

REVISED AND ENLARGED EDITION

OF

EXERCISES

IN THE

YOKOHAMA DIALECT.

TWENTY SECOND THOUSANDTH.

Revised and corrected at the special request of the author
by the

BISHOP OF HOMOCO.

YOKOHAMA, 1879.



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To
MR. NG CHOY,.

Attorney General of the Colony of Victoria, Hongkong,
as also to the gentlemen to whom the second edition of
the "Exercises in the Yokohama Dialect" was dedicated,
this work of labor and love is respectfully inscribed by
one who knows, alas, too well that "By others' faults wise
men correct their own."

Yokohama, 31st March, 1879.

HOMOCO.

"When we're rich, we ride in 'rickshaws'
"But when we're poor they call us 'chickshaws."

Translation from Old Japanese Poem.
Vide Satow and Ishibashi.
Vol. II P. 28.

“Exercises in the Yokohama Dialect.”

SECOND EDITION.

To

PROFESSOR MAX MULLER,

and

JOHN GRIGOR, Esq

THIS WORK IS DEDICATED

The former is known to the world as the greatest of dialecticians, and the latter stands pre-eminent as a master of the Yokohama idiom.

PREFACE.

THE author of the first Edition was guided in his task by a conscientious adherence to the most reliable authorities accessible. Even, however, with these aids, the compilation of this small work was then attended with difficulty, owing in great part to the continual changes as the dialect crystallizes, so to speak, and as progress is made toward fixing this valued means of communication between the native and foreign resident or visitor.

The method is based, as will be perceived, upon the Ollendorf system, the advantages of which are patent in any continental city visited by English or Americans.

Neither the author nor the reviser flatter themselves that they have made any great addition to philological literature; but if they have succeeded in doing no more harm to learners of Japanese than their honored predecessors and successors in similar labors, their highest aims will have been attained.

It is not claimed that the present small book contains all the words used, but none are given which are not used as described. It is easy to see the advantage of getting at the dialect actually used in Yokohama, rather than learning by laborious study the Samurai dialect (the one generally taught by professors and books) and which nobody understands beyond a few teachers.

NOTICES BY THE NATIVE PRESS TO THE
SECOND EDITION

“It would be an invaluable book to any Japanese acquainted with the Yokohama idioms, and able to read English.”—Hakubun Shinshi.

“Since Heppurn’s Dictionary—in which the continuity of the narrative is dislocated by Chinese characters—we have seen nothing so well calculated to show foreigners how little Japanese we speak to them.”—Shisshin Kibun

“It ranks with ‘Humboldt’s Cosmes,’ and ‘Burton’s Anatomy’ in our library, and for solid facts, it knocks the hind sight off any book of its age we ever tackled.”

—Hiogo Shimbun.

“There is only one thing for Japan to do to take rank above other nations—let the people, even to the yetas, learn this book, and then turn them loose on other countries.—Kanagaki Shimbun.

“We have feared this. Our curreney tampered with, and our hair cut the wrong way; and now this book comes along, and pulls the roof off our language.”

—Nisshin Shinjisi.



PREFACE TO THE PRESENT EDITION

I HAVE had great pleasure in revising this little work, which will doubtless be found well worth studying by all persons engaged in Commerce both in China and Japan, whether as Merchants, Shipowners, Brokers, Auctioneers, Consul-bobbery-shots (from whom may Heaven preserve us) owners of Racing Stables, Missionaries, "et hoc omnes ero ero" I have not thought it necessary to enter into the more delicate grammatical intricacies indulged in by Hepburn, Satow, Ishibashi and other modern compilers of Dictionaries of the Japanese Language as, during a somewhat extended residence in Japan, I have found the Grigorian dialect is more easily understood by all intelligent natives and more generally used by foreigners of all classes.

The "Nankinized Nippon" phrases at the end of this edition were compiled at the special request of my old friend and fellow Collegian Mr. Ng Choy of Hongkong, whose recent appointment as Attorney General at that Colony has given such general satisfaction (vide London and China Express). This request was made when Mr Ng Choy was consulted by the Imperial Government as to the advisability of appealing against a decision given by the Court in Yokohama in a case brought by the Government for the purpose of improving the "Churchwood Estates" In giving Counsel's opinion, Mr. Ng Choy was

somewhat at variance about the special meaning of the two words.

