

Japanese Audio Flashcard Lessons,

Grammar Guide, 1-23-17**General Notes**

Verbs

There are **2 main kinds of verbs** in Japanese: **u verbs** and **ru verbs**. Both of these verb types have **plain speech** forms and **masu** forms. The masu forms are more polite.

The **root** of a verb is the pre-u or pre-ru form. The **stem** of a verb is the pre-masu form. For an ru verb, the root and the stem forms are the same.

For example, *nomu* is a **u** verb; it means ‘drink.’ *Nomimasu* is the masu form of *nomu*. The root of *nomu* is *nom*. The stem of *nomu* is *nomi*.

Taberu is an **ru** verb; it means ‘eat.’ *Tabemasu* is the masu form of *taberu*. The root of *taberu* is *tabe*. The stem of *taberu* is also *tabe*.

Nomu and *taberu* are **plain speech** verbs. Their masu forms are *nomimasu* and *tabemasu*.

U and ru verbs are often used as adjectives. For example, *watashi ga taberu pan* = ‘the bread I eat.’ *Anata ga nonda biiru* = ‘the beer that you drank.’

Desu (meaning ‘it is’) is a copula, or linking verb. It is neither a u verb, nor an ru verb. Its plain speech form is *da*.

Adjectives

There are **2 main kinds of adjectives** in Japanese: **i** (pronounced ‘ee’) adjectives and **na** adjectives. **I adjectives** end in ‘i’ and modify a noun directly. For example, *oishii* = ‘delicious.’ *Oishii pan* = ‘delicious bread.’ To make the **stem** of an i adjective remove the final ‘i.’ For example, the stem of *oishii* is *oishi*.

Na adjectives are followed by na when they are used to modify a noun.

For example, *shizuka* = ‘quiet.’ *Shizuka na heya* = ‘a quiet room.’

You may use *desu* after an *i* adjective. However, **you may not use *da* after an *i* adjective.** *Oishii desu* (meaning, 'it's delicious') is OK. ~~*Oishii da*~~ is not OK. Using plain speech, you may simply say *oishii* by itself, if you mean 'it's delicious.'

You **may use either *desu* or *da*** after a ***na* adjective**. For example, *kono heya wa shizuka desu* = *kono heya wa shizuka da* = ‘as for this room, it’s quiet.’

Chapter 1

パスポートを見せてください。

Pasupooto o misete kudasai.

(‘Please show the passport.’)

O, sometimes written as *wo*, is used to show that the preceding term is a direct object. For example, *hon o kau* = *hon o kaimasu* = ‘I will buy a book’ or ‘I buy a book’ (or books).

Misete is the **te form** of *miseru* = ‘show.’ Since the *te* or *de* form of a verb sometimes adds the meaning ‘ing,’ *misete* can sometimes be translated as ‘showing.’ Verbs ending in *ru*, *tsu*, *ku*, *su* and *u* have **te forms**. Verbs ending in *mu*, *nu*, *gu* and *bu* have **de forms**. Verbs also have **past forms**. The past tense of plain speech verbs ends in *ta* or *da*. For example, the plain speech past form of *miseru* is *miseta* = ‘showed.’ The past tense of *masu* verbs ends in *mashita*. For example, the past form of *misemasu* is *misemashita* = ‘showed.’

Kudasai = ‘please.’ *Kudasai* is often preceded by the *te* or *de* form of a verb. For example, *hon o katte kudasai* = ‘please buy the book.’ (*Kau* = ‘buy’; *katte* is the *te* form of *kau*.) *Kudasai* is the imperative form of ***kudasaru***, a humble verb meaning ‘to honorably give to me or to someone in my in-group.’ For example, *sensei ga hon o kudasaru* = ‘the teacher honorably gives (or will give) a book to me’ (or to someone in my in-group).

マイケルウェブさんですね。

Maikeru Uebbu san desu ne.

(‘It’s Michael Webb, huh.’)

San is an honorific term used after another person’s name.

観光ですか仕事ですか。

Kankoo desu ka shigoto desu ka.

(‘Is it sightseeing? Is it work?’)

Ka is used to indicate a question.

観光じゃありません。

Kankoo ja arimasen.

(‘It isn’t sightseeing.’)

Ja is the short form of *dewa*, which forms the first part of the phrase *dewa arimasen = ja arimasen = ‘something is not something else.’* For example *hon dewa arimasen = hon ja arimasen = ‘it isn’t a book.’*

Arimasu is the masu form of the plain speech verb *aru = ‘exist’* (used for inanimate things, including plants). **Arimasen** is the **negative form** of *arimasu*. The **masu form of u verbs** is formed by adding ‘*imasu*’ to the root (the pre-u form). For example, *nomu = nomimasu = ‘drink.’*

You may be surprised to learn that ***aru* is a u verb**, not an ru verb. There are **a number of u verbs that end in ru**, including *aru* (‘exist’). What these verbs have in common is that you **‘double the t’ when making the te or ta forms**.

In this case, *aru = ‘exist.’* *Atte = ‘existing.’* *Atta = ‘existed.’*

Ru verbs always end with *iru* or *eru*. The **masu form of ru verbs** is formed by replacing ‘ru’ with ‘masu.’ **With ru verbs, you do not ‘double the t’ when making the te or ta forms.** For example, *taberu = tabemasu = ‘eat.’*

Tabete = ‘eating.’ *Tabeta = ‘ate.’*

There are **three irregular verbs**: *Suru = shimasu = ‘do.’* *Shite = ‘doing.’*

Shita = ‘did.’

Kuru = *kimasu* = ‘come.’ *Kite* = ‘coming.’ *Kita* = ‘came.’

Iku = *ikimasu* = ‘go.’ *Itte* = ‘going.’ *Itta* = ‘went.’

To **change a *masu* verb** (whether u verb, ru verb or irregular verb) **to a negative form**, change the ‘u’ at the end to ‘en.’ For example, *nomimasu* = ‘I drink’ or ‘I will drink.’ *Nomimasen* = ‘I don’t drink ’ or ‘I won’t drink.’

これは何ですか。

Kore wa nan desu ka.

(‘As for this, what is it?’)

Kore = ‘this,’ **sore** = ‘that,’ **are** = ‘that over there.’

Wa is used to show the **topic**, as opposed to the subject, of a sentence. **Ga** is used to show the **subject**. In this key sentence, the subject is the silent pronoun ‘it,’ and *ga* does not appear. This sentence is an example of **sentence pattern A**: it begins with a noun or pronoun followed by *wa* (indicating a topic) and then goes on to ask a question about, or make a comment on, this topic. For example, *kono mise wa ookii desu* = ‘as for this store, it's big.’

Nan = **nani** = ‘what.’ *Nan* is the shorter form of this pronoun. Use *nan*, rather than *nani*, before the verb *desu*.

じゃ何ですか。

Ja, nan desu ka.

(‘Well, what is it?’)

Ja can also mean ‘well.’

はい。いいですよ。

Hai. Ii desu yo. (‘Yes. It’s good for sure.’)

Ii is an **i adjective** meaning ‘good.’

Yo is used for emphasis. It can be roughly translated as ‘for sure.’

どれですか。

Dore desu ka. ('Which is it?')

Dore = 'which.'

本を見せてくださいませんか。

Hon o misete kudasaimasen ka.

('Won't you show the book and give?')

The **te or de form of a verb can add the meaning 'and'** to a verb. For example, *tabete ikimasu* =

"I (or 'someone,' since the subject is often not specified in Japanese sentences) will eat and go."

Kudasaimasu is the 'masu' form of *kudasaru* = 'honorably give to me or someone in my in-group.' **Kudasaimasen** is the negative form of *kudasaimasu*. **Kudasaimasenka** means 'won't you ... and honorably give?' or 'won't you do it for me?'

はい。わかりました。

Hai. Wakarimashita.

('Yes, I understood.')

To make the **past form of a masu verb**, change 'masu' to 'mashita.' For example, *taberu* = *tabemasu* = 'I eat' (or 'I will eat'). *Tabemashita* = 'I ate'; the plain speech form is *tabeta*. *Nomu* = *nomimasu* = 'I drink' (or 'I will drink'). *Nomimashita* = 'I drank'; the plain speech form is *nonda*.

Da = desu = 'it is.' To make the **past form of desu**, say *deshita*. To make the **past form of da**, say *datta*.

申し訳ないんですが。

Mooshiwake nain desu ga...

('There's no excuse, but ...')

Nai is the plain speech form of *arimasen* = 'not exist' or 'nothing.' **Nain** is a

softened form of *nai*.

In order to make your speech more friendly, you can ‘soften’ the word **nai**, as well as **i adjectives** and **plain speech verbs**, by adding ‘**n**’ or ‘**no**’ to them.

If you soften a word by using ‘n,’ you must follow it with the copula ‘desu’ or ‘da’ (or by their negative equivalents ‘ja arimasen’ or ‘jai nai’; or by *kamoshiremasen* = *kamoshirenai* = ‘it might be’) You can only soften plain speech verbs, not ‘masu’ verbs.

For example, *nai* = *nai desu* = *nain desu* = *nai no* = ‘it doesn’t exist.’ *Oishii* = *oishii desu* = *oishiin desu* = *oishii no* = ‘it’s delicious.’ *Ikimasu* = *iku* = *ikun desu* = *iku no* = ‘I will go.’

When asking questions, you can soften the word *desu* by putting *no* in front of it. For example, *nai no desu ka* = ‘is there nothing?’ *Oishii no desu ka* = ‘is it delicious?’

You can **use *no* with a rising intonation to suggest a question and soften the sentence** at the same time. For example, *iku no* = ‘will you go?’ *Oishii no* = ‘is it delicious?’ *Nai no* = ‘is there nothing?’

You can soften **nouns and na adjectives** by adding *nan* to them. For example, *kuruma desu* = *kuruma nan desu* = ‘it’s a car.’ *Shizuka desu* = *shizuka nan desu* = ‘it’s quiet.’

Ga can mean ‘but.’ For example, *ikimasu ga, sugu kaerimasu* = ‘I will go, but I will soon return.’

有難うございました。

Arigatoo gozaimashita.

(‘Thank you for what you did.’)

Gozaimashita is the past form of *gozaimasu* = ‘to exist humbly’ (or ‘honorably,’ depending on the situation).

どういたしまして。

Doo itashimashite = ‘you’re welcome’ or ‘it’s nothing.’

すみませんがもう一度名前を書いてくださいますか。

Sumimasen ga, moo ichido namae o kaite kudasaimasenka.

(‘Excuse me, but one more time, won’t you write the name and honorably give?’)

Moo = ‘another,’ ‘more,’ or ‘again’; *moo* can also mean ‘already.’

Do means ‘times.’ *Ichido* = ‘one time’; *nido* = ‘two times,’ etc.

Chapter 2

どなたですか。

Donata desu ka.

(‘Who is it?’)

Donata and ***dare*** both mean ‘who’; *donata* is more polite.

安部産業の土田です。

Abe sangyoo no tsuchida desu.

(‘It’s Tsuchida of Abe Industries’)

The speaker is referring to himself and therefore doesn’t say *tsuchida san*.

No is used to show possession or belonging. For example, *watashi no hon* = ‘my book.’

はじめまして。どうぞよろしく。

Hajimemashite. Doozo yoroshiku.

(‘How do you do? Pleased to meet you.’)

Hajimeru = ***hajimemasu*** = to start; ***hajimemashite*** is the te form of the verb and is usually translated ‘how do you do?’ Since the te form of a verb can add the meaning ‘ing,’ *hajimemashite* could also be understood to mean ‘I am starting ...’ ***Doozo*** means ‘go ahead.’

Yoroshiku is the **ku form** (or adverbial form) of the polite adjective *yoroshii* = ‘good,’ so *doozo yoroshiku* can be understood as ‘go ahead, in a good way,’ or ‘please be good to me.’ It is often translated as ‘pleased to meet you.’

こちらは奥さんですか。

Kochira wa, okusan desu ka.

(‘As for this way, is it the honorable wife?’)

Kochira = ‘this way,’ **sochira** = ‘that way,’ **achira** = ‘that way over there.’

Okusan = ‘someone else’s wife’; **kanai** or **tsuma** = ‘my wife.’

どうぞよろしくお願いします。

Doozo yoroshiku onegai shimasu.

(‘Go ahead be good to me, I humbly beg.’)

This is a longer, even more polite version of *doozo yoroshiku* (‘pleased to meet you’ or ‘please be good to me’). Another common version is *yoroshiku onegai shimasu*.

Negau = **negaimasu** = to beg or pray.

Suru = **shimasu** = to do.

To form a **humble verb construction**, referring to actions that you perform, put *o* in front of the verb stem, and follow the verb stem with *suru* or *shimasu*. See Lesson 21. For example, *onegai shimasu* = ‘I humbly beg.’ *Omise shimasu* = ‘I will humbly show it.’ (*miseru* = *misemasu* = ‘show’)

土田さん、銀行はどこにありますか。

Tsuchida san, ginkoo wa, doko ni arimasu ka. (Tsuchida, as for a bank, where does it exist?)

Doko = where.

Use *wa* rather than *ga* because the subject is the silent pronoun ‘it,’ and ‘bank’ is the topic. This sentence illustrates **sentence pattern A**, described on page 2.

ええと、この通りの向こうに本屋があります。

Eeto, kono toori no mukoo ni, honya ga arimasu. ('Uh, at this street's far end, there's a bookstore.')

Kono = 'this,' ***sono*** = 'that,' ***ano*** = 'that over there.' ***Kono, sono* and *ano* are always followed by a noun**, unlike the equivalent *kore, sore* and *are*, which also mean, respectively, 'this,' 'that' and 'that over there.' For example, *kore* = 'this'; *kono hon* = 'this book.'

Toori = 'street.' *Mukoo ni* = 'at farther away.'

Use *ya* after a product to indicate a store selling that product, e.g., *hon* = 'book'; *honya* = 'bookstore.'

You may recall that ***aru* = *arimasu*** ('exist') is **used for inanimate objects** including plants.

By contrast, ***iru* = *imasu*** ('exist') is **used for animate objects** like animals and people, not including plants. ***Iru* is an ru verb**, since you don't 'double the t' when making its *te* and *ta* forms, i.e., *ite* = 'existing' and *ita* = 'existed.' When you say that something or someone exists in a particular place, using *aru* or *iru*, follow the place description with **ni**.

For example, *machi ni honya ga arimasu* = 'at the town, a bookstore exists.'
Mise ni tanakasan ga imasu = 'Mr. Tanaka is at the store.'

In the target sentence above, **use *ga* rather than *wa*** after *honya* because you're talking about a particular bookstore. Also you should generally **use *ga* with both *imasu* and *arimasu*** – see the document '*Ga* vs. *Wa*' on the web site for more information.

いいえ、大きくありませんが、すぐわかりますよ。

Iie, ookiku arimasen ga, sugu wakarimasu yo.

('No, it isn't big, but soon you will understand for sure.')

***Ookii* is an i adjective meaning 'big'; *ookiku* is the **ku form**. To make the negative form of an i adjective, remove the final i and add ku; then add**

arimasen or nai. For example, *oishii* = *delicious*. *Oishiku arimasen* = *oishikunai* = ‘it isn’t delicious.’ Please note that you may not say ~~*oishii ja nai*~~, or ~~*oishii ja arimasen*~~. You must use the *ku* form when you make *i* adjectives negative. **Only use the *ku* form with *i* adjectives and *nai*, not with verbs.**

じゃ、行って来ます。

Ja, itte kimasu.

(‘Well, I will go and come.’)

Iku = *ikimasu* = ‘go.’ *Itte* is the *te* form of *iku*. *Kuru* = *kimasu* = ‘come.’

Itte kimasu is a standard expression that you use when you leave a place and intend to come back. The appropriate response to this expression, from a person who intends to stay behind, is *itterasshai* (‘see you later’).

お待たせしました。

Omatase shimashita.

(‘I’m sorry to have kept you waiting.’)

Omatase shimashita is a standard polite phrase used when one is late. This is another **humble verb construction**. *Mataseru* is the causative tense of *matsu* = ‘wait.’ *Mataseru* = ‘make someone wait.’ *Shimashita* is the past tense of *shimasu* = *suru* = **to do**, so this phrase means, ‘I humbly made you wait.’

家内がいませんね。

Kanai ga imasen ne.

(‘The wife doesn’t exist huh,’ meaning ‘she isn’t here.’)

Imasen = *inai* = ‘does not exist.’ This is the negative form of *imasu* = *iru* = ‘exist.’ Use ***ga* rather than *wa*** because you’re introducing the wife into the conversation. However, if you had already introduced her into the conversation, you could say *kanai wa imasen*.

To change a **plain speech *u* verb** to a negative form, add *anai* to the root (the

pre-u form). For example, *nomu* = *nomimasu* = ‘I will drink.’ *Nomanai* = *nomimasen* = ‘I won’t drink.’

To change a **plain speech *ru* verb** to a negative form, add ***nai*** to the root. For example, *taberu* = *tabemasu* = I will eat. *Tabenai* = *tabemasen* = I won’t eat.

Try not to confuse these two sentence patterns: *Kanai ja arimasen* = *kanai ja nai* = ‘it isn’t my wife.’ *Kanai ga imasen* = *kanai ga inai* = ‘my wife doesn’t exist’ (meaning, ‘she isn’t here’). Similarly, *Hon ja arimasen* = *hon ja nai* = ‘it isn’t a book.’ *Hon ga arimasen* = *hon ga nai* = ‘there isn’t a book.’

どこですか。

Doko desu ka.

(‘Where is she?’)

Doko = where.

バーバラさんはあそこの宝石やにいますよ。

Baabara san wa, asoko no hoosekiya ni imasu yo.

(‘As for Barbara, she is in that place’s jewelry store, for sure.’)

Use ***wa*** because Barbara has already been introduced as a topic into the conversation.

Koko = here, ***soko*** = there; ***asoko*** = over there.

どの店ですか。

Dono mise desu ka.

(‘Which store is it?’)

Dono = ‘which.’ ***Dono* is always followed by a noun.** ***Dore*** also = ‘which,’ but it’s **used without a noun.** For example, *dore desu ka* = ‘which is it?’

Dono mise desu ka = ‘which store is it?’

その前のきれいな店です。

Sono mae no, kirei na mise desu.

(‘It’s that front’s pretty store,’ meaning ‘the pretty store in front of that.’)

Mae = ‘front.’ *Ushiro* = ‘rear.’ For example, *sono mae no mise* = ‘the store in front of that.’ *Sono ushiro no mise* = ‘the store behind that.’

Kirei = ‘pretty.’ *Kirei* is a **na adjective**; when you use it to modify a noun, **follow it with *na***.

あの人目は大きいです。

Ano hito wa, me ga ookii desu.

(‘As for that person over there, the eyes are big.’)

This sentence illustrates another common Japanese construction, **sentence pattern B**. In this pattern, a **topic is followed by *wa***, and then a **subject is followed by *ga***.

どれがマイケルさんのパスポートですか。

Dore ga maikerusan no pasupooto desu ka.

(‘Which is Michael’s passport?’)

Use *ga* because you’re asking a question that was formed using an **interrogative pronoun (*dore*) as the subject** of the sentence. **Interrogative pronouns include *dore*** = ‘which,’ *nani* = ‘what,’ *doko* = ‘where,’ *dare* = ‘who,’ *ikutsu* = ‘how many,’ *ikura* = ‘how much,’ and *itsu* = ‘when.’ *Doo* (‘how’) and *dooshite* (‘why’) are also interrogative pronouns, but they are never followed by *ga*.

これがマイケルさんのパスポートです。

Kore ga maikerusan no pasupooto desu.

(‘This is Michael’s passport.’)

Use *ga* because you’re answering a question that was formed with an **interrogative pronoun (*dore*) as the subject**.

この店は静かじゃありません。

Kono mise wa shizuka ja arimasen.

(‘This store is not quiet.’)

To make the negative form of a na adjective, like *shizuka*, **follow the adjective with *ja arimasen*, *dewa arimasen*, *ja nai* or *dewa nai*. *Ja* is the plain speech form of *dewa*.** In this target sentence, *Kono mise wa shizuka dewa arimasen*, also OK.

今日は都合がいいですか。

Kyoo wa tsugoo ga ii desu ka.

(‘As for today, are the circumstances good?,’ meaning ‘is it convenient for you?’)

Tsugoo ga ii is an expression used to say that a person’s circumstances are good, meaning that there is time available.

そこの机の上にあります。

Soko no tsukue no ue ni arimasu.

(‘It exists on that place’s desk’s top,’ meaning ‘on top of that desk.’)

Ue = ‘above or top.’ ***Shita*** = ‘below’ or ‘bottom.’

あそこの机の中にあります。

Asoko no tsukue no naka ni arimasu.

(‘It exists in that place over there’s desk’s inside.’)

Naka = ‘inside.’ ***Soto*** = ‘outside.’

机の右。

Tsukue no migi.

(‘The desk’s right side.’ Side is understood.)

Migi = ‘right.’ ***Hidari*** = ‘left.’

じゃあ、行きましょう。

Jaa, ikimashoo.

(‘Well, let’s go.’)

The **shoo ending** replaces the *su* ending on a masu verb like *ikimasu* when you want to say ‘let’s do something’ or ‘I shall do something.’ The **shoo ending** is also used to convert the word *desu* to the word **deshoo** = ‘it probably is.’

ここからホテルまでどのくらいかかりますか。

Koko kara, hoteru made, dono kurai kakarimasu ka.

(‘From here, as far as the hotel, about how long will it take?’)

Kakaru = ‘take’ (time) or ‘cost’ (money).

Kurai = ‘about,’ ‘approximately,’ ‘almost,’ or ‘something like’; this is often softened to **gurai**. **Dono kurai** (or **dono gurai**) means **approximately** ‘how many,’ ‘how long,’ ‘how much,’ or ‘how often.’ For example, *dono kurai kakarimasu ka* = *dono gurai kakarimasu ka* = ‘about how long will it take?’

電車もありますがあまり便利じゃありません。

Densha mo arimasu ga, amari benri ja arimasen.

(‘A train also exists, but it isn’t very convenient.’)

Mo = ‘also’; it **replaces wa and ga** when used after a topic or subject.

Amari = ‘not very,’ in negative constructions; ‘very much’ or ‘excessively,’ in positive constructions.

今日はタクシーで行きましょう。

Kyoo wa, takushii de ikimashoo.

(‘As for today, let’s go by taxi.’)

De = ‘by means of.’

道がすいていますね。

Michi ga suite imasu ne.

(‘The street is being uncrowded, huh.’)

Suku = be uncrowded; *suite* is the te form of this verb.

The **te or de form of a verb** can carry the meaning ‘ing,’ especially when **combined with *iru* or *imasu***. Such verb combinations can be used with both animate and inanimate objects. For example, *uchi o dete iru* = *uchi o dete imasu* = ‘I am leaving home.’ *Inu o dashite iru* = *inu o dashite imasu* = ‘I am putting the dog out.’

バーバラさん、いつか一緒に行きましょう。

Baabarasan, itsuka issho ni ikimashoo.

(‘Barbara, sometime together let’s go.’)

Itsu = ‘when,’ *itsuka* = ‘sometime’; *doko* = ‘where,’ *dokoka* = ‘somewhere,’
dare = ‘who,’ *dareka* = ‘someone’; *nani* = ‘what,’ *nanika* = ‘something.’

Issho ni = ‘together.’

天気はあまりよくありません。

Tenki wa, amari yoku arimasen.

(‘As for the weather, it isn’t very good.’)

Ii means ‘good’; it’s an *i* adjective. **To make the adverbial *ku* form of *ii*,** don’t say ~~*iku*~~; instead use the similar word *yoi* = ‘good,’ and convert this to ***yoku***.

毎日東京に行きます。

Mainichi tookyoo ni ikimasu.

(‘Every day, I go to Tokyo.’)

Mainichi tookyoo e ikimasu, also OK.

You may use either *ni* or *e* to mean ‘to’; *e* means ‘toward’ and refers to the direction of movement, while *ni* means ‘to’ and refers to the destination itself, but you may consider the words interchangeable when you want to say ‘to.’

いつも本を読みます。

Itsumo hon o yomimasu.

(‘I always read books.’)

Itsu = ‘when.’ **Itsumo** = ‘always’ in positive constructions, ‘never’ in negative constructions. **Itsudemo** = ‘anytime.’

三時ごろ成田空港へ行きます。

Sanji goro, narita kuukoo e ikimasu.

(‘About 3:00, I will go to Narita airport.’)

Goro means ‘approximately,’ but it’s only used with time of day, time of year, etc. By contrast, **kurai** (or **gurai**, which is a softer version of **kurai**) can be used after nouns in general to mean ‘approximately.’

三時にバーバラさんに会います。

Sanji ni, baabarasan ni aimasu.

(‘At 3:00, I will meet Barbara.’)

