A New Approach to Elementary Japanese

Published by Kuroshio Publishers

ROMANIZED VERSION
(Unit 7-12)
Unite 7
Invitations and Offers

1. Li-saN joined a welcome party for newly-arrived international students which was sponsored by the International Center. 43
2. Nakata-san soon brings a cup of coffee for Li-san, and greets her. 45
3. Nakata-san invites Li-san for tea. 49

Unite 8
My Family

1. Li-saN 51
2. Akio-saN 53

A. Ikitai to omotteimasu
1. Li-saN 57
2. Akio-saN 59

B. Shitakoto ga arimaseN
1. Li-saN 61
2. Akio-saN 62
Unite 10
Rules and Directions
1. Akio-saN 65
2. Nishiyama-seNsee 67

Unite 11
Busy Days and Hard Work
1. Li-saN 71
2. Nishiyama-seNsee 74

Unite 12
Things to Notice
1. Li-saN 75
2. Akio-saN 77
3. Nishiyama-seNsee 79
Learning Japanese with this Innovative Textbook

NEJ: A New Approach to Elementary Japanese applies theme-based instruction in elementary Japanese. Knowledge of language may be seen in two different perspectives, i.e., firstly, language as a system of codes, and secondly, language as prototypes of language activities. Traditional elementary Japanese language textbooks adopt the former perspective. Learning Japanese in this way may not enable you to do anything with the language at the end of each lesson. NEJ adopts the latter perspective on language. By learning Japanese with NEJ, you will be able to learn Japanese with a distinct sense of being able to do something or other using the language by the end of each unit. Also, at the same time, NEJ is designed and written in a way that will allow you to be able to both grasp the system of the Japanese language and acquire vocabulary systematically.

The contents of NEJ correspond to A2 in CEFR (Common European Framework of Reference), with NEJ vol.1 corresponding to A2.1 and NEJ vol.2 to A2.2 respectively.

Special Features of NEJ

☒ Mastertext Approach

All the structures and grammar points, and also the vocabulary items to be learned are included in the mastertext of Section 1 (Personal Narratives) in each unit, with the exception of the interrogative expressions appearing in the conversational exchanges in Section 2 (Useful Expressions) of unit 1 to unit 6. The mastertexts are personal narratives of three characters who appear through the textbook, namely Li-san, Akio-san and Nishiyama-sensee, on the theme of each unit. Students are expected to do two main things. One is to understand and learn the mastertext thoroughly, and also to be able to handle questions and answers concerning the text. The other thing is to write up your own narrative using the mastertexts as models, and learn to be able to use it. Although other materials are provided in the textbook, these two goals form the core of study with NEJ.

☑ Audio material

Please download the sound files from the website which correspond to the sound file serial number.

no.00 → http://www.nej.9640.jp

☒ How to Proceed with each unit

The focus of learning in each unit should be placed on:

(1) Understanding and learning the mastertext thoroughly, and also to be able to handle questions and answers concerning the text,

(2) Writing up your own narrative using the mastertexts as models, and to learn to be able to use the text.
The Characters Appearing in the Textbook

Li-san: A Malaysian student of Daikyo University. Li-san came to Japan this April to study engineering. Her family live in Malaysia. She has two brothers and two sisters. She is an independent young woman and works very hard, which can sometimes cause her trouble.

Akio-san: A student of Daikyo University. Akio-san is a senior student in the faculty of engineering. He likes to climb mountains and is the captain of the climbing team of the university. He is a cheerful and kind person, and the members of the climbing team love and respect him.

Nishiyama-sensee:
A professor in Japanese language pedagogy at Daikyo University. Nishiyama-sensee likes to teach Japanese and also studies child language development. He is married and has two children. His wife is also a professor specialising in Japanese studies.

Yamakawa Asako-san:
Akio-san’s mother. She is a high school English teacher. She grows flowers in the garden. She is a kind and cheerful woman.

Nakata-san:
A student of Daikyo University. Nakata-san is a sophomore in the faculty of foreign studies majoring in the Malay language. He plans to visit Malaysia this coming summer and wants to talk to Li-san and get information on Malaysia.
A Brief Introduction to the Japanese Language

Basic Sentence Structure

Among many different languages in the world, the Japanese language is categorized as one of the 'agglutinative languages'. Usually, a sentence consists of major elements and auxiliary elements. While each major element bears substantial semantic content, auxiliary elements, adhering to the major ones, add certain grammatical meanings to them.

( Watashi  wa, ) Li Ailin  desu

I <copula> Li Ailin am/is

( Watashi  wa, ) Daikyoo Daigaku  no gakusee  desu

I <copula> Daikyo University at/of student am/is

( Watashi  ) koogakubu  no ichineNsee desu

I <copula> department of engineering at/of first-year student am/is

( Watashi  ) Mareeshia  kara kimashita

I <copula> Malaysia from came

( Watashi  ) Nishiyama  desu

I <copula> Nishiyama am/is

( Watashi  wa, ) Daikyoo Daigaku  no seNsee desu

I <copula> Daikyo University at/of professor am/is

( Watashi  ) NihoNgo  no seNsee desu

I <copula> Japanese language in/of professor am/is

See p.4, Unit 1

See p.5, unit 1
While noun-predicate sentences in polite speech-style end with various forms of -desu (i.e. -desu(affirmative non-past), -dewa arimaseN(negative non-past), -deshita(affirmative past), -dewa arimaseNdeshita(negative past), cf. Section 3-(16) in unit 5), verb-predicate sentences end with various forms of -masu (-masu(affirmative non-past), -maseN(negative non-past), -mashita(affirmative past), -maseNdeshita(negative past)). Another type of sentence is adjective-predicate sentence which, in polite speech-style, also ends with various forms of -desu.

Watashi wa paN ga sukidesu

I <copula> bread <object indicator> like

NihoN no nashi wa totemo oishiidesu

Japan in/of pear <copula> very good/delicious

Sound and Writing Systems

The Japanese sound system is quite simple and systematic. If you look at Table 1 in the appendix, you will find a matrix of the Japanese syllables, each of which consists of a vowel, namely a, i, u, e and o, or is a combination of one of the fourteen different consonants with one of the five vowels. You will find another matrix of Japanese syllables, each of which consists of consonant-semivowel-vowel combination in Table 2.

To transcribe these different syllables forty-six hiragana characters and their combinations with two auxiliary marks of ‘゛’ and ‘゜’ are used, as you will see in Table 1’ and 2’. Though hiragana is the basic writing system of Japanese, katakana and kanji are also used in written Japanese.
Table 1. The 5 vowels and 63 consonants, & (semi)vowel combinations —— in the alphabet

<table>
<thead>
<tr>
<th>φ</th>
<th>k</th>
<th>s</th>
<th>t</th>
<th>n</th>
<th>h</th>
<th>m</th>
<th>y</th>
<th>r (l)</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>ka</td>
<td>sa</td>
<td>ta</td>
<td>na</td>
<td>ha</td>
<td>ma</td>
<td>ya</td>
<td>ra ɾu+</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>ki</td>
<td>si [shi]</td>
<td>ti [chi]</td>
<td>ni</td>
<td>hi</td>
<td>mi</td>
<td>ri ɾi+</td>
<td>(i)</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>ku</td>
<td>su</td>
<td>[tsu]</td>
<td>nu</td>
<td>hu [fu]</td>
<td>mu</td>
<td>yu</td>
<td>ru ɾu+</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>ke</td>
<td>se</td>
<td>te</td>
<td>ne</td>
<td>he</td>
<td>me</td>
<td>re ɾe+</td>
<td>(e)</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>ko</td>
<td>so</td>
<td>to</td>
<td>no</td>
<td>ho</td>
<td>mo</td>
<td>yo</td>
<td>ro ɾo+</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>g</th>
<th>z</th>
<th>d</th>
<th>p</th>
<th>b</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ga</td>
<td>za</td>
<td>da</td>
<td>pa</td>
</tr>
<tr>
<td>i</td>
<td>gi [ji]</td>
<td>zi [ji]</td>
<td>di [ji]</td>
<td>pi</td>
</tr>
<tr>
<td>u</td>
<td>gu</td>
<td>zu</td>
<td>[zu]</td>
<td>pu</td>
</tr>
<tr>
<td>e</td>
<td>ge</td>
<td>ze</td>
<td>de</td>
<td>pe</td>
</tr>
<tr>
<td>o</td>
<td>go</td>
<td>zo</td>
<td>do</td>
<td>po</td>
</tr>
</tbody>
</table>

