

- (1) a. 私がチーズがきらいなことはみんな知っている。
Watashi ga chizu ga kiraina koto wa minna shitte iru.
 (Everybody knows that I don't like cheese.)
- b. 僕がきらいな季節は冬です。
Boku ga kiraina kisetsu wa fuyu desu.
 (The season I don't like is winter.)
3. “Dislike a lot” is expressed by *dai-kiraida*, as in Ex. (b).



koto¹ こと n.

{ a thing which is intangible } thing; what
 【REL. mono】

◆ Key Sentences

(A)

Adj		
いい <i>ii</i>	こと <i>koto</i>	を 教えて あげよう / あげましょう。 <i>o oshiete ageyō / agemashō.</i>

(Lit. I'll tell you a good thing. (=I have a good suggestion for you.))

(B)

Relative Clause		
論文 に 書いた <i>Ronbun ni kaita</i>	こと <i>koto</i>	を 話して ください。 <i>o hanashite kudasai.</i>

(Please tell me what you wrote in your thesis.)

(C)

	Noun			
ブラウンさんは <i>Buraun-san wa</i>	日本 の 大学 <i>Nihon no daigaku</i>	の <i>no</i>	こと <i>koto</i>	をよく知っている / <i>o yoku shitte iru /</i> います。 <i>imasu.</i>
(Mr. Brown knows a lot (of things) about Japanese universities.)				

Formation

(i) {V / Adj (i)} inf こと
koto

{話す / 話した} こと (what s.o. (will) says / said)
{*hanasu / hanashita*} *koto*

{おもしろい / おもしろかった} こと (what is / was interesting)
{*omoshiroi / omoshirokatta*} *koto*

(ii) Adj (na) stem {な / だった} こと
{na / datta} koto

{大事な / 大事だった} こと (what is / was important)
{*daijina / daijidatta*} *koto*

(iii) N の こと
no koto

先生 の こと (things about the teacher)
sensei no koto

Examples

(a) 大事なことはもう全部話しました。

Daijina koto wa mō zenbu hanashimashita.

(I already told you everything that's important.)

(b) 先生が言ったことを覚えてますか。

Sensei ga itta koto o oboete imasu ka.

(Do you remember what (=the thing which) the teacher said?)

(c) 試験のことは忘れなさい。

Shiken no koto wa wasurenasai.

(Forget about the exam.)

Notes

1. *Koto* means a thing which is intangible. Thus, (1) is ungrammatical.

(1) *おいしいことはありませんか。

*Oishii *koto* wa arimasen ka.

(Lit. Isn't there a delicious thing?)

2. *N no koto*, whose literal meaning is 'thing of N', is often used with such verbs as *shitte iru* 'know', *hanasu* 'talk' and *wasureru* 'forget', and means 'know about N', 'talk about N', etc.

3. *Koto* is used as a nominalizer, too. (⇒ *koto*²) Ex. (b), for instance, is ambiguous without proper context. That is, it means either 'Do you remember the thing which the teacher said?' or 'Do you remember (the fact) that the teacher said (it)?'

[Related Expression]

Mono also means 'thing', but it means 'a tangible thing'. Compare *koto* and *mono* in the following sentences:

[1] 黒いもの / *ことが見えましたか。

Kuroi mono / *koto ga miemashita ka.

(Lit. Did you see a black thing?)



[2] おもしろいこと / *ものを話してください。

Omoshiroi koto / *mono o hanashite kudasai.

(Please tell us interesting things.)

koto² こと nom.

a nominalizer used to indicate the speaker's relative lack of empathy with the content of the sentence he is nominalizing

to ~; ~ing; that

【REL. no³】

◆ Key Sentence

Sentence (informal)†		
小説 を 書く <i>Shōsetsu o kaku</i>	こと <i>koto</i>	は 難しい (です)。 <i>wa muzukashii (desu).</i>
(Writing a novel is hard.)		

†*Da* after Adj (*na*) stem and N changes to *na* and *de aru*, respectively.

Formation

(i) {V / Adj (i)} inf こと
koto

{話す / 話した} こと ((the fact) that s.o. talks / talked)
{*hanasu* / *hanashita*} *koto*

{高い / 高かった} こと ((the fact) that s.t. is / was expensive)
{*takai* / *takakatta*} *koto*

(ii) Adj (*na*) stem {な / だった} こと
{na / datta} *koto*

{静かな / 静かだった} こと ((the fact) that s.t. is / was quiet)
{*shizukana* / *shizukadatta*} *koto*

(iii) N {で ある / で あった / だった} こと
{de aru / de atta / datta} *koto*

{先生 で ある / 先生 で あった / 先生 だ った} こと ((the fact) that s.o. is / was a teacher)
{*sensei de aru* / *sensei de atta* / *sensei datta*} *koto*

Examples

(a) 若い時にいい友達を作ることはとても大事だ。

Wakai toki ni ii tomodachi o tsukuru koto wa totemo daijida.

(It is very important to make good friends when one is young.)

(b) 大学四年の時フランスに留学することを考えています。

Daigaku yonen no toki Furansu ni ryūgakusuru koto o kangaete imasu.

(I am thinking of studying in France during my senior year.)

(c) 日本の文化がおもしろいことは分かるが、ユニークだとは思わない。

Nihon no bunka ga omoshiroi koto wa wakaru ga, yuniku da to wa omowanai.

(I know that Japanese culture is interesting, but I don't think that it is unique.)

(d) スイスがきれいなことは写真で知っています。

Suisu ga kireina koto wa shashin de shitte imasu.

(From pictures I know that Switzerland is beautiful.)

(e) あの人がいい人であることはたしかです。

Ano hito ga ii hito de aru koto wa tashikadesu.

(Lit. It is certain that he is a good person. (=He is without doubt a good person.))

Note

The nominalizer *koto* turns not just a verb or adjective but an entire sentence into a noun phrase. For example, in KS the sentence *shōsetsu o kaku* ‘one writes a novel’ becomes a complex noun phrase. Once a sentence has become a noun phrase, it can be used anywhere a regular noun phrase can be used. Thus, it can function as the subject, as in KS or Exs. (a) and (e), or as the direct object, as in Exs. (b) and (d), and so on.

[Related Expression]

In contrast to another nominalizer *no*, *koto* tends to indicate something the speaker does not feel close to. Thus, in KS, the nominalizer *koto* indicates that the speaker of the sentence is not personally involved in writing a novel; in other words, he is stating the sentence in general or objective terms. The nominalizer *no*, however, indicates something which the speaker can directly perceive or empathize with. (\Leftrightarrow *no*³) Therefore, if *koto* in KS is replaced by *no*, the nominalizer now indicates that the speaker of the sentence is somehow personally involved with writing a novel; in short, he is empathetic with an act of writing a novel. A few typical examples in which *no* or *koto* are unacceptable are given.

[1] a. 僕は静江が泳ぐの / *ことを見ていた。

*Boku wa Shizue ga oyogu no / *koto o mite ita.*

(I was watching Shizue swim.)

b. お母さんがこんなに心配しているの / ??ことが分からぬの?

O-kā-san ga konna ni shinpaishite iru no / ??koto ga wakaranai no?

(Don't you understand that I am (lit. your mom is) really worried?)

c. ジェーンはビルが洗濯するの / *ことを手伝った。

*Jēn wa Biru ga sentakusuru no / *koto o tetsudatta.*

(Jane helped Bill do laundry.)



- d. この町ではいい音楽を聞くこと / *のが出来る。
*Kono machi de wa ii ongaku o kiku koto / *no ga dekiru.*
(I can listen to good music in this town.)
- e. 見ること / *のは信じること / *のだ。
*Miru koto / *no wa shinjiru koto / *no da.*
(To see is to believe.)

Incidentally, the difference between *koto* and *no* is apparently due to the difference in the initial sounds *k* and *n*; the velar sound *k* is used to symbolize a harsh, metallic, impersonal sound and the nasal sound *n* is used to symbolize a soft, warm, personal sound.

(⇒ Characteristics of Japanese Grammar, 8. Sound Symbolisms)

K **koto ga aru¹** ことがある phr.

There was a time when ~.

S.o. has done s.t.; S.o. has had an experience doing s.t.; There was a time when ~.

◆ Key Sentences

Sentence (informal, past)	
私はヨーロッパへ行った <i>Watashi wa Yōroppa e itta</i>	ことがある / あります。 <i>koto ga aru / arimasu.</i>
(I have been to Europe.)	
レタスがとても高かった <i>Retasu ga totemo takakatta</i>	ことがある / あります。 <i>koto ga aru / arimasu.</i>
(There was a time when lettuce was very expensive.)	

Formation

Sinf.past ことがある
koto ga aru

話した ことがある (have talked)
hanashita koto ga aru

高かった こと が ある (There was a time when s.t. was expensive.)
takakatta koto ga aru

静かだった こと が ある (There was a time when s.t. was quiet.)
shizukadatta koto ga aru

先生 だつた こと が ある (There was a time when s.o. was a teacher.)
sensei datta koto ga aru

Examples

- (a) 私は中学校で英語を教えたことがあります。
Watashi wa chūgakkō de eigo o oshieto koto ga arimasu.
(I have taught English at a junior high school.)
- (b) 小川さんはまだゴルフをしたことがない。
Ogawa-san wa mada gorufu o shita koto ga nai.
(Mr. Ogawa hasn't played golf yet.)
- (c) 私は日本の小説をよく読んだことがある。
Watashi wa Nihon no shōsetsu o yoku yonda koto ga aru.
(There was a time when I read a lot of Japanese novels.)
- (d) スーザンは一時ジャズがとても好きだったことがある。
Sūzan wa ichiji jazzu ga totemo sukidatta koto ga aru.
(There was a time when Susan liked jazz a lot.)
- (e) 私はプロ野球選手だったことがあります。
Watashi wa puro-yakyū senshu datta koto ga arimasu.
(There was a time when I was a professional baseball player.)



Notes

1. In general, Sinf.past *koto ga aru* expresses the idea that there was a time when someone or something was in some state or did something.
2. More specifically, Sinf.past *koto ga aru* expresses one's experience. In this case, Sinf.past *koto ga aru* is an extended use of the possession expression “A *wa* B *ga aru*”, where B is a past action rather than a possessed thing. (⇒ *aru*¹, Note 4) This extended use of the expression of possession for the expression of experience in Japanese is parallel to that in English. Compare (1) and (2).

(1) [Possession]

私は車がある。

Watashi wa kuruma ga aru.

(I have a car.)

(2) [Experience]

私は [ロシア語を勉強したこと]_{past action} がある。

Watashi wa [roshiago o benkyōshita koto]_{past action} ga aru.

(I have [studied Russian].)_{past action})

3. In the Sinf·past *koto ga aru* structure, a past time adverb can be used in S.

(3) 私は五年前に日本へ行ったことがある。

Watashi wa gonen mae ni Nihon e itta koto ga aru.

(I went to Japan five years ago. (Lit. I have been to Japan five years ago.))

(3) expresses the ideas “I have been to Japan” and “It was five years ago” at the same time. However, in this usage, the time expressed cannot be too close to the present. (4) is unacceptable.

(4) *私はきのうさしみを食べたことがある。

**Watashi wa kinō sashimi o tabeta koto ga aru.*

(Lit. I have eaten *sashimi* yesterday.)

***koto ga aru²* ことがある phr.**

{ There are times when ~. : There are times when ~.

◆ Key Sentence

Sentence (informal, nonpast)†	
私 は 朝 ふろ に 入 る <i>Watashi wa asa furo ni hairu</i>	こ と が あ る / あ り ま す。 <i>koto ga aru / arimasu.</i>
(There are times when I take a bath in the morning.)	

†*Da* after Adj(*na*) stem and N changes to *na* and *no / de aru*, respectively.

Formation

(i) V / Adj (i) inf·nonpast こと が あ る
koto ga aru

話す こと が ある (There are times when s.o. talks.)

hanasu koto ga aru

高い こと が ある (There are times when s.t. is expensive.)

takai koto ga aru

(ii) Adj (na) stem な こと が ある

na koto ga aru

静かな こと が ある (There are times when s.t. is quiet.)

shizukana koto ga aru

(iii) N {の / である} こと が ある

{*no / de aru*} *koto ga aru*

{先生 の / 先生 で ある} こと が ある (There are times when s.o.

{*sensei no / sensei de aru*} *koto ga aru* is a teacher.)

Examples

(a) たかしは朝ご飯を食べずに学校へ行くことがある。

Takashi wa asagohan o tabezu ni gakkō e iku koto ga aru.

(There are times when Takashi goes to school without eating breakfast.)



(b) この店のミルクはたまに古いことがある。

Kono mise no miruku wa tamani furui koto ga aru.

(Occasionally there are times when the milk in this store is old.)

(c) アメリカで日本へのみやげを買うとそれが日本製であることがよくある。

Amerika de Nihon e no miyage o kau to sore ga Nihon-sei de aru koto ga yoku aru.

(Often there are times when we find out that a souvenir we've bought in America for someone in Japan is made in Japan.)

(d) 最近のいわゆる自然食品は本当の自然食品じゃないことがある。

Saikin no iwayuru shizenshokuhin wa hontō no shizenshokuhin ja nai koto ga aru.

(There are times these days when so-called natural foods are not genuine natural foods.)

Notes

1. Sinf.-nonpast *koto ga aru* expresses the idea that something happens from time to time.
2. Adverbs of frequency such as *yoku* ‘often’, *tokidoki* ‘sometimes’ and *tamani* ‘occasionally’ are sometimes used with this expression, as in Exs. (b) and (c).

koto ga dekiru ことが出来る phr.

Doing s.t. is possible.

can; be able to
【REL. *rareru²*】

◆ Key Sentence

Topic (experiencer)	Subject					
		Vinf·nonpast	Nom			
田口さん <i>Taguchi-san</i>	は <i>wa</i>	中国語 を <i>chūgokugo o</i>	話す <i>hanasu</i>	こと <i>koto</i>	が <i>ga</i>	出来る / <i>dekiru</i> / 出来ます。 <i>dekimasu</i> .
(Lit. For Mr. Taguchi speaking in Chinese is possible. (=Mr. Taguchi can speak Chinese.))						

Formation

Vinf·nonpast こと が 出来る
*koto ga dekira*話す こと が 出来る (s.o. can talk)
*hanasu koto ga dekira*食べる こと が 出来る (s.o. can eat)
taberu koto ga dekira

Examples

- (a) 新幹線に乗れば大阪まで三時間で行くことが出来る。
Shinkansen ni noreba Ōsaka made sanjikan de iku koto ga dekira.
 (If you take a bullet train, you can get to Osaka in three hours.)
- (b) 小田は六つの時バッハをひくことが出来た。
Oda wa muttsu no toki Bachha o hiku koto ga dekita.
 (Oda was able to play Bach at the age of six.)
- (c) ジョンソンさんは日本語で手紙を書くことが出来る。
Jonson-san wa nihongo de tegami o kaku koto ga dekira.
 (Mr. Johnson can write letters in Japanese.)

Notes

1. Vinf·nonpast *koto ga dekira* is a potential form meaning 'can', or 'be able to ~'. This potential form is used in the "wa-ga construction":

N (animate) **wa** (~ Vinf·nonpast) **koto ga dekiru.**

where N is an animate experiencer and the noun phrase ~ Vinf·nonpast *koto* is a subject noun phrase nominalized by *koto*. The meaning of the structure is ‘N can V’ (lit. ‘For N Ving ~ is possible.’).

($\Leftrightarrow \sim wa \sim ga$)

2. If a verb is closely associated with its direct object, as in (1) and (2) below, *o V koto* can be deleted.

(1) ナンシーはピアノ(を弾くこと)が出来る。

Nanshi wa piano (o hiku koto) ga dekiru.

(Nancy can play the piano.)

(2) 岡本さんはロシア語(を話すこと)が出来る。

Okamoto-san wa roshiago (o hanasu koto) ga dekiru.

(Mr. Okamoto can speak Russian.)

The *o V koto* deletion is unacceptable in the following sentence, however, because there is no close association between the verb and its direct object.

(3) スミスさんは日本語の新聞{を読むこと / *ø}が出来る。

*Sumisu-san wa nihongo no shinbun {o yomu koto / *ø} ga dekiru.*

(Mr. Smith can read Japanese newspapers.)



[Related Expression]

A shorter potential form of verb, i.e., *rareru*² can replace the longer potential form *koto ga dekiru* without a change in basic meaning. Thus, Exs. (a), (b) and (c) can be rewritten as [1], [2] and [3], respectively.

[1] 新幹線に乗れば大阪まで三時間で行ける。

Shinkansen ni noreba Ōsaka made sanjikan de ikeru.

[2] 小田は六つの時バッハが / をひけた。

Oda wa muttsu no toki Bahha ga / o hiketa.

[3] ジョンソンさんは日本語で手紙が書ける。

Jonson-san wa nihongo de tegami ga kakeru.

Basically, the difference between the shorter and the longer potential form is one of style; namely, the shorter version is more colloquial and less formal than the longer one.

koto ni naru ことになる phr.

An event takes place as if spontaneously, irrespective of the speaker's volition.

it will be decided that ~; come about ~; be arranged that ~; turn out that ~

[REL. *koto ni suru*]

◆ Key Sentences

(A)

Topic (experiencer)		Vinf·nonpast	Nom	
私 <i>Watashi</i>	は <i>wa</i>	来年 大阪 に <i>rainen Ōsaka ni</i>	転勤する <i>tenkinsuru</i>	こと <i>koto</i> になった / <i>ni natta /</i> なりました。 <i>narimashita.</i>

(Lit. It has been decided that I will transfer to Osaka next year. (=I'm going to be transferred to Osaka next year.))

(B)

Topic (place)		Vinf·nonpast
日本 で <i>Nihon de</i>	は <i>wa</i>	車 は 道 の 左側 を <i>kuruma wa michi no hidarigawa o</i>
Nom		
こと <i>koto</i>	になっている / います。 <i>ni natte iru / imasu.</i>	

(In Japan cars are supposed to be driven on the left side of the street.)

Formation

Vinf·nonpast こと に {なる / なった}
koto ni {naru / natta}

話す こと に {なる / なった} (it will be decided / it has been decided
hanasu koto ni {naru / natta} that s.o. will talk)

食べる こと に {なる / なった} (it will be decided / it has been decided
taberu koto ni {naru / natta} that s.o. will eat)

Examples

- (a) 私は来月から会社に勤めることになりました。
Watashi wa raigetsu kara kaisha ni tsutomeru koto ni narimashita.
 (It has been decided that I will be employed at a company beginning next month.)
- (b) 多分ジャンセンさんは日本で英語を教えることになるでしょう。
Tabun Jansen-san wa Nihon de eigo o oshieru koto ni naru deshō.
 (Perhaps it will turn out that Mr. Jansen will teach English in Japan.)
- (c) 来年六月に結婚することになりました。
Rainen rokugatsu ni kekkonsuru koto ni narimashita.
 (It's been arranged that I will get married next June.)
- (d) スミスさんは日本で英語を教えることになっている。
Sumisu-san wa Nihon de eigo o oshieru koto ni natte iru.
 (Mr. Smith is supposed to teach English in Japan.)
- (e) 今日山田先生に会うことになっています。
Kyō Yamada-sensei ni au koto ni natte imasu.
 (Today (it's been arranged that) I'm seeing Prof. Yamada.)

