

FOURTH SECTION.

FOUR HUNDRED OF THE COMMONEST
CHINESE CHARACTERS ARRANGED AS
WRITING LESSONS WITH READING
EXERCISES ATTACHED.

FOURTH SECTION

FOUR HUNDRED ON THE COMMON
CHINESE CHARACTERS ARRANGED
IN ORDER OF Pinyin

FOURTH SECTION

FOUR HUNDRED ON THE COMMON
CHINESE CHARACTERS ARRANGED
IN ORDER OF Pinyin

FOUR HUNDRED ON THE COMMON
CHINESE CHARACTERS ARRANGED
IN ORDER OF Pinyin

FOUR HUNDRED ON THE COMMON
CHINESE CHARACTERS ARRANGED
IN ORDER OF Pinyin

FOUR HUNDRED ON THE COMMON
CHINESE CHARACTERS ARRANGED
IN ORDER OF Pinyin

FOUR HUNDRED ON THE COMMON
CHINESE CHARACTERS ARRANGED
IN ORDER OF Pinyin

大
正

WRITING LESSON.

Always write (and read) from top to bottom and from right to left, beginning at top of right-hand column.

| | | | |
|---------|---------|---------|--------|
| 16 月 | 11 百 | 6 六 | 1 一 |
| 17 明 | 12 千 | 7 七 | 2 二 |
| 18 治 | 13 萬 | 8 八 | 3 三 |
| 19 何 | 14 万 | 9 九 | 4 四 |
| 20 年 | 15 日 | 10 十 | 5 五 |

TRANSLITERATION.—1-14. ICHI, NI, SAN, SHI, GO, ROKU, SHICHI, HACHI, KU, JŪ, HYAKU, SEN, MAN, MAN.—15-16. JITSU GETSU OR *hi tsuki*.—17-18. MEIJI.—19-20. *Nan NEN?*

TRANSLATION.—1-10. One, two, three, four, five, six, seven, eight, nine, ten.—11. Hundred.—12. Thousand.—13. Myriad, ten thousand; 14 is a common abbreviated form of the same.—15. Sun, day.—16. Moon, month.—17-18. MEIJI, “enlightened government,” is the “year-name” (NEN-GŌ) adopted by the present emperor; compare. “Colloq. Handbook,” ¶ 168, and “Things Japanese,” Article “Time.”—19. What?—20. Year.

NOTES.—10. Remember 十 “ten,” by its likeness to the Roman numeral X.—13. The complicated character 萬 “myriad,” originally depicted the figure of a sort of scorpion. In quite a number of characters a similar change of signification has taken place, what was originally concrete having become abstract in the process of time. This of course is a phenomenon to be observed in all languages. The abbreviated form 万 (14) is very common, being so much quicker to write.—15, 16, 17. The close likeness of the symbol 日 “sun,” to its original will become evident when the student is informed that the present “square characters” were at first mostly round:—日, for instance, was written ☉ or ☽ in early Chinese antiquity. The crescent of the moon may, in like manner, be still fairly well made out in the modern form 月. No. 17, “bright,” “enlightened,” is suitably obtained by combining the sun and moon into a single symbol.—18. The current Japanese readings of the character 治 are *osamaru*, *osameru*, verbs signifying “pacification,” hence “government.”—20. The Japanese reading of the character 年 is *toshi*.

READING LESSON.

百 日 二 千 月 日 十 治 一 三 一 十 一
 萬 ま 十 萬 六 日 一 二 年 百 百 七 六
 万 ま で 日 日 日 日 日 年 月 月 日 十 三
 三 つ よ り 三 十 二 十 四 日 二 日 二 年 二 月 日 明 治 何 年 八 九
 四 つ 十 年 日 八 三 月 明 万 年 九 三

TRANSLITERATION.—ICHI-ROKU. SAM-PACHI. NI-SAN. JŪ-SHICHI. JŪ ni HAK-KU. IP-PYAKU.
 MEIJI nan-NEN? SAM-BYAKU ROKU-JŪ-GO-NICHI. MAN-ICHI. NEN-GETSU or *toshi tsuki*. *Tsuki-hi*
 or GWAP-pi. MEI-JI NI-JŪ NI-NEN NI-GWATSU JŪ-ICHI-NICHI. *Futsuka*. *Mikka*. *Tōka*. MYŌNICHĪ.
 HACHI GWATSU *muika*. NI-JŪ *yokka*. SEM-BAN. SAN-JŪ-NI-NEN. *Hatsuka yori misoka made*.
Mitsu yotsu. HYAKU-MAN.

TRANSLATION AND NOTES.—The ones and sixes of the month. (In the earlier part of the
 present reign, before the adoption of the European week, the ICHI-ROKU was instituted as an
 official holiday in unacknowledged imitation of our Sunday.)—The threes and eights of the
 month.—Two or three.—Seventeen.—Eight or nine out of ten, or in almost every case.—A
 hundred.—What year of Meiji?—Three hundred and sixty-five days.—A myriad to one, or if
 unexpectedly.—Years and months.—Read *tsuki-hi*, months and days; read GWAP-pi, date.—The
 11th February, 1889 (the day the Japanese Constitution was promulgated).—Two days, or
 the 2nd of the month.—Three days, or the 3rd of the month.—Ten days, or the 10th of the
 month.—To-morrow.—The 6th August.—The 24th of the month.—A thousand myriads, or very
 much.—The 32nd year (1899).—From the 20th to the 30th of the month.—Three or four.—A
 million.

Such instances as ICHI-ROKU, *misoka*, GWAP-pi, and the familiar MYŌNICHĪ in the above may
 serve to show how many words which the student would hardly have expected to meet so soon,
 are written by ringing the changes on a few simple characters.

| | | | |
|-----------------------------|--------------------|--------------------|--------------------|
| <p>36</p> <p>目</p> | <p>31</p> <p>大</p> | <p>26</p> <p>下</p> | <p>21</p> <p>天</p> |
| <p>37</p> <p>見</p> <p>る</p> | <p>32</p> <p>小</p> | <p>27</p> <p>男</p> | <p>22</p> <p>地</p> |
| <p>38</p> <p>口</p> | <p>33</p> <p>手</p> | <p>28</p> <p>女</p> | <p>23</p> <p>人</p> |
| <p>39</p> <p>如</p> <p>る</p> | <p>34</p> <p>足</p> | <p>29</p> <p>子</p> | <p>24</p> <p>上</p> |
| <p>40</p> <p>此</p> | <p>35</p> <p>耳</p> | <p>30</p> <p>供</p> | <p>25</p> <p>中</p> |

TRANSLITERATION.—21-3. TEN, CHI, JIN.—24-6. JŌ, CHŪ, GE; or *kami*, *naka*, *shimo*.—27-8. NAN-NYO or *otoko onna*.—29-30. *Kodomo*.—31-2. DAI-SHŌ.—33-4. *Te ashi*.—35-6. JI-MOKU.—37. *Miru*.—38. *Kuchi*.—39-40. *Kaku no gotoshi*.

TRANSLATION.—21-3. Heaven, earth, and man.—24-6. Upper, middle, and lower.—27-8. Man and woman.—29-30. Children.—31-2. Great and small.—33-4. Hands and feet, or arms and legs.—35-6. Ears and eyes.—37. To see.—38. Mouth.—39-40. Like this, thus.

NOTES.—21-6. Triads like these two, which happen to be sanctioned by usage, are rare. The language moves much more readily in binomial compounds or semi-compounds, as 天地 “heaven and earth;” 上下 JŌ-GE, “top and bottom.” 上中下 are often used as we use “first,” “second,” and “third.” Even 天地人 are occasionally thus employed, for instance, to denote the several volumes of a book in three volumes. Remember 人 “man” (properly “human being,” *hito*), by his legs, of which this character is a picture; and 目 “eye” (*me*), and 口 “mouth” (*kuchi*), by mentally transposing them from the modern square to the original round shape, in which, as can be at once realised, they copied nature with fair exactness. 見 “to see” (*miru*), is an “eye” mounted on legs, 儿 being an alternative form of 人 which is used in the formation of several common characters.—39-40. These exemplify the occasional Japanese habit of *writing* Chinese phrases in the original Chinese order, while *reading* them off in the inverted order necessitated by Japanese syntax. If such characters are placed in their Japanese order, *Kana* must be inserted between, as shown in the Reading Exercise. Observe that where Chinese construction and Japanese differ, the Chinese generally agrees with the English, as in this instance.

READING LESSON.

年中。日中。地下。何人な
 るや。大人二人子供六人。
 目と耳。男子。女子。下男。
 下女。上手なる人。下手な
 る男。天地。上下。手足。
 人足。子供の耳。口中。目
 下。天人。小人。此の如し。
 此の如くんば。大の月と小
 の月と。一つにて足れり。
 目に見るが如し。人口四千
 二百二十七萬。天下と治む。
 足下。

TRANSLITERATION.—NENJŪ. NITCHŪ. CHIKA. *Nan-nin naru ya?* also *Nam-pito naru ya?*
Otona futari, kodomo roku-nin. Me to mimi. DANSHI. JOSHI. GENAN. GEJO. JŌZU naru hito.
Heta naru otoko. TEN-CHI or ame tsuchi. JŌ-GE, kami shimo, or ue shita. SHU-SOKU or te ashi.
 NINSOKU. *Kodomo no mimi. KŌCHŪ. MOKKA. TENNIN. Kobito. Kaku no gotoshi. Kaku no*
gotokumba. DAI no tsuki to, SHŌ no tsuki to. Hitotsu nite tareri. Me ni miru ga gotoshi. JINKŌ
 SHI-SEN NI-HYAKU NI-JŪ SHICHI-MAN. *TENKA wo osamu. SOKKA.*

TRANSLATION AND NOTES.—All the year round.—The middle of the day.—Underground.—
Nan-nin naru ya? means “How many persons?” *Nam-pito naru ya* means “Who is it?”—
 Two adults and six children.—Eyes and ears (Chinese habits of speech require the reverse
 order 耳目 JI-MOKU, ears and eyes).—A man.—A girl.—A man-servant.—A maid-
 servant.—A skilful person (*zu* here stands for *shu*, the Chinese sound of 手).—An
 awkward man (*he* is obscure, *ta* stands for *te*, hand).—Heaven and earth.—Top and bottom,
 upper and lower, above or beneath.—Hands and feet, or arms and legs.—A coolie.—The
 children’s ears.—The inside of the mouth.—The present moment (which is under our eyes).—
 An angel.—A dwarf.—It is thus.—If it is thus.—The months with thirty-one days and those
 with thirty days or less.—One is sufficient (notice that 足, the character for “foot,” also
 means “to suffice”).—As if one had seen it with one’s own eyes.—A population of 42,270,000
 souls (approximately that of Japan).—To rule the empire.—You (respectful, because
 suggesting that I dare not look up to your face, but merely grovel at your feet).

| | | | |
|-----------|-----------|---------|---------|
| 56 力 | 51 東 | 46 山 | 41 水 |
| x 57 牛 | 52 西 | 47 川 | 42 火 |
| x 58 馬 | x 53 南 | 48 田 | 43 木 |
| x 59 冰 | 54 北 | 49 本 | 44 金 |
| x 60 其 | x 55 花 | 50 半 | 45 土 |

TRANSLITERATION.—41—5. SUI, KWA, MOKU, KIN, DO, or *mizu, hi, ki, kane, tsuchi*.—46. *Yama*.—47. *Kawa*.—48. *Ta*.—49. HON or *moto*.—50. HAN.—51—4. TŌ-ZAI NAM-BOKU, or *higashi, nishi, minami, kita*.—55. *Hana*.—56. *Chikara*.—57—8. GYŪ-BA.—59. *Kōri*.—60. *Sono*.

TRANSLATION AND NOTES.—41—5. Water, fire, wood (tree), metal, and earth, i. e. the five elements. Remember 木 by its resemblance to a tree, and 土 by the two horizontal strata with something growing out of them, which appropriately represent “earth” or “soil” to the mind’s eye. A dot is often added to the character for “earth,” thus 土 or 土—46—8. Mountain, represented by three peaks; river, whose three lines depict running water; rice field,—the cross-lines representing the dykes between field and field, a familiar feature of Chinese and Japanese scenery.—49. Trunk, origin, also book, formed from 木 “tree,” by the addition of one line.—50. Half.—51—4. East, west, south, and north. Examine 東 “east,” and you will see that it represents the sun (No. 15) rising behind a tree (No. 43). “North,” the chill inhospitable quarter, shows us (more or less imperfectly) two men back to back.—55. Flower.—56. Strength.—57—8. Cattle and horses. Observe the former’s horn.—59. Ice, —the same as water, plus a dot.—60. That (Latin *iste*).

READING LESSON.

川。東山。
山本。小西。北
中。金子。山田。
水力。火山。田
南に田あり。
山あり。山の
に川あり南に
見ゆ。馬力。東
下に子供二人
花火。其木の
手。東西南北。
人馬。大木。土
金。山水。氷水。
本月。半日。千

TRANSLITERATION.—HONGETSU. HANNICHI. SEN-KIN. SAN-SUL. *Kōri-mizu*. NIM-BA. TAIBOKU. DOTE. TŌ-ZAI NAM-BOKU, or *higashi, nishi, minami, kita*. *Hanabi*. *Sono ki no shita ni* (or *moto ni*) *kodomo futari miyu*. BARYOKU. *Higashi ni kawa ari, minami ni yama ari. Yama no minami ni ta ari*. SUIRYOKU. KWAZAN. *Tanaka, Kaneko, Yamada, Yamamoto, Konishi, Kitagawa*.—*Higashi-yama*.