Table 2. The 33 consonant, semivowel, & vowel combinations —— in the alphabet

<table>
<thead>
<tr>
<th>k, g</th>
<th>s, z</th>
<th>t</th>
<th>n</th>
<th>h</th>
<th>p, b</th>
<th>m</th>
<th>r (l)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya</td>
<td>kya  [sha]</td>
<td>tya  [cha]</td>
<td>nya</td>
<td>hya</td>
<td>pya</td>
<td>mya</td>
<td>rya (lya)</td>
</tr>
<tr>
<td>yu</td>
<td>kyu  [shu]</td>
<td>tyu  [chu]</td>
<td>nyu</td>
<td>hyu</td>
<td>pyu</td>
<td>myu</td>
<td>ryu (lyu)</td>
</tr>
<tr>
<td>yo</td>
<td>kyo  [sho]</td>
<td>tyo  [cho]</td>
<td>nyo</td>
<td>hyo</td>
<td>pyo</td>
<td>myo</td>
<td>ryo (lyo)</td>
</tr>
<tr>
<td>ya</td>
<td>gya  [ja]</td>
<td>zya  [cha]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>bya</td>
</tr>
<tr>
<td>yu</td>
<td>gyu  [ju]</td>
<td>zyu  [cho]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>byu</td>
</tr>
<tr>
<td>yo</td>
<td>gyo  [jo]</td>
<td>zyo</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>byo</td>
</tr>
</tbody>
</table>
### Table 1. The 5 vowels and 63 consonants, & (semi)vowel combinations —— in ひらがな

<table>
<thead>
<tr>
<th>φ</th>
<th>a</th>
<th>ka</th>
<th>さ</th>
<th>た</th>
<th>な</th>
<th>は</th>
<th>ま</th>
<th>や</th>
<th>ら</th>
<th>(la)</th>
<th>わ</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>i</td>
<td>ki</td>
<td>し</td>
<td>ち</td>
<td>に</td>
<td>ひ</td>
<td>み</td>
<td>り</td>
<td>(li)</td>
<td>(イ)</td>
<td>i</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>ku</td>
<td>す</td>
<td>つ</td>
<td>む</td>
<td>ゆ</td>
<td>る</td>
<td>れ</td>
<td>(le)</td>
<td>(ウ)</td>
<td>u</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>ke</td>
<td>せ</td>
<td>テ</td>
<td>ね</td>
<td>ヘ</td>
<td>メ</td>
<td>れ</td>
<td>(E)</td>
<td>e</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>ko</td>
<td>そ</td>
<td>と</td>
<td>の</td>
<td>ボ</td>
<td>も</td>
<td>よ</td>
<td>ろ</td>
<td>(ロ)</td>
<td>オ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>φ</th>
<th>a</th>
<th>ガ</th>
<th>ザ</th>
<th>ダ</th>
<th>パ</th>
<th>バ</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>i</td>
<td>gi</td>
<td>じ</td>
<td>[ji]</td>
<td>ピ</td>
<td>ビ</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>gu</td>
<td>ず</td>
<td>[zu]</td>
<td>ピュ</td>
<td>ブ</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>ge</td>
<td>ゼ</td>
<td>デ</td>
<td>ペ</td>
<td>ベ</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>go</td>
<td>ゾ</td>
<td>ド</td>
<td>ポ</td>
<td>ボ</td>
</tr>
</tbody>
</table>

### Table 2. The 33 consonant, semivowel, & vowel combinations —— in ひらがな

<table>
<thead>
<tr>
<th>k, g</th>
<th>s, z</th>
<th>t</th>
<th>n</th>
<th>h</th>
<th>p, b</th>
<th>m</th>
<th>r</th>
<th>l</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya</td>
<td>きゃ</td>
<td>しゃ</td>
<td>ちゃ</td>
<td>にゃ</td>
<td>ひゃ</td>
<td>びゃ</td>
<td>みゃ</td>
<td>りゃ</td>
</tr>
<tr>
<td>yu</td>
<td>きゅ</td>
<td>しゅ</td>
<td>ちゅ</td>
<td>にゅ</td>
<td>ひゅ</td>
<td>びゅ</td>
<td>みゅ</td>
<td>りゅ</td>
</tr>
<tr>
<td>yo</td>
<td>きょ</td>
<td>ショ</td>
<td>ちょ</td>
<td>にょ</td>
<td>ひょ</td>
<td>びょ</td>
<td>みょ</td>
<td>りょ</td>
</tr>
<tr>
<td>ya</td>
<td>ぎゃ</td>
<td>ジャ</td>
<td>ニョ</td>
<td>ヒョ</td>
<td>ビョ</td>
<td>ミョ</td>
<td>りょ</td>
<td>ryo (lyo)</td>
</tr>
<tr>
<td>yu</td>
<td>ぎゅ</td>
<td>ジュ</td>
<td>ニュ</td>
<td>ヒュ</td>
<td>ビュ</td>
<td>ミュ</td>
<td>りゅ</td>
<td>ryu (lyu)</td>
</tr>
<tr>
<td>yo</td>
<td>ぎょ</td>
<td>ジョ</td>
<td>ニョ</td>
<td>ヒョ</td>
<td>ビョ</td>
<td>ミョ</td>
<td>りょ</td>
<td>ryo (lyo)</td>
</tr>
</tbody>
</table>
Li-san joined a welcome party for newly-arrived international students which was sponsored by the International Center. She met Nakata-san who studies Malay language at the party. Nakata-san offers a cup of coffee to Li-san.

Would you like to have a cup of coffee?

Nakata: Koohii, nomimasu ka.

I would prefer tea.

Li: A, arigatoo gozaimasu. Demo, koocha no hoo ga...

Shall I bring a cup of tea (for you)?

Nakata: Motte kimashoo ka.

Thank you. I appreciate it.

Li: A, sumimaseN.

(3)

milk

Nakata: Miruku wa?

no thank you

Li: Miruku wa, iidesu.
(1) **koohii, nomimasu ka**

～masuka is used to ask other people’s will to do something. Study the following examples.

1. *Koohii, nomimasu ka.* Would you like to have a cup of coffee?
2. *Sarada, tabemasu ka.* Would you like to have some salad?
3. *PasokoN, tsukaimasu ka.* Do you like to use a PC?

(2) **koocha o motte kimashoo ka**

～mashoo ka may usually be translated as “Shall I～?” or “Shall we～?”. Study the following examples.

A. **Shall I～?**

1. *Purojekutaa o motte kimashoo ka.* Shall I bring in a projector?
2. *Ashita, mata, kimashoo ka.* Shall I come again tomorrow?
3. *KabaN, mochimashoo ka.* Shall I carry your bag?

B. **Shall we～?**

1. *NihoNgo de hanashimashoo ka.* Shall we speak in Japanese?
2. *Isshoni ikimashoo ka.* Shall we go together?

(3) **A, sumimaseN.**

This is a “favorite” expression Japanese people very often use. Though *sumimaseN* literally means “I’m sorry”, it is very often used to express appreciation for other people’s kindness. It may be properly translated as “It’s so kind of you”. *SumimaseN* as Li-san says in this context may also be interpreted as “I am sorry that I made you extend kindness to me”.

44
Nakata-san soon brings a cup of coffee for Li-san, and greets her. Li-san says that she comes from Kuala Lumpur which is a modern city where we find many skyscrapers and big shopping malls.


Li: KoNnichiwa. Hajimemashite. Koogakubu ichineNsee no Li desu.

Nakata: Li-saN wa, mareeshiajiN desu ka.

Li: Hai, mareeshia kara kimashita. Dooshite, wakarimashita ka.

Nakata: Mareeshiago ga kikoemashitakara. Watashi wa, gaikokugogakubu de

study

mareeshiago o beNkyooshiteimasu.

Li: Aa, soodesuka. NaNneNsee desu ka.

Nakata: NineNsee desu.

Li: Mareeshiago ga dekimasu ka.