**Notes**

1. This construction is used when some decision or arrangement is made by some unspecified agent. Semantically this construction is close to the passive, because the experiencer has no control over the event.
2. Even when the experiencer himself decides to do s.t., it sounds more indirect, and therefore, more humble for him to use this construction rather than to use *koto ni suru* 'decide to do'. (\Rightarrow *koto ni suru*)
3. *Koto ni natte iru*, as in KS(B) and Exs. (d) and (e), indicates that some decision took place at some point in the past and that the result of that decision is still in effect, sometimes to the extent that it has become a rule or a custom.

koto ni suru ことにする phr.

A volitional decision to do s.t. is made.

decide to

【REL. *koto ni kimeru*; *koto ni naru*】

◆ Key Sentences

(A)

Topic (agent)		Vinf·nonpast	Nom	
私 <i>Watashi</i>	は <i>wa</i>	会社 を <i>kaisha o</i>	やめる <i>yameru</i>	こと <i>koto</i> に し た / し ま し た。 <i>ni shita / shimashita.</i>
(I decided to quit my company.)				

(B)

Topic (agent)		Vinf·nonpast	Nom	
私 <i>Watashi</i>	は <i>wa</i>	毎日 三十分 ぐらい 運動 を <i>mainichi sanjuppun gurai undō o</i>	する <i>suru</i>	こと <i>koto</i> に し て い る / <i>ni shite iru /</i> し ま す。 <i>imasu.</i>
(I make it a rule to exercise for about 30 minutes every day.)				

Formation

(i) Vinf·nonpast こと に {する / した}
koto ni {suru / shita}

話す こと に {する / した} (s.o. decides / has decided to talk)
hanasu koto ni {suru / shita}

食べる こと に {する / した} (s.o. decides / has decided to eat)
taberu koto ni {suru / shita}

Examples

(a) 今年の夏は北海道を旅行することにしました。

Kotoshi no natsu wa Hokkaidō o ryokōsuru koto ni shimashita.

(I've decided to make a trip in Hokkaido this summer.)

- (b) 京都までバスで行くことにしましょう。
Kyōto made basu de iku koto ni shimashō.
 (Let's (lit. decide to) go as far as Kyoto by bus.)
- (c) 毎日漢字を十覚えることにしました。
Mainichi kanji o tō oboeru koto ni shimashita.
 (I've decided to memorize ten *kanji* every day.)
- (d) 私は肉をあまり食べないことにしている。
Watashi wa niku o amari tabenai koto ni shite iru.
 (I make it a rule not to eat very much meat.)

Notes

1. If one decides not to do something, the verb before *koto ni suru* should be negated as in:
 - (1) ピクニックに行こうと思ったんですが、行かないことにしました。
Pikunikku ni ikō to omotta n desu ga, ikanai koto ni shimashita.
 (I thought I would go to the picnic, but I've decided not to.)
2. *Koto ni suru* is a more complex version of *N ni suru* 'decide on N', 'make it N'. ($\Rightarrow \sim ni suru$) The complexity is due to a noun phrase nominalized by *koto*. ($\Rightarrow koto^2$) An example of *N ni suru* is given below:
 - (2) A : 何にしますか。
Nan ni shimasu ka.
 (What are you going to have (lit. decide on)?)
 - B : ハンバーガーにします。
Hanbāgā ni shimasu.
 (I'll have (lit. decide on) a hamburger.)

[Related Expressions]

- I. *Koto ni suru* indicates someone's volitional decision, whereas *koto ni naru* indicates a non-volitional decision. Therefore, if you perceive a given decision to be your own decision, you should use *koto ni suru*; on the other hand, if you don't perceive a given decision to be your own, you should use *koto ni naru* instead. That is why *koto ni suru* and *koto ni naru* are very awkward in [1a] and [1b], respectively.

- [1] a. 私は大阪に転勤することになりました / ???しました。
Watashi wa Ōsaka ni tenkinsuru koto ni narimashita / ??? shimashita.
 (Lit. It has been decided that I will transfer to Osaka. (= I'm going to be transferred to Osaka.))



- b. 僕はたばこをやめることにしました / ???なりました。
Boku wa tabako o yameru koto ni shimashita / ???narimashita.
(I've decided to quit smoking.)

II. *Koto ni suru* and *koto ni kimeru* ‘determine to do s.t.’ are virtually identical in meaning. The difference is that the former is an idiom and, therefore, frequently used in colloquial speech, while the latter is appropriate when the speaker is talking about a relatively important decision in a rather decisive manner. Also, *koto ni suru* can be used to mean ‘I hereby decide to ~’ but *koto ni kimeru* cannot. Thus, [1] below cannot be rephrased by *koto ni kimeru*.

- [1] 私は会社をやめることにします / ???きめます。
Watashi wa kaisha o yameru koto ni shimasu / ???kimemasu.
(I've decided to quit my company.)

koto wa ことは phr.

Speaking of proposition X, X is certainly true.

indeed one does s.t. alright,
(but ~); indeed ~ (but ~); do
~ (but ~)

◆ Key Sentence

Topic (subject)	Predicate ₁					Predicate ₂	
		V ₁ inf		V ₂			
私 <i>Watashi</i>	は	テニスを <i>tenisu o</i>	する <i>suru</i>	ことは <i>koto wa</i>	する / します <i>suru / shimasu</i>	が	上手じゃない / 上 jōzujanai / jō- 手じゃありません。 <i>zuaarimasen.</i>
(I do play tennis, but I am not good at it.)							

Formation

- (i) {V₁ / Adj (i)₁} inf こと は {V₂ / Adj (i)₂}
koto wa (where {V₁ / Adj (i)₁} = {V₂ / Adj(i)₂})

話す こと は {話す / 話します} (s.o. does talk)
hanasu koto wa {hanasu / hanashimasu}

話した ことは {話した / 話しました} (s.o. did talk)
hanashita koto wa {hanashita / hanashimashita}

高い こと は 高い(です) (s.t. is expensive)
takai koto wa takai(desu)

高かった こと は 高かった(です) (s.t. was expensive)
takakatta koto wa takakatta(desu)

静かな こと は 静か {だ / です} (s.t. is quiet)
shizukana koto wa shizuka {da / desu}

いい人 は いい人 {だ / です} (s.o. is a good person)
ii hito wa ii hito {da / desu}

- (iii) {Adj (na) stem₁ / N₁} だったことは {Adj (na) stem₂ / N₂} {だった / でした}
datta koto wa {datta / deshita}
 (where {Adj (na) stem₁ / N₁} = {Adj (na) stem₂ / N₂})

静かだった ことは 静か {だった / でした} (s.t. was quiet)
shizukadatta koto wa shizuka {datta / deshita}

いい人 だった こ と は い い 人 {だ つた / で し た} (s.o. was a good person)

Examples

- (a) ジョーンズさんは日本語を話すことは話しますが、簡単なことしか言えません。
Jōnzu-san wa nihongo o hanasu koto wa hanashimasu ga, kantanna koto shika iemasen.
(Mr. Jones does speak Japanese, but he can say only simple things.)

(b) ボストン シンフォニーの切符は買ったことは買えましたが、大変悪い席でした。
Bosuton Shinfonyi no kippu wa kaeta koto wa kaemashita ga, taihen warui seki deshita.
(I could buy a ticket for the Boston Symphony alright, but it was a very bad seat.)

- (c) この店は安いことは安いですが、ものがよくありません。
Kono mise wa yasui koto wa yasui desu ga, mono ga yokuarimasen.
 (This store is inexpensive alright, but its goods are of poor quality.)
- (d) 今日の試験は難しかったことは難しかったがよく出来た。
Kyō no shiken wa muzukashikatta koto wa muzukashikatta ga yoku dekita.
 (Today's exam was indeed difficult, but I did well on it.)
- (e) 私のアパートは駅に近くて便利なことは便利ですが、家賃がとても高いです。
Watashi no apāto wa eki ni chikakute benrina koto wa benridesu ga, yachin ga totemo takadesu.
 (My apartment is close to the station and convenient alright, but the rent is very high.)
- (f) その女の子が好きだったことは好きでしたが、結婚はしなかったんです。
Sono onna no ko ga sukidatta koto wa sukideshita ga, kekkon wa shinakatta n desu.
 (I did like the girl, but I didn't marry her.)
- (g) あの人はいい人はいい人だったけれど頑固だったね。
Ano hito wa ii hito wa ii hito datta keredo gankodatta ne.
 (He was indeed a good person, but he was stubborn, wasn't he?)

Notes

1. In this construction, when the main verb is in the past tense the tense of the first verb / adjective can be changed into the nonpast tense. Thus, Exs. (b) and (d) could be (1) and (2), respectively. The switched versions are more common in conversation.
 - (1) ポストン シンフォニーの切符は買えることは買えましたが大変悪い席でした。
*Bosuton Shinfonyi no kippu wa **kaeru** koto wa kaemashita ga taihen warui seki **deshita**.*
 - (2) 今日の試験は難しいことは難しかったがよく出来た。
*Kyō no shiken wa **muzukashii** koto wa muzukashikatta ga yoku dekita.*
2. The verb / adjective / noun before *koto wa* is normally marked in the informal form even if the final predicate is marked in the formal form.
3. Normally this construction is followed by a disjunctive conjunction such as *ga* 'but', *keredo* 'but, although' and *shikashi* 'but'.

~kudasai ~ください aux. v. (imperative form)

an auxiliary verb which indicates a
polite request

please do s.t.

◆ Key Sentences

(A)

	Vte	
日本語 で <i>Nihongo de</i>	書いて <i>kaite</i>	ください。 <i>kudasai.</i>
(Please write in Japanese.)		

(B)

	Vneg		
英語 を <i>Eigo o</i>	使わ <i>tsukawa</i>	ない で <i>nai de</i>	ください。 <i>kudasai.</i>
(Please don't use English.)			

Formation

(i) Vte ください
kudasai

話して ください (Please talk.)
hanashite kudasai

食べて ください (Please eat.)
tabete kudasai

(ii) Vneg ない で ください
nai de kudasai

話さない で ください (Please don't talk.)
hanasanai de kudasai

食べない で ください (Please don't eat.)
tabenai de kudasai

Examples

(a) この言葉の意味を教えてください。

Kono kotoba no imi o oshiete kudasai.

(Please tell me the meaning of this word.)



- (b) 夜おそく電話しないでください。
Yoru osoku denwashinai de kudasai.
 (Please don't call me late at night.)

Notes

1. *Kudasai* is the polite imperative form of *kudasaru*, the honorific version of *kureru* ‘give (me)’ and is used as an auxiliary verb with the *te*-form of verbs.
 $\Leftrightarrow kureru^2$
2. *Dōzo* emphasizes the speaker's request and makes it more polite.
 - (1) どうぞ教えてください。
Dōzo oshiete kudasai.
 (Please tell me.)
3. In very informal speech, *kudasai* may drop. (This form of request is often used by female speakers.)
 - (2) a. 早く来て。
Hayaku kite.
 (Please come quickly.)
 - b. まだ帰らないで。
Mada kaeranai de.
 (Please don't go home yet.)
4. The negative question form, seen in (3), makes a request more polite.
 - (3) あした八時に来てくださいませんか。
Ashita hachiji ni kite kudasaimasen ka.
 (Would you please come at eight o'clock tomorrow?)
5. *Kure*, the imperative form of *kureru*, can also be used in place of *kudasai* in informal male speech. {Vte / Vneg nai de} *kure* is the least polite request form.
 - (4) a. 僕と一緒に来てくれ。
Boku to isshoni kite kure.
 (Come with me (please).)
 - b. アパートには来ないでくれ。
Apāto ni wa konai de kure.
 (Don't come to my apartment (please).)

-kun 君 suf.

a suffix attached to the first or last name of a male equal or to the first or last name of a person whose status or rank is lower than the speaker's

【REL. -sama (-chan; -san)】

Formation

(i) Last Name 君
kun

山田 君 (Mr. Yamada)
Yamada-kun

(ii) First Name 君
kun

太郎 君 (Taro)
Tarō-kun

(iii) Last Name First Name 君
kun

山田 太郎 君 (Mr. Taro Yamada)
Yamada Tarō-kun



Examples

(a) もし、もし、一郎君いますか。
Moshi, moshi, Ichirō-kun imasu ka.
(Hello, is Ichiro in?)

(b) 田口君が来年結婚するそうだ。
Taguchi-kun ga rainen kekkonsuru sōda.
(I heard that Mr. Taguchi will get married next year.)

(c) 田口一郎君、昇進おめでとう。
Taguchi Ichirō-kun, shōshin omedetō.
(Mr. Ichiro Taguchi, congratulations on your promotion.)

Note

A male may address females of lower rank by -kun. A female student may address males of equal or lower rank by -kun. Such addresses are commonly used in situations such as schools and companies.

kurai くらい *prt.*

approximate quantity or extent

approximately; about

【REL. *goro*; *hodo* (*bakari*)】

◆ Key Sentence

Number-Counter		
東京 から サンフランシスコ まで 飛行機 で <i>Tōkyō kara Sanfuranshisuko made hikōki de</i>	九時間 <i>kujikan</i>	くらい <i>kurai</i> かかる / か kakaru / ka- かります。 <i>karimasu.</i>
(It's about nine hours by plane from Tokyo to San Francisco.)		

Formation

(i) Number-Counter くらい
*kurai*四冊 くらい (about four volumes)
*yonsatsu kurai*百人 くらい (about a hundred people)
hyakunin kurai(ii) Demonstrative {Pronoun / Adjective} くらい
kurai{これ / この} くらい (about this much / to about this extent)
{*kore* / *kono*} *kurai*{それ / その} くらい (about that much / to about that extent)
{*sore* / *sono*} *kurai*{あれ / あの} くらい ((referring to an object that is removed from both
the speaker and the hearer) about that much /
to about that extent)
{*are* / *ano*} *kurai*{どれ / どの} くらい (about how much? / to about what extent?)
{*dore* / *dono*} *kurai*(iii) Interrogative Pronoun くらい
*kurai*いくら くらい (about how much?)
ikura *kurai*

Examples

(a) A: その車はいくらぐらいでしたか。

Sono kuruma wa ikura gurai deshita ka.

(About how much was that car?)

B: 百五十万円くらいでした。

Hyakugojūman'en kurai deshita.

(It was about 1,500,000 yen.)

(b) スミスさんは京都に四か月くらい行っていました。

Sumisu-san wa Kyōto ni yonkagetsu kurai itte imashita.

(Mr. Smith was in Kyoto for about four months.)

(c) 山田さんぐらい英語が出来れば楽しいでしょうね。

Yamada-san gurai eigo ga dekireba tanoshii desyō ne.

(It must be fun to be able to speak English as well as Mr. Yamada
(lit. to the extent of Mr. Yamada).)

(d) 私だってそれぐらいのことは分かりますよ。

Watashi datte sore gurai no koto wa wakarimasu yo.

(Even I can understand that sort of thing (lit. things of that extent).)

**Note**

Kurai may be freely replaced by *gurai* without a change in meaning.

kureru¹ くれる v. (Gr. 2)

S.o. whose status is not higher than the speaker's gives s.t. to the first person or to s.o. with whom the speaker empathizes.

give

【REL. *ageru¹*; *morau¹*】

◆ Key Sentence

Topic (subject)	Indirect Object	Direct Object	
大川さん <i>Ōkawa-san</i>	は <i>wa</i>	(私 (<i>watashi</i> に) <i>ni</i>)	本 <i>hon</i> を <i>o</i> くれた / くれました。 <i>kureta / kuremashita.</i>
(Mr. Okawa gave me a book.)			

Examples

- (a) ビルは(君に)何をくれましたか。
Biru wa (kimi ni) nani o kuremashita ka.
 (What did Bill give to you?)

- (b) 川村さんは私のむすめにレコードをくれた。
Kawamura-san wa watashi no musume ni rekōdo o kureta.
 (Mr. Kawamura gave my daughter a record.)

Notes

1. *Kureru*, which is one of a set of giving and receiving verbs, means ‘give’. Unlike the English *give*, however, *kureru* is used only when the receiver is the first person or someone with whom the speaker empathizes (usually a member of the speaker’s in-group). Thus, (1) is unacceptable. (If the speaker empathizes with Mr. Ito, (1) is considered acceptable. Addressing someone as “Mr. Ito”, however, is too formal in such a situation.)

- (1) *川口さんはいつも伊藤さんにたばこをくれる。
**Kawaguchi-san wa itsumo Itō-san ni tabako o kureru.*
 (Mr. Kawaguchi always gives Mr. Ito cigarettes.)

2. When the giver is the first person, *kureru* cannot be used.

- (2) *私は中島さんに酒をくれた。
**Watashi wa Nakajima-san ni sake o kureta.*
 (I gave Mr. Nakajima sake.)

In this case, *ageru* must be used.

- (3) 私は中島さんに酒をあげた。
Watashi wa Nakajima-san ni sake o ageta.
 (I gave Mr. Nakajima sake.)

Note that when the subject is the first person, *kureru*-sentences are not grammatical even if the receiver is someone the speaker empathizes with, as in (4).

- (4) *私は兄さんにチョコレートをくれた。
**Watashi wa ni-san ni chokorēto o kureta.*
 (I gave my elder brother chocolates.)

The reason for this is as follows: *Kureru* requires the receiver’s point of view when describing an event, and when an event involves the first person, the event is normally described from the first person’s point of

view. Therefore, if the first person is the giver in *kureru*-sentences, a viewpoint conflict arises, making the sentences ungrammatical. (In this case, *ageru* must be used.)

3. The polite (honorific) version of *kureru* is *kudasaru* (Gr. 1 verb; The *masu*-form is *kudasaimasu*). Example:

(5) 先生は(私に)本をくださいました。

Sensei wa (watashi ni) hon o kudasaimashita.

(My teacher gave me a book.)

4. The indirect object is often omitted if it refers to the speaker in declarative sentences or to the hearer in interrogative sentences.

(See KS and Ex. (a).)

[Related Expressions]

- I. [1] compares the differences among the three giving and receiving verbs *ageru*, *kureru* and *morau* in terms of viewpoint when A gives X to B. The eye sign “▼” indicates which viewpoint the sentence requires.

[1] a. A は B に X をあげた。

A wa B ni X o ageta.

▼ (or neutral)

(A gave X to B.)

b. A は B に X をくれた。

A wa B ni X o kureta.

▼

(A gave X to B.)

c. B は A に X をもらった。

B wa A ni X o moratta.

▼

(B got X from A.)

If the first person or a person the speaker empathizes with is involved in a giving-receiving situation, the NP which refers to him must occur in the positions with “▼”. The reason for this is as follows: When the first person or someone the speaker empathizes with is involved in a giving-receiving situation, the situation is normally described from his viewpoint, and if the NP which refers to him occurs in the positions without “▼”, a viewpoint conflict arises.

