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英妖怪奇談集
李多孝一譯

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妖怪奇談集

ラフカディオ・ヘルン/著

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ラフカディオ・ヘルン氏



妖 怪 奇 談 集

本多孝一 譯註



東京 秀文館 發 行

緒 言

英文書中、予が最愛讀するものはラフカディオ・ヘルン氏の著書である。其文、平易にして而も卑俗に陥らず、流麗にして而も浮華に流れず。蓋し當代に得易からざるもの。

前ジャパン、タイムス主筆頭本元貞氏も中學世界増刊作文叢話の中に「入り易い方から云へばラフカディオ・ヘルン氏の著作を讀むが捷徑である。日本の風俗、習慣、思想、風景等を描いたもので、云はば Japanese philosophy of life である。著作は“Kokoro” “Kotto” 等十數種に亘つて居て而も其文章が非常に流麗で趣味に溢れて居るのである。余は日本の學生諸君の爲めに是等の書物ならば推薦してもよからうと考へてゐる」と云つて居られる。

然し事實上ヘルン氏の著書は歐米に於て非常なる喝采を博して居るにも拘はらず、日本に於てはあまり廣く愛讀されて居ない。是れ誠に惜しむべき次第である。

我が青年學生諸君に薦めんが爲め、ヘルン氏の著作中特に趣味ある怪談の中から數篇を拔萃して譯註を施し以て此一小冊子を編んだのは正に二年前の春であつた。

爾來版權問題の爲めに妨げられて空しく書肆の手に埋もれて居たものが今回ミセス・ヘルン小泉節子女史及び原書出版所米國ボストンなるホートン・ミフリン會社の許諾を得、漸く出版されて世に出る事となつたのである。

予輩元より淺學非才にして、本書の如きも拙譯疎註、充分に原文を紹介する能はざるを憾むのである。讀者諸君は能く自ら研究して其妙味を味ひ、尙進んでは、普くヘルン氏の著作を購求讀破せられん事を切に希望する次第である。

尙 Hearn をば、ハーンと發音する人が多い様であるが、多年文豪に連れ添うて來られた令閨御自身がヘルンと發音さるゝのを見て予も亦しかく發音する事としたのである。

明治四十四年一月

海 城 生

目 次

→*←

雪——女...	1
絡	28
失——せ——し——秘——密	38
謀——略...	53
鴛——鴛...	66
食——人——鬼	73
力——馬——鹿	97
鏡——と——鐘	107

ラフカディオ・ヘルン小傳

本篇收むる所の數篇は Lafcadio Hearn 氏著 Kwaidan の中より拔萃せしものなり。怪談其他數多の同氏が著書は Washington Irving の如き流暢なる英文を以てよく我國の人情風俗を書き表はしたるものにして泰西の讀書社會は雙手を擧げて氏の著作を歓迎し氏を以て世界第一流の文學家となすに至れり。Hearn 氏は西曆一千八百五十年 Greece. Ionian 群島中の一島 Santa Maura の Leucadia に生れぬ。父は Ireland の人にして母はギリシヤ人なりき。父はギリシヤに居る事六年にして一家を携へて故郷アイルランドに歸り住みぬ。されど悲い哉父の不品行にして無慈悲なる、遂に多年付き添ひきし妻をすて、新に土地の一少女を娶るに至り、哀なる少年ヘルンは叔母の許に養はるゝ事となり、十四才の時巴里の神學校へ送らるゝ事とはなりぬ。されど彼は基督教を好まざりしかば少しも神學を勉強せず却て佛蘭西文學に耽り他日能文家たるの基礎を作りぬ。巴里に居る事四ヶ年にして米國に渡り New York にて新聞社に入りしが、やがて Cincinnati に移り同じく記者として Commercial Report 紙上に文名を恣にしたりき。初め氏が同新聞社に入りたる時の逸話とし

て傳ふる處によれば、一日同新聞社の應接處に容貌甚だ
 擧がらざる一男子あり、主筆某に面會を求む。某辭する
 に業務多忙なるを以てし後刻を以て更ため來らんことを
 乞ふ。然るに彼男は其時の至るまで應接處にて待つべし
 と云ひ、某其意に任かせて、時過ぎやうやく閑を得て彼
 男を見て、其用を問ひしに、探訪者となりて糊口の道を得
 んことを求む。されど主筆は目下彼を雇ふべき要無し、
 但し一二日を置いて更に來れと云ふ。彼男子曰く、已れ
 は宿するに家無く宿無し、よりにて其一二日を此應接室の
 一隅にて待つべしと。主筆また其意に任かす。然るに其
 夜シンシナチ市に未曾有の大火あり、折柄同新聞の記者、
 探訪者共に編輯局に在らず。よりにて主筆は止むとを得ず、
 早急の場合人を撰ぶの暇無く、試みに彼の應接室の珍客
 に命じて火災の實況を視察せしむ。彼暫くにして歸りて、
 筆を執りて大火の狀況を眞寫す。主筆之を見るに堂々稀
 に見るの名文なり、驚いて之を紙上に掲ぐ。翌朝新紙發
 行せられて社會は乍ち Commercial Report に一大文章家
 の現はれたるを嘖々す。何ぞ知らん此文章家こそ實に後
 年の文豪 Lafcadio Hearn ならんとは。如斯くにしてヘ
 ルン氏は新聞記者として第一着に成功し、後 New Orleans
 市の一新聞に主筆たり、また轉じて佛領西印度にありし
 が、日本の風俗人情を慕ひて遂に我國に來航するに至れ

り、是れ實に千八百九十年の事なり。横濱に上陸して三
 ケ月の後英語教師として松江中學に赴任し其地に於て小
 泉節子を娶り出雲の大神宮にて結婚式を挙げたり。翌年
 熊本高等學校に轉じ居る事三年にして神戸クロニクルの
 記者となり初めて茲に小泉八雲と名のりて日本人となり
 ぬ。翌年即千八百九十六年東京帝國大學に聘せられ千九
 百三年に至る迄熱心に英文學を講じて學生の景慕する處
 たりしが一朝或事情の爲に大學を辭せざるべからざる事
 となり代つて早稻田大學に講師となり忽ちにして前の如
 く生徒の敬服する處となりしも、不幸先年肺を病み後又
 心臓を患ふ、而して其病俄に革まりて千九百四年九月二
 十六日東京府下西大久保村の自邸に溘焉として逝く。乃
 友人佛葬を以て遺骸を雜司谷共同墓地に葬る。墓石刻し
 て正覺院殿淨華八雲居士と云ふ。後年

磯邊彌一郎氏曰く

「惟ふに小泉氏の著書が後世長く我國の英學生に感化
 を與ふる如く氏の此墓石も亦た後世の英學生に取りて永
 くメッカと爲りジュルサレムと爲りストラットフォード、オ
 ン、エヴオンとなりて勤學の精神を鼓舞せん。我日本の地
 に斯の如き文豪の遺跡を留む。其死や悲しむべきも斯學
 百年の爲めには豈喜ぶべき事ならずや。」と。

氏の文章は天下既に定評あり、稱して日本の Stevenson

なりとなし、また現代英米十文豪の一に撰するものあり。而して其題目は常に日本及び日本人にして、大珠小珠玉盤に轉ぶが如き麗文を以て、日本の真相を發揮するに勉めたり。蓋し外邦の客、日本を知らんとする、必ずや先づ Hearn を讀む。英國にはヘルン研究倶樂部の設けさへありと云ふ。著書抄からず今之を著述年次によりて列擧すれば左の如し。

Stray Leaves from Strange Literature.	1884
Some Chinese Ghosts.	1887
Two Years in the French West India.	1890
Youma.	1890
Glimpses of Unfamiliar Japan.	1894
Out of the East.	1895
Kokoro.	1896
Gleanings in Buddha-Fields.	1897
Exotics and Retrospectives.	1898
Ghostly Japan.	1899
Shadowings.	1900
A Japanese Miscellany.	1901
Kotto or Japanese Curios.	1902
Kwaidan.	1903
Japan: An Interpretation.	1904



YUKI-ONNA

雪 女

1. IN a village of Musashi Province, there lived two woodcutters: Mosaku and Minokichi. At the time of which I am speaking Mosaku was an old man; and Minokichi, his apprentice, was a lad of eighteen years. Every day they went together to a forest situated about five miles from their village. On the way to that forest there is a wide river to cross; and there is a ferry-boat. Several times a bridge was built where the ferry is; but the bridge was each time carried away by a flood. No common bridge can resist the current there when the river rises.

【註】 1. Musashi Province = The province of Musashi.

(例) — I come from the province of Iyo. 私は伊豫の國のものです。

但し日本國と云ふ場合は The country of Japan なり。

(例) — Japan is an island country 日本は島國なり。

(參考) — 邦國 = A state. 領國 = A realm, A territory
故國 = A native country (province) 祖國 The fatherland.

母國=The mother country.

at the time of which I am speaking. 「此話の時には」

(例)—At the time I called on you, you were out. 僕が行つた時には君は外出して居無かつた。

his apprentice=a disciple, a pupil. 弟子。

(例)—I entered the shop as apprentice. 「私は其店に弟子入をした」。

(類例)—I served apprenticeship at the store. 「私は其店で丁稚奉公をした」。

a lad 少年。(例)—He is quite a fine lad. 「やつ中々よい少年だ」。

(参考)—赤子=a baby-boy, an infant, boy 子供=a child (男女共に用ゆ) a boy, 少年或は青年=a lad, a youth, a young man, a stripling. 女にては赤子=a baby-girl, an infant-girl. 少女=a girl, a young maiden, a damosel, a damsel, a lass. 處女 a virgin, a maiden, a pure girl, an inexperienced girl. 而して daughter, son は息女、子息なり。 a forest=an extensive wood 深林。

(参考)—a wood=森林。 a grove=a small wood=林。 故に鎮守の森と云ふ時は grove を用ひ、 The grove of the tutelary shrine. と云ふ。

is (situated)=(位して)ある。 而して本文には which is が略されあると見て可なり。

(例)—There is a tower, situated at the middle of the park. 公園の中央に位して、一つの塔がある。
on the way=on the road と云ふ、「途中で」の意。

(例)—I met Mr. K on my way to school. 學校へ行く途中で K さんに逢つた。

a river to cross=渡るべき河。

(例)—Here is a book (for you) to read. こゝに君の讀むべき本がある。

A bridge was built.

A bridge was constructed. } 橋が架けられた。

A bridge was put up.

Where the ferry is, 此 where は“所に”の意にて關係副詞なり。 前に antecedent として at the place を入るゝもよし。

(例)—This is where you err=This is the point where you err. こゝが君の誤つて居る點だ。

This is where we live=This is the place where we live. こゝが私等の住んでる所です。

several times=數回。 several は二度より多けれど many には非ず。 each time 度毎に。

was carried away 運び去られた、持つて行かれた。

No common bridge can resist.....=Any common bridge can not resist 普通の橋ならどんなんでも流れに堪える事は出来ぬ。

(例)—No common boy can read this book. 普通の子ならどんな子でも此本は讀めぬ。

the river rises=川が上つて溢れて來る時にはの意。

【譯】 1. 武藏の國の或る村に茂作と云ひ、巳之吉と呼ぶ二人の樵人が住んで居た。 今話し出づる物語りのあ

つた頃ほひ、茂作は老人で弟子の巳之吉は拾八歳の少年であつた。二人は毎日村から二里許りの處にある深林へと一緒に出掛けた。其深林への途中には廣い河があつて渡らねばならぬ。そこには一艘の渡し舟がある。此渡しのある處には度々橋が懸けられたが、洪水の度毎に奪ひ去られた。普通の橋では大水の時流れに堪える事が出来ぬのである。

2. Mosaku and Minokichi were on their way home, one very cold evening, when a great snow-storm overtook them. They reached the ferry; and they found that the boatman had gone away, leaving his boat on the other side of the river. It was no day for swimming; and the woodcutters took shelter in the ferryman's hut,—thinking themselves lucky to find any shelter at all, There was no brazier in the hut, nor any place in which to make a fire: it was only a two-mat hut, with a single door, but no window. Mosaku and Minokichi fastened the door, and lay down to rest, with their straw rain-coats over them. At first they did not feel very cold, and they thought that the storm would soon be over.

【註】 2. overtook=追ひ付いた。即ち襲うたと譯し置きり。

(例)—I overtook him at last though he ran and ran. 奴走りに走つたかとうとう追つ付いた。
they found that the boatman had gone away. 見ると

船頭は行つちまつた。

此見出したと云ふ過去の働より前に起つた動作の完結を云ひ表はす場合には had を用ふ、即ち。

The boatman has gone away=「船頭は行つちまつた」に found と云ふ過去が加はつて had gone away となりしものなり。

即ち現在に對する present perfect (現在完了)は過去に對して遂に past perfect (過去完了)となる。

(参考)—The train has started.=汽車はもう出てしまつた、I went to the station this morning, and found, to my great disappointment, that the train had started. =今朝停車場へ行くと残念な事には汽車がもう出てしまつて居た。

the other side=the opposite side 對岸。side には on と云ふ前置詞を付するに注意すべし。

【注意】 又右側、左側、向側、など云ふ時は必ず the を付すべし。

(参考)—There is a large firm on the right side of the street. 街の右側に大きな會社がる。

It was no day for swimming=It was not time to swim 泳ぐ時節では無かつた。

took shelter=(雨雪などに對し)避難する。

(例文)—It looks like rain; let us take shelter somewhere. 雨が降りそうだ、何處かで雨宿りをしよじやないか。

at all 兎に角。

(例文)—If you will do it **at all**, do it well. 兎に角やると云ふ決心ならば、うまくやるがいゝ。

A two-mat hut, 二疊敷の小屋。

【注意】—a two-mats hut と云ふべからず two-mat は此場合形容詞なり、形容詞には普通複数を用ゐず。

(例文)—Even a five-year old child can do this. 五つの小供でも出来る。

This is an eight-day clock. 八日巻の時計。
with—over—. かぶつて。

(例文)—He slept **with** a quilt **over** him. 彼は布團を引つかぶつて寐た。

they thought.....would.....。だらうと思つた。

(参考)—I **think** school will soon be over to-day. 今日学校はちき済むだらうと思ふ。

I **thought** school would soon be over yesterday. 昨日学校はちき済むだらうと思つた。

2. 或るはげしい寒さの晩、茂作と巳之吉が家路へと迎る折しもひどい吹雪が襲うて来た、渡し場に着いて見ると、船頭は河の向側に舟を置いたまゝ、疾くに歸つて仕舞うて、もう居無い、泳げる時節では無し、餘義なく二人は渡し守の番小屋に避難した、どんな處でも兎に角身の置き所を見出したのは非常な幸ひだと思つたのである、小屋の中には火鉢も無ければ火を焚くべき所も無かつた、唯二疊敷の小さい室で、戸は一つだけあるが、窓は一つも無い、茂作と巳之吉は戸締りをしてから囊を被つて寝た、初めの程は非常に寒いとも思はなかつた、そ

して吹雪も直き止むだらうと思つて居つた。

3. The old man almost immediately fell asleep; but the boy, Minokichi, lay awake a long time, listening to the awful wind, and the continual slashing of the snow against the door. The river was roaring; and the hut swayed and creaked like a junk at sea. It was a terrible storm; and the air was every moment becoming colder; and Minokichi shivered under his raincoat. **But at last**, in spite of the cold, he too fell asleep.

【註】 3. almost immediately = almost at once. 殆即刻。

lisening to. 耳を傾けて。

continual slashing. 絶えずたゞく音の事。

at sea = on the ocean. 海上に、洋中に。

While the sailor was **at sea**, he saw many wonders. 夫れが海上に居た時に澤山の不思議な事を見た。

at last = 遂に(困難障碍を経て)

(例文)—I failed **many a time**; but I succeeded **at last**.
何度も何度も失敗したが、とうとう成功した。

(参考)—at length は終に(時を経て後)の意なり。

At length, he reached Yedo. 日數経てとうとう江戸に着いた。

in spite of the cold. 寒さにも拘はらず。

(例文)—He went **in spite** of the heavy rain. 大雨にも拘はらず彼は出掛けた。

fell asleep 寐入つた。

(例文)—He fell fast asleep. 彼はグッスリ寝入つた。

【譯】 3. 老人はすぐ眠つて仕舞つた、然し子供の己之吉は恐ろしい風の音と絶えず戸に當る雪の音とに耳を傾け乍ら暫く目を覺まして居た、河が轟々と鳴つて小屋は海上にある支那船の如くに揺れてギシ々々云ふ、實に凄まじい暴風雨である、大氣は刻々と冷えまさる、己之吉は簾の下で慄えた、然し終には寒さにも拘はらず、彼も亦眠つた。

4. He was awakened by a showering of snow in his face. The door of the hut had been forced open; and by the snow-light (*yukiakari*), he saw a woman in the room,—a woman all in white. She was bending above Mosaku, and blowing her breath upon him;—and her breath was like a bright white smoke. Almost in the same moment she turned to Minokichi, and stooped over him. He tried to cry out, but found that he could not utter any sound. The white woman bent down over him, lower and lower, until her face almost touched him, and he saw that she was very beautiful,—though her eyes made him afraid. For a little time she continued to look at him;—then she smiled, and she whispered:—“I intended to treat you like the other man. but I can not help feeling some pity for you—because you are so young.... You are a pretty boy, Minokichi; and I will not hurt you now. But, if you ever tell anybody—even your own mother

—about what you have seen this night, I shall know it; and then I will kill you.... Remember what I say!”