Nakata: KaNtaN na kaiwa wa, dekimasu. Mareeshiago de hanashimashoo ka.

let's speak in Japanese

Li: Ieie, koko wa nihoN desukara, nihoNgo de hanashimashoo.
1. **Dooshite, wakarimashita ka.**
   Dooshite is “why” or “how come”. Naze, which has similar meaning to dooshite, sounds more straightforward compared to dooshite.

2. **kikoemasu and miemasu**
   Kikoemasu is “can be heard”, and miemasu is “can be seen”. The sentence structure will be “some sound/voice ga kikoemasu” and “something/somebody ga miemasu”.

3. **Mareeshiago o beNkyoo shiteimasu.**
   In this case you can’t say mareeshiago o beNkyooshimasu, but rather you have to say mareeshiago o beNkyoo shiteimasu. A practice in life is usually described as ~ teimasu as you will learn more in Unit 8.

4. **~ maseNka, ~ mashouka, ~ mashoo**
   These three endings are used to invite others to do something together.
   Study the following examples.

   1. **Isshoni ikimaseN ka.** How about going with me?  
      2. **Isshoni ikimashoo ka.** Shall we go together?  
      3. **Isshoni ikimashoo.** Let’s go together.

   As you notice by studying the examples, the degree of suasion is weaker if you say ~ maseNka which is usually preferred. If you say isshoni ikimashoo ka as a first step to invite someone, you may sound very straightforward. ~ mashoo ka is usually used to propose or discuss options. Study the following examples.

   1.
   A:  **Nani o tabemashoo ka.**  
   B:  **Soodesune... ItariaN (Italian restaurant) ni ikimashoo ka.**  
   A:  **Aa, iidesune. ItariaN ni ikimashoo.**

   2.
   A:  **Doko ni ikimashoo ka.**  
   B:  **Soodesune... Koobe ni ikimashoo ka.**  
   A:  **Aa, iidesune. Koobe ni ikimashoo.**

5. **kore/sore/are, koko/soko/asoko, kono hito/sono hito/ano hito**
   Ko, so and a are Japanese deictic expressions. Ko indicates “close or near to the speaker”. So indicates “close or near to the listener”. And a indicates “away from both speaker and listener”. Study the following examples while looking at.

   A:  **Kore (this, this one) wa, dare no hoN desu ka.**  
   B:  **Sore (it) wa, Li-saN no hoN desu.**  
   A:  **Are (the one over there) wa, dare no hoN desu ka.**  
   B:  **Are wa, seNsee no hoN desu.**
Nakata: Aa, soodesune. Li-san wa, itsu, nihon ni kimashita ka.

Li : Kotoshi no san'gatsu desu.

Nakata: Mareesha no doko kara?

Li : KuararuNpuuru desu.

Nakata: KuararuNpuuru wa, totemo ookiteki kindaiteki na machi desu ne.

Li : Soodesune. Koosoobiru mo takusaN arimasu shi, ookii shoppiNgumooru mo arimasu.

Nakata: Soo desune. SaikiN wa, nihoNjiN mo takusaN suNdeimasu ne.

Li : Hai, kuararuNpuuru no koogai ni, nihoNjiN ga takusaN suNdeimasu.

Nakata: Soodesune.
(6) *itsu*

*Itsu* is simply “when”.

(7) *doko*

*Doko* is simply “where”. However, in Japanese, you can say *doko kara* meaning “from where”. In the same way, you can say *doko-made* (until which point), *doko-ni* (to/in which place), *doko-de* (at which place), and *doko-ga* (which place). Still in the same way, you can say *itsu-kara* (from “when”), *itsu-made* (until “when”), and *itsu-ga* (which time/date/etc.). Study the following examples.

1. *Doko made, benkyooshimashita ka.*

2. *Pasokon wa, doko ni arimasu ka.*

3. *Itsumo, doko de benkyooshimasu ka.*

4. *MaNga no doko ga omoshiroidesu ka.*

5. *Natsuyasumi wa, itu kara desu ka. Soshite, itsu made desu ka.*

6. *Tsugi no (next) miithingu (meeting) wa, itsu ga iidesu ka.*

(8) *soo desune*

*Soo desune* is like “I understand”, “I see” or “I agree”. Actually *soo* means “that way”.

(9) *〜shi: Koosoobiru mo takusaN arimasu shi, ookii shoppiNgumooru mo arimasu.*

*Shi* combines two or more sentences or phrases while placing them within one particular perspective. As for the above example, “Kuala Lumpur is a great city” is implied in the background of “Koosoobiru mo takusaN arimasu shi, ookii shoppiNgumooru mo arimasu” as a common perspective.
Nakata-san invites Li-san for tea.

Li: Nakata-san wa, mareeshia no koto o yoku shitteimasu ne.

in fact
Nakata: Ee, jitsuwa, kotoshi no natsu ni, mareeshia ni ikimasu.

Li: Aa, soodesuka.

well
Nakata: Soieba, Li-san wa, koocha ga sukidesu ka.

I like tea better than coffee.
Li: Hai, koochi yori koocha no hoo ga sukidesu.

Nakata: Gakkoo no chikakuni, oishii koocha no mise ga arimasu. Shitteimasu ka.

Li: Iie, shirimaseN.

if you don't mind would you like to go with me?
Nakata: Yokattara, isshoni ikimaseN ka.

Li: E?

and
Nakata: Oishii koocha mo arimasushi, oishii keeki mo arimasu yo.

Li: A, soodesuka. Watashiwa, keeki ga daisukiesu.

shall we go?
Nakata: Jaa, ashta no gogo ni, ikimashooka.

Li: Soodesune.

tell me
Nakata: Mareeshia no koto o iroiro oshiete-kudasai.

shall we meet in front of the library?
Nakata: Jaa, saNji goro ni toshokaN no mae de aimashooka.

Li: Hai, sooshimashoo.
(1) **mareeshia no koto**

*Mareeshia no koto* may be simply translated as "things about Malaysia". Study the following example.

1. *Kookoo de nihon no koto o beNkyooshimashita.*
   
   I studied (things) about Japan at high school.

2. *Li-saN no koto o oshiiete-kudasai.*
   
   Tell me (things) about you (=Li-saN).

(2) **oshiete-kudasai**

*Oshiete-kudasai* may be translated as "(Just) tell me!". You will study different ～*tekudasai* expressions in Unit 10.
Watashi no kazoku wa, shichinIn desu. Chichi to haha to ani to ane to otooto to imooto to watashi desu. Chichi mo haha mo kyooodai mo, mareeshia ni sundeimasu.

Chichi wa, chiisai kaisha o kesseiteimasu. Bijinesu no konsarutaNto desu.

NihoN no kaisha to yoku shigoto o shiteimasu. Tokidoki, shigoto de nihoN ni kimasu. Chichi wa, totemo yasashiidesu.

Haha mo, shigoto o shiteimasu. Haha wa, daigaku no sensee desu. Daigaku de chuugokugo to chuugoku no rekishi o oshiteimasu. Haha wa, chotto kibishiidesu.

Ani wa, ginkoo ni tsutometeimasu. Atama ga yokute, iroiro na supootsu ga yoku dekimasu. Daigakusee no toki wa, kinjo no kodomo ni sakkaa o oshiteimashita.

Daigaku dewa, keekkoNshiteimasu. Soshite, kodomo ga hitori imasu.

Ane wa, ima, daigakuiNsee desu. DaigakuiN de kusuri no keNkyuu o shiteimasu. Ane wa piano ga joozu desu. Uchi de, pianokyooshitsu o shiteimasu. Ane wa, totemo kireedesu.

Otooto to imooto wa, kookoosee desu. Onaji gakkoo ni itteimasu. Otooto wa, gaikokugo no beNkyoo ga sukidesu. Eego to nihoNgo to furaNsugo o beNkyooshiteimasu.

Imooto wa, suugaku to butsuri ga sukidesu. Yoku pasokoN de asondeimasu.

Otooto mo imooto mo, kawaiidesu.
(1) **teimasu-verbs**
As you find in the narrative, what people do as his/her major practice in life is expressed using ~ teimasu-verb. As for these verbs, if you say *mareeshia ni sumimasu, chiisai kaisha o keeeshimasu* or *chuugokugo o oshiemasu* these will be future actions / activities.

