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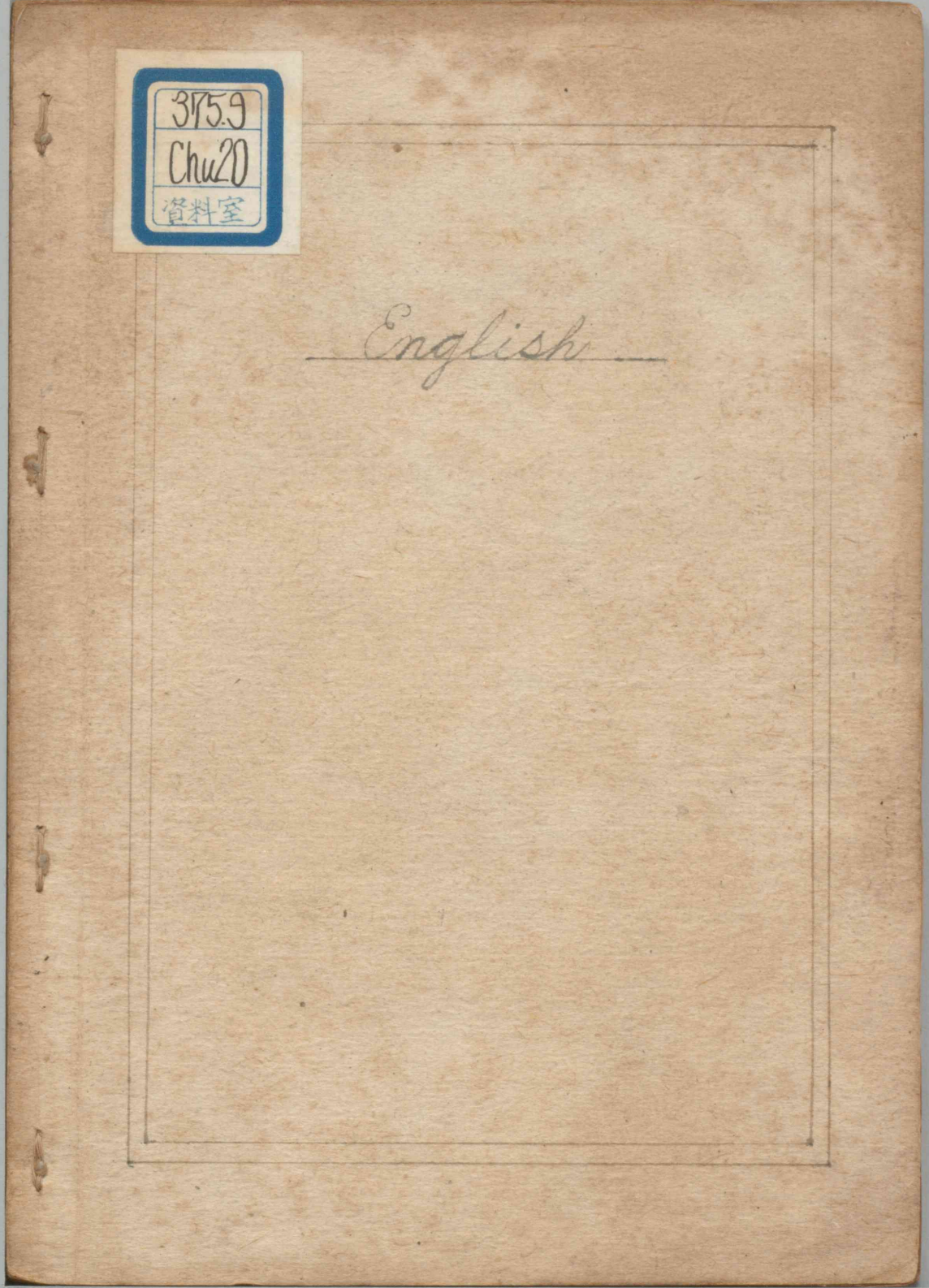


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昭 和 21 年 3 月 31 日 中 學 校 ・ 高 等 女 學 校 外 國 語 科 用

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高 等 女 學 校 用

中 等 學 校 教 科 書 株 式 會 社

[前] ¥ .40



昭和 21 年 3 月 27 日 印 刷
昭和 21 年 3 月 31 日 發 行

APPROVED BY MINISTRY
OF EDUCATION
(DATE Mar. 27, 1946)

著作權所有 著 作 兼
發 行 者

東京都神田區岩木町三番地
中等學校教科書株式會社

代表者 龜 井 寅 雄

印 刷 者

東京都牛込區市谷加賀町一丁目十二番地

大日本印刷株式會社

代表者 佐 久 間 長 吉 郎

配 給 元

東京都神田區渡路町二丁目九番地

日本出版配給統制株式會社

第四學年二組八席
山田吉一

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BOOK THREE

LESSON 1

FOR THE JOY OF NEW LIFE

Spring has come, and the gentle wind blows. The Sunbeams shine from the sky and dance all over the fields and hills.

“Wake up, Little Friends!” cry the Sunbeams, “wake up, for it is the springtime!”

The trees and grass forget their past life of suffering, and cry with joy, “Oh, how happy this new life is!”

They have long endured hardships; the cold north wind blew through them, the frost nipped their leaves, and the ice froze up their roots. But they never complained. They have endured all this bravely, never losing hope.

Now they are born again, and are full of life and joy. Is this not a good lesson that Nature teaches us?

Nature shows us that every living thing must go through pain and suffering before it can enjoy a new life. So it is with us, too.

No pains, no gains.

He who would gather roses must not fear thorns.

Fortune favours the brave.

EXERCISE

Put into English:—

1. 冬は過ぎました。今は春です。野も山も新緑で覆はれておます。
2. 昨日は二三人のお友達と一緒に上野公園に行きました。
3. 上野公園の桜花は満開でまことに美しくございました。

LESSON 2

HOW PLANTS GROW

Each green leaf you see growing in the fields is really a small machine that makes food out of the earth and air, with the help of the rain and sunshine.

For each green plant above the ground there are millions upon millions of tiny little plants under the ground. They are so small that you would have to look through a powerful magnifying glass to see them. They are called "microbes."

The big heap of stable manure, straw, and kitchen rubbish on the edge of the farm is where our story begins. This "muck heap" does not smell very good to you, but we don't worry about that because in this dead and rotten stuff life begins afresh, the life of millions of microbes.

We just spread it over the earth and leave it there so that the microbes, which are in every lump of earth everywhere, will feed on it. When they do this they turn the rubbish into "salts," and these salts must be in the ground so that the green plants can grow properly.

After a while, the farmer decides that it is time for the plant-engines to get to work; so he puts some seeds into the ground. When the seeds feel the warm damp soil, they swell up, and little roots creep out and search around in the dark for food.

They drink up rain-water which has soaked

down into the ground, and drink up with it salts which the microbes have made. Next, the seed sends a white stem upwards seeking the sun. As soon as this stem peeps above the ground and feels the sunlight, it turns green; then it spreads more and more green leaves out to bathe in the sunshine.

Each leaf is busy making food out of salts and gases that the plant has gathered from the earth and air, and it is all done by sun-power. These plant-machines store the food they have made in roots and seeds, and the farmer gathers these in and sells them to all of us for food.

EXERCISE

(A) *Answer the following questions in English:—*

1. What helps the green leaves to make food out of the earth and air?
2. What must there be in the ground for the plants to grow?
3. What do you use to see "microbes"?

(B) *Put into English:—*

1. もう勉強を始める時間です。
2. 私は朝起きると庭へ出て体操をします。

LESSON 3

NARCISSUS

Once upon a time, there lived in Greece a young shepherd whose name was Narcissus. All day long he tended his sheep on the hills and drove them from place to place to find good pasture.