【註】 4. in his face こゝに in を用ゐたるは顔へ降り込むの意なり。

had been forced open. (無理に)押し開けられて居た。

(例文)—The door was forced open by a burglar. 「泥棒が戸を押しあけた」

He broke open the safe. 「彼は金庫を押開けた。」

A woman all in white. 「真白い服装をして居る女」

(参考)—A man in black. 「黒い装ひをして居る男、」

She was bending above Minokichi. 「己之吉の上に屈んで居た、」 stooping over も同意なり。

almost in the same moment. 「殆んど同時に、」 但し普通かゝる場合には in の代りに at を用ふ、at the same time の如し。

turn to = 向く。

(例文)—Turn a little to the right. 「少し右へ向け、」 until her face almost touched him. 「遂に女の顔が彼にさはる許りとなつた、」かかる場合の until は遂にと譯すべし。

untill と綴るべからず、almost 此際 “ばかり” と譯すべし。

(例文)—The work is almost finished, but not quite. 仕事は出来上つて仕舞ふばかりになつてゐる、然しまだすつかり出来上つたのではない。

尙 nearly は“に近い”の意にして almost よりも弱し。

The work is nearly finished. 「仕事は完成に近い。」

I can not help feeling—「感ぜずには居られない。」

(例文)—I could not help crying. 泣かすには居られなかつた。

又 I could not help but cry. も同意。

What you have seen—「お前の見た所の事につひて、」

此 what は that which なり。

(例文)—I don't understand what you say. 「あなたの云ふ事が分らない」

【譯】 4. 顔にバラ〜雪が降りかゝるので目を覺すと、戸は押し開けられて雪明りにすかして見ると、室の中に女が一人眞白い着物を着て立つて居る、女は茂作の上に屈んで彼れに氣息を吹きかけて居た、其氣息はハッキリした白い煙の如くてあつた、と同時に女は己之吉の方へふり向いて彼れの上へ屈んで來た、ワツと聲を擧げようとしたが聲を出す事が出来ぬ、白い女はだんだん低く屈んで來て遂に女の顔が己之吉に觸れる許りと爲つた、眼は恐ろしかつたけれども女は非常に美しくかつた、しばし女は己之吉を打ち眺めた、するとニコリとして、さてさゝやいて云ふ様「私はお前をもあの人と同じ様に仕様と思つたんだが、お前には何だか可愛相な氣がしてならぬ、お前が大層若いからなんだ、己之吉お前は美しい子だ、今お前をあやめる事はやめませう、だが若しお前がいつにもあれ誰れにでも、お母さんにだつて今晚お前

の見た事を話したならば「私にはチャンとそれが分つて來る、すると私はお前を取り殺して仕舞ふ、私の云ふ事をよく覚えて置きなさい。

5. With these words, she turned from him, and passed through the doorway. Then he found himself able to move; and he sprang up, and looked out. But the woman was nowhere to be seen; and the snow was driving furiously into the hut. Minokichi closed the door, and secured it by fixing several billets of wood against it. He wondered if the wind had blown it open;—he thought that he might have been only dreaming, and might have mistaken the gleam of the snow-light in the doorway for the figure of a white woman: but he could not be sure. He called to Mosaku, and was frightened because the old man did not answer. He put out his hand in the dark, and touched Mosaku's face, and found that it was ice! Mosaku was stark and dead,...

【註】 5. with these words—「斯う云うて」

passed through—「通過した」

例文—He passed through the gate. 彼は門を通過した。

The woman was nowhere to be seen=The woman was not to be seen anywhere. 女は何處にも見えなかつた。

He wondered if..... 此 if は “もしも.....ならば”

に非ず“……か…如何か”の意なり、即ちこゝでは風が吹き破つたかどうか不審に思ふたの意。

He thought he might have been dreaming. 「夢を見て居たのかも知れぬと思ふた」。

(参考)—I think I may have been dreaming. 夢を見て居たのかも知れぬと思ふ。

I thought I might have been dreaming. 夢を見て居たのかも知れぬと思ふた。

might have mistaken……for…… 何々と取り違へたかも知れぬ。

(例文)—I mistook him for Mr. Yano. 私は彼を矢野君と取り違へた。

called 呼び懸けた。

(例文)—He called to me from behind—彼は後から私を呼びかけた。

The hen is calling to her chickens. 牝鶏が雛を呼んで居る。

was frightened—“驚ろかされた”と passive に書いてあれども“驚いた”と譯すべしかゝる例は枚擧に違はず。

(参考)—I was surprised 驚いた。 I was rejoiced 喜んだ。

I was pleased 喜んだ、I was annoyed 困つた。

I was married 結婚した、I was troubled 困つた。

I was graduated 卒業した。

it was ice 顔は何處迄も顔にして決して氷には成らず、

即ち是處にては it was icy, 或は it seemed to be of ice. 氷の様であつたの意味なり、唯、意を強むる爲めに斯く用ゐたるなり。故に全く氷の様だつた、或は氷そのまゝであつたの如く譯すべし。

(参考)—He is cruelty itself in treating his employees. 彼は雇人に對し残酷極まる取扱をする。

We were all attention while the Emperor's stay at the station. 陛下の御停車中我等は全く不動の姿勢で居た。 was stark and dead = was stiff and lifeless. 堅くなつて死んで居た。

【譯】 5. 斯く云つてから、女はふり返つて、そして戸口から出て行つた、すると己之吉は體の自由が利く様に成つた、彼は飛び起きて外を見た、然し女は何處にも見えぬ、唯雪が烈しく小屋の中へ吹き込んで居た、己之吉は戸を鎖し、木片で抑へ付けてしつかり其締りをした、風が吹き破つたのか如何か不思議でならぬ、唯夢を見て居たので戸口の雪明りを白い女の姿と間違へたのか知れないと思つて見た、然し慥には分ら無い、己之吉は茂作を呼んで見た、老人返事が無い、胸にギツクリ、闇黒の中で手をさし出して茂作の頭に觸つて見る、是はいかに！冷えて氷の様である、茂作は硬くなつて死んで居た。

6. By dawn the storm was over; and when the ferryman returned to his station, a little after sunrise, he found Minokichi lying senseless beside the frozen body of Mosaku. Minokichi was promptly cared for, and soon came to himself; but he remained a long

time ill from the effects of the cold of the terrible night. He had been greatly frightened also by the old man's death; but he said nothing about the vision of the woman in white. As soon as he got well again, he returned to his calling,—going alone every morning to the forest, and coming back at nightfall with his bundles of wood, which his mother helped him to sell.

【註】 6. by dawn—「曉迄には」なり尙 till dawn は「曉迄」。

(例文)—I will be here by dawn. 曉迄には茲へ来る積り。

I will be here till dawn. 曉迄茲に止まつ居ます。
frozen body—「凍つた死骸即 the body which has or is frozen なり。」

(参考)—a rotten apple 腐つた林檎。
a fallen wall 落ちた塙。
a grown-up child 成長した子。
a swollen leg はれた脚。

Minokichi was promptly cared for = He cared for Minokichi promptly. 己之吉は直に介抱を受けた。

(参考)—The book was looked for. = (He) looked for the book. 本をさがした。

By all the boys he was laughed at. = All the boys laughed at him. 皆に笑はれた = 皆笑つた。
came to himself = came to his senses. 正氣づいた。

from the effects of the cold. 寒さの結果から。

as soon as.....や否や。

his calling = his occupation 職業。

(例文)—What is your father's calling? 君のお父さんの商買は何ですか。

at nightfall = at dusk 黄昏に。

【譯】 6. 夜明けには暴風雪も早や濟んだ、日が出て少し後に渡守が例の場所へ歸つて見ると、氷つた様な茂作の死體に添うて、己之吉が生氣を失つて倒れて居る、すぐに己之吉の手當をすると、まもなく生氣付いた、然し此の後永らくの間は其恐ろしい夜の寒さに當てられて病氣となつて居た、彼は又老人が死んだので非常に恐ろしかつたのである、然し白い装ひをした女の幻影に就ては一言も云は無かつた、再びよくなると、彼は又例の仕事にかゝつた、毎朝一人で森へ出掛けては日暮に幾束かの薪を持つて歸つて来る、其の薪は母も手傳つて賣て呉れたのである。

7. One evening, in the winter of the following year, as he was on his way home, he overtook a girl who happened to be traveling by the same road. She was a tall, slim girl, very good-looking; and she answered Minokichi's greeting in a voice as pleasant to the ear as the voice of a song-bird. Then he walked beside her; and they began to talk. The girl said that her name was O-Yuki; that she had lately lost both of her parents; and that she was going to Yedo,

where she happened to have some poor relations, who might help her to find a situation as servant. Minokichi soon felt charmed by this strange girl; and the more that he looked at her, the handsomer she appeared to be. He asked her whether she was yet betrothed; and she answered, laughingly, that she was free. Then, in her turn, she asked Minokichi whether he was married, or pledged to marry; and he told her that, although he had only a widowed mother to support, the question of an "honorable daughter-in-law" had not yet been considered, as he was very young.... After these confidences, they walked on for a long while without speaking; but, as the proverb declares, *Ki ga arêba, mé mo kuchi hodo ni mono wo iu*: "When the wish is there, the eyes can say as much as the mouth." By the time they reached the village, they had become very much pleased with each other; and then Minokichi asked O-Yuki to rest awhile at his house. After some shy hesitation, she went there with him; and his mother made her welcome, and prepared a warm meal for her. O-Yuki behaved so nicely that Minokichi's mother took a sudden fancy to her, and persuaded her to delay her journey to Yedo. And the natural end of the matter was that Yuki never went to Yedo at all. She remained in the house, as an "hono-

rable daughter-in-law."

【註】 7. the following year = the next year. 翌年。
a girl who happened to be travelling.—偶然にも自分と同じ道を行って居た娘の意。

(例文)—I happened to meet Mr. Ito on my way home from school yesterday. 昨日学校からの歸途と伊藤氏に逢うた。
a slim girl, very good-looking. = a slim, very good-looking girl, 又は a slim girl, being very good-looking. ほつそりした美しい顔の女。

greeting.—挨拶。
relations.—親戚。

(参考)—There is no relation between them. 二人の間に何等の關係も無い。(抽象名詞)
He is a relation of mine. 彼は私の親戚だ。(普通名詞)
might help her to find a situation as servant. 「自分を助けて下女の地位を見出して呉れるだらう」茲の might は元 may なれど前にある said と云ふ過去に對し同じく過去の形を取れるに至りしもの。

as servant.—as を資格の意に用うれば冠詞を要し役目の意味に用うれば冠詞を要せず。

(例文)—I've come as messenger, not as servant. 私は使の役目で來ました、下婢の役目で來たのではありません。

As a servant, she has no equal. 下女の資格を具へて居る點から論ずるとあの女にかなふ者は無い。

felt charmed—氣を取られた。
the more,.....the handsomer.— 見れば見る程美しく
見えた。

(例文)—The more he spoke, the harder it became to
understand him. 彼が喋れば喋る程、愈云ふ事が分
らなくなつた。

whether she was yet betrothed. もう婚約が済んだか
どうか。

(例文)—Has the bell rung yet? もう鐘か鳴つたか。
in her turn—女の番として。

(例文)—it is your turn to read. 今度は君が讀む番
だ。

to support—支持する(即ち養ふ事)

(例文)—I have a large family to support. 僕は澤山
の家族を養つて行かねばならぬ。

honorable daughter in law. 名譽ある養女=花嫁。

confidences—秘密の談話。

had become very much pleased with each other. 互に
氣に入り合つて居た。

(参考)—I am pleased with him. 僕は彼が氣に入つ
た。

a meal—「一食」

so nicely that...非常によくやつたので夫れが爲めに...
took a sudden fancy to her. 急に女が氣に入つた。

(例文)—Cudgo took a fancy to this amusement. カッ
チョーは此遊が氣に入つた。(pleased with ——)

as an honorable daughter-in-law. 茲に又もや as あり
而して次に冠詞がある故こゝにては資格を示す即ち“花
嫁の資格で此家に止まつた”の意なり。

【譯】 7. 翌年の冬、或る晩歸宅の途中、己之吉は一人
の娘に追ひついて道連となつた、女は丈の高いすらりと
した娘で、大層美人であつた、女は小鳥の様な耳ざはりの
よい聲で、己之吉の云掛けた詞に答へた、それから彼は
女の傍によつて歩いて行つた、そして二人は話を始め
た。

女は名をお雪と云ひ、近く兩親をなくなしたので、つ
まらぬながら二三の親戚があるのを幸ひ、下女の口でも
見出して貰ふために東京へ行くのだと云ふ話であつた、
己之吉は忽ち此の見知らぬ女に心を取られたので、見れ
ば見る程美しい様、もう嫁く約束が出来てゐるの? と聞
くと女は笑つて獨り身ですと答へた、すると今度は女の
番として、己之吉に向ひ、もう結婚しましたか、但しは又
其の御約束でもしましたか、と尋ねた、己之吉は答へて、
養ふ者は後家になつたお母さん一人あるばかりだが、花
嫁の事は自分が若いからまだ考へた事はないと云ふ、こ
んな内所話をしてから、二人は暫らく黙つて歩いた、然
し諺にも云ふ如く、「氣が有れば目も口程に物を云ふ」。

二人が村へ着く頃は、互ひに早くも思ひ合つて居た、
で、己之吉は家で一寸休んで行きなさいと云へば、お雪は
しばらく恥しがつて愚圖愚圖して居たが、彼と一緒に家
へ這入つた、するとお母さんは、大層お雪をもてなして、
温い食事を仕度すると云ふ有様、お雪の起居振舞が非常

によいので、母は急に女が気に入つて仕舞つた、そして江戸へ行くのも延べる様に説き勧める、とどのつまりお雪はとうとう江戸へ行かない様に成つて、しかも花嫁として家に止まる事となつたのである。

8. O-Yuki proved to be a very good daughter-in-law. When Minokichi's mother came to die,—some five years later,—her last words were words of affection and praise for the wife of her son. And O-Yuki bore Minokichi ten children, boys and girls,—handsome children all of them, and very fair of skin.

【註】 8. O-Yuki proved a very good daughter-in-law = お雪は事實よい花嫁であつた。

(例文)—That business proved very profitable. 其事業は事實(實際)非常に有利であつた。

When Minokichi's mother came to die, = 「己之吉の母が死ぬ事となつた其時」 come to = happen to.

(例文)—How did you come to do this? どうして君はこんな事をする様になつたのか。

O-Yuki bore Minokichi ten children. お雪は己之吉との間に十人の子を生んだ。(但し直譯なれば十人の子を己之吉に生んでやつた)

(例文)—My wife bore me a baby. 僕の妻が赤子を生んだ。

【注意】 bore は bear の過去なり、bear は即ち bear, bore, born と變化す、bear は生む、bore は生んだ、was born は生れたの意となる、今一々例を示せば。

1. This tree bears much fruit. 「此樹は澤山の果實を結ぶ」
2. 前述の如し。
3. I was born in the sixteenth year of Meiji. 「私は明治十六年に生れました」

Very fair of skin = 「色が大層白い、」此 of は = in respect of 即關しての意なり。

(参考)—He is blind of one eye. 彼の人は目が一方づぶれてゐる。

you are quick of understanding. 君は物解りが早い。

【譯】 8. お雪は事實大層よい花嫁であつた、五年許り後、己之吉の母が死ぬ様になつた時、母が最後の詞は悴の嫁に對する愛の詞、賞讃の詞であつた、そして、お雪は男女十人の子供を生んだ、皆美しく且つ色白な子供であつた。

9. The country-folk thought O-Yuki a wonderful person, by nature different from themselves. Most of the peasant-women age early; but O-Yuki, even after having become the mother of ten children, looked as young and fresh as on the day when she had first come to the village.

【註】 9. The country folk = 「田舎の者共」此 folk は集合名詞にして形こそ單數なれ、意味は複數なり、但し folks と複數にも用ふる事あり。

(例文)—The old folk(or folks)are gone. 天保時代の者共はもう死んで仕舞つたの意。

Let me see it to the folks at home. 家の者等に見せませう。

age early 此 age は「年齢」と云ふ名詞を「年取る」と云ふ動詞として働らかしたるもの。

* (参考)—I pocketed it. 僕はそれをポケットに入れた。

【譯】 9. 田舎の者共は、お雪が自分等とは自然と違つて居るので、不思議な人間だと思つた、それといふのが、百姓の女は大抵早くから年を取るが、然しお雪は十人の母となつても、初め村へ来た時と同じ様に若く水々として居たのである。

10. One night, after the children had gone to sleep, O-Yuki was sewing by the light of a paper lamp; and Minokichi, watching her, said:—

“To see you sewing there, with the light on your face, makes me think of a strange thing that happened when I was a lad of eighteen. I then saw somebody as beautiful and white as you are now—indeed, she was very like you.”

Without lifting her eyes from her work, O-Yuki responded:—

“Tell me about her. . . . Where did you see her?”

【註】 10. to see you. 「お前を見ると云ふ事は」の意にて to see は名詞の役をなせり。

(例文)—To go abroad is not so difficult now. 外國へ行くと云ふ事は今ではあまり六つかしくない。

somebody 「誰かは知らぬが或る美しい者を見た、」
responded = replied 應答した。

【譯】 10. 或る夜子供が寝てから、お雪は行燈の光で縫物をして居た、すると巳之吉はお雪を見乍ら語る様、「お前が、燈りへ向いて針仕事をして居るのを見ると、おれが十八の年に出會つた不思議な事を思ひ出すんだ、おらあ其時お前と丁度同じ様に綺麗な白い人を見たんだ、本當に其の女はお前の姿そつくりだつた。」

目を舉げず仕事を見つめたまい、お雪は答へて、「話してお聞かせなさい、何處で見たんです。」

11. Then Minokichi told her about the terrible night in the ferryman's hut, — and about the White Woman that had stooped above him, smiling and whispering, — and about the silent death of old Mosaku. And he said:—

“Asleep or awake, that was the only time that I saw a being as beautiful as you. Of course, she was not a human being; and I was afraid of her, — very much afraid, — but she was so white! Indeed, I have never been sure whether it was a dream that I saw, or the Woman of the Snow.”

【註】 11. Asleep or awake = whether I was asleep or awake. 起きてゐたのか眠つてゐたのかどちらにしても。

That was the only time that I saw — を見たのはあの時ばかり。

(例文)—This is the first time that I see you. 諸君に

御目にかゝるのは是れが始めてです。

I have never been sure. 「未だに慥かならず」

【譯】 11. そくて已之吉は渡守の小屋で會つた恐ろしい夜の事——自分の上に屈んでニコニコして、そしてさゝやいた白い女の事、そして又茂作爺の音もたてずに死んだ事をお雪に物語つて、そして云ふ様、「眠つて居たのか、覺めて居たのか、兎に角お前の様な奇麗な者を見たのはあの時ばかりさ、もとより其女は人間じやあなかつたんだ、それだもんだからおれは恐かつたともこわかつたとも、だが然し、女は大層白かつた、ほんとにおれの見たのは夢であつたか、但しは又雪女であつたのか、未だに分らないんだ。」

12. O-Yuki flung down her sewing, and arose and bowed above Minokichi where he sat, and shrieked into his face:—

“It was I—I—I! Yuki it was! And I told you then that I would kill you if you ever said one word about it!... But for those children asleep there, I would kill you this moment! And now you had better take very, very good care of them; for if ever they have reason to complain of you, I will treat you as you deserve!”....

flung down 投げすてた、此 flung の現在は fling なり。

(例)—He flung a stone at me. 彼は私に向つて石を投げた。

Shrieked into his face 顔をのどきこんで叫んだ。

(例文)—He looked into my face. 彼は私の顔をのどきこんだ。

Yuki it was=It was Yuki なりされど Yuki を前に置きたるは「別人ならず此雪で御座りました」と雪を強く云ふ場合なるが故なり。

But for those children....., I would kill you—, =If there were not those children, I would kill you—, 其子供等が無かつたら、あなたを殺して仕舞ふのだが。

(例文)—But for his idleness, he would be a good student. 怠惰でさへ無ければ彼はよい生徒だらうに。You had better take—, 大切にしたがよい。

(例文)—You had better go at once. 君はすぐ行つたがよい。

【注意】 此際 better の次に to を置くは誤りなり。take care of them 彼等を大事にする。

(例文)—Take good care of your books. 「君の本を大事にせよ」

if ever they.....「若し彼等がいつか.....する事があるならば。

(例文)—Did you ever go there? 何時か行つた事があるか。

Do you ever go there? いつか行く事があるか。

If you ever go there,何時か若し行く事があるなら。

have reason to.....「.....する筈(理由、筋)の事があるな

ら。

(例文)—If there is any **reason to** pay that money, you had better pay it at once. 其金を拂ふ筋があるなら直様拂つて仕舞ふがよい。

Complain of = 不平を云ふ、つぶやく。

(例文)—He is **complaining of** his small salary. 彼の人は月給の少いのに不平を云つて居る。

I will treat you as you deserve (+to be treated). こんな取扱を受けるが至當だと思はるゝ位に取り扱つて上げ様 = ひどい目に合はして上げ様。

(例文)—He was praised as he deserved. あれだけほめられたのは相當な事だ。

【譯】 12. お雪は突然縫物を投げすて、スツクと起ち上つた、そして座つて居る所の巳之吉の上に頭を下げて彼の顔をばのぞき込んで叫んだ、「そりや私、私でござんした、此雪で御座んした、若しお前さんがいつにもあれ其の事に就いて—と言ても云つたが最後お前さんを取り殺して仕舞ふと其の時チャンと云つとききました、そこに眠つてるこの子供たちさへ無かつたら今すぐにも取り殺して仕舞ふんだが、あゝ、残念な、ま、お前さんは子供たちを大事にするがよろしう御座んす、若し子供がお前さんに不平を懐く筋があつたら、私はお前さんを唯では置きません。」

13. Even as she screamed, her voice became thin, like a crying of wind; —then she melted into a bright white mist that spired to the roof-beams, and

shuddered away through the smoke hole....Never again was she seen.

