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."

HOMOCQ.

Yokohama, 31st March, 1879.

"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.
"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 Hepburn'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 Cosmos,' 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 Watarkoosh' (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 Watarkoosh' 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                      Arimas
To make a profit by any transaction mercantile or otherwise
To sew, to mend or make clothes
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?
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 chapeau 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
Take away
Carry off
Clear the table
Get out of the road
He has gone out
Take the horse away
Remove your hat
Has Mr. Jones left town?
To break
The boat is broken
I wish to get this horse broken
To mix
Illness

Unmistakably, without fail, etc., etc.
I feel ill, mix me some tea

To hasten
Hurry! be quick
Get me a boat quickly
Is the horse a fast one?
How do you do?
Good morning
Good day
Good evening
Good bye
By and bye
Yes
No
Really
Mistaken
Difficult
Immediately
Loafer

Piggy
Piggy
Piggy
Piggy
Piggy
Piggy arimas
Mar piggy
Caberra mono piggy
Jone-san piggy arimas?
Serampan
Boto serampan.
Mar serampan

Champone
Sick-sick, also, Am buy worry
Die job

Watarkshee am buy worry
oh char parra parra

Jiggy-jig
Jiggy-jig
Boto jiggy-jig
Mar jiggy-jig arimas?
Ohio
Ohio
Ohio
Ohio
Sigh oh narrow
Bynebai
Sigh oh
Nigh
Hontoe
Ooso
Moods cashey
Todie-mar*
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
To be out
Not to understand

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
All right
Bad
Much
Little
How much?
What is the price of your horse?
The price is a penny
It is not much
Is he ill?
He has been off his feed but merely for a short time

One
Two

Three
Four
Five
Six
Seven
Eight
Nine
Ten
To see
I see a boat
I see three pence
Long
I see a long boat

Time

Arimasen
Arimasen
Walk-aramasen

Your a shee
Your a shee
Worry
Tack san
Skoshe, or cheese eye
Ikoorah?
Mar ikoorah?

Tempo arimas
Tack san arimasen
Am buy worry arimas?
Skoshe am buy worry arimas

Stoats
Stats,—also rendered by two peesh
Meats
Yotes
It suits
Moots or Row ku
Nannats or Sitchi
Yachts
Cocoanuts
Toe
High kin
Boto high kin arimas
Tempo meats highkin
Nang eye
Nang eye boto high kin arimas
Tokey
I have not seen a penny
for a long time

A man
A woman
A child
A servant
A dog
Strong, well
A strong man
A sound horse
A “bad hat”

Ghosts of departed cattle

A good sea boat
Big
A lighthouse

Water
Bring
Bring me some water
Where
Where is the nearest light-house

What
What time is it?
It is nine
Colour
What colour is your horse?

It is a black
Does his colour change in
the various seasons?
Who called when I was
out?
To speak, to say, to tell
Did the visitor leave any
message?
No sir, he did not
Who

Watarkshee tempo high kin
nigh nang eye tokey

Sto
Moose mc
Baby san
Boy
Come here
Die job
Die job sto
Die job mar
Berrobo-yaru

Shin danji ooshie abake-
mono (N.B.—This is pure-
ly a legal technicality)

Die job boto
Okee

Foonev high kin serampan
nigh rosokoo

Meads
Motty koy
Meads motty koy
Doko

Jiggy jiggy fooney high kin
serampan nai rosokoo
doko?

Nanny
Nanny tokey arimas?
Cocoanuts arimas
Eel oh
Oh my mar nanny eel oh
arimas?

Kooroy arimas
Atsie sammy eel oh piggy
nigh?

Nanny sto arimas, Watark-
shee arimasen?
Hanash

Hanash arimas?

Hanash arimasen
Dalley

(19)
Butter
Oil
Kerosene
Pomatum
Grease
Bring me some pomatum
Fill the lamps with oil
What is the present market value of kerosene?
Where is the butter?
The best oil
The best of men
A good child
A slow servant

Aboorah
Aboorah
Aboorah
Aboorah
Aboorah
Aboorah motty koy
Lampo aboorah sinjoe
Aboorah ickoorah?

Aboorah doko?
Num wun aboorah
Num wun shto
Your a shee baby san
Bakar

THIRD LESSON.

