

I'm not a bot



Words like **Ma Tanaka**. Words that refer to people and animals can be made to indicate a group of individuals through the addition of a collective suffix (a noun suffix that indicates a group), such as *-tachi*, but this is not a true plural: the meaning is closer to the English phrase "and company". A group described as *Tanaka-san-tachi* may include people *Ma Tanaka*. Some Japanese nouns do not effectively plural, such as *hitotabi* "people" and *arewaku* "we/its", while the noun *tomodachi* "friends" is considered singular, although plural in form.Verbs are conjugated in six tenses, of which there are two in the past and non-past, which are used with the *masu* and *te* forms that represent an ongoing process, the *-te iru* form indicates a continuous (or progressive) aspect, similar to the suffix *ing* in English. For others that represent a change of state, the *-te iru* form indicates a perfect aspect. For example, *kite iru* means "They have come (and are still here)", but *tabete iru* means "They are eating". Questions (both with an interrogative pronoun and yes/no questions) have the same structure as affirmative sentences, but with intonation rising at the end. In the formal register, the question particle *ka* is added. For example, *it desu* ("It is OK") becomes *it desu-ka* ("Is it OK?"). There are two informal tone sometimes the particle *-no* (Is added instead to show a personal interest of the speaker: *Dshite konai-no?* "Why aren't you coming?"). Some simple queries are formed simply by mentioning the topic with an interrogative intonation to call for the hearer's attention: *Kore wa?* ("What about this?"; *O-namae wa?* () "What's your name?";Negatives are formed by inflecting the verb. For example, *Pa* or *taberu* ("I will eat bread" or "I eat bread") becomes *Pa* or *tabenai* ("I will not eat bread" or "I do not eat bread"). Plain negative forms are i-adjectives (see below) and inflect as such, e.g. *Pa* or *tabenakatta* ("I did not eat bread").The so-called *-te* verb form is used for a variety of purposes: either progressive or perfect aspect (see above); combining verbs in a temporal sequence (*Asagohan* o *tabete* *sugu* *dekareru* "I'll eat breakfast and leave at once"), simple commands, conditional statements and permissions (*Dekaiete*-mo *ii?* "May I go out?"); etc.The word *da* (plain), *desu* (*polite*) is the copula verb. It corresponds to the English verb *is* and marks tense when the verb is conjugated into its past form *datta* (plain), *deshta* (*polite*). This comes into use because only i-adjectives and verbs can carry tense in Japanese. Two additional common verbs are used to indicate existence ("there is"), or, in some contexts, property: *aru* (negative *nai*) and *iru* (negative *ina*), for inanimate and animate things, respectively. For example, *Neko ga iru* "There's a cat", *Iti kangae-ga nai* ["I] haven't got a good idea".The verb *toiyu* (surv. *polite* form *shimasu*) is often used to make verbs from nouns (*ryū suru* "to cook", *benkyū suru* "to study", etc.) and has been productive in creating modern slang words. Japanese also has a huge number of conjunction verbs to express concepts that are described in English using *with* and an adverbial particle (e.g. *tobidasu* "to fly out, to flee", from *tobu* "to fly, to jump" + *dasu* "to put out, to emit"). There are three types of adjectives (see Japanese adjectives): *keiyoshi*, or i adjectives, which have a conjugating ending (). An example of this is *atsui* ("to be hot"), which can become past (*atsukatta* "it was hot"), or negative (*atsuku nai* "it is not hot"). *nai* is also an i adjective, which can become past (*ide*, *atsuku nakatta* "it was not hot"), *atsui* hi "a hot day", *keiyodshi*, or no adjectives, which are followed by a form of the copula, usually *na*. For example, *hen* (*strange*) *hen na hito* "a strange person". *rentaiishi*, also called *tree* adjectives, such as *ano* "that" *ano yama* "that mountain".Both *keiyoshi* and *keiyodshi* may predicate sentences. For example, *Gohan ga atsui*. "The rice is hot." *Kare wa hen da*. "He's strange."Both inflect, though they do not show the full range of conjugation found in true verbs.The *rentaiishi* in Modern Japanese are few in number, and unlike the other words, are limited to directly modifying nouns. They never predicate sentences. Examples include *ookina* "big", *kono* "this", *iwayuru* "so-called" and *taishita* "amazing".Both *keiyodshi* and *keiyoshi* form adverbs, by