- II. [2] summarizes the plain forms and polite forms of giving and receiving verbs:



[2]

↑
politeness
↓
+

	(I) give (s.o.)	(s.o.) gives (me)	(I) get / receive (from s.o.)
Plain form	① やる <i>yaru</i> (to s.o. of lower status)	② くれる <i>kureru</i>	① もらう <i>mora</i>
	② あげる <i>ageru</i>		
Polite form	② さしあげる <i>sashiageru</i> (very humble)	① くださる <i>kudasaru</i> (honorific) (masu-form : <i>kudasaimasu</i>)	① いただく <i>itadaku</i> (humble)

(①: Gr. 1 verb; ②: Gr. 2 verb)

Note the different degree of politeness in each verb (particularly, *yaru*, *ageru* and *sashiageru*).

***kureru²* くれる aux. v. (Gr. 2)**

S.o. does s.t. as a favor to the first person or to s.o. with whom the speaker empathizes.

do s.t. (for me or s.o.); do me or s.o. a favor by doing s.t.
【REL. *ageru²*; *kureru¹*; *mora²*】

◆ Key Sentences

(A)

Topic (subject)	Indirect Object	Direct Object	Vte		
父 <i>Chichi</i>	は <i>wa</i>	(私 <i>watashi</i> に) <i>ni</i>	カメラ <i>kamera</i> を <i>o</i>	買って <i>katte</i>	くれた / くれました。 <i>kureta / kuremashita.</i>
(My father bought a camera for me.)					

(B)

Topic (subject)	Direct Object		Vte	
道男 Michio	は wa	私 watashi	を o	なぐさめて nagusamete くれた / くれました。 <i>kureta / kuremashita.</i>
(Michio consoled me.)				

Formation

Vte くれる
kureru

話して くれる (s.o. (will) talks for my sake)
hanashite kureru

食べて くれる (s.o. (will) eats for my sake)
tabete kureru

Examples

(a) 母は(私に)ケーキを焼いてくれた。
Haha wa (watashi ni) kēki o yaite kureta.
 (My mother baked a cake for me.)

(b) ウォーカーさんは私のむすこに英語を教えてくれている。
Wōkā-san wa watashi no musuko ni eigo o oshiete kurete iru.
 (Ms. Walker is kindly teaching my son English.)

(c) 子供達は(あなたに)何をしてくれましたか。
Kodomotachi wa (anata ni) nani o shite kuremashita ka.
 (What did your children do for you?)

Notes

1. *Kureru* is used as an auxiliary verb with Vte. The meaning of Vte *kureru* is “someone does the first person (or someone with whom the speaker empathizes) a favor by doing something”. Like sentences with *kureru* as a main verb, sentences with Vte *kureru* are stated from the viewpoint of the person who receives the favor and the receiver must be the first person or someone the speaker empathizes with (usually a member of the speaker’s in-group). Thus, (1a) is grammatical, but (1b) is not.
 (⇒ *kureru*¹)

- (1) a. 知らない人が私にコーラを買ってくれた。
Shiranai hito ga watashi ni kōra o katte kureta.
 (A stranger bought cola for me.)



- b. *私は知らない人にコーラを買ってくれた。
**Watashi wa shiranai hito ni kōra o katte kureta.*
(I bought cola for a stranger.)

(In the case in (1b), *ageru* ‘give’ must be used. (\Rightarrow *ageru*²)) Note that if the subject is the first person, sentences with Vte *kureru* are ungrammatical even if the person who receives the favor is someone the speaker empathizes with, as in (2). (See *kureru*¹, Note 2.)

- (2) *私は母にケーキを焼いてくれた。
**Watashi wa haha ni kēki o yaite kureta.*
(I baked a cake for my mother.)

In this case, *ageru* must be used. (\Rightarrow *ageru*²)

2. As in KS(B), if the person receiving the benefit of the action is the direct object, the indirect object is omitted. Therefore, (3a) and (3b) are ungrammatical.

- (3) a. *道男は私に私をなぐさめてくれた。
Michio wa **watashi ni watashi o nagusamete kureta.*
b. *道男は私になぐさめてくれた。
Michio wa **watashi ni nagusamete kureta.*

3. If the main verb of the sentence is intransitive, the person receiving the benefit of the action is not marked by *ni*. Therefore, (4) is ungrammatical.

- (4) *みんなは私に働いてくれた。
Minna wa watashi **ni hataraitे kureta.*
(Everybody worked for me.)

In this case, *no tame ni* ‘for the sake of’ is used, as in (5). (\Rightarrow *tame*)

- (5) みんなは私のために働いてくれた。
*Minna wa watashi **no tame ni** hataraitे kureta.*
(Everybody worked for my sake.)

4. The polite (honorific) version of Vte *kureru* is Vte *kudasaru*. Example:

- (6) 先生は私に本を貸してくださった。
*Sensei wa watashi ni hon o kashite **kudasatta**.*
(My teacher kindly lent me a book.)

5. Note that in sentences like “Mr. A taught me ~”, “Mr. A bought me ~” and “Mr. A lent me ~”, which usually imply that the speaker received some sort of favor, Vte *kureru* (or *kudasaru*) should be used,

though in English this is not usually explicitly expressed. In Japanese, without the auxiliary verbs *kureru* or *kudasaru*, such sentences don't convey the idea that the speaker received a favor.

6. The indirect object is often omitted if it refers to the speaker in declarative sentences or to the hearer in interrogative sentences.

(See KS(A), Exs. (a) and (c).)

[Related Expressions]

Ageru, *kureru* and *morau* and all their polite and non-polite versions are used as auxiliary verbs with Vte. (Auxiliary verbs *ageru*, *kureru* and *morau* are explained under *ageru*², *kureru*² and *morau*², respectively.) When these verbs are used as auxiliary verbs, the same viewpoint rules stated in *kureru*¹ Related Expression I apply, except that there is no neutral viewpoint.



kuru¹ 来る v. (Irr.)

S.o. or s.t. moves in a direction towards the speaker or the speaker's viewpoint or area of empathy.

come; visit; show up
【REL. *iku*¹】

◆ Key Sentence

	Noun (place)		
田中さん があした <i>Tanaka-san ga ashita</i>	うち <i>uchi</i>	へ / に <i>e / ni</i>	来る / 来ます。 <i>kuru / kimasu.</i>
(Mr. Tanaka will come to my home tomorrow.)			

Examples

(a) ナンシーはきのうパーティーに来ましたか。

Nanshi wa kinō pāti ni kimashita ka.

(Did Nancy come to the party yesterday?)

(b) 来週木口さんが名古屋に来るそうだ。

Raishū Kiguchi-san ga Nagoya ni kuru sōda.

(I was told that Mr. Kiguchi is coming to Nagoya next week.)

- (c) もし、もし、家内が来たらすぐ帰るように言ってください。
Moshi, moshi, kanai ga kitara sugu kaeru yō ni itte kudasai.
 (Hello, please tell my wife to come home right away if she (lit. comes to see you) drops by.)
- (d) 今日はまだ新聞が来ない。
Kyō wa mada shinbun ga konai.
 (Today's newspaper hasn't come yet.)
- (e) 僕の研究室にあした来てください。
Boku no kenkyūshitsu ni ashita kite kudasai.
 (Please come to my office tomorrow.)

Note

Kuru commonly describes a movement towards a place where the speaker physically exists, as in KS and Ex. (d). However, it can also describe a movement in a direction where the speaker has placed his viewpoint or where he feels strong empathy. For example, in Ex. (a) the speaker, who apparently did not attend the party, is taking the viewpoint of the hearer, who did attend. In Ex. (c) the speaker is phoning and is not at the hearer's house, yet he is taking the hearer's viewpoint, a typical example of the psychological fusion between speaker and hearer. In Ex. (b), it is possible that the speaker lives nearer Nagoya than Mr. Kiguchi does and feels that Mr. Kiguchi is entering his (the speaker's) territory or area of strong empathy. And again, in Ex. (e), the use of *kuru* indicates that the speaker's office as well as his house can be considered his territory or area of empathy.

[Related Expression]

If a movement is towards a place where the speaker can place his viewpoint, *kuru* is used, but if a movement is towards a place where the speaker cannot place his viewpoint, *iku* is used. (⇒ *iku*¹)

In Exs. (a) and (c) both *kuru* and *iku* are acceptable. The difference is that the use of *kuru* shifts the focus of the sentence to the hearer's viewpoint while *iku* shifts it to the speaker's viewpoint.

kuru² 来る aux. v. (Irr.)

An auxiliary verb which indicates the beginning of some process or continuation of some action up to a current point of time.

come about; grow; come to;
begin to
【REL. ~hajimeru】

◆ Key Sentences

(A)

	Vte (process)	
私 は コンピューター が 少し <i>Watashi wa conpyūtā ga sukoshi</i>	分かって <i>wakatte</i>	来た / 来ました。 <i>kita / kimashita.</i>
(Now I have begun to understand computers.)		

(B)

	Vte	
私 は いろいろ 日本 の 歴史書 を <i>Watashi wa iroiro Nihon no rekishisho o</i>	読んで <i>yonde</i>	来た / 来ました。 <i>kita / kimashita.</i>
(Up to now I've been reading various Japanese histories.)		

Formation

(i) Vte 来る
kuru

ふくらん で 来る / 来た (s.t. begins / has begun to swell)
fukuran de kuru / kita

大きくなっ て 来る / 来た (s.t. begins / has begun to grow big)
ōkiku natte kuru / kita

Examples

(a) テニスをしていたら急に雨が降って來た。

Tenisu o shite itara kyūni ame ga futte kita.

(Suddenly, while we were playing tennis, it began to rain.)

(b) 午後から頭が痛くなっ て來ました。

Gogo kara atama ga itaku natte kimashita.

(Lit. My head began to ache in the afternoon. (=My headache started in the afternoon.))



(c) 私はこのごろ太って来ました。

Watashi wa konogoro futotte kimashita.

(I've started to gain weight these days.)

(d) あの子はこのごろずいぶんきれいになって來たね。

Ano ko wa konogoro zuibun kireini natte kita ne.

(That girl has become very pretty lately, hasn't she?)

(e) 今までたくさん本を読んで来ましたが、これからも読んで行くつもりです。

Ima made takusan hon o yonde kimashita ga, kore kara mo yonde iku tsumori desu.

(Up to now I have read quite a few books and I intend to read from now on, too.)

(f) 今まで遊んで来ましたが、これからは一生懸命勉強するつもりです。

Ima made asonde kimashita ga, kore kara wa isshōkenmei benkyōsuru tsumori desu.

(Up to now I haven't been working hard (lit. have been playing), but from now on I intend to work very hard.)

Notes

1. Vte *kuru* expresses *inception* as in Exs. (a) through (d), or *continuation* of s.t. up to a current point of time, as in Exs. (e) and (f). In the former case the V is a verb that indicates a process that takes some time to complete, such as *naru* 'become', *wakaru* 'understand', *futoru* 'gain weight', *yaseru* 'lose weight', *fukuramu* 'swell' and *chijimu* 'shrink'. In the latter case the V is any non-punctual verb.
2. In the following sentences *kuru* is used more as a full verb than as an auxiliary verb. The meaning of Vte *kuru* is the same as that of Vte (i.e., 'V and') and of *kuru*. (⇒ *kuru*¹)

(1) 私は会社にバスに乗って来ます。

Watashi wa kaisha ni basu ni notte kimasu.

(Lit. I ride a bus and come to my company. (=I come to work by bus.))

(2) 四時までには帰って来てください。

Yoji made ni wa kaette kite kudasai.

(Lit. Please return and come here by 4:00. (=Please come back by 4:00.))

- (3) おいしいケーキを買ってきました。
Oishii kēki o katte kimashita.
 (Lit. I bought a delicious cake and came here. (=I bought you a delicious cake.))
- (4) 友達をうちに連れて來た。
Tomodachi o uchi ni tsurete kita.
 (I brought my friends to my house.)
- (5) あの本持って來た?
Ano hon motte kita?
 (Did you bring that book (lit. carry that book and come)??)
- (6) ちょっと見て来るよ。
Chotto mite kuru yo.
 (Lit. I'll just look and come back here. (=I'll just go and take a look at it.))
- (7) 傘を取って來ます。
Kasa o totte kimasu.
 (Lit. I'll get my umbrella and come back here. (=I'll go and get my umbrella.))



3. Note that the experiencer of the *inception* process or the *continuation* of the action must be the speaker himself or someone with whom the speaker empathizes. In other words, in this usage, what is expressed by *Vte kuru²* involves the speaker in a very intimate way.

[Related Expression]

When *kuru²* means *inception* (the beginning of a process, that is), it is very close to *Vmasu hajimeru* ‘begin to ~’ Exs. (a) through (d) can all be paraphrased using *Vmasu hajimeru*. However, *kuru* implies that s.t. happens to the speaker or whomever he can empathize with, whereas *Vmasu hajimeru* lacks the speaker’s involvement with a process of inception. ($\Leftrightarrow \sim hajimeru$)

mada まだ adv.

S.o. or s.t. is in some state he or it
was in some time ago.

still; (not) yet

【REL. *mō*】

◆ Key Sentences

(A)

Topic (subject)			Predicate (affirmative)
木村君 <i>Kimura-kun</i>	は <i>wa</i>	まだ <i>mada</i>	昼ご飯 を 食べて いる / います。 <i>hirugohan o tabete iru / imasu.</i>
(Mr. Kimura is still eating his lunch.)			

(B)

Topic (subject)			Predicate (negative)
太田さん <i>Ōta-san</i>	は <i>wa</i>	まだ <i>mada</i>	その こと を 知らない / 知りません。 <i>sono koto o shiranai / shirimasesen.</i>
(Mr. Ota still doesn't know about it.)			

Examples

(a) お酒はまだありますか。

O-sake wa mada arimasu ka.

(Do you still have sake?)

(b) 私はまだ日本へ行ったことがない。

Watashi wa mada Nihon e itta koto ga nai.

(I have not been to Japan yet.)

(c) A: もう昼ご飯を食べましたか。

Mō hirugohan o tabemashita ka.

(Have you eaten your lunch yet?)

B₁: いいえ、まだ食べていません。*Ie, mada tabete imasen.*

(No, I haven't eaten it yet.)

B₂: いいえ、まだです。*Ie, mada desu.*

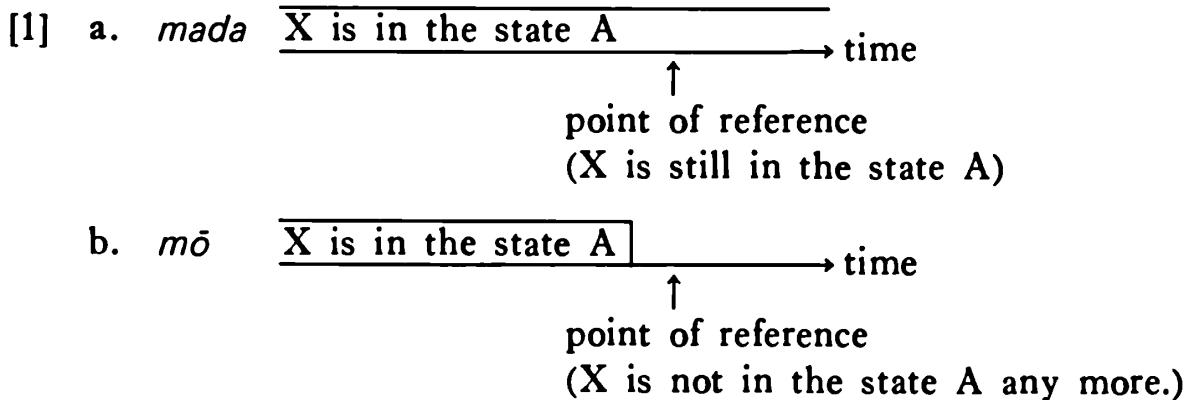
(No, not yet.)

Notes

1. *Mada* expresses the idea that someone or something is in the same state that he or it was in some time ago. In affirmative sentences, *mada* always corresponds to 'still'. In negative sentences, however, it corresponds to 'yet' when an action has not yet been taken, and 'still' in other situations, as in Ex. (c) and KS(B), respectively.
2. The abbreviated sentence seen in B₂ of Ex. (c) is used only when the response to a question is a negative one.

[Related Expression]

The concept which *mada* expresses is opposite to that of *mō*. [1] illustrates the difference between the idea conveyed by *mada* and the one conveyed by *mō*.

***made* まで prt.**

a particle to indicate a spatial, temporal or quantitative limit or an unexpected animate / inanimate object

as far as; till; up to; until;
through; even
[REL. *made ni*]

◆Key Sentences

(A)

	Noun (time)		Noun (time)		
きのうは <i>Kinō wa</i>	三時 <i>sanji</i>	から <i>kara</i>	五時 <i>goji</i>	まで <i>made</i>	友達とテニスをした/ <i>tomodachi to tenisu o shita /</i> しました。 <i>shimashita.</i>
(Yesterday I played tennis from three to five with my friend.)					

(B)

Noun (location)		Noun (location)			
東京 <i>Tōkyō</i>	から <i>kara</i>	京都 <i>Kyōto</i>	まで <i>made</i>	新幹線で三時間かかる/ <i>shinkansen de sanjikan kakaru /</i> かかります。 <i>kakarimasu.</i>	
(It takes three hours by bullet train from Tokyo to Kyoto.)					

(C)

Subordinate Clause			Main Clause	
	Vinf·nonpast			
私が <i>Watashi ga</i>	行く <i>iku</i>	まで <i>made</i>	うちで待っていてください。 <i>uchi de matte ite kudasai.</i>	
(Please wait at home until I get there.)				

(D)

	Number-Counter		
このホールは <i>Kono hōru wa</i>	二千人 <i>nisennin</i>	まで <i>made</i>	入れる/入れます。 <i>haireru / hairemasu.</i>
(This hall can hold up to 2,000 people.)			

(E)

	Noun (unexpected object)	
あの 人 は ねずみ や スカンク は もちろん <i>Ano hito wa nezumi ya sukanku wa mochiron</i>	蛇 <i>hebi</i>	まで <i>made</i>
好きだ / 好きです。 <i>sukida / sukidesu.</i>		
(He even likes snakes, not to mention rats and skunks.)		

Formation

(i) Noun (time / location) まで
made

五時 / 学校 まで (until five / as far as school)
goji / gakkō made

(ii) Vinf·nonpast まで
made

話す まで (until s.o. talks / talked)
hanasu made

食べる まで (until s.o. eats / ate)
taberu made

(iii) Number-Counter まで
made

四十人 まで (up to forty people)
yonjūnin made

五枚 まで (up to five sheets of paper)
gomai made

**Examples**

(a) アメリカ人は毎週月曜日から金曜日まで働く。
Amerikajin wa maishū getsuyōbi kara kin'yōbi made hataraku.
(Americans work every week from Monday through Friday.)

(b) 駅から大学までは歩いて十分ぐらいです。
Eki kara daigaku made wa aruite juppun gurai desu.
(Lit. It's about 10 minutes from the station to the university on foot.
(= It's about a ten-minute walk from the station to the university.))