TRANSLATION.—This month.—Half the day.—A thousand pieces of gold.—Scenery (lit. mountains and water).—Iced water.—Men and horses.—A large tree.—An embankment. (observe the arbitrary method of writing).—East, west, south, and north (always named in this order).—Fire-works.—Two children are visible under that tree.—Horse-power.—There is a river to the east, and a mountain to the south.—There are rice-fields to the south of the mountain.—Water-power.—A volcano.—(The following are common surnames:) Tanaka, Kaneko, Yamada, Yamamoto, Konishi, Kitagawa.—The Eastern Hills (at Kyōto).

| | | | |
|-----------------------|-----------------------|-----------------------|-------------------------|
| 76 致 <i>chi</i> | 71 今 <i>jin</i> | 66 及 <i>yi</i> | 61 相 <i>xiang</i> |
| 77 非 <i>fei</i> | 72 爲 <i>wei</i> | 67 次 <i>ci</i> | 62 亦 <i>yi</i> |
| 78 世 <i>shi</i> | 73 屋 <i>wu</i> | 68 第 <i>di</i> | 63 自 <i>zi</i> |
| 79 廿 <i>er</i> | 74 切 <i>qie</i> | 69 然 <i>ran</i> | 64 以 <i>yi</i> |
| 80 卅 <i>san</i> | 75 至 <i>zhi</i> | 70 只 <i>zhi</i> | 65 於 <i>yu</i> |

TRANSLITERATION.—61. *Ai*.—62. *Mata*.—63. *Mizukara* or *onozukara*.—64. *Motte*.—65. *Oite*.—66. *Oyobi*.—67-8. SHIDAI.—69. *Shikari*.—70-1. *Tadai*.—72. *Tame*.—73. *Oku*.—74. *Kiru*.—75. *Itaru*.—76. *Itasu*.—77. *Arazu*.—78. *Yo*.—79. NI-JŪ.—80. SAN-JŪ.

TRANSLATION AND NOTES.—61. Mutual, together.—62. Again, furthermore. As a *memoria technica*, notice that this character has two strokes at the top, and again two perpendicular ones in the middle, and furthermore two dots at the sides.—63. Oneself, spontaneously. The reading *mizukara* is used when human beings are referred to, *onozukara* is used of animals or inanimate things.—64. With, by.—65. In.—66. And (between substantives), properly to reach or attain to (*oyobu*).—67-8. According to.—69. It is thus, yes.—70-1. Just now.—72. For the sake of, also to do. This important character originally portrayed a female monkey (the jingle of “ape” and “sake” may assist the memory), whose claws are seen on the top of the character and its hands and feet at the bottom.—So far this page may be found a difficult one, because dealing with abstractions. The alphabetical arrangement of 61-72 is intended as a slight prop to the memory.—73. House.—74. To cut.—75. To arrive, to reach.—76. To do. Notice the close resemblance between these last two characters, and also between their Japanese readings; and notice furthermore the resemblance to both of the lower part of No. 73, house.—77. It is not,—a character easily remembered by the negative attitude of its two halves, each turning its back on the other.—78. World. Distinguish between this and 79, which is a common abbreviated form of the two characters 二十 “twenty.”—80 is similarly an abbreviation of 三十 “thirty.”

READING LESSON.

| | | | | | | | | |
|----|----|----|----|----|----|----|----|----|
| る | 切。 | 見 | 西 | 天 | 上。 | 牛 | 今 | 第 |
| に。 | 其 | る | に | 然。 | 以 | に | 日。 | 一。 |
| 廿 | 人 | に | 至 | 口 | 下。 | 非 | 其 | 只 |
| 日。 | の | 及 | る。 | 上 | 今 | ず | 山 | 今。 |
| 卅 | 爲 | ば | 山 | と | 月。 | 馬 | の | 人 |
| 日。 | め。 | す。 | 及 | 以 | 此 | な | 上 | 相 |
| 世 | 切 | 次 | び | て。 | に | り。 | に | 見 |
| の | 手。 | 第 | 川。 | 東 | 於 | 非 | 見 | ゆ |
| 中 | 然 | に。 | 大 | よ | て。 | 人。 | る | る |
| | | 一 | 切。 | り | | 以 | は | 然。 |

TRANSLITERATION.—DAI-ICHI. *Tadai*ma. NINSŌ-mi. SHIZEN. KONNICHĪ. *Sono yama no ue ni miyuru wa, ushi ni arazu, uma nari.* HININ. IJŌ. IKA. KONGETSU. *Koko ni oite.* TENNEN. KŌJŌ *wo motte.* Higashi yori nishi ni itaru. *Yama oyobi kawa.* TAISETSU. *Miru ni oyobazu.* SHIDAI ni. ISSAI. *Sono hito no tame.* Kite. *Shikaru ni. Hatsuka. Misoka* or SAN-JŪ-NICHI. *Yo no naka.*

TRANSLATION.—Number one.—Just now. Fortune-telling by physiognomy.—Spontaneously.—To-day.—What you see on that hill is not a cow, but a horse.—A pariah (compare Article "Eta" in "Things Japanese").—Above this, what goes before.—Below this, what follows.—This month.—Here.—Naturally (TENNEN is a synonym of SHIZEN).—By verbal message.—It reaches from East to West.—Mountains and also rivers. (*Oyobi* is really superfluous, and is for the most part inserted only in imitation of English idiom).—Important.—It is not worth looking at.—Gradually.—Completely.—For his (or her) sake.—A ticket.—This being so.—Twenty days, the twentieth of the month. Thirty days, the thirtieth of the month.—The world.

| | | | |
|------------------------------|--------------------|--------------------|-----------------------------|
| <p>96</p> <p>鳴</p> <p>く</p> | <p>91</p> <p>文</p> | <p>86</p> <p>品</p> | <p>81</p> <p>心</p> |
| <p>97</p> <p>魚</p> | <p>92</p> <p>字</p> | <p>87</p> <p>物</p> | <p>82</p> <p>思</p> <p>ふ</p> |
| <p>98</p> <p>虫</p> | <p>93</p> <p>讀</p> | <p>88</p> <p>工</p> | <p>83</p> <p>忘</p> <p>る</p> |
| <p>99</p> <p>立</p> <p>つ</p> | <p>94</p> <p>書</p> | <p>89</p> <p>夫</p> | <p>84</p> <p>分</p> <p>つ</p> |
| <p>100</p> <p>作</p> <p>る</p> | <p>95</p> <p>鳥</p> | <p>90</p> <p>事</p> | <p>85</p> <p>知</p> <p>る</p> |

TRANSLITERATION.—81. *Kokoro*.—82. *Omou*.—83. *Wasureru*.—84. *Wakatsu*.—85. *Shiru*.—86-7. *Shinamono*.—88-9. KŌFU, also KUFŪ.—90. *Koto*.—91-2. MONJI OF MOJI.—93-4. TOKUSHO.—95. *Tori*.—96. *Naku*.—97. *Uwo*.—98. *Mushi*.—99. *Tatsu*.—100. *Tsukuru*.

TRANSLATION.—81. The heart.—82. To think.—83. To forget.—84. To divide.—85. To know.—86. Articles.—87. Things (material).—88-9. Work-fellow, labourer; *also* contrivance, device.—90. A thing (immaterial), a fact.—91. A literary composition; 92, a written symbol. The two together mean written characters, and specifically the Chinese characters.—93. To read.—94. To write, hence a book.—95. Bird.—96. To sing, to cry.—97. Fish.—98. Insect.—99. To stand.—100. To make.

NOTES.—An easier page this, because more graphic. Notice how the symbol for heart helps to form those for thinking, forgetting, and other mental acts and states, e. g. Nos. 332, 362, 376 below.—No. 84, to divide, can easily be remembered through its component parts 八 “eight,” the only one of the higher numbers whose strokes do not touch each other, i. e. are divided, and 刀 “knife” (No. 55), the natural instrument of division.—88-9. The alternative readings of these characters depend on the sense, KŌFU meaning “workman,” and KUFŪ “contrivance;” 夫 alone is read *sore*, “that.” Remember it as having one stroke more than 大 “great.”—93. This, taken alone, is read *yomu*, and 94 taken alone is read *kaku*.—95. Carefully distinguish “bird” from “horse” (No. 58). “Horse” has ten strokes, “bird” has eleven.—96. 鳴 *naku*, “to sing,” is simply “bird” plus “mouth,” because a bird sings with its mouth.

READING LESSON.

自分。工夫三人。其子供
 は書と読み文と作る。大
 工。西も東も知らぬ子。
 半分。相思ふ。讀本。事
 物。其虫は百足^{むか}なり。水
 中の魚と見よ。萬物。小
 さき魚。忘れ物。鳥も鳴
 き虫も鳴く。夫人。思ひ
 きや。子供が金魚と見る。

TRANSLITERATION.—JIBUN. KŌFU SAN-NIN. *Sono kodomo wa, sho wo yomi,*
BUN wo tsukuru. DAIKU. Nishi mo higashi mo shiranu ko. HAMBUN. Ai-omou.
 TOKUHON. JIBUTSU. *Sono mushi wa, mukade nari. SUICHŪ no uwo wo miyo!*
 BAMBUTSU. *Chiisaki uwo. Wasure-mono. Tori mo naki, mushi mo naku. FU-*
 JIN. *Omoiki ya! Kodomo ga KINGYO wo miru.*

TRANSLATION.—Oneself.—Three workmen.—Those children read (books), and
 write (compositions).—A carpenter.—A child knowing neither East nor West (i. e.
 one perfectly ignorant).—Half (part).—To think of (or love) each other.—A reader
 (i. e. a school reading-book).—Things (both abstract and concrete).—That insect
 is a centipede.—Look at the fish in the water!—All things, the whole crea-
 tion.—A small fish.—Something forgotten.—Birds sing, and insects chirp.—A
 lady.—Who would have thought it?—The children are looking at the goldfish.

| | | | |
|-------------------------------|------------------------------|------------------------------|----------|
| 116 通 | 111 來 | 106 可 | 101 無 |
| 117 行 <small>を</small> | 112 止 <small>。</small> | 107 入 <small>。</small> | 102 用 |
| 118 禁 <small>ず。</small> | 113 諸 | 108 片 | 103 之 |
| 119 右 | 114 荷 | 109 側 | 104 者 |
| 120 左 | 115 車 | 110 往 | 105 不 |

TRANSLITERATION.—101-7. MUYŌ *no mono iru-bekarazu*.—108-112. *Kata-kawa ōrai-dome*.—113—118.—SHO *ni-guruma TSŪKŌ wo KINZU*—119. *Migi*.—120. *Hidari*.

TRANSLATION AND NOTES.—This lesson, for variety's sake, has been composed of notices to be seen written up daily in the streets of any Japanese town. 101—7. “No admittance except on business,” lit. “not use of people,” i. e. people without use, useless people (*mono* when written 者 always refers to people, not things), “not may enter.” These last three words are in the Chinese order of syntax. See next reading lesson for genuinely Japanese method of constructing the idiom.—108-112. “One side closed to traffic,” lit. “partial side go come stop.”—113-118. “Thoroughfare closed to all carts,” lit. “all freight vehicles pass-through go forbid.” Here the Japanese syntax is followed. If we put 禁 above 通行, we should turn it into Chinese. It will be noticed that this page gives two distinct characters for “to go,” viz. 往 ō, and 行 kō. Both are read *yuku*; the latter, whose original sense is rather “to walk,” is much the more common.—119. Right hand; 120, left hand. As a useful *memoria technica*, consider what much harder “work,” 工 (No. 88), the left hand has than the right to produce an equal result. Notice that 右左 is read *migi hidari*, “right and left,” but that when reversed, thus 左右, it is read SA-YŪ, “left and right” that being the order preferred by the Chinese.

READING LESSON.

の者入るべからず。
 人力車。馬車。無用
 諸人。片側往來止。牛
 車。禁通行。來月。無
 用なるべし。用水。車
 上の人。無きに非ら
 ず。大入。來る八日。
 諸車馬通行止。來年。
 四分の三。三分の一。
 右側。左側。下馬。

TRANSLITERATION.—JINRIKISHA. BASHA. MUYŌ no mono iru-bekarazu. SHONIN.
 Katakawa ōRAI-dome. Ushi-guruma or GYŪSHA. TSŪKŌ wo KINZU (mentally reversing
 the order, and supplying the particles). RAIGETSU. MUYŌ naru-beshi. YŌSUI.
 SHAJŌ no hito. Naki ni arazu. Ō-iri. Kitaru yōka. SHO SHABA TSŪKŌ-dome.
 RAINEN. SHI-BUN no SAN. SAM-BUN no ICHI. USOKU or *Migi-kawa*. SASOKU or
Hidari-kawa. GEBU.

