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# JAPANESE STORIES

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EDITED

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## Preface.

The stories contained in the following pages are edited for those students of English, who are already somewhat familiar with the language. Difficult or unusual words and expressions are explained by the use of simpler words having a similar meaning. In this way, it is hoped the student will increase his vocabulary and at the same time learn to express one thought or idea in several ways. This will enable him more readily to tell a story or write a composition.

Where this plan is not practicable, words and expressions are explained also by their Estonian equivalents.

Difficult pronunciation is simplified by the transcription method of the *Association Phonétique Internationale*, which, it is taken for granted, is known to the students, as it has been employed in all Estonian schools.

The stories are to be used as reading text in schools and will appear in a series of books, of which this is series A. I.

Tartu,  
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The Editor.

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THE STORY OF MIMI-NASHI-HŌICHI.

More than seven hundred years ago, at Dan-no-ura, in the straits of Shimonoséki, was fought the last battle of the long contest between the Heiké, or Taira clan, and the Genji, or Minamoto clan. There the Heiké perished utterly, with their women and children, and their infant emperor likewise — now remembered as Antoko Tenno. And that sea and shore have been haunted for seven hundred years . . .

There are many strange things to be seen and heard along that coast. Strange crabs are found there, called Heiké crabs, which have human faces on their backs, and are said to be the spirits of Heiké warriors. On dark nights thousands of ghostly fires hover about the beach, or flit above the waves, — pale lights which the fishermen call *Oni-bi*, or demonfires; and, whenever the winds are up, a sound of great shouting comes from that sea, like a clamour of battle.

In former years the Heiké were much more restless than they now are. They would rise about ships passing in the night, and try to sink them; and at all times they would watch for swimmers, to pull them down. It was in order to appease those dead that the Buddhist temple, Amidaji, was built at Akamagaséki. A cemetery also was made close by, near the beach; and within it were set up monuments inscribed with the names of the



drowned emperor and of his great vassals; and Buddhist services were regularly performed there, on behalf of the spirits of them. After the temple had been built, and the tombs erected, the Heiké gave less trouble than before; but they continued to do queer things at intervals, — proving that they had not found the perfect peace.

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Some centuries ago there lived at Akamagaséki a blind man named Hoïchi, who was famed for his skill in recitation and in playing upon the *biwa*\*. From childhood he had been trained to recite and to play; and while yet a lad he had surpassed his teachers. As a professional *biwa-hoshi* he became famous chiefly by his recitations of the history of the Heiké and the Genji; and it is said that when he sang the song of the battle of Dan-no-ura "even the goblins [*kijin*] could not refrain from tears".

At the outset of his career, Hoïchi was very poor; but he found a good friend to help him. The priest of Amidaji was fond of poetry and music; and he often invited Hoïchi to the temple, to play and recite. Afterwards, being much impressed by the wonderful skill of the lad, the priest proposed that Hoïchi should make the temple his home; and this offer was gratefully accepted. Hoïchi was given a room in the temple-building; and, in return for food and lodging, he was required only to gratify the priest with a musical performance on certain evenings, when otherwise disengaged.

One summer night the priest was called away, to perform a Buddhist service at the house of a dead parishioner; and he went there with his acolyte,

leaving Hoïchi alone in the temple. It was a hot night; and the blind man sought to cool himself on the verandah before his sleeping-room. The verandah overlooked a small garden in the rear of the Amidaji. There Hoïchi waited for the priest's return, and tried to relieve his solitude by practicing upon his biwa. Midnight passed; and the priest did not appear. But the atmosphere was still too warm for comfort within doors; and Hoïchi remained outside. At last he heard steps approaching from the back gate. Somebody crossed the garden, advanced to the verandah, and halted directly in front of him — but it was not the priest. A deep voice called the blind man's name — abruptly and unceremoniously, in the manner of a *samurai* summoning an inferior, —

“Hoïchi!”

Hoïchi was too much startled, for the moment, to respond; and the voice called again, in a tone of harsh command, —

“Hoïchi!”

“*Hai!*” answered the blind man, frightened by the menace in the voice, — “I am blind! — I cannot know who calls!”

“There is nothing to fear,” the stranger exclaimed, speaking more gently. “I am stopping near this temple, and have been sent to you with a message. My present lord, a person of exceedingly high rank, is now staying in Akamagaséki, with many noble attendants. He wished to view the scene of the battle of Dan-no-ura; and to-day he visited that place. Having heard of your skill in reciting the story of the battle, he now desires to hear your performance; so you will take your biwa and come with me at once to the house where the august assembly is waiting.”



In those times, the order of a samurai was not to be lightly disobeyed. Hoïchi donned his sandals, took his biwa, and went away with the stranger, who guided him deftly, but obliged him to walk very fast. The hand that guided was iron; and the clank of the warrior's stride proved him fully armed — probably some palaceguard on duty. Hoïchi's first alarm was over: he began to imagine himself in good luck; — for, remembering the retainer's assurance about a "person of exceedingly high rank", he thought that the lord who wished to hear the recitation could not be less than a *daimyo* of the first class. Presently the samurai halted; and Hoïchi became aware that they had arrived at a large gateway; — and he wondered, for he could not remember any large gate in that part of the town, except the main gate of the temple.

"*Kaimon!*"\* the samurai called, — and there was a sound of unbarring; and the twain passed on. They traversed a space of garden, and halted again before some entrance; and the retainer cried in a loud voice,

"Within there! I have brought Hoïchi!"

Then came sounds of feet hurrying, and screens sliding, and raindoors opening, and voices of women in converse. By the language of the women Hoïchi knew them to be domestics in some noble household; but he could not imagine to what place he had been conducted. Little time was allowed him for conjecture. After he had been helped to mount several stone steps, upon the last of which he was told to leave his sandals, a woman's hand guided him along interminable reaches of polished planking, and round pillared angles too many to remember, and over widths amazing of matted floor, — into the middle of some vast apartment. There

he thought that many great people were assembled: the sound of the rustling of silk was like the sound of leaves in a forest. He heard also a great humming of voices, — talking in undertones; and the speech was the speech of courts.

Hoichi was told to put himself at ease, and he found a kneeling-cushion ready for him. After having taken his place upon it, and tuned his instrument, the voice of a woman — whom he divined to be the *Rojo*, or matron in charge of the female service — addressed him, saying, —

“It is now required that the history of the Heiké be recited, to the accompaniment of the biwa.”

Now the entire recital would have required a time of many nights: therefore Hoichi ventured a question, —

“As the whole of the story is not soon told, what portion is it augustly desired that I now recite?”

The woman’s voice made answer, —

“Recite the story of the battle at Dan-no-ura, — for the pity of it is the most deep.”

Then Hoichi lifted up his voice, and chanted the chant of the fight on the bitter sea, — wonderfully making his biwa to sound like the straining of oars and the rushing of ships, the whirr and the hissing of arrows, the shouting and trampling of men, the crashing of steel upon helmets, the plunging of slain in the flood. And to left and right of him, in the pauses of his playing, he could hear voices murmuring praise: “How marvellous an artist!” — “Never in our own province was playing heard like this!” — “Not in all the empire is there another singer like Hoichi!” Then fresh courage came to him, and he played and sang yet



better than before; and a hush of wonder deepened about him. But when at last he came to tell the fate of the fair and helpless, — the piteous perishing of the women and children, — and the death-leap of Nii-no-Ama, with the imperial infant in her arms, — then all the listeners uttered together one long, long shuddering cry of anguish; and thereafter they wept and wailed so loudly and so wildly that the blind man was frightened by the violence of the grief that he had made. For much time the sobbing and the wailing continued. But gradually the sounds of lamentation died away; and again, in the great stillness that followed, Hoïchi heard the voice of the woman whom he supposed to be the Rojo.