Four meanings for ni (see the index for more meanings): **Ni** is used before the verb **au** = ‘meet,’ to indicate **whom** is met. **Ni** is also used to mean **at a time** (*sanji ni* = ‘at 3:00’). **Ni** can be used to mean **to** a place (*Oosaka ni iku* = ‘I will go to Osaka’), and it can mean **at a place** when used with *imasu* (*iru*), *arimasu* (*aru*) and other ‘inactive’ verbs. For example, *Oosaka ni iru* = ‘I am at Osaka.’

時間はどのくらいかかりますか。

Jikan wa, dono kurai kakarimasu ka.

(‘As for time, about how much does it take?’)

Jikan = ‘time.’ **Kan** means ‘duration.’ For example, *ichijikan* = ‘1 hour duration,’ *nishuukan* = ‘2 weeks duration,’ *sannenkan* = ‘3 years duration,’ etc.

Chapter 4

少し休んだ方がいいですね。

Sukoshi yasunda hoo ga ii desu ne.

(‘It would be better to rest a bit, huh.’)

Yasumu = yasumimasu = ‘rest;’ the polite past tense is *yasumimashita*.

The plain past tense is *yasunda*.

The idea ‘**it would be better to do**’ such and such is expressed by using the **plain past tense of a verb** followed by *hoo ga ii*. For example, *tabeta hoo ga ii* = ‘it would be better to eat.’ To say ‘it would be better **not** to do’ something, follow the **negative** plain speech form of the verb with *hoo ga ii*, e.g., *tabenai hoo gai ii* = ‘it would be better not to eat.’

飛行機の中でよく寝ました。

Hikooki no naka de yoku nemashita.

(‘Inside the plane, I slept well.’)

De is always used with ‘active’ verbs like *hashiru* = ‘run,’ to indicate the place where the action takes place. In Japanese, **there are also a number of so-called ‘inactive’ verbs**, like *neru* = ‘sleep,’ **that can be used with either *ni* or *de***, depending on the intended meaning. When using these verbs, **think of the particle *de* as meaning ‘in’ and the particle *ni* as meaning ‘at.’** In the sentence above, *de* is used to show that I slept ‘in’ the plane. It is also OK to say *koko ni nete kudasai* = ‘please sleep at here.’ Other ‘inactive’ verbs that can be used with either *ni* or *de*, depending on what you mean, include *dekiru* = ‘be able to,’ *suteru* = ‘throw away,’ *ochiru* = ‘fall,’ *tomaru* = ‘stop, intransitive,’ *tomeru* = ‘stop, transitive,’ *suwaru* = ‘sit,’ and *tatsu* = ‘stand.’ It seems that *nokoru* = ‘stay behind’ can only be used with *ni*. For example, *kaisha ni nokoru* = ‘she will stay behind at the company.’

マイケルはどこでもよく寝ます。

Maikeru wa dokodemo yoku nemasu.

(‘Michael sleeps well anywhere.’)

Doko = ‘where’; **dokodemo** = ‘anywhere’; **dokoka** = ‘somewhere’; **dokomo** = ‘everywhere’ in positive constructions, ‘nowhere’ in negative constructions.

肉と野菜でした。

Niku to yasai deshita.

(‘It was meat and vegetables.’)

To = ‘and’; it can also mean ‘with.’ For example, *Pan to gohan ga arimasu* = ‘bread and rice exist.’ *Keikosan to nihon ni ikimasu* = ‘I will go to Japan with Keiko.’

マイケルさんはお寿司が好きですか。

Maikerusan wa, osushi ga suki desu ka.

(‘As for Michael, is honorable sushi liked?,’ meaning ‘do you like it?’ This question is addressed to Michael.)

Suki desu = ‘it is liked’; the item being liked is usually followed by *ga*. **Kirai desu** = ‘it is disliked.’

前はあまり好きじゃありませんでしたが今は何でも食べます。

Mae wa amari suki ja arimasen deshita ga, ima wa nandemo tabemasu.

(‘As for before, she didn’t like it very much, but as for now, she eats anything.’)

Nanika = ‘something’; **nanimo** = ‘nothing’ in negative constructions; **minna**, **mina** or **subete** = ‘everything’ in positive constructions. **Nandemo** = ‘anything,’

あそこは狭くなかったです。

Asoko wa, semakunakatta desu. (‘As for over there, it was not tight or narrow.’)

Nai, meaning ‘not,’ is the plain speech form of *arimasen*. **To form the past form of *nai***, drop the final *i* and add *katta* = *nakatta*. *Desu* may be added, but *desu* is optional. In the above sentence, *Semaku arimasen deshita*, OK. ~~*Semakunai deshita*~~, not OK.

高かった。

Takakatta. (‘It was expensive.’)

To form the **past plain speech form of an *i* adjective**, drop the final *i* and add *katta*; this may be followed by *desu*, but *desu* is optional. ~~*Takai deshita*~~, not OK.

こんなにうるさくありませんでした。

Konna ni urusaku arimasen deshita.

(‘It wasn’t noisy like this.’)

Konna = ‘like this,’ ***sonna*** = ‘like that,’ ***anna*** = ‘like that over there,’ ***donna*** = ‘what kind of.’ **When you add *ni* to any of these adjectives, they become adverbs**, modifying a verb or another adjective.

For example, *konna ni oishii* = ‘delicious like this.’

今日は映画に行きましょう。

Kyoo wa, eiga ni ikimashoo.

(‘As for today, let’s go for the purpose of a movie.’)

Use ***ni*** after a verb stem, or after an activity, to indicate **doing something for a purpose**. For example, *tabe ni ikimasu* = ‘I will go for the purpose of eating.’ *Tenisu ni ikimasu* = ‘I will go for the purpose of tennis.’

本を読んでいます。

Hon o yondemasu.

(‘He is reading a book.’)

In ordinary speech, ***te imasu* is often shortened to *temasu***, and ***de imasu* is**

shortened to demasu. For example, *tabete imasu = tabetemasu* = ‘I’m eating.’ *Nonde imasu = nondemasu* = ‘I’m drinking.’

CNN のニュースをよく見ます。

CNN no nyuusu o yoku mimasu.

(‘I watch CNN’s news often.’)

Yoku is the ku form of *ii = yoi* = ‘good.’ It means ‘often.’ It also means ‘well.’ **The ku form of an i adjective is an adverb.** For example, *yoku benkyoo o shimashita* = ‘you studied well.’

Chapter 5

今日は暖かいからビールが飲みたいですね。

Kyoo wa atatakai kara, biiru ga nomitai desu ne. (‘As for today, since it’s warm, I want to drink beer, huh.’)

Use **-tai** after a verb stem to add the meaning ‘**desire.**’ Often the resulting i adjective is followed by **desu**. You may use **either o or ga** after –tai. For example, *Sushi o tabetai desu = sushi ga tabetai desu* = ‘I want to eat sushi.’ Both Japanese sentences are correct. *Desu* is optional.

Garu is used to indicate that **another person appears to have certain feelings**. Add *garu* to the stem of an i adjective, or to a na adjective. For example, if you add *garu* to the stem of *tabetai*, you can say things like *sushi o tabetagatte imasu* = ‘he appears to want to eat sushi.’

じゃあ、私はえびがいいわ。

Jaa, watashi wa ebi ga ii wa.

(‘Well, as for me, shrimp is good.’)

Wa is used by women for emphasis.

Use **hon** to count long thin objects: *Ippon* = ‘1 bottle,’ *Nihon* = ‘2 bottles,’

Sanbon = ‘3 bottles,’ *Yonhon* = ‘4 bottles,’ *Gohon* = ‘5 bottles,’ *Roppon* = ‘6 bottles,’ *Shichihon* or *Nanahon* = ‘7 bottles,’ *Happou* or *Hachihon* = ‘8 bottles,’ *Kyuuhon* = ‘9 bottles,’ *Juppon* or *Jippon* = ‘10 bottles.’ *Nanbon* = ‘How many bottles?’

ビールを三本。

Biiru o sanbon.

(‘Beer, 3 bottles.’)

Use *o* after beer because it’s an object in this sentence.

ずいぶん人が多いですね。

Zuibun hito ga ooi desu ne.

(‘Extremely, people are numerous, huh.’)

Ooi is an *i* adjective meaning ‘numerous.’ You cannot use *ooi* by itself to modify a noun. For example, ~~*ooi hito ga kimasu*~~, not OK. Instead, say *ooku no hito ga kimasu* = ‘a lot of people will come.’

Ooi can also mean ‘the majority.’ For example, *gakusei no ooku wa otoko da* = ‘the majority of students are male.’

Oozei means ‘a crowd of people’; ***oozei* is a noun, not an adjective.** It’s OK to substitute *oozei* for *ooi* in the target sentence above.

For example, *hito ga ooi* = *hito ga ooi desu* = *hito ga oozei* = *hito ga oozei desu* = *hito ga oozei imasu* = ‘there are a lot of people.’ ~~*Hito ga ooi imasu*~~, not OK. Another example: *oozei no hito ga kimasu* = ‘a lot of people will come.’

The opposite of *ooi* is ***sukunai*** (‘few’). For example, *kuruma ga sukunai* = ‘there are few cars.’ *Hito ga sukunai* = ‘there are few people.’ However, **don’t use the *ku* form of *sukunai*** in the way you would use the *ku* form of *ooi*. In other words, don’t say ~~*sukunaku no hito*~~. Instead say *sukunai hito* (‘few people’).

ビール三本ください。

Biiru sanbon kudasai.

(‘Beer 3 bottles, please.’)

You don’t need to use the particle *o* after an object if you follow it with a number.

For example, *kitte sanmai kaimashita* = ‘I bought 3 stamps.’ *Kitte o sanmai kaimashita*, also OK.

Counting objects up to 10: *hitotsu, futatsu, mittsu, yotstu, itsutsu, muttsu, nanatsu, yattsu, kokonotsu, too.*

Names of months: *Ichigatsu, Nigatsu, Sangatsu, Shigatsu, Gogatsu, Rokugatsu, Shichigatsu, Hachigatsu, Kugatsu, Juugatsu, Juuichigatsu, Juunigatsu*

Days of the month: *Tsuitachi* = 1st, *Futsuka* = 2nd, *Mikka* = 3rd, *Yokka* = 4th, *Itsuka* = 5th, *Muika* = 6th, *Nanoka* = 7th, *Yooka* = 8th, *Kokonoka* = 9th, *Tooka* = 10th, *Juu ichi nichi* = 11th, *Juu ni nichi* = 12th, *Juu yokka* = 14th, *Hatsuka* = 20th, *Nijuu yokka* = 24th.

Days of the week: *Nichiyoobi* = Sunday, *Getsuyoobi* = Monday, *Kayoobi* = Tuesday, *Suiyoobi* = Wednesday, *Mokuyoobi* = Thursday, *Kinyoobi* = Friday, *Doyoobi* = Saturday. ***Nanyoobi*** = ‘What day of the week?’

来週の日曜日にはどんなことをしたいですか。

Raishuu no nichiyooobi ni wa donna koto o shitai desu ka.

(‘As for on next week’s Sunday, what kinds of things would you like to do?’)

Koto ga shitai, also OK.

Koto = intangible things or facts. ***Mono*** = tangible things, or intangible things to which the speaker attaches an emotion.

疲れたからもう寝ます。

Tsukareta kara moo nemasu.

(‘Because I got tired, I’m going to bed already,’ meaning ‘now.’)

Node and **kara** both mean ‘because.’ *Tsukareta kara moo nemasu* = *tsukareta node moo nemasu* = ‘since I got tired, I will go to bed now.’

いい天気なので公園へ行きましょう。

Ii tenki na node, kooen e ikimashoo.

(‘Since it’s good weather, let’s go to the park.’)

You **cannot use *da* or *desu*** before ***node***; instead you must use ***na*** to mean ‘it is.’

You **cannot use *da* or *desu*** before ***no*** or before ***noni*** (see p. 15-22); instead you must **use *na***. For example, *taihen da* = ‘it’s terrible.’ *Taihen na no* (using *no* as a softening word) = ‘it’s terrible.’

すみません。道が込んでいたので。

Sumimasen. Michi ga konde ita node.

(‘Excuse me. Because the streets were crowded.’)

Note that **although you can say *kara desu*, you can never say ~~*node desu*~~**.

For example, *michi ga konde ita kara* = ‘because the streets were crowded.’

Michi ga konde ita kara desu = ‘it’s because the streets were crowded.’ ~~*Michi ga konde ita node desu*~~, not OK.

なぜですか。

Naze desu ka.

(‘Why is it?’)

Naze and ***dooshite*** both mean ‘why?’ and can be used interchangeably. *Naze desu ka* = *dooshite desu ka* = ‘why is it?’

Chapter 6

ええ、みんな親切で明るい人たちでした。

Ee, minna shinsetsu de, akarui hitotachi deshita. ('Yeah, all of them were kind and cheerful people.')

Minna means 'everyone.' **Minasan** ('honorable everyone') and **minasama** ('very honorable everyone') are terms often used to address a group. **Minna de** = 'all together.' **Minna no hito** = 'all the people.'

-tachi is a suffix used to make a noun plural. **-tachi** is optional when used with *hito*, since *hito* can mean either 'person' or 'people.' However, **-tachi** is mandatory when used with *watashi* and *anata*, i.e., *watashitachi* = 'we'; *anatatachi* = you.'

バーバラが新しいのをほしがっているものですから。

Baabara ga atarashii no o hoshigatte iru mono desu kara.

('Since Barbara new ones seems to be wanting thing it is.')(In this sentence, Michael is commenting on his wife's shopping.)

To make a **noun phrase** with an **i adjective**, **add no** to the adjective, e.g. 'atarashii no' = the new one.

To make a noun phrase with a **na adjective**, **add no after na**, e.g. 'shizuka na no' = the quiet one.

To make a noun phrase with a **verb**, **add no** to the verb, e.g., 'katta no' = the purchased one.

The verb **hoshii** means 'desire.' It is typically preceded by **ga**. For example, *biiru ga hoshii* = 'beer is desired' or 'I want some beer.'

The verb **hoshigaru**, 'appear to desire,' is a combination of **hoshii** and **garu** ('appears'). **Hoshigaru** is preceded by **o**. For example, *biiru o hoshigatte imasu* = 'he appears to be wanting beer.' **Mono** means 'tangible thing,' but it also has other idiomatic meanings. Here it means something like 'because' and suggests an emotional component to Michael's complaint. *Baabara ga*

atarashii no o hoshigatte iru kara, also OK.

ちょっとお待ちください。

Chotto omachi kudasai.

(‘Please honorably wait a moment.’)

To make a very polite **honorific form of a verb request**, in order to ask someone to do something in business or official situations, put *o* before the verb stem and follow the verb stem with *kudasai*, as shown in this sentence. See Lesson 21.

The most common expression used when asking someone to wait is *Chotto matte kudasai* = ‘please wait a moment.’ A still more polite way to ask someone to wait is *shooshoo omachi kudasai*.

それではこんなのはいかがですか。

Sore de wa, konna no wa ikaga desu ka.

(‘Well then, as for this type, how is it?’)

Sore de wa = sore ja = ‘well then, in that case.’

It’s OK to use *konna mono* instead of *konna no*. For example, *konna mono ikaga desu ka* = ‘as for this kind of thing, how is it?’ *Ikaga* is a polite way to say ‘how.’ *Doo* also means ‘how.’

でもとても楽しいです。

Demo totemo tanoshii desu.

(‘But it’s very pleasant.’)

Demo (meaning 'but') is used only at the beginning of a sentence.

しかし田中さんは来ませんでした。

Shikashi tanakasan wa kimasen deshita.

(‘However, as for Tanaka, he didn’t come.’)

Shikashi (meaning 'however' or 'but') is used only at the beginning of a

sentence. *Shikashi* is bookish.

広くて明るいです。

Hirokute akarui desu.

(‘It’s spacious and well-lighted,’ referring to a room.)

Te and De. When you are juxtaposing two terms (nouns, adjectives or verbs) in one sentence and want to insert **and** between them, **use *te* or *de*** after the first term. When you want to insert **and** after an **i adjective**, **remove the final i and add *kute***. For example, in the above sentence, *hiroi* (‘spacious’) becomes *hirokute*.

Counting people: *Hitori* = ‘1 person,’ *futari* = ‘2 people,’ *san nin* = ‘3 people,’ *yo nin* (or *yonnin*) = 4 people), *gonin* = ‘5 people,’ etc.

どうぞ好きなものを取ってください。

Doozo suki na no o totte kudasai.

(‘Please go ahead and take the ones you like.’)

Suki is a na adjective, e.g. *suki na hon* = ‘the book I like.’

ええ、それで結構です。

Ee, sore de kekkoo desu.

(‘Yeah, that will be fine.’)

To say ‘something will be all right,’ say *de kekkoo desu*, *de ii desu*, or *de yoroshii desu*. For example, *kono resutoran de yoroshii desu* = ‘this restaurant will be fine.’

Don’t confuse these phrases with the ones used to give permission, *te mo ii*, *te mo yoroshii* and *te mo kamaimasen*. (see Lesson 17.) For example, *tabete mo ii desu* = ‘it’s all right to eat.’

帰りに小さい店があったのでぼくも入った。

Kaeri ni chiisai mise ga atta node, boku mo haitta.

(‘At the return, because a small store existed, I also entered.’)

In some cases, **you can form a noun from a verb’s stem form**, i.e., the pre-masu form. ***Kaeri*** (‘the return’) is the stem form of *kaeru* = *kaerimasu* = ‘return.’

Chapter 7

行ったことがありますか。

Itta koto ga arimasu ka.

(‘Have you ever gone there?’)

One response to this question could be *ee, itta koto ga aru* = ‘yeah, I have gone.’

Koto = *intangible thing*. ***Itta koto ga aru*** means ‘went thing exists’ = ‘have ever gone.’ ***Tabeta koto ga aru*** = ‘ate thing exists’ = ‘have ever eaten.’

込んでいるかもしれませんよ。

Konde iru kamoshiremasen yo.

(‘It might be crowded, for sure.’)

Kamoshiremasen = ***kamoshirenai*** = ‘there’s a chance that.’

初めてです。

Hajimete desu.

(‘It’s starting,’ meaning ‘this is my first time.’)

Examples of **how to use *hajimete***: *Kono omatsuri wa hajimete desu* = ‘it’s the first time I’ve been to this festival.’ *Hajimete sukii o suru hito* = *sukii o hajimete suru hito* = a person first learning to ski. *Kore ga hajimete desu* and *kondo ga hajimete desu*, both OK. ~~*Kono toki wa (or ga), hajimete desu*~~, not OK. ~~*Ima wa (or ga) hajimete desu*~~, also not OK. It just sounds awkward to use *toki* and *ima* with *hajimete*. However, *kyoo ga hajimete desu* is OK.

行くつもりです。

Ikutsumori desu.

(‘I plan to go.’)

Ikanai tsumori desu = ‘I plan not to go’ (a mild statement). *Ikutsumori wa arimasen* = ‘There is no intention of going’ (a strong statement).

Tsumori = ‘plan to’ or ‘**intend** to.’

きっと来るでしょう。

Kitto kuru deshoo.

(‘It’s certain that he will come.’)

おそらく来るでしょう。

Osoraku kuru deshoo.

(‘It’s very likely that he will come.’)

たぶん来るでしょう。

Tabun kuru deshoo.

(‘Probably he will come.’)

Chapter 8

それに通勤の電車は、込んで大変でしょう。

Sore ni tsuukin no densha wa konde taihen deshoo.

(‘Moreover, since the commuter trains get crowded, they’re probably terrible.’)

Use the **te or de form** to express a reason, **to mean ‘because.’** For example, *kaze o hiite ikimasen deshita* = ‘because I caught cold, I didn’t go.’

行きの方がひどいと思いますよ。

Iki no hoo ga, hidoi to omoimasu yo.

(‘Going is more awful I think, for sure.’)

Iki is a noun meaning ‘to go’ or ‘going’ and is the stem form of *ikimasu* (‘go’). Again, the **stem form of a verb can be used to make a noun.**

Hoo means ‘direction’ or ‘side.’ *Hoo ga* is used to show an alternative and is combined with adjectives like *hidoi* (‘awful’) to mean ‘more than’ or ‘less than.’ *Iki no hoo ga hidoi* could be translated as ‘the going’s side is more awful.’

To is used indicate quotation marks; for example, *kuru to iimashita* = ‘he said he will come.’

イヤホンで音楽を聞きながら新聞を読んでいる人もいますね。

Iyahon de ongaku o kiki nagara, shinbun o yonde iru hito mo imasu ne.

(‘While listening to music with earphones, there are also newspaper-reading people, right?’)

To express the idea of **doing something while doing something else**, follow the stem form (the pre-masu form) of the verb with *nagara*. For example, *gohan o tabe nagara terebi o mimasu* = ‘while eating rice, I watch TV.’

でも日本語の教科書ほどじゃありませんよ。

Demo, nihongo no kyookasho hodo ja arimasen yo.

(‘But not as much as a Japanese language textbook, for sure.’)

When *hodo*, meaning ‘not as ... as,’ is preceded by a noun, the verb must be negative, e.g., *kuruma wa densha hodo hayaku arimasen* = ‘as for the car, compared to the train, it isn’t fast’ (ie., ‘the car is not as fast as the train’).

However, when *hodo* means ‘to a degree,’ the verb can be either positive or negative, e.g., *sono shigoto wa sore hodo yasashiin desu ka* = ‘is that work that easy?’

Saki hodo = ‘a little while ago.’

When *hodo* is used with a quantifier, it means ‘about,’ e.g. *biiru o sanbon hodo nomimashita* = ‘I drank about 3 bottles of beer.’

マイケルが買った本。マイケルの買った本。

Maikeru ga katta hon. Maikeru no katta hon.

(‘A book that Michael bought.’)

Ga v. no. When modifying a noun using a clause, the **subject of the modifying clause may be marked with either ga or no.** For example, *Ashi ga nagai hito = ashi no nagai hito* = ‘a person with long legs.’ *Kuruma ga nai hito = kuruma no nai hito* = ‘a person without a car.’

Counting months: *Ikka getsu, Nika getsu, Sanka getsu, Yonka getsu, Goka getsu, Rokka getsu, Nanaka getsu, Hakka getsu* or *Hachika getsu, Kyuuka getsu, Jikka getsu* or *Juuka getsu, Juuyonka getsu, Nijikka getsu* or *Nijuuka getsu.*

Counting weeks: *Isshuukan, nishuukan, sanshuukan, etc. Jisshuukan* or *jusshuukan* = ‘10 weeks.’ *Nijisshuukan* or *nijusshuukan* = ‘20 weeks.’

Kan, meaning duration, is **required for weeks and hours**, e.g. *isshukan* = ‘1 week,’ *nijikan* = ‘2 hours.’ Kan is optional for years, months, days and minutes, e.g. *ichinen* or *ichinenkan* (‘1 year’), *nikkagetsu* or *nikkagetsukan* (‘2 months’), *mikka* or *mikkakan* (‘3 days’), *yonpun* or *yonpunkan* (‘4 minutes’).

Do not use the optional kan before mae ni, ato ni, or go ni. For example, *mikkakan no ryokoo ni ikimasu* = ‘I’m going on a 4-day trip.’ *Mikka mae ni nihon ni kimashita* = ‘I came to Japan 4 days ago.’

三度も乗り換えます。

Sando mo norikaemasu.

(‘I transfer all of 3 times!’)

Use **mo** after a number or quantity for emphasis, to indicate that it is more than expected; or with negative verbs, to indicate that it is less than expected.

For example, *nijikan mo machimashita* = ‘I waited all of one hour.’ *Hitotsu mo arimasen* = ‘there isn't even one.’

空港には銀行やレストランなどがあります。

Kuukoo ni wa ginkoo ya resutoran nado ga arimasu.

(‘As for at the airport, there are banks, restaurants, etc.’)

To say **etcetera**, you may use *ya*, *nado* and/or *toka*. Here’s another example: *Shitsu toka, airon toka, iroiro na mono o kaimashita* = ‘sheets etc., an iron etc., I bought various things.’

Using **yor****i**, **hoo ga**, **mo** and **hodo** to make comparisons.

B wa A yori ookii desu = ‘B is bigger than A.’ *A yori B no hoo ga takai desu*

= ‘B is more expensive than A.’ *A wa B hodo takakunai desu* = ‘A is not as

expensive as B.’ *A mo B mo takai desu* = ‘A and B are both expensive.’

