Chapter 3: Nouns and Adjectives

第 3 課　名詞･形容動詞・形容詞

Chapter Overview
In this chapter, we will learn:
- ✓ About the uses of the past tense.
- ✓ How to use nouns as predicates and to modify other nouns.
- ✓ How to use na-adjectives as predicates and noun-modifers.
- ✓ How to use i-adjectives as predicates and noun-modifiers.
- ✓ How to use nouns to modify other nouns.

Every language includes words which allow the speaker to be descriptive and specific. In English, adjectives often fill this role. As we have already learned, Japanese has two types of descriptive words, called i-adjectives and na-adjectives. Though they have a similar function, they are grammatically different and must be handled by separate grammatical rules. This chapter will describe both types of adjective in detail. You'll recall that we addressed each of these briefly in chapter 2.

We will also look at nouns – how thy function within a sentence, what forms they may take, and how they relate to the predicate.

In the last chapter we discussed that there are three ways to end a sentence in Japanese or to form a predicate—noun or na-adjective + da/desu, i-adjective+desu, and verb-u/masu. The way the Japanese language works is that different grammatical functional words are attached to these predicates to express meaning differences. Your task is to understand and internalize correctly how they are attached and what the meaning or function of the predicate is. We will begin with noun + da/desu and na-adjective+da/desu. To form a predicate nouns and na-adjectives take the same conjugation.

3.1 Negative Forms with Nouns and Na-Adjectives

Up until now, we have only learned how to make **affirmative** predicates, or ones which say that something *is* something else. You also need to know how to make **negative** predicates; that is, ones which say that something *is not* something else.

To form a negative predicate, simply replace the affirmative predicate ending with its negative form. Nothing else in the sentence has to change. Below is a list of the negative predicate corresponding to each of the affirmative predicates we have learned so far:

	Affirmative	Negative
Non-Past Plain Written Form*	Noun/Na-adj. + de aru である	Noun/Na-adj + dewa nai ではない
Non-past Plain Spoken Form	Noun/Na-adj. + da だ	Noun/Na-adj. + dewa nai ではない or +ja nai じゃない
Non-Past Polite Form	Noun/Na-adj. + desu です	Noun/Na-adj. + dewa arimasen ではありません or +ja arimasen じゃありません

Here are some examples of this form:

1. *otousan dewa nai.* お父さんではない。
   I am not a father (or "You're not my father!" etc.)
2. *nihonjin dewa arimasen.* 日本人ではありません。
   I am not Japanese.
3. *Akio-san wa isha dewa nai.* 明夫さんは医者ではない。
   Akio is not a doctor.
4. *kyou wa gakkou dewa arimasen.* 今日は学校ではありません。
   I do not have school today.

3.1.1 The contraction *ja* じゃ

If you listen to Japanese conversation, you will hear *ja nai* じゃない much more often than *dewa nai* ではない and ja *arimasen* じゃありません substituted for *dewa arimasen* ではありません. These forms are simply contractions of the original form, just as "don't" and "can't" are contractions of "do not" and "cannot." In spoken Japanese, the sounds *de* で and *wa* は can be contracted to form *ja* じゃ, making possible the phrases *ja nai* じゃな

* This is a new form that functions primarily in the same fashion as the da-form (Plain form), expect for that it is primarily used in writing and very rarely used in speech. It is often used in such texts as the Bible where an older feel or more official feel is trying to be achieved.

い, *ja nakatta* じゃなかった, *ja arimasen* じゃありません, and *ja arimasen deshita* じゃありませんでした. Actually this is part of a more general phonetic rule in Japanese. When the vowel sound [e] is followed by [w] or [b], [ry] followed by another vowel [a], it can be contracted as [ya] sound.

kore wa → korya
de wa → dya (ja)
te wa → tya (cha)
kere ba → kerya → kya

Functions of the Negative Tense:

3.1.2 Confirmation of Expectation or Strong Conjecture

In addition to the usual usage of negation as functioning as a negative form of the predicate like in English and in the above examples there are several other functions of the negative form. The first is showing the expectation of the speaker. We will illustrate this function with an example. Connie has Japanese ancestry and therefore looks slightly Japanese. Suteki Mami knows that Connie is not Japanese, but suspects that her father is. They have the following conversation:

Suteki Mami:	*Konii-san no otousan wa nihonjin janai?* コニーさんのお父さんは日本人じゃない?
Connie:	*Iie, nihonjin ja arimasen.* いいえ、日本人じゃありません。

English Translation:
S: Isn't Connie's[†] father Japanese?
C: No, he is not Japanese.

The reason that Suteki asks using the negative form is that she suspects that her father is Japanese. As discussed previously she could also have simply asked using the following form: *Konni-san no otousan wa nihonjin desuka?* The difference however is that the later form lacks the confidence of the negative form. Suteki bases her statement on Connie's appearance and perhaps some other information and thereby forms an expectation that Connie's father is Japanese. Whereas, if she had used the later statement she does not have any information to base her question and therefore has no expectation to whether or not Connie's father is Japanese and is a simple question. Connie answers in the negative form because she is negating or denying Suteki's expectation. You will also notice that the form of this function is identical to that of making a negative statement that is not asking for confirmation at all. For example, to say, "Connie's father is not Japanese," would be exactly the same. The only way to tell the difference is by context. Also when asking for confirmation the sentence usually rises in tone at the end. When the sentence may be ambivalent the speaker may add the particle *ka* or plain form+*no* to ensure that it is a question.

[†] In Japanese the speaker can refer to the listener in third person and is actually more polite than using the pronoun "you". This will be discussed further in Chapter 3.3.4

This form is often used with the particle *ne*. If you recall, *ne* is often used to show confirmation and often is translated, "isn't that right?" By adding *ne* to this form it changes the function slightly from confirming the statement to making a strong conjecture. In other words while still quite strong *ne* makes the statement slightly weaker, the speaker is a little more unsure. We will illustrate this by using another example. In this example Joe is working at his desk when Ueno-Kachou approaches him. Ueno-Kachou has forgotten the day of an upcoming meeting, even though he is pretty sure it is the next day, he is a little unsure.

Ueno: *Miitingu wa ashita ja nai ne.*
ミーティングは明日じゃないね。
Joe: *Ee, ashita ja arimasen.*
ええ、明日じゃありません。

English Translation:
U: Isn't there a meeting tomorrow?
J: No, it's not.

3.1.3 Surprise Confirmation

The negative form also functions to express surprise and is similar to the confirmation function. When the speaker sees something or hears something unexpectedly good they will often respond in the negative form. It is like the information is too good to be true and they are seeking confirmation from the listener. This is best illustrated using an example. Before Joe embarked on his internship he stayed in Japan as a student with Suteki Mami three years previous. Joe just happens to bump into Suteki at the super market. This is her reaction.