TRANSLATION AND NOTES —A jinrikisha.—A carriage.—No admittance except
 on business.—Everybody.—One side of the thoroughfare closed.—A bullock-cart
 (such as the Mikado and Japanese court nobles formerly rode in; a specimen
 may be seen at the Ueno Museum in Tōkyō).—No thoroughfare.—Next month.
 —It is no doubt useless.—Water (kept ready) for use (in case of fire, etc.). Tubs
 so marked are to be seen in many of the streets).—A person in a vehicle.—Lit.
 It is not (the case that) there is not, i. e. There are some (Colloquial *Nai koto
 wa nai*).—Great crowds (at a place of amusement).—The (coming) 8th of the
 month.—No thoroughfare for vehicles or horses of any description. (Notice the
 importance of position:—in **馬車** the first half of the compound qualifies the
 second, and the meaning is “a horse vehicle,” i. e. “a carriage;” in **車馬** the
 two are co-ordinated and therefore signify “vehicles and horses.”)—Next year.
 —Three-quarters.—One-third.—The right side.—The left side.—Dismounting from
 horseback. (A notice to dismount is often written up near temples.)

| | | | |
|---------------------|---------------------|-------------------------------------|---------------------|
| <p>136</p> <p>計</p> | <p>131</p> <p>造</p> | <p>126</p> <p>賣<small>小</small></p> | <p>121</p> <p>御</p> |
| <p>137</p> <p>師</p> | <p>132</p> <p>所</p> | <p>127</p> <p>營</p> | <p>122</p> <p>休</p> |
| <p>138</p> <p>理</p> | <p>133</p> <p>貸</p> | <p>128</p> <p>業</p> | <p>123</p> <p>處</p> |
| <p>139</p> <p>髮</p> | <p>134</p> <p>家</p> | <p>129</p> <p>菓<small>子</small></p> | <p>124</p> <p>煙</p> |
| <p>140</p> <p>店</p> | <p>135</p> <p>時</p> | <p>130</p> <p>製</p> | <p>125</p> <p>草</p> |

TRANSLITERATION.—121-3. *On yasumi-dokoro*.—124-8. *Tabako ko-uri* EIGYŌ.—129-132. *KWASHI SEIZŌ-SHO*.—133-4. *Kashi-ya*.—135-7. *TOKEI-SHI*.—138-140. *RIHATSU-TEN*.

TRANSLATION AND NOTES.—More signboard notices. In no way can the student improve his knowledge of useful characters more quickly than by keeping his eyes open as he walks along the streets. He will imbibe not a little familiarity with manners and customs at the same time.—121-3. Rest-house, lit. “honourable rest-place.” No. 121, however difficult it may appear, must be memorised absolutely, on account of its unusually frequent recurrence in this politest of languages.—124-8. Tobacco sold retail, lit. “Smoke-herb small-sale perform-work,” i. e. this establishment gains its livelihood by selling tobacco retail. 煙 alone is read *kemuri*; 草 alone is read *kusa*.—129-132. Cake manufactory, lit. “fruit-children make-make place.” In No. 129 the long vertical stroke goes through the upper square; in No. 125 it begins below it. Such distinctions are important. Nos. 123 and 132 are interchangeable in most contents, both being read *SHO* and *tokoro*.—133-4. House to let. There is a great difference between 貸家 *kashi-ya*, “house to let,” and 菓子屋 *kwashi-ya*, “cake shop,” though the people of Tōkyō commonly confound the two in their slipshod pronunciation.—135-7. Watchmaker. *TOKEI*, “watch,” is formed irregularly from *toki* 時 “time,” and *KEI* 計 Jap. *hakaru*, “to reckon.” 師 *SHI*, though properly “a teacher,” “a professor,” is often used for purposes of self-designation by the professors of arts no more exalted than, for instance, hair-cutting.—138-140. Hair-dressing shop. 理 *RI*, which by itself generally signifies “reason,” “right,” here has the sense of “to control,” “to manage,” Jap. *osameru*. No. 139, 髮 *HATSU* or *kami*, denotes only the hair on the human head as a whole,—not single hairs or the hair of animals. To these uses No. 185 is appropriated.

READING LESSON.

家屋。理髮師。御菓子。
 今は何時なるや。九時半
 なり。七時二十五分なり。
 金子。煙草屋。貸家。之
 れも亦天の致す所なり。
 入用。金貸業。造花。山
 中何處いづこにも人家見みせず。
 御見物。西南。東北。右
 は貸家左は賣家。御用品。

KAOKU. RIHATSU-SHI. On KWASHI. *Ima wa nan-doki naru ya?* KU-JI HAN
nari. SHICHI-JI NI-JŪ-GO-FUN *nari.* KINSU. *Tabako-ya. Kashi-ya. Kore mo*
mata TEN no itasu tokoro nari. Iriyō OF NYŪYŌ. *Kane-kashi GYŌ. Tsukuri-bana.*
 SANCHŪ *izuko ni mo JINKA miezu.* GO KEMBUTSU. SEI-NAN. TŌ-HOKU. *Migi wa*
kashi-ya, hidari wa uri-ya. GO YŌHIN.

A house.—A hairdresser.—(Honourable) sweetmeats.—What o'clock is it
 (now)?—It is half-past nine.—It is five-and-twenty minutes past seven.—Money.
 —A tobacconist's (shop). (We put *tabako* in Italics, as if a Jap. word, simply
 because it is not Chinese).—A house to let.—This, too, is the act of Heaven (or,
 as we should say, God's doing).—Needed.—The profession of a money-lender.—
 Artificial flowers.—Nowhere amid the mountains was a human dwelling to be
 seen.—Your sight-seeing.—South-west.—North-east. (Observe, in these last two
 instances, the reversal of our English order.)—On the right a house to let, and
 on the left one to sell.—An article reserved for the Emperor's use.

| | | | |
|-----------------|----------------|----------------|-----------------|
| 156 古 こ | 151 後 ご | 146 親 お | 141 父 ちち |
| 157 新 しん | 152 當 あつ | 147 生 せい | 142 母 はは |
| 158 飲 いん | 153 去 こ | 148 内 うち | 143 兄 あに |
| 159 食 しょく | 154 出 で | 149 外 そと | 144 弟 あに |
| 160 茶 ちや | 155 同 どう | 150 前 まえ | 145 兩 りゆう |

TRANSLITERATION.—141-2. FUBO or *chichi haha*.—143-4. KYŌDAI or *ani otōto*.—145-6. RYŌSHIN. — 147. *Umareru*. — 148-9. *Naigwai* or *uchi soto*. — 150-1. ZENGO or *mae ushiro*.—152. *Ataru*.—153. *Saru*.—154. *Izuru*.—155. *Onaji*.—156. *Furushi*.—157. *Atarashi*.—158-9. INSHOKU.—160. CHA.

TRANSLATION AND NOTES.—141-6. Father, mother, elder brother, younger brother, both parents. Nos. 144 and 68, both pronounced DAI, may be remembered by each other's help.—147. To be born.—148-9. Inside, outside.—150-1. Front and back, or before and after.—152. To strike against, to hit off or fit exactly, hence this.—153. To go away.—154. To go out. — 155 Same.—156-7. Old, new. An old story is that which has passed through ten 十 mouths 口, whence the compound character 古.—158-9. Drinking and eating (always in this order).—160. Tea.

READING LESSON.

父親。母親。只今男
子生れたり。外出と
禁ず。兩三日。當分
の内。此字は何と讀
むや。其休處に於て
茶を飲めり。兄弟相
親しむ。十日前後。
出口。入口。出立せ
んとするに當り。御
家内。品物賣出し。
其茶店と立出づ。只
今出立せり。去月二
十九日。荷馬車。大
食。小食。

Chichi-oya. Haha-oya. Tadaima danshi umaretari. Gwaishutsu wo kinzu. Ryō-san nichl. Tōbun no uchi. Kono ji wa, nan to yomu ya? Sono yasumi-dokoro ni oite cha wo nomeri. Kyōdai (or Keitei) ai-shitashimu. Tōka zengo. Deguchi. Irikuchi. Shuttatsu sento suru ni atari. Go kanai. Shinamono uri-dashi. Sono chaten wo tachizu. Tadaima shuttatsu seri. Kyogetsu ni-jū ku-nichl. Ni-basha. Taishoku. Shōshoku.

Father.—Mother.—A boy has just been born.—It is forbidden to go out (a good instance of the impersonal use of the active voice in Jap.).—Two or three days.—For the present.—How is this character read?—We drank tea at that rest-house.—Brethren love one another.—About the tenth of the month.—The way out, exit.—The way in, entrance.—Just as we were starting.—Your family, also your wife.—Commencing a sale of articles (as when a shop is first opened).—He has come out of the tea-house. He has just started.—The twenty-ninth of last month.—A cart or van for luggage.—A large appetite, a great eater.—A small eater.

| | | | |
|----------|----------|----------|----------|
| 176 黑 | 171 矢 | 166 春 | 161 多 |
| 177 白 | 172 玉 | 167 夏 | 162 少 |
| 178 青 | 173 石 | 168 秋 | 163 風 |
| 179 吹 | 174 名 | 169 冬 | 164 雨 |
| 180 降 | 175 色 | 170 弓 | 165 雪 |

TRANSLITERATION.—161-2. TASHŌ.—163-4. FŪ-U.—165. *Yuki*. —166-9. SHUN-KA SHŪ-TŌ or *haru, natsu, aki, fuyu*. —170-1. *Yumi-ya*. —172. *Tama*. —173. *Ishi*.—174. *Na*. —175. *Iro*.—176-7. KOKU-BYAKU.—178. *Aoshi*.—179. *Fuku*.—150. *Furu*.

TRANSLATION AND NOTES.—161. Many; 162, few the two together mean “more or less.” No. 162 is a variant of No. 32, which means “small.”—163. Wind,—a difficult character to write well. Mind the big sweep of the second stroke.—164. Rain. See the drops, and notice how, writ small, it helps to form 165, snow.—166-9. Spring, summer, autumn, and winter (see the icicles dripping).—170-1. Bow and arrow.—172. Jewel. —173. Stone.—174. Name.—175. Colour.—176-7. Black and white.—178. Green (or blue).—179. To blow.—180. To fall from the sky, as rain, snow, etc.

READING LESSON.

同日。名人。白雪。小生思ふ
に。小生所爲らく。大名小
名。今日多少の雨。五色。此
土地の名物。青年。白髪。春
雨。無理往生。大弓。家内
中。右之通り。左の如し。前
にも云へる通り。同上。玉
石。玉の如き女子。黒煙。青
物屋。明石は日本の名所な
り。秋の月。大理石。父兄。
自ら生計を営む。大口魚。

DŌJITSU. MEIJIN. HAKUSETSU or *Shirayuki*. SHŌSEI omou ni. SHŌSEI omoeraku. DAIMYŌ SHŌMYŌ. KONNACHI TASHŌ no ame. GO-SHIKI. Kono TOCHI no MEIBUTSU. SEINEN. HAKUHATSU. SHUN-U or *harusame*. MURI ŌJŌ. DAIKYŪ. KANAI-JŪ. *Migi no tōri*. SA no gotoshi. Mae ni mo ieru tōri. DŌJŌ. GYOKU-SEKI. *Tama no gotoki NYOSHI*. *Kuro-kemuri*. *Aomono-ya*. *Akashi wa NIHON no MEISHO nari*. *Aki no tsuki*. DAIRI-SEKI. FUKU. *Mizukara SEIKEI wo itonamu*. Tara.

The same day.—An expert or adept—(White) snow.—In my opinion.—In my opinion (see Aston, pp. 154-5, for verbal forms in *aku*).—The daimyōs and shōmyōs (see *Things*

Japanese, Article *Daimyō*).—More or less rain to-day (a phrase frequent in weather forecasts).—The five colours (they do not count the seven of the rainbow, as in Europe).—The production for which this locality is noted.—Youth (lit. green years, “green” not having here the contemptuous sense given to it in English slang, but referring to the tender and charming green leaves of spring).—White hair.—Spring showers.—MURI alone means “unreasonable,” *ōjō* alone is a Buddhist expression which signifies lit. “going to be born” (in another world), i. e. “dying;” the four characters together give the sense of “violently and against all reason.”—A large bow. These characters are often to be seen written up over establishments for the practice of archery.—The whole household.—As mentioned above.—It is as follows.—As already stated.—The same as the foregoing.—Jewels and stones, worthy and worthless; also a jewel-stone, a gem.—A girl like a jewel (for beauty).—Black smoke.—A greengrocer.—Akashi is a celebrated place in Japan.—The autumn moon (conf. *Things Japanese*, Article *Poetry*).—Marble.—Fathers and elder brothers. This locution, which corresponds to our “parents and guardians,” exemplifies the high position assumed in the Far-East by an elder brother, who claims, respect and obedience as a sort of second father. The very character for “elder brother,” 兄 points the same way. It is lit. “mouth man,” because he is the spokesman and instructor of his juniors.—To work for one’s own living.—Codfish.

READING LESSON.

