

# Lesson 13

## SECTION A

### Core Conversations

- 1(N)a. **Morimoto-sa<sup>n</sup> no otaku d<sup>è</sup>su ka<sup>✓</sup>**  
b. **A, sit<sup>u</sup>ree-simasita.**
- 2(N)a. **Dar<sup>e</sup> mo demas<sup>e</sup>n<sup>n</sup> n<sup>e</sup>e.**  
b. **Kosy<sup>o</sup>o ka mo siremas<sup>e</sup>n<sup>n</sup> n<sup>e</sup>e.**
- 3(N)a. **Kotira wa, Nyu<sup>u</sup>yooku-d<sup>a</sup>i<sup>g</sup>aku no S<sup>u</sup>misu desu *g*a, oh<sup>i</sup>ma na toki ni od<sup>e</sup>n<sup>w</sup>a kudasai.**  
b. **N<sup>n</sup><sup>✓</sup> *I*ma no wa rus<sup>u</sup>ba<sup>n</sup>-d<sup>e</sup>n<sup>w</sup>a.**
- 4(N)a. **A. Sono de<sup>n</sup>wa, kosy<sup>o</sup>o-sit<sup>e</sup><sup>1</sup> (i)ru n<sup>n</sup> desu.**  
b. **Zy<sup>a</sup>a, ton<sup>a</sup>ri n<sup>o</sup> o tuk<sup>a</sup>tte kudas<sup>a</sup>i.**  
c. ***E*e. Dar<sup>e</sup> mo tukatte (i)nai to omoim<sup>a</sup>su kara . .**
- 5(J)a. **M<sup>o</sup>simosi. T<sup>a</sup>kano desu *g*a . .**  
b. **M<sup>o</sup>simosi. M<sup>o</sup>simosi.**  
c. **M<sup>o</sup>simosi. Kik<sup>o</sup>em<sup>a</sup>su ka<sup>✓</sup>**
- (J) **Ie, tig<sup>a</sup>im<sup>a</sup>su.**
- (J)a. **Ok<sup>a</sup>sii desu n<sup>e</sup>e. Ty<sup>o</sup>tto m<sup>a</sup>e made wa han<sup>a</sup>si-tyuu d<sup>a</sup>tt<sup>a</sup> n<sup>n</sup> desu kedo n<sup>e</sup>e.**  
b. **D<sup>o</sup>o mo h<sup>e</sup>n desu n<sup>e</sup>e.**
- (J) **Tuuzita?**
- (J)a. **Kom<sup>a</sup>tt<sup>a</sup> n<sup>a</sup>a. Ta<sup>i</sup>setu na yoozi n<sup>a</sup> n<sup>n</sup> da kedo . .**  
b. **Kam<sup>a</sup>w<sup>a</sup>nai?**
- (N)a. **M<sup>o</sup>simosi. Ty<sup>o</sup>tto de<sup>n</sup>wa *g*a to<sup>o</sup>kute, kik<sup>o</sup>enik<sup>u</sup>i n<sup>n</sup> desu kedo . .**  
b. **Sum<sup>i</sup>mas<sup>e</sup>n<sup>n</sup>. Mo<sup>o</sup> suk<sup>o</sup>si *o*oki na k<sup>o</sup>e de han<sup>a</sup>site kudasaimas<sup>e</sup>n<sup>n</sup> ka<sup>✓</sup>**  
c. **|Anoo| Kak<sup>e</sup>naosim<sup>a</sup>su kara ne! It<sup>i</sup>-do kitte kudasai.**

### ENGLISH EQUIVALENTS

- 1(N)a. Is this the Morimoto residence? (J) No, you've got the wrong number.

1. Accented **kosy<sup>o</sup>o-sit<sup>e</sup>** occurs provided the (i) of (i)ru is deleted.

- b. Oh, I'm sorry.  
 2(N)a. Nobody answers.
- b. Maybe it's out of order.  
 3(N)a. [Speaking on the telephone] This is [John] Smith of New York University; please give me a call when you're free.  
 b. Uh-uh. The thing [just] now [was] an answering machine.
- 4(N)a. Oh, that telephone is out of order.  
 b. Then use the one next door.  
 c. Yes, I believe that no one is using it, so . . . (I'm sure it's all right).
- 5(J)a. Hello. This is Takano, but . . . (who's calling?)  
 b. Hello. Hello.  
 c. Hello. Can you hear?
- (J)a. That's funny, isn't it! Until a little while ago the line was busy, but . . . (now, nobody answers).  
 b. It's really strange, isn't it.
- (J) Did you get through?
- (J)a. Damn! (The fact is) it's an important matter [I must attend to] but . . . (what will I do?)  
 b. Is it all right?
- (N)a. Hello. You sound far away (*lit.* the telephone is far) and it's difficult to hear, but . . . (can you do something about it?)  
 b. I'm sorry. Would you be kind enough to speak in a little louder voice?  
 c. Uh . . . I'll call again so—O.K.?—hang up for a minute (*lit.* once).

BREAKDOWNS  
 (AND SUPPLEMENTARY VOCABULARY)

- |                                      |  |
|--------------------------------------|--|
| 1. <b>Morimoto</b>                   | (family name)                                |
| <b>sitúree-simasita</b>              | excuse me (for what I have done)             |
| 2. <b>dare mo</b> /+ negative/ (SP1) | nobody                                       |
| <b>deńwa ni dèru</b>                 | answer the telephone                         |
| <b>okásii /-katta/</b>               | is funny; is strange                         |
| <b>hanási</b>                        | talking; talk                                |
| <b>(o)hanasi-tyuu</b>                | [in] the midst of talk; 'the line is busy'   |
| <b>kosyoo</b>                        | out of order                                 |
| <b>kosyoo kâ mo sirenai</b> (SP2)    | maybe it's out of order                      |
| <b>dôo mo</b>                        | in every way, in many ways, somehow or other |
| <b>hên /na/</b>                      | strange                                      |
| 3. <b>Nyuúyooku-dàigaku</b>          | New York University                          |
| <b>(o)hima /na/</b>                  | free time                                    |

<b>tokî</b>	occasion, time
<b>(o)hîma na tokî ni</b>	at a time when you are free
<b>tuuziru /-ru; tuuzita/</b>	make oneself understood; get through
<b>rusubañ</b>	a caretaker
<b>rusúbañ-dèñwa</b>	telephone answering machine
4. <b>kosyoo-suru</b>	break down
<b>nâa</b>	/confirming sentence-particle/
<b>taisetu /na/</b>	important
5. <b>Tákano</b>	(family name)
<b>tooi /-katta/</b>	is far
<b>deñwa ġa tooi</b>	sound far away (on the telephone)
<b>toókute (SP3)</b>	being far
<b>kikoeru /ru; kikoeta/</b>	can hear; be audible
<b>kikóenikùì /-katta/ (SP4)</b>	is difficult to hear
+ <b>kikóeyasùì /-katta/</b>	is easy to hear
<b>kôe</b>	voice
<b>ôoki na kôe</b>	loud voice
+ <b>tîisa na kôe</b>	low voice
+ <b>naôsu /-u; naôsita/</b>	fix, repair
<b>deñwa o kakenaosu /-u; kakenaosita/</b>	telephone again
<b>kîru /-u; kîtta/</b>	cut; cut off; hang up (the telephone)

## MISCELLANEOUS NOTES

1. In CC1, (N) makes a phone call and gets a wrong number. (CC1 picks up the conversation after the hellos.)

(N)a. The honorific-polite equivalent of **otáku dèsu** is **otáku de (i)rassyaimàsu**.

(N)b. **Sitûree-simasita**, *lit.* 'I committed a "rudeness,"' is an apology for something the speaker has already done. Following the appropriate time expression, it often occurs upon meeting a person again after previous interaction at the time mentioned: **Yuúbè wa sitûree-simasita**. *lit.* 'Last night I committed a rudeness' might have as its *situational* English equivalents 'It was good to see you last night'; 'I had a wonderful time last night'; 'Thanks for talking with me last night'; etc. The Japanese, in contrast with these English equivalents, focuses on the **sitûree** that would have been committed: imposing on someone's hospitality, interrupting someone's regular routine, etc.

2. In CC2, two colleagues are commenting on a strange situation involving a telephone call. The style is careful, with distal predicates throughout. On the accompanying tape, the participants are Mr. Yamada and Deborah Miller, business associates at the Oriental Trade Company.

(J)a. **Okásii**, like 'funny' in English, can refer to something either amusing or strange: context, intonation, and facial expression distinguish the two meanings.

**Tyôtto mâe made wa** 'until a little while ago' contrasts with the present time.

**-Tyuu** is attached to nominals that refer to activity, to form unaccented compound nominals

indicating activity currently under way: '[in] the middle of —.' Examples: **(o)hanasi-tyuu**, **(o)deñwa-tyuu**, **(o)siğoto-tyuu**, **zyuğyoo-tyuu**, **kaigi-tyuu**, **(o)yasumi-tyuu**. The forms with **o-** are used in polite reference to the out-group. The extended predicate construction in 2(J)a provides the explanation for why the situation is funny.

Compounded with a time word, **-tyuu** (or **-zyuu**) indicates duration of the interval (examples: **iti-niti-zyuu** 'all day long,' **kotosi-zyuu** 'all this year'). When followed by **ni**, such compounds indicate a point in time within the period specified (example: **kotosi-zyuu ni** 'within this year'). Note also /place + **-zyuu**/: **gakkoo-zyuu** 'throughout the school.' **Nê(e)** is different from other sentence-particles in that it has no restrictions on the forms it can follow. Here it follows a fragment ending in **kedo** with its usual meaning of reflection, mutual understanding, agreement, and nonconfrontation. Note that every utterance in this CC ends in **nêe**.

(J)b. **Okásii**, when it refers to strangeness, overlaps with **hêñ**, but they belong to different word classes: **hêñ na hito** but **okásii hito**; **hêñ ni natta** but **okásiku natta**; **hêñ zya nâi** but **okásiku nâi**.

3. After leaving a message on a telephone answering machine, using careful-style, (N) switches to casual-style in speaking with a friend (J). On the accompanying videotape, (N) and (J) are male students who originally used careful-style in speaking with each other, but who now have established a closer, more relaxed relationship.