One day the sheep stopped to drink from a little stream. The water in this stream was so clear that it was like a great looking-glass, and reflected everything that leaned over it.

Now, it happened that, while Narcissus was waiting for the sheep to drink, he saw his own face in this wonderful stream. He had never seen himself before, and he was so pleased with the pretty picture that he looked and looked, and looked at it in the water, and forgot all about his sheep.

The sheep waited for a long time near the stream, but at last they wandered away without the shepherd and were lost.

Jupiter, the great god of that country, was very angry with Narcissus for forgetting his sheep, and

made up his mind to punish him. So when Narcissus had looked at himself long enough and turned to go after his flock, he found that his feet had taken root in the earth. He could not move from the side of the stream. He could not lift his head, but had to keep it bent down, looking at the reflection of his face in the water.

Little by little, he changed into the flower that we know so well, the narcissus. Now you see why we find this flower growing on the bank of a stream and always with its pretty head hung down.

EXERCISE

(A) *Answer the following questions in English:—*

1. What does a shepherd do?
2. What do you use to see your own face?
3. Why was Jupiter angry with Narcissus?
4. What did Jupiter make up his mind to do?
5. Where is the narcissus usually found?

(B) *Put into English:—*

1. 佐藤さんは貸家を見つけるためにあちらこちら歩き廻りました。(a house to let)
2. 私はそれまで病氣をしたことはありませんでした。
3. 叔母は持つてゐるものをみんな賣らなければなりませんでした。(sell)

LESSON 4

HEALTH

“Health is better than wealth,” says an English proverb. In order to please our parents we take good care of our health.

Then what must we do in order to keep well?

We must get up early in the morning, and breathe fresh air.

We must go to bed early and have a good sleep.

We must live in clean, sunny rooms.

We must keep ourselves neat and clean.

We must walk and play in the open air.

We must chew our food well, and drink pure water.

We must not eat too much.

“A sound mind in a sound body,” says another proverb. That is true, but a sound mind, on the other hand, helps to build up a sound body.

So, be always happy and cheerful, and never complain or find fault with others.

Never be discouraged or lose heart whatever may happen.

These are the most important rules for good health.

EXERCISE

(A) *Answer the following questions in English:—*

1. In order to please your parents, what must you do?
2. In order to take good care of your health, what must you do?
3. What helps to build up a sound body?

(B) 点線の部分に適当な語句を入れて文を作れ。

1. We must go
2. We must not
3. Be
4. Do not be
5. Never

(C) *Put into English:—*

1. 早寝早起きは健康に薬です。
2. あなたがたはよく眠らなければなりません。しかし眠り過ぎてはいけません。
3. いつも快活にしてゐなさい。身体も丈夫になります。

LESSON 5

THE WIDOW'S LAMP

Once there was a poor widow who lived on a hill near the seashore. She had no child, and she

led a lonely life. She was so poor that she had to work hard each day.

Her work was to bind shoes. She earned at this trade what served to buy clothes and food, and to pay for the rent of her house.

But one night, this poor widow, as she sat at her work, while the winds blew and the waves dashed on the rocks, said to herself: "I wish I could be of some use in the world. Can I not do good to someone besides myself?"

At last she thought that ships were sometimes wrecked on the coast near her house, as there was no lighthouse to warn them off at night.

From her window she could look out on the sea. Why might she not keep a lamp lit at the window each night, so as to warn off the poor sailors when they came too near in their ships to the rocks on the coast?

The widow felt glad when this thought flashed through her mind. The thought grew to be a deed. She found that, if she sat up an hour later each night, she could earn enough to pay for the oil that would feed the lamp.

So she sat up and earned money to buy the oil, and then trimmed the lamp, and placed it at the window each night, and in this way saved many lives.

She had done this for five years without reward, or the hope of reward. But good deeds are often found out.

The sailors whose lives had been saved now began to send gifts to her from far-off lands. They would send her tea from China, and shawls from India, and silks from France, and grapes from Spain.

But the poor widow did not need these gifts to make her happy. She used to give many of them to the poor and sick.

She was happy in the thought that she was doing good; and so, as long as she lived, she lit her lamp each night, and put it at the window.

EXERCISE

Change the voice:—

1. The lamp was placed at the window by the widow each night.
2. The widow had done this for five years.

3. Many lives were saved by the widow.
4. Many things were sent her by the sailors.
5. She lit the lamp as long as she lived.

LESSON 6

LITTLE THINGS

I cannot do the big things

That I should like to do,

To make the earth forever fair,

The sky forever blue.

But I can do the small things

That help to make life sweet;

Though clouds arise and fill the skies

And tempests beat.

One step and then another,

And the longest walk is ended.

One stitch and then another,

And the largest rent is mended.

LESSON 7

COTTON

Cotton is grown in hot countries all over the world, except where the land is dry.

When the cotton is ripe and ready to be picked, the plant looks as if it were covered with snowballs, and these are called cotton bolls. The cotton pickers pick off all these bolls.

Inside each one are a number of large black seeds, which must be taken out. It used to be done by hand, and it was very hard, slow work. Today it is done very fast by machines.

After the seeds are taken out, the cotton is pressed together in big bales and is sent to the cotton-mills. Then it is cleaned again, so as to be ready for spinning.

After it has been spun into thread by machines, it is woven into cloth, again by machines.

There are many different kinds of cotton cloth, dyed in all sorts of colours. A great many things that we use are made of cotton, such as clothes, sheets, curtains and so on.

Several kinds of paper and some sorts of plaster, some brushes and combs are all made from cotton.

Indeed, you would never imagine that some of these things had anything to do with cotton.

The material used for the films that show us the wonderful moving pictures is made from cotton.

In England, the people most interested in cotton are the people of Lancashire; which is the county where most of English cotton cloth is made.

The cotton used in the Lancashire cotton-mills, however, cannot be grown there; for cotton must have fine sunny weather and loves a land that is moist and hot. Lancashire gets most of its raw cotton from the United States of America.

Cotton grows in the warm parts of the United States, where there is no frost and there is enough rain to make it grow. We find the cotton fields in the southern and south-eastern parts where the warm rains and bright sunshine are just what the cotton-plants like.

Although the United States grows more than any other country in the world, it is not the only country that grows cotton.

India is a great cotton-growing country, and Bombay is the great cotton-mill city and cotton-port.

Egypt and the Sudan, too, grow much cotton. Other parts of the hot lands in Africa, South America, Asia, and Australia all grow cotton. In some places it grows wild.

EXERCISE

(A) Answer the following questions in English:—

1. Where is cotton grown?
2. When the cotton is ripe, what does the plant look like?
3. After the seeds are taken out, where is the cotton sent?
4. Where does most of the cotton used in the Lancashire cotton-mills come from?
5. What countries grow much cotton?

(B) Insert suitable prepositions:—

1. Wine is made _____ grapes.
2. Clothes are made _____ wool.
3. A table is made _____ wood.

LESSON 8

DIFFERENT KINDS OF ANTS

(1)

Some ants are farmers. They plant grains of

wheat and grow them. But they do this in a strange way.

In order to grow, a grain of wheat needs some amount of heat. But if the amount is too great, the grain will be killed. These ants, then, gather some grains of wheat and first put them in a nice warm place in the nest where the heat makes them begin to grow.

When a grain of wheat begins to grow, the inside of it becomes sweet like sugar. So, as soon as the grain begins to grow, the ants put it in the full heat of the sun. The amount of heat is so great that it dries the seed and kills it. The ants then take the grain and put it in a cool place so that it may not go bad. They store it in this cool place as a sweet cake to be eaten when they want it.

