo shitte imas’. sore mo na bakari no mo ōi no des’.7 mata onna mo otoko no na ya kao wo tashō shitte

1 also according to the period. — 2 the manner in which it is performed. — 3 you will probably know. — 4 in consequence of... having come over to Japan and been flourishing for a time. — 5 however. — 6 knows more or less about women through the conversation of people or otherwise. — 7 but even then
waimas’ga, sonoskazuwa’skunaimono des’kara, sonounchi karafūfunaitewoeyōitimounomawaruzukashii kotosodes’. soredefūfunatagaiminattakumishiran’monodōshinoidanininaritas’nōdearimas’.

there are many (ō ninodes’)who know only the name (have only asuperficial knowledge). — 8their number (thenumber of men shewhoknows by name and sight). — 9married couples consist of personswhodidnotknoweachotheratall.— 10once.— 11even if hedoesnotthinksohimself. — 12“to stand foremost,”tottake thelead. — 13ifoneofthemdiscoversagirloffromwhomehesays: “Ifitwerethis(ifheshouldgetthis),shewouldbesuitable.” — 14allabout. — 15“this person,”thepersonconcerned(hisson).

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 (tobe tooslowokureru), it is only 15 minutes past now. At what o’clock does the train (kisha) start? Itstartstenninutenoten. Then, as ittakes half an hour to gotothestationevenifyoumakeajinriki drawn by twomen run (tomakeren Tobas’). I am very sorry, you must leave as quickly as possible. About how many years did you stay inthatcountryforstudying (tostayforsstudying ryūgakusuru)? Ihave stayedthreeyearsalready (tostayzariryūsusu), butI have not made the slightest progress in the Japanese language (astothelanguage). A year has(is) 12 months; these we divide into four, and call (them) the 4 seasons (shīki),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 TōkyōtōOsaka? 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 24th 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 14th 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.
Iseya. irasshai!

gajo. kyō no yūkata no san-ji made ni ippō go-jissen no sake wo go-gō hodo to san-jissen no miso han-gin to shōyu ippō hodo taku ye todokete kudasai!
Iseya. shōyu wa itsu mo no nedan no shina de yoro-shū gozaimas' ka?

gajo. hai, itsu mo-dōri ni mono de yō gozaimas'. sayō nara.
Iseya. mata yorosh'ku negai-mas'.

gejo. okusama, tadaima kaette mairimas'ta.
oku'sama. sō? taihen hayakatta yo.

gajo. dō itashimash'te. asa-ichi-ba de taihen ni jikan wo tsubushimas'te osoku na-rimas'ta.
oku's. mina atsuracte kita no ka?

gejo. hai. asa-ichiba de tama-go tō hodo, nedan wa jū-go sen de kaimash'ta. kyō no tamago wa taihen aita-rashii yō de arimas'.
oku's. a, naruhodo,rippa na tamago da. sōsh'te ippō go-rin to wa nedan no taihen yasui.

gajo. ippō go-rin no ninjin roppon to ni-sen no dai-kōn sambon katte mairi-mash'ta ga, nedan wa s'ko-shi takai de wa arimasen' deshō ka na?

Good day.
Glad to see you, madam.

By 3 o'clock this afternoon please send to our house 5 go of sake at 50 sen a shō. half a pound of miso at 3 sen, and 1 shō of shōyu.

Shall it be shōyu at the usual price?

Yes, as we have always had.

Good-bye.

I hope to see you again.

Ma'am, I have just come back.

Have you? Indeed, you have made haste.

Oh, I have spent much time at the morning-market, and so it has become late.

Have you ordered all the things?

Yes. At the morning-market I have bought 10 eggs at the price of 15 sen. The eggs seem very fresh to-day.

Indeed, fine eggs they are. And 1 sen 5 rin is very cheap, too.

I have bought 6 carrots at 1 sen 5 rin, and three turnips for 2 sen. I hope they are not too dear.
The price is probably right.

At Iseya’s I have ordered to bring to our house the miso, sake, and shōyu by 3 o’clock, as you have said.

All right. According to circumstances, some of my husband’s friends will perhaps come tonight; then there will not be sufficient sake.

Yes, if there will be guests here, it will not be enough. When Iseya comes, shall I order 5 go more?

I wish you to do so.

All right. Here is the change.

The account is all right. You have had much trouble.

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 taberu taber taber-areru
miru mir mir-areru
Class II kaku kak kak-areru
mats’ mat mat-areru
in* (if) in-areru

Anomalous are kuru kor-areru
saru ser-areru.

When in compounds suru takes the form jiru or zuru (Less. 18, 144), its passive form is jirareru or zerar neru. — 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.

All passive verbs in eru are conjugated according to Class I; the shortened forms in aru according to Class II, 5.

176. The termination aneru is derived from an, the simple stem of aru “there is,” and the verb eru “to get.” Thus, e.g., taberaneru “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 kerosareta.

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 hamits'karemash'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 hikikorosareru no wa mave na koto de wa arimasen'. Nowadays it is not a rare thing that a person is driven over and killed by the electric tram. — tas'ku na shoko ga arimas' ka? — shoko wa zannen des' ga, warumono ni nusumarete shimaimash'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
shikararemashita. The other day, when I had unconsciously made a long stay, and came back, I got a severe scolding by my father. — hana wo tsuamareru no wakaran yok na ban. A night (so dark) that you are not aware of your nose being pinched. — senaka ni mizu wo kakerarete yoa na kokoromochi ni natta. I had a feeling as if I had got water poured down my back. — konaida Tsugaru kaiyo de issen no ryosen ga fukisen ni norikakerarete norikuminin wa ming oborette shimaimashita. 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 uchi wa shiranai uchi ni eda wo kiraremashita. My favourite tree has had its branches cut off without my knowing it. — kono kane wo doko ku hito ni mirarenai yoa 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, deraremashen'. "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 nomaremashen'. "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 nomaremashen'. "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 *erus* “to obtain,” “to get,” to the simple (consonant) stem. Thus: *kaku* — *kakeru*, *das’* — *daseru*, *mats’* — *materu*, *iu* — *ieru*, *hau* — *haeru*, *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 *erus*; it is replaced by the circumlocution with *dekiru* (Less. 16,102). *kiku*, “to hear,” has two Potential forms: *kikoeru* and *kikeru*. All Potentials in *erus* are conjugated according to Class I.

The Potential in *erus*, “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 *erus* are mostly used without any difference as to the meaning, both expressing physical as well as moral possibility. Thus: *nodo ga itai hara, mono ga iwaramasen*’ 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 *erus* for physical possibility.

Examples: *itsu nara o me ni kakaremas’ ka?* When may I see you? — *ano kojiki wa soba ye yorenai yō ni kita- tanai*. That beggar is so dirty, you cannot come near him.

*In accordance with the forms *iwareru, iwana*,* it ought to be *iweru*; but the sound *we* is missing in Japanese, and replaced by *e* (pronounced *ye*), thus *ieru*.**
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— kono kurumi wa warenai hodo katai. This walnut is so hard that it cannot be cracked. — sakujits' shibai ye ikitakatta ga, nani ka yoji 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 tsumo de wa nai, mimi ga kikoemas. That man is not deaf, he can hear. — iroiro no kemono wa umaretate ni me ga miernai. Several kinds of animals cannot see directly after being born. — futs'ka mikka bakari ame ga futte imas' toki ni inakamichi ga sukkari arukenukai 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? domo 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 averu 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' keredono, kane ga nai kara, miru ni miraren' (= mitak'ete 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'ete mo yukaremasen'). I should like to return to Japan, but having no order, I am sorry I cannot go. — kono ko wa seishitsu' 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'
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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 nattte 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 hisū no Bunchō wa watashi ni wa tashika ni nisemono 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 ikaw', 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 shokuji 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.

Examples: ototsan, 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 in mono wa kvenai 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 2nd and 3rd 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, osseraru, and osareru (as sareru from serareru), irasreraru.

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'ta toki ni, sono okugata ga kambyō nasaretai to iu koto wo shōgun ni negaidasaremash'ta kara, okugata mo Wakayama ye sashits'kawasaremash'ta. 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
miae seeing each other
shotaimen first meeting
basho place
shibaidoko theatre
shisei stature and bearing
izon difference of opinion
yainō 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
**Lesson 30.**

**Reading Lesson.**

kekkon no hanashi (continuation).

so suru to oya ga sono chin’in ni ima s’koshiku kosai
ni sempō no yōsu wo kiki, sempō no koto wo shitte isō na 1
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 2 wo tazunetari sh’t e arayuru hōhō de sempō koto ni
onna no yōsu wo narubeki kosai ni sensaku suru n’ des’.
sono uchi nani ka warui koto de mo 3 kikidaseba, sore kiri
de te wo hikimas’ ga, sō de nak’t e dandan noriki ni nareba,
chin’in wa sempō (onna no hō des’ ne) ye mo otoko no koto
wo kantan ni hanashimas’. so suru to onna no hō de mo
mata sensaku wo hajimeru koto wo mae to dōyō des’.  

sō iu ambai de tagai ni sensaku sh’t e ryōhō tomo sempō
ni fusoku nakereba, otoko no oya kara chin’in wo tōsh’te
onna no oya ni sono mus’m e ga hoshii koto wo mōshikomimas’.
sore kara iyoioi tagai ni «yoshi» to iu toki wa yoku 4 miao
to iu muno 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 5 na no tori
tagai ni kao wo awaseru to iu made de, hanashi suru de
mo nan’ de mo arimasen’. 6 tada shisei to kyōdō wo tagai ni
miao 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 yaka-
mash’ku, otoko no hō de wa sakadaru, mottomo sake wo itte
imas’, surume kombu shiraga katsuue 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’t e

1 derived from iru (shitte iru) and so; see Less. 8,58. — 2 “the state of her result,” how she has succeeded at school. — 3 whatever. — 4 commonly, usually. — 5 tote = to itte: “even
this is, as the name (says), a mere (made) . . .” — 6 there is neither
conversation nor anything else.
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 shi'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 (onsenba) 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 dekakeru kara, kyōjū ni tabi no sh'taku wo sh'te kure! motte yaku mono wa futsū no tabidogu no hoka ni hitoemono to hōri to kette wo itsu mo no hakan ni tsumenet bentō no yō wo sh'te kure! sore kara asa ga hayai kara, komban no uchi ni kuruma wo uits'-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. 1 kashikomarimash'ta. subete minna soroemas' ga, kono mae no go ryokō ni kaban no jōmae wo kowasarete mada sono mama ni natte orimasu ga, ikaga itashimashō ka? sore kara kurumaya wa Kandaya ni itashimashō ka Kyōbashiya ni iits'ke-mashō ka?

Itō. só. só de atta ka sukkari wasurete ita. sugu ni kore kara kaban wo Kinokuniya ni motte itte kombanjū ni dekiru mono nara, naosase! moshī sore ga ikenakereba, dojō noatarashī 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 de-kimash'ta. kurumaya no genkan ni natte orimas'.

Itō. s'koshi jiboku ga okureta yō da kara, isoide tsunahiki wo iits'kete kure! sore kara kono dempō wo gejo ni watalsh'te sugu ni denshinkyoku ye hashirash'te kure!

shosei. kashikomarimash'ta.

(At the station.)

Itō. kore de Közu made no ittō no kippu wo katte ōkii kaban wa tenimots' to sh'te azukete kite kure! jibun wa machiaishits' ni matte iru. tesage to bentō wa mochiron ore ga motte iku. sore kara nimots' no shimats' ga sumeba, wakai mono² ni yō ga nai kara, sugu kaesh'te yoroshii. hako no naka ga kyō wa komu d'arō to omou kara, hayaku norikomitai kara isoideonpai wosh'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.

(At the station.)

Here, buy a first-class ticket for Közu, 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.

1 shosei, a servant. — ² "The young fellow," the jinrikisha-man.
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: taberu tabe tabe-saseru to cause to eat
      miru mi mi-saseru to cause to see (mi-seru to show)
      abiru abi abi-saseru to cause a person to bathe (abi-seru to bathe someone)
      kiru ki ki-saseru to cause a person to put on clothes (ki-seru to dress a person)
      kaku kaka kaka-seru to cause to write
      mats' mata mata-seru to make wait, to let wait
      iu iwa iwa-seru to cause to say

Anomalous forms: suru saseru to cause to do
      kuru kosaseru to cause to come
      shinu shinaseru 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; *matasaser-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:  

<table>
<thead>
<tr>
<th>Simple Stem</th>
<th>A-stem</th>
<th>Cause Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>taberu</em></td>
<td><em>tabe</em></td>
<td><em>tabe-sas'</em></td>
</tr>
<tr>
<td><em>miru</em></td>
<td><em>mi</em></td>
<td><em>mi-sas'</em></td>
</tr>
<tr>
<td><em>kaku</em></td>
<td><em>kaka</em></td>
<td><em>kaka-s'</em></td>
</tr>
<tr>
<td><em>mats'</em></td>
<td><em>mata</em></td>
<td><em>mata-s'</em></td>
</tr>
<tr>
<td><em>iu</em></td>
<td><em>iwa</em></td>
<td><em>iwa-s'</em></td>
</tr>
</tbody>
</table>

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 yoroshü gozaimasu's ka? — sonnara gejo ni yobaseru yori hoka ni shiyo 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 bessö 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 kikasash'te sampō ni yukaseru yō ni yoi 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 dekakere 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 tabesaseto ga, kyaku ga dekaketa ato de teishu wa nani mo wasurezu ni dekaketa ka to hōbō sagash'te mitara, tsui a, yadosen wo wasurete itta to omoitsuie taisō kurushimimas'ka. 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.

seken the world
ippyō one part
haji disgrace
endan talk about marriage
aite a party
kekkonshiki marriage ceremony
hidori fixing (selecting) a day
ishō wearing-apparel
chōdats' supply
teido degree
ifuku cloth
kami the hair of the head; —
no kazari hair-ornament
hakimono covering for the feet
saibōdōgu things necessary for sewing
byōbu a folding-screen
gakki musical instruments
yagu bed-linen
fton a mattress
iremono a vessel for holding anything
tsuridai a litter
tsuyō sum total; altogether
yutan oil cloth
maku a curtain
ni a load
isei power; — no yoi mono something majestic
tōjits' that day
ryōshin parents
bankei evening, nightfall
fuku clothes; — wo ts'keru to put on clothes
shitashii intimate
somenuki no left undyed
tokubets' no special
makkuro entirely black
mashiro entirely white
makka entirely red
happyō suru to publish
iyaku suru to break a contract
sadamaru to be fixed
okuritodokerii to send
nos eru to put (on something)
norikomu to drive
erabii to choose
machimok eru to be prepared and wait for; to expect
deau to meet
man-ichi (ten thousand to one) peradventure
kaimu not at all
bantan entirely.

31. Reading Lesson.

kekkon no hanashi (continuation).

yuinō de danjo wa shūkan jō1 fūfu no yakusoku wo seken ni happyō sh'ta no des'. kono ne2 wa dō iu koto ga atte mo, kitto fūfu ni naranakereba naran' wake3 de, moshī man-ichi ippō ga sono go iyaku de mo sureba, seken ni taish'te hijō no haji de, sono otoko aruīwa onna wa mohaya endan no aite4 ni suru mono wa nai no des' kara, kayō na

1 according. — 2 hereafter. — 3 the meaning is that. — 4 "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 to mōsh’te mo yoroshii no des’. kono yuinō ga sumu to, chūnin wo tōsh’te kekkonshiki no hi wo sadameru no des’. kono hidori ga sadamareba, onna no hō wa ishō ya dōgu no chōdats’ ni isogashiku naru. chōdats’ no teido wa iroiro arimas’ ga, tsūjō wa ifuku kami ya nani ka no kazari hakimono kara saiḥōdōgu keshōdōgu byōbu gakki yagu f’ton gurai no mono des’. kakkonshiki no ni-san-nichi mae ni nareba, korera no dōgu wo otoko no ie ye okuritodokeru. sore ni wa 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 to sh’tē hakobimas’ ga, ni goto ni yutan to mōsh’te somenuki ni oki na maku wo kakete naka no ni no mien’ kurai ni itashimas’. miru kara ni nakakara isei no yoi mono de arimas’. iyoiyō kekkon no tōjits’ ni nareba, onna wo dai-ichi to sh’tē 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, isshits’ ni deaimash’tē shotaimen no aisats’ wo itashimas’. mottomo fūfu to narubeki danjo wa sono seki ni imasen’. otoko wa jibun no ie no koto des’ kara, doko ye de mo imas’ ga, onna ni wa tokubets’ no heya ga arimash’tē 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. — 5 “one can say: Such a thing is not at all,” such things do not happen. Cf. Less. 13,87. — 6 wo tōsh’te by means of. — 7 “they become busy with supplying.” — 8 “hair- and whatever other ornaments.” — 9 To that purpose. — 10 Less. 28,162, 22, a burden, load. — 11 on each load. — 12 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. — 13 so that the load in it is not visible. — 14 from appearance. — 15 “making the first,” as the principal person. — 16 as they are prepared and wait. — 17 “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 (mī) 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 (doguya). 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 a geru) 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 itto ō'ste
ichi-mai, kore de kuzushite
kudasai!

yakunin. itto no kippu wa mō
uriIREmash'ta. ni-tō yori
arimasen'. hassha ni ma
no nai no ni kō in ō ki na
sats' wo dash'te tsuri wo
kure to osharū no wa
komarimas'. kono koto wa
chanto soto ni haridash'te
arimas'. goran nasai!

shosei. nani to mo osoreirimas'.
jitsu wa chōdo i'i kane no
mochiawase ga nak'te shu-
jin wa isogi no tabi des'
kara, osoreirimas' ga, ni-
tō de yoroshi'ga gozaimas'
kara, kore de kuzushite
kudasai!

yakunin. sore de wa kyō wa yō
gozaimas'. tsuri wo yoku
aratame te uketori nasai!

shosei. kono kaban wo hitots'
negaimas'.

yakunin. doko ye des' ka? kippu
wo misete kudasai!

shosei. hai, koko ni, Kōzu made
des'.

A first-class return-ticket to
Kōzu. Give me change for
this.

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!

Then I’ll let it go for to-day.
Count the change well before
you take it!

(IAt the Luggage-Office.)

shosei. This trunk, please.

yakunin. Where is it for? Show your
ticket!

shosei. hai, koko ni, Kōzu made
des'.
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.

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.

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.

shosei. watashiki wa sugi to-nari no hako ni notte mairimas’.

That's all right.

I shall get at once into the next compartment.

(At the station in Kōzu.)

Itō. kore de nimots’ wo uketotte sugi ni dentets’ no station ye itte nimots’azukarido-koro ni matte ite kure! ore wa dentets’ no kippu wo katte ato kara sugi soko ye yuku kara. isoido ikanai to, kyō wa hito ga komu kara, akabō ga ina-ku1 naru zo.

shosei. kashikomarimash’ta. shi-

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.

Well, make haste.

