
Excerpts from The International English

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FOREWORD

① The International English (I. E.) is, I am sure, the most progressive form of languages far ahead of all else due to

(a) it being easy to approach

(b) it being made out of current colloquial American at its height of lingual evolution.

② I. E. speakers have special liking for

(a) brevity

(b) clarity

(c) pithiness

—thru elimination of less important elements,

—thru amalgamation of clause-units.

③ As for grammar I. E. has but two general rules:

(1) I. E. speakers have special likings to

(a) 2 moods — Fact and Thought — system

(b) 2 tenses — Present and Past — system

(2) I. E. users positively show their liking to

(a) 1 B V in their daily, scientific, and philosophical talks

(b) 2 B V in their literary or rhetorical expressions

(c) Good use of 1) prepositions and nouns or pronouns,

2) diacritical marks and special printing styles.

As for other minor rules students themselves will be picking them up thru practice and repetition of I. E. expressions both as speakers and as hearers.

(3) Indications are that before long we will be speaking and hearing so much of I. E. thru special computers yet to be developed by application of I. E. grammar and expression-types to the making of special softwears needed.

(4) Moreover. It will be good for you to know the behavior language

from the physical one. The former (like Japanese) speaks of any affair as if it were an outcome of a series of behaviors while the latter (like American) speaks as if it were a physical situation caused by something or somebody. And that is why Japanese is full of verbs while American full of prepositions and nouns or pronouns. For example:

(Jap.) Neko ga yane ni agatte iru.

※ Cat up to roof climbed and sits.

(Amer.) There is a cat on the roof.

PART I

IBV (1) (2) (3)

I < 1 >

1. IBV (1) : be --- is to cover all of our ideas and feelings about conditions or situations of things and persons like as:

I am (a) boy.

I am young.

I am back home from school.

Mother is asleep on her bed.

The girl is in a bad way.

2. IBV (2) : have --- is to cover all of behaviors of things and persons, like as:

You have wrong number.

I had my glasses on, at the time.

He had his back against the wall.

The clock has* stopped.

* N. B. *Be* instead of *have*, had been used with intransitive past participles in a general way, excepting somewhat rare instances such as: 'Syðtan hie togædre *gegan hæfdon*' (=When they together gone have) in *Beowulf*.

3. IBV (3) : get --- is to cover mere actions of things and persons like:

You will* get out — boys.

They got killed by the foes.

Get it done by 10:30 (ten-thirty).

She got me on the phone at 1:20 a.m..

We get breakfast around 7:00.

Who got you kicks?

Who got you the money?

What do you get for your job on the plant?

Where did you get it?

* N. B. We have no Future Tense in I. E.. It is regarded as Present Tense in Thought Mood.

I got this at Maruzen's.

Where did you get those ideas?

I got them at I. E. School — or League-Of-Non-Violence School.

We can get Zen-training there, thru sports too.

I am very fond of it. There is in it something like brainwashing by

Red Socialists. Only it is more exact and thorough than the latter.

I < 2 >

Dialog in IBV (1)

A What is the number of this room, Ono?

B No. 105 (one—ō—five), sir.

A Right.

What is number-in-order of Shōgun Iyemitsu, Itō?

B He was the 7th.

A No good. You are wrong.

B Pardon. But I am so hazy about it.

A Did you have good sleep last night, Itō?

B No, I did not — due to big noise of the plant nextdoor. And that — all night thru, sir.

A I am sorry, poor chap. Such is, I am sure, one of the public nuisances on and round Tōkyō today.

B Sure. That's the point, Sensei.

A Yes. All folks are losing health both in mind and body. Too bad!

I < 3 >

Dialog in IBV (2)

A How many days do we have on a week, Jim?

B Sunday — one, Monday — two, Tuesday — three,
Wednesday — four, Thursday — five, Friday — six,
Saturday — seven — 7 days in all, sir.

A Right. Exactly seven. And how many months do we have on a year, Jim?

B January is the first month.

February is the second one.

March — the third one.

April — the fourth.

May — the fifth.

June — the sixth.

July — seventh.

August — eighth.

September — ninth.

October — tenth.

November — eleventh.

December — twelfth.

Twelve months in all, sir.

A Good — quite all right.

Then you be counting up numbers of days on the month of January,
Jim.

I < 5 >

Dialog in IBV (3)

A How many days do we have on major months?

B Well, thirty-one.

A And how many on minor ones?

B 30, excepting February's 28 or 29.

A Right, I get you FULL MARK, Jack.

Your answer is worth the mark, indeed.

B Yet that will be too good, I am afraid.

A No, I am not feeling that way.

Why, it is time for lunch.