(2)

Ants take great care of their young. If the eggs are kept in too cool a place, they will not grow. Again, if the heat is too great, the eggs will be killed. The amount of heat must be just

enough, not too much nor too little.

So the eggs are kept at night in the warm nest, but each day the ants carry them up to a nice warm place at the top of the nest. If this place becomes too hot during the day, they carry the eggs into a room lower down.

(3)

There are white ants. They are not harmful to other living things, but they destroy everything wooden they get into.

If white ants get into any wooden object, such as a table, they eat out the inside of the wood completely. They can destroy the wooden parts of a house so completely that the house falls down. If they enter a box of books, the complete box of books will soon be destroyed.

But it is easy to keep these ants away, for they cannot cross water. It is easy to stand the legs of a table in cups of water; and then they cannot reach it.

A nest of white ants may easily be destroyed by taking away the Queen. If a hole is made

down to the bottom of the nest, the Queen can usually be found quite easily, for she is very large,—over an inch long.

There are ants everywhere. Sometimes watch them and try to learn something of their ways for yourselves.

EXERCISE

(A) *Answer the following questions in English:—*

1. Where do the farmer ants put some grains of wheat first?
2. Where do they put the grain when it begins to grow?
3. How can we keep the white ants away?

(B) *Put into English:—*

1. 機械を大切にきなさい、壊さないやうに。
2. 食卓へ蠅が來ないやうにきなさい。
3. さういふ簡単な事は獨りできなさい。

LESSON 9

WHY AND HOW WE NEED TO SLEEP

Ask your father to open and shut his hand as fast as he can, and beg him to keep on doing it as long as he can. After a while he will tell you

that his fingers are stiff, and you will notice that they move more and more slowly. Then he will say that he is getting very tired. If he keeps on long enough, at last his hand will be so tired that his fingers will not obey him. They will not move even if he tries with all his might to make them move. The brain behaves in just this way when it is very tired; it cannot keep on working even if we want it to.

We all know that thinking is the work that the brain does. It begins when we first wake in the morning, and it does not stop until we go to sleep at night. It does not rest an instant all day unless we take a nap; for from first to last it is thinking about our duties and our fun. No wonder it gets tired. No wonder we have to sleep a great deal to give it the rest it needs.

The truth is that we spend more time in sleeping than in eating or playing or studying; and we are wise in this because the work the brain does is more important than the work of any other part of the body, and sleep is the only thing that rests it.

If you lie down and are not asleep, the brain is not really resting. If you dream, it is working a little; but it rests perfectly when you sleep perfectly.

While the brain stops working the rest of the body is not idle. In fact, one of the important things to remember is that boys and girls grow fast while they are asleep.

You can prove this by noticing how much a baby sleeps and how fast he grows.

If you have a chance, you might visit the same baby once a month for a year. Each time you will see that he is bigger. His mother will also tell you that he does nothing but sleep and eat, and from this you know that he must be growing fast while he sleeps. It is a fact, indeed, that babies (who sleep the most) grow the fastest, and, as a rule, this is true of all children.

Though we can sleep even when we are not lying down, still we get the best rest when we are stretched out on a comfortable bed.

Several things about the bed must be looked after. It should be flat and smooth. The pillow

should not be large, because the higher the head is raised the harder the heart has to work to send the blood into it, and we ought to give the heart as little work as possible at night. Some people use a low pillow, and others who are quite as wise use none at all. Most people understand the laws of oxygen and carbon dioxide so well that they never cover their heads with the bed-clothes when they sleep. They wish pure air and plenty of oxygen instead of impure air and little oxygen under the bedding.

While we are sleeping we have a grand chance to help decide whether our backs shall be straight or crooked. If we always lie as we should, we shall be helping our backs to be straight, because our bones are not very hard and the oftener we bend them in one particular way the more likely they are to stay in that shape.

LESSON 10

THE TRAVELLER AND THE CAMEL

Long, long ago a company of merchants with

loaded camels was travelling across a desert. After they had gone a short distance they found, to their great surprise, that one of their richly laden beasts had strayed away. They looked about in all directions, but they did not find him. On they went and gave up the camel for lost.

They had gone but a little way when they met a traveller who was crossing the desert alone.

"Good man," said one of the merchants, "did you chance to see a stray camel as you came on your way?"

"There is a stray camel in the desert. Is he not blind in one eye?" asked the traveller.

"He is," cried the merchants in one voice.

"And lame in his foreleg?"

"He is, he is," was the answer.

"Has he not lost a front tooth?"

"He has," came the answer again.

"And is he not loaded with honey on one side and grain on the other?"

"With honey and grain! He has seen our camel. Come, tell us where we can find him."

"I have not seen your camel," said the traveller;

and he started again on his way.

The merchants were convinced by this time that the traveller had seen their camel. They suspected, too, that he had taken the jewels and gold which were part of the beast's load. They were very angry.

"Wretch! He knows it's our camel," cried one of the merchants.

"Very likely he has taken the riches with which he was loaded," cried another.

"We'll seize him and have justice," called out a third. "Come!" And the merchants started in pursuit of the traveller, who was now well on his way. They soon overtook him. They seized him and took him to the nearest judge, to whom they told the story.

The judge listened carefully until the story was finished. "I believe this traveller knows more about that camel than he cares to tell," said the judge. Then turning to the traveller he said, "You asked the merchants whether their camel is not blind in one eye. How did you learn that?"

"I saw that the grass on only one side of the

path was eaten," answered the traveller.

"How did you learn he is lame in one of the forelegs?"

"The print of the left forefoot was lighter than that of the others."

"How did you learn that he has lost one tooth?"

"A small tuft of grass was left uneaten in the centre of each bite."

"But how could you tell that he is loaded on one side with grain and on the other with honey?"

"The ants were busy on one side of the path and flies on the other."

"Come, sir," said the judge, "tell where this camel can be found."

"He has not strayed far away, as there are no fresher footprints either behind him or before him," answered the traveller.

Then the judge turned to the merchants and said, "Go and look for your camel."

The merchants did so, and they found their camel very near the spot from which he had strayed.

Now, what lesson do we learn from this story?

This story teaches all of us that we must learn to observe things carefully, and then to piece together what we observe. For it is this important habit that cultivates the scientific mind in us.

EXERCISE

(A) Answer the following questions in English:—

1. Who were travelling across a desert?
2. Why were they much surprised after they had gone a short distance?
3. Whom did they meet on their way?
4. How did the traveller know that the camel was blind in one eye?
5. In order to cultivate the scientific mind, what must we do?

(B) who, whom, where を用ひて二つの文を結べ。

1. { A company of merchants met a traveller.
He was crossing the desert alone.
2. { Where can we find the lost camel?
Tell me.
3. { The merchants brought him before the judge.
They told the story to the judge.

(C) 句讀點及び引用符を附せ。

1. Good man said one of the merchants did you chance to see a stray camel
2. He has came the answer again

3. Come sir said the judge tell where this camel can be found

(D) Put into English:—

1. 私どもは物事を注意深く観察することを學ばなければなりません。
2. 科學精神を養ふことは私どもにとって最も大切なことです。

LESSON 11

INDIA-RUBBER

You all know what india-rubber is, for you use a piece of india-rubber when you rub out pencil marks.

India-rubber gets its name from India, since it was from that country that rubber was first taken to Europe. There are early accounts of games played by Indians with elastic balls, and it is supposed that these balls were probably made of india-rubber.

In 1770 a certain chemist discovered that india-rubber could erase pencil marks. What he then used was only a lump of raw rubber, for it was only in later days that our neatly-shaped erasers

came to be made and marketed.