WOK-KALLOONAI and WOK-KALLIMASSING, and his opinion, consequently, (like his appointment) had a slight inkling of Hennessey-phobia about it. Thetis is always a little shy in the presence of Themis: but a careful study of this little work will overcome even this false modesty, and I hope to realize the fact that the thought and labor employed in producing the "Revised and Enlarged Edition of Exercises in the Yokohama Dialect" will not have been very greatly thrown away.

HOMOCO.

Given at our Palace.

The 31st day of March, 1879,

the 13th year of Meiji,

Second Cousin of Jimmy Tenno.

NOTICES BY THE PRESS TO THE PRESENT EDITION

To the Student who is affected with a touch of melancholy we can heartily recommend the merry conceits which brighten the Revised and Enlarged Edition of Exercises in the Yokohama Dialect—Chuggai Bakka Shinbun.

There is abundance of humour, varied and refined, and the "Revised and Enlarged Edition of Exercises in the Yokohama Dialect" will take a prominent place among the standard works on Dai Nippon.—Naru Hodo Shinbun.

It is a bright and sparkling lexicon and deserving of an extensive circulation.—Din Shin Shinbun.

Homoco's genius throws a charm over every thing he writes or undertakes: he has imagination of the highest order, and can enchain the industrious student by the sheer force of dramatically developed phrases. This little Lexicon has not yet been equalled in pathos, interest, and peculiar attractiveness by any of those more detailed and intricate works which have been published by others who may have more deeply studied the pathetic and poetical Japanese language, but who have not achieved the rare gift of fascinating students wherein the Bishop of Homoco fairly surpasses himself.—T * * * o Times

Beauty dwells in every line, but being printed at the Gazette office, we must refrain from giving this little work the favourable criticism we otherwise think it deserves.—Heraldoh Shinbun.

Curious and interesting book, clear and lucid in its treatment. Full of useful hints. The Bishop works out

the leading principles with the most unflinching logic and nothing can really be simpler or more practical than the sound foundation on which they are based.—Homoco Sporting News.

This is a book written with understanding; not a favorite or fostered idea inflated by all manner of devices and accommodations to the bulk of an ungainly volume. It is based upon a system philosophically deduced from the Reviser's own experience and personal observation.—Jinriccky-maru Shinbun.

We can recommend this method from personal experience, having had the pleasure of trying it ourselves. Two hundred words of a language previously unknown, combined in idiomatic sentences, were duly mastered in the way proposed, by studying them five minutes at a time, five or six times a day, and when permission was given to refer to a grammar, great was the astonishment as well as the delight felt, on discovering that the rules of syntax were known already.—Japan Punch.

The Bishop of Homoco has brought together just that kind of information which would be of most service in enlisting an interest in the department of education which has been most neglected among us. His style is good, and while he makes a superb book as an author, he is the wise teacher withal, earnest, critical, and full of enthusiasm for his work.—San Francisco Bulletin (by wire).

The "Bishop" leaves no stone unturned to endeavour to make his theory clear, and he argues out the most intricate points with such truthful power that one cannot help travelling right along in his path, feeling all the time, that his translated sentiments are sensible, just, and to the point.—Sarampan Kome-fune Shinbun.

To say that a man should not learn a language before learning its grammar is as opposed to common sense as the remark of the Irish Consul-General at Kobe (J. D. Carol Esq.) that he would never venture into the water until he had fully mastered the art of swimming. But where the facts are not only palpable, but even more easily

to be acquired than theory, we hold it to be sheer waste of toil to learn the theory first. Grammar will eventually take its proper place as an adjunct to logic, mathematics and history, and will illustrate logic and be illustrated by it in turn. The "Revised and Enlarged Edition of the Exercises in the Yokohama Dialect" is worthy of attentive study, and, as a most thoughtful analysis of the attitude and action of the mind in mastering one of the most difficult of eastern languages, must interest everyone who loves education, whether he wish or not to apply the "Exercises" to help himself in becoming an accomplished linguist.—Jew Yoban Shinbun and Fisherman's Review.



FIRST LESSON.

