

FOURTH SECTION.

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

FOURTH EDITION

THE HISTORY OF THE COMMONS
OF GREAT BRITAIN
FROM THE EARLIEST PERIODS
TO THE PRESENT

WRITING LESSON.

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

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

TRANSLITERATION.—1-14. ICHI, NI, SAN, SHI, GO, ROKU, SHICHI, HACHI, KU, JŪ, HYAKU, SEN, MAN (OR *yorozu*), 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; *conf.* “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 reading of the character 治 is *osamaru* or *osameru*, a verb signifying “pacification,” hence “government.”—20. The Japanese reading of the character 年 is *toshi*.

READING LESSON.

百²³日²¹二¹⁹千¹⁹月¹⁹日¹⁹十¹⁵治¹⁵一¹⁰三¹⁰一⁶十⁴一¹
 萬²³ま²¹十¹⁹萬¹⁹六¹⁹十¹⁵一¹⁵二¹⁰年¹⁰百¹⁰百⁶七⁴六¹
 で²¹日¹⁹日¹⁹日¹⁵日¹⁵月¹⁰六⁶明⁷十⁵三²
 三²²よ²⁰三²⁰二¹⁸明¹⁶二¹³年¹¹月¹¹五¹¹治⁷八⁵八²
 つ²²り²⁰九²⁰十¹⁸日¹⁶日¹³二¹¹日¹¹何⁷八⁵二³
 四²²三²⁰年²⁰日¹⁸日¹⁶二¹³日¹¹日¹¹年⁷九⁵三³
 つ²²十²⁰日¹⁸八¹⁷三¹⁴月¹⁴明¹²万⁹年⁹九⁵三³

TRANSLITERATION.—¹ICHI-ROKU. ²SAM-PACHI. ³NI-SAN. ⁴JŪ-SHICHI. ⁵JŪ *ni* HAK-KU. ⁶IP-PYAKU. ⁷MEIJI *nan-nen*? ⁸SAM-BYAKU ROKU-JŪ-GO-NICHI. ⁹MAN-ICHI. ¹⁰NEN-GETSU or *toshi tsuki*. ¹¹*Tsuki-hi* or *GWAP-pi*. ¹²MEI-JI NI-JŪ NI-NEN NI-GWATSU JŪ-ICHI-NICHI. ¹³*Futsuka*. ¹⁴*Mikka*. ¹⁵*Tōka*. ¹⁶MYŌ-NICHI. ¹⁷HACHI-GWATSU *miika*. ¹⁸NI-JŪ *yokka*. ¹⁹SEM-BAN. ²⁰SAN-JŪ-KU-NEN. ²¹*Hatsuka yori misoka made*. ²²*Mitsu yotsu*. ²³HYAKU-MAN.

TRANSLATION AND NOTES.—¹The 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.)—²The threes and eights of the month.—³Two or three.—⁴Seventeen.—⁵Eight or nine out of ten, *or* in almost every case.—⁶A hundred.—⁷What year of Meiji?—⁸Three hundred and sixty-five days.—⁹A myriad to one, *or* if unexpectedly.—¹⁰Years and months.—¹¹Read *tsuki hi*, months and days; read *GWAP-pi*, date.—¹²The 11th February, 1889 (the day on which the Japanese Constitution was promulgated).—¹³Two days, *or* the 2nd of the month.—¹⁴Three days, *or* the 3rd of the month.—¹⁵Ten days, *or* the 10th of the month.—¹⁶To-morrow.—¹⁷The 6th August.—¹⁸The 24th of the month.—¹⁹A thousand myriads, *or* very much.—²⁰The 39th year (1906).—²¹From the 20th to the 30th of the month.—²²Three or four.—²³A 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.

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

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 (Jap. readings respectively *ōkii* and *chiisai*).—33-4. *Te ashi* or SHU-SOKU.—35-6. JI-MOKU.—37. KEN or *miru*.—38. *Kuchi* or KŌ.—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 TEN-CHI, "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 them, 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.

Though actual squares, such as those here printed, are not often employed, all Chinese characters must be written *as if* in squares, within which each should occupy, as nearly as may be, the same room as its fellows, whence the current term "square characters" to denote the standard forms of the ideographs. The chief exceptions to this rule of equality of size are 日 "sun," and 口 "mouth," which are generally written somewhat smaller than the rest, and of course those few which, like 一 "one," have either breadth without height, or height without breadth.

READING LESSON.

年中。日中。地下。何人な
 るや。大人二人小供六人。
 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
 五百四十二萬六千六百五
 十一。天下を治む。足下。

TRANSLITERATION.—¹NENJŪ. ²NITCHŪ. ³CHIKA. ⁴Nan-nin naru ya? also Nam-pito naru ya?
⁵Otona futari, kodomo ROKU-NIN. ⁶Me to mimi. ⁷DANSHI. ⁸JOSHI. ⁹GENAN. ¹⁰GEJO. ¹¹JŌZU naru hito.
¹²Heta naru otoko. ¹³TEN-CHI or ame tsuchi. ¹⁴JŌ-GE, kami shimo, or ue shita. ¹⁵SHU-SOKU or te ashi.
¹⁶NINSOKU. ¹⁷Kodomo no mimi. ¹⁸KŌCHŪ. ¹⁹MOKKA. ²⁰TENNIN. ²¹Kobito. ²²Kaku no gotoshi. ²³Kaku no
 gotokumba. ²⁴DAI no tsuki to, SHŌ no tsuki to. ²⁵Hitotsu nite tareri. ²⁶Me ni miru ga gotoshi. ²⁷JINKŌ
 SHI-SEN GO-HYAKU SHI-JŪ NI-MAN ROKU-SEN ROP-PYAKU GO-JŪ ICHI. ²⁸TENKA wo osamu. ²⁹SOKKA.

TRANSLATION AND NOTES.—¹All the year round.—²The middle of the day.—³Underground.—
⁴Nan-nin naru ya? means "How many persons?" Nam-pito naru ya? means "Who is it?"—
⁵Two adults and six children.—Eyes and ears (Chinese habits of speech require the reverse
 order 耳目 JI-MOKU, ears and eyes).—⁷A man.—⁸A girl.—⁹A man-servant.—¹⁰A maid-
 servant.—¹¹A skilful person (*zu* here stands for SHU, the Chinese sound of 手).—¹²An awkward
 man (*he* is obscure; *ta* stands for *te*, hand).—¹³Heaven and earth.—¹⁴Top and bottom, upper and
 lower, above or beneath.—¹⁵Hands and feet, or arms and legs.—¹⁶A coolie.—¹⁷The children's ears.
 —¹⁸The inside of the mouth.—¹⁹The present moment (which is under our eyes).—²⁰An angel.—
²¹A dwarf.—²²It is thus.—²³If it is thus.—²⁴The months with thirty-one days and those with thirty
 days or less.—²⁵One is sufficient. (Notice that 足 the character for "foot," also means "to
 suffice.")—²⁶As if one had seen it with one's own eyes.—²⁷A population of 45,426,651 souls
 (that of Japan at the last census).—²⁸To rule the empire.—²⁹You (respectful, because suggesting
 that I dare not look up to your face, but merely grovel at your feet).

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

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

TRANSLATION AND NOTES.—41-5. Wood (tree), fire, earth, metal, and water, 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. The character 金 is rarely pronounced GON, except in the list of elements thus recited. Occasionally it is KON, much oftener KIN.—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. 41). “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.

西¹⁹ 山¹⁹ 山¹⁷ あ¹⁴ 山¹⁴ 南¹³ 東¹³ 人¹³ 下¹⁰ 花¹⁰ 手⁶ 人⁶ 金⁶ 本¹
 北²² 田²² 田¹⁷ り¹⁷ の¹⁴ に¹⁴ に¹³ 人¹³ 見¹⁰ に¹⁰ 火¹⁰ 東⁹ 馬⁷ 山⁴ 月¹
 川²³ 山²⁰ 中¹⁵ 水¹⁵ 南¹⁴ 山¹⁴ 川¹³ ゆ¹³ 子¹¹ 其¹¹ 西南⁷ 大⁷ 水⁵ 半²
 東²³ 本¹⁸ 金¹⁸ 力¹⁶ に¹⁴ あ¹⁴ あ¹³ 馬¹² 供¹¹ 木¹¹ 南⁷ 木⁷ 氷⁵ 日²
 山²¹ 小²¹ 子¹⁶ 火¹⁶ 田¹⁴ り¹⁴ り¹³ 力¹² 二¹¹ の¹¹ 北⁷ 土⁸ 水⁵ 千³

TRANSLITERATION.—¹HONGETSU. ²HANNICHI. ³SEN-KIN. ⁴SAN-SUI. ⁵Kōri-mizu. ⁶NIM-BA. ⁷TAIBOKU. ⁸Dote. ⁹TŌ-ZAI NAM-BOKU, or *higashi, nishi, minami, kita*. ¹⁰Hanabi. ¹¹*Sono ki no shita ni* (or *moto ni*) *kodomo futari miyu*. ¹²BARYOKU. ¹³*Higashi ni kawa ari, minami ni yama ari*. ¹⁴*Yama no minami ni ta ari*. ¹⁵SUIRYOKU. ¹⁶KWAZAN. ¹⁷Tanaka. ¹⁸Kaneko. ¹⁹Yamada. ²⁰Yamamoto. ²¹Konishi. ²²Kitagawa.—²³*Higashi-yama*.

TRANSLATION.—¹This month.—²Half the day.—³A thousand pieces of gold.—⁴Scenery (lit. mountains and water).—⁵Iced water.—⁶Men and horses.—⁷A large tree.—⁸An embankment (observe the arbitrary method of writing).—⁹East, west, south, and north (always named in this order).—¹⁰Fire-works.—¹¹Two children are visible under that tree.—¹²Horse-power.—¹³There is a river to the east, and a mountain to the south.—¹⁴There are rice-fields to the south of the mountain.—¹⁵Water-power.—¹⁶A volcano.—(The following are common surnames:) ¹⁷Tanaka, ¹⁸Kaneko, ¹⁹Yamada, ²⁰Yamamoto, ²¹Konishi, ²²Kitagawa.—²³The Eastern Hills (at Kyōto).

76	71	66	61
致	今	及	相
77	72	67	62
非	爲	次	亦
78	73	68	63
廿	屋	第	自
79	74	69	64
卅	切	然	以
80	75	70	65
世	至	只	於

TRANSLITERATION.—61. *Ai* or *sō*.—62. *Mata*.—63. *Mizukara* or *onozukara*.—64. *Motte*.—65. *Oite*.—66. *Oyobi*.—67-8. *SHIDAI*.—69. *Shikari*.—70-1. *Tadai*.—72. *Tame*, also *nasu*.—73. *Ya* or *OKU*.—74. *Kiru* or *SETSU*.—75. *Itaru* or *SHI*.—76. *Itasu* or *CHI*.—77. *Arazu* or *HI*.—78. *NI-JŪ*.—79. *SAN-JŪ*.—80. *Yo* or *SEL*.

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 inanimate things.—64. With, by.—65. In.—66. And (between substantives), properly to reach or attain to (*oyobu*, Chinese *KYŪ*).—67-8. According to.—69. It is thus, yes.—70-1. Just now. 今 alone is also *KIN* or *KON*.—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 is a common abbreviated form of the two characters 二十 “twenty;” and 79 is similarly an abbreviation of 三十 “thirty.” For 卅 many write 卌 with an additional stroke at the bottom.—80. The world, a generation, an age. The character 世 is derived from 卅 “thirty,” because an average generation lasts thirty years.

READING LESSON.

第一¹。只今²。人相見³。自⁴
 然⁵。今日⁶。其山⁶の上に見
 ゆるは牛に非ず馬なり。
 非人⁷。以上⁸。以下⁹。今月¹⁰。
 此に於て。天然¹²。口上¹³を
 以て。東より西に至る。
 山及び川¹⁵。大切¹⁶。見るに
 及ばず。次第¹⁸に。一切¹⁹。
 其人²⁰の爲め。切手²¹。然²²る
 に。廿日²³。卅日²⁴。世²⁵の中。

TRANSLITERATION.—¹DAI-ICHI. ²Tadaima. ³NINSŌ-mi. ⁴SHIZEN. ⁵KONNICHI. ⁶Sono yama
 no ue ni miyuru wa, ushi ni arazu, uma nari. ⁷HININ. ⁸IJŌ. ⁹IKA. ¹⁰KONGETSU. ¹¹Koko
 ni oite. ¹²TENNEN. ¹³KŌJŌ wo motte. ¹⁴Higashi yori nishi ni itaru. ¹⁵Yama oyobi kawa.
¹⁶TAISETSU. ¹⁷Miru ni oyobazu. ¹⁸SHIDAI ni. ¹⁹ISSAI. ²⁰Sono hito no tame. ²¹Kitte. ²²Shikaru
 ni. ²³Hatsuka. ²⁴Misoka or SAN-JŪ-NICHI. ²⁵Yo no naka.

TRANSLATION.—¹Number one.—²Just now. ³Fortune-telling by physiognomy.—⁴Spontane-
 ously (The Chin. reading of 自 is SHI or JI; that of 然 is ZEN OR NEN).—⁵To-day.—
⁶What you see on that hill is not a cow, but a horse.—⁷A pariah (compare Article *Eta* in
Things Japanese).—⁸Above this, what goes before.—⁹Below this, what follows.—¹⁰This month.
 —¹¹Here, hereupon.—¹²Naturally (TENNEN is a synonym of SHIZEN).—¹³By verbal message.—¹⁴It
 reaches from east to west.—¹⁵Mountains and also rivers. (*Oyobi*, meaning “and,” is really
 superfluous, and is for the most part inserted only in imitation of English idiom).—¹⁶Important.
 (Observe the Chin. readings of 切 (*kiru*), viz. SETSU or SAI according to circumstances.)
 —¹⁷It is not worth looking at.—¹⁸Gradually.—¹⁹Completely.—²⁰For his (or her) sake.—²¹A
 ticket.—²²This being so, also nevertheless.—²³Twenty days, the twentieth of the month.
²⁴Thirty days, the thirtieth (or last) of the month.—²⁵The 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>っ</p>	<p>94</p> <p>書</p>	<p>89</p> <p>夫</p>	<p>84</p> <p>分</p> <p>っ</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* or SHIN.—82. *Omou* or SHI.—83. *Wasureru* or BŌ.—84. *Wakatsu* or BUN.—85. *Shiru* or CHI.—86-7. *Shinamono* (respectively HIN and BUTSU).—88-9. KŌFU, also KUFŪ.—90. *Koto* or JI.—91-2. MONJI or MOJI (文 alone is BUN).—93-4. TOKUSHO.—95. *Tori* or CHŌ.—96. *Naku* or MEI.—97. *Uwo* or GYO.—98. *Mushi* or CHŪ.—99. *Tatsu* or RITSU.—100. *Tsukuru* or SAKU.

TRANSLATION.—81. The heart.—82. To think.—83. To forget.—84. To divide.—85. To know.—86. Articles.—87. Things (material).—88-9. Lit. workfellow, 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. 515), the natural instrument of division. Compare No. 50, where 八 helps to form the character for “half.”—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.

Notice 思, 忘, etc., followed by a little *Kana* letter to show that they are to be read *omou* (originally *omofu*, compare p. 33, last paragraph but one), *wasureru*, etc. When the Chinese sound of the verb is intended, as in 讀 TOKU, the *Kana* is of course omitted. *Yomu* would be 讀む.

READING LESSON.

自分¹。工夫三人。其子³
 供は書を讀み文を作る。
 大工⁴。西も東も知らぬ
 子⁵。半分⁶。相思⁷ふ。讀⁸
 本⁹。事物⁹。其虫¹⁰は百足^{ひかて}
 なり。水中¹¹の魚を見よ。
 萬物¹²。小¹³さき魚。忘¹⁴れ
 物¹⁵。鳥も鳴き虫も鳴く。
 夫人¹⁶。思¹⁷ひきや。子供¹⁸
 が金魚を見る。

TRANSLITERATION.—¹JIBUN. ²KÔFU SAN-NIN. ³*Sono kodomo wa, sho wo yomi,*
BUN wo tsukuru. ⁴DAIKU. ⁵*Nishi mo higashi mo shiranu ko.* ⁶HAMBUN. ⁷*Ai-omou.*
⁸TOKUHON. ⁹JIBUTSU. ¹⁰*Sono mushi wa, mukade nari.* ¹¹SUICHŪ *no uwo wo miyo!*
¹²BAMBUTSU. ¹³*Chiisaki uwo.* ¹⁴*Wasure-mono.* ¹⁵*Tori mo naki, mushi mo naku.* ¹⁶FU-
 JIN. ¹⁷*Omoiki ya!* ¹⁸*Kodomo ga KINGYO wo miru.*

TRANSLATION AND NOTES.—¹Oneself.—²Three workmen.—³Those children read
 (books), and write (compositions).—⁴A carpenter.—⁵A child knowing neither east
 nor west (i. e. one entirely ignorant).—⁶Half (part).—⁷To think of (or love) each
 other.—⁸A reader (i. e. a school reading-book).—⁹Things (both abstract and
 concrete).—¹⁰That insect is a centipede. [In the combination 百足 the charac-
 ters are read neither according to their individual Chinese nor to their in-
 dividual Japanese sounds, but form a new word. 大人 read *otona* (on p. 44)
 is another instance of this puzzling method. There are many such.]—¹¹Look at
 the fish in the water!—¹²All things, the whole creation.—¹³A small fish.—¹⁴Some-
 thing forgotten.—¹⁵Birds sing, and insects chirp.—¹⁶A lady.—¹⁷Who would have
 thought it?—¹⁸The children are looking at the gold-fish.