India-rubber is manufactured from the sap of a tropical tree known as the rubber-tree. It is taken from the bark and stem by "tapping" the tree—that is, making deep cuts in the bark. The sap which looks like milk flows out and is caught in little cups placed below the cuts. It is then dried in the smoke of a slow-burning fire until it becomes a solid mass. It is generally exported in this state.

The chief supply of india-rubber comes from India, Malay, South America, and the west coast of Africa.

It is only during the last hundred years that the numerous uses of rubber have been discovered, and now it is more useful than almost any other material.

One of its first applications was the making of waterproof cloths, but india-rubber became much more useful and valuable when, in 1839, a certain scientist discovered the process of hardening rubber by adding sulphur. Nearly all rubber articles now used pass through this process.

The uses of rubber are innumerable. By now,

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昭和21年3月27日印刷 [後]
昭和21年3月31日發行 定價1圓05錢

著作權所有

APPROVED BY MINISTRY
OF EDUCATION
(DATE Mar. 27, 1946)

著者兼
發行者

東京都神田區岩本町三番地
中等學校教科書株式會社
代表者 龜井寅雄

印刷者

大阪府東區江戶橋六丁目二三番地
合名會社 交進社印刷所
代表者 余部留吉

配給元

東京都神田區波路町二丁目九番地
日本出版配給統制株式會社

發行所

東京都神田區岩本町三番地
中等學校教科書株式會社

日本出版協會會員番號 A 103013

略名 中教英語 3

all kinds of elastic and waterproof articles are made from it or with its help, but the largest amount of rubber is used in manufacturing motor tyres.

It is also used for insulating electric wires and specially hardened rubber called ebonite is used for making combs, fountain-pens and hundreds of other things.

EXERCISE

For Study:—

1. a piece of chalk (wood, cloth, paper, stone, etc.).
2. a lump of coal (sugar, clay, earth, rubber, etc.).
3. a block of wood (stone, iron, etc.).
4. a sheet of paper (cardboard, tin, etc.).
5. a drop of water (blood, etc.).
6. a grain of sand (salt, gold, etc.).

LESSON 12

THE ARROW AND THE SONG

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
 It fell to earth, I knew not where;
 For who has sight so keen and strong
 That it can follow the flight of song?
 Long, long afterward, in an oak,
 I found the arrow, still unbroke;
 And the song, from beginning to end,
 I found again in the heart of a friend.

LESSON 13

ENGLISH WEATHER

England is surrounded with water. It has an oceanic climate; the summer is not so hot, and the winter is not so cold as in Germany. England has a mild climate.

Generally speaking, there is more rain in England than in Germany. It often hails and snows there, but the cold weather never lasts long. There is, therefore, very little ice, and English boys and girls have little skating.

November is the month for fogs. In London

and in some towns in the north of England the fogs are often so very thick that people cannot see the houses when they are walking in the streets. Sometimes the fogs are brown, and sometimes they are yellow. Londoners call these fogs "pea-soup fogs." (When there is a pea-soup fog, lamps are lit in the houses and in the streets. Some people also carry lanterns.)

A Spanish ambassador, living in London, once said to a friend who was going to Spain, "Give my kind regards to the sun; I have not seen him for a long time."

English weather changes very rapidly. Sometimes the sun shines in the morning, and rain falls in the afternoon. But the climate is very healthy.

The English like to talk about the weather. The weather is an important topic of conversation in England.

EXERCISE

(A) Answer the following questions in English —

1. Has Japan an insular climate or a continental one?
2. In winter which is colder, Japan or America?

3. Why do English boys and girls have little skating?
4. Which is the month for fogs in England?
5. Why do you think English people like to talk about the weather?

(B) *Insert suitable words:—*

1. In Japan the summer is not—hot, and the winter is not—cold as in China.
2. In Japan there is—rain in summer than—winter.
3. There is—rain in Germany than in England.

(C) *Put into English:—*

1. あなたのおかあ様には暫くお目にかかりませんがどうぞ宜しく。
2. 日本は四方海に囲まれ、氣候は頗る温暖です。
3. 秋は涼しく、運動と勉強の好季節です。

LESSON 14

CALLS

If you have a letter of introduction, it is usually best to present it in person the first time you call; the letter serves to identify you as the person mentioned in it.

Sunday is not the proper day for making formal calls; week-days should always be chosen for that purpose. The customary time for calling is be-

tween 3 and 5 in the afternoon. No call should ever be made at any other time, unless on a very intimate friend.

But people (you are on familiar terms) with will be glad to have you come and spend the evening with them after supper now and then. Sunday visits are common, too, among relatives and intimate friends, especially in small towns and in the country.

When I have got ready to go and see a friend or some one (that has asked me to pay him a visit) I go to the house where he lives, and I ring the bell. If I'm in doubt about whether I've got the right address, when the servant comes and opens the door, I ask: "Does Mr.— live here?" or "Is this where Mr.— lives?"

In case the servant says "Yes," I ask another question: "Can I see him?" or "Is he in?" or "Is he at home?" If Mr.— is not in, or if he is very busy at the time, the servant will tell me so and perhaps ask me to call again at a certain hour.

If Mr.— is at home, the servant will ask: "What

name, please?" or "Who (shall I tell him) wants to see him?" and I answer, "Mr. Baker." I don't send my card in, unless I've come to see him on business. Before announcing me, the servant will ask me to come in, and I wait for Mr.—till he comes.

In case I don't know Mr.—well enough to recognize him, I smile or bow when he comes into the room and say in a questioning voice: "Mr.—?" or else "I suppose you are Mr.—?" Mr.—will answer: "Yes, that's my name."

If he takes me for a person of some consequence and considers my visit an important one, he'll shake hands with me. He'll ask me to sit down: "Be seated, please." I may inquire then: "I hope I'm not trespassing on your time?" He will assure me: "Oh, no; not at all; what can I do for you?" So I proceed to tell him the object of my visit, or what has brought me there, or what I have to say.

If the person (I am visiting) is an intimate friend of mine, he will welcome me by saying: "Hello, Johnson," or "Good morning (afternoon, evening),

Fred (very) glad to see you.—What's the news?" He'll ask me to take a seat:—"Will you take a seat?"—"Take a seat."—"Take a chair."—"Sit down."

He may inquire about my health and the health of my family: "Well, how are you?"—"Well, how are you getting along?"—"How are you all at home?"—"I suppose your folks are all well at home?"—"How's your father?" My answers may vary as follows: "Very well (or Quite well, Pretty well, Fairly well), thank you." When preliminary topics are disposed of, we have a pleasant chat.

(During our conversation it may happen that I don't understand what has been said to me. In that case I say, "What did you say?" to ask the person (I'm talking to) to repeat what he has just said.) Less formally and among intimate friends and members of the same family, "What?" is often heard. "How?" and "Sir?" are used, too, among the common people but are not to be recommended to foreigners.

The usual form of leave-taking is "Good day" (at any time of day, but not after dark), "Good

morning," "Good afternoon," "Good evening," or "Good night" (from about bedtime on). It's best not to use "Good-bye" too often; it can be used at any time, but it's more appropriate when people separate without expecting to see each other for several days at least.

Sometimes people say "Bye-bye" to children. Young men and boys say "So-long" to each other. When intimate friends leave each other, there are no bows or hand-shaking. They just separate with some such remarks as: "I'll have to be going now; good-bye."—"Well, good-bye till tomorrow."—"So-long; (I'll) see you later."

My friend may send his regards to my family: "Give my respects (or kind regards) to Mrs. So-and-So."—"Remember me to your father." I answer: "Yes, thank you; I will."