【註】 13. even as she screamed. 「叫び乍らも、」even は普通「さへ」と譯する語なれど茲にてはもと譯して可ならん、as は茲ては「乍ら」なり。

(例文)—**As** I walked along, I read my book. 歩き乍ら本を讀んだ。

melted into a bright white mist....「溶けて煙霧と成つた」の意なり。

(例文)—Sugar dissolves (changes, turns) **into** a liquid. 砂糖が溶けて一種の液體となる。

(参考)—Sugar melts **in** water. 砂糖が水に溶解する。Shuddered away フラフラと震え乍ら出た。through the smoke hole. 「烟出を通つて」。

(例文)—They went out through the gate. 彼等は門を通つて出た。

【譯】 13. 叫び乍らも聲は風の鳴るが如く、かすかに成つた、すると姿は忽然溶けて光つた白い霧となり、天井の梁へと渦巻き上つて煙出しからフラフラと消えて仕舞つた。

爾來女は決してもう見えなかつた。(完)

MUJINA

貉

1. On the Akasaka Road, in Tōkyō, there is a slope called Kii-no-kuni-zaka,—which means the Slope of the Province of Kii. I do not know why it is called the Slope of the Province of Kii. On one side of this slope you see an ancient moat, deep and very wide, with high green banks rising up to some place of gardens;—and on the other side of the road extend the long and lofty walls of an imperial palace. Before the era of street-lamps and jinrikishas, this neighborhood was very lonesome after dark; and belated pedestrians would go miles out of their way rather than mount the Kii-no-kuni-zaka, alone, after sunset.

All because of a Mujina that used to walk there.

【註】—1. On one side. 片側に。

On the other side. 他の側に。

【注意】—片側、他の側に、右側に左側になど云ふ時は必ず on と云ふ前置詞を用ふ。

偕て物が二つある時どちらにもあれ、其中の一つをば

one と云ひ他をば the other と云ふ。

(例文)—I have two books; one is here, and the other is in my pocket. 予は二冊本がある—は茲に、他の一つはポケットに。

an ancient moat. 昔の濠。

(例文)—In ancient times, there were no such conveniences. 昔はそんな便利な物は無かつた。

the era. 時代。(例)—The Tokugawa era. 徳川時代。belated Pedestrians. 遅なつた歩行者。

(参考) Pedestrians only are admitted. 車馬乗り入る可からず。

would go = wished to go. 歩く方を望んだ。

(例文) They would rather go ashore than remain on the dark sea. 彼等は暗い海上に居るより寧ろ濱へ歸り度かつた。

out of their way. 「行く道以外に」即茲では他へ廻つての意なり。

(例文)—In going to that hill, we went out of the way by mistake. 其山へ行くのに間違つて飛んでも無い所へ行つた。

All because of a mujina. 皆んな是れ貉の爲めからであつた。

【注意】—本文の前には It was が略されてあり。

(例文)—could not go to school, because of a bad headache. ひどい頭痛がした爲昨日學校へ行けなかつたのです。

a mujina that used to walk there. よくそこらを歩き廻つた貉の爲。

【譯】 1. 東京赤坂の道筋にきいのくにぎかと呼ばれる一つの坂がある、其意味は即ち紀伊の國の坂と云ふのである。何故紀伊の國の坂と云ふのか、それは知らない。此坂の片側には深く且つ非常に廣い、昔の御濠が見えて、其岸は何處か庭園のあたり迄延び上つてゐる、そして又他の側には皇居の長く高い壁が延び續いて居る。街燈及び人力車などの時代とならない前には、日が暮れると随分此近邊は淋しい處であつた、で遅くなつてから通る者は、日没後、たゞ一人紀伊の國坂を上るよりむしろ幾里も他へ廻つて行つた。

其わけはと云へば皆是れ此邊をよく歩きまはつた貉の爲めであつた。

2. The last man who saw the Mujina was an old merchant of the Kyōbashi quarter, who died about thirty years ago. This is the story, as he told it:—

One night, at a late hour, he was hurrying up the Kii-no-kuni-zaka, when he perceived a woman crouching by the moat, all alone, and weeping bitterly. Fearing that she intended to drown herself, he stopped to offer her any assistance or consolation in his power. She appeared to be a slight and graceful person, handsomely dressed; and her hair was arranged like that of a young girl of good family. "O-jochū," he exclaimed, approaching her,—“O-

jochū, do not cry like that!... Tell me what the trouble is; and if there be any way to help you, I shall be glad to help you." (He really meant what he said; for he was a very kind man.) But she continued to weep,—hiding her face from him with one of her long sleeves. "O-jochū," he said again, as gently as he could,—“please, please listen to me!... This is no place for a young lady at night! Do not cry, I implore you!—only tell me how I may be of some help to you!" Slowly she rose up, but turned her back to him, and continued to moan and sob behind her sleeve. He laid his hand lightly upon her shoulder, and pleaded:—“O-jochū!—O-jochū!... Listen to me, just for one little moment!... O-jochū!—O-jochū!"... Then that O-jochū turned round, and dropped her sleeve, and stroked her face with her hand;—and the man saw that she had no eyes or nose or mouth,—and he screamed and ran away.

【註】—2. The last man. 最後の人、即最近の人なり。

(例文)—He was the **last** man to go out of the room.

彼が一番後から室を出て行つた。

as he told it. 物語つた儘。

(例文)—Tell it to me just as you heard it. 聞いた

まゝを僕に話せ。

was hurrying up. 急いで上つて行つた。

(例文)—Hurry up, hurry up! ヲラ大急ぎ、大急ぎ!

perceived a woman. 女を認めた。
all alone—quite alone. 唯一人きり。
drown herself. 身投げして死ぬ。

比較 { She attempted to drown herself in the river. 女
は身投げして死なうとした。
She attempted to throw herself into the river.
女は身投げしようとした。

offer = to present, to propose. 申し出す。

(例文)—He offered me some money. 彼は私に金を
取れと云つて差し出した。

handsomely dressed = She was dressed handsomely.
立派に装はうてゐた。

Her hair was arranged = Her hair was dressed. 結うて
ゐた。

Tell me what the trouble is = what is your trouble; tell
me. 何て困つて居るのか仰つしやい。

He really meant what he said. 彼が斯う云つたのも心
から思つて云つたのだ。

(例文)—What do you mean by what you say? あな
たの仰しやるのは如何云ふ意味なんですか。

As gently as she could. 出来るだけ穏かに。

This is no place for a lady = This is no place for a lady
to come. 女の来る處でない。

I implore you! = I beseech you, I beg you. お願だから、
お頼みだから。

how I may be of some help to you. どうしたら少しは

お役に立つか。

moan and sob. うめき、すゝり泣く。

just for one little moment = only for one little moment.

ほんの一寸の間。

turned round = ふりむいた。

(例文)—He was called and just turned round. 彼は
呼ばれて一寸ふり向いた。

【譯】 2. 貉を見た中で最近の人は京橋區に住んでゐ
た此商人で、此人は三十年許前に死んだ、此話は彼が語
つたまゝを記したものである。

一夜、遅い時刻に彼は急いで紀の國坂を上つて來た、
すると烈しく泣き乍ら唯一人濠の傍に蹲まつて居る婦人
を認めた。身投げして死ぬものではないかと思つたので
自分の力で及ぶだけの助力か撫慰を與へてやらうと立ち
止まつた。女はほつそりした美人で立派な服装をしてゐ
るやうに見えた、そして髪はよい家の娘の様に結うてゐ
た。商人は女に近よつて叫んだ、『お女中、お女中、そん
なにお泣きなさるな、何て困るのか私に仰しやい、若し
助ける道があるなら、きつと助けて上げませうから』男
は非常に親切な人だつたので斯く云うたのも、心から思
うて云つたのである、然し女は長い袖の片方で顔を隠し
乍らまだ泣いて居る。男は出来る丈けおだやかに『お女
中、まあ、まあ私の云ふ事をお聞きなさい、是れは夜、
女の居る所じゃない、泣きなさるなと云ふに、これどう
したらよろしいのかお話しなさい』女はそろそろ立ち上
つたがこちらへ背を向けて尙袖の下でウンウンすゝり泣

きをしてゐる、男は軽く女の肩へ手を懸けて言ひ聞かした、『お女中、お女中、お女中、一寸まお聞きなさい、お女中、お女中』すると其お女中は振り向いたそして袖を落して手で自分の顔をず一つと撫でた、見ると女は目もなければ、鼻も無く口も無い、男はキャツと云つて逃げ出した。

3. Up Kii-no-kuni-zaka he ran and ran; and all was black and empty before him. On and on he ran, never daring to look back; and at last he saw a lantern, so far away that it looked like the gleam of a firefly; and he made for it. It proved to be only the lantern of an itinerant *soba*-seller, who had set down his stand by the road-side; but any light and any human companionship was good after that experience; and he flung himself down at the feet of the *soba*-seller, crying out, "Aa!—aa!!—aa!!!"

【註】—3. black and empty = 暗黒空虚。

on and on he ran = He ran on and on. 走りつづけた、
どんとどんと走つた。

never daring to look back. ふり向きも得せず。

(例)—She did not dare to go in. 女は思ひ切つて這入る事が出来なかつた、(女は得這入らなかつた)

(参考)—I dare say there are many mistakes in this composition. 此文章には恐らく澤山の間違があらう。

So far away that = It was very far therefore. 非常に遠かつた、それ故に。

He made for it, 其方へ向つて行つた。

(例文)—The swimmers saw the storm arising, and made for the shore. 水泳者は暴風の起らんとするを見て濱邊へと向つた。
set down. 下ろす。

(例文)—Conductor, set us down over there. 車掌さん向うで下ろして下さい。

Any human companionship was good. どんな人間の伴でもうれしかつた。

(例文)—Any pen will do. どんなペンでもよろしい。

【譯】3. 紀の國坂を上の方へと走りに走る、自分の前は一切、空虚闇黒。振り向きも得せず、どんどん走つた、すると終に提灯が見えた、非常に遠く離れて居るので螢の光位に見える、男は其方へと進んで行つた。それは唯、賣り歩く蕎麥屋さんの提燈で路傍に屋台店を下ろして居たと云ふ事が分つた。然し其んな目に會つた後には、どんな燈火でも、どんな人間仲間でも非常に嬉むかつたので其蕎麥屋の足許に身を投げ出して『ああ、ああ、ああ』と叫んだ。

4. "Koré! koré!" roughly exclaimed the soba-man. "Here! what is the matter with you? Anybody hurt you?"

"No—nobody hurt me," panted the other,—
"only Aa!—aa!"

"—Only scared you?" queried the peddler, unsympathetically. "Robbers?"

“Not robbers,—not robbers,” gasped the terrified man.... “I saw.... I saw a woman—by the moat;—and she showed me.... *Aa!* I cannot tell you what she showed me!”—

“*Hé!* Was it anything like THIS that she showed you?” cried the soba-man, stroking his own face—which therewith became like unto an Egg.... And, simultaneously, the light went out.

【註】—4. Anybody hurt you? = did anybody hurt you? 誰かお前を何とかしたか。

Nobody hurt me = Anybody did not hurt me. 誰も何ともせぬ。

【注意】—hurt. は現在、過去、過去分詞共に變化なし。scared—? 脅かした分なのか。

(参考)—scarecrow = 案山子。

the terrified man = the man who was terrified. 驚ろかされおのゝかされた人即ち驚ろきおのゝいた人。

(参考)—A broken cap = 碎かれたコップ即碎けたコップ。A wounded soldier = 傷つけられた兵士即傷ついた兵士。

unexpected success = 豫期されざりし成功、即思ひがけ無き成功。

Was it anything like this? こんなものだったか。

問故茲には anything を用ゐたり、答には

Yes, it was something like that. 『左様そんな物でした』とすべし。

therewith = with that. それで。

unto = to

The light went out. 燈火が消えた。

(参考)—Put out the light. 燈火を消やせ。

【譯】4. 『コレ、コレ』 荒く蕎麥屋が叫んだ『オイ、お前さん、どうしたのか、誰かお前を如何かしたのか』 男は喘いで

『イヤ、..... 誰も如何もせぬ、たゞ..... 』

『じゃあ、たゞ嚇かした分なのか、強盗か』と一寸の思ひ遣りも無い様に荷賣屋が聞いた。

恐がつてゐる男は喘いで云ふ様。

『強盗じゃ無い強盗じき無い、池のそばで、を...を...をんなを見たんだ、其女がこちらへ見せたのは、ああ、其見せた物は云ふにも云はれぬ!』

『へエ! 其女がお前に見せたのはこんな物だったかな』と蕎麥屋が叫んで己れの顔をずつと撫てた、すると其顔が卵の様になつて仕舞つた、それと同時に燈火が消えて仕舞つた。

A DEAD SECRET

失せし秘密

1. A LONG time ago, in the province of Tamba, there lived a rich merchant named Inamuraya Gensuké. He had a daughter called O-sono. As she was very clever and pretty, he thought it would be a pity to let her grow up with only such teaching as the country-teachers could give her: so he sent her, in care of some trusty attendants, to Kyoto, that she might be trained in the polite accomplishments taught to the ladies of the capital. After she had thus been educated, she was married to a friend of her father's family—a merchant named Nagaraya;—and she lived happily with him for nearly four years. They had one child,—a boy. But O-Sono fell ill and died, in the fourth year after her marriage.

【註】—1. a long time ago. 余程以前、昔。
named Inamuraya Gensuke = called Inamuraya, = Inamuraya Gensuke by name = by the name of Inamuraya Gensuke. 稻村屋源助と云ふ。

He thought it would be a pity. 可愛相な事たらうと思

うた。

(例文)—It is a great pity for her. 女は實に可愛相だ。

to grow up, 成長する。

(例文)—George grew up under his kind and wise mother's care. 親切な賢い母のもとにジョージは人となつた。

in care of = under care of.....の監督の下に、

(例文)—He is in care of Prof. Yamada. 彼をば山田教授が監督してゐる。

trusty attendants. 堅い(あてになる様な)附添の者。

He is a trusty man. あの人はあてになる様な人だ。

He can not be trusted. あの男はあてにならぬ(信用出来ぬ)。

Polite accomplishments. しとやかな藝能、(即一言にて、たしなみの事)。

She was married to—.....へ嫁にやられた。

(参考)—O-Hana was given in marriage to Hachibei. お花は八兵衛へ嫁いだ。

fell ill. 病氣になつた = She was taken ill.

【譯】 1. 昔丹波の國に稻村屋源助と云ふ富祐な商人が住んで居た。娘をば園と云うたが、非常に賢く且つ美しくあつたので、田舎の師匠で教へられる様な學問だけで成長さすのを可愛相な事だと主人は思つた。そこで彼は、都の娘だちの教はる様な女のたしなみをば、お園にも仕込んで貰ふ爲めに堅い附添の者に世話を頼んで京都

へ遣る事にした。斯くして教育を受けた後お園は父の在所の知己へ嫁入する事となつた。其知己と云ふのは長良屋と云ふ商人であつた。爾後四年の間お園は夫と共に楽しい月日を送つて居た、二人の中には一人の子供、而も男の子供があつた。然し結婚して四年たつと、お園は病氣づいて死んで仕舞つた。

2. On the night after the funeral of O-Sono, her little son said that his mamma had come back, and was in the room upstairs. She had smiled at him, but would not talk to him: so he became afraid, and ran away. Then some of the family went upstairs to the room which had been O-Sono's; and they were startled to see, by the light of a small lamp which had been kindled before a shrine in that room, the figure of the dead mother. She appeared as if standing in front of a *tansu* or chest of drawers, that still contained her ornaments and her wearing-apparel. Her head and shoulders could be very distinctly seen; but from the waist downwards the figure thinned into invisibility;—it was like an imperfect reflection of her, and transparent as a shadow on water.

【註】—2. The room upstairs. 二階の室。

【注意】—upstairs の前に of 又は in 等用ふべからず。

(例文)—Go upstairs. 二階へ上れ。 Come down stairs. 二階から下りて入らつしやい。

Smiled at him. 彼を見てにこにこ笑つた。

O-Sono's = O-Sono's room.

【譯】2. お園の葬式が済んだ夜、男の子は、『おつ母さんが歸つて来て二階に居て、自分を見るとニッコリ笑つたが言葉を懸け様ともしないので恐くなつて逃げて来た』と云つた。そこで家の者は、お園の物としてあつた二階の室へ行つて見た。すると其室の中にある佛壇の前に點してあつた燈明の光で死んだおつ母さんの姿が見えたので皆びつくりした。女は自分の飾りや着物のまだ這入つて居る箆笥の前に立つて居る様に見えた。其頭と肩は極めて明かに見えたとけれども腰から下の方はスーツとうすくなつて見えない様になつて居た。恰も是れお園のボンヤリした影の如くはた又水面に映つた影の如く透き通つて居た。

3. Then the folk were afraid, and left the room. Below they consulted together; and the mother of O-Sono's husband said: "A woman is fond of her small things; and O-Sono was much attached to her belongings. Perhaps she has come back to look at them. Many dead persons will do that,—unless the things be given to the parish-temple. If we present O-Sono's robes and girdles to the temple, her spirit will probably find rest."