REVIEW OF CHARACTERS. 1-100.*

品物¹。物品²。品切³。人心⁴。人の心⁵。千万⁶。萬一⁷。立木⁸。
 大木⁹。大山¹⁰。小川¹¹。手本¹²。見本¹³。世の中¹⁴。牛馬¹⁵。人口¹⁶。
 氷水¹⁷。自然¹⁸。一切¹⁹。東西南北²⁰。切手²¹。馬力²²。水力²³。金²⁴。
 力²⁵。西南²⁶。東北²⁷。及第²⁸。知事²⁹。火事³⁰。上品³¹。下品³²。半³³。
 日³⁴。本日³⁵。半年³⁶。土人³⁷。明日³⁸。目今³⁹。大工事⁴⁰。見物⁴¹。
 花見⁴²。花火⁴³。分子⁴⁴。一致⁴⁵。人爲⁴⁶。人世⁴⁷。下水⁴⁸。上水⁴⁹。
 地下⁵⁰。男子⁵¹。女子⁵²。明月⁵³。以上⁵⁴。以下⁵⁵。其人⁵⁶。土足⁵⁷。
 十六分の一⁵⁸。自第六至第九⁵⁹。下手⁶⁰。下手人⁶¹。作文⁶²の
 上手⁶³。本書⁶⁴。十分⁶⁵。耳目⁶⁶。忘れ物⁶⁷。大工及工夫⁶⁸。明治⁶⁹
 卅八年五月廿日⁷⁰。
 人力の及ぶところに非ず。書⁷¹を讀み文を作る。此⁷²れ
 を知るべし。此⁷³の如き次第⁷⁴なれば。何人⁷⁵にも。如何⁷⁶
 となれば。何⁷⁷となれば。今日⁷⁸に至りては。明日⁷⁹に至
 れば。然⁸⁰らずんば。夫⁸¹れ然⁸²り。亦⁸³然⁸⁴り。然⁸⁵るに。然⁸⁶
 らば。如何⁸⁷に思ふや。此⁸⁸事を忘るべからず。次⁸⁹に知

* While no Chinese characters other than Nos. 1-100 appear in this Review, we have not hesitated to give several new combinations of them, with the object of exercising from the very beginning that faculty of guessing aright which is a *sine qua non* to the student of Japanese all through his career. He should abstain from referring to the Transliteration and Translation on the following pages, till he has done his best to work out the readings for himself. Similarly of course in the case of the Reviews of the succeeding centuries of characters.

らざるべからざる
 は。此事たるや。天⁸⁴
 下を治むると十年⁸⁵
 此に於て。文字⁸⁶を
 知らぬ子供。此字⁸⁷
 は如何に讀まする
 や。天地の大より⁸⁸
 虫魚の小に至るま⁸⁹
 で。只ならぬ心地⁹⁰
 相思ふ。目を以て⁹¹
 見る。世の爲に。鳥⁹²
 屋上に鳴く。思ふ⁹³
 事一つかなへばま⁹⁴
 た二つ三つ四つ五
 つ六つかしの世や。

TRANSLITERATION.—¹Shinamono. ²BUPPIN. ³Shina-gire. ⁴JINSHIN. ⁵Hito no kokoro.
⁶SEM-MAN. ⁷MAN-ICHI. ⁸Tachigi. ⁹TAIBOKU. ¹⁰TAISAN SHŌSEN. ¹¹TEHON. ¹²MIHON.
¹³Yo no naka. ¹⁴GYŪBA. ¹⁵JINKŌ. ¹⁶Kōri-mizu. ¹⁷SHIZEN. ¹⁸ISSAI. ¹⁹TŌ-ZAI. NAM-BOKU.
²⁰Kitte. ²¹BARYOKU. ²²SUIRYOKU. ²³KINRYOKU. ²⁴SEI-NAN. ²⁵TŌ-HOKU. ²⁶KYŪDAI.
²⁷CHIJI. ²⁸KWAJI. ²⁹JŌHIN. ³⁰GEHIN. ³¹HANNICHI. ³²HONJITSU. ³³HANNEN OF HAN-toshi.
³⁴DOJIN. ³⁵MYŌNICHI. ³⁶MOKKON. ³⁷DAI-KŌJI. ³⁸KEMBUTSU. ³⁹Hana-mi. ⁴⁰Hanabi.
⁴¹BUNSHI. ⁴²ITCHI. ⁴³JIN-I. ⁴⁴JINSEI. ⁴⁵GESUI. ⁴⁶JŌSUI. ⁴⁷CHIKA. ⁴⁸DANSHI. ⁴⁹JOSHI.
⁵⁰MEIGETSU. ⁵¹IJŌ. ⁵²IKA. ⁵³Sono hito. ⁵⁴DOSOKU. ⁵⁵JŪ-ROKU-BUN no ICHI. ⁵⁶DAI-ROKU
 yori DAI-KU ni itaru. ⁵⁷Heta. ⁵⁸GESHU-NIN. ⁵⁹SAKUBUN no JŌZU. ⁶⁰HONSHO. ⁶¹JŪBUN,
 also JIP-PUN. ⁶²JIMOKU. ⁶³Wasure-mono. ⁶⁴DAIKU oyobi KŌFU. ⁶⁵MEIJI SANJŪ-HACHI-
 NEN GO-GWATSU hatsuka.

⁶⁶JINRYOKU no oyobu tokoro ni arazu. ⁶⁷SHO wo yomi, BUN wo tsukuru. ⁶⁸Kore
 wo shiru-beshi. ⁶⁹Kaku no gotoki SHIDAI nareba. ⁷⁰Nampito ni mo. ⁷¹Ikan to nareba.
⁷²Nan to nareba. ⁷³KONNICHI ni itarite wa. ⁷⁴MYŌNICHI ni itareba. ⁷⁵Shikarazumba.
⁷⁶Sore shikari. ⁷⁷Mata shikari. ⁷⁸Shikaru ni. ⁷⁹Shikaraba. ⁸⁰Ika ni omou ya? ⁸¹Kono
 koto wo wasuru-bekarazu. ⁸²Tsugi ni shirazaru-bekarazaru wa. ⁸³Kono koto taru ya.
⁸⁴TENKA wo osamuru koto JŪ-NEN. ⁸⁵Koko ni oite. ⁸⁶MOJI wo shiranu kodomo. ⁸⁷Kono
 JI wa ika ni yomasuru ya? ⁸⁸TENCHI no dai yori, CHŪGYO no SHŌ ni itaru made.
⁸⁹Tada naranu kokochi. ⁹⁰Ai-omou. ⁹¹Me wo motte miru. ⁹²Yo no tame ni. ⁹³Tori
 OKUJŌ ni naku. ⁹⁴Omou koto hitotsu kanaeba, mata futatsu, mitsu, yotsu, itsutsu,
 muzukashi no yo ya.

TRANSLATION.—¹Things, goods.—²Goods.—³Goods all sold out.—⁴The human heart.—⁵The heart of man.—⁶A thousand myriads.—⁷A myriad to one, if unexpectedly.—⁸A growing tree.—⁹A large tree.—¹⁰Great mountains and small streams.—¹¹A copy-book, an example.—¹²A sample, a specimen.—¹³The world.—¹⁴Cattle and horses.—¹⁵Population.—¹⁶Ice water.—¹⁷Spontaneously.—¹⁸Completely.—¹⁹The four points of the compass.—²⁰A ticket, a stamp.—²¹Horse-power.—²²Water-power.—²³The power of wealth.—²⁴South-west.—²⁵North-east.—²⁶Passing a successful examination.—²⁷A governor (prefectural or urban).—²⁸A conflagration.—²⁹Refined, well-bred.—³⁰Vulgar.—³¹Half a day.—³²This day.—³³Half a year.—³⁴Aborigines.—³⁵To-morrow.—³⁶At present.—³⁷A big piece of (engineering) work.—³⁸Sight-seeing.—³⁹Going to see the blossoms.—⁴⁰Fireworks.—⁴¹The numerator of a fraction.—⁴²Accord, union.—⁴³The work of human hands.—⁴⁴The world (of men).—⁴⁵A drain.—⁴⁶Water used to feed an aqueduct.—⁴⁷Underground.—⁴⁸A male human being.—⁴⁹A woman, a girl.—⁵⁰The bright moon.—⁵¹What goes before.—⁵²What follows.—⁵³He, she.—⁵⁴Muddy feet.—⁵⁵One-sixteenth.—⁵⁶From No. 6 to No. 9.—⁵⁷Awkward.—⁵⁸A murderer (lit. one who lowers his hand on a man).—⁵⁹Skilful at composition.—⁶⁰This book.—⁶¹Quite (JŪBUN); also ten minutes (JIP-PUN).—⁶²Ears and eyes.—⁶³Something forgotten.—⁶⁴Carpenters and workmen.—⁶⁵The 20th May, 1905.

⁶⁶It is not within the power of man.—⁶⁷To read (books) and write (compositions).—⁶⁸This should be known.—⁶⁹As this is the state of the case.—⁷⁰Anyone.—⁷¹Because.—⁷²Because.—⁷³At the present day.—⁷⁴By to-morrow.—⁷⁵If not.—⁷⁶Just so.—⁷⁷That also is true.—⁷⁸This being so, nevertheless.—⁷⁹If so, well then.—⁸⁰What do you think?—⁸¹This must not be forgotten.—⁸²The next thing necessary to be known is.....—⁸³As for this.—⁸⁴His reign lasted ten years.—⁸⁵Here, hereupon.—⁸⁶Illiterate children.—⁸⁷How is this character read? (lit. how do [scholars] cause people to read it?)—⁸⁸From such great things as heaven and earth down to such small ones as insects and fishes.—⁸⁹Feeling ill at ease.—⁹⁰To love each other.—⁹¹To see with one's eyes.—⁹²For the sake of mankind.—⁹³The birds are singing on the housetop.—⁹⁴*Omou koto*, etc., cannot be translated exactly, because the pun on *itsutsu*, "five," and *itsu mo*, "always," and that on *mutsu*, "six," and *muzukashii*, "difficult," form what has been termed a "pivot," which deprives the first clause of its logical end, and the second clause of its logical beginning. The general sense is that the fulfilment of one wish will always be followed by the springing up of a second, a third, and so on *ad infinitum*, each one in succession being destined to leave us unsatisfied in this world of anxiety and disappointment. The "conclusive" *muzukashi*, construed with *no*, is an irregular locution.

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> <small>○</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. "no-business people," i. e. people without business (*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 the genuinely Jap. method of constructing the sentence. Do not confound 入 *iru*, "to enter," whose second line tops the first, with 人 *hito*, "man," whose second line begins lower than the first. Alternative readings: 無 *nashi*; 用 *mochiuru*; 者 *SHA*; 不 *FU*; 可 *KA*; 入 *NYŪ*.—108-112. "One side closed to traffic." 片 *HEN* or *kata*, expresses the idea of one sidedness, one of a pair, whereas 側 *SOKU* or *kawa (gawa)* is simply "side." 來 is *kuru* or *kitaru*, "to come;" 止 is *tomeru* or *todomeru*, "to 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 lesson 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. The Chinese reading of 車 is *SHA*. In this character, the picture of the wheel and axle-tree can still be made out.—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 Chinese idiom.

READING LESSON.

人力車。¹ 馬車。² 無用。³
 の者入るべからず。
 諸人。⁴ 片側往來止。⁵ 牛
 車。⁶ 禁通行。⁷ 來月。⁸ 無
 用なるべし。用水車。¹¹
 上の人。¹² 無きに非ら
 ず。大人。¹³ 來る八日。¹⁴
 諸車馬通行止。¹⁵ 來年。¹⁶
 四分の三。¹⁷ 三分の一。¹⁸
 右側。¹⁹ 左側。²⁰ 下馬。²¹

TRANSLITERATION.—¹JINRIKISHA. ²BASHA. ³MUYŌ no mono iru-bekarazu. ⁴SHONIN.
⁵Katakawa ōRAI-dome. ⁶Ushi-guruma or GYŪSHA. ⁷Tsŭkō wo KINZU (mentally reversing
 the construction, and supplying the particles). ⁸RAIGETSU. ⁹MUYŌ naru-beshi. ¹⁰YŌSUI.
¹¹SHAJŌ no hito. ¹²Naki ni arazu. ¹³Ō-iri. ¹⁴Kitaru yōka. ¹⁵SHO SHABA TSŪKŌ-dome.
¹⁶RAINEN. ¹⁷SHI-BUN no SAN. ¹⁸SAM-BUN no ICHI. ¹⁹USOKU or *Migi-kawa*. ²⁰SASOKU
 or *Hidari-kawa*. ²¹GEBA.

TRANSLATION AND NOTES.—¹A jinrikisha.—²A carriage.—³No admittance except
 on business.—⁴Everybody.—⁵One side of the thoroughfare closed to traffic.—⁶A
 bullock-cart (such as the Mikado and Japanese court nobles formerly rode in; a
 specimen may be seen at the Ueno Museum in Tōkyō).—⁷No thoroughfare.—⁸Next
 month.—⁹It is no doubt useless.—¹⁰Water (kept ready) for use (in case of fire, etc.).
 Tubs so marked are to be seen in many of the streets.—¹¹A person in a vehicle.—
¹²Lit. It is not (the case that) there is not, i. e. there are some (Colloquial *Nai koto
 wa nai*).—¹³Great crowds (at a place of amusement).—¹⁴The coming 8th (of the
 month).—¹⁵No 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.”)—¹⁶Next year.
 —¹⁷Three-quarters.—¹⁸One-third.—¹⁹The right side.—²⁰The left side.—²¹Dismounting
 from horseback. (A notice to dismount is often written up near temples.)

136 計	131 造	126 賣 <small>(32) 小</small>	121 御
137 師	132 所	127 營	122 休
138 理	133 貸	128 業	123 處
139 髮	134 家	129 菓 <small>(29) 子</small>	124 煙
140 店	135 時	130 製	125 草

TRANSLITERATION.—121-3. *On yasumi-dokoro*.—124-8. *Tabako ko-uri* EIGYŌ.—129-132. *KWASHI SEIZŌ-SHO*.—133-4. *Kashi-ya*.—135-7. *TŌKEI-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. It is read *on*, *o*, or *go*. The Chinese reading of 休 is *kyū*. Notice that this, the character for “rest,” is formed of a “man” leaning against a “tree.”—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*, in Chinese compounds *en*; 草 alone is read *kusa*, in Chinese compounds *sō*.—129-132. Cake manufactory. 菓 alone is read *kudamono*, “fruit.” Observe that the long vertical stroke goes through the upper square; in No. 125 it begins below it. Such distinctions are important. 子 *ko* or *shi*, “child,” here and in a few other Chinese compounds, serves to form a sort of diminutive. If we might coin a term, 菓子 “cake,” “sugar-plum,” is lit. “fruitling.” 製 alone and 造 alone are each read *tsukuru*, to “make.” Nos. 123 and 132 are interchangeable in most contexts, 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. 家 alone is read *ie*.—135-7. Watchmaker. *TŌKEI*, “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-dressing.—138-140. Hair-dressing shop. 理 *ri*, which by itself generally signifies “reason,” “right,” here has the derivative sense of “to regulate,” “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.

御用品²⁰ は貸家左は賣家¹⁹。貸馬¹⁹。
 御見物¹⁵。西南¹⁶。東北¹⁷。右¹⁸。
 中何處¹¹にも人家見えず¹²。
 入用¹¹。金貸業¹²。造花¹³。山¹⁴。
 れも亦天の致す所なり¹¹。
 金子⁷。煙草屋⁸。貸家⁹。之¹⁰。
 なり⁴。七時二十五分なり⁶。
 今は何時なるや⁴。九時半⁵。
 家屋¹。理髮師²。御菓子³。

TRANSLITERATION.—¹KAOKU. ²RIHATSU-SHI. ³On KWASHI. ⁴Ima wa nan-doki naru ya? ⁵KU-JI HAN nari. ⁶SHICHI-JI NI-JŪ-GO-FUN nari. ⁷KINSU. ⁸Tabako-ya. ⁹Kashi-ya. ¹⁰Kore mo mata TEN no itasu tokoro nari. ¹¹Iriyō or NYŪYŌ. ¹²Kane-kashi GYŌ. ¹³Tsukuri-bana. ¹⁴SANCHŪ izuko ni mo JINKA miezu. ¹⁵GO KEMBUTSU. ¹⁶SEI-NAN. ¹⁷TŌ-HOKU. ¹⁸Migi wa kashi-ya, hidari wa uri-ya. ¹⁹Kashi-uma. ²⁰GO YŌHIN.

