

Lesson 25

SECTION A

Core Conversations

1(N) Tuukiñ wa, tikátetu da sòò desu
ga; otáku karà wa, arûite mo
korárèru desyoo?

2(J)a. Kotira ni syuúsyoku-sitài to iû
no wa, dôo site desu ka✓

b. Yômu koto mo dekimàsu ka✓

c. Mâa, utí dè wa, yomíkaki ga
hitúyoo na kotò wa, amári nài
desu kedo ne! Koñpyùtaa wa?

d. Râigetu kara hazímeraremàsu
ka✓

3(J)a. Kôndo no utí no sèminaa de,
Amérika-kèezai ni tuite
hanásèru katâ o saǵásite (i)rù ñ
desu ga; onégai-dekìnai desyoo
ka.

(J) Êe. Arûite kuru koto mo arímàsu
yo✓

(N)a. Mâa, nihoñgo ga sukôsi hanásèru
no de, eeǵo to nihoñgo o ikâsita
sigóto ga sitài to omóimàsite . .

b. Tasyóo wa yomemàsu ga, mâda
'sore hodo . .

c. Tyôtto narâtta koto ga arímàsu no
de, tukáeru kotò wa tukáeru to
omoimàsu.

...

d. Hâi, îtu kara de mo.

(N)a. Kamáimasèn kedo, îtu desu ka✓

b. Sañ-syùukañ-hodo sakí nà ñ
desu ġa; |anô desu ne!| nihónġo
de site hosii to iú kotò na ñ
desu.

c. Nāñ to ka onégai-dekimasēñ ka✓

d. Sôo desu nêe. Tekítoo na hitò ġa
saġáserù ka dóo ka wakárimasēñ
ġa, saġasite mimasyo(o)?

b. Nihónġo de? Iya, watasi wa, yatto
sukôsi hanásèru yoo ni nâtta kedo,
señmoñ-teki na kotò wa, mâda
tyôtto . .

c. Tûuyaku o tukêru koto wa
dekímasēñ ka✓

ENGLISH EQUIVALENTS

1(N) I hear you commute to work by
subway, but from your house, you
can also walk here—right?

(J) Yes. There are (also) times when I
do walk here.

2(J)a. Why would you like to come to
work here?

(N)a. Well, since I can speak Japanese a
little, [I've been] thinking I'd like to
do work that uses (*lit.* has brought
into use) English and Japanese.

b. Can you read, too?

b. I can read more or less (at least),
but not that much yet.

c. Well, at our place, there aren't
very many occasions when reading
and writing are required, but . . .
(I asked anyway). What about the
computer?

c. I have studied it a little, so I *can* use
one, I believe, (but not well).

...

d. Can you begin, starting next
month?

d. Yes, starting any time.

3(J)a. (It's that) I'm looking for a person
who can talk about the American
economy at our seminar this next
time; could(n't) I ask you?

(N)a. That's no problem, but when is it?

b. It's about three weeks from now,
but, you know, the fact is they
want to have it done in Japanese.

b. In Japanese? Oh, no! I've just barely
reached the point where I can speak
a little, but specialized things are
still a bit [of a problem].

- c. Can't I ask you somehow?
- d. I wonder. It's not clear whether or not I'll be able to track down a suitable person, but why don't I try looking for one.
- c. Is it impossible to provide an interpreter?

BREAKDOWNS

(AND SUPPLEMENTARY VOCABULARY)

1. **tuukiñ**

ko(rá)rêru¹/-ru; korâreta ~ kôreta/
(SP1)

arûite mo ko(rá)rêru

kûru koto ġa âru (SP3)

commuting to work

can come

can come also/even having walked

there are occasions when [I] come; [I] sometimes come

find or seek employment

become employed

work

the thing described as wanting to find employment

can speak

can speak Japanese

bring to life; make the most of, bring into use

work that has brought English and Japanese into use

can also read (*lit.* the act of reading is also possible)

more or less, somewhat

can read

reading and writing

there aren't any occasions when reading and writing are necessary

learn, study, take lessons

have ever studied

can use

can use, at least

begin [something]

[something] begins

2. **syuusyoku-suru**

+ **tutômèru** /-ru; **tutômeta/**

+ **hataraku** /-u; **hataraita/**

syuúsyoku-sitai to iû no

hanásèru /-ru; **hanâseta/**

nihónġo ġa hanasèru

ikâsu /-u; **ikâsita/**

eġo to nihoñġo o ikâsita siġoto

yômu koto mo dekîru (SP2)

tasyoo

yomêru /-ru; **yômeta/**

yômîkaki

yômîkaki ġa hitúyoo na kotò wa nâi
(SP3)

narâu /-u; **narâtta/**

narâtta koto ġa âru (SP3)

tukaeru /-ru; **tukaeta/**

tukáeru kotò wa 'tukaeru (SP4)

hazimeru /-ru; **hazimeta/**

+ **hazimaru** /-u; **hazimatta/**

1. This accent represents the alternates **korárèru** and **korêru**.

hazime(ra)reru /-ru; hazime(ra)reta/	can begin [something]
3. kôndo	this time; this next time
sêminaa	seminar
Amérika-kèezai ni tuite (SP5)	concerning the American economy
sañ-syùukañ-hodo saki	about three weeks ahead (from now)
hosii /-katta/ (SP6)	want; is wanted
sité hosii	want to have it done
sité hosii to iú kotò da	it's a fact described as wanting to have it done
yatto	finally, with difficulty; barely, only just
señmoñ/goseñmoñ	specialization
señmoñ-teki /na/	specialized
nāñ to ka	somehow
tûuyaku	interpreter; interpretation
+ hoñyaku	translation
tukêru koto ġa dekîru	can attach (<i>lit.</i> the act of attaching is possible)
tekitoo /na/	suitable
saġaseru /-ru; saġasetu/	can look for; can track down
hito ġa saġaseru	can track down a person

MISCELLANEOUS NOTES

1. In CC1, a single exchange between Smith and his sponsor, Mr. Suzuki, the commuting patterns Mr. Suzuki uses are described. The style is careful, with distal-style predicates.

(N) **Tuukiñ**: Note also **tuukiñ-suru** 'commute to work'; **tuuġaku-suru** 'commute to school.' Note again the use of **dà** before **sôo**, an example of the rare use of this form preceding the nominal it modifies. Ordinarily the **no** or **na** alternate occurs in this position. **Arûite mo** 'even/also having walked,' that is, as of the time of occurrence of **ko(rá)rêru**: 'you can get here even/also having walked.'

2. CC2 is an excerpt from a job interview. Smith, the graduate student, is seeking employment at the bank where his sponsor, Mr. Suzuki, works. We can presume that Mr. Suzuki arranged the interview. Japanese society works with heavy emphasis on connections (**kône**, a shortening of **konêkusyoñ**), without which little can be accomplished. A connection that contributes to an introduction may sometimes be rather indirect—a friend of a friend of a friend—but without some form of personal connection, one remains very much outside. (Contrast the American system of sending copies of one's résumé to countless unknown prospective employers in the hope of employment based on background, experience, and recommendations.)

The kinds of questions included in Japanese interviews and application forms are culture-specific and may surprise the foreigner. For example, job seekers from some societies resent questions relating to marital status or father's occupation. Probing of this kind indicates the importance the Japanese place on being able to define the setting that encompasses the interviewee, but the same questions may strike an American as an invasion of privacy that has no relation to employment. Frequently job interviews are conducted in the presence of several interviewers, some of whom may remain silent during the entire interview.

Note how Smith modestly plays down his abilities without suggesting that he can't do the job. He answers the questions directed to him with promptness and firmness, fully aware of the importance of the impression he makes through his manner, appearance, gestures, and, of course, language.

Both Smith and the **butyoo** use careful-style with distal-style final predicates, as we would expect in view of the social distance between them. But what about Smith's three minor sentences? (N)a and b both trail off politely, indicating an assumption that the hearer knows exactly what is implied without explicit expression of it; (N)d assumes the addition of the same final predicate as that of the preceding question. Smith's use of a distal-style final gerund in (N)a and a distal-style imperfective before **no de** in (N)c are indicators of extremely careful style. However, he does not use polite-style. In his utterances, there does not happen to be any opportunity for polite equivalents that would not be too polite in the situation.

(J)a. **Kotira ni** expresses goal: 'come into this place for employment.'

Tutômèru is an operational, intransitive vowel verbal. In its **-te (i)ru** form, it regularly refers to current employment. Note **X ni tutômete (i)ru** 'be employed in behalf of X,' in which X indicates the organization for which one works.

Hataraku, an operational, intransitive consonant-verbal, refers to working or laboring. Note **yôku hataraku** 'work hard'; **hatarakisugiru** 'overwork'; **X de hataraku** 'work at X (= place)'; **atâmà no hatâraku hitô** 'a bright, clever person' (that is, one whose head works!).

(N)a. **Ikâsu** is an operational, transitive consonant verbal whose basic meaning involves sparing or bringing to life. The use of the perfective **ikâsita** before **sigoto** implies that the work, at the time it is done, will have brought Japanese and English together to their best advantage. The imperfective **ikâsu** is also possible in this utterance, indicating repeated occurrences. Note also **hima o ikâsite tukau** 'use leisure wisely,' **okane o ikâsite tukau** 'put money to good use.'

Sigoto ga sitai: Remember the alternation of **ga** and **o** before **-tai** forms. The nominal gains independent focus with the **ga** alternate.

(N)b. **Mâda 'sore hodo . .** assumes **yomémasen** as a final predicate.

(J)c. **Uti** here refers to the office as in-group.

Yômikaki is a compound nominal derived from two verbal stems. It occurs with particle **ga** as the affect of the affective predicate **hitúyoo dà**: 'reading and writing are necessary.' That sequence, because it modifies the nominal **kotô**, assumes the pre-nominal form **hi-tuyoo na**.

(N)c. **Narâu** is an operational, transitive w-consonant verbal. Whereas **beñkyoo-suru** regularly refers to more academic kinds of study, **narâu** implies the acquisition of skills: practicing, taking lessons, and so on. Some subjects (language study, for example) may occur with either verbal, reflecting the complex aspects of the subject—"fact" and "act."

(J)d. **Hazimeru**, an operational vowel verbal, is the transitive partner of intransitive, affective **hazimaru**, a consonant verbal. Note: **X o hazimeru** 'begin X'; **X ga hazimaru** 'X (= the beginning thing) begins'; **hazime** 'the beginning'; **hazime ni** 'in the beginning.' Compare the accents of **hazimete**, the gerund of **hazimeru**, and of the special nominal **hazimete** '[for] the first time.'

3. In CC3, Ms. Morimoto discusses an upcoming seminar with Sue Brown, attempting to convince her to participate in a meeting that will be conducted in Japanese. Sue Brown's reluctance to agree to speak is softened by her suggestion of another solution, the use of an interpreter. That she is entitled to refuse tells us that Ms. Morimoto is a colleague at a level only a bit higher than Sue Brown's. If the request had originated with a division chief,

we can imagine her beginning some hurried, intensive study of specialized economics-related Japanese!

The style is 'careful, with distal-style final predicates. In the questions that are requests ([J]a and c), note that Ms. Morimoto uses humble-polite forms. In (N)b, Sue Brown's refusal (implied in **mâda tyôotto** . .) is polite, as it trails off without actually saying no.

(J)a. Compare **sêminaa**, a small study group or public seminar, borrowed from English, and **zêmi**, a college seminar, an abbreviated form of a German borrowing. **Utî no sêminaa** refers to a seminar at 'our place,' 'our institution.' Note the form of the request: a description of what is required followed by **ga** (or **kedo**) and then the actual request in polite-style.

(J)b. /Extent expression of time + **saki**/ refers to the period of time ahead.

The insert **|anô desu ne!|** puts focus on what is about to be said. What follows is introduced with some reluctance since the speaker recognizes it as a possible cause for refusal. **Anô** is obviously related to the more deliberate **anoo** . .

The sequence **/X to iû kotô da/**, in which **X** is a sentence ending in the perfective or imperfective, often reports information (**X**) that has been heard, is being said, etc.—another pattern for relaying information.

(N)b. **Señmoñ**: Note **X o 'señmoñ ni suru** 'make X a specialty,' 'specialize in X'; **señmoñgo** 'specialized vocabulary.' **Señmoñ-teki**: /Nominal X + **-teki**/ is a **na**-nominal meaning 'pertaining to X,' 'derived from X,' or 'related to X.' Examples: **keezai-teki** 'economic' or 'economical'; **seezi-teki** 'political.' Nominals in **teki** may also form compounds with following nominals, thus resulting in **/X na Y/** and **/XY/** alternates (e.g., **seezi-teki na moñdai** and **seeziteki-moñdai** 'political problems').

Tyôotto . . , you will remember, suggests 'a bit' + something negative, in conflict, impossible, contrary. Here Sue Brown is trying to excuse herself from speaking at the seminar now that she has learned she would be expected to speak in Japanese. She is careful to attribute her reluctance to her incompetence, not to a lack of interest in or willingness to accede to her colleague's request.