【譯】—3. is fond of = likes.

I am fond of wine. 僕は葡萄酒が好きだ。

was much attached to her belongings. 自分の物は心に

かけて大事にして居た。

(例文)—The husband and wife are deeply attached to each other. 夫婦互に思ひあつてゐる (深い中だ)。

【譯】 3. そこで家族の者は恐れて其室を逃げ出し、下で一所に協議した、お園の夫の母は云ふ様『女と云ふ者はつまらぬ物をも大事がる者でお園も自分の物は大層心に懸けて居た多分それを見に歸つて來たのだらう、そう云ふ物は壇那寺へ上げて仕舞は無いとよく死んだ人が出て來るものだ若しお園の帯や振袖をお寺へ上げるなら多分亡魂も浮ばれるだらう。』

4. It was agreed that this should be done as soon as possible. So on the following morning the drawers were emptied; and all of O-Sono's ornaments and dresses were taken to the temple. But she came back the next night, and looked at the *tansu* as before. And she came back also on the night following and the night after that, and every night;—and the house became a house of fear.

【註】—4. It was agreed. 同意された。

(例文)—It was agreed that he and I should go. 彼と僕とが行く事になつた。

This should be done (by us). こいつはやらなければならぬ。

= We must do this.

As soon as possible. 出来るだけ早く。

(例文)—I hope you will answer me as soon as

possible. 早速御返事願度候。

on the following morning. 翌朝に。

【注意】—斯くの如く特別の朝を指す時は on を用ふ。
on the morning of the 15th inst., on Sunday morning.
等の如し、されど普通の朝を指す時は in を用ふ。

(例文)—I get up at six in the morning. 僕は朝六時に起きる。

Were emptied. 空にされた。

(例文)—We drank so much, and ten bottles were emptied. 非常に飲んで十本空にした。
a house of fear. 恐ろしい家即幽霊屋敷。

【譯】 4. ては此事は出来るだけ早く爲なければならぬと協議一決したそこで翌朝抽斗を空にしお園の着物や装飾品はすつかりお寺へ持つて行つたのである、然るに其次の夜にもお園は來つて前の如くに箆筒を眺めた彼は其次の夜にもやつて來た、其次の夜にも其次の夜にもやつて來た、て其家は幽霊屋敷となつてしまつた。

5. The mother of O-Sono's husband then went to the parish-temple, and told the chief priest all that had happened, and asked for ghostly counsel. The temple was a Zen temple; and the head-priest was a learned old man, known as Daigen Oshō. He said: "There must be something about which she is anxious, in or near that *tansu*."—"But we emptied all the drawers," replied the old woman;—"there is nothing in the *tansu*,"—Well," said Daigen Oshō,

“to-night I shall go to your house, and keep watch in that room, and see what can be done. You must give orders that no person shall enter the room while I am watching, unless I call.”

【註】—5. All that had happened. 起つた所のすべて
即一伍一什。

asked for. 求めた。

anxious about. 心配。

(例文)—Don't be **anxious about** me. 僕の事は心配するな。

to keep watch. 見張りする。

(例文)—We took turns in **keeping watch**. 我等は交々見張りをした。

The man at the railway crossing **keeps watch**, and closes the gates when a train is about to cross the road. 鐵道踏切番人は見張りをして居て汽車が來ると門をしめる。

no person shall enter = any person must not enter. 誰も這入つてはならぬ。

【譯】 5. お園の夫の母はそれから壇那寺へ行つて和尚に一伍一什を物語り幽靈に就いての協議を求めた、其寺は禪宗寺で住職は大元和尚として世に知られた碩學の老僧であつた、彼の云ふ様『其箆筒の中か或は近くに何か女の氣懸りな物があるに違ひ無い』『然し抽斗は皆空にしまして箆筒の中には何一つありません』と老女が答へた、大元和尚の云ふ様『よろしいそれなら私が今夜お前

の家へ行つて其室の中で見張を致そう、そして如何したらよいか一つ見て上げませう』。

私が見張をして居るあひだ、呼ばなかつたら誰も室の中へ這入つてはならぬとよくお前から云ひ付けて貰はねばならぬ。

6. After sundown, Daigen Oshō went to the house, and found the room made ready for him. He remained there alone, reading the sūtras; and nothing appeared until after the Hour of the Rat. Then the figure of O-Sono suddenly outlined itself in front of the *tansu*. Her face had a wistful look; and she kept her eyes fixed upon the *tansu*.

【註】—8. found the room made ready for him. 行つて見たれば彼を迎へる様に室の準備が出来て居た。

(例文)—**make ready** for school quickly. 早く學校へ行く準備をしなさい。

The figure outlined itself. 姿が(自身を)表はした、即姿があらはれた。

(参考)—He **presented himself** at the meeting. 彼は會に出席した。

You must not **absent yourself** from school. 君は學校を欠席してはいけない。

The thief **hid himself** under the bed. 盗人は寢床の下へかくれた。

eyes fixed upon. 見つめて。

(例文)—The cat **fixed** her eyes upon the rat. 猫は鼠

を見つめた。

【譯】 6. 日が暮れて後大元和尚が其家へ出掛けて行くと例の室は彼を迎へる様にチャンと要意が出来て居た、和尚はお經を讀み乍らネの刻まで唯一人そこに居たが何も出なかつた、すると突然お園の姿が簞笥の前にポーズとあらはれた、そして悲しげな顔付をし乍らジツと簞笥に目をつけて居た。

7. The priest uttered the holy formula prescribed in such cases, and then, addressing the figure by the *kaimyō* of O-Sono, said:—"I have come here in order to help you. Perhaps in that *tansu* there is something about which you have reason to feel anxious. Shall I try to find it for you?" The shadow appeared to give assent by a slight motion of the head; and the priest, rising, opened the top drawer. It was empty. Successively he opened the second, the third, and the fourth drawer;—he searched carefully behind them and beneath them;—he carefully examined the interior of the chest. He found nothing. But the figure remained gazing as wistfully as before. "What can she want?" thought the priest. Suddenly it occurred to him that there might be something hidden under the paper with which the drawers were lined. He removed the lining of the first drawer:—nothing! He removed the lining of the second and third drawers:—still nothing. But under the lining of the lowermost

drawer he found—a letter. "Is this the thing about which you have been troubled?" he asked. The shadow of the woman turned toward him—her faint gaze fixed upon the letter. "Shall I burn it for you?" he asked. She bowed before him. "It shall be burned in the temple this very morning," he promised;—"and no one shall read it except myself." The figure smiled and vanished.

【註】—7. prescribed = appointed. 定められたる。
in order to. 爲めに。

(例文)—He studies hard in order to pass the examination. 試験に及第する爲めに彼は一生懸命に勉強する。

have reason to—すべき筋(仔細)がある。

(例文)—I have no reason to do such a thing. 僕にそんな事をすべき筋はない。

to feel anxious about.....何々に心配する。

I feel anxious about his health. あの人の體は心配だ。

to give assent. 承諾する。

(例文)—He gave assent (consent) to my proposal. 彼は私の申出を承諾した。

What can she want? 一體まあ何が欲しいんだらう、
此際 can は does より意味強し。

(例文)—What is the reason? どうしたわけか。

What can be the reason?—一體まあ如何したわけか。

It occurred to him. 彼はふと思ひついた。

(例文)—Well, that **never occurred to me** (struck me).

いや、そうとは一寸も気が付かなかつた。

might be something. 何かあるかも知れぬ。

were lined = 裏をつけてあつた。

(例文)—I have had my coat lined with silk. 私は上

着に絹の裏を付けさせた。

removed. 剥した。

(例文)—The boy was **removing** the bark from a small

branch with a knife, in order to make himself a stick of

it. 少年はステッキを作らうと思つて、小刀で小枝の

皮を剥して居つた。

lowermost. 最下の。

(参考)—foremost. 最も前方の、hindmost. 最後方の、

innermost (inmost) 最も内部の、outermost (outmost)

最外部の、uppermost. 最上部の、等。

Is this the thing **about which** you have been troubled?

是がお前の心を悩ましたものだらうな。

(例文)—Is this the thing **about which** you told me

yesterday? 是が昨日君の話した物かね。

turn toward.....の方へ向く。

His back was turned toward me. 彼は背中を私の方へ

向けた。

Shall I burn it. 焼いて上げませうか。

Shall I は第二人称の望み、考、意志を問ひ、或は其知識に訴ふる場合に用ふ。

(例文)—Where shall I sit? どこへ坐りませうか(あ

あなたの御望み御考を云つて下さい) 答は Sit here 又は You may sit here, 又は You had better stand there 等なり。

(例文)—When shall I have your letter? 何時御手紙を下さるおつもりですか、答は You shall have it to-morrow. 明日上げます。

(例文)—Where shall I see him? どこであの人に會へませうか、答は You will see him at school. 學校へ行つたら會はれるだらう。

It shall be burned = I will burn it. 焼かう。

(例文)—What salary shall he have. 給料はいくら御遣りになりますか、He shall have thirty yen per month. = I will let him have thirty yen. 月に三十圓やります。

No one shall read it. = I will let no one read it. 誰れにも讀ませぬ。

this very morning. 間違なく今朝。

此 very は real, actual の意也。

(例文)—Read from the **very** beginning. (初めと云つたら) 本當の初めつから讀みなさい。

This is the **very** house which Saigo lived in. 是れこそ本當に西郷が住んだ家だ。

vanished. かり消す如く消えた、の意。

【譯】 7. 和尚は斯かる場合にとて定められたるお經を誦してさてお園の戒名を云つて幽靈を呼び、そして云ふ様。

『私はお前を救ふ爲めに茲へ來たのだ、多分其箆筒の中にお前の氣に懸る筈の物が何か這入つて居るだらう、お前の爲に私が見出して上げやうか、幽靈はかすかにうなづいて承諾するらしい、そこで和尚は立ち上つて一番上の抽斗を開けた、空である、續いて第二第三第四の抽斗を開け、抽斗のうしろや下を篤と搜して見た、それから又箱の内側をもすつかり驗べて見た、何も見付からない、然るに姿は前の如く悲しげに見つめて居る。

一體何が欲しいんだらうと和尚は思ふた。

突然和尚が思付いたのは、抽斗の裏張がしてある紙の下に何か隠されて居るかも知れぬと云ふ事である、彼は第一の抽斗の裏張をめくつた、何も無い、彼は第二第三の抽斗の裏張を剝した、また何も無い、然るに一番下の抽斗の裏張りの下に和尚が見付け出したのは………一封の手紙であつた。

是がお前の心を悩した物だらうと和尚が尋ねた。女の影は和尚の方へ振り向いてかすかな目付はじつと手紙にそゝがれた、私がお前の爲めに焼いて上げ様かと和尚が尋ねると女は彼の前にうなづいた、『手紙は今朝屹度お寺で焼いて仕舞はうそして私の外に誰にも決して讀ますまい』と和尚が約した女の姿は、ニコニコと笑うて消えて仕舞うた。

8. Dawn was breaking as the priest descended the stairs, to find the family waiting anxiously below. "Do not be anxious," he said to them: "she will not appear again." And she never did.

The letter was burned. It was a love letter written to O-Sono in the time of her studies at Kyōto. But the priest alone knew what was in it; and the secret died with him.

【註】—8. Dawn was breaking. 夜が明けかゝつてゐた。

(参考)—夜明の事をば At dawn, at daybreak, at the break of day, at the dawn of day, at the earliest dawn of morning, as the day dawned, awoke with the first streak of light, just as the first golden bar appeared in the east.

to find the family waiting. 見ると家族の者が待つて居た、即此 to find は見出す爲めにの意に非ずして見出したの意也、但し譯する場合は、何々して見たら、何々であつたとすべし。

(何文)—I awoke one morning to find myself famous 目がさめて見るといつか自分も早有名となつて居た。

(例文)—Just then he opened his eyes to find that he had rolled from his bed. 丁度其時目を開いて見ると寢床からころげ落ちて居た。

(参考)—He lived to see his son one of the greatest scholars of the age. 彼は生きて自分の子が其時代の大學者になるのを見た。

(例文)—I happened to be at Gifu to see the earthquake. 偶々岐阜に居て地震に逢つた。

written to O-Sono. あそのによこしたる (手紙)。

(例文)—How often does he write to you in a month?

あの人は一月に何度手紙を君によこすか。

The priest alone knew = The priest was the only person who knew. 知つたのは和尚だけであつた。

【譯】 8. 和尚が階段を下りた時には夜が明けかゝつて居た、見ると家族の者が心配し乍ら待つて居る、和尚は彼等に向つて云ふ様心配しなざるな二度と女は顯はれますまい、其通り女は決して顯はれ無かつた。

手紙は焼かれた夫れは京都に勉學の折お園によこした戀手紙であつた、とんな事が書いてあつたか知つてゐるのは和尚唯一人であつたそして其秘密は和尚が死ぬと共に失せて仕舞つた。

DIPLOMACY

謀 略

1. It had been ordered that the execution should take place in the garden of the *yashiki*. So the man was taken there, and made to kneel down in a wide sanded space crossed by a line of *tobi-ishi*, or stepping-stones, such as you may still see in Japanese landscape-gardens. His arms were bound behind him. Retainers brought water in buckets, and rice-bags filled with pebbles; and they packed the rice-bags round the kneeling man,—so wedging him in that he could not move. The master came, and observed the arrangements. He found them satisfactory, and made no remarks.

【註】—1. It had been ordered. 命ぜられてゐた。

should take place, 執り行ふべし。

(例文)—The entrance examination took place yesterday. 入學試験は昨日舉行された。

was taken. 連れて來られた。

made to kneel down. 跪かせられた。

(例文)—He knelt down before the king. 彼は王の前

に跪づいた。

crossed by. に横ぎられて。

(例文)—The city is crossed by a river. 川が町を横ぎつてゐる。

Such as. 何々の様なそんな。

(例文)—Birds of prey, such as the eagle and the vulture. 鷲や兀鷹の如き肉食鳥。

His arms were bound behind him. 後ろ手に縛られて居た。

filled with.....で充たされて。

(例文)—The bottle was filled with wine. 壺は葡萄酒で充たされた。

so (much) wedging him in that.....非常にひどく押し込めてそれが爲め.....

(例)—He ran so hard that he was exhausted. あまりひどく走つたのでそれが爲め彼はグッタリしてしまつた。

He found them satisfactory. しらべて見たところが満足であつた。

(例文)—I found the book difficult. 読んで見た處が六つかしかつた。

【譯】 1. 打首は屋敷の庭にて行ふべしとの御錠であつた。で其男は引き出されて廣い砂を撒いた所へ坐らせられた。其所を横ぎつて一列の飛石——今でも日本の箱庭に見らるゝ様な——飛石があつた。彼は後ろ手に縛られて居た。家來は水を桶に入れ米俵には小石をつめて持

つて來た。そして跪いて居る男の周りに米俵を積み上げた。いたく押し込めたので動く事も出来ない。やがて主人は來つて準備を檢分した、満足だと見て何の注意も與へ無かつた。

2. Suddenly the condemned man cried out to him:—

“Honored Sir, the fault for which I have been doomed I did not wittingly commit. It was only my very great stupidity which caused the fault. Having been born stupid, by reason of my Karma, I could not always help making mistakes. But to kill a man for being stupid is wrong,—and that wrong will be repaid. So surely as you kill me, so surely shall I be avenged;—out of the resentment that you provoke will come the vengeance; and evil will be rendered for evil.”.....

【註】—2. Condemned man=the man who is condemned. 罪人、罪せられたる人。

(例)—a broken cap=a cap which is broken.

a wounded man=a man who is wounded.

repeated efforts=efforts which are repeated.

【注意】 次の例は形に於て相似たれども意味に於て異なり。

a learned man=a man who has learned much.

a well-read man=a man who has read much and well.

a travelled-man=one who has travelled much.

sworn friends=friends who have sworn, etc.

Honored Sir. 尊敬の詞。

the fault for which.....=I have been thus doomed for the fault. But that fault I did not commit wittingly.

It was my stupidity which caused the fault. 其過を犯したのは私の愚か故であつた。

(例文)—It was his fault which brought him to that fate. 其運命に陥らしめたのは彼の過故であつた。

Having been born stupid. 愚かに生れたので。

By reason of.....の爲め。

I could not help making mistakes. 間違をせずには居られなかつた、=I could not help but make mistakes.

(例文)—I could not help uttering a shriek.

=I could not help but utter a shriek. 聲を立てずには居られなかつた。

So surely as you kill me, so surely shall I be avenged.

=I shall be avenged as surely as you kill me. あなたが私を殺すのは慥な事だが、私が復讐をするのも同じ様に慥な事だ。

be avenged 讐を取る。

(例文)—He was very angry, and said he would be revenged. 彼は怒つて、讐をうつと云つた。

Out of the resentment.....=The vengeance will come out of the resentment which you provoke. 復讐は貴殿の引き起す怨より起るであらう。

Evil will be rendered for evil. 悪は悪に取りかへらる

いであらう。

【譯】 2. 俄然、罪人は主人に向つて叫び出した。“御主人、拙者は過ちの爲めに罪を受けたが、其過ちも知つて犯したものでは御座らぬ過ちの源は唯是拙者の愚か故それも宿世因縁の爲めに持つて生れた愚 故絶えず過ちを犯すも余義無い次第、然るを唯愚かの爲めとあつて殺すと云ふは悪事である。其悪事の報は忽ちに来る、必ずや貴殿が拙者を殺すと同じく貴殿も復讐さるゝであらう、復讐は貴殿の引き起す怨みから出て来るもので、畢竟悪は悪に換へらるゝであらう。”

3. If any person be killed while feeling strong resentment, the ghost of that person will be able to take vengeance upon the killer. This the samurai knew. He replied very gently,—almost caressingly :—

“We shall allow you to frighten us as much as you please—after you are dead. But it is difficult to believe that you mean what you say. Will you try to give us some sign of your great resentment—after your head has been cut off?”

“Assuredly I will,” answered the man.

【註】—3. to take vengeance upon.....の仇をうつ。

(例文)—He took vengeance on the enemy of his father. 彼は父の仇を討つた。

as much you please. 好きなだけ。

(例文)—You may take as much as you please. 好き

な程御取りなさい。

.....you mean what you say=mean that which you say. 口に云ふ事を心でも思つてゐるとは信じられぬ。

assuredly I will.=I will surely try to do so. きつとやつて見やう。

【譯】3. 誰にもあれ強い怨みを懷いて殺さるゝ時に其人の魂が殺した人に復讐する事が出来るであらう、是れは其士も知つて居た、で彼は極めて隠かに殆んど愛撫する様子で答へて云ふ様。

“汝が死んでの後に思ふ存分我々を、恐らす^{こが}がよからう、然し汝が本氣でそう云ふ事を云ふのであるとは信じ難い、どうじや汝の首を斬られてから、汝が大なる怨みの證據を我等に見せ様とは試して見ぬか。”

“屹度やつて見せう”と男が答へた。

4. “Very well,” said the samurai, drawing his long sword;—“I am now going to cut off your head. Directly in front of you there is a stepping-stone. After your head has been cut off, try to bite the stepping-stone. If your angry ghost can help you to do that, some of us may be frightened... .. Will you try to bite the stone?”