TRANSLATION AND NOTES.—¹A house.—²A hair-dresser.—³(Honourable) sweet-meats.—⁴What o'clock is it (now)?—⁵It is half-past nine.—⁶It is five-and-twenty minutes past seven.—⁷Money. (子 is occasionally read SU instead of SHI.)—⁸A tobacconist's (shop). (We put *tabako* in Italics, as if a Jap. word, simply because it is not Chinese.)—⁹A house to let.—¹⁰This, too, is the act of Heaven (or, as we should say, God's doing).—¹¹Needed.—¹²The profession of a money-lender.—¹³Artificial flowers.—¹⁴Nowhere amid the mountains was a human dwelling to be seen.—¹⁵Your sight-seeing.—¹⁶South-west.—¹⁷North-east. (Observe, in these last two instances, the reversal of our English order.)—¹⁸On the right a house to let, and on the left one to sell.—¹⁹Horses for hire.—²⁰An article reserved for the Emperor's use (or for that of some other exalted personage or Government Department).

<p>156</p> <p>古</p> <p>し:</p>	<p>151</p> <p>後</p>	<p>146</p> <p>親</p>	<p>141</p> <p>父</p>
<p>157</p> <p>新</p> <p>し</p>	<p>152</p> <p>當</p> <p>る</p>	<p>147</p> <p>生</p> <p>る</p>	<p>142</p> <p>母</p>
<p>158</p> <p>飲</p>	<p>153</p> <p>去</p> <p>る</p>	<p>148</p> <p>内</p>	<p>143</p> <p>兄</p>
<p>159</p> <p>食</p>	<p>154</p> <p>出</p> <p>る</p>	<p>149</p> <p>外</p>	<p>144</p> <p>弟</p>
<p>160</p> <p>茶</p>	<p>155</p> <p>同</p> <p>じ</p>	<p>150</p> <p>前</p>	<p>145</p> <p>兩</p>

TRANSLITERATION.—141-2. FUBO or *chichi haha*.—143-4. KYŌDAI or *ani otōto*.—145-6. RYŌSHIN: 親 alone is read *oya*.—147. *Umareru* (also SEI or SHŌ).—148-9. *Naigwai* or *uchi soto*.—150-1. ZENGO or *mae ushiro*.—152. *Ataru* or TŌ.—153. *Saru* or KYO.—154. *Izuru* or SHUTSU.—155. *Onaji* or DŌ.—156. *Furushi* or KO.—157. *Atarashi* or SHIN.—158-9. INSHOKU.—160. CHA.

TRANSLATION AND NOTES.—141-6. Father, mother, elder brother, younger brother, both parents. No. 145 is also written 兩. 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, to be past.—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), Jap. *nomu* and *kuu*.—160. Tea.

READING LESSON.

食²¹。小食²¹。十九日¹⁹。荷馬車¹⁹。大²⁰。今¹⁸出立¹⁸せり。去月¹⁸二¹⁸。其¹⁶茶店¹⁶を立出¹⁷づ。只¹⁷。家¹⁵内¹⁵。品物¹⁵賣出¹⁵し。んとするに當¹⁴り。御¹⁴。出口¹¹。入口¹²。出立¹³せ。親¹¹しむ。十¹⁰日前¹⁰後¹⁰。茶⁹を飲⁹めり。兄弟⁹相⁹むや。其⁸休處⁸に於⁸て。の⁷内⁷。此⁷字⁷は何⁷と讀⁷禁⁵ず。兩⁵三⁵日⁵。當⁶分⁶。子⁴生⁴れたり。外⁴出⁴を。父¹親¹。母²親²。只³今³男³。

TRANSLITERATION.—¹*Chichi-oya*. ²*Haha-oya*. ³*Tadaima danshi umaretari*. ⁴*Gwaishutsu wo kinzu*. ⁵*Ryō-san nichi*. ⁶*Tōbun no uchi*. ⁷*Kono ji wa, nan to yomu ya?* ⁸*Sono yasumi-dokoro ni oite cha wo nomeri*. ⁹*Kyōdai (or Keitei) ai-shitashimu*. ¹⁰*Tōka zengo*. ¹¹*Deguchi*. ¹²*Irikuchi*. ¹³*Shūtatsu sen to suru ni atari*. ¹⁴*Go kanai*. ¹⁵*Shinamono uri-dashi*. ¹⁶*Sono chaten wo tachi-izu*. ¹⁷*Tadaima shūtatsu seri*. ¹⁸*Kyōgetsu ni-jū ku-nichi*. ¹⁹*Ni-basha*. ²⁰*Taishoku*. ²¹*Shōshoku*.

TRANSLATION.—¹Father.—²Mother.—³A boy has just been born.—⁴It is forbidden to go out (a good instance of the impersonal use of the active voice in Jap.).—⁵Two or three days.—⁶For the present.—⁷How is this character read?—⁸We drank tea at that rest-house.—⁹Brethren love one another.—¹⁰About the tenth of the month.—¹¹The way out, exit.—¹²The way in, entrance.—¹³Just as we were starting.—¹⁴Your family, also your wife.—¹⁵Commencing a sale of articles (as when a shop is first opened).—¹⁶He has come out of the tea-house. ¹⁷He has just started.—¹⁸The twenty-ninth of last month.—¹⁹A cart or van for luggage.—²⁰A large appetite, a great eater.—²¹A 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, or *kaze* and *ame*.—165. *Yuki* or SETSU.—166-9. SHUN-KA SHŪ-TŌ or *haru*, *natsu*, *aki*, *fuyu*.—170-1. *Yumi-ya*.—172. *Tama* or GYOKU.—173. *Ishi* or SEKI.—174. *Na* or MEL.—175. *Iro* or SHOKU.—176-7. KOKU-BYAKU or *kuroi* and *shiroi*.—178. *Aoshi* or SEL.—179. *Fuku*.—180. *Furu*.

TRANSLATION AND NOTES.—161. Many (*ōshi*); 162, few (*sukunashi*); the two together mean “more or less,” or “some.” 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, (each differing slightly from the others), and notice how, writ small, this character 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*); also written 青.—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。白髮。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。花色
 手中の玉。内外人。自今以後。吹雪。當
 今。禁煙。男子出生。石工。出家。家來。
 耳にする所。無用の事に非ざるべし。
 然るに計らざりき。

TRANSLITERATION.—¹DOJITSU. ²MELJIN. ³HAKUSETSU or *shirayuki*. ⁴SHOSEI *omou ni*. ⁵SHOSEI *omoeraku*. ⁶DAIMYŌ SHŌMYŌ. ⁷KONNICHI TASHŌ *no ame*. ⁸GO-SHIKI. ⁹*Kono TOCHI no MEIBUTSU*. ¹⁰SEINEN. ¹¹HAKUHATSU. ¹²SHUN-U or *harusame*. ¹³MURI ŌJŌ. ¹⁴DAIKYŪ. ¹⁵KANAI-JŪ. ¹⁶*Migi no tōri*. ¹⁷SA *no gotoshi*. ¹⁸*Mae ni mo ieru tōri*. ¹⁹DŌJŌ. ²⁰GYOKU-SEKI. ²¹*Tama no gotoki NYOSHI*. ²²*Kuro-kemuri*. ²³*Aomono-ya*. ²⁴*Akashi wa NIHON no MEISHO nari*. ²⁵*Aki no tsuki*. ²⁶DAIRI-SEKI. ²⁷FUKEI. ²⁸*Mizukara SEIKEI wo itonamu*. ²⁹TARA. ³⁰HANA-IRO. ³¹SHUCHŪ *no tama*. ³²NAIGWAI-JIN. ³³JIKON IGO. ³⁴FUBUKI. ³⁵TŌKON. ³⁶KIN-EN. ³⁷DANSHI SHUSSHŌ. ³⁸SEKKŌ or *ishi-ku*. ³⁹SHUKKE. ⁴⁰KERAI. ⁴¹*Mimi ni suru tokoro*. ⁴²MUYŌ *no koto ni arazaru-beshi*. ⁴³*Shikaru ni hakarazariki*.

TRANSLATION AND NOTES.—¹The same day.—²An expert or adept.—³(White) snow.—⁴In my opinion.—⁵In my opinion (see Aston, pp. 154-5, for verbal forms in *aku*).—⁶The daimyōs and shōmyōs (see *Things Japanese*, Article *Daimyō*).—⁷Some rain to-day (a phrase frequent in weather forecasts).—⁸The five colours (the Japanese do not count the seven of the rainbow, as Europeans do).—⁹The production for which this locality is noted.—¹⁰Youth (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).—¹¹White hair.—¹²Spring showers.—¹³MURI 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."—¹⁴A large bow. These characters are often to be seen written up over establishments for the practice of archery.—¹⁵The whole household.—¹⁶As mentioned above.—¹⁷It is as follows.—¹⁸As already stated.—¹⁹The same as the foregoing.—²⁰Jewels and stones, worthy and worthless; also a jewel-stone, a gem.—²¹A girl like a jewel (for beauty).—²²Black smoke.—²³A greengrocer.—²⁴Akashi is a celebrated place in Japan.—²⁵The autumn moon (compare *Things Japanese*, Article *Poetry*).—²⁶Marble.—²⁷Fathers 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.—²⁸To work for one's own living.—²⁹Codfish. 大口魚 for *tara*, like 煙草 for *tabako* (Nos. 124-5), exemplifies one roundabout method of transcribing Japanese words with Chinese characters (*conf.* p. 52, No. 10).—³⁰[A particular shade of pure, darkish] blue [resembling that of certain] flowers.—³¹A very precious possession (lit. a jewel in the hand).—³²Natives and foreigners.—³³From this time forward.—³⁴Driving snow (*fubuki* is a contraction of *fuku yuki*, as the characters intimate).—³⁵The present time.—³⁶Smoking prohibited.—³⁷The birth of a boy.—³⁸A stone-cutter.—³⁹A Buddhist priest (so called because he leaves his family). Notice that, in this compound and the next, 家 is pronounced KE, not KA.—⁴⁰A retainer, follower.—⁴¹What has come to my ears.—⁴²It will not be useless.—⁴³Yet I never expected it.

196 正	191 安 <small>し</small>	186 壹	181 圓
197 札	192 買 <small>ふ</small>	187 貳	182 凹
198 附 <small>〇</small>	193 受	188 參	183 錢
199 掛	194 取	189 拾	184 厘
200 直	195 商	190 高 <small>し</small>	185 毛

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

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, 一 being turned into 二 by very little use of the forger’s brush or penknife, etc., whereas the complicated forms resist such fraudulent dexterity. Note that 187 has 一 inside it, and that 188 has three hooks at the top and three dashes at the bottom. 參 is also read *mairu*, “to go”:—indeed that is the proper meaning of the character; the proper meaning of 拾 is *hirou*, “to pick up.” These characters are only borrowed, so to say, to represent the numerals 3 and 10 respectively. 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-BAI. 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¹。五圓札²。大安賣³。
 正札⁴附掛直⁵なし。出⁵。
 入⁶の外諸商人入るべ
 からず。人⁶は木石に
 非⁷らず。金拾圓貳拾
 參錢壹厘五毛⁸。其品⁸
 を高直⁹にて買ふ。古⁹
 物商¹⁰。其金高參拾壹
 圓貳拾五錢なり。¹¹
 つ參錢五厘づゝ。¹²
 の然らしむる所。¹³
 の當然¹⁴。作文書取¹⁴。
 不正¹⁶。名高き¹⁶作者¹⁶。
 安心¹⁸。受附¹⁸。正直¹⁹の商
 人²⁰。八百屋²¹。毛髮²¹。
 御¹⁷正¹⁵理¹³理¹²一¹¹壹

TRANSLITERATION.—¹SHŌGWATSU. ²GO-EN SATSU. ³Ō-yasu-uri. ⁴SHŌ-fuda-tsuki, kake-ne nashi.
⁵De-iri no hoka, SHO-SHŌNIN iru-bekarazu. ⁶Hito wa BOKU-SEKI ni arazu. ⁷KIN JŪ-EN NI-JŪ-SAN-SEN ICHI-RIN GO-MŌ. ⁸Sono shina wo kō-ne nite kau. ⁹Furu-mono SHŌ. ¹⁰Sono KIN-daka SAN-JŪ ICHI-EN NI-JŪ-GO-SEN nari. ¹¹Hitotsu SAN-SEN GO-RIN zutsu. ¹²Ri no shikarashimuru tokoro. ¹³Ri no TŌZEN. ¹⁴SAKUBUN kaki-tori. ¹⁵SEI FUSEI. ¹⁶Na-dakaki SAKUSHA. ¹⁷GO ANSHIN. ¹⁸Uke-tsuke. ¹⁹SHŌJIKI no akiudo. ²⁰Yaoya. ²¹MŌHATSU.

TRANSLATION AND NOTES.—¹January.—²A five yen note.—³Very cheap sale, “selling at an enormous reduction.”—⁴Prices clearly marked, and no overcharges.—⁵No admittance to tradesmen, except such as have the *entrée* of the house.—⁶A 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; also that it means “is not,” whereas 不 is merely a negative particle, unable to stand alone and needing to be construed with some other verb.—⁷(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.—⁸To buy that article at a high price.—⁹Trade in old things,—odds and ends. (You will see this written up over certain shops filled with cheap miscellaneous rubbish.)—¹⁰The amount is thirty-one YEN, twenty-five SEN.—¹¹Three and a half sen apiece.—¹²What reason decrees.—¹³Conformably to reason.—¹⁴Composition and dictation.—¹⁵Proper or improper.—¹⁶A celebrated author.—¹⁷(Your) freedom from anxiety.—¹⁸For *uke-tsuke* see “Colloq. Handbook,” Jap.—English Vocabulary at end.—¹⁹An honest merchant. *Akiudo* is the same as *akindo*, but slightly more elegant. Both are corruptions of *akibito*. The Chinese reading is SHŌNIN.—²⁰A 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.—²¹The hair (of the head).

REVIEW OF CHARACTERS 1-200.

理髮師¹。飲食店²。菓子屋³。御⁴
 休處⁵。煙草小賣營業⁶。家屋⁷
 賣買⁸。造作附貸家⁹。萬木地¹⁰
 物。商業¹¹。商品¹²。古本高直に¹³
 買入¹⁴。安直にて買ふ¹⁵。手附¹⁶
 金¹⁷。受取書¹⁸。掛取¹⁹。小荷物²⁰
 金時計²¹。金四圓²²。參圓貳拾²³
 壹錢貳厘五毛²⁴。掛物²⁵。下足²⁶
 札²⁷。正直なる人²⁸。商家の子²⁹
 弟³⁰。父兄³¹。青年³²。少年³³。少女³⁴
 多分³⁵。大金を掛けて家を造³⁶
 る³⁷。茶人³⁸。家の内外³⁹。弓師⁴⁰
 弓矢の家⁴¹。百萬石⁴²。金玉の⁴³
 文⁴⁴。五色⁴⁵。色取⁴⁶。色々⁴⁷。目の玉⁴⁸
 白毛⁴⁹。白雪⁵⁰。草木⁵¹。立春⁵²。夏草⁵³
 夏至⁵⁴。冬至⁵⁵。降雨⁵⁶。秋の風⁵⁷。高⁵⁸
 山⁵⁹。去年⁶⁰。二世⁶¹。來世⁶²。後世⁶³
 多少⁶⁴。新古⁶⁵。左右⁶⁶。所作⁶⁷。所行⁶⁸
 至當⁶⁹。理に當る⁷⁰。出來事⁷¹。見當⁷²
 り次第⁷³。御目に掛かる⁷⁴。御目⁷⁵
 に掛くる⁷⁶。拾ひ物⁷⁷。左の如し⁷⁸
 參上⁷⁹。水を吹掛くる⁸⁰。今を去⁸¹
 ると十年前⁸²。御供物⁸³。拾ひ讀⁸⁴
 み⁸⁵。御名前⁸⁶。牛車⁸⁷。諸車馬通⁸⁸
 行止⁸⁹。無用之者不可入⁹⁰。片側⁹¹
 往來止⁹²。

年⁷⁷取れば金より子。花⁷⁸に風。足⁷⁹ること
 を知⁸⁰れ。一足三文。兩手⁸¹に花。子⁸²供
 は風の子。萬年⁸³新造。鳥⁸⁴を食ふともど
 り食ふな。鳴⁸⁵かざれば鳴くまでまたう
 時⁸⁶鳥。高處⁸⁶の見物。人⁸⁷は人中田は田
 中。馬耳東風。石⁸⁹の上にも三年。色男⁹⁰
 金と力は無かりけり。一字⁹¹千金。大事⁹²
 の前の小事。無爲⁹³にして天下を治む。
 一日⁹⁴千秋の思。親⁹⁵の心子知らず。牛⁹⁶は
 牛づれ馬は馬づれ。春花秋月。花鳥風
 月。雪⁹⁹月花。馬¹⁰⁰食牛飲。

TRANSLITERATION.—¹RIHATSU-SHI. ²INSHOKU-TEN. ³KWASHI-ya. ⁴On yasumi-dokoro. ⁵Tabako
 ko-uri EIGYŌ. ⁶KAOKU BAIBAI. ⁷ZŌSAKU-tsuki kashi-ya. ⁸Yorozu ki-JI-mono. ⁹SHŌGYŌ. ¹⁰SHŌHIN.
¹¹Furu-HON KŌNE (or taka-ne) ni kai-ire. ¹²Yasune nite kau. ¹³Tetsuke-KIN. ¹⁴Uketori-SHO.
¹⁵Kaketori. ¹⁶Ko-nimotsu. ¹⁷KIN-dokei. ¹⁸KIN yo-EN. ¹⁹SAN-EN NI-JŪ-IS-SEN NI-RIN GO-MŌ.
²⁰Kakemono. ²¹GESOKU-fuda. ²²SHŌJIKI naru hito. ²³SHŌKA no SHITEI. ²⁴FUKEI. ²⁵SEINEN.
²⁶SHŌNEN. ²⁷SHŌJO. ²⁸TABUN. ²⁹TAIKIN wo kakete ie wo tsukuru. ³⁰CHAJIN. ³¹Ie no NAIGWAI.
³²Yumishi. ³³Yumi-ya no ie. ³⁴HYAKU-MAN-GOKU. ³⁵KINGYOKU no BUN. ³⁶GO-SHIKI. ³⁷Irodori.
³⁸Iro-iro. ³⁹Me no tama. ⁴⁰HAKUMŌ. ⁴¹HAKUSETSU or shira-yuki. ⁴²SŌMOKU. ⁴³RISSHUN.
⁴⁴Natsu-gusa. ⁴⁵GESHI. ⁴⁶TŌJI. ⁴⁷KŌ-U. ⁴⁸Aki no kaze. ⁴⁹KŌZAN. ⁵⁰KYONEN. ⁵¹SANZE. ⁵²RAISE.
⁵³GOSE or KŌSEI.
⁵⁴TASHŌ. ⁵⁵SHINKO. ⁵⁶SAYŪ. ⁵⁷SHOSA. ⁵⁸SHOGYŌ. ⁵⁹SHITŌ. ⁶⁰Ri ni ataru. ⁶¹Deki-goto.
⁶²Mi-atari SHIDAI. ⁶³On me ni kakaru. ⁶⁴On me ni kakuru. ⁶⁵Hiroi-mono. ⁶⁶SA no gotoshi. ⁶⁷SANJŌ.
⁶⁸Mizu wo fuki-kakuru. ⁶⁹Ima wo saru koto JŪ-NEN-ZEN. ⁷⁰GO KUMOTSU. ⁷¹Hiroi-yomi. ⁷²On namae.
⁷³GŪYŪSHA. ⁷⁴SHO-SHABA TSŪKŌ-dome. ⁷⁵MUYŌ no mono iru-bekarazu. ⁷⁶Katakawa ŌRAI-dome.