(J)c. Ms. Morimoto tries once more, with a humble-polite request, further softened by **nân to ka** 'somehow,' 'one way or another.' There is the possibility that Sue Brown is being modest and needs only a bit of encouragement. The **to** of **nân to ka** is a derived use of the quotative, with **ka** making the **nân** into an indefinite.

(N)c. Since Sue Brown is serious about her refusal to attempt to participate in the panel to be conducted in Japanese, the most appropriate procedure is for her to suggest an alternate solution to the problem—the use of an interpreter.

Tûuyaku can refer to interpretation or interpreter(s). As an alternate for 'interpreter(s),' **tûuyaku no hito** also occurs. Note: **tuuyaku-suru** 'interpret,' 'serve as an interpreter'; **X no tûuyaku de Y to hanâsu** 'speak with Y, with X interpreting (*lit.* by means of X's interpretation).'

Hoñyaku: note also **hoñyaku-suru** 'translate'; **X kara 'Y ni hoñyaku-suru** 'translate from X to Y.'

Structural Patterns

1. THE POTENTIAL

In English, our pattern for indicating ability to do things is very easy to form: we use the auxiliary verb 'can' followed immediately by the base form of the activity verb. Japanese,

on the other hand, has special verbals—hereafter called **POTENTIALS**—which are derived from basic verbals according to regular, predictable patterning. These new potential verbals, corresponding more or less to English ‘can do’ sequences, are formed as follows:

Vowel-verbals. /verbal root (= **-ru** form minus **-ru**) + **-rare** (or **-re**) + **-ru**/

Examples:

tabé-(ra)rè-ru ‘can eat’

ake-(ra)re-ru ‘can open (something)’

okí-(ra)rè-ru ‘can get up’

Consonant verbals. /verbal root (= **-u** form minus **-u**) + **-e** + **-ru**/

Examples:

nom-ê-ru ‘can drink’

hanás-è-ru ‘can talk’

kaér-è-ru ‘can return (home)’

mat-ê-ru ‘can wait’

(All **w**-consonant verbals again lose their /w/, in this case before the /-e/ of the potential. Examples are **ka-e-ru** (from ***kaw-e-ru**) ‘can buy’ and **a-ê-ru** (from ***aw-ê-ru**) ‘can meet.’ In the distal-style forms of these potentials, it is often difficult for English speakers to distinguish the vowel sequence of the potential from that of the corresponding basic verbal. The following types of pairs frequently cause confusion:

kaímàsu ‘buy’ and **kaémàsu** ‘can buy’

aímàsu ‘meet’ and **aémàsu** ‘can meet’

omóimàsu ‘think’ and **omóemàsu** ‘can think’

suímàsu ‘smoke’ and **suémàsu** ‘can smoke’)

Special polite verbals. Formation is the same as for consonant verbals, but occurrences, except for **irássyarèru**, are extremely rare.

Irregular verbals. For **kûru**, the **ko-** root is used: **ko-ràrè-ru** or **ko-rè-ru** ‘can come.’ For **suru**, the verbal **dekîru** is used in place of a derived potential.

If the basic verbal is unaccented, its potential is also unaccented; otherwise, the derived potential is accented, and the accent occurs on the next-to-last mora of the citation form, following the accent pattern of **tabêru**.

All potentials, then, consist of a verbal root, a “root-extender”—which is either **-(ra)re-** or **-e-**, and, in their citation form, the **-ru** ending. Potentials are all vowel verbals, patterning like **tabêru** and **akeru**. Compare:

Basic Verbal	Potential Equivalent
mîseta (from mîséru)	mîsé(rà)reta (from mîsé(ra)rèru)
nônde (from nômu)	nômete (from nomêru)
kaérimàsu (from kâeru)	kaéremàsu (from kaérèru)
matânai (from mâtu)	matênai (from matêru)
ki-sôo (from kûru)	ko(rá)re-sòo (from ko(rá)rêru)

Some important points about the potential:

- The shorter form of the potential of vowel verbals, which uses the single-mora root-

extender **-re-**, is becoming increasingly popular, particularly among younger Japanese. Its patterning is parallel to the single-mora extender that occurs with consonant verbals.

b. Many potentials coincide in form with entirely unrelated basic verbals or with potentials of unrelated verbals. Examples:

kaeru 'change [something]' or 'can buy' (from **kau**)

kakêru 'hang [something]' or 'can write'

tatêru 'stand [something] up' or 'can stand'

Kir-ê-ru 'can cut' (from **kir-u**) and **ki-re-ru** 'can put on or wear' (short form of **ki-rare-ru**, from **ki-ru**) are distinguished by accent, but in many derived forms the two potentials coincide: **kirémàsu**, for example, is the distal-style potential of both verbals.

Distinguishing between members of these pairs in the spoken language depends on context.

c. For the most part it is operational verbals that have potential derivatives. Affective verbals like **aku**, **kieru**, **simâru**, and **wakâru**, for example, have no corresponding potentials. Once again a warning about direct translation from English is in order. Note these examples:

'Can you understand?' 'Do you understand?' 'Is this comprehensible?' > **Wakárimàsu ka**✓

'Can that window open?' 'Does that window open?' 'Will that window open?' > **Anó mado, akímàsu ka**✓

The meaning of these basic affective verbals includes the idea that occurrence is possible.

d. Potential verbals, even if derived from operational verbals, are themselves affective verbals, for they describe conditions, not self-determined operations. We cannot suggest that we be able to do something, nor can we tell someone to have a particular ability. Rarely do we find a potential in the **-tai** form. Instead, to express desire to be able to do something, the /— **yôo ni nâru**/ pattern is used: **Zyôôzû ni hanásèru yoo ni narítai n desu kedo . .** 'I'd like to reach the point where [*lit.* become in a manner that] I can speak well, but . . .' (I don't know if I can).

e. As affective verbals, potentials have traditionally NOT occurred in combination with /nominal + **o**/ phrases. Compare:

kâre ga yômu 'he reads it' (operational verbal with an operator)

siñbuñ o yômu 'I read *newspapers*' (operational verbal with an operand); *but*

kâre ga yomêru 'he can read it' (affective verbal with a primary affect)

siñbuñ ga yomèru 'I can read *newspapers*' (*lit.* '*newspapers* are readable') (affective verbal with a secondary affect)

Recently the use of /nominal + **o** + potential/ has begun to gain acceptance among some speakers of Japanese, but this pattern is not yet considered standard. This new alternation between /**siñbuñ ga yomèru**/ and /**siñbuñ o yomèru**/ is reminiscent of a similar alternation with **-tai** forms: /**siñbuñ ga kaitai**/ and /**siñbuñ o kaitai**/. Assuming that the meaning differences are parallel, we can analyze the alternate with **ga** as **siñbuñ ga / yomèru** 'what I am able to read is newspapers,' with focus on **siñbuñ**, and the alternate with **o** as **siñbuñ o yom/èru** 'what I am able to do is read newspapers' with focus on the operation expressed by **siñbuñ o yom**. In sequences with particle **o**, the potential has moved over to the operational class in terms of its basic root.

f. As indicated above, affective potentials may occur as double **-ga** verbals: **Itóo-sañ ga eeō ga hanasèru kara** . . . 'Since Mr/s. Ito can speak English . . .'

Also possible with some potentials is the use of the particle **ni** of reference following the nominal that indicates the person for whom the ability exists, i.e., the primary affect: **akátyañ ni nomèru** 'it is possible for babies to drink it,' 'babies can drink it.'

g. Note the difference in meaning between

Mi(rá)rémaseñ. 'I can't look at [it].' *and*

Miémaseñ. 'I can't see it.'

Kikémaseñ. 'I can't ask *or* listen to it.' *and*

Kikóemasèñ. 'I can't hear it.'

2. /—— **kotô ga dekîru**/

We have already met the nominal **kotô** 'act,' 'fact' as part of a number of special combinations: /—— **kotô ni suru**/; /—— **kotô ni nâru**/; /—— **kotô ni kimaru**/; /—— **kotô ni kimeru**/. We will now examine one such special combination which alternates with the potential.

An already familiar pattern is /nominal + **ga** + **dekîru**/, as in **nihôngo ga dekîru**, **koñna sigoto ga dekîru**, **uñteñ ga dekîru**. We are also familiar with the use of the nominal **kotô** preceded by a sentence modifier. If we now combine these two patterns, we arrive at combinations like **waápuro o tukau kotô ga dekîru**, *lit.* 'the act of using a word processor is possible,' 'I can use a word processor'; **nihôngo o sukôsi yômu koto ga dekîru**, *lit.* 'the act of reading Japanese a little is possible,' 'I can read Japanese a little.'

In these examples, the /imperfective verbal + **kotô ga dekîru**/ can be replaced by the corresponding potential forms **tukaeru** and **yomèru**, which probably occur more commonly. Because the **kotô ga dekîru** pattern is much easier for foreigners to form, we tend to overuse it, sometimes to the exclusion of the potential. This practice does not affect the basic meaning of one's message, but in many contexts it will seem rather stiff and formal.

For most speakers the potential is an affective verbal ('the word processor [**waápuro ga**] can undergo using'), while the pattern with **dekîru** refers to the ability to perform an operational activity ('using the word processor [**waápuro o tukau**] is possible'). Thus

waápuro ga tukaeru (standard pattern)

waápuro o tukaeru (newer pattern; not yet universally accepted)

waápuro o tukau kotô ga dekîru (**ga** impossible here in place of **o**)

All three alternatives occur as the equivalent of '[I] can use a word processor.'

In situations in which an ability is being qualified or compared, the **kotô ga dekîru** pattern (with appropriate particle changes as necessary) is regularly used.

Tyúúgokuō (ga) dekimàsu ka✓ 'Do you know Chinese?'

Hanâsu koto wa dekimàsu kedo . . . 'I can speak it (at least), but . . .'

Tyúúgokuō (wa) dekîru desyoo? 'You know Chinese—right?'

Hanâsu koto mo yômu koto mo sukôsi dekîru kedo, kâku koto wa zenzen dekimaseñ. 'I can speak it and read it a little, but I can't write it at all.'

The verbal preceding **kotô** in this pattern is regularly an operational verbal, never a potential. The notion of ability is conveyed by the appropriate form of **dekîru**. Compare

Âno mado (ga) akimàsu ka✓ 'Does that window open?' *and*

Anó mào (o) akémàsu ka 'Are you going to open that window?' *with*

Anó mào (ga [or o]) aké(ra)remàsu ka *or*

Anó mào (o) akéru kotò ga dekímàsu ka 'Can you open that window?'

As with the potential, the nominal representing the person having the ability may occur as a primary affect (followed by **ga**) or as a referent (followed by **ni**):

Kodomo ga koñna monò o tabèru koto ga dekíru kara . . 'Children can eat things like this, so . . .' *or*

Kodomo ni koñna monò o tabèru koto ga dekíru kara . . 'It is possible for children to eat things like this, so . . .'

3. /—— kotò ga âru/

A sequence like **wasyóku o tabemàsu**, depending on context, can refer to a single future occurrence or to repeated occurrences, which may or may not have already begun: 'I'm going to eat Japanese food (once or repeatedly)' *or* 'I eat Japanese food (repeatedly).' The perfective equivalent, **wasyóku o tabemàsita**, can also refer to a single occurrence or repeated occurrences, in this case completed one(s): 'I ate ~ have eaten Japanese food.'

Compare now the use of /sentence modifier + **kotò ga âru**/, another pattern that includes **kotò**. This pattern refers to the existence (**âru**) of the occurrence of particular acts (**kotò**): the combination relates to whether or not the specified activity ever occurs (with an imperfective sentence modifier) or ever has occurred (with a perfective sentence modifier). Study the following examples carefully, noting the particle changes following **kotò**, which indicate shifts in focus.

(1) **Wasyóku o tabèru koto ga arímàsu ka** 'Do you ever eat Japanese food?' (*lit.* 'Does the act of eating Japanese food exist?')

Êe, tabèru koto ga arímàsu. 'Yes, there are occasions when I eat it.'

Iie, tabèru koto wa arímasèñ. 'No, there aren't any occasions when I eat it.'

(2) **Wasyóku o tàbeta koto ga arímàsu ka** 'Have you ever eaten Japanese food?' (*lit.* 'Does the act of having eaten Japanese food exist?')

Êe, tàbeta koto ga arímàsu. 'Yes, I have eaten it.'

Iie, tàbeta koto wa arímasèñ. 'No, I've never eaten it.'

(3) **Wasyóku o tabênai koto mo arímàsu ka** 'Do you ever not eat Japanese food?' (i.e., are there also occurrences of not eating Japanese food, assuming you usually do?)

Êe, tabênai koto mo arímàsu. 'Yes, there are also occasions when I don't eat it.'

Iie, tabênai koto wa arímasèñ. 'No, there are no occasions when I don't eat it.'

(4) **Wasyóku o tabênakatta koto mo arímàsu ka** 'Did you ever not eat Japanese food?' (i.e., are there also any occasions when you didn't eat Japanese food?)

Êe, tabênakatta koto mo arímàsu. 'Yes, I have on occasion(s) not eaten it.'

Iie, tabênakatta koto wa arímasèñ. 'No, there are no occasions when I didn't eat it.'

