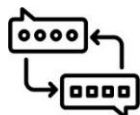


Chapter 1: What Made Modern Japan?

Text 1.1 Geography

1855年2月7日、^{にほん};日本とロシアとの^{あいだ};間で「日魯^{にちろ}通好条約」が調印され^{ちやういん}択捉島とウルップ島の^{あいだ}に国境が確認されました。それ以降も、^{えとろふとう}択捉島、^{くなしりとう}国後島、^{しこたんとう}色丹島及び^{はぼまいぐんとう}歯舞群島からなる^{ほっほうよんとう}北方四島は、一度も他国の領主となることがない、^{にほんこゆう}日本固有の領主です。しかし、1945年^{ねん}に^{ほっほうよんとう};北方四島がソ連に^{れん}占領されて以降、^{こんにち}今日に至るまでソ連・ロシアによる^{おほうせんきよ}不法占拠が続いています。政府は、^{ほっほうよんとう}北方四島の^{きぞく}帰属の^{もんだい}問題を解決してロシアとの^{あいだ}間で^{へいわじやうやく}平和条約を^{ていけつ}締結するという^{きほんほうしん}基本方針に^{もと}基づき、ロシアとの^{あいだ}間で^{つよいいし}強い意思をもって^{こうしやう}交渉を^{おこな}行っています。

Sourced from the homepage of the Japanese Ministry of Foreign Affairs,
<https://www.mofa.go.jp/mofaj/area/hoppo/index.html> (accessed 19 December 2022)



Translation of Text 1.1 (p. 6 in JLinU)

On 7 February 1855, the Treaty of Amity was signed by Japan and Russia, and the border between Etorofu Island and Uruppu Island was confirmed. The Four Northern Islands, consisting of Etorofu, Kunashiri, Shikotan, and the Habomai Archipelago, had always been part of Japan. However, they were invaded by the Soviet Union in 1945, and their illegal occupation continues to this day. Due to the basic policy of resolving the issue of the attribution of the Four Northern Islands and concluding a peace treaty with Russia, the government of Japan is strongly committed to negotiations with Russia.

Text 1.2 Use of Men's Register by Young Women (p. 11 in JLinU)

1978年11月7日、NHKの^{あさ}朝の^{ばんぐみ}番組「^{おく}さんといごいっしょに」では、^{ふる}古い^{せだい}世代の^{にんげん}人間がその^{ばんぐみ}番組を見たら、かなり^{どうてん}動転するよう
なことが^{わだい}話題になった。「^{ぼく}女^{おんな}の子^こ」というテーマであった。^{じつ}実は
^{わたし}私もその^{ばんぐみ}番組の^{かたすみ}片隅にいたのである。^{こと}事の^{しだい}次第は^{つぎ}次のようなことで
あった。^{さいきん}最近の^{とうきょう}東京の^{ちゅうがく}中学あたりでは、^{おんな}女^この子が「あたし」とい
う^{いちにん}一人^{しょう}称を使わないで、^{ぼく}ぼくというそうである。…^{しゅつえん}出^{いらい}演の依頼が
あった^{とき}時、^{わたし}私は^{どうよう}動揺をいささかも^{かん}感じなかったと言え^{うそ}ば嘘である。
いい^{かげんいさ}加減^{いさ}勇ましい^{わたし}私も「^{ぼく}僕」とは^{いっさい}一切言わないから、やはりその
^{けいこう}傾向が^{とうきょう}東京では^{こていか}固定化しつつあるということを^き聴いたときは、なんと
も言えない^{ふくざ}複雑な^{きもち}気持になった。

(寿岳 *Jugaku* 1979: 78)

On 7 November, 1978, NHK's (Nippon Hōsō Kyōkai) morning programme, 'Okusan to Goishsho ni' (literally, 'With the Housewives'), featured a topic that likely upset the older generation. The theme of the programme was 'I am a Girl' (using the first-person pronoun used by boys). I was invited as a guest. The programme discussed the fact that in secondary/junior high schools in Tokyo, girls were now abandoning the feminine first-person pronoun *atashi* for the masculine *boku*. It would be a lie to say that I had not been upset by this phenomena when I was asked to participate (to discuss it). Even though I am an independent woman, I would never use *boku*. So I had mixed feelings when I heard that this trend was becoming entrenched in Tokyo.

番組の片隅にいる, which literally means 'to be at the edge of the programme', is not easy to translate into English but it is considered an expression of humility. The reason for using this humble expression is that the person who wrote the passage above did not play a central role in the programme in which she was invited to participate, because she had mixed feelings about the topic, which is stated in the final sentence of the passage. See Chapter 15 for the usage of humble honorifics.

Text 1.3 ちょっころ男 (p. 15 in JLinU)

This text is the beginning of a folktale entitled 「ちょっころ男」 which can be translated as ‘A quick man’.

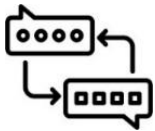
The key word ちょっころ *chokkora* corresponds to ちょっと in standard Japanese, which can be translated variously such as ‘brief, briefly, easy, easily, fast’. The words in bold and a different font are features of Fukushima dialect.

昔、ある ^{むら}村に ^{わか}若い ^{おとこ}男があつたど、そして、こんなどこさいだつて
え嫁 ^{よめ}さまも ^{もら}貰わんにがらつて、どごがの ^{ぶらく}部落さいんべつて、ほかの部落
さ行つたんだど、ほして、ちょっころ部落さ行つて、ちょっころ ^{よめ}嫁さんめ
つけちまつたど、ほで ^{そんちよう}村長さんはあの ^{やろう}野郎、ちょっころ ^き来てちょっころ
^{よめ}嫁さんもらつたつて ^{わら}笑つてたんだと。そのうち ^{こども}子供がうまれたがら、あ
んまり **ちょっころちょっころ**してんもんだから、子供の ^{なまえ}名前を「ちょこっ
ら」と ^つ付けたんだど、ほしたら、ちょっころ ^し死んじまつたんだど。(小林
Kobayashi 1986: 53)

方言	標準語	方言	標準語	方言	標準語
ど	丁寧表現	いんぺ	いきましょう	と	丁寧表現
さ	に	ほして	そして	がら	から、の で
いだつ てえ	いても	ちょっころ	ちょっと	してん	してた
にがら つて	ないので	めつけちま つた	見つけてしま つた	ほしたら	そしたら
どごが	どこか	ほで	それで	死んじま つた	死んでし まつた

Text 1.3 in Standard Japanese

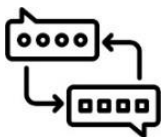
昔、ある村に若い男がいました。こんなところにおいてもお嫁さんに出会えないので、どこかの部落に行きなさいと（いわれて）ほかの部落に行きました。そうすると、ちょっと部落に行って、簡単にお嫁さんを見つけてしまいました。それで、村長さんはその若造、ちょっと村に来てすぐにお嫁さんをもらったんだと笑っていました。そのうち、子供が生まれたので、あまりにすべてがうまく行ったので、子供の名前を「ちょっくら」と名付けました。そうすると（残念なことに）、その子供は簡単に死んでしまいました。



Translation of Text 1.3

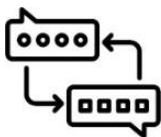
Once upon a time, there was a young man who lived in a village. Because he did not find a wife in the village, he went to another. His visit to this village was brief but he found a wife easily. The village chief smiled at this young man who had found a bride so quickly. Soon they had a baby. Because everything went so smoothly, they named the baby *Chokkora*. The child died soon afterwards.

Chapter 2 Sound structure



Translation of Text 2.1 (p. 28 in LinU)

On the way home from school, someone's mobile phone started ringing on the bus. It sounded like an alarm clock. The boy sitting in front of me hurriedly searched his bag and put the phone to his ear and started talking. The windows were fogged up because of the heating, and I could not see the scenery outside. I idly looked around the bus, indulging in random thoughts. One of the other passengers was an old lady holding a shopping bag across the aisle. She looked at the boy talking on the phone with a hint of annoyance. I had mixed feelings. Using a mobile phone in a vehicle or in a store may be annoying, but, I wished I could have been in his situation.



Translation of Text 2.8 (p. 39 in JLinU)

Nippon-kōru ('Japan Calls') Echoing in the Stadium: A Miracle Happened During a Deadly Match.

Translation of Text 2.9 (p. 40 in JLinU)

In Foreign Countries, It Is a Frozen Food: Exports of Japan's *Natto* Are Growing

Natto or fermented soybean enjoys a unique place in Japanese cuisine. One may imagine that this sticky food is served only at domestic tables. Surprisingly, exports have been growing.



Commentary on Activity 1 (p. 20 in JLinU)

The table below summarizes word pairs with distinguishable phonemes.

Word Pairs with Distinguishable Phonemes

Word pairs		Distinguishable phonemes
時 /toki/ ‘time’	都市 /tosi/ ‘city’	/k/ versus /s/
森 /mori/ ‘woods, forest’	餅 /moti/ ‘Japanese rice cake’	/r/ versus /t/
土器 /doki/ ‘earthenware’	軒 /noki/ ‘eaves’	/d/ versus /n/
月 /tuki/ ‘moon’	敵 /teki/ ‘enemy’	/u/ versus /e/
赤 /aka/ ‘red’	秋 /aki/ ‘autumn’	/a/ versus /i/



Commentary on Activity 3 (p. 28 in JLinU)

First, consider compounds comprising two parts. Two compounds have undergone SV: 目覚時計 *mezamashidokē* (/t/→ /d/) (‘alarm clock’) (line 1) and 買い物袋 *kaimono-bukuro* (/h/→ /b/) (‘shopping bag’) (line 6). However, 下校途中 *gekō-tochū* (‘on the way home’) (line 1) does not undergo SV because its second element 途中 is Sino-Japanese.

As noted, SV does not occur frequently. Despite the presence of many complex words in this passage, the second elements of these words are either non-native Japanese or a suffix. Words comprising two Chinese characters, where the first consonant of the second character remains voiceless, can be found. The absence of SV in 下校 *gekō* (line 1), 乗客 *jyōkyaku* (line 5), 一方 *ippō* (line 9) and 状況 *jōkyō* (line 9) is because they are all Sino-Japanese words.



Commentary on Activity 4 (p. 31 in JLinU)

The table below summarizes the occurrences of morphologically complex verbs falling under Patterns II, III, IV and V.

The Occurrence of Morphologically Complex Verbs

Line	Example	Phonological representation	Sound change pattern
1	鳴り出した	naridas-i-ta	II
2	座って	suwaQ-te	V
2-3	探った	saguQ-ta	V
5	見回した	mimawas-i-ta	II
5-6	はさんで	hasaN-de	IV
9	そういった	iQ-ta	V
10	抱いて	ida-i-te	III



Commentary on Activity 5 (p. 31 in JLiU)

Progressive assimilation is evident in 買い物袋 *kaimono-bukuro* ('shopping bag') (line 6), where the initial consonant /h/ of the second segment (袋 /hukuro/) is voiced (/kaimono-**b**ukuro/) given the influence of the first segment (買 い /kai/). This principle also explains vowel lengthening: in ような *yōna* (line 2), the /u/ is extended due to the preceding /o/. The same rule applies to そう /soH/ (line 7).

Regressive assimilation is illustrated by the realization of /s/ as [s] (before /a/) in はさんで (line 5–6) and as [ʃ] (before /i/) in しれない (line 9), respectively.

Vowel devoicing, a form of voice assimilation, occurs in 話 (line 6), where /i/ undergoes devoicing in the word-final position given preceding voiceless consonants: hanasi/ → [hanaʃ̥i].

Assimilation involving a change in the place of articulation is demonstrated when /tʃ/ adopts the sound of the following /p/. This phenomenon, known as gemination (p. 20 in JLiU), is exemplified by 一方 *ippō* /i.Q.po.H/ (line 9). Here, the place of articulation of /tʃ/ of 一 *ichi* changes into /p/, and, concurrently, /h/ is pronounced as /p/ when 方 *hō* is combined with the number 一 (‘one’) (when 方 is combined with 二, the sound does not change).



Commentary to Activity 6 (p. 34 in JLinU)

Below are the solutions for Activity 6. The count of morae is represented using Arabic numerals.

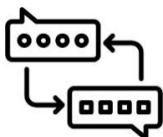
下校 3 バス 2 音 2 風景 4 空想 4 乗客 4 おばさん 4 顔 2 車内 3



Quiz for Chapter 2

1. What is the major difference between speech sounds and physical sounds?
2. What are the two methods of articulating speech sounds in phonetics?
3. What is progressive assimilation?
4. What is regressive assimilation?
5. Why do people use ニッポン, and not ニホン, when they cheer at football matches?

Chapter 3 Word Classes



Translation of Text 3.1 (p. 55–6 in JLinU)

- ① Once upon a time, there were an old man and an old woman living in a small village.
 - ② They had no children.
 - ③ One day, when the old woman went to the river to wash clothes, something floated downstream.
 - ④ The old woman said, ‘Oh, there is something floating. It’s very red and beautiful’.
- When she looked at it, she saw that it was a small red pouch.
- ⑤ As she kept looking, she could see a blue pouch floating behind it.
 - ⑥ The old woman turned her head and called out, ‘Red pouch, come this way. Blue pouch, go over there’.
 - ⑦ And then, the red pouch floated towards her.
 - ⑧ When the old woman picked it up and opened it, she found an appetizing red peach inside.
 - ⑨ She took the peach home and offered it to the Buddha at the altar, saying, ‘When my husband comes home, let’s eat together.’
 - ⑩ After a while, the old man came home, saying, ‘Obāsan (talking to his wife), I’m home now. It’s hot today. I am very thirsty.’
 - ⑪ The old woman said, ‘That’s lucky. I found a delicious peach from the river,’ and took down the peach from the Buddha.

- ⑫ And when the old man and the old woman were about to cut the peach, it opened by itself and a little boy was born from inside.
- ⑬ The old man and the old woman were surprised, but said, ‘He was born from a peach, so let’s name him Momotaro.’ (*Momo* means ‘peach’ in Japanese and Tarō is a common name for boys.)
- ⑭ ‘We had no children, so the god of the mountain gave us one.’ They repeatedly said, ‘We are grateful’ and were overjoyed.
- ⑮ So they named him Momotaro and raised him with love.
- ⑯ Momotaro grew up quickly and became a fine boy.
- ⑰ And he became an intelligent child helping his father (= おじいさん) with mountain work or helping his mother (おばあさん) to mill rice. He was also willing to do jobs that other people disliked.



Commentary on Activity 1 (p. 54–5 in JLinU)

List of abbreviations: 助：助詞; 連体：連体詞; 名：名詞; 数：数詞; 形名：形式名詞; 動：動詞; 助動：助動詞; 感動：感動詞; 判定：判定詞; い形：い形容詞; な形：な形容詞; 副：副詞; 擬：擬語; 接：接統詞; 指示：指示詞.

Analysis of Text 3.1

①	昔	むかし	ある	ところ	に	おじいさん	と	おばあさん	が	あり	まし	た
	名	名	連体	名	助	名詞	助	名詞	助	動詞	助動	助動

②	お じ い さ ん	と	お ば あ さ ん	に	は	子 ど も	が	い	ま せ	ん	で し	た
	名 詞	助	名 詞	助	助	名 詞	助	動	助 動	助 動	助 動	助 動

③	あ る	と き	お ば あ さ ん	が	川	へ	せ ん た く	に	行 く	と	川 上	の	ほ う
	連 体	形 名	名	助	名	助	名	助	動	助	名	助	名

か ら	何 か	が	流 れ	て	き	ま し	た
助	名	助	動	助	動	助 動	助 動

④	お ば あ さ ん	が	あ れ あ れ	何 か	流 れ	て	き た	ず い ぶ ん	赤 く	て	き れ い な	も ん	だ	な
	名	助	感 動	名	動	助	動	副	い 形	助	な 形	名	判 定	助

と	み	て	い る	と	そ れ	は	赤 い	小 さ な	巾 着	で し	た
助	動	助	動	助	指 示	助	い 形	連 体 ¹	名	助	助

¹ The semantics of 小さな is the same as that of 小さい. The latter is classified as an adjective but the former serves as an adjective only when followed by a noun. Another word, 大きな, behaves in the same way as 小さな. Another property is that these adjectives do not conjugate, meaning that they do not serve as a predicate. Because of this limited property assigned to them, these ‘adjectives’ are classified as 連体詞 (Chapter 3, Section 3.7) rather than 形容詞 (Chapter 3, Section 3.4).

