KUAIWA HEN: TWENTY-FIVE EXERCISES IN THE YEDO COLLOQUIAL, FOR THE USE OF STUDENTS, WITH NOTES; PART II. NOTES. Published @ 2017 Trieste Publishing Pty Ltd

#### ISBN 9780649623068

Kuaiwa Hen: Twenty-Five Exercises in the Yedo Colloquial, for the Use of Students, with Notes; Part II. Notes. by Ernest Satow

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

## **ERNEST SATOW**

KUAIWA HEN: TWENTY-FIVE EXERCISES IN THE YEDO COLLOQUIAL, FOR THE USE OF STUDENTS, WITH NOTES; PART II. NOTES.



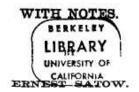
# KUAIWA HEN,

#### TWENTY-FIVE EXERCISES

IN THE

## YEDO COLLOQUIAL,

FOR THE USE OF STUDENTS.



JAPANESE SECRETARY TO H. M. LEGATION IN JAPAN.

PART II. NOTES.

YOKOHAMA:

V LANE, CRAWFORD & Co.

1873.

5858.6 9030 1967 U.2

PRINTED AT THE "JAPAN MAIL" OFFICE.

## ERRATA.

```
PAGE
       34, 1. 21. For mome read mone.
        36, 1. 21.
                   Insert comma after na.
  ,,
        63, l. 19. For [just] read just.
       96, last line. " goza read gozai.
        99, last line but one. For uo read no.
       108, l. 25. For lt. read it.
       130, 1. 21.
                     " become
                                  read became.
       135, l. 16.
                     ,, sa
                                        sô.
       136, 1. 26.
                     " kichira
                                    , kochira.
       136, 1. 27.
                     " masha
                                       mashô.
       139, 1. 18.
                     " fixen
                                        fixed.
       141, 1. 20.
                     " After
                                        What.
       143, l. 9.
                     " sashi-hité
                                        sashihiité.
                                    **
       154, 1. 28.
                     " asoka
                                        asoko.
       172, 1. 21.
                     " kure
                                        kuru.
```

The errata not included in this list may be corrected by referring to Vol. I. or to the Japanese Text.



#### NOTES.

#### EXCERCISE I.

 Kino. Yesterday. Probably a contraction of saki no hi, the previous day. Syn. sakujitsu (c).\*

Kimashita. Came. Past Indicative of kimasu, polite form of the irregular verb kuru, to come, formed by adding the old verb masu, to be, to the root ki. Vide paradigms of masu and kuru.

The polite forms in masu are used for the first person and third persons, when the first and third persons are the equal or inferior of the person addressed. But for the second and third persons, when they are the superior or equal of the speaker, the former is discarded in favour of another verb, or the same verb is used preceded by and followed by nasaru. For instance kimasu would be used for the first and third persons of both numbers, in the first two cases above mentioned, while oidé nasaru, or irassharu and their corresponding forms in masu would be employed

<sup>(</sup>c) Denotes that the word is of Chinese origin,

in the last two. In addressing a person slightly one's inferior the pronoun omaë may be introduced before the sentence kinô kimashita (and so in others) the first time the individual is addressed, but it may be omitted in all other cases except where it is emphatic in English. Generally speaking, it may be said that the Japanese language abhors the use of pronouns.

Kita.—Came. Past Indicative of the verb kuru; used familiarly.

3.—Ashita. Tomorrow. The proper meaning of this word is morning, and educated persons use asu instead, as in asu no asa, tomorrow morning; syn. miôchô (c). The syn. of ashita in the sense of tomorrow is miônichi (c). Iko, will go. Future of yuku, pronounced iku in Yedo. To. Equivalent to the English conjunction, that. Strictly speaking, it is a particle denoting that the word or phrase preceding it is the object of thought or speech. Omo. Written omofu. To think. Vide paradigm. The literal meaning of the whole sentence is [I] think that [I] shall go tomorrow.

5.—Ka. A dubitative particle. At the end of a sentence it has the force of the note of interrogation. It here signifies that the speaker is not sure whether he will go or not. Lity. [I] think shall [I] go?

5.—Mo. Yet, already, now, and when a negative follows it, any longer. Examples; mô jiuni ji des' ka, is it alway twelve o'clock? mô kimashita, he is here now fier one has been waiting); mô gozaimasen', there are tany longer—there are no more; mô tamaranai, I can't

stand it any longer; mô yoroshii, now it is well, I am satisfied, that will do.

Sukoshi. A little. Root of an adjective used as an adverb; qualifies nochi.

Nochi ni. Afterwards. Nochi was originally a substantive signifying back, behind. Ni, locative particle, denotes the point at which, not only in space but also in time.

O ide nasai. Come. O is a particle prefixed to (a) substantives, (b) roots of verbs and (c) adjectives in order to show respect 1°, for the person addressed, and 2°, to the person speken of; hence it has been called 'an honorific' (tattomi-kotoba). Ex. 1º (a) otottsan, papa (contr. of o toto san), okkasan, mama (contr. of o kaka san), o ani san, elder brother, o ané san elder sister, used in addressing one's own relatives. O m'ma dé irasshita ka, did you come on your horse? O taku wa doko dé gozaimasu, where is your house? Soré wa rippa no o tokei de gozaimasu, that is a splendid watch of yours. Yohodo o sei ga takô gozaimasu, you are very tall. O mi ashi, your feet. (In this phrase an additional honorific mi is inserted, but o ashi is equally correct.) (b) Saké wo shitotsu o agari nasai, take a glass of wine. Mô o kaëri dé gozaimasu ka, are you going already? (to a guest). (c) O atsú gozaimasu, it is hot. O hayô gozaimasu, it is early. 2°. O kami, the superior, used of the sovereign or government by the people, or of a master by his servant. O is also prefixed to certain articles in daily use and common objects of reverence, especially