Suteki: *Ara, Jou-san ja nai?*
あら、ジョーさんじゃない?
Joe: *Ohisashiburi*[‡] *desu.*
お久しぶりです。

English Translation
S: Oh, isn't this Joe?
J: Long time no-see. (It's been a while.)

3.1.4 Invitation (Volitional Verb + Negative)

As we saw in chapter two, the negative tense can be used as a very polite way to invite others to do something and can be literally translated as "Won't you____?" However it functions to mean "Would you like to ____?" or "How about____?" Remember, that unlike English, you cannot invite someone to do something in the present tense. If the present tense is used such as in *tabemasuka* (are you going to eat?), it is not inviting the person to go eat with you, rather it simply means "are you going to eat?"

[‡] The *o* in front of *hisashiburi* is a prefix that makes the word more polite. This can be attached to many nouns but not all.The form is explained more in depth in the appendix.

We will use an additional example here to explain this point. Please also see the example in chapter two where Joe is invited to drink sake. In this example, Connie has made several good friends at school. One of her friends, Kanako, is particularly interested in American culture, so Connie decides to make her an American style bag lunch and bring it to school for her one day. The bag lunch is complete with a peanut butter and jelly sandwich. At this point Connie is inviting Kanako to eat the lunch that she has prepared.

Connie: *Sandoicchi wo tabenai?*
サンドイッチを食べない。
Kanako: *Ja itadakimasu*[§].
じゃ、いただきます。

English Translation:
J: Would you like a sandwich?
U: Oh, Thank you. (lit. Well, I will humbly partake.)

Just like in the above example, the first sentence does not need to end with *ka* to be a question, instead the *nai* portion of the sentence rises slightly in intonation.

3.1.5 Strong Expression of Negative Volition "Will not____" (Volitional Verb + Negative)

This function is similar to the English "Will not___." However when someone says in English "I won't run" when talking about an upcoming track meet, they could mean that they won't run because they don't want to or that they won't run because of something beyond their control (i.e. injury etc). In Japanese it is a little different, whenever a volitional verb (something that you can choose to do or not to do) is used in the negative in Japanese it means that "I will not/won't____." In other words the above example of "I won't run" could only mean that the runner for some reason is *choosing* not to run, even they are still physically able to. It's important to remember this, because a sentence that would not be forceful in English could come across that way in Japanese. For example, if the above sentence was used in Japanese when the runner is speaking to the coach trying to explain an injury and says, "I won't run tomorrow," the Japanese coach might assume that the runner is *choosing* not to run and not that they are not able to run. In order for this meaning to be conveyed in Japanese the runner must say "I *cannot* run." There was also an example of this in chapter two, when Joe says in response to Ueno Kacho's invitation to drink sake, *"Osake wo nomimasen,"*(I don't drink sake.) It's not that Joe is not physically capable of drinking sake, he has actually made a choice not to, and therefore *will not* drink sake.

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§ *Itadakimasu* is a phrase that roughly means "I will humbly partake." It is often said before eating a meal, especially when the person eating is a guest or had someone else make the food for them. Even though Connie and Kanako are most likely on the same social level and normally it would not be required to be so polite, it is still customary and expected for her to say this. Another related phrase is *gochisousama deshita.* This is said after finishing a meal, and means, "I was treated by you." And functions to mean "Thank you for the food."

3.2 Past Tense

The past tense is the mode of speech that you use to talk about the past, or past events. In English, the difference between the present and past tenses is the difference between "I am happy" and "I was happy." The first is a present state, and the second is a past state. The following examples of the past tense will be presented with *da* and *desu* as the examples. While the conjugations for i-adjectives will be different (and explained later in this chapter), remember that the functions or uses are the same.

3.2.1 Forming the past tense

Here is how to form the past tense for *da* and *desu*:

	Affirmative	**Negative**
Past Plain Written Form	Noun/Na-adj.+de atta であった	Noun/Na-adj +dewa nakatta ではなかった or +ja nakatta じゃなかった
Past Plain Spoken Form	Noun/Na-adj.+datta だった	Noun/Na-adj.+dewa nakatta ではなかった or +ja nakatta じゃなかった
Past Polite Form	Noun/Na-adj.+deshita でした	Noun/Na-adj.+dewa arimasen deshita ではありませんでした or +ja arimasen deshita じゃありませんでした

Here are some examples of how this form is used in a sentence:

1. *gakusei dewa nakatta.* 学生ではなかった。
   I was not a student.
2. *kinou wa haha no hi dewa arimasen deshita.* 昨日は母の日ではありませんでした。
   Yesterday was not Mother's day.
3. *okaasan wa kangofu dewa nakatta.* お母さんは看護婦ではなかった。
   My mother was not a nurse.

As you probably expect, there are some differences between the Japanese past tense and the English past tense. There are four major uses of the past tense in Japanese, and not all of them are equivalent to the past tense in English. We will begin our discussion of the past tense by learning about these four uses.

Functions of the Past Tense:

3.2.3 Past tense as a past state

This is the most obvious and straightforward use of the past tense: to describe a state or situation which existed in the past. Imagine you have just graduated from college and are in your first job interview. Your interviewer asks you what occupation you held last year, and you want to tell him that you *were* a student. You would say:

kyonen gakusei deshita. 去年学生でした。 Last year I was a student.

Another way you might use the past tense to describe a past state is to use it to replace another predicate. In a previous example, *raigetsu wa yooroppa da ne* 来月はヨーロッパだね was used to mean "You will be in Europe next month, won't you?" You can do the same for the past tense:

sengetsu wa ajia datta ne. 先月はアジアだったね。 You were in Asia last month, weren't you?

3.2.4 Past tense of recollection

Sometimes a Japanese speaker will use the past tense even when he is not talking about a past state. One situation in which this would happen is when you're recalling something previously forgotten. Have you ever gone to a class on a holiday only to remember what day it is when you arrive at the empty room? In this case, you might say to yourself, "Oh yeah, today's a holiday!" In Japanese, it would be more common to say this in the past tense. This sort of past being used to indicate either the present or the future can sometimes be used in English. For example, you may have heard someone say something like, "Oh, that's right! The big fishing trip was tomorrow, not today!" However, in Japanese, the past tense is not only an option, but is preferable.
Examples:

a, kyou wa yasumi datta. あっ、今日は休みだった。 Oh yeah, today's a holiday!
shimatta, ima kaigi datta! しまった、今会議だった。 Oh no, there's a meeting right now.
kyou wa haha no hi datta. 今日は母の日だった。 Today's Mothers Day.
*sou da, kyou wa shimekiri-bi datta.*そうだ、今日は締切日だった。 That's right, today's the deadline.