⑤	な お	見	て	い る	と	そ の	う し ろ	か ら	青 い	巾 着	も	流 れ	て	き	ま す
	副	動	助	動 詞	助	指 示	名	助	い 形	名	助	動	助	動	助 動

こ っ ち	へ	こ い	青 い	も の	は	あ っ ち	へ	い け	と	よ び	ま し	た
指 示	助	動	い 形	形 名	助	指 示	助	動	助	動	助 動	助 動

⑥	お ば あ さ ん	は	そ ち ら	の	ほ う	へ	顔	を	む け	て	赤 い	も の	は
	名	助	指 示	助	形 名	助	名	助	動	助	い 形	形 名	助

⑦	すると	赤い	巾着	は	ブンカ ブンカ	と	こちら	の	ほう	へ	流れ	て	き	まし	た
	接続	い形容	名	助	擬	助	指示	助	形名	助	動	助	動	助	助動

⑧	おばあさん	が	赤い	巾着	を	ひろいあげ	て	みる	と	赤く	て	おいし	そうな	桃
	名	助	い形	名	助	動	動	動	助	い形	助	い形	助動	名

が	はいっ	て	い	まし	た
助	動	助	動	助動	助動

⑨	お ば あ さ ん	は	そ の	桃	を	家	に	持 っ	て	帰 り	お じ い さ ん
	名	助	指 示	名	助	名	助	動	助	動	名

が	帰 っ	て	き	た	ら	ふ た り	で	食 べ	ま し ょ	う	と	い っ	て	仏 さ ま	へ	あ げ
助	動	助	動	助 動	助 動	名	助	動	助 動	助 動	助	動	助	名	助	動

て	お き	ま し	た
助	動	助 動	助 動

⑩	し ば ら く	す る	と	お じ い さ ん	が	ば あ さ ん	や	い ま	帰 っ	た	よ	今 日	は	暑 い
	副	動	助	名	助	名	助	名	動	助 動	助	名	助	い 形

な あ	の ど	が	カ ラ カ ラ	だ	と	い っ	て	帰 っ	て	き	まし	た
助	名	助	擬	助 動	助	動	助	動	助	動	助 動	助 動

⑪	お ば あ さ ん	は	ち ょ う ど	よ か っ	た	川	か ら	お い し	そ う な	桃	を	ひ ろ っ	て	き た	ん	だ
	名	助	副	い 形	助 動	名	助	い 形 容	助 動	名	助	動	助	動	助	判 定

よ	と	言 っ	て	仏 さ ま	か ら	桃	を	お ろ し	まし	た
助	助	動	助	名	助	名	助	動	助 動	助 動

⑫	そして	おじいさん	と	ふたり	で	桃	を	きろ	う	と	する	と	桃	が	ひとり	で
	接	名	助	数	助	名	助	動	助動	助	動	助	名	助	数	助

に	われ	て	中	から	小さな	男の子	が	生まれ	まし	た
助	動	助	名	助	連体	名	助	動	助動	助動

⑬	お じ い さ ん	と	お ば あ さ ん	は	び っ く り	し	ま し	た	が	桃	か ら	生 ま れ	た	の	だ
	名	助	名	助	名	動	助 動	助 動	助	名	助	動	助 動	助	判 定

か ら	桃 太 郎	と	い う	名 前	を	つ け	よ う
接	名	助	動	名	助	動	助 動

⑭	わ	に	は	子	が	い	な	か	山	の	神	が	さ	て	く	た	ん	だ	よ
	し			ど			い	ら			さ		ず		れ				
	ら			も							ま		け						
	名	助	助	名	助	動	助	助	名	助	名	助	動	助	動	助	助	判	助
						動	動	動										定	

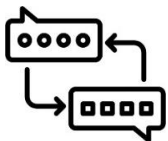
あ	あ	と	い	て	お	し	ま	た
り	り		っ		お		し	
が	が				お			
た	た				ろ			
い	い				こ			
					び			
感	感	助	動	助	名	動	助	助
動	動						動	動

⑮	そして	桃太郎	と	名	を	つけ	て	かわいがっ	て	育て	まし	た
	接	名	助	名	助	動	助	動	助	動	助動	助動

⑯	桃太郎	は	みるみる	うち	に	ズンズン	大きく	なっ	て	立派な	男の子	に	なり	まし	た
	名	助	副	名	助	擬	形容	動	助	な形	名	助	動	助動	助動

⑰	そ し て	お じ い さ ん	の	山 仕 事	を	手 伝 っ	た り	お ば あ さ ん	の	米 搗 <small>こめつ</small> き	を	手 伝 っ	た り	人
	接	名	助	名	助	動	助	名	助	名	助	動	助	名

の	嫌 が る	仕 事	で	も	進 ん	で	や る	知 恵	の	あ る	子 ど も	に	な り	ま し	た
助	動	名	助	助	動	助	動	名	助	動	名	助	動	助 動	助 動



Translation of Text 3.2 (p. 57 in JLinU)

- ① Once upon a time, there lived an old man and an old woman in a small village (literally, ‘a certain place’).
- ② Every day, the old man went to the mountains to cut wood, and the old woman went to the river to do the laundry.
- ③ One day, the old man found an injured sparrow on the mountain.
- ④ The old man took the sparrow home and loved it as if it were his child.
- ⑤ However, the old woman was greedy and rarely fed the sparrow as she thought it was a waste to feed it.
- ⑥ One day, the old man said to the old woman, ‘Give the sparrow something to eat’, and then he went to the mountain.
- ⑦ The old woman replied, ‘Yes, I understand, I understand’, but she didn’t give anything to the sparrow.
- ⑧ The old woman thought that today was a good day for laundry and starching. And she cooked the starch in a pan and went to the river to do the laundry.
- ⑨ The sparrow was so hungry that it licked the starch that the old woman had prepared. It licked once, twice, and licked it all up.
- ⑩ Then the old woman came home. When she saw the empty pan, she got angry ... She cut off the sparrow’s tongue with scissors and threw it out.
- ⑪ The sparrow cried out, ‘Painful, painful’, and flew away in tears.



Commentary on Activity 2 (p. 56 in JLinU)

Analysis of Text 3.2

①	昔	むかし	ある	ところ	に	おじいさん	と	おばあさん	が	い	まし	た
	名	名	連体	名	助	名	助	名	助	動	助動	助動

②	おじいさん	は	毎日	山	へ	木	を	切り	に	行き	おばあさん	は	川	へ
	名	助	名	名	助	名	助	動	助	動	名	助	名	助

せんたく	に	行き	まし	た
名	助	動	助動	助動

③	ある	日	お じ い さ ん	は	山	で	け が	を	し た	す ず め	を	見 つ け	ま し	た
	連 体	名	名	助	名	助	名	助	動	名	助	動	助 動	助 動

④	お じ い さ ん	は	そ の	す ず め	を	家	に	つ れ	て	帰 っ	て	自 分	の	子
	名	助	指 示	名	助	名	助	動	助	動	助	名	助	名

の	よ う に	か わ い が っ	て	い	ま し	た
助	助 動	動	助	動	助 動	助 動

⑤	けれども	おばあさん	は	欲ばり	で	すずめ	を	たべ	させ	る	の	は	もったいない	と
	接続	名	助	名	助	名	助	動	助動	助動	助	助	い形	助

いっ	て	めったに	えさ	を	やり	ませ	ん	でし	た
動	助	副	名	助	動	助動	助動	助動	助動

⑥	ある	日	おじいさん	は	ばあさん	ばあさん	すずめ	に	何か	食わ	し	て	やっ	て
	連体	名	名	助	名	名	名	助	名	動	助動	助	動	助

く れ	と	い っ	て	山	へ	で か け	て	い き	まし	た
動	助	動	助	名	助	動	助	動	助 動	助 動

⑦	お ば あ さ ん	は	あ あ	わ か っ	た	わ か っ	た	と	こ た え	まし	た	が	や っ ぱ り	す ず め	に	何
	名	助	感 動	動	助 動	動	助 動	助	動	助 動	助 動	助	副	名	助	名

も	や り	ま せ	ん	で し	た
助	動	助 動	助 動	助 動	助 動

⑧	お ば あ さ ん	は	今 日	は	い い	日 和	だ	か ら	せ ん た く	を	し	て	糊 つ け	を	し	よ う
	名	助	名	助	い 形	名	判 定	接 続	名	助	動	助	名	助	動	助 動

と	思 っ	て	な べ	で	糊	を	に	て	そ れ か ら	川	へ	せ ん た く	に	い き	ま し	た
助	動	助	名	助	名	助	動	助	接 続	名	助	名	助	動	助 動	助 動

⑨	す ず め	は	腹	が	へ っ	て	腹	が	へ っ	て	た ま ら な く	な り	お ば あ さ ん	が	に
	名	助	名	助	動	助	名	助	動	助	い 形	助 動	名	助	動

て	おい	た	糊	を	ひとくち	なめ	ふたくち	なめ	とうとう	全部	なめ	て	しまい ²	まし	た
助	動	助動	名	助	名	動	名	動	副	名	動	助	動	助動	助動

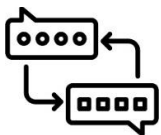
⑩	そこ	へ	おばあさん	が	帰っ	て	き	まし	た	おばあさん	は	からっぽ	の	なべ	を
	指示	助	名	助	動	助	動	助動	助動	名	助	名	助	名	助

見る	と	腹	を	たて	て	すずめ	の	舌	を	はさみ	で	ちよん切っ	て	おいだし	て	しまい
動	助	名	助	動	助	名	助	名	助	名	助	動	助	動	助	動

² More precisely, this word should be classified as 補助動詞 *hojo-dōshi* in that it serves to supplement the meaning of the main verb (licking the starch). It adds two semantic elements: the completion of licking the starch and the regret over licking the starch completely.

まし	た
助動	助動

⑪	す ず め	は	い た い	い た い	と	な き	な が ら	飛 ん	で	い き	まし	た
	名	助	い 形 ・ 感 動	い 形 ・ 感 動	助	動	助	動	助	動	助動	助動



Translation of Text 3.3 (p. 58 in JLinU)

- ① The main aim of this book is to survey the 1,300-year history of Japanese thought and see where we are today.
- ② When we Japanese evaluate our own culture and history, we care too much about what foreigners think about us, or we are too confident that what we already have is the best. This way, we have often changed our opinions from one pole to the other.
- ③ This in itself is not necessarily a bad thing, but if we think about why such fluctuation occurs, I think the reason is that we ourselves have not properly learned the history of thought cultivated by Japan.
- ④ The proposed duration of 1,300 years comes from the fact that Japan's oldest history book, the *Kojiki*, was compiled in 712, and the oldest collection of *waka* poetry, the *Manyoshu*, was completed in the 700s. It was thus around the eighth century that Japanese people's fine feelings and legends were first recorded in writing densely packed with meaning.



Commentary on Activity 3 (p. 58 in JLinU)

Analysis of Text 3.3

The following table presents the word classes of each word. The sentences tend to be longer than in folktales.

Analysis of Text 3.3

①	日本	の	思想	一三〇〇年	の	歴史	を	ざっと	眺め渡し	て	私たち	が	今	どの	ような	状況
	名	助	名	名	助	名	助	副	動	助	代	助	名	指示	助動	名

に	いる	の	か	を	確認する	と	いう	の	が	この	本	の	大きな	狙い	です
助	動	助	助	助	動	助	動	助	助	指示	名	助	連体	名	判定

②	私たち	日本人	が	自国	の	文化	や	歴史	を	評価する	とき	に	外国人	の	目
	名	名	助	名	助	名	助	名	助	動	名	助	名	助	名

を	気にし	すぎ	たり	自分たち	の	もつ	て	いる	もの	は	最高だ	と	自信	を	持ちすぎ	たり	と
助	動	助動	助	名	助	動	助	動	名	助	判定	助	名	助	動	助	助

一方	の	極	から	一方	の	極	へ	行っ	たり	来	たり	する
名	助	名	助	名	助	名	助	動	助	動	助	動

と	いう	こと	が	たびたび	行わ	れ	て	き	まし	た
助	動	形名	助	副	動	助動	助	動	助動	助動

③	それ	自体	は	必ずしも	悪い	こと	では	あり	ません	が	とはいえ	その	ような	現象	は	どうして	起き
	指示	名	助	副	い形	名	助	動	助動	助	接	指示	助動	名	助	疑問詞 ³	動

³ This form of word is not included in our twelve classes.

て	しまう	の	か	と	考える	と	私たち	自身	が	日本	と	いう	国	が	培っ	て	き
助	動	助	助	助	動	助	名	名	助	名	助	動	名	助	動	助	動

た	思想	の	歴史	を	きちんと	学ん	で	い	ない	から	では ⁴	ない	か	と	おも	の	です
助動	名	助	名	助	副	動	助	動	助動	接	助	助動	助	助	動	助	助動

④	一三〇〇	年	と	した	の	は	日本	最古	の	歴史書	で	ある	古事記	が	編纂	さ	れ	た	の
	名	名	助	動	助	助	名	名	助	名	助	動	名	助	名	動	助動	助動	助

が	七 一 二	年	同 じ く	最 古	の	和 歌 集	で	あ る	万 葉 集	が	成 立 し た	の	も	七 〇 〇	年 代	が	中 心
助	名	名	接	名	助	名	助	動	名	助	動	助	助	名	名	助	名

で	あ る	こ と	か ら	日 本 人	の	感 覚	や	伝 説	が	凝 縮	さ	れ	た	も の	が	文 字	に
助	動	形 名	助	名	助	名	助	名	助	名	動	助 動	助 動	形 名	助	名	助

な っ	て	記 録	さ	れ た	の	が	八	世 紀	ご ろ	と	し	て	そ こ	か ら	数 え	て	約
動	助	名	動	助 動	助	助	名	名	名	助	動	助	指 示	助	動	助	名

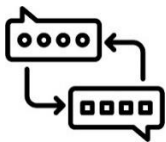
一 三 〇 〇	年	と	い う	こ と	で す
名	名	助	動	形 名	判 定



Quiz for Chapter 3

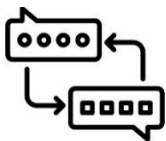
1. Define word class.
2. How many word classes did we study in this chapter?
3. Which word classes are unique to the Japanese language? There are more than one.
4. What type of mimetic word does *ときとき* in *胸がときときする* belong to?
5. What is the difference between 判定詞 and な-形容詞?

Chapter 4 Vocabulary



Translation of Text 4.1 (p. 62 in JLinU)

When I joined the company, foreign-affiliated companies were still rare in Japan. You might think that I was proficient in English, but in fact I could hardly speak it. I learned it after I joined Microsoft and went on a business trip to Seattle. Usually, one may want to introduce English teaching materials, saying, ‘I learned to speak English with this’, but that is not my intention with this book at all. On the contrary, from my own experience, I want to tell you that studying English is pointless. Now, in Japan English is being promoted in the name of globalization by making it an official language in some companies and making English a compulsory subject from primary/elementary school. But if both school education and business are conducted in English, and Japan becomes an English-speaking country, does Japan have a bright future?



Translation of Text 4.3 (p. 79 in JLinU)

A Cool delivery which a friend of mine sent me from Kyoto arrived. It was getting really hot and humid in Tokyo, and the delivery man was sweating profusely.

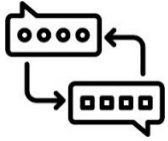
‘Please put this in the fridge immediately.’

The man from Cool said this as he handed over the delivery. I like this courteous manner representing Japan’s traditions and customs which pay attention to fine details.

Looking at the name of the item, it was tomatoes.

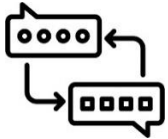
More than ten ripened tomatoes, from the street vendor in Kamigamo, Kyoto, are lined up in a box. They are gathered in a square box beaming at you. Whether you read their name from the top or from the bottom, or one side or the other, it says ‘tomato’!

There are many tomatoes! Lots of tomatoes are there!
I decided to put them in the fridge right away. Because the tomatoes in the box were already ripe, I divided them into several plastic bags and refrigerated them all.



Translation of Text 4.4 (p. 80 in JLinU)

How have you been? Weren't you tired? Thank you for meeting me during your important stay [in Japan]. I was also pleased to receive your postcard, which was so considerate, and reflects your thoughtfulness. Have you found a personal computer you like? It feels like fate whenever I think about seeing you in England and Japan. When I look at someone like you, who has made her own way, I'm deeply impressed such that I can't help asking myself if the path I have followed has really been the best choice.



Translation of Text 4.5 (p. 82–3 in JLinU)

One day, Kanadeko Hachiro passed by a temple, thinking that he was not satisfied with his training to become a warrior, and then he saw a man ringing the large bell with his clenched fist. The bell sounded *gōn, gangan, gangan* ... The man's name was Iwahari Iwakichi.

.. ..

As Kanadeko Hachiro and Iwahari Iwakichi walked along, a mountain moved towards them from the opposite side of the road ... The mountain was getting closer and closer. When they looked at it from a short distance, they could see that it wasn't a mountain but a man walking like a bear carrying a 5-metre ladder with lots of firewood tied to it ... The man's name was Hachigen Dohyo.

.. ..

When the three men were ready to meet the monster, it was midnight. It started to rain heavily.

Then thunder rumbled.

As soon as one heard the sound ‘pin’ just after the thunder, there was a sound similar to a drum.

When this sound approached the front of the house, the door swung open.

The monster entered shouting: ‘Is the old woman in?’



Commentary on Activity 1 (p. 62 in JLinU)

The number of expressions (segmented according to meaningful units) using *kanji* is 56. The numbers in parentheses indicate that some expressions occur more than once. While words with a *kun* reading are used 15 times, words with an *on* reading are used 40 times. There is one instance of a hybrid. The clue to identifying the two readings is that *kun* is often, but not always, accompanied by *hiragana* to complete the meaning of the entire word. For example, 覚えた *oboeta* has the *kanji* part 覚 *obo* supplemented by えた.

Kun reading : 珍しかった, 思われる, 話せなかった, 覚えた, 私, 話せる, 流れる, 伝えたい, 今, 名, 勧められている, 行なう, 果たし, 明るい, 持っている (15)

On reading : 入社, 当時, 外資系, 企業, 自体, 日本, 時代, 英語 (9), 堪能, 実は, 出張, 普通, 教材, 紹介, 意図, 逆に, 自分, 体験, 勉強, 無意味, 日本, 社内, 公用語, 小学校 (2), 必修, 教育 (2), 英語圏, 国, 本当, 未来 (40)

Hybrid : グローバル化



Commentary on Activity 3 (p. 69 in JLinU)

Words	Native Japanese	Meaning	Sino-Japanese	Meaning
1 風車	かざぐるま	pinwheel	ふうしゃ	windmill

2 色紙	いろがみ	coloured folding paper	しきし	Square piece of fancy paper (for writing a message on)
3 人気	ひとけ	presence of human	にんき	popularity
4 細目	ほそめ	tight-fitting	さいもく	particulars
5 訳	わけ	reason	やく	translation
6 干物	ほしもの	drying laundry	ひもの	dried fish
7 最中	もなか	Japanese wafer-like cake filled with bean paste	さいちゅう	in the middle of ~
8 市場	いちば	market (food)	しじょう	market (finance)
9 一月	ひとつき	one month	いちがつ	January
10 二月	ふたつき	two months	にがつ	February
11 外面	そとずら	appearance, exterior	がいめん	the outside, the exterior
12 寒気	さむけ	chilliness	かんき	cold weather/wave
13 見物	みもの	sight, attraction, spectacle	けんぶつ	sightseeing



Commentary on Activity 4 (p. 78 in JLinU)

The following is a suggested answer to Activity 4. This passage contains four hybrids.