LESSON 15

THE STORY OF PAPER

We cannot imagine a life, at least a civilized life,

where there is no paper. Without paper there would be no books, no magazines, and no newspapers such as we have today. Without paper it would be necessary for us to invent some other writing and printing materials than paper. Without paper there would be no fans, screens, umbrellas and parasols, lanterns and dolls, clothes made of paper. In short, we might almost say that where there is no paper, there is no civilization.

Now I will tell you a little about the history of paper-making.

About four thousand years ago the Egyptians made a writing material from a tall grass called "papyrus," parent of the English word paper. But the paper made from papyrus is different from what we call paper today.

As is well known, the art of paper-making was invented in China nearly 2000 years ago. This Chinese method of paper-making was taken westward by the Arabs. But nearly five hundred years passed before paper reached Europe from the Orient.

In our own history, paper-making first appears

in the time of the Empress Suiko who reigned about 1340 years ago. It is said that about that time two Buddhist monks came over from "Koma," one of whom, Dōntyō by name, introduced the Chinese method of paper-making into our country.

Paper was then made from such materials as bark-fibres, hemp-fibres, rags and fishing-nets, and was rather dark in colour.

It was Syōtoku Taisi who improved the art of paper-making and made a whiter kind of paper. After that, the Japanese succeeded in producing such a wonderful variety of fine papers that even as early as in the eighth century our hand-made paper found its way to China and was made much of at the Chinese court.

It is an interesting fact that Portuguese Jesuit missionaries, (who were the first to introduce a Western printing-press of movable type into Japan) made great use of superb *Gampi* papers for the books they published at their colleges at Nagasaki and other places. Today our hand-made papers are truly famous in the world for their beauty and utility.

EXERCISE

(A) *Answer the following questions in English:—*

1. From what did the Egyptians make a writing material?
2. How many years passed before paper reached Europe from the East?
3. By whom was the Chinese method of paper-making introduced into our country?
4. Who first improved the art of paper-making in our country?
5. For what are our hand-made papers famous in the world?

(B) *Complete the following:—*

1. Without clocks or watches. . . .
2. Without newspapers. . . .

(C) *Use each of the following phrases in your sentence:—*

- | | |
|----------------------|-------------------|
| 1. make much of | 2. make little of |
| 3. make great use of | 4. at least |

LESSON 16

ON READING IN RELATION TO LITERATURE

Thousands and thousands of books are bought every year, every month, I might even say every

day, by people ^{people} who do not read at all. They buy books just to amuse themselves, "to kill time," as they call it; in one hour or two their eyes have passed over all the pages, and there is left in their minds a vague idea or two about what they have been looking at; and this they really believe is reading.

Nothing is more common than to be asked, "Have you read such a book?" or to hear somebody say, "I have read such and such a book." But these persons do not speak seriously. Out of a thousand persons who say, "I have read this," or "I have read that," there is not one perhaps who is able to express any opinion worth hearing about what he has been reading.

Many and many a time I hear students say that they have read certain books; but if I ask them some questions regarding the book, I find that they are not able to make any answer, or at best, they will only repeat something that somebody else has said about what they think that they have been reading.

But this is not peculiar to students; it is in all

countries) the way that the great public devour books. And to conclude this part of the lecture, I would say that the difference between the great critic and the common person is chiefly that the great critic knows how to read, and that the common person does not. No man is able to read a book who is not able to express an original opinion regarding the contents of a book.

No doubt you will think that this statement confuses reading with study. You might say, "When we read history or philosophy or science, then we do read very thoroughly, studying all the meanings and bearings of the text, slowly, and thinking about it. This is hard study. But when we read a story or a poem out of class-hour, we read for amusement. Amusement and study are two different things."

I am not sure that you all think this; but young men generally do so think. As a matter of fact, every book worth reading ought to be read in precisely the same way that a scientific book is read—not simply for amusement; and every book worth reading should have the same amount of

value in it that a scientific book has, though the value may be of a totally different kind.

For, after all, the good book of fiction or romance or poetry is a scientific work; it has been composed according to the best principles of more than one science, but especially according to the principles of the great science of life, the knowledge of human nature.

LESSON 17

THE MIRACULOUS PITCHER—I

In a certain pleasant valley, (surrounded with hills,) there was once a very wicked village. Strangers (who had passed through this village on their travels) complained bitterly of the inhabitants. They said that (as they passed along the road,) if they were tired and hungry and looked at the open doors of the houses hoping for hospitality, it was only to see the doors slammed in their faces, and to hear the grinding of bolts. Not only this, but they had been stoned and ill-treated in every

possible way. It was no wonder that the news of these things reached the gods of Olympus.

One day two strangers, (who were somewhat different from travellers in general,) passed through the place. It was almost dark, and the night air felt sharp and frosty. The strangers knocked at door after door, without finding anyone who was willing to admit them, till they had tried every house but one in the village.

The last house of all stood out a little beyond the others, on the edge of a great swamp. It was a small cottage with only two rooms, and the roof thatched with straw and with reeds. Here lived two old people, Philemon and Baucis.

This old couple, (who were not at all like the rest of the people in the village) would never have thought of throwing stones at strangers, of setting dogs on them, or of bolting their doors when they saw them coming. Instead of doing any of these things, they opened their door and invited the two strangers to come in.

The door of this modest little cottage was so low that the taller of the two strangers had to bend

his head as he entered. Inside, the two rooms were almost bare of furniture. But Philemon and Baucis, poor though they were, made the strangers welcome to the best of all they had.

Baucis drew the ashes from the fire, which had been kept from the day before, brought in faggots, and soon had them crackling under a small kettle. While the water was heating, she brought vegetables from her little garden, and sat down to strip off the leaves.

Meanwhile, Philemon lifted down a side of bacon which hung on a beam overhead, and cut off a piece for Baucis to cook.

Then Baucis brought out a table, and polished it off with a handful of fragrant mint. Next she placed upon the table a few figs that had grown in her own garden, a brown loaf, a bottle of home-made wine, and a pitcher of fresh milk from their cow.

When the bacon and the vegetables were done, she roasted some fresh eggs in the embers. The dinner was now ready, and the strangers were invited to seat themselves at the table.

If Philemon and Baucis had been alone, their dinner would have consisted of nothing more than the brown bread and the home-made wine, with perhaps a glass of milk and a small scrap of bacon. But Baucis thought that the strangers must be tired and hungry, and besides, it seemed to her that it was her duty to show these chance guests such hospitality as her small means would allow.

LESSON 18

THE MIRACULOUS PITCHER—II

Almost at the beginning of the meal a very strange thing happened. The pitcher, as Baucis poured out the milk, was always full to the brim, no matter how much had been poured.

Philemon and Baucis were frightened. They had heard of such things happening, when people had been entertaining the gods, unawares. Looking at their guests more closely, they saw that the taller one certainly had a majestic air. The other had a face whose expression was constantly changing,

and there was a look of mischief in his bright eyes.

The first thought of both of the old people, now, was that they had not done enough for such guests. So Baucis ran out to catch the goose—the only thing that they had left—intending to cook that, too.

Philemon tried to help her, but neither of the old people could see very well, and they could not catch the goose. It raised its great white wings, and ran hither and thither. At last it ran into the cottage and straight up to the two strange guests, who said it should not be killed.

Then the guests told Philemon and Baucis who they were, and why they had come to the village. They were Jupiter and Mercury.

They had heard the complaints of the travellers who had been so badly treated, and had come to see whether the people of that village really were as wicked as they had been reported to be. They had found it all too true, and now, they said, these people must be punished.