Densha to kuruma to, dochira no hoo ga hayai desu ka = ‘train v. car, which is faster?’ *Densha wa, kuruma yori, hayai desu* = ‘the car is faster than the

train.’ *Sushi to tempura to, dochi ga suki desu ka* = ‘sushi or tempura, which do you like better?’ *Tenpura no hoo ga suki* = ‘I like tempura better.’ *Sushi*

mo tempura mo suki = ‘I like both sushi and tempura.’ *Dochira mo suki* = ‘I

like both.’ *Tookyoo ya oosaka hodo ookiku arimasen* = ‘not as big as Tokyo,

Osaka, etc.’ *Ookii desu ga, tookyoo hodo ja arimasen* = ‘it's big, but not

compared to Tokyo.’ *Basu de iku yori, kuruma de iku hoo ga, chotto hayai*

desu = ‘compared to going by bus, going by car is a little faster.’ (cannot say

~~iku no hoo ga~~ or ~~iki no hoo ga~~)

いいえ、高いとは思いません。

Iie, takai to wa omoimasen.

(‘No, I don't think they are high.’ Referring to prices.)

Use *wa* after *to* in negative sentences, when *to* is used to indicate quotation marks.

バーバラさんは日本の物価は高いと思っています。

Baabarasan wa nihon no bukka wa takai to omotte imasu.

(‘As for Barbara, she thinks Japanese prices are high.’)

To state **someone else's opinion**, say *to omotte iru*. To state **your own opinion**, say either *to omou* or *to omotte iru*. For example, *nihon no bukka wa takai to omoimasu* = *nihon no bukka wa takai to omotte imasu* = ‘I think Japanese prices are high.’

Chapter 9

三枚あるから一枚あげましょう。

San mai aru kara, ichimai agemashoo.

(‘Since 3 exist, I shall give you one.’)

~~San mai ga aru~~, not OK; **you don’t need to use *ga* or *wa* after numbers**, and here *ga* sounds wrong.

Mai is a counter for flat thin items (stamps, in this case).

主人は今晚遅いと言ってきましたからどうぞごゆっくり。

Shujin wa konban osoi to ittemashita kara, doozo goyukkuri.

(‘Since my husband was saying “tonight late,” go ahead, take your honorable time.’)

Goyukkuri shite kudasai, also OK. ***Yukkuri*** = ‘slowly,’ ‘taking time,’ ‘leisurely.’

The prefix ***go*** is honorific, similar to ***o***. Words of Japanese origin may be preceded by ***o*** to show respect, e.g., *osushi* (‘honorable sushi’). Words of Chinese origin may be preceded by ***go***, e.g., *goshinpai* (‘honorable worry’).

Women use honorific prefixes more often than men do. Don’t use such prefixes when referring to your own affairs.

来月六つになると言っていました。

Raigetsu muttsu ni naru to ittemashita.

(‘They were saying he will become six next month.’)

Rokusai, also OK, instead of *muttsu* (both mean ‘six years old’)

Naru = narimasu = to become; usually preceded by ni. For a **noun**, add **ni** and **naru** to describe a **change in state**. For example, *Ootoo wa suupaaman ni naritai to omotte imasu* = ‘as for the little brother, he thinks he wants to become Superman.’

部屋がきれいになりました。

Heya ga kirei ni narimashita.

(‘The room became clean.’)

For a **na adjective**, add **ni** and **naru** to describe a **change in state**.

子供は大きくなります。

Kodomo wa ookiku narimasu.

(‘Children become big,’ meaning ‘they grow up.’)

For an i adjective, remove the final i, and then add **ku** and **naru**, to describe a **change in state**. For example, *samuku narimasu* = ‘it will become cold.’

日本語が上手になったから日本に行きたくなりました。

Nihongo ga joozu ni natta kara, nihon ni ikitaku narimashita.

(‘Since the Japanese became skillful, it developed that I want to go to Japan.’)

The **‘tai’ form is inflected like an i adjective**.

漢字を覚えるのは大変です。

Kanji o oboeru no wa taihen desu.

(‘To memorize kanji is terrible.’)

Noun Phrases. *No* and *koto* turn a previous phrase into a noun. *No* is

preferred for something directly perceived by the senses. *Koto* is more formal or bookish. For example, *Samui no wa ii kedo, atsui no wa iya desu* = ‘as for cold, it's OK, but as for heat, it's irritating.’ *Ashita ga yasumi na no wa ureshii desu* = ‘that tomorrow is vacation is pleasing.’ (You cannot say ~~yasumi da no~~, since you cannot use *da* before *no*. So you must use *na* to mean ‘is,’ instead of *da*. Also you cannot say ~~yasumi da koto~~.)

No or ‘n can also be used to make the pronouns ‘one’ or ‘ones.’ For example, *anata ga tsukuttan desu ka* = ‘are they the ones that you made?’ Another example: *ichigo o kureta no wa, dare?* = ‘as for the one who gave us strawberries, who?’

冷たい風が吹くのを感じました。

Tsumetai kaze ga fuku no o kanjimashita.

(‘I felt the cold wind blow.’)

Since the wind is directly perceived by the senses, you **may not substitute *koto* for *no*** in this sentence.

Tsumetai is used for cold objects; *samui* is used for cold weather, cold days etc.

Fuku = ‘blow,’ ‘breathe,’ or ‘whistle.’ *Kanjiru* = ‘feel’ or ‘sense.’

マイケルは日本語を話すことができます。

Maikeru wa nihongo o hanasu koto ga dekimasu.

(‘Michael can speak Japanese.’)

A plain speech verb followed by ***koto ga dekiru*** means ‘**can do.**’ For example, *Puuru de oyogu koto ga dekimasu* = ‘one can swim in the pool.’

先生に本を差し上げました。

Sensei ni hon o sashiagemashita.

‘I gave a book to the teacher.’

Use *sashiageru* if you or someone else give to someone not in your in-group,

showing extra respect.

けい子さんはまき子さんに本を上げました。

Keikosan wa makikosan ni hon o agemashita.

‘Keiko gave a book to Makiko.’

あなたにこの本をあげましょう。

Anata ni kono hon o agemashoo.

‘I shall give this book to you.’

Use **ageru** if you or someone else give to someone who is not in your in-group, showing normal respect.

犬にえさをやりました。

Inu ni esa o yarimashita.

‘I gave animal food to the dog.’

弟に本をやりました。

Ootoo ni hon o yarimashita.

‘I gave a book to little brother.’

Use **youtu** if you give to a member of your in-group, or if you or someone else give to someone outside your in-group who is definitely inferior.

家内はこの本をくれました。

Kanai wa kono hon o kuremashita.

‘The wife gave me this book.’

友達が娘にその本をくれました。

Tomodachi ga musume ni sono hon o kuremashita.

‘A friend gave that book to my daughter.’

Use **kureru** if something is given to you or to a member of your in-group by someone in your in-group, or by someone outside your in-group who has

equal or inferior status.

先生がこの本をくださいました。

Sensei ga kono hon o kudasaimashita.

‘The teacher honorably gave me this book.’

Use ***kudasaru*** if something is given to you or to a member of your in-group by someone outside your in-group who has equal or greater age or status.

この本を次郎さんからもらいました。

Kono hon o jiroosan kara moraimashita.

‘I received this book from Jiroo.’

Use ***morau*** if you or another person receives from an equal or inferior. This can be used in almost any situation.

社長からこの本をいただきました。

Shachoo kara kono hon o itadakimashita.

‘I received this book from the president.’

Use ***itadaku*** if you or a member of your in-group receives from an equal or superior (polite speech). Say ***itadakimasu*** before eating or drinking, or when you accept a gift of food or drink. Also, use this word to indicate your choice in polite situations, e.g., *kore o itadakimasu* = ‘I’ll take this one.’

子供の誕生日に何をやろうか。

Kodomo no tanjoobi ni nani o yaroo ka.

(‘What shall we give for the child's birthday?’)

To say a plain speech ‘**shall**’ or ‘**let’s**’ for a **u verb**, add *oo* to the root (the pre-u form). For example, *nomoo* (from *nomu*) = ‘I shall drink’ or ‘let’s drink.’

To say a plain speech ‘**shall**’ or ‘**let’s**’ for an **ru verb**, add *yoo* to the root. For example, *tabeyoo* (from *taberu*) = ‘I shall eat’ or ‘let’s eat.’

Chapter 10

お茶でもいかがですか。

Ocha demo ikaga desu ka.

(‘Honorable tea, at least, how is it?’ Meaning, ‘would you like some tea, at least?’)

Demo means ‘but.’ It can also mean ‘at least’ or ‘or something.’ For example, *toranpu demo shimashoo ka* = ‘shall we play cards or something?’

もういっぱいお茶を入れましょうか。

Moo ippai ocha o iremashoo ka.

(‘Another cup, tea shall I make?’)

Hai is a counter used for cups, bowls etc; *ippai* (‘1 cup’), *nihai* (‘2 cups’), *sanbai* (‘3 cups’) etc.

Transitive and intransitive verb pairs like *akeru*

and *aku* (both meaning ‘open’) are common in Japanese. For example, *mado o akeru* = ‘I open the window.’ *Mado ga aku* = ‘the window opens.’

The ‘**e rule**’ says that, looking at such verb pairs, **transitive verbs tend to end in eru**; e.g., *akeru* (‘open’) is transitive, *aku* is intransitive; *shimeru* (‘close’) is transitive, *shimaru* (‘close’) is intransitive. However, **su trumps eru** in determining which verbs are transitive, e.g. *kesu* (‘extinguish’) v. *kieru* (‘go out’), *dasu* (‘put out’) v. *deru* (‘go out’ or ‘exit’); *nekasu* (‘put to sleep’) v. *neru* (‘sleep’).

Exceptions to the e rule include: *kiru* (‘cut,’ transitive) v. *kireru* (‘be cut’); *uru* (‘sell something’) v. *ureru* (‘be sold’); *nuru* (‘paint’ or ‘get something wet’) v. *nureru* (‘get wet’).

The **te or de form of intransitive verbs** like *aku* (open) is **followed by *imasu*** when describing a fixed condition **or** an ongoing action, e.g., *mado ga aite imasu* = ‘the window is open’ or ‘the window is opening.’

The **te or de form of transitive verbs** is followed by *iru (imasu)* when describing an ongoing action, e.g. *mado o akete imasu* = ‘I’m opening the window.’

However, the ‘**transitive *aru* rule,**’ or **transitive rule,** states that the **te or de form of transitive verbs** is usually followed by *aru (arimasu)*, when describing a fixed condition, e.g., *mado ga akete arimasu* = ‘the window was opened by someone.’ *Doa ga shimete arimasu* = ‘the door was closed by someone.’

Some verbs are exceptions to the transitive *aru* rule, e.g., *hajimete imasu* = ‘it is begun by someone,’ *nakushite imasu* = ‘it is lost by someone.’

Another exception to the transitive *aru* rule occurs when you want to imply that *the speaker did something*, e.g., *denki o tsukete imasu* = ‘the light is on (because I turned it on).’

Mado o akete imasu = ‘the window is open (because I opened it).’

Ga v. O: In ‘te aru’ or ‘de aru’ constructions, the direct object of a **transitive verb** may be indicated by either **o or ga**, e.g., *doa o shimete aru* = *doa ga shimete aru* = ‘the door is closed by someone.’ Both of these Japanese sentences are correct.

いいえ、消さないでください。

Iie, kesanai de kudasai.

(‘No, please don’t turn it off.’)

To **make a negative request**, follow the negative plain speech form of the verb with *de kudasai*. For example, *tabenai de kudasai* = ‘please don’t eat.’

子供がお菓子を食べてしまいました。

Kodomo ga okashi o tabete shimaimashita.

(‘The child ate up the sweets.’)

Shimau can be added to the te or de form of a verb to suggest that the action

is done thoroughly and completely.

In ordinary speech, *te shimau* is shortened to **chau**. In ordinary speech, *de shimau* is shortened to **jau**. For example, *Oboete shimau* = *oboechau* = ‘I will memorize it completely.’ *Oboete shimaimashita* = *oboechatta* = ‘I memorized it completely.’

Ocha o nonde shimaimasu = *ocha o nonde shimau* = ‘I will drink the tea completely.’ *Ocha o nonde shimaimashita* = *ocha o nonjatta* = ‘I drank the tea completely.’

この魚は新しいから刺身にしましょう。

Kono sakana wa atarashii kara, sashimi ni shimashoo.

(‘As for this fish, since it’s fresh, let’s make sashimi out of it.’)

Turning something into something else. To express the idea of turning a noun into another noun, such as changing fruit to juice, or of changing something using a na adjective, such as making something clean, **add *ni suru* or *ni shimasu* to the resulting noun or na adjective.** For example, *Heya o kirei ni shimasu* = ‘I will make the room clean.’ (Note that *ni suru* also means ‘I choose.’ See Lesson 12.)

部屋を暖かくします。

Heya o atatakaku shimasu.

(‘I’ll make the room warm.’)

To express the idea of **changing something into something else using an i adjective**, such as making something warm, remove the final i and add ***ku suru* or *ku shimasu*** to the i adjective. For example, *Koori o irete juusu o tsumetaku shimashoo* = ‘Adding ice, let’s make the juice cold.’

Chapter 11

新しい漢字を十回づつ書いて練習する。

Atarashii kanji o jikkai zutsu kaite renshuu suru. ('Writing new kanji 10 times each, I practice.')

Kai means 'times,' similar to 'do.' For example, *ikkai, nikai, sankai* = '1 time,' '2 times,' '3 times.'

(*Juudo* doesn't sound as good as *jikkai* here. *Juukai* also OK.) **Zutsu** = 'each.'

会議があるから資料をコピーしておきましょう。

Kaigi ga aru kara, shiryoo o kopii shite okimashoo.

('Since a meeting exists, let's copy the literature in advance.')

Te oku means to do something as advance preparation. For example, *sooji o shite okimasu* = 'I will clean in advance.'

電車に乗って行きましょう。

Densha ni notte ikimashoo.

('Riding by train, let's go,' meaning 'let's go riding by train.')

The **te (or de) form of a verb can be thought of as adding the meaning 'ing.'** For example, *hon o mite tabemasu* = 'reading a book, I eat.'

コピーは十時までにできる。

Kopii wa juuji made ni dekiru?

('As for the copying, will it be ready by 10:00?')

Kopii ga, also OK..

Made ni is used after a plain non-past form of a verb or various time words to indicate the time by or before which an action is completed. For example, *juuji made ni ikimasu* = 'I will go by 10 o'clock.'

田中は席をはずしておりますが。

Tanaka wa seki o hazushite orimasu ga. ('Tanaka is leaving the seat humbly, but ..., ' meaning 'he's absent')

Seki o hazusu = 'leave one's seat.'

Orimasu = **oru** = humble form of *iru* = *imasu*; *oru* is used in very polite situations to refer to yourself or members of your in-group.

Chapter 12

少し飲みすぎたんですね。

Sukoshi nomisugitan desu ne.

(‘A little, you drank too much, huh?’)

The suffix **-sugiru** means ‘to excess’; this may be combined with a verb stem, e.g., *nomi* plus *sugiru* = *nomisugiru* = ‘drink too much.’ Or it may be combined with the stem of an *i* adjective, e.g., *ookisugiru* = ‘too big.’

田中さんは六時までに来るはずでしたが、なかなか来ませんでした。

Tanaka san wa rokuji made ni kuru hazu deshita ga, nakanaka kimasen deshita.

(‘Tanaka was supposed to come by 6:00, but he didn't come readily.’)

To show that something ought to, should or is **supposed to be**, use ***hazu desu*** after the plain form of a verb, or after an *i* adjective. For example, *Kono mise no koohee wa oishii hazu desu* = ‘This shop's coffee ought to be good.’ ***Nakanaka*** means ‘considerably,’ ‘quite,’ ‘not easily,’ ‘not readily.’

掃除をしたから部屋はきれいなはずです。

Sooji o shita kara heya wa kirei na hazu desu. (‘Since I cleaned, the rooms ought to be clean.’)

To show that something ought to, should or is **supposed to be**, use ***na hazu desu*** after a *na* adjective.

これはバーバラさんのハンドバッグのはずです。

Kore wa baabarasan no handobaggu no hazu desu.

(‘I expect this is Barbara's handbag.’)

To show that something ought to, should or is **supposed to be**, use *no hazu desu* after a noun.

田中さんはまだ仕事をしているから来ないはずです。

Tanaka san wa mada shigoto o shite iru kara, konai hazu desu.

(‘Since Tanaka is still working, I expect him not to come.’)

To show that something is **not supposed to be** or not expected to be, **follow a negative verbal or adjective with *hazu desu***.

田中さんは今旅行しているから来るはずがありません。

Tanaka san wa ima ryokoo shite iru kara, kuru hazu ga arimasen.

(‘Since Tanaka is traveling now, it's impossible that he will come.’)

To say that something is **impossible**, **follow *hazu* with *ga nai*, *wa nai*, *ga arimasen*, or *wa arimasen***.

私は明日会議に出るつもりです。

Watashi wa asu kaigi ni derutsumori desu.

(‘As for me, tomorrow, I plan to attend the meeting.’)

To state what you **intend** to do, **add *tsumori* to the plain speech form** of a verb. For example, *nihon e ikutsumori desu* = ‘I plan to go to Japan.’

会議は十時に始めることにします。

Kaigi wa juuji ni hajimeru koto ni shimasu.

(‘As for the meeting, I decide to begin at 10:00.’)

To show that a person himself **decides upon or chooses an action**, follow a plain speech verb with *koto ni suru*.

熱いからビールにしましょうか。

Atsui kara, biiru ni shimashoo ka.

(‘Since it's hot, shall I choose beer?’)

To show that **one decides on a noun, follow the noun with *ni suru***.

広告を見ながら漢字の勉強をすることにしています。

Kookoku o mi nagara, kanji no benkyoo o suru koto ni shite imasu.

(‘While I look at advertisements, my routine is to do kanji’s study.’)

To indicate that you have decided upon or set a course of action for yourself, or that you **do some action routinely**, follow a plain speech verb with ***koto ni shite iru***.

会議は十時から始めることになりました。

Kaigi wa juuji kara hajimeru koto ni narimashita.

(‘As for the meeting, it was decided that someone will start it from 10:00.’)

To show that **an action is to be decided on** (an impersonal decision), follow a plain speech verb with ***koto ni naru***.

来週ヨーロッパに出発することになっています。

Raishuu yooroppa ni shuppatsu suru koto ni natte imasu.

(‘Next week, I’m scheduled to leave for Europe.’)

When stating the way things are, such as **schedules, rules, customs** etc., follow a plain speech verb with ***koto ni natte iru***. For example, *Nihon de wa ie no naka de wa kutsu o hakanai koto ni natte imasu* = ‘As for in Japan, as for inside houses, it’s the custom not to wear shoes.’

Haku = ‘put on’ or ‘wear’ shoes, socks or pants.

時間があつたら。

Jikan ga attara.

(‘When or if there is time.’)

To express the idea ‘if’ or ‘when,’ add *ra* to the past plain speech form of a verb. This is called the ‘**tara**’ form. For example, *atta* (‘it existed’) becomes *attara* (‘if or when it exists’). *Nonda* (‘I drank’) becomes *nondara* (‘if or

when she drinks’).

もし風呂が熱すぎたら水を入れてください。

Moshi furo ga atsusugitara mizu o irete kudasai. (‘Supposing the bath is too hot, please add water.’)

To say ‘supposing,’ or ‘in the event that,’ use ***moshi*** or ***moshimo***. For example, *Moshimo ame ga futtara ohanami wa yamemasu* = ‘If it rains, as for the honorable flower viewing, it will be stopped by someone.’ Both *moshi* and *moshimo* are optional and can be omitted without any loss of meaning.

あした晴れたらいいですね。

Ashita haretara ii desu ne.

(‘It would be nice if it were sunny tomorrow, huh?’)

Tara ii means ‘it would be nice if...’ For example, *Tanaka san mo issho ni kitara yokatta desu ne* = ‘If Tanaka also together had come, it was good, huh?’

でも明日は映画も見たいし。

Demo, ashita wa, eiga mo mitai shi ..

(‘But, as for tomorrow, I also want to see a movie, and so therefore ...’)

Shi is used after plain speech verbs to mean **and** or etc. If used after enumerating facts, it suggests that such facts justify one's actions, feelings or opinions.

日本の文化を勉強するために日本に来ました。

Nihon no bunka o benkyoo suru tame ni nihon ni kimashita.

(‘In order to study Japanese culture, I came to Japan.’)

Tame ni means ‘in order to.’ It is usually used after a plain speech verb. For example, *Shinkansen ni noru tame ni, tookyoo eki ni iku* = ‘In order to board a bullet train, I go to Tokyo Station.’

Chapter 13

三週間で届くかどうかわかりませんよ。

Sanshuukan de todoku kadooka wakarimasen yo.

(‘I don't know/understand whether it will arrive in 3 weeks, for sure.’)

Kadooka = ‘whether or not.’ For example, *iku kadooka wakarimasen* = ‘I don't know whether I will go or not.’

Question word with *ka*: If you follow a question word with *ka*, it means **some**. For example, *nanika* = something, *itsuka* = sometime, *doreka* = one of them.

Question word with *mo*: If you follow a question word with *mo*, it means **all or every in positive constructions; never, none or nowhere in negative constructions**. However, **in affirmative sentences, use one of the following 3 words instead of *daremo* or *nanimo*: *minna*, *mina*, or *subete***. *Doremo* means ‘any of them’ in positive constructions, ‘none of them’ in negative constructions.

Question word with *demo*: If you follow a question word with *demo*, it means any. *Doredemo* means ‘any of them’ or ‘whichever one.’

誰にも会いませんでした。

Dare ni mo aimasen deshita.

(‘I didn't meet anyone;’ literally, ‘I didn't meet no one’)

When the particles *ni*, *e*, *to*, *kara* & *made* are used with some interrogative pronouns (*nan*, *dore*, *dare*, *donata*, *doko*, *dotchi* & *dochira*) followed by *mo*, they are placed in the middle of the phrase. For example, *Doko e mo ikimasen deshita* = ‘I didn't go anywhere.’ (literally, ‘I didn't go to nowhere’)

忘れないでください。

Wasurenai de kudasai.

(‘Please don't forget.’)

To make a negative request, add one of the following phrases after a verb stem:

Nai de kudasaimasen ka = ‘won't you please not do and honorably give’
(very polite form)

Nai de kudasai = ‘please don't’ (polite form)

Nai de choodai, or *nai de ne* = ‘please don't’ (colloquial form)

For example, *tabenai de kudasaimasenka* = *tabenai de kudasai* = *tabenai de choodai* = *tabenai de ne* = ‘please don't eat.’

芝生の中に入っではいけません。

Shibafu no naka ni haitte wa ikemasen.

(‘You must not enter inside the grass.’)

To form a negative command and say that someone must **not** do something, use the **te form of the verb followed by wa** followed by one of the following: *ikemasen, ikenai, dame desu, komarimasu, or komaru*. For example, *tabete wa ikemasen* = *tabete wa ikenai* = *tabete wa dame desu* = *tabete wa komarimasu* = ‘you must not eat.’

芝生に入っちゃだめだよ。

Shibafu ni haitcha dame da yo.

(‘To enter the grass is bad for sure.’)

Haitcha = *haite wa*.

In colloquial speech, **cha** is a contraction of **te wa** and **ja** is a contraction of **de wa**. *Hashitte wa* = *hashitcha* (‘as for running’); *otte wa* = *otcha* (‘as for bending or picking’); *haitte wa* = *haitcha* (‘as for entering’); *sutete wa* = *sutecha* (‘as for discarding’); *asonde wa* = *asonja* (‘as for playing’); *shite wa* = *shicha* (‘as for doing’).

ごみを捨てるな。

Gomi o suteru na.

(‘Don’t discard garbage.’)

For a **plain ‘do not,’** used by men or on signs, follow a plain non-past verb with *na*. For example, *taberu na* = ‘do not eat.’

Chapter 14

むこうのおすしは日本のと同じですか。

Mukoo no osushi wa nihon no to onaji desu ka.

(‘Is the honorable sushi on the other side the same as the Japanese?’)

Onaji means ‘the same.’ *Onaji* is a *na* adjective; however, ***onaji* differs from all other *na* adjectives in that it is usually used without *na* when it precedes a noun**, e.g., *onaji mono* = the same thing. *Onaji* is *not* an *i* adjective, since you can say *onaji da* = ‘it’s the same,’ whereas you could never say something like ~~*oishii da*~~. Also, *onaji* is *not* inflected like an *i* adjective, e.g., you say *onaji ja nai* = ‘it isn’t the same,’ *not* ~~*onajiku nai*~~. Sometimes *na* is used after *onaji*, e.g., you can say *onaji na koto* = ‘the same thing,’ and *na* is also used after *onaji* when you follow it with *noni* or *node*, e.g., *onaji na noni* = ‘in spite of the fact that it’s the same,’ and *onaji na node* = ‘since it’s the same.’