- SJ and NJ: 反対側 *hantai-gawa* ‘opposite side’ (line 9) ; 勢揃い *sē-zoroi* ‘fully lined up’ (line 8)
- FL and NJ: ビニール袋 *binīru-bukuro* ‘plastic bag’ (line 12)
- FJ and SL: クール便 *kūru-bin* ‘cool delivery service’ (line 1)

Recall the lesson on sequential voicing (Chapter 2, section 2.3.4). The three examples here have undergone sequential voicing, as the first consonant of the

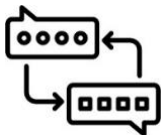
second element has become voiced (/k/ becomes /g/; /s/ becomes /z/; /p/ becomes /b/ in 反対側, 勢揃い, ビニール袋, respectively).



Quiz for Chapter 4

1. What are the three vocabulary strata in Japanese?
2. Why do the terms for body parts and the activities of eating and drinking tend to be expressed in native Japanese?
3. Why do some Sino-Chinese words have multiple readings? For example, 外 can be read as *gai* (外国) and *ge* (外科).
4. In which century did foreign loanwords first start to enter Japan?
5. Is there a difference in use between おっちゃん and おじさん? (Text 4.11)

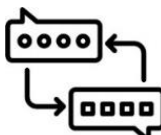
Chapter 5 Writing System



Translation of Text 5.1 (p. 90 in JLinU)

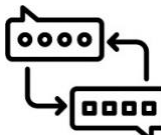
Translation:

This textbook was created as a step-by-step learning guide aimed at intermediate and advanced learners who will be able to understand all ‘the *kanji* for common use’ (常用漢字).



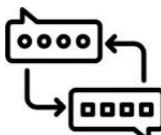
Translation of Text 5.2 (p. 92 in JLinU)

In addition, instead of pointlessly increasing the number of *kanji*, this textbook sets out the clear goal of acquiring ‘the *kanji* for common use’ by concrete steps. ‘The *kanji* for common use’ are those on the list of *kanji* established by the Ministry of Education, Culture, Sports, Science and Technology, which serves as the standard for writing modern Japanese in official documents, newspapers, magazines and books. If you have mastered all ‘the *kanji* for common use’, you will be well-placed to understand how to read the majority of *kanji* found in Japanese texts and the meaning they carry.



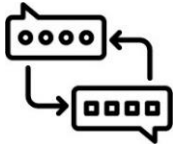
Translation of Text 5.3 (p. 95 in JLinU)

Sandals that fit these criteria (mentioned earlier in the text) will make your feet a little heavy. So if you choose black sandals, I suggest disclosing your wrists or neck (which will contrast nicely with the dark colour). If you choose not to uncover these body parts, try choosing natural or bright colours (for your shoes). If the material (of your shoes) is soft leather and cloth or rubber of reasonable strength, they will fit your feet well and be easy to wear.



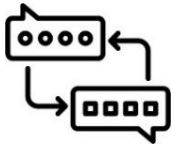
Translation of Text 5.4 (p. 95 in JLinU)

... Thin and stylish socks for pumps are also lined up in the store ... I participated in NHK's 'Asaichi' ('First in the Morning') programme, which featured socks, and as I said on this occasion, I would combine 'contrasting colours' for socks. I would wear discreet clothes and eye-catching socks, or alternatively I would wear socks that match some of the colours of my clothes.



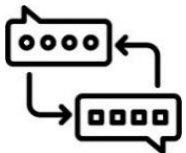
Translation of Text 5.5 (p. 96 in JLinU)

For example, it is not clear whether it was pronounced 'sha shu she sho ja ji ju je jo' or 'sa si su she so'.



Translation of Text 5.6 (p. 97 in JLinU)

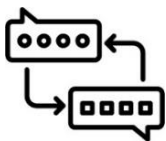
From the time my son turned one year old, I took him to and fetched him from daycare. As he grew up, however, he did not listen to me and became tougher (difficult to handle). I was frustrated at times.



Translation of Text 5.7 (p. 97–8 in JLinU)

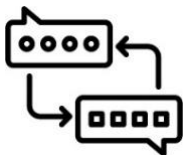
A team of researchers on labour problems have examined the reports on all cases of overwork recognized as work-related accidents in the past, and have found twenty-six physical and mental symptoms of the deceased ...

- ① Abnormal sweating, such as cold sweats or excessive sweating
- ② Severe pain in the shoulders or back
- ③ Sensation of the face being flushed or hot
-
- ⑳ Getting angry or irritated easily for trifling matters



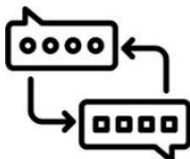
Translation of Text 5.8 (p. 98 in JLinU)

A ‘Wrapping Bus’ (literal translation of ラッピングバス) with cherries on its body has been in service on the Yamagata Expressway, the Tohoku Expressway and general roads in Yamagata Prefecture since late April. The prefectural government planned to attract customers for the upcoming cherry season as the prefecture has increasing recognition as the number one producer of cherries in Japan ... A wrapping film with images of very ripe cherries is pasted on the sides and rear of the bus, prominently bearing the catchphrase ‘Cherry Prefecture Yamagata’.



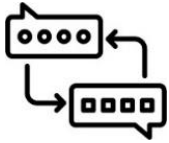
Translation of Text 5.9 (p. 100 in JLinU)

The major role of the will is to determine how to apportion inheritance and how to divide property. An additional note (attached to the will) should ideally be brief. If the person who writes a note wants to leave a message to each family member, it is recommended that she or he does so by way of a letter or an ‘ending note’ (literal translation of エンディングノート), separate from the will.



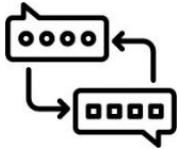
Translation of Text 5.10 (p. 102 in JLinU)

On 9 September the World Meteorological Organization (WMO) released a report showing that there is a 70 per cent chance that by 2024 there will be months 1.5°C hotter than pre-industrial times ... The WMO’s newly released report, *United in Science*, is a comprehensive climate change report published in cooperation with various UN agencies. This is the second time that it has been published, following the first report in 2019. This year’s report received input from the Intergovernmental Panel on Climate Change (IPCC), the United Nations Environment Programme (UNEP), the Intergovernmental Oceanographic Commission (IOC) of the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Global Carbon Project (GCP) and the UK Met Office.



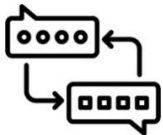
Translation of Text 5.11 (p. 103 in JLinU)

On 4 May the men's 5,000 metres took place at the 'Golden Games in Nobeoka' (a stadium in Nobeoka City, Japan). He (the athlete discussed) achieved a time of 13:10.69, the second fastest in Japan's history, and also meet the participation standard (参加標準) (13:13.50) at this summer's World Championships (Oregon, USA). When asked how he felt in an interview afterwards, he was speechless for 20 seconds. He wiped away his tears, took a deep breath and said, 'Last year, I was so frustrated that I couldn't participate in the Tokyo Olympics, since that had been my objective.'



Translation of Text 5.12 (p. 104 in JLinU)

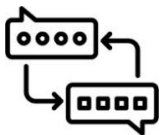
Japan has the third largest gender wage gap of the thirty-eight member countries of the Organization for Economic Co-operation and Development (OECD). The new objective (of the Japanese government) consists of four pillars, one of which is the 'economic independence of women'. One of the pillars embeds the concept of 'men's active participation in the home and local community'.



Translation of Text 5.13 (p. 105 in JLinU)

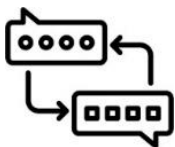
- ① 21 June 2022 The U23 (under 23) Asian Cup soccer final was held in Tashkent on the 19th, and Saudi Arabia beat Uzbekistan 2-0 and won the championship for the first time.
- ② 30 May 2023 Red Bull's Max Verstappen (Netherlands) won his fourth victory of the season with a pole position.
- ③ 12 June 2022 As of 8:00 pm on the 12th, 13,394 new people were confirmed to be infected with the new coronavirus in Japan. This was 1,714 fewer than a week before (the 5th), and it was the 29th consecutive day that the number had fallen from the same day of the previous week.

- ④ 12 June 2022 Students will also learn about Geographic Information System (GIS), which analyses and controls interrelated data such as population density, elevation and facilities on the electronic maps.
- ⑤ 12 June 2022 While looking at the liquid crystal display (LCD) monitor, you can cross the road by stomping your feet. You can also cross the road by wearing a goggle-type display which allows you to experience virtual reality (VR), for which you need to manipulate the button in front of you.
- ⑥ 12 June 2022 Of course I had high hopes (for wind power generation). In Europe, wind power generation is central. In the last ten years, solar power has expanded exponentially (in Japan), but unfortunately wind power has not grown much.
- ⑦ 12 June 2022 It's hard to carry a huge blade (feather) to the top of the mountain.
- ⑧ 12 June 2022 The show demonstrated to the audience how VIPs are guarded by the security section of the Prefectural Police Headquarters or how traffic riot police are trained to use white police motorcycles. Citizens watching the show took photos and clapped hands. (Fukuchi Kētārō)
- ⑨ 14 June 2022 South Korean Defence Minister Lee Jong-Seop delivered a speech in Singapore on the 12th, saying, 'Besides the normalization of security cooperation between South Korea and Japan, ... we intend to have a sincere dialogue with Japan'.
- ⑩ 29 Sept 2021 The representative case is a special nursing home for the elderly (特養) which accepts elderly people with a nursing care level of 3 or higher. There is a long waiting list and many people cannot be accepted immediately ... Another type of nursing home is that categorized as a health care facility (老健), whose job is to take care of those who will be able to return home or to give support to those who live at home. Along with nursing and medical care, the facility offers physiotherapy.



Translation of Text 5.14 (p. 106 in JLinU)

In view of the World Trade Organization (WTO) ministerial meeting starting on the 12th in Geneva, Switzerland, the volunteer member countries/regions issued a joint statement showing their solidarity with Ukraine.



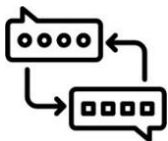
Translation of Text 5.15 (p. 107–8 in JLinU)

(Now we want to listen to) the Carpenters —.

On the album, this song (= ‘Yesterday Once More’) is the first song on the B side and it was ‘sandwiched’ (= played again) at the end.

... This song especially was requested repeatedly by my mother (who is sixty-nine years old). When she was young, she loved to dance. I think Karen’s calming and shy voice may have reminded her of her youth during the period of chaos after the war.

A sixty-three-year-old man from Fukuoka said, ‘When I was struggling with conversation skills in English, I started listening to it (‘Sing’) because I was told that the pronunciation (of this song) is beautiful and listening to the song is a very good way to train listening comprehension. I could listen to it happily as I liked it but that was the limit of my listening comprehension skills’ ...



Translation of Text 5.16 (p. 108 in JLinU)

—— ‘Did you ever make bread when you were a child?’ ‘Yes, I ate underwear’. Don’t you remember you laughed at this? By changing the divisions (of words), sentences or phrases gain completely different meanings, the so-called *ginata* reading (ぎなた読み). *I Made Bread (Kokudoshu)* is a popular picture book whose theme is this traditional word game.

The point in Text 5.16 is that ‘I made bread’ in Japanese can be read as ‘I ate underwear’ if the first letter of the verb (つくった) is attached to the subject (ぼん), leaving the verb くった ‘ate’ behind.



Commentary on Activity 1 (p. 91 in JLinU)

The suggested answer is summarized in the tables below. Three more notions are added to the table. These are 接続詞 *setuzokushi*, 名詞化 *mēshika* and 判定詞 *hantēshi*. 接続詞 is translated as ‘conjunction’ in English and we have already learned what it is (Chapter 3). 名詞化 is a process in which a word in a class other than a noun becomes a noun. 判定詞 (Chapter 3) serves to link two elements and its function resembles that of the copula in English. For example, *am* in *I am a doctor* is a copula in English, where it links the subject (I) and a predicative element (*a doctor*) (Matthews 2014: 83). Take note of *について*, which is a complex expression consisting of two particles *に* and *て*, and *つい* derived from the verb *就く*. In Japanese grammar, it falls under 連語 *rengo* ‘a connected word’, which is translated as ‘phrasal particle’ (Kaiser et al. 2013: 91) on the grounds that it shares the function of case particles.

The First Sentence

Content words			Grammatical words	
漢字	ひらがな	送り仮名	助詞	助動詞
	また			
漠然			と	
習得漢字			を	
増		やし	て	
	い	く	のでは	
	な	く		
常用漢字				
	すべて		の	
理解			と	
	い	う		
到達目標			を	
明確			に	
	し			
	その			
目標達成			の	
	ため		の	
手順			を	
具体的			に	
呈示				
	し		て	
	い			ます

The Second Sentence

	Content words		Grammatical words				
漢字	ひらがな	送り仮名	助詞	接続詞	助動詞	名詞化	判定詞
常用漢字			と				
	い	う	のは				
文部科学 省			によ り				
制定	さ				れた		
漢字表			で				
公文書							
新聞							
雑誌							
書籍			など				
現代日本 語			を				
書		き					
表		す					
時			の				
基準			と				
	さ				れ		
			て				
	い	る					
						もの	
							です

The Third Sentence

	Content words		Grammatical words			
漢字	ひらがな	送り仮名	助詞	接続詞	助動詞	名詞化
常用漢字			が			
	すべて					
理解					できれ	
			ば			
日本語			で			
書		か			れた	
文章			に			
現		れる				
漢字			の			
	ほぼ					
	すべて		につい て			
	その					
読		み	や			
意味			が			
推測					できる	
			と			
	い	う				
						こと
			に			
	な	り			ます	



Commentary to Activity 6 (p. 105 in JLinU)

The parentheses used in the ten excerpts are ascribed to eight different functions, primarily providing supplementary information for the preceding word. However, the nature of this supplementary information varies with context.

First, when the meaning of a word may be unclear to the reader, the (①, ②, ③) parentheses provide clarification. For instance, in ①, the meaning of U-23 is given, in ②, the city's location is clarified, and in ③, the time reference 'one week before' is defined as 5 June 2022.

Second, the parentheses can provide an abbreviated English expression (④): 地理情報システム *chiri-jōhō-sisutemu*, the translation of 'geographic information systems', is abbreviated as GIS.

Third, the parentheses may contain the Japanese equivalent of a word. In the article (⑤), VR is translated as 仮想現実, without providing the full English form, 'virtual reality'.

Fourth, the parentheses can supplement the missing information (⑥). For example, when the interviewee's (a politician) statement may be ambiguous to the reader, the journalist inserts the adverbial 日本では *nihon dewa* ('in Japan') to clarify the contrast between Europe and Japan.

Fifth, the parentheses can provide a transliteration of an English word pronounced in a Japanese manner. For instance, the interviewee's use of the English word *blade* [bleɪd] is pronounced as [bu:re:do] (⑦).

Sixth, the parentheses can indicate a source of information, such as the author of the article or the journalist affiliated with the newspaper company (⑧).

Seventh, when a word may be unfamiliar to Japanese readers, its reading is provided in the parentheses (⑨). The first example instructs the reader on how to read a Korean name. Though Japan and Korea share some Chinese characters in writing personal names, their reading in each country differs. The second example presents how to read a Japanese word that does not belong to 常用漢字 *Jōyō-kanji* (‘*Kanji* for common use’).

Eighth, if a shortened form (特養 *tokuyō*; 老健 *rōken*) is more commonly used in society than its full form (特別養護老人ホーム *tokubersu-rōjin-hōmu*; 介護老人保健施設 *kaigo-rōjin-hoken-shisetsu*, respectively), it is indicated in the parentheses as an alternative (⑩). Both terms refer to homes for the elderly, with the former translating as ‘special nursery home’ (for those who are seriously ill), and the latter as ‘nursing care facility’ (for those who can return home after treatment such as physiotherapy).



Commentary to Activity 7 (p. 106 in JLiU)

In the first example (①), the symbol ‘・’ denotes a whole-part relationship, with Switzerland representing the country (whole) and Geneva a city within it (part). In the second example (②), the symbol ‘・’ indicates that 加盟国 *kamē-koku* (‘member country’) and 地域 *chi-iki* (‘area’) are two alternatives. That is, those who agreed with the joint statement against Russia’s unlawful invasion of Ukraine are classified as member countries or areas.



Activity 8 - sample answer (p. 107 in JLinU)

Table 5.9 incorporates the functions of examples in Texts 5.15 and 5.16. However, the table remains incomplete. Your task is to search other articles which contain the symbols not fulfilled by their functions in Table 5.9. The functions of the symbols in Table 5.9 may vary depending on their usage and context. As indicated, some symbols, such as ふたえかぎ 『 』 , serve two semantically distinct functions depending on their usage.

Table 5.9 New Version of Table 5.8

Symbols	Readings	Functions
～	なみせん	<ul style="list-style-type: none"> • shortening of the title ③ • prolongation of a vowel (exclamation) ⑧
『 』	ふたえかぎ	<ul style="list-style-type: none"> • direct speech ④ • the title of a book ⑩
< >	ひとえかっこ	
《 》	ふたえかっこ	
【 】	すみ付きかっこ	
？	疑問符	• asking a question ⑦
！	感嘆符	• expressing emotion ①⑨
？！	疑問符と感嘆符	
“ ”	二重引用符	
=	つなぎ	
—	ダッシュ	
——	ぼうせん	<ul style="list-style-type: none"> • expressing the lingering emotion ② • beginning the first sentence ⑥
.....	てんてん	• expressing regret or hesitation ⑤
：	コロン	



Quiz for Chapter 5

1. What are the three major writing systems that Japanese has at its disposal?
2. When ‘cherry’ is written as さくらんぼ and サクランボ in a newspaper article, what information does it convey to the reader?
3. When English words enter the Japanese lexicon in present-day Japan, which writing system is likely to be employed?
4. How would ‘United Nations’ be written in Japanese newspaper articles?
5. What is the basic functional difference between Chinese characters (一, 二, 三) and Arabic numerals (1, 2, 3) when they are used in Japanese newspapers?

Chapter 6 Word Structure

Translation of Text 6.1 (p. 112 in JLinU)

Soon after starting off on my bicycle, I stopped at a convenience store on the other side of the road to get rid of my empty lunch box. I waited for the pedestrian signal to turn green to cross National Route 4. Then, on my right, I saw a road sign showing the direction south, which is the route I followed (to get here). It said ‘Tokyo 67 km, Ueno 64 km, Kasukabe 36 km’. I briefly thought about going home. After tossing the empty box into the trash bin at the convenience store and refilling my empty plastic bottle from the water supply in the car park, I crossed the pedestrian crossing and resumed my northward journey, abiding by the rule of keeping left.

