



滑 稽 實 話

A FOREIGNER'S BLUNDERS
IN JAPAN,

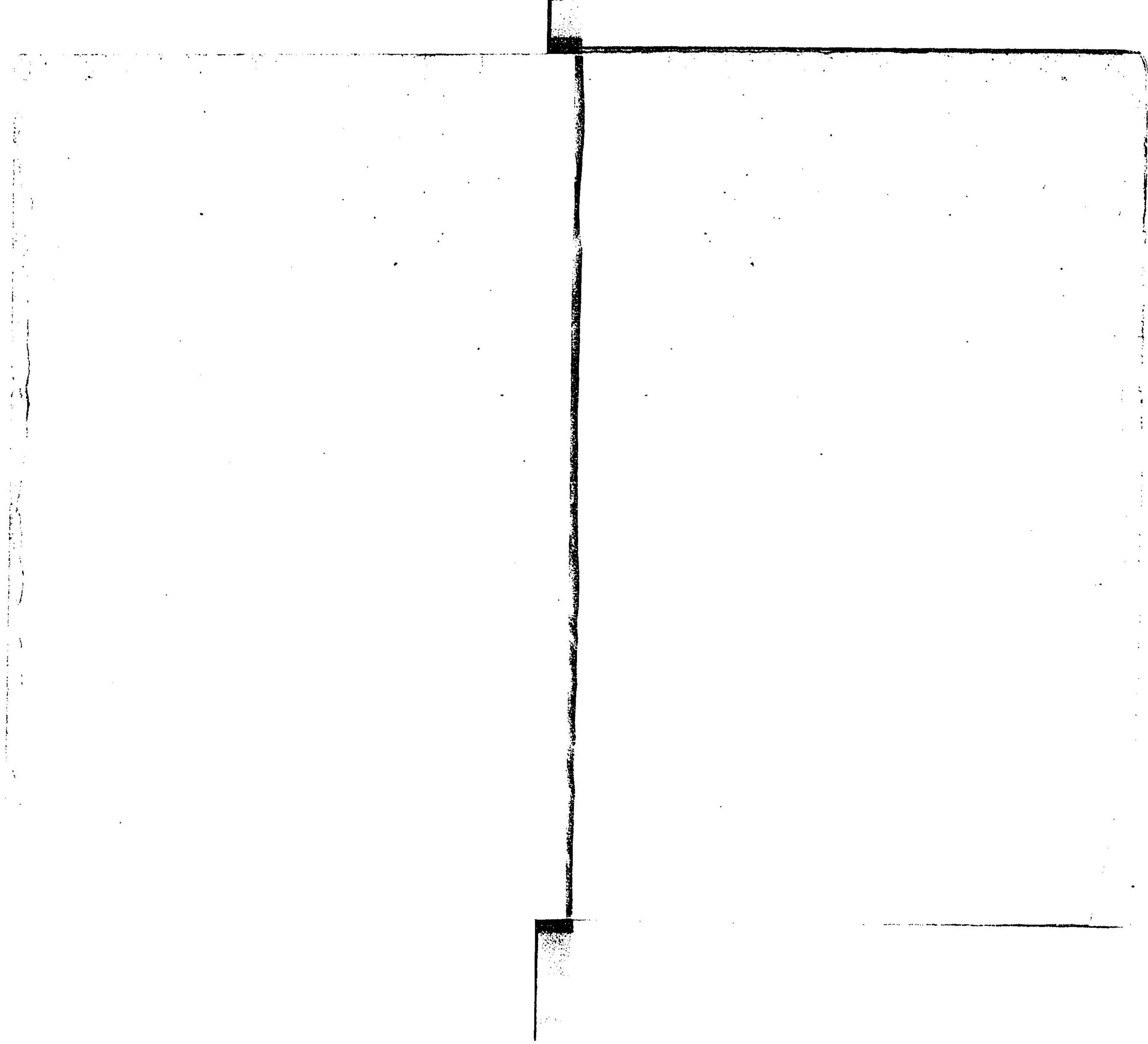
BY

F. WARRINGTON EASTLAKE, PH. D.



TŌKYŌ:

KANASASHI HORYUDO.



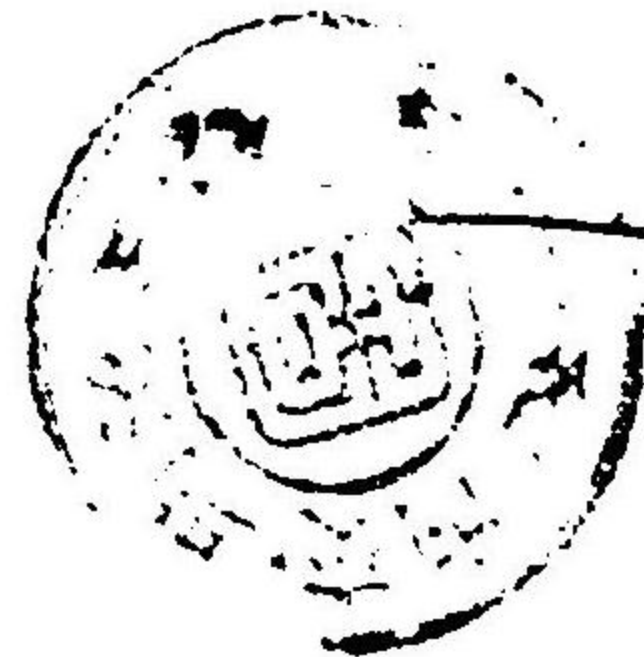
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實話

外國人
A FOREIGNER'S BLUNDERS
IN JAPAN,

BY

F. WARRINGTON EASTLAKE, PH. D.



TŌKYŌ:

KANASASHI HORYUDO.

PREFACE.

The majority of the following twice-told tales appeared, in the first instance, in the columns of the *Jimmin*, one of the leading metropolitan daily papers. The proprietor of the Horyūdo thereafter proposed that an English version should be added to the Japanese original and the whole published in book-form. This suggestion has been adopted in the present volume. The English version is a very free rendering of the Japanese text, in nearly every story; but where conspicuously new words have been used these are indicated by parentheses.

The final Chapters are now published for the first time.

I may add that the whole book is—I greatly regret to say—*true*.

F. W. Fastlake.

April, 1903.

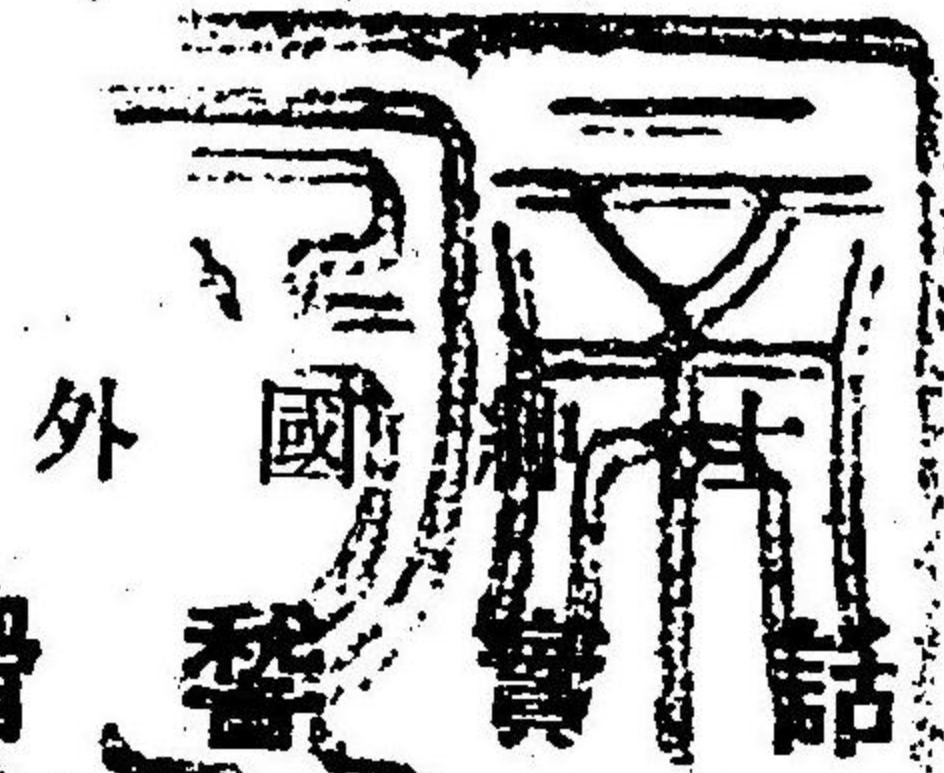
外國紳士
滑稽實話

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I
偕て如何なるに日本語程六ヶ
敷き邦語は其の意を失ひ、夫れは其言葉の
順序が外國語と大いに違ふのみならず、日
本人の考へやうが誠に西洋の考へやうと違ひを
して、日本人の禮儀作法と云ふものは殆んど西
洋の禮儀とは反對でありませす、鳥渡申すと日本
では人に何にか差上げる時に粗品と書くけれど、
外國風で人に何か上げる時は却つて褒めて
上品と云ひませす、或は人の前に家内だの自分の
子供の事を日本人は決して褒めん然し外國人は
客に向つて『此子は可愛い兒ではないか』『私は
好い物を嫁に貰つて仕合せです』と褒めても可
笑しいと思ふ者はありませせん、或は御馳走の節
日本人は却つて其頂いたものを食はずに置く
が、外國の禮儀では遠慮せず食べて其上モット
下さいと云へば主人は非常に喜ぶ、禮儀でも左
程違ひませす、外國人が日本に逗留をすれば、
或は日本語を覚えんとすれば、其言葉ばかりで

無く人間の習慣から稽古するより仕方がありません、若しも日本の風俗禮義などに充分馴れなければ一生の間日本語は覚えられません、夫は私が既に二十年の経験を以て確かめて居ることです、又私程日本人に交際し日本の舊習に馴れたる西洋人は澤山はあります、けれど今でさへチヨクチヨク馬鹿な事もし馬鹿な事も云ひ、家内が人の前に度々涙を飜す事程困ることがあります、偕て日本へ始めて来た時に、萬國の邦語を覚えて居つた故、ホンの一時滞在する積りで格別日本語を覚えなくつても好いと思つたから、此時分に發行した所のヘッパンの辭書を以て通常の話しまでを獨りでやりました、然し住むは横濱にあつてチヨイチヨイと上京する不自由がある爲に如何に覚えなくても好いと思つたとて誠に不都合が多いから覺えずに置く譯には行きませんでした、

By Way of Introduction.

Well, there are not many languages so difficult for foreigners (to acquire) as is Japanese. Not only is the order of words in Japanese greatly different from the order of words in foreign tongues, but even the modes of thought in Japan are quite distinct from those of Western lands. Japanese etiquette (for example,) is almost the direct contrary of foreign ceremonial observances. For instance, when a Japanese gives anything to any one, he writes *sohin* ("a worthless article") on the gift; yet, according to foreign custom, when a foreigner makes a present he rather speaks well of what he gives. Moreover, Japanese never speak in flattering terms of their wives or children in the presence of guests, while foreigners think no shame of saying to a guest "Isn't this a dear little child of mine?" or, "I am fortunate in having a good wife." Again, in the case of eating at another's house, a Japanese will preferably

not eat all he has received; while a foreigner thinks nothing of eating what is on his plate, and the host (or hostess) is very glad when his (or her) guest asks for a second help. So different are the ideas of etiquette, East and West!

Thus, when foreigners sojourn in Japan or try to learn the language of the country, they have not only the language itself to learn but must acquire it after a study of the nation's customs and habits. Unless one is initiated into the etiquette and customs of Japan a whole life-time will not suffice for the acquisition of the national language. This is a fact which I have (painfully) learned after twenty years of experience (in this country). And although there are few foreigners who have moved in Japanese circles and acquired the knowledge of older Japanese ceremonials as I have, yet even now I often make ludicrous mistakes, or express myself in a stupid manner. My (poor) wife has frequently been so ashamed (of me) as to have been on the point of shedding tears.

Now when I first came to Japan, as I had studied many languages and expected that my sojourn in this country would be of short duration, I thought it unnecessary to pay any special attention to the study of Japanese. So all I did was to try to get along, in an ordinary way, with the aid of the then published dictionary of Dr. Hepburn. But though I then resided in Yokohama, business frequently took me up to Tōkyō, and I found that it would be very inconvenient for me if I should continue to forego all idea of studying the Japanese language.

(一) 憚りの話

兎も角も必用の單語を諳記した方が好からうと思つて友人に聞いて見ると、先づ一番日本人に多い必用な言葉は「有難う」夫から終りに「便所」と云ふ單語が非常に必要である事を教へました、ソコで其單語を漸く諳記する事が出来

ました、偕て研究をして見ると六ヶ敷いけれども日本語は面白い、其當時本邦には英和對譯の會話のやうな書物はありませぬ、故に始終右のへツバンの辭書を持つて歩きました、一日横濱から東京の方へ行く場合がありまして上等の汽車へ乗りましたら川崎まで一人でありました、丁度十二月頃で随分寒い時でした、列車が川崎で停つた時に日本の貴婦人二人が自分の居た上等の室へ乗りましたが、彼等は急いだ爲め戸を明け放しにして這入りました、夫を見て私は身を起して戸を閉めますと兩人とも立上つてお辭氣して(憚り様)と云ひました、ソコで私は落膽しました、何故と云ふに西洋では貴婦人に何にか云はるれば必ず挨拶はしなければ成らぬと云ふことに極つています、私は人の口から「憚り様」と云ふ言葉は始めてで、答へなくては悪いと分つたけれど、何を答へて好いか分りませぬから耻がしながら貴婦人に向つて「チョイとお待」と云ひますと、二人はボンヤリした顔で私を見つめました、ソコで私は辭書を出して漸く返事を作りました、私の想像では、那の女達は

憚り所が此列車の内にあるか無いかを自分に聞いた積りだろう、尤も略したる言葉であるが何れ其の意味で云ふたのだらうと、充分に辭書を索て見た末「お氣の毒ですが此の列車に憚り所はございませんと」答へました、ヌルと其二人がハツと驚きの聲を立て、顔が眞つ赤に成りました、私も……何か間違つたに相違ないと分りましたから極りが悪く新橋までの切符であるけれども其次の大森停車場で降りてしまいました。

I. About "Habakari"

I thought, however, that I could get along if I simply strove to acquire the most necessary words, and so I asked a Japanese friend to tell me what such words were. He said that "Thanks" was one such, and at last taught me (the equivalent for) "water-closet." And I got so far as to be able to remember the most necessary vocables, and

found that, although very difficult, Japanese was a most interesting language.

At that time there were no English-Japanese Conversation Books obtainable, so I generally carried the above-mentioned Hepburn's Dictionary about with me. One day I had occasion to go up to Tōkyō from Yokohama, and bought a first-class ticket. As far as Kawasaki I had the compartment to myself. It was just in the month of December, and quite cold. When the train reached Kawasaki two Japanese ladies entered the compartment in which I was, and as they entered hurriedly, they forgot to shut the door. On noticing this I rose to my feet, and went and shut the door, when both ladies stood up and, with a bow, said "*O habakari sama.*" At this I was quite dumbfounded, for it is a foreign rule that one must make some sort of reply when spoken to by a lady. This was, however, the first time that any one had said to me "*O habakari sama,*" yet I knew that it would be wrong

not to make a reply. But not knowing what answer was suitable, I shamefacedly said to the ladies, "Please wait a minute." They, in their turn, looked at me in a bewildered sort of way. Then I got out my dictionary and, with great trouble, made (what I supposed to be) a reply in accordance with what the ladies had asked me, as I supposed, and this was whether a W. C. was or was not in the compartment wherein we were sitting. True, the manner in which they had—as I fancied—put the question, seemed singularly brief, yet I believed that this was the true interpretation. So, after thoroughly consulting the dictionary, I said, "I am sorry, ladies, but there is no W. C. in this train." On this the two ladies appeared greatly surprised, and their faces grew crimson. And I, too, thinking that something must be wrong, was likewise greatly confused; so much so that although I had bought a ticket to Shinbashi, I got off at Omori, the next station.