⁷⁷*Toshi toreba, kane yori ko.* ⁷⁸*Hana ni kaze.* ⁷⁹*Taru koto wo shire.* ⁸⁰NI-SOKU SAM-MON.
⁸¹RYŌTE ni hana. ⁸²Kodomo wa, kaze no ko. ⁸³MAN-NEN SHINZŌ. ⁸⁴*Tori wo kuu to mo, dori*
kuu-na! ⁸⁵*Nakazareba, naku made matō, hototogisu.* ⁸⁶*Takami no KEMBUTSU.* ⁸⁷*Hito wa hito-naka,*
ta wa ta-naka. ⁸⁸BANI TŌFŪ. ⁸⁹*Ishi no ue ni mo* SAN-NEN. ⁹⁰*Iro-otoko kane to chikara wa nakari-*
keri. ⁹¹ICHI-JI SEN-KIN. ⁹²*DAIJI nō mae no* SHŌJI. ⁹³MUI ni shite TENKA wo osamu. ⁹⁴ICHI-NICHI
 SENSŪ no omoi. ⁹⁵*Oya no kokoro ko shirazu.* ⁹⁶*Ushi wa ushi-zure, uma wa uma-zure.* ⁹⁷SHUNKWA
 SHŪGETSU. ⁹⁸KWACHŌ FŪGETSU. ⁹⁹SETSU-GEK-KWA. ¹⁰⁰BASHOKU GYŪIN.

TRANSLATION.—¹A hair-dresser.—²A (drinking and) eating-house.—³A confectioner.—⁴A rest-
 house.—⁵A retail dealer in tobacco.—⁶A house agency.—⁷House to let with fixtures.—⁸Wooden
 wares of every description.—⁹Trade.—¹⁰Merchandise.—¹¹Old books purchased at the highest
 prices.—¹²To buy cheap.—¹³Bargain-money.—¹⁴A receipt.—¹⁵A bill collector.—¹⁶Small baggage.
 —¹⁷A gold watch.—¹⁸4 YEN.—¹⁹3 YEN 21 SEN 2 RIN 5 MŌ.—²⁰A hanging scroll.—²¹A clog label.
 (This is the name given to labels affixed by attendants in charge to the GETA or clogs left
 by theatre-goers, etc., at the entrance, as we leave our umbrellas or cloaks.)—²²An honest man.
 —²³A merchant's sons.—²⁴Parents and guardians (see p. 66).—²⁵Youth.—²⁶Boyhood.—²⁷A girl.—
²⁸Probably.—²⁹To build a house at great expense.—³⁰A person skilled in the *CHA-no-yu*, or "tea
 ceremonies," hence an esthete, hence an eccentric person.—³¹Indoors and out-of-doors.—³²A bow-
 maker.—³³A *samurai* family.—³⁴A DAIMYŌ. (Lit. one having an income assessed at a million
roku of rice. Notice 石 properly *ishi*, "stone," used technically to denote a *KOKU*, which is a
 measure of some 5 bushels of rice.)—³⁵An exquisite literary composition.—³⁶The five colours.—
³⁷Colouring.—³⁸All sorts.—³⁹The eye-ball.—⁴⁰White hairs or down.—⁴¹(White) snow.—⁴²Vegetation.
 —⁴³The "Beginning of Spring" (the name of one of the four-and-twenty subdivisions of the
 year).—⁴⁴Summer herbs.—⁴⁵The summer solstice.—⁴⁶The winter solstice.—⁴⁷Rain (falling).—
⁴⁸Autumn breezes.—⁴⁹High mountains.—⁵⁰Last year.—⁵¹The three worlds or lives of the
 Buddhists, viz. past, present, and future.—⁵²The life to come.—⁵³The life to come (GOSE); future
 generations (KŌSEI).

⁵⁴More or less.—⁵⁵New and old.—⁵⁶Left and right.—⁵⁷Action.—⁵⁸Conduct.—⁵⁹Quite proper.—
⁶⁰To be reasonable.—⁶¹An event.—⁶²As soon as it is found.—⁶³To meet you.—⁶⁴To show you.—
⁶⁵Something picked up.—⁶⁶As follows.—⁶⁷Going to your house.—⁶⁸To squirt water on to.—⁶⁹Ten
 years ago.—⁷⁰An offering made to a divinity.—⁷¹Glancing through a book.—⁷²Your name.—
⁷³An ox waggon.—⁷⁴No thoroughfare for vehicles or horses of any description.—⁷⁵No admittance
 except on business.—⁷⁶One side of this thoroughfare closed to traffic.

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

⁷⁷In old age children are better than money.

⁷⁸The wind on the (cherry-)blossom. ("No rose without a thorn.")

⁷⁹Know when you have had enough. ("Enough is as good as a feast.")

⁸⁰Two pairs for three farthings (said of something practically worthless).

⁸¹Flowers in both hands (said of one seated between two pretty girls).

⁸²Children are children of the wind,—and therefore ought not to fear wind or cold. (A semi-meaningless saying, used to scold children who complain of the cold.)

⁸³A perennially youthful woman. (Generally said of singing-girls.)

⁸⁴Though you eat the bird, eat not its *dori*. (The *dori* is defined as a clot of blood on the back, which is poisonous. Observe the jingle of *tori* and *dori*.)

⁸⁵Ah! that cuckoo! if it won't sing, I will wait till it does.—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). This ditty is supposed to give in a nutshell the diplomatic and patient character of the great ruler Ieyasu. Ask your teacher for the parallel ditties on Ieyasu's predecessors, Nobunaga and Hideyoshi.

⁸⁶Viewing from a height, i. e. looking on unconcernedly.

⁸⁷Men with men, rice-fields with rice-fields, i. e., in order to effect anything, a man must renounce solitude and mix with his fellow-creatures.

⁸⁸The east wind in a horse's ears (useless efforts to persuade). Do not say TÖFU ("bean-curd") for TÖFŪ, as is the tendency of foreign speakers.

⁸⁹(One can sit) even on a stone for three years. This proverb inculcates steadfastness.

⁹⁰The rake has no money or strength (having expended both).—This, too, is in the form of a HOKKU.

⁹¹A single ideograph is worth a thousand pieces of gold. (Learning is supremely important; for Confucianism teaches the innate goodness of the human heart, which only ignorance will mislead into wrong channels.)

⁹²The small thing before the great one. (Sacrifice small things to great. Nearly equivalent to our "the end justifies the means.")

⁹³To govern the empire without doing anything (the policy of *laissez faire*).

⁹⁴A sentiment (e. g. love) to which a single day appears (as long as) a thousand autumns.

⁹⁵A child knows not its parent's heart,—i. e. knows not the depth of the love and self-sacrifice there.

⁹⁶Cows herd with cows, horses with horses. ("Birds of a feather flock together.")

⁹⁷The flowers of spring, and the moon of autumn.—⁹⁸The flowers, the birds, the breeze, and the moon.—⁹⁹The snow, the moon, and the blossoms. (These are three different summaries of the most esthetic things in the world).

¹⁰⁰Eating like a horse, and drinking like a cow. (Observe the superior conciseness of the Chinese in this and in a hundred kindred instances.)

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

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

TRANSLATION AND NOTES.—201-4. The student will find these four easy characters, for which there are no precise English equivalents, commonly used in enumeration, 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 frequently 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*, Article *Time*, and with still greater detail in the Introduction to Bramsen’s *Japanese Chronological Tables*, a work of great research, but too little known. No. 204 丁 TEI may be remembered by its likeness to our letter T; but the jerk of the second stroke upward and leftward is essential.—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*. The Chinese sound of 合 is *gō*.—208-11. An ordinary school. The Jap. translation of No. 208 is *tazuneru*, “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 (*machi*), a measure of distance (CHŌ) 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 (*mura*).—216. When read RI, it means a Jap. league of 2½ miles English; read *sato*, it means “village.” 216-7 together, read RITEI, mean “number of miles,” “distance by road.” 216 (RI) 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¹道理²大同小異³
 何番地⁴。下六番町⁵廿
 番地⁶。氷川尋常小學⁷
 校⁷。然りと雖ども⁸無⁸
 理非道⁹。花見¹⁰。非常の¹⁰
 大火¹¹。今日賣切¹¹。百里¹²
 を行く者九十九里を
 以て半とす¹³。御者と¹³
 馬丁¹⁴。甲乙丙の三人¹⁴
 當所より何里なる¹⁵
 や。三里十五町程¹⁶。乙¹⁷
 女掛合¹⁸。請取¹⁹。入用²⁰。造²¹
 作附貸家²²。品行²³。及第²³
 理事²⁴。長男次女²⁵。入札²⁶

TRANSLITERATION.—¹BANGWAI. ²DŪRI. ³DAIDŌ SHŌI. ⁴Nam-BANCHI. ⁵Shimo Roku BANCHŌ
 NI-JŪ BANCHI. ⁶Hikawa JINJŌ SHŌ-GAKKŌ. ⁷Shikari to iedomo. ⁸MURI HIDŌ. ⁹Hana-mi. ¹⁰HIJŌ
 no TAIKWA. ¹¹KONNACHI uri-kire. ¹²HYAKU-RI wo yuku mono, KU-JŪ-KU-RI wo motte nakaba to su.
¹³GYOSHA to BATEI. ¹⁴KŌ, OTSU, HEI no SAN-NIN. ¹⁵TŌSHO yori nan-RI naru ya? ¹⁶SAN-RI JŪ-GO
 CHŌ hodo. ¹⁷Otome. ¹⁸Kake-ai. ¹⁹Uke-tori. ²⁰NYŪYŌ, or iriyŌ. ²¹ZŌSAKU-tsuki kashi-ga. ²²HINKŌ.
²³KYŪDAI. ²⁴RIJI. ²⁵CHŌNAN JI-JO. ²⁶NYŪSATSU.

TRANSLATION AND NOTES.—¹Extra.—²Reason, propriety.—³Very little difference (lit. "great
 same, small differ,"—a neat Chinese phrase).—⁴What number (of a street)?—⁵No. 20, Shimo Roku
 Banchō (Banchō is the name of a small district in Tōkyō).—⁶The 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*; compare *hieru*, "to be chilly").—⁷Nevertheless (lit. "though it
 is so," *shikari* standing for *shika ari*).—⁸Injustice and cruelty.—⁹Going to see the blossoms.—¹⁰An
 exceptionally large fire.—¹¹All sold out to-day.—¹²He who goes a hundred leagues must consider
 ninety-nine leagues to be halfway,—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*.—¹³Coachman 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 equiva-
 lent of the Colloquial word BETTŌ, which is written with different characters.)—¹⁴Three persons, A,
 B, and C.—¹⁵How many RI is it from this place?—¹⁶About three RI and fifteen CHŌ.—¹⁷A maiden.
 —¹⁸Consultation.—¹⁹A receipt. The two *uke*'s, 請 (No. 206, Chinese sound *sei*) and 受
 (No. 193, Chinese sound *ju*) are interchangeable in Jap. in the sense of "to receive."—²⁰Needed.
 —²¹House to let with fixtures.—²²Conduct, behaviour.—²³Passing an examination.—²⁴A super-
 intendent.—²⁵The eldest son and second daughter.—²⁶Offering a tender, making a bid.

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

TRANSLITERATION.—221. *To* or *KO*.—222. *MON* or *kado*.—223. *Tou*.—224. *Kiku*.—225. *Tojiru* or *HEI*.—226. *Hiraku* or *KAI*.—227. *Aida* or *KEN*.—228. *SAI*.—229. *MEN*.—230. *TA*.—231. *Ono-ono* or *KAKU*.—232. *SHAKU*.—233. *SUN*.—234-5. *GENGYO*.—236. *Hiku* or *IN*.—237-8. *JŪ-KYO*.—239. *Aruji* or *SHU*.—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 (*sumu*) and being in (*iru*).—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 why “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. 1476, 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 man was 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¹他²。言行一致。門³番⁴。
 門⁴前⁵。人間萬事金の世⁶。
 の中⁶。天地人三才⁷。一⁷。
 里六町四十間五尺三⁸。
 寸⁸。古本買入所⁹。一⁹を⁹。
 聞¹⁰て十を知る。讀賣新¹⁰。
 聞¹¹。見物人山の如し¹¹。
 番町¹²に居て番町知ら¹²。
 ず¹³。去る十九日開店せ¹³。
 り¹⁴。各一尺四寸五分¹⁴。
 他人¹⁵。氷問屋¹⁶。問口五¹⁷。
 間¹⁸の店¹⁸。主人と客六人¹⁸。
 世間¹⁹。弓を引く²⁰。上戸²¹。
 下戸²²。客間²³。食間²⁴。同²⁵。
 居²⁶。面前²⁶。字引²⁷。

TRANSLITERATION.—¹JITA. ²GENKŌ ITCHI. ³MOMBAN. ⁴MONZEN. ⁵NINGEN BANJI *kane no yo-no-naka*. ⁶TEN CHI JIN SAN-SAI. ⁷ICHI-RI, ROKU-CHŌ, SHI-JIK-KEN GO-SHAKU, SAN-ZUN. ⁸Furu-HON *kai-ire-dokoro*. ⁹ICHI wo kiite, JŪ wo shiru. ¹⁰“Yomi-uri SHIMBUN.” ¹¹KEMBUTSU-NIN *yama no gotoshi*. ¹²BANCHŌ ni ite, BANCHŌ shirazu. ¹³Saru (or sannuru) JŪ-KU-NICHI KAITEN seri. ¹⁴Ono-ono IS-SHAKU, SHI-SUN, GO-BU. ¹⁵TANIN. ¹⁶Kōri-don-ya. ¹⁷Maquchi GO-KEN no mise. ¹⁸SHUJIN to KYAKU ROKU-NIN. ¹⁹SEKEN. ²⁰Yumi wo hiku. ²¹JŌGO. ²²GEKO. ²³KYAKUMA. ²⁴SHOKUMA. ²⁵DŌKYO. ²⁶MENZEN. ²⁷Ji-biki.

TRANSLATION AND NOTES.—¹Self and others.—²Conformity of conduct to precept.—³A gate-keeper.—⁴In front of the gate.—⁵A world in which money rules everything.—⁶The three powers (that rule all things), viz. Heaven, Earth, and Man.—⁷One RI, 6 CHŌ, 40 KEN, 5 feet, and 3 inches.—⁸Second-hand books bought here.—⁹To 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.—¹⁰The “Yomi-uri Newspaper” (see *Things Japanese*, Article *Newspapers*, for the origin of the name).—¹¹The sightseers were like a mountain,—a phrase used of great crowds at a fair, a theatre, etc.—¹²To 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.—¹³The shop, (bank, etc.) was opened on the 19th (lit. on the gone-away 19th).—¹⁴Each 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.—¹⁵Another person, a stranger.—¹⁶An establishment for wholesale trade in ice. *Don* here stands for *ton*, and *ton* for *toi*, the Indefinite Form of *to*, “to ask.” A wholesale establishment is one where the dealers come to “ask” after the merchandise they deal in.—¹⁷A shop with thirty feet frontage.—¹⁸The host and six guests.—¹⁹The world.—²⁰To draw a bow.—²¹A tippler.—²²A total abstainer.—²³A drawing-room.—²⁴A dining-room.—²⁵Dwelling together.—²⁶Before one’s face, in the presence of.—²⁷A dictionary.