馬耳東風。石の上にも三年。
 色男金と力は無かりけり。
 一字千金。大事の前の小事。
 無爲にして天下を治む。一
 日千秋の思。親の心子知ら
 ず。牛は牛づれ馬は馬づれ。
 春花秋月。花鳥風月。雪月
 花。馬食牛飲。思ふ事一つ
 かなへば又二つ三つ四つ五
 つ六つかしの世や。

BANI TÔFŪ. *Ishi no ue ni mo* SAN-NEN. *Iro-otoko, kane to chikara wa nakari-keri.*
 ICHI-JI SEN-KIN. *Daiji no mae no* SHÔJI. *Mui ni shite* TENKA *wo osamu.* ICHI-NICHI SEN-
 SHŪ *no omoi.* *Oya no kokoro ko shirazu.* *Ushi wa ushi-zure, uma wa uma-zure.* SHUN-KWA
 SHŪ-GETSU. KWA-CHÔ FŪ-GETSU. SETSU-GEK-KWA. BA-SHOKU GYŪ-IN. *Omou koto hitotsu*
kanaeba, mata futatsu, mitsu, yotsu, itsutsu, muzukashi no yo ya!

(Some of the following are proverbs, others neat phrases in common use.)

The east wind in a horse's ears,—useless efforts to persuade. Do not say *tôfu* ("bean-curd") for *tôfû*, as is the tendency of foreign speakers.

The rake has no money or strength,—having expended both. Notice the rhythm of the original, which has three lines of respectively five, seven, and five syllables, thus being in the form of a HOKKU ("Colloq. Handbook," ¶¶ 466-8).

A single ideograph is worth a thousand pieces of gold.—Learning is supremely important;—for Confucianism teaches the natural goodness of the human heart which only ignorance will mislead into wrong channels.

The small thing before the great one,—paying tithe of mint, and anise, and cummin, and omitting the weightier matters of the law.

A sentiment (e. g. love) to which a single day appears (as long as) a thousand autumns.

A child knows not its parent's heart,—i. e. knows not the depth of the love and self-sacrifice there.

Cows herd with cows, horses with horses,—birds of a feather flock together.

The flowers of spring, and the moon of autumn.—The flowers, the birds, the breeze, and the moon.—The snow, the moon, and the blossoms. (These are three different summaries of the most esthetic things in the world).

Eating like a horse, and drinking like a cow. (Observe the superior conciseness of the Chinese in this and in a hundred kindred instances.)

Omou koto, etc., cannot be translated, though the general sense is that the fulfilment of one hope will not save us against the disappointment of some future one in this inconstant world. Notice the pun on *mitsu*, "six," and *muzukashi*, "difficult." This saying is a sort of ditty.

| | | | |
|----------|----------|----------|----------|
| 196 正 | 191 安 | 186 壹 | 181 圓 |
| 197 札 | 192 買 | 187 貳 | 182 凹 |
| 198 附 | 193 受 | 188 參 | 183 錢 |
| 199 掛 | 194 取 | 189 拾 | 184 厘 |
| 200 直 | 195 商 | 190 高 | 185 毛 |

TRANSLITERATION.—181-5. EN, EN, SEN, RIN, MŌ.—186-9. ICHI, NI, SAN, JŪ.—190. *Takashi*.—191. *Yasushi*.—192. *Kau*.—193-4. *Uke-tori*.—195. *Akinai*.—196-8. *Shō-fuda-tsuki*.—199-200. *Kakene*.

TRANSLATION AND NOTES.—A commercial page this.—181 properly means “round,” *marushi*; hence the Chinese reading *en* or *yen* has been borrowed to denote the “round” dollar.—182 is a favourite abbreviated form.—183. A cent—the Jap. cent (SEN) equalling one farthing English, or $\frac{1}{2}$ cent American.—184. A RIN, the tenth part of a cent.—185. Properly a hair (Jap. *ke*), hence used with the reading *mō* to designate the tenth part of a RIN, because its value is almost infinitesimal.—186-9. One, two, three, ten. The student may think it cruel to be made to learn such complicated aliases for the simple numerals 一 二 三 and 十 (Nos. 1, 2, 3, and 10). The reason for their existence and frequent use is the fact that the simple forms are easily altered, 二 being turned into 一 by very little use of the forger’s brush or penknife, etc., whereas the complicated forms resist such fraudulent dexterity. Note that 187 has 二 inside it, and that 188 has three hooks at the top and three dashes at the bottom. There are similarly complicated alternative characters for the other numbers from 4 to 9; but as they are much less used, the student shall be spared them.—190. High, dear.—191. Easy, cheap.—192. To buy. 賣買 Jap. *uri-kai*, “selling and buying,” have the Chinese pronunciation BAI-BAL. In China itself the two characters differ by their “tone,” that is, the inflection of voice with which they are uttered; but in Japanese pronunciation they have run together; for the Chinese “tones” are here entirely ignored 賣 is No. 126.—193-4. A receipt, *uke-toru* signifying “to receive,” lit. to receive and take.—195. Trade.—196-8. All prices marked in plain figures, lit. correct tickets affixed.—199-200. An overcharge, lit. put-on price.

READING LESSON.

正月。五圓札。大安
 賣。正札附掛直な
 し。出入の外諸商
 人入るべからず。
 人は木石に非らず。
 金拾圓貳拾參錢壹
 厘五毛。其品を高
 直にて買ふ。古物
 商。其金高參拾壹
 圓貳拾五錢なり。
 一つ參錢五厘づゝ。
 理の然らしむる所。
 理の當然。作文書
 取。正不正。名高
 き作者。御安心。受
 附。正直の商人。八
 百屋。毛髮。

SHŌGWATSU. GO-EN SATSU. Ō-yasu-uri. SHŌFUDA-TSUKI, *kake-ne nashi.*
De-iri no hoka, SHO-akindo iru-bekarazu. Hito wa BOKU-SEKI ni arazu. KIN JŪ-EN
NI-JŪ-SAN-SEN ICHI-RIN GO-MŌ. Sono shina wo kō-ne nite kau. Furu-mono SHŌ.
Sono KIN-daka SAN-JŪ ICHI-EN NI-JŪ-GO-SEN nari. Hitotsu SAN-SEN GO-RIN zutsu,
Ri no shikarashimuru tokoro. Ri no TŌZEN. SAKUBUN kaki-tori. SEI FUSEI. Na-
dakaki SAKUSHA. GO ANSHIN. Uke-tsuke. SHŌJIKI no akiudo. Yaoya. MŌHATSU.

January.—A five *yen* note.—Very cheap sale, “selling at an enormous reduction.”—Prices clearly marked, and no overcharges.—No admittance to tradesmen except such as have the *entrée* of the house.—A human being is not a stock or a stone (“after all, we are made of flesh and blood”). Notice here and elsewhere the, so to say, argumentative force of 非, differing from the simple negation expressed by 不.—(Money) ten YEN, twenty-three SEN, one RIN, and five MŌ. In Japanese it is usual thus to prefix the word KIN, “money,” which English idiom rejects as superfluous.—To buy that article at a high price.—Trade in old things,—odds and ends—(you will see this written up over certain shops filled with cheap miscellaneous rubbish.)—The amount is thirty-one YEN, twenty-five SEN.—Three and a half *sen* apiece.—What reason decrees.—Conformity to reason.—Composition and dictation.—Proper or improper.—A celebrated author.—(Your) freedom from anxiety.—For *uke-tsuke* see “Colloq. Handbook,” Jap.—English Vocabulary at end.—An honest merchant. *Akiudo* is the same as *akindo*, but slightly more elegant. Both are corruptions of *akibito*.—A greengrocer. *Ho* (now pronounced *o* in compounds) is an archaic word signifying “a hundred;” but why a greengrocery should have been styled an “eight hundred house” remains obscure.—The hair (of the head).

| | | | |
|-------------------------------|---------------------|---------------------|---------------------|
| <p>216</p> <p>里</p> | <p>211</p> <p>校</p> | <p>206</p> <p>請</p> | <p>201</p> <p>甲</p> |
| <p>217</p> <p>程</p> | <p>212</p> <p>道</p> | <p>207</p> <p>合</p> | <p>202</p> <p>乙</p> |
| <p>218</p> <p>長</p> <p>し</p> | <p>213</p> <p>路</p> | <p>208</p> <p>尋</p> | <p>203</p> <p>丙</p> |
| <p>219</p> <p>異</p> <p>なる</p> | <p>214</p> <p>町</p> | <p>209</p> <p>常</p> | <p>204</p> <p>丁</p> |
| <p>220</p> <p>番</p> | <p>215</p> <p>村</p> | <p>210</p> <p>學</p> | <p>205</p> <p>雖</p> |

TRANSLITERATION. 201-4. Kō, OTSU, HEI, TEL.—205. *Iedomo*.—206-7, *Uke-au*.—208-11. JINJŌ GAKKŌ.—212-3. DŌRO.—214-5. CHŌSON.—216-7. RITEL.—218. *Nagashi*.—219. *Kotonaru*.—220. BAN.

TRANSLATION AND NOTES.—201-4. The student will find these four easy characters, for which there is no precise English equivalent, commonly used in enumerations, as we say “Firstly,..secondly,..thirdly,..and fourthly,” or “A, B, C, and D.” There are six others of the same kind; but they are much less commonly employed, and are therefore not given till a later stage of the student’s progress. The whole series of ten characters, called JIK-KAN, 十幹, or the “ten celestial stems,” belongs originally to Chinese astrology. The use to which it is still put in Japan for the purpose of computing time is explained in the present writer’s *Things Japanese, S. V. Time*, and with still greater detail in the Introduction to Bramsen’s *Japanese Chronological Tables*, a work of great research and too little known.—205. Although.—206. To receive.—207. Generally occupies, as here, the second place in a compound, while 61, also read *au*, occupies the first, e. g. in *ai-tagai*, *ai-kawarazu*.—208-11. Ordinary school. The Jap. translation of No. 208 is *tazumeru*, “to enquire,” which seems to have nothing to do with “ordinary,” the signification of the compound. No. 209, on the other hand, is translated *tsune ni*, which agrees well. Notice 子, “child,” at the bottom of No. 210, whose Jap. reading is *manabu*, “to learn,” most learning being done in childhood.—212-3. Road, way. Either character is read indifferently *michi* in Japanese. Notice 足, “foot,” as an appropriate constituent element in the second.—214. An urban district or ward, a street, a measure of distance of which there are thirty-six in the *ri*, equalling about 120 yards English. When denoting a street-name, this character is often replaced by No. 204 for shortness’ sake.—215. Village.—216. When read RI, it means a Jap. league of 2½ miles English. Read *sato*, it means “village.” 216-7 together, read RITEL, mean “number of miles,” “distance by road.” 216 and 184 (RIN) may be remembered by each other’s help.—218. Long.—219. To differ.—220. Number (so and so).

READING LESSON.

番外。道理。大同小異。
 何番地。下六番町廿
 番地。氷川尋常小學
 校。然りと雖ども。無
 理非道。花見。非常の
 大火。今日賣切。百里
 と行く者九十九里と
 以て半とす。御者と
 馬丁。甲乙丙の三人。
 當所より何里なる
 や。三里十五町程。乙
 女。掛合。請取。入用。造
 作附貸家。品行。及第。
 理事。長男次女。入札。

BANGWAI. DŌRI. DAIDŌ SHŪ. Nam-BANCHI. Shimo Roku Banchō ni-jū Banchi.
 Hikawa jinjō shō-gakkō. Shikari to iedomo. MURI HIDŌ. Hanami. Hijō no taikwa.
 KONNICHI uri-kire. HYAKU-RI wo yuku mono, KU-JŪ-KU-RI wo motte nakaba to su. GYOSHA to
 BATEI. KŌ, OTSU, HEI no SAN-NIN. TŌSHO yori nan-ri naru ya? SAN-RI, JŪ-GO CHŌ hodo.
 Otome. Kake-ai. Uke-tori. NYŪYŌ, or iriyō. ZŌSAKU tsuki kashi-ya. HINKŌ. KYŪDAI.
 RIJI. CHŌNAN JI-JŌ. NYŪSATSU.

Extra.—Reason, propriety.—Very little difference (lit. “great same, small differ,”—a neat Chinese phrase).—What number (of a street)?—No 20, Shimo Roku Banchō (Banchō is the name of a small district in Tōkyō.—The Hikawa Ordinary Primary School. (*Hikawa* is the name of a part of Tōkyō. It means lit. “ice river,” *hi* being an archaic word for “ice,” now called *kōri*; conf. *hieru*, “to be chilly”).—Nevertheless (lit. “though it is so,” *shikari* standing for *shika ari*.—Injustice and cruelty.—Going to see the blossoms.—An exceptionally large fire.—All sold out to-day.—He who goes a hundred leagues must consider ninety-nine leagues to be half-way, —a prudent proverb, like our “Don’t crow till you are out of the wood.” *To su* may here be considered to stand for *to su-beshi*.—Coachman and groom. We here have 御 in its original sense, of driving; thence it gained the signification of governing, Imperial, and finally honourable, its now most common acceptance. BA-TEI is a literary equivalent of the Colloquial word BETTŌ, which is written with quite different characters.—Three people, A, B, and C.—How many RI is it from this place?—About three RI and fifteen CHŌ.—A maiden.—Consultation.—A receipt. The two *uke*'s, 請 (No. 206, Chinese sound *sei*) and 受 (No. 193 Chinese sound *ju*) are interchangeable in Japan in the sense of “to receive.”—Needed.—House to let with fixtures.—Conduct, behaviour.—Passing an examination.—Superintendence.—The eldest son and second daughter.—Offering a tender, making a bid.

| | | | |
|---------------|----------|---------------|---------------|
| 236 引 く | 231 各 | 226 開 く | 221 戶 |
| 237 住 | 232 尺 | 227 間 | 222 門 |
| 238 居 | 233 寸 | 228 才 | 223 問 ふ |
| 239 主 | 234 言 | 229 面 | 224 聞 く |
| 240 客 | 235 語 | 230 他 | 225 閉 る |

TRANSLITERATION.—221. *To*.—222. *MON*.—223. *Tou*.—224. *Kiku*.—225. *Tojiru*.—226. *Hiraku*.—227. *Aida* OF *KEN*.—228. *SAL*.—229. *MEN*.—230. *TA*.—231. *Ono-ono*.—232. *SHAKU*.—233. *SUN*.—234-5. *GEN-GYO*.—236. *HIKU*.—237-8. *JŪ-KYO*.—239. *Aruji*.—240. *KYAKU*.