(二) 生姜の話

私が横濱へ着くと間もなく、自分の親父が心安かつた其當時の天文臺長某氏（態と名を記さず）のお屋敷へ御馳走に招かれました、其の方は英語は少しも出来ませんでした、私も其時分日本語は五ツか六ツより出来ない、ソコで私が日本屋敷へ上りましたのは是時が初めてでした、這入つて見ますれば先づ驚いたのは道具が一つも無いので、腰を掛やうと思つても腰掛が一つもない、ハテナ向ふに幾分か板の上つたのがあるが屹度腰を掛ける所であらうと思つて腰を下ろしますと夫は床の間でありました、主人は笑ひながら其所は腰を掛ける所で無いと手真似を以て教へました、私は一人客であつたので通辯は誰も居ません、續いて御馳走が始まると、私しの前にお膳を出して夫に色々の皿だの椀が乗つて居ります然し其の時見たのが始めてありました故、何を先きに喰ふか大いなる問題でした、又其食事をして見ても甘いも辛いも皆分りません、其所で或皿の上に...今は私は知



生姜の話

つて居ります、夫れは口取りと云ふものであり
ました、其傍に漬け物があつて、不圖其口取り
の皿に漬物皿から生姜の一本が落ちました、尤
も外國にも生姜はあるけれどもア、言ふ形狀を
していません、又ア、云ふ漬け方もありません、
さて其少し前に色々飴で出来た野菜物を見
た事があつた故、其生姜を見て多分干菓子若く
は飴だらうと思ひ、主人に不充分なる日本語を
以て是れは(何にと)聞くと其人が「夫れは生姜
です」と答へました、所で私は向ふの答へた生姜
を英語のシュガー(砂糖)と間違へました、其發
音が幾分か似て居る故に「成る程果して砂糖の
出来だ」と思つて三四本の生姜を一チドキに口
に入れて仕舞ひました、所が甘味の無いばかり
で無く膽を潰す程辛くて吐き出さうと思つても
立派な壘の上に吐くことが出来ず瘠我慢をして
其非常に辛いものを嚙んで飲込んでしまひます
と主人は倒れる程噴飯しました、今は日本の御
馳走に招かるれば何が旨いと云ふことを充分に
承知して居るけれども今でさへも生姜を見れば
慄ひする程で馬鹿な間違ひをしたものでござい

ます。

II. How "Sugar" Became "Ginger."

Shortly after arriving at Yokohama, I was invited to the house of an intimate Japanese friend of my parents. This kindly gentleman was, at the time, the chief of the Meteorological Observatory. He himself could not speak a word of English, while I knew no more than five or six Japanese vocables. This was the first time that I was to enter a purely Japanese residence, and my first sensation was one of surprise at the absence of (what I considered the necessary) furniture. There was, for example, not a single chair to sit on. Ah, on one side of the room I caught sight of a somewhat elevated board. Thinking this must be a sort of seat, I promptly sat down on the board. Later on I learned that this was the *toko-noma*, or "alcove." My host, with a smile, made

gestures signifying that the alcove was not a place to sit in. And then all sorts of dishes were brought in, in succession. In front of me a low table was placed, and on this various kinds of bowls and plates were arranged, but this was the first time that I had ever seen anything of the kind, so that I was at a loss to know what I should begin with. Nor did I know, on looking at the food, what was sweet to the taste or what might be pungent. Well, on one plate—what it was I now very well know: it was the so-called *kuchi-tori*—was something I could not comprehend, and beside it were some pickles. Now a piece of red ginger had fallen out of the pickle-dish on the plate of *kuchi-tori*. Of course we foreigners also have ginger, and eat it, but not in the way in which it is prepared in Japan, nor is there the same method of pickling. And, shortly before going to this feast, I had seen somewhere various kinds of Japanese vegetables made of *ame* (wheat-gluten), and so, on looking at the piece of ginger,

I concluded that this, too, must be made of sugar or *ame*. In my broken Japanese I then asked the host: "What...this?" And he replied, "Ah, that is *shōga*." But I mistook the Japanese word *shōga* for an attempt, on the host's part, to pronounce the English word "sugar." The sound of the two words is, you see, somewhat similar, and this confirmed me in my supposition that those red things were made of some kind of sugar. So I put three or four of the little red sticks in my mouth at one time. But alas! not only were the things not sweet; they were most astonishingly pungent in taste. I wanted to spit the hot mouthful out, but that was impossible on those splendid mats. So I had to "grin and bear it," and so chewed, and finally swallowed, the pungent mouthful. My host laughed so much that he had difficulty in keeping from collapsing.

When I am now-a-days invited to a Japanese feast, I know very well what things are pleasant to the taste. Yet to this day I have on unpleasant

sensation at the sight of pickled ginger. And all this is owing to the very ludicrous blunder I then made.

(三) 舞子の話し

モウ此頃では大分日本語が進んで参りまして幾分か自慢の心も出で、何んな話しを聞いても分らんことあるまいと思つた時に大阪へ行く用事が出来まして、夫は明治二十三四年の頃で始めて上方へ行く事でした、其時に大阪又は京都に違つた方言のあることを知らずに居ました、一番先きに奈良の方へ見物に行かうと思つたが大阪へ着いた時に奈良へ行く汽車が未だ一時間半程の間がありました、丁度正十二時の頃であつた故空腹くて堪りません、ソコで停車場に居た男の人に「此の近邊に茶屋はありますか……」と問ふたら梅田の近邊に何軒も並んで茶屋があるから私しが案内をして上げませう」と其男が或る可成な構造の家へ案内をして呉れました、けれども私は夫れは何う云ふ茶屋であるかと云ふ事を少しも知らないで、勢よく飛上り

ました、女中は西洋人の這入て来たのを驚きの體で眺めつゝ聞くに「何にか御用ですか」「イヤ私は今度の奈良へ行く汽車に間に合ひたいが然し其間に晝飯を喰ひたいと思つて来たのですから、何んでも旨い物を仕度をして持つて来てお呉れ」女が稍變な顔をしながら「へエ、何んな物にいたしませうか」ソコで私は「何んでも食物に選びはないから大急ぎで旨い物を持つて来て呉れ」女が「舞子は何ういたしませう」私は未だ舞子といふ言葉を聞いたことがありません、東京の人は藝者と云ふ故……然しながら直ぐと心の裡で斯の如く解釋をしました、マイと云ふのは米の事だからしてコは粉末の粉だらうと思つて「ハ、ア夫では東京の團子のやうな物だらうと眞面目に成つて「夫れぢやア一人前持つて来て呉れ」と其女に命じました、ソコで其女が「御冗談をお云ひなさい」と答へて冷笑ひながら出て行きました、私は何にも冗談を云ふた積りもなく變な女だと斯う考へました、サア、五分立つても十分待つても持つて来ません、其間だに益々空腹く成つて来て耐りませんから、



話の子舞

ソコで再び手を拍いて前の女中を呼びまして「何んで飯を持つて來んか」と聞くと先方が「未だ舞子の仕度が出來ません」と答へました、デ私は「好いぢやないか、夫は後に喰はう」と云ふと又先方が「御冗談を………」と云ふて笑つて行つて仕舞ひました、デ私は考へましたには、偕て大阪の人間は何にを云ふても冗談にする、變んな事であるなど、所が「旦那有難う………」と細い聲が聞えて三人の藝者が顯れました、是れは間違ひに相違ないと思ひボンヤリして居ると三人の藝者は段々傍へ寄つて來て猫撫で聲で「貴郎、日本語がお出來ですか」と、私は固より藝者を呼ぶ積りで無いのだから極りが悪くて仕様がありません、「鳥渡待つて呉れ」と立ち上がつて隣り座敷へ這入り以前の女中を呼んで、「オイ、姐さん三人の藝者は何んで乃公の部屋に這入つて來たか」と聞くと、其の笑ひ續けの女が又笑ひながら「だつて旦那お呼びなすつたんぢやありませんか」私が「馬鹿を云へ然んなことを云ひもしないのに……」女が「でも貴郎が舞子をお呼びなすつたんぢやアありませんか」「フ、ン

那れが舞子か、だつて一人前と云ふたのに三人を連れて來たんじやアないか、夫はどう云ふ譯か」と聞くと先方が「デモ旦那の身體が大きくて三人でなくちやア間に合ひますまい」と答へました。

III. Singing-girls and Dumplings.

It was at the time when I had acquired a fair knowledge of Japanese, and was even rather proud of my linguistic attainments—believing that I was more than able to understand whatever might be said to me—that I had occasion to go to Osaka. It was some time in 1880 or 1881, and the first time that I paid a visit to the *Kamigata* region, and I did not then know that various local idioms were to be met with in Osaka and Kyōto.

My first idea was to pay a visit to Nara, but when I reached Osaka I found that there was still an interval of one and one-half hours to wait

before the Nara train started. It was just noon, and I was quite unbearably hungry, so I addressed one of the employes in the station and asked if there was any restaurant near at hand. "Yes," he replied, "there are very many tea-houses in the neighbourhood of Umeda. Permit me to be your guide," and with this showed me to a tea-house of an ordinary appearance. On the other hand, I was wholly unaware what kind of tea-house it was, and so entered hurriedly. The maid-servant appeared somewhat surprised at this sudden entrance of a foreign guest, and asked me what I wanted. "I wish to take the next train to Nara," I replied, "but in the meantime I should like to eat my dinner here. So bring me whatever nice things you have to eat." The maid gave me a strange look at this, and said: "Then, Sir, what sort of food shall I get you?" "Anything," answered I; "there is no time to make a choice, so hurry up and bring whatever you have." "How about *maiko*, Sir?" then

asked the maid. Now I had never heard the word *maiko*, as people in Tokyo always speak of singing-girls as *geisha*. But at once I began to ask myself what the word *maiko* could mean. "*Mai*," thought I, "must have something to do with 'rice,' and '*ko*' evidently denotes 'powder'. I see. It is quite plain that *maiko* is something like those dumplings the people of Tōkyō call '*dango*.'" On this I gravely turned to the maid-servant and said:—"Well then, bring me one portion of *maiko*." But she giggled and said, "Sir, you are joking." On my part, however, I was ignorant of any intention of joking, and so thought that the maid was a very strange woman (to say such a thing).

Well, I waited five minutes, and then ten, yet no food was brought me, and all the while I was getting hungrier and hungrier, as well as ever more disgusted with my surroundings. So I clapped my hands and again called the maid-servant. "Why do you not bring me something

to eat?" I asked. "Sir," said she, "the *maiko* are not yet ready." "What does that matter?" said I, "I'll eat the *maiko* afterwards." On, this the maid again said, "O, Sir! you are joking!" and left the room, laughing, "These people of Osaka are very strange," thought I. "No matter what one says they insist that one is joking." But just at this moment I heard a voice saying: "Thank you, Sir," and three singing-girls entered the room! I was sure that the young women had come into the room by mistake, and was perplexed as to what I should do. But the three singing-girls gradually drew near me, and addressed me in wheedling tones:—"Do you speak Japanese?" they began asking me. But as I had had no thought of having any singing-girls to bear me company, I was very much confused. "Just wait a bit," said I (to my fair interlocutors). Then I rose to my feet and went to the next room, where I made haste to call the maid-servant who had been serving me. "I say, *Ne-san*,

how is it that three singing-girls have taken their places in my room?" asked I. But this forever giggling creature once more broke into a laugh, and said: "Why, Sir, you yourself sent for them!" "Nonsense!" replied I; "I've never said a word of the kind!" "O, Sir, didn't you tell me to bring you some *maiko*?" was the maid's next question. "Hm, hm! And so those girls are the *maiko*, eh? But even in that case what do you mean by bringing three at one time? I asked for one portion only," was my confused reply. "Why, Sir," said she, "you are so big that I thought it would not do to call less than three *maiko* at once!"

(四) 葬式の話 (上)

私の知つて居る日本人で生前全く家來のやうな者がありました、私の父は文久元年に日本へ來ました、其頃に日本人の洋行は大變に幕府で

厳しかつたが山内土佐守の家來二人が、私の父と共に極めて秘密に外國へ逃げました、夫れは日本の歴史にも出て居る筈であります、其内の一人は米國へ着いてから不幸にも死にました、モウ一人は父の弟子に成つて醫學及び齒醫者を誠に熱心に稽古しました、明治五年の頃其の家來が私の父と共に獨逸の伯林に泊つて居りましたが、もう彌々上手に成つて來ました、其時は彼の品川彌二郎さんが日本の公使館の書記官をやつて居つた時で丁度日本に赦免といふことが發布された故「お前は歸れ」と品川さんが云ふて呉れました、ソコで明治六年の頃に其人が歸朝して東京に齒の治療所を開きました、ところが誠に繁昌して立派な屋敷も設けました、私の父は明治二十年に死亡なつて直ぐ一年立つてから其齒醫者も肺病でなくなりました、無論私は義務で其葬式に出なければなりません、然し其時まで佛教の葬式には出たことがないのみならず儀式を少しも知りません、さて其屋敷へ行くに向ふの一人息子の云ふには棺の直ぐ後に馬車に私と相乗をしなければならんと、ソコで彼れ

と相乗りで、浅草の門跡へ行きました、途中迎ひ風の爲に其息子が手に持て居る香爐の灰が風の爲に吹き飛ばされて續けざまにクシャツ、クシャツと嚏が出て遂に涙が溢れました、寺へ着くと僧侶が何人も集つて居るのを見て私は非常に疑惑を起しました、何故と云ふのに簡様な儀式の場所で若しも間違ひをすれば大變であると云ふことです。

IV. Blunders at a Funeral.

PART I.

Among my Japanese acquaintances there was one who, during his lifetime, could in very truth be called a "vassal" of my family. My father first came to Japan in 1861, and at that time the Shogunate was severely opposed to any Japanese going abroad. Yet two vassals of the Lord of Tosa, Yamanouchi, secretly left the country in my father's company. I think this occurrence must

be known to Japanese historians. One of the two fugitives unfortunately died after reaching America, but the other became my father's pupil and studied (under my father,) medicine and dentistry with the greatest zeal. About the year 1873 my father and this Japanese pupil were residing in Berlin, and the latter had become very skilful. Viscount (then Mr.) Shinagawa Yajirō was then a secretary in the Japanese Embassy (in Berlin), and about the same time an amnesty was declared in Japan. Shinagawa advised my father's pupil to return to Japan. And so at last, in 1875, the Japanese went back to Japan, and opened the first dental office in Tōkyō. He was very successful, and built himself a fine residence.

My own father died in 1887, and soon thereafter—in a year—the Japanese dentist also departed this life, in consequence of consumption. Of course it was my duty to attend the funeral. But until that time I had not only never taken any part in a Buddhist funeral, but was even quite ignorant

of the ceremonies (observed on such an occasion). On going to the residence of the deceased, his son told me that he (the son) and I were to drive immediately behind the coffin (to the temple).

We took our seats in the carriage, and drove off to the Monzeki Temple in Asakusa. But a head-wind was blowing, and as the incense-burner held by the son had its incense and ashes scattered by the wind, I kept sneezing "Tishew! tishew!" all the way to the temple, while the tears (produced by the sneezing) rolled down my cheeks.

A large number of priests had assembled in the temple, and I grew very anxious. For I knew it would be terrible for me to make any (of my usual) blunders on such a solemn occasion.

(五) 葬式の話 (下)

兎に角人のやり方を見て夫れを真似したら好からう、細かい所までも……偕て一番先きに其

息子が棺の方へ行つて何にをして居るやら見ようとすれども僧侶の多いので少しも見る事が出来ません、又私しの驚いたのは、其次ぎにイーストレーキ氏と云ふ名前を呼ばれをした、「ア、ア、是れは大變だ」と思ひ冷汗を掻きながら其棺のある臺に上がりをした、日本人は此様子を見ても少しもをかしく無いと思ひませう、然し私しは全然経験が無かつた故、又町寧にしやうと思つたから實に困つて居つた所です、そこで棺の前に立派な座蒲團があつたから、座つた方が好からうと思つて、其蒲團の上に座りませすと僧侶は笑ひ顔をしながら棺の方へ指差しをした、私しは多分お辭義しても悪くはあるまいと思つてお辭義をすると僧侶が夫れでよいと云ふやうな顔をして今度は私しに三角の小さな袋を呉れをした、是れは何んだらうと大に驚いたが「ハハア多分是れは紀念物として呉れたのだらう」と思つてフロックコートに隠しに入れようとする、僧侶はそれはいかんと云ふ手真似をしをした、又其袋を出して是れを持つて如何うするかと聞けば、僧侶が頭を振つて自分の口

の方へ指差しました、今では其理由は分つて居ます、夫れは僧侶が此處で話し爲ては成らないと云ふ手眞似であつたけれども、其時に私は「是れは喰べなければ成らん」と云ふ事だと思つたのです「ハテナ、日本の風俗は實に不可思議だ」と思ひながら袋を明けて亦た僧侶の顔を見ました、すると先方は點頭いて「ア、然うだ然うだと云ふ風をしました「成る程、これは喰べるもんだネエ」と袋から固まつた黒い物を出して尙ほ疑ひながら口に入れて喰べ始めましたが、何んだか不味くて不味くて膽を潰す程でした、餘り不味い故、僧侶の顔を看ると尙口の方へ指さしますから「夫ぢやア喰べて仕舞ふより仕方が無い」どうせ不味いから早く仕舞にした方が好からうとガツガツと飲込んでしまひました、すると僧侶も集まつた所の人も一度にアハハと大きな聲を揚げて噴飯したから私はモウたまらなくなつて立上がるや否や左様ならと云ひながら寺から逃出しました、後に聞けば其固まつた黒い物は焼香の爲に渡された香でした。

V. Blunders at a Funeral.

PART II.