1 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. 29 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.

jubun (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) chōdō 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.

zehi, zehi to mo, zehizehi 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, saiho in the beginning. — (Noun: hajime beginning. — Adj. hajime no first).

mazu in the first place, firstly; still, however; well.

shosen, totei, totō, ts'mari, tsui (ni) after all, at last.

shijū always.

heizei, tsurei, tsüjo 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.
mó already, still, more; (with a negative) no more. —
On mó (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 ní
(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 diffi-
culty, 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 (nī) followed or preceded by mo, de mo, dake.
Kara: even such a one as. — (Adj. sasuga no . . .
mo even such a one as).
sayō, só de gozaimas’, des’, da it is so, and sayō, só de
wa gozaimasen’, só 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 re-
petition 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 zonjite tsumaranai mono wo konnichi jisan itashimash'ta tokoro ga, tochū de kuruma kara orimas' toki ni, tsū oto shimash'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 nakana ka kanemochi só 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 nichī ya sono makuramoto ni tsuki kiri de kambyō shi'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 girī de maku wo shimemas'. That theatre stops its performances from to-day. — watashi wa Kanazawa de ano hito ni wakaretu girī ima motte aimasen'. Since I separated from that man at Kanazawa, I have not met him till now. — ano hito wa are girī de uchi ye wa chitto mo kimasen'. Since then he has never come to my house. — hito no jokuten 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 nanae wo kaku koto sae (sura, de sura,
de sae [mo)] dekinai. He cannot even write his own name. — kore hodo negatte mo, o kikire ga arimasen' ka? Do you not consent, though I begged you so much? — watashiki wa kyō hōkoku wo kaite shimaimeshita kara, yatto kore de ononi wo oroshimashita. Having finished writing my report to-day, I have at last thrown off a heavy burden. — o taka ga shirenaide hōō kihياwase mashite yōyaku ima taizenate-mashita. Not knowing your house, I inquired everywhere, and so at last I found it out. — sekkaku tansei wo shite kore wo koshiraeta no ni, omae wa sugu kowashite 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 gakusha mo sasuga ni (or sasuga ano gakusha de mo) komarimashita. 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
chūninfūfu 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
shininfu 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
saiku 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
nariovaru to be finished
oe ru 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

16*
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’té suwarimas’. kore ga dai-ni-kai-’me no taimen des’. tokonoma ni wa izure medetai fuku ga kakarimash’té ryō-nin no aida ni wa sambō ni mitsugumi no sakazuki ga chanto suete ari, sono waki ni kombu ya surume nado de2 ikani mo migoto ni saiku sh’ta tsuru kame mats’ take uma nado wo motta3 sambō4 ga arimas’. kore wo sakana to mōshimas’.

danjo no migi ni wa chūninshūfu, otoko wa otoko, onna wa onna to tsukisoi, f’tari no mas’me wa sare sore chōshi wo motte soba ye hikate5 imas’. hitots’ no chōshi ni wa mechō6 wo ts’ke, hitots’ no chōshi ni wa oechō6 wo ts’kemas’. naka no sake wa muron Nihonshu des’. kore kara iwayuru san-san-ku-do7 no sakazuki wo hajimemas’. hitots’ no sakazuki de san-do zuts’ danjo no aida ni yaritori wo shimasht’e mits’ no sakazuki de chōdo ku-do ni narimas’. sono tsudio no mas’ no sakana wo hasanimas’. 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 utai8 wo yarimash’té sakazukigoto no owari to itashimas’.

shi-kai9 nami shizuka nite10 kuni mo osamaru tokitsukaze eda wo narasun miyo nareya11

ekore de danjo wa mattaku fūfu ni nariowatt’a no des’. kono ma ni besseki de wa sōhō no shinseki chijindomo wa minamina rets’ wo tadash’té suwatte ima’s kara, chūnin wa shinfūfu wo tsurete soko ye dete tadaima medetaku kekkonshiki wo oeta yoshi12 wo hirō shimasht’e shinfūfu wo kanete

1 the second. — 2 cranes, tortoises, . . . . , and so on, really nicely made of seaweed and dried cuttlefish, and so on. — 3 derived from moru, “to fill.” — 4 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. — 5 sore sore, the one (of the two girls) on (the bridegroom’s), the other on (the bride’s) side. — 6 symbols of a loving married couple. The butterflies are made of fine paper cords (called mizuhiki), and fastened to the spout of the vessel. — 7 the “three times three are nine” cups. — 8 The following epithalamium is taken from an utai called Takasago, composed in the 15th century, which describes the peaceful life of a happy old couple. — 9 “the four seas,” the sea round about the country. — 10 nite, a word of the written language, “being.” — 11 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.” — 12 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 isshūkān 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 wa «omae hyaku made, washa ku-jū-ku made tomo ni shiraga no hayuru made» des'.

marriage ceremony. — 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 (ryohi)? 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 Miyanosht-ta made kaiyō shimas'kara, soko made no kippu wo o tori nas'tta hō ga go benri deshō.

Itō. arigatō gozaimas'. sono koto wa shōchi sh'ite orimas' ga, jitsu wa konnichi Odawara de s'koshi yōta-shi wo shiyō to omoimas' kara, Odawara made de yō gozaimas'.

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 Miyanosht'ta, as the traffic has been opened up to there lately.

Thanks. I am aware of this; but as I have some business at Odawara to-day, a ticket to that place will do.
Lesson 32.

(At the Luggage-Office.)

Itō (to his servant). さし、こんにちは。お片附をわたすか、これを運ぶかが、お帰るとき、手に持っていかってみては如何ですか。小さいものを持ってゆきなさい。

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. さし、すれ。

shosei. はい。先生の去る所が何か。

All right, sir.

(In the Tea-House.)

ちゃやの奥に、お駄をなさいますか。まだはっさをまがおりませんか。お相手をなさい。

(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. そうだ、お手をよく。お腹はもうたべたか、ここに待って、立ち寄ってから、お参りをするかは。

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. お女、お駄をなさいますか。お手ルをよくお相手をなさい。

All right, sir. It is very fine weather do-day, indeed. It seems many visitors will come from Tōkyō.

shosei. はい、お駄をなさいますか。どこに去るか。

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. あ、そうおがたでるか。とりどはおよばれ！あそびに、お駄をなさいますか。

Oh, is it that gentleman there? Look! There he sits.

shosei. あ、すれ。

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 forepart
- *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 *shukan*, the Chinese words are only used in compounds.

The following is a comparative list of simple Japanese and Chinese nouns denoting time:

<table>
<thead>
<tr>
<th>Japanese nouns</th>
<th>Chinese nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hi</em></td>
<td><em>nichi, jits’</em></td>
</tr>
<tr>
<td><em>asa</em></td>
<td><em>chō</em></td>
</tr>
<tr>
<td><em>hiru</em></td>
<td><em>go</em></td>
</tr>
<tr>
<td><em>yoru, yo</em></td>
<td><em>ya</em></td>
</tr>
<tr>
<td><em>(mawari)</em></td>
<td><em>shū</em></td>
</tr>
<tr>
<td><em>tsuki</em></td>
<td><em>gets’</em></td>
</tr>
<tr>
<td><em>toshi</em></td>
<td><em>nen</em></td>
</tr>
<tr>
<td><em>kesa</em></td>
<td></td>
</tr>
<tr>
<td><em>kyō</em></td>
<td></td>
</tr>
<tr>
<td><em>kinō</em></td>
<td></td>
</tr>
<tr>
<td><em>yūbe</em></td>
<td></td>
</tr>
<tr>
<td><em>ash’ta, asu</em></td>
<td></td>
</tr>
<tr>
<td><em>asatte</em></td>
<td></td>
</tr>
</tbody>
</table>

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
issaku 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: hirume forenoon, hirusugi afternoon.
go: gozen forenoon, gogo afternoon.
ban: komban this evening, myōban to-morrow evening, sakuban yesterday evening, issakuban the evening before last.
y: konya to-night, sakuya last night, issakuya the night before last, senya last night.
shū: raishū next week, saraišū 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, sarinen, 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: ashitā 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, bankodo = ban, bangata = ban, yokata in the twilight, evening, kuregata about sunset, yonaka, yahan midnight, nitchū in the daytime, yachū in the night, nenjū the whole year round, shujits’ all day long, shīya the whole night, hibī, nichi-nichi daily by day, every day, tsukizuki every month, toshidoshi, nenjū every year, hiru yoru, nichi ya, chū ya day and night, asa ban, chōseki, chōbo morning and evening.

Moreover: *ima* now; *tadaima* just now, presently; *imagoro, imajibun* about this time (*e.g.*, *ash’ta no imajibun about this time to-morrow*); *konogoro, kono sets’* at present, recently; *chikagoro, kirai, konaida, sendatte* recently, lately; *senkoku, sakihodo, sakigoro, imashigata* a little while ago; *nochī, nochī hodo, kono nochī* afterwards; *sakikara* a short while ago.

Examples: *watashi no shinseki no tokoro wa kono kinjō 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 issūkan 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 shīya 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 deraremurasen’ 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.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>katte</td>
<td>a kitchen</td>
</tr>
<tr>
<td>sumi</td>
<td>a corner</td>
</tr>
<tr>
<td>hinataboko wo suru</td>
<td>to sit in the sun, to bask</td>
</tr>
<tr>
<td>hitorigoto soliloquy</td>
<td>— wo iu to say to oneself</td>
</tr>
<tr>
<td>furugi</td>
<td>an old coat</td>
</tr>
<tr>
<td>tabakobon</td>
<td>a tobacco-tray</td>
</tr>
<tr>
<td>sōdō</td>
<td>a tumult</td>
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<tr>
<td>ageashi</td>
<td>a slip of the tongue; — wo toru to take up another on a slip of the tongue; — wo toru yats' a cavillous fellow</td>
</tr>
<tr>
<td>hiiro</td>
<td>a firepan</td>
</tr>
<tr>
<td>h'ai</td>
<td>ashes</td>
</tr>
<tr>
<td>shikkei na impolite</td>
<td></td>
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</tbody>
</table>

mendō na troublesome, bothering
yobikusaru to call nastily
surikireru to be worn up
heru II to diminish (intrans.); — kuchi no heranai yats' one who must always have the last word or who cannot hold his tongue
tsukitats' (Tokyō = ts'ttats') to stand
moedas' to begin to burn
ayamaru to excuse oneself
tō ni long since
yōi ni easily
tonda terrible
temae you.

33. Reading-Lesson.

shi no ji-girai.¹

«Gons'ke! Gons'ke!» —
to danna ga yonda toki ni, Gons'ke wa katte no sumi ni hinataboko wo shi nagara, hitorigoto wo iu ni² wa:
«nan' da!» — to; «asa kara ban made Gons'ke! Gons'ke! to yobikusatte³ nan' de mo s'koshi no ma de mo yasumasetas koto wa nē.⁴ ore ga ningen da kara, iī yō na mono no⁵, moshi ore ga furugi ka nani ka⁶ de attara, mō tō ni surikireta jibun⁷ 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 ni⁸ wa kikoenakatta 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
dislike to the syllable shi; cf. Less. 27,159. — ² iu ni wa... to "while speaking... he said." — ³ kusaru, "to purify," "to be fetid," a very vulgar suffix to verbs, hardly to be translated into English. — ⁴ nē instead of nai. In the Tōkyō slang, ai and ei are often pronounced ē, as: ikanē = ikanai, etc. — ⁵ no. Interjection = ne, na, "eh," "ain't it?" — ⁶ or something else. — ⁷ "it would be long since the time when it was worn up," would be worn up long since. — ⁸ "was it not audible to you?" (have you not heard?).
ts’tatte⁹ iru no wa shikkei de wa nai ka? suwatte yö¹⁰ wo kiku mono da zo!» —
«hei, só 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 sódō ni narimashō ze.» —
«naze ka?» —
«anata wa só ossharu¹¹ keredomo, sore de mo tabakobon wa ki de koshiraete arimas’ kara, hi wo iretara, sugu mōedash’te kaji ni naru d’arō to omoimas’.» —
«yoku ageashi wo toru yats’ da. sonnara nan’ to ie ba ii no da?» —
«sō omae sama ga ayamatte kiku nara, osēte¹² agemashō ga, zentai wa: tabakobon no naka no hiire no naka no hai no ue ni hi wo nosete motte koi! to itte moraitai¹³ mono da.» —
«mendō na yats’ da. sonnara sono tōri ni sh’te motte kite kurero!» —
«yō gozaimas’ —»
to iī nagara, Gons’ke wa daidokoro ye hi wo tori ni ikimash’ta.

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 (hambunnichi). 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).**

I have finished doing everything. 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.

Oh, no. As it is still early to-day, the first-class is probably not crowded. The ordinary Tokyō 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.

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.

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.

Well, I ought to have brought something for him; but I did not think of it at all.

Then, sir, you might offer him the sea-weed and the preserved vegetables you have with you.

1 “If it is not from the second train afterwards.” — 2 tomari stopping at Odawara. — 3 fukujin, the seven gods of happiness. Name of a preserve made up with seven kinds of greens.
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 fu ni, “after the fashion of” — e. g., Tōkyō fu 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
chokusetsu ni directly; kansetsu ni indirectly
teinei ni politely, carefully, scrupulously; burei ni impolitely
himitsu ni secretly; oyake ni publicly
shizen ni naturally; fushigi ni strangely, wonderfully

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.

There are only five minutes before the train starts; let us go.

Then we will go.

(He puts the tip on the table.)

Thanks. A pleasant journey to you. When you come back, please call again.

on tokoro cf. Less. 25, 152; ni depends on tsuku “you thought of something (which is) so tasteful.” — “kitchen-knife-pride.”

4 On tokoro cf. Less. 25, 152; ni depends on tsuku “you thought of something (which is) so tasteful.” — 5 “kitchen-knife-pride.”
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, toshidashi, etc. Here are a few more examples:
dan a step: dandan (ni, to) step by step, gradually,
by and by
iro colour, sort: iiro iro variably, 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 Subordinat-
eive, 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'ete 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
kokororeru 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
shīru to force: shīte with violence, urgently
tsutsushimu to be cautious, discreet: tsutsushinide respectfully
mots' to have: motte, emphatically after some adverbs:
ima motte now, mae motte beforehand, nakanaka motte very.

193. 6. Onomatopoetical 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 clattering
botabotā patterningly (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'but's' iu to bubble, to grumble
chokochoko in a hurry
chorochoro to murmuringly (as a rivulet flowing over stones)
dekudekku 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)
gotagotā suru to be disorderly jumbled together
gīgā breathing deeply (as one sleeping)
guzuguzu iu to mumble, to mutter (to oneself), to grumble
hihihi iu to sob
hishibishi to aching, violently
hyokohyoko leaping, hopping
hyorohyoro suru staggeringly, to swagger
hyūhyū to whistling, roaring (as the wind)
janjō tinkle, tinkle! ding-dong
kachikachi clashing, clicking
kirikiri to creaking, squeaking
magomugo suru to act in a hesitating way, to be irresolute mesomeso gently weeping
majimoji (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
sowasowu suru to be uneasy or restless
.sugosugo sneakingly, shyly
tsukatsuka to abruptly, unceremoniously
tsukuzuku to carefully, attentively
tsuratsura carefully, maturely
zokuzoku in crowds
zorozorō in succession, in long rows
zunzun (to) fast, rapidly
don to with a bang
honyari (to) dull, gloomy; — suru to feel dull or dazed
bonyari (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, hoyoi 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 himitsu' ni ano hito no shinshō wo sagatte mimash'tara, makoto ni yoi hito des' kara, chika-jika konrei no sōdan wo ōyake ni moshikonde shiite moratte morāō 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'ete oku ga, izure hikki ni sh'te kinjits' watas' tsuromi 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 awate te nagedash'ta toki ni, junsa ga okkakete oits'kō to sh'ita mon' des' kara, dorobō wa mukōmizu ni katana wo nuite junsa ni kirikakemash'ta tokoro ga, junsa wa kokoro ga atte sasyga wa ochitsuite kore wo nan naku toriosamash'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 in 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, mesemosu 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 yoki na mono de, hanshō ga janjan, bangi wa pompon naru, taiko wo dondon tataku, hyōshigi wo kachi-kachi 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 ku wo torō to omotte mizu no ne 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 hyorohyro sh'te imas'. That man has gone through an illness and still staggers. — ano onna wa asu shibai ni yoku no des' kara, kyō wa nani no te ni tsukazu tada sowasuowa sh'te imas'. As this woman is going to the theatre to-morrow, she does not stick to anything to-day; she only goes about restlessly. — ano hito no enzets' wa itsu no hakkiri sh'te yoku wakarimas'. His speeches are always clear and
well to be understood. — kono tabi no shiken wa subete surari to yoku dekimashita. As to this time's examination, all have passed it smoothly.

Words.

kataki an enemy; — wo toru to take one's revenge
monoshi a learned man
furi an air, manner, appearance
ikata expression
shikii a threshold
kōsan capitulation; — suru to capitulate, to give in
kamben patience, forbearance; — suru to pardon, to forgive
namaiki na pert
habakarī nagara to be afraid; — habakarī nagara though I am afraid (= I beg your excuse)
hariga tats' to get angry
naru to sound
ateru to hit; — atete goran guess!
dō ka sh'te anyhow
nambo how much; — to itte mo however, though
oyoso almost
sore da no ni nevertheless, for
all that
tε vo tataku to clap one's hands
kudaranai foolish
nigeru to flee, to run away.

34. Reading Lesson.

shi no ji-girai (continuation).

sono ato de danna ga kangaeru ni 1 wa: 「uchī 2 no Gons'ke wa naze anna ni namaiki d'arō? nan' de mo 3 ore no iu koto wo ageashi wo toranai koto wo nai. zuibun hara no tatsu yats' 4 da. dō ka sh'te kataki wo totte yaritai 5 mono da.» —

Gons'ke wa tabakobon wo motte kida 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 monoshi no yō na furi wo suru 6 ga, ore no kiku 7 koto wo nan' de mo kotaeru koto ga dekiru ka?» —

「dekiru ka? ka? ka? 8 nambo shujin da to itte mo 9, ammari shikkei na ikata de wa arimasen' ka? habakari nagara kono Gons'ke ga shiranai koto wa oyoso sekai ni arumai to omou. sore da no ni ka 10 to wa shikkei da, nan' de mo o kiki 7 nasai!» —

1 thought; see Reading Lesson 33, note 2. — 2 the Gons'ke of this house, my servant Gons'ke. — 3 whatever it may be. — 4 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. — 5 totte yaritai, a periphrase of toritai. — 6 You always take an air as if you were a scholar, or as if you were knowing everything. — 7 to ask. — 8 Whether I can? can? can? — 9 da to itte mo, a periphrase of de atte mo, “though you are my master.” — 10 the word ka — that is, to ask or doubt
Lessen 34.

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 (asohu) 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 frow. The thief intending to open the lock of a trunk by means of a pair of thin tongs (hibashi), thrust them (tsukumō) 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).

Ito. kono tets'dō ga mada denki ni naranakatta toki wa sokuryoku no osoi shi, setsubi no konnichi no yō de nakatta kara, koko no tabi ga ikani no okkō de atta ga, denki ni natte kara wa jitsu ni yukai da.

shosei. denki ni narimash'te kara wa watakushi wa kyō ga hajimete des'. denki ni natta tōza wa kyā ni sokuryoku ga mash'ta tame ni, kono hen no hito ga naren' no de abunai koto ga atta deshō.

Ito. a, sore wa muron sa. sono jibun no shinbun ni wa mainichi no yō ni1 dete ita. mottomo hajime wa gyōsha no ikura ka funare de attarō shi, iroiro no gen-in kara de arō ka, kono kinjo no jimmin ga tets'dōgaisha ni mukatte hantaiundō wo okosh'te hassha no bōgai wo suru yara, ichi-ji wa savagi de atta sō da.

shosei. tets'dō ga hirakemasuru tōji ni wa doko de mo ninsoku ya kurumayado-mo ga meshi no kuage ni naru no wo osorete iroiro no sōdō wo yaru koto des'. uketamareeba gai-koku de mo sonna rei ga atta to in koto des'.

1 as it were every day, almost daily.

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.

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.

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.

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.
Lesson 34. 261

Itō. sore wa doko de mo onaji koto yo. rei no sakkon o hayari no domaihikō mo yappari achira kara no yunyūmono de densen shīta no yo.

shosei. nani ka s'koshi meshi agarimasen' ka? budōshu wo nukimashō ka?

Itō. sō, kono keshiki wo mite ippai yarō ka!

shosei. kono budōshu wa doko de itsu binzune ni shīta mono ka? osoroshīku sen ga katai des'.

Itō. tabun sore wa achira de tsumeta mono d'arō. kan- shin ni aji ga nakanaaka ii. sore, omae no ippai yare!

shosei. arigatō gozaimasu. itadakimas'.

Itō. mō kita yō da ze, oriru shītaku wo sei!^2

shosei. kashikomarimashita. izure sugu o kuruma deshō.°

Itō. sō, tenki ga ii shi, michi- ga ii kara, ore wa soro- soro arute yuku kara, omae wa nimotsu wo motte kuruma de saki ni Hayashi-ke ye ite maebure wo sei!

shosei. kashikomarimashita.

Itō. azuketa nimotsu wo uketoru toki ni yōjin wo shinai to, yarareru ze, daibu hito ga komu yō da kara.

shosei. shōchi itashimashita. ki wo ts'kemasuru.

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.

Will you not take something? Shall I uncork the wine-bottle?

Well, while I am looking at this scenery, I will take a glass.

Where and when has this wine been bottled? The cork is awfully firm.

It has probably been corked there. The flavour is wonderfully good. Here, take a glass yourself.

Thanks, I shall take one.

It seems we have arrived. Get everything ready for getting out.

All right. You will no doubt take a carriage at once.

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.

All right, sir.

If you don’t take care when you receive the booked luggage, something may happen, as people seem to be crowding there.

All right, I shall take care.