(2) **Find out what are told in the narrative.**

<table>
<thead>
<tr>
<th>Character and appearance of a person</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Chichi wa, yasashiidesu.</td>
</tr>
<tr>
<td>2. Haha wa, kibishiidesu.</td>
</tr>
<tr>
<td>3. Ani wa, atama ga iidesu.</td>
</tr>
<tr>
<td>4. Ani wa, omoshiroidesu.</td>
</tr>
<tr>
<td>5. Ane wa, kireedesu.</td>
</tr>
<tr>
<td>6. Ootoo to imooto wa, kawaiidesu.</td>
</tr>
<tr>
<td>7. Haha wa, yasashikute akaruidesu.</td>
</tr>
<tr>
<td>8. Ane wa, akarukute geNkidesu.</td>
</tr>
<tr>
<td>9. Imooto wa, majimedesu.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Skills and abilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sakkaa ga joozudesu.</td>
</tr>
<tr>
<td>Sakkaa ga hetadesu.</td>
</tr>
<tr>
<td>Ryoori ga joozudesu.</td>
</tr>
<tr>
<td>Ryoori ga hetadesu.</td>
</tr>
<tr>
<td>Iroiro na supootsu ga dekimasu.</td>
</tr>
<tr>
<td>Eego ga yoku dekimasu.</td>
</tr>
</tbody>
</table>

(3) **chotto**
Chotto is a casual expression of *sukoshi* (a little, a few, a bit).

(4) **atama ga yokute**
Yokute is the connective form of *iiidesu*. Atama is the head or brain, *ga* is a particle, and *iiidesu* is “good”. So, *atama ga iiidesu* altogether means smart or bright.

□ **Ani wa, atama ga iiidesu.**
Other similar expressions that have similar structure are shown below.

- atama ga iiidesu ⇔ atama ga warui desu smart, bright ⇔ dull
- me ga iiidesu ⇔ me ga warui desu have good eyes ⇔ have bad eyes
- mimi ga iiidesu ⇔ mimi ga warui desu have good ears ⇔ have bad ears

atama ga itaidesu — Atama is the head, *ga* is a particles, and *itaidesu* is “aches”.
So, *atama ga itaidesu* altogether means “have a headache”.

onaka ga itaidesu — Onaka is the stomach, *ga* is a particle, and *itaidesu* is “aches”.
So, *onaka ga itaidesu* altogether means “have a stomachache”.

52
Uchi wa, rokuniN kazoku desu. Chichi to haha to an to ane to imooto to watashi desu.

Chichi wa, giNkoo ni tsutomeiteimasu. Zutto, onaji giNkoo ni tsutomeiteimasu.

Chichi wa, yasashiidesu. Demo, tokidoki, kibishiidesu.


Haha wa, totemo yasashikute akarui desu.

Chichi mo haha mo, yamanobori ga sukidesu. Chichi to haha wa, daigaku no toki kara, tomodachi deshita. Daigaku no yamanokai no meNbaa deshita. Imademo, yoku, futari de yama ni ikimasu. Kodomo no toki wa, kazoku de, yoku yama ni ikimashita.

Ani wa, koNpyuutaa no eNjinia desu. Kodomo no toki kara, koNpyuutaa ga daisukideshita. Ima wa, kaisha demo, uchi demo, zutto koNpyuutaa no mae ni suwatteimasu. Ani wa, amari hanashimaseN. Mada, kekkoNshiteimaseN.

Ane wa, ryokoogaisha ni tsutomeiteimasu. Kodomo no toki kara, eego ga yoku dekimashita. Ima wa, iroirona gaikokugo ga dekimashu. Yoku gaikoku ni ikimasu.

GaikokujiN no tomodachi mo takusaN imasu. Ane wa, itsumo akarukute geNkidesu.

DokushiN desu.

Imooto wa, daigakusee desu. Daigaku nineNsee desu. Daigaku de, shiNrigaku o benkyooshiteimasu. Imooto wa, totemo majimedesu.
## Grammars and Vocabulary

1. How to refer to family members (NEJ, p.24)

<table>
<thead>
<tr>
<th>plan</th>
<th>honorific</th>
</tr>
</thead>
<tbody>
<tr>
<td>kazoku family</td>
<td>* gokazoku</td>
</tr>
<tr>
<td>otto husband</td>
<td>* goshujiN</td>
</tr>
<tr>
<td>tsuma wife</td>
<td>* okusaN</td>
</tr>
<tr>
<td>chichi father</td>
<td>* otousaN</td>
</tr>
<tr>
<td>haha mother</td>
<td>* okaasaN</td>
</tr>
<tr>
<td>ani elder brother</td>
<td>* oniisaN</td>
</tr>
<tr>
<td>ane elder sister</td>
<td>* oneisaN</td>
</tr>
<tr>
<td>ootoo younger brother</td>
<td>* oototosaN</td>
</tr>
<tr>
<td>imooto younger sister</td>
<td>* imootosaN</td>
</tr>
<tr>
<td>kyooodai siblings</td>
<td>* gokyoodai</td>
</tr>
<tr>
<td>* musuko son</td>
<td>* musukosaN</td>
</tr>
<tr>
<td>* musume daughter</td>
<td>* musumesaN</td>
</tr>
<tr>
<td>* ryooshiN father and mother</td>
<td>* goryooshiN</td>
</tr>
</tbody>
</table>

Say what the member of Li-san’s family do.

- **Li-san no toosaN wa** chiisai kaisha o keeshiteimasu. bijinesu no koNsarutaNto desu.
- **OkaasaN wa** daigaku no seNsee desu. chuugokugo to chuugoku no rekishi o beNkyooshiteimasu.
- **OniisaN wa** giNkoo ni tsutometeimasu. kekkoNshiteimasu. kodomo ga hitoriimasu.
- **OneesaN wa** daigakuInsee desu. kusuri no keNkyuu o shiteimasu.
- **OotoosaN to imootosaN wa** kookoosee desu. onaji gakkoo ni itteimasu.
## Describing what a person in doing at the moment

<table>
<thead>
<tr>
<th></th>
<th>Japanese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Otokonohito wa, terebi o miteimasu.</td>
<td>is watching TV</td>
</tr>
<tr>
<td></td>
<td>ONnanohito wa, oNgaku o kiiteimasu.</td>
<td>is listening to music</td>
</tr>
<tr>
<td>2.</td>
<td>Otokonohito wa, shiNbuN o yoNdeimasu.</td>
<td>is reading a newspaper</td>
</tr>
<tr>
<td></td>
<td>ONnanohito wa, hoN o yoNdeimasu.</td>
<td>is reading a book</td>
</tr>
<tr>
<td>3.</td>
<td>Otokonohito wa, pasokoN o shiteimasu.</td>
<td>is &lt;doing&gt; PC</td>
</tr>
<tr>
<td></td>
<td>ONnanohito wa, deNwa de hanashiteimasu.</td>
<td>is &lt;doing&gt; talk</td>
</tr>
<tr>
<td>4.</td>
<td>Otokonohito wa, koohii o noNdeimasu.</td>
<td>is drinking/having coffee</td>
</tr>
<tr>
<td></td>
<td>ONnanohito wa, biiru o noNdeimasu.</td>
<td>is drinking beer</td>
</tr>
<tr>
<td>5.</td>
<td>Otokonohito wa, shigoto o shiteimasu.</td>
<td>is &lt;doing&gt; job/work</td>
</tr>
<tr>
<td></td>
<td>Kodomo wa, beNkyooshiteimasu.</td>
<td>is studying</td>
</tr>
<tr>
<td>6.</td>
<td>Otokonohito wa, gohaN o tabeteimasu.</td>
<td>is eating gohaN</td>
</tr>
<tr>
<td></td>
<td>ONnanohito wa, osara o aratteimasu.</td>
<td>is washing dishes</td>
</tr>
<tr>
<td>7.</td>
<td>Otokonohito wa, gohaN o tsukutteimasu.</td>
<td>is making/preparing gohaN</td>
</tr>
<tr>
<td></td>
<td>ONnanohito wa, kodomo to asoNdeimasu.</td>
<td>is playing with a child</td>
</tr>
<tr>
<td>8.</td>
<td>Otokonohito wa, suwatteimasu.</td>
<td>is sitting</td>
</tr>
<tr>
<td></td>
<td>ONnanohito wa, tatteimasu.</td>
<td>is standing</td>
</tr>
<tr>
<td>9.</td>
<td>Otokonohito wa, (tomodachi o) matteimasu.</td>
<td>is waiting (for a friend)</td>
</tr>
<tr>
<td></td>
<td>ONnanohito mo, (tomodachi o) matteimasu.</td>
<td></td>
</tr>
</tbody>
</table>
3. ~ te

As you understand by studying the previous page, ~ (te) imasu expresses action in progress. ~ imasu is connected to te-form of the verb. As for mimasu and shimasu, all you have to do is to delete masu and add teimasu, and you get miteimasu and shiteimasu. Derivation of ~ (te) imasu from ~ masu of each other verbs is shown below.