TRANSLATION.—221. Door.—222. Gate.—223. To ask.—224. To hear.—225. To shut.—226. To open.—227. Read *aida*, “while;” read *KEN*, a measure of six feet.—228. Ability, talent.—229. Surface, a mask.—230. Other.—231. Each.—232. A foot (measure).—233. Inch.—234-5. Speech, words.—236. To pull.—237-8. Inhabiting, lit. residing and being (in).—239. The master of a house, host.—240. Guest.

NOTES.—Nos. 221-7 are excellent examples of picture-writing,—first (221) a single door, then (222) two doors swung together to form a gateway. Next 223 shows us the mouth at the gate, “enquiring;” 224 the ear at the gate, that is, “listening,” “hearing.” Comparing 225 with 228, it may be asked by “ability at the gate” should mean “to shut.” The answer is that 才 here stands by abbreviation for 材, “timber,” (to be given later as No. 1471, and therefore not to be memorised now) the very thing with which to barricade a gate. No. 227, the sun in the gate, naturally represents a space of time, “while,” and somewhat less appropriately a space measure. The rationale of No. 226 is a little more difficult; it will be best to take the character on trust.—232. Though English usage forces us to render *shaku* by “foot,” the character originally represents an outstretched hand. The extended thumb and little finger, with the three others together in the middle, can still be discerned.—236 can be easily remembered by comparing it with No. 170, “a bow,” which is the chief thing primitive men are in the habit of pulling.—239 and 237 can be remembered by each other’s help, the “master of a house” naturally being the “man” who “inhabits” it.

READING LESSON.

自他。言行一致し難し。門番。門前。人間。萬事金の世の中。天地人三才。一里六町四十間五尺三寸。古本買入所。一と聞て十と知る。讀賣新し。見物人山の如し。番町に居て番町知らず。去る十九日開店せり。各一尺四寸五分。他人。氷問屋。間口五間の店。主人と客六人。世間。弓と引く。上戸。下戸。客間。食間。同居。面前。字引。

JITA. GENKŌ ITCHI shi-gatashi. MOMBAN. MONZEN: NINGEN BANJI kane no yo-no-naka. TEN CHI JIN SAN-SAL. ICHI-RI, ROKU-CHŌ, SHI-JIK-KEN, GO-SHAKU, SAN-ZUN. *Furu-hon kai-ire-dokoro.* ICHI wo kiite, JŪ wo shiru. "Yomi-uri SHIMBUN." KEMBUTSU-NIN yama no gotoshi. BANCHŌ ni ite, BANCHŌ shirazu. Saru (or sannuru) JŪ-KU-NICHI KAITEN seri. Ono-ono IS-SHAKU, SHI-SUN, GO-BU. TANIN. *Kōri-don-ya.* Maguchi go-ken no tana. SHUJIN to KYAKU ROKU-NIN. SE-KEN. *Yumi wo hiku.* JŌGO. GEKO. KYAKUMA. SHOKUMA. DŌKYO. MENZEN. Ji-biki.

Self and others.—It is hard to make words and actions agree.—A gate-keeper.—In front of the gate—A world in which money rules everything.—The three powers (who rule all things), viz Heaven, Earth, and Man.—One RI, 6 CHŌ, 40 KEN, 5 feet, and 3 inches.—Second-hand books bought here.—To know all by hearing a part,—a proverb applied to mental acuteness. To the Far-Easterns, as thorough-going decimal system men, "ten parts" mean the whole of a thing.—The "Yomi-uri Newspaper" (see *Things Japanese*, Article *Newspapers*, for the origin of the name).—The sightseers were like a mountain,—a phrase used of great crowds at a fair, a theatre, etc.—To live in BANCHŌ (a district of TŌKYŌ), and not know one's way about it,—a proverbial expression derived from the labyrinthine tortuousness of its lanes in early days, and its thickly clustering buildings where the *hatamoto* and GO-KENIN dwelt crowded together.—The shop (bank, etc.) was opened on the 19th (lit. on the gone-away 19th).—Each one foot four and a half inches (long). BU is a corruption of BUN, the proper and original reading of the character 分, No. 84.—Another person, a stranger.—An establishment for wholesale trade in ice. *Don* here stands for *ton* and *ton* for *toi*, from *to*, "to ask,"—what a catalogue of changes! A wholesale establishment is one where the dealers come to "ask" after the merchandise they deal in.—A shop with thirty feet frontage.—The host and six guests.—The world.—To draw a bow.—A tippler.—A total abstainer.—A drawing-room.—A dining-room.—Dwelling together.—Before one's face, in the presence of.—A dictionary.

| | | | |
|---------------------|---------------------|---------------------|---------------------|
| <p>256</p> <p>差</p> | <p>251</p> <p>奉</p> | <p>246</p> <p>君</p> | <p>241</p> <p>吾</p> |
| <p>257</p> <p>支</p> | <p>252</p> <p>存</p> | <p>247</p> <p>每</p> | <p>242</p> <p>我</p> |
| <p>258</p> <p>久</p> | <p>253</p> <p>別</p> | <p>248</p> <p>度</p> | <p>243</p> <p>等</p> |
| <p>259</p> <p>方</p> | <p>254</p> <p>紙</p> | <p>249</p> <p>難</p> | <p>244</p> <p>汝</p> |
| <p>260</p> <p>元</p> | <p>255</p> <p>申</p> | <p>250</p> <p>有</p> | <p>245</p> <p>貴</p> |

TRANSLITERATION.—241. *Ware*.—242-3. *Ware-ra*.—244. *Nanji*.—245-6. *KIKUN*.—247-252. *MAIDO ari-gataku zonji-tatematsuru*.—253-4. *BESHI*.—255. *Mōsu*.—256-7. *Sashi-tsukae*.—258. *Hisashi*.—259. *Kata* or *HŌ*.—260. *Moto*.

TRANSLATION AND NOTES.—241. I.—242. Another character for “I,” which, with 243 appended, signifies “we.”—244. Thou.—245-6. You, lit. exalted prince.—247-252. Every time thankful (lit. difficult to be) reverentially think, i.e. “I am constantly filled with respectful gratitude for all your favours.” Notice that 難, the character for *kataku*, is written before 有 the character for *ari*, and that a similar transposition takes place in the case of *Zonji-tatematsuru*. This little sentence gives a foretaste of the Epistolary Style, in which also the next five characters are very frequent, viz. 253-4, lit. “different paper,” signifying an enclosure, while 255 means “to say,” and 256-7 “an impediment,”—e. g. to keeping an engagement.—The last three characters on the page are miscellaneous ones in very common use, 258 signifying “long” (of time), 259 “side,” and 260 “origin.”

READING LESSON.

製紙場一寸。この同ト其面の如し。如し。他日。人の心。きは雪の白き。こと久し。紙の白。聞紙。君と見ざる。なし。平等差別。如何。ともせん。至て見分け難し。白なれども乙は。に住居す。甲は明。は別家して品川。致。四里四方。次男。差支有之。参上難。元日。別紙の通り。知る。我知る。正月。天知る地知る。子

TEN *shiru*, CHI *shiru*, SHI *shiru*, *ware shiru*. SHŌGWATSU GWANJITSU. *BESHI no tōri*. *Sashi-tsukae kore ari*, SANJŌ *itashi-gatashi*. *Yo-ri SHI-HŌ*. *JINAN wa BEKKE shite*, *Shinagawa ni JUKYO su*. *Kō wa MEIHAKU naredomo*, *OTSU wa ittate mi-wake-gatashi*. *Ikan to mo sen kata nashi*. BYŌDŌ SHABETSU. SHIMBUN-SHI. *Kimi wo mizaru koto hisashi*. *Kami no shiroki wa, yuki no shiroki ga gotoshi*. *TAJITSU*. *Hito no kokoro no onajikarazaru koto, sono omote no gotoshi*. SEISHIBA.—IS-SUN, also read *chotto*.

(The first sentence of the above will be at once translated and explained by the following quotation from Mayer's "Chinese Reader's Manual:")

"[Yōshin, 楊震, a Chinese worthy of the 2nd century after Christ,] refusing on one occasion a thank-offering of ten bars of gold, which was pressed on him by a protégé under cover of night, he refused the gift, saying in reply to the assurances of the would-be giver: 'Heaven knows it, earth knows it, you know it, I know it: how say you that none will know it?' This noble instance of integrity is called 楊震の四知 YōSHIN no SHICHI, or "Yōshin's four knowings," and is used to rebuke the paltry excuse that "no one knows," so often alleged in palliation of wrong-doing.—

The 1st. January.—Lit. "different paper's way," i. e., as you will see by the enclosed.—I am prevented from calling on you (Epist. Style). Notice the two cases of inversion,—*kore² ari¹* and *itashi²-gatashi¹*.—Four RI (=10 miles) square,—said to be the area of TōKYŌ.—The second son has founded an independent family, and resides at Shinagawa,—instead of remaining as a comparatively insignificant unit in his father's house. Such a step is not taken without due deliberation and formal permission in Far-Eastern lands, where the family counts for so much more than the individual, and where young married couples do not by any means set up for themselves as a matter of course.—

A is clear, but B is extremely difficult to make out.—There is absolutely nothing to be done.—Identity or distinction, there being or not being a difference. HERRŌ would seem a more natural reading of the characters 平等 than BYŌDŌ; this latter is the "Go-on" pronunciation (see Section XI for this technical term).—A newspaper.—It is long since I saw you.—The paper is as white as snow.—Some other day (in the future).—Men's hearts are as unlike as their faces.—A paper manufactory.—一寸, read IS-SUN means "one inch;" read *chotto*, it means "just a little."

| | | | |
|---------------|----------|----------|----------|
| 276 在 る | 271 置 | 266 先 | 261 吉 |
| 277 成 る | 272 場 | 267 頃 | 262 凶 |
| 278 乘 る | 273 略 | 268 朝 | 263 得 |
| 279 已 | 274 記 | 269 夕 | 264 失 |
| 280 已 に | 275 是 | 270 個 | 265 故 |

TRANSLITERATION.—261-2. KIKKYŌ.—263-4. TOKUSHITSU. — 265. *Yue.* — 266-7. *Sakigoro.*—268-9. CHŌSEKI OR *asa-yū.*—270. KO OR KA.—271-2. *Okiba.* —273-4. RYAKKI.—275. *Kore.*—276. *Aru.*—277. *Naru.* — 278. *Noru.*—279. *Onore.*—280. *Sude ni.*

TRANSLATION AND NOTES.—261-2. Lucky and unlucky.—263-4. Gain and loss ; 263 is read *uru* (Colloq. *eru*), “to receive;” 264 is read *ushinau*. Its downstroke comes out at the top, whereas that of No. 171, “arrow,” does not.—265. Cause, because.—266-7. Former period, a little while ago.—268-9. Morning and evening.—270. An auxiliary numeral, see “Colloq. Handbook,” ¶ 159. This character is also written 箇.—271-2. A place (272) to put (271) something.—273-4. An abridged description, an epitome.—275. This. Compare No. 40, which is more used of real things and very often with the reading *kono*, whereas 是 is often used in an abstract sense.—276. To be.—277. To become. Notice that 在 signifies simply “to be,”—e. g. in a place, whereas 有 (250) signifies “there is,” “have got,” and 也 (No. 300) is the copula at the end of the sentence, and is often meaningless and simply ornamental. *Naru*, “to become” (277) is quite different. Its conclusive present is *naru*, regularly following the first conjugation,—*conf.* paradigm on p. 16.—278. To ride, to be on.—279 means “self;” 280 means “already.” As a *memoria technica* for distinguishing these two closely similar characters, observe that the left side of self is open, whereas that of “already” is closed, because “already” indicates past time, which is done with, closed, finished.

READING LESSON.