^2 Imperative of suru : stem se + interjection i. — ° 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’tē ii zo sōsh’te tash’-ka de. kono hen no kurumaya wa ittai mukashi no kumos’ke-hada ga mada nuken’ 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'chiirigahama (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 ōkami ga ōi 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 omoe 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.


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.

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. Tōkyō wo tats' to leave Tōkyō.

dekakeru; ryōriya wo (or kara) dekakeru to go out of the restaurant.

aru; 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 ne wo yuku to go on a bridge.

sagaru; hashigo, yama wo (or kara) sagaru, oriru, oriru; kudaru to go downstairs, to descend from kudaru;

shokoku wo mawaru, meguru to wander mawaru; ga chikyū wo mawaru the moon turns round the earth.

magaru; kudo 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 [sotete] 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 yasumimas’. On the 15th 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’tē “pointing towards,” “towards” — e.g., fude wo motte kaku to write with a brush. Tokyō wo sash’tē 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.
f’ta a lid; — wo suru to cover tekazu trouble; o — da ga I am sorry I am giving you trouble, but . . .
mama state, condition; sono — just as it is karakami wall-paper
wake a reason, a cause; — no
nai koto an easy thing
nawa a rope.
takeyabu a bamboo grove
berabôme a rascal
kotowari a refusal
ō-ibari great self-conceitedness;
— de very proudly
hō means, way
umeru to pour in cold water
kaku to write, to paint
hirogeru to extend, to stretch
out

shibaru to fetter
tachihadakaru to sprawl one's
legs
oidas' to drive out
oidaseru to be capable of being
driven out
mairu to come; to be defeated
yarikomeru to put to silence
fujiiru to shut; to forbid
rikō (na) clever
ichiichi again and again
gas' vulgar = gozaimas'.

35. Reading Lesson.

shi no ji-girai (continuation).

«sore de wa mō hitots' kiku koto ga aru» —
to ii nagara, chawan ye yu wo tsugi, 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'tte¹... » —
«sō yo.»
«yō gas'². f'ta wo torazu ni nonde miseyō³. da ga, naka
no yu ga eraku atsu 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 ka⁴? » —
«sore de wa o kinodoku da ga, washi mo mata kono yu
wo nomu koto wa dekimasen'. dō da? ippon maitta⁵ ka? » —
«sonnara yoroshii.» —
«mata yoroshii to i 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 moraitai no da ga, kisama ni⁶ dekiru ka? » —
«nani! karakami no e no tora wo shibaru no⁷ des' ka?
wake no nai koto des'. sugu shibatte misemashō» —

¹ = nome! to itte. ² = gas', vulgar for gozaimas'. ³ I shall
show you how to drink without taking off the lid. ⁴ Is there
anybody who can do this? ⁵ Are you defeated in one round?
⁶ Is it possible for you (can you do it)? ⁷ "Is it the bind-
ing 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’tе kudasai! dōmo, takeyabu no naka de wa omou yō
ni naran8 kara, sā, hayaku oidash’tе kudasai!» —
«berabōme! e ni kaita tora ga oidaseru mono ka9?» —
«sonnara washi mo o kotowari ni shimasho10. 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’tе ichiichi ore wo yarikomeru kara, hara
ga tats’. dōka, ii kataki wo toru hō wa arumai ka? m’, ii
koto ga aru11. yoku kodomo no asobi ni shi no ji girai to
iu koto wo suru12 ga, kore kara Gons’ke ni shi no ji wo fujitara,
yats’ mo komaru d’arō. sore ga ichiban ii.»

8 “as it does not become as one thinks,” one cannot manage
it as one would like to do. — 9 something that can be driven
out. — 10 “I shall decide to refuse,” I must refuse. — 11 “There
is a good thing,” a good idea. — 12 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 Sammai 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 anxi-
ous 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?
shosei. hai, shujin wa o jō san to hama no hō ye sampo ni ikaremashita ga, okusama wa o uchi des'.

Itō.  sore de wa okusan ni Tōkyō no Itō ga kita to tstaete kudasai!
shosei.  kashikomarimashita. dō zo o agari nasai!
shosei.  o tōri kudasai!
Itō.  ato kara shosei ga tenimotsu wo motte kuruma de kuru hazu des' kara, kita naraba, chotto genkan-waki ni de mo mashte oite kudasai!
shosei.  kashikomarimashita.

okusama.  kore wa, kore wa, Itō san! yoku irashaimashita. o hitori de gozaimas' ka? okusama ya o ko sama-gata wa o karari wa arimasen' ka? mainichi Hayashi to o uwaso wo itashi nagara, bushi na mono des' kara, tsui go busata itashite orimasuru. Ei ko san ni wa sakunen o me ni ka-katta kiri des' ga, sazo o mi' ōkiku o nari nasutte o ai-aishiku irasshaimashō. mō kawaiizakari des' kara.

Itō.  arigatō zonjimasuru. o kage sama de ichi-dō buji des'. o taka de mo kawari wa arimasen' ha? kanai kara yoroshiku to iukoto deshitā.
okusama.  arigatō zonjimasuru. mina buji de gozaimasu. Hayashi wa kesa amari tenki ga yoi mono des' kara, undō suru to mishite mus'me wo tsurete dete mairimashita ga, mō jiki kaerimashō. sh' te anata wa izure ye o koshi de gozaimasuru?

Is your master at home?
My master has gone to the seaward with Miss Hayashi, but Mrs. Hayashi is at home.

Then be kind enough to tell Mrs. Hayashi, Mr. Itō of Tōkyō has come.
All right, sir. Please come up!

Please walk in!
Presently my servant must come in a carriage with my luggage. If he comes, please let him wait a little, say near the porch.

All right, sir.
Oh, is it you, Mr. Itō! Be welcome! Are you alone? Mrs. Ito 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.

Thanks. Thank God, they are all well. In your house nothing has changed, either? I have been ordered by my wife to remember her to you.
Thanks. We are all well. Mr. Hayashi said this morning, as the weather was good, he would take a walk, and so he has gone with our daughter. But he must soon come back. By the by, where are you travelling to?
Lesson 36.

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*, *aide 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; *chii 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 ake te 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; *ginko ni kane wo azukeru* to deposit money at a bank.

*azukaru* to be entrusted to one; to take part in, to partake of; *go chisso 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, hasha, 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; furin wo noki ni sageru to hang bells on the penthouse.

sagaru to hang down (intrans.); furin ga noki ni sagatte iru bells are hanging on the penthouse.

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 suwarimasu 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; nikō 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 naru 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 haite 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; ki 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, sō 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.

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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; 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 ze bi 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; soe 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; *seku 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'ite* opposite to; *ni tsuite* according to; *ni sh'tagatte* owing to; *ni yotte (or ni yo-reba, ni yoru to)* owing to, by; *ni ōjite* corresponding with, in accordance with; *ni sh'ite wa* as; *ni h'an sh'ite* 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:

18*
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:

\(\text{ikari wo kao ni arawas'}.\) 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 dekimon ga de-kita.* An ulcer has grown on the neck. — *are wa gainushō 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 in.* 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. — *yameshi 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 in.* To say in
Japanese. — kono atsusa de hayaku hana ga sakimas’ darō. 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 in 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 tuteta. One has built a house in the neighbourhood (on the neighbouring ground). — tonari de ie wo tuteta. 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’ dés’. In Japanese houses there are not, different from Europe, rooms in the houses determined for one or the other purpose. — Tokyō de wa Ueno Mukōjima nado ni sakura no hayashi ga arimas’. In Tokyō 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 vonjiru, 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 kōtsu suru to have intercourse with one. — to kkokoroyasui 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, zōnjiru 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 tsune 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 aruwashite wabi wo koimasita. 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 dekakemashita. The demons took the tumour which was on the woodcutter's forehead as a pledge, and went away. — shuen ga yonaka sugi made tsuzukimashite kyaku wa yoitaorete mina sono sono ni nemashita. The feast lasted till midnight; the guests fell down drunk, and all went to sleep on the spot. — subete shokuji ni mochiiru mono wa dai-dokoro ni shimatte okimas'. All things used for meals are put away in the kitchen. — boku no heya de chu ippai nonde sugi dekakeyo. 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 kara ga nagarete ite kono kara ni hitots' no hashi ga kakete arimash'ta. soto kara uchi ye hairu (no) ni wa zehi kono hashi wo wataraneba arimaseden' 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. — a inu warui hito to kotsu sh'te wa naran'. You must not have any intercourse with such a bad man. — Nihon de wa Yoroppa to chigatte sake wa sho-kujii to issho ni nominaseden'. Different from the European custom, they do not drink sake at dinner.

Words.

yo no naka ni in the world
shiawase fate; — ga warui is unfortunate
shindaihagiri bankruptcy
hima wo yaru to dismiss
hima wo morau to be dismissed
memie an audience, meeting
azukari a deposit

kyūkin wages
kuyashigaru to feel regret
shikujiru to lose one's position
azukaru to be entrusted with, to have in charge
itsu no ma ni when
sanza often
ikinari suddenly

shijū 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!»¹ —
«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, odoroita. kisama wa itsu no ma ni soko ye kita no ka? sanza ore ni yobasete oite ikinari soba ye kite bakabakushii ōki na koe wo dasu yats' ga aru mono ka? mā kochi ye hai're!» —
«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, domo kangaete miru no ni, yo no naka ni shi no ji hodo engi no warui ji wa arumai to omou. dai ichi: shinu, shikujiru, shijū²

¹ Let him call once more! — ² shijū "always," and shi-jū "forty"; shijū shiawase ga warui, "luck is always bad."
shiawase ga warui, shindaikagiri wo suru nodo 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!³ sore de wa kore kara shi no ji wo itte wa narimasen' ka? kore wa odoroiita. sonna muzukashii koto wo dekimasen'.» —

«nāni! dekinai to?⁴ 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 memie⁵ no toki ni itte kudasaranakatta ka? ima to natte⁶ sonna koto wo ii nas'tte wa komarimas'.» —

«sore ga dekinakereba dete ike!⁷ shikashi kore made azukatta kyūkin wa yaranai⁸ 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 kara⁹ shikata ga nai. yarimashō.»¹⁰ —

«sore de wa ore no iu tōri kore kara shi no ji wo iwanai ka?» —

«hai, ki wo ts'kemashō.» —

³ what did you say it is? — ⁴ You cannot, you say? — ⁵ When I was first introduced to you. — ⁶ "after it has become now," = now. — ⁷ get you gone! — ⁸ the wages I have in charge I shall not give you. — ⁹ As my master says so. — ¹⁰ 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. ơ, kore wa Itō kun. hisashiburi de nai ka? dō shi te totsuzen kimi wa kita no da? uchi mo mina go buji da?

Itō. ya, arigatō. izure mo ka- wari wa nai. jitsu wa yakusho no hō ga ai-ka- warazu isogashii mono da kara, itsu mo go busata bakari. shikashi o taku mo mina san buji de nani yori kekkō.

Hayashi. sā, ningen wa isogashii ni kagiru yo. waga hai mo mō sukkari yoi kara, mata Tōkyō ye dete kai no jimu ni benkyō shiyo to omou. koko ni ite wa nani mo suru shigo-ga nai mono da kara, mō aita1 yo.

Itō. sukkari go zenkai de nani yori kekkō. shikashi Tō- kyō ye oide ni nareba, mata urusai des yo.

Hayashi. kimi wa kyō betsu ni isogu wake de mo arumai, yakkuri 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.

okusama. watakushi mo ima Itō san ni yakkuri shi-te hito- ban tomatte irassharu yō ni mōshigeteru tokoro des’. sōshite naze Itō san wa okusam ya o jō san wo o tsure nasaimasen deshita ka?

1 derived from aku.

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?

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.

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.

I am very glad you are quite restored again. But if you go to Tokyo, it will again be tiresome.

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.

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?
Itō. uchi no tsugō de só iu wake
ni wa mairimasen. kom-
ban ku-ji goro no densha
de nukō ye yuku to shite
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 mai-
nichi nani wo shite 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 inte-
resting.

Itō. shikashi anata wa shikokaze
de sukkari o yake ni na-
rimasht'a ne.

But you are quite tanned from
the sea-air.

o jō san. e, e, sukkari ryōshi
no mus'me no yō ni nari-
mash'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 form 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: keiko ga hachi-ji kara haji-
mimas'. 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; *doyōbi made* till Saturday.

*made* means also “even,” thus: *kodomo made ya 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) irenu* 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-gatsu 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: *shuppatsu 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 tsuitte yuku* to go behind one; *no ato kara shita ga* 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 tsukkomi* 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. *chü*, and especially
the form *jü* (used also after Japanese words), means also
"whole," "all"; thus: *shichü* in the town; *tochu de, döchü*
on the way; *murajü* the whole village; *kokuchü* in the
country; *fuyuchü* during the winter; *nenjü* all the year
round.

211. *uchi* (interior) "in," "inside," "within," "among,"
"during": *mikka uchi nì* within three days; *kotoshi no*
*uchi nì* in the course of this year; *kono shina no uchi nì*
among these articles.

The same meaning as *uchi* has the Chinese *nai*, which
is often used after words borrowed from the Chinese;
thus: *Tokyö nai ni* inside of *Tokyö*; *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 nì* as long as I am here;
*furanai uchi nì* as long as it does not rain.

212. *hoka* (outside) "besides," "except," thus: *kono*
hoka besides this; *watakushì 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: *Tokyö
gai ni* outside *Tokyö*; *kankat's gai ni* outside the juris-
diction.

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 *jö*, "with re-
gard to," and *ijö*, "inclusive and above," thus: *rekishi*
*jö* with regard to history; *senryaku jö ni* with regard to
strategy; *hyaku-yen ijö* 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 *ijo* is *ika* “below” (as to the degree), thus: *hyaku-yen ika* below a hundred yen; *chüto 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.

*mukö* (the opposite side) “on the opposite side,” “on the other side,” “beyond,” thus: *kawa no mukö ni* beyond the river.

*mawari, meguri, gururi* (turn, rotation) “around,” “round about,” thus: *ie no mawari ni* around the house; *machı 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: *gakkö 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 mokeru 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: *wataslii 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 mukö ni aru chaya ye itte chotto yasumimashö. Until the train starts, let us go to the tea-house on the opposite side and rest awhile. — Nagoya no shiro no tenshu no ve ni f’tats’ no kin no shachihoko ga arimas’. On the tower of the castle of Nagoya there are two golden dolphins. — kyö 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 atsuruemono wo konya made ni zehi koshirae te moraitai.* What I have ordered I wish to have made without fail by this evening. — *anata no o atsuruemono 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 sugi ite morō.* The child being ill, I wish you to go to the doctor immediately. — *mon zen no kōzō 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.**

*bats'* punishment; — *to shite for punishment*

* mudabōkō service without wages; — *wo suru to serve without wages*

* tsumori estimation; sono — de with this view, to that end*

* hira level; te no — the palm of the hand*

* kubi the head; — *wo hinekutte ka ngaeru to rack one's brain*

* isshō the whole life*

* chie intelligence*

* shibire numbness, palsy; — ga kireta (my feet) have become numb*

* barasen small coin*

* sashi a cord for stringing cash*

* zeni small coin, cash*

* shibutōi stubborn*

* nozomu to desire, to wish*

* kimaru to be settled*

* uts' to beat; te wo — to clap one's hands*

* nomiku to swallow*

* kumu to draw (as water)*

* hinekur to twist in the fingers*

* shiboridas' to squeeze out*

* kanjō suru to count up*

* suwarits'keru to be accustomed to squatting*

* hyotto by chance.*

37. Reading Lesson.

*shi no ji-girai (continuation).*

«yoshi. sonnara kore kara ichi-ji ittara, bats' to shite ichi-nen mudabōkō wo saseru kara, sono tsumori de yoku ki wo ts'kero!» —

«nan' des' to! ichi-ji iu to, ichi-nen mudabōkō ka? yō gas'. washi wa iimasen' ga, omae sama wa itte mo kama-wanai1 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 yakuosoku da kara, omae sama mo mata nani ka sōō na bats' wo kake nasai!» —

1 It does not matter if you say it, does it?
Lesson 37.

「yoroshibi. ore ga moshi ichi-ji de mo kuchii kara dashi-tara, kisama no nozomu mono wo nan' de mo2 yarō.」 — 「sō koto ga kimareba, mō kore kara iimasumai.」 — 「yoroshibi.」 — 「omae sama mō sugi ni iu de wa arimasen' ka3?」 — 「mada kimenai kara, shikata ga nai.」 — 「mata ii nasaru4.」 — 「sā, sore de wa kore kara iwanai shōko ni te wo utō.5 sā, ore wa mō iwanai zo.」 — 「mā machi nasai! washi... de wa nai6, ore wa te no hira ye shi no ji wo kaite kore wo nomikomu7. mō iwanai.」 — 「kitto iuna!」 — 「ore wa iwan' ga, ware8 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 kangatari 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 yoro9... 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, isshō no chie wo shiboridash'te10 yōyō hitots' no kufū wo kangaedash'te: a. kore ga ii. koko ye barasen wo shi-kan11 shi-hyaku shi-jū-shi-mon oite 「Gons'ke, kore wo kanjō shiro!」 to iittara, kitto 「hajime ni sashi12 wo kudasai!」 to iu d'arō. mata nagaku suwarash'te oku13 to, aits'wa suwarits'kenai kara, kitto 「shibre 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 ni14 wa ichi-jī gurai wa iu d'arō.

2 What you wish, whatever it may be, I shall give it to you. — 3 Have you not at once said it already? (that is, the forbidden syllable, in saying yoroshii). — 4 Again you have said it (shi of shi-kata). — 5 The clapping of one's hands is the confirmation of an agreement. — 6 「washi... is not.」 He remembers that he must not use the word washi on account of the final syllable shi. — 7 To write a word in the palm of one's hand and lick it off is a means of not forgetting that word. — 8 ware here means "you." — 9 He is going to say yoroshii, but remembers that this will not do, and says ii instead. — 10 "He squeezed out all the intelligence of his whole life." — 11 4 kan and 444 mon, altogether four times the syllable shi. — 12 a cord used for stringing perforated cash. — 13 He hopes the servant will say sashi (ending in shi). — 14 Among those four (times shi) he will at least pronounce one shi.
Lesson 37.

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 (gyūnai) 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 (shubikī) 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 (hōkoku). 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 (hiyōten) 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).

Okusun. maematte o shirasede
mo aruto, hitokottomo
dekimasu ga, Itō san,
mattakuraariwasemono
desyo. shikashi go shu
wa Kōbe karatoriyosetanode
nakasanarimakara,
go enryo naku o agarikudasai!

Hayashi. hiruwa shikata gana
nai ga, ban ni wa Itō
kun no wazawazo no otachi
yori da. nani ka
s'koshi shimpai wo shi
nasai! shikashi Itō kun
wa magai no yōshoku nado
wa kirai da kara, junsei
no Nipponryū ni surugayoroshii.

Itō. arigatō gozaimasuru. enryo
naku chōdai itashimasuru.
Odawara no sakana wa
kakubetsu des.

Hayashi. tada shinbun de shiru
bakari de hishikoku Tōkyō
ye denai kara, yoku wa-
karan ga, sakkan 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 procur-
ed 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
cOMPETENT 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?
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.

There you are to be envied. Since we have come here, we have not seen a theatre except the Variété. How was Danjūrō's Sōshun?

According to the criticisms of the newspapers, you know, Danjūrō is, on account of his age, no longer doing so well as before; but he was very good.

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.

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.

After dinner, the weather being so fine to-day, I'll try to have some fish caught with the net.

That is nice. I'll order Kato to prepare everything.

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1 "Danjūrō'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.

2 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 yori hoka wa shikata ga nai (or hoka wa arimasen', hoka wa yō ga nai), thus: mus'me wa ayamaru to naku yori hoka wa arimasen' (= ayandari naitari suru yori, 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 in or no placed after to (to in, to no). Thus:

   myōnichi kuru koto ga dekinai to in 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 orimas'ta ga, kore wo kiite waratte domo gu na koto da to iimas'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 wasuremas'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, aruiwa, 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-ju-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:

kino Takayama to ka in hito ga kita. Yesterday there came a man called Takayama, I think. — shuppats' sh'ta to ku 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 in 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 yara = nani ka; dono ... yara = dono ... ka; itsu yara = 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, tatoe (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 furī 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 Sub-ordinative 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: Kyoto ye yuku tabi ni as often as I come to Kyoto.