She said, —

“Although we had been assured that you were a very skilful player upon the biwa, and without an equal in recitative, we did not know that anyone could be so skilful as you have proved yourself to-night. Our lord has been pleased to say that he intends to bestow upon you a fitting reward. But he desires that you shall perform before him once every night for the next six nights — after which time he will probably make his august return-journev. To-morrow night, therefore, you are to come here at the same hour. The retainer who to-night conducted you will be sent for you . . . There is another matter about which I have been ordered to inform you. It is required that you shall speak to no one of your visits here, during the time of our lord's august sojourn at Akamag-aséki. As he is travelling incognito, he commands that no mention of these things be made . . . You are now free to go back to your temple“.

After Hoïchi had duly expressed his thanks, a woman's hand conducted him to the entrance of the house, where the same retainer, who had before guided him, was waiting to take him home. The retainer led him to the verandah at the rear of the temple, and there bade him farewell.

It was almost dawn when Hoïchi, returned; but his absence from the temple had not been observed, — as the priest, coming back at a very late hour, had supposed him asleep. During the day Hoïchi was able to take some rest; and he said nothing about his strange adventure. In the middle of the following night the samurai again came for him, and led him to the august assembly, where he gave another recitation with the same success that had attended his previous performance. But during this second visit his absence from the temple was accidentally discovered; and after his return in the morning he was summoned to the presence of the priest, who said to him, in a tone of kindly reproach, —

"We have been very anxious about you, friend Hoïchi. To go out, blind and alone, at so late an hour, is dangerous. Why did you go without telling us? I could have ordered a servant to accompany you. And where have you been?"

Hoïchi answered, evasively, —

"Pardon me, kind friend! I had to attend to some private business; and I could not arrange the matter at any other hour."

The priest was surprised, rather than pained, by Hoïchi's reticence: he felt it to be unnatural, and suspected something wrong. He feared that the blind lad had been bewitched or deluded by some evil spirits. He did not ask any more questions;



but he privately instructed the men-servants of the temple to keep watch upon Hoïchi's movements, and to follow him in case that he should again leave the temple after dark.

On the very next night, Hoïchi was seen to leave the temple; and the servants immediately lighted their lanterns, and followed after him. But it was a rainy night, and very dark; and before the temple-folks could get to the roadway, Hoïchi had disappeared. Evidently he had walked very fast, — a strange thing, considering his blindness; for the road was in a bad condition. The men hurried through the streets, making inquiries at every house which Hoïchi was accustomed to visit; but nobody could give them any news of him.

At last, as they were returning to the temple by way of the shore, they were startled by the sound of a biwa, furiously played, in the cemetery of the Amidaji. Except for some ghostly fires — such as usually flitted there on dark nights — all was blackness in that direction. But the men at once hastened to the cemetery; and there, by the help of their lanterns, they discovered Hoïchi, — sitting alone in the rain before the memorial tomb of Antoku Tenno, making his biwa resound, and loudly chanting the chant of the battle of Dan-no-ura. And behind him, and about him, and everywhere above the tombs, the fires of the dead were burning, like candles. Never before had so great a host of *oni-bi* appeared in the sight of mortal man . . .

"Hoïchi San! — Hoïchi San!" the servants cried, — "you are bewitched! . . . Hoïchi San!"

But the blind man did not seem to hear. Strenuously he made his biwa to rattle and ring and clang; — more and more wildly he chanted

the chant of the battle of Dan-no-ura. They caught hold of him; — they shouted into his ear, —

“Hoïchi San! — Hoïchi San! — come home with us at once!”

Reprovingly he spoke to them, —

“To interrupt me in such a manner, before this august assembly, will not be tolerated.”

Whereat, in spite of the weirdness of the thing, the servants could not help laughing. Sure that he had been bewitched, they now seized him, and pulled him up on his feet, and by main force hurried him back to the temple, — where he was immediately relieved of his wet clothes, by order of the priest, and reclad, and made to eat and drink. Then the priest insisted upon a full explanation of his friend's astonishing behaviour.

Hoïchi long hesitated to speak. But at last, finding that his conduct had really alarmed and angered the good priest, he decided to abandon his reserve; and he related everything that had happened from the time of the first visit of the samurai.

The priest said, —

“Hoïchi, my poor friend, you are now in great danger! How unfortunate that you did not tell me all this before! Your wonderful skill in music has indeed brought you into strange trouble. By this time you must be aware that you have not been visiting any house whatever, but have been passing your nights in the cemetery, among the tombs of the Heiké; — and it was before the memorial-tomb of Antoku Tenno that our people to-night found you, sitting in the rain. All that you have been imagining was illusion — except the calling of the dead. By once obeying them, you have put yourself in their power. If you obey them again, after what has already occurred, they



will tear you in pieces. But they would have destroyed you, sooner or later, in any event . . . Now I shall not be able to remain with you to-night: I am called away to perform another service. But, before I go, it will be necessary to protect your body by writing holy texts upon it."

Before sundown the priest and his acolyte stripped Hoichi: then, with their writing-brushes, they traced upon his breast and back, head and face and neck, limbs and hands and feet, — even upon the soles of his feet, and upon all parts of his body, the text of the holy sūtra called *Hannya-Shin-Kyo*<sup>1</sup>). When this had been done, the priest instructed Hoichi, saying, —

"To-night, as soon as I go away, you must seat yourself on the verandah, and wait. You will be called. But, whatever may happen, do not answer, and do not move. Say nothing, and sit still — as if meditating. If you stir, or make any noise, you will be torn asunder. Do not get frightened; and do not think of calling for help — because no help could save you. If you do exactly as I tell you, the danger will pass, and you will have nothing more to fear."

After dark the priest and the acolyte went away; and Hoichi seated himself on the verandah, according to the instructions given him. He laid his biwa on the planking beside him, and, assum-

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1) The subject of the sūtra is the Doctrine of the Emptiness of Forms: . . . "Form is emptiness; and emptiness is form. What is form — that is emptiness. What is emptiness — that is form . . . ."

ing the attitude of meditation, remained quite still, — taking care not to cough, or to breathe audibly. For hours he stayed thus.

Then, from the roadway, he heard the steps coming. They passed the gate, crossed the garden, approached the verandah, stopped — directly in front of him.

“Hoïchi!” the deep voice called. But the blind man held his breath, and sat motionless.

“Hoïchi!” grimly called the voice a second time. Then a third time — savagely —

“Hoïchi!”

Hoïchi remained as still as a stone, — and the voice grumbled, —

“No answer! — that won’t do! . . . must see where the fellow is . . .”

There was a noise of heavy feet mounting upon the verandah. The feet approached deliberately, — halted beside him. Then, for long minutes, — during which Hoïchi felt his whole body shake to the beating of his heart, — there was dead silence.

At last the gruff voice muttered close to him, —

“Here is the biwa; but of the biwa-player I see — only two ears! . . . So that explains why he did not answer: he had no mouth to answer with — there is nothing left of him but his ears . . . Now to my lord those ears I will take — in proof that his august commands have been obeyed, so far as was possible . . .”