【譯】—4. I am going to cut off your head=I am about to cut off your head. 今貴様の首を斬らうとする處だ。may be frightened. 恐るゝかも知らぬ。Will you try? やつて見る氣はないか。

will you は第二人称の意志を問ふに用ふ。

(例文)—Will you lend me some money? 錢を少し貸しては呉れまいか。

certainly I will. いゝとも。

【譯】4. 長刀を抜き放つて士が云ふ様

“よし予は今汝の首をはねよう、汝のすぐ前に飛石がある、首を刎ねられてから其飛石に噛み付いて見よ。若し汝の怒つてゐる魂が汝を助けて其事を爲さしむる事が出来るなら或は恐るゝ者もあらう、石に噛み付かうとはして見ぬか、

5. “I will bite it!” cried the man, in great anger, —“I will bite it!—I will bite!”—

There was a flash, a swish, a crunching thud: the bound body bowed over the rice sacks, —two long blood-jets pumping from the shorn neck;—and the head rolled upon the sand. Heavily toward the stepping-stone it rolled: then, suddenly bounding, it caught the upper edge of the stone between its teeth, clung desperately for a moment, and dropped inert.

【註】—5. in great anger. 非常に怒つて。

(参考)—in great sorrow 非常に悲しんで。 in great joy 非常に喜んで。 in good humour 上機嫌で。 in ill humour 不機嫌で。 in high spirits 元氣で。 in low spirits しをれて。 in great excitement 激して。 in great fear 心配して、恐れて。 in hope, 希望して。 in despair

絶望して in tears 涙を流して。 in horror 驚愕して。
etc. 皆 state, condition を表はす。

bowed over,.....の上に屈んだ、over には、上に掩ひ
かぶさる意あり。 The plum-tree is spreading its branches
over the roof. 松の枝が延びて屋根に掩ひかぶさつて
居る。

rolled upon the sand. 砂の上をころがつた。

caught.....between its teeth. くはへた。

(参考)—The lion caught a cow between his teeth and
bounded away. 獅子が牛をくはへて、とんで行つた。
clung. すがつた。

(例文)—The boy clung to the tail of his father's coat.
子供が父の着物にすがつた。

for a moment, 一寸の間。

I wish to talk with you just for a moment. ほんの一寸
御話がしたい。

5. 怒氣満々、男が叫んだ、

“噛み付とも、噛み付くとも、なに噛み付かいてか!

紫電一闪、長刀一揮、ドサツと云ふ高い音、縛られて
ゐる體は米俵の上に屈んで斬られた頸から吹き出る長い
二條の血の迸出、そして首は沙上を轉がつて重げに飛石
の方へと轉じ、不意に跳ね上つて石の上端をガツツと
啣へ少時必死と、しがみ付いて、そしてガクリと落ちた。

6. None spoke; but the retainers stared in
horror at their master. He seemed to be

quite unconcerned. He merely held out his sword
to the nearest attendant, who, with a wooden dipper,
poured water over the blade from haft to point, and
then carefully wiped the steel several times with
sheets of soft paper..... And thus ended the
ceremonial part of the incident.

【註】—6. in horror. 驚愕して。

Stared at. 見つめた。

to be quite unconcerned. 全く無心配。

(例文)—I am quite unconcerned about the future. 未
來の事は全く心配無い。

(例文)—Much concerned about his condition, I went
to inquire after him from time to time. 彼の病狀が
心配なので時々見舞に行つた。

merely held out his sword. 何氣なく唯其刀をば差し出
した。

(例文)—“Here's your bill,” said he, holding out a
piece of paper. 紙片を差し出し乍らへい御勘定をと彼
が云つた。

from haft to point 柄から切尖まで。

かく from—to の如き句の場合には名詞に冠詞を
用ゐず。 from head to feet, from hand to mouth 等の
如し。

【譯】 6. 誰あつて一語を發する者も無い、家來はた
ゞ愕いて主人を見つめた、主人は全く無頓着な様子で唯
其刀をば間近の從者に差し出した、すると從者は木の柄

杓を以て柄から切尖まで刃に水を注いだそして鐵をば柔い紙で數回拭うた斯くして此事件の儀式だけは終つたのである。

7. For months thereafter, the retainers and the domestics lived in ceaseless fear of ghostly visitation. None of them doubted that the promised vengeance would come; and their constant terror caused them to hear and to see much that did not exist. They became afraid of the sound of the wind in the bamboos,—afraid even of the stirring of shadows in the garden. At last, after taking counsel together, they decided to petition their master to have a *Ségaki*-service performed on behalf of the vengeful spirit.

【譯】—7. for months=數ヶ月の間は。

lived in ceaseless fear. 絶えず心配してゐた。

None of them doubted=any one of them did not doubt. 誰一人疑は無かつた。

promised vengeance. 約束の復讐。

to have a *Ségaki*-service performed. 施餓鬼を執行させる様。

此文の形は次の文の形と同じ。

(例文)—I had my watch mended. 時計を修繕させた。

I had my portrait painted. 僕は肖像を畫かせた。

I got my shoes made. 靴を作らせた。

On behalf of. 爲めに (利益になる様に) の意。

The lawyer made a very strong plea on behalf of his client. 辯護士は依頼人の爲めに有力なる辯論をした。

【譯】7. 以後數箇月、家來や召使共は幽靈が來はしないかと絶えず怖がつて居た誓つて云ふた例の復讐が來るであらうとは誰も疑はなかつた、そして絶えず恐れて居ると夫れが基となつて有りもせぬ物を見たり聞いたりする様にも成つた。彼等は竹を渡る風の音にも怖がれば庭に動く影にさへ恐ろしく成つた遂には一同相談の結果怨みを懷いて居る魂の爲め施餓鬼を執り行ふ様主人に頼まんと決議した。

8. "Quite unnecessary," the samurai said, when his chief retainer had uttered the general wish.... "I understand that the desire of a dying man for revenge may be a cause for fear. But in this case there is nothing to fear."

The retainer looked at his master beseechingly, but hesitated to ask the reason of this alarming confidence.

【註】—8. quite unnecessary. 全く不必要。

I understand that.....だと思ふ。

(例文)—He draws a salary of 30 yen, I understand.

あの人は三十圓の月給だと思ふ。

【譯】8. 家來の頭が皆の望みを主人に述べると主人か云ふ様、全く不必要の事じや。死んだ男の復讐し度いと云ふた事が汝等恐怖の原因だらうと思ふが然し此場合に於ては何も恐るべきものは無い、

家來は嘆願する様に主人を見つめた然し此驚ろくべき自信の理由をば躊躇して聞かなかつた

9. "Oh, the reason is simple enough," declared the samurai, divining the unspoken doubt. "Only the very last intention of that fellow could have been dangerous; and when I challenged him to give me the sign, I diverted his mind from the desire of revenge. He died with the set purpose of biting the steppingstone; and that purpose he was able to accomplish, but nothing else. All the rest he must have forgotten. . . . So you need not feel any further anxiety about the matter."

—And indeed the dead man gave no more trouble. Nothing at all happened.

【註】—9. The very last intention of that fellow could have been dangerous, (if I had not diverted his mind from the desire of revenge.) 若し予が彼の復讐心を他へそらさなかつた事ならば、奴の最後の思ひこそ實に危険であつたのだ (然し心を他へそらしてやつたので危険ではなかつたのだ)

That purpose he was able to accomplish. = He was able to accomplish that purpose. 彼は其目的をば果す事が出来た。

He must have forgotten all the rest. 他は皆忘れてしまつたに違ひ無い、

further anxiety. 以後尙心配する事はの意。

【譯】 9. 主人の士は家來が口にこそ出さね心に疑つて居ると思つたので自ら開陳する様、“いや其わけは極簡単じや、彼奴の最後の思ひこそ危険だつたのじや、て予が彼に證據を見せよと挑んだ時復讐の望をば彼の心から他へそれしめたのじや

今はたゞ石へ噛み付かうと云ふ一圖の目的を以て死んで仕舞うた、そして其目的を仕遂げる事が出来たばかりで外に何もする事は出来ぬ、他の事は總て忘れて仕舞うたに相違無い、そう云ふ次第だから此事に就いてはもう心配を懐く必要は無い、

げに其通り死人はもう何等の苦惱も與へなかつた、全く何も起らなかつたのである。

OSHIDORI

鴛 鴦

1. There was a falconer and hunter, named Sonjō, who lived in the district called Tamura-no-Gō, of the province of Mutsu. One day he went out hunting, and could not find any game. But on his way home, at a place called Akanuma, he perceived a pair of *oshidori* (mandarin-ducks), swimming together in a river that he was about to cross. To kill *oshidori* is not good; but Sonjō happened to be very hungry, and he shot at the pair. His arrow pierced the male: the female escaped into the rushes of the further shore, and disappeared. Sonjo took the dead bird home, and cooked it.

【註】—1. There was a falconer and hunter named Sonjo. 獵師でもあり且つ鷹使でもある、所謂兩方兼帯の孫庄と云ふ者があつた。

【注意】 若し a falconer and a hunter. とすれば二人の事となるべし。

He went out hunting. 獵に出掛けた。

(例文)—I went fishing yesterday. 僕は昨日釣りに行つた。

a pair of oshidori. 鴛鴦のつがひ (即夫婦)

【注意】 人間の時には

a couple of husband and wife. 夫婦お揃。

He happened to be very hungry. 折しも彼は非常に餓えて居た。

(例文)—I happened to be behind him and heard what he said thoroughly. 折しも偶然僕が奴のうしろに居たものだから、奴の云つた事をすつかり聞いてしまつた。

He shot at the pair. 番を目かけて射た。

(例文)—I fired at the enemy. 其敵を 目かけて 發砲した。

(全)—Don't throw stones at my dog. 僕の犬に石を投げつけるな。

the further shore. 向ふ岸。

【注意】 further は「以上」「向ふ」等の意。

farther は「何々よりも遠い」の意。

【譯】 1. 陸奥の國田村の卿と呼ばるゝ地方に住んで居る孫庄と云ふ名前の獵師兼鷹使があつた。

或日獵に出掛けたが少しも獲物が見付からない、歸りがけに赤沼と云ふ所で或る川を渡らうとすると、一番の鴛鴦が一緒に泳いで居るのを見付けた、鴛鴦を殺すのは善くない事だが孫庄は折しも非常に餓えて居たので此番を射たのである、矢は雄を貫いた、雌は對岸の蘆

へ逃げ込んで見えなくなつた、孫庄は死んだ鳥を家に持ち歸つて料理したのである。

2. That night he dreamed a dreary dream. It seemed to him that a beautiful woman came into his room, and stood by his pillow, and began to weep. So bitterly did she weep that Sonjō felt as his heart were being torn out while he listened. And the woman cried to him: "Why,—oh! why did you kill him?—of what wrong was he guilty?..... At Akanuma we were so happy together,—and you killed him!.... What harm did he ever do you? Do you even know what you have done?—oh! do you know what a cruel, what a wicked thing you have done?.... Me too you have killed,—for I will not live without my husband!.... Only to tell you this I came.".... Then again she wept aloud,—so bitterly that the voice of her crying pierced into the marrow of the listener's bones;—and she sobbed out the words of this poem:—

Hi kururéba
Sasoëshi mono wo—
Akanuma no
Makomo no kuré no
Hitori-né zo uki!

[“ At the coming of twilight I invited him to return with me—! Now to sleep alone in the shadow of the

rushes of Akanuma—ah! what misery unspeakable!”]

【註】—2. So bitterly did she weep that—女が非常に痛ましげに泣いた、それが爲めに—

of what wrong was he guilty? どう云ふ悪い事をして咎があつたか。

(例文)—He was quilty of theft. 彼は窃盗の咎があつた、(即窃盗罪)。

Me too you have killed. 私をもあなたはお殺しなされた其「私をも」の意強き故前に置かれたり、普通ならば you have killed me too. なり。

What misery unspeakable=What unspeakable misery. 何たる、云ひも盡せぬ悲しき事ぞ。

【譯】 2. 其夜彼は佗しい夢を見た、美しい女が室へ這入つて来て枕許に立ちさめさめと泣き出した様子であつたが泣き方があまり痛ましげなので是を聞いて居る孫庄の心は剝り出さるゝ様な氣がした女は彼に向つて叫ぶ様、“なぜ、まあ、なぜあなたは彼を殺したのです、彼にはどんな悪い咎がありましたか、赤沼で私たちは誠に楽しく一緒に住んで居りました、それをあなたが殺すとは、彼は以前如何な害をあなたに對して致しましたか、あなたは自分で何をやつたか御承知もありますまい、ほんとにあなたはまあ何と云ふ残酷な事をなされたせう、それを御承知で御座いますか、夫を失つて一人生き長らへる心はありませぬからあなたは私をもお殺しなされたので御座ります、此事をあなたに申し度いばつ

かりに私は参つたので御座います、それから女は再び大聲に泣き出した、あまり痛ましげなので其泣き聲が聴く人の骨の髓まで貫いた、そして女は嘸り泣きに此歌の文句を云ふ出したのである。

ひくるれば、さそへしものを、あかぬまのまこものくれの、ひとりねぞうき。

『黄昏の來る時、彼を呼んで共に歸つた、今や獨り赤沼の葦の葉蔭に眠るとは、嗚呼云ひも盡せぬ何たる悲しき事であらうぞ、噫』

3. And after having uttered these verses she exclaimed:—"Ah, you do not know—you cannot know what you have done! But to-morrow, when you go to Akanuma, you will see,—you will see...." So saying, and weeping very piteously, she went away.

When Sonjō awoke in the morning, this dream remained so vivid in his mind that he was greatly troubled. He remembered the words:—"But to-morrow, when you go to Akanuma, you will see,—you will see." And he resolved to go there at once, that he might learn whether his dream was anything more than a dream.

【註】—3. You will see=you will understand. あなたは分りになります。

(例文)—Do you see? 分りますか、(或は單に略して

You see? とも云ふ。

He was troubled. 彼は困らせられたと云ふ直譯より、彼は困つたと云ふを可とす、

Anything more than a dream. 夢以上の物(即事實)

【譯】3. 斯う云ふ句を云ひ出て後女は叫んであゝあなたは自分で何をやつたか御承知になりますまい、いやどうせ御分りになりますまい、だが明日赤沼へ御出でになつたらあなたも御分りになりませう屹度御分りになりませう。

そう云つて哀れに泣き乍ら行つて仕舞つた。

朝になつて孫庄が眼を覺ますと此夢がまざまざと心に残つて居たのでいたく心を惱ました、"然し明日赤沼へ御出でになつたらあなたも御分りになりませう屹度御分りになりませうと云ふ言葉を彼はよく覺えて居たのである。そして彼は是れが果して一場の夢ばかりではないのか如何か、夫れを知らんが爲めに直様赤沼へ行かうと決心した。

4. So he went to Akanuma; and there, when he came to the river-bank, he saw the female *oshidori* swimming alone. In the same moment the bird perceived Sonjō; but, instead of trying to escape, she swam straight towards him, looking at him the while in a strange fixed way. Then, with her beak, she suddenly tore open her own body, and died before the hunter's eyes....

Sonjō shaved his head, and became a priest.

【註】—4. instead of trying to escape. 逃げ様とする代

りに即逃げ様とはせずして。

(例文)—Instead of hiding himself, he came boldly to me. 彼はかくれ様とはせず却つて大膽にも僕の處へやつて來た。

Looking at him. 彼を見つめて。

【注意】—Look at はジツト見つめる。

watch は動く物を見張る。

see は自然と目につく。

The while. 其間。

a strange fixed way. 奇體な確乎たる風で。

before the hunter's eyes. 獵師の目前で。

尙、「目前にて」と云ふ意の時は under one's eyes. をも用ふ。

It happened under our eyes. それは我等の目前に於て起つた事だ。

【譯】 4. そこで彼は赤沼へ行つた。川の堤へ來ると、そこに唯獨り泳いで居る雌の鴛鴦を見つけたのである。それと同時に鳥の方でも孫庄を見つけた然し逃げ様とはせずして凝然と奇體な風に孫庄を見つめ乍ら真直に彼の方へ游いで來てそれから己の嘴を以て突然自分の體を裂き開き此獵師の眼前に於て死んで仕舞つたのである、孫庄は頭を剃つて僧侶に成つた。

JIKININKI

食人鬼

1. ONCE, when Musō Kokushi, a priest of the Zen sect, was journeying alone through the province of Mino, he lost his way in a mountain-district where there was nobody to direct him. For a long time he wandered about helplessly; and he was beginning to despair of finding shelter for the night, when he perceived, on the top of a hill lighted by the last rays of the sun, one of those little hermitages, called *anjitsu*, which are built for solitary priests. It seemed to be in a ruinous condition; but he hastened to it eagerly, and found that it was inhabited by an aged priest, from whom he begged the favor of a night's lodging. This the old man harshly refused; but he directed Musō to a certain hamlet, in the valley adjoining, where lodging and food could be obtained.

【註】—1. The Zen sect. 禪宗。

in a mountain district where there was nobody to direct him 指圖して道を教へて呉れる人もない處の山地。

for a long time 永い間。

to despair of 絶望する、断念する。

(例文)—I've despaired of my recovery. もう快復の望みは無いと思つてゐる。

for the night. 夜を過す爲めに。

(例文)—I put up at the hotel for the night. 其夜を過す爲めに旅宿へ泊つた。

one of those little hermitages. よくある彼の小さい庵室の一つが.....。

inhabited by.....が住んで居る。

(例文)—The island was inhabited by savages. 島には野蠻人が住んで居た。

an aged priest = an old priest.

