Lesson 13

SECTION A

Core Conversations

1(N)a. Morimoto-san no otaku desu ka
   b. A, sitūree-simasita.

2(N)a. Darē mo demase née.
       b. Kosyōo kā mo siremase née.

3(N)a. Kotīra wa, Nyuuyooku-dai gaku no Sūmisu desu ga, ohīma na
toki ni odēnwa kudasai.
       b. Ōn Íma no wa rusūba-n-dēnwa.

4(N)a. A. Sono de'nwa, kosyōo-sitē
       (i)ru ņ desu.
       b. Zyāa, tonāri no o tukātte
          kudasai.
       c. Ŭe. Darē mo tukatte (i)nai to
          omoi'masu kara.

       c. Mōsimosi. Kikōemasu ka-

ENGLISH EQUIVALENTS

1(N)a. Is this the Morimoto residence?

1. Accented kosyōo-sitē occurs provided the (i) of (i)ru is deleted.
b. Oh, I'm sorry.

b. Maybe it's out of order.
3(N)a. [Speaking on the telephone] This is [John] Smith of New York University; please give me a call when you're free.
b. Uh-uh. The thing [just] now [was] an answering machine.
4(N)a. Oh, that telephone is out of order.

b. Then use the one next door.
c. Yes, I believe that no one is using it, so . . . (I'm sure it's all right).
5(J)a. Hello. This is Takano, but . . . (who's calling?)


c. Hello. Can you hear?

b. That's funny, isn't it! Until a little while ago the line was busy, but . . . (now, nobody answers).
(J)a. It's really strange, isn't it.

(J) Did you get through?

(J)a. Damn! (The fact is) it's an important matter [I must attend to] but . . . (what will I do?)
b. Is it all right?

(N)a. Hello. You sound far away (lit. the telephone is far) and it's difficult to hear, but . . . (can you do something about it?)
b. I'm sorry. Would you be kind enough to speak in a little louder voice?
c. Uh . . . I'll call again so—-O.K.—hang up for a minute (lit. once).

(family name)
excuse me (for what I have done)
nobody
answer the telephone
is funny; is strange
talking; talk
[in] the midst of talk; 'the line is busy'
out of order
maybe it's out of order
in every way, in many ways, somehow or other
strange
New York University
free time

1. Morimotositūree-simasita
2. dare mo (+ negative) (SP1)
dēnhwa nī dēru
okāsii/ka-katta/
hanāsii
(o)hanasityu
kosyō
kosyō kā mo sirenai (SP2)
dōō mo

hēn/na/
3. Nyūūyookudāigaku
(o)hima/na/
toki
(o)hima na toki ni
tuuziru /-ru; tuuzita/
rusubañ
rusubañ-dëñwa
4. kosyoo-suru
nàa
taisetu /na/
5. Tåkano
tooi /-katta/
deñwa ga tooi
tooike (SP3)
kikoeru /ru; kikoeta/
kikóeniküi /-katta/ (SP4)
+kikóeyasüi /-katta/
kôe
ôoki na kôe
+tîsa na kôe
+naôsu /-u; naôsita/
deñwa o kakenaosu /-u; kakenaosita/
kiru /-u; kitta/

occasion, time
at a time when you are free
make oneself understood; get through
a caretaker
telephone answering machine
break down
/confirming sentence-particle/
important
(family name)
is far
sound far away (on the telephone)
being far
can hear; be audible
is difficult to hear
is easy to hear
voice
loud voice
low voice
fix, repair
telephone again
cut; cut off; hang up (the telephone)

Miscellaneous Notes

1. In CC1, (N) makes a phone call and gets a wrong number. (CC1 picks up the conversation after the hellos.)
   (N)a. The honorific-polite equivalent of otåku dësu is otåku de (i)rassyaimåsu.
   (N)b. Sîtûree-simasita, lit. ‘I committed a “rudeness,”’ is an apology for something the speaker has already done. Following the appropriate time expression, it often occurs upon meeting a person again after previous interaction at the time mentioned: Yuûbe wa sîtûree-
   simasita. lit. ‘Last night I committed a rudeness’ might have as its situational English equivalents ‘It was good to see you last night’; ‘I had a wonderful time last night’; ‘Thanks for talking with me last night’; etc. The Japanese, in contrast with these English equivalents, focuses on the sitûree that would have been committed: imposing on someone’s hospitality, interrupting someone’s regular routine, etc.

2. In CC2, two colleagues are commenting on a strange situation involving a telephone call. The style is careful, with distal predicates throughout. On the accompanying tape, the participants are Mr. Yamada and Deborah Miller, business associates at the Oriental Trade Company.
   (J)a. Okåssi, like ‘funny’ in English, can refer to something either amusing or strange: context, intonation, and facial expression distinguish the two meanings.
   Tyøtto màe made wa ‘until a little while ago’ contrasts with the present time.
   -Tyuu is attached to nominals that refer to activity, to form unaccented compound nominals
indicating activity currently under way: ‘[in] the middle of ——.’ Examples: (o)hanasi-tyuu, (o)deňwa-tyuu, (o)siqoto-tyuu, zyuqyo-tyuu, kaqi-tyuu, (o)yasumi-tyuu. The forms with o- are used in polite reference to the out-group. The extended predicate construction in 2(a) provides the explanation for why the situation is funny.

Compounded with a time word, -tyuu (or -zyuu) indicates duration of the interval (examples: iti-niti-zyuu ‘all day long,’ kotosi-zyuu ‘all this year’). When followed by ni, such compounds indicate a point in time within the period specified (example: kotosi-zyuu ni ‘within this year’). Note also /place + -zyuu/: gakkoo-zyuu ‘throughout the school.’

Né(e) is different from other sentence-particles in that it has no restrictions on the forms it can follow. Here it follows a fragment ending in kedo with its usual meaning of reflection, mutual understanding, agreement, and nonconfrontation. Note that every utterance in this CC ends in née.

(J)b. Okasi, when it refers to strangeness, overlaps with hēn, but they belong to different word classes: hēn na hito but okasi hito; hēn ni natta but okasiku natta; hēn zya nai but okasiku nai.

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

(N)a. Toki is a nominal referring to times or occasions. It belongs to the group of time words that may or may not take particle ni when indicating the time at which something happens. It occurs in such combinations as kodomo no toki ‘the time when I was a child’; byooki no toki; gakusei no toki; samui toki; isogasii toki, etc. More will be said about toki in later lessons.

Tuuze, an affective vowel verbal, has a wide range of meanings that share in the notion of passing through—either in the sense of a railroad that runs from one point to another, or a telephone call that goes through, or a person who is understood by—gets through to—his/her audience. Note /X de tuuze/ = ‘get through by means of X.’

No in ima no wa is a contraction of /connective no + nominal no/, the latter a replacement for deňwa.