At all events I thought it would be advisable to watch what the others did, and then imitate their actions, even to the minutiae. Well, the first one who went towards the coffin was the son. I tried my best to see what he was doing, but could not see anything at all, owing to the number of the (surrounding) priests. And, to my surprise, the next name called out was my own. "O, this is dreadful!" thought I as, with the cold perspiration starting (from my forehead), I ascended the dais whereon the coffin had been placed. A Japanese, of course, would not have been at a loss what to do in such a case; but as I had absolutely no experience, and yet desired to act as politely as possible, my bewilderment was great. In front of the coffin a splendid cushion had been placed, and thinking that this was to

be sat upon, I took my seat on it, in Japanese fashion. The priests smiled at me, and then pointed towards the coffin. I thought it would be well to make a bow, and did so. The priests appeared satisfied with this act, and then (one of them) gave me a little, three-cornered paper bag. I was surprised and wondered what the bag could contain. "Aha!" thought I, "this is probably a souvenir (of the occasion), and given to each guest for that reason." On this I started to put the little bag in the pocket of my frock-coat, but the priests waved their hands as if protesting against such an act. So I took the bag out again and asked, "What am I to do with this?" A priest close by shook his head, and pointed to his mouth. I now know what he meant by doing this: he meant that one shouldn't not speak at such a time. But I at the time thought that he was motioning me to eat (the contents of the bag). "How strange are the customs of Japan!" were my unspoken thoughts. I opened the little

bag, and again looked (inquiringly) at the priest. This time he nodded assentingly. "Yes, I've got to eat it," thought I, and took some hard little black things out of the bag, and doubtfully put them in my mouth and began to eat them. Oh, how bad the taste was! I was astonished at the nastiness. And as the flavour was so unappetising I once again looked at the priest, who again placed his finger on his lips. "Then I've got to eat the whole!" was my agonised thought; and as the things were so nasty I deemed it best to swallow the whole nauseating mess at a mouthful, —which I did. On this the priests and assembled guests burst into a roar of laughter, and the situation grew unbearable. I sprang to my feet, and saying "Good bye!" ran off as fast as my feet could carry me. I after wards learned that the little black things were incense.....

(六) 拘引されたる話

西洋人が日本に二週間以上止まるやうになれば、必らず和服のト揃ひは買つて着るやうになります、然し和服のまゝ外出する西洋人は澤山ありません、私は上京すると直ぐ和服も袴も下駄も、即ち一般日本人の必要であると思ふ物だけ求めをして、着て見ると自分の姿の良いので非常に喜びました、けれど家で着て居るのは少しも面白くない、何處かへ鳥渡和服のまゝ散歩しやうと考へたが、家の近邊では知つて居る人が多くて何んとなき變だから、少し隔たつた所に行くが好からうと、態々車に乗つて本所の横綱町近邊まで行きそれから散歩を始めました、ドーモ下駄が歩き憎くて幾度も後に倒れさうでした、まもなく大勢の町子供が私の姿の異様なのを面白がつてワイワイと騒ぎ立ちました、此れも経験の爲めと我慢して五六町漸く歩くと尾籠ながら便所へ這入りたく成りましたから是處彼處と探す内町の傍らに比較的美麗な便所がありました、這入つて用を済まし出ると二



話られたさ引拘

人の巡査が突然後から私を呼び止めました、然し私は其時に日本語は少しも出来なかつた故其譯は分りませんでした、且巡査は後から来たから私の顔を見ずに色々の事をグズグズ云ふて「何故斷わりもせずに交番の便所へ這入るか」と聞いたが私には答へられず只振向ひて見ると「阿房此奴は西洋人だ」と巡査が云ひました、私は日本の法律を知りませんでしたから何の罪だか分りません、すると又もや「何故斷らずに這入るか」と問ふから私は「往來の便所と思つて這入りました」と答へますと「ナンダ、其所に張札があるではないか」と怒鳴りました、「デモ夫れが讀めません」と云ふと、「何故汝は日本字が讀めないのに和服を着るのだ」と詰るから私も「貴下等は英語が出来ますか」と問ひ返してやると否出来ぬと答へました、「夫れでは何故洋服を着ますか」と直に復讐しました、之れは僅二三分の間的事であつたが其間に大數の人が集まりまして私の事を大きな聲で笑たり罵つたりしました、ソコで漸く許されて今度は巡査に頼んで車を雇つて貰ひ忽ち家に歸りました、其後

は決して和服のまゝで外出した事はありません。

VI. How I Got Arrested.

It is a rule that any foreigner who comes to Japan and stays for more than a fortnight, buys a Japanese suit of clothes; yet I do not think there are many foreigners who (would care to) go out in Japanese dress. No sooner had I come up to Tōkyō than I bought myself a Japanese outfit: coat, dress, broad trousers, clogs, in fact everything that Japanese deem essential (in the way of wearing apparel). And when I tried the things on I was glad to find that they fitted me well. But it wasn't much fun to wear the clothes in the house, and so I began to think of walking out somewhere in the new garb. As, however, I was well-known in the neighbourhood of my house, I thought it would not be advisable to make my first outdoor attempt too near the home, and so chose a rather distant place for my *debut*. So

I called a *kuruma* and drove to Yoko-ami Chō, in Honjō, where I alighted to take the walk. The clogs gave me a deal of bother; again and again I felt as if I must fall over backwards. And it was not long before some fifty or sixty street-arabs gathered about me, attracted by my (doubtless) unusual appearance; and these *gamins* began to dance and shout on all sides. But for the sake of obtaining experience I managed to bear all this, and walked on for about five or six blocks. And just then—I beg a thousand pardons for referring to such a thing—I found it was imperative for me to relieve nature, and so looked about for a latrine. I soon caught sight of a small one on the roadside, very neatly built and kept. When I went out of the latrine, a police-constable called after me. But as I knew very little of Japanese at that time, I had no idea why anyone should call after me; on advancing I found a policeman hastening towards me, and grumbling as he approached, without however looking at my

face. Then he said:—"How dare you enter the latrine attached to a sub-police station without obtaining due permission?" I was, of course, unable to reply, so simply looked back towards my pursuer. And then a second police-constable caught sight of my face, and exclaimed, "You idiot! It's a foreigner!" And as I knew nothing of Japan's police regulations, I was quite unconscious of having done any wrong. The constable once more asked me why I had entered the latrine without permission, and now I replied that I had supposed it was a public latrine. "But can't you see the placard posted there?" queried the constable, rather angrily. "Yes, but I can't read what is written on it," was my reply. "Then how comes it that you are wearing Japanese clothes without being able to read Japanese?" was the next question. On this I put a question of my own:—"And are you able to read English?" "No, I cannot," was the answer. "Then how comes it that you are wearing foreign clothes?"

was my next query.

All this had taken up only one or two minutes, yet in this little space of time a great crowd of people has assembled, and these were loudly laughing at me or speaking in derogatory terms. At last I got myself forgiven, and had one of the constables call a *kuruma* for me. (It is hardly necessary to add that) I made haste to be at home.

I have never since then gone outdoors in Japanese dress.

(七) 汽車で寝過ごした話

一日東京で或る友人に宴會の席へ招かれまして色々の馳走やら踊りやらで夜の十二時過迄かかりました、翌日横濱へ歸ろうと一番汽車に乗りましたが前夜の勞れて眠氣がさして來ました、そこで横濱の停車場に着く頃は覺めるだろうと、「ゴロリ横になつて寝込みました、列車が停車する音で「ア、モウ横濱か」と起き上つて

あたりを見れば、オヤオヤ全く知らぬ處故、はて何處だろうと人に聞くと沼津でした、

且其日は不幸にも汽車賃より外持合せがありませんでしたから直ぐと降りて驛長の處へ参り私は横濱で下車する積りでしたが遂に寝過して此處迄來ました、さて如何したら好うございませうと聞きますと、驛長は誠に親切な人で、「エエ斯ういふ間違はまゝある事です仕方ありませんから此處から横濱迄の切符を御買ひなさいと云ふて呉れました、然し既に申した通りそれ丈の金も持ちません故耻かしながら驛長に委細打明けました、すると驛長は笑ひながら據處御座いません今に静岡發の軍馬輸送車が來るから其れに乗つて横濱へ御出なさいと、此れとて實に有難い事と待つていましてがなかなか参りません漸く晝過ぎに其汽車が着きましたからそれに乗つて横濱へ歸りましたのは午後六時でした、此日は終に晝食をせず空腹の思ひをいたしました、

VII. What Came of a Nap in the Train.

One day I was invited to an entertainment at a friend's house in Tōkyō, and what with feasting and dances, etc., it was after twelve o'clock at night when the party broke up. The next morning I had to return to Yokohama, and so took the first down-train, but by reason of the fatigue of the preceding night I was exceedingly sleepy. Thinking that I should doubtless awake when the train reached the Yokohama terminus, I lay down and soon fell asleep. Awakened by the noise of the train entering a station, I awoke and rose to my feet, supposing that I had reached my destination. But alas! the locality was one with which I was wholly unacquainted; and on asking where I was, some people informed me that this was—Numazu.

Now, very unfortunately, I had with me that me that day only sufficient money to defray the

cost of my ticket (to Yokohama); and so I at once alighted and went to the local Station-master. "Sir," I began, "I got on this train with the intention of going to Yokohama, but I happened to fall asleep and have come this far by mistake. Why had I better do?" The Station-master was very kind, and said, "Ah, we frequently have people who make the same mistake. You had better wait and take the next train going to Yokohama." But as already stated I hadn't any more money with me, so all I could do was to shamefacedly tell the whole truth to the (friendly) Station-master. The latter laughed (when he heard my story) and said: "It can't be helped. In a little while a cattle-train from Shizuoka will pass through here; take that and go to Yokohama."

I was overjoyed to hear this and concluded to follow the Station-master's advice. But the train was very long in coming. It was not until afternoon that the train came and when I at last reached Yokohama it was six o'clock in the even-

ing. And I had had no dinner, and was half-starved.

(八) 泥棒の話

泥棒から儲けを取つた人は滅多にありません、だが私は全く泥棒より幾らか儲けを取つた事があります、先に富士見町に住つて居ります頃、或晩夜更けて家内が私を竊かに呼び起し「泥棒が這入ました」、「泥棒は何處に居るか」、「下の座敷に居る様です」、然し階段を下れば其音の爲めに泥棒が逃げると考へました、恰も其折家屋の外面を修繕する爲めに四方に四谷丸太で足場が組んでありました、雨のすほ降る闇の夜を幸ひ二階の窓から足場に手を掛けてずると下り、途中で椽側の方をのぞいて見ますと、果して客間に刃物を持つた丈けの低い瘠せた泥棒が色々の物を大きな風呂敷に包んで居りました、私は尚忍んで様子を窺つて居りますと、包み終つた品物を持つて出て來ましたから「やっ」と大きな聲を立て、突然泥棒に飛び付きます

と、其驚き様は實に言外でした、又二十五貫もある私の事だから動きもならず、「旦那何卒許して下さいと只管詫びました」、其處で二三度續け打ちに平手で顔を打ち今後決して這入る事はならんと庭へ押出しました、此騒で家中一同目を覺し私の側へ集り、巡查を呼んで引渡した方が宜からうなど話しますと、泥棒は尙庭の中に彷徨つて居つたと見へて、「いやもう決して二度と這入りませんから御勘辨を願ひます」と這々の體で立ち去りました、後で調べると何にも取られなかつたのみならず、泥棒先生却て自分の風呂敷を置いて行きました、儲けとは即ち此の事です。

VIII. How I Profited By a Burglar.

There are indeed very few people who have ever profited by burglars, but I am one of those who have actually reaped some small benefit by the visit of such an individual.

When, formerly, I was living in Fujimi Chō, late one night my wife awoke me, and said that a burglar had entered the house. "Where is he?" I asked. "He seems to be in the parlour downstairs," was her reply. But I knew that if I walked down the stairs, the burglar would take alarm at the sound and run off; and, as it happened, repairs were then being made to the house, and the workmen had left a scaffolding (on the side they were repairing). A drizzling rain was falling, and the night fortunately was pitchdark. So I climbed out of the window and down the scaffolding, and then stole to the verandah and peeped in. As I had expected, there was the burglar in the parlour:—a small, slight man, who was busily packing a number of my possessions in a large *furoshiki*. I concealed myself with still greater care, and waited till the man had stowed everything away and came towards me (in order to run off with his booty). Then with a loud cry of "Ha!" I sprang towards

and seized the (astonished) robber. His surprise was so great that he was literally stricken dumb; and bent under my great weight of 25 *kwanme* the fellow was wholly unable to move. All he could do was to say again and again, "O, Sir, let me off! Let me off!" I gave him two or three hard cuffs on either side of his head and then threw him out in the garden, saying, "Never do you come here again!"

Aroused by the noise, the whole household had by this time assembled, and some urged that we had better send for the police. But the robber, who had not yet been able to crawl off, heard what was said, and cried out: "O, don't, Sir! I'll never come here again! O, please let me off!" and so went off like a mouse pursued by a big cat.

On making investigations thereupon, I found that not only had he not carried off anything, but that this Mr. Robber had even left his big *furoshiki* behind him! And this was the one

profit that I reaped (by this midnight adventure).

(九) 捨子の話

此れ迄の御話で讀者諸君は私が如何なる人間でありますか略御推察が出来ませう、私は又涙脆く不憫なもの不幸な人を見れば飽迄出来るだけの力を盡してやりたいと云ふ心が起ります、

偕て或年の二月初頃、東海道上り列車で新橋に着きますと、途中故障の爲め餘程時刻を過ぎ殆んど午前一時でした、降りしきる霽で夜は愈々寒く迎へに来た家の二人の車夫は睡りながら待つて居りました、家路に就くと向ひ風で車が抄取らず漸く櫻田坂を上りますと、何處とも知れず細い泣聲が聞へました、耳を澄まして聞きますと赤兒の泣聲に「ソックリ」ですから、直に車から下り聲をたよりに行きますと、溝の中に三ツの捨子を見出しました、ア、實に可愛想な事と拾ひ上げて家へ連れ戻り彼是れと手當をしましたが、其中の一つは不幸にも其夜死に

ました、餘の二つは元氣付ひて立派に成長しましたが憾むらくは人間の子ではなく三疋の子狗でした。

IX. The "Three Foundlings."

Judging from the stories that have so far been written, O gentle reader! there is little doubt that you will be able to form an estimate as to what manner of man the writer is. My character is one easily touched by the sufferings of others, and, with tears in my eyes, I am always eager to aid those who are in any way unfortunate.

Well, some years ago, in the month of February, I reached Shimbashi, one night, in a Tōkaidō up-town. The train had been delayed for some reason or other, so that when we arrived at the terminus it was nearly one o'clock in the morning. A thick sleet-like snow was falling heavily, and the cold was intense. The two jinrikisha-men who had come to fetch me, were

dozing, half-benumbed with the bitter chill. The wind was dead against us, and the two (sturdy pullers) had all they could do to drag the *kuruma* along. After laboriously ascending the Sakurada hill, we suddenly heard a thin, shrill sound, as of some one weeping. All listened intently, and concluded that it was the wail of an infant. I at once stopped the *kuruma* and got out. Walking in the direction of the sad wail, I came to the wayside gutter, and there I found three little foundlings (deserted and cast away that bitter night)! "Oh, you poor little things!" cried I, as I gently lifted them (from their chilly bed), and took them home with me.

Everything was done to keep the life in the little outcasts, but alas! one died that same night. The other two recovered and grew hale and hearty; but I regret to add that the "three foundlings" were not human beings:--they were only puppies!

(十) 「イツレモ」

私は日本語を稽古せずに皆人の話を熱心に聞いて覚えましたが、其内で或る単語は二つにも三つにも用ひ方があると思ひます、假令は「イツレモ」と云ふ言葉は總體と解釋しますが或る場合には他の言葉と結んで不確定の意志を表はす時に用ひられます、即ち「私は斯ふ考へますが貴方は如何お考へになりませうか」と問ふと、一人は「何れも其様でせう」と答ふれば、「イツレモ」は多分と云ふ意味になります、ソコで明治二十七年の六月九日東京に大地震がありました、其當時私の母は三人の子供と根津の別荘に住つて居り私の住所は遙か隔つて居りました、因て私は直に電信で「地震の爲めに變事があつたかないか」と母の方へ問ひ合せますと、殆んど三十分程経て返事が参りました、急いで披いて見ると「イツレモブジ」と書いてありました、さて私は電信の意味を取違へて「イヤ是は大變だ多分無事だが或は負傷者でもあるか知れん」と、早速綱曳の車で根津へ駆け付けました

家内一同無事で子供は遊び戯れて居ました故、「誰れがあの様な電信を打つたか」と怒り聲で聞きますと、一人の召使が私ですと答へました、「何故お前は不確の電信を送つたのか」皆無事と云へば安心して居るに、「イツレモブジ」とあるから、不圖すると一人位は負傷したかも知れない今取調べ中であると云ふ様に思はれた、それ故狼狽して走せ付けたではないかと詰りますと、いや「イツレモと云へば皆と云ふ事です」と下女は答へました、なるほど後に辭書を調べて見ると、英語の「ヲール」と云ふ語と同じ意味で、私は無益の心配した事が明らかになりました。

X. "Izuremo."

What Japanese I have learned is not the result of actual study, but owing to my having eagerly listened to other people's talk. And I think that there are a good many vocables capable of bearing two or three different meanings. For instance, the word *isuremo* means "all (altogether)," but,

on some occasions, it expresses, in connection with others words, the idea of uncertainty. For instance, I say to somebody, "I think thus. Now what is your idea?" And if the person thus questioned replies "*Izuremo sō deshō*," the *izuremo* has almost the signification of "perhaps."