At that instant Hoïchi felt his ears gripped by fingers of iron, and torn off! Great as the pain was, he gave no cry. The heavy footfalls receded along the verandah, — descended into the garden, — passed out to the roadway, — ceased. From either side of his head, the blind man felt a thick warm trickling; but he dared not lift his hands...



Before sunrise the priest came back. He hastened at once to the verandah in the rear, stepped and slipped upon something clammy, and uttered a cry of horror; — for he saw, by the light of his lantern, that the clamminess was blood. But he perceived Hoïchi sitting there, in the attitude of meditation — with the blood still oozing from his wounds.

“My poor Hoïchi!” cried the startled priest, — “what is this? . . . You have been hurt? . . .”

At the sound of his friend’s voice, the blind man felt safe. He burst out sobbing, and tearfully told his adventure of the night.

“Poor, poor Hoïchi!” the priest exclaimed, — “all my fault! — my very grievous fault! . . . Everywhere upon your body the holy texts had been written — except upon your ears! I trusted my acolyte to do that part of the work; and it was very, very wrong of me not to have made sure that he had done it! . . . Well, the matter cannot now be helped; — we can only try to heal your hurts as soon as possible . . . Cheer up, friend! — the danger is now well over. You will never again be troubled by those visitors.”

With the aid of a good doctor, Hoïchi soon recovered from his injuries. The story of his strange adventure spread far and wide, and soon made him famous. Many noble persons went to Akamagaséki to hear him recite; and large presents of money were given to him, — so that he became a wealthy man . . . But from the time of his adventure, he was known only by the appellation of *Mimi-nashi-Hoichi*: “Hoïchi-the-Earless.”

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OSHIDORI.



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

That night he dreamed a dreary dream. It seemed to him that a beautiful woman came into his room, and stood by his pillow, and began to weep. So bitterly did she weep that Sonjo felt as if his heart were being torn out while he listened. And the woman cried to him, —

"Why, — oh! why did you kill him? — of what wrong was he guilty? . . . At Akanuma we were so happy together, — and you killed him! . . . What harm did he ever do you? Do you even know what you have done? — oh! do you know what a cruel, what a wicked thing you have done? . . . Me too you have killed, — for I will not live without my husband! . . . Only to tell you this I came. . . ." . . . Then again she wept aloud, — so bitterly that

the voice of her crying pierced into the marrow of the listener's bones; and she sobbed out the words of a poem, —

*... Now to sleep alone in the  
shadow of the rushes of Akanuma  
— ah! what misery unspeakable!*

and then she exclaimed, —

— “Ah, you do not know — you cannot know what you have done! But to-morrow, when you go to Akanuma, you will see, — you will see...” So saying, and weeping very piteously, she went away.

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

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

Sonjo shaved his head, and became a priest.

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ROKURO-KUBI.

Nearly five hundred years ago there was a samurai, named Isogai, in the service of the lord Kikuji, of *Kyushu*. This Isogai had inherited, from many warlike ancestors, a natural aptitude for military exercises, and extraordinary strength. While yet a boy he had surpassed his teachers in the art of swordsmanship, in archery, and in the use of the spear, and had displayed all the capacities of a daring and skilful soldier. Afterwards, in the time of the Eikyo war\*, he so distinguished himself that high honours were bestowed upon him. But when the house of Kikuji came to ruin, Isogai found himself without master. He might then easily have obtained service under another daimyo; but as he had never sought distinction for his own sake alone, and as his heart remained true to his former lord, he preferred to give up the world. So he cut off his hair, and became a travelling priest, — taking the Buddhist name of Kwairyo.

But always, under the *koromo*\* of the priest, Kwairyo kept warm within him the heart of the samurai. As in other years he had laughed at peril, so now also he scorned danger; and in all weathers and all seasons he journeyed to preach the good Law in places where no other priest would have dared to go. For that age was an age of violence



and disorder; and upon the highways there was no security for the solitary traveller, even if he happened to be a priest.

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In the course of his first long journey, Kwairyo had occasion to visit the province of Kai. One evening, as he was travelling through the mountains of that province, darkness overtook him in a very lonesome district, leagues away from any village. So he resigned himself to pass the night under the stars; and having found a suitable grassy spot, by the roadside, he lay down there, and prepared to sleep.

He had always welcomed discomfort; and even a bare rock was for him a good bed, when nothing better could be found, and the root of a pine-tree an excellent pillow. His body was iron; and he never troubled himself about dews or frost or snow.

Scarcely had he lain down when a man came along the road, carrying an axe and a great bundle of chopped wood. This woodcutter halted on seeing Kwairyo lying down, and, after a moment of silent observation, said to him in a tone of great surprise,—

“What kind of a man can you be, good sir, that you dare to lie down alone in such a place as this? . . . There are haunTERS about here, — many of them. Are you not afraid of Hairy Things?”

“My friend, “cheerfully answered kwairyo, “I am only a wandering priest, — a “Cloud-and-Water-Guest,” as folks call it. And I am not in the least afraid of Hairy Things, — if you mean goblin-foxes, or goblin-badgers, or any creatures of that kind. As for lonesome places, I like them: they are suitable for meditation. I am accustomed to sleeping

in the open air: and I have learned never to be anxious about my life."

"You must be indeed a brave man, Sir Priest," the peasant responded, to lie down here! This place has a bad name, — a very bad name; and I must assure you, sir, that it is very dangerous to sleep here. Therefore, although my house is only a wretched thatched hut, let me beg of you to come home with me at once. In the way of food, I have nothing to offer you; but there is a roof at least, and you can sleep under it without risk."

He spoke earnestly; and Kwairyo, liking the kindly tone of the man, accepted this modest offer. The woodcutter guided him along a narrow path, leading up from the main road through mountain-forest. It was a rough and dangerous path, — sometimes skirting precipices, — sometimes offering nothing but a net-work of slippery roots for the foot to rest upon, — sometimes winding over or between masses of jagged rock. But at last Kwairyo found himself upon a cleared space at the top of a hill, with a full moon shining overhead; and he saw before him a small thatched cottage, cheerfully lighted from within. The woodcutter led him to a shed at the back of the house, whither water had been conducted, through bamboo-pipes, from some neighbouring stream; and the two men washed their feet. Beyond the shed was a vegetable garden, and a grove of cedars and bamboos; and beyond the trees appeared the glimmer of a cascade, pouring from some loftier height, and swaying in the moonshine like a long white robe.

As Kwairyo entered the cottage with his guide, he perceived four persons — men and women — warming their hands at a little fire kindled in



the *ro\** of the principal apartment. They bowed low to the priest, and greeted him in the most respectful manner. Kwairyo wondered that persons so poor, and dwelling in such a solitude, should be aware of the polite forms of greeting. "These are good people," he thought to himself; "and they must have been taught by someone well acquainted with the rules of propriety." Then turning to his host, — the *aruji*, or house-master, as the others called him, — Kwairyo said, —

"From the kindness of your speech, and from the very polite welcome given me by your household, I imagine that you have not always been a woodcutter. Perhaps you formerly belonged to one of the upper classes?"

Smiling, the woodcutter answered, —

"Sir, you are not mistaken. Though now living as you find me, I was once a person of some distinction. My story is the story of a ruined life — ruined by my own fault. I used to be in the service of a daimyo; and my rank in that service was not inconsiderable. But I loved women and wine too well; and under the influence of passion I acted wickedly. My selfishness brought about the ruin of our house, and caused the death of many persons. Retribution followed me; and I long remained a fugitive in the land. Now I often pray that I may be able to make some atonement for the evil which I did, and to reestablish the ancestral home. But I fear that I shall never find any way of so doing. Nevertheless, I try to gain forgiveness for my errors by sincere repentance, and by helping, as far as I can, those who are unfortunate."