3.2.5 Past tense of confirmation

Another situation in which the past tense is used is when a speaker is asking for the listener's confirmation regarding certain information. This form is also possible in English, as in: "Your name was Emily, right?" You are not asking her if her name *used to be* Emily, you are simply confirming the fact that her name is Emily. The Japanese past tense of confirmation is basically the same. Here are some examples:

*Hashimoto-san deshita ne.*橋本さんでしたね。 It (your name) was Ms. Hashimoto, right?
*Kaigi wa kyou datta ne.*会議は今日だったね。 The meeting was for today, right?
*Ashita wa ame datta ne.*明日は雨だったね。 It was supposed to rain tomorrow, wasn't it?

Notice that although each of the sentences above describes a current or future state rather than a past one, the past is used because the speaker is asking for confirmation of a fact.

3.2.6 Past tense of discovery

An interesting use of the past tense in Japanese is that of discovery. This is used in situations where you either find or realize something, the kind of situations that would cause an English-speaker to exclaim "Aha!" Look at the following examples:

Satou-san datta!	佐藤さんだった。	It was you, Ms. Sato.
Koko ni atta.	ここにあった。	Here it is. (=I've found it.)
Basu ga kita.	バスが来た。	Here comes the bus.

Remember, the sentences above do not indicate past events. *Koko ni atta* ここにあった does *not* imply "It was here all along," nor does *basu ga kita* バスが来た mean "the bus came." They imply discovery. If you were to translate them into English, you would use the present tense. However, if you tried to use the present tense in Japanese, the meanings would change:

Satou-san da!	佐藤さんだ。	It's you, Ms. Sato.
Koko ni aru.	ここにある。	It's right here. (=I knew where it was all along.)
Basu ga kuru.	バスが来る。	The bus will come.

As you can see in the examples of past tenses in Japanese, the functions of the past tense is more of a psychological completion, in other words, completion of events in the speaker's mind rather than the completion of events in reality.

3.3 Nouns

Japanese nouns are pretty much the same as English nouns. They don't conjugate like verbs and adjectives do. However, with the help of *da*/*desu*, a noun can still be part of a predicate. Additionally, a noun can also be the topic of the sentence, paragraph, discourse, or conversation, or it can become the subject (the doer), or direct object (the doee) of the predicate. It can also modify another noun or predicate. What determines how a noun functions in a given sentence is the particle that follows it – wa makes it the topic, ga makes it the subject, wo makes it the direct object, ni makes it the indirect object, etc. These particles will be covered in Chapter 5.

3.3.1 Nouns with direction

There is a group of words in Japanese called "ko, so, a, do" words. These words have a direction or territory associated with them in respect to the speaker and the addressee. This is determined by the speaker's judgment not only in a physical sense, but also in a psychological sense. Words that begin with "ko" belong to the speaker's territory, "so" refers to the things that belong to the addressee, and "a" is shared by both the speaker and the addressee. "Do" is not known - in other words, it is a question word.

Kore	これ	things in the speaker's territory	"this one"
Sore	それ	things in the addressee's territory	"that one"
Are	あれ	things in the shared territory	"that one you and I know"
Dore	どれ	things not known	"which one?" (of 3 or more)
Dochira	どちら	things not known	"which one?" (of 2)

Koko	ここ	the place in the speaker's territory	"here"
Soko	そこ	the place in the addressee's territory	"there"
Asoko	あそこ	the place in the shared territory	"over there"
Doko	どこ	the unknown place	"where?"

Kocchi	こっち	this direction toward the speaker's territory	"this way"
Socchi	そっち	that direction toward the addressee's territory	"your way"
Acchi	あっち	that direction in the shared territory	"that way"
Docchi	どっち	in an unknown direction	"which way?"

Kochira	こちら	this direction toward the speaker's territory, polite	"this way"
Sochira	そちら	that direction toward the addressee's territory, polite	"your way"
Achira	あちら	that direction in the shared territory, polite	"that way"
Dochira	どちら	in unknown direction, polite	"which?"

Even though these pronouns are not translated as personal pronouns, such as "I" or "you," they are used as such functionally to refer to the first person and the second person in certain contexts. For example, when writing a letter to a friend in Japan, you could say something like:
Kochira wa genki desu ga, sochira wa ikaga desu ka?
Here [topic] fine be but there [topic] how be [question]?
こちらは元気ですが、そちらはいかがですか。
I am fine, but how are you?

Meeting someone you do not know, you can ask who he/she is by saying,
Dochira-sama** desu ka?
Which-Mr. or Ms. be [question]?
どちら様ですか。
Who are you?

Here is another example where the function of the sentence is quite different from what it says in a sentence. Waking up in a strange place, a Japanese may say,
Koko wa doko?

** Sama is a polite title similar to -san (Mister or Miss). There are several different titles used for different degrees of politeness. Sama is very polite. As noted in the previous chapter, these titles are further explained in the appendix.

Here [topic] where?
ここ は どこ？
Where is this place?

But, generally speaking, in English, we would say, “Where am I?” in a situation like this.

3.3.2 The colors
The words to depict colors in Japanese can be either a noun or an i-adjective depending on their ending. The following color words are nouns, but if you add an “i” い to the end, they become i-adjectives.

Nouns

aka	赤	red
shiro	白	white
kuro	黒	black
ao	青	blue
kiiro	黄色	yellow
chairo	茶色	brown

I-adjectives

akai	赤い	red
shiroi	白い	white
kuroi	黒い	black
aoi	青い	blue
kiiroi	黄色い	yellow
chairoi	茶色い	brown

The borrowed terms that indicate colors are all nouns without i-adjective counterparts.

orenji	オレンジ	orange
guriin	グリーン	green
buruu	ブルー	blue
gurei	グレー	grey
pinku	ピンク	pink

There are two words depicting “shape” which do the same, but this rule does not apply to other shapes.