It was on the 9th of September, in the 27th year of Meiji, that there was a great earthquake in Tōkyō. At that time my Mother, with three of my children, was living in my villa at Nezu. My own dwelling was very far away from hers, so I at once sent a telegram to my Mother to ask if anything had happened to her and the children, in consequence of the earthquake. In about half an hour the reply came, and I hastily opened it. "*Izuremo buji*" were the words I read. Now I mistook the meaning of the message, and said, "O, this is dreadful! This telegram means that *perhaps* they are safe, or *perhaps* some are injured." So I at once had a *kuruma*, pulled by two men, take me to Nezu. When I reached

the villa I found both Mother and children safe and sound, the children being noisily playing (in the garden). "Who was it that sent me such a telegram?" I asked in an angry tone of voice, and one of the servants (promptly) replied, "I did, sir." "But why did you send me a telegram of so vague a nature?" I then queried. "Had you said '*Mina buji*' I should not have felt anxious," I went on; "but to write '*Izuremo buji*' may mean that at least some one has been injured. I took the telegram to mean that investigations were being made, and so great confusion resulted, the end being that I have come here in the greatest haste." "No, Sir," was the reply, "in Japanese *izuremo* has the sense of *mina*."

It was, indeed, true. On consulting a dictionary, later on, I found that *izuremo* had the same signification as the English word "all," and so discovered that I had given myself useless anxiety.

(十一) 茶の湯の話

日本の儀式は外國人に面倒で且困難なることは先に申し上げました、其中にも茶の湯などは日本人にさへも随分六ヶ敷いものです、まして西洋人がそれを習ほうとすれば其苦辛は如何程であらうか御分りになりませう、

最早や五六年日本に滞留した私は先づ大抵の日本語は覚え習慣に馴れましたが尙百般の事情に通ぜんと日本婦人を妻に貰ふて熱心に研究しました、

偕て或日茶の湯の座に某家から招待されました、私は茶の湯に就ては種々の話を聞きましたが其時まで未だ見たことはありませぬ、私を招いた所の主人は斯の道に名人で飛鳥山近邊に茶の湯の別荘を構へ、即ち其折が普請開きとやらいふ時でした、私にも是非列席せよと申越されましたから、多數の人の前で大恥をかくとも知らず出掛ました、行きまして第一驚きましたのは家の構造で次には來客の無口なのに呆れました、愉快の席であるべき筈にかゝはず、何故

一同真面目であるかと、心にもなき駄洒落を云ふたり、面白き話しをしたりして、主客を笑はせやうと努めました、其甲斐がありません故、私は愈々手持無沙汰になりました。

XI. Mishaps at a Tea Ceremonial.

Part I.

Japanese ceremonial observances are, as has already been stated, not only irksome but also confusing to (the average) foreigner. And among such ceremonial observances the (so-called) "Tea Ceremonial" is difficult even for the Japanese themselves; it is therefore easily intelligible how great must be the troubles of any foreigner who seeks to acquaint himself with this art.

After having spent my first five or six years in Japan (I concluded that) I had a good general knowledge of the language of the country, and was acquainted with the usual customs. And in

order to still more thoroughly understand "Things Japanese," I had married a Japanese lady, of whom I eagerly inquired (concerning those things of which I still was ignorant).

Well, one day I was invited, by a certain gentleman, to take part in a "Tea Ceremonial." I had, indeed, heard a good deal about this (perplexing) ceremonial, but had never had occasion to see it. Now the gentleman who had invited me was a famous tea-ceremonialist, who had built a special villa at Asukayama (for the practice of the cult), and the building was just completed. As he insisted that I should be present, I accepted the invitation, being wholly ignorant that (once again) I should disgrace myself in the presence of others. On reaching the place I was at once struck with the absence of all adornment, and then with the extreme taciturnity of the assembled guests. I wondered why all should be so grave on (what I considered) this festive occasion; so I was at great pains to make jokes and tell all sorts of amusing

tales, in order to make my host and his friends smile. But all my efforts were in vain, and at last even I lapsed into painful silence.

(十二) 茶の湯の話 (下)

程なく主人が行儀正しく皆さん隣の座敷へお這り下さい」と云ひました、そこで私は一番先きに立つて行きますと、入口と思ふ所がありません、然し能く能く見ると實に小さな丸い穴が御座いましたから、「此所から這入るのですか」と主人にたづねると、「はい左様です」と答へました、けれど私は非常に肥つて居り且重量が廿五貫目程ありました故、斯様な小さい所から這入のは到底出来難い事と考へました、尙又一番先頭をやらなければならぬ場合で實に困り果てましたが、兎に角之れが禮式と云ふ事なれば、據處なくやつて見やうと、其穴へ頭を入れました、漸く半身だけ這入りました所が、壁に挟まれて後へも前へも動きが取れず顔は赤くなり如何とも仕方がありません、そこで精一杯の力を出し

て這いらうとしますと、壁が崩れて私の體の上へ落ちました、私は恥かしさに堪へられませんが、主人も他の客も笑はないのみならずいと丁寧に其後から這入りました、偕て主客の座が定まると、主人は茶を點して煤けた様な大きい茶碗に注ぎ、第一に私に呉れました、既に申上げた如く西洋の禮式では馳走された飲食物は賞讃して之れは結構ですから尙頂きたいと云へば主人は非常に喜びます、そこで私は茶を飲み終ると直に「コレは實に美味ですモウ一杯下さいと申しますと、主人は頭を振ふて「少し御待ちなさい」と云ひました、因て私は他の客の飲み方を見ますとドウも變な風で幾分か發狂して居る様に思はれ人界の藝とは考へられませんが、次に各の前に菓子が出ました、それは誠に美味で食べ終る事が出来ませんから、主人に向つて「此お菓子は結構のものですから少々紙に包んで下さい、家の者に土産にしたら嘸喜ぶでせう」と云ひますと、主人は又頭を振つて應じませんが、二杯目の茶を點じて出すと漸く主人は話をする様になりまして「皆さん如何ですか」と問ひまし

たから、私は「イヤ誠に結構です然し砂糖を入れましたら一層でせうと申しました」、御話は終りまで致さずとも讀者諸君は良く其當時の事は御推量出来ませう、私が慇懃にしたと思ふた事は悉く茶の湯の式に背いて居りました、されど其後私は熱心稽古しましたから讀者方が若し私を再び茶の湯に招いて下さるならば今度こそ立派にやつて退ける積りです。

XII. Mishaps at a Tea Ceremonial.

Part II.

In a very little while our host addressed us and said: "Gentleman, pray enter the next room." I was the first to arise to follow this invitation, but (to my surprise) I could see no entrance. On casting a searching look around I discovered a small round opening in the wall, and asked the host whether this was the way into the next room. "It is," he replied. Now I was then

very stout, and weighed some twenty-five *kwan-me* to boot, and so I knew it would be very difficult for me to squeeze through so small an aperture. And as I was the first to have to enter my dismay was very great. Yet thinking that this was a part of the ceremonial, I made up my mind to do as bidden, and put my head through the opening. After getting about half-through, I got stuck in the (low) wall, and found myself unable to either advance or draw back. My face grew red, but there was no help for it. At last I exerted all my strength to force my way in—and the wall crumbled and fell on me! I was so ashamed as to be hardly able to bear it, yet not only did neither the host nor the other guests laugh, but they even politely followed me (through the enormous breach I had thus made).

The host and his guests now quietly took their seats, and the former began to prepare the tea. The mixture was then poured into (what seemed to me to be) an enormous bowl, and this was

handed first to me. Now as the gentle reader is already aware, it is foreign custom to praise what one is given to eat or drink, nor will the host be displeased if one says, "This is truly delicious! Pray give me some more." So no sooner had I emptied the bowl than I said, "This is indeed delicious! Pray give me some more." But the host shook his head and asked me to wait a little. So I began to watch the way in which the other guests drank their tea. It appeared very peculiar to me, so much, indeed, that I thought the guests acted like insane people, not at all like ordinary individuals. At last each of us received some cakes, and these were so palatable that I longed to have "another help." So I turned to the host and said, "Truly, these cakes are exquisite. Pray wrap a few up in paper so that I can take them home with me. I am sure that those at home will appreciate the cakes highly." But again my host shook his head and declined to respond (to my modest request). On receiving

my second bowl of the tea, our host at last began to speak. "Gentlemen," said he, "how is everything?" I at once replied, "The tea is very fine, indeed. Yet I think the addition of a little sugar would give it a still finer flavour."

I need not continue to the end of this chapter of blunders. No doubt the gentle reader will be able to guess the rest for him or herself. Everything that I had done for the sake of being, as I thought, polite, was a direct offence against the rules of the Tea Ceremony. Since then, however, I have earnestly studied the subject, and should any of my readers ever invite me to a similar entertainment hereafter, I shall show you the excellent result of my study.

(十三) お湯の話

日本の浴湯の熱いには外國人で驚かぬ人はありませぬ、又西洋人の浴する湯は日本人には温くても入るとが出来ませぬ、偕て明治十六年

日本へ到着の間もなく、箱根宮の下の温泉へ行きました、御承知の如く當時は未だ男女混浴でして、此様な風俗は未だ外國の何處でも見た事が御座いませぬから、私は其意外に驚き又實に恥かしさに堪へられなく、入浴せずに居らうかと考へました、然し皆平氣で居ります故、羅馬に止まらば羅馬人の如くせよと云ふ格言を思ひ付いて、赤面しながら浴衣を解いて浴槽へ近付ました、頃しも八月の最も熱い日で浴槽から立ち昇る湯氣も少なく、如何程熱いかと云ふ事が分りませぬ故尙不審を抱いて、誰れか這入つてからにしやうと暫く躊躇して居りました、すると八九歳の男兒が浴衣を脱ぐや否や「ドブン」と浴槽に飛び入りました、けれども別に熱いと云ふ様子もなく、唯少々な聲で「ヌーヌー」云ふて居る計りです、そこで八つや九つの兒でさえもあの様だから私に這入れんと云ふ事はありませぬいと、直に其兒の真似をして勢ひよく飛び込みました、ところが其熱さと云ふたら殆んど絶え入る程でしたから忽ち飛び出でました、然し皮膚が糜爛して「ポロポロ」と剥げま

した、もう其後私は日本の湯に浴する時は、先づ寒暖計を以て度を計り夫れからでなければ這入つた事はありません。

XIII. An Experience in a Bath-house.

I think there is no foreigner who is not astonished (the first time he enters) a Japanese hot-bath. On the other hand, the Japanese complain that a bath of the degree of heat to which foreigners are accustomed, is far too chilly for them to enter.

It was in the 16th year of Meiji, very soon after my arrival in Japan, that I went to the Spa at Miyanoshita, in the Hakone Mountains. And as my readers may be aware, it was, at that time, still permitted that both sexes should bathe in one and the same room. Now I had never seen anything of the kind in any of the foreign lands (in which I had traveled), had never even

dreamed of such a possibility, so that I felt extremely bashful (on entering the bath-room), and even thought of giving up the idea of taking a bath. But as every one appeared quite indifferent (to this condition of affairs), I mustered up my courage and, with the reflection that "when in Rome one should do as the Romans do," threw off my bath-gown and went to the side of the (enormous) bath-tub. It was a very hot day, about the middle of the month of August, and so very little steam rose from the heated water. Not knowing the actual temperature, I felt quite doubtful about getting in, and so I hesitated, waiting to see what the others would say on entering. Just then a little boy, some eight or nine years old, came along, threw off his bath-gown, and plunged into the tub. He did not appear to be particularly distressed by the temperature, emitting no other sound than a whispered "S-s-s!" If a boy of eight or nine could stand the heat, I thought, surely I should be able to do the same;

so I at once gave a spring that landed me in the middle of the tub. But, oh Heavens! the heat was so terrible that I nearly fainted, and I gave another (desperate) leap that took me out of this place (of torture). My skin was actually peeling off in consequence of the truly frightful temperature (of the water).

Since then I have never entered a Japanese bath without first carefully testing the temperature with a thermometer.

(十四) 網を投つた話

今でさへも日本語を知らない西洋人と見ると直に之を捉らへて金儲をしやうと云ふ風儀は或る日本人の特色です、まして十數年以前は殊更甚だしく、行く先々の人々が何事につけても金を貪りました、因て私は他の人と同じく西洋人扱を受けるのを好まず旅行するにも可成輕薄繁華の地を避けて人跡罕なる閑靜の所を選びました、避暑として目下は有名になり貴紳の別荘が

數多建てられました相州鶴沼は、私が最初参りました頃に宿屋が一軒しかなく、従て日本人も杖を曳くもの少なく誠に寂しい地でした、私は屢々行きました故其宿屋の主人を實に良き話相手とし別懇の間柄になりました、今は亡き人數に入りましたけれど其人の話をすれば藤澤近邊の人は誰れでも覺へて居りませう、其當時五十歳位の年配で夫れはモウ誠に氣立よく且稀なる力量家でした、或日其人が「此近邊の小川に鯿魚が澤山おりますから網を投ちに参りませんか」と云ひましたが私は網の投方を知りません、故に一度二度見てからに致しませうと、唯後について行き岸に立つて眺めて居りました、さて圓い網を以て其人は河に入り數回投つと大きに鯿魚は籠に満ちました、遣り方を見れば左程六ヶ敷くも思はれませんかから明日こそ私もやつて見ませうと約束しました、其翌日午前揃ふて川へ参りますと私に向つて「あなたは充分力がある様ですから重い網の方でよからうと、非常に重い網を貸して呉れましたが、私はそれに係はらず流れに入り、鯿魚の通る所を投てと教へらる

るまゝ待ち構へて居りました、すると西洋人が網を提げて川の中に立つ姿は珍しいのか其日江ノ島から散歩に来た旅客が皆笑ひながら陸に立っていますから、私は一番功名しやうと尙注目して居ますと、間もなく老人がソレお投ちなさいと云ふや否や網を振廻して投げました、すると網が鯰魚の方へは擴がらずして私の頭の上に落ち却て私が網にかゝつて重みの爲めに川の中に跪きました、起ち上つて取りのけ様としても中々離れず老人は腹を抱へて笑つて容易に助けに来て呉れませんでしたから、私はモウ仕方がなく網を被つたまゝ陸に上りますと、又陸に立つて居る人に笑はれましたが、二三の人が来て漸く取り離して呉れました、此後は最早や網を手にした事はありません。

XIV. A Strange Fish Netted.

It is, even at the present day, a regrettable characteristic of some Japanese that, whenever they see a foreigner apparently ignorant of Japan-

ese, they immediately try to take advantage of the situation to their profit. This was of especially frequent occurrence some fifteen or sixteen years ago, when most people seemed to have this reprehensible trait. For that reason I have always disliked to be treated as other foreigners are treated in Japan; so when I travel I avoid those places to which many people resort, and seek for rather solitary or quiet spots.

Kugenuma, a little village in Sōshū, is now a well-known place, boasting its many inns and villas of the wealthy; but when I first went there it was an extremely quiet and lonely (sea-side) resort. There was only one inn there, frequented by very few travelers, and the whole place had a solitary look. As I frequently went to Kugenuma, I struck up a great friendship with the landlord of the one little inn. He is long since dead, yet even now the people round about Fujisawa respect his memory. In those days mine host was in his fifties, and of a rarely kind tem-

perament. And more than this, he was possessed of very unusual physical strength.

One day, the landlord told me that in a little stream, near the village, there were great quantities of *ina* (mullet), and invited me to go netting for them. I did not, however, know how to cast a net; so I concluded to watch my friend do it, two or three times, before attempting the feat myself. Mine host entered the stream, carrying a small round net (on his sturdy shoulders). He threw the net five or six times, and speedily had caught a quantity of splendid mullet. It did not seem so very difficult, this casting of the net, so I told my instructor that I should make a trial the very next day.

The morning of the following day, we again went to the stream, each provided with a casting-net. On entering the stream, the landlord said: "You appear to have great strength, so you had better take the heavier of the nets," and with these words he gave me a net that was indeed

weighty. In spite of my heavy burden, I waded into the stream, (all eager to begin). "Wait till I tell you the mullet are coming!" said my companion. Perhaps it was by reason of the rarity of seeing a (half-nude) foreigner, holding a heavy net in mid-stream: at all events a crowd of visitors from Enoshima soon collected on the banks of the little stream, and stood there laughing. This spurred me to make some heroic effort, and I determined to do my very best. In a few moments my companion called out:—"Now, now! Cast your net!" I flourished the heavy net about and made a cast,—alas! not over the mullet, but my own (devoted) head; and the weight of the heavy net, falling from a height, swept me off my legs and made me fall in the stream. Struggling to my feet, I endeavoured to free myself from the (entangling) meshes but to no purpose. My elderly companion was holding his sides with laughter, and wholly unable to proceed to my assistance. There being nothing else to do, I

crawled up the bank, still enveloped in the net, only to meet with the uproarious merriment of the onlookers. Two or three people at last came and, with considerable difficulty, helped me out of my novel cage... Since then I have never tried to cast another net.