Translation of Text 6.2 (p. 117 in JLinU)

The first point is that remuneration for nursing care has always been low from the beginning and working conditions for care workers are extremely poor ... The quality of care in Japan is second to none internationally. We must create a system that allows the people who provide this quality of care to work with pride. In order to make the most of this asset and to create a society where people can live out their retirement with peace of mind, we must not allow further deterioration to the long-term care insurance system.

Translation of Text 6.3 (p. 123 in JLinU)

Where do you make time for yourself? “‘Making time’”? Oh, I get it. For me it is a library. How about you?’, ‘I use a trash disposal, but it’s just an empty lot in my neighbourhood with neglected electrical appliances. It’s a place where no one comes, so it’s very relaxing.

Translation of Text 6.4 (p. 124 in JLinU)

- 1 The more the classroom becomes noisy and joyful, the more detached the space around me becomes and the feeling of isolation increases.
- 2 I often visited the library during my lunch break.
- 3 When I arrive in front of my house, I take the key to the front door out of my pocket.
- 4 As I listened to Ms Harada’s explanations, I remembered that he (the person I had just met) had blocked his phone number when making calls.
- 5 When the boy hung up the phone, the driver spoke through the microphone.

- 6 The words I muttered in my mind reached him over the temporal distance of sixty minutes and the spatial distance of half the length of the Japanese archipelago.
- 7 The melody of the incoming call ringtone was exactly the same as I had imagined.
- 8 I have often been in touch with Ms Harada and asked her about it, but she said she has not yet received a bill.
- 9 She talked to me about life at the university and the joys and sorrows of living on her own.

Translations of Examples (13)–(32) in Section 6.6 (pp. 126–31) 126– in JLinU)

- (13) The TV screen presents a scene which is nothing but an everyday scene inside a building.
- (14) Shinya turned on the TV, which was his reflex response to the [earthquake] alarms ringing for abnormalities throughout the building.
- (15) Shinya swallowed a sigh. (p. 126)
- (16) Shinya squeezed so hard that he thought his heart would stop.
- (17) He knows all so well that such a thing will never come true.
- (18) Shinya got up from the pipe chair.
- (19) Nobita walked across the golden floor and picked up a ring from a treasure chest. (p. 127)
- (20) The whole building began to sway like a pendulum.
- (21) Shinya turned away from the window and started walking down the office corridor again.
- (22) The entire building continues to sway from side to side like a pendulum.
- (23) I received many calls on my mobile phone from my father and mother. I tried calling back but couldn't get through because of bad network connection. (p. 128)
- (24) The student sat facing the invigilator.
- (25) When confronted with the reality that there is a nuclear power plant in Fukushima, something he was not even aware of in the past, he now didn't know how to face it.
- (26) We both looked at each other.
- (27) Although Shinya was almost crushed, he managed to change trains and headed to the station in Itabashi Ward.

- (28) The cupboard doors are open, the bowls and plates are lying on the floor, and the pieces are scattered around. (p. 129)
- (29) Shinya handed the company employees dried bread, cup noodles and blankets which were stockpiled for emergency use.
- (30) Suppressing the indescribable feeling of anxiety arising in him, Shinya silently stared at the TV. (p. 130)
- (31) Although Shinya was almost crushed, he managed to change trains and headed to the station in Itabashi Ward.
- (32) My elder sister took her two-year-old child with her and moved to her husband's parents' home in Kansai. (p. 131)



Commentary on Activity 1 (p. 112 in JLinU)

Line	Examples	Reading	Core part
1	反対側	はんたいがわ	側
2	国道 4 号線	こくどうよんごうせん	4 号線
2	歩行者信号	ほこうしゃしんごう	信号
3	案内標識	あんないひょうしき	標識
5	ごみ箱	ごみばこ	箱
5	駐車場	ちゅうしゃじょう	場
6	ペットボトル	ぺっとぼとる	ボトル
6	横断歩道	おうだんほどう	歩道
6-7	左側通行	ひだりがわつうこう	通行

All compounds (except for 駐車場) consist of two independent words and the meaning of the compound reflects the meaning of the two parts. These parts have the same relationship (Pattern 4): the first part modifies, or tells us more about, the second.

One word, 駐車場, needs special attention because the second part, 場 *jō*, cannot stand alone with the same reading (×私は場を探しています ‘I am looking for a place (to park my car)’). Given the definition of the compound, this is problematic. However, it can stand alone if it is read as ‘ba’, (その場に居合わせた ‘I happened to be there’, 北原 2021: 1292) carrying the semantics of ‘place’. The maintenance of the same semantics is due to the fact that 場 is an ideogram contributing an invariable meaning to the compound. 場 is combined with other characters or words to express a place where certain activities (parking, exercises,

ceremonies) take place (e.g. 駐機場 *chūki-jō* ‘a parking space for planes’, 運動場 *undō-jō* ‘an athletic field (often at school) where people practice sports’, 試験場 *shikenjō* ‘exam venue’ or 式場 *shikijō* ‘ceremonial hall’; 劇場 *gekijō* ‘theatre’). Despite its lack of independence as a word, its bearing of an invariable meaning (‘place’) makes it the core part of the compound (駐車場).



Commentary on Activity 2 (p. 116 in JLinU)

Text 6.2’ below highlights nominal compounds with numerical notations. There are seventeen noun compounds in total. The table below Text 6.2’ summarizes the distribution of compounds found in this passage. Four patterns (P1, P3, P5 and P6) in Section 6.4 are not utilized in Text 6.2. Some notes are in order for ⑧日本 and ⑭社会. They are classified as P2 (E1 and E2 parallel). The original meaning of 日本 is ‘the origin of the sun’ (日) as seen from China and Japan was the place where the sun rises (本). We consider the sun and the point where the sun rises to be ‘parallel’. Similarly, E1 社 in 社会 means ‘shrine’ and E2 会 means ‘gathering’ or ‘meeting’. A shrine was a place integral to ancient Japanese society. Such a central place attracts visits. The combination of the two phenomena is essential for the formation of society. Thus, they are considered to be parallel, just like 水泳.

The three examples of ⑫老後, ⑮以上 and ⑰改悪 exhibit the same process, namely, E2 modifies E1, which is missing in our list of patterns in Section 6.4. To illustrate, in 老後, 後 indicates a period that comes after one has reached old age (老), to mean ‘time or life after old age or retirement’. In 以上, E2 (上) indicates

that something is above or beyond the reference point (以). When it comes to 改悪, E2 (悪), describes the nature of change (改); unfortunately, in a negative way. Thus, E2 provides supplementary information about E1 so that the meaning of E1 becomes more specific. ⑩ 介護保険制度 is a compound consisting of three elements (E1, E2 and E3) whereby two steps of modification are observed: E2 modifies E3 and E1 modifies E2.

Text 6.2’

1 つ^め;目に①介護報酬^{かいごほうしゅう}が②初期^{しよき}から低^{ひく}く③設定^{せってい}され、④介護ワーカーの⑤労働条件^{ろうどうじょうけん}が著^{いちじる}しく⑥劣悪^{れつあく}な⑦状況^{じょうきよう}におかれていることです。．．．⑧日本のケアの質^{しつ}は、国際的^{こくさいてき}に見てひけをとりません。これを支^さええる⑨介護現場^{かいごげんば}の人^{ひと}たちが誇^{ほこ}りをもって働^{はたら}ける⑩制度^{せいど}にしなくては。この⑪財産^{ざいさん}を生^いかし、⑫老後^{ろうご}を⑬安心^{あんしん}して過^すごせる⑭社会^{しゃかい}を迎^{むか}えるためにはこれ⑮以上の⑯介護保険制度^{かいごほけんせいど}の⑰改悪^{かいあく}を許^{ゆる}してはなりません

Pattern	Classifications	Examples
P2	E1 parallels E2	③ ⑥ ⑦ ⑧ ⑩ ⑭
P4	E1 modifies E2	① ② ④ ⑤ ⑨ ⑬ ⑯
P7	E2 acts on E1	⑪



Commentary on Activity 3 (p. 123–124 in JLinU)

The following table presents answers to the task in Activity 3. ‘Com’ indicates compound and ‘Af’ indicates affix. ‘Pf’ and ‘Sf’ in parentheses stand for prefix and suffix (shaded grey), respectively.

Sentence	Word	Reading	Compound and/or affix	Meaning
①	教室	きょうしつ	Com	classroom
	楽しげ	たのしげ	Af(Sf)	cheerfulness
	孤独感	こどくかん	Com+ Af(Sf)	solitude, isolation
	増大	ぞうだい	Com	increase, augmentation
②	昼休み	ひるやすみ	Com	lunch time
	図書館	としょかん	Com+ Af(Sf)	library
③	到着	とうちゃく	Com	arrival
④	説明	せつめい	Com	explanation
	非通知	ひつうち	Af(Pf)+Com	absence of notification
⑤	電話	でんわ	Com	telephone
	運転手	うんてんしゅ	Com+ Af(Sf)	driver
⑥	言葉	ことば	Com	words
	時間	じかん	Com	time
	空間的	くうかんてき	Com+ Af(Sf)	spacious
⑦	想像	そうぞう	Com	imagination
	着信	ちゃくしん	Com	arrival of message
⑧	彼女	かのじょ	Com	she (third person singular)
	請求書	せいきゅうしょ	Com+ Af(Sf)	bill
⑨	一人暮らし	ひとりぐらし	Com	living alone
	悲喜	ひき	Com	sadness and happiness

When words are indicated to be ‘Com+Af’, they involve two processes. Consider

②図書館 *toshokan* ‘library’. It can be divided into two meaningful parts, 図書 and

館. The first part can be further divided into two characters 図 (meaning ‘drawn materials’) and 書 (meaning ‘written materials’), which combine to mean ‘books’, to which the third character 館 (meaning ‘big building’, such as library, cinema or museum) is attached. Since 図書 can stand alone but 館 cannot (with the same meaning), it is an example of compounding and affixation. In the case of ④非通知 *hi-tūchi* ‘absence of notification’, the order is reversed; that is, this is an example of ‘Af(Pf)+Com’: the first character 非 carries the semantics of negation as a prefix, negating the presence of 通知 ‘notification’. ⑨悲喜 *hiki* is composed of two characters, which are opposites. McClure (2000: 81–104) offers an extensive list of prefixes and suffices which interested readers are advised to consult. The suffixes 館 and 書 refer to a big building (e.g. library, embassy, gymnasium) and to a written or printed statement, respectively. A word of caution is in order. 館 when read as やかた ‘a mansion of a noble family’ can stand alone but there is a change in meaning. The semantics of ‘big building’ (serving the public) is only possible when 館 co-occurs with other elements (e.g. 映画館 ‘cinema’ or 博物館 ‘museum’). An operation observed for ①教室 is different. While 教 cannot stand alone (like 館), it can do so if it is read as おしえる (with 送り仮名) maintaining the semantics of teaching (unlike 館). How about the second element 室 ‘room’? It cannot stand alone (×私は室にいた ‘I was in the room’) but it can designate a room in its own right. In other words, Japanese native speakers know what 室 means even if it stands alone. Furthermore, 室 is a productive ideogram designating different types of rooms (病

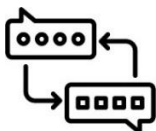
室 *byōshitsu* ‘hospital room’ and 和室 *washitsu* ‘Japanese-style room’ maintaining 室’s original semantics). This property stands in contrast with affixes such as 手, 書, 的 and 館 whose meaning derives from the process of affixation. For example, 手 is a clear example as it does not refer to profession as an independent word. We conclude that 館 is a suffix and 教室 is a compound.



Quiz for Chapter 6

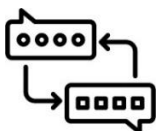
1. What is the difference between affixation and compounding?
2. Which affixes are not used in *kanji*? Give examples.
3. What are the characteristics of the nominal compound in Japanese? Give examples.
4. What are the characteristics of the verbal compound in Japanese? Give examples.
5. Is there a core element of the compound 消え去る?

Chapter 7 Word Meaning



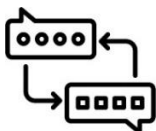
Translation of Text 7.1 (p. 135 in JLinU)

I watch speeches (by political candidates) and understand how their personal experience relates to the stories they tell us. I get to know what the crucial issue of the political election is. I also watch how people who are listening to the speeches react to them and I myself approach the audience to ask for their opinions.



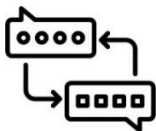
Translation of Text 7.2 (p. 136 in JLinU)

Because of defeat in the war, our savings and stock certificates became worthless. We lost the land and the house we owned. My father, who worked for the South Manchuria Railway, lost his position. We sold clothes, furniture, watches and my father's camera to buy food to appease our hunger.



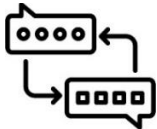
Translation of Text 7.3 (p. 136 in JLinU)

I am not a military expert. But the reason why I can talk about the military is because Ukrainians have been fighting hybrid wars ever since the Crimean peninsula was unilaterally annexed by Russia in 2014. I myself have been trying to understand what could happen in wars in the modern world.



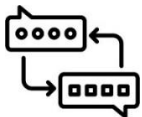
Translation of Text 7.4 (p. 136 in JLinU)

Art journalist Makoto Murata (sixty-seven), who was his (Mr Ikeda's) drinking buddy for forty years and is currently the principal of an art school of this facility, said, 'Mr Ikeda (who has recently passed away) had inspiration, was able to do calculations, and had the ability to obtain the understanding of government offices and general public to advance his ideas ...', Murata reveals.



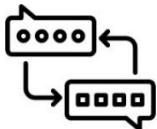
Translation of Text 7.5 (p. 139 in JLinU)

An earthquake in eastern Afghanistan in the early hours of 22 May violently shook mountain villages where people were sleeping. Fragile houses made of mud and stone collapsed, and many sleeping residents were trapped under their houses or failed to escape. These facts may have multiplied the losses. Sayed Muhammad, sixty-five, from the seriously hit eastern province of Paktika, was sleeping in his house when he felt a tremor around 1.30 am, and woke up startled. 'I have never experienced an earthquake as big as this in my life. The shaking lasted for almost a minute,' he said. His house did not collapse, but that of a friend of his who lived near the epicentre collapsed. This man suffered injuries to his arms and legs and he lost his wife and five children.



Translation of Text 7.6 (p. 140 in JLinU)

A colleague who was transferred from Tokyo to Osaka told me that he feels uneasy in the commuter train. He often finds six people or sometimes five occupying an entire seven-passenger seat (シート). He first wondered if people in Kansai do not like to come into contact with other people's bodies, but then suddenly realized that many trains in Tokyo have seats (座席) with divisions and this stops passengers taking too much space. If the seat is for seven passengers, seven people are made to sit. It may be an exaggeration to say that this is an issue of 'discipline or freedom', but there is definitely a difference between Kanto and Kansai in attitudes to seating (座席). JR (Japan Rail) in the East started to introduce seats (座席) with divisions in 1992. New trains even have a 'handle' for elderly people between the seats (シート), and this means that the place we sit is decided doubly by the division and the handle. JR trains in the West still have a flat bench seat (シート).

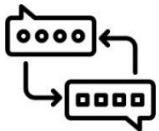


Translation of Text 7.7 (p. 141 in JLinU)

This is not the case in Kintetsu. The limited express with reserved seating (座席指定), whether between Osaka Namba and Kintetsu Nara or between Kintetsu Nara

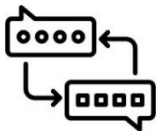
and Kyoto, is not given a nickname. The names ‘Aoniyoshi’ or ‘Shimakaze’ are nicknames given only to limited expresses equipped with innovative special carriages.

For this reason, ‘Aoniyoshi’ charges a fee for a special carriage on top of the price for a normal limited express. In addition to twin-seat (シート) and salon-seat (シート) carriages, part of the twin-seat carriage is used as a library. It is surprising that the passengers can read books about the railway line on the sofa. The longest journey lasts only 1 hour and 28 minutes. Are all these services not excessively luxurious?



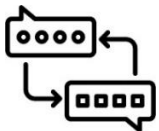
Translation of Text 7.8 (p. 143 in JLinU)

Mr Nishimura said, ‘In today’s world when suicides are happening all the time, cats are a comfort to the heart. I wish people could live with a cat, it would help them to live with less stress.’ That is not to say that he wants to ask cats for a hand (meaning ‘he wants cats to give him a hand as he is extremely busy’) but he receives orders even from outside the prefecture.



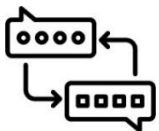
Translation of Text 7.9 (p. 143 in JLinU)

Nursing-care taxis play an intermediate role between ambulances and taxis ... ‘I want to support people in the community and help people in trouble,’ says Aimi-san.



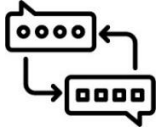
Translation of Text 7.10 (p. 143 in JLinU)

‘The cooperation money’ is “just barely tolerable”,’ says the forty-year-old owner of a *monjayaki* restaurant in Tokyo’s Chiyoda Ward. If she complies with the request, she will probably lose 2 million yen a month in labour costs for nearly fifteen employees and the shop’s rent because it opens in the evening. The cooperation money fund is insufficient.



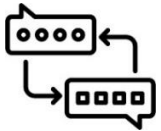
Translation of Text 7.11 (p.143 in JLinU)

They participate in every election. While Nozomi wants to speak up and represent the younger generation, Yōsuke explains with a smile that he feels obliged to vote in the election but doesn't expect much.



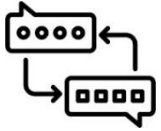
Translation of Text 7.12 (p. 147 in JLinU)

In 1945, at the age of thirteen, I experienced defeat in the war in Dalian, Manchuria (Northeast China). An estimated one and a half million Japanese risked their lives to be repatriated from Manchuria in continental China. I was one of them, but the repatriation ships did not come immediately. Some time after the defeat, officers from the Eight Roads Army (Chinese Communist Army) came to our house. They told us in fluent Japanese that they were going to confiscate our house on the orders of the occupying forces and asked us to move to a building (建物) they had prepared for us by a specific date. Our family was forced out of our home (家) and housed in an old hospital building (建物) built by the Russians in the Meiji era. We were allocated a room for us all, and we lived there in cramped conditions for about a year.