吉日。毎朝新聞を讀む。物置。事故。世間の出來事は、略は新聞にて知ることを得。此れより下乗すべし。先日君の家に行きしとき、御不在なりしゆゑ、御目に掛らざりき。學ばざる小供は、成長の後無用の人たるべし。門人に毎朝四書を讀ましめ、毎夕弓を引かしむ。是非。自業自得。日記。異母弟。天道。是非か。一得あれば一失あり。

KICHINICHI. MAICHŌ SHIMBUN *wo yomu.* Mono-oki. JIKO. SEKEN *no deki goto wa, hobo SHIMBUN nite shiru koto wo u.* Kore yori GEJŌ *su-beshi.* SENJITSU *kimi no ie ni yukishi toki, go FUZAI narishi yue, on me ni kakarazariki.* Manabazaru *kodomo wa, SEICHŌ no nochi MUYŌ no hito taru-beshi.* MONJIN *ni MAICHŌ "SHISHO" wo yomashime, MAIYŪ yumi wo hikashimu.* ZEHI. JIGŌ JITOKU. NIKKI. IBO-TEL. TENDŌ *ze ka hi ka?* IT-TOKU *areba IS-SHITSU ari.*

A lucky day.—I read the newspaper every morning.—An outhouse (used to put things in).—Cause, reason.—One can obtain information about almost all that happens in the world from the newspapers.—(Riders) must dismount here.—When I went to your house the other day, I did not see you because you were not at home. (Notice the two Attributive pasts in *shi* and the Conclusive past in *ki*, according to the paradigm on p. 18).—Children who do not study will be useless men when they grow up.—He makes his pupils read the "Four Books" every morning, and practise with the bow every evening. (The "Four Books" of the Confucians are the "Great Learning" 大學, the "Doctrine of the Mean" 中庸, the "Confucian Analects" 論語, and "Mencius" 孟子. The Confucian training is not scholastic merely:—military and gymnastic exercises are deemed worthy to occupy a portion of the disciple's time.)—So or not, right and wrong.—One's own doing, getting just what one deserves, lit. "self deed, self get."—A diary.—A (younger) brother by a different mother.—Are Heaven's ordinances just or unjust?—[Every action] has its advantages and its drawbacks.

| | | | |
|------------------------------|---------------------|---------------------|------------------------------|
| <p>296</p> <p>社</p> | <p>291</p> <p>云</p> | <p>286</p> <p>皇</p> | <p>281</p> <p>帝</p> |
| <p>297</p> <p>佛</p> | <p>292</p> <p>夕</p> | <p>287</p> <p>洋</p> | <p>282</p> <p>國</p> |
| <p>298</p> <p>閣</p> | <p>293</p> <p>號</p> | <p>288</p> <p>和</p> | <p>283</p> <p>宮</p> |
| <p>299</p> <p>能</p> <p>ふ</p> | <p>294</p> <p>号</p> | <p>289</p> <p>漢</p> | <p>284</p> <p>殿</p> |
| <p>300</p> <p>也</p> | <p>295</p> <p>神</p> | <p>290</p> <p>由</p> | <p>285</p> <p>共</p> <p>に</p> |

TRANSLITERATION.—281-2. TEIKOKU.—283-4. KYŪDEN.—285. *Tomo ni*.—286-7. KŌ-YŌ.—288-9. WA-KAN.—290. *Yoshi*, also *yoru*.—291-2. UN-UN, but general pronounced *unnun*.—293. Gō.—294. Gō.—295-6. JINJA.—297-8. BUK-KAKU.—299. *Atau*, also *yoku*.—300. *Nari*.

TRANSLATION AND NOTES.—281-2. Lit. “emperor country,” i.e. empire, specifically the supreme empire of Great Japan, as contrasted with all other countries, which are of course insignificant by comparison. 國 alone is read *kuni*.—283-4. A palace, 283 which is read *miya*, and 284 read *tono*, each having separately the same signification. 284 is also read *dono*, and then means “Mr.” 宮殿 also means a “Shintō Shrine,” as the ideas of the abode of a god and the abode of the sacred, heaven-descended monarch easily pass into each other.—285. Together,—easily remembered as part of 284 and by the jingle of *tono* and *tomo*.—286. Imperial (i. e. Japanese) and ocean (i. e. trans-oceanic, European, foreign).—288-9. Japanese and Chinese.—290. Cause, subject, hence to rely or depend on.—291-2. And so on, etc. (when quoting another’s words.) 292 is not properly a character, but rather of the nature of a diacritical mark, which serves to show that the preceding character is doubled. Some see in it a corruption of 上 “above,” as much as to say “the same as above,” “ditto.”—293. Number (so and so); 294 is a common abbreviated form. Many write it 号.—295 is *kami*, a Shintō god or goddess; 296 is *yashiro*, a Shintō temple; the two together make JINJA, also a Shintō temple.—297 is *hotoke*, a Buddha; 298 is *taka-dono* a lofty edifice; the two together make BUK-KAKU, a Buddhist temple.—299. To be able, well.—300. One of the verbs for “to be;” see p. 78.

READING LESSON.

皇帝。殿下。閣下。皇國。和
 文の名家。漢文を作る
 こと難し。大日本帝國。
 和漢洋。内閣。第二號。第
 四十九號。日本及西洋
 諸國。當今神田小川町
 に住居す。和洋製本所。
 其由來を尋ぬるに。今
 を去ること二十年前
 は、洋學を學ぶ人多か
 らず。神道。八百萬の神
 天に口なし人を以て云
 はしむ。西洋人。朝夕共
 不在なり。才能。これよ
 り、右たうがしま道。左
 みやのした道

KŌTEI. DENKA. KAKKA. KŌKOKU. WABUN no MEIKA. KAMBUN wo tsukuru koto
 katashi. DAI NIHON TEIKOKU. WA-KAN-YŌ. NAIKAKU. DAI NI-GŌ. DAI SHI-JŪ-KU-GŌ. NIHON
 oyobi SEIYŌ SHOKOKU. TŌKON Kanda Ogawa-machi ni JŪKYŌ su. WA-YŌ SEIHON-JO. Sono
 YURAI wo tazunuru ni. Ima wo saru koto SAN-JŪ-NEN ZEN wa, YŌ-GAKU wo manabu hito ōkarazu.
 SHINTŌ. Ya-o-yorozu no kami. TEN ni kuchi nashi; hito wo motte iwashimu. SEIYŌ-JIN. CHŌ-
 SEKI to mo FU-ZAI nari. SAINŌ.

Kore yori { Migi, Dōgashima michi.
 Hidari, Miyanoshita michi.

An Emperor.—His or Her Highness (said of princes and princesses).—His Excellency.—
 The Imperial country, i. e. Japan.—A celebrated writer of classical Japanese prose.—It is
 difficult to write Chinese prose.—The empire of Great Japan.—Japan, China, and Western coun-
 tries.—The Cabinet (ministry).—No. 2.—No. 49.—Japan and the (various) countries of the
 West.—He resides at present in Ogawa Street, Kanda.—(Establishment for) bookbinding in
 Japanese and European style.—On enquiry into its origin (, I find that . . .).—Thirty years ago
 few people cultivated European learning.—(The) Shintō (religion).—The eight hundred myriad
 gods (of Shintō).—Heaven has no mouth; it employs men as its mouthpiece.—A European.—He
 is out morning and evening.—Talent.

From here { the right path (leads to) Dōgashima.
 the left path (leads to) Miyanoshita.

(Mile-stones are often written thus, partly in *Kana*; but sometimes they are altogether in the
 Chinese character. It is usual for the names of bridges to be written up in characters at one
 end, in *Kana* at the other; characters and their reading may therefore be learnt by comparing
 the two.)

| | | | |
|----------|----------|----------|---------------|
| 316 郵 | 311 許 | 306 皆 | 301 仕 る |
| 317 便 | 312 規 | 307 樣 | 302 卽 ち |
| 318 電 | 313 則 | 308 公 | 303 就 く |
| 319 信 | 314 定 | 309 私 | 304 數 |
| 320 局 | 315 價 | 310 官 | 305 類 |

TRANSLITERATION.—301. *Tsukamatsuru*, also *shi*.—302. *Sunawachi*.—303. *Tsuku*.—304. *SŪ* or *kazu*.—305. *RUI*.—306-7. *Mina sama*.—308. *Ōyake*.—309. *Watakushi*. 310-11. *KWANKYO*.—312-13. *KISOKU*.—314-15. *TEIKA*.—316-20. *YŪBIN DEN-SHIN KYOKU*.

TRANSLATION AND NOTES.—301. Read *tsukamatsuru*, this is a respectful word for “to do,” used chiefly in the Epistolary Style. Read *shi*, it is the stem of *suru*, “to do,” and occurs as the first member of such compounds as 仕立 *shi-tate*, 仕出 *shi-dashi*, etc. By a curious coincidence, the Chinese sound is also *SHI*.—302. That is, namely.—303. To adhere to, to be with.—304. Number, numerous.—305. Sort, kind of.—306. All.—307. Read *sama*, “appearance,” also “Mr. ;” read *yō*, “way,” “manner.”—308. Public.—309. Private, selfishness, I. 公私 together is read *Kōshi*, public and private.—310-11. Official permission.—312-13. Laws. No. 313 alone is read *sunawachi*, like No. 302, but rather in the sense of “then,” “that being so.”—314-15. Fixed price. The difference between No. 200 and No. 315 is one of sound, 200 being *ne* or *CHOKU*, 315 *atae* or *KA*. But both mean “price,” No. 200 also—indeed primarily—meaning “straight.”—316-20. Post and telegraph office, lit. “mail convenience—i. e. post.—and lightning truth (or tidings)—i. e. telegraph,—office.” These last characters, more particularly those for “post-office,” should be impressed on the memory by seeing them written up in every town and village.

READING LESSON.

郵便切手賣下所。御仕立所。本局。支局。私立尋常小學校。千客万來。火の用心。信書一通。電信不通。土足にて入場を許さず。無類。上等。由來記。親類。他見を許さず。事業の成ると成らざるとは、信用の有無による。定價金四十五錢。一時の方便の爲め止むを得ず云々。和學者。漢學者。洋學者。御不用品高價買入。魚類。和洋小間物店。

YŪBIN-gitte uri-sage-jo. On shitate-dokoro. HONKYOKU. SHIKYOKU. SHIRITSU JINJŌ SHŌGAKKŌ. SEN-KYAKU (OF KAKU) BAN-RAI. Hi no YŌJIN. SHINSHO IT-TSŪ. DENSHIN FUTSŪ. DOSOKU nite NYŪJŌ wo yurusazu. MURUL JŌTŌ. YURAIKI. SHINRUL. TAKEN wo yurusazu. JIGYŌ no naru to narazaru to wa, SHIN-YŌ no UMU ni yoru. TEIKA, KIN SHI-JŪ-GO-SEN. ICHI-JI no HŌBEN no tame yamu wo ezū, UN-UN. WAGAKU-SHA. KANGAKU-SHA. YŌGAKU-SHA. GO FUYŌ-HIN KŌKA kai-ire. GYORUL. WAYŌ komamono TEN.

Place for the sale of postage-stamps. (This and several of the following will be frequently seen written up in public places.)—Tailoring establishment.—Main office.—Branch office.—Private ordinary primary school.—May a thousand guests come a myriad times. (This and the next are very common on either side of the paper lanterns hung outside inns.)—Beware of fire.—One letter (written communication).—Telegraphic communication interrupted.—No one allowed to enter with muddy feet.—Incomparable.—First class.—A written account of the origin and fortunes (e. g. of a temple).—Kinsfolk.—Strangers are not permitted to look.—The success or failure of the enterprise depends on (the presence or absence of) credit.—(Fixed) price, 45 SEN.—In pursuance of a temporary expedient, I have unavoidably, etc., etc.—A Japanese scholar, i. e. one learned in the archaic native language and literature.—A Chinese scholar.—One learned in European languages (or sciences).—We will purchase at a good price any articles you do not require.—(Various sorts of) fish.—Shop for the sale of Japanese and foreign sundries.

| | | | |
|------------------------------|------------------------------|------------------------------|---------------------|
| <p>336</p> <p>必</p> | <p>331</p> <p>殘</p> | <p>326</p> <p>若</p> | <p>321</p> <p>權</p> |
| <p>337</p> <p>悉</p> | <p>332</p> <p>念</p> | <p>327</p> <p>加</p> | <p>322</p> <p>利</p> |
| <p>338</p> <p>省</p> | <p>333</p> <p>或</p> <p>は</p> | <p>328</p> <p>減</p> | <p>323</p> <p>義</p> |
| <p>339</p> <p>付</p> <p>ち</p> | <p>334</p> <p>初</p> | <p>329</p> <p>登</p> <p>る</p> | <p>324</p> <p>務</p> |
| <p>340</p> <p>夜</p> | <p>335</p> <p>發</p> | <p>330</p> <p>留</p> <p>る</p> | <p>325</p> <p>老</p> |

TRANSLITERATION.—321-2. KENRI.—323-4. GIMU.—325-6. RÖNYAKU.—327-8. KAGEN.—329. *Noboru*.—330. *Todomaru*.—331-2. ZANNEN.—333. *Aruiwa*.—334. *Hajime*.—335. HATSU.—336. *Kanarazu*.—337. *Kotogotoku*.—338. SHÖ.—339. (*Ni*) *tsuki*.—340. *Yoru*.