Nouns

maru	丸	circle
shikaku	四角	square

I-adjectives

Marui	丸い	round

shikakui 四角い square

3.3.3 Numbers

There are words called by some linguists "jisuushi" 時数詞, which need some explanation. These are the words which describe time and quantity (the character for ji 時 means time and suu 数 means number.) They are generally classified as nouns, but their function differ a little from other nouns, which we will discuss later. Some examples of nouns of time and quantity are words such as kyou 今日 today, kinou 昨日 yesterday, ashita 明日 tomorrow; takusan たくさん many or much, sukoshi 少し a little, hitori ひとり one person, ippon 一本 one cylindrical object. One caution to those who have learned how to count in Japanese ichi 一 "1," ni 二 "2," san 三 "3," shi 四 "4," go 五 "5," roku 六 "6," nana 七 "7," hachi 八 "8," kyuu 九 "9," juu 十 "10," juuichi 十一 "11," hyaku 百 "100," hyaku-juu-ichi 百十一 "111," nihyaku 二百 "200," kyuuhyaku-kyuujuu-kyuu 九百九十九 "999," sen 千 "1,000," sen-hyaku-juu-ichi 千百十一 "1,111," kyuusen-kyuuhyaku-kyuujuu-kyuu 九千九百九十九 "9,999," ichi-man 一万 "10,000," etc. These numbers were introduced from China and are used when talking about numbers abstractly, as in math, or as prefixes. In other words you can only use them to count abstractly as in math where the numbers don't represent anything beyond the numbers themselves. For them to become full-fledged nouns, they must be followed by classifiers or counters or you must use native Japanese numbers such as hitotsu 一つ "1," futatsu 二つ "2," mittsu 三つ "3," yottsu 四つ "4," itsutsu 五つ "5," muttsu 六つ "6," nanatsu 七つ "7," yattsu 八つ "8," kokonotsu 九つ "9," too 十 "10." You must use this counting system if you want the numbers to represent an actual physical object such as eight phones (yattsu no denwa). The tsu following these native Japanese numbers actually represents an object. This suffix changes between different objects. For example, as noted above cylindrical objects take *~hon* as the counting suffix or counter, thus two pencils (*enpitsu*) would be, *nihon no enpitsu.* Also these suffixes usually attach to the Chinese based prefixes. This concept is seen a little more clearly in the chart below.

Chinese influenced numbers* (Used for counting abstractly) Not nouns	**Native Japanese Counters** (Used for counting actual objects) Nouns
1 ichi	hito-tsu
2 ni	futa-tsu
3 san	mi-ttsu
4 shi/yon	yo-ttsu
5 go	itsu-tsu
6 roku	mu-ttsu
7 shichi/nana	nana-tsu
8 hachi	ya-ttsu
9 kyuu	kokono-tsu
10 juu	too

*For an extended list of Japanese numbers please see Appendix ????

There are also phonetic variations that occur when these numbers are used as counters. Counters are used to count different types of objects, for example books versus pencils. We will explain why these phonetic variations exist, but what is more important is for you to know the accurate pronunciation of each word. If the explanation is too complicated for you, then just memorize each word and recognize and memorize the pattern for each set of words. This pattern usually involves a sound change occurring at the numbers *ichi* (one), *roku* (six), *hachi* (eight), and *juu* (ten), with some exceptions.

The combination of the Chinese prefixes followed by classifiers reveals an interesting feature of the phonological system of the Japanese language. When the high vowels [i] and [u] follow a voiceless obstruent (k,s,t,h,p) at the end of the word or in between the two voiceless obstruents, then they tend to become voiceless vowels. Let us explain these specialized terms. Obstruents are the consonant sounds that are produced with some type of obstruction in the mouth. More specifically, the sounds [k,s,t,h,p] are all voiceless[††] obstruents.When the high vowels [i] and [u] follow one of these voiceless obstruent such as [s] as in desu, the vowel tends to become silent in a normal speech. When the vowels occur in between two voiceless obstruents such as supootsu "sports", tsuki "moon", Yoshiko "a female name", chikatetsu "subway," hikari "light," etc., they tend to become silent. The numbers which have this combination of the high vowels [i] and [u] preceded by a voiceless obstruent and followed by another voiceless obstruent such as [k], [s], [t], and [h] goes through some sound changes. The numbers that will go through this sound change are 1 /iti/, 6 /roku/, 8 /hati/, 10 /jihu/ (pronounced juu). The pronunciation in the / / is described in the phonological representation rather than in Hepburn style. This representation is used here so you can more easily see the pattern in sound changes. The high vowels [i] and [u] become silent and then drop out and the two different obstruents cannot occur together, and become assimilated into the second obstruent, providing the Japanese double consonants [kk], [ss], [tt], [pp] (hh becomes pp.) These exceptions are shown in the following charts. Not all the numbers are listed for each counter, just the exceptions. For all others, you simply add the Chinese influenced number from the chart above to the counter.

Typical Voiceless Obstruent Sound Change Exceptions in Common Counters.

Number + *satsu* 冊	Counter for books etc.
iti + satsu → issatsu	(One book or like item)
hati + satsu → hassatsu	(Eight books or like items)
jihu + satsu → jissatsu	(Ten books or like items)
Exception: rokusatsu (no sound change)	(Six books or like items)

Number + *ko* 個	Counter for small to medium sized items.

[††] Voiceless refers to the fact that the vocal cords do not vibrate when the sounds are produced.

	Examples: boxes, oranges etc.
Iti + ko → ikko	(One small to medium sized item)
roku + ko → rokko	(Six small to medium sized items)
hati + ko → hakko	(Eight small to medium sized items)
jihu + ko → jikko	(Ten small to medium sized items)

Number + *soku* 足	Counter for pairs of socks, shoes etc
iti + soku → issoku	(One pair of socks or like items)
hati + soku → hassoku	(Eight pairs of socks or like items)
jihu + soku → jissoku	(Ten pairs of socks or like items)
Exception: rokusoku (no sound change)	(Six pairs of socks or like items)

Number + *chou* 丁 or 町	Counter for blocks or streets
Iti + tyoo → ittyoo (icchou)	(The first block or street) (Street #1, when used in addresses)
Hati + tyoo → hattyoo (hacchou)	(The eigth block or street) (Street #2, when used in addresses)
Jihu + tyoo → jittyoo (jicchou)	(The tenth block or street) (Street #10, when used in addresses)

Number + *tsuu* 通	Counter for letters
iti + tuu → ittuu (ittsuu)	(One letter)
hati + tuu → hattuu (hattsuu)	(Eight letters)
jihu + tuu → jittuu (jittsuu)	(Ten letters)
Exception: rokutsuu (no sound change)	(Six letters)

Number + *kai* 回 or 階	Counter for number of times something is done
iti + kai → ikkai	(Once)
roku + kai → rokkai	(Six times)
hati + kai → hakkai	(Eight times)
jihu + kai → jikkai	(Ten times)

Number + *hon* 本	Counter for cylindrical objects Examples: pencils, pens, sticks, etc
iti + hon → ippon	(One cylindrical object)
roku + hon → roppon	(Six cylindrical objects)
hati + hon → happon	(Eight cylindrical objects)
jihu + hon → jippon	(Ten cylindrical objects)
Exception: san + hon → sanbon	(Three cylindrical objects)