(N)a. **Tokî** is a nominal referring to times or occasions. It belongs to the group of time words that may or may not take particle **ni** when indicating the time at which something happens. It occurs in such combinations as **kodómo no tokî** 'the time when [I] was a child'; **byoóki no tokî**; **gakúsee no tokî**; **samúi tokî**; **isóğasii tokî**, etc. More will be said about **tokî** in later lessons.

**Tokî** also occurs in reduplicated (= doubled) form: /**tokî + tokî**/ = **tokídokî** 'sometimes.' **Tuuziru**, an affective vowel verbal, has a wide range of meanings that share in the notion of passing through—either in the sense of a railroad that runs from one point to another, or a telephone call that goes through, or a person who is understood by—gets through to—his/her audience. Note /**X de tuuziru**/ = 'get through by means of X.'

**No** in **íma no wa** is a contraction of /connective **no** + nominal **no**/, the latter a replacement for **deñwa**.

**Rusubañ** as an independent word usually refers to the person in charge of an apartment, home, or any kind of building during the absence of the regular occupants. Performing the duties of a **rusubañ** is conveyed by the phrase **rusubañ (o) suru**.

4. In CC4, an office employee (N) is speaking with a supervisor (J) about a telephone that is out of order. (N) uses careful-style with distal predicates in sentence-final position and before **kara**. (J), in contrast, uses casual-style, with direct-style predicates exclusively.

(N)a. **Kosyoo-suru** 'break down' is an affective verbal. Note: **kosyóo-sitè (i)ru** 'it has broken down'; 'it is broken down.' In this pattern, it is similar in meaning to **kosyóo dà**. The extended predicate here connects the broken-down condition of the telephone with the fact that no calls will go through on the instrument in question.

(J)a. **Nâ(a)**, a sentence-particle, is closely related to **nê(e)**. However, it is (1) used more commonly, though not exclusively, in blunt-style; and (2) it is particularly common in deliberative utterances addressed to oneself. The extended predicate links (J's) having important business with his consternation.

(N)b. The **no** of **tonári nò** is a contraction of /connective **no** + nominal **no**/, the latter a replacement for **deñwa**.

5. In CC5, the participants of a telephone call are having trouble hearing each other because of a bad connection. The speech-style on both sides is careful, although Tâkano-sañ (J) says little more than **môsimosi**. Distal-style is used exclusively except for the request form **kudásài**, which, although not distal-style, is polite.

(J)a. Note that (J) identifies herself when answering the telephone. This is a very common—although not universal—practice.

(N)a. As usual, the extended predicate serves to connect and explain: ‘it’s that it’s hard to hear that explains my talking loudly, repeating, etc.’

The accented alternate of **toói** is **toói** (i.e., **toói desu**, **toói no**, etc.). Note also: **tooku** ‘the far away’ (a nominal).

**Kikoeru** is a double-**ga**, affective verbal. Both the person who can hear and what is audible are followed by **ga** (or **wa**).

N(b). **Ôoki na** occurs as an alternate of **oókii** *only as the modifier of a following nominal*. It consists of a **na**-nominal derived from the adjectival followed by **na**. This kind of alternation occurs in the case of only a few adjectivals. Examples: /**tîisa na** + nominal/ and /**okâsi na** + nominal/. Be careful to note (1) the loss of adjectival final **-i** in the derivative form that takes **na**; and (2) the difference in accent of the two forms.

## Structural Patterns

### 1. //INTERROGATIVE + **mo**/: **dâre mo**

The pattern /interrogative + **mo**/ regularly implies the inclusion of everything (or, in some cases, a large quantity) in the question-word category. Thus:

**îtu** ‘when?’

**îtu mo** ‘all the whens’ = ‘always’

**dôo** ‘how?’

**dôo mo** ‘all or many of the hows’ = ‘in every way,’ ‘in many ways’; (in some contexts:) ‘somehow or other’

**dôtira** ‘which of two?’

**dôtira mo** ‘both’

For a number of these combinations, there is a requirement for a negative predicate, in which case everything in the relevant category is excluded:

**dâre** ‘who?’

/**dâre mo** + negative/ ‘nobody’

**nâni** ‘what?’

/**nâni mo** + negative/ ‘nothing’

Some /interrogative + **mo**/ combinations may occur with both affirmative and negative predicates:

**Dôtira mo îi desu.**

‘Both are good.’

**Dôtira mo yôku nâi desu.**

‘Neither one is good.’

An /interrogative number + **mo**/ regularly indicates a significantly large number—but not every one in existence. Thus:

**nân-niñ mo** ‘any number of people’ (i.e., a great many people)

**nân-do mo** ‘over and over again,’ ‘any number of times’

**îku-tu mo** ‘any (large) number of objects’

These number combinations also occur with both affirmative and negative predicates:

**Nân-geñ mo arimasu.** ‘There are any number of buildings.’

**Nân-geñ mo nâi desu.** 'There aren't a large (significant) number of buildings.'  
As usual, phrase-particles **ga** and **o** are dropped before **mo**, but other phrase-particles required by the context do occur preceding **mo**.<sup>2</sup> Compare:

**Dâre ga simasu ka** ✓ 'Who will do it?'

**Daré mo simasêñ.** 'No one will do it.'

**Nâni o kaimàsita ka** ✓ 'What did you buy?'

**Naní mo kaimasêñ desita.** 'I didn't buy anything.'

**Dôko e ikimàsita ka** ✓ 'Where did you go?'

**Dokó e mo ikimasêñ desita.** 'I didn't go anywhere.'

**Dâre to hanásimàsita ka** ✓ 'With whom did you speak?'

**Daré to mo hanasimasêñ desita.** 'I didn't speak with anyone.'

**Dôko ni arimasu ka** ✓ 'Where is it?'

**Dokó ni mo arimasêñ.** 'It isn't anywhere.'

Note that /interrogative + **mo**/ often occurs with an unaccented alternate.

The following chart indicates the occurrence and meaning of commonly used /interrogative + **mo**/ combinations:

<i>Interrogative</i>	+ <b>mo</b>	+ <i>Negative</i>	+ <i>Affirmative</i>
<b>dâre</b> 'who?'	<b>dâre mo</b>	'nobody,' 'not anybody'	
<b>nâni</b> 'what?'	<b>nâni mo</b>	'nothing,' 'not anything'	
<b>dôko</b> 'what place?'	<b>dôko mo</b>	'no place,' 'not any place'	'everywhere'
<b>îtu</b> 'when?'	<b>îtu mo</b>		'always'
<b>dôtira</b> 'which (of two)?'	<b>dôtira mo</b>	'neither one,' 'not either one'	'both'
<b>dôre</b> 'which (of three or more)?'	<b>dôre mo</b>	'not one (of three or more)'	'every one (of three or more)'
<b>îkura</b> 'how much?'	<b>îkura mo</b>	'no large amount'	'ever so much'
<b>îku-tu</b> 'how many?'	<b>îku-tu mo</b>	'no large number'	'a large number, ever so many'
<b>dôno X</b> 'which X?'	<b>dôno X mo</b>	'no X'	'every X'
<b>dôñna X</b> 'what kind of X?'	<b>dôñna X mo</b>	'no kind of X'	'every kind of X'
<b>nân-boñ</b> 'how many long cylindrical units?'	<b>nân-boñ mo</b>	'no large number of long cylindrical units'	'a large number of long cylindrical units'

2. Since phrase-particles **wa** and **mo** are in direct contrast, they of course never occur in the same phrase.

2. /*kâ mo sirenai*/

/Predicate X + **kâ mo sirenai**/ = 'X may be true'; 'maybe X.' The predicate in this pattern is either imperfective or perfective, and is regularly direct-style. However, **da**—that very unstable form—disappears here, too. The accent of inflected words before **ka** is the same as before **kara**, **no**, etc. Following an unaccented word or phrase, **ka** is accented. Thus:

<b>yamérù</b>	+	<b>ka mo sirenai</b>	'[someone] may quit'
<b>yamétà</b>	+	<b>ka mo sirenai</b>	'[someone] may have quit'
<b>takâi</b>	+	<b>ka mo sirenai</b>	'[it] may be expensive'
<b>tâkâkatta</b>	+	<b>ka mo sirenai</b>	'[it] may have been expensive'
<b>tâkâku nâi</b>	+	<b>ka mo sirenai</b>	'[it] may not be expensive'
<b>byooki</b>	+	<b>kâ mo sirenai</b>	'[someone] may be sick'
<b>byoôki datta</b>	+	<b>ka mo sirenai</b>	'[someone] may have been sick'
<b>tomodati kara</b>	+	<b>kâ mo sirenai</b>	'[it] may be from a friend'
<b>tomôdati dà kara</b>	+	<b>ka mo sirenai</b>	'[it] may be because s/he's a friend'

**Sirenai** is a negative adjectival; it may also occur in its distal-style equivalents: **sirénài desu** or **sirémaseñ**. Literally, the entire pattern means something like 'it can't even be known [for sure] whether —.' It implies more doubt than /predicate + **daròo** or **desyòo**/ or /predicate + **to** + **omôu**/. Thus:

**Muzúkasii desyoo.** 'It's probably difficult.' *Cf. more doubtful*

**Muzúkasii ka mo siremaseñ.** 'It may be difficult.'

**Yaméru to omoimâsu.** 'I think he'll quit.' *Cf. more doubtful*

**Yamérù ka mo siremaseñ.** 'He may quit.'

## 3. GERUND OF THE ADJECTIVAL

We have already learned that verbals have forms we call 'gerunds,' which end in **-te** (or **-de**), and that nominal predicates have corresponding forms consisting of /nominal (particle) + **de**/. Given the structure of Japanese, with its three predicate types, all of which tend to behave in parallel fashion, one would suspect that there is a corresponding form to be called the gerund of the adjectival. That suspicion is entirely correct. The gerund of adjectivals is made by adding **-te** to the **-ku** form. It is always accented: if the **-ku** form is accented, the derived gerund is accented on the same mora. If the **-ku** form is unaccented, the derived gerund is regularly accented on the mora immediately preceding the **-kute** ending. Examples:

<i>Adjectival</i>	<i>Gerund</i>
<b>takâi</b>	<b>tâkâkute</b>
<b>oisii</b>	<b>oîsikute</b>
<b>samûi</b>	<b>sâmûkute</b>
<b>aôï</b>	<b>âôkute</b>
<b>îi/yôï</b>	<b>yôkute</b>

Remember that **-tai** ('want to') forms and **-nai** (negative) forms are also adjectivals. Thus:

<b>ikitai</b>	<b>ikítakute</b>	<b>tabétài</b>	<b>tabétakute</b>
<b>ikanai</b>	<b>ikánakute</b>	<b>tabênai</b>	<b>tabênakute</b>

The meaning of this form is predictably similar to the meaning of all gerunds: 'X being the case,' 'X being actualized,' 'X is/was true, and —.' The patterns in which the adjectival occurs are parallel to other gerund patterns.<sup>3</sup> (In particular, reread 7B-SP5 and 8A-SP5).  
Examples:

**Uti wa, êki kara toôkute, húbeñ desu.** 'My home is far from the station and inconvenient'; 'My home is inconvenient, being far from the station.'