He begged the favor of a night's lodging. 彼は一夜の情けを乞ふた。

【注意】 元來所有格の Apostrophe は主に生物に用ふるものなれども、別に又、時の名詞にも用ゐらる an hour's walk 一時間の散歩、two days' work 二日の仕事、yesterday's dictation 昨日の書取、to day's paper 本日の新聞、last year's income 去年の収入等の如し、

a certain hamlet. 或る小村。

【注意】 some も亦或ると云ふ語なれども a certain と少しく意味に於て異なり。

(例文) The director of a certain middle school also is concerned in the affair. (自分の知つてゐる)或中學校の校長も其事件には關係してゐる。

The director of some middle school made a speech. (どこかのある)中學校長が演説した。

【譯】 1. 昔、禪宗の僧夢想國土が唯一人美濃の國を旅行して居た時とある山地で道に迷うたが誰一人教へて呉れる人も居無い。長い間たより無げにぶらぶら彷徨したそして其夜身を置くべき場所がとても見付かるまいと思ふてゐると夕日の名残に照らされて居る小山の頂に小さい隱者の庵が一つふと目にとまつた。これは世に云ふ庵室で世を逃れて一人住む僧侶の爲めに作られたものである大分もう破れた様になつてゐたが、急いで行つて見ると年老つた僧が住んでゐるので國土は其僧に一夜のなさを乞ふた老人は是の願をば烈しく拒んだ、然し夢想には宿も食物も得らるゝ所の程近い谷の中の或る小村へ行く様にと教へて呉れた。

2. Musō found his way to the hamlet, which consisted of less than a dozen farm-cottages; and he was kindly received at the dwelling of the headman. Forty or fifty persons were assembled in the principal apartment at the moment of Musō's arrival; but he was shown into a small separate room where he was promptly supplied with food and bedding. Being very tired, he lay down to rest at an early hour; but a little before midnight he was roused from sleep by a sound of loud weeping in the next apartment. Presently the sliding-screens were gently pushed apart; and a young man, carrying a lighted lantern,

entered the room, respectfully saluted him, and said :—

【註】- 2. Muso found his way to the hamlet. 夢想は小村への道を求めて進んで行つた。 which consisted of.—十二にも足らぬ農家で成立してゐた。

(例文)—Japan consists of many islands. 日本は多くの島より成る。

He was shown into. 彼は中へ案内された。

(例文)—Show him in. 中へ御案内申せ。

He was supplied with food. 食物をあてがはれた。

(例文)—The boy caught the bird, and **supplied** her with rice and water. 小供は其鳥を捕へて米と水をあてがつた。

were pushed apart. 押しあけられた。

【譯】 2. 夢想は其小村へと進んで行くと村には僅かの百姓家があるばかりであつたが彼は村おさの家で親切にもてなされた。夢想が着いた時坐敷には四五十人の人々が集つて居たが夢想は小さい別室へ案内されそこで直様食物や寐床をあてがはれた非常に疲れて居たので早くから横になつて休んだ然し眞夜中少し前になると隣の室で大聲に泣く聲がするので目を覺ました。するとすぐ様唐紙が靜に押し開けられて若い男が燈火を持ち乍ら室に這入つて來て國土に恭々しく禮をしてさて云ふ様。

3. “Reverend Sir, it is my painful duty to tell

you that I am now the responsible head of this house. Yesterday I was only the eldest son. But when you came here, tired as you were, we did not wish that you should feel embarrassed in any way: therefore we did not tell you that father had died only a few hours before. The people whom you saw in the next room are the inhabitants of this village: they all assembled here to pay their last respects to the dead; and now they are going to another village about three miles off,—for, by our custom, no one of us may remain in this village during the night after a death has taken place. We make the proper offerings and prayers;—then we go away, leaving the corpse alone. Strange things always happen in the house where a corpse has thus been left; so we think that it will be better for you to come away with us. We can find you good lodging in the other village. But perhaps, as you are a priest, you have no fear of demons or evil spirits; and if you are not afraid of being left alone with the body, you will be very welcome to the use of this poor house. However, I must tell you that nobody, except a priest, would dare to remain here to-night.”

【註】—3. Reverend Sir. 宗教家に對して用ふる尊敬詞。

responsible head. 責任を負うてゐる家長。

tired as you were=as you were tired. あなたか疲れて

御出てゐたから、(疲れて、の意を強むる爲め特に前へ置きたるなり)。

you should feel embarrassed 直譯すればあなたがかき亂されて感ずるのは、即心配なさるのは。茲の should は萬一の意。

a few hours before 數時間前、(其時より)。尚 a few hours ago は(今より)數時間前の意なり。

(例文)—He went to America a few years ago. 彼は二三年前に亞米利加へ行つた。

(例文)—He had gone to America a few years before (that time) 其時より二三年前にもう亞米利加へ行つて居た。

to pay their last respect to the dead. 死人に最後の尊敬を拂ふ爲めに、即最後の別れをする爲めにの意。 the dead=the dead (man).

about three miles off. 凡そ三哩はなれて。

(例文)—The house is situated a little way off. 家は少し、はなれてゐる。

(例文)—He stood afar off. 彼は遠くはなれて立つてゐた。

You have no fear. あなたは恐るまいが。

(例文)—Don't have any fear. 恐るゝな。

You will be very welcome to the use of this poor house. 此つまらぬ家を使つて下さるのは歓迎します。

(例文)—You are welcome. よく來て下さつた。

Nobody would dare to remain here, 誰一人敢て茲には止まりません。

【譯】3. 和尚様、つらい話だが余義なく申しまするが私は今は此家を預る主人で御座います然し昨日は唯長男で御座いました。あなたが御出になつた時、大層お疲れて御座いましたから、どの道心配なさるのはよろしくないと存じまして、その爲二三時間前父が死んだ事も御話し致しませなんだ、實はそう云ふわけにあなたが御覧になつた隣室の人々も村の方々に御座います皆死人に別れをする爲めに茲へ集りましたが、もう皆、三里許離れて居る村へ参ります、其わけはと云へば、私たちの習慣と致しまして死人があつた後は其夜中一人も此村に止まる事は出来ません相當の供物と御祈禱を上げてから死體を其儘にして置いて他へ参ります、て斯くして死體を置いて行つた家では屹度不思議な事が起ります、ですからあなたも私等と一緒に御出でになつた方がよろしからうと存じます、すれば行つた村であなたにはよい宿を見付けて上げませう、然しあなたは坊さんだから多分鬼も悪靈も恐ろしくは御座いますまい、て若し死體と一所に残つてゐるのが何ともなければ此つまらぬ家をばどうぞお使ひ下さい、然し申し上げておきますが坊様の外誰も今晚敢て茲に止まらうとするものはありません。

Musō made answer :—

4. "For your kind intention and your generous hospitality, I am deeply grateful. But I am sorry that you did not tell me of your father's death when

I came;—for, though I was a little tired, I certainly was not so tired that I should have found any difficulty in doing my duty as a priest. Had you told me, I could have performed the service before your departure. As it is, I shall perform the service after you have gone away; and I shall stay by the body until morning. I do not know what you mean by your words about the danger of staying here alone; but I am not afraid of ghosts or demons: therefore please to feel no anxiety on my account.”

【註】—4. for your kind intention and your generous hospitality. ああとの親切な志と寛大なるもてなしに對しては。

I am grateful. 私はありがたい。

(例文)—I am grateful for your kindness. 御親切ありがたい。

I am grateful that I am quite well. 無事で居られるのは有難い事だ。

I was not so tired that I should have found any difficulty in doing my duty as a priest. そりやどうも困ると云つて僧としてのつとめを盡すに弱つてしまふ位に疲れては居なかつたんだ。この should は、或は、と云ふ位の意。

Had you told me,=If you had told me 若しあなたが云つて下さつた事ならば。

(例文)—Had you come ten minutes later, you could

not have seen me. 若し君が十分遅かつたら僕に行きあへぬ所だつた。

As it is=as it is such a case as this. こんな事情だから。

I am not afraid of ghosts=I do not fear ghosts 私は幽霊も恐くは無い。

Please to feel no anxiety. どうぞ心配なさらぬ様に。

(例文)—please to come=please come. どうぞ来て下さい、直譯すれば来るのを喜べ、即どうぞ来て下さいの意となる、現時は此 to をば普通省略して用ゐざれども全然用ひざるに非ず。

【譯】 4. 夢想は答へて

お前の親切な志と充分のもてなしは誠に有難い、然し私が来た時に父上が死なれた事を私に話して呉れなかつたのは残念じゃつた、少しは疲れて居たとて僧としての職務を盡すのに困るなどと云ふ位疲れては居なかつたのぢやから、て若し私に話してくれたならお前さんの出立する前におつとめをする事も出来たんじやろうが、マアこんな事情じやからお前さんの行つた後でおつとめをしようて私は朝迄死體の傍に居よう、一人茲に残つて居ると危険じやと云うたお前さんの言葉は如何云ふ意味か私には分らぬ然し私は幽霊も鬼も恐くは無い、だから私の事は心配し無い様に。

5. The young man appeared to be rejoiced by these assurances, and expressed his gratitude in

fitting words. Then the other members of the family, and the folk assembled in the adjoining room, having been told of the priest's kind promises, came to thank him,—after which the master of the house said:—

“Now, reverend Sir, much as we regret to leave you alone, we must bid you farewell. By the rule of our village, none of us can stay here after midnight. We beg, kind Sir, that you will take every care of your honorable body, while we are unable to attend upon you. And if you happen to hear or see anything strange during our absence, please tell of the matter when we return in the morning.”

(註)—5. The young man appeared to be rejoiced by these assurances. 若者は此保證によつて喜ばされた様子であつたの意なれども、喜んだ様子であつたと譯すべし。

much as we regret=though we regret very much. の意。

we must bid you farewell. あなたにお別れしなければなりません。

(例文)—I bade farewell to my friends, and went on board. 予は友に別れを告げて舟に乗つた。

Take every care of your honorable body 尊い御體に充分氣を御付け下さい。

(例文)—Take good care of yourself. 御體をお大事に。

to attend upon (on) you あなたにかしづく。

The maid attended on her master. めし使いが主人にかしづいた。

【譯】 5. 若者は此保證を得て喜んだ様子、て適當な言葉で感謝を述べた、すると家族の残りの者や隣室に集つて居た者共も和尚の親切な誓を聞いて和尚に禮を述べに来た、斯くして復主人が云ふ様。

“さて和尚様、あなたをお一人て残して置くのは大層残念では御座りますが皆お別れを申さねばなりません。此村の規則として夜中過ぎには一人も茲に止る事は出来ません、御願ですから和尚様、私たちがあなたにお付き添ひ申す事の出来ぬ間は充分尊い御體に氣を付けて下さい、若し私たちの居ない間に何か不思議な事を見るとか聞くとかなさつたら朝私たちが歸つた時に其事をどうぞ私たちに話して下さい”

6. All then left house, except the priest, who went to the room where the dead body was lying. The usual offerings had been set before the corpse; and a small Buddhist lamp—*tomyo*—was burning. The priest recited the service, and performed the funeral ceremonies,—after which he entered into meditation. So meditating he remained through several silent hours: and there was no sound in the deserted village. But, when the hush of the night was at its deepest, there noiselessly entered a Shape, vague and vast; and in the same moment Musō

found himself without power to move or speak. He saw that Shape lift the corpse, as with hands, and devour it, more quickly than a cat devours a rat,—beginning at the head, and eating everything: the hair and the bones and even the shroud. And the monstrous Thing, having thus consumed the body, turned to the offerings, and ate them also. Then it went away, as mysteriously as it had come.

【註】—6. He entered into meditation. 沈思の境に入つた。

(例)—He entered into conversation with the visitor. 彼は客としみじみ話し込んだ。

I entered into partnership with him. 私は彼と仲間になつた。

【注意】 普通家に入る、室に入る、等云ふ時は into も to も用ゐず。

I entered the house, the room, 又は the school 等云ふに注意すべし。

He remained through several silent hours. 静な數時間中、其まゝにじつとしてゐた。

【注意】 Through は初めから終までの意なり。

(例文)—I shall stay there through the holidays. 予は休暇の初より終迄ずつと其處にゐます。

尚 during は之と全く意味を異にし……何々中に、の意に用ふ。

I intend to go to Kyoto during the holidays. 休み

中に京都へ行かうと思ふ。

When the hush of the night was at its deepest. 夜の静かさ最も深かりし時、=夜最静かなりし時の意。

(例文)—It was when the winter was at its deepest. 冬の最中であつた。

beginning at the head 頭から初めて。

(例文)—I began at a kin. 槩棋を金からさし出した。 turned to the offerings. 供物に向つた。

(例文)—He turned to me, and said “good morning.” 彼は私の方へ向つてお早うと云つた。

【譯】 6. それから皆家を辭し去つた。残るは唯和尚ばかり。和尚は死體の横はつて居る室へ行つた例の供物は死體の前に据ゑられ小さい佛様のランプ即燈明がともつて居た。和尚はお經を讀み葬の儀式を行つてそれから默想の境に入つた。音も無き數時間彼は其儘沈思して居た、人の居ぬ村にはコツと云ふ音も無い、然し夜の静けさが最も深い頃ほひ何等の音も無くポーツとしたおほきい姿の者が這入つて來たすると同時に夢想は動く事も物を云ふ事も出来ない様に成つた。見ると其姿は手でやる様に死骸を取り上げて猫が鼠を喰ふよりも早くそれを喰ひ出した、先づ頭から初めて髪でも骨でも經帷子まで皆残らず喰つた斯くて此異形の者が死骸を盡して仕舞うと供物の方に向つてそれをも亦喰つて仕舞うた、そして來た時と同じ様不思議な風に行つて仕舞うた。

7. When the villagers returned next morning

they found the priest awaiting them at the door of the headman's dwelling. All in turn saluted him; and when they had entered, and looked about the room, no one expressed any surprise at the disappearance of the dead body and the offerings. But the master of the house said to Musō :

【註】—7. next morning 翌朝。
all in turn. みんなかはりがはりに。

(例文)—We did the night-duty all in turn. 我々は皆代り代りに夜勤をした。
looked about 見廻した。

(例文)—He looked about now on this side and then on the other side. 彼はあちこち見廻はした。
no one expressed any surprise at the disappearance of the dead body 死骸のなくなつたのを見て驚いた風をしたものは一人もなかつた。

(例文)—I am surprised at your progress. 君の進歩には驚ろいた。

【譯】 7. 翌朝村人等が歸つて來ると村長の家の戸口に和尚が待つて居た皆かはりがはり和尚に挨拶した、そして彼等が中へ這入つて室を見廻した時、死骸と供物の無くなつて居るのを見て誰れ一人驚いた様な風もしない、然し主人は夢想に云ふ様。

8. "Reverend Sir, you have probably seen unpleasant things during the night: all of us were anxious about you. But now we are very happy to

find you alive and unharmed. Gladly we would have stayed with you, if it had been possible. But the law of our village, as I told you last evening, obliges us to quit our houses after a death has taken place, and to leave the corpse alone. Whenever this law has been broken heretofore, some great misfortune has followed. Whenever it is obeyed, we find that the corpse and the offerings disappear during our absence. Perhaps you have seen the cause.

【註】—8. Gladly we would have stayed with you, if it had been possible 出来る事だつたら喜んであなたと共に止まる心であつたのだが、(出来ないので、詮方無く去りました。

The law.....obliges us. 規定が餘義なく.....させる、規定上、餘義なくする。

(例文)—His earnest entreaty obliged me to consent. 彼が熱心に頼むので餘義なく同意した。
after a death has taken place. 一度死ぬ事があると。

Whenever this law has been broken 此規定が破られた時にはいつでも。

(例文)—Come whenever you have time. ひまがあつたらいつでもいらつしやい。

(例文)—One must not break a promise 人は約束を破つてはいけない。

【譯】 8. "和尚様あなたは昨夜定めしいやな物を御

覺なさつたでせう私たちは皆心配して居りました、然しあなたが無事なのを見て安神しました、私たちも出来る事なら、あなたと御一所に居たかつたのです。”

然し昨晚申し上げた通り村の規則として、死人があつた時には私等は皆家を去つてそして死骸ばかりを置いて行かねばなりません今迄此掟を破つた時にはいつでも何かの不幸が起つて來ました其掟に従へばいつでも私たちの居ない間に死骸と供物が無くなるのです、多分あなたは其源因を御覽なすつたでせう。

9. Then Musō told of the dim and awful Shape that had entered the death-chamber to devour the body and the offerings. No person seemed to be surprised by his narration; and the master of the house observed:—

“What you have told us, reverend Sir, agrees with what has been said about this matter from ancient time.”

【註】—9. no person seemed to be surprised by his narration. 誰も彼の物語によつて驚ろかされた様には見えなかつた。

【注意】 此場合 by の代りに at を用ふれば、話を聞いて驚いた様な者は一人もなかつたの意となる。

What you have told us agrees with what has been said. あなたが御話しになつた事は今迄云ひ傳へられてゐる事と一致する。

【注意】 agree と云ふ語は person 又は views の時、with を用ひ、proposal に對し to を用ふ。

(例文)—I can not agree with you, 僕は君と同意は出来ぬ。

I can not agree with your views. 僕は君の意見と同意が出来ぬ。

I can not agree to your proposal 僕は君の御申し出しには一致し難い。

【譯】 9, そこで夢想は死骸と供物を喰ひに死人の室へ這入つて來たボイツとした恐ろしい姿の事を物語つた。が誰一人其話を聞いて驚いた様に見えたものは無かつたとして主人が云ふ様、

“和尚様、あなたの私たちにお仰つた事は昔から此事に就いて云はれて居る事と合つて居ります。”

10. Musō then inquired;

“Does not the priest on the hill sometimes perform the funeral-service for your dead?”

“What priest?” the young man asked.

“The priest who yesterday evening directed me to this village,” answered Musō “I called at his *anjitsu* on the hill yonder. He refused me lodging, but told me the way here.”

【註】—10. for your dead = for your dead men.

I called at his *anjitsu* 私は彼の庵室を訪問した。

【注意】 call at は家を訪問するに用ゐ call on (upon) は人を訪問するに用ふ。

(例文)—Please call at my house at ten to-morrow morning. 明朝十時に拙宅へ御出下さい。

I called upon Mr. Yamada to-day, but he was out. 私は山田君を今日訪問したが外出して居なかつた。

【譯】 10 其時夢想は

“あの山の坊さんは死んだ人の爲めに時々葬式をやらないのか”と云へば

どんな坊さんですかと若者が尋ねた、

“此村へと私に道を教へて呉れた和尚じや私は向ふの山にある彼の庵室を訪うた處が彼は私を泊るのは斷つたがこゝへの道を教へて呉れたのじやと和尚が答へた。

11. The listeners looked at each other, as in astonishment; and, after a moment of silence, the master of the house said:—

“Reverend Sir, there is no priest and there is no *anjitsu* on the hill. For the time of many generations there has not been any resident-priest in this neighborhood.”

【註】—11. looked at each other. 互に見合つた。 as in astonishment=as they were astonished. 驚いた様に。

【譯】 11, 聽いて居た者共は驚いた様に互ひに顔を見合せた、しばし黙つて居てから主人が云ふ様和尚様、山の上には坊さんも居なければ庵室もありません數世の間此近邊には住つてゐる坊さんがありません。

12. Musō said nothing more on the subject: for it was evident that his kind hosts supposed him to have been deluded by some goblin. But after having bidden them farewell, and obtained all necessary information as to his road, he determined to look again for the hermitage on the hill, and so to ascertain whether he had really been deceived. He found the *anjitsu* without any difficulty; and, this time, its aged occupant invited him to enter. When he had done so, the hermit humbly bowed down before him, exclaiming:—“Ah! I am ashamed!—I am very much ashamed!—I am exceedingly ashamed!”