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

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

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

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

(X)b. The no of tonari no is a contraction of /connective no + nominal no/, the latter a replacement for deňwa.
5. In CC5, the participants of a telephone call are having trouble hearing each other because of a bad connection. The speech-style on both sides is careful, although Tâkanosâny (J) says little more than mósimosi. Distal-style is used exclusively except for the request form kudasai, which, although not distal-style, is polite.

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

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

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

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

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

Structural Patterns

1. /INTERROGATIVE + mo/: dāre mo

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

Itu ‘when?’
Dōō ‘how?’
Dōtira ‘which of two?’

Dōtira mo ‘both’

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

Dāre ‘who?’
Nāni ‘what?’

/dāre mo + negative/ ‘nobody’
/nāni mo + negative/ ‘nothing’

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

Dōtira mo nī desu.
Dōtira mo yōku nāi desu.

‘Both are good.’
‘Neither one is good.’

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

Nān-niōn mo ‘any number of people’ (i.e., a great many people)
Nān-do mo ‘over and over again,’ 'any number of times'
Iku-tu mo ‘any (large) number of objects’

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

Nān-geñ mo arimasu. ‘There are any number of buildings.’
Nān-geñ mo nāi desu. ‘There aren’t a large (significant) number of buildings.’

As usual, phrase-particles ga and o are dropped before mo, but other phrase-particles required by the context do occur preceding mo.² Compare:

Dāre ga simasu ka~ ‘Who will do it?’
Darē mo simasēn. ‘No one will do it.’

Nāni o kaīmasita ka~ ‘What did you buy?’
Nanī mo kaimasēn desita. ‘I didn’t buy anything.’

Dōko e ikīmasita ka~ ‘Where did you go?’
Dokō e mo ikimasēn desita. ‘I didn’t go anywhere.’

Dāre to hanāsimasita ka~ ‘With whom did you speak?’
Darē to mo hanasimasēn desita. ‘I didn’t speak with anyone.’

Dōko ni arimasu ka~ ‘Where is it?’
Dokō ni mo arimasēn. ‘It isn’t anywhere.’

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

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

<table>
<thead>
<tr>
<th>Interrogative</th>
<th>+ mo</th>
<th>+ Negative</th>
<th>+ Affirmative</th>
</tr>
</thead>
<tbody>
<tr>
<td>dāre ‘who?’</td>
<td>dāre mo</td>
<td>‘nobody;’</td>
<td>‘not anybody’</td>
</tr>
<tr>
<td>nāni ‘what?’</td>
<td>nāni mo</td>
<td>‘nothing;’</td>
<td>‘not anything’</td>
</tr>
<tr>
<td>dōko ‘what place?’</td>
<td>dōko mo</td>
<td>‘no place;’</td>
<td>‘not anywhere’</td>
</tr>
<tr>
<td>itu ‘when?’</td>
<td>itu mo</td>
<td></td>
<td>‘everywhere’</td>
</tr>
<tr>
<td>dōtira ‘which (of two)?’</td>
<td>dōtira mo</td>
<td>‘neither one;’</td>
<td>‘both’</td>
</tr>
<tr>
<td>dōre ‘which (of three or more)?’</td>
<td>dōre mo</td>
<td>‘not one (of three or more)’</td>
<td>‘every one (of three or more)’</td>
</tr>
<tr>
<td>ikura ‘how much?’</td>
<td>ikura mo</td>
<td>‘no large amount’</td>
<td>‘ever so much’</td>
</tr>
<tr>
<td>iku-tu ‘how many?’</td>
<td>iku-tu mo</td>
<td>‘no large number’</td>
<td>‘a large number, ever so many’</td>
</tr>
<tr>
<td>dōno X ‘which X?’</td>
<td>dōno X mo</td>
<td>‘no X’</td>
<td>‘every X’</td>
</tr>
<tr>
<td>dōnna X ‘what kind of X?’</td>
<td>dōnna X mo</td>
<td>‘no kind of X’</td>
<td>‘every kind of X’</td>
</tr>
<tr>
<td>nān-boñ ‘how many long cylindrical units?’</td>
<td>nān-boñ mo</td>
<td>‘no large number of long cylindrical units’</td>
<td>‘a large number of long cylindrical units’</td>
</tr>
</tbody>
</table>

² Since phrase-particles wa and mo are in direct contrast, they of course never occur in the same phrase.
2. \(kâ\) mo sirenai/

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

\[
\begin{align*}
yamérù & + ka mo sirenai & ['someone] may quit' 
yamétà & + ka mo sirenai & ['someone] may have quit' 
takâi & + ka mo sirenai & ['it] may be expensive' 
tâkâkatta & + ka mo sirenai & ['it] may have been expensive' 
tâkâku náï & + ka mo sirenai & ['it] may not be expensive' 
byooki & + kâ mo sirenai & ['someone] may be sick' 
byooki dâta & + ka mo sirenai & ['someone] may have been sick' 
tomodati kara & + kâ mo sirenai & ['it] may be from a friend' 
tomódati dà kara & + ka mo sirenai & ['it] may be because s/he's a friend'
\end{align*}
\]

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

Muzukasii desyoo. 'It's probably difficult.' Cf. more doubtful
Muzukasii ka mo siremasèn. 'It may be difficult.'
Yamérù to omoimàsus. 'I think he'll quit.' Cf. more doubtful
Yamérù ka mo siremasèn. 'He may quit.'

3. GERUND OF THE ADJECTIVAL

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

<table>
<thead>
<tr>
<th>Adjectival</th>
<th>Gerund</th>
</tr>
</thead>
<tbody>
<tr>
<td>takâi</td>
<td>tâkâkute</td>
</tr>
<tr>
<td>oisii</td>
<td>oisikute</td>
</tr>
<tr>
<td>samúi</td>
<td>sâmûkute</td>
</tr>
<tr>
<td>aõi</td>
<td>âökute</td>
</tr>
<tr>
<td>ii/yöi</td>
<td>yõkute</td>
</tr>
</tbody>
</table>

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

\[
\begin{align*}
\text{ikitaî} & \quad \text{ikitaîkute} & \text{tabétaî} & \quad \text{tabétaîkute} 
\text{ikanai} & \quad \text{ikanakute} & \text{tabénai} & \quad \text{tabénakute}
\end{align*}
\]
The meaning of this form is predictably similar to the meaning of all gerunds: ‘X being the case,’ ‘X being actualized,’ ‘X is/ was true, and ——.’ The patterns in which the adjectival occurs are parallel to other gerund patterns. In particular, reread 7B-SP5 and 8A-SP5.

Examples:

_Uti wa, eki kara toökute, hūbe ni desu._ ‘My home is far from the station and inconvenient,’ ‘My home is inconvenient, being far from the station.’

_Anō zisyo, atārāsikute takāi desu._ ‘That dictionary is new and expensive.’ (lit. ‘being new, it’s expensive’)

_Kyōō wa, atātākute i ni desu nē._ ‘Isn’t it nice and warm today!’ (lit. ‘being warm, it’s nice’)

_Wakarānakute komārimāsu yo._ ‘I’m upset at not understanding.’