The, a, an, some	No equivalent exists for the articles, etc., in Yokohama Japanese
I	Watarkshee, also Watar-koosh' (this latter is only used by owners of coal mines and millionaires)
You	Oh my
He	Acheera sto

NOTE.—There is no distinction in the dialect between Singular and Plural.

Mine or ours	Watarkshee or Watar-koosh' domo
Yours	Oh my
His or theirs	Acheera sto

The foregoing comprise about all the pronouns used, and the student need not bother about genders.

Hat	Caberra mono
His hat	Acheera sto caberra mono
Stove pipe hat	Nang eye chapeau
Penny	Tempo
Your penny	Oh my tempo
Horse	Mar
My horse	Watarkshee mar
Firewood	Mar key
Boat	Boto
Our boat	Watarkshee boto
Tea	Oh char
Your tea	Oh my oh char

The examples illustrate the ease with which the possessive case is made. The other cases can be worked up as required by the same rules.

To have	Arimas
Will have	Arimas
Has had	Arimas
Can have	Arimas
To obtain	Arimas
To be	Arimas
To wish to be	Arimas
To be at home	Arimas
To arrive	Arimas
To want	Arimas
To buy	Cow
To make a profit by any transaction mercantile or otherwise	Katchimas
To sew, to mend or make clothes	So so
Have you a horse?	Mar arimas?
He has a penny	Tempo arimas
Will you have a boat?	Boto arimas?
Do you keep small inlaid ivory charms for sale here?	Charms arimas?
Is Mr. Jones at home?	Jones-san arimas?

Titles are rendered in Japanese by the termination "san." "Master" is colloquially rendered by "Donnasan" or by "anattar."

Have you any tea?	Oh char arimas?
Has the horse arrived?	Mar arimas?
He has had his tea	Oh char arimas
My hat is here	Watarkshee caberra mono arimas
I want my tall white hat	Watarkoosh' nang eye cha-peau arimas
It was a horse	Mar arimas
This is a penny	Tempo arimas

NOTE.—This far reaching verb, "arimas," translates all the idioms of, to have, esse, possess, habere, manere, sein, haben, avoir, etre, ser, estar haber, tener, and "have got." Beyond this it has as a general colloquialism, a close analogy to the "altro" of the Italians.

To remove	Piggy
Take away	Piggy
Carry off	Piggy
Clear the table	Piggy
Get out of the road	Piggy
He has gone out	Piggy arimas
Take the horse away	Mar piggy
Remove your hat	Caberra mono piggy
Has Mr. Jones left town?	Jone-san piggy arimas?
To break	Serampan
The boat is broken	Boto serampan.
I wish to get this horse broken	Mar serampan
To mix	Champone
Illness	Sick-sick, also, Am buy worry
Unmistakably, without fail, etc., etc.	Die job
I feel ill, mix me some tea	Watarkshee am buy worry oh char parra parra
To hasten	Jiggy-jig
Hurry! be quick	Jiggy-jig
Get me a boat quickly	Boto jiggy-jig
Is the horse a fast one?	Mar jiggy-jig arimas?
How do you do?	Ohio
Good morning	Ohio
Good day	Ohio
Good evening	Ohio
Good bye	Sigh oh narrow
By and bye	Bynebai
Yes	Sigh oh
No	Nigh
Really	Hontoe
Mistaken	Ooso
Difficult	Moods cashey
Immediately	Todie-mar*
Loafer	Fooratchi-no-yats

* Todie-mar is more correctly translated as "eventually," "when it answers my purpose." Grammatical students assert that it means "never."

SECOND LESSON.

Not to have	Arimasen
To be out	Arimasen
Not to understand	Walk-arimasen

The student will note the formation of the negative by the addition of "en" or "ing" to verbs ending in "mas." All others form the negative by adding the termination "nigh." e.g.—"Not to remove," is "Piggy nigh."