* kakimasu is not studies in the above examples.

a. ~ iteimasu

<table>
<thead>
<tr>
<th>kikimasu</th>
<th>kakimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki ki masu</td>
<td>ka ki masu</td>
</tr>
<tr>
<td>ki kite i masu</td>
<td>ka kite i masu</td>
</tr>
<tr>
<td>↓</td>
<td>↓</td>
</tr>
<tr>
<td>ki ite i masu</td>
<td>ka ite i masu</td>
</tr>
</tbody>
</table>

b. ~ Ndeimasu

<table>
<thead>
<tr>
<th>yomimasu</th>
<th>nomimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>yo mi masu</td>
<td>no mi masu</td>
</tr>
<tr>
<td>yo mite i masu</td>
<td>no mite i masu</td>
</tr>
<tr>
<td>↓</td>
<td>↓</td>
</tr>
<tr>
<td>yo Nde i masu</td>
<td>no Nde i masu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>asobimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>aso bi masu</td>
</tr>
<tr>
<td>aso bite i masu</td>
</tr>
<tr>
<td>↓</td>
</tr>
<tr>
<td>aso Nde i masu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>~ tteimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsukurimasu</td>
</tr>
<tr>
<td>tsuku ri masu</td>
</tr>
<tr>
<td>tsuku rite i masu</td>
</tr>
<tr>
<td>↓</td>
</tr>
<tr>
<td>tsuku tte i masu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>machimasu</th>
<th>tachimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma chi masu</td>
<td>ta chi masu</td>
</tr>
<tr>
<td>ma chite i masu</td>
<td>ta chite i masu</td>
</tr>
<tr>
<td>↓</td>
<td>↓</td>
</tr>
<tr>
<td>ma tte i masu</td>
<td>ta tte i masu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>araimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>ara i masu</td>
</tr>
<tr>
<td>ara ite i masu</td>
</tr>
<tr>
<td>↓</td>
</tr>
<tr>
<td>ara tte i masu</td>
</tr>
</tbody>
</table>

Some grammatical matters concerning Japanese verbs are explained below. Read the following explanations while looking at Tables 5-7 in pp.168-169 of NEJ.

There are three types of verbs in Japanese; stem verbs, irregular verbs and inflectional verbs. Stem verb (see Table 6) does not inflect at all. All you have to do is to add appropriate elements after the stem. And there are only two irregular verbs i.e. kimasu and shimasu (see Table 7). Inflectional verbs (Table 5) are “hurdles”. You will understand the inflection of inflectional verbs as you proceed with the units of NEJ. For the moment, be aware that the inflection is not “random” but follows aiueo sequence as you find in Table 5.
A. Ikitai to omotteimasu

Li-san

In this narrative Li-san, who is still a newly-arrived international student in Japan, expresses desires to do different things in the near future. She wants to visit Kyoto in autumn with her parents who will visit Japan in that season. Li-san wants to see the autumn leaves in Kyoto and eat Japanese food. Her parents have ever been to Japan and have ever visited Kyoto. She wants to travel Hokkaido with her friends during the summer vacation.

NihoN wa totemo kireena kuni desu. Eki mo, deNsha mo, michi mo, ie mo, totemo kireedesu.


Find out what are told in the narrative

1. Four seasons

- **Haru** (春): 春
- **Natsu** (夏): 夏
- **Aki** (秋): 秋
- **Fuyu** (冬): 冬

2. Climate

- **Atatakai desu** (暑いです): 熱いです
- **Atui desu** (親しいです): 素晴らしいです
- **Suzushii desu** (寂しいです): 寂しいです
- **Samui desu** (寒いです): 寒いです

3. Seasonal attractions

- **Sakura** (桜): 桜
- **Kooyoo** (野球): 野球
- **Yuki** (雪): 雪

(2) **~ tai desu vs ~ tai to omotteimasu**

While ~ taidesu is the direct expression of desire, ~ tai to omotteimasu is a somewhat reserved expression. ~ taidesu may in some cases sounds “childish”. To form ~ taidesu, all you have to do is to delete masu and add taidesu.

Omotteimasu means “thinking of ~”. And to is an end-quote marker.

(3) **sonotoki ni**

Sono is “that”, and toki is time or occasion, and ni is a time-marker particle. So, sono toki ni altogether means “on that occasion”.

(4) **Chichi to haha wa, nihon ni kitakoto ga arimasu.**

~ ta koto ga arimasu means “have ever done something”. ~ ta is the past form of the verb, koto is “experience”, and arimasu is “I/you/he/she/they have ~ ”. So, ~ ta koto ga arimaseN altogether means “have experience of doing ~ ”. ~ ta koto ga arimasu means “have never done something (before)".
Watashi wa, daigaku no yamanokai no meNbaa desu. Watashitachi wa, tsuki ni ni-saN kai, yama ni ikimasu. Taitee, higaeri de, chikaku no hikui yama ni ikimasu. Tokidoki, teNto de ippaku shimasu. Gogatsu no reNkyuu niwa, sukoshi takai yama ni ikitai to omotteimasu. Maitoshi, natsu niwa, kitaarupusu ni ikimasu.

Kotoshi wa, shiroumadake ni ikitai to omotteimasu. (Shiro-uma peak, literally, "White Horse peak")

Kotoshi wa, yama ga sukidesu. Demo, fujisaN ni nobotta koto ga arimaseN.

Kotoshi no aki ni, kazoku de fujisaN ni noboritai to omotteimasu.
Watashi wa, karaoke ni ittakoto ga arimaseN. Itsuka, ikitai to omotteimasu.

Soshite, nihoN no uta o utaitai to omotteimasu.

Watashi wa, kimono o kitakoto ga arimaseN. Itsuka, kimono o kitai to omotteimasu.

Watashi wa, kabuki o mitakoto ga arimaseN. Itsuka, mitai to omotteimasu.

Sumoo wa, terebi de mitakoto ga arimasu. Demo, itsuka, miniikitai to omotteimasu.

Watashi wa, nihoNshu o noNdakoto ga arimasu. Totemo oishikattadesu. Mata, nomini ikitaidesu.

Watashi wa, yuki o mitakoto ga arimaseN. Itsuka, mitai to omotteimasu.
Watashi wa, jazu ga suki desu. Demo, nama de kiitakoto ga arimaseN. Itsuka, raibuhausu ni ikitai to omotteimasu. Soshite, nama de kikitai to omotteimasu.

Watashi no pasokon wa, chotto furui desu. Desukara, osoidesu. Atarashii pasokon o kaitai to omotteimasu. Atarashii purintaa mo, kaitai to omotteimasu.
Inflectional verbs

1. A : Jazu o namade kikimashita ka.
   B : Iie, mada kiitakoto ga arimaseN. Itsuka, kikitai to omotteimasu.

   B : Iie, mada ittakoto ga arimaseN. Itsuka, ikitai to omotteimasu.

3. A : NihoNshu o nomimashita ka.
   B : Iie, mada noNdakoto ga arimaseN. Itsuka, nomitai to omotteimasu.

   B : Iie, mada nobottakoto ga arimaseN. Itsuka, noboritai to omotteimasu.