**Anó zìsyô, atáràsikute takâi desu.** 'That dictionary is new and expensive.' (*lit.* 'being new, it's expensive')

**Kyôo wa, attàkàkute ìi desu nêe.** 'Isn't it nice and warm today!' (*lit.* 'being warm, it's nice')

**Wakàrànakute komàrimàsu yo.** 'I'm upset at not understanding.'

Note the difference in linkage that relates to particles:

**Anó gakusee gā dekinakute/komàrimàsita.** 'I became upset at that student's inability.' (*lit.* 'That student being incapable, I became upset.')

**Ano gakusee wa/dekinakute komàrimàsita.** 'That student became upset at his/her inability.' (*lit.* 'That student, being incapable, became upset.')

The importance of knowing the word-class to which a Japanese word belongs becomes apparent once more, as we examine the equivalents of three English sentences which contain no word-class differences:

(a) 'I was amazed at the numbers' being different.'

(b) 'I was amazed at the numbers' being red.'

(c) 'I was amazed at the numbers' being strange.'

In the Japanese equivalents, the *structural* pattern of all three is the same, but (a) contains a verbal gerund, (b) an adjectival gerund, and (c) a /nominal + *dà*/ gerund as nonfinal predicate.

(a) **Suuzi gā tīgatte, bikkùri-simasita.**

(b) **Suúzi gā akàkute, bikkùri-simasita.**

(c) **Suúzi gā hèn de, bikkùri-simasita.**

#### 4. COMPOUNDS

The Japanese language has many verbals, adjectivals, and nominals which we will designate as **COMPOUNDS**. A compound consists of one or more nonfinal members + a final member combining to form a single word:

<i>Nonfinal members</i>		<i>Final member</i>
(V) verbal stem <i>or</i> (A) adjectival root (-i form minus -i) <i>or</i> (N) nominal	}	(V) verbal <i>or</i> (A) adjectival <i>or</i> (N) nominal
	+	

Any combination is possible. The compound belongs to the word-class of its final member.  
Examples:

3. Note, once again, that this is not the same as saying that the adjectival gerund necessarily occurs in *every* pattern in which *any* gerund is found. For example, the adjectival gerund does not occur in /+ **kudasài**/ request patterns.



(V) + (V) = Verbal Stem + Verbal:

**kakêru** 'suspend'; 'telephone' + **naôsu** 'repair' > **kakenaosu** 'suspend over again';  
'telephone over again'

**kâku** 'write' + **naôsu** 'repair' > **kakinaosu** 'write over again'; 'rewrite'

(V) + (A) = Verbal Stem + Adjectival:

**kikoeru** 'can hear' + **-nikûi** 'is marked by difficulty' > **kikôenikûi** 'is hard to hear'

**kâku** 'write' + **-yasûi** 'is marked by ease' > **kakiyasûi** 'is easy to write (or write with  
or write on)'

(V) + (N) = Verbal Stem + Nominal:

**dêru** 'go out' + **kuti** 'mouth'; 'orifice' > **dêguti** 'exit'

**môosu** 'say' + **wâke** 'reason' > **moosiwake** 'excuse'

(N) + (V) = Nominal + Verbal:

**beñkyoo** 'study' (the noun) + **suru** 'do' > **beñkyoo-suru** 'study' (the verb)

**soodañ** 'consultation' + **suru** 'do' > **soodañ-suru** 'consult'

(N) + (N) = Nominal + Nominal:

**Tookyoo** 'Tokyo' + **êki** 'station' > **Toókyòo-eki** 'Tokyo Station'

**hai** 'ash' + **irô** 'color' > **haiiro** 'gray'

**deñwa** 'telephone' + **bañgòo** 'number' > **deñwabañgoo** 'telephone number'

**migi** 'right' + **tonari** 'next door'; 'adjoining' > **migidònari** 'next door to the right'

Additional examples will be introduced in later lessons.

Note the following points:

a. In some instances, some or all parts of a compound also occur as independent words, but in other cases they occur only as parts of a compound word.

b. A compound has a meaning of its own which must be distinguished from that of the related phrase formed according to a particular structural pattern. Compare:

**Tookyoo** + **êki** > compound **Toókyòo-eki** 'Tokyo Station' (a particular station in Tokyo), but phrase **Toókyoo no êki** 'station(s) in Tokyo'

**kâku** + **naôsu** > compound **kakinaosu** 'write over again' but phrase **kâite naôsu** 'write and (then) fix'

The creation of phrases is comparatively free; but compounds either do or do not exist in the language of the native speaker and therefore cannot be freely created by foreigners, except in the case of families of compounds like those ending in **-nikûi** and **-yasûi**, which are *comparatively* predictable.

c. If the non-initial member of the compound begins with **k**, **s**, **t**, or **h**, that sound *may* undergo change: **k** > **g**; **s** > **z**; **t** > **d**;<sup>4</sup> and **h** > **b** (or **p**). This accounts for the changes observed in **dêguti** and **migidònari**, as well as those that occur in many numeral and number compounds (cf. **hyakû** and **sân-byaku**; **sêñ** and **sañ-zêñ**; **nî-keñ** and **sañ-geñ**).

d. The accent of a compound is not always predictable simply on the basis of the accent pattern of the component parts.

4. Before **i**, **u**, and **y**, **t** > **z**.

Drills

- A 1. **Kâre, mâtte (i)ru ñ desu ka**✓  
 ‘(Is it that) he’s waiting?’  
**Îya, tyôtto mâe made wa mâtte (i)ta ñ desu kedo . .**  
 ‘No, (it’s that) until a little while ago he was waiting, but . . .’ (not now).
2. **Kâre, utí karitè (i)ru ñ desu ka**✓  
 ‘(Is it that) he’s renting a house?’  
**Îya, tyôtto mâe made wa karitè (i)ta ñ desu kedo . .**  
 ‘No, (it’s that) until a little while ago he was renting, but . . .’ (not now).
3. **syotyóo to hanàsite; 4. kono ryokañ ni tomatte; 5. señsèe to soodañ-site; 6. zimûsyo kasite; 7. gaikokuço osiete; 8. tyuuçokuço beñkyoo-site**
- B 1. **Suçuira-sañ, îma syuçuoo dèsu ka**✓  
 ‘Is Mr/s. Sugiura away on business?’  
**Êe. Syuçuoo-tyuu dèsu.**  
 ‘Yes, s/he’s on (*lit.* in the middle of) a business trip.’
2. **Suçuira-sañ, îma kâigi desu ka**✓  
 ‘Is Mr/s. Sugiura in conference?’  
**Êe. Kaigi-tyuu dèsu.**  
 ‘Yes, s/he’s in (the middle of) a conference.’
3. **deñwa; 4. sigoto; 5. yasumi; 6. rûsu; 7. zyûçyoo; 8. beñkyoo**
- C 1. **Dâre ga dêta ñ desu ka**✓  
 ‘Who is it that answered (the phone)?’  
**Daré mo dènakatta ñ desu yo**✓  
 ‘(The fact is) nobody answered.’
2. **Dôko e ikû ñ desu ka**✓  
 ‘Where is it you’re going?’  
**Dokó e mo ikanai ñ desu yo**✓  
 ‘(The fact is) I’m not going anywhere.’
3. **dâre to soodañ-sita; 4. dôre o obôete (i)ru; 5. nâni ga âru; 6. dôтира ga kûru; 7. dâre to âtta; 8. dôko ni âru; 9. dâre o yoñda; 10. dâre ni reñraku-sita; 11. dâre kara karita; 12. nâni o nônda; 13. dôno kyoositu o tukau; 14. dôнна gakusee ga dekiru**
- D 1. **Dôtira ga sirôï desu ka**✓  
 ‘Which one is white?’  
**Dôtira mo sirôï desu kedo . .**  
 ‘Both are white, but . . .’ (is that all right?)
2. **Îtu koó simàsu ka**✓  
 ‘When do you do it like this?’  
**Îtu mo koó simàsu kedo . .**  
 ‘I always do it like this, but . . .’ (is that all right?)
3. **dôre ga muzúkasii desu; 4. dôno kuruma ga takai desu; 5. dôno hurosiki ga kîree desu; 6. dôno huutoo o kirásite (i)masu; 7. dôno gakusee to aímàsita**
- E 1. **Gaikokuço mo takusañ beñkyoo-simàsita ka**✓  
 ‘Did you study many foreign languages, too?’  
**Îya, soñna ni iku-tu mo beñkyoo-simasèn desita yo**✓  
 ‘No, I didn’t study that many’ (*lit.* a large number to that extent).
2. **Gakúsee-sañ mo takusañ miemàsita ka**✓  
 ‘Did many of your students show up, too?’  
**Îya, soñna ni nân-niñ mo miémasèn desita yo**✓  
 ‘No, not that many showed up.’

3. atárasii kuruma/mimásita; 4. kissateñ/arímàsu; 5. biñseñ/irímàsu; 6. hanâ/kaímàsita; 7. kyoókàsyo/tukáimàsu

● Repeat this drill, giving affirmative responses with /number + **mo** + affirmative predicate/.