Note the difference in linkage that relates to particles:

_Anō gakusee ga dekinakute/komārimāsita._ ‘I became upset at that student’s inability.’ (lit. ‘That student being incapable, I became upset.’)

_Anō gakusee wa/dekinakute komārimāsita._ ‘That student became upset at his/her inability.’ (lit. ‘That student, being incapable, became upset.’)

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

(a) ‘I was amazed at the numbers’ being different.’
(b) ‘I was amazed at the numbers’ being red.’
(c) ‘I was amazed at the numbers’ being strange.’

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

(a) _Suuzi ga tīgatte, bikkūri-simasita._
(b) _Suuzi ga akākute, bikkūri-simasita._
(c) _Suuzi ga hēn de, bikkūri-simasita._

4. **COMPOUNDS**

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

\[
\text{Nonfinal members} \quad \text{Final member}
\]

\[
\begin{align*}
\text{(V) verbal stem} & \text{or} \\
\text{(A) adjectival root} & \text{or} \\
\text{(-i form minus -i) or} & \text{or} \\
\text{(N) nominal} & \text{or}
\end{align*}
\]

\[
\begin{align*}
\text{(V) verbal} & \text{or} \\
\text{(A) adjectival} & \text{or} \\
\text{(N) nominal} & \text{or}
\end{align*}
\]

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

Examples:

3. Note, once again, that this is not the same as saying that the adjectival gerund necessarily occurs in every pattern in which any gerund is found. For example, the adjectival gerund does not occur in _/+ kudasāi/ request patterns._
(V) + (V) = Verbal Stem + Verbal:
kakēru 'suspend'; ‘telephone’ + naōsu 'repair' > kakenaōsu 'suspend over again';
‘telephone over again’
kāku 'write' + naōsu 'repair' > kakinaōsu 'write over again'; ‘rewrite’

(V) + (A) = Verbal Stem + Adjectival:
kikōeru 'can hear' + -nikū 'is marked by difficulty' > kikōenikū 'is hard to hear'
kāku 'write' + -yasū 'is marked by ease' > kakiyasū 'is easy to write (or write with
or write on)'

(V) + (N) = Verbal Stem + Nominal:
dēru 'go out' + kutsi 'mouth'; 'orifice' > dēguti 'exit'
mōosu 'say' + wāke 'reason' > moosiwake 'excuse'

(N) + (V) = Nominal + Verbal:
be nkōo 'study' (the noun) + suru 'do' > be nkōo-suru 'study' (the verb)
soodanī 'consultation' + suru 'do' > soodanī-suru 'consult'

(N) + (N) = Nominal + Nominal:
Tookyo 'Tokyo' + ēki 'station' > Toōkoēki 'Tokyo Station'
hai 'ash' + irō 'color' > haiiro 'gray'
dēwa 'telephone' + bāngō 'number' > dēwabāngō 'telephone number'
miğī 'right' + tonari 'next door'; 'adjoining' > miğidōnari 'next door to the right'

Additional examples will be introduced in later lessons.

Note the following points:
a. In some instances, some or all parts of a compound also occur as independent words,
but in other cases they occur only as parts of a compound word.
b. A compound has a meaning of its own which must be distinguished from that of the
related phrase formed according to a particular structural pattern. Compare:
Tookyo + ēki > compound Toōkyōō-eki 'Tokyo Station' (a particular station in
Tokyo), but phrase Toōkyōō no ēki 'station(s) in Tokyo'
kāku + naōsu > compound kakinaōsu 'write over again' but phrase kāite naōsu
'write and (then) fix'

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

c. If the non-initial member of the compound begins with k, s, t, or h, that sound may
undergo change: k > g; s > z; t > d; and h > b (or p). This accounts for the changes
observed in dēguti and miğidōnari, as well as those that occur in many numeral and
number compounds (cf. hyakū and sān-byaku; sēn and sań-zēn; ni-keń and sań-geń).
d. The accent of a compound is not always predictable simply on the basis of the accent
pattern of the component parts.

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

A 1. Kāre, métte (i)ru ŋ desu ka-
   *(Is it that) he’s waiting?*
   Êya, tyôtto mâe made wa métte (i)ta ŋ desu kedo . .
   *(No, (it’s that) until a little while ago he was waiting, but . . . ’(now).*

A 2. Kāre, uti karitè (i)ru ŋ desu ka-
   *(Is it that) he’s renting a house?*
   Êya, tyôtto mâe made wa karitè (i)ta ŋ desu kedo . .
   *(No, (it’s that) until a little while ago he was renting, but . . .’(now).*

B 1. Suğıura-sañ, ima syuytëeyoo desu ka-
   *(Is Mr’s. Sugiura away on business?*
   Êe. Syuytëeyoo-tyuu düyu.
   *(Yes, s/he’s on *(lit. in the middle of) a business trip.*

B 2. Suğıura-sañ, ima kāği desu ka-
   *(Is Mr’s. Sugiura in conference?*
   Êe. Kāği-tyuu düyu.
   *(Yes, s/he’s in *(the middle of) a conference.*

C 1. Dâre ga dëta ŋ desu ka-
   *(Who is it that answered (the phone)?*
   Daré mënakaâta ŋ desu yo-
   *(The fact is) nobody answered.*

C 2. Dôko e ikü ŋ desu ka-
   *(Where is it you’re going?*
   Dôkô e mo ikanâi ŋ desu yo-
   *(The fact is) I’m not going anywhere.*

C 3. dâre to soođaŋ-sita; 4. dôre o obôete (i)ru; 5. nânî ga âru; 6. dôtira ga kûru; 7. dâre to âta; 8. dôko ni âru; 9. dâre o yonđa; 10. dâre ni reŋraku-sita; 11. dâre kara karita; 12. nânî o nônda; 13. dôno kyoosîtu o tukau; 14. dônna gakusee ga de kiru

D 1. Dôtira ga sîrî desu ka-
   *(Which one is white?*
   Dôtira mo sîrî desu kedo . .
   *(Both are white, but . . .’ (is that all right?*

D 2. Ítu koô simâsu ka-
   *(When do you do it like this?*
   Ítu mo koô simâsî kedo . .
   *(I always do it like this, but . . .’ (is that all right?*

E 1. Gaîkokuïgo mo takusaŋ beŋkyoo-
   *(Did you study many foreign simâsîta ka-
   languages, too?’*
   Êya, soñna ni iku-tu mo beŋkyoo-simâsîn desita yo-
   *(No, I didn’t study that many’ *(lit. a large number to that extent).*

E 2. Gaîkusee-sañ mo takusaŋ miemâsîta
   *(Did many of your students show up,
   ka-
   too?’*
   Êya, soñna ni nân-nîn mo miemâsîn desita yo-
   *(No, not that many showed up.*
3. atárasii kuruma/mimásita; 4. kissateŋ/arímásu; 5. biŋseñ/irímásu; 6. haná/kai-
másita; 7. kyoökásyo/tukáímasu
* Repeat this drill, giving affirmative responses with /number + mo + affirmative predi-
crate/.