In this pattern, **âru** and its derived forms are regularly imperfective unless there is reference

to occurrences as of a time already completed. Thus: **Nihôn e hazîmete itta tokî ni wa, wasyôku o tâbeta koto ga arimâsita ka?** 'When you first went to Japan, had you ever eaten Japanese food?'

4. /PREDICATE X + kotô wa + PREDICATE X/

Yet another special combination with **kotô** consists of **kotô wa** preceded by an imperfective predicate and followed by a repetition of that predicate in the same or a derived form. The combination implies that the predicate at least (**wa**) is valid in terms of its repeated form, but any more general related extensions must not be assumed. If the nonapplicable extension is not specifically stated, it may be inferred from the context. Examples:

Sakana o tabêru koto wa tabêru kedo, amâri sukî zya nâi desu. 'I DO EAT fish, but I don't like it very much.'

Takâi koto wa takâi desu ga . . 'It IS EXPENSIVE, but . . .' (it's worth the price).

Kono wasyoku wa, kîree na koto wa kîree desyoo? 'This Japanese food is (at least) BEAUTIFUL, isn't it?'

Yasûmî no koto wa yasûmî datta kedo . . 'It WAS a VACATION, but . . .' (I didn't have a very good time).

Yaménai kotô wa yamémasên ga, koré karà wa, amâri miênai to omoimasu.

'S/he's NOT going to QUIT, but from now on, I don't think s/he'll appear very often.'

5. /X ni tûite/

The sequence /nominal X + **ni** + **tûite**/ = 'concerning X,' 'about X,' 'regarding X.' In origin, **tûite** is undoubtedly the gerund of **tûku** 'become attached,' and the /X **ni**/ phrase that precedes it supports this interpretation: 'being attached to (i.e., concerned with) X.'

Most of the patterns in which the /X **ni tûite**/ combinations occur are typical gerund patterns, but sometimes they are nominal patterns. The occurrence of /X **ni tûite** + **dà** (including its **no** and **na** alternates)/, however, suggests that the whole combination occurs within a larger context, as if it were a "super-nominal." Note the following types of usage.

- (1) Followed directly by the copula **dà** (NOT a typical gerund pattern).

Konô hôñ wa tuyú ni tûite desu. 'This book is about the rainy season.'

Tuyú ni tûite no hôñ desu. 'It's a book (which is) about the rainy season.'

- (2) Hooking up directly with a predicate as an expression of manner (a pattern shared by nominals and verbal gerunds).

Tuyú ni tûite hanásimâsita. 'I talked about the rainy season.'

Îtu kara sonó sigoto o hazimerù ka to iú kotô ni tûite soódañ-simasyôo. 'Let's discuss (concerning the matter described as) when we're going to start that work.'

- (3) Followed by phrase-particles **wa** and **mo** (patterns also shared by nominals and verbal gerunds).

Nihôn no tuyu ni tûite wa tyôtto hanásèru to omóimâsu kedo . . 'About the rainy season in Japan (at least) I think I can talk a little, but . . .'

Raïneñ no kàiği ni tuite mo kañgàete okimasyoo. 'Let's do some advance thinking about next year's conference, too.'

Nàni/nân ni tuite mo hanásànakatta. 'I didn't talk about anything.'

6. hosii

The affective adjectival **hosii** functions as a double-**ga**, affective predicate:

Dâre gā hosii? 'Who wants it?'

Nâni gā hosii? 'What do you want?'

Nakamura-kuñ gā koré gā hosii kara . . 'Nakamura wants this, so . . .'

These combinations are direct and assertive. They should not be considered exact equivalents of the more polite **onégai-simàsu**, **moraitai**, **itadakitai**, and so on when used in reference to what the speaker or members of his/her in-group want. Unlike the more polite forms, **hosii** also frequently refers to the desires of the out-group.

The sequence /verbal gerund + **hosii**/ expresses a desire to have the action of the verbal performed by others:

Kono hako o hakōnde hosii. 'I want this box carried.'

Konó nìmotu o todôkete hosii. 'I want this luggage delivered.'

When the desire is for something NOT to be done, /-(a)**nai de** + **hosii**/ occurs:

Soó iwanài de hosii. 'I want [you] not to say that.'

If a nominal expresses the person by whom the action is or is not to be performed, it is followed by particle **ni**:

Arúbàito ni konó koñpyùutaa no 'tukaikata o narâtte hosii. 'I want the part-timer to learn how to use this computer.'

Note that the combination /gerund + **hosii** + **to iú kotò da**/ regularly refers to the wishes of third parties (cf. CC3[J]b).

⚠WARNING: Do not confuse **-tai** forms with /gerund + **hosii**/ patterns. Compare **tukúritai** 'I want to make it' and **tukûtte hosii** 'I want to have it made' (by someone else).

In all /gerund + **hosii**/ patterns, the substitution of **moraitai** or **itadakitai** ↓ for **hosii** results in a less demanding expression that indicates desire on the part of the speaker in terms of being a beneficiary of an action.

Drills

In all the following drills, practice both the full form (with **-rare-**) and the abbreviated form (with **-re-**) of vowel verbal potentials.

A 1. **Mâiniti ko(rá)rémàsu ka✓**

'Is it possible to come every day?'

Êe, tâbuñ ko(rá)rêru daroo to omóimàsu.

'Yes, I think it probably is possible (to come).'

2. **Asoko ni sumémàsu ka✓**

'Is it possible to live there?'

Êe, tâbuñ sumêru daroo to omóimàsu.

'Yes, I think it probably is possible (to live).'

3. **kore naósemàsu**; 4. **ni-sân-niti yasúmemàsu**; 5. **eégo mo naraemàsu**; 6. **îma sūgu kaŋgae(ra)remàsu**; 7. **môtto sôba made tikázukemàsu**

B 1. Asità mo kímàsèñ ka

'Won't you come tomorrow, too?'

Ainiku ko(rá)rênai ñ desu.

'Unfortunately, (it's that) I can't (come).'

2. Asità mo reñsyuu-simasèñ ka

'Won't you practice tomorrow too?'

Ainiku reñsyuu-dekìnai ñ desu.

'Unfortunately, (it's that) I can't practice.'

3. **dekákemasèñ**; 4. **deñwa iremasèñ**; 5. **azúkarimasèñ**; 6. **todókemasèñ**; 7. **torí-masèñ**; 8. **iímasèñ**; 9. **tukúrimasèñ**; 10. **mağárimasèñ**

● Repeat the preceding drill, replacing the potential in each response with the appropriate corresponding /—— **ko(tô) ga dekíru**/ pattern. (Examples: 1. **Ainiku kûru koto wa dekìnai ñ desu.** 2. **Ainiku reñsyuu-suru kotò wa dekìnai ñ desu.**)

C 1. Kotíra è wa irássyarànakatta yoo desu nêe.

'It seems that you didn't come here (at least), did you!'

Êe, ko(rá)rênakute nêe.

'That's right. Being unable to come . . .' (I didn't).

2. Atíra è wa oyóri ni narànakatta yoo desu nêe.

'It seems that you didn't stop by over there (at least), did you!'

Êe, yorénakute nêe.

'That's right. Being unable to stop by . . .' (I didn't).

3. **ano heñ/oságasi ni narànakatta**; 4. **gozeñ-tyuu ni/oházime ni narànakatta**; 5. **zêñbu/oáruki ni narànakatta**; 6. **añmari takusañ/onókosi ni narànakatta**; 7. **sūgu ni/oákirame ni narànakatta**

● Repeat the preceding drill, replacing the potential in each response with the appropriate corresponding /—— **ko(tô) ga dekíru**/ pattern. (Examples: 1. **Êe, kûru koto ga dekìnakute nêe.** 2. **Êe, yorú kotò ga dekìnakute nêe.**)

D 1. Kinoo 'kita?

'Did you come yesterday?'

Kitákatta kedo, ko(rá)rênakatta no.

'I wanted to (come), but (it's that) I couldn't (come).'

2. Kyôneñ 'turete itta?

'Did you take her/him last year?'

Turéte ikitákatta kedo, turéte ikenàkatta no.

'I wanted to (take), but (it's that) I couldn't (take).'

3. **kêsa imóotosañ ni àtta**; 4. **ototoi zêmi ni dêta**; 5. **señsyuu 'yoyaku-sita**; 6. **môo kíppu tòtta**; 7. **getúyòobi ni apâato 'sağasita**

● The responses above are gentle-style. To form the corresponding blunt-style responses, change sentence-final **no** to **ñ da**.

E 1. Yômu koto mo dekímàsu ka

'Can you read (*lit.* is the act of reading possible), too?'

Tasyóo wa yomemàsu ga, mâda 'sore hodo . .

'I can read more or less, but not that well yet.'

2. **Kâku koto mo dekímàsu ka**✓
'Can you write (*lit.* is the act of writing possible), too?'
3. **tukûru**; 4. **syabêru**; 5. **tabêru**; 6. **hanâsu**; 7. **tûuyaku-suru**
- F 1. **Yômu koto wa dekímàsu ka**✓
'Can you read it (*lit.* is the act of reading possible)?'
2. **Osîeru kotò wa dekímàsu ka**✓
'Can you give me instructions (*lit.* is the act of instructing possible)?'
3. **nômu**; 4. **naraberu**; 5. **ireru**; 6. **môtu**; 7. **tatêru**
- G 1. **Yômu koto wa dekímàsu ka**✓
'Can you read (*lit.* is the act of reading possible)?'
2. **Tukáu kotò wa dekímàsu ka**✓
'Can you use it (*lit.* is the act of using possible)?'
3. **tukûru**; 4. **kâku**; 5. **okuru**; 6. **kiku**; 7. **dekakeru**
- H 1. **A, yomémasèn.**
'Oh, I can't read this.'
2. **A, tukúremasèn.**
'Oh, I can't make this.'
3. **kakémasèn**; 4. **tabé(ra)remasèn**; 5. **mi(rá)remasèn**; 6. **kikémasèn**
- I 1. **Koñna kikài tukáimàsu ka**✓
'Do you use machines like these?'
2. **Òobaa kimâsu ka**✓
'Do you wear a coat?'
3. **hurañsuño syabérimàsu**; 4. **tikátetu ni norimàsu**; 5. **tosyôkañ ni yorimàsu**; 6. **ténisu simâsu**; 7. **hutôn ni nemàsu**; 8. **kamínari narimàsu**
- a. Repeat the preceding drill, replacing the affirmative responses with negatives in the
- Tasyóo wa kakemàsu ga, mâda 'sore hodo . .**
'I can write more or less, but not that well yet.'
- Sâa, yomêru ka dôo ka tyôotto siñpai dèsu ga, yônde mimásyòo ka.**
Hmm, I'm uneasy about whether I can (read) or not, but shall I try (reading)?'
- Sâa, osíe(ra)rerù ka dôo ka tyôotto siñpai dèsu ga, osíete mimasyòo ka.**
'Hmm, I'm uneasy about whether I can (give instructions) or not, but shall I try (instructing)?'
- Êe, okağesama de, tasyóo wa yomêru yoo ni narímàsita.**
'Yes, thanks (for asking), I've reached the point where I can read to some extent (at least).'
- Êe, okağesama de, tasyóo wa tukaeru yòo ni narímàsita.**
'Yes, thanks (for asking), I've reached the point where can use it to some extent (at least).'
- Nâni ga yomênai ñ desu ka**✓
'What is it that you can't read?'
- Nâni ga tukúrênai ñ desu ka**✓
'What is it that you can't make?'
- Êe, mâa, tukáu kotò mo arimàsu yo**✓
'Yes, well, there are (also) times when I use them.'
- Êe, mâa, kirú kotò mo arimàsu yo**✓
'Yes, well, there are (also) times when I wear one.'

/— **kotô wa arímasen**/ pattern. Examples: 1. **Ie, tukáu kotô wa arímasen.** 'No, I never use them.' (*lit.* 'There aren't any occasions when I use them.') 2. **Ie, kirú kotô wa arímasen.** 'No, I never wear one.' (*lit.* 'There aren't any occasions when I wear one.')

b. Repeat the preceding drill, replacing the responses with new responses according to the following pattern: 1. **Êe, hotôndo mâiniti tukáimâsu kedo, tukáwanai kotô mo arí-mâsu née.** 'Yes, I use them almost every day, but there are also times when I don't use them.' 2. **Êe, hotôndo mâiniti kimâsu kedo, kinái kotô mo arímâsu née.** 'Yes, I wear one almost every day, but there are also times when I don't wear one.'

J 1. **Końna kikâi wa tukáwanâi desyoo.**

'You probably don't use machines like these.'

Iya, tukáu kotô ġa âru ñ desu yo

'No, (it's that) there are times when I do use them, you know.'

2. **Byoóki ñi wa narânai desyoo.**

'You probably don't get sick.'

Iya, nâru koto ġa âru ñ desu yo

'No, (it's that) there are times when I do get [sick], you know.'