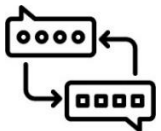
Translation of Text 7.13 (p. 148 in JLinU)

There is a paid-parking a few minutes from the JR-Yokohama Station. Last summer one car remained parked there for nearly a month. The bonnet was dented and the headlights were broken. There were patches of paper on the windows.



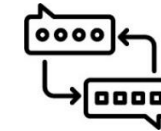
Translation of Text 7.14 (p. 149 in JLinU)

A new train carriage, the second generation of the Iyonada Monogatari, JR Shikoku's sightseeing train, ... is scheduled to start running on 2 April. On the exterior of the train, metallic paint has been used for the first time, and it shines beautifully in the setting sun. In Carriage 3, 'Fiore Suite', there are private compartments (seating two to eight passengers). Carriages 1 and 2 are equipped with the same type of room but there are paired seats and the seats are more spacious than those of the first generation. Each seat is equipped with a USB socket and Wi-Fi. Some of the lighting is lantern-style, inspired by tangerines, Ehime's speciality, and the ceiling light can be switched to the colour orange, inspired by the setting sun.



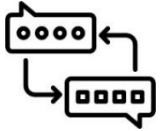
Translation of Text 7.16 (p. 151 in JLinU)

The average maximum temperature in Shibetsu in early June is 15 degrees Celsius, but this year there have been cold days of around 10 degrees Celsius, and the season for summer flowers also seems to be late.



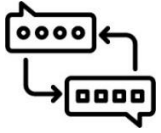
Translation of Text 7.17 (p. 151 in JLinU)

The forty-three children cheered in the cold shower and went into the swimming pool.



Translation of Text 7.18 (p. 151 in JLinU)

Mr Mitani moved to a vacant house near his farm so that he could work on the farm in the cool early morning of summer. He has been cooking by himself since April.



Translation of Text 7.19 (p. 153 in JLinU)

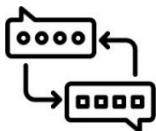
A self-employed man (seventy-two) chased after a moped bike and spoke to the driver: ‘I know you’ve been drinking?’ ‘What’s wrong with it?’ The driver assumed a defiant attitude and tried to get away on his bike. The seventy-two-year-old man was compelled to pull out the key ... The drunken man left the bike in the parking area for bicycles and started walking away. The seventy-two-year-old followed him, and identified the address of the house the drunken man entered. He then called 110 (= the police).



Quiz

1. What are the six lexical relations?
2. What are the three subtypes of antonymy?
3. How is hypernymy-hyponymy differentiated from meronymy?
4. What can ‘meaning components’ disclose?
5. Which lexical relations discussed in this chapter are found frequently in newspaper articles?

Chapter 8 Sentence Structure 1

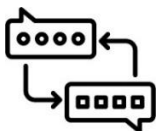


Translation of Text 8.1 (p. 158 in JLinU)

The final match of the sixty-ninth Spring Tohoku District High School Baseball Tournament was held on the 13th at the Azuma Baseball Stadium of Fukushima prefecture, and Seko Gakuin came from behind and won against Tohoku (Miyagi prefecture) 4-3. The team won the championship for the fourth time since 2018.

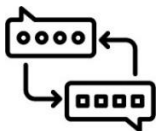


Seko Gakuin defeated the right arm (= the pitcher) who has had attention from professional teams and won the championship for the first time in four years.



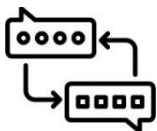
Translation of Text 8.2 (p. 159 in JLinU)

The team suffered from Ito's straight balls today as well, but the batting line rose up in the seventh inning. Returning one point with a sacrifice fly, still two down, players second and third base, Miyoshi, who held the bat short, hit a timely shot and the team caught up with their opponents. The following Ryunosuke Yama-asa (3rd year) also held the bat short and knocked back the straight ball. Yama-asa said, 'Pitcher Ito, like pitcher Yamada, has powerful high straight balls, and I ignored high-pitched balls and swung the bat.'



Translation of Text 8.3 (p. 167 in JLinU)

The English language first landed in Japan in AD 1600. More than 400 years have passed since then, and we are now entering an era of unprecedented agitation in the history of the reception of the English language in Japan ... People say that it is bad that Japanese people do not speak English. They say that if this sorry state continues, Japan will not be able to survive in the international community. But what level of proficiency corresponds to 'speaking English'? ... In the first place, how should we use English and in what situations? These issues should be discussed as a matter of urgency. Unfortunately, Japan's current policy regarding the English language is not well thought through.



Translation of Text 8.5 (pp. 174–5 in JLinU)

After finishing the evening shift, Yoko puts a coat over her white uniform, takes off her hat and heads for the car park. She is beautiful.

Yoko: (stops moving due to an unexpected surprise, and looks ahead).

Kenichi: (standing in the distance) ‘Long time no see’.

Yoko: (Chuckling hesitantly) ‘What?’

Minoru: ‘I haven’t seen you for a long time’ (standing beside Yōko).

Yoko: ‘Ah’.

Yoshio: ‘I haven’t seen you for a while’ (standing beside her).

Yoko: ‘Ah’ (after a moment’s thought) ‘Harue——?’

Yoshio: ‘She seems OK.’

Yoko: ‘Does she——’.

Kenichi: ‘So, we came here.’

Minoru: ‘The three of us finally got together.’

Yoshio: ‘Then, we decided to meet you.’

Kenichi: ‘Are you tired?’

Yoko: ‘I’m fine, but are you OK? It’s not too late (walking towards the car)? You have to work tomorrow, right?’

Yoshio: ‘Yes, but——’.

Minoru: ‘We haven’t seen each other in quite a long time.’

Yoko: ‘Yes, indeed.’

Yoshio: ‘It would be a real pity if we had to go now.’

Kenichi: ‘We might not see each other for another year or two.’

Yoko: ‘True’.

Yoshio: ‘Let’s just see your face (= have a few minutes together) now.’

Minoru: ‘I’m glad to see you.’

Yoko: ‘I have a car over there (pointing at the front area). Did you come by car (asking Minoru)?’

Minoru: 'Yeah, in his car (pointing to Kenichi).'

Kenichi: 'It's parked right next to the main gate.'

Yoko: (coming to the car) 'What shall we do? Do you want to get into my car? Or would you like to get into Kenichi's?'

Yoshio: 'Shall we go somewhere?'

Yoko: 'If we should drift apart now.'

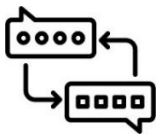
Kenichi: 'Aren't you tired?'

Minoru: 'It all depends on where we go.'

Yoko: 'Would you mind coming to my place? I'm in a white uniform. It's too much trouble to change clothes.'

Yoshio: 'Is that all right?'

Yōko: 'No problem. This is the first time we've seen each other for years.'



Translation of Text 8.6 (pp. 181–2 in JLinU)

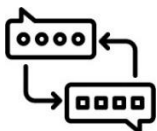
Here are the stories of four women. Today, as I read these stories written many years ago over and over again, I am deeply moved by the fact that the history of human society continues to progress. I am also touched by the fact that human life is majestic and authentic. The lives of all four women serve as a microcosm of history, allowing us to comprehend the greatness of the nineteenth century and the meaning of the present century, which is growing increasingly intelligent through experience. No matter how distinguished your personality may be, it is impossible for you to live outside the framework of the historical progression of human society. However, the quality that can be considered an excellent personality always responds truthfully and forcefully to the winds of history, and even in their contradictions and divisions, like Florence and Maria, they are still invaluable to the next generation, bringing value to history that cannot be ignored. These women were created by history; however, some of the new forces that will create tomorrow's history are undoubtedly being generated by these women.



Quiz for Chapter 8

1. Which particle serves as the topic?
2. What is the main function of the topic?
3. Which particle expresses reciprocity?
4. Which linguistic operations characterize spoken Japanese?
5. Which of the three phrases below is an example ‘noun modification’?
 - a) 親切な日本人, b) 働き者の日本人, c) 海外で働く日本人

Chapter 9 Sentence Structure 2



Translation of Text 9.1 (p. 186 in JLinU)

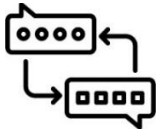
After leaving the small station, I deliberately walked slowly, relying on the map my mother had given me. The drizzle made my hair wet and it stuck to my cheeks. Even with a tight scarf and a woollen winter cardigan, it was still chilly. Although it was past the middle of April, there had not been a single warm day this year. I put down my suitcase at the side of the road and looked for my folding umbrella. I couldn't find it among the tightly packed clothes and cosmetics. When I ransacked the suitcase, tissues that I had also stuffed inside were scattered on the pavement.

...

After taking me to my room, the old lady served me Japanese tea. She also helped me unpack the cardboard boxes that had arrived before me, ran the washing machine and prepared a meal and a bath.

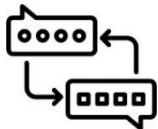
Text 9.2 Verbs under discussion in Text 9.1

小さな駅を①出てから、母に持たされた地図を頼りにわざとゆっくり②歩いた。霧雨で髪の毛が しっとりと③ぬれ、頬に④張り付く。マフラーをきつく⑤巻いて、冬物の毛糸のカーディガンを⑥着ていても、まだ肌寒かった。四月も半ばを⑦過ぎたのに、今年は一度も暖かい日がない。道端でボストンバックを⑧下して折りたたみ傘を⑨探したが、ぎゅうぎゅうに詰めた服や化粧品に⑩まぎれて、傘は⑪見つからなかった。中を⑫ひっかきまわした拍子に、最後に入るだけ詰めてきたポケットティッシュが歩道に⑬散らばった。... 部屋に⑭案内してから、おばあさんはわたしにお茶を⑮だし、先に届いていたダンボールの荷物を⑯ほどくのを⑰手伝ったり、洗濯機を⑱回したり、ごはんを⑲作ったり、風呂を⑳わかしたりした。



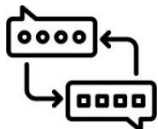
Translation of Text 9.3 (p. 188 in JLinU)

From the bus heading to the city hall, I can see many detached houses that look like they have just been built. The sun is shining brightly and it looks like it's going to be another hot day today.



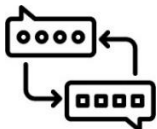
Translation of Text 9.5 (p. 189 in JLinU)

While our business was closed, we received subsidies from the state but had to pay more tax than we had estimated.



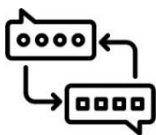
Translation of Text 9.6 (p. 190 in JLinU)

On my mother's map (a map she had drawn), each alley is described in detail, as if it were a copy of an atlas ... The route is also explained in sentences in excessive detail. Whatever she thinks of me, she is worried about me. I am embarrassed. She seems to think I am a naïve child and that I feel lonely and sentimental when I am alone, despite the fact that I am already twenty.



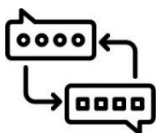
Translation of Text 9.9 (p.193 in JLinU)

I didn't want to make people who experienced the 2011 earthquake feel uncomfortable, so I tried to learn more about the history of Kesen-numa (a city in Miyagi Prefecture that was badly affected by the tsunami), where I was born and brought up, and what kind of people built the city. I carefully depicted the city while observing it and listening anew to the people.



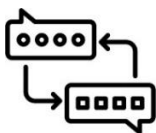
Translation of Text 9.10 (p. 193 in JLinU)

If one of the many roles parents play for their children is to teach them to be independent and able to live by themselves, my own mother genuinely did make me who I am today.



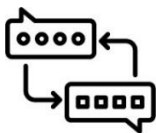
Translation of Text 9.11 (p. 194 in JLinU)

Father and mother essentially have nothing to do with their children. The only thing they can do is to protect their lives, to make them feel safe.



Translation of Text 9.13 (p. 195 in JLinU)

In ancient China, there was a terrible period which is unthinkable today. There is an expression, ‘Funsho-Kōju’, which means that books containing material that was inconvenient for the state were burned and Confucian scholars who tried to oppose it were buried alive. In Japan, too, in the era of militarism before the enactment of the Japanese Constitution, there were frequent incidents which meant that educational freedom was taken away by the power of the state. For example, a university professor who attempted to teach liberalism in his class was dismissed by the Ministry of Education.



Translation of Text 9.14 (pp. 200–1 in JLinU)

He glanced around the ticket gate, and when our eyes met, he smiled. Oh, there is Yamato-kun ... Yamato-kun walked quickly out of the ticket gate, stopped in front of me, and said, ‘Hanabi, you came to see me.’

...

For dinner, the table at home was full of Japanese dishes made by Aiko-san. Yamato-kun had prepared gifts for the people he knew.

...

‘Thank you ... I’m very happy’

Yamato-kun remembered me this way and picked up this big stuffed animal. I hugged the penguin tightly.

‘Hey, you’re showing off your intimacy. I’m jealous!’

...

‘Then it is just right! Yamato-kun, Would you do me a favour?’

Aiko-san leaned forward.

‘Would you like to work part-time at the Sanchome Café? To tell you the truth, Saki-chan can hardly come this summer because of the group assignment at her art university.

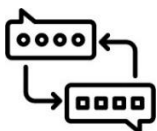
Hanabi and Tina-chan are both preparing for entrance exams. I was going to look for someone who could work for me. Ryouma-kun will come only on Saturdays. How about a part-time job with a proper salary?’

‘I have thought about helping out at the cafe, so I’m happy to do it, but I wouldn’t need a salary. I’m forever indebted to you, Aiko-san.’

Yamato-kun answered firmly.

‘No, that wouldn’t be right. You’re going to give up your precious time, and in order to feel at ease with each other, please accept wages for your work. OK?’

Aiko-san also spoke firmly, not giving an inch.



Translation of Text 9.15 (pp. 211–2 in JLinU)

The TV screen installed in the small room projects the scenes inside the building, nothing out of ordinary ... The man next to me, who was staring at the security camera, let out a small ‘Ah’. After Shinya exits the security room, he follows the patrol procedure and walks along the path illuminated by a torch ... The only thing that illuminated the corridor was the dim green light that signalled the emergency stairs.

Only the sound of footsteps echoed in the quiet space ... The workplace where he had worked six months ago was always lively and filled with children’s laughter. As he walked down the quiet corridor, the hustle and bustle of the days as a childcare worker suddenly came back to him.

While checking to see if it [the door] was locked, he went up the stairs relying on the light of his torch ... Tonight was going like any other night. The old Shinya would have naturally thought so. But he is different now.

His hands were sweaty, and he started sweating heavily from his forehead ... As he watched lockers in the security room falling down, Shinya felt something very strange that he had never experienced before ... Big tsunami information? While Shinya was confused by the unfamiliar word, Tanaka burst into the room out of breath ... Shinya moved as if compelled by an outside force. He checked the operation status of the elevator and also if anyone was trapped in the building. After patrolling the entire building for any abnormalities, he returned to the security room. He realized that he had received numerous messages from his parents on his mobile phone. He tried calling them back but couldn't get through, probably because the network was badly damaged.



Commentary on Activity 3 (p. 211 in JLinU)

The following table presents sample answers to Activity 3.

No.	Example	Function	Resembling example
①	映し出されている	durative	(37)
②	見つめていた	progressive	(35) (36)
③	進んでいく	directional	(53) (54)
④	照らし出していた	durative	(37)
⑤	勤めていた	habitual	(46)
⑥	溢れていた	state	(30) (31)
⑦	歩いている	progressive	(35) (36)
⑧	保育士をしていた	habitual	(46)
⑨	蘇ってくる	beginning	(59)
⑩	上がっていった	directional	(53) (54)
⑪	過ぎていく	disappearance	(58)
⑫	考えていた	progressive	(35) (36)
⑬	出てきた	appearance/beginning	(57) (59)
⑭	倒れていく	end	(60)
⑮	戸惑っている	state	(33) (34)

⑩	飛び込んできた	appearance	(57)
⑪	閉じ込められている	durative	(37)
⑫	戻ってくる	appearance	(57)
⑬	来ている	resultative	(42)
⑭	書け直してみた	making an attempt	(64)



Quiz

1. How are intransitive, transitive and ditransitive verbs defined?
2. What is the defining feature of 'change-of-state' verbs such as 建つ?
3. Name two types of passive verb. Give an example for both.
4. How is the causative-passive verb formed?
5. What is the most basic difference between ていく and てくる?

Chapter 10 Pragmatics 1



Activity 5 (p. 244 in JLinU)

Complete the following table, summarizing the order-request forms discussed in Section 10.5 (JLinU, pp. 233–43).