- (c) スミスさんは刺身はもちろん、なっとうまで食べるんですよ。
Sumisu-san wa sashimi wa mochiron, nattō made taberu n desu yo.
 (Mr. Smith even eats fermented soybeans, not to mention raw fish.)
- (d) 飛行機が出るまでロビーで友達と話していた。
Hikōki ga deru made robi de tomodachi to hanashite ita.
 (Until the plane left I was talking with my friend in the lobby.)

Note

‘X made’ and ‘until X’ do not have the same meaning when X represents a duration of time. For example, in (1) *raishū no getsuyōbi made* means that the speaker will be absent next Monday; therefore, the corresponding English is ‘until next Tuesday’.

- (1) 私は来週の月曜日まで休みます。
Watashi wa raishū no getsuyōbi made yasumimasu.
 (I'll be absent until next Tuesday.)

**made ni** までに *prt.*

a particle that indicates a time limit
on / for an action

by ; by the time (when)
【REL. *made*; *made de*; *mae ni*】

◆ Key Sentences

(A)

	Noun (time)	までに	
私 は <i>Watashi wa</i>	十時 <i>jūji</i>	までに <i>made ni</i>	帰る / 帰ります。 <i>kaeru / kaerimasu.</i> (I'll come home by 10 o'clock.)

(B)

Subordinate Clause		Main Clause	
	Vinf·nonpast		
学校 が Gakkō ga	始まる <i>hajimaru</i>	まで に <i>made ni</i>	この 本 を 読んで おいて ください。 <i>kono hon o yonde oite kudasai.</i>
(Please read this book (in advance) by the time school starts.)			

Formation

KS(A):

N (time) まで に
made ni

五時 まで に (by five o'clock)
goji made ni

あした まで に (by tomorrow)
ashita made ni

KS(B):

Vinf·nonpast まで に
made ni

話す まで に (by the time s.o. talks / talked)
hanasu made ni

食べる まで に (by the time s.o. eats / ate)
taberu made ni

**Examples**

(a) A : 何時までに空港に行けばいいでしょうか。

Nanji made ni kūkō ni ikeba ii deshō ka.

(By what time should I go to the airport?)

B : 出発の一時間前までに来てください。

Shuppatsu no ichijikan mae made ni kite kudasai.

(Please come one hour before departure.)

(b) 僕はこのレポートを一月二十日までに書きあげなければならないんだ。

Boku wa kono repōto o ichigatsu hatsuka made ni kakiagenakereba naranai n da.

(I have to finish writing this paper by January 20.)

(c) ジェット機がパリに着くまでに本を三冊読んでしまいました。

Jettoki ga Pari ni tsuku made ni hon o sansatsu yonde shimaishita.

(By the time the jet got to Paris, I had finished reading three books.)

【Related Expressions】

- I. *Made ni* cannot be used with a verb that indicates a continuous action. Instead, *made* ‘continuously until / to X’ is used.

[1] 山田は来月まで / *までにいる。

*Yamada wa raigetsu made / *made ni iru.*

(Yamada will stay here *until* / **by* next month.)

[2] 私は五時まで / *までに待っている。

*Watashi wa goji made / *made ni matte iru.*

(I'll be waiting *until* / **by* five o'clock.)

- II. When *made ni* ‘by’ is preceded by an informal nonpast verb, it may be replaced by *mae ni* ‘before’. The difference between the two is the same as the English ‘by’ vs. ‘before’. Thus, if *made ni* in Ex. (c) is replaced by *mae ni*, the sentence means ‘Before the jet got to Paris I had finished reading three books.’ More examples of the different uses follow:

[3] a. 来月までに / *前にこの仕事をします。

*Raigetsu made ni / *mae ni kono shigoto o shimasu.*

(I will finish this work *by* / **before* next month.)

b. 授業前に / *までに郵便局に行く。

*Jugyō mae ni / *made ni yūbinkyoku ni iku.*

(I will go to the post office *before* / **by* class.)

- III. *Made de*, a particle which means ‘s.t. continues until / up to X (and stops at X, although it can continue beyond X)’ is similar to *made ni*. The differences in meaning can be seen in the examples below. In [4] *made ni* is unacceptable because Lesson 10 is not the limit of domain (which is Lesson 20). In [5] *made de* is unacceptable because no important items appear after Lesson 10.

[4] この教科書は二十課までありますが今学期は十課までで / *までに終わります。

*Kono kyōkasho wa nijukka made arimasu ga kongakki wa jukka made de / *made ni owarimasu.*

(There are up to twenty lessons in this textbook, but this semester we will stop at Lesson 10.)

- [5] この教科書は二十課までありますが、大事なことは十課までに / ???まで全部出て来ます。

Kono kyōkasho wa nijukka made arimasu ga, daijina koto wa jukka made ni / ???made de zenbu dete kimasu.

(There are (lit. up to) twenty lessons in this textbook, but the important items are introduced (lit. appear) by Lesson 10.)