Chigau means ‘different.’ For example, *chigau zubon o haite imasu* = ‘they are wearing different pants.’ *Onaji* is only an adjective, albeit a very unusual one, whereas *chigau* is used as both an adjective and a verb. *Onaji kutsu* = ‘the same shoes.’ *Chigau kutsu* = ‘different shoes.’ *Kutsu ga onaji desu* = ‘the shoes are the same.’ *Kutsu ga chigau* = *kutsu ga chigaimasu* = ‘the shoes are different,’ or ‘the shoes differ.’

Ichini nichi juu = ‘all day long.’ ***Hitoban juu*** = ‘all night long.’ ***Ichinen juu*** =

‘all year long.’ *Natsu juu* = ‘all summer long.’

Juu ni and *Chuu ni*. These phrases mean 'sometime during,' 'anytime during' or 'before the end of.' *Kyoo juu ni* = ‘sometime today.’ *Kotoshi juu ni* = ‘sometime this year.’ *Konshuu chuu ni* (*juu ni* also OK) = ‘sometime this week.’ *Kongetsu chuu ni* (*juu ni* also OK) = ‘sometime this month.’ *Juugatsu chuu ni* (*juu ni*, not OK) = ‘sometime in October.’ *Natsuyasumi chuu ni* (*juu ni* also OK) = ‘sometime during summer vacation.’

Still do = **mada** + affirmative. For example, *mada kaisha de shigoto o shite imasu* = ‘he is still working at the company.’

No longer do = **moo** + negative. For example, *moo tsukaimasen* = ‘I won't use it anymore.’

Ni yoru to = ‘According to someone.’

No hanashi de wa (literally, ‘as for from someone’s story or speech’) = ‘according to what someone says.’

Soo desu, No da soo desu, ‘n da soo desu = ‘Something is reportedly true.’

N desutte, Desutte = ‘Something is reportedly true.’ Used by women in informal casual conversations.

N datte, Tte = ‘something is reportedly true.’ Used by men or women in informal casual conversations.

Ga or *de* plus *to itte imashita*, or *ga* or *de* plus *tte ittemashita* = ‘someone was saying.’

Ni plus *to kaite arimashita*, or *ni* plus *tte kaite arimashita* = ‘something was written.’

Kara plus *to kikimashita* or *kara* plus *tte kikimashita* = ‘I heard something from someone.’

田中君病気なのです。

Tanaka kun byooki na no desu.

(‘Young man Tanaka is sick.’)

In this sentence, *no* is used as a softening word. You must **use an alternative to *da*** (i.e., *na*) **if you follow *da* with *no*** (as a softening word).

Chapter 15

太郎だけが休んでいる。

Taroo dake ga yasunde iru.

(‘Only Taro is being off.’) *Taroo dake yasunde iru*, also OK. *Taro dake yasumi desu*, also OK.

太郎ばかりやすんでいる。

Taroo bakari yasunde iru.

(‘Only Taro is being off,’ implying as usual and that it's not fair.)

To convey the idea of ‘**only**’ or ‘**just**,’ use either *dake* or *bakari* after a noun. *Bakari* implies that two choices have been compared and could mean ‘all the time,’ ‘every time,’ ‘all over,’ or ‘everywhere,’ and may express the speaker's feeling that the imbalance is not right or is unfair. *Bakkari* is more emphatic than *bakari*. The meaning of *bakari* following a te verb form is similar to that following a noun. For example, *terebi o mite bakari iru* = ‘he’s only watching TV.’ It's OK to omit *wa*, *ga* or *o* after either *dake* or *bakari*.

それじゃ体によくないですね。

Sore ja, karada ni yoku nai desu ne.

(‘In that case, for the body it’s not good, huh.’)

Note that *karada ni yoku nai* means ‘it isn’t good for the body.’ *Karada ni iin ja nai* has a very different meaning: ‘isn’t it good for the body?’

彼は来週旅行に行くのにまだ用意をしていません。

Kare wa raishuu ryokoo ni iku noni, mada yooi o shite imasen.

(‘As for him, even though next week he is going on a trip, he still isn’t doing preparations.’)

To say ‘**even though,**’ or ‘**in spite of the fact that,**’ follow a **verb** (either past or non-past) or a **plain i adjective** (either past or non-past) with *noni*. Here’s another example, using an i adjective: *Ano hito wa, wakai noni, iroiro na koto o shitte imasu* = ‘that person over there, even though young, is knowing various things.’

花子さんは絵が上手なのにあまりかきません。

Hanako san wa, e ga joozu na noni, amari kakimasen.

(‘As for Hanako, even though she is skillful at pictures or drawing, she hardly draws.’)

To say ‘even though,’ or ‘**in spite of the fact that,**’ follow a **na adjective** with *na noni*.

春なのに暖かくなりません。

Haru na noni atatakaku narimasen.

(‘Even though it’s spring, it doesn’t become warm.’)

To say ‘even though,’ or ‘**in spite of the fact that,**’ follow a **noun** with *na noni*.

月曜日だったのに会社に行きませんでした。 *Getsuyoobi datta noni, kaisha ni ikimasen deshita.*

(‘Even though it was Monday, he didn’t go to the company.’)

元気だったのに仕事をしませんでした。

Genki datta noni, shigoto o shimasen deshita.

(‘Even though he was healthy, he didn’t do work.’)

To say ‘even though,’ or ‘**in spite of the fact that,**’ in **past constructions,** follow a **noun** or a **na adjective** with *datta noni*.

雨が降っているけれどテニスに行きましょう。

Ame ga futte iru keredo, tenisu ni ikimashoo.

(‘Although it's raining, let's go to play tennis.’)

Do not use *noni* with volitional expressions like ‘let's’ or ‘I will.’

毎日雨が降ってまるで梅雨のようです。

Mainichi, ame ga futte, maru de tsuyu no yoo desu.

(‘Every day, since it rains, it’s completely like the rainy season.’)

When modifying a noun, **to express the ideas ‘is like,’ ‘similar to,’ ‘same as,’** or to describe the way something appears in comparison to some other noun, use *no yoo* after the noun.

毎日雨が降ってまるで梅雨見たいです。

Mainichi, ame ga futte, maru de tsuyu mitai desu.

(‘Every day, since it rains, it’s completely like the rainy season.’)

When modifying a noun, **another way to express the ideas of ‘is like,’ ‘similar to,’ ‘same as,’** or to describe the way something appears in comparison to some other noun, is to use *mitai* after the noun.

No yoo can be used with any style of speech, while *mitai* is more colloquial. When used as adjectives, **both *no yoo* and *mitai* are na adjectives.** For

example, *Soba wa supagetti no yoo na tabemono desu* = ‘soba is a food like spaghetti. *Soba wa supagetti mitai na tabemono desu* = ‘soba is a food like spaghetti.’

手が雪のように白い。手が雪みたいに白い。

Te ga yuki no yoo ni shiroi = te ga yuki mitai ni shiroi.

(‘The hands, like snow, are white.’)

No yoo and *mitai* are na adjectives meaning ‘like.’

When you add *ni* to a na adjective, it becomes an adverb, modifying a verb or another adjective.

朝起きたら雪が降っていました。

Asa okitara yuki ga futte imashita.

(‘Morning, when I got up, it was snowing.’)

To express a **conditional when or whenever**, follow the past form of a verb or an i adjective with *ra*. This is described as ‘using *tara*’ in these lessons. In this example, *okiru* = ‘get up.’ *Okita* = ‘I got up.’ *Okitara* = ‘if I get up’ or ‘when I get up.’ Here’s another example, using an i adjective: *oishii* = ‘it’s delicious.’ *Oishikatta* = ‘it was delicious.’ *Oishikattara* = ‘if it’s delicious’ or ‘when it’s delicious.’

朝起きると雪が降っていました。

Asa okiru to yuki ga futte imashita.

(‘Morning, when I get up, it was snowing.’)

Another way to express a **conditional when or whenever** is to follow a plain speech non-past verb with *to*. This is more bookish but is **preferred when the relationship is causal or inevitable**, as in giving directions or discussing natural laws.

雨が止んだらハイキングに行きましょう。

Ame ga yandara haikingu ni ikimashoo.

(‘When the rain stops, let’s go hiking.’)

You may not follow ‘to’ with a request, command, suggestion, or wish.

~~*Ame ga yamu to, haikingu ni ikimashoo,*~~ not OK.

タバコを吸ったらだめですよ。

Tabako o suttara dame desu yo.

(‘When you smoke tobacco, it’s bad for sure.’)

Use ***tara*** when you want your statement to sound **more personal**.

タバコを吸うとだめですよ。

Tabako o suu to dame desu yo.

(‘When one smokes tobacco, it’s bad for sure.’)

Use ***to*** when you want to make your statement sound **more general and less direct**.

Chapter 16

曜日や授業料について書いてあります。

Yoobi ya jugyooryoo ni tsuite kaite arimasu. (‘Concerning the days of the week, the tuition, etc. are written.’)

Ni tsuite = ‘concerning,’ ‘regarding,’ ‘pertaining to.’ **If you use *ni tsuite*, you omit *ga*.** In the sentence above, you could say *ni tsuite wa*, but *wa* and *ni tsuite* are similar, so it’s best to omit *wa* as well.

今日は忙しくてこの仕事はとってもできません。

Kyoo wa isogashikute kono shigoto wa totemo dekimasen.

(‘As for today, since I’m busy, this work is completely unable to be accomplished.’)

Totemo = ‘very.’ ***Tottemo*** = ‘terribly,’ ‘extremely,’ or ‘completely’ (can also

be spelled *totemo*).

社長の荷物を持って差し上げました。

Shachoo no nimotsu o motte sashiagemashita.

(‘I carried the president's luggage and gave.’)

Use the te or de form of a verb to express the idea of giving or receiving an action (as opposed to a thing).

Here are some other examples: *Shachoo ga homete kudasatta* = ‘the president praised and honorably gave.’ *Shachoo ni homete itadakimashita* = ‘by the president, I received praise.’

犬を散歩に連れて行ってやる。

Inu o sanpo ni tsurete itte yaru.

(‘The dog, for the purpose of walking, I will take along and give.’)

Tsurete iku = ‘take a person or animal along.’

お父さんこの本を買って。

Otoosan, kono hon o katte.

(‘Father, buy this book.’)

When addressing one’s parent or older siblings directly, it’s appropriate to use *otoosan*, *okaasan*, *oniisan* or *oneesan*. Use *chichi*, *haha*, *ani* and *ane* only when talking about your family with outsiders.

Chapter 17

ちょっとお願いしてもういいかしら。

Chotto onegaishite moo ii kashira.

(‘A little, doing begging is OK, I wonder.’)

Kashira and ***kana*** mean ‘I wonder.’ *Kashira* used more by women; *kana* more by men.

あのう家内を連れて行ってもいいですか。

Anoo, kanai o tsurete itte mo ii desu ka.

(‘Say, is it OK if I take the wife along?’)

Permission: *Te mo ii = te mo yoroshii* = ‘it’s OK.’ *Te mo kamaimasen* = ‘it doesn’t matter.’ For example, *tabete mo ii desu ka* = ‘is it OK if I eat?’ *Hai, tabete mo ii* = ‘yes, it’s OK to eat.’ *Yasunde mo kamaimasen* = ‘it doesn’t matter if you rest’ (meaning, ‘take time off’).

あの、ちょっとテーブルの上の塩を取ってほしいんだけど。

Ano, chotto, teburu no ue no shio o totte hoshiin dakedo.

(‘Say, for a moment, I desire you to pass the on-the-table salt, but..’)

To say that **you desire someone to do something**, use the **te form of the verb** plus *hoshii*.

この荷物を運んでもらいたいんですけど。

Kono nimotsu o hakonde moraitain desu kedo.

(‘I would like you to carry and I to receive this luggage, but.’)

Another way to say that **you would like someone to do something** is to use the **te or de form** of the verb plus *moritai* or *itadakitai*. Here’s another example: *Buchoo, kono shorui ni sain o shite itadakitain desu ga* = ‘division manager, I would like for you to sign to this document and I humbly receive, but ..’

母が病気で寝ているので大きい音を出さないでほしいんですが。

Haha ga byooki de nete iru node, ookii oto o dasanai de hoshiin desu ga.

(‘Since Mother is sleeping due to illness, I desire that you do not put out big sounds, but.’)

When you want to say that you would prefer that someone **not do something**, use the **plain speech negative non-past form** of the verb,

followed by *de*, plus *hoshii*, *moritai*, or *itadakitai*.

人の悪口は言ってもらいたくないですね。

Hito no warukuchi wa, itte moritakunai desu ne.

(‘As for a person's slander, I don't want you to say and I receive it, huh.’)

Another way to ask someone not to do something is to use the **te form of the verb**, followed by *hoshikunai*, *moritakunai*, or *itadakitakunai*.

鉛筆を使いすぎないで。

Enpitsu o tsukai suginai de.

(‘Don't use too many pencils.’)

Sugiru = ‘too much’; *suginai* is the negative form. *Oosugiru* = ‘too much quantity.’ For example, *satoo ga oosugiru* = ‘there's too much sugar.’ *Kooto ga ooki sugimasu* = ‘the coat is too big.’ *Hatarakisugi ja nai* = ‘isn't it too much labor?’ (*Hatarakisugi* is a noun derived from *hatarakisugiru* = ‘labor too much.’)

東京で二番めに高いビルですよ。

Tookyoo de niban me ni takai biru desu yo.

(‘Of Tokyo, it's the second tallest building for sure.’) **Ni turns the word *nibanme* = ‘second’ into an adverb**, modifying *takai*. Incidentally, *nibanme* can also be combine with *no* and used as an adjective, e.g., *nibanme no hikidashi* = ‘the second drawer.’

朝早く起きなさい。

Asa hayaku okinasai.

(‘Get up early in the morning.’)

Okiru = ‘get up.’

Nasai may be added to the stem form of a verb to give a command to a child or a subordinate. Note: in at least one situation, *nasai* may be used with the

opposite meaning, e.g., *iikagen ni shinasai*, which should mean ‘do irresponsibly,’ actually means ‘don’t do irresponsibly.’ Apparently, this is due to the fact that the negative form of *nasai*, *nasaruna*, is no longer in active use in Japanese. However, it is also OK to say *iikagen ni shinai de kudasai* which means the same thing as *iikagen ni shinasai*.

Note that the *te kudasai* form is much more polite than the *nasai* form, e.g., *okite kudasai* = ‘please get up.’

ケーキを食べてもいいです。

Keeki o tabete mo ii desu.

(‘It’s OK to eat the cake.’)

To say that it’s OK to do something, follow the *te* or *de* form of the verb with *mo ii desu*.

Chapter 18

テレビもゆっくり見られません。

Terebi mo yukkuri miraremasen.

(‘I can’t leisurely watch even TV.’)

Mo means ‘**even**’ in this sentence. (*Terebi demo...* means ‘even though’ and doesn’t make sense here.)

Mo can mean ‘**also**.’ For example, *terebi mo arimasu* = ‘there is also a TV.’

Mo can mean ‘**more than expected**.’ For example, *Nijikan mo kakarimasu* = ‘It takes 2 full hours.’ With negative verbs, **mo** can mean ‘**less than expected**.’ For example, *Jippun mo kakarimasen* = ‘It doesn’t even take 10 minutes.’ *Hitotsu mo arimasen* = ‘not even one exists.’

そういえば。

Soo ieba.

(‘If you say, then,’ usually meaning ‘come to think of it.’)

Reba and **eba** mean ‘if, then.’ To make the *eba* verb tense, add **eba** to the root

of a **u verb**. In this case, the root of *iu* ('say') is *i*; add *eba*, and you get *ieba*. Another example is *akeba* (from *kaku*) = 'if I write, then.'

最初は天気予報が正確に聞き取ればいいですよ。

Saisho wa tenki yohoo ga seikaku ni kikatorereba ii desu yo.

(‘As for the beginning, if you are able to listen/take the weather report accurately, then it will be good, for sure.’)

To make the *eba* verb form, add ***reba*** to the root of an **ru verb**. Note that *toru* ('take') is a u verb, since its *te* form is *totte* and its *ta* form is *totta*. *Kikitoru* ('listen/take') which is derived from *kiku* and *toru*, is also a u verb. However, *kikitoreru* ('able to listen/take') is an ru verb, since its *te* form is *kikitorete* and its *ta* form is *kikitoreta*. The root (pre-ru form) of *kikitoreru* is *kikitore*; add *reba* to that, and you get the *eba* form.

スペイン語ができたなら一度メキシコへ行って見たいですね。

Supeingo ga dekitara, ichido mekishiko e itte mitai desu ne.

(‘If I could do Spanish, one time, I would like to go to Mexico and see, huh.’)

Dekiru means 'able to do.' For example, *denwa ga dekinakatta* = ‘I could not do a phone call.’ *Zensen oyogu koto ga dekimasen deshita* = ‘I was not able to swim at all.’ *Shitsumon o suru koto ga dekimasen deshita* = ‘I was not able to ask a question.’

夜はテレビを見たりレコードを聞いたりしてすごします。

Yoru wa terebi o mitari, rekoodo o kiitari shite sugoshimasu.

(‘As for evenings, watch TV etc., listen to records, etc., I do and spend.’)

Another way to say ‘**etcetera**’ is to add the suffix *tari* to the past plain speech stems of verbs or the past stems of *i* adjectives. The past plain speech stem of a verb or the past stem of an *i* adjective is the part remaining after you remove the final *ta*. When using *tari*, the last item listed, if you are listing more than

one item, is followed by ***suru* or *desu***. Here's an example of the use of *tari* with only a single verb: *koko de, yakyuu o shitari shite wa ikemasen* = 'at here, do baseball etc. you mustn't do.'

したりしなかつたりです。

Shitari shinakattari desu.

Sometimes I do, sometimes I don't do.

To express the idea '**sometimes yes, sometimes no,**' combine the past plain speech stem of the same verb in the affirmative and in the negative and follow each verb with ***tari***.

手紙を書ける。手紙が書ける。

Tegami o kakeru. Tegami ga kakeru.

('It's possible to write a letter.')

Potential Tense: To show that something is possible, add **eru** to the root of a **u verb**. For example, *nomeru* = 'I can drink.'

When using a potential verb with an object, **you may use either *o* or *ga***.

電話をかけられる。電話がかけられる。

Denwa o kakerareru. Denwa ga kakerareru.

('I can make a phone call.')

To show that something is possible, add **rareru** to the root of an **ru verb**. For example, *taberareru* = 'I can eat.' **Sometimes, rareru is shortened to reru**, meaning the *ar* is removed. For example, *denwa o kakereru* = *denwa ga kakereru* = 'I can make a phone call.' Again, you may use either *ga* or *o*.

When making the potential tense, there are **3 irregular verbs**. Their **potential forms** are: *Ikareru* = *ikeru* = 'can go.' *Korareru* = *koreru* = 'can come.' *Dekiru* = 'can do.'

テニスをすることができます。

Tenisu o suru koto ga dekimasu.

(‘One can play tennis.’)

As discussed in Lesson 9, another way to say that one can do something is to use the phrase *koto ga dekiru*. For example, *gohyaku metoru oyugu koto ga dekiru* = ‘I am able to swim 500 meters.’

パーティーに行けなくなってしまいました。

Paatii ni ikenaku natte shimaimashita.

(‘It completely became unable to go to the party.’)

The potential form of *iku* (‘go’) is *ikeru*, an ru verb. The negative form of *ikeru* is *ikenai*.

To make the **negative form of a u verb**, add *anai* to the root. To make the **negative form of an ru verb**, add *nai* to the root. For example, *nomanai* = ‘I won’t drink.’ *Tabenai* = ‘I won’t eat.’

自転車に乗れるようになりました。

Jitensha ni noreru yoo ni narimashita.

(‘I got to the point that I was able to ride a bicycle.’) *Yoo ni naru* means ‘come to be such that,’ ‘get to be such that,’ or ‘get to the point that.’

もっと漢字を覚えるようにします。

Motto kanji o oboeru yoo ni shimasu.

(‘I’ll make an effort to memorize more kanji.’)

Yoo ni suru = ‘to see to it,’ ‘to make an effort,’ or ‘to take care that.’

Yoo can be understood as ‘manner,’ generally speaking. *Hoo* can be understood as ‘direction,’ generally speaking, e.g., *migi no hoo* = ‘right side.’

どうぞ熱いうちに食べてください。

Doozo, atsui uchi ni tabete kudasai.

(‘Go ahead, while it's still hot, eat please.’)

To indicate a period within which an action occurs, i.e. to say ‘**while still**’ (or ‘before,’ in negative constructions), follow a noun plus *no*, or a plain non-past verb or i adjective, or a na adjective plus *na*, with ***uchi ni***.

雨が止んでいる間に買い物に行つて来ましょう。

Ame ga yande iru aida ni, kaimono ni itte kimashoo.

(‘While the rain is stopping, let's go for shopping and come.’)

To indicate a period during or throughout which an action occurs, i.e., to say ‘**while,**’ or ‘**as,**’ follow a noun plus *no*, or a plain non-past verb with ***aida ni***.

先生の話をお聞いているうちに眠くなつて来た。

Sensei no hanashi o kiite iru uchi ni, nemukunatte kita.

(‘As I am listening to the teacher's speech, it became sleepy and came,’ meaning ‘I got sleepy.’)

***Uchi ni*, like *aida ni*, can also be used to mean ‘as,’** i.e., as an action is being done.

ちつとも疲れが取れません。

Chittomo, tsukare ga toremasen.

(‘Not at all, I can't take the fatigue’ out of myself.)

Nouns can be made from some verb stems. For example, *tsukare* (from *tsukareru*) = ‘fatigue.’ *Kaeri* (from *kaeru*) = ‘the return.’ *Hajime* (from *hajimeru*) = ‘the beginning.’ *Mukae* (from *mukaeru*) = ‘the greeting.’ *Hanashiai* (from *hanashiau*) = ‘the consultation.’ *Iki* (from *iku*) = ‘the outbound trip.’

一人で何もかもしないで部下に仕事を任せることを進めています。

Hitori de nanimokamo shinai de, buka ni shigoto o makaseru koto o susumete imasu.

(‘By oneself, not doing everything, and entrust work to subordinates thing is being advised.’)

Nanimokamo = everything. *Makaseru* = to entrust. Although ***kute* following an i adjective root can mean ‘and’ (or ‘since’)**, that does not mean that you may substitute *shinakute* for *shinai de* in this sentence. ***Kute, when used with negative verbs, is used to suggest a reason***, i.e., to mean ‘since,’ not to mean ‘and.’ For example, *kanji ga wakaranakute, komarimasu* = ‘since I don't understand kanji, I get inconvenienced.’ In addition, **you can't use *te* to mean ‘since’ when you're calling for action**, e.g, ~~*atsukute, mado o akete kudasai*~~ = ‘since it's hot, please open the window’ is incorrect.

Nakute can also be used to say that ‘X is not Y but Z.’ For example, *kare wa gakusei ja nakute, sensei desu* = ‘he's not a student, but a teacher.’

To see how to use ***nai de***, see page 38.

Chapter 19

ボーナスってなにかしってます。

Boonasu tte nani ka shittemasu?

(‘As for the one called bonus, what (question) are you knowing?’)

Tte can mean ‘speaking of.’ *Tte* can substitute for *wa* as a topic marker, but only if the predicate expresses the speaker's emotive evaluation/judgment.

For example, you can say, *Keikosan tte hen na hito desu* = ‘Keiko is a strange person,’ but you can't say, ~~*Keikosan tte sensei desu*~~ (meaning, ‘Keiko is a teacher’).

なんだ 0.8 か月分しか出ないのか。

Nanda rei ten hachikagetsu bun shika denai no ka.

(‘What do you mean, except for 0.8 month quantity only, it doesn't come out?’) (hakkagetsu, also OK)

Nanda = ‘what do you mean?,’ ‘do you mean to say?,’ ‘is this all?,’ ‘it's

nothing!' cf. *nante* = 'what sort of,' 'such a thing.' cf. *nande* = 'why?'
(colloquial)

Shika = 'except for only.' Use *shika* with a negative verb. It can be used with or without *dake* ('only'), e.g., *kore dake shika nain desu ka* = *kore shika nain desu ka* = 'except for only this, is there nothing?'

太郎君はくやしがっていました。

Taroo kun wa kuyashigatte imashita.

(‘As for young man Taroo, he appeared to be mortified.’)

Kuyashigaru comes from *kuyashii* ('mortified') plus *garu* and means 'appears to be mortified.'

To say that someone **appears to have certain feelings**, use an *i* adjective stem, or a *na* adjective, plus ***garu***.

ずいぶん楽しそうでしたよ。

Zuibun tanoshi soo deshita yo.

(‘Extremely pleasant it seemed for sure.’)

(*Zuibun tanoshikatta soo desu yo*, also OK.)

Another way to say that someone seems to have certain feelings, is to use an *i* adjective stem, or a *na* adjective, plus ***soo***. The resulting word can be used as a *na* adjective. For example, *kuyashisoo desu* = 'he appears to be mortified.' *Kuyashisoo na hito* = 'a person who appears to be mortified.'