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

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

TRANSLATION AND NOTES.—241. I.—242. Another character for “I” (*GA*), which, with 243 appended, signifies “we.” 等 properly means “etcetera,” and is often read *tō*.—244. Thou.—245-6. You, lit. exalted prince (*kimi*).—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 *katai*, is written before 有 the character for *ari*, and that a similar transposition takes place in the case of *Zōnji-tatematsuru*, both in accordance with Chinese (or English) syntax. 度 alone is *tabi*; 難 is often *NAN*. 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” (紙 = *kami*), 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.

天¹知る地知る子知る我
 知る。正月²元日。別紙³
 の通り。差支⁴有之。參上
 難致。四里⁵四方。次男⁶
 は別家して品川に住居
 す。甲⁷は明白なれども
 乙は至て見分け難し。
 如何⁸い^{かん}ともせん方なし。
 自⁹他の差別なし。新聞¹⁰
 紙。君¹¹を見ざることを久
 し。紙¹²の白きは雪の白
 きが如し。他日¹³。毎日¹⁴。
 人の心の同じからざる
 と其面¹⁵の如し。一寸¹⁶。
 吾人¹⁷。

TRANSLITERATION.—¹TEN *shiru*, CHI *shiru*, SHI *shiru*, ware *shiru*. ²SHŌGWATSU GWANJITSU. ³BESSHI *no tōri*. ⁴*Sashi-tsukae kore ari*, SANJŌ *itashi-gatashi*. ⁵YO-RI SHI-HŌ. ⁶JINAN *wa BEKKE shite*, Shinagawa *ni JŪKYO su*. ⁷KŌ *wa MEIHAKU naredomo*, OTSU *wa itatte mi-wake-ga-tashi*. ⁸*Ikan to mo sen kata nashi*. ⁹JITA *no SHABETSU nashi*. ¹⁰SHIMBUN-SHI. ¹¹*Kimi wo mizaru koto hisashi*. ¹²*Kami no shiroki wa, yuki no shiroki ga gotoshi*. ¹³TAJITSU. ¹⁴MAINICHI. ¹⁵*Hito no kokoro no onajikarazaru koto, sono omote no gotoshi*. ¹⁶IS-SUN, also read *chotto*. ¹⁷GO-JIN.

TRANSLATION AND NOTES.—(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 SHĪ-CHI*, 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.

²The 1st. January.—³Lit. “different paper's way,” i. e., as you will see by the enclosed.—⁴I am prevented from calling on you (Epist. Style). Notice the two cases of inversion,—*kore² ari¹* and *itashi²-gatashi¹*.—⁵Four RI (=10 miles) square,—said to be the area of Tōkxō.—⁶The 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.

⁷A is clear, but B is extremely difficult to make out.—⁸There is absolutely nothing to be done.—⁹Making no distinction between oneself and others; impartiality.—¹⁰A newspaper.—¹¹It is long since I saw you.—¹²The paper is as white as snow.—¹³Some other day (in the future).—¹⁴Every day.—¹⁵Men's hearts are as unlike as their faces.—¹⁶—寸 read IS-SUN means “one inch;” read *chotto*, it means “just a little.”—¹⁷Myself and others; we (not our English “we” meaning “you and I”).

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 己	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 OF *asa-yū*. — 270. KO OF 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 or unlucky. This is a common “synthesis of contradictories” (see “Colloquial Handbook,” ¶ 48).—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. 先 is often read SEN.—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. 場 *ba* or *jō* is often, but less correctly, written 場.—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 (read ZE) is often used in an abstract sense.—276. To be.—277. To become. Notice that 在 (*ZAI*) signifies simply “to be,”—e. g. in a place, whereas No. 250 有 (*YU*) signifies “there is,” “have got,” and No. 300 也 (*YA*) is the copula at the end of the sentence, and is often meaningless and simply ornamental. No. 277 *naru*, “to become” (*SEI*) 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 partially closed, because “already” indicates past time, which is practically, if not entirely, done with, closed, finished.

READING LESSON.

吉日。毎朝新聞を讀む。
 物置。製紙場。事故。世
 間の出來事は、略ぼ新聞
 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。天道是か
 非か。一得あれば一失あ
 り。

TRANSLITERATION.—¹KICHINICHI. ²MAICHŌ SHIMBUN *wo yomu*. ³Mono-oki. ⁴SEISHI-ba. ⁵JIKO. ⁶SEKEN *no deki goto wa, hobo SHIMBUN nite shiru koto wo u*. ⁷Kore yori GEJŌ *su-beshi*. ⁸SENJITSU *kimi no ie ni yukishi toki, GO FUZAI narishi yue, on me ni kakarazariki*. ⁹Manabazaru *kodomo wa, SEICHŌ no nochi MUYŌ no hito taru-beshi*. ¹⁰MONJIN *ni MAICHŌ "SHISHO" wo yomashime, MAIYŪ yumi wo hikashimu*. ¹¹ZEHI. ¹²JIGŌ JITOKU. ¹³NIKKI. ¹⁴IBO-TEL. ¹⁵TENDŌ ZE *ka hi ka?* ¹⁶IT-TOKU *areba, IS-SHITSU ari*.

TRANSLATION AND NOTES.—¹A lucky day.—²I read the newspaper every morning.—³An outhouse (used to "put things" in).—⁴A paper factory.—⁵Cause, reason.—⁶One can obtain information about almost all that happens in the world from the newspapers.—⁷(Riders) must dismount here.—⁸When I went to your house the other day, I did not see you because you were not at home. (Notice the two Attributive Past in *shi* and the Conclusive Past in *ki*, according to the paradigm on p. 19).—⁹Children who do not study will be useless men when they grow up.—¹⁰He makes his pupils read the "Four Books" every morning, and practise with the bow every evening. (The "Four Books" of the Confucianists are the 大學 (DAIGAKU), "Great Learning," the 中庸 (CHŪYŌ), "Doctrine of the Mean," the 論語 (RONGO), "Confucian Analects," and 孟子 (MŌSHI), "Mencius." The Confucian training is not scholastic merely:—military and gymnastic exercises are deemed worthy to occupy a portion of the disciple's time.)—¹¹So or not, right^{and} or wrong, (hence) positively.—¹²One's own doing, getting just what one deserves, lit. "self deed, self get."—¹³A diary.—¹⁴A (younger) brother by a different mother.—¹⁵Are Heaven's ordinances just or unjust?—¹⁶[Every action] has its advantages and its drawbacks.

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

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 generally pronounced UNNUN.—293. Gō.—294. Gō.—295-6. JINJA.—297-8. BUKKAKU.—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*.—286-7. 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 alone is *kami*, a Shintō god or goddess; 296 is *yashiro*, a Shintō temple; the two together make JINJA, also a Shintō temple.—297 alone is *hotoke*, a Buddha; 298 is *taka-dono*, a lofty edifice; the two together make BUKKAKU, a Buddhist temple.—299. To be able, well.—300. One of the verbs for “to be;” see p. 84.

READING LESSON.

皇帝¹。殿下²。閣下³。皇國⁴。和
 文⁵の名家⁶。漢文⁷を作るこ
 と難し⁸。大日本帝國⁹。和漢
 洋¹⁰。内閣¹¹。第二號¹²。第四
 十九號¹³。日本及西洋諸國¹⁴。
 當今¹⁵神田小川町¹⁶に住居
 す。和洋製本所¹⁷。其由來¹⁸
 を尋ぬるに。今¹⁹を去ること
 と五十年前²⁰は、洋學²¹を學
 ぶ人多²²からず。神道²³。八
 百萬²⁴の神²⁵。天²⁶に口なし人
 を以て云はしむ。西洋人²⁷。
 朝夕²⁸共不在²⁹なり。才能³⁰。
 これより右³¹たうがしま道³²
 左³³みやのしま道³⁴

TRANSLITERATION.—¹KŌTEI. ²DENKA. ³KAKKA. ⁴KŌKOKU. ⁵WABUN *no* MEIKA. ⁶KAMBUN
wo tsukuru koto katashi. ⁷DAI NIHON TEIKOKU. ⁸WA-KAN-YŌ. ⁹NAIKAKU. ¹⁰DAI NI-GŌ. ¹¹DAI
 SHI-JŪ-KU-GŌ. ¹²NIHON *oyobi* SEIYŌ SHOKOKU. ¹³TŌKON *Kanda Ogawa-machi ni* JŪKYŌ *su.*
¹⁴WA-YŌ SEIHON-JO. ¹⁵Sono YURAI *wo tazunuru ni.* ¹⁶Ima *wo saru koto* GO-JŪ-NEN *zen wa,*
yōgaku wo manabu hito ōkarazu. ¹⁷SHINTŌ. ¹⁸Ya-o-yorozu *no kami.* ¹⁹TEN *ni kuchi nashi;*
hito wo motte iwashimu. ²⁰SEIYŌ-JIN. ²¹CHŌSEKI *tomo* FU-ZAI *nari.* ²²SAINŌ.

²³Kore yori { *mi*gi, Dōgashima *michi.*
*hi*dari, Miyanoshita *michi.*

TRANSLATION AND NOTES.—¹An Emperor.—²His or Her Highness (said of princes and
 princesses).—³His (or Your) Excellency.—⁴The Imperial country, i. e. Japan.—⁵A celebrated
 writer of classical Japanese prose.—⁶It is difficult to write Chinese prose.—⁷The empire of Great
 Japan.—⁸Japan, China, and Western countries.—⁹The Cabinet (ministry).—¹⁰No. 2.—¹¹No. 49.—
¹²Japan and the (various) countries of the West.—¹³He resides at present in Ogawa Street, Kanda.
 —¹⁴(Establishment for) bookbinding in Japanese and European style.—¹⁵On enquiry into its origin
 (, I find that).—¹⁶Fifty years ago few people cultivated European learning.—¹⁷(The)
 Shintō (religion).—¹⁸The eight hundred myriad gods (of Shintō).—¹⁹Heaven has no mouth; it
 employs men as its mouthpiece.—²⁰A European.—²¹He is out morning and evening.—²²Talent.

²³From here { the right path (leads to) Dōgashima.
 the left path (leads to) Miyanoshita.

(Finger-posts 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.)

REVIEW OF CHARACTERS 1-300.

校長¹。尋常²小學³。番人⁴。學生⁵。女
 學校⁶。得業生⁷。語學者⁸。尋問⁹。高
 等商業學校¹⁰。大日本帝國¹¹。先
 生¹²。成年者¹³。漢學者¹⁴。帝國大學¹⁵。
 方言¹⁶。能力¹⁷。有用の書物¹⁸。校合¹⁹。
 貴人²⁰。一個人²¹。分別ある人²²。村
 長²³。戶主²⁴。客人²⁵。客來²⁶。長居の
 客²⁷。他人²⁸。事故あり參上いたし
 難し²⁹。食客を置く³⁰。門外漢³¹。内
 閣³²。殿上人³³。皇宮³⁴。神社佛閣³⁵。萬
 能なる神³⁶。國家の大計³⁷。洋の東
 西を問はず³⁸。世道人心の爲に³⁹。
 世才に長ず⁴⁰。手足を置く所な
 し⁴¹。何事をも爲す能はざりき⁴²。
 是非得失⁴³。言を左右にす⁴⁴。然り

と雖ども⁴⁵。相見ざると久し⁴⁶。一
 朝一夕に行はれ難し⁴⁷。計略⁴⁸。存
 在⁴⁹。其由りて來る所を尋ぬる
 に⁵⁰。不得止⁵¹。時と場合によれ
 ば⁵²。自己⁵³。其時に乘じて之を爲
 せば⁵⁴。自由自在⁵⁵。甲乙なし⁵⁶。一
 語も云はず⁵⁷。閉口⁵⁸。和合⁵⁹。
 面白き新聞也⁶⁰。讀賣新聞第千
 六百七十號⁶¹。號外⁶²。其新聞は
 何號なるや⁶³。新聞紙上にて⁶⁴。
 此れより先き⁶⁵。此頃⁶⁶。一時間
 程⁶⁷。間一髮⁶⁸。厘毛の差⁶⁹。一番大
 切⁷⁰。共同の事業⁷¹。甲乙丙丁⁷²。
 商品取引所⁷³。金を請取る⁷⁴。手紙
 を以て知らすべし⁷⁵。請人に立

つ。大丈夫請合。御請をす
 る。正札附一厘も引なし。
 小間物見世。相場。他見を
 禁ず。吾を忘る。居常。山中
 に住む。同居。千門萬戸。車
 夫馬丁。乘馬。明間あり。尺
 八を吹く。弓に矢を番ふ。
 各二尺三寸。等分。上等。中
 等。下等。汝等。別個。鳥一
 番。水一合半。日毎に。五十
 六度七分。四方八方。方面。
 元日。奉申上。不吉。凶事。
 手を支へて。一家を支ふ
 る。難所。千古の金言。三十
 六町を以て一里と爲す。

- TRANSLITERATION.—¹KŌCHŌ. ²JINJŌ SHŌGAKU. ³BANNIN. ⁴GAKUSEI. ⁵JO-GAKKŌ. ⁶TOKUGYŌ-SEI. ⁷GOGAKU-SHA. ⁸JIMMON. ⁹KŌTŌ SHŌGYŌ GAKKŌ. ¹⁰DAI-NIHON TEIKOKU. ¹¹SENSEI. ¹²SEINEN-SHA. ¹³KANG-KU-SHA. ¹⁴TEIKOKU DAIGAKU. ¹⁵HŌGEN. ¹⁶NŌRYOKU. ¹⁷YŪYŌ no SHOMOTSU. ¹⁸KYŌGŌ. ¹⁹KININ OF KIJIN. ²⁰IK-KO-JIN. ²¹FUMBETSU *aru hito*. ²²SONCHŌ. ²³KOSHU. ²⁴KYAKUJIN. ²⁵KYAKURAI. ²⁶*Naga-i no KYAKU*. ²⁷TANIN. ²⁸JIKO *ari, SANJŌ itashi-gatashi*. ²⁹SHOKKAKU *wo oku*. ³⁰MONGWAIKAN. ³¹NAIKAKU. ³²DENJŌ-bitō. ³³KŌKYŪ. ³⁴JINJA BUKKAKU. ³⁵MANNŌ *naru Kami*. ³⁶KOKKA *no TAIKEI*. ³⁷YŌ *no TŌZAI wo towazu*. ³⁸SEDŌ JINSHIN *no tame ni*. ³⁹SESAI *ni CHŌZU*. ⁴⁰SHUSOKU *wo oku tokoro nashi*. ⁴¹*Nani-goto wo mo nasu atawazariki*. ⁴²ZEHU TOKUSHITSU. ⁴³GEN *wo SAYŪ ni su*. ⁴⁴*Shikari to iedomo*. ⁴⁵*Ai-mizaru koto hisashi*. ⁴⁶IT-CHŌ IS-SEKI *ni okonaware-gatashi*. ⁴⁷KEIRYAKU. ⁴⁸SONZAI. ⁴⁹*Sono yorite kitaru tokoro wo tazunuru ni*. ⁵⁰*Yamu wo ezu*. ⁵¹*Toki to ba-ai ni yoreba*. ⁵²JIKO. ⁵³*Sono toki ni jōjite kore wo nasaba*. ⁵⁴JIYŪ JIZAI. ⁵⁵KŌ-OTSU *nashi*. ⁵⁶ICHI-GO *mo iwazu*. ⁵⁷HEIKŌ. ⁵⁸WAGŌ. ⁵⁹*Omoshiroki SHIMBUN nari*. ⁶⁰“Yomi-uri SHIMBUN” DAI SEN ROP-PYAKU SHICHI-JŪ GŌ. ⁶¹GŌ-GWAI. ⁶²*Sono SHIMBUN wa, nan-gō naru ya?* ⁶³SHIMBUN-SHIJŌ *nite*. ⁶⁴*Kore yori saki*. ⁶⁵*Kono goro*. ⁶⁶ICHI-JI-KAN *hodo*. ⁶⁷KAN IP-PATSU. ⁶⁸RIMMŌ *no SA*. ⁶⁹ICHI-BAN TAISETSU. ⁷⁰KYŌDŌ *no JIGYŌ*. ⁷¹KŌ, OTSU, HEI, TEL. ⁷²SHŌHIN *torihiki-jo*. ⁷³*Kane wo uke-toru*. ⁷⁴*Tegami wo motte shirasu-beshi*. ⁷⁵*Ukenin ni tatsu*. ⁷⁶DAI-JŌBU *uke-ai*. ⁷⁷*O uke wo suru*. ⁷⁸SHŌfuda-tsuki, ICHI-RIN *mo hiki nashi*. ⁷⁹*Komamono mise*. ⁸⁰SŌBA. ⁸¹TAKEN *wo KINZU*. ⁸²*Ware wo wasuru*. ⁸³KYOJŌ. ⁸⁴SANCHŪ *ni sumu*. ⁸⁵DŌKYO. ⁸⁶SEM-MON BANKO. ⁸⁷SHAFU BATEI. ⁸⁸JŌBA OF JŌME. ⁸⁹*Akima ari*. ⁹⁰SHAKUHACHI *wo FUKU*. ⁹¹*Yumi ni ya wo tsugau*. ⁹²Ono-ono NI-SHAKU SAN-ZUN. ⁹³TŌBUN. ⁹⁴JŌTŌ. ⁹⁵CHŪTŌ. ⁹⁶KATŌ. ⁹⁷*Nanji-ra*. ⁹⁸BEKKO. ⁹⁹*Tori hito-tsugai*. ¹⁰⁰*Mizu ICHI-GŌ-HAN*. ¹⁰¹*Hi-goto ni*. ¹⁰²GO-JŪ-ROKU DO SHICHI FUN. ¹⁰³SHI-HŌ HAP-PŌ. ¹⁰⁴HŌMEN. ¹⁰⁵GWAN-JITSU. ¹⁰⁶*Mōshi-age-tatematsuru*. ¹⁰⁷FUKITSU. ¹⁰⁸KYŌJI.