mae ni 前に conj.

~~~~~	in front of or before some situation	~~~~~	before; in front of 【REL. <i>made ni; uchi ni</i> 】 (ANT. <i>ato de; ushiro ni</i> )
{	comes about	}	



#### ◆ Key Sentences

(A)

Subordinate Clause	Vinf·nonpast	Main Clause	
		前 に	日本語 を 勉強した / nihongo o benkyōshita / し ま し た。 shimashita.
ジャクソンさんは 日本 へ <i>Jakuson-san wa Nihon e</i>	行く <i>iku</i>	前 に <i>mae ni</i>	
(Mr. Jackson studied Japanese before he went to Japan.)			

(B)

Noun (event)			
旅行 <i>Ryōkō</i>	の <i>no</i>	前 に <i>mae ni</i>	風邪 を 引いた / 引きました。 <i>kaze o hiita / hikimashita.</i>
(Before the trip I caught cold.)			

(C)

Noun (place)			
駅 <i>Eki</i>	の <i>no</i>	前 に <i>mae ni</i>	たばこ屋 が ある / あります。 <i>tabako-ya ga aru / arimasu.</i>
(There is a tobacco shop in front of the station.)			

**Formation**(i) Vinf·nonpast 前 に  
*mae ni*話す 前 に (before s.o. talks / talked)  
*hanasu mae ni*食べる 前 に (before s.o. eats / ate)  
*taberu mae ni*(ii) N の 前 に  
*no mae ni*朝ご飯 の 前 に (before breakfast)  
*asagohan no mae ni***Examples**

(a) 日本人はご飯を食べる前に「いただきます。」と言う。

*Nihonjin wa gohan o taberu mae ni "Itadakimasu." to iu.*(The Japanese say “*Itadakimasu*” (lit. I humbly receive (this food)) before eating their meals.)

(b) テイラーさんは日本へ行く前にハワイに寄りました。

*Teirā-san wa Nihon e iku mae ni Hawai ni yorimashita.*

(Mr. Taylor stopped in Hawaii before he went to Japan.)

(c) 私は試験の前に映画を見に行った。

*Watashi wa shiken no mae ni eiga o mi ni itta.*

(Before the exam I went to see a movie.)

**Notes**1. *Mae ni* is used when the speaker knows when something is going to take place. Thus, the following uses of *mae ni* are marginal.

(1) ?雨が降る前に帰りましょう。

*?Ame ga furu mae ni kaerimashō.*

(Let's go home before it rains.)

- (2) ??忘れる前に言っておこう。  
 ??Wasureru **mae ni** itte okō.  
 (I'll say it (in advance) before I forget.)

(See Related Expression for proper expressions.)

2. The verb before *mae ni* is always nonpast, even if the tense of the main verb is past, as in Ex. (b).

### 【Related Expression】

When the speaker knows that something is about to happen but does not know exactly when it is to happen, *uchi ni* 'before' is used instead of *mae ni*. Thus, *mae ni* in (1) and (2) of Note 1 should be replaced by *nai uchi ni*, as in [1] and [2].  
 (⇒ *uchi ni*)

- [1] 雨が降らないうちに帰りましょう。  
*Ame ga furanai uchi ni kaerimashō.*  
 (Let's go home before it rains.)
- [2] 忘れないうちに言っておこう。  
*Wasurenai uchi ni itte okō.*  
 (I'll say it (in advance) before I forget.)



### mai- まい pref.

{ a prefix which means 'every (unit of time)' } every; per  
 【REL. *goto ni*】

#### ◆ Key Sentence

		Noun of time	
私 は <i>Watashi wa</i>	毎 日 <i>mai nichi</i>		一マイル 泳ぐ / 泳ぎます。 <i>ichimairu oyogu / oyogimasu.</i>
(I swim one mile every day.)			

**Formation**

毎 N of time

*mai*

毎 朝 (every morning)

*mai asa*

毎 月 (every month)

*mai tsuki*

**Examples**

(a) 弘は毎晩道子に電話しているそうだ。

*Hiroshi wa maiban Michiko ni denwashite iru sōda.*

(I heard that Hiroshi calls Michiko every evening.)

(b) 台風は毎時二十キロの速さで北に進んでいる。

*Taifū wa maiji nijukkiro no hayasa de kita ni susunde iru.*

(The typhoon is moving north at a speed of twenty kilometers per hour.)

(c) 私は毎年一度は日本へ行く。

*Watashi wa maitoshi ichido wa Nihon e iku.*

(I go to Japan at least once every year.)

(d) ジーンは毎食サラダを食べる。

*Jin wa maishoku sarada o taberu.*

(Jean eats salad at every meal.)

**Notes**

1. *Mai* is prefixed to nouns which express a unit of time. Nouns like *shoku* 'meal' can also be used, as seen in Ex. (d). In this case, *shoku* implies the time at which one eats. However, the following phrases are all unacceptable because the nouns following *mai* do not indicate a time or period of time. (The correct expressions are given in parentheses.)

- |        |                                                        |                                                                                                    |
|--------|--------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| (1) a. | * <i>毎人</i><br>* <i>mai-hito</i> / <i>nin</i>          | 'every person'<br>(すべての人 / 人はみんな)<br><i>(subete no hito</i> / <i>hito wa minna</i> )               |
| b.     | * <i>每先生</i><br>* <i>mai-sensei</i>                    | 'every teacher'<br>(すべての先生 /<br>( <i>subete no sensei</i> /<br>先生はみんな)<br><i>sensei wa minna</i> ) |
| c.     | * <i>每家</i><br>* <i>mai-ie</i> / <i>ka</i> / <i>ya</i> | 'every house'<br>(すべての家 / 家はみんな)<br><i>(subete no ie</i> / <i>ie wa minna</i> )                    |

*Mai* cannot be used when nouns of time are preceded by numbers; thus, the following phrases are unacceptable. (⇒ *goto ni*)

- (2) a. *毎三日 ‘every three days’  
*mai-mikka
- b. *毎二年 ‘every other year’  
*mai-ninen
- c. *毎一週 ‘every one week’  
*mai-isshū

(See Related Expression [1a] for correct expressions.)

2. *Mai* is usually used with Japanese-origin words of one or two syllables or shorter Chinese-origin words. Thus, compounds like those in (3) are awkward.

- (3) a. ???毎休み ‘every holiday’  
???mai-yasumi
- b. ???毎クリスマス ‘every Christmas’  
???mai-kurisumasu
- c. *毎子供の日 ‘every Children’s Day’  
*mai-kodomo-no-hi

(See Related Expression [1b] for correct expressions.)

### 【Related Expression】

*Goto ni* also means ‘every’, but its usage differs from that of *mai*. First, *goto ni* is not a prefix but a suffix. Second, it is used with nouns of time preceded by numbers or specific dates, as seen in [1]. (⇒ *goto ni*)

- [1] a. *Period of time*
  - 三日ごとに ‘every three days’  
*mikka goto ni*
  - 一時間ごとに ‘every hour’  
*ichijikan goto ni*
- b. *Specific date*
  - クリスマスごとに ‘every Christmas’  
*Kurisumasu goto ni*
  - 子供の日ごとに ‘every Children’s Day’  
*Kodomo-no-hi goto ni*



(Cf. 日ごとに ‘day after day’; 年ごとに ‘year after year’)

*hi-goto ni*                           *toshi-goto ni*Third, unlike *mai*, *goto ni* can also be used with other noun phrases, as seen in [2].

[2] ジョンは会う人ごとに日本語で挨拶をした。

*Jon wa au hito goto ni nihongo de aisatsu o shita.*

(John greeted every person he met in Japanese.)

**mama まま n.**

**M**

An already given situation or condition remains unaltered.

 as it is; unchanged; undisturbed; leave as is, remain  
 【REL. *nai de*; *zu ni*】

## ◆Key Sentences

(A)

Topic (subject)	Direct Object	Vinf.past		
弟 は テレビ を つけた <i>Ototo wa terebi o tsuketa</i>		まま <i>mama</i>	寝て しまった / しました。 <i>nete shimatta / shimaimashita.</i>	
(My younger brother went to sleep leaving the TV on.)				

(B)

Topic (subject)	Direct Object	Vinf.past		
弟 は テレビ を つけた <i>Ototo wa terebi o tsuketa</i>	まま <i>mama</i>	に <i>ni</i>	して おいた / おきました。 <i>shite oita / okimashita.</i>	
(My younger brother left the TV on.)				

(C)

Topic (subject)	Direct Object		Vinf.past		
弟 Otōto	は wa	テレビ terebi	を o	つけた tsuketa	まま mama
(My younger brother has left the TV on.)					

(D)

Topic (subject)	Noun			
この 部屋 Kono heya	は wa	きのう kinō	の no	まま mama
(This room is as it was yesterday.)				

(E)

Topic (Direct Object)	Demonstrative Pronoun			
ここ Koko	は wa	この kono	まま mama	に ni
(I'll leave this place as it is.)				



(F)

Subject	Vinf.past			
テレビ Terebi	が ga	ついた tsuita	まま mama	に ni
(The TV was turned on and is still on).				

(G)

	Vinf.past			Noun	
帽子 を Bōshi o	かぶった kabutta	まま mama	の no	学生 gakusei	が 教室 に いた / いました。 ga kyōshitsu ni ita / imashita.
(A student who kept his hat on was in the classroom.)					

**Formation**

(i) Vinf.past まま  
*mama*

(電気を)つけた まま (leaving (the light) on)  
*(denki o) tsuketa mama*

(ii) Adj (i) まま  
*mama*

大きい まま (as s.t. is big)  
*ōkii mama*

(iii) {Adj (na) stem な / N の} まま  
*na no mama*

不便な まま (leaving s.t. inconvenient)  
*fubenna mama*

昔 の まま (leaving s.t. as it was)  
*mukashi no mama*

**Examples**

(a) 電気をつけたまま寝てしまいました。

*Denki o tsuketa mama nete shimaishimashita.*

(I fell asleep leaving the light on.)

(b) ビールを買ったまま飲まなかった。

*Biru o katta mama nomanakatta.*

(I bought beer, but I didn't drink it.)

(c) 聞いたままを友達に話しました。

*Kiita mama o tomodachi ni hanashimashita.*

(I told my friend exactly what I heard.)

(d) あの人はあれからずっと寝たままだ。

*Ano hito wa are kara zutto neta mama da.*

(He's been in bed (lit. all along) since then.)

(e) 高山さんはアメリカへ行ったまま帰らなかつた。

*Takayama-san wa Amerika e itta mama kaeranakatta.*

(Mr. Takayama went to America never to return.)

(f) 車のエンジンをかけたままにしておいた。

*Kuruma no enjin o kaketa mama ni shite oita.*

(I left the car engine on.)

- (g) 今ままにしておいてください。  
*Ima no mama ni shite oite kudasai.*  
 (Please leave it as it is now.)

### Notes

1. The verb before *mama* has to be nonpast if the verb is negative as in (1).

- (1) a. ドアを閉めないまま出かけてしまった。  
*Doa o shimenai mama dekakete shimatta.*  
 (I left my house with the door open.)
- b. さようならの挨拶もしないまま行ってしまった。  
*Sayōnara no aisatsu mo shinai mama itte shimatta.*  
 (She went away without even saying goodbye.)

If a verb that precedes *mama o* is non-volitional, the verb can be nonpast even if the main transitive verb is past, as shown in (2):

- (2) a. 言われる / 言われたままを払った。  
*Iwareru / Iwareta mama o haratta.*  
 (I paid money as I was told to.)
- b. 思っている / いたままを書いて見た。  
*Omotte iru / ita mama o kaite mita.*  
 (I wrote exactly as I felt.)

2. When *mama* is followed directly by a verb (other than *suru*) as in KS(A) and Exs. (a), (b) and (e), *de* can be inserted between *mama* and the verb. Thus, KS(A) can be rephrased as follows:

- (3) 弟はテレビをつけたままで寝てしまった。  
*Ototo wa terebi o tsuketa mama de nete shimatta.*  
 (Lit. My younger brother left the TV on, and went to sleep. (= My younger brother went to sleep leaving the TV on.))

The difference between the *mama* version and the *mama de* version is minimal; the latter sounds more like a coordinate construction as illustrated by the literary translation of (3).

### 【Related Expressions】

Vinf·nonpast·neg *mama* can be paraphrased using *nai de* or *zu ni*, as in:

- [1] ドアを閉めないまま / ないで / ずに出てかけてしまった。  
*Doa o shimenai mama / nai de / zu ni dekakete shimatta.*  
 (He left his house with the door open.)



The *mama* version focuses on the unaltered situation, but the *nai de / zu ni* versions focus primarily on the negative aspect of the verb. The translation of the former and the latter are ‘He left with the door open.’ and ‘He left without closing the door.’, respectively. (⇒ *nai de*)

## ~mashō ～ましょう aux.

a verb ending which indicates the first person's volition or invitation in formal speech

I / We will do s.t.;  
Let's do s.t.  
【REL. ~masen ka】

### ◆ Key Sentences

(A)

Subject (first person)		Vmasu	
私 <i>Watashi</i>	が ga	彼に <i>kare ni</i>	話し <i>hanashi</i> ましょう。 <i>mashō.</i>
(I will talk to him.)			

(B)

	Vmasu	
映画に <i>Eiga ni</i>	行き <i>iki</i>	ましょう。 <i>mashō.</i>
(Let's go to a movie.)		

### Formation

Vmasu ましょう  
*mashō*

話しましょう (I / We will talk; Let's talk.)  
*hanashimashō*

食べましょう (I / We will eat; Let's eat.)  
*tabemashō*

**Examples**

- (a) 私達が手伝いましょう。  
*Watashitachi ga tetsudaimashō.*  
 (We will help you.)
- (b) 私が行きましょうか。  
*Watashi ga ikimashō ka.*  
 (Shall I go there?)
- (c) ビールを飲みましょう。  
*Biru o nomimashō.*  
 (Let's drink beer.)
- (d) 車で行きましょうか。  
*Kuruma de ikimashō ka.*  
 (Shall we go by car?)

**Notes**

1. *Mashō* is a formal verb ending which is used to express the first person's volition (KS(A), Exs. (a) and (b)) or invitation (KS(B), Exs. (c) and (d)).
2. The sentence in the KS(A) pattern, which includes the subject X *ga*, implies that 'not others but X will do something'. If the sentence doesn't carry such an implication but simply states the first person's volition, the subject is usually omitted. Compare the following sentences:
  - (1) a. そのかばんを持ちましょう。  
*Sono kaban o mochimashō.*  
 (I'll carry that bag.)
  - b. 私がそのかばんを持ちましょう。  
*Watashi ga sono kaban o mochimashō.*  
 (I will carry that bag.)
3. In invitation situations like KS(B), the subject is usually omitted. (Exs. (c) and (d))
4. *Mashō* with the question marker *ka* asks whether the hearer will accept the speaker's volitional action or invitation. (Exs. (b) and (d))
5. Negative volition is usually expressed by simple nonpast negatives, as seen in (2).
  - (2) 私はパーティーに行きません。  
*Watashi wa pāti ni ikimasen.*  
 (I won't go to the party.)



(The negative volitional ending *mai*, as in *ikumai* ‘won’t go’, is not commonly used in modern colloquial Japanese.)

6. “Let’s not do s.t.” is expressed by different constructions.

(A) Vinf *no wa yamemashō / yoshimashō*. (Lit. Let’s stop doing s.t.)  
Example:

- (3) パーティーに行くのはやめましょう / よしましょう。  
*Pāti ni iku no wa yamemashō / yoshimashō.*  
(Let’s not go to the party.)

(B) Vneg *naide okimashō* (Lit. Let’s leave ~ undone.) (⇒ *oku*)

Example:

- (4) フレッドには言わないでおきましょう。  
*Fureddo ni wa iwanaide okimashō.*  
(Let’s not tell Fred.)

7. In indirect speech or in sentences with verbs like *omou* ‘think’ and *kesshinsuru* ‘make up one’s mind’, the informal volitional form is used. (For the informal volitional forms of verbs, see Appendix 1.)

- (5) 村田さんはコーヒーを飲もうと言った。  
*Murata-san wa kōhi o nomō to itta.*  
(Mr. Murata suggested we drink coffee.)

- (6) 私は来年日本へ行こうと思います。  
*Watashi wa rainen Nihon e ikō to omoimasu.*  
(I think I will go to Japan next year.)

8. Unlike English, in Japanese the volitional future and the simple future are expressed by different forms. Thus, “I think I will see a movie.” is expressed by either (7) or (8).

- (7) 私は映画を見ようと思う。  
*Watashi wa eiga o miyō to omou.*

- (8) 私は映画を見ると思う。  
*Watashi wa eiga o miru to omou.*

(7) is an example of the volitional future, in which the speaker’s volition is expressed, while (8) is an example of the simple future.

### [Related Expression]

An invitation by the speaker can also be expressed through negative questions, as in [1].

[1] パーティーに行きませんか。

*Pāti ni ikimasen ka.*

(Wouldn't you (like to) go to the party?)

In invitation situations, negative questions are more polite than *mashō*-sentences because the former are asking whether or not the hearer will do something and, therefore, are hearer-oriented, while the latter do not consider the hearer's volition and are more speaker-oriented.

## mieru 見える v. (Gr. 2)

S.o. or s.t. is passively / spontaneously visible.      be visible; (can) see; look ~  
[REL. *mirareru*]



### ◆ Key Sentences

(A)

Topic (experiencer)	Visible Object			
私 (には) <i>Watashi (ni) wa</i>	遠くのもの <i>tōku no mono</i>	が <i>ga</i>	よく見える / 見えます。 <i>yoku mieru / miemasu.</i>	
(Lit. To me distant objects are very visible. (=I can see distant objects very well.))				

(B)

Topic (location)	Visible Object			
窓から (は) <i>Mado kara (wa)</i>	海 <i>umi</i>	が <i>ga</i>	見える / 見えます。 <i>mieru / miemasu.</i>	
(Lit. From the window the ocean is visible. (=We can see the ocean from the window.))				

(C)

	Visible Object	Adj (adverbial form) / N+ni	
今日は <i>Kyō wa</i>	山 <i>yama</i>	が <i>ga</i>	近く <i>chikaku</i>
見える / 見えます。 <i>mieru / miemasu.</i> (Today the mountains look near.)			

**Examples**

(a) 私には木の上の小さな鳥が見えた。

*Watashi ni wa ki no ue no chisana tori ga mieta.*

(I could see small birds on the tree.)

(b) 東京タワーからは東京の町がよく見える。

*Tōkyō Tawā kara wa Tōkyō no machi ga yoku mieru.*

(From Tokyo Tower you can get a good view of the towns of Tokyo.)

(c) あの人は年よりずっと若く見える。

*Ano hito wa toshi yori zutto wakaku mieru.*

(He looks much younger than his age.)

(d) 女の人は夜きれいに見える。

*Onna no hito wa yoru kireini mieru.*

(Women look beautiful at night.)

(e) 中島さんは学生に見える。

*Nakajima-san wa gakusei ni mieru.*

(Mr. Nakajima looks like a student.)

**Notes**

1. *Mieru* can mean ‘look ~’ if it is preceded by the adverbial form of an Adj (*i*) as in Ex. (c) or of an Adj (*na*) as in Ex. (d) or by a N *ni* as in Ex. (e).

2. *Mieru* can be used as a polite version of *kuru* ‘come’ as in:

(1) お母さん、お客様が見えたよ。

*O-kā-san, o-kyaku-san ga **mieta** yo.*

(Mom, we have company!)

(2) 学会には上田先生も見えた。

*Gakkai ni wa Ueda-sensei mo **mieta**.*

(Lit. To the academic meeting appeared Prof. Ueda, too. (=Prof. Ueda also attended the academic conference.))

*Mieru* can be used as an honorific polite verb because it is a more indirect reference to a superior's act of 'coming'. In other words, the speaker is referring to a superior's appearance as if it were a spontaneous, natural phenomenon of 'visibility'.

3. A visible object is marked by *ga*, not by *o*.

#### [Related Expression]

*Mieru* is different from the regular potential form of *miru*, i.e., *mirareru*, in that *mieru* indicates that s.t. or s.o. is passively visible regardless of the volition of the speaker; *mirareru*, on the other hand, indicates that the speaker or the subject of the sentence can see s.t. or s.o. actively rather than passively. Thus,

- [1] 僕は目が見えない / *見られない。

*Boku wa me ga mienai / *mirarenai.*

(I'm blind.)

- [2] テレビを買ったからテレビが見られる / *見える。

*Terebi o katta kara terebi ga mirareru / *mieru.*

(Because I bought a TV I can now watch TV.)

- [3] あの映画はどこで見られます / *見えますか。

*Ano eiga wa doko de miraremasu / *miemasu ka.*

(Where can we see the movie?)

- [4] よく見えない / *見られないからステージの近くに行こう。

*Yoku mienai / *mirarenai kara sutēji no chikaku ni ikō.*

(We can't see it well, so let's go closer to the stage.)

- [5] 隣に高いビルが立ったので山が見え / 見られなくなった。

*Tonari ni takai biru ga tatta node yama ga mie / mirare naku natta.*

(Because a tall building was built next door, the mountains are not visible any more / we can't see the mountains any more.)



Note that in [5] both *mieru* and *mirareru* are possible, depending on how the speaker perceives the visible object; if he thinks that the situation is beyond his control and has to give up looking at the mountains, he uses *mieru*; if not, he uses *mirareru*.

**miru みる aux. v. (Gr. 2)**

do s.t. to see what it's like or what will happen

do s.t. and see; try to do s.t.  
【REL. *yō to suru*】

**◆ Key Sentence**

Topic (subject)	Vte	
私 は 日本 の 小説 を <i>Watashi wa Nihon no shōsetsu o</i>	読んで <i>yonde</i>	みる / みます。 <i>miru / mimasu.</i>
(I will read Japanese novels (to see what they are like).)		

**Formation**

Vte みる  
*miru*

話して みる (try to talk)  
*hanashite miru*

食べて みる (try to eat)  
*tabete miru*

**Examples**

- (a) おもしろそうなコンサートだったので行ってみました。  
*Omoshiro sōna konsāto datta node itte mimashita.*  
(Since it seemed interesting, I went to the concert (to see what it was like).)
- (b) ここの刺身はおいしいですよ。食べてみますか。  
*Koko no sashimi wa oishiidesu yo. Tabete mimasu ka.*  
(Sashimi here is good. Will you try it?)

**Note**

*Miru* is used as an auxiliary verb with Vte meaning 'make an attempt at doing s.t. to see what it is like or what will happen'.