花田さんを映画に誘ってあげたらきっと喜ぶでしょう。

Hanada san o eiga ni sasotte agetara, kitto yorokobu deshoo.

(‘If you invite Hanada to a movie and give, certainly she will get delighted probably.’)

To say that someone **probably** has certain feelings, use ***daroo*** or ***deshoo***.

ホンコンと言うのはどんなところですか。

Honkon to iu no wa, donna tokoro desu ka.

(‘As for the one called Hong Kong, what kind of place is it?’)

To ask about things like identity, definition, description or explanation concerning unfamiliar items, in other words, to say ‘**as for the one called,**’ ‘what is it’ or ‘how is it’ or ‘why is it,’ etc., use one of the following three phrases plus a question word plus *desu*. The second one is more bookish and the third one is colloquial.

To iu no wa. To wa. Tte.

For example, *honkon to iu no wa = honkon to wa = honkon tte* = ‘as for the one called Hong Kong.’

風邪を引かないように気をつけてください。

Kaze o hikanai yoo ni, ki o tsukete kudasai.

(‘So as to not catch cold, please be careful.’)

Instead of using ***tame ni***, meaning ‘for the sake of,’ or ‘for the purpose of,’ if you just want to make a milder statement, like ‘such that,’ ‘so as to,’ or ‘**in such a way as to,**’ use ***yoo ni***.

For example, *Daredemo yomeru yoo ni, ji o kirei ni kaite kudasai* = ‘so that any of them can read, please write characters cleanly.’ *Watashi ni mo wakaru yoo ni, motto yasashiku setsumei shite kudasai* = ‘in such a way that to me also will understand, more easily do explanation please.’

Chapter 20

As mentioned in Lesson 9, to say a plain speech ‘**shall**’ or ‘**let’s**’ for a **u verb**, add *oo* to the root (the pre-u form). To say a plain speech ‘**shall**’ or ‘**let’s**’ for **an ru verb**, add *yoo* to the root.

There are 3 **irregular verbs**. ***Ikoo*** = *ikimashoo* = ‘I shall go’ or ‘let’s go.’

Koyoo = *kimashoo* = ‘I shall come’ or ‘let’s come.’ ***Shioo*** = *shimashoo* = ‘I shall do’ or ‘let’s do.’

ジュースを飲もうとしてこぼしてしまいました。

Juusu o nomoo to shite, koboshite shimaimashita.

(‘Trying to drink juice, I spilled it completely.’)

To express the idea ‘**to try to do something**,’ implying that one failed or that one is not succeeding very well, use the **plain let’s form of the verb**, followed by ***to suru***. For example, *tabeyoo to shite imasu* = ‘I’m trying to eat.’

これから出かけるところなんです。

Kore kara dekakeru tokoro nan desu.

(‘From now, I’m on the verge of leaving.’)

Tokoro can be used **after a plain speech non-past verb** to mean ‘on the verge.’ For example, *hashiru tokoro desu* = ‘he’s on the verge of running.’

勉強をしているところです。

Benkyoo o shite iru tokoro desu.

(‘I’m in the middle of studying.’)

Iru tokoro used **after the te or de form** of a verb means ‘in the process or in the middle.’ For example, *hashitte iru tokoro* = ‘he’s in the process of running.’

父は今お風呂に入ったところなんです。

Chichi wa, ima, ofuro ni, haitta tokoro nan desu.

(‘As for my father, now, into the honorable bath, he has just entered.’)

Tokoro **after a past plain speech verb** means ‘has just finished’ or ‘is at the point of having just finished.’ For example, *hashitta tokoro* = ‘has just finished running’ or ‘is at the point of having just finished running.’

父は帰って来たばかり。

Chichi wa, kaette kita bakari.

(‘As for my father, he returned and came a while ago.’)

Another way to express the idea of just having done something, besides using the past tense of a verb followed by *tokoro*, is to use the past tense of the

verb followed by *bakari*. The past tense followed by *tokoro* implies that the action was done just now, while the past tense followed by *bakari* implies that the action was done **a while ago**.

ああ、黒田さんが転んだ。

Aa, Kuroda san ga koronda.

(‘Ah, Kuroda is falling!’)

Use the past tense of a verb to report what you see as an exclamation.

This is called the **exclamatory form**. For example, *kita kita* = ‘He’s coming, he’s coming!’ *Utta. Homu ran desu* = ‘He’s hitting! It’s a home run.’

As mentioned in Lesson 18, to express the conjectural or hypothetical idea, ‘**if, then,**’ add ***eba*** to the root of a **u verb**. Add ***reba*** to the root of an **ru verb**. For example, *ikeba* = ‘if I go, then...’ *Suite ireba* = ‘if it's uncrowded, then ...’

高ければ。

Takakereba.

(‘If it’s expensive, then ...’)

To make the **eba form of i adjectives, including *nai***, add ***kereba*** to the stem.

For example, *Tenki ga yokereba* = ‘if the weather is good, then...’

Yasukunakereba kaimasen = ‘if it isn’t cheap, then I won’t buy.’

きれいであれば。

Kirei de areba.

(‘If it’s clean, then ...’)

Kirei nara and *kirei naraba* may be substituted for *kirei de areba*.

To make the **eba form of na adjectives**, add ***nara*** or ***naraba*** or ***de areba*** to the adjective.

Referring to **nouns**, to say ‘if it is, then...,’ use ***de areba***. (It doesn’t matter if the noun is animate or inanimate.) To say ‘if it isn’t, then...,’ use ***de nakereba***.

走れ。

Hashire.

(‘Run!’)

To form the **imperative form**, used at sporting events to shout encouragement, for a **u verb**, follow the verb root with *e*. *Hashiru* is a u verb because you ‘double the t’ when making *hashitte* and *hashitta*.

投げろ。

Nagero.

(‘Throw!’)

To form the **imperative form for an ru verb**, follow the root with *ro*. For the **3 irregular verbs**, the **imperative forms** are: *Ike* = ‘go!’ *Koi* = ‘come!’ *Shiro* = ‘do it!’

Chapter 21

旅行に行くなら北海道はどうですか。

Ryokoo ni iku nara, hokkaidoo wa doo desu ka.

(‘In the case of to go for travel, as for Hokkaido, how is it?’)

To express the idea ‘if it is,’ or ‘in case it is,’ in addition to the *to*, *tara* and *eba* forms that you’ve learned, there’s a **4th conditional form**, often used to clarify the subject under discussion in order to make a comment. The word *nara* functions much like the topic marker *wa*, but implies a greater emphasis. *Naraba* may be used instead of *nara*, especially in written text.

After a noun or a na adjective, add *nara*. **After an i adjective or a plain verb**, you may use *no* or ‘n, before *nara*, but they are optional. For example, *Atsuin nara, soko no mado o akete mo ii desu yo* = ‘in case it’s hot, it’s OK to open that place’s window, for sure.’

その部屋がきれいだったら借ります。

Sono heya ga kirei dattara, karimasu.

(‘If that room is clean, I’ll rent it.’)

Dattara also means ‘if it is’ or ‘in case it is,’ and it can often be substituted for *nara*.

今朝は何時にお出かけになりましたか。

Kesa wa, nanji ni, odekake ni narimashita ka.

(‘As for this morning, at what time did you honorably depart?’)

Honorific verbs include *irassharu*, meaning ‘be,’ ‘come’ or ‘go’; and *ossharu*, meaning ‘say.’

To form an **honorific verb construction with other verbs**, put *o* in front of the verb stem, and follow the verb stem with *ni naru* or *ni narimasu*. For example, *shachoo ga omochi ni narimasu* = ‘the president will honorably hold it.’

電話代をお払いしたいんですが。

Denwa dai o oharai shitain desu ga...

(I would like to humbly pay the phone cost, but...’)

To **form a humble verb construction**, referring to actions that you perform, put *o* in front of the verb stem, and follow the verb stem with *suru* or *shimasu*. For example, *omochi shimasu* = ‘I will humbly hold it.’ (In practice, this often means ‘I will humbly bring it.’ Another way to say ‘I will humbly bring it’ is *motte mairimasu*.)

あら。もうお帰りですか。

Ara. Moo okaeri desu ka.

(‘My goodness. Are you already honorably returning?’)

For a limited number of verbs, including *machimasu*, *mochimasu*, *kaerimasu*, *kikimasu*, *yomimasu* and *tsukaimasu*, you can **form an honorific verb construction**, used to say what someone else is doing, by putting *o* in front

of the verb stem, and following the verb stem with *desu*. For example, *Okyakusama ga oosetsushitsu de omachi desu* = ‘a very honorable customer is honorably waiting in the reception room.’

もしもし。先生はおいでになりますか。

Moshi moshi, sensei wa, oide ni narimasu ka.

(‘Hello, as for teacher, is he there?’)

An honorific word used to mean ‘come,’ ‘go’ or ‘exist’ is *oide*. *Oide ni narimasu* = ‘he exists’ = ‘he is here’ = ‘he is there.’ *Oide kudasai* can mean either ‘please come’ or ‘please go.’

ここにお名前とご住所をお書きください。

Koko ni onamae to gujuushoo o okaki kudasai.

(‘Please honorably write your honorable name and honorable address here.’)

To form an **honorific form of a verb request**, in order to ask someone to do something **in business or official situations**, as opposed to personal or social situations, put *o* in front of the verb stem and follow the stem with one of the following five responses: *kudasai*, *kudasaimasenka*, *kudasaimasen deshoo ka*, *itadakimasenka*, or *itadakemasenka*. For example, *osuwari kudasai* = *okake kudasai* = ‘please honorably sit.’ (*Suwaru* is used for sitting on zabuton cushions, and *kakeru* is used for sitting on chairs.)

To say **please come or please go**, in this formal honorific construction, don’t use *kuru* or *iku*. Instead say *oide kudasai*.

Another way to say please come, in this formal honorific construction, is *okoshi kudasai*.

To say **please do**, in this formal honorific construction, say *nasatte kudasai*.

Chapter 22

雨が降るそうです。

Ame ga furu soo desu. ('Reportedly it will rain.')

As discussed in Lesson 14, *soo desu* can mean '**reportedly.**' When used in this sense, it follows a plain speech verb (not the stem). For example, *Taberu soo desu* = 'reportedly, she will eat.'

It may also follow an i adjective (not the stem). For example, *oishii soo desu* = 'reportedly, it's delicious.' (You cannot say ~~*oishii da soo desu*~~, since you can't use *da* after i adjectives.) When *soo* in this sense is used with na adjectives or nouns, it must be preceded by *da*. For example, *Ano mise wa, nigiyaka da soo desu* = 'as for that store over there, reportedly it's lively.'
Kuruma da soo desu = 'reportedly, it's a car.'

雨が降りそうです。

Ame ga furi soo desu. ('It looks like it will rain.')

Soo has a second meaning: '**seems to be.**' When it carries this meaning, it may be combined with verb **stems**, i adjective **stems**, and na adjectives. It is **not** preceded by *da*. It **cannot** be used with nouns, other than *nasa* and *yosa*. Examples of the use of *soo* (meaning 'seems') include *tabesoo desu* = 'it appears he will eat.'
Oishisoo = 'it appears to be delicious.'
Ano mise wa, nigiyaka soo desu = 'as for that store over there, it appears lively.'
 You **may use na after soo** (meaning 'seems to be'), to make an adjective. For example, *oishisoo na keeki* = 'a delicious-appearing cake.'

雨が降りそうにない。

Ame ga furisoo ni nai.

('Appears-it-will-rain doesn't exist.')

To say that it appears that an **action** will **not** occur, add *soo ni nai* (*arimasen*) or *soo mo nai* (*arimasen*) to a verb stem. To say that an **adjective** doesn't appear to be true, add *soo ni nai* (*arimasen*), *soo mo nai* (*arimasen*), *soo ja nai* (*arimasen*) or *soo dewa nai* (*arimasen*) to the **stem of an i adjective** or to a **na adjective**. Another way to say that a **na adjective**

doesn't appear to be true is to add *ja nasa soo desu* to the adjective.
 For example, *tabe soo ni nai = tabe soo mo nai* = 'it appears she will not eat.'
Oishisoo ni nai = oishisoo mo nai = oishisoo dewa nai = oishisoo ja nai = 'it
 doesn't appear delicious.'
Nigiyakasoo ni nai = nigiyakasoo mo nai = nigiyakasoo dewa nai = nigiyakasoo ja nai = nigiyaka ja nasa soo desu = 'it
 doesn't appear to be lively.'

雨が降らなさそうです。

Ame ga furanasa soo desu.

(‘Will-not-rain seems to be.’)

Another way to say that something appears not to be is to follow the pre-nai form of a negative verb or the pre-nai form of an i adjective with *nasa soo desu*. Some other examples of the use of *nasa* include: *Mondai wa nasa soo desu* = ‘as for problems, nothing, it seems’= ‘there seem to be no problems.’ *Tabenasa soo desu* = ‘will-not-eat seems to be.’ *Oishikunasa soo desu* = ‘not-delicious seems to be.’

天気はよさそうです

Tenki wa yosa soo desu.

(‘As for weather, goodness seems to be’ or ‘the weather seems to be good.’)

When you want to say that something **appears** to be **good**, instead of saying *i soo desu*, say *yosa soo desu*. For example, *Ano sensei wa yosa soo desu* = ‘as for that teacher over there, she seems to be good.’ (When you add *sa* to the stem of *nai* or to the stem of an i adjective, you often create a noun. For example, *hiroi* = spacious; *hirosa* = area, expanse.)

明日はまた元気になれそうなのがする。

Ashita wa, mata, genki ni nare soo na ki ga suru.

(‘As for tomorrow, again, to health I’ll be able to become, it appears, I have a feeling.’)

Ki ga suru = ‘to have a feeling that.’ In the sentence above, *ki* is modified by the na-adjective phrase *genki ni nare soo* = ‘appears to be able to become healthy.’ **Ki** means ‘spirit,’ ‘soul,’ ‘feeling,’ or ‘intention.’

Other phrases that employ *ki* include *ki ni iru* = ‘it pleases me’; *ki ni shinai* = ‘to not care’; *ki o otosu* = ‘to get downhearted’; and *ki o tsukeru* = ‘to be careful.’

雨が降ったようです。

Ame ga futta yoo desu.

(‘It seems that it rained.’)

Yoo also means ‘it appears,’ based on evidence. It may be used with i adjectives and verbs.

For example, *oishii yoo desu* = ‘it appears to be delicious.’ *Taberu yoo desu* = ‘it appears that she will eat.’

あの声はマイケルさんのようですね。

Ano koe wa, maikeru san no yoo desu ne.

(‘As for that voice over there, it seems to be Michael, huh.’)

After a na adjective, you may use **na yoo** to mean ‘it seems.’ For example, *genki na yoo desu* = ‘he seems to be healthy.’

To say that a noun seems to be, you may **follow the noun with no yoo**. For example, *tori no yoo desu* = ‘it seems to be a bird.’

You **may use na after yoo** to make an adjective but **only after a noun**, not after another adjective or after a verb. For example, you may say *kuruma no yoo na katachi* = ‘a shape that looks like a car.’ But ~~*Oishii yoo na tabemono*~~, not OK. ~~*Kirei na yoo na heya*~~, not OK. ~~*Taberu yoo na hito*~~, not OK.

今日は雨が降るらしいですね。

Kyoo wa, ame ga furu rashii desu ne.

(‘As for today, it appears that it will rain, huh.’)

Rashii also means ‘**it appears,**’ based on hearsay, or slim or indirect evidence. For example, if you have heard or read that it will rain, you may use *rashii*, but you wouldn’t use *rashii* just because the sky looks dark. You may use *rashii* after verbs, i adjectives, na adjectives, and nouns. *Rashii* implies more uncertainty than *yoo*. Since *rashii* is an i adjective, you cannot say ~~rashii da~~, but *rashii desu* is OK. *Rashii no da* is also OK. Don’t use *na* after *rashii*; instead use *rashii* alone as an i adjective.

今日は雨が降るみたい。

Kyoo wa ame ga furu mitai.

(‘As for today, it looks like it will rain.’)

Ame ga furu mitai desu, also OK.

Mitai also means ‘**it appears.**’ You may use it after verbs, nouns, and i or na adjectives.

木みたいな形です。

Ki mitai na katachi desu.

(‘It’s a tree-like shape.’)

You may use **na** after **mitai** to make an adjective, but only when you use it after a noun, rather than after another adjective or after a verb.

中国の薬で風邪によく効くらしいですよ。

Chuugoku no kusuri de, kaze ni yoku kigurashii desu yo.

(‘It’s Chinese medicine, and to a cold it seems to have a good effect, for sure.’)

Kiku = ‘be good for’ or ‘have an effect.’ It also means ‘hear’ or ‘ask.’

Chapter 23

名前を呼ばれるまでそのいすにかけていてください。

Namae o yobareru made, soko no isu ni kakete ite kudasai.

(‘Until the name is called, on that place’s chair, be sitting please.’)

In a **passive** sentence, the subject is also an object that receives the effect of an action. For example, in English, ‘the ball is kicked’ contains a **passive verb**, and the subject ‘ball’ is the object of the action. The sentence, “the ball is kicked on him,” contains two objects: the “ball” which is kicked and “him,” suggesting that he is the owner of the ball and that it is kicked somewhat against his will.

To form a **passive verb form** in Japanese, add *areru* to a u verb root; add *rareru* to an ru verb root.

In a passive sentence, the object of the action is followed by *wa* or *ga*. The doer of the action is followed by *ni*. For example, *Watashi wa inu ni oikakerareta* = ‘I was chased by a dog.’ In some cases, there is also a second object, followed by *wo*. For example, *watashi wa kare ni hana wo fumareta* = ‘as for me, by him, I had the flowers stepped on.’

Irregular passive verb forms: *iku*, becomes *ikareru*; *kuru*, becomes *korareru*; *suru*, becomes *sareru*, in the passive tense.

In contrast to the passive tense, you may recall that the way to show that something is possible (the **potential form**), is to **add eru to a u verb root & add rareru to an ru verb root**. Therefore, an ru verb’s **passive** form is the same as its **potential** form. For example, *watashi ga omatsuri o miraremashita* = ‘I was able to look at the festival.’ *Watashi wa kanojo ni miraremashita* = ‘I was looked at by her.’

このレポートを書かなければならないんです。

Kono repooto o kakanakereba naranain desu.

(‘I must write this report.’)

To say that **one must do something**, Japanese people say something like ‘if not, it will not become’ or ‘if not, it will be bad.’

There are a number of **ways to say 'must do'**: *Nakereba naranai (narimasen), nakereba ikenai (ikemasen), nakereba dame desu. Nakute wa naranai (narimasen), nakute wa ikenai (ikemasen), nakute wa dame desu. Nai to naranai (narimasen), nai to ikenai (ikemasen), nai to dame desu.*

In colloquial speech, ***nakereba* is often shortened to *nakya* or *nakerya***. In colloquial speech, ***nakutewa* is often shortened to *nakucha***. For example, *Motto hayaku oki nakya dame deshoo* = ‘you must get up earlier, probably.’)

It is **common for speakers to omit the second phrase when saying that one must do something**. For example, *kaze no toki wa, yukkuri yasumanakute wa* = ‘as for the cold’s time, you must leisurely rest.’

八時までに来なくてもいいですよ。

Hachiji made ni konaku te mo ii desu yo.

(‘You don’t have to come by 8:00, for sure.’)

To say that **something is not necessary**, combine a negative verbal form (ending with *naku*) with two phrases. The first phrase can be either of the following two possibilities, with the second one being colloquial: ***Te mo. Tatte***. The second phrase can be one of the following 6 possibilities: ***Yoi. Ii desu. Kamawanai. Kamaimasen. Daijoobu desu.*** (However, do not combine *tatte* with *yoi*.) For example, *tabunakute mo ii desu = tabenaku tatte ii desu* = ‘you don’t have to eat.’

八時までに来ることはありませんよ。

Hachiji made ni kuru koto wa arimasen yo.

(‘You don’t have to come by 8:00, for sure.’)

Another way to say that something is not necessary is to combine a plain non-past verb with either ***koto wa nai*** or ***koto wa arimasen***.

そんな必要はありません。

Sonna hitsuyoo wa arimasen.

(‘That kind of necessity doesn’t exist.’ Meaning, ‘such a thing is not necessary.’)

A third way to say that something is not necessary is to use *hitsuyoo wa arimasen*.

Hitsuyoo = ‘necessary’ or ‘necessity.’

来年になつてからでも間に合いますよ。

Rainen ni natte kara demo, maniaimasu yo.

(‘After next year developing even though, you will be in time for sure.’)

To say ‘even,’ use *mo*. To say ‘even though’ (i.e., to describe a hypothetical situation), **use *demo***. The sentence *neko demo tabemasen* = ‘even though a cat, it will not eat it.’ Although you could remove the *de* from this sentence, that would result in serious confusion. *Neko mo tabemasen* could mean ‘even the cat won’t eat it,’ but it could also mean ‘I won’t even eat the cat’ or possibly ‘the cat also won’t eat it.’

食事は一日に三度きちんと食べてください。

Shokuji wa ichinichi ni sando kichinto tabete kudasai.

(‘As for meals, three times per day, properly eat please.’)

Kichinto means ‘properly’ or ‘tidily.’

Ichinichi ni sankai = hi ni sankai = ichinichi ni sando = hi ni sando = ‘three **times per day**.’ (The *ni* is optional for *ichinichi*; but mandatory for *hi*, i.e., ‘~~hi sankai~~’ or ‘~~hi sando~~,’ are not OK.)

Isshukan ni ikkai = shuu ni ikkai = issjukan ni ichido = shuu ni ichido = ‘one **time per week**.’ (The *ni* is optional with *issjukan*; but mandatory for *shuu*, i.e., ‘~~shuu ikkai~~’ and ‘~~shuu ichido~~,’ are not OK.)

Hitotsuki ni nikai = ikkagetsu ni nikai = tsuki ni nikai = hitotsuki ni nido = ikkagetsu ni nido = tsuki ni nido = ‘two **times per month**.’ (The *ni* is optional for all.)

Ichinen ni yonkai = nen ni yonkai = ichinen ni yondo = nen ni yondo = ‘four times per year.’ (The *ni* is optional for all.)

二年おきに新しい車を買うんですよ。

Ninen oki ni, atarashii kuruma o kaun desu yo.

(‘Every 2 years, he buys a new car for sure.’)

Oki ni means ‘every so often,’ i.e., every so many

hours or days etc. When applied to days, *ichinichi oki* = ‘every 2 days,’

futsuka oki = ‘every 3 days.’

Chapter 24

帰りましたら電話をするようにお伝えします。

Kaerimashitara, denwa o suru yoo ni otsutae shimasu.

(‘When he returns, to do a phone call I will humbly tell.’)

Tsutaeru = ‘report’ or ‘tell.’

Yoo ni is used between two verbs, after a verb of suggested action, and before a verb like ‘say,’ to report a suggestion, command, request or warning given by someone. *Yoo ni* may or may not be followed by *to*, meaning ‘quotation marks.’ For example, *shachoo ga kuru yoo ni to osshatte imasu yo = shachoo ga kuru yoo ni osshatte imasu yo* = ‘the president is honorably saying to come, for sure.’

スピードを出さなければよかったのに。

Supiido o dasanakereba yokatta noni.

(‘If you don’t put out speed, it was good if only,’ meaning ‘if only you hadn’t put out speed.’)

To say ‘**if only something were,**’ use ***ii noni*** or ***yokatta noni***. Do not use *noni*, in the sense of ‘if only,’ with actions that you yourself did.

来週ヨーロッパに行くはずだったのに。

Raishuu, yooroppa ni iku hazu datta noni.

(‘Next week, he was supposed to go to Europe, too bad.’)

Noni can also mean 'too bad' or 'in spite of the fact that.' It's OK to use it when referring to yourself, for these two meanings.

ここにはお弁当を食べるのにちょうどいいわね。

Koko ni wa, obentoo o taberu noni, choodo ii wa ne.

(‘As for at here, for the purpose of to eat honorable box lunches, it's just right, huh.’)

Noni can also mean 'for the purpose of,' 'in the process of doing,' 'in order to do'; similar to *tame ni*.

もう少し安いのがいいんですけど。

Moo sukoshi yasui no ga iin desu kedo...

(‘A little cheaper one would be good, but...’)

Noni, meaning ‘if only,’ is a forceful expression. A milder, more thoughtful way of expressing regret is to use expressions like *no desu ga* or *n desu kedo*.

Chapter 25

原田様とおっしゃる方がいらっしゃいました。

Harada sama to ossharu kata ga, irasshaimashita.

(‘A person whom they honorably call Very Honorable Mr. Harada honorably came.’)