Table 10.2

No.	Text	Examples	Formality	Speaker	Addressee	Force encoded
1	35	にげろ	informal	male	male/female	imperative order
2	37	がんばれ		male	wind	offer support
3	38	とってこい				
4	39	生きな	informal	human	animal	positive order
5	40	むちゃくちゃいうな				negative order
6	43	しらべなさい		parent		
7	44	かして				request
8	45	そだっておくれ			child	wish
9	46	てつだってくれ				
10	47	おぼえてごらん			tree	teaching how to read letters
11	48	おぼえてらっしゃい		mother		
12	49	こうふんしないで				
13	50	やめてください	formal : first encounter	tree	tree	formal request
14	52	植えちゃいけません		parent		
15	53	おきてきちゃだめ				proposal: negative request
16	54	帰すんだよ				
17	55	いうこときけないの	informal	mother		

18	56	だいにしろよ	informal	male	male and female friends	assertive request among friends
----	----	--------	----------	------	-------------------------------	---------------------------------------



Commentary to Activity 5 (p. 244 in JLinU)

Table 10.2 Summary of Order/Request Forms

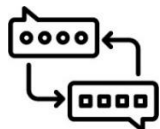
No.	Text	Examples	Formality	Speaker	Addressee	Force encoded
1	35	にげろ	informal	male	male/female	imperative order
2	37	がんばれ	informal	male	wind	offer support
3	38	とってこい	informal	male	wind	friendly order
4	39	生きな	informal	human	animal	positive order
5	40	むちゃくちゃいうな	Informal	male	male	negative order
6	43	しらべなさい	informal	parent	child	polite request
7	44	かして	informal	male	male	request
8	45	そだっておくれ	Informal	grand mother	child	wish
9	46	てつだってくれ	informal	male	male	request
10	47	おぼえてごらん	informal	male	tree	teaching how to read letters
11	48	おぼえてらっしゃい	informal	mother	child	determined request
12	49	こうふんしないで	informal	male	male	request to comfort the addressee
13	50	やめてください	formal: first encounter	tree	tree	formal request
14	52	植えちゃいけません	informal	mother	child	request with pedagogical tone
15	53	おきてきちゃだめ	informal	grand son	grand mother	proposal: negative request
16	54	帰すんだよ	informal	male	male	request: moral instruction
17	55	いうこときけないの	informal	mother	child	request with authoritarian tone
18	56	だいじにしろよ	informal	male	male and female friends	assertive request among friends



Quiz for Chapter 10

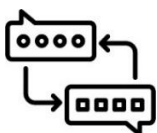
1. What is the difference between semantics and pragmatics?
2. What are the forms in Japanese whose function is to offer ‘explanation’?
3. Which form is used to convey ‘hearsay’ in Japanese?
4. How are らしい and みたい differentiated?
5. In the context of *Doraemon*, what order forms are frequently used by parents to their children?

Chapter 11 Pragmatics 2



Translation of Text 11.5 (p. 248 in JLinU)

The younger brother aimed at the fire of the lantern with the last ball as he had been taught and hit it with a bang. At that moment, the woman screamed and the area went completely dark.

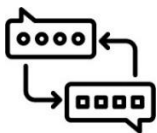


Translation of Text 11.6 (p. 249 in JLinU)

It was only a week ago. Totto-chan's mother had been sent for by her form tutor*, who came straight to the point.

'Your daughter disrupts my whole class. I must ask you to take her to another school.' The beautiful young teacher sighed and repeated. 'I'm really troubled.'

* The form tutor is the British equivalent to a homeroom teacher in America. In Japan, pupils in primary schools, as in the setting depicted in Text 11.6, are assigned to a class and each class has a form tutor (担任の先生). This tutor is responsible for dealing with ethical matters concerning the pupils in addition to their learning. So a form tutor might visit a pupil's home or discuss a pupil's general performance at school with the parents.



Translation of Text 11.8 (pp. 251–2 in JLinU)

One morning, it was hard to wake up. The curtains were closed. I had a sad premonition when I noticed it ...

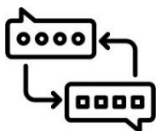
Suddenly, I heard a kitten meowing. Like a child who has lost his parents, it was pacing around the house, letting out the voice that was a mixture of bewilderment and anxiety. Hearing the kitten's sad calls, I realized that she (= Yukimura) was no longer here. The kitten could not find Yukimura and was looking for her in vain. For the kitten, today was the first time it was truly separated from its owner. I sat on a chair. It was the table where Yukimura listened to the radio in the middle of the night. There, I quietly thought about

her for a long time. I knew that a day like today would come. I also expected to be struck by a state of intense loss. I knew all about that. So, it's just a return to the beginning. As I originally planned, the window can be closed completely and the room can be locked and I can be alone in a box-like room. Then nothing as sad as today will happen again.

...

She was killed ... Thinking about it almost breaks my heart. I was always thinking about it. I wish I could have shared the rest of my life with her. If it brought her back to life, I would not mind dying. If I could see her and the kitten happy, I would not wish for anything more. It took me quite a while to notice an unfamiliar envelope on the table.

The sender was Saki Yukimura. With trembling fingers I opened the envelope. Inside there was a photograph and a letter pad. I am in the photo with the kitten. I am lying with the kitten and sleeping with a very happy face. In this photo I look more peaceful than I have ever looked in my whole life. No such happy face is present in the mirror. This (my happy face) was generated through a special filter inside her eyes.



Translation of Text 11.9 (p. 255 in JLinU)

It has been almost two years since the southern part of Karafuto Island became part of Japan.

...

The man thrust his notebook into his breast pocket and turned to face Yayomanekufu. 'Kindaichi'.

It was an unfamiliar word even for Yayomanekufu who was proficient in Japanese.

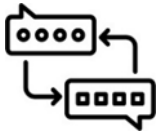
...

Karafuto was rapidly becoming 'Japanese'. There are already more Japanese people living there than indigenous people ... Japanese language, culture and customs have slowly but steadily coloured (shaped) the island. In the summer of the forty-second year of the Meiji Period (1909), two years after he became vice president, people of all ages gathered in front of a brand new Japanese-style building on the edge of Tonnaicha village.

...

Initially, Yayomanekufu thought about rebuilding the boarding school that had been lost in the war. The Karafuto Agency of Japan announced its intention to establish a school as

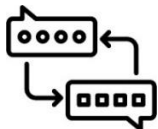
soon as possible, and we decided to wait, but the plans did not progress smoothly after that.



Translation of Text 11.10 (pp. 256–7 in JLinU)

If I return by bicycle, it will take three days, but if I take a train, I can return in just ten hours ... I hurried to the station. I bought a ticket for the minimal fare and when I was going through the ticket gate, the station staff stopped me and told me that my bicycle would not be taken as hand baggage as is. I hurriedly went to a convenience store, bought packing tape and a garbage bag. I removed the wheels, tied them to the frame, and wrapped them all up ... After transforming it into a hand luggage, I pushed myself through the crowd and hurried to the platform. It was easy to ride on the machine, but it was hard to carry a disassembled machine on my shoulder, even for a short distance.

I barely made it onboard a three-car train which left at 8.08. I leaned the disassembled *biyanki* against the partition wall behind the driver's seat at the head of the first car.



Translation of Text 11.11 (p. 258 in JLinU)

Ayako: 'Otōchan ("father" – address form).'

Minoru: 'What's up?'

Ayako: (appears from the room with a smile) 'After all, we are the happiest.'

Minoru: 'Happy?'

Ayako: 'Iwata-san's family doesn't seem to be doing very well, Yoko-san and Nakategawa-san are both single, and Harue-san has committed suicide.'

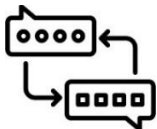
Minoru: 'That's life.'

Ayako: 'We are the only ones doing well.'

Minoru: 'You're an optimist, aren't you?'

Ayako: 'Are you cheating on me?'

Minoru: 'No, no, I'm not.'



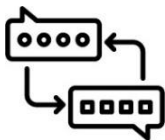
Translation of Text 11.12 (pp. 258–9 in JLinU)

There was a group of people talking with serious faces, and I listened carefully. They were debating the final episode of the TV drama in which she appeared. I felt like I was in the wrong place, and I asked Uchiyama-kun (Mr Uchiyama):

‘Can I go and smoke outside?’

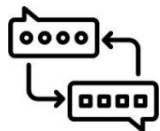
Then, the people around me looked at me at the same time. Everyone looked at me accusingly.

‘Are you going to shake hands with your smoking hand?’ said Uchiyama-kun angrily.



Translation of Text 11.13 (p. 259 in JLinU)

‘The reason why the watch you designed has been selling well lately is that in the last scene of the movie a lady wears a watch that looks exactly like it.’ For this reason, the girls who saw the movie bought it, and it seems that people who bought it are satisfied with the nice design.



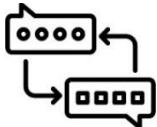
Translation of Text 11.18 (p. 265 in JLinU)

‘What are you doing?’

Because she didn’t want to waste time, she went on scooping as she replied: ‘I dropped my purse.’

‘I see,’ said the headmaster, and walked away. His hands were clasped behind his back, as was his habit when he went for a stroll.

Time went by and she still hadn’t found the purse. The foul-smelling pile was getting taller and taller. The headmaster came by again. ‘Have you found it?’ he inquired.



Translation of Text 11.19 (p. 266 in JLinU)

‘Do you remember last year’s bus accident?’

‘Yes. It was a horrific accident, I heard,’

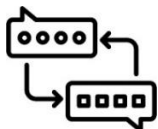
I replied.

Last year, a trip was organized by the town association. Two towns joined, and the trip was to go to a hot spring. The bus driver had a psychological problem and the bus fell off the cliff, taking all the passengers with him. This fact became clear as many passengers had contacted their families with their mobile phone. The accident caused a stir. I also saw it on TV and was worried about the possibility that my relatives or friends may have joined the bus trip. And I felt regret in different ways.

‘My mother was supposed to join the trip, too, but as she didn’t feel like it, my father finally decided to go alone. She had a sixth sense and told him not to go. He did not believe what she said and went on the trip and died.’

‘That’s so sad.’

‘She has been lying in bed in shock.’



Translation of Text 11.24 (pp. 273–5 in JLinU)

The reason why I feel sad about girls getting old over the years may be that I have to admit that the dreams I had as a boy have lost their power. In some ways, the death of a dream may be even sadder than the end of an actual life. (pp. 73–74)

...

She was a beautiful girl. At least in my eyes at that time, she appeared as an extremely beautiful girl ... Her pure black hair was long, the legs were slim and she smelled nice. At that time I was strongly attracted to her. My heart beat hard and fast. I couldn’t breathe properly, and all the sounds around me faded away, as if I had sunk to the bottom of a swimming pool, and I could only hear a bell sounding quietly deep in my ears, while other sounds faded. It was like someone was hurriedly informing me about something important ... That was the only time I saw that girl ... Did she vanish somewhere like smoke. (pp. 75–76)

...

The first time I met and talked to her (Sayoko's) brother was in the late autumn of 1965. That Sunday, I went to her house to pick her up. Most of the time, under the pretext of studying together at the library, we were actually going on dates outside. That's why I had a set of what looked like study tools in my shoulder bag. It was like a poor alibi made up by a novice criminal. (p. 90)

...

It was her (Sayoko's) brother. He was a little taller than me and rather fat. He was fat like an athlete who has not exercised for some time. His fatness looked somehow provisional, like he had unwillingly put on weight in some parts of his body ... His hair was disheveled, as if he had just woken up. He seemed to have stiff hair and it was sticking out vigorously here and there ... He stared at me for a while, narrowing his eyes as if he were dazzled. (pp. 90–91)

...

I knew I would have broken up with her sooner or later. Nevertheless, I fondly recall the years I spent with her. She was my first girlfriend and I liked her ... But as painful as it is to say this now, after all, she didn't ring a special bell deep inside my ears. (pp. 116–117)

...

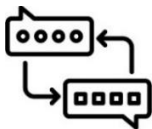
My girlfriend's brother said, 'Akutagawa's novel *Haguruma (Spinning Gears)*, which you read to me some time ago, mentions a story about pilots. As they breathe in the air at high altitude, they gradually become unable to tolerate the air on the ground ... Something like this came up, didn't it? It's called airplane sickness'



Quiz for Chapter 11

1. How are これ, それ and あれ differentiated?
2. What is the difference between anaphoric and cataphoric reference?
3. What is the difference between co-text and context?
4. What is the best translation of バカ or ばか in English?
5. How is metaphor differentiated from personification?

Chapter 12 Discourse 1



Translation of Text 12.2 (p. 280 in JLinU)

Spinach quiche

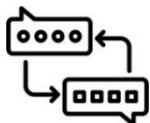
<Ingredients> (28cm tart tin)

1 pie crust 200ml milk 4 eggs 80g bacon 1 pack *shimeji* (Japanese mushrooms) 1/2 onion

150g bunch of spinach 2 tablespoon Parmesan cheese salt and pepper to taste

<How to make it>

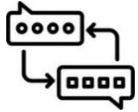
- ① Mix the eggs, milk and Parmesan cheese with salt and pepper in a bowl. Add the spinach.
- ② Preparation: Cut the ingredients into appropriate sizes. Slice the onion thinly. Boil the spinach lightly and allow it to cool.
- ③ Fry the bacon, onion and *shimeji* in a frying pan. When they have cooled, add them to the bowl with the eggs, milk, etc. and mix well.
- ④ Bake the two pie crusts in the oven at 200 degrees for about twenty-five minutes, and it's ready.
- ⑤ Stretch out the pie crust, lay it in the tart tin and prick them with a fork. Pour the ingredients over the sheets.



Translation of Text 12.5 (p. 283 in JLinU)

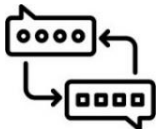
I went fishing with my father on Saturday. We left home at 5 o'clock in the morning, so I was very sleepy. Mum stayed at home. Where did I go fishing? To the sea. My father said, 'It will take two hours by car,' and we were indeed in the car for about two hours. I thought the sea was far away. When we reached the sea, I was surprised at how clean the water was. I was excited at the prospect of catching big fish. My father taught me how to put bait on a hook. And I started fishing. Several times fish ate the bait, but I could not

catch them. When I gave up and was about to leave, my rod bent a lot. I hurriedly grabbed it, but I couldn't catch anything. 'Let's give up for today and go home,' my father said. So we left the sea. Although I hadn't caught any fish, I enjoyed playing in the sea.



Translation of Text 12.6 (pp. 285–6 in JLinU)

Once upon a time, there lived a hungry mother crab.
She was looking for food every day.
One day, she found a large rice ball.
When she was about to eat it delightedly, a teasing monkey came by and tried to steal it from her.
'Stop, it's mine!'
The crab tried to keep the rice ball. Then the monkey took out persimmon seeds that he had been hiding and said:
'Let's exchange the rice ball for these seeds, and if you sow them, a big persimmon tree will grow and a large number of sweet persimmons will grow.'
Then he took the rice ball by force and ate it immediately.
Because the crab was hungry, she planted the seeds in the ground and watered them every day.
'Grow quickly, persimmon seeds! Surely I will cut you with my pincers if you don't.'
Then small buds came out of the ground and stretched out fast and became a big tree.
It didn't take long before the persimmon tree was full of sweet and delicious fruits.
But the crab could not climb the tree.
As she struggled, the teasing monkey came back again.
'I'll take them for you.'
The monkey climbed up the tree and began eating fruits.
Because the crab was hungry, she asked the monkey to give her some.
The monkey ate all the sweet ones, however.
'Dear Monkey, please give me one!'
When the mother crab cried and pleaded, the monkey threw a hard blue persimmon to her.
It hit the crab hard and she died.
At this moment, however, the mother crab gave birth to three healthy children.



Translation of Text 12.7 (pp. 290–1 in JLinU)

If Umeda had announced the dissolution of the engagement at that time, would both sides have settled peacefully?

Umeda and I both knew how to treat each other as lovers. That's why we praised Akiko, who was a modest and honest office clerk, and we also felt in some way inferior to her. We had absolutely no idea that she had a hidden side behind her outer appearance. In fact, today Akiko is a respectable housewife. She cares about interiors, always has homemade snacks for her children who had atopic dermatitis, cleans every room and takes care of everything from designing the house to planning loan repayments. There's probably nothing else missing. If Akiko, ten years ago, had confided the secret that she had another man ... Hiroko felt a slight dizziness and blurted out in a panic: 'I'm sorry, I stayed too long. I need to run an errand.'

'Oh, it's fine. The kids will be back soon. I would like you to meet them.'

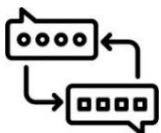
'Yes, but I'll visit you again on another occasion.'

...

As she left Umeda's house and headed for the main street where one can pick up a taxi, she longed to see him. She wanted to talk about what she had just heard about the secret of Akiko's past.

...

As she walked, a telephone booth ahead caught her eye. She had learned Umeda's work phone number by heart and still remembered it. Nevertheless, Hiroko passed by the phone booth. Neither did she raise her hand to stop an empty taxi on the main street. She just continued walking. Which telephone booth would she stop at? Or would she change her mind and stop a taxi and tell the driver the address of her condo? Hiroko could not predict what she was going to do in a few minutes. She still loved Umeda. The bond was revived by Akiko's confession. However, she didn't want her husband Takemura to be sad in any way. She cared about him so much so she couldn't make him sad. Nevertheless, the sensation of Umeda's cold, moist hands arose in Hiroko's mind earnestly. Her hand holding a beige bag also got slightly moist, and being exposed to the late October wind, her fingertips became cold.



Translation of Text 12.8 (pp. 294–5 in JLinU)

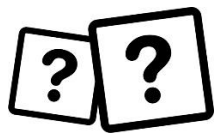
I sent the doctor away and as soon as I came back to my mother's room, my mother released herself from the obligation to continue living. She seemed to have used up all her energy. Lower buccal breathing stopped. I didn't panic. I called the doctor who had just left on his mobile. Almost seven years after the onset of the disease, my mother died.

...

With her chin bound with a white bandage, my mother lies there. After the bandage was gently removed, the agony disappeared from my mother's countenance, returning to the face of my mother when I was a child and when people said: 'Fuyuko's mother is beautiful.' The face was distorted by lower buccal breathing but it is now adjusted, and the cheeks are plump partly due to the cotton put under them. The corners of her mouth rise as if she were smiling slightly, and the nasolabial folds have disappeared. In fact, my mother had good skin tone because of the high-calorie liquid. 'Mum, you almost look like you did in your forties,' the daughter about to enter her mid-sixties spoke to her mother.

...

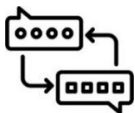
From the CDs stacked beside the bed, I pulled out one by Enya and inserted it into the stereo. A song familiar to my ears immediately began to flow into the room, which was filled with the scent of roses ... I bent down and covered the contours of my mother's face with both of my hands. Sliding my palm inward, I cradled her cheeks. They were cold. I realized how cold the human body becomes.



Quiz for Chapter 12

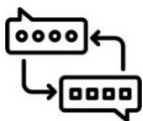
1. What is the difference between text and discourse?
2. What is the difference between coherence and cohesion?
3. What is a typical example of a procedural text?
4. How can けれど and けれども be differentiated from each other?
5. What are the names of the two forms used for linking two clauses in Japanese?