- |  |  |
|--|--|
| <p>F 1. <b>Hêñ desu nêe.</b><br/>'Isn't it strange!'</p> <p>2. <b>Okásii desu nêe.</b><br/>'Isn't it strange!'</p> <p>3. <b>sitúree desu; 4. komárimàsu; 5. iyâ desu; 6. muzúkasii desu; 7. húbeñ desu; 8. tumárànai desu</b></p> <p>G 1. <b>Kânozyo, eeġo obôte (i)masu neġ</b><br/>'She remembers English—right?'</p> <p>2. <b>Kânozyo, byoóki dèsu neġ</b><br/>'She's sick—right?'</p> <p>3. <b>nihonġo ni yowâi desu; 4. moñbùsyoo yamémàsita; 5. rikón-site (i)màsu; 6. Nihôn ġa nâġákatta desu; 7. syotyoo to reñraku-simàsita; 8. niġkèeziñ desu; 9. Sañhurañsisuko desita; 10. nihónġo ġa tuuzimàsu</b></p> <p>H 1. <b>Anó kâiġi, myôoniti desyoo?</b><br/>'That conference is tomorrow, isn't it?'</p> <p>2. <b>Morimoto-sañ, eeġo ni tuyôii desyoo?</b><br/>'Mr/s. Morimoto is good (<i>lit.</i> strong) in English, isn't s/he?'</p> <p>3. <b>Suġiura-sañ/osókù made iru; 4. Yamanaka-sañ/syotyóo to àtta; 5. sono huta-ri/işşyo (dâ);<sup>5</sup> 6. asoko/îma samûii; 7. are/zisîñ dâtta; 8. anó zimùsyo/kinoo isôġasi-katta</b></p> <p>I 1. <b>Mítiko-sañ wa, eeġo zêñbu wasúretà desyoo?</b><br/>'Michiko has forgotten all her English, don't you think?'</p> <p>2. <b>Syotyoo wa, îma sêki hazúsite (i)rassýaru desyoo?</b></p> | <p><b>Sôo desu nêe. Watasi mo dôo mo hêñ da to omoimasu nêe.</b><br/>'Isn't it! I think it's somehow or other strange, too.'</p> <p><b>Sôo desu nêe. Watasi mo dôo mo okásii to omoimasu nêe.</b><br/>'Isn't it! I think it's somehow or other strange, too.'</p> <p><b>Âa, obôte (i)ru ka mo siremaseñ nêe.</b><br/>'Oh, she may remember—that's right!'</p> <p><b>Âa, byoóki kà mo siremaseñ nêe.</b><br/>'Oh, she may be sick—that's right!'</p> <p><b>Sâa. Myôoniti zya nâi ka mo siremaseñ yo✓</b><br/>'Hm. It may not be tomorrow, you know.'</p> <p><b>Sâa. Túyôku nâi ka mo siremaseñ yo✓</b><br/>'Hm. S/he may not be good, you know.'</p> <p><b>Mítiko-sañ desu ka✓ Sôo ka mo siremaseñ nêe.</b><br/>'Michiko? That may be.'</p> <p><b>Syotyóo dèsu ka✓ Sôo ka mo siremaseñ nêe.</b></p> |
|--|--|

5. In the pattern being drilled, **dâ** is dropped. As usual, this is signaled by parentheses.

- 'The institute head is away from his desk (*lit.* 'seat) now, don't you think?' 'The institute head? That may be.'
3. **omáwarisañ/sore wa 'zeñzeñ siranai;** 4. **gaiziñ/amari 'meesi tukawanai;** 5. **íma no Wasíntoñ/átakài;** 6. **asoko no deñwa/kosyóo (dà)**<sup>5</sup>
- J 1. **Matá kimasyò ka.** **Êe, ohíma na tokì ni kitê kudasai.**  
'Shall I come here again?' 'Yes, please come when you have (free) time.'
2. **Deñwa kakemasyò ka.** **Êe, ohíma na tokì ni kâkete kudasai.**  
'Shall I telephone?' 'Yes, please call when you have (free) time.'
3. **konó kèeki kirímasyò;** 4. **tízu kakímasyò;** 5. **anó kyookásyo kátte kimasyò;** 6. **anó tèepu karímasyò;** 7. **syotyóo ni kikimasyò**
- K 1. **Yôku mîruku nomímàsu ka** **Kodómo no tokì ni wa yôku nônda kedo,**  
'Do you drink milk often?' **íma wa 'amari nomímásèñ nêe.**  
'When I was a child I drank [it] a lot, but now I don't drink it very much.'
2. **Yôku ténisu simâsu ka** **Kodómo no tokì ni wa yôku sitâ kedo,**  
'Do you play tennis often?' **íma wa 'amari simásèñ nêe.**  
'When I was a child I played a lot, but now I don't play very much.'
3. **aísukurîimu tabémàsu;** 4. **koñna zassi mimâsu;** 5. **hurañsuğo tukáimàsu**
- L 1. **Tuúzinàsèñ desita yo** **Tuúzinàkatta ñ desu ka. Komátta nâa.**  
'I didn't get through.' '(You mean) you didn't get through? Oh, dear!'<sup>6</sup>
2. **Sore wa kosyóo dèsu yo** **Kosyóo nà ñ desu ka. Komátta nâa.**  
'That's broken.' '(You mean) it's broken? Oh, dear!'<sup>6</sup>
3. **deñwabàngoo wa sirímásèñ;** 4. **wáin wa koré dakè desu;** 5. **kamî wa kirásite (i)masu;** 6. **asità kara syuútyoo dèsu;** 7. **asoko wa mazûi desu**
- M 1. **Toóì desu nêe.** **Êe, toókute komárimàsu nêe.**  
'Isn't it far?' 'Yes, I'm bothered by how far it is.' (*lit.* 'Being far, it's bothersome, isn't it!')
2. **Eeğo ni yowâi desu nêe.** **Êe, yôwâkute, komárimàsu nêe.**  
'Isn't s/he weak in English?' 'Yes, I'm bothered by how weak s/he is.' (*lit.* 'Being weak, it's bothersome, isn't it!')
3. **mâiniti atûi;** 4. **zimûsyo ġa isógasii;** 5. **zeñzeñ wakárànai;** 6. **koko wa mazûi;** 7. **kono sigoto tumárànai;** 8. **konó zìsyo hurûi**
- N 1. **Kosyóo-sitè (i)ru ñ desu ka** **Êe, kosyóo-sitè (i)te ne!**  
'(Is it that) it's broken down?' 'Yes, being broken down—you know (what that means)!'

6. Please substitute your own favorite expletive!

2. **Tuúzinákatta n̄ desu ka**✓  
'(Is it that) you didn't get through?'  
**Êe, tuúzinákute ne!**  
'That's right, not getting through—you know (what that means)!'
3. **atúi; 4. taíheñ datta; 5. isógasii; 6. hûbeñ na; 7. yukí datta; 8. bikkûri-sita**  
O 1. **Hetâ?**  
'Is s/he poor at it?'  
**Ñ. Hetâ de komâru (no)<sup>7</sup> yo.**  
'Yeah. S/he's poor at it, and it causes me problems.'
2. **Okásii?**  
'Is it funny (i.e., strange)?'  
**Ñ. Okásikute komâru (no)<sup>7</sup> yo.**  
'Yeah. It's strange, and it causes me problems.'
3. **kikoenai; 4. hûbeñ (da); 5. samûi; 6. tooi; 7. tigáttè (i)ru; 8. muzukasii; 9. nâgaku kakâru**  
P 1. **Kore, simâsu ka**✓  
'Are you going to do this one?'  
**Iya, tyôtto siníkui kara . .**  
'No, it's a bit hard to do, so . . .' (I'm not going to do it).
2. **Koko kara kakémâsita<sup>8</sup> ka**✓  
'Did you call from here?'  
**Iya, tyôtto kakénikûkatta kara . .**  
'No, it was a bit hard to call, so . . .' (I didn't).
3. **kore, obóemâsita; 4. sore, ímâsu; 5. konó taipurâitaa, tukáimâsu; 6. koñna peñ de kakímâsu**  
Q 1. **Dôre o tukâu n̄ desu ka**✓  
'Which one is it you're going to use?'  
**Sôo desu nêe. Koré ga tukaiyasui kara, koré o tukaimasyôo.**  
'Let's see. *This one* is easy to use, so I guess I'll use *this one*.'
2. **Dôno peñ de kâku n̄ desu ka**✓  
'Which pen is it you're going to write with?'  
**Sôo desu nêe. Koré ga kakiyasui kara, koré de kakimasyôo.**  
'Let's see. *This one* is easy to write with, so I guess I'll write with *this one*.'
3. **dôre o obôeru; 4. nâni o suru; 5. nân de tukûru; 6. nân de tabêru; 7. dôтира kara dêru**  
R 1. **Moó iti-do iimasyôo ka**✓  
'Shall I say it again?'  
**Êe. Ôoki na kôe de itte kudasai.**  
'Yes. Please say it in a loud voice.'
2. **Nihôngo de hanasimasyôo ka**✓  
'Shall I speak in Japanese?'  
**Êe. Ôoki na kôe de hanâsite kudasai.**  
'Yes. Please speak in a loud voice.'
3. **ano gakusee yobímasyôo; 4. ano gaiziñ ni kikímasyôo**  
S 1. **Kakímâsita ka**✓  
'Did you write [it]?'  
**Êe, kakímâsita kedo, moó iti-do kakinaositâi n̄ desu.**

7. The addition of **no** converts blunt-style to a gentle-style extended predicate.

8. Remember that **kakêru** refers to telephoning only when **deñwa (o)** is, if not stated, at least understood through the context.

2. **Kakémàsita**<sup>8</sup> ka✓

'Did you hang (or apply) [it] (or telephone)?'

3. **yomímàsita**; 4. **tukúrimàsita**; 5. **simàsita**

'Yes, I wrote [it], but I'd like to write it over again.'

**Êe, kakémàsita kedo, moó iti-do kakenaositài ñ desu.**

'Yes, I hung (or applied) [it] (or telephoned), but I'd like to hang (or apply) [it] (or telephone) over again.'