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.

tori (way) "like," "as," thus: itta tori as he said; kiita tori as I have heard.

yō (way, kind) "that," "so that," "as if," "as," thus: wasurenai yō ni ki wo ts'kemasō 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 só 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, â, â'tt ah!
e, ê eh!
e and i often follow the interrogative ka: ka i, ka e.
ō oh!
oi, yai I say!
m' hm.
aïa (a 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 yakuosoku wo shimash'ta kara, tatoc fūu ga aru ni mo seyo zehi ikaneba narimasen'. As I have given my promise to-day, I must positively go, should it even be windy and rainy. — teppōdana ga mato ni ataru ya ina ya sugu hares' shimash'ta. No sooner did the ball hit the mark than it burst. — o basan 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 shī'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 tsoide yak'sho ye itta keredomo, yōgō tochaku 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 atsumerimashita. 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 oki na koe wo dasu yats' ga aru mono ka! Can there be a fellow who cries with such a loud voice? — ano shosei wa yokumon ga yoshiya dekinai ni mo seyo (or dekinak'te mo) hinkō ga yok'te tuininryoku 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.

suwarikata way of squatting
anyo (in baby language) the
kets' the end [feet
gyōgi behaviour; — yoku suwarikata keru to be accustomed to
squatting according to the rules of good behaviour
gomi dust
hitai the forehead
zenkanjo calculation or counting of money

soroban the abacus
yarinikui difficult to do
hikkomas' to draw back
yoru to twist
musubu to bind, to make a knot
tōs' to pierce through
hirou to pick up
mits'keru to discover
takumu to devise
yoseru to count up
onore self

38. Reading Lesson.

shi no ji-girai (conclusion).

«Gons'ke!» —
«hā, yonda ka ne!» —
«soko ye suware!» —
«sā, suwatta. koroseba korose!1» —
«nan' to iu suwarikata da! soko ni a2... anyo ga dete
iru. hikkomasanai ka?» —
«kō ka?» —
«sō yo.» —

1 "If you wish to kill me, kill!" = Fire away! — 2 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.
Lesson 38.

「nani wo suru no ka ne?」
「soko ni aru zeni no kanjō wo yare!」
(「ahā, 「yare!」 to iikusaru), yō gozaimas'. da ga, bara5 de wa kanjō ga yarinikui kara, dōzo, sa6 . . . de wa nai, nawa wo yotte kets' wo musunda mono wo kudasai!」
「m', kore ka?」
「sore des'. sono mono wo nan' to iu ka? itte8 goran nasai!」
「ore ni mo ienai.」
「sō d'arō」

to ii nagara, zeni wo mina sashi ye tōshi'te kanjō wo hajimeta tokoro ga, Gons'ke wa gyōgi yoku suwarits'keta koto ga nai kara, s'koshi tats' to9, shibire ga kirehajimete kuru-shikute tamaranai kara, gomi wo hirotte hitai ye ts'kete iru no wo danna wa mits'kete10
「Gons'ke! dō natta ka?」
「hai, sono . . . nan' de gozaimas', sono yobire11 ga kireta no des'.」
「nan' da, yobire to wa?」
「sore de wakaraneba, ichi-bire ni-bire sambire sono tsugi da12.」
「yoi, yoi. sassato zenikanjō wo yare!」
「ikkan, ni-kan, sangan... (kuchi no uchi de iu13), 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 na14.」
「dō natta no da? kanjō ga dekitara, hayaku iwanai ka?」
「o kinodoku sama da ga, chotto soroban wo oite kusada!」
「yoi, yoi, sa.」
「mazu san-gan to oite kudasai!15」
「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." — 3 What am I to do? — 4 Gons'ke thinks: "Aha! he says yare!" — that is, instead of shiro! — 5 bara short for barasen. — 6 He is going to say sashi. — 7 A periphrase of sashi: "A thing twisted into a rope, and with a knot at one end." — 8 Try to tell me! — 9 After a short while. — 10 The master discovered that he picked up dust and put it to his forehead (as a charm against the numbness of the limbs). — 11 He makes a new word by taking yo instead of shi (cf. Less. 27,159). — 12 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. — 13 He "speaks in the mouth," he mumbles the word shi. — 14 You have devised this, have you not? — 15 First put aside (on the abacus) 3,000.
「こんのやろ！おれにいいわけをする。」——
「え、おまえさまにわそれが iwarenaiか？それではおれがいよくせんよ。よくせんよ。それではwarukereba、yappari sangan ikkan、sambayaku hyaku、san-jū jū、sammon ichi-mon。どだ？maittaか？」——
「しぶといyats’だ！」——
「え、いちじittaから、「全然わかれんかい？それではおれがiyo。yokkanyo-hyakuyo-juyo-mon；それではwarukereba、yappari sangan ikkan、sambayaku hyaku、san-jū jū、sammon ichi-mon。どだ？maittaか？」——
「しぶといyats’だ！」——
「え、いちじittaから。」——
「しぶといyats’だ！」——
「え、いちじittaから。」——
「しぶといyats’だ！」——
「え、いちじittaから。」——
「しぶといyats’だ！」——

**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 (degiагaru) by the middle of July.

**Dialogue (conclusion).**

Hayashi. どう wa shosidomo ga ato kara motte kuru hazu da kara, wareware wa saki ye ikimashō.

Itō. とち de wa mada amihiki wo mira koto wa arimaser’ ga, dono hen de yaru no des’?

The servants are to bring the things after us; so we will go on in front.

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. a‘ko de ami no yōi wo sh‘te iru yō da ga, are ga sore de nai des‘ ka?

Hayashi. à, are da, are da. mō sukkari sh‘taku sh‘te waga haidomo wo matte iru no da. sore ni tame‘e! te-nugui wo agete yonde iru.

Itō. mō gakkō ga hiketa no ka? kodomo ga hijō ni atsu-matte kita yō des‘.

Hayashi. kodomo no ői no wa Odawara no meibuts‘ da. sā, hajime‘aseyd. tenki ga yok‘te mōshiban wa nai ga, emono wa dō da ka?

Itō. o jō san mo okusan no a‘ko ye mieta yo da. mainichi ko iu yō ni kai-gan wo arukeba, karada no tame ni wa kekkō des‘.

Hayashi. karada no tame ni yoi ga, mus‘medomo no yoi tomodachi ga nai no de komarimas‘.

Itō. daibu haitta yō des‘. o jō san, chikaku‘itte mimashō.

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 dekake des' ka?

Hayashi. tenki no ii toki wa tokidoki ikimash' ga, jibun de wa yarimasen'.

Itō. tets'do ga hirakete kara, Odawara ni mo daibu ii kata ga sumawareru yō des' ne.

Hayashi. ii kata mo daibu mieru ga, manibun mada fubin de komaru. betsu ni kimi mo isogamii nara, ni-san-nichi koko ni ite asonde ite wa dō des'?

Itō. go koi wa arigatai ga, só iu wake ni mo mairimasen'. osoku mo kombanjū ni mukō ni tsukitai to omoimas'.

oku-sama. sore de wa, Itō san, muri ni hikitomenosh'te mo, kaette shits'rei des' kara, moshimosen' ga, o kaeri ni wa zehi mata o yori kudasai!

Itō. kushikomarimash'ta. shikushiki mae motte tegami wo sashiagens'. — kondō mo daibu haitta yō des'. o jō san wa ana ni chi-kaku itte mitorete imas' yo.

Hayashi. kyō no ami wa jōdeki d'atta. koto ni tai ga daibu toreta yō da. sas-soku arai ni shitai mono da.

oku-sama. konna ni toremash'ta kara, nan' de mo o konomi shidai ni sakana wo sashigemushō.

Hayashi. waga haidomo wa ryō wa korē dake ni shite s'kōshi machi wo mite kuru kara, uchi de yōi wo shite oku yō ni.

Hayashi. aruita no de o kuta-bire de attarō.

Do you also go angling sometimes?

When the weather is good, I do go sometimes; but I myself don't angle.

Since the opening of the railway many nice gentlemen seem to live in Odawara.

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?

Thanks for your kindness, but I cannot. I should like to arrive there at the latest in the course of this evening.

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.

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.

The fishing to-day has been successful. Especially many salmon-trout seem to have been caught. I shall make arai of them at once.

As so many have been caught, I will offer you fish in whatever way you like to eat them.

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.

You have probably become tired from walking.
Itō. ie, aruku koto wa nakanaka tashki des. shikashi kon-na ni aruitte wa anata kosō go meiwaku de at-tarō.

Hayashi. dō shite aite ga nakete komatte iru tokoro da kara, kyō wa hijō ni yu-kai deshta. mō yō ga dekite iru d'arō. zashiki ye mairimashō.

okusama, atatagata wa doko vo o aruki nasatta no de gozaimas' ka? taihen nakagatta de wa arimasen' ka? tadaima o kan ga mairimas' kara, dōzo o chakuseki kudasai!

Itō. arigatō gozaimas'. iroiro go shimpai wo kakete osore-irimas'. toritate no sakana no ryōi wa mata hitoshio de arimashō.

okusama. sā, mairimash'ta. o chaku itashimashō.

Itō. kyō wa onoçazu tak'san chōdai itashimash'ta. mō daibu jikoku mo utsuri-mash'ta kara, sōsoro o itoma itas' koto ni ita-shimashō.

Hayashi. shite tame 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, konō kisha de mairimashō. shosei ni sh'taku wo iits'-kete kudasai!

okusama. kuruma mo iits'kete okimash'ta.

Itō. iroiro go shimpai kakete arigato 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.

shosei. shōči itashimash'ta. station ye tabun yado no mukai ga kite iru de gozaimashō.

Fujiya. go kigen yoroshi'u gozaimas' ka? go anchoku de o medetō gozaimas'.

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!

All right, sir. At the station there is no doubt somebody sent from the hotel.

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:

jiji grandfather
hijiji great grandfather
oji uncle
ani elder brother
otōto younger brother
oi nephew
yōfu adoptive father
yōshi adoptive son

babu grandmother
hibaba great grandmother
oba aunt
ane elder sister
imōto younger sister
mei niece
yōbo adoptive mother
yōjo 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, okkasen. 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 mas'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 soryo no okusama “the wife of your eldest son,” or, as the case may be, go jinan, go sanman, 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, okkasen; in speaking of them she says o shuto san “my father-in-law,” o shitome san or o shuto go sama “my mother-in-law.”

“Brother-in-law” is: sai no kyôdai or sai no ani, ototo “the brother, or elder brother, younger brother of my wife,” or otto no kyôdai, ani, ototo “the elder, younger brother of my husband,” or ane muko, imoto muko “the husband of my elder, younger sister,” respectively. — “Sister-in-law” is: sai no ane san, imoto san or otto no ane san, imoto san “the elder, younger sister of my wife,” or “the elder, younger sister of my husband,” or: ani yome, ototo 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 kojuto.

“Step” is mama: mamachichi, mamahaha, mamako. “Step-brothers and sisters” of different fathers are called: tane-chigai or tanegawari no kyôdai (of different semen); of different mothers: harachigai or haragawari no kyôdai (of different wombs).

In addition to the polite expressions enumerated in Less. 3,21, the following may be mentioned:

"O jiisan 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
ototo san or go shatei your younger brother
ane san elder sister! my elder sister; o ane san your elder
sister
imote san your younger sister
soryo or chōnan my eldest son; go soryo or go chōnan your
eldest son
jīnan my second son; go jīnan 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,
koshimoto a chambermaid. Words like isha a physician,
yak'sha an actor or actress, seito a pupil, and others in-
dicating 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 de-
nominations of the members of the Imperial Family
(kōzoku); tennō the Emperor, kōgō the Empress, kōtaigo
the Empress Dowager, kōtaishō the Crown Prince, kōtaishō
the Crown Princess, kōtaison the eldest son of the Crown
Prince, kōtaisonhi his wife. The other sons and grand-
sons 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 de-
gree jōō. The Emperor, the Empress, and the Empress
Dowager have the title heika, “Majesty;” all the other
members of the Imperial House are called denka, “High-
ness.” 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

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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 jō 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; kangojin, 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, onna 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, mejiika 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 nichī 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; sunen several or many years; su-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. yā, shibaraku. itsu o tsuki ni narimash'ta ka?  
B. tsui ima tsuita bakari des'.  
A. sore wa sore wa, sazo o ts'kare deshtarō.  
B. ariqatō. nanibun Nippon kara Yoroppa no manna-ka ni tobikonda mon' des' kara, banji yōsu ga wa- karimasen' de, nanibun yorosh'ku negaimas'.  
A. sore wa o tagai sama. to- koro de tochū wa ikaga deshtarō?  
B. kondō wa taihen shiawase de Nippon wo dete kara Port Said made shigoku buji deshtarō. chichukai de s'koshi yararemasht'a keredomo, kakubets' na koto no arimasen deshtarō.  
A. sore wa mā kekkō deshtarō. shikashi ano chichukai wa tachi no warui umi de, watakushidomo mo koko ye mairimas' toki yahari s'koshi yararemasht'a. nanibun nagai kōkai de, sen- chū wa daibu go taikuts' deshtarō.

1 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 arimashita shi, mata Doits’sen de arimashita kara, Doits’go no keiko katagata Doits’ no o jō san nan’ ka to kon−i ni narimashite betsu ni tai−kuts’ mo kanjimasen’ deshita.

A. sō deshita ka! sore wa mā kekkō deshita, watashi wa Frans’en de mairimashita ga, go zonji no tōri Frans’go wa dekimasezu hoka ni Nipponjin no tsure mo nakatta mon’ des’ kara, rei no mazui Eigo de gaikokujin to hana−shite kimashita. zuibun taikuts’ itashimashita. ishō fune nī wa noru mon de nai to omotta kurai deshita.

B. sore wa domo o sasshi mōshi−mas’. sono kawari kondō Nippon ye kaeri no seṣ’ wa ibatta 2 mon’ deshō.

A. sō umaku ikeba ii des’ ga...

B. go ryōshin mo shigoku go sōken de, go shatei no mata kōtōgakkō de yoku benkyō shite irasshaimas’. o miyagemono mo o tegami mo daibu azukatte mairimashita. izure ato de...

A. sore wa sazo go meiwaku deshitarō. kōchira ni mairimashite kara, homesick2 to iu wake de mo arimasa−nen’ ga, shijū ryōshin no koto ga ki ni narimashite ne... tegami wa tokidoki mairimas’ keredomo, nanibun kawashii 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.

2 lit.: something to be proud of. — 3 There is no Japanese equivalent for homesick.
B. go ryōshin wa shigoku o tassha de, wakai wareware yori mo kaette genki ga ii yō des'. izure tegami ni no kuwashiku kaite aru desho ga, watashi kara mo mata kuwashiku moshits'atete kure to no koto deshita.

A. sō des' ka! sore wa arigatō. kore de yaya anshin shimashita.

B. kore wa s'kosu nainai no hanashi des' ga, watashi no tachimas' jibun ni anata no okkasama ga waza waza watashi no taku wo tazumete kudasaimash'te: «yome mo sude ni morau koto ni shi'te aru kara, seiseri benkyō shi'te hayaku kaette ruōshin wo anshin sash'te kureru yō ni» to no koto deshita.

A. oya oya! kaka wo haya mo-raimash'ta'tte ...

B. Seiyō de wa jiyūkekkon de, otoko to onna to ga tagai ni ai'ai shi' ai'ai serare tsui ni ōfuyaku soku wo suru to no koto de, kore wa shizen no aijō ni au kakkō no fushū da, shikashi mono wa ichi-ri ichi-gai de, jiyūkekkon no kanarazu shimo ii koto nomi wa arumarai. 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.:
   oboe 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 profession-
   ally or habitually, but at the given time. Sometimes
   they are used in a figurative sense to denote the in-
   strument. 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)
      tsunetasa cold, the degree of cold — from tsunetai cold
      (to the touch)
shirosa whiteness, the degree of whiteness — from shiroi white
ökisa size, the degree of size — from ökii large
kurushisa grief, the degree of grief — from kurushii to
grieve
tanoshisa joy, the degree of joy — from tanoshibi 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 akinan to trade
   nakodo 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
- hosō-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, utsa 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, watari to cross over
- watashi-bune a ferry-boat — from watashī to carry over, bune 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
Lesson 40.

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
yoru-i meeting — from yoru to come near, au to meet
deki-agari accomplishment — from dekiri to come out, agaru to proceed.

Additional Remark. — The prefixes 6 “large,” “great,” (cf. 6kii) and ko, “small” (ko a child) serve to form Augmentatives and Diminutives — e.g.:

6-ame a heavy rain
6-bune a large ship (fune a ship)
6-sakazuki a large sake-cup
6-sumó 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; 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; yōbin-bako a letter-box, jitensha-nori 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 Seiyōkusakuna natta to
iwareru ka mo shiremasen keredomo, boku wa Nippon
no oshitsukeshugi wa dai
hantai da, mus’ka no iyagaru no ni kakawarazu
ryōshin ga muri ni oshi-
tsu kera. ikani mo rambō
na hanashi de, maru de
shizen ni han shite iru.
sore yue Nippon de wa
rikon no kazu ga ōi; mata
Nippon de wa rikon wo
nani to mo omnawan. ma-
koto ni reikets’ na zen-
koku na hanashi de, kek-

However much you seem to be right — I am living in Eu-

rope, 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 conse-

quence in Japan. It is really

a cold-blooded, cruel thing.

Marriage is mankind’s great-
Lesson 40.

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 shite sono yome ga ki ni ireba yoi ga, ki ni iranakereba, rien suru no hoka wa nai. sō suru to, otoko taru1 boku wa sateoki, sono onna wa issance fukō no fuchi ni shizumanakereba naran'. sore yae yakusoku suru mae ni ichī-o boku ni sōdan shite kururu ga junjo de attarō to omou.

B. nani! sore wa boku ga ukau. sore wa kimi no saikin to iu no wa kiryō wa yoshi, gakumon mo arī, mata 'rippa na seishits' de, kazukujogakko de makoto ni hyōban no fujin d'atta. mā, kono shashin wo ni tamae! (to, shashin wo das').

A. naruhodo, kore nara, kiryō wa mōshibun nai. sore ni kanjin no me mo ii yō da. shikashi shashin de wa wakaran' kara ne.

B. iya mō kimi! shashin wa shibuts' da. jitsubuts' wa kore yori hyaku-bai jōtō de, maru de tenjo no yō da. kimi wa makoto ni emyūkumono de, tenka no hito mina urayaman' mono wa nashi da.

1 taru, a word belonging to the written language, = to aru, "who is"; I myself, being a man ...
Thanks for your flattering words. I shall leave that, however, until I have returned to Japan. Has no change taken place in Japan lately?

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?

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?

That is a good idea, indeed. As I must look for a teacher myself, I shall accompany you at once.

**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 bekī 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:
hoso-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 (kurusü) 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.
**Lesson 41.**

**Dialogue.**

**Haga.** kinō no ame de daibu Ueno no hana no hiraita yō des' ga, gogo go issho ni ikimashō ka?

**Isoda.** chūdo kyō no gogo wa hima des' kara, o tomo itashimashō.

**Haga.** sore de wa hiru goro watashi no hō kara o sa-soi mōshimas' kara, oku-san mo dōzo go issho ni o negai mōshimas'.

**Isoda.** arigatō. tōrimichi des' kara, watashi no hō kara o tazune mōs' koto ni ita-shimashō.

**Haga.** sore de wa anari osoreirimas' kara, watashi no hō kara mairimashō.

**Isoda.** sore de wa sō iu koto ni o negai mōshimashō ka?

**Haga.** yoroshiū gozaimas'.

**Isoda.** sore nara gogo mata o me ni kakaru koto ni ita-shimashō. sayō nara.

(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?)

**As it just happens that I am at leisure this afternoon, I shall accompany you.**

Then I shall come to call for you at noon. I beg you to take also your wife with you.

**Thanks. As it is on the way, I would rather call for you.**

I am afraid that would give you too much trouble. I shall therefore come to you.

Then I beg you kindly to do so.

**All right.**

Then I shall have the pleasure of seeing you again this afternoon. Good-bye.

(In the afternoon.)

**Haga.** mó dekakete mairimash'ta. tochū wa hanami no ren-jū yama ni yō des'. sugu o tomo itashimashō3.

**Isoda.** hanahada osoreirimas' ga, gusai ga mó sugu sh'taku ga dekinimas' kara, shibaraku o machi wo ne-gaimas'. mā go ippuku!