Chapter 13 Discourse 2



Translation of Text 13.1 (p. 299 in JLinU)

Once upon a time, an old man and an old woman lived in a village (あるところ literally means ‘a certain place’). They got along pretty well. One day, the old man went to the mountain to collect firewood, while the old woman went to the river to wash the laundry. Then, a small white casket and a small black casket floated down from upriver. The old woman said, ‘Come to me, white casket, go away, black casket,’ and took the white casket and brought it home.



Translation of Text 13.2 (p. 300 in JLinU)

‘Tell me why.’

Asako Mizusawa asked as she was pouring hot water into a pot of Jasmine tea.

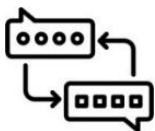
‘Why?’

Fumito Tsuchiya looked up as he placed the magazine he was reading on the table.

Then she asked back.

‘Why did you buy me flowers?’

After letting out a small breath, Fumito said, ‘They were beautiful.’



Translation of Text 13.3 (pp. 301–2 in JLinU)

‘What should I do?’

Yuko Kida, who was reading a paperback book on her stomach, suddenly lay on her back and let out a sound that could be mistaken for a sigh.

‘What?’ asked Midori Shinzawa, her hand pausing from typing on the word processor.

‘Ms Hamlet in the 1990s is wondering about whether to continue living like this or go back to her hometown.’

‘Oh, it’s that again,’ Midori dares to respond curtly.

‘Always the same response ... Your reaction is unkind for a roommate.’

Yuko got up and tossed the paperback at Midori. Midori caught it one-handed and threw it back to Yuko.

...

Midori opened the fridge and took out a can of beer. In exchange for this, she dropped two 100-yen coins into a money box in the shape of a pig.

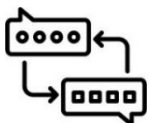
‘Midori, one for me, too.’

Yuko said it loudly as if she were in a rush. Then she ran to her room.

Midori took another can of beer from the fridge she had just closed and placed it on the dining table. Maybe that’s where Yuko would sit as usual.

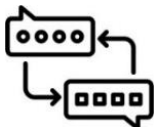
‘Daytime beer is Sunday’s greatest luxury.’

When she fetched two hundred-yen coins from her room, this is what Yuko would say as she sat down at the table. Midori sat across from where Yuko’s beer was placed and pulled the ring pull. Yuko now hurriedly returned from the room and did exactly what Midori expected. And then, she also pulled her own ring pull and swallowed her beer, making sounds in her throat.



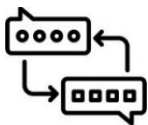
Translation of Text 13.4 (p. 303 in JLinU)

The Emperor is the symbol of Japan and of the unity of the Japanese people, and this position is based on the consensus of the Japanese people, who have sovereignty over the country.



Translation of Text13.5 (p. 303 in JLinU)

The Ministry of Education, Culture, Sports, Science and Technology (MEXT) will begin providing support from the next school year to help children with exceptional talents, known as ‘gifted’ (ギフテッド) students, lead a smooth school life.



Translation of Text 13.6 (p. 303 in JLinU)

Why does war occur and how can it be prevented? We have been discussing this topic repeatedly. ‘Is that enough?’ asks political scientist Yasuaki Chijiwa. He opines that we should deepen our thinking about how war ends.

Text 13.7 (p. 304 in JLinU)

One day, the old man (おじいさん) told Pochi (his dog), ‘I am going to the mountains today, so wait for me with the old woman (おばあさん).’ Pochi said, ‘I want to go to the mountains.’ Even if the old man said to Pochi, ‘The mountains are too far for you to go’, Pochi insisted on accompanying him. The old man said to Pochi, ‘There’s nothing I can do, so I shall take you with me,’ and went out with him.

Text 13.8 (pp. 305–6 in JLinU)

‘Can I talk to you?’

As soon as he moved to another seat, the woman asked. She didn’t look at Hayato. She was looking at the glass she had brought with her.

Hayato did not know how to respond. He was just looking at her ...

He wondered how old she was. Just as he was thinking this, the woman’s face turned to him.

‘Thirty-two years old, single, programmer.’

Her well-formed lips said this. The woman with thick eyebrows and a strong will seemed to smile a little.

‘I am forty-three years old, I have a wife and a son. I’m a businessman.’

Hayato introduced himself as if he were lured to do so. The woman continued, with a clear smile this time.

‘I’m staying at this hotel tonight, and I’ve just started drinking the Four Roses with water.’

...

‘Are you wondering what kind of woman I am?’

The woman asked. She seemed to be ahead of Hayato.

‘Well, no.’ Hayato blurted out the word ambiguously. Then, after a pause, he continued:

‘I am just wondering if I can say something smart.’

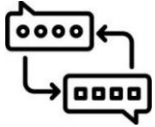
...

He conveyed his honest feelings to her. The woman nodded silently, and brought a long glass of gin and tonic to her mouth.

...

Hayato suddenly felt relieved. He explained to her that he wanted to be alone and this is why he was in the hotel.

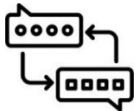
‘I understand,’ the woman muttered and clinked the ice in the glass.



Translation of Text 13.9 (p. 306 in JLinU)

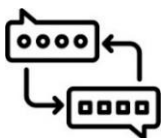
Last Sunday, Yoko and Saburo went shopping in the city. After shopping, they decided to stop at a restaurant and have lunch. Saburo suggested eating at an Italian restaurant.

Unfortunately, Yoko liked Japanese food but didn't like Western food. They ended up heading home without having lunch.



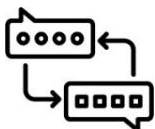
Translation of Text 13.10 (p. 306 in JLinU)

Last Sunday, Yoko and Saburo went shopping in the city. Christmas was just around the corner. It was easy to find a gift for their mother. But they had a hard time finding a gift for their father. When they arrived home, it was already past 7 pm.



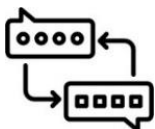
Translation of Text 13.11 (p. 307 in JLinU)

I was home alone that day. My wife had gone out to eat Chinese food. Since I don't eat Chinese food at all, whenever she feels like eating Chinese food, she asks her close female friends to go out to eat somewhere.



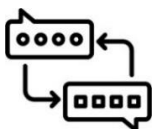
Translation of Text 13.12 (p. 307 in JLinU)

The Japanese government decided to accept the Potsdam Declaration at the Imperial Conference held at noon on the 14th and conveyed this decision to the Allied Powers. However, this was not immediately communicated to the US military base ...



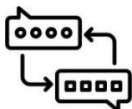
Translation of Text 13.13 (p. 307 in JLinU)

During the war, the Japanese called the Americans and the British 'demons' and the Americans called the Japanese 'yellow monkeys' and they treated each other like beasts ...



Translation of Text 13.14 (p. 307 in JLinU)

When there are differences of language usage between generations and between social classes, words and expressions used by each generation and each social class are called 'social dialects'. Young people's language is one type of social dialect. In contrast, language differences relating to regional differences are called 'regional dialects'.



Translation of Text 13.15 (pp. 309–10 in JLinU)

5 June 1945. Mrs Kamei, who was twelve years old, returned to her home in Kobe from the place she had been evacuated to and was living with her parents and an elder sister.

‘Run and escape quickly,’ father shouted.

Her mother and elder sister prepared to flee to an air-raid shelter, but Kamei thought that an incendiary bomb might fall on the shelter. She hid behind a shelf at home and covered herself with a blanket. Soon, the sounds of voices outside and running footsteps stopped..

When she heard a crunching sound and jumped out of the house, it was a sea of fire. B29 bombers came flying. She just ran towards the mountain. When she was unable to run, she heard a voice. ‘Nobu, don’t die.’ A young boy from the neighbourhood found her and held her hand. In the sparks of fire, they ran and ran clinging to each other.

The air-raid shelter she arrived at was full of people. ‘Mother!’ she went around looking for a shelter. When she finally found her mother and others, they hugged each other.

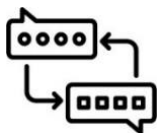
The bombing was over, but she found many people with serious burns in the blasted houses. ‘Water, water!’ In response to the plea, she put a wet towel to their lips. People continued giving them medical treatment as much as they could, but they died one after another.

A night passed. she found the entire area was completely burnt. Her house was also burned. She saw a number of lorries carrying dead bodies and heading to the temple ...

More than 3,000 people died in the air raids that day. In Kobe, more than 7,000 people were killed in three bombings on 17 March and 11 May.

Despite the high numbers of casualties, the war did not stop. Her family survived thanks to the little rice they received from a farming village. They made a porridge out of the rice. It looked almost like water. After a while, she had a high fever and diarrhoea. It was typhus. She was bed ridden and unable to move even when an air-raid siren sounded. ‘Nobu, you don’t have to run away anymore, let’s both die,’ said her mother, who was taking care of her.

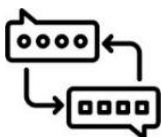
Under the scorching August sun. she got in a hand cart that her father had managed to find somewhere and was taken to a large hospital. She remembers a commotion breaking out along the way, and her mother shouted, ‘What!’ she later learned that it was the Jewel Voice Broadcast announcing the end of the war.



Translation of Text 13.16 (pp. 311–2 in JLinU)

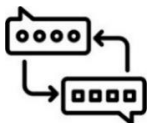
The problems with the Unification Church up to the 1990s, including psyche scam and mass weddings, are widely known today. If they tried to change the name to avoid bad publicity, one can understand why. Senior officials of that time testified that the Agency

for Cultural Affairs first rejected the request because it (= change) would conceal the group's real nature. When the name change to the 'Family Federation for World Peace and Unification' was approved in 2015, what did ministers and bureaucrats decide exactly? While this issue is yet to be clarified, the adverse effects of the change are clear ▼ At the first appearance of the House of Councillors the day before yesterday, one politician was pointed at a TV microphone and asked about his involvement with the cult. 'I was not aware of the old Unification Church, but heard that it is a religion valuing family.' One wonders whether he was deceived by the new name, or was pretending to be deceived. Politicians need votes and campaign manpower. The Church wants politicians to give them a pat on the back. I believe that the result of this alignment of interests is that the number of victims of the cult has continued to grow. Although the problem is serious, Prime Minister Kishida shows no sign of launching a fact-finding survey..



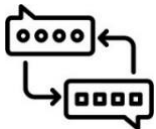
Translation of Text 13.17 (p. 314 in JLinU)

I'm probably the only female student in this secondary/high school who doesn't have a mobile phone. Furthermore, I don't go to karaoke and I've never had photo stickers made. I think to myself it's rare to find someone like me these days. Although it is prohibited by school rules, everyone has a mobile phone. Frankly, every time my classmates flaunt their mobile phones in the classroom, I can't stay calm. Whenever I hear the melody of incoming calls in the classroom, I feel left out. When I see everyone talking to that little communication device, I realize once again that I have no friends.



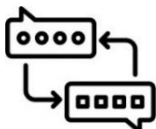
Translation of Text 13.18 (p. 315 in JLinU)

I am not a good talker, and when someone tries to talk to me, I get all defensive. When I don't want to be seen through, I am aloof. Not knowing how to react to what the other person is saying, I smile vaguely and let them down. And the fear of repeating these mistakes keeps me away from talking to anyone



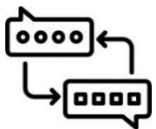
Translation of Text 13.19 (p. 316 in JLinU)

Everyone in the classroom is connected like a web through their mobile phones. I am not included in it. While everyone else is holding hands and laughing happily, I feel like I'm the only one outside the circle. I feel like kicking pebbles.



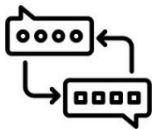
Translation of Text 13.20 (p. 316 in JLinU)

Honestly, I want to have a mobile phone like the other students. But I have no one to talk to. That's why I don't try to have one. There's no one to call me. While I'm at it, there's no one who would go to karaoke with me or take purikura with me.



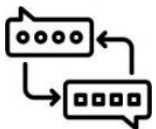
Translation of Text 13.21 (p. 317 in JLinU)

When the last class of the day comes to an end, I am always the first in the class to leave school.



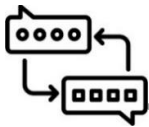
Translation of Text 13.22 (p. 317 in JLinU)

Since entering this high school in the spring, I had not been able to make friends with anyone. After all, I ended with being a peculiar presence in the classroom, and everyone treated me with caution as if they were touching a tumour.



Translation of Text 13.23 (p. 317 in JLinU)

During lunch breaks, I often visited the library. There was no place for me in the classroom, and it was the only place in the school that accepted me.



Translation of Text 13.24 (p. 318 in JLinU)

I always enjoyed imagining my own personal mobile phone. For me, this act of imagination was important.



Quiz for Chapter 13

1. How do 昔話 usually begin?
2. What is the typical discourse organization at the beginning of 昔話?
3. How do journalists use past and present tense forms in Japanese newspaper articles?
4. How does *ellipsis* work in Japanese? What word did we focus on in this chapter?
5. Consider Text 13.15 once again, reproduced below (the middle section is omitted). Many nouns are が-marked, shaded grey. What discourse function do these nouns carry out? Consider Section 13.1.6.

Text 13.15

1945 年 6 ^{がつ} ; 月 5 ^{いつか} 日。12 ^{さい} ; 歳 だ っ た ^{かめい} ; 亀井 さん は 疎 開 先 から 神 戸 の 自 宅 に
も ど り、父 母 や 姉 と 暮 ら し て い た。
「 ^{はや} ; 早 く 逃 げ ろ 」 ^{ちち} 父 が ^{さけ} 叫 び だ した。
母 と ^{あね} ; 姉 は 防 空 壕 に 逃 げ る 用 意 を し た が、亀井 さん は 「 焼 夷 弾 が 壕 に 落 ち
た ら 」 と ^{かんが} 考 え、自 宅 の 柵 の か げ に ^{かく} 隠 れ て ^{ふとん} 布 団 を ^{かぶ} 被 っ た。や が て、^{そと} 外 の ^{こえ} 声 や
は し り ^{まわ} 回 る ^{あしおと} 足 音 が し な く な っ た。
バ リ バ リ と い う ^{おと} ; 音 が し て ^{そと} 外 に ^と 飛 び 出 る と、^{いちめん} 一 面、^ひ 火 の ^{うみ} 海 だ っ た。B29
^{ばくげきき} 爆 撃 機 が ^{ひらい} ; 飛 来 し た。

やま む 山に ;向かって、ただただ^{はし}走った。もう駄目だと思^{だめ おも}った時、^{とき} ^{こえ}声^{こえ}がした。「のぶちゃん、死^しんだらあかん」。近^{きんじよ}所のお兄^{にい}さん^みが^み見^みつけてくれて、手^てを握^{にぎ}ってくれた。火^ひの粉^{こな}の中、しがみつ^{はし}きながら走^{はし}った。

．．．

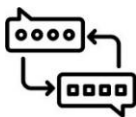
この日の空襲^{せんになちよう}で3千^{さん}人^{かい}超^{せんになちよう}が^{ぎせい}亡^{ぎせい}くなった。神戸^{こうべ}では3月17日^{にち}、5月11日^{にち}との計^{さん} ;3回^{かい}の爆撃^{せんになちよう}で、7千^{せん}人^{かい}超^{せんになちよう}が^{ぎせい} ;犠^{ぎせい}牲^{せい}になった。

それでも^{せんそう} ;戦^{せんそう}争^{そう}は終^おわらない。農^{のう}村^{そん}に出^で向^むいて分^わけてもら^{すこ}った少^{すこ}しの米^{こめ}を水^{みず}のよう^{みず}なおかゆ^{みず}にして家^か族^{ぞく}で食^たべて、し^しのい^いだ。しばらくして高^{こう}熱^{ねつ}が^で出^でて下^げ痢^りにな^なった。チフス^{チフス}だ^だった。寝^ねたき^きりにな^なり、^{くうしゅうけいほう}空^{くう}襲^{しゅう}警^{けい}報^{ほう}が^で出^でても動^{うご}けな^なく^なった。「のぶちゃん、も^にう逃^にげな^なくてい^いいよ。ふた^{ふた}りで死^しんでい^いこうね」。

かんびよう 看^{かん}病^{びよう}する母^{はは}に^い言^いわ^われた。

はちがつ えんてんか ちち 8月^{はちがつ}の炎^{えん}天^{てん}下^か。父^{ちち}が^{くめん}ど^{くめん}こ^{くめん}からか工^の面^{めん}したリヤカー^のに乗^のって、大^{おお}き^きな病^{びよう}院^{いん}に向^むか^かった。道^{どう}中^{ちゅう}、ざわめ^{ざわめ}き^きが起^おきて、^{はは}母^{はは}が「えー」と叫^{さけ}んだこ^{おぼ}とは覚^{おぼ}えて^{いて}いる。

Chapter 14 Culture and Language 1



Translation of Text 14.3 (pp. 322–3 in JLinU)

Aiko: ‘Yoshio’.

Yoshio: ‘What?’

Aiko: ‘What are you doing?’ (whispering)

Yoshio: ‘What am I doing now? I am making coffee, 姉さん (address form for an elder sister).’

Aiko: (not letting the person upstairs hear) ‘That’s not what I’m talking about.’

Yoshio: ‘What are you talking about?’

Aiko: ‘On Sunday, you brought her’ (looking upstairs).

Yoshio: ‘She can hear you.’

Aiko: ‘Why did you bring someone’s wife?’

Yoshio: ‘Because she got pregnant at last.’

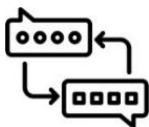
Aiko: ‘I hope you are not her partner?’

Yoshio: ‘Of course, not.’

Aiko: ‘Why do you need to look after her?’

Yoshio: ‘Because her husband’s gone.’

Aiko: ‘Because she married a stupid man.’



Translation of Text 14.4 (p. 324 in JLinU)

Ayako: ‘Father’ (お父ちゃん, an informal address form for a father).

Minoru: ‘What’s up?’

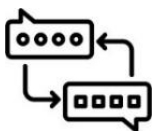
Ayako: (appearing with a smile from the room) ‘After all, we are the happiest.’

Minoru: ‘Happy?’

Ayako: ‘It seems that Iwata-san and her family are not doing very well, Yōko-san and Nakategawa-san are both single, and Harue-san has attempted suicide.’