3. **seńsêe ni/omé ni kakarânai**; 4. **ûmi e/ikanai**; 5. **kono osara/kowárênai**; 6. **kâre no koto/sińpai-sinai**; 7. **sońna monô/yakû ni tatânai**; 8. **zyâńpaa/nugânai**

K 1. **Îtu mo końpyûutaa o tukáu ñ desu ka**

'(Is it that) you always use a computer?'

Êe, tukáwanai kotô wa nâi desu ne!

'Yes, there aren't any occasions when I don't (use).'

2. **Îtu mo tûuyaku o tanômu ñ desu ka**

'(Is it that) you always hire an interpreter?'

Êe, tanómânai koto wa nâi desu ne!

'Yes, there aren't any occasions when I don't (hire).'

3. **ġońań o nokôsu**; 4. **boósi o kabûtte (i)ru**; 5. **syosai ni iru**; 6. **taíhûu ġa kûru**; 7. **koko ni yoru**

L 1. **Asóko karà wa, arûite mo ko(rá)rêru desyoo?**

'From there, you can also walk here, can't you?'

Êe, arûite kûru koto mo arímâsu yo

'Yes, I sometimes do (*lit.* there are also times when I come having walked), you know.'

2. **Asóko mâde wa, zitêńsya de mo ikérû desyoo?**

'That far, you can also go by bicycle, can't you?'

Êe, zitêńsya de ikú kotô mo arímâsu yo

'Yes, I sometimes do (*lit.* there are also times when I go by bicycle), you know.'

3. **końna hòń/tosyôkań kara karite/yomêru**; 4. **anó heń no heyà/hudóosańya ni tanôńde/saġaseru**

M 1. **Watasi, nihońġo ġa háyâku yomênai ñ desu ġa . .**

'(It's that) I can't read Japanese fast, but . . .' (is that all right?)

Âa, háyâku yomêru hituyoo wa arímasen kara, daízyòobu desu yo

'Oh, there is no need to be able to read fast, so it's all right.'

2. **Watasi, keésàñki ġa ûmâku tukaénai ñ desu ġa . .**
 '(It's that) I can't use a calculator with any skill, but . . .' (is that all right?)
Âa, ûmâku tukaeru hituyoo wa arîmasèñ kara, daízyòobu desu yo✓
 'Oh, there is no need to be able to use one skillfully, so it's all right.'
3. **kotóbà/ûmâku hanásènai; 4. kimono/tyaño 'ki(ra)renai; 5. atárasii namae/sûgu obóe(ra)rènai; 6. sigoto/sûgu 'hazime(ra)renai; 7. yâtiñ/zêñbu haráènai**
- N 1. **Koñpyùutaa tukaémàsu?**
 'Can you use a computer?'
Mâa, tukáeru kotò wa tukaémàsu kedo . .
 'Well, I *can use* one, but . . .' (not very well).
2. **Wasyoku tabémàsu?**
 'Do you eat Japanese food?'
Mâa, tabêru koto wa tabémàsu kedo . .
 'Well, I *do eat* it, but . . .' (not very much).
3. **tûuyaku muzúkasii desu; 4. sûgu hazíme(ra)remàsu; 5. tokee naórimàsu; 6. kitá no hòo saġásèmàsu; 7. kotóbà ni narémàsu; 8. zêñbu haírimàsu; 9. go-róku-niñ nokoremàsu; 10. kore suppài desu; 11. asoko nigîyaka desu**
- O 1. **Yôku 'saġasita?**
 'Did you search well?'
Êe, saġásu kotò wa saġásità ñ desu yo✓
 'Yes, (it's that) I *did search* (at least).'
2. **Kimatta zikañ ni 'tyaño 'hazimatta?**
 'Did it start promptly at the scheduled time?'
Êe, hazímaru kotò wa hazímattà ñ desu yo✓
 'Yes, (it's that) it *did start*, (at least).'
3. **señmoñ no hitò ni kiíte mîta; 4. syokúdoo no dèñki 'kesita; 5. nân-tubo âru ka 'hudoosañya ni 'kiita; 6. siñguru o hutâ-heya tanônda; 7. kuúkoo màde 'demukaeta; 8. ano hoñyaku taiheñ datta; 9. kinoo no kooeñ nihônġo datta**
- P 1. **Mâda koñpyùutaa no tukaikata narátte (i)nâi desyoo?**
 'You haven't studied how to use a computer yet, have you?'
Iya, zitû wa 'iti-do narátta koto ġa âru ñ desu.
 'No, actually, (it's that) I've had instruction once.'
2. **Mâda señsèe no otaku ni ukáġatte (i)nâi desyoo?**
 'You haven't visited the professor's home yet, have you?'
Iya, zitû wa ití-do ukáġatta kotò ġa âru ñ desu.
 'No, actually, (it's that) I have visited it once.'
3. **Nihoñ no kaisya ni 'syuusyoku-site (i)nai; 4. huráñsuġo karà no hoñyaku wa 'site (i)nai; 5. rée no supóotukàa, notte (i)nai²; 6. Hokkàidoo no hoo 'ryokoo-site (i)nai; 7. Oóta-señsèe no zyûġyoo, dête (i)nai²**
- Q 1. **Koñpyùutaa no 'tukaikata wa, gozôñzi desu ne?**
 'You know how to use a computer, right?'
Ie, zitû wa tukátta kotò ġa nâi no de, añmari . .
 'No, actually I've never used one, so [I don't know] very much [about them].'
2. **Mêziro made no 'ikikata wa, gozôñzi desu ne?**
Ie, zitû wa itta kotò ġa nâi no de, añmari . .

2. Note the occurrence of the goal, without following particle *ni*, as a general topic of discussion.

'You know how to go to Mejiro, right?'

3. **hikôoki no kippu/torikàta**; 4. **demae/tanômikàta**; 5. **yukata/kikata**; 6. **konô mado/akekata**; 7. **omiyaġe/watasikata**

- R 1. **Kimûra-señsêe ġa hôn o kâite (i)ru-rasii desu yo**

'Say, Professor Kimura apparently is writing a book.'

2. **Butyoo ġa arûbaito no ko to hanâsite (i)ru-rasii desu yo**

'Say, the division chief apparently is talking with that part-timer.'

3. **Hasimoto-sañ/keñkyuuzyô ni 'deñwa-site (i)ru**; 4. **Nôġuti-sañ/komâtte (i)ru**; 5. **Suġiura-sañ/kañġaete (i)ru**; 6. **Kodâma-señsêe/yônġe (i)ru**; 7. **Nakâda-señsêe/Osâmu-kuñ no oyâ ni 'soodañ-site (i)ru**

- S 1. **Omôsirô kooeñ o kikimâsita yo**

'Say, I heard an interesting lecture.'

2. **Omôsirô zadâñkai o mimâsita yo**

'Say, I saw an interesting round-table discussion.'

3. **hanâsi o kikimâsita**; 4. **hôn o yomimâsita**; 5. **zyûġyoo ni demâsita**; 6. **bañġumi o mimâsita**; 7. **nyûusu o kikimâsita**

- T 1. **Anâta wa, tâsika hurâñsuġo ġa señmoñ dêsita ne**

'You, as I recall, had French as your specialty, didn't you?'

2. **Anâta wa, tâsika doituġo ġa señmoñ dêsita ne**

'You, as I recall, had German as your specialty, didn't you?'

3. **seezi**; 4. **gaikokuġo**; 5. **kêezai**

- U 1. **Itû-ġoro mâte ni sumâsemasyôo ka—kono siġoto.**

'By (approximately) when shall I finish—this work?'

2. **Itû-ġoro mâte ni soôzi-site okimasyôo ka—syosai.**

'No, actually I've never gone [there], so [I don't know] very much [about it].'

Sôo desu ka. Nân/nâni ni tuite kâite (i)râssyâru ñ desyoo nêe.

'Is that right. I wonder what it is s/he's writing about.'

Sôo desu ka. Nân/nâni ni tuite hanâsite (i)râssyâru ñ desyoo nêe.

'Is that right. I wonder what it is s/he's talking about.'

Nân/nâni ni tuite no kooeñ dêsû ka

'(It's) a lecture about what?'

Nân/nâni ni tuite no zadâñkai desu ka

'(It's) a round-table discussion about what?'

Êe. Dâ kara, hurâñsuġo ni tuite siġte (i)ru kotô o ikâsêru siġoto ġa sitâi to omôtte (i)masu.

'Yes. Therefore I've been thinking that I'd like to do work where I will be able to make use of what I know about French.'

Êe. Dâ kara, doituġo ni tuite siġte (i)ru kotô o ikâsêru siġoto ġa sitâi to omôtte (i)masu.

'Yes. Therefore I've been thinking that I'd like to do work where I will be able to make use of what I know about German.'

Narubeku koñsyuu-tyuu ni sumâsete hosii desu ne

'I want it finished within this week, as nearly as possible.'

Narubeku koñsyuu-tyuu ni soozi-sit(e) ôite hosii desu ne

- 'By (approximately) when shall I take care of cleaning—the study?' 'I want it cleaned within this week, as nearly as possible.'
3. **sağásimasyòo/kôñpa no heyâ**; 4. **kañgaete okímasyòo/kooeñ no naiyoo**; 5. **haráimasyòo/yâtiñ**; 6. **tôri ni ikímasyòo/kippu**
- V 1. **Kimi ga suru?** **Iya, warûi kedo, sité hosii no.**
'Are you going to do it?' 'No, I'm sorry to say this, but I want you to do it.'
2. **Kimi ga hazimeru?** **Iya, warûi kedo, hazímete hosii no.**
'Are you going to start it?' 'No, I'm sorry to say this, but I want you to start it.'
3. **nokôru**; 4. **sağasu**; 5. **kañgaèru**; 6. **harâu**; 7. **mawasu**; 8. **môtu**
- W1. **Míte hosii?** **Ñ, yaǵpàri dâre ka ni míté moraitai naǵ**
'Do you want [someone] to look at it?' 'Yeah, after all, I would like to have someone look at it, you know?'
2. **Osíete hosii?** **Ñ, yaǵpàri dâre ka ni osíete moraitài naǵ**
'Do you want [someone] to give you instruction?' 'Yeah, after all, I would like to have someone give me instruction, you know?'
3. **okôsite**; 4. **tetúdâtte**; 5. **obôete (i)te**; 6. **naôsite**; 7. **tukatte**

Application Exercises

A1. Take turns asking and answering questions involving ability, for example, to write Japanese; to read Russian; to speak French; to translate from English into Japanese; to make sushi; to buy fresh fish in this area; to use a word processor; to come here by 8:30 tomorrow morning; to begin work earlier on Friday than today; to go from place X to place Y by subway; to buy English–Japanese dictionaries in bookstores in this town; to study Japanese history at this university; to talk about Japanese economics; etc. Practice both the potential and the /—— **kotô ga dekíru**/ pattern. Make your replies conversationally natural (using echo questions and appropriate qualifiers and hesitation noises), expansive ('I can write, but not very well'; 'I can speak *and* read'; 'I *have* made it, but I'm not very good at it'; 'I couldn't do it before, but now I've reached the point where I can'; etc.), and accurate in reflecting what you would actually say in the situation. Don't grind out answers as if a computer were performing mechanical drills of the kind we have carefully avoided in this text (for example, 'Is the book on the table interesting?' . . . 'Yes, the book on the table is interesting.' No native speaker would ordinarily use language in that way!!!). TALK NATURALLY! COMMUNICATE!

2. Take turns asking and answering questions relating to past or recurring experiences, involving, for example, going to Europe; coming here by bus; speaking French in France; reading a Chinese newspaper; using a computer; working in Japan; playing golf in Japan; riding on the **siñkânseñ**; making **teñpura**; watching a Japanese soap opera; not commuting by car; not drinking coffee in the morning; not using a word processor in writing letters; etc. Practice both the perfective and the imperfective with the /**kotô ga âru**/ pattern. Again, make your replies conversationally natural, expansive, and representative of what you would say in the situation.

3. Take turns asking general, unqualified questions and providing answers that include qualifications. For example:

Kore, ano hako ni hāiru desyoo ka. 'Do you suppose this will go into that box?'

Hāiru koto wa haírimàsu kedo, kowáreyasui monó da kara, môtto oókii hako no hoo ga ii to omóimàsu yo. 'It will go in, but since it's (a) breakable (thing), a bigger box would be better, I think.'

4a. Take turns describing activities that you want to have performed, using the /gerund + **hosii**/ pattern, and replying appropriately. For example, state that you want to have this letter translated into Japanese; this box delivered to the teacher's home; a new secretary looked for; books about Japanese history collected; **sin'kansen** tickets bought; the second floor straightened up; the broken window in the next room fixed; etc. In providing answers, again be natural, expansive, and communicate what you really would say. You may suggest appropriate places or people for handling the task in question, or you may offer your own services.

b. Next cover similar topics, assuming that you are reporting someone else's wishes. Use the /gerund + **hosii to iú kotô da**/ pattern.

5. Practice conducting job interviews. Distribute cards to each interviewee that provide the background information s/he is to use during the interview—name, age, marital status, educational background, experience, foreign-language ability, the kind of position sought, etc. At the conclusion of each interview, ask and answer questions about the contents of the interview.