(十五) 蝮 の 話

私は深く動物學に心を注ぎ其中にも貝と蝶及び蛇の事などは一層研究を積みました、又日本に參ては蝮と飯匙とに付いて調べませうと考へましたが、其爲めに澤山飼育しなければならず、さりとて私の両親は大不承知でした故、庭の片隅に小さな室を造り一時は三十疋以上の蛇類を集めました、私の経験によれば少しも恐れずに手に持てば決して噛付かないものです、さて或時箱根山へ旅行致し三島の驛に一泊しました、折柄蛇類に付いて熱心に研究して居りましたから、宿屋の内儀を呼んで「三島近邊には蝮がいますかと訪ねました、すると内儀は「へい澤山

おります御入用ですか」、それならば何うか二三疋捕つて貰ひたいと申すと、「西洋人でも蝮を好みませうか」「イヤ無論です」、「して何時頃間に合ひませうか」夕刻迄には調べませう」と快よく承知しました、スルト晚餐に誠に美味な飯が出まして、何んだか蒲焼の様なもの載せてありました、少し味が變だとは思ひましたが、これは三島地方の鰻の格別な風味であらうと皆食べ終りました、暫らくして又内儀を呼び、「蝮は未だ捕れませんかと問ひますと」内儀は不審顔で、「オヤ最早お上りなさつたではありませんか」と云ひました、「ソコデ私は膽を潰し、「ヤ先程のは鰻ではなく蝮でしたか」、「ハイ蝮が欲しいと仰しやるから大方召上るのだらうと思つて、是處彼處と使を走らせ漸く手に入れて差上げました」、私はそれを聞ひて忽ち胸が悪くなり程なく皆吐き戻しました、如何に蝮の研究に熱中して居つたとて味つてまで調べる積りでは御座いませんでした。

XV. A Strange Meal.

I have always taken a very lively interest in zoology, and, in especial, have given much time and study to conchology, entomology and herpetology. When I came to Japan it was with the intention of giving particular attention to the study of the *mamushi* and *habu*, and to this end had to keep a large number of these (very poisonous) creatures. Both parents, however, strongly objected to this fancy of mine, so that I was compelled to keep my pets in a little hut in one corner of the garden. And in there I had, at times, more than thirty snakes. As far as my own experience goes, there was absolutely no danger in handling these creatures; I could hold them in my hands and yet never be bitten.

On one occasion I made a trip to the Hakone Mountains and stopped over night at Mishima. At the time I was very zealously pursuing my investigations in herpetology, so I called the land-

lady, and asked her if there were any *mamushi* to be found in the vicinity of Mishima. She replied that this species of snake was abundant, and asked if I wanted any. "Yes; please get me two or three," was my (gratified) reply. "Why, do even foreigners like *mamushi*?" asked she. "Of course they do!" was my rejoinder. "Then when shall I bring you the *mamushi*? I think we can get them for you by this evening," she continued. To this I assented.

That evening I was served with a more than usually delicious supper. The principal dish was a sort of *kaba-yaki*, a little strange in taste, 'tis true, yet I took it to be a special style of cooking eels, peculiar to Mishima, and ate the whole dishful. After waiting a little while, I again sent for the landlady; "Haven't they caught those *mamushi* yet?" I asked. Mine hostess made a strange face as she replied, "Why, Sir, haven't you just been eating them?" At this I was thunderstruck. "Good Heavens!" I exclaimed,

“Were not those things eels I ate a while ago?”
 “Why, Sir, you told me you wanted some *mamushi*; and so I thought, of course, you intended eating them. I sent messengers everywhere to get some, and just succeeded in getting them time for your supper.” On hearing this I at once became nauseated, and speedily relieved my stomach of its (hideous) load. And pray don't imagine that my zeal for herpetology could ever have led me so far as to make a meal of *mamushi*.

(十六) 名馬小櫻

明治三十年倫敦タイムスへ通信の爲め三陸大海嘯被害取調の任を帯びて出張しました、悲惨の光景は悚然身を慄はす程で又私などに適した食物は殆んどなく旅行の困難も一しほでした、八戸より久慈へ行き其附近を踏査する豫程で参りました處が、然し久慈より先きは車を驅るとが出来ず、馬背によるより外仕方が御座いません、そこで五六頭を集めて中で良馬を選ぼうと

しましたが皆瘠せ果てたの許りで之れと目に留まるものがありません、然し如何しても乗らなければ旅行がなりませんから詮術なく其中で一番良いと思はれるのを一日何程と定めて雇ひました、さて總て奥州邊では馬の良否に不係皆名を命ける習慣です、因て私は先づ其馬の名を問ひますと頸に付けてある札を御覽なさいと云ひましたから、讀んで見ますと「小櫻」と書いてありました、吁小櫻々々、私は小櫻の名を考へると當年の事は眼前に髣髴する様に思はれます、何故なれば彼は良く語り得る如く又嘆息の呼吸は殆んど人間に同じでした、鞍に跨りて手綱を繰りますととほとほと歩を進めました其遅き事は恰も葬儀の列に加つた如く行く先を急ぐ私は齒痒くて堪りません、もどかしさに堪へられず、可憐であるとは承知して居りましたが柳の小枝を折つて小櫻の肋骨を撃ちました、然し何の甲斐もなく屢々怨む如く訴ふる如き顔付で振返つて私を眺め終りには佇立したまゝ動きません、そこで私の想像では「異人さんあなたの様な廿五貫もある人を負ふて此の瘠せた體格でさ

う早く行くことが出来ませうか、憐を以て性急になさるなと云ふ事は慥に彼の容貌に顯はれました故、其請ひに應じ牛の歩みの其れの如き歩調で漸々一里を過ぎある小川のほとりに着きました、ところが小櫻は渴して水を望める如く頻りに頭を下げますから私は爲すに任せますと彼は充分飲み終り又大嘆息を吐き河中に横臥せんとしました、吁私の大量も是に到ては最早や許す事が出来ず其處に打捨て、徒歩しました、

小櫻よ汝今尙此世にありて之の書を讀まんか慮ふれ勿れ當年の怒は全く忘れ却て如何に汝が日を送るかを思ふ。

XVI. The Famous Pony "Little Cherry."

In the 30th year of Meiji I was requested by the *London Times* to travel to the Sanriku district, and there report on the seismic wave (that had devastated the coast). My heart was profoundly moved by the terrible scenes I had to witness;

and, on the other hand, there was an almost complete lack of suitable food, so that, on the whole, I had a very hard time of it. I went first from Hachinohe to Kuji, where I described the (fearful) condition of the whole locality. But from Kuji southwards it was impossible to proceed by *kuruma*, and there was nothing for it but to continue my travels on horseback. Five or six ponies were brought to me to select from, and I wished to choose the most suitable one, but all were greatly emaciated, and not one had any strikingly good characteristics. But as I had either to choose a pony or else give up my travels, I at last selected the least objectionable animal; and came to terms as to the daily price of hire. Now it appears to be the custom, in the interior of *Ōshu*, to give a name to every horse, irrespective of its good or bad qualities. On asking the name of the pony I had chosen, its owner told me to look at the little wooden label attached to its neck, and there I read the words "Little Cherry."

Ah, "Little Cherry"! When I recall this name the scenes of that memorable year come vividly before my mental gaze. For this pony was almost clever enough to speak, and the way it used to sigh was actually human (in its intensity).

I climbed into the saddle and seized the reins, and the pony began to move slowly along. Surprised at the slowness of the pace, I felt as I were one of the mourners at a funeral. But I was in a hurry to get to my next halting-place, and could hardly bear it. Of course I felt pity for the pony, but the condition of affairs was intolerable; so I broke off a slim willow-branch and began belabouring "Little Cherry's" (all-too-evident) ribs. But all to no effect. "Little Cherry" turned and gazed at me for a few minutes, with a look that spoke of both disgust and sorrow, and finally came to a dead halt. I felt that "Little Cherry" was speaking thus to me:—"Mr. Foreigner, do you think it possible for a thin horse like myself to go quickly when carrying

your weight of 25 *kwamme*? Pray pity me, and be not so impatient!" Touched by this mute appeal, I let "Little Cherry" take whatever gait suited him—that of a tired ox, in the present instance; and so we went on for about one *ri*. At last we came to the bank of a small stream. "Little Cherry" had grown thirsty (by reason of his prodigious exertions), and kept pulling his head down. I loosened my hold on the reins and let the pony drink his fill. On this he heaved a deep sigh, and—quietly lay down in midstream! But in doing so "Little Cherry" reached the limits of my forbearance. I concluded it wisest to alight, and thenceforth continued my travels afoot.

"Little Cherry"! Should you still be above ground, and should this book come into your hoofs, pray do not worry about me! The past is all forgiven. All I want to know it is well with you.....



(十七) 汽車に於て

國府津へ旅行しやうと志して横濱で汽車に乗りました、ところが一等客室には私の外四五名の藝妓のみで話相手なく、窓から送り迎ふる山川の景色を眺めながら汽車が戸塚停車場の少し前に到りますと、藝妓連が煙草を飲まうとして誰々さん「マッチ」を御持ではないかと、互に問ひ合ふて居りました、そこで私は「ポケット」を探り、一箇の「マッチ」を貸しました、偕て此れが縁となり色々と話を持ち掛けました、私は態と英語のみで答へました、すると先方では私には少しも日本語が分らないと想像して追々西洋人の悪口を始めました、「西洋はいやですねー」、「そうよ」、「毛唐人とはよく云ふた事ねー」、「まあ恐い目付ねだー」、「頭の毛の變ちきりんなのは氣に食はないよ」、「一寸御覽よ此處に居る人は六尺近くも丈けがあつて體はぶくぶく肥つて見苦しいことよ」、「それにしては〇〇さんなどは見上げた男振だねー」、斯る話は之れより其れへと絶へ間なく時々一同「ドット」哄笑して

は私の顔を眺め、も一耐へられぬ程聞き苦しかつたけれども、忍び忍んで居りますと、漸く國府津停車場へ着きました、そこで私は下車しますと先方一同も矢張り此處迄の目的か續いて降りましたから、足早やに改札口に至り切符を渡し一同の來るのを待ち受けて、私の側を過ぎやうとする時、初めて日本語を以て「イヤ皆さん汽車中では色々面白い話をお聞かせ下さつて難有う御座いました、獨り旅の心細さも忘れて誠に愉快でした」と云ひますと、一同呆氣に取られ「あらまあいやだよ」と這々の體で逃げて行きました、

親愛なる讀者諸氏よ願くは此の話の轍を蹈ひ勿れ今や輕妙に日本語を話し且讀書にさへ熟達せるを秘して屢々斯の如き戯を弄し日本人をして深く赧顔せしむる數多の外國人あり、

XVII. In the Train.

On one occasion I was going to Kōzu, and boarded the (westward-bound) train at Yokohama.

In the first-class car, besides myself there were several singing-girls, and no one with whom I could talk. So I looked out of the window and tried to enjoy the panorama of passing hill and plain. Shortly before reaching the Totsuka Station one of the *geisha* wanted to smoke, and asked her friends if they had any matches about them. So I felt in my pockets and brought out a box of matches, which I proceeded to hand to the would-be smoker. No sooner had the girl taken the matches than she, without further parley, began to put me a number of questions; but I purposely replied in English, feigning absolute ignorance of Japanese. At last the girl thought she saw that I was quite unfamiliar with Japanese, and then began a conversation with her friends, in which foreigners were spoken of in a most uncomplimentary manner. "What horrid creatures foreigners are!" "Yes, aren't they? They are very well termed red-haired barbarians." "What fearful eyes they have!" "I don't admire their hair at all."

"Just look at this fellow here! He's over six feet in height and stout in proportion: how *very* ugly he is!" "In comparison with this man, Mr. So-and-so is very fine-looking, isn't he?" Chatting in this outspoken manner, and with the same freedom from all restraint, the girls looked at me and laughed in my very face. Indeed, it was all I could do to sit still and listen unmoved to their talk, but I bore it as well as I could, and at last the train reached Kōzu. I alighted at once, and then it appeared that my companions had also reached their destination, for they, too, got out. I hastened to the exit and gave up my ticket, and then stood on one side and waited till my late companions should pass by. When they came in front of me, I turned to them and said, of course in Japanese: "Ladies, I have to thank you for giving me much amusement in the train. I quite forgot my own loneliness in listening to your chat, and really enjoyed myself very much." The whole crowd was thunderstruck at

these words, and all I could hear was "*Ara mā! Iya da yō!*" as the girls ran off.

Beloved readers! Be very careful never to make a similar blunder! I know a number of foreigners who speak, read and write Japanese with fluent ease, and who are very fond of acting just as I did on this memorable occasion.

(十八) 他の外人の間違話し

是迄は吾輩の間違計り書いて見たが幸にも間違をするものは吾輩ばかりではない、外の西洋人にも日本に来て随分可笑しな間違をしてるものがあつて、時々滑稽的な間違ひをしないと云ふものは恐らくあるまい、抑此の間違ひの起りはその罪を外人にのみきせる譯にいかん、此地に来て此地の言語習慣に熟しないから起つたものと云つてもよい。

此に話す間違ひの續き話はペルリ提督が日本に来つた時分に起つた話して此には外人のもあ

れば日本人のもある、過般死去せられた副提督シュフェルトと云ふ人はその當時提督の乗り込める旗艦ミスシッピー號の少尉試補であつたそう、此人がその後吾が父と親しくして居つたので吾はその人から下の話を聞いた。

徳川幕府が愈提督と假條約を結ぶと云ふ迄折れた後米國の旗艦で宴會が催され、幕府の官吏中位の高いものが大分招待せられた、その方々は食堂に入る前に兩刀を脱したが手には皆鐵扇を持つて居つた、暑い時分であつたから皆重い鐵扇を広げて扇ぎ始めた處が扇を疊む時分に物を折るやうな大きな音がして此音が雷管の響に似て居つた、處が米國の士官はこの扇が鐵で出来てることを知らない、それで此の奇怪な音が何處から來たか分らないものだから、誰か客の中に「ピストル」を支度してゐるので喧嘩でも始まることゝ思つて驚いて立上つた、日本人の方では又外人の騒ぎ出した譯が分らないので勢込んで立ち上つた人もあり大騒ぎになつたが通譯が出て鐵扇の説明をしたので漸く鎮つたそう。

* * * *

食事の終りにライスカレーが出た、處が客人に取つては一寸一口試みる丈でも澤山だ、こんなひどい辛味のもは食べたことはなかつたのである、併し折角出てたものを食べずにおくは失敬だと思つてか客の内には懐中或は袂から紙を出して眞面目な風で此を包むたので此を見た米國人は非常に面白く思つた、客は尙眞面目に此の紙包を袂に入れたからカレーの汁が忽袂から綺麗な甲板に溢れ落ちた、かくして客が此のカレーをそれぞれ宅に持つて歸つたから、此處よりしてカレーなるものが日本へ傳へられた。

XVIII. Other People's Blunders.

In the foregoing chapters I have narrated what happened to me personally, but I am, very fortunately, not the only foreigner who has committed ludicrous blunders on Japanese soil. There is hardly any visitor to this country who does

not, on occasion, make mistakes of a more or less amusing nature. And these mistakes are by no means ascribable wholly to foreign thickheadedness; they come rather from an ignorance of the customs and language of this country.

It was at the time of Commodore Perry's memorable visit to Japan that this long series of blunders, either on the part of Westerners or of Japanese, began. Rear-Admiral Schufeldt (recently deceased) was then amidshipman on Commodore Perry's flagship, the *Mississippi*. From this gentleman, who was, later on, a great friend of my father's, I heard the following story:—

After the Shogunate had yielded so far as to make a preliminary treaty with the adventurous Commodore, a dinner was given on board the American flagship. And to this dinner a large number of high Japanese officials were invited. They laid aside their swords on entering the saloon where the dinner was served, yet each Japanese guest kept his *tessen*, or iron fan, in his

hand. The day was a warm one, and soon the guests felt the need of a breath of cooling air. Several therefore unfurled their heavy fans, and began waving them to and fro. When they closed the fans a loud snapping noise was heard, very much like the crack of a percussion-cap. The American officers, not knowing that the fausticks were made of iron and at a loss to understand whence the strange sound proceeded, at once sprang to their feet in alarm, thinking that some of the guests were priming their pistols and that a fight was about to ensue. The Japanese, on their part, could not understand the confusion, and a few rose to their feet with menacing looks. It was some time before the interpreters could straighten matters out, and show that the fans were responsible for the warlike sounds.