Then they told the old couple, who had taken

no share in the wickedness of the other villagers, to follow them up the mountainside. There was a full moon and Philemon and Baucis could see almost as clearly as their old eyes would let them see in the daytime.

When they had nearly reached the top of the mountain, Jupiter told them to turn and look back to the village.

The houses were slowly sinking out of sight, and presently a lake took their place, and looked as peaceful in the moonlight as if no village had ever been there. Not one of the village people was ever seen again.

Then a change came over the house of Philemon and Baucis. The thatched roof began to look yellow, like gold, while the sides grew white, and it became a marble temple, with a golden roof.

Jupiter told Philemon and Baucis to wish for (whatever they liked), and their wish should be granted.

The two old people could think of nothing better than that they might die at exactly the same moment, so that neither one should be left to

mourn the other.

Jupiter and Mercury then vanished, and the old people went back down the mountain and became priest and priestess in the temple, where they lived happily for many years.

One morning early, a long time afterwards, some peasants came up to the temple with a present of new-laid eggs for the old priest and priestess. When they ^{approach} drew near the temple, what was their astonishment to see two grand old trees, an oak and a lime, standing just in front of the temple doors, where no tree had ever stood before. This was a marvel to them.

When they came to look for Philemon and Baucis, they could not find them, and the two old people were never seen in that country again. But the two trees stood there for many, many centuries, even after the temple had grown old and fallen to ruin. Travellers (who rested in their hospitable shade used to tell each other the story of the wicked villagers, and of Philemon and Baucis.

APPENDIX

I. CONVERSATIONAL EXPRESSIONS

(1)

Good morning. How are you?

Very well, thank you.

How is your mother?

Are all your people at home well?

Quite well, thank you.

Please remember me to your mother.

Thank you, I will.

Well, I must be going now.

Good-bye. (Good morning, Good afternoon, etc.)

(2)

Sorry I'm late.

I am sorry to have kept you waiting.

Never mind.

That is quite all right.

(3)

What sort of weather is it?

It is fine now, but it is getting cloudy.

It looks like rain.

What weather! I am afraid we shall have rain.

It is windy. What direction is the wind?

It has changed; this morning it was blowing from the south.

(4)

You look pale. What is the matter?

I have caught cold.

My stomach is out of order.

I have a headache.

I have a sore throat.

Oh, I am very sorry (to hear that).

I hope you will soon get well again.

(5)

Come in! What can I do for you?

May I ask a favour of you?

Please lend me your fountain-pen.

Oh, certainly.

(6)

I beg your pardon; I don't understand you. Speak more slowly, if you please.

(7)

Excuse me, but could you direct me to the station?

Why, certainly. Take the second turning to the left and walk straight on.

How far is it from here?

How long does it take to go there?

It is only a ten minutes' walk.

It takes half an hour.

Thank you for your kindness.

Don't mention it.

Not at all.

Is there a post-office near here?

I am sorry I don't know. I am a stranger here myself.

(8)

Host (Hostess): Please take a seat.

1st Guest: Allow me to introduce Mr. Brown to you.

Host (Hostess): How do you do?

2nd Guest: How do you do? I'm glad to see you.

(9)

Hello! Is this 2110 (two double one naught)
Ginza?

Yes; who is speaking?

This is Mr. Aoki speaking. Is Mr. Saito at home?

Will you please call him to the phone?

Hello! This is Saito speaking.

Oh, is that you, Mr. Saito?

I should like to see you this afternoon.

Shall you be at home about three o'clock?

II. GRAMMAR

I. 節と句

A. 節 (Clause) を含む文

(1) 名詞節

That he will come is certain.

She earned at this trade *what served to buy*
clothes and food.

(2) 形容詞節

Here are some of the little things *which you*
can easily do.

You can help up a child *who has fallen down*
on the street.

(3) 副詞節

When there is a "pea-soup fog," lamps are lit
in the houses and in the streets

If I lie down, you can walk over me.

〔註〕 節を含む文を複文といふ。

B. 句 (Phrase) を含む文

(1) 名詞句

To see is to believe. Now I know *what to do.*

(2) 形容詞句

It bears no fruit *to eat.*

A boy *in rugs* was standing at the door.

(3) 副詞句

John lives *in the country*

How wise we were *to think of this plan!*

Cut your thread *with your scissors*.

II. 語 序

A. 平 敘 文

(1) 最も普通な場合

主語	動詞(述語)	目的語	補語	副詞
John	is		a boy.	
I	like	apples		very much.
He	made	his mother	happy.	

(2) 倒置する場合

(a) here, there のやうな副詞で始る時

Here is a flower.
There is a house by the lake.

(b) 強勢する時

Away she flew to the dry brook-bed.
On they went and gave up the camel for lost.

(c) 引用句で始る時

"Then let us run," *said* the hen.
"The plane-tree is quite useless," *said* one of them.

B. 平敘文と語序の異なる場合

(1) 疑問文

Is this a map? Have you a knife?
Do you like an apple?
What time did you get up?

(2) 感動文

What a great scholar he is!

Oh, *how beautiful* the sky is!

III. 名 詞

A. 不定冠詞 (a, an) の附く語 (數へられる名詞の場合)

He is *a boy*. She has *a doll*. This is *an egg*.

B. 不定冠詞 (a, an) の附かない語 (數へられない名詞の場合)

- (1) *Mary* visits her friends on *Thursday*.
- (2) Now they are born again, and are full of *life* and *joy*.
- (3) They eat *bread* and *butter* with a few other things, and drink a lot of *tea*.

IV. 冠 詞

A. "a", "an" (不定冠詞) の用法

- (1) There are four seasons in *a* year. (=one)
- (2) *A* dog is a useful animal. (=any)
- (3) *A* lady told me so. (=a certain)
- (4) We have dictation once *a* week. (=per)

B. "the" (定冠詞) の用法

- (1) It is a small house. *The* house has two doors.
- (2) Will you please open *the* window?
- (3) *The* dog is a faithful animal.
- (4) John lives *in the* country.
Father goes to his office *in the* morning and comes back *in the* evening.
- (5) *The* Sumida runs through Tokyo.
Between the continents of Asia and America,

there lies *the* Pacific Ocean.

V. “It” の用法

- (1) *It* has begun raining. (天候)
It is very hot today. (寒暑)
- (2) *It* is ten o'clock now. (時刻)
- (3) When we get up, *it* is still dark. (明暗)
- (4) How far is *it* from here to the station? (距離)
- (5) *It* is not very easy to be really kind to others.
 (句)
- (6) Now, *it* happened that he saw his own face in
 this wonderful stream. (節)

VI. 動詞 (Verb) の時 (Tense)

A. 三基本形

- (1) 現在 I *go* out; he *goes* out.
 I *am* a butterfly.
- (2) 過去 I *went* out; he *went* out.
 Once I *was* not a butterfly.
- (3) 未来 I *shall* go out; he *will* go out.
 Soon you *will* be men and women.

B. 完了形

- (1) 現在完了 I *have just written* my letter.
- (2) 過去完了 I *had just written* my letter when
 he came.
 They *had gone* but a little way when
 they met a traveller.
 They suspected that he *had taken* the
 jewels and gold.