F 1. Ḥen desu née.
   'Isn’t it strange!’

   Sōo desu née. Watasi mo dóo mo Ḥen da
to omoimasu née.
   'Isn’t it! I think it’s somehow or other
strange, too.’

2. Okásii desu née.
   'Isn’t it strange!’

   Sōo desu née. Watasi mo dóo mo okásii
to omoimasu née.
   'Isn’t it! I think it’s somehow or other
strange, too.’

3. sitúree desu; 4. komárimásu; 5. iyá
desu; 6. muzukasii desu; 7. hūbeñ desu;
8. tumáranai desu

G 1. Kánozoy, eego oböete (i)masu ne?’
   'She remembers English—right?’

   Åa, oböete (i)ru ka mo siremaseñ née.
   'Oh, she may remember—that’s right!’

2. Kánozoy, byooki desu née
   'She’s sick—right?’

   Åa, byooki kà mo siremaseñ née.
   'Oh, she may be sick—that’s right!’

3. nɪhoňgo ni yovái desu; 4. moõbûsyoo yamémásita; 5. rikón-site (i)másu; 6. Nihón
gà nágákatta desu; 7. syotyoo to reãraku-simásita; 8. nikkeziñ desu; 9. Sañhu-
raňsisuko desita; 10. nɪhoňgo gà tuuzimásu

H 1. Anó kāi gi, myóniti desyoo?
   'That conference is tomorrow, isn’t it?’

   Sāa. Myóniti zya nái ka mo siremaseñ
yo¬
   'Hm. It may not be tomorrow, you know.’

2. Morimoto-sañ, eego ni tuyói
desyoo?
   'Mr/s. Morimoto is good (lit. strong)
in English, isn’t s/he?’

   Sāa. Tuyóku nái ka mo siremaseñ yo¬
   'Hm. S/he may not be good, you know.’

3. Suñtura-sañ/osókù made iru; 4. Yamanaka-sañ/syotyoo to aṭta; 5. sono huta-ri/
îssyo (dà); 6. asoko/ima samûñ; 7. are/zisîn dàta; 8. anó zimûsyo/kinoo isógâsi-
katta

I 1. Mitiko-sañ wa, eego zëñbu wasûretà
desyoo?
   'Michiko has forgotten all her English,
don’t you think?’

   Mitiko-sañ desu ka¬ Sōo ka mo
siremaseñ née.
   'Michiko? That may be.’

2. Syotyoo wa, ima sêki hazûsite
   (i)rassyaru desyoo?

   Syotyoo desu ka¬ Sōo ka mo siremaseñ
née.

5. In the pattern being drilled, dà is dropped. As usual, this is signaled by parentheses.
The institute head is away from his desk (lit. seat) now, don’t you think?

3. omáwarisān/sore wa 'zeńzeñ sīranai; 4. gaiziñ/amari 'meesi tukawanai; 5. ima no Wasīntōn/aťakāi; 6. asoko no deńwa/kosyōo (dā)

J 1. Matā kimasyōo ka. 'Shall I come here again?'
   'Yes, ohíma na toki ni kitē kudasai.

2. Deńwa kacakimasyōo ka. 'Shall I telephone?'
   'Yes, ohíma na toki ni kâkete kudasai.

3. konō kēeki kirimasyōo; 4. tīzu kakimasyōo; 5. anō kyoōki syō kaite kimasyōo;
   6. anō tēepu karimasyōo; 7. syōtōo ni nikimasyōo

K 1. Yōku miruku nomimasu ka? 'Do you drink milk often?'
   Kodōmo no toki ni wa yōku nónda kedo, ima wa 'amari nomimasen nē.
   'When I was a child I drank it a lot, but now I don't drink it very much.'

2. Yōku tēnisu simasu ka? 'Do you play tennis often?'
   Kodōmo no toki ni wa yōku sita kedo, ima wa 'amari simasen nē.
   'When I was a child I played a lot, but now I don't play very much.'

3. aisukuriimu tabēmasu; 4. koñna zassu mimasu; 5. huranuso tukaimasu

L 1. Tuūzimasen desita yo? 'I didn't get through.'
   Tuūzinakatta n desu ka. Komatta nāa.
   '(You mean) you didn't get through? Oh, dear!'⁶

2. Sore wa kosyōo desu yo? 'That's broken.'
   Kosyōo nā n desu ka. Komatta nāa.
   '(You mean) it's broken? Oh, dear!'⁶

3. deńwabāŋgo wa sirimasen; 4. wāiñ wa korē dakē desu; 5. kamī wa kirasite (i)masu; 6. asīta ka sa suiyōo dēsu; 7. asoko wa mazūi desu

M 1. Toōi desu nēe. 'Isn't it far!'
   Ţē, tōokute komārimasu nē.
   'Yes, I'm bothered by how far it is.' (lit.
   'Being far, it's bothersome, isn't it?')

2. Eego ni yowái desu nēe. 'Isn't she weak in English!'
   Ţē, yōwākute, komārimasu née.
   'Yes, I'm bothered by how weak she is.' (lit.
   'Being weak, it's bothersome, isn't it?')

3. māiniti atūi; 4. zimūsyō ga isogasii; 5. zeńzeñ wakarānai; 6. koko wa mazūi;
   7. konō siōgo tumāranai; 8. konō zisyo hurūi

N 1. Kosyōo-sitè (i)ru n desu ka? '(Is it that) it's broken down?'
   Ţē, kosyōo-sitè (i)te ne!
   'Yes, being broken down—you know (what that means)!'
2. Tuúzinàkkatta ñ desu ka-
   ‘(Is it that) you didn’t get through?’
   Êe, tuúzinàkkute ne!
   ‘That’s right, not getting through—you know (what that means)?’

3. atúi; 4. taíheñ dàttà; 5. isógasì; 6. húbeñ na; 7. yúki datta; 8. bikküri-sita
   O 1. Hetà?
   ‘Is s/he poor at it?’
   Ñ. Hetá de komárú (no)? yo.
   ‘Yeah. S/he’s poor at it, and it causes me problems.’
   Ñ. Okásikute komárú (no)? yo.
   ‘Yeah. It’s strange, and it causes me problems.’

3. kikoenai; 4. húbeñ (da); 5. samuí; 6. tooi; 7. tígáttè (i)ru; 8. muzukasì; 9. nágåku kakáru
   P 1. Kore, simásu ka-
   ‘Are you going to do this one?’
   Iya, tyótto sinikûi kara . . .
   ‘No, it’s a bit hard to do, so . . .’ (I’m not going to do it).

2. Koko kara kakémásita^8 ka-
   ‘Did you call from here?’
   Iya, tyótto kakénikûkatta kara . . .
   ‘No, it was a bit hard to call, so . . .’ (I didn’t).