## Application Exercises

A1. Leave the following messages on Ms. Morimoto's **rusúbañ-dèñwa**:

- Ask for a call this evening after 7:00. Leave your telephone number.
- You have something to attend to and can't meet the day after tomorrow. (Apologize!)
- You'll come (*lit.* 'go') to her office tomorrow morning at about 10:30.
- You'll be waiting for her at the American Embassy entrance tomorrow from 2:30 on.

2. Express the following puzzling situations in Japanese, and suggest possible explanations, using /—**ka mo siremaseñ**/:

- Mr. Hashimoto didn't attend class today.
- Mr. Kubota wasn't in the office yesterday.
- You telephoned Ms. Carter's office any number of times this morning but nobody answered.
- It was a 9:30 appointment but Ms. Morimoto didn't appear.
- That visitor's name is Tanaka, but he doesn't understand Japanese at all.
- You thought there was a meeting today, but nobody has come.
- You thought you couldn't make a U-turn on this street, but that taxi just did.
- You thought the office manager was probably coming early today. You're wondering what happened.
- You thought Mr. Yamamoto would probably drink a lot, but he didn't drink anything.

## B. Core Conversations: Substitution

The Core Conversations of this lesson section include a number of examples of ritual speech in addition to exchanges which permit variation and substitution. One type of variation results from changing the rank of the participants, with corresponding alteration of language style.

As you practice, be sure that your facial expressions are appropriate—in Japanese terms—to what you are saying. Use the video as a model.

## SECTION B

## Core Conversations

1(J)a. **Môsimosi.**(N)a. **Môsimosi. Syatyóo-sañ irassyaimàsu ka✓**

- b. **Moósiwake gozaimasèñ ġa, tadâima ġaisyutu-tyuu de gozaimàsu ġa, hísyo to kawárimàsu no de, syóosyoo omáti-kudasài.**
- 2(J)a. **Mósimosi. Yamámori-keñkyùuzyo de gozaimasu.**
- b. **Tadâima syuttyoo-tyuu de gozaimàsu ġa . .**
- c. **Hâa.**
- d. **Hâi.**
- e. **Sayóo de gozaimàsu ka. Gurée wa 'raisyyu no kayôobi ni wa modótt(e) orimasu kara . .**
- f. **Suíyòobi no sañ-zi-ġòro de gozaimasu neŋ Kékkoo de gozaimasu.**
- g. **Sitúree-itasimasita. Goméñ-kudasài.**
- b. **Osóre-irimasu.**
- (N)a. **A. Mósimosi. Gurée-sañ irássyaimàsu ka✓**
- b. **Áa, sôo desu ka. Kotira wa Koñtineñtaru-ġiñkoo no Káataa de gozaimasu ġa . .**
- c. **Zitù wa, tikâi uti ni Gurée-sañ ni omé ni kakaritâi to omóimàsité . .**
- d. **Gotúġoo o ukaġaitàkatta ñ desu ġa . .**
- e. **Soré dè wa |desu nêe.| Raisyyu no suíyòobi no sañ-zi-ġòro wa ikâġa desyoo.**
- f. **Dé wa, sañ-zi-ġòro ni kotíra kara ukaġaimàsu no de, yorósiku oneġai-itasimàsu. Goméñ-kudasài.**

## ENGLISH EQUIVALENTS

- 1(J)a. Hello.
- b. I'm sorry, but s/he's out just now; but I'll put the secretary on (instead of me), so just a moment.
- 2(J)a. Hello. Yamamori Research Institute.
- b. S/he's away on business just now, but . . . (can I help you?)
- c. Yes.
- (N)a. Hello. Is the president in?
- b. Thank you.
- (N)a. Oh, hello. Is Mr/s. Gray in?
- b. Oh. This is [John] Carter from the Continental Bank . . .
- c. The reason I called is that (I've been thinking) I'd like to see Mr/s. Gray in the near future, and . . .

- d. Yes.
- e. Oh. [Mr/s.] Gray will be back by next Tuesday (at least) so . . . (you can see him/her after that).
- f. That's (about) three o'clock Wednesday—right? That will be fine.
- g. Goodbye.
- d. I wanted to inquire about when it would be convenient for him/her but . . . (would you know?)
- e. In that case . . . how would about three o'clock next Wednesday be?
- f. Then I'll come over (from here) at about three, so (I request your consideration). Goodbye.

BREAKDOWNS  
(AND SUPPLEMENTARY VOCABULARY)

1. **syatyoo**

- + **butyoo**  
+ **katyoo**  
+ **ĩntyoo**  
+ **gakutyoo**

- + **kyoozyu**  
+ **kyôosi**  
+ **tâisi**  
+ **ryôozi**

**gaĩsyutu-tyuu dà**  
**hĩsyo/hisyô**  
**kawaru /-u; kawatta/**  
**kawárimàsu no de (SP1)**

2. **Yamámori**

- + **Yamâguti**  
**keńkyuuzyò**  
**Yamámori-keńkyùuzyo**  
**hâa**  
**zitû**  
**tikâi /-katta/**  
**uti**  
**tikâi uti ni (SP2)**  
**omé ni kakàru ↓ /-u; kakâtta/**

company president (the president of a **kaisya**)  
division manager (the manager of a **bû**)  
section manager (the manager of a **kâ**)  
hospital director (the director of a **byooiñ**)  
academic president (the president of a **daigaku**)  
professor  
instructor  
ambassador  
consul  
be out  
secretary  
undergo change; **change** places  
being the case that [I]'ll change, [I]'ll change so . . .  
(family name)  
(family name)  
research institute  
the Yamamori Research Institute  
/polite affirmation/  
truth, reality  
is near  
interval  
in the near future  
meet, see (a person) /humble-polite/



(go)tuḡoo	convenience
sayoo	/formal equivalent of <b>sôo</b> /
modôru /-u; modôtta/	return, go/come back; back up
soré dè wa	that being the case
desu né(e)  (SP3)	/filler/
kékkoo /na/	fine, great
ukaḡau ↓ /-u; ukaḡatta/	visit; inquire /humble-polite/
ukáḡaimàsu ↓ no de	being the case that I'll visit (or inquire), I'll visit (or inquire) so . . .

## MISCELLANEOUS NOTES

The two Core Conversations of this lesson section are careful-style, polite telephone conversations between a foreign caller (N) and office personnel (J). Both conversations include many examples of ritual language.

1(J)a. In this conversation, the person answering the telephone does not identify him/herself in any way. This is always a possible option.

(N)a. The compounds in **-tyoo** all refer to the head of a particular type of organization or organizational unit. Compare **syotyoo**, the manager of an office or institute.

**Kyôosi** is the most generalized term for an instructor or pedagogue, on any level of instruction, but it is never used as a term of address. This word has none of the honorific implications of **señsèe** and therefore can be used in reference to oneself. **Kyoozyu**, which refers to a professor at the college/university level, is not used in referring to oneself.

(J)b. This utterance is extremely polite and formal, with a preponderance of distal-style predicates.

**Tadâima** occurs here as a more formal equivalent of **îma**.

**Gaisyutu** also occurs in the compound **gaisyutu-suru** 'go out'; **gaisyutu-sitè (i)ru** 'be out.'

**Kawari** 'change,' introduced in 11B, is a nominal derivative of the verbal **kawaru** 'undergo change,' 'become changed,' '(ex)change';<sup>9</sup> **kawattè (i)ru** '[it] has changed,' 'it is different.' The **-tè (i)ru** combination used in reference to people describes those who are different, strange, unusual. Note: **X ni kawaru** 'change into X'; **X to kawaru** '(ex)change with X.' The latter combination is frequently used when a telephone call is turned over to another speaker. Note also: **deñwa (o) kawaru** 'make a replacement on the telephone.'

2. CC2 is an example of the special speech style described in 10A-SP5, in which long sentences are broken down into shorter spans, with the listener confirming his continuing attention and interest at each break. This style is extremely common on the telephone. Note the amount of repetition of the appointment time; and note also that the time is repeatedly mentioned in terms of **-ḡoro**, even though it is a business appointment.

(J)a. The compound **keñkyuuzyò** includes **keñkyuu** 'research.' Note also **kenkyuu-suru** 'do research'; **keñkyùusitu** 'laboratory.' The **-zyo** portion occurred previously in its basic form **syo** in the compound **zimûsyo** (cf. 13A-SP4).

(N)b. Note again the polite designation of self as **kotira**, basically a locational word.

(J)c. **Hâa** is a polite, rather stiff, and often humble equivalent of **hâi**.

9. The Japanese writing system distinguishes between two separate **kawaru** verbals—'change' versus 'exchange (with),' the former being affective and the latter operational.

(N)c. **Zitù** is a nominal: **zitù o iu** ‘speak the truth’; **zitu no namae** ‘real name’; **zitù ni yôku sigoto (o)suru** ‘really work hard.’ Perhaps its most common usage is in the combination **zitù wa**, signaling the start of a particularly meaningful part of a conversation. On the telephone, the caller uses it to divide the initial ritual exchange of identification, greetings, and pleasantries, from an explanation for the true reason for the call.

**Tikái** is the opposite of **tooi**. The combination /nominal X + **ni** + **tikái**/ ‘near X,’ ‘close to X’ may be used in a concrete, spatial sense (**Toókyoo ni tikái**),<sup>10</sup> or in a temporal sense (**kû-zi ni tikái**), or in a general sense of close resemblance (**nihóngo ni tikái**). Like **osoi** and **tooi**, **tikái** has a nominal derivative in the **-ku** form: **tikáku** ‘vicinity.’

**Omé ni kakáru** ↓, like **oai-suru** ↓, is a humble-polite equivalent of **áu**, ‘have contact with a person’ (particularly the person addressed), but is more formal and elegant than the **oai-suru** form. Literally it expresses ‘suspension within the sight of another.’ In the introduction ritual, the combination **hazímète ome ni kakarimasu** may occur as a more formal replacement for **hazímemàsité**. **Matá ome ni kakarimasyòo** occurs in formal, polite leave-taking, expressing a suggestion for further meetings.