Minoru: ‘That’s life.’

Ayako: ‘We are the only ones doing well.’



Translation of Text 14.7 (pp. 334–5 in JLinU)

– Yoshio’s Room –

Yoshio: (turning on the light, he has just entered the house and is standing there without taking off his wet coat)

Ayako: (coming in) ‘I should go back home at times like this, but I got married despite my parents’ disagreement, so I can’t say now that he’s a horrible person. I have nowhere to go——.’

Yoshio: ‘Come in.’

Ayako: ‘Is that OK? It’s no trouble for you?’

Yoshio: ‘No problem.’

Ayako: ‘Thank you, I’m wet. Could I just have a tea——?’

Yoshio: ‘Close the door, please.’

Ayako: ‘Yes’ (closes the door).

Yoshio: (looking at her)

Ayako: ‘My face looks terrible.’

Yoshio: ‘——’

Ayako: (noticing) ‘What’s wrong? What’s wrong with you, too?’

Yoshio: ‘Ah——’.

Ayako: ‘What?’

Yoshio: ‘I failed.’

Ayako: ‘What happened?’

Yoshio: ‘I failed’ (suddenly goes to Ayako and hugs her).

Ayako: (her back against the door) ‘What’s wrong?’

Yoshio: ‘Everyone is gone.’

Ayako: ‘Everyone?’

Yoshio: ‘I did take good care of my subordinates in my own way. I did the same with the foreigners.’

Ayako: ‘Yes.’

Yoshio: ‘Everyone thought I was naïve, they were laughing up their sleeves.’

Ayako: ‘——’

Yoshio: ‘Everyone is gone.’

Ayako: ——

Yoshio: (suddenly kisses Ayako on the lips.)

Ayako: ‘No’ (turns to the side).

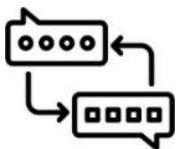
Yoshio: (controlling himself) ‘Yeah———’.

Ayako: ‘I am married.’

Yoshio: ‘Yeah’ (backing slowly away from her).

Ayako: ‘But—— (looking at Yoshio) But it’s okay. It doesn’t matter if I’m married (she moves towards him and hugs him)’

They kiss.



Translation of Text 14.8 (pp. 335–6 in JLinU)

– Yoshio’s Room –

Ayako is kneeling in front of the foot warmer (*kotatsu*). Yoshio is pouring coffee in front of her.

Yoshio: ‘Here you are’ (slides the coffee forward).

Ayako: (nods)

Yoshio: [smiles] ‘You’re getting less and less happy.’

Ayako: [smiles] (フフ is a phonomime presenting the sound of smiling)

Yoshio: ‘Try to eat some bread at least.’

Ayako: (nods)

Yoshio: ‘Let’s cheer up.’

Ayako: (nods)

Yoshio: ‘Listen, we were both out of control last night. Let’s forget it.’

Ayako: (nods)

Yoshio: ‘Would that be better?’

Ayako: (nods)

Yoshio: ‘I know it sounds kind of unfair, but——’.

Ayako: ‘It is fair. I don’t want to ruin my life for just one night.’

Yoshio: ‘——Yeah’.

Ayako: ‘I’ll just say I stayed at a business hotel in Shinjuku.’

Yoshio: ‘OK——’.

Ayako: ‘Do hide it. Do promise.’

Yoshio: ‘Yeah’.

Ayako: ‘After all, I——I love my husband.’

Yoshio: ‘——Yes’.

Ayako: ‘But he is a little selfish, so it’s okay to have this kind of thing sometimes.’

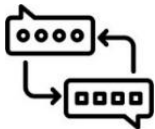
Yoshio: (smiles wryly)

Ayako: ‘I will keep it as a good memory.’

Yoshio: ‘——Yeah’.

Ayako: ‘I’ll hide it for the rest of my life, though——.’

Yoshio: ‘Yeah’.

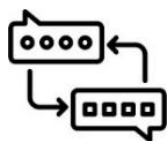


Translation of Text 14.9 (p. 338 in JLinU)

Yoko: ‘Why don’t you come to my house? I am in a white uniform. I don’t want to bother changing clothes.’

Yoshio: ‘Is that okay?’

Yoko: 'It's okay, it's been a long time.'



Translation of Text 14.17 (pp. 347–9 in JLinU)

Yoko: 'Have I changed that much?'

Minoru: 'You haven't changed.'

Yoshio: 'You haven't changed.'

Ayako: 'You are the same.'

Yoko: 'How could I have not changed. Oh, come on (drinks a glass of sake).'

Everyone smiles wryly and drinks.

Minoru: 'But it's good to have old friends. Even if we haven't seen each other in a year or three years, we can easily come to terms with each other and know each other well.'

Kenichi: 'Do you know me well?'

Minoru: 'You sound bossy. You have not changed at all.'

Yoshio: 'You're right.'

Yoko: 'You like your job and you're self-confident.'

Kenichi: 'Am I?' (wry smile)

Yoko: 'You're thinking about going home because tomorrow will be a hard day.'

Kenichi: 'Stop it.'

Yoko: 'I wouldn't have a moment to spend time with my old friends.'

Minoru: 'That's right.'

Yoko: 'Have I checked what is planned for tomorrow afternoon?' (imitating how Kenichi speaks).

Kenichi: 'Stop it. I've had enough' (wry smile).

Minoru: 'I know what's on your mind.'

Yoko: 'Yes, we do.'

Yoshio: 'Well, our age, in a way, is the busiest period of our life since we are learning what to do at work.'

Minoru: 'You're not that enthusiastic about your job, are you?'

Yoshio: 'Not quite.'

Minoru: 'Are you still the leader of the group?'

Ayako: 'Father' (reprimanding Minoru).

Kenichi: 'Father' (teasing Minoru).

Minoru: 'When we are outside, don't call me Father.'

Yoko: 'Would you mind?'

Minoru: 'I suggest keeping distance while walking but she carries children and walks close to me. It doesn't look smart.'

Kenichi: 'You have not grown up' (and tapped on Minoru).

Minoru: 'Have you grown up?'

Yoko: 'You think you have, haven't you?' (sarcasm).

Kenichi: 'You are pretty tough' (wry smile).

Yoshio: 'By the way, these days, the transportation industries are having hard time recruiting people. I've been working on that all year around.'

Minoru: 'You do have work to do.'

Yoshio: 'Yes indeed, there are plenty of jobs to do, but there are no people.'

Minoru: 'We have the same problem. Since I was assigned a managerial position, young people are quitting.'

Yoko: 'Managerial position?'

Minoru: 'I am a manager.'

Kenichi: 'Oh, are you?'

Yoshio: 'That's great.'

Ayako: 'No, everyone was given a managerial position so they would stay with the company.'

Minoru: 'Don't joke with me.'

Kenichi: 'I don't think everyone is a manager.'

Ayako: 'It's true. My husband lacks presence, so he was given the title of manager. He can now present himself as such on his business card.'

Minoru: 'What would you like to do if you look down at your husband's career? She cannot simply celebrate my promotion saying 'Congratulations'.'

Yoko: 'A managerial position is amazing.'

Ayako: 'The company has only eleven employees.'

Minoru: 'You're drunk (taking the glass from Ayako). I told you not to drink.'

Yoshio: (taking the glass from Minoru) 'Don't take it away from her (hands it back to Ayako). I'm finally a subsection chief.'

Yoko: 'Oh, you are' (voice of celebration).

Yoshio: 'I didn't get it quickly, though——'.

Kenichi: 'Let's change the subject. It doesn't matter whether you're president or general manager.'

Minoru: 'You're not the general manager, are you?'

Kenichi: 'I'm still just an employee with no rank.'

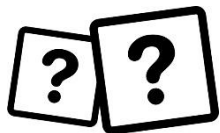
Minoru: 'No rank? Why?'



Quiz for Chapter 14

1. Which two forms of the first person singular pronouns are shared by both genders?
2. There are more offensive forms available for men than for women. What is the crucial reason for this phenomenon in Japanese society?
3. What is the reason for the fact that the forms of personal pronouns vary more widely when people speak informally?
4. Which group do the speaker's relatives belong to, in-group or out-group?
5. Imagine you are working at an estate agency (不動産会社 *fudōsan-gaisha*) in Japan and your boss is absent when you receive a call from a customer who wants to talk to him. When you inform the customer that your boss is unavailable, how would you refer to him? (In Japan, estate agencies are often, if not always, located in a multi-tenancy building and the space used for business is often called a 'shop' (店 *mise* or お店) in which services are provided.)

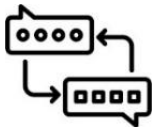
Chapter 15 Language and Culture 2



Quiz

1. What are the two forms of 丁寧語 attached to the predicate in Japanese?
2. Is it possible to use 丁寧語 in self-talk? If so, why?
3. What forms of 敬語 does the Japanese language have at its disposal?
4. Under what conditions is the language used by Japanese youth recognized as ‘young people’s language’?
5. What is the benefit of a ‘role language’ in fiction, according to Minami (2000)?

Chapter 16 Speech, Thought, Translator



Translation of Text 16.1 (pp. 384–5 in JLinU)

That evening, I told my female boss (姉さん *nēsan* or ‘Nesan’ in the translation below),

who was fixing her makeup behind the counter:

‘Someone has moved in to the room across us.’

She said with no interest:

‘Oh, really?’

She just muttered. I waited a little and added.

‘Nesan, you’d better close the curtains.’

Nesan was applying thick lipstick with a nervous look. As I stared at her in the mirror, her eyes met mine.

‘Can you clear the tables?’

‘The room upstairs. It was an empty space.’

She closes the lid of her lipstick. She was staring at herself in the mirror.

‘Someone moved in. If you don’t close the curtains, people will see everything.’

‘I see.’

She rubbed her lipstick together and wiped the edge of it with her fingertips.

There were no customers. Looking at the clock, it has just turned 10 pm. It is usually the time when several business men who have finished working late drop by to have a light dinner.

The four-seater table by the window is strewn with empty plates and cups of leftover coffee. When I look out the window for an instant, I see an old woman in a nightdress on the first floor of the building across the way closing the storm shutters. As I look up, there are some lights on in the newcomer’s room. The windows are open, and the lace curtains are swaying. It is imprudent to have lace curtains with the lights on. Would he show a little consideration if I turned on the light in my room?

When I brought the tableware to the counter, I reported it to my Nesan, who had finished her makeup and was now counting the money in the till/cash register, she just replied, ‘Oh, yes’, without stopping counting.

Having washed all the dishes taken from the tables, I sat at the table by the window and looked blankly at the room. After a while, a young man in a red t-shirt suddenly lifted up the curtains and appeared at the window. I caught a breath and turned towards the counter. I could not see his face because the light was behind him.

‘Nesan, it looks like it’s a man.’

‘So?’

‘I just saw him, he’s at the window.’

Nesan leaned down over the counter and peeked at him.

‘I can’t see his room.’

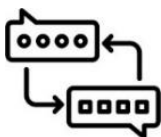
‘Really’

‘I can’t see from here,’ she muttered and continued counting the money.

When I looked back at the room, he was already gone.

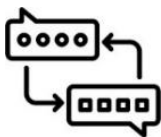
‘If the neighbour is a man, we have to be a little more cautious. Marimo, don’t wander around naked.’

Her voice sounded like she was worried about me but there was no sign of curiosity about the new neighbour.



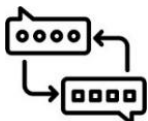
Translation of Text 16.2 (p. 387 in JLinU)

I don’t know what he looks like. What I can see through the lace curtains is his vague silhouette. Nor can I tell if he’s crying or laughing. I am not exactly hoping for romantic love affairs through the window, I would not mind if he were handsome.



Translation of Text 16.3 (p. 388 in JLinU)

A few days later, I opened the curtains at my window as I heard cheerful voices and, as I expected, there was a young woman visiting him. As before, there were just lace curtains. Is she making dinner? I can see her moving hurriedly around the room. She ties her long hair at the back and is wearing a skirt. I thought that even if she came, things would stay just as they were, but, watching any further would be in poor taste, so I quickly moved away from the window.



Translation of Text 16.4 (p. 388 in JLinU)

The curtains are swaying. The window is slightly rectangular and filled with fluorescent white light. The voices of many men and women leaking from the television in that room blend into the night air and reach my ears. What on earth are they laughing at?

Texts 16.9 to 16.25 are ‘back translations’ from Japanese to English. Cuff’s (1995) English translations are provided below T1 and T2.

Text 16.9 (p. 392 in JLinU)

T1: It was when I was six years old. In a book about primeval forests called *True Stories*, I saw an amazing picture.

T2 That was a long time ago. I was six years old. I found an amazing picture in a mysterious book about the depths of the forest that no one had ever been to.

Cuff’s translation: Once when I was six years old I saw a magnificent picture in a book called *True Stories of the Virgin Forest*.

Text 16.10 (pp. 392–3 in JLinU)

T1 It was a picture of a large boa trying to swallow a fierce animal.

T2 In the book, titled *True Stories*, there was a picture of a giant snake called a boa trying to swallow a animal.

Cuff’s translation: It showed a boa constrictor swallowing a wild beast.

Text 16.11 (p. 393 in JLinU)

T1 If you reproduce it, here’s what it looks like.

T2 This is a picture of it.

Cuff’s Translation: Here is a copy of the drawing.

Text 16.12 (p. 393 in JLinU)

T1 There was also an explanation in the book: ‘Boas eat an animal without chewing it. Then they can’t move any more, so they sleep for six months to digest the animal.’

T2 The following was also written: ‘The giant snake doesn’t bite the animal, it swallows it whole and then it becomes immobile and sleeps for six months until its food is digested.’

Cuff’s translation: In the book it said: ‘Boa constrictors swallow their prey whole, without chewing. Afterwards they are unable to move, and they digest by going to sleep for six months.’

Text 16.13 (p. 394 in JLinU)

T1 I thought a lot about my adventures in the jungle, and I drew my first picture with coloured pencils.

T2 I was engrossed in thinking about my adventures in the depths of the forest. Then I drew a picture with coloured pencils.

Cuff's translation: This made me think a lot about the adventures of the jungle and, eventually, I succeeded with a coloured pencil in making my first drawing.

Text 16.14 (p. 394 in JLinU)

T1 This is my first drawing.

T2 The result was a great success. I made an amazing picture. This is my first work.

Cuff's translation: My drawing Number One.

Text 16.15 (p. 394 in JLinU)

T1 It was like this.

T2 [no translation]

Cuff's translation: S7 It looked like this:

Text 16.16 (pp. 394–5 in JLinU)

T1 I showed this masterpiece to adults and asked, 'Are you scared of this picture?'

T2 I was proud of showing the picture to adults, and asked, 'Aren't you scared?'

Cuff's translation: I showed my masterpiece to the grown-ups, and asked if my drawing frightened them.

Text 16.17 (p. 395 in JLinU)

T1 Then, the answer was the following: 'Why should a hat be scary?'

T2 The adult replied. 'It's a hat. I'm not scared of that kind of thing.'

Cuff's translation: 'Why would a hat frighten anyone?' they answered.

Text 16.18 (p. 395 in JLinU)

T1 It's not a hat.

T2 It is not a hat in my drawing.

Cuff's translation: My drawing was not of a hat.

Text 16.19 (p. 395 in JLinU)

T1 It is a boa serpent digesting an elephant.

T2 A giant snake has just swallowed an elephant.

Cuff's translation: It was of a boa constrictor digesting an elephant.

Text 16.20 (p. 396 in JLinU)

T1 So I drew a picture that shows the inside of the boa so that adults could understand it.

T2 So I drew the contents of the snake so that adults could understand.

Cuff's translation: So then I drew the inside of the boa constrictor, for the benefit of the grown-ups.

Text 16.21 (p. 396 in JLinU)

T1 Adults always need an explanation.

T2 Adults don't understand anything unless you explain it.

Cuff's translation: S13 (Grown-ups always need explanations.)

Text 16.22 (p. 396 in JLinU)

T1 My second drawing turned out like this.

T2 This is my second drawing.

Cuff's translation: My drawing Number Two looked like this.

Text 16.23 (pp. 396–7 in JLinU)

T1 But the adults said, ‘Put down that drawing of a boa, whether you can see inside or not.’ ‘Study geography, history, arithmetic and grammar instead.’

T2 The adults said: ‘It doesn’t matter whether it is a drawing of the inside or the outside. You’d better stop drawing snakes and study school subjects like geography, history, arithmetic, language.’

Cuff’s translation: The grown-ups now advised me to give up drawing boa constrictors altogether, from the inside or the outside, and devote myself instead to geography, history, arithmetic and grammar.

Text 16. 24 (p. 397 in JLinU)

T1 That’s how I, at the age of six, gave up on the wonderful profession of painter.

T2 That’s how, at the age of six, my path to becoming a great painter was abandoned.

Cuff’s translation: So it was that, at the age of six, I gave up a wonderful career as a painter.

Text 16.25 are back translations from Japanese to English. The original English text is provided below T1 and T2.

Text 16. 25 (p. 399 in JLinU)

T1 Alice was sitting on the glassy bank with her sister. Because she had nothing to do, she was getting bored. As her sister was reading a book, she glanced at it once or twice, but there was no picture or conversation in there. ‘What is so interesting about such a book if there is no picture or conversation?’ thought Alice.

T2 Alice was beginning to get bored because she was sitting beside her sister on the bank and doing nothing. Once or twice, Alice looked into the book her sister was reading, but it had neither pictures nor conversations marked by inverted commas, it was full of sentences. ‘What is so interesting about a book with no pictures and no conversations?’ muttered Alice silently.

The original text: Alice was beginning to get very tired of sitting by her sister on the bank, and of having nothing to do: once or twice she had peeped into the book her sister was reading, but it had no pictures or conversations in it, “and what is the use of a book,” thought Alice, “without pictures or conversations?”



Quiz

1. When speech is marked by 括弧, is it regarded as direct or indirect?
2. What aspects of the Japanese language blurs direct and indirect modes of speech?
3. In which speech mode can the reporting person incorporate his or her point of view?
4. In what part of the panel in a *manga* can the protagonist's thought be expressed?
5. What is meant by the proposition 'translator as author'?