following with *ni* in the case of *keiyodshi*: *hen ni naru* "become strange", and by changing *i* to *ku* in the case of *keiyoshi*: *atsuku naru* "become hot".The grammatical function of nouns is indicated by postpositions, also called particles. These include for example: *ga* for the nominative case. *Kare ga yatta*. "He did it." *no* for the accusative case. *Nani o tabemasu ka* "What will you eat?" *ni* for the dative case. *Tanaka-san ni agite kudasa* "Please give it to Mx Tanaka." It is also used for the lative case, indicating a motion to a location. *Nihon ni ikita* "I want to go to Japan."However, *e* is more commonly used for the lative case. *pt* *i* *ekana* *ka* "Won't you go to the party?" *no* for the genitive case.[52] or nominalizing phrases. *watashi no kamera* "my camera" *Suki ni iku no ga suketaku* ["I] like going skiing," *wa* for the topic. It can co-exist with the case markers listed above, and it overrides *ga* and (in most cases) *o*. *Watashi wa sushi ga* *i* *desu*. (literally) "As for me, sushi is good." The nominative marker *ga* after *watashi* is hidden under *wa*. Note: The subtle difference between *wa* and *ga* in Japanese cannot be derived from the English language as "made-in-Japan" does not make sense. The distinction between topic and subject is not made there. While *wa* matters the topic, which the rest of the sentence describes or acts upon, it carries the implication that the subject indicated by *wa* is not unique, or may be part of a larger group.*Ikeda-san wa yonji sai da*. "As for Ms Ikeda, they are forty-two years old." Others in the group may also be of that age.Absence of *wa* often means the subject is the focus of the sentence.*Ikeda-san ga yon-ji sai da*. "It is Ms Ikeda who is forty-two years old." This is a reply to an implicit or explicit question, such as "who in this group is forty-two years old?"Main article: Honorific speech in JapaneseJapanese has an extensive grammatical system to express politeness and formality. This reflects the hierarchical nature of Japanese society.[53]The Japanese language can express differing levels of social status. 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See *uchisoto*.Whereas *teineigo* (, polite language) is commonly an inflectional system, *sonkeigo* (, respectful language) and *kenjō* (, humble language) often employ many special honorific and humble alternate verbs: *iku* "go" becomes *kimasu* in polite form, but is replaced by *irassharu* in honorific speech and *ukagau* or *mauru* in humble speech.The difference between honorific and humble speech is particularly pronounced in the Japanese language. Humble language is used to talk about oneself or one's own group (company, family) whilst honorific language is mostly used when describing the interlocutor and their group. For example, the *-san* suffix ("Mr", "Mrs", "Miss", or "Ms") is an example of honorific language. It is not used to talk about oneself or when talking about someone from one's company to an external person, since the company is the speaker's in-group. 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These words, known as *kango* (), entered the language from the 5th century(see clarification needed) onwards by contact with Chinese culture. According to the Shinsen Kokugo Jiten () Japanese dictionary, *kango* comprise 49.1% of the total vocabulary, *wago* make up 33.8%, other foreign words or gairaigo () account for 8.8%, and the remaining 8.3% constitute hybridized words or *kushungo* () that draw elements from more than one language.[55]There are also a great number of words of mimetic origin in Japanese, with Japanese having a rich collection of sound symbolism, both onomatopoeia for physical sounds, and more abstract words. A small number of words have come into Japanese from the Ainu language. *Tonakai* (reindeer), *rakko* (sea otter) and *shishamo* (smelt, a type of fish) are well-known examples of words of Ainu origin.Words of different origins occupy different registers in Japanese. 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Many of these were then imported into Chinese, Korean, and Vietnamese via their *kanji* in the late 19th and early 20th centuries.