Tailor
Bootmaker
Church
Officiating Priest
Cakes
Ridiculous or laughable
Get me a boat
Is it strong and well trimmed?
Are the boatmen able to take care of the sails in case of heavy gales?
The boat appears crank
Where is the Captain?
The wind
The wind is very fresh
The water is shallow here
Push off the boat
Wait!
Let one boatman wait

Start here
Coots pom pom otoko
Oh terror
Tacksan hanash bosan
Kashy
Oh Kashy
Boto motty koy
Die job arimas?

Sindoe die job arimas?

Boto sick-sick arimas
Num wun sindoe doko?
Cassie
Okee cassie arimas
Meeds cheese eye arimas
Boto piggy
Matty, skoshe matty
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 certainty

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

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 tomorrow and I will have plenty of work for him

Punishment

Nanny sto hanash, watarksheee 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

Kommysan maro maro

Enakka maro maro

Doko maro maro?

Arimasen

Jiggy jig arimas?

To die mar

Nammal kammy mattary arimas

Ah booneye

Mar ah booneye

Babysan ah booneye

Boto ah booneye

Chobber chobber

Bobbery

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.

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

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

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 gotte
Onadge kotoe arimas
Cheese eye doko?

Arimasen.
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  
Stove  
Roast  
Stew  
Fry  
Chicken  
Eggs  
Potato  
Table  
Plate  
Boil four eggs  
Roast the fowls  
To wash  
Laundryman  
Soap  
Starch  
Flat iron  
Clothes  
Tell the laundryman to wash the clothes  
Direct him to use more starch  
A clean shirt  
Open the door  
Shut the door  
Open the window  
Shut the window  
Gate  
Stair-case  
Nail  
Hot  
Cold  
Cold water  
Umbrella (rain)  
do. (sun)  
Clergyman  
Ambassador  
Physician  

Oh you  
*Heebatchey  
Yakemas  
Champone yakemas  
Tates yakemas  
Tory  
Tomango  
Eemo  
Dye  
Sarah  
Tomango yotes para para  
Tory yakeimas  
A row  
Sin turkey  
Shabone  
Shiroy mono  
Shin nosey  
Kimmono  
Sin turkey hanash kimmono  
a row  
Cheese eye shiroy mono arimas  
Atarashee shiroy  
Toe akemas  
Toe she merro  
Mado akerro  
Mado oh shemerro  
Mon  
Hash ero  
Koong-ee  
Atsie  
Sammy  
Sammy meeds  
Ah me kass  
Tent sam kass  
Bosan  
Yakkamash shto  
Doctorsan

* "Sheebatchey" is used as well as "Heebatchey"; the gender is not known.
Dentist
Lawyer
Banker
Auctioneer
Marine insurance surveyor
Silk inspector
Tea inspector
Exchange broker
Merchant
Carpenter
Soldier
Sailor
Nursemaid
Foster mother
Chinaman
Gentleman of color
Coolie
Foreigner
Dead
Foreign cemetery
Theatre

FIFTH LESSON.

Good day
I wish to see some nice small curios
Of what kind and quality?
Something exceptionally nice
Would you like to see some old Satsuma screens of wonderful variety and strong pattern?
Yes, I should be pleased to look at them

Ohio
Your a shee cheese eye curio high kin
Nanney arimas?
Num wun your a shee arimas?
Die job screen high kin arimas?

Sigh oh, high kin arimas
How much is this small inlaid 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 influential man and can put many thousand dollars worth of business in your way
Excuse my plain speaking, I am not like other Japanese dealers, and have always made it a rule to ask only the price I will take for my goods. I have travelled in Christian 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 presume you will accept payment in Kinsatz instead of dollars
The great depreciation of the value of the paper currency of the Imperial Japanese Government renders it impossible during the prolonged absence of my partners to accept your tempting offer
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 Europeans 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 arimas
Donnyson come back arimas?

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.


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 syllablic 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:

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

(other multiples in accordance with the above.)

Twice two are Stats stats yotes narimas. Fu’tarchi fu’tarchi yohhtchi aloo.
I should like to Go-hakku rio high shacco. Anatta go-hakku lio aloo nallaba watark-koo lack’ shee high shacco dekkelloo aloo 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
I won't
I shan't
I didn't
I never intended to and
nothing you can say will
make me

understand

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
I can give you the information 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
misunderstand

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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