**Haga.** dōzo, go yakkuri.

**Isoda no okusan.** Haga san, konnichi wa, go kigen yoro-shū. taihen o machi mōshimash'te o kinodoku sama. kyō wa hanami ni

1 so iu koto wo suru yō ni. — 2 Crowds of people are often compared with mountains. — 3 I shall accompany you = let us go.
Haga. arigatō. kanai wa kyō wa hoka ni yo ga arimasu no de o tomo suru koto ga dekimasen de zannen deshō?

Haga. mata sono uchi ni o tomo sashimashō. «kyō wa kaqiri no hanazono arimasu»5 de mo arimasumai kara.

Isoda. Haga san. de mo «yo no naka wa mikka minuma no sakura kana»6 de, nochi ane de mo furu to, sugi hazakura ni nanimas' 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'karen no des'tenki mo mata tsuzukurashii des' kara, kono tsugi ni o negai mōshimashō.

Isoda. sono uchi ni zannen des' ga, otsukai f'tari ni onna hitori wa, nan'da ka, tsugō ga waruk'te ne.

Haga. dōmo kyō dake wa o yurushiki kudasai! kore kara sugi o tomo itashimashō.

4 sash'te = sasete. — 5 A quotation from a poem; wo, emphatic particle. — 6 This poem is a hokku, consisting of 17 syllables (5—7—5), while the uta has 31. kana, emphatic particle.

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, therefore, decide to wait here till your wife has finished her business?

You are too kind, indeed; but to-day she is entirely prevented. 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.
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)

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**kuchi-gomorii** 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)
- **yō-sugiru** to be too good (**yōi** 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 (2nd or 3rd 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-tsureru 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-tos' 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 (1st person).

**agaru** to rise: tobi-agaru to fly or jump up	
tachi-agaru to stand up
oki-agaru to rise up
deki-agaru to get ready
moe-agaru 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.
Lesson 42.

**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 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 bearing  
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-kakaru*) to hook on something  
hikkomu* (*hiki-komu*) to withdraw  
mekkeru* (*me-ts'keru*) to discover  
me*kedas'* (*me-ts'ke-das'*') to discover  
okkakeru* (*oi-kakeru*) to pursue  
okippanas'* (*oki-hanas'*') to leave open  
otto*keru* (*oshi-ts'keru*) to press upon  
tsukkomu* (*tsuki-komu*) to thrust into  
*ts'ttats'* (*tsuki-tats'*') to place oneself.

**Dialogue** (conclusion).

Isoda. *man'za no sakura. *ka- 
sumi no oku wa shirane-
domo miyuru kagiri wa sakura narikeri.*¹ kore 
ga Azuma² no Yoshino³ 
to de mo iu deshō.

The whole mountain is covered with cherry trees. “Whether the hazy background (are cherry blossoms) I do not know; but as far as one can see, there are cherry blossoms.” We may well call this “the Yoshino of Azuma.”

 Lesson 42.  325

Haga. honto ni uts'kushii des' ne. ichi-men maru de kumo ka yuki ka no yo des'ne.
okusan. tattoi mo iyashii mo hana wo tazuneru kokoro wa mina onaji to mimash'te . . . kono ősei no hito wo goran nasai!
Haga. honto ni zattō shimas' ne. hana to hito to dochi ga ői ka wakaran' kurai des'.
Isoda. kore kara dōbus'ten no mae ni dete ippuku suimashō ka?
Haga. yoroshii gozaimas' ne. okusan, ano sakuramochi ga o s'ki des' ka?
okusan. taihen na kōbus't des' ne.
Isoda. sakunen as'ko de cha wo nominash'te chancan no naka ni hana ga ochite mairimash'te sore wo nonnda koto ga arimash'ta.
Haga. hana no mata cha ga s'ki da to miemas' ne. sore to mo cha ga hana wo shōdai sh'ita n' deshō.
okusan. kore ga tennen no sakuracha to mōs' no deshō.
Isoda. oya, s'koshi futte kimash'ta yō des'.
okusan. honto ni komatta koto ne.
Haga. tsuki ni wa kumo, hana ni wa ame to kimatte iru n' des'. ten wa osoroshii yakinochiyaki des' ne.
Isoda. hanagumori wa mata haru no iro no hitots' de, ii mon' des' ga, kō futte kite wo komarinas' ne.
okusan. sekkaku «kyō wo sakari to sakideshi mono wo»,\(^4\) ten no amari zanko- ku des' ne.

It is really beautiful. The whole scenery looks entirely like clouds or snow.
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!
There are really crowds. You cannot distinguish which are more numerous, flowers or people.

Won't we go before the Zoological Garden now and smoke a pipe?
All right. Mrs. Isoda, do you like that sakura-cake?

I am extremely fond of it.

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.
The blossoms, too, seem to be fond of tea. Or the tea had attracted the blossoms.

That might be called “natural cherry-blossom tea.”

Dear me! it seems it has begun to rain a little.
That is really annoying.

Moonshine and clouds, cherry blossoms and rain — that is the order of things. Heaven is awfully jealous.

Cloudy weather is one more characteristic of spring, and something good. But if it begins to rain in this way, it is aggravating.

“To-day they are in full bloom. I thought, and took the trouble to go out.” Heaven is too cruel.

\(^4\) kyō wo, wo is an emphatic particle: “just to-day”; to — to omotte; sa'iideshi I went out; monō wo although.
Lesson 42.

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.

But my regret will be left behind.

The carriage is waiting. Let us get in at once. Well, Mr. Haga, let us go!

Really, Mrs. Isoda, it is a pity. That is what they call a cherry-blossom picnic.

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.

Thanks. But I am afraid the weather will not be good.

There seems to be little chance of it, indeed.

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.

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

5 Future of suru, Less. 12,76. — 6 a proverb.
te makoto ni osoreirimas'.
tabun are mo kono ame
de uchi ni kaette iru d'arō
to omoimas'.

Isoda. jitsu wa kinō Ōsaka
kara sake ga mairimashite
nan' da ka, yosasō des' kara,
kokoromi wo negaitai des'.

Haga. arigatō. hoka no koto
wa nan' ni mo dekimasen' ga,
sake dake wa kitonami
ni ikemas' kara, kore kara
yukkuri chōdai itashimasō.

my wife is really very kind
of you.

Indeed, sake has arrived from
Ōsaka yesterday. I seems to
be good. I beg you to taste
it.

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, ō shīte, ā īu yō ni so, in that way, like that; — īu, — īu 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
abisesaseru 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 (1st person); to eat or drink (2nd and 3rd 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 (1st and 3rd 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-aishiii lovely
ai-arasou to quarrel with each other
ai-au 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
aijo 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
akabô (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
amimonon 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
andô a lamp with paper shades
ane an elder sister
anju 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
annai’i a traveller’s guide book
ano (Adj.) that; — yô na such (a); — yô 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, — mâ oh, but!
araî a kind of sashimi or raw fish cut in slices and eaten with shôyu
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
arai’rearu to appear, to be visible
aracas’ to make manifest, to show
arayuru all, every
are that one
ari'ai what happens to be at hand
ariawasemono what happens to be at hand or to be ready
arigat'ai worthy of thanks; arigatô gozaimas', arigatô zona-jimas', 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, 145; — a certain; — hi one day, on a certain day
arurika or
aruku to walk; wo — to walk about in; aruite yuku to walk
asa themorning; — hayaku early in the morning; — no morning; — yû 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.
ashita 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
atatamarinu 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 tegumi 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
atoshii hind-feet
atogetsu 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; kanjô ya atte oru the account is all right
awase a lined garment
aiotete, 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 ayamaru 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; azukutte 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 seva ni — to enjoy a person’s assistance azukeru 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 shogun 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 bancho 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 bantai entirely hoppai a punishment-cup bara a rose barabara (to) falling in drops, pattering; clappingly (as the sound produced by the geta or wooden clogs) barasen small coin basan, o — an old lady, a grandmother basha a carriage (drawn by horses) basho a place bassuru to punish batarata clatteringly bats’ punishment; — wo kakeru to inflict punishment; — to shitte 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 dekiri to be able to be industrious, or to be able to work benri suitableness, fitness, convenience; — no, na, — no ii convenient; — no warui inconvenient bentō food carried with one; — ni for the lunch berabome 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; besshite especially, particularly
betsudan particularly
bikko a lame person
bikkuri, — suru to be frightened
bimbó poverty; — na poor
bimbóin a poor person
bin a bottle; Less. 26,155; Less. 27,159
binzune, — no bottled; — ni suru to bottle
bivahìki playing the lute
bó a bar, a bludgeon
bõgai a hindrance, an obstacle; — no suru to hinder
bõgui 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
bõshi 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 1:10 sun (= 3,03 mm)
buchikowaréru to be broken
budoshu wine (made of grapes)
bugensha a wealthy man
buji no accident, safe and sound
bummei civilisation
buin 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
burei 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 — itashimashita I beg your pardon for not having written to you or for not having called on you
bushi a warrior
bushó na lazy, negligent, careless
buta a pig
butai the stage
buts’butsiuto bubble, to grumble
byó a second, Less. 29,171
byobu a folding-screen
byógo, — de aru to have just gone through an illness
byóin a hospital
byoki a disease; ill
byóinin 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
chakuseki taking a seat; o — kudasai please take a seat!
channonidōgu tea-things
chanto correctly, in the right way, as it ought to be; — shita 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
chichükai 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 nicknacks, 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
chihōsai-bansho a County Court
chisa na small (Lesson 8, 62)
chisai 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
chikayoseru to approach (trans.)
chikazu to approach (trans.),
to draw near (trans.)
chikyū the earth, the globe
chimipunkan (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 narabeteru 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 hospi-
tably 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 (Numerative) Less. 28, 162, 13
chōai love; — suru to love
chobō morning and evening
chōchin a lantern
chōdai itas’ to receive respect-
fully, 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
chōjutsusha an author
chokochoko in a hurry
chokusetsu’ ni directly
chōnin a townsman, towns-
people
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 2nd 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
chūtoshakai 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

daibu a good deal, very much, pretty

daibun a good deal, very much, pretty

daidai every generation

daidoko a kitchen

daikaku a university

daigakuin University Hall (see Reading Lesson 28)
daigakusotsuyō suru to graduate at the university
daigai (a great thing), importance; — no important, valued: o — ni take great care (of your health)
daigaihō very strong, firm, sound
daikon a turnip
daime the former feudal lords
daishinin the Court of Cassation

daishō size
daishōki very fond of
daitei (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

daikau to embrace each other

daikits'ku to embrace
daiku to hold in one's arm
daimuseless, to no purpose, in vain

dan a step

dandan, — ni, — to by degrees, step by step, by and by, gradually

dango a dumpling
danjo 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; fune 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, however; — 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
deu to meet, to meet with
déiri going out and coming in;

dairu the family carpenter; ie wo — suru to be a frequent visitor at a house
dekakeru, (wo or kara) — to depart (from), to go out (of), to start (from)
dekia garu to get ready or finished

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
dempōchín telegram fee
denka Your or His Highness
denki electricity, electric
denkitests'dō an electric tramway
densen infection; — suru to infect
densha an electric car, an electric tram
denshinkyoku a telegraph-office
dentets' (abbreviation of denkiteits'dō) an electric tramway
derareru to be able to go out
deru, (teo or kara) to go out (of),
to come out; to be served up;
shim bun 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; nav' — mo many times
dō the same, Less. 23,143
dō copper; — no (made of) copper
do how? — sh'te how? — ita-
shimash'te pray don't mention it;
— ka sh'te anyhow;
— ii, — ii yō na what kind of?
what like? — ii ... ka,
— ii yō na ... ka somehow
or other; — ii ... mo, —
ii yō na ... mo whatever
kind; — ii ... de mo, — ii yō
na ... de mo any kind;
(Subordinative) 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
do chi 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
dōgu ya 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
do jōnabe 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
dōkō era whereabouts
dōkoku the same country
doku poison; — ni naru un-
wholesome, bad for one's
health
Doku(yo) the German language
dōmei kō strike
dōmo indeed! really!
dōmyō the same Christian name
don to with a bang
donai ta 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 sev-
eral)? — ... 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 whatever
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
dōri the same kind
dōryō a colleague
dōsei the same family name
dōshi a companion
dōshi together with, one another
dōssari abundantly, much, plenty
dōshiri = dōssari
doyadoya stamping, trampling (as many persons coming in)
dōyaku a colleague
doyo the same way; to — ni in the same way as; — no of the same kind
doyohi Saturday
dozo anyhow; please.

E.
e, 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 kiri 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
enzets' 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 omon 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  Glycine chinensis
fujidana  a glycine trellis
fujin  a lady
fujiru  to shut; to forbid
fujiyū na  unfree, uncomfortable
fukai  deep
fūkei  a picturesque aspect
fukemonome  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
fune  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
furin  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
furui  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
fu\(\text{yu}j\(\text{u}\) the whole winter, during the whole winter
fu\(\text{yu}k\(\text{ai}\) disagreeable
fu\(\text{zoku}\) customs, manners, usage.

G.

\(g\)a (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 Genitive) Lesson 35,196; (adversative Conjunction) but, however, Lesson 17,105; des' — however, Lesson 38, 215

gachigachi svru, yaru to clink, to chink (as metal)
gai outside, Lesson 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
gaimush\(\text{õ}\) the foreign office
gaishuts' svru to go out
gakka subjects of study
gakki a musical instrument
gakk\(\text{o}\) a school
gakk\(\text{orashii}\) school-like
gakk\(\text{oseido}\) 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; — vo yaru to make music
gaku a picture, a tablet
gakui an academical degree
gakumon study, learning; — (vo) svru to study; — vo kenky\(\text{û}\) svru to apply oneself to scientific researches
gakutai a band of musicians
gaman patience; — svru to be patient
gambyõ an illness of the eyes
ganjits' the 1st January
gannen the first year of a period, Less. 29,166
gannrai originally, naturally
garag\(\text{a}\) to rattling, grumbling
gas' (vulgar) = gozaimas'
gats' a month
g\(e\) the 3rd part of a literary work, Less. 29,165
g\(e\)i an accomplishment, a trick
g\(e\)ish\(\text{a}\) a dancing or singing girl
g\(e\)jo a maid-servant
g\(e\)jobeya 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 vigorous
genkon the present time; — no present; — de wa in the present time
genza\(i\) the present time; — ima in the present time; — ok\(\text{kasan}\) the present mother
gippo monthly progress
getsuy\(\text{ob\(\text{i}\)} Monday
giin a member of parliament, a deputy
gikai Parliament
gin\(\text{uky\(\text{o}\)iku}\) compulsory education
gin silver; — no (made) of silver
ginka silver coins
gink\(\text{o}\) 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 Emperors) the Second, Less. 29, 165
go a word, language
g\(\text{ô}\) (a measure of capacity) = 0,89 l
gogaku the science of language; — no sensei a teacher of languages
gogo afternoon
ôkets’ a hero
goku very, extremely
gomame dried sardines
gomi dust; sweepings; -  gaiats’ dust rises
goran look! - nasaru, - ni
naru to see (2nd person); -
(after the Subordinative) to
try; - ni ieru to show
(1st 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
gotayota, - suru to be disor-
derly jumbled together; - ni
disorderly
goto (ni) (after the noun) every,
Less. 23,143
gotoku time, 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
gūgā 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 toumble, 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
gyōru (all kinds of) fish
gyōsha a coachman, a driver
gyūniku beef.

H.
ha a leaf (of a plant)
haba breadth; - no kiita in-
fluential
habakaru to fear, to be afraid;
 habakari nagara though I am
afraid (= I beg your excuse)
hachi a bee
hachine a plant in a pot
hade na gay
haeru to sprout, to grow
hayeshii 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, wagа - 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 (1st person), Less. 19,124
hairets’ arrangement, order
hairu (II, 5) to enter; haiite oru
to be in
haishaku, - itas’ to borrow
(1st person), Less. 19,124
haji shame, disgrace
hajimari the beginning
hajimarу (intrans.) to begin
hajime the beginning; - no the
first; - no aida, - no whi
va, - no hodo, - (ni) at the
beginning, at first; - to sh’tе
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
hakaru to measure
hakaseru to cause to spit out,
to cause to express or speak.
hakimono covering for the feet
hakkiri (to) clearly
hoko a box, a trunk; a compartment (of a railway-car); Less. 26, 155
hakobu to transport, to carry
haku a count
haku to sweep
hakubutsukan a museum
hakudo nickel
hakushaku a count
hakushi a professor
hana the sea-shore
hambun half
hanami half way
hammichi half way, half a ri
han the territory of a daimyo or feudal lord
han, go — a meal
han, ni — shite 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
hanami 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
hansho a fire-bell
hantai the contrary; to — contrary to
hantaiundo a counter-motion
haoiri a kind of coat
happyo 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
harem to clear off (as the weather)
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 chopsticks, to eat
hashi a bridge; ni — wo kakeru to build a bridge
hashi chopsticks
hashiyo a ladder, a staircase
hashiras' to cause to run
hashiru (II, 5) to run
hashsha 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 shogun
hataraku to work
hatashite finally
hate wa at last
hats' no the first; — no o seku 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 20th of the month
hatsugaminari the first thunder of the year
hatsumeisha an inventor
hatsumeikku the first festival after a child's birth (Reading Less. 26)
hatsusuma see uma
hattats' development
Hay a roach
Hay 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
Hazukura 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
Hedatarī the space between two places; —no separated from each other
Hei an army, troops
Hei a fence
Hei (Adverb of assent) Less. 32, 187d
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)
Hempi 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
Higoi a gold carp
Higoro daily; —kara a long time since
Higure sunset
Hideru, ni — to excel, to surpass
Hiihii iu to sob
Hīre a fire-pan (belonging to a tobacco-tray)
Hijō ni uncommonly, extraordinarily
Hikaru to restrain oneself;
Hikauete oru to be in wait
Hikaru 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
Hikerau 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
hikitetsuzuku to continue (in-
trans.); hikitetsuzute in succes-
sion; upon this
hikiyaburu to tear
hikiyosuru to draw near
hikkakeru to drink
hikki, — ni in writing; — ni
suru to write down
hikkomasu to draw into, to draw
back
hikkomoru to shut oneself up, to
retire
hikkomi to retire
hikkosu 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
himitsu ni secretly
himpu poverty and wealth
hina a doll
hinamatsuri the doll festival
hinatabako, — wo suru to sit in
the sun, to bask in the sun
hinekuru to twist in the fingers;
kaibi wo hinekute hangaeru
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 be-
come civilised; hiraketa civi-
lised; 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
hiroi wide, spacious, extensive
hiroaigeru 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
hirunmae forenoon
hirushoku the noon meal
hiruisugi afternoon
hisashiburi a long time since
hisashii long (of time)
hishaku a ladle
kishibishi to aching, violently
kisho a summer-resort
kishodokoro a summer-resort
kishoryokō a journey to a
summer-resort
hisoka ni secretly
hitai the forehead
hito a human being, a person;
hitobito all the persons, every-
body; (antecedent to Relative
Pronouns) Lesson 25, 151
hito-ashi one step, a little
hitode the going out of people
hitoe no simple
hitoemono 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
hitorimoена no for one person
hitoshib no excellent
hitotori as usual, ordinary; —
no common, usual
hitots’ one: once
hitozuki being liked or beloved; — ga suru to be liked or beloved
hitsusami a sheep
hitsuyō want, necessity: necessary, wanted
hitsuyōhin a necessary article
hiyakas’ to look at things in a shop without buying, only to amuse oneself
hiyō expense; — ga kkakaru 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. 20,125; (to form the Comparative) Less. 7,49—50
hō the cheek
hōbi, go — reward
hōbō everywhere
hōhajiman pride in a good kitchen; — wo yaru to be proud of one’s good kitchen
hōdo 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, truly, duly. Less. 32,187a); (Comparison of Adj.) Less. 7,52; the . . . the Less. 7,55
hodokus’ to impart. to bestow
hodokoshī alms
hōgyo, go — ni naru to die (said of the Emperor)
hōkō 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
hometheru 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
höridas’ to fling away
hörits’ a law
horu to dig
hos’ to dry; hi ni — to dry in the sun
hoshigaru to desire
hoshī, ga — is desirable; wo — to omou to think something to be desirable, should like to have it
hoshitsuki a star-festoon (in fireworks)
hosoi narrow, thin
hoson preservation; — sareru to be preserved
hossuru to desire, to wish for
hotoko very
hotondo almost; (with a negative) hardly
motori neighbourhood
hōyō a friend
hyak’shō a peasant
hyō a critique
hyōban a rumour, a report; — ga tatsu a rumour is spreading; — no renowned
hyōito suddenly
hyorohyro staggeringly; — suru to stagger, to swagger
hyokohyoko leaping, hopping
hyōshi beating time; — に 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
ichiban number one; first; —
saki に first and foremost;
(as a Superlative) Less. 7,54
ichi-bu shijū (one part, beginning and end) = all from
beginning to end
ichi-dan eminent, particular
ichi-dō all together
ichiichi again and again
ichī-ji for a time
ichī-men the whole surface, en-
tirely
ichī-nichi one day, all day long
ichī-ō once
ichī-on-chin the fee for a tele-
gram
ichī-vari 10 per cent
ichī-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-seimongakkō a medical
special school
ii good, fine; (after the concessive
form) to be able, can, to
be allowed, Less. 6,44; Less.
13,87; (after a conditional
clause) Less. 17,105
iie no, Lesson 32,187d)
iigon the last will and testa-
ment, dying words
iikata expression
iikikaseru 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)
iuwake an apology; — suru to
apologise
ijirashisa emotion
ijuwaru to become ill-tempered
ijo above (inclusive and above),
Less. 37,213: — wa the above
said
ika the college for medicine
ika below, less than, Less. 37,
213
ika a cuttle-fish
ikadasashi a craftsman
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
ikan to be passable; ikennai 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 emphasised
Subordinative) must;
Less. 5,40; Less. 13,85,
Less. 17,107
ikeru to keep alive; to put flow-
ers 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
ikkō entirely, altogether; (with a negative) not in the least, not at all
ikkon a cup (of sake)
ikkōyō 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
i-kuji 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; — *shīte 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
ikuts’ 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
Indo-yō the Indian Ocean
ink ink (the English word)
inenzuku fate, destiny
inochi life
inoru to pray; to hope
inushi a stamp, a postage-stamp
inu a dog; — *no gei* dog-tricks
ippai (hai 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
ipp fon one bottle, see hon (Numerative); one round (in boxing, etc.)
ippuku (Numerative *fuku*) one whiff (as at a pipe); — *yaru* 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
isamashi bold, courageous; lively, brisk
isamu to be bold; isande boldly
isei power, might; — no yoi majestic
isha a physician
ishii a stone; — no (of) stone; — no o'i rich in stones; — no s'kunai stoneless
ishin, go — the restoration of the Emperor's authority in 1867
isho wearing-apparel
isho a plan; — ni yotte systematically
isogashii busy
isogi no pressing, urgent
isogu to hurry; isoide hurriedly
issakuban the evening before last
issakuchô the morning before last
issakujitsu the day before yesterday
issakumen the year before last
issakuya the night before last
isshi a city
isho, (to) — ni together (with)
ishô the whole life
isshôkemmei putting one's life to the stake, with all one's might
isshu one kind
isshûkan one week
isshûki the first anniversary of a person's death
isse rather; mó — still more
isô 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 (1st 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 (1st and 3rd persons), Less. 3,24; dô itashimash'te pray don't mention it
ittate 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 yô ni, — mo dôri 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
ittô 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
iwaya 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
waeu 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
iyaguru to dislike
iyaku breach of contract; - suru to break a contract
iyashikii 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 itashimashita
I have been disturbing you
jian 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?
jit time, earth
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
yogoku hell
jisai, o - an old gentleman, a grandfather
jjji grandfather; an old man
jjits' 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
jiko the weather
jikoku time, hour
jiman conceitedness, self-praise;
- wo suru, - wo in to boast
jimen the ground, a plot of ground
jimmin the people (of a country)
jimu affairs, business
jimushits' a study
jiman a second son
jinjo ordinary; - shogakko an ordinary primary school; - shikangakko an ordinary normal school
jinki sacred vessels, the Crown jewels
jinko population; - no oi densely populated; - no s'kunai sparsely populated
jinko work of man; - teki no made by men, artificial
jinriki = jinrikisha
jinrikisha a two-wheeled carriage drawn by a man
jippi truth or untruth
jiyog medical treatment
jison 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

