

**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

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Part II. Notes. by Ernest Satow

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Cover @ 2017

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**ERNEST SATOW**

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NOTES; PART II. NOTES.**



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**TWENTY-FIVE EXERCISES**

IN THE

**YEDO COLLOQUIAL,**  
**FOR THE USE OF STUDENTS.**

**WITH NOTES.**



**JAPANESE SECRETARY TO H. M. LEGATION IN JAPAN.**

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**PART II. NOTES.**

YOKOHAMA :  
✓ LANE, CRAWFORD & Co.

1873.

5858.6  
9030  
1967  
v.2

PRINTED AT THE "JAPAN MAIL" OFFICE.

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## ERRATA.

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

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

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## NOTES.

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### EXERCISE I.

1.—**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 *o* 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

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(c) Denotes that the word is of Chinese origin,

in the last two. In addressing a person slightly one's inferior the pronoun *omaï* 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.

- 2.—**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 already twelve o'clock? *mô kimashita*, he is here now (after one has been waiting); *mô gozaimasen*, there are no 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 spoken of ; hence it has been called 'an honorific' (*tattomi-kotoba*). Ex. 1° (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 dé 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