3. kore, obóemásita; 4. sore, iímásu; 5. konó taipuraîtaa, tukáimásu; 6. koña pèn de kakímásu
   Q 1. Dòre o tukáû ñ desu ka-
   ‘Which one is it you’re going to use?’
   Sóo desu née. Koré ga takaiyasûi kara,
   koré o tukaimasyôo.
   ‘Let’s see. This one is easy to use, so I guess I’ll use this one.’

2. Dóno pèn de kâku ñ desu ka-
   ‘Which pen is it you’re going to write with?’
   Sóo desu née. Koré ga kakiyasûi kara,
   koré de kakimasyôo.
   ‘Let’s see. This one is easy to write with, so I guess I’ll write with this one.’

3. dòre o obóèru; 4. nání o suru; 5. nâñ de tukûru; 6. nâñ de tabûru; 7. dótira kara déru
   R 1. Moó iti-do iimasyôo ka-
   ‘Shall I say it again?’
   Êe. Óoki na koe de ifte kudasai.
   ‘Yes. Please say it in a loud voice.’

2. Nihón-go de hanasimasyôo ka-
   ‘Shall I speak in Japanese?’
   Êe. Óoki na koe de hanásite kudasai.
   ‘Yes. Please speak in Japanese.’

3. ano gakusee yobimasyôo; 4. ano gaiziñ ni kikimasyôo
   S 1. Kakimásita ka-
   ‘Did you write [it]?’
   Êe, kakímásita kedó, moó iti-do
   kakinaositâi ñ desu.

7. The addition of no converts blunt-style to a gentle-style extended predicate.
8. Remember that kakérù refers to telephoning only when deñwa (o) is, if not stated, at least understood through the context.
'Yes, I wrote [it], but I'd like to write it over again.'

Ée, kakémásita kedo, móó iti-do kakenosítà ñ desu.
'Yes, I hung (or applied) [it] (or telephoned), but I'd like to hang (or apply) [it] (or telephone) over again.'

3. yomímasita; 4. tukúrimásita; 5. simásita

Application Exercises

A1. Leave the following messages on Ms. Morimoto's rusúbañ-dèñwa:
   a. Ask for a call this evening after 7:00. Leave your telephone number.
   b. You have something to attend to and can't meet the day after tomorrow. (Apologize!)
   c. You'll come (lit. 'go') to her office tomorrow morning at about 10:30.
   d. You'll be waiting for her at the American Embassy entrance tomorrow from 2:30 on.

2. Express the following puzzling situations in Japanese, and suggest possible explanations, using /—ka mo siremasen/:
   a. Mr. Hashimoto didn't attend class today.
   b. Mr. Kubota wasn't in the office yesterday.
   c. You telephoned Ms. Carter's office any number of times this morning but nobody answered.
   d. It was a 9:30 appointment but Ms. Morimoto didn't appear.
   e. That visitor's name is Tanaka, but he doesn't understand Japanese at all.
   f. You thought there was a meeting today, but nobody has come.
   g. You thought you couldn't make a U-turn on this street, but that taxi just did.
   h. You thought the office manager was probably coming early today. You're wondering what happened.
   i. You thought Mr. Yamamoto would probably drink a lot, but he didn't drink anything.

B. Core Conversations: Substitution

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

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

SECTION B

Core Conversations

1(J)a. Mósímosi.

(N)a. Mósímosi. Syatyóó-sañ irassyamásu ka-
b. Moósiwake gozaimasèn ga, tadáima gaïsyutu-tyuu de gozaimåsu ga, hisyo to kawárïmasu no de, syôosyo omáti-kudasai.


b. Tadáima syûtyoo-tyuu de gozaimåsu ga...

c. Hâa.

d. Hái.

e. Sayóo de gozaimåsu ka. Gurée wa 'raisyyu no kayôobi ni wa modôtt(e) orimasu kara...

f. Suîyôobi no sañ-zi-gôro de gozaimasu ne' Kekkoo de gozaimasu.

g. Sûtûree-itasimasita. Gomên-kudasai.

**ENGLISH EQUIVALENTS**

1(J)a. Hello.

b. I'm sorry, but s/he's out just now; but I'll put the secretary on (instead of me), so just a moment.


b. S/he's away on business just now, but... (can I help you?)

c. Yes.

(N)a. A. Mósimosi. Gurée-sañ irássyaimåsu ka-

b. Àa, sóo desu ka. Kotîra wa Koñtineñtaru-giñkoo no Kåataa de gozaimåsu ga...

c. Zitù wa, tikái uti ni Gurée-sañ ni omé ni kakaritài to omóimåsite...

d. Gotågoo o ukağitàkatta n desu ga...

e. Soré dë wa |desu née.| Raisyyu no suîyôobi no sañ-zi-gôro wa ikâga desyoo.


(N)a. Hello. Is the president in?

b. Thank you.

(N)a. Oh, hello. Is Mr/s. Gray in?

b. Oh. This is [John] Carter from the Continental Bank...

c. The reason I called is that (I've been thinking) I'd like to see Mr/s. Gray in the near future, and...
d. Yes.

e. Oh. [Mr/s.] Gray will be back by next Tuesday (at least) so... (you can see him/her after that).

f. That's (about) three o'clock Wednesday—right? That will be fine.

g. Goodbye.

BREAKDOWNS
(and Supplementary Vocabulary)

1. syatyoo
   + butyoo
   + katyoo
   + íntyoo
   + gakutyoo
   + kyoozyu
   + kyóosi
   + táisi
   + ryóozi
   gaisyutu-tyuu dà
   hisyo/hisyó
   kawaru /-u; kawatta/
   kawárimásu no de (SP1)

2. Yamámori
   + Yamágu ti
   kefékuuzyò
   Yamámori-kefékyuuzyo
   háá
   zitú
   tikåi /-katta/
   uti
   tikåi uti ni (SP2)
   'ómé ni kakàru ↓ /-u; kakáttâ/
   d. I wanted to inquire about when it would be convenient for him/her but... (would you know?)
   e. In that case... how would about three o'clock next Wednesday be?
   f. Then I'll come over (from here) at about three, so (I request your consideration). Goodbye.

company president (the president of a kaisya)
division manager (the manager of a bû)
section manager (the manager of a kâ)
hospital director (the director of a byooîn)
academic president (the president of a daîgaku)
professor
instructor
ambassador
consul
be out
secretary
undergo change; change places
being the case that [I'll change, [I'll change so...
(family name)
(family name)
research institute
the Yamamori Research Institute
/polite affirmation/
truth, reality
is near
interval
in the near future
meet, see (a person) /humble-polite/
(go)tuŋoo
sayoo
modōru -/u; modōtta/
sorē dē wa
|desu né(e)| (SP3)
kēkkōo /na/
ukaŋaŋu ↓ -/u; ukaŋatta/
ukaŋaimaŋu ↓ no de

convenience
/formal equivalent of sōo/
return, go/come back; back up
that being the case
/filler/
fine, great
visit; inquire /humble-polite/
being the case that I'll visit (or inquire), I'll visit (or inquire) so . . .

Miscellaneous Notes

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

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

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

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

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

Tadaima occurs here as a more formal equivalent of ima.