(J)d. Here (J) uses **hái** after a previous **hâa** of acknowledgment, both examples of **aizuti** (cf. 10A-SP5). It is not unusual to lower the politeness level, within a limited range, as a unit of conversation progresses. But it would be most unusual to jump from **hâa** to **ñ**!

(N)d. **Tuğoo**, polite **gotuğoo**, refers to personal convenience. Note: **tuğoo ga ii** ‘is convenient (for someone)’; **tuğoo ga warui** ‘is inconvenient (for someone).’ These combinations should not be confused with **bênri** and **hûbeñ**, which refer to inherent convenience and inconvenience, as in the case of the location of something. **Gotuğoo wa?** is a commonly occurring question that seeks to determine what is convenient for the person addressed.

(J)e. Note the use of **Gurêe** without a polite title by someone who is undoubtedly a subordinate of Gray’s. Why? Because this is a member of Gray’s in-group talking to an out-group member. For the same reason, **orímásu** ↓ is used.

Compare: **kayôobi ni modôru** ‘s/he’ll return on Tuesday’ and **kayôobi ni wa modôte (i)ru** ‘on Tuesday (at least) s/he’ll [already] be back.’ **Modôru** is an operational verbal; it refers to the return to a former position, covering everything from backing up a car to going back to Lesson 1. It is totally lacking in the connotations of **kâeru**, which implies a return to *one’s own* home, country, office, etc.

**Soré dè wa** is the full, uncontracted phrase upon which the abbreviated sentence initial **zyâ(a)** (or uncontracted **dè wa** [cf. (N)f following]) ‘well then’ is based.

**Dè** here is the gerund of the copula; the pattern represented by this phrase will be analyzed in a later lesson.

(J)f. **Kêkkoo** overlaps with **ii** and **yorósii** in some of its uses, but also reflects a number of differences. In those situations in which all three expressions can occur, **kêkkoo** is definitely the most formal and elegant. Note: (1) **kêkkoo** is a **na**-nominal, whereas **ii** and **yorósii** are adjectivals (example: **kêkkoo na yasumì** ‘a fine vacation’); (2) **kêkkoo** does not occur in negative statements or affirmative questions; (3) like **ii** and **yorósii**, **kêkkoo** may occur as a polite refusal, i.e., ‘I’m fine as I am without accepting what you offered.’

(N)f. **Ukağau** occurred in 6A in the polite, ritual introduction to a request for information: **Tyôtto ukağaimásu ga . .** ‘I’m just going to inquire.’ In (N)d of CC2 it occurs again with the ‘inquire’ meaning. A second, very different meaning of this verbal is ‘visit,’ ‘call on’ (cf. [N]g of CC2). Like **neğau**, this verbal is itself humble-polite, but occurs in the

<sup>10</sup> In this usage, /X **kara tikái**/ occurs as a less common alternate.

derivative /o-stem + **-suru**/ humble-polite pattern as well: **oukagai-suru**. This is a still more polite alternate. Once again the ritual **yorósiku onegai-itasimasu** occurs as a request for future consideration, favorable treatment, and smooth interaction. Note that at this point in a comparable English conversation, we would probably say ‘Thank you’—for the appointment already made.

(J)g. **Sitúree-itasimasita**, with absolutely no close English equivalent in this context, covers anything that could possibly have been considered **sitúree** in the preceding conversation—perhaps even the fact that Gray wasn’t in.

## Structural Patterns

### I. no de

In 8A-SP3, we discussed the occurrence of nonfinal gerunds in examples in which their connection with the following predicate was causal. Examples:

**Byooki de kimásen desita.** ‘I didn’t come, because I was sick.’ (*lit.* ‘Being sick, I didn’t come.’)

**Ziko ga átte, okúrete kimásita.** ‘There was an accident, and [so] I was late.’

In this construction, whether or not a causal relationship exists really depends upon the individual example. The construction itself signals only actualization of the gerund portion, followed by another predicate. Thus, **Hurañsu e itte, hurañsu o beñkyoo-simásita.** ‘I went to France and studied French’ (*lit.* ‘having gone to France, I studied French’) describes the *circumstances* under which I studied French but not the *cause*.

However, when the gerund in this kind of construction is the gerund of an extended predicate (cf. 9B-SP3), the relationship is regularly causal. In this pattern, too, **no** may be contracted to **n̄**, the more usual alternate in other contexts. Examples:

**Wakarànai no de, moó iti-do itte kudasai.** ‘I don’t understand so (*lit.* the case being that I don’t understand), please say it again.’

**Asíta ikù no de, kyôo wa ‘ikanai.** ‘Given that I’m going tomorrow, I’m not going today.’

**Tumárànai no de, yamémásita.** ‘Because (i.e., being that) it’s boring, I quit.’

**Kikóenákatta no de, mae no hôo e ittà n̄ desu.** ‘(It’s that) I went to the front, inasmuch as I couldn’t hear.’

**Syatyoo ga oséki o hazúsite (i)rassyàru no de, reñraku-dekimásen.** ‘Given that the president is away from his desk (*lit.* seat), I can’t get in touch with him.’

We sometimes encounter ‘node’ written as a single word and treated as if it were a particle like **kara**, but this is misleading: (1) it misses the identification of **no de** with the extended predicate pattern, which helps in its interpretation; and (2) it ignores the important fact that **dà** before **no de** occurs as **nà**, a form which occurs *only before nominals*. Thus:

**Byoóki dà** > (extended predicate alternate) **byoóki nà n̄ da**; **byoóki nà no** (or **n̄**)

**de, dekinai** ‘because of being sick, I can’t do it’ (compare: **byoóki dà kara, dekinai**)

While **no de** and **kara** are structurally very different, they are similar in meaning. In /X **kara**, Y/, we are stating that *from* the occurrence of X comes Y; in /X **no de**, Y/, we acknowledge the existence of X as a given, and that being the case, Y occurs. Obviously,

these meanings are close, but the use of **kara** often implies slightly more interest in what precedes, while the use of **no de** emphasizes what follows.

The nominal **no** of **no de** may be preceded by distal-style as well as direct-style predicates. Thus:

**kawárù no de** or **kawárimàsu no de**  
**omósiròì no de** or **omósiròì desu no de**  
**iyâ na no de** or **iyâ desu no de**

## 2. **tikái uti**

Previously we encountered the nominal **uti** as an equivalent for ‘house’ or ‘home’ (particularly one’s own), and in the phrase **uti no** as the modifier for items connected with one’s own in-group: **utí no syùziñ**, **uti no ko**, **uti no gakkoo**, **uti no kaisya**, etc.

Actually, in reference to in-group/out-group in Japanese society, it is **uti** which is the regular designation for the in-group.

Among the extended meanings of **uti** is ‘interval’ in the sense of ‘an interval inside which,’ i.e., ‘an interval before something contrastive becomes involved.’ When **uti** indicates the time *when* something occurs, it is followed by the particle **ni**. Examples:

**tikái uti ni** ‘in an interval close at hand,’ ‘before long’  
**wakái uti ni** ‘while one is young,’ ‘before one gets old’  
**âsa no uti ni** ‘during the morning,’ ‘before the morning is over’  
**mik-ka no uti ni** ‘inside three days,’ ‘before three days are over’

Other kinds of examples will be introduced in later lessons.

## 3. |**desu nê(e)**|

It is of the utmost importance always to keep in mind the tremendous differences between the two active language skills, writing and speaking. When we write—even though we may have a particular audience in mind—we are detached from that audience at the time of production, and we have the opportunity to make changes and corrections before we declare a manuscript finished. However, except when we are talking to ourselves or reading a prepared speech, speaking is interactive at the time of production. This means that we have the advantage of being able to notice how our listeners are reacting, affording us the luxury of being able to adjust our timing and to amplify and correct and amend what has just been said, as appropriate. But this also means that we are thinking and plotting our linguistic strategies as we talk, with the result that what we say is often significantly less well organized than what we write.

We have already discussed a number of hesitation words and their functions. Another very common ‘filler’ in this category is |**desu nê(e)**|,<sup>11</sup> which is inserted at the end of a structural phrase and thereby ends a minor sentence. The following sentence connects structurally with what precedes as if it were part of the same sentence minus |**desu nê(e)**|.

When |**desu nê(e)**| is used as a filler, it does *not* itself link up with the items around it to form regular structural patterns. To show this difference, bars | | will be used to set it apart.

This use of |**desu nê(e)**| reflects interaction between speaker and listener, at the same

11. **Nê(e)** occurs in its usual variants—**ne!** **ne?** and **nêe**.

time providing the speaker with an instant to organize, and the listener an instant to process, what is being said. Examples:

**Hutú-ka no' uti nì wa |desu nêe.| Daré mo dekinai to omoimasu.** 'Within two days—you know—I don't think anyone can do it.'

**Kotíra è wa modórànai no de |desu ne!| Awânai to omoimasu.** 'Inasmuch as I'm not coming back here—you know—I don't think I'll see [them].'

**Zitù wa |desu ne!| Tuúzinákatta ñ desu yo.** 'Actually—you know?—I didn't get through.'

## Drills

- A 1. **Anó katà wa, kono kaisya desyoo?** **Êe, kono kaisya no syatyóo dèsu.**  
 'S/he is [connected with] this company, isn't s/he?' 'Yes, s/he's the president of this company.'
2. **Anó katà wa, konó kà desyoo?** **Êe, konó kà no katyóo dèsu.**  
 'S/he is [connected with] this section, isn't s/he?' 'Yes, s/he's the manager of this section.'
3. **zimúsyō; 4. byōoiñ; 5. daiğaku; 6. bú**
- B 1. **Butyoo wa, ima deñwa-site (i)màsu ka.** **Butyóo dèsu ka. Êe, deñwa-tyuu dèsu.**  
 'Is the division manager telephoning now?' 'The division manager? Yes, s/he's in the middle of a phone call.'
2. **Syatyoo wa, ima syuútyoo-site (i)màsu ka.** **Syatyóo dèsu ka. Êe, syuútyoo-tyuu dèsu.**  
 'Is the company president away on business now?' 'The company president? Yes, s/he's in the middle of a business trip.'
3. **Miyazi-kyoozyu/zyúgyoo site (i)masu; 4. hísyō/gáisyutu-site (i)màsu; 5. katyoo/yasúmì desu; 6. iñtyoo/káiği desu; 7. arúbaito no gakusee/sigóto site (i)màsu; 8. Yamámori-sañ/hanásite (i)masu**
- C 1. **Kosyóo-sinài desyoo?** **Iêie, kosyóo-surù no de, komátte (i)masu.**  
 'It doesn't break down, does it?' 'Wrong! Given that it does break down, it's upsetting.'
2. **Syatyóo zya nài desyoo?** **Iêie, syatyóo nà no de, komátte (i)masu.**  
 'That's not the company president, is it?' 'Wrong! Given that it is the company president, it's upsetting.'
3. **toóku nài; 4. taísetu zya nài; 5. kikoeta; 6. tuuzita; 7. okásiku nákatta; 8. hazimete datta; 9. wakái; 10. dekíru; 11. béñri (da); 12. kikóeyàsùkatta**
- D 1. **Kakínikùì desyoo?** **Êe. Kakínikùì no de, tukáwanaku narimásita yo.**  
 'It's difficult to write with, isn't it?'