5. A : NihoN no uta o utaimashita ka.
   B : Iie, mada utattakoto ga arimaseN. Itsuka, utaitai to omotteimasu.

Stem verbs

1. A : NihoNryoori o tabemashita ka.
   B : Iie, mada tabetakoto ga arimaseN. Itsuka, tabetai to omotteimasu.

2. A : Kimono o kimashita ka.
   B : Iie, mada kitakoto ga arimaseN. Itsuka, kitai to omotteimasu.

3. A : Kabuki o mimashita ka.
   B : Iie, mada mitakoto ga arimaseN. Itsuka, mitai to omotteimasu.

Irregular verbs

1. A : NihoN de ryokoo o shimashita ka.
   B : Iie, mada shitakoto ga arimaseN. Itsuka, shitai to omotteimasu.

2. A : OtoosaN to okaasaN wa, nihoN ni kimashita ka.
   B : Iie, mada kitakoto ga arimaseN. Itsuka, kitai to omotteimasu.
Telling whether you have an experience of doing something or not

〜 (ta) koto ga arimasu / 〜 (ta) koto ga arimaseN expresses whether one has experience of doing 〜. In the examples in the previous page, B says that he/she doesn’t have experience of doing 〜 yet and he/she wants to do it someday.

〜 (ta) koto ga arimasu / 〜 (ta) koto ga arimaseN is connected to ta- form of the verb. As for mimasu, shimasu, tabemasu, kimasu and kimasu, all you have to do is to delete masu and add takoto ga arimasu, and you get mitakoto ga arimasu, shitakoto ga arimasu and tabetakoto ga arimasu, kitakoto ga arimasu and kitakoto ga arimasu.

Derivation of 〜 (ta) koto ga arimasu from 〜 masu of inflectional verbs is shown below.

* kikimasu and yomimasu is not studies in the above examples.

<table>
<thead>
<tr>
<th>a. 〜 itakoto ga arimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>kikimasu</td>
</tr>
<tr>
<td>ki ki masu</td>
</tr>
<tr>
<td>ki kita  (transitional form) ↓</td>
</tr>
<tr>
<td>ki ita  koto ga arimasu</td>
</tr>
<tr>
<td>kakimasu</td>
</tr>
<tr>
<td>ka ki masu</td>
</tr>
<tr>
<td>ka kita  (transitional form) ↓</td>
</tr>
<tr>
<td>ka ita  koto ga arimasu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>b. 〜 Ndakoto ga arimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>nomimasu</td>
</tr>
<tr>
<td>no mi masu</td>
</tr>
<tr>
<td>no mita  (transitional form) ↓</td>
</tr>
<tr>
<td>no Ndakoto ga arimasu</td>
</tr>
<tr>
<td>yomimasu</td>
</tr>
<tr>
<td>yo mi masu</td>
</tr>
<tr>
<td>yo mita  (transitional form) ↓</td>
</tr>
<tr>
<td>yo Ndakoto ga arimasu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C. 〜 ttakoto ga arimasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>noborimasu</td>
</tr>
<tr>
<td>nobo ri masu</td>
</tr>
<tr>
<td>nobo rita  (transitional form) ↓</td>
</tr>
<tr>
<td>nobo tta  koto ga arimasu</td>
</tr>
<tr>
<td>utaimasu</td>
</tr>
<tr>
<td>uta i masu</td>
</tr>
<tr>
<td>uta ita  (transitional form) ↓</td>
</tr>
<tr>
<td>uta tta  koto ga arimasu</td>
</tr>
</tbody>
</table>

| ikimasu                 |
| i ki masu               |
| i kita  (transitional form) ↓ |
| i tta  koto ga arimasu  |
Akio-saN is the leader of the climbing team of Daikyo Daigaku. The climbing team plans to go on a day hike for new members. Akio-saN gives words of cautions and advices to the new members at a meeting of the team.

(when you go to a mountain) (points to be noticed)

Yama ni ikutoki no chuu o shimasu.

(1) trousers, pants wear

Yama ni ikutoki wa, zuboN o haite-kudasai. Ugoki-yasui zuboN o haite-kudasai.

(2) sneaker not good

JiiNzu wa, dame desu. Soshite, yama no kutsu ka sunikaa o haite-kudasai.

(3) long sleeves

Shatsu wa, nagasode no shatsu o kite-kudasai. Soshite, booshi mo motteitte-kudasai.

(4) cap bring

Amagu o kanarazu motteitte-kudasai. Soshite, heddoraito mo motteitte-kudasai.

(5) rainwear without fail (head lamp)

snack

Sukina okashi o motteitte-kudasai. Chokoreeto ya bisuketto ya kyandhii ga ii desu.

(6) not supposed to run dangerous pace walk

Yama dewa, hashitte wa ikemaseN. Abunaidesu. Onaji peesu de aruite-kudasai.

(7) trash

Yama no hana ya ki wa, totte wa ikemaseN. ShashiN wa, totte mo iidesu. Gomi wa,

(8) trash bag put in

jibuNno gomibukuro ni irete-kudasai. Soshite, uchi ni mottekaette-kudasai.

safe joyful

ANzeN de tanoshii yamanobori o shimasashoo.
(1) **chuui o shimasu**

*Chuui* is “attention” or “points to be noticed”. *Chuui o shimasu* means “give words of caution” or simply “give advice”.

(2) **kimasu, hakimasu, and shimasu**

*Haite* is *te*-form of *hakimasu* (to wear). While *kimasu* (to wear) for *shatsu* (shirts), *burausu* (blouse), *seetaa* (sweater), *jaketto* (jacket), etc., *hakimasu* is used for *zuboN* (pants), *kutsu* (shoes), *kutsushita* (socks), etc.

(3) **〜 te-kudasai**

*Te-kudasai* simply means “please do ~”. So, *zuboN o haite-kudasai* means “please wear pants”, and *shatsu o kite-kudasai* means “please wear a shirt”. And *mottekite-kudasai* means “please bring (~ with you)”. Please be aware that “please come” is also *kite-kudasai* which is pronounced like *kite-kudasai*.

(4) **motteitte-kudasai**

*Booshi* is a hat or a cap. So, *booshi o motteitte-kudasai* means “please bring a hat or cap with you”. *Motteitte* is *te*-form of *motteikimasu* which means “bring ~ with oneself”. *Motteikimasu* is a combined word of *motte* (i.e. *mochimasu* = to hold, to have) and *ikimasu* (to go).

(5) **hashitte wa ikemaseN**

*Hashitte* is *te*-form of *hashirimasu* (to run). So, *Hashitte wa ikemaseN* means “you should not run” or “you are not supposed to run”. *IkemaseN* is a combination of *ike* and *maseN* which altogether means “not allowed/permitted/entitled to do ~”, “it’s not good to do ~” or simply “you may/should not do ~”. *Ike* is a portion of *ikemasu*, potential form of *ikimasu* (to go), meaning “can go”.

(6) **shashiN wa totte mo iidesu and hana wa totte wa ikemaseN**

*Mo* is “also”, and *iidesu* is “good”. So, *ego no kotoba o tsukatte-mo iidesu* and *deNshijisho o tsukatte-mo iidesu* means “you may use English words” and “you may use electric dictionary” respectively. While, *mo iidesu* means “may ~” or “be allowed to ~”, *wa ikemaseN* is the negative that means “may not ~” or “be not allowed to ~”. *Wa* is a thematic particle, *ike* is “can go”, and *maseN* is “not”. So, *wa ikemaseN* altogether originally means “it will not go” or “it won’t be good”.

Unit 10 Rules and Directions
Unit 10 Rules and Directions

2 Nishiyama-seNsee

In this narrative Nishiyama sensee explains the rules in the classroom. First of all, he asks students not to be late for the class and not to be absent from the class. And he explains e-mail or phone call is expected when a student will be late or absent. Then he asks for students’ concentration during the class, and asks students to speak nihongo as much as possible. Some use of English and use of electric dictionary is allowed during the class. Next he goes on to eating and drinking rules. During the class only mineral water is allowed to drink. Generally, “No food. No drinks” rule is applied within the classroom.

NihoNgo no jugyoo no ruuru o setsumeeshimasu.

Jugyoo wa, hachi-ji gojuppun ni hajimarimasu. Chikoku shinai-de-kudasai.

Okureru toki wa, meeru ka deNwa o shite-kudasai. Mata, jugyoo wa, kesseki shinai-de-kudasai. Yasumu toki wa, reNran o shite-kudasai.

Jugyoochuu wa, seNsee no hanashi o yoku kiite-kudasai. SeNsee no shiji mo, yoku kiite-kudasdai. Soshite, dekirudake, nihoNgo de hanashite-kudasai.