jiyūzekon 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

jōtatsu progress, advance

jōtō first-class

jōyaku an agreement, a treaty

jōzu na skilful

jū, o — no mono nests of boxes containing food

juban a skirt

jūbu (ni) enough, plenty, sufficient

jūji the head-priest (of a Buddhist temple)

jūku (suru) to ripen; — yō ni that they grow ripe

jūkyō 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 garments (Reading Lesson 17)

junjo the regular order or turn

junsa a policeman

junshū pure, undefiled

junyōkan a cruiser

jūryōmenkyo a shooting licence

jušha 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. 33,216; (forming Interrogative Pronouns and Adverbs) Less. 22, 136, etc.: — shira, — mo shirenai (after the verb) maybe, perhaps, Less. 30,182

kaban a trunk

kabe a wall

kakoku a flowering tree

kaburu to put on the head

kachi de on foot

kachiashi de on foot

kachigiri dried chestnut kernels

kachikachi clashing, clicking, clatter! clatter!

kado a corner

kadoyuchi the entrance of a house

kacri the way back

kairimichi the way back

kaeru a frog

kaeru to be capable of being bought

kaeru to change (trans.)

kaeru (II, 3) 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
kagyo 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)
kai-dori an outer garment (Reading Less. 17)
kai-yan the coast, the sea-shore
kai-go repentance
kai-gun the Navy
kai-gundaigakko a naval academy
kai-gunheigakko the naval college
kai-kyō opening or commencing any business, opening the traffic (as of a railway): — suru to open the traffic
kai-kōba a harbour open to foreign trade, a Treaty Port
kai-kyō a strait, a channel
Kai-kyōshōkuminichi The Straits Settlements
kai-kyū a degree of rank
kai-menjō above the sea-level
kai-mono shopping, purchasing
kaimu not at all
kainushi the proprietor of an animal
kairan confusion; — da to be confused
kairyo improvement
kairyojidadai a period of reform
kaisetsu revision, amelioration: — serareru to be ameliorated
kai-sha a company, a partnership
kai-suiyoku a sea-bath
kaiji 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); i-sha ni — to consult a physician
kakawaru, ni — to relate to, to concern; ni kakawarazu not minding, in spite of
kake-bana flowers in hanging vases
kakemono a hanging scroll
kake-ne an overcharge; — wo in, — wo suru to overcharge one
kak eru 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
kama-eru to assume a position or attitude, to behave
kama-nu, ni — to care for, to mind; kama-eru careless; kama-eru ni 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
kamishimo upper and lower
part, the whole body; (for-
merly) 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
kanarazu certainly
kanari tolerably, passably, midd-
lings; — no tolerable, passable
kanashii sorrowful, sorry, dis-
tressed, grieved
kanashimi sorrow; — suru to
feel sorry
kanashimu to feel sorry, to be
distressed
kanau, ni — to correspond, to
equal
kandanki a thermometer
kane metal; money
kanegane constantly
kanemochi riches, wealth; a rich
man
kana (after the stem of verbs)
to be able, can
kanete beforehand
kanzoshi (a measure of length
used to measure houses and
implements) = 30 cm
kanga ni elegantly, gracefully
kanye thought
kanuedas’ to contrive
kangaeru to think
kangaku Chinese learning
kani official rank
kan-in an official
kanjiro, ni — to admire
kanjin no important, essential
kanjiru to feel; ni — to be
touched or affected by
kanjo 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)
kanmin indulgence, forbearance;
— suru to forbear, to have
indulgence
kanri an official
kanri’ts’ founded by the Govern-
ment
kanryakushugi an abridged pro-
cedure
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
kanzash’i a hairpin
kao the face
kaoku a building
kaots’ki the face
kara from, out of; since, Lesson
37.203; (after the Subordina-
tive) since, after, Lesson
13,88; because, Lesson 38,217
karada the body of any living
creature
karakami wall-paper
kara's a crow
kore (that one), — kore to in such and such a way
kareru 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
kasanegasane 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; kashitomari-mash'ta all right, sir! Less. 14,92, Note
kashinushi 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
katadema 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
katappone(oftwo); — one..., the other, Less. 23,143
katari 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
kato 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; kota, 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
kawaiyarashii lovely
kawaiizakari 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-muko 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
kayn 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
kazedhiki catching cold
kazoern to count
kazoku a family
kazoku the nobility
kazokujogakko 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
keitī 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
kekō na splendid; nani yori — more splendid than anything, exceedingly nice (Less. 7.48a)
kekkon marriage, a wedding
kekkonshiki wedding ceremonies
kekibuts’’ looking at, sight-seeing
kekibuts’’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
kennō 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
késa this morning
kesahodo this morning
keshikaran’ improper, impudent, outrageous
keshiki a view, a scenery, appearance
keshōdōgu toilet utensils
keshin resolution; — suru to make up one’s mind
keshshite (with a negative) never
kesshuru to decide, to settle, to determine; ni — to decide for
kets’ the end
keto (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 hayai irritable; — 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
kichiyai a lunatic; mad
kidõ the orbit; — wo egaku to
describe the orbit
kieru to be extinguished, to go
kifu a donation (made to a pub-
lic institution)
kigen the bodily feelings; go —
yõ (oide nasai) I wish you
good health! a pleasant jour-
ney to you! go — yoroshiõ
gozaimasu' ka are you quite
well?
kigu an implement, a utensil
kiro Yellow
kii a pheasant
kikaeru, (kimono wo) — to change
one's clothes
kikasera to cause to hear; ha-
nashite — to tell
kikata style of clothing; kimono
no — style of dressing oneself
kiken danger
kiken a gentleman of rank; —
shinskin persons of rank and
eminence
kikiwaseru to inquire about,
to make inquiries
kikidas' to find out by hearing,
to hear
kikiire hearing and approving
kikireru to lend one's ear, to
listen, to assent, to grant
kikime effect
kikishiru (II, 5) to recognize by
hearing
kiko climate, weather
kikou 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
kimbyobu a gold-paper folding-
screen
Japanese Grammar.
kimeru to fix, to settle
kimõ lord; you, Less. 20,128
kimo the gall-bladder; courage;
— wo nomareru to be fright-
ened
kimono clothing, clothes
kimpen vicinity, neighbourhood
kipu neighbourhood, vicinity
kimyõ 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
kinjõtei the present Emperor
kinka gold coins
kinnen late years, recently
kinõ yesterday
kinodoku, o — (sama) I am
sorry for your sake; o — da
gã I am sorry, but
kinrai recently, lately
kinu silk
kinyôbi Friday
kioku the memory
kippu a ticket; ittõ no — or ittõ-
gippu a first-class ticket
kippuwari a ticket-clerk
kurai disliking, averse to; —
des' to be averse to, to dis-
like
kiraku ni free from care
kirau to dislike
kirei no 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
kiryō countenance, looks; — no ii handsome, beautiful;
— no varuR ugly
kisama you, Less. 20,123
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 sum to return home
kitai na strange
kiten intelligence
kitsui courageous; strong
kitsune a fox
kitte a postage-stamp
kittō certainly, surely
kiwa brink, edge
kiwameteru to determine
kiwamete positively
kizamu to chop
kizukuri a plantation; — wo suru to plant
kke Less. 83,219
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); — shōte, — iu yō ni so, in this way; Less. 21
kō engineering
kō a journey
ko-akindo a retail dealer, a shopkeeper
koban name of an ancient gold coin
koboku an old tree
kobu a tumour
kobun old literature
kōbin a boat
kōbutō taking off a tumour
kōbut’s a food which one is very fond of
kōchi here; I; — ye hither, Less. 20,127
kōchira here; I; — ye hither, Less. 20,127
kodomo a child
toe the voice; oki na — wo ageru, das’ to cry with a loud voice; — araarashiku violently, harshly, in a wild voice
kōen a public park
kōeru to cross over, to go beyond
kōfuku happiness
koga na old and elegant
kogaku engineering
kōgaku-semmongakkō a technical special school
kogidas’ to begin to row, to start
kogimavaru to row about
kogoe de with a low voice
kogoto fault-finding, scolding, blame; — wo iu to scold, to blame
kogu to row
kōi 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
koishira longing
kōits’ (= kono yats’) kōji technical works
kōjiki a beggar
kōjin an individual
kōjūto a sister-in-law (the sister of the husband who lives in the same house with him)
kōkai navigation, a voyage
kōke moss
kokkēi jokes, pun
koko this place, here; — na such (a)
kōko 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
kokōera hereabouts
kokōmono a dutiful child
kokonoka nine days; the ninth day of the month
kokoro the heart; — ni kakeru to be anxious
kokorroe understanding, apprehension; — ga aru to understand
kokoror eru 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
konai 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
kombanjū in the course of this evening
kombu a kind of edible sea-weed
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
koncho 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)
konnan difficulty, embarrassment
konnen this year
konnichi 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
konowata the salted viscera of the trepang
konrei a wedding
konya to-night
koppu a cup, a glass; — ni ippai a glassful
kōaeru 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
korerabüō the cholera
kori 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
kosan ni minutely
kosan capitulation: — suru to capitulate, to give in
kosas', kosashite 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)
kōson 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 shi'te oku to give oral instruction
kōtchi = kochi
kotai an emperor (said of foreign emperors)
koto a thing (abstract): — no hoka extraordinary; exceptional; extremely; — wa nanai 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 dekiri, Less. 16,102; (as an antecedent) Less. 25,151; — ni especially
kōtō upper; — shōgakkō an upper primary school; — shihanyakkō 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
kotōhin curios, a curiosity
kou to ask, to request, to solicit
kōuné (pronounced komme) small plums
kourishōnin a retail dealer
kowagaru to be frightened
kowagōru timidly, with fear
kowai frightful, afraid
kowareru to break (intr.), to be broken
kowareyasui easily breakable
kowas' to break (trans.)
koyu, — no own, peculiar, innate
kōzō a young priest, a boy
kōzokugata the members of the Imperial family
kōzukai 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)
kudarasu to give, to bestow (2nd and 3rd persons); (after the Subordinative) to be pleased to (do), Less. 3,25; Imperative Less. 17,108
kuénai not to be eatable
kufu a contrivance, a plan; — wo koras’ to ponder over a plan
kuge the former Court nobility
kugi a nail
kuuage, — ni naru to lose one’s daily bread
kumono food
kujiku, kumi a contrivance, a plan
kujiku, kumi a stalk
kumiuchi to sprain one’s foot
kujirazashi (a measure of length used to measure drapery) = 37 cm
kuki a stalk
ku-ku the multiplication-table
kuna a bear
kuni (Numerative) Less. 26,155; Less. 28,163.29
kumiiuchi 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 (2nd or 3rd 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 jinrikisha-man
kurumi a walnut
kurushii painful, in pain
kurushimu to suffer pain, to grieve
kusa a plant, a herb, grass
kusabana a flowering plant
kusabansho a District Court
kusaru to turn putrid; kusatte oru putrid, stinking
kusÉ a plant; kusÉ, — 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
kutsukeru to attach to
kutsukuku to stick to
ku 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 moshimas’ 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
kyo the sacred books of the Buddhists
kyo to-day; — no to day’s
kyodai a brother, a sister, brothers and sisters
kyodo conduct, behaviour
kyoku education; — no oru educated; — no nai uneducated; — suru to educate
kyoju in the course of the day
kyonen last year
kyo a feast, an entertainment
kyori distance
kyoshii teacher
kyo ni precipitately, suddenly, quickly
kyoehii the Imperial Palace
kyuits’ a holiday; nats no — the summer holidays
kuyaka vacation, holiday; — ga deru holidays are given
kuykin wages
kuykuts’ na bothering
kyureki the old calendar (before the year 1874).

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 on to be in time; to answer the purpose, to be suitable
ma truth; — ni ukeru to think to be true
maa indeed! (= mō) already; — s’koshi a little more
machii a town; a street (in a town)
machiaishits’ a waiting-room
machinokeru 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
mago to bend (intr.); (iro) — 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’tie bewildered
mai every, Less. 23,143
mai (Numerative) Less. 28,162, 8; yo — 4 pieces, Less. 27,159
maiausa every morning
maiban every evening
maigets’ every month
maihi every day  make, o — ni into the bargain
maiwen every year  maku to commit to, to ent-
mainichi every day trust
mairu (II, 5) to go, to come  make, o — ni into the bargain
(1st and 3rd persons); to be defeated
maishii every week  maku to commit to, to ent-
maitoshi every year trust
maitsuki every month
maiyo every night
makaseru to commit to, to ent-
trust
make, o — ni into the bargain
maken to be beaten, to be de-
feated: (nedan wo) — to beat
maken to be beaten, to be de-
down the price, to lower the
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
makka'i deep red
makkura na perfectly dark
makkuro deep black, perfectly
black
makoto truth; — ni in truth,
truly, indeed
makuramofo 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
manakabaka a stepmother
mame healthy
mame beans
manoru 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 . . .;
mei an eye; — go mieru to be able to see, Less. 30,178; — no chikai shortsighted: o — ni kakaru to see or meet (1st person); o — ni kakeru, ieru to show (1st person), Less. 19,124; — ni tats', tsuku, tomaru to strike the eye, to be bewildered: — (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

meibutsu's 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

mendōkusa troublesome

menkyō 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).

mesamenu to awake

meshi boiled rice, a meal

mestyu to eat, to drink, to smoke (2nd person), Less. 19,125: (Imperative) Less. 17, 108

meshimono clothes (of the 2nd or 3rd person)

mesta'kai a servant

mesomeso gently weeping

mets'keru to discover

mezamenu = mesamenu

mesza'shii 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

miaru to see one another, to meet

miawasen to leave undone, to give up for a time

mibun social position, status; — soo na suitable to one's position
michi a way, a road; method; a branch of art or science
michibi a quick-match
michigarae to mistake, not to recognise
michihaba the breadth of a road
michinori the length of a road
miro 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
migotar right-hand side
migoto beautiful
miharashi an extensive view
miidou’s to find out, to discover
miiraru 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; — ya kikoeru to be able to hear, Less. 30,178; — no toi hard of hearing
minuki turning to see; (iro) suru to turn to see
mina all; — sama all the gentlemen, all of you; — ni naru to be all spent or consumed; mina- mina all, everyone; Less. 23 (all)
minamato the source of a river, a spring; origin
minari clothing; kimyō na — wo suru to dress oneself in a strange way
mine the top of a mountain
minna = mina
miokaru to look after
mirai the future time
miren 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
misesaseru 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
mitsukan 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
miyaki 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. 32,187d; although, Less. 38,215; (after the Subordinative) 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
mobciaiwase what one happens to have, what is at hand: kane
no — ga nai I have no money
with me just now
mochiru, (ni) — to use or employ (as)
mochikomu to introduce, to bring
in
mobiani shi a proprietor
mochiron no doubt, of course
modoru to come back, to return
moedas’ to begin to burn
mogurikomu to creep into
mobaya already
majoimoji (to) fidgetily
moke profit, gains: preparing, making ready: — no prepared
mokeru to earn, to gain (as money); to establish or found, to
arrange, to prepare
mobaru no present
moburoku an index, a catalogue, a list
mobuyobi Thursday
mobuts’ lineage
mobunsho the Educational Department
mobenu cotton
mobiji the maple tree
mobo a peach
mobu (Numerative) Less. 28,162, 19
mobu a copper coin
mobu a gate
mobu = mobu
mobundai a question; a task. a
problem
mobu a (concrete) thing; a person: — de wa nai Less. 15,96;
— de mo nai Less. 30,181;
(anecedent to Relative Pronouns) Less. 25,151
mobuyataru a story
mobusashi a measure of length
mobusiri a learned man
mobus’ki clothes adorned with
the family crest
mots’kihaori a coat adorned with
the family badge
mobaru to receive; (after the Sub-
ordinative) to have something
done to one, Less. 19,120
mobaru to heap or pile up; to fill;
to cover
mobaru to leak
mobu to say; to do (1st and 3rd persons), Less. 19,122; — ni
yoobazaru unnecessary to say, of course; mobu I say!
mobu, — mo (at the head of a sentence) if, peradventure, sup-
posing that, Less. 38,217; — I say!
mobus’geru to say, to speak to
(of the 1st person)
mobushin an objection
mobukomu to apply for, to inform
mobukuru wa or
mobushit’keru to order
mobushits’taru to hand down by
tradition, to communicate
mobushirake an apology, an excuse
mobus’o to amuse oneself
mobushayas’ to applaud
mobu origin; originally, formerly;
— no original, former; — no
tori as before; — yori origi-
nally, by nature, of course
mobude capital, a fund of money
mobuzuku, ni — based on
mobu to have, to take; motte
kuru to bring with one; motte
yuku to take with one
mobutainai improper, wrong, un-
becoming
mobut’ta still, more, Less. 7,51
mobut’oma quite, very, at most, (Superlative) Less. 7,54; how-
ever, still; of course; go — des’
you are right
mobu state, condition, circumstances; a pattern
mobuomo fancy cloth
mobu in a dream, absent-minded
mobu, — ni in vain, uselessly;
gratuitously
mobu’bokuro service without wages:
— wo suru to serve without wages
miyaku no unlearned
muika six days, the sixth day of the month
miyaki no innocent
mukaeru to welcome; tsuna 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
mukōgaeva 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 mutte opposite to
mune the ridge of a roof: (Numerative) Less. 28,163, 25
murra 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
muryo about, at least
mus' to steam
mushike, Pl. mushikera, insects, vermin
mus'ko a son
mus'me a girl, a daughter
musubits'keru to attach by binding, to fasten
musubu to bind, to make a knot
mus'ou mushiku affectionately
muzukoshi difficult
myōasa to-morrow morning
myōban to-morrow evening
myōchō to-morrow morning
myōga 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
myōnichi to-morrow.