Honorific and humble verb forms:

To go, honorific = *Irassharu* (*irasshaimasu*). To go, humble = *Mairu* (*mairimasu*). To come, honorific = *Irassharu* (*irasshaimasu*). To come, humble = *Mairu* (*mairimasu*). To be, honorific = *Irassharu* (*irasshaimasu*). To be, humble = *Oru* (*orimasu*).

To say or tell, honorific = *Ossharu* (*osshaimasu*). To say, humble = *Moosu*

(*mooshimasu*), **Mooshiageru** (*mooshiagemasu*). To eat or drink, honorific = **Meshiagaru** (*meshiagarimasu*). To eat or drink, humble = **Itadaku** (*itadakimasu*). To do, honorific = **Nasaru** (*nasaimasu*). To do, humble = **Itasu** (*itashimasu*). To be doing, honorific = **Te irassharu**. To be doing, humble **Te oru**. To be knowing, honorific = **Gozonji desu**. To be knowing, humble = **Zonji de orimasu**. (*zonjiru* = to humbly know) To see or meet someone, honorific = **Oai ni naru**. To see or meet someone, humble = **Ome ni kakaru**. To think/feel, honorific = **Omoi ni naru**. To think/feel/know, humble = **Zonji suru**. To visit or ask, honorific = **Otazune ni naru**. To visit or ask, humble = **Ukagau** (*ukagaimasu*). To look at or see, honorific = **Goran ni naru**. To look at, see or read, humble = **Haiken suru**.

田中さんは来られましたか。

Tanaka san wa koraremashita ka.

(‘Did Tanaka honorably come?’)

The **passive form of a verb is commonly used in daily speech as an honorific expression**, not quite as polite as the honorific expressions already learned.

仕事が忙しくても月に一度は映画を見に行きます。

Shigoto ga isogashikutemo, tsuki ni ichido wa, eiga o mi ni ikimasu.

(‘Even though work is busy, as for once a month, I go for the purpose of seeing a movie.’)

To express the idea ‘**even if,**’ ‘**even though,**’ or ‘**no matter how,**’ use **temo** after i adjectives, by combining *mo* with their *te* forms. Use **temo** or **demo** after verb stems, depending on the verb. Use **demo** after *na* adjectives and nouns. For example, *Nihon de wa, doyoobi demo, kodomotachi wa gakkoo ni ikimasu* = ‘as for in Japan, even Saturday, as for children, they go to school.’ *Gaikokugo o narau toki wa, heta demo, takusan shabetta hoo ga iin desu yo* = ‘as for to learn a foreign language time, even if unskillful, it’s better to chatter

many, for sure.’

Recall the **permission** form you learned on page 24: *tabete mo ii desu* = ‘it’s OK to eat.’ This sentence can be translated ‘even if you eat, it’s good,’ and it’s really just another example of the *temo* form.

たとえ雨が降っても運動会はおこないます。

Tatoe, ame ga futtemo, undookai wa, okonaimasu.

(‘Supposing, even if it rains, as for the sports tournament, we will hold it.’)

Okonau = to perform, conduct, hold.

Some words that are commonly used with the *temo* and *demo* forms are ***tatoe***, meaning ‘supposing,’ ***ikura***, meaning ‘how much,’ and ***donna ni***, meaning ‘whatever kind.’ For example, *Ikura tsuyoi otoko demo, oya ga shinda toki ni wa, naku deshoo* = ‘how much strong male even though, as for at the parent died time, he will cry probably.’ *Donna ni samukutemo, watashi wa tsutoobu o tsukemasen* = ‘whatever kind of cold, as for me, I don’t turn on the space heater.’

仕事は遅くても午後八時には終わるでしょう。

Shigoto wa, osokutemo, gogo hachiji ni wa, owaru deshoo.

(‘As for the work, at the very latest, as for at 8 p.m., I will probably finish.’)

With some adjectives expressing amount, ***temo* is equivalent to ‘at the very most or least, etc.’** For example, *Fuyu no boonasu wa, ookutemo, san ten go kagetsu bun gurai ja nai ka to omoimasu* = ‘as for the winter’s bonus, at the very most, about 3.5 month’s portion, isn’t?, I think.’

先日のデモには少なくとも二千人の人が参加したようです。

Senjitsu no demo ni wa, sukunakutomo, nisen nin no hito ga sanku shita yoo desu.

(‘As for to the other day’s demonstration, at the very least, 2,000 people’s people participated, it seems.’) Sometimes *temo* is replaced by ***tomo***, but this

is bookish. *Tomo* is used with adjectives but not with verbs.

マイケルさんはお茶を出しても飲まなかったんです。

Maikerusan wa, ocha o dashitemo, nomanakattan desu.

(‘As for Michael, even though I put out honorable tea, he did not drink’ – a **neutral** statement.)

マイケルさんはお茶を出したのに飲まなかったんです。

Maikerusan wa, ocha o dashita noni, nomanakattan desu. (‘As for Michael, even though I put out honorable tea, he did not drink’ – an **emotional** statement.)

The *temo* and *demo* forms, meaning ‘even though,’ and *noni*, meaning ‘in spite of,’ are similar, but *temo* and *demo* don’t carry the emotional overtones suggested by *noni*.

近くても車で行きます。

Chikakutemo, kuruma de ikimasu.

(‘Even though close, I will go by car.’)

Temo and *demo* may be used for describing

hypothetical situations, while *noni* is not used in that way. Thus it isn’t OK to use *noni* in the sentence above.

Chapter 26

課長がマイケルさんに報国書を作らせた。

Kachoo ga, maikerusan ni, hookokusho o tsukuraseta.

(‘The section manager made Michael make a report.’)

Tsukuru is a u verb, so the root is *tsukur*; add *aseru* and you get *tsukuraseru*.

Causative Tense: to express the idea, ‘to cause someone to do something,’ for a u verb, follow the root, meaning the pre-u form, with *aseru*. For example, *kakaseru* = ‘to make someone write.’

To express the idea, to cause someone to do something, for an ru verb, follow the root with *saseru*. For example, *tabesaseru* = 'to make someone eat.'

Irregular verbs: *Ikaseru* = 'to make someone go.' *Kosaseru* = 'to make someone come.' *Saseru* = 'to make someone do.'

When using this causative verb tense, the **person causing the action is followed by *ga***, and the **person who is being induced to do the action is followed by *ni* or *wo***.

In colloquial speech, *aseru* is sometimes shortened to *asu*; *saseru* can be shortened to *sasu* by removing 'er.' For example, *Kodomo ni kusuri o nomashitan desu* = 'to the child, I made drink medicine.' In this sentence, the causative form of *nomu* is *nomaseru*; this is abbreviated to *nomasu* by removing 'er.'

社長さんに書いていただきましょう。

Shachoo san ni kaite itadakimashoo.

('To Mr. President write and let's receive,' meaning 'let's get the president to write.')

黒田さんに書いてもらいましょう。

Kuroda san ni kaite moraimashoo.

('To Kuroda, write and let's receive,' meaning 'let's get Kuroda to write.')

The **causative form implies that the person being made to do something is inferior to you**. If the person is equal or superior, it's better to use the forms *te morau* or *te itadaku*.

お母さん、アイスクリームを食べさせて。

Okaasan, aisukuriiimu o tabesasete.

('Mother, let me eat ice cream.')

The **causative 'te' form can be combined with verbs of giving and receiving to mean 'let me do something.'** These verbs include *kudasaru*, *ageru*, *yaru*, *kureru*, *itadaku* and *morau*.

For example, *Buchoo, sono shigoto o watashi ni sasete kudasai* = 'Division manager, that work, to me, let do please.'

お茶を入れさせないでください。

Ocha o iresasenai de kudasai.

('Please don't make me make tea.')

The negative te form of the causative tense, *nai de*, plus *kudasai*, means '**please don't make me do such and such.**' For example, *amari, zangyoo o sasenai de kudasai* = 'very much, overtime don't make me do, please.'

生徒たちは先生に作文を書かせられる。

Seitotachi wa, sensei ni, sakubun o kakaserareru.

('As for the students, by the teacher, they will be made to write a composition.')

The **causative passive verb form** implies that **someone is forced to do an action which he does not wish to do and thus suffers discomfort**, etc. The **person who causes the action is marked by *ni***, and the **person who suffers the action is marked by *ga* or *wa***.

To make the causative passive form, for a u verb, combine the root with *aserareru*. (mnemonic: 'aspirin era rerun')

For u verbs that don't end in *su*, this may be shortened to *asareru*, by removing the first 'er.' (mnemonic: 'asa rerun' or 'morning rerun') Revising the example above, *Seitotachi wa, sensei ni, sakubun o kakasareru* (think 'morning rerun') = 'as for the students, by the teacher, they will be made to write a composition.'

However, the longer form is used with u verbs that do end in *su*, like *hanasu*. For example, the causative passive form of the verb 'to talk' is

hanasaserareru (think ‘aspirin era rerun’).

子供はお母さんに野菜を食べさせられています。

Kodomo wa okaasan ni yasai o tabesaserarete imasu.

(‘As for the child, by the honorable mother is being made to eat vegetables.’)

To make the **causative passive form of an ru verb**, combine the root with *saserareru*. (mnemonic: ‘Saskatchewan era rerun’)

Irregular Verbs: The causative passive form of the verb to go is *ikasareru* (think ‘morning rerun’). The causative passive form of the verb to come is *kosaserareru* (think ‘Saskatchewan era rerun’). The causative passive form of the verb to do is *saserareru* (think ‘Saskatchewan era rerun’).

財布を持たないで出かけたので何も買えなかった。

Saifu o mota nai de dekaketa node, nani mo kaenakatta.

(‘Since I left without holding my wallet, I was not able to buy anything.’)

財布を持たずに出かけたので何も買えなかった。

Saifu o motta zuni dekaketa node, nani mo kaenakatta.

(‘Since I left without holding my wallet, I was not able to buy anything.’)

To express the idea of **doing something without doing something else**, combine the negative stem of verb 1 with either *nai de* or *zuni* and then add verb 2. Of these two forms, *zuni* is more formal. *Nai de* and *zuni* are used only with verbs, not with adjectives. When using *zuni* with *suru* verbs, say *se zuni*, not ~~shi-zuni~~. For example, *Maikerusan wa, kitamura san ni aisatsu o se zuni, ie ni kaette shimaimashita* = ‘as for Michael, to Kitamura not doing greeting, to the house he returned completely.’

日本では靴を履いたまま部屋に入ってはいけません。

Nihon de wa, kutsu o haita mama, heya ni haitte wa ikemasen.

(‘As for in Japan, you put on the shoes state, to a room you must not enter.’)

To express the idea of doing, or not doing, something in a **particular state**, use the past tense of verb 1 followed by *mama*, meaning ‘state,’ followed by verb 2.

朝、食事をしないで出かけることがあります。

Asa, shokuji o shinai de dekakeru koto ga arimasu.

(‘Mornings, not doing a meal, to depart thing exists,’ meaning, ‘sometimes I leave without eating.’)

To express the idea that **sometimes such is the case**, there are times when such things occur, or sometimes I do such a thing, combine either a non-past or a negative verb with *koto ga aru*. For example, *Taitei wa, irasshaimasu ga, tama ni, sanpo ni irassharu koto ga arun desu yo* = ‘as for usually, he honorably exists, but, occasionally, for the purpose of a walk, to honorably go thing exists, for sure.’

You may form similar expressions to indicate that sometimes something is the case, using *toki* or *baai*, rather than *koto*. For example, *Asa, shokuji o shinai de, dekakeru toki mo arimasu yo* = ‘mornings, not doing a meal, to depart times also exist, for sure.’ *Shinamono ga nai baai mo arimasu* = ‘merchandise doesn’t exist cases also exist.’

Chapter 27

それにしても、一年の間に、ずいぶんいろいろなものが増えていて、驚きました。

Sore ni shitemo, ichinen no aida ni, zuibun, iroiro na mono ga fuete ite, odorokimashita. (‘Even so, during one year, extremely, since various things are increasing, I got astonished.’)

Sore ni shitemo = ‘even so,’ ‘be that as it may.’

いつの間にか,増えてしまうんですよね。

Itsu no manika, fuete shimaun desu yo ne.

(‘Before you realize it, they increase completely, for sure, huh.’)

Itsu no manika = ‘before you realize it.’

私も、転勤のたびに、古いものは捨てて、引越し先で、新しく買うことにしているんですよ。

Watashi mo, tenkin no tabi ni, furui mono wa sutete, hikkoshi saki de, atarashiku kau koto ni shite irun desu yo.

‘I also, at transfer’s occasions, as for old things, discarding, at moving destination, newly to buy I am deciding for sure.’

Tabi ni = ‘whenever,’ ‘every time,’ ‘occasions.’

Chapter 28

夜電気なしで本を読むことができません。

Yoru, denki nashi de, hon o yomu koto ga dekimasen.

(‘Night, without electricity, I cannot read a book.’)

Nashi de, used after a verb stem, means ‘**without**.’

この音楽は聞きにくいです。

Kono ongaku wa kikinikui desu.

(‘This music is difficult to hear.’)

Nikui, used after a verb stem or an i adjective stem, means ‘**difficult**.’

Similarly, ***yasui***, used after a verb stem or an i adjective stem, means ‘**easy**.’

秋が去り、冬が来る。

Aki ga sari, fuyu ga kuru.

(‘Autumn will depart, and winter will come.’)

We have already learned that the *te* form of a verb can add the meanings ‘and’ or ‘since’ to a sentence. As the above sentence demonstrates, **another way to**

say ‘and’ or ‘since’ is to use the stem of a verb. The stem is the pre-masu form. This works for both *u* verbs and *ru* verbs. **It is generally used only in written sentences**, as opposed to spoken sentences where the *te* form is preferred for the sake of clarity. If the stem of a verb is used to mean ‘and’ or ‘since,’ it **must be followed by a comma** in written Japanese.

In this example, the stem of the verb 去る *saru* (‘to depart’) is 去り *sari* which is equivalent to 去って *satte*. In other words, the sentence would have the same meaning if it were written 秋が去って、冬が来る *aki ga satte, fuyu ga kuru* = ‘autumn will depart, and winter will come.’

Here are two more examples in which verb stems are used to mean ‘and’: ご飯を食べ、寝ました *gohan o tabe, nemashita* = ‘I eat rice and slept.’ ビールを飲み、しゃべりました *biiru o nomi, shaberimashita* = ‘I drink beer and chatted.’

Here’s an example in which a verb stem is used to mean ‘since’: 子供のことを思い、早く帰りました *kodomo no koto o omoi, hayaku kaerimashita* = ‘Since I think of the child’s thing, I returned early.’

Also, the *ku* form of an *i* adjective can sometimes be used to mean ‘and’ (but not ‘since’). For example, 外は寒く、内は暖かい *soto wa samuku, uchi wa atatakai* = ‘as for outside cold, and as for inside warm.’ This has the same meaning as 外は寒くて、内は暖かい *soto wa samukute, uchi wa atatakai* = ‘as for outside cold, and as for inside warm.’ Note that, if the *ku* form of an *i* adjective is used to mean ‘and’ in written Japanese, it **must be followed by a comma**.

家族は支え合って生きていくべきだ。

Kazoku wa, sasae atte ikite iku beki da.

(‘As for the family, we must support each other and live and go, i.e., keep living.’)

The suffix *-beki*, used after a plain speech verb, means **should** or **must**. *Beki* is followed by *da* or *desu*.

In this sentence, *sasae*, the stem of *sasaeru* = to support, is combined with *atte*, the te form of *au* = ‘to fit or match,’ to mean ‘support each other and.’

金をもうけることだけ考える会社であってはならない。

Kane o mookeru koto dake kangaeru kaisha deatte wa naranai.

(‘Earn-money-thing only to think company, to be will not do.’ Meaning, ‘The company shouldn’t only think about earning money.’)

Deatte is the te form of *dearu*, a synonym for *desu*. By contrast, ~~*deiru*~~ is not a word. (In the sentence *kono mama de iru* = ‘I will be this way,’ *de* means ‘with.’)

見れば見るほどきれいな花ですね。

Mireba miru hodo kirei na hana desu ne.

(‘If you look look, it’s a pretty flower, huh.’ Meaning, ‘The more you look at it, it’s pretty.’)

To say ‘**the more you do** something,’ follow the **eba form** of a verb with the **plain speech** form and then follow this combination with *hodo*. *Hodo* means ‘**to the degree that.**’

Hodo can mean ‘**not as ... as**’ when used with a negative verb, e.g. *kuruma wa densha hodo hayaku arimasen* = ‘as for the car, compared to the train, it isn’t as fast.’ *Hodo* can also mean ‘**to a degree**’ and can be used with both positive and negative verbs, e.g. *sono shigoto wa sore hodo yasashiin desu ka* = ‘is that work that easy?’ *Saki hodo* = **a while ago**. When used with a quantifier, *hodo* means ‘**about,**’ e.g. *biiru o sanbon hodo nomimashita* = ‘I drank about 3 bottles of beer.’

安いと言う評判なんですけどまあ行くだけでも行って見ましょう。

Yasui to iu hyooban nan desu ga, maa, iku dake demo itte mimashoo.

(‘It’s a cheap called reputation, but, well, to go as much as we can, let’s go and see.’ Referring to a restaurant that has been described as inexpensive.

Meaning, ‘All we can do is go. Let’s go and see.’)

To say ‘**do as much as one can,**’ follow a plain speech verb with ***dake demo***, ***dake wa*** or ***dake***.

北海道の一番北へ来ただけあって、寒さは厳しいですね。

Hokkaidoo no ichiban kita e kita dake atte, samusa wa kibishii desu ne.

(‘Since I came to Hokkaido’s farthest north, the cold is severe huh.’)

Dake atte, when used after a plain speech past or non-past verb, **means ‘since.’** ***Dake ni*** can also be used to mean ‘since.’ For example, *ishookenmei benkyoo shite iru dake ni, kare no nihongo no jootatsu wa mezamashii* = ‘with all his might, since he is studying, as for his Japanese language’s improvement, outstanding.’

この頃は何でも忘れがちになって困っています。

Kono goro wa nandemo wasuregachi ni natte, komatte imasu.

(‘As for these days, since anything forget tendency becomes, I am being inconvenienced.’ Meaning, ‘I’m starting to forget everything.’)

To express the idea of a **tendency to do something**, add the suffix ***-gachi*** to a **verb stem**, the pre-masu form. For example, *yasumigachi* means a ‘tendency to rest, or be absent.’

Chapter 29

兄にお金をもらうくらいなら、死んだ方がいい。

Ani ni okane o morau kurai nara, shinda hoo ga ii.

(‘From my older brother to receive money approximately case, it would be better to die.’ Meaning, ‘It would be better to die than to get money from my brother.’)

To express the idea that **one choice is the lesser of two evils**, use *gurai nara* (or *kurai nara*), which could be translated as ‘approximately case,’ followed by *hoo ga ii*.

今年一番すばらしい演奏をしたと言ってもいいほどですよ。

Kotoshi ichiban subarashii ensoo o shita to itte mo ii hodo desu yo.

(‘This year, he did # 1 wonderful performance, you could go so far as to say, for sure.’ Meaning, ‘You could say that it was the best performance of the year.’)

To express the idea ‘**you could go so far as to say,**’ follow a **plain speech verb** with ‘*to itte mo ii hodo desu.*’ *Hodo* means ‘to the degree that,’ so this means ‘it’s OK to say to that degree.’

内田さんご兄弟は、お兄さんは言うまでもなく、弟さんも優秀ですね。

Uchidasan gokyoodai wa, oniisan wa iu made mo naku, ootoosan mo yuushuu desu ne.

(‘As for the Uchida honorable brothers, as for older brother, needless to say, younger brother also is excellent, huh.’ Meaning, ‘Not only big brother, but, needless to say, also little brother is excellent.’)

To express the idea ‘**needless to say,**’ say ‘*iu made mo naku.*’ This is the adverbial form of *iu made mo nai*. Literally, this means ‘to say so far also is not, or not necessary.’

森さんは学者と言うよりはむしろ政治家です。

Morisan wa gakusha to iu yori wa mushiro seijika desu.

(‘As for Mori, not so much a scholar as he’s a politician.’)

To express the idea ‘**A not so much as B,**’ use ‘*to iu yori wa mushiro*’

between A and B. B can be followed with *desu*. *To iu yori wa mushiro* can be literally translated as ‘to say, as for compared to, rather’ or ‘rather than to say so,’ since *mushiro* means **rather**.

行かないと言うわけではないのだが、あまり気が進まなくてね。

Ikanai to iu wake de wa nain da ga, amari ki ga susumanakute ne.

(‘Not go, it isn’t that, but not very much, since feeling doesn’t advance, huh.’ Said in response to a question as to whether the speaker is not planning to go on a trip. Meaning, ‘It’s not that I won’t go, but I’m not very enthusiastic.’)

To **deny that you mean something**, i.e., to say, ‘**it isn’t that**,’ use ‘*to iu wake de wa nai*.’ Literally, this means ‘to say reason it isn’t.’ You may also use ‘wake de wa nai’ by itself, to say ‘it isn’t that.’

今週末から来週にかけて、彼は中国を訪問する予定です。

Konshuumatsu kara raishuu ni kakete, kare wa chuugoku o hoomon suru yotei desu.

(‘From this weekend extending into next week, as for him, it’s a visit on China plan.’)

To say, ‘**from A extending into B**,’ use the form ‘*A kara B ni kakete*.’

彼女は今学期を限りに大学を辞めるそうですね。

Kanojo wa kongakki o kagiri ni daigaku o yameru soo desu ne.

(‘As for her, at the limit of this semester (meaning “at the end”), she will resign from the university, reportedly, huh.’)

To express the idea that a **noun changes fundamentally**, or **comes to an end**, combine the noun with ‘*o kagiri ni*.’ *Kagiri* can be translated as **limit**.

台風でも来ない限りは、試合は中止しません。

Taifoo demo konai kagiri wa, shiai wa chuushi shimasen.

(A typhoon or something doesn’t come, as long as, as for the game, we will

not cancel it.’ Meaning ‘We won’t cancel it as long as there isn’t a typhoon or something.’)

To express the idea ‘**as long as,**’ follow a **plain negative verb** with ‘*kagiri wa,*’ meaning literally ‘as for limit.’

ベッドに入ったかと思ったら、もう眠ってしまった。

Beddo ni haitta ka to omottara, moo nemutte shimatta.

(‘He entered the bed, as soon as, already he slept completely.’ Meaning, ‘As soon as he got into bed, he already slept.’)

To express the idea, ‘**as soon as,**’ follow a **plain past verb** with *ka to omou to,* or *ka to omottara,* literally ‘question quote if I think.’

光る物必ずしも金ではない。

Hikaru mono kanarazu shimo kin de wa nai.

(‘Shiny things, not necessarily gold.’)

To say ‘**not necessarily,**’ use *kanarazu shimo* with a **negative verb.**

To say that **something isn’t necessarily so,** follow *kanarazu shimo* with a **plain verb** plus *to wa kagiranai.* Literally, this means ‘not necessarily, as for the one called, it isn’t limited.’ For example, *Kanarazu shimo iku to wa kagiranai deshoo* = ‘not necessarily, as for the one called they go, it isn’t limited probably. Meaning, ‘it probably isn’t limited to going,’ or ‘it isn’t necessarily true that they all go’ (said in response to a statement that all young people go to the university).

To say that **we can’t necessarily say** something, follow *kanarazu shimo* with *soo* plus *to wa ienai.* Literally, this means ‘not necessarily, as for the thing in question, we cannot say,’ where *soo* means ‘the thing in question.’ For example, *kanarazu shimo soo to wa ienai yoo desu yo* = ‘not necessarily, as for the thing in question, we cannot say, it seems, for sure.’ Meaning ‘we can’t necessarily say so.’

見かねてついお金を上げてしまったのよ。 *Mikanete tsui okane o agete shimatta no yo.*

(‘Since unable to look, in spite of myself, I gave money completely, for sure.’
Tsui means ‘in spite of oneself.’)

One way to say that you are **unable to do something** is to use *kaneru* after a **verb stem**. For example, *wakarikaneru* means ‘I cannot understand.’

食事をするしないにかかわらず、会費は一万円です。

Shokuji o suru shinai ni kakawarazu, kaihi wa ichiman en desu.

(‘To do a meal, not do, regardless, as for the membership fee, it’s 10,000 yen.’
Meaning, ‘The fee is 10,000 yen regardless of whether you do a meal or not.’)

To say ‘**regardless of whether or not,**’ use a **plain affirmative verb** followed by the **same verb in the negative**, followed by *ni kakawarazu*.

Kakawarazu means ‘regardless’ or ‘in spite of.’

見ないことには何とも言えないけど。

Minai koto ni wa nan to mo ienai kedo.

(Unless I see, I can’t say nothing, but.)

To say ‘**unless,**’ follow a negative plain verb with *koto ni wa*. For example, *tabenai koto ni wa benkyoo dekinai* means ‘unless I eat, I can’t study.’