**【Related Expression】**

A similar expression, ~ *yō to suru*, means simply 'try to do s.t.' When these two expressions are used in the past tense, however, their meanings are not the same. For example, [1a] means that Mr. Brown did put on Tom's undershirt, whereas [1b] means that Mr. Brown tried to put it on, with the implication that he couldn't or didn't actually do it.

- [1] a. ブラウンさんはトムのシャツを着てみた。  
*Buraun-san wa Tomu no shatsu o kite mita.*  
 (Mr. Brown tried Tom's undershirt on.)
- b. ブラウンさんはトムのシャツを着ようとした。  
*Buraun-san wa Tomu no shatsu o kiyō to shita.*  
 (Mr. Brown tried to put Tom's undershirt on.)

**mo¹** も *prt.*

a particle which indicates that a proposition about the preceding element X is also true when another similar proposition is true

too; also; (not) ~ either



### ◆ Key Sentences

(A)

Subject			
私 <i>Watashi</i>	も <i>mo</i>	学生 <i>gakusei</i>	だ / です。 <i>da / desu.</i>
(Lit. I, too, am a student. (=I'm a student, too.))			

(B)

Topic (subject)	Direct Object			
私 <i>Watashi</i>	は <i>wa</i>	スペイン語 <i>supeingo</i>	も <i>mo</i>	話す / 話します。 <i>hanasu / hanashimasu.</i>
(I speak Spanish, too.)				

(C)

Topic (subject)	Indirect Object				
私 <i>Watashi</i>	は <i>wa</i>	村山さん <i>Murayama-san</i>	に <i>ni</i>	も <i>mo</i>	プレゼントをあげる / <i>purezento o ageru</i> / あげます。 <i>agemasu.</i>
(I will give a present to Mr. Murayama, too.)					

**Formation**(i) N も  
*mo*私 も (I, too / me (as direct object), too)  
*watashi mo*(ii) N (Prt) も  
*mo*日本 (に) も (in / to Japan, too)  
*Nihon (ni) mo*アメリカ (へ) も (to America, too)  
*Amerika (e) mo*(iii) N Prt も  
*mo*先生 に も (to / for the teacher, too (indirect object))  
*sensei ni mo*フランス から も (from France, too)  
*Furansu kara mo*イギリス で も (in England, too)  
*Igirisu de mo*友達 と も (with my friend, too)  
*tomodachi to mo***Examples**

(a) ハートさんは日本へ行った。ルイスさんも(日本へ)行った。

*Hāto-san wa Nihon e itta. Ruisu-san mo (Nihon e) itta.*

(Mr. Hart went to Japan. Mr. Lewis also went to Japan.)

- (b) 林さんはテニスをします。(彼は)ゴルフもします。  
*Hayashi-san wa tenisu o shimasu. (Kare wa) gorufu mo shimasu.*  
 (Mr. Hayashi plays tennis. He plays golf, too.)
- (c) この町では新しい魚が買えません。隣の町でも(新しい魚が)買えません。  
*Kono machi de wa atarashii sakana ga kaemasen. Tonari no machi de mo (atarashii sakana ga) kaemasen.*  
 (You can't buy fresh fish in this town. You can't buy it in the next town, either.)

### Notes

1. In general, when the element X *mo* appears in a sentence, a related sentence with the element Y (plus particle if necessary) in place of X *mo* is presupposed. For example, when a speaker states (1), a sentence like (2) is presupposed.

- (1) 私はニューヨークへも行った。  
*Watashi wa Nyūyōku e mo itta.*  
 (I went to New York, too.)
- (2) 私はボストンへ行った。  
*Watashi wa Bosuton e itta.*  
 (I went to Boston.)



Thus, when X *mo* appears in a sentence, X *mo* is always the element under focus in that sentence.

2. There are cases in which X *mo* is used, although it does not exactly replace the element Y in the presupposed sentence. For example, (3b) can be spoken after (3a).

- (3) a. 私の家は居間がせまい。  
*Watashi no ie wa ima ga semai.*  
 (The living room of my house is small.)
- b. それに台所も不便だ。  
*Sore ni daidokoro mo fubenda.*  
 (On top of that, the kitchen is inconvenient, too.)

In this case, the speaker implies that his house is inconvenient when he says (3a), and this implication is the presupposition of (3b), where the speaker elaborates on the inconvenience.

3. “X *mo A da*” cannot be used to mean ‘X is also A’ in the sense that

X is A as well as something else. “X *mo A da*” can be used only when “Y *wa / ga A da*” is presupposed. Thus, (4) does not mean (5). (In fact, (4) is nonsensical if it is stated by the same person.)

(4) 私は医者だ。

*私も先生だ。

*Watashi wa isha da.* **Watashi mo sensei da.*

(5) I am a (medical) doctor. I am also a teacher.

The idea that someone is a doctor as well as a teacher is expressed as in (6).

(6) 私は医者だ。

そして先生でもある。

*Watashi wa isha da. Soshite sensei de mo aru.*

(I am a (medical) doctor and also a teacher.)

# M

## **mo² も** *prt.*

a marker which indicates emphasis

even; as many / much / long / ...as; (not) even (one); (not) any

### ◆ Key Sentences

(A)

Topic (subject)	は	Noun	も	
グレーさん <i>Gurē-san</i>	<i>wa</i>	こんな 難しい 漢字 <i>konna muzukashii kanji</i>	<i>mo</i>	読める / 読めます。 <i>yomeru / yomemasu.</i>
(Mr. Gray can read even difficult <i>kanji</i> like this.)				
ハリスさん <i>Harisu-san</i>	<i>wa</i>	こんな やさしい 漢字 <i>konna yasashii kanji</i>	<i>mo</i>	読めない / 読めません。 <i>yomenai / yomemasen.</i>
(Mr. Harris cannot read even easy <i>kanji</i> like this.)				

(B)

Topic (subject)			Quantifier		Predicate (affirmative)
私 Watashi	は wa	漢字 を kanji o	八千 <i>hassen</i>	も mo	知っている / います。 <i>shitte iru / imasu.</i>
(I know as many as eight thousand <i>kanji</i> .)					

(C)

Topic (subject)			One	Counter		Predicate (negative)
私 Watashi	は wa	漢字 を kanji o	一 <i>hito</i>	つ <i>tsu</i>	も mo	知らない / 知りません。 <i>shiranai / shirimasesen.</i>
(I don't know even one <i>kanji</i> .)						

(D)

Topic (subject)		WH-word		Predicate (negative)		
私 Watashi	は wa	何 <i>nani</i>	も mo	食べなかった / 食べませんでした。 <i>tabenakatta / tabemasendeshita.</i>		
(I didn't eat anything.)						



(E)

Topic (subject)			Vmasu		
ナンシー Nanshi	は wa	私の 話 を <i>watashi no hanashi o</i>	聞き <i>kiki</i>	も mo	しない / しません。 <i>shinai / shimasen.</i>
(Nancy doesn't even listen to me.)					

**Formation**KS(A): See *mo¹* Formation.

KS(B):

Quantifier も

*mo*

五十 も (as many as fifty)

*gojū mo*

百人 も (as many as a hundred people)

*hyakunin mo*

## KS(C):

*One Counter も**mo*

一人 も ((not) even one person)

*hitori mo*

一つ も ((not) even one ~)

*hitotsu mo*

## KS(D):

*WH-word も**mo*

何も ((not) anything)

*nanimo*

だれも ((not) anybody)

*daremo*

## KS(E):

*Vmasu も しない**mo shinai*

話し も しない (don't even talk)

*hanashi mo shinai*

食べ も しない (don't even eat)

*tabe mo shinai***Examples**

(a) 春男は一年生のたし算もまともに出来ない。

*Haruo wa ichinensei no tashizan mo matomoni dekinai.*

(Haruo cannot do even the first-year addition correctly.)

(b) 今日は車が十台も売れた。

*Kyō wa kuruma ga jūdai mo ureta.*

(As many as ten cars sold today.)

(c) そのパーティーには女の子は一人も来なかった。

*Sono pātī ni wa onna no ko wa hitori mo konakatta.*

(No (lit. Not even one) girl came to the party.)

(d) だれもそのことを知りません。

*Daremo sono koto o shirimasesen.*

(Nobody knows about it.)

(e) 私は木村さんがくれた本をまだ見もしていない。

*Watashi wa Kimura-san ga kureta hon o mada mi mo shite inai.*

(I haven't even seen the book Mr. Kimura gave me yet.)

### Notes

1. *Mo* as an emphatic marker is an extended use of *mo*¹. ( $\Leftrightarrow$  *mo*¹) The following examples show the transition of meaning from the original idea 'also' to the emphatic use 'even'.

(1) a. グレーさんは非常に難しい漢字も読める。

*Gurē-san wa hijōni muzukashii kanji mo yomeru.*

(Lit. Mr. Gray can read very difficult *kanji*, too. (=Mr. Gray can read even very difficult *kanji*.)

b. ハリスさんは非常にやさしい漢字も読めない。

*Harisu-san wa hijōni yasashii kanji mo yomenai.*

(Lit. Mr. Harris cannot read very easy *kanji*, either. (=Mr. Harris cannot read even very easy *kanji*.)

2. *Nanimo* and *daremo* are used only in negative sentences. Other WH-words with *mo* can be used in both affirmative sentences and negative sentences.

(2) いつも (always; anytime)

*itsumo*

どこも (everywhere; anywhere)

*dokomo*

どちらも (both; neither of the two ~)

*dochiramo*

どうも (somehow)

*dōmo*

Note the following examples:

(3) a. 大木君はいつも人に親切だ。

*Ōki-kun wa itsumo hito ni shinsetsuda.*

(Mr. Oki is always kind to people.)

b. 小山はいつも約束を守らない。

*Koyama wa itsumo yakusoku o mamoranai.*

(Koyama never keeps his promise.)

3. *Vmasu mo* is always followed by a negative form of *suru* 'do' as in KS(E) and Ex. (e).



***mō* もう** *adv.*

S.o. or s.t. is no longer in the same state that he or it was in some time ago.

(not) any more; (not) any longer; already; yet; now  
【REL. *mada*】

## ◆ Key Sentences

(A)

Topic (subject)			Predicate (affirmative)
私 <i>Watashi</i>	は <i>wa</i>	もう <i>mō</i>	昼ご飯 を 食べた / 食べました。 <i>hirugohan o tabeta / tabemashita.</i>
(I have already eaten my lunch.)			

(B)

Topic (subject)			Predicate (negative)
ヒルさん <i>Hiru-san</i>	は <i>wa</i>	もう <i>mō</i>	日本語 を 勉強して いない / いません。 <i>nihongo o benkyōshite inai / imasen.</i>
(Mr. Hill is not studying Japanese any longer.)			

## Examples

(a) A: もう宿題をしましたか。

*Mō shukudai o shimashita ka.*

(Have you done your homework yet (or already)?)

B: はい, もうしました。

*Hai, mō shimashita.*

(Yes, I've already done it.)

(b) 私はもう酒を飲みません。

*Watashi wa mō sake o nomimasen.*(I won't drink *sake* any more.)

(c) 春男君はもう大じょうぶです。

*Haruo-kun wa mō daijōbudesu.*

(Haruo is all right now.)

## Notes

1. *Mō* expresses the idea that someone or something is not in the same state he or it was in some time ago. Thus, *mō* corresponds to ‘already’ or ‘now’ in affirmative declarative sentences, ‘yet’ or ‘already’ in affirmative interrogative sentences, and ‘(not) any more’ or ‘(not) any longer’ in negative sentences.
  2. The opposite concept of *mō* is expressed by *mada*. (⇒ *mada*)

～mo ～mo ～も～も str.

the repeated use of a particle meaning ‘also’ to list elements belonging to the same part of speech

**both ~ and ~; neither ~ nor**



## ◆ Key Sentences

(A)

Noun		Noun		
田中さん <i>Tanaka-san</i>	も <i>mo</i>	中山さん <i>Nakayama-san</i>	も <i>mo</i>	デパートに 勤めて いる / います。 <i>depāto ni tsutomete iru / imasu.</i>
(Both Mr. Tanaka and Mr. Nakayama are working for a department store.)				

(B)

(C)

	Adj (i) stem		Adj (i) stem		
この うち は Kono uchi wa	広く hiroku	も	狭く semaiku	も	ない / nai / ありません。 arimasen.

(This house is neither big nor small.)

**Formation**

(i) N(Prt) も N(Prt) も (N(Prt) も)  
*mo mo mo*

先生 も 学生 も (both teachers and students)  
*sensei mo gakusei mo*

(ii) Adj (i) stem < も Adj (i) stem < も Neg  
*ku mo ku mo*

大きく も 小さく も ない (s.t. is neither big nor small)  
*ōkiku mo chisaku mo nai*

(iii) {Adj (na) stem / N} で も {Adj (na) stem / N} で も Neg  
*de mo de mo*

便利で も 不便で も ない (s.t. is neither convenient nor inconvenient)  
*benride mo fubende mo nai*

先生 で も 学生 で も ない (s.o. is neither a teacher nor a student)  
*sensei de mo gakusei de mo nai*

**Examples**

(a) 日本人もアメリカ人もよく働く。

*Nihonjin mo amerikajin mo yoku hataraku.*

(Both Japanese and Americans work hard.)

(b) 山川さんは酒もたばこもやりません。

*Yamakawa-san wa sake mo tabako mo yarimasen.*

(Mr. Yamakawa neither drinks nor smokes.)

(c) 弟にも妹にも本を買ってやりました。

*Otōto ni mo imōto ni mo hon o katte yarimashita.*

(I bought books for both my younger brother and younger sister.)

- (d) 和枝は美人でも不美人でもない。  
*Kazue wa bijin demo fubijin demo nai.*  
 (Kazue is neither beautiful nor ugly.)

- (e) この建物はきれいでも立派でもありません。  
*Kono tatemono wa kireide mo rippade mo arimasen.*  
 (This building is neither pretty nor magnificent.)

### Notes

1. Noun *mo* Noun *mo* can be used as the subject as in Ex. (a), as the direct object as in Ex. (b), as the indirect object as in Ex. (c) or in any other way in which a regular noun phrase is used. ( $\Rightarrow mo^1$ )
2. Although Noun *mo* Noun *mo* can be an indefinitely long noun phrase, normally Noun *mo* is not repeated more than three or four times.
3. The predicate that corresponds to the Noun *mo* Noun *mo* phrase can be affirmative as in Exs. (a) and (c) or negative as in Exs. (b), (d) and (e).

### mono (da) もの(だ) n.

because; how could ~!; used to; should like to; should  
 【REL. *kara*; *no da*】

#### ◆ Key Sentences

(A)

A:	B:
どうして 行かない の? <i>Dōshite ikanai no?</i>	だって, 忙しい もの。 <i>Datte, isogashii mono.</i>
(How come you don't go there?)	('Cause I'm busy.)

(B)

	Vinf		
よく あんな 男 と デート <i>Yoku anna otoko to dēto</i>	出来る <i>dekiru</i>	もの <i>mono</i>	だ / です! <i>da / desu!</i>
(How could you date that kind of guy!)			



(C)

	Vinf·past		
昔 は よく 映画 を <i>Mukashi wa yoku eiga o</i>	見た <i>mita</i>	もの <i>mono</i>	だ / です。 <i>da / desu.</i>
(I used to see movies a lot.)			

(D)

	Vmasu			
こんないいうちに一度住んで <i>Konna ii uchi ni ichido sunde</i>	見たい <i>mi tai</i>	もの <i>mono</i>	だ / です。 <i>da / desu.</i>	
(I'd like to live in such a nice house.)				

(E)

	Vinf·nonpast			
朝 人に 会ったら「おはよう」と <i>Asa hito ni attara "Ohayō" to</i>	言う <i>iu</i>	もの <i>mono</i>	だ / です。 <i>da / desu.</i>	
(You should say "Good morning" when you see people in the morning.)				

(F)

	Vmasu			
年を取ると昔のことを <i>Toshi o toru to mukashi no koto o</i>	話したがる <i>hanashitagaru</i>	もの <i>mono</i>	だ / です。 <i>da / desu.</i>	
(When one gets old, he wants to talk about his past.)				

**Formation**

(i) {Vinf / Vmasu *tai*} もの だ  
mono *da*

話す もの だ (s.o. should talk)  
*hanasu mono da*

話した もの だ (s.o. used to talk)  
*hanashita mono da*

話したい もの だ (s.o. would like to talk)  
*hanashitai mono da*

(ii) {Adj (i) / Adj (na)}inf もの (だ)  
*mono (da)*

高い もの ('Cause s.t. is expensive)  
*takai mono*

高かった もの ('Cause s.t. was expensive)  
*takakatta mono*

高かった もの だ (s.t. used to be expensive)  
*takakatta mono da*

静かだ もの ('Cause s.t. is quiet)  
*shizukada mono*

静かだった もの ('Cause s.t. was quiet)  
*shizukadatta mono*

静かだった もの だ (s.t. used to be quiet)  
*shizukadatta mono da*

### Examples

(a) A: どうして食べないの?

*Dōshite tabenai no?*

(Why don't you eat it?)

B: だって, まずいもの。

*Datte, mazui mono.*

('Cause it doesn't taste good.)

(b) A: どうしてその本, 読まないんだい?

*Dōshite sono hon, yomanai n dai?*

(Why don't you read that book?)

B: だって, よく分からないんだもの。

*Datte, yoku wakaranai n da mono.*

('Cause I don't understand it well.)

(c) よくそんなばかなことをしたのだ!

*Yoku sonna bakana koto o shita mono da!*

(How could you do such a foolish thing!)

(d) 月日の立つのは早いものだ。

*Tsukihi no tatsu no wa hayai mono da.*

(Lit. The passing of days and months is so quick! (=How fast time flies!))



- (e) 昔はこの川にも魚がいたものだ。  
*Mukashi wa kono kawa ni mo sakana ga ita mono da.*  
 ('There used to be fish in this river, too.)

- (f) 一度是非一緒にテニスをしたいものですね。  
*Ichido zehi isshoni tenisu o shitai mono desu ne.*  
 (I'd like to play tennis with you once.)

- (g) 人の家に行く時はおみやげを持って行くものです。  
*Hito no ie ni iku toki wa o-miyage o motte iku mono desu.*  
 (When you visit someone, you should take a gift with you.)

- (h) 好きな仕事をしていると病気にならないものだ。  
*Sukina shigoto o shite iru to byōki ni naranai mono da.*  
 (When you are doing work you love, you don't become ill.)

### Notes

- Because the speaker presents a situation before *mono (da)* as if it were a tangible object, this structure tends to convey differing degrees of emotion. KSs (A) through (F) represent emotive excuse, exclamation, nostalgic reminiscence, desire, indirect command and conviction, respectively. Note, however, that the emotion expressed here is not an instantaneously appearing emotion instigated by a current event but an emotion nurtured in one's mind for a relatively long period time.
- When *mono* indicates a reason or an excuse it is used only in very informal speech.
- Mono* is contracted into *mon* in very colloquial speech.
- The usage of *mono* in KS(A) does not take *da / desu*, unless it appears in a subordinate clause, as in (1).

- (1) 金がないもんで映画も見られないんだ。  
*Kane ga nai mon de eiga mo mirarenai n da.*  
 (Because I don't have money, I can't see even a movie, you know.)

### [Related Expression]

In KSs(A), (C), (D), (E) and (F) *mono* can be replaced by *no*, but with a slightly different meaning. *Mono* sounds more emotive than *no*, probably due to the semantic difference between *mono* 'a tangible object' and *no* 'a nominalizer of a directly perceptible state or action'. Thus, the *mono (da)* version is more indirectly emotive, and is not necessarily geared to the current moment, whereas the *no (da)* version is more directly emotive and is geared to the current moment. Observe the following:

[1] 今ビールが飲みたいん / *ものです。

*Ima biru ga nomitai n / *mono desu.*

(I'd like to drink beer now.)

[2] 今すぐ会いに行くん / *ものです。

*Ima sugu ai ni iku n / *mono desu.*

(You should go see him at once.)

Note that *mono* in KS(A) can be replaced by *kara*, but the latter is free from the emotive overtones which are attached to *mono*.

## morau¹ もらう v. (Gr. 1)

The first person or s.o. the speaker  
empathizes with receives s.t. from  
s.o. whose status is not as high as the  
receiver's.

get; receive; be given  
【REL. *kureru¹* (*ageru¹*)】



### ◆ Key Sentence

Topic (subject) (Receiver)	Giver	Direct Object	
(私 は) (Watashi wa)	山本さん に Yamamoto-san ni	本 を hon o	もらった / もらいました。 moratta / moraimashita.
(I got a book from Mr. Yamamoto.)			

### Examples

(a) 山川さんは橋本さんにウイスキーをもらった。

*Yamakawa-san wa Hashimoto-san ni uisuki o moratta.*

(Mr. Yamakawa got whiskey from Mr. Hashimoto.)

(b) (あなたは)モ里斯さんに何をもらったの?

*(Anata wa) Morisu-san ni nani o moratta no?*

(What did you get from Mr. Morris?)

**Notes**

1. *Morau*, which is one of a set of giving and receiving verbs, means ‘get’. Unlike the English *get*, however, *morau* is used only when the receiver is the first person or someone with whom the speaker empathizes (usually a member of the speaker’s in-group). Thus, (1) is unacceptable.

(1) *山本さんは私に酒をもらった。

**Yamamoto-san wa watashi ni sake o moratta.*

(Mr. Yamamoto got *sake* from me.)

The reason for this is as follows: *morau* requires the receiver’s point of view when describing an event, and when an event involves the first person, the event is normally described from the first person’s point of view. Therefore, if the first person is the giver in *morau*-sentences, a viewpoint conflict arises, making the sentences ungrammatical. (The situation seen in (1) is usually described using *ageru*.) (⇒ *ageru*¹)

2. The humble polite version of *morau* is *itadaku*. Example:

(2) 私は先生に本をいただいた。

*Watashi wa sensei ni hon o itadaita.*

(I was given a book by my teacher.)

3. The giver can also be marked by the source *kara* ‘from’ (i.e., *kara*¹). (⇒ *ni*³)

(3) 私は山本さんに / から本をもらった。

*Watashi wa Yamamoto-san ni / kara hon o moratta.*

(I got a book from Mr. Yamamoto.)

However, if the giver is not human, *kara* is more appropriate than *ni*, as seen in (4).

(4) 私は日本政府から / ??にお金をもらった。

*Watashi wa Nihonseifu kara / ??ni o-kane o moratta.*

(I received some money from the Japanese government.)

This seems to be due to the fact that *kara*¹ carries the idea of source, while *ni* conveys the idea of direct contact. That is, unlike the situation in (3), the speaker in (4) does not have direct contact with the giver, the Japanese government, when receiving money. Rather, the Japanese government in (4) is merely the source of the money received.

4. In declarative sentences, if the subject is the speaker, it is often

omitted. Similarly, in interrogative sentences, if the subject is the hearer, it is often omitted.  
(See KS and Ex. (b).)