6. Practice polite refusals. Take turns setting up situations in which one member of the group is asked to do something. Have that person refuse politely by identifying a problem with his/her taking it on (other than personal convenience!) and suggesting another individual or course of action that is more appropriate. Some possible situations: a request to correct the English in this letter about next month's conference; a request to speak in Japanese about American and British English to the students in Professor Nakamura's linguistics seminar; a request to be(come) the interpreter at tomorrow's sociology conference; a request to write this on a word processor; a request to make a pie (e.g., for a party that is being planned). Remember that in all these situations, the relationship between the participants should be such that refusal in a Japanese context is not unthinkable.

B. Core Conversations: Substitution

In practicing the Core Conversations with appropriate substitutions, follow each new version with questions relating to the new contents.

SECTION B

Core Conversations

1(J)a. **Burâuñ-sañ. Îma nâni site (i)ru?** (N)a. **Eego no sikeñ-mòndai tukutte (i)ru tokoro.**

b. **Âto de ii kara, kore mo**
'waapuro de kâite moraenai?

b. **Êe, ii wa yo.**

2(N)a. Morimoto-saⁿ. Yuugata tyô^{to}to
ozikaⁿ o itadakemasêⁿ ka✓
Anâta ni zêhi syôôkai-site hosii
to iu hitô ga irû n desu yo.

(J)a. Sôo desu ka✓ Kamáimasêⁿ yo✓ Dâ
kedo, kotíra no hòo made kitê
itadakemâsu ka✓

b. Motíroⁿ soó simâsu yo. Dôo mo
kyoósyuku dèsu.

Osóku nâtte sumímasêⁿ. Tyoodo
deyôo to sita tokorô ni deñwa ga
hâitte simatte . .

...

b. Iya. Ko^ttî mo tyoódo ìma owátta
tokorô desu kara . .

3(J)a. Míraa-saⁿ. Kokó nì mo nì-sâⁿ-
kai kitâ koto no âru
ryuúgâkùsee ga itâ desyoo—
nihoⁿgo ga perapera no hito.
Obôete (i)ru?

(N)a. N̄. |Eeto| Nân te íttâ kke. Namáe
wa omoidasênai kedo, Riⁿkkaⁿ-
dâigaku no hitô desyoo?

b. Sôo sôo. Tegámi kakôo to omô^{tt}a
n da kedo, zyûusyo ga
wakárânakute . . Míraa-saⁿ
siranai?

b. Watási wa siranâi kedo, Toodai no
buⁿgâkubu ni kitê (i)ta n da kara,
asóko de osiete moraerû n zya nai
ka sira.

c. Âa, îma 'betu no yoozi de
'Toodai ni deñwa kakeyôo to
omô^{tt}e (i)ta tokórô na no.

c. Tyoódo yôkatta desu ne!

ENGLISH EQUIVALENTS

1(J)a. What are you doing (now), Sue
(*lit.* Ms. Brown)?

(N)a. I'm (just now) making up English
test questions.

b. Later on will be fine, but (*lit.* so)
can('t) I have you write *this* on the
word processor, too?

b. O.K.

2(N)a. Ms. Morimoto, could(n't) I have a little of your time in the evening? (It's that) there's someone (*lit.* a person) who very much wants to be introduced to you.

(J)a. Really? That will be fine. But can I have you come here?

b. Of course I'll do that. I'm very grateful to you.

We're sorry to be late. Just as we were about to leave, a phone call came in, and . . . (you know what that means).

b. No problem. I (too) just now finished [what I was doing], so (there's no need to apologize).

3(J)a. Ms. Miller, there was an exchange student who has come here (too) two or three times—you know—one who is really good in Japanese. Do you remember?

(N)a. Yeah. Uh, what was her/his name. . . . The name I can't recall, but s/he's from Lincoln University—right?

b. That's right! I thought I would write a letter [to her/him], but not knowing the address. . . . You don't know it, Ms. Miller?

b. I don't know it, but s/he was (*lit.* had come) in the literature department at Tokyo University, so I wonder if it isn't the case that you can get information there.

c. Oh, (it's that) I was just now thinking of calling Tokyo University on another matter.

c. Then that's just great!

BREAKDOWNS

(AND SUPPLEMENTARY VOCABULARY)

1. **sikēn**

sikēn-mòndai

tokórò (SP1)

tukûtte (i)ru tokórò da

kâite moraeru (SP2)

exam, test

test problem, test question

stage in a sequence; the very moment (of an activity)

is just now making

can have [it] written

- kâite moraenai?
 2. yuugata
 ozikañ o itâdakemasen ↓ ka✓
 zêhi syôokai-site hosii
 dâ kedo (SP3)
 kitê itâdakemasu ↓ ka✓
 kyoôsyuku dà

deyôo to suru (SP4)
 deyôo to sita tokôrô ni

deñwa ga hairu
 owaru /-u; owatta/
 owatta tokôrô da

3. ryuûgakûsee
 perapera
 nihônôgo ga perapera no hitô
 Nân te (i)ttâ kke. (SP5)
 omôidâsu /-u; omôidâsita/
 Riñkaañ-dâgigaku
 zyûusyo
 + gakubu
 buñgakûbu
 + kyoôyoogakûbu
 deñwa ga hairu
 osiete moraeru
 X zya nai ka sira. (SP5)
 betu
 omôte (i)ta tokôrô da

Academic Disciplines

ziñrûigaku
 seébutûgaku
 séebutu
 kâgaku
 koogaku

can('t) [I] have [it] written?
 evening
 can('t) I have [some of] your time? /polite/
 wants to be introduced by all means
 however
 will I be able to have you come? /polite/
 is grateful, appreciative; is obliged; is
 apologetic
 be about to leave; try to leave
 at the very moment when [I] had been
 about to leave
 telephone calls come in
 finish, terminate
 is the very moment when [I] finished; just
 finished
 student studying abroad
 fluent
 person whose Japanese is fluent
 What was his/her name (I can't recall)!
 recall
 Lincoln University/College
 address
 academic department; college (within a
 university)
 literature department
 liberal arts department or college
 telephone calls come in
 can have [someone] teach; can get
 information
 I wonder if it isn't X.
 separate; different
 is the very moment when [I] was just
 thinking

anthropology
 biology
 living things
 chemistry
 engineering

tíri	geography
rekisi	history
hooḡaku	law, jurisprudence
hooritu	a law, the law
geḡḡòḡaku	linguistics
suuḡaku	mathematics
ìḡaku	medicine
tetûḡaku	philosophy
butûrìḡaku	physics (as an academic subject)
siñrìḡaku	psychology
syuúkyòḡaku	religion (as an academic subject)
syúukyoo	religion
káḡaku	science

MISCELLANEOUS NOTES

1. In CC1, Kato asks his fellow graduate student, Sue Brown, who is busy at a university word processor, to write something for him. The style is casual, with direct-style final predicates. Sue Brown's use of sentence-final **wa yo** ([N]b) is feminine.

Note the patterning of this request: before making his request, Kato checks that circumstances are appropriate to it.

(J)b. Kato's request addressed to Sue Brown follows a **kara** sequence that would ordinarily be described as causal: /perfective or imperfective predicate X + **kara** . . / = 'X, so . . .', 'because X, . . .'. But the fundamental difference between English cause and Japanese **kara** sequences of this kind becomes clear in this kind of example. We cannot say that it is 'because later on will be fine' that Kato makes his request. What we can say is that his request is to be carried out stemming from—based on—that fact. In other words, 'Would you do this for me, keeping in mind the fact that later on will be fine?' Note that in English, *'Would you write this for me, because later on will be fine?' would make no sense.

2. In CC2, Sue Brown asks Ms. Morimoto, her female colleague at work, to meet an acquaintance of hers who wants to be introduced. The meeting is set up for the evening. The late arrival of Sue and her friend calls for an apology. Sue also offers an excuse, as often occurs in such situations, although it is not absolutely required. Note how Ms. Morimoto politely turns the apology aside by reassuring Sue and her friend that she had just finished her work, implying that she had not been kept waiting.

As usual, Sue Brown and Ms. Morimoto use careful-style in speaking with each other, with distal-style final predicates; Ms. Morimoto also uses distal-style before **kara** in (J)b. In stating her personal request for the benefit of a friend of hers, Sue Brown uses a polite request pattern.

Observe the pattern of this request: (1) statement of the request; (2) explanation for it; (3) basic agreement from the person receiving the request; (4) introduction of a minor qualification by that person; (5) resolution and expression of thanks by the person making the request. The final exchange of the CC is an example of an apology plus explanation pattern followed by a response that politely dismisses the apology as unnecessary.

(N)a. The polite **ozikañ** refers to the addressee's time. Note that Sue Brown and Ms.

Morimoto are close enough in rank to permit the use of **anâta** as a generally polite but nondeferential form of address.

(J)a. **Kotîra no hòo** contrasts the location of the speaker with that of others involved, in this case, Sue Brown and her friend.

(N)b. **Kyoosyuku** is another example of a Japanese expression which, through the concept of obligation, incorporates apology and gratitude. It is a very polite, formal—and often businesslike—expression. It may express thanks to the addressee and/or apologize for causing trouble or inconvenience. Compare **sumímasèñ** and **osôre-irimasu**, both of which also share this range of meaning.

Sue Brown's excuse for being late ends with a gerund pattern, **hâitte simatte . .** The preceding apology has already covered the implied conclusion.

(J)b. **Kottî mo** implies that 'here, too,' as well as on your side, things are running late. Ms. Morimoto's use of **iya** and **kottî** shows a slight movement toward a more casual style.

The verbal **owaru** occurs commonly in reference to inanimates (**kâigi ga 'owatta, ee ga ga hâyaku owaru**, etc.), but also possible are occurrences like **sigoto o owaru, sâñ-zi made ni 'owaritai, hâyaku owárimasyôo**, etc., indicating that the verbal is indeed operational. Its meaning is close to that of the **sûmu/sumásèru** pair, but **owaru** usually implies ending at a concluding point. Note the derivative nominal **owari** 'the end.'

3. In CC3, Ms. Tanaka, the consultant, is trying to locate someone's address. Deborah Miller suggests that she ask the literature department at Tokyo University to give it to her. Note carefully the speech style of these two women. Ms. Tanaka uses casual style with direct-style verbal predicates but sentence-final **desyoo**, an indication that in this casual-style context the style is also gentle; Ms. Miller's style is essentially the same, with both sentence-final **desyoo** and **ka sira** (see SP5, following) marking gentle-style. The distal-style final adjectival predicate **yokatta desu ne!** suggests closure of the conversational unit with a distal form that sets up linguistic separation from later conversation and matches the rather gentle style of the conversation. The direct-style equivalent of this utterance would be quite blunt in this context.

Note how this CC, an example of a request for information, is constructed: (1) background information meant to orient the addressee is followed by (2) a check by the addressee on her understanding of that information; (3) an explanation for the request and the actual request follow; (4) the negative response by the addressee is supplemented by her suggestion for another way to get the desired information; (5) support for the alternate solution comes from the requester; (6) closure on a pleasant note.

(J)a. **Kokó nì mo** 'also/even to this place,' i.e., in addition to various other assumed places. **Kitâ koto no âru** ends the sentence modifier describing the nominal **ryuúgákusee**; the **no** here can be replaced by **ga**. **Perapera**, another example of onomatopoeia, is used in reference to speech that is glib, fluent, voluble. In **nihônô ga perapera no hitô**, **no** is the special pre-nominal alternate of **dà**, and **nihônô ga** is the affect of the affective predicate **perapera dà/no**: 'a Japanese-is-fluent person.'

(N)a. **Namae wa** '[his/her] name, at least,' i.e., in contrast with other things I may be able to recall. Note the use of **namae** without **o-** in reference to a third person, not present, to whom no special deference is owed by either of the participants in the conversation. **Omó-idâsu** and **obôèru**, both of which may occur in situations covered by 'remember' in English, are carefully distinguished in Japanese. **Omóidâsu** refers to calling to mind—bringing back to one's thoughts—something that was previously known. **Obôèru** pertains to an initial committing to memory—learning, memorizing.

(N)b. **Watasi wa** 'I, at least,' in contrast with the Toodai office I'm about to mention. Note the use of **kitê** in reference to motion to a place where the speaker is not presently located: in this case, Ms. Miller talks about the student as 'coming [from points outside Japan] to the literature department at Tokyo University.' **Asoko** refers to a place already familiar to the speaker and addressee.

(J)c. **Betú no yoozi dè** 'because of a different/separate matter.' Compare **ziko de okú-rete kùru** 'come late because of an accident.'

Academic Disciplines: Note the difference between medicine that one takes (**kusuri**) and medicine as a field of study (**igaku**).

Kâgaku 'chemistry' and **kâgaku** 'science' are distinguished in the spoken language only by context. However, both occur commonly in compounds that immediately differentiate them. In the written language different symbols represent the **ka** of these two words.

Structural Patterns

1. /—— tokórò da/

We have previously encountered **tokórò** as a general spatial nominal meaning 'place'; we now examine its extended use referring to place in a situational sense—stage in a sequence—from which it moves to a temporal meaning referring to the very moment when something occurs. **Tokórò** is just another Japanese item that can refer to both location in space and location in time. Compare **mâe** 'place in front' and 'time before'; **aida** 'space between' and 'interval of time'; **-zyuu** 'throughout (of space and time).'