Eego wa, damedesu. NihoNgo no naka de eego no kotoba o tsukatte-mo iidesu. Wakaranai toki wa, te o age-te-kudasai.

Jugyoochuu ni, deNShijisho o tsukatte-mo iidesu. Wakaranai toki wa, te o agete-kudasai.

Hoka no gakusee no hanashi mo, yoku kiite-kudasai.

Jugyoochuu wa, juusu ya koohii o noNde wa ikemaseN. Minerauruwootaa wa, noNDe-mo iidesu.

Kyooshitsu dewa, nomimono o noNDe-wa ikemaseN. ObeNtoo ya okashi mo, tabete wa ikemaseN.
(1) **chikoku, kesseki, reNraku, deNwa**

All of chikoku (being late for school/class/work), kesseki (absence), reNraku (communication, contact) and deNwa (telephone) are nouns. Each of them becomes a verb if you add 〜(o) shimasu; chikoku (o) shimasu (be late), kesseki (o) shimasu (be absent), reNraku (o) shimasu (have contact) and deNwa (o) shimasu (give a call). 〇 is optional in these phrases.

(2) 〜shite-kudasai, 〜shinaide-kudasai

〜shite-kudasai means “please do 〜” and 〜shinaide-kudasai means “please don’t do 〜”. So, chikoku shinaide-kudasai is “Don’t be late (for the class), and kesseki shinaide-kudasai is “Don’t be absent (from the class). And reNraku shite-kudasai is “please contact”, and deNwa shite-kudasai is “Please give a call”. As you may have correctly guessed nai in 〜shinaide-kudasai is close equivalent of “not”.

(3) **okureru toki wa, yasumu toki wa**

Okureru and yasumu is another expression of “be late” and “be absent” respectively. Okureru tokiwa means “when (you/I/he/she) will be late”, and yasumu toki wa “when (you/I/he/she) will be absent. As you have already learned in goHaN no toki wa (when (one) eat rice), paN no toki wa (when (one) eat bread), asagohaN no toki wa (when (one) eat breakfast) in p.19 or chuugakusee no toki wa (when (one was) a junior high student) in p.21, the subject of the sentence is not specified and expected to be understood in the context of the situation.

(4) **jugyoochuu**

Jugyoo is “the class”, and chuu is “in/within/inside/etc. So, jugyoochuu altogether means “during the class”. You have already studied naka in “ShoppiNgumooru no naka ni niwa (garden) ga arimashita”(There was a garden within the shopping mall.). Same kanji “中” is used to naka and chuu.

(5) **kiite-kudasai, hanashite-kudasai, te o agete-kudasi**

As you studied in p.66, 〜(te) kudasai means “please do〜”. So, kiite-kudasai, hanashite-kudasai and te o agete-kudasi means “please listen”, “please speak” and “please raise your hand” respectively. Masu-form of agete is agemasu.

(6) **ego wa, dame desu**

Damedesu in this case means “not good”, ”not allowed”. The opposite is iidesu. Study the following example.

**A** sees sensee come into the classroom when he is about to drink cola.

A: Sensee, koora, iidesu ka.

May I (drink) cola?

B: Koora wa, dame desu. Ocha (Japanese tea) wa iidesu.

(7) **wakaranai toki wa**

Wakaranai toki wa here means “when you don’t understand”. As you studied (3) in the previous page, the subject of the sentence is not specified. So, this phrase may also be used when you want to say “When I don’t understand, I will ask sensee” as in Wakaranai toki wa, senSee ni kikimasu. Kikimasu means both “listen” and “ask”, and here the latter meaning is used. Wakaranai is the negative of wakaru meaning “to understand”.

68
1. ~ (te) kudasai
   Shown below are some of the other examples that are often used by the sensee during the class. Make sure that you understand them.

   (1) Classroom expressions

<table>
<thead>
<tr>
<th>Expression</th>
<th>Image</th>
<th>Expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ~ peeji (page) o akete-kudasai. (\uparrow) akemasu (open)</td>
<td><img src="image1.png" alt="Image" /></td>
<td>2. ~ peeji o mite-kudasai.</td>
</tr>
<tr>
<td>3. Kiite-kudasai.</td>
<td><img src="image2.png" alt="Image" /></td>
<td>4. Itte-kudasai (\uparrow) iimasu (say, tell)</td>
</tr>
<tr>
<td>5. Yukkuri (slowly) itte-kudasai.</td>
<td><img src="image3.png" alt="Image" /></td>
<td>6. YoNde-kudasai.</td>
</tr>
</tbody>
</table>

2. ~ (te) kuremaseN ka
   When you ask another person to do something politely, you should say ~ (te) kuremaseN ka instead of ~ (te) kudasai. Study the following examples.

   1. Mado o akete kuremaseN ka. Would you open the window?
   2. Shio o totte kuremaseN ka. Would you pass me the salt?
Gaikoku deno hitori no seekatsu wa, taihen desu. 
Asa wa, jibun de okinakereba narimase.
Soshite, asagohan o tsukuranakereba narimase.
Banogohan mo, jibun de tsukuranakereba narimase. Soshite, shokuzai mo, kaini ikanakereba narimase.
Iroiro na kaimono o shinakereba narimase. Sekke nya shanpuu ya thisshupeepa nado mo, kawanakereba narimase.
NihoN ni kitekara, atarashii ginookooza o tsukurimashita. KeetaideNwa mo, no.52
In this narrative Li-san talks about her life by herself in a foreign country, which is a first experience for her. She says her life is hard and things to do are troublesome. And she lists what she has to do by herself for living and to start studying at school.

(1) life   hard / troublesome
(2) by myself
(3) since I came to Japan
(4) (contract)
(5) (bank account)

Asa wa, jibun de okinakereba narimase. Soshite, asagohan o tsukuranakereba narimase.

(1) by myself
(2) since I came to Japan

(3) (contract)
(4) (bank account)

NihoN ni kitekara, atarashii ginookooza o tsukurimashita. KeetaideNwa mo, no.52

(2) (5) (foodstuff)

Iroiro na kaimono o shinakereba narimase. Sekke nya shanpuu ya thisshupeepa nado mo, kawanakereba narimase.

(3) (4) (paperwork)

NihoN ni kitekara, atarashii ginookooza o tsukurimashita. KeetaideNwa mo, no.52

(3) (4) (paperwork)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.

(3) (4) (education)

Gakkoo mo, taiheN deshita. Iroiro na tetsuduki o shinakereba narimaseN deshita.
(1) *gaikoku deno hitori no seekatsu*

*Gaikoku de* is “in a foreign country”, *no* is a connector particle, *hitori* is “one person” or “by oneself”, *no* is another connector particle, and *seekatsu* is “life. So, *gaikoku deno hitori no seekatsu* means “a life by oneself in a foreign country”.

(2) *nakereba narimaseN*

*N* is a fraction of *nai* (not), *kereba* is “if”, *nari* is “go well” or “work”, and *maseN* is “not”. So, *nakereba narimaseN* altogether literally means something like “if not ~, things will not work”. Simply said, *nakereba narimaseN* means “one have to do ~”.

(3) *nihoN ni kite kara*

*Kara* is “from”. So, *nihoN ni kite kara* means “since one came to Japan” or “after one came to Japan”. As you understand, the subject of the sentence is not specified.

(4) *beNkyooshitai kamoku*

*BeNkyooshitai* is “want to study”, and *kamoku* is “subject. So, *beNkyooshitai kamoku* altogether means “subjects that one wants to study”.

72
How to construct \textit{nakereba narimaseN} phrase — uncovering the inflectional system of inflectional verb

As you have already learned there are three types of verbs in Japanese; stem verbs, irregular verbs and inflectional verbs. See Tables 5-7 in pp.168-169 of NEJ. **Stem verb** (Table 6) does not inflect at all. All you have to do is to add appropriate elements after the stem. Therefore, you get \textit{okinakereba narimaseN} (have to get up), \textit{nenakereba narimaseN} (have to sleep/go to bed), or \textit{tabenakereba narimaseN} (have to eat) easily. And there are only two **irregular verbs**, i.e. \textit{shimasu} and \textit{kimasu} (Table 7), and you get \textit{shinakereba narimaseN} and \textit{konakereba narimaseN}. **Inflectional verbs** (Table 5) do inflect, i.e. they change their endings. However, they actually change their ending vowels along a \textit{i o u e o} sequence. Pay attention to the alphabetical expressions of the example verb of each line; \textit{ka} line = \textit{kaku}, \textit{ga} line = \textit{oyogu}, \textit{sa} line = \textit{hanasu}, \textit{ta} line = \textit{matsu}, etc. in Table 5.