Kwairyo was pleased by this announcement of good resolve; and he said to the *aruji*, —

"My friend, I have had occasion to observe

that men, prone to folly in their youth, may in after years become very earnest in right living. In the holy sūtras it is written that those strongest in wrong-doing can become, by power of good resolve, the strongest in right-doing. I do not doubt that you have a good heart; and I hope that better fortune will come to you. To-night I shall recite the sūtras for your sake, and pray that all your past errors may be forgiven."

With these assurances, Kwairyo bade the *aruji* good night; and his host showed him to a very small side-room, where a bed had been made ready. Then all went to sleep except the priest, who began to read the sūtras by the light of a paper lantern. Until a late hour he continued to read and pray: then he opened a window in his little sleeping-room, to take a last look at the landscape before lying down. The night was beautiful: there was no cloud in the sky; there was no wind; and the strong moonlight threw down sharp black shadows of foliage, and glittered on the dew of the garden. Shrillings of crickets and bell insects made a musical tumult; and the sound of the neighbouring cascade deepened with the night. Kwairyo felt thirsty as he listened to the noise of the water; and, remembering the bamboo aqueduct at the rear of the house, he thought that he could go there and get a drink without disturbing the sleeping household. Very gently he pushed apart the sliding-screens that separated his room from the main apartment; and he saw, by the light of the lantern, five recumbent bodies — without heads!

For one instant he stood bewildered, — imagining a crime. But in another moment he perceived that there was no blood, and that the headless necks did not look as if they had been cut. Then he thought to himself, —



"Either this is<sup>7</sup> an illusion made by goblins, or I have been lured into the dwelling of a *Rokuro-Kubi* . . . In the book *Soshinki* it is written that if one find the body of a *Rokuro-Kubi* without its head, and remove the body to another place, the head will never be able to join itself again to the neck. And the book further says that when the head comes back and finds that its body has been moved, it will strike itself upon the floor three times, — bounding like a ball, — and will pant as in great fear, and presently die. Now, if these be *Rokuro-Kubi* they mean me no good; — so I shall be justified in following the instructions of the book" . . .

He seized the body of the aruji by the feet, pulled it to the window, and pushed it out. Then he went to the back-door, which he found barred; and he surmised that the heads had made their exit through the smoke-hole in the roof, which had been left open. Gently unbarring the door, he made his way to the garden, and proceeded with all possible caution to the grove beyond it. He heard voices talking in the grove; and he went in the direction of the voices, — stealing from shadow to shadow, until he reached a good hiding-place. Then, from behind a trunk, he caught sight of the heads, — all five of them, — flitting about, and chatting as they flitted. They were eating worms and insects which they found on the ground or among the trees. Presently the head of the aruji stopped eating and said, —

"Ah, that travelling priest who came to-night! — how fat all his body is! When we shall have eaten him, our bellies will be well filled . . . I was foolish to talk to him as I did; — it only set him to reciting the sūtras on behalf of my soul! To go near him while he is reciting would be difficult;

and we cannot touch him so long as he is praying. But as it is now nearly morning, perhaps he has gone to sleep . . . Someone of you go to the house and see what the fellow is doing."

Another head — the head of a young woman — immediately rose up and flitted to the house, lightly as a bat. After a few minutes it came back, and cried out huskily, in a tone of great alarm, —

"That travelling priest is not in the house; — he is gone! But that is not the worst of the matter. He has taken the body of our aruji; and I do not know where he has put it".

At this announcement the head of the aruji — distinctly visible in the moonlight — assumed a frightful aspect: its eyes opened monstrously; its hair stood up bristling; and its teeth gnashed. Then a cry burst from its lips; and — weeping tears of rage — it exclaimed, —

"Since my body has been moved, to rejoin it is not possible! Then I must die! . . . And all through the work of that priest! Before I die I will get at that priest! — I will tear him! I will devour him! . . . *And there he is* — behind that tree! — hiding behind that tree! See him! — the fat coward!" . . .

In the same moment the head of the aruji, followed by the other four heads, sprang at Kwairyo. But the strong priest had already armed himself by plucking up a young tree; and with that tree he struck the heads as they came, — knocking them from him with tremendous blows. Four of them fled away. But the head of the aruji, though battered again and again, desperately continued to bound at the priest, and at last caught him by the left sleeve of his robe. Kwairyo, however, as quickly gripped the head by its topknot, and repeatedly struck it.



It did not release its hold; but it uttered a long moan, and thereafter ceased to struggle. It was dead. But its teeth still held the sleeve; and, for all his great strength, Kwairyo could not force open the jaws.

With the head still hanging to his sleeve he went back to the house, and there caught sight of the other four Rokuro-Kubi squatting together, with their bruised and bleeding heads reunited to their bodies. But when they perceived him at the back-door all screamed, "The priest! the priest!" — and fled, through the other doorway, out into the woods.

Eastward the sky was brightening; day was about to dawn; and Kwairyo knew that the power of the goblins was limited to the hours of darkness. He looked at the head clinging to his sleeve, — its face was all fouled with blood and foam and clay; and he laughed aloud as he thought to himself, "What a *miyage*!\* — the head of a goblin!" After which he gathered together his few belongings, and, leisurely descended the mountain to continue his journey.

Right on he journeyed, until he came to Suwa in Shinano; and into the main street of Suwa he solemnly strode, with the head dangling at his elbow. Then women fainted, and children screamed and ran away; and there was a great crowding and clamouring until the *torité* (as the police of those days were called) seized the priest, and took him to jail. For they supposed the head to be the head of a murdered man who, in the moment of being killed, had caught the murderer's sleeve in his teeth. As for Kwairyo, he only smiled and said nothing when they questioned him. So, after having passed a night in prison, he was brought before the magis-

trates of the district. Then he was ordered to explain how he, a priest, had been found with the head of a man fastened to his sleeve, and why he had dared thus shamelessly to parade his crime in the sight of the people.

Kwairyo laughed long and loudly at these questions; and then he said, —

"Sirs, I did not fasten the head to my sleeve: it fastened itself there — much against my will. And I have not committed any crime. For this is not the head of a man; it is the head of a goblin; — and, if I caused the death of the goblin, I did not do so by any shedding of blood, but simply by taking the precautions necessary to assure my own safety." . . . And he proceeded to relate the whole of the adventure, — bursting into another hearty laugh as he told of his encounter with the five heads.

But the magistrates did not laugh. They judged him to be a hardened criminal and his story an insult to their intelligence. Therefore, without further questioning, they decided to order his immediate execution, — all of them except one, a very old man. This aged officer had made no remark during the trial; but, after having heard the opinion of his colleagues, he rose up, and said, —

"Let us first examine the head carefully; for this, I think, has not yet been done. If the priest has spoken truth, the head itself should bear witness for him . . . Bring the head here!"