(citation needed) For example, *seiji* (, "politics"), and *kagaku* (, "chemistry") are words derived from Chinese roots that were first created and used by the Japanese, and only later borrowed into Chinese and other East Asian languages. As a result, Japanese, Chinese, Korean, and Vietnamese share a large common corpus of vocabulary in the same way many Greek- and Latin-derived words have been shared between European languages. The Japanese language also has a large number of compound words that are derived from the English language as "made-in-Japan" does not make sense. The distinction between topic and subject is not made there. While *wa* matters the topic, which the rest of the sentence describes or acts upon, it carries the implication that the subject indicated by *wa* is not unique, or may be part of a larger group.*Ikeda-san wa yonji sai da*. 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Many of these were then imported into Chinese, Korean, and Vietnamese via their *kanji* in the late 19th and early 20th centuries.(citation needed) For example, *seiji* (, "politics"), and *kagaku* (, "chemistry") are words derived from Chinese roots that were first created and used by the Japanese, and only later borrowed into Chinese and other East Asian languages. As a result, Japanese, Chinese, Korean, and Vietnamese share a large common corpus of vocabulary in the same way many Greek- and Latin-derived words have been shared between European languages. The Japanese language also has a large number of compound words that are derived from the English language as "made-in-Japan" does not make sense. The distinction between topic and subject is not made there. While *wa* matters the topic, which the rest of the sentence describes or acts upon, it carries the implication that the subject indicated by *wa* is not unique, or may be part of a larger group.*Ikeda-san wa yonji sai da*. "As for Ms Ikeda, they are forty-two years old." Others in the group may also be of that age.Absence of *wa* often means the subject is the focus of the sentence.*Ikeda-san ga yon-ji sai da*. "It is Ms Ikeda who is forty-two years old." This is a reply to an implicit or explicit question, such as "who in this group is forty-two years old?"Main article: Honorific speech in JapaneseJapanese has an extensive grammatical system to express politeness and formality. This reflects the hierarchical nature of Japanese society.[53]The Japanese language can express differing levels of social status. The differences in social position are determined by a variety of factors including job, age, experience, or even psychological state (e.g., a person asking a favour tends to do so politely). The person in the lower position is expected to use a polite form of speech, whereas the other person might use a plainer form. Strangers will also speak to each other politely. Japanese children begin learning and using polite speech in basic forms from an early age, but their use of more formal and sophisticated polite speech becomes more common and expected as they enter their teenage years and start engaging in more adult-like social interactions. See *uchisoto*.Whereas *teineigo* (, polite language) is commonly an inflectional system, *sonkeigo* (, respectful language) and *kenjō* (, humble language) often employ many special honorific and humble alternate verbs: *iku* "go" becomes *kimasu* in polite form, but is replaced by *irassharu* in honorific speech and *ukagau* or *mauru* in humble speech.The difference between honorific and humble speech is particularly pronounced in the Japanese language. Humble language is used to talk about oneself or one's own group (company, family) whilst honorific language is mostly used when describing the interlocutor and their group. 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In short, the register used in Japanese to refer to the person, speech, or actions of any particular individual varies depending on the relationship (either in-group or out-group) between the speaker and listener, as well as depending on the relative status of the speaker, listener, and third-person referents.Most nouns in the Japanese language may be made polite by the addition of *o*- or *go*- as a prefix. *o*- is generally used for words of native Japanese origin, whereas *go*- is affixed to words of Chinese derivation. In some cases, the prefix has become a fixed part of the word, and is included even in regular speech, such as *gohan* "cooked rice", *meat*. Such a construction often indicates deference to either the item's owner or to the object itself. For example, the word *tomodachi* "friend", would become *o-tomodachi* when referring to the friend of someone of higher status (though mothers often use this form to refer to their children's friends). 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