VII. 助動詞

- (1) Be, Have.
- (2) Do (Did).
 (a) *Do* you like it? (疑問)
 (b) I *did* not go. (否定)
 (c) *Do* tell me. (強勢)
- (3) (a) Shall, Will. (未来)
 I *shall* be sixteen years old next March.
 You (he, she) *will* be fifteen years old next
 April.
 (b) Will. (意志)
 I *will* do my best in everything, and I *will*
 be a good Japanese boy.
Will you go with me?
- (4) Must.
 We *must* get up early in the morning.
 We *must* not eat too much.
 [注意] 「止むを得ずしなければならなかつた」意味
 を表す場合は “have to, has to” の過去即ち
 “had to” を用ひる。
 Every morning the boy *had to* review his
 lessons before breakfast.
- (5) Can (Could).
 I *can* read English, but I *cannot* read French.
 I *could* not fly about then.
- (6) May.
May I ask a question, Sir?
 The red and the yellow butterflies *may* come
 in.

III. NOTES

Lesson 1. For the Joy of New Life

lesson 「教訓」 go through=endure; suffer. So it is with~ 「~に就いても同じです」

Lesson 2. How Plants Grow

you see...in the fields は leaf を修飾し Each green leaf...is... と続く。For each green plant 「一つ一つの緑の植物に対して」 to see them=if you want to see the plants. The big heap... は is へ続く。where... = the place where.... "muck [mak] heap" 「堆肥」 life 「生命」 次の the life は 'life' を更に説明してゐる。We just spread it... の 'it' は 'muck heap.' so that ...will~ 「~するやうに」 feed on~ 「~を食料としてたべる」 so that ...can~ 「~できるやうに」 the plant-engines 植物を機関にたとへていつたもの。turns=becomes. they have made の 'they' は plant-machines

Lesson 3. Narcissus

Narcissus [nɑːsɪsəs] tended~ = looked after~ 「~の番をした」 waiting for the sheep to drink 「羊が水を飲むのを待つて」 wandered [wɒndəd] away 「迷つてどこかへ行つてしまつた」 Jupiter [dʒʌːpɪtə] = the king of the gods (ローマ神話) made up his mind to... 「...しようと決心をした」 had taken root 「根を張つてしまつた」 you see why... 「なぜ...かといふわけがおわかりになつたでせう」 find~growing 「~が生えてゐるのを見かける」 with ...head hung down 「うなだれて」 hung は hang の過去分詞で head を修飾する。

Lesson 4. Health

In order to... 「...しようとして」 please~ 「~を喜ばす」 take good care of~ 「(身體)を大事にする」 keep well 「(身體)を丈夫に

しておく」 have a good sleep=sleep well. keep~neat and clean 「~をさつぱりと清潔にしておく」 sound (形) 「健全な」 find fault with~ 「~のあら捜しをする」 lose heart 「元氣を失ふ」 Never は lose heart へも続く。

Lesson 5. The Widow's Lamp

led a lonely life 「寂しい暮しをしてゐた」 led<lead. what = that which. I wish I could be of some use... 「何かお役に立てばよいがなあ」 do good 「ためになる、役に立つ」 'good' は名詞。warn~off 「~に近寄らないやうに警告する」 Why might she not keep a lamp lit...? 「燈火をつけておいたらどうか」 The thought grew to be a deed. 「この考へが行爲になつた」 feed the lamp 「燈火に(油を)つぐ」 lives [laɪvz]<life. the poor and sick=poor and sick. people. as long as she lived 「存命中(は)」

Lesson 6. Little Things

To make... は the big things の説明。The sky... の前に To make を補つて考へよ。tempests beat 「嵐が吹きすさぶ」

Lesson 7. Cotton

except where... 「...所を除いて」 as if it were covered... 「恰も覆はれてゐるかのやうに」 ..., which = ...and they. It used to be done の It は 「黒い種を取り出す仕事」 so as to be ready for~ 「直ぐ~に取りかかれるやうに」 spun は spin の過去分詞。woven は weave の過去分詞。dyed... この前に which are を補つてみよ。things that we use are made of~ 「われわれの用ひてゐる物は~で作られてゐる」 that we use は things を修飾する。had ...to do with~ 「~と関係がある」 used for...pictures は前の the material を修飾する。most interested in cotton は前の the people を修飾する。loves a land... 「(濕つてゐて暑い)土地を好む、...の土地によく育つ」 what = that which 先行詞を含む関係代名詞。cotton-mill city 「棉花工場都市」 cotton-port 「棉花輸出港」

it grows wild 「棉花は野生する」

Lesson 8. Different Kinds of Ants

be killed 「枯れる」 *inside* (n.)=the inner part. *go bad* 「悪くなる」 *young*=young ones. *wooden object* [wúdn ʃbdzikt]=thing made of wood. *the complete box of books will soon be destroyed* =the box of books will soon be completely destroyed. *keep away* 「...を防ぐ」 *ways*=habits. *for yourselves* 「自分達で」

Lesson 9. Why and How We Need to Sleep

keep on doing it 「それをし続ける」 *his fingers will not obey him* 「指がいふことをきかない」 *the brain does* は前の the work を修飾する。 *an instant*=even for a moment. *idle* (形) 「何もしないである」 *you might visit* ~ 「まあ~を訪ねてごらんさい」 *does nothing but sleep*=only sleeps. *Several things... must be looked after*=We must look after several things... *the higher ~the harder...* 「(~を)高くすればするほど益々精を出して...」 *as... as possible* 「できるだけ...」 *as wise* 「(低い枕を用ひる人に)負けず賢明な」 *use none at all*=do not use any pillow at all *oxygen* [óksidzən] 「酸素」 *carbon dioxide* [ká:rbən daioksaid] 「二酸化炭素」 *to help (to) decide...* 「...を決定する助けとなる」 *as we should (lie)* 「臥すべきやうに」 *in one particular way* 「特に一方に」

Lesson 10. The Traveller and the Camel

a company of merchants 「隊商の一行」 *to their great surprise* 「非常に驚いたことには」 *richly laden* [léidn] *beasts* =richly loaded camels 「荷をたくさん積んだ駱駝」 *beast* 「四足獣」こゝでは「駱駝」 *laden* は load の過去分詞。 *looked about* 「あたりを見廻した」 *On they went*=They went on 「どンドン行つた」 *gave up the camel for lost* 「その駱駝はなくなつたものとあきらめた」 *They had gone but a little way when...* 「あまり行かないうちに...」 *as you came on your way* 「あなたがこちらへ来る途中」 *on the*

other 後に side を補つて考へよ。 *They suspected, too...* 「又...と疑ひもした」 *Wretch* !=bad man 「あいつ、あの悪黨め」 *Very likely* 「恐らく」 *riches* (名) 「財寶」 *We'll*=We will. *have justice* [dʒʌstis] 「裁判をしてもらふ」 *in pursuit* [pəsjú:t] of~ 「~を追つて」 *was now well on his way* 「もうかなりの道のりを先へ行つてゐた」 *well* 「かなり、相當に」 *he cares to tell*=he is willing to tell; he wishes to tell. *was lighter than* ~ 「~よりも軽く押されてゐた」即ち「~よりも浅かつた」 *that of the others*=the print of the other feet. *the others* は「他の三本の足」 *was left uneaten* [áuní:tən] 「たべ残されてゐた」 “Come, sir” 「さあ」この場合 come は返事などを促すのに用ひられる。‘sir’ は嚴肅な心持で相手に對してゐる場合の呼びかけ語。 *to piece together what we observe* 「私たちが觀察したものを纏めることを」 *cultivates the scientific mind in us* 「私たちの心の中に科學精神を養ふ」 *cultivates* [kálti:vəits] 「養ふ」 *scientific* [saiəntífik] 「科學的」 cf. science 「科學」