Good	Your.a shee
All right	Your a shee
Bad	Worry
Much	Tack san
Little	Skoshe, or cheese eye
How much?	Ikoorah?
What is the price of your horse?	Mar ikoorah?
The price is a penny	Tempo arimas
It is not much	Tack san arimasen
Is he ili?	Am buy worry arimas?
He has been off his feed but merely for a short time	Skoshe am buy worry arimas
One	Stoats
Two	Stats;—also rendered by two peesh
Three	Meats
Four	Yotes
Five	It suits
Six	Moots or Row ku
Seven	Nannats or Sitchi
Eight	Yachts
Nine	Cocoanuts
Ten	Toe
To see	High kin
I see a boat	Boto high kin arimas
I see three pence	Tempo meats highkin
Long	Nang eye
I see a long boat	Nang eye boto high kin arimas
Time	Tokey

I have not seen a penny for a long time	Watarkshee tempo high kin nigh nang eye tokey
A man	Sto
A woman	Moose mc
A child	Baby san
A servant	Boy
A dog	Come here
Strong, well	Die job
A strong man	Die job sto
A sound horse	Die job mar
A "bad hat"	Berrobo-yaru
Ghosts of departed cattle	Shin danji ooshie abake- mono (N.B.—This is pure- ly a legal technicality)
A good sea boat	Die job boto
Big	Okee
A lighthouse	Foonev high kin serampau nigh rosokoo
Water	Meeds
Bring	Motty koy
Bring me some water	Meeds motty koy
Where	Doko
Where is the nearest light- house	Jiggy jiggy fooney high kin serampau nai rosokoo doko?
What	Nanny
What time is it?	Nanny tokey arimas?
It is nine	Cocoanuts arimas
Colour	Eel oh
What colour is your horse?	Oh my mar nanny eel oh arimas?
It is a black	Kooroy arimas
Does his colour change in the various seasons?	Atsie sammy eel oh piggy nigh?
Who called when I was out?	Nanny sto arimas, Watark- shee arimasen?
To speak, to say, to tell	Hanash
Did the visitor leave any message?	Hanash arimas?
No sir, he did not	Hanash arimasen
Who	Dalley

Butter	Aboorah
Oil	Aboorah
Kerosene	Aboorah
Pomatum	Aboorah
Grease	Aboorah
Bring me some pomatum	Aboorah motty koy
Fill the lamps with oil	Lampo aboorah sinjoe
What is the present market value of kerosene?	Aboorah ickoorah?
Where is the butter?	Aboorah doko?
The best oil	Num wun aboorah
The best of men	Num wun shto
A good child	Your a shee baby san
A slow servant	Bakar

THIRD LESSON.

Tailor	Start here
Bootmaker	Coots pom pom otoko
Church	Oh terror
Officiating Priest	Tacksan hanash bosan
Cakes	Kashy
Ridiculous or laughable	Oh Kashy
Get me a boat	Boto motty koy
Is it strong and well trimmed?	Die job arimas?
Are the boatmen able to take care of the sails in case of heavy gales?	Sindoe die job arimas?
The boat appears crank	Boto sick-sick arimas
Where is the Captain?	Num wun sindoe doko?
The wind	Cassie
The wind is very fresh	Okee cassie arimas
The water is shallow here	Meeds cheese eye arimas
Push off the boat	Boto piggy
Wait!	Matty, skoshe matty
Let one boatman wait	Stoats sindoe skoshe matty

Should any one enquire for
me say I've gone out in
the boat for a spin
around the Bay

Conflagration

There is a large fire at
Tokio

Give

Give me a cigar

Pass the wine around the
table

To pass, to walk, to be not
at home

The dog walks

Cause the horse to trot

The lady is not at home

I am going for a trip to the
country

Where has she gone?

I regret being unable to
inform you with cer-
tainty

Will she return shortly?

Possibly next week

I will leave my card

Take care

Take care of the horse!

Take good care of the child

Mind your helm!

Food, Sustenance

Disturbance, noise

Nanny sto hanash, watark-
shee boto piggy

Cad gee

Tokio okee cad gee arimas

Sinjoe

Mar key tobacco sinjoe

Sacky maro maro

Maro maro

Come here maro maro

Mar maro maro

Kommisan maro maro

Enakka maro maro

Doko maro maro?

Arimasen

Jiggy jig arimas?

To die mar

Nammai kammy matty ari-
mas

Ah booneye

Mar ah booneye

Babysan ah booneye

Boto ah booneye

Chobber chobber

Bobbery

The best authorities agree in referring the origin of these last two words to pigeon English—a low and ungrammatical dialect, void of syntax—spoken between foreigners and Chinese.