【註】—12, As to his road. 路に就いて。

【注意】 as to と as for とを混一すべからず、as to は常に賓格、(Predicate) に關して用ふ、然れども as for は常に主格 (Subject) に關し且つ對照の意味を含む。

(例文)—So for me, I am quite satisfied. (人は知らず、)予は充分満足である。

I do not know what other gentlemen would say: but as for me, give me liberty or give me death. 他の紳士諸君が何と云ふともそれは構はん、唯予としては、吾に自由を與へよ、然らずんば死を與へよ。

(例文)—The historians are not at one as to those facts. 歴史家は其事實に就いて説が一致して居らぬ。 As to that matter, you had better consult the master. 其

事に就いては主人に相談した方がよい。

without any difficulty 難なく、苦もなく。

(例文)—I can not do it without any difficulty. そいつは難なく僕に出来る。

【譯】 12. 夢想は此問題に關してはもう何も云はなかつた、親切な主人等が自分の事を幽霊に迷はされたかと思つて居るのが明らかに見えたからである、彼等に別れを告げ且つ自分の行く道に就いて必要な事をすつかり聞いてから、和尚は山の上の庵室を再び捜してそして眞に自分が欺かれたか如何かを慥め様と決心した、彼は何の苦もなく其庵室を見出したのである、そして今度は年老つたる主人公が御這りなさいと和尚を招いた、中へ這入ると隠者はいと低く彼の前に頭を下げて叫んで曰ふ様、“あゝ私は恥かしい、ほんとに私は恥しい、實に私は恥しい。”

13. “You need not be ashamed for having refused me shelter,” said Musō. “You directed me to the village yonder, where I was very kindly treated; and I thank you for that favor.”

“I can give no man shelter,” the recluse made answer;—“and it is not for the refusal that I am ashamed. I am ashamed only that you should have seen me in my real shape,—for it was I who devoured the corpse and the offerings last night before your eyes……. Know, reverend Sir, that I am a *jikininki*,—an eater of human flesh. Have

pity upon me, and suffer me to confess the secret fault by which I became reduced to this condition.

【註】—13. You should have seen me あなたが私をひよつと見たかもしれぬ。

Have pity upon me 私をあはれめ。

(例文)—They took pity on my solitary condition. 等彼は予が孤獨の境遇をあはれんだ。

Suffer me to confess the secret fault. 秘密の罪狀をば白狀させて下さい。

by which I became reduced to this condition. 其罪科により、かゝる状態に陥つた。

(例文)—I have been reduced to my last penny. 僕は殆んど一文無しになつてしまつた。

【譯】 13. 夢想が云ふ様、“あなたは私に宿を斷つたかと云つて何もそんなに恥ぢ入るには及ばぬ、あなたが向ふの村へ行く様にと教へて呉れたのでそこへ行くと大層親切な取り扱いを受けたあの御情けに對してあなたに御禮を申します、

隠者は答へて、“私は誰にも宿を貸して上げる事は出来ぬが私の恥ぢ入るのは宿を御斷りしたからではない私の正體を御覽なすつたかと、そればかりが恥かしい、何故かと云ふに昨夜あなたの目の前で死骸と供物を喰つたのは私でした、和尚殿、御承知下さい、私は人肉を喰ふ食人鬼で御座ります、私をばあはれと思ふて下さい、そして此有様に陥つた秘密の科を白狀させて下さい。

14. "A long time ago, I was a priest in this desolate region. There was no other priest for many leagues around. So, in that time, the bodies of the mountain-folk who died used to be brought here,—sometimes from great distances,—in order that I might repeat over them the holy service. But I repeated the service and performed the rites only as a matter of business;—I thought only of the food and the clothes that my sacred profession enabled me to gain. And because of this selfish impiety I was reborn, immediately after my death, into the state of a *jikininki*. Since then I have been obliged to feed upon the corpses of the people who die in this district: every one of them I must devour in the way that you saw last night. . . . Now, reverend Sir, let me beseech you to perform a *Ségaki*-service for me: help me by your prayers, I entreat you, so that I may be soon able to escape from this horrible state of existence."

【註】—14. The bodies.....used to be brought here. 死骸はいつもこゝへ持つて來られた。

(例文)—She used to boast of her son. 女はいつも倅の自慢をした。

【注意】 to be used は別の意となる。

She was used to that work. 女は其仕事には慣れて居た。

in order that I might repeat.....お經を繰りかへすために。

(例文)—He worked hard in order that his family might live in comfort. 家族が安全に暮らせる様にと彼は一生懸命に働らいた。

【注意】 働いたと云ふ過去の働詞を働くと云ふ現在の働詞にすれば might は又現在の形 may となる。

I have been obliged to feed upon the corpses.....—死骸を食べて居らねばならぬ。

(例文)—The silk-worm feeds on the leaves of the mulberry. 蠶は桑の葉を食ふ。

【注意】 live, subsist, dine, feast, feed 等の次には on (upon) を用ふるを常とす。(但し上の例に類似の場合)

【譯】 14. 長い長い以前の事、私は此淋しい界限の僧侶でありました、數里四方に他には僧侶が一人も無いので其當時死んだ處の山家の者共の死骸は一時には遠い所からも一私に尊いお經を讀んでもらふ爲めに皆茲へ持つて來るのが常でした、然し私はほんのお義理にお經を讀み儀式を致しましたばかりで、私の神聖な職業によつて得る事の出来る、食物や衣服の事のみ思ふて居ました。そして此我慾の深い不信仰の爲めに、死後直ちに生れ代つて此食人鬼の有様になりました。其時以來私は此近邊で死ぬ所の人々の死骸を食はねばなりません。どの者もどの者も皆昨夜あなたが御覽なすつた様な風に喰つて仕舞はねばなりません。

和尚殿、御願て御座りますが、どうぞ私の爲めに施餓

鬼をやつて下さい。此恐ろしい生存状態から忽ち逃るゝ事の出来る様祈禱をして私を助けて下さい、御願で御座ります。

15. No sooner had the hermit uttered this petition than he disappeared; and the hermitage also disappeared at the same instant. And Muso Koku-shi found himself kneeling alone in the high grass, beside an ancient and moss-grown tomb, of the form called *gorinishi*, which seemed to be the tomb of a priest.

【註】—15. No sooner had.....than.....(隠者が此願を云ふ)や否や(消えて)仕舞つた

(例文)—No sooner had she heard the news than she began to cry aloud. 此知らせを聞くや否や、女は大聲に泣き出した。

No sooner had Mike seen a dog come than she climbed the pine-tree. 三毛が犬を見るや否や松の木にかけ上つた。

【譯】 15. 隠者が此願を云ふや否や消えて仕舞つた。それと同時に庵室も亦消えて仕舞つた。すると夢想國士は自分が高い草の中に唯一人跪いて居るのに氣が付いた。傍らには五輪石と呼ばれるゝ形の古い苔の生えた墓があつて恰も僧侶の墓らしく見えた。

RIKI-BAKA

力馬鹿

1. His name was Riki, signifying Strength; but the people called him Riki-the-Simple, or Riki-the-Fool,—“Riki-Baka,”—because he had been born into perpetual childhood. For the same reason they were kind to him.—even when he set a house on fire by putting a lighted match to a mosquito-curtain, and clapped his hands for joy to see the blaze. At sixteen years he was a tall, strong lad; but in mind he remained always at the happy age of two, and therefore continued to play with very small children. The bigger children of the neighborhood, from four to seven years old, did not care to play with him, because he could not learn their songs and games. His favorite toy was a broomstick, which he used as a hobby-horse; and for hours at a time he would ride on that broomstick, up and down the slope in front of my house, with amazing peals of laughter. But at last he became troublesome by reason of his noise; and I had to tell him that he must find another playground. He bowed submissively; and then

went off.—sorrowfully trailing his broomstick behind him. Gentle at all times, and perfectly harmless if allowed no chance to play with fire, he seldom gave anybody cause for complaint. His relation to the life of our street was scarcely more than that of a dog or a chicken; and when he finally disappeared, I did not miss him. Months and months passed by before anything happened to remind me of Riki.

【註】—1. He had been born into perpetual childhood. いつまでたつても子供である様に生れた = 生れていつまでも子供であつた。

for the same reason. 同じ理由で。

(例)—For that reason I did not go with him. 其わけで彼と行かなかつた。

He set a house on fire. 家に放火した—He set fire to a house.

He clapped his hands for joy. 喜んで手をたいた。

(参考)—He wept for joy = He wept with joy. 嬉し泣きをした。

He cried for joy = He cried with joy. 喜んで叫んだ。

He was unable to speak for fear. 彼は怖ろしくて言葉も出なかつた。

did not care to play with him. 彼とは遊ぼうともしなかつた。

(例文)—As I was too tired, I did not care to eat. あんまり疲れて居たので食はうと思はなかつた。又は食ふ氣にもなれなかつた。

favorite toys. すきな気に入りの玩具。

for hours at a time. 引き續き數時間。

(例文)—we used to sit and talk for hours together every evening. 自分等は毎晩引き續き數時間起きて居て話しをするのが常であつた。

即ち at a time と together 相同じ。

in front of my house = before. 前。

(例文)—There is a dog in front of the gate. 門の前に犬がゐる。

with amazing peal of laughter. 驚ろくべき高い音の笑ひ聲をして。

(参考)—There was a terrible peal of thunder. 恐ろしい雷鳴がした。

He became troublesome. 彼が厄介になつてきた。

(参考)—He is a troublesome fellow. 彼は厄介な奴だ。

by reason of his noise = on account of. 大騒ぎの爲(の理由で)

(例文)—He is disqualified by reason of his age. 彼は老年の爲め無資格と成つた。

I had to tell him. 余義無く云うた。

went off = went away. 去つた。

trailing his broomstick behind him. 箒を後ろに引き摺り乍ら。

(例文)—If you please, your sash is trailing on the ground. もしもし帯が引き摺つてゐますよ。

At all times=always. 始終いつも。
 perfectly harmless=quite harmless. 全く無害。
 if allowed no chance. 機會さへ與へられねば。

(例文)—If allowed a chance of going abroad, I should be so glad. 外國へ行く機會があつたら、どんなにか嬉しからう。

cause for complaint. 不平の種。

(例)—It came to be a cause for his disappointment. それが彼の失望の種となつた。
 was scarcely more than.....と同じ様なもの。

I did not miss him. 彼が居無いとも氣が付かなかつた。

(例文)—I missed my watch on my way home. 歸宅の途中に至つて時計の無いに氣が付いた。

finally=at last. 遂に。

passed by. 過ぎた。

to remind me of=.....の事を私に思ひ起させる。

To see such a girl reminds me of my dead wife. あんな娘を見ると亡妻を思ひ出す。

【譯】 1. 彼の名は力と云ふ意味の『りき』であつた。然し人々は彼を呼んで『りきばか』と呼んだ、生れていつ迄たつても小供の様であつたからである。又其故に人々は彼に親切であつた、彼が擦つたマツチを蚊帳へつけて火事を起し、焔の上のを見て手を叩いて喜んだ時さへ憎みはしなかつた。十六の歳には丈の高い丈夫な少年となつた。然し心はいつも罪の無い二つ位であつた。

ある。

それが爲め、絶えず極小さい子供等と遊んでゐた。四歳から七歳位迄の近所憐りの少し大きい子供になると『力』が彼等の歌や遊戯を覺える事が出来ないのて彼と遊ばうとはしなかつた。

彼の大好きなおもちゃは箒の柄であつて夫れを彼は木馬に使つた。そして引きつき數時間も例の箒の柄に乗つて驚ろくべき大笑をし乍ら予の家の前の坂を上つたり下りたるするのが常であつた。然し終にはあまり彼が大騒をするので厄介になつてきた、て予は仕方が無いから何處か他の遊び場所へ行けと云つた。彼はおとなしくうなづいて而して行つてしまつた、後ろには例の箒の柄を悲しげに引き摺つて居た。いつてもおとなしく且つ火を弄ぶ機會さへ與へなければ全く無害なので何人に對してもめつたに不平の種となる様な事はしなかつた。予等の街の生活に對する彼の關係は犬か雛鷄の關係と同じ様であつた、て終に彼が見えなくなつても予は居無いとも氣が付かなかつた。かくて予をして彼の事を思ひ起させる事も無く數ヶ月は過ぎた。

2. "What has become of Riki?" I then asked the old woodcutter who supplies our neighborhood with fuel. I remembered that Riki had often helped him to carry his bundles.

"Riki-Baka?" answered the old man. "Ah, Riki is dead—poor fellow!... Yes, he died nearly a year ago, very suddenly; the doctors said that he

had some disease of the brain. And there is a strange story now about that poor Riki.

“When Riki died, his mother wrote his name, ‘Riki-Baka,’ in the palm of his left hand,—putting ‘Riki’ in the Chinese character, and ‘Baka’ in *kana*. And she repeated many prayers for him,—prayers that he might be reborn into some more happy condition.

“Now, about three months ago, in the honorable residence of Nanigashi-Sama, in Kōjimachi, a boy was born with characters on the palm of his left hand; and the characters were quite plain to read,—‘Riki-Baka’!

【註】—2. a man who supplies our neighbourhood with fuel. 近所に薪を供給する人。

(例文)—The cow supplies us with milk. 牝牛は我々に乳を供給する。

some disease of the brain. 何か脳の病。
prayers that he might be reborn into.....もつと幸福に

生れ變つて来る様にとの祈禱。

(例文)—He studied very hard that he might pass the examination. 試験に及第する様、彼は非常に勉強した。

in the honorable residence. 高貴の御屋敷。

【譯】 2. すると一日予は近隣に薪木を供給する樵人せうじんの老人に『力は如何成つたかね』と聞いた、予は度々力

が此樵人の束を運ぶのを手傳つた事を思ひ出したのである。老人は答へて、『力馬鹿ですか、あゝ力は死にました、可愛相に、左様凡そ一年許り前に死にました。それも極、急で御座いました。醫者の話では何か脳の病だと云ひました、そしてあの可愛相な力に就いては今不思議な話が御座います。

力が死んだ時、母は彼の左の掌てのひらに力と漢字でそしてばかと假名で、つまり『力ばか』と彼の名前を書いてそして彼の爲に繰り返し繰り返し何度も禱つてやつたそうです、其祈りと云ふのは今度もつと仕合せに生れ代つて来る様にと云ふので。

處が凡そ三月許り前麴町の某様のお屋敷で左の掌に字の書いてある男の子が生れたそうで御座います、して其文字は『力ばか』と極あざやかに讀めたそうです。

3. “So the people of that house knew that the birth must have happened in answer to somebody’s prayer; and they caused inquiry to be made everywhere. At last a vegetable-seller brought word to them that there used to be a simple lad, called Riki-Baka, living in the Ushigomé quarter, and that he had died during the last autumn; and they sent two men-servants to look for the mother of Riki.

“Those servants found the mother of Riki, and told her what had happened; and she was glad exceedingly—for that Nanigashi house is a very rich and famous house. But the servants said that the

family of Nanigashi-Sama were very angry about the word 'Baka' on the child's hand. 'And where is your Riki buried?' the servants asked. 'He is buried in the cemetery of Zendōji,' she told them. 'Please to give us some of the clay of his grave,' they requested.

【註】—3. in answer to somebody's prayer. 誰かの願が叶つて。

they caused inquiry to be made. 搜索させた。

a vegetable-seller brought word. 青物賣が知らせて来た。

(参考)—I forgot to send you word. 僕は君に知らせて上げるのを忘れた。

look for. 探す。

(例文)—Look for it in the next room. 次の室でそれを捜せ。

told her what had happened. 一五一什を物語つた。

He is buried. 彼は埋めてある。

took away.....土を取つて行つた。

What did they want with that clay? 其土を如何したかつたのか。

(例)—What do you want with that money? 君を其錢をどうしたいのだ。

【譯】 3. そくて其家の人々は今度子が生れたと云ふのも誰かの祈りが叶つて出来た事に違ひ無いと思つたので到る處隅なく搜索させたそうです、すると遂に一人の

青物賣が牛込區に住んでゐる力馬鹿と云ふ愚直な子があつたものだが昨秋中死んで仕舞うたと云ふ事を知らせて来たそこで家の人々は力の母を捜させに二人の下男を遣はしたんだそうです。

其下男等は力の母を見つけたので、あつた事を物語るとなにかし様は金持でもあり家柄でもあるので大層女親も喜んだが然し、下男が云ふにはなにかし様の家内は子供の掌にある馬鹿と云ふ詞に就いて大層怒つたと云ふ次第。て『力は何處に葬つてあります』と下男が聞くと、『善道寺の墓地に埋めてある』と女親が答へた。すると下男は』如何か其墓場の土を少し貰ひ度いもんだ』と頼む。

4. "So she went with them to the temple Zendōji, and showed them Riki's grave; and they took some of the grave-clay away with them, wrapped up in a *furoshiki*.... They gave Riki's mother some money,—ten yen."....

"But what did they want with that clay?" I inquired.

"Well," the old man answered, "you know that it would not do to let the child grow up with that name on his hand. And there is no other means of removing characters that come in that way upon the body of a child: you must rub the skin with clay taken from the grave of the body of the former birth."....

【註】—4. It would not do to let the child grow up.....
=It would not do, if the child were to grow up.....若し一
子供を其まゝ成長させると云ふ事であつたら甚よろしく無
い。

【譯】 4. そこで女は下男同道で善道寺へ行つて力の
墓を見せたんです、すると下男は少し許り墓の土を風呂
敷に包んで持つて行きました、で力の母には金を十圓呉
れたそうです。

『其土でどうするんか』と予は尋ねた、樵夫の老人は
答へて云ふ様。

『イヤ、御承知の通り手にそんな名前を付けたまゝ子
供を成長させるのはよくないでせう。

處でそんな風に子供の體に付いて來た文字を取る方法
は外にないんです。

唯前の體が埋めてある墓場から取つた土で其皮膚をこ
するばかりです。

OF A MIRROR AND A BELL

鏡 と 鐘

1. EIGHT centuries ago, the priests of Mugenya-
ma, in the province of Tōtōmi, wanted a big bell for
their temple; and they asked the women of their
parish to help them by contributing old bronze
mirrors for bell-metal.

[Even to-day, in the courts of certain Japanese
temples, you may see heaps of old bronze mirrors
contributed for such a purpose. The largest col-
lection of this kind that I ever saw was in the court
of a temple of the Jōdo sect, at Hakata, in Kyūshū;
the mirrors had been given for the making of a
bronze statue of Amida, thirty-three feet high.]