So the head, still holding in its teeth the *koromo* that had been stripped from Kwairyo's shoulders, was put before the judges. The old man turned it round and round, carefully examined it, and discovered, on the nape of its neck, several strange red characters. He called the attention of his colleagues to these, and also bade them observe



that the edges of the neck nowhere presented the appearance of having been cut by any weapon. On the contrary, the line of severance was smooth as the line at which a falling leaf detaches itself from the stem . . . Then said the elder, —

“I am quite sure that the priest told us nothing but the truth. This is the head of a Rokuro-Kubi. In the book *Nan-ho-shi* it is written that certain red characters can always be found upon the nape of the neck of a real Rokuro-Kubi. There are the characters: you can see for yourselves that they have not been painted. Moreover, it is well known that such goblins have been dwelling in the mountains of the province of Kai from very ancient time . . . “But you, sir,” he exclaimed, turning to Kwairyo, — „what sort of sturdy priest may you be? Certainly you have given proof of a courage that few priests possess; and you have the air of a soldier rather than of a priest. Perhaps you once belonged to the samurai-class?”

“You have guessed rightly, sir”, Kwairyo responded. “Before becoming a priest, I long followed the profession of arms; and in those days I never feared man or devil. My name then was Isogai, of Kyushu: there may be some among you who remember it.”

At the utterance of that name, a murmur of admiration filled the court-room; for there were many present who remembered it. And Kwairyo immediately found himself among friends instead of judges, — friends anxious to prove their admiration by fraternal kindness. With honour they escorted him to the residence of the daimyo, who welcomed him, and feasted him, and made him a handsome present before allowing him to depart. When Kwairyo left Suwa, he was as happy as any

priest is permitted to be in this transitory world. As for the head, he took it with him, — jocosely insisting that he intended it for a *miyagé*.

And now it only remains to tell what became of the head.

A day or two after leaving Suwa, Kwairyo met a robber, who stopped him in a lonesome place, and bade him strip. Kwairyo at once removed his *koromo*, and offered it to the robber, who then first perceived what was hanging to the sleeve. Though brave, the highwayman was startled: he dropped the garment, and sprang back. Then he cried out, — "You! — what kind of a priest are you? Why, you are a worse man than I am! It is true that I have killed people; but I never walked about with anybody's head fastened to my sleeve . . . Well, Sir Priest, I suppose we are of the same calling; and I must say that I admire you! . . . Now that head would be of use to me: I could frighten people with it. Will you sell it? You can have my robe in exchange for your *koromo*; and I will give you five *ryo* for the head."

Kwairyo answered, —

"I shall let you have the head and the robe if you insist; but I must tell you that this is not the head of a man. It is a goblin's head. So, if you buy it, and have any trouble in consequence, please to remember that you were not deceived by me."

"What a nice priest you are!" exclaimed the robber. "You kill men, and jest about it! . . . But I am really in earnest. Here is my robe; and here is the money; — and let me have the head . . . What is the use of joking?"

"Take the thing," said Kwairyo. "I was not



joking. The only joke — if there be any joke at all — is that you are fool enough to pay good money for a goblin's head." And Kwairyo, loudly laughing, went upon his way.

Thus the robber got the head and the *koromo*; and for some time he played goblin-priest upon the highways. But, reaching the neighbourhood of Suwa, he there learned the real history of the head; and he then became afraid that the spirit of the Rokuro-Kubi might give him trouble. So he made up his mind to take back the head to the place from which it had come, and to bury it with its body. He found his way to the lonely cottage in the mountains of Kai; but nobody was there, and he could not discover the body.

Therefore he buried the head by itself, in the grove behind the cottage; and he had a tombstone set up over the grave; and he caused, a *Ségaki*-service\* to be performed on behalf of the spirit of the Rokuro-Kubi. And that tombstone — known as the Tombstone of the Rokuro-Kubi — may be seen (at least so the Japanese story-teller declares) even unto this day.

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MUJINA.



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

All because of a Mujina that used to walk there.

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

One night, at a late hour, he was hurrying up the Kii-no-kuni-zaka, when he perceived a woman crouching by the moat, all alone, and weeping bitterly. Fearing that she intended to drown herself, he stopped to offer her any assistance or consolation in his power. She appeared to be a slight and graceful person, handsomely dressed; and her hair was arranged like that of a young girl of good family. "*O-jochu*,"\* he exclaimed, approaching her, — "*O-jochu*, do not cry like that! . . . Tell me what

the trouble is; and if there be any way to help you, I shall be glad to help you." (He really meant what he said; for he was a very kind man.) But she continued to weep, — hiding her face from him with one of her long sleeves.

"O-jochu," he said again, as gently as he could, — "please, please listen to me! . . . This is no place for a young lady at night! Do not cry, I implore you! — only tell me how I may be of some help to you!"

Slowly she rose up, but turned her back to him, and continued to moan and sob behind her sleeve. He laid his hand lightly upon her shoulder, and pleaded, — "O-jochu! — O-jochu! — O-jochu! . . . Listen to me, just for one little moment! . . . O-jochu — O-jochu!"

. . . Then that O-jochu turned round, and dropped her sleeve, and stroked her face with her hand; — and the man saw that she had no eyes or nose or mouth, — and he screamed and ran away.

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

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



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

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

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

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

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# VOCABULARY.



## 1. THE STORY OF MIMI-NASHI-HOÏCHI.

n. — noun; v. — verb.

Strait, n. — narrow place; channel of the sea.

contest — strife = rivalry = quarrel.

clan (æ) — large family; tribe.

perish (verb)— die; come to nothing.

utterly — completely.

haunt (a:) v. — fréquent (= visit often) a place as  
a ghost.

crab — articulated animal with a shell coating (vähk).

warrior — one who wars; soldier.

along the coast = near the shore.

beach (i:) — seashore, strand.

hover (Δ), v. — float, v., wander about one place.

flit, v. — flutter; move in short flights.

shout (au), v. — call aloud; cry as in triumph.

clamour (æ-ə) — outcry, uproar, tumult (ju:-Δ), bustle  
(bΔsl).

former — before in time.

restless — unquiet.

watch for — look out for.

appease, v. — still, calm, quiet, v.

cemetery — graveyard, burialground.

close (s) by — very near.

on behalf (-ha:f) of — for the sake of, to favour (ei-ə)  
one; in the name, interest of.. [kellegi heaks, peast-  
miseks, lepitamiseks (midagi tegema)].

tomb (tu:m) — grave; monument over a grave.

erect, v. — raise; build; set up.

trouble (ʌ) — disturbance = disorder, disquiet; vexation.

queer — odd = strange = whimsical;

prove v. — show; make known.

famed — celebrated; renowned.

skill — ability; expérience (osavus).

recite, v. — tell over; relate a tale.

\*biwa (jap.) — four-stringed lute (= musical instrument)  
(kannel). Chiefly used in musical recitative  
(= tuneful pronunciation; chant).

train v. — exercise, v.

goblin — bad ghost; elf.

refrain, v. — hold back; restrain.

\*

outset (noun) — beginning.

be fond of .. — love, have a liking for . . .

impress, v. — make an effect, impression on the mind.

propose, v. — offer, ask a person to accept, to do, a  
thing.

require, v. — ask (as of right).

gratify — please one; give delight to . . .

disengaged — at leisure (leʒə); free from business, unoc-  
cupied.

parish, n. — district relating to a church.

acolyte, n. — a [Roman Catholic, &c.] church servant, or  
follower.

overlook, n. — look from a higher place.



rear (i:), n. — behind; hindpart.

relieve (-i:), v. — ease = comfort; soothe = soften,  
quiet; set off.

solitude — loneliness.

approach — come near.

gate, n. — place for going through; large door.

advance (-a:) — go forward.

abruptly (ʌ) — broken off suddenly.

summon (ʌ-ə) v. — call (with authority).

inferior — subordinate; one in a lower rank (= degree  
of dignity = worthiness).

startle, v. — alarm; frighten.

respond, n. — answer.

harsh — rough (ɾʌf) to the ear.

menace — threat (Θret) (ähvardus).

gently — mildly = kindly, softly.

message — mission, errand; something sent from one  
to another.

attendant — retainer, follower; companion.

view, v. - - survey; look upon, at; behold (= see).

scene (si:n) — place of an event (= incident)

perform — act a part; play on an instrument.

august (ʊ-ʌ) — grand, distinguished, eminent; great,  
noble.

assembly — gathering; party (= number of persons).