* * * *

Rice and curry was served towards the end of the meal. But one taste was enough for the guests. Never had they eaten anything of so

fearfully pungent a nature! Yet thinking that it would be rude to leave the food wholly uneaten on the plates, several of the guests took rolls of paper from their girdles or sleeves, and proceeded gravely to wrap the rejected curry therein, to the huge amusement of the American on-lookers. The guests then gravely deposited these paper packets in their sleeves, whence soon the steaming curry began to drop on the spotless decks. Curry was thus introduced into Japan, for the guests thereafter took what remained in their sleeves to their respective homes.....

(十九) 最甚しき間違話し

西洋人が日本に關して著した書物を見ると全く違つた日本が描かれてある、その云ふところが全く實際と正反對なるものが多い、此頃出た本に大袈裟にも The Real Japan と題したのがある、その記事は實に驚き入つたる虚偽である、僅か

一ヶ月や或は長くも三四年位日本に居つて其で充分日本の事が分つたと思ひ日本の特質、習慣、作法等など、數百頁に亘る著述をなすが一般西洋人の常である、又西洋人が日本の着物を着る時にもつと可笑しな事がある、御門及び藝者と云ふ日本芝居が長い間英米で流行したが此をやる役者が日本の着物を着るに間違をするのは免れないとである、吾はその芝居の寫眞を見て彼等役者がひどく間違つた着方をして居るのを見て何時も笑ふことである。

浴衣のやうな衣物—可想哀にカイモノと云はれてる—を着ることが英米のある社會で流行して居る、此のカイモノは今では午後の私服になつておるが三十年前にはこんな着物は彼等の全く知らぬ處で日本の衣物を見た人は極めて少く、尙又種々の衣類の着方を知つて居るものなどは殆んどなかつた。

其の時分の事であつた、サンフランシスコの一貴婦人が假裝會を開いた、當時の習慣で招待狀は期日一ヶ月前に送つた、此は招待せられた人が其の場合に用ふる衣服を支度するに充分時



最も甚しき間違話

問を與へる爲である。

此の會に招かれた一商人で横濱に居る外商とある關係を持つて居つたものがある、そこで日本の紳士の衣裳で出るなら新奇で且面白いだらうと思ひ付き横濱の商人に手紙を送り日本で高等なる地位の人の着る衣裳を一揃買ひ直ぐ送つてくれと頼んだ、此手紙が着いて横濱では必要な衣類を取揃へ上下や足袋下駄迄添へて送つておこした。

その箱が桑港に着した時待ち焦がれた商人は先づその品の多きに驚き且何をどうして着るのか分らなかつた、特に注意するが彼はまだ日本人が日本服を着たのを見たことがない、又指導となるべき寫眞もない。色々迷ふた末上下は全く分らないものとしてやめにした、次に足袋を取つて、ははあ、手袋の一種だなと考へて右の手にはめて見た、成程手袋だ、日本人はおかしな指なんだらうと思つた、併しよくよく見ればその形は足のやうだと悟つて終に足にはくべきものときまつた。

次には下駄だ、讀者諸君に取つては可笑しか

らうが、こんなもの知らない西洋人は下駄が足にはくものだとは思はない、そこで種々考へた後でとうとう下の如き驚くべき決定をした、即此の下駄はエポレットの如く肩に付けるべき装飾品だらうと。

そこで期日になつて此の商人は帯は前結び、衣服は左衽、下駄は佛國の軍人のエポレットの如く肩に結びつけ實に奇怪な服装をしてその會に出たとの事である。

XIX. The Greatest Blunder of All.

What foreigners have written in books about Japan contains a world of misinformation, their statements being, very often, the direct contrary of the truth. A recent writer, in a book grandiloquently entitled "The Heart of Japan", makes statements of truly startling inaccuracy and glaring falsehood. But that is the rule with those people

who, after having spent a month, or at best three or four years, in Japan, believe themselves perfectly able to write a book of several hundreds of pages in length on the characteristics and customs and manners of the Japanese. It is even more ridiculous when foreigners assume Japanese garb. In the two "Japanese" plays that have long been favourites in England and America—"The Mikado" and "The Geisha"—those actors or actresses who don Japanese robes invariably make mistakes in the way they wear this, to them, alien garb. I have seen photographs of those who have played in these pieces, and have always had to laugh at their ludicrously incorrect methods of wearing their Japanese robes.

The wearing of a garment like the *yukata*—called *ki-mono*, alas!—is quite a fad in certain social circles in England and America. This "Ki'mono" is used as a sort of easy, afternoon dress. But thirty years ago the luxury of this simple apparel was unknown, and few people had

ever seen Japanese costume—much less did they know how the various articles of dress should be worn.

It was about this time that a certain wealthy lady of San Francisco sent out invitations for a fancy dress ball. In accordance with the then prevailing custom, the invitations were issued over a month before the real ball took place, so that those who were invited should have plenty of time to order or make the costumes they chose to appear in.

One of those invited was a merchant who had some connection with a foreign firm situated in Yokohama; and he thought it would be both novel and pleasant to attend the ball in the costume of a Japanese gentleman of rank. So he wrote at once to his Yokohama friends to buy and immediately send him "a complete outfit such as would be suited to a Japanese of high rank." When this letter came the Yokohama firm at once procured the necessary clothes, including even *ka-*

miishimo, tabi and *geta*.

When the box reached the eagerly waiting merchant in San Francisco, he was surprised at the number of articles it contained, and wholly at a loss to know *how* and *what* to wear. He had, let me remark parenthetically, never seen a Japanese in native costume, nor had he any photographs to guide him. After much puzzled thought he gave up the *kamishimo* as a wholly incomprehensible article of clothing. Then he look the *tabi*. Ha! a kind of glove! He tried one on his right hand. "If this really is a glove, what strange fingers the Japanese must have!" thought he. Further inspection showed that the general shape was that of the human foot. And by deductive reasoning of this kind he at last concluded that the *tabi* were evidently to be worn on the feet.

Then came the *geta*. Now, it may seem strange to my readers, but no foreigner—unacquainted with such matters—would ever think that *geta* were to be worn on the feet, despite their

general outline. At all events our friend, after much and anxious thought, came to the surprising conclusion that these *geta* were a sort of decoration or ornament to be worn on the shoulders—like epaulets!

So, when the eventful evening came around, the merchant went to the ball in his wonderful garments: the belt tied in front; the robe fastened on the left side instead of the right; an a *geta* tied to each shoulder, with a bit of string, in imitation of the epaulets of the French soldiery!

THE END.

不許複製

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22/8/37



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Conversations for Students. by H. Koshiyama.

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(此ラ學生者ニ必要ナル學校的會話ヲ纂メタルモノナリ)

Conversations for Young Ladies. by Marie Eastlake.

英和 婦人會話 袖珍 全一冊 正價廿五錢 郵稅四錢
(貴婦人、令渡司ニ服モ必要ナル通俗ノ對話ヲ編綴セルモノ)

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博言博士イーストレーキ氏著

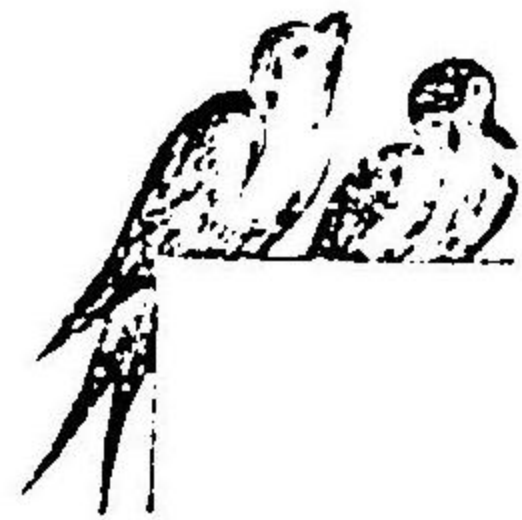
滑稽 英和 會話 袖珍 全一冊 不日發行
(本書ハ博士ノ新見地ニ成レル新著ニシテ滑稽ニ關スル有ユル對話ヲ網羅シテ一書ニテ滑稽會話ノ體例ヲ示シタルモノニシテ最モ良書ニ取アラズ)

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生理學講義

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本を御求めありたいものである。考用として善其なるは勿論、其の他誰に限らず、衛生を重んぜらるゝ方は一分る、されば本書は中等教育の教科書、文部省の檢定受驗用、又醫學生の參如し）を述べられたのである。さうして其の書方は言文一致で、誰にもよくば牛乳井水の検査法、湯治海水浴の心得へ醫士の居らぬ場合の處置法などの了り。更に下篇に進んで高等の生理を講じ、尙附録には日川の接の本柄（例へて衛生から説き始め、それより段々深部に及ぼして中學程度の生理大休をの旨に選ふさいふ考から、上篇には人の直に目に關る、五官器皮膚、解剖生學生が一度も見たものない骨から大抵説き始めてある、著者先生之では教育に近い物から遠い事に及ぼすのが教育の基であるのに、是迄の普通生理書は、

一、物理學中難解の部分特に力學及び電氣學の部に於ては著者獨特の説明
一、説明の丁寧なるも

中等教育に於ける經驗に付ては敢て贅せず唯本書の特色を列挙すれば
の参考書あるを聞かず本書の著者は實に此缺を補はんがためなり著者の
物理學教科書の世に行はるもの極めて多し、されど未だ良好なる中學程度

物理學講義

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陸軍教授理學士 田中三四郎先生著

んで貰ひたきものなり、

るにあり女學校の生徒の如きもよむに難からず其家庭の頃の如きは是非讀
旨著實なり本書の特色は文章を解し易からしむるため言文一致体を取りた
婦女新聞評、實踐の指針たらしむるため道徳を講じたるものにしてその趣
信切なる丈に斯くは望あるなり、

二

躬行するに便りよし(中略)交るに妥當なる比喩を以てしたるなど其論述の
大阪朝日新聞評、言文一致を以て筆鋒し何人にも讀むに易からしめ讀んで
るなり、

の言を費せり本書の一般に愛讀されんことは唯り著者のみの望みにあらず
東京朝日新聞評、尙も人道に關するものは細微さ雖も之を略せず譯々數百
書に對する諸新聞の評を見てその價値如何を知られんことを、

考書として及び家庭の讀物としては最好の書なり左に列擧するところの本
たり中學校女學校及び小學校教師の参考書として又中學校女學校生徒の參
本書は男女の區別なく廣く何人にも讀み易からんため言文一致体にて書し

實踐倫理講義

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東京外國語學校講師 文學士村上辰午郎先生講述

學ぶものには此書こそ實に航海者に對する羅針盤の如くである

文体は凡て言文一致を以てしたれば何人にも讀み易く解し易く故に英語を
山先生が多年學生の爲苦心編纂せられたもので其字數の多い事數千に上り
も多い故に之を知られば英文を作る事も解釋する事も出来ない、本書は横
among, between. は何れも「間」と譯すれども其用法の異なる語は英語に尤
see 〆 look 〆 behold 〆 は同く「見る」と譯すれども其意は異なる amidst.

新撰 英語異同辨

全一冊

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正價四十五錢
紙數四百五十ページ
洋裝美本

横山 砂先生纂譯

五

校或ハ同程度ニ於ケル初學者ニハ必讀ノ良書ナリ

本書ハ微積分學ノ大體ヲ極メテ簡略ニ併カモ嚴密ニ賡述セルヲ以テ高等學

初等微積分學

全一冊 郵税八錢
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陸軍教授理學士 刈屋他人次郎先生
陸軍教授理學士 藤田外次郎先生 共編

て必要缺くべからざる良書なり、

驗準備用として適當なるは勿論中學教育に従事せらる、諸彦の参考用とし

故に本書は中學校師範學校等に於ける参考書として及び諸官立學校入學試

一、計算及び應用問題數百を掲げ且つ模範的問題には詳解を附したると
十個)

一、著者の工夫に成れる斬新なる多數の點圖を挿入したると (總數四百二
せると)

一、液体空氣、X光線、無線電信等晩近の發明にかゝる事項は漏さず詳述
法を用ひたる也

四

る、こゝ他の架空な會話書を見らるゝ比では無い

に開いて御覽遊ばせ願を解き腹をかへらるゝ中に和文英譯の眞髓を知らる、所が其の間違が自然と面白い滑稽談になつてゐる、日課の暇冬の夜長爲に、様々な間違を起した**實際談を和文英譯**にしたのである事ではあるが、本書は其と反對に外國の紳士が我國の言葉に熟せぬ我が國の紳士が外國語に慣れぬ所から色々な失敗をした話は人の能く知つ

英譯 和文 滑稽 實話

全一冊

郵 稅 四 錢
正 價 三 十 錢
插 圖 付 頗 麗 美 本
新 意 匠 表 紙
袖 珍 總 價 一 圓 一 角 半

博言博士イーストレキ先生著

七

六

精進に證明しあると等の語をこす
文法上の講義に於ても冠詞前置詞接續詞等の用法は從來の文法書より一層
げたるも▲特に和文英譯の例題は本書の末尾に總て其解答を與へあると▲
譯の法を設けること▲演習用として夥多の和文英譯及英文和譯の例題を掲
のにして其特色とする所は▲懇切なる文法の講義と共に和文英譯の英文和
本書は著者が多年中學其他の學校に於て新學實地教授の結果より成れるも
陸軍教授文學士 山田時之助先生著

英語學 捷徑

全一冊

小包料十錢
正價七十五錢
四六版總價一圓一
金文字入美本

學ぶに取っては此上なき良書なり
賜くる様にし終末に總ての問題の詳解或は略解を附したる者なれば算術を
則より始めて終りに悉く必要なる二三の例題を置き、此の應用問題を
本書は最初に解の方を、書方、問題を解くに注意すべし事項を掲げ次に四

最近算術問題解法

全一冊

郵 稅 四 錢
正 價 二 十 五 錢

望月 信治先生 合著
松岡 文太郎先生 合著

再びするの恐なく實に英語研究者諸氏未曾有の指南車と謂ふべし

して一々其解釋を施し些の遺漏なし一たび本書を繙けば將來此種の誤謬を
に綴字に語句に文章に凡て日本學生の陥り易き普通一般の誤謬を詳細指摘
點を救治せんさ欲し多年の苦心を重ねて茲に本書を著作せらるる本書は發音
上万人一様の誤謬に陥らざるなし博士深く其原因を探究せる結果此一大缺
せる生徒數萬の多きに及べり然るに是等の學生は皆作文に會話に英語使用
イーストレキ博士日本に於て英語教授に従事せらるゝと二十餘年其教授

英語一般の誤用

全一冊

目下印刷中
袖珍總クローヌ美本

博言博士イーストレキ先生著

のたるべく、英語研究者の辱も珍ならずへさものなりとす、
れけ春の日、秋の夜、冬、休暇の際學生諸氏の娯樂として最も健全のも
(四)友人小集の際茶談の資とせば習を期はし兼て英語研磨に最も妙也去
(三)附録數學的智懸解は數學的能力訓練に裨益すべく、
甚だ多く、從ふて熟語に通ずる利多く、
(二)殊に謎の解意は、熟語を熟語と見ると、之を別々に解するにあること
發達せしめ

一々之を説明したれば、娯樂を慾にして不識不知の間に英語の實力を
(一)各題問答の譯に止まらず一々註を附して語意を解方を釋し、熟語も
之を繙けば、卷を措く能はさしめ、再び之を讀めば、更に復讀數番ならざ
抱負絶對せしむるあり、或は、諷刺冷罵寸鉄人を殺す底のものありて、一塵
比喩の妙、頗る興味に富み、洒落極妙にして頭を解かしむあれば、珍奇妙絶
習ふよりは慣れよ、讀るゝには快樂の之に伴ふに若かず、西洋謎々集は、專

對照西洋謎々集

全一冊

郵稅四錢
正價參拾錢
願る美本
袖珍總クローヌ

喜内芳樹先生譯註
博言博士イーストレキ先生編纂

英語に志す者宜しく一本を座右に備へて其津々たる趣味を掬へ目下印刷中
 網羅し一言忽ち解頭噴飯抱腹絶例せしむる者一々應接に假めらす苟も世の
 日英同盟新に成り彼我の交際益々親密を加ふ會話の必要今更喋々の辨を待

滑稽英和會話 全一冊 郵税四錢
 補珍美本正價廿五錢

博言博士イーストレーキ先生新著

貴婦人令嬢諸氏無二の良師友と謂ふべし
 なり意匠斬新にして材料豊富而して其記事の巧妙正確なるは固より論なし
 キ履の著にして貴婦人令嬢間に最も必要なる通俗の對話を網羅せるもの
 會話書類多しと雖も女子に關するもの極めて稀なり本書はイーストレーキ

英和婦人會話 全一冊 郵税二錢
 補珍美本正價廿五錢

マリー、イーストレーキ嬢著
 博言博士イーストレーキ先生閱

する所必ずや大なりとす
 られたるもの從坊間に行はる、反譯的著書と全く違ふ異にし讀者を裨益
 は先生が該博の學識と此の如く經を以て新獨特の方式によりて編述せ
 る、既に久し能く邦人の弊所に近じ邦人がもとも解明に苦む所を明とす本書
 英語の實用に於て最も難しとするもの之あり冠詞、動詞、前置詞なりイ