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

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

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

(J)a. The compound keńkyuuzyō includes keńkyuu 'research.' Note also keńkyuu-suru 'do research'; keńkyūsitu 'laboratory.' The -zyo portion occurred previously in its basic form syo in the compound zimūsyō (cf. 13A-SP4).

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

(J)c. Hāa is a polite, rather stiff, and often humble equivalent of hái.

9. The Japanese writing system distinguishes between two separate kawaru verbals—'change' versus 'exchange (with),' the former being affective and the latter operational.
(N)c. Zitú is a nominal: zitú o iu ‘speak the truth’; zitú no namae ‘real name’; zitú ni yóku ‘sígoto (o)suru ‘really work hard.’ Perhaps its most common usage is in the combination zitú wa, signaling the start of a particularly meaningful part of a conversation. On the telephone, the caller uses it to divide the initial ritual exchange of identification, greetings, and pleasantries, from the explanation for the true reason for the call.

Tikái is the opposite of tooi. The combination /nominal X + ni + tikái/ ‘near X,’ ‘close to X’ may be used in a concrete, spatial sense (Toókyoo ni tikái),

10 or in a temporal sense (kû-zi ni tikái), or in a general sense of close resemblance (nihônó ni tikái). Like osoi and tooi, tikái has a nominal derivative in the -ku form: tikákku ‘vicinity.’

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

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

(N)d. Tügōo, polite gotügōo, refers to personal convenience. Note: tügōo ga ii is convenient (for someone); tügōo ga waruí is inconvenient (for someone). These combinations should not be confused with bënri and hûben, which refer to inherent convenience and inconvenience, as in the case of the location of something. Gotügōo wa? is a commonly occurring question that seeks to determine what is convenient for the person addressed.

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

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

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

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

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

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

10. In this usage, /X kara tikái/ occurs as a less common alternate.
derivative /o-stem + -suru/ humble-polite pattern as well: oukabagai-suru. This is a still more polite alternate. Once again the ritual yorōsiku onegai-itasimāsu occurs as a request for future consideration, favorable treatment, and smooth interaction. Note that at this point in a comparable English conversation, we would probably say ‘Thank you’—for the appointment already made.

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

Structural Patterns

I. no de

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

Byoooki de kimāsēn desita. ‘I didn’t come, because I was sick.’ (lit. ‘Being sick, I didn’t come.’)

Ziko ga ãtte, okūrete kimāsita. ‘There was an accident, and [so] I was late.’

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

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

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

Asīta ikū no de, kyoō wa ‘ikanai. ‘Given that I’m going tomorrow, I’m not going today.’

Tumāránai no de, yamēmāsita. ‘Because (i.e., being that) it’s boring, I quit.’

Kikōnākatta no de, māe no hōo e itō ŏ desu. ‘(It’s that) I went to the front, inasmuch as I couldn’t hear.’

Syatyoō ga osēki o hazūsite (i)rassyāru no de, renraku-dekimāsēn. ‘Given that the president is away from his desk (lit. seat), I can’t get in touch with him.’

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

Byoooki dā > (extended predicate alternate) byoooki nā ŏ da; byoooki nā no (or ŏ)

dee, dekinai ‘because of being sick, I can’t do it’ (compare: byoooki dā kara, dekinai)

While no de and kara are structurally very different, they are similar in meaning. In /X kara, Y/, we are stating that from the occurrence of X comes Y; in /X no de, Y/, we acknowledge the existence of X as a given, and that being the case, Y occurs. Obviously,
these meanings are close, but the use of *kara* often implies slightly more interest in what precedes, while the use of *no de* emphasizes what follows.

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

- kawāru *no de* or kawārimasu *no de*
- omóisirō *no de* or omóisirō desu *no de*
- iyā na *no de* or iyā desu *no de*

2. *tikāi uti*

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

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

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

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

Other kinds of examples will be introduced in later lessons.

3. *[desu né(e)]*

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

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

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

This use of *[desu né(e)]* reflects interaction between speaker and listener, at the same time:

11. *Né(e)* occurs in its usual variants—*ne! né? and née.*
time providing the speaker with an instant to organize, and the listener an instant to process, what is being said. Examples:

Hutú-ka no uti nì wa |desu nèe.| Daré mo dekinai to omoimasu. ‘Within two days—you know—I don’t think anyone can do it.’
Kotíra è wa modóranai no de |desu ne!| Awánai to omoimasu. ‘Inasmuch as I’m not coming back here—you know—I don’t think I’ll see [them].’
Zitù wa |desu ne?| Tuùzinàkatta ñ desu yo→ ‘Actually—you know?—I didn’t get through.’

Drills

A 1. Anó katà wa, kono kaisya desyoo?
   ‘S/he is [connected with] this company, isn’t s/he?’

A 2. Anó katà wa, konó kà desyoo?
   ‘S/he is [connected with] this section, isn’t s/he?’

A 3. zimúsyò; 4. byoookín; 5. daígaku; 6. bù

B 1. Butyoo wa, ima déňwa-site (i)màsu kà→
   ‘Is the division manager telephoning now?’

B 2. Syatyoo wa, ima syùttyoo-site (i)màsu kà→
   ‘Is the company president away on business now?’

B 3. Miyazi-kyoozyu/zyùgyoo site (i)màsu; 4. hìsyoo/gàsyutu-site (i)màsu; 5. katyoo/yanumi desu; 6. intyoo/kàigi desu; 7. arùbàito no gakusee/sìgòto site (i)màsu; 8. Yamámori-san/hànásite (i)màsu

C 1. Kosyòo-sìnài desyoo?
   ‘It doesn’t break down, does it?’

C 2. Syatyòò zya nài desyoo?
   ‘That’s not the company president, is it?’

C 3. toóku nài; 4. taïsetu zya nài; 5. kikoeta; 6. tuuzita; 7. ókasiku nàkatta; 8. házimete datta; 9. wakái; 10. dekiru; 11. bëñri (da); 12. kikóeyasúkatta

D 1. Kakínikù desyoo?
   ‘It’s difficult to write with, isn’t it?’

Iéie, kosyòo-surù no de, komâtte (i)màsu.
   ‘Wrong! Given that it does break down, it’s upsetting.’

Iéie, syatyòò nà no de, komâtte (i)màsu.
   ‘Wrong! Given that it is the company president, it’s upsetting.’

Ée. Kakínikù no de, tukáwanaku narimásita yo.
2. **Kosyóo-sitá desyoo?**
   'It broke down, didn’t it?'

3. **rakù zya náí; 4. héñ (da); 5. okásiku natta; 6. okúrete kúru; 7. tukáinikùi; 8. hurúku natta**

E 1. **Syatyóo-sañ irássyaimáusu ka-**
   'Is the company president in?'

   Syatyóo dësu ka- Syatyóo no hisyo to kawárimáusu no de, syóosyoo omáti-kudasái.
   'The company president? I'll put the president’s secretary on (instead of me), so just a moment, please.'