\*samurai — Japanese knight.

don, v. — put on.

guide, v. — lead (i:), direct, conduct (ə-ʌ);

deftly — cleverly, skilfully,

oblige, v. — force, compel.

clank, n. — sound (as of a chain or of metal).

stride n. — long step, pace; walking.

probably — likely; possibly; perhaps.

on duty — performing duty (= what one is obliged to do).

imagine (imædʒin) — fancy; form an idea in the mind.

assure, v. — make sure.

présently — soon, before long.

halt (hɔ:lt) — stop in walking.

become aware of — understand, know by instinct, comprehend.

main — chief; principal.

\*“kaimon!” (jap.) — a respectful term, signifying the opening of a gate. It was used by the samurai when calling to the guards on duty at a lord's gate for admission.

unbar (-a:), v. — remove bars (= bolts = long piece of metal put across a passage, a door, a gate, to stop it) from a gate; open.

twain — two; the two (together).

traverse, v. — cross; go across, go over.

hurry (ʌ), v. — hasten, speed, go quickly.

screen — partition (= dividing off) in a building (vahe-sein).

slide, v. — move by slipping; glide (as on the ice).

converse, v. — talk familiarly; chat (= talk freely, easily)

conjecture — guess; supposition; reflection, meditation; attentive consideration (arvamine, mōtiskelu).

mount (-au-), v. — rise, ascend [= move or climb (klaim) upwards].

interminable — endless, unlimited.

reach (i:), n. — reaching; limit (avarus, ulatus).



planking — floor covered with planks (plank = broad piece of flat timber, wood — laud).

pillar — column (kóləm) supporting the ceiling.

width — breadth (— from broad = wide.)

amáze, v. — strike with wonder; suprise.

mat — cover of the floor; a texture, weaving.

vast (a:) — very large, immense.

cushion (-u-ə) — soft pillow (used as a seat).

tune (tju:n), v. — put in musical order; prepare musical instrument for playing.

divine, v. — guess; suppose.

adress, v. — speak to.

entire — whole.

venture, v. — dare; risk (julgema).

pity — compassion; kind feeling for sufferers (= persons in want, or who feel pain).

straining — sudden loud quick sound.

oar — instrument for rowing boats, (row = drive or move a boat by oars).

rush (Δ), v. — hurry forward; move forward with violence.

whirr [(h)wə:<sup>r</sup>], n. — buzzing, humming (whispering) noise.

hiss — noise of the letter s.

arrow — small sharp pointed weapon (nool).

helmet — covering for the head shielding (defending, protecting) from arrows.

plunge (plΔndʒ) — fall suddenly; sink in the water suddenly.

slay, v. — kill; murder.

flood (Δ), n. — great flow of water; stream.

praise, n. — commendation (kiitus)

marvellous (a: —i—Δ) — wonderful, beyond belief; astonishing. —

courage (kárídʒ) — fearlessness ; boldness ; bravery.  
 fair — handsome.  
 the fair (plur.)n. — women.  
 piteous (pi'tiəs) — sad ; full of pity ; moving pity  
 leap (i :), n. — jump (dʒʌmp) (hüpe)  
 shudder, v. — shake from fear ; feel a thrill from dread.  
 anguish, n. — deep pain.  
 wail, v. — utter a long cry of sorrow ; weep ; mourn-  
 grieve (= leinama)  
 grief (i :) — sorrow ; pain.  
 sob, v. — utter a convulsive sigh of sorrow (sigh=deep long  
 breath).  
 gradually — by degrees ; by little and little.  
 lament, v. — mourn ; bewail.  
 although — though (ehk küll, kuigi).  
 equal (i :kwəl) — alike ; even ; of the same quality or  
 standing.  
 recitative (resitæti :v) — chant ; tuneful pronunciation.  
 bestow upon — give ; grant (a :).  
 fitting — becoming, suitable, adequate ; right.  
 reward (riwɔ :rd) — récompense ; compensation (tasu).  
 inform, v. — instruct, acquaint ; tell.  
 sojourn (sɔʊdʒərn) — temporary abode (= dwelling) ;  
 stay at a place for a short time.  
 mention, v. — hint, bring to mind, allude to . . . , make  
 reference to . . . ; speak of . . .  
 express, v. — utter, speak, tell.  
 farewell — adieu (ədju :) ; taking leave.

\*

dawn (ɔ :), n. — beginning or first appearance of morn-  
 ing light.



observe, v. — notice, remark ; see.

success (saksés) — good luck (Λ).

attend, v. — accompany.

previous (pri:viəs) — going before ; what happened before.

accidentally — by chance (α:),

discover — find out ; détect ; reveal, make known.

reproach, v. — blame, censure.

anxious (æŋk/əs) — uneasy, disturbed, troubled (as to the fate of someone).

dangerous (ei—ə—Λ) — perilous (kardetav).

evasively — from evade=escape from ; slip away (pöiklevalt).

arrange, v. — set right ; bring in order ; settle.

réticence — concealment by silence. (concéal v. =hide ; keep secret).

suspéct (ə—e), v. — doubt, fear, be afraid of . . ;

wrong, n. — what is not right ; injury done to another.

lad (æ) — a youth ; young man.

bewitch, v. — enchánt, affect by witchcraft (=nōidus) [nōiutama].

delude, v. — impose upon =cheat=fraud=deceive (petma, eksitama).

evil — bad ; sinful, wicked, cursed.

immediately — at once.

light (verb) — kindle (kindl), v., set on fire (süütama).

folk (fo<sup>u</sup>k) — people.

disappear, v. — be lost to sight.

evidently — apparently (=it was clear that . . , it seemed that . . ).

consider, v. — think of a thing with care.

inqui're, v. — ask questions, make search, ask about . . ,

accustom (əkástəm), v. — be wont = be accustomed to . . (wont = habit ; use).

furiously — madly, raging ; rushing violently.

usually — as a rule, ordinarily.

hasten (heisn), v. — hurry, move with speed.

resound (-zaund), v. — sound again.

host, n. — great number.

strenuously — eagerly pressing.

rattle, v. — make a quick noise nimbly (=lively) repeated.

ring, v. — chime= sound (v.) a bell.

clang, v. — make a sharp shrill noise, as of metal.

catch, v. — seize (i:), take hold of . ., grasp.

reprove, v. — blame ; chide, scold ; reproach ; reprimand.

interrupt, v. — stop one by breaking in ; hinder, prevent one from doing a thing.

tólerate, v. — allow unwillingly (=repugantly) ; suffer what is not allowed.

in spite — despite (vaatamata selle peale).

weird (i:) — strange, singular, odd ; remarkable.

by main force — main = whole.

relieve, v. — free (verb), liberate ; rid (verb).

clad — from clothe = dress (verb).

insist upon, on — persist in ; demand, ask.

behaviour — conduct (ɔ—ə), one's manners.

hesitate — be doubtful (kahklema).

conduct (noun) cf. conduct (verb) !

really — truly, in fact ; in point of fact.

anger(-ng-), v. — cause (=bring about) wrath (ra : ə) ; irritate.

decide — make up one's mind ; resolve.

abandon — give up, renounce, forsake.

reserve, v. — silence, taciturnity ; keeping back ; want of frankness. (frank=free, open.)

unfortunate — unlucky.



occur, v. — happen.  
tear, v. — rend ; pull with violence.  
destróy, v. — ruin ; kill.  
holy — hallowed ; religious.