2. **Kosyóo-sità desyoo?**  
‘It broke down, didn’t it?’
3. **rakû zya nâi; 4. hên (da); 5. okâsiku natta; 6. okûrete kûru; 7. tukáinikûi; 8. hûrûku natta**
- E 1. **Syatyoo-sañ irássyaimàsu ka✓**  
‘Is the company president in?’
2. **Tâisi irássyaimàsu ka✓**  
‘Is the ambassador in?’
3. **întyoo-señsee; 4. gakutyoo; 5. ryôozi; 6. syotyoo-sañ**
- F 1. **Butyoo no otaku ni ukágaù ñ desu ka✓**  
‘(Is it that) you’re going to visit the division manager’s home?’
2. **Ano kyoozyu to áu ñ desu ka✓**  
‘(Is it that) you’re going to meet with that professor?’
3. **katyoo to ’soodañ-suru; 4. gakkoo dêru; 5. kono sigoto ’yameru; 6. Míyazi-întyoo ni ’reñraku-suru**
- G 1. **Yoórôppa e ikímàsita ka✓**  
‘Did you go to Europe?’
2. **Supeinño beñkyoo-simàsita ka✓**  
‘Did you study Spanish?’
- ‘Yes. Given that it is difficult to write with, I don’t use it now’ (*lit.* I’ve become non-using).
- Êe. Kosyóo-sità no de, tukáwanaku narimàsita yo.**  
‘Yes. Given that it did break down, I don’t use it now.’
- Syatyóo dèsu ka✓ Syatyoo no hîsyoo to kawárimàsu no de, syôosyoo omáti-kudasài.**  
‘The company president? I’ll put the president’s secretary on (instead of me), so just a moment, please.’
- Tâisi desu ka✓ Tâisi no hîsyoo to kawárimàsu no de, syôosyoo omáti-kudasài.**  
‘The ambassador? I’ll put the ambassador’s secretary on (instead of me), so just a moment, please.’
- Tikâi uti ni ukágaitài ñ desu ga . .**  
‘I’d like to visit soon, but . . .’ (I don’t know if I can).
- Tikâi uti ni aítài ñ desu ga . .**  
‘I’d like to meet [with him/her] soon, but . . .’ (I don’t know if I can).
- Iie, ítte (i)masèñ. Yasûi uti ni ikítài ñ desu kedo . .**  
‘No, I haven’t been [there]. I’d like to go while it’s reasonable, but . . .’ (I don’t know if I can).
- Iie, beñkyoo-site (i)masèñ. Yasûi uti ni beñkyoo-sitài ñ desu kedo . .**  
‘No, I haven’t studied [it]. I’d like to study [it] while it’s reasonable, but . . .’ (I don’t know if I can).

## 3. Nihôn e kaérimàsita; 4. Hoókàidoo mimàsita; 5. deñwa kakémàsita

- H 1. **Ití-nitì de dekímàsu ka** ✓ Sâa. Ití-nitì no uti ni dekîru desyoo ka nêe.  
‘Can you do it in (*lit.* being) one day?’ ‘Hm. I wonder if I can do it within one day.’
2. **Ití-zikañ de dekímàsu ka** ✓ Sâa. Ití-zikañ no uti ni dekîru desyoo ka nêe.  
‘Can you do it in one hour?’ ‘Hm. I wonder if I can do it within one hour.’
3. **ití-neñ; 4. is-syùukañ; 5. ik-kàgetu**
- I 1. **Go-kàgetu no uti ni dekîru desyoo ka.** Zitû wa |desu ne!| Yoñ-kàgetu de dekîru ñ desu yo.  
‘Would you be able to do that within five months?’ ‘Actually—you know—(the fact is) I can do it in four months.’
2. **Mui-ka no uti ni dekîru desyoo ka.** Zitû wa |desu ne!| Itú-ka de dekîru ñ desu yo.  
‘Would you be able to do that within six days?’ ‘Actually—you know—(the fact is) I can do it in five days.’
3. **go-zikañ; 4. nî-neñ; 5. kyuú-syùukañ**
- J 1. **Myóoniti no uti ni kâeru desyoo?** Ie, ainiku myoógoniti made damê na ñ desu yo.  
‘We’ll return (within) tomorrow, won’t we?’ ‘No, unfortunately, it’s impossible until the day after tomorrow.’
2. **Kiñyôobi no uti ni ‘kore o naôsu desyoo?** Ie, ainiku doyoobi made damê na ñ desu yo.  
‘We’ll fix this (within) Friday, won’t we?’ ‘No, unfortunately, it’s impossible until Saturday.’
3. **sigatù/kotira e modôru; 4. raisyuu/dekîru; 5. râigetù/kakénaòsu**
- K 1. **Minâsañ kikóemàsita ne?** |Anoo| Watasi wa |desu nêe.| Zeñzeñ kikoenaokatta ñ desu yo.  
‘You (all) could hear—right?’ ‘Uh, the fact is—you know—I (at least) couldn’t hear at all.’
2. **Minâsañ soodañ-simàsita ne?** |Anoo| Watasi wa |desu nêe.| Zeñzeñ soodañ-sinàkatta ñ desu yo.  
‘You (all) talked it over—right?’ ‘Uh, the fact is—you know—I (at least) didn’t consult at all.’
3. **kikímàsita; 4. imàsita; 5. mimàsita; 6. dekímàsita**
- L 1. **Kore wa, tukáiyasùì desyoo?** |Anoo| Zitû wa |desu nêe.| |Anoo| Tukáiyàsùku nâi n desu kedo . .  
‘This is easy to use, isn’t it?’

- ‘Uh—actually, you know—uh—the fact is that it’s not easy to use, but . . .’ (it’s thought to be easy).
2. **Soñna siġoto wa, omósiròì desyoo?** |Anoo| Zitû wa |desu nêe.| |Anoo|  
 ‘That kind of work is interesting, isn’t it?’ **Omósiròku nâi n desu kedo . .**  
 ‘Uh—actually, you know—uh—the fact is that it’s not interesting, but . . .’ (it’s thought to be interesting).
3. **kânozyo/Tanaka-sañ no ôkusañ (da);** 4. **kâre/zyoózù (da);** 5. **hîsyo/byoóki (dà);**  
 6. **ano kaisya/isóġasii;** 7. **asíta no kàiġi/taísetu (dà);** 8. **señsèe/irássyàru**
- M1. **Gakutyoo wa, asita ‘kotira e** **Sôo desu ka. Soré dè wa |desu nêe.|**  
**irássyaimasèñ yo** **Watási mo kimasèñ kara . .**  
 ‘The university president isn’t coming here tomorrow!’ ‘Oh? In that case—you know—I’m not coming either, so . . .’ (let’s plan accordingly).
2. **Tanaka-kyoozyu wa, kônbañ no** **Sôo desu ka. Soré dè wa |desu nêe.|**  
**zyûġyoo ni odé ni narimasèñ yo** **Watási mo demasèñ kara . .**  
 ‘Professor Tanaka is not attending tonight’s class.’ ‘Oh? In that case—you know—I’m not attending either, so . . .’ (let’s plan accordingly).
3. **ryôozi/kokó è wa omódori ni narimasèñ;** 4. **katyoo/kâre to soódañ-nasaimasèñ;**  
 5. **tâisi/Nâġoya ni otómari ni narimasèñ;** 6. **katyoo/hîsyo no kaérì o omáti ni narimasèñ**
- N 1. **Anó katà no ‘gotuġoo wa?** **A. Gotuġoo wa ukáġawanàkatta ñ desu.**  
 ‘How about what is convenient for him/her?’ **Moósiwake arimasèñ.**  
 ‘Oh. (The fact is) I didn’t inquire about what would be convenient. I’m sorry.’
2. **Anó katà no osíġoto wa?** **A. Osíġoto wa ukáġawanàkatta ñ desu.**  
 ‘How about his/her work?’ **Moósiwake arimasèñ.**  
 ‘Oh. (The fact is) I didn’t inquire about his/her work. I’m sorry.’
3. **onamae;** 4. **deñwabànġoo**
- O 1. **Suíyòobi de gozaimasu neġ Kékkoo** **Dè wa, suíyòobi ni ukáġaimàsu no de,**  
**de gozaimasu.** **yorósiku oneġai-itasimàsu.**  
 ‘That’s Wednesday—right? That will be fine.’ ‘Then I’ll come on Wednesday (so I request your consideration).’
2. **Gôzeñ ku-zí-hàñ de gozaimasu neġ** **Dè wa, gôzeñ ku-zí-hàñ ni ukáġaimàsu**  
**Kékkoo de gozaimasu.** **no de, yorósiku oneġai-itasimàsu.**



- 'That's 9:30 A.M.—right? That will be fine.'
3. **gôgo sitî-zi**; 4. **si-gatu 'mui-ka**; 5. **raisyyu no mokúyôobi**
- P 1. **Asita no kàigi wa, zyûu-zi kara desu kedo, gotuôoo wa?** 'Tomorrow's conference is from 10:00 on; is that convenient for you?' (*lit.* how about your convenience?)
2. **Asita no zèmi wa, yôru desu kedo, gotuôoo wa?** 'The seminar tomorrow is in the evening; is that convenient for you?' (*lit.* how about your convenience?)
3. **raisyyu no zyûgyoo/kiñyôo**; 4. **râigetû no sigoto/mui-ka kara**; 5. **myôoniti no soodañ/nî-zi kara**
- 'Then I'll come at 9:30 A.M. (so I request your consideration).'
- Asita no zyûu-zi kara desu ka? Kêkkoo desu. Asita no zyûu-zi ni ukağaimasu.** 'From 10:00 on tomorrow? That's fine. I'll come at 10:00 tomorrow.'
- Asita no yôru desu ka? Kêkkoo desu. Asita no yôru ukağaimasu.** 'Tomorrow evening? That's fine. I'll come tomorrow evening.'