E 2. **Táisi irássyaimáusu ka-**
   'Is the ambassador in?'

   Táisi desu ka- Táisi no hisyo to kawárimáusu no de, syóosyoo omáti-kudasái.
   'The ambassador? I’ll put the ambassador’s secretary on (instead of me), so just a moment, please.'

F 1. **Butyóo no otaku ni ukágaú ŋ desu ka-**
   '(Is it that) you’re going to visit the division manager’s home?’

   Tikái uti ni ukágaítái ŋ desu ga ...
   'I’d like to visit soon, but . . .' (I don’t know if I can).

F 2. **Ano kyyooyu to áu ŋ desu ka-**
   '(Is it that) you’re going to meet with that professor?’

   Tikái uti ni aítái ŋ desu ga ...
   'I’d like to meet [with him/her] soon, but . . .' (I don’t know if I can).

3. **katyóo to ’soodaŋ-suru; 4. gakkoo dëru; 5. kono sigoto ’yameru; 6. Miyázi-ıntyoo ni ’reñraku-suru**

G 1. **Yoóróppa e ikímáisita ka-**
   'Did you go to Europe?’

   Iie, iñe (i)masèñ. Yasúi uti ni ikítái ŋ desu kedo . .
   'No, I haven’t been [there]. I’d like to go while it’s reasonable, but . . .' (I don’t know if I can).

2. **Supeiño beñkyoo-simáisita ka-**
   'Did you study Spanish?’

   Iie, beñkyoo-site (i)masèñ. Yasúi uti ni beñkyoo-sitái ŋ desu kedo . .
   'No, I haven’t studied [it]. I’d like to study [it] while it’s reasonable, but . . .' (I don’t know if I can).
3. Nihōn e kaérimasita; 4. Hokkaidō mimásita; 5. deňwa kakémásita

H1. Ít-niti de dekimásu ka-
‘Can you do it in (lit. being) one day?’

Sää. Ít-niti no uti ni dekiru desyoo ka née.
‘Hm. I wonder if I can do it within one day.’

2. Ít-žikaŋ de dekimásu ka-
‘Can you do it in one hour?’

Sää. Ít-žikaŋ no uti ni dekiru desyoo ka née.
‘Hm. I wonder if I can do it within one hour.’

3. iti-neŋ; 4. iš-syũukaŋ; 5. ik-káゲtuka

I 1. Go-káゲtuka no uti ni dekiru desyoo ka.
‘Would you be able to do that within five months?’

Zitů wa |desu ne!| Yor-káゲtuka de dekiru ŋ desu yo.
‘Actually—you know—(the fact is) I can do it in four months.’

2. Mui-ka no uti ni dekiru desyoo ka.
‘Would you be able to do that within six days?’

Zitů wa |desu ne!| Itů-ka de dekiru ŋ desu yo.
‘Actually—you know—(the fact is) I can do it in five days.’

3. go-žikaŋ; 4. ni-neŋ; 5. kyuů-syũukaŋ

I 1. Myůoniti no uti ni káeru desyoo?
‘We’ll return (within) tomorrow, won’t we?’

Je, aîniku myoogoniti made damé na ŋ desu yo.
‘No, unfortunately, it’s impossible until the day after tomorrow.’

2. Kiáyōobi no uti ni ’kore o naosu
desyoo?
‘We’ll fix this (within) Friday, won’t we?’

Je, aîniku doyōobi made damé na ŋ desu yo.
‘No, unfortunately, it’s impossible until Saturday.’

3. siğatiš/kotira e modōru; 4. raisyuuk/dekiru; 5. ráゲtuka/kakénaosu

K 1. Minásaŋ kikóemásita neř
‘You (all) could hear—right?’

|Anoo| Watsi wa |desu née.| Zeńseñ
kikoenàkatta ŋ desu yo.
‘Uh, the fact is—you know—I (at least) couldn’t hear at all.’

2. Minásaŋ soodaŋ-simásita neř
‘You (all) talked it over—right?’

|Anoo| Watsi wa |desu née.| Zeńseñ
soodaŋ-sinakatta ŋ desu yo.
‘Uh, the fact is—you know—I (at least) didn’t consult at all.’

3. kikóemátša; 4. imásita; 5. mimásita; 6. dekimásita

L 1. Kore wa, tukáiyasůi desyoo?
‘This is easy to use, isn’t it?’

|Anoo| Zitů wa |desu née.| |Anoo|
Tukáiyasůku nái ŋ desu kedo . .
2. Soñna siqoto wa, omósiròi desyoo?
'That kind of work is interesting, isn't it?'

|Anoo| Zitù wa |desu née.| |Anoo|
|---|---|---|
|Omo sitiroku ná| n| desu kedo . |

'Uh—actually, you know—uh—the fact is that it's not easy to use, but . . .' (it's thought to be easy).

3. kánozyo/Tanaka-san no ókusañ (da); 4. káre/zyoózù (da); 5. hisyo/byóóki (dà); 6. ano kaisya/isógasii; 7. asita no kàigi/taísetu (dà); 8. señsee/irássyáru

M1. Gakutíyoo wa, asita 'kotira e irássyámaséñ yo-
'The university president isn't coming here tomorrow!' Sóo desu ka. Soré dè wà |desu née.| Watási no kimaséñ kara . .

'Oh? In that case—you know—I'm not coming either, so . . .' (let's plan accordingly).

2. Tanaka-kyóozu wa, kóñbañ no zyúgyoo ni odé ni narimaséñ yo-
'Professor Tanaka is not attending tonight's class.' Sóo desu ka. Soré dè wà |desu née.| Watási mo demaséñ kara . .

'Oh? In that case—you know—I'm not attending either, so . . .' (let's plan accordingly).

3. ryóozí/kokó è wa omódori ni narimaséñ; 4. katyyo/káre to soódañ-nasimaséñ; 5. táisi/Nágoya ni otómari ni narimaséñ; 6. katyyo/hisyo no kaéri o omáti ni narimaséñ

N1. Anó katá no 'gotuqoo wa?
'How about what is convenient for him/her?'

<table>
<thead>
<tr>
<th>A. Gotuqoo wa ukágawanàkatta ñ</th>
<th>desu. Moósìwake arimaséñ.</th>
</tr>
</thead>
</table>

'Ooh. (The fact is) I didn't inquire about what would be convenient. I'm sorry.'

2. Anó katá no osiqoto wa?
'How about his/her work?'

<table>
<thead>
<tr>
<th>A. Osiqoto wa ukágawanàkatta ñ</th>
<th>desu. Moósìwake arimaséñ.</th>
</tr>
</thead>
</table>

'Ooh. (The fact is) I didn't inquire about his/her work. I'm sorry.'

3. onamae; 4. déñwabángoo

O1. Suîyóobi de gozaimasu ne? Kékkoo de gozaimasu.
'That's Wednesday—right? That will be fine.'