\*

strip, v. — make naked ; take off clothes.  
sûtra — a certain Buddhist prayer.  
instrúct (-Λ), v. — teach.  
méditate, v. — think, be engrossed in deep thought.  
stir, v. — move.  
asúnder (ə-Λ-ə) — apart, . . into separate parts.  
save (verb) — deliver, rescue, set free ; preserve.  
according to . . — in accordance with (the instructions),  
dependent on . .  
assume — take ;  
attitude — posture ; state, situation, condition.  
grimly — fiercely, passionately, wildly ; furiously.  
savagely — wildly, untamedly ; brutally.  
grumble (Λ), v. — murmur ; growl ; snarl.  
deliberately — hesitating ; slowly.  
shake, v. — tremble.  
gruff (Λ) — rough (rΛf), harsh, rude.  
mutter (Λ), v. — speak indistinctly ; grumble.  
proof, n. — evidence ; demonstration ;  
grip, v. — grasp, seize.  
recéde, v. — withdraw, retire, retreat ; go back.  
descénd, v. — go down(wards).  
cease (si : s), v. — stop, become silent.  
trickle, v. — fall in small drops.

\*

slip, v. — slide involuntarily; make a false step.  
 clammy — moist (=slightly wet); sticky (kleepiv) -  
 adhering — cleaving (cleave-verb). Cf. glue=sticky  
 cement (=liim).  
 horror — terror, dread, great fear.  
 perceive, v. — observe, notice, see.  
 ooze (u : z), v. — flow slowly; trickle.  
 fault (ɔ : ) — failing, mistake, error.  
 grievous — sorrowful; to be deplored, bewailed.  
 trust (ʌ), v. — rely (rilai') upon . . , put trust in . .  
 (usaldama).  
 heal (i : ), v. — cure; make well (=healthy).  
 cheer up! — grow, become cheerful! gay, hopeful!  
 aid — help.  
 recover, v. — gain health, restore from illness.  
 injury (indʒəri), n. — damage, wrong; wound, hurt.  
 spread (e), v. — extend (around), reach out.  
 wealthy — rich.

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## 2. OSHIDORI.

Falconer (fɔ : knər) — one who hunts with a falcon (fɔ : kn)  
 — a hunting bird, a hawk.  
 hunt (ʌ), v. — chase, kill game.  
 game, n. — wild animals, their flesh (=meat).  
 \*oshidori (jap.) — from ancient time, in the Far East,  
 these birds have been regarded as emblems of  
 conjugal affection.  
 pierce (i : ), v. — penetrate, bore through (bore = make  
 a hole in).



escape, v. — flee (away).  
rush (rʌʃ), n. — a river plant (kōrkjas).  
cook (kuk), v. — prepare food.  
dreary (i:) — gloomy; sorrowful, sad.  
dream (noun) — vision in sleep.  
guilt (gilt) — crime; great fault (süü).  
harm — hurt; pain.  
cruel — hardhearted; inhuman.  
wicked (wikid) — evil; sinful; immoral; cursed.  
marrow, n. — soft substance in bones.  
piteous — sad; moving pity.  
vivid — lively; striking; bright; clear.  
resolve, v. — decide.  
learn, v. — hear; see.  
instead of — in the place of . . .  
beak (i:), n. — bill of a bird (nokk).  
shave, v. — cut off the beard; cut close to the surface  
of the skin.

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### 3. ROKURO-KUBI.

Inherit, v. — acquire, obtain, gain something as an heir  
(= one who is to succeed, come in place of  
another)  
war (wɔ:r) — contest between nations; hostility.  
warlike — disposed, inclined to war; liking war, be  
favourably disposed to war.  
ancestor — forefather.  
aptitude — talent for . . .  
strength — amount of force.

arch (a:), n. — bow = piece of wood bent for shooting arrows (vibu).

spear (i:) — lance (piik).

display, v. — show.

capacity — ability; skill.

daring — bold, courágeous (kærei'dʒəs); fearless.

*Eikyo* war — 1429—1441.

obtain, v. — get.

\**daimyo* (jap.) — a Japanese duke.

distinction — reputation; eminence, height.

prefer, v. — choose; like best (eelistama).

give up — resign; abándon, forsake.

\**koromo* (jap.) — the upper robe of a Buddhist priest.

peril, n. — danger.

scorn, v. — despise, disdain, look down with contempt.

preach (i:) — make religious speeches or sermons.

solitary — lonely.

\*

in the course of . . — during.

occasion — chance; accident.

league — three miles. (mile = 1760 yards; a yard = 3 ft.).

resign, v. — submit, yield to Providence.

suitable — fit; agreeable;

bare — naked; rude, simple.

root (u:) — part of a plant, of a tree, in the earth (juur).

dew, n. — moisture on the ground (kaste).

scarcely — hardly (vaevált).

chop, v. — cut into small parts, pieces, bits; mince.

kind — sort.

haunter (a: — ) — ghost visiting a place very often.

cheerfully — gaily, lively, joyfully.



badger — fourfooted burrowing beast (= animal) (mägar, kähri). [burrow = make a hole in the ground, live in such a hole].

respond, v. — reply, answer.

thatch (Θætʃ), n. — straw laid on a roof.

wretched (re'tʃid) — very miserable.

modest — moderate, mild; reserved, keeping back.

guide, v. — lead (i:), direct.

path (pa:Θ) — footway (by the side of a road).

main — chief;

skirt, (ə:), v. — border, be near the edge, margin.

précipice, n. — steep and dangerous cliff (= rock); upright (down)fall; abyſs.

slippery — (from slip) — easily sliding; not stable, not steady — unstable.

wind (ai), v. — turn, move in a circular direction.

jagged — with irregular edges.

space — place; room (= extension in all directions).

top, n. — highest part; summi<sup>t</sup>; (cf. bottom — the lowest or deepest part of anything).

shed, n. — building with a roof but open sides.

pipe, n. — tube, long cylindrical body.

grove, n. — collection of trees; small forest, wood.

cedar (si:dəʳ) — an evergreen timbertree.

glimmer, n. — unsteady gleam of light (gleam = quick shoot of light; flash).

cascade — waterfall.

pour (ɔ:), v. — flow (flow = run like water).

lofty — high.

sway, v. — move like a wave; incline from side to side.

kindle (i), v. set on fire.