TRANSLATION AND NOTES.—321-2. Rights.—323-4. Duties.—325-6. Old and young.—327-8. Increase or decrease.—329. To ascend.—330. To stop.—331-2. Regret.—333. Or else, perhaps. This character is best remembered together with No. 282, 國, of which it forms the inner portion.—334. The beginning.—335. Bursting forth, beginning.—336. Positively,—same as No. 81 plus one downward stroke.—337. All without exception.—338. A government department (in compounds such as *Kaigunshō*, the Navy Department).—339. With reference to. Comparing Nos. 198 and 303 with this one, it will be seen that *tsuku* is written with different characters according to its slightly varying meanings.—340. Night.

READING LESSON.

天の時。は地の利に如かず。地の利は人の和に如かず。自由の權。毎月發行。念佛。内務省。外務省。十五夜の月は圓し。月夜。事務所の受附。言ふ所悉く行ふことは難し。男女同權。何々の宮殿下。必定。念の爲め。今日は存外數多の客來にて、外出するを得ざりき。宮内省。知らざるを知らずとせよ、是れ知れるなり。書留郵便。安物買の錢失ひ。皇居。家主。地主。相場。口錢。乗合馬車。別當。老若男女を問はず。若年の頃。老少不定。登山。

TEN *no toki wa*, CHI *no ri ni shikazu*; CHI *no ri wa hito no kwa ni shikazu*. JIYŪ *no ken*. MAIGETSU HAKKŌ. NEMBUTSU. NAIMUSHŌ. GWAIMUSHŌ. JŪ-GO-YA *no tsuki wa marushi*. Tsuki-yo (OR GETSU-YA). JIMUSHO *no uke-tsuke*. *Iu tokoro kotogotoku okonau koto wa katashi*. NANNYO DŌKEN. *Nani-nani no Miya DENKA*. HITSUJŌ. NEN *no tame*. KONNACHI *wa*, ZONGWAI *amata no KYAKURAI nite*, GWAISHUTSU *suru wo ezariki*. KUNAISHŌ. *Shirazaru wo shirazu to se-yo! Kore shireru nari*. Kaki-tome YŪBIN. *Yasumono-kai no zen-ushinai*. KŌKYŌ. *Ienushi*. *Jinushi*. SŌBA. KŌSEN. *Nori-ai BASHA*. BETTŌ. RŌNYAKU *NANNYO wo towazu*. JAKUNEN *no koro*. RŌSHŌ FUJŌ. TOSAN.

Lit. "Heaven's times are not equal to Earth's advantages, Earth's advantages are not equal to Man's concord," i. e. Occasions that arise count for less than situations that persist, and these for less than that moral strength which inheres in the union of virtuous men. See Section XI for the whole chapter in Mencius where these often-quoted words appear.

The right of freedom.—Published monthly.—Invoking Buddha.—The ministry of the interior.—The foreign office.—The moon is round on the 15th day (old lunar calendar).—A moonlight night.—The porter's lodge of the office.—It is difficult to perform all that one says.—Women's rights (lit. "man woman same power").—His Imperial Highness Prince so-and-so. (Notice that UN-UN is used at the end of a clause, *nani-nani* at the beginning).—Absolutely decided.—For form's sake.—I was not able to go out to-day, owing to a number of unexpected visitors.—The Imperial Household department.—Recognise that you know not what you do not know: this is true knowledge (Confucius).—Registered post.—Buy cheap and waste your money (a proverb).—The Imperial abode.—The owner of the house.—The owner of the land.—The market rate, rate of exchange.—Brokerage, commission.—An omnibus.—The word BETTŌ, now used of a common groom, formerly denoted and still denotes in literature a certain grade among Shintō officials, also the steward of an Imperial prince.—Without distinction of age or sex.—In my young days.—Neither old nor young can be certain (when they will die).—A mountain ascent.

| | | | |
|-----|-----|-----|-----|
| 356 | 351 | 346 | 341 |
| 免 | 廣 | 政 | 兵 |
| 357 | 352 | 347 | 342 |
| 狀 | 告 | 反 | 卒 |
| 358 | 353 | 348 | 343 |
| 幾 | 返 | 對 | 夜 |
| 359 | 354 | 349 | 344 |
| 未 | 報 | 張 | 服 |
| 360 | 355 | 350 | 345 |
| 末 | 假 | 替 | 氏 |

TRANSLITERATION.—341-2. HEISOTSU.—343-4. IFUKU.—345. Uji.—346. *Matsurigoto*.—347-8. HANTAI.—349-50. *Hari-kae*.—351-2. KOKOKU.—353-4. HEMPŌ.—355-7. *Kari-MENJŌ*.—358. KI or *Iku*?—359. *Imada*.—360. *Sue*.

TRANSLATION AND NOTES.—341-2. Soldiers.—343-4. Garments.—345. Sur-name, Mr.—346. Government.—347-8. Contrary.—349-50. Lit. “to stretch (and) exchange,” i. e. to re-cover an umbrella, to paste new paper on a lantern or a SHŌJI.—351-2. Lit. “broadly (*hiroku*) publish (*tsugeru*),” i. e. an advertisement.—353-4. Reply, requital. Remember the difference between 反 HAN and 返 HEN by this *memoria technica*, that HAN, as coming earlier than the other in alphabetic order, has the simpler form.—355. Borrowed, i. e. temporary; 356-7, passport; the three together signify a temporary charter. 假 is metaphorical only, and cannot be used for the actual borrowing of money, etc., like No. 454. 免 is read *yurusu*, “to allow.”—358. How many?—359. Still, not yet.—360. End. 359 and 360 differ from each other only in the comparative length of the two horizontal strokes. The difficulty of recollecting this is solved by the doggerel verse quoted in the attached exercise, which also supplies a *memoria technica* for distinguishing 賣 “to sell,” from 買 “to buy.”

READING LESSON.

衣食住。出張所。書狀。兩
替店。報知。片假名。末は
上。未は下の長さなり。賣
るはあるなり。買はなき
なり。本末。未定。何卒。和
服仕立所。幾年前の事な
りしや。報告。馬の耳に念
佛。郵便爲替。我田へ水と
引く。處替れば品替る。本
號目次。發足。風聞。言文
一致。年中行事。飲水。貸
家の張札。政治家。若しく
は。氏名。諸氏。登りて見
れば。

I-SHOKU-JŪ. SHUTCHŌ-SHO, or *debari-sho*. SHOJŌ. RYŌGAE-TEN. HŌCHI. *Katakana*.

Sue wa kami,

Imada wa shita no

Nagaki nari.

Uru wa aru nari,

Kau wa naki nari.

HOMMATSU, or *moto sue*. MITEI. *Nani to zo* (=Colloq. *dōzo*). WAFUKU *shitate-dokoro*. *Iku-nen-zen no koto narishi ya?* HŌKOKU. *Uma no mimi ni* NEMBUTSU. YŪBIN-*kawase*. *Waga ta ye mizu wo hiku*. *Tokoro kawareba, shina kawaru*. HONGŌ MOKU-
JI. HOSSOKU. FŪBUN. GEMBUN ITCHI. NENJŪ GYŌJI. *Nomi-mizu*. *Kashi-ya*
no hari-fuda. SELJI-KA. *Moshiku wa*. SHIMEI. SHOSHI. *Noborite mireba*.

Raiment, food, and lodging.—An outlying station, or branch office.—A letter (epistle).—An exchange shop.—Information, tidings.—The *Katakana* (syllabary, see Sect. VII).—“The character for *sue* has the long stroke above, that for *imada* has it below; that for *uru* has (the heading 士), that for *kau* has it not.” This doggerel verse greatly facilitates recollection of the distinction between 末 *sue* and 未 *imada* on the one hand, and between 賣 *uru* and 買 *kau* on the other. Of course a person can only sell a thing when he has (*aru*) it; he buys what he has not (*naki*).—Beginning and end, the whole.—Undecided.—Please.—Native tailoring establishment.—How many years ago did it happen?—Informing, reporting.—Prayers in a horse’s ears (*conf.* BANI TŌFŪ on pp. 63-4).—A post-office order.—To make the water flow into one’s own rice-fields (“to look after No. 1,” the simile being drawn from the system of rice-field irrigation, which requires for its success that the various peasant proprietors co-operate honestly).—Things change with places, less literally, so many places, so many manners,—a proverb.—Contents of the present number (of a magazine, etc.).—Setting out on a journey. (In this compound, the “Go-on” pronunciation HOTSU is generally preferred to the usual “Kan-on” pronunciation HATSU.)—A rumour.—Writing as one speaks (lit. speech written-composition one do), using the Colloquial for literary purposes,—a thing no Far-Eastern nation has yet done.—Drinking water.—A placard with “house to let.”—A politician.—Perhaps, if. That the same character 若 should mean “young” (*wakai*, JAKU, NYAKU) and “perhaps” (*moshiku wa*) may seem strange; but the fact is so.—Surname and Christian name.—All the persons.—On mounting up and looking at it.

| | | | |
|----------|----------|----------|----------|
| 376 志 | 371 議 | 366 堂 | 361 善 |
| 377 病 | 372 論 | 367 宗 | 362 惡 |
| 378 氣 | 373 變 | 368 派 | 363 說 |
| 379 全 | 374 化 | 369 妙 | 364 教 |
| 380 快 | 375 身 | 370 法 | 365 會 |

TRANSLITERATION.—361-2. ZEN-AKU (mostly pronounced ZENNAKU).—363-4. SEKKYŌ.—365-6. KWAI DŌ.—367-8. SHŪHA.—369-70. MYŌHŌ.—371-2. GIRON.—373-4. HENKWA or HENGE.—375. SHIN or *Mi*.—376. *Kokoro-zashi*.—377-8. BYŌKI.—379-80. ZENKWAL.

TRANSLATION AND NOTES.—361-2. Virtue and vice, good and evil.—363-4. Lit. "explaining doctrine," i. e. preaching.—365-6. An assembly hall, a church (building).—367-8. A sect.—369-70. A wonderful law (Buddhism is often so styled).—371-2. Discussion, argument.—373-4. Read HENKWA, change, transformation; read HENGE, metamorphosis (generally into some uncanny shape).—375. The body, self.—376. Intention.—377-8. Lit. "sick vapours," i. e. disease.—379-80. Complete cure.

READING LESSON.

小説。病身。水掛論。青
 年會。時事新報。萬朝
 報。中外商業新報。文明
 開化。言論の自由。電氣
 の作用。善を行ふは人
 間當然の義務なり。論
 語。鳥居。山門。議長。帝
 國議會。佛教。前世。後
 世。未來。佛の御法。佛
 法信者。即身是佛。常住
 不變。諸行無常。教會。
 造物主。宗教。有志者。
 天變地異。神ならぬ身
 の知る由もなし。知ら
 ぬが佛。會社。天主教。
 異教信者。上帝。

SHŌSETSU. BYŌSHIN. *Mizukake-ron*. SEINEN-KWAL. "JIJI SHIMPŌ." "YOROZU CHŌHŌ."
 "CHŪGWAI SHŌGYŌ SHIMPŌ." BUMMEI KAIKWA. GENRON no JIYŪ. DENKI no SAYŌ. ZEN wo
 okonau wa, NINGEN TŌZEN no GIMU nari. "RONGO." Torii. SAMMON. GICHŌ. TEIKOKU
 GIKWAL. BUKKYŌ. ZENSE. GOSE. MIRAI. *Hotoke no mi nori*. BUPPŌ SHINJA. SOKUSHIN
 ZEBUTSU. JŌJŪ FUHEN. SHŌGYŌ MUJŌ. KYŌKWAL. ZŌBUTSU-SHU. SHŪKYŌ. YŪSHI-SHA. TEMPEN
 CHI-I. *Kami naranu mi no shiru yoshi mo nashi. Shiranu ga hotoke.* KWAISHA. TENSU-KYŌ.
 IKYŌ SHINJA. JŌTEL.

A novel.—A sickly person.—Useless recrimination.—A young men's association.—The "Jiji Shimpō" newspaper, lit. "new information concerning the events of the time." The next two also are names of Tōkyō newspapers.—"Morning information about everything."—"New information concerning home and foreign mercantile affairs." (Most of the electric light posts in Tōkyō have an advertisement of this paper.)—Civilisation.—Freedom of speech.—The way electricity acts. (Observe 作 SAKU, here read SA).—To practise virtue is the natural duty of mankind.—The "Confucian Analects," or Conversations (lit. "discussions and sayings") of Confucius, a celebrated Chinese classic.—A *torii*, or SHINTŌ gateway; *conf.* article so entitled in "*Things Japanese*," 3rd. edit., where it is shown that the characters 鳥居, lit. "bird-rest," do not truly convey the etymology of the word. The case is not isolated. Such foreign students as desire to make philological researches, must be on their guard against accepting the guidance of the characters as infallible; for in many instances the Japanese word existed previously, and a Chinese character was adapted to it later, often quite uncritically. Thus thickly set with pitfalls is the path of Far-Eastern philology.—The great front gate of a Buddhist temple. 山 = Buddhist temple, because such are often built on mountains.—A chairman or president.—The Imperial diet.—Buddhism.—A previous state of existence. (This and all the following, down to SHŌGYŌ MURŌ, are Buddhist expressions.)—The next world.—The future.—Buddha's holy law.—A believer in Buddhism, a Buddhist.—To attain to Buddhahood at once in the present corporeal life. (*conf.* Extract 59 in Chamberlain's "Romanized Japanese Reader," where, however, SHIN has been erroneously taken as 心 "heart," instead of 身 "body.")—Permanent and unchanging.—All things earthly are impermanent.—A religious association, a church (metaph.,—not a church *building*, which is 會堂 or 教會堂).—The Creator.—Religion.—One who volunteers in any cause.—Changes in the order of nature,—such portents and disasters as comets, earthquakes, etc.—Not being a god, I have no means of knowing,—a strong way of disclaiming all knowledge of some event.—Ignorance is bliss (lit. "not to know is to be a Buddha").—A company.—Roman Catholicism.—A heretic.—God (lit. the Supreme Emperor, our "King of Kings").

| | | | |
|----------|----------|----------|----------|
| 396 進 | 391 區 | 386 米 | 381 京 |
| 397 步 | 392 平 | 387 獨 | 382 都 |
| 398 改 | 393 民 | 388 府 | 383 橫 |
| 399 良 | 394 士 | 389 縣 | 384 濱 |
| 400 凡 | 395 族 | 390 廳 | 385 英 |

TRANSLITERATION.—381-2. KYŌTO.—383-4. *Yokohama*.—385-6. EI-BEI.—387. DOKU.—388-390. FU-KEN-CHŌ.—391. KU.—392-3. HELMIN.—394-5. SHIZOKU.—396-7. SHIMPO.—398-9. KAI-RYŌ.—400. *Ōyoso* or *oyoso*.