Number + *hai* 杯	Counter for cups

iti + hai → ippai	(One cup)
roku + hai → roppai	(Six cups)
hati + hai → happai	(Eight cups)
jihu + hai → jippai	(Ten cups)
Exception: san + hai → sanbai	(Three cups)

What is interesting is that these phonological changes occurred not only with these number prefixes, but also in all Sino-Japanese compounds that came into Japanese around the turn of the first millennium. The Sino-Japanese compounds are generally written with two kanji and generally speaking, each character in the compound is not a word by itself but acts like a prefix or a root of a word just as some Latin or Greek-derived roots in English. For example, gakusei 学生 "student" consists of gaku 学 "to learn" and sei 生 "life." The word for school is gakkou 学校. The first character is the same as gaku of gakusei. The second character [kou] triggers the sound change of [kkou] in gakkou. This sound change is the same as the above classifiers rokko and rokkai. In general, the Sino-Japanese compounds go through the following general sound changes.
[k, s, t, h, p] + [i or u] + [k, s, t, h, p] → [kk, ss, tt, pp]
There is an exception to this rule when the [ku] or [ki] sounds followed by are followed by [s] or [t] sounds. This explains why we have the sound change in rokkai and gakkou but not in rokusatsu, rokusoku, rokuchou, rokutsuu,

Here are some examples. In these examples, Shinkunreishiki Romanization is used so that the patterns are easier to see.
Syutu + hatu → syuppatu 出発 departure
Hatu + ken → hakken 発見 discovery
Niti + hon → Nippon 日本 Japan
Niti + chuu → nicchuu 日中 Japan-China

But notice those words that do not go through the sound changes:
Gai + syutu → gaisyutu 外出 to go out of the home
Syutu + goku → syutugoku 出国 to leave a country
Hatu + mei → hatumei 発明 invention
Si + hatu → sihatu 始発 the first train or bus
Niti + you → nitiyou 日曜 Sunday
Do + niti → doniti 土日 Saturdays and Sundays (weekends)

Now let us look at how a noun functions in a Japanese sentence. In other words, what can a noun do? There are many functions of a noun and we have discussed two main functions so far. (1) a noun can become a topic with the topic marking particle wa は; (2) it could also become the nucleus of the predicate to which many words of attachment, and sentence ending particles can be attached. So far we have discussed how to create a predicate with a noun in both plain and polite form, how to negate them, and how to form past tenses. However, there are many other words of attachment (which are

called *jodoushi* 助動詞) and sentence ending particles that can also modify a noun. We will look at these in more depth in chapters 4 and 5, but for now we will focus on one more important concept dealing with nouns—pronouns.

3.3.4 Special Meaning of Pronouns

As we mentioned earlier, in Japanese we often delete any noun or pronoun when it is understood from the context. However, when a pronoun is included, it carries more meaning than simply a reference to someone. In English, the word "I" refers to the speaker and does not convey any additional meaning. In fact, the pronoun "I" and its derivations "me," "my," "mine," and "myself" are the only pronouns a speaker can use to refer to him/herself.

Japanese pronouns are different. There are at least eight words in common use that correspond with "I", including *watakushi* 私, *watashi* わたし, *washi* わし, *atashi* あたし, *boku* 僕, *ore* 俺, *jibun* 自分 and *kochira* こちら. Each of these has a special meaning and can only be used in certain circumstances. The unique nature of Japanese pronouns has lead some linguists to question whether or not "pronoun" is the appropriate term to describe these words!

We will deal with some of these pronouns in detail later when we talk about honorifics. But let's look at some actual examples that show how pronouns are used in Japanese.

Here is an example of a conversation between two close people, in this case two young lovers, from *Mahoganii no Ringo* マホガニーの林檎 written by Shimizu Shiho 清水志穂. (Shimizu, 1999, 5)

A. Samukunai?「寒くない？」
Cold-not?
B. Samui, tottemo. Anata wa?「寒い、とっても。あなたは？」
Cold, very. You [topic]?
A. Boku mo samukunai.「僕も寒くない」
I also cold-not.
B. Boku mo ja nakute, boku wa desho!「僕もじゃなくて、僕は、でしょ」
I also not, I [topic] be-probably!
A. Boku wa kou shite irareru kara samukunai yo.「僕はこうしていられるから寒くないよ」
I [topic] this way do exist-able from cold-not.
B. Watashi wa samui wa, tottemo. Anata ga ite mo samui wa.「私は寒いわ、とっても。あなたがいても寒いわ」
I topic cold definitely (female style), very. You subject exist also cold definitely (female style).

Translation:
A. Are you cold?
B. Yes, quite. And you?
A. Me neither.
B. What do you mean "me neither?" You mean "not me," right?
A. I'm not cold because I can be here like this with you.

A.Well I'm freezing! Even with you here.

If you were a native speaker reading this, you could pretty easily tell after just the third line that this conversation is between two intimate friends or lovers. You would also be able to tell that the first sentence is spoken by a young man, and the second statement is that of a female. This would be obvious because of use of the pronouns *anata* あなた and *boku* 僕. Here the words *anata* あなた and *boku* 僕 are included to emphasize the idea: "I am wondering if *you* are cold." Also, the word *anata* あなた has an intimate feeling, and means more than the English "you," something akin to "you, dear" or "you, sweetheart." The word *boku* 僕 is usually used by young men and boys, and portrays a polite but almost wimpy or sheepish tone. You can clearly see that Japanese pronouns, such as *anata* あなた, and *boku* 僕 have a specific or added meaning in Japanese, and thus are not used in the same way as English pronouns. In fact, you rarely need them, because the context tells clearly who or what you are talking about. Once again, we see how context is important in the Japanese language. Here are some of the pronouns in Japanese with the general meaning and usage.

Japanese "I"		Usage
Boku	ぼく	males, in a humble usage. It also has a sheepish tone.
Atashi	あたし	Young girls referring to themselves
Watashi	私	Women and men in regular conversation.
Watakushi	私	Men in particular in more formal speeches.
Ore	俺	Extremely rough and macho feeling for males.
Ware	我	Classical language
Jibun	自分	Jibun means "self," and young people tend to use it

Below are the terms for "you." Just as a warning, these terms are only to be used when absolutely necessary. It is often considered rude to refer to your listener using these terms, even when using the more polite forms. Like mentioned above, it is best to simply omit the pronoun because it is implied. Using the person's name with a title, like *-san*, is the most polite way to refer to someone.