前置詞用法詳解 全一冊 郵税四錢
 正價卅五錢

イーストレーキ先生新著

さるも好著なりとす
 く本邦の月々のもの、みまを網羅したれば實に英語學生の机上に缺く可から
 りに本邦の興味ある題目を提へて其の特長を振へるもの單語の如き可から
 事情に本邦の習俗に通曉する者書が流暢なる自國語を以て最も有益實用
 和會話の書の世に流布せるもの既に正に百を以て數ふべし去れど本邦の

新撰英語會話 全一冊 郵税四錢
 正價四拾錢 印刷中

イーストレーキ先生新著

れ

抄し尤も平易明快に註釋を加へたれば一讀して其異彩ある好書たるを知
意し集むる所の數百件盡く現今盛く世に行はるゝ所の漢書に依り其要を
の資料とは爲らんも青年新進の徒の助きはならざるなり本書は深く此に注
れども要するに大抵好んで僻語奇字のみを拈出したるものなれば大家名人
漢文學上故事熟語に關する解釋の書は古より和人と漢人とを別なく多々有

漢文故事熟語詳解

全一冊

郵稅六錢
正價卅五錢

杉山孚富先生著

一三

一般商人諸氏ニ取ツテ未曾有ノ寶典デアリマス

種々ノ揭示及看板ノ書方ヲモ添ヘラレタモノアス實ニ本書ハ學生諸君ノ勿論
ヲ繁ニ進ムト云フ順序テ鄭重懇切ニ有ラユル俗語ヲ集メラレ且ツ附録トシテ
本書ハ有名ナルイーストレーキ先生ガ此必要ヲ充タス爲易ヨリ離ニ入り簡ヨ
カラアス、シテ見ルト俗語會話ヲ研究スルノハ目下ノ最大急務デアリマセウ
間ノ話ハ誠ニ聽取リ難ウアリマス何故ナレバ其話ノ中ニ多ク俗語ヲ使用スル
居リマス西洋人ニ對シテ可ナリ能ク應對ノテキル日本人ヲモ西洋人ト西洋人
西洋人ト西洋人間ノ對話ト日本人ト西洋人間ノ對話トハ大ニ其趣ヲ異ニシテ

英和俗語會話

書方一冊 郵稅四錢
看板之 正價五十錢
附揭示 全 金文字入美本
袖珍總クローズ

博言博士イーストレーキ先生著

ことゝ憂へ玉ふなよ。
 前には「雅俗對照和漢文典」の名著、今又此の名作、學者之より名文の作れぬ
 費さずして、自由自在に名文を書かざるべからず。
 何白現代の文壇に於ける一名家の著作なれば、學者一たび讀めば、數ヶ月を
 にも通せらるゝこと事。
 は、新らしい熟語を載せてある。(五) 文體は古文近世文言文一致體、何れ
 の例に擧げた名家の作でも、(六) 其の善い理由を詳かに示してある。(四) 贅頭に
 本書の特色(一) 上手に文を作る方法を、理論的に説いてある。(二) 其
 解するのである。著者(三) に考ふる所あつて、此の本を作られたのである。
 たものが無い。故に、文を學ぶ者は、徒らに數十年を費やして、以心傳心的に
 い。偶名文評釋など有つても、唯賞賛の詞を載せたのみで、其の理由を示し
 熟語を集るを専らするなど、一つも上手に作れる方法を説いたものが無
 れど、或は文を作る規則に止り、或は名人大家の作例を擧るを専らし、或は
 開版の理由(昔から、作文に關したる書物程、澤山あるものはあるまい。さ

作文の教へ

糸左近先生新著

全一冊 郵税六錢
 正價五拾錢
 菊列美本

ある、

著者此に大識見を以て之を統一し國語界の大燈臺を作られようといふので
 故に今や文法を講じようとするものは、何を模範とすべきかと迷つてゐる、
 有様に照して、矢張物足らぬ、漢文典は勿論漢文文學者に宜しいのである
 典漢文典といふもの二三種出來た、けれども俗語文典では、我が國今日の
 としてあるから、文明日進の今日には、逆も適せぬ、然るに又この頃俗語文
 昔から文典の本は山程あるが、皆大同小異のもので、しかも大抵は古文を本

雅俗對照和漢の文典

全一冊

糸 左近先生著

小包料十錢
 正價八拾錢
 金文字入美本
 菊列美本

謹告スルコト此ノ如シ
 本ヲ備ヘ置カザルベカラザルモノタルコトヲ世ノ學者政治家實業家諸君ニ
 云フ其賢實ノ如何推知スベキナリ今敢テ茲ニ之ヲ贅セズ唯必スヤ坐右ニ一
 ルニ如カザリシト某博士ハ覺ヘス一夜ニ全部六百五十頁余ヲ讀ミ去レリト
 メズ某博士此書ヲ見評シテ曰ク此ノ書寧ロ理論實例、應用經濟新書ト名ク
 者ハ近年歐米ヲ觀察シテ歸朝セルノ士、文亦流暢明晰毫モ翻譯ノ痕跡ヲ認
 輸出米解禁如何ノ如キニ至リテハ説キ去リ殆ント餘蘊ナキガ如シ而シテ譯
 ベシ特ニ保護貿易、トラスト、労働問題、社會問題、延テハ商工立國論、清國
 工業ノ狀況ヲ知ラントスル者此ニ依リテ以テ明ニ其實情ヲ盡クスコトヲ得
 セントスル者此ニ依リテ以テ容易ニ其眞理ヲ了解スルコトヲ得最モ近キ商
 所蓋シ古來未ダ曾テ見ザルトコロナルベシ最モ適切ナル嶄新ノ學理ヲ研究
 ラザルナリ嶄新ノ主義ニヨリ豐富ノ實例ヲ以テ農工商ノ各論ヲ破スル
 本書題シテ新興國ノ經濟政策ト云フ然レドモ所謂一時一國ノ政策ノ類ニア
 國の經濟政策
 新興の經濟政策
 法學士須崎芳三郎先生譯述
 全一冊
 小冊料十五錢
 五十頁 正文金壹圓五拾錢
 菊判用紙綴糸上質總數六百
 (最新刊)

此等ニ勤勞セラル、各位ニハ必要缺クベカラザル頁書ナリ
 高等文官試験判檢事登用試験辯護士試験等ノ受験者并ニ會社銀行商店及ビ
 クタルモノト否トテ問ハズ必スヤ一本ヲ具ヘオカザルベカラザルナリ特ニ
 ヲシ時效ニ關スル詳論ヲモ附加セラレタルモノナレバ既ニ同學士ノ教ヲ受
 ノ善ク知ルトコロ而カモ本書ハ此ニ増補改訂シ其ノ未ダ嘗テ世ニ漏ラサ
 ルヲ要セザル、 同學士ノ各學校ニ於ケル講述ノ學生間ニ好評アリシハ人
 私立學校ニ於テ民法ノ講座ヲ保タルノ士ナリ其實實ノ如何ハ敢テ贅ス
 川名法學士ハ銳意専心ニ民法ヲ講究シ今春ニ至ル迄多年帝國大學ヲ始メ各
 テ最モ明晰ニ最モ懇切ニ説明シタルモノ蓋シ此ノ書ノ右ニ出ツルモノナシ
 民法ヲ講スルノ書甚ダ少シトセズ然レドモ深遠ノ學理ト富豊ノ事例トヲ以
 增補 民法總論
 全一冊
 小包料金十五錢
 上製本、金貳拾錢
 正文並製金壹圓五拾錢
 紙數六頁
 菊判用紙綴糸上質
 (最新刊)

法科大學助教授 法學士川名兼四郎先生述
 東京帝國大學

談話を話し進んで長文を解し書簡文を草するに至らしむにありとす、
 を追ひ項に従ひて攻究を怠らざる者をして不知不識の裡に單文を綴り日常
 き起して文法の要義に説及し用例の實を示し又た復習を以て練習を助け章
 蓋し本書の特著は簡に失せず繁に過ぎず、習字、發音、授字の諸法より説
 習得するに最も短時間にして最有効なる方法を考案し以て本書を草せらる
 識を織りし陸軍大學校にて多年教授上の経験を緯とし、日本人が獨逸語を
 研究方法の極めて不完全なるを見て大に慨せられ、乃ち那の地在學中の智
 獨逸語を研究するに或は文法書の反譯により或は會話篇の對譯により、其
 先生嘗つて獨逸國に留學の日久しくその歸朝せらるゝに及んで、本邦人が

七版
 訂正 獨逸學捷徑
 全一冊 郵税 六錢
 正價 八十錢
 美本
 中判總クローヌ

陸軍大學校教授 崎山元吉先生著

便なり乞ふ一本を購ふて衣兜中の友とせられんことを、
 の参考用として最も恰當のものなりとす、加ふるに印刷鮮明紙裁優美且輕
 説明し、其他有益の注意を併せ載せ初學者自修用としては勿論、學校會話
 とし、各項毎に詳密なる注解を附し同一場合に於ける種々なる言句用語を
 有語法「俚諺」「書簡一般」尙別に文法上の附録あり、専ら實用と應用を旨
 分ち、「會話」に用ひらる言語成句「簡單なる會話」「實用上の談話」「獨逸語固
 は這般の編纂に最も經驗のある人、兩々相待て此の著あり、全篇を六章に
 著者の一人は多年伯林に留學し現に外人と往復頻繁なる要職にあり、一人
 實用 獨和會話
 新撰 全一冊 郵税 四錢
 正價 四十五錢
 美本
 袖珍總クローヌ

喜内芳樹先生
 奧園公使館翻譯官朝日兼太郎先生 合著

あらず實に學生諸君の一日も座右に欠く可からざる良書なり

第二の特色とするなれば他の作文獨修書の如きものと同日の比に
る物を例題を以て列舉し附するに記載文體等の骨子を以てせり之れ本書
卷末には學生の作文上誤謬を多く來し易き動詞形容詞の二格三格を支配す
に明燈を得る思あるならん之れ本書の**第一の特色**とする所なり又
獨譯せしめ終りて卷尾の答案集に就き尙其誤謬を改正する如きは實に暗夜
に之に必要なる名詞動詞前置詞及熟語の類を舉示し是れに依て一々和文を
檢より此困難をして容易に除去し得らるゝ如く最初和文問題を與へ問題毎
獨乙作文の困難なる學生の往々五里霧中に在る所なり本書は先生多年の經

應川 獨乙作文詳解 全一冊 郵税四錢
受驗 正價 貳拾參錢

學習院教授 岡倉一郎先生新著

是非一本を購ひ玉へ

さしても、適當なる小冊子なれば、學生諸君は申すに及ばず、大方の諸君子
欠くべからざるものなり、隨て、また、**學生諸君への贈與物**
要するに本書は獨乙評會話の資料として、學生諸君の好伴侶として、須臾も
身樂境に在るの想あるべし

唯一の獨乙文笑話集なり、若し一たび本書を讀めば快味津々
學の人も容易く讀み得べき、無邪氣にして有益に、趣味ありて滑稽なる
勿論、熟語に、俚諺に、文法上に、懇切周到なる詳解類例を施したれば、初
んと思ふ人は本書を購ふべし、本書は、原文に一々和譯を附し、且つ難字は
面白からぬ獨逸話を面白る可笑しく、不知不識の間に練習せ

對譯 滑稽百話 全一冊 郵税四錢
和譯 正價二十五錢
仁尻凸八編 挿紙 贈る美本

べし

用法を知悉するを得べく博士に就ひて親しく其教授を受くるの思ひある
足るべし加之毎譯文の下には精密なる文法的註脚を施したれば一讀語句の
記事精攬以て和文英譯の軌範となすに足るべく以て英作文の龜鑑となすに
弊堂今般イーストレーキ博士に請ひ本書を發行するの榮を得たり材料豊富
ならず然れども獨り和文英譯の良獨習書に至りては寥寥として晨星の如し
英語の研究日に月に益々盛に其獨習用書類の出版せらるゝもの汗牛充棟管

和文英譯活法

全一冊

印刷中

目次

博言博士イーストレーキ先生著

二三

のものなりと信ず願くは一本を購ふて座右に備へられん事を

名に背かず初學者と雖も之に依て書翰を學ぶを得べく此の種の書中最も恰當
の文式に至るまでも之を網羅し寧ろ丁寧に過ぐるの觀ありて實に其の捷徑の
として有ゆる題目を撰み普通川文なり商業用文商業書式に止まらず書翰類似
形式に關する一切の事項を最も詳密に説き然る後ち文例に入り實用を是れ旨
分解的に詳述せるもの稀なり本書は先づ書翰に關する原則とも稱すべき書翰
文書き始め收文宿所氏名年月日其他種々の儀式的書き方慣例等につきて之を
を要する多きこと他に比類なし英和書翰に關する書影からすと雖も而いり本
尺牘文案より作文の一種に過ぎずと雖も其儀式的事項に富み慣例に通曉する

英和書翰捷徑

郵稅六錢

正價三拾五錢

全一冊

喜内芳樹先生著

二三

官立諸學校英文和譯試驗問題解答ヲ添ヘタリ

驟然悟了恰モ快刀亂麻ヲ斷ツノ思アル可シ本書ハ附録トシテ明治三十五年度
ヲ施シタリ讀者若シ此書ニ據リテ英文ヲ研究セバ如何ナル難句難問ト雖トモ
類シ且ツ卷尾ニ各類例ノ正確ナル和譯ヲ附シ更ニ其下ニ簡明ナル文法的註釋
本書ハ受驗用ニ適切ナル難句難問ノ類例七百餘題ヲ蒐集シテ之ヲ秩序的ニ分

應用英文類例詳解

郵税金四 錢
正價金廿五 錢
全 一 冊

越山平三郎先生著

キチ信不尙下卷ニハ卅四年度諸官立學校ノ英文典問題ノ解答ヲ附セリ
セバ容易ニ英文典ノ大要ヲ會得シ讀書ニ作文ニ受驗ニ其啓發スル所大ナルベ
シ且ツ理論ト應用ト兩ツ作ラ全カラシメンコトヲ努メタリ讀者若シ此書ヲ熟讀
編纂ノ体裁ハ邦文ニ交フルニ英語ヲ以テシ最モ解シ易ク最モ記憶シ易ク記述
於ケル各語ノ性質及應用ヲ詳述シタリ

一五

二四

用法ヲ細説スルト同時ニ文ノ組織文ノ解剖直接話法間接話法等專ラ文章上ニ
性質及用法ヲ細説シ下卷ニ於テハ副詞、前置詞、接續詞、間投詞、ノ性質及
本書ハ上下二卷ニ分チ上卷ニ於テハ名詞、代名詞、形容詞、冠詞、動詞、ノ
タルモノナリ

「マイントン」「ホスフィールド」「メイン」等十餘家ノ著書ヲ參照シテ編纂シ
書ハ中學校生徒及ビ諸官立學校受驗者ノ參考用書ニ充テントノ目的ヲ以テ
雖モ抑モ亦學生ノ研究ヲ助クベキ良參考書ナキニ基ズカズンバアラズ抑モ本
其然ル所以ノ者ハ主トシテ文典其物ノ乾燥無味恰モ臘ヲ嚼ムガ如キニ由ルト
若クハナシ英文典ノ智識ニ乏シキハ實ニ一般學生ノ通弊ナリト云フベシ蓋シ
最モ必要ナル學科ニシテ却テ多數學生ノ爲ニ等閑視セラル、モノハ英文典ニ
應用 英文典義解
受驗 郵税金四 錢
正價各廿五 錢
全 二 冊

越山平三郎先生著

カ練習方法ヲ指導スル良書アラズ是レ學海ノ一大缺點ト謂フベシ本書ハ先生
現今各中學及教員檢定試驗科目中白文訓點ノ設アラサルハナシ然ルニ未ダ之
必携
受驗 白文訓點應用自在
郵税金四 錢
正價金三拾 錢
全 一 冊

竹内師水先生編

ナリ
ハ云フマテモ無ク苟モ和文英譯ニ志アルモノハ座右必ズ缺クベカラザルノ書
學校入學試驗問題ヲ掲ゲタリサレバ此書コソ入學試験ヲ受ケントスルモノ
配置ハ簡ヨリ繁ニ入ルノ方法ヲ取レリ卷尾ニ附録トシテ和文英譯ニ關スル諸
ニ關スル者アリ記事アリ論說アリ古書名文ノ拔萃アリ日常雜話アリ而シテ其
否ヤチ考究セシム譯例題ハ歴史傳記アリ地理紀行アリ漫筆格言アリ商工業
ノコトヲ説明シ場所ニ依テハ譯法二三ヲ學ゲ以テ讀者自己ノ譯文ノ正シキヤ
則等ヲ詳說シ即チ何故ニ此ク譯スベキヤ何故ニ彼ノ詞ヲ用ウベカラザルヤ等