¹⁰⁹*Te wo tsukaete.* ¹¹⁰*IK-KA wo sasōru.* ¹¹¹NANJO. ¹¹²SENKO no KINGEN. ¹¹³SAN-JŪ-ROKU CHŌ wo motte, ICHI-RI to nasu.

TRANSLATION.—¹The head-master of a school.—²An ordinary primary school.—³A watchman.—⁴A student.—⁵A girls' school.—⁶A graduate.—⁷A linguist.—⁸Enquiry.—⁹The "Higher Commercial School."—¹⁰The Empire of Great Japan.—¹¹A teacher.—¹²An adult.—¹³A Chinese scholar.—¹⁴The Imperial University.—¹⁵A provincial word or dialect.—¹⁶Capability.—¹⁷A useful book.—¹⁸Proof-correcting.—¹⁹A man of rank.—²⁰An individual.—²¹A man of discrimination.—²²The mayor of a village.—²³A householder.—²⁴A guest.—²⁵A visit, a party.—²⁶One who pays a long visit.—²⁷A stranger.—²⁸Circumstances prevent me from calling upon you.—²⁹To keep some one free of charge (as a poor relation or a student). In this context 客 is generally read KAKU rather than KYAKU.—³⁰An outsider, one who has nothing to do with a thing. The character 漢 "Chinaman" is sometimes thus used to denote a man in general.—³¹The Cabinet.—³²A courtier.—³³The Imperial palace.—³⁴Shintō and Buddhist temples.—³⁵Almighty God.

³⁶National policy.—³⁷Alike in Asia and in Western countries.—³⁸For the sake of morality and humanity.—³⁹To excel in worldly wisdom.—⁴⁰There is no room to turn round in.—⁴¹I could not do anything.—⁴²Pros and cons.—⁴³To equivocate.—⁴⁴Nevertheless.—⁴⁵We have not met for a long time.—⁴⁶It cannot well be done between a night and a morning.—⁴⁷Policy, a scheme.—⁴⁸Existence.—⁴⁹On enquiring into its origin.—⁵⁰Unavoidably (the characters being written in the order of Chinese syntax).—⁵¹According to time and opportunity.—⁵²Oneself.—⁵³If we avail ourselves of this occasion to do it.—⁵⁴Free and independent.—⁵⁵Neither is superior to the other.—⁵⁶Without saying a word.—⁵⁷Reduced to silence.—⁵⁸Concord.

⁵⁹It is an interesting piece of news.—⁶⁰No. 1670 of the "Yomi-uri Shimbun."—⁶¹An extra (of a newspaper).—⁶²What number of the paper is it?—⁶³In the paper.—⁶⁴Before then.—⁶⁵Nowadays.—⁶⁶About an hour.—⁶⁷A crisis, lit. one hair's interval.—⁶⁸An infinitesimal difference.—⁶⁹The most important of all.—⁷⁰A joint undertaking.—⁷¹A, B, C, and D.

⁷²A mercantile exchange.—⁷³To receive money.—⁷⁴He must be informed by letter.—⁷⁵To stand security.—⁷⁶Excellence guaranteed.—⁷⁷To acknowledge (respectfully).—⁷⁸Prices marked in plain figures, and no reduction made.—⁷⁹Shop for the sale of fancy goods.—⁸⁰Market rate, exchange.—⁸¹Not allowed to be seen.—⁸²To be in a brown study.—⁸³Always, generally.—⁸⁴To live in the hills.—⁸⁵Living together.—⁸⁶Innumerable houses, the whole city.—⁸⁷Jinrikisha-men and grooms.—⁸⁸A riding horse.—⁸⁹Room to let.—⁹⁰To play the flute.—⁹¹To fix an arrow to the bowstring. Observe the reading *tsugau, tsugai* of 番 here and in Ex. 99.—⁹²Two feet three inches each.—⁹³Equal division.—⁹⁴First class.—⁹⁵Second class.—⁹⁶Third class.—⁹⁷You (plural).—⁹⁸The accompanying (parcel, &c.).—⁹⁹A pair of fowls.—¹⁰⁰A gill and a half of water. ¹⁰¹Day by day.—¹⁰²Fifty-six degrees seven minutes.—¹⁰³Every direction.—¹⁰⁴Direction.—¹⁰⁵New Year's day.—¹⁰⁶I have the honour to say.—¹⁰⁷Unlucky.—¹⁰⁸Something unlucky.—¹⁰⁹Placing one's hands on the floor (as in bowing *à la japonaise*).—¹¹⁰To support a family.—¹¹¹A dangerous place.—¹¹²An ever wise maxim.—¹¹³Thirty-six chō make one ri (more lit. [people] make one ri with thirty-six chō).

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

TRANSLITERATION.—301. *Tsukamatsuru*, also *shi*.—302. *Sunawachi* or SOKU.—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. The Chinese reading is KAI.—307. Read *sama*, “appearance,” also “Mr. ;” read yō, “way,” “manner.”—308. Public.—309. Private, selfishness, I. 公私 together are read kōshi, public and private.—310-11. Official permission. 許 alone is read *yurusu*.—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.” 定 alone is *sadameru*.—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。

TRANSLITERATION.—¹YŪBIN-gitte uri-sage-jo. ²On shitate-dokoro. ³HONKYOKU. ⁴SHIKYOKU. ⁵SHIRITSU JINJŌ SHŌGAKKŌ. ⁶SEN-KYAKU (or KAKU) BAN-RAI. ⁷Hi no YŌJIN. ⁸SHINSHO IT-TSŪ. ⁹DENSHIN FUTSŪ. ¹⁰DOSOKU nite NYŪJŌ wo yurusazu. ¹¹MURUI. ¹²JŌTŌ. ¹³YURAIKI. ¹⁴SHINRUI. ¹⁵TAKEN wo yurusazu. ¹⁶JIGYŌ no naru to narazaru to wa, SHIN-YŌ no UMU ni yoru. ¹⁷TEIKA, KIN SHI-JŪ-GO-SEN. ¹⁸ICHI-JI no HŌBEN no tame yamu wo ezu, UN-UN. ¹⁹WAGAKU-SHA. ²⁰KANGAKU-SHA. ²¹YŌGAKU-SHA. ²²GO FUYŌ-HIN KŌKA kai-ire. ²³GYORUI. ²⁴WA-YŌ koma-mono TEN.

TRANSLATION AND NOTES.—¹Place for the sale of postage-stamps. (This and several of the following will be frequently seen written up in public places.)—²Tailoring establishment.—³Main office.—⁴Branch office.—⁵Private ordinary primary school.—⁶May a thousand guests come a myriad times. (This and the next are very common on each side of the lanterns hung up outside inns.)—⁷Beware of fire.—⁸One letter (written communication).—⁹Telegraphic communication interrupted.—¹⁰No one allowed to enter with muddy feet.—¹¹Incomparable.—¹²First class.—¹³A written account of the origin and fortunes (e. g. of a temple).—¹⁴Kinsfolk.—¹⁵Strangers are not permitted to look.—¹⁶The success or failure of the enterprise depends on (the presence or absence of) credit.—¹⁷(Fixed) price, 45 SEN.—¹⁸In pursuance of a temporary expedient, I have unavoidably, etc., etc. (i. e. I have had to take this course, not as the ideally best, but as the best under the special circumstances).—¹⁹A Japanese scholar, i. e. one versed in the classical native language and literature.—²⁰A Chinese scholar.—²¹One versed in European languages (or sciences).—²²We will purchase at a good price any articles you do not require.—²³(Various sorts of) fish.—²⁴Shop for the sale of Japanese and foreign fancy goods.

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

TRANSLITERATION.—321-2. KENRI.—323-4. GIMU.—325-6. RŌNYAKU.—327-8. KAGEN.—329. Noboru or TŌ.—330. Todomaru or RYŪ.—331-2. ZANNEN.—333. Aruiwa.—334. Hajime or SHO.—335. HATSU.—336. Kanarazu or HITSU.—337. Kotogotoku.—338. SHŌ.—339. (Ni) tsuki.—340. Yoru or YA.

TRANSLATION AND NOTES.—321-2. Rights.—323-4. Duties. 務 alone is read *tsutome*.—325-6. Old and young. 老 alone is *oi*, “old age” *oiru*, “to grow old;” 若 alone is *wakai*, “young.”—327-8. Increase or decrease.—329. To ascend.—330. To stop.—331-2. Regret. 殘 alone is *nokoru*, “to remain.”—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), from the more original meaning *kaerimiru*, “to look back” or “look into,” “to examine.”—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¹の時²は地³の利⁴に如⁵かず、地⁶の利⁷は人⁸の和⁹に如¹⁰かず。自¹¹由¹²の權¹³。每¹⁴月¹⁵發¹⁶行¹⁷。念¹⁸佛¹⁹。内²⁰務²¹省²²。外²³務²⁴省²⁵。十²⁶五²⁷夜²⁸の月²⁹は圓³⁰し。月³¹夜³²。事³³務³⁴所³⁵の受³⁶附³⁷。言³⁸ふ所³⁹。悉⁴⁰く行⁴¹ふこと⁴²は難⁴³し。男⁴⁴女⁴⁵同⁴⁶權⁴⁷。何⁴⁸々⁴⁹の宮⁵⁰殿⁵¹下⁵²。必⁵³定⁵⁴。念⁵⁵の爲⁵⁶め。今⁵⁷日⁵⁸は存⁵⁹外⁶⁰數⁶¹多⁶²の客⁶³來⁶⁴にて、外⁶⁵出⁶⁶するを⁶⁷得⁶⁸ざりき。宮⁶⁹内⁷⁰省⁷¹。知⁷²らざるを⁷³知⁷⁴らずとせよ、是⁷⁵れ知⁷⁶れるなり。書⁷⁷留⁷⁸郵便⁷⁹。安⁸⁰物⁸¹買⁸²の錢⁸³失⁸⁴ひ。皇⁸⁵居⁸⁶家主⁸⁷。地⁸⁸主⁸⁹。相⁹⁰場⁹¹。口⁹²錢⁹³。乘⁹⁴合⁹⁵馬⁹⁶車⁹⁷。別⁹⁸當⁹⁹。老¹⁰⁰若¹⁰¹男¹⁰²女¹⁰³を¹⁰⁴問¹⁰⁵はず。若¹⁰⁶年¹⁰⁷の頃¹⁰⁸。老¹⁰⁹少¹¹⁰不¹¹¹定¹¹²。登¹¹³山¹¹⁴。

TRANSLITERATION.—¹TEN *no toki wa, chi no ri ni shikazu; chi no ri wa, hito no kwa ni shikazu.* ²JİYŪ *no ken.* ³MAIGETSU HAKKŌ. ⁴NEMBUTSU. ⁵NAIMUSHŌ. ⁶GWAIMUSHŌ. ⁷JŪ-GO-YA *no tsuki wa marushi.* ⁸Tsuki-yo (OF GETSU-YA). ⁹JIMUSHO *no uke-tsuke.* ¹⁰Iu *tokoro kotogotoku okonau koto wa katashi.* ¹¹NANNYO DŌKEN. ¹²Nani-nani *no Miya DENKA.* ¹³HITSUJŌ. ¹⁴NEN *no tame.* ¹⁵KONNICHİ *wa, zongwai amata no kyakurai nite, gwaishutsu suru wo ezariki.* ¹⁶KUNAISHŌ. ¹⁷Shirazaru *wo shirazu to se-yo! Kore shireru nari.* ¹⁸Kaki-tome YŪBIN. ¹⁹Yasumono-kai *no zeni-ushinai.* ²⁰KŌKYO. ²¹Ienushi *or yanushi.* ²²Jinushi. ²³Sōba. ²⁴KŌSEN. ²⁵Nori-ai BASHA. ²⁶BETTŌ. ²⁷RŌ-NYAKU *NANNYO wo towazu.* ²⁸JAKUNEN *no koro.* ²⁹RŌSHŌ FUJŌ. ³⁰TOSAN.

TRANSLATION AND NOTES.—¹Lit. "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 oft-quoted words appear.

²The right of freedom.—³Published monthly.—⁴Invoking Buddha.—⁵The Ministry of the Interior.—⁶The Foreign Office.—⁷The moon is round on the 15th day (old lunar calendar).—⁸A moonlight night.—⁹(See "Colloq. Handbook," Jap.-Engl. Vocabulary.)—¹⁰It is difficult to perform all that one says.—¹¹Women's rights (lit. "man woman same power").—¹²His Imperial Highness Prince so-and-so. (Notice that UN-UN is used at the end of a clause, *nani-nani* at the beginning).—¹³Absolutely decided.—¹⁴For form's sake.—¹⁵I was not able to go out to-day, owing to a number of unexpected visitors.—¹⁶The Imperial Household Department.—¹⁷Recognise that you know not what you do not know: this is true knowledge (Confucius).—¹⁸Registered post.—¹⁹Buy cheap, and waste your money (a proverb).—²⁰The Imperial abode.—²¹The owner of a house.—²²A land-owner.—²³The market rate, rate of exchange.—²⁴Brokerage, commission.—²⁵An omnibus.—²⁶The 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.—²⁷Without distinction of age or sex.—²⁸In my young days.—²⁹Neither old nor young can be certain (when they will die).—³⁰A mountain ascent.

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

TRANSLITERATION.—341-2. HEISOTSU.—343-4. IFUKU.—345. Uji or SHI.—346. Matsuri-goto or SEI.—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. Surname, 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. Get hold of 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 alone 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.

READING LESSON.

衣¹食住。出張所²。書狀³。兩⁴
替店⁵。報知⁵。片假名⁶。末⁷は
上、未⁸は下の長きなり、賣
るはあるなり、買はなきなり。
り。本末⁸。未定⁹。何卒¹⁰。和¹¹
服仕立所¹²。幾年前の事なり
しや。報告¹³。馬¹⁴の耳に念佛。
郵便爲替¹⁵。我田¹⁶へ水を引く。
處替れば品替る¹⁷。本號目次¹⁸。
發足¹⁹。風聞²⁰。言文一致²¹。年²²
中行事²³。飲水²³。貸家の張札²⁴。
政治家²⁵。若しくは²⁶。氏名²⁷。
諸氏²⁸。登りて見れば²⁹。

TRANSLITERATION.—¹I-SHOKU-JŪ. ²SHUTCHŌ-SHO, or *debari*-SHO. ³SHOJŌ. ⁴Ryōgae-TEN.
⁵HŌCHI. ⁶*Katakana*.

⁷*Sue wa kami,*
Imada wa shita no
Nagaki nari.
Uru wa aru nari,
Kau wa naki nari.

⁸HOMMATSU, or *moto sue*. ⁹MITEI. ¹⁰*Nani to zo* (=Colloq. *dōzo*). ¹¹WAFUKU *shitate-dokoro*.
¹²*Iku-nen-zen no koto narishi ya?* ¹³HŌKOKU. ¹⁴*Uma no mimi ni* NEMBUTSU. ¹⁵YŪBIN-*kawase*.
¹⁶*Waga ta ye mizu wo hiku.* ¹⁷*Tokoro kawareba, shina kawaru.* ¹⁸HONGŌ MOKUJI. ¹⁹HOSSOKU.
²⁰FŪBUN. ²¹GEMBUN ITCHI. ²²NENJŪ GYŌJI. ²³*Nomi-mizu.* ²⁴*Kashi-ya no hari-fuda.* ²⁵SEIJI-KA.
²⁶*Moshiku wa.* ²⁷SHIMEI. ²⁸SHOSHI. ²⁹*Noborite mireba.*

TRANSLATION AND NOTES.—¹Raiment, food, and lodging.—²An outlying station, or branch office.—³A letter (epistle).—⁴An exchange shop.—⁵Information, tidings.—⁶The *Katakana* (syllabary, see Sect. VII).—⁷“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*).—⁸Beginning and end, the whole.—⁹Still undecided.—¹⁰Please.—¹¹Native tailoring establishment.—¹²How many years ago did it happen?—¹³Informing, reporting.—¹⁴Prayers in a horse’s ears (*conf.* BANI TŌFŪ on pp. 71-3).—¹⁵A post-office order.—¹⁶To 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 should co-operate honestly).—¹⁷Things change with places, less literally, so many places, so many manners (a proverb).—¹⁸Contents of the present number (of a magazine, etc.).—¹⁹Setting out on a journey. (In this compound, the “Go-on” pronunciation HOTSU is generally preferred to the usual “Kan-on” pronunciation HATSU).—²⁰A rumour.—²¹Writing as one speaks,—lit. speech (and) written-composition one act, using the Colloquial for literary purposes,—a thing no Far-Eastern nation has yet done.—²²A calendar of official rites and ceremonies.—²³Drinking water.—²⁴A placard with “house to let.”—²⁵A politician.—²⁶If, or else. That the same character 若 should mean “young” (*wakai*, JAKU, NYAKU) and “if” (*moshiku wa*) may seem strange; but the fact is so.—²⁷Surname and Christian name.—²⁸All the persons.—²⁹On mounting up and looking at it.