## Application Exercises

A. Practice making telephone calls, covering the following types of situations. Remember to include **[desu nê(e)]**, as appropriate. Your task is not to *translate* these outlines, but rather to convey the message in *appropriate Japanese*, using the ritual language you have learned. Use real telephones in order to become accustomed to the increased distortion of telephone conversations as well as the difficulty of speaking with someone you cannot see. (Remember that there is no necessity to limit your Japanese-language telephone calls to class hours!)

1. Mr. Nakamura, from Oriental Trade, calls Ms. Carter at the Continental Bank. He makes arrangements to see her tomorrow at about 2:30.

2. Mrs. Carter calls her husband at the Continental Bank, but he is out. She leaves a message with his secretary that she will meet him at the Okura Hotel at 6:30 this evening. (Remember your in-groups and out-groups!)

3. Ms. Miyazi, from Tokyo University, calls Mr. Gray at the American Embassy, but he is out. She is connected with his secretary. When she explains that she would like to see him soon, she learns that he is on a business trip but will be back next Monday. An appointment is arranged for next Tuesday at 10:30.

4. Takashi Ito calls the home of his close friend, Bill Carter, but Carter is at school. He will return home at about 6:30 this evening, so Ito will call again a little after 7:00.

Remember to use ritual expressions, as appropriate, and hesitation noises and fillers. (Be sure to avoid English 'uh'!)

## B. Core Conversations: Substitution

Return to the Core Conversations and practice them with appropriate vocabulary substitutions. Make sure that at least some of your practice uses actual telephones.

## SECTION C

### Eavesdropping

(Once again, the following questions are to be answered on the basis of the accompanying tape. A = the first speaker and B = the second speaker in each conversation.)

- 1a. Whose home is B calling?
  - b. What is the problem?
- 2a. Who called Mr/s. Morimoto?
  - b. What was the problem?
- 3a. What is A's problem?
  - b. What does A learn from B?
  - c. What does B offer to do?
  - d. What is A's reaction?
- 4a. Whose home is being discussed?
  - b. What is one of its advantages?
  - c. How is the neighborhood described?
- 5a. Who is the child over there?
  - b. What possible identification is offered for the person next to the child?
  - c. Why is B not certain?
- 6a. What is being discussed?
  - b. What are its advantages?
  - c. Where is it sold, in general?
  - d. Where is it possibly also sold, in particular?
- 7a. What is A's problem?
  - b. What does B suggest?
  - c. What is the outcome?
8. What is A checking on? Why?
- 9a. Who has just returned?
  - b. What occurred during that person's absence? Give details.
- 10a. Who is currently using the adjoining room?
  - b. What organization is Matsuda associated with?
  - c. What is Matsuda doing here?
- 11a. What organization did B call?
  - b. With whom did B speak? For how long?
- 12a. Who is B?
  - b. What is B turning down?
  - c. How does B account for this refusal?
- 13a. What does A admire?
  - b. Who previously used it?
  - c. How old is it?
- 14a. Who answers the phone?
  - b. Who does B think has answered?
  - c. Why did B make an error in identifying the speaker?
  - d. With whom does B want to speak?
  - e. Where is that person?
- 15a. What is A's problem?
  - b. What does A learn from B?
  - c. Why is A particularly concerned?
- 16a. What is A's concern?
  - b. Who is B?

- c. Why is B not attending?
- d. Who may possibly attend? Why?
- 17a. Who is the second person to answer the phone?
  - b. Who is making the call?
  - c. What is the caller's position? In what organization?
  - d. Why is the caller making this call?
- 18a. Where is Gray?
  - b. Why does A apologize?
  - c. Who is A? From what organization?
  - d. When will Gray be back?
  - e. What is A going to do?
- 19a. What evidence does A cite that indicates how busy Dr. Ito is?
  - b. Who saw Dr. Ito? When?
  - c. What news of Dr. Ito is provided by that person?
  - d. What is the current effect of this on Dr. Ito?
- 20a. Who is B?
  - b. What close friend of B's is mentioned?
  - c. How did they become friends?
  - d. What current association do they have?
  - e. What is B going to do for A?
- 21a. Who is being called by B?
  - b. With what organization is that person connected?
  - c. Where is that person now?
  - d. What does B intend to do?
- 22a. Who is making the call? From what organization?
  - b. Why is the call being made?
  - c. What is A's first reaction?
  - d. What is A's later suggestion?
- 23a. What is A trying to find out?
  - b. What solution does B suggest?
  - c. What is the problem with that solution?
  - d. What is B's next solution?
- 24a. What is under discussion?
  - b. What is A's comment about it?
  - c. How does B praise it?
  - d. What does A request of B?
  - e. When will B comply?

## Utilization

(As usual, provide a stimulus and/or a response for each item, developing natural conversational sequences. Be sure to include appropriate fillers and hesitation noises.)

1. Telephone the Takano household and ask if Takashi is in.
2. You are talking on the telephone, struggling with a bad connection. Ask the person you're speaking with to talk a little louder.
3. Tell a colleague that you telephoned Oriental Trade, but no one answered. Comment on how strange it is.
4. You answered the telephone, but it's a wrong number. What would you say?
5. You have just reached a wrong number. What would you say?
6. Tell a colleague that you bought any number of dictionaries, but they're all no good.

7. You've just finished a telephone call. Tell your colleague that it was a bad connection, and you couldn't hear.
8. Tell a colleague that you called the U.S. last night, but you didn't get through.
9. Leave these messages for Dr. Miyaji on the telephone answering machine (be sure to identify yourself):
  - (a) You're not coming to class tomorrow because you're sick.
  - (b) You'd like Dr. Miyaji to call when he's free.
  - (c) You'll call again tomorrow morning.
10. Express your consternation over the fact that:
  - (a) the telephone is out of order.
  - (b) you don't understand the teacher's Japanese.
  - (c) nobody answers (the telephone).
  - (d) Dr. Morimoto's telephone is always busy.
11. You've been asked to cut a pie. Ask what you should cut it with.
12. Your call from Europe is a bad connection. Ask the caller to place the call over again.
13. Tell a friend that you went to Professor Takano's seminar yesterday, but he talked in a low voice, so you couldn't hear at all.
14. Tell a colleague that a friend of yours is on a business trip, so you are house-sitting.
15. A friend hasn't appeared for class. Suggest that she may be sick.
16. A colleague is waiting for some overdue reports from Nishida. Suggest that maybe they were difficult and he couldn't do them.
17. Comment on how easy this pen is to write with.
18. You're listening to a television news commentator. Comment on what a strange voice [he has].
19. Tell a colleague that you have some important business to attend to and are going home a bit early today.
20. Tell a friend that you went to Europe once fifteen years ago, and you'd like to go back while you're [still] young.
21. A call has come in for the president of the company. Explain that since he's out of the office now, you'll put his secretary on the line. Tell the caller to wait a moment.
22. Find out when the section chief will return here.
23. Telephone the office of Division Manager Yamamori (in another company). Explain that you'd like to see him soon, and find out when it will be convenient.
24. Explain to a colleague that Dr. Morimoto was a professor at the German Language Research Institute, but has become a college president.
25. You're talking on the telephone to the head of the Toranomom Hospital. Tell him that you'll visit him at 10:00 tomorrow morning, so you'd like 'his favorable consideration.'
26. In a telephone conversation with your language instructor, move from the ritual beginnings to the real reason for your call: you'll be on a business trip from Monday to Thursday of next week, so you won't be attending class until Friday. Apologize!
27. You have just learned something new from the company president. React (i.e., 'Oh, really?') in your most polite language.
28. Someone has suggested a time for a meeting. Tell her that will be fine.
29. You've just learned that the instructor you wanted to see won't be back until tomorrow. Tell the secretary that in that case, you'll come again the day after tomorrow.
30. A friend is wondering why he never sees you. Explain that you are studying Japanese all day long.

## Check-up

1. What is the underlying meaning of /interrogative + **mo**/? Describe the occurrence of such patterns with affirmative and negative predicates. (A-SP1)

2. How does the meaning of /interrogative number + **mo**/ differ from that of most other interrogatives occurring in this pattern? (A-SP1)
3. What forms of the predicate precede **ka mo sirenai**? What happens to predicates ending in **da**? (A-SP2)
4. How does the addition of **ka mo sirenai** to a predicate change its meaning? (A-SP2)
5. How is the gerund of the adjectival formed? Give an example of its use. (A-SP3)
6. What is the difference in meaning between:
  - Kâre ga wakâranakute komâtte imasu.** *and*
  - Kâre wa wakâranakute komâtte imasu.** (A-SP3)
7. Contrast the Japanese equivalents of:
  - (a) 'a bank and a post office'
  - (b) 'is new and (is) expensive'
  - (c) 'is pretty and (is) expensive'
  - (d) 'turn the corner and stop' (A-SP3)
8. What is a compound? What types are there? To what word-class does a compound belong? Give three examples. (A-SP4)
9. What is the meaning of /predicate + **no de**? How do we analyze **no de**? What forms of the predicate precede **no de**? (B-SP1)
10. What evidence is there that the **no** of **no de** is a nominal? (B-SP1)
11. Describe the use of **uti** as a time expression. Give two examples. (B-SP2)
12. What is a commonly occurring distal-style 'filler' in the spoken language? (B-SP3)