X.
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
nagamenu 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
daishi (placed between two numbers) up to, from ... to
naitsū treachery
najimi intimate acquaintance
nak 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
nakana very; — motte very
nakaniwa a courtyard garden
nakasenbon 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
nain' (Noun and Adj.) what? — to in what kind of? — to in ... mo every, all; — de mo,
— to mo anything; — to mo (with a negative) nothing at all: — to in ... de mo any ... whatever; — de 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
nani 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
namuka 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.)
nao's' to mend, to rectify, to cure
naosera still, more
nara(by) if, Less. 17,106; Less. 38,217
narabern to arrange; narabete
oku to arrange; narabete su-
waraseru to make sit down in a row
narabetateru to arrange in a row
nara's to make sound, to make rustle
nara's to train, to drill
nara to learn
narawashi fashion: — ni naru to come into fashion
nareru, (ni) — to get accustomed to
nari shape, appearance, air: — no yoi finely shaped
narioraru to be finished
naritachi formation, construction
naritats' to come into existence, to be made; (karu) — 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; nararanai (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 (2nd or 3rd person: polite Verb) Less. 3, 23, 24; Imperative Less. 17, 108
nasasó apparently not existing
nashi a pear
nashi ni without
nats' summer; — shirazu de aru to know nothing of summer
nawu a rope
nayamnu, (iro) — to suffer (from)
naze (ka) why? — naraba, — to in no ni, — to in to for.
for this reason: Less. 32, 187 d) nazukeru to give a name, to call
nazuna the Shepherd's purse
né 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
nekó a cat; — mo shakushi mo (both cat and ladle) Dick, Tom, and Harry
nenai sleepy, tired
nemuru to sleep, to fall asleep
en a year, Less. 29, 166; nenren 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
nechi value, price
nezumi a rat
ni in, at; among, Less. 36, 200, etc., and Less. 38, 215; (used adversatively) — 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
nichigō(bi) Sunday
nichigōhin 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
nigiruwa to be lively or crowded
nigiyaku na lively, crowded
nigiyakusa 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
nikuru 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
ningyo a doll
ninjin carrots
ninjo human feelings, kindness
ninso physiognomy
ninsoku a coolie
nioi a smell; — ga suru to smell (intrans.)
nion to smell (intrans.)
Nippon Japan; — ichi first-rate Japanese . . .
Nipponryū Japanese style
niru to resemble
ni-sumpaku suru to stay two or three nights
nisemono a falsification, counterfei
nishiki brocade
nishin daily progress
nitchū the daytime, the midday
niva a garden; uchi no — a house-garden
nivaka ni suddenly, on a sudden
nivatorī 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
nochiōdo afterwards
 nodo the throat
nodoku 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
(2nd person)
nomaseru to cause to drink
nomi merely, only; — narazu not only
nomikomu to swallow
nomisugiru to drink too much
nomitogarum to wish to drink
nomits’ke no what one is used to drink
nomu to drink; tabako wo — to smoke
nonda kure a drunkard
nonoshiru (II, 5) to revile
norī a kind of edible seaweed
norī 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
norikōeru, wo — to mount over norikōmuri to get in (a vehicle. a boat, etc.)
norikuminin the persons on board
the same ship, the passengers
noru 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
nugti to take off (as clothes,
shoes)
nugitoru to wipe off
nui 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
nusumaru to become wet with
nusumareru to get (something)
stolen, to be stolen
nusumu to steal
n'yu what do you say! dear me,
n'y! no!
ngobo a wife
ngoronyoro to in a winding or
undulating line
ngakko entering a school; — suru
to enter a school.

oboeru to remember; to feel
oboeyasui easy to remember
oboreru to be drowned
oboreshira to be drowned
oboshimes' to think (said of a
superior)
oboshimeshi thought, idea, op-
inion, 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
ocho a male butterfly
odayaka na calm, quiet
'o-dera a large (Buddhist) temple
odoodo suru to tremble (as with
fear)
odoru 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.)
of'ku going and returning
of'kugippu a return ticket
ogamu to adore
ogi a fan
ogori luxury; — wo suru to revel
ogya to with a cry (as a child
at its birth)
'ort'sayari general fashion
'oiri ni haughtily; — ni kamaeru
to behave haughtily
oi I say!
oi (only used predicatively) plen-
tiful, many; — ni greatly, very;
Less. 23; okite no at the
highest; see also oku
'oiri great self-conceitedness;
— de very proudly
oiras' to drive out
oirasenru 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
oi's'ku to pursue and overtake
oi'goru to drive away
oji an uncle
ō-jishin a great earthquake
ōjite, ni — corresponding with, in accordance with
oka land (as opposed to water)
o 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
okēru, ki no — timid; ki no — mona a timid person
ōki na large; — ni, much, very
ōki every other one, alternate;
ichi-nichi — every other day,
Less. 29,174
ōkii large, big
ōkimonō ornamental articles
okippanas' to forsake, to abandon
okiru to get up
ōkiso size
okitodana a portable cupboard
okkakeru to pursue
okkasama your, or his, mother
okkasan mamma! your, or his, mother
okkō (more commonly pronounced okku) an infinite length of
time, eternity
okko'chiru to fall into
okku 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
ōite 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 ēi); —
no many; for the most part;
— mo, to mo at the highest,
at most
okubyo cowardice; — na cow-
ardly, timid
okun'ica a courtyard garden
okureru to be too late, to be
behind time; to be too slow
(as a watch)
okuritodokeru to send
okururu 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) =
śirmasen'
ōmisoka the 31st December
omo, — naru chief, principal:
— ni chiefly, principally
omochamise a toy-shop
omoi heavy
omoi thinking; — — ni accord-
ing to one's taste or liking
omoidas' to remember
omoiyake nai unexpected
omoi'tats' to make up one's mind,
to project
omois'ku to hit upon
omokage the face, the counten-
ance
omomuki taste, elegance, beauty
omoni a heavy burden; — wo
oros' to throw off a heavy
burden, to be relieved of a
hard task
omoni'taru to esteem, to appreciate
omoshiiroi amusing, interesting;
omoshirōku freely; omoshirosō
na likely to be amusing or
interesting
omote the front, the face: in
the front, in the forepart
omotemon a front gate
omoten'ica 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-nuwa 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, sometimes
oriru, (ico, kara) — to descend
(from), to get out (of)
orokana foolish
oros’ to take down, to put down
oru to be (somewhere; said of
living creatures); (for the sake
of periphrase after the Subor-
24,145; (after the Stem) Less. 
17.111
os’ to push, to press; oshīle 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
oshii regrettable
oshiru to burst into
oshitadaku to raise to the fore-
head, to receive respectfully
oshikakeru to rush in
oshikazu’ 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
oshitsumureru to press
oshō a Buddhist priest
Ōshū Europe
osoi late; osokite mo, osoku (to)
mo at the latest
osorakūwa perhaps, probably
osoreiru (II, 5) to fear
osoreoi great awe
osoreru to fear
osoroshii frightful, awful, dreadful
osorososoru timidly
osharuaru to say (2nd or 3rd 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
ototo a younger brother
ototoi the day before yesterday
ototoshi the year before last
ototsun 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
oyake 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
penkinari painted, coloured
peraperahabern to chatter (like
a magpie)
pittari to smack!
pochapocha(to) round and fat;
flash!
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 itu
to thank
reifuku a parade uniform
reigi etiquette, ceremoniousness
reikets’ na cold-blooded
reikishii 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
rikū land (as opposed to water)
rikugun the Army
rikugundaiigaku a military aca-
demy
rikugundaijin the Minister of War
rinjū the end of life; — no kiwa
ni on the verge of the grave
rippa na splendid, brilliant; sta-
tely, excellent
rippaku anger; — no angry
rōdo 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
rōgyō old and young people
rui kind, sort, class
rusuban taking care of a house
during the absence of the
master
rusubangaku 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
ryoki travelling expense
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ryôko both sides, both parties; — to mo both one and the other
ryôji medical treatment; — sh’te moran to be treated
ryôken opinion, plan; ororoshii — wo das’ to devise a terrible plan
ryôko a journey
ryôkoken a passport
ryôri cooking; — suru to cook
ryôriya a restaurant
ryôsen a fishing-boat
ryôshi a hunter, a fisher
ryôshin parents
ryôto two swords; — wo sas’ to wear two swords
ryûgaku residing in foreign countries for study
ryûkô prevalence, fashion; — suru to be in fashion, to prevail.

S.

sa, sâ well, then! Less. 38,219
sa difference
sabishii lonely
sadamaru to be fixed or settled
sadameru to fix, to settle; sadame surely, no doubt
sae (in Conditional clauses) only; Less. 32,187 a); — de — (mo)
(in other clauses but Conditio nal ones) even; Less. 32,187 d)
(sura)
sagurau, (wo —, kara —) to descend from, to go down; to hang
down, to be suspended from
sages’ 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
sainichô a court of justice
saiichi intelligence
saikai greatest

saigo ni at last
Saigyo-sakura see Reading Less. 21, Note 22
saihôdôgu sewing-utensils
saijits’ a religious festival
saiku, — suru to manufacture, to fabricate
saikun a wife
sainya yearly income, revenue
saishi wife and children
saisho in the beginning
saisoku suru to urge on the performance
saitsen a religious festival
saiwa 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
sakamori 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
sakuri full bloom
sakate a tip (to a servant, etc.)
sakazuki a sake-cup
sakazukiyoto 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
sakiyoro a little while ago
sakihodo a little while ago
sakikura a short while ago
sakiototoi three days ago
sakiototoshi three years ago

24*
sakko (yesterday and to-day) recently, lately
saku to open (as flowers), to blossom
sakuban last evening
sakuchō yesterday morning
sakujitsu's yesterday
sakunen last year
sakura a cherry-tree (Prunus Pseudocerasus)
sakurachū sakura-tea
sakuranomochi a kind of rice cake wrapped in cherry leaves
sakurya last night
sama,Less.3,21
somatage hindrance, disturbance:
— (ira) 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
sammai cold (as the air)
samurai (formerly) a member of the military class
san abbreviation of sama, Less. 3,21
sanchū de in the mountain
san'yōju coral
sensei approval; — suru to approve
sanshaku comparison; — suru to compare
sansui a landscape
sansa much, often
sanzan very much, a great deal
sappari quite, entirely; (with a negative) not at all
saru a plate
saraigel's the month after next
saruien the year after next
sarai chu the week after next
saràs's, ni — to expose (to the weather)
sareba then, thus
saru a monkey; — no gei monkey-tricks
sarumono such a one
sas' to sting, to thrust; to wear (as a sword)
sas ' = sas eru
saseru to cause to do
sashi a cord for stringing cash
sashigeneru 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
sasoin to call for one another
sason to call for
sassa to speedily, fast
sassoku at once
sasuru to guess, to sympathise
sasuya (ni) even such a one as;
　— (ita) 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
satogoeri returning to the house of the parents
sats' paper money
sats' a volume; (Numerative) Less. 28,162, 5
sawa a tumult, an uproar, a fuss, a row
sawaaru to be agitated; to make a fuss
sawaru, ni — to touch to; me,
　mini ni — to offend one's eyes, ears; ki ni — to offend one's feelings
sayō so; yes, Less. 32,187 d; — naru 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
seigare my son
sei stature; — no takai tall; —
　no hiku short, low (of stature)
seiibo the close of the year; presents 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
sei politics
seijika a politician, a statesman
seimeitō the family name and Christian name
seisai details, particulars
sei kō vigorously, as possible
seishitsu result, consequence
seishitsu's character, disposition
seiton order: — suru to put in order
Seijo a European or American
Seikoku to smell of Europe
sei, o — civility, politeness, courtesy; flattery; o — no itō koto flattering words
sekai the world
seiken 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, yo — the five great festivities, Reading Lesson 26, Note 1
semai narrow
sembet a cracknel
sembetsu a parting present
semekomu to enter by force
semete mo at the least
semmon a speciality
semmon yaku a special school
sempo 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
senchō on board ship
sendatte recently, lately
sen'ō a boatman
sengetsu last month
senjitsu the other day
senkō incense sticks; — wo tateru to burn incense sticks
senkoku, — kara a short while ago
senryakō strategy
senryō suru, wo — to take possession of
sensaku suru to inquire, to explore
sensei an elder, a teacher; you,
Less. 20,128
senrō'etsu last month but one
senshū last week but one
senshū to die in war
sensō last week
sensō war
sensūbe a way of doing; — mo nai nothing can be done
sentāku washing (clothes)
sentōkan a battleship
sennya last night
seshō killing; — kindan no basho a place where hunting and fishing are prohibited
setchu taking the mean, a compromise
setomonoya a porcelain-shop
setsu's time, an occasion; when; kono — at present
setsubi arrangement
seco 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
shada the frame of a carriage
shagame to squat
shakai society; jōtō the upper class society
shakan a plasterer
shake a salmon
shakkō 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
sharémono 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 Chinese poem
shi no ji-girai dislike of the letter or sound “shi” (Reading Less. 33)
shi (a separative particle) Less. 38,217
shiyave 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
shibonu 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
shidai (Milit.) a division
shieki suru to employ
shigoku very, extremely; (it sometimes follows the adj.; in case of Quasi-adj. it precedes na or no)
shigoto work: — (wo) suru to work
shihajimeru to begin to do
shiketsu paper currency
shikō (four sides); — kara from all sides; — ni in all directions
shiru to force: sake wo — to force to drink; shiite with violence, urgently
shiju always
shikakemono mechanical figures (of a firework)
shikan an officer
shikungakko the military college
shikurits’keru to scold
shikaru to scold
shikaru ni however
shikashi (at the head of the sentence), — nagara but, however
shikata a way of doing, means; — ga naï 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 nkeru to pass an examination, 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; — sh’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
shinaioku to put away
shimats’ (beginning and end) all circumstances, everything concerning an affair: settling, management; — wo suru to settle, to look after
shimai 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 gnawed
shimbō patience, endurance; — suru to persevere, to endure;
go — kudasai I beg your forbearance
shimbun a newspaper
shimbundan 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
shino the lower part: — no lower
shino (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
shimamono an article, a thing, goods
shindaiagen bankruptcy: — ni naru to become bankrupt
shinfūfu the newly married couple
shinin a dead body
shinjiraru 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)
shirui 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
shintetsukoku 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
shikaze the sea-air
shiyakushi 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
shiritsu-gakko a private school
shiro a castle
shirochirimen white crape
shiroi white; o — powder (the cosmetic)
shirokabe a white wall
shironuku a white garment worn by women at funerals
shiroto 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 Pekinesis)
shisoku, go — your son. Less. 3,21
shison a descendant
shisso no plain, simple
shūtashii intimate
shitataya a tailor
shitan, wo — to long for
shits'rei impoliteness; — itashimash'ta excuse (my impoliteness), I beg your pardon
shitsu a room; — uai in the room
shitsubō despair; — suru to despair
shūsumon a question; (ni) — suru to ask (someone) a question, to inquire
shiwambō a miser
shiyō a way of doing, means: — ga uai 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
shō (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
shogakkō a commercial school
shōgats' January
shōgo noon
shōgun (formerly) the title of the Administrators of Japan
shōgunkake the family of the shōgun
shōgyōgakkō a commercial school
shōhan 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
shōkoku all provinces or countries
shōku eating
shokuda a dining-room
shokunji eating, a meal
shokunin an artisan
shōmen the front
shomats' a book
shomats'ya a bookshop, a bookseller
shōmyō (formerly) the smaller feudal lords
shōrai the future, in future
shōsa (Milit.) a major
shōsa a study
shosei a student, pupil: a servant, boy
shosei after all, at last
shōsets' a novel
shōsho (ni) everywhere
shōshō a little
shōsoku news, communication
shōtai (Milit.) a section
shōtai real shape; — no naku as if beside oneself
shōtaimen the first meeting
shogak'sko all public offices
shōgu property; — no proper, own
shōgu name of a sauce, soy
sh'i the under-part: below; — no lower, Less. 37,213
sh'tagari, ni — to go after one, to follow; ni sh'tagatte according to
sh’taku preparations; — wo suru to prepare; tobi no — travelling equipment
sh’tatare 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
shugyo suru to study
shujin the master of a household:
— go — your master, Less. 3,21
shujits’ the whole day
shuju no various kinds of;
— samazama variously and manifoldly
shukujuts’ a week, Less. 29,170
shukan custom, practice, habit
shukuba a post-station
shukujits’ a day of celebration, a festival
shūkyō religion
shuppats’ departure; — suru to start
shusse-uwo a lucky fish
shutchōchi on an official journey
shuttats’ departure; — suru to start
shuya 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’tle 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;
— in, — in yo na such a (as this); —, — in yō ni, — sh’ta in such a way, Less. 21,133;
— suru to, — sureba, — sh’tara, — sh’ta tokoro ya 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
sochiru = sochi
sōdan consultation; — suru to hold a consultation; — ga kimaruru to come to an agreement;
— ni naran’ yō ni undiscussable
sodasui soda-water
sode a sleeve
sōdo uproar, tumult
soemono a side-dish
soeru to add
sōhō both (sides), both (parties)
—, 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 therabouts
sokosoko ni hastily
soku (Numerative) Less. 28,162,11
sokuro, 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 — soma 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
soyai 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
sone (Adj.) that: — yō na such (a); — yō ni so, in that way; — aida in the meantime, during 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 inu to recite from memory
sorananida 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
soroteru 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
sōshite (soshite) 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)
sotsugō completion of a course of study; — suru to complete a course
sotsugyōmengen the length of the course of studies
sotsugyōromban a dissertation; — wo das’ to present a dissertation
sotto gently, stealthily
sou, wo — to go along; ni sotte (sōte) along, Less. 11,75
sowasowu suru to be uneasy or restless
sōteru to throw away; sōte oku to throw away, to leave unnoticed
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
suchi a folding fan
su eru to place, to set
sugaru to cling
sugeta 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, immediately
sugureru, ni — to surpass, to excel
sui elegance
suichoku vertical: — ni vertically
suirai-tei a torpedo-boat
suigobi Wednesday
suji a line: (Numerative) Less. 26,155
sujiai 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
sumo wrestling
sumotori 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
sunaeiichi 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 shite wa as for; dō shite how? (with a negative) by no means; dō shite na? what’s the meaning of that? Less. 18,116; to — (after attributive clauses) Less. 24,146: — (periphrastically) Less. 16,98: shite however, Less. 38,218; — to then, upon that. See also sô; ni mo seyo (shiro) Let... for all I care, Less. 38,217
suresu dried cuttle-fish
susai chopped straw for mortar
susume urging, advice; — ni makaseru to follow the advice
susu to urge
susumu to advance
suu to suck, to sip: tabako wo — to smoke tobacco
sucarikata way of squatting
suarits’keru to be accustomed to squatting
suaru 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: tabera-renai to be uneatable
taberu to eat
tabi stockings
tabi a time; as often as, everytime 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
tachinachi 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, (1. etc.) too
takau, ni — to differ from, to be contrary to
takuru to haul
tai the salmon-trout
tai, ni — shite opposite to, against
tai a troop; — wo kunu to form a body
taichojutsu a great literary work
taigai for the most part, generally; — no most; Less. 7.54
taihii a large cup
taihen (a great change) an extraordinary event, a great affair:
— na awful, extraordinary;
— (ni) very, awfully
taihö a cannon
tako a drum; — wo tataku to beat the drum
taikutsu’s tedium: — suru, — de aru to feel bored
tainen a meeting
taininryoku perseverance
tairyaku no general
taisa a colonel
taisetsu’ importance; — ni suru or (asobes’) (to please) to make it an important thing
taisho a general
taisou na exceeding, extraordinary;
— ni greatly, much, very
taitei for the most part, generally; — no most; Less. 7.54
taito wearing a sword
taiyo the sun
taizai staying, stopping; — suru to stay, to reside temporarily at a place
takai high: dear
takaranomo treasures
takasa height
take a bamboo
takeru to excel
takeyabu a bamboo grove
taki a waterfall
tako a kite (the toy); — wo age-ru to fly a kite
takuito the string of a kite
tak’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.)
takunmu 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
taman 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 jö 8 shaku = 8.45 m
tanabata the star Vega; a festival on the 7th of the 7th 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 5th of the 5th month (see Reading Lesson 26, Note 1)
tanin another person
tanjobi 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, (wö) — 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
tairai a basin
tarataara dripping
taruru, (ni) — to suffice, to be
enough (for)
tas' to add
tashika na sure, certain
tasho more or less
tashkaru to be saved
tassha healthy, vigorous, robust
tassuru to reach, to attain, to
arrive
tatakau, to — to fight with
tatoku to beat, to knock, to clap
tatami a mat
tatemashi wo suru to enlarge
tateraweru to be set up
tateru to set up
tateo (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)
tattu = tada
tataima = tadaima
tattoi precious, valuable; an
honourable person
tayas' to cause to cease, to ex-
terminate
tazune a visit
tazuneteru to find out by ask-
ing or searching
tazuneau to inquire mutually
tazunenu, ni — to ask a person;
to inquire of a person; wo — to
search, to visit
te a hand; — wo tatoku to clap
one's hands; — wo hiku to
draw (one's hands) back; —
tsu to stick to, to per-
severe 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
tedio a degree
tei ne polite; careful; — ni
politely, carefully, scrupulously
teishaba a railway-station