\*ro (jap.) — a little square fireplace in the middle of the floor of a room, in which charcoal is lighted.

bow, v. — bend, salute by a bow.

propriety — correctness.

distinction — reputation, noting; eminence.

selfishness — égoism.

retribute, v. — pay back, repay, requite (rikwàit), recompense.

fugitive, n. — runaway;

atone, v. — make reparation for . . , answer for an injury done to . . ,

establish, v. — settle firmly; found; build up.

overcome, v. — conquer, win.

sincere — honest, true.

repentance — sorrow for sin.

prone to . . — inclined to . . ,

folly — foolishness.

fortune — lot in life; luck, happiness, success.

obtain, v. — get.

host, n. — one who receives hospitably another at his home.

cricket — an insect (rohutirts).

tumult (tju:mAlt), n. — uproar; loud noise.

aqueduct — water channel (channel=hollow bed; long cavity, hollowness).

recumbent (-Á-) — leaning against . . , lying on . . ;

bewilder, v. — perplex, puzzle.

lure, v. — entice (meelitama).

join, v. — unite, join two or more into one.

bound, v. — leap, jump.

pant, v. — gasp breath (as after running, from great heat, or in fear).

justifv, v. — be just; free from sin.



barred — fastened with a bar (bolt); shut; closed.  
surmise, v. — guess.

exit, n. — way out; going out.

proceed, v. — go on; advance.

caution — foresight.

steal, v. — move slowly and cautiously.

trunk (Λ) — stock of a tree.

chat, v. — talk; prattle, chatter.

belly, n. — abdomen; stomach (stΛmæk) — organ of digestion.

on behalf (—hɑ : f) of — for the sake of . .; in the name, interest of . .;

bat — flying animal, resembling a mouse (nahkhiir).

huskily — hoarsely, with a rough voice.

distinctly — clearly.

visible — what is seen by the eye.

assume, v. — take.

frightful — terrible, dreadful.

aspect, n. — look, appearance of the face, countenance.

monstrous — out of the common order; horrible for ugliness; very large; hideous.

bristle (-isl) — stand up (as stiff hair of swine).

gnash (næf), v. — clash or grind the teeth. (grind=grate  
=rub=make a harsh sound)

burst, v. — break out suddenly.

rage, n. — great anger; fury.

since, — after; (because).

devour (-au), v. — eat up greedily, swallow up.

coward (kauərɔd) — dastard (ɑ : —ə) (pelgur, arg)

strike, v. — beat, thresh, hit, blow.

tremendous — very dreadful; violent.

batter, v. — beat, knock down.  
 desperately — recklessly, heedlessly; furiously.  
 bound, v. — leap, jump.  
 topknot — knot of hair.  
 repeatedly — several times.  
 release, v. — set free; let loose.  
 moan, n. — weeping, sound of sorrow; groan.  
 cease (si : s), v. — stop.  
 struggle (Λ), v. — fight; make efforts to free oneself.  
 jaw (dʒɔ:), n. — bone of the mouth (lõug).  
 squat, v. — sit down on the floor, close to the ground.  
 bruised (u : —) — hurt, wounded.  
 scream, v. — utter a shrill quick cry of fright.  
 dawn, v. — begin to grow light.  
 cling, v. — hang upon . . ;  
 foul (au) — filthy, dirty.  
 foam, n. — spume; froth (vaht).  
 clay, n. — kind of earth (sau).  
 \*miyage (jap.) — a present made to friends on returning  
 from a journey.  
 belongings, n. — what belongs to anyone.  
 leisurely — slowly, having plenty of time.  
 solemnly (sõlimli) — gravely; with importance (pühali-  
 kult; tõsiselt).  
 stride, v. — walk with a long step.  
 dangle, v. — hang loose, moving backwards and for-  
 wards (to and fro) (kõlkuma).  
 faint, v. — lose strength; swoon (minestama).  
 crowd (verb) — gather together.  
 jail or gaol (dʒeil) — prison.



magistrate, n. — justice of peace; civil officer having authority.

crime, n. — great fault, as killing, murdering etc.

commit, v. — do, v.

shed, v. — pour out; spill.

cause, v. — be the cause of . . ., bring about.

precaution — measures taken beforehand (ettevaatus).

assure, v. — make safe, secure, free.

encounter, n. — fight; sudden meeting.

judge, v. — decide; condemn=find guilty, wrong.

hardened, — hard; unfeeling.

i'nsult (noun) — abuse, rude speech; offence (=haavamine).

intelligence — understandig; sense — faculty of perception, as sight, hearing, taste, smell, touch; — feeling.

execution — putting to death by law; law (õ:) = rules of a state.

aged — old.

trial, from try = examine as a judge; put to judicial process.

opinion — a thought (wanting certain knowledge) (arvamine).

truth, n. — what is true.

strip, v. — take off clothes;

nape, n. — joint of the neck behind (kukal).

character — letter, figure, mark.

séver, v. — divide; cut; detach.

smooth — even; not rough.

detach, v. — separate; sever.

stem, n. — twig (=small branch of a tree); stalk.

ancient — very old; belonging to former times.

sturdy (ə:—) — bold, strong, resolute, stout; fearless.

air, n. — appearance.

devil (devl) — god of evil, an evil spirit, ghost.  
 utter, v. — speak, tell.  
 admire, v. — regard with wonder, with esteem, respect.  
 prove, v. — demonstrate; show.  
 fraternal — brotherly.  
 escort, v. — accompany.  
 residence, n. — seat (=dwelling), house of . . ;  
 feast (i:) (verb) — entertain, receive at table.  
 allow, v. — permit.  
 depart, v. — go away.  
 transitory — not lasting, momentary, transient.  
 jocósely — humorously; merrily.  
 leave, v. — depart from . . ,  
 bid, v. — order, ask.  
 brave — bold, fearless.  
 startle — frighten, alarm.  
 garment — clothing.  
 exchange, v. — give one thing for another, barter, give  
 and take.  
 deceive, v. — beguile; lead astray (=out of the right  
 way); cheat, fraud, v.  
 jest, v. — joke; be merry.  
 thus (δAs) — in this manner; so;  
 highwayman — robber.  
 reach, v. — arrive at . . ;  
 neighbourhood — vicinity.  
 make up one's mind — resolve, decide.  
 bury (béri), v. — put into a grave; cover with earth.  
 \*Ségaki-service — a special Buddhist service performed  
 on behalf of beings supposed to have entered into  
 the condition of *gaki*, or hungry spirits.



#### 4. MUJINA.

Slope, n. — side of an embankment; bank, formed obliquely (= slanting, not upright).

mean (verb.) — signify, have in the mind.

moat (noun) — ditch (round a castle).

extend, v. — spread out, reach out.

lofty — high.

impérial — belonging to an emperor.

era (i:ra) — period.

belated — who is or comes late (hiljastund).

pedestrian — one who goes afoot, walks.

crouch (au), v. — stoop low — lean downwards.

drown (au), v. — suffocate (A-ə-ei) in water (suffocate = choke = stifle — lāmbuma).

assistance n. — help.

consolation — comfort (A-ə) in sorrow, support.

slight — slender, slim, thin of shape (sale).

\*O-jochu (jap.) — "honourable damsel" — a polite form of address used in speaking to a young lady whom one does not know.

implore, v. — beseech, entreat, beg, ask.

plead (i:), v. — argue, prove by reasoning; (speak).

stroke, v. — touch; rub gently with the hand (silitama).

gleam (i:) — brightness; flash of light.

firefly — an insect (hiilgav pörnrik).

make for . . — proceed, go towards.

itinerant (aiti'nərənt) — wandering, travelling.

\*Soba (jap.) — a preparation of buckwheat (tatrad), somewhat resembling vermicelli (=paste of wheat flour in pipes). [Paste = flour (au) and water mixed (tainas)]. —

stand, n. — small table; counter (≡shopboard—poelett).

fling, v. — throw.

scare, v. — frighten.

query (kwi:ri), v. — inquire, question, v.; ask.

pedlar — one who carries goods about for sale (in a box or pack); trifler, retailer.

retail, v. — sell by small quantities.

trifle, n. — thing of little worth; trifler — one who sells trifles.

unto — to

simultaneously — at the same time.

go out -- be extinguished (fire), be put out. —

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