B Time to lunch? Well, what time do you have, sir?

A Just a moment. My! it is 12:05 (twelve—o—five).

Seeing you later.

B I must be off in a hurry.

Well! it is like raining. I've my umbrella left at home.

A Where are you off to?

B To one of the snack-bars not so far.

A Easy Jack.

2

- A Why do you have a laugh at me, Katy? What for?
- B Your coat is not a good fit, Uncle Sam.
- A What is your "good fit" like?
- B Don't be silly, Uncle.
- A What's wrong with my coat, Katy?
- B The color-tone of your coat. That's the point.
You are too loud — with your scarlet coat — loud like anything for your age.
- A Boy! I've been 'had', Katy. Thanks a lot. ['had' =beaten]
- B Pardon, please. But where did you get that coat?
- A At pawn-broker's ... at "loan-office".
- B What was the price — the charge?
- A \$20 — rather cheap for this velvet one, isn't it?
- B My! You have been 'had' by the broker, like. ['had' =cheated]
- A Bosh. A velveteen? — is this a velveteen?
- B Sure it is — you've been had.
- A Well, I never! Thanks a million, Katy. I had a good lesson.
- B You are welcome, Uncle Sam.

3

- A Could you be counting up decade by decade from 1810 (eighteen hundred and ten) to 2010?
- B Yes sir ... 1810—1820—1830—1840—1850—1860—1870—1880—1890—2000
(twenty-ō-ō)—2010 (twenty-ten)
- A All right. Could you be counting up and then down the seven days of week?
- B Yes, sir ... Sunday — Monday — Tuesday — Wednesday — Thursday — Friday — Saturday;

Saturday — Friday — Thursday — Wednesday — Tuesday — Monday —
Sunday.

A Good. Well then, Jacky, what were they meaning by Sunday and
Monday — the Nordic folks ?

B Sunday was a holiday for their Great Sun Goddess while Monday was
one for their Moon God, her husband — just the same thing as
Ō-hirume and Tsukuyomi in Japan. For both were taken in this county
by Tennō-tribe from up north.

A Okay. What is meant by 'Tuesday', Jack ?

B I am a bit hazy about it.

Maybe the day of Tyr, the god of war among some folks.

A Good. And what's meant by Wednesday ?

B Sure enough, it's the day of Wōden, god of war among the same
people.

A Exactly. And what about 'Thursday' ?

B It is the day of Thor, the god of Thunder among Nordic races.

A Exactly. And what about the next one — 'Friday' ?

B It is the day of Frig — the wife of Wōden, for sure.

A Right. Then lastly — what is meant by 'Saturday' ?

B The day of Saturn, the god of earth among Nordic folks.

He is known as O-Jizō-sama (お地藏さま) still in Japan.

A Excellent. You have a wonderful memory, Jack.

I < 7 >

On the Phone

A Get me Mr. Kean — No. 105 — 8778 (number one - 0 - five - eight -
seven - seven - eight) on the phone.

I have something important — to talk with him about.

B Are you sure of the number ? Maybe you got me wrong one, Boss.

- A Well, I got you No. 103 and so on.
B Have a wait, Boss.
 You got me 105 just now.
A Well, I never! Get him by the right number, Bob. Thanks a lot.
B Hello, Boss. Mr Kean is on the line.
A Just a moment. You be holding the line, Bob.
B Hallo. This is Mr Jones speaking. Are you there, please?
C Yes, sir. What is the matter, Mr Jones?
A Relative to the goods we have in common — in the stock house — in particular about the price.

I <18>

Japanese Flower Cards

NOVEMBER

is the month on lunar calendar
when folks in hot countries were
in hope of better crop close by next year
thru help of Thunder God
— guardian god for rice-growers.

Note: Have a close look at the structure of Chinese character 雷 (thunder) showing 雨 (rains) over 田 (paddies). And more. You will be sure that the character for man (男) is apparently standing for a man at work (力) on paddies (田). Upon this we might be sure that Han tribes (漢民族) had been moving up north in pursuit of creeks and lowlands fit for rice-growing — until they were face to face with tribes on horseback tribes out in the north.

I <20>

Haiku Poems (1) by Bashō

Got a jump a frog
plump in pond in front
thru stillness of noon!

古池や蛙とびこむ水の音

I <21>

Haiku Poems (2) Anonymous

1

O-Jizōsama in a row
with towering summer's clouds above

一列の地藏の上の雲の峰

2

Sun and persimmons ripe
on top of tree
with shrieking shrike

百舌が鳴く梢に並ぶ柿と日と

3

O that evening glory
with shoddy praying mantis
and red red sun!