驚いたことには。松本さんがきのう亡くなったそうです。

Odoroita koto ni wa. Matsumotosan ga kinoo nakunatta soo desu.

(‘I was astonished. Matsumoto died yesterday, reportedly.’)

Another use for the phrase *koto ni wa* is to use it **after a positive verb** expressing emotion, to **emphasize the emotion**.

値段によっては買わないこともないんですが。

Nedan ni yotte wa kawanai koto mo nain desu ga.

(‘As for depending to the price, to buy thing is possible, but.’)

To say ‘**possibly,**’ use *koto mo nai* after a **plain negative verb**. This double negative, *nai koto mo nai*, creates a weak positive meaning ‘possibly.’ In effect, you are saying ‘not thing also isn’t.’

佐藤さんの気持ちしだいで、結婚しないこともないような気がしますけど。

Satoosan no kimochi shidai de, kekkon shinai koto mo nai yoo na ki ga shimasu kedo.

(‘Depending on Satoo’s feeling, they will possibly marry, it appears, I have a feeling, but...’)

Shidai desu or *shidai de* mean ‘**depending on.**’

それが、行ったことは行ったんですが、込んでいて入れなかったんですよ。

Sore ga, itta koto wa ittan desu ga, konde ite hairinakattan desu yo.

(‘That, as for I went thing, I went, but since being crowded, I could not enter, for sure.’ Meaning, ‘I tried to go, but it didn’t work out.’)

To say **I tried**, implying that it didn’t work out, use a **past plain verb** followed by *koto wa* followed by the **same past plain verb** again. Literally, you are saying ‘as for I did thing, I did.’

この書類は人事課に提出するには及ばない。

Kono shorui wa jinjika ni teishutsu suru ni wa oyobanai.

(‘As for these documents, to the personnel department, as for to submit, it doesn’t reach.’ Meaning, ‘We don’t have to submit them.’)

To say that something is **unnecessary**, follow a **plain verb** with *ni wa oyobanai*. *Oyobu* means ‘to reach or extend.’ Literally this means ‘as for to ... it doesn’t reach.’

後は空港へ行きさえすればいいんだ。

Ato wa kuukoo e iki sae sureba iin da.

(‘As for later, to the airport going only, if we do, it’s good.’ Meaning, ‘All we have to do later is go to the airport.’)

The word *sae* means ‘**only**’ when used before the **eba form** of a verb, and the resulting combination means ‘if only.’ This is a different meaning from the ‘if only’ that we associate with the word *noni*. *Sae* is used to say ‘if only one does something, that will be enough’ or ‘that’s all one needs.’ It is not used to express regret.

毎日練習するにしたがって、覚えられますよ。

Mainichi renshuu suru ni shitagatte, oboeraremasu yo.

(‘Every day, to do practice, accordingly, and you will be able to memorize for sure.’)

Shitagatte means **accordingly** or **in accordance with**. To express this idea that **one action naturally follows another**, follow a **plain verb** with *ni shitagatte*.

暗くなるにつれて、温度がだんだん下がっていった。

Kuraku naru ni tsurete, ondo ga dandan sagatte itta.

(‘It becomes dark, accordingly, the temperature gradually declined and went.’)

Another way to express the idea that **one action naturally follows another**, i.e., to say **accordingly**, other than following a plain verb with *ni shitagatte*, is to follow a **plain verb** with *ni tsurete*.

失業者が増えたと言っても、1パーセントにすぎない。

Shitsugyoo sha ga fueta to itte mo, ichipaasento ni suginai.

(‘Unemployed people increased, even though they say, to 1% it doesn’t exceed.’)

Sugiru means ‘to exceed or pass by.’ To say ‘**it doesn’t exceed**,’ use *ni*

suginai.

ロケットは飛び立ったとたんに見えなくなった。

Roketto wa tobitatta totan ni mienaku natta.

(‘As for the rocket, as soon as it took flight, it became unable to see.’)

Another way to say ‘**as soon as**’ is to use the phrase ***totan ni*** after a **plain speech verb**.

喉が乾いてたまらない。

Nodo ga kawaite tamaranai.

(‘The throat gets dry and it’s intolerable.’)

Not OK to use *kawakute* instead of *kawaite* in this sentence. *~~Kawakute~~* is not used in Japanese. **The *kute* form is used after i adjectives and after negative verbs [ending in *nai*], or after verbs expressing desire [ending in *tai*], but not after affirmative verbs like *kawaku* = ‘to get dry.’ *Kute*, when used after negative verbs, is used to suggest a reason, i.e., to mean ‘since,’ not to mean ‘and.’**

働いても働いてもお金がたまらない。

Hataraitte mo hataraitte mo okane ga tamaranai. (‘Laboring also laboring also, money doesn’t accumulate.’ Meaning, ‘No matter how much I work, I can’t save.’)

To say ‘**no matter how much**,’ use the **te form** of a verb, followed by **mo**, and **then repeat both words**.

あの人はだれが何と言おうとも、消して聞かない。

Ano hito wa dare ga nan to ioo tomo, keshite kikanai.

(‘As for that person over there, who, what shall say, no matter, she never listens.’ Meaning, ‘No matter what a person shall say, she doesn’t listen.’)

Another way to say ‘**no matter**,’ is to follow the **let’s or shall form** of a verb

with **tomo**, meaning even though. For example, *ikura tabeyoo tomo futoranai* means ‘no matter how much you shall eat, you don’t gain weight.’

他の人が行こうと行くまいと、私は行くつもりだ。

Hoka no hito ga ikoo to ikumai to, watashi wa ikutsumori da.

(‘Other person, if shall go, if not go, as for me, I plan to go. Meaning, ‘Whether or not anyone else goes, I plan to go.’)

To say ‘**whether or not**’ something will occur, follow the **let’s or shall form of a verb** with *to*, followed by the **plain speech form of the same verb**, followed by *mai*, meaning ‘not,’ followed by *to*. Literally, you are saying ‘if, if not.’

Chapter 30

京都に近いです。京都の近くです。

Kyoto ni chikai desu. Kyoto no chikaku desu.

(‘To Kyoto, it’s close.’ ‘It’s Kyoto’s closely.’ Both sentences mean ‘it’s close to Kyoto.’)

Chikaku plays **two different roles**. It functions as an **adverb** some of the time, e.g., *nijikan chikaku kakarimasu* = ‘it takes nearly two hours.’ *Chikaku* also functions as a **locative expression** meaning ‘close to,’ similar to other locative expressions like *mae*, *ushiro*, *ue* and *shita*. In contrast, *tooku* does not function as a locative expression; it only functions as an adverb.

雨が降らなければいいのに。雨が降らなかつたらいいのに。雨が降らないといいのに。

Ame ga furanakereba ii noni. Ame ga furanakattara ii noni. Ame ga furanai to ii noni.

(Three different ways to say ‘I wish it wouldn’t rain’ or ‘if only it wouldn’t rain.’)

Note that ~~*ame ga furanai nara ii noni*~~ is *not* OK. *Nara*, short for *naraba*, means ‘supposing,’ and it can also serve as a topic marker, similar to *wa*; *nara* is *not* used to mean ‘when.’ **Japanese people think it illogical to use *nara* to speculate about future weather**, since the future weather is unknown and uncontrollable. However, one may say *ame ga furanakatta nara yokatta noni* = ‘in case if it didn’t rain, it was good, if only’ or ‘I wish it hadn’t rained,’ since this refers to a known past weather event.

後二週間で帰ります。二週間後に帰ります，二週間後に帰ります。

Ato nishuukan de kaerimasu. Nishuukan ato ni kaerimasu. Nishuukan go ni kaerimasu.

(Three different ways to say ‘I will return in 2 weeks.’)

Ato and *go* both = ‘after’ and are written with the same kanji, so that it is difficult to know which term to use when reading Japanese text. *Ni* = at; *de* = ‘of,’ ‘in,’ or ‘relating to.’

Ato can appear either before or after a duration word like *nishuukan*, while *go* can only appear after such a word. When *ato* appears before *nishuukan*, as in *ato nishuukan de kaerimasu* = ‘after, in 2 weeks I will return,’ *ato* forms a separate concept, indicated by the comma in the English translation. By contrast, when *ato* or *go* appear after *nishuukan*, they combine with *nishuukan* to form the meaning ‘2-weeks-later’ which refers to a specific time.

With this in mind, ~~*ato nishuukan ni kaerimasu*~~ is *not* OK, since this = ‘later, at 2 weeks I will return’ and doesn’t make sense. Here you must use *de* rather than *ni*. Also, ~~*nishuukan ato de kaerimasu*~~, & ~~*nishuukan go de kaerimasu*~~, are both *not* OK. Both of these can be translated ‘of (or ‘in’) 2-weeks-later, I will return’ which doesn’t make sense when referring to a specific time. Instead you must say simply ‘at 2-weeks-later, I will return,’ i.e., you must use *ni* with both *nishuukan ato* and *nishuukan go*.

20歳になったと言っても、精神的にはまだ幼い。

Nijuu sai ni natta to ittemo, seishinteki ni wa mada osanai.

(‘She became 20 years they say even though, as for mentally, still childish.’)

Seishin = mind, soul, spirit. *Seishinteki* [na] = spiritual, mental. **The suffix –teki = ‘like’ or ‘related to,’** e.g., *kikaiteki* = machine-like or related to machines.

Chapter 31

人間が百メートルをわずか5秒で走れるわけがない。

Ningen ga, hyaku meetoru o wazuka gobyou de hashireru wake ga nai.

(‘A human, on 100 meters, of only 5 seconds, to be able to run reason doesn’t exist.’ Meaning, ‘It’s unthinkable that a human could run 100 meters in only 5 seconds.’) ***Wake ga nai*** means that something is ‘not possible’ or is ‘unthinkable.’ This can be translated literally as ‘reason doesn’t exist.’

いろいろな店に足を運んで検討した結果、この機種にしたわけです。

Iroiro na mise ni ashi o hakonde kentoo shita kekka, kono kishu ni shita wake desu.

(‘To various stores I visit and did analysis result: I chose this model, reason it is.’ Meaning, ‘Therefore I chose it.’)

***Wake desu*, or *wake da*,** means ‘therefore,’ ‘or as a result.’ This can be translated literally as ‘reason it is.’

じゃあ、かれこれ1年日本にいるというわけですね。

Jaa, karekore ichinen nihon ni iru to iu wake desu ne.

(‘Well, about one year you exist in Japan quote to say reason it is, huh.’)

Meaning, ‘Therefore you’ve been here about a year.’)

To iu wake da (or ***to iu wake desu***), like *wake da*, means ‘therefore,’ or ‘as a result.’ *To iu wake da* (or *to iu wake desu*) can be translated literally as ‘quote to say reason it is.’

えっ、それじゃ寒いわけだ。

Ee, sore ja samui wake da.

(‘E! Well then, cold reason it is.’ Meaning, ‘That’s why it’s cold.’)

In addition to ‘therefore,’ or ‘as a result,’ *wake da* or *wake desu* can be used to mean ‘that’s why’ which, of course, is really just another way of saying ‘therefore.’

特になにか情報がほしいわけではないが、いつもインターネットに接続している。

Toku ni nanika jouhou ga hoshii wake de wa nai ga, itsumo intaanetto ni setsuzoku shite iru.

(‘In particular, something information I desire reason it isn’t, but always to the internet I am being connected.’ Meaning, ‘There’s no information in particular that I necessarily want, but I stay connected.’)

Another way to say ‘**not necessarily**,’ besides using *kanarazu shimo*, is use *wake de wa nai*. Literally this means ‘reason it isn’t.’

親に無理に頼んで授業料を出してもらったのだから、今勉強をやめるわけにはいかない。

Oya ni muri ni tanonde jugyooryoo o dashite moratta no dakara, ima benkyoo o yameru wake ni wa ikanai.

(‘To the parents, forcibly requesting, since tuition they put out and I received, now, to quit study, I can’t possibly do.’)

To say that you can’t possibly do something, use *wake ni wa ikanai*. Literally, this means ‘as for to reason, it will not go.’

人間関係をよくしたいなら、まず相手を受け入れることだよ。

Ningen kankei o yoku shitai nara, mazu aite o ukeireru koto da yo.

(‘In case you want to make human relationships good, first, on the opposite ones, to accept thing it is, for sure.’ Meaning, ‘If you want to improve your human relationships, first, you should accept other people.’)

To express the idea that one should do something, you may follow certain plain speech verbs with *koto da* or *koto desu*. Literally, this means ‘thing it is.’ For example, *benkyoo suru koto da* means one should study. **Note:** only some plain verbs can be followed by *koto da* to form the meaning ‘should.’ For example, recall that *kuru koto wa nai* = ‘you don’t have to come.’ However, ~~*kuru koto da*~~ is not acceptable, if you mean to say ‘you should come,’ so *koto da* doesn’t work with all verbs.

第一志望の大学に合格して、どんなにうれしかったことか。 *Daiichi shiboo no daigaku ni gookaku shite, donna ni ureshikatta koto ka.*

(‘To the number one hope’s university, acceptance do, and how much was pleased thing question.’ Meaning, ‘I got accepted to my first choice university, and how pleased I was.’)

To exclaim ‘how,’ as in ‘how far it is,’ use *donna ni*, meaning ‘how much,’ followed by an **adjective**, followed by *koto ka*. In effect, you are saying ‘how much thing, question.’

子供のころ、遅くまでテレビを見ないように親に何回言われたことか。 *Kodomo no koro, osoku made terebi o minai yoo ni oya ni nankai iwareta koto ka.*

(‘The child’s approximate time, until late, make an effort not to watch TV, from the parents, how many times they said on me thing question.’)

To exclaim ‘how many times,’ as in ‘how many times I did it,’ use *nankai*, meaning ‘how many times,’ followed by a **verb**, followed by *koto ka*. In effect, you are saying ‘how many times thing, question.’

支持率が高いことから、多くの国民が新内閣に期待していることがわ

かる。

Shiji ritsu ga takai koto kara, ooku no kokumin ga shin naikaku ni kitai shite iru koto ga wakaru.

(‘On the basis that approval ratings are high, many citizens, to the new cabinet, expectations are doing thing, I understand.’ Meaning, ‘I understand that they have high expectations for the new cabinet.’)

To say ‘because,’ or ‘on the basis that,’ you may follow a statement with *koto kara*. Literally you are saying ‘since thing.’

アニメが大好きな彼女のことだから、新しい作品は当然知っているだろう。

Anime ga daisuki na kanojo no koto dakara, atarashii sakuhin wa toozen shitte iru daroo.

(‘The she-loves-anime “her,” based on, as for the new work of art, naturally she is knowing probably.’ Meaning, ‘Based on the fact that she loves anime, she naturally knows about the new work, probably.’)

To say ‘based on,’ follow a noun with *no koto dakara*. Literally, you are saying something like ‘since this noun’s thing is,’ with this noun being understood.

時間に厳しい彼のことだから、遅刻しないで来るに違いない。

Jikan ni kibishii kare no koto dakara, chikoku shinai de kuru ni chigainai.

(‘The to-time-strict “him,” based on, not being tardy to come is certain.’

Meaning, ‘Based on the fact that this guy is strict with time, it’s certain that he will come without being tardy.’)

Chigai means ‘difference’ or ‘discrepancy.’ It is written with the same kanji used for *chigau*, meaning to differ. To say ‘something is certain,’ use *ni chigainai*. Literally, this means, ‘to discrepancy not,’ or ‘there will be no discrepancy.’ For example, *sore ni chigainai* means ‘it’s certain,’ or ‘there’s no doubt about it.’

外国語の習得は難しいが、あきらめることなく続けたいと思う。

Gaikokugo no shuutoku wa muzukashii ga, akirameru koto naku tsuzuketai to omou.

(‘As for foreign languages’ acquisition, difficult, but to give up, thing not existing, I want to continue I think.’ Meaning, ‘It’s difficult to learn a foreign language, but I think I want to continue without giving up.’)

To say ‘without,’ as in ‘we can’t do it without his help,’ follow a statement with *koto nai de*, or with *koto naku* which is the adverbial form of *koto nai*. Literally you are saying ‘thing not existing.’

驚いたことに。90歳のプロスキーヤーが活躍しているそうだ。

Odoroita koto ni. Kyuujussai no puro sukiiyaa ga katsuyaku shite iru soo da.

(‘I was astonished. A 90-year-old pro skier is doing activity, reportedly.’ Meaning, ‘The 90-year-old professional skier is flourishing, reportedly.’)

As mentioned in Lesson 29, you may use *koto ni wa* after a plain negative verb, to mean ‘unless,’ or after a positive verb expressing emotion, to emphasize the emotion. You may also emphasize emotion by using an **abbreviated** form of this phrase, *koto ni*, after an adjective or after a past plain verb expressing emotion.

課長から電話があり、10時ごろこちらに到着するということです。

Kachoo kara denwa ga ari, juuji goro kochira ni toochaku suru to iu koto desu.

(‘From the section manager a phone call exists, and around 10:00, to this way he will arrive, to say thing it is.’ Meaning, ‘Reportedly, he’ll get here around 10:00.’)

To say that something has been reported to be true, you may use the phrase *to iu koto da*, or *to iu koto desu*. Literally, this can be translated as ‘to say thing it is.’

社長がやると言ったということは、絶対にやらなければならないということだ。

Shachoo ga yaru to itta to iu koto wa, zettai ni yaranakereba naranai to iu koto da.

(‘Because the president, “do” he said, definitely we must do, therefore.’)

The phrase *to iu no wa*, or *to iu koto wa*, can be used to mean ‘because.’ This can be literally translated as ‘as for to say thing.’

As mentioned above, the similar phrase *to iu koto da*, can be used to mean ‘reportedly.’ It can **also** be used to mean ‘it is concluded that’ or ‘therefore.’ *To iu koto da* can be literally translated as ‘to say thing it is.’

早いものだ、もう来日して1年経った。

Hayai mono da, moo rainichi shite ichinen tatta.

(‘Fast thing it is, already, visiting Japan, one year elapsed.’ Meaning, ‘Time really flies. Already I’ve been in Japan for a year.’)

Sometimes you can express emotion by saying *mono da*. Literally, this can be translated as ‘thing it is.’

Chapter 32

出社したらまずあいさつをするものだ。

Shussha shitara mazu aisatsu o suru mono da.

(‘When one goes to the office, first to do greetings thing it is.’ Meaning, ‘You should greet people as soon as you arrive at the office.’)

In addition to being used to express emotion, the phrase *mono da*, or *mono desu*, can also be used to express a low-key indirect suggestion that **one should do something**. These are similar to *koto da*, or *koto desu*, phrases that can be used with a limited number of plain speech verbs to mean that one should do something – see Lesson 31.

人に涙を見せるものではない。

Hito ni namida o miseru mono de wa nai.

(‘To people, to show tears thing it isn’t.’ Meaning, ‘You shouldn’t show tears in public.’)

The **opposite** of *mono da* is *mono ja arimasen*, or *mono de wa nai*. ***Mono ja arimasen***, or ***mono de wa nai***, expresses a low key suggestion that **one should not do something**. Literally, you are saying ‘thing it isn’t.’

電車が遅れたものだから、遅刻してしまいました。

Densha ga okureta mono dakara, chikoku shite shimaimashita.

(‘The train was delayed thing since it is, I got tardy completely.’ Meaning, ‘Since the train was delayed, I got tardy.’)

Mono desu kara, or ***mono dakara***, can be used to mean ‘**since**’ or ‘**because.**’

These can be translated literally as ‘thing since it is.’ These are similar to *koto kara*, meaning ‘because’ or ‘on the basis that.’ They are also similar to *no koto dakara*, used after a noun to mean based on – see Lesson 31.

初めての海外旅行なんだから、不安なのは当然だよ。

Hajimete no kaigai ryokoo nan da mono, fuan na no wa toozen da yo.

(‘My first overseas trip it is thing, as for it’s uneasiness thing, it’s natural, for sure.’ Meaning, ‘Since it’s my first overseas trip, it’s natural to be uneasy.’)

Like ***mono da*** or ***mono desu***, ***da mono***, or ***desu mono***, can be used to mean ‘**since**’ or ‘**because.**’ *Da mono*, or *desu mono*, can be translated as ‘it is thing.’

この店は土曜日以外は開いています。

Kono mise wa doyoobi igai wa aite imasu.

(‘As for this store, Saturday, as for except for, it’s open.’ Meaning, ‘it’s open except on Saturdays.’)

Igai means ‘except (for)’ or ‘other than.’

経営者の苦しさが、経験のない人にわかるものか。

Keieisha no kurushisa ga, keiken no nai hito ni wakaru mono ka.

(‘Management person’s pain, experience doesn’t exist person to, to understand, thing-question.’ Meaning, ‘A person who hasn’t experienced a manager’s pain will never understand it.’)

To say ‘**never**,’ use *mono ka*, or *mono desu ka*, or **monka**, after a plain speech verb. These can be translated literally as ‘thing-question’ or ‘thing it is question.’ By way of contrast, recall that *koto ka* is used with *donna ni* to exclaim ‘how’ – see Lesson 31.

あの学生は、漢字が書けないものの、日本語の会話は十分できる。

Ano gakusei wa, kanji ga kakenai monono, nihongo no kaiwa wa juubun dekiru.

(‘As for that student over there, even though he cannot write kanji, as for Japanese language’s conversation, he can do enough.’)

We have learned to say ‘even though’ by using *temo*, *tomo* and *noni*. Another way to say ‘**even though**’ is to follow a plain verb with *monono*.

海外旅行、行けるものなら行きたいが、今は無理だ。

Kaigai ryokoo, ikeru mono nara ikitai ga, ima wa muri da.

(‘Overseas travel, able to go thing supposing, I would like to go, but as for now, it’s impossible.’ Meaning, ‘If it were possible to travel overseas, I’d like to go, but right now I can’t.’)

We have learned to say ‘if possible’ by using *dekitara*, *dekireba* and *dekiru to*. Another way to say ‘**if possible**’ is to use *mono nara* after a plain speech potential verb. Literally you are saying ‘thing supposing.’

その提案については引き受けないものでもないが、もう少し具体的に

聞かせてほしい。

Sono teian ni tsuite wa hikiukenai mono demo nai ga, moo sukoshi gutaiteki ni kikasete hoshii.

(‘As for regarding that proposal, not to undertake not necessarily, but a little more specifically to make hear I desire.’ Meaning, ‘I won’t necessarily *not* undertake the proposal, but I desire you to inform me more specifically.’)

We have learned to say ‘not necessarily’ by using *kanarazu shimo* and also by using *wake de wa nai*. Another way to say ‘**not necessarily**’ is to follow a negative plain verb with *mono demo nai*. In effect, you are saying *nai mono demo nai*, which can be translated literally as ‘not thing even not,’ or ‘even this negative thing may not exist.’

問題の答えは別の紙に書きなさい。

Mondai no kotae wa betsu no kami ni kakinasai. (‘As for the problem’s answer, to the separate paper, write.’)

Betsu means ‘another defined object, person or place.’ In contrast, **hoka** means ‘another undefined object, person or place.’ For example, *betsu no hito no mono* = ‘the other person’s thing’; *hoka no hito no mono* = ‘some other person’s thing.’ Here’s another example: *betsu no heya ni itte* = ‘go to the other room’; *hoka no heya ni itte* = ‘go to another room.’

Since the answers must be written on a defined piece of paper, not just any paper, it is *not* OK to substitute *hoka* for *betsu* in this sentence,

ひらがなもよく読めないのに、漢字が読めるはずがない。

Hiragana mo yoku yomenai noni, kanji ga yomeru hazu ga nai.

(‘While hiragana even I cannot read well, to be able to read kanji, expectation doesn’t exist.’ Meaning, ‘It’s impossible for me to read kanji while I cannot even read hiragana well.’) The word **noni**, can mean ‘although,’ ‘if only,’ ‘in spite of the fact that,’ and ‘in order to.’ It can also be used to mean ‘**while**.’

Chapter 33

発言させていただきます。

Hatsugen sasete itadakimasu.

(‘You let me do a statement, and I will humbly receive.’ Meaning, ‘With your permission I will make a statement.’)

Sasete itadakimasu is a very polite way of saying ‘with your or their permission I do, or I will do.’ Literally this can be translated as ‘you (or they) let me do and I humbly receive.’

それほどでもありませんよ。

Sore hodo demo arimasen yo.

(‘Not to that degree even, for sure.’ Meaning, ‘Not really.’ This can be said in response to a statement like, ‘That must have been expensive.’)

Hodo can mean ‘to the degree that. A noun followed by *hodo ja arimasen* = ‘not as much as this noun,’ e.g., *nihongo no kyookasho hodo ja arimasen* = ‘not as much as Japanese textbooks.’ **Sore hodo demo arimasen** = ‘not to that degree even.’