TRANSLATION AND NOTES.—381-2. Kyōto. Each of these characters means “capital city,” “metropolis;” so does the compound, it being a favourite Chinese method of word-building thus to put synonyms together.—383-4. *Yokohama*, lit. “cross strand.” *Hama* is indifferently written 濱 or 濱.—385-6. 英國 EIKOKU, means “England;” 米國 BEIKOKU, means “America” (*conf.* No. 282); so EI-BEI together mean England and America. The reason for the choice of the character 英 EI, to transcribe the name of “England” is that in Chinese it is sounded *ying*, which is as near to “Eng” as a Chinaman can get. In Japanese mouths the likeness of sound is completely lost. 米, which means “hulled rice,” Jap. *kome*, is pronounced MI in Chinese, and this was considered sufficiently close to “me” the second syllable of “America.” Even this faint likeness, too, has been effaced in the Japanese pronunciation.—387. Germany, because DOKU sounds rather like “*Deutsch*.” The Jap. reading is *hitori*, “alone.—388-91. FU, “urban prefecture,” is the title applied to the government of the three capitals, TŌKYŌ, KYŌTO, and ŌSAKA. All the other (rural) prefectures are 縣 KEN. CHŌ is a term applied to various official boards, courts, and tribunals (the 耳 forming part of it suggests the “hearing” of cases). KU is a subdivision or district of a city.—392-3. “(Flat, i. e.) common people, a plebeian.—394 alone is *samurai*; 395 alone means a “tribe” or “sort;” the two together denote the *samurai* or gentry of Japan. Do not confound 士 *samurai*, with 土 *tsuchi*, “earth.” The latter appropriately has its lower line longer than the other, what is broadest being at the bottom. See also explanation given under No. 45.—396 is *susumu*, to advance; 397 is HO, a step; the two together make SHIMPO, progress.—398 is *aratameru*, to rectify; 399 is *yoshi*, good; the two together mean “to improve.”—400. Mostly, about.

READING LESSON.

皇族。貴族。外國人。
 諸國商人。諸君。君子。英佛。英米佛獨
 士族。平民。橫町。外國語學校。橫文字。
 今春英米兩國より日本見物の爲め數
 多の客來れり。白米商。良心。東京府
 廳。東京橫濱間。凡べて人間社會の事
 々物々。日夜片時も學理の外に出づ
 ることなし。米國人。東京府下の人
 口幾何なるや。凡

る百五十萬
なるべし。
英國の十里
は日本の十
四町四十三
間に當る。
雪の如き上
白米。英和
字書。士官。
兵卒。免許。
天氣都合に
て。明日出立
せんと思ふ。
高利貸。
議論區々に
分る。規定
の時間。家
内安全。

KŌZOKU. KIZOKU. GWAIKOKU-JIN. SHOKOKU *akindo*. SHOKUN. KUNSHI. EI-FUTSU.
EI-BEI FUTSU-DOKU. SHIZOKU. HEIMIN. *Yoko-chō*. GWAIKOKU GO-GAKKŌ. *Yoko-moji*.
KONSHUN EI-BEI RYŌKOKU *yorī*, NIHON KEMBUTSU *no tame, amata no kyaku kitareri*. HAKUMAI-
SHŌ. RYŌSHIN. TŌKYŌ FUCHŌ. TŌKYŌ *Yokohama* KAN. *Subete* NINGEN SHAKWAI *no jiji* BUTSU-
BUTSU, NICHIIYA HENJI *mo* GAKURI *no hoka ni izuru koto nashi*. BEIKOKU-JIN. TŌKYŌ FUKA
no jinkō iku-baku naru ya? Oyoso HYAKU GO-JŪ-MAN *naru-beshi*. EIKOKU *no ichi-ri wa*.
NIHON *no jū-shi-chō shi-jū san-gen ni ataru*. *Yuki no gotoki* JŌ-HAKUMAI. EI-WA JISHO,
SHIKWAN. HEISOTSU. MENKYO. TENKI TSUGŌ *nite*, MYŌNICHĪ (or *asu*) SHUTTATSU *sen to omou*.
KŌRI-*kashi*. GIRON KU-KU *ni wakaru*. KITEI *no jikan*. KANAI ANZEN!

The Imperial family.—The nobility.—A foreigner.—Merchants from all provinces. (A phrase often to be seen written up on inns seeking the patronage of commercial travellers.)
—Gentlemen! (in addressing an audience)—A superior man (a Confucian word not exactly translatable, but nearly equivalent to “virtuous gentleman”).—England and France. (“France” is written 佛國 FUTSU-KOKU, because 佛 more often BUTSU in Japanese, is pronounced FUH in China itself, and this FUH is the first syllable of FUH-LAN-SI, the nearest the Chinese can get to the sound of “France.”)—England, America, France, and Germany. A *samurai*, the gentry of Japan.—A common person.—A side street.—A foreign language school.—European writing, Roman letters.—Great numbers of tourists from England and America visited Japan this spring.—Shop for the sale of hulled rice.—Conscience.—The TŌKYŌ prefectural office.—Between TŌKYŌ and *Yokohama*.—There is nothing of any sort connected with human kind but comes at every moment of its existence within the domain of science.—An American.—How many inhabitants are there in the prefecture of TŌKYŌ?—There must be about 1,500,000. One mile English is equivalent to 14 CHŌ, 43 KEN Japanese.—Snow-white superior hulled rice.—An Anglo-Japanese dictionary.—An official.—A soldier.—A permit, a diploma.—I think of starting to-morrow if the weather is favourable.—Usury.—Many conflicting opinions were expressed.—The hour fixed upon.—Peace to the household!

READING LESSON.

百聞は一見に如かず。九牛の一毛。論語讀の論語知らず。東男に京女。住めば都。吾日々に三たび吾が身を省る。片假名。平假名。古事記。義士四十七人。本家。支店。分店。本日休業。小説貸本。宮内省御用。非賣品。官報。東京朝日新聞。都新聞。國民新聞。號外。廣告。京都。名古屋。甲府。宮の下。水戸。御殿場。品川。目黒。青山。神田。小石川。本所。七里が濱。横濱山手八十二番。神戸居留地。東京帝國大學。本多。高田。青木。久米。戸田。大山。濱田。木下。外山。吉川。中村。山口。村田。一川。高山。横山。和田。町田。山本。田中。吉田。宮川。黒田。石川。古田。内山。石田。中山。安田。内村。物理學。論理學。天文學。人類學。生物學。神學。心理學。生理學。數學。化學。幾何學。力學。地理學。進化論。政府。獨立國。共和政治。議事堂。治外法權。地方自治。民權。萬國公法。通商局。會計局。縣治局。土木局。

HYAKU-BUN *wa* IK-KEN *ni shikazu*. KYŪ-GYŪ *no* ICHI-MŌ. "RONGO" *yomi no* "RONGO" *shirazu*. *Azuma-otoko ni* KYŌ-onna. *Sumeba miyako*. *Ware hi-bi ni mi-tabi waga mi wo kaerimiru*.

Katakana. *Hiragana*. "KOJIKI." GISHI SHI-JŪ-SHICHI-NIN. HONKE. SHITEN. BUNTEN. HONJITSU KYŪGYŌ. SHŌSETSU *kashi-hon*. KUNAISHŌ GO-YŌ. HIBAI-HIN.

"KWAMPŌ." "TŌKYŌ *Asahi* SHIMBUN." "Miyako SHIMBUN." "KOKUMIN SHIMBUN." GŌGWAL. KŌKOKU.

KYŌTO. *Nagoya*. KŌFU. *Miyanoshita*. *Mito*. GOTEMBA. *Shinagawa*. *Meguro*. *Aoyama*. *Kanda*. *Koishikawa*. HONJO. SHICHI-RI-GA-HAMA. *Yokohama yamate* HACHI-JŪ-NI-BAN. *Kōbe* KYORYŪCHI. TŌKYŌ TEIKOKU DAIGAKU.

HONDA. *Takata*. *Aoki*. *Kume*. *Toda*. ŌYAMA. *Hamada*. *Kinoshita*. *Toyama*. *Yoshikawa*. *Nakamura*. *Yamaguchi*. *Murata*. *Ichikawa*. *Takayama*. *Yokoyama*. WADA. *Machida*. *Yamamoto*. *Tanaka*. *Yoshida*. *Miyagawa*. *Kuroda*. *Ishikawa*. *Furuta*. *Uchiyama*. *Ishida*. *Nakayama*. *Yasuda*. *Uchimura*.

BUTSURI-GAKU. RONRI-GAKU. TEMMON-GAKU. JINRUI-GAKU. SEIBUTSU-GAKU. SHINGAKU. SHINRI-GAKU. SEIRI-GAKU. SŪGAKU. KWAGAKU. KIKI-GAKU. RYOKUGAKU. CHIRI-GAKU. SHINKWA-RON.

SEIFU. DOKURITSU-KOKU. KYŌWA SELJI. GĪJIDŌ. CHIGWAI HŌKEN. CHIHŌ JIJI. MINKEN. BANKOKU KŌHŌ. TSŪSHŌ-KYOKU. KWAIKEI-KYOKU. KENJI-KYOKU. DOBOKU-KYOKU.

I. (Proverbial sayings.) Hearing a hundred times is not equal to seeing once.—One hair from nine cows,—not one hair from each, but only one out of the whole nine, i. e. something infinitesimal.—To have read the "Confucian Analects," and not to know them.—A man from Eastern Japan and a Kyōto woman (are the handsomest). The exceptional reading of the character 東, properly *higashi*, as *Azuma*, is connected with a tradition regarding the hero Yamato-take, too long to relate here, which will be found in Murray's "*Handbook for Japan*" under the heading of Karuizawa. *Azuma* is alternatively written 吾妻 "my wife," in allusion to the same legend.—If you live in a place, it becomes the capital for you. (*Conf.* "Colloq. Handbook," ¶ 448.)—I examine myself thrice daily,—not exactly a proverb, but a saying of a Chinese philosopher quoted in the "Confucian Analects," who humbly doubted his own faithfulness, sincerity, and learning.

II. (Miscellaneous.) The *Katakana* (syllabary).—The *Hiragana*. The "KOJIKI,"—the oldest extant Japanese book, dating from A.D. 712.—The Forty-seven Rōnins (lit. faithful samurai).—The principal establishment.—A branch office.—(Ditto).—Closed (lit. rest business) to-day.—Circulating library for novels.—Patronised by the Imperial Household.—Not for sale.

III. (Newspapers.) The "Official Gazette," "Tōkyō Morning Sun Newspaper," "Metropolitan Newspaper," and "National Newspaper."—An extra (issue of a newspaper).—An advertisement.

IV. (Place-names and Addresses.) Kyōto, Nagoya, Kōfu, Miyanoshita, Mito, Gotemba, Shinagawa, Meguro, Aoyama, Kanda, Koishikawa, Honjo, Shichi-ri-ga-hama.—No. 82, the Bluff, Yokohama.—The Foreign Concession at Kōbe.—The Imperial University of Tōkyō.

V. (Surnames, as transliterated on page 99.)

VI. (Sciences.) Physics, logic, astronomy, anthropology, biology, theology, psychology, physiology, mathematics, chemistry, geometry, mechanics, geography, the doctrine of evolution.

VII. (Politics.) Government.—An independent country.—Republicanism.—The (houses of the) Diet.—Exterritoriality.—Local self-government.—Democracy.—International law.—The board of trade.—The bureau of finance.—The bureau of local administration.—The bureau of public works.

Such exercises as the above will make it clear that from even only 400 Characters, if properly chosen, an enormous mass of words belonging to all subjects, from the most familiar and trivial to the most abstruse, may be obtained. The single Characters are more than words. Rather do they resemble the roots of our European languages,—roots endowed with the power of vigorous growth and of sending out branches in all directions.