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

TRANSLITERATION.—361-2. ZEN-AKU (mostly pronounced ZENNAKU).—363-4. SEKKYŌ.—365-6. KWAIDŌ.—367-8. SHŪHA.—369-70. MYŌHŌ.—371-2. GIRON.—373-4. HENKWA OR HENGE.—375. SHIN OR MI.—376. *Kokoro-zashi* OR SHI.—377-8. BYŌKI.—379-80. ZENKWAI.

TRANSLATION AND NOTES.—361-2. Virtue and vice, good and evil.—363-4. Lit. “explaining doctrine,” *i. e.* preaching. 説 alone is *toku*, “to explain.”—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). 變 alone is *kawaru*, “to change.”—375. The body, self.—376. Intention.—377-8. Lit. “sick vapours,” *i. e.* disease.—379-80. Complete cure. 全 alone is *mattaku*, “quite.”

READING LESSON.

上帝³⁵佛³³會社³⁴天主教³⁵信者³²知³¹る由³⁰もなし²⁹。知²⁸らぬ²⁷が²⁶身²⁵の²⁴神²³ならぬ²²。天²¹變²⁰地¹⁹異¹⁸。神¹⁷なる¹⁶身¹⁵の¹⁴志¹³者¹²。會¹¹造¹⁰物⁹主⁸。宗⁷教⁶。有⁵志⁴者³。常²住¹不⁰變³⁵。諸³⁴行³³無³²常³¹。教³⁰。法²⁹。佛²⁸法²⁷信²⁶者²⁵。即²⁴身²³是²²佛²¹。前²⁰世¹⁹。後¹⁸世¹⁷。未¹⁶來¹⁵。佛¹⁴の¹³御¹²。門¹¹。議¹⁰長⁹。帝⁸國⁷議⁶會⁵。佛⁴教³。山²。義¹務⁰なり³⁵。論³⁴語³³。鳥³²居³¹。山³⁰。善²⁹を行²⁸ふは²⁷人²⁶間²⁵當²⁴然²³の²²。言²¹論²⁰の¹⁹自¹⁸由¹⁷。電¹⁶氣¹⁵の¹⁴作¹³用¹²。外¹¹商¹⁰業⁹新⁸報⁷。文⁶明⁵開⁴化³。會²。時¹事⁰新³⁵報³⁴。萬³³朝³²報³¹。中³⁰。小²⁹說²⁸。病²⁷身²⁶。水²⁵掛²⁴論²³。青²²年²¹。

TRANSLITERATION.—¹SHŌSETSU. ²BYŌSHIN. ³Mizukake-RON. ⁴SEINEN-KWAI. ⁵“JIJI SHIMPŌ.” ⁶“Yorozu CHŌHŌ.” ⁷“CHŪGWAI SHŌGYŌ SHIMPŌ.” ⁸BUMMEI KAIKWA. ⁹GEN-RON no JIYŪ. ¹⁰DENKI no SAYŌ. ¹¹ZEN wo okonau wa, NINGEN TŌZEN no GIMU nari. ¹²“RONGO.” ¹³Torii. ¹⁴SAMMON. ¹⁵GICHŌ. ¹⁶TEIKOKU GIKWAI. ¹⁷BUKKYŌ. ¹⁸ZENSE. ¹⁹GOSE. ²⁰MIRAI. ²¹Hotoke no mi nori. ²²BUPPŌ SHINJA. ²³SOKUSHIN ZEBUTSU. ²⁴JŌJŪ FUHEN. ²⁵SHOGYŌ MUJŌ. ²⁶KYŌKWAI. ²⁷ZŌBUTSU-SHU. ²⁸SHŪKYŌ. ²⁹YŪSHI-SHA. ³⁰TEMPEN CHI-I. ³¹Kami naranu mi no shiru yoshi mo nashi. ³²Shiranu ga hotoke. ³³KWAISHA. ³⁴TENSHU-KYŌ. ³⁵SHINJA. ³⁶JŌTEL.

TRANSLATION AND NOTES.—¹A novel.—²A sickly person.—³Useless recrimination (*conf.* our word “aspersion”).—⁴A young men’s association.—⁵The “Jiji Shimpō” newspaper, lit. “new information concerning the events of the time.” The next two also are names of TŌKYŌ newspapers.—⁶“Morning Information about Everything.”—⁷“New Information concerning Home and Foreign Mercantile Affairs.” The name 萬朝報 “Yorozu CHŌHŌ” is familiarly abbreviated to 萬朝 “MANCHŌ.”—⁸Civilisation.—⁹Freedom of speech.—¹⁰The action of electricity. (Observe 作 SAKU, read SA when the sense is intransitive, as here).—¹¹To practise virtue is the natural duty of mankind.—¹²The “Confucian Analects,” or conversations (lit. “discussions and sayings”) of Confucius, a celebrated Chinese classic.—¹³A *torii*, or Shintō gateway; *conf.* article so entitled in *Things Japanese*, 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.—¹⁴The great front gate of a Buddhist temple. 山 = Buddhist temple, because such are often built on mountains.—¹⁵A chairman or president.—¹⁶The Imperial Diet.—¹⁷Buddhism.—¹⁸A previous state of existence. (This and all the following, down to SHOGYŌ MUJŌ, are Buddhist expressions.)—¹⁹The next world.—²⁰The future.—²¹Buddha’s holy law.—²²A believer in Buddhism, a Buddhist.—²³To attain to Buddhahood at once in the present corporeal life.—²⁴Permanent and unchanging.—²⁵All things earthly are impermanent.—²⁶A religious association, a church (metaph.,—not a church *building*, which is 會堂 or 教會堂).—²⁷The Creator.—²⁸Religion.—²⁹One who earnestly supports any cause.—³⁰Changes in the order of nature,—such portents and disasters as comets, earthquakes, etc.—³¹Not being a god, I have no means of knowing,—a strong way of disclaiming all knowledge of some event.—³²Ignorance is bliss (lit. “not to know is to be a Buddha”).—³³A company.—³⁴Roman Catholicism, styled 天主教 because Catholics call God 天主 “the Lord of Heaven.”—³⁵A believer.—³⁶God (lit. the Supreme Emperor, our “King of Kings”),—a Confucianist term.

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

TRANSLITERATION.—381-2. KYŌTO.—383-4. *Yokohama*.—385-6. EI-BEI.—387. DOKU.—388-390. FU-KEN-CHŌ.—391. KU.—392-3. HEIMIN.—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. 都 alone is read *miyako*.—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 “rice” (the raw grain), 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 of the character 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,” Jap. *hira* or *taira*, i. e.) common people,” a plebeian. Distinguish 民 MIN or *tami*, “the people,” from (345) 氏 SHI or *uji*, “a surname.”—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 *tsochi*, “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. 43.—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¹。貴族²。外國³諸國商人。諸⁴人。諸⁵君子。英佛⁶。英佛⁷。英⁸。米佛獨⁹。士族¹⁰。平¹⁰。民¹¹。橫町¹¹。外國語¹²。學校¹³。橫文字¹³。今¹⁴。春英米兩國より日¹⁴。本見物の爲め數多¹⁵。の客來れり。白米¹⁵。商¹⁶。良心¹⁶。東京府¹⁷。廳¹⁸。東京橫濱間¹⁸。凡¹⁶。べて人間社會の事¹⁶。々物々、日夜片時¹⁶。も學理の外に出づ¹⁶。るとなし。米國人²⁰。

東京府下の人口²¹ 幾何なるや。凡²² そ二百五十萬なるべし。英國の 一里は日本の十 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³³。

TRANSLITERATION.—¹KŌZOKU. ²KIZOKU. ³GWAIKOKU-JIN. ⁴SHOKOKU *akindo*. ⁵SHOKUN. ⁶KUN-SHI. ⁷EI-FUTSU. ⁸EI-BEI FUTSU-DOKU. ⁹SHIZOKU. ¹⁰HEIMIN. ¹¹Yoko-CHŌ. ¹²GWAIKOKU GO-GAKKŌ. ¹³Yoko-MOJI. ¹⁴KONSHUN EI-BEI RYŌKOKU *gori*, NIHON KEMBUTSU *no tame, amata no KYAKU kitareri*. ¹⁵HAKUMAI-SHŌ. ¹⁶RYŌSHIN. ¹⁷TŌKYŌ FUCHŌ. ¹⁸TŌKYŌ *Yokohama* KAN. ¹⁹*Subete* NINGEN SHAKWAI *no JIJI BUTSU-BUTSU, NICHI-YA HENJI mo GAKURI no hōka ni izuru koto nashi*. ²⁰BEIKOKU-JIN. ²¹TŌKYŌ FUKA *no JINKŌ iku-baku naru ya?* ²²*Oyoso* NI-HYAKU GO-JŪ-MAN *naru-beshi*. ²³EIKOKU *no ICHI-RI wa, NIHON no JŪ-SHI-CHŌ SHI-JŪ SAN-GEN ni ataru*. ²⁴*Yuki no gotoki* JŌ-HAKUMAI. ²⁵EI-WA JISHO. ²⁶SHIKWAN. ²⁷HEISOTSU. ²⁸MENKYŌ. ²⁹TENKI TSUGŌ *nite, MYŌNICHI (or asu) SHUTATSU sen to omou*. ³⁰KŌRI-kashi. ³¹GIRON KU-KU *ni wakaru*. ³²KITEI *no JIKAN*. ³³KANAI ANZEN!

TRANSLATION AND NOTES.—¹The Imperial family.—²The nobility.—³A foreigner.—⁴Merchants from all the provinces. (A phrase often to be seen written up on inns seeking the patronage of commercial travellers.)—⁵Gentlemen! (in addressing an audience)—⁶A superior man (a Confucian word not exactly translatable, but nearly equivalent to "virtuous gentleman").—⁷England 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.")—⁸England, America, France, and Germany.—⁹A *samurai*, the gentry of Japan.—¹⁰A common person.—¹¹A side street.—¹²A foreign language school.—¹³European writing, Roman letters.—¹⁴Great numbers of tourists from England and America visited Japan this spring.—¹⁵Shop for the sale of hulled rice.—¹⁶Conscience.—¹⁷The Tōkyō prefectural office.—¹⁸Between Tōkyō and Yokohama.—¹⁹There is nothing of any sort connected with human kind but comes at every moment of its existence within the domain of science.—²⁰An American.—²¹How many inhabitants are there in the prefecture of Tōkyō?—²²There must be about 2,500,000.—²³One mile English is equivalent to 14 chō, 43 ken Japanese.—²⁴Snow-white superior hulled rice.—²⁵An English-Japanese dictionary.—²⁶An officer.—²⁷A (private) soldier.—²⁸A permit, a diploma.—²⁹I think of starting to-morrow if the weather is favourable.—³⁰Usury.—³¹Many conflicting opinions were expressed.—³²The hour fixed upon.—³³Peace to the household! (This and other phrases invoking blessings from above on the empire, the home, or the harvest, are often inscribed on paper charms, sometimes on stone tablets.)

REVIEW OF CHARACTERS 1-400.

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。悪錢身に附かず。人を見て法を説け。子を見ると親に若かず。七人の子を爲すとも女に心を許すな。先んすれば人を制す。兄弟は他人の初り。才子多病。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。神田區。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。小川。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。物理学。論理学。天文学。人類学。生物学。神学。心理学。生理学。数学。化学。几何学。力学。地理学。进化论。政府。独立国。共和政治。議事堂。治外法权。局外中立。地方自治。民政。民权。萬國

公法。⁹⁰ 通商局。⁹⁰ 會計局。⁹¹ 縣治局。⁹²
 土木局。⁹³ 東京府廳。⁹⁴ 府縣知事。⁹⁵
 諸官省。⁹⁶

八宗。⁹⁷ 十二支。⁹⁸ 五官。⁹⁹ 四書。¹⁰⁰ 四。¹⁰¹
 方。¹⁰² 三十二相。¹⁰³ 四大。¹⁰⁴ 三世。¹⁰⁵ 三
 才。¹⁰⁶ 五行。¹⁰⁷ 五常。¹⁰⁸ 四時。¹⁰⁹ 六合。¹¹⁰
 七去。¹¹¹ 五色。¹¹² 四民。¹¹³ 秋の七草。¹¹⁴
 青天白日。¹¹⁵ 獨立獨步。¹¹⁶ 公明正大。¹¹⁷
 報國の志。¹¹⁸ 文明開化。¹¹⁹ 日進の世
 の中。¹²⁰ 公平の處置。¹²¹ 堂々たる五
 尺の男子。¹²² 平凡無能の人間。¹²³ 學
 問に志す。¹²⁴ 國家に對する義務。¹²⁵
 新聞は社會の耳目なり。¹²⁶ 一利一

害は人生の常、一得一失は人間
 の免る能はさる所也。社會改良。¹²⁷
 物には必ず本末あり。水掛論。¹²⁹
 利己主義。¹³⁰ 社會主義。¹³¹ 之に反し
 て。加之。¹³³ 人性の善なるや水の
 下に就くが如し。即身是佛。善。¹³⁶
 男善女。發明。¹³⁷ 發見。¹³⁸ 衣服の改
 良。居民三千。改心。¹⁴¹ 説を變ず
 る。妙文。¹⁴³ 何々社に加入す。以
 下省略。¹⁴⁶ 私立學校。許可。¹⁴⁷ 規定
 の時間。變則の英學者。正則。¹⁵⁰
 良教師。卒業生。書狀。書留郵
 便。信書一通。即日。全國。返事。¹⁵⁸

返上¹⁵⁹。殘念¹⁶⁰千萬。差引¹⁶¹殘金。元¹⁶²
 金利子¹⁶³。減價¹⁶³。物價¹⁶⁴高直。白米¹⁶⁵。
 數多¹⁶³。多數¹⁶⁷。皆¹⁶⁸一樣。老母¹⁶⁹。老¹⁷⁰
 病¹⁷¹。一六時中¹⁷¹。日夜¹⁷²。氣¹⁷³を付く
 る。家族¹⁷⁴七人。假初¹⁷⁵の事。快氣¹⁷⁶。
 張札¹⁷⁷。取替¹⁷⁸。或時¹⁷⁹。士官¹⁸⁰。英國¹⁸¹。
 信號¹⁸²。氏名¹⁸³。未成年者¹⁸⁴。或者¹⁸⁵は
 飲¹⁸⁶み或者¹⁸⁶は食ふ。和服¹⁸⁶仕立所¹⁸⁶。
 悉く¹⁸⁷出來¹⁸⁷せり。派出所¹⁸⁸。高山¹⁸⁹に
 登¹⁹⁰る。水力¹⁹⁰電氣¹⁹⁰。片假名¹⁹¹。平假
 名¹⁹³。古事記¹⁹³。義士¹⁹⁴四十七人¹⁹⁴。本¹⁹⁵
 家¹⁹⁶。支店¹⁹⁶。分店¹⁹⁷。本日¹⁹⁸休業¹⁹⁸。小¹⁹⁹
 說貸²⁰⁰本屋²⁰⁰。宮内²⁰⁰省御用²⁰⁰。非賣品²⁰¹。

TRANSLITERATION.—¹HYAKU-BUN wa IK-KEN ni shikazu. ²KYŪ-GYŪ no ICHI-MŌ. ³“RONGO”
 yomi no “RONGO” shirazu. ⁴Azuma-otoko ni KYŌ-onna. ⁵Sumeba miyako. ⁶Ware hi-bi ni mi-tabi
 waga mi wo kaerimiru. ⁷AKUSEN mi ni tsukazu. ⁸NIN wo mite hō wo toke. ⁹Ko wo miru koto
 oya ni shikazu. ¹⁰SHICHI-NIN no ko wo nasu to mo, onna ni kokoro wo yurusu-na. ¹¹Sakinzureba,
 hito wo seisu. ¹²KYŌDAI wa TANIN no hajimari. ¹³SAISHI Tabyō.

¹⁴“KWAMPŌ.” ¹⁵“TŌKYŌ Asahi SHIMBUN.” ¹⁶“Miyako SHIMBUN.” ¹⁷“KOKUMIN SHIMBUN.”
¹⁸GŌGWAI. ¹⁹KŌKOKU.