【註】—1. eight centuries ago. 八百年前。

for their temple. お寺の爲めに。

parish. 壇家、教區。

mirrors contributed for such a purpose. そう云ふ目的

の爲めに寄附せられたる鏡。

(例文)—She has come all the way for the purpose of seeing him. 女は彼に逢はふと思つてはるばるやつて来た。

The largest collection of this kind. 此種の最澤山集まつて居たのは。

(例文)—I have a large collection of curious stones. 僕は奇石を澤山採集して居る。
thirty-three feet high = thirty-three feet in height. 高さ三丈二尺の。

【譯】 1. 八百年前、近江の國は無限山の僧が、寺に大鐘の入用とあつて、其鐘鑄造の金に青銅の古鏡を寄附して此事業を補くる様、壇家の婦人等に説いた。

『今日と雖も、日本に於ける或る寺院の庭に於ては、かゝる目的の爲めに寄附せられた古い青銅の鏡の積み重なつて居るのを見るであらう。予が曾て見た中で此種の最も多く集まつて居たのは九州博多に於ける淨土宗の或寺院の庭であつた。此鏡は三丈三尺の阿彌陀の銅像を造るために寄附されたのであつた。』

2. There was at that time a young woman, a farmer's wife, living at Mugenyama, who presented her mirror to the temple, to be used for bell-metal. But afterwards she much regretted her mirror. She remembered things that her mother had told her about it; and she remembered that it had belonged, not only to her mother but to her mother's mother and grandmother; and she remembered

some happy smiles which it had reflected. Of course, if she could have offered the priests a certain sum of money in place of the mirror, she could have asked them to give back her heirloom. But she had not the money necessary. Whenever she went to the temple, she saw her mirror lying in the courtyard, behind a railing, among hundreds of other mirrors heaped there together. She knew it by the *Shō-Chiku-Bai* in relief on the back of it,—those three fortunate emblems of Pine, Bamboo, and Plumflower, which delighted her baby-eyes when her mother first showed her the mirror. She longed for some chance to steal the mirror, and hide it,—that she might thereafter treasure it always. But the chance did not come; and she became very unhappy,—felt as if she had foolishly given away a part of her life. She thought about the old saying that a mirror is the Soul of a Woman, and she feared that it was true in weirder ways than she had before imagined. But she could not dare to speak of her pain to anybody.

【註】—2. regretted her mirror. 自分の鏡を惜しいと思つた。

(例文)—I gave away that book, and now I am regretting it very much. あの本を人にやつたが今では惜しくてたまらない。

I regret to part from you. お別れするのはお名残惜し
 50. not only.....but.....のみならず.....尙.....。

(例文)—He knows **not only** English, **but** also French.
 あの人は唯英語のみならず尙佛蘭西語も知つてゐる。
 If she could have offered.....she could have asked.....
 =She could not have offered the priests a certain sum of
 money, even if she had tried to do it. But if she had been
 able to offer the priests a certain sum of money, she would
 have been able to ask to give back that mirror. 若し金
 を差し出す事が出来たなら其鏡をもどして下さいと頼む
 事も出来たんだが。

(例文)—If they could have sailed ten miles further,
 they could have found that island. もし十哩も向ふへ
 舟を進む事が出来たなら其島を見出す事も出来たの
 だに。

in place of the mirror. 鏡の代りに。
 (例文)—**In place of** the book-case, she has set a tansu.
 女は本箱の代りに箆筒を置いた。
 among hundreds. 數百の中に。

(例文)—There were **thousands** of people. **數千**の人
 が居た。
 She **longed for** some chance. どんなか機會があつたら
 よいと希望した。

(例文)—How I **long for** a sight of my native place!
 どうか一目でもよいから故郷が見度いもんだ。

(注意)—wish, hope, wait, watch, long, pray, pine,
 pent, sigh, yearn, call, clamour, strive, struggle, contend,
 contest, compete, etc. は次に for を取る。

felt as if.....の as と if との間には次の文句が略さ
 れあり即 felt as she would have felt, if she.....

【譯】 2. 其當時無限山に住んで居た百姓の妻で、若
 い女があつて、鐘を作るのに使ふ様自分の鏡をお寺へ出
 した。然し後に至つて其鏡をば大層惜しいと思つた、女
 は自分のおつ母さんがそれに就いて自分に物語つた事
 も思ひ出した。其鏡は又單におつ母さんのみならず、
 おつ母さんのおつ母さん、おつ母さんのお祖母さんおばあさんも持
 つて居たのだと思ひ出した。そして又曾て其鏡に映つた
 事のある楽しいほゝゑみをも思ひ出したのである。勿
 論、鏡の代りに幾何かの錢を坊さんに差し出す事が出来
 たなら、代々傳はつて來た此寶を戻して呉れる様にと頼
 む事も出来たであらうが、然し入用な錢たからが無かつたので
 ある。女は寺へ行く度毎に、庭の中の手摺の後ろに、數
 百と積み重なつて居る鏡に交つて自分の鏡があるのを見
 た。其背にある松竹梅の浮彫うきぼりで、よく分つたのである。
 あゝ其目出度いしるしの松竹梅こそ、初めておつ母さん
 が自分に鏡を見せた時いたくも幼い眼を喜ばした物であ
 つた。女は、あの鏡を以後いつまでも寶として大切にす
 る様、それを盗んで押し匿すべき機會があればよいと切
 望した。が然し其機會も遂に來なかつたので、女は自分
 の生命の一部をば愚かにも打ち捨てて仕舞うたかの如く
 心こゝろに感じて、いとど悲しくなつて來た。

彼は『鏡は女の魂である』と云ふ昔の言葉を思ふた、そして色々の點に於て、以前に思ふたよりも不思議に此言葉が眞であつたと恐ろしくも思ふたのである。然し其苦痛をば敢て何人にも語る事はしなかつた。

3. Now, when all the mirrors contributed for the Mugenyama bell had been sent to the foundry, the bell-founders discovered that there was one mirror among them which would not melt. Again and again they tried to melt it; but it resisted all their efforts. Evidently the woman who had given that mirror to the temple must have regretted the giving. She had not presented her offering with all her heart; and therefore her selfish soul, remaining attached to the mirror, kept it hard and cold in the midst of the furnace.

【註】—3. contributed. 寄附した。

(例文)—Mr. Okura contributed 10,000 yen for the re-erection of the Zojōji Temple. 大倉氏は増上寺再建の爲め一萬圓を寄附したり。

would not melt. 鎔け様ともしない、どうしても鎔けぬ。

with all her heart. 心から。

(例文)—I congratulate you with all my heart. 心から御祝ひ申し上げます。

【譯】 3. さて、無限山に寄附せられた總ての鏡が鑄造所に送られた時、鐘鑄造者は多くの中て一つの鏡が如

何しても鎔解しないのを發見した。度々鎔かそうとしたが其努力に抗して鏡は鎔けぬ、是れ正しく寺に其鏡を寄附した女が寄附を後悔したからの事に違ひ無い、女が心から喜んで奉納物を差し出さなかつた其爲めに愆心が尚鏡に執着して居て、鎔鐵爐の中に入るゝも之を堅く且つ冷やかならしめて居るのである。

4. Of course everybody heard of the matter, and everybody soon knew whose mirror it was that would not melt. And because of this public exposure of her secret fault, the poor woman became very much ashamed and very angry. And as she could not bear the shame, she drowned herself, after having written a fare-well letter containing these words:—

“When I am dead, it will not be difficult to melt the mirror and to cast the bell. But, to the person who breaks that bell by ringing it, great wealth will be given by the ghost of me.”

【譯】 4. Because of=on account of.....ため。

bear the shame. 恥を忍ぶ。

(例文)—I bore the pain in silence. 黙つて苦痛を忍んだ。

【譯】 4. 勿論此事實をば人人が皆聞き知つた。そして鎔けないのは誰れの鏡であると云ふ事も忽ちにして皆知つた。悪い秘密が一般に知れ渡つたので此哀れな女はいたく恥ぢ且つ怒つた、そして其恥辱を堪え忍ぶ事が出来なかつたので次の文句の這入つて居る書置を書いて

身投げして仕舞うた。

「妾が死なば、鏡を鎔かし鏡を鑄るも容易なるべし、されど其鐘を撞き破らば其人は妾の靈魂より、大いなる富を授けらるべし。」

5. —You must know that the last wish or promise of anybody who dies in anger, or performs suicide in anger, is generally supposed to possess a supernatural force. After the dead woman's mirror had been melted, and the bell had been successfully cast, people remembered the words of that letter. They felt sure that the spirit of the writer would give wealth to the breaker of the bell; and as soon as the bell had been suspended in the court of the temple, they went in multitude to ring it. With all their might and main they swung the ringing-beam; but the bell proved to be a good bell, and it bravely withstood their assaults. Nevertheless, the people were not easily discouraged. Day after day, at all hours, they continued to ring the bell furiously,—caring nothing whatever for the protests of the priests. So the ringing became an affliction; and the priests could not endure it; and they got rid of the bell by rolling it down the hill into a swamp. The swamp was deep, and swallowed it up,—and that was the end of the bell. Only its legend remains; and in that legend it is called the *Mugen-Kané*, or Bell of Mugen.

【註】—5. performs suicide. 自殺する。

=commit suicide

Supernatural force. 人力の及ばぬ不思議な力。

(例文)—Tennin is a **supernatural** being. 天人と云ふのは超自然の者である。

as soon as.....するや否や。

(例文)—**As soon as** he opened the door, he called aloud. 彼は戸を開けるや否や大聲に呼んだ。

might and main. 一生懸命。

(例文)—They are working **with might and main**. 彼等は一生懸命に働らいて居る。

withstood. 抵抗して立つた。

(例)—The walls **withstood** the enemy's shots. 城壁は敵の砲火に會つたがビクともしなかつた。

day after day. 毎日毎日。

week after week. 毎週毎週。

month after month. 毎月毎月。

(例文)—He went on reading page after page. 彼は一ページ一ページと讀みつゞけて行つた。

Nothing whatever. 一寸も無い。

(例文)—There is no suspicion **whatever**. 一寸も疑なし。

caring for. 構ふ、氣にかける。

(例文)—I **don't care for** it. そんな事は構はん。

(例文)—The boy **cared nothing whatever** for the teacher's reprimand. 子供は教師の譴責などは少しも

構はなかつた。

They got rid of the bell. 鐘を取りのぞいた。

(例文) - You must get rid of this bad habit of smoking. 君は喫烟の悪弊を除かねばならん。

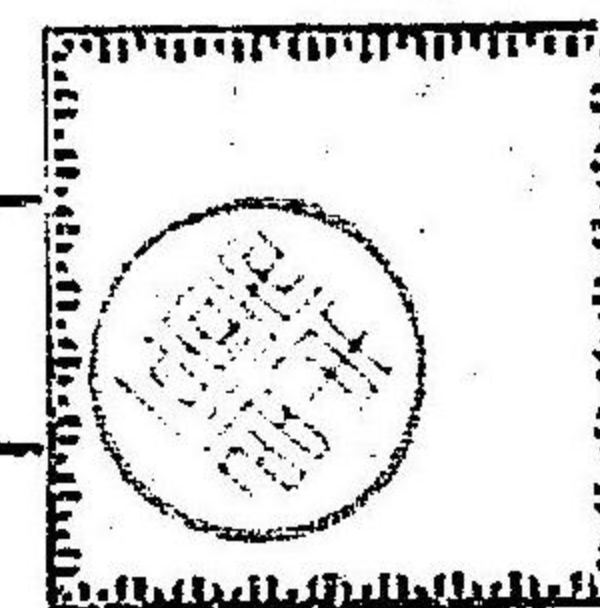
【譯】 5. 讀者諸君に御承知置きを願ひたいのは、何人に拘はらず、怒つて死ぬ人又は怒つて自殺する人の今はこの願ひ、今この約束は一種不思議な力を持つて居ると一般に思はれて居ると云ふ事である。女の鐘が鎔かされて鐘が首尾克く鑄られた後、人々は書置の文句を思ひ出した、彼等は是れを書いた人の魂が鐘を撞き破る人に富を授ける事疑無しと信じた。て鐘が寺院の庭に吊り下げられると皆群つて撞きに行つた。彼等はあらん限りの力をふるつて撞目を揺つた。然し鐘は實際によい鐘だつたので彼等の攻撃に遇つてもピクともしなかつた。夫れにも拘はらず人々は容易に落膽しない、毎日毎日しつきり無しに烈しく鳴らし續けた、僧侶が苦情を云ふにも少しも構はなかつたのである、かうなると鐘の鳴るのが一つの苦惱となつてきたので、僧侶等も我慢仕切れなくなつた。で、山から沼へ轉がし落して此鐘を除いて仕舞うた。沼は深かつたので其れを呑み込み終つたのである、是れが鐘の最後であつた。唯其言傳のみ今に残つて居る。そして其言傳では『無限鐘』と呼ばれて居る。

妖 怪 奇 談 集

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黑板博士曰く『此の興味ある時代を捕え縦論横論史眼炬の如き處考証該博一々根據あり講評穩健皆専門的研究の餘に出つ(中略)余は好んで我が國史を讀むも未だ戰國時代に通ずる能はず(中略)今本書を得て旭日三竿昨夜の殘燈を恨むの思あり余は敢て余と感を同じうする諸君にこの書を推薦せんと欲す(下略)』次に本書の價值を知らん

時事新報評

我國戰國時代に於ける各種の戰役を戰略的若は戰術的に説明し且つ批評

を加へたものにして、後北條氏の關東略定、甲越對戰場、桶狹間の奇襲、毛利氏の中國略定、姉川の戰鬪、三方原の戰鬪、豊臣氏の勃興戰、小牧戰、小田原攻城等の説明批評の外に其の時代に於ける築城術、攻城法、兵器、用兵術及び兵種の配合に著しき變遷を遂けたること等を簡明に記述し専門家以外のものにも能く兵事上に於ける當時の狀況を會得せしむるは本書の特色なるべし、我國の戰史としては多年參謀本部に於て編纂を繼續せるものあり、若しも我戰國時代に於ける諸英傑の戰略戰術を詳に研究せんとすれば同部の發行に係るものを見るの要ありと雖此時代の諸戰役を一括して其大要を得んとするものは本書こそ頃合のものなるべしと思はる、著者は輜重兵大尉荒川銜次郎なるべし。

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學生「英文はがきの書方」が出版されました。本書は、東京高等師範研究科出身の本多孝一先生が公立諸中學校、諸商業學校等に於て親しく生徒に教授せられたものを集めたもので、材料適切、講説明快、實に平易にして、且つ實用的なる良書であります。苟も中等學校或學年級以上の生徒にして、本書を一讀せば、必ずや、何の苦も無く、スラスラと英文はがきが書ける様になり、ます。外國人と書はがきを交換する法も書いてあります、英文履歴書、揭示文、名刺の書方も書いてあります。學生諸君は是非一本を座右に備へられん事を御薦め致します。御購來の際は、附近の書店に命ぜられるか、賣捌所に御申越し下さい。即刻送本致します。尙見本御入用の諸君は住復はがきを以て發行所へ御申込を願ひます。

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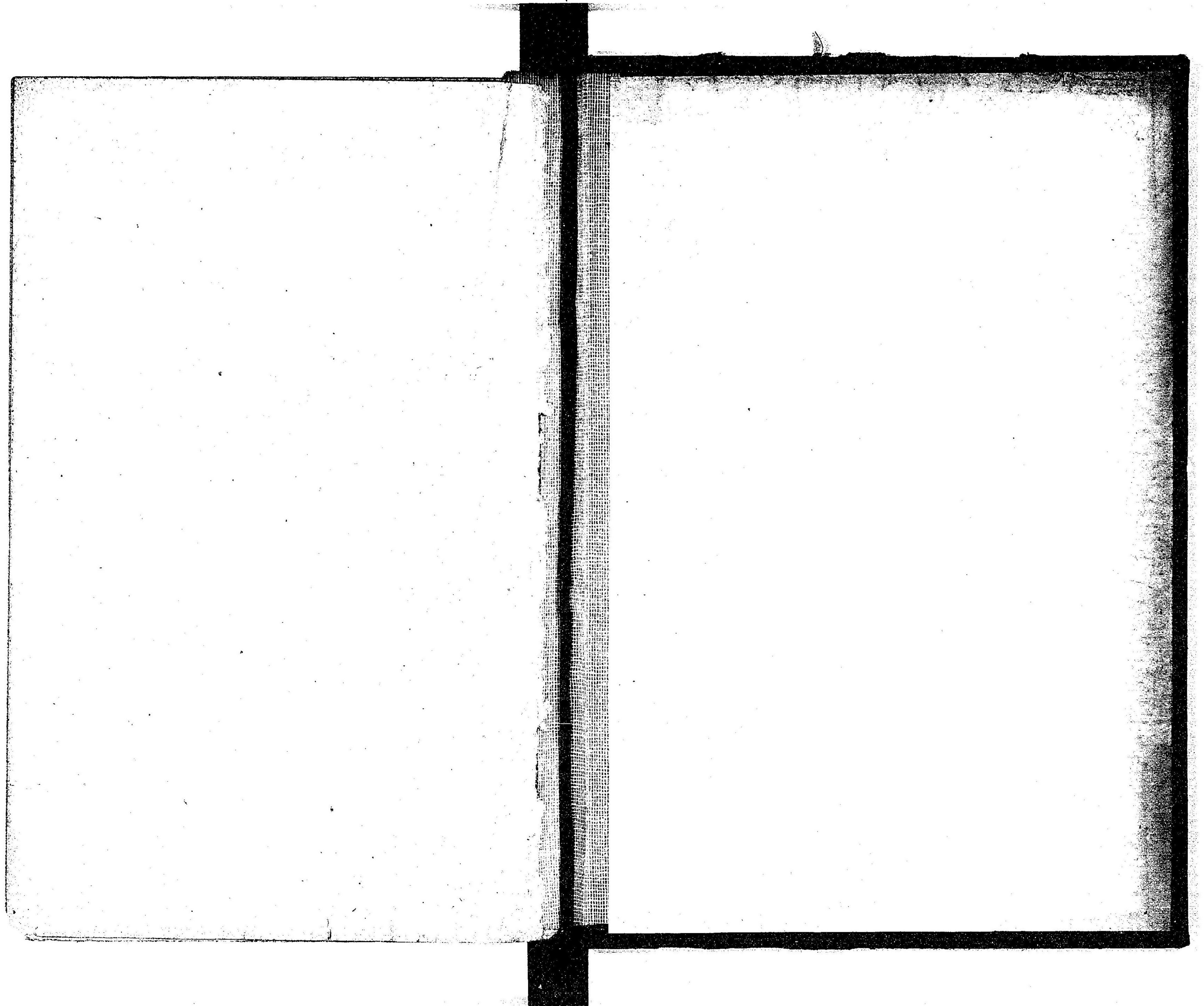
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