Tell the tailor to come to-
morrow and I will have
plenty of work for him

Punishment

Start here hanash meonitchi
maro maro tacksan so so
arimas

Pumpgutz

To punish a servant
 Hammer
 You must make less disturbance driving nails into the wall, or I shall be obliged to punish you
 Whose house is this?
 Let us inspect it
 White
 Red
 How much is this cabinet?
 One hundred boos
 It appears dear
 Have you none in variegated colors; these are too plain?
 Only
 Other
 All
 Have you no others?
 The same
 These are the same
 Where are the small ones you showed my friends from England last week?
 Unfortunately they were purchased on Tuesday by a party of tourists from San Francisco.

Boy pumpgutz
 Pompom
 Oh my pompom bobbery
 wa tarkshee pumpgutz

Dalley house arimas?
 Skoshe high kin
 Shiroy
 Ah kye
 Tongs ickoorah?
 Itchy boo high yackoo
 Tack eye arimas
 Kuroy, shiroy, ah kye arimasen?

Back harry
 Bates
 Minner minner
 Bates arimasen?
 Onadge gote
 Onadge kotoe arimas
 Cheese eve doko?

Arimasen .

The student will have remarked the great compressibility of the dialect.

Beer
 Claret
 Hollands
 Stop watch
 Cabinet
 Great variety
 Racing pony
 Bread
 Beef

Beer sacky
 Ah kye sacky
 Homura square oh
 Matty toky
 Tongs
 Ero-ero
 High high mar
 Pan
 Ooshee

Beef tea
Fresh milk
Canned milk
Hash
Shoes, boots
Slippers
Pistol
Paper
Rain
Earthquake
Here
Come here
Be quiet

Ooshee oh char
Ooshee chee chee
Bricky chee chee
Champone ooshee
Coots
Cheese eye coots
Cheese eye serampan
Kammy
Ah me
Okee abooneye pon pon
Coachy
Coachy weedy
D—attv

FOURTH LESSON.

Perambulator
Carriage
Man-power carriage
Two-wheeled pony carriage
Groom
Saddle
Bridle
Stirrup
Reins
Price
Godown, or place to store packages
Crupper
Girth
Give the horse some feed
Clean
Groom the horse well
Saddle the horse
This girth does not appear very strong
Oil the carriage wheels
Cook
Boil

Baby san bashaw
Kooromar or Bashaw
Gin ricky-pshaw
Mar gin ricky-pshaw
Betto
Koorah
Cootsoo wah
Abi omir
Tad sooner
Neigh dan
Koorah
Ato mono
Obee
Mar chobber chobber sinjoe
Kireen
Mar die job kireen
Mar koorah sinjoe arimas
Obee worry arimas
Kooromar aboorah sinjoe
Kooksan
Para-para

Hot water	Oh you
Stove	*Heebatchey
Roast	Yakemas
Stew	Champone yakemas
Fry	Tates yakemas
Chicken	Tory
Eggs	Tomango
Potato	Eemo
Table	Dye
Plate	Sarah
Boil four eggs	Tomango yotes para para
Roast the fowls	Tory yakemas
To wash	A row
Laundryman	Sin turkey
Soap	Shabone
Starch	Shiroy mono
Flat iron	Shin nosej
Clothes	Kimmono
Tell the laundryman to wash the clothes	Sin turkey hanash kimmono a row
Direct him to use more starch	Cheese eye shiroy mono arimas
A clean shirt	Atarashee shiroy
Open the door	Toe akemas
Shut the door	Toe she merro
Open the window	Mado akerro
Shut the window	Mado oh shemerro
Gate	Mon
Stair-case	Hash ero
Nail	Koong-ee
Hot	Atsie
Cold	Sammy
Cold water	Sammy meeds
Umbrella (rain)	Ah me kass
do. (sun)	Tent sam kass
Clergyman	Bosan
Ambassador	Yakkamash shto
Physician	Doctorsan

* "Sheebatchey" is used as well as "Heebatchey"; the gender is not known.