Lesson 11. India-rubber

account [əkaunt]=story. *chemist* [kémist] cf. *chemistry* 「化學」 *erase* [iréiz]=rub out. cf. eraser. *a lump of raw rubber* 「生ゴムの塊」 *manufacture* [mænju:fæktʃə]=make. *that is* 「即ち」 *cut* (n.) 「切り傷」 *export* [ikspó:t] cf. port; import. *in this state* 「この状態で(即ち固形態で)」 *supply* [soplái] cf. demand [dímá:nd] 「需要」 *application* [æplikéifən] cf. apply. *waterproof cloth* [wó:təpru:fkliʃ] 「防水布」 cf. fireproof building 「耐火建築物」 *scientist* [saiəntist] *hardening* [há:dniŋ]=making hard (or harder). *innumerable* [injú:mərəbl]=countless. *tyre* [taíə] 「タイヤ」 *insulate* [ínsjuleit] 「絶縁する」 *comb* [koum] 發音に注意。

Lesson 12. The Arrow and the Song

作者は H. W. Longfellow [lɔŋfelou] (1807-82) といふ米國の詩人。

I knew not where=I did not know the place where it fell. *so swiftly it flew*=it flew so swiftly that... *the sight* [sait]「視力」 *in its flight*=as it flew. *breathed*=sang softly「静かに歌つた、小聲で歌つた」 *sight so~, That it can...*「...できるやうなそんな~視力」 *it*=the sight. *in an oak* 'I found the arrow (in an oak)' と続く。 *unbroke*=unbroken. *And the song...* =And I found the song again... と続く。

Lesson 13. English Weather

oceanic climate [ouʃiænikklaimit]「海洋性気候」 *generally speaking*「一般にいへば、概して」 *there*=in England. *are lit*「ともされる」 *lit* は light の過去分詞。 *living* の前に who was を補つて考へよ。 *Give my kind regards to~*「~に宜しく(お傳へください)」

Lesson 14. Calls

introduction [introdʌkʃən] *in person*「自分で」 *serve*「役に立つ」 *identify* [aidentifaɪ]=prove to be the same「同一なりと立證する」 *customary* [kʌstəməri] *are on familiar (friendly, intimate) terms with...*「...と懇意にしてゐる」 *now and then*=now and again「折々」 *am in doubt*「疑はしい」 *In case...*=If...「...した場合には」 *send my card in*「名刺を差し出す」 *on business*「用事で」 *announce* [ənaʊns]「(來客を)取次ぐ」 *recognize* [rəkəgnəɪz]「認める」 *takes me for...*「私を...であると思ふ」 *consequence* [kɒnsɪkwəns]「重要、重大」 *trespass* [trɛspəs]「侵害する、犯す」 *preliminary* [prɪlɪmɪnəri]=introductory, preparatory. *leave-taking*「暇乞ひ」 *from about bedtime on* の 'on' は繼續を示す。 *I give up drinking from this day on.*「今日より禁酒」 *appropriate* [əprɒprɪət]=proper. cf. appropriate [əprɒprɪ'eɪt]「我物にする」 *each other*「互に(二人の間)」 cf. one another「互に(三人以上の間)」 *So-long*「さやうなら」(印度人が右手を額に當ててする額手禮 *sa'lām* [sələ'm] の訛り) *regards*「(よろしく言ふ)傳言」 *Give my (best) regards to him.*「かれに宜しく言つて下さい」 *respects*

は 'regards' と同じ意味。 *Give my respects to your parents.*「御両親様に宜しく」

Lesson 15. The Story of Paper

a civilized [sɪvɪlaɪzd] *life*「文化生活」 *parasol* [pærəsɒl]「日傘」 *papyrus* [pəpajərəs] *different from...*「...と異なる」 cf. differ. *the Orient* [ɔ:riənt]=the East. *method* [məθəd]=way; manner. *improve* [ɪmpru:v]=make better. *variety* [vəraɪəti]=a number of different kinds. *make much of*=value; praise. cf. make little of. *Portuguese* [pɔ:tʃu:ɡɪz]<Portugal. *Jesuit* [dʒɛzjuɪt]「ジェスイット派(ローマ教の一派)」 *make great use of...*「...を大いに活用する」 *superb* [sju:pə:b]=very fine. *Ganpi papers* 雁皮紙

Lesson 16. On Reading in Relation to Literature

in relation to...「...に關する、...に就いて」 *opinion worth hearing*「聞く價值のある意見」 cf. worth reading「読む價值のある」 *at best*「せいぜい」 *peculiar* [pɪkjʊljə] *to...*「...に獨特で」 *devour* [dɪvaʊə] *regarding* [rɪgɑ:dɪŋ]=about「...に就いて」 *confuse...with~*「...と~を混同する」 *philosophy* [fɪləsəfi] *thoroughly* [θɔ:rəli] *bearings*「關係」 *amusement* [əmjuzmənt] *As a matter of fact*「事實上」 *totally* [təʊtəli]「全く」 *after all*「結局」 *according to...*「...に依つて」

Lesson 17. The Miraculous Pitcher—I

miraculous [mɪrəkjʊləs]=wonderful; magic. *wicked* [wɪkɪd]=bad; evil. *complain of...*「...の苦情を言ふ」 *bitterly*「ひどく」 *it was only to see...*「それは結局...を見るだけのことであつた」 *see the doors slammed*「戸がびしやりと締められるのを見る」 *in their faces*「面前で」 *to hear...* 前の *it was only* から続く。 *the grinding of bolts*「門(かんぬき)をぎしぎしさし込む音」 *every possible way*「ありとあらゆる方法」 *Olympus* [olɪmpəs]=a mountain

in Greece, where the Greek gods were supposed to live. *willing to*=ready to. *but*=except. *the others*=the other houses. *Philemon* [fīlīmōn] *Baucis* [bō:sis] *of setting dogs on them* (前の *thought* から續いて)「犬をかれらにけしかけようなどとは(決して考へなかつたであらう)」*or of...* これもまた *thought* から續く。 *Instead of doing...*「...をせずに」 *modest*=humble「粗末な」 *were almost bare of...*=had almost no.... *poor though they were*=though they were poor. *made the strangers welcome to...*「その未知の二人をもてなして...を出した」 *had them crackling*「ばちばち燃やした」 *under a small kettle*「小さい湯沸かしをかけて」 *strip off*「むく」 *a side of bacon*「ペイコン(豚の横腹と背を塩漬けにして干した物)の片身」 *for Baucis to cook*=so that Baucis might cook. *embers* (通例複数)「燃えさし」 *nothing more than*=only. *scrap*「薄く削つたもの」 *chance guests*「偶然の客人」 *such hospitality as her small means would allow*「かの女の僅かな資力が許す限りのもてなし」

Lesson 18. The Miraculous Pitcher—II

no matter how much had been poured「どんなにたくさんついででも」 *unawares* [ʌnəwɛəz]「知らずに」 *a majestic air*「威風」 *mischief* [mɪstʃɪf]「いたづら」 *hither and thither*「あちらこちらへ」 *Jupiter* [dʒʊ:pɪtə] *Mercury* [mɜ:kjʊəri] *they told the old couple* から *to follow* と文脈を續けて考へる。 *a lake took their place*「湖がこれに代つた、その代りに湖が出来た」 *whatever they liked*=anything that they liked. *so that neither one should be left to mourn the other*「どちらもあとに残されて相手の死をいたむことのないやうに」 *fall to ruin*「朽ち果てる」

(Appendix) I. Conversational Expressions

What is the matter?「どうなさいましたか」 *is out of order*「ぐあひが悪いのです」 *May I ask a favour of you?*「一つお願いがあるのですが」 *Excuse me, but...*「すみませんが...」 *This is Mr. Aoki speaking.*「こちらは青木です」

平田学年二進入第
山田吉一

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Yamada Yosikazu

12/2/81
YAMADA
YOSHIZUMI