Japanese "you"		Usage
Anata	あなた	neutral meaning, or sometimes for intimate, "dear."
Otaku	お宅	polite language. This term has also a acquired the meaning of "nerd."
Anta	あんた	a familiar term, or sometimes condescending.
Omae	おまえ	in quarrelsome or rude sense, mostly in men's speech.
Kisama	貴様	in quarrelsome or rude sense, mostly in gangster (yakuza) and samurai speech.
Temee	てめえ	in quarrelsome or rude sense, mostly in gangster (yakuza) and samurai speech.

3.4 Na-adjectives　形容動詞

There is a group of adjectives (na-adjectives) that act like a hybrid between a true adjective (i-adjectives) and a noun. Na adjectives come from three different

locations: Japan, China, and other foreign languages. Many of them are native Japanese words, including *shizuka* 静か, *yawaraka* 柔らか, 確か *tashika*, 素直 *sunao*. However, the majority of na-adjectives are Chinese or Sino-Japanese in origin. Most of them consist of two kanji combined into one compound, such as *taihen* 大変, *shinsetsu* 親切, *genki* 元気, *kakujitsu* 確実. Finally, there are a number of loan-words from other languages that have found their way into Japanese as na-adjectives, such as *herushii* ヘルシー "healthy," *hansamu* ハンサム "handsome," *shikku* シック "chic" (from the French), and even *haatofuru* ハートフル "heartful." The last one was made in Japan and means something akin to "heartwarming." This is important to remember that many English originated words have a different meaning and nuance in Japanese.

Na-adjectives are called *na*-adjectives because they require a na (as opposed to an *i*) when modifying a noun. We will discuss modifiers in **3.6**.

3.4.1 Form of na-adjectives

Na-adjectives form predicates the same way nouns do, in both plain and polite forms. The form has been reprinted here for your convenience with both past and negative tenses included. Also note the additional explanations. These explanations may help you to remember these forms more quickly.

	Affirmative	**Negative**
Non-Past Plain Written Form‡‡	Noun/Na-adj. + de aru である	Noun/Na-adj + dewa nai ではない
Non-past Plain Spoken Form	Noun/Na-adj. + da だ	Noun/Na-adj. + dewa nai ではない or +ja nai じゃない
Non-Past Polite Form	Noun/Na-adj. + desu です	Noun/Na-adj. + dewa arimasen ではありません or +ja arimasen じゃありません

	Affirmative	**Negative**
Past Plain Written Form	Noun/Na-adj.+de atta であった	Noun/Na-adj +dewa nakatta ではなかった or +ja nakatta じゃなかった

‡‡ This is a new form that functions primarily in the same fashion as the da-form (Plain form), expect for that it is primarily used in writing and very rarely used in speech. It is often used in such texts as the Bible where an older feel or more official feel is trying to be achieved.

Past Plain Spoken Form	Noun/Na-adj.+datta だった	Noun/Na-adj.+dewa nakatta ではなかった or +ja nakatta じゃなかった
Past Polite Form	Noun/Na-adj.+deshita でした	Noun/Na-adj.+dewa arimasen deshita ではありませんでした or +ja arimasen deshita じゃありませんでした

3.4.2 Na-adjectives versus nouns

Na-adjectives function basically the same as nouns do, except in the following two ways:

1) Na-adjectives modify nouns with the particle *na* な. Nouns use the particle *no* の. Look at the following examples:

Na-adjectve	Noun
genki na sensei 元気な先生 "energetic teacher"	*gakkou no sensei* 学校の先生 "schoolteacher"
taihen na shigoto 大変な仕事 "difficult work"	*taishi no shigoto* 大使の仕事 "an ambassador's work"
shizuka na heya 静かな部屋 "quiet room"	*suzuki no heya* 鈴木の部屋 "Suzuki's room"

2) Na-adjectives cannot take the particles *ga*, *wo*, *de, to*, etc. We will discuss why this is later on in chapter 5. There are some exceptions to this general rule.. Some na-adjectives like "*genki*" and "*heiwa*" can act like nouns and take the aforementioned particles. For example, you can say, *genki na otousan* "energetic father," like we've discussed, but you could also say, *genki ga aru* "has much energy."Similarly, you can say, *heiwa na kuni* "peaceful nation," but you could also say, *sekai no heiwa* "peace of the world." Context becomes very important because some words can be used as a na-adjective as well as a noun.

3.5 I-adjectives 形容詞

Having covered the past tense and negative tenses of nouns and na-adjectives, we are now ready to address the form of i-adjectives.

Whereas na-adjectives can be Japanese, Chinese, or even Western in origin I-adjectives are almost exclusively Japanese in origin, with very few exceptions,. Examples of i-adjectives include *hayai* 早い "early," *osoi* 遅い "late," *takai* 高い "high," *hikui* 低い "low," *atsui* 暑い "hot," and *samui* 寒い "cold." Additionally, I-adjectives that end in *shii* しい, such as *tanoshii* 楽しい "enjoyable," *ureshii* 嬉しい "happy," *kanashii* 悲しい "sad," and *sabishii* 寂しい "lonely," generally have a strong emotional component to them. Most of the functions for negative (3.1) and past (3.2) as used with nouns and na-adjectives also apply to i-adjectives.

3.5.1 Subjective nature of i-adjectives

As we introduced in 2.7.3, an important difference between English adjectives and Japanese i-adjectives is that English adjectives can be either subjective or objective. A **subjective** statement is one which expresses the feelings or point of view of the speaker, such as: "His ideas are brilliant," "Ice cream is disgusting," or "That hurts." An **objective** statement, by contrast, says something in a universal, factual way that does not reflect the speaker's personal feelings. Examples in English include: "That cat is black," "The sky is blue," or "That car is new."

Unlike English adjectives, Japanese i-adjectives have a strong tendency to be subjective. For example, the Japanese word *atsui* 暑い means "hot" in English. Therefore, you may be tempted to translate the phrase *kyou wa atsui* 今日は暑い as "It is hot today." This English sentence is objective; the speaker is merely stating that the temperature is significantly higher than average. However, the Japanese phrase *kyou wa atsui* 今日は暑い is not objective like the English is. It actually means "I am hot today," and says nothing about today's temperature as compared to the average temperature.

So what is the difference between saying "It is hot today" and "I am hot today"? In this case, there is not a significant difference in meaning, and the sentence is easily understood as it is. However, when a third party becomes involved, the situation becomes more complicated. Let's look at an example in English. Suppose your name is Mike, and you are walking down the street with two friends, Tamura-san and Aoyama-san. It is a hot day and you begin to sweat. Consider the following conversation:

Tamura: I'm hot today. Are you hot, too?
Mike: Yes, I'm hot.

Tamura: What about your friend, Aoyama-san?
Mike: (looking at Aoyama-san and noticing the sweat pouring down his face) He's hot.