夕焼けてすがれ かまきり 蟬 日ひが染しむ

4

Bless me, the praying mantis
going eaten up alive!

生きながら喰われるものか螳螂は

5

O that azure of sky
about the Golden Tower
of ginkgo tree!

黄金の銀杏の塔に空の碧

II <23>

HAILSTONES

Hailstones, hailstones, pure and net

running quick upon the ground,

how soon they melt in muddy wet!

Maidens, maidens, young and fair

smiling sweet upon the youth,

how soon they wilt in carking care!

II <24>

MAD DAME

1

What did you hear, Mad Dame?

I heard a mandrake groan so sad
when plucked up at dead of night,
when drawn up from darkly earth.

2

What did you eat, Mad Dame?
I ate snake, snails, pickled radish
in failing light with bats on th' wing.

3

What do you have there, Mad Dame?
I have mad-eyed eagle dear
on my bleeding wrist and scars.

II <25>

KIDIE FOXIE

1

Kidie Foxie little 'un,
clad in sleeveless *kimono* gown,
went to town for friéd bun.

2

Thanks to foxie's magic art,
got one she for money o' leaves
from the vender on the mart.

3

On her way home thru chill breeze,
licking at her friéd bun,
cold she caught and had a sneeze.

II <26>

FOXIES' BRIDAL MARCH

1

Sweet tunes of pipes and flutes we hear
of foxies' bridal march thru showers bright
along the lane thru pampas grass
in th' afternoon of gloom and light.

2

Palankeen of bride, hoisted high,
they wend in cheer for all the rain
below the rainbow fairy hued
thru pampas-blooms along the lane.

3

In th' afternoon of gloom and light
when weather is foul and fair,
when rain is falling bright,
below the rainbow bridge so rare.

Note: Folks tough and healthy, barely, had their joy of lie — by such fairy daydreams.

II <28>

Bull Toad's Feast

How dark the night who cares?
How bad the road who cares?

Drove a chaise by donkey drawn
— Me, and Uncle Pete, O-hon!

To Bully's Den thru fire-flies *

To Bully's Den we drove thru fire-flies

* Read with even accents on both syllables.

What, do you think, at Bull's we ate?

Slugs, snails, and flies we ate!

Sightless Bull Frog crouching near

Praying Mantis, his wife, kneeling near

Thru dark and dust drove we back

Thru wind and sand drove we back

II <29>

APES AND MOONS

When camellias are out by streams
and drop their blossoms like in dreams

When the night is yet so long and cold
and Moon prints on streams so bold
Apes take fancy to printed moons
and reach their hands to printed moons

Once, twice, thrice, yet in vain
fourth, fifth, sixth, yet in vain

Seventh, eighth, ninth, get their moons
Tenth, find in hands none of moons!

II <31>

FOXIE BELLE

1

Once on time — of fall's frosty night,
On way home — way from town,
— was had by Foxie Belle who said :
“Hallo Taro-san — Night is late and cold,
Come on in — Warm you up — by my hearth”

2

Guiled by Belle — was off my sense —
With Foxie Belle — was hand in hand —
With Foxie Belle — was side by side —
Eating — drinking — all on her —

3

Dawn found me on forks of roots —
Tinted leaves — on me, all over —
“La Belle Dame Sans Merci — Foxie Belle !”
I cried, “But I love you true.”

4

Of dreary nights when I'm weary
La Foxie Belle I soon think of !

II <39>

Yggdrasil

It is immensely interesting for us to know that both northern and southern streaks of folklore are to be found in the ancient chronicle of

Japanese "Kojiki" (古事記), as orally handed down from time unknown.

For example, to our no small astonishment, Yggdrasil in Saturn and Tall Palm in Gaia are severally represented in *Kojiki* by ももえつき (hundred boughed fir tree) and たかぎのかみ (Tall Tree God) or ゆづかつら (Broad-leaved Holy Tree by the Spring) sunken deep undersea by Neptune with his trident.

However we have to pay good attention to the tremendous impact of Nordic folklore about Sun Goddess upon culture and regime of Japanese nation — thru Mahā-yāna or folks' Buddhism around Great Sun Budha with womanish countenance (大日如来 or 毘盧舍那 Sansk. Vairocana) prevailing as it was about 100 B. C. in the West China Areas up north. A glance at Great Sun Budha at Tōdaiji-temple in Nara City, I am sure, will get you what I mean in an instant.

And more. Vairocana came into another vogue by the name of Amitābha (阿弥陀仏)* about 1,200 years after. And Her boom is still going on among our nation as Jōdo and Shinshū sects of Mahā-yāna.

* = Budha with boundless light and life