

LESSON NOTES

Japanese Children's Songs #9

Zui Zui Zukkorobashi

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KANJI

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2. 茶つぼに追われてトッピンシャン
3. 抜けたらドンドコシヨ
4. 俵のネズミが米食ってチュ。チュウチュウチュウ。
5. おっとさんが呼んでもおっかさんが呼んでも
6. 行きっこなあーしーよ
7. 井戸のまわりでお茶わん欠いたのだあれ

KANA

1. ずいずいずっころばしゴマみそずい。
2. ちゃつぼにおわれてトッピンシャン
3. むけたらドンドコシヨ
4. たわらのネズミがこめくってチュ。チュウチュウチュウ。
5. おっとさんがよんでもおっかさんがよんでも
6. いきっこなあーしーよ
7. いどのまわりでおちゃわんかいたのだあれ

ROMANIZATION

CONT'D OVER

1. Zuizui zukkorobashi goma misozui.
2. Chatsubo ni owarete toppinshan
3. Nuketara dondokosho
4. Tawara no nezumi ga kome kutte chu. Chū chū chū.
5. Otto-san ga yonde mo okka-san ga yonde mo
6. ikikkonaā shī yo
7. ido no mawari de o-chawan kaita no dāre

ENGLISH

1. Here comes the procession of apple polishing officials
2. They are carrying tea leaves for the Shogun so while they pass, shut all the doors and windows and hide in the house.
3. Once they pass, we can make a racket
4. It's so quiet that we can even hear the sound of rat eating rice. squeak-squeak-squeak
5. Even if your parents call you,
6. you shall not leave the house
7. Who broke a bowl down at the water well?

VOCABULARY

Kanji	Kana	Romaji	English
茶つぼ	ちゃつぼ	chatsubo	tea jar
抜ける	ぬける	nukeru	to go through, to pass
俵	たわら	tawara	straw bag, bale
井戸	いど	ido	well
お茶わん	おちゃわん	o-chawan	rice bowl
欠く	かく	kaku	to chip, to break (a plate)

SAMPLE SENTENCES

<p>茶つぼを割ってしまった。 <i>Chatsubo o watte shimatta.</i></p> <p>I broke the tea jar.</p>	<p>公園を抜けて、駅まで行った。 <i>Kōen o nukete eki made itta.</i></p> <p>I passed through the park and went to the station.</p>
<p>俵に入っている米を出した。 <i>Tawara ni haitte iru kome o dashita.</i></p> <p>I took out rice from the straw rice-bag.</p>	<p>井戸の水はおいしい。 <i>Ido no mizu wa oishii.</i></p> <p>Well-water is delicious.</p>
<p>お茶碗にご飯粒残したら駄目。 <i>o-chawan ni gohantsubu nokoshitara dame.</i></p> <p>Don't leave any rice in your bowl!</p>	<p>皿の縁を欠いてしまった。 <i>Sara no fuchi o kaite shimatta.</i></p> <p>I chipped the rim of the plate.</p>

GRAMMAR

The Focus of This Lesson is the Japanese Children's Song すいすいすっころばし (Zuizui zukkorobashi)

This song is famous for one that children can sing while doing hand movements. The game is played like this: a group of children form a circle and each child forms a hole with their hands. One child is chosen to stand in the middle, and that child goes around and puts their finger into the holes following the rhythm of the music. When the music stops,

whoever the child in the middle has stopped at (in other words, the person who has their fist around the finger of the person in the middle) loses.

The lyrics of this song are difficult, and children sing this song without really understanding the meaning. This song is related to the historical event of the Edo period, where thousands of people carried a pot of very famous tea called "uji-cha" (produced in Uji area) from Kyoto to the Shogun in Edo (Tokyo). When they passed through, people had to stay in their houses and keep quiet. If someone got in the way of the parade, they could have been killed. So, it is said that this song was a warning to kids to stay quiet in the house while the tea parade was passing through.

ずいずいずっころばしゴマみそずい

ゴマみそ means "miso with ground sesame seeds", but in this case, it is used to mean "apple polishing" (flattery) as well. It implies that the act of carrying tea to the Shogun is something like apple polishing. The ずいずいずっころばし part doesn't have much meaning, but it adds some enjoyable rhythm to this song and makes it fun.

茶つぼに追われてトッピンシャン

茶つぼ (*cha-tsubo*) means "a tea pot", which indicates the parade of the tea pot. 追われて (*owarete*) means "to be chased". トッピンシャン (*doppinshan*) is onomatopoeia of the sound made when people shut their doors after rushing into their house because the parade was passing through. This line means that the parade carrying tea leaves for the Shogun are going to pass through, so let's shut all the doors and windows and hide in the house.

抜けたらドンドコシヨ

抜けたら (*nuketara*) is the conditional of the verb 抜ける (*nukeru*) which means "to go through", and it means "if the parade goes through and goes away." ドンドコシヨ (*dondokosho*) is onomatopoeia that expresses people becoming more active. It comes from the onomatopoeia *どんどん*, which is used to describe an action that proceeds vigorously. So, this line means "when the parade goes away, we can make noise, but until then we should keep quiet."

俵のネズミが米食ってチュ。チュウチュウチュウ。

チュウチュウチュウ is the onomatopoeia of a mouse's squeak. ねずみ (*nezumi*) and 米 (*kome*) mean "a mouse" and "rice", respectively. 俵 means "straw bag." Rice used to be stored in straw bags in the past. 食って (*kutte*) is a rough way of saying 食べて (*tabete*), which means "to eat". In this line, we can picture a scene where it is so quiet inside the house that they can hear a mouse gnawing a hole in a straw bag of rice and eating rice.

おっとさんが呼んでもおっかさんが呼んでも

おとさんと おつかさん means "father" and "mother." People used these words to refer to their parents many ages ago, such as in the Edo period. 呼んでも is the formation of 呼ぶ (*yobu*) meaning "to call". 呼んでも (*yondemo*) is made up of the te-form of 呼ぶ and the particle も which structure means "even if." So, this line means "even if your father or mother call you".

行きっこなあーしーよ

行きっこなし (*ikikkonashi*) means "don't go." The phrase 「っこなし」, when it is attached to a verb, means "don't do something." This line and the preceding line together mean "even if your father or mother call you, don't leave the house."

井戸のまわりでお茶わん欠いたのだあれ

だあれ is the word だれ, which means "who", with the middle vowel elongated. お茶わん欠いた (*o-chawan kaita*) can be rephrased as お茶わんを割った (*o-chawan o watta*), which means "broke a bowl". 井戸のまわり (*ido no mawari*) means "around the water well." So, this line literally means "who broke a bowl around the water well." This last line is saying that even though everybody should be hiding behind the house, someone is still out there and what's more, they broke a bowl - who could it be?