三編ノ答解トモ謂ツベキ英譯文ヲ掲ゲ又一文毎ニ譯文ノ方法并ニ文法上ノ規
譯文ヲ掲ゲ以テ讀者自己ノ訂正ノ當リシヤ否ヤチ見セシメ第五編ニ於テハ第
テ此ガ翻譯ヲ試マシメ第四編ニ於テハ第二編ノ答解トモ謂ツベキ訂正シタル
此ガ訂正ヲ試マシメ第三編ニ於テハ譯スベキ和文ノ例題ヲ掲ゲ以テ讀者チシ
掲ゲテ之ヲ説明シ第二編ニ於テハ和文ト其誤譯譯文トヲ掲ゲ以テ讀者チシテ
辨ノ主要ナルモノ并ニ書翰封筒及ビ證明書ノ書方チ一々和文及ビ譯文ノ例ヲ
編輯セル即チ此和文英譯階梯ナリ先ツ第一編手引ニ於テ應用的文法詞ノ異同
所以ノ者實ニ多クハ練習ノ乏シキニ因ル、松尾豐文先生大ニ是ヲ憂ヒ一書ヲ
入學試験其他ニ於テ和文英譯ヲ以テ受驗者ノ最モ困難ナル一科目ナリトセル
理論ニ通ズルモ練習ノ功ヲ積マザレバ應用ノ妙ヲ得ル能ハズ從來官私立學校

應用和文英譯階梯

松尾豐文先生著

郵税金四 錢
正價金廿五 錢
全 一 冊

本唯一ノ獨習書ナリ

理學校等其他之同程度ノ學生諸君并ニ文部省檢定受験者等ノ必讀スベキ日
レタルモノナリ故ニ各高等學校幼年學校士官學校兵學校機關學校商船學校物
んた一氏ばつくる氏ば一氏等ノ筆ヲ加ヘテ本文并ニ問題悉皆ヲ解説セラ
針トシテ此ノ書ヲ指示サレシト物理學校雜誌四十九號)ニさるもん氏トシ
ハす氏ノ著書(廿二文部省夏期講習會ニ於テ藤澤博士モ高等數學獨習者ノ方
本書ハ有名ナル原先生ガ解析幾何學中ニテ最良書トノ博評アルヲやゝるす

解折幾何學講義

原濱吉先生講述

郵稅各六錢
正價各金五十錢
全二冊

ノ上ニ出テ入り入一々ビ斯書ヲ讀ケバ必ズ其微證ヲ知ラン

等ノ數項目ヲ増補シ以テ今日必須ナル漢文學活用ニ於テ豁然トシテ世間群書
問題字句法解剖、轉語觀語說明附支那俗語解、故事熟語來歷詳解、體言分鑑
ノ實用トナリテ珍重セラレタルヤ知ルベキ也今ヤ第三版ニ及テ更ニ最近試驗

二九

二八

世ニ出ルヤ幾モナク版ヲ重メルコト再ニ至ル今又實レ切レヌ如何ニ學生諸君
要、漢文法ノ解剖、試驗準備的ノ漢文及ビ訓點等ノ活用明示セラレテ露キニ
ハ現今ノ活儒大沼先生此ニ慨スル所アリテ中等教育生徒諸子ノ爲ニ漢學ノ精
數ノル者ト學ブ徒ト兩ナガラ其研究應用ノ活路ヲ知ラザルニ坐スルノミ本書
亞ノ大勢ヲ看破スルノ明ナキニ因ルト雖モ抑亦ソノ學問ノ罪ニ非ズシテ之ヲ
輕近漢文學ノ振興セザル所以ノ者ハ何ゾヤ曰ク天下滔滔々タル近眼者流敢テ東

應用漢學知要附錄訓點活法

海軍豫備校漢學教頭 大沼鶴林先生著

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ル者ニハ坐右缺可ラサル良書也尙卅四年度諸官立學校漢文問題ノ解答ヲ附ス
使用スル書中ニ就キ一百六十題ヲ撰拔サレタル者ナレハ苟モ該科ヲ習ントス
容易ニ獨習自得セラル、様親切ニ解説シ且其問題ハ現ニ各學校及檢定試驗ニ
ガ多年教授ノ經驗上ヨリ最モ簡易ナル方法ヲ工夫シ其實習順序ヲ五段ニ分チ

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 は既に學士の西洋歴史教科書西洋歴史参考書日本歴史教科書等に於て世人
 其頗記憶し易きこと
 叙事の明瞭なること
 私立諸學校の受験者の爲講述せらるゝものなり學士の著書が
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校則ヲ請ヒ荷モ一字ノ誤植ナカラシメテ朝ツタレニ在リ
種ノ書籍トハ全ク代換ナラズ最モ力ヲ校止ニ用ヒ各專門諸先生ノ嚴密ナル
所ニシテ今更茲ニ喋々スレノ要ナシ只一事ノ特ダトスハキ點ハ從來刊行ノ此
本書ノ如何許ク學生諸氏就中受驗者諸氏ニ便益ナルカハ既ニ各人ノ熟知スル

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譯ノ文意ヲ明瞭オラシメ尙ホ註解ヲ附シテ「イデオム」難解ノ言句、復雜シタ
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本書ハ最近四年間ニ於ケル諸官立學校英語入學試驗問題即チ英文和譯和英文

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であります。

本を御求めあつて、入學の錢、試験の銀細さなし玉はんことを切に乞ふの
千城さならるゝ青年方よ、向後の大博士ならるゝ學生達よ、何卒早く此
専門の學者に依頼し、詳しい答案を附て貰つたのである、嗚呼將來國家の
此の不自由を心配し、諸官立學校入學試験問題に就て、總ての料目を夫々
で、幾十冊の雜誌を集めて、漸く其の一部分を知るさうな様な始末、弊店
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の試験の答ふりを知られば、及第は出來ぬ、然るに其答ふりを集めた本が
くば田は作れず、それと同じく、諸官立學校に入學しようとする人は、其
如何に巧者な左官も、錢無くては壁は塗れず、何程上手な百姓も、働銀無

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ニ便ナリト雖モ語其物ノ意義ヲ知ルニ不便ナリ、
是ニ於テ本書ハ先ヅ直譯ニ依テ語義ヲ示シ次ニ意
譯ニ依テ全文ノ意義ヲ明ニシ、尙ホ別ニ熟語其他
種々ノ點ニ關シテ平易詳密ナル註解ヲ附シタレバ
初學者ト雖モ塾ノ困難ナク習得スルコトヲ得ルナ
リ、希クハ一本ヲ購フテ机邊ニ備ヘヨ

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テハ簡明ナル解説ヲ下シ且ツ應用問題ニ必要ナル
物理公式、化學反應式ヲ集メ説明シタルモノニシ
テ殊ニ中學生受験者諸君ガ常ニ解釋ニ困難ヲ感ズ
ル力學ノ部ハ極メテ丁寧ニ説明シタルモノナリ故
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本書ハ獨習者ハ勿論文部省ノ教授細目ニ依リシ爾
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英文典第三卷講義

全四冊 正價貳拾錢宛 郵稅四錢宛

原書本文を親に丁寧ニ講述し簡なる所は之を布演
し略せる所は之を補足し用例は一々解釋説明し練
習問題に至リては解答譯解雙つながら之を附した
れば該原書を學ぶ人の參考用獨習用として最も恰
當の書なりとす尙本書發行以來上中下巻共に既に
版を重ねること數次今哉續編を出版し全部完成を
告ぐ

四五

越山平三郎先生著

新編
英和

學生用會話

全一冊

袖珍美本 正價廿五錢 郵税二錢

英語研究ノ方法漸ク其面目ヲ一新シ變則的讀書時代ハ既ニ去リテ今ヤ正則的實用時代ニ入レリ此際學校用會話ノ學生諸氏ニ必要ナルハ論ヲ待タズ本書ハ越山先生ノ新著ニシテ教室内ハ勿論寄宿舎運動場圖書室扣所等凡テ校内及校外ニ關スル一動ノ對話ヲ網羅シテ遺漏ナシ若シ一本ヲ備ヘテ之ヲ坐右ノ友トセバ其言ハント欲スル所ノモノ自カラ口ヲ衝テ出テ只對話ノ易キヲ見テ其難キヲ見ザルベシ

原濱吉先生著述

受験
必携

數學公式

全一冊

正價郵税共金四拾錢

本書ハ算術・代數・平面幾何・立体幾何・三角法ヲ公式的ニ記述シタルモノニシテ一見以テ數學ノ復習ヲ爲シ得ル最便ノモノナリ。故ニ受験者ハ勿論苟モ中等教育界ニ從事スル者ハ是非共一本ヲ備ヘザル可カラザルナリ

四六

演劇十講

全一冊

郵税八錢
定價金四拾五錢

京都帝國大學圖書館長文學士 島文次郎先生著

四七

弊店は強て觀劇家諸君の御一讀を煩はさんとす

復活を唱へ洋式劇の輸入を云ひ又け劇ハ弊風の矯正を論ずるもの多き折柄者にして全編十講凡て言文一致體なり目下演劇改良の聲再び喧しく近松の容れ一般の觀劇家諸君の爲めに演劇理論の眞髓を平易簡明に陳べられたる此書は東京帝國大學大學院に於て戯曲專攻の島華水先生が特に弊店の囑を

組の調和●演劇の補助物●劇と詩人●我演劇の將來

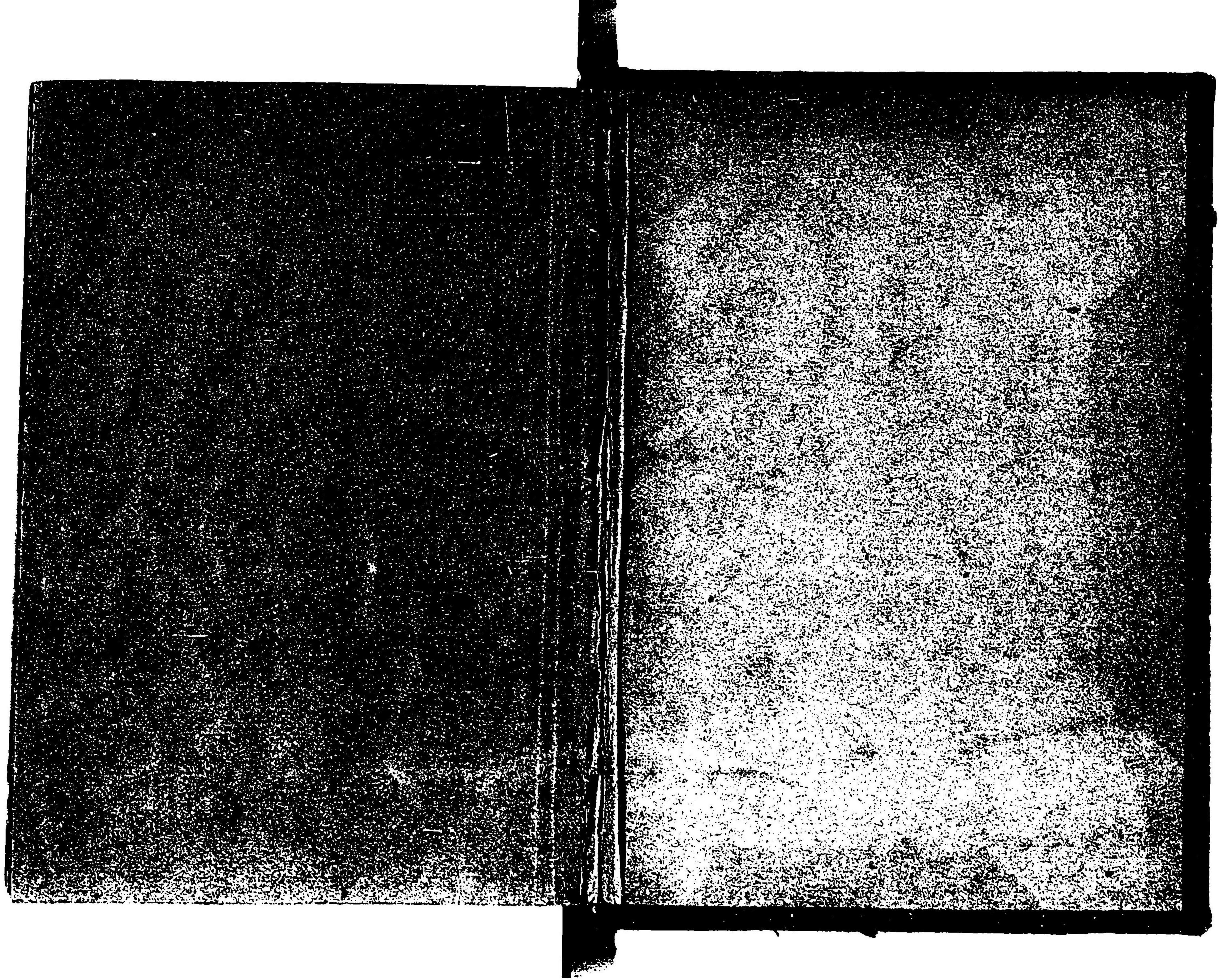
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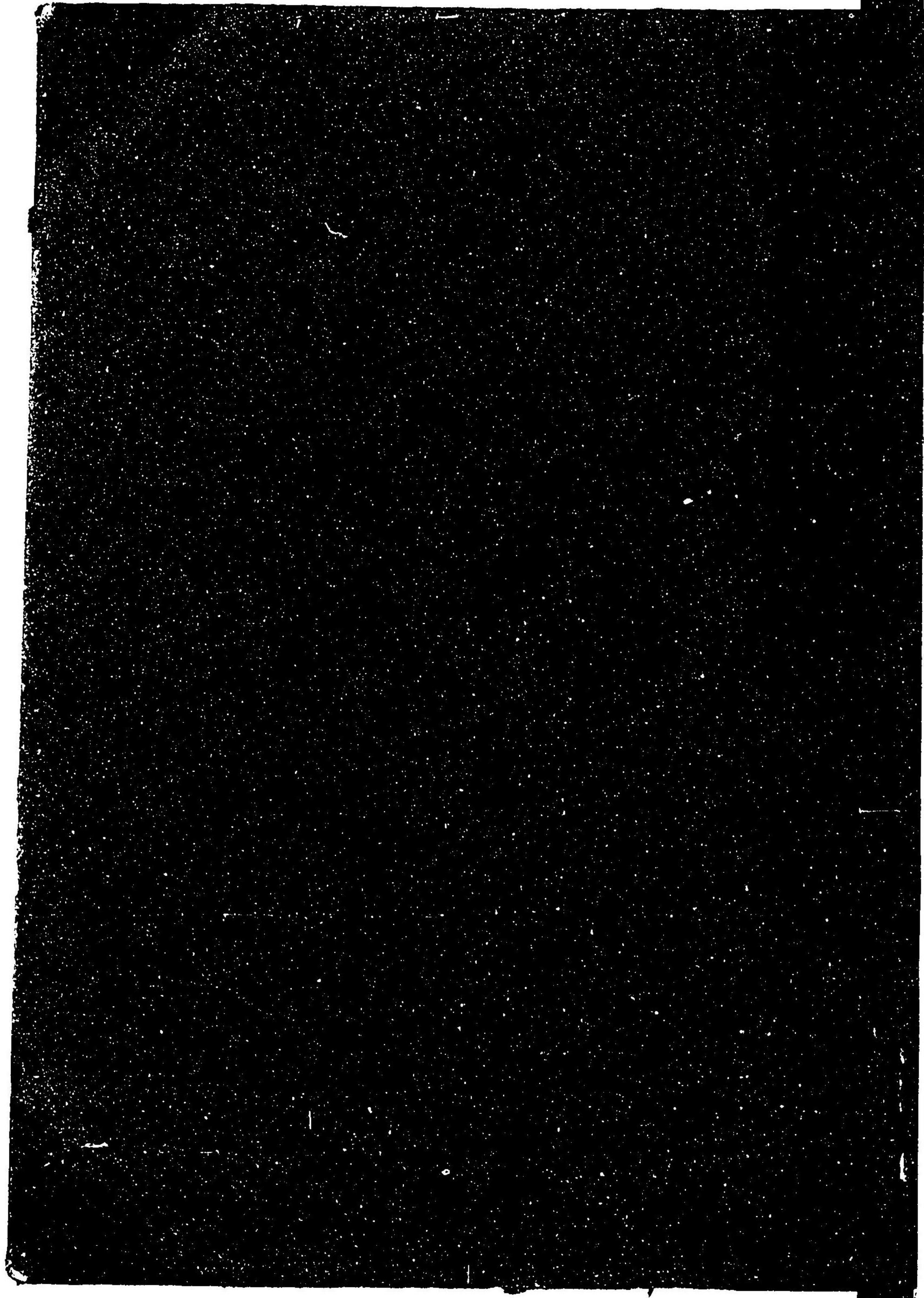
●意●演劇は美術なり●劇の種類●劇の部分に就て●筋の單一と仕●演劇の起源に就て●演劇は人生の鏡なり●演劇に於ける寫生と寫

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