もし休みが取れたとしても、旅行には行かずに家でのおんびりしたいです。

Moshi yasumi ga toreta toshitemo, ryokoo ni wa ikazuni, ie de nonbiri shitai desu.

(‘If I could take vacation, even if, as for, for the purpose of travel not going, at the house, I would like to do peacefully.’ Meaning, ‘Even if I were able to take a vacation, I would relax at the house, not traveling.’)

We have learned to use *noni*, *demo*, *temo*, *tomo* and *monono* to say ‘even if’ or ‘even though.’ Another way to say ‘even if,’ or ‘even though,’ is to use **toshitemo** after a past plain verb. This can also mean ‘if,’ or ‘assuming that.’

Note the use of the past tense *toreta* = ‘I took’ in this sentence. This is **similar to the English subjunctive**, which also uses the past tense, i.e., ‘if I were able to take,’ or ‘if I could take.’ *Moshi yasumi ga toreru toshitemo*, which uses the present tense, is also OK in this sentence but not quite as good.

新幹線は、乗車券だけでなく、特急券が必要だ。

Shinkansen wa, joosha ken dake de naku, tokkyuu ken ga hitsuyoo da.

(‘As for the bullet train, a boarding ticket, of only not existing, a special express ticket is necessary.’ Meaning, ‘For the bullet train, not only a regular boarding ticket but also you need a special express ticket.’)

The phrase ***dake de naku*** can be used to mean ‘not only but also.’

奥さんはショッピングに行ったきり戻って来ません。

Okusan wa shoppingu ni ittakiri modotte kimasen.

(‘As for the honorable wife, since she went for the purpose of shopping, she doesn’t return and come.’) The suffix ***-kiri*** can be used to mean ‘since,’ i.e., after a time in the past, *not* ‘because.’

彼らは2人きりになった。

Karera wa futarikiri ni natta.

(‘As for them, two people only became.’ Meaning, ‘The two people were left alone.’)

The suffix ***-kiri*** can also be used to mean ‘only’ or ‘just.’

Chapter 34

忘れるといけないから、手帳にメモをしておこう。

Wasureru to ikenai kara, techoo ni memo o shite okoo.

(‘If I forget, since bad, to the notebook I shall do a memo in advance.’)

Meaning, ‘Since it would be bad if I forgot, I shall write a note in the notebook.’)

To say ‘if, since bad,’ follow the plain speech form of a verb with *to ikenai kara*. *Ikenai* can be understood to mean ‘bad.’

この授業を受けるに際して、次のことを守ってください。

Kono jugyoo o ukeru ni saishite, tsugi no koto o mamotte kudasai.

(‘Take this class, at the time of, please observe the following things.’)

Meaning, ‘At the time you take this course (or really, “before you take it”), please do the following things.’)

Ni saishite = ni atatte = ‘at the time of.’ It’s OK to substitute *ni atatte* for *ni saishite* in this sentence.

僕が、東大を受けても落ちるに決まっている。

Boku ga, toodai o uketemo ochiru ni kimatte iru. (‘I, even if I apply to Tokyo University, to fail is being decided.’ Meaning, ‘Even if I apply, it’s certain that I won’t be accepted.’)

Ni kimatte iru = ‘it’s bound to happen.’ This comes from *kimaru = ‘to be decided, to be settled.’*

タバコは吸っている本人だけではなく、近くにいる人にも害になる。

Tabako wa sutte iru honnin dake de wa naku, chikaku ni iru hito ni mo gai ni naru.

(‘As for tobacco, the being smoking person in question only is not, to the at closely being person also harm will become.’ Meaning, ‘Not only people who smoke but nearby people also are harmed.’) Plain speech.

Dake de wa naku, the adverbial form of *dake de wa nai*, like *dake de naku*, can be used to mean ‘not only, but also.’

田中さんの結婚祝いを買いますから、一人につき 1,000 円ずつ集めます。

Tanaka san no kekkon iwai o kaimasu kara, hitori ni tsuki sen yen zutsu

atsumemasu.

(‘Since we will buy Tanaka’s wedding present, per one person, 1000 yen apiece, we will collect.’)

Ni tsuki = ‘because of, on account of, per, apiece.’ *Hitori ni tsuki* = ‘per person’; cf. *ichijikan ni tsuki* = ‘per hour’; cf. *ni tsuite* = ‘concerning, regarding, per.’ *Hitori ni tsuite* is also OK in this sentence.

こんなにたくさん料理、いくら僕でも食べきれないよ。

Konna ni takusan no ryoori, ikura boku demo tabekirenai yo.

(‘This kind of a lot’s cuisine, even if I, even though, cannot finish eating for sure.’)

The suffix *-kiru* comes from the verb *kiru* = ‘to cut.’ When added to the stems of certain other verbs, it means ‘to cut off’ or ‘finish something.’ For example, *yomikiru* means ‘to finish reading.’ *Tsukaikiru* means ‘to finish using,’ or ‘to use up.’

In addition to meaning ‘how much’ and ‘how many,’ *ikura* can mean ‘even if.’

この小説は短いので、一日で読みきれれるでしょう。

Kono shoosetsu wa mijikai node, ichinichi de yomikireru deshoo.

(‘As for this novel, since it is short, of one day it will finish reading probably.’ Meaning, ‘I’ll probably finish it in a day.’)

Kireru, intransitive, means ‘to cut (well),’ ‘to be disconnected,’ ‘to run out,’ or ‘to expire.’ Like *kiru*, *-kireru* can be used to mean ‘finish,’ in an intransitive sense, e.g., *urikireru* = ‘to sell out.’

マラソンで走り抜いた。

Marason de hashirinuita.

(‘Of the marathon, I ran all the way.’ Meaning, ‘I ran all the way to the end of the marathon.’)

–*Nuku*, when added to the stems of certain other verbs, = ‘to do something to the end.’ cf. –*kiru* = to cut off or finish something; *marason de hashirikitta*, is also OK.

さっき雨が降ったかと思ったら、もうやんでいます。

Sakki ame ga futta ka to omottara, moo yande imasu.

(Previously, the rain precipitated question if I think, already it is stopping.’

Meaning, ‘Previously the rain fell a moment ago, already it’s stopping.’

We have learned that the phrases *ka to omottara*, or *ka to omou to*, when used after a plain past verb, mean ‘as soon as.’ In addition, these phrases, when used after a plain past verb, can mean ‘a moment ago’ or ‘just recently.’

この子は、泣いたと思ったらもう笑っている。

Kono ko wa, naita to omottara moo waratte iru.

(‘As for this child, it cried if I think, already it is laughing.’ Meaning, ‘It cried a moment ago, already it’s laughing.’)

Sometimes the phrase *ka to omottara*, used after a plain past verb and meaning ‘a moment ago,’ is shortened to *to omottara*, i.e., the *ka* is omitted.

アメリカにいる息子のことが心配でしょうがない。

Amerika ni iru musuko no koto ga shinpai de shoo ga nai.

(‘The in-America-exists daughter’s thing, since worry, it can’t be helped.’

Meaning, ‘I’m really worried about my daughter in America.’)

We have learned to use the expressions *shoo ga nai* and *shikata ga nai* to mean something like “it can’t be helped.” In addition, you may follow some words or phrases expressing negative emotion with *de* or *te*, meaning since, and then use *shoo ga nai* or *shikata ga nai*, to emphasize the emotion.

希望の大学に入れなくて、残念でならない。

Kiboo no daigaku ni hairinakute, zannen de naranai.

(‘Since to hope’s university not able to enter, since too bad, it won’t become.’
 Meaning, ‘I’m really disappointed that I couldn’t get into my first-choice university.’)

Another way to emphasize negative emotions is to follow words or phrases that express such emotions with *de* or *te*, meaning since, and then use *naranai* to emphasize the emotion.

お金なんかほしくない。

Okane nanka hoshikunai.

(‘Money, such a thing, I do not desire.’ Meaning, ‘It isn’t money that I want.’)

あの人が親切だなんて、とんでもない。

Ano hito ga shinsetsu da nante, tondemonai. (‘That person is kind, such a thing, not at all.’ Meaning, ‘He isn’t kind at all.’)

英語の手紙など書けません。

Eigo no tegami nado kakemasen.

(‘An English language’s letter, such a thing, I cannot write.’ Meaning, ‘I can never write a letter in English.’)

The words *nanka*, *nante* and *nado* can be used to mean ‘such a thing,’ or ‘things like,’ or ‘something like,’ often in a derogatory context.

夕飯を食べかけたとき電話が鳴った。

Yuuhan o tabekaketa toki, denwa ga natta.

(‘The supper I will begin to eat time, the phone rang.’ Meaning, ‘When I was starting to eat supper, the phone rang.’)

-Kakeru is a suffix that can be added to certain other verb stems to mean ‘to begin,’ or ‘to be about to do something,’ e.g., *yomikakeru* = ‘to begin to read.’

タバコの煙は、吸わない人にしたら迷惑だ。

Tabako no kemuri wa, suwanai hito ni shitara meiwaku da.

(‘As for tobacco’s smoke, not to smoke person, from the point of view of, it’s an annoyance.’ Meaning, ‘From the point of view of people who don’t smoke, tobacco smoke is annoying.’)

The phrases *ni shitara*, *ni sureba*, and *ni totte* can be used to say something like, ‘from the point of view of.’ In this sentence, *ni sureba* is also OK, and *ni totte* is also OK. However, *ni tsuite* is not OK.

それは子供でさえできる問題だ。

Sore wa kodomo de sae dekiru mondai da.

(‘As for that, a child even to be able to do problem it is.’ Meaning, ‘Even a child can solve that problem.’)

We have learned that *sae* means only, and we have used *sae* before *eba* verbs to say ‘if only,’ meaning ‘that’s all one needs.’

Sae can also be used by itself, or after the word *de*, to mean ‘even.’ *Sae* and *de sae* replace other particles, like *ga*, *wa* and *wo*.

De sae means ‘even’ in this sentence. It is OK to omit the *de* here.

ひらがなさえ書けないのだから、漢字はもちろん書けません。

Hiragana sae kakenai no dakara, kanji wa mochiron kakemasen.

(‘Since hiragana even I cannot write, as for kanji, of course I cannot write.’)

Sae means ‘even’ in this sentence. It is OK to use *de sae* here.

ダイヤモンドは高いにしても、これは高すぎると思います。

Daiyamondo wa takai ni shitemo, kore wa takasugiru to omoimasu.

(‘As for diamonds, expensive, even so, as for this, it’s too expensive, I think.’)

Recall that *sore ni shitemo* can be used to say ‘even so,’ or ‘be that as it may.’

In addition, you may use an abbreviated version of this phrase, *ni shitemo*, to

say ‘even so.’

田中さんは日本人にしては背が高い。

Tanaka san wa nihonjin ni shite wa, se ga takai. (‘As for Tanaka, for a Japanese person, the height is tall.’)

When you want to say ‘for,’ as in ‘she is a fast runner for a child,’ use the phrase *ni shite wa*.

地震による被害の状況が伝えられた。

Jishin ni yoru higai no jookyoo ga tsutaerareta. (‘Due to the earthquake, damage’s circumstances got reported on.’ Meaning, ‘The damage caused by the earthquake was reported.’)

Ni yoru means ‘by means of,’ ‘due to,’ ‘because of.’ cf. *ni yoru to* which means ‘according to.’

工事中につき通行止めとなっております。

Koojichuu ni tsuki tsuukoodome tonatte orimasu. (‘Under construction due to, road closure is humbly becoming.’ Seen on a sign. Meaning, ‘Due to construction, the road is closed.’)

Like *ni yoru*, *ni tsuki* can mean ‘because of,’ or ‘on account of.’ It can also mean ‘regarding,’ ‘per,’ or ‘apiece.’

To naru = *ni naru* = ‘to become,’ ‘to amount to.’ It’s OK to substitute *ni naru* for *to naru* in this sentence. *To naru* is more dramatic and is not used much in ordinary speech.

日本の歴史における諸問題について論文を書きます。

Nihon no rekishi ni okeru shomondai ni tsuite ronbun o kakimasu.

(‘Japan’s history regarding various problems regarding paper I will write.’ Meaning, ‘regarding Japanese history, I will write a paper about various issues.’)

Okeru is a preposition meaning ‘at,’ ‘in,’ or ‘for.’ **Ni okeru** means ‘as for, regarding.’ cf. **ni tsuite** = ‘concerning, regarding.’ In this sentence, it’s OK to reverse the order of these phrases, i.e., *nihon no rekishi ni tsuite shomondai ni okeru* is also OK.

Chapter 35

彼は経験がないわりによくやる。

Kare wa keiken ga nai wari ni yoku yaru.

(‘As for him, experience doesn’t exist relatively, he does well.’ Meaning, ‘considering that he doesn’t have experience, he does well.’)

Wari means ‘rate’ or ‘proportion.’ **Wari ni** means ‘comparatively’ or ‘relatively.’ **No wari ni** means ‘in proportion to,’ ‘in comparison with,’ or ‘relative to.’ For example, *Ano kurasu wa, jookyuu no wari ni wa yasashii* = ‘As for that class over there, as for advanced level’s comparatively, it’s easy,’ or ‘considering that it’s an advanced level class, it’s easy.’

ご予算に応じて商品をご用意しております。

Goyosan ni oojite shohin o goyooi shite orimasu.

(‘To the honorable budget depending on, merchandise we are preparing humbly.’ Meaning, ‘we are ready with merchandise to fit your budget.’)

Oojiru means ‘to respond, satisfy, accept, comply with, or apply for.’ **Ni oojite** means ‘depending on.’

そんな難しい問題、できっこない。

Sonna muzukashii mondai, dekikkonai.

(‘That kind of difficult problem, I can never do.’)

-kkonai = never can do, when used after a potential verb stem. For example, *taberarekkonai* = ‘I can never eat.’

病気なもんか。

Byooki na monka.

(‘I’m not sick at all.’ You would not say this about another person’s health, only your own.)

Mono ka and ***monka*** can also be used after both *i* and *na* adjectives to say that the opposite is true. For example, *atsui mono ka*, or *atsui monka*, means ‘it isn’t hot at all.’

来ないにしろ連絡をください。

Konai ni shiro renraku o kudasai.

(‘Not come, even though, communication please.’ Meaning, ‘please let me know even if you don’t come.’)

We have learned to say ‘even though’ or ‘in spite of the fact that’ by using *noni*, *temo* or *demo*, *tomo*, *monono*, and *toshitemo*. Another way to say ‘even though’ is to use the phrase ***ni shiro*** after a plain speech verb or after an adjective.

寒いときは温かいものを食べるに限る。

Samui toki wa atatakai mono o taberu ni kagiru.

(‘As for cold times, to eat warm things, is limited to.’ Meaning, ‘there’s nothing better than eating warm things during cold weather.’)

Kagiru means ‘to limit or restrict.’ ***Ni kagiru*** means ‘it’s limited to,’ or ‘there’s nothing better than,’ or ‘that’s the only way.’

予想に反した結果となった。

Yosoo ni han shita kekka tonatta.

(‘To expectations were contrary, results became.’ Meaning, ‘the results were different from what was expected.’)

Han means ‘anti.’ For example, ***hansen*** = ‘anti-war.’ ***Han suru*** means ‘to be contrary to, to contradict, to be inconsistent with, to oppose, to rebel.’ ***Yosoo ni han shite*** means ‘contrary to one’s expectations.’ cf. ***tai*** = ‘the opposite,

vis-a-vis, versus, anti-, even, equal, compare.’ cf. *ni tai shite* = ‘towards, against, regarding, in contrast with.’ cf. *tai suru* = ‘to confront, to face.’

その問題に関しては、何も意見はありません。

Sono mondai ni kan shite wa, nanimo iken wa arimasen.

(‘As for in relation to that problem, nothing, as for opinions, they don’t exist.’ Meaning, ‘I don’t have anything to say about that problem.’)

Kan suru means ‘to be related to, or connected with.’ *Ni kan shite* means ‘related to, in relation to.’ cf. *kankei* = ‘relation, relationship, connection, involvement, effect, sexual relationship.’ cf. *ni tsuite* = ‘concerning, regarding, per.’ It’s OK to substitute *ni tsuite* for *ni kan shite* in this sentence; cf. *Ni okeru* = ‘as for, regarding.’ It’s *not* OK to substitute *ni okeru* for *ni tsuite* in this sentence. cf. *ni totte* = ‘for, concerning, as far as ... is concerned, regarding, from the point of view of.’ It’s *not* OK to substitute *ni totte* for *ni tsuite* in this sentence; cf. *ni tsuki* = ‘because of, on account of, regarding, per, apiece.’

この映画は事実に基づいて制作された。

Kono eiga wa jijitsu ni motozuite seisaku sareta.

(‘As for this movie, reality basing to, was produced on.’ Meaning, ‘the movie was produced based on truth, or on a true story.’)

Moto means ‘fundamentals, foundation, counter for machines, formerly.’

Motozuku means ‘to be based on, to be grounded on, to be due to, to originate from.’ *Ni motozuku* means ‘to base on.’ *Ni motozuite* means ‘based on, on the basis of.’

厳しい指導のもとで訓練が続けられた。

Kibishii shidoo no moto de kunren ga tsuzukerareta.

(‘Strict guidance, on the basis of, the training got continued on.’ Meaning, ‘the training continued under strict guidance.’)

No moto de means ‘under the supervision of, underneath, on the basis of.’ cf. *ni motozuite* (previous paragraph) = ‘based on, on the basis of.’ It’s OK to substitute *ni motozuite* for *no moto de* in this sentence.

この行事には年齢を問わず参加できる。

Kono gyooji ni wa nenrei o towazu sanko dekiru.

(‘As for to this festival, age regardless of, participation can be done.’)

Meaning, ‘everyone can participate in this event regardless of age.’)

O towazu means ‘regardless of.’ cf. *ni kakawarazu* = regardless. It’s OK to substitute *ni kakawarazu* for *o towazu* in this sentence.

体調が悪いにもかかわらず、働き続けた。

Taichoo ga warui ni mo kakawarazu, hataraki tsuzuketa.

(‘The physical condition bad, even regardless, I continued to labor.’ Meaning, ‘even though I didn’t feel well, I kept working.’)

Ni kakawarazu means ‘regardless.’ For example, *seiu* 晴雨 *ni kakawarazu* = ‘rain or shine.’ *Ni mo kakawarazu* means ‘in spite of, nevertheless.’ For example, *uten* 雨天 *ni mo kakawarazu* means ‘in spite of the rain.’ cf. *noni* = ‘in spite of the fact that.’ It’s OK to substitute *noni* for *ni mo kakawarazu* in this sentence. cf. *temo* = ‘even if, even though, no matter how.’ It’s OK to substitute *warukutemo* for *warui ni mo kakawarazu* in this sentence. cf. **o towazu** = regardless of. It’s *not* OK to substitute *o towazu* for *ni mo kakawarazu* in this sentence.

Chapter 36

今日はかたい話を抜きに楽しもう。

Kyoo wa katai hanashi o nuki ni tanoshimoo.

(‘As for today, on hard talk, without, let us enjoy.’ Meaning, ‘let’s enjoy ourselves without any serious or formal talk.’)

Nuki = ‘without, not including, or dispense with.’ *Nuki ni* = *nashi ni* = ‘without.’ It’s OK to substitute *nashi ni* for *nuki ni* in this sentence.

その計画を実行に移す前に、もう一度よく考えたほうがいい。

Sono keikaku o jikkoo ni utsusu mae ni, moo ichido yoku kangaeta hoo ga ii.

(‘On that plan to put into action, at before, one more time, it would be better to think well.’ Meaning, ‘it would be better to think again before you implement that plan.’)

Jikkoo = practice, performance, execution (of a program), realization, implementation. *Jikkoo ni utsusu* = ‘put into action.’ *Utsusu* = ‘to change, substitute, transfer to, spend or take time, infect, to move on to the next stage of.’ cf. *jikkoo suru* = ‘to practice, implement, carry out a plan, put a law into force, realize one’s desire.’

何かにつけ、近所の人にはお世話になっている。

Nanika ni tsuke, kinjo no hito ni wa osewa ni natte iru.

(‘Anything whenever, as for by the neighborhood’s people, honorable care is becoming.’ Meaning, ‘whenever anything happens, we receive honorable care from our neighbors.’)

Ni tsuke = *ni tsukete* = ‘every time,’ or ‘whenever.’

この子のポケットには虫やらガムやらいろんなものが入っている。

Kono ko no poketto ni wa mushi yara gamu yara ironna mono ga haitte iru.

(‘As for to this child’s pockets, insects etcetera, gum etcetera, various things are being entered.’)

Yara = ‘etcetera.’ cf. *ya*, *nado*, *toka* and the suffix *tari* are also used to say ‘etcetera.’

彼の言ったことは脅かしにほかならなかった。

Kare no itta koto wa odokashi ni hoka naranakatta.

(‘As for his said thing, it was nothing but a threat.’ Meaning, ‘what he said was nothing but a threat.’)

Hoka = ‘other, another.’ **Ni hoka naranai** = ‘is due to nothing but, is none other than.’ cf. **hokanai** = ‘can do nothing but, cannot help doing.’

途中でやめるなら、むしろしないほうがいい。

Tochuu de yameru nara, mushiro shinai hoo ga ii.

(‘On the way, to resign, in the case of, rather, not to do would be better.’

Meaning, ‘in case I’m going to quit half way, it would be better not to do it.’)

Mushiro means ‘rather.’

今年になって一段と物価が上がり、生活がより厳しくなった。

Kotoshi ni natte ichidan to bukka ga agari, seikatsu ga yori kibishiku natta.

(‘This year develops and, all the more, prices increase, and the livelihood more strictly became.’ Meaning, ‘this year prices went up all the more, and my livelihood became more difficult.’)

Ichidan to means ‘better (or worse) than usual (or before), especially, all the more.’ For example, *ichidan to kirei* = ‘more beautiful than usual.’ cf. **Issoo** = all the more (next paragraph). **Yori**, in addition to meaning ‘compared to’ or ‘than,’ can also mean ‘more’ when it is used as an adverb, as in this sentence.

夜になってから、風は一層強くなった。

Yoru ni natte kara, kaze wa issou tsuyoku natta.

(‘After it becomes night, as for the wind, all the more, it became strong.’)

Issou means ‘much more, still more, all the more.’

体が大きいばかりに不便なことが多い。

Karada go ookii bakari ni fuben na koto ga ooi. (‘The body is big, just because, inconvenient things are numerous.’ Meaning, ‘having a big body

causes a lot of inconvenience.’)

Bakari, or **bakkari**, means ‘nothing but, only, just.’ *Bakari* implies that two choices have been compared and could mean ‘all the time,’ ‘every time,’ ‘all over,’ or ‘everywhere,’ and it may express the speaker's feeling that the imbalance is not right or is unfair. *Bakari* can also mean ‘a while ago.’ In contrast, **bakari ni** means ‘just because’ or ‘on account of.’

このカレーは辛くないから子供向きだ。

Kono karee wa karakunai kara kodomo muki da. (As for this curry, since not spicy, it's children suitability. Meaning, ‘it's suitable for children.’) **Muki** means ‘direction, orientation, aspect, situation, exposure, suitability, tendency.’ cf. **mukoo** 向こう, which employs the same kanji, = ‘opposite side, over there.’

このレポートは間違いだらけだ。

Kono repooto wa machigai darake da.

(‘As for this report, it's full of mistakes.’)

Darake means ‘full of,’ in a derogatory context, e.g., ‘full of mistakes,’ or ‘covered with (e.g., blood).’ **Darake da** can also be used to describe something that is covered with dirt, dust or wounds.

遅れるって、いったいどういうことですか。

Okureru tte, ittai doo iu koto desu ka.

(‘Will be delayed quote, how to say thing is it?’ Meaning, ‘why on earth are you saying that you will be delayed?’)

Ittai is an adverb used for emphasis. It can be translated as ‘what the heck,’ ‘why on earth,’ etc.

いったい何、それ？気持ち悪い。

Ittai nani, sore? Kimochi warui.

(‘What, that? Feeling, bad.’ Meaning, ‘what on earth is that? It makes me feel uneasy.’ Or ‘it looks creepy.’)

Kimochi ga warui, or **kimochi warui** mean ‘it makes me uneasy, it’s creepy, it’s yucky,’ etc.

俺の言う通りにするんだ。

Ore no iu toori ni surun da.

(‘To my to say way to do thing it is.’ Meaning, ‘you must do as I say.’ Man’s rough speech.)

No da or ‘**n da** mean ‘you should or must’ when used after a plain speech verb. For example, **ikun da** = **iku no da** = ‘you should go.’ cf. **Ikun ja nai** = ‘you shouldn’t go.’ cf. **Mono desu**, or **mono da**, when used after a plain speech verb, also express the idea ‘one should or must do something.’

You may download the audio lessons that correspond to this grammar guide at japaneseaudiolessons.com. They are free of charge.

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