Dentist	Hahdykesan
Lawyer	Consul bobbery sto
Banker	Dora donnyson
Auctioneer	Selly shto
Marine insurance surveyor	Serampan funey high kin donnyson
Silk inspector	Eeto high kin sto
Tea inspector	Oh char chobber chobber sto
Exchange broker	Kooromar maro maro akin-doe
Merchant	Akindoe
Carpenter	Dyke oh
Soldier	Ah kye kimmono sto
Sailor	Dam your eye sto
Nursemaid	Amah
Foster mother	Chi chi amah
Chinaman	Nankinsan
Gentleman of color	Kurrumboh
Coolie	Nin soaker
Foreigner	Eejin san
Dead	Shin dan jee
Foreign cemetery	Eejin san shin dan jee to-koro, or Bohm san koorah
Theatre	She buyer

FIFTH LESSON.

Good day	Ohio
I wish to see some nice small curios	Your a shee cheese eye curio high kin
Of what kind and quality?	Nanney arimas?
Something exceptionally nice	Num wun your a shee arimas?
Would you like to see some old Satsuma screens of wonderful variety and strong pattern?	Die job screen high kin arimas?
Yes, I should be pleased to look at them	Sigh oh, high kin arimas

How much is this small in-
laid tray?

It is twenty dollars

I will give you two boos

You are very hard upon a
poor merchant but it is
yours for the sake of
future business

Will you not take 1 Yen for
the article? I am an in-
fluehtial man and can put
many thousand dollars
worth of business in
your way

Excuse my plain speaking,
I am not like other Jap-
anese dealers, and have
always made it a rule to
ask only the price I will
take for my goods I
have travelled in Chris-
tian countries and have
learned to despise the
double faced dealings of
our nation.

I admire your intelligence
and as you wish to raise
the standard of your
countrymen to that of
the civilized world, I pre-
sume you will accept
payment in Kinsatz in-
stead of dollars

The great depreciation of
the value of the paper
currency of the Imperial
Japanese Government
renders it impossible
during the prolonged ab-
sence of my partners to
accept your tempting
offer

Cheese eye ickoorah

Knec jew dora

Knee boos arimas

Your a shee

Ichi rio sinjoe arimas, wa-
tarkshe oki akindo, tack-
san cow

Watarkshee atchera kooni
maro maro arimas. Japan
otoko bakka, kono house
stoats neigh dan backary
hanash

Walk-arimas, neigh dan
your a she, Kinsatz sinjoe
arimas

Kinsatz yah dai oh Dora
your a shee

Send it home
Very well, sir, where is
your residence?
I am not residing here; I
am a globe trotter

Will you, then, take the
article in passing again
this way?

No, you had better send it
up to the Grand Hotel
I am much obliged and
have always held Euro-
peans in the highest
esteem, and hope you
will favour me by further
patronage

Watarkshee house sinjoe
House doko arimas?

House arimasen skoshee
high kin maro maro ari-
mas

Donnyson. come back ari-
mas?

Knee jew ban Hotel maro
maro your-a-shee

Sigh oh narrow dozo byne-
bai moh skosh cow

The student will now practice by translating sentences from English into Yokohama Japanese and vice versa. After some practice of this, the dialect will be mastered sufficiently for all ordinary purposes.

Translate into Yokohama Japanese.

1. Will you go with me into the shop?
2. No, my dear fellow; I do not want to go in.
3. I think I have lost a fifty-cent piece in this small shop.
4. Who is in the shop now? the bootmaker or his wife?
5. There is only his assistant in the shop.
6. Is not a "store" another name for a "shop."
7. Yes; they now say in Yokohama, I keep a "store," not, I keep a "shop"
8. Take off your hat when you enter a shop
9. I have been told that you do not take off your hat when you enter a drawing-room.
10. Always take off your hat when you enter a drawing-room.

11. Cannot my portmanteau go in the cab?—No; but the parcel can very well.

12. Your bootmaker has come; he is in the next room.—Very well; you may show him in

13. Show my friend into the drawing-room, and the doctor into my bed-room.

14. Could you tell me where the shop of this poor man is who lost his wife and his two children last week?

15. He has no shop now; he is a missionary.

16. Go, in passing, to my daughter-in-law's, and ask her when she will send me the children.

17. I cannot call on your daughter-in-law but I will look in on the grandmother of your aunt's gardener.

18. Will you go before you take something?

Translate Idiomatically into English.