You will learn \textit{i}-form or \textit{masu}-form and \textit{a}-form or \textit{nai}-form in this unit. And you will learn \textit{nai}-form in connection with \textit{nakereba narimaseN}, i.e. \textit{nai}-form of the verb is connected to \textit{nakereba narimaseN}. This is because the top \textit{na} within \textit{nakereba narimaseN} is derived from a fraction of \textit{nai} (not).

### ka-line verbs

\textit{kaka nakereba narimaseN} \quad \downarrow \quad \textit{ika nakereba narimaseN}  \\
\textit{kaki masu} \quad \downarrow \quad \textit{iki masu}

### sa-line verbs

\textit{hanasa nakereba narimaseN} \quad \downarrow \quad \textit{hanashi masu}

### ma-line verbs

\textit{yoma nakereba narimaseN} \quad \downarrow \quad \textit{noma nakereba narimaseN}  \\
\textit{yomi masu} \quad \downarrow \quad \textit{nomi masu}

### ba-line verbs

\textit{erab a nakereba narimaseN} \quad \downarrow \quad \textit{erabi masu}

### ra-line verbs

\textit{tsukura nakereba narimaseN} \quad \downarrow \quad \textit{haira nakereba narimaseN}  \\
\textit{tsukuri masu} \quad \downarrow \quad \textit{hairi masu}

### wa-line verbs

\textit{kawa nakereba narimaseN} \quad \downarrow \quad \textit{ka i masu}

As suggested above *part, you have to regain latent “\textit{w}” to get \textit{nai}-form of \textit{kaimasu}, i.e. \textit{kawa} (\textit{nakerebanarimaseN}). You will learn other forms of inflectional verbs in vol. 2 of NEJ.
Gakkō no sensee no shigoto wa, tanoshiidesu. Demo, nakanaka taihen desu. Jugyō wa, tanoshiidesu. Demo, hyooka ga taihen desu. Saisho ni, tesuto o tsukuranakereba narimaseN. Saisho ni, tesuto no ato wa, saiteN o shinakereba narimaseN. Gakusee no repooto mo, yomanakereba narimaseN. Soshite, hyooka o shinakereba narimaseN. Gakusee no soodan mo, ukenakreba narimaseN. Gakkō no uNee no shigoto mo shinakerba narimaseN. Iroiro na kaigi ni denakereba narimaseN. Soshite, iroiro na shorui o kakanakereba narimaseN. Jugyō no hoka ni, iroiro na koto o shinakereba narimaseN. Demo, watashi wa, ima no shigoto ga sukidesu.
Li-san reflects on her life in the past weeks after she came to Japan and began to study at the university. Her busy life by herself in a foreign country seems to make her very tired. She concludes that she had better take a rest.

Mainichi, totemo isogashiidesu.

Getsuyoobi kara Kinyoobi made wa, mainichi gakkoo ni ikimasu. Jugyoo wa,
shuu ni juu-ni koma arimasu. Jugyoowa, muzukashiidesu. Mainichi, niji kuari
made beNkyoo shiteimasu.

Doyoobi wa, iroiro na yooji o shimasu. GiNkoo ni ittari, kaimono ni ittari
shimasu. Nichiyooobi mo, sooji o shitari, seNtaku o shitari shimasu. Soshite, gogo
textbook
kara, kyookasho o yoNdari, repooto o kaitari shimasu.

I'd better take a rest I think
Mainichi, isogashiidesu. Sukoshi yasuNda hoo ga ii to omoimasu.

(1)

(2)
(1) ～tari, ～tarishimasu

～tari, (～tari)～tarishimasu is used to list representative activities as examples. You may list as many examples as you like. Study the following examples that appear in the narrative.

1. Doyoobi wa, ginkoo ni ittari, kaimono ni ittari shimasu.
2. Nichiyooobi wa, sooji o shitari, sentaku o shitari shimasu.

(2) ～(ta) hoo ga iidesu/～(ta) hoo ga iito omoimasu

～ta-form is connected to ～(ta) hoo ga iidesu. You have already learned ～ta-form when you learned kyooto ni ittakoto ga arimasu (one has ever been to Kyoto.) in Unit 9 of NEJ.

Hoo is “direction” or “choice/option”, ga is a particle, and iidesu is good. So, ～(ta) hoo ga iidesu altogether literally means “～option is better”. And ～(ta) hoo ga iidesu turns out to mean “had better do ～”. In this narrative Li-san tells herself that she had better take a rest; Sukoshi yasunDa hoo ga iito omoimasu. ～to omoimasu is simply “I think that ～”.
NihoN no fuyu wa, samuidesu. Soshite, kaNsoo shimasu. Desukara, yoku kaze o hikimasu.

Samui hi wa, tebukuro o shita hoo ga iidesu. Soshite, mafuraa mo, shita hoo ga iidesu. Ofuro mo, nagai jikaN, haitta hoo ga iidesu.


Fuyu wa, totemo kaNsoo shimasu. Desukara, kashitsuki o tsukatta hooga iidesu.
NihoN no kikoo wa, odayakadesu. Demo, taifuu ga kimasu.

Maitoshi, natsu kara aki ni, taifuu ga kimasu. Taifuu no toki wa, totemo

tsuyoi kaze ga fukimasu. Soshite, takusaN ame ga furimasu. Taifuu no toki wa,

kasa wa yakuni tachimaseN. Desukara, amagu o tsukatta hoo ga iidesu. JiteNsha

you’d better not to ride

wa, noranai hoo ga iidesu.

Taifuu no toki wa, teNkiyohoo o mite-kudasai. Soshite, taifuujoohoo o yoku kiite-

(when a typhoon is approaching) you’d better go home early

kudasai. Soshite, taifuu ga kuru toki wa, hayaku uchi ni kaetta hoo ga iidesu.

you’d better not to go out

Soshite, soto ni denai hoo ga iidesu. Ie no mado wa, zeNbu shimete-kudasai.

(sliding shutter)

Amado mo, shimeta hoo ga iidesu.

In this narrative Nishiyama sensee gives warnings in case of a typhoon. When a typhoon arrives, strong winds blow and we have a heavy rain. So, umbrella will be useless. We had better wear a raincoat and we had better not to ride a bicycle. And we had better go home early and had better not go out. We had better have sliding shutters shut.
(1) 〜(ta) hoo ga iidesu and 〜 naihoo ga iidesu  
While 〜(ta) hoo ga iidesu means “had beter do ～”, 〜 naihoo ga iidesu means “had better not do ～”. Study the following examples of warnings in case of a typhoon.  
1. Kasa wa, tsukawanai hoo ga iidesu. Amagu o tsukatta hoo ga iidesu.  
2. JiteNsha wa, noranai hoo ga iidesu.  
3. Hayaku uchi ni kaetta hoo ga iidesu. Soshite, soto ni denai hoo ga iidesu.  
Tsukawanai and noranai are nai-form of tsukaimasu (use) and norimasu (ride) respectively. And tsukatta and kaetta are ta-form of tsukaimasu and kaerimasu respectively.

(2) kaze ga fukimasu, ame ga furimasu  
There are no expressions such as “It blows” or “It rains”. Rather, kaze ga fukimasu (literally, wind blows) or ame ga furimasu (literally, rain falls) are used.

(3) yaku ni tachimasu and yaku ni tachimaseN  
Yaku is “use”, ni is a particle, and tachimasu is “stand”. So, yakuni tachimasu altogether means “be of use” or “be useful”. And yakuni tachimaseN is the negative of yakuni tachimasu, and it means “be of no use” or “be useless”.

(4) taifuu ga kuru toki wa  
Taifuu ga kuru means “a typhoon will come”, and toki is “time/occasion”, and wa is a thematic particle. So, taifuu ga kuru toki wa altogether means “when a typhoon is approaching”. Kuru is the dictionary form of kimasu. You will learn dictionary form of different verbs in Unit 14 of NEJ.