teishajo 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 ya I am
sorry I am giving you trouble.
but...
teki suru to fit, suit, or accord
with
teki when circumstances are
favourable
tekikoku enemy's country
temae you; I; Less. 20,129, Ad-
ditional Remark
temiyage a present brought from
a journey
temma an evil spirit
temmondai an astronomical ob-
servatory
ten a point
ten the sky, heaven
tende all
tenimots' luggage
tenjo a heavenly woman, an angel
tenjo the ceiling
tenku the world, the Empire
tenki weather; fine weather
tennen no natural
tenno the Emperor
tenshu the tower of a castle
tentō, o — sama the sun
tenugui a handkerchief
teppodama 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. 5,14; 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

to (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
tobiyagaru to fly up, to jump up
tobikōeru, ro — to jump over, to fly over
tobikomu to fly or jump into
tobimacaru to jump or fly about, to walk around
tobioriru to jump off
tobu to fly, to jump
tōchaku arrival; — suru to arrive

tōchi a plot of ground; locality; — — various localities
tōchi this place
tōchū ni, de on the way
todana a cupboard
todorokeru to hand over, to deliver
todoru, ni — to reach
todomaru 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
tōjo 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; sonō — 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
tokonoma an alcove
tokoro a place; — ye, de just as, whereas: — ya 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
tokubets no special, particular
tokushoku characteristics, a peculiarity

Tokyō 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 neighbour hood; — no
neighbouring, next door; — no hito a neighbour
tonarimura a neighbouring vil-
lage
tōnas’ a pumpkin
tōnda 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
tōru to be passable
tōreru capable of being taken
tōri a thoroughfare, a street, a
way; like, as
torinageru to lift up, to take up,
to take off; to listen to
torie ts’kaau to manage, to treat
torie tas’ 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 wrest-
ling)
torimagireru to be distracted, to
be occupied by business
tōrimichi the way one goes
torinonos’, ki wo — to recover
one’s mind
torinok eru to take away, to
remove
toriosaueru to arrest (as a thief),
to catch
torisoroeru to arrange in order,
to join
tōriso gigur e to pass through
toritate no just caught
toritsu’s’ku, ni — to take hold of,
to seize
toriyari wo suru to receive and
pass
tor iyos eru to fetch, to procure
tōru to take
tōru, (roc) — to pass (through
or by); to pass (along): to tra-
verse; to pass into another
room
tōryū suru to stay (for a time)
tōs’ to cause to pass through, to
pierce through; wo tosh’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 we
be to be older (Less. 7,48Aa,
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
tou, (ni) — to ask (somebody),
Less. 11,75
tōza the time being, at the time
of, when
ts’ka eru 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’kaeras eru 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’ta er u 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
tsugru to join (trans.), to follow, to succeed
tsugi 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 1st day of a month
tsute thereupon; — wa but now;
— ni — according to, owing to
tsuiyas' to spend
tsujiru to communicate, to inform
tsujo generally, usually
tsukatsuka to abruptly, uncere-
— moniously
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
tsukutats' to stand
tsukits'keru to put
tsukigama an artificial mountain
tsukkommu 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
tsuna a wife, Less. 3,21
tsumanmu to pinch
tsuman' , tsumananai foolish, absurd; worthless, useless
tsunari finally, after all
tsunasaki the end of the toes
tsunaseru to cause to load
tsunbo 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
tsumu to pile up, to load
tsumahiki (in Tōkyō pronounced tsunappiki) a second man employed in drawing a jinri-
tsukisha
tsume ni always, constantly
tsuratsura carefully, maturely
tsure a companion
tsureai a consort, a husband or wife
tsurenu to go with each other
tsuredats' to go together
tsurei generally, usually; usual, general: — no general, usual
tsurenu to take with one (living creatures); tsurete yuku to take with one; ni — to be led by
tsurei fishing with a hook and line, angling
tsurei 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
tsure a crane
tsurugi a sword
tsuremeru to serve, to attend to
tsutsu a tube
tsutsuji an azalea
tsutsumi a packet, a parcel
tsutsunmu to wrap up; tsutsunazu unwrapped, frankly
tsutsushimu to be cautious, discreet; tsutsushinde respectfully
tsyoi strong
tsyu soup
tsyu dew, an atom; — hodo mo (with a negative) not the slightest
tsuzoku commonly
tszukeru to continue (trans.)
tszuku to continue (intrans.), to last; ni tsuzuite in continuance of
tszukurashii appearing to continue or last
tszura a bamboo basket used for keeping clothes
tszuradori ni in zigzag
tszure 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
uchi’ai shooting; explosive charges (as in a firework)
uchidas’ to shoot (out of)
uchide-no-kozuchi a magic wand
uchija the whole house, all the inmates
uchisorou to sit in a row, to join, to form a party
uchiwa a fan
uchi in the world
ue the upper side; on, over, besides, with regard to, after, Less. 37,21; — no upper; kono — , sono — besides this, in addition to this; kono — no nai unsurpassable; kono — hereafter, upon this, henceforth
ueboso wo suru to vaccinate
ueki a garden plant, a pot-herb
uekiya a gardener

ucru to plant
ukabern to float
ukayan, ni — to ask a person; wo — to call on; to investigate
ukasareru to be carried away
ukats’ ni carelessly
ukeou 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
umarents’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
unn 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

Japanese Grammar.
urayamashii enviable
urayomu to envy
urere, 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
ushi the back part: — ni at the back of, behind, Less. 37,209
 uso a lie; — wo tsukru to lie
usucha a weak infusion of powdered tea-leaves
usui thin; sparse; light (as colour)
usuragru 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)
udoto 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)
urabami the boa-constrictor
urasa talk about a person; a rumour; — wo suru to talk about
urere the better hand
ure a fish
uyaryashiku humbly
uyogn to swim
uzumeru to bury.

W.
wa (Particle of the Absolute case)
Less. 1,3, etc.; (after the Sub-ordinate) 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
wairai, — savagu to cry and be noisy; — iwareru to be shouted at
wakai young; — mono a young fellow, a workman
wakare separation, parting: — wo suru, — wo tsuguru to separate, to take leave
wakareru to separate (intrans.), to be separated; ni — to be separated from
wakari understanding; — no hayai of quick understanding
wakarikaneru to be unintelligible, not to be able to understand
wakariyasii easy to understand
wakaru to be discernible, to be intelligible
wakas’ to boil (trans., said of water)
wakasaseru to cause someone to boil something
wakakoshii youthful
wakere a reason, a cause; — no nai koto an easy thing; — ni wa ikanai cannot, Less. 16,102
wakenu to divide; to distinguish;
wakete yaru to divide and give, to give part of something
wakari side; by the side of, Less. 37,213
waraji straw-sandals
warai to laugh
wareru 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
warai ni proportionately
waribiki discount; — wo suru
to allow some discount
waru to split, to divide
warudakumi an artifice
waru bad; ugly; waruku toru
to take a miss
warukuchi bad language, slander;
— wo in to speak evil of
warumono a worthless fellow
wash1 I
washI I
washiru (II, 5) to run
washiru to forget
wata cotton; — no boshi a bon-
net of floss silk
watakashi I
watakushi I; — domo I, we, Less.
20,127,130
watareru to be capable of being
waded through
wataru to cross (as a river)
wata's to hand over
watas I
wataashi a ferry; — wo kureru to
cross over
Wa-Yo Japan and Europe
waza to on purpose
waizawaza on purpose; — no
foreseen, expected
weazuka a trifle; hardly; — no
few, a little; — ni only, nothing but;
Less. 23,143
wazuru, 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); —, yâ oh!
yage a rocket
yabukeru to tear
yabu the night

yaburegoya a broken hut
yabureyasui easily to be broken
or torn
yachin house-rent
yachî 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
yakinochityaku jealous
yakkai assistance; trouble
yaksha an actor
yaku, — ni tatsu’ to be service-
able, to be useful; — ni tatunai to be useless
yakume service, an office, official
duty
yakunin an official
yakusho a public office
yakusoku an agreement, a pro-
mise; to — wo shite oku, to
— suru to make an agreement
with; — wo mamoru to keep a
promise
yama a mountain; — no yô des’
numerous, crowded
yamaguni a mountainous country
yamae illness; — ni kakaru to
fall ill
yamanichi 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 eru unavoidably, there being no help
yamu, wo — to suffer from
yane a roof
yanegawara a tile for roofing
yanewe 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 ... sometimes
yare, — — oh! oh!
yari a spear, a lance
yarikomaru to put to silence
yarinkui 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
yasairu kinds of vegetables
yaseru to become lean; yasetu
lean
yasu easy; cheap
yasumi rest; holidays
yasumui, (iro) — to rest (from)
yatou to hire, to engage
yats' a fellow; a thing
yacarakana soft
yacarakai sof
yaya pretty much, about; — mo
sureba, — no suru to liable
to, apt to
ey to, Less. 37,206
yen (the standard coin) about
two shillings; yo- — four yen,
Less. 27,159
yo the world; — ni dere 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
tata' to be serviceable, to be
useful; — ni talanai 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 na not to
want; — suru ni finally, after
all
yoake dawn, daybreak
yobi a day of the week; nau' —
what day of the week?
yobiaruku to go about calling
yobikusaru to call (see 33rd
Reading Lesson, Note 3)
yobikyaikku 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
yogorearu 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; yosaso na likely
to be good, Less. 8,59
yoi intoxication, drunkenness
yoi, — ni easily
yoi preparation; — suru to pre-
pare
yousyos' to be drunk to excess
yutaoreru to fall down drunk
yōji a business, something to be
done
gōjin precaution, care; — (iro)
suru to be precautionous; go —
(nasai) be careful = good
health to you!
yōka eight days, the eighth day
of the month
yōkei abundance, surplus; — na,
no abundant, unnecessary; —
(ni) excessively, abundantly,
too much
yōki na cheerful, lively, merry;
i: ni cheerfully, merrily
yōkka four days, the fourth day
of the month
yōko cross, athwart
yōkochō a side street
yōkos' to send hither, to hand
over
yōku covetousness, greediness
yōkuchō the following morning
yōkugets' in the following month
yōkujits' on the following day
yōkenen the following year
yō-ku-mi four suits of clothes
yōkushū the following week
yōme a daughter-in-law
yōmeru to be legible; yomenai
to be illegible
younise a night-shop
younu to read; uta ni — to make
the subject of a Japanese poem
younaku midnight
yondokoronai inevitable
younen, — naku without further
thoughts, unsuspecting
yōnengakkō cadets' school
yoppodo plenty, very
yoreru to be approachable
yorī 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
yorokobian, wo — to rejoice
with one another at
yorokobu, (wo) — to rejoice (at),
to be delighted with
yoroppa Europe
yoroshii good; (after the Sub-
ordinate) 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,
i: 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
yōsasō likely to be good
yose the Variété
yōsei suru to bring up, to rear
yōseru to count up
yōshi, — — good, all right, Less.
6.47
yōshi, — ni suru to leave off, to
give up
yōshi circumstance
yō-shina four kinds
Yoshinosakura a cherry tree with
single blossoms, as those in
Yoshino
yōshiya even if, Less. 38.217
yōshoku European food
yōso another place, outside, else-
where, outdoors
yōsu appearance, circumstances
yōtashi business, something to
do or to look after
yōtari four persons
yōwai weak; light (as tobacco)
yōwaru to become faint
yōwasi' to make (one) drunk
yōcaturi 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-
suru to bathe or wash (some-
one)
yū evening
yubi last night
yubi a finger, a toe
yubin the post
yubinbako a letter-box
yubinkyoku a post-office
yue reason; on account of, because, Less. 37,214
yugata nightfall, evening
yuinō betrothal gifts
yuka the floor
yukai a pleasure, delight; — ni delightfully, pleasantly, agree-
ably
yukareru to be passable, to be able to go; to go
yukari the powdered leaves of shiso (see shiso)
yukata nightfall, evening
yuki snow; — ga furu it snows
yukkuri (to) leisurely, slowly;
mada — da we need not hurry
yukoku 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 samederu
to awake from a dream
yūrei na, no renowned, famous
yūmeshi supper
yumi a bow
yunyū importation
yunya mono 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
tyuru' to allow
yisei a planet
yūshoku supper
yushuts' exportation; — suru to export
yusuzumi cooling oneself on a summer evening
yutan an oilcloth
yuu to dress the hair, Less. 11,75.

zu a seat; hito — one seat; — wo tatsu' 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
zainoku timber
zairyū residing; — suru to reside
zaisan property, fortune
zaisanka a rich man
zamā (= zama wa) state, condition; — miro! see how he looks!
zanger 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
zichi right or wrong; positively; — to mo, zehizhichi positively
zen the good, that which is good
zen a small tray on which food is served; — ga deru dinner is served; — wo see gozen
zen (Numerative) Less. 28,162,23
zen before, Less. 37,208
zeni small coins, cash
zenkanjō 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
zetcho the summit of a mountain, the top, the highest point
zetto 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)
zōnji knowledge; go — no tori as you know; go — des’ you know
zōnjiru 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
zui ni as one likes, at pleasure;
go — at your pleasure
zunzun (to) fast, rapidly
zūto, zutto straight
zutsu at a time, each, Less. 29, 174
zutsū headache; — ga suru to have a headache.
Corrections.

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 “gozaines” 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, 2nd 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 “kötōgakkō”.

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”.


Educational Works and Class-Books

METHOQ GASPEY-OTTO-SAUER
FOR THE STUDY OF MODERN LANGUAGES.
PUBLISHED BY JULIUS GROOS, HEIDELBERG.

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"Julius Groos, Publisher, has for the last fifty years been devoting his special attention to educational works on modern languages, and has published a large number of class-books for the study of those modern languages most generally spoken. In this particular department he is in our opinion unsurpassed by any other German publisher. The series consists of 250 volumes of different sizes which are all arranged on the same system, as is easily seen by a glance at the grammars which so closely resemble one another, that an acquaintance with one greatly facilitates the study of the others. This is no small advantage in these exacting times when the knowledge of one language alone is hardly deemed sufficient.

The textbooks of the Gaspey-otto-Sauer method have, within the last ten years, acquired an universal reputation, increasing in proportion as a knowledge of living languages has become a necessity of modern life. The chief advantages, by which they compare favorably with thousands of similar books, are lowness of price and good appearance, the happy union of theory and practice, the clear scientific basis of the grammar proper combined with practical conversational exercises, and the system, here conceived for the first time and consistently carried out, by which the pupil is really taught to speak and write the foreign language.

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To this method is entirely due the enormous success with which the Gaspey-otto-Sauer textbooks have met; most other grammars either content themselves with giving the theoretical exposition of the grammatical forms and trouble the pupil with a confused mass of the most far-fetched irregularities and exceptions without ever applying them, or go
Method Gaspey-Otto-Sauer for the study of modern languages.

to the other extreme, and simply teach him to repeat in a parrot-like manner a few colloquial phrases without letting him grasp the real genius of the foreign language.

The system referred to is easily discoverable: 1. in the arrangement of the grammar; 2. in the endeavour to enable the pupil to understand a regular text as soon as possible, and above all to teach him to speak the foreign language; this latter point was considered by the authors so particularly characteristic of their works, that they have styled them—to distinguish them from other works of a similar kind—Conversational Grammars.

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Our admiration for this rich collection of works, for the method displayed and the fertile genius of certain of the authors, is increased when we examine the other series, which are intended for the use of foreigners.

In these works the chief difficulty under which several of the authors have laboured, has been the necessity of teaching a language in a foreign idiom; not to mention the peculiar difficulties which the German idiom offers in writing school-books for the study of that language.

We must confess that for those persons who, from a practical point of view, wish to learn a foreign language sufficiently well to enable them to write and speak it with ease, the authors have set down the grammatical rules in such a way, that it is equally easy to understand and to learn them.

Moreover, we cannot but commend the elegance and neatness of the type and binding of the books. It is doubtless on this account too that these volumes have been received with so much favour and that several have reached such a large circulation.

We willingly testify that the whole collection gives proof of much care and industry, both with regard to the aims it has in view and the way in which these have been carried out, and, moreover, reflects great credit on the editor, this collection being in reality quite an exceptional thing of its kind."

(Extract from the Literary Review.)

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Method Gaspey-Otto-Sauer for the study of modern languages.

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Method Gaspey-Otto-Sauer
for the study of modern languages.

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Method Gaspey-Otto-Sauer
for the study of modern languages.

**Russian Editions.**

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**Swedish Edition.**

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**Conversation-Books by Connor**

in two languages:

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in three languages:

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in four languages:

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Method Gaspey-Otto-Sauer
for the study of modern languages.

«As long as Bellamy's 'state of the future' is no fact yet, as long as there are millionaires and Social Democrats, until every cobbler can step on to the scene of his handicraft, fitted out with an academic education, so long will private tuition be a necessity.

Since no pedagogic considerations fetter the private tutor, one should think that the choice of a classbook could not be a difficult matter for him; for it is understood, and justly so, that any book is useful if only the teacher is of any use. But the number of those who write grammars, from the late respected Dr. Ahn down to those who merely write in order to let their own small light shine is too large. Their aim, after all, is to place the pupil as soon as possible on his own feet i.e., to render a teacher superfluous, and to save time and money.

Then the saying holds good: «They shall be known by their works», and for that reason we say here a few words in favour of the books of the Gaspey-Otto-Sauer Method which have been published by Mr. Julius Groos.

Valuable though these books have proved themselves to be for the use at school, it is for private tuition that they are absolutely indispensable. They just contain what I claim for such books, not too much and not too little. The chapters of the various volumes are easily comprehended and are arranged in such a way that they can well be mastered from one lesson to the other; besides, the subject-matter is worked out so as to lead the pupil from the commencement to converse in the foreign tongue.

What success these books have met with will best be seen from the ever increasing number of their publications which comprise, in different groups relating to Englishmen, Germans, Frenchmen, Italians, Spaniards, Russians etc. etc. not less than 260 works the following volumes of which I have successfully used myself and am still using for the instruction of Germans: — the French grammar (24th. edition), the English grammar (21st. edition), the Spanish, Italian, Dutch, and Russian grammars; for English and French students: — the German grammar, not to mention minor auxiliary works by the same firm.

It is surprising what splendid results one can obtain by means of this method in a period of 6 to 12 months. After such a course the student is enabled to instruct himself in commercial correspondence in a foreign language without a master's helping hand.»

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