Oh my nangeye tokey high kin nigh. Die job arimas? Jiggy jig oh char motty koy, donnyson arimas. Doko maro maro? Nanny house arimas? Anatter tempo sinjoe. Tempo arimasen. Ah me arimas? Ah me hass arimasen, Ginricky pshaw motty koy—ginricky pshaw arimasen, mar motty koy! Mar sick-sick, betto drunky drunky, koorā serampan. Oh my piggy jiggy jig, watarkshee pumgutz sinjoe arimas.

Champone hanash watarkshee onadge kotoe bates arimasen. Tacksan sammy arimas. Cheese eye kimmono buckery, bates kireen arimasen. Tomago para para, pon pon nigh serampan arimas. Skoshe matty.

Dye serampan, dyke eh hanash coachy weedy Sigh oh tadighma. Dye die job arimasen, itchiboo sinjoe nigh. Die job arimas itchiboo too sinjoe buckery. Minner minner dyke oh onadge kotoe arimas. Hanash bobbery nigh, bakar arimas, d—atty! Damyuri sto okee boto arimas, sendo hanash drunky itchiboo sinjoe arimasen. Nankeensan nangeye koongee arimas.

NANKINIZED-NIPPON

There is not a great deal of difference between the Japanese Dialects as spoken by what are termed Foreigners (Fanqui) and the inhabitants of that part of this Vast Globe known as the Celestial Empire. Foreigners as a rule rattle their "Rs" roughly, readily, and righteously, or else ignore them altogether: thus we sometimes hear the word signifying to misunderstand pronounced by Foreigners both

Walk—karrymasing and

Walk—kawymasing

The Celestial, however, lubricates the "R" and transposes the word into

Walk—kallimassing.

The verb "Arimas" signifying to have, to be, to get, &c., &c. (vide page 2) is also transposed and somewhat shortened by the better class of Chinese into the soft Italian sounding syllabytic of "Alloo"—and the somewhat harsh "Watarkshee" is modified into the more euphonious

"Watak-koo-lack'shee"

hence in place of the harsh sounding phrase

"Watarkshee am buy worry arimas

"(for, I am not feeling well),"

our Celestial neighbours give us the following balmy and soothing sentence:—

"Watak-koo-lack'shee am buy wolly alloo."

The numerals and methods of counting are about the same in either case, but the following will illustrate more clearly the slight differences:

English	Foreigners-Japanese.	Nankinized-Nippon.
One	Stoats	Shtots'hi
Two	Stats	Fu'tarchi
Three	Meats	Meachi
Four	Yotes	Yoh-tchi
Five	It suits	Itsuitchi
Six	Moots	Mootchi or loku
Seven	Nannats	Sitchi
Eight	Yachts	Yartchi
Nine	Cocoanuts	Kokarnotchi
Ten	Toe	Toe, or jew
Twenty	Knee jew	Knee jew

(other multiples in accordance with the above.)

Twice two are four.	Stats stats yotes narimas.	Fu'tarchi fu'tarchi yohtchi aloo.
I should like to borrow 500 Yen from you if you have them.	Go-hakku rio high shacko.	Anatta go-hakku lio aloo nallaba watark-koo lack' shee high shacko dekkelloo alloo ka (literally if you have 500 Rios have you the mind to lend them to me)

The difference between

Wok-kallonai and Wok-kallimassing

is really only a difference without a distinction (vide Adams' Japan page 64, vol. II.) but at the same time these words may be so used as to deceive, in their actual meaning. even the best of our linguists.

Wok-kallonai, as generally used by celestials means

I don't	}	understand
I won't		
I shan't		
I didn't		
I never intended to and nothing you can say will make me		

Wok-kallimassing is generally an evasive answer, and when used may be translated in either of the following ways:—

It answers my purpose to say that I do not	}	understand
I can give you the informa- tion you require but it suits me better that you should think I		
It is simply a question of Mexicans and if you make it worth my while I will very quickly	}	understand

Numerous other instances of this most comprehensive word might be given. but the intelligent student will at once understand the full value of a word of so much significance and bury it deeply within the inmost cell of his penetrating brain.

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of the famed 1879 edition has been
issued in 1953 by the Charles E.
 Tuttle Co., of Rutland, Vermont &
Tokyo, Japan, and printed by the
Kasai Publishing & Printing Co.*

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