Dë wà, suîyóobi ni ukágaimåsu no de, yórisiku onegai-itasimåsu.
'Then I'll come on Wednesday (so I request your consideration).'</n

2. Gózeñ ku-zí-hàñ de gozaimasu ne? Kékkoo de gozaimasu.

Dë wà, gózeñ ku-zí-hàñ ni ukágaimåsu no de, yórisiku onegai-itasimåsu.
3. ごご siti-zi; 4. し-がた ‘mui-ka; 5. raiyuu no mokuyôobi

P 1. Asita no kâigi wa, zyûu-zi kara desu kedo, gotugoo wa?
'Tomorrow’s conference is from 10:00 on; is that convenient for you?' (lit. how about your convenience?)

2. Asita no zemi wa, yôru desu kedo, gotugoo wa?
'The seminar tomorrow is in the evening; is that convenient for you?' (lit. how about your convenience?)

3. raiyuu no zyûgyo/kiôyô; 4. raijëtu no sigo/mai-ka kara; 5. myôoniti no sooda/ni-zi kara

Application Exercises

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

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

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

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

4. Takashi Ito calls the home of his close friend, Bill Carter, but Carter is at school. He will return home at about 6:30 this evening, so Ito will call again a little after 7:00.
Remember to use ritual expressions, as appropriate, and hesitation noises and fillers. (Be sure to avoid English ‘uh’!)

B. Core Conversations: Substitution

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

Eavesdropping

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

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

17a. Who is the second person to answer the phone?
   b. Who is making the call?
   c. What is the caller's position? In what organization?
   d. Why is the caller making this call?

18a. Where is Gray?
   b. Why does A apologize?
   c. Who is A? From what organization?
   d. When will Gray be back?
   e. What is A going to do?

19a. What evidence does A cite that indicates how busy Dr. Ito is?
   b. Who saw Dr. Ito? When?
   c. What news of Dr. Ito is provided by that person?
   d. What is the current effect of this on Dr. Ito?

20a. Who is B?
   b. What close friend of B's is mentioned?
   c. How did they become friends?
   d. What current association do they have?
   e. What is B going to do for A?

21a. Who is being called by B?
   b. With what organization is that person connected?
   c. Where is that person now?
   d. What does B intend to do?

22a. Who is making the call? From what organization?
   b. Why is the call being made?
   c. What is A's first reaction?
   d. What is A's later suggestion?

23a. What is A trying to find out?
   b. What solution does B suggest?
   c. What is the problem with that solution?
   d. What is B's next solution?

24a. What is under discussion?
   b. What is A's comment about it?
   c. How does B praise it?
   d. What does A request of B?
   e. When will B comply?

Utilization

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

1. Telephone the Takano household and ask if Takashi is in.
2. You are talking on the telephone, struggling with a bad connection. Ask the person you're speaking with to talk a little louder.
3. Tell a colleague that you telephoned Oriental Trade, but no one answered. Comment on how strange it is.
4. You answered the telephone, but it's a wrong number. What would you say?
5. You have just reached a wrong number. What would you say?
6. Tell a colleague that you bought any number of dictionaries, but they're all no good.
7. You've just finished a telephone call. Tell your colleague that it was a bad connection, and you couldn't hear.
8. Tell a colleague that you called the U.S. last night, but you didn't get through.
9. Leave these messages for Dr. Miyaji on the telephone answering machine (be sure to identify yourself):
   (a) You're not coming to class tomorrow because you're sick.
   (b) You'd like Dr. Miyaji to call when he's free.
   (c) You'll call again tomorrow morning.
10. Express your consternation over the fact that:
    (a) the telephone is out of order.
    (b) you don't understand the teacher's Japanese.
    (c) nobody answers the telephone.
    (d) Dr. Morimoto's telephone is always busy.
11. You've been asked to cut a pie. Ask what you should cut it with.
12. Your call from Europe is a bad connection. Ask the caller to place the call over again.
13. Tell a friend that you went to Professor Takano's seminar yesterday, but he talked in a low voice, so you couldn't hear at all.
14. Tell a colleague that a friend of yours is on a business trip, so you are house-sitting.
15. A friend hasn't appeared for class. Suggest that she may be sick.
16. A colleague is waiting for some overdue reports from Nishida. Suggest that maybe they were difficult and he couldn't do them.
17. Comment on how easy this pen is to write with.
18. You're listening to a television news commentator. Comment on what a strange voice [he has].
19. Tell a colleague that you have some important business to attend to and are going home a bit early today.
20. Tell a friend that you went to Europe once fifteen years ago, and you'd like to go back while you're [still] young.
21. A call has come in for the president of the company. Explain that since he's out of the office now, you'll put his secretary on the line. Tell the caller to wait a moment.
22. Find out when the section chief will return here.
23. Telephone the office of Division Manager Yamamori (in another company). Explain that you'd like to see him soon, and find out when it will be convenient.
24. Explain to a colleague that Dr. Morimoto was a professor at the German Language Research Institute, but has become a college president.
25. You're talking on the telephone to the head of the Toranomon Hospital. Tell him that you'll visit him at 10:00 tomorrow morning, so you'd like his favorable consideration.
26. In a telephone conversation with your language instructor, move from the ritual beginnings to the real reason for your call: you'll be on a business trip from Monday to Thursday of next week, so you won't be attending class until Friday. Apologize!
27. You have just learned something new from the company president. React (i.e., 'Oh, really?') in your most polite language.
28. Someone has suggested a time for a meeting. Tell her that will be fine.
29. You've just learned that the instructor you wanted to see won't be back until tomorrow. Tell the secretary that in that case, you'll come again the day after tomorrow.
30. A friend is wondering why he never sees you. Explain that you are studying Japanese all day long.

Check-up

1. What is the underlying meaning of /interrogative + mo/? Describe the occurrence of such patterns with affirmative and negative predicates. (A-SP1)
2. How does the meaning of 'interrogative number + mo' differ from that of most other interrogatives occurring in this pattern? (A-SP1)

3. What forms of the predicate precede ka mo sirena? What happens to predicates ending in da? (A-SP2)

4. How does the addition of ka mo sirena to a predicate change its meaning? (A-SP2)

5. How is the gerund of the adjectival formed? Give an example of its use. (A-SP3)

6. What is the difference in meaning between:
   Käre ga wakarana kute komatte imasu. and
   Käre wa wakarana kute komatte imasu. (A-SP3)

7. Contrast the Japanese equivalents of:
   (a) 'a bank and a post office'
   (b) 'is new and (is) expensive'
   (c) 'is pretty and (is) expensive'
   (d) 'turn the corner and stop' (A-SP3)

8. What is a compound? What types are there? To what word-class does a compound belong? Give three examples. (A-SP4)

9. What is the meaning of /predicate + no de/? How do we analyze no de? What forms of the predicate precede no de? (B-SP1)

10. What evidence is there that the no of no de is a nominal? (B-SP1)

11. Describe the use of uti as a time expression. Give two examples. (B-SP2)

12. What is a commonly occurring distal-style 'filler' in the spoken language? (B-SP3)