Which sentences are subjective, and which are objective? Obviously, the first two lines are subjective, since the speakers are talking about their own feelings. However, the fourth line is objective, because the speaker is talking about his observation of somebody else, not his own feelings. Now look at how this type of conversation might be carried out in Japanese. In this example Suteki Mami and Connie are going to meet Joe and then go sight-seeing together. At this point in the conversation Joe is waiting for them on the other side of the street. Joe is sweating profusely from the sweltering heat of the summer day.

Suteki: *Kyou wa atsui ne. Conii-san mo*[§§] *atsui?*
今日は暑いね。コニーさんも暑い?
Connie: *Hai, atsui desu.*
はい、暑いです。
Suteki: *Jou-san wa?*
ジョーさんは?
Connie: *Jou-san mo atsui you desu.*
ジョーさんも暑いようです。

English translation:
S: It's hot today, huh? Are you hot too Connie?
C: Yes, I am hot.
S: What about Joe?
C: Joe also seems like he's hot.

Notice in the fourth line, Connie did not say "*Jou-san wa atsui desu*," (Joe is hot.) This is because Connie is not Joe, and she cannot say with certainty what Joe is feeling. Remember, the i-adjective *atsui* 暑い is a subjective word in Japanese, and can only be used to express the speaker's own personal feelings, as in "I feel hot," or to ask another his or her own personal feelings, as in "Are you hot?" When you are guessing about somebody else's feelings from other information, such as what you see or hear, even if you are told directly by that person, you will always make it clear that you are not sharing your *own* personal feelings. In this case, the word *you* よう "seems" follows the word *atsui* 暑い to indicate that Connie is only guessing at Joe's feelings. Several other possiblities are atsu sou desu 暑そうです(looks hot) and atsui to omoimasu 暑いと思います(I think s/he is hot). We will come back to this a little later, but by changing the predicate at the end, the speaker could indicate that the statement is not his or hers as definite assertion.

Some linguists analyze this by classifying the adjectives into two main categories: subjective adjectives as opposed to the objective adjectives. Some examples are:

[§§] *Mo* is a particle that means also. We will explain particles in chapter 5.

Subjective adjectives			Objective adjectives		
ureshii	嬉しい	happy	*ookii*	大きい	large
sabishii	寂しい	lonesome	*chiisai*	小さい	small
natuskashii	懐かしい	nostalgic	*akai*	赤い	red
koishii	恋しい	longing	*kurai*	暗い	dark
hoshii	欲しい	wanting	*sukunai*	少ない	few
nemui	眠い	sleepy	*ooi*	多い	many
hazukashii	恥ずかしい	shy	*hikui*	低い	low
kusuguttai	くすぐったい	ticklish	*takai*	高い	high

Note that the adjectives in the subjective category describe the inner feeling of the speaker while the objective adjectives describe the condition or the state of the objects or people. Actually, this concept of subjectivity applies not only to i-adjectives, but also to noun or na-adjective plus da/desu, and even to verbs. In fact, rather than classifying adjectives into two separate groups, it might be more appropriate to say that depending on the context, the usage of the sentences is subjective in the predicate as compared to objective.

3.5.2 Form of i-adjectives

I-adjectives conjugate differently than na-adjectives. However, they still have the same four major forms, namely affirmative vs. negative and present vs. past tense. Also, like nouns and na-adjectives, i-adjectives can be expressed in informal spoken form and formal spoken form.

An i-adjective consists of a stem and a conjugation. In fact, the -i is simply the dictionary form. The boxes below summarize the basic conjugations:

Plain form[***]

	Affirmative	**Negative**
Non-Past (Spoken and Written)	*-i* い	*-kunai* くない
Past (Spoken and Written)	*-katta* かった	*-kunakatta* くなかった

Polite form

[***] Note that the plain written form for i-adjectives is exactly the same as the plain spoken form—there is no distinction.

When making an i-adjective polite, there is only one option when the statement is in the affirmative and two options when the statement is negative. For the affirmative, you simply add *desu* to the plain form. In the negative, you may end by adding *desu* (which is more common in colloquial speech) or the alternate form listed below. The alternative endings are slightly more formal than simply adding *desu*; however, they are both polite enough for nearly any situation.

	Affirmative	**Negative**
Non-Past (Spoken and Written)	*-i desu* いです	*-kunai desu* くないです *-ku arimasen* くありません
Past (Spoken and Written)	*-katta desu* かったです	*-kunakatta desu* くなかったです *-ku arimasen deshita* くありませんでした

Here are some examples of i-adjectives in their different forms and conjugations. See if you can identify the root i-adjective from each of the following. Then decide whether it is affirmative or negative, present or past tense, and formal or informal form. The meanings of the root words have been provided.

hayai desu	早いです	(early)
atsukunai	暑くない	(hot)
samukatta	寒かった	(cold)
warui	悪い	(bad)
omoshirokunakatta	面白くなかった	(interesting)
itakunai desu	痛くないです	(painful)
tanoshiku arimasen	楽しくありません	(pleasant)
tsuyokunakatta	強くなかった	(strong)
osoku arimasen deshita	遅くありませんでした	(late)
oishikatta desu	おいしかったです	(delicious)

There is one adjective which conjugates irregularly: *ii* いい "good." The word *ii* いい is the spoken version of the primarily written word *yoi* よい. Both are acceptable in speaking, but *yoi* よい is more formal. However, in any conjugation but present tense affirmative, the conjugations of *ii* いい are the same as *yoi* よい:

Spoken and Written Plain Form

	Affirmative	**Negative**
Non-Past	*ii*	*yokunai*

	いい	よくない
Past	*yokatta* よかった	*yokunakatta* よくなかった

3.6 Adjectives and Nouns as Modifiers

Modifiers are words that add to or change the meaning of another word. The word "car" brings a vague image to mind, but the extra words in the phrase "sleek black car with tinted windows" add meaning to the word "car" and make it a more vivid, specific description. These extra words which describe the noun "car", are called **modifiers**.

All three parts of speech discussed in this chapter—i-adjectives, na-adjectives, and nouns can be used to modify other nouns. If you recall, we briefly mentioned these differences in 2.6.1; however, now we would like to address these differences in more detail.