We have already been introduced to a number of different words referring to time: **zikañ** indicates a period of time (**zikáñ ga kakàru** 'it takes time') or a time on the clock (**zikáñ dà**) 'it's time [to go, to do something, etc.]'; **toki** refers to time as the time or occasion when something occurs or applies (**byoóki ni natta toki** '[occasions] when one has become sick'; **kodómo no toki** 'childhood'). In contrast, **tokórò** as a time word refers to the very moment of an occurrence. Its most frequent use is as part of a nominal predicate (i.e., followed by a form of the copula **dà**) with a preceding modifier, specifically a sentence modifier. The form of the final predicate of this modifier is crucial in interpreting the meaning of the sequence. Study the following examples carefully:

Tegámi o kaku tokórò desu. 'I'm just about to write a letter.' (*lit.* 'It's the very moment when I'm going to write a letter.')

Tegámi o kàite (i)ru tokórò desu. 'I'm just now writing a letter.' (*lit.* 'It's the very moment when I'm writing a letter.')

Tegámi o kàita tokórò desu. 'I just wrote a letter.' (*lit.* 'It's the very moment when I wrote a letter.')

Tegámi o kàite (i)ta tokórò desu. 'I have just been writing a letter.' (*lit.* 'It's the very moment when I was writing a letter.')

Tegámi o kaku tokórò desita. 'I was just going to write a letter.' (*lit.* 'It was the very I-will-write-a-letter moment.')

Tegámi o kàite (i)ru tokórò desita. 'I was just writing a letter.' (*lit.* 'It was the very I-am-writing-a-letter moment.')

Tegāmi o kàita tokórò desita. 'I had just written a letter.' (*lit.* 'It was the very I-wrote-a-letter moment.')

Tegāmi o kàite (i)ta tokórò desita. 'I had just been writing a letter.' (*lit.* 'It was the very I-was-writing-a-letter moment.')

Tokórò with its preceding modifier may also occur followed by phrase-particles, for example, **ni** and **e**, and a motion verbal, indicating the precise moment of occurrence of the motion:

Tegāmi o kàite (i)ru tokórò e/ni, tomódati ġa hàitte kimasita. 'Just as I was writing a letter, a friend came in.'

A **tokórò** pattern may also occur as an operand, followed by phrase-particle **o**:

Nakamura-saṅ ġa koṇpyùutaa o tukátte (i)ru tokórò o mimāsita. 'I saw Mr/s. Nakamura at the very moment when s/he was using the computer.'

The association of **tokórò** with 'the very moment' is so strong that it affects the meaning of motion verbals in the **-te (i)ru** form. Ordinarily, such combinations indicate a state resulting from a previous occurrence (on one or more occasions), but when joined with **tokórò**, they refer to the time of motion. Compare: **Yuúbìṅkyoku ni itte (i)màsu.** 'S/he has gone to the post office.' and **Yuúbìṅkyoku ni itte (i)ru tokórò desu.** 'S/he is just now going to the post office.'

In the ritualized utterance **Oísoġasii tokórò (o) ariġatoo gozaimasita.** 'Thank you for giving me your time when you are busy,' the **tokórò** pattern with following **o** assumes an operational activity which, though not expressed, is understood in the context.

These **tokórò** patterns remind us again of the importance of context. Many of the above examples, depending on context, might also refer to the place where the specified activities take place. **Tegāmi o kàku tokórò desu** may also mean 'It's the place where I write (or am going to write) letters.' Perhaps a more accurate way of describing a question of this kind is to point out that a Japanese item like **tokórò** covers location as a broad concept with both time and space implications, and only context makes it possible to distinguish further.

2. REQUEST PATTERNS IN **moraeru** ~ **itadakeru** ↓

We now add yet another request pattern, in this case viewing the desired thing or action as something to be received by the requester rather than given to him/her. The new pattern uses the potential of **morau** or **itadaku** ↓, i.e., **moraeru** or **itadakeru** ↓. Just as requests that someone give something occur in the negative, really as a suggestion or invitation to the addressee to give (e.g., . . . **kudásaimasēṅ ka** ✓), requests that the speaker receive something follow the same pattern. Note that this is one of the rare cases where a question with a predicate in the perfective or imperfective usually refers to the speaker. Compare the following pairs:

Sonó zìsyo (o) kudásaimasēṅ ka ✓ 'Would(n't) you be kind enough to give me that dictionary?'

Sonó zìsyo (o) itadakemasēṅ ↓ ka ✓ 'May(n't) I have that dictionary?' (*lit.* 'Can[t] I receive that dictionary?')

Asità mo kitē kudásaimasēṅ ka ✓ 'Would(n't) you be kind enough to come here tomorrow, too?'

Asità mo kitè itádamasèn ↓ ka 'Could(n't) I have you come here tomorrow, too?'

Waápuro de kàite kurémasèn ka 'Will (*lit.* won't) you write this on the word processor for me?'

Waápuro de kàite moráemasèn ka 'Can('t) I have you write this on the word processor for me?'

Ano hako 'hakoñde kurenai? 'Will (*lit.* won't) you carry that box for me?'

Ano hako 'hakoñde moraenai? 'Can('t) I have you carry that box for me?'

Note how the substitution of an affirmative form of a giving or receiving verbal alters the meaning:

Sonó zìsyo (o) kudásaimàsu ka 'Are you going to be so kind as to give me that dictionary?'

Sonó zìsyo (o) itádamàsù ↓ ka 'Am I going to be able to have that dictionary?'

Ano hako 'hakoñde kureru? 'Are you going to carry that box for me?'

Ano hako 'hakoñde moraeru? 'Will I be able to have you carry that box for me?'

Strictly speaking, such questions simply seek information, and in many contexts, that is all they do. But often their real function is to convey the speaker's wishes through a pattern that is interpreted as a request. Their negative equivalents, which in a sense *invite* the addressee to perform the desired action, are softer expressions of request.

⚠ WARNING: Be sure to distinguish **morawanai** and (potential) **moraenai**; **itadakanai ↓** and (potential) **itadakenai ↓**. There are NO such forms as ***MORAINAI** and ***ITADAKINAI**.

3. SENTENCE CONNECTORS

If we rely simply on putting together isolated sentences, we can never produce normal conversation in any language. This is why Core Conversations are used as the basic unit for memorization. A sentence within a conversation is linked to what precedes through such features as special introductory expressions, words like **sore** and **soko** that refer to earlier items in the conversation, intonation, and so on.

Among the special Japanese sentence-initial connecting expressions is a group whose members have one common feature: they appear to have lost an introductory **sore** or **sôo** that refers to what has just been stated. Thus, **dâ kedo** occurring at the beginning of a sentence means something like 'it is that (which was just said), but . . . , ' i.e., 'however.' Its direct-style copula form **dâ** can be replaced by **dêsu** or **de gôzaimàsù** in very careful and polite style.

Note also **dâ kara** 'since it is that (which was just stated),' 'therefore'; **dê mo** 'even/also if it is that (which was just stated),' 'even so,' 'however'; **dê wa**, or contracted **zyâ(a)** 'granted its being that (at least),' 'in that case,' 'then.' Even the copula gerund **dê** alone may occur initially in a sentence as a conjoining element, similar in meaning to **soré dê** 'being that (just stated),' 'that being the case.'

Sentence connectors occur commonly at the beginning of responses to something said by a conversation partner. They may occur with **sore** or **sôo** included (**sôo da kara**, **sôo da kedo**, **spré dê mo**, **soré dê wa ~ soré zyâ(a)**, **soré dê**) with no appreciable difference in meaning beyond being more explicit.

4. /—(y)oo to suru/

We have already encountered the pattern /verbal gerund X + **mîru**/ 'do X and see (how it turns out),' 'try doing X.' It implies the actual occurrence of the action of the gerund with a following check on the result.

We now introduce a new pattern with a similar English equivalent but a different implication. This pattern covers decisions to act in a particular way—decisions regarding what one is about to do or what one will try to do. It is often followed by a statement that a past attempt was unsuccessful either because of an interruption or because of inability. In the imperfective, the pattern covers future endeavors.

The pattern consists of /direct-style verbal consultative (vowel-verbal root + **-yoo**; consonant-verbal root + **-oo**; cf. 20A-SP6) + particle **to** + **suru**/ 'be about to X,' 'try to X.' Note how the pattern is constructed: 'do, act; decide' (= **suru**) + namely (= **to**) + "I guess I'll X" (= **—[-yoo]**). The underlying equivalence of quotative **to** and **to**, the particle of accompaniment/manner, becomes more evident in a pattern like this.

A usually unaccented consultative may acquire an accent in this pattern, resulting in alternate accents. Thus: **tukaoo to suru** or **tukáoo to suru**. Study the following examples carefully:

Anó mào, akéyòo to simàsita ga, yàppàri akánàì ñ desu ne! 'I tried to open that window, but the fact is it doesn't open, does it!'

Señsèe kara no 'teğami o yomòo to simàsita kedo, zeñzeñ yomemasèñ desita. 'I tried to read the letter from the teacher, but I couldn't read it at all.'

Nihóngo de kakòo to sitè mo, kakênai to omoimasu. 'Even if I try to write it in Japanese, I don't think I can (write).'

Utí e kaeròo to sita tokí ni, gakusee ga soódañ ni kimàsita. 'When I was about to go home, a student came to talk things over.'

Tyoodo neyóo to sita tokorò ni, deñwa ga hàitte kimasita. 'Just at the point when/where I was about to go to bed, a call came in.'

5. — **kke**; — **ka sira**

Ever since lesson 1, we have been introducing sentence-final items that in some way qualify the meaning of a sentence, making it different from a simple sentence like **Dekîru**. For example, compare:

Dekîru yo✓

Dekîru ne?

Dekîru daroo.

Dekîru hazu da.

Dekísòo da.

Dekîru-rasii.

Dekîru to omôu.

Dekîru ne!

Dekîru nêe.

Dekîru daroo?

Dekîru soo da.

Dekîru yoo da.

Dekîru tte.

Dekîru ka mo sirenai.

In this lesson, we introduce two more sentence-final items, **kke** and **ka sira**.

Kke is an interrogative sentence-particle used when the speaker is attempting to recall the answer to a question, to revive information previously known, with the implication that

s/he should know it. Since recall is involved, **kke** is frequently accompanied by the perfective of recall. It may also follow the imperfective direct-style copula **dà**.

When a **kke** question is addressed to oneself, it regularly ends in period intonation; when it involves the addressee as well, /↗/ intonation may also occur. Examples:

Anó zìsyo, nân te itta kke. 'What *was* the name of that dictionary?'

Itoo-saṅ no bôttyañ, Tākasi tte iímàsita kke↗ 'Was the name of Mr/s. Ito's son Takashi (as I recall)?'

Anó zèmi no kyoositu, dôko da kke. 'Where *is* the classroom for that seminar?'

Nân-zi ni kûru ñ da kke↗ 'What time *is* it that s/he's coming?'

Omósiròì ñ da kke↗ 'Is it (the case that it's) interesting?'

Ka sira occurs as a gentle-style sentence-final expression similar in meaning to the blunt-style **ka nâa**. It marks deliberation addressed to oneself, requiring no particular answer from anyone within hearing, and may be preceded by a perfective, an imperfective, or a consultative predicate, direct- or distal-style. As usual, the **dà** form of the copula is regularly dropped before **ka**.

Ka sira and **ka mo sirenai** look a lot alike. Obviously both are ultimately derived from a negative of **siru** and have to do with not knowing or not having found out for certain. Accentuation before both is the same. Examples:

Sâa. Dekîru ka sira. 'Hmm. I wonder if it's possible.'

Kâre wa, gêñki ni narímàsita ka sira. 'I wonder if he got better.'

Ikôo ka sira. 'I wonder if I/we should go.'

Dôtti no hoo ga tâkâkatta ka sira. 'I wonder which one was more expensive.'

Kore wa nân te iu îmi ka sira. 'I wonder what this means.'

Sôo ka sira. 'I wonder if it's like that.'