## **morau² もらう aux. v. (Gr. 1)**

The first person or s.o. the speaker empathizes with receives some benefit from an action by someone whose status is not as high as the receiver's.

receive benefit from an action by s.o.; have s.t. done by s.o.; have s.o. do s.t.

【REL. *kureru² (ageru²)*】

### ◆ Key Sentences

(A)

Topic (subject) (Receiver)	Giver	Direct Object	Vte	
(私 は) (Watashi wa)	父 chichi	に ni	カメラ kamera を o	買って katte もらった / moratta / もらいました。 moraimashita.
(My father bought a camera for me.)				

(B)

Topic (subject) (Receiver)	Giver	Vte	
(私 は) (Watashi wa)	友達 tomodachi	に ni 来て kite	もらった /もらいました。 moratta / moraimashita.
(I had my friend come (for my benefit).)			

### Formation

Vte もらう  
*morau*

話して もらう (have s.o. talk for my sake)  
*hanashite morau*



食べて もらう (have s.o. eat for my sake)

*tabete morau*

### Examples

(a) 木村さんは大野さんに車を貸してもらった。

*Kimura-san wa Ōno-san ni kuruma o kashite moratta.*

(Mr. Kimura had Mr. Ono lend him his car.)

(b) (君は)ベックさんに何をしてもらいましたか。

*(Kimi wa) Bekku-san ni nani o shite moraimashita ka.*

(Lit. What did you have Mr. Beck do for you? (=What did Mr. Beck do for you?))

(c) ジョンソンさんは鈴木さんに日本語を教えてもらっている。

*Jonson-san wa Suzuki-san ni nihongo o oshiete moratte iru.*

(Mr. Johnson has Mr. Suzuki teaching him Japanese.)

### Notes

1. *Morau* is used as an auxiliary verb with Vte. The meaning of Vte *morau* is ‘receive some benefit from someone’s action’ or ‘have someone do something for s.o.’s sake’. Like sentences with *morau* as a main verb, when the auxiliary verb *morau* is used, the recipient of the favor (i.e., the person in the subject position) must be the first person or someone with whom the speaker empathizes (usually a member of the speaker’s in-group). Thus, (1a) is grammatical, but (1b) is not.

(1) a. 私は隣の人にペンを貸してもらった。

*Watashi wa tonari no hito ni pen o kashite moratta.*

(Lit. I had the man next to me lend me a pen. (=I borrowed a pen from the man next to me.))

b. *隣の人は私にペンを貸してもらった。

**Tonari no hito wa watashi ni pen o kashite moratta.*

(Lit. The man next to me had me lend him a pen. (=The man next to me borrowed a pen from me.))

Note that if the giver of the favor is the first person, sentences with Vte *morau* are ungrammatical even if the recipient of the favor is someone the speaker empathizes with, as in (2). ( $\Rightarrow$  *morau*¹, Note 1)

(2) *弟は私にラジオを貸してもらった。

**Otōto wa watashi ni rajio o kashite moratta.*

(My younger brother had me lend him a radio.)

3. The humble polite version of *morau* as an auxiliary verb is *itadaku*.  
Example:

(3) 私は先生に本を貸していただいた。

*Watashi wa sensei ni hon o kashite itadaita.*

(Lit. I had my teacher lend me a book. (=I borrowed a book from my teacher.))

4. Unlike sentences with *morau*¹, the giver cannot be marked by *kara* in sentences with *morau*².
5. In declarative sentences, if the subject is the speaker, it is often omitted. Similarly, in interrogative sentences, if the subject is the hearer, it is often omitted. (KS(A)(B) and Ex. (b).)



**na な** *prt.*

a negative imperative marker used  
by a male speaker in very informal  
speech

Don't do ~

## ◆ Key Sentence

	Vinf·nonpast	
たばこ を <i>Tabako o</i>	吸う <i>suu</i>	な! <i>na!</i>
(Don't smoke!)		

## Formation

Vinf·nonpast な

*na*

話す な (Don't talk!)

*hanasu na*

食べる な (Don't eat!)

*taberu na*

## Examples

(a) 酒をあまり飲むな！

*Sake o amari nomu na!*(Don't drink too much *sake*!)

(b) そんな所にもう行くな！

*Sonna tokoro ni mō iku na!*

(Don't go to such a place any more!)

(c) あんな男とは結婚するな！

*Anna otoko to wa kekkonsuru na!*)

(Don't marry that kind of man!)

(d) もう帰って来るな！

*Mō kaette kuru na!*

(Don't come home any more!)

## Notes

1. ~ *na* is a strong negative imperative and is seldom used except in highly

emotional situations. However, the addition of *yo* after *na* serves to soften the force of the statement.

(1) 酒をあまり飲むなよ。

*Sake o amari nomu na yo.*

(Don't drink too much *sake*, OK?)

2. A female speaker normally does not use the *na* imperative. She uses Vneg *nai de*, as in *hanasanai de* 'Don't talk.' or *tabenai de* 'Don't eat.'

(⇒ ~ *kudasai*, Note 3)

## nado など prt.

a marker that indicates exemplification

and so on; and the like; for example; things like ~  
【REL. *nanka*】

### ◆ Key Sentence

	Noun		Noun	
日本 の 食べ物 の 中 で は <i>Nihon no tabemono no naka de wa</i>	すし <i>sushi</i>	や <i>ya</i>	てんぶら <i>tenpura</i>	など が 好き <i>nado ga suki-</i> だ / 好きです。 <i>da / sukidesu.</i>

(Among Japanese foods I like things like *sushi* and *tempura*.)



### Examples

- (a) A : 冬休みはどこに行きましょうか。

*Fuyuyasumi wa doko ni ikimashō ka.*

(Where shall we go during the winter vacation?)

B : ハワイなどどうですか。

*Hawai nado dō desu ka.*

(How about Hawaii, for example?)

- (b) 大学ではフランス語やドイツ語などを勉強した。

*Daigaku de wa furansugo ya doitsugo nado o benkyōshita.*

(In college I studied French and German and the like.)

- (c) この大学には中国や韓国などから学生が大勢来ます。

*Kono daigaku ni wa Chūgoku ya Kankoku nado kara gakusei ga ōzei kimasu.*

(A lot of students from China, Korea and so on come to this college.)

- (d) A : 経済学を専攻するつもりですか。

*Keizaigaku o senkōsuru tsumori desu ka.*

(Are you going to major in economics?)

B : いいえ、経済学など専攻するつもりはありません。

*Ie, keizaigaku nado senkōsuru tsumori wa arimasen.*

(No, I have no intention of majoring in things like economics.)

- (e) A : この翻訳をしてくださいませんか。

*Kono hon'yaku o shite kudasaimasen ka.*

(Could you kindly translate this for me?)

B : こんな難しいもの、私などには出来ません。

*Konna muzukashii mono, watashi nado ni wa dekimasen.*

(A person like me cannot translate such a difficult thing.)

### Notes

1. A particle normally follows *nado*, as in:

*nado {wa / ga / (o) / (ni) / kara / de / e / yori / etc.}*

Particles other than *ga*, *o*, and *wa* can precede *nado*, but, depending on the context, this order gives the sentence a more derogatory meaning. Examples:

- (1) 箸でなど食べられない。

*Hashi de nado taberarenai.*

(We can't eat with damned chopsticks.)

- (2) 箸などで食べる人もいる。

*Hashi nado de taberu hito mo iru.*

(Some people eat it with chopsticks (and the like).)

2. If the main predicate is negated, as in Exs. (d) and (e), *nado* often conveys a sense of humbleness especially when the subject is the speaker or a member of his in-group. In other cases, it is generally derogatory.

### 【Related Expression】

*Nanka* is the informal, colloquial version of *nado*. It is used as *nado* is used except that in a context conveying undesirability or contempt there is more emphasis on the derogatory meaning.

**nagara ながら conj.**

a conjunction which indicates that the action expressed by the preceding verb takes place concurrently or simultaneously with the action expressed in the main clause

while; over; with

【REL. *aida*】

## ◆ Key Sentence

Topic (subject)		Secondary Action	Vmasu	
田口さん <i>Taguchi-san</i>	は <i>wa</i>	いつも <i>itsumo</i>	新聞 を <i>shinbun o</i>	読み <i>yomi</i>
Primary Action				
朝ご飯 を 食べる / 食べます。 <i>asagohan o taberu / tabemasu.</i>				
(Mr. Taguchi always reads a newspaper while eating his breakfast.)				

## Formation

Vmasu ながら  
*nagara*



話し ながら (while talking / talk while doing s.t.)  
*hanashi nagara*

食べ ながら (while eating / eat while doing s.t.)  
*tabe nagara*

## Examples

(a) 歩きながら本を読むのはあぶないですよ。

*Aruki nagara hon o yomu no wa abunaidesu yo.*

(It is dangerous to read while walking.)

(b) 山口さんは笑いながら私の話を聞いていた。

*Yamaguchi-san wa warai nagara watashi no hanashi o kiite ita.*

(Mr. Yamaguchi was listening to me with a smile. (Lit. While smiling, Mr. Yamaguchi was listening to my story.))

- (c) 私は寝ながら小説を読むのが好きだ。  
*Watashi wa ne nagara shōsetsu o yomu no ga sukida.*  
(I like to read novels in bed. (Lit. While in bed, I like to read novels.))
- (d) ものを食べながら話してはいけません。  
*Mono o tabe nagara hanashite wa ikemasen.*  
(Don't talk with food in your mouth. (Lit. You must not talk while eating things.))
- (e) 木村君は会社で働きながら学校に行っている。  
*Kimura-kun wa kaisha de hataraki nagara gakkō ni itte iru.*  
(Mr. Kimura works for a company while going to school.)

**Notes**

1. *Vmasu nagara* expresses an action that occurs concurrently or simultaneously with another action. The action expressed by *Vmasu nagara* is always secondary to the action expressed in the main clause. Thus, in (1), B is acceptable as a response to A, but C is not.

- (1) A : ちょっと話がしたいんですが。  
*Chotto hanashi ga shitai n desu ga.*  
(I'd like to have a little talk with you.)

B : じゃ、コーヒーを飲みながら話しましょう。  
*Ja, kōhi o nomi **nagara** hanashimashō.*  
(Then, let's talk over a cup of coffee.)

C : *じゃ、話しながらコーヒーを飲みましょう。  
**Ja, hanashi **nagara** kōhi o nomimashō.*  
(Then, let's drink a cup of coffee while talking.)

Note that in English, “while ~ing” is not always the secondary action.

2. *Vmasu nagara* cannot be used when the subjects of the two actions are different, as in (2).

- (2) *ルームメートがステレオを聞きながら私は勉強した。  
**Rūmumēto ga sutereo o kiki nagara watashi wa benkyōshita.*  
(I studied while my roommate was listening to the stereo set.)
- (In this case, *aida* is used. ( $\Rightarrow$  *aida*))

**~nai de** ~ないで phr.

{ a negative te-form of a verb }

do not do s.t. and; without doing ~  
【REL. *nakute*; *zu ni*】

◆ Key Sentence

Topic (subject)	Adverbial Clause			
		Vneg		
ナンシー <i>Nanshi</i>	は <i>wa</i>	きのう 朝ご飯 を <i>kinō asagohan o</i>	食べないで <i>tabe nai de</i>	学校へ行った/ <i>gakkō e itta /</i> 行きました。 <i>ikimashita.</i>
(Nancy went to school yesterday without eating her breakfast.)				

Formation:

Vneg ないで  
*nai de*

話さないで (without talking)  
*hanasanai de*

食べないで (without eating)  
*tabenai de*



Examples

- (a) 中田さんは大阪に行かないで京都に行った。  
*Nakada-san wa Ōsaka ni ikanai de Kyōto ni itta.*  
 (Mr. Nakada didn't go to Osaka; he went to Kyoto.)
- (b) 辞書を使わないで読んでください。  
*Jisho o tsukawanai de yonde kudasai.*  
 (Please read it without using a dictionary.)
- (c) まだ帰らないでください。  
*Mada kaeranai de kudasai.*  
 (Please don't go home yet.)
- (d) 電話しないで欲しい。  
*Denwashinai de hoshii.*  
 (Lit. I want you not to call me. (=Don't call me.))

- (e) やかましくしないでもらいたい。  
*Yakamashiku shinai de moraitai.*  
 (Lit. I want you not to make noises. (=Don't make any noise.))
- (f) まだあるから買わないとおきました。  
*Mada aru kara kawanai de okimashita.*  
 (Because I still have it, I didn't buy it (in advance).)

**Notes**

1. If a *nai de* clause expresses something one is expected to do, as in KS where there is the expectation that Nancy should eat breakfast, the translation is ‘without ~ing’, but if not, it is ‘do not do ~ and ~’, as in Ex. (a).
2. ~*nai de* is often used to combine two sentences as in KS and Exs. (a) and (b) but can also be used with *kudasai* ‘please do s.t.’, as in Ex. (c), *hoshii* ‘want’, as in Ex. (d), *morau* ‘receive a favor’, as in Ex. (e), and *te oku* ‘do s.t. in advance’, as in Ex. (f).
3. ~*nai de* is used only with verbs. It cannot be used with adjectives.
4. In cases where no auxiliaries such as *kudasai*, *hoshii*, *morau* and *te oku* are used, *nai de* implies that the speaker is emphasizing negation, because somehow the proposition expressed in the *nai de* clause is contrary to his expectation.

**[Related Expressions]**

- I. ~*nai de* can be replaced by ~*zu ni*, if *de* of *nai de* somehow retains the original meaning of ‘and’, as in KS, Exs. (a), (b) and (f). Thus, the sentences in [1] are all grammatical, but those in [2] are all ungrammatical:

- [1] a. ナンシーはきのう朝ご飯を食べずに学校へ行った。  
*Nanshi wa kinō asagohan o tabezu ni gakkō e itta.* (Cp. KS)
- b. 中田さんは大阪に行かずに京都に行った。  
*Nakada-san wa Ōsaka ni ikazu ni Kyōto ni itta.* (Cp. Ex. (a))
- c. 辞書を使わずに読んでください。  
*Jisho o tsukawazu ni yonde kudasai.* (Cp. Ex. (b))
- d. まだあるから買わずにしました。  
*Mada aru kara kawazu ni okimashita.* (Cp. Ex. (f))
- [2] a. *まだ帰らずにください。  
 **Mada kaerazu ni kudasai.* (Cp. Ex. (c))

b. *電話せずに欲しい。

**Denwasezu ni hoshii.* (Cp. Ex. (d))

The only difference between *nai de* and *zu ni* is that of style: *zu ni* is used in formal speech or written Japanese. The formation is exactly the same as *nai de*, namely, Vinf·neg *zu ni*. However, the *zu ni* form for *suru*-verbs is not *shi zu ni*, but *se zu ni*, as in *benkyōsezu ni* ‘without studying’.

- II. ~*nai de* can be replaced by *nakute* only when the *nai de* clause indicates some cause for human emotion which is expressed in the main clause. Otherwise, the *nakute* version is unacceptable, as in [5].

[3] 僕は英語が話せないで / ???ずに / なくて恥ずかしかった。

*Boku wa eigo ga hanasenai de / ???zu ni / nakute hazukashikatta.*

(I felt ashamed because I couldn't speak English.)

[4] スージーが遊びに来ないで / ???ずに / なくて助かった。

*Sūjī ga asobi ni konai de / ???zu ni / nakute tasukatta.*

(I felt relieved, because Susie didn't come see me.)

[5] a. 一郎は帽子を脱がないで / ずに / *なくて部屋に入った。

*Ichirō wa bōshi o nuganai de / zu ni / *nakute heya ni haitta.*

(Ichiro entered the room without taking off his hat.)

b. 見ないで / *ずに / *なくてください。

*Minai de / *zu ni / *nakute kudasai.*

(Please don't look at it.)

c. 食べないで / ずに / *なくておいた。

*Tabenai de / zu ni / *nakute oita.*

(I left it uneaten.)

It is also noted that the idea of ‘X is not Y but Z’ is expressed by *nakute* rather than *nai de*, as in [6].

[6] 私は学生ではなくて / *ないで先生です。

*Watashi wa gakusei de wa nakute / *nai de sensei desu.*

(I am not a student but a teacher.)



~nakereba naranai ～なければならぬ phr.

It won't do if s.o. does not take some action or if s.o. or s.t. is not in some state.

have to; must; need

[REL. ~nai to ikenai; ~nakereba ikenai; ~nakute wa ikenai; ~nakute wa naranai; ~neba naranai]

(ANT. ~nai de mo ii; ~nakute mo ii; ~te wa ikenai; ~te wa naranai)

◆ Key Sentences

(A)

A:	
今日は 働かなくて もいいんですか。 Kyō wa hatarakanakute mo ii n desu ka.	
(Don't you have to work today?)	

B:	Vinf·neg	
いいえ, ie,	働く <i>hataraka</i>	なければ なりません。 <i>nakereba narimasen.</i>
(Yes, I have to work.)		

(B)

Topic (subject)	Adj (i) stem		
バスケットボールの 選手 <i>Basukettobōru no senshu</i>	は wa 大き <i>ōki</i>	く <i>ku</i>	なければ ならない / <i>nakereba naranai</i> / なりません。 <i>narimasen.</i>
(Basketball players have to be big.)			

(C)

Topic (subject)	Adj (na) stem		
図書館 <b>は</b> Toshokan	静か <i>shizuka</i>	で <i>de</i>	なければ ならない / なりません。 <i>nakereba naranai / narimasen.</i>
(Libraries have to be quiet.)			

(D)

Topic	Noun		
この 仕事 <b>は</b> Kono shigoto	学生 <i>gakusei</i>	で <i>de</i>	なければ ならない / なりません。 <i>nakereba naranai / narimasen.</i>
(Lit. Speaking of this job, it has to be students. (=Only students can apply for this job.))			

**Formation**

( i ) Vneg なければ ならない  
*nakereba naranai*

話さなければ ならない (s.o. has to talk)  
*hanasanakereba naranai*

食べなければ ならない (s.o. has to eat)  
*tabenakereba naranai*

(ii) Adj (i) stem く なければ ならない  
*ku nakereba naranai*

安くなければ ならない (s.t. has to be inexpensive)  
*yasukunakereba naranai*

(iii) {Adj (na) stem / N} で なければ ならない  
*de nakereba naranai*

静かでなければ ならない (s.t. has to be quiet)  
*shizukadenakereba naranai*

先生 で なければ ならない (s.o. has to be a teacher)  
*sensei de nakereba naranai*

**Examples**

(a) 私はあした朝五時に起きなければなりません。

*Watashi wa ashita asa goji ni okinakereba narimasen.*

(I have to get up at five tomorrow morning.)

- (b) あの部屋はもう少し広くなければなりません。  
*Ano heya wa mō sukoshi hirokunakereba narimasen.*  
 (That room has to be a bit larger.)
- (c) この仕事をするためには英語が上手でなければならぬ。  
*Kono shigoto o suru tame ni wa eigo ga jōzu de nakereba naranai.*  
 (To do this job, your English has to be good.)
- (d) このゴルフ場を使うためにはメンバーでなければならぬ。  
*Kono gorufujō o tsukau tame ni wa menbā de nakereba naranai.*  
 (To use this golf course, you have to be a member.)

**Notes**

1. Vneg *nakereba naranai* expresses the idea of obligation. The contracted forms Vneg *nakerya naranai* and Vneg *naky(a) naranai* are also used in conversation. Sometimes, *naranai* is omitted if the context is clear. Example:
  - (1) もう帰らなければ / 帰らなければりや / 帰らなきや (あ)。  
*Mō kaeranakereba / kaeranakerya / kearanakya(a).*  
 (I have to go home now.)
2. Negative obligation, i.e., “do not have to” cannot be expressed by the negative form of this pattern. It is expressed by ~*nakutemo ii* ‘It is all right if ~ doesn’t do s.t.’ ( $\Leftrightarrow$  ~ *te mo ii*)

**【Related Expression】**

In addition to ~*nakereba naranai* / *ikenai* there are at least four other expressions of obligation. They are as follows:

- [1] a. 話さなくてはならない / いけない。  
*Hanasanakute wa naranai / ikenai.*
- b. 話さないといけない / *ならない。  
*Hanasanai to ikenai / *naranai.*
- c. 話さねばならない / *いけない。  
*Hanasaneba naranai / *ikenai.*

[1c] is the written version of ~*nakereba naranai*. [1a], [1b] and *hanasa nakereba naranai* / *ikenai* carry essentially the same meaning. *Nakute wa* is often contracted into ~*nakucha*, ~*nakuchā*, ~*nakutchā*, and ~*nakutchā*.

## ~naku naru ~なくなる phr.

It has reached the point where some state or action does not take place any more.

not ~ any more

【REL. *yōni naru*; *mō ~ nai*】

### ◆ Key Sentence

	Vinf.neg	
やさしい 漢字 も <i>Yasashii kanji mo</i>	書け <i>kake</i>	なく なった / なりました。 <i>naku natta / narimashita.</i>
(I cannot even write easy <i>kanji</i> any more.)		

### Formation

(i) Vinf.neg なく なる where V is often a potential verb  
*naku naru*

{話さ / 話せ} なく なる (s.o. doesn't / can't talk any more)  
{*hanasa / hanase*} *naku naru*

{食べ / 食べられ} なく なる (s.o. doesn't / can't eat any more)  
{*tabe / taberare*} *naku naru*

(ii) Adj (i) stem く なく なる  
*ku naku naru*

高く なく なる (s.t. isn't expensive any more)  
*takaku naku naru*

(iii) {Adj (na) stem / N} {で は / じや} なく なる  
*{de wa / ja} naku naru*

{静かで は / 静かじや} なく なる (s.t. isn't quiet any more)  
{*shizukade wa / shizukaja*} *naku naru*

{先生 で は / 先生 じや} なく なる (s.o. isn't a teacher any more)  
{*sensei de wa / sensei ja*} *naku naru*

### Examples

(a) 前は酒をよく飲んでいたが、この頃は飲まなくなりました。

*Mae wa sake o yoku nonde ita ga, konogoro wa nomanaku narimashita.*  
(I used to drink *sake* a lot, but now I don't drink any more.)

- (b) 彼は前よく電話をかけて来ましたが、もうかけて来なくなりました。  
*Kare wa mae yoku denwa o kakete kimashita ga, mō kakete konaku nari-mashita.*  
 (He used to call me frequently, but he doesn't call me any more.)
- (c) 日本語はもう難しくなくなりました。  
*Nihongo wa mō muzukashikunaku narimashita.*  
 (Japanese isn't difficult for me any more.)
- (d) この郊外も地下鉄が来て不便ではなくなった。  
*Kono kōgai mo chikatetsu ga kite fubende wa naku natta.*  
 (This suburban area is no longer inconvenient because there is a subway now (lit. the subway has reached here).)
- (e) やっと大学を出て学生ではなくなりました。  
*Yatto daigaku o dete gakusei de wa naku narimashita.*  
 (I finally graduated from college and am not a student any longer.)

### 【Related Expressions】

Compare *naku naru*, Vinf·neg *yōni naru* and *mō ~nai* in the following sentences:

- [1] 日本語が話せなくなった。  
*Nihongo ga hanasenaku natta.*  