3.6.1 I-adjectives modifying nouns

Using i-adjectives to modify nouns is extremely simple. Simply put the i-adjective in front of the noun and you have done it. This can be done with affirmative or negative, past or present tense. Just as with all parts of speech, generally, only the informal form is used to modify nouns. Look at the following pairs of i-adjectives and nouns:

Example Set One:

samui hi	寒い日	cold day
samukatta hi	寒かった日	a day that was cold
samukunai hi	寒くない日	not cold day
samukunakatta hi	寒くなかった日	a day when it was not cold

Example Set Two:

omoshiroi hanashi	面白い話	interesting story
omoshirokatta hanashi	面白かった話	a story that was interesting
omoshirokunai hanashi	面白くない話	uninteresting story
omoshirokunakatta hanashi	面白くなかった話	a story that was uninteresting

Note also the combinations that are made possible because of the subjective nature of Japanese adjectives, particularly *ureshii purezento* うれしいプレゼント. Literally translated, this would be "happy present,"which sounds a bit strange in English. However, because *ureshii* うれしい is an i-adjective describing feeling, the speaker uses it subjectively to mean "I feel happy." Therefore, an *ureshii purezento* うれしいプレゼント is "a present that I feel happy about," or "a present which makes me happy."

3.6.2 Na-adjectives modifying nouns

Na-adjectives can be used to modify nouns simply by placing the particle *na* な between the na-adjective and the noun to be modified. This rule is very straightforward and merely requires practice. Here below are given two sets of example to help you get used to this form. The first example is *kirei* and has two meanings. It can either mean clean or pretty, beautiful. The second example *genki* has many more meanings. It's most basic meaning is "healthy". Sometimes it can mean energetic. When used in its negative form *genki jya nai* it can mean that you are feeling sick or even depressed. A common function of this is *o-genki desu ka?* This means "Are you doing well?" and is the Japanese equivalent of "How are you?"

Example Set One:

kirei na heya	きれいな部屋	clean (pretty) room
kirei datta heya	きれいだった部屋	a room that was clean
kirei ja nai heya	きれいじゃない部屋	an unclean room
kirei ja nakkata heya	きれいじゃなかった部屋	a room that wasn't clean

Example Set Two:

genki na hito	元気な人	a healthy person
genki datta hito	元気だった人	a person that was healthy
genki ja nai hito	元気じゃない人	a person that isn't healthy (a person who isn't feeling well.)
genki ja nakatta hito	元気じゃなかった人	a person that wasn't healthy (a person that wasn't feeling well.)

3.6.3 Nouns as Modifiers

Forming noun-noun modifiers

Since we have introduced how to use na-adjectives as modifiers of nouns, we need to discuss more how to use a noun to modify a noun. The difference is that a noun takes a particle *no* to modify another noun. In fact, you can distinguish the noun from na-adjectives by the particle *no* being used rather than *na*. Here are a few examples of nouns modifying nouns.

1. *gakkou no sensei*	学校の先生	a schoolteacher
2. *momo no ki*	桃の木	a peach tree
3. *garasu no mado*	ガラスの窓	a glass window
4. *nihongo no benkyou*	日本語の勉強	Japanese study
5. *yakyuu no shiai*	野球の試合	a baseball game

The modified noun in each case (teacher, tree, window, study, and game) becomes more specific when the **modifier** (school, peach, glass, Japanese, and baseball) is attached. In English, modifying a noun is simply a matter of putting the two words together. Japanese grammar, however, requires that the particle *no* の be placed in

between the noun which modifies and its target noun. In Japanese, the modifiers always come before the modified noun.

Function of noun-noun modifiers

Each of the above examples include two nouns. The **modified noun** is the basic noun that is the core of the phrase. The **modifier** indicates a specific type of the modified noun. In the first example, the word *sensei* 先生 or "teacher" is at the core of the phrase. When we add *gakkou* 学校, we are specifying what type of teacher, in this case a schoolteacher. Other possible modifiers could be *piano* ピアノ, *karate* 空手, or *baree* バレエ, which could be followed by *no sensei* の先生 to mean "piano teacher," "karate instructor," or "ballet instructor."

The above pattern is one example of how noun-noun modifiers are used. Here is a list of common ways that nouns can be used to modify nouns using the pattern A *no* B. Be aware that this list is just a sampling; there are many other ways that this pattern can be used.

1. A is a specific type of B. *Usually translated into English as "A B."*

gakkou no sense	学校の先生	a schoolteacher
ringo no ki	りんごの木	an apple tree
densha no sen	電車の線	train tracks

2. A possesses or is affiliated with B. *A belongs to B, or B belongs to A. Usually translated as "A's B."*

otousan no ie	お父さんの家	father's house
neko no te	猫の手	a cat's paw (hand)
musuko no gakkou	息子の学校	my son's school

3. A is a larger unit of which B is a smaller subunit. *Usually translated as "A B" or "B of A."*

kimono no sode	着物の袖	a kimono sleeve
nagoya no minato-ku	名古屋の港区	the Minato district of Nagoya
te no ura	手の裏	the back of the hand

4. B is located in/at/on A. *Usually translated as "B in/at/on A."*

oosaka no kawa	大阪の川	a river in Osaka
ude no kizu	腕の傷	a cut on the arm
konbini no denwa	コンビニの電話	a telephone at a convenience store

5. B is an attribute of A. *Usually translated as "A, B," or "A, who/which is B."*

otousan no kinjirou	お父さんの金次郎	my father, Kinjiro
sensei no ogawa-san	先生の小川さん	the teacher, Mr. Ogawa
shuto no pari	首都のパリ	Paris, which is the capital

As you can see, the particle *no* の is very versatile and creates a wide variety of phrases. One way to understand the various usages of *no* is to think of the relationship as if the sentence [A da] were embedded in the sentence to modify the following noun B. As you recall, the particle da is a pro-predicate and as such, it could be so many things including ni aru, de aru, etc. You recall the example of [watashi wa chikkin desu.] in the airplane to tell a flight attendant what you want. Note this sentence can be used to modify a noun. [Chikkin no] watashi wa suteeki ga kirai da. (I, who ordered chicken, do not like steaks.) In other words, it is easier to think that the pro-predicate *da/desu* is changed to *no* when the predicate is used to modify the following noun rather than analyzing the different relationship between A and B. However, again it is important to know the context because "Chikkin no watashi" could mean many different things depending on the context because as you recall the pro-predicate can stand for different predicates.

Just in the cases of i-adjectives and na-adjectives, the conjugated nouns can be used to modify another noun. We will look at two examples: gakusei (student) and gakkou (school.)

Example Set One:

Gakusei no watashi	学生の私	I, who am a student
Gakusei datta watashi	学生だった私	I, who was a student
Gakusei ja nai watashi	学生じゃない私	I, who am not a student
Gakusei ja nakatta watashi	学生じゃなかった私	I, who was not a student

Example Set Two:

Gakkou no watashi	学校の私	I, who am at school
Gakkou datta watashi	学校だった私	I, who was at school
Gakkou ja nai watashi	学校じゃない私	I, who am not at school
Gakkou ja nakatta watashi	学校じゃなかった私	I, who was not at school