²⁰KYŌTO. ²¹Nagoya. ²²KŌFU. ²³Miyano-shita. ²⁴Mito. ²⁵GOTEMBA. ²⁶Shinagawa. ²⁷Meguro.
²⁸Aoyama. ²⁹Kanda-KU. ³⁰Koishikawa. ³¹HONJO. ³²SHICHI-RI-ga-hama. ³³Yokohama yamate HACHI-
 JŪ-NI-BAN. ³⁴Kōbe KYORYŪCHI. ³⁵TŌKYŌ TEIKOKU DAIGAKU.

³⁶HONDA. ³⁷Takata. ³⁸Aoki. ³⁹Kume. ⁴⁰Toda. ⁴¹Ōyama. ⁴²Hamada. ⁴³Kinoshita. ⁴⁴Toyama.
⁴⁵Yoshikawa. ⁴⁶Nakamura. ⁴⁷Yamaguchi. ⁴⁸Murata. ⁴⁹Ogawa. ⁵⁰Takayama. ⁵¹Yokoyama. ⁵²Wada.
⁵³Machida. ⁵⁴Yamamoto. ⁵⁵Tanaka. ⁵⁶Yoshida. ⁵⁷Miyagawa. ⁵⁸Kuroda. ⁵⁹Ishikawa. ⁶⁰Furuta.
⁶¹Uchiyama. ⁶²Ishida. ⁶³Nakayama. ⁶⁴Yasuda. ⁶⁵Uchimura.

⁶⁶BUTSURI-GAKU. ⁶⁷RONRI-GAKU. ⁶⁸TEMMON-GAKU. ⁶⁹JINRUI-GAKU. ⁷⁰SEIBUTSU-GAKU. ⁷¹SHIN-
 GAKU. ⁷²SHINRI-GAKU. ⁷³SEIRI-GAKU. ⁷⁴SŪGAKU. ⁷⁵KWAGAKU. ⁷⁶KIKA-GAKU. ⁷⁷RYOKUGAKU.
⁷⁸CHIRI-GAKU. ⁷⁹SHINKWA-RON.

⁸⁰SEIFU. ⁸¹DOKURITSU-KOKU. ⁸²KYŌWA SELJI. ⁸³GLJIDŌ. ⁸⁴CHIGWAI HŌKEN. ⁸⁵KYOKUGWAI
 CHŪRITSU. ⁸⁶CHIHŌ JIJI. ⁸⁷MINSEL. ⁸⁸MINKEN. ⁸⁹BANKOKU KŌHŌ. ⁹⁰TSŪSHŌ-KYOKU. ⁹¹KWAIKEI-
 KYOKU. ⁹²KENJI-KYOKU. ⁹³DOBOKU-KYOKU. ⁹⁴TŌKYŌ FUCHŌ. ⁹⁵FUKEN CHJJI. ⁹⁶SHO-KWANSHŌ.

- ⁹⁷HAS-SHŪ. ⁹⁸JŪ-NI-SHI. ⁹⁹GO-KWAN. ¹⁰⁰SHI-SHO. ¹⁰¹SHI-HŌ. ¹⁰²SAN-JŪ-NI-SŌ. ¹⁰³SHI-DAI.
¹⁰⁴SAN-ZE. ¹⁰⁵SAN-SAI. ¹⁰⁶GO-GYŌ. ¹⁰⁷GO-JŌ. ¹⁰⁸SHI-JI. ¹⁰⁹RIKU-GŌ. ¹¹⁰SHICHI-KYO. ¹¹¹GO-SHIKI.
¹¹²SHI-MIN. ¹¹³*Aki no nana-kusa.*
¹¹⁴SEITEN HAKUJITSU. ¹¹⁵DOKURITSU DOPPO. ¹¹⁶KŌMEI SEIDAI. ¹¹⁷HŌKOKU *no kokorozashi.*
¹¹⁸BUMMEI KAIKWA. ¹¹⁹NISSHIN *no yo no naka.* ¹²⁰KŌHEI *no SHOCHI.* ¹²¹DŌ-DŌ *taru GO-SHAKU no*
DANSHI. ¹²²HEIBON MUNŌ *no NINGEN.* ¹²³GAKUMON *ni kokorozasu.* ¹²⁴KOKKA *ni TAISURU GIMU.*
¹²⁵SHIMBUN *wa SHAKWAI no JIMOKU nari.* ¹²⁶ICHI-RI ICHI-GAI *wa, JINSEI no tsune; IT-TOKU IS-SHITSU*
wa, NINGEN no manukaru atawazaru tokoro nari. ¹²⁷SHAKWAI KAIRYŌ. ¹²⁸*Mono ni wa kanarazu*
HOMMATSU ari. ¹²⁹*Mizu-kake-RON.* ¹³⁰RIKO SHUGI. ¹³¹SHAKWAI SHUGI. ¹³²*Kore ni HANSHŪte.* ¹³³*Shika*
nomi narazu, oy kore ni kuwōru ni. ¹³⁴JINSEI *no ZEN naru ya, mizu no hikuki ni tsuku ga gotoshi.*
¹³⁵SOKUSHIN ZEBUTSU. ¹³⁶ZENNAN ZENNYO. ¹³⁷HATSUMEI. ¹³⁸HAKKEN. ¹³⁹IFUKU *no KAIRYŌ.* ¹⁴⁰KYO-
MIN SAN-ZEN. ¹⁴¹KAISHIN. ¹⁴²SETSU *wo HENZURU.* ¹⁴³MYŌBUN. ¹⁴⁴*Nani-nani SHA ni KANYŪ su.*
¹⁴⁵IKA SHŌRYAKU. ¹⁴⁶SHIRITSU GARKŌ. ¹⁴⁷KYOKA. ¹⁴⁸KITEI *no JIKAN.* ¹⁴⁹HENSOKU *no EIGAKU-SHA.*
¹⁵⁰SEISOKU. ¹⁵¹RYŌ-KYŌSHI. ¹⁵²SOTSUGYŌ-SEI. ¹⁵³SHOJŌ. ¹⁵⁴*Kakitome-YŪBIN.* ¹⁵⁵SHINSHO IT-TSŪ.
¹⁵⁶SOKU-JITSU. ¹⁵⁷ZENKOKU. ¹⁵⁸HENJI. ¹⁵⁹HENJŌ. ¹⁶⁰ZANNEN SEMBAN. ¹⁶¹*Sashi-hiki ZANKIN.* ¹⁶²GWAN-
KIN RISHI. ¹⁶³GENKA. ¹⁶⁴BUKKA KŌCHOKU. ¹⁶⁵HAKUMAI. ¹⁶⁶*Amata.* ¹⁶⁷TASŪ. ¹⁶⁸*Mina ICHI-YŌ.*
¹⁶⁹RŌBO. ¹⁷⁰RŌBYŌ. ¹⁷¹NI-ROKU JICHŪ. ¹⁷²NICHI-YA. ¹⁷³KI *wo tsukuru.* ¹⁷⁴KAZOKU SHICHI-NIN.
¹⁷⁵*Karisome no koto.* ¹⁷⁶KWAIKI. ¹⁷⁷*Harifuda.* ¹⁷⁸*Tori-kae.* ¹⁷⁹*Aru toki.* ¹⁸⁰SHIKWAN. ¹⁸¹EIKOKU.
¹⁸²SHINGŌ. ¹⁸³SHIMEL. ¹⁸⁴MI-SEINEN-SHA. ¹⁸⁵*Aru mono wa nomi, aru mono wa kurau.* ¹⁸⁶WAFUKU
shi-tate-dokoro. ¹⁸⁷*Kotogotoku SHUTTAI seri.* ¹⁸⁸HASHUTSU-JO. ¹⁸⁹KŌZAN *ni noboru.* ¹⁹⁰SUIRYOKU
DENKI. ¹⁹¹*Katakana.* ¹⁹²*Hiragana.* ¹⁹³“KOJIKI.” ¹⁹⁴GISHI SHI-JŪ-SHICHI NIN. ¹⁹⁵HONKE. ¹⁹⁶SHITEN.
¹⁹⁷BUNTEN. ¹⁹⁸HONJITSU KYŪGYŌ. ¹⁹⁹SHŌSETSU *kashibon-ya.* ²⁰⁰KUNAI-SHŌ GO-YŌ. ²⁰¹HIBAI-HIN.

TRANSLATION AND NOTES.—I. (Proverbial sayings.) ¹Hearing a hundred times is not equal to seeing once.—²One hair from nine cows,—not one hair from each, but only one out of the whole nine, *i. e.* something infinitesimal.—³To have read the “Confucian Analects,” and not to know them.—⁴A 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.—⁵If you live in a place, it becomes the capital for you. (*Conf. “Colloq. Handbook, ¶ 448.*)—⁶I 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.—⁷Ill-gotten gains do not stick.—⁸Look at your man before you explain the Sūtras, *i. e.* argue so as to suit the capacity of your hearer.—⁹Parents know their own children best.—¹⁰Never trust a woman, even though she have borne thee seven children.—¹¹First come, first served;—more lit. he who arrives first commands the others.—¹²Brotherhood is the first step towards estrangement.—¹³Clever people are often sick.

II. (Newspapers.) ¹⁴The "Official Gazette," ¹⁵"Tōkyō Morning Sun Newspaper," ¹⁶"Metropolitan Newspaper," and ¹⁷"National Newspaper."—¹⁸An extra (issue of a newspaper).—¹⁹An advertisement.

III. (Place-names and Addresses.) ²⁰Kyōto, ²¹Nagoya, ²²Kōfu, ²³Miyanoshita, ²⁴Mito, ²⁵Gotemba, ²⁶Shinagawa, ²⁷Meguro, ²⁸Aoyama, ²⁹Kanda-ku, ³⁰Koishikawa, ³¹Honjo, ³²Shichi-ri-ga-hama.—³³No. 82, the Bluff, Yokohama.—³⁴The Foreign Concession at Kōbe.—³⁵The Imperial University of Tōkyō.

IV. (Surnames, as transliterated on page 109.)

V. (Science.) ⁶⁶Physics, ⁶⁷logic, ⁶⁸astronomy, ⁶⁹anthropology, ⁷⁰biology, ⁷¹theology, ⁷²psychology, ⁷³physiology, ⁷⁴mathematics, ⁷⁵chemistry, ⁷⁶geometry, ⁷⁷mechanics, ⁷⁸geography, ⁷⁹the doctrine of evolution.

VI. (Politics.) ⁸⁰Government.—⁸¹An independent country.—⁸²Republicanism.—⁸³The (houses of the) Diet.—⁸⁴Exterritoriality.—⁸⁵Neutrality.—⁸⁶Local self-government.—⁸⁷Democracy.—⁸⁸Popular rights.—⁸⁹International law.—⁹⁰The Board of Trade.—⁹¹The Bureau of Finance.—⁹²The Bureau of Local Administration.—⁹³The Bureau of Public Works.—⁹⁴The Tōkyō prefectural office.—⁹⁵Prefects (urban and provincial).—⁹⁶The various departments of government (*i. e.* ministries).

VII. (Numerical Categories.)* ⁹⁷The eight (principal Buddhist) sects.—⁹⁸The twelve signs of the zodiac.—⁹⁹The five senses.—¹⁰⁰The four (canonical) books (of the Confucianists).—¹⁰¹The four cardinal points.—¹⁰²The thirty-two signs, or characteristic beauties which distinguish a Buddha.—¹⁰³The four elements, viz. **地水火風**.—¹⁰⁴The three worlds. (See p. 72.)—¹⁰⁵The three powers of nature, viz. **天地人**.—¹⁰⁶The five elements, viz. **木火土金水**.—¹⁰⁷The five constant (*i. e.* cardinal) virtues, viz. benevolence, righteousness, propriety, wisdom, and sincerity.—¹⁰⁸The four seasons.—¹⁰⁹The six cardinal points, viz. North, South, East, West, above, and below. (Notice that **六** is here read RIKU.)—¹¹⁰The seven reasons for divorce.—¹¹¹The five colours.—¹¹²The four classes of society, viz. the gentry, peasantry, artisans, and traders.—¹¹³The seven herbs of autumn.

VIII. (Miscellaneous.) ¹¹⁴Broad daylight, (metaph.) no concealment.—¹¹⁵Perfect independence.—¹¹⁶Justice and impartiality.—¹¹⁷A patriotic spirit.—¹¹⁸Civilisation.—¹¹⁹A constantly progressing world.—¹²⁰Impartial treatment.—¹²¹A fine figure of a man.—¹²²A commonplace person.—¹²³To have a desire to study.—¹²⁴One's duty to one's country.—¹²⁵Newspapers are the ears and eyes of society.—¹²⁶Everything in life has its advantages and its drawbacks, a condition from which man would vainly seek to free himself.—¹²⁷The reform of society.—¹²⁸Everything has a beginning and an end,—*i. e.* must be done in proper order.—¹²⁹Useless recrimination.—¹³⁰Egotistic principles, egotism.—¹³¹Socialism.—¹³²On the contrary.—¹³³Moreover (lit. add this, Chinese syntax agreeing here with the English).—¹³⁴The tendency of man's nature to good is like the tendency of water to flow downwards (*Mencius*).—¹³⁵To attain to Buddhahood at once in the

* Compare *Things Japanese*, s. v.

present corporeal life.—¹³⁶Virtuous men and women.—¹³⁷Invention.—¹³⁸Discovery.—¹³⁹An improvement in the style of dress.—¹⁴⁰Three thousand inhabitants.—¹⁴¹Conversion.—¹⁴²To change one's opinion.—¹⁴³An exquisite literary composition.—¹⁴⁴To become a member of such and such a society.—¹⁴⁵What follows is omitted.—¹⁴⁶A private school.—¹⁴⁷Permission.—¹⁴⁸The appointed time.—¹⁴⁹One who has studied English according to the HENSOKU method.*—¹⁵⁰The SEISOKU method.—¹⁵¹A good teacher.—¹⁵²A graduate.—¹⁵³A letter, a document.—¹⁵⁴Registered post.—¹⁵⁵One letter.—¹⁵⁶The very same day.—¹⁵⁷The whole country.—¹⁵⁸An answer.—¹⁵⁹Sending or giving back.—¹⁶⁰Extremely sorry.—¹⁶¹The balance (of an account).—¹⁶²Principal and interest.—¹⁶³Reduced rates.—¹⁶⁴The prices of commodities are high.—¹⁶⁵Hulled rice.—¹⁶⁶Numerous, much.—¹⁶⁷The majority.—¹⁶⁸All of the same kind.—¹⁶⁹(My) old mother.—¹⁷⁰The infirmities of age.—¹⁷¹The whole day.†—¹⁷²Day and night.—¹⁷³To pay attention.—¹⁷⁴A household of seven.—¹⁷⁵A trifling matter.—¹⁷⁶Convalescence.—¹⁷⁷A label.—¹⁷⁸An exchange.—¹⁷⁹At one time.—¹⁸⁰An officer.—¹⁸¹England.—¹⁸²A signal.—¹⁸³Surname and personal name.—¹⁸⁴A minor.—¹⁸⁵Some drank and some ate.—¹⁸⁶A tailor who makes Japanese clothes.—¹⁸⁷They are all ready. (Notice 出來 read SHUTTAL.)—¹⁸⁸A branch (police) office.—¹⁸⁹To climb a high mountain.—¹⁹⁰Electricity obtained by water power.—¹⁹¹The *Katakana* (syllabary).—¹⁹²The *Hiragana*.—¹⁹³The "Kojiki,"—the oldest extant Japanese book, dating from A.D. 712.—¹⁹⁴The Forty-seven Rōnins (lit. faithful *samurai*).—¹⁹⁵The principal establishment.—¹⁹⁶A branch store.—¹⁹⁷(Ditto.)—¹⁹⁸Closed (lit. rest business) to-day.—¹⁹⁹A circulating library for novels.—²⁰⁰Patronised by the Imperial Household.—²⁰¹Not for sale.

Such exercises as the above will make it clear that from even only 400 Chinese 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. The difference is that, instead of sprouting into polysyllabic derivatives and terminations, they do their work by forming loose compounds, each element of which remains distinct to the mind. Their immense number favours the creation of an unlimited vocabulary, as terse as it is expressive. Hence the ease with which equivalents have been found for the flood of European technical terms in every department of thought that has recently poured over the country. The drawback of the system is the difficulty—not to say impossibility—of inferring the sense from the mere sound when the words are spoken, as numbers of characters are pronounced alike, TŌ, KŌ, KI, KWAN, SHI, SHŌ, etc., etc., etc., recurring over and over again. The appeal is thus rather to the eye than to the ear.

* This consists in treating English as a dead language, "only more so," as not only is the pronunciation neglected, but even to a great extent the syntax, only the sense being aimed at, and translated into a peculiar jargon of Japanese which is supposed to render the exact signification of each word. As a matter of fact, it often results in egregious nonsense. SEISOKU, given as the next example, is lit. "correct rule," as opposed to HENSOKU, "changed rule" or "deflected method." It means learning a language as nearly as possible like a native. The terms 變則 and 正則 are sometimes applied to other matters besides the learning of languages.

† Lit. "throughout twice six hours," i. e. for twelve hours; but in old Japan each hour was equivalent to two European hours, so that twelve hours then made twenty-four now.