 (I cannot speak Japanese any more.)
- [2] 日本語が話せないようになった。  
*Nihongo ga hanasenai yōni natta.*  
 (I've reached the point where I can't speak Japanese.)
- [3] 日本語がもう話せない。  
*Nihongo ga mō hanasenai.*  
 (I cannot speak Japanese any more.)

[1] and [2] focus on both process and result, but [3] focuses only on result. Thus, [1] and [2] can take time expressions indicating the period of change, such as *ichinen no uchi ni* 'within a year', *kyūni* 'suddenly', *tōtō* 'finally', but [3] cannot. [1] is different from [2] in that the latter focuses on an indirect, circumstantial cause for the change, whereas the former focuses on a more direct one. Thus, [1] implies that the speaker cannot speak Japanese any more because he has simply forgotten Japanese but [2] implies that he cannot speak Japanese because the situation is such that there are no native speakers around to speak with. (⇒ *yōni naru*)

## ～nakute ～なくて phr.

a *te*-form of the negative *nai*, which indicates a cause / reason for a state or action

do not do s.t. and ~ ; is not ~ and ~ ; because ~ do not do s.t.  
【REL. *nai de*; *nai kara*; *nai node*; *nakute mo*】

### ◆ Key Sentence

Sentence (cause)		Sentence (effect)	
	Vinf·neg		
朝 七時 に <i>Asa shichiji ni</i>	起きられ <i>okirare</i>	なくて <i>nakute</i>	会社 に 遅れた / 遅れました。 <i>kaisha ni okureta / okuremashita.</i>
(I couldn't get up at seven and was late for work (at my company).)			

### Formation

(i) Vinf·neg なくて where V is often a potential verb  
*nakute*

{話さ / 話せ} なくて (s.o. doesn't / can't talk and ~)  
{*hanasa* / *hanase*} *nakute*

{食べ / 食べられ} なくて (s.o. doesn't / can't eat and ~)  
{*tabe* / *taberare*} *nakute*

(ii) Adj (i) stem く なくて  
*ku nakute*

高く なくて (s.t. isn't expensive and ~)  
*takaku nakute*

(iii) {Adj (na) stem / N} {では / じゃ} なくて  
*{de wa / ja} nakute*

{静かで は / 静かじや} なくて (s.t. isn't quiet and ~)  
{*shizukade wa* / *shizukaja*} *nakute*

{先生 では / 先生 じゃ} なくて (s.o. isn't a teacher and ~)  
{*sensei de wa* / *sensei ja*} *nakute*

### Examples

(a) 先生の説明が分からなくて困りました。

*Sensei no setsuimei ga wakaranakute komarimashita.*

(I didn't understand the teacher's explanation and had a difficult time.)

- (b) 日本では日本語が話せなくて残念でした。  
*Nihon de wa nihongo ga hanasenakute zannendeshita.*  
 (It's regrettable that I couldn't speak Japanese in Japan.)
- (c) 試験は難しくなくてよかったです。  
*Shiken wa muzukashiku nakute yokattadesu ne.*  
 (Lit. The exam wasn't difficult and it was good, wasn't it? (=Aren't you glad that the exam wasn't difficult?))
- (d) 字が上手じゃなくて恥ずかしいんです。  
*Ji ga jōzuja nakute hazukashii n desu.*  
 (My handwriting is so poor that I feel ashamed.)
- (e) きびしい先生じゃなくてよかった。  
*Kibishii sensei ja nakute yokatta.*  
 (Lit. He wasn't a strict teacher and it was good. (=I'm glad that he wasn't a strict teacher.))

### 【Related Expressions】

I. *Nakute mo* means '(even) if ~ not ~'.

- [1] 小川は頭がいいから勉強しなくても東大に入れるよ。  
*Ogawa wa atama ga ii kara benkyōshinakute mo Tōdai ni haireru yo.*  
 (Ogawa is bright, so he can enter Tokyo University even if he doesn't study.)
- [2] この難しい漢字は覚えなくてもいいですか?  
*Kono muzukashii kanji wa oboenakute mo iidesu ka?*  
 (Is it all right if I don't memorize this difficult *kanji*?)

II. The cause and effect relation indicated by *nakute* is much weaker and more indirectly presented than that of *nai kara* or *nai node*. Thus, KS can be rewritten in four versions, including *nai de*, as shown in [3].

- [3] 朝七時に起きられなくて / ないで / なかったから / なかつたので会社に遅れました。  
*Asa shichiji ni okirarenakute / nai de / nakatta kara / nakatta node kaisha ni okuremashita.*

The most direct presentation of the cause-effect relation is *nakatta kara*, and the presentation becomes more indirect in the following order: *nakatta node*, *nai de*, and *nakute*. For an excuse for one's lateness the least direct one is of course preferred, because the more indirect, the politer the expression. (⇒ *kara*; *node*; *-te*)

**nara なら conj.**

a conjunction which indicates that the preceding sentence is the speaker's supposition about the truth of a present or past fact or the actualization of something in the future	if it is true that; if it is the case that; if; would; could <b>【REL. <i>tara</i> (<i>ba, to</i>⁴)】</b>
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**◆ Key Sentence**

Sentence ₁			Sentence ₂
松田 が 来る <i>Matsuda ga kuru</i>	(の) (no)	なら <i>nara</i>	僕 は 行かない / 行きません。 <i>boku wa ikanai / ikimasen.</i>
(If it is true that Matsuda will come, I won't go.)			

**Formation**

(i) {V / Adj (i)} inf (の) なら  
(no) nara

{話す / 話した} (の) なら (if it is true that s.o. talks / talked)  
{*hanasu* / *hanashita*} (no) *nara*

{高い / 高かった} (の) なら (if it is true that s.t. is / was expensive)  
{*takai* / *takakatta*} (no) *nara*

(ii) {Adj (na) stem / N} {ø / だった (の)} なら  
{ø / *datta* (no)} *nara*

{静か / 静かだった (の)} なら (if it is true that s.t. is / was quiet)  
{*shizuka* / *shizukadatta* (no)} *nara*

{先生 / 先生 だった (の)} なら (if it is true that s.o. is / was a teacher)  
{*sensei* / *sensei datta* (no)} *nara*

**Examples**

(a) シカゴへ行くのならバスで行きなさい。  
*Shikago e iku no nara basu de ikinasai.*  
(If you go to Chicago, go by bus.)

(b) 杉田が来たのなら僕は帰る。  
*Sugita ga kita no nara boku wa kaeru.*  
(If Sugita has come, I'll go home.)



- (c) そんなに高いのなら買えません。  
*Sonna ni takai no nara kaemasen.*  
 (If it is that expensive, I can't buy it.)
- (d) 山田さんが好きなら手紙を書いたらどうですか。  
*Yamada-san ga suki nara tegami o kaitara dō desu ka.*  
 (If you like Mr. Yamada, why don't you write a letter to him?)
- (e) 高橋先生ならそのことを知っているでしょう。  
*Takahashi-sensei nara sono koto o shitte iru deshō.*  
 (Lit. If it is Prof. Takahashi, he probably knows about it. (=Prof. Takahashi would probably know about it.))

**Notes**

1. Basically, S *nara* expresses the speaker's supposition concerning the truth of a present or past fact or the actualization of something in the future.
2. *Nara* is the simplified form of *naraba*, the conditional form of the copula *da*. ( $\Rightarrow ba$ ) In modern Japanese, however, *ba* is usually omitted.
3. Since *nara* is the simplified conditional form of the copula, it requires a noun or a noun equivalent. Thus, if the preceding element is not a noun, it is nominalized by *no* ( $\Rightarrow no^3$ ), although this *no* is optional in modern Japanese. (The stems of *na*-type adjectives behave like nouns; therefore, they can precede *nara* without being nominalized. See Formation (ii).)
4. When  $S_1$  is nonpast,  $S_1\ nara\ S_2$  cannot be used if it is nonsensical to suppose the truth of  $S_1$ . Thus, the sentences in (1) – (3) are all unacceptable. (1) is unacceptable because it never fails to become ten o'clock; (2) is unacceptable because one can never tell whether it is true or not that it will rain tomorrow; (3) is unacceptable because the speaker already knows it is true that he wants to go.

- (1) *十時になるならバスが来るはずです。  
**Jūji ni naru nara basu ga kuru hazu desu.*  
 (Lit. The bus is expected to come if it is true that it becomes ten o'clock.)
- (2) *あした雨が降るなら試合はないでしょう。  
**Ashita ame ga furu nara shiai wa nai deshō.*  
 (If it is true that it will rain tomorrow, there will probably be no game.)

- (3) *僕が行きたいなら、和子も行きたがっているはずです。  
 **Boku ga ikitai nara, Kazuko mo ikita gatte iru hazu desu.*  
 (If it is true that I want to go, I expect that Kazuko also wants to go.)

As seen above,  $S_1 \text{ nara } S_2$  cannot be used (A) if  $S_1$  never fails to happen, (B) if one can never tell if it is true or not that  $S_1$  will happen, or (C) if the speaker already knows  $S_1$  is the fact.

If  $S_1$  is counterfactual,  $S_1 \text{ nara } S_2$  can be used. For example, (4) is acceptable because  $S_1$  expresses the speaker's counterfactual feeling. Note that in this case the nominalizer *no* is preferred.

- (4) 僕が行きたいのならだれにも言わずに一人で行くよ。  
*Boku ga ikitai no nara dare ni mo iwazu ni hitori de iku yo.*  
 (If it were the case that I wanted to go, I would go by myself without telling anybody.)

## 5. $S_1 \text{ nara } S_2$ cannot be used if the completion or actualization of $S_1$ brings about $S_2$ .

- (5) *春子のアパートへ行く / 行ったなら一郎がいた。  
**Haruko no apāto e iku / itta nara Ichirō ga ita.*  
 (When I went to Haruko's apartment, Ichiro was there.)
- (6) *テープレコーダーを買う / 買ったならテープをくれた。  
**Tēpurekōdā o kau / katta nara tēpu o kureta.*  
 (When I bought a tape-recorder, they gave me a tape.)

If  $S_2$  does not express a past event or a present habitual event, but expresses a present state, the speaker's opinion, volition, judgment, command, request or suggestion,  $S_1 \text{ nara}$  can be used as in (7).

- (7) a. ニューヨークへ行く(の)ならリンカーン・センターがおもしろいですよ。 (Opinion)  
*Nyūyōku e iku (no) nara Rinkān Sentā ga omoshiroidesu yo.*  
 (If you go to New York, Lincoln Center is interesting.)
- b. ニューヨークへ行く(の)ならリンカーン・センターへ行きます。 (Volition)  
*Nyūyōku e iku (no) nara Rinkān Sentā e ikimasu.*  
 (If I go to New York, I will go to Lincoln Center.)
- c. テープレコーダーを買う / 買ったならテープをくれるはずです。 (Judgment)  
*Tēpurekōdā o kau / katta nara tēpu o kureru hazu desu.*



(If you buy / have bought a tape-recorder, they should give you a tape.)

6. When  $S_2$  in  $S_1\ nara\ S_2$  is past,  $S_1$  must be a past event or state. For example, in (8),  $S_1$  represents a past event, and  $S_1\ nara$  indicates that the speaker supposes the truth of  $S_1$ .

(8) 雨が降った(の)なら試合はなかったはずです。

*Ame ga futta (no) nara shiai wa nakatta hazu desu.*

(If it is true that it rained, there should have been no game.)

(8) can also be used in a counterfactual situation where it means ‘If it were true that it rained, there should have been no game.’ In this case the nominalizer *no* is preferred.

7. *No nara* often becomes *n nasai* in conversation.

## ~nasai ～なさい aux. v.

a polite imperative used by superiors such as parents or teachers to their inferiors (=people of younger age and of lower rank)

Do s.t.

【REL. ~*kudasai*】

### ◆ Key Sentence

	Vmasu	
もっと たくさん Motto takusan	食べ <i>tabe</i>	なさい。 <i>nasai.</i>
(Eat more.)		

### Formation

Vmasu なさい  
*nasai*

話しなさい (Talk.)  
*hanashinasai*

食べなさい (Eat.)

*tabenасai*

### Examples

(a) 遊ばないで勉強しなさい。

*Asobanaide benkyōshinasai.*

(Don't play. Study.)

(b) 早くうちに帰って来なさいよ。

*Hayaku uchi ni kaette kinasai yo.*

(Come home early, OK?)

(c) もうおそいから歯を磨いて寝なさい。

*Mō osoi kara ha o migaitē nenasai.*

(It's late now, so brush your teeth and go to bed.)

### Notes

1. ~nasai is the imperative form of the verb *nasaru* 'do' (polite honorific).
2. ~nasai is the polite version of nonpolite imperatives.

(⇒ Appendix 1, Basic Conjugations)

(1) a. 読みなさい。 (a polite imperative)

*Yominasai.*

(Read it.)



b. 読め！ (a nonpolite imperative)

*Yome!*

(Read it !)

(2) a. 食べなさい。 (a polite imperative)

*Tabenасai.*

(Eat it.)

b. 食べろ！ (a nonpolite imperative)

*Tabero!*

(Eat it !)

### [Related Expression]

In contrast to *nasai*, *kudasai* is used by an inferior towards his superior when he asks a favor of the latter.

[1] 先生、文法を教えてください / *教えなさい。

*Sensei, bunpō o oshiete kudasai / *oshienasai.*

(Professor, please teach me grammar.)

**ne ね** *prt.*

a sentence-final particle that indicates the speaker's request for confirmation or agreement from the hearer about some shared knowledge

English tag question (such as isn't it?; is it?; don't you?; do you?); you know

## ◆ Key Sentence

Sentence	
坂本さん は たばこ を 吸わない / 吸いません <i>Sakamoto-san wa tabako o suwanai / suimasen</i>	ね。 <i>ne.</i>
(Mr. Sakamoto doesn't smoke, does he? / Mr. Sakamoto, you don't smoke, do you?)	

## Examples

- (a) A : 今日はいい天気ですね。  
*Kyō wa ii tenki desu ne.*  
 (Today is a fine day, isn't it?)

- B : 本当にそうですね。  
*Hontō ni sō desu ne.*  
 (Isn't it!)

- (b) あなたは学生ですね。  
*Anata wa gakusei desu ne.*  
 (You are a student, aren't you?)
- (c) パーティーにいらっしゃいますね?  
*Pāti ni irasshaimasu ne?*  
 (You are going to the party, aren't you?)

## Notes

1. In this construction the sentence preceding *ne* can be any informal or formal sentence except nonpolite imperative. Thus,
  - (1) a. *読みね。  
**Yome ne.*  
 (Read it, will you?)
  - b. 読みなさいね。  
*Yominasai ne.*  
 (Read it, will you?)

- c. 読んでくださいね。  
*Yonde kudasai ne.*  
 (Please read it, will you?)

2. *Ne* can be used as a request for either confirmation or agreement from the addressee. When a sentence expresses the speaker's strong impression of something, *ne* indicates the speaker's request for agreement from the hearer, as in Ex. (a). When a sentence expresses something emotively neutral, *ne* indicates the speaker's request for confirmation from the hearer, as in KS and Exs. (b) and (c). Here, however, KS can also be a request for agreement, if the speaker is surprised that Mr. Sakamoto doesn't smoke. These two uses of *ne* have different intonations: the *ne* of agreement uses falling intonation and the *ne* of confirmation uses rising intonation. The *ne* of agreement becomes *nē* if the speaker is excited about the content of his statement. In other words, S *nē* is an exclamatory sentence, as in (2).

- (2) A : おもしろい映画でしたねえ！  
*Omoshiroi eiga deshita nē!*  
 (It was such an interesting film, wasn't it!)

B : そうでしたねえ！  
*Sō deshita nē!*  
 (Wasn't it !)



On the other hand, the *ne* of confirmation has no exclamatory overtones; it implies something like 'I am assuming X but can you confirm it?' Thus, in KS the speaker doesn't like people who smoke, and for some reason or other, he wants to confirm that Mr. Sakamoto is not one of those people.

3. *Ne* is sometimes used in a non-sentence-final position to draw the hearer's attention to something or to confirm that the hearer has understood what has been said up to that point. *Ne* is typically used in this manner in telephone conversations.

- (3) もしもし、今晚ね、銀座で飲んでから帰るからね、十一時半頃になるよ。

*Moshi moshi, konban ne, Ginza de nonde kara kaeru kara ne, jūichijihan goro ni naru yo.*

(Lit. Hello, tonight, OK? I go home after drinking in Ginza, you understand?, so I'll be home around 11:30. (=Hello, tonight I'll go to the Ginza to drink, so I'll be home around 11:30.))

4. {~*te / kara*} *ne* is specifically used to give a reason or a cause for the speaker's state of mind or feelings in a very indirect and vague fashion. Examples follow:

- (4) a. あの先生はとてもきびしくて / きびしいからね。  
*Ano sensei wa totemo kibishikute / kibishii **kara ne**.*  
 ((It's because) that teacher is very strict, you know?)
- b. ゆうべは飲みすぎて / 飲みすぎたからね。  
*Yūbe wa nomisugite / nomisugita **kara ne**.*  
 ((It's because) I drank too much last night, you know?)

*Ne* here indicates the speaker's request for agreement from the hearer based on shared knowledge.

5. The *ne* of confirmation or agreement is used after another sentence-final particle *yo* of assertion. *Yo ne* means 'I assert that ~ but don't you agree? / am I right?'. This *ne* is pronounced with rising intonation

- (5) a. 英語が分かるよね。  
*Eigo ga wakaru **yo ne**.*  
 (Lit. I assert that you understand English but am I right?  
 (= You understand English, don't you?))
- b. あの先生はいい先生ですよね。  
*Ano sensei wa ii sensei desu **yo ne**.*  
 (That teacher is a good teacher. Don't you think so?)

6. The *ne* of confirmation or agreement is used after another sentence-final particle, the question marker *ka*. *Ka ne* means 'I am not sure if ~, am I right?'. The *ne* of *ka ne* is pronounced with falling intonation.

- (6) a. 山下君は京大に入れますかね。  
*Yamashita-kun wa Kyōdai ni hairemasuka **ne**.*  
 (Lit. I'm not sure whether Mr. Yamashita can get into Kyoto University, but am I right? (= I'm not sure whether Mr. Yamashita can get into Kyoto University. What do you say?))
- b. あの先生はいい先生ですかね。  
*Ano sensei wa ii sensei desu **ka ne**.*  
 (I doubt that he is a good teacher.)

ni¹ に *prt.*

a particle that indicates a point of time at which s.t. takes place  
at; in; on  
【REL. *de⁴*】

## ◆ Key Sentence

Topic (subject)		Noun (time)			
私 <i>Watashi</i>	は <i>wa</i>	毎朝 <i>maiasa</i>	六時半 <i>rokujihan</i>	に <i>ni</i>	起きる / 起きます。 <i>okiru / okimasu.</i>
(I get up at six thirty every morning.)					

## Examples

(a) 私は四月一日に生まれました。

*Watashi wa shigatsu tsuitachi ni umaremashita.*

(I was born on April 1st.)

(b) 今朝は五時半にうちを出ました。

*Kesa wa gojihan ni uchi o demashita.*

(This morning I left home at five thirty.)

(c) 来年の夏(に)外国旅行をするつもりです。

*Rainen no natsu (ni) gaikokuryōkō o suru tsumori desu.*

(I intend to make a trip abroad next summer.)

(d) 子供が学校に行っている間に手紙を書いた。

*Kodomo ga gakkō ni itte iru aida ni tegami o kaita.*

(I wrote a letter while my children were away at school.)

(e) 田中は大学にいる時(に)今の奥さんと出会った。

*Tanaka wa daigaku ni iru toki (ni) ima no okusan to deatta.*

(Tanaka met his present wife when he was in college.)



## Notes

- There are a number of time expressions that cannot take *ni*; the typical ones are *asa* 'morning', *ashita* 'tomorrow', *kinō* 'yesterday', *kyō* 'today', *ototoi* 'the day before yesterday', *rainen* 'next year', *saikin* 'lately', etc. Generally speaking, if a time expression can be specified uniquely in terms of digits, the adverb can take *ni*; otherwise, it cannot. *Getsuyōbi* 'Monday' is the 'first' day of the week, so it can take *ni*. So can

*kurisumasu* ‘Christmas’, because it is December 25. But *kyō* ‘today’ cannot take *ni*, because ‘today’ cannot be uniquely specified by date.

2. *Ni* is optional with certain time nouns, such as *natsu* ‘summer’ (as in Ex. (c)) and *toki* ‘time’ (as in Ex. (e)). The version with *ni* stresses the point of time more than the version without *ni* does.
3. The time noun *aida* also takes *ni* if the event in the main clause does not continue for the entire duration of the event in the *aida* clause, as seen in Ex. (d). If the event in the main clause covers the same duration as the event in the *aida* clause, *ni* cannot be used. (⇒ *aida (ni)*)

(1) 子供が学校に行っている間手紙を書いていた。

*Kodomo ga gakkō ni itte iru aida tegami o kaite ita.*

(I was writing letters while my children were away at school.)

4. When a specific time expression takes *goro* ‘about’ as in (2), *ni* may drop.

(2) 今朝五時半頃(に)起きました。

*Kesa gojihan goro (ni) okimashita.*

(I got up at about five thirty.)

5. *Ni* as a particle for a point of time can be used freely with various time expressions, as long as it occurs with a time expression that can be uniquely specified in terms of digits. (⇒ Note 1)

(3) a. 一時五分に

*ichiji gofun ni*

(at 1:05)

b. 三月四日に

*sangatsu yokka ni*

(on March 4)

c. 月曜日に

*getsuyōbi ni*

(on Monday)

d. 千九百八十四年に

*sen-kyūhyaku-hachijūyo(n)nen ni*

(in 1984)

e. 二十一世紀に

*nijūisseiki ni*

(in the 21st century)