Drills

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| A 1. Môo sikêñ-mòndai o tukúrimàsita?
'Did you make up the examination questions already?' | Ie, îma tukûtte (i)ru tokórò desu.
'No, I'm just now making them up.' |
| 2. Môo kowâreta têrebi o naósimàsita?
'Did you repair the broken television already?' | Ie, îma naósite (i)ru tokórò desu.
'No, I'm just now repairing it.' |
| 3. teğâmi no naiyoo o kañgaemàsita; 4. demâe o tyuumoñ-simàsita; 5. kakíkàta o osíete moraimàsita; 6. isu o tonári ni hakobimàsita | |
| A'1. Môo sikêñ-mòndai o tukúrimàsita?
'Did you make up the examination questions already?' | Ie, koré kara tukûru tokórò desu.
'No, I'm just now going to make them up.' |
| 2. Môo kowâreta têrebi o naósimàsita?
'Did you repair the broken television already?' | Ie, koré kara naòsu tokórò desu.
'No, I'm just now going to repair it.' |
| 3-6. Repeat the stimulus questions of drill A 3-6. | |

- B 1. Asíta no sikēn, mōo tukúrimàsita?**
 'Tomorrow's examination—did you make it up yet?'
Êe, tukûtta tokórò desu ġa, nāni ka . .
 'Yes, I just made it up, but [is there] something [you are concerned about]?'
2. Tegami, mōo yuúbīnkyoku e moŋte ikimàsita?
 'The letter—did you take it to the post office yet?'
Êe, moŋte itta tokórò desu ġa, nāni ka . .
 'Yes, I just took it, but [is there] something [you are concerned about]?'
3. kikái/katázukemàsita; 4. káiġi/hazímarimàsita; 5. okyákusàma/okáeri ni narimàsita; 6. ni-kái no dēnki/kesímàsita; 7. syuúsyoku-suru tokorò/kimárimàsita
- C 1. Sikēn-mōndai, mōo tukûtte simáttà desyoo ka.**
 'The examination questions—would you have finished making them up yet?'
Ie, tukúroo to omōtte (i)ru tokórò desu ġa, mada . .
 'No, I'm just now thinking of making them up, but [I haven't made them up] yet.'
2. Īma katta kēeki, mōo tábete simáttà desyoo ka.
 'The cake [I] just bought—would you have finished eating it already?'
Ie, tabéyoo to omōtte (i)ru tokórò desu ġa, mada . .
 'No, I'm just now thinking of eating it, but [I haven't eaten it] yet.'
3. iranai tte itta hako/kowásite; 4. syuúsyoku ni tuite/reñraku-site; 5. rēe no mǎnsyoñ no koto/hanásite; 6. ryokoo no kotò/yakusoku-site; 7. kēsa no siñbuñ/sutete
- D 1. Ītu syokúzi-sità ñ desu ka✓**
 'When is it that you ate?'
Āa, sákki 'tyoodo Suzúki-sañ mo syokuzi-siyoo to sité (i)ru tokorò datta kara, issyo ni . .
 'Oh, a little while ago, it was just when Mr/s. Suzuki was also about to eat, so [we ate] together.'
2. Ītu depáato e itta ñ desu ka✓
 'When is it that you went to the department store?'
Āa, sákki 'tyoodo Suzúki-sañ mo ikoo to site (i)ru tokorò datta kara, issyo ni . .
 'Oh, a little while ago, it was just when Mr/s. Suzuki was also about to go, so [we went] together.'
3. yasūnda; 4. dekaketa; 5. sonó hanà moŋte kita; 6. sikēn-mōndai 'watasita; 7. ryooġae-sita; 8. aġatta
- E 1. Tyōtto, osáke moraemasēn ka✓**
 'Excuse me! Can('t) I have some sake?'
Osáke dēsu ka✓ Hái. Kasíkomarimàsita.
 'Sake? Yes, certainly.'
2. Tyōtto, tábī itadakenai?
 'Excuse me! Could(n't) I have some tabi?'
Tábī desu ka✓ Hái. Kasíkomarimàsita.
 'Tabi? Yes, certainly.'
3. hoká nò moraenai? 4. surippa itádakemasēn ka✓ 5. ohási itádakenài desyoo ka. 6. h(u)oku moráenài desyoo ka.

- F 1. **[Anoo] Ítu ka yomíkaki o osíete moraemasen ka**
 'Uh . . . could(n't) I have you teach me reading and writing some time?'
Yomíkaki desu ka Itú dè mo yorókònde osíete aǵemàsu yo
 'Reading and writing? I'll be happy to teach you any time.'
2. **[Anoo] Ítu ka tûuyaku o saǵásite itadakemasen ka**
 'Uh . . . could(n't) I have you look for an interpreter for me some time?'
Tûuyaku desu ka Itú dè mo yorókònde saǵásite aǵemàsu yo
 'An interpreter? I'll be happy to look for one for you any time.'
3. **hoñyaku o site moraenai desyoo ka.** 4. **bukka o siràbete itàdakenai desyoo ka.**
 5. **heyà o misete itadakenai?** 6. **yânusi o 'syookai-site moraenai?** 7. **kimóno o kasite itadakenai desyoo ka.**
- G 1. **Apáato wa, Yamâguti-sañ ni saǵásite moraeru desyoo ne!**
 'An apartment—we can have Mr/s. Yamaguchi look for for us, can't we.'
Êe, saǵásite kudasaru to omóimàsu yo
 'Yes, I think s/he will look for one for us.'
2. **Yomíkaki wa, otôosañ ni osíete moraeru desyoo ne!**
 'Reading and writing—we can have Father teach us, can't we.'
Êe, osíete kureru to omóimàsu yo
 'Yes, I think he will teach us.'
3. **tûuyaku/señsèe ni tanônde;** 4. **moñdai/Sátoo-kuñ ni káite;** 5. **wahuku/onêesañ ni kasite;** 6. **nîmotu/ozisañ ni hakoñde;** 7. **nêko/tonári no ôkusañ ni sewâ-site**
- H 1. **Asita nân-zi ni okósimasyò ka. Sítì-zi de ìi desu ka**
 'What time shall I wake you up tomorrow? Will seven o'clock be all right?'
Êe. Zya, sítì-zi ni okósite itàdakemàsu ka Moósiwake arimasen.
 'Yes. Then will I be able to have you wake me up at seven? I'm sorry [to bother you].'
2. **Asita nân-zi made tetúdaimasyò ka. Syôogo made de ìi desu ka**
 'Until what time shall I help tomorrow? Will (until) noon be all right?'
Êe. Zya, syôogo made tetúdatte itàdakemàsu ka Moósiwake arimasen.
 'Yes. Then will I be able to have you help me until noon? I'm sorry [to bother you].'
3. **kore dôko ni simáimasyò ka/hôñdana ni;** 4. **zisá-syùkkiñ itu kara hazímemasyò ka/raísyuu karà;** 5. **koko ni itu made imásyò ka/yuúgata màde;** 6. **donó heñ o saǵasimasyò ka/konó heñ dakè;** 7. **osûsi nañ-niñmae tyuumoñ-simasyò ka/yo-niñmae**
- I 1. **Mâda dête (i)nai no?**
 'You mean you haven't left yet?'
Ñ. Tyoódo deyò to sitá tokorò ni deñwa ga hàittyatte . .
 'Right. Just as I was about to leave, a call came in, and [I wasn't able to].'
Mâda reñraku-site (i)nai no?
 'You mean you haven't gotten in'
Ñ. Tyoódo reñraku-siyò to sitá tokorò ni deñwa ga hàittyatte . .

touch yet?’

3. **sumâsete**; 4. **kigâete**; 5. **siite**; 6. **dâsite**

J 1. Sikén-mòndai tukúrimàsita?

‘Did you make up the exam questions?’

2. **Tegami kakímàsita?**

‘Did you write the letter?’

3. **hoñyaku tanómimàsita**; 4. **kuruma karímàsita**; 5. **yâtiñ tâkâku simàsita**; 6. **heyâ kaémàsita**

K 1. Hâitte mimásèñ ka✓

‘Won’t you try going in?’

2. **Tukûtte mimásèñ ka✓**

‘Won’t you try making it?’

3. **naôsite**; 4. **omóidâsite**; 5. **narañde**; 6. **tikázùite**; 7. **siite**

L 1. Kâre, îtu kûru tte?

‘When did he say he would come?’

2. **Kâre, nâni kowâsita tte?**

‘What did he say he broke?’

3. **dôko ni sũnde (i)ru**; 4. **nân-niti yasûmu**; 5. **nâni ga kirai da**; 6. **nâni sağasite (i)ru**; 7. **dôko ni syuusyoku-sitai**

• Repeat the preceding drill, replacing **ka nâa** in the responses with **ka sira**.

M 1. Nân te oşsyaimàsita?

‘What did you say?’

2. **Dôtira e irâssyaimàsita?**

‘Where did you go?’

3. **Nâni o tyuúmoñ-nasaimàsita?** 4. **Nâni o owâsure ni narimàsita?**

N 1. Goseñmoñ wa? Siñrìgaku desita kke?

‘Right. Just as I was about to make contact, a call came in, and [I wasn’t able to].’

Tukúrò to sitâ ñ desu kedo ne! Yappàri tukúremasèñ desita.

‘(It’s that) I tried to make them up, you know. But in the end, I couldn’t (make them up).’

Kakôo to sitâ ñ desu kedo ne! Yappàri kakémasèñ desita.

‘(It’s that) I tried to write it, you know. But in the end, I couldn’t (write it).’

Dê mo, haírò to sitê mo haírènai to omóimàsu yo✓

‘But even if I try to go in, I don’t think I can (go in).’

Dê mo, tukúrò to sitê mo tukúrènai to omóimàsu yo✓

‘But even if I try to make it, I don’t think I can (make it).’

Îtu tte itta kke. Îtu kûru no ka nâa.

‘When *did* he say! I wonder when it is that he’s coming.’

Nâni tte (~ nân te) itta kke. Nâni kowâsita no ka nâa.

‘What *did* he say! I wonder what it is that he broke.’

E? Nâni ka iímàsita kke?

‘What? Did I say something?’

E? Dôko ka e ikímàsita kke?

‘What? Did I go somewhere?’

Êe, siñrìgaku o yatte (i)masu.

‘Yes, I’m doing psychology.’

'Your specialization? Was it psychology (as I recall)?'

2. **Goseñmoñ wa? Tiri desita kke?**

'Your specialization? Was it geography (as I recall)?'

Êe, tiri o yatte (i)masu.

'Yes, I'm doing geography.'

3. **hooḡaku; 4. ziñrùigaku; 5. tetûgaku; 6. syakâigaku**

O 1. **Bûñgaku o señmoñ ni site (i)ru gakusee, sirímasen ka Arúbaito o saḡásite (i)rù ñ desu ḡa . .**

'Do(n't) you know a student specializing in literature? It's that I'm looking for a part-time assistant, but . . .' (I don't know anyone).

Bûñgaku desu ka. Tâsika hitô-ri imâsita kedo, îma tyôttö namâe ḡa omoidasemasen nêe. Nân te itta kke.

'Literature? There was one, I'm quite sure, but I can't remember the name now . . . What *was* his/her name?'

2. **Hooritu o señmoñ ni site (i)ru gakusee, sirímasen ka Arúbaito o saḡásite (i)rù ñ desu ḡa . .**

'Do(n't) you know a student specializing in law? It's that I'm looking for a part-time assistant, but . . .' (I don't know anyone).

Hoóritu desu ka. Tâsika hitô-ri imâsita kedo, îma tyôttö namâe ḡa omoidasemasen nêe. Nân te itta kke.

'Law? There was one, I'm quite sure, but I can't remember the name now . . . What *was* his/her name?'

3. **rekisi; 4. kâgaku; 5. geñḡògaku; 6. seébutûgaku; 7. koogaku**

Application Exercises

A1. Collect or draw pictures that show people engaged in, or about to begin, or just completing various activities. Practice asking and answering appropriate questions, using **tokóro** in the responses.

2. After assigning to each member of the group a particular identification—close friend, professor, classmate, section chief, doctor, etc.—take turns making reasonable requests of them, using an appropriate **moraeru ~ itadakeru** pattern. Examples: correct this Japanese; translate this into Japanese; write Dr. Nakamura's address on the back of this envelope; read this letter written in Japanese; find out the name of the American exchange student who's specializing in anthropology at Tokyo University; meet with you some time next week; get in touch with you about employment; lend you a kimono; explain this test question; give you a map to the Keio Hospital. Wherever possible, modify the exchanges so that they fit actual situations that can be answered on the basis of reality. Be sure to include appropriate introductions to your requests.

3. Practice asking questions about whether the person addressed performed particular activities, with that person replying that s/he tried to but couldn't. Examples: make up next week's test questions; check on the Toranomom Hospital address; telephone the linguistics department at Waseda; attend Professor Sato's seminar; finish the work started this morning; straighten up the study; quit smoking; buy a timetable; check Dr. Ito's luggage; use the new computer; read this book that Professor Nakamura wrote; open the window in the

room next door; fix the calculator. Wherever possible, include an explanation for the fact that the attempt proved impossible.

4. Practice request situations, using CC2 and CC3 as general models for the organization of your conversations (look at the Miscellaneous Notes to these CCs). Make certain that the style used by each speaker reflects the assumed relationships of the participants. Suggested topics: ask a friend to correct the Japanese of a letter you have written to a Japanese friend; ask a classmate to serve as interpreter at next week's conference on American literature; ask a colleague for the telephone number of Section Chief Yamaguchi at Oriental Trade; ask a colleague for the name of the doctor you both met at the Yamamoto wedding reception last month.

SECTION C

Eavesdropping

(Answer the following on the basis of the accompanying tape. A = the first [or only] speaker and B the second speaker, in each conversation.)

- 1a. What does A want to find out about B?
- b. What does A learn?
2. At what stage is B in going to the place assumed but not mentioned in this exchange?
3. For what does A express gratitude?
- 4a. In what connection does A bring up the subject of letters?
- b. What was B's problem, and what was the result?
- 5a. What positive statement does A make about B's home?
- b. How does B receive A's comment?
- 6a. What compliment does A offer B?
- b. How does B modestly turn the compliment aside?
- 7a. Who is A?
- b. What is the probable setting of this conversation?
- c. What was B about to do when A arrived?
- 8a. Who is B?
- b. Why is A calling B?
- c. Who is Hayashi?
- d. What request does B make? Why?
- 9a. How is the weather?
- b. How does it seem to B?
- c. What effect does it have on A's tennis?
- d. How long has A been playing?
- 10a. What does B describe as too much to expect?
- b. In what connection is one and one-half hours mentioned?
- 11a. What is the topic of conversation?
- b. What is B doing today?
- c. What is B using for this, and why does B find it convenient?
- 12a. What does A ask B to do?
- b. What does B advise A to do?
- c. Why does B apologize?
- 13a. What is B concerned about?
- b. What kind of place is B interested in? Why?
- c. In what connection does B mention this year?

- 14a. Who does A think the interpreter is?
 - b. What is B's opinion? Why?
 - c. How does A react?
- 15a. What mistaken assumption does A check on?
 - b. What is the actual situation?
 - c. What is A's concern?
 - d. How does B reassure A?
- 16a. What does A assume about B's daughter? Why?
 - b. What would B like?
 - c. Why does B doubt it will happen? Give two reasons.
- 17a. Why does A want a word processor?
 - b. What word processor would A like to borrow?
 - c. What is the objection?
- 18a. What has just come to an end today?
 - b. What is B most concerned about?
 - c. What went fairly well for B, with what one exception?
 - d. What will B now be able to do?
- 19a. When can B begin work?
 - b. What is the problem?
 - c. When did this come about? Give details.
 - d. How is the problem being handled?
- 20a. Who is being discussed by A and B?
 - b. What is that person's true area of specialization?
 - c. What else does that person know a great deal about?
 - d. What project is that person engaged in?
 - e. What request does B make of A?
 - f. What is A's response?
- 21a. What is the topic of discussion?
 - b. In that connection, what is B now able to do?
 - c. What is A's reaction?
 - d. How does B qualify the competence just described?
 - e. What is A's reaction to that qualification?
 - f. How does A feel about the topic of discussion?
- 22a. Who are A and B?
 - b. Why is B calling?
 - c. What time does A suggest?
 - d. What is B's reaction?
 - e. What is the final decision?
- 23a. Describe B's upcoming trip.
 - b. Why is the first stopover being made?
 - c. What is described as a pleasure?
 - d. In what connection is employment mentioned?
- 24a. What function is A fulfilling?
 - b. With what institution is Professor Ito connected?
 - c. Name Professor Ito's two areas of specialization.
 - d. On what topic has Professor Ito just written a book?
 - e. What connection does that have with today's activities?
 - f. Describe the immediately upcoming schedule. Give details.
- 25a. Why is the material under discussion considered difficult to translate? Give two reasons.
 - b. Who will do the translation? Into what language?
 - c. What does the translator request?

- d. How is the request received?
- 26a. Compare B's competence in German and in English. Give details.
 - b. Compare B's background in German and in English.
 - c. What kind of work would B like to do?

Utilization

From now on, in this type of exercise, both a stimulus (a) and a response (b) are included. Wherever possible, the conversation should be continued beyond what is outlined here, as appropriate. Remember that the goal is NOT direct translation of the English that is given, but the transfer of the situational meaning into natural Japanese.

- 1a. Ask a friend if he can read French (language) newspapers.
 - b. Your friend replies that he did study French, but he's completely forgotten it, so he can't read it at all any more.
- 2a. Tell a colleague that you've heard he usually commutes to work by bus, but find out if he ever comes by subway.
 - b. Your colleague replies that he can't come from his house by subway, so he has to come by bus, even if it is slow.
- 3a. Ask a colleague about her competence in Chinese.
 - b. Your colleague replies that she can speak a little but can't read or write.
- 4a. Ask a job applicant if she can use a word processor.
 - b. The applicant replies that she has had some instruction, but she isn't that good yet.
- 5a. Ask a friend if she has ever made sushi.
 - b. Your friend replies that she has made it—but it wasn't very good.
- 6a. Ask a colleague if he knows anyone who can speak in Japanese about American politics at next week's seminar.
 - b. Your colleague replies that Carter knows a lot about American politics, and his Japanese is quite good, but he doesn't know whether or not he is free next week. The colleague offers to ask him and see.
- 7a. Tell an acquaintance that since you want to do work that puts Japanese and English to use, you've been thinking you'd like to become an interpreter.
 - b. Your acquaintance points out that people who can do that kind of work are needed, so she thinks it should be possible to find employment right away.
- 8a. Ask an acquaintance if she ever works on Saturdays.
 - b. Your acquaintance replies, with some surprise at the question, that there's never a time when she does NOT work on Saturdays. She adds that there are even times when she works on Sundays, too.
- 9a. During a job interview, explain that you can speak Japanese more or less, but ask if there are also occasions when reading and writing would be required.
 - b. The interviewer replies that reading is often necessary, but you don't have to be able to write.
- 10a. Point out to a friend, assuming agreement, that Americans who are employed in American companies usually don't become able to speak Japanese well even if they're in Japan.
 - b. Your friend agrees, commenting that it's too bad, since they've taken the trouble to come all the way to Japan.
- 11a. Ask a friend when the next (time) seminar on American literature will begin.
 - b. Your friend replies that it will begin about three months from now and that classes are held twice a week.
- 12a. Tell a colleague you are looking for someone who can translate an English-language book about U.S. law into Japanese. Ask if she knows anyone suitable.
 - b. Your colleague replies that she knows a Japanese professor whose specialty is U.S. law, but his English probably isn't good enough to be able to do that kind of translation.

- 13a. Tell an acquaintance you have finally reached the point where you can read Chinese newspapers.
- b. Your acquaintance asks when you began your study of Chinese.
- 14a. Tell a colleague that the **katyoo** wants to have this computer repaired as soon as possible, but you don't know who will do that (for us) right away.
- b. Your colleague replies that he has heard that Nakamura knows about things like that, so he'll try asking him. He adds that he doesn't know for sure whether he'll be able to locate anyone or not, but . . .
- 15a. Ask an acquaintance if she has ever studied Chinese.
- b. Your acquaintance replies that she's studying right now—since she plans to go to China next year.
- 16a. Ask a colleague if he has finished that translation (the item in question is familiar to both conversation participants).
- b. Your colleague expresses amazement at the suggestion. He replies that he is just about to begin it.
- 17a. Ask your professor—very politely!—for permission to borrow the book about American religion that he wrote.
- b. Your professor agrees to the request, explaining that he isn't using the book right now.
- 18a. Ask a friend if she read the letter she received from a Chinese friend.
- b. Your friend replies that she tried to read it but couldn't, because it was written in difficult Chinese.
- 19a. At a department store, ask if you can have this television set delivered to your home within this week.
- b. The sales clerk replies that this week may be a bit of a problem (i.e., a strain, too much to expect), but by next Tuesday it will positively be delivered.
- 20a. Tell an acquaintance you've met on the street that you were just thinking of stopping in at a **kissateñ**. Invite her to join you.
- b. Your acquaintance refuses politely on the grounds that she has a 2:30 appointment.
- 21a. Ask a friend if he has telephoned Mr. Miyaji yet.
- b. Your friend replies that just as he was about to call, a letter from Mr. Miyaji arrived, so he doesn't have to call.
- 22a. Ask a Japanese colleague which he uses—Japanese or English—when speaking to Ms. Carter.
- b. Your colleague replies that since he is going to the trouble of studying English, he is trying to use it as much as possible.
- 23a. Tell a colleague you are going to the Ginza to buy an English–Japanese dictionary. Invite her to go with you.
- b. Your colleague accepts with enthusiasm, pointing out that she was just thinking of going to the Ginza on other business.
- 24a. Ask a colleague if he knows the name of that German exchange student at Keio who is fluent in both English and Chinese.
- b. Your colleague replies that he has been introduced to him, but he can't recall his name.
- 25a. Ask the secretary to write this on the word processor—tomorrow will be fine.
- b. The secretary replies that she can do it right away, because she's not especially busy today.
- 26a. Ask a friend what Mr. Nakamura specializes in.
- b. After wondering aloud, trying to recall the answer, your friend replies that he thinks Mr. Nakamura is studying: (1) law; (2) linguistics; (3) medicine; (4) physics; (5) engineering; (6) biology; (7) philosophy; (8) mathematics.
- 27a. Ask a fellow student if her exams are over.
- b. Your fellow student replies that they are over, but they were terribly difficult. In particular, literature is a worry.
- 28a. Ask a fellow student if he can write Chinese.

- b. Your fellow student replies that simple things like letters and messages he can write, but specialized things are still a bit [too difficult].
- 29a. Complain to a friend that you tried to open that window but couldn't.
- b. Your friend informs you that that window doesn't open.
- 30a. Inquire of a friend where it is that Kato studied economics.
- b. Your friend wonders aloud, trying to recall. She suggests Waseda as a possible answer.
- 31a. Wonder aloud whether Kei is going to the student party.
- b. Your close friend comments that she thinks Kei will come. She adds that the truth of the matter is that she would like her not to come, but . . .

Check-up

- Describe how the potential of the verbal is formed in Japanese. What is the potential of **kau**? of **kûru**? What serves as the potential of **suru**? What is meant by the "short form of the vowel-verbal potential?" (A-SP1)
- Out of context, verbals like **kaeru**, **kakêru**, and **tatêru** may be analyzed in two different ways with two very different meanings. Explain. (A-SP1)
- Are the verbals from which potentials are derived, for the most part, affective or operational? Are potential derivatives themselves affective or operational? Give an example of a potential occurring as a double-**ga** verbal. (A-SP1)
- What pattern is regularly used to indicate the desire to become able to do something? (Example: 'I'd like to be[come] able to read.') (A-SP1)
- Describe an alternate to the potential verbal for expressing ability in Japanese. In what types of contexts is it most commonly used? (A-SP2)
- Describe the phrase-particles that occur following **sinbuñ** in the Japanese equivalents of '[he] reads newspapers' and '[he] can read newspapers.' For the latter, cover both patterns for expressing ability in Japanese. What particles follow a nominal expressing the person having ability? (A-SP2)
- What is the difference in meaning between **Tukau.** and **Tukáu kotò ga âru.**; between **Tukái-màsita ka** and **Tukátta kotò ga arimàsu ka**; **Tukáu kotò ga nai.** and **Tukáwanai kotò mo âru**; **Tukátta kotò ga âru.** and **Tukátta kotò ga âtta.** (A-SP3)
- How does one distinguish in Japanese between a simple statement of fact and a statement that stresses that only what is mentioned is to be assumed, implying that there are reservations about broadening the meaning? Give equivalents for: 'I did read it, but . . .' (I didn't really understand it); 'It is cheap, but . . .' (it isn't very pretty); 'It is pretty, but . . .' (it's terribly expensive.) (A-SP4)
- What is the basic meaning of the pattern **/X ni tûite/**? Give an example of its use (a) before **dà**, **no**, and **na**; (b) before particles **wa** and **mo**; (c) hooked up to a predicate. What is unusual about its occurrences before the copula? (A-SP5)
- Hosii** is described as a double-**ga**, affective adjectival. Explain. (A-SP6)
- What is the meaning of the pattern /verbal gerund + **hosii**? How does it compare with the **-tai** form of the verbal alone? With the pattern /verbal gerund + **moraitai**? What pattern expresses a desire for something *not* to be done? What phrase-particle follows the agent by whom a desired action is performed? (A-SP6)
- To what may **tokórò** refer in addition to a specific place? In this connection, describe its use followed by particle **o**; particle **e**. What is the difference in meaning between **tabêru tokórò desita** and **tâbeta tokórò desu**? (B-SP1)
- Motion verbals in the **-te (i)ru** form usually refer to a state that results from previous action (example: **kâette (i)ru** '[s/he] has returned,' '[s/he] is back'. What change in meaning occurs when this pattern is hooked up to a following **tokórò**? (B-SP1)
- Describe a Japanese request pattern that focuses on the requester as receiver rather than the person asked as giver. (B-SP2)

15. What is the difference in implication between **sité moraemasèn ka** and **sité moraemàsuka**? (B-SP2)
16. Why is the study of a foreign language through isolated, independent sentences alone a problem? (B-SP3)
17. In sentence connectives like **dâ kedo**, **dâ ga**, **dê mo**, and **dè**, what nominal is assumed preceding the copula? (B-SP3)
18. How does Japanese distinguish between 'try' in the sense of 'try doing,' 'do and see how it turns out,' as opposed to 'try to do,' 'act as if to do,' 'try (unsuccessfully) to do'? (B-SP4)
19. What interrogative sentence-particle indicates questioning while attempting to recall? What predicate forms precede this particle? (B-SP5)
20. What gentle-style sentence-final element indicates wondering or pondering addressed to oneself? What predicate forms precede it